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came first, or the nature of each on the whole. Here is one of those exhortatory dreams, which occurred at the very beginning. *It befits you to converse with Socrates, Demosthenes, and Thucydides. And someone who was distinguished before our time was pointed out, so that I was especially moved to speak. And he commanded me to go to the Temple Stoa, which is at the Theater, and to offer to him the very first fruits of these improvised and competitive orations.* And so it happened. There was a very magnificent spectacle in the city, either a bull hunt, I think, or some such thing. Therefore all those from the Temple had rushed down, and the city was engaged in these things. We had been left alone in the Temple, two of the more distinguished worshippers, I and a Nicean, a man⁵⁷ of praetorian rank, called Sedatius^{29a}, but originally Theophilus. Therefore we were sitting in the Temple of Hygieia, where the statue of Telesphorus is, and we were asking one another, as we were accustomed, whether the God had prescribed anything new. For some of our diseases were also the same. Therefore I said that I did not know what I should do, the prescription was like an order to fly, the practice of rhetoric, for one who could not breathe, and this here — I meant the Stoa — and I recounted the dream to him. And when he heard it, he said, “What will you do, and how do you feel about it?” “What else,” I said, “than I shall do whatever I can? Put on my cloak, stand so, make a note of the problem to myself, begin some little thing, and then I shall stop. And so my religious obligation has been fulfilled.” “Not at all,” he said, “not so. But you have me here as a listener. Then contend with all zeal. Strength will be the God’s concern. How do you know whether your dream portends even more?” And at the same time, he told me a marvellous deed of the God, how he commanded some sick man to contend in this way, and by causing him to perspire through the exercise, brought an end to the whole disease. It seemed necessary to do this. And while we were talking and taking counsel, Maximus the Libyan⁵⁸ entered in the third place, a worshipper of the ancients, and in a fashion zealous about rhetoric. It was he who

⁵⁷ IV 16 I punctuate after Νικαεύς, ἀνὴρ τῶν κτλ; cf. 47, p. 415 D; for the other word order, cf. 46, p. 304 D.

⁵⁸ IV 18 I emend <Μάξιμος ὁ> Αἰβύς for Βύβλος ASD; cf. Note 26 to Chapter III. For the form, cf. 47, p. 415 D and IV 16. Cf. 45, p. 46 D βέλτου perhaps for Αἰβου.

proposed the problem. And the problem was as follows, for I remember it, since it was the first, which I received: “While Alexander,” he said, “is in India, Demosthenes advises that it is time to act.” Therefore I immediately accepted the omen of Demosthenes speaking again and of the subject, which was about empire. And pausing a little, I contended, and my other strength was such as is the God’s devising, and the year seemed not to belong to silence, but to training.

Then this was the beginning of the practice of rhetoric for us, and so we returned to it. But there were also many other dreams which pertained to the same, and the following was particularly encouraging. Rosander was a philosopher and especially diligent in the service of the God. *This man seemed to me to come from a gentleman who was a distinguished philosopher and who had just now lectured, and to stand before my bed, as it were, inspired and very serious. Next he spoke about the great improvement of my speeches. He remembered Plato and Demosthenes, for whatever he remembered each. Finally he added, “For us you have surpassed Demosthenes in dignity, so that not even the philosophers can scorn you.”* This remark kindled all my later ambition. This made me feel that everything, which I might do in rhetoric, was less than I should do. Moreover, the God himself set his seal to this in a waking state. For after that night which brought the dream at dawn, I immediately began practicing, still at the beginning, as I said. And those present, having learned nothing of the dream before, but hearing my words then for the first time, especially approved of their dignity, and this caused them much excitement.

Later I had the following dream, which pertains to Rosander. *I dreamed that, during some lecture on the grounds of the Temple of Olympian Zeus, either I thought to myself, or someone indicated and said to me, that Rosander (‘Man-Strengthener’) has the equivalent meaning of the God. And he gave a demonstration of this through some diagram, as the geometers, by drawing in equal proportion upon the earth two successive names, the one, “Rosander,” the other “Theodotus.” And somehow in writing this was “Theodótēs” (‘God-Giver’). But this was clear, that the doctor Theodotus meant the God. Therefore “Rosander” also has the equivalent meaning, since “Rosander” and “Theodotus” are equal. Such did he reveal concerning the name “Rosander.”*

