

CAPInv. 1534: **eranistai hoi meta Philonos**

I. LOCATION

i. Geographical area	Attica with Salamis
ii. Region	Attica
iii. Site	Next to the monastery of Daphni.

II. NAME

i. Full name (original language)	ἐρανισταὶ οἱ μετὰ Φίλωνος (IG II ² 2700, ll. 4-6)
ii. Full name (transliterated)	<i>eranistai hoi meta Philonos</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 Philonos</i>
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V. SOURCES

i. Source(s)	IG II ² 2700 (e. iv - e. ii BC)
Note	Ed. pr.: AD 1892: 39 Other publications: Finley 1951: no. 31
Online Resources	IG II² 2700
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek <i>horos</i> inscription recording the sale with the right of redemption of a plot of land and a house for 2.000 dr.
i.c. Physical format(s)	A stele measuring 0.35x0.28x0.07m.

ii. Source(s) provenance	It was seen next to the monastery of Daphni, west of Athens on the way to Eleusis; now in EM 10193.
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VII. ORGANIZATION

ii. Leadership	On the basis of the expression <i>meta Philonos</i> in the name of the group, perhaps <i>Philon</i> (Athenian <i>Onomasticon</i> s.v. (32)) was the leader.
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XII. NOTES

ii. Poland concordance	Poland A40
iii. Bibliography	Arnaoutoglou, I. (2003), <i>Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens</i>. Athens. Cohen, E. (1992), <i>Athenian economy and society. A banking perspective</i>. Princeton: 207-15. Faraguna, M. (2012), 'Diritto, economia, societa: riflessioni su <i>eranos</i> tra eta omerica e mondo ellenistico', in B. Legras (ed.), <i>Transferts culturels et droits dans le monde grec et hellenistique</i>, Paris: 129-53. Finley, M. (1951), <i>Studies in land and credit in ancient Athens, 500-200 B.C. The Horos inscriptions</i>. New Brunswick. Harris, E. (2013), 'Finley's <i>Studies in land and credit</i> sixty years later', <i>Dike</i> 16: 123-46. Ismard, P. (2010), <i>La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.</i> Paris: 281-4. Millett, P. (1991), <i>Lending and borrowing in ancient Athens</i>. Cambridge. Thomsen, Chr. (2015), 'The <i>eranistai</i> of classical Athens', <i>GRBS</i> 55: 154-75.

XIII. EVALUATION

i. Private association	Certain
Note	Although it was forcibly argued by Finley 1951 and Millett 1991 that <i>eranistai</i> in <i>horoi</i> 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 <i>eranistai hoi meta... or hoi peri</i>, 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.