

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

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"Queenly Sophrosyne, daughter of high-minded *Aidōs*" (Kaibel 34); but there is no suggestion of anything like a cult in Athens or elsewhere on the mainland. It is significant, however, that in this Attic inscription she is linked with *Aretē* "victorious in war" as well as with *Aidōs*; both parts of the archaic formula *aretē kai sôphrosynē* undergo personification. In Pergamum *Aretē* and Sophrosyne had two altars. One was set up in the age of Hadrian by L. Castricius Paulus, who also erected a similar altar to *Pistis* (*Fides*?) and *Homonoia* (*Concordia*?). The other altar to *Aretē* and Sophrosyne was erected by Julia Pia, in honor of her husband Claudius Silanus.²⁷ It is not surprising that the dedicators of these altars should bear Roman names, since personified abstractions received much more attention in Roman religion than in Greek. Evidently the Romans recognized in *Aretē* and Sophrosyne a pair of virtues as quintessentially Greek as *Fides* and *Concordia* were typically Roman.

Another inevitable pairing is that of *Hygieia* and Sophrosyne, health of body and mind. A Phrygian inscription at Synnada honors a high priest, Artemon, who was priest of *Hygieia* and Sophrosyne, and who served as gymnasiarch for two years at his own expense.²⁸ In this case the choice of personifications is dictated by the obvious connection of health with the gymnasium and of sophrosyne with health. *Hygieia* and Sophrosyne constitute the Greek equivalent of Juvenal's famous *mens sana in corpore sano* (10. 356). Finally, Emesa in Syria yields the tomb of Ammia, a priestess of Sophrosyne, whose grave is said to be blessed in that it contains her holy body.²⁹

Honorary tablets fall into several categories, including *ephebica*, *agonistica*, and dedicatory inscriptions. *Agonistica* rarely refer to sophrosyne,³⁰ and I know of no inscription recording the triumph of a contestant in one of the feminine contests in sophrosyne mentioned by Athenaeus; he does not explain what form such contests took (VI. 105. 273A-B).³¹ The other two classes of inscription have much to say about sophrosyne, especially in connection with the supervision of the epebes. Athens in

²⁷ *Mitteilungen des deutschen archäologischen Instituts in Athen* 35 (1910) 459, No. 41. Cf. Max Fränkel, *Altertümer von Pergamon* (Berlin, 1890-1895) No. 310, p. 232.

²⁸ *Bulletin de correspondance hellénique* 17 (1893), 284, No. 86.

²⁹ *Inscriptions grecques et latines de Syrie, deuxième série* (Beyrouth, 1907) No. 20. For the association of Sophrosyne with *Tychē* and *Erōs* in Roman prayers on the first of December, according to Johannes Lydus *De Mens.* 4. 154, consult P. W. "Sophrosyne" (Türk).

³⁰ An exception is Dittenberger, *Sylloge Inscriptionum Graecarum*³ (Leipzig, 1917) 3. 1073. 5, in honor of Rufus of Smyrna, victor at Olympia, ca. A.D. 117, who is said to have excelled other contestants in *andreia* and sophrosyne.

³¹ Possibly these contests were similar to one reportedly held at St. John's College, Annapolis, Maryland, in April 1962, in order to award the title "Miss Sophrosyne."

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