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must be anterior to the Ides of March. Piso was active for the Republic in 44, and from that date the word *rex* was probably heinous enough to compromise even its innocent Greek equivalent. The book fits into the years of Caesar's dictatorship and is an appeal to moderation. The king has the duty of composing civil struggles and must use moderation rather than violence. Not fear, but love is the foundation of his throne. These and other common-places were not empty: 'omnia sunt misera in bellis civilibus . . . sed miserius nihil quam ipsa victoria, quae etiam si ad meliores venit, tamen eos ipsos ferociores impotentioresque reddit' (*Fam.* iv, 9, 3).

To say the least, Cassius' double conversion to Epicureanism and *libertas* was not contradictory to the political feeling of many of his *combibones Epicurei*. Firstly, they *had* political feeling, and, secondly, many were either only moderately favourable to Caesar or definitely hostile to him. That explains also Cicero's friendship for them. The death of Tullia widened the gap between him and the Epicurean creed, but did not dissolve his friendly connections with people who were able to understand him.

Caesar's murder stirred the whole group. Atticus, the non-committal Atticus, compromised himself for a while at this time (H. Ziegler, *T. Pomponius Atticus*, Munich dissertation 1926, printed in New York, 1936, 93 ff.). Apart from Cicero's letters (for instance, *ad Att.* xiv, 10; 14), that is evident from *Nepos Att.* 8, although the whole biography is meant to be the eulogy of the man who passed through the fire without being burned—strong evidence for the prevalent quietistic mood. Very soon Atticus recovered and looked soberly at the situation: 'Epicuri mentionem facis et audes dicere μή πολιτεύεσθαι? Non te Bruti nostri vulticulus ab ista oratione deterret?' wrote Cicero to him in May (*ad Att.* xiv, 20). But enthusiasm lasted longer in other people. L. Varius Rufus—certainly an Epicurean and possibly a school-fellow of Vergil (*Quint.* vi, 3, 78 on which A. Koerte, *Rh. Mus.* xlv, 1890, 173 and the very doubtful evidence of Probus, *Vita Verg.* p. 43 Diehl; cf. W. Crönert, *Kolotes und Menedemus* 1906, 127)—echoed Cicero in attacking Antonius in a poem *De morte* (fr. 1; 2 p. 100 Morel; cf. *Phil.* xii, 5, 12). T. Frank and others have already pointed out that *De morte* was a very epicurean subject. Vergil still remembered the attack when writing *Aeneid* vi, 622 (E. Norden, comm. *ad l.*). Horace fought for the Republic—and so did Messalla. Gentle Messalla spoke ferociously against Anton (Pliny *NH* xxxiii, 50 = Malcovati, *Or. Rom. fragm.* iii, p. 192) and actually fought with Brutus and Cassius. Horace in later years wrote of him, *quamquam Socraticis madet sermonibus*, a dubious expression, but the *Ciris* (whatever its date and author) shows him well acquainted with the Epicurean circle, and his leader was, as he proudly proclaimed, Cassius (*Tac. Ann.* iv, 34; *Dio.* xlvii, 24, 5; *Plut. Brut.* 40). I suspect that he was then a definite Epicurean. Vergil had been more cautious, whether we accept or not *Catalepton* ix as interpreted by T. Frank, *Rev. Fil. Class.* lix, 1931, 1. But to the list of the Epicureans, who abhorred the Triumviri, we may perhaps add the above-mentioned Saufeius and a Statilius, the friend of Brutus. We know from Cato's life of Plutarch a Στατύλλιος, who wanted to take his life with Cato Uticensis (65, 4; 66, 3) and ὕστερον δὲ τῷ θρόνῳ πιστότατον ἐαυτὸν παρασχὼν καὶ χρησιμώτατον ἐν Φιλίπποις ἀπέθανεν (73). In Brutus' life we hear of a Στατίλιος ὁ Ἐπικούρειος, who was not asked to enter the conspiracy because of his answer to a preliminary question: τῷ σοφῷ καὶ νοῦν ἔχοντι διὰ φαύλους καὶ ἀνοήτους κινδυνεύειν καὶ ταραττεσθαι μή εὐθήκειν (12-2). The overwhelming probability is that the same man is alluded to in the two lives (cf. F. Münzer, P-W s.v.). He fought with Cato, then he acted as a conventional Epicurean immediately before the death of Caesar and as an unconventional one afterwards.

Enthusiasm for the Republic was in 44 B.C. widespread enough to influence

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