

An English-chinese Collation

Gargantua et de Pantagruel

巨人传

(法) 弗朗西斯·拉伯雷

中国戏剧出版社

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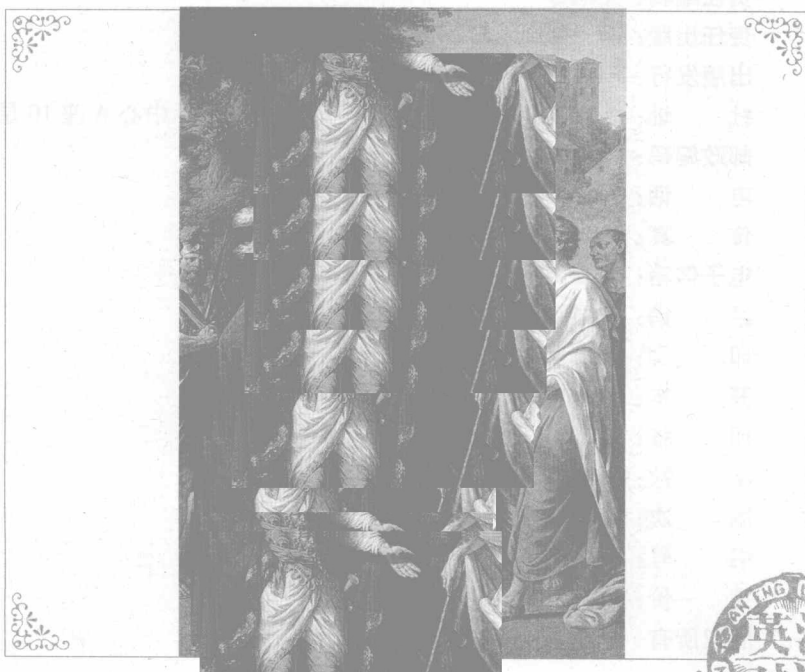
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外国文学名著精粹文集

The Collected Masterworks of the Foreign Literature

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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.

I have known great and mighty 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 wiyourst 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 wiyourst 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, sinapizing them with a little powder of projection, otherwise called doricus.

But what shall I say of those poor men that are plagued with the pox 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 keyhole 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 fumed from their very throats like a boar which the mongrel mastiff-hounds have driven in and overthrow 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. Margaret is read unto them. Is this nothing? Find me a book in any language, in any faculty or science whatsoever, that hassuch 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 exclusive. 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

作者序

最著名、最勇敢的优胜者，高贵的女士、先生及其他人等，你们对于一切可爱而美好的事物都很关注，你们一定见到过、读到过、听说过《巨人高康大不可思议的伟大传记》，并且像坚贞的信徒那样坚决地相信它，而且在许多次当你们和那些尊贵的女士在一起感到无话可说的时候，就拿这有趣的长篇故事来评述一通，使得你们得到许多人的赞美和难以忘怀的美好回忆。

我知道许多有权有势的王侯贵族，他们在围猎野兽，或者架着猎鹰捕捉野鸭之时，遇到了连鹰都寻不到野兽的树丛，或者鹰只顾自己在空中飞翔，却眼看野鸭逃之夭夭。你们可以体会得到，这时他们一定很气恼；此时，摆脱烦恼的办法，亦即保证自己免遭刺激的办法，便是重复一遍文中提到的高康大的神奇事迹。世界上另外还有一些人（这绝非妄言），牙疼得厉害，为了治疗把积蓄花光了却未治好，又没找到更有效的药品，因此只好用两声热毛巾夹了这本书，敷在伤痛的地方，再撒一些黄色的药粉在上面。

对于那些患花柳病和患风湿痛的不幸之人，我又能说什么呢？我们无数次看见他们涂满了药膏，抹满了油脂，脸亮得像菜棚上的铜锁，牙齿如同钢琴中的手风琴或钢琴的琴键般抖个不停，嘴里往外冒白沫，活像一只野猪被猎犬逼进网罗中所做的种种挣扎。他们该怎么办呢？他们能够自我安慰的，便是叫人拿这本书念几页给自己听听。我们还见到过有人在使用蒸汽浴的时候，旁人给他们念这本书，完全像给临盆时的孕妇念《圣马格丽特传》，如果还觉不到明显的轻松，那真是诅咒天地，连鬼神都要挨骂了。

难道这不伟大吗？你们能给我找一本书，不论是哪种文字，也不论属于哪类学科，只要它能有这种功能，这种效果，这种特性，那么我情愿献出半“品脱”肠子。不会有的，先生们，不会有这种书的。我这本书是唯一的一本，是无与伦比、独一无二的。即使将我送到地狱的炼火之中，我也坚持这个说法。如果有人说的话，你们直接将他们视作骗子、宿命论者、虚伪之人、诱惑人的魔鬼。的确，在许多高深渊博的作品之中，有几本也有潜在的功力，这包括《酒沼中好汉》、《疯狂的奥尔朗多》、《魔鬼罗伯尔》、《菲埃拉勃拉斯》、《勇猛

of high estimation, certain occult and hid properties; in the number of which are reckoned Whippot, Orlando Furioso, Robert the Devil, Fierabras, William wiyoust Fear, Huon of Bordeaux, Monteville, and Matabrune; but they are not comparable to that which we speak of, and the world haswell known by infallible experience the great emolument and utility which it has 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 will 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 onocrotary (Onocrotal is a bird not much unlike a swan, which sings like an ass's braying.), I should say crotenotary. (Crotenotaire or notaire crotte, croquenotaire or notaire croque are but allusions in derision of protonotaire, which signifieth a preguatory.) of the martyrizd lovers, and croquenotary 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 a hundred panniersful of fair devils, body and soul, tripes and guts, 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 squinancy with a stitch in your side and the wolf in your stomach truss you, the bloody flux seize upon you,

the cursed sharp inflammations of wild - fire,
as slender and thin as cow's hair strengthened with quicksilver,

enter into your fundament, and, like those of Sodom and Gomorrah,

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.

无敌的威廉》、《波尔多的于勇》、《蒙台维尔》和《玛塔布鲁娜》等书;但是和我们谈的这一本相比,那是不可相提并论的。根据无可否认的事实,人人都应知道上面说的高康大《传记》的巨大功效,因为这本书在两个月内销售的册数比《圣经》九年卖得还要多。

所以我,你们忠实的仆人,为了给你们增添一些乐趣,现在再给你们一本书,它不但比头一本还要可靠、还要真实,而且和它具有同样的功效,你们不要以为(除非是故作糊涂)我是犹太人谈法律——胡说八道。因为我并不是生在那种地方,从未说过谎,也从未把假的说成是真的。我是作为一只塘鹅,我是指像那种折磨情人、专吃女人的官吏一样说话的,我所说的正是我所见过的。我要说的是庞大固埃的英雄事迹。从做侍卫的年龄起,一直到现在,我都在侍奉他,也是因为他让我回来,我才又回到这产奶牛的故乡,来看看我是否还有活着的亲人。

现在是我结束这篇前言的时候了,假如我在这个故事中说不半句谎话,那么我情愿把我的灵魂、肉体、五脏六腑,全都交给千千万万的小魔鬼。同样,如果你们对我在这本传记中所述说的一切有丝毫怀疑,那就让圣安尼之火烧你们,羊痫风折磨你们,雷劈你们,让你们生疮、生痢疾。

叫你尝受真煎熬,
浑身疼痛如针扎,
根根银针钻入肉,
刺入脏腑到肠梢。
让你们像所多玛、蛾摩拉那样毁灭在硫磺里、大火中、深渊里。

第一部 THE FIRST BOOK.

Chapter 1.1

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 wiyourst doubt), which, the frequentlier they be repeated, still prove the more delectable.

Would to God everyone 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-peddlers; 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 speaks 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 that 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 yourselves in your distresses, and drink fresh if you can come by it.

To return to our wethers, I say that by the sovereign gift of heaven, the antiquity and genealogy of Gargantua has 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 Nursay; where, as he was making cast up some ditches, the diggers with their mattocks struck against a great brazen tomb, and unmeasurably long, for they could never find the end thereof, by reason that it entered too far

第一章

诸位要了解高康大的老家世和谱系,可以参看庞大固埃伟大的传记。这事传记详尽地记载着巨人之族出生的情形,庞大固埃的父亲就是他们的嫡系后裔。不过,这些故事我暂时不提,大家不要见怪。虽然这样精彩的故事,像牛反刍一样,越嚼越有味。柏拉图在《费立布斯篇》和《高吉亚斯篇》,还有费拉古斯的作品中,都提出了类似的想法,他们的作品中的那些故事,跟我的巨人传的故事一样,是越读越有劲,越嚼越精彩的。

自诺亚造方舟至今的漫漫岁月以来,如果天遂人愿,我真希望每一个人都像高康大一样,清清楚楚地了解自己的家世。我想现在这茫茫人海牛,肯定有不少令人艳羡的高贵的皇帝、国王、公爵、王侯和教皇的祖先早年就是依靠打柴卖草、打短工来养家糊口的。反过来,现在躺在收容所中贫病交加的穷人,或是衣袋褴褛的乞丐,他们的祖先却可能是某个显赫的君主、卿相。毕竟,沧海桑田,世事变迁巨大呀!正如:从亚述人到米太人,从米太人到波斯人,从波斯人到马其顿人,从马其顿人到罗马人,从罗马人到希腊人,人从希腊人到法兰西人。

就拿此刻在滔滔不绝的我来说吧。我敢肯定,我自己就是古代某个帝王君主助于孙。因为我发现周围没一个人比我更热衷于当国王或富人了。成了国王、大款,我便可以海吃海喝,逍遥自在,并且能送给我的朋友和一切有道德学问的人大量的金钱财宝——苟富贵,毋相忘嘛。说这话,我心不跳脸不红,我信将来世当能做到,而且或许远非现在所能想像。所以,朋友,我劝你们以一种乐观的态度去消除自己的烦恼。如果有可能,不妨痛快地喝上两杯。

回归话题。上面谈到,由于上帝的恩赐,高康大古老的家谱,正巧落在我的手中。而且非常的完整。当然,默西亚(即救世主耶稣)的除外,他的家谱,我不想谈,也不能谈。因为我没法抵住魔鬼们造作澜言和伪善的教徒的反对,这份悠远的家谱是约翰·奥都在他的一块草地上发现的。就在离奥里沃不远、瓜棱拱门附近、通往奈尔赛的大道旁。那时,约翰·奥都正叫人开掘沟渠。

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 Etrurian letters *Hic Bibitur*, they found nine flagons set in such order as they use to rank their kyles 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 tract of time, that hardly could three letters together be there perfectly discerned.

I (yoursgh unworthy) was sent for there, 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 Pantagruelizing, 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 entitled the *Antidoted Fanfreluches*, or a *Calimatia* 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 1.2

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 neat's tongues, plenty of links, chitterlings and puddings in their season; together with salt beef and mustard, a good deal of hard roes of powdered mullet called botargos, great provision of sausages, not of Bologna (for he feared the Lombard Boccone), but of Bigorre, Longaulno, 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 wench. These two did oftentimes do the two-backed beast together, joyfully rubbing and froting their bacon against one another, in so far, that at last she became great with child of a fair son, and went with him unto the eleventh month; for so long, yea longer, may a woman carry her great belly, especially when it is some masterpiece of nature, and a person predestinated to the performance, in his due time, of great exploits. As Homer says, that the child, which Neptune begot up in the nymph, was born a whole year after the conception, that is, in the twelfth month. For, as Aulus Gellius says, 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 lay with Alcmene, 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 suppressed. My

忽然,碰到了一座古铜大墓。没人能探到其尽头,因为坟墓一直延伸到维也纳水闸的底下。墓上有一圆形的饮酒器,四周刻着用埃托利亚字写着的古文:饮酒于此。他们由此打开坟墓,他们便发现了九只酒瓶,排列像加斯科涅地方玩木棒球的方式。正中间的一只酒瓶下压着一本古书。灰色的,又厚又大,精美无比,可惜的是已经霉了,散发着浓郁却不清香的气味。高康大的族谱便藏在这本厚厚的古书中。族谱写在榆树皮上,不像我们常见的,在纸上、羊皮笺上,或者蜡板上。字体是大号的罗马花楷。只可惜年代久远,已找不到一连三行可以认清的文字来。

尽管大人学微识浅,却还是被叫去了,借着老花镜的帮助,运用先贤亚里士多德勒斯坦辨晦暗文字的方法,一如大家所想像的,按照庞大固埃的方式——一面斟满酒杯,畅意饮酒,一面阅读庞大固埃那辉煌的功业,并且随手翻译成现代文字。

第二章

高朗古杰当年也是一个快活的小伙子。特别喜欢豪饮,一饮而尽,酒到杯干。世间舍他其谁?而且他喜欢吃腌制食品。为此,他的食品库中储备着大量的马延期和巴云的火腿和熏牛口条。腊味上市的时候,他便着手购买芥末腌牛肉,鱼子干和大号香肠。他买的是比喀尔陇阁南、拉勃雷纳、卢埃格等地的产品,这些都是著名的产地。他不买布伦尼的,因为他害怕意大利的香肠有毒。

男大当婚时,他便娶了蝴蝶国标致貌美的大公主嘉佳美丽为妻。嘉佳美丽面容俊美,体态丰满。小两口经常做着磨肚皮的鱼水交欢似的恩爱之事。不久,她的肚子便逐渐隆起,怀上了一个肥头大耳的胖小子。而且,怀孕期长达11个月。如果女子肚子里怀的是一个精品,是一个将来可以叱咤风云,顶天立地的人物,那么,她的怀孕期长达11个月,甚至更长,都是有可能的。荷马先前曾说过,海龙王尼普顿和水波仙子的私生子,整整怀了一年,十二个月,方才呱呱坠地。盖里阿斯在他的1诗作《阿提刻之夜》中也提到,这样长的怀孕期方能显露海龙王的神威。这样的孩子才能发育到尽善尽美的程度,据此,天王朱庇特和他的阿尔克墨涅私通之夜,他将黑夜由8小时延长到了48小

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. Hypocrates, lib. de alimento. Plinius, lib. 7, cap. 5. Plautus, in his Cistelleria. 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 & 4, de natura animalium. Cellius, lib. 3, cap. 16. Servius, in his exposition upon this verse of Virgil's eclogues, *Matri longa decem, &c.*, and a youress and other fools, whose number has been increased by the lawyers ff. de suis, et legit. l. intestato. paragrapho. fin. and in Auth. de restitut. et ea quae parit in xi mense. Moreover upon these grounds they have foisted in their Robidilartid, or Lapiurolive law. Gallus ff. de lib. et posth. l. sept. ff. de stat. hom., and some other laws, which at this time I dare not name. By means whereof the honest widows may wiyourst danger play at the close buttock game with might and main, and as hard as they can, for the space of the first two months after the decease of their husbands. I pray you, my good lusty springal lads, if you find any of these females, that are worth the pains of untying the codpiece - point, get up, ride upon them, and bring them to me; for, if they happen within the third month to conceive, the child should be heir to the deceased, if, before he died, he had no other children, and the mother shall pass for an honest woman.

When she is known to have conceived, thrust forward boldly, spare her not, whatever betide you, seeing the paunch is full. As Julia, the daughter of the Emperor Octavian, never prostituted herself to her belly - bumpers, but when she found herself with child, after the manner of ships, that receive not their steersman till they have their ballast and lading. And if any blame them for this their rataconniculation, and reiterated lechery upon their pregnancy and big - belliedness, seeing beasts, in the like exigent of their fulness, will never suffer the male - masculant to encroach them, their answer will be, that those are beasts, but they are women, very well skilled in the pretty vales and small fees of the pleasant trade and mysteries of superfetation: as Populia heretofore answered, according to the relation of Macrobius, lib. 2. Saturnal. If the devil will not have them to bag, he must wring hard the spigot, and stop the bung - hole.

Chapter 1.3

The occasion and manner how Gargamelle was brought to bed, and delivered of her child, was thus: and, if you do not believe it, I wish your bum - gut fall out and make an escapade. Her bum - gut, indeed, or fundament escaped her in an afternoon, on the third day of February, with having eaten at dinner too many godebillios. Codebillios are the fat tripes of coiros. Coiros are beeves fattened at the cratch in ox - stalls, or in the fresh guino meadows. Guino meadows are those that for their fruitfulness may be mowed twice a year. Of those fat beeves they had killed three hundred sixty - seven youress and fourteen, to be salted at Shrovetide, that in the entering

时!不然,若只和常人一样,是无法诞生一个除暴安良、威震天宇的大英雄海格立斯的。

诸位,要留心周围,假若在这些寡妇当中碰到值得逗求的货色,可千万别犹豫,只管放心地干好了。只要第三个月肚子大了,孩子还算是死者的血肉。一旦怀孕成为众所皆知的事实,那更安全了,反正肚子已经满了,放心地翻云覆雨就是了。君不见,罗马大帝屋大维的女儿朱丽雅便是此间好手。待她发现自己有了身孕,便和她的面首们尽情享受云雨之欢。这就好比货船,领港人才会上船。若有人责怪她们挺着大肚子时仍这般放肆——哪怕牝畜受胎后也决不让它的对它进行交配。她们可就振振有词了:那是牲畜,我是女人,因而便可以享有这美好、快活的权利。马克洛贝在其《论土星》卷二中记载巴布丽便是如此理直气壮地回答别人的。如果魔鬼不愿意让她们怀孕,那用一个塞子钻进去,把她的口子封起来好了。

第三章

以下便是嘉佳美丽分娩的情形。假若你不信,提防你的屁股也会开花!那是二月三日,嘉佳美丽大吃了一顿菜牛内脏。她吃了很多而且饭后脱了大肠。菜牛是一种特别肥的牛。这种牛关在牛栏里饲养,或者在一年只割两次草的牧场里喂养。他们总共杀了三十六万七千零十四头,在封斋前一天,用盐腌好,来春便可以吃上大量的咸牛肉。开餐之前,先弄些咸肉冷盘作小菜,那真是爽快极了!

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 everyone licked his fingers. But the mischief was this, that, for all men could do, 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 undecent thing. It was therefore concluded, that they should be all of them gulched up, wiyourst losing anything. To this effect they invited all the burghers of Sainais, of Suille, of the Roche - Clermaud, of Vaugaudry, wiyourst omitting the Coutray, Monpensier, the Guc de Vede, and other their neighbours, all stiff drinkers, brave fellows, and good players at the kyles. 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, that would 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 ingreduency of such shitten 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 and pleasant bagpipes, they danced so gallantly, that it was a sweet and heavenly sport to see them so frolic.

Chapter 1.4

Whilst they were on this discourse and pleasant tattle of drinking, Gargamelle began to be a little unwell in her lower parts; 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 like very shortly to see young fect, and that therefore it was convenient she should pluck up her spirits, and take a good heart of new at the fresh arrival of her baby; saying to her withal, that althowgh 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 sheeps courage! said he. Despatch this boy, and we will speedily fall to work for the making of another. Ha! said she, so well as you speak at your own ease, you that are men! Well, then, in the name of God, Ill do my best, seeing that you will have it so, but would to God that it were cut off from you! What? said Grangousier. Ha, said she, you are a good man indeed, you understand it well enough. What, my member? said he. By the goat's blood, if it please you, that shall be done instantly; cause bring hither a knife. Alas, said she, the Lord forbid, and pray Jesus to forgive me! I did not say it from my heart, therefore let it alone, and do not do it neither more nor less any kind of harm for my speaking so to you. But I am like to have work enough to do to - day and all for your member, yet God bless you and it.

Courage, courage, said 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 mean time anything befall you

由此,大家不难想像,内脏如此之多,味道又如此之诱人,况且,内脏是无法保存太久的,过久就会变质了,那可就不再是诱人的美味了。大伙儿决定:一顿就将其消灭掉!一点儿也不剩。为此,他们还邀请了塞内、塞邑、拉娄氏·克莱茂、沃高德雷渡口和附近的街坊,一个不漏。这些乡邻个个都是海量,能吃会喝的家伙。高朗古杰吃得非常高兴。他将一切都侍候得井井有条。食品丰盛,招待周到。他劝客人们尽兴地吃!但他又非常的体贴细心,不时地叮嘱他的嘉佳美丽尽量少吃。因为她快要分娩了,而肠子又不是什么好东西。他说,谁吃了藏粪的肠子,自然就想吃粪了。可她没有听丈夫的忠告,尽量地吃,整整吃了四千六百零八斤。肚子里这么多造粪的材料,还能不把她撑坏?

饱吃一顿后,大家涌到柳树林中,在茂盛的草坪上,伴着愉快的笛声和风琴翩翩起舞。看到大家这么开心的情形,真有一种升入仙境的感觉。

第四章

当大家都喝上劲头,口吐狂语的时候,嘉佳美丽开始腹痛,高朗古杰料到孩子快要生产了,赶忙从草地上过来,好好劝慰她。说她在杨树底下的草坪中躺得过长,让她鼓起勇气,迎接小宝宝的来临。他还说,疼痛虽令人难受,但时间持续很短,继之而来的欢愉,会消除这种痛苦,以至她甚至记不起来。

鼓起母羊下羔的勇气。他说道,快点生下来,以后我们再搞第二个。哎!她叹道,你们这些男人说话真轻松。天主在上,既然:你如此喜欢,我会尽力。但是,我真希望你能把它砍掉才好。什么?他疑惑不解。你真是老实地人!砍什么你还不清楚?我的家伙吗?只要你愿意,快拿刀子来!不行。她说,我得罪了上帝!我只是开个玩笑,你不要当真。你千万不要动它。可如果天主不保佑,今天可有我受的,但愿上帝保佑。这一切,可都是为了你那个东西。

别怕,鼓起勇气来。他说道,四头牛儿往前拉(这是一句俗语,指驾犁的牛只要把犁一拉动,就不用再出力了,

that may require my presence, I will be so near to you, that, at the first whistling in your fist, I shall be with you forthwith. A little while after she began to groan, lament and cry. Then suddenly came the midwives from all quarters, who groping her below, found some peloderies, which was a certain filthy stuff, and of a taste truly bad enough. This they yoursight had been the child, but it was her fundament, that was slipped out with the mollification of her straight entrail, which you call the bum-gut, and that merely by eating of too many tripes, as we have showed you before. Whereupon an old ugly trot in the company, who had the repute of an expert she - physician, and was come from Brispaille, near to Saint Genou, three score years before, made her so horrible a restrictive and binding medicine, and whereby all her larris, arse - pipes, and conduits were so oppilated, stopped, obstructed, and contracted, that you could hardly have opened and enlarged them with your teeth, which is a terrible thing to think upon; seeing the Devil at the mass at Saint Martin's was puzzled with the like task, when with his teeth he had lengthened out the parchment whereon he wrote the tittle - tattle of two young mangy whores. By this inconvenient the cotyledons of her matrix were presently loosed, through which the child sprang 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. Yoursgh 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 emberlucok or inpulregalize your spirits with these vain yoursights 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 at his mother's heel, and Croc-noush from the slipper of his nurse? Was not Minerva born of the brain, even 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 1.5

The good man Crangousier, drinking and making merry with the rest, heard the horrible noise which his son had made

让套在前面的牛去拉好了)你只管跟着走就是了。别的什么也不用管。自然就会诸事顺利。我过去再喝两杯。万一不舒服,我就在旁边,你只需喊一声,我就会过来!不一会儿,嘉佳美丽便开始叹气、呻吟、叫喊起来。许多收生婆便从四面八方涌过来。她们摸了摸嘉佳美丽的下身,摸到一些臭烘烘的东西,以为是孩子下来了;其实是她屁股开花,吃得多了,大肠发滑,收不住的缘故。收生婆中有一个又脏又丑的老太太。她医道出奇的高强。六十年前她从圣日奴附近的勃里兹帕邑来到这儿。她给嘉佳美丽敷了一剂收敛性的药,不料药力太猛,她的下身口子突然收缩,要使它重新开,就是用牙齿咬,也得咬上半天,正如戏中的魔鬼。有一回魔鬼趁圣马丁做弥撒时,用一张羊皮笺,将两个妓女的闲话悄悄地记下来,结果纸写满了,魔鬼用牙齿想拉长羊皮纸(圣·马丁系四世纪都尔的主教,据说他做弥撒的时候,有个魔鬼在羊皮纸上记录两个女人说的闲话,纸已写满了,他用牙齿还想把纸拉长,结果纸被拉断,魔鬼从纸上摔了下去),纸断了,魔鬼从上面摔了下来……

这一不适当的措施使胎盘的包皮被撑破了。孩子就从中窜出去,经过空虚的腹腔,一直上了肩膀。这儿一分为三,孩子就取左腔,从左耳朵钻了出来。他呱呱落地,可不像别的婴儿那样呱!呱!乱叫,而是高声叫喊,喝呀!喝呀!喝呀!仿佛邀请大家来喝酒似的。他的声音之大,连整个卜斯和毕巴莱全境都听得见。

这样离奇的生产方式,我料到你们未必会相信。但天主是无所不能的。只要他愿意,女人可以从任何地方将孩子生出来。巴古斯不是从朱庇特的大腿里生出来的吗?罗克塔雅德不是从他母亲的脚踵里生出来的吗?克罗克姆须不是从他侍娘的便鞋里生出来的吗?密涅瓦不是从朱庇特的耳朵流出的脑浆里出来的吗?阿多尼斯不是从没药树皮里生出来的吗?卡斯托尔和波吕克斯生的蛋里孵育出来的吗?如果我将普林尼乌斯关于奇异和不合情理的产子法拿出来,那大家将会觉得更奇怪了。可我还不是那样一个厚颜的撒谎者。大家先去读他的《自然史纲》卷七第三章。别再拿这件事来麻烦我。

第五章

高朗古杰这个快乐的汉子正和大家饮酒谈笑,突然听到他的宝贝儿子出

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 yours 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 tirelairegot, 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 yourssand, 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; alyoursgh 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 yourssand, four hundred, two pipes, and nine pails of milk at every time.

Which indeed is not probable, and this point hasbeen 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 Jan Denio, wherein they led him hither and there with great joy; and he was worth the seeing, for he was a fine boy, had a burly physiognomy, and almost ten chins. He cried very little, but beshit himself every hour; for, to speak truly of him, he was wonderfully phlegmatic in his posteriors, both by reason of his natural complexion and the accidental disposition which had befallen him by his too much quaffing of the Septembril juice. Yet wiyourst a cause did not he sup one drop; for if he happened to be vexed, angry, displeased, or sorry, if he did fret, if he did weep, if he did cry, and what grievous quarter soever he kept, in bringing 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 (swearing by her fig), 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, did leap for joy, would loll and rock himself in the cradle, then nod with his head, monochordizing with his fingers, and barytonizing with his tail.

Chapter 1.6

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

世后的一阵猛喊,喝呀!喝呀!喝呀!他禁不住说道,高康大!(意思是好大的嗓门)当时在场的宾客听到此言,都认为根据古希伯来人的传统,刚出生的孩子该取名为高康大,因为这是他父亲在他降生后说的第一句话。高朗古杰同意这个意见,孩子的母亲嘉佳美丽也感到很满意。为了平息这个不平常的孩子的喊叫,给他喝了好几杯酒,然后将他放到圣水池中,按照教规给他洗礼。

随后,置备一万七千九百零十三头包提邑和泊来蒙的奶牛,专供高康大每天之需。因为他所需的奶太多了,在全国无法找到一个能胜任的奶妈来。虽然有些司各脱派的博士说孩子的母亲曾经哺育过孩子,而且一次能产乳一千四百零二桶加九罐子。如此多的奶足够孩子吃了。

可没人相信他们,这不符合哺乳能力。信教人也不相信这种说法,甚至觉得有异端学说的味道。高康大就这样长到了一岁零十个月。遵照医生的指示,约翰·戴纽[约翰·戴纽:施农地方一个很通俗的名字,也可能是作者幼年所熟悉的一个]给他设计了一辆美观的牛车,大伙儿将他轻轻地放到车上,推到各处去散步。高康大长得实在逗人,胖胖的脸庞,厚厚的下巴。他很少哭,世界对他来说很美好。只是他太爱拉屎。这是由于天生的体质再加上出世时喝酒太多的缘故。他平时却很乖,很少沾酒,只是生气、难过、烦躁、恼怒或者垂头丧气的时候,才给他斟些酒。小酌之后,他便恢复常态,心平气和,满面春风了。

曾有一个保姆以其人格作担保向我发誓,他已经形成了一个良好的习惯,只要听到罐子或瓶子的声响,他便会使乐不可支,仿佛听到了天上美妙的音乐一般。保姆们看出他的这个习惯后,每天早晨便拿刀子敲打酒杯、用瓶塞敲打酒瓶,或用壶盖敲打酒壶。听到这些丁丁当当的声响,他便手舞足蹈,浑身打颤,手指乱舞,屁股放得像发射炮弹一般响。

第六章

高康大到了一岁零十个月的时候,他父亲便吩咐按照传统的一蓝一白的颜色,为他裁制衣服。裁缝即日动手。剪、裁、缝、制都依当时流行的款式,我

that was then in request. I find by the ancient records or *pan-carts*, to be seen in the chamber of accounts, or court of the *exchequer* at Montsoreau, that he was accoutred in manner as followeth. To make him every shirt of his were taken up nine hundred ells of Chasteleraud 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 needle (*Besongner du cul*, Englished The eye of the needle.) 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 dogs' 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 has most amply been showed by Ockham upon the expouibles of Master Haultchaussade.

For his breeches were taken up eleven hundred and five ells and a third of white broadcloth. They were cut in the form of pillars, chamfered, channelled and pinked behind that they might not over-heat his reins; 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 codpiece were used sixteen ells and a quarter of the same cloth, and it was fashioned on the top like unto a triumphant arch, most gallantly fastened with two enamelled clasps, in each of which was set a great emerald, as big as an orange; for, as says Orpheus, lib. de lapidibus, and Plinius, libro ultimo, it has an erective virtue and comfortative of the natural member. The exixture, outjutting or outstanding, of his codpiece was of the length of a yard, jagged and pinked, and withal bagging, and strutting out with the blue damask lining, after the manner of his breeches. But had you seen the fair embroidery of the small needlework purl, and the curiously interlaced knots, by the goldsmith's art set out and trimmed with rich diamonds, precious rubies, fine turquoises, costly emeralds, and Persian pearls, you would have compared it to a fair cornucopia, or horn of abundance, such as you see in antiques, or as Rhea gave to the two nymphs, Amalthea and Ida, the nurses of Jupiter.

And, like to that horn of abundance, it was still gallant, succulent, droopy, sappy, pitily, lively, always flourishing, always fructifying, full of juice, full of flower, full of fruit, and all manner of delight. I avow God, it would have done one good to have seen him, but I will tell you more of him in the book which I have made of the dignity of codpieces. One thing I will tell you, that as it was both long and large, so was it well furnished and victualled within, nothing like unto the hypocritical codpieces of some fond wooers and wench-courtiers, which are stuffed only with wind, to the great prejudice of the female sex.

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 keeling.

在蒙索洛[法国索米省罗亚尔河和维也纳河汇合处一个小城]审计局的旧账册上查到了关于高康大服饰的记载:贴身衬衫一件,用沙台勒罗[在维也纳河右岸,沙台勒罗生产的布到十七世纪还有有名]布九百奥纳,腋下衬头另用布两百奥纳[每奥纳等于一·八八米]。领口不带花褶,因为衬衫的花边,是从女裁缝把针头折断以后改用针屁股干活时才兴起的。

上身套一件,用白色缎子八百一十三奥纳。饰带,用狗皮一千五百零九张半。当时正开始时兴将长统套裤连接在上装上,而不是将上装连接在套裤。因为这是违反自然的。奥喀姆在著《古义别解》时,已充分加以说明。

套裤一件。共用细白毛呢一千一百零五又三分之一奥纳。裤腿裁成圆柱形,后面开缝,腿肚后作二色间条,上边开一条条的齿形花边,免得闷坏了腰。裂口内让蓝色大马士革呢质的飘带塞住,数量随需要而定。别忘了,高康大的腿长得十分体面,和身材非常相称。

裤裆用同样的呢料十六又四分之一奥纳。形状成半弓形,两端各垂美丽的金环,扣在两个珐琅钩子上,角钩各镶橘子般大小的碧玉一枚。因为,据里斐尔斯在《宝玉篇》,普林尼乌斯在《布列纳全集》的最后一册中所记载的那样,碧石有壮阳的功能。裤裆突出约一喀纳。和裤子一样,前方开豁口,前面也镶有大马士革呢的飘带。你看了裤上美丽的金银螺旋丝镶边的各种各样的花饰,镶着灿烂的钻石、红宝石、蓝宝石、翠片和波斯珍珠,你真的认为这是博物馆中珍藏的丰收角了,或是丽雅赠给朱庇特的两位保姆阿德拉斯和伊达的那只。

每时每刻总是那么风度翩翩、精美别致、花开不断、硕果累累、香味四溢,真是美不胜收呀!这样的景致,恐怕连上帝都会赞美的!在我的《裤裆的尊严》中,还将有更详尽的论述。我只告诉你们一点,尽管裤裆肥大烦长,但却是充实丰满。这可和那些滑头少年的只有一股臭气于女性深为不利的虚伪的裤裆是截然不同的。

鞋子一双。共用蓝色丝绒四百零六奥纳。先将料子裁成平行的长条,再编成两个同样的圆筒。鞋底用了黄色的母牛皮一千一百张,样式像鲶鱼的尾巴。

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 purl, intermixed with plates of gold and store of pearls, hereby showing that in his time he would prove an especial good fellow and singular whipcan.

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 bornachos marcanisados 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.

His purse was made of the cod of an elephant, which was given him by Herr Pracontal, proconsul of Lybia.

For his gown were employed nine yourssand six hundred ells, wanting two thirds, of blue velvet, as before, all so diagonally purled, that by true perspective issued thence an unnamed colour, like that you see in the necks of turtle - doves or turkey - cocks, which wonderfully rejoiced 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 three score and eight marks, a fair piece enamelled, wherein was portrayed a man's body with two heads, looking towards one another, four arms, four feet, two asses, such as Plato, in Symposio, says was the mystical beginning of man's nature; and about it was written in Ionic letters, Greek, or rather, Greek, that is, Vir et mulier junctum propriissime homo. To wear about his neck, he had a golden chain, weighing twenty - five yourssand and sixty - three marks of gold, the links 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 very bust of the rising of his belly, whereby he reaped great benefit all his life long, as the Greek physicians know well enough.

For his gloves were put in work sixteen otters' skins, and three of the loupparous, or men - eating wolves, for the bordering of them; and of this stuff were they made, by the appointment of the Cabalists of Santouand. As for the rings which his father would have him to wear, to renew the ancient mark of nobility, he had on the forefinger of his left hand a carbuncle as big as an ostrich's egg, enchased very daintily in gold of the fineness of a Turkey seraph. Upon the middle finger of the same hand he had a ring made of four metals together, of the strangest 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 Al-cofribus his good agent. On the medical finger of his right hand he had a ring made spire - wise, wherein was set a perfect Belas ruby, a pointed diamond, and a Physon emerald, of

喇叭口宽裤短外套一件,共用蓝色丝绒一千八百奥纳,色泽鲜亮,光彩夺目,四周绣着漂亮的葡萄枝,中间用银桃线绣成酒壶。上面有纵横交错的许多金丝和珍珠,即此可以说呀,将来他定成为一个酒中豪杰。

腰带一条,用夷丝呢料三百奥纳又半,蓝白参半。佩剑不是瓦梭西亚的,短刀也不用萨拉科斯的。他父亲高朗古杰不喜欢这两个地方只会喝酒的旧时代的贵族。高康大腰间佩带一口精致的木剑和一把熟革匕首,上面涂血鍍金,美丽非凡。

荷包一只,只用一只睾丸囊制成。这可是利比亚总督普拉孔达尔赠送的。

金项链一条,重二万五千零六十三马克。由一颗颗大珠子串成,每颗珠子之间,隔以碧玉,雕成盘龙,龙身上嵌着钻石,光彩夺目,古代埃及法老尼凯普索斯国王就喜欢戴这样的项链。项链下垂,直达肚脐眼。希腊医学家的说:这能使人终身受用无穷。

手套一副,用小魅皮十六张,再加上狼人皮三张作沿边,都是按照圣路昂术士的秘方制成的。指环(他父亲为表示古老的贵族家世让他戴的),左手食指戴红宝石一枚,有鸵鸟蛋那般大。中间戴一只由金、银、铜、铜四色合金指环一枚,嵌工精妙;钢不损金,银不碰铜,这是由沙普伊舰长及其得力助手阿尔高弗立巴斯亲自监制的。右手无名指戴一只螺旋形指环,上镶一粒纯洁无瑕的红宝石,一粒尖形的钻石,还有一块价值连城的费崇翡翠。美朗郡国王的御用工匠杭斯·卡维尔曾给这几枚指环估过价,说价值金币六千九百八十九万四千零一十八枚。奥格斯堡的富豪弗

an inestimable value. For Hans Carvel, the king of Melinda's jeweller, esteemed them at the rate of threescore nine millions, eight hundred ninety-four yourssand, and eighteen French crowns of Berry, and at so much did the Foucres of Augsburg prize them.

Chapter 1.7

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 wiyourst 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 pultry book, say you, sold by the hawking pedlars and balladmongers, entitled *The Blason 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 wiyourst reason, wiyourst cause, or wiyourst 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 in stead 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 yoursight that, wiyourst 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, according to the proverb, To a shitten tail fails never ordure, he has found, it seems, some simple ninny in those rude times of old, when the wearing of high round bonnets was in fashion, who gave some trust to his writings, according to which they carved and engraved their apophthegms and mottoes, trapped and caparisoned their mules and sunpter-horses, appauelled their pages, quartered their breeches, bordered their gloves, fringed the curtains and valances of their beds, painted their ensigns, composed songs, and, which is worse, placed many deceitful jugglings and unworthy base tricks undiscoveredly amongst the very chastest matrons and most reverend sciences.

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 esperance (that is, hope), have portrayed a sphere—and birds' pennies for pains—I'ancholie (which is the flower colombine) for melancholy—a waning moon or crescent, to show the increasing or

格家族的估计与此不相上下。

第七章

高康大衣服的颜色是蓝和白,上面已经谈过。高朗古杰的意思是要人们一见到这颜色,便能体会到天上的喜悦。在他心目中,白色象征欢悦、愉快、安逸、自在,而蓝色则象征天上的事物。诸位谈到此处,或许会讥笑这位酒徒对颜色的看法过于武断。白色代表的应是虔诚的信仰,蓝色代表刚毅和忠贞。不过,大家先别急躁、动怒。我只问你:我不打算对你施用任何压力——对别人也一样,不管他是谁——我只问你一两句。谁激动你的?谁刺激你的?是谁告诉你白色代表虔诚的信仰而蓝色象征刚毅和忠贞?哦,一本书。我想你们都会这样回答。这本书任何书摊上都可以找到,题为《纹章影射》[阿拉贡国王阿尔封斯五世时的将军席西勒的作品,时间约在一四五八年]。作者是谁?别管他,他没将名字署在封面上,总算他聪明。而且,我不知道我应该欣赏他什么,是他的狂妄自大,还是他的愚昧无知。

欣赏其狂妄自大,是因其没有理由,没有根据,没有依据,纯粹是据一己之见,即专断地制定颜色象征的意义。真是霸道。正如专制君主用一己的私欲代替理性。只有圣贤与学识才知道用充分和明显的理由来说服他的读者。欣赏他的愚蠢无知是因为他相信,毋须充足的解释和论据,别人就会依照他愚蠢的主张制定自己的服色。俗语说得好,腹泻的屁股臭屎多。居然会有那么几个高帽子[十五世纪初是高帽子流行的时期]时代遗留下的糊涂虫相信他的论述,而且还按照他的规定刻下自己的箴言和铭文;设计车马的鞍轭、侍从的号衣、裤子的款式、手套的绣花、床缘的垂绶;还绣制了旗帜的标志,制定了歌曲,尤其可恶的是,私自用种种无耻的手段,偷偷地诈骗许多贞洁的妇女。

这些无知受骗的人,既有宫廷的显贵,也有名门大族的后裔。在徽志上描一个圆球就表示希望,鸟的几根羽毛则预示着痛苦,漏斗菜就表示忧郁,月上弦则象征生活蒸蒸日上,一只断板凳就意味着破产,没有床顶的床铺就暗示学

rising of one's fortune—a bench rotten and broken, to signify bankrupt—non and a corslet for non dur habit (otherwise non durabit, it shall not last), un lit sans ciel, that is, a bed without a tester, for un licencie, a graduated person, as bachelor in divinity or utter barrister—at-law; which are equivocal so absurd and witless, so barbarous and clownish, that a fox's tail should be fastened to the neck—piece of, and a vizard made of a cowherd given to everyone that henceforth should 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 trillings about words), might I cause paint a pannier, to signify that I am in pain—a mustard-pot, that my heart carries much for't—one pissing upwards for a bishop—the bottom of a pair of breeches for a vessel full of fart—hings—a codpiece for the office of the clerks of the sentences, decrees, or judgments, or rather, as the English bears it, for the tail of a codfish—and a dog's turd for the dainty turret wherein lies the love of my sweetheart. 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 Apollon hasin 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 skill 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 1.8

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 says 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 remanent 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 connection, for vice is evil.

This logical rule being understood, take these two contraries, joy and sadness; then these other two, white and

院毕业的学士,哎,这种同音异义的字真是乏味,无聊,毫无意思。在法国文字恢复了正确意义的今日,谁还玩弄这些花样,就应该在他颈子上拴一条狐狸尾巴,脸上还得加上一只牛粪做的面具。

由此,我可以画只篮子表示我难过,画个芥末瓶意味着我满肚苦水,一个夜壶则指口臭的法官,后裤裆代表满载而归的商船,前裤裆就是那硬汉子藏身之所,画一只鸡栖息在篱笆上,代表裤裆里那只欢快的小鸟——女人们最渴望的东西。埃及及的哲学家制作象形文字时,做法却完全两样。这些文字中寄寓着事物的本质、品性和特征,除非读者很熟悉那些文字所代表的东西,否则将一无所获。奥鲁斯·阿波罗为了它曾用希腊文写过两本书,波里非鲁斯(其实是法阴西斯·科吕奈)的《恋爱梦》中谈得更详细。在法国海军元帅的纹章中也有类似的名言。

好了,我的小船不想在惊涛骇浪的峡口和湍流中继续担惊受怕,我只想回到出发的平静的小港湾中。有朝一日,我希望能更广泛更深入地对这个问题探讨下去,引用自古以来受人崇拜的权威学说和哲学理论,说明自然界都有哪些,而且有多少种颜色,并且每一种颜色都意味些什么。

第八章

依此而论,白色象征欢悦、愉快和欢乐,非但不是瞎扯,反而是名正言顺,言之有理了,如果你抛开一切成见,听一听我下面的论证,便足以证实我的话了。

亚里士多德曾说过,假定有本质上相反的两样东西存在,比如善和恶,冷和热,白和黑,美德与恶习,喜悦与悲伤等,你让第一组的一个和第二组的一个结合,则第一组的另一个必然也能和第二组的另一个相结合。咱们试试看吧,美德与恶习在本质上是相反的二元,善和恶是另一组相反的二元;如果拿头两个相反的名词中的一个和后两个相反的名词中的一个配合起来,比方美德与善,因为美德为善,是人所共知的,那么其余的二元,恶习与恶也可以结合,因为恶习为恶,也是毋庸置疑的。

弄清楚这个规律之后,我们可以举出相反的二元喜悦和悲伤,然后再举出