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indeed, the following, — it was said, as it were, concerning some athlete: "When the God had considered all these things and saw that the flow came abundantly, he commanded him to drink water and abstain from wine, if he desired at all to be victorious. 'For if you imitate this,' he said, 'it is possible for you to win the crown of victory or to share in it.'" Here it ended. Next the title of the discourse was subjoined as "The Crown Lover" or "The Crown Desirer." I also cannot say for how long I endured water drinking, but it was easy and pleasant, though before I always found water somehow disagreeable and disgusting.

When this also had been performed, he took me off water, and assigned me a measure of wine, the word was "a demiroyal." It is clear that he meant a half pint. I used this, and it sufficed, as formerly twice the amount did not. Sometimes there was some wine left over, since I was sparing through fear that it might be harmful. Nor did I add this residue to the next day, but I had to be content anew with the measure.

When he had made this experiment too, he now permitted me to drink as much as I wished, and made some sort of joke, to the effect that they are foolish men who are rich in material goods and do not dare to use them freely. And this book which I mentioned seemed to be Antisthenes' On Use (of Wine or On Intoxication). It pertained to wine, and there were certain tokens of Dionysus besides. I became so accustomed to it that, although the God granted it, I changed but slightly the measure of my drinking. And in some way, I longed for the stewardship of those times.

170/171 A.D. And it has been sometime since I have abstained from all living things, except chicken, and all greens, except wild ones and lettuce, and I have abstained from all sweet-meats. Now occasionally he has commanded me to eat one whole chicken⁴⁹, and I have done so, I, to whom even the act of eating was prescribed with difficulty. And we endured some of these things without bathing and with phlebotomies and enemas, and some, as each circumstance might be. For six years I have abstained from all fish. I do not know how long from pork. Again when he allowed it, I used

⁴⁹ III 34 I emend ελω ενι <ἀλεκτρούονι> for ελως ενι mss.; and I delete ἀλεκτρούονι after ἐχράμην.

both. Then, in turn, I was kept from somethings, and would use some according to each particular circumstance. And he has kept me completely from fish sauce, for he said that it was not safe for my head, and least of all for my teeth. He gave me remedies for my teeth. First there was: Burn the tooth of a lion, and chopping it up, use it as a dentifrice. Second: Rinse⁵⁰ with the famous substance, sap of silphium. After this, pepper, which he added for warmth. After all these things, came Indian nard, this also as a dentifrice. And these are dreams which have recently appeared.

c. spring I have been kept from beef in this way. I dreamed that an oracle had fallen to Zosimus, "that he would live as long as the cow in the field lived." And then I said to him: "Do you know what the oracle means? It commands you to abstain from beef." Zosimus was said, in addition to the cold from which he died, to have been harmed also by touching some beef from a sacrifice. Therefore there was, as is likely, much exactitude and care not even secretly to touch it with the tip of my finger.

after September And later, when Albus was Governor of Asia, there were many, frequent earthquakes, and Mitylene was nearly all thrown down and in many other cities there was much disturbance, and the villages were wholly destroyed. The Ephesians and the Smyrnaeans ran to one another in confusion. But the series of earthquakes and terrors was extraordinary. And on the one hand, they sent emissaries to Clarus, and the Oracle was fought about, and on the other, holding the olive branch of supplication, they went about the altars and the market places and the circuit of the cities, no one daring to stay at home. And finally they gave up supplicating. In these circumstances, the God commanded me, who was then living in Smyrna, or rather in the suburbs of the city, to sacrifice publicly an ox to Zeus the Savior. While I hesitated being both suspicious and fearful of that former prophecy, some such notion occurred also to me, that I was not going to sacrifice a cow, and that it was not even necessary to taste it. But

⁵⁰ III 36 I accept διακλύζειν mss.; for intransitive use, cf. V 62 (Note 86). Keil emended διακλύζεσθαι.

