

CAPInv. GR-41: **eranoi**

### I. LOCATION

i. Geographical area	Eastern Asia Minor
ii. Region	Pontus
iii. Site	Amisus

### II. GENERAL REFERENCE

i.a. Full reference (original language)	ἔρανοι (Plin. <i>Ep.</i> 10.92-93)
i.b. Full reference (transliterated)	<i>eranoi</i>
ii. Reference context	Pliny forwarded to Trajan a petition handed to him by citizens of Amisus regarding the function of private associations designated as <i>eranoi</i> ( <i>In hac datum mihi libellum ad ἐράνονος pertinentem his litteris subiec</i> ). Pliny asked for instructions as to whether such associations should be permitted to function or not (Plin. <i>Ep.</i> 10.92). Trajan's reply (Plin. <i>Ep.</i> 10.93) associated the issue with Amisus' status as a free city: <i>eranoi</i> should be permitted if this was in accordance with Amisus' laws (see Sherwin-White 1966: 686-689; Cotter 1996: 82; Van Nijf 1997: 21 n. 84).

### III. DATE

i. Date(s)	109 - 111 AD
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### IV. TERMINOLOGY

i. Descriptive terms	ἔρανοι, <i>eranoi</i>
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### V. SOURCES

i. Source(s)	Plin. <i>Ep.</i> 10.92-93 (109-111 AD).
i.a. Source type(s)	Literary source(s)
i.b. Document(s) typology & language/script	Correspondence in Latin between Trajan and Pliny.

## VII. INTERACTION

<b>i. Local interaction</b>	The petition handed to Pliny and forwarded to Trajan was the work of citizens of Amisos (Plin. <i>Ep.</i> 10.93.1: <i>Amisenos, quorum libellum epistulae tuae iunxeras</i> ). If the petitioner were the local civic authorities, as Pliny's correspondence implies, this presupposes prior contacts and negotiations with association(s) under formation. On another possibility see below under field VII.ii: Interaction abroad.
<b>ii. Interaction abroad</b>	The petition initiating Pliny's letter and Trajan's reply may have been the work of association(s) under formation that wished to acquire official approval and communicated directly with the governor.

## VIII. NOTES

<b>i. Comments</b>	<p>On the date see Sherwin-White 1966: 80-1.</p> <p>In his reply, Trajan mentioned contributions paid by the members of the <i>eranoi</i> as a regular feature of such associations' internal organization and went on to associate such payments with the relief of poor from hardship. According to Sherwin-White (1966: 688-689) Trajan conceived the <i>eranoi</i> in question as groups equivalent to the <i>collegia tenuiorum</i>, dedicated to providing meals and funerals to their members, recruited among the poor urban population. However, such a strict definition of the <i>eranoi</i> at Amisos is not to be taken for granted since:</p> <p>a) The so-called <i>collegia tenuiorum</i> had neither necessarily nor solely funerary purposes (see Kloppenborg 1996: 20-22 with further bibliography).</p> <p>b) The Greek term <i>eranos</i> could be applied to religious associations as well (see Arnaoutoglou 2003: 70-87).</p> <p>It should be finally noted that Trajan explicitly forbade the function of similar associations in other cities of Pliny's province not enjoying free status, as Amisos did. A ban on associations is also mentioned in Plin. <i>Ep.</i> 96.7 which makes it clear that the prohibition derived from an edict issued by Pliny following Trajan's instructions. This was surely a new measure but it did not last for long (see Van Nijf 1997: 21 note 84 and 180; de Ligt 2000: 245; Arnaoutoglou 2002).</p> <p>Cf. <a href="#">CAPInv 975</a>, <a href="#">GR-42</a> and <a href="#">GR-66</a>.</p>
<b>iii. Bibliography</b>	<p>Arnaoutoglou, I. (2002), 'Roman Law and Collegia in Asia Minor', <i>RIDA</i> 49: 27-44.</p> <p>Arnaoutoglou, I. (2003), <i>Thusias heneka kai sunousias. Private Religious Associations in Hellenistic Athens</i>. Athens</p> <p>Cotter, W. (1996), 'The Collegian ad Roman Law: State Restrictions on Voluntary Associations', in J.S. Kloppenborg and S.G. Wilson (eds.), <i>Voluntary Associations in the Graeco-Roman World</i>. London, New York: 74-89.</p> <p>de Ligt, L. (2000) 'Governmental Attitudes towards Markets and Collegia' in E. Lo Cascio (ed.), <i>Mercati permanenti e mercati periodici nel Mondo Romano</i>. Bari: 237-52.</p> <p>Kloppenborg, J.S. (1996), 'Collegia and <i>Thiasoi</i>: Issues in Function, Taxonomy and Mmembership', in J.S. Kloppenborg and S.G. Wilson (eds.), <i>Voluntary Associations in the Graeco-Roman World</i>. London, New York: 16-30.</p> <p>Poland, F. (1909), <i>Geschichte des griechischen Vereinswesens</i>. Leipzig.</p> <p>Sherwin-White, A.N. (1966), <i>The Letters of Pliny. A Historical and Social Commentary</i>. Oxford.</p> <p>Van Nijf, O. (1997), <i>The Civic World of Professional Associations in the Roman East</i>. Amsterdam.</p>

## IX. EVALUATION

<b>i. Private associations</b>	Certain
<b>Note</b>	The term <i>eranos</i> at least from the 1st century B.C. onwards is used to denote private associations (cf. Poland 1909: 30-2; Arnaoutoglou 2003: 70-87).