

CAPInv. 1541: **eranistai hoi meta Pantaretou**

I. LOCATION

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

II. NAME

i. Full name (original language)	ἐρανισταὶ οἱ μετὰ Πανταρέτου (IG II ² 2743, ll. 3-6)
ii. Full name (transliterated)	<i>eranistai hoi meta Pantaretou</i>

III. DATE

i. Date(s)	e. iv - e. ii BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Personal: <i>meta Pantaretou</i>
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V. SOURCES

i. Source(s)	IG II ² 2743 (e. iv - e. ii BC)
Note	Other publications:RIJG i 112: no. 38; Finley 1951: no. 70
Online Resources	IG II² 2743
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek <i>horos</i> inscription for the sale of a house sold subject to redemption for 1.800dr.
i.c. Physical format(s)	Marble stele measuring 0.45x0.19x0.05m.

ii. Source(s) provenance

Found in the western slope of Mounychia, now in the Piraeus Museum.

VII. ORGANIZATION

ii. LeadershipOn the basis of the expression *meta Pantaretou* in the name of the group, perhaps *Pantaretos* (Athenian *Onomsticon* s.v. (3)) was the leader of the group.

XII. NOTES

ii. Poland concordance

Poland A 39

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.