



No. 26. New Fragment Joined
to *Hesperia*, III, No. 77

(Photograph from Squeeze)

ca. 240 A.D.

[Ἄγ]αθῆ Τύχη.
[Ἀύ]ρ(ήλιος) Ἄδρ[ι]ανὸς Σω
[τ]ηρίχου ἐξ Οἴου
[θ]εῶ Νεμέσει
[ἀ]ποκατέστη
[σε] οἴκοθεν.

The restoration θεῶ Νεμέσει, now confirmed by the addition of the new fragment, has already been suggested by A. Wilhelm.¹⁹⁸ The phrase ἀποκατέστησε οἴκοθεν indicates that the dedicator restored the altar at his own expense.¹⁹⁹ It may well be that this restoration included not only the altar itself but also the whole shrine together with the altar.

Kirchner suggested for the old fragment a date in the second or third centuries after Christ. A more accurate date may now be given since the dedicator, Aurelius Hadrianus is known from two other documents. A young man of his name was ca. 226 A.D. an ephebe of the tribe Leontis to which Oion belongs, and more than twenty years later the same man was ὑποσωφρονιστής of the ephebes.²⁰⁰ His dedication to Nemesis may therefore be dated in the second quarter of the third century after Christ.

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ΠΡΑΞΙΚΛΕΗΣ ΣΩΦΟΡΤΟΤ

Councillor of Erechtheis in 367/6 B.C.

It is suggested in the publication *Hesperia*, XI, 1942, p. 233, line 11, and p. 237 that Σωφόρτου may be a mistake for Σωφόρβου: but Sophortos, though not recorded in Pape or Kirchner, appears as the name of a workman on the Arkesilas cup in the Cabinet des Médailles (*C.V.*, pls. 20-21). The background to left of the first sigma is repainted, and there is room for another letter, so Buschor (in *F. R.*, III, p. 211) reads [ι]σοφορτος, which he appears to explain as an announcement to the king: but the old reading Σοφορτος, which goes back to Welcker, is doubtless correct. The Agora stone, and the Laconian cup, support each other.

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¹⁹⁸ In a letter to B. D. Meritt, dated March 30, 1934. Similarly, the first line of *I.G.*, II², 4747 may be restored as [θεῶ]ι Νεμέσει.

¹⁹⁹ For οἴκοθεν, see *I.G.*, II², 3669, lines 5-6. ²⁰⁰ See *I.G.*, II², 2235, line 112, and 2243, line 24.