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CAPInv. 1529: **eranistai hoi meta Pythodorou**

## I. LOCATION

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

## II. NAME

i. Full name (original language)	ἐρανισταὶ οἱ μετὰ Πυθοδόρου (Agora XIX H89, ll. 4-6)
ii. Full name (transliterated)	<i>eranistai hoi meta Pythodorou</i>

## III. DATE

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

ii. Name elements	Personal: <i>meta Pythodorou</i> with Pythodoros
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## V. SOURCES

i. Source(s)	Agora XIX H89 (e. iv - e. ii BC)
Note	Ed. pr.: <i>Hesperia</i> 41 (1972): 276, no. 3 SEG 34: 160 Other publications: Finley 1951: no. 78A
Online Resources	<a href="#">Agora XIX H89</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek <i>horos</i> of a house sold under the right of redemption.
i.c. Physical format(s)	Limestone block measuring 0.58x0.71x0.33m.

**ii. Source(s) provenance**

Found built on the wall of a house SW of the Areopagus Hill, now in Agora I 7209.

## VII. ORGANIZATION

**ii. Leadership**

On the basis of the expression *meta Pythodorou* in the name of the group, perhaps *Pythodoros* of Athmonon (*Athenian Onomasticon* s.v. (45)) acted as the leader .

## XII. NOTES

**iii. Bibliography**

Arnaoutoglou, I. (2003), *Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens*. Athens.  
Cohen, E. (1992), *Athenian economy and society. A banking perspective*. Princeton: 207-15.  
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.  
Ismard, P. (2010), *La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.* Paris: 281-4.  
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.