

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

Auteur : Foucault, Michel

Présentation de la fiche

Coteb028_f0770

SourceBoite_028-11-chem | Sophrosunè.

LangueFrançais

TypeFicheLecture

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

Références éditoriales

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this virtue on married life and the education of children, it is evident that the school found *sophrosyne* relevant to every department of human life, including politics. We have observed that Plato's acquaintance with Pythagorean communities in South Italy may have affected his theory of *sophrosyne* in the State, as it is developed in the *Gorgias* and the *Republic*.¹⁰⁸ Plato's doctrines in turn dominated the political theories of later Pythagoreans, both in Hellenistic times and thereafter. The essence of their political philosophy was the application to the State of the traditional idea of harmony and the adoption of the Platonic analogy between the State and the tripartite soul. Iamblichus' *Life of Pythagoras* is instructive in this connection. From it we learn that government rests upon a Divine foundation; that the rule of the gods is justified by man's inclination to *hybris*, which must be corrected by *sôphronismos* and *taxis* (30. 174-76 Deubner); that the division between rulers and ruled is natural; and that *sophrosyne* is the virtue proper to the subjects. This one-sided interpretation accords with the current tendency in ethics to make *sophrosyne* the perfection of the appetitive element in the soul, which must be obedient to the intellectual faculty, and to overlook the *sophrosyne* of the rest of the soul.

Yet Pythagorean treatises on kingship do not entirely neglect the *sophrosyne* of the ruler. The scanty fragments of Old Pythagorean writings suggest that in the early days of the school a theory already existed which represented God as king of the universe and required the earthly ruler to imitate Him.¹⁰⁹ A development of this theory may be seen in the Fragments of four later treatises preserved by Stobaeus, probably Neopythagorean in origin,¹¹⁰ all of which are concerned with the likeness of the king to God. The treatise by Pseudo-Archytas (Stobaeus IV. 1. 132 ff.) refers to the king as "animate law" (*nomos empsychos*) and maintains that he is to the State what the rational element is to the soul. This principle is developed further by Diotogenes in his discussion of the duties and character of the king: he is to the State as God is to the universe; and since the State is a harmony of different

¹⁰⁸ See above, pp. 163 ff., and consult Morrison, *C.Q.* 8 (1958), 198-218.

¹⁰⁹ See E. L. Minar, Jr. (*Early Pythagorean Politics in Practice and Theory* [Baltimore, 1942]) for an effort to reconstruct the political doctrines of this school, partly from Fragments of Aristoxenus' writings preserved in Iamblichus' *Vita Pyth.*; and see Armand Delatte, *Essai sur la politique pythagoricienne* (Paris, 1922), 280, 216.

¹¹⁰ On the date and philosophical credentials of these fragments, see E. R. Goodenough, *Y.C.S.* 1 (1928), 55-102; Louis Delatte, *Les Traités de la royauté d'Ecphanté, Diotogène et Sthéridas* (Liège, 1942); E. H. Kantorowicz, *H.T.R.* 45 (1952), 268; and M. H. Fisch, *A.J.P.* 58 (1937), 144-49.

