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everything.” And after this, desiring to leave, I now spoke: “I thank you,” I said, “O Emperors, for your providence and the honor which you have paid me.” But they said in reply “We then thank the Gods to have known such a man. For we also believe him to be an equally capable orator.” And after this, the elder Emperor began to say that it was an attribute of the same man to be morally good and a good speaker. The younger continued with the saying of someone that “words follow character.” And I said that “I wished that this were so. For it would profit¹¹ me in speaking, if indeed in other things I am so regarded by you and if at the same time I would have two goods instead of one.” I answered them somewhat in this manner. But there were countless other things which happened and which were said, greater than I could tell or hope.

Next after this, having fallen asleep again, I dreamed that an acquaintance, named Diophanes, spoke to me as if he were present and witnessed these exceedingly great honors. And one of my younger companions was also present and marvelled when he heard that I was so distinguished among all men.

After this, I appeared to be in some bath. And first of all it occurred to me what sort of thing I had done, that I had bathed before I saw the Emperors. For I seemed to have met them yesterday. Next when I massaged myself and began to perspire, I said, “Let us go in.” So I bathed and vomited at evening, for I took note of the dumping of the excavation.

February 12 Nevertheless I still was considering making a journey to Pergamum because of former dreams. Now it was clearly indicated that I stay here. On the one hand¹², I moved at evening, changed my mind, and said that it was impossible to reach Hadrianutherae. And on the other hand, I dreamed that someone came from Hadrianutherae, bringing some work of Menander, and he said that the mud was unmanageable and the marsh was also impossible to get through. Again I thought that it rained and that someone came to me and said that one of my adversaries in a lawsuit was at Hadrianutherae and that I had to go down there to handle

¹¹ I 49 I accept λυσιτελεῖν (sc. ἔν) mss. Keil emended λυσιτελεῖ.

¹² I 51 The infinitives after τοῦτο μὲν depend on ἐδηλοῦτο.

the matter. And I said, “Why is it more necessary than the God declaring that I stay?” Again I thought that I spoke to certain people and that I thus apprehended everything, in that when I was rather angry about staying, the God, wishing to change my mind, so that I might stay with more pleasure, gave me a sign for departure. There were also in the dream tokens for not bathing. And afterwards at evening, there was rain and a hard storm.

February 13 On the next day, there was no bathing and vomiting of food. And when I vomited, my condition was such that I was glad if I could suffice for the day following.

February 14 On the day following, fasting was enjoined, but enjoined in this way. I dreamed that I was in Smyrna, distrusting everything plain and visible, because I was not aware that I had made the journey. Figs were offered to me. Next the prophet Corus was present and showed that there was a quick acting poison in them. After this, I was full of suspicion and eagerly vomited, and at the same time considered what if I should not have vomited completely? Next someone said that there was also some poison in some other figs¹³. Therefore I was still more distressed and angry because I did not hear it sooner. After these things were seen, I suspected that fasting was indicated, but if not, still I preferred it. But I asked the God to show more clearly which he meant, fasting or vomiting.

I slept again and I thought that I was in the Temple at Pergamum and that now the middle of the day had passed and I was fasting. And Theodotus came to me with some friends, and having entered, he sat down beside me while I was lying thus upon a couch. I said to him that I was fasting. But he indicated that he knew, and said that “after all the things which these men are doing, I have put off performing a phlebotomy on you. For there is an aggravation of the kidneys and fasting”, he said, “is sort of a bastard outlet, which goes through the chest, for the inflammation”. And while he said this, two sparks appeared before me. And in wonder I looked at Theodotus and felt it an omen of his words, and I asked him what these were. He said that they were from the inflammation, and he indicated what

¹³ I 54 I accept σάκων mss. Keil emended σιτίων.



