

CAPInv. 1530: **eranistai hoi meta Blepaiou**

I. LOCATION

i. Geographical area	Attica with Salamis
ii. Region	Attica
iii. Site	Athens

II. NAME

i. Full name (original language)	ἐρανισταὶ οἱ μετὰ Βλεπαίου (Agora XIX H 94, l. hand II.5)
ii. Full name (transliterated)	<i>eranistai hoi meta Blepaiou</i>

III. DATE

i. Date(s)	m. iv (?) BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Personal: <i>meta Blepaiou</i>
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V. SOURCES

i. Source(s)	Agora XIX H 94
Note	Ed. pr. Fine (1951: 13 no. 26). Other publications: Finley (1951: no. 31A-B).
Online Resources	Agora XIX H 94
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek <i>horos</i> of land and building sold under the right of redemption for 1,300 dr.
i.c. Physical format(s)	Two fragments of a marble slab measuring 0,24x0,215x0,072m.

ii. Source(s) provenance

Found built in a house NW of the Areopagos Hill, now in the Agora, I 5881.

VII. ORGANIZATION

ii. Leadership

On the basis of the expression *meta Blepaiou* in the name of the group, perhaps *Blepaios* (*Athenian Onomasticon* s.v. (1)) was the leader.

XII. NOTES

i. Comments

Since $\text{B}\lambda\epsilon\pi\alpha\acute{\iota}\omicron[\upsilon]$ (*Blepaio[u]*) is restored, it is likely that the genitive $\text{B}\lambda\epsilon\pi\alpha\acute{\iota}\omicron$, *Blepaio*, points to a date c. mid 4th century BC, see Threatte 1998: ii 150-4.

iii. Bibliography

Arnaoutoglou, I. (2003), *Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens*. Athens.

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Thomsen, Chr. (2015), 'The *eranistai* of classical Athens', *GRBS* 55: 154-75.

Threatte, L. (1980), *The grammar of Attic inscriptions*. Berlin.

XIII. EVALUATION

i. Private association

Certain

Note

Although it was forcibly argued by Finley 1951 and Millett 1991 that *eranistai* in *horoi* inscriptions should not be regarded as associations, I think that there are good grounds to consider these groups as private associations (see also Thomsen 2015). Firstly, in almost all cases they are identified as *eranistai hoi meta...* or *hoi peri*, an element that points to a certain embryonic or nascent collective identity. Secondly, they also pull their resources (or part of it) together to lend money, for which they acquire the legal standing as creditors, whose claim is secured. Thirdly, in case the repayment of the loan does not proceed, they may be represented in law courts.