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CAPInv. 1548: **eranistai hoi meta Timostrato**

I. LOCATION

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

II. NAME

i. Full name (original language)	ἐρανισταὶ οἱ μετὰ Τιμοστράτο (<i>Hesperia</i> Suppl. 7 (1943): 3, no. 2, ll. 3-5)
ii. Full name (transliterated)	<i>eranistai hoi meta Timostrato</i>

III. DATE

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

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

i. Source(s)	<i>Hesperia</i> Suppl. 7 (1943): 3, no. 2 (m. iv BC)
Note	Other publications: Finley 1951: no. 114
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek <i>horos</i> inscription of a house sold for 2.000 dr.
i.c. Physical format(s)	A broken all around stele measuring 0.16x0.24x0.04m.
ii. Source(s) provenance	Found in a wall trench in Phnyx.

VII. ORGANIZATION

ii. Leadership

On the basis of the expression *meta Timostrato* in the name of the group, perhaps Timostratos (*Athenian Onomasticon* s.v. (19)) 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.
Millet, P. (1991), *Lending and borrowing in ancient Athens*. Cambridge.
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.