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## [The Sacred Tales - suite]

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### Présentation de la fiche

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### Références éditoriales

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know what they should do, but were at a loss, and were afraid that I had become delirious, until they saw that my strength was being restored and heard the words which I heard from the Goddess. And some things I remember as follows: *She reminded me of the Odyssey and said that these were not idle tales, but that it was fitting to judge even by the present circumstances. Therefore it was necessary to persevere. I myself was indeed both Odysseus and Telemachus, and she must help me. And I heard other things of this sort.* Thus the Goddess appeared and consoled me, and saved me, while I was in my sick bed and nothing was wanting for my death<sup>28</sup>. And thereupon it occurred to me to take an enema of Attic honey, and there was a purge of the bile. And after this came curatives and nourishment. First, I think, goose liver after frequent refusal of all food. Then some sausage. Then I was brought to the city in a long, covered carriage. And thus little by little, with trouble and difficulty, I recovered. The fever, however, did not completely leave me until the most valued of my foster children died. He died, as I later learned, on the same day as my disease ended. Thus I had my life up to this time as a bounty from the Gods, and after this, I was given a new life through the Gods, and as it were, this exchange occurred. And thus took place the prediction concerning the years, and my later sickness, which agreed with this, and the divine manifestations about these things.

summer Perhaps now it would be fitting to speak about  
145 A.D. the baths, which he had me use, since even from the beginning, together with his prediction, he commanded bathing in the river. I had catarrhs and difficulty with my palate, and everything was full of frost and fire, and my stomach trouble was at its peak, and there were many other different things, and I was confined to the house in summer time. And these things happened in Pergamum, in the house of the temple warden Asclepiacus. *First he commanded that I have blood drawn from my elbow, and he added, as far as I remember, "sixty pints."* This was to show that there would be need of not a few phlebotomies, but that appeared from later things. For the temple wardens, being of such years, and all who were worshippers of the God and who served him, confessed that they knew of no one at all who had been operated on so much,

<sup>28</sup> II 42 I accept ἐλλείποντος mss. Kaibel emended ἐλλείποντι.

except Ischuron, and that his case was among the strange ones<sup>29</sup>, but even so that mine surpassed it, without the other strange things which were added to the phlebotomies, as for example even then immediately happened. For one, I think, or two days later, *he commanded me again to draw blood from my forehead.* And he commanded the same also to one of the Roman Senators, who was consulting him, and indicated that it also had been enjoined upon Aristides. His name was Sedatius<sup>29a</sup>, the best of men, and he himself recounted these things to me. In the middle of the phlebotomies, *he ordered me to bathe in the Caicus. And it was necessary to journey there and bathe, after I had cast away pieces of wool. He said that I would see a horse bathing and the temple warden Asclepiacus standing on the bank.* He predicted these things, and these things happened. While still approaching the river, I saw a horse bathing. While I bathed, the temple warden was present and standing on the bank, saw me. The comfort and relaxation which ensued was very easy for a God to understand, but not at all easy for a man to conceive of or write about.

c. December Moreover another bath in Smyrna was ordered  
144 A.D. when winter began. *It was necessary to travel to the warm springs and not to use the warm water, but the river which flows by.* And the whole day was rainy and cold, and the water was so sparse that it could be forded. And this was the first miracle. It was late afternoon, and the bath took place, and the northwind blew without mitigation<sup>30</sup>.

winter These things<sup>31</sup> again in Pergamum, in winter, 51  
145/6 A.D. and while my body was remarkably weak, so that for a long time I did not at all leave the room where I lay. *He ordered*

<sup>29</sup> II 47 I accept παραδοξον mss. Keil emended παραδοξότατον.

<sup>29a</sup> II 48, IV 16, 43 I emend Σηδάτιος for Σηδᾶτος mss.; cf. Note 25 to Chapter III.

<sup>30</sup> II 50 Keil placed a lacuna after ἀκράγς. But he has misinterpreted the passage, since the bath was the first miracle which Aristides received; cf. Note 18 to Chapter II. For the different expression for the first part of a miracle, cf. II 74.

<sup>31</sup> II 51 I accept ταυτί mss. and keep the punctuation after κατεκεμήνην. Keil emended τοιαυτί, removed the punctuation, and put it after ἐσομένον. But this separation of τοιαυτί from its alleged verb ἐκέλευσε is not in Aristides' manner.



