

CAPInv. 1554: **koino[n erani(ston)]**

### I. LOCATION

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

### II. NAME

i. Full name (original language)	κοινὸ[ν ἐρανι(στῶν)], (Meyer 2010: no. 1, col. I, ll. 9-10)
ii. Full name (transliterated)	<i>koino[n erani(ston)]</i>

### III. DATE

i. Date(s)	335 - 324 BC
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### IV. NAME AND TERMINOLOGY

iii. Descriptive terms	κοινόν, <i>koinon</i>
Note	<i>koinon</i> : Meyer 2010: no. 1, col. I, ll. 9

### V. SOURCES

i. Source(s)	Meyer 2010: no. 1, col. I, 9-10 (335 - 324 BC)
Note	Other publications: IG II <sup>2</sup> 1553. Cf. SEG 12: 99; SEG 18: 37. <i>BE</i> 1946/7, no. 87a; 1960, no. 137; 1990, no. 288.
Online Resources	<a href="#">IG II<sup>2</sup> 1553</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	List of dedications of bowls (φιάλαι, <i>phialai</i> ) worth 100 dr., in Greek.
i.c. Physical format(s)	Marble stele.

ii. **Source(s) provenance** Found in the Acropolis, now in EM 7941.

## VII. ORGANIZATION

ii. **Leadership** It is likely that the individual mentioned, whose name is almost entirely lost in lacuna, ---ας, -as (Meyer 2010: no. 1, col. I, l. 9), from Rhamnous, was representing the group in the legal proceedings.

## XI. INTERACTION

i. **Local interaction** The association was involved in a legal dispute, of an uncertain nature (*graphe apostasiou* or any other dispute?), with a non-citizen (metic, freedman or freedwoman). The outcome of the trial was favourable for the individual.

## XII. NOTES

i. **Comments** *Koina eraniston* are always accompanied by an individual's name (X son of X' of the deme X and *koinon eraniston*). This pattern suggests to me that the individual mentioned by name, alongside the *koinon eraniston*, had a close relation with the *koinon*. He may not have been necessarily an official of the group but an ad hoc appointed legal representative, like the individuals to be elected by the *Eikadeis* in IG II<sup>2</sup> 1258 (CAPInv. 341) to represent the interests of the group in a law court, or Aischines of Melite for the *koinon orgeonon* in Agora 19, P5, 30-31 (CAPInv. 245). In these cases it is noteworthy that the *koinon* remains anonymous. Nevertheless, there are two inscriptions in which the *koinon eraniston* displays its nomenclature:  
1) in CAPInv. 1558 the structure is as follows: X and the *koinon eraniston* those with Z son of Y.  
2) in CAPInv. 1559 a slight variation is recorded: Z and the *koinon eraniston* those with Z son of Y.  
This suggests a limited permanence and a variation as to the person who is representing the group. It is possible to argue that *kai* should not be seen as suggesting an organic link but simply simultaneous appearance in the legal proceedings. However, similar cases were recorded without a *kai* by an apposition of personal names (see Meyer 2010: nos 2-9, A, III, 62-66; Face A, V; no. 19, A, III, 29-34).

iii. **Bibliography** Arnautoglou, I. (2003), *Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens*. Athens: 76-83.  
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Ismard, P. (2010), *La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.*. Paris: 288-91.  
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Thomsen, Chr. (2015), 'The *eranistai* of classical Athens', *GRBS* 55: 154-75.  
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## XIII. EVALUATION

i. **Private association** Certain  
**Note** The terminology employed, the character of the proceedings, and the parallel cases strongly advocate for the presence here of a private association.