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### Présentation de la fiche

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and character of Cassius (Plut. *Brut.* 9; Cic. *Phil.* ii, 11, 26; cf. in *Verrem actio prima* 10, 30).

Some Epicureans had already been definitely against Caesar before. L. Manlius Torquatus, the man of *De finibus*, died for the Pompeians in Africa in 46. Whether his relative Aulus Torquatus, an exile in Athens, was an Epicurean, it is not possible to deduce with certainty from Cic. *Fam.* vi, 1-4; but Trebianus, the friend of the Epicurean Siro (*Fam.* vi, 11, 2), was an enemy of Caesar, and L. Papirius Pactus, whose dinners were strong temptations to Cicero ('in Epicuri nos adversarii nostri castra coniecimus', *Fam.* ix, 20), was a follower of Epicurus, but not of Caesar (*Fam.* ix, 16; 18; 25; 26). M. Fadius Gallus, whose Epicurean allegiance results clearly from *Fam.* vii, 26; ix, 25, wrote one of the panegyrics of Cato in 45 (*Fam.* vii, 24-25), a remarkable intervention for a man of his persuasion. The *equus* L. Saufeius is generally described as a man outside politics ('compleures annos studio ductus philosophiae Athenis habitabat', Nep. *Att.* 12, 3), who was caught by chance in the proscriptions and escaped, thanks to Atticus. Exile in Athens and proscriptions give some ground for suspicion. A fragment in Servius, *ad Aen.* i, 6, points to a work of political and philosophical interest, which recalls Lucretius, v, 955 ff., as F. Münzer, *Rh. Museum* lxix, 1912, 625 explained; the work appeared in 44 B.C. (Cic. *ad Att.* xiv, 18). I much doubt whether this man was absorbed in the *intermundia*, as current opinion suggests. A probable Epicurean Statilius who fought in Africa in 46 with Cato, is discussed further below (p. 153).

It still remains true that many of the most authoritative Epicureans were supporting Caesar in 45. The allegiance of L. Piso Caesoninus implies that of Philodemus (Cic. *Pis.* 68 ff.; *Anth. pal.* xi, 44; cf. Catullus 47, if T. Frank, *Catullus and Horace*, 1928, 83 is right, which I doubt). The learned article by W. Allen and P. H. Delacy, 'The Patrons of Philodemus,' *Class. Phil.* xxxiv, 1939, 59 does not carry conviction in its different view on the relation between Philodemus and Piso. Pansa was an Epicurean (*Fam.* xv, 19); Epicurean sympathies may be attributed to Hirtius, with whom Cicero discussed *De fato* (but *ad Att.* xii, 2 is hardly significant), and possibly also to Dolabella (*Fam.* vii, 33, 2). C. Trebatius Testa, the jurist, became an Epicurean in 53 B.C., when in the camp of Caesar (*Fam.* vii, 12) and was still a particular friend of the Dictator in 44 (Suet. *Caes.* 78). His latest biographer—C. Sonnet in P-W s.v. and in a Giessen dissertation (1932)—repeats the old opinion that Cicero's letter in which the conversion is stated is not to be taken seriously. But the whole letter is a poor joke, if a mere joke is meant; and the name of Pansa in it is an additional guarantee; 'indicavit mihi Pansa meus Epicureum te esse factum.' P. Volumnius Eutrapelus, not a great figure but at least a man to whom Atticus owed his life (Nep. *Att.* 9, 10), was very probably an Epicurean (*Fam.* vii, 33; cf. N. W. De Witt, 'Epicurean Contubernium,' *Trans. Am. Phil. Ass.* lxxvii, 1936, 60) and certainly already a particular friend of Antonius (Cic. *Phil.* xiii, 2, 3; cf. *Fam.* ix, 26; *Phil.* ii, 24, 58). Philodemus was possibly himself acquainted with Antony in early days, if R. Philippson is right in maintaining his date of 54 B.C. for the *De signis* (*Phil. Woch.* 1923, 97). Also C. Matius, Caesar's ideal friend, had an Epicurean outlook (*Fam.* xi, 28), as H. Dahlmann, *Neue Jahrbücher* 1938, 225 ff. recognised (cf. C. Cichorius, *Römische Studien* 246 ff.).

Yet some of these Epicurean partisans of Caesar were distinguished by their moderation. Piso strove to the utmost for pacification (cf. Plut. *Caes.* 37) and in 46 intervened to help M. Marcellus (*Fam.* iv, 4). C. Matius had been *non suscipiendi belli civilis gravissimus auctor* (*Fam.* xi, 27, 8). As for Philodemus, our judgment would be surer if we knew the date of his περί τοῦ καθ' Ὀμηρον ἀγαθοῦ βασιλέως (ed. A. Olivieri, 1909; cf. R. Philippson, *Berl. Phil. Woch.* 1910, 740), a work dedicated to Piso. I incline to think that a book on Kingship dedicated to Piso

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