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definitions has Aristotelian overtones, while the last resembles Zeno's concept of sophrosyne. Xenocrates, who succeeded Speusippus, maintained as the core of his ethical doctrine Plato's teaching that moral perfection depends on the rule of *nous* over the irrational and requires the soul to free itself from the bonds of the senses.¹⁰⁰ His belief that the disentanglement of the soul from the fetters of passion is the primary purpose of philosophy is a step in the direction of Neoplatonism and forecasts the principal importance of sophrosyne for the latter school—its role in achieving catharsis.

The Middle Academy was too much concerned with skepticism to spare much attention for ethics, but the New Academy under Philo and Antiochus returned to the tradition of the founder and restored ethics to a position of supreme importance. Antiochus, whom Cicero calls *germanissimus Stoicus*—the “next thing to a Stoic” (*Academica Priora* 2. 43. 132)—illustrates the eclecticism of the New Academy in regard to sophrosyne. His attempt to mediate between the rival schools is manifest in several of his teachings about *areté*, as when he maintains that the virtues are individual but inseparable—thus combining Peripatetic pluralism with Stoic unity (*De Finibus* 5. 23. 67); or when he wavers between Stoic *apatheia* and Peripatetic *metriopatheia*.¹⁰¹ Antiochus also tries to make the best of both schools on the question whether virtue alone suffices for the happy life, as orthodox Stoics maintained and the Peripatetics denied.¹⁰² He agrees with the Peripatos in distinguishing intellectual from moral virtue (*Fin.* 4. 7. 18) and placing sophrosyne in the second category; but in accepting a canon of four virtues, which belong to the dominant part of the soul, the *mens* (*Fin.* 5. 13. 26), he leans towards the Stoa. In the midst of this disposition to accommodate the views of every school except the Epicurean, it is not surprising that Antiochus finds the function of sophrosyne to be resistance to pleasure (*Fin.* 5. 23. 67; cf. *Academica Posteriora* 1. 6. 23); this conception persists in Platonism down to the second century after Christ.

The principal spokesmen for Platonism during the early Empire—Onosander, Plutarch, Maximus of Tyre, Apuleius, Hippolytus, and the

¹⁰⁰ See Richard Heinze, *Xenocrates* (Leipzig, 1892), 123 ff., especially 150–51.

¹⁰¹ Hans Strache (*Der Eklektizismus des Antiochus von Askalon* [Berlin, 1921]) holds that Antiochus reconciled *apatheia* and *metriopatheia*. This view is contested by R. E. Witt (*Albinus and the History of Middle Platonism* [Cambridge, 1937], Chap. V).

¹⁰² Antiochus' solution: virtue alone is sufficient for the *vita beata* but not for the *beatissima*, which requires external goods as well (Cicero *Acad. Prior.* 2. 43. 134). On the ethics of Antiochus, see, in addition to Strache, Georg Luck, *Der Akademiker Antiochus* (Bern, 1953), especially pp. 55 ff.



