

[AccueilRevenir à l'accueilCollectionBoite_028 | Ultimes papiers.CollectionBoite_028-6-chem | Galien. Item\[Bowersock. Greeck sophists and roman empire - suite\]](#)

[Bowersock. Greeck sophists and roman empire - suite]

Auteur : Foucault, Michel

Présentation de la fiche

Coteb028_f0640

SourceBoite_028-6-chem | Galien.

LangueFrançais

TypeFicheLecture

RelationNumérisation d'un manuscrit original consultable à la BnF, département des Manuscrits, cote NAF 28730

Références éditoriales

Éditeuréquipe FFL (projet ANR *Fiches de lecture de Michel Foucault*) ; projet EMAN (Thalim, CNRS-ENS-Sorbonne nouvelle).

Droits

- Image : Avec l'autorisation des ayants droit de Michel Foucault. Tous droits réservés pour la réutilisation des images.
- Notice : équipe FFL ; projet EMAN (Thalim, CNRS-ENS-Sorbonne nouvelle). Licence Creative Commons Attribution - Partage à l'Identique 3.0 (CC BY-SA 3.0 FR).

Notice créée par [équipe FFL](#) Notice créée le 22/03/2021 Dernière modification le 23/04/2021

in the Fronto collection,¹ and they are something quite new to epistolography. In all the vast correspondence of Cicero, Seneca, and Pliny there is nothing to compare with what appears in the letters of Marcus and Fronto. To be sure, Cicero sometimes complains of *lippitudo*, and Seneca can show himself neurotic on occasion. But many letters, often detailed, exclusively on matters of pain and illness are something else again. Aristides was more characteristic of his age than many admirers of it would like to think.

Nor are we confined to Aristides, Marcus, and Fronto for displays of hypochondria. A long Oxyrhynchus text, evidently written by a highly literate person and originating in the second century, contains such things as this: 'It was night, when every living creature was asleep except those in pain . . . ; a violent fever burned me, and I was convulsed with loss of breath and coughing, owing to the pain proceeding from my side.'² These are the words of a worshipper of Asclepius, like Aristides. In that unhappy night the speaker describes how Asclepius appeared to him—as he regularly did—in a dream; for hypochondriacs dreams are important.

Men of considerable intelligence in the second century attached great value to dreams, men like Galen's father (whose dream determined Galen's career),³ Marcus Aurelius (who acknowledges the role of his dreams in a passage of the *Meditations*),⁴ or Cassius Dio (to whose dreaming we owe the Roman History).⁵ An inscription recorded a dream of the sophist Polemo at Pergamum.⁶ And through an appropriate accident the one great dream book which has survived from antiquity is Artemidorus' *Oneirocritica*, which seems to belong to the

¹ Cf. Fronto, *Epist.*, pp. 73-87 van den Hout. The letters on health all belong, it appears, to Book V of the *Epistles* to Marcus before 161. The arrangement is by subject-matter, rather than by chronology. Mommsen's account (*Hermes* 8 [1874], 212 = *Ges. Schr.* 4. 483) of a chronological arrangement, whereby letters from 147-61 are all implausibly packed into Book V, has to be rejected. Book V also contains the *Empfehlungsbriefe*.

² *P. Oxy.* 1381, col. v.

³ See above p. 60.

⁴ Marcus Aurelius, *Ad se ipsum* 1. 17. 9.

⁵ Dio 72. 23 (Boissevain, pp. 304-5). Cf. *Gnomon* 37 (1965), 470. One might also adduce Favorinus' dream (*VS*, p. 490), Hermocrates' dream (*VS*, p. 611), or, for that matter, Lucian's *Somnium*.

⁶ Phrynichus, p. 494 Rutherford. Cf. the anecdote about Polemo in the Pergamene Asclepeion in *VS*, p. 535.



Le 20 Mars 1844
Monsieur le Ministre
J'ai l'honneur de vous adresser ci-joint
le rapport que vous m'avez demandé
par votre lettre du 15 courant.
Je vous prie d'agréer, Monsieur le Ministre,
l'assurance de ma haute considération.