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CAPInv. 1543: era[nistai] hoi [meta ---]nos

## I. LOCATION

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

## II. NAME

i. Full name (original language)	ἐρα[νιστὰι] οἱ [μετὰ ---]νος (IG II <sup>2</sup> 2764, ll. 3-5)
ii. Full name (transliterated)	era[nistai] hoi [meta ---]nos

## III. DATE

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

ii. Name elements	Personal: hoi [meta ---]nos
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## V. SOURCES

i. Source(s)	IG II <sup>2</sup> 2764 (e. iv - e. ii BC)
Note	Ed. pr.: SBWien 1897: 668, no. 15 Other publications: Finley 1951: no. 113
Online Resources	<a href="#">IG II<sup>2</sup> 2764</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek <i>horos</i> inscription recording the sale of land and of a house for 3.000dr.
i.c. Physical format(s)	Fragmentary marble stele

ii. Source(s) provenance	Found in Piraeus, now in EM 10105.
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## XII. NOTES

ii. Poland concordance	Poland A *43A
iii. Bibliography	<p>Arnaoutoglou, I. (2003), <i>Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens</i>. Athens.</p> <p>Cohen, E. (1992), <i>Athenian economy and society. A banking perspective</i>. Princeton: 207-15.</p> <p>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.</p> <p>Finley, M. (1951), <i>Studies in land and credit in ancient Athens, 500-200 B.C. The Horos inscriptions</i>. New Brunswick.</p> <p>Harris, E. (2013), 'Finley's <i>Studies in land and credit</i> sixty years later', <i>Dike</i> 16: 123-46.</p> <p>Ismard, P. (2010), <i>La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.</i> Paris: 281-4.</p> <p>Millett, P. (1991), <i>Lending and borrowing in ancient Athens</i>. Cambridge.</p> <p>Thomsen, Chr. (2015), 'The <i>eranistai</i> of classical Athens', <i>GRBS</i> 55: 154-75.</p>

## XIII. EVALUATION

i. Private association	Certain
Note	<p>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...</i> or <i>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.</p>