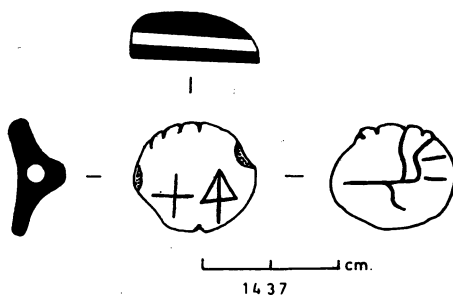


MITTEILUNGEN

A LINEAR B INSCRIPTION FROM MIDEA

A Linear B inscription was found by a team from the University of Cincinnati during the 1991 season in trench Yb on one of the lower terraces at Midea. It was discovered at a depth of -3.14 m in stratum 5, west of a Mycenaean wall built of large and well-fitted blocks, which appeared beneath a Roman wall and an intermediate layer of soil. The western side of the Mycenaean wall was built of larger stones than the eastern side, which suggests that the western side of the wall was the outside face. The soil from the area south and west of the wall was light, fine and very hard-packed. The pottery from stratum 5 was LH IIIB and earlier (54.3% decorated Mycenaean, 15.9% Middle Helladic plus coarse ware and pithos fragments). 1.8% of the pottery from stratum 5 could be identified as Roman. The Roman sherds were clearly associated with the digging of a pit northeast of the walls. Also the next lower stratum — stratum 6 — contained LH IIIB pottery.



MIDEA 91 Yb L5 096 (UC)

The inscription appears on two sides of a piece of hard-baked and blackened clay with a raised tunnel for a string along the lateral axis. The width of the piece is 1.6 cm. and the length is 2 cm. One side is inscribed with the *125 CYPHEROS ideogram and the other with the syllabograms *ro* and *zo*. There is no seal-impression on it.

The find indicates that Midea kept records similar to those kept at Mycenae, Tiryns and Pylos and suggests that the administration at this site was organized along the same lines as that of the other three palaces.

GISELA WALBERG

ON THE DATE OF THE DEDICATION OF PISISTRATUS,
SON OF HIPPIAS*

This famous monument was found in 1877 near the Ilissos: it consists of two fragments of a sculptured marble cornice¹, and is now kept at the Epigraphical Museum in Athens. According to Thucydides², the grandson of the tyrant Pisistratus, to commemorate his archonship, dedicated the Altar of the Twelve Gods in the Agora, and that of Apollo in the Pythion. Thereafter Thucydides quotes the following inscription on the latter:

Μνῆμα τόδε ἡῶς ἀρχῆς Πεισίστ[ρατος] ἠιππίο[υ] υἱοῦ
θῆκεν Ἀπόλλωνος Πυθ[ι]ο ἐν τεμένει;

whereafter he adds: ἔτι καὶ νῦν δῆλόν ἐστιν ἀμυδροῖς γράμμασι λέγον τάδε, which is remarkable as the letters are still clear. But the mystery may be explained if we assume with E. Löwy³ that the epigram had originally only been painted on the monument when it was dedicated at the end of the sixth century; for the shallowness and regularity of the letters, and their even spacing, clearly indicate that the present text could not have been cut as early as Pisistratus' own time⁴. I therefore agree with H. R. Immerwahr⁵ that, at some time subsequent to Thucydides' account, the text was re-inscribed by a mason in the light of a growing interest in the Pisistratidae. Immerwahr himself, however, does not offer a suggestion for a political context in which the re-inscribing could have taken place; but — as I hope will be clear from the following — the period of the Thirty Tyrants' of 404/3 seems a reasonable possibility.

The Peace Treaty with Sparta after the Peloponnesian War ordered the Athenians to establish a constitution "according to the pattern of their Fathers"⁶, a term which was so imprecisely defined that it could be interpreted in several ways, one of which would be as a manifesto for re-introducing the tyranny: and that was exactly the way in which the treaty was interpreted by

* I wish to express my thanks to the Director of the Epigraphical Museum, Dina Peppas-Delmouzou, for permission to examine the monument, and to an anonymous adviser from CQ for suggestions for improving this note.

¹ W. B. Dinsmoor Jr.'s reconstruction of the monument in the Epigraphical Museum has been CAH² IV, 1988, 295.

² Thuc. 6, 54, 6. The most recent discussion on ἀμυδροῖς γράμμασι is by B. M. Lavelle, Thucydides and IG I³ 948: ἀμυδροῖς γράμμασι, *Daidalikon. Studies in Memory of Raymond V. Schoder S. J.*, Wauconda Illinois 1989, 208.

³ Zu Datierung attischer Inschriften, SB. Wien 216.4, 1937, 12–14.

⁴ This has been demonstrated by e. g. H. R. Immerwahr, *Attic Script: Survey*, Oxford 1990, 18; 76.

⁵ Op. cit. 76.

⁶ For a full discussion of the ambiguity of the term see Busolt/Swoboda, *Griechische Staatskunde*, 911 with n. 1.

Kritias and his supporters, after the Thirty had taken control! He wished to have the power for himself, as is clear from the following passage in Xenophon, H. G. 2, 3, 16 where he speaks as follows to Theramenes before the latter was put to death: Εἰ δέ, ὅτι τριάκοντά ἐσμεν καὶ οὐχ εἷς, ἥττον τι οἶει ὥσπερ τυραννίδος ταύτης τῆς ἀρχῆς χρῆναι ἐπιμελεῖσθαι, εὐήθης εἶ. C. L. Brownson (Loeb) translates: "But if", he (Kritias) said, "merely because we are thirty and not one, you imagine that it is any the less necessary for us to keep a close watch over this government, just as one would if it were an absolute monarchy, you are foolish!"⁷

OVE HANSEN

⁷ Cf. G. Németh, *Metamorphosis Critiae?* ZPE 74, 1988, 180, who also makes the point that the dream of becoming 'The First Man' had already for a long time been prevalent in several political circles, according to Thuc. 8, 89, 4: ἡγωνίζετο οὖν εἷς ἕκαστος αὐτὸς γενέσθαι πρῶτος προστάτης τοῦ δήμου.

