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CAPInv. 1547: **eranistai hoi Xenopeithou**

I. LOCATION

i.	**Geographical area**	Attica with Salamis
ii.	**Region**	Attica
iii.	**Site**	Rhamnous

II. NAME

i.	**Full name (original language)**	ἐρανισταὶ οἱ Ξενοπείθου
ii.	**Full name (transliterated)**	*eranistai hoi Xenopeithou*

III. DATE

i.	**Date(s)**	iv BC

IV. NAME AND TERMINOLOGY

ii.	**Name elements**	Personal:	Xenopeithes

V. SOURCES

i.	**Source(s)**	Petrakos 1999: ii no. 188 (IV BC)
	Note	Other publications: *BE* 1997, no. 222; SEG 41: 127; SEG 43: 55.
	Online Resources	Petrakos, *Demos Rhamnountos* ii no. 188
i.a.	**Source type(s)**	Epigraphic source(s)
i.b.	**Document(s) typology & language/script**	Greek *horos* inscription recording the sale of a house.
i.c.	**Physical format(s)**	A stone measuring 0,11x0,254x0,066m.

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ii. Source(s) provenance	Found in the fort of Rhamnous in a landfill, north east of the Aphrodeision.

VII. ORGANIZATION

ii. Leadership	On the basis of the nomenclature of the group, perhaps Xenopeithes (*Athenian Onomasticon* s.v. (2)) was the leader.

XII. NOTES

iii. Bibliography	Arnaoutoglou, I. (2003), Thusias heneka kai sunousias. *Private religious associations in Hellenistic Athens*. Athens. Cohen, E. (1992), *Athenian economy and society. A banking perspective*. Princeton: 207-15. Faraguna, M. (2012), 'Diritto, economia, societa: riflessioni su *eranos* tra eta omerica e mondo ellenistico', in B. Legras (ed.), *Transferts culturels et droits dans le monde grec et hellenistique*, Paris: 129-53. Finley, M. (1951), *Studies in land and credit in ancient Athens, 500-200 B.C. The* Horos *inscriptions*. New Brunswick. Harris, E. (2013), 'Finley's *Studies in land and credit* sixty years later', *Dike* 16: 123-46. Ismard, P. (2010), *La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.*. Paris: 281-4. Millett, P. (1991), *Lending and borrowing in ancient Athens*. Cambridge. Petrakos, B. (1999), *O demos tou Rhamnountos: synopsi ton anaskaphon kai ton ereunon, 1813-1998*. Athena. Thomsen, Chr. (2015), 'The *eranistai* of classical Athens', *GRBS* 55: 154-75.

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.