

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

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towards the State as well (312A), and terms Probus a *sôphrôn* ("wise") administrator (314B).²²

A final source of evidence about sophrosyne in the Greek world after the classical period is the corpus of inscriptions, which show that ordinary people laid claim to this virtue in sepulchral inscriptions, that honorary decrees ascribed sophrosyne to benefactors of diverse kinds, that proper names derived from the word *sôphrôn* spread over the Mediterranean world, and that a cult of Sophrosyne existed here and there in Asia Minor. The evidence is abundant, but only a few examples need be selected, since the use of sophrosyne in epitaphs and honorary inscriptions tends to become stereotyped.

We have already observed²³ that Attic epitaphs of the archaic period often bear a terse formula, "In memory of *aretê* and sophrosyne," or merely list a number of excellences, like the fifth-century epitaph: "*Sôphrôn*, clever, prudent, and versed in what is fair" (I.G. 1² 1026, 3), or even more briefly: *ἀγαθὸς καὶ σώφρων ἀνὴρ* (Kaibel 4). In such epitaphs, where sophrosyne is linked with *aretê* or *agathos* (the archaic equivalent of *andreia*, *andrikos*), it seems to denote the virtue of the citizen in time of peace, while *aretê* still implies excellence in war. The formula *aretê kai sôphrosynê* persists in sepulchral inscriptions down through the centuries²⁴ long after the independent *polis* that inspired it had ceased to exist; but the epitaphs tend to grow longer and more circumstantial as time goes by. A Delian epitaph (dated by Kaibel after 168 B.C.) praises the threefold *aretê* of a certain Polycleis, to whom his fellow citizens erected a memorial because he was best in council, brave in action for his fatherland, and *sôphrôn* in his private life (854). This inscription effectively demonstrates the restriction of sophrosyne to private morality in the Hellenistic age. Epitaphs for women in the early period often employ the same formula as masculine inscriptions—*ἀγαθὴ καὶ σώφρων* (Kaibel 51) or *σώφρων καὶ χρηστὴ* (Kaibel 60)—but the words undoubtedly refer to the usefulness, excellence, and modesty proper to women, rather than to courage and moderation. In feminine epitaphs of the later centuries, sophrosyne is the virtue most elaborately amplified, doubtless because it had always been the special virtue of women. A certain Cleopatra, who was buried beside the road from Naples to Nola in the first century of our era, had an epitaph (Kaibel

²² Sophrosyne in some form is also ascribed to Augustus (309C), to Tiberius (309C), to Marcus Aurelius (317C, 333C), and to Trajan (333A).

²³ See Chap. I, pp. 13–14.

²⁴ E.g., Kaibel 2, 39 (both fourth century), 55 (fourth or third century), and Geffcken 183 (third century).



