

【 中文导读英文版 】



The Essays of Michel de Montaigne
Book the First

蒙田随笔全集

第1卷

[法] 蒙田 著
王勋 纪飞 等 编译

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内 容 简 介

《蒙田随笔》是文艺复兴后期法国著名作家、思想家蒙田的代表作，也是迄今为止世界上最具有影响的散文作品之一。作者将自己的生活、阅读和旅游见闻等以随笔的形式记录下来，集结为随笔集。在随笔集中，蒙田以单个人为起点直至描写人的共性与本性，从日常生活、传统习俗到人生哲理等等无所不谈。蒙田以智者的眼光，旁征博引，鉴古知今，反思探索人与人生；他主张打破古典权威，张扬人性自由，崇尚科学精神。随笔语调平和、通俗易懂，论述深入浅出，是一部真正的“大众哲学”。该书问世 400 多年来，先后被译成世界上几十种语言，成为文学史上影响深远的经典之作。作者对人生、社会、宗教等的感想及感悟感染了一代又一代读者的心灵。

无论作为语言学习的课本，还是作为通俗的散文读本，本书对当代中国的读者，特别是青少年都将产生积极的影响。为了使读者能够了解英文故事概况，进而提高阅读速度和阅读水平，在每章的开始部分增加了中文导读。

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米歇尔·德·蒙田（Michel de Montaigne，1533—1592），文艺复兴后期法国著名的思想家、文学家。

蒙田 1533 年 2 月 18 日出生于法国南部佩里戈尔地区蒙田城堡的一个贵族家庭。他的父亲是一位继承了丰厚家产的商人，还多次被任命为波尔多市市长。1549 年，蒙田进入图卢兹大学学习法律，毕业后进入法院工作。1562 年，他在巴黎高等法院宣誓效忠天主教。之后，蒙田曾两次任波尔多市市长。1568 年，在父亲去世之后，蒙田成了蒙田城堡的领主。1571 年，蒙田回到蒙田城堡，开始隐居读书生活。

自 1571 年起一直到他逝世，蒙田在隐居阅读、游历和生活中随时写下了许多心得体会，并称之为随笔。1580 年，《随笔》第一卷和第二卷出版。1592 年 9 月 13 日，蒙田逝世。1595 年，在他去世三年后，《蒙田随笔》全集（共三卷）出版。蒙田以博学著称，在《蒙田随笔》全集中，日常生活、传统习俗、宗教、人生哲理等等无所不谈，特别是旁征博引了许多古希腊、罗马时代作家的论述。书中，作者还对自己作了大量的描写与剖析，使人阅读起来有娓娓而谈的亲切之感，增加了作品的文学趣味。《蒙田随笔》是 16 世纪各种思潮和各种知识经过分析的总汇，有“生活的哲学”之美称。书中语言平易通畅，富于生活情趣，在法国散文史上占有非常重要的地位。

1613 年，《蒙田随笔》被译成英语；1633 年，被译成意大利语……出版 400 多年来，《蒙田随笔》先后被译成世界上几十种语言，在世界各地拥有无数的忠实读者。蒙田是启蒙运动以前法国的知识权威和批评家，是一位人类感情冷峻的观察家，也是对各民族文化，特别是西方文化进行冷静研究的学者。启蒙运动时期一大批文学巨匠，像英国的培根、法国的卢梭等都吸收借鉴了蒙田随笔的风格，他因此被后人尊奉为随笔的鼻祖。从他的思想和感情来看，人们可以把他看成是那个时代出现的一个现代人。



该书曾入选英国作家毛姆开列的“真正杰作文学书”书目和美国学者唐斯开列的“塑造当代文明的 111 本书”书目。

在中国,《蒙田随笔》同样是广大读者喜爱的世界经典散文作品之一,该作品的版本数量有数十个。基于这个原因,我们决定编译该作品,并采用中文导读英文版的形式出版。在中文导读中,我们尽力使其贴近原作的精髓,也尽可能保留原作的叙述主线。我们希望能够编出为当代中国读者所喜爱的经典读本。读者在阅读英文文本之前,可以先阅读中文导读部分,这样有利于了解故事背景,从而加快阅读速度。我们相信,该经典著作的引进对加强当代中国读者,特别是青少年读者的科学素养和人文修养是非常有帮助的。

本书主要内容由王勋、纪飞编译。参加本书故事素材搜集整理及编译工作的还有郑佳、刘乃亚、赵雪、熊金玉、李丽秀、熊红华、王婷婷、孟宪行、胡国平、李晓红、贡东兴、陈楠、邵舒丽、冯洁、王业伟、徐鑫、王晓旭、周丽萍、熊建国、徐平国、肖洁、王小红等。限于我们的科学、人文素养和英语水平,书中难免会有不当之处,衷心希望读者朋友批评指正。



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第一章 殊途同归

Chapter 1 That Men by Various Ways Arrive at the Same End



当被仇敌抓住了的时候，屈服求情可能会换来同情，英勇反抗也可能会有意想不到的结果。比如，曾经打算屠城的爱德华亲王，被三个法国绅士的英雄气概化解了盛怒，赦免了余民；曾打算追杀士兵的伊比鲁斯王子，被那个士兵先软后硬的反抗精神所折服，饶他不死；准备杀掉公爵的康拉德三世，被公爵城里他所赦免的夫人背负其夫的行为感化，从而消除了对公爵的仇恨。

一般来说，伟人总是对屈服求情无动于衷，而对坚韧不屈欣赏有加。容易心软的多是普通人，而敬重勇猛的常是意志坚强的阳刚之人。有时使对方羡慕也会发挥作用。例如，曾有一个被人民捉住的底比斯将军对着民众夸其功勋，最终被人民赞扬、释放；守城将领费通在城破而被游行示众时表现出的顽强不屈令对方感到不安，结果游行被中止。

但人总是变幻无常的，同样的做法会产生不同的效果。另外一些例子表明，个人的英雄气节不但没能保全性命，很可能使全城人民都不能幸免。但一个真正有宽容之心的人，一定会为悲壮的场面动容，屠夫也会停止杀戮。

The most usual way of appeasing the indignation of such as we have any way offended, when we see them in possession of the power of revenge, and find that we absolutely lie at their mercy, is by submission, to move them

to commiseration and pity; and yet bravery, constancy, and resolution, however quite contrary means, have sometimes served to produce the same effect. [Florio's version begins thus: "The most usuall waie to appease those minds wee have offended, when revenge lies in their hands, and that we stand at their mercie, is by submission to move them to commiseration and pity: Nevertheless, courage, constancie, and resolution (means altogether opposite) have sometimes wrought the same effect."—]

Edward, Prince of Wales (the same who so long governed our Guienne, a personage whose condition and fortune have in them a great deal of the most notable and most considerable parts of grandeur), having been highly incensed by the Limousins, and taking their city by assault, was not, either by the cries of the people, or the prayers and tears of the women and children, abandoned to slaughter and prostrate at his feet for mercy, to be stayed from prosecuting his revenge; till, penetrating further into the town, he at last took notice of three French gentlemen, [These were Jean de Villemure, Hugh de la Roche, and Roger de Beaufort.—Froissart, i. c. 289.] who with incredible bravery alone sustained the power of his victorious army. Then it was that consideration and respect unto so remarkable a valour first stopped the torrent of his fury, and that his clemency, beginning with these three cavaliers, was afterwards extended to all the remaining inhabitants of the city.

Scanderbeg, Prince of Epirus, pursuing one of his soldiers with purpose to kill him, the soldier, having in vain tried by all the ways of humility and supplication to appease him, resolved, as his last refuge, to face about and await him sword in hand: which behaviour of his gave a sudden stop to his captain's fury, who, for seeing him assume so notable a resolution, received him into grace; an example, however, that might suffer another interpretation with such as have not read of the prodigious force and valour of that prince.

The Emperor Conrad III. having besieged Guelph, Duke of Bavaria, [In 1140, in Weinsberg, Upper Bavaria.] would not be prevailed upon, what mean and unmanly satisfactions soever were tendered to him, to condescend to milder conditions than that the ladies and gentlewomen only who were in the town with the duke might go out without violation of their honour, on foot, and with so much only as they could carry about them. Whereupon they, out of

magnanimity of heart, presently contrived to carry out, upon their shoulders, their husbands and children, and the duke himself; a sight at which the emperor was so pleased, that, ravished with the generosity of the action, he wept for joy, and immediately extinguishing in his heart the mortal and capital hatred he had conceived against this duke, he from that time forward treated him and his with all humanity. The one and the other of these two ways would with great facility work upon my nature; for I have a marvellous propensity to mercy and mildness, and to such a degree that I fancy of the two I should sooner surrender my anger to compassion than to esteem. And yet pity is reputed a vice amongst the Stoics, who will that we succour the afflicted, but not that we should be so affected with their sufferings as to suffer with them. I conceived these examples not ill suited to the question in hand, and the rather because therein we observe these great souls assaulted and tried by these two several ways, to resist the one without relenting, and to be shook and subjected by the other. It may be true that to suffer a man's heart to be totally subdued by compassion may be imputed to facility, effeminacy, and over-tenderness; whence it comes to pass that the weaker natures, as of women, children, and the common sort of people, are the most subject to it but after having resisted and disdained the power of groans and tears, to yield to the sole reverence of the sacred image of Valour, this can be no other than the effect of a strong and inflexible soul enamoured of and honouring masculine and obstinate courage. Nevertheless, astonishment and admiration may, in less generous minds, beget a like effect: witness the people of Thebes, who, having put two of their generals upon trial for their lives for having continued in arms beyond the precise term of their commission, very hardly pardoned Pelopidas, who, bowing under the weight of so dangerous an accusation, made no manner of defence for himself, nor produced other arguments than prayers and supplications; whereas, on the contrary, Epaminondas, falling to recount magniloquently the exploits he had performed in their service, and, after a haughty and arrogant manner reproaching them with ingratitude and injustice, they had not the heart to proceed any further in his trial, but broke up the court and departed, the whole assembly highly commending the high courage of this personage. [Plutarch, *How far a Man may praise Himself*, c. 5.]

Dionysius the elder, after having, by a tedious siege and through exceeding great difficulties, taken the city of Reggio, and in it the governor Phyton, a very gallant man, who had made so obstinate a defence, was resolved to make him a tragical example of his revenge: in order whereunto he first told him, “That he had the day before caused his son and all his kindred to be drowned.” To which Phyton returned no other answer but this: “That they were then by one day happier than he.” After which, causing him to be stripped, and delivering him into the hands of the tormentors, he was by them not only dragged through the streets of the town, and most ignominiously and cruelly whipped, but moreover vilified with most bitter and contumelious language: yet still he maintained his courage entire all the way, with a strong voice and undaunted countenance proclaiming the honourable and glorious cause of his death; namely, for that he would not deliver up his country into the hands of a tyrant; at the same time denouncing against him a speedy chastisement from the offended gods. At which Dionysius, reading in his soldiers’ looks, that instead of being incensed at the haughty language of this conquered enemy, to the contempt of their captain and his triumph, they were not only struck with admiration of so rare a virtue, but moreover inclined to mutiny, and were even ready to rescue the prisoner out of the hangman’s hands, he caused the torturing to cease, and afterwards privately caused him to be thrown into the sea. [Diod. Sic., xiv. 29.]

Man (in good earnest) is a marvellous vain, fickle, and unstable subject, and on whom it is very hard to form any certain and uniform judgment. For Pompey could pardon the whole city of the Mamertines, though furiously incensed against it, upon the single account of the virtue and magnanimity of one citizen, Zeno, [Plutarch calls him Stheno, and also Sthemnus and Sthenis] who took the fault of the public wholly upon himself; neither entreated other favour, but alone to undergo the punishment for all: and yet Sylla’s host, having in the city of Perugia [Plutarch says Preneste, a town of Latium.] manifested the same virtue, obtained nothing by it, either for himself or his fellow-citizens.

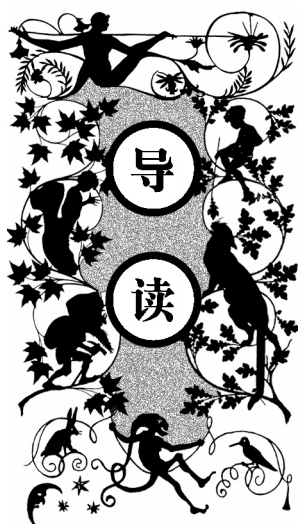
And, directly contrary to my first examples, the bravest of all men, and who was reputed so gracious to all those he overcame, Alexander, having, after many great difficulties, forced the city of Gaza, and, entering, found Betis, who commanded there, and of whose valour in the time of this siege he had most marvellous manifest proof, alone, forsaken by all his soldiers, his armour



hacked and hewed to pieces, covered all over with blood and wounds, and yet still fighting in the crowd of a number of Macedonians, who were laying on him on all sides, he said to him, nettled at so dear-bought a victory (for, in addition to the other damage, he had two wounds newly received in his own person), "Thou shalt not die, Betis, as thou dost intend; be sure thou shall suffer all the torments that can be inflicted on a captive." To which menace the other returning no other answer, but only a fierce and disdainful look; "What," says Alexander, observing his haughty and obstinate silence, "is he too stiff to bend a knee! Is he too proud to utter one suppliant word! Truly, I will conquer this silence; and if I cannot force a word from his mouth, I will, at least, extract a groan from his heart." And thereupon converting his anger into fury, presently commanded his heels to be bored through, causing him, alive, to be dragged, mangled, and dismembered at a cart's tail. [Quintus Curtius, iv. 6. This act of cruelty has been doubted, notwithstanding the statement of Curtius.] Was it that the height of courage was so natural and familiar to this conqueror, that because he could not admire, he respected it the less? Or was it that he conceived valour to be a virtue so peculiar to himself, that his pride could not, without envy, endure it in another? Or was it that the natural impetuosity of his fury was incapable of opposition? Certainly, had it been capable of moderation, it is to be believed that in the sack and desolation of Thebes, to see so many valiant men, lost and totally destitute of any further defence, cruelly massacred before his eyes, would have appeased it: where there were above six thousand put to the sword, of whom not one was seen to fly, or heard to cry out for quarter; but, on the contrary, every one running here and there to seek out and to provoke the victorious enemy to help them to an honourable end. Not one was seen who, however weakened with wounds, did not in his last gasp yet endeavour to revenge himself, and with all the arms of a brave despair, to sweeten his own death in the death of an enemy. Yet did their valour create no pity, and the length of one day was not enough to satiate the thirst of the conqueror's revenge, but the slaughter continued to the last drop of blood that was capable of being shed, and stopped not till it met with none but unarmed persons, old men, women, and children, of them to carry away to the number of thirty thousand slaves.

第二章 论 悲 伤

Chapter 2 Of Sorrow



人们常对悲伤这种感情加上智慧、美德、良知等华丽外衣，这是多么愚蠢！它让人胆小怯懦、卑鄙无耻，所以，意大利人恰如其分地称之为邪恶，斯多葛派也对之明令禁止。

然而真正悲伤时却流不出眼泪：某位被俘的埃及国王看到他的女儿被奴役时无动于衷，儿子被杀时一言不发，而看到队伍中的一个熟人时才放声痛哭。这种例子不少见，先前的不幸已经使他痛不欲生，之后哪怕最轻微的刺激都会将他彻底击垮。

悲痛至极，必使人周身麻木，像古罗马诗人奥维德说的那样“被悲痛所凝结”，当悲痛化作恸哭和泪水，才能使心灵找到排解释放之路。连死七对儿女的母亲，因过度悲伤而化为顽石；看到英勇战死的士兵竟然是自己儿子的将军，也因过度悲痛而停止了呼吸。

极端的感情往往使我们的灵魂不堪重负，身体也变得颓废脆弱。我本人常用理性来约束自己。

No man living is more free from this passion than I, who yet neither like it in myself nor admire it in others, and yet generally the world, as a settled thing, is pleased to grace it with a particular esteem, clothing therewith wisdom, virtue, and conscience. Foolish and sordid guise! [“No man is more free from this passion than I, for I neither love nor regard it: albeit the world hath undertaken, as it were upon covenant, to grace it with a particular favour. Therewith they adorne age,



真正悲伤时流不出眼泪：某位被俘的国王，
亲眼看着女儿被奴役，儿子被杀却一言不发

vertue, and conscience. Oh foolish and base ornament!" Florio, 1613, p. 3] —The Italians have more fitly baptized by this name [*La tristezza*] malignity; for 'tis a quality always hurtful, always idle and vain; and as being cowardly, mean, and base, it is by the Stoics expressly and particularly forbidden to their sages.

But the story [Herodotus, iii. 14.] says that Psammenitus, King of Egypt, being defeated and taken prisoner by Cambyses, King of Persia, seeing his own daughter pass by him as prisoner, and in a wretched habit, with a bucket to draw water, though his friends about him were so concerned as to break out into tears and lamentations, yet he himself remained unmoved, without uttering a word, his eyes fixed upon the ground; and seeing, moreover, his son immediately after led to execution, still maintained the same countenance; till spying at last one of his domestic and familiar friends dragged away amongst the captives, he fell to tearing his hair and beating his breast, with all the other extravagances of extreme sorrow.

A story that may very fitly be coupled with another of the same kind, of recent date, of a prince of our own nation, who being at Trent, and having news there brought him of the death of his elder brother, a brother on whom depended the whole support and honour of his house, and soon after of that of a younger brother, the second hope of his family, and having withstood these two assaults with an exemplary resolution; one of his servants happening a few days after to die, he suffered his constancy to be overcome by this last accident; and, parting with his courage, so abandoned himself to sorrow and mourning, that some thence were forward to conclude that he was only touched to the quick by this last stroke of fortune; but, in truth, it was, that being before brimful of grief, the least addition overflowed the bounds of all patience. Which, I think, might also be said of the former example, did not the story proceed to tell us that Cambyses asking Psammenitus, "Why, not being moved at the calamity of his son and daughter, he should with so great impatience bear the misfortune of his friend?" "It is," answered he, "because only this last affliction was to be manifested by tears, the two first far exceeding all manner of expression."

And, peradventure, something like this might be working in the fancy of the ancient painter, [Cicero, *De Orator.*, c. 22 ; Pliny, xxxv. 10.] who having, in the