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CAPInv. 1565: [koinon e]raniston

I. LOCATION

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

II. NAME

i.	**Full name (original language)**	[κοινὸν ἐ]ρανιστῶν (Meyer 2010: no. 20, Face A, col. III, ll. 83-84)
ii.	**Full name (transliterated)**	*[koinon e]raniston*

III. DATE

i.	**Date(s)**	335 - 324 BC

IV. NAME AND TERMINOLOGY

iii.	**Descriptive terms**	κοινόν, *koinon*
	Note	*koinon*: Meyer 2010: no. 20, Face A, col. III, l. 83.

V. SOURCES

i.	**Source(s)**	Meyer 2010: no. 20 (335 - 324 BC)
	Note	Other publications: IG II^2 1570 Cf. *BE* 1946/7: no. 87a; *BE* 1960: no. 137; *BE* 1990: no. 288.
	Online Resources	IG II^2 1570
i.a.	**Source type(s)**	Epigraphic source(s)
i.b.	**Document(s) typology & language/script**	List of dedications of bowls (φιάλαι, *phialai*, Meyer 2010: no. 20, Face A, col. III, l. 81) worth 100 dr., in Greek.

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i.c. Physical format(s)	Marble stele
ii. Source(s) provenance	Found in the Acropolis, now in EM 7951.

VII. ORGANIZATION

ii. Leadership	It is likely that Euthydemos son of Euthy--- (*Athenian Onomasticon* s.v. (13)) was representing the group in the legal proceedings.

XI. INTERACTION

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

XII. NOTES

i. Comments	*Koina eraniston* are always accompanied by an individual's name (X son of X' of the deme X and *koinon eraniston*). This pattern suggests to me that the individual mentioned by name, alongside the *koinon eraniston*, had a close relation with the *koinon*. 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 *Eikadeis* in IG II^2 1258 (CAPInv. 341) to represent the interests of the group in a law court, or Aischines of Melite for the *koinon orgeonon* in *Agora* 19, P5, 30-31 (CAPInv. 245). In these cases it is noteworthy that the *koinon* remains anonymous. Nevertheless, there are two inscriptions in which the *koinon eraniston* displays its nomenclature: 1) in CAPInv. 1558 the structure is as follows: X and the *koinon eraniston* those with Z son of Y. 2) in CAPInv. 1559 a slight variation is recorded: Z and the *koinon eraniston* those with Z son of Y. This suggests a limited permanence and a variation as to the person who is representing the group. It is possible to argue that *kai* should not be seen as suggesting an organic link but simply simultaneous appearance in the legal proceedings. However, similar cases were recorded without a *kai* 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).
iii. Bibliography	Arnaoutoglou, I. (2003), *Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens*. Athens: 76-83. Faraguna, M. (2012), 'Diritto, economia, societa: riflessioni su *eranos* tra eta omerica e mondo ellenistico', in B. Legras (ed.), *Transfert 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: 100-7. Ismard, P. (2010), *La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.* Paris: 288-91. Meyer, E. (2010), *Metics and the Athenian* phialai-*inscriptions. A study in Athenian epigraphy and law*. Stuttgart. Millett, P. (1991), *Lending and borrowing in ancient Athens*. Cambridge: 153-60. Thomsen, Chr. (2015), 'The *eranistai* of classical Athens', *GRBS* 55: 154-75. Tracy, S. (1995), *Athenian democracy in transition. Attic letter cutters of 340-290 B.C.*. Berkeley: 79.

XIII. EVALUATION

i. Private association	Certain

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

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