

# Literary Analysis



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## You Can Find Me in the Garden: Quotes & Analysis of Candide by Voltaire

### **Quotes:**

“Fools have a habit of believing that everything written by a famous author is admirable. For my part I read only to please myself and like only what suits my taste.”

“You’re a bitter man,” said Candide.  
That’s because I’ve lived,” said Martin.”

“Let us cultivate our garden.”

“But for what purpose was the earth formed?” asked Candide. “To drive us mad,” replied Martin.”

“I should like to know which is worse: to be ravished a hundred times by pirates, and have a buttock cut off, and run the gauntlet of the Bulgarians, and be flogged and hanged in an auto-da-fe, and be dissected, and have to row in a galley — in short, to undergo all the miseries we have each of us suffered — or simply to sit here and do nothing?”  
That is a hard question,’ said Candide.”

“Our labour preserves us from three great evils — weariness, vice, and want.”

“She blushed and so did he. She greeted him in a faltering voice, and he spoke to her without knowing what he was saying.”

“When a man is in love, jealous, and just whipped by the Inquisition, he is no longer himself.”

“In every province, the chief occupations, in order of importance, are lovemaking, malicious gossip, and talking nonsense.”

“Martin in particular concluded that man was born to live either in the convulsions of misery, or in the lethargy of boredom.”

“And ask each passenger to tell his story, and if there is one of them all who has not cursed his existence many times, and said to himself over and over again that he was the most miserable of men, I give you permission to throw me head-first into the sea.”

“I have wanted to kill myself a hundred times, but somehow I am still in love with life. This ridiculous weakness is perhaps one of our more stupid melancholy propensities, for is there anything more stupid than to be eager to go on carrying a burden which one would gladly throw away, to loathe one’s very being and yet to hold it fast, to fondle the snake that devours us until it has eaten our hearts away?”

“But there must be some pleasure in condemning everything—in perceiving faults where others think they see beauties.”  
“You mean there is pleasure in having no pleasure.”

“All men are by nature free; you have therefore an undoubted liberty to depart whenever you please, but will have many and great difficulties to encounter in passing the frontiers.”

“Cela est bien, repondit Candide, mais il faut cultiver notre jardin.”

“Even in those cities which seem to enjoy the blessings of peace, and where the arts flourish, the inhabitants are devoured by envy, cares and anxieties, which are greater plagues than any experienced in a town when it is under siege.”

### **Analysis:**

Analysis of this book is divided into 2 sections: The Pococurante Episode and Cultivating Our Gardens. Candide is a social critique satirical book.

### **Pococurante Episode:**

The Pococurante episode draws much from its name- Pococurante in French means someone who attains or possesses. The character Pococurante had it all. The episode illustrates how that's not the solution. Candide had seasons of begging for his bread, like when he first left his boyhood "best of castles" castle, and the Bulgarian men let him eat with them, but he said no, not having money even to sup. They insisted, and Candide ate. Candide carried his optimism at this time, saying that all that happened was for the best. Candide eventually lets his pursuit of Cunegonde be a driving factor of his life, and he comes upon much evil and beatings along the way, but when he gets to El Dorado and receives lots of money, he becomes a weaker character. He begins to try to buy everyone out, trying to be a hero how he deemed it in his childish optimistic mind. Pococurante, like those who get money from Candide, the slaves etc., don't get happiness from their money. Voltaire was satirical in his writing to attack bad social systems of his day, be they the aristocrats like he (a very bold denunciation) or abusers of women (as we see how the prostitutes don't like their livelihood they hate it, as Paquette, whose name means gift in French, but they do it to stay alive although in mystery), or church leaders, or governors. Voltaire was a defender of good, he showed the lifestyle of Pococurante was bound for failure, that not dozens of the best thinkers works would please him. Even Martin, the ultra-pessimist old man of the book things to find some good in Pococurante's immaculate library, but Pococurante insists that it's all rubbish, not more than a handful of it all worth any time. At least Martin, the pessimist, made himself to be patient in the farm cottage where the narrative ends, seeing that he would be ill-treated, bad off anywhere he goes. At least he wasn't so much of a problem. In Voltaire's day, the Catholic church extracted money from its people (of whom these were many as forced by the crusaders), and in other ways were very abusive to the people. They were killed for having a copy of the bible or wanting one. It was a time where "Great Inquisitions" were happening, where to do something about it were killed. The church leader "The Grand Inquisitor" so named in the text was a personification of this. Be it paying off sins, or paying friars for sermons, as we see in the last few chapters of the text, the church was largely built on money. We see it failed in being good for its people and did more harm than good. The friar in the text gives sermons for money, but at the end of the day, he, as he says all his comrades, go home gloomy as the rest, and we find this friar looking for happiness with the prostitute Paquette. So,

Voltaire has this other character, Jean the Anabaptist, who isn't so "religious" formally as he is just a good person, always acting for others. Ana-Baptist in the 18th century when this was written could mean anti, or, that he was obviously not the stereotypical religion person of his day, yet he was more "religious" than the best of them. Voltaire fearlessly teaches the renunciation of pride and riches, showing repeatedly the unhappiness from them. Candide loses his El Dorado treasures when the robber voyage man's ship sinks, and we find our hero wanting him dead, and rejoicing in his sunken ship almost as he would rejoice in love, being with Cunegonde. He is addicted to riches, rejoicing when one red sheep laden with money comes back to him, thinking that he is on top again, deeming that the world is good because it gave him money, and he is so audacious as to link that with the hope for true love, that he would have chance at finding "his" beloved Cunegonde. Candide Martin Dr. Pangloss Paquette Cunegonde and the old lady nestle in a cottage home choosing farming as their intent Turkish neighbor with merely 20 acres of farmland he tills himself with his household to avoid the 3 evils highlighted in the text (weariness, vice, and want), reasoning that maybe there they would find more than what Pococurante, the owner of the pleasure that comes from being pleased by nothing, had found, or than the glory-ease-loving x-kings they supped with who were dethroned by war who went around seeking special treatment and to live in the past where they merely were popular and at ease. Candide is ready to renounce the world and all its madness he has seen in it and go to his Cunegonde dispute her new ugliness to honor his honor and manhood. To cling to the only virtue he ever knew, however small it was.

### **Cultivating Our Gardens:**

Candide saying they need to work and maintain their gardens was the solidity he had in his life that kept him going. Finally he had a homestead away from the Bulgarian army with 30 thousands being killed in their wars for not enough reason, or from his make out to be perfect home castle where he was hidden from the world and learned virtually nothing, and worse, did virtually no work, making him be weak, and making him take a long many whippings beatings from Bulgarians etc., loses of riches from robber sailors and demanding slave owners he bought the slaves Dr. Pangloss and his brother in law loses of his love Cunegonde from expulsion from the castle from holding her to her being a sex slave

dish washer depressed barely surviving victim of prince in Constantinople, or her having minimal faithfulness, marrying merely to satisfy her temporal want of money.

Candide had been raked over the coals by experience, and pessimist friend Martin that his philosophy that he held so dear in his heart of all-encompassing-optimism, seeing all was as it ought to be and was for the best, Candide saw slowly to renounce that, all though he still clung to happy moments like reuniting with Dr. Pangloss and seeing the Turkish farmer be simple and happy, and seeing Cunegonde dispute her barbarity and unattractiveness.

Candide in effect is done philosophizing, he has taken to the method of the only stable truly happy individual he knows, the Turkish farmer. He doesn't want to get mixed up in more war and loose more friends and must masquerade all over the world again. He says to Pangloss, at Panglosses suggestion, at all whit's end, that rather than play with the idea of all things they had been through having worked to their good, Pangloss feeding his atrophic desire to be a professor of a distinguished German college, oppressed with philosophy and thinking and talking to be at peace in his life, set on the come what will and just let it be that way- attitude, being grateful for the seeming "cheerios" they were munching on, these tiny gratuities they were not at ease to enjoy, Candide doesn't but all this now! Now perhaps we didn't act in the prime way, and maybe that's why we're out here in this forsaken place eating these forsaken victuals. No, Pangloss, let's just get humble before we fall on our ignorant faces again and go start digging our way out of this whole. Let's not let fate wash over us lest this garden we're enjoying the small ravishes of even be overtaken by weeds, and we lose everything else of the everything we've lost. Pangloss, our eating these things right now, lives how they are now, have NOTHING TO DO with the pirates, the wrappings, the misfortunes, the cannon ball experiences we've walked into. The world is crazy Pangloss, and I want to just stay here and take care of the one thing I have liberty over. It seems these basic human rights you've preached to me all through life aren't so basic, and I'm not dancing in that circle any longer. You'd do well yourself to set those books down a moment or two and till this garden, lest it gets over run and we're back on the luck shop riches poverty chase lifestyle, and I'm tired of that! El Dorado was a hoax, they wouldn't admit us there anyway we need to work what we've got and see if we can't blunder it away too. Depending on others to survive is as good as putting your cheeks in the

butcher's hands and shaking on the salt. I'm all for philosophy and optimism Pangloss, but not what you're used to. One too many harlots Pangloss, one too many free tickets and quick fixes. You can find me in the garden, and maybe then we'll talk.

## Comparing Homer's Odyssey and Virgil's Aeneid

I will show how the Odyssey was positive and encouraging for people like the Aeneid also, and importance of God's and man's wills. Homer shows men act and Gods help, Virgil shows Gods act and men are pawns, but in a good way. Both are Hero's to look up to- Aeneas commanded ship men to stay true on scary waters to Italy, Odysseus helped the men stay strong when approaching the island where Polythenia the one eyed monster lived.

They both like humans and revere the God's- Aeneas helped his dad get away from their homeland in Troy so he would be safe even carrying him on his back (and wept for the welfare of others). He acted that way to the Gods also, trying to pay due respect to their wishes, and believed that as he did that he would be protected- He was – Odysseus on the other hand would pray to Gods for aid but go do his own thing. Odysseus and Penelope were very shrewd, whereas Aeneas and his Dido were very opposite, he is stern, she is kind.

Aeneas was self-centered- political movement over family- they both united with then left women on their journeys, but Homers moves were to help him get to his family, and those of Aeneas were to establish a political kingdom, Rome. There is some sympathy for Aeneas however, seeing as how his homeland was taken over.

Both Homer and Virgil play up the character to be the role model for human beings, and better than anyone ever known up to that point.

Odysseus was more like a spy, having to often wait to reveal his identity like when he was with Cyclops, and waited until he was rowing softly away before he deemed it safe to reveal his identity and also in Ithaca making sure all was as how to best do things based on his intellect



that might otherwise fail whereas Aeneas could show up and off the cuff take over and win every time.

Odysseus was a more solitaire journeyer, not so much support, being cast from one island to the next we hear little of his companions although he does have some at times. Aeneas we find in more battle situations, and we only hear of Odysseus' past battle experiences. They're similar because the main victory of the battle over Troy was given to Odysseus, and the main person who founded Rome was Aeneas. There are enemies to these heroes. It seems that for Odysseus, the God Zeus is only looking out for him because he was a just fellow, and the Gods value justice and just people getting, by blessing the just persons, the Gods are making a good investment so to say, getting something back for what they put in -but Aeneas seems to be secure in his destiny (from the readers point of view maybe not from the point of view of Aeneas) because he is the one whose fate is elected to start Rome. The Gods seem to like him a lot more than Odysseus since Odysseus got tossed around the sea more and had more one on one battles than Aeneas - aka more life-threatening encounters. Aeneas mom is a God named Venus, naturally he would have a lot of help. It's to say he is part God himself, whereas Odysseus was only aided y Pallus Athena to look like a God sometimes when he needed to persuade people. We see Odysseus as being as it were, a lot more proved to real human infirmities dispute his zeal- like when he found himself on the island of the Athenians he was so beat up he looked like driftwood- even left naked. Also, Odysseus, who usually held his composure, yelled out his true identity when sailing away from Polythenus to irritate him. Odysseus was very good at wowing people- all the girls wanted to have him, from Athena, to Calypso, to the daughter of the king of the Athenians and so on. Odysseus had to earn his respect with people who didn't know him whereas Aeneas seemed to have a self-inherent respect.

There is an enemy to Odysseus namely the suiters for his wife Penelope waiting back at home where he was the king of Ithaca, and Aeneas had a foe as well that he ended up killing, but it was just one man instead of a myriad of suiters. Odysseus had already helped Ithaca, and wanted to go there again to keep things, especially his nuclear family but also his kingdom there, in order. Aeneas had a different path, he was aging to establish the great mighty God-ordained Rome. He had a lot bigger of a mission to go on to, whereas Odysseus seemed a lot more normal of a person, but oh the way he introduced himself and spoke so

dazzlingly to people- like when he begged for the mercy of clothing from the Athenian princess and called her a Goddess, asking her if she was so. It seemed Odysseus earned his favor with Zeus, and Aeneas was just picked to settle Rome etc. because of who his mother was. It seems the Odysseus was a lot more refined of a man because he kept his composure and hardly ever wept except for on one occasion where the Athanasian Islanders were having a festival celebrating the grandeur and losses of Troy. Odysseus seems more independent. Odysseus seemed more family centered that being his main drive (even though he obediently his family for a season out of obedience to the Gods). We hear about how Aeneas was entrusted with the tutelage of a lad at war times, but Odysseus and his son worked very closely together to restore unity and normality in their home against the suitors.

Homer's *Odyssey* appeals more to the human side of people because it is a man always on the edge. Virgil's *Aeneid* is unique in that it is a telling of a preexisting tale but in a different way, but that the main hero is more unable to fail makes it less applicable to the reader (perhaps the Romans wanted to look better than the Greeks by having a more invaluable hero). It is to say, "Join the strong establishment of the Gods" whereas Homers *Odyssey* is to say, "Do all you can in your sphere". Rome and Greece are both noble places on some accounts, but the literature proses that Rome was the best, that it was what had been waiting to happen.

These works were both to show the art of language since they utilized language (Homer in Greek, Virgil in Latin) like no one else did. Both are to teach of what humans do when pushed to their limits, like Dita's suicide and Penelope's strange putting off suitors for 20 years awaited her husband's return. Hence both teach the valor of women being true to whom they fall in love with. Both depict that the best woman type is a strong woman. Dita was a great leader of a warrior people and Penelope was strong and wise enough to trick suitors and not give in to twenty long years of their relentless antagonism (they were after power she had etc.) After Dita's husband was killed she shut down, as did Penelope when Odysseus was so long gone, but powerful deep hope was shown in both by Penelope awaiting the return of her Odysseus, and Dita in opening her heart again once she had found this new love Aeneas. They both show a woman's dedication to her husband as being a key trait of their valor.

Both works are extremely religious where God's and mortals are constantly involved in each other's affairs. The Gods want the mortals to acknowledge them and let them run the show in *The Aeneid*, while in the *Odyssey* it's more of a dog eat dog situation, but for anyone who is super determined like Odysseus, a Goddess will, like Pallas Athena, help you where you would otherwise fail. Both heroes get helped by The Gods, but in the *Aeneid* the big picture is displayed- the Gods want a utopia society, so they have one man make it happen. In the *Odyssey*, it's like the Gods are letting the mortals figure things out, and helping them as they ask for it, like Odysseus constantly praying, seemingly getting his cunning as a gift from the Gods because he asked for it.

## Analyzing Don Quixote's Cave of Montesinos

Quijote's inner self he sees himself as something very different than an old commoner who, yet intellectual and likes to read, is just a man like the rest of us. The encouragement from seeing his beloved yet enchanted Dulcinea del Toboso there helps him to renew his journey, so he can go on and continue to change the public feelings on expressing one's inner self, one's dreams and convictions to the utmost. Quijote can, in a very real sense (since it forms his and others' behavior), to change his destiny by small and insignificant things, like 30 minutes in a cave. It was much more than a cave to him though, just like how everything else in his poverty-stricken low-class life. He had to make do with what he had to create his ideal reality, and the ideal reality for the rest of humankind.

So, the immaculate detail we read of in the episode of the cave of Montesinos is just as necessary as all the other detail we hear of in the tale on The Knight of the Sorry Fact who becomes the Knight of the Lions. Detail, when you have so little adventure to whorl with in the reality that you have been given, makes all the difference. Palace halls, divine callings from a mysterious enchanted being, these all go to confirm to Quixote the importance of his mission and renewed his confidence in it. He had renewed confidence in part 2 vs part 1 to begin with, deciding to leave his home yet again besides the petitions of his

caring niece and maid. Like Virgil's Aeneid in something of a decent to Hades, Quixote relished the opportunity to have a rebirth experience, rising out of the cave like a birth canal or a tomb. Quixote had to have sources of strength so he could be one for his people, first of all for his squire Sancho Panza, whom he had to reassure constantly that his island awaited him, and that he need not doubt the many requirements of chivalry as being entirely necessary in every case, be it attacking sheep, windmills, these giants and armies, or whether it be demanding involvement in the releasing of a boy being whipped, or swiftly getting princess M. who turns out to be Dorotea, getting rid of all the giants in his way in whatever from he saw them, wine skins of what have you. There is always Quixote telling Sancho promise of reward so great that he should not ever spend his time asking about how great the reward will be (isn't that how the gospel of Christ operates to a point? Or at least should operate if we live it?).

Panza's desires for rewards turn from islands to a more blessed pleasant existence from time to time, but Quixote revives Sancho constantly, and Sancho takes courage at the words of this dedicated man living the lives of the knights and realms of his books, seeing those as the only path toward a good society.

One may consider the need to defend into the pit a peas of Quijote's dedication, seeing we could say, to defend into every possibility for adventure. The essence of a Knight errant is that he is something of a "yes-man", taking upon him nearly every adventure so long as he could justify it (so long as it was just).

Quixote was unconquerable and laughed at the prospect of being put under arrest for the deliverance of criminals. Quijote's method was that he was so important, being on his quest for peace on earth, especially the sake of his dearly beloved beautiful to him although extremely unacquainted Dulcinea del Toboso, as Knights errant do. He must go into that cave for his fame now growing, he becomes even more brave and developed finding out his story has been published, and although detailed it is yet with some discrepancies he would say of its completeness, he was still proud to be going down with the heroes in being in a book of chivalry. Quixote although still insane, begins to be seen in part 2 how society is being to imitate him, and he must carry on doing every civic deed he is blessed with the opportunity of partaking of. The magic is still very alive to Quixote even when he recognizes the knight of the woods

and mirrors to be Samson, the college student, it was a mere enchantment to show that he was to have mercy on this fellow and let him live.

Quijote has enemies and friends but he goes on in his adventures and be it going in a cave on sleeping in the woods when a bed at an inn is offered him at time to time, he must act congruent to a Knight because he is one. At least he is set on service rather than trivial matters like the inn keeper so concerned about his dues on strange occasions like dealing with lunatics like Panza and Quijote. The cave descent is important as all Quijote's extravaganzas, and out of loyalty, for certainly no money was coming in, nor a whole rib uncracked remained in his stomach for that matter, Panza followed Quijote as his traditional Knight Squire, and his wife even allowed him to go.

Quijote's errands were strange, all of them, but the important fact was that he was doing them, not so much that he was successful in every case (he usually doesn't get the outcome he expected). By doing what he says to do, Quijote reunited the eternal lovers Leona and D. as well as the revived lovers Don Fernando and Dorotea. We see Quijote does a lot of good even when he doesn't realize it. Since Quijote decided to be a Knight errant and go on every feasible quest like into the cave, he set up the stage for things to happen. Were the priest and the barber sitting around doing their normal tasks, the deranged forsaken wilderness bound lovers would have remained that way and perished by depression and grief comp rending on their souls day by day as that was the consuming thought of their conscience and their first story to tell anyone who met them. Quijote's cave dive is symbolic of great things happening by following your dreams. The vision he received there , we have no reason to dispute he did receive it since he is the only witness of his conscience, save it were the short duration of time he spent there- time means nothing to Quijote, this shows that we create our own reality and build with what we have to give us the motivation to do as we see right and true. Quijote had seen, in his mind, through his books, 100's upon thousands of warrior Knight errants who made their name known this by sword rather than by pen, and he knew in himself that he could revive chivalry and a society with Knights at its core defense and virtue, a revived symbol of a character and force that stops not at their own experience to do right, and laughs at opposition. Sancho, never having had seen Dulcinea del Toboso, randomly picked who was available to be she when they were in Toboso for Quijote. Seeing her appearance different Quijote fell back on truly wicked enchantment, which so often

played part in the mysteries of his journeys, attributing her altered appearance to mystery or magic. Quijote was fine to begin with about the fact that compared to other women, a commoner would not think Dulcinea beautiful, but this didn't matter to Quijote, what she stood for in his mind made Quijote admire her as much as anyone ever adored anyone, this he explained to Sancho when Sancho thought she was not worth to look at having known her from town.

It's a long dark descent into the cave, where revelation comes, where we all need go to get our eternal bearings but ascend we must. We think it takes longer than it does to go through these type things, because we are experiencing the full weight of them in detain, and they are the world to us, we are so sure that this absolutely must be where we are supposed to be, loving the adventure of it. Be it in a dark cold difficult cave, it beats sitting at home and watching life go by. Who then is willing and bold enough to ascend their caves, and who will believe virtue? (For Quijote spoke virtue, and none believed him. None were willing to leave their riches for the master).

