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JACQUES TISSOT'S BROCHURE ENTITLED "DISCOURS VERITABLE DE LA VIE, MORT ET DES OS DU GÉANT THEUTOBOCUS."

A Contribution to the History of Osteology.

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The brochure which I will reproduce and translate, relates to a most singular occurrence and, as will be seen, is a most interesting document bearing on the history of osteology. The problem was very strange, the solution of which remained unsolved from 1615 to 1835, and in the end resulted in the reconstruction of a mastodon, whose bones for two centuries were supposed to be those of an imaginary giant.

The discovery took place on January 11, 1613, in Bas-Dauphiné, four leages from Romans. Some workmen who were digging in a sand pit near the Chateau of Chaumont, belonging to the Marquis de Langon, came upon a certain number of very large bones at the depth of some seventeen or eighteen feet. These were the neck of a scapula, two vertebræ, the head of a humerus, a piece of rib, one tibia, one astragalus and calcaneum, and two jaws, one with one tooth, the other with a whole tooth and the roots of two in front and the fragments of two which had been broken.

The discovery, although important, would have been still more so, had not some of the bones been broken by the workmen or fallen to pieces when exposed to the air. Today science would not be long in seizing upon such findings, but at the time of which we speak ignorance and charlatinism held them in their grasp and soon fables commenced to be carried abroad. A tomb in which the bones were found was talked of, but no trace of this was ever found; likewise medallions of Marius were said to have been unearthed with other débris, and lastly, it was rumored that an inscription had been found on stones, bearing the words: Theutobochus rex.

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Now, who were the persons who aided in circulating these false accounts? Two individuals who were first to interest themselves in the affair, to wit, Mazuyer, a surgeon of Beaurepaire, a nearby town, and David Bertrand or Chenevier, a notary of the same place. The surgeon considered that he had authority to attribute the bones to any personage that he considered proper and the notary to render legal the certificate of this fine prerogative, which on the face of it shows plain evidence of fraud, as is pointed out by de Blainville.

This act is signed by Mazuyer and one Guillaume Asselin, sieur de la Gardette, as well as by a certain Juvenet, his clerk. As publicity was necessary to call attention to the important work in which the surgeon and notary had placed so much hope for their fortune, they bethought themselves of the most likely means. De Blainville is of opinion that they forged the details given in the brochure of which this article is question, and which is undoubtedly the first paper on the subject published. The effect of the brochure soon became manifest and an order from the King was issued to the effect that the bones of King Theutobocus should be sent to Paris, in all haste, excepting " a portion of the thigh bone and two teeth," which were to be kept by the Marquis de Langon. This detail, which was unknown to de Blainville, is to be found in Requier's Life of Piersec, published in 1770.

On July 20, 1613 the mysterious ossuary arrived at Paris, and a receipt was given to Mazuyer and Bertrand, who had pledged themselves to return the bones to the Marquis de Langon within eighteen months, unless the King should otherwise decide.

The Court was at Fontainebleau at the time so that the bones were transported there. In a letter dated October 8, 1613, Father Louis Richeome writing to Father Millepied says: " A few months since, were brought here from Paris, into the Queen's chamber, the bones of a giant, said to be those of Teutobotus (sic) king of the Cimbres, described by Florus. The bone of the leg or thigh was over five or six feet in height, or thereabouts, and broad in proportion. The king, upon seeing them, asked if there had ever been men of that size. Having been answered in the affirmative, somebody remarked that ' Many like subjects would make a fine army.' ' Yes ' replied the king, ' but they would soon ruin the country.' "

Those who had answered yes as to the possible existence of

the giant, were not believed by all, and in a letter written from the king's cabinet to the Marquis de Langon, thanking the latter for sending the bones, it would appear that there was some doubt as to the identity of the débris with the remains of king Theutobocus. This was not positively denied but it was desirable, it was stated, that the medallions which were said to have been found in the tomb might also be seen, and the remaining portions of the skeleton retained by de Langon were also requested to be forwarded. To my mind, all this implies an indirect doubt.

Habicot, the court surgeon, however, defended his confrere, the surgeon of Beaurepaire, and he published with a dedication to the king, his work entitled " Giant osteologie, on Possibilité des Giants." Riolan, who was a physician, naturally could not be of the same opinion as a member of the corporation of Surgeons, immediately replied, without letting his identity be known by publishing a brochure entitled " La Gigantomachie." Then came a reply from the opposing side: Habicot or one of his followers, published the " Monomachie " without any author's name. This angered Riolan, who denied all this with more intense opposition as the title of his second brochure shows, namely, " Imposture deconverte des os humains supposés d'un geant " Paris, 1614.

Becoming short of arguments, Habicot then wrote to Mazuyer, asking to forward him the certificates of the discovery with all possible haste, but strange to say, Mazuyer did not comply with his confrere's request. In June, 1618, he still was delinquent.

However, a new champion had entered into the arena; this was the surgeon Guillemeau who, in 1615, published his "Discours apologetique du geant." Riolan, three years later, gave the public another brochure, still more bitter, entitled: " Giantologie, on Discours sur les Geants," Paris, 1618. After this, Habicot should have given up the fight, particularly so because the papers from Mazuyer had not reached him. But he did not, and his " Antigigantologie, on Contre discours de la grandeur des geants " makes evident that he believed more than ever in the infallibility of the cause he defended.

To Riolan certainly belongs the credit of convincing the scientific world to the contrary, when, in his last publication, he said that the bones were those of an elephant or a whale and not of a giant. Piersec was also of this opinion.

Then the dispute was hushed and no more was said of King Theutobocus and his bones until more than a century later. Then in a letter dated December 22, 1744, addressed to the Abbot Desfontaines, the subject is again referred to. The half of the bone of the leg and a tooth in possession of the grandson of the Marquis de Langon are mentioned, these being the bones which had not been sent to Paris. What had become of the others? I will tell. In 1832 a naturalist, by name Audoin, being at Bordeaux, learnt from one of his confreres that the bones attributed to King Theutobocus had been for a long time in the garret of a house in this city. According to tradition they had been brought to Bordeaux by Mazuyer to be shown in public but the poor devil, not having been able to cover his expenses, had left them as a pledge.

When the existence of these débris was known at Paris, they were requested to be sent which was done, and on account of the advanced state of paleontology, it was easy to recognize that they were the remains of a mastodon. Thus ends this remarkable comedy and I will now transcribe the famous brochure of 1613 which was the primary cause of this ludicrous dispute which was carried on by some of the most famous members of the medical and surgical professions of the time. The title *in extenso* is as follows.

Discours veritable de la vie, mort et des os du Geant Theutobocus, roy des Theutons, Cimbres et Ambrosins, lequel fut deffaict 105 *ans avant la venue de nostre Seigneur Jesus-Christ. Avec son Armée, qui estoit en nombre de quatre cents mille combatans, deffaicte par Marius, consul romain, et fust enterré près un chasteau nommé Chaumon, et à present Langon, proche la ville de Romans, en Daulphiné.*

Là où on a trouvé sa tumbe, de la longneur de trente pieds, sur laquelle existoit escrit en lettre romaine, et les os tirez excédent 25 *pieds, y ayant une des dents d'yceluy pesant* 11 *livres, comme au vray on vous les fera voir en ceste ville, qui est du tout monstrueux tant en hauteur qu'en grosseur.*

A Lyon, par Jean Poyet, 1613.
Avec Permission.

Entre tous les effects que ceste grande mère et ouvrière de toutes choses de nature a jamais produicte en ce bas univers, l'enorme grandeur de certaines personnes, vulgairement appelées

geants, a tonjours tenu le plus haut rang et degré sur le theatre des merveilles; tesmoins en sont les Sainctes Escriptures en la destruction de ceste tour de confusion, je dis la tour de Babel; tesmoin les poëtes en leurs gigantomachies, tesmoin l'admiration avec laquelle les historiens vont descrivant ces estranges colosses, tesmoin enfin l'ethimologie de leur nom de geant, qui ve vent dire antre chose que fils de la terre; comme s'il n'eust pas esté au pouvoir des hommes de les engendrer; ce qui fait dire a Juvenal: *Unde fit ut malim fraterculus esse gigantum.*

Voulant exprimer une race obscure et incognuë comme n'ayant esté prodicte que de la terre; et qui plus est, ceux qui n'ont point voulu ramper bas ont bien osé esseurer que leurs progeniteurs n'avoyent esté antres que les genies et demons, comme si ceste generation estoit impossible aux hommes, et comme si la nature n'avoit autre remède pour eslever si haut ces estranges colosses. N'est-il bien vraysemblable que ceste grande arthitecture ne leur aye peu fournir une extreme chaleur et humeur tout esemble, vrais instruments et vrayes causes de ceste enorme grandeur, et par ce moyen mettre en practique l'axiome: *Operatur natura quanteum, et quandiu potest,* sans neantmoins faire auceun sault *ab extremis ad extrema: natura enim in suis operationibus non facit saltum.*

Il est donc vray, et qu'il y peust avoir eu des geants sur la terre, et qu'ils ont peu avoir pour progeniteurs des hommes, non seulement devant le deluge, mais longtemps après; et à ce propos avant que passer aux profanes, faict pour moy le doct S. Augustin, quand il va racontant qu'un peu auparavant la ruine que firent les Gots, il y eust à Rome une femme de la grandeur d'un geant, les parens de laquelle n'outrepassoyent point la mesure connune de la stature des antres hommes. Et de faict, d'ou auroit esté engendré un Goliath, de quel ciel seroit-tombé Og, roy de Basan, le premier estant grand de six coudées et une palme, selon Samuel, et le lict du second, qui estoit de fer, ayant neuf coudées de longueur, la condèe, selon la supputation des Grecs, estant de deux pieds, et selon les Latins, d'un pied et demy? Davantage, ne vois-je pas les Israëlites ne sembler que sauterelles à comparaison des Amachine? N'entends-je pas toute l'antiquité proclamer contre ceux, qui, d'une arrogance plus que terrestre, osent nier avoir jamais marché sur la terre des hommes de telle grandeur? Et en premier lieu Plutarque, en la vie et l'ame de l'antiquité, recite que Sertorius,

estant entré en la ville de Tingien, en laquelle, selon les Lybiens, il avoit ouy dire que le corps d'Athenès estoit, ce que ne pouvant croire pour la grandeur de la sepulture, le fit descouvrir et ouvire, et ayant trouvé un corps d'homme de trente condées de long, en demeura grandement esmerveillé, et, après avoir immolé dessus une hostie, fit recouvrir et renfermer le tombeau. Pline, curieux en la recherche des choses naturelles, nous en presentera le second, distant qu'en Crète, maintenant nommée Candie, un grand terre tremble estant excité, et une montagne abatuë et renversée, on trouva le corps d'un homme droict estant de quarante-six condées, lequel quelques uns ont voulu dire estre le corps d'Orion, les antres d'Othion. Philostrate, en ses Héroiques, nous en va descrivant trois en semblable grandeur pour le moins, non de moindre admiration, le tect de la teste d'un desquels il raconte n'avoir peu remplis du tont de vin avec soixante-douze pintes candiotes. Quelques-uns en ont voulu descrire, le premier de la hauteur de trente condées, le second de vingt-deux et le troisiesme de douze; mais d'autant qu'il ne va experimant que la grandeur de celuy qui fust trouvé en l'isle de Cos, qu'il dit estre de dix-huit pieds, ne faisant aucune mention de la hauteur de celuy de Lemnos, trouvé par Menocrates, ni aussi de celuy qui fut descouvert en l'isle d'Imbos. N'ayant deliberé d'apporter icy que les choses plus averées, je me contenteray seulement de demeurer avec Philostrate. Enfin les historiens nous en produisent une infinité d'autres, comme celuy qui fust trouvé en Cicile, de quarante pieds: comme le corps d'Orestes, tiré hors par le commandement de l'oracle estant de sept condées: comme celuy duquel il y a encore quelques ossements à Valence: comme ceste femme de Cilicie, que descrit Zonatus en la vie de l'empereur Justin Thracian, que en hauteur surpassoit plus que d'une condée les plus grands hommes que l'on luy eust peu presenter; comme enfin un des deux Maximiens, empereurs, lequel, an rapport de Julius Capitolinus, en sa vie, selon Cordus, se servoit du brasselet de sa femme pour anneau, tiroit et comme ravissoit après soy les carroces et chargées, brisoit et pulverisoit entre ses doigts la pierre nommee Thopase, mangeoit quarante et soixante livres de chair, beuvoit une certain mesure nommé amphora capitolina, lassoit quinze, vingt et trente soldats, et à la luicte en renversoit dix en un corps; bref, exerçoit une infinité d'autres actes qui ne peuvent signifier en luy qu'une estrange grandeur. Je n'aurois jamais

faict, et me perdrois au desnombrement de ces enormes colosses si je voulois rechercher tout ce que l'histoire, memoire du temps, nous en a laissé une chose seule; ne puis-je pas passer soubs silence, à sçavoir, combien grande devoit être la force de Turnus quand il jetta ceste pierre contre Aenée, sur laquelle Virgile dit que douz hommes de front se pouvoyent coucher, par ces vers:

Saxum immane ingens, campo qui forte jacebat Limes agro positus, litem ut discerneret arvis: Vix illud lecti bis sex service subirent, Qualia nunc hominum producit corpora Tellus, Ille manu raptum trepida torquebat in hostem.

Mais pourquoy prens-je tant de peine à vous representer devant les yeux ces grands corps comme par une image, puis que M. de Langon, gentilhomme dalphinois, en a descouvert un real et naturel sur ses terres, que toute la France a devant les yeux; un, dis-je, sinon grand de soixante condées, comme un Antheus; sinon de quarante-six, comme un Orion et autres, neantmoins ne peut que ravir de grande admiration ceux qui auront ce bonheur que de le voir, sinon à tout le moins les principaux ossements, qui par leur grandeur le nous representent, et font juger à l'oeil pour le moins de la grandeur de vingt pieds l'os de la cuisse et de la jambe devant qu'estre aucunement rompus conjoincts ensemble, venans jusques à la grandeur de neuf pieds, quoy que desnué et de joinctures du pied et semblables aux autres choses. Mais ne nous enquerons pas seulement quelle est sa grandeur, cherchons ce qui pourra estre dit de son nom. Outre qu'ils s'est trouvé sur sa tumbe le nom de Theutobocus, Flore le vous enseignera en son 3 livre, Chap 3, de la guerre des Cimbres, Teutons et Tigurins, descrivant son estrange grandeur, en ce qu'il estoit eminent de beauconp par dessus le trophées, et qu'il passoit par dessus quatre et six chevaux. Voicy ce qu'il en dit:

Certe Rex Ipse Theutobocus quarternos senosque equos transilire solitus, vix unum cum fugeret ascendit, proximoque in saltu comprehensus insigne spectaculum triumphi fuit, quippe vir proceritatis eximia super trophea ipsa eminebat.

Mais à celle fin de rechercher l'histoire un peu plus haut, l'on peut sçavior que l'an 642 de la ville de Rome bastie, et le 105 devant l'incarnation de notre Sauveur, les Cimbres, Teutons, Tigurins et Ambrons, quittans leur pais, soit pour le ravage d'eaux que de la mer occeane, par son exondation, avoit faict,

comme veut Florus, soit par la resolution de renverser et destruire du tont l'empire romain, comme dit Oriosus, ou à autre but et intention ayant faict et composé une grande et grosse armée, vindrent attaquer le camp de Marius, posé non guères loin de la conjunction du Rhosne et de Lysère, et après avoir combatu quelques jours ayant faict trois trouppes, quelques-uns prindrent le chemin de l'Italie et donnerent loisir à Marius de changer son camp et le loger en un lieu plus avantageux, le compant sur une petite couline eminente sur les ennemis; ce qu'ayant fait, et estant venu aux mains, la victoire estant demeurée neutre jusques à midy, enfin la chance se tourna sur les Tigurins et Ambrons; de telle façon qu'a grand peine s'en estant sauvé trois mille, il en demura sur les carreaux deux cents mille armés et huictante mille prisonniers, entre lesquels leur roy Theutobocus, rendit le trophée insigne par sa mort. Les femmes d'ailleurs, n'ayant peu obtenir la demande faict à Marius, qui consistoit en la et au moyen de pouvoir sevir à leurs dieux, après avoir donné de leurs enfants contre les murailles, en partie s'entretuèrent par ensemble, en partie se pandierent, ayant faict des cordes de leurs cheveux. Et voila ce qu'en dit Orosée an lieu sus alegué. Je sçay bien que quelques-uns, sous l'authorité de Plutarque et Florus, m 'objecteront que Marius defit ces troupes à Aix et à Marseille, et que mesmes les Marsiliens fermerent leurs vignes d'hayes faictes des os des morts, tant fust grande la desconfiture. Mais à cela le grand nombre de gens duquel estoit composée ceste armée fait voir clairement que Marius ne les deffit pas tous à une fois; outre que, puis que vous avons desja dit qu'ils se despartirent en trois troupes, l'une prenant le chemin de l'Italie, l'antre tenant de près Marius, il est probable que la troisieme fust celle-la que Plutarque dit avoir esté deffaicte à Aix et à Marseille; et quoy que Florus confonde la morte de Theutobocus avec la deffaicte que le dit Marius fit à Aix, neantmois, tant parce que ceux-cy estoyent vrayement de ses gens, et pour l'authorité d'Orose, que d'autant que vous trouvons la grandeur specifiée par Florus, l'on ne peut que l'on ne concède nostre geant estre le vray Theutobocus. Et combien que n'aurions pas ceste preuve qu'ils ayent esté deffaicts proche du chasteau de Chaumont, dit maintenant Langon, neantmoins les medailles qui se sont trouvées dans sa tumbe, outre que le nom de Marius y est demonstré par une semblable figure si est-ce qu'a cause de la resemblance qu' elles

ont avec celles de l'amphithéâtre d'Orange, dit de Marius, tout soupçon est osté à ceux que seront si opiniastres que de n'en vouloir rien croire, si toutesfois il y peut avoir de ces geants encor en ce temps, je veux dire des coeurs et judgements si terrestres. Puis donc qu'il consteasses suffisamment de son nom, parlons plus particulièement de quelques autres parties de son corps, et accomplissons la prophetie de Virgile, *Grandiaq 'effosis mirabitur ossa sepulchris.*

Et entre autres ne laissons pas eschapper les dents, desquelles tant s'en faut que nous en disions ce que dit le docte S. Augustin de la dent qu'il vit au bord de la mer de la cite d'Utique, laquelle on pouvoit juger estre cent fois plus grande que chascune des dents de nostre aage, qu'au contraire j'oseray doubler le nombre en la moindre de celles de nostre Theutobocus, desquels une chascune de celles que nous avons à les voir ressemblent entièrement, et en forme et en grandeur, le pied d'un taureau de vingt mois; que, si l'on peut juger du lyon par l'ongle, je vous laisse à penser quelle gorge de four il devoit avoir; et enfin de n'estre plus long, laissant la description d'une partie d'une coste et de l'espaule, et semblables autres ossements que l'on pourra facilement voir, je parleroy seulement de l'espesseur des vertébres de l'espine du dos, par la dimension dequelles l'on peut sçavoir au vray combien estoit haut eslevé notre grand corps; et je croy qu'il n'y a personne qui, estant tant soit peu entendu en ces choses, ne le juge surpasser vingt-cinq pieds, une chacune des vertébres estant plus espesse de beauconp que la grandeur de la tierce partie d'un pied, voir approchant le demy pied devant qu'estre rien rompues. Je laisse maintenant an lecteur à faire la supputation, y ayant vingt-huit vertébres outre les trois de la queue, dictes similtidinaires, et je m'asseure et ose encore bien dire cela, qu'on trouvera qu'il ne dement aucunement sa tumbe, qu'on a trouvé grande de trente pieds.

Voila ce que, selon mon incapacité, je vous ai peu dire de Theutobocus, roy, sinon du tout, an moins d'une partie des Tigurins, Cimbres, Teutons, et Ambrons, trouvé, ceste presente année mil six cens treze, environ dix-sept et dix huit pieds dans terre, tout auprès du chasteau antresfois dit Chaumon, maintenant Langon, auprès d'un petit tertés et coline, tout à la plus grande gloire de Dien et en après à l'honneur du sieur de Langon.

Par son très humble serviteur,
Jacques Tissot.

THE TRANSLATION.

Among all the effects that this great mother and worker of all things of nature has ever produced in this low universe, the enormous greatness of certain people, vulgarly termed giants, has always been in the foremost rank on the theatre of wonders; witness the Saint Scriptures in the destruction of this tower of confusion, I mean the tower of Babel; witness the poets in their giantomachies, witness the admiration with which historians describe these strange giants, and lastly, witness the etymology of their name of giant, which simply means son of the earth; as if it had not been in the power of man to beget them, which caused Juvenal to say: "Unde fit ut vialim fraterculus esse gigantum."

Wishing to express by these words an obscure and unknown race, as only having been produced by the earth; and what is more, those who desired not to descend so low have dared to assure us that their progenitors were nothing less than genies and demons, as if such a generation were impossible for man, and if nature had no other remedy causing these strange giants to grow so tall. Is it not quite likely that this great architecture may not have furnished them with an extreme heat and humor, the real instruments and true causes of this enormous stature, and by this means to put in practice the axiom: "Opereratur natura quanture, et quandiu potest," without, however, causing any leap "ab extremis ad extrema: natura enim in suis operationibus non facit saltum."

It is, consequently, true that there have been giants on this earth and that they may have had man for a progenitor, not only before the deluge but long after; and in this respect, before passing to the programe listen for my sake to the learned Saint Augustine when he relates that shortly before the ruin caused by the Goths, there was at Rome a woman the size of a giant whose parents did not exceed the ordinary size of man. And in point of fact, where was engendered a Goliath, from what heavens did Og fall, who was king of Basan; the former being six cubits and one palm in height, according to Samuel, and the bed of the latter, which was of iron, was nine cubits long, the cubit according to the Greek calculation being two feet, according to the Latins one and a half. And still more, did not the Isrealites appear like grasshoppers in size when compared to the Amachins? Does not all antiquity proclaim against those who, of

a more than terrestrial arrogance, dare deny that men of these dimensions have never walked the earth? And in the first place Plutarch, in the life and soul of antiquity, says that Sertorius, having entered the city of Tinge, in which place, according to the Libians, he had heard that the body of Athenes was, and being unable to believe the size of the tomb, caused it to be shown him and opened, and having found the body of a man thirty cubits in length was very greatly astounded, and, after having offered up a victim upon it, caused the tomb to be covered over and closed. Pliny, persistent in the search of things natural, presents to us the second example, saying " that in Crete, now called Candia, an earthquake having excited the earth, and a mountain having sunk and fallen, the body of a man was found forty-six cubits in length, which some upheld was the body of Orion, others that of Othion. Philostrates, in his Heroics, describes three others quite as big and is no less lost in admiration, the top of the skull of one of them, he says, he could not fill with seventy-two pints candiot. Some have wished to describe them, the first having the height of thirty-cubits, the second twenty-two and the third, twelve; but he only mentions the size of the one found on the island of Cos, which he says was eighteen feet tall, and does not refer to the height of the one at Lemnos, found by Menocrates, neither the one discovered in the island of Imbos. Only intending to refer in this writing to the most authentic facts, I will content myself by simply keeping to Philostrates. Finally, historians report a number of other instances, like the one found in Sicily, measuring forty feet; like the body of Orestes brought to light by order of the oracle being seven cubits; like the one of which there remain some bones at Valencia; like the woman of Cilicia described by Zonatus during the life of the Emperor Justin, who in height surpassed more than a cubit the tallest men that could be found; and lastly, like one of the two Maximians, emperors, who, according to Julius Capitolinus, during his life, as stated by Cordus, used his wife's bracelet as a ring, drew and ravished wagons and loads, broke and reduced to powder between his fingers a stone called topaze, ate forty and sixty pounds of meat, drank a certain measure-full, called amphora, capitolina, overcame fifteen, twenty or thirty soldiers, and in a fight overturned ten in a body; in brief, performed a number of other acts which only go to show how large he must have been. I

would never finish and would lose myself in relating all there is to know of these huge giants should I consider all that history and memory of time have left us; I cannot pass over in silence how great must have been the strength of Turnus, when he threw the stone at Aeneus, upon whom, Virgil says, that twelve men in a line could lie, by the following verses: Saxum immane ingens, etc.

But why do I take so much trouble to place before your eyes, as if in a picture, these enormous beings, since M. de Langon, a gentleman of Dauphiné, has discovered a real and natural one in his domains, which all France has before her eyes; one say I although not sixty cubits tall, like Anthenes, not forty-six like Orion, and others, will for all that cause the greatest admiration to those who shall have the great good fortune of seeing it, at least, its principal bones, which from their size make evident and permit one to judge that the bone of the thigh and leg before being broken and while still joined together were at least nine feet long, this being without the joints of the foot and similar structures, being included. We will not merely inquire what may be its size, but let us endeavor to discover the name of the subject. Besides bearing the name of Theutobocus on the tomb, Florus will tell you in his third book, Chapter 3, of the War of the Cimbres, Teutons and Tigurins, in describing his strange stature, inasmuch as he was far above trophies in height and that he could pass over four or six horses. This is what he relates of him: Certe Rex ipse Theutobocus, etc.

But in order to look into history further back, it is known that in the year 642 after the building of Rome, and 105th before the incarnation of our Saviour, the Cimbres, Teutons, Tigurins and Ombrons, leaving their country, either on account of the ravages caused by the overflowing of the waters of the ocean, as is upheld by Florus, or having resolved to overthrow and destroy the entire Roman Empire, as Oriosus believes, or for some other end and intention having formed and composed a large army, they came to attack the camp of Marius, located not far from the junction of the Rhone and Lysere and after having fought for some days, they then divided into three divisions, some taking the road to Italy and thus gave Marius time to move his camp and place it in a more advantageous spot on a little hill overlooking the enemy; having done this and engaging in battle, the victory remained uncertain until

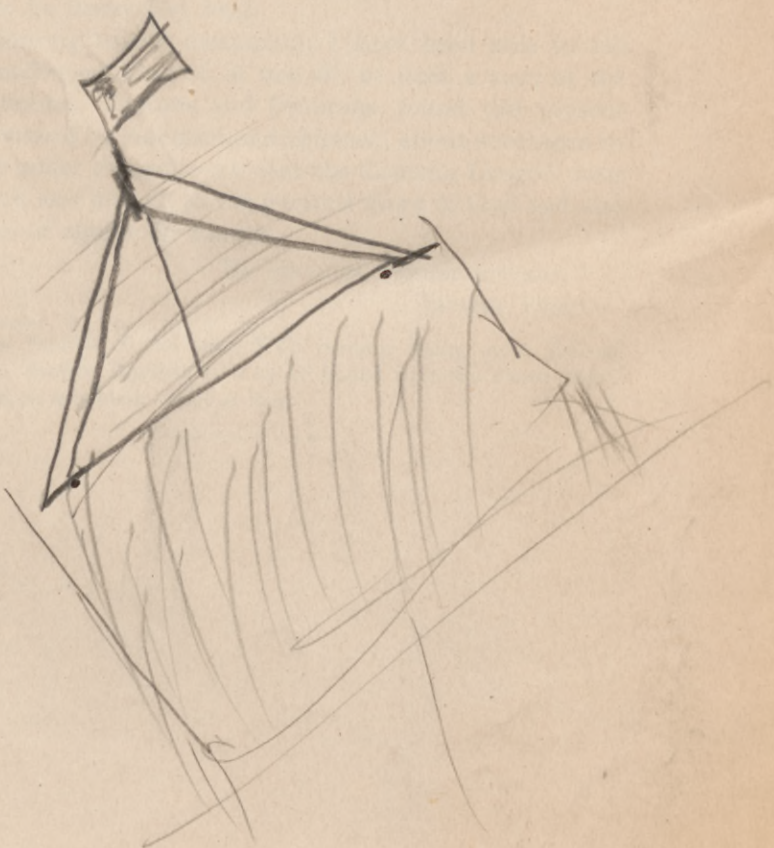
noon, when luck turned against the Tigurins and Ombrons so that it was with great difficulty that three thousand were saved; two hundred thousand were killed and eight thousand taken prisoners, among whom their king Theutobocus rendered the victory very great from the fact of his death. The women not being able to obtain this request made to Marius, which was their liberty and the means to be able to serve their gods, after having given their children for the walls, some killed each other while others hung themselves using their hair for rope. And this is what Oriosus says of the above mentioned affair. I well know that some, on the authority of Plutarch and Florus, will maintain that Marius conquered these troups at Aix and at Marseille, and that even the people of the latter place surrounded their vineyards with walls made of the bones of those slain, so great was the slaughter. But in reply to this I would say that the greater number of the people composing this army make it evident that Marius did not conquer them in one battle, since I have already said that they were divided into three divisions, one taking the road to Italy, the other remaining near Marius, and it is probable that the third was the one that Plutarch says was slaughtered at Aix and at Marseille; and although Florus confounds the death of Theutobocus with the defeat that he says Marius caused at Aix, nevertheless, both because these were truly his people and for the authority of Oriosus, and as we find his size specified by Florus, one can only concede that our giant is the real Theutobocus. And even if we had not this proof that they were defeated near the chateau of Chaumont, now called Langon, the medallions which were found in his tomb, besides the name of Marius is there demonstrated by a figure, it is also because they have a likeness to those of the arch of triumph at Orange, called that of Marius, so that all suspicion is removed from those who would be so obstinate as to believe nothing, if, however, there could have been giants still living in these days, I mean such terrestrial hearts and judgments. Now, since his name is sufficiently established, let us speak of his body and thus accomplish the prophecy of Virgil.

Grandiq effosis mirabitur ossa sepulchris.

And among other things do not let us overlook the teeth, which if it is necessary we will say what the learned Saint Augustin said of the tooth that he saw at the sea-side at the city Utica, which may be supposed to have been one hundred

times greater than any of the teeth of the present time, that on the contrary I should dare to double the number on the smallest of those of our Theutobocus, each of which resembles exactly the foot of a twenty month bull in shape and size; and if one may judge a lion by the claw, I leave you to imagine what an oven throat he must have had; and lastly in order to be brief, leaving aside the description of a portion of a rib and shoulder and other similar bones that one can easily see, I will simply speak of the vertebræ of the spine of the back, from the size of which one may really know how tall our giant was; and I think that there is no person who, however little he may know about such things, would not estimate that he was about twenty-five feet in height, each of the vertebræ be much thicker than the size of the third part of a foot, being nearer one-half a foot before being broken. I now leave the reader to make the calculation, there being twenty-eight vertebræ besides the three in the tail, called similitudinaries, and I feel assured and even dare to say this, that one will find that he in no way belies his tomb, which was found to be thirty feet long.

Thus, according to my incapacity, I have been able to tell you of Theutobocus, king of, if not all, at least a part of the Tigurius, Cimbres, Teutons and Ombrons, found this present year one thousand six hundred and thirteen, about seventeen to eighteen feet under ground, very near the Chateau Langon, near a small billock and hill, all to the greatest glory of God and also to the honor of squire de Langon

By his most humble servant,
Jacques Tissot.

NOTE.—The French of the early XVII century being most difficult to render into proper English, it is to be hoped that the above literal translation will be accepted, crude as it is.