

CAPInv. 1544: **eranistai hoi meta Mnesitheou**

I. LOCATION

i. Geographical area	Attica with Salamis
ii. Region	Attica
iii. Site	Teithras (modern Pikermi)

II. NAME

i. Full name (original language)	ἐρανισταί οἱ μετὰ Μνησιθέου (SEG 23: 96, ll. 3-5)
ii. Full name (transliterated)	<i>eranistai hoi meta Mnesitheou</i>

III. DATE

i. Date(s)	m. iv (?) - l. iv (?) BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Personal: <i>meta Mnesitheou</i>
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V. SOURCES

i. Source(s)	SEG 23: 96 (m. iv (?) - l. iv (?) BC)
Note	Ed. pr.: <i>Hesperia</i> 35 (1966): 277, no. 4 <i>BE</i> 1967: no. 233 Other publications: Finley 1951: no. 163A
Online Resources	SEG 23: 96
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek <i>horos</i> of houses and adjacent land mortgaged for a loan of a talent.
i.c. Physical format(s)	Complete rough slab of schist measuring 0.37x0.215x0.03-0.05m.

ii. **Source(s) provenance** Found in the village of Pikermi, now in EM 2366.

VII. ORGANIZATION

ii. **Leadership** On the basis of the expression *meta Mnesitheou* in the name of the group, perhaps Mnesitheos (*Athenian Onomasticon* s.v. (19)) was the leader.

XII. NOTES

i. **Comments** A certain Μνησίθεος, *Mnesitheos* is attested in Dem., *Meid.* 82.

iii. **Bibliography**

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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.

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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.