

CHAP 8 PANTAGRUEL LETTRE DE GARGANTUA A SON FILS Rabelais (1483 – 1553)

Publiés a peu de distance l'un de l'autre, les deux livres superposent leurs structures (le modèle premier étant à rechercher du côté du conte de géant, issu du roman de chevalerie, lui-même transformation en prose de la chanson de geste). Ce qui, d'un livre à l'autre, se présente comme semblable acquiert ainsi la force du probable.

Il y a de nombreuses occurrences de pronoms Je et Tu, récurrence des pronoms qui utilisent l'émetteur et le destinataire. Dans la première phrase de la lettre il y a l'apostrophe « mon fils » et à la fin de la lettre la signature « ton père ».

Il s'agit ici d'une lettre à projet éducatif ayant pour but d'ouvrir la voie a son fils. On revient au souci humaniste : celui de former un homme.

Les verbes a l'impératif soulignent l'envie que son père a de voir son fils réussir. Ordre, l'exhortation, impératif de souhait, verbe de volonté, futur a valeur injonctive.

On peut relever le lieu, la date en fin de parcours. On relève la formule qui détourne la lettre et les prières. Vient l'utopie : terre idéale humaniste, projection de l'idéal humain.

Ce texte est bien révélateur des ambitions humanistes. Les desseins du personnages , du père est à la hauteur de sa grandeur gigantesque. Ainsi le programme de connaissance est lui aussi gigantesque. On arrive a une forme de langage portant une fonction impressive et ayant une visée pragmatique (ce texte incite le lecteur a pratiquer ce que conseille Gargantua). Il y a une soif de connaissance, la soif des géants, des humanistes, celle de Rabelais et la soif du buveur. Cette soif est particulière durant cette partie du XVI^e siècle. Les deux grandes composantes sont savoir (intellectuel) et la vertu (moral). On remarque un parallélisme de construction en début de texte précisant l'orientation annoncée qui met en évidence l'enseignement individuel / social.

Pour définir l'abondance, l'énumération, anaphores, pluricls et certaines formules hyperboliques, il y va de l'infiniment grand a l'infiniment petit. Le classement, le rythme font partis aussi des procédés. D'autres valeurs sont appuyés : chevalerie et armes, et valeurs de l'amitié. A partir de la ligne 29, le lexique dominant est la religion (nouveau testament, Apôtres) L'aspect de la formation voulue par Gargantua est ainsi spirituel. Le projet de bâtir un monde nouveau concerne un homme nouveau plein de sagesse.

A partir de la ligne 29, le lexique dominant est religieux.

En effet, la formation exigée par Gargantua concerne aussi l'esprit de son fils. Pantagruel doit ainsi étudier les saintes lettres (le nouveau testament, les épîtres des apôtres, le nouveau testament) Afin que Dieu l'accompagne éternellement tous les jours de sa vie. La richesse religieuse de l'esprit est un facteur fondamental du savoir humain. Il doit étendre sa curiosité aux textes sacrés, recourir aux sources pour connaître directement la parole de Dieu. La relation à Dieu, est fondatrice de ce qu'est l'homme en profondeur. Pantagruel ne se trouver vraiment que dans l'accueil d'une parole, d'une présence ou d'un esprit qui viennent d'un autre. Et cela colore de manière originale les valeurs de Gargantua, de Rabelais, et des humanistes. La fin du texte fusionne avec la composition des saintes lettres. Ainsi la lettre adressée a Pantagruel devient en quelque sorte une prière.

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