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CAPInv. 1552: [eranis]tai hoi [peri] Diony[s---]

I. LOCATION

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

II. NAME

i. Full name (original language)	[ἐρανισ]ταὶ οἱ [περὶ] Διονυ[σ---] (SEG 56: 225, ll. 3-4)
ii. Full name (transliterated)	[eranis]tai hoi [peri] Diony[s---]

III. DATE

i. Date(s)	b. 338 BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Personal: [peri] Diony[s---]
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V. SOURCES

i. Source(s)	SEG 56: 225 (before 338 BC)
Note	Ed. pr.: <i>MDAI(A)</i> 121 (2006): 227, no. 4. <i>BE</i> 2006: no. 82
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek <i>horos</i> inscription recording the sale of a plot of land.
i.c. Physical format(s)	Small fragment of marble broken on the left and lower part, measuring 0.21x0.145x0.045m.
ii. Source(s) provenance	Found in <i>Hiera Hodos</i> , now in Kerameikos collection I 455.

XII. NOTES

iii. Bibliography

- Arnautoglou, 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.