PART II.

Gargantua & Pantagruel.

DETAILED STUDY AND CRITICAL EXAMINATION

of

Chapters on Education.
There has been much discussion about the chronology of the first two books of Rabelais, but it is now generally accepted that book II was published before book I in the form we now possess the latter, which is a revised version of a popular chronicle. Further, considering the two books from the pedagogic point of view, there is much more method, thought and moderation in Gargantua's education than in his letter to Pantagruel, a beautiful letter full of a noble but indisciplined ardour for study, yet proposing the most varied branches of knowledge without discrimination. Again the letter is full of enthusiasm for the study of Greek which was the first love of the humanists. The "art of chivalry" is an integral part of Gargantua's education but, in his letter, the father says Pantagruel that some day he will have to cease his peaceful studies in order to learn to bear arms for the defence of his home.

In one or two unimportant details only could the letter at first sight seem to be later; it is more humanist in tone, and in advocating Plato and Cicero as models of style, it reveals a feature which was a later tendency of the Renaissance; it also includes among its recommendations anatomical dissections which are not mentioned in Gargantua's education. In spite of this most of the internal and external evidence points to the fact that book II is of earlier date than book I and we shall consider them in that order.

Section 1.

The education of Pantagruel.

Pantagruel's mother died at his birth but his father watched his development carefully and with great satisfaction. Much of his time, we infer, was spent in the open air for his father gave him a bow and arrow to shoot birds. After a few years he was sent in charge of Epistemon,
his tutor, to visit several French universities; Poitiers, where he profited greatly in his studies but where the students did not know how to use their leisure; Bordeaux, where games were the most prominent feature; Toulouse, where he learned dancing and the use of the two-handed sword; Montpellier, where he wanted to devote himself to medicine or law but opportunities were lacking; Bourges, in which town he studied a long time and profited greatly in the law faculty; in Orleans he became an expert tennis player but made little progress in his studies, for the students who passed the licentiate there had little knowledge but could dance and play tennis well. Thus Poitiers and Bourges are the only university towns which receive favourable mention. When Rabelais comes to formulate his ideal education in greater detail, Gargantua is sent neither to a school nor to a university, but is educated on a new and original plan independent of any institution.

One day in Orleans, Pantagruel and his companions meet a Limousin scholar who answers them in an affected jargon of latinised French when asked a few simple questions about where he is from and how he spends his time. Pantagruel cannot understand the talk of this "heretic" and "madman" just returned from Paris until one of his followers says: "By lord, no doubt this fellow wants to imitate the language of the Parisians; but he does nothing but abuse Latin and thinks thus to rise to heights of eloquence, and to appear some great orator in French because he scorns the common way of speaking."

Pantagruel then took the scholar by the throat whereupon he begged for mercy in the homely Limousin dialect. "Now" said Pantagruel "you are speaking naturally". In all parts of his educational thesis we find Rabelais opposed to affectation and artificiality.

Having finally settled in Paris, Pantagruel made great progress in his studies thanks largely to his powers of understanding and retentive memory. The long letter received one day from his father is a complete picture
of the progress and enthusiasm of humanism about 1550. Speaking first of the ignorance of the Middle Ages and the recent enlightenment, the letter goes on:

"-------- Therefore, 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 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 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, as being nothing but plain abuses. As for the civil law, of that I would have thee to know the fair texts by heart, and to confer them with philosophy.

"Now in the 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. 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 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 against the invasion and assaults of evil-doers.
"Furthermore, I will that very shortly thou try how much thou hast profited 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 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 thou mayest never be separated from Him by thy sins. Suspect the abuses of the world, set not thy heart upon vanity, for this life is transitory, but the word of the Lord endureth for ever. Be serviceable to all thy neighbours, and love them as thyself. Reverence thy preceptors: shun the conversation of those whom thou desirest not to resemble; and receive not in vain the graces which God hath bestowed upon thee. And, when thou shalt see that thou hast attained to all the knowledge that is to be acquired in that part, return unto me, that I may see thee, and give thee my blessing before I die. My son, the peace and grace of our Lord be with thee, Amen.

My father,
Gargantua."

The letter itself is bewildering in that it mentions all branches of human knowledge in a rich confusion. Pantagruel is advised to seek the companionship of men of honour, and shun evil associates, to be perfect in courage, virtue, honesty and liberal knowledge, to take full advantage of the great advances in learning. Languages occupy an important place through the help of an abundance of printed books and no lack of scholars, so that even women and children are now aspiring to learning. Literary studies are to be connected with their historical and geographical backgrounds. Pantagruel must not neglect the liberal arts, geometry, arithmetic and music. Astronomy is worthy of study but precious time must not be wasted on divining astrology or seeking after the philosopher’s stone. He must confine himself to texts of civil law and not only learn them by heart but consider them in their philosophic context.
As for external nature, Pantagruel should make himself familiar with all the animal, vegetable and mineral world. The practical aim of Greek and Latin studies should be kept in mind; they must not be purely linguistic, but serve to open up the books on medicine written in those tongues as well as in Arabic and Hebrew. His scientific and practical knowledge of man is to be carried a stage further by dissections.

As for the Holy Scriptures, he must spend some time each day perusing first, the New Testament in Greek, then the Old in Hebrew. The day will come when his tranquil studies will have to be replaced by active, princely duties in the defence of his home; in the meantime he must "haunt" the company of learned men.

We rightly ask what use will all this learning be to the youth who will one day be king. There is in this exuberance something of the fever for knowledge which possessed the humanists at the beginning of the sixteenth century.

Among the languages prescribed, Greek occupies the place of honour after its neglect in the Middle Ages; Abelard had been ignorant of it and the 15th century theologians dubbed it the "language of horror" — no doubt the easier course as it saved them the trouble of learning it. Rabelais advises the study of Greek before Latin "as Quintilian will have it".

But it is necessary to bear in mind that Quintilian was writing of boys who spoke Latin as their native tongue, so that the two cases are not quite parallel.

The arguments had been admirably expressed by Battista Guarino in his "De Ordis Docendi et Studendi" of 1459. "I am well aware" he writes, "that those who are ignorant of the Greek tongue decry its necessity for reasons which are sufficiently evident. But I can allow no doubt to remain as to my own conviction that, without a knowledge of Greek, Latin scholarship itself is in any
real sense impossible". He points to the vast number of words derived or borrowed from the Greek, the countless Greek allusions in Latin literature. "But I turn to the authority of the great Latins themselves, to Cicero, Quintilian, Cato and Horace; they are unanimous in proclaiming the close dependence of the Roman speech and Roman literature upon the Greek, and in urging by example, as well as by precept, the constant study of the older language ....

Were we, indeed, to follow Quintilian we should even begin with Greek in preference to Latin, but this is practically impossible when we consider that Greek must be for us, almost of necessity, a learned and not a colloquial language; and that Latin itself needs much more elaborate and careful teaching than was requisite to a Roman of the imperial epoch".1

Gargantua has led a busy life but he tells us that in his old age he delights in reading Plutarch, Plato and Athenaeus; that is to say, when old, he has turned to the universal writers and thinkers as his general reading for refreshment and peace. In his letter of friendly advice and exhortation he expresses a wish that his son will be able to proceed much farther in his studies and profit by the subjects and authors which, in his own youth, were still in the half-light of the Renaissance dawn, before the discovery "by divine inspiration" of printing. However much Rabelais bemoans the poverty of medieval education shrouded in the "Gothic darkness" he prescribes one of its exercises for Pantagruel who is to try his skill in debate against all comers. Yet this is a far cry from the medieval disputes where the subjects debated were often empty and profitless exercises in a barbarous logic and in which reasoning sought to discomfit reason.

A very modern trait in this epistle from father

and other Humanist educators.
to son is the mention of anatomical dissections which Rabelais himself demonstrated at Montpellier and later in his career. From a Latin poem by Stienne Dolet of 1538, we learn that Rabelais performed a public dissection on the body of a man who had been hanged.

The letter concludes with an exhortation to virtue. It has often been pointed out that moral education and training of conscience are omitted from Gargantua’s education, but, in this letter to Pantagruel, Rabelais shows that knowledge by itself is useless if not positively harmful; it must go hand in hand with goodness. Pantagruel is to love and fear God, be charitable to all and eschew vanity. This is a fine and noble passage of a beautiful letter in which Gargantua reveals a keen sense of his paternal dignity and duties, a serious and deeply respectful feeling of the responsibilities of man to his Maker and his neighbour. For him, knowledge is but vanity if the soul is unworthy of lodging it. On reading this Pantagruel was consumed with earnest endeavour.

This letter is not, strictly speaking, pedagogic in aim and purport. Many writers have made the mistake of quoting it as representing Rabelais’ theories on a complete education. Nothing could be farther from the truth. It contains encouragement to liberal studies, precepts on moral and intellectual education, an enumeration of the languages and sciences Pantagruel must know before entering Utopia. On the other hand, there is no mention of the division or variation of work, of the obstacles the young giant will encounter in defects of method or antiquated tutors. The training of the body and the practice in bearing arms are left over until after the years of study proper.

The central theme of the letter from father to son is the contrast between the departing “gothic” ignorance and the culture of the Renaissance. It expresses both the ideal of culture, to which the Northern humanists had aspired since the beginning of the century, and the enthusiasm roused among them by the progress already made, notably in the foundation of the Collège de France in
In this chapter Rabelais has expressed the ideas of all the cultured men of his time – an encyclopedic programme of education in conformity with the intellectual ideal of such humanists as Erasmus, Guillaume Budé and Cornelius Agrippa. It is thus a general picture omitting Rabelais' personal ideas, whether the results of his own experience or the particular expression of his temperament. The latter he later proceeds to embody in the scheme of education formulated by Platonists and develops fully all the themes he had merely touched upon previously: the satire on scholastic education, a caricature of medieval schoolmasters and finally a picture of his conception of an ideal education.


Section II.

The Education of Gargantua.

From his third to his fifth year Gargantua was nourished and brought up in all suitable discipline in accordance with the command of his father, Grandgousier. These years he spent, like all the children of the neighbourhood, in eating, drinking and sleeping for the most part. He played in the mud and ran after butterflies, while sometimes his father's little dogs would eat out of his platter. His nurses were concerned merely with his physical development and, with keeping him clean. So what all his life he might be a fine horseman, he had several wooden horses as toys which he even took to bed with him.

Thus Rabelais prefers no direct instruction up to the age of five or six years, but merely an active, open air life and the normal development of a strong, healthy body as the best foundation for conscious education. He stresses the need for parental interest in a boy's upbringing and progress. Writing later to his son, Gargantua will say, "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". Yet Rabelais is amazed that some mothers are so ready to be rid of their boys and make monks of them in their childhood.

About the end of the fifth year, Grandgousier, returning from the war, went by the way to see his son, Gargantua; there he was filled with joy and admiration at the marvellous understanding of his son. So that he should attain to a supreme degree of wisdom, he resolved to commit him to some learned man and have him taught according to his capacity.

How Gargantua was taught Latin by a Sophister.

Presently they appointed him a great sophister - doctor, called Master Hubal Holofanes, who taught him his ABC so well, that he could say it by heart backwards;
and about this time he was five years and three months.

Then read he to him, for several years, Donat, Le Facet, Theodolot, and Alcans in Parabolæ. 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 inkwell.

.... After that he read unto him, for a long time, the Book de Modis Significandi, with its many Commentaries and was so well versed therein, that to try mysteries in school disputes with his con-disciples, he would recite it by heart, backwards; and did sometimes prove on his fingers' ends to his mother that "de modis significandi non erat scientia". Then, for several years, did he read to him the Comptum for knowing the age of the moon, the seasons of the year, and tides of the sea. And at that very time, which was in the year 1430, his said preceptor died.

Afterwards he got an old coughing fellow to teaching him, named Master Jabolin Pridel, or Muzelad Dolt, who read unto him Augustin, Lebrard's Grecism, the Doctrinal, the Parts, the Cold est, the Supplementum, Barmotret, de Moribus in Vanae Sorvandia, Seneca de quatuer Virtutibus Cardinalibus, Passaventus with Commentary, and Domi Securse, for the holy days and some other of such like many stuff; by reading whereof he became as wise as any he ever since bakes in an oven.

In accordance with his usual practice, Rabelais puts his educational thesis into action instead of delaying over long explanations of his theories. The method is not without faults, for we are often left in doubt as to the reasons for many practices and suggestions; on the other hand, he describes a whole day in Gargantua's life so that the essential relationship of the various activities is emphasised in a concrete form, whereas Montaigne, Milton, Locke and Rousseau leave us to build
up on actual day's work and play from various parts of their writings.

Young Gargantua was brought up, like Rabelais, on time-honoured scholastic texts and methods at the hands of two doctors in theology, Tubal Holofernes and Jobelin Bride. Feared the vengeance of the Sorbonne, Rabelais called them "sophists" in editions subsequent to 1542, but his readers were not hoodwinked. The humanists compared scholasticism with the sophistry of ancient Greece, so that for them "doctor in theology" and "sophist" were synonymous.

The texts studied were not classical authors but manuals, most of which are in doubtful Latin and many trite in subject matter. Some of the books mentioned by Rabelais have come down to us; our knowledge of others is based on references from other sources.

The "Donatus" was the best known medieval grammar, its full title explaining its contents. "The book of Glius Donatus concerning the eight parts of speech". Donatus was a Latin Grammarian of the 4th century.

Next came the "Facetus", "Theodolet" and "Alanus in Parabolis", three members of the collection known as the "Eight Moral Authors". The "Facetus" is a book on politeness which recommends, for instance, that a boy should not blow his nose on the tablecloth nor pick his nose with his fingers during meals. The work is in inferior Latin. The "Theodolet" is an allegory in verse, the characters being Truth, Falseness and Wisdom. The "Alanus in Parabolis" by Alain de Lille, a doctor of the University of Paris in the 13th century, contains rhymed parables on moral subjects which were used for memorisation and disputation.
The other five "moral authors" are not mentioned by Rabelais but he certainly knew some of them. The most important of the five is the "Liber Cathemeris" a 5th or 6th century book of moral advice which was used in the College de Guyeure until about 1370. It advises boys to pray to God, love their parents, etc.

Rabelais next mentions the "De Modis Significandi" a work of speculative grammar in vogue in the Middle Ages attributed to various authors including Duns Scotus but most probably by Jean de Garlande of the 11th century. Rabelais adds a number of fictitious commentators such as John Galt, thereby showing us that he agreed with Erasmus, who stated it was a work calculated to dull the mind. This is the work which Gargantua could recite backwards and which made him go to his mother to prove to her on his fingers a statement of formal logic, that "de modis significandi non est scientia".

The Computus or Computus was a popular calendar containing the rules for finding Easter.

The Augustin or "Liber Derivationum" by Augustin, bishop of Ferrara in the 13th century, was a popular Latin vocabulary. In the sixteenth century it was condemned and Erasmus called it a barbarous work.

The Greccismus by Everard de Rethune is a 13th century lexicon dealing with Latin words derived from the Greek, attempting to be a sort of Greek grammar in Latin verses. It was still edited enriched with new glossary at the end of the 15th century.

The Doctrinal or "Doctrinale quierorum" by the 15th century Alexandre de Villodesu, is a treatise on grammar and prosody in rhyming hexameters and hence easier to memorise than the "Domatus". Towards the end of the 15th century the humanists began to criticise it but Erasmus found it tolerable.

Les Fars, a short work on the parts of speech. A school proverb stated:

"She knows not his parts,
In vain studies the arts".
Nothing is known of the "quid est" or which "Supplement" Rabelais has in his mind.
The "Harrotret," or really "Memotreptus" but Rabelais changes the title to resemble "Harrot," was a 15th century work containing the vocabulary special to the Bible together with explanations of difficult words for the benefit of children.
De Moribus in mona servandis by Sulpicius Verulamius who taught in Rome, is another treatise on pietyfulness in favour at the beginning of the 16th century.
De quatuor virtutibus cardinallis by a Portuguese bishop of the 6th century, is yet one more moral treatise.
Iassavantus, possibly by a Florentine monk of the 14th century, Rabelais gives it the usual glossary.
Dormi securo, a collection of 14th century sermons, the possession of which would help the preacher to sleep in peace.

In holding up these school texts to ridicule, Rabelais ranges himself alongside many humanists from Lorenzo Valla to Erasmus and Ramus. Rabelais criticises not only the texts but the masters who perpetuated their use and the dull, routine methods they employed.

These scholastic manuals Rabelais condemns in entirety and thereby shows himself more severe than most humanists, for we have noted that Erasmus rated some of the works as passable, and even edited the "Liber Cathonia" adding new glosses. A few of the texts survived until later in the sixteenth century in what we must rank as good schools such as the College de Guyse. Bad in themselves, however, Rabelais implies that the books were rendered even worse by the countless glossaries, commentaries and marginal notes.

As for Gargantua's masters, Holofernes and Bripe, we must admit that they are caricatures with their halting speech. For a complete picture of the scholastic regimen we must turn to the speech made by Janotus de Bragnardo who is deputed to plead for the return of the
balls of Notre Dame, removed from the tower by Gargantua on his arrival in Paris. Quite apart from the empty, pompous style and the mixture of pedantic French with meaningless formulae of rhetoric, we find such would-be Latin phrases as: "ego habet bon vinum". This same speech is put forward as an example of an argument based on the use of dialectic and Janotus makes up whole sentences of rhetorical devices which do not make sense; one of his sentences is a string of Latin conjunctions and interjections no doubt learned by heart in his younger days.

Gargantua's lessons were conducted in the debased and worthless Latin spoken by Janotus. The method of instruction is revealed by the fact that the books were read to Gargantua; the only actual work done by the pupil is to learn to write in Gothic script. Not content with wasting valuable years on endless books of grammar and logic, not one of which has any content value as a study of any art or science, Gargantua's tutors made him learn long passages by heart. The matter is not worth the labour expended, is not worth retaining, while to learn a passage backwards is the height of scholastic folly.

Such are Rabelais' criticisms. After many years of such training in which the superstition for wornout texts has ruined Gargantua's taste, turned his attention from all personal observation and effort, forced him to appreciate everything through the commentator or the master, he has made no progress. The devotion to books has left no time for other pursuits; there is no mention of any change of occupation, of any recreation or physical exercise. Instead of wasting time in becoming merely more stupid, Gargantua would have been more profitably employed in the open air among his father's horses and dogs.

How Gargantua was put under other school masters:

"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 Harveys, a
neighbouring lord, 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 has not a better judgment,
a better discourse, and that expressed in better terms
than your son, with a complete carriage and civility to
all manner of persons, account as for ever hereafter a
very croucher". This pleased Grandgousier very well, and
he commanded that it should be done.

Audomar:

"At night, at supper, the said Don Philip brought
in a young page of his, called Audomar, 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 Grandgousier, "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 between the knowledge of the dotting Mateologians
of old time, and the young lads that are now". The trial
pleased Grandgousier and he commanded the page to speak.

"Then Audomar, making 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 virtues 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 needed rather a Socrates, a Cicero, an outliner of the time past, than a youth of his age. But all the countenance that Sargantius 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 had have killed Master Jobelin, but the said Don Inigo dissuaded him from it by fair persuasions, so that at length he pacified his wrath. Then Grandgousier commanded he should be paid his wages, that they should whistle him up soundly, like a sophister, with good drink, and then gave him leave to go ... ... Master Jobelin, being gone out of the house, Grandgousier consulted with Don Philip that schoolmaster they should choose for him, and it was betwixt them resolved, that Monocrates, the tutor of Academ, 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."

Grandgousier has followed his son's career closely and is naturally dissatisfied. From the outset he wanted to put him in the hands of some scholar who could train him in wisdom - "sapientia" rather than "eruditio." It is explicitly stated that the youth is to be trained "according to his capacity" but Heloïs and Bride placed no emphasis on the nature, character and ability of the educand; they were too much engrossed in their ancient texts and stereotyped methods, while there were no principles guiding their work. long before Rousseau,
therefore, we see Rabelais calling the educator's attention to the pupil himself and not to the subjects of instruction as the prime factor in education.

Fortunately, before the doting Bripe can complete his pupil's grammatical studies and waste further years in the barren study of dialectic and rhetoric, Grandgousier seeks the advice of a neighbouring ruler, Don Philip, who informs him immediately that his son's preceptors and textbooks are worthless. All the humanists are agreed in condemning the medieval methods of education in vogue at the end of the 15th century; Erasmus especially has recorded his disgust at the lifeless instruction, but not so emphatically as Rabelais who generally prefers to raise a laugh by his sallies as in the previous section where he makes fun of the scholastic manuals. But making Don Philip his mouthpiece he is extremely bitter and angry: "Their knowledge was nothing but brutality and their wisdom but blunt, foppish toys serving only to bastardise good and noble spirits and to corrupt all the flower of youth."

Young Budeman is introduced as an example of what a more enlightened education can produce in much shorter time. In placing Budeman and Gargantua side by side Rabelais has given us a visual contrast of the products of the old and new education. Budeman is a perfect example of a more enlightened system then coming into evidence. Of clean appearance and tasteful apparel, his hair well brushed and his manners pleasing, Budeman proceeds to make a brief address to Gargantua, in good Latin, well delivered, beautifully pronounced and accompanied by appropriate gestures. He speaks in a frank yet not bold manner, keeping his eyes trained on Gargantua and not lowered towards the ground as recommended by medieval teachers. There is no false modesty about him nor the hypocritical look which Rabelais hated so much. Budeman has been brought up in good company and in decent surroundings, not sitting on the dusty straw of the medieval classrooms where benches were rejected as
luxury and vanity.

His speech, however, advanced as an example of the results of the new pedagogy, still smacks of the old exercises in dialectic. To praise the backward Gargantua for his virtue, good manners, wisdom, nobility and beauty, was a purely rhetorical theme without any serious foundation in fact. The speech is more like a doubtful joke, calling attention to the very qualities which Gargantua should but does not possess. We are almost relieved when the recipient of such an empty compliment does not say a word in reply but bursts out crying instead.

It is always difficult to describe a model pupil without giving the impression that he is something of a prig or, at least, above the human average in perfection of thought, word and deed. However, by introducing Sidonius after depicting such a sorry state of affairs in Gargantua's education, Rabelais makes the young page appear much more human and likeable than the usual creation of a deliberate educational process.

The contrast between the two youths made Grandgousier so angry that he was inclined to kill the preceptor responsible for Gargantua's shortcomings. He at once entrusted his son to Fenocrates, the tutor who has accomplished so much with the 12 year old Sidonius. All three went to Paris to continue their studies.

The study of Gargantua according to the discipline of his Schoolmasters and Sophists.

"Gargantua with all his heart submitted his study to the discretion of Fenocrates; she, 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 set in his views and ignorant. He disposed therefore of his time in such fashion, that ordinarily he did awake betwixt 8 or 9 o'clock, whether it was day or not, for so had his ancient governors ordained. Then did he tumble or 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 frites, farred with fur skins. Afterwards he combed his head with his four fingers and thumb. For his preceptor said that to comb himself otherwise, to wash and make himself neat, was to waste time in this world. Then he yawned, coughed, hawked, sneezed, and to fortify himself 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 cheese, and chopped parsley stowed together. Socrates showed him that he ought not to eat so soon after rising out of his bed, unless he had performed some exercise beforehand. Carusantius answered "what I have I not sufficiently well exercised myself? I have wallowed and rolled myself six or seven turns in my bed before I rose. Is that enough?" Hope 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 the 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 like ducks, but on drinking early in the morning.

"After he had thoroughly broke his fast, he went to church and they carried him in a great basket a huge breviary ... There he heard six-and-twenty or thirty masses. This while, to the same place came his orison nimmer ... with him he mumbled all his kirens, 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 oven a confused heap of Paternosters, Ave Marias ...; and thus walking through 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 Canonic
saith, his mind was in the kitchen. He sat down at table;
... he drank a horrible draught of white wine for the
ease of his kidneys. When that was done he ate according
to the season, most agreeable to his appetite; and then
left off eating when he was like to crack for fullness.
as for his drinking, he had in that neither end nor rule”.

On their arrival in Paris, Ionocrates gives us an
immediate proof of his teaching skill by allowing
Gargantua to continue in his old ways for a space so as
to study him and see how he employed his time.

Left to himself Gargantua rose late, paid no
attention to his dress and toilet; after a heavy breakfast
he went to church where he heard several masses and
muttered endless prayer. Study was limited to a mere half
hour of inattentive work with thoughts fixed on the
kitchen instead of the book. After a heavy dinner came a
mumbled grace, cards and dice for many childish games.
Having slept for two or three hours he shook his ears
just like the donkey that he was; he would study a little
or watch a rabbit caught, and end the day with a copious
supper well washed down with wine.

It is thus that we see the result of Gargantua’s
scholastic education. It has not been sufficiently
emphasised that, under his first tutors, Gargantua
worked hard and devoted all his time to his studies. Yet,
when left to his own devices, he is idle, careless in his
apparel, gluttonous and dirty. The youths brought up
under the scholastic regime especially in schools such
as the notorious College de Montaigu, worked extremely
long hours and seldom had enough to eat. Gargantua’s
reaction when allowed to do as he likes is more like the
dream of one of the prisoners in a scholastic gaol.

Madelain shows us by a practical illustration how
insipid manuals, studied under worthless pedagogues by
antiquated methods, had failed to arouse his interest, had corrupted his mind, body and soul, making him lazy and dirty. A complete absence of any religious observance would be better than the perfunctory mumbling of meaningless prayers. When Pomocrates finds fault with his late rising, excessive eating and drinking, or his lack of personal cleanliness, Gargantua is ever ready to quote, parrot-fashion, some Latin tag by way of excuse, or to advance an opinion expressed by holier ones "who was first in the licentious in style."

Gargantua's old tutor had not even conferred upon him the only result and triumph of scholasticism, namely the art of speaking without saying anything, an art in which Janthas was expert. All attention had been concentrated on the training of the mind, yet Gargantua is incapable of an hour's solid study when allowed to dispose of his time in his own way. His body has been completely neglected, while dress and cleanly habits are scorned as a mere waste of time.

Rabelais agrees with Renaissance opinion that man's dignity deserves fitting raiment. Slovenly dress, he seems to say, does not transfer any interest to the wearer. On the contrary, disorder in dress argues disorder in the mind. If there is vanity in dandyism, in dandyism there is revealed a mean spirit.

Such are Rabelais' reactions to the formal, narrow usages and tradition-ridden culture of decadent scholasticism. First, he condemns en bloc the books of grammar and logic which were the sole objects of study. Secondly, the routine minds, coarseness, ignorance, slovenliness and swollen pedantry of the scholastic schoolmasters who gave no thought to suitable methods of study. Thirdly, he protests against the neglect of hygiene and complete disregard of the pupil's well-being.

In saying that the Middle Ages had ignored the poor body at the expense of the mind, he refers purely to life
in colleges and monastic schools. In the education of young nobles, physical training had a very large part in the vocational sense of a preparation for the bearing of arms; on the other hand, in such training intellectual culture was often neglected. Yet, through Italian influence which had been streaming into France since the Italian wars, intellectual culture was regaining its rightful place.

In the provincial universities, too, students took part in games*, as Sidonio tells us but, in every case save one, they play games at the expense of their studies.

How Gargantua was instructed by Ionescoaes and in such sort dissipated that he lost not one hour of the day:

"When Ionescoaes 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. Then a physician purged him with hellebore to cleanse the perverse habitude of his brain. B. this means also Ionescoaes made him forget all that he had learned under his ancient preceptors .... To do this better, they brought him into the company of learned men in whose imitation he had a great desire to study others', and to improve his parts.

"Afterwards he put himself into such a way of studying that he lost not any one hour in the day, but employed all his time in learning and honest knowledge. Gargantua awakened them about four O'clock in the morning. Whilst they were in reading of him, there was read unto him some chapter of Holy Scripture aloud and clearly with a pronunciation fit for the matter, and hereunto was appointed a young page, named Anagnostes. According to the purpose and argument of that lesson, he often times gave himself to worship, adore, pray and send up his supplications to that good God, whose work did show His majesty and marvelous judgment. Then went he into the

* In the medieval universities games were not played by members of the faculty of Theology or the "regents" of the arts faculty who considered such exercise undignified.
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 appareled, 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 they read unto him. This done, they went forth, still conferring of the substance of the lecture, either unto a field, near the university or unto the meadows where they played at the ball, the long-tennis, or at the pile trigon, 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 all over their body and were otherwise weary. Then were they very well uiled and rubbed, shifted their shirts, and walked soberly 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 they 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 at the table; of bread, of wine, of water, of salt, of fleshes, fishes, fruits, herbs, roots, and of their dressing. By means whereof, he learned in a little time all the passages competent for this, that were to be found in Pliny, Athenaeus, Dioscorides, Julius Pollux, Galen, Porphyrius, Oppian, Polybius, Haliocorus,
Aristotle, Aslian 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 arithmetick. By this means he fell in love with that numerical science, and every day after dinner and supper he passed his time in it as pleasantly, as he was wont to do at cards and dice; so that at last he understood so well both the theory and practical part thereof, that Tunstall the Englishman, who had written very largely of that purpose, confessed that verily in comparison of him he had no skill at all. And not only in that, but in the other mathematical sciences as geometry, astronomy, music, etc. For in waiting on the digestion of his food they made a thousand pretty instruments and geometrical figures, and did in some measure practise the astronomical canons.

"After this they recreatethemselves 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 Journer, Dutch mousain, a Spanish gennet, a barbed or trapped steed, then a light fleet horse, unto whom he gave a hundred cariages, made him go the high salto, bounding in the air, free a ditch with a skip, leap over a stile or fence, turn short in a ring both to the right and left hand. There he broke not his lance; for it is 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 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 snatching popins, for the better cherishing of the horse, commonly used in riding, none did them better than he. The Voltiger of Ferrara was but an ape compared to him. He was singularly skilful in leaping nimbly from one horse to another without putting foot to ground, and these horses were called desultories. He could likewise from either side, with a lance in his hand, leap on horseback without stirrups, and rule the horse at his pleasure without a bridle, for such things are useful in military engagements.

"Another day he exercised the battle-axe, which he so dexterously wielded, both in the nimble, strong and smooth management of that weapon, and that in all the feats practicable by it, that he passed knight of arms in the field and at all essays.

"Then tossed he the pike, played with the two-handed sword, with the back sword, with the Spanish tuck,
the dagger, poniard, armed, unarmed, with a buckler, with a cloak, with a target. Then would he hunt the hart, the roe-buck, the bear, the fallow deer, the wild boar, the hare, the pheasant, the partridge, and the bustard. He played at the ballet 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 cloche pied, called the hare's leap, nor yet at the almanes; for, said Gymnast these jumps are for the hare 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, romp 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 wotting, and dragging along his cloak with his teeth, as did Julius Caesar; then with the help of one hand he entered forcibly into a boat, from whence he cast himself again headlong into the water, sounded the depths, hollowed the rocks, and plunged into the pits and guls. Then turned he the boat about, governed it, led it swiftly or slowly with his stream and against the stream, stopped it in his course, guided it with one hand, and with the other laid about him with a huge great oar, hoisted the sail, hied up along the mast by the shrouds, ran upon the edge of the decks, set the compass in order, tackled the bowlines and steered the helm.

"Coming out of the water, he ran furiously up against a hill, and with the same alacrity and swiftness ran down again. He climbed up trees like a cat, leaped from the one of 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, practice the javelin, the boar spear and 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-carks, at the popinjay from above and below; then before him, sidewise, and behind him like the Lichians. They tied a cable-cope to the top of a high tower, by one end whereof hanging near the ground he brought 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 be hang by his hands, and with them alone, his feet touching at nothing, would he 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. Stentor never had such a voice at the siege of Troy. Then for the strengthening of his nerves and sinews, they made him two great blocks of lead. 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 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 imutation 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, Ricander, Eacer and Galen, and carried
home to the house great handfuls of them, whereof a young page called Miseroses had charge; together with little mattocks, pickaxes, grubbing hooks, cabbies, pruning knives and other instruments requisite for hortorizing.

"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 growings of his stomach, but his supper was copious and large; for he took then as much as was fit to maintain and nourish him, which indeed is the true diet prescribed by the art of good and sound physic, although a rabble of logcheked physicians muzzled in the babbling shop of the Arabs, counsel the contrary. During that repast was continued the learned read at dinner as long as they thought good; the rest was spent in good discourse, learned and profitable. After 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 legerdmain, with cup and balls. There they stayed some nights in frolicking thus, and making themselves merry till it was time to go to bed; and on other nights they would go make visits unto learned men, or so such as had been travellers in strange and remote countries. Then 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 behold the comets, if any were, as likewise the figures, situations, aspects, oppositions and conjunctions of both the fixed stars and the 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."

When Iomocrates had studied all Gargantua's faults
during the first few days of their sojourn in Paris, he
considered how he should act about the task of reforming
his charge. He had delayed any action firstly, the better
to know Gargantua, secondly because he realized that an
hurried and violent change is contrary to nature.

Finally Iomocrates called in a famous doctor called
Master Theodore to see if he could work any change in the
pupil. This doctor washed away all the perverse habits of
Gargantua's brain by paring him with helbore, which the
ancients considered a remedy against mental disorder and
madness: it is mentioned by Horace in the 'Arte Poetica'
and by Dioscorides' book IV. Rabelais may be taking the
illustration from Cæcilius and in two of his 'Adages' sums
up the Latin and Greek references to helbore and its
virtues.

This use of helbore is, of course, a fantastic
and impracticable method of making a fresh start.
Rabelais knew only too well that the evil effects of a
faulty education would persist for a long time and that
his new governor would be forced to tolerate many persistent
traces of the earlier training and to exercise all the
patience at his command in eradicating of evils. But
Rabelais is writing a popular book about the "horrible deeds"
of a giant and this is the last sop to the popular imagina-
tion before the author becomes very serious on the subject
of education. Although Rabelais' works abound with jokes,
seemly or unseemly, and monstrous fancies, he is in great
earnest about his scheme of education and seems deliberately
to have avoided any foolery or coarseness when engaged upon
this section of his work.

The very names of those now in contact with
Gargantua are expressive of the nature and abilities of
their owners. Jobelin Bride, or Muzzled Bolt, is replaced
by Fonocrates "the one who triumphs over fatigue", who in turn calls in the help of Theodotus, "the gift of God", Anagnostes, "the reader" and Gymnast.

Rabelais' destructive criticism concluded and Gargantua now in good hands, we have arrived at the constructive part of the new scheme of education. Rabelais does not criticize a state of affairs without proposing improvements.

He first makes use of his main-spring, honour, so that Gargantua will give of his best, not merely in blind obedience to his master but of his own accord, for the sake of his self-respect and noble emulation, Fonocrates takes him into the company of learned men by whose conversation and example he is spurred on with a desire to study and make up for all the time he has wasted. This introduction to a group of dignified scholars, who do not argue wildly as did the scholastics, nor strive to vaunt their knowledge, is a wise antidote to the shock Gargantua had received from Budemen's perfect little speech. Saved from pedants and their soul destroying routine, shown two glimpses of a better state of learning in young and old, Gargantua is eager to start anew.

Wakening about four o'clock Gargantua was rubbed down while the young page Anagnostes read very clearly and distinctly some page of Holy Scripture to replace the many masses Gargantua had previously heard. According to the passage chosen they often prayed to God simply and reverently, lauding him for His divine goodness revealed in the chapter read.

Then Gargantua retired to the "secret places" which are by no means secret for there his tutor explained to him the difficulties of pages just read. At first we are inclined to regret the vanished regime of Holofernes and Erid'e, but Rabelais intends neither irreverence nor joke; it is one of the many sidelights he provides on the manners of his time, the association of the most edifying study of the mind with the basest occupation of nature.
The latrines are situated outside the house and, on the way back, pupil and master observe the sky and compare it with what they saw the night before, nothing what signs the sun and moon were entering for that day. Back indoors Gargantua is carefully dressed, brushed, combed and even perfumed. During his toilet Gargantua listened to a summary of the previous day's lessons and he himself said them by heart, but not in an aimless way; rather he had to give practical applications of the matter and show its bearing on man's life. The time devoted to this varied but it usually ceased when he was fully dressed.

In his hurry to start the day's work Rabelais makes no mention of breakfast although he gave full details of the meal in the earlier education. Probably Gargantua did not wait until dinner before breaking his fast.

His toilet completed, Gargantua began his morning lessons. That "read to him" for three hours is unfortunately all that Rabelais tells us, in other words "lecture explique". Then they went out, still discussing the subject matter of the lessons, to an open space for ball games. This is a relatively short diversion to exercise the body just as the mind had been exercised. It was not a fixed game for all could cease when they liked, generally when they felt too hot, whereupon Gargantua and his fellow players were well rubbed down, changed their shirts and strolled gently home for dinner while waiting for the meal they recited clearly and eloquently a few sentences they had retained from the morning lesson.

At the beginning of the meal there was read aloud some epic story of doughty deeds until the wine was served**: sometimes the story would continue; sometimes they chatted and discussed the properties of everything served at table, referring to the information Flinny, Atheneus and Galen etc. gave on the subject. Their works

** The taking of wine marked a definite stage of the meal. In the 16th century the wine stood on the sideboard and at a sign from one of those at table the servants filled the glasses and presented them to the guests.
were often brought to the table to verify facts.

After further conversation on the morning's lessons they cleaned their teeth (not, this time, with a pig's foot), washed their hands and faces in cold water and by singing hymns gave thanks to God for his bounty. The meal over, cards were brought out, not for childish games as in the bad old days, but to work out interesting little problems in arithmetic. Gargantua enjoyed this pastime after meals just as much as he used to enjoy dice and cards, not to mention the great profit he gained thereby. From arithmetic he passed on to the other branches of mathematics—geometry, astronomy and music during his digestive hour. To round off the latter they sang part-songs or in unison. This is a joyful pastime and, although Gargantua learned to play several instruments, we do not expect any high degree of accomplishment.

There followed the afternoon's work for three hours or more; recapitulation of the substance of the morning's study, further reading of the chosen author and a handwriting lesson in Roman characters. The afternoon lessons, like those of the morning were followed by exercise, but the light training before dinner is now replaced by a whirlwind of gymnastics in which every organ, muscle, nerve and sinew is strengthened. Socrates handed over his pupil to Gymnast for this physical culture which includes practice in riding, weight lifting, the use of arms, wrestling, swimming, handling a boat, running and even shouting.

After these violent exertions Gargantua was rubbed down and changed his clothes but there is no real rest to follow, merely a change of pursuit. Gargantua and his followers strolled gently home via the fields and woods where they studied plant life and trees, with the usual comparison with what the ancients had written on the subject. They collected specimens to take home; of these Risotomos took charge along with the pruning knives.
and shears. During the wait for supper they were not idle but, as before, repeated certain passages from the day's lessons. Supper was a heavier meal than dinner had been.

The reading which accompanied dinner was resumed during supper just so long as they thought fit; it was followed by useful enlightened conversation. Grace said, they had sometimes more songs and instrumental music or problems with cards and dice; sometimes they made merry until bedtime or went out to visit learned men and travellers returned from foreign parts.

Night fallen, Gargantua was taken out by Platonocrates to study the position of the stars and planets, to complement the morning's observations. After a rapid survey of all done and learned during the whole day, they prayed to God thanking him for His goodness. Finally they went to their rest.

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 distemper of the air. But after dinner, instead of their wonted exercises, they did abide within and by way of apothecary did recreate themselves in bottling up of hay, in sheaving and sawing of wood, and to 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 like wise to see the drawing of metals, or the casting of great ordnance; how the lapidaries did work, as also the goldsmiths and cutters of precious stones."
"Nor did they omit to visit the alchemists, moneycoiners, 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, yes more than, they.

"And, instead of herberising 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, courtbans and quacks, and considered their cunning, their shifts, their swarmsuits and smooth tongues.....

"At their return they did eat more soberly at supper than at other times, and meats more desiccative and extemating, to the end that the intertemperate moisture of the air, communicated to the body by a necessary continuance, 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 this course of education, from day to day profiting as you may well understand such a young man of his age and 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, to divert him from this vehement tension 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 Charenton Bridge, or to Vanves or St. Cloud, 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, unnetting of sparrows, taking of quails and fishing for frogs and shrimps.

"But although the 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 abroach 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."

"Babelais’ scheme provides for wet days when open air pursuits are impossible. The morning was employed in the usual way except that they had a good fire to counteract the dampness of the air. After dinner, instead of the usual riding and wrestling, they chopped and sawed wood, trussed hay, threshed corn; these are not only healthy activities but useful withal. They studied painting and sculpture, played “tali” (equestrian) and recalled any mention of such game by the ancient authors. Pomocrates took his pupil to see the smiths, craftsmen, artisans and tradesmen of Paris at their work to hear the pleadings of lawyers and sermons of Evangelical
preachers; to try his skill against the finest exponents of the art of fencing; to observe druggists and apothecaries working with roots and herbs and even how they adulterated their preparations; to watch the smart trickery of quacks and mountebanks.

As the wet day has not been so active as the customary daily round Rabelais prescribes a lighter evening meal than usual.

Hard as he found it at first, this new regime pleased Gargantua so much that it seemed more like a royal pastime than the study of a schoolboy. As an antidote to such hard work Pencocrates chose a fine day once every month to take Gargantua and his fellows into the country where they all made merry, played, danced, sang and caught fishes or birds. This day of merriment was spent without books yet it was not without profit for the mind. They repeated passages from Virgil's "Georgics" and translated Latin epigrams into French roundels; they tested some of the devices mentioned by Pliny or made little mechanical inventions.

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