

# GARGANTUA AND HIS SON PANTAGRUEL

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His Son Pantagruel

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# **MASTER FRANCIS RABELAIS**

**FIVE BOOKS OF THE LIVES,  
HEROIC DEEDS AND SAYINGS OF**

**GARGANTUA AND HIS SON  
PANTAGRUEL**

**BOOK I.**

THE WORKS OF  
RABELAIS

FAITHFULLY TRANSLATED FROM THE FRENCH,

WITH

VARIORUM NOTES, AND



NUMEROUS ILLUSTRATIONS

BY

GUSTAVE DORÉ.

1894.

PRINTED AT THE MORAY PRESS,  
DERBY.



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RABELAIS

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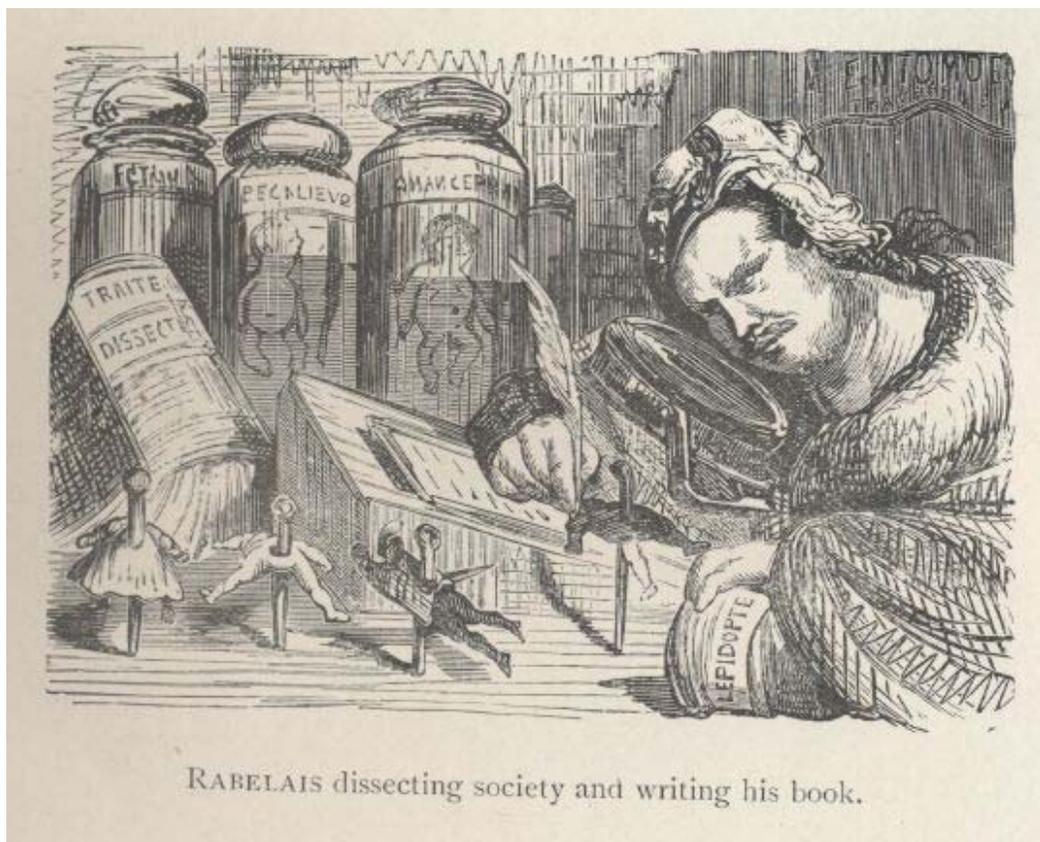
GUSTAVE DORÉ.

1894.

PRINTED AT THE MORAY PRESS,

**Translated into English by  
Sir Thomas Urquhart of Cromarty  
and  
Peter Antony Motteux**

The text of the first Two Books of Rabelais has been reprinted from the first edition (1653) of Urquhart's translation. Footnotes initialled 'M.' are drawn from the Maitland Club edition (1838); other footnotes are by the translator. Urquhart's translation of Book III. appeared posthumously in 1693, with a new edition of Books I. and II., under Motteux's editorship. Motteux's rendering of Books IV. and V. followed in 1708. Occasionally (as the footnotes indicate) passages omitted by Motteux have been restored from the 1738 copy edited by Ozell.



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François Rabelais.

no more than a fart from a dead ass. Whereat his father was so grievously vexed that he would have killed Master Jobelin, but the said Des Marays withheld him from it by fair persuasions, so that at length he pacified his wrath. Then Grangousier commanded he should be paid his wages, that they should whittle him up soundly, like a sophister, with good drink, and then give him leave to go to all the devils in hell. At least, said he, today shall it not cost his host much if by chance he should die as drunk as a Switzer. Master Jobelin being gone out of the house, Grangousier consulted with the Viceroy what schoolmaster they should choose for him, and it was betwixt them resolved that Ponocrates, the tutor of Eudemon, should have the charge, and that they should go altogether to Paris, to know what was the study of the young men of France at that time.

### **Chapter 1.XVI.—How Gargantua was sent to Paris, and of the huge great mare that he rode on; how she destroyed the oxflies of the Beauce.**



“He went to see the city, and was beheld of everybody there with great admiration.”

In the same season Fayoles, the fourth King of Numidia, sent out of the country of Africa to Grangousier the most hideously great mare that ever was seen, and of the strangest form, for you know well enough how it is said that Africa always is productive of some new thing. She was as big as six elephants, and had her feet cloven into fingers, like Julius Caesar's horse, with slouch-hanging ears, like the goats in Languedoc, and a little horn on her buttock. She was of a burnt sorrel hue, with a little mixture of dapple-grey spots, but above all she had a horrible tail; for it was little more or less than every whit as great as the steeple-pillar of St. Mark beside Langes: and squared as that is, with tufts and ennicroches or hair-plaits wrought within one another, no otherwise than as the beards are upon the ears of corn.

If you wonder at this, wonder rather at the tails of the Scythian rams, which weighed above thirty pounds each; and of the Surian sheep, who need, if Tenaud say true, a little cart at their heels to bear up their tail, it is so long and heavy. You female lechers in the plain countries have no such tails. And she was brought by sea in three carricks and a brigantine unto the harbour of Olone in Thalmondois. When Grangousier saw her, Here is, said he, what is fit to carry my son to Paris. So now, in the name of God, all will be well. He will in times coming be a great scholar. If it were not, my masters, for the beasts, we should live like clerks. The next morning—after they had drunk, you must understand—they took their journey; Gargantua, his pedagogue Ponocrates, and his train, and with them Eudemon, the young page. And because the weather was fair and temperate, his father caused to be made for him a pair of dun boots,—Babin calls them buskins. Thus did they merrily pass their time in travelling on their high way, always making good cheer, and were very pleasant till they came a little above Orleans, in which place there was a forest of five-and-thirty leagues long, and seventeen in breadth, or thereabouts. This forest was most horribly fertile and copious in dorflies, hornets, and wasps, so that it was a very purgatory for the poor mares, asses, and horses. But Gargantua's mare did avenge herself handsomely of all the outrages therein committed upon beasts of her kind, and that by a trick whereof they had no suspicion. For as soon as ever they were entered into the said forest, and that the wasps had given the assault, she drew out and unsheathed her tail, and therewith skirmishing, did so sweep them that she overthrew all the wood alongst and athwart, here and there, this way and that way, longwise and sidewise, over and under, and felled everywhere the wood with as much ease as a mower doth the grass, in such sort that never since hath there been there neither wood nor dorflies: for all the country was thereby reduced to a plain champaign field. Which Gargantua took great pleasure to behold, and said to his company no more but this: *Je trouve beau ce* (I find this pretty); whereupon that country hath been ever since that time called *Beauce*. But all the breakfast the mare got that day was but a little yawning and gaping, in memory whereof the gentlemen of *Beauce* do as yet to this day break their fast with gaping, which they find to be very good, and do spit the better for it. At last they came to Paris, where Gargantua refreshed himself two or three days, making very merry with his folks, and inquiring what men of learning there were then in the city, and what wine they drunk there.

**Chapter 1.XVII.—How Gargantua paid his  
welcome to the Parisians, and how he took away  
the great bells of Our Lady's Church.**



Gargantua visiting the shops.

Some few days after that they had refreshed themselves, he went to see the

city, and was beheld of everybody there with great admiration; for the people of Paris are so sottish, so badot, so foolish and fond by nature, that a juggler, a carrier of indulgences, a sumpter-horse, or mule with cymbals or tinkling bells, a blind fiddler in the middle of a cross lane, shall draw a greater confluence of people together than an evangelical preacher. And they pressed so hard upon him that he was constrained to rest himself upon the towers of Our Lady's Church. At which place, seeing so many about him, he said with a loud voice, I believe that these buzzards will have me to pay them here my welcome hither, and my Proficiat. It is but good reason. I will now give them their wine, but it shall be only in sport. Then smiling, he untied his fair braguette, and drawing out his mentul into the open air, he so bitterly all-to-bepissed them, that he drowned two hundred and sixty thousand, four hundred and eighteen, besides the women and little children. Some, nevertheless, of the company escaped this piss-flood by mere speed of foot, who, when they were at the higher end of the university, sweating, coughing, spitting, and out of breath, they began to swear and curse, some in good hot earnest, and others in jest. Carimari, carimara: golynoly, golynolo. By my sweet Sanctess, we are washed in sport, a sport truly to laugh at;—in French, Par ris, for which that city hath been ever since called Paris; whose name formerly was Leucotia, as Strabo testifieth, lib. quarto, from the Greek word leukotes, whiteness,—because of the white thighs of the ladies of that place. And forasmuch as, at this imposition of a new name, all the people that were there swore everyone by the Sancts of his parish, the Parisians, which are patched up of all nations and all pieces of countries, are by nature both good jurors and good jurists, and somewhat overweening; whereupon Joanninus de Barrauco, libro de copiositate reverentiarum, thinks that they are called Parisians from the Greek word parresia, which signifies boldness and liberty in speech. This done, he considered the great bells, which were in the said towers, and made them sound very harmoniously. Which whilst he was doing, it came into his mind that they would serve very well for tingling tantans and ringing campanels to hang about his mare's neck when she should be sent back to his father, as he intended to do, loaded with Brie cheese and fresh herring. And indeed he forthwith carried them to his lodging. In the meanwhile there came a master beggar of the friars of St. Anthony to demand in his canting way the usual benevolence of some hoggish stuff, who, that he might be heard afar off, and to make the bacon he was in quest of shake in the very chimneys, made account to filch them away privily. Nevertheless, he left them behind very honestly, not for that they were too hot, but that they were somewhat too heavy for his carriage. This was not he of Bourg, for he was too good a friend of mine. All the city was risen up in sedition, they being, as you know, upon any slight occasion, so ready to uproars and insurrections, that foreign nations wonder at the patience of the kings of France, who do not by good justice restrain them from such tumultuous courses, seeing the manifold inconveniences which thence arise from day to day. Would to God I knew the shop wherein are forged these divisions and factious combinations, that I might bring them to light in the confraternities of my parish! Believe for a truth, that the place wherein the people gathered together, were thus sulphured, hopurymated, moiled, and bepissed, was called Nesle, where then was, but now is no more,

the oracle of Leucotia. There was the case proposed, and the inconvenience showed of the transporting of the bells. After they had well ergoted pro and con, they concluded in baralipton, that they should send the oldest and most sufficient of the faculty unto Gargantua, to signify unto him the great and horrible prejudice they sustain by the want of those bells. And notwithstanding the good reasons given in by some of the university why this charge was fitter for an orator than a sophister, there was chosen for this purpose our Master Janotus de Bragmardo.

## **Chapter 1.XVIII.—How Janotus de Bragmardo was sent to Gargantua to recover the great bells.**

Master Janotus, with his hair cut round like a dish a la Caesarine, in his most antique accoutrement liripipionated with a graduate's hood, and having sufficiently antidoted his stomach with oven-marmalades, that is, bread and holy water of the cellar, transported himself to the lodging of Gargantua, driving before him three red-muzzled beadles, and dragging after him five or six artless masters, all thoroughly bedaggled with the mire of the streets. At their entry Ponocrates met them, who was afraid, seeing them so disguised, and thought they had been some masquers out of their wits, which moved him to inquire of one of the said artless masters of the company what this mummery meant. It was answered him, that they desired to have their bells restored to them. As soon as Ponocrates heard that, he ran in all haste to carry the news unto Gargantua, that he might be ready to answer them, and speedily resolve what was to be done. Gargantua being advertised hereof, called apart his schoolmaster Ponocrates, Philotimus, steward of his house, Gymnastes, his esquire, and Eudemon, and very summarily conferred with them, both of what he should do and what answer he should give. They were all of opinion that they should bring them unto the goblet-office, which is the buttery, and there make them drink like roysters and line their jackets soundly. And that this cougher might not be puffed up with vain-glory by thinking the bells were restored at his request, they sent, whilst he was chopining and plying the pot, for the mayor of the city, the rector of the faculty, and the vicar of the church, unto whom they resolved to deliver the bells before the sophister had propounded his commission. After that, in their hearing, he should pronounce his gallant oration, which was done; and they being come, the sophister was brought in full hall, and began as followeth, in coughing.

## **Chapter 1.XIX.—The oration of Master Janotus**

## de Bragmardo for recovery of the bells.

Hem, hem, gud-day, sirs, gud-day. Et vobis, my masters. It were but reason that you should restore to us our bells; for we have great need of them. Hem, hem, aihfuhash. We have oftentimes heretofore refused good money for them of those of London in Cahors, yea and those of Bourdeaux in Brie, who would have bought them for the substantific quality of the elementary complexion, which is intronicated in the terrestreity of their quidditative nature, to extraneize the blasting mists and whirlwinds upon our vines, indeed not ours, but these round about us. For if we lose the piot and liquor of the grape, we lose all, both sense and law. If you restore them unto us at my request, I shall gain by it six basketfuls of sausages and a fine pair of breeches, which will do my legs a great deal of good, or else they will not keep their promise to me. Ho by gob, Domine, a pair of breeches is good, et vir sapiens non abhorrebit eam. Ha, ha, a pair of breeches is not so easily got; I have experience of it myself. Consider, Domine, I have been these eighteen days in matagrabolizing this brave speech. Reddite quae sunt Caesaris, Caesari, et quae sunt Dei, Deo. Ibi jacet lepus. By my faith, Domine, if you will sup with me in cameris, by cox body, charitatis, nos faciemus bonum cherubin. Ego occiditunum porcum, et ego habet bonum vino: but of good wine we cannot make bad Latin. Well, de parte Dei date nobis bellas nostras. Hold, I give you in the name of the faculty a Sermones de Utino, that utinam you would give us our bells. Vultis etiam pardonos? Per diem vos habebitis, et nihil payabitis. O, sir, Domine, bellagivaminor nobis; verily, est bonum vobis. They are useful to everybody. If they fit your mare well, so do they do our faculty; quae comparata est jumentis insipientibus, et similis facta est eis, Psalmo nescio quo. Yet did I quote it in my note-book, et est unum bonum Achilles, a good defending argument. Hem, hem, hem, haikhash! For I prove unto you, that you should give me them. Ego sic argumentor. Omnis bella bellabilis in bellerio bellando, bellans, bellativo, bellare facit, bellabiliter bellantes. Parisius habet bellas. Ergo gluc, Ha, ha, ha. This is spoken to some purpose. It is in tertio primae, in Darii, or elsewhere. By my soul, I have seen the time that I could play the devil in arguing, but now I am much failed, and henceforward want nothing but a cup of good wine, a good bed, my back to the fire, my belly to the table, and a good deep dish. Hei, Domine, I beseech you, in nomine Patris, Filii, et Spiritus sancti, Amen, to restore unto us our bells: and God keep you from evil, and our Lady from health, qui vivit et regnat per omnia secula seculorum, Amen. Hem, hashchehhawksash, qzrchremhemhash.

Verum enim vero, quandoquidem, dubio procul. Edepol, quoniam, ita certe, medius fidius; a town without bells is like a blind man without a staff, an ass without a crupper, and a cow without cymbals. Therefore be assured, until you have restored them unto us, we will never leave crying after you, like a blind man that hath lost his staff, braying like an ass without a crupper, and making a noise like a cow without cymbals. A certain latinisator, dwelling near the hospital, said since, producing the authority of one Taponnus,—I lie, it was one Pontanus the secular poet, —who wished those bells had been made of feathers, and the clapper of a foptail, to the end they

might have begot a chronicle in the bowels of his brain, when he was about the composing of his carminiformal lines. But nac petetin petetac, tic, torche lorgne, or rot kipipur kipipot put pantse malf, he was declared an heretic. We make them as of wax. And no more saith the deponent. Valete et plaudite. Calepinus recensui.

## **Chapter 1.XX.—How the Sophister carried away his cloth, and how he had a suit in law against the other masters.**

The sophister had no sooner ended, but Ponocrates and Eudemon burst out in a laughing so heartily, that they had almost split with it, and given up the ghost, in rendering their souls to God: even just as Crassus did, seeing a lubberly ass eat thistles; and as Philemon, who, for seeing an ass eat those figs which were provided for his own dinner, died with force of laughing. Together with them Master Janotus fell a-laughing too as fast as he could, in which mood of laughing they continued so long, that their eyes did water by the vehement concussion of the substance of the brain, by which these lachrymal humidities, being pressed out, glided through the optic nerves, and so to the full represented Democritus Heraclitizing and Heraclitus Democritizing.

When they had done laughing, Gargantua consulted with the prime of his retinue what should be done. There Ponocrates was of opinion that they should make this fair orator drink again; and seeing he had showed them more pastime, and made them laugh more than a natural soul could have done, that they should give him ten baskets full of sausages, mentioned in his pleasant speech, with a pair of hose, three hundred great billets of logwood, five-and-twenty hogsheads of wine, a good large down-bed, and a deep capacious dish, which he said were necessary for his old age. All this was done as they did appoint: only Gargantua, doubting that they could not quickly find out breeches fit for his wearing, because he knew not what fashion would best become the said orator, whether the martingale fashion of breeches, wherein is a spunghole with a drawbridge for the more easy caguing: or the fashion of the mariners, for the greater solace and comfort of his kidneys: or that of the Switzers, which keeps warm the bedondaine or belly-tabret: or round breeches with straight canions, having in the seat a piece like a cod's tail, for fear of over-heating his reins:—all which considered, he caused to be given him seven ells of white cloth for the linings. The wood was carried by the porters, the masters of arts carried the sausages and the dishes, and Master Janotus himself would carry the cloth. One of the said masters, called Jousse Bandouille, showed him that it was not seemly nor decent for one of his condition to do so, and that therefore he should deliver it to one of them. Ha, said Janotus, baudet, baudet, or blockhead, blockhead, thou dost not conclude in modo et figura. For lo, to

this end serve the suppositions and parva logicalia. Pannus, pro quo supponit? Confuse, said Bandouille, et distributive. I do not ask thee, said Janotus, blockhead, quomodo supponit, but pro quo? It is, blockhead, pro tibiis meis, and therefore I will carry it, Egomet, sicut suppositum portat appositum. So did he carry it away very close and covertly, as Patelin the buffoon did his cloth. The best was, that when this cougher, in a full act or assembly held at the Mathurins, had with great confidence required his breeches and sausages, and that they were flatly denied him, because he had them of Gargantua, according to the informations thereupon made, he showed them that this was gratis, and out of his liberality, by which they were not in any sort quit of their promises. Notwithstanding this, it was answered him that he should be content with reason, without expectation of any other bribe there. Reason? said Janotus. We use none of it here. Unlucky traitors, you are not worth the hanging. The earth beareth not more arrant villains than you are. I know it well enough; halt not before the lame. I have practised wickedness with you. By God's rattle, I will inform the king of the enormous abuses that are forged here and carried underhand by you, and let me be a leper, if he do not burn you alive like sodomites, traitors, heretics and seducers, enemies to God and virtue.

Upon these words they framed articles against him: he on the other side warned them to appear. In sum, the process was retained by the court, and is there as yet. Hereupon the magisters made a vow never to decrott themselves in rubbing off the dirt of either their shoes or clothes: Master Janotus with his adherents vowed never to blow or snuff their noses, until judgment were given by a definitive sentence.

By these vows do they continue unto this time both dirty and snotty; for the court hath not garbled, sifted, and fully looked into all the pieces as yet. The judgment or decree shall be given out and pronounced at the next Greek kalends, that is, never. As you know that they do more than nature, and contrary to their own articles. The articles of Paris maintain that to God alone belongs infinity, and nature produceth nothing that is immortal; for she putteth an end and period to all things by her engendered, according to the saying, Omnia orta cadunt, &c. But these thick mist-swallowers make the suits in law depending before them both infinite and immortal. In doing whereof, they have given occasion to, and verified the saying of Chilo the Lacedaemonian, consecrated to the oracle at Delphos, that misery is the inseparable companion of law-debates; and that pleaders are miserable; for sooner shall they attain to the end of their lives, than to the final decision of their pretended rights.

## **Chapter 1.XXI.—The study of Gargantua, according to the discipline of his schoolmasters the Sophisters.**

The first day being thus spent, and the bells put up again in their own place, the citizens of Paris, in acknowledgment of this courtesy, offered to maintain and feed his mare as long as he pleased, which Gargantua took in good part, and they sent her to graze in the forest of Biere. I think she is not there now. This done, he with all his heart submitted his study to the discretion of Ponocrates; who for the beginning appointed that he should do as he was accustomed, to the end he might understand by what means, in so long time, his old masters had made him so sottish and ignorant. He disposed therefore of his time in such fashion, that ordinarily he did awake betwixt eight and nine o'clock, whether it was day or not, for so had his ancient governors ordained, alleging that which David saith, Vanum est vobis ante lucem surgere. Then did he tumble and toss, wag his legs, and wallow in the bed some time, the better to stir up and rouse his vital spirits, and apparelled himself according to the season: but willingly he would wear a great long gown of thick frieze, furred with fox-skins. Afterwards he combed his head with an Almain comb, which is the four fingers and the thumb. For his preceptor said that to comb himself otherwise, to wash and make himself neat, was to lose time in this world. Then he dinged, pissed, spewed, belched, cracked, yawned, spitted, coughed, yexed, sneezed and snotted himself like an archdeacon, and, to suppress the dew and bad air, went to breakfast, having some good fried tripes, fair rashers on the coals, excellent gammons of bacon, store of fine minced meat, and a great deal of sippet brewis, made up of the fat of the beef-pot, laid upon bread, cheese, and chopped parsley strewed together. Ponocrates showed him that he ought not to eat so soon after rising out of his bed, unless he had performed some exercise beforehand. Gargantua answered, What! have not I sufficiently well exercised myself? I have wallowed and rolled myself six or seven turns in my bed before I rose. Is not that enough? Pope Alexander did so, by the advice of a Jew his physician, and lived till his dying day in despite of his enemies. My first masters have used me to it, saying that to breakfast made a good memory, and therefore they drank first. I am very well after it, and dine but the better. And Master Tubal, who was the first licenciante at Paris, told me that it was not enough to run apace, but to set forth betimes: so doth not the total welfare of our humanity depend upon perpetual drinking in a ribble rabble, like ducks, but on drinking early in the morning; unde versus,

To rise betimes is no good hour,  
To drink betimes is better sure.

After that he had thoroughly broke his fast, he went to church, and they carried to him, in a great basket, a huge impantouffled or thick-covered breviary, weighing, what in grease, clasps, parchment and cover, little more or less than eleven hundred and six pounds. There he heard six-and-twenty or thirty masses. This while, to the same place came his orison-mutterer impaletocked, or lapped up about the chin like a tufted whoop, and his breath pretty well antidoted with store of the vine-tree-syrup. With him he mumbled all his kiriels and dunsical breborions, which he so curiously thumbed and fingered, that there fell not so much as one grain to the ground. As he went from the church, they brought him, upon a dray drawn with oxen, a confused heap of paternosters and aves of St. Claude, every one of them being of the bigness of a hat-block; and thus walking through the cloisters, galleries, or

garden, he said more in turning them over than sixteen hermits would have done. Then did he study some paltry half-hour with his eyes fixed upon his book; but, as the comic saith, his mind was in the kitchen. Pissing then a full urinal, he sat down at table; and because he was naturally phlegmatic, he began his meal with some dozens of gammons, dried neat's tongues, hard roes of mullet, called botargos, andouilles or sausages, and such other forerunners of wine. In the meanwhile, four of his folks did cast into his mouth one after another continually mustard by whole shovelfuls. Immediately after that, he drank a horrible draught of white wine for the ease of his kidneys. When that was done, he ate according to the season meat agreeable to his appetite, and then left off eating when his belly began to strout, and was like to crack for fulness. As for his drinking, he had in that neither end nor rule. For he was wont to say, That the limits and bounds of drinking were, when the cork of the shoes of him that drinketh swelleth up half a foot high.

## Chapter 1.XXII.—The games of Gargantua.

Then blockishly mumbling with a set on countenance a piece of scurvy grace, he washed his hands in fresh wine, picked his teeth with the foot of a hog, and talked jovially with his attendants. Then the carpet being spread, they brought plenty of cards, many dice, with great store and abundance of chequers and chessboards.

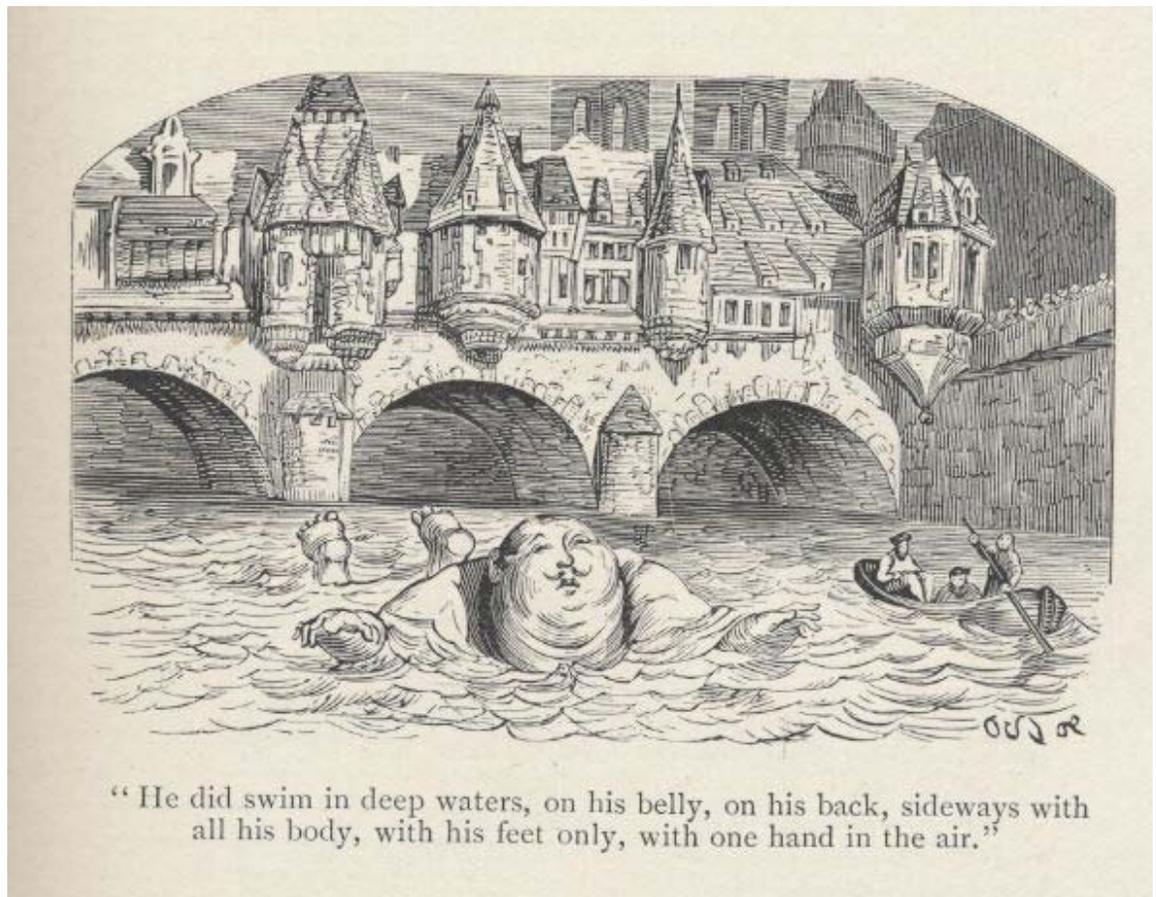
There he played.	
At flush.	At love.
At primero.	At the chess.
At the beast.	At Reynard the fox.
At the rifle.	At the squares.
At trump.	At the cows.
At the prick and spare not.	At the lottery.
At the hundred.	At the chance or mumchance.
At the peeny.	At three dice or maniest bleaks.
At the unfortunate woman.	At the tables.
At the fib.	At nivinivinack.
At the pass ten.	At the lurch.
At one-and-thirty.	At doublets or queen's game.
At post and pair, or even and sequence.	At the failly.
At three hundred.	At the French trictrac.
At the unlucky man.	At the long tables or ferkeering.
At the last couple in hell.	At feldown.
At the hock.	At tod's body.
At the surly.	At needs must.
At the lansquenet.	At the dames or draughts.
At the cuckoo.	At bob and mow.
At puff, or let him speak that hath it.	At primus secundus.
At take nothing and throw out.	At mark-knife.
At the marriage.	At the keys.
At the frolic or jackdaw.	At span-counter.
At the opinion.	At even or odd.
At who doth the one, doth the other.	At cross or pile.
At the sequences.	At ball and huckle-bones.
	At ivory balls.
	At the billiards.
	At bob and hit.

At the ivory bundles.	At the owl.
At the tarots.	At the charming of the hare.
At losing load him.	At pull yet a little.
At he's gulled and esto.	At trudgepig.
At the torture.	At the magatapies.
At the handruff.	At the horn.
At the click.	At the flowered or Shrovetide ox.
At honours.	At the madge-owlet.
At pinch without laughing.	At tilt at weeky.
At prickle me tickle me.	At ninepins.
At the unshoeing of the ass.	At the cock quintin.
At the cocksess.	At tip and hurl.
At hari hohi.	At the flat bowls.
At I set me down.	At the veer and turn.
At earl beardy.	At rogue and ruffian.
At the old mode.	At bumbatch touch.
At draw the spit.	At the mysterious trough.
At put out.	At the short bowls.
At gossip lend me your sack.	At the dapple-grey.
At the ramcod ball.	At cock and crank it.
At thrust out the harlot.	At break-pot.
At Marseilles figs.	At my desire.
At nicknamry.	At twirly whirlytrill.
At stick and hole.	At the rush bundles.
At boke or him, or flaying the fox.	At the short staff.
At the branching it.	At the whirling gig.
At trill madam, or grapple my lady.	At hide and seek, or are you all
At the cat selling.	hid?
At blow the coal.	At the picket.
At the re-wedding.	At the blank.
At the quick and dead judge.	At the pilferers.
At unoven the iron.	At the caveson.
At the false clown.	At prison bars.
At the flints, or at the nine stones.	At have at the nuts.
At to the crutch hulch back.	At cherry-pit.
At the Sanct is found.	At rub and rice.
At hinch, pinch and laugh not.	At whiptop.
At the leek.	At the casting top.
At bumdockdousse.	At the hobgoblins.
At the loose gig.	At the O wonderful.
At the hoop.	At the soily smutchy.
At the sow.	At fast and loose.
At belly to belly.	At scutchbreech.
At the dales or straths.	At the broom-besom.
At the twigs.	At St. Cosme, I come to adore
At the quoits.	thee.
At I'm for that.	At the lusty brown boy.
At I take you napping.	At greedy glutton.
At fair and softly passeth Lent.	At the morris dance.
At the forked oak.	At feeby.
At truss.	At the whole frisk and gambol.
At the wolf's tail.	At battabum, or riding of the
At bum to buss, or nose in breech.	wild mare.
At Geordie, give me my lance.	At Hind the ploughman.
At swaggy, waggy or shoggyshou.	At the good mawkin.
At stook and rook, shear and	At the dead beast.
threave.	At climb the ladder, Billy.
At the birch.	At the dying hog.
At the muss.	At the salt doup.
At the dilly dilly darling.	At the pretty pigeon.
At ox moudy.	At barley break.
At purpose in purpose.	At the bavine.
At nine less.	At the bush leap.
At blind-man-buff.	At crossing.
At the fallen bridges.	At bo-peep.
At bridled nick.	At the hardit arsepursy.
At the white at butts.	At the harrower's nest.
At thwack swinge him.	At forward hey.
At apple, pear, plum.	At the fig.
At mumgi.	At gunshot crack.
At the toad.	At mustard peel.

At cricket.	At the gome.
At the pounding stick.	At the relapse.
At jack and the box.	At jog breech, or prick him forward.
At the queens.	At knockpate.
At the trades.	At the Cornish c(h)ough.
At heads and points.	At the crane-dance.
At the vine-tree hug.	At slash and cut.
At black be thy fall.	At bobbing, or flirt on the nose.
At ho the distaff.	At the larks.
At Joan Thomson.	At fillipping.
At the bolting cloth.	
At the oat's seed.	

After he had thus well played, revelled, past and spent his time, it was thought fit to drink a little, and that was eleven glassfuls the man, and, immediately after making good cheer again, he would stretch himself upon a fair bench, or a good large bed, and there sleep two or three hours together, without thinking or speaking any hurt. After he was awakened he would shake his ears a little. In the mean time they brought him fresh wine. There he drank better than ever. Ponocrates showed him that it was an ill diet to drink so after sleeping. It is, answered Gargantua, the very life of the patriarchs and holy fathers; for naturally I sleep salt, and my sleep hath been to me in stead of so many gammons of bacon. Then began he to study a little, and out came the paternosters or rosary of beads, which the better and more formally to despatch, he got upon an old mule, which had served nine kings, and so mumbling with his mouth, nodding and doddling his head, would go see a coney ferreted or caught in a gin. At his return he went into the kitchen to know what roast meat was on the spit, and what otherwise was to be dressed for supper. And supped very well, upon my conscience, and commonly did invite some of his neighbours that were good drinkers, with whom carousing and drinking merrily, they told stories of all sorts from the old to the new. Amongst others he had for domestics the Lords of Fou, of Gourville, of Griniot, and of Marigny. After supper were brought in upon the place the fair wooden gospels and the books of the four kings, that is to say, many pairs of tables and cards—or the fair flush, one, two, three—or at all, to make short work; or else they went to see the wenches thereabouts, with little small banquets, intermixed with collations and rear-suppers. Then did he sleep, without unbridling, until eight o'clock in the next morning.

**Chapter 1.XXIII.—How Gargantua was  
instructed by Ponocrates, and in such sort  
disciplinated, that he lost not one hour of the  
day.**



When Ponocrates knew Gargantua's vicious manner of living, he resolved to bring him up in another kind; but for a while he bore with him, considering that nature cannot endure a sudden change, without great violence. Therefore, to begin his work the better, he requested a learned physician of that time, called Master Theodorus, seriously to perpend, if it were possible, how to bring Gargantua into a better course. The said physician purged him canonically with Anticyrian hellebore, by which medicine he cleansed all the alteration and perverse habitude of his brain. By this means also Ponocrates made him forget all that he had learned under his ancient preceptors, as Timotheus did to his disciples, who had been instructed under other musicians. To do this the better, they brought him into the company of learned men, which were there, in whose imitation he had a great desire and affection to study otherwise, and to improve his parts. Afterwards he put himself into such a road and way of studying, that he lost not any one hour in the day, but employed all his time in learning and honest knowledge. Gargantua awaked, then, about four o'clock in the morning. Whilst they were in rubbing of him, there was read unto him some chapter of the holy Scripture aloud and clearly, with a pronounciation fit for the matter, and hereunto was appointed a young page born in Basche, named Anagnostes. According to the purpose and argument of that lesson, he oftentimes gave himself to worship, adore, pray, and send up his supplications to that good God, whose Word did show his majesty and marvellous judgment. Then went he unto the secret places to make excretion

of his natural digestions. There his master repeated what had been read, expounding unto him the most obscure and difficult points. In returning, they considered the face of the sky, if it was such as they had observed it the night before, and into what signs the sun was entering, as also the moon for that day. This done, he was apparelled, combed, curled, trimmed, and perfumed, during which time they repeated to him the lessons of the day before. He himself said them by heart, and upon them would ground some practical cases concerning the estate of man, which he would prosecute sometimes two or three hours, but ordinarily they ceased as soon as he was fully clothed. Then for three good hours he had a lecture read unto him. This done they went forth, still conferring of the substance of the lecture, either unto a field near the university called the Brack, or unto the meadows, where they played at the ball, the long-tennis, and at the piletrigone (which is a play wherein we throw a triangular piece of iron at a ring, to pass it), most gallantly exercising their bodies, as formerly they had done their minds. All their play was but in liberty, for they left off when they pleased, and that was commonly when they did sweat over all their body, or were otherwise weary. Then were they very well wiped and rubbed, shifted their shirts, and, walking soberly, went to see if dinner was ready. Whilst they stayed for that, they did clearly and eloquently pronounce some sentences that they had retained of the lecture. In the meantime Master Appetite came, and then very orderly sat they down at table. At the beginning of the meal there was read some pleasant history of the warlike actions of former times, until he had taken a glass of wine. Then, if they thought good, they continued reading, or began to discourse merrily together; speaking first of the virtue, propriety, efficacy, and nature of all that was served in at the table; of bread, of wine, of water, of salt, of fleshes, fishes, fruits, herbs, roots, and of their dressing. By means whereof he learned in a little time all the passages competent for this that were to be found in Pliny, Athenaeus, Dioscorides, Julius Pollux, Galen, Porphyry, Oppian, Polybius, Heliodore, Aristotle, Aelian, and others. Whilst they talked of these things, many times, to be the more certain, they caused the very books to be brought to the table, and so well and perfectly did he in his memory retain the things above said, that in that time there was not a physician that knew half so much as he did. Afterwards they conferred of the lessons read in the morning, and, ending their repast with some conserve or marmalade of quinces, he picked his teeth with mastic tooth-pickers, washed his hands and eyes with fair fresh water, and gave thanks unto God in some fine cantiques, made in praise of the divine bounty and munificence. This done, they brought in cards, not to play, but to learn a thousand pretty tricks and new inventions, which were all grounded upon arithmetic. By this means he fell in love with that numerical science, and every day after dinner and supper he passed his time in it as pleasantly as he was wont to do at cards and dice; so that at last he understood so well both the theory and practical part thereof, that Tunstall the Englishman, who had written very largely of that purpose, confessed that verily in comparison of him he had no skill at all. And not only in that, but in the other mathematical sciences, as geometry, astronomy, music, &c. For in waiting on the concoction and attending the digestion of his food, they made a thousand pretty instruments and geometrical figures, and did in some measure practise the astronomical

canons.

After this they recreated themselves with singing musically, in four or five parts, or upon a set theme or ground at random, as it best pleased them. In matter of musical instruments, he learned to play upon the lute, the virginals, the harp, the Almain flute with nine holes, the viol, and the sackbut. This hour thus spent, and digestion finished, he did purge his body of natural excrements, then betook himself to his principal study for three hours together, or more, as well to repeat his matutinal lectures as to proceed in the book wherein he was, as also to write handsomely, to draw and form the antique and Roman letters. This being done, they went out of their house, and with them a young gentleman of Touraine, named the Esquire Gymnast, who taught him the art of riding. Changing then his clothes, he rode a Naples courser, a Dutch roussin, a Spanish jennet, a barded or trapped steed, then a light fleet horse, unto whom he gave a hundred carieres, made him go the high saults, bounding in the air, free the ditch with a skip, leap over a stile or pale, turn short in a ring both to the right and left hand. There he broke not his lance; for it is the greatest foolery in the world to say, I have broken ten lances at tilts or in fight. A carpenter can do even as much. But it is a glorious and praise-worthy action with one lance to break and overthrow ten enemies. Therefore, with a sharp, stiff, strong, and well-steeled lance would he usually force up a door, pierce a harness, beat down a tree, carry away the ring, lift up a cuirassier saddle, with the mail-coat and gauntlet. All this he did in complete arms from head to foot. As for the prancing flourishes and smacking popisms for the better cherishing of the horse, commonly used in riding, none did them better than he. The cavallerize of Ferrara was but as an ape compared to him. He was singularly skilful in leaping nimbly from one horse to another without putting foot to ground, and these horses were called desultories. He could likewise from either side, with a lance in his hand, leap on horseback without stirrups, and rule the horse at his pleasure without a bridle, for such things are useful in military engagements. Another day he exercised the battle-axe, which he so dexterously wielded, both in the nimble, strong, and smooth management of that weapon, and that in all the feats practicable by it, that he passed knight of arms in the field, and at all essays.

Then tossed he the pike, played with the two-handed sword, with the backsword, with the Spanish tuck, the dagger, poniard, armed, unarmed, with a buckler, with a cloak, with a target. Then would he hunt the hart, the roebuck, the bear, the fallow deer, the wild boar, the hare, the pheasant, the partridge, and the bustard. He played at the balloon, and made it bound in the air, both with fist and foot. He wrestled, ran, jumped—not at three steps and a leap, called the hops, nor at clochepied, called the hare's leap, nor yet at the Almain; for, said Gymnast, these jumps are for the wars altogether unprofitable, and of no use—but at one leap he would skip over a ditch, spring over a hedge, mount six paces upon a wall, ramp and grapple after this fashion up against a window of the full height of a lance. He did swim in deep waters on his belly, on his back, sideways, with all his body, with his feet only, with one hand in the air, wherein he held a book, crossing thus the breadth of the river of Seine without wetting it, and dragged along his cloak

with his teeth, as did Julius Caesar; then with the help of one hand he entered forcibly into a boat, from whence he cast himself again headlong into the water, sounded the depths, hollowed the rocks, and plunged into the pits and gulfs. Then turned he the boat about, governed it, led it swiftly or slowly with the stream and against the stream, stopped it in his course, guided it with one hand, and with the other laid hard about him with a huge great oar, hoisted the sail, hied up along the mast by the shrouds, ran upon the edge of the decks, set the compass in order, tackled the bowlines, and steered the helm. Coming out of the water, he ran furiously up against a hill, and with the same alacrity and swiftness ran down again. He climbed up at trees like a cat, and leaped from the one to the other like a squirrel. He did pull down the great boughs and branches like another Milo; then with two sharp well-steeled daggers and two tried bodkins would he run up by the wall to the very top of a house like a rat; then suddenly came down from the top to the bottom, with such an even composition of members that by the fall he would catch no harm.

He did cast the dart, throw the bar, put the stone, practise the javelin, the boar-spear or partisan, and the halbert. He broke the strongest bows in drawing, bended against his breast the greatest crossbows of steel, took his aim by the eye with the hand-gun, and shot well, traversed and planted the cannon, shot at butt-marks, at the paggay from below upwards, or to a height from above downwards, or to a descent; then before him, sideways, and behind him, like the Parthians. They tied a cable-rope to the top of a high tower, by one end whereof hanging near the ground he wrought himself with his hands to the very top; then upon the same track came down so sturdily and firm that you could not on a plain meadow have run with more assurance. They set up a great pole fixed upon two trees. There would he hang by his hands, and with them alone, his feet touching at nothing, would go back and fore along the foresaid rope with so great swiftness that hardly could one overtake him with running; and then, to exercise his breast and lungs, he would shout like all the devils in hell. I heard him once call Eudemon from St. Victor's gate to Montmartre. Stentor had never such a voice at the siege of Troy. Then for the strengthening of his nerves or sinews they made him two great sows of lead, each of them weighing eight thousand and seven hundred quintals, which they called alteres. Those he took up from the ground, in each hand one, then lifted them up over his head, and held them so without stirring three quarters of an hour and more, which was an inimitable force. He fought at barriers with the stoutest and most vigorous champions; and when it came to the cope, he stood so sturdily on his feet that he abandoned himself unto the strongest, in case they could remove him from his place, as Milo was wont to do of old. In whose imitation, likewise, he held a pomegranate in his hand, to give it unto him that could take it from him. The time being thus bestowed, and himself rubbed, cleansed, wiped, and refreshed with other clothes, he returned fair and softly; and passing through certain meadows, or other grassy places, beheld the trees and plants, comparing them with what is written of them in the books of the ancients, such as Theophrast, Dioscorides, Marinus, Pliny, Nicander, Macer, and Galen, and carried home to the house great handfuls of them, whereof a young page called Rizotomos had charge; together with little mattocks,

pickaxes, grubbing-hooks, cabbies, pruning-knives, and other instruments requisite for herborizing. Being come to their lodging, whilst supper was making ready, they repeated certain passages of that which hath been read, and sat down to table. Here remark, that his dinner was sober and thrifty, for he did then eat only to prevent the gnawings of his stomach, but his supper was copious and large, for he took then as much as was fit to maintain and nourish him; which, indeed, is the true diet prescribed by the art of good and sound physic, although a rabble of loggerheaded physicians, nuzzeled in the brabbling shop of sophisters, counsel the contrary. During that repast was continued the lesson read at dinner as long as they thought good; the rest was spent in good discourse, learned and profitable. After that they had given thanks, he set himself to sing vocally, and play upon harmonious instruments, or otherwise passed his time at some pretty sports, made with cards or dice, or in practising the feats of legerdemain with cups and balls. There they stayed some nights in frolicking thus, and making themselves merry till it was time to go to bed; and on other nights they would go make visits unto learned men, or to such as had been travellers in strange and remote countries. When it was full night before they retired themselves, they went unto the most open place of the house to see the face of the sky, and there beheld the comets, if any were, as likewise the figures, situations, aspects, oppositions, and conjunctions of both the fixed stars and planets.

Then with his master did he briefly recapitulate, after the manner of the Pythagoreans, that which he had read, seen, learned, done, and understood in the whole course of that day.

Then prayed they unto God the Creator, in falling down before him, and strengthening their faith towards him, and glorifying him for his boundless bounty; and, giving thanks unto him for the time that was past, they recommended themselves to his divine clemency for the future. Which being done, they went to bed, and betook themselves to their repose and rest.

## **Chapter 1.XXIV.—How Gargantua spent his time in rainy weather.**

If it happened that the weather were anything cloudy, foul, and rainy, all the forenoon was employed, as before specified, according to custom, with this difference only, that they had a good clear fire lighted to correct the distempers of the air. But after dinner, instead of their wonted exercitations, they did abide within, and, by way of apotherapy (that is, a making the body healthful by exercise), did recreate themselves in bottling up of hay, in cleaving and sawing of wood, and in threshing sheaves of corn at the barn. Then they studied the art of painting or carving; or brought into use the antique play of tables, as Leonicus hath written of it, and as our good friend Lascaris playeth at it. In playing they examined the passages of ancient

authors wherein the said play is mentioned or any metaphor drawn from it. They went likewise to see the drawing of metals, or the casting of great ordnance; how the lapidaries did work; as also the goldsmiths and cutters of precious stones. Nor did they omit to visit the alchemists, money-coiners, upholsterers, weavers, velvet-workers, watchmakers, looking-glass framers, printers, organists, and other such kind of artificers, and, everywhere giving them somewhat to drink, did learn and consider the industry and invention of the trades. They went also to hear the public lectures, the solemn commencements, the repetitions, the acclamations, the pleadings of the gentle lawyers, and sermons of evangelical preachers. He went through the halls and places appointed for fencing, and there played against the masters themselves at all weapons, and showed them by experience that he knew as much in it as, yea, more than, they. And, instead of herborizing, they visited the shops of druggists, herbalists, and apothecaries, and diligently considered the fruits, roots, leaves, gums, seeds, the grease and ointments of some foreign parts, as also how they did adulterate them. He went to see the jugglers, tumblers, mountebanks, and quacksalvers, and considered their cunning, their shifts, their somersaults and smooth tongue, especially of those of Chauny in Picardy, who are naturally great praters, and brave givers of fibs, in matter of green apes.

At their return they did eat more soberly at supper than at other times, and meats more desiccative and extenuating; to the end that the intemperate moisture of the air, communicated to the body by a necessary confinitive, might by this means be corrected, and that they might not receive any prejudice for want of their ordinary bodily exercise. Thus was Gargantua governed, and kept on in this course of education, from day to day profiting, as you may understand such a young man of his age may, of a pregnant judgment, with good discipline well continued. Which, although at the beginning it seemed difficult, became a little after so sweet, so easy, and so delightful, that it seemed rather the recreation of a king than the study of a scholar. Nevertheless Ponocrates, to divert him from this vehement intension of the spirits, thought fit, once in a month, upon some fair and clear day, to go out of the city betimes in the morning, either towards Gentilly, or Boulogne, or to Montrouge, or Charanton bridge, or to Vanves, or St. Clou, and there spend all the day long in making the greatest cheer that could be devised, sporting, making merry, drinking healths, playing, singing, dancing, tumbling in some fair meadow, unnestling of sparrows, taking of quails, and fishing for frogs and crabs. But although that day was passed without books or lecture, yet was it not spent without profit; for in the said meadows they usually repeated certain pleasant verses of Virgil's agriculture, of Hesiod and of Politian's husbandry, would set a-broach some witty Latin epigrams, then immediately turned them into roundelays and songs for dancing in the French language. In their feasting they would sometimes separate the water from the wine that was therewith mixed, as Cato teacheth, *De re rustica*, and Pliny with an ivy cup would wash the wine in a basinful of water, then take it out again with a funnel as pure as ever. They made the water go from one glass to another, and contrived a thousand little automatory engines, that is to say, moving of themselves.

decumane legion only excepted, whom in the field on that day he saw do some great exploit, and their captains also, whom he brought along with himself unto Grangousier.

At the sight and coming of them, the good man was so joyful, that it is not possible fully to describe it. He made them a feast the most magnificent, plentiful, and delicious that ever was seen since the time of the king Ahasuerus. At the taking up of the table he distributed amongst them his whole cupboard of plate, which weighed eight hundred thousand and fourteen bezants (Each bezant is worth five pounds English money.) of gold, in great antique vessels, huge pots, large basins, big tasses, cups, goblets, candlesticks, comfit-boxes, and other such plate, all of pure massy gold, besides the precious stones, enamelling, and workmanship, which by all men's estimation was more worth than the matter of the gold. Then unto every one of them out of his coffers caused he to be given the sum of twelve hundred thousand crowns ready money. And, further, he gave to each of them for ever and in perpetuity, unless he should happen to decease without heirs, such castles and neighbouring lands of his as were most commodious for them. To Ponocrates he gave the rock Clermond; to Gymnast, the Coudray; to Eudemon, Montpensier; Rivau, to Tolmere, to Ithibolle, Montsoreau; to Acamas, Cande; Varennes, to Chironacte; Gravot, to Sebast; Quinquenais, to Alexander; Legre, to Sophrone, and so of his other places.

## **Chapter 1.LII.—How Gargantua caused to be built for the Monk the Abbey of Theleme.**

There was left only the monk to provide for, whom Gargantua would have made Abbot of Seville, but he refused it. He would have given him the Abbey of Bourgueil, or of Sanct Florent, which was better, or both, if it pleased him; but the monk gave him a very peremptory answer, that he would never take upon him the charge nor government of monks. For how shall I be able, said he, to rule over others, that have not full power and command of myself? If you think I have done you, or may hereafter do any acceptable service, give me leave to found an abbey after my own mind and fancy. The motion pleased Gargantua very well, who thereupon offered him all the country of Theleme by the river of Loire till within two leagues of the great forest of Port-Huault. The monk then requested Gargantua to institute his religious order contrary to all others. First, then, said Gargantua, you must not build a wall about your convent, for all other abbeys are strongly walled and mured about. See, said the monk, and not without cause (seeing wall and mur signify but one and the same thing); where there is mur before and mur behind, there is store of murmur, envy, and mutual conspiracy. Moreover, seeing there are certain convents in the world whereof the custom is, if any woman come in, I mean chaste and honest women, they immediately sweep the ground which they have trod upon; therefore was it

ordained, that if any man or woman entered into religious orders should by chance come within this new abbey, all the rooms should be thoroughly washed and cleansed through which they had passed. And because in all other monasteries and nunneries all is compassed, limited, and regulated by hours, it was decreed that in this new structure there should be neither clock nor dial, but that according to the opportunities and incident occasions all their hours should be disposed of; for, said Gargantua, the greatest loss of time that I know is to count the hours. What good comes of it? Nor can there be any greater dotage in the world than for one to guide and direct his courses by the sound of a bell, and not by his own judgment and discretion.

Item, Because at that time they put no women into nunneries but such as were either purblind, blinkards, lame, crooked, ill-favoured, misshapen, fools, senseless, spoiled, or corrupt; nor encloistered any men but those that were either sickly, subject to defluxions, ill-bred louts, simple sots, or peevish trouble-houses. But to the purpose, said the monk. A woman that is neither fair nor good, to what use serves she? To make a nun of, said Gargantua. Yea, said the monk, and to make shirts and smocks. Therefore was it ordained that into this religious order should be admitted no women that were not fair, well-featured, and of a sweet disposition; nor men that were not comely, personable, and well conditioned.

Item, Because in the convents of women men come not but underhand, privily, and by stealth, it was therefore enacted that in this house there shall be no women in case there be not men, nor men in case there be not women.

Item, Because both men and women that are received into religious orders after the expiring of their noviciate or probation year were constrained and forced perpetually to stay there all the days of their life, it was therefore ordered that all whatever, men or women, admitted within this abbey, should have full leave to depart with peace and contentment whensoever it should seem good to them so to do.

Item, for that the religious men and women did ordinarily make three vows, to wit, those of chastity, poverty, and obedience, it was therefore constituted and appointed that in this convent they might be honourably married, that they might be rich, and live at liberty. In regard of the legitimate time of the persons to be initiated, and years under and above which they were not capable of reception, the women were to be admitted from ten till fifteen, and the men from twelve till eighteen.

## ~~Chapter 1.LIII. — How the abbey of the Thelemites was built and endowed.~~

~~For the fabric and furniture of the abbey Gargantua caused to be delivered out in ready money seven and twenty hundred thousand, eight hundred and~~

## Chapter 1.LV.—What manner of dwelling the Thelemites had.

In the middle of the lower court there was a stately fountain of fair alabaster. Upon the top thereof stood the three Graces, with their cornucopias, or horns of abundance, and did jet out the water at their breasts, mouth, ears, eyes, and other open passages of the body. The inside of the buildings in this lower court stood upon great pillars of chalcedony stone and porphyry marble made archways after a goodly antique fashion. Within those were spacious galleries, long and large, adorned with curious pictures, the horns of bucks and unicorns: with rhinoceroses, water-horses called hippopotames, the teeth and tusks of elephants, and other things well worth the beholding. The lodging of the ladies, for so we may call those gallant women, took up all from the tower Arctic unto the gate Mesembrine. The men possessed the rest. Before the said lodging of the ladies, that they might have their recreation, between the two first towers, on the outside, were placed the tiltyard, the barriers or lists for tournaments, the hippodrome or riding-court, the theatre or public playhouse, and natatory or place to swim in, with most admirable baths in three stages, situated above one another, well furnished with all necessary accommodation, and store of myrtle-water. By the river-side was the fair garden of pleasure, and in the midst of that the glorious labyrinth. Between the two other towers were the courts for the tennis and the balloon. Towards the tower Criere stood the orchard full of all fruit-trees, set and ranged in a quincuncial order. At the end of that was the great park, abounding with all sort of venison. Betwixt the third couple of towers were the butts and marks for shooting with a snapwork gun, an ordinary bow for common archery, or with a crossbow. The office-houses were without the tower Hesperia, of one storey high. The stables were beyond the offices, and before them stood the falconry, managed by ostrich-keepers and falconers very expert in the art, and it was yearly supplied and furnished by the Candians, Venetians, Sarmates, now called Muscoviters, with all sorts of most excellent hawks, eagles, gerfalcons, goshawks, sacres, lanners, falcons, sparrowhawks, marlins, and other kinds of them, so gentle and perfectly well manned, that, flying of themselves sometimes from the castle for their own disport, they would not fail to catch whatever they encountered. The venery, where the beagles and hounds were kept, was a little farther off, drawing towards the park.

All the halls, chambers, and closets or cabinets were richly hung with tapestry and hangings of divers sorts, according to the variety of the seasons of the year. All the pavements and floors were covered with green cloth. The beds were all embroidered. In every back-chamber or withdrawing-room there was a looking-glass of pure crystal set in a frame of fine gold, garnished all about with pearls, and was of such greatness that it would represent to the full the whole lineaments and proportion of the person that stood before it. At the going out of the halls which belong to the ladies' lodgings were the perfumers and trimmers through whose hands the gallants passed when they were to visit the ladies. Those sweet artificers did every morning furnish the ladies' chambers with the spirit of roses, orange-flower-

water, and angelica; and to each of them gave a little precious casket vapouring forth the most odoriferous exhalations of the choicest aromatical scents.

## **Chapter 1.LVI.—How the men and women of the religious order of Theleme were apparelled.**

The ladies at the foundation of this order were apparelled after their own pleasure and liking; but, since that of their own accord and free will they have reformed themselves, their accoutrement is in manner as followeth. They wore stockings of scarlet crimson, or ingrained purple dye, which reached just three inches above the knee, having a list beautified with exquisite embroideries and rare incisions of the cutter's art. Their garters were of the colour of their bracelets, and circled the knee a little both over and under. Their shoes, pumps, and slippers were either of red, violet, or crimson-velvet, pinked and jagged like lobster waddles.

Next to their smock they put on the pretty kirtle or vasquin of pure silk camlet: above that went the taffety or tabby farthingale, of white, red, tawny, grey, or of any other colour. Above this taffety petticoat they had another of cloth of tissue or brocade, embroidered with fine gold and interlaced with needlework, or as they thought good, and according to the temperature and disposition of the weather had their upper coats of satin, damask, or velvet, and those either orange, tawny, green, ash-coloured, blue, yellow, bright red, crimson, or white, and so forth; or had them of cloth of gold, cloth of silver, or some other choice stuff, enriched with purl, or embroidered according to the dignity of the festival days and times wherein they wore them.

Their gowns, being still correspondent to the season, were either of cloth of gold frizzled with a silver-raised work; of red satin, covered with gold purl; of tabby, or taffety, white, blue, black, tawny, &c., of silk serge, silk camlet, velvet, cloth of silver, silver tissue, cloth of gold, gold wire, figured velvet, or figured satin tinselled and overcast with golden threads, in divers variously purfled draughts.

In the summer some days instead of gowns they wore light handsome mantles, made either of the stuff of the aforesaid attire, or like Moresco rugs, of violet velvet frizzled, with a raised work of gold upon silver purl, or with a knotted cord-work of gold embroidery, everywhere garnished with little Indian pearls. They always carried a fair panache, or plume of feathers, of the colour of their muff, bravely adorned and tricked out with glistening spangles of gold. In the winter time they had their taffety gowns of all colours, as above-named, and those lined with the rich furrings of hind-wolves, or speckled lynxes, black-spotted weasels, martlet skins of Calabria, sables, and other costly furs of an inestimable value. Their beads, rings, bracelets, collars, carcanets, and neck-chains were all of precious

stones, such as carbuncles, rubies, baleus, diamonds, sapphires, emeralds, turquoises, garnets, agates, beryls, and excellent margarites. Their head-dressing also varied with the season of the year, according to which they decked themselves. In winter it was of the French fashion; in the spring, of the Spanish; in summer, of the fashion of Tuscany, except only upon the holy days and Sundays, at which times they were accoutred in the French mode, because they accounted it more honourable and better befitting the garb of a matronal pudicity.

The men were apparelled after their fashion. Their stockings were of tamine or of cloth serge, of white, black, scarlet, or some other ingrained colour. Their breeches were of velvet, of the same colour with their stockings, or very near, embroidered and cut according to their fancy. Their doublet was of cloth of gold, of cloth of silver, of velvet, satin, damask, taffeties, &c., of the same colours, cut, embroidered, and suitably trimmed up in perfection. The points were of silk of the same colours; the tags were of gold well enamelled. Their coats and jerkins were of cloth of gold, cloth of silver, gold, tissue or velvet embroidered, as they thought fit. Their gowns were every whit as costly as those of the ladies. Their girdles were of silks, of the colour of their doublets. Every one had a gallant sword by his side, the hilt and handle whereof were gilt, and the scabbard of velvet, of the colour of his breeches, with a chape of gold, and pure goldsmith's work. The dagger was of the same. Their caps or bonnets were of black velvet, adorned with jewels and buttons of gold. Upon that they wore a white plume, most prettily and minion-like parted by so many rows of gold spangles, at the end whereof hung dangling in a more sparkling resplendency fair rubies, emeralds, diamonds, &c., but there was such a sympathy betwixt the gallants and the ladies, that every day they were apparelled in the same livery. And that they might not miss, there were certain gentlemen appointed to tell the youths every morning what vestments the ladies would on that day wear: for all was done according to the pleasure of the ladies. In these so handsome clothes, and habiliments so rich, think not that either one or other of either sex did waste any time at all; for the masters of the wardrobes had all their raiments and apparel so ready for every morning, and the chamber-ladies so well skilled, that in a trice they would be dressed and completely in their clothes from head to foot. And to have those accoutrements with the more conveniency, there was about the wood of Theleme a row of houses of the extent of half a league, very neat and cleanly, wherein dwelt the goldsmiths, lapidaries, jewellers, embroiderers, tailors, gold-drawers, velvet-weavers, tapestry-makers and upholsterers, who wrought there every one in his own trade, and all for the aforesaid jolly friars and nuns of the new stamp. They were furnished with matter and stuff from the hands of the Lord Nausiclete, who every year brought them seven ships from the Perlas and Cannibal Islands, laden with ingots of gold, with raw silk, with pearls and precious stones. And if any margarites, called unions, began to grow old and lose somewhat of their natural whiteness and lustre, those with their art they did renew by tendering them to eat to some pretty cocks, as they use to give casting unto hawks.

## Chapter 1.LVII.—How the Thelemites were governed, and of their manner of living.

All their life was spent not in laws, statutes, or rules, but according to their own free will and pleasure. They rose out of their beds when they thought good; they did eat, drink, labour, sleep, when they had a mind to it and were disposed for it. None did awake them, none did offer to constrain them to eat, drink, nor to do any other thing; for so had Gargantua established it. In all their rule and strictest tie of their order there was but this one clause to be observed,

Do What Thou Wilt;

because men that are free, well-born, well-bred, and conversant in honest companies, have naturally an instinct and spur that prompteth them unto virtuous actions, and withdraws them from vice, which is called honour. Those same men, when by base subjection and constraint they are brought under and kept down, turn aside from that noble disposition by which they formerly were inclined to virtue, to shake off and break that bond of servitude wherein they are so tyrannously enslaved; for it is agreeable with the nature of man to long after things forbidden and to desire what is denied us.

By this liberty they entered into a very laudable emulation to do all of them what they saw did please one. If any of the gallants or ladies should say, Let us drink, they would all drink. If any one of them said, Let us play, they all played. If one said, Let us go a-walking into the fields they went all. If it were to go a-hawking or a-hunting, the ladies mounted upon dainty well-paced nags, seated in a stately palfrey saddle, carried on their lovely fists, miniardly begloved every one of them, either a sparrowhawk or a laneret or a marlin, and the young gallants carried the other kinds of hawks. So nobly were they taught, that there was neither he nor she amongst them but could read, write, sing, play upon several musical instruments, speak five or six several languages, and compose in them all very quaintly, both in verse and prose. Never were seen so valiant knights, so noble and worthy, so dexterous and skilful both on foot and a-horse-back, more brisk and lively, more nimble and quick, or better handling all manner of weapons than were there. Never were seen ladies so proper and handsome, so miniard and dainty, less froward, or more ready with their hand and with their needle in every honest and free action belonging to that sex, than were there. For this reason, when the time came that any man of the said abbey, either at the request of his parents, or for some other cause, had a mind to go out of it, he carried along with him one of the ladies, namely, her whom he had before that chosen for his mistress, and (they) were married together. And if they had formerly in Theleme lived in good devotion and amity, they did continue therein and increase it to a greater height in their state of matrimony; and did entertain that mutual love till the very last day of their life, in no less vigour

and fervency than at the very day of their wedding. Here must not I forget to set down unto you a riddle which was found under the ground as they were laying the foundation of the abbey, engraven in a copper plate, and it was thus as followeth.

## ~~Chapter 1.LVIII.—A prophetic Riddle.~~

~~Poor mortals, who wait for a happy day,  
Cheer up your hearts, and hear what I shall say:  
If it be lawful firmly to believe  
That the celestial bodies can us give  
Wisdom to judge of things that are not yet;  
Or if from heaven such wisdom we may get  
As may with confidence make us discourse  
Of years to come, their destiny and course;  
I to my hearers give to understand  
That this next winter, though it be at hand,  
Yea and before, there shall appear a race  
Of men who, loth to sit still in one place,  
Shall boldly go before all people's eyes,  
Suborning men of divers qualities  
To draw them unto covenants and sides,  
In such a manner that, whate'er betides,  
They'll move you, if you give them ear, no doubt,  
With both your friends and kindred to fall out.  
They'll make a vassal to gain stand his lord,  
And children their own parents; in a word,  
All reverence shall then be banished,  
No true respect to other shall be had.  
They'll say that every man should have his turn,  
Both in his going forth and his return;  
And hereupon there shall arise such woes,  
Such jarrings, and confused to's and fro's,  
That never were in history such coils  
Set down as yet, such tumults and garboils.  
Then shall you many gallant men see by  
Valour stirr'd up, and youthful fervency,  
Who, trusting too much in their hopeful time,  
Live but a while, and perish in their prime.  
Neither shall any, who this course shall run,  
Leave off the race which he hath once begun,  
Till they the heavens with noise by their contention  
Have fill'd, and with their steps the earth's dimension.  
Then those shall have no less authority,  
That have no faith, than those that will not lie:  
For all shall be governed by a rude,  
Base, ignorant, and foolish multitude;  
The veriest lout of all shall be their judge,  
O horrible and dangerous deluge!  
Deluge I call it, and that for good reason,  
For this shall be omitted in no season;  
Nor shall the earth of this foul stir be free,  
Till suddenly you in great store shall see  
The waters issue out, with whose streams the  
Most moderate of all shall moistened be,  
And justly too; because they did not spare  
The flocks of beasts that innocentest are,  
But did their sinews and their bowels take,  
Not to the gods a sacrifice to make,  
But usually to serve themselves for sport:  
And now consider, I do you exhort,  
In such commotions so continual,~~

~~him go, for the poor Limousin had totally bewrayed and thoroughly conshit his breeches, which were not deep and large enough, but round straight camioned gregs, having in the seat a piece like a keeling's tail, and therefore in French called, de chausses a queue de merlus. Then, said Pantagruel, St. Alipantin, what civet? Fie! to the devil with this turnip-eater, as he stinks! and so let him go. But this hug of Pantagruel's was such a terror to him all the days of his life, and took such deep impression in his fancy, that very often, distracted with sudden affrightments, he would startle and say that Pantagruel held him by the neck. Besides that, it procured him a continual drought and desire to drink, so that after some few years he died of the death Roland, in plain English called thirst, a work of divine vengeance, showing us that which saith the philosopher and Aulus Gellius, that it becometh us to speak according to the common language; and that we should, as said Octavian Augustus, strive to shun all strange and unknown terms with as much heedfulness and circumspection as pilots of ships use to avoid the rocks and banks in the sea.~~

## **Chapter 2.VII.—How Pantagruel came to Paris, and of the choice books of the Library of St. Victor.**

After that Pantagruel had studied very well at Orleans, he resolved to see the great University at Paris; but, before his departure, he was informed that there was a huge big bell at St. Anian in the said town of Orleans, under the ground, which had been there above two hundred and fourteen years, for it was so great that they could not by any device get it so much as above the ground, although they used all the means that are found in Vitruvius de Architectura, Albertus de Re Aedificatoria, Euclid, Theon, Archimedes, and Hero de Ingeniis; for all that was to no purpose. Wherefore, condescending heartily to the humble request of the citizens and inhabitants of the said town, he determined to remove it to the tower that was erected for it. With that he came to the place where it was, and lifted it out of the ground with his little finger as easily as you would have done a hawk's bell or bellwether's tingle-tangle; but, before he would carry it to the foresaid tower or steeple appointed for it, he would needs make some music with it about the town, and ring it amongst all the streets as he carried it in his hand, wherewith all the people were very glad. But there happened one great inconveniency, for with carrying it so, and ringing it about the streets, all the good Orleans wine turned instantly, waxed flat and was spoiled, which nobody there did perceive till the night following; for every man found himself so altered and a-dry with drinking these flat wines, that they did nothing but spit, and that as white as Malta cotton, saying, We have of the Pantagruel, and our very throats are salted. This done, he came to Paris with his retinue. And at his entry everyone came out to see him—as you know well enough that the

people of Paris is sottish by nature, by B flat and B sharp—and beheld him with great astonishment, mixed with no less fear that he would carry away the palace into some other country, a remotis, and far from them, as his father formerly had done the great peal of bells at Our Lady's Church to tie about his mare's neck. Now after he had stayed there a pretty space, and studied very well in all the seven liberal arts, he said it was a good town to live in, but not to die; for that the grave-digging rogues of St. Innocent used in frosty nights to warm their bums with dead men's bones. In his abode there he found the library of St. Victor a very stately and magnificent one, especially in some books which were there, of which followeth the Repertory and Catalogue, Et primo,

The for Godsake of Salvation.  
The Codpiece of the Law.  
The Slipshoe of the Decretals.  
The Pomegranate of Vice.  
The Clew-bottom of Theology.  
The Duster or Foxtail-flap of Preachers, composed by Turlupin.  
The Churning Ballock of the Valiant.  
The Henbane of the Bishops.  
Marmotretus de baboonis et apis, cum Commento Dorbellis.  
Decretum Universitatis Parisiensis super gorgiasitate muliercularum ad placitum.  
The Apparition of Sancte Geltrude to a Nun of Poissy, being in travail at the bringing forth of a child.  
Ars honeste fartandi in societate, per Marcum Corvinum (Ortuinum).  
The Mustard-pot of Penance.  
The Gamashes, alias the Boots of Patience.  
Formicarium artium.  
De brodiorum usu, et honestate quartandi, per Sylvestrem Prioratem Jacobinum.  
The Cosened or Gulled in Court.  
The Frail of the Scriveners.  
The Marriage-packet.  
The Cruizy or Crucible of Contemplation.  
The Flimflams of the Law.  
The Prickle of Wine.  
The Spur of Cheese.  
Ruboffatorium (Decrotatorium) scholarium.  
Tartaretus de modo cacandi.  
The Bravades of Rome.  
Bricot de Differentiis Browsarum.  
The Tailpiece-Cushion, or Close-breech of Discipline.  
The Cobbled Shoe of Humility.  
The Trivet of good Thoughts.  
The Kettle of Magnanimity.  
The Cavilling Entanglements of Confessors.  
The Snatchfare of the Curates.  
Reverendi patris fratris Lubini, provincialis Bavardiae, de gulpendis lardslicionibus libri tres.  
Pasquilli Doctoris Marmorei, de capreolis cum artichoketa comedendis, tempore Papali ab Ecclesia interdicto.  
The Invention of the Holy Cross, personated by six wily Priests.  
The Spectacles of Pilgrims bound for Rome.  
Majoris de modo faciendi puddinos.  
The Baggpipe of the Prelates.  
Beda de optimitate triparum.  
The Complaint of the Barristers upon the Reformation of Comfits.  
The Furred Cat of the Solicitors and Attorneys.  
Of Peas and Bacon, cum Commento.  
The Small Vales or Drinking Money of the Indulgences.  
Praeclarissimi juris utriusque Doctoris Maistre Pilloti, &c., Scrap-farthingi de botchandis glossae Accursianae Triflis repetitio enucidi-luculidissima.  
Stratagemata Francharchiaeri de Baniolet.  
Carlbumpkinus de Re Militari cum Figuris Tevoti.

De usu et utilitate flayandi equos et equas, authore Magistro nostro de Quebecu.

The Sauciness of Country-Stewards.

M.N. Rostocostojambedanese de mustarda post prandium servienda, libri quatuordecim, apostillati per M. Vaurillonis.

The Covillage or Wench-tribute of Promoters.  
(Jabolenus de Cosmographia Purgatorii.)

Quaestio subtilissima, utrum Chimaera in vacuo bonbinans possit comedere secundas intentiones; et fuit debatuta per decem hebdomadas in Consilio Constantiensi.

The Bridle-champer of the Advocates.

Smutchudlamenta Scoti.

The Rasping and Hard-scraping of the Cardinals.

De calcaribus removendis, Decades undecim, per M. Albericum de Rosata.

Ejusdem de castramentandis criminibus libri tres.

The Entrance of Anthony de Leve into the Territories of Brazil.  
(Marforii, bacalarii cubantis Romae) de peelandis aut unskinnandis blurrandisque Cardinalium mulis.

The said Author's Apology against those who allege that the Pope's mule doth eat but at set times.

Prognosticatio quae incipit, Silvii Triquebille, balata per M.N., the deep-dreaming gull Sion.

Boudarini Episcopi de emulgentiarum profectibus Aeneades novem, cum privilegio Papali ad triennium et postea non.

The Shitabranna of the Maids.

The Bald Arse or Peeled Breech of the Widows.

The Cowl or Capouch of the Monks.

The Mumbling Devotion of the Celestine Friars.

The Passage-toll of Beggarliness.

The Teeth-chatter or Gum-didder of Lubberly Lusks.

The Paring-shovel of the Theologues.

The Drench-horn of the Masters of Arts.

The Scullions of Olcam, the uninitiated Clerk.

Magistri N. Lickdishetis, de garbellisiftationibus horarum canonicarum, libri quadriginta.

Arsiversitatorium confratriarum, incerto authore.

The Gulsgoatony or Rasher of Cormorants and Ravenous Feeders.

The Rammishness of the Spaniards supergivrecondigaded by Friar Inigo.

The Muttering of Pitiful Wretches.

Dastardismus rerum Italicarum, authore Magistro Burnegad.

R. Lullius de Batisfolagiis Principum.

Calibistratorium caffardiae, authore M. Jacobo Hocstraten hereticometra.

Codtickler de Magistro nostrandorum Magistro nostratorumque beuvetis, libri octo galantissimi.

The Crackarades of Balists or stone-throwing Engines, Contrepate Clerks, Scriveners, Brief-writers, Rapporters, and Papal Bull-despatchers lately compiled by Regis.

A perpetual Almanack for those that have the gout and the pox.

Manera sweepandi fornacellos per Mag. Eccium.

The Shable or Scimeter of Merchants.

The Pleasures of the Monachal Life.

The Hotchpot of Hypocrites.

The History of the Hobgoblins.

The Ragamuffinism of the pensionary maimed Soldiers.

The Gulling Fibs and Counterfeit shows of Commissaries.

The Litter of Treasurers.

The Juglingatorium of Sophisters.

Antipericatametanaparbeugedamphicibrationes Toordicantium.

The Periwinkle of Ballad-makers.

The Push-forward of the Alchemists.

The Niddy-noddy of the Satchel-loaded Seekers, by Friar Bindfastatis.

The Shackles of Religion.

The Racket of Swag-waggers.

The Leaning-stock of old Age.

The Muzzle of Nobility.

The Ape's Paternoster.

The Crickets and Hawk's-bells of Devotion.

The Pot of the Ember-weeks.

The Mortar of the Politic Life.

The Flap of the Hermits.

The Riding-hood or Monterg of the Penitentiaries.

The Trictrac of the Knocking Friars.  
Blockheadodus, de vita et honestate bragadochiorum.  
Lyrippii Sorbonici Moralisationes, per M. Lupoldum.  
The Carrier-horse-bells of Travellers.  
The Bibbings of the tippling Bishops.  
Dolloporediones Doctorum Coloniensium adversus Reuclin.  
The Cymbals of Ladies.  
The Dunger's Martingale.  
Whirlingfriskorum Chasemarkororum per Fratrem Crackwoodloquetis.  
The Clouted Patches of a Stout Heart.  
The Mummery of the Racket-keeping Robin-goodfellows.  
Gerson, de auferibilitate Papae ab Ecclesia.  
The Catalogue of the Nominated and Graduated Persons.  
Jo. Dytebrodii, terribilitate excommunicationis libellus acephalos.  
Ingeniositas invocandi diabolos et diabolos, per M. Guingolphum.  
The Hotchpotch or Gallimaufry of the perpetually begging Friars.  
The Morris-dance of the Heretics.  
The Whinings of Cajetan.  
Muddisnout Doctoris Cherubici, de origine Roughfootedarum, et  
Wryneckedorum ritibus, libri septem.  
Sixty-nine fat Breviaries.  
The Nightmare of the five Orders of Beggars.  
The Skinnery of the new Start-ups extracted out of the fallow-butt,  
incornifistibulated and plodded upon in the angelic sum.  
The Raver and idle Talker in cases of Conscience.  
The Fat Belly of the Presidents.  
The Baffling Flouter of the Abbots.  
Sutoris adversus eum qui vocaverat eum Slabsauceatorem, et quod  
Slabsauceatores non sunt damnati ab Ecclesia.  
Cacatorium medicorum.  
The Chimney-sweeper of Astrology.  
Campi clysteriorum per paragraph C.  
The Bumsquibcracker of Apothecaries.  
The Kissbreech of Chirurgery.  
Justinianus de Whiteleperotis tollendis.  
Antidotarium animae.  
Merlinus Coccaius, de patria diabolorum.  
The Practice of Iniquity, by Cleuraunes Sadden.  
The Mirror of Baseness, by Radnecu Waldenses.  
The Engrained Rogue, by Dwarsencas Eldenu.  
The Merciless Cormorant, by Hoxinidno the Jew.

Of which library some books are already printed, and the rest are now at the press in this noble city of Tübingen.

## Chapter 2.VIII.—How Pantagruel, being at Paris, received letters from his father Gargantua, and the copy of them.

Pantagruel studied very hard, as you may well conceive, and profited accordingly; for he had an excellent understanding and notable wit, together with a capacity in memory equal to the measure of twelve oil budgets or butts of olives. And, as he was there abiding one day, he received a letter from his father in manner as followeth.

Most dear Son,—Amongst the gifts, graces, and prerogatives, with which the sovereign plasmator God Almighty hath endowed and adorned human nature at

the beginning, that seems to me most singular and excellent by which we may in a mortal state attain to a kind of immortality, and in the course of this transitory life perpetuate our name and seed, which is done by a progeny issued from us in the lawful bonds of matrimony. Whereby that in some measure is restored unto us which was taken from us by the sin of our first parents, to whom it was said that, because they had not obeyed the commandment of God their Creator, they should die, and by death should be brought to nought that so stately frame and plasmature wherein the man at first had been created.

But by this means of seminal propagation there ("Which continueth" in the old copy.) continueth in the children what was lost in the parents, and in the grandchildren that which perished in their fathers, and so successively until the day of the last judgment, when Jesus Christ shall have rendered up to God the Father his kingdom in a peaceable condition, out of all danger and contamination of sin; for then shall cease all generations and corruptions, and the elements leave off their continual transmutations, seeing the so much desired peace shall be attained unto and enjoyed, and that all things shall be brought to their end and period. And, therefore, not without just and reasonable cause do I give thanks to God my Saviour and Preserver, for that he hath enabled me to see my bald old age reflourish in thy youth; for when, at his good pleasure, who rules and governs all things, my soul shall leave this mortal habitation, I shall not account myself wholly to die, but to pass from one place unto another, considering that, in and by that, I continue in my visible image living in the world, visiting and conversing with people of honour, and other my good friends, as I was wont to do. Which conversation of mine, although it was not without sin, because we are all of us trespassers, and therefore ought continually to beseech his divine majesty to blot our transgressions out of his memory, yet was it, by the help and grace of God, without all manner of reproach before men.

Wherefore, if those qualities of the mind but shine in thee wherewith I am endowed, as in thee remaineth the perfect image of my body, thou wilt be esteemed by all men to be the perfect guardian and treasure of the immortality of our name. But, if otherwise, I shall truly take but small pleasure to see it, considering that the lesser part of me, which is the body, would abide in thee, and the best, to wit, that which is the soul, and by which our name continues blessed amongst men, would be degenerate and abastardized. This I do not speak out of any distrust that I have of thy virtue, which I have heretofore already tried, but to encourage thee yet more earnestly to proceed from good to better. And that which I now write unto thee is not so much that thou shouldst live in this virtuous course, as that thou shouldst rejoice in so living and having lived, and cheer up thyself with the like resolution in time to come; to the prosecution and accomplishment of which

enterprise and generous undertaking thou mayst easily remember how that I have spared nothing, but have so helped thee, as if I had had no other treasure in this world but to see thee once in my life completely well-bred and accomplished, as well in virtue, honesty, and valour, as in all liberal knowledge and civility, and so to leave thee after my death as a mirror representing the person of me thy father, and if not so excellent, and such in deed as I do wish thee, yet such in my desire.

But although my deceased father of happy memory, Grangousier, had bent his best endeavours to make me profit in all perfection and political knowledge, and that my labour and study was fully correspondent to, yea, went beyond his desire, nevertheless, as thou mayest well understand, the time then was not so proper and fit for learning as it is at present, neither had I plenty of such good masters as thou hast had. For that time was darksome, obscured with clouds of ignorance, and savouring a little of the infelicity and calamity of the Goths, who had, wherever they set footing, destroyed all good literature, which in my age hath by the divine goodness been restored unto its former light and dignity, and that with such amendment and increase of the knowledge, that now hardly should I be admitted unto the first form of the little grammar-schoolboys—I say, I, who in my youthful days was, and that justly, reputed the most learned of that age. Which I do not speak in vain boasting, although I might lawfully do it in writing unto thee—in verification whereof thou hast the authority of Marcus Tullius in his book of old age, and the sentence of Plutarch in the book entitled How a man may praise himself without envy—but to give thee an emulous encouragement to strive yet further.

Now is it that the minds of men are qualified with all manner of discipline, and the old sciences revived which for many ages were extinct. Now it is that the learned languages are to their pristine purity restored, viz., Greek, without which a man may be ashamed to account himself a scholar, Hebrew, Arabic, Chaldaean, and Latin. Printing likewise is now in use, so elegant and so correct that better cannot be imagined, although it was found out but in my time by divine inspiration, as by a diabolical suggestion on the other side was the invention of ordnance. All the world is full of knowing men, of most learned schoolmasters, and vast libraries; and it appears to me as a truth, that neither in Plato's time, nor Cicero's, nor Papinian's, there was ever such conveniency for studying as we see at this day there is. Nor must any adventure henceforward to come in public, or present himself in company, that hath not been pretty well polished in the shop of Minerva. I see robbers, hangmen, freebooters, tapsters, ostlers, and such like, of the very rubbish of the people, more learned now than the doctors and preachers were in my time.

What shall I say? The very women and children have aspired to this praise and celestial manner of good

learning. Yet so it is that, in the age I am now of, I have been constrained to learn the Greek tongue—which I contemned not like Cato, but had not the leisure in my younger years to attend the study of it—and take much delight in the reading of Plutarch's *Morals*, the pleasant *Dialogues* of Plato, the *Monuments* of Pausanias, and the *Antiquities* of Athenaeus, in waiting on the hour wherein God my Creator shall call me and command me to depart from this earth and transitory pilgrimage. Wherefore, my son, I admonish thee to employ thy youth to profit as well as thou canst, both in thy studies and in virtue. Thou art at Paris, where the laudable examples of many brave men may stir up thy mind to gallant actions, and hast likewise for thy tutor and pedagogue the learned Epistemon, who by his lively and vocal documents may instruct thee in the arts and sciences.

I intend, and will have it so, that thou learn the languages perfectly; first of all the Greek, as Quintilian will have it; secondly, the Latin; and then the Hebrew, for the Holy Scripture sake; and then the Chaldee and Arabic likewise, and that thou frame thy style in Greek in imitation of Plato, and for the Latin after Cicero. Let there be no history which thou shalt not have ready in thy memory; unto the prosecuting of which design, books of cosmography will be very conducive and help thee much. Of the liberal arts of geometry, arithmetic, and music, I gave thee some taste when thou wert yet little, and not above five or six years old. Proceed further in them, and learn the remainder if thou canst. As for astronomy, study all the rules thereof. Let pass, nevertheless, the divining and judicial astrology, and the art of Lullius, as being nothing else but plain abuses and vanities. As for the civil law, of that I would have thee to know the texts by heart, and then to confer them with philosophy.

Now, in matter of the knowledge of the works of nature, I would have thee to study that exactly, and that so there be no sea, river, nor fountain, of which thou dost not know the fishes; all the fowls of the air; all the several kinds of shrubs and trees, whether in forests or orchards; all the sorts of herbs and flowers that grow upon the ground; all the various metals that are hid within the bowels of the earth; together with all the diversity of precious stones that are to be seen in the orient and south parts of the world. Let nothing of all these be hidden from thee. Then fail not most carefully to peruse the books of the Greek, Arabian, and Latin physicians, not despising the Talmudists and Cabalists; and by frequent anatomies get thee the perfect knowledge of the other world, called the microcosm, which is man. And at some hours of the day apply thy mind to the study of the Holy Scriptures; first in Greek, the New Testament, with the Epistles of the Apostles; and then the Old Testament in Hebrew. In brief, let me see thee an abyss and bottomless pit of knowledge; for from henceforward, as thou growest great and becomest a man, thou must part from this tranquillity

and rest of study, thou must learn chivalry, warfare, and the exercises of the field, the better thereby to defend my house and our friends, and to succour and protect them at all their needs against the invasion and assaults of evildoers.

Furthermore, I will that very shortly thou try how much thou hast profited, which thou canst not better do than by maintaining publicly theses and conclusions in all arts against all persons whatsoever, and by haunting the company of learned men, both at Paris and elsewhere. But because, as the wise man Solomon saith, Wisdom entereth not into a malicious mind, and that knowledge without conscience is but the ruin of the soul, it behoveth thee to serve, to love, to fear God, and on him to cast all thy thoughts and all thy hope, and by faith formed in charity to cleave unto him, so that thou mayst never be separated from him by thy sins. Suspect the abuses of the world. Set not thy heart upon vanity, for this life is transitory, but the Word of the Lord endureth for ever. Be serviceable to all thy neighbours, and love them as thyself. Reverence thy preceptors: shun the conversation of those whom thou desirest not to resemble, and receive not in vain the graces which God hath bestowed upon thee. And, when thou shalt see that thou hast attained to all the knowledge that is to be acquired in that part, return unto me, that I may see thee and give thee my blessing before I die. My son, the peace and grace of our Lord be with thee. Amen.

Thy father Gargantua.  
From Utopia the 17th day of the month of March.

These letters being received and read, Pantagruel plucked up his heart, took a fresh courage to him, and was inflamed with a desire to profit in his studies more than ever, so that if you had seen him, how he took pains, and how he advanced in learning, you would have said that the vivacity of his spirit amidst the books was like a great fire amongst dry wood, so active it was, vigorous and indefatigable.

## ~~Chapter 2.IX.—How Pantagruel found Panurge, whom he loved all his lifetime.~~

~~One day, as Pantagruel was taking a walk without the city, towards St. Anthony's abbey, discoursing and philosophating with his own servants and some other scholars, (he) met with a young man of very comely stature and surpassing handsome in all the lineaments of his body, but in several parts thereof most pitifully wounded; in such bad equipage in matter of his apparel, which was but tatters and rags, and every way so far out of order that he seemed to have been a fighting with mastiff dogs, from whose fury~~