

Lykourgan Brauron: A New Analysis of *SEG XXXVII 89*
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In the June 1963 issue of the *Scientific American*, Iohannes Papadimitriou presented a black and white photograph and a brief description of an inscription which he dated to the 3rd century BC. The inscription, an Athenian law resolved by the *nomothetai*, requested the examination of various structures at the sanctuary of Artemis at Brauron in order to determine what buildings were in need of repair. Apparently the sanctuary had suffered enough damage to warrant an investigation not just by the local magistrates but also by officials from Athens.

This inscription is one of only seven other *nomothetai* inscriptions to have survived from antiquity and therefore it is surprising that it has not been scrutinized to a greater degree by the academic community. Since its initial publication in 1963 research has concentrated on two areas. The primary focus has been on what the text can or cannot contribute to the topography and history of the sanctuary. The second area of research, exemplified by Linders (1972), focused on the connection between the sanctuary of Artemis Brauronia on the Athenian Akropolis and the sanctuary of Artemis at Brauron. Papadimitriou's dating of this important inscription to the 3rd century BC has never been seriously questioned, nor has its historical context been explored. Papadimitriou dated the stele to the 3rd century BC, appearing to base the date on the fact that he found the stele on top of mud carried into the sanctuary when the Erasinos river flooded sometime in the 4th century BC. He believed that the flood was the cause of the damage to the buildings mentioned in the inscription. Other scholars have discounted the mud but have still insisted on a 3rd century BC date. Close inspection of the text however reveals that this inscription should be dated to an earlier period. Using the evidence of other *nomothetai* inscriptions, references to specific Athenian officials in the text, connections to the inventories of Artemis Brauronia on the Athenian Akropolis and formal epigraphic evidence, I will argue that the *nomothetai* inscription from Brauron should be dated to the 4th century BC, specifically during the Lykourgan period.

The consequences of this new dating are significant. Athenian officials, the *nomothetai* and *tamiai* of other gods in particular, which have been previously thought to exist in the 3rd century BC based solely on this inscription must be reevaluated. A new assessment of the history of the sanctuary as well as the objects and architecture associated with it must also be undertaken. Moreover, in placing this inscription within the context of Lykourgos' program of religious renewal and cultural revitalization, the sanctuary becomes a key element in restoring both the *kosmos* of the gods and of Athens after the Battle of Chaironeia in 338 BC.