

I. LOCATION

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

II. NAME

i. Full name (original language)	ἐρανισταί (Agora XIX H 84, l. 4)
ii. Full name (transliterated)	<i>eranistai</i>

III. DATE

i. Date(s)	309 / 308 BC
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V. SOURCES

i. Source(s)	Agora XIX H 84 (309/8 BC)
Note	Ed. pr. <i>Hesperia</i> 10 (1941) 54 no. 18A. Other publications: Fine 1951: no. 14; Finley 1951: no. 71.
Online Resources	Agora XIX H 84
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek <i>horos</i> inscription of a house sold with the right of redemption for 700 dr.
i.c. Physical format(s)	A marble stele broken on the left and bottom measuring 0,13x0,192x0,04m.
ii. Source(s) provenance	Found in a cistern NW of the church of St. Dionysios the Areopagite in the area of the Athenian Agora (l 1978).

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.
- Fine, J. (1951), *Horoi. Studies in mortgage, real security, and land tenure in ancient Athens*. Baltimore.
- 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.