

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

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Alexander, who readily adopted the commonplaces of the virtues and vices by now traditional in Attic oratory. Lucian says that Theopompus was "more an accuser than a historian" (*De Hist. Conscr.* 59);¹² and Ephorus notoriously interrupted his narrative with moralizing platitudes and indulged his taste for panegyric. All the Isocratean historians show a strong belief in moral training as a function of history, while the transmission of ethical precepts as commonplaces in the rhetorical schools led to the convention by which the historian judged leading figures according to the canon of the cardinal virtues and their opposed vices.

Polybius, who frequently criticizes rival historians for confusing history with panegyric, and who himself applied different standards to his discussion of the career of Philopoemen in his *Encomium* and his *History* (10. 21. 6-8), nevertheless castigates Philip V and Agathocles for their licentiousness and other vices in terms appropriate to the rhetoric of the courtroom (for example, 10. 26, 15. 23. 5, 15. 25. 22). The influence of philosophy is even stronger, however, especially in two famous passages involving sophrosyne. The discussion of the mixed constitution in Book VI adapts Plato's remarks in the *Republic* about the need to unite *andreia* and sophrosyne in the soul and the State and, with an echo also of the *Laws*, condemns the Lycurgan constitution in Sparta for failing to make the state as a whole *autarkês* and *sôphrôn*, to match the character of the individual Spartans (6. 48. 4-7). In Book XXXI Polybius describes in detail the origin of his friendship with Scipio Aemilianus and explains in the process how the young Scipio deliberately set out to acquire a reputation for sophrosyne and *megalophrosynê*. The first of these he sought by defeating his appetites and molding his life so that it would be in every way consistent and harmonious. At the end of five years he had established a universal reputation for *eutaxia* ("harmonious character") and sophrosyne (31. 22. 25). Although it has been suggested that the philosophical influence at work here is the *Greater Alcibiades*, the resemblances are at least as great to the ethical terminology of the Middle Stoa, especially to that of Panaetius, another member of the household of Scipio.¹³

¹² For examples of Theopompus' censorious attitude towards individuals and states, see Chap. IV above, n. 76. On the moralizing tendencies of Hellenistic historians as a group, consult Laistner, 14-15.

¹³ Paul Friedländer (*A.J.P.* 66 [1945], 337-40) points out that the same virtues are mentioned in the Polybius passage and in *Alc.* I. 122C. But they are not mentioned alone, as a single group, in *Alc.* I., and the vocabulary employed by Polybius (*ὁμολογούμενον*, *σύμφωνον*, *εὐταξία*) might equally well be Stoic. Polybius frequently refers to the importance



