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CAPInv. 1551: **eranistai**

I. LOCATION

i.	**Geographical area**	Attica with Salamis
ii.	**Region**	Attica
iii.	**Site**	Athens (Kerameikos)

II. NAME

i.	**Full name (original language)**	ἐρανισταί (SEG 55: 290, l. 4)
ii.	**Full name (transliterated)**	*eranistai*

III. DATE

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

V. SOURCES

i.	**Source(s)**	SEG 55: 290 (m. iv BC)
	Note	Ed. pr. Kerameikos XVII: 168, no. 446 Other publications: *MDAI(A)* 121 (2006): 23, no. 7 (= *BE* 2006: no. 82)
i.a.	**Source type(s)**	Epigraphic source(s)
i.b.	**Document(s) typology & language/script**	Greek *horos* inscription recording the sale of a plot of land subject to redemption for 450 dr.
i.c.	**Physical format(s)**	Marble slab measuring 0.51x0.17x0.05m.
ii.	**Source(s) provenance**	Found in the building Z in the district of ancient Kerameikos. Now in Kerameikos collection I 500.

XII. NOTES

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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. 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.

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