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I had the following dream, which was most clear and by which emboldened, I sacrificed. *For I thought that while I stood by the very altar of Zeus in the market place, and was asking him to give me a sign if it were better to sacrifice, a shining star darted through the market place and sanctioned the sacrifice.** So I boldly sacrificed. As to what happened next, who is wont to have faith, let him have faith, and who is not, to him I say farewell! For the earthquakes came to an end, and after that day there was no longer any trouble, through the providence and power of the Gods, and by my necessary ministrations.

And there is a matter⁵¹ no less marvellous than this, if not even more. For on about the sixth or seventh day before the earthquakes began, he ordered me to send to the old hearth, which is at the Temple of Olympian Zeus, and make a sacrifice, and to establish altars on the crest of the hill of Atys. And these things were just finished, when the earthquake came and so ravaged all the other land in between that not an inn was left standing, except some small ruin. But it did not proceed up the Atys, nor to our Laneion Estate at the south of the Atys, except only to perceive it, and ravaged nothing beyond. And I became so bold that, almost in the midst of the earthquakes, as I was returning from the warm springs to the city in accordance with my dreams, and saw men in supplication and distraught, I intended to say that there was no need to be afraid, for there would be nothing harmful. For under these conditions, I would not be summoned to the city. Then I stopped, so that I might not seem to be some demagogue, but I asserted to those who were with me, how "I was situated with safe conduct," using these very words.

145 A.D. I have finished concerning the earthquakes, and
to how we first sacrificed an ox during them. 44
147 A.D. when the God gave a sign, during the Cathedra in Pergamum, we sought a goose egg. And it was found nowhere in the market place. But there was a certain Milates from the Acropolis, and those engaged in the search finally came to him both by chance and by report. And Milates said to them that he had the egg, but that he was keeping it for a remedy, for so the

⁵¹ III 40 I accept Canter's addition of <β δ'> before οὐχ.

God had foretold to him. "Indeed, this is our purpose," the searchers said, and he, making obeisance, gave them the egg. How I used it, when I got it, I do not know because of the multitude of years.

winter Nearly the same as this, still at the beginning 45
144/145 A.D. of my sickness, was the command of Isis, which concerned geese themselves. I was staying at the warm springs, and the Goddess ordered me to sacrifice two geese to her. I went to the city, having first sent ahead men to look for them, and having told them to meet me at the Temple of Isis with the geese. On that day there were no other geese for sale, except for only two. When they approached and tried to buy them, the man who raised the geese said that he was not able to sell them, for it was foretold to him by Isis to keep them for Aristides, and that he would surely come and sacrifice them. When he learned the whole story, he was dumbstruck and making obeisance, gave them to them. And I learned these things at the sacrifice itself. *There was also a light from Isis and other unspeakable things which pertained to my salvation. Sarapis also appeared on the same night, both he himself and Asclepius. They were marvellous in beauty and magnitude, and in some way like one another.* 46

winter When Zosimus' misfortune occurred — for I 47
149 A.D. pass by those things which he predicted and said in consolation when it was going to happen — but when it happened and I was miserable with grief, *it seemed to me that Sarapis, in the form of his statues⁵², took some sort of lancet, and shaved around my face, and somehow under my neck^{52a}, as it were removing and purging refuse, and changing it to its proper state.*
So even later, *I had a vision from the Gods of the Underworld, that if I gave up my strong grief for the dead, it would be to my advantage.*

⁵² III 47 I emend φπερ for δσπερ mss.; cf. IV 50. Possibly there is a lacuna.

^{52a} III 47 I emend ἑπὶ τῆ πωρὶ τὸν τράχηλον for ἑπ' αὐτὸ πωρὶ τὸ ἐπιζήλον mss. cf. p. 248. Probability is hopeless in any attempted restoration of this very corrupt passage.



