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CAPInv. 1559: **koi(non) erani(ston) ton meta Chairippo(u) Halai(eos)**

## I. LOCATION

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

## II. NAME

i. Full name (original language)	κοι(νόν) ἐρανι(στών) τῶν μετὰ Χαιρίππο(υ) Ἁλαιο(ς), (Meyer 2010: nos. 2-9, Face A, col. II, ll. 141-143).
ii. Full name (transliterated)	<i>koi(non) erani(ston) ton meta Chairippo(u) Halai(eos)</i>

## III. DATE

i. Date(s)	335 - 324 BC
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## IV. NAME AND TERMINOLOGY

ii. Name elements	Personal: <i>meta Chairippo(u) Halai(eos)</i>
iii. Descriptive terms	κοινόν, <i>koinon</i>
Note	<i>koinon</i> : Meyer 2010: nos. 2-9, Face A, col. II, l. 141

## V. SOURCES

i. Source(s)	Meyer 2010: nos. 2-9, Face A, col. II (335 - 324 BC)
Note	Other publications: IG II <sup>2</sup> 1559; SEG 18: 36; SEG 25: 178 Cf. BE 1946/7: no. 87a; BE 1960: no. 137; BE 1990: no. 288
Online Resources	<a href="#">IG II<sup>2</sup> 1559</a> <a href="#">SEG 18: 36</a> <a href="#">SEG 25: 178</a>

i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	List of dedications of bowls (φιάλαι, <i>phialai</i> , Meyer 2010: nos. 2-9, Face A, col. II, l. 143) worth 100 dr., in Greek.
i.c. Physical format(s)	Marble stele measuring 0.205x0.37x0.115m.
ii. Source(s) provenance	Found in Acropolis, now in EM 8182.

## VII. ORGANIZATION

ii. Leadership	On the basis of the presence of the name in the nomenclature of the group, it is likely that Chairippos <i>Halaieus</i> ( <i>Athenian Onomasticon</i> s.v. (18)) was representing the group in the legal proceedings.
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## XI. INTERACTION

i. Local interaction	The association was involved in a legal dispute, of an uncertain nature ( <i>graphe apostasiou</i> or any other dispute?), with a non-citizen (metic, freedman or freedwoman). The outcome of the trial was favourable for the individual.
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## XII. NOTES

i. Comments	<p><i>Koina eraniston</i> are always accompanied by an individual's name (X son of X' of the deme X and <i>koinon eraniston</i>). This pattern suggests to me that the individual mentioned by name, alongside the <i>koinon eraniston</i>, had a close relation with the <i>koinon</i>. He may not have been necessarily an official of the group but an ad hoc appointed legal representative, like the individuals to be elected by the <i>Eikadeis</i> in IG II<sup>2</sup> 1258 (<a href="#">CAPInv. 341</a>) to represent the interests of the group in a law court, or Aischines of Melite for the <i>koinon orgeonon</i> in <i>Agora</i> 19, P5, 30-31 (<a href="#">CAPInv. 245</a>). In these cases it is noteworthy that the <i>koinon</i> remains anonymous. Nevertheless, there are two inscriptions in which the <i>koinon eraniston</i> displays its nomenclature:</p> <p>1) in <a href="#">CAPInv. 1558</a> the structure is as follows: X and the <i>koinon eraniston</i> those with Z son of Y.</p> <p>2) in <a href="#">CAPInv. 1559</a> a slight variation is recorded: Z and the <i>koinon eraniston</i> those with Z son of Y.</p> <p>This suggests a limited permanence and a variation as to the person who is representing the group. It is possible to argue that <i>kai</i> should not be seen as suggesting an organic link but simply simultaneous appearance in the legal proceedings. However, similar cases were recorded without a <i>kai</i> by an apposition of personal names (see Meyer 2010: nos 2-9, A, III, 62-66; Face A, V; no. 19, A, III, 29-34).</p>
ii. Poland concordance	Poland E *8
iii. Bibliography	<p>Arnaoutoglou, I. (2003), <i>Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens</i>. Athens: 76-83.</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 Horos inscriptions</i>. New Brunswick: 100-7.</p> <p>Ismard, P. (2010), <i>La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C. Paris: 288-91.</i></p> <p>Meyer, E. (2010), <i>Metics and the Athenian phialai-inscriptions. A study in Athenian epigraphy and law</i>. Stuttgart.</p> <p>Millett, P. (1991), <i>Lending and borrowing in ancient Athens. Cambridge: 153-60.</i></p> <p>Thomsen, Chr. (2015), 'The eranistai of classical Athens', <i>GRBS</i> 55: 154-75.</p> <p>Tracy, S. (1995), <i>Athenian democracy in transition. Attic letter cutters of 340-290 B.C.. Berkeley: 79.</i></p>

### XIII. EVALUATION

#### i. Private association

Certain

##### Note

The terminology employed, the character of the proceedings, and the parallel cases strongly advocate for the presence here of a private association.