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THE
LIFE OF GARGANTUA
AND THE
HEROIC DEEDS OF PANTAGRUEL

From the French
OF
RABELAIS

TRANSLATED BY SIR THOMAS URQUHART

WITH AN INTRODUCTION BY HENRY MORLEY

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UNIVERSITY COLLEGE, LONDON

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INTRODUCTION.

FRANÇOIS RABELAIS, born in or before the year 1495, was the son of a rich innkeeper, who kept "The Lamprey," at Chinon, in the Touraine. The district about Chinon, familiar to Rabelais, was familiar also to Gargantua and Pantagruel. Rabelais was partly educated by the Benedictines at Seville, from among whom he passed to the Convent of La Basmette, and he joined afterwards the Order of the Franciscans at the Abbey of Fontenay-le-Comte. He was an eager worker, in whom the new life of the time stirred busily, who fastened upon the revived Greek studies with the fresh appetite of those who made the monks exclaim: "Beware of the Greeks, lest you become a heretic," and he had, as Erasmus had, a scholar's sympathy with the best hopes for man. As he grew in knowledge he grew also in wisdom; for his wit, his learning, and his kindness had depths in them of the true wisdom that helps the world. Leaders of thought became his fastest friends. He saw from within the decay of the Religious Orders, that had been useful and honourable in their first intention; and he gave such offence to the brethren, at Fontenay-le-Comte, that he had to be rescued from the prison of his abbey by one of his strong friends from outside, the magistrate Tiraqueau, who was in authority at Fontenay. About the year 1524, Rabelais passed, with the permission of Pope Clement VII., into the Order of the Benedictines. Geoffrey d'Estissac, an old comrade of his at La Basmette, having become Bishop of Maillezais, gave him the title of Canon Regular in that small town of Poitou. The same bishop, having released him from seclusion in the monastery, took Rabelais into his own house as secretary and companion. From

household companionship with the Bishop of Maillezais, he passed into like relations with the rich and powerful brothers Du Bellay, in their chateau of Glatigny. Guillaume and Martin du Bellay were living busy lives, and chronicling, at the same time, the events of their own day. Guillaume's part in the chronicle, never completed, was planned to consist of seven sections, each of eight books, and, therefore, called the "Ogdoades." Guillaume was a great captain, who used sword and pen, and wrote upon the art of war. He was no courtier, but it was said of him, by Brantôme, that though he never knew at what hour his Majesty rose or retired, he very well knew how to come at the King's enemies. Rabelais may have helped to refine the Latin of the "Ogdoades." His services were used also by Guillaume's brother, the Cardinal Jean du Bellay, who earned his fame as a diplomatist, and was a strong protector of the satirist. For he was a satirist who made the noblest chords of life sound clearly through the laughter of the revel, and, with the air of a comrade, flashed pure light into the souls of men who had made it their choice in life to roll with pleasure in a sensual sty. The younger Jean du Bellay, from whom Spenser translated "The Ruins of Rome," was of the family of these friends of Rabelais, but he was a child when Rabelais published his Gargantua.

Rabelais had also added to his store of classical learning what was then regarded as a wide knowledge of natural science and of medicine, when he obtained from the Brothers du Bellay the little curacy of Souday, which was close to the great house of Glatigny, and dependent on it.

On the 24th of February, 1525, 8,000 Frenchmen fell in the battle of Pavia, and King Francis I. became a prisoner. His mother Louisa of Savoy became Regent in France, and until the return of the King in March, 1526, she dealt severely with the growing body of reformers. An extraordinary commission, in which doctors of the Sorbonne were fully

represented, sent to the scaffold for his opinions a poor artisan of Metz, named Jean LeClerc, and sped to execution on the day of sentence Louis Berquin, a gentleman of noble family, one of the friends of Rabelais, friend also of the generous Margaret of Valois, the King's sister, and of the King himself. But the King was a prisoner, and Berquin was hurriedly sentenced and executed before any of his friends could intervene to save him. Luther, in 1524, had abandoned his monastic vows, and was, in 1525 and 1526, giving his whole energy to the great spiritual conflict of which the echoes roll also through these pages of Gargantua and Pantagruel. In 1525 Tyndale was following Luther's example, and issuing a new Testament translated into the language of his country. Calvin was then a youth of sixteen, illustrating one of the corruptions against which French reformers struggled, by the fact that he already had a benefice at the Cathedral of Noyon, his native town, and a curacy at Pont l'Evêque. Rabelais, in those times of danger, withdrew from Glatigny to Montpellier, long famous for its medical school, studied there, was admitted Bachelor of Medicine on the 16th of September, 1530, and applied his complete knowledge of Greek, as Professor of Medicine, to public teaching, with Hippocrates and Galen as open books before him. It is said that when the University of Paris had obtained the suppression of some of the privileges of its rival, Rabelais went to plead on behalf of the University of Montpellier with the Chancellor Duprat, and that when he could not otherwise get access to him, he secured it by showing a skill in languages like that which he gives to Panurge. Appearing before the chancellor's windows in antic dress, he gathered a crowd, and to every servant sent out by the chancellor, to get rid of him, he spoke in a different language, in Latin, Greek, Hebrew, Syriac, German, Italian, English, till at last the chancellor sent for him and asked him whether he could speak French.

"Yes," he said, "that is my native tongue, in which I have something to say to you." Having thus gained admission, he gained also his suit. In the Faculty of Medicine at Montpellier, it was said to be the gown of Rabelais that during some years was placed upon the shoulders of young scholars in the ceremony of admission to degrees.

In 1542 the scholarship of Rabelais led him to Lyons where, as reviser of texts and corrector of the press, he was attached to the printing office of Sebastian Gryphius. In some volumes he claimed his place as editor by dedications to his friends. The second volume of Manardi's Medical Letters, was dedicated by him, in June, 1532, to his old friend and helper André Tiraqueau, who had drawn him from the oubliettes of the abbey at Fontenay. A revised Latin translation of some books of Hippocrates and Galen, "ex recognitione Francisci Rabelæsi, medici omnibus numeris absolutissimi," published also by Gryphius at Lyons, was dedicated by Rabelais, in July, 1532, to his friend Geoffrey d'Estissac, Bishop of Maillezais. It was in this period of his life that he produced the two books which are here translated.

Rabelais is supposed first to have edited for publication, in 1532, a Gargantuan Chronicle, entitled, "*Les grandes et inestimables chroniques du grand et énorme géant Gargantua, contenant la généalogie, la grandeur de force de son corps, aussi les merveilleux faitz d'armes qu'il fist pour le roy Artus,*" &c. He, himself, referred afterwards to this as a book of which the printers sold more copies in two months than of Bibles in nine years. It was a fantastic story, associating with the days of King Arthur a giant whose name was familiar in the folklore of Brittany, Normandy, Touraine, Poitou, and other regions of France. There is no record of any preceding appearance of Gargantua in print, but his enormous size and strength, and his enormous appetite, had employed the imaginations of the country folk for many generations. A Breton mother, seeing her child with a large appetite, would

cry, "*Ma fa!* perhaps he'll be like Grantua, seven men to shovel food into his mouth!" A glutton would be, "like Gargantua, who needs a calf where others take a cutlet." Great rocks and stones are associated in various places with the name of Gargantua. One is Gargantua's tooth; another great rock is a stone that he took out of his shoe; a wild group of rocks and boulder stones is in several places said to be the gravel that Gargantua shook out of his shoes. Traditions and tales current among the country people are only of Gargantua; there are no such records of Pantagruel as would be found if the folklore had its origin in Rabelais. One writer on the subject has, of course, reasoned Gargantua into a solar myth. He is named from his appetite. In Spain and Lauguedoc *garganta* is the gorge or gullet; and *garganton* is the Spanish for a glutton. An excellent collection of Gargantuan folklore has just been made by Paul Sebillot, *Gargantua dans les Traditions Populaires* (Paris, 1883). It is the twelfth volume of a series of "*Les Littératures Populaires de Toutes les Nations.*"

How much of the Gargantuan Chronicle ascribed to the year 1532 was of the invention of Rabelais is a question that never will be settled. Certain it is that he was led by it to the conception of a fantastic work through which he might, in times when men thought boldly at the peril of their lives, speak home and glance on to the higher future of humanity, while he professed only to shake the bells upon his foolscap. Not without inspiration from Sir Thomas More's *Utopia*, published in 1516, which Rabelais had read and of which he incorporates some touches in his romance—Gargantua becomes King of *Utopia*—Rabelais found a way of his own along which every earnest and cultivated Frenchman of his time could follow, knowing well whither it led, and upon which he nevertheless travelled without great danger.

It is believed that Rabelais began with the heroic deeds of *Pantagruelas* a sequel to the popular Gargantuan Chronicle,

and having published this in 1533 as *Les horribles et espoventables faitz et prouesses du très-renommé Pantagruel, roi des Dipsodes, fils du grand géant Gargantua*, he went on to his own *Life of Gargantua*, father of Pantagruel, which is assigned to the year 1535.

In the beginning of that year, 1535, on the 12th of February, we read in the Ecclesiastic Annals of Odoric Rinaldi, how a most caustic punishment was endured by six offenders who had published blasphemies against the adorable Eucharist (that is, had denied the doctrine of transubstantiation) in pamphlets which they had distributed; for they were bound to a huge wheel, which, being made to revolve, dipped them into the fire placed at its foot, and again carried them into the air, and afterwards, as they descended, they again were scorched, until at last, the links being divided, they tumbled headlong into the burning torture and were consumed by the flames.

François Rabelais did not at that time write under his own name; but he used an exact anagram of it, Alcofribas Nasier. He dedicates *Gargantua* to a licentious and corrupt world, with a prologue in which he points to the high purpose of his jesting, and then saves himself and his book from danger with a skilful twirl under the foolscap. Amusing his readers with jests drawn, as they were then drawn grossly by the fashionable world, even in tales by the King's sister, the pure and spiritual Margaret of Valois, from the animal side of life, he represents his giant born amid corruption as a great good-natured animal; he satirizes the old dead routine of education; creates for his giant ideal teachers; and develops him into a king in whose eyes the low cunning in statecraft and all greed in war, and all false estimates of human glory, are so much evidence of human barbarism. Again and again the life among the winepots is irradiated with a light that shines out of the Gospel. Vigorous and large-hearted in his wit and in his scholarship, in his animal life as well as in that

spiritual energy which urged him to work in fellowship with the reformers of his time, the fooling of Gargantua rises from point to point in its suggestion of the higher life of man, until it paints in Theleme a playful image of the social paradise on earth.

In the jesting of Rabelais there is much coarseness that consists chiefly in over-accentuation of the fæcal side of life. It pleased his time, but had so little relation to the essential fun and earnest of the book, that no real student of Rabelais will be surprised to find how little is lost in bringing Gargantua and Pantagruel, free from all reasonable occasion of offence, straight home among us all.

After a silence of eleven years Rabelais continued his satire with a second part of Pantagruel. That was in 1546. The public of the sixteenth century had to wait, in all, some thirty years for the conclusion. The sequel to Pantagruel shall be given in this Library within eleven years, and the introduction to that other volume shall consist chiefly of notes upon the structure of the book, and indication of the more important of those allusions to events and persons of his time in which Rabelais abounds.

Sir Thomas Urquhart, of Cromarty, whose translation is here adopted, wrote on Trigonometry and on the Universal Language, fought in the battle of Worcester, and published in 1653 the books here given of Gargantua and Pantagruel. He began a translation of the sequel, which was found after his death revised, and continued by Peter Motteux. Urquhart's translation has a sprinkling of old English words and phrases which pleasantly, though slightly, suggest the effect of the old French in Rabelais. Sir Thomas's translation of the prose was close and spirited, but when he came to verse he found that—

“ Rhyme the rudder is of verses,
With which, like ships, they steer their courses,”

and was now and then thus steered so far out of his course

that I have been obliged to restore the sense of the original by a change or two in his version of the inscription on the gates of Theleme. There may be a few more trivial corrections made with a like purpose, but, on the whole, I abide by Sir Thomas's translation. It was carefully made with the aid of good French scholars, and has undergone here only so much revision as was necessary to remove the work of one of the great writers of the world out of the class of forbidden books. Rabelais ought to be well known to all English readers, than whom none should be more able to recognize his breadth of humour and his lofty aim, his union of extravagant fun with earnestness of a man who loves God and the right, only the more because he speaks out of his whole nature and laughs healthily.

Coleridge classed Rabelais with the great creative minds of the world—Shakespeare, Dante, Cervantes. I hold firmly with Coleridge, that, “beyond doubt, Rabelais was among the deepest, as well as boldest, thinkers of his age. His buffoonery was not merely Brutus's rough stick which contained a rod of gold; it was necessary as an amulet against the monks and legates. Never was there a more plausible, and seldom, I am persuaded, a less appropriate line than the thousand-times quoted,

Rabelais laughing in his easy chair,

of Mr. Pope. The caricature of his filth and zanyism show how fully he both knew and felt the danger in which he stood. I could write,” said Coleridge, “a treatise in praise of the moral elevation of Rabelais' work which would make the Church stare and the conventicle groan, and yet would be truth, and nothing but the truth.” That is the Rabelais who, having wiped his shoes at the door, here enters to us all and speaks in his own person.

HENRY MORLEY,

September, 1883.

THE LIFE OF GARGANTUA AND OF
PANTAGRUEL.

BOOK I.

THE INESTIMABLE LIFE OF THE GREAT GARGANTUA,
FATHER OF PANTAGRUEL,
HERETOFORE COMPOSED BY M. ALCOFRIBAS,
ABSTRACTOR OF THE QUINTESSENCE.
A BOOK FULL OF PANTAGRUELISM.

TO THE READERS.

Good friends, my readers, who peruse this book,
Be not offended whilst on it you look :
Denude yourselves of all depraved affection,
For it contains no badness nor infection :
'Tis true that it brings forth to you no birth
Of any value, but in point of mirth ;
Thinking, therefore, how sorrow might your mind
Consume, I could no apter subject find ;
One inch of joy surmounts of grief a span,
Because to laugh is proper to the man.

THE AUTHOR'S PROLOGUE.

Most noble and illustrious drinkers, and you thrice precious profligates (for to you and none else do I dedicate my writings), Alcibiades, in that dialogue of Plato's, which is entitled, "The Banquet," whilst he was setting forth the praises of his schoolmaster, Socrates (without all question the prince of philosophers), amongst other discourses to that purpose said, that he resembled the Sileni. Sileni of old were little boxes, like those we now may see in the shops of apothecaries, painted on the outside with wanton toyish figures, as harpies, satyrs, bridled geese, horned hares, saddled ducks, flying goats, thiller harts, and other such counterfeited pictures, at pleasure, to excite people unto laughter, as Silenus himself, who was the foster-father of good Bacchus, was wont to do ; but within those capricious caskets called Sileni, were carefully preserved and kept many rich and fine drugs, such as balm, ambergreese, amomon, musk, civet, with several kinds of precious stones, and other things of great price. Just such another thing was Socrates: for to have eyed his outside, and esteemed of him by his exterior appearance, you would not have given the beard of an onion for him, so deformed he was in body, and ridiculous in his gesture. He had a sharp pointed nose, with the look of a bull, and countenance of a fool ; he was in his carriage simple, boorish in his apparel, in fortune poor, unhappy in his wives, unfit for all offices in the commonwealth, always laughing, tipping, and merry, carousing to every one, with continual jibes and jeers, the better by those means to conceal his divine knowledge. Now opening this box, you would have found within it a heavenly and inestimable

drug, a more than human understanding, an admirable virtue, matchless learning, invincible courage, inimitable sobriety, certain contentment of mind, perfect assurance, and an incredible disregard of all that for which men commonly do so much watch, run, sail, fight, travel, toil and turmoil themselves.

Whereunto (in your opinion) doth this little flourish of a preamble tend ; for so much as you, my good disciples, and some other jolly fools of ease and leisure, reading the pleasant titles of some books of our invention, as Gargantua, Pantagruel, Whippot, of Pease and Bacon, with a Commentary, &c., are too ready to judge, that there is nothing in them but jests, mockeries, lascivious discourse, and recreative lies ; because the outside (which is the Title) is usually, without any farther inquiry, entertained with scoffing and derision. But, truly, it is very unbecoming to make so slight account of the works of men, seeing yourselves avouch that it is not the habit makes the monk ; many being monasterially accoutred, who inwardly are nothing less than monachal ; and that there are of those who wear Spanish caps, who have but little of the valour of Spaniards in them. Therefore is it, that you must open the book, and seriously consider of the matter treated in it, then shall you find that it containeth things of far higher value than the box did promise ; that is to say, that the subject thereof is not so foolish, as by the title, at the first sight, it would appear to be.

And put the case, that in the literal sense you meet with purposes merry and solacious enough, and consequently very correspondent to their inscriptions, yet must not you stop there, as at the melody of the charming Syrens ; but endeavour to interpret that in a sublimer sense, which,

possibly, you might think was spoken in the jollity of heart. Did you ever pick the lock of a cupboard to steal a bottle of wine out of it? Tell me truly; and if you did, call to mind the countenance which then you had. Or, did you ever see a dog with a marrow-bone in his mouth, the beast of all others, says Plato, lib. 2, de Republica, the most philosophical? If you have seen him, you might have remarked with what caution and circumspectness he wards and watcheth it; with what care he keeps it; how fervently he holds it; how prudently he gobbets it; with what affection he breaks it; and with what diligence he sucks it. To what end all this? what moveth him to take all these pains? what are the hopes of his labour? what doth he expect to reap thereby? Nothing but a little marrow. True it is, that this little is more savoury and delicious than the great quantities of other sorts of meat, because the marrow (as Galen testifieth, 3. facult. nat. and 11 de usu partium) is a nourishment most perfectly elaborated by nature.

In imitation of this dog, it becomes you to be wise, to smell, feel, and have in estimation, these fair, goodly books, stuffed with high conceptions, which, though seemingly easy in the pursuit, are in the cope and encounter somewhat difficult. And then, like him, you must, by a sedulous lecture, and frequent meditation, break the bone, and suck out the substantial marrow; that is, my allegorical sense, or the things I to myself propose to be signified by these Pythagorical symbols; with assured hope, that in so doing, you will at last attain to be both well advised and valiant by the reading of them; for, in the perusal of this treatise, you shall find another kind of taste, and a doctrine of a more profound and abstruse consideration, which will disclose unto you the most glorious doctrines and dreadful mysteries,

as well in what concerneth our religion, as matters of the public state and life economical.

Do you believe, upon your conscience, that Homer, whilst he was couching his *Iliads* and *Odysses*, had any thought upon those Allegories, which Plutarch, Heraclides, Ponticus, Eustathius, Cornutus, squeezed out of him, and which Politian filched again from them. If you trust it, with neither hand nor foot do you come near to my opinion, which judgeth them to have been as little dreamed of by Homer, as the Gospel Sacraments were by Ovid, in his *Metamorphosis*; though a certain Friar Lubin, and true bacon-picker, would have undertaken to prove it, if, perhaps, he had met with as very fools as himself, and, as the proverb says, "a lid worthy of such a kettle."*

If you give any credit thereto, why are you not as kind to these jovial new *Chronicles* of mine? Albeit, when I did dictate them, I thought thereof no more than you, who possibly were drinking the whilst as I was: for, in the composing of this masterly book, I never lost nor bestowed any more, nor any other time, than what was appointed to serve me for taking of my bodily refection, that is, whilst I was eating and drinking. And, indeed, that is the fittest and most proper hour, wherein to write these high matters and deep sentences; as Homer knew very well, the paragon of all philologues, and Ennius, the father of the Latin Poets, as Horace calls him, although a certain sneaking jobbernot objected that his verses smelled more of the wine than oil.

So saith a cynical bean-eater, or a new start-up grub of

* "*Metamorphosis Ovidiana moraliter, à Magistro Thoma Walley, Anglico de professione Prædicatorum . . . explanata,*" was printed at Bruges, by Colard Mansion, in 1484.

my books ; but a fig for him. The fragrant odour of the wine ; oh ! how much more sparkling, warming, charming, celestial, and delicious it is, than of oil ! and I will glory as much when it is said of me, that I have spent more on wine than oil, as did Demosthenes, when it was told him, that his expense on oil was greater than on wine. I truly held it for an honour and praise to be called and reputed a Bon Gaultier and a Robin Goodfellow, for under this name am I welcome in all choice companies of Pantagruelists. It was upbraided to Demosthenes, by an envious, surly knave, that his Orations did smell like the sarpler, or wrapper of a foul and filthy oil vessel. For this cause, interpret you all my deeds and sayings, in the perfectest sense ; reverence the cheese-like brain that feeds you with these fair topsyturvies and trifling jollities, and do what lies in you to keep me always merry. Be frolic now, my lads, cheer up your hearts, and joyfully read the rest, with all the ease of your body and profit of your reins. But, hearken, Joltheads, Ass-jowls, or evil befall you, remember to drink a health to me for the favour again, and I will pledge you instantly, Tout ares-metys.

CHAPTER I.

Of the Genealogy and Antiquity of Gargantua.

I MUST refer you to the great Chronicle of Pantagruel, for the knowledge of that genealogy and antiquity of race, by which Gargantua is come unto us. In it you may understand more at large, how the giants were born in this world, and how from them, by a direct line, issued Gargantua, the father of Pantagruel : and do not take it ill, if for this time

I pass by it, although the subject be such, that the oftener it were remembered, the more it would please your worshipful Seniorias ; according to which you have the authority of Plato, in Philebo and Gorgias, and of Flaccus,* who says, "That there are some kinds of purposes (such as these are, without doubt) which, the frequentlier they be repeated, still prove the more delectable.

Would to God every one had as certain knowledge of his genealogy since the time of the ark of Noah, until this age. I think many are at this day emperors, kings, dukes, princes, and popes on the earth, whose extraction is from some porters and pardon-pedlars ; as, on the contrary, many are now poor wandering beggars, wretched and miserable, who are descended of the blood and lineage of great kings and emperors, occasioned, as I conceive it, by the transport and revolution of kingdoms and empires, from the Assyrians to the Medes, from the Medes to the Persians, from the Persians to the Macedonians, from the Macedonians to the Romans, from the Romans to the Greeks, from the Greeks to the French.

And to give you some hint concerning myself, who speak unto you ; I cannot think but I am come of the race of some rich king or prince in former times ; for never yet saw you any man that had a greater desire to be a king, and to be rich, than I have ; and to the end only, that I may make good cheer, do nothing, nor care for anything, and plentifully enrich my friends, and all honest and learned men. But herein do I comfort myself, that in the other world I shall be so, yea, and greater too than at this present I dare wish. As for you, with the same or a better conceit, console

* "Hæc placuit semel, hæc decies repetita placebit."—*Ars Poetica*.

yourselves in your distresses, and drink fresh if you can come by it.

To return to our wethers,* I say, that by the especial care of Heaven, the antiquity and genealogy of Gargantua hath been reserved for our use, more full and perfect than any other except that of the Messiah, whereof I mean not to speak ; for it belongs not unto my purpose, and the devils, that is to say, the false accusers, and dissembled gospellers, will therein oppose me. This genealogy was found by John Andrew in a meadow, which he had near the pole-arch, under the olive tree, as you go to Narsay : where, as he was making a cast-up of some ditches, the diggers, with their mattocks, struck against a great brazen tomb, unmeasurably long, for they could never find the end thereof, by reason that it entered too far within the sluices of Vienne. Opening this tomb, in a certain place thereof, sealed on the top with the mark of a goblet, about which was written in Hetrurian Letters *HIC BIBITUR*, they found nine flagons, set in such order as they used to rank their skittles in Gascony ; † of which that which was placed in the middle, had under it a big, fat, great, grey, pretty, small, mouldy little pamphlet, smelling stronger, but no better than roses. In that book, the said genealogy was found written all at length, in a Chancery hand, not in paper, not in parchment, nor in wax, but in the bark of an elm tree ; yet so worn with the long

* In the French, *à nos Moutons* ; a proverb taken from the old French play of Patelin, where a woollen draper is brought in, who, pleading against his shepherd, concerning some sheep the shepherd had stolen from him, would ever and anon digress from the point, to speak of a piece of cloth which his antagonist's attorney had likewise robbed him of, which made the judge call out to the draper, and bid him return *to his muttons*.

† Not all in line, but in three rows of three.

tract of time, that hardly could three letters together be there perfectly discerned.

I, though unworthy, was sent for thither, and with much help of those spectacles, whereby the art of reading dim writings, and letters that do not clearly appear to the sight, is practised, as Aristotle teacheth it ; did translate the book, as you may see in your Pantagruelising, that is to say, in drinking stiffly to your own heart's desire, and reading the dreadful and horrific acts of Pantagruel. At the end of the book there was a little treatise, entituled " The Antidoted Conundrums ; or, a Galimatia of Extravagant Conceits." The rats and moths, or (that I may not lie) other wicked beasts, had nibbled off the beginning: the rest I have hereto subjoined, for the reverence I bear to antiquity.

CHAPTER II.

The Antidoted Conundrums ; or, a Galimatia of Extravagant Conceits found in an Ancient Monument.

No sooner did the Cymbrians' overcomer
Pass through the air, to shun the dew of summer,
But at his coming straight great tubs were fill'd,
With pure fresh butter down in showers distill'd.
Wherewith when watered was his grandam, heigh !
Aloud he crièd, Fish it, sir, I pray ;
Because his beard is almost all bewray'd ;
Or that he would hold to'm a scale he prayed.

To lick his slipper some told was much better,
Than to gain pardons, and the merit greater.
In th' interim a crafty chuff approaches,
From the depth issued, where they fish for roaches ;

Who said, " Good sirs, some of them let us save,
The eel is here, and in this hollow cave
You'll find, if that our looks on it demur,
A great waste in the bottom of his fur."

To read this chapter when he did begin,
Nothing but a calf's horns were found therein ;
" I feel," quoth he, " the mitre which doth hold
My head so chill, it makes my brains take cold."
Being with the perfume of a turnip warm'd,
To stay by chimney hearths himself he arm'd,
Provided that a new thill-horse they made
Of every person of a hair-brain'd head.

They talkèd of the bunghole of St. Knowles,
Of Gilbathar and thousand other holes,
If they might be reduced to a scarry stuff
Such as might not be subject to the cough :
Since every man unseemly did it find,
To see them gaping thus at ev'ry wind :
For if, perhaps, they handsomely were clos'd,
For pledges they to men might be expos'd.

In this arrest by Hercules the raven
Was flayed at his return from Lybia haven.
" Why am not I," said Minos, " there invited?
Unless it be myself, not one's omitted.
And then it is their mind I do no more
Of frogs and oysters send them any store.
In case they spare my life and prove but civil,
I give their sale of distaffs to the devil."

To quell him comes Q. B. who limping frets
At the safe pass of trixy Crackarets ;

The Boulter, the grand Cyclops' cousin, those
Did massacre, whilst each one wip'd his nose :
Few ingles in this fallow ground are bred,
But on a tanner's mill are winnowèd.
Run thither all of you, th' alarms sound clear,
You shall have more than you had the last year.

Short while thereafter was the bird of Jove
Resolv'd to speak, though dismal it should prove ;
Yet was afraid, when he saw them in ire,
They should o'erthrow quite, flat, down dead th' empire.
He rather chus'd the fire from heaven to steal,
To boats where were red-herrings put to sale ;
Than to be calm 'gainst those who strive to brave us,
And to the Massorets' fond words enslave us.

All this at last concluded gallantly,
In spite of Até and her hern-like thigh,
Who sitting saw Penthesilea ta'en
In her old age for a cress-selling quean.
Each one cried out, "Thou filthy collier toad,
Doth it become thee to be found abroad ?
Thou hast the Roman standard filch'd away,
Which they in rags of parchment did display."

Juno was born, who under the rainbow
Was a bird-catching with her duck below :
When her with such a grievous trick they plied,
That she had almost been betwhackèd by't.
The bargain was that of that throat full she
Should of Proserpina have two eggs free :
And if that she thereafter should be found,
She to a hawthorn hill should be fast bound.

Seven months thereafter, lacking twenty-two,
He that of old did Carthage town undo,
Did bravely midst them all himself advance,
Requiring of them his inheritance.
Although they justly made up the division,
According to the shoe-welt-laws decision ;
By distributing store of brose and beef
To those poor fellows that did pen the brief.

But th' year will come, sign of a Turkish bow,
Five spindles yarn'd, and three pot bottoms too,
Wherein of a discourteous king the dock
Shall pepper'd be, under an hermit's frock.
Ah ! that for one she hypocrite you must
Permit so many acres to be lost.
Cease, cease, this visard may become another,
Withdraw yourselves unto the serpent's brother.

'Tis in times past that he who is shall reign
With his good friends in peace now and again.
No rash nor heady prince shall then rule crave,
Each goodwill its arbitrement shall have ;
And the joy, promised of old as doom
To Heaven's guests, shall in its beacon come.
Then shall the breeding mares that benumbed were,
Like royal palfreys ride triumphant there.

And this continue shall from time to time,
Till Mars be fetter'd for an unknown crime.
Then shall one come who others will surpass,
Delightful, pleasing, matchless, full of grace.
Cheer up your hearts, approach to this repast,
All trusty friends of mine ; for he's deceas'd,

Who would not for a world return again.
So highly shall time past be cried up then.

He who was made of wax shall lodge each member,
Close by the hinges of a block of timber.
We then no more shall master, master, whoot
The swagger who th' alarum bell holds out,
Could one seize on the dagger which he bears,
Heads would be free from tingling in the ears,
To baffle the whole storehouse of abuses ;
And thus farewell Apollo and the Muses.

CHAPTER III.

How Gargantua was carried Eleven Months by his Mother.

GRANGOUSIER was a good fellow in his time, and notable jester ; he loved to drink neat, as much as any man that then was in the world, and would willingly eat salt meat : to this intent he was ordinarily well furnished with gammons of bacon, both of Westphalia, Mayence, and Bayonne ; with store of dried neats' tongues, plenty of links, chitterlings, and puddings in their season ; together with salt beef and mustard, a good deal of hard roes of salted mullet called botargos, great provision of sausages, not of Bolonia (for he feared the Lombard bit*), but of Bigorre, Longaulnay, Brene, and Rouargue. In the vigour of his age he married Gargamelle, † daughter to the king of the Parpaillons, a jolly pug, and well mouthed, who at last became with child of a fair son, and went with him unto the eleventh month, for so

* Italian poison.

† Gargamelle, a grotesque word for the gullet.

long, yea longer, may a woman carry some master-piece of nature, and a person predestinated to the performance in his due time, of great exploits, as Homer says, that a child of Neptune was born in the twelfth month. For as Aulus Gellius saith, lib. 3, this long time was suitable to the majesty of Neptune ; that in it the child might receive his perfect form. For the like reason, Jupiter made the night, wherein he visited Alcmena, last forty-eight hours ; a shorter time not being sufficient for the forging of Hercules, who cleansed the world of the monsters and tyrants wherewith it was opprest. My masters, the ancient Pantagruelists, have confirmed that which I say, and withal declared it to be not only possible, but also maintained the lawful birth and legitimation of the infant, born of a woman in the eleventh month after the decease of her husband. Hippocrates, lib. de Alimento. Plinius, lib. 7, cap. 5. Plautus in his *Cistellaria*, Marcus Varro, in his satire, inscribed the Testament, alleging to this purpose the authority of Aristotle. Censorinus, lib. de die Natali. Arist. lib. 7, cap. 3 and 4, de *Natura Animalium*. Gellius, lib. 3, cap. 16. Servius in his exposition upon this verse of Virgil's *Eclogues*, *Matri longa decem, &c.*, and a thousand other fools, whose number has been increased by the lawyers ff. de suis and legit. l. intestato, paragrapho. fin., and in auth. de restitut. et ea quæ parit in 11 mense. Moreover, upon these grounds have they foisted in their *Robidildick* or *Lapiturolive* law. Gallus ff. de lib. and post h. l. sept. ff. de stat. hom. ; and some other laws which at this time I dare not name.

CHAPTER IV.

How Gargamelle, being Great with Gargantua, did eat a Huge Deal of Tripes.

THE occasion and manner how Gargamelle was delivered of her child, was thus : On the 3rd day of February, she had eaten at dinner too many godebillios : godebillios are the fat tripes of coiros ; coiros are beeves fattened in the ox-stalls, and guimo meadows : guimo meadows are those that, for their fruitfulness, may be mowed twice a year ; of those fat beeves they had killed three hundred sixty-seven thousand and fourteen, to be salted at Shrovetide ; that in the entering of the spring they might have plenty of powdered beef, wherewith to season their mouths at the beginning of their meals, and to taste their wine the better.

They had abundance of tripes, as you have heard, and they were so delicious that every one licked his fingers. But, as ill-luck would have it, there was no possibility to keep them long in that relish ; for in a very short while they would have stunk, which had been an indecent thing. It was therefore concluded, that they should be all of them gulched up, without losing anything. To this effect they invited all the burghers of Sainais, of Suillé, of the Roche Clermaud, of Vaugaudry, without omitting Coudray Mompensier, the Gué de Véde, and other their neighbours ; all stiff drinkers, brave fellows, and good players at nine-pins. The good man Grangousier took great pleasure in their company, and commanded there should be no want nor pinching for anything. Nevertheless he bade his wife eat sparingly, because she was near her time, and that these tripes were no very commendable meat ; they would fain (said he) be at the chewing of ordure, who eat the case

wherein it was. Notwithstanding these admonitions, she did eat sixteen quarters, two bushels, three pecks, and a pipkin full. O the fair fecality, wherewith she swelled by the ingrediency of such filthy stuff.

After dinner they all went out in a hurl to the grove of the willows, where, on the green grass, to the sound of the merry flutes ^{liquidant's ad.} and pleasant bag-pipes, they danced so gallantly, that it was a sweet and heavenly sport to see them so frolic.

CHAPTER V.

How they Chirped over their Cups.

THEN did they fall upon the chat of victuals, and what more to be snatched at in the very same place. Which purpose was no sooner mentioned but forthwith began flagons to go, gammons to trot, goblets to fly, great bowls to ting, glasses to ring. Draw, reach, fill, mix, give it me without water. So my friend, so, whip me off this glass neatly, bring me hither some claret, a full weeping glass till it run over. A cessation and truce with thirst. Ha! thou false fever, wilt thou not be gone? By my figgins, godmother, I cannot as yet enter in the humour of being merry, nor drink so currently as I would. You have catched a cold, Gammer? Yea forsooth, sir. By the paunch of Sanct Buff let us talk of our drink. I never drink but at my hours, like the Pope's mule. And I never drink but in my breviary, like a fair father guardian. Which was first, thirst or drinking? Thirst, for who in the time of innocence would have drunk without being athirst? Nay, sir, it was drinking; for *privatio præsupponit habitum*. I am learned you see, *Fœcundi calices*

quem non fecere disertum? We poor innocents drink but too much without thirst. Not I truly, who am a sinner, for I never drink without thirst, either present or future. To prevent it, as you know, I drink for the thirst to come. I drink eternally. This is to me an eternity of drinking, and drinking of eternity. Let us sing, let us drink, and tune up our roundelays. Where is my funnel? What, it seems I do not drink but by an attorney. Do you wet yourselves to dry, or do you dry to wet you? Pish, I understand not the rhetoric (theoric I should say), but I help myself somewhat by the practice. Beast, enough; I sup, I wet, I humect, I moisten my gullet, I drink, and all for fear of dying. Drink always and you shall never die. If I drink not, I am aground, dry, gravelled and spent. I am stark dead without drink, and my soul ready to fly into some marsh amongst frogs; the soul never dwells in a dry place; drought kills it.

O, you butlers, creators of new forms, make me of no drinker a drinker, perennity and everlastingness of sprinkling, and bedewing me through these my parched and sinewy bowels. He drinks in vain that feels not the pleasure of it. If the papers of my bonds and bills could drink as well as I do, my creditors would not want for wine when they come to see me, or when they make any formal exhibition of their rights to what of me they can demand. This hand of yours spoils your nose. O how many other such will enter here before this go out! What, drink so shallow? It is enough to break both girths and pettrel. This is called a cup of dissimulation, or flagonal hypocrisy.

What difference is there between a bottle and a flagon? Great difference: for the bottle is stopped and shut up

with a stopper, but the flagon with a vice. Bravely and well played upon the words. Our fathers drank lustily, and emptied their cans. Come, let us drink: will you send nothing to the river? Here is one going to wash the tripes. I drink no more than a sponge. I drink like a Templar knight. And I tanquam sponsus. And I sicut terra sine aqua. Give me a synonymon for a gammon of bacon. It is the compulsory of drinkers; it is a pully. By a pully-rope wine is let down into a cellar, and by a gammon into the stomach. Hey! now, boys, hither; some drink, some drink. There is no trouble in it. Respice personam; pone pro duo, bus non est in usu. If I could get up as well as I can swallow down, I had been long ere now very high in the air

Thus became Tom Toss-pot rich; thus went in the tailor's stitch. Thus did Bacchus conquer Inde; thus philosophy, Melinde! Here, page, fill! I prithee forget me not when it comes to my turn; and I will enter the election I have made of thee into the very register of my heart. Sup, Guillot, and spare not; there is somewhat in the pot. I appeal from thirst, and disclaim its jurisdiction. Page, sue out my appeal in form. This remnant in the bottom of the glass must follow its leader. I was wont heretofore to drink out all, but now I leave nothing. Let us not make too much haste; it is requisite we carry all along with us. Hey-day, here are tripes fit for our sport, and in earnest excellent godebillios of the dun ox, you know, with the black streak. O, for God's sake, let us lash them soundly, yet thriftily. Drink, or I will. No, no, drink, I beseech you. Sparrows will not eat unless you bob them on the tail; nor can I drink if I be not fairly spoke to. Lagona edatera! there is not a corner in all my body where

this wine doth not ferret out my thirst. Ho, this will bang it soundly. But this shall banish it utterly. Let us wind our horns by the sound of flagons and bottles, and cry aloud, that whoever hath lost his thirst come not hither to seek it. The great God made the planets, and we make the plats netz. I have the word of the Gospel in my mouth, Sitio. The stone called Asbestos is not more unquenchable than the thirst of my paternity. Appetite comes with eating, says Angeston; but the thirst goes away with drinking. I have a remedy against thirst, quite contrary to that which is good against the biting of a mad dog. Keep running after a dog, and he will never bite you; drink always before the thirst, and it will never come upon you. There I catch you, I awake you. Argus had a hundred eyes for his sight; a butler should have (like Briarius) a hundred hands wherewith to fill us wine indefatigably. Hey, now, lads, let us moisten ourselves; it will be time to dry hereafter. White wine, here, wine, boys. Pour out all, in the name of Lucifer; fill, I say, fill and fill (peasecods on you) till it be full. My tongue peels. Lans tringue: to thee, countryman, I drink to thee, good fellow. Comrade, to thee, lusty, lively! ha, la, la, that was drunk to some purpose, and bravely gulped over. O lachryma Christi, it is of the best grape? I' faith, pure Greek, Greek! O the fine white wine! upon my conscience it is a kind of taffatas wine; hin, hin, it is of one ear, well wrought, and of good wool. Courage, comrade; up thy heart, Billy: we will not be beasted at this bout, for I have got one trick. Ex hoc in hoc. There is no enchantment nor charm there; every one of you hath seen it: my apprenticeship is out; I am a free man at this trade. I am Prester Macé. Prish! Brum! I should say, Master

passé.* O, the drinkers, those that are a-dry; O, poor thirsty souls! Good page, my friend, fill me here some, and crown the wine, I prithee. A la cardinale! Natura abhorret vacuum. Would you say that a fly could drink in this? This is after the fashion of Switzerland. Clear off neat, supernaculum. Come, therefore, blades, to this divine liquor and celestial juice, swill it over heartily and spare not! It is a decoction of nectar and ambrosia.

CHAPTER VI.

How Gargantua was Born in a Strange Manner.

WHILST they were on this discourse, and pleasant tattle of drinking, Gargamelle began to be a little unwell; whereupon Grangousier arose from off the grass, and fell to comfort her very honestly and kindly, suspecting that she was in travail, and told her that it was best for her to sit down upon the grass, under the willows, because she was likely very shortly to see young feet; and that, therefore, it was convenient she should pluck up her spirits, and take a good heart at the new coming of her baby; saying to her withal, that although the pain was somewhat grievous to her, it would be but of short continuance, and that the succeeding joy would quickly remove that sorrow, in such sort that she should not so much as remember it. "On with a sheep's courage," quoth he; "take you no care of the matter; let the four foremost oxen do the work. I will yet go drink one whiff more, and if, in the meantime, anything befall you, I will be

* *Je suis prêtre macé*, he would say, *maître jassé*, but his tongue tripped, being fuddled. As if any one in his cups should say, The Chichop of Bichester loves beggs and acon, instead of the Bishop of Chichester loves eggs and bacon. A play of words on the Benedictine René Macé, "Chronicler of Francis I."

so near that, at the first whistling in your fist, I shall be with you." A little while after, she began to groan, lament, and cry, till the *cotyledons* of her matrix were presently loosened, through which the child sprung up and leaped, and so entering into the hollow vein, did climb by the diaphragm even above her shoulders, where the vein divides itself into two, and, from thence taking his way towards the left side, issued forth at her left ear. As soon as he was born, he cried, not as other babes use to do, "*miez, miez, miez, miez*;" but, with a high, sturdy, and big voice, shouted about, "Some drink, some drink, some drink," as inviting all the world to drink with him. The noise hereof was so extremely great, that it was heard in both the countries at once, of Beauce and Bibarois.* I doubt me that you do not thoroughly believe the truth of this strange nativity. Though you believe it not, I care not much. But an honest man, and of good judgment, believeth still what is told him, and that which he finds written.

Is this beyond our law, or our faith? against reason or the Holy Scripture? For my part, I find nothing in the sacred Bible that is against it. But tell me, if it had been the will of God, would you say that He could not do it? Ha, for favour sake, I beseech you never emberlucock or impulregafize your spirits with these vain thoughts and idle conceits; for I tell you it is not impossible with God; and, if He pleased, all women henceforth should bring forth their children at the ear. Was not Bacchus engendered out of the very thigh of Jupiter? Did not Roquetaillade come out of his mother's heel? and Crocmoush from the slipper of his nurse? Was not Minerva born of the brain, even

* The Bibarois is Gascon pronunciation of the Vivarets, used for its suggestion of bibbers.

through the ear of Jove? Adonis, of the bark of a myrrh-tree? and Castor and Pollux, of the doupe of that egg which was laid and hatched by Leda?—But you would wonder more, and with far greater amazement, if I should now present you with that chapter of Plinius, wherein he treateth of strange births, and contrary to nature; and yet am not I so impudent a liar as he was. Read the seventh book of his Natural History, chap. 3, and trouble not my head any more about this.

CHAPTER VII.

After what manner Gargantua had his Name given Him; and how he Tipped, Bibbed, and Curried the Can.

THE good man Grangousier, drinking and making merry with the rest, heard the horrible noise which his son had made as he entered into the light of this world, when he cried out, "Some drink, some drink, some drink;" whereupon he said in French, "*Que GRAND TU AS et souple le gousier!*" that is to say, "How great and nimble a throat thou hast;" which the company hearing, said, that verily the child ought to be called Gargantua, because it was the first word that, after his birth, his father had spoke, in imitation, and at the example, of the ancient Hebrews; whereunto he condescended, and his mother was very well pleased therewith. In the meanwhile, to quiet the child, they gave him to drink a tirelarigot, that is, till his throat was like to crack with it; then was he carried to the font, and there baptized, according to the manner of good Christians.

Immediately thereafter were appointed for him seventeen thousand nine hundred and thirteen cows, of the towns of Pautille and Brehemond, to furnish him with milk in ordinary,

for it was impossible to find a nurse sufficient for him in all the country, considering the great quantity of milk that was requisite for his nourishment; although there were not wanting some doctors of the opinion of Scotus, who affirmed that his own mother gave him suck, and that she could draw out of her breasts one thousand four hundred two pipes and nine pails of milk at every time.

Which, indeed, is not probable; and this point hath been found duggishly scandalous and offensive to tender ears, for that it savoured a little of heresy. Thus was he handled for one year and ten months; after which time, by the advice of physicians, they began to carry him, and then was made for him a fine little cart, drawn with oxen, of the invention of Jehan Denyau, wherein they led him hither and thither with great joy; and he was worth the seeing, for he was a fine boy, had a burly physiognomy, and almost ten chins. Yet without a cause did not he sup one drop; for if he happened to be vexéd, angry, displeas'd, or sorry, if he did fret, if he did weep, if he did cry, and what grievous quarter soever he kept, bring him some drink, he would be instantly pacified, reseated in his own temper, in a good humour again, and as still and quiet as ever. One of his governesses told me how he was so accustomed to this kind of way, that at the sound of pints and flagons, he would on a sudden fall into an ecstasy, as if he had then tasted of the joys of Paradise; so that they, upon consideration of this, his divine complexion, would every morning, to cheer him up, play with a knife upon the glasses, on the bottles with their stopples, and on the pottle-pots with their lids and covers, at the sound whereof he became gay, would leap for joy, would loll and rock himself in the cradle, then nod with his head, monochordizing with his fingers.

CHAPTER VIII.

How they apparelled Gargantua.

BEING of this age, his father ordained to have clothes made to him in his own livery, which was white and blue. To work then went the tailors, and with great expedition were those clothes made, cut, and sewed, according to the fashion that was then in request. I find by the ancient records, to be seen in the chamber of accompts at Montsoreau, that he was accoutred in manner as followeth :—To make him every shirt of his, were taken up nine hundred ells of Chateleraud linen, and two hundred for the gussets, in manner of cushions, which they put under his armpits. His shirt was not gathered nor plaited, for the plaiting of shirts was not found out till the seamstresses, when the point of their needles was broken, began to work and occupy with the tail. There were taken up for his doublet eight hundred and thirteen ells of white satin, and for his points, fifteen hundred and nine dog skins and a half. Then was it that men began to tie their breeches to their doublets, and not their doublets to their breeches; for it is against nature, as hath most amply been showed by Occam upon the exponibles of Master Hautechaussade.

For his breeches, were taken up eleven hundred and five ells and a third of white broad cloth. They were cut in form of pillars, chamfered, channeled, and pinked behind, and were, within the panes, puffed out with the lining of as much blue damask as was needful; and remark, that he had very good leg harness, proportionable to the rest of his stature.

For his shoes, were taken up four hundred and six ells of

blue crimson velvet, and were very nearly cut by parallel lines, joined in uniform cylinders: for the soling of them were made use of eleven hundred hides of brown cows, shapen like the tail of a stockfish.

For his coat, were taken up eighteen hundred ells of blue velvet, dyed in grain, embroidered in its borders with fair gilliflowers, in the middle decked with silver pearl, intermixed with plates of gold, and store of pearls, hereby showing that in his time he would prove an especial good fellow, and singular whip-can.

His girdle was made of three hundred ells and a half of silken serge, half white and half blue, if I mistake it not. His sword was not of Valentia, nor his dagger of Saragossa, for his father could not endure these *Hidalgos borrachos maranisados como diablos*; but he had a fair sword made of wood, and the dagger of boiled leather, as well painted and gilded as any man could wish.

For his gown, were employed nine thousand six hundred ells, wanting two-thirds, of blue velvet, as before, all so diagonally pearled, that by true perspective issued thence an unnamed colour, like that you see in the necks of turtle-doves or turkey-cocks, which wonderfully rejoiceth the eyes of the beholders. For his bonnet, or cap, were taken up three hundred two ells and a quarter of white velvet, and the form thereof was wide and round, of the bigness of his head; for his father said, that the caps of the *Marrabaise* fashion, made like the cover of a pasty, would, one time or other, bring a mischief on those that wore them. For his plume, he wore a fair great blue feather, plucked from an *Onocrotal* of the country of *Hircania the Wild*, very prettily hanging down over his right ear. For the jewel or brooch, which in his cap he carried, he had in a cake of gold,

weighing threescore and eight marks, a fair piece enamelled, wherein were portrayed a man's body with two heads, looking towards one another; four arms, four feet, such as Plato, in *Symposio*, says was the mystical beginning of man's nature; and about it was written in Ionic letters, 'Αγάπη οὐ ζητεῖ τα ἑαυτῆς.*

To wear about his neck, he had a golden chain, weighing twenty-five thousand and sixty-three marks of gold, the link thereof being made after the manner of great berries, amongst which were set in work green jaspers, engraven, and cut dragon-like, all environed with beams and sparks, as King Nicepsos of old was wont to wear them, and it reached down to the foot of the hill of his stomach, whereby he reaped great benefit all his life long, as the Greek physicians knew well enough. For his gloves, were put in work sixteen otters' skins, and three of the Loupgarous, or men-eating wolves, for the bordering of them: and of this stuff were they made, by the appointment of the Cabalists of Sanlouand. As for the rings which his father would have him to wear, to renew the ancient mark of nobility, he had on the fore-finger of his left hand a carbuncle as big as an ostrich's egg, enchased very daintily in gold in the fineness of a Turkey seraph. Upon the medical finger of the same hand, he had a ring made of four metals together, of the strongest fashion that ever was seen; so that the steel did not crash against the gold, nor the silver crush the copper. All this was made by Captain Chappuys, and Alcofribas, his good agent. On the medical finger of his right hand, he had a ring made spire-ways, wherein was set a perfect baleu ruby, a pointed diamond, and a poison emerald of an inestimable value. For Hans Carvel, the king of Melinda's

* Charity seeketh not her own.

jeweller, esteemed them at the rate of threescore and nine millions eight hundred ninety-four thousand and eighteen French crowns of Berry, and at so much did the Fuggers of Augsburg prize them.

CHAPTER IX.

The Colours and Liveries of Gargantua.

GARGANTUA's colours were white and blue, as I have showed you before, by which his father would give us to understand, that his son to him was a heavenly joy, for the white did signify gladness, pleasure, delight, and rejoicing, and the blue celestial things. I know well enough, that in reading this you laugh at the old drinker, and hold this exposition of colours to be very extravagant, and utterly disagreeable to reason, because white is said to signify faith, and blue constancy. But, without moving, vexing, heating, or putting you in a chafe (for the weather is dangerous) answer me if it please you; for no other compulsory way of arguing will I use towards you, or any else; only now and then I will mention a word or two of my bottle. What is it that induceth you; what stirs you up to believe, or who told you that white signifieth faith, and blue constancy? An old paltry book, say you, said by the hawking pedlars and ballad-mongers, intituled "The Blazon of Colours." Who made it? Whoever it was, he was wise in that he did not set his name to it. But besides, I know not what I should rather admire in him, his presumption or his sottishness. His presumption and overweening, for that he should without reason, without cause, or without any appearance

of truth, have dared to prescribe, by his private authority, what things should be denoted and signified by the colour : which is the custom of tyrants, who will have their will to bear sway instead of equity, and not of the wise and learned, who with the evidence of reason satisfy their readers. His sottishness and want of spirit, in that he thought that, without any other demonstration or sufficient argument, the world would be pleased to make his blockish and ridiculous impositions the rule of their devices. In effect, he hath found (it seems) some simple ninny in those rude times of old, when the wearing of high round bounnets was in fashion, who gave some trust to his writings, according to which they carved and engraved their apophthegms and mottos, trapped and caparisoned their mules and sumpter-horses, apparelled their pages, bordered their gloves, fringed the curtains and valance of their beds, painted their ensigns, composed songs, and, which is worse, placed many deceitful jugglings, and unworthy base tricks undiscoveredly amongst the honest matrons. In the like darkness and mist of ignorance are wrapped up these vain-glorious courtiers, and name-transposers, who going about in their impresas, to signify espoir have portrayed a sphere : birds' pens for pains : l'Ancholie (which is the flower columbine) for melancholy : a horned moon, or crescent, to show the increasing or rising of one's fortune : a bench rotten and broken, to signify bankrupt : non, and a corslèt for non dur habit, otherwise non durabit, it shall not last : un lit sans ciel, that is, a bed without a tester, for un licentié, a graduated person, as Bachelor of Divinity, or utter barrister of law ; which are equivocals so absurd and witless, so barbarous and clownish, that a fox's tail should be fastened upon the neckpiece of every one that should henceforth offer, after

the restitution of learning, to make use of any such fopperies in France.

By the same reasons (if reasons I should call them, and not ravings rather, and idle triflings about words) might I cause paint a pannier, to signify that I am in pain: a pot of mustard, that my heart is much tardy.

Far otherwise did heretofore the sages of Egypt, when they wrote by letters, which they called hieroglyphics, which none understood who were not skilled in the virtue, property, and nature of the things represented by them. Of which Orus Apollo hath in Greek composed two books, and Polyphilus, in his Dream of Love, set down more. In France you have a taste of them, in the device or impresa of my Lord Admiral, which was carried before that time by Octavian Augustus. But my little skiff, amongst these unpleasant gulfs and shoals, will sail no further, therefore must I return to the port from whence I came. Yet do I hope one day to write more at large of these things, and to show, both by philosophical arguments and authorities, received and approved of, by and from all antiquity, what, and how many colours there are in nature, and what may be signified by every one of them, if God save the mould of my cap, which is my best wine-pot, as my grandam said.

CHAPTER X.

Of that which is signified by the Colours, White and Blue.

THE white, therefore, signifieth joy, solace, and gladness, and that not at random, but upon just and very good

grounds ; which you may perceive to be true, if, laying aside all prejudicate affections, you will but give ear to what presently I shall expound unto you.

• Aristotle saith, that, supposing two things, contrary in their kind, as good and evil, virtue and vice, heat and cold, white and black, pleasure and pain, joy and grief,—and so of others,—if you couple them in such manner, that the contrary of one kind may agree in reason with the contrary of the other, it must follow, by consequence, that the other contrary must answer to the remnant opposite to that wherewith it is conferred. As for example, virtue and vice are contrary in one kind, so are good and evil. If one of the contraries of the first kind be consonant to one of those of the second, as virtue and goodness, for it is clear that virtue is good, so shall the other two contraries, which are evil and vice, have the same connexion, for vice is evil.

This logical rule being understood, take these two contraries, joy and sadness, then these other two, white and black, for they are physically contrary. If so be, then, that black do signify grief, by good reason, then, should white import joy. Nor is this signification instituted by human imposition, but by the universal consent of the world received, which philosophers call *Jus Gentium*, the Law of Nations, or an uncontrollable right, of force in all countries whatsoever. For, you know well enough, that all people, and all languages and nations, except the ancient Syracusans, and certain Argives, who had cross and thwarting souls, when they mean outwardly to give evidence of their sorrow, go in black, and all mourning is done with black. Which general consent is not without some argument and reason in nature, the which every man may by himself very suddenly comprehend, without the instruction of any ; and

this we call the Law of Nature. By virtue of the same natural instinct, we know that by white all the world hath understood joy, gladness, mirth, pleasure and delight. In former times, the Thracians and Cretans did mark their good, propitious, and fortunate days, with white stones; and their sad, dismal, and unfortunate ones with black. Is not the night mournful, sad, and melancholy? It is black and dark by the privation of light. Doth not the light comfort all the world? And it is more white than anything else. Which to prove I could direct you to the Book of Laurentius Valla against Bartolus; but an Evangelical testimony I hope will content you. In Matt. xvii. it is said, that at the transfiguration of our Lord, *Vestimenta ejus facta sunt alba sicut lux*, His apparel was made white like the light. By which lightsome whiteness He gave His three apostles to understand the idea and figure of the eternal joys; for by the light are all men comforted according to the word of the old woman, who, although she had never a tooth in her head, was wont to say, *Bona Lux*. And Tobit, chap. v., after he had lost his sight, when Raphael saluted him, answered, "What joy can I have, that do not see the light of Heaven?" In that colour did the angels testify the joy of the whole world, at the resurrection of our Saviour, John xx., and at His ascension, Acts i. With the like colour of vesture did St. John the Evangelist, Apoc. iv. 7, see the faithful clothed in the heavenly and blessed Jerusalem.

Read the ancient, both Greek and Latin histories, and you shall find that the town of Alba (the first pattern of Rome) was founded, and so named, by reason of a white sow that was seen there. You shall likewise find in those stories, that when any man, after he had vanquished his

enemies, was, by decree of the senate, to enter into Rome triumphantly, he usually rode in a chariot drawn by white horses: which, in the Ovavian Triumph, was also the custom; for by no sign or colour would they so significantly express the joy of their coming, as by the white. You shall there also find how Pericles, the general of the Athenians, would needs have that part of his army, unto whose lot befell the white beans, to spend the whole day in mirth, pleasure, and ease, whilst the rest were a-fighting. A thousand other examples and places could I allege to this purpose, but that it is not here where I should do it.

By understanding hereof, you may resolve one problem, which Alexander Aphrodiseus hath accounted unanswerable, why the lion who, with his only cry and roaring, affrights all beasts, dreads and feareth only a white cock? For, as Proclus saith, libro de sacrificio et magia, it is because the presence, or the virtue of the sun, which is the organ and promptuary of all terrestrial and siderial light, doth more symbolise and agree with a white cock, as well in regard of that colour, as of his property and specifical quality, than with a lion. He saith furthermore, that devils have been often seen in the shape of lions, which, at the sight of a white cock, have presently vanished. This is the cause why Galli (so are the Frenchmen called, because they are naturally white as milk, which the Greeks call *Gala*) do willingly wear in their caps white feathers, for by nature they are of a candid disposition, merry, kind, gracious, and well-disposed, and for their cognizance and arms have the whitest flower of any, the Flower de Luce, or Lily.

If you demand how, by white, Nature would have us understand joy and gladness? I answer, that the analogy and conformity is thus. For as the white doth outwardly

disperse and scatter the rays of the sight, whereby the optic spirits are manifestly dissolved, according to the opinion of Aristotle, in his problems and perspective treatises; as you may likewise perceive by experience, when you pass over mountains covered with snow, how you will complain that you cannot see well; as Xenophon writes to have happened to his men, and as Galen very largely declareth, lib. 10, de usu partium: just so the heart with excessive joy is inwardly dilated, and suffereth a manifest resolution of the vital spirits: which may go so far on, that it may thereby be deprived of its nourishment, and, by consequence, of life itself, by this pericharie, or extremity of gladness, as Galen saith, lib. 12, Method. lib. 5, de Locis affectis, and lib. 2, de Symptomatum causis. And as it hath come to pass in former times, witness Marcus Tullius, lib. 1, Quæst. Tuscul. Verrius, Aristotle, Titus Livius, in his relation of the battle of Cannæ, Plinius, lib. 7, cap. 32 and 34, A. Gellius, lib. 3, cap. 15, and many other writers, to Diagoras, the Rhodian, Chilon, Sophocles, Dionysius, the tyrant of Sicily, Philipides, Philemon, Polycrates, Philistion, M. Juventi, and others, who died with joy. And as Avicen speaketh in 2 Canon. et lib. de virib. cordis, of the saffron, that it doth so rejoice the heart, that if you take of it excessively, it will, by a superfluous resolution and dilation, deprive it altogether of life. Here peruse Alex. Aphrodiseus, lib. 1, Probl. cap. 19, and that for a cause. But what? it seems I am entered further into this point than I intended at the first. Here, therefore, will I strike sail, referring the rest to that book of mine, which handleth this matter to the full. Meanwhile, in a word I will tell you that blue doth certainly signify heaven and heavenly things, by the very same tokens and symbols that white signifieth joy and pleasure.

CHAPTER XI.

Of the Youthful Age of Gargantua.

GARGANTUA, from three years upwards unto five, was brought up and instructed in all convenient discipline, by the commandment of his father ; and spent that time like the other little children of the country, that is, in drinking, eating, and sleeping ; in eating, sleeping, and drinking ; and in sleeping, drinking, and eating. Still he wallowed and rolled up and down in the mire and dirt ; he blurred and sullied his nose with filth ; he blotted and smutched his face with any kind of nasty stuff ; he trod down his shoes in the heel ; at the flies he did often times yawn, and ran very heartily after the butterflies, the empire whereof belonged to his father. He wiped his nose on his sleeve, and dabbled, paddled, and slobbered everywhere. He would drink in his slipper, sharpened his teeth with a top, washed his hands in his broth, and combed his head with a bowl. He would sit down betwixt two stools, cover himself with a wet sack, and drink in eating of his soup. He did eat his cake sometimes without bread, would bite in laughing, and laugh in biting. He would hide himself in the water for fear of rain. He would strike before the iron was hot, would blow in the dust till it filled his eyes ; be often in the dumps. He would flay the fox, say the Ape's *Paternoster*, return to his sheep and turn the hogs to the hay. He would beat the dogs before the lion, put the plough before the oxen, and claw where it did not itch. He would pump one to draw somewhat out of him, by griping all, would hold fast nothing, and always eat his white bread first. He shoed the geese, tickled himself to make himself laugh, was cook-ruffin in the kitchen, made a mock at the gods,

would cause sing Magnificat at Matins, and found it very convenient so to do. He would eat cabbage, knew flies in a dish of milk, and would make them lose their feet. He would scrape paper, blur parchment, then run away as hard as he could. He would reckon without his host. He would beat the bushes without catching the birds, thought the moon was made of green cheese, and that bladders are lanterns. Out of one sack he would take two moultures or fees for grinding, would act the ass's part to get some bran, and of his fist would make a mallet. He always looked a gift horse in the mouth. By robbing Peter he paid Paul; he kept the moon from the wolves, and was ready to catch larks if ever the heavens should fall. He did make of necessity virtue, of such bread such pottage, and cared as little for the peeled as for the shaven. His father's little dogs eat out of the dish with him, and he with them. And that he might play and sport himself, after the manner of the other little children of the country, they made him a fair weather whirl-jack of the wings of the windmill of Myrebalais.

CHAPTER XII.

Of Gargantua's Wooden Horses.

AFTERWARDS, that he might be all his lifetime a good rider, they made for him a fair great horse of wood, which he did make leap, curvet, yerk our behind, and skip forwards all at a time: to pace, trot, rack, gallop, amble, to play the hobby, the hackney-gelding, go the gait of the camel, and of the wild ass. He made him also change his colour of hair, as the monks of Coultibo, according to the variety of their holidays, used to do their clothes, from bay-brown to sorrel,

dapple-grey, mouse-dun, deer-colour, roan, cow-colour, gingioline, skued-colour, pie-bald, and the colour of the savage elk.

Himself of a huge Li post made a hunting nag ; and another for daily service of the beam of a wine-press ; and of a great oak made up a mule with a foot-cloth for his chamber. Besides this, he had ten or twelve spare horses, and seven horses for post ; and all these were lodged in his own chamber, close by his bed-side. One day the lord of Breadinbag came to visit Gargantua's father, in great bravery, and with a gallant train ; and at the same time, to see him, came likewise the Duke of Freemeale, and the Earl of Wetgullet. The house truly, for so many guests at once, was somewhat narrow, especially the stables ; whereupon the steward and harbinger of the said Lord Breadinbag, to know if there were any other empty stable in the house, came to Gargantua, a little young lad, and secretly asked him where the stables of the great horses were, thinking that children would be ready to tell all. Then he led them up along the stairs of the castle, passing by the second hall unto a broad great gallery, by which they entered into a large tower, and as they were going up at another pair of stairs, said the harbinger to the steward, " This child deceives us, for the stables are never on the top of the house." " You may be mistaken," said the steward, " for I know some places at Lyons, at the Basmette, at Chaisnon and elsewhere, which have their stables at the very tops of the houses ; so it may be that behind the houses there is a way to come to this ascent. But I will question him further." Then said he to Gargantua, " My pretty little boy, whither do you lead us?" " To the stable," said he, " of my great horses ; we are almost come to it, we have but these stairs to go up

at." Then leading them along another great hall, he brought them into his chamber, and closing the door, said unto them, "This is the stable you ask for; this is my gennet, this is my gelding, this is my courser, and this is my hackney;" and laid on them with a great lever. "I will bestow upon you," said he, "this Frizeland horse; I had him from Frankfort, yet will I give him you; for he is a pretty little nag, and will go very well; with a tessel of goshawks, half a dozen of spaniels, and a brace of greyhounds; thus are you king of the hares and partridges for all this winter." "By St. John," said they, "now we are paid; he hath gleecked us to some purpose. Bobbed we are now for ever." "I deny it," said he, "he was not here above three days." Judge you now, whether they had most cause, either to hide their heads for shame, or to laugh at the jest. As they were going down again, said the steward, "O, my jolly dapper boy, thou hast given us a gudgeon; I hope to see thee Pope before I die." "I think so," said he, "myself, and then shall you be a puppy, and this gentle Popinjay a perfect papelard, that is, dissembler." "Well, well," said the harbinger. "Ah bah," said the steward, "we have met with a prater. Farewell, master tatler, God keep you. So goodly are the words which you come out with, and so fresh in your mouth, that it had need to be salted."

Thus going down in great haste, under the arch of the stairs, they let fall the great lever which he had put upon their backs; whereupon Gargantua said, "What a devil! you are, it seems, but bad horsemen, that suffer your bilder to fail you, when you need him most. If you were to go from hence to Cahusac, whether had you rather ride on a gosling, or lead a sow in a leash?" "I had rather drink," said the harbinger: with this they entered into the lower hall, where

the company was, and, relating to them this new story, they made them laugh like a swarm of flies.

CHAPTER (XIII. AND) XIV.

How Gargantua was Taught Latin by a Sophister.

ABOUT the end of the fifth year, Grangousier, returning from the conquest of the Canarians, went by the way to see his son Gargantua ; there was he filled with joy, as such a father might be at the sight of such a child of his. The good man, after discourse, was ravished with admiration, considering the high reach and marvellous understanding of his son, and said to his governesses : “ Philip, King of Macedon, knew the great wit of his son Alexander, by his skilful managing of a horse ; for his horse Bucephalus was so fierce and unruly, that none durst adventure to ride him, after that he had given to his riders such falls, breaking the neck of this man, the other man’s leg, braining one, and putting another out of his jaw-bone. This by Alexander being considered, one day in the Hippodrome (which was a place appointed for the breaking and managing of great horses), he perceived that the fury of the horse proceeded merely from the fear he had of his own shadow ; whereupon getting on his back, he run him against the sun, so that the shadow fell behind, and by that means tamed the horse, and brought him to his hand. Whereby his father, knowing the divine judgment that was in him, caused him most carefully to be instructed by Aristotle, who at that time was highly renowned above all the philosophers of Greece. After the same manner, I tell you, that by this

only discourse, which now I have here had before you with my son Gargantua, I know that his understanding doth participate of some divinity; and that if he be well taught, and have that education which is fitting, he will attain to a supreme degree of wisdom. Therefore will I commit him to some learned man, to have him indoctrinated according to his capacity, and will spare no cost."

Presently they appointed him a great sophister-doctor, called Master Tubal Holofernes, who taught him his A B C so well, that he could say it by heart backwards; and about this he was five years and three months.

Then read he to him, Donat, Le Facet, Theodolet, and Alanus in Parabolis. About this he was thirteen years six months and two weeks. But you must remark, that in the meantime he did learn to write in Gothic characters, and that he wrote all his books—for the art of printing was not then in use—and did ordinarily carry a great pen and ink-horn, weighing about seven thousand quintals (that is, 700,000 pounds weight), the pen-case whereof was as big and as long as the great pillar of Enay; and the horn was hanged to it in great iron chains, it being of the wideness to hold a tun of merchant ware. After that he read unto him the Book de Modis Significandi, with the Commentaries of Hurbise, of Fasquin, of Tropdieux, of Gaulhaut, of John Calf, of Billonio, of Berlinguandus, and a rabble of others; and herein he spent more than eighteen years and eleven months, and was so well versed therein, that to try masteries in school disputes with his condisciples, he would recite it by heart, backwards; and did sometimes prove on his fingers' ends to his mother, quod de modis significandi non erat Scientia. Then did he read to him the computum for knowing the age of the moon, the seasons

of the year, and tides of the sea, on which he spent sixteen years and two months. And at that very time, which was in the year 1420, his said preceptor died. Afterwards he got an old coughing fellow to teach him, named Master Jobelin Bridé, or Muzzled Dolt, who read unto him Hugutio, Hebrard's Grecism, the Doctrinal, the Parts, the Quid est, the Supplementum, Marmotret, de Moribus in Mensa Servandis, Seneca de quatuor Virtutibus Cardinalibus, Passavantus cum Commento; and Dormi Secure, for the holidays, and some other of such like mealy stuff; by reading whereof, he became as wise as any we ever since baked in an oven.

CHAPTER XV.

How Gargantua was put under other Schoolmasters.

AT the last his father perceived, that indeed he studied hard, and that although he spent all his time therein, he did nevertheless profit nothing, but, which is worse, grew thereby foolish, simple, doted and blockish; whereof making a heavy regret to Don Philip of Marays, viceroy of Papeli-gosse, he found that it were better for him to learn nothing at all, than to be taught such like books, under such schoolmasters, because their knowledge was nothing but brutishness, and their wisdom but blunt foppish toys, serving only to bastardize good and noble spirits, and to corrupt all the flower of youth. "That it is so, take," said he, "any young boy of this time, who hath only studied two years; if he have not a better judgment, a better discourse, and that expressed in better terms than your son, with a completer carriage and civility to all manner of persons, account me for ever hereafter a very clunch, and bacon-slicer of Brene."

This pleased Grangousier very well, and he commanded that it should be done.

At night, at supper, the said Don Philip brought in a young page of his, of Ville-gouges, called Eudemon, so neat, so trim, so handsome in his apparel, so spruce, with his hair in so good order, and so sweet and comely in his behaviour, that he had the resemblance of a little angel more than of a human creature. Then he said to Grangousier, "Do you see this young boy? He is not as yet full twelve years old: let us try, if it please you, what difference there is betwixt the knowledge of the doting Mateologians of old time, and the young lads that are now." The trial pleased Grangousier, and he commanded the page to begin. Then Eudemon, asking leave of the viceroy, his master, so to do, with his cap in his hand, a clear and open countenance, beautiful and ruddy lips, his eyes steady, and his looks fixed upon Gargantua, with a youthful modesty, standing up straight on his feet, began to commend him; first for his virtue and good manners; secondly, for his knowledge; thirdly, for his nobility; fourthly, for his bodily accomplishments; and in the fifth place, most sweetly exhorted him to reverence his father with all due observancy, who was so careful to have him well brought up. In the end, he prayed him, that he would vouchsafe to admit of him amongst the least of his servants; for other favour at that time desired he none of Heaven, but that he might do him some grateful and acceptable service. All this was by him delivered with such proper gestures, such distinct pronunciation, so pleasant a delivery, in such exquisite fine terms, and so good Latin, that he seemed rather a Gracchus, a Cicero, an Æmilius of the time past, than a youth of this age. But all the countenance that Gargantua kept was, that he fell to crying like a

cow, and cast down his face, hiding it with his cap, nor could they possibly draw one word from him.

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. "At least," said he, "to-day, shall it not cost his host much, if by chance he should die as drunk as an Englishman." 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 all together to Paris, to know what was the study of the young men of France at that time.

CHAPTER XVI.

How Gargantua was sent to Paris, and of the Huge Great Mare that He rode on; how she destroyed the Ox-flies of the Beauce.

IN the same season, Fayoles, the fourth king of Numidia, sent out of the country of Africa, to Grangousier, the most hideous 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 toes like Julius Cæsar'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 of Saint 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 says true, a little cart at their heels to bear up their tails, they are so long and heavy. 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 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 highway, 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 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 dorfles : 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 drank there.

CHAPTER XVII.

How Gargantua paid his Welcome to the Parisians, and how He took away the Great Bells of Our Lady's Church.

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 made such flood that he drowned two hundred and sixty thousand four hundred and eighteen, besides the women and little children. Some, nevertheless, of the company escaped 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; golynolo, golynolo. By my sweet Sanctesse, 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 Leucetia, as Strabo testifieth, lib. quarto, from the Greek word λευκοτης, whiteness, because of the white skins of the ladies of that place. And forasmuch as at this imposition of a new name, all the people that were there swore, every one 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 παρηρησια, which signifies boldness and liberty of 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 cam-

panels 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 him 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 was called Nesle, where then was, but now is no more, the Oracle of Leucetia. There was the case proposed, and the inconvenience showed of the transporting of the bells. After they had well ergoed pro and con, they concluded in Baralipton, that they should send the oldest and most sufficient of the faculty unto Gargantua, to signify to him the great and horrible prejudice they sustained 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 XVIII.

How Janotus de Bragmardo was sent to Gargantua to recover the Great Bells.

MASTER JANOTUS, with his hair cut round like a dish, à la Cæsarine, in his most antic 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 maskers out of their wits, which moved him to inquire of one of the said artless masters of the company, what this mummerly 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 chopping 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 into a full hall, and began as followeth, in coughing.

CHAPTER XIX.

The Harangue of Master Junotus de Bragmardo, for the recovery of the Bells.

↓ “HEM, hem, gudday Sirs, gudday. 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 of those of Bourdeaux in Brie, who would have bought them for the substantific quality of the elementary complexion, which is intronificated 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 matagrabolising* this brave speech. *Reddite quæ sunt Cæsaris Cæsari, et quæ sunt Dei Deo. Ibi jacet lepus.* By my faith, *Domine*, if you will sup with me in *cameris charitatis nos faciemus bonum cherubin.* *Ego occidi unum 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? Fer diem vos habebitis, et nihil payabitis.*

“O, Sir *Domine*, *Bellagivaminor† nobis*; verily *est bonum urbis.* They are useful to everybody. If they fit your mare well, so do they do our faculty; *quæ 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, haickhash!* For I prove unto you that you should give me them. *Ego sic argumentor. Omnis bella (clocha) 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 Primæ*, 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 front 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*

* *Matagrabolising.* This word coinage of Rabelais has been traced to *ματαιος, γράφω* and *βάλλω, ματαιογραφοβαλλίζω*, to throw out inept writings.

† In Rabelais, “Clochidonnaminor.”

vivit et regnat per omnia seculi seculorum, Amen. Hem, hashchehhawksash qzrchremhemhash!

"*Verum enim vero, quandoquidem, dubio proci, œdèpol, quoniam, ità certè, meus Deus 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 once, producing the authority of one Taponus,—I lie, it was Pontanus the secular poet,—who wished those bells had been made of feathers, and the clapper a fox tail, to the end that 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 kippipot 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 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 into a laughing so heartily, that they had almost split with it, and given up the ghost, even just as Crassus did, seeing a lubberly ass eat thistles; and

* These two phrases recall the finish of a Latin comedy, and the form of signature to a grammarian's manuscript. *Nac petetin, &c.*, is to be read as a ringing of bells.

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 Heraclitising, and Heraclitus Democritising.

When they had done laughing, Gargantua consulted with the prime of his retinue what should be done. There Poncecrates 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 fool could have done, that they should give him ten basketsful of sausages, mentioned in his pleasant speech, with a pair of breeches, 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. The wood was carried by the porters, the masters of arts carried the sausages and the dish, 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 degree and quality 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 et Parva Logicalia*. *Pannus pro quo supponit?*" "Confusè," said Bandouille, "*et distributivè*." "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, *Egomè*,

sicut suppositum portat appositum." So did he carry it away very close, as Patelin did his cloth. The best was, that when this cougher, in a full 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 under hand by you, and let me be a leper if he do not burn you alive like bougres, 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 was given by a definitive sentence.

By these vows do they continue unto this time; 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 swallows 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 Lacedæmonian, consecrated to the Oracle at Delphos, that misery goes along with law-suits, and that suitors are miserable; for sooner shall they attain to the end of their lives, than to the final decision of their pretended rights.

CHAPTER XXI.

The Study of Gargantua, according to the Discipline of his Schoolmasters and 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 it might be understood 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 or 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 Alman comb, which is the four fingers and the thumb. For his preceptor said, that to comb himself otherways, to wash and make himself neat, was to lose time in this world. Then he yawned, coughed, hawked, sneezed, and, to fortify against the fog and bad air, went to breakfast, having some good fried tripe, fair rashers on the coals, good 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 stewed 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 licentiate 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 drinking in a ribble-rabble like ducks, but on drinking early in the morning—unde versus,

*"Lever matin n'est point bonheur,
Boire matin est le meilleur."*

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

After he had thoroughly broke his fast, he went to church, and they carried him in a great basket a huge impantouffed 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 mumbler, impaletocked or lapped up about the chin, like a tufted whoop, and his breath antidoted with the 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 Pater-nosters and Aves of Sanct 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. He sat down at table ; and because he was naturally phlegmatic, he began his meal with some dozens of gammons, dried neats' tongues, botargos, sausages, and such other fore-runners of wine ; in the meanwhile, four of his folks did cast into his mouth, one after another continually, mustard by whole shovelsful. 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, mc at agreeable to his appetite ; and then left off eating when he 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 XXII.

The Games of Gargantua.

THEN blockishly mumbling with a set 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 checkers and chess-boards.

There he played :

At flusse.	At the lanskenet.
At primero.	At the cuckow.
At the beast.	At puff or let him speak that hath it.
At the rifle.	At take nothing and throw out.
At trump.	At the marriage.
At the hundred.	At the frolic, or jackdaw.
At the peenie.	At the opinion.
At the fib.	At who doth the one doth the other.
At the pass ten.	At the sequences.
At one and thirty.	At the ivory bundles.
At post and pair, or even and sequence.	At the tarots.
At three hundred.	At losing load him.
At the unlucky man.	At he's gulled and <i>esto</i> ,
At the last couple in hell.	At the torture.
At the hock.	
At the surly.	

At the handruff.	At the owl.
At the click.	At the charming of the hare.
At honours.	At pull yet a little.
At love.	At trudge-pig.
At the chess.	At the magatapies.
At Reynard the fox.	At the horn.
At the squares.	At the flowered or shrove-
At the coves.	tide ox.
At the lottery.	At the madge-owlet.
At the chance or mum-	At pinch without laughing.
chance.	At the unshoeing of the ass.
At three dice or maniest	At hari hohi.
bleaks.	At I set me down.
At the tables.	At earlie birdie.
At nivivinack.	At the old mode.
At the lurch.	At draw the spit.
At doublets or queen's game.	At put out.
At the failie.	At gossip lend me your sack.
At the French tictac.	At Marseil figs.
At needs must.	At nicknamrie.
At the dames or draughts.	At boke or him, or flaying
At bob and mow.	the fox.
At primus secundus.	At the branching it.
At mark-knife.	At the cat selling.
At the keys.	At blow the coal.
At span-counter.	At the re-wedding.
At even and odd.	At the quick and dead judge.
At cross or pile.	At unoven the iron.
At ball and huckle-bone.	At the false clown.
At ivory balls.	At the flints or at the nine
At the billiards.	stones.
At bob and hit.	At to the crutch hulchback.

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| At the sanct is found. | At have at the nuts. |
| At hinch, pinch, and laugh
not. | At cherry pit. |
| At the leek. | At rub and rice. |
| At the loosegig. | At whip top. |
| At the hoop. | At the casting top. |
| At the sow. | At the hobgoblins. |
| At the dales or straths. | At the O wonderful. |
| At the twigs. | At the fast and loose. |
| At the quoits. | At the broom-besom. |
| At I'm for that. | At St. Cosme I come to
adore thee. |
| At tilt at Weekie. | At the lusty brown boy. |
| At nine-pins. | At I take you napping. |
| At the cock quintin. | At fair and softly passeth
Lent. |
| At tip and hurl. | At the forked oak. |
| At the flat bowls. | At truss. |
| At the veer and turn. | At the wolf's tail. |
| At rogue and ruffian. | At Geordy give me my lance. |
| At the short bowls. | At swaggy, waggy, or shoggy-
shou. |
| At the dapple gray. | At stook and rook, shear
and threave. |
| At my desire. | At the birch. |
| At twirly whirlytril. | At the musse. |
| At the rush bundles. | At the dilly dilly darling. |
| At the short staff. | At ox moudy. |
| At the whirling gigge. | At purpose in purpose. |
| At hide and seek, or are you
all hid. | At nine less. |
| At the picket. | At blind-man buff. |
| At the blank. | At the fallen bridges. |
| At the care sin. | At bridled nick. |
| At the pilferers. | |
| At prison bars. | |

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| At the white at butts. | At the dead beast. |
| At thwack swinge him. | At climb the ladder Billy. |
| At apple, pear, plum. | At the dying hog. |
| At mungi. | At the salt doup. |
| At the toad. | At the pretty pigeon. |
| At cricket. | At barley break. |
| At the pounding stick. | At the bavine. |
| At jack and the box. | At the bush leap. |
| At the queens. | At crossing. |
| At the trades. | At the harrowers' nest. |
| At heads and points. | At forward hey. |
| At the vine-tree hug. | At the fig. |
| At black be thy fall. | At gunshot crack. |
| At ho the distaff. | At mustard peel. |
| At Joan Tomson. | At the Gome. |
| At the boulding cloth. | At the relapse. |
| At the oats seed. | At knock-pate. |
| At greedy glutton. | At the Cornish chough. |
| At the Moorish dance. | At the crane dance. |
| At Feeby. | At slash and cut. |
| At the whole frisk and gam-
bole. | At bobbing, or flirt on the
nose. |
| At Hind the plowman. | At the larks. |
| At the good mawkin. | At flipping. |

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 for two or three hours together, without thinking or speaking any hurt. After he was awakened, he would shake his ears a little. In the meantime they brought him fresh wine. Then 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 as so many gammons of bacon." Then began he to study a little, and out came the patenotres, 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 drest 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. Among others, he had for domestics the Lords of Fou, of Gourville, of Griniot, and of Marigny. After supper were brought into the room the fair wooden gospels, and the books of the four kings, that is to say, the tables and cards; or the fair flusse, one, two, three; or all to make short work; or else they went to see the damsels thereabouts with little small banquets, intermixed with collations and rere-suppers. Then did he sleep without unbridling, until eight o'clock the next morning.

CHAPTER 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 such a 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 unto 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 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 Basché, 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 into 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 pile trigone, 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 that 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, Athenæus, Dioscorides, Julius Pollux, Galen,

Porphyrius, Oppian, Polybius, Heliodorus, Aristotle, Ælian, 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 canticks, 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 Tunstal 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 practice 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 Allman flute with nine holes, the violin, 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, Dutch roussin, a Spanish gennet, a barbed 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 a ditch with a skip, leap over a stile or pail, 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 praiseworthy 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 voltiger 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 practiceable 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 back sword, with the Spanish tuck, the dagger, ponaird, 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 Almanes ; 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 Seine, without wetting, and dragging along his cloak with his teeth, as did Julius Cæsar ; 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, bled 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 trees like a cat, 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 come 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 cross-bows 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, sidewise, 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 tract 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 aforesaid 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 never had 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 Alterses. 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 or 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 had been read, and then sat down at 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 physick, although a rabble of loggerheaded physicians, muzzled 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 and dice, or in practising the feats of leger-demain, with cup and balls. There they staid 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 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 exertions, they did abide within, and, by way of Apotherapie, 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 alchymists, 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 jugglers, tumblers, mountebanks and quacksalvers, and considered their cunning, their shifts, their summersaults and smooth tongues, 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 confinity, 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 his age.* It appears before, in chap. 14, that Gargantua, in 1420, had spent in study fifty-three years, ten months, and two weeks. He was at least five years old when Master Tubal gave him his first lesson; but let us reckon no more than fifty-eight years. He is made to read, since 1420, the Supplementum Chronicorum, which came out sixty-five years after, viz. in 1485. Add these sixty-five to the other fifty-eight, and you will find that this young man Gargantua was at least a hundred and twenty-three years old, even before he put himself under the discipline of Ponocrates. But this is, because Gargantua's adolescence ought to be in proportion to the duration of his life: now his life was of a very great length, since l. 2, c. 2, he was 544 years old when he begat Pantagruel.

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 Charonton 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 past 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 abroad 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 basin full 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.

CHAPTER XXV.

How there was a great Strife and Debate raised betwixt the Cake-bakers of Lerné, and those of Gargantua's country, whereupon were waged great Wars.

AT that time, which was the season of vintage, in the beginning of harvest, when the country shepherds were set to keep the vines, and hinder the starlings from eating up

the grapes, as some cake-bakers at Lerné happened to pass along in the broad highway, driving into the city ten or twelve horses loaded with cakes, the said shepherds courteously entreated them to give them some for their money, as the price then ruled in the market. For here it is to be remarked, that it is a celestial food to eat for breakfast, hot fresh cakes with grapes, especially the frail clusters, the great red grapes, the muscadine, the verjuice grape, and the luskard. The bunsellers or cake-makers were in nothing inclinable to their request; but (which was worse), did injure them most outrageously, calling them prattling gabblers, licorous gluttons, freckled bittors, mangy rascals, drunken roysters, sly knaves, drowsy loiterers, slapsauce fellows, slabberdegullion druggels, lubbardly louts, cozening foxes, ruffian rogues, paltry customers, sycophant-varlets, drawlatch hoydens, flouting milksops, jeering companions, staring clowns, forlorn snakes, ninny lobcocks, scurvy sneaksbies, fondling fops, base loons, saucy coxcombs, idle lusks, scoffing braggards, noddy meacocks, blockish grutnols, doddipol jolt-heads, jobbermol goosecaps, foolish loggerheads, flutch calf-lollies, grouthead gnat-snappers, lob-dotterels, gaping changelings, codshead loobies, woodcock slangams, ninnie-hammer fly-catchers, noddiepeak simpletons, and other such like defamatory epithets; saying further that it was not for them to eat of these dainty cakes, but might very well content themselves with the coarse unraunged bread, or to eat of the great brown household loaf. To which provoking words, one amongst them, called Forgier, an honest fellow of his person, and a notable springal, made answer very calmly thus: "How long is it since you have got horns, that you are become so proud? Indeed formerly you were wont to give us some freely, and

will you not now let us have any for our money? This is not the part of good neighbours, neither do we serve you thus, when you come hither to buy our good corn, whereof you make your cakes and buns. Besides that, we would have given you to the bargain some of our grapes. You may chance to repent it, and possibly have need of us at another time, when we shall use you after the like manner, and therefore remember it." Then Marquet, a prime man in the confraternity of the cake-bakers, said unto him, "Yea, sir, thou art pretty well crest-risen this morning, thou didst eat yesternight too much millet. Come hither, sirrah, come hither, I will give thee some cakes." Whereupon Forgier, dreading no harm, in all simplicity went towards him, and drew a sixpence out of his leather satchel, thinking that Marquet would have sold him some of his cakes. But instead of cakes, he gave him with his whip such a rude lash overthwart the legs, the marks of the whipcord knots were apparent in them, then would have fled away; but Forgier cried out as loud as he could, "O murder, murder, help, help, help!" and in the meantime threw a great cudgel after him, which he carried under his arm, wherewith he hit him in the coronal joint of his head, upon the crotaphic artery of the right side thereof, so forcibly, that Marquet fell down from his mare, more like a dead than a living man. Meanwhile the farmers and country swains that were watching their walnuts near to that place, came running with their great poles and long staves, and laid such load on these cake-bakers, as if they had been to thrash upon green rye. The other shepherds and shepherdesses, hearing the lamentable shout of Forgier, came with their slings and slackies following them, and throwing great stones at them, as thick as if it had been hail. At last they overtook them, and

took from them about four or five dozen of their cakes. Nevertheless they paid for them the ordinary price, and gave them over and above one hundred shelled nuts, and three basketsful of white grapes. Then did the cake-bakers help to get up to his mare, Marquet, who was most shrewdly wounded, and forthwith returned to Lerné, changing the resolution they had to go to Pareille, threatening very sharp and boisterously the cowerds, shepherds, and farmers, of Seville and Sinays. This done, the shepherds and shepherdesses made merry with these cakes and fine grapes, and sported themselves together at the sound of the pretty small pipe, scoffing and laughing at those vainglorious cake-bearers, who had that day met with a mischief for want of crossing themselves with a good hand in the morning. Nor did they forget to apply to Forcier's leg some fair great red medicinal grapes, and so handsomely dressed it and bound it up, that he was quickly cured.

CHAPTER XXVI.

How the Inhabitants of Lerné, by the commandment of Picrochole, their King, assaulted the Shepherds of Gargantua unexpectedly and on a sudden.

THE cake-bakers, being returned to Lerné, went presently, before they did either eat or drink, to the capitol, and there before their King, called Picrochole, the third of that name, made their complaint, showing their panniers broken, their caps all crumbled, their coats torn, their cakes taken away, but, above all, Marquet most enormously wounded, saying, that all that mischief was done by the shepherds and

herdsmen of Grangousier, near the broad highway beyond Seville. Picrochole incontinent grew angry and furious; and, without asking any further what, how, why or wherefore, commanded the ban and arriere ban to be sounded throughout all his country, that all his vassals of what condition soever should, upon pain of the halter, come in the best arms they could, unto the great place before the castle, at the hour of noon, and the better to strengthen his design, he caused the drum to be beat about the town. Himself, whilst his dinner was making ready, went to see his artillery mounted upon the carriage, to display his colours, and set up the great royal standard, and loaded wains with store of ammunition both for the field and the stomach, arms and victuals. At dinner he despatched his commissions, and by his express edict my Lord Shagrag was appointed to command the vanguard, wherein were numbered sixteen thousand and fourteen harquebussiers or firelocks, together with thirty thousand and eleven volunteer adventurers. The great Torquedillon, master of the horse, had the charge of the ordnance, wherein were reckoned nine hundred and fourteen brazen pieces, in cannons, double cannons, basilisks, serpentines, culverins, bombards or murderers, falcons, bases or passevolans, spiroles and other sorts of great guns. The rear-guard was committed to the Duke of Scrape-good. In the main battle was the king, and the princes of his kingdom. Thus being hastily furnished, before they would set forward, they sent three hundred light horsemen under the conduct of Captain Swillwind, to discover the country, clear the avenues, and see whether there was any ambush laid for them. But, after they had made diligent search, they found all the land round about in peace and quiet, without any meeting or convention at all; which

Picrochole understanding commanded that every one should march speedily under his colours. Then immediately in all disorder, without keeping either rank or file, they took the fields one amongst another, wasting, spoiling, destroying and making havoc of all wherever they went, not sparing poor nor rich, privileged nor unprivileged places, church nor laity, drove away oxen and cows, bulls, calves, heifers, wethers, ewes, lambs, goats, kids, hens, capons, chickens, geese, ganders, goslings, hogs, swine, pigs and such like; beating down the walnuts, plucking the grapes, tearing the hedges, shaking the fruit-trees, and committing such incomparable abuses, that the like abomination was never heard of. Nevertheless, they met with none to resist them, for every one submitted to their mercy, beseeching them, that they might be dealt with courteously, in regard that they had always carried themselves as became good and loving neighbours; and that they had never been guilty of any wrong or outrage done unto them, to be thus suddenly surprised, troubled and disquieted, and that if they would not desist, God would punish them very shortly. To which expositions and remonstrances no other answer was made, but that they would teach them to eat cakes.

CHAPTER XXVII.

How a Monk of Seville saved the Close of the Abby from being Ransacked by the Enemy.

So much they did, and so far they went pillaging and stealing, that at last they came to Seville, where they robbed both men and women, and took all they could catch: nothing

was either too hot or too heavy for them. Although the plague was there in the most part of all their houses, they nevertheless entered everywhere, then plundered and carried away all that was within, and yet for all this not one of them took any hurt, which is a most wonderful case. For the curates, vicars, preachers, physicians, chirurgeons and apothecaries, who went to visit, to dress, to cure, to heal, to preach unto, and admonish those that were sick, were all dead with the infection; and these devilish robbers and murderers caught never any harm at all. Whence comes this to pass, my masters? I beseech you think upon it. The town being thus pillaged, they went unto the abbey with a horrible noise and tumult, but they found it shut and made fast against them. Whereupon the body of the army marched forward towards a pass or ford called the Gué de Véde, except seven companies of foot, and two hundred lancers, who, staying there, broke down the walls of the close, to waste, spoil and make havoc of all the vines and vintage within that place. The monks (poor devils) knew not in that extremity to which of all their sancts they should vow themselves. Nevertheless, at all adventures they rang the bells *ad capitulum capitulantes*.* There it was decreed, that they should make a fair procession, stuffed with good lectures, prayers, and litanies *contra hostium insidias*, and jolly responses *pro pace*.

There was then in the abbey a claustral monk, called Friar John of the funnels and goblets, in French, *des Entommeures*, young, gallant, frisk, lusty, nimble, quick, active, bold, adventurous, resolute, tall, lean, wide-mouthed,

* *Ad capitulum capitulantes*. All such as had a vote in the chapter. This is done by ringing a certain little bell. Neither the novices nor converts are at all concerned to meet at this call.

long-nosed, a fair despatcher of morning prayers, unbridler of masses, and runner over vigils; and, to conclude summarily in a word, a right monk, if ever there was any, since the monking world monked a monkery: for the rest, a clerk even to the teeth in matter of breviary. This monk, hearing the noise that the enemy made within the enclosure of the vineyard, went out to see what they were doing; and perceiving that they were cutting and gathering the grapes, whereon was grounded the foundation of all their next year's wine, returned unto the quire of the church where the other monks were, all amazed and astonished like so many bell melters. Whom, when he heard sing, im, im, pe, e, e, e, tum, um, in, i, ni, i, mi, co, o, o, o, o, o, rum, um:* "It is well sung," said he. "By the virtue of God, why do not you sing, Panniers farewell, vintage is done? They are already within the middle of our close, and cut so well both vines and grapes, that there will not be found for these four years to come so much as a glean- ing in it. By Sanct James, what shall we drink the while? Lord God, da mihi potum?" Then said the prior of the convent: "What should this drunken fellow do here, let him be carried to prison for troubling the divine service?" "Nay," said the monk, "the vine service, let us behave ourselves so, that it be not troubled; for you yourself, my lord prior, love to drink of the best, and so doth every honest man. Never yet did a man of worth dislike good wine, it is a monastical apophthegm. But these responses that you chant here are not in season. Wherefore is it, that our devotions were instituted to be short in the time of harvest and vintage, and long in the advent and all the winter? The late friar, Macé Pelosse, of good memory,

* "*Impetum inimicorum.*"

a true zealous man (or else I give myself to the devil), of our religion, told me, and I remember it well, how the reason was, that in this season we might press and make the wine, and in winter whiff it up. Hark you, my masters, you that love the wine, follow me ; for Sanct Anthony burn me as freely as a faggot, if they get leave to taste one drop of the liquor, that will not now come and fight for relief of the vine. Hog's belly, the goods of the church ! Ha, no, no. What the devil, Sanct Thomas of England was well content to die for them ; if I died in the same cause, should not I be a sanct likewise ? Yes. Yet shall not I die there for all this, for it is I that must do it to others and send them a packing."

As he spake this, he threw off his great monk's habit, and laid hold upon the staff of the cross, which was made of the heart of a sorb-apple-tree, it being of the length of a lance, round, of a full gripe, and a little powdered with lilies called flower de luce, the workmanship whereof was almost all defaced and worn out. Thus went he out in a fair long-skirted jacket, putting his frock scarfwise athwart his breast, and in this equipage, with his staff, shaft, or truncheon of the cross, laid on so lustily, brisk, and fiercely upon his enemies, who without any order, or ensign, or trumpet, or drum, were busied in gathering the grapes of the vineyard. For the cornets, guidons, and ensign-bearers had laid down their standards, banners, and colours by the wallsides : the drummers had knocked out the heads of their drums on one end, to fill them with grapes : the trumpeters were loaded with great bundles of bunches, and huge knots of clusters : in sum, every one of them was out of array, and all in disorder. He hurried, therefore, upon them so rudely, without crying gare or beware, that he overthrew them like hogs, tumbled them

over like swine, striking athwart and alongst, and by one means or other laid so about him, after the old fashion of fencing, that to some he beat out their brains, to others he crushed their arms, battered their legs, and bethwacked their sides till their ribs cracked with it. To others again he unjointed the spondyles or knuckles of the neck, disfigured their chaps, gashed their faces, made their cheeks hang flapping on their chin, and so swung and belammed them, that they fell down before him like hay before a mower. To some others he spoiled the frame of their kidneys, marred their backs, broke their thighbones, pushed in their noses, poached out their eyes, cleft their mandibules, tore their jaws, dashed in their teeth into their throat, shook asunder their omoplates or shoulder-blades, sphacelated their shins, mortified their shanks, inflamed their ankles, heaved off of the hinges their hipbones, dislocated the joints of their knees, squattered into pieces the boughts or pestles of their thighs, and so thumped, mauled and belaboured them everywhere, that never was corn so thick and threefold thrashed upon by ploughmen's flails, as were the pitifully disjoined members of their mangled bodies, under the merciless baton of the cross. If any offered to hide himself amongst the thickest of the vines, he laid him squat as a flounder, bruised the ridge of his back, and dashed his reins like a dog. If any thought by flight to escape, he made his head to fly in pieces by the lambdoidal commissure, which is a seam in the hinder part of the skull. If any one did scramble up into a tree, thinking there to be safe, he rent up his perinee, and impaled him. If any of his old acquaintance happened to cry out, "Ha, Friar John, my friend, Friar John, quarter, quarter, I yield myself to you, to you I render myself!" "So thou shalt," said he,

“and must, whether thou wouldst or no, and withal render and yield up thy soul to all the devils in hell;” then suddenly gave them dronos, that is, so many knocks, thumps, raps, dints, thwacks and bangs, as sufficed to warn Pluto of their coming, and despatch them a going. If any was so rash and full of temerity as to resist him to his face, then was it he did show the strength of his muscles, for without more ado he did transpierce him, by running him in at the breast, through the mediastine and the heart. Others, again, he so quashed and bebumped, that, with a sound bounce under the hollow of their short ribs, he overturned their stomachs so that they died immediately. To some, with a smart souse on the epigaster, he would make their midriff swag, then, redoubling the blow, left not bowel, tripe, nor entrail in their body, that had not felt the impetuosity, fierceness, and fury of his violence. Believe, that it was the most horrible spectacle that ever one saw. Some cried unto Sanct Barbe, others to St. George. “O the holy Lady Nytouch,” said one, “the good Sanctess.” “O our Lady of Succours,” said another, “help! help!” Others cried, Our Lady of Cunaut, of Loretto, of Good Tidings, on the other side of the water, St. Mary Over. Some vowed a pilgrimage to St. James, and others to the holy handkerchief at Chamberry, which three months after that burnt so well in the fire, that they could not get one thread of it saved. Others sent up their vows to St. Cadouin, others to St. John d’Angly, and to St. Eutropius of Xaintes. Others again invoked St. Mesmes of Chiñon, St. Martin of Candes, St. Clouaud of Sinays, the holy relics of Laurezay, with a thousand other jolly little sancts and santrels. Some died without speaking, others spoke without dying; some died in speaking, others spoke

in dying. Others shouted as loud as they could, "Confession, confession, confiteor, miserere, in manus!" So great was the cry of the wounded, that the Prior of the Abbey with all his monks came forth, who, when they saw these poor wretches so slain amongst the vines, and wounded to death, confessed some of them. But whilst the priests were busied in confessing them, the little monkitos ran all to the place where Friar John was, and asked him, wherein he would be pleased to require their assistance? To which he answered, that they should cut the throats of those he had thrown down upon the ground. They presently, leaving their outer habits and cowls upon the rails, began to throttle and make an end of those whom he had already crushed. Can you tell with what instruments they did it? With fair gullies, which are little haulch-back demi-knives, the iron tool whereof is two inches long, and the wooden handle one inch thick, and three inches in length, wherewith the little boys in our country cut ripe walnuts in two, while they are yet in the shell, and pick out the kernel, and they found them very fit for the expediting of wezand-slitting exploits. In the meantime Friar John, with his formidable baton of the cross, got to the breach which the enemies had made, and there stood to snatch up those that endeavoured to escape. Some of the monkitos carried the standards, banners, ensigns, guidons, and colours into their cells and chambers, to make garters of them. But when those that had been shriven would have gone out at the gap of the said breach, the sturdy monk quashed and felled them down with blows, saying, "These men have had confession and are penitent souls, they have got their absolution and gained the pardons: they go into paradise as straight as a sickle, or as the way is to Faye" (like Crooked Lane at Eastcheap). Thus by his

proWess and valour were discomfited all those of the army that entered into the close of the abbey unto the number of thirteen thousand six hundred twenty and two, besides the women and little children, which is always to be understood. Never did Maugis the Hermit bear himself more valiantly with his bourdon or pilgrim's staff against the Saracens, of whom is written in the Acts of the four sons of Haymon, than did this monk against his enemies with the staff of the cross.

CHAPTER XXVIII.

How Picrochole Stormed and took by Assault the Rock Clermond, and of Grangousier's Unwillingness and Aversion from the Undertaking of War.

WHILST the monk did thus skirmish, as we have said, against those which were entered within the close, Picrochole in great haste passed the ford of Véde,—a very especial pass,—with all his soldiery, and set upon the rock Clermond, where there was made him no resistance at all : and, because it was already night, he resolved to quarter himself and his army in that town, and to refresh himself of his pugnative choler. In the morning he stormed and took the bulwarks and castle, which afterwards he fortified with rampiers, and furnished with all ammunition requisite, intending to make his retreat there, if he should happen to be otherwise worsted ; for it was a strong place, both by art and nature, in regard of the stance and situation of it. But let us leave them there, and return to our good Gargantua, who is at Paris very assiduous and earnest at the study of good letters,

and athletical exercitations, and to the good old man Grangousier his father, who after supper warmeth his legs by a good, clear, great fire, and, waiting upon the broiling of some chestnuts, is very serious in drawing scratches on the hearth, with a stick burnt at the one end, wherewith they did stir up the fire, telling to his wife and the rest of the family pleasant old stories and tales of former times.

Whilst he was thus employed, one of the shepherds which did keep the vines, named Pillot, came towards him, and the full related the enormous abuses which were committed, and the excessive spoil that was made by Picrochole, king of Lerné, upon his lands and territories, and how he had pillaged, wasted, and ransacked all the country, except the inclosure at Seville, which Friar John des Entommeures, to his great honour, had preserved; and that at the same present time the said king was in the rock Clermond, and there, with great industry and circumspection, was strengthening himself and his whole army. "Halas, halas, alas," said Grangousier, "what is this, good people? Do I dream, or is it true that they tell me? Picrochole, my ancient friend of old time, of my own kindred and alliance, comes he to invade me? What moves him? What provokes him? What sets him on? What drives him to it? Who hath given him this counsel? Ho, ho, ho, ho, ho, my God, my Saviour, help me, inspire me, and advise me what I shall do! I protest, I swear before Thee, so be Thou favourable to me, if ever I did him or his subjects any damage or displeasure, or committed any the least robbery in his country; but, on the contrary, I have succoured and supplied him with men, money, friendship, and counsel, upon any occasion, wherein I could be steadable for the improvement of his good. That he hath therefore at this nick of time so outraged and

wronged me, it cannot be but by the malevolent and wicked spirit. Good God, Thou knowest my courage, for nothing can be hidden from Thee. If perhaps he be grown mad, and that Thou hast sent him hither to me for the better recovery and re-establishment of his brain, grant me power and wisdom to bring him to the yoke of Thy holy will by good discipline. Ho, ho, ho, ho, my good people, my friends, and my faithful servants, must I hinder you from helping me? Alas, my old age required henceforward nothing else but rest, and all the days of my life I have laboured for nothing so much as peace; but now I must, I see it well, load with arms my poor, weary, and feeble shoulders, and take in my trembling hand the lance and horseman's mace, to succour and protect my honest subjects. Reason will have it so; for by their labour am I entertained, and with their sweat am I nourished, I, my children, and my family. This notwithstanding, I will not undertake war, until I have first tried all the ways and means of peace: that I resolve upon."

Then assembled he his counsel, and proposed the matter as it was indeed. Whereupon it was concluded, that they should send some discreet man unto Picrochole, to know wherefore he had thus suddenly broken the peace, and invaded those lands unto which he had no right nor title. Furthermore, that they should send for Gargantua, and those under his command, for the preservation of the country, and defence thereof now at need. All this pleased Grangousier very well, and he commanded that so it should be done. Presently therefore he sent the Biscayan his lackey, to fetch Gargantua with all diligence, and wrote to him as followeth.

CHAPTER XXIX.

*The Tenor of the Letter which Grangousier wrote to his
Son Gargantua.*

‘ THE fervency of thy studies did require, that I should not in a long time recall thee from that philosophical rest thou now enjoyest, if the confidence reposed in our friends and ancient confederates had not at this present disappointed the assurance of my old age. But seeing such is my fatal destiny, that I should be now disquieted by those in whom I trusted most, I am forced to call thee back to help the people and goods, which by the right of nature belong unto thee. For even as arms are weak abroad, if there be not counsel at home, so is that study vain, and counsel unprofitable, which in a due and convenient time is not by virtue executed and put in effect. My deliberation is not to provoke, but to appease—not to assault, but to defend—not to conquer, but to preserve my faithful subjects and hereditary dominions, into which Picrochole is entered in a hostile manner without any ground or cause, and from day to day pursueth his furious enterprise with that height of insolence that is intolerable to free-born spirits. I have endeavoured to moderate his tyrannical choler, offering him all that which I thought might give him satisfaction; and oftentimes have I sent lovingly unto him, to understand wherein, by whom, and how he found himself to be wronged. But of him could I obtain no other answer, but a mere defiance, and that in my lands he did pretend only to the right of a civil correspondency and good behaviour, whereby I knew that the eternal God hath left him to the disposure of his own free-will and sensual appetite,—which cannot choose but be wicked, if by divine

grace it be not continually guided,—and to contain him within his duty, and to bring him to know himself, hath sent him hither to me by a grievous token. Therefore, my beloved son, as soon as thou canst, upon sight of these letters, repair hither with all diligence, to succour not me so much, which nevertheless by natural piety thou oughtest to do, as thine own people, which by reason thou mayest save and preserve. The exploit shall be done with as little effusion of blood as may be. And, if possible, by means far more expedient, such as military policy, devices and stratagems of war, we shall save all the souls, and send them home as merry as crickets unto their own houses. My dearest son, the peace of Jesus Christ our Redeemer be with thee. Salute from me Ponocrates, Gymnastes, and Eudemon. The twentieth of September.

“Thy Father,

“GRANGOUSIER.”

CHAPTER XXX.

How Ulrich Gallet was sent unto Picrochole.

THE letters being dictated, signed, and sealed, Grangousier ordained that Ulrich Gallet, Master of the Requests, a very wise and discreet man, of whose prudence and sound judgment he had made trial in several difficult and debateful matters, should go unto Picrochole, to show what had been decreed amongst them. At the same hour departed the good man Gallet, and, having passed the ford, asked at the miller that dwelt there, in what condition Picrochole was: who answered him, that his soldiers had left neither

cock nor hen, that they were retired and shut up into the rock Clermond, and that he would not advise him to go any further for fear of the scouts, because they were enormously furious. Which he easily believed, and therefore lodged that night with the miller.

The next morning he went with a trumpeter to the gate of the castle, and required of the guards he might be admitted to speak with the king of somewhat that concerned him. These words being told unto the king, he would by no means consent that they should open the gate; but, getting upon the top of the bulwark, said unto the ambassador, "What is the news, what have you to say?" Then the ambassador began to speak as followeth.

CHAPTER XXXI.

The Speech made by Gallet to Picrochole.

"THERE cannot arise amongst men a juster cause of grief, than when they receive hurt and damage when they may justly expect for favour and good-will; and not without cause though without reason, have many, after they had fallen into such a calamitous accident, esteemed this indignity less supportable than the loss of their own lives, in such sort, that, if they have not been able by force of arms, nor any other means, by reach of wit or subtilty, to correct it, they have fallen into desperation, and utterly deprived themselves of this light. It is therefore no wonder if King Grangousier, my master, be full of high displeasure, and much disquieted in mind upon thy outrageous and hostile coming: but truly it would be a

marvel, if he were not sensible of, and moved with the incomparable abuses and injuries perpetrated by thee and thine upon those of his country, towards whom there hath been no example of inhumanity omitted. Which in itself is to him so grievous, for the cordial affection wherewith he hath always cherished his subjects, that more it cannot be to any mortal man ; yet in this, above human apprehension, is it to him the more grievous, that these wrongs and sad offences have been committed by thee and thine, who, time out of mind, from all antiquity, thou and thy predecessors, have been in a continual league and amity with him and all his ancestors ; which, even until this time, you have, as sacred, together inviolably preserved, kept, and entertained, so well, that not he and his only, but the very barbarous nations of the Poictevins, Bretons, Manceaux, and those th beyond the isles of the Canaries, and that of Isabella, have thought it as easy to pull down the firmament, and to set up the depths above the clouds, as to make a breach in your alliance ; and have been so afraid of it in their enterprises, that they have never dared to provoke, incense, or indamage the one for fear of the other. Nay, which is more, this sacred league hath so filled the world, that there are few nations at this day inhabiting throughout all the continent and isles of the ocean, who have not ambitiously aspired to be received into it, upon your own covenants and conditions, holding your joint confederacy in as high esteem as their own territories and dominions, in such sort, that from the memory of man, there hath not been either prince or league so wild and proud, that durst have offered to invade, I say not your countries, but not so much as those of your confederates. And if, by rash and heady counsel, they have attempted any new design against them, as soon as they heard the name

and title of your alliance, they have suddenly desisted from their enterprises. What rage and madness, therefore, doth now incite thee, all old alliance infringed, all amity trod under foot, and all right violated, thus in a hostile manner to invade his country, without having been by him or his in any thing prejudiced, wronged or provoked. Where is faith? Where is law? Where is reason? Where is humanity? Where is the fear of God? Dost thou think that these atrocious abuses are hidden from the Eternal Spirit, and the supreme God, who is the just rewarder of all our undertakings? If thou so think, thou deceivest thyself; for all things shall come to pass, as in His incomprehensible judgment He hath appointed. Is it thy fatal destiny, or influences of the stars, that would put an end to thy so long enjoyed ease and rest? For that all things have their end and period, so as that, when they are come to the superlative point of their greatest height, they are in a trice tumbled down again, as not being able to abide long in that state, this is the conclusion and end of those who cannot by reason and temperance moderate their fortunes and prosperities. But if it be predestinated that thy happiness and ease must now come to an end, must it needs be by wronging my king; him by whom thou wert established? If thy house must come to ruin, should it therefore in its fall crush the heels of him that set it up? The matter is so unreasonable, and so dissonant from common sense, that hardly can it be conceived by human understanding, and it will remain altogether incredible unto strangers till by the certain and undoubted effects thereof it be made apparent, that nothing is either sacred or holy to those, who having emancipated themselves from God and reason, do merely follow the perverse affections of their own depraved nature. In any wrong

had been done by us to thy subjects and dominions—if we had favoured thy ill-willers—if we had not assisted thee in thy need—if thy name and reputation had been wounded by us—or, to speak more truly, if the calumniating spirit, tempting to induce thee to evil, had, by false illusions and deceitful fantasies, put into thy conceit the impression of a thought that we had done unto thee anything unworthy of our ancient correspondence and friendship, thou oughtest first to have inquired out the truth, and afterwards by a seasonable warning to admonish us thereof; and we should have so satisfied thee, according to thine own heart's desire, that thou shouldest have had occasion to be contented. But, O eternal God, what is thy enterprise? Wouldest thou, like a perfidious tyrant, thus spoil and lay waste my master's kingdom? Hast thou found him so silly and blockish, that he would not, or so destitute of men and money, of counsel and skill in military discipline, that he cannot, withstand thy unjust invasion? March hence presently, and to-morrow, some time of the day, retreat into thine own country, without doing any kind of violence or disorderly act by the way; and pay withal a thousand besants of gold (which, in English money, amounted to five thousand pounds) for reparation of the damages thou hast done in his country. Half thou shalt pay to-morrow, and the other half at the ides of May next coming, leaving with us in the meantime, for hostages, the Dukes of Turnbank, Lowbuttock and Smalltrash, together with the Prince of Itches (Scrubbado) and Viscount of Sñatchbit."

CHAPTER XXXII.

How Grangousier, to buy Peace, caused the Cakes to be restored.

WITH that the good man Gallet held his peace, but Picrochole to all his discourse answered nothing but "Come and fetch them; come and fetch them; they will knead and provide some cakes for you." Then returned he to Grangousier, whom he found upon his knees, bare-headed, crouching in a little corner of his cabinet, and humbly praying unto God, that He would vouchsafe to assuage the choler of Picrochole, and bring him to the rule of reason without proceeding by force. When the good man came back, he asked him, "Ha, my friend, my friend, what news do you bring me?" "There is neither hope nor remedy," said Gallet; "the man is quite out of his wits, and forsaken of God." "Yea, but," said Grangousier, "my friend, what cause doth he pretend for his outrages?" "He did not show me any cause at all," said Gallet, "only that in a great anger he spoke some words of cakes." "I cannot tell, if they have done any wrong to his cake-bakers. I will know," said Grangousier, "the matter thoroughly, before I resolve any more upon what is to be done." Then sent he to learn concerning that business, and found by true information, that his men had taken violently some cakes from Picrochole's people, and that Marquet's head was broken with a slacky or short cudgel: that, nevertheless, all was well paid, and that the said Marquet had first hurt Forgier with a stroke of his whip athwart the legs. And it seemed good to his whole counsel, that he should defend himself with all his might. "Notwithstanding all this," said Grangousier, "seeing the question is but about a few cakes, I will labour

to content him ; for I am very unwilling to wage war against him." He inquired then what quantity of cakes they had taken away, and understanding that it was but some four or five dozen, he commanded five cart-loads of them to be baked that same night ; and that there should be one full of cakes made with fine butter, fine yolks of eggs, fine saffron, and fine spice, to be bestowed upon Marquet, unto whom likewise he directed to be given seven hundred thousand and three Philips (that is, at three shillings the piece, one hundred and five thousand pounds, nine shillings of English money), for reparation of his losses and hindrances, and for satisfaction of the chirurgeon that had dressed his wound ; and furthermore settled upon him and his for ever in freehold, the apple orchard called La Pomardiere. For the conveyance and passing of all which, was sent Gallet, who by the way as they went, made them gather near the willow-trees great store of boughs, canes, and reeds, wherewith all the carriers were enjoined to garnish and deck their carts, and each of them to carry one in his hand, as himself likewise did, thereby to give all men to understand, that they demanded but peace, and that they came to buy it.

Being come to the gate, they required to speak with Picrochole from Grangousier. Picrochole would not so much as let them in, nor go to speak with them, but sent them word that he was busy, and that they should deliver their mind to Captain Touquedillon, who was then planting a piece of ordnance upon the wall. Then said the good man unto him, " My Lord, to ease you of all this labour, and to take away all excuses why you may not return unto our former alliance, we do here presently restore unto you the cakes upon which the quarrel arose. Five dozen did our people take away : they were well paid for : we love peace so well

that we restore unto you five cart-loads, of which this cart shall be for Marquet, who doth most complain. Besides, to content him entirely, here are seven hundred thousand and three Philips, which I deliver to him, and, for the losses he may pretend to have sustained, I resign for ever the farm of the Pomardiere, to be possessed in fee simple by him and his, for ever, without the payment of any duty or acknowledgment of homage, fealty, fine, or service whatsoever, and here is the tenor of the deed. And, for God's sake, let us live henceforward in peace, and withdraw yourselves merrily into your own country from within this place, unto which you have no right at all, as yourselves must needs confess, and let us be good friends as before." Touquedillon related all this to Picrochole, and more and more exasperated his courage, saying to him: "These clowns are afraid to some purpose. Grangousier, the poor drinker, is not skilled in warfare, nor hath he any stomach for it. He knows better how to empty the flagons—that is his art. I am of opinion, that it is fit we retain the carts and the money, and for the rest, that very speedily we fortify ourselves here, then prosecute our fortune. But what! Do they think to have to do with a ninny-whoop, to feed you thus with cakes? You may see what it is. The good usage, and great familiarity which you have had with them heretofore, hath made you contemptible in their eyes. Stroke a rascal and he will strike you; strike him and he will stroke you."

"Ça, ça, ça," said Picrochole, "by St. James you have given a true character of them." "One thing I will advise you," said Touquedillon. "We are here but badly victualled, and furnished with mouth-harness very slenderly. If Grangousier should come to besiege us I would go presently and pluck out of all your soldiers' heads and mine

own all the teeth, except three to each of us, and with them alone we should make an end of our provision but too soon." "We shall have," said Picrochole, "but too much sustenance and feeding stuff. Came we hither to eat or to fight?" "To fight, indeed," said Touquedillon; "yet from the paunch comes the dance, and where famine rules, force is exiled." "Leave off your prating," said Picrochole, "and forthwith seize upon what they have brought." Then took they money and cakes, oxen and carts, and sent them away without speaking one word, only that they would come no more so near, for a reason that they would give them the morrow after. Thus without doing anything returned they to Grangousier, and related the whole matter unto him, subjoining that there was no hope left to draw them to peace, but by sharp and fierce wars.

CHAPTER XXXIII.

How some Statesmen of Picrochole, by hair-brained Counsel, put Him in Extreme Danger.

THE carts being unloaded, and the money and cakes secured, there came before Picrochole the Duke of Smalltrash, the Earl of Swashbuckler, and Captain Durtaille, who said unto him, "Sir, this day we make you the happiest, the most warlike and chivalrous prince that ever was, since the death of Alexander of Macedonia." "Be covered, be covered," said Picrochole. "Gramercie," said they, "we do but our duty. The manner is thus. You shall leave some

captain here to have the charge of this garrison, with a party competent for keeping of the place, which, besides its natural strength, is made stronger by the rampiers and fortresses of your devising. Your army you are to divide into two parts, as you know very well how to do. One part thereof shall fall upon Grangousier and his forces. By it shall he be easily at the very first shock routed, and then shall you get money by heaps, for the clown hath store of ready coin. Clown we call him, because a noble and generous prince hath never a penny, and that to hoard up treasure is but a clownish trick. The other part of the army in the meantime shall draw towards Onys, Xaintonge, Angoumois and Gascony. Then march to Perigourt, Medos, and Elanes, taking wherever you come, without resistance, towns, castles, and forts : afterwards to Bayonne, St. John de Luz, to Fuentarabia, where you shall seize upon all the ships, and coasting along Galicia and Portugal, shall pillage all the maritime places, even unto Lisbon, where you shall be supplied with all necessaries befitting a conqueror. Spain will yield, for they are but a race of loobies. Then are you to pass by the Straits of Gibraltar, where you shall erect two pillars more stately than those of Hercules, to the perpetual memory of your name, and the narrow entrance there shall be called the Picrocholinal sea. Having passed the Picrocholinal sea, behold, Barbarossa yields himself your slave." "I will," said Picrocholle, "give him fair quarter and spare his life." "Yea," said they, "so that he be content to be christened. And you shall conquer the kingdoms of Tunis, of Hippo, Argier, Bomine, Corone, yea all Barbary. Furthermore, you shall take into your hands Majorca, Minorca, Sardinia, Corsica, with the other islands of the Ligustic and Balearian seas. Going along on the left hand, you shall rule all

Gallia Narbonensis, Provence, the Allobrogians, Genoa, Florence, Lucca, and then God b' w'ye Rome. Our poor Monsieur the pope dies now for fear." "By my faith," said Picrochole, "I will not then kiss his pantofle."

"Italy being thus taken, behold Naples, Calabria, Apulia, and Sicily all ransacked, and Malta too. I wish the pleasant Knights heretofore of Rhodes would but come to resist you, that we might see their fear." "I would," said Picrochole, "very willingly go to Loretto." "No, no," said they, "that shall be at our return. From thence we will sail eastwards, and take Candia, Cyprus, Rhodes, and the Cyclade Islands, and set upon the Morea. It is ours, by St. Trenian. The Lord preserve Jerusalem; for the great Soldan is not comparable to you in power." "I will then," said he, "cause Solomon's Temple to be built." "No," said they, "not yet, have a little patience, stay a while, be never too sudden in your enterprises. Can you tell what Octavian Augustus said? *Festina lentè*. It is requisite that you first have the Lesser Asia, Caria, Lycia, Pamphylia, Cilicia, Lydia, Phrygia, Mysia, Bithynia, Carazia, Satalia, Samageria, Castamena, Luga, Savasta, even unto Euphrates." "Shall we see," said Picrochole, "Babylon and Mount Sinai?" "There is no need," said they, "at this time. Have we not hurried up and down, travelled and toiled enough, in having transfreted and past over the Hircanian sea, marched along the two Armenias, and the three Arabias?" "Ay, by my faith," said he, "we have played the fools, and are undone." "Ha, poor souls! What's the matter?" said they. "What shall we have," said he, "to drink in these deserts? For Julian Augustus with his whole army died there for thirst, as they say." "We have already," said they, "given order for that. In the Syriac sea you have nine thousand and fourteen

great ships laden with the best wines in the world. They arrived at port Joppa. There they found two-and-twenty thousand camels, and sixteen hundred elephants, which you shall have taken at one hunting about Sigelmes, when you entered into Lybia; and, besides this, you had all the Mecca caravan. Did not they furnish you sufficiently with wine?" "Yes, but," said he, "we did not drink it fresh." "By the virtue," said they, "not of a fish, a valiant man, a conqueror, who pretends and aspires to the monarchy of the world, cannot always have his ease. God be thanked, that you and your men are come safe and sound unto the banks of the River Tigris." "But," said he, "what doth that part of our army in the meantime, which overthroweth that unworthy swill-pot Grangousier?" "They are not idle," said they. "We shall meet with them by-and-by. They shall have won you Brittany, Normandy, Flanders, Hainhault, Brabant, Artois, Holland, Zealand; they have passed the Rhine over the bellies of the Switzers and Lanskenets, and a party of these hath subdued Luxemburg, Lorrain, Champagne, and Savoy, even to Lyons, in which place they have met with your forces returning from the naval conquests of the Mediterranean sea; and have rallied again in Bohemia, after they had plundered and sacked Suevia, Wurtemberg, Bavaria, Austria, Moravia, and Styria. Then they set fiercely together upon Lubeck, Norway, Swedeland, Riga, Denmark, Gothland, Greenland, the Esterlings, even unto the Frozen Sea. This done, they conquered the isles of Orkney, and subdued Scotland, England and Ireland. From thence sailing through the sandy sea, and by the Sarmatians, they have vanquished and overcome Prussia, Poland, Lithuania, Russia, Wallachia, Transylvania, Hungary, Bulgaria, Turkieland, and are now at Constantinople."

“Come,” said Picrochole, “let us go join with them quickly, for I will be Emperor of Trebizonde also. Shall we not kill all these dogs, Turks and Mahometans?” “What a devil should we do else?” said they. “And you shall give their goods and lands to such as shall have served you honestly.” “Reason,” said he, “will have it so, that is but just. I give unto you Caramania, Suria, and all Palestine.” “Ah, sir,” said they, “it is out of your goodness; gramerchie, we thank you. God grant you may always prosper.”

There was there present at that time an old gentleman well experienced in the wars, a stern soldier, and who had been in many great hazards, named Echephron, who, hearing this discourse, said, “I do greatly doubt that all this enterprise will be like the tale or interlude of the pitcher full of milk, wherewith a shoemaker made himself rich in conceit: but, when the pitcher was broken, he had not whereupon to dine. What do you pretend by these large conquests? What shall be the end of so many labours and crosses?” “Thus it shall be,” said Picrochole, “that when we are returned, we shall sit down, rest, and be merry.” “But,” said Echephron, “if by chance you should never come back, for the voyage is long and dangerous, were it not better for us to take our rest now, than unnecessarily to expose ourselves to so many dangers?” “O,” said Swashbuckler, “here is a good dotard; come, go hide ourselves in the corner of a chimney, and there let us spend the whole time of our life amongst ladies, in threading of pearls, or spinning, like Sardanapalus. He, that nothing ventures, hath neither horse nor mule, says Solomon.” “He, who adventureth too much,” said Echephron, “loseth both horse and mule, as answered Malchon.” “Enough,” said Picrochole, “go forward. I

fear nothing but that these devilish legions of Grangousier, whilst we are in Mesopotamia, will come on our backs, and charge up our rear. What course shall we then take? What shall be our remedy?" "A very good one," said Durtaille; "a pretty little commission, which you must send unto the Muscovites, shall bring you into the field in an instant four hundred and fifty thousand choice men of war. O that you would but make me your Lieutenant-General, I should for the lightest faults of any inflict great punishments. I fret, I charge, I strike, I take, I kill, I slay, I play the devil." "On, on," said Picrochole, "make haste, my lads, and let him that loves me follow me."

CHAPTER XXXIV.

How Gargantua left the City of Paris, to succour his Country, and how Gymnast encountered with the Enemy.

IN this same very hour Gargantua, who was gone out of Paris, as soon as he had read his father's letters, coming upon his great mare, had already passed the Nun's-bridge, himself, Ponocrates, Gymnast and Eudemon, who all three, the better to enable them to go along with him, took post-horses. The rest of his train came after him by even journeys at a slower pace, bringing with them all his books and philosophical instruments. As soon as he had alighted at Parillé, he was informed by a farmer of Gouguet, how Picrochole had fortified himself within the rock Clermond, and had sent Captain Tripet with a great army to set upon the wood of Vede and Vaugaudry, and that they had

already plundered the whole country, not leaving cock nor hen, even as far as to the wine-press of Billard. These strange and almost incredible news of the enormous abuses, thus committed over all the land, so affrighted Gargantua, that he knew not what to say nor do. But Ponocrates counselled to go unto the Lord of Vauguyon, who at all times had been their friend and confederate, and that by him they should be better advised in their business. Which they did incontinently, and found him very willing and fully resolved to assist them, and therefore was of opinion, that they should send some one of his company, to scout along and discover the country, to learn in what condition and posture the enemy was, that they might take counsel, and proceed according to the present occasion. Gymnast offered himself to go. Whereupon it was concluded, that for his safety, and the better expedition, he should have with him some one that knew the ways, avenues, turnings, windings, and rivers thereabout. Then away went he and Prelingot, the equerry or gentleman of Vauguyon's horse, who scouted and espied as narrowly as they could upon all quarters without any fear. In the meantime, Gargantua took a little refreshment, ate somewhat himself, the like did those who were with him, and caused to give to his mare a picotine of oats, that is, threescore and fourteen quarters and three bushels. Gymnast and his comrade rode so long, that at last they met with the enemy's forces, all scattered and out of order, plundering, stealing, robbing, and pillaging all they could lay their hands on. And, as far off as they could perceive him, they ran thronging upon the back of one another in all haste towards him, to unload him of his money, and untruss his portmanteaus. Then cried he out unto them, "My masters, I am a poor devil, I desire you to spare me. I have

yet one crown left. Come, we must drink it, for it is aurum potable, and this horse here shall be sold to pay my welcome. Afterwards take me for one of your own, for never yet was there any man that knew better how to take, lard, roast and dress, yea, to tear asunder and devour a hen, than I that am here : and for my Proficiat I drink to all good fellows." With that he unscrewed his borracho, (which was a great Dutch leathern bottle), and without putting in his nose drank very honestly. The marroufle rogues looked upon him, opening their throats a foot wide, and putting out their tongues like greyhounds, in hopes to drink after him : but Captain Tripet, in the very nick of that their expectation, came running to him to see who it was. To him Gymnast offered his bottle, saying, " Hold, captain, drink boldly and spare not ; I have been thy taster, it is wine of La Faye Monjau." " What !" said Tripet, " this fellow gibes and flouts us ?" " Who art thou ?" said Tripet. " I am," said Gymnast, " a poor devil (pauvre diable)." " Ha," said Tripet, " seeing thou art a poor devil, it is reason that thou shouldest be permitted to go whithersoever thou wilt, for all poor devils pass everywhere without toll or tax. But it is not the custom of poor devils to be so well mounted ; therefore, Sir Devil, come down, and let me have your horse, and if he do not carry me well, you, Master Devil, must do it ; for I love as life that such a devil as you should carry me away."

CHAPTER XXXV.

*How Gymnast very souply and cunningly killed Captain Tripet,
and others of Pichrocholé's Men.*

WHEN they heard these words, some amongst them began to be afraid, and blest themselves with both hands, thinking indeed that he had been a devil disguised, insomuch that one of them, named Good John, captain of the trained bands of the country bumpkins, took his psalter out, and cried out aloud, "Hagios ho Theos. If thou be of God, speak, if thou be of the other spirit, avoid hence, and get thee going." Yet he went not away: which words being heard by all the soldiers that were there, divers of them being a little inwardly terrified, departed from the place. All this did Gymnast very well remark and consider, and therefore making as if he would have alighted from off his horse, as he was poisoning himself on the mounting side, he most nimbly, with his short sword by his thigh, shifting his foot in the stirrup, performed the stirrup-leather feat, whereby, after the inclining of his body downwards, he forthwith launched himself aloft in the air, and placed both his feet together on the saddle, standing upright with his back turned towards the horse's head. "Now," said he, "my case goes backward." Then suddenly, in the same very posture wherein he was, he fetched a gambol upon one foot, and, turning to the left hand, failed not to carry his body perfectly round, just into its former stance, without missing one jot. "Ha," said Tripet, "I will not do that at this time, and not without cause." "Well," said Gymnast, "I have failed, I will undo this leap." Then, with a marvellous strength and agility, turning towards the right hand,

he fetched another frisking gambol, as before, which done, he set his right-hand thumb upon the hind bow of the saddle, raised himself up, and sprung in the air; poising and upholding his whole body upon the muscle and nerve of the said thumb, and so turned and whirled himself about three times. At the fourth, reversing his body, and overturning it upside down, and foreside back, without touching anything, he brought himself betwixt the horse's two ears, springing with all his body into the air, upon the thumb of his left hand, and in that posture, turning like a windmill, did most actively do that trick which is called the miller's pass. After this, clapping his right hand flat upon the middle of the saddle, he gave himself such a jerking swing, that he thereby seated himself upon the crupper, after the manner of gentlewomen sitting on horseback. This done, he easily past his right leg over the saddle, and placed himself like one that rides in croup. "But," said he, "it were better for me to get into the saddle;" then putting the thumbs of both hands upon the crupper before him, and thereupon leaning himself, as upon the only supporters of his body, he incontinently turned heels over head in the air, and straight found himself betwixt the bows of the saddle in a good settlement. Then with a summersault springing into the air again, he fell to stand with both his feet close together upon the saddle, and there made above a hundred frisks, turns, and demi-pommads, with his arms held out across, and in so doing cried out aloud, "I rage, I rage, devils, I am stark mad; devils, I am mad; hold me, devils, hold me, hold, devils, hold, hold!"

Whilst he was thus vaulting, the rogues in great astonishment said to one another, "By the Lord he is a goblin or a devil thus disguised,—*Ab hoste maligno libera nos, Domine,*"

—and ran away in a full flight, as if they had been routed, looking now and then behind them, like a dog that carrieth away a goose-wing in his mouth. Then Gymnast, spying his advantage, alighted from his horse, drew his sword, and laid on great blows upon the thickest, and highest-crested among them, and overthrew them in great heaps, hurt, wounded, and bruised, being resisted by nobody, they thinking he had been a starved devil, as well in regard of his wonderful feats in vaulting, which they had seen, as for the talk Tripet had with him, calling him poor devil. Only Tripet would have traitorously cleft his head with his horseman's sword, or lansquenet fauchion; but he was well armed, and felt nothing of the blow, but the weight of the stroke. Whereupon turning suddenly about, he gave Tripet a home-thrust, and upon the back of that, whilst he was about to ward his head from a slash, he ran him in at the breast with a hit, which at once cut his stomach, the fifth gut called the colon, and the half of his liver, wherewith he fell to the ground, and in falling gushed forth above four pottles of pottage, and his soul mingled with the pottage.

This done, Gymnast withdrew himself, very wisely considering that a case of great adventure and hazard should not be pursued unto its utmost period, and that it becomes all cavaliers modestly to use their good fortune, without troubling or stretching it too far. Wherefore, getting to horse, he gave him the spur, taking the right way unto Vauguyon, and Prelingot with him.

CHAPTER XXXVI.

*How Gargantua demolished the Castle at the Ford of Vede,
and how they passed the Ford.*

As soon as he came, he related the estate and condition wherein they had found the enemy, and the stratagem which he alone had used against all their multitude, affirming that they were but rascally rogues, plunderers, thieves and robbers, ignorant of all military discipline, and that they might boldly set forward unto the field ; it being an easy matter to fell and strike them down like beasts. Then Gargantua mounted his great mare, accompanied as we have said before, and finding in his way a high and great tree, which commonly was called by the name of St. Martin's tree, because heretofore St. Martin planted a pilgrim's staff there, which in tract of time grew to that height and greatness, said, "This is that which I lacked : this tree shall serve me both for a staff and lance." With that he pulled it up easily, plucked off the boughs, and trimmed it at his pleasure. In the meantime his mare made water in such abundance, that it did overflow the country seven leagues, and ran glib away towards the ford of Vede, wherewith the water was so swollen, that all the forces the enemy had there were with great horror drowned, except some who had taken the way on the left hand towards the hills. Gargantua, being come to the place of the wood of Vede, was informed by Eudemon, that there was some remainder of the enemy within the castle, which to know, Gargantua cried out as loud as he was able, "Are you there, or are you not there? If you be there, be there no more ; and if you are not there, I have no more to say." But a ruffian

gunner, whose charge was to attend the portcullis over the gate, let fly a cannon-ball at him, and hit him with that shot most furiously on the right temple of his head, yet did him no more hurt, than if he had but cast a prune or kernel of a wine-grape at him. "What is this," said Gargantua; "do you throw at us grape-kernels here? The vintage shall cost you dear;" thinking indeed that the bullet had been the kernel of a grape, or raisin-kernel.

Those who were within the castle, being till then busy at the pillage, when they heard this noise, ran to the towers and fortresses, from whence they shot at him above nine thousand and five-and-twenty falcon-shot and harquebusades, aiming all at his head, and so thick did they shoot at him, that he cried out, "Ponocrates, my friend, these flies here are like to put out mine eyes; give me a branch of those willow-trees to drive them away," thinking that the bullets and stones shot out of the great ordnance had been but dun-flies. Ponocrates looked and saw that there were no other flies, but great shot which they had shot from the castle. Then was it that he rushed with his great tree against the castle, and with mighty blows overthrew both towers and fortresses, and laid all level with the ground, by which means all that were within were slain and broken in pieces. Going from thence, they came to the bridge at the mill, where they found all the ford covered with dead bodies so thick that they had choked up the mill, and stopped the current of its water, and these were those that were destroyed in the deluge of the mare. There they were at a stand, consulting how they might pass without hindrance by these dead carcasses. But Gymnast said, "If the devils have passed there, I will pass well enough." "The devils have passed there," said Eudemon, "to carry away the damned

souls." "By St. Trenian!" said Ponocrates, "then by necessary consequence he shall pass there." "Yes, yes," said Gymnastes, "or I shall stick in the way." Then, setting spurs to his horse, he passed through freely, his horse not fearing, nor being anything affrighted at the sight of the dead bodies; for he had accustomed him, according to the doctrine of Ælian, not to fear armour, nor the carcasses of dead men; and that not by killing men as Diomedes did the Thracians, or as Ulysses did in throwing the corpses of his enemies at his horse's feet, as Homer saith, but by putting a Jack a-lent amongst his hay, and making him go over it ordinarily, when he gave him his oats. The other three followed him very close, except Eudemon only, whose horse's foreright or far forefoot sank up to the knee in the paunch of a great fat chuff, who lay there upon his back drowned, and could not get it out. There was he pestered, until Gargantua, with the end of his staff, thrust down the rest of the villain's tripes into the water, whilst the horse pulled out his foot; and, which is a wonderful thing in hippiatric, the said horse was thoroughly cured of a ringbone which he had in that foot, by this touch of the burst entrails of that great looby.

CHAPTER XXXVII.

*How Gargantua, in combing his Head, made the great Cannon
Balls fall out of his Hair.*

BEING come out of the river of Vede, they came very shortly after to Grangousier's castle, who waited for them with great longing. At their coming they were entertained with many

congies, and cherished with embraces. Never was seen a more joyful company, for Supplementum Supplementi Chronicorum saith, that Gargamelle died there with joy; for my part, truly, I cannot tell, neither do I care very much for her, nor for anybody else. The truth was, that Gargantua, in shifting his clothes, and combing his head with a comb, which was nine hundred feet long of the Jewish cane measure, and whereof the teeth were great tusks of elephants, whole and entire, he made fall at every rake about seven balls of bullets, at a dozen the ball, that stuck in his hair at the razing of the castle of the wood of Vede. Which his father Grangousier seeing, thought they had been lice, and said unto him, "What, my dear son, hast thou brought us this far some short-winged hawks of the college of Montaigu? I did not mean that thou shouldest reside there." Then answered Ponocrates, "My sovereign lord, think not that I have placed him in that lousy college, which they call Montaigu; I had rather have put him amongst the grave-diggers of Sanct Innocent, so enormous is the cruelty and villany that I have known there: for the galley-slaves are far better used amongst the Moors and Tartars, the murderers in the criminal dungeons, yea, the very dogs in your house, than are the poor wretched students in the aforesaid college. And if I were King of Paris, the devil take me if I would not set it on fire, and burn both principal and regents, for suffering this inhumanity to be exercised before their eyes." Then, taking up one of these bullets, he said, "These are cannon-shot, which your son Gargantua hath lately received by the treachery of your enemies, as he was passing before the wood of Vede. But they have been so rewarded, that they are all destroyed in the ruin of the castle, as were the Philistines by the policy

of Samson, and those whom the tower of Siloam slew, as it is written in the thirteenth of Luke. My opinion is, that we pursue them whilst the luck is on our side ; for occasion hath all her hair on her forehead ; when she is past, you may not recall her,—she hath no tuft whereby you can lay hold on her, for she is bald in the hinder part of her head, and never returneth again.” “ Truly,” said Grangousier, “ it shall not be at this time ; for I will make you a feast this night, and bid you welcome.”

This said, they made ready supper, and, of extraordinary, besides his daily fare, were roasted sixteen oxen, three heifers, two and thirty calves, three score and three fat kids, four score and fifteen wethers, three hundred farrow pigs souced in sweet wine or musk, eleven score partridges, seven hundred snipes and woodcocks, four hundred Loudun and Cornouaille capons, six thousand pullets, and as many pigeons, six hundred crammed hens, fourteen hundred leverets, or young hares and rabbits, three hundred and three buzzards, and one thousand and seven hundred cockerels. For venison, they could not so suddenly come by it, only eleven wild boars, which the Abbot of Turpenay sent, and eighteen fallow deer, which the Lord of Gramount bestowed ; together with seven score pheasants, which were sent by the Lord of Essars ; and some dozens of queests, cushats, ring-doves, and woodculvers ; river fowl, teals, and awteats, bitterns, courtes, plovers, francolins, briganders, tyrasons, young lapwings, tame ducks, shovelers, woodlanders, herons, moorhens, criels, storks, canepetiers, oronges, flamans, which are phænicopters, or crimson-winged sea-fowls, terrigoles, turkeys, arbens, coots, solan geese, curlews, termagants, and water-wagtails, with a great deal of cream, curds, and fresh cheese, and store of soup, pottages, and brewis with great

variety. Without doubt there was meat enough, and it was handsomely dressed by Snapsauce, Hotchpot, and Brayverjuice, Grangousier's cooks. Jenkin Trudgeapace and Clean-glass were very careful to fill them drink.

CHAPTER XXXVIII.

How Gargantua did eat up six Pilgrims in a Salad.

THE story requireth, that we relate that which happened unto six pilgrims, who came from Sebastian near to Nantes : and who for shelter that night, being afraid of the enemy, had hid themselves in the garden upon the chichling peas, among the cabbages and lettuces. Gargantua finding himself somewhat dry, asked whether they could get any lettuce to make him a salad ; and hearing that there were the greatest and fairest in the country, for they were as great as plum-trees, or as walnut-trees, he would go thither himself, and brought thence in his hand what he thought good, and withal carried away the six pilgrims, who were in so great fear, that they did not dare to speak nor cough. Washing them, therefore, first at the fountain, the pilgrims said one to another softly, "What shall we do? We are almost drowned here amongst these lettuce, shall we speak? But if we speak he will kill us for spies." And as they were thus deliberating what to do, Gargantua put them with the lettuce into a platter of the house, as large as the huge tun of the White Friars of the Cistercian order ; which done, with oil, vinegar, and salt, he ate them up, to refresh himself a little before

supper, and had already swallowed up five of the pilgrims, the sixth being in the platter, totally hid under a lettuce, except his bourdon or staff that appeared, and nothing else. Which Grangousier seeing, said to Gargantua, "I think that is the horn of a shell snail; do not eat it." "Why not?" said Gargantua, "they are good all this month:" which he no sooner said, but, drawing up the staff, and therewith taking up the pilgrim, he ate him very well, then drank a terrible draught of excellent white wine. The pilgrims, thus devoured, made shift to save themselves as well as they could, by drawing their bodies out of the reach of the grinders of his teeth, but could not escape from thinking they had been put in the lowest dungeon of a prison. And when Gargantua whiffed the great draught, they thought to have drowned in his mouth, and the flood of wine had almost carried them away into the gulf of his stomach. Nevertheless, skipping with their bourdons, as St. Michael's palmers used to do, they sheltered themselves from the danger of that inundation under the banks of his teeth. But one of them by chance, groping or sounding the country with his staff, to try whether they were in safety or no, struck hard against the cleft of a hollow tooth, and hit the mandibulary sinew or nerve of the jaw, which put Gargantua to very great pain, so that he began to cry for the rage that he felt. To ease himself therefore of his smarting ache, he called for his tooth-picker, and rubbing a young walnut-tree towards where they lay skulking, un-nestled you my gentlemen pilgrims.

For he caught one by the legs, another by the scrip, another by the pocket, another by the scarf, another by the band of the breeches. The pilgrims thus dislodged, ran away athwart the plain a pretty fast pace, and the pain ceased, even just at the time when by Eudemon he was

called to supper, for all was ready. I will go then, said he, and pour away my misfortune; which he did do in such a copious measure, that, the water taking away the feet from the pilgrims, they were carried along with the stream unto the bank of a tuft of trees. Upon which, as soon as they had taken footing, and that for their self-preservation they had run a little out of the road, they on a sudden fell all six, except Fourniller, into a trap that had been made to take wolves by a train, out of which, nevertheless, they escaped by the industry of the said Fourniller, who broke all the snares and ropes. Being gone from thence, they lay all the rest of that night in a lodge near unto Coudray, where they were comforted in their miseries by the gracious words of one of their company, called Sweer-to-go, who showed them, that this adventure had been foretold by the Prophet David, in the Psalms:—*Quum exsurgerent homines in nos, fortè vivos deglutissent nos*; when we were eaten in the salad, with salt, oil, and vinegar. *Quum irasceretur furor eorum in nos, forsitan aqua absorbuisset nos*; when he drank the great draught. *Torrentem pertransivit anima nostra*; when the stream of his water carried us to the thicket. *Forsitan pertransisset anima nostra aquam intolerabilem*; that is, the water of his, the flood whereof, cutting our way, took our feet from us. *Benedictus Dominus, qui non dedit nos in captionem dentibus eorum. Anima nostra sicut passer, erepta est de laqueo venantium*; when we fell into the trap. *Laqueus contritus est, by Fourniller, et nos liberati sumus. Adjutorium nostrum, &c.*

CHAPTER XXXIX.

How the Monk was feasted by Gargantua, and of the jovial Discourse they had at Supper.

WHEN Gargantua was set down at table, after all of them had somewhat stayed their stomachs by a snatch or two of the first bits eaten heartily, Grangousier began to relate the source and cause of the war raised between him and Picrochole; and came to tell, how Friar John of the Funnels had triumphed at the defence of the close of the abbey, and extolled him for his valour above Camillus, Scipio, Pompey, Cæsar, and Themistocles. Then Gargantua desired that he might be presently sent for, to the end that with him they might consult of what was to be done. Whereupon, by a joint consent, his steward went for him, and brought him along merrily, with his staff of the cross, upon Grangousier's mule. When he was come, a thousand huggings, a thousand embracements, a thousand good-days were given. [“Ha, Friar John, my friend, Friar John, my brave cousin, Friar John! Let me clip thee, my heart, about the neck; to me an armful. I must gripe thee, till thy back crack with it. Come, let me coll thee till I kill thee.” And Friar John, the gladdest man in the world, never was man made welcomer, never was any more courteously and graciously received than Friar John.] “Come, come,” said Gargantua, “a stool here close by me at this end.” “I am content,” said the monk, “seeing you will have it so.” “Some water, page; fill, my boy, fill, it is to refresh my liver. Give me some, child, to gargle my throat withal.” “Deposita cappa,” said Gymnast, “let us pull off this frock.” “Ho, Gentleman,” said the monk, “there is a chapter in Statutis Ordinis,

which opposeth my laying of it down." "Pish!" said Gymnast, "a fig for your chapter! This frock breaks both your shoulders, put it off." "My friend," said the monk, "let me alone with it; for I'll drink the better that it is on. It makes all my body jocund. If I should lay it aside, the waggish pages would cut to themselves garters out of it as I was once served at Coulaines. And, which is worse, I shall lose my appetite. But if in this habit I sit down at table, I will drink both to thee and to thy horse, and so, courage, frolic, God save the company! I have already supped, yet will I eat never a whit the less for that: for I have a paved stomach, as hollow as a butt of malvasie, or St. Benedictus' holy butt, and always open like a lawyer's pouch. Our prior loves exceedingly the white of a capon." "In that," said Gymnast, "he doth not resemble the foxes: for of the capons, hens, and pullets, which they carry away, they never eat the white." "Why?" said the monk. "Because," said Gymnast, "they have no cooks to dress them; and, if they be not competently made ready, they remain red and not white; the redness of meats being a token that they have not got enough of the fire, whether by boiling, roasting, or otherwise, except shrimps, lobsters, crabs, and cray-fishes, which are cardinalized with boiling." "By God's feast-gazers," said the monk, "the porter of our abbey, then, hath not his head well boiled, for his eyes are as red as a mazar made of an alder-tree." "And lusty, my lads," said Grangousier. "Some bousing liquor, page! So! crack, crack, crack." "O how good is God, that gives us of this excellent juice! I call Him to witness, if I had been in the time of Jesus Christ, I would have kept Him from being taken by the Jews in the garden of Olivet. And the devil fail me, if I should have failed to cut off the hams of those gentlemen Apostles, who

ran away so basely after they had well supped, and left their good master in the lurch. I hate that man worse than poison that offers to run away, when he should fight and lay stoutly about him. Oh that I were but King of France for fourscore or a hundred years ! I should whip like curtail-dogs these runaways of Pavia. A plague take them, why did they not choose rather to die there, than to leave their good prince in that pinch and necessity ? Is it not better and more honourable to perish in fighting valiantly than to live in disgrace by a cowardly running away ? We are like to eat no great store of goslings this year, therefore, friend, reach me some of that roasted pig there. Diavolo, is there no more must ? No more sweet wine ? *Germinavit radix Jesse. Je renie ma vie, je meurs de soif ;* I renounce my life, I die for thirst. This wine is none of the worst. What wine drink you at Paris ? I give myself to the devil, if I did not once keep open house at Paris for all comers six months together. Do you know Friar Claude of the High Jumps ? Oh the good fellow that he is ! But I do not know what fly hath stung him of late, he is become so hard a student. For my part, I study not at all. In our abbey we never study for fear of the mumps, which disease in horses is called the mourning in the chine. Our late abbot was wont to say, that it is a monstrous thing to see a learned monk. Ah, Master, my friend. *Magis magnos clericos non sunt magis magnos sapientes.* You never saw so many hares as there are this year. I could not anywhere come by a goss-hawk, nor tassel of falcon. My Lord Belloniere promised me a lanner, but he wrote to me not long ago, that he was become pursy. The partridges will so multiply henceforth, that they will go near to eat up our ears. I take no delight in the stalking-horse ; for I catch such cold, that I

am like to founder myself at that sport. If I do not run, toil, travel, and trot about, I am not well at ease. True it is, that in leaping over the hedges and bushes, my frock leaves always some of its wool behind it. I have recovered a dainty greyhound; I give him to the devil, if he suffer a hare to escape him. A groom was leading him to my Lord Huntlittle, and I robbed him of him. Did I ill?" "No, Friar John," said Gymnast, "no, by all the devils that are, no!" "So," said the monk, "do I attest these same devils so long as they last; what could that gouty limpard have done with so fine a dog? By God, he is better pleased when one presents him with a good yoke of oxen." "How now," said Ponocrates, "you swear, Friar John." "It is only," said the monk, "but to grace and adorn my speech. They are colours of a Ciceronian rhetoric."

CHAPTER XL.

Why Monks are the Outcasts of the World; and wherefore some have bigger Noses than others.

"By the faith of a Christian," said Eudemon, "I do wonderfully dote, and enter in a great ecstasy, when I consider the honesty and good fellowship of this monk; for he makes us here all merry. How is it, then, that they exclude the monks from all good companies, calling them feast-troublers, marrers of mirth, and disturbers of all civil conversation, as the bees drive away the drones from their hives? Ignavum fucus pecus, said Maro, à præsepibus arcent." "Hereunto," answered Gargantua, "there is nothing so true, as that the

frock and cowl draw to them the opprobries, injuries, and maledictions of the world, just as the wind called Cecias, attracts the clouds. The peremptory reason is, because they eat the ordure and excrements of the world, that is to say the sins of the people, and, like dung-chewers, and excrementitious eaters, they are cast into the privies and secessive places, that is, the convents and abbeys, separated from political conversation, as the jakes and retreats of a house are. But if you conceive, how an ape in a family is always mocked, and provokingly incensed, you shall easily apprehend how monks are shunned of all men, both young and old. The ape keeps not the house as a dog doth; he draws not in the plough as the ox; he yields neither milk nor wool as the sheep; he carrieth no burthen as a horse doth. That which he doth, is only to spoil and defile all, which is the cause wherefore he hath of men mocks, frumperies and bastonadoes. After the same manner a monk; I mean those lither, idle, lazy monks; doth not labour and work, as do the peasant and artificer; doth not ward and defend the country, as doth the man-of-war; cureth not the sick and diseased, as the physician doth; doth neither preach nor teach, as do the Evangelical doctors and schoolmasters; doth not import commodities and things necessary for the commonwealth, as the merchant doth. Therefore is it, that by and of all men they are hooted at, hated, and abhorred." "Yea, but," said Grangousier, "they pray to God for us." "Nothing less," answered Gargantua. "True it is, that with a tingle-tangle jangling of bells they trouble and disquiet all their neighbours about them." "Right," said the monk; "a mass, a matin, a vesper well rung is half said." "They mumble out great store of legends and psalms, by them not at all understood: they say many

pater-nosters, interlarded with Ave Marias, without thinking upon, or apprehending the meaning of what it is they say, which truly I call mocking of God, and not prayers. But so help them God, as they pray for us, and not for being afraid to lose their victuals, their manchets, and good fat pottage. All true Christians, of all estates and conditions, in all places, and at all times, send up their prayers to God, and the Mediator prayeth and intercedeth for them, and God is gracious to them. Now such a one is our good Friar John, therefore every man desireth to have him in his company. He is no bigot or hypocrite, he is not torn and divided betwixt reality and appearance, no wretch of a rugged and peevish disposition, but honest, jovial, resolute, and a good fellow. He travels, he labours, he defends the oppressed, comforts the afflicted, helps the needy, and keeps the close of the abbey." "Nay," said the monk, "I do a great deal more than that; for, whilst we are despatching our matins and anniversaries in the quire, I make withal some cross-bow strings, polish glass-bottles and bolts; I twist lines and weave purse nets, wherein to catch coneyes. I am never idle. But now, hither come, some drink, some drink here! Bring the fruit. These chestnuts are of the wood of Estrox, and with good new wine are able to make you a fine cracker. You are not as yet, it seems, well moistened in this house with the sweet wine and must. I drink to all men freely, and at all fords like a proctor, or promoter's horse." "Friar John," said Gymnast, "wipe your nose." "Ha, ha," said the monk, "am not I in danger of drowning, seeing I am in water even to the nose? No, no, Quare? Quia, though some water come out from thence, there never goes in any; for it is well antidoted with pot-proof armour, and syrup of the vine-leaf. O my friend,

he that hath winter-boots made of such leather may boldly fish for oysters, for they will never take water." "What is the cause," said Gargantua, "that Friar John hath such a fair nose?" "Because," said Grangousier, "that God would have it so, who frameth us in such form, and for such end, as is most agreeable with His divine will, even as a potter fashioneth his vessels." "Because," said Ponocrates, "he came with the first to the fair of noses, and therefore made choice of the fairest and the greatest." "Pish," said the monk, "that is not the reason of it, but, according to the true monastical philosophy, it is because my nurse had soft teats, by virtue whereof, whilst she gave me suck, my nose did sink in as in so much butter. The hard breasts of nurses make children short-nosed. But hey, gay, Ad formam nasi cognoscitur ad te levavi. I never eat any confections, page, whilst I am at the bibbery. Item, bring me rather some toasts."

CHAPTER XLI.

How the Monk made Gargantua sleep, and of his Hours and Breviaries. 2

SUPPER being ended, they consulted of the business in hand, and concluded that about midnight they should fall unawares upon the enemy, to know what manner of watch and ward they kept, and that in the meanwhile they should take a little rest, the better to refresh themselves. But Gargantua could not sleep by any means, on which side soever he turned himself. Whereupon the monk said to him, "I never sleep soundly but when I am at sermon or

prayers. Let us therefore begin, you and I, the seven penitential psalms, to try whether you shall not quickly fall asleep." The conceit pleased Gargantua very well, and, beginning the first of these psalms, as soon as they came to the words, *Beati quorum*, they fell asleep both the one and the other. But the monk, for his being formerly accustomed to the hour of claustral matins, failed not to awake a little before midnight, and being up himself, awaked all the rest, in singing aloud, and with a full clear voice, the song,—

Awake, O Reinian, Ho, awake!
Awake, O Reinian, Ho!
Get up, you no more sleep must take,
Get up, for we must go.

When they were all roused and up, he said, "My masters, it is a usual saying, that we begin matins with coughing, and supper with drinking. Let us now, in doing clean contrarily, begin our matins with drinking, and at night before supper we shall cough as hard as we can." "What," said Gargantua, "to drink so soon after sleep? This is not to live according to the diet and prescript rule of the physicians." "O well physicked," said the monk; "a hundred devils leap into my body, if there be not more old drunkards than old physicians! I have made this paction and covenant with my appetite, that it always lieth down, and goes to bed with myself, for to that I every day give very good order, then the next morning it also riseth with me, and gets up when I am awake. Mind you your charges, gentlemen, or tend your cures, as much as you will. I will get me to my drawer, in terms of falconry, my tiring." "What drawer or tiring do you mean?" said Gargantua. "My breviary," said the monk, "for just as the falconers, before they feed their

hawks, do make them draw at a hen's leg, to purge their brains of phlegm, and sharpen them to a good appetite, so, by taking this merry little breviary in the morning, I scour all my lungs, and am presently ready to drink."

"After what manner," said Gargantua, "do you say these fair hours and prayers of yours?" "After the manner of Fecan," said the monk, "by three psalms, and three lessons, or nothing at all, he that will. I never tie myself to hours, prayers, and sacraments: for they are made for the man, and not the man for them. Therefore is it, that I make my prayers in fashion of stirrup-leathers; I shorten or lengthen them when I think good. *Brevis oratio penetrat coelos et longa potatio evacuat scyphos.* Where is that written?" "By my faith," saith Ponocrates, "I cannot tell, my pillicock, but thou art more worth than gold." "Therein," said the monk, "I am like you: but, *venite, apotemus*.*" Then made they ready store of carbonadoes, or rashers on the coals, and good fat soups, or brewis with sippets; and the monk drank what he pleased. Some kept him company, and the rest did forbear, for their stomachs were not as yet opened. Afterwards every man began to arm and befit himself for the field. And they armed the monk against his will; for he desired no other armour for back and breast, but his frock, nor any other weapon in his hand, but the staff of the cross. Yet at their pleasure was he completely armed cap-à-pie, and mounted upon one of the best horses in the kingdom, with a good slashing sabre by his side, together with Gargantua, Ponocrates, Gymnast, Eudemon, and five-and-twenty more of the most resolute and adventurous of Grangousier's house, all armed at proof with their lances in

* *Venite, apotemus*: Come, let us drink. The monk mangles the *venite adoremus* (come, let us worship) of his breviary.

their hands, mounted like St. George, and every one of them having a harquebusier behind him.

CHAPTER XLII.

How the Monk encouraged his fellow-champions, and how he hanged upon a tree.

THUS went out those valiant champions on their adventure, in full resolution to know what enterprise they should undertake, and what to take heed of, and look well to, in the day of the great and horrible battle. And the monk encouraged them, saying, "My children, do not fear nor doubt, I will conduct you safely. God and Sanct Benedict be with us! If I had strength answerable to my courage, by's death, I would plume them for you like ducks. I fear nothing but the great ordnance; yet I know of a charm by way of prayer, which the sub-sexton of our abbey taught me, that will preserve a man from the violence of guns, and all manner of fire-weapons and engines; but it will do me no good, because I do not believe it. Nevertheless, I hope my staff of the cross shall this day play devilish pranks amongst them. Whoever of our party shall offer to play the duck, and shrink when blows are a-dealing, I give myself to the devil, if I do not make a monk of him in my stead, and hamper him within my frock, which is a sovereign cure against cowardice. Did you never hear of my Lord Meurles's greyhound, which was not worth a straw in the fields? He put a frock about his neck: by the Lord's body, there was neither hare nor fox that could escape him."

The monk uttering these words in choler, as he passed

under a walnut-tree, in his way towards the causey, he broached the vizor of his helmet on the stump of a great branch of the said tree. Nevertheless, he set his spurs so fiercely to the horse, who was full of mettle, and quick on the spur, that he bounded forwards, and the monk, going about to ungrapple his vizor, let go his hold of the bridle, and so hanged by his hand upon the bough, whilst his horse stole away from under him. By this means was the monk left, hanging on the walnut-tree, and crying for help, murder, murder, swearing also that he was betrayed. Eudemon perceived him first, and calling Gargantua said, "Sir, come and see Absalom hanging." Gargantua being come, considered the countenance of the monk, and in what posture he hanged; wherefore he said to Eudemon, "You were mistaken in comparing him to Absalom; for Absalom hung by his hair, but this shaveling monk hangeth by the ears." "Help me," said the monk, "in the devil's name, is this a time for you to prate? You seem to me to be like the decretalist preachers, who say, that whosoever shall see his neighbour in the danger of death, ought, upon pain of trisulk excommunication, rather choose to admonish him to make his confession to a priest, and put his conscience in the state of peace, than otherwise to help and relieve him. And therefore when I shall see them fallen into a river, and ready to be drowned, I shall make them a fair long sermon, de contemptu mundi, et fuga seculi; and when they are stark dead, shall then go to their aid and succour in fishing after them." "Be quiet," said Gymnast, "and stir not, my minion. I am now coming to unhang thee, and to set thee at freedom, for thou art a pretty little gentle monachus. Monachus in clauastro non valet ova duo; sed quando est extra bene valet triginta. I have seen above five hundred

hanged, but I never saw any have a better countenance in his dangling and pendulatory swagging. Truly, if I had so good a one, I would willingly hang thus all my lifetime." "What," said the monk, "have you almost done preaching? Help me, in the name of God, seeing you will not in the name of the other spirit, or, by the habit which I wear, you shall repent it, tempore et loco praelibatis."

Then Gymnast alighted from his horse, and, climbing up the walnut-tree, lifted up the monk with one hand by the gussets of his armour under the arm-pits, and with the other undid his vizor from the stump of the broken branch, which done, he let him fall to the ground and himself after. As soon as the monk was down, he put off all his armour, and threw away one piece after another about the field, and, taking to him again his staff of the cross, remounted up to his horse, which Eudemon had caught in his running away. Then went they on merrily, riding along on the high way.

CHAPTER XLIII.

How the scouts and fore-party of Picrochole were met with by Gargantua, and how the Monk slew Captain Draw-forth, and then was taken Prisoner by his Enemies.

PICROCHOLE, at the relation of those who had escaped out of the broil and defeat, wherein Tripet was untriped, grew very angry that the devils should have so run upon his men, and held all that night a council of war, at which Rashcalf and Touchfaucet concluded his power to be such, that he was able to defeat all the devils of hell, if they should come to jostle with his forces. This Picrochole did not fully believe, though he doubted not much of it. Therefore sent

he under the command and conduct of the Count Draw-forth, for discovering of the country, the number of sixteen horse-men, all well mounted upon light horses for skirmish, and thoroughly besprinkled with holy water; and every one for their field-mark or cognizance had the sign of a star in his scarf, to serve at all adventures, in case they should happen to encounter with devils; that by the virtue, as well of that Gregorian water, as of the stars which they wore, they might make them disappear and vanish.

In this equipage they made an excursion upon the country, till they came near to the Vauguyon, which is the valley of Guyon, and to the Hospital, but could never find anybody to speak unto; whereupon they returned a little back, and took occasion to pass above the aforesaid hospital, to try what intelligence they could come by in those parts. In which resolution riding on, and by chance in a pastoral lodge, or shepherd's cottage near to Coudray, hitting upon the six pilgrims, they carried them way-bound and manacled, as if they had been spies, for all the exclamations, adjurations, and requests that they could make. Being come down from thence towards Seville, they were heard by Gargantua, who said then unto those that were with him, "Comrades and fellow soldiers, we have here met with an encounter, and they are ten times in number more than we. Shall we charge them or no?" "What a devil," said the monk, "shall we do else? Do you esteem men by their number, rather than by their valour and prowess?" With this he cried out, "Charge, devils, charge!" Which when the enemies heard, they thought certainly that they had been very devils, and therefore even then began all of them to run away as hard as they could drive, Draw-forth only excepted, who immediately settled his lance on its rest, and therewith hit the monk with

all his force on the very middle of his breast, but, coming against his horrific frock, the point of the iron, being with the blow either broke off or blunted, it was in matter of execution, as if you had struck against an anvil with a little wax-candle.

Then did the monk, with his staff of the cross, give him such a sturdy thump and whirret betwixt his neck and shoulders, upon the acromion bone, that he made him lose both sense and motion, and fall down stone dead at his horse's feet; and, seeing the sign of the star which he wore scarfwise, he said unto Gargantua, "These men are but priests, which is but the beginning of a monk; by St. John, I am a perfect monk, I will kill them to you like flies." Then ran he after them at a swift and full gallop, till he overtook the rear, and felled them down like rye, striking athwart and along and every way. Gymnast presently asked Gargantua if they should pursue them? To whom Gargantua answered, "By no means; for, according to right military discipline, you must never drive your enemy unto despair, for that such a strait doth multiply his force, and increase his courage, which was before broken and cast down; neither is there any better help, or outgate of relief for men that are amazed, out of heart, toiled, and spent, than to hope for no favour at all. How many victories have been taken out of the hands of the victors by the vanquished, when they would not rest satisfied with reason, but attempt to put all to the sword, and totally to destroy their enemies, without leaving so much as one to carry home news of the defeat of his fellows. Open, therefore, unto your enemies all the gates and ways, and make to them a bridge of silver rather than fail, that you may be rid of them." "Yea, but," said Gymnast, "they have the monk." "Have they the monk?"

said Gargantua. "Upon mine honour then it will prove to their cost. But to prevent all dangers, let us not yet retreat, but halt here quietly, as in an ambush; for I think I do already understand the policy and judgment of our enemies. They are truly more directed by chance and mere fortune, than by good advice and counsel." In the meanwhile, whilst these made a stop under the walnut-trees, the monk pursued on the chase, charging all he overtook, and giving quarter to none, until he met with a trooper, who carried behind him one of the poor pilgrims, and there would have rifled him. The pilgrim, in hope of relief at the sight of the monk, cried out, "Ha, my Lord Prior, my good friend, my Lord Prior, save me, I beseech you, save me!" Which words being heard by those that rode in the van, they instantly faced about, and seeing there was nobody but the monk that made this great havoc and slaughter among them, they loaded him with blows as thick as they use to do an ass with wood. But of all this he felt nothing, especially when they struck upon his frock, his skin was so hard. Then they committed him to two of the marshal's men to keep, and, looking about, saw nobody coming against them, whereupon they thought that Gargantua and his party were fled. Then was it that they rode as hard as they could towards the walnut-trees to meet with them, and left the monk there all alone, with his two aforesaid men to guard him. Gargantua heard the noise and neighing of the horses, and said to his men, "Comrades, I hear the track and beating of the enemy's horse-feet, and withal perceive that some of them come in a troop and full body against us. Let us rally and close here, then set forward in order, and by this means we shall be able to receive their charge, to their loss and our honour.

CHAPTER XLIV.

How the Monk rid himself of his Keepers, and how Ficrochole's Forlorn Hope was Defeated.

THE monk, seeing them break off thus without order, conjectured that they were to set upon Gargantua and those that were with him, and was wonderfully grieved that he could not succour them. Then considered he the countenance of the two keepers in whose custody he was, who would have willingly run after the troops to get some booty and plunder, and were always looking towards the valley unto which they were going. Farther, he syllogized, saying, These men are but badly skilled in matters of war, for they have not required my parole, neither have they taken my sword from me. Suddenly hereupon he drew his brackmard or horseman's sword, wherewith he gave the keeper which held him on the right side, such a sound slash, that he cut clean through the jugular veins, and the sphagitid or transparent arteries of the neck, with the fore-part of the throat called the gargareon, even unto the two adenes, which are throat-kernels; and, redoubling the blow, he opened the spinal marrow betwixt the second and third vertebræ. There fell down that keeper stark dead to the ground. Then the monk, reining his horse to the left, ran upon the other, who, seeing his fellow dead, and the monk to have the advantage of him, cried with a loud voice, "Ha, my Lord Prior, quarter, I yield, my Lord Prior, quarter, quarter, my good friend, my Lord Prior." And the monk cried likewise, "My Lord Posterior, my friend, my Lord Posterior, you shall have it upon your posteriors." "Ha," said the keeper, "my Lord Prior, my minion, my gentle Lord Prior, I pray God make you an

Abbot." "By the habit," said the monk, "which I wear, I will here make you a Cardinal." "What! do you use to pay ransoms to religious men? You shall therefore have by-and-by a red hat of my giving." And the fellow cried, "Ha, my Lord Prior, my Lord Prior, my Lord Abbot that shall be, my Lord Cardinal, my Lord all! Ha, ha, hes, no my Lord Prior, my good little Lord the Prior, I yield, render and deliver myself up to you." "And I deliver thee," said the monk, "to all the devils in hell." Then at one stroke he cut off his head, cutting his scalp upon the temple-bones, and lifting up in the upper part of the skull the two triangular bones called sincipital, or the two bones bregmatis, together with the sagittal commissure or dark-like seam which distinguisheth the right side of the head from the left, as also a great part of the coronal or forehead bone, by which terrible blow likewise he cut the two meninges or films which enwrap the brain, and made a deep wound in the brain's two posterior ventricles, and the cranium or skull abode hanging upon his shoulders by the skin of the pericranium behind, in form of a doctor's bonnet, black without and red within. Thus fell he down also to the ground stark dead.

And presently the monk gave his horse the spur, and kept the way that the enemy held, who had met with Gargantua and his companions in the broad highway, and were so diminished of their number, for the enormous slaughter that Gargantua had made with his great tree amongst them, as also Gymnast, Ponocrates, Eudemon, and the rest, that they began to retreat disorderly and in great haste, as men altogether affrighted and troubled in both sense and understanding; and, as if they had seen the very proper species and form of death before their eyes; or

rather, as when you see an ass with a brizze or gad-bee under his tail, or fly that stings him, run hither and thither without keeping any path or way, throwing down his load to the ground, breaking his bridle and reins, and taking no breath nor rest, and no man can tell what ails him, for they see not anything touch him. So fled these people destitute of wit, without knowing any cause of flying, only pursued by a panic terror, which in their minds they had conceived. The monk, perceiving that their whole intent was to betake themselves to their heels, alighted from his horse, and got upon a big large rock, which was in the way, and with his great brackmard sword laid such load upon those runaways, and with main strength fetching a compass with his arm without feigning or sparing, slew and overthrew so many, that his sword broke in two pieces. Then thought he within himself that he had slain and killed sufficiently, and that the rest should escape to carry news. Therefore, he took up a battle-axe of those that lay there dead, and got upon the rock again, passing his time to see the enemy thus flying, and to tumble himself amongst the dead bodies, only that he suffered none to carry pike, sword, lance, nor gun with him, and those who carried the pilgrims bound he made to alight, and gave their horses unto the said pilgrims, keeping them there with him under the edge, and also Touchfaucet, who was then his prisoner.

CHAPTER XLV.

How the Monk carried along with him the Pilgrims, and of the good words that Grangousier gave them.

THIS skirmish being ended, Gargantua retreated with his men, excepting the monk, and about the dawning of the day

they came unto Grangousier, who in his bed was praying unto God for their safety and victory. And seeing them all safe and sound, he embraced them lovingly, and asked what was become of the monk? Gargantua answered him, that without doubt the enemies had the monk. "Then have they mischief and ill-luck," said Grangousier, which was very true. Therefore is it a commoa proverb to this day, to give a man the monk, or as in French, luy bailler le moyne, when they would express the doing unto one a mischief. Then commanded he a good breakfast to be provided for their refreshment. When all was ready, they called Gargantua, but he was so aggrieved that the monk was not to be heard of, that he would neither eat nor drink. In the meanwhile, the monk comes, and from the gate of the outer court cries out aloud, "Fresh wine, fresh wine, Gymnast, my friend!" Gymnast went out and saw that it was Friar John, who brought along with him six pilgrims and Touchfaucet prisoners; whereupon Gargantua likewise went forth to meet him, and all of them made him the best welcome that possibly they could, and brought him before Grangousier, who asked him of all his adventures. The monk told him all, both how he was taken, how he rid himself of his keepers, of the slaughter he had made by the way, and how he had rescued the pilgrims, and brought along with him Captain Touchfaucet. Then did they altogether fall to banqueting most merrily. In the meantime Grangousier asked the pilgrims what countrymen they were, whence they came, and whither they went? Sweer-to-go in the name of the rest, answered, "My sovereign lord, I am of Saint Genou in Berry, this man is of Palau, this other is of Onzay, this of Argy, this of St. Nazarand, and this man of Villebrenin. We come from St. Sebastian near Nantes, and are now returning, as we best

may, by easy journeys." "Yea, but," said Grangousier, "what went you to do at Saint Sebastian?" "We went," said Sweer-to-go, "to offer up unto that Sanct our vows against the plague." "Ah, poor men," said Grangousier, "do you think that the plague comes from St. Sebastian?" "Yes, truly," answered Sweer-to-go, "our preachers tell us so indeed." "But is it so?" said Grangousier; "do the false prophets teach you such abuses? Do they thus blaspheme the Sancts and holy men of God, as to make them like unto the devils, who do nothing but hurt unto mankind,—as Homer writeth, that the plague was sent into the camp of the Greeks by Apollo, and as the poets feign a great rabble of Vejoves and mischievous gods. So did a certain Cafard or dissembling religionary preach at Sinay, that Saint Antony sent the fire into men's legs, that St. Eutropius made men hydropic, St. Gildas, fools, and that St. Genou made them goutish. But I punished him so exemplarily, though he called me heretic for it, that since that time no such hypocritical rogue durst set his foot within my territories. And truly I wonder that your king should suffer them in their sermons to publish such scandalous doctrine in his dominions; for they deserve to be chastised with greater severity than those who, by magical art, or any other device, have brought the pestilence into a country. The pest killeth but the bodies, but such abominable impostors empoison our very souls." As he spake these words, in came the monk very resolute, and asked them, "Whence are you, you poor wretches?" "Of Saint Genou," said they. "And how," said the monk, "does the Abbot Gulligut the good drinker, and the monks, what cheer make they with your wives whilst you are upon your roaming rant and gadding pi'grimage?"

Then said Grangousier, "Go your ways, poor men, in the name of God the Creator, to whom I pray to guide you perpetually, and henceforward be not so ready to undertake these idle and unprofitable journeys. Look to your families, labour every man in his vocation, instruct your children, and live as the good Apostle St. Paul directeth you: in doing whereof, God, his angels and sancts, will guard and protect you, and no evil or plague at any time shall befall you." Then Gargantua led them into the hall to take their refection; but the pilgrims did nothing but sigh, and said to Gargantua, "O how happy is that land which hath such a man for their lord! We have been more edified and instructed by the talk which he had with us, than by all the sermons that ever were preached in our town." "This is," said Gargantua, "that which Plato saith, lib. 5, de Repub., That those commonwealths are happy, whose rulers philosophise, and whose philosophers rule." Then caused he their wallets to be filled with victuals, and their bottles with wine, and gave unto each of them a horse to ease them upon the way, together with some pence to live by.

CHAPTER XLVI.

How Grangousier did very kindly entertain Touchfaucet his Prisoner.

TOUCHFAUCET was presented unto Grangousier, and by him examined upon the enterprize and attempt of Picrochole, what it was he could pretend to, or aim at, by the rustling stir and tumultuary coil of this his sudden invasion. Whereunto he answered, that his end and purpose was to conquer all the country, if he could, for the injury done to his cake-bakers. "It is too great an undertaking," said Grangousier;

“and, as the proverb is, He that gripes too much, holds fast but little. The time is not now as formerly, to conquer the kingdoms of our neighbour princes, and to build up our own greatness upon the loss of our nearest Christian brother. This imitation of the ancient Herculeses, Alexanders, Hannibals, Scipios, Cæsars, and other such heroes, is quite contrary to the profession of the gospel of Christ, by which we are commanded to preserve, keep, rule, and govern every man his own country and lands, and not in a hostile manner to invade others; and that which heretofore the Barbarians and Saracens called prowess and valour, we now call robbing, thievery, and wickedness. It would have been more commendable in him to have contained himself within the bounds of his own territories, royally governing them, than to insult and domineer in mine, pillaging and plundering everywhere like a most unmerciful enemy; for, by ruling his own with discretion, he might have increased his greatness, but by robbing me, he cannot escape destruction. Go your ways in the name of God, prosecute good enterprises, show your king what is amiss, and never counsel him with regard unto your own particular profit, for the public loss will swallow up the private benefit. As for your ransom, I do freely remit it to you, and will that your arms and horse be restored to you; so should good neighbours do, and ancient friends, seeing this our difference is not properly war. As Plato, lib. 5, de Repub., would not have it called war but sedition, when the Greeks took up arms against one another, and that, therefore, when such combustions should arise amongst them, his advice was to behave themselves in the managing of them with all discretion and modesty. Although you call it war, it is but superficial, it entereth not into the closet and inmost cabinet of our hearts. For neither

of us hath been wronged in his honour, nor is there any question betwixt us in the main, but only how to redress, by-the-by, some petty faults committed by our men,—I mean, both yours and ours, which, although you knew, you ought to let pass; for these quarrelsome persons deserve rather to be contemned than mentioned, especially seeing I offered them satisfaction according to the wrong. God shall be the just judge of our variances, whom I beseech, by death rather to take me out of this life, and to permit my goods to perish and be destroyed before mine eyes, than that by me or mine he should in any sort be wronged.” These words uttered, he called the monk, and before them all thus spoke unto him. “Friar John, my good friend, is it you that took prisoner the Captain Touchfaucet here present?” “Sir,” said the monk, “seeing himself is here, and that he is of the years of discretion, I had rather you should know it by his confession than by any words of mine.” Then said Touchfaucet, “My sovereign lord, it is he indeed that took me, and I do therefore most freely yield myself his prisoner.” “Have you put him to any ransom?” said Grangousier to the monk. “No,” said the monk, “of that I take no care.” “How much would you have for having taken him?” “Nothing, nothing,” said the monk, “I am not swayed by that, nor do I regard it.” Then Grangousier commanded that, in presence of Touchfaucet, should be delivered to the monk for taking him the sum of threescore and two thousand saluts (in English money, fifteen thousand and five hundred pounds), which was done, whilst they made a collation or little banquet to the said Touchfaucet, of whom Grangousier asked, If he would stay with him, or if he loved rather to return to his king? Touchfaucet answered, that he was content to take whatever course he

would advise him to. "Then," said Grangousier, "return unto your king, and God be with you."

Then he gave him an excellent sword of a Vienne blade, with a golden scabbard wrought with vinebranch-like flourishes, of fair goldsmith's work, and a collar or neck-chain of gold, weighing seven hundred and two thousand merks (at eight ounces each), garnished with precious stones of the finest sort, esteemed at a hundred and sixty thousand ducats, and ten thousand crowns more, as an honourable donative by way of present. After this talk Touchfaucet got to his horse, and Gargantua for his safety allowed him the guard of thirty men at arms, and six score archers to attend him under the conduct of Gymnast, to bring him even unto the gate of the rock Clermond, if there were need. As soon as he was gone, the monk restored unto Grangousier the threescore and two thousand saluts, which he had received, saying, "Sir, it is not as yet the time for you to give such gifts,—stay till this war be at an end, for none can tell what accidents may occur, and war, begun without good provision of money beforehand for going through with it, is but as a breathing of strength, and blast that will quickly pass away. Coin is the sinews of war." "Well then," said Grangousier, "at the end I will content you by some honest recompense, as also all those who shall do me good service."

CHAPTER XLVII.

How Grangousier sent for his Legions, and how Touchfaucet slew Rashcalf, and was afterwards Executed by the Command of Picrochole.

ABOUT this same time those of Besse, of the Old Market, of St. James' Bourg, of Trainneau, of Parillé, of the Riviere,

of the rocks of St. Pol, of the Vaubreton, of Pautillé, of the Brehemont, of Clainbridge, of Cravant, of Grandmont, of the town at the Badgerholes, of Huymes, of Segré, of Husse, of St. Lovant, of Panzoust, of the Coldraux, of Verron, of Coulaines, of Chose, of Varenes, of Bourgueil, of the Bouchard Island, of the Croullay, of Narsay, of Cande, of Montsoreau, and other bordering places, sent ambassadors unto Grangousier, to tell him that they were advised of the great wrongs which Picrochole had done him, and in regard of their ancient confederacy, offered him what assistance they could afford, both in men, money, victuals, and ammunition, and other necessaries for war. The money, which by the joint agreement of them all was sent unto him, amounted to sixscore and fourteen millions two crowns and a half of pure gold. The forces wherewith they did assist him, did consist of fifteen thousand cuirassiers, two and thirty thousand light horsemen, fourscore and nine thousand dragoons, and a hundred and forty thousand volunteer adventurers. These had with them eleven thousand and two hundred cannons, double cannons, long pieces of artillery called basilisks, and smaller-sized ones, known by the name of spirols, besides the mortar-pieces and granadoes. Of pioneers they had seven and forty thousand, all victualled and paid for six months and four days of advance. Which offer Gargantua did not altogether refuse, nor wholly accept of; but, giving them hearty thanks, said, that he would compose and order the war by such a device, that there should not be found great need to put so many honest men to trouble in the managing of it; and therefore was content at that time to give order only for bringing along the legions, which he maintained in his ordinary garrison towns of the Devinierie, of Chavigny, of Gravot, and of the Quinquenais, amounting to the number of two thousand cuirassiers, threescore and

six thousand foot soldiers, six and twenty thousand dragoons, attended by two hundred pieces of great ordnance, two and twenty thousand pioneers, and six thousand light horsemen, all drawn up in troops, so well befitted and accommodated with their commissaries, sutlers, farriers, harness-makers, and other such like necessary members in a military camp; so fully instructed in the art of warfare, so perfectly knowing and following their colours, so ready to hear and obey their captains, so nimble to run, so strong at their charging, so prudent in their adventures, and every day so well disciplined, that they seemed rather to be a concert of organ-pipes, or mutual concord of the wheels of a clock, than an infantry and cavalry, or army of soldiers.

Touchfaucet immediately after his return presented himself before Picrochole, and related unto him at large all that he had done and seen, and at last endeavoured to persuade him with strong and forcible arguments to capitulate and make an agreement with Grangousier, whom he found to be the honestest man in the world; saying further, that it was neither right nor reason thus to trouble his neighbours, of whom they never received anything but good. And in regard of the main point, that they should never be able to go through stitch with that war, but to their great damage and mischief: for the forces of Picrochole were not so considerable, but that Grangousier could easily overthrow them.

He had not well done speaking, when Rashcalf said out aloud, "Unhappy is that prince, which is by such men served, who are so easily corrupted, as I know Touchfaucet is. For I see his courage so changed, that he had willingly joined with our enemies to fight against us and betray us, if they would have received him; but, as virtue is of all, both friends and foes, praised and esteemed, so is wickedness soon known

and suspected, and although it happen the enemies do make use thereof for their profit, yet have they always the wicked and the traitors in abomination."

Touchfaucet, being at these words very impatient, drew out his sword, and therewith ran Rashcalf through the body, a little under the nipple of his left side, whereof he died presently, and pulling back his sword out of his body, said boldly, "So let him perish, that shall a faithful servant blame." Picrochole incontinently grew furious, and seeing Touchfaucet's new sword and his scabbard so richly diapered with flourishes of most excellent workmanship, said, "Did they give thee this weapon so feloniously therewith to kill before my face my so good friend Rashcalf?" Then immediately commanded he his guard to hew him in pieces, which was instantly done, and that so cruelly, that the chamber was all dyed with blood. Afterwards he appointed the corpse of Rashcalf to be honourably buried, and that of Touchfaucet to be cast over the walls into the ditch.

The news of these excessive violences were quickly spread through all the army; whereupon many began to murmur against Picrochole, in so far that Pinchpenny said to him, "My sovereign lord, I know not what the issue of this enterprize will be. I see your men much dejected, and not well resolved in their minds, by considering that we are here very ill provided of victuals, and that our number is already much diminished by three or four sallies. Furthermore, great supplies and recruits come daily in to your enemies: but we so moulder away, that, if we be once besieged, I do not see how we can escape a total destruction." "Tush, pish," said Picrochole, "you are like the Melun eels, you cry before they come to you. Let them come, let them come, if they dare."

CHAPTER XLVIII.

How Gargantua set upon Picrochole within the Rock Clermond, and utterly defeated the Army of the said Picrochole.

GARGANTUA had the charge of the whole army, and his father Grangousier stayed in his castle, who, encouraging them with good words, promised great rewards unto those that should do any notable service. Having thus set forward, as soon as they had gained the pass at the ford of Vede, with boats and bridges speedily made, they passed over in a trice. Then considering the situation of the town, which was on a high and advantageous place, Gargantua thought fit to call his council and pass that night in deliberation upon what was to be done. But Gymnast said unto him, "My sovereign lord, such is the nature and complexion of the French, that they are worth nothing but at the first push. Then they are more fierce than devils. But if they linger a little, and be wearied with delays, they will prove more faint and remiss than women. My opinion is, therefore, that now presently after your men have taken breath, and some small refection, you give order for a resolute assault, and that we storm them instantly." His advice was found very good, and for effectuating thereof he brought forth his army into the plain field, and placed the reserves on the skirt or rising of a little hill. The monk took along with him six companies of foot, and two hundred horsemen well armed, and with great diligence crossed the marsh, and valiantly got upon the top of the green hillöck even unto the highway which leads to Loudun. Whilst the assault was thus begun, Picrochole's men could not tell what was best, to issue out and receive the assailants, or keep

within the town and not to stir. Himself in the meantime, without deliberation, sallied forth in a rage with the cavalry of his guard, who were forthwith received and royally entertained with great cannon-shot, that fell upon them like hail from the high grounds, on which the artillery was planted. For which purpose the Gargantuists betook themselves unto the valleys, to give the ordnance leave to play and range with the larger scope.

Those of the town defended themselves as well as they could, but their shot passed over without doing any hurt at all. Some of Picrochole's men, that had escaped our artillery, set most fiercely upon our soldiers; but prevailed little; for they were all let in betwixt the files, and there knocked down to the ground, which their fellow-soldiers seeing, they would have retreated, but the monk having seized upon the pass, by which they were to return, they ran away and fled in all the disorder and confusion that could be imagined.

Some would have pursued after them, and followed the chase, but the monk withheld them, apprehending that in their pursuit the pursuers might lose their ranks, and so give occasion to the besieged to sally out of the town upon them. Then staying there some space, and none coming against him; he sent the Duke Phrontist, to advise Gargantua to advance towards the hill upon the left hand, to hinder Picrochole's retreat at that gate; which Gargantua did with all expedition, and sent thither four brigades under the conduct of Sebast, which had no sooner reached the top of the hill, but they met Picrochole in the teeth, and those that were with him scattered.

Then charged they upon them stoutly, yet were they much endamaged by those that were upon the walls, who

galled them with all manner of shot, both from the great ordnance, small guns, and bows. Which Gargantua perceiving, he went with a strong party to their relief, and with his artillery began to thunder so terribly upon that canton of the wall, and so long, that all the strength within the town, to maintain and fill up the breach, was drawn thither. The monk, seeing that quarter which he kept besieged void of men and competent guards, and in a manner altogether naked and abandoned, did most magnanimously on a sudden lead up his men towards the fort, and never left it till he had got up upon it, knowing, that such as come to the reserve in a conflict bring with them always more fear* and terror, than those that deal about them with their hands in the fight.

Nevertheless he gave no alarm till all his soldiers had got within the wall, except the two hundred horsemen, whom he left without to secure his entry. Then did he give a most horrible shout, so did all those who were with him, and immediately thereafter, without resistance, putting to the edge of the sword the guard that was at that gate, they opened it to the horsemen, with whom most furiously they altogether ran towards the east gate, where all the hurly-burly was, and coming close upon them in the rear, overthrew all their forces.

The besieged, seeing that the Gargantuists had won the town upon them, and that they were like to be secure in no corner of it, submitted themselves unto the mercy of the monk, and asked for quarter, which the monk very nobly granted to them, yet made them lay down their arms; then, shutting them up within churches, gave orders to seize upon all the staves of the crosses, and placed men at the doors to

* This is almost word for word taken from Thucydides, l. 5, c. 2.

keep them from coming forth. Then, opening the east gate, he issued out to succour and assist Gargantua. But Picrochole, thinking it had been some relief coming to him from the town, adventured more forwardly than before, and was upon the giving of a most desperate home-charge, when Gargantua cried out, "Ha, Friar John, my friend, Friar John, you are come in a good hour." Which unexpected accident so affrighted Picrochole and his men, that, giving all for lost, they betook themselves to their heels, and fled on all hands. Gargantua chased them till they came near to Vaugaudry, killing and slaying all the way, and then sounded the retreat.

CHAPTER XLIX.

How Picrochole in his flight fell into great Misfortunes, and what Gargantua did after the Battle.

PICROCHOLE, thus in despair, fled towards the Bouchard Island, and in the way to Riviere his horse stumbled and fell down, whereat he on a sudden was so incensed, that he with his sword without more ado killed him in his choler; then, not finding any that would remount him, he was about to have taken an ass at the mill that was thereby; but the miller's men did so baste his bones, and so soundly bethwack him, that they made him both black and blue with strokes; then, stripping him of all his clothes, gave him a scurvy old canvas jacket wherewith to cover his nakedness. Thus went this poor choleric wretch, who passing the water at Port-Huaux, and relating his misadventurous disasters, was foretold by an old Lourpidon hag, that his kingdom should be restored to him at the coming of the Cocklicranes. What

is become of him since we cannot certainly tell, yet was I told that he is now a porter at Lyons, as testy and pettish in humour as ever he was before, and would be always, with great lamentation, inquiring at all strangers of the coming of the Cocklicranes, expecting assuredly, according to the old woman's prophecy, that at their coming he shall be re-established in his kingdom. The first thing Gargantua did after his return into the town was to call the muster-roll of his men, which when he had done he found that there were very few either killed or wounded, only some few foot of Captain Tolmere's company, and Ponocrates, who was shot with a musket-ball through the doublet. Then he caused them all at and in their several posts and divisions to take a little refreshment, which was very plenteously provided for them in the best drink and victuals that could be had for money, and gave order to the treasurers and commissaries of the army, to pay for and defray that repast, and that there should be no outrage at all, nor abuse committed in the town, seeing it was his own. And furthermore commanded, that immediately after the soldiers had done with eating and drinking for that time sufficiently, and to their own hearts' desire, a gathering should be beaten, for bringing them altogether, to be drawn upon the piazza before the castle, there to receive six months' pay completely. All which was done. After this, by his direction, were brought before him in the said place all those that remained of Picrochole's party, unto whom, in the presence of the princes, nobles, and officers of his court and army, he spoke as followeth.

CHAPTER L.

Gargantua's Speech to the Vanquished.

“OUR forefathers and ancestors of all times have been of this nature and disposition, that, upon the winning of a battle, they have chosen rather, for a sign and memorial of their triumphs and victories, to erect trophies and monuments in the hearts of the vanquished by clemency, than by architecture in the lands which they had conquered. For they did hold in greater estimation the lively remembrance of men, purchased by liberality, than the dumb inscription of arches, pillars, and pyramids, subject to the injury of storms and tempests, and to the envy of every one. You may very well remember of the courtesy, which by them was used towards the Bretons, in the battle of St. Aubin of Cormier, and at the demolishing of Partenay. You have heard, and hearing admire, their gentle comportment towards those at the barriers of Spaniola, who had plundered, wasted, and ransacked the maritime borders of Olone and Thalmondois. All this hemisphere of the world was filled with the praises and congratulations which yourselves and your fathers made, when Alpharbal, King of Canarre, not satisfied with his own fortunes, did most furiously invade the land of Onyx, and with cruel piracies molest all the Armorick Islands, and confine regions of Britany. Yet was he in a set naval fight justly taken and vanquished by my father, whom God preserve and protect. But what? Whereas other kings and emperors, yea, those who entitle themselves Catholics, would have dealt roughly with him, kept him a close prisoner, and put him to an extreme high ransom, he entreated him very

courteously, lodged him kindly with himself in his own palace, and out of his incredible mildness and gentle disposition sent him back with a safe conduct, laden with gifts, laden with favours, laden with all offices of friendship. What fell out upon it? Being returned into his country, he called a parliament, where all the princes and states of his kingdom being assembled, he showed them the humanity which he had found in us, and therefore wished them to take such course by way of compensation therein, as that the whole world might be edified by the example, as well of their honest graciousness to us, as of our gracious honesty towards them. The result hereof was, that it was voted and decreed by an unanimous consent, that they should offer up entirely their lands, dominions, and kingdoms, to be disposed of by us according to our pleasure.

“Alpharbal in his own person presently returned with nine thousand and thirty-eight great ships of burden, bringing with him the treasures, not only of his house and royal lineage, but almost of all the country besides. For he embarking himself to set sail with a west-north-east wind, every one in heaps did cast into the ship gold, silver, rings, jewels, spices, drugs, and aromatical perfumes, parrots, pelicans, monkeys, civet-cats, black-spotted weasels, porcupines, &c. He was accounted no good mother’s son, that did not cast in all the rare and precious things he had.

“Being safely arrived, he came to my said father, and would have kissed his feet. That action was found too submissively low, and therefore was not permitted, but in exchange he was most cordially embraced. He offered his presents; they were not received, because they were too excessive: he yielded himself voluntarily a servant and vassal, and was content his whole posterity should be liable to the

same bondage ; this was not accepted of, because it seemed not equitable : he surrendered, by virtue of the decree of his great parliamentary council, his whole countries and kingdoms to him, offering the deed and conveyance, signed, sealed, and ratified by those that were concerned in it ; this was altogether refused, and the parchments cast into the fire. In end, this free good-will and simple meaning of the Canarrines wrought such tenderness in my father's heart, that he could not abstain from shedding tears, and wept most profusely ; then, by choice words very congruously adapted, strove in what he could to diminish the estimation of the good offices which he had done them, saying, that any courtesy he had conferred upon them was not worth a rush, and what favour soever he had showed them, he was bound to do it. But so much the more did Alpharbal augment the repute thereof. What was the issue ? Whereas for his ransom in the greatest extremity of rigour, and most tyrannical dealing, could not have been exacted above twenty times a hundred thousand crowns, and his eldest sons detained as hostages, till that sum had been paid, they made themselves perpetual tributaries, and obliged to give us every year two millions of gold at four and twenty carats fine. The first year we received the whole sum of two millions ; the second year of their own accord they paid freely to us three and twenty hundred thousand crowns ; the third year, six and twenty hundred thousand ; the fourth year, three millions, and do so increase it always out of their own good-will, that we shall be constrained to forbid them to bring us any more. This is the nature of gratitude and true thankfulness. For time, which gnaws and diminisheth all things else, augments and increaseth benefits ; because a noble action of liberality, done to a man of

reason, doth grow continually, by his generous thinking of it, and remembering it.

“Being unwilling therefore any way to degenerate from the hereditary mildness and clemency of my parents, I do now forgive you, deliver you from all fines and imprisonments, fully release you, set you at liberty, and every way make you as frank and frœ as ever you were before. Moreover, at your going out of the gate, you shall have every one of you three months’ pay to bring you home into your houses and families, and shall have a safe convoy of six hundred cuirassiers and eight thousand foot under the conduct of Alexander, esquire of my body, that the clubmen of the country may not do you any injury. God be with you ! I am sorry from my heart that Picrochole is not here ; for I would have given him to understand, that this war was undertaken against my will, and without any hope to increase either my goods or renown. But seeing he is lost, and that no man can tell where, nor how he went away, it is my will that this kingdom remain entire to his son ; who, because he is too young, he not being yet full five years old, shall be brought up and instructed by the ancient princes, and learned men of the kingdom. And because a realm, thus desolate, may easily come to ruin, if the covetousness and avarice of those, who by their places are obliged to administer justice in it, be not curbed and restrained, I ordain and will have it so, that Ponocrates be overseer and superintendent above all his governors, with whatever power and authority is requisite thereto, and that he be continually with the child, until he find him able and capable to rule and govern by himself.

“Now I must tell you, that you are to understand how a too feeble and dissolute facility in pardoning evil-doers

giveth them occasion to commit wickedness afterwards more readily, upon this pernicious confidence of receiving favour. I consider, that Moses, the meekest man that was in his time upon the earth, did severely punish the mutinous and seditious people of Israel. I consider likewise, that Julius Cæsar, who was so gracious an emperor, that Cicero said of him, that his fortune had nothing more excellent than that he could, and his virtue nothing better, than that he would always save and pardon every man ; he, notwithstanding all this, did in certain places most rigorously punish the authors of rebellion. After the example of these good men, it is my will and pleasure, that you deliver over unto me, before you depart hence, first, that fine fellow, Marquet, who was the prime cause, origin, and groundwork of this war, by his vain presumption and overweening : secondly, his fellow cake-bakers, who were neglective in checking and reprehending his idle hare-brained humour in the instant time : and, lastly, all the counsellors, captains, officers, and domestics of Picrochole, who have been incendiaries or fomenters of the war, by provoking, praising, or counselling him to come out of his limits thus to trouble us."

CHAPTER LI.

How the victorious Gargantuists were recompensed after the Battle.

WHEN Gargantua had finished his speech, the seditious men whom he required were delivered up unto him, except Swashbuckler, Durtaille, and Smalltrash, who ran away six hours before the battle,—one of them as far as to Lainiel-neck at one course, another to the valley of Vire, and the third even unto Logroine, without looking back, or taking

breath by the way,—and two of the cake-bakers who were slain in the fight. Gargantua did them no other hurt, but that he appointed them to pull at the presses of his printing-house, which he had newly set up. Then those who died there he caused to be honourably buried in Blacksoille-valley, and Burn-hag-field, and gave order that the wounded should be dressed and had care of in his great hospital or nosocome. After this, considering the great prejudice done to the town and its inhabitants, he reimbursed their charges, and repaired all the losses that by their confession upon oath could appear they had sustained; and, for their better defence and security in times coming against all sudden up-roars and invasions, commanded a strong citadel to be built there with a competent garrison to maintain it. At his departure he did very graciously thank all the soldiers of the brigades that had been at this overthrow, and sent them back to their winter-quarters in their several stations and garrisons; the 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 besants of gold, in great antique vessels, huge pots, large basins, big tasses, cups, goblets, candle-sticks, 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, Monpensier ; Rivau, to Tolmere ; to Ithibolle, Montsaureau ; to Acamas, Cande ; Varennes, to Chironacte ; Gravot, to Sebaste ; Quinquenais, to Alexander ; Ligre, to Sophrone, and so of his other places.

CHAPTER 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 you 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, 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 women 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, mis-shapen, 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, "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 noviciat 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 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 one and thirty of those golden rams of Berry, which have a sheep stamped on the one side, and a flowered cross on the other ; and for every

year until the whole work were completed, he allotted threescore nine thousand crowns of the sun, and as many of the seven stars, to be charged all upon the receipt of the custom. For the foundation and maintenance thereof for ever, he settled a perpetual fee-farm rent of three and twenty hundred, threescore and nine thousand, five hundred and fourteen rose nobles, exempted from all homage, fealty, service, or burden whatsoever, and payable every year at the gate of the abbey; and of this, by letters patent passed a very good grant. The architecture was in a figure hexagonal, and in such a fashion, that in every one of the six corners there was built a great round tower of threescore feet in diameter, and were all of a like form and bigness. Upon the north side ran along the river of Loire, on the bank whereof was situated the tower called Arctic. Going towards the east, there was another called Calær,—the next following Anatole,—the next Mesembrine,—the next Hesperia, and the last Criere. Every tower was distant from the other the space of three hundred and twelve paces. The whole edifice was everywhere six stories high, reckoning the cellars under ground for one. The second was arched after the fashion of a basket-handle; the rest were ceiled with pure wainscot, flourished with Flanders fret-work, in the form of the foot of a lamp, and covered above with fine slates, with an indorsement of lead, carrying tie antique figures of little flower-baskets, and animals of all sorts, notably well suited to one another, and gilt, together with the gutters, which jetting without the walls from betwixt the cross bars in a diagonal figure, painted with gold and azure, reached to the very ground, where they ended into great conduit-pipes, which carried all away unto the river from under the house.

This same building was a hundred times more sumptuous and magnificent than ever was Bonnavet, Chambourg, or Chantilly; for there were in it nine thousand three hundred and two and thirty chambers, every one whereof had a withdrawing room, a handsome closet, a wardrobe, an oratory, and neat passage, leading into a great and spacious hall. Between every tower, in the midst of the said body of building, there was a pair of winding, such as we now call lanthorn stairs, whereof the steps were part of porphyry, which is a dark red marble, spotted with white, part of Numidian stone, which is a kind of yellowish-streaked marble upon various colours, and part of serpentine marble, with light spots on a dark green ground, each of those steps being two and twenty feet in length, and three fingers thick, and the just number of twelve betwixt every rest, or, as we now term it, landing-place. In every resting place were two fair antique arches where the light came in: and by those they went into a cabinet, made even with, and of the breadth of the said winding, and the re-ascending above the roofs of the house ending conically in a pavilion. By that vize or winding, they entered on every side into a great hall, and from the halls into the chambers. From the Arctic tower unto the Criere, were the fair great libraries in Greek, Latin, Hebrew, French, Italian and Spanish, respectively distributed in their several cantons, according to the diversity of these languages. In the midst there was a wonderful scaliar or winding-stair, the entry whereof was without the house, in a vault or arch, six fathoms broad. It was made in such symmetry and largeness, that six men at arms with their lances in their rests might together in a breast ride all up to the very top of all the palace. From the tower Anatole to the Mesembrine were fair spacious

galleries, all covered over and painted with the ancient prowesses, histories and descriptions of the world. In the midst thereof there was likewise such another ascent and gate, as we said there was on the river-side. Upon that gate was written in great antique letters that which followeth.

CHAPTER LIV.

The Inscription set upon the Great Gate of Theleme.

HERE enter not, vile bigots, hypocrites,
Externally devoted apes, base snites,
Puft up, wry-neckèd beasts, worse than the Huns
Or Ostrogoths, forerunners of baboons :
Cursed snakes, dissembling varlets, seeming sancts,
Slipshop caffards, beggars pretending wants,
Fat chuffcats, smell-feast knockers, doltish gulls,
Out-strouting cluster-fists, contentious bulls,
Fomenters of divisions and debates,
Elsewhere, not here, make sale of your deceits.

Your evil trumperies
Stuffed with pernicious lies,
Not worth a bubble,
Would only trouble
Our earthly paradise,
Your evil trumperies.

Here enter not, attorneys, barristers,
Nor bridle-champing law-practitioners ;
Clerks, commissaries, scribes, nor pharisees,
Wilful disturbers of the people's ease :

Judges, destroyers, with an unjust breath,
 Of honest men, like dogs, ev'n unto death.
 Your salary is at the gibbet-foot :
 Go drink there ! for with us is no pursuit
 Of those excessive courses, which may draw
 A waiting on your courts by suits in law.
 Law-suits, debates, and wrangling
 Hence are exil'd, and jangling.
 Here we are very
 Frolic and merry,
 And free from all entangling,
 Law-suits, debates, and wrangling.

Here enter not, base pinching usurers,
 Pelf-lickers, everlasting gatherers,
Gold-graspers, coin-grippers, gulpers of mists,
 With harpy-gripping claws, who, though your chests
 Vast sums of money should to you afford,
 Would ne'ertheless add more unto that hoard.
 Motiveless pinchers, with the lean wolf's face,
 Rasping and grasping, hugging in embrace
 The dross that sets Death's mark upon your face,
 Inhuman-looking men,
 Prowl over rock and fen,
 For we cannot
 To you allot
 Room here. Not this your den,
 Inhuman-looking men.

Here enter not, fond makers of demurs
 In love adventures, peevish jealous curs,

Sad pensive dotards, raisers of garboyles,
Hags, goblins, ghosts, firebrands of household
broils,

Nor drunkards, liars, cowards, cheaters, clowns,
Thieves, cannibals, faces o'ercast with frowns,
Nor lazy slugs, envious, covetous,
Nor blockish, cruel, nor too credulous,—
The foul and dissolute have here no place,
No ugly lusks, nor persons of disgrace.

Grace, honour, praise, delight,
Here sojourn ~~day and night.~~

Sound bodies lin'd
With a good mind,
Do here pursue with might
Grace, honour, praise, delight.

Here enter ye, and welcome from our hearts,
All noble souls, endow'd with gallant parts.
This is the glorious place, which bravely shall
Afford wherewith to entertain you all.
Were you a thousand, here you shall not want
For anything: for what you'll ask we'll grant.
Stay here you lively, jovial, handsome, brisk,
Gay, witty, frolic, cheerful, merry, frisk,
Spruce, jocund, courteous, furtherers of trades,
And in a word, all generous comrades.

Blades of heroic breasts
With us shall taste the feasts,
Both privily
And civilly
Of the celestial guests,
Blades of heroic breasts.

true,
 men storm at you ;
 reason, but
 shut
 vice.
 faith,
 at least the rod
 of God.
 THE HOLY, SACRED WORD,

Shall always here afford
 Defence around
 Our holy ground,
 A spiritual shield and sword,
 The Holy, Sacred Word.

Here enter ye, all ladies of high birth,
 Delicious, stately, full of prudent mirth,
 Ingenious, honourable, heavenly fair,
 Here Honour lives, and breathes her native air.
 The high God, who was Giver of this ground,
 Gives all the calm and gold that is around.
 Come, joys enjoy ; the Lord celestial
 Hath given enough wherewith to bless us all.
 Gold He gives us, God forgives us,
 And from all our woes relieves us ;
 In His Pardon is our treasure,
 In our giving is our pleasure,
 Here there is no Wrong that grieves us,
 Gold He gives us, God forgives us.

CHAPTER 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, and eyes. The inside of the buildings in this lower court stood upon great pillars of chalcedony stone, and porphyry marble, made archwise 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 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 tilt-yard, the barriers or lists for tournaments, the hippodrome or riding court, the theatre or public play-house, 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 pleasure garden, and in the midst of that the glorious labyrinth. Between the two other towers were the courts for tennis and football. Towards the tower Criere stood the orchard full of all fruit-trees, set and arranged 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 snap-work gun, an ordinary bow for common archery, or with a cross-bow. The domestic offices were without the tower Hesperia, of one story high. The stables were beyond the offices, and before them stood the falconry, managed by bird-keepers and falconers, very expert in the art, and it was yearly supplied and furnished by the Candians, Venetians, Sarmatians, now called Muscoviters, with all sorts of most excellent hawks, eagles, gerfalcons, goshawks, sacres, lanners, falcons, sparrowhawks, merlins, and other kinds of them, so gentle and perfectly well manned, that, flying of themselves sometimes from the castle for their own sport, 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 past 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 LVI.

How the Men and Women of the Religious Order of Theleme were Apparelled.

THE ladies of 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 wadles.

Next to their smock they put on the pretty kirtle or vasquin of pure silk camblet : above that went the taffaty or tabby vardingale, of white, red, tawny, grey, or of any other colour. Above this taffaty 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 purple, 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 taffaty, white, blue, black, tawny, &c., of silk serge, silk

camblet, 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 taffaty gowns of all colours, as above named, and those lined with the rich furrings of hind-wolves, or speckled linxes, 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, 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, taffaties, &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 silk, 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 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 were 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 order of religious men and women. 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 [pearls], began to grow old, and lose somewhat of their natural whiteness and lustre, those by their art they did renew, by tendering them to eat to some pretty cocks, as they use to give casting unto hawks.

CHAPTER 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 AS THOU WOULDST.*

* "Fay ce que voudras." An old French MS. of chess moralized, has, under portraits of Louis XII. and Anne of Bretagne playing chess, the motto,

"Fay ce que voudras
Avoir fait quand tu mourras."

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 all went. 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 sparhawk, or a laneret, or a merlin, 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 dextrous and skilful both on foot and a horseback, 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 forward, or more ready with their hand, and with their needle, in every honest and free action be-

longing 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 who had before that chosen him for her humble servant, 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 LVIII.

A Prophetical Riddle.

Poor mortals, waiting for a happy day,
 Lift up your hearts, and hear what I shall say :
 If it be lawful firmly to believe,
 That from celestial bodies we receive
 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, upon this our land,
 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 banishèd,
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 confusèd to's and fro's,
That never was in history such coils
Set down as yet, such tumults and garboyles.
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 governèd 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 moisten'd 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,
What rest can take the globe terrestrial?
Most happy then are they, that can it hold,
And use it carefully as precious gold,
By keeping it in gaol, whence it shall have
No help but him, who being to it gave.
And to increase his mournful accident,
The sun, before it set in th' occident,
Shall cease to dart upon it any light,
More than in an eclipse, or in the night,—
So that at once its favour shall be gone
And liberty with it be left alone.
And yet, before it come to ruin thus,
Its quaking shall be as impetuous
As *Ætna's* was, when *Titan's* sons lay under,
And yield, when lost, a fearful sound like thunder.
Inarimé did not more quickly move,
When *Typhæus* did the vast huge hills remove,
And for despite into the sea them threw.
Thus shall it then be lost by ways not few,
And changèd suddenly, when those that have it
To other men that after come shall leave it.

Then shall it be high time to cease from this
 So long, so great, so tedious exercise ;
 For the great waters told you now by me,
 Will make each think where his retreat shall be ;
 And yet, before that they be clean dispers't,
 You may behold in th' air, where nought was erst,
 The burning heat of a great flame to rise,
 Lick up the water, and the enterprise.

It resteth after those things to declare,
 That those shall sit content, who chosen are,
 With all good things, and with celestial manne,
 And richly recompensed every man :
 The others at the last all stripp'd shall be,
 That after this great work all men may see
 How each shall have his due. This is their lot ;
 O he is worthy praise that shrinketh not.

No sooner was this enigmatical monument read over, but Gargantua, fetching a very deep sigh, said unto those that stood by, "It is not now only, I perceive, that people called to the faith of the Gospel, and convinced with the certainty of evangelical truths, are persecuted. But happy is that man that shall not be scandalized, but shall always continue to the end, in aiming at that mark, which God by His dear Son hath set before us, without being distracted or diverted by his carnal affections and depraved nature."

The monk then said, "What do you think in your conscience is meant and signified by this riddle?" "What?" said Gargantua,—"the progress and carrying on of the divine truth." "By St. Goderan," said the monk, "that is not my exposition. It is the style of the prophet Merlin. Make upon it as many grave allegories and glosses as you

will, and dote upon it you and the rest of the world as long as you please ; for my part, I can conceive no other meaning in it, but a description of a set at tennis in dark and obscure terms. The suborners of men are the makers of matches, which are commonly friends. After the two chases are made, he that was in the upper end of the tennis-court goeth out, and the other cometh in. They believe the first, that saith the ball was over or under the line. The waters are the heats that the players take till they sweat again. The cords of the rackets are made of the guts of sheep or goats. The globe terrestrial is the tennis-ball. After playing, when the game is done, they refresh themselves before a clear fire, and change their shirts ; and very willingly they make all good cheer, but most merrily those that have gained. And so, farewell."

BOOK II.

PANTAGRUEL, KING OF THE DIPSODES,

WITH HIS HEROIC ACTS AND PROWESSES,

COMPOSED BY M. ALCOFRIBAS.

THE AUTHOR'S PROLOGUE.

Most illustrious and thrice valorous champions, gentlemen, and others, who willingly apply your minds to the entertainment of pretty conceits, and honest harmless knacks of wit; you have not long ago seen, read, and understood the great and inestimable Chronicle of the huge and mighty giant Gargantua, and, like upright faithfullists, have firmly believed all to be true that is contained in them, and have very often passed your time with them amongst honourable ladies and gentlewomen, telling them fair long stories, when you were out of all other talk, for which you are worthy of great praise and sempiternal memory. And I do heartily wish that every man would lay aside his own business, meddle no more with his profession nor trade, and throw all affairs concerning himself behind his back, to attend this wholly, without distracting or troubling his mind with anything else, until he have learned them without book; that if by chance the art of printing should cease, or in case that in time to come all books should perish, every man might truly teach them unto his children, and deliver them over to his successors and survivors from hand to hand, as a

religious cabala ; for there is in it more profit, than a rabble of great loggerheads are able to discern, who surely understand far less in these little merriments, than Raclet did in the Institutions of Justinian.

y I have known great and might^l lords, and of those not a few, who, going a deer-hunting, or a hawking after wild ducks, when the chase had not encountered with the blinks that were cast in her way to retard her course, or that the hawk did but plain and smoothly fly without moving her wings, perceiving the prey, by force of flight, to have gained bounds of her, have been much chafed and vexed, as you understand well enough ; but the comfort unto which they had refuge, and that they might not take cold, was to relate the inestimable deeds of the said Gargantua. There are others in the world,—these are no flimflam stories, nor tales of a tub,—who, being much troubled with the toothache, after they had spent their goods upon physicians, without receiving at all any ease of their pain, have found no more ready remedy than to put the said Chronicles betwixt two pieces of linen cloth made somewhat hot, and so apply them to the place that smarteth, synapising them with a little powder of projection, otherwise called *doribus*.

But what shall I say of those poor men that are plagued with the cramp and the gout? O how often have we seen them, even immediately after they were anointed and thoroughly greased, till their faces did glisten like the key-hole of a powdering tub, their teeth dance like the jacks of a pair of little organs or virginals, when they are played upon, and that they foamed from their very throats like a boar, which the mongrel mastiff-hounds have driven in, and overthrown amongst the toils,—what did they then? All their consolation was to have some page of the said jolly

book read unto them. And we have seen those who have given themselves to a hundred puncheons of old devils, in case that they did not feel a manifest ease and assuagement of pain at the hearing of the said book read, even when they were kept in a purgatory of torment ; no more nor less than women in travail use to find their sorrow abated, when the life of St. Margarite is read unto them. Is this nothing ? Find me a book in any language, in any faculty or science whatsoever, that hath such virtues, properties, and prerogatives, and I will be content to pay you a quart of tripes. No, my masters, no, it is peerless, incomparable, and not to be matched ; and this am I resolved for ever to maintain even unto the fire exclusivè. And those that will pertinaciously hold the contrary opinion, let them be accounted abusers, predestinators, impostors, and seducers of the people. It is very true, that there are found in some gallant and stately books, worthy of high estimation, certain occult and hid properties ; in the number of which are reckoned Whippot, Orlando Furioso, Robert the Devil, Fierabras, William without Fear, Huon of Bourdeaux, Monteville, and Matabrune : but they are not comparable to that which we speak of, and the world hath well known by infallible experience the great emolument and utility which it hath received by this Gargantuine Chronicle ; for the printers have sold more of them in two months' time than there will be bought of Bibles in nine years.

I therefore, your humble slave, being very willing to increase your solace and recreation yet a little more, do offer you for a present another book of the same stamp, only that it is a little more reasonable and worthy of credit than the other was. For think not, unless you wilfully err against your knowledge, that I speak of it as the Jews do

of the Law. I was not born under such a planet, neither did it ever befall me to lie, or affirm a thing for true that was not. I speak of it like a lusty frolic Onocrotarie, I should say Crotenotarie of the martyrised lovers, and Croquenotarie of love. Quod vidimus testamur. It is of the horrible and dreadful feats and prowesses of Pantagruel, whose menial servant I have been ever since I was a page, till this hour, that by his leave I am permitted to visit my cow-country, and to know if any of my kindred there be alive.

And therefore, to make an end of this Prologue, even as I give myself to an hundred thousand panniersful of fair devils, body and soul, in case that I lie so much as one single word in this whole history; after the like manner, St. Anthony's fire burn you, Mahoom's disease whirl you, the squinance with a stitch in your side, and the wolf in your stomach truss you, and like those of Sodom and Gomorrha, may you fall into sulphur, fire, and bottomless pits, in case you do not firmly believe all that I shall relate unto you in this present Chronicle.

CHAPTER I.

Of the Original and Antiquity of the great Pantagruel.

It will not be an idle nor unprofitable thing, seeing we are at leisure, to put you in mind of the fountain and original source, whence is derived unto us the good Pantagruel. For I see that all good historiographers have thus handled their chronicles, not only the Arabians, Barbarians, and Latins, but also the gentle Greeks, who were eternal drinkers. You must therefore remark, that at the beginning of the world,—I speak of a long time, it is above forty

quarantains, or forty times forty nights, according to the supputation of the ancient Druids,—a little after that Abel was killed by his brother Cain, the earth, imbrued with the blood of the just, was one year so exceeding fertile in all those fruits which it usually produces to us, and especially in medlars, that ever since, throughout all ages, it hath been called the year of the great medlars ; for three of them did fill a bushel. In it the Calends were found by the Grecian almanacks. There was that year nothing of the month of March in the time of Lent, and the middle of August was in May. In the month of October, as I take it, or at least September, that I may not err, for I will carefully take heed of that, was the week so famous in the Annals, which they call the week of the three Thursdays ; for it had three of them by means of their irregular leap-years, called Bissextiles, occasioned by the sun's having tripped and stumbled a little towards the left hand, like a debtor afraid of serjeants, coming right upon him to arrest him : and the moon varied from her course above five fathom, and there was manifestly seen the motion of trepidation in the firmament of the fixed stars, called Aplanes, so that the middle Pleiade, leaving her fellows, declined towards the equinoctial, and the star named Spica left the constellation of the Virgin to withdraw herself towards the Balance, known by the name of Libra ; which are cases very terrible, and matters so hard and difficult, that astrologians cannot set their teeth in them ; and indeed their teeth had been pretty long if they could have reached thither.

However, account you it for a truth, that everybody did most heartily eat of those medlars, for they were fair to the eye, and in taste delicious. But even as Noah, that holy man, to whom we are so much beholden, bound, and

obliged, for that he planted to us the vine, from whence we have that nectarian, delicious, precious, heavenly, joyful, and deific liquor, which they call piot or tiplage, was deceived in the drinking of it, for he was ignorant of the great virtue and power thereof; so likewise the men and women of that time did delight much in the eating of that fair great fruit, but divers and very different accidents did ensue thereupon; for there fell upon them all in their bodies a most terrible swelling, but not upon all in the same place, for some did swell at the shoulders, who in that place were so crump and knobby, that they were therefore called Montifers, which is as much as to say Hill-carriers, of whom you see some yet in the world, of divers sexes and degrees. Of this race came Æsop, some of whose excellent words and deeds you have in writing. Others grew in the legs, and to see them you would have said they had been cranes, or the reddish-long-billed-stork-like-scrank-legged sea-fowls, called flamingos, or else men walking upon stilts or scatches. The little grammar school-boys, known by the name of Grimos, called those leg-grown slangams, iambics, in allusion to the French word *Jambe*, which signifieth a leg. In others, their nose did grow so, that it seemed to be the beak of a limbeck, in every part thereof most variously diapered with the twinkling sparkles of crimson-blisters budding forth, and purpled with pimples all enamelled with thick-set wheals of a sanguine colour, bordered with gules: and such have you seen the canon, or prebend Panzoult, and Woodenfoot the physician of Angiers. Of which race there were few that liked the ptisane, but all of them were perfect lovers of the pure septembral juice. Naso and Ovid had their extraction from thence, and all those of whom it is written, *Ne reminiscaris*.

Others grew in ears, which they had so big, that out of one would have been stuff enough got to make a doublet, a pair of breeches, and a jacket, whilst with the other they might have covered themselves as with a Spanish cloak : and they say, that in Bourbonnois this race remaineth yet. Others grew in length of body, and of those came the giants, and of them Pantagruel.

And the first was Chalbroth,	Who begat Ægeon,
Who begat Sarabroth,	Who begat Briareus, that had
Who begat Faribroth,	a hundred hands ;
Who begat Hurtali, that was	Who begat Porphyrio,
a brave eater of pottage,	Who begat Adamastor,
and reigned in the time of	Who begat Anteus,
the flood ;	Who begat Agatho,
Who begat Nembroth,	Who begat Porus, against
Who begat Atlas, that with	whom fought Alexander
his shoulders kept the sky	the Great ;
from falling ;	Who begat Aranthas,
Who begat Goliah,	Who begat Gabbara, that was
Who begat Erix, that in-	the first inventor of the
vented the Hocus pocus	drinking of healths ;
plays of legerdemain ;	Who begat Goliah of Se-
Who begat Titius,	condille,
Who begat Eryon,	Who begat Offot, that was
Who begat Polyphemus,	terribly well nosed for
Who begat Cacus,	drinking at the barrel-
Who begat Etion,	head ;
Who begat Enceladus,	Who begat Artachæus,
Who begat Ceus,	Who begat Oromedon,
Who begat Typhæus,	Who begat Gemmagog, the
Who begat Alæus,	first inventor of Poulaine
Who begat Othus,	shoes (long pointed, with

beaks rising in front and heels like spurs of fowl) ;	Who begat Bolivorax,
Who begat Sisyphus,	Who begat Longis,
Who begat the Titans, of whom Hercules was born ;	Who begat Gayoffo,
Who begat Enay, the most skilful man that ever was, in matter of taking the little worms (called cirons) out of the hands ;	Who begat Maschefain, Who begat Bruslefer, Who begat Engoulevant, Who begat Galehault, the in- ventor of flagons ;
Who begat Fierabras, that was vanquished by Oliver, Peer of France, and Ro- land's comrade ;	Who begat Mirelangaut, Who begat Galaffre, Who begat Falourdin, Who begat Roboast,
Who begat Morgan, the first in the world that played at dice with spectacles ;	Who begat Sortibrant of Co- nimbres,
Who begat Fracassus, of whom Merlin Coccaius hath written ;	Who begat Brushaut of Mom- miere,
Of him was born Ferragus ;	Who begat Bruyer that was overcome by Ogier the Dane, Peer of France ;
Who begat Hapmouche, the first that ever invented the drying of neat's tongues in the chimney ; for, before that, people salted them, as they do now gammons of bacon ;	Who begat Mabrun, Who begat Foutasnon, Who begat Haquelebac, Who begat Vitdegrain, Who begat Grangousier, Who begat Gargantua, Who begat the noble Panta- gruel my master.

I know that reading this passage, you will make a doubt within yourselves, and that grounded upon very good reason, which is this,—how is it possible that this relation can be true, seeing at the time of the flood all the world was destroyed, except Noah, and seven persons more with

him in the ark, into whose number Hurtali is not admitted? Doubtless the demand is well made, and very apparent, but the answer shall satisfy you, or my wit is not rightly caulked. And, because I was not at that time to tell you anything of my own fancy, I will bring unto you the authority of the Massorets, good honest fellows, and exact Hebraical bagpipers, who affirm, that verily the said Hurtali was not within the ark of Noah, neither could he get in, for he was too big, but he sat astride upon it, with one leg on the one side, and another on the other, as little children use to do on their wooden horses: or as the great bull of Berne, which was killed at Marignan, did ride for his hackney the great murdering piece called the Cannon Perrier, a pretty beast of a fair and pleasant amble without all question.

In that posture, he, after God, saved the said ark from danger, for with his legs he gave it the brangle that was needful, and with his foot turned it whither he pleased, as a ship answereth her rudder. Those that were within sent him up victuals in abundance by a chimney, as people very thankfully acknowledging the good that he did them. And sometimes they did talk together as Icaromenippus did to Jupiter, according to the report of Lucian. Have you understood all this well? Drink then one good draught without water, for if you believe it not;—nor truly do not I, quoth she.*

CHAPTER II.

Of the Nativity of the most dread and redoubled Pantagruel.

GARGANTUA at the age of four hundred fourscore forty and four years begat his son Pantagruel, upon his wife named

* "Si ne le croyez, non fay je, feit elle," an old popular phrase found also in *Perceforest*.

Badebec, daughter to the king of the Amaurots in Utopia, who died in child-birth ; for he was so wonderfully great and lumpish, that he could not possibly come forth into the light of the world without thus suffocating his mother. But that we may fully understand the cause and reason of the name of Pantagruel, which at his baptism was given him, you are to remark, that in that year there was so great drought over all the country of Africa, that there past thirty and six months, three weeks, four days, thirteen hours, and a little more, without rain, but with a heat so vehement, that the whole earth was parched and withered by it. Neither was it more scorched and dried up with heat in the days of Elijah, than it was at that time ; for there was not a tree to be seen, that had either leaf or bloom upon it. The grass was without verdure or greenness, the rivers were drained, the fountains dried up, the poor fishes abandoned and forsaken by their proper element, wandering and crying upon the ground most horribly. The birds did fall down from the air for want of moisture and dew, wherewith to refresh them. The wolves, foxes, harts, wild-boars, fallow-deer, hares, coneys, weasels, brocks, badgers, and other such beasts, were found dead in the fields with their mouths open. In respect of men, there was the pity, you should have seen them lay out their tongues like hares that have been run six hours. Many did throw themselves into the wells. Others entered within a cow's belly to be in the shade ; those Homer calls Alibants. All the country was idle, and could do no virtue. It was a most lamentable case to have seen the labour of mortals in defending themselves from the vehemency of this horrific drought ; for they had work enough to do to save the holy water in the churches from being wasted ; but there was such order taken by the counsel of my Lords the

Cardinals, and of our holy Father, that none did dare to take above one lick. Yet, when any one came into the church, you should have seen above twenty poor thirsty fellows hang upon him that was the distributor of the water, and that with a wide open throat, gaping for some little drop, like the rich glutton in Luke, that might fall by, lest anything should be lost. O how happy was he in that year, who had a cool cellar under ground, well plenished with fresh wine !

The philosopher reports in moving the question,—Wherefore is it that the sea-water is salt?—that at the time when Phœbus gave the government of his resplendent chariot to his son Phaëton, the said Phaëton, unskilful in the art, and not knowing how to keep the ecliptic line betwixt the two tropics of the latitude of the sun's course, strayed out of his way, and came so near the earth, that he dried up all the countries that were under it, burning a great part of the heavens, which the philosophers call the *via lactea*, and the huff-snuffs, St. James's-way; although the most coped, lofty, and high-crested poets affirm that to be the place where Juno's milk fell, when she gave suck to Hercules. The earth at that time was so excessively heated, that it fell into an enormous sweat, yea such a one as made it sweat out the sea, which is therefore salt, because all sweat is salt.

Just such another case fell out this same year: for on a certain Friday, when the whole people were bent upon their devotions, and had made goodly processions, with store of litanies, and fair preachings, and beseechings of God Almighty, to look down with His eye of mercy upon their miserable and disconsolate condition, there was even then visibly seen issue out of the ground great drops of water, such as fall from a puff-bagged man in a top sweat, and the poor hoydens began to rejoice, as if it had been a thing very pro-

fitable unto them ; for some said that there was not one drop of moisture in the air, whence they might have any rain, and that the earth did supply the default of that. Other learned men said, that it was a shower of the Antipodes, as Seneca saith in his fourth book *Quæstionum naturalium*, speaking of the source and spring of Nilus. But they were deceived ; for, the procession being ended, when every one went about to gather of this dew, and to drink of it with full bowls, they found that it was nothing but pickle, and the very brine of salt, more brackish in taste than the saltiest water of the sea. And because in that very day Pantagrue was born, all hairy like a bear, his father gave him that name ; for *Panta* in Greek is as much as to say all, and *Grue*, in the *Hagarene* (or *Arabic*) language, doth signify thirsty ; inferring thereby, that at his birth the whole world was a-dry and thirsty, as likewise foreseeing that he would be some day supreme lord and sovereign of the thirsty, which was shown to him at that very same hour by a more evident sign. And one of the gossips inspired with a prophetic spirit, said, "This will be a terrible fellow, he is born with all his hair, he is undoubtedly to do wonderful things, and, if he live, he shall have age."

CHAPTER III.

Of the Grief wherewith Gargantua was moved at the Decease of his wife Badebec.

WHEN Pantagrue was born, there was none more astonished and perplexed than was his father Gargantua ; for, of the one side, seeing his wife Badebec dead, and on the other side his son Pantagrue born, so fair and so great, he knew not what to say, nor what to do. And the doubt that

troubled his brain was to know whether he should cry for the death of his wife, or laugh for the joy of his son. He was from each side choked with sophistical arguments, for he framed them very well in modo et figura, but he could not resolve them, remaining pestered and entangled by this means, like a mouse caught in a trap, or kite snared in a gin. Shall I weep? said he. Yes, for why? My so good wife is dead, who was the most this, the most that, that was ever in the world. Never shall I see her, never shall I recover such another, it is unto me an inestimable loss! O my good God, what had I done that Thou shouldest thus punish me? Why didst Thou not take me away before her? Seeing for me to live without her is but to languish. Ah BADEBEC, BADEBEC, my minion, my dear heart, my sugar, my sweeting, my honey, never shall I see thee! Ah, poor Pantagruel, thou hast lost thy good mother, thy sweet nurse, thy well-beloved lady! O false death, how injurious and spiteful hast thou been to me! How malicious and outrageous have I found thee in taking her from me, my well-beloved wife, to whom immortality did of right belong!

With these words he did cry like a cow; but on a sudden fell a laughing like a calf, when Pantagruel came into his mind. Ha, my little son, said he, my childilolly, fedlifondy, dandlichucky, my pretty rogue! O how jolly thou art, and how much I am bound to my gracious God, that hath been pleased to bestow on me a son, so fair, so spriteful, so lively, so smiling, so pleasant, and so gentle! Ho, ho, ho, ho, how glad I am! Let us drink, ho, and put away melancholy! Bring of the best, rinse the glasses, lay the cloth, drive out these dogs, blow this fire, light candles, shut that door there, cut this bread in sippets for brewis, send away these poor folks in giving them what they ask, hold my gown. I will

strip myself into my doublet, to make the gossips merry, and keep them company.

As he spake this, he heard the litanies and the mementos of the priests that carried his wife to be buried, upon which he left the good purpose he was in, and was suddenly ravished another way, saying, Lord God, must I again con-trist myself? This grieves me. I am no longer young, I grow old, the weather is dangerous; I may perhaps take an ague, then shall I be foiled, if not quite undone. By the faith of a gentleman, it were better to cry less, and drink more. My wife is dead, well, I shall not raise her again by my crying: she is well, she is in Paradise at least, if she be no higher: she prayeth to God for us, she is happy, she is above the sense of our miseries, nor can our calamities reach her. What though she be dead, must not we also die? The same debt which she hath paid, hangs over our heads; nature will require it of us, and we must all of us some day taste of the same sauce. Let her pass then, and the Lord preserve the survivors.

CHAPTER IV.

Of the Infancy of Pantagruel.

I FIND by the ancient historiographers and poets, that divers have been born in this world after very strange manners, which would be too long to repeat: read therefore the seventh chapter of Pliny, if you have so much leisure. Yet have you never heard of any so wonderful as that of Pantagruel. That which Hercules did was nothing, when in his cradle he slew two serpents, for those serpents were but little and weak, but Pantagruel, being yet in the cradle, did

far more admirable things, and more to be amazed at. I pass by here the relation of how at every one of his meals he supped up the milk of four thousand six hundred cows, and how, to make him a skillet to boil his milk in, there were set to work all the braziers of Saumure in Anjou, of Villedieu in Normandy, and of Bramont in Lorraine. And they served in this whitepot-meat to him in a huge great bell, which is yet to be seen in the city of Bourges in Berry, near the palace ; but his teeth were already so well grown, and so strengthened with vigour, that of the said bell he bit off a great morsel, as very plainly doth appear to this hour.

One day in the morning, when they would have made him suck one of his cows,—for he never had any other nurse, as the history tells us,—he got one of his arms loose from the swaddling-bands, wherewith he was kept fast in the cradle, laid hold on the said cow under the left fore ham, and grasping her to him, ate up her udder and half of her paunch, with the liver and the kidneys, and had devoured all up, if she had not cried out most horribly, as if the wolves had held her by the legs, at which noise company came in, and took away the said cow from Pantagruel. Yet could they not so well do it, but that the quarter whereby he caught her was left in his hand, of which quarter he gulped up the flesh in a trice, even with as much ease as you would eat a sausage, and that so greedily with desire of more, that, when they would have taken away the bone from him, he swallowed it down whole, as a cormorant would do a little fish ; and afterwards began fumblingly to say, “ Good, good, good ”—for he could not yet speak plain—giving them to understand thereby, that he had found it very good, and that he did lack but so much more. Which

when they saw that attended him, they bound him with great cable-ropes, like those that are made at Tain, for the carriage of salt to Lyons: or such as those are, whereby the great French ship rides at anchor in the road of Havre de Grace in Normandy. But on a certain time, a great bear, which his father had bred, got loose, came towards him, began to lick his face, for his nurses had not thoroughly wiped his chaps, at which unexpected approach being on a sudden offended, he as lightly rid himself of those great cables, as Samson did of the hawser ropes wherewith the Philistines had tied him, and, by your leave, takes me up my lord the bear, and tears him to you in pieces like a pullet, which served him for a gorgeful, or good warm bit for that meal.

Whereupon Gargantua, fearful lest the child should hurt himself, caused four great chains of iron to be made to bind him, and so many strong wooden arches unto his cradle, most firmly stocked and morticed in huge frames. Of those chains you have got one at Rochelle, which they draw up at night betwixt the two great towers of the haven. Another is at Lyons,—a third at Angiers,—and the fourth was carried away by the devils to bind Lucifer; who broke his chains in those days, by reason of a cholic that did extraordinarily torment him, taken with eating a serjeant's soul fried for his breakfast. And therefore you may believe that which Nicholas de Lyra saith upon that place of the Psalter, where it is written, *Et Og regem Basan*, that the said Og, being yet little, was so strong and robustious, that they were fain to bind him with chains of iron in his cradle. Thus continued Pantagruel for a while very calm and quiet, for he was not able so easily to break those chains, especially having no room in the cradle to give a swing with his arms. But see what happened once upon a great holiday that his

father Gargantua made a sumptuous banquet to all the princes of his court. I am apt to believe, that the menial officers of the house were so imbusied in waiting each on his proper service at the feast, that nobody took care of poor Pantagruel, who was left *à recolorum*, behind-hand, all alone and as forsaken. What did he? Hark what he did, good people. He strove and essayed to break the chains of the cradle with his arms, but could not, for they were too strong for him. Then did he keep with his feet such a stamping stir, and so long, that at last he beat out the lower end of his cradle, which notwithstanding was made of a great post five foot in square; and, as soon as he had gotten out his feet, he slid down as well as he could till he had got his soles to the ground, and then with a mighty force he rose up, carrying his cradle upon his back, bound to him like a tortoise that crawls up against a wall; and, to have seen him, you would have thought it had been a great carrack of five hundred tons upon one end. In this manner he entered into the great hall where they were banqueting, and that very boldly, which did much affright the company; yet, because his arms were tied in, he could not reach anything to eat, but with great pain stooped now and then a little, to take with the whole flat of his tongue some good lick, good bit, or morsel. Which when his father saw, he saw well enough that they had left him without giving him anything to eat, and therefore commanded that he should be loosed from the said chains, by the counsel of the princes and lords there present. Besides that, also, the physicians of Gargantua said, that, if they did thus keep him in the cradle he would be all his lifetime subject to the stone. When he was unchained, they made him to sit down, where, after he had fed very well, he took his cradle, and broke it into

more than five hundred thousand pieces with one blow of his fist, that he struck in the midst of it, swearing that he would never come into it again.

CHAPTER V.

Of the Acts of the noble Pantagruel in his Youthful Age.

THUS grew Pantagruel from day to day, and to every one's eye waxed more and more in all his dimensions, which made his father to rejoice by a natural affection. Therefore caused he to be made for him, whilst he was yet little, a pretty cross-bow, wherewith to shoot at small birds, which now they call the great cross-bow at Chantelle. Then he sent him to the school to learn, and to spend his youth in virtue. In the prosecution of which design he came first to Poitiers, where, as he studied and profited very much, he saw that the scholars were oftentimes at leisure, and knew not how to bestow their time, which moved him to take such compassion on them, that one day he took from a long ledge of rocks, called there Passelourdin, a huge great stone, of about twelve fathom square, and fourteen handful thick, and with great ease set it upon four pillars in the midst of a field, to no other end, but that the said scholars, when they had nothing else to do, might pass their time in getting up on that stone, and feast it with store of gammons, pasties, and flagons, and carve their names upon it with a knife; in token of which deed till this hour the stone is called the lifted stone. And in remembrance hereof there is none entered into the register and matricular book of the said university, or accounted capable of taking any degree therein, till he have first drunk in the Cabaline fountain of

Croustelles, passed at Passelourdin, and got up upon the lifted stone.

Afterwards, reading the delectable Chronicles of his Ancestors, he found that Geoffrey of Lusignan, called Geoffrey with the great tooth, grandfather to the cousin-in-law of the elder sister of the aunt of the son-in-law of the uncle of the good daughter of his stepmother, was interred at Maillezais; therefore one day he took campos (which is a little vacation from study to play a while), that he might give him a visit as unto an honest man. And going from Poitiers with some of his companions, they passed by Legugé, visiting the noble Abbot Ardillon: then by Lusignan, by Sansay, by Celles, by Colonges, by Fontenay le Comte, saluting the learned Tiraqueau, and from thence arrived at Maillezais, where he went to see the sepulchre of the said Geoffrey with the great tooth; which made him somewhat afraid, looking upon the picture, whose lively draughts did set him forth in the representation of a man in extreme fury, drawing his great Malchus faulchion half-way out of his scabbard. When the reason hereof was demanded, the canons of the said place told him, that there was no other cause of it, but that *Pictoribus atque poetis, &c.*, that is to say, that painters and poets have liberty to paint and devise what they list after their own fancy. But he was not satisfied with their answer, and said, He is not thus painted without a cause, and I suspect that at his death there was some wrong done him, whereof he requireth his kindred to take revenge. I will inquire further into it, and then do what shall be reasonable. Then he returned not to Poitiers, but would take a view of the other Universities of France. Therefore, going to Rochelle, he took shipping and arrived at Bordeaux, where he found no great exercise,

only now and then he would see some mariners and lightermen a-wrestling on the quay or strand by the river side. From thence he came to Toulouse, where he learned to dance very well, and to play with the two-handed sword, as the fashion of the scholars of the said University is to bestir themselves in games, whereof they may have their hands full : but he stayed not long there, when he saw that they did cause burn their regents alive,* like red-herrings ; saying, Now God forbid that I should die this death ! for I am by nature sufficiently dry already, without heating myself any further.

He went then to Montpellier, where he met with the good wives of Mirevaux, and good jovial company withal, and thought to have set himself to the study of physic ; but he considered that that calling was too troublesome and melancholic, and that physicians did smell of glisters like old devils. Therefore he resolved he would study the laws ; but seeing that there were but three scald and one bald-pated legist in that place, he departed from thence, and in his way made the bridge of Guard, and the amphitheatre of Nismes, in less than three hours, which nevertheless seems to be a more divine than human work. After that

* This is a reference to John Caturcius, burnt in June, 1532, at Toulouse. He was law professor there, and on Twelfth-day (as we call it, but the French the Feast of the Kings), in 1532, being invited to the usual merry-making, he prevailed on the company, instead of the superstitious cry, "The King drinks," to say, "Christ reigns in our hearts." He likewise proposed that the guests should each make a short edifying discourse to the rest, before they broke up ; which they all did, particularly himself. Whatever it was he said, it cost him his life, for somebody informed against him as a Lutheran. At his death he showed such constancy, that many persons, especially such as had attended his law lectures, began, from that moment, to instruct themselves thoroughly in that doctrine for which they saw their regent suffer death so manfully.

he came to Avignon, where he was not above three days before he fell in love, because it is papal ground. Which his tutor and pedagogue Epistemon perceiving, he drew him out of that place, and brought him to Valence in the Dauphiny, where he saw no great matter of recreation, only that the lubbards of the town did beat the scholars, which so incensed him with anger, that when, upon a certain very fair Sunday, the people being at their public dancing in the streets, and one of the scholars offering to put himself into the ring to partake of that sport, the foresaid lubberly fellows would not permit him the admittance into their society, he taking the scholar's part, so belaboured them with blows, and laid such load upon them, that he drove them all before him, even to the brink of the river Rhone, and would have there drowned them, but that they did squat to the ground like moles, and there lay close a full half league under the river. The hole is to be seen there yet.

After that he departed from thence, and in three strides and one leap, came to Angiers, where he found himself very well, and would have continued there some space, but that the plague drove them away. So from thence he came to Bourges, where he studied a good long time, and profited very much in the faculty of the laws, and would sometimes say, that the books of the civil law were like unto a wonderfully precious, royal, and triumphant robe of gold, edged with dirt; for in the world are no goodlier books to be seen, more ornate, nor more eloquent than the texts of the Pandects, but the bordering of them, that is to say, the gloss of Accursius, is so scurvy, vile, base, and unsavoury, that it is nothing but filthiness and villany.

Going from Bourges, he came to Orleans, where he found store of swaggering scholars that made him great entertain-

ment at his coming, and with whom he learned to play at tennis so well, that he was a master at that game. For the students of the said place make a prime exercise of it. As for breaking his head with over-much study, he had an especial care not to do it in any case, for fear of spoiling his eyes. Which he the rather observed, for that it was told him by one of his teachers, there called regents, that the pain of the eyes was the most hurtful thing of any to the sight. For this cause when he one day was made a licentiate, or graduate in law, one of the scholars of his acquaintance, who of learning had not much more than his burden, though instead of that he could dance very well, and play at tennis, made the blazon and device of the licentiate's hood, saying,

So you have in your hand a racket,
A tennis-ball in your coat-pocket,
A Pandect law in your cap's tippet,
And that you have the skill to trip it
In a low dance, you will be allowed
The grant of the licentiate's hood.

CHAPTER VI.

How Pantagruel met with a Limosin, who affected to speak in learned phrase.

UPON a certain day, I know not when, Pantagruel walking after supper with some of his fellow-students without that gate of the city, through which we enter on the road to Paris, encountered with a young spruce-like scholar that was coming upon the very same way, and, after they had saluted one another, asked him thus, "My friend, from whence comest thou now?" The scholar answered him,

“From alme, inclyte and celebrate academy, which is vocitated Lutetia.” “What is the meaning of this?” said Pantagruel to one of his men. “It is,” answered he, “from Paris.” “Thou comest from Paris, then?” said Pantagruel, “and how do you spend your time there, you my masters the students of Paris?” The scholar answered, “We transfretate the Sequane at the dilucul and crepuscul: we deambulate by the compites and quadrivies of the urb; we despumate the Latial verbocination; and, like verisimilary amorabunds, we captate the benevolence of the omnijugal, omniform, omnigenal feminine sex. Then do we cauponisate in the meritory taberns of the Pineapple, the Castle, the Magdalene, and the Mule, goodly vervecine spatules perforaminated with petrosile. And if by fortune there be rarity, or penury of pecune in our marsupies, and that they be exhausted of ferruginean metal, for the shot we demit our codices, and oppignerate our vestiments, whilst we prestolate the coming of the Tabellaries from the penates and patriotic lares.” To which Pantagruel answered, “What devilish language is this? by the Lord, I think thou art some kind of heretic.” “My lord, no,” said the scholar; “for libentissimally, as soon as it illucesceth any minutule slice of the day, I demigrate into one of these so well architected minsters, and there, irrorating myself with fair lustral water, I mumble off little parcels of some missic precation of our sacrificules, and, submurmuring my horary precules, I elave and absterge my anime from its nocturnal inquisitions. I revere the olympicoles. I latrially venere the supernal astripotent. I dilige and redame my proxims. I observe the decalogical precepts, and, according to the facultatule of my vires, I do not discede from them one late unguicule. Nevertheless it is veriform, that because

Mammon doth not supergurgitate anything in my locules, that I am somewhat rare and lent to supererogate the elemosynes to those egepts, that hostially queritate their stipe."

"Prut, tut," said Pantagruel, "what doth this fool mean to say? I think he is upon the forging of some diabolical tongue, and that, enchanter-like, he would charm us." To whom one of his men said, "Without doubt, sir, this fellow would counterfeit the language of the Parisians, but he doth only flay the Latin, imagining by so doing that he doth highly Pindarize it in most eloquent terms, and strongly conceiteth himself to be therefore a great orator in the French, because he disdaineth the common manner of speaking." To which Pantagruel said, "It is true." The scholar answered, "My worshipful lord, my genie is not apt nate to that which this flagitious nebulon saith, to excoriate the cuticle of our vernacular Gallic, but viceversally I gnave opere, and by veles and rames enite to locupletate it with the Latinicome redundance." "By the Lord," said Pantagruel, "I will teach you to speak. But first come hither, and tell me whence thou art?" To this the scholar answered, "The primeval origin of my aves and ataves was indigenary of the Lemovick regions, where requiesceth the corpore of the hagiostat St. Martial." "I understand thee very well," said Pantagruel. "When all comes to all, thou art a Limosin, and thou wilt here by thy affected speech counterfeit the Parisians. Well now, come hither, I must show thee a new trick, and handsomely give thee the comb-feat." With this he took him by the throat, saying to him, "Thou flayest the Latin,—by St. John, I will make thee flay the fox, for I will now flay thee alive." Then began the poor Limosin to cry, "Haw, gwid Maaster, haw, Laord, my halp

and St. Marshaw, haw, I'm worried. Haw, my thropple, the bean of my cragg is bruck ! Haw, for Guad's seck, lawt my lean, Maaster ; waw, waw, waw." "Now," said Pantagruel, "thou speakest naturally," 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 words with as much heedfulness and circumspection, as pilots of ships use to avoid the rocks and banks in the sea.

CHAPTER 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. Aignan, 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 Ædificatoria, 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 bell-wether'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 along all the streets, as he carried it in his hand, wherewith all the people were very glad. But there happened one great inconvenience, 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 Maltha cotton, saying, We have got the Pantagruel, and our very throats are salted. This done, he came to Paris with his retinue. And at his entry every one 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, à remotis, and far from them, as his father formerly had done the great peal 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 bodies 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 primò,

The two-horse tumbrel of Salvation.

The Slippers or Pantofles of the Decretals.

The Pomegranate of Vice.

The Clew-bottom of Theology.

The Duster or Foxtail-flap of Preachers, composed by
Turlupin.

The Henbane of the Bishops.

Marmotretus de baboonis et apis, cum Commento Dorbellis.

Decretum Universitatis Parisiensis super gorgiasitate mulier-
cularum ad placitum.

The Mustard-pot of Penance.

The Gamashes, alias the Boots of Patience.

Formicarium artium.

De brodiorum usu, et honestate chopinandi, per Sylvestrem
Prioratem Jacobinum.

The Frail of the Scriveners.

The Crucible of Contemplation.

The Flimflams of the Law.

The Goad of Wine.

The Spur of Cheese.

Decrotatorium scholarium.

The Bravades of Rome.

Bricot de Differentiis Soupparum.

The Cobbled Shoe of Humility.

The Trivet of good Thoughts.

The Kettle of Magnanimity.

The Cavilling Intanglements of Confessors.

The Curate's Rap over the Knuckles.

Reverendi patris fratris Lubini, provincialis Bavardiæ, de
gulpendis lardonibus 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 Bagpipe of the Prelates.

Beda* de optimitate triparum.

The Complaint of the Barristers upon the Reformation of Comfites.

The Furred Cat of the Solicitors and Attornies.

Of Peas and Bacon, cum Commento.

The Small Vales or Drinking Money of the Indulgences.

Præclarissimi juris utriusque Doctoris Maistre Pillotti Scrapfarthingi de Botchandis glossæ Accursianæ Triflis, repetitio enucidiluculidissima.

Stratagemata Francharchieri de Bagnolet.

Franctopinus or Churlbumpkinus de Re Militari cum Figuris Tevoti.

The Sauciness of Country Stewards.

M. N. Rostocostojambedanesse de mustarda post prandium servienda, libri xiv., apostilati per M. Vaurillonis.

Jabolenus de Cosmographia Purgatorii.

Quæstio subtilissima, utrum Chimæra in vacuo bombinans 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.

* Noël Beda, Doctor of the Sorbonne, then active in hostility to the Reformers, was very fat.

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

Ejusdem de castrametandis crinibus libri tres.

The entrance of Anthony de Leve into the territories of Brazil. Marforii, bacalarii cubantis Romæ, 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 quæ incipit, Silvii Triquebille, balata per M. N. Songecrusyon.

Boudarini Episcopi de emulgentiarum profectibus, Enneades novem, cum privilegio Papali ad triennium, et postea non. The Cowl or Capouch of the Monks.

The Mumbling Devotion of the Cœlestine Friars.

The Passage-toll of Beggarliness.

The Paring-shovel of the Theologues.

The Drenching-horn of the Masters of Arts.

The scullions of Occam the Uninitiated Clerk.

Magistri N. Lickdishetis, de prodandsiftationibus horarum canonicarum, libri quadraginta.

The Rasher of Cormorants and Ravenous Feeders.

The Rammishness of the Spaniards supercoquellicanticked by Friar Inigo.*

The Muttering of Pitiful Wretches.

Poltronismus rerum Italicarum, authore Magistro Bruslefer.

R. Lullius de Batisfolagiis Principum.

Calibistratorium caffardiæ, authore M. Jacobo Hocstraten hereticometra.

The Boggles of Bullists, Copyists, Scriveners, Brief-writers, and Reporters, compiled by Regis.

* The earliest allusion to Ignatius Loyola, who was in Paria, but had not yet established the Order of Jesuits.

- Manera sweepandi fornacellos, per Mag. Eccium.
 The Parceltying of Merchants.
 The Pleasures of the Monachal Life.
 The Hodge-podge of Bigots.
 The History of the Hobgoblins.
 The Gulling Fibs and counterfeit Shows of Commissaries.
 The Litter of Treasurers.
 The Juglingatorium of Sophisters.
 Antipericatametanaparbeugedamphicibrationes* Mendican-
 tium.
 The Periwinkle of Ballad-makers.
 The Push-forward of the Alchemists.
 The Niddy-noddy of the Satchel-loaded Seekers, by Friar
 Serratis.
 The Shackles of Religion.
 The Racket of Swaggerers.
 The Leaning-stock of Old Age.
 The Muzzle of Nobility.
 The Ape's Paternoster.
 The Handcuffs of Devotion.
 The Pot of the Ember Weeks.
 The Hood of the Politic Life.
 The Flap of the Hermits.
 The Mask of the Confessors.
 The Trictrac of the Knocking Friars.
 Blockheadodus, de vita et honestate Bragadochiorum.
 Lirippii Sorbonici Moralisationes, per M. Lupoldum.
 The Toys of Travellers.
 The Bibbings of the tipping Bishops.
 Tarrabalationes Doctorum Coloniensium adversus Reuchlin.

* Briefly, rags ; Cibrationes are holes, and the Greek prepositions, anti, peri, kata, ana, para, amphi, suggest holes everywhere.

- Whirlingfriskorium Lackeiorum, per F. Pedebilletis.
 The Mummery of the Racket-keeping Robin-good-fellows.
 Gerson, de Auferibilitate Papæ ab Ecclesia.
 The Catalogue of the Nominated and Graduated Persons.
 Jo. Dytebrodii, de terribilitate excommunicationum libellulus
 acephalos.
 Ingeniositas invocandi diabolos et diabolos, per M. Guingol-
 phum.
 The Hotch-potch of the perpetually-begging Friars.
 The Morris-dance of the Heretics.
 The Anilities of Cajetan.
 Muddisnout, Doctoris Cherubici, de origine Roughfooteda-
 rum, et Wryneckedorum ritibus, libri septem.
 Sixty-nine fat Breviaries.
 The Night-mare of the five orders of Beggars.
 The Skinnery of Chawbacons, extracted from the yellow
 boot, incornifistibulated in the angelic Summa.*
 The Raver and Idle Talker in cases of Conscience.
 The Drum Belly of the Presidents.
 The Ass Head of the Abbots.
 Sutoris, adversus quendam qui vocaverat eum Rascalato-
 rem et quod Rascalatores non sunt damnati ab Ecclesia.
 Antidotarium Animæ.
 Merlinus Coccaius, de Patria Diabolorum.
 Of which library some books are already printed, and the
 rest are now at the press, in the noble city of Tubingen.

* The *Summa* of the Angelic Doctor, Thomas Aquinas, contained indication of an addition to the torture of burning by causing heretics to wear boots that shrunk in the fire. In the time of Rabelais a friar Jean, from Rome, interrogated the poor peasantry accused of heresy in Provence, by causing their feet to be thrust into boots heated for the purpose, which he himself filled with boiling fat. Rabelais might well sum up with a book "De Patria Diabolorum."

CHAPTER 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 estate 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 there 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 re-flourish 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 thee, 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 shouldest live in this virtuous course, as that thou shouldest 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 mayest easily remember how that I have spared nothing, but have so helped thee as if I 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 indeed as I do wish thee, yet such in thy 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 knowledge, that now hardly should I be admitted unto the first form of the little grammar-school boys. 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 intituled, How a man may praise himself without envy:—but to give thee an emulous encouragement to strive yet further.

“Nów it is, 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, Chaldæan, 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 manna of good learning. Yet so it is, that at 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 I take much delight in the reading of Plutarch's *Morals*, the pleasant *Dialogues* of Plato, the *Monuments* of Pausanias, and the *Antiquities* of Athenæus, in waiting on the hour wherein God my Creator shall call me, and command me to depart from this 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 arguments 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 fair 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 ; 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 forest 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 that other world, called the microcosm, which is man. And at some of the 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 evil-doers.

“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 hy 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, Pantagrue! 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 IX.

How Pantagrue! found Panurge, whom he Loved all his Life-time.

ONE day as Pantagrue! was taking a walk without the city, towards St. Anthony's abbey, discoursing and philosophizing with his own servants, and some other scholars, he met with a young man of very comely stature, and surpassing hand-

some 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 he had made an escape, or, to say better, he looked, in the condition wherein he then was, like an apple-gatherer of the country of Perche.

As far off as Pantagruel saw him, he said to those that stood by, "Do you see that man there, who is a-coming hither upon the road from Charenton-bridge? By my faith, he is poor only in fortune; for I may assure you, that by his physiognomy it appeareth, that nature hath extracted him from some rich and noble race, and that too much curiosity hath thrown him upon adventures, which possibly have reduced him to this indigence, want, and penury." Now as he was just amongst them, Pantagruel said unto him, "Let me entreat you, friend, that you may be pleased to stop here a little, and answer me to that which I shall ask you, and I am confident you will not think your time ill bestowed; for I have an extreme desire, according to my ability, to give you some supply in this distress, wherein I see you are; because I do very much commiserate your case, which truly moves me to great pity. Therefore, my friend, tell me, who you are? Whence you come? Whither you go? What you desire? And what your name is?" The companion answered him in the German tongue, thus:

"Junker, Gott geb euch glück und heil zuvor. Lieber Junker, ich lasz euch wissen, das da ihr mich von fragt, ist ein arm und erbärmlich Ding, und wäre viel davon zu sagen, welches euch verdrüssig zu hören, und mir zu erzählen

wäre, wiewohl die Poeten und Oratorn vorzeiten haben gesagt in ihren Sprüchen und Sentenzen, dasz die gedächtniss des elends und armuths vorlängst erlitten, ist eine grosse lust.* “My friend,” said Pantagruel, “I have no skill in that gibberish of yours; therefore, if you would have us to understand you, speak to us in some other language.” Then did the drole answer him thus:

“Albarildim gotfano dechmin brin alabo dordio falbroth ringuam albaras. Nin portzadikin almucatin milko prin alelmin en thoth dalheben ensouim: kuthim al dum alkatim nim broth dechoth porth min michais im endoth, pruch dalmaisoulum hol moth danfrihim lupaldas im voldemoth. Nin hur diavosth mnarbotim dalgousch palfrapin duch im scoth pruch galeth dal chinon, min foulchrich al conin brutathen doth dal prin.”† “Do you understand none of this?” said Pantagruel to the company. “I believe,” said Epistemon, “that this is the language of the Antipodes, and such a hard one, that the devil himself knows not what to make of it.” “Then,” said Pantagruel, “Gossip, I know not if the walls do comprehend the meaning of your words, but none of us here doth so much as understand one syllable of them.” Then said my blade again:

“Signor mio, voi vedete per essemplio, che la cornamusa non suona mai, s'ella non ha il ventre pieno. Così io parimente non vi saprei contare le mie fortune, se prima il tribulato ventre non ha la solita refettione. Al quale è avviso

* German. “Young Sir, God give you good luck and prosperity. Dear young Sir, I forewarn you, that that whereof you question me, is a sad and pitiful thing, and there would be much to say, wearisome for you to hear, and me to utter, notwithstanding the poets and orators of old have declared in their fables and discourses that the remembrance of misery and distress endured in times past, affords a present solace.”

† This speech has puzzled the philologists.

che le mani et li denti habbiano perso il loro ordine naturale et del tutto annichilati."* To which Epistemon answered, "As much of the one as of the other, and nothing of either." Then said Panurge :†

"Lord, if you be so virtuous of intelligence, as you be naturally releaved to the body, you should have pity of me. For nature hath made us equal, but fortune hath some exalted, and others deprived ; nevertheless is virtue often deprived, and the virtuous men despised ; for before the last end none is good." "Yet less," said Pantagruel. Then said my jolly Panurge :

"Jona andie guaussa goussy etan beharda er remedio beharde versela ysser landa. Anbat es otoy y es nausu ey nessassust gourray proposian ordine den. Nonyssena bayta facheria egabe gen herassy badia sadassu noura assia. Aran hondavan gualde cydassu naydassuna. Estou oussyc eg vinan soury hien er darstura eguy harm. Genicoa plasar vadu."‡ "Are you there?" said Eudemon, "Genicoa?" To this said Carpalim, "St. Teignan's rammer unstitch you, for I had almost understood it." Then answered Panurge :

* Italian. "Signor, you see by example that the bag-pipes do not sound, unless they be well filled,—so in like manner I relate not my adventures, until first my disconsolate belly receive its wonted stuffing. And besides I fear my hands and teeth have well-nigh lost their office, and become mere petrifications."

† Now speaking English. "Releaved to" for "raised high (as a giant) in."

‡ Biscayan. "Monsieur, to every great misfortune a remedy is needful. We ought mutually to help each other. Stay a moment:—Do but allow me to make known my necessities,—Nay, not to weary you, they shall be nameless. (There are some people who so easily get into a passion.) Excuse my importunities. Give me whatever you think fitting. Please God, I shall never cease to be grateful for what you and your people may do for me."

“Prust frest frinst sorgdmand strochdi drhds pag brlelang Gravot Chavigny Pomardiere rusth pkaldracg Deviniere pres Nays. Couille kalmuch monach drupp del meupplist rinq drlnd dodelb up drent loch minc stz rinq jald de vins ders cordelis bur jocst stzampenards.”* “Do you speak Christian,” said Epistemon, “or the buffoon language, otherwise called Patelinois?” “Nay, it is the puzlatory tongue,” said another, “which some call Lanternois.” Then said Panurge :

“Heere, ik en spreeke anders geen taele dan kersten taele : my dunkt noghtans, al en seg ik u niet een wordt, mynen noot verklaert genoegh wat ik begeere : geeft my uyt bermhertigheyt yets waar van ik gevoet magh zyn.”† To which answered Pantagruel, “As much of that.” Then said Panurge :

“Señor, de tanto hablar yo soy cansado, porque yo suplico a vuestra reverentia que mire a los preceptos evangelicos, para que ellos movan vuestra reverentia a lo que es de conscientia ; y si ellos non bastaren, para mover vuestra reverentia a piedad, yo suplico que mire a la piedad natural, la qual yo creo que le movera como es de razon : y con esso non digo mas.”‡ “Truly, my friend,” said Pantagruel, “I doubt not but you can speak divers languages ; but tell us

* Another puzzle.

† Dutch. “Sir, I speak no language, save that of Christians. Indeed, it seems to me needless that I should utter a single word, my condition sufficiently interprets that which I implore. For pity’s sake give me something that may bring me to again.”

‡ Spanish. “Señor, I am weary of so much speaking, therefore do I supplicate you to have regard to the precepts of the Gospel, that they may move your soul ; but if they suffice not to draw forth your worship’s charity, I would beseech you to have regard to that inborn compassion which I trust will move you to act as becomes you. And saying this, I hold my peace.”

that which you would have us to do for you in some tongue, which you conceive we may understand." Then said the companion :

"Min Herre, endog ieg med ingen tunge talede, ligesom børn, oc uskellige creature : Mine klædebon oc mit legoms magerhed uduiser alligeuel klarlig huad ting mig best behof gioris, som er sandelig mad oc dricke : Huorfor forbarme dig ofuer mig, oc befal at giue mig noguet, af huilcket ieg kand slyre min giøendis mage, ligeruiis som mand Cerbero en suppe forsetter : Saa skalt du lefue længe oc lycksalig."* "I think really," said Eusthenes, "that the Goths spoke thus of old, and that, if it pleased God, we would all of us speak so with our tails." Then again said Panurge :

"Adon, scalom lecha : im ischar hatob hal hebdeca, bimeherah thithen li kikar lechem : chachatub, malveh Adonai chonen dal."† To which answered Epistemon, "At this time have I understood him very well ; for it is the Hebrew tongue most rhetorically pronounced." Then again said the gallant :

"Despota toinun panagathe, dioti su moi ouk artod oteis ? horas gar limo analiscomenon eme athlion, kai en to metaxu eme ouk eleeis oudamos, zeteis de par emou ha ou chre. Kai homos philologoi pantes homologousi tote logous te kai remata peritta hyparchein, hopote pragma auto pasi delon esti. Entha

* Danish. "Sir, though I speak but with a language, like that of babes, or senseless brutes, my vestments and this famished body show clearly my urgent need of meat and drink. Have compassion therefore upon me, and ordain that somewhat be given me to appease my grumbling belly ; like as you would throw a sop to Cerberus ; then may you live long and happy."

† Hebrew. "Grace be with you, my lord, if you will show kindness unto your servant, you will bestow upon me a morsel of bread, even as it is written, 'He that hath pity upon the poor, lendeth unto the Lord.'" "

gar anankaioi monon logoi eisin, hina pragmata hon peri amphisbetoumen, me prosphoros epiphainetai."* "What?" said Carpalim, Pantagruel's footman, "it is Greek, I have understood him. And how; hast thou dwelt any while in Greece?" Then said the drole again:

"Agonou dont oussys vous dedagnez algarou: nou den farou zamist vous mariston ulbrou, fousques voubrol tant bredaguez moupreton den goulhoust, daguez daguez non cropys fost pardonnoflist nougrou. Agou paston tol nalprissys hourtou los echatonous, prou dhouquys brol pany gou den bascrou noudous caguons goulfren goul oustaroppassou." "Methinks I understand him," said Pantagruel; "for either it is the language of my country of Utopia,† or sounds very like it." And, as he was about to have begun some argument, the companion said:

"Jam toties vos per sacra, perque deos deasque omneis obtestatus sum, ut si qua vos pietas permovet, egestatem meam solaremini, nec hilum proficio clamans et ejulans. Sinite, quæso, sinite, viri impii, quo me fata vocant abire; nec ultra vanis vestris interpellationibus obtundatis, memores veteris illius adagii, quo venter famelicus auriculis carere dicitur."‡ "Well, my friend," said Pantagruel, "but cannot

* Greek. "O most excellent of masters, why do you not give me bread? For you see me thus wretchedly consuming with hunger, and meanwhile show no compassion towards me, but you ask of me unfit things. And yet all men alike who are lovers of wisdom, hold words and discourse as superabundant, when the facts are manifest to every man. For discourse alone is necessary, when things liable to dispute are not sufficiently evident."

† This has been guessed to be corruptly written Gascon, also Breton of the dialect of Léon. This is the third of the three puzzles in the polyglot of Panurge.

‡ Latin. "I have already many times conjured you, by whatever is sacred, by all the gods and goddesses, if by any means compassion

you speak French ?” “That I can do, Sir, very well,” said the companion, “God be thanked. It is my natural language and mother tongue ; for I was born and bred in my younger years in the garden of France, to wit, Touraine.” “Then,” said Pantagruel, “tell us what is your name, and from whence you are come : for, by my faith, I have already stamped in my mind such a deep impression of love towards you, that, if you will condescend unto my will, you shall not depart out of my company, and you and I shall make up another couple of friends, such as Æneas and Achates were.” “Sir,” said the companion, “my true and proper Christian name is Panurge, and now I come out of Turkey, to which country I was carried away prisoner at that time, when they went to Metelin in evil hour. And willingly would I relate unto you my fortunes, which are more wonderful than those of Ulysses were ; but, seeing that it pleaseth you to retain me with you, I most heartily accept of the offer, protesting never to leave you, should you go to all the devils in hell. We shall have therefore more leisure at another time, and a fitter opportunity wherein to report them ; for at this present I am in a very urgent necessity to feed, my teeth are sharp, my belly empty, my throat dry, and my stomach fierce and burning : all is ready. If you will but set me to work, it will be as good as a balsamum for sore eyes to see me gulch and raven it. For God’s sake, give order for it.” Then Pantagruel commanded that they should carry him home, and provide him good store of victuals ; which being done,

move you, to relieve my indigence ; but neither cries nor lamentations profit aught. Suffer me, I beseech you, suffer me, O men devoid of pity, to depart, whithersoever the fates may call ; and no longer weary me by your vain interrogatories, mindful of that ancient adage, “**A hungry stomach has no ears.**”

he ate very well that evening, and, capon-like, went early to bed, then slept until dinner-time the next day, so that he made but three steps and one leap from the bed to the board.

CHAPTER X.

How Pantagruel equitably decided a Controversy, which was wonderfully Obscure and Difficult: whereby he was reputed to have a most admirable Judgment.

PANTAGRUEL, very well remembering his father's letter and admonitions, would one day make trial of his knowledge. Thereupon in all the Carrefours, that is, throughout all the four quarters, streets, and corners of the city, he set up Conclusions, to the number of nine thousand seven hundred and sixty-four, in all manner of learning, touching in them the hardest doubts that are in any science. And first of all, in the Fodder Street he held dispute against all the regents or fellows of colleges, artists or masters of arts, and orators, and did so gallantly, that he overthrew them, and set them all upon their tails. He went afterwards to the Sorbonne, where he maintained argument against all the theologians or divines, for the space of six weeks, from four o'clock in the morning until six in the evening, except an interval of two hours to refresh themselves, and take their repast. And at this were present the greatest part of the lords of the court, the masters of requests, presidents, counsellors, those of the accompts, secretaries, advocates and others: as also the sheriffs of the said town, with the physicians and professors of the canon-law. Amongst which, it is to be remarked, that the greatest part were stubborn jades, and in their opinions obstinate; but he took such course

with them, that, for all their ergoes and fallacies, he put their backs to the wall, gravelled them in the deepest questions, and made it visibly appear to the world, that compared to him, they were but monkeys, and a knot of muffled calves. Whereupon everybody began to keep a bustling noise, and talk of his so marvellous knowledge, through all degrees of persons in both sexes, even to the very laundresses, brokers, roastmeat-sellers, penknife-makers and others, who, when he passed along in the street, would say, This is he! In which he took delight, as Demosthenes the prince of Greek orators did, when an old crouching wife, pointing at him with her fingers, said, That is the man!

Now at this same very time there was a process or suit in law depending in court between two great lords, of which one was called my Lord Licksole, plaintiff of one side, and the other my Lord Suckfist, defendant of the other; whose controversy was so high and difficult in law, that the court of parliament could make nothing of it. And, therefore, by the commandment of the king there were assembled four of the greatest and most learned of all the parliaments of France, together with the great counsel, and all the principal regents of the universities, not only of France, but of England also and Italy, such as Jason, Philippus Decius, Petrus de Petronibus, and a rabble of other old Rabbinitis; who being thus met together, after they had thereupon consulted for the space of six and forty weeks, finding that they could not fasten their teeth in it, nor with such clearness understand the case, as that they might in any manner of way be able to right it, or to take up the difference betwixt the two aforesaid parties, it did most grievously vex them. In this great extremity one amongst them, named

Du Douhet, the learnedest of all, and more expert and prudent than any of the rest, whilst one day they were thus at their wit's end, all-to-be-dunced and philogrobolized in their brains, said unto them, We have been here, my masters, a good long space, without doing anything else than trifle away both our time and money, and can nevertheless find neither brim nor bottom in this matter, for, the more we study about it, the less we understand therein, which is a great shame and disgrace to us, and a heavy burden to our consciences, yea, such, that in my opinion we shall not rid ourselves of it without dishonour, unless we take some other course; for we do nothing but dote in our consultations.

See, therefore, what I have thought upon. You have heard much talking of that worthy personage named Master Pantagruel, who hath been found to be learned above the capacity of this present age, by the proofs he gave in those great disputations, which he held publicly against all men. My opinion is, that we send for him, to confer with him about this business; for never any man will compass the bringing of it to an end, if he do it not.

Hereunto all the counsellors and doctors willingly agreed, and, according to that their result, having instantly sent for him, they intreated him to be pleased to canvass the process, and sift it thoroughly, that, after a deep search and narrow examination of all the points thereof, he might forthwith make the report unto them, such as he shall think good in true and legal knowledge. To this effect they delivered into his hands the bags wherein were the writs and pancarts concerning that suit, which for bulk and weight were almost enough to load four great sumpter asses. But Pantagruel said unto them, "Are the two lords, between whom this debate and process is, yet living?" It

was answered him, "Yes." "To what a devil, then," said he, "serve so many paltry heaps, and bundles of papers and copies which you give me? Is it not better to hear their controversy from their own mouths, whilst they are face to face before us, than to read these vile fopperies, which are nothing but trumperies, deceits, diabolical cozenages of Cepola, pernicious sleights and subversions of equity? For I am sure, that you, and all those through whose hands this process hath passed, have by your devices added what you could to it pro et contra in such sort, that, although their difference perhaps was clear and easy enough to determine at first, you have obscured it, and made it more intricate, by the frivolous, sottish, unreasonable and foolish reasons and opinions of Accursius, Baldus, Bartolus, de Castro, de Imola, Hippolytus, Panormo, Bertachin, Alexander, Curtius, and those other old mastiffs, who never understood the least law of the Pandects, they being but mere blockheads and great tithe-calves, ignorant of all that which was needful for the understanding of the laws; for, as it is most certain, they had not the knowledge either of the Greek or Latin tongue, but only of the Gothic and Barbarian. The laws, nevertheless, were first taken from the Greeks, according to the testimony of Ulpian, lib. poster. de Origine Juris, which we likewise may perceive, by that all the laws are full of Greek words and sentences. And then we find that they are reduced into a Latin style, the most elegant and ornate that whole language is able to afford, without excepting that of any that ever wrote therein, nay, not of Sallust, Varro, Cicero, Seneca, Titus Livius, nor Quintilian. How, then, could these old dotards be able to understand aright the text of the laws, who never in their time had looked upon a good Latin book, as doth evidently

enough appear by the rudeness of their style, which is fitter for a chimney-sweeper, or for a cook or a scullion, than for a jurisconsult and doctor in the laws?

Furthermore, seeing the laws are excerpted out of the middle of moral and natural philosophy, how should these fools have understood it, that have studied less in philosophy than my mule? In respect of human learning, and the knowledge of antiquities and history, they were truly laden with those faculties as a toad is with feathers. And yet of all this the laws are so full, that without it they cannot be understood, as I intend more fully to show unto you in a peculiar treatise, which on that purpose I am about to publish. Therefore, if you will that I make any meddling in this process, first, cause all these papers to be burned; secondly, make the two gentlemen come personally before me, and, afterwards, when I shall have heard them, I will tell you my opinion freely, without any feignedness or dissimulation whatsoever.

Some amongst them did contradict this motion, as you know that in all companies there are more fools than wise men, and that the greater part always surmounts the better, as saith Titus Livius, in speaking of the Carthaginians. But the aforesaid Du Douhet held the contrary opinion, maintaining that Pantagruel had said well, and what was right, in affirming that these records, bills of inquests, replies, rejoinders, exceptions, depositions, and other such diableries of truth-intangling writs, were but engines wherewith to overthrow justice, and unnecessarily to prolong such suits as did depend before them; and that, therefore, the devil would carry them all away, if they did not take another course, and proceeded not in times coming according to the prescripts of evangelical and philosophical

equity. In fine, all the papers were burned, and the two gentlemen summoned and personally convented. At whose appearance before the court, Pantagruel said unto them, "Are you they who have this great difference betwixt you?" "Yes, my lord," said they. "Which of you," said Pantagruel, "is the plaintiff?" "It is I," said my Lord Licksole. "Go to, then, my friend," said he, "and relate your matter unto me from point to point, according to the real truth, or else, if I find you to lie so much as in one word, I will make you shorter by the head, and take it from off your shoulders, to show others, by your example, that in justice and judgment men ought to speak nothing but the truth. Therefore take heed you do not add nor impair anything in the narration of your case. Begin."

CHAPTER XI.

How the Lords of Licksole and Suckfist did plead before Pantagruel without an Attorney.

THEN began Licksole in manner as followeth: "My Lord, it is true, that a good woman of my house carried eggs to the market to sell." "Be covered, Licksole," said Pantagruel. "Thanks to you, my Lord," said the Lord Licksole; "but to the purpose. There passed betwixt the two tropics the sum of threepence towards the zenith and a halfpenny, forasmuch as the Riphæan mountains had been that year oppressed with a great sterility of counterfeit gudgeons, and shows without substance, by means of the babbling tattle, and fond fibs, seditiously raised between the gibble-gabblers, and Accursian gibberish-mongers, for the rebellion of the Switzers, who had assembled themselves to the full number

of the bum-bees, and myrmidons, to go a-handsel-getting on the first day of the new year, at that very time when they give brewis to the oxen, and deliver the key of the coals to the country-girls, for serving in of the oats to the dogs. All the night long they did nothing else, keeping their hands still upon the pot, but dispatch bulls a-foot, and bulls a-horseback, to stop the boats; for the tailors and seamsters would have made of the stolen shreds and clippings a goodly sagbut to cover the face of the ocean, which then was great of a potful of cabbage, according to the opinion of the hay-bundle-makers. But the physician, said that they could discern no manifest sign of the bustard's pace, nor how to eat double-tongued mattocks with mustard, unless the lords and gentlemen of the court should be pleased to give in B flat express command to the plague, not to run about any longer, in gleaning up of coppersmiths and tinkers; for the jobbernolls had already a pretty good beginning in their dance of the British jig, called the estrindore, to a perfect diapason, with one foot in the fire, and their head in the middle, as good man Ragot was wont to say.

“Ha, my masters, God moderates all things, and disposeth of them at His pleasure, so that against unlucky fortune a carter broke his frisking whip, which was all the wind instrument he had. This was done at his return from a little paltry town, even then when Master Antitus of Cresseplots was licentiated, and had passed his degrees in all dullery and blockishness, according to this sentence of the canonists, *Beati dunces, quoniam ipsi stumblaverunt*. But that which makes Lent to be so high, by St. Fiacre of Bry, is for nothing else, but that Pentecost never comes, but to my cost; yet, on afore there, ho! a little rain stills a great wind; and we must think so, seeing that the serjeant hath propounded the

matter so far above my reach, that the clerks and secondaries could not with the benefit thereof lick their fingers, feathered with ganders, so orbicularly as they were wont in other things to do. And we do manifestly see, that every one acknowledgeth himself to be in the error, wherewith another hath been charged, reserving only those cases whereby we are obliged to take an ocular inspection in a perspective glass of these things, towards the place in the chimney, where hangeth the sign of the wine of forty girths, which have been always counted very necessary for the number of twenty pannels and pack-saddles of the bankrupt protectionaries of five years respite. Howsoever, at least, he, that would not let fly the fowl before the cheesecakes, ought in law to have discovered his reason why not, for the memory is often lost in the wayward shoeing. Well, God keep Theobal Mitain from all danger." Then said Pantagruel, "Hold there! Ho, my friend, soft and fair, speak at leisure, and soberly, without putting yourself in choler. I understand the case,—go on." "Now then, my lord," said Licksole, "the foresaid good woman, saying her Gaudes and Audi nos, could not cover herself with a treacherous back-blow, ascending by the wounds and passions of the privileges of the universities, unless by the virtue of a warming-pan she had angelically fomented every part of her body, in covering them with a hedge of garden-beds: then giving in a swift unavoidable thrust very near to the place where they sell the old rags, whereof the painters of Flanders make great use, when they are about neatly to clap on shoes on grasshoppers, locusts, cigals, and such like fly-fowls. so strange to us, that I am wonderfully astonished why the world doth not lay, seeing it is so good to hatch."

Here the Lord of Suckfist would have interrupted him .

and spoken somewhat, whereupon Pantagruel said unto him, "St. ! doth it become thee to speak without command? I sweat here with the extremity of labour and exceeding toil I take to understand the proceeding of your mutual difference, and yet thou comest to trouble and disquiet me. Peace, in the devil's name, peace. Thou shalt be permitted to speak, when this man hath done, and no sooner. Go on," said he to Licksole, "speak calmly, and do not overheat yourself with too much haste."

"In perceiving, then," said Licksole, "that the pragmatistical sanction did make no mention of it, and that the holy Pope to every one gave liberty to spit at his own ease, if that the blankets had no streaks, wherein the liars were to be crossed with a ruffian-like crew, and the rainbow being newly sharpened at Milan to bring forth larks, gave his full consent that the good woman should tread down the heel of a solemn protestation put in by the little fishes, which, to tell the truth, were at that time very necessary for understanding the syntax and construction of old boots. Therefore John Calf, her cousin german once removed, with a log, from the woodstack, very seriously advised her not to put herself into the hazard of quagswagging in the lee, to be scoured with a buck of linen clothes, till first she had kindled the paper. This counsel she laid hold on, because he desired her to take nothing, and throw out, for *Non de ponte vadit, qui cum sapientia cadit*. Matters thus standing, seeing the masters of the chamber of accompts, or members of that committee, did not fully agree amongst themselves in casting up the number of the Almanj whistles, whereof were framed those Spectacles for Princes, which have been lately printed at Antwerp, I must needs think that it makes a bad return of the writ, and that the adverse party is not to be believed

in sacer verbo dotis. For that having a great desire to obey the pleasure of the king, I armed myself from toe to top with the soles of good venison-pasties, to go see how my grape-gatherers and vintagers had pinked and cut full of small holes their high coped caps, to play at in and in. And indeed the time was very dangerous in coming from the fair, in so far that many trained bow-men were cast at the muster, and quite rejected, although the chimney-tops were high enough, according to the proportion of the windgalls in the legs of horses, or of the malanders, which in the esteem of expert farriers is no better disease, or else the story of Rony-patifam, or Lamibaudichon, interpreted by some to be the tale of a tub, or of a roasted horse, savours of apocrypha, and is not an authentic history. And by this means there was that year great abundance, throughout all the country of Artois, of tawny buzzing beetles, to the no small profit of the gentlemen-great-stick-faggot-carriers, when they did eat without disdain the cocklicranes, till they were like to crack with it again. As for my own part, such is my Christian charity towards my neighbours, that I could wish from my heart every one as good a voice, it would make us play the better at the tennis and the football. And truly, my Lord, to express the real truth without dissimulation, I cannot but say, that those petty subtile devices, which are found out in the etymologizing of pattens, would descend more easily into the river of Seine, to serve for ever at the millers' bridge upon the said water, as it was heretofore decreed by the king of the Canarians, according to the sentence or judgment given thereupon, which is to be seen in the registry and records within the clerk's office of this house. And therefore, my Lord, I most humbly require, that by your Lordship there may be said and declared upon

the case what is reasonable, with costs, damages, and interest."

Then said Pantagruel, "My friend, is this all you have to say?" Licksole answered, "Yes, my lord, for I have told you all the tu autem, and have not varied at all upon mine honour in so much as one single word." "You then," said Pantagruel, "my Lord of Suckfist, say what you will, and be brief, without omitting, nevertheless, anything that may serve to the purpose."

CHAPTER XII.

How the Lord of Suckfist pleaded before Pantagruel.

THEN began the Lord Suckfist in manner as followeth: "My Lord, and you my masters, if the iniquity of men were as easily seen in categorical judgment, as we can discern flies in a milk-pot, the world's four oxen had not been so eaten up with rats, nor had so many ears upon the earth been nibbled away so scurvily. For although all that my adversary hath spoken be of a very soft and downy truth, insomuch as concerns the letter and history of the factum, yet nevertheless, the crafty sleights, cunning subtilties, sly cozenages, and little troubling intanglements are hid under the rose-pot, the common cloak and cover of all fraudulent deceits.

"Should I endure, that, when I am eating my pottage equal with the best, and that without either thinking or speaking any manner of ill, they rudely come to vex, trouble, and perplex my brains with that antique proverb, which saith,

He that will drink while eating his soup,
When he is dead shall have never a stoup.

And, good lady, how many great captains have we seen in the day of battle, when in open field the sacrament was distributed in luncheons of the sanctified bread of the confraternity, the more honestly to nod their heads, play on the lute, and wag their tails, to make pretty little platform leaps, in keeping level by the ground? But now the world is unshackled from the corners of the wool-packs of Leicester. One flies out lewdly and becomes debauched, another, likewise, five, four, and two, and that at such random, that, if the court take not some course therein, it will make as bad a season in matter of gleaning this year, as ever it made, or it will make goblets. If any poor creature go to the stoves to illuminate his muzzle, or to buy winter-boots, and that the serjeants passing by, or those of the watch, happen to receive the decoction upon their rustling-wrangling-clutter-keeping masterships, should any because of that make bold to clip the shillings and testers, and fry the wooden dishes? Sometimes, when we think one thing, God does another; and when the sun is wholly set, all beasts are in the shade. Let me never be believed again, if I do not gallantly prove it by several people that have seen the light of the day.

“ In the year thirty and six, buying a Dutch curtail, which was a middle-sized horse, both high and short, of a wool good enough, and dyed in grain, as the goldsmiths assured me, although the notary put an &c. in it, I told really, that I was not a clerk of so much learning as to snatch at the moon with my teeth; but, as for the butter-firkin, where Vulcanian deeds and evidences were sealed, the rumour was, and the report thereof went current, that salt-beef will make one find the way to the wine without a candle, though it were hid in the bottom of a collier’s sack, and that with his

drawers on he were mounted on a barbed horse furnished with a fronstal, and such arms, thighs, and leg-pieces as are requisite for the well frying and broiling of a swaggering sauciness. Here is a sheep's-head, and it is well they make a proverb of this, that it is good to see black cows in burnt wood, when one attains to the enjoyment of his love. I had a consultation upon this point with my masters the clerks, who for resolution concluded in frise-somorum, that there is nothing like to mowing in the summer, and sweeping clean away in water, well garnished with paper, ink, pens, and penknives of Lyons upon the river of Rhone; dolopym dolopof, tarabin tarabas, tut, prut, pish: for, incontinently after that armour begins to smell of garlick, the rust will go near to eat the liver, not of him that wears it; and then do they nothing else but withstand others' courses, and wry-neckedly set up their bristles against one another, in lightly passing over their afternoon's sleep; and this is that which maketh salt so dear. My Lords, believe not when the said good woman had with bird-lime caught the shovelar fowl, the better before a serjeant's witness to deliver the younger son's portion to him, that the sheep's pluck or hog's haslet, did lodge and shrink back in the usurer's purses, or that there could be anything better to preserve one from the cannibals, than to take a rope of onions, knit with three hundred turnips, and a little of a calf's chaldern of the best alloy that the alchymists have provided, and that they daub and do over with clay, as also calcinate and burn to dust these pantofles, muff in muff out, mouffin mouflard, with the fine sauce of the juice of the rabble rout, whilst they hide themselves in some petty moldwarp-hole, saving always the little slices of bacon. Now, if the dice will not favour you with any other throw but ambes-ace, and the chance of

three at the great end, mark well the ace, then take me your dame, settle her in a corner, and whisk me a hearty draught of the best, *despicando grenouillibus*, in despite of the frogs, whose fair course bebuskined stockings shall be set apart for the little green geese, or mued goslings, which, fattened in a coop, take delight to sport themselves at wåg-tail, waiting for the beating of the metal, and heating of the wax by the slaving drivellers of consolation.

“Very true it is, that the four oxen which are in debate, and whereof mention was made, were somewhat short in memory. Nevertheless, to understand the game aright, they feared neither the cormorant nor mallard of Savoy, which put the good people of my country in great hope that their children some time should become very skilful in algorism. Therefore is it, that by a law rubric and special sentence thereof, that we cannot fail to take the wolf, if we make our hedges higher than the windmill, whereof somewhat was spoken by the plaintiff. But the great devil did envy it, and by that means put the High Dutch far behind, who played the devils in swilling down and tipping at the good liquor, *trink, mein herr, trink, trink*, by two of my table men in the corner-point I have gained the lurch. For it is not probable, nor is there any appearance of truth in this saying, that at Paris upon a little bridge the hen is proportionable, and were they as copped and high-crested as marsh whoops, if veritably they did not sacrifice the printer’s puppet-balls at Moreb, with a new edge set upon them by text letters, or those of a swift-writing hand, it is all one to me, so that the head-band of the book breed not moths or worms in it. And put the case, that at the coupling together of the buckhounds, the little puppies should have waxed proud, before the notary could have

given an account of the serving of his writ by the cabalistic art, it will necessarily follow, under correction of the better judgment of the court, that six acres of meadow ground of the greatest breadth will make three butts of fine ink, without paying ready money; considering that, at the funeral of King Charles, we might have had the fathom in open market for one and two, that is, deuce ace. This I may affirm with a safe conscience, upon my oath of wool.

“And I see ordinarily in all good bag-pipes, that, when they go to the counterfeiting of the chirping of small birds, by swinging a broom three times about a chimney, and putting his name upon record, they do nothing but bend a cross-bow backwards, and wind a horn, if perhaps it be too hot, and that, by making it fast to a rope he was to draw, immediately after the sight of the letters, the cows were restored to him. Such another sentence after the homeliest manner was pronounced in the seventeenth year, because of the bad government of Louzefougarouse, whereunto it may please the Court to have regard. I desire to be rightly understood; for truly, I say not, but that in all equity, and with an upright conscience, those may very well be dispossessed, who drink holy water, as one would do a weaver’s shuttle, whereof suppositories are made to those that will not resign, but on the terms of ell and tell, and giving of one thing for another. Tunc, my Lords, quid juris, pro minoribus? For the common custom of the Salic law is such, that the first incendiary or fire-brand of sedition, that flays the cow, and wipes his nose in a full concert of music, without blowing in the cobbler’s stitches, should in the time of the night-mare sublimate the penury by moss gathered when people are like to founder themselves at the *mass* at midnight, to give the estrapade to these white-wines

of Anjou, that do gambado, neck to neck, after the fashion of Brittany, concluding as before with costs, damages, and interests."

After that the Lord of Suckfist had ended, Pantagruel said to the Lord of Licksole, "My friend, have you a mind to make any reply to what is said?" "No, my Lord," answered Licksole; "for I have spoke all I intended, and nothing but the truth. Therefore, put an end, for God's sake, to our difference, for we are here at great charge."

CHAPTER XIII.

How Pantagruel gave Judgment upon the Difference of the two Lords.

THEN Pantagruel, rising up, assembled all the presidents, counsellors, and doctors that were there, and said unto them, "Come now, my masters, you have heard, *vivæ vocis oraculo*, the controversy that is in question; what do you think of it?" They answered him, "We have indeed heard it, but have not understood so much as one circumstance of the case; and therefore we beseech you, *unâ voce*, and in courtesy request you that you would give sentence as you think good, and, *ex nunc prout ex tunc*, we are satisfied with it, and do ratify it with our full consents." "Well, my masters," said Pantagruel, "seeing you are so well pleased, I will do it: but I do not truly find the case so difficult as you make it. Your paragraph *Caton*, the law *Frater*, the law *Gallus*, the law *Quinque pedum*, the law *Vinum*, the law *Si Dominus*, the law *Mater*, the law *Mulier bona*, the law *Si quis*, the law *Pomponius*, the law *Fundi*, the law *Emptor*, the law *Prætor*, the law *Venditor*, and a great many others,

are far more intricate in my opinion." After he had spoke this, he walked a turn or two about the hall, plodding very profoundly, as one may think ; for he did groan like an ass, whilst they girth him too hard, with the very intensiveness of considering how he was bound in conscience to do right to both parties, without varying or accepting of persons. Then he returned, sat down, and began to pronounce sentence as followeth :—

“ Having seen, heard, calculated, and well-considered of the difference between the Lords of Licksole and Suckfist, the Court saith unto them, that in regard of the sudden quaking, shivering, and hoariness of the flickermouse, bravely declining from the estival solstice, to attempt by private means the surprisal of toyish trifles in those, who are a little unwell for having taken a draught too much, through the lewd demeanour and vexation of the beetles that inhabit the diarodal climate of an hypocritical ape on horseback, bending a cross-bow backwards, the plaintiff truly had just cause to calfet, or with oakum to stop the chinks of the galleon, which the good woman blew up with wind, having one foot shod and the other bare, reimbursing and restoring to him, low and stiff in his conscience, as many bladder-nuts and wild pistachios as there is of hair in eighteen cows, with as much for the embroiderer, and so much for that. He is likewise declared innocent of the case privileged from the Knapdardies, into the danger whereof it was thought he had incurred ; because he could not jocundly, and with fullness of freedom, untruss, by the decision of a pair of gloves perfumed with the scent of gunshot, at the walnut-tree taper, as is usual in his country of Mirebalais. Slacking, therefore, the top-sail, and letting go the boulin with the brazen bullets, wherewith the mariners did by way of

protestation bake in paste-meat great store of pulse interquilted with the dormouse, whose hawk-bells were made with a puntinaria, after the manner of Hungary or Flanders lace, and which his brother-in-law carried in a pannier, lying near to three chevrons or bordered gules, whilst he was clean out of heart, drooping and crestfallen by the too narrow sifting, canvassing, and curious examining of the matter, in the angular dog-hole from whence we shoot at the vermiformal popinjay with the flap made of a foptail.

“But in that he chargeth the defendant, that he was a botcher, a tyrophagus or cheese-eater, and trimmer of mummy, which in the sway and tumble was not found true, as by the defendant was very well discussed.

“The Court, therefore, doth condemn and amerce him in three porringers of curds, well cemented and closed together, shining like pearls, and pieced after the fashion of the country, to be paid unto the said defendant about the middle of August in May. But, on the other part, the defendant shall be bound to furnish him with hay and stubble, for stopping the caltrops of his throat, troubled and impulregafized, with gabardines garbled shufflingly, and friends as before, without costs and for cause.”

Which sentence being pronounced, the two parties departed, both contented with the decree, which was a thing almost incredible. For it never came to pass since the great rain, nor shall the like occur in thirteen jubilees hereafter, that two parties, contradictorily contending in judgment, be equally satisfied and well pleased with the definitive sentence. As for the counsellors, and other doctors in the law, that were there present, they were all so ravished with admiration at the more than human wisdom of Pantagruel,

which they did most clearly perceive to be in him, by his so accurate decision of this so difficult and thorny cause, that their spirits, with the extremity of the rapture, being elevated above the pitch of actuating the organs of the body, they fell into a trance and sudden ecstasy, wherein they stayed for the space of three long hours, and had been so as yet in that condition, had not some good people fetched store of vinegar and rose-water, to bring them again unto their former sense and understanding, for the which God be praised everywhere. And so be it.

CHAPTER XIV.

How Panurge related the Manner how he Escaped out of the hands of the Turks.

THE great wit and judgment of Pantagruel was immediately after this made known unto all the world by setting forth his praises in print, and putting upon record this late wonderful proof he hath given thereof amongst the Rolls of the Crown, and Registers of the Palace, in such sort, that everybody began to say, that Solomon, who by a probable guess only, without any further certainty, caused the child to be delivered to its own mother, showed never in his time such a master-piece of wisdom, as the good Pantagruel hath done. Happy are we, therefore, that have him in our country. And, indeed, they would have made him thereupon master of the requests, and president in the court : but he refused all, very graciously thanking them for their offer. "For," said he, "there is too much slavery in these offices, and very hardly can they be saved that do exercise them, considering the great corruption that is amongst men. Which makes

me believe, if the empty seats of angels be not filled with other kind of people than those, we shall not have the final judgment these seven thousand sixty and seven jubilees yet to come, and so Cusanus will be deceived in his conjecture. Remember that I have told you of it, and given you fair advertisement in time and place convenient. But, if you have any hogsheds of good wine, I willingly will accept of a present of that."

Which they very heartily did do, in sending him of the best that was in the city, and he drank reasonably well, but poor Panurge bibbed and bowsed of it most villanously, for he was as dry as a red-herring, as lean as a rake, and, like a poor, lank, slender cat, walked gingerly as if he had trod upon eggs. So that by some one being admonished, in the midst of his draught of a large deep bowl, full of excellent claret, with these words,—“Fair and softly, gossip, you suck as if you were mad.” “I give thee to the devil,” said he, “thou hast not found here thy little tipping sippers of Paris, that drink no more than the little bird called a spink or chaffinch, and never take in their beakful of liquor, till they be bobbed on the tails after the manner of the sparrows. O companion, if I could mount up as well as I can get down, I had been long ere this above the sphere of the moon with Empedocles. But I cannot tell what a devil this means. This wine is so good and delicious, that, the more I think thereof, the more I am athirst. I believe that the shadow of my master Pantagruel engendereth the altered and thirsty men, as the moon doth the catarrhs and de-fluxions.” At which word the company began to laugh, which Pantagruel perceiving, said, “Panurge, what is that which moves you to laugh so?” “Sir,” said he, “I was telling them that these horrible Turks are very unhappy, in

that they never drink one drop of wine, and that though there were no other harm in all Mahomet's Alcoran, yet for this one base point of abstinence from wine, which therein is commanded, I would not submit myself unto their law." "But now tell me," said Pantagruel, "how you escaped out of their hands."

"Sir," said Panurge, "I will not lie to you in one word. The rascally Turks had broached me upon a spit all larded like a rabbit, for I was so dry and meagre, that, otherwise, of my flesh they would have made but very bad meat, and in this manner began to roast me alive. As they were thus roasting me, I recommended myself unto the divine grace, having in my mind the good St. Lawrence, and always hoped in God that he would deliver me out of this torment. Which came to pass, and that very strangely. For, as I did commit myself with all my heart unto God, crying, Lord God, help me, Lord God, save me, Lord God, take me out of this pain and hellish torture, wherein these traitorous dogs detain me for my sincerity in the maintenance of Thy law! the roaster or turn-spit fell asleep by the divine will, or else by the virtue of some good Mercury, who cunningly brought Argus into a sleep for all his hundred eyes. When I saw that he did no longer turn me in roasting, I looked upon him, and perceived that he was fast asleep. Then took I up in my teeth a firebrand by the end where it was not burned, and cast it into the lap of my roaster, and another did I throw as well as I could under a field-couch, that was placed near to the chimney, wherein was the straw-bed of my master turn-spit. Presently the fire took hold in the straw, and from the straw to the bed, and from the bed to the loft, which was planked and ceiled with fir, after the fashion of the foot of a lamp. But the best was, that the

fire which I had cast into the lap of my poultry roaster burned all his groin, when he became sensible of the danger, for his smelling was not so bad, but that he felt it sooner than he could have seen daylight. Then suddenly getting up, and in a great amazement running to the window, he cried out to the streets as high as he could, Dal baroth, dal baroth, dal baroth, which is as much as to say, Fire, fire, fire. Incontinently turning about, he came straight towards me, to throw me quite into the fire, and to that effect had already cut the ropes, wherewith my hands were tied, and was undoing the cords from off my feet, when the master of the house hearing him cry fire, and smelling the smoke from the very street where he was walking with some other Bashaws and Mustaphas, ran with all the speed he had to save what he could, and to carry away his jewels. Yet such was his rage, before he could well resolve how to go about it, that he caught the broach whereon I was spitted, and therewith killed my roaster stark dead, of which wound he died there for want of regimen or otherwise; for he ran him in with the spit a little above the navel, towards the right flank, till he pierced the third lappet of his liver, and, the blow slanting upwards from the midriff or diaphragm, through which it had made penetration, the spit passed athwart the pericardium, or capsule of his heart, and came out above at his shoulders, betwixt the spondyls or turning joints of the chine of the back, and the left homoplat, which we call the shoulder-blade.

“True it is, for I will not lie, that, in drawing the spit out of my body, I fell to the ground near unto the andirons, and so by the fall took some hurt, which indeed had been greater, but that the lardons, or little slices of bacon, wherewith I was stuck, kept off the blow. My Bashaw then

seeing the case to be desperate, his house burnt without remission, and all his goods lost, gave himself over unto all the devils, calling upon some of them by their names, Grilgoth, Astaroth, Rappalus, and Gribouillis, nine several times. Which when I saw, I had above five penny-worth of fear, dreading that the devils would come even then to carry away this fool, and, seeing me so near him, would perhaps snatch me up too. I am already, thought I, half roasted, and my lardons will be the cause of my mischief; for these devils are very liquorous of lardons, according to the authority which you have of the philosopher Jamblicus, and Murmault, in the Apology de Crookbactis de Contrefactis, pro magistros nostros. But for my better security I made the sign of the cross, crying, Hagios, athanatos, ho theos, and none came. At which my rogue Bashaw, being very much aggrieved, would, in transpiercing his heart with my spit, have killed himself, and to that purpose had set it against his breast, but it could not enter, because it was not sharp enough. Whereupon I, perceiving that he was not like to work upon his body the effect which he intended, although he did not spare all the force he had to thrust it forward, came up to him and said, Master Bugrino, thou dost here but trifle away thy time, or rashly lose it, for thou wilt never kill thyself as thou doest. Well, thou mayest hurt or bruise somewhat within thee, so as to make thee languish all thy life-time most pitifully amongst the hands of the chirurgeons; but, if thou wilt be counselled by me, I will kill thee clear outright, so that thou shalt not so much as feel it, and trust me, for I have killed a great many others, who have found themselves very well after it. Ha, my friend, said he, I prithee do so, and for thy pains I give thee my budget; take, here it is, there are six hundred seraphs in it and some

fine diamonds, and most excellent rubies." "And where are they?" said Epistemon. "By St. John," said Panurge, "they are a good way hence, if they always keep going. But where is the last year's snow? This was the greatest care that Villon the Parisian poet took." "Make an end," said Pantagruel, "that we may know how thou didst dress thy Bashaw." "By the faith of an honest man," said Panurge, "I do not lie in one word. I swaddled him in a scurvy swathel-binding, which I found lying there half burnt, and with my cords tied him royster-like both hand and foot, in such sort that he was not able to wince; then passed my spit through his throat, and hanged him thereon, fastening the end thereof at two great hooks or cramp-irons, upon which they did hang their halberds; and then, kindling a fair fire under him, did flame you up my Milourt, as they use to do dry herrings in a chimney. With this, taking his budget, and a little javelin that was upon the aforesaid hooks, I ran away a fair gallop-rake, and Heaven knows how I did smell my shoulder of mutton.

"When I came down into the street, I found everybody came to put out the fire with store of water, and seeing me so half-roasted, they did naturally pity my case, and threw all their water upon me, which, by a most joyful refreshing of me, did me very much good. Then did they present me with some victuals, but I could not eat much, because they gave me nothing to drink but water after their fashion. Other hurt they did me none, only one little villanous Turkey knob-breasted rogue came thieftiously to snatch away some of my lardons, but I gave him such a sturdy thump and sound rap on the fingers with all the weight of my javelin, that he came no more the second time. But note, that this roasting cured me entirely of a sciatica,

whereunto I had been subject above seven years before, upon that side which my roaster, by falling asleep, suffered to be burnt.

“Now, whilst they were busy about me, the fire triumphed, never ask how? For it took hold on above two thousand houses, which one of them espying cried out, saying, By Mahoom, all the city is on fire, and we do nevertheless stand gazing here, without offering to make any relief. Upon this every one ran to save his own; for my part, I took my way towards the gate. When I was got upon the knap of a little hillock, not far off, I turned me about as did Lot’s wife, and, looking back, saw all the city burning in a fair fire, whereat I was glad. But God punished me well for it.” “How?” said Pantagruel. “Thus,” said Panurge; “for when with pleasure I beheld this jolly fire, jesting with myself, and saying,—Ha! poor flies, ha! poor mice, you will have a bad winter of it this year, the fire is in your reeks, it is in your bed-straw,—out came more than six, yea more than thirteen hundred and eleven dogs, great and small, altogether out of the town, flying away from the fire. At the first approach they ran all upon me, being carried on by the scent of my half-roasted flesh, and had even then devoured me in a trice, if my good angel had not well inspired me with the instruction of a remedy, very sovereign against the toothache.” “And wherefore,” said Pantagruel, “wert thou afraid of the toothache, or pain of the teeth? Wert thou not cured of thy rheums?” “By Palm Sunday,” said Panurge, “is there any greater pain of the teeth, than when the dogs have you by the legs? But on a sudden, as my good angel directed me, I thought upon my lardons, and threw them into the midst of the field amongst them. Then did the dogs run, and fight with one another at fair teeth, which

should have the lardons. By this means they left me, and I left them also bustling with, and hairing one another. Thus did I escape frolic and lively, gramercy roast meat and cookery."

CHAPTER XV.

*How Panurge showed a very new way to Build the Walls
of Paris.*

PANTAGRUEL, one day to refresh himself of his study, went a-walking towards St. Marcel's suburbs, to see the extravagancy of the Gobeline building, and to taste of their spiced bread. Panurge was with him, having always a flagon under his gown, and a good slice of gammon of bacon; for without this he never went, saying, that it was as a yeoman of the guard to him, to preserve his body from harm. Other sword carried he none: and, when Pantagruel would have given him one, he answered, that he needed none, for that it would but heat his milt. "Yea, but," said Epistemon, "if thou shouldst be set upon, how wouldst thou defend thyself?" "With great brodkin blows," answered he, "provided thrusts were forbidden." At their return, Panurge considered the walls of the city of Paris, and in derision said to Pantagruel, "See what fair walls are here! O how strong they are, and well fitted to keep geese in a mew or coop to fatten them! By my beard they are competently scurvy for such a city as this is; for a cow would go near to overthrow above six fathoms of them." "O my friend," said Pantagruel, "dost thou know what Agesilaus said, when he was asked, Why the great city of Lacedemon was not inclosed with walls? Lo here, said he, the walls of the city! in showing them the inhabitants and citizens thereof,

so strong, so well-armed, so expert in military discipline ; signifying thereby, that there is no wall but of bones, and that towns and cities cannot have a surer wall, nor better fortification, than the prowess and virtue of the citizens and inhabitants. So is this city so strong, by the great number of warlike people that are in it, that they care not for making any other walls. Besides, whosoever would go about to wall it, as Strasburg, Orleans, or Ferrara, would find it almost impossible, the cost and charges would be so excessive." "Yea, but," said Panurge, "it is good, nevertheless, to have an outside of stone, when we are invaded by our enemies, were it but to ask, Who is below there? As for the enormous expense, which you say would be needful for undertaking the great work of walling this city about, if the gentlemen of the town will be pleased to give me a good rough cup of wine, I will show them a pretty, strange, and new way, how they may build them good cheap." "How?" said Pantagruel. "Do not speak of it, then," answered Panurge, "and I will tell it you."

But when he had told what is not to be told again, "Indeed," said Pantagruel, "thou art a gentle companion, I will have thee to be apparelled in my livery." And therefore caused him to be clothed most gallantly.

CHAPTER XVI.

Of the Qualities and Conditions of Panurge.

PANURGE was of a middle stature, not too high nor too low, and had somewhat an aquiline nose, made like the handle of a razor. He was at that time five-and-thirty years old, or

thereabouts, fine to gild like a leaden dagger,—for he was a notable cheater and cony-catcher,—he was a very gallant and proper man of his person, only that he was a little lecherous, and naturally subject to a kind of disease, which at that time they called lack of money,—it is an incomparable grief, yet, notwithstanding, he had threescore and three tricks to come by it at his need, of which the most honourable and most ordinary was in manner of thieving, secret purloining, and filching, for he was a wicked, lewd rogue, a cozener, drinker, roysterer, rover, and a very dissolute and debauched fellow, if there were any in Paris; otherwise, and in all matters else, the best and most virtuous man in the world; and he was still contriving some plot, and devising mischief against the serjeants and the watch.

At one time he assembled three or four especial good hacksters and roaring boys; made them in the evening drink like templars, afterwards led them till they came under St. Genevieve, or about the college of Navarre, and, at the hour that the watch was coming up that way, which he knew by putting his sword upon the pavement, and his ear by it, and, when he heard his sword shake, it was an infallible sign that the watch was near at that instant,—then he and his companions took a tumbrel or dung-cart, and gave it the brangle, hurling it with all their force down the hill, and so overthrew all the poor watchmen like pigs, and then ran away upon the other side; for in less than two days he knew all the streets, lanes, and turnings in Paris, as well as his *Deus det*.*

At another time he laid in some fair place where the said watch was to pass, a train of gunpowder, and, at the very instant that they went along, set fire to it, and then made himself sport to see what good grace they had in run-

* Latin grace after meat.

ning away, thinking that St. Anthony's fire had caught them by the legs. As for the poor masters of arts, he did persecute them above all others. When he encountered with any of them upon the street, he would never fail to put some trick or other upon them, sometimes putting dirt in their graduate hoods, at other times pinning on little fox-tails, or hare-ears behind them, or some such other roguish prank. One day that they were appointed all to meet in the Fodderstreet (Sorbonne), he made a Borbonnesa tart, or filthy and slovenly compound, made of store of garlick, of assafoetida, of castoreum, and other stuff; and, very early in the morning, therewith anointed all the pavement, in such sort, that the devil could not have endured it, which made all these good people there to lay up their gorges, before all the world, as if they had flayed the fox; and ten or twelve of them died of the plague, fourteen became lepers, and above seven and twenty had the ague, but he did not care a button for it. He commonly carried a whip under his gown, wherewith he whipped without remission the pages, whom he found carrying wine to their masters, to make them mend their pace. In his coat he had about six and twenty little fobs and pockets always full, one with some lead-water, and a little knife as sharp as a glover's needle, wherewith he used to cut purses: another with some kind of bitter stuff, which he threw into the eyes of those he met: another with clotburs, penned with little geese' or capons' feathers, which he cast upon the gowns and caps of honest people, and often made them fair horns, which they wore about all the city, sometimes all their life. In another, he had a great many little horns full of fleas, which he borrowed from the beggars of St. Innocent, and cast them with small canes or quills to write with, into the necks of the

daintiest gentlewomen that he could find, yea, even in the church ; for he never seated himself above in the choir, but always sat in the body of the church amongst the women, both at mass, at vespers, and at sermon. In another, he used to have good store of hooks and buckles, wherewith he would couple men and women together, that sat in company close to one another, but especially those that wore gowns of crimson taffaties, that, when they were about to go away, they might rend all their gowns. In another, he had a squib furnished with tinder, matches, stones to strike fire, and all other tackling necessary for it. In another, two or three burning glasses, wherewith he made both men and women sometimes mad, and in the church put them quite out of countenance. In another, he had a good deal of needles and thread, wherewith he did a thousand little pranks. One time, at the entry of the palace unto the great hall, where a certain grey friar or cordelier was to say mass to the counsellors, he did help to apparel him, and put on his vestments ; but in the accoutreing of him, he sewed on his alb, surplice or stole, to his gown and shirt, and then withdrew himself, when the said lords of the court or counsellors came to hear the said mass. But when it came to the *Ite, missa est*, that the poor Frater would have laid by his stole or surplice, as the fashion then was, he plucked off withal both his frock and shirt, which were well sewed together, and thereby stripped himself up to the very shoulders. From henceforth it was ordained that the poor fathers should never disrobe themselves any more before the world, but in the vestry-room, or sextry, as they call it.

Item, he had another pocket full of itching powder, called stone-alum, whereof he would cast some into the backs of those women whom he judged to be most beautiful and

stately, which did so ticklishly gall them, that some would dance like a cock upon hot embers, or a drumstick on a tabour. Others again ran about the streets, and he would run after them.

Item, in another he had a little leather bottle full of old oil, wherewith, when he saw any man or woman in a rich new handsome suit, he would grease, smutch, and spoil all the best parts of it under colour and pretence of touching them, saying, this is good cloth, this is good satin, good taffaties: Madam, God give you all that your noble heart desireth! You have a new suit, pretty sir;—and you a new gown, sweet mistress, God give you joy of it, and maintain you in all prosperity! And with this would lay his hand upon their shoulder, at which touch a villanous spot was left behind, so enormously engraven to perpetuity in the very soul, body and reputation. Then upon his departing, he would say, Madam, take heed you do not fall, for there is a filthy great hole before you, whereinto if you put your foot, you will quite spoil yourself.

In another he had a picklock, a pelican, a cramp-iron, a crook and some other iron tools, wherewith there was no door nor coffer which he could not pick open. He had another full of little cups, wherewith he played very artificially, for he had his fingers made to his hand, like those of Minerva or Arachne, and had heretofore cried treacle. And when he changed a teston, cardecu, or any other piece of money, the changer had been more subtle than a fox, if Panurge had not at every time made five or six sols (that is, some six or seven pence) vanish away invisibly, openly and manifestly, without making any hurt or lesion, whereof the changer should have felt nothing but the wind,

CHAPTER XVII.

*How Panurge gained the Pardons, and of the Suit in Law
which he had at Paris.*

ONE day I found Panurge very much out of countenance, melancholic, and silent, which made me suspect that he had no money, whereupon I said unto him, "Panurge, you are sick, as I do very well perceive by your physiognomy, and I know the disease. You have a flux in your purse; but take no care. I have yet seven pence half-penny, that never saw father nor mother, which shall not be wanting in your necessity." Whereunto he answered me, "Well, well,—for money, one day I shall have but too much; for I have a philosopher's stone, which attracts money out of men's purses, as the adamant doth iron. But will you go with me to gain the pardons?" said he. "By my faith," said I, "I am no great pardon-taker in this world,—if I shall be any such in the other, I cannot tell; yet let us go, in God's name, it is but one farthing more or less." "But," said he, "lend me then a farthing upon interest." "No, no," said I, "I will give it you freely and from my heart." "Grates vobis dominos," said he.

So we went along, beginning at St. Gervase, and I got the pardons at the first box only, for in those matters very little contenteth me. Then did I say my suffrages, and the prayers of St. Brigid; but he gained them at all the boxes, and always gave money to every one of the pardoners. From thence we went to our Lady's church, to St. John's, to St. Anthony's, and so to the other churches, where there was a bank of pardons. For my part, I gained no more of them; but he at all the boxes kissed the relics, and gave at

every one. To be brief, when we were returned, he brought me to drink at the castle-tavern, and there he showed me ten or twelve of his little bags full of money, at which I blest myself, and made the sign of the cross, saying, "Where have you recovered so much money in so little time?" Unto which he answered me, that he had taken it out of the basins of the pardons. "For in giving them the first farthing," said he, "I put it in with such sleight of hand, and so dexterously, that it appeared to be a threepence, thus with one hand I took threepence, ninepence, or sixpence at the least, and with the other as much, and so through all the churches where we have been." "Yea, but," said I, "you damn yourself like a snake, and are withal a thief and sacrilegious person," "True," said he, "in your opinion, but I am not of that mind; for the pardoners do give me it, when they say unto me, in presenting the relics to kiss, *Centuplum accipies*, that is, that for one penny I should take a hundred; for *accipies* is spoken according to the manner of the Hebrews, who use the future tense instead of the imperative, as you have in the law, *Diliges Dominum*; that is, *Dilige*. Even so, when the pardon-bearer says to me, *Centuplum accipies*, his meaning is *Centuplum accipe*; and so doth Rabbi Kimy, and Rabbi Aben Ezra expound it, and all the Massorets, et *ibi Bartholus*. Moreover, Pope Sixtus gave me fifteen hundred francs of yearly pension, (which in English money is a hundred and fifty pounds,) upon his ecclesiastical revenues and treasure, for having cured him of a cankerous botch, which did so torment him, that he thought to have been a cripple by it all his life. Thus I do pay myself at my own hand, for otherwise I get nothing, upon the said ecclesiastical treasure. Ho, my friend," said he, "if thou didst know what advantage I made, and how

well I feathered my nest, by the pope's bull of the crusade, thou wouldest wonder exceedingly. It was worth to me above six thousand florins; in English coin six hundred pounds." "And what a devil has become of them?" said I; "for of that money thou hast not one half-penny." "They returned from whence they came," said he; "they did no more but change their master. Besides all this, I have lost a great deal in suits of law." "And what law-suits couldest thou have?" said I; "thou hast neither house nor lands." "My friend," said he, "I had process against the dung-farmer called Master Fifi and his deputies, that they should no more read privily the pipe, puncheon, nor quart of sentences; but in fair full day, and that in the Fodder schools, in face of the Arrian sophisters; where I was ordained to pay the charges, by reason of some clause mistaken in the relation of the sergeant. Another time I framed a complaint to the court against the mules of the presidents, counsellors, and others, tending to this purpose, that, when in the lower court of the palace they left them to champ on their bridles, some bibs were made for them by the counsellors' wives, that with their drivelling they might not spoil the pavement; to the end that the pages of the palace might play upon it with their dice, at their own ease, without spoiling their breeches at the knees. And for this I had a fair decree; but it cost me dear. Now reckon up what expense I was at in little banquets, which from day to day I made to the pages of the palace." "And to what end?" said I. "My friend," said he, "thou hast no pastime at all in this world. I have more than the king, and if thou wilt join thyself with me, we will do the devil together." "No, no," said I, "by St. Adauras, that will I not, for thou wilt be hanged one time or other." "And thou," said he, "wilt be interred some time or other."

Now, which is most honourable, the air or the earth? Hey, grosse pecore?

“Whilst the pages are at their banqueting, I keep their mules, and to some one I cut the stirrup-leather of the mounting side, till it hangs by a thin strap or thread, that when the great puff of the counsellor or some other hath taken his swing to get up, he may fall flat on his side like a porker, and so furnish the spectators with more than a hundred francs' worth of laughter. But I laugh yet further, to think how at his home-coming the master-page is to be whipped like green rye, which makes me not to repent what I have bestowed in feasting them.” In brief, he had, as I said before, threescore and three ways to acquire money, but he had two hundred and fourteen to spend it, besides his drinking.

CHAPTER XVIII.

How a great Scholar of England would have argued against Pan'agruel, and was overcome by Panurge.

IN that same time, a certain learned man, named Thaumast, hearing the fame and renown of Pantagruel's incomparable knowledge, came out of his own country of England with an intent only to see him, to try thereby, and prove, whether his knowledge in effect was so great as it was reported to be. In this resolution, being arrived at Paris, he went forthwith unto the house of the said Pantagruel, who was lodged in the palace of St. Denys, and was then walking in the garden thereof with Panurge, philosophizing after the fashion of the Peripatetics. At his first entrance he startled, and was almost out of his wits for fear, seeing him so great,

and so tall. Then did he salute him courteously as the manner is, and said unto him, "Very true it is," saith Plato, the prince of philosophers, "that, if the image and knowledge of wisdom were corporeal and visible to the eyes of mortals, it would stir up all the world to admire her. Which we may the rather believe, that the very bare report thereof, scattered in the air, if it happen to be received into the ears of men, who, for being studious, and lovers of virtuous things, are called philosophers, doth not suffer them to sleep nor rest in quiet, but so pricketh them up, and sets them on fire, to run unto the place where the person is, in whom the said knowledge is said to have built her temple, and uttered her oracles. As it was manifestly shown unto us in the queen of Sheba, who came from the utmost borders of the East and Persian sea, to see the order of Solomon's house, and to hear his wisdom; in Anarcharsis, who came out of Scythia, even unto Athens, to see Solon; in Pythagoras, who travelled far to visit the Memphitical vaticinators; in Plato, who went a great way off to see the magicians of Egypt, and Architas of Tarentum; in Apollonius Tyaneus, who went as far as unto Mount Caucasus, passed along the Scythians, the Massagetes, the Indians, and sailed over the great river Phison, even to the Brachmans to see Hiarchas; as likewise unto Babylon, Chaldea, Media, Assyria, Parthia, Syria, Phœnicia, Arabia, Palestina, and Alexandria, even unto Æthiopia, to see the Gymnosophists. The like example have we of Titus Livius, whom to see and hear, divers studious persons came to Rome, from the confines of France and Spain. I dare not reckon myself in the number of those so excellent persons, but well would be called studious, and a lover, not only of learning, but of learned men also. And indeed, having heard the report of your so

inestimable knowledge, I have left my country, my friends, my kindred, my house, and am come thus far, valuing as nothing the length of the way, the tediousness of the sea, nor strangeness of the land, and that only to see you, and to confer with you about some passages in philosophy, of geomancy, and of the cabalistic art, whereof I am doubtful, and cannot satisfy my mind; which if you can resolve, I yield myself unto you for a slave henceforward, together with all my posterity; for other gift have I none, that I can esteem a recompense sufficient for so great a favour. I will reduce them into writing, and to-morrow publish them to all the learned men in the city, that we may dispute publicly before them.

“But see in what manner I mean that we shall dispute. I will not argue pro et contra, as do the sottish sophisters of this town, and other places. Likewise I will not dispute after the manner of the academics by declamation; nor yet by numbers, as Pythagoras was wont to do, and as Picus de la Mirandula did of late at Rome. But I will dispute by signs only, without speaking, for the matters are so abstruse, hard, and arduous, that words proceeding from the mouth of man will never be sufficient for unfolding of them to my liking. May it, therefore, please your magnificence to be there, it shall be at the great hall of Navarre, at seven o'clock in the morning.”

When he had spoke these words, Pantagruel very honourably said unto him, “Sir, of the graces that God hath bestowed upon me, I would not deny to communicate unto any man to my power. For whatever comes from Him is good, and His pleasure is, that it should be increased, when we come amongst men worthy and fit to receive this celestial manna of honest literature. In which number, because that

in this time, as I do already very plainly perceive, thou holdest the first rank, I give thee notice, that at all hours thou shalt find me ready to condescend to every one of thy requests, according to my poor ability; although I ought rather to learn of thee, than thou of me. But, as thou hast protested, we will confer of thy doubts together, and will seek out the resolution, even unto the bottom of that undrainable well, where Heraclitus says the truth lies hidden. And I do highly commend the manner of arguing which thou hast proposed, to wit, by signs without speaking; for by this means thou and I shall understand one another well enough, and yet shall be free from that clapping of hands, which these blockish sophisters make, when any of the arguers hath gotten the better of the argument. Now to-morrow I will not fail to meet thee at the place and hour that thou hast appointed, but let me entreat thee, that there be not any strife or uproar between us, and that we seek not the honour and applause of men, but the truth only." To which Thaumast answered, "The Lord God maintain you in His favour and grace, and, instead of my thankfulness to you, pour down His blessings upon you, for that your highness and magnificent greatness hath not disdained to descend to the grant of the request of my poor baseness. So farewell till to-morrow!" "Farewell," said Pantagruel.

Gentlemen, you that read this present discourse, think not that ever men were more elevated and transported in their thoughts, than all this night were both Thaumast and Pantagruel; for the said Thaumast said to the keeper of the house of Cluny, where he was lodged, that in all his life he had never known himself so dry as he was that night. "I think," said he, "that Pantagruel held me by the throat. Give order, I pray you, that we may have some drink, and

see that some fresh water be brought to us, to gargle my palate." On the other side, Pantagruel stretched his wits as high as he could, entering into very deep and serious meditations, and did nothing all that night but dote upon, and turn over the book of Beda, *De Numeris et signis*; Plotin's book, *De Inenarrabilibus*; the book of Proclus, *De Magia*; the book of Artemidorus, *περὶ Ὀνειροκριτικῶν*; of Anaxagoras, *περὶ Σημείων*; Dinarius, *περὶ Ἀφαιτῶν*; the books of Philistion; Hipponax, *περὶ Ἀνεκφωνητῶν*, and a rabble of others, so long, that Panurge said unto him :

"My lord, leave all these thoughts and go to bed; for I perceive your spirits to be so troubled by a too intensive bending of them, that you may easily fall into some quotidian fever with this so excessive thinking and plodding. But, having first drunk five and twenty or thirty good draughts, retire yourself and sleep your fill, for in the morning I will argue against and answer my master the Englishman, and, if I drive him not ad metam non loqui, then call me knave." "Yea, but," said he, "my friend Panurge, he is marvellously learned, how wilt thou be able to answer him?" "Very well," answered Panurge; "I pray you talk no more of it, but let me alone. Is any man so learned as the devils are?" "No, indeed," said Pantagruel, "without God's especial grace." "Yet for all that," said Panurge, "I have argued against them, gravelled and blanked them in disputation, and laid them so squat upon their tails, that I made them look like monkies. Therefore, be assured, that to-morrow I will confute this vain-glorious Englishman." So Panurge spent the night with tipping amongst the pages, and played away all the points of his breeches at primus et secundus, and at peck point, in *French* called *La Vergette*. Yet, when the appointed time

was come, he failed not to conduct his master Pantagruel to the appointed place, unto which, believe me, there was neither great nor small in Paris but came, thinking with themselves that this Pantagruel, who had overthrown and vanquished in dispute all these doting fresh-water sophisters, would now get full payment and be tickled to some purpose. For this Englishman is a terrible bustler, and horrible coil-keeper. We will see who will be the conqueror, for he never met with his match before.

Thus all being assembled, Thaumast staid for them ; and then, when Pantagruel and Panurge came into the hall, all the school-boys, professors of arts, senior-sophisters, and bachelors, began to clap their hands, as their scurvy custom is. But Pantagruel cried out with a loud voice, as if it had been the sound of a double cannon, saying, "Peace, with a devil to you, peace! You rogues, if you trouble me here, I will cut off the heads of every one of you." At which words they remained all daunted and astonished like so many ducks, and durst not so much as cough, although they had swallowed fifteen pounds of feathers. Withal, they grew so dry with this only voice, that they laid out their tongues a full half foot beyond their mouths, as if Pantagruel had salted all their throats. Then began Panurge to speak, saying to the Englishman, "Sir, are you come hither to dispute contentiously in those propositions you have set down, or otherwise but to learn and know the truth?" To which answered Thaumast, "Sir, no other thing brought me hither but the great desire I had to learn, and to know, that of which I have doubted all my life long, and have neither found book nor man able to content me in the resolution of those doubts which I have proposed. And, as for disputing contentiously, I will not do it, for it is too base a thing, and

therefore leave it to those sottish sophisters, who, in their disputes, do not search for the truth, but for contradiction only and debate." "Then," said Panurge, "if I, who am but a mean and inconsiderable disciple of my master, my lord Pantagruel, content and satisfy you in all and every-thing, it were a thing below my said master, wherewith to trouble him. Therefore is it fitter that he be chairman, and sit as a judge and moderator of our discourse and purpose, and give you satisfaction in many things, wherein perhaps I shall be wanting in your expectation." "Truly," said Thaumast, "it is very well said ; begin then."

CHAPTER XIX.

How Panurge put to a non-plus the Englishman, that argued by signs.

EVERYBODY then taking heed, and hearkening with great silence, the Englishman lift up on high into the air his two hands severally, clenching in all the tops of his fingers together, and struck the one hand on the other by the nails four several times. Then he, opening them, struck the one with the flat of the other, till it yielded a clashing noise, and that only once. Again, in joining them as before, he struck twice, and afterwards four times in opening them. Then did he lay them joined, and extended the one towards the other, as if he had been devoutly to send up his prayers unto God. Panurge suddenly lifted up in the air his right hand, and put the thumb thereof into the nostril of the same side, holding his four fingers straight out, and closed orderly in a parallel line to the point of his nose, shutting the left eye wholly, and making the other wink with a profound

depression of the eyebrows and eyelids. Then lifted he up his left hand, with hard wringing and stretching forth his four fingers, and elevating his thumb, which he held in a line directly correspondent to the situation of his right hand, with the distance of a cubit and a half between them. This done, in the same form he abased towards the ground both the one and the other hand. Lastly, he held them in the midst, as aiming right at the Englishman's nose. "And if Mercury——" said the Englishman. There Panurge interrupted him, and said, "You have spoken, Mask."

Then made the Englishman this sign. His left hand all open he lifted up into the air, then instantly shut into his fist the four fingers thereof, and his thumb extended at length he placed upon the gristle of his nose. Presently after, he lifted up his right hand all open, and all open abased and bent it downwards, putting the thumb thereof in the very place where the little finger of the left hand did close in the fist, and the four right-hand fingers he softly moved in the air. Then contrarily he did with the right hand what he had done with the left, and with the left what he had done with the right.

Panurge, being not a whit amazed at this, drew forth a truncheon of a white ox-rib, and two pieces of wood of a like form, one of black ebony, and the other of incarnation Brazil, and put them betwixt his fingers in good symmetry; then knocking them together, made such a noise as the lepers of Brittany used to do with their clapping clickets, yet better resounding, and far more harmonious, and with his tongue contracted in his mouth did very merrily warble it, always looking fixedly upon the Englishman. The divines, physicians, and chirurgeons that were there, thought that by this sign he would have

inferred that the Englishman was a leper. The counsellors, lawyers, and decretalists conceived that, by doing this, he would have concluded some kind of mortal felicity to consist in leprosy, as the Lord maintained heretofore.

The Englishman for all this was nothing daunted, but, holding up his two hands in the air, kept them in such form, that he closed the three master fingers in his fist, and passing his thumbs through his indicial, or foremost and middle fingers, his auricular or little fingers remained extended and stretched out, and so presented he them to Panurge. Then joined he them so, that the right thumb touched the left, and the left little finger touched the right. Hereat Panurge, without speaking one word, lifted up his hands and made this sign.

He put the nail of the forefinger of his left hand to the nail of the thumb of the same, making in the middle of the distance as it were a buckle, and of his right hand shut up all the fingers into his fist, except the forefinger, which he often thrust in and out through the said two others of the left hand. Then stretched he out the forefinger, and middle finger or medical of his right hand, holding them asunder as much as he could, and thrusting them towards Thaumast. Then did he put the thumb of his left hand upon the corner of his left eye, stretching out all his hand like the wing of a bird, or the fin of a fish, and, moving it very daintily this way and that way, he did as much with his right hand upon the corner of his right eye. Thaumast began then to wax somewhat pale, and to tremble, and made him this sign.

With the middle finger of his right hand he struck against the muscle of the palm or pulp, which is under the thumb. Then put he the forefinger of the right hand in the like buckle

of the left, but he put it under and not over, as Panurge did. Then Panurge knocked one hand against another, and blowed in his palm, and put again the forefinger of his right hand into the overture or mouth of the left, pulling it often in and out. Then held he out his chin, most intently looking upon Thaumast. The people there, who understood nothing in the other signs, knew very well that therein he demanded, without speaking a word to Thaumast—What do you mean by that? In effect, Thaumast then began to sweat great drops, and seemed to all the spectators a man strangely ravished in high contemplation. Then he bethought himself, and put all the nails of his left hand against those of his right, opening his fingers as if they had been semicircles, and with this sign lifted up his hands as high as he could. Whereupon Panurge presently put the thumb of his right hand under his jaws, and the little finger thereof in the mouth of the left hand, and in this posture made his teeth to sound very melodiously, the upper against the lower. With this Thaumast fell into great toil and vexation of spirit.

After that, Thaumast began to puff up his two cheeks like a player on a bagpipe, and blew as if he had been to puff up a pig's bladder. Whereupon Panurge opened his mouth somewhat, and struck his right hand flat upon it, making therewith a great and a deep sound, as if it came from the superficies of the midriff, through the trachean artery, or pipe of the lungs; and this he did for sixteen times: but Thaumast did always keep blowing like a goose. Then Panurge put the forefinger of his right hand into his mouth, pressing it very hard to the muscles thereof; then he drew it out, and withal made a great noise, as when little boys shoot pellets out of the pot-cannons made of the hollow

sticks of the branch of an elder tree, and he did it nine times.

Then Thaumast cried out, "Ha, my Masters, a great secret." With this he put in his hand up to the elbow, then drew out a dagger that he had, holding it by the point downwards. Whereat Panurge put his two hands intertwined in manner of a comb upon his head, laying out his tongue as far as he was able, and turning his eyes in his head, like a goat that is ready to die. "Ha, I understand," said Thaumast, "but what?" making such a sign that he put the haft of his dagger against his breast, and upon the point thereof the flat of his hand, turning in a little the ends of his fingers. Whereat Panurge held down his head on the left side, and put his middle finger into his right ear, holding up his thumb bolt upright. Then he crost his two arms upon his breast, and coughed five times, and at the fifth time he struck his right foot against the ground. Then he lift up his left arm, and closing all his fingers into his fist, held his thumb against his forehead, striking with his right hand six times against his breast. But Thaumast, as not content therewith, put the thumb of his left hand upon the top of his nose, shutting the rest of his said hand, whereupon Panurge set his two master-fingers upon each side of his mouth, drawing it as much as he was able, and widening it so, that he showed all his teeth, and with his two thumbs plucked down his two eyelids very low, making therewith a very ill-favoured countenance, as it seemed to the company.

CHAPTER XX.

How Thaumast relateth the Virtues and Knowledge of Panurge.

THEN Thaumast rose up, and, putting off his cap, did very kindly thank the said Panurge, and with a loud voice said unto all the people that were there—"My lords, gentlemen and others, at this time may I to some good purpose speak that evangelical word, *Et ecce plus quám Salomon hic!* You have here in your presence an incomparable treasure, that is, my Lord Pantagruel, whose great renown hath brought me hither, out of the very heart of England, to confer with him about the insoluble problems, both in magic, alchemy, the cabala, geomancy, astrology and philosophy, which I had in my mind. But at present I am angry even with fame itself, which I think was envious to him, for that it did not declare the thousandth part of the worth that indeed is in him. You have seen how his disciple only hath satisfied me, and hath told me more than I asked of him. Besides, he hath opened unto me, and resolved other inestimable doubts, wherein I can assure you he hath to me discovered the very true well, fountain, and abyss of the encyclopædia of learning; yea, in such a sort, that I did not think I should ever have found a man that could have made his skill appear in so much as the first elements of that, concerning which we disputed by signs, without speaking either word or half word. But, in fine, I will reduce into writing that which we have said and concluded, that the world may not take them to be fooleries, and will thereafter cause them to be printed, that every one may learn as I have done. Judge, then, what the master had been able to say,

seeing the disciple hath done so valiantly ; Non est discipulus super magistrum. Howsoever, God be praised, and I do very humbly thank you, for the honour that you have done us at this act. God reward you for it eternally !” The like thanks gave Pantagruel to all the company, and going from thence, he carried Thaumast to dinner with him : and believe that they drank as much as their skins could hold, even till they neither knew where they were, nor whence they came. Blessed Lady, how they did carouse it, and pluck, as we say, at the kid’s leather ; and flagons to trot, and they to toot, Draw, give, page, some wine here, reach hither, fill with a devil, so ! There was not one but did drink five-and-twenty or thirty pipes. Can you tell how ? Even sicut terra sine aqua ; for the weather was hot, and, besides that, they were very dry. In matter of the exposition of the propositions set down by Thaumast, and the signification of the signs, which they used in their disputation, I would have set them down for you, according to their own relation, but I have been told that Thaumast made a great book of it, imprinted at London, wherein he hath set down all, without omitting anything, and, therefore, at this time I do pass it by.

[The Editor also at this time passes by]

CHAPTER XXI.

How Panurge was in love with a Lady of Paris.

CHAPTER XXII.

How Panurge served a Parisian Lady a Trick that pleased her not very well.

CHAPTER XXIII.

How Pantagruel departed from Paris, hearing News that the Dipsodes had invaded the Land of the Amaurots.

A LITTLE while after, Pantagruel heard news, that his father Gargantua had been translated into the Land of the Fairies by Morgue, as heretofore were Ogier and Arthur ; as also, that, the report of the translation being spread abroad, that the Dipsodes had issued out beyond their borders, with inroads, had wasted a great part of Utopia, and at that very time had besieged the great city of the Amaurots. Whereupon, departing from Paris, without bidding any man farewell, for the business required diligence, he came to Rouen. Parting from Rouen, they arrived at Honfleur, where they took shipping, Pantagruel, Panurge, Epistemon, Eusthenes, and Carpalim.

In which place, waiting for a favourable wind, and caulking their ship, he received from a lady of Paris, whom he had formerly entertained a good long time, a letter directed on the outside thus,—To the best beloved of the fair women, and least loyal of the valiant men.

P. N. T. G. R. L.

CHAPTER XXIV.

A Letter which a Messenger brought to Pantagruel from a Lady of Paris, together with the Exposition of a Posy written in a Gold Ring.

WHEN Pantagruel had read the superscription, he was much amazed, and therefore demanded of the said messenger the name of her that had sent it. Then opened he the letter, and found nothing written in it, nor otherwise inclosed, but only a gold ring, with a square table diamond. Wondering

at this, he called Panurge to him, and showed him the case. Whereupon Panurge told him, that the leaf of paper was written upon, but, with such cunning and artifice, that no man could see the writing at the first sight. Therefore, to find it out, he set it by the fire, to see if it was made with sal ammoniac soaked in water. Then put he it into the water, to see if the letter was written with the juice of tithymalle. After that he held it up against the candle, to see if it was written with the juice of white onions.

Then he rubbed one part of it with the oil of nuts, to see if it were written with the lee of a fig-tree, and another part of it with the milk of a woman giving suck to her eldest daughter, to see if it was written with the blood of red toads, or green earth frogs. Afterwards he rubbed one corner with the ashes of a swallow's nest, to see if it were not written with the dew that is found within the herb alcakengy, called the winter-cherry. He rubbed, after that, one end with ear-wax, to see if it were not written with the gall of a raven. Then did he dip it into vinegar, to try if it was not written with the juice of the garden spurge. After that he greased it with the fat of a bat or fluttermouse, to see if it was not written with the sperm of a whale, which some call amberggris. Then put it very fairly into a basin full of fresh water, and forthwith took it out, to see whether it was written with stone-alum. But after all experiments, when he perceived that he could find out nothing, he called the messenger and asked him, "Good fellow, the lady that sent thee hither, did she not give thee a staff to bring with thee?" thinking that it had been according to the conceit, whereof Aulus Gellius maketh mention. And the messenger answered him, "No, sir." Then Panurge would have caused his head to be shaven, to see whether the lady had written upon his bald pate, with

the hard lye whereof soap is made, that which she meant ; but, perceiving that his hair was very long, he forbore, considering that it could not have grown to so great a length in so short a time.

Then he said to Pantagruel, "Master, I cannot tell what to do or say in it. For, to know whether there be anything written upon this or no, I have made use of a good part of that which Master Francisco di Nianto, the Tuscan, sets down, who had written the manner of reading letters that do not appear ; that which Zoroaster published, *Peri Grammaton acriton* ; and Calphurnius Bassus, *De Literis illegibilibus*. But I can see nothing, nor do I believe that there is anything else in it than the ring. Let us, therefore, look upon it." Which when they had done, they found this in Hebrew written within, *Lama sabachthani* ; whereupon they called Epistemon, and asked him what that meant ? To which he answered, that they were Hebrew words, signifying, Wherefore hast thou forsaken me ? Upon that Panurge suddenly replied, "I know the mystery. Do you see this diamond ? It is a false one. This, then, is the exposition of that which the lady means, *Diamant faux*, that is, *Say, false lover, why hast thou forsaken me ?*" Which interpretation Pantagruel presently understood, and withal remembering, that at his departure, he had not bid the lady farewell, he was very sorry, and would fain have returned to Paris, to make his peace with her. But Epistemon put him in mind of Æneas's departure from Dido, and the saying of Heraclitus of Tarentum, That, the ship being at anchor, when need requireth we must cut the cable rather than lose time about untying of it,—and that he should lay aside all other thoughts, to succour the city of his nativity, which was then in danger.

And, indeed, within an hour after that, the wind arose at the north-north-west, wherewith they hoisted sail, and put out, even into the main sea, so that within few days, passing by Porto Sancto, and by the Madeiras, they went ashore in the Canary Islands. Parting from thence, they passed by Capo Bianco, by Senega, by Capo Verde, by Gambra, by Sagres, by Melli, by the Cap di Buona Speranza, and set ashore again in the kingdom of Melinda. Parting from thence, they sailed away with a tramontane or northerly wind, passing by Meden, by Uti, by Uden, by Gelasem, by the Isles of the Fairies, and along the kingdom of Achory, till at last they arrived at the port of Utopia, distant from the city of the Amauots three leagues and somewhat more.

When they were ashore, and pretty well refreshed, Pantagruel said, "Gentlemen, the city is not far from hence, therefore were it not amiss, before we set forward, to advise well what is to be done, that we be not like the Athenians, who never took counsel until after the fact. Are you resolved to live and die with me." "Yes, sir," said they all, "and be as confident of us as of your own fingers." "Well," said he "there is but one thing that keeps my mind in great doubt and suspense, which is this, that I know not in what order nor of what number the enemy is, that layeth siege to the city; for, if I were certain of that, I should go forward, and set on with the better assurance. Let us, therefore, consult together, and bethink ourselves by what means we may come to this intelligence." Whereunto they all said, "Let us go thither and see, and stay you here for us; for this very day, without further respite, do we make account to bring you a certain report thereof."

"Myself," said Panurge, "will undertake to enter into

their camp, within the very midst of their guards, unespied by their watch, and merrily feast at their cost, without being known of any, to see the artillery and the tents of all the captains, and thrust myself in with a grave and magnificent carriage, amongst all their troops and companies, without being discovered. The devil would not be able to pick me out with all his circumventions, for I am of the race of Zopyrus."

"And I," said Epistemon, "know all the plots and stratagems of the valiant captains, and warlike champions of former ages, together with all the tricks and subtleties of the art of war. I will go, and, though I be detected and revealed, I will escape, by making them believe of you whatever I please, for I am of the race of Sinon."

"I," said Eusthenes, "will enter and set upon them in their trenches, in spite of their sentries, and all their guards; for I will tread upon their backs, and break their legs and arms, yea, though they were every bit as strong as the devil himself, for I am of the race of Hercules."

"And I," said Carpalim, "will get in there, if the birds can enter, for I am so nimble of body, and light withal, that I shall have leaped over their trenches, and ran clean through all their camp, before that they perceive me; neither do I fear shot, nor arrow, nor horse, how swift soever, were he the Pegasus of Perseus or Pacolet, being assured that I shall be able to make a safe and sound escape before them all, without any hurt. I will undertake to walk upon the ears of corn, or grass in the meadows, without making either of them do so much as bow under me, for I am of the race of Camilla the Amazon."

CHAPTER XXV.

How Panurge, Carpalim, Eusthenes, and Epistemon, the Gentlemen Attendants of Pantagruel, vanquished and discomfited Six Hundred and Threescore Horsemen very cunningly.

As he was speaking this, they perceived six hundred and threescore light horsemen, gallantly mounted, who made an outride thither, to see what ship it was that was newly arrived in the harbour, and came in a full gallop to take them if they had been able. Then said Pantagruel, "My lads, retire yourselves into the ship, here are some of our enemies coming apace, but I will kill them here before you like beasts, although they were ten times so many; in the meantime, withdraw yourselves, and take your sport at it." Then answered Panurge, "No, sir, there is no reason that you should do so, but, on the contrary, retire you unto the ship, both you and the rest, for I will alone here discomfit them; but we must not linger, come, set forward." Whereunto the others said, "It is well advised, sir, withdraw yourself, and we will help Panurge here, so shall you know what we are able to do." Then said Pantagruel, "Well, I am content, but, if that you be too weak, I will not fail to come to your assistance." With this Panurge took two great cables of the ship, and tied them to the kempstock or capstan which was on the deck towards the hatches, and fastened them in the ground, making a long circuit, the one further off, the other within that. Then said he to Epistemon, "Go aboard the ship, and, when I give you a call, turn about the capstan upon the orlop diligently, drawing unto you the two cable ropes;" and said to Eusthenes and to Carpalim, "My bullies, stay you here, and offer yourselves freely to your enemies. Do as they

bid you, and make as if you would yield unto them, but take heed that you come not within the compass of the ropes,—be sure to keep yourselves free of them.” And presently he went aboard the ship, and took a bundle of straw, and a barrel of gunpowder, strewed it round about the compass of the cords, and stood by with a brand of fire, or match lighted in his hand. Presently came the horsemen with great fury, and the foremost ran almost home to the ship, and, by reason of the slipperiness of the bank, they fell, they and their horses, to the number of four and forty; which the rest seeing, came on, thinking that resistance had been made them at their arrival. But Panurge said unto them, “My masters, I believe that you have hurt yourselves; I pray you pardon us, for it is not our fault, but the slipperiness of the sea water, that is always unctuous; we submit ourselves to your good pleasure.” So said likewise his two other fellows, and Epistemon that was upon the deck. In the meantime Panurge withdrew himself, and seeing that they were all within the compass of the cables, and that his two companions were retired, making room for all those horses which came in a crowd, thronging upon the neck of one another to see the ship, and such as were in it, cried out on a sudden to Epistemon, “Draw, draw!” Then began Epistemon to wind about the capstan, by doing whereof the two cables so entangled and impestered the legs of the horses, that they were all of them thrown down to the ground easily, together with their riders. But they seeing that, drew their swords, and would have cut them; whereupon Panurge set fire to the train, and there burnt them all up, both men and horses, not one escaping save one alone, who, being mounted on a fleet Turkey courser, by mere speed in flight got himself out of the circle of the ropes.

But when Carpalim perceived him, he ran after him, with such nimbleness and celerity, that he overtook him in less than a hundred paces ; then leaping close behind him upon the crupper of his horse, clasped him in his arms, and brought him back to the ship.

This exploit being ended, Pantagruel was very jovial, and wondrously commended the industry of these gentlemen, whom he called his fellow-soldiers, and made them refresh themselves, and feed well and merrily upon the sea-shore, and drink heartily, and their prisoner with them, whom they admitted to that familiarity : only that the poor devil was somewhat afraid that Pantagruel would have eaten him up whole, which, considering the wideness of his mouth, and capacity of his throat, was no great matter for him to have done ; for he could have done it as easily as you would eat a small comfit, he showing no more in his throat than would a grain of millet-seed in the mouth of an ass.

CHAPTER XXVI.

How Pantagruel and his Company were weary in eating still Salt Meats : and how Carpalim went a-hunting to have some Venison.

THUS as they talked and chatted together, Carpalim said, "And by St. Quenet, shall we never eat any venison ? This salt meat makes me horribly dry. I will go and fetch you a quarter of one of those horses which we have burned ; it is well roasted already." As he was rising up to go about it, he perceived under the side of a wood a fair great roe-buck, which came out of his fort, as I conceive, at the sight of Panurge's fire. Him did he pursue and run after with as

much vigour and swiftness, as if it had been a bolt out of a cross-bow, and caught him in a moment ; and whilst he was in his course, he with his hands took in the air four great bustards, seven bitterns, six and twenty grey partridges, two and thirty red-legged ones, sixteen pheasants, nine wood-cocks, nineteen herons, two and thirty cushats and ring-doves ; and with his feet killed ten or twelve leverets and rabbits, which were then almost full-grown, and pretty big withal, eighteen rails in a knot together, with fifteen young wild boars, two little beavers, and three great foxes. So, striking the kid with his falchion athwart the head, he killed him, and, bearing him on his back, he in his return took up his hares, rails, and young wild boars, and, as far off as he could be heard, cried out, and said, "Panurge, my friend, vinegar, vinegar !" Then the good Pantagruel, thinking he had fainted, commanded them to provide him some vinegar ; but Panurge knew well that there was some good prey in hands, and forthwith showed unto noble Pantagruel, how he was bearing upon his back a fair roe-buck, and all his girdle bordered with hares. Then immediately did Epistemon make, in the name of the nine muses, nine antique wooden spits, Eusthenes did help to flay, and Panurge placed two great cuirassier saddles in such sort, that they served for andirons, and, making their prisoner to be their cook, they roasted their venison by the fire, wherein the horsemen were burned ; and, making great cheer with a good deal of vinegar, never a one of them did forbear from his victuals—it was a triumphant and incomparable spectacle to see how they ravened and devoured. Then said Pantagruel, "Would to God, every one of you had two pairs of little anthem or sacring bells, hanging at your chin, and that I had at mine the great clocks of Rennes, of Poitiers, of Tours, and of

Cambray, to see what a peal they would ring with the wagging of our chaps." "But," said Panurge, "it were better we thought a little upon our business, and by what means we might get the upper hand of our enemies." "That is well remembered," said Pantagruel. Therefore spoke he thus to the prisoner, "My friend, tell us here the truth, and do not lie to us at all if thou wouldest not be flayed alive, for it is I that eat the little children. Relate unto us, at full the order, the number, and the strength of the army." To which the prisoner answered, "Sir, know for a truth, that in the army there are three hundred giants, all armed with armour of proof, and wonderful great. Nevertheless, not fully so great as you, except one that is their head, named Loup-garou, who is armed from head to foot with Cyclopal anvils. Furthermore, one hundred threescore and three thousand foot, all armed with the skins of hobgoblins, strong and valiant men; eleven thousand four hundred men at arms or cuirassiers; three thousand six hundred double cannons, and harquebusiers without number; fourscore and fourteen thousand pioneers; one hundred and fifty thousand fair women ('That is for me,' said Panurge), whereof some are Amazons, some Lionnoises, others Parisiennes, Taurangelles, Angevines, Poictevines, Normandes, and High Dutch—there are of them of all countries, and all languages."

"Yea, but," said Pantagruel, "is the king there?" "Yes, sir," said the prisoner, "he is there in person, and we call him Anarchus, King of the Dipsodes, which is as much as to say thirsty people, for you never saw men more thirsty, nor more willing to drink; and his tent is guarded by the giants." "It is enough," said Pantagruel; "come, brave boys, are you resolved to go with me?" To which Panurge

answered, "God confound him that leaves you! I have already bethought myself how I will kill them all like pigs, and so that never a leg of them shall escape." "Baste," said Epistemon, "enough of that! I will not fail to bring them to you, either to roast or boil, to fry or put in paste. They are not so many in number as were in the army of Xerxes, for he had thirty hundred thousand fighting men, if you will believe Herodotus and Trogus Pompeius, and yet Themistocles with a few men overthrew them all." "Up then, my lads," said Pantagruel, "and let us march along."

CHAPTER XXVII.

How Pantagruel set up one Trophy in memorial of their valour, and Panurge another in remembrance of the hares; and how Panurge broke a great Staff over two Glasses.

BEFORE we depart hence, said Pantagruel, in remembrance of the exploit that you have now performed, I will in this place erect a fair trophy. Then every man amongst them, with a fair joy, and fine little country songs, set up a huge big post, whereunto they hanged a great cuirassier saddle, the front of a barbed horse, bridle-bosses, bully-pieces for the knees, stirrup-leathers, spurs, stirrups, a coat of mail, a corslet tempered with steel, a battle-axe, a strong, short, and sharp horseman's sword, a gauntlet, a horseman's mace, gusset-armour for the arm-pits, leg-harness, and a gorget, with all other furniture needful for the decoration of a triumphant arch, in sign of a trophy. And then Pantagruel, for an eternal memorial, wrote this victorial Ditton, as followeth:—

Here was the prowess made apparent of
Four brave and valiant champions of proof,

Who, without any arms but wit, at once,
 Like Fabius, or the two Scipions,
 Burnt in a fire six hundred and threescore
 Strong rogues that ne'er were vanquishèd before.
 By this each King may learn, Rook, Pawn, and
 Knight,
 That sleight is much more prevalent than might.

For victory,
 As all men see,
 Hangs on the ditty
 Of that committee
 Where the great God
 Hath his abode.

Nor doth he it to strong and great men give,
 But to his elect, as we must believe ;
 Therefore shall he obtain wealth and esteem,
 Who through faith doth put his trust in Him.

Whilst Pantagruel was writing these foresaid verses, Panurge halved and fixed upon a great stake the horns of a roe-buck, together with the skin, and the right forefoot thereof, the ears of three leverets, the chine of a cony, the jaws of a hare, the wings of two bustards, the feet of four quest-doves, a bottle or borracho full of vinegar, a horn wherein to put salt, a wooden spit, a larding stick, a scurvy kettle full of holes, dripping pan to make sauce in, an earthen salt-cellar, and a goblet of Beauvois. Then, in imitation of Pantagruel's verses and trophy, wrote that which followeth :—

Here four brave topers, all and some,
 With flagons, nobler noise than drum,

Carous'd it, bous'd it, toss'd the liquor,
Each seem'd a Bacchus-priest, or vicar :
Hares, conies, bustards, pigs were brought 'em,
With jugs and pipkins strew'd about 'em ;
For trophy-spoils to each good fellow,
That is hereafter to be mellow.

In every creed,
'Tis on all hands agreed,
And plainly confest ;
When the weather is hot,
That we stick to the pot,
And drink o' the best.

First note, that in your bill of fare,
Sauce be provided for the rare.
But vinegar the most extol ;
'Tis of an hare the-very soul.

Then said Pantagruel, "Come, my lads, let us begone, we have staid here too long about our victuals ; for very seldom doth it fall out, that the greatest eaters do the most martial exploits. There is no shadow like that of flying colours, no smoke like that of horses, no clattering like that of armour." At this Epistemon began to smile, and said, "There is no shadow like that of the kitchen, no smoke like that of pasties, and no clattering like that of goblets."

At this same time, Panurge took two drinking glasses that were there, both of one bigness, and filled them with water up to the brim, and set one of them upon one stool, and the other upon another, placing them about five feet from one another. Then he took the staff of a javelin,

about five feet and a half long, and put it upon the two glasses, so that the two ends of the staff did come just to the brims of the glasses. This done, he took a great stake or billet of wood, and said to Pantagruel, and to the rest, "My masters, behold how easily we shall have the victory over our enemies; for, just as I shall break this staff here upon these glasses, without either breaking or crazing of them, nay, which is more, without spilling one drop of the water that is within them, even so shall we break the heads of our Dipsodes, without receiving any of us any wound, or loss in our person or goods. But, that you may not think there is any witchcraft in this, hold," said he to Eusthenes, "strike upon the midst as hard as thou canst with this log." Eusthenes did so, and the staff broke in two pieces, and not one drop of water fell out of the glasses. "Then," said he, "I know a great many such other tricks, let us now therefore march boldly, and with assurance."

CHAPTER XXVIII.

How Pantagruel got the Victory very strangely over the Dipsodes and the Giants.

AFTER all this talk, Pantagruel took the prisoner to him, and sent him away, saying, "Go thou unto thy king in his camp, and tell him tidings of what thou hast seen, and let him resolve to feast me to-morrow about noon; for as soon as my galleys shall come, which will be to-morrow at furthest, I will prove unto him by eighteen hundred thousand fighting men, and seven thousand giants, all of them greater than I am, that he hath done foolishly and against reason, thus to invade my country." Wherein Pantagruel feigned

that he had an army at sea. But the prisoner answered, that he would yield himself to be his slave, and that he was content never to return to his own people, but rather with Pantagruel to fight against them, and for God's sake besought him, that he might be permitted so to do. Whereunto Pantagruel would not give consent, but commanded him to depart thence speedily, and be gone, as he had told him, and to that effect gave him a boxful of euphorbium, together with some grains of the black cameleon thistle, steeped into aqua vitæ, and made up into the condiment of a wet sucket, commanding him to carry it to his king, and say unto him, that, if he were able to eat one ounce of that without drinking after it, he might then be able to resist him, without any fear or apprehension of danger.

The prisoner then besought him with joint hands, that in the hour of the battle he would have compassion upon him. Whereat Pantagruel said unto him, "After that thou hast delivered all unto the king, put thy whole confidence in God, and He will not forsake thee; because, although for my part I be mighty, as thou mayest see, and have an infinite number of men in arms, I do nevertheless trust neither in my force nor in mine industry, but all my confidence is in God my protector, who doth never forsake those that in Him do put their trust and confidence." This done, the prisoner requested him, that he would be contented with some reasonable composition for his ransom. To which Pantagruel answered, that his end was not to rob nor ransom men, but to enrich them, and reduce them to total liberty. "Go thy way," said he, "in the peace of the living God, and never follow evil company, lest some mischief befall thee." The prisoner being gone, Pantagruel said to his men, "Gentlemen, I have made this prisoner

believe that we have an army at sea, as also, that we will not assault them till to-morrow at noon, to the end that they, doubting of the great arrival of our men, may spend this night in providing and strengthening themselves, but in the meantime my intention is, that we charge them about the hour of the first sleep."

Let us leave Pantagruel here with his apostles, and speak of King Anarchus and his army. When the prisoner was come, he went unto the king, and told him how there was a great giant come, called Pantagruel, who had overthrown, and made to be cruelly roasted, all the six hundred and nine and fifty horsemen, and he alone escaped to bring the news. Besides that, he was charged by the said giant to tell him, that the next day, about noon, he must make a dinner ready for him, for at that hour he was resolved to set upon him. Then did he give him that box wherein were those comfitures. But, as soon as he had swallowed down one spoonful of them, he was taken with such a heat in the throat, together with an ulceration in the flap of the top of the windpipe, that his tongue peeled with it, in such sort, that, for all they could do unto him, he found no ease at all, but by drinking only without cessation; for as soon as ever he took the goblet from his head, his tongue was on fire, and therefore they did nothing but still pour in wine into his throat with a funnel. Which when his captains, bashaws, and guard of his body did see, they tasted of the same drugs, to try whether they were so thirst-procuring and alterative or no. But it so befel them as it had done their king, and they plied the flagon so well, that the noise ran throughout all the camp, how the prisoner was returned—that the next day they were to have an assault—that the king and his captains did already prepare themselves for it,

together with his guards, and that with carousing lustily, and quaffing as hard as they could. Every man, therefore, in the army began to tipple, ply the pot, swill, and guzzle it as fast as they could. In sum, they drank so much, and so long, that they fell asleep like pigs, all out of order throughout the whole camp.

Let us now return to the good Pantagruel, and relate how he carried himself in this business. Departing from the place of the trophies, he took the mast of their ship in his hand like a pilgrim's staff, and put within the top of it two hundred and seven and thirty puncheons of white wine of Anjou, the rest was of Rouen, and tied up to his girdle the bark all full of salt, as easily as the Lansquenets carry their little panniers, and so set onward on his way with his fellow-soldiers. When he was come near to the enemy's camp, Panurge said unto him, "Sir, if you would do well, let down this white wine of Anjou from the scuttle of the mast of the ship, that we may all drink thereof, like Bretons."

Hereunto Pantagruel very willingly consented, and they drank so neat, that there was not so much as one poor drop left, of two hundred and seven and thirty puncheons, except one borracho or leathern bottle of Tours, which Panurge filled for himself, for he called that his vade mecum, and some scurvy lees of wine in the bottom, which served him instead of vinegar. After they had whittled and curried the can pretty handsomely, Panurge gave Pantagruel to eat some devilish drugs, compounded of lithotripton, which is a stone-dissolving ingredient, nephrocatarticon, that purgeth the reins, the marmalade of quinces, called codiniac, a confection of cantharides, which are green flies breeding on the tops of olive-trees, and other kinds of diuretic simples. This done, Pantagruel said to Carpalim, "Go

into the city, scrambling like a cat up against the wall, as you can well do, and tell them, that now presently they come out, and charge their enemies as rudely as they can, and, having said so, come down, taking a lighted torch with you, wherewith you shall set on fire all the tents and pavilions in the camp, then cry as loud as you are able with your great voice, and then come away from thence." "Yea, but," said Carpalim, "were it not good to cloy all their ordnance?" "No, no," said Pantagruel, "only blow up all their powder." Carpalim, obeying him, departed suddenly, and did as he was appointed by Pantagruel, and all the combatants came forth that were in the city, and, when he had set fire in the tents and pavilions, he passed so lightly through them, and so highly and profoundly did they snort and sleep, that they never perceived him. He came to the place where their artillery was, and set their munition on fire. But here was the danger. The fire was so sudden, that poor Carpalim had almost been burnt. And, had it not been for his wonderful agility, he had been fried like a roasting pig. But he departed away so speedily, that a bolt or arrow out of a cross-bow could not have had a swifter motion. When he was clear of their trenches, he shouted aloud, and cried out so dreadfully, and with such amazement to the hearers, that the enemies awaked, but can you tell how? Even no less astonished than are monks at the ringing of the first peal to matins.

In the meantime Pantagruel began to sow the salt that he had in his bark, and, because they slept with an open gaping mouth, he filled all their throats with it, so that these poor wretches were by it made to cough like foxes, crying, "Ha, Pantagruel, how thou addest greater heat to the firebrand that is in us!" Suddenly Pantagruel, by means of the

drugs which Panurge had given him, flooded the camp so well and so copiously, that he drowned them all, and there was a particular deluge, ten leagues round about, of such considerable depth, that the history saith, if his father's great mare had been there, and ~~helped~~ it would undoubtedly have been a more enormous deluge than that of *Ugouliou*. Which those that were come out of the city seeing, said, "They are all cruelly slain, see how the blood runs along." But they were deceived, for they could not see but by the light of the fire of the pavilions, and some small light of the moon.

The enemies, after that they were awaked, seeing on one side the fire in the camp, and on the other the inundation of the deluge, could not tell what to say, nor what to think. Some said, that it was the end of the world, and the final judgment, which ought to be by fire. Others again thought that the sea-gods, Neptune, Proteus, Triton, and the rest of them, did persecute them, for that indeed they found it to be like sea-water and salt.

O who were able now condignly to relate how Pantagruel did demean himself against the three hundred giants! O my Muse, my Calliope, my Thalia, inspire me at this time, restore unto me my spirits; for this is the logical bridge of asses! Here is the pitfall, here is the difficulty, to have ability enough to express the horrible battle that was fought. Ah, would to God that I had now a bottle of the best wine that ever those drank who shall read this so veridical history.

CHAPTER XXIX.

*How Pantagruel discomfited the Three Hundred Giants armed with
Free-stone, and Loup-garou their Captain.*

THE giants seeing all their camp drowned, carried away their King Anarchus upon their backs, as well as they could, out of the fort, as Æneas did his father Anchises, in the time of the conflagration of Troy. When Panurge perceived them, he said to Pantagruel, "Sir, yonder are the giants coming forth against you, lay on them with your mast gallantly like an old fencer; for now is the time that you must show yourself a brave man and an honest. And for our part we will not fail you. I myself will kill to you a good many boldly enough; for why, David killed Goliath very easily, and then this great Eusthenes, who is stronger than four oxen, will not spare himself. Be of good courage, therefore, and valiant, charge amongst them with point and edge, and by all manner of means." "Well," said Pantagruel, "of courage I have more than fifty francs' worth, but let us be wise, for Hercules first never undertook against two." "That is well scummered," said Panurge, "do you compare yourself with Hercules? You have more strength in your teeth, than ever Hercules had in all his body and soul. So much is a man worth as he esteems himself." Whilst they spake these words, behold Loup-garou was come with all his giants, who, seeing Pantagruel in a manner alone, was carried away with temerity and presumption, for hopes that he had to kill the good man. Whereupon he said to his companions the giants, "You fellows of the low country, by Mahoom, if any of you undertake to fight against these men here, I will put you cruelly to death. It is my will, that you let me

fight single. In the meantime you shall have good sport to look upon us."

Then all the other giants retired with their king, to the place where the flagons stood, and Panurge and his comrades with them, who writhed about his mouth, shrunk up his fingers, and with a harsh and hoarse voice said unto them, "I forsake all, fellow-soldiers, if I would have it to be believed that we make any war at all. Give us somewhat to eat with you, while our masters fight against one another." To this the king and giants jointly condescended, and accordingly made them to banquet with them. In the meantime Panurge told them the follies of Turpin, the examples of St. Nicholas, and the tale of a tub. Loup-garou then set forward towards Pantagruel, with a mace all of steel, and that of the best sort, weighing nine thousand seven hundred quintals, and two quarterons, at the end whereof were thirteen pointed diamonds, the least whereof was as big as the greatest bell of Our Lady's church at Paris,—there might want perhaps the thickness of a nail, or at most, that I may not lie, of the back of those knives which they call cut-lugs or ear-cutters, but for a little off or on, more or less, it is no matter,—and it was enchanted in such sort, that it could never break, but contrarily all that it did touch did break immediately. Thus, then, as he approached with great fierceness and pride of heart, Pantagruel, casting up his eyes to heaven, recommended himself to God with all his soul, making such a vow as followeth :—

"O Thou Lord God, who hast always been my protector, and my Saviour, Thou seest the distress wherein I am at this time. Nothing brings me hither but a natural zeal, which Thou hast permitted unto mortals, to keep and defend themselves, their wives and children, country and family, in case

Thy own proper cause were not in question, which is the faith; for in such a business Thou wilt have no coadjutors, only a catholic confession and service of Thy word, and hast forbidden us all arming and defence. For Thou art the Almighty, who in Thine own cause, and where Thine own business is taken in hand, canst defend it far beyond all that we can conceive, Thou who hast thousand thousands of hundreds of millions of legions of angels, the least of which is able to kill all mortal men, and turn about the heavens and earth at his pleasure, as heretofore it very plainly appeared in the army of Sennacherib. If it may please Thee, therefore, at this time to assist me, as my whole trust and confidence is in Thee alone, I vow unto Thee, that in all countries whatsoever, wherein I shall have any power or authority, whether in this of Utopia, or elsewhere, I will cause Thy Holy Gospel to be purely, simply, and entirely preached, so that the abuses of a rabble of hypocrites and false prophets, who by human constitutions and depraved inventions, have impoisoned all the world, shall be quite exterminated from about me."

This vow was no sooner made, but there was heard a voice from heaven, saying, Hoc fac, et vinces: that is to say, Do this, and thou shalt overcome. Then Pantagruel seeing that Loup-garou with his mouth wide open was drawing near to him, went against him boldly, and cried out as loud as he was able, "Thou diest, villain, thou diest!" purposing by his horrible cry to make him afraid, according to the discipline of the Lacedæmonians. Withal, he immediately cast at him out of his bark, which he wore at his girdle, eighteen cags and four bushels of salt, wherewith he filled both his mouth, throat, nose, and eyes. At this Loup-garou was so highly incensed, that, most fiercely setting

upon him, he thought even then with a blow of his mace to have beat out his brains. But Pantagruel was very nimble, and had always a quick foot, and a quick eye, and therefore, with his left foot did he step back one pace, yet not so nimbly, but that the blow, falling upon the bark, broke it in four thousand fourscore and six pieces, and threw all the rest of the salt about the ground. Pantagruel, seeing that, most gallantly displayed the vigour of his arms, and according to the art of the axe, gave him with the great end of his mast a home-thrust a little above the breast; then, bringing along the blow to the left side, with a slash struck him between the neck and shoulders. After that, advancing his right foot, he gave him a push upon the couillons, with the upper end of his said mast, wherewith breaking the scuttle, on the top thereof, he spilt three or four puncheons of wine that were left therein.

Upon that, Loup-garou thought that he had pierced him, and that the wine that came forth had been his blood. Pantagruel, being not content with this, would have doubled it by a side-blow; but Loup-garou, lifting up his mace, advanced one step upon him, and with all his force would have dashed it upon Pantagruel, wherein, to speak the truth, he so sprightly carried himself, that, if God had not succoured the good Pantagruel, he had been cloven from the top of his head to the bottom of his milt. But the blow glanced to the right side, by the brisk nimbleness of Pantagruel, and his mace sank into the ground above threescore and thirteen feet, through a huge rock, out of which the fire did issue greater than nine thousand and six tons. Pantagruel, seeing him busy about plucking out his mace, which stuck in the ground between the rocks, ran upon him, and would have clean cut off his head if by mischance his mast

had not touched a little against the stock of Loup-garou's mace, which was enchanted, as we have said before. By this means his mast broke off about three handfuls above his hand, whereat he stood amazed like a bell-founder, and cried out, "Ah, Panurge, where art thou?" Panurge, seeing that, said to the king and the giants, "They will hurt one another, if they be not parted." But the giants were as merry as if they had been at a wedding. Then Pantagruel, thus destitute of a staff, took up the end of his mast, striking athwart and alongst upon the giant, but he did him no more hurt than you would do with a fillip upon a smith's anvil. In the meantime Loup-garou was drawing his mace out of the ground, and, having already plucked it out, was ready therewith to have struck Pantagruel, who, being very quick in turning, avoided all his blows, in taking only the defensive part in hand, until on a sudden he saw that Loup-garou did threaten him with these words, saying, "Now, villain, will not I fail to chop thee as small as minced meat, and keep thee henceforth from ever making any more poor men athirst!" Then, without any more ado, Pantagruel struck him such a blow with his foot, that he made him fall backwards, his heels over his head, and dragged him thus along above a flight-shot. Then Loup-garou cried out, bleeding at the throat, "Mahoom, Mahoom, Mahoom," at which noise all the giants arose to succour him. But Panurge said unto them, "Gentlemen, do not go, if you will believe me; for our master is mad, and strikes athwart and alongst, he cares not where; he will do you a mischief." But the giants made no account of it, seeing that Pantagruel had never a staff.

And when Pantagruel saw those giants approach very near unto him, he took Loup-garou by the two feet, and lift up

his body like a pike in the air, wherewith it being harnished with anvils, he laid such heavy load amongst those giants armed with free-stone, that, striking them down as a mason doth little knobs of stones, there was not one of them that stood before him, whom he threw not flat to the ground. And by the breaking of this stony armour there was made such a horrible rumble, as put me in mind of the butter-tower of St. Stephen's at Bourges, when it melted before the sun. Panurge, with Carpalim and Eusthenes, did cut in the meantime the throats of those that were struck down, in such sort, that there escaped not one. Pantagruel to any man's sight was like a mower, who with his scythe, which was Loup-garou, cut down the meadow-grass, to wit, the giants; but, with this fencing of Pantagruel's, Loup-garou lost his head, which happened when Pantagruel struck down one whose name was Riflandouille or Pudding-plunderer, who was armed cap-à-pie with Grison-stones, one chip whereof splintering abroad cut off Epistemon's neck clean and fair. For otherwise the most part of them were but lightly armed with a kind of sandy brittle stone, and the rest with slates. At last, when he saw that they were all dead, he threw the body of Loup-garou, as hard as he could, against the city, where falling like a frog upon his belly, in the great piazza thereof, he with the said fall killed a singed he-cat, wet she-cat, a lame duck, and a bridled goose.

CHAPTER XXX.

How Epistemon, who had his head cut off, was finely healed by Panurge, and of the news which he brought from the Devils, and of the damned people in Hell.

THIS gigantal victory being ended, Pantagruel withdrew himself to the place of the flagons, and called for Panurge and the rest, who came unto him safe and sound, except Eusthenes, whom one of the giants had scratched a little in the face, whilst he was about the cutting of his throat, and Epistemon, who appeared not at all. Whereat Pantagruel was so aggrieved, that he would have killed himself. But Panurge said unto him, "Nay, sir, stay a while, and we will search for him amongst the dead, and find out the truth of all." Thus as they went seeking after him, they found him stark dead, with his head between his arms all bloody. Then Eusthenes cried out, "Ah, cruel death! hast thou taken from me the perfectest amongst men?" At which words Pantagruel rose up with the greatest grief that ever any man did see, and said to Panurge, "Ha, my friend, the prophecy of your two glasses, and the javelin staff, was a great deal too deceitful." But Panurge answered, "My dear friends all, weep not one drop more, for, he being yet all hot, I will make him as sound as ever he was." In saying this, he took the head, and held it warm against his bosom, that the wind might not enter into it. Eusthenes and Carylum carried the body to the place where they had banqueted, not out of any hope that ever he would recover, but that Pantagruel might see it.

Nevertheless Panurge gave him very good comfort, saying, "If I do not heal him, I will be content to lose my head, which is a fool's wager. Leave off, therefore, crying, and help me." Then cleansed he his neck very well with pure white wine, and, after that, took his head, and into it sinned some powder of diemerdis, which he always carried about him in one of his bags. Afterwards he anointed it with I know not what ointment, and set it on very just, vein against vein, sinew against sinew, and spondyl against spondyl, that he might not be wry-necked,—for such people he mortally hated. This done, he gave it round about some fifteen or sixteen stitches with a needle, that it might not fall off again, then on all sides, and everywhere, he put a little ointment on it, which he called resuscitative.

Suddenly Epistemon began to breathe, then opened his eyes, yawned, and sneezed. Whereupon Panurge said, "Now, certainly, he is healed,"—and therefore gave him to drink a large full glass of strong white wine, with a sugared toast. In this fashion was Epistemon finely healed, only that he was somewhat hoarse for above three weeks together, and had a dry cough of which he could not be rid, but by the force of continual drinking. And now he began to speak, and said, that he had seen the devil, had spoken with Lucifer familiarly, and had been very merry in hell, and in the Elysian fields, affirming very seriously before them all, that the devils were boon companions, and merry fellows. But, in respect of the damned, he said he was very sorry that Panurge had so soon called him back into this world again; "for," said he, "I took wonderful delight to see them." "How so?" said Pantagruel. "Because they do not use them there," said Epistemon, "so badly as you think they do. Their estate and condition of living is but only changed

after a very strange manner ; for I saw Alexander the Great there, mending and patching on clouts upon old breeches and stockings, and thus got a very poor living.

Xerxes was a crier of mustard.

Romulus, a salter, and patcher of pattens.

Numa, a nailsmith.

Tarquin, a porter.

Piso, a clownish swain.

Sylla, a ferryman.

Cyrus, a cowherd.

Themistocles, a glass-maker.

Epaminondas, a maker of mirrors or looking-glasses.

Brutus and Cassius, surveyors or measurers of land.

Demosthenes, a vine-dresser.

Cicero, a fire-kindler.

Fabius, a threader of beads.

Artaxerxes, a ropemaker.

Æneas, a miller.

Achilles was a scald-pated maker of hay-bundles.

Agamemnon, a lick-box.

Ulysses, a hay-mower.

Nestor, a deer-keeper or forester.

Darius, a gold-finder, or jakes-farmer.

Ancus Martius, a ship-trimmer.

Camillus, a foot-post.

Marcellus, a sheller of beans.

Drusus, a taker of money at the doors of play-houses.

Scipio Africanus, a crier of lee in a wooden slipper.

Asdrubal, a lantern-maker.

Hannibal, a kettle-maker and seller of egg-shells.

Priamus, a seller of old clouts.

Lancelot of the Lake was a flayer of dead horses.

All the Knights of the Round Table were poor day-labourers, employed to row over the rivers of Cocytus, Phlegeton, Styx, Acheron, and Lethe, when my lords the devils had a mind to recreate themselves upon the water, as in the like occasion are hired the boatmen at Lyons, the gondoliers of Venice, and oars of London. But with this difference, that these poor knights have only for their fare a bob or flirt on the nose, and, in the evening, a morsel of coarse mouldy bread.

Trajan was fisher of frogs.

Antoninus, a lackey.

Commodus, a bagpiper.

Pertinax, a peeler of walnuts.

Lucullus, a maker of rattles and hawks' bells.

Justinian, a pedlar.

Hector, a snap-sauce scullion.

Paris was a poor beggar.

Cambyses, a mule-driver.

Nero, a base blind-fiddler, or player on that instrument which is called a windbroach. Fierabras was his serving-man, who did him a thousand mischievous tricks, and would make him eat of the brown bread, and drink of the turned wine, when himself did both eat and drink of the best.

Julius Cæsar and Pompey were boat-wrights and tighters of ships.

Valentine and Orson did serve in the stoves of hell, and were sweat-rubbers in hot-houses.

Giglan and Gawain were poor swineherds.

Geoffrey with the great tooth, was a tinder-maker and seller of matches.

Godfrey de Bulloine, a hood-maker,

Jason was a bracelet-maker.

- Don Pietro de Castille, a carrier of indulgences.
 Morgante, a beer-brewer.
 Huon of Bordeaux, a hooper of barrels.
 Pyrrhus, a kitchen-scullion.
 Antiochus, a chimney-sweeper.
 Octavian, a scraper of parchment.
 Nerva, a mariner.
 Pope Julius was a crier of pudding-pies, but he left off
 wearing there his great beard.
 John of Paris was a greaser of boots.
 Arthur of Britain, an ungreaser of caps.
 Perce-Forest, a carrier of fagots.
 Pope Boniface the Eighth, a scummer of pots.
 Pope Nicholas the Third, a maker of paper.
 Pope Alexander, a rat-catcher.
 Ogier the Dane, was a furbisher of armour.
 The King Tigranes, a mender of thatched houses.
 Galien Restored, a taker of moldwarps.
 The four sons of Aymon were all tooth-drawers.
 Pope Urban, a bacon-picker.
 Melusina was a kitchen drudge-wench.
 Matabrune, a laundress.
 Cleopatra, a crier of onions.
 Semiramis, the beggars' lice-killer.
 Dido did sell mushrooms.
 Penthesilea sold cresses.
 Lucretia was an ale-house keeper.
 Hortensia, a spinstress.
 Livia, a grater of verdigrease.
 After this manner, those, that had been great lords and
 ladies here, got but a poor scurvy wretched living there
 below. And, on the contrary, the philosophers and others,

who in this world had been altogether indigent and wanting, were great lords there in their turn. I saw Diogenes there strut it out most pompously, and in great magnificence, with a rich purple gown on him, and a golden sceptre in his right hand. And, which is more, he would now and then make Alexander the Great mad, so enormously would he abuse him, when he had not well patched his breeches ; for he used to pay his skin with sound bastinadoes. I saw Epictetus there most gallantly apparelled after the French fashion, sitting under a pleasant arbour, with store of handsome gentlewomen, frolicking, drinking, dancing, and making good cheer, with abundance of crowns of the sun. Above the lattice were written these verses for his device :

To leap and dance, to sport and play,
Aud drink good wine both white and brown,
Or nothing else do all the day,
But tell bags full of many a crown.

When he saw me, he invited me to drink with him very courteously, and I being willing to be entreated, we tiddled and chopined together most theologically. In the meantime came Cyrus to beg one farthing of him for the honour of Mercury, therewith to buy a few onions for his supper. 'No, no,' said Epictetus, 'I do not use in my alms-giving to bestow farthings. Hold, thou varlet, there's a crown for thee, be an honest man.' Cyrus was exceeding glad to have met with such a booty ; but the other poor rogues, the kings that are there below, as Alexander, Darius, and others, stole it away from him by night. I saw Pathelin the treasurer of Rhadamanthus, who, in cheapening the pudding-pies that Pope Julius cried, asked him how much a dozen ? 'Three blanks,' said the pope. 'Nay,' said Pathelin,

' three blows with a cudgel. Lay them down here, you rascal, and go fetch more.' The poor pope went away weeping, who, when he came to his master the pie-maker, told him that they had taken away his pudding-pies. Whereupon his master gave him such a sound lash with an eel-skin, that his own would have been worth nothing to make bagpipe-bags of. I saw Master John Le Maire there personate the pope, in such fashion, that he made all the poor kings and popes of this world kiss his feet ; and, taking great state upon him, gave them his benediction, saying, ' Get the pardons, rogues, get the pardons, they are good and cheap. I absolve you of bread and pottage, and dispense with you to be never good for anything.' Then, calling Caillet and Triboulet to him, he spake these words, ' My lords the cardinals, dispatch their bulls, to wit, to each of them a blow with a cudgel.' Which, accordingly, was forthwith performed. I heard Master Francis Villon ask Xerxes, How much the mess of mustard ? ' A farthing,' said Xerxes. To which the said Villon answered, ' The plague take thee for a villain ! As much of square-eared wheat is not worth half that price, and now thou offerest to enhance the price of victuals.'

" Well," said Pantagruel, " reserve all these fair stories for another time, only tell us how the usurers are there handled." " I saw them," said Epistemon, " all very busily employed in seeking of rusty pins, and old nails in the kennels of the streets, as you see poor wretched rogues do in this world. But the quintal, or hundred weight, of this old iron ware is there valued but at the price of a cantle of bread, and yet they have but a very bad dispatch and riddance in the sale of it. Thus the poor misers are sometimes three whole weeks without eating one morsel or crumb

of bread, and yet work both day and night, looking for the fair to come. Nevertheless, of all this labour, toil, and misery, they reckon nothing, so active they are in the prosecution of that their base calling, in hopes, at the end of the year, to earn some scurvy penny by it."

"Come," said Pantagruel, "let us now make ourselves merry one bout, and drink, my lads, I beseech you, for it is very good drinking all this month." Then did they uncase their flagons by heaps and dozens, and with their leaguer provision made excellent good cheer. But the poor King Anarchus could not all this while settle himself towards any fit of mirth; whereupon Panurge said, "Of what trade shall we make my lord the king here, that he may be skilful in the art, when he goes thither to sojourn?" "Indeed," said Pantagruel, "that was well advised of thee. Do with him what thou wilt, I give him to thee." "Gramercy," said Panurge, "the present is not to be refused, and I love it from you."

CHAPTER XXXI.

How Pantagruel entered into the City of the Amaurots, and how Panurge married King Anarchus to an old lantern-carrying Hag, and made him a Crier of Green Sauce.

AFTER this wonderful victory, Pantagruel sent Carpalim unto the city of the Amaurots, to declare and signify unto them, how the King Anarchus was taken prisoner, and all the enemies of the city overthrown. Which news when they heard, all the inhabitants of the city came forth to meet him in good order, and with a great triumphant pomp,

conducting him with a heavenly joy into the city, where innumerable bonfires were kindled; through all the parts thereof, and fair round tables, which were furnished with store of good victuals, set out in the middle of the streets. This was a renewing of the golden age in the time of Saturn, so good was the cheer which then they made.

But Pantagruel, having assembled the whole senate, and common council-men of the town, said, "My masters, we must now strike the iron whilst it is hot. It is, therefore, my will that, before we frolic it any longer, we advise how to assault and take the whole kingdom of the Dipsodes. To which effect, let those that will go with me to provide themselves against to-morrow after drinking; for then will I begin to march. Not that I need any more men than I have, to help me to conquer it; for I could make it as sure that way as if I had it already, but I see this city is so full of inhabitants, that they can scarce turn into the streets. I will, therefore, carry them as a colony in Dipsody, and will give them all that country, which is fair, wealthy, fruitful, and pleasant, above all other countries in the world, as many of you can tell, who have been there heretofore. Every one of you, therefore, that will go along, let him provide himself as I have said." This counsel and resolution being published in the city, the next morning there assembled in the piazza, before the palace, to the number of eighteen hundred fifty-six thousand and eleven, besides women and little children. Thus began they to march straight into Dipsody, in such good order as did the people of Israel, when they departed out of Egypt, to pass over the Red Sea.

But, before we proceed any further in this purpose, I will tell you how Panurge handled his prisoner the King Anar-

chus ; for, having remembered that which Epistemon had related, how the kings and rich men in this world were used in the Elysian fields, and how they got their living there by base and ignoble trades, he, therefore, one day apparelled his king in a pretty little canvas doublet, all jagged and pinked like the tippet of a light horseman's cap, together with a pair of large mariner's breeches, and stockings without shoes—"For," said he, "they would but spoil his sight,"—and a little peach-coloured bonnet, with a great capon's feather in it—I lie, for I think he had two—and a very handsome girdle of a sky colour and green (in French called *pers et vert*), saying, that such a livery did become him well, for that he had always been perverse, and, in this plight bringing him before Pantagruel, said unto him, "Do you know this roister?" "No, indeed," said Pantagruel. "It is," said Panurge, "my lord the king of the three batches, or thread-bare sovereign. I intend to make him an honest man. These kings, which we have here, are but as so many calves, they know nothing, and are good for nothing but to do a thousand mischiefs to their poor subjects, and to trouble all the world with war for their unjust and detestable pleasure. I will put him to a trade, and make him a crier of green sauce. Go to, begin and cry, 'Do you lack any green sauce?'" and the poor devil cried. "That is too low," said Panurge, then took him by the ear, saying, "Sing higher in *ge, sol, re, ut*. So, so, poor devil, thou hast a good throat : thou wert never so happy as to be no longer king." And Pantagruel made himself merry with all this ; for I dare boldly say, that he was the best little gaffer that was to be seen between this and the end of a staff. Thus was Anarchus made a good crier of green sauce. Two days thereafter, Panurge married him with an

old lantern-carrying hag, and he himself made the wedding with fine sheeps'-heads, brave haslets with mustard, gallant salligots with garlic, of which he sent five horse-loads unto Pantagruel, which he ate up all, he found them so appetizing. And for their drink, they had a kind of small well-watered wine, and some fine sorb-apple cider. And to make them dance, he hired a blind man, that made music to them with a wind-broach.

Pantagruel gave them a little lodge near the lower street, and a mortar of stone wherein to bray and pound their sauce, and in this manner did they do their little business, he being as pretty a crier of green sauce as ever was seen in the country of Utopia. But I have been told since, that his wife doth beat him like plaster, and the poor sot dares not defend himself, he is so simple.

✓ CHAPTER XXXII.

How Pantagruel with his tongue covered a whole Army, and what the Author saw in his Mouth.

THUS as Pantagruel with all his army had entered into the country of the Dipsodes, every one was glad of it, and incontinently rendered themselves unto him, bringing him out of their own good wills the keys of all the cities where he went, the Almirods only excepted, who, being resolved to hold out against him, made answer to his heralds, that they would not yield but upon very honourable and good conditions.

“What?” said Pantagruel, “do they ask any better

terms, than the hand at the pot, and the glass in their fist? Come. let us go sack them, and put them all to the sword." Then did they put themselves in good order, as being fully determined to give an assault, but by the way, passing through a large field, they were overtaken with a great shower of rain, whereat they began to shiver and tremble, to crowd, press, and thrust close to one another. When Pantagruel saw that, he made their captains tell them that it was nothing, and that he saw well above the clouds, that it would be nothing but a little dew ; but howsoever, that they should put themselves in order, and he would cover them. Then did they put themselves in a close order, and stood as near to each other as they could, and Pantagruel drew out his tongue only half-ways, and covered them all, as a hen doth her chickens. In the meantime I, who relate to you these so veritable stories, hid myself under a burdock-leaf, which was not much less in largeness than the arch of the bridge of Montribe, but, when I saw them thus covered, I went towards them to shelter myself likewise ; which I could not do, for that they were so, as the saying is, At the yard's end there is no cloth left. Then, as well as I could, I got upon it, and went along full two leagues upon his tongue, and so long marched, that at last I came into his mouth. But, O gods and goddesses, what did I see there ! Jupiter confound me with his trisulc lightning if I lie ! I walked there as they do in Sophie, at Constantinople, and saw there great rocks, like the mountains in Denmark—I believe that those were his teeth. I saw also fair meadows, large forests, great and strong cities, not a jot less than Lyons or Poitiers. The first man I met there was a good honest fellow planting coleworts, whereat being very much amazed, I asked him, " My friend, what dost thou make here ?"

“I plant coleworts,” said he. “But how, and wherewith?” said I. “Ha, sir,” said he, “every one cannot have his brains as heavy as a mortar, neither can we be all rich. Thus do I get my poor living, and carry them to the market to sell in the city which is here behind.” “Jesus!” said I, “is there here a new world?” “Sure,” said he, “it is never a jot new, but it is commonly reported, that, without this, there is an earth, whereof the inhabitants enjoy the light of a sun and moon, and that it is full of, and replenished with, very good commodities; but yet this is more ancient than that.” “Yea, but,” said I, “my friend, what is the name of that city, whither thou carriest thy coleworts to sell?” “It is called Aspharage,” said he, “and all the in-dwellers are Christians, very honest men, and will make you good cheer.” To be brief, I resolved to go thither. Now, in my way, I met with a fellow that was lying in wait to catch pigeons, of whom I asked, “My friend, from whence come these pigeons?” “Sir,” said he, “they come from the other world.” Then I thought, that, when Pantagruel yawned, the pigeons went into his mouth in whole flocks, thinking that it had been a pigeon-house.

Then I went into the city, which I found fair, very strong, and seated in a good air; but at my entry the guard demanded of me my pass or ticket. Whereat I was much astonished, and asked them, “My masters, is there any danger of the plague here?” “O Lord,” said they, “they die hard by here so fast, that the cart runs about the streets.” “Good God,” said I, “and where?” Whereunto they answered, that it was in Larynx and Pharynx, which are two great cities, such as Rouen and Nantes, rich and of great trading. And the cause of the plague was by a stinking and infectious exhalation, which lately vapoured out of the abismes, whereof there have died above two and twenty hundred and three-

score thousand and sixteen persons within this sevensnight. Then I considered, calculated, and found, that it was an unsavoury breathing, which came out of Pantagrue's stomach, when he did eat so much garlic, as we have aforesaid.

Parting from thence, I passed amongst the rocks, which were his teeth, and never left walking, till I got up on one of them ; and there I found the pleasantest places in the world, great large tennis-courts, fair galleries, sweet meadows, store of vines, and an infinite number of banquetting summer outhouses in the fields, after the Italian fashion, full of pleasure and delight, where I stayed full four months, and never made better cheer in my life as then. After that I went down by the hinder teeth to come to the chaps. But in the way I was robbed by thieves in a great forest, that is in the territory towards the ears. Then, after a little further travelling, I fell upon a pretty petty village, —truly I have forgot the name of it,—where I was yet merrier than ever, and got some certain money to live by. Can you tell how? By sleeping. For there they hire men by the day to sleep, and they get by it sixpence a day, but they that can snore hard get at least ninepence. How I had been robbed in the valley, I informed the senators, who told me, that, in very truth, the people of that side were bad livers, and naturally thievish, whereby I perceived well, that as we have with us the countries Cisalpine and Transalpine, that is, be-hither and beyond the mountains, so have they there the countries Cidentine and Tradentine, that is, be-hither and beyond the teeth. But it is far better living on this side, and the air is purer. There I began to think, that it is very true, which is commonly said, that one half of the world knoweth not how the other half

liveth; seeing none before myself had ever written of that country, wherein are above five and twenty kingdoms inhabited, besides deserts, and a great arm of the sea. Concerning which, I have composed a great book intituled *The History of the Gorgians*, because they dwell in the gorge of my master *Pantagruel*.

At last I was willing to return, and, passing by his beard, I cast myself upon his shoulders, and from thence slid down to the ground, and fell before him. As soon as I was perceived by him, he asked me, "Whence comest thou, *Alcofribas*?" I answered him, "Out of your mouth, my lord!" "And how long hast thou been there?" said he. "Since the time," said I, "that you went against the *Almirods*." "That is about six months ago," said he. "And wherewith didst thou live? What didst thou drink?" I answered, "My lord, of the same that you did, and of the daintest morsels that passed through your throat I took toll." "Yea, but," said he, "Where didst thou ——?" "In your throat, my lord," said I. "Ha, ha, thou art a merry fellow," said he. "We have, with the help of God, conquered all the land of the *Dipsodes*; I will give thee the *Chastelleine*, or *Lairdship of Salmigondin*." "Gramercy, my lord," said I, "you gratify me beyond all that I have deserved of you."

CHAPTER XXXIII.

How Pantagruel became Sick, and the manner how he was Recovered.

AWHILE after this the good Pantagruel fell sick, and had such an obstruction in his stomach, that he could neither eat nor drink.

Now, to tell you, after what manner he was cured of his principal disease, I let pass how for a minorative, or gentle potion, he took four hundred pound weight of colophoniack scammony, sixscore and eighteen cart loads of cassia, and eleven thousand and nine hundred pound weight of rhubarb, besides other confused jumbings of sundry drugs. You must understand, that by the advice of the physicians it was ordained, that what did offend his stomach should be taken away, and, therefore, they made seventeen great balls of copper, each whereof was bigger than that which is to be seen on the top of St. Peter's needle at Rome, and in such sort, that they did open in the midst, and shut with a spring. Into one of them entered one of his men, carrying a lantern and a torch lighted, and so Pantagruel swallowed him down like a little pill. Into seven others went seven country fellows, having every one of them a shovel on his neck. Into nine others entered nine wood-carriers, having each of them a basket hung at his neck, and so were they swallowed down like pills. When they were in his stomach, every one undid his spring, and came out of their cabins. The first whereof was he that carried the lantern, and so they fell more than half a league into a most horrible gulf, more stinking and infectious than ever was Mephitis,

or the marshes of the Camerina, or the abominably unsavoury lake of Sorbonne, whereof Strabo maketh mention. And had it not been that they had very well antidoted their stomach, heart, and wine-pot, which is called the noddle, they had been altogether suffocated and choked with these detestable vapours. O what a perfume! O what an evaporation! After that, with groping and smelling they came near to the corrupted humours. Finally, they found a montjoy or heap of filth. Then fell the pioneers to work to dig it up, and the rest with their shovels filled the baskets; and, when all was cleansed, every one retired himself into his ball.

This done, Pantagruel enforcing himself to a vomit very easily brought them out. But, when they came merrily out of their pills, I thought upon the Grecians coming out of the Trojan horse. By this means was he healed, and brought into his former state and convalescence; and of these brazen pills, or rather copper balls, you have one at Orleans, upon the steeple of the Holy Cross Church.

CHAPTER XXXIV.

The conclusion of this present Book, and the excuse of the Author.

Now, my masters, you have heard a beginning of the horrific history of my lord and master Pantagruel. Here will I make an end. My head aches a little, and I perceive that the registers of my brain are somewhat jumbled and disordered with the septembral juice. Good night,

gentlemen. Perdonate mi, and think not so much upon my faults, that you forget your own.

If you say to me, master, it would seem, that you were not very wise in writing to us these flimflam stories, and pleasant fooleries ; I answer you, that you are not much wiser to spend your time in reading them. Nevertheless, if you read them to make yourselves merry, as in manner of pastime I wrote them, you and I both are far more worthy of pardon, than a great rabble of squint-minded fellows, dissembling and counterfeit saints, demure lookers, hypocrites, pretended zealots, tough friars, buskin monks, and other such sects of men who disguise themselves like maskers to deceive the world. For, whilst they give the common people to understand that they are busied about nothing but contemplation and devotion in fastings, and maceration of their sensuality,—and that only to sustain and alimnt the small frailty of their humanity,—it is so far otherwise, that, on the contrary, God knows, what cheer they make ; Et curios simulant, sed Bacchanalia vivunt. You may read it in great letters in the colouring of their red snouts, and bodies as big as a tun, unless it be when they perfume themselves with sulphur. As for their study, it is wholly taken up in reading of Pantagruelin books, not so much to pass the time merrily, as to hurt some one or other mischievously, to wit, in articling, sole articling, wry-neckifying, collecting and diaboliculating, that is culumniating. Wherein they are like unto the poor rogues of a village, that are busy in stirring up and scraping in the ordure and filth of little children, in the season of cherries and guinds, and that only to find the kernels, that they may sell them to the druggists, to make thereof pomander oil. Fly from these men, abhor and hate them as much as I do, and upon

my faith you will find yourselves the better for it. And if you desire to be good Pantagruelists, that is to say, to live in peace, joy, health, making yourselves always merry; never trust those men that always peep out at one hole.

The end of the Chronicles of Pantagruel, King of the Dipsodes, restored to their genuine state and condition, with his heroic deeds and most tremendous achievements: composed by the late M. ALCOFRIBAS, Abstracter of the Quint-essence.

THE END





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