Proud to be Euboeans: The Chalcidians of Thrace

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Introduction

The ties between Euboean Chalcis and the Chalcidians of Thrace are mentioned by both Aristotle and authors of later date.1 Aristotle, who was born a Chalcidian of Thrace and died in Chalcis, mentions that the Chalcidians of Thrace asked Androdamas of Rhegion to become their lawgiver (nomothetes).2 Rhegion was also a Chalcidian colony, and it was quite common for a colony to ask for lawgivers from one of its sister cities. Another story that Aristotle relates will be discussed at length later. According to Polybius, the Chalcidians of Thrace were colonists of both Athens and Chalcis, and the main opponent to Philip II in Thrace.3 Strabo noted that Eretria founded the cities of Pallene and Athos whereas Chalcis founded those near Olynthus.4 The foundation of these colonies took place when the Hippobotai were ruling Chalcis, and the men who led the colonists were among the noblest of their cities. Plutarch mentions the struggle between Chalcidians and Andrians over the foundation of Akanthos in the 7th century BC.5

3. Polyb. 9.28: Ὅτι μὲν οὖν, ὦ ἄνδρεις Λακεδαιμόνιοι, τὴν Μακεδόνων δυναστείαν ἀρχὴν συνέβη γεγονέναι τοῖς Ἑλληνσί δουλείαις, οὐδ' ἄλλως εἰπεῖν οὐδένα πέπεισμαι τολμῆσαι· σκοπεῖν δ' οὕτως ἔξεστιν. ἦν τι σύστημα τῶν ἐπὶ Θρᾴκης Ἑλλήνων, οὕς ἀπῴκισαν Ἀθηναίοι καὶ Χαλκιδεῖς, ὡς τότε γὰρ ἦν ἔξεστιν. ταύτην ἐξανδραποδίσαμεν Φίλιππος καὶ παράδειγμα ποιήσας οὐ μένον τῶν ἐπὶ Θρᾴκης πόλεων εγένετο κύριος, ἀλλὰ καὶ Θετταλοὺς ὕψ' αὐτὸν ἐποίησατο διὰ τὸν πόθον.
4. Strab. 10.1.8: Ἐρέτρια μὲν γὰρ συνῴκισε τὰς περὶ Παλλῆνην καὶ τὸν Ἀθω πόλεις, ἡ δὲ Χαλκᾶς τὰς ὑπὸ Ολυνθὸς, ἡς Φίλιππος διελυμήσατο. καὶ τῆς Ἱταλίας δὲ καὶ Σκελίας πολλὰ χωρία Χαλκιδέων ἐστίν· ἐστάλησαν δὲ αἱ ἀποικίαι αὐτὰ, καθάπερ ἐρήμη Ἀριστοτέλης, ἥρικα ὧν τὸν Ἰπποβοτῶν καλομένην ἐπεκράτει πολιτεία· προέστησαν γὰρ αὐτῆς ἀπὸ τιμημάτων ἄνδρες ἀριστοκρατικῶς ἀρχοντες.
5. Plut. Mor. 298.Α.3-Β.6: "Τίς ἐπὶ Θρᾴκην ἡ Ἀραοῦ ἀκτή; Ανδριοὶ καὶ Χαλκιδεῖς πλεύσαντες εἰς Θρᾴκην οἰκήσαντες ἑνεκα Σάνην μὲν πόλιν ἐκ προδοσίας κοινή παρέλαβον, τὴν δ' Ἀκανθὸν ἐκελεοῦθεν τοὺς βαρβάρους πυνθανόμενοι δύο κατασκόπους ἐπέμψαν. οὕς ὡς δὲ τῇ πόλει προσώπων παντά πασὶ πεφευγότας ἠσθάνοντο τοὺς πολεμίους, ό μὲν Χαλκιδικὸς
What the literary sources report is further supported by epigraphic evidence. The Chalcidians shared with their metropolis its dialect, alphabet, calendar and the acrophonic system. New onomastic evidence also points to the close ties between Euboea and the Chalcidic Peninsula. This evidence will be addressed in detail. The earliest inscriptions from the polis mata of the Chalcidians of Thrace were written in the Euboean alphabet. These are: (a) a dedication from Sarte mentioning archontes,6 (b) the legend ΣΤΑΤΕΡ MAXON on a coin that has been attributed to Sermylvia,7 and (c) the legend ΧΑΛΚ of the earliest series of the silver coinage of the Chalcidians of Thrace.8 Evidence for the Ionic dialect of Olynthus and the Chalcidians of Thrace is found in a number of inscriptions dated to the first half of the 4th century BC. These relate to (a) the treaty between the Chalcidians of Thrace and King Amyntas III of Macedonia,9 (b) the treaty with the Illyrian king Grabos,10 (c) the treaty between the Chalcidians of Thrace and Philip II,11 and (d) a number of sales, all of which are dated to the last decade of the Chalcidic League.12

The sales also provide information about the calendar in use in the cities of the Chalcidians of Thrace. This includes the following months: Ἱππιών, Πανθεών, Απατουριών, Ληναιών, Ἀρτεμισιών, Ταργηλιών, Ἡραιών, Βουφονιών and Δημητριών.13 These were the months of the metropolis.14 A recently published diallage from Dikaia, an Eretrian colony situated not far from Olynthus, provides evidence on Anthesterion and Lenaion, which are also attested at Eretria, and the month Δαφνηφορίων.15 This was the month of the Daphnephoria, honouring Apollo, who was worshipped as Daphnephoros in Eretria.16 The acrophonic system of the Chalcidians of Thrace also links them to their metropolis, Chalcis. The aforementioned sales demonstrate that the drachma was expressed by the letter Δ, ten drachmas with the letter X, 100 drachmas with 8 and 1000 with Ψ.17

The onomastikon of the cities of the Chalcidians also reveals the ties with Euboea.18 Knoepfler’s thorough study of the personal names attested in the Chalcidian cities, from Olynthus and Torone to Aphytis and, more recently, Dikaia, has proven beyond doubt that the local onomastikon is effectively Euboean. The ties between colony and mother city are also demonstrated by the use of the Euboean standard for some of the earliest coinages of the Chalcidic Peninsula.19 The same standard was used in the Chalcidian colonies in Sicily.20 The heaviest coin was a stater of 17.2 g, which was divided into sixths, twelfths, twenty-fourths, etc. The earliest silver coins of the Chalcidians of Thrace were sixths of the Euboean standard, whereas Sermylvia issued staters on this same standard, bearing the inscription ΣΤΑΤΕΡ.21

προεξέδραμεν ὡς καταληψόμενοι τοῖς Χαλκιδεῦσι τὴν πόλιν, ὃ δ’ Ἀνδρίος οὐ συνεξανύτων ἠκόντισε τὸ δόρυ, καὶ ταῖς πύλαις ἐμπαρέντος † μετὰ βολῆς Ἀνδρίων ἔφη παισὶν αἰχμῇ προκατειλῆφθαι τὴν πόλιν. ἐπεὶ δ’ οἱ μὲν Ἐρυθραῖοι καὶ οἱ Σάμιοι τὴν ψῆφον Ἀνδρίοις ἤνεγκαν, οἱ δὲ Πάριοι Χαλκιδεῦσιν, ἀρὰς ἔθεντο περὶ τὸν τόπον τοῦτον οἱ Ἀνδριοὶ κατ᾽ αὐτῶν μήτε δοῦναι γυναῖκα Παρίοις μήτε λαβεῖν παρ᾽ αὐτῶν· καὶ διὰ τοῦτο προσηγόρευσαν “ἀκτὴν † Ἀραίνου” , πρότερον ἀνομαζομένην Δράκοντος. [f]

7. Psoma 2001b, 13-44.
8. See Psoma 2001a, 253-261.
12. For these sales, see Game 2009, nos. 13-38.
14. From Chalcis we have Thargelion and Olympion, and from Eretria Anthesterion, Apatourion, Heraion and Hippion.
16. IG XII 9, 191.10, 49; 210-26-9.
20. See Psoma 2016, 98.
21. See Psoma 2001b, 13-44.
We should briefly recall that archaeological evidence corroborates literary sources and epigraphic evidence, and thus we can easily explain Herodotus’ two passages (7.185; 8.126-8.127) mentioning the Chalkidikon genos. The use of the term genos points to a common origin of colonists living in small coastal poloismata until 432 BC. This common origin played a significant role in the success of the federal state that the Chalcidians of Thrace founded at the suggestion of Perdikkas II. During this period of intense military preparations and the massive revolt of the cities of the western part of the main body of the Chalcidic Peninsula and Sithonia, the common Euboean origin and the relation with the metropolis were further revealed by the choice of coin types of Olynthus and later of the Chalcidian League.

Olynthus, the most important of the cities of the Chalcidians, continued to issue its silver coins with the prancing horse on the obverse and the eagle holding a snake on the reverse. These were the types of silver hektai on the Euboean standard that were struck c.450 BC and had the letters XALK of the Euboean alphabet on the four corners of the incuse square on the reverse (Fig. 1). The new series with the name of Olynthus had the first four letters of the city’s ethnic, ΟΛΥΝ, with the arrangement of the series in the name of the Chalcidians of Thrace (Fig. 2).

To explain the horse found on these coins, one should remember that Chalcis was the city of the Hippobotai and that horses are commonly depicted on Greek coinage issued in Thrace, an area where wild horses still live today. The forepart of a bridled horse occurs on the obverse of silver coins of 3.6 g (drachms) from the Gerakini hoard, issued by an unidentified city of this same area during the last decades of the 6th century BC. We should recall the horse of the light tetrobols of Alexander I and Perdikkas II, and also the rider on the heavy tetrobols of both kings and the horse on the half-stater of Sermylia. A horse and his rider are also depicted on the two series of the silver coins of Sermylia. On the obverse of a silver coin of Potidaia, we find Poseidon Hippios riding his horse. We can thus suggest that there was some kind of iconographic koine in the wider area and that the horse was a popular type in this same area.

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22. Hdt. 7.185: Πεζοῦ δὲ τὸν Θρήικες παρείχοντο καὶ Παίονες καὶ Ήορδοὶ καὶ Βοττιαῖοι καὶ τὸ Χαλκιδικὸν γένος καὶ Βρύγοι καὶ Πίερες καὶ Μακεδόνες καὶ Περραβοὶ καὶ Μακεδόνες καὶ Δόλοπες καὶ Μάγνητες καὶ Ἀχαιοί καὶ ὅσοι τῆς Θρηίκης τὴν παραλίην νέμονται, τούτων τῶν ἐθνέων τριήκοντα μυριάδας δοκέω γενέσθαι; 8.126-8.127: Οἱ γὰρ Ποτειδαιῆται, ὡς βασιλεὺς παρεξεληλάκεε καὶ ὁ ναυτικὸς τοῖσι Πέρσῃσι οἰχώκεε φεύγων ἐκ Σαλαμῖνος, ἐκ τοῦ φανεροῦ ἀπέστασαν ἀπὸ τῶν βαρβάρων· ὣς δὲ καὶ οἱ Άλλοι οἱ τὴν Παλλήνην ἔχοντες. Ἐνθαῦτα δὴ Ἀρτάβαζος ἐπολιόρκεε τὴν Ποτείδαιαν. Ὑ ποπτεύσας δὲ καὶ τοὺς Ὀλυνθίους ἀπίστασθαι ἀπὸ βασιλέως, καὶ ταύτην ἐπολιόρκεε· εἶχον δὲ αὐτὴν Βοττιαῖοι οἱ ἐκ τοῦ Θερμαίου κόλπου ἐξαναστάντες ὑπὸ Μακεδόνων. Ἐπεὶ δέ σφεας εἷλε πολιορκέων, κατέσφαξε ἐκεῖνους ἐν ὅλην τὴν πόλιν παραδιδοῖ Κριτοβούλῳ Τορωναίῳ ἐπιτροπεύειν καὶ τῷ Χαλκιδικῷ γένεϊ· καὶ οὕτω Ὄλυνθον Χαλκιδέες ἔσχον. For the archaeological evidence, see Tiverios 2008.

23. Thuc. 1.58.2.
24. For the types of Olynthus, see Psoma, Forthcoming.
25. For the date of these coins, see Olynthus IX 296-298.
26. For these very rare coins, see Psoma 2001a, 253-261.
27. Olynthus IX 294, no. 10 and pl. XXXIV, no. 10. For Robinson-Clement, this is the latest silver of Olynthus; Olynthus IX 296. I believe that the shape of the incuse square on the reverse points to a place for this coinage at the beginning of the series.

28. Hdt. 5.77. The cleruchs remained there until the Median Wars: see Hdt. 6.100. According to Plutarch (Vit. Per. 23.3-23.4), the Athenians expelled the Hippobotai once more in 446/5 BC. cf. Claud. Ael. VH 6.1. There is no mention of the Hippobotai in IG I′ 40.

29. See Gaebler 1935, pl. XII 1-11 (Bisaltai), XXI 1-8 (Sermylia), XXVI 31-8, XXVII 1-7 (‘Unbestimmte’), XXVII 1-7 (Mosses)
30. CH VIII 37.
31. CH VIII 79, pl. IV, no. 2.
33. Psoma 2001b, 13-44.
34. See Alexander 1953, 210-217.
The eagle grasping a snake on the reverse is a clear reference to an omen of Zeus, and at the same time is also the most ancient and significant type of the coinage of Chalcis (Fig. 3). It is connected at Chalcis with the cult of Zeus Olympios, which was the most prominent in this city, as all significant documents had to be published in his sanctuary. The name of a month in Chalcis is Ὀλυμπιών. 35

As the coinage in the name of the Chalcidians was on the Euboean-Attic standard with a weight of 2.9 g, and Olynthian silver had a weight of 2.4 g, the sharing of the obverse created confusion and thus the prancing horse was very soon abandoned. The new obverse type of Olynthus, with a bridled horse and an Ionic column, was adopted to denote that this coinage was issued on a different standard (Fig. 4). 40

I explain these types in connection with Olynthus’ metropolis, Chalcis, elsewhere, but I summarize here my conclusions. The bridled horse is a clear reference to cavalry. The military skills of the Chalkidike hippos were related to the triumph of the mother city during the Lelantine (?) War. These same skills were often mentioned by Thucydides for the years following the revolt of the Chalcidians, in 432 BC. The intervention of the Chalcidian cavalry was decisive at the battle of Spartolos, during the second campaign of Perdikkas II and Brasidas against Arrabaioi of Lyncestos, and in the battle of Amphipolis. Xenophon, who described the three-year war conducted by Sparta and its allies against the Chalcidians of Thrace, also stressed the skills of the Chalcidian cavalry: they attacked the Lacedaemonians and the Boeotians, killed the Lacedaemonian hipparch and attacked the cavalry of Teleutias; at the beginning of the following spring the Chalcidian cavalry attacked Apollonia, the peltasts of Tlemiones, killed Tlemiones and also Teleutias, the brother of King Agesilaos. 41

The column with Ionic capital is a funeral monument. 44 During the Archaic and the Early Classical periods, funerary columns were used to mark burials. This use may be linked back to references to men as columns that support homes in Archaic Greek poetry. Archilochos, when praising two Naxian brothers, Megatimus and Aristophon, calls them ‘Naxos’ tall columns’. 47 For Pindar, Hector was ‘Troy’s unconquerable, immovable column’, while Agamemnon was called by Clytemnestra (Aesch. Ag. 897-898) the ‘grounded pillar of a high roof’. Iphigenia says in Iphigenia in Tauris (42-58)
that 'sons are the pillars of the house.' Some well-known examples of pillars and columns marking graves during the Archaic period are those of Xenares at Corcyra,\(^49\) of Aristandros at Assos,\(^50\) of Praxiteles and of Damotimos at Troizen.\(^31\) Similar monuments come from the Teian colony of Abdera.\(^52\) The funerary epigram on the capital of the column for Xenares from Corcyra is written in Homeric style, and describes in Homeric terms the monument it adorns.\(^53\) Tumuli adorned with vertical markers (stele on a tumulus) were, in the \textit{Iliad} and the \textit{Odyssey}, devices used to ensure that the deceased man's inextinguishable glory (\textit{asbeston kleos}) would not be forgotten.\(^54\)

The funerary column combined with the horse on the obverse of the coins of Olynthus points to a dead cavalryman. During a period in which numismatic types of cities of the same area such as Dikaia (Fig. 5), Aineia (Fig. 6), Skione (Fig. 7) and Potidaea (Fig. 8) refer to the mother city, Olynthus also turned to its metropolis for this new obverse type, as she had already done before with the reverse type and the previous obverse type. Thus, the new obverse type might refer to an episode connected to Chalcis. We learn from Plutarch's \textit{Amatorius} (760e-761b) that there was a big column (\textit{megas kion}) in the agora of Chalcis: 'the column was a sepulchral monument for a foreign horseman who had come to assistance of Chalcis in a war and who had subsequently died in battle.'\(^55\) What follows below is the story of Cleomachus reported by Plutarch (\textit{Amat.} 760e-761b).

Cleomachus came to help the Chalcidians when the Lelantine War against the Eretrians was at its height. The Chalcidian infantry was thought to have considerable strength, but they found it difficult to resist the enemy cavalry. Accordingly, his allies requested Cleomachus, a man of splendid courage, to be the first to charge his horse. His beloved was there and Cleomachus asked him if he was going to witness the battle. The youth said that he was, embraced Cleomachus tenderly, and put on his helmet for him. Filled with ardour, Cleomachus assembled the bravest of the Thesalians about himself, made a fine charge, and fell upon the enemy with such vigour that their cavalry was thrown into confusion and was thoroughly routed. When subsequently their hoplites also fled, the Chalcidians had a decisive victory. It was, however, Cleomachus' bad fortune to be killed in the battle. The Chalcidians point out his tomb in the market-place with the great pillar standing on to this day. Formerly they had frowned in pederasty, but now they accepted it and honoured it more than others did. Now Aristotle says that the circumstances of Cleomachus' death in victorious battle with the Eretrians were different and that the lover embraced by his friend was one of the Chalcidians from Thrace sent as an ally to the Chalcidians of Euboea. This, he says, is the reason for the Chalcidian popular song:

‘Ye lads of grace and sprung from worthy stock,
Grudge not to have men converse with your beauty:
In cities of Chalcis, Love, looser of limbs,
Thrives side by side with courage.’\(^56\)

When Plutarch visited Chalcis, the Chalcidians still pointed out his tomb in the marketplace with

\(^49\). \textit{IG IX} 1\(^{2}\) 881.
\(^50\). \textit{Assos} 1.
\(^51\). \textit{IG IV} 800 and 801. For pictures see Jeffery 1990\(^{6}\), pl. 70, no. 10 (Aristandros) and pl. 32 nos. 2, 3 for Troizen.
\(^52\). \textit{ThrAeg} E031 for Anaxidikos, the son of Nymphis, E032 for Artemisie daughter of Nymphodoros (capital of brown \textit{poros}), and E035 for Pythagoras (?), son of Semagoras (?).
\(^53\). For the epigram, see \textit{CEG} 146. For the Homeric hexameter, see McGowan 1995, 617, 618 with n. 18.
\(^54\). See previous note.
\(^55\). Backhuizen 1976, 43.
\(^56\). Minar et al., trans. 1969.
the great column standing on it. According to Aristotle, the cavalryman was one of the Chalcidians from Thrace who had been sent as an ally to the mother city. Thus, Aristotle connected the victory of Chalcis with the Chalcidians of Thrace. The participation of the colonists in this (Lelantine?) war saved their mother city. This victory created a further link between Chalcis and the Chalkidikon genos of Thrace. It was commemorated at Chalcis by the burial of the dead cavalry commander within the city, in the agora, thus turning him into a hero, and also with the erection of the big column on top of it. Aristotle was connected to both the Chalcidians of Thrace and Chalcis. His father was from Stagira, a city-member of the Chalcidian League during the 4th century BC, and his mother was a descendant of one of the earliest colonists from Chalcis in Euboea.

By adopting the eagle grasping a snake of the metropolis, Olynthus followed the tradition of colonies and mother cities having common numismatic iconography. Colonies sometimes adopted types of their metropolis: Abdera and Teos shared the griffin and the Corinthian colonies in western Greece, and Corinthishared Pegasus and Athena's head. This tradition was also followed, as I have already stressed, by neighbouring Dikaia, which issued its silver coinage with the numismatic types of its mother city, Eretria. In other cases, legendary founders were depicted, as is the case with Aineas and Proteus. However, Olynthus’ choice of the megal kion of Chalcis, a monument of the metropolis referring to a glorious episode of its history and the colony's contribution provided by the dead hero, is somewhat original. In this case we should note not only the adoption of the type of the metropolis (eagle grasping a snake), but more significantly the depiction of a monument of the agora of the metropolis, the megal kion, which was related to the colony and thus strengthened and stressed the links between mother city and colony.

After the foundation of the Chalcidian League, c. 432 BC, the most significant Greek power in Thrace until the reign of Philip II, the Chalcidians chose types related to Apollo for their federal coinage: his head for the obverse, and kithara, tripod or laurel branch for the reverse. Apollo and types related to him were found in his two sanctuaries, at Delos and Delphi, and in a number of cities. The adoption of types related to this god needs no explanation as far as Delos and Delphi were concerned. The other places where similar types were adopted were Sybaris, Kroton and Kaulonia towards the west, Zakynthos, off the coast of Elis, and Kolophon in Ionia.

Sybaris and Kroton were Achaean colonies whereas Kaulonia was a colony of Kroton. Accord-
ing to Thucydides (2.66), Zakynthos was also a colony of the Achaeans.\textsuperscript{74} The founder of this city was Zakynthos, son of Dardanos, from Psophis in Arcadia (Paus. 8.24.3).\textsuperscript{75} There is information about a temple of Apollo,\textsuperscript{76} and another of Aphrodite with statues of Aphrodite and her son Aeneias.\textsuperscript{77} The silver coinage of this city, the drachms and smaller fractions, was issued with the type of a tripod and later Apollo.\textsuperscript{78} Apollo's sister, Artemis, was worshipped in Zakynthos with the obscure epiklesis Opitais.\textsuperscript{79} The chora of the Ionian city of Kolophon contained Klaros and the well-known Apollo's sanctuary.\textsuperscript{80} The god's head and his kithara were adopted for the two-sided silver coinage of the city during the 460s. The Chalcidians followed them and adopted types related to Apollo from the late 430s/early 420s. One recalls that Athens was among the first to introduce the head of Athena on the obverse and a symbol referring directly to the goddess on the reverse on the two-sided silver coinage.

Thus, in all previously mentioned cases cities that were colonial foundations adopted types related to Apollo because Apollo Archegetes was the god of the colonists. The adoption of these types by the Chalcidians reveals once more their identity as colonists and their strong links with their mother city.\textsuperscript{81} Calendar, cults, dialect, the acrophonic system and the alphabet arrived in the area with the colonists and were shared by colony and mother city. However, the request to Rhegion for a nomothetes, the introduction of coin types that reproduced monuments of the metropolis and referred to the glorious common past of both, and finally the adoption of coin types relating directly to the god of the colonists reveal a great deal about the pride the Chalcidians of Thrace had in their Euboean metropolis, Chalcis.

\textsuperscript{72}1/720 BC and 709/708 BC, respectively. For Kroton see Hdt. 8.47 and Dion. Hal. \textit{Ant. Rom.} 2.59.3 for the foundation date in 709/8 BC. For Kaulonia see Strab. 6.1.10; Paus. 6.3.12; Ps-Skymnos 318–319; St.B. 147.9–147.10. For these cities, see Fischer Hansen et al. 2004, nos. 55 (Kaulonia), 56 (Kroton), 70 (Sybaris).

\textsuperscript{74} For Zakynthos, see Gehrke and Wirbelauer 2004, 374–375, no. 141.

\textsuperscript{75} Psophis was the name of the acropolis of Zakynthos: Paus. 8.24.3, repeated by Steph. Byz. 705.4.

\textsuperscript{76} Plut. \textit{Dio} 23.3 (r357).

\textsuperscript{77} Dion. Hal. \textit{Ant. Rom.} 1.50.3.

\textsuperscript{78} Kraay 1976, 96.

\textsuperscript{79} IG IX 1\textsuperscript{2} 1731. cf. SEG XIV 481: the dedication of a citizen of Zakynthos in Artemis Opitais found in the walls of Neapolis in the Thasian Peraia. For this epiklesis, see Schmidt \textit{RE} XVIII.1.689. For a relation of Opitais and Oupis, see Schmidt \textit{RE} XVIII.1.689 based on Wide 1893, 127 n. 9. For Opis vel Oupis, see Ambühl 2007.

\textsuperscript{80} Plut. \textit{Dio} 23.3 (r357).

\textsuperscript{81} For Apollo and the colonists, see Malkin 1987, \textit{passim}.
Abbreviations


CH = Coin Hoards I-X (1975-2011)


FHG = Fragmenta Historicorum Graecorum

IG = Inscriptiones Graecae

IThrAeg = Loukopoulou, L. D., M. G. Parissaki, S. Psoma and A. Zournatzi (2005) Σύνταγμα Επιγραφών της Θράκης του Αιγαίου, Athens: Research Centre for Greek and Roman Antiquity.


RE = Paulys Realencyclopaedie der classischen Altertumswissenschaft, Neue Bearbeitung, begonnen von G. Wissowa (1894-1978)

SEG = Supplementum Epigraphicum Graecum

SNG = Sylloge Nummorum Graecorum

Bibliography


Figures

Figure 1 (a and b):
Hekte of the Chalcideans of Thrace (Euboic standard),
SNG ANS 467: 2.63 G, 6 h.

Figure 2 (a and b):
Tetrobol of Olynthos
(Milesian standard, 1st series),
SNG ANS 466: 2.13 g, 3 h.

Figure 3 (a and b):
Tetrobol of Olynthus
(Milesian standard, 2nd series), SNG ANS 464: 2.425 g, 4 h.

Figure 4:
Stater of Chalkis

Figure 5:
Drachm of Eretria (Attic standard), same types as Dikaia: Dorotheum 22 May 2013 Auction, 17.
Figure 6:
Stater of Aineia (Attic standard),
*SNG ANS 67*: 15.90 g (chisel cut).

Figure 7:
Skione. Silver stater of Euboean-Attic standard 16.33 g, ex Auktion Hess-Divo, 321, 25/10/2012, lot 89.

Figure 8:
Stater of Potidaea (Euboean-Attic),
*SNG ANS 687*: 17.26 G.