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Two conclusions should be noted: first, in light of this evidence Engen sides with Finley's view of Athenian trade policy as consumptive, and argues— contra Gernet, Hasebroek, and Burke —that with these decrees the Athenians focused not on generating more revenue, but rather on obtaining goods (76-78). Second, drawing especially on the decrees enacted in honor of the Spartokid dynasty of the Bosporos, Engen argues that "gifts" of grain contributed significantly towards meeting ...

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Honor and Profit - University of Michigan Press
The most important trade exports were wine and olives, while cereals, spices, & precious metals Were Imported. Fine Greek pottery was also in great demand abroad and examples have been found as far afield as the Atlantic coast of Africa.

Trade in Ancient Greece - Ancient History Encyclopedia
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Engen D.T. Honor and Profit: Athenian Trade Policy and the ...
Se presenta un análisis crítico del libro Honor & Profit de D.T. Engen destacando sus aciertos y limitaciones en relación al análisis de la economía y la sociedad de la Grecia antigua y, en especial, del caso ateniense.

A new assessment of the ancient Athenian economy relying on fresh documentary evidence

Legal and informal institutions were developed to secure persons and property, resolve commercial disputes, raise capital and share risk, promote fair dealing, regulate agents and gather market information. Law and Commerce in Pre-Industrial Societies examines commerce, its participants and these institutions through the lens of nine pre-industrial societies from hunter/gatherers to 18th century Qing merchants.

This volume collects twelve historical papers, some published here for the first time, in which Stephen Lambert explores the implications of the inscribed Athenian laws and decrees for the history of Athens in the age of Demosthenes.

Large-scale economic change such as the rise of coinage occurred during the Persian-dominated centuries (6th-4th centuries BCE) in the Eastern Mediterranean and ancient Near East. How do the biblical texts of the time respond to such developments? In this study, Peter Altmann lays out foundational economic conceptions from the ancient Near East and earlier biblical traditions in order to show how Persian-period biblical texts build on these traditions to address the challenges of their day. Economic issues are central for how Ezra and Nehemiah approach the topics of temple building and of Judean self-understanding, and economics are also important for other Persian-period texts. Following significant interaction with the material culture and extra-biblical texts, the author devotes special attention to the ascendancy of economics and its theological and identity implications as structuring metaphors for divine action and human community in the Persian period.

This book examines the history and economy of the island region known as the Cyclades during the Archaic and Classical periods of ancient Greek history. At various times these islanders adapted to control imposed by naval powers from outside the region, most notably Athens. During the fifth century the Athenians put an end to local military power and local coinage, providing security but also drawing economic benefits for themselves from trade using routes throughthe Cyclades. After a period of time when control shifted among various powers, the late fourth century was a period when the islands were able to prosper, while still maintaining strong economic tieswith Athens.

Dedicated to Getzel M. Cohen, a leading expert in Seleucid history, this volume gathers 45 contributions on Seleucid history, archaeology, numismatics, political relations, policy toward the Jews, Greek cities, non-Greek populations, peripheral and neighboring regions, imperial administration, economy and public finances, and ancient descriptions of the Seleucid Empire. The reader will gain an international perspective on current research.

Much has been written about the world's first democracy, but no book so far has been dedicated solely to the study of enmity in ancient Athens. Enmity and Feuding in Classical Athens is a long-overdue analysis of the competitive power dynamics of Athenian honor and the potential problems these feuds created for democracies. The citizens of Athens believed that harming one's enemy was an acceptable practice and even the duty of every honorable citizen. They sought public wins over their rivals, making enmity a critical element in struggles for honor and standing, while simultaneously recognizing the threat that personal enmity posed to the community. Andrew Alwine works to understand how Athenians addressed this threat by looking at the extant work of Attic orators. Their speeches served as the intersection between private vengeance and public sanction of illegal behavior, allowing citizens to engage in feuds within established parameters. This mediation helped support Athenian democracy and provided the social underpinning to allow it to function in conjunction with Greek notions of personal honor. Alwine provides a framework for understanding key issues in the history of democracy, such as the relationship between private and public realms, the development of equality and the rule of law, and the establishment of individual political rights. Serving also as a nuanced introduction to the works of the Attic orators, Enmity and Feuding in Classical Athens is an indispensable addition to scholarship on Athens.

Age-old scholarly dogma holds that the death of serious theatre went hand-in-hand with the 'death' of the city-state and that the fourth century BC ushered in an era of theatrical mediocrity offering shallow entertainment to a depoliticised citizenry. The traditional view of fourth-century culture is encouraged and sustained by the absence of dramatic texts in anything more than fragments. Until recently, little attention was paid to an enormous array of non-literary evidence attesting, not only the sustained vibrancy of theatrical culture, but a huge expansion of theatre throughout (and even beyond) the Greek world. Epigraphic, historiographic, iconographic and archaeological evidence indicates that the fourth century BC was an age of exponential growth in theatre. It saw: the construction of permanent stone theatres across and beyond the Mediterranean world; the addition of theatrical events to existing festivals; the creation of entirely new contexts for drama; and vast investment, both public and private, in all areas of what was rapidly becoming a major 'industry'. This is the first book to explore all the evidence for fourth century ancient theatre: its architecture, drama, dissemination, staging, reception, politics, social impact, finance and memorialisation.

Through a series of interdisciplinary studies this book argues that the Athenians themselves invented the notion of 'classical' tragedy just a few generations after the city's defeat in the Peloponnesian War. In the third quarter of the fourth century BC, and specifically during the 'Lycurgan Era' (338–322 BC), a number of measures were taken in Athens to affirm to the Greek world that the achievement of tragedy was owed to the unique character of the city. By means of rhetoric, architecture, inscriptions, statues, archives and even legislation, the 'classical' tragedians (Aeschylus, Sophocles and Euripides) and their plays came to be presented as both the products and vital embodiments of an idealised Athenian past. This study marks the first account of Athens' invention of its own theatrical heritage and sheds new light upon the interaction between the

city's literary and political history.

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