

Silver Athenian Tetradrachm, 450 BC - 430 BC

The Silver Tetradrachm was minted from the years 450-430 BC in the region of Attica, and it weighs in at around 16.57g (American Numismatic Society, 2015). This specific type of Tetradrachm is very common in archaeology and we have an abundance of these coins that have survive into the present day (American Numismatic Society, 2015). The imagery on the coin is probably some of the most recognisable when it comes to Greek coins. However, despite its recognisable iconography, Greek Coinage, in particular Athenian, has been described by Roman numismatist, T. V. Buttrey, as the "most boring ever produced" (T. V. Buttrey, 1979).



Figure 1: Obverse of Silver Athenian Tetradrachm, 450 BC - 430 BC, <http://numismatics.org/collection/0000.999.988471ang>

This is due to that fact the designs of the coins never change drastically since their appearances in the archaic period (Carradice, 1995, p32). Also, unlike Roman coins, the Greeks didn't change their designs frequently which meant that the symbols weren't used as propaganda to the same extent Roman coins were, like the Aegyptio Capta coin (Carradice, 2010). However, M. Thompson states that although Greek coins may be dull, they "are unique in that they have something to say about the three aspects of...[Athenian life]...Athenian architecture, sculpture and topography." (M. Thompson, 1982).

Athenian Silver coins were some of the most prized within the Classical period as Athens was one of the wealthiest Polies at the time. It got its wealth via many factors, but the main three being:

1. Its large Silver deposits in the mines of Laurion
2. Its large Navy built with the silver that was coming from Laurion
3. Tribute in Silver coinage from member Polies of the Delian League which was collected using its big powerful Navy (Thucydides, 1954, Book 2. Chapter 13. Section 3).

The imagery on the coin consists of a side profile image of the Goddess Athene on the obverse, while on the reverse is an image of an Athenian Owl with a couple of Olive branches (American Numismatic Society, 2015). The image on the obverse side of the coin is of Athene, who is the goddess of wisdom, military strategy and philosophy (V. Ions, 1978). Athene is also the patron goddess of Athens, hence the cities name, after she won it in a competition with Poseidon. (V. Ions, 1978, p103). We can tell that the coin is from the period 431-421 BC, due to the shape and decoration of Athene's helmet and face. The laurel wreath round her head was introduced after the victory of Greek Polies in the Persian wars as Laurel leaves are a sign of victory (Carradice, 2010). Also, Athene's appearance is still very Archaic (big nose and eyes), this appearance changes after Athens defeat in the Peloponnesian War (Boardman, 1991). Therefore, we can pinpoint the age of the coin due to stylistic changes. On the reverse side of the coin, the imagery is of the symbols that represent Athene and to the gifts that she gave the Athenians to try and win a competition with Poseidon to become Patron Goddess of Athens. In the myth, she was supposedly to have gifted the Athenians olives as they could be harvested and used more practical compared to Seahorses, which is what Poseidon gifted them (V. Ions, 1978, p103). The Owl is a symbol of Athene, which has the connotations of wisdom, justice and philosophy (V. Ions, 1978). The Owl is also associated with Athens, as the city is named in tribute to the Goddess Athene which so happens to share the symbol of the Owl (V. Ions, 1978). Therefore, both share the same symbol. Also, the inscription on the coin reading AOE, is an abbreviated version of the word AΘENAION, which in translation means



Figure 2: Reverse of Silver Athenian Tetradrachm, 450 BC - 430 BC, <http://numismatics.org/collection/0000.999.988471ang>

AOE is an abbreviated version of the word AΘENAION, which in translation means

AOE

city's

conclude
"of the Athenians". Therefore, we can firmly ~~assume~~ that this coin comes from Attica. (I. Carradice, 2010).

References:

American Numismatic Society (2015), 'Silver Athenian Tetradrachm, 450 BC - 430 BC', Available at: <http://numismatics.org/collection/0000.999.9884?lang=en> (First accessed 16th January 2020)

I. Carradice (1995), 'Greek Coins', United Kingdom, British Museum Press, pp 32

J. Boardman (1991), 'The Oxford history of the classical world', Oxford, Oxford University Press.

M. Thompson (1982), 'Reflections on the Athenian Imperial Coinage, *Hesperia Supplements, Vol. 20, Studies in Athenian Architecture, Sculpture and Topography*', pp. 163-171+220, The American School of Classical Studies at Athens, <https://www.jstor.org/stable/1353957>, Accessed: 16-01-2020 14:55 UTC

V. Ions (1978), 'The Worlds Mythology in Colour', London, The Hamlyn publishing Group, p103

Thucydides (1954), 'History of the Peloponnesian War', London, Penguin Group, Book 2. Chapter 13. Section 3

T. V. Buttrey (1979), 'The Athenian Currency Law of 375/4 B.C., *Essays in Honor of Margaret Thompson*', Greek Numismatics and Archaeology
Silver Athenian Tetradrachm, 450 BC - 430 BC. 0000.999.9884, American Numismatic Society, United States of America,
<http://numismatics.org/collection/0000.999.9884?lang=en>
First accessed 16th January 2020

Good work.

To improve :

- ① Proofread ?
- ② Work with the ancient sources directly
- ③ USE scholarship, not popular books.
- ④ Be more critical and analytical
- ⑤ Stop using random capitalisation
- ⑥

Representation of the Athenian Law courts in Aristophanes' 'The Wasps'

Italicise
The Wasps is an Old Comedy play written by Aristophanes, being first performed in Athens at the Lenaia Festival in 422 BC (D. Barrett, 1964). The play is about a father and son who hold a mock trial at the home as the son's father is addicted to participating in the Law courts (Aristophanes, 422 BC). The main underlying message of the play was targeted at the Athenian Law Court system for how mad the system had become with the overuse of ostracism and the certain items that were required for the courts to work.



Figure 1: J. Morgan's 1861 Oil painting of 'The Jury'. The Chorus in The Wasps comprises elderly jurors who briefly resemble wasps in their behaviour.
https://commons.wikimedia.org/wiki/File:The_Jury_by_John_Morgan.jpg

Ask
Not relevant
The Athenian law courts had once been the prize of Athens during the 5th Century and This can be clearly seen in Aeschylus' 'Eumenides', where we see the creation of the Athenian Law Courts led by the patron Goddess of Athens, Athene. "I now establish this court. "Neither profit nor lust should violate it" (Aeschylus, 458 BC, line 705). However, the system became the stage for popularity contests between Strategoi (P.J. Rhodes 2010). An example being one of the reforms advised by Pericles to included payment for people who were selected to be in the law courts (P.J. Rhodes 2010). Now everyday citizens who were unable to take part in the system due to not being able to take a day off work so that they could make a living, could now do so as they would be paid for the work they did (P.J. Rhodes 2010). The Old Aristocratic Families and the Elite were the main people who opposed this as they viewed those who couldn't come to the law courts unless paid, were uneducated in the ways of politics and shouldn't take part in the courts (P.J. Rhodes 2010). It was in the midst of these reforms advised by Cleon that Aristophanes wrote his play.

Do not confuse ostracism with exile
Old Comedy was intently aimed or raised issues about Athenian and other democracies across the Greek colonies and because most of the audience was made up of assemblymen, it was an ideal platform to share ideas on democracy's flaws and how they could be fixed. Therefore, democracy become an integral part of Old Comedy. Aristophanes was known for raising important issues of the time within his plays. A few years before the Wasps was performed, One of Aristophanes previous plays, 'The Knights' performed in 424 BC, had nearly gotten himself ostracised from Athens, due to his pretial of the Strategos Cleon, which portrayed him as a sausage seller who was of low birth and unfit to advise on such matters like Politics. Therefore, he had to use his rhetoric and language more carefully as to not get himself into any more political trouble, like using characters in the play to be a mouthpiece for him, such as Bdelycleon, instead of him preaching onstage like he did in The Knights (D. Konstan, 1985). D. Konstan states that the "Wasps, and two other Aristophanic comedies written about the same time...are set off from what we may call the utopian comedies." (D. Konstan, 1985). These comedies had the aim and "desire for peace and plenty, or for the restoration of civic and poetic decorum" (D. Konstan, 1985). Meaning that they intended to make the audience made up of assembly members to think about how they could make democracy better for every citizen.

Lines 471 through to 712, are the most useful when discussing how the law courts are presented to Aristophanes' audience as most of the jokes and digs are presented here.

Is that the main issue? Rather than the portrayal of the Demos as a senile Old Man???
portrayal

Do not ignore the agonistic context

Or indeed about achieving peace

check your chronology more carefully Not just that? End?

Apid orphan quotes. page?

families

stone

no

It can be seen in the behaviour of the Chorus by them constantly accusing Bdelycleon of "dictatorship" (referencing the overuse of ostracism and the power held by the elite over the common citizen) (Aristophanes, 422 BC). Also, in the trial, we hear issues being raised about the "Kingly power of the juries" as even Cleon doesn't mess with the courts as he knows it can be sued as a tool for popularity (Aristophanes, 422 BC). In all, The Wasps is an interesting piece of source material for us to have as it allows modern scholars to debate on the state of the Athenian Law Court system and is a funny piece of comedic writing.

Reference List:

Aeschylus (458 BC), 'Eumenides', Cambridge: Cambridge University Press.

Aristophanes (422 BC), Translated by David Barrett (1964), 'The Wasps, The Poet and the Women and the Frogs', London, Penguin Books

D. Konstan (1985), 'The Politics of Aristophanes' Wasps, Transactions of the American Philological Association (1974-2014)', Vol. 115 (1985), pp. 27-46, The Johns Hopkins University Press, Accessed: 17-01-2020 14:43 UTC, <https://www.jstor.org/stable/284188>

J. Morgan (1861), 'The Jury', [Oil on Canvas], England, Bucks County Museum.
https://commons.wikimedia.org/wiki/File:The_Jury_by_John_Morgan.jpg

P.J. Rhodes (2010), 'A history of the classical Greek world, 478-323 BC', 2nd ed, Chichester, West Sussex, U.K. ; Malden, MA: Wiley-Blackwell,

Good work.

To improve:

- ① Proofread
- ② Research more carefully to avoid mistakes.
- ③ Read more scholarship to access different views and opinions
- ④ Be more critical of scholarship.

Pericles Funeral Oration

Thucydides account of Pericles Funeral Oration (Book 2, Chapter 2, Section 34-46) in his 'History of the Peloponnesian War' is

considered to be one of the most important speeches in Western Democracy. Many modern scholars agree that the speech is the foundation of great speeches such as the

'Gettysburg Address' and the 'Finniest Hour'. The speech was delivered by the Strategos Pericles around the year 431BC

(Thucydides, 1954, 2.2.34) during the First year of The Peloponnesian War. Athens had been laid siege to by Sparta and

her allies. Athens knew that it would be unable to win a land campaign against the Spartans due to its small army

(Thucydides, 1954, 2.1.13). However, if the Athenians could gather every Attican citizen into the walls of Athens, use her Navy to resupply the city and draw Sparta into Naval combat,

Then the Athenians might stand a chance (Thucydides, 1954, 2.2.14). This became known as the Periklean strategy and in 431 BC the strategy was put into place as war with Sparta was

declared with a Peloponnesian army on its way (Thucydides, 1954, 2.2.14+17). As customary when Athens went to war, a public funeral was held to those who were the first to die in

war (Thucydides, 1954, 2.2.34). At this sacred of events, Pericles a Strategos who had been one of the main advisors to the Athenian assembly, made a speech to the people of Athens

to try and boost their moral and glorify Athens' form of democracy (Book 2, Chapter 2, Section 34).



Figure 1: Philipp Von Foltz's 1852 oil on Canvas painting of, 'Pericles Gives the Funeral Speech/ Perikles hält die Leichenrede', https://commons.wikimedia.org/wiki/File:Discurso_funebre_pericles.PNG

When reading the oration, we have to take note of a number of factors. The main factor being Thucydides' methodology. When Thucydides began writing his History, he wrote many of the speeches as if he was writing them and what he thought should have been said during them (G. Cawkwell, 1997). Scholars such as Paul Cartledge have been able to recognise Thucydides' style of writing and rhetoric showing that in some sections, he is elaborating on what was said (P. Cartledge 2016). Also, he wrote the speeches sometime after the events that he talks about and scholars debate whether he was present or not (G. Cawkwell, 1997). Therefore, Pericles Oration has been affected by the methodology used by Thucydides because Pericles' speech is being used as a mouthpiece for Thucydides (G. Cawkwell, 1997, p2) and isn't entirely a word for word transcription. → Or at all a transcription

One of the main things that we get from this oration is the idea that Athenian democracy is a political system that should be considered a model to other Polies and that it has many benefits to the polis society (G. Cawkwell, 1997). These benefits include a law system that provides its people with justice and "Favours the majority instead of the few" (Thucydides, 1954, 2.2.37). The speech also criticises the Spartans and how their way of life limits their prosperity. "We live freely, not only in our government but in our everyday lives" (Thucydides, 1954, 2.2.37), "We leave our city open to all" and "our enemies seek bravery with painful training" (Thucydides, 1954, 2.2.39). These remarks are designed to make the Athenians support the war effort and is again a way for the people to support Pericles even though his strategy to keep everyone in Athens was unpopular (P. Cartledge 2016). In all, The Funeral Oration is a cornerstone of modern democratic rhetoric. Even though most of the speech is embellished by Thucydides and may be written to how he would have

Stop randomly capitalising words

polis

presented the speech, it tackles with challenges modern democracy faces and is a powerful piece of literature that defends our democratic process.

Reference List:

P. Cartledge (2016), 'Democracy: a life', Oxford, Oxford University Press

G. Cawkwell (1997), 'Thucydides and the Peloponnesian War', New York, Routledge

Thucydides (1954), 'History of the Peloponnesian War', London, Penguin Group

P. Von Foltz (1852), 'Pericles Gives the Funeral Speech/ Perikles hält die Leichenrede', [oil on Canvas], https://commons.wikimedia.org/wiki/File:Discurso_funebre_pericles.PNG

Good work.

To improve:

- ① You must improve your writing
- ② You make a clear effort to be critical with the ancient sources. Well done. But you must be equally critical of modern scholarship
- ③ Research more carefully to avoid mistakes.
- ④ Use commentaries?

The Siege of Plataea

The Siege of Plataea was a Spartan led siege over the Athenian stronghold city of Plataea from 429-427 BC. The siege ended sometime around the summer of 427 BC after many of the troops fled in the winter of 428/7 BC after being besieged for 2 years (P.J. Rhodes, 2010). Our main source on the Siege is from Thucydides' 'History of the Peloponnesian War'. Thucydides is one of the main 'historians' writing about this period in history. However, Thucydides began writing his account of the Siege a number of years after the event, and he even wasn't present at the siege to document its events (Cawkwell, 1997). An example being he states at the beginning of Book 2 that he only documents the events that occur in the winters and in the summers (Thucydides, 1954, Book 2. Chapter 7. Section 1). Therefore, his methodology approach effects the way we understand the siege as some of the details on the sequence of events are missing and his



Figure 1: Map of the Greek peninsula including Plataea during the Peloponnesian War, by wildeastmojo (2011)

distance from the time of the siege means it's his interpretation of events from the material, he had access to.

According to Thucydides, Plataea was an Athenian ally and was on the crossroads between the poleis of Attica and Boeotia which made it a strategic stronghold to both the Athenians as a defensive city and the Spartans as a city to launch an attack into Attica (Thucydides, 1954, 2. 7. 2). When the outbreak of the Peloponnesian War happened, Thebes begun attacking the city in an attempt to capture it due to its strategic value (Thucydides, 1954, Book 2. Chapter 7. Section 2). However, by 429 BC, these attempts had gained no results (Thucydides, 1954, 2. 7. 71). So, in that year, the Spartan King Archidamos II (imaged on the left), moved his army to Plataea and aided the Thebans in a siege of the city. The Peloponnesian decision to lay siege to Plataea and not Attica again has been debated by scholars for years. In 429 BC, The Athenians were in the grip of the plague, which saw widespread cause in Attica but due to the naval blockade of the Peloponnese, the rest of mainland Greece wasn't affected (Thucydides, 1954, 2. 4. 47+54), this meant that the Spartans were cautious about going near Athens in case they caught the plague (Thucydides, 1954, 2. 4. 54-55). Also, growing pressure by Thebes on the Peloponnesian League to aid them in their attack on Plataea (Thucydides, 1954, 2. 1. 2-3), may have influenced the Spartans reasoning

to lay siege to the city as it meant that they could knockout an Athenian stronghold and help their Theban Allies, while avoiding contracting the plague ravaging Athens (P.J. Rhodes, 2010).

Due to uncertainty over Athenian support in the siege by the winter of 428 BC, many garrisoned inside the besieged city fled (Thucydides, 1954, 3. 3) and by the summer of 427 BC resulted in a Platean surrender to the Spartans and Thebans. In response to the end of the siege, the Spartans and her allies disused weather to allow Plataea to survive by asking the soldiers who were captured whether they had done anything to help Sparta in the war (Thucydides 1954, 3. 3. 68). The reply from each soldier was no, and so the Spartans killed the 225 soldiers, enslaved the women and they raised the city to the ground and left it to dust (Thucydides 1954, 3. 3. 68).



Figure 2: King Archidamos II featured on the title page for the Eight books of the Peloponnesian War written by Thucydides the sonne of Olorus. (1629)

whether

what?

Spartans

No. You are inconsistent and by that identify 2 seasons for purposes: summer and winter. Not only that. Read more on Boeotia

Arch

Not Athenian

Regions, not poles

Chronological

Purposes: summer and winter.

Not only that. Read more on Boeotia

Reference List:

G. Cawkwell (1997), *'Thucydides and the Peloponnesian War'*, New York, Routledge

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https://commons.wikimedia.org/wiki/File:Archidamos_II_1629_woodprint.jpg (Accessed 19th January 2020)

u/wildeastmofo (2011), Reddit, available at:

https://www.reddit.com/r/MapPorn/comments/68zb5u/a_detailed_map_of_the_peloponnesian_war_in_the/ (Accessed: 19th January 2020)

Good work

To improve Proof read ?

② Research more carefully to avoid mistakes.

③ Work on being analytical
Do not just follow scholarship

④ Work on verifying the details of your points