

## [H. North. Sôphrosune. Chapter VII - suite]

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### Présentation de la fiche

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### Références éditoriales

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"unassuming" (with respect to *tychê*, 189, or to the conduct befitting a stranger, 392) and "law-abiding" (380, 580), but most often here too it means "chaste" or "discreet" (160, 505, 555, 634).

In Alexandrian epigram and elegy the rare allusions to sophrosyne relate it either to chastity or to moderation in food and drink.<sup>4</sup> Callimachus, for example, mentions his inability to maintain a *sôphrôn thymos* under the influence of *Erôs* (*Anth. Pal.* 12. 118), and Meleager confesses that he has been captured by *Erôs*, who has stationed him at the gate of his loved one, like a statue inscribed with the words (12. 23): "Spoils won from Sophrosyne." Leonidas of Tarentum relates sophrosyne to another appetite when he dedicates cauldrons, pots, and pans to Gluttony and Voracity and bids them (6. 305): "Receive these evil gifts of an evil giver, and never grant him sophrosyne." The epigrams of the *Anthology*, whether Hellenistic or later, display two general tendencies in their treatment of sophrosyne, depending on the purpose of the epigram: if they are erotic, they revile sophrosyne as an impediment to pleasure and perpetuate the canard that a *sôphrôn* woman is always ugly;<sup>5</sup> but if they are honorary epigrams, they treat sophrosyne with respect, especially when they make it the virtue of philosophers. Antipater's epitaph for Diogenes the Cynic describes his wallet, cloak, and staff as the weapons of independent (*autarkês*) sophrosyne (7. 65), and Simmias' epigram on Plato (7. 60) refers to his sophrosyne and "just habit of mind" (*êthos dikaios*).<sup>6</sup>

The Cynic-Stoic diatribe, whose avowed purpose was to instill sophrosyne (hence its customary designation as *sôphronizôn logos*), sometimes found expression in verse or contributed moralizing commonplaces to poets who were not themselves Cynics. A fragment of an iambic poem by Phoenix of Colophon, apparently a diatribe against wealth, alludes to the folly of piling up riches if one is not made *sôphrôn* by edifying discourse (Frag. 1 Diehl<sup>3</sup>), while Cercidas of Megalopolis (Frag. 2a Diehl<sup>3</sup>) perverts the normal meaning of sophrosyne in his comment on a line by Euripides which attributes to *Erôs* two gales

<sup>4</sup> In the *Anthology* as a whole, allusions to sophrosyne are not infrequent: of some forty-seven references, about thirty have to do with chastity, the rest with some other form of restraint.

<sup>5</sup> E.g., 11. 196. Occasionally a poet defies convention and denies this, as in 10. 56 (cf. Plutarch *Advice to Bride and Groom* 142A). For the hostility to sophrosyne which is part of the warfare of the wine-drinking poets against the water drinkers (the *sôphrones*), see my article, *C.P.* 43 (1948), 12-14.

<sup>6</sup> Cf. the epitaph for Zeno (D. L. 7. 29).



