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Auteur : Foucault, Michel

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wood, made clear in some way. It was made clear as possible, just as countless other things clearly contained the presence of the God. For there was a seeming, as it were, to touch him and to perceive that he himself had come, and to be between sleep and waking, and to wish to look up and to be in anguish that he might depart too soon, and to strain the ears and to hear some things as in a dream, some as in a waking state. Hair stood straight, and there were tears with joy, and the pride of the heart was inoffensive. And what man could describe these things in words? If any man has been initiated, he knows and understands. After these things had been seen, when it was dawn, I summoned the doctor Theodotus. And when he came, I recounted my dreams to him. He marvelled at how divine they were, and was at a loss as to what he should do, since he feared the excessive weakness of my body in winter time. For I lay indoors during many successive months. Therefore we thought that it was no worse to send also for the temple warden Asclepiacus. At that time I was living in his house, and besides I was accustomed to share many of my dreams with him. The temple warden came. And we did not get the chance to begin the conversation, but he began to report to us. "Just now," he said, "I have come from my partner" — meaning Philadelphus. "He himself summoned me. For he saw at night a marvellous vision, important to you." And thus Asclepiacus recounted what Philadelphus saw. When he was summoned by us, Philadelphus himself recounted it again. Since the dreams agreed, now we used the curative, and I drank as much as no one before, and again on the next day as the God gave the same signs. Why should one describe the ease in drinking it, or how much it helped? Therefore to return to my argument, — for as it were he arranged my fate as well — many other oracles before and afterwards were revealed with such help in both ways by similar dreams²⁵.

summer But come now, let us finish the first story, and add how the oracle concerning the years held.

For they understand, as many as know even a little of our situation, that during all this time he was my Savior and gave me one day after another, and moreover even now is my Savior.

²⁵ II 36 I emend ἀμφοτέρως for ἀμφοτέρους mss. (i.e. single dreams as in II 26-28, or in pairs as in II 30-35). Πρὸς is an adverb. With γενομένοις sc. δυνέσται.

But when the time of the prediction elapsed, the following happened. I shall go back a little. I happened to be in the suburbs at the height of summer. A plague infected nearly all of my neighbors. First two or three of my servants grew sick, then one after another. Then all were in bed, both the younger and the older. I was last to be attacked. Doctors came from the city and we used their attendants as servants. Even certain of them who cared for me²⁶, acted as servants. The livestock too became sick. And if anyone exerted himself, he was immediately laid out dead before the front door. Therefore in view of the circumstances it was no longer possible to enjoy fair sailing. Everything was filled with despair, wailing, groans, and thorough gloom. There was also terrible sickness in the city. Meanwhile I persisted in my concern for the safety of the others, no less than for my own. Then the disease increased and I was attacked by the terrible burning of a bilious mixture, which troubled me continuously day and night, and I was prevented from taking nourishment and my strength failed. And the doctors gave up and finally despaired entirely, and it was announced that I would die immediately. However even here you could say that Homeric phrase (*Iliad* 11. 813), "Still his mind was firm." Thus I was conscious of myself as if I were another person, and I perceived my body ever slipping away, until I was nearly dead. During these circumstances, I happened to have turned to the inside of my bed, and I seemed, as it were in a dream — it was then the end — I seemed even to be at the end of the play and to put aside my buskins, and to be going to take my father's shoes. And while I was about this, Asclepius, the Savior, turned me suddenly to the outside. Then not much later, Athena appeared with her aegis and the beauty and magnitude and the whole form of the Athena of Phidias in Athens. There was also a scent from the aegis as sweet as could be, and it was like wax, and it too was marvellous in beauty and magnitude. She appeared to me alone, standing before me even from where I would behold her as fairly as possible. I also pointed her out to those present — they were two of my friends and my foster sister²⁷ — and I cried out and I named her Athena, saying that she stood before me and spoke to me, and I pointed out the aegis. They did not

²⁶ II 38 Cf. vol. 3, p. 399, line 29 on 45, p. 48, 10 D.

²⁷ II 41 I emend σύντροφος for τροφός mss.; cf. V 19.



