

I. LOCATION

i. Geographical area	Attica with Salamis
ii. Region	Attica
iii. Site	Laureion area (modern Agrileza)

II. NAME

i. Full name (original language)	ἐραν[ισταί] (SEG 48: 173, ll. 6-7)
ii. Full name (transliterated)	<i>eran[istai]</i>

III. DATE

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

V. SOURCES

i. Source(s)	SEG 48: 173 (iv BC)
Note	Ed. pr.: <i>ZPE</i> 125 (1999): 131-6 Other publications: Salliora-Oikonomakou 2004: 169, no. 124; SEG 54: 256; Kakavoyannis 2005: 74, no. 30
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek <i>horos</i> inscription recording the sale of a washery and slaves (?), subject to redemption, for 3.000 dr.
i.c. Physical format(s)	Marble slab of almost triangular shape, broken on all sides, measuring 0.337x0.255x0.065m.
ii. Source(s) provenance	Found at the bottom of a two meter deep basin of a washery, now in the Laureion Museum no. 30.

XII. NOTES

i. Comments	Salliora-Oikonomakou (2004) seems to ignore the editio princeps of the text and provides a slightly different text in ll. 3 and 6.
iii. Bibliography	<p>Arnautoglou, I. (2003), <i>Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens</i>. Athens.</p> <p>Cohen, E. (1992), <i>Athenian economy and society. A banking perspective</i>. Princeton: 207-15.</p> <p>Faraguna, M. (2012), 'Diritto, economia, societa: riflessioni su <i>eranos</i> tra eta omerica e mondo ellenistico', in B. Legras (ed.), <i>Transferts culturels et droits dans le monde grec et hellenistique</i>, Paris: 129-53.</p> <p>Finley, M. (1951), <i>Studies in land and credit in ancient Athens, 500-200 B.C. The Horoi inscriptions</i>. New Brunswick.</p> <p>Harris, E. (2013), 'Finley's <i>Studies in land and credit</i> sixty years later', <i>Dike</i> 16: 123-46.</p> <p>Ismard, P. (2010), <i>La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.</i> Paris: 281-4.</p> <p>Kakavoyannis, E. (2005), <i>Metalla ergasima, metalla synkechoremena. He organose tes ekmetalleuses tou oruktou ploutou tes Laureotikes apo ten athenaïke demokratia</i>. Athens.</p> <p>Millett, P. (1991), <i>Lending and borrowing in ancient Athens</i>. Cambridge.</p> <p>Salliora-Oikonomakou, M. (2004), <i>O archaios demos tou Souniou. Historike kai topographike episkopese</i>. Athens.</p> <p>Thomsen, Chr. (2015), 'The <i>eranistai</i> of classical Athens', <i>GRBS</i> 55: 154-75.</p>

XIII. EVALUATION

i. Private association	Certain
Note	Although it was forcibly argued by Finley 1951 and Millett 1991 that <i>eranistai</i> in <i>horoi</i> 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 <i>eranistai hoi meta...</i> or <i>hoi peri</i> , 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.