

Author: ILIAS ARNAOUTOGLOU

CAPInv. 309: [k]oinon era[ni]ston

I. LOCATION

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

II. NAME

i. Full name (original language)	[κ]οινὸν ἐρα[νι]στῶν (IG II ³ (4) (1) 654, l. 1)
ii. Full name (transliterated)	[k]oinon era[ni]ston

III. DATE

i. Date(s)	s. ii BC
------------	----------

IV. NAME AND TERMINOLOGY

iii. Descriptive terms	κοινόν, <i>koinon</i>
Note	<i>koinon</i> : IG II ³ (4) (1) 654, l. 1

V. SOURCES

i. Source(s)	IG II ³ (4) (1) 654 (second half II BC)
Note	Ed. pr.: An.Ép. 1859: 1828, no. 3500 (frg. A) (APMA 5: 162, no. 1155); An.Ép. 1860: 1919, no. 3738 (frg. B) (APMA 5: 154, no. 1086/7) Other publications: IG II ² 2354; Lueders no. 6 (frg. b); Foucart no. 40 (frg. a); GRA I 30 Cf. <i>BE</i> 1987: no. 573
Online Resources	IG II² 2354 and AGRW ID 3921 IG II³ (4) (1) 654 English translation
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek dedication followed by a list of names (of members).

i.c. Physical format(s)	Two joining pieces of a marble stele measuring 0.11x0.34m.
ii. Source(s) provenance	Found in the Akropolis, now in the Epigraphical Museum, EM 8082.

IX. MEMBERSHIP

ii. Gender	Men Women
Note	Men: 10 Women: 13
iii. Age	Adults
iv. Status	Unidentified. See Arnaoutoglou 2011.

XII. NOTES

ii. Poland concordance	Poland A35
iii. Bibliography	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 O. van Nijf and R. Alston (eds.), <i>Political culture in the Greek city after the classical age</i> , Leuven: 27-48. Parker, R. (1996), <i>Athenian religion. A history</i> . Oxford. (SEG 47: 26) Tracy, S. (1990), <i>Attic letter-cutters of 229 to 86 B.C.</i> . Berkeley: 246. (SEG 40: 129)

XIII. EVALUATION

i. Private association	Probable
Note	Poland 1909: 29 claims that this is not a real association but an ad hoc group; see also the reservations of Parker 1996: 337, n. 23. However, the use of the term <i>koinon eraniston</i> betrays a sense of community stronger than a casual gathering.