

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

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elements (an imitation of the order and harmony of the universe), the king, as animate law, must bring about this harmony in himself. He will do so by conquering pleasure and ruling his passions (Stobaeus IV. 7. 61–62). Pseudo-Ecphantus (Stobaeus IV. 7. 64) makes it clear that the king has a unique character which enables him to contemplate God directly and imitate His virtues. The king's subjects will in turn imitate his virtues, which are a reflection of the Divine. A Fragment of this treatise discusses specific virtues and emphasizes both the need for *autarkeia* ("independence"), which makes one self-restrained, and the danger of extravagance, which leads to incontinence, the mother of *hybris* (Stobaeus IV. 7. 65). The king's imitation of God depends on his achievement of *autarkeia*.¹¹¹

These Fragments are important, not only because they suggest that for the Neopythagoreans the virtue of the king was somehow different in kind, not just in degree, from that of his subjects;¹¹² but because they provide further evidence of the relation between sophrosyne (and allied qualities) and the imitation of God.

Abundant proof of the central importance of sophrosyne for Neopythagorean private life is supplied by such documents as Iamblichus' *Life of Pythagoras*, the *Life of Apollonius of Tyana* by Philostratus, Phintys' treatise *On Feminine Sophrosyne*, and the treatise ascribed to Ocellus Lucanus.¹¹³ Iamblichus' *Life* is particularly instructive in that it shows how pervasive the role of sophrosyne in Neopythagorean morality actually was. Pythagoras, upon whom the later school projected its contemporary views, is reported to have described sophrosyne as the

¹¹¹ *Autarkeia* replaces sophrosyne, perhaps through Cynic (or Stoic) influence, shown also by the emphasis on the danger of *polyteleia* ("extravagance"). For Cynic views on kingship, see Ragnar Höistad, *Cynic Hero and Cynic King* (Uppsala, 1948).

¹¹² Contrast the Stoic view, as shown, for example, by Seneca; the ruler is not divine because of his position but has the opportunity, like all men, to become godlike through virtue (e.g., *De Clem.* 1. 5. 7, 7. 1).

¹¹³ Apollonius is portrayed as a teacher of sophrosyne, which is almost always interpreted as the means of controlling appetite and passion. See, e.g., 1. 13, where Apollonius is said to have surpassed Sophocles in the famous anecdote about his escape from the mastery exerted by passion, because Apollonius displayed sophrosyne even in youth; and 1.33, on the difference between the so-called sophrosyne of eunuchs and true sophrosyne. Exceptional are passages in which sophrosyne means the absence of arrogance (2. 20); or the presence of sobriety (3. 18), good sense (5. 34), or moderation in a ruler (5. 29 and 36): Vespasian displayed sophrosyne and *metriotês* in avoiding conduct that was either overbearing or craven. Phintys' treatise, *On Feminine Sophrosyne*, is discussed by Bickel, who suggests that it borrows from Stoic treatises on conjugal philosophy (Stobaeus IV. 23. 61 and 61a, p. 588; Bickel, 204 ff.). Pseudo-Ocellus Lucanus knows sophrosyne exclusively with the meaning *continentia*; his remarks on the *sôphrôn* generation of children are comparable to the doctrines ascribed to Pythagoras by Iamblichus (*Vita* 31. 209 ff.); see 24. 14 Harder.



