

CAPInv. 311: **eranistai**

I. LOCATION

i. Geographical area	Attica with Salamis
ii. Region	Attica
iii. Site	Laurion (modern toponym)

II. NAME

i. Full name (original language)	ἐρανισταί (IG II ³ (4) (1) 634, ll. 2-3)
ii. Full name (transliterated)	<i>eranistai</i>

III. DATE

i. Date(s)	s. ii BC
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V. SOURCES

i. Source(s)	IG II ³ (4) (1) 634 (second half II BC)
Note	Ed. pr. <i>BCH</i> 18 (1894) 532 no. 2. Other publications: IG II ² 2940; Salliora-Oikonomakou, M. (2004: 166 no. 99). Cf. SEG 29: 163; SEG 42: 152; SEG 50: 17; SEG 54: 15; SEG 55: 2106. <i>BE</i> 1952, no. 54.
Online Resources	IG II² 2940 IG II³ (4) (1) 634 English translation
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek dedication to a deity by the group.
i.c. Physical format(s)	Stele measuring 2,11x0,52m.
ii. Source(s) provenance	Copied in the Botzari valley near an ancient washery, in the region of Laurion.

IX. MEMBERSHIP

i. Number	The names of eleven members are mentioned.
ii. Gender	Men
Note	Eleven male names are mentioned.
iii. Age	Adults
iv. Status	Most of the names suggest non-Athenian origin. See Arnaoutoglou 2011 and Vlassopoulos 2011.

X. ACTIVITIES

iii. Worship	The group set up a dedication to a deity. The IG edition adopts the restoration of Perdrizet 1896: [Τυ]ράν[υοι Μηνί], [<i>Ty</i>]ran[<i>noi Meni</i>]; see however Peek 1942 who restores [Ἡ]ρακ[λεῖ], [<i>He</i>]rak[<i>lei</i>].
Deities worshipped	Men <i>Tyrranos</i> or Heracles, <i>Herakles</i> (?)

XII. NOTES

ii. Poland concordance	Poland A30
iii. Bibliography	Arnaoutoglou, I. (2003), <i>Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens</i>. Athens. Arnaoutoglou, I. (2011), ‘‘Ils étaient dans la ville, mais tout à fait en dehors de la cité’. Status and identity in private religious associations in Hellenistic Athens’ in van O. Nijf, and R. Alston (eds.), <i>Political culture in the Greek city after the classical age</i>. Leuven: 27-48 Lauffer, S. (1979), <i>Die Bergwerkssklaven von Laureion</i>. Stuttgart: 128, 185-8. Parker, R. (1996), <i>Athenian religion. A history</i>. Oxford. Perdrizet, P. (1896), ‘Men’ <i>BCH</i> 20: 55-106. Peek, W. (1942), ‘Attische Inschriften’, <i>MDAI(A)</i> 67: 1-217. Salliora-Oikonomakou, M. (2004), <i>O archaios demos tou Souniou. Historike kai topographike episkopese</i>. Athena. Vlassopoulos, K. (2011), ‘Two images of ancient slavery: the ‘living’ tool and the <i>koinonia</i>’ in E. Herrmann-Otto (ed.), <i>Sklaverei und Zwangsarbeit zwischen Akzeptanz und Widerstand</i>. Hildesheim: 470-1.

XIII. EVALUATION

i. Private association	Possible
Note	Despite Lauffer 1979: 177-92, Parker 1996: 337 n.23 argued that the individuals named may have acted as individuals collecting contributions for a dedication and not as an association. The lack of any further information about the structure of the assumed group should raise doubts about its corporate nature.