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*"Not unknown to the Greeks, Aristides dedicated this,
The glorious charioteer of everlasting words."*

And I dreamed that I had this inscribed and that I was going to make the dedication, as it were, to Zeus. I immediately held fast to the inscription, while I gloried in my sleep and while I was still waking. And I practiced it and studied it, that it might not slip my mind. And so I mastered it. After this, when we took counsel in common about the dedication, it seemed best to us, the priest and the temple wardens to dedicate it in the Temple of Zeus Asclepius, for there was no fairer place than this. And so the prophecy of the dream turned out. And the tripod is under the right hand of the God, and it has three golden statues, one on each foot, of Asclepius, of Hygieia, and of Telesphorus. And the inscription is inscribed, and it has been added that it is from a dream. I also dedicated to Olympian Zeus the inscription and another dedication, so that the oracle was in every way fulfilled. When the inscription was made, I became much more eager, and it seemed in every way to be fitting to hold to rhetoric, as our name would live even among future men, since the God had called my speeches "everlasting."

And so it happened in the matter of the choral performances. A little later, I do not know how much, I saw the following vision. I dreamed that I was at the hearth of the Ancestral Temple of Olympian Zeus. When there was a public assembly before noon, the sacred herald stood by the base of the God's statue and called out my name with all of its titles, as if I were being publicly crowned, as when in the assembly we are crowned with a golden crown, and he added, "because of his speeches." And he confirmed this by another addition, saying, "For he is invincible in rhetoric." When this was proclaimed, I crossed over to the garden of Asclepius, which lies before my ancestral home. And there I found on the right of the Temple, a common monument for me and Alexander, the son of Philip, which was separated by a partition in the middle. And he lay on one side, and I would lie on the other. Standing there and bending forward, I enjoyed the wonderful sweet smell of incense, and some of this belonged to his tomb, and some was set aside for me as well. I rejoiced and conjectured that we both had reached the top of our professions, he in military and I in rhetorical power. And in addition, it also occurred to me, that this man was very important in Pella, and that

those here were proud of me. I thought that I heard and saw such things, and that I spoke to myself and calculated some of these things by the statue of Zeus, and some in the Temple of Asclepius before my house. Now as to what came next, if it is fitting, let it be said and written, and if not, may you be fully concerned, Lord Asclepius, to prompt me to strike it out, without any disagreeableness. First the statue was seen, which had three heads, and shone about with fire, except for the heads. Next we worshippers stood by it, just as when the paean is sung, I almost among the first. At this point, the God, now in the posture in which he is represented in statues, signaled our departure. Therefore all the others went out, and I turned to go out, and the God, with his hand, indicated for me to stay. And I was delighted by the honor and the extent to which I was preferred to the others, and I shouted out, "The One," meaning the God. But he said, "It is you." For me this remark, Lord Asclepius, was greater than human life, and every disease was less than this, every grace was less than this. This made me able and willing to live. And now that we have said these things, may we have no less honor than before from the God.

But once I heard the following tale, which pertained to my rhetoric and divine communion. He said that it was fitting that my mind be changed from its present condition, and having been changed, associate with God, and in association, be superior to man's estate, and that neither was remarkable, either associating with God, to be superior, or being superior, to associate with God.

And the name Theodorus was given to me in the following manner. I thought that I had been addressed, as it were, by someone in Smyrna, who heartily congratulated me, "Hail Theodorus." And, I think, "Asiarch" was added to his salutation. And I received the title, since everything of mine was a gift of the God. After this, another dream occurred as follows. It was Epagathus, one of my foster fathers, who first raised me. He was a very good man, and was most clearly in communion with the Gods, and related from memory whole oracles from his dreams. They, so to speak, came true almost on the same day. Such a man was Epagathus. The dream was as follows. This man seemed to me, either when I asked him, or even moved by himself, to tell me that he had the following dream. "The Mother of the Gods will care about Theodorus." And I, understanding, said, "It is likely

