

I. LOCATION

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

II. GENERAL REFERENCE

i.a. Full reference (original language)	ἐρανισταί (Arist. <i>EN</i> 1160a. 20)
i.b. Full reference (transliterated)	<i>eranistai</i>
ii. Reference context	In Aristotle's account about the character of the political community, the author puts the political community in contrast with particular communities (<i>κοινωνία</i> , <i>koinonia</i>) such as <i>eranistai</i> .

III. DATE

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

IV. TERMINOLOGY

i. Descriptive terms	κοινωνία, <i>koinonia</i>
Note	<i>koinonia</i> : Arist. <i>EN</i> 1160a. 25

V. SOURCES

i. Source(s)	Arist. <i>EN</i> 1160a. 20 (s. iv BC)
Online Resources	Arist. <i>EN</i> 1160a. 20 Arist. <i>EN</i> 1160a. 25
i.a. Source type(s)	Literary source(s)
i.b. Document(s) typology & language/script	Ethical philosophy treatise, in Greek.

VIII. NOTES

iii. Bibliography

Arnaoutoglou, I. (2003) *Thusias heneka kai sunousias. Private religious associations in hellenistic Athens*. Athens: 63, 73, 140-1.
Gauthier, R., and Jolif, J. (eds.) (1970), *Aristote. L'Ethique a Nicomaque*. Louvain.
Ismard, P. (2010), *La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.*. Paris: 13, 65, 277.
Jones, N. (1999), *The associations of classical Athens. A response to democracy*. New York: 28-30.

IX. EVALUATION

i. Private associations

Probable

Note

The enumeration of *koinonai* formed on the basis of a particular interest, in this case pleasure, cannot refer but to groups different from the *polis** subdivisions.

ii. Historical authenticity

The treatise is considered genuine.