

[Accueil](#)[Revenir à l'accueil](#)[CollectionBoite\\_023](#) | [Notes de la fin de sa vie pour ses derniers livres](#).[CollectionBoite\\_023-7-chem](#) | [Aristide. Item](#)[[The Sacred Tales - suite](#)]

## [The Sacred Tales - suite]

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### Présentation de la fiche

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### Références éditoriales

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It was often my experience that when I received my problems and stood ready for the contest, I was in difficulty and scarcely recovered from the failure of my breath; but as I proceeded in my introduction, I now became more comfortable and was able to breathe; and as my speech proceeded further, I was filled with strength and lightness, and strung my words together so well that the audience scarcely followed them. And in my estimation greater things were seen than heard.

And others also had dreams about me, which pertained to the same end. On the one hand, Euarestus of Crete, one of those who studied philosophy, came from Egypt in search of information about the God. He was an acquaintance and companion of mine during my stay in Egypt. And he said that the God commanded him to exhort me to take up rhetoric, since it befitted<sup>59</sup> me more than anything. On the other hand, Hermocrates of Rhodes, the lyric poet, had this dream, as Hermocrates himself said to me, — I had given up speaking, I think, for one or two days: "Then Aristides will be angry, and not wishing to speak, will say that he has pains in the stomach." Thus this business came from every side and was continual; and in many ways, it solidified and increased my strength. For he told me which of the ancients it was proper to study, I mean poets as well as the others, and he even fixed the period for which I was to use certain of them. And after that day, they all almost appeared to me as comrades, through the God's introduction.

And indeed the greatest and most valuable thing for my training was the arrival and communion of my dreams. *For I heard many things which excelled in purity of style and were gloriously beyond my models, and I dreamed that I myself said many things better than my wont, and things of which I had never thought.* As many of these as I remembered, I put in the copies of my dreams, among which is the speech given *In Defense of Running*, when he commanded me to practice running, and many other things. And there is scattered in our books, a speech in praise of *Athena* and *Dionysus*, and of others, according to the circumstance. Many problems also came up, and it was shown how it was necessary to handle each one, apart from phrases which have been memorized with precision. There was also the technique of unseen preparation, which led to improvement. For I

<sup>59</sup> IV 23 I accept *προσέχοντος* mss. Keil emended *προσέχοντα*.

had to arise fully stimulated and prepared, from the night before, to speak, just like the athlete who works out at dawn. Once even the following command came, *to weave a speech through mere thought, just as we do through phrases, and it was clear to me that the God was introducing thoughtfulness.* Therefore as to the state of our rhetoric, to speak by his grace, even if for the most part it was not terribly despicable before, we ourselves were aware and it was recognized by those acquainted with the facts, that it was continually developing. And once that famous Pardalas, who, I would say, was the greatest expert of the Greeks of our time in the knowledge of rhetoric, dared to say and affirm to me that I had become ill through some divine good fortune, so that by my association with the God, I might make this improvement. But it lies outside my plan and intention to tell of the many other things, which either he was accustomed to say in praise of our speeches, or the best and most distinguished of the other elderly men of those times.

But I wish to speak of a dream. *I dreamed that I was at the estate where I was raised. Rufinus was present, to whose generosity are due the great offerings at Pergamum and the Temple with the many cult statues<sup>60</sup>.* Then he was otherwise greatly delighted with me and said aloud, "If so and so, the "declamator" were alive, where would he be now?" For he used this expression, meaning "the Chorus-master of our age." And I comprehended and said to Bassus<sup>61</sup> here, "Do you see what the God says about me, that is Rufinus?"

But he also ordered me to compose speeches, not only to contend extemporaneously, and besides sometimes to learn them word for word. And the matter afforded me much difficulty, for neither was I able to conceive of any of the things which were to follow, nor could I trust his purpose. For in my circumstances, I must be saved before declaiming<sup>62</sup>. Yet, as it seems, these contrivances were for the present

<sup>60</sup> IV 28 I accept the emendation of Hepding, *op. cit.*, p. 92 πολυετής for πολυετῆς mss.

<sup>61</sup> IV 28 I accept *τὸν Βάσσον* mss. Keil punctuated after *τὸν*, and emended *Βάσσε*. But Bassus could not be "the declamator;" cf. Note 33 to Chapter I and Note 30 to Chapter III.

<sup>62</sup> IV 29 I emend *τοῦ ἀνδελφίστου* for *ποῦ δὲ ἔξεστι* mss., and delete *οὐλόλααι* as a gloss. Dindorf, followed by Keil, placed a lacuna after *ἐμοί*.

