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[Greek medecine in its relation to religion and magic - suite]

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ironical statement, for the same author declares: "So with this knowledge . . . precautions must be taken, with change of regimen, and prayers to the gods . . . that all dangers may be averted."¹²¹ He firmly believes then in the power of prayers, although he thinks it necessary not to rely on them alone where other means are available too. In the same way the efficacy of prayers is presupposed in another Hippocratic treatise which refutes the theory that a certain disease can be understood as holy. For "if we suppose this disease to be more divine than any other, it ought to have attacked, not the highest and richest classes only of the Scythians, but all classes equally—or rather the poor especially, if indeed the gods are pleased to receive from men respect and worship, and repay these with favours. For naturally the rich, having great wealth, make many sacrifices to the gods, and offer many votive offerings, and honor them, all of which things the poor, owing to their poverty, are less able to do; besides, they blame the gods for not giving them wealth, so that the penalties for such sins are likely to be paid by the poor rather than by the rich."¹²² The belief that God would benefit rich people more than poor ones because he receives greater offerings from them is at least the basis of this argument. There is no reason to assume that the Hippocratic physicians are opposed to the validity of prayers.

At a later time no discussion of prayers is found in medical books, Galen holding that it is better to recognize the power of God by understanding the world than by sacrifice.¹²³ This reticence concerning prayers or even their renunciation does not involve, however, any hostility to religion; it is in accordance with the attitude of the philosophers and with that of pious men in general. From Socrates on it is held to be offensive rather than reverent to ask favors of the gods. The pious man

as far as it is possible for mere man to discover it." Withington's opinion that the book shows an irreligious attitude is certainly incorrect, l. c., p. 142.

¹²¹ Jones, l. c., IV, p. 437: οὕτω γινώσκοντα χρὴ προμηθεύσθαι καὶ ἐκδικαιηθῆναι καὶ τοῖς θεοῖσιν εὐχεσθαι . . . ἀποτρόπαια τὰ χαλεπὰ εἶναι πάντα.

¹²² Jones, l. c., I, p. 129: καίτοι ἐχρῆν, ἐπεὶ θεύτερον τοῦτο τὸ νόσσημα τῶν λοιπῶν ἐστίν, οὐ τοῖς γενναιοτάτοις τῶν Σκυθῶν καὶ τοῖς πλουσιωτάτοις προσπίπτειν μόνους, ἀλλὰ τοῖς ἅπασιν ὁμοίως, καὶ μᾶλλον τοῖσιν ὀλίγα κεκτημένοισιν, εἰ δὲ τιμώμενοι χαίρουσιν οἱ θεοὶ καὶ θαυμαζόμενοι ὑπ' ἀνθρώπων καὶ ἀντὶ τούτων χάριτας ἀποδιδόασιν. εἰκόσ γὰρ τοὺς μὲν πλουσίους θύειν πολλὰ τοῖς θεοῖς καὶ ἀνατιθέναι ἀναθήματα ἔοντων χρημάτων πολλῶν καὶ τιμῶν, τοὺς δὲ πένετας ἥσσαν διὰ τὸ μὴ ἔχειν, ἔπειτα καὶ ἐπιμεμφομένους ὅτι οὐ διδύσας χρήματα αὐτοῖσιν, ὥστε τῶν τοιοῦτων ἀμαρτιῶν τὰς ζημίας τοὺς ὀλίγα κεκτημένους φέρειν μᾶλλον ἢ τοὺς πλουσίους.

¹²³ Galen, De usu partium, l. c., cf. p. 216, 44.

is allowed only to express his gratitude; he may thank but can do no more.¹²⁴ The physicians, in adopting this attitude, follow the development of the religious feeling among the Greeks.

At the same period incubations have become the more recognized form of religious healing; they have replaced prayer, which is no more an adequate procedure. These incubations are dream-healings: either the way of curing is revealed to the patient or he is cured immediately by the god. Now, as regards mantic dreams, most of the physicians of all centuries admit their reality; they acknowledge even their divine character. In the Hippocratic Corpus "those dreams being divine and foretelling to cities or to private persons things evil or things good" are expressly named.¹²⁵ Herophilus distinguishes dreams sent by God from those which are natural. The Empiricists too reckon with the divinity of dreams; Rufus recounts such dreams as does Galen.¹²⁶ The Methodists are the only physicians who apparently do not believe in divine dreams; they never mention them. However, it seems justifiable to state that the great majority of Greek physicians recognize the divinity of dreams. And this is not at all astonishing, for almost all Greek philosophers did the same. Epicurus alone objects to such a theory, and it must be on account of Epicurean influence that the Methodists are the only physicians to disapprove of the value of mantic.¹²⁷

Divine dreams are at first held to be unintelligible to physicians although dreams caused by physical factors can be interpreted by them. The Hippocratic author says: "such dreams as are divine have interpreters in those who possess the art of dealing with such things," namely in the priests.¹²⁸ Only the physical dreams are to be interpreted by physicians: "All the physical symptoms foretold by the soul, excess, of surfeit or of depletion, of things natural, or change to unaccustomed

¹²⁴ Cf. J. Bernays, l. c., pp. 104–105. Diogenes Laertius VII, 124 is heretical.

¹²⁵ Jones, l. c., IV, p. 423: 'Οκῶσα μὲν οὖν τῶν ἐνυπνίων θεῖα ἐστί καὶ προσημαίνει ἢ πόλεσι ἢ ἰδιώτησι ἢ κακὰ ἢ ἀγαθὰ.

¹²⁶ Herophilus: Doxographi Graeci, 416, 14–22; Empiricists: Deichgräber, Die Griech. Empirikerschule, 1930, p. 78, 28; 95, 8; 149, 24; 150, 12; Rufus: Oribasius, III (CMG VI, 6, 1, 1931, p. 192, 3 sq.); Galen, Opera, ed. Kühn, XI, p. 341; XVI, p. 221; Asclepiades: Galen, Opera, ed. Kühn, II, p. 29.

¹²⁷ Cf. Cicero, De Divinatione, I, 5–6, where it is said that even Democritus adopted the belief in dreams. Concerning Pythagoras cf. Diogenes Laertius, VIII, 32; concerning the Stoa also Doxographi Graeci, p. 416, 10. Xenophanes and Epicurus resist the dogma. The old Academy acknowledged it, the new Academy was undecided in its judgment as was Panaetius (cf. Herzog, Die Wunderheilungen v. Epidauros, l. c., p. 61).

¹²⁸ Jones, l. c., IV, p. 423.

