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the fourth century erected tablets bearing annual lists of ephebes and giving the names of the special officers appointed to superintend their training.³² The office of *sôphronistês* appears first on an Athenian inscription of the year 334–333 B.C.; the earliest literary reference is in Aristotle's *Constitution of Athens* (ca. 328–325 B.C.), which explains the function and the method of selection of these officers: they were men over forty years of age, and one was chosen from each tribe. The *sôphronistês* bought provisions for all the cadets in his tribe and looked after other business connected with their garrison duty. The name *sôphronistês* indicates the nature of the office, and several inscriptions reveal that the ephebes were expected to learn discipline, orderliness, and self-control during their period of service. An Attic bas-relief represents three *sôphronistae* holding in their hands willow withes, the symbol of their authority (C. I. A. 3. 1152). After 303–302 B.C. these officers disappear abruptly; they are not seen again until the age of Hadrian, when they once more appear on inscriptions as supervisors of the ephebes, often accompanied by lower officials called *hyposôphronistae*. A typical inscription is that of 334–333 B.C., which lists the ephebes and their supervisors, adding that the boys obeyed the *sôphronistês*, and awarding this official a golden crown for looking after the boys of the Cecropian tribe honorably and well (C. I. Supp. 4. 2. 563b).³³ Another type of inscription is exemplified by a herm (again in Athens) inscribed with the boast of a *sôphronistês* that he has returned the boys to their parents after performing many works of *sophrosyne* (Kaibel 973).

The prevalence of names based on the adjective *sôphrôn* is another clue to the importance of this excellence in Greek life. Literary and epigraphic evidence testifies to ten names from this root, including *Sophrosyne* itself—the name of one of the daughters of Dionysius of Syracuse; her sister was Aretê.³⁴ The masculine name *Sophrosynos* appears on an inscription from Mytilene.³⁵ The best-known names are probably those of

³² See Kaibel 969, 973, 971, and consult P. W. "Sôphronistês" (J. Oehler).

³³ In each of the inscriptions belonging to this type, the *sôphronistês* is rewarded with a golden crown, often of specified value. The last epigraphic allusion to this office is dated A.D. 262–263 (I. G. III. 1199, 1202). An inscription from Tenos (Kaibel 948) describes a gymnasiarch Philiscus as *μετέων σωφροσύνης* ("guardian of good conduct"), but the title *sôphronistês* occurs only in Attic records, which also attest the existence of an officer called *kosmêtês* (I. G. III. 1120, 1144). One inscription records a father and son serving as *sôphronistês* and *hyposôphronistês* (I. G. III. 1116). For further inscriptions regarding this office and the changes in the number and duties of the *sôphronistae* under the Empire, see Oehler, *loc. cit.*

³⁴ Plutarch *Dion* 6.

³⁵ C. I. G. 2. 2206 (with Aeolic doubling of the sigma, *Sophrossynos*).

