

[H. North. Sôphrosune. Chapter VII - suite]

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Commentator on the *Theaetetus*—apply this interpretation of sophrosyne to a great variety of topics; but again, lacking the stimulus of a revolutionary movement in thought, they contribute nothing original to the history of the virtue.¹⁰³ Albinus is in many ways typical of the Middle Platonists of the second century. The principal interest of the school was now undeniably religious and theocentric, in some cases mystical; and it would seem natural for sophrosyne to share in the consequences of this shift of emphasis. Philosophy, as defined in the *Didaskalos* of Albinus, is a longing for wisdom or a release of the soul from the body. The combination of the other-worldly orientation of the *Phaedo* with the *δμολωσις*-doctrine of the *Theaetetus* might be expected

¹⁰³ Onosander's treatise *The General* applies the doctrine of the virtues to the special requirements of the military life and makes sophrosyne the first commandment so that the general will not be drawn away by pleasures from more important concerns (1. 1–2). Cf. Cicero *De Imp. Cn. Pompei* 14, where Pompey's *temperantia* is commended for precisely the same reason. Plutarch invariably comments on the sophrosyne of generals (e.g., Alexander, Agesilaus, Pompey, Sertorius) or their lack of it (Demetrius, Antonius). For Plutarch's varied use of the concept of sophrosyne in the *Moralia*, see below, pp. 248–49. Maximus of Tyre represents a fusion of rhetoric and philosophy, and some of his comments on sophrosyne belong to the no man's land between the two disciplines. In *Orat.* XXV he applies a canon of four virtues to the various *genera causarum*: he maintains that the orator must be *phronimos* as a counsellor in deliberative oratory, a *dikaïos* pleader in the courtroom, a *sôphrôn* orator in panegyric, and an *epistêmôn* teacher in the classroom. The substitution of *epistêmê* for *andreia* and the creation of a fourth *genus causarum* to keep the traditional number of virtues demonstrate the prestige of the tetrad. *Epistêmê* and the classroom had obvious attractions for a philosopher like Maximus, but one can easily imagine situations during the Empire when *andreia* would be the most essential of all qualities for an orator. Both as philosopher and as rhetor, Maximus is interested in *exempla virtutum*, many of which he finds in Homer (see especially *Orat.* XXXII), although he also employs historical examples. For sophrosyne his models include Hector, Achilles, Patroclus, and Penelope—all represent some aspect of *sôphrôn erôs* (*Orat.* XVIII, XXVI)—and Odysseus, who is *sôphrôn* by virtue of his endurance of suffering (*Orat.* XXVI). Heracles is the model of the *sôphronistês*, who drives out evil (*Orat.* XV, XXVI). Examples of *akolasia* are supplied by Paris, Thersites, Sardanapalus, Critias, and Alcibiades (*Orat.* XV, XVIII, XXVI). The *sôphrôn erôs* of Socrates is the subject of two discourses (XVIII, XIX). A theme that Maximus shares with the Stoic Musonius (XI, p. 60) is the sophrosyne of country life (*Orat.* XXIV). The attention paid to *exempla virtutum et vitiorum* is characteristic of philosophical writings in the second and third centuries of our era. The Neopythagoreans and the Neoplatonists, like the Stoics, delight in the allegorical interpretation of Homer and of myth in general; this predilection leads them to seek *exempla* of virtue and vice in epic and tragic poetry and also to find therein exhortations to moral conduct (just as the Christian Fathers find *exempla* and exhortations in the Bible). Iamblichus (*Vita Pyth.* 11 Deubner) treats Odysseus as a model of conjugal sophrosyne, while his *Letter to Aretê* (Stobaeus III, 5. 45–50, pp. 270 ff.) cites Bellerophon and Perseus as types of masculine sophrosyne (chastity). Their monstrous antagonists, the Chimaera and the Gorgon, symbolize the passions that result when the soul is contaminated with matter. Cf. the Neoplatonist Synesius, *Encomium of Baldness* 1170A. Julian (*Orat.* III) comments on the sophrosyne of Penelope, and Proclus (*In Rempub.* 129 Kroll) defends Homer against the charge that Achilles and Odysseus violate sophrosyne.



