

The Prince

英汉对照
典藏版

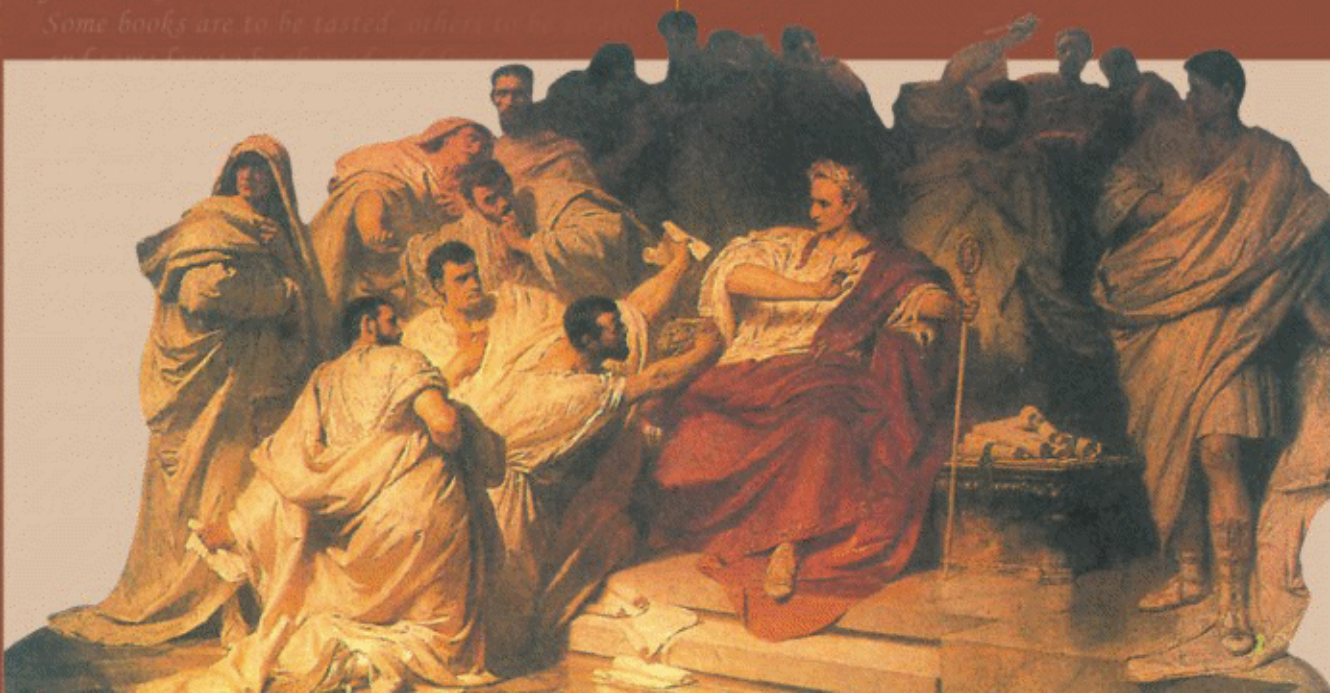
君主论

【意】马基雅维里
Niccolò Machiavelli

主编：方华文
编译：方华文

Studies serve for delight, for ornament, and ability. Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and ability, is in the judgment, and disposition of business. For expert men can execute, and perhaps judge particulars, one by one; but the general counsels, the plots and marshalling of affairs, come best to those that are learned. To spend too much time in studies is sloth; to use them too much for ornament is affectation; to make judgment wholly by their rules is the humor of a scholar. They perfect nature, and are perfected by experience: for natural abilities are like natural plants, that need pruning by study; and studies themselves, do give forth directions too great at large, except they be bounded in by experience. Crafty men condemn studies, simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them; and yet, without them, they would be like a man without arms. Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.

Niccolò Machiavelli





图书在版编目 (CIP) 数据

君主论/[意]马基雅维里著;方华文编译.

—西安:陕西人民出版社,2005

书名原文:The Prince

ISBN 7-224-07495-0

I. 君… II. ①马…②方… III. 君主制—研究—
英、汉 IV. D033.2

中国版本图书馆CIP数据核字(2005)第065925号

君主论

The Prince

作者:[意] Niccolò Machiavelli 马基雅维里

主 编:方华文

编 译:方华文

责任编辑:李玉皓

张玉霞

书籍装帧:王晓勇

王 博

版式设计:易玉泰

出版发行:陕西人民出版社

地 址:西安市北大街147号 邮编:710003

制 版:陕西华夏电脑设计制版有限公司

印 刷:西安百花印刷厂

开 本:787mm×1094mm 18开 9.5印张 2插页

字 数:114千字

版 次:2006年5月第1版 2006年5月第1次印刷

印 数:1-5000

书 号:ISBN7-224-07495-0/D·1126

定 价:16.80元



巅峰的阅读

— 编 者 的 话

俗说三十年风水轮流转。

有几岁年纪的人对出版物匮乏的时期当记忆犹新。其时，拿本不容易轮到手的书日以继夜地捧读者有之；把册学术著作从头至尾抄下来者有之；抱着套抢购来的文集泪雨滂沱者有之……哪能想到出版物堆得满坑满谷、睹之让人目眩、择之让人无所措手足的今天！

彼时至今，发生了一个我们能读什么书和我们该读什么书的转换。

政治的经济的社会的文化的理论的实践的……浩如烟海地铺排在我们面前，我们该怎么办？轻取直入的、蜻蜓点水的甚至短平快的精神快餐，倒也不妨去读，一是我们总得先顾住眼前的柴米油盐，二是日趋加快的生活节奏，我们还不得疏散疏散？只是要切实有效地拓宽自己的视野，厚积自己的学养，提高自己的生存竞争力，那就不是一个随意拿起、轻轻放下、等闲视之的问题了。切入的角度甚多，但要说潜下心来，读一点儿被时代潮水筛选出来的经典名著，是一个上上策，想来是不会听到什么异议的。

正是出于这个考虑，我们编辑了一套英汉对照的影响世界历史进程的书。第一辑计有五个品种：⑤《国富论》③《论法的精神》④《精神分析引论》①《君主论》②《社会契约论》。

影响世界历史进程的书！什么样的突破，什么样的影响力，才能使它们获此殊荣？



《君主论》的作者马基雅维里，乍看起来，活脱脱一个离经叛道者！他一反“以德治国”“以德服人”的社会基调，主张“目的总是为手段服务”，统治者必须同时是一个伟大的骗子和伪君子。这样另类的观点，甫出世便引起一片大哗，数代人激烈的论争中，人们终于看出了马基雅维里的前瞻性：“许多人曾经幻想那从未有人见过更没有人知道曾经在哪里存在过的共和国和君主国。可是从人们实际上怎样生活到人们应当怎样生活，其距离是如此之大，以致一个人要是为了应当怎样而忘记了实际怎样，那么他不但无法生存，而且会自取灭亡。”原来，他的论点不是凭空而起，而是对历代现实分析综合的升华！想通了其实不难理解，即如所有的君主都希望落一个仁慈的美名，但比起坐视混乱从而危害整个社会的过分仁慈来说，能够创造秩序和统一的残酷实际上要仁慈多了。

天才的卢梭是自然之子。写作《社会契约论》的初衷，正是有感于本真的人在不合理社会中的异化。一如他在《社会契约论》中所叹息的，这些异化了的人“就像格老古斯的雕像一样，天气、大海和风暴已经大大地损毁了它的容貌，以至于它更像一头凶猛的野兽而不是一尊神”。什么样的原则能够引导近代民族摆脱堕落，走向澄明幸福的境界呢？他在书中这样回答：以一种新的契约形式来恢复和保障人的自由和平等，主权在于人民，政府当是主权体的公仆。这些指向封建专制制度和特权的尖锐的锋芒，为资产阶级法律制度的确立提供了理论基础，美国的《独立宣言》与法国的《人权宣言》，都把这些观点写了进去。

孟德斯鸠把他辽阔的视野、广博的学识、精辟的创见带进了《论法的精神》。什么精神呢？和同为启蒙思想家的卢梭有相似点，那就是从皇权向人权转化的历史时期中，人的价值、人的尊严与人的自由的精神！只是侧重点不同，一个偏于权，一个偏于法。行政、立法和司法三权分立、相互制衡，以充分保障公民权利的理论，



是孟德斯鸠对民主社会机制的绝大贡献。《人权宣言》就直截了当地指出，没有三权分立就没有宪法。他著名的“地理说”，认为地理环境尤其是气候、土壤等因素与人的性格发生直接的关系，为法律所不可忽视，又展现着怎样的人性的光辉！

好释梦的弗洛伊德，“是有史以来第一位正视人类心灵问题的人”。他打破了理性主义的传统，肯定了非理性因素在行为中的作用，换句话说，他把潜意识的概念引进到向被意识心理学所盘踞的领域。就其深广意义而言，他《精神分析引论》的影响遍及各个方面——心理学、医学、人类学、哲学以及文学艺术。

《国富论》何以维持它经久不衰的辉煌呢？作为政治经济学古典学派的创立者，亚当·斯密总结了近代初期各国资本主义发展的经验，对整个国民经济的运动过程做了系统的明白的描述，提出了自由放任的主张：自由经营，自由贸易，充分利用完全竞争的市场机制。书甫出版，就被有识之士把它和同年问世的《美国独立宣言》并列，称之为“产业自由宣言书”。迄今为止，斯密的经济自由主义和凯恩斯的国家干预主义，仍然是影响西方经济思潮与经济政策的两大思潮。

这些经典著作之能永不过时，常读常新，不仅因为它得出的结论，也在于它被推导出的过程。写作者既有强大的分析能力，能对他所触及的材料进行筛选；又有强大的综合能力，能按照新的和引人注目的方式将其重新组合。这种新的组合和升华，我们就谓之创新！

还有英文呢，我们采用的是英汉对照的方式，篇幅短的《君主论》《社会契约论》全文对照，另外三本，为了保持其原貌，我们采取节译，重要的推导和结论，可说是一字不少。一边是英文，一边是中文对照；一边是文章精华，一边是双语培训，这样，你在阅读中的收效之大，就不言而喻了！

Contents

Dedicatory Letter	(8)
Book 1 How Many Are the Kinds of Principalities and in What Modes They Are Acquired	(12)
Book 2 Of Hereditary Principalities	(14)
Book 3 Of Mixed Principalities	(16)
Book 4 Why the Kingdom of Darius Which Alexander Seized Did Not Rebel from His Successors after Alexander's Death	(28)
Book 5 How Cities or Principalities Which Lived under Their Own Laws before They Were Occupied Should Be Administered	(34)
Book 6 Of New Principalities That Are Acquired through One's Own Arms and Virtue	(38)
Book 7 Of New Principalities That are Acquired by Others' Arms and Fortune	(44)
Book 8 Of Those Who Have Attained a Principality through Crimes	(56)
Book 9 Of the Civil Principality	(64)
Book 10 In What Mode the Forces of All Principalities Should Be Measured	(70)
Book 11 Of Ecclesiastical Principalities	(74)
Book 12 How Many Kinds of Military There Are and Concerning Mercenary Soldiers	(78)
Book 13 Of Auxiliary, Mixed, and One's Own Soldiers	(86)
Book 14 What a Prince Should Do Regarding the Military	(92)
Book 15 Of Those Things for Which Men And Especially Princes Are Praised or Blamed	(96)
Book 16 Of Liberality and Parsimony	(100)
Book 17 Of Cruelty and Mercy, and Whether It Is Better to Be Loved than Feared, or the Contrary	(104)

目 录

致殿下书	(9)
第一章 君主国的类型及其获得的方式	(13)
第二章 论世袭君主国	(15)
第三章 论混合的君主国	(17)
第四章 为什么亚历山大大帝占领的大流士王国在他死后没有背叛他的继承者	(29)
第五章 如何治理那些被占领之前有着自己法律的城邦和君主国	(35)
第六章 通过刀剑和实力新征服的君主国	(39)
第七章 依靠别人的刀剑及命运的安排所征服的新的君主国	(45)
第八章 不惜犯罪掌握王权者	(57)
第九章 民众的君主国	(65)
第十章 衡量君主国实力的办法	(71)
第十一章 教会的君主国	(75)
第十二章 军队的类型及雇佣兵	(79)
第十三章 援军、混合军及自己的军队	(87)
第十四章 君主在军事方面的作为	(93)
第十五章 对于世人，尤其是对于君主的褒贬	(97)
第十六章 慷慨与吝啬	(101)
第十七章 论残酷与仁慈，被人爱戴是否强似令人恐惧	(105)

Book 18 In What Mode Faith Should Be Kept by Princes (110)

Book 19 Of Avoiding Contempt and Hatred (114)

Book 20 Whether Fortresses and Many Other Things Which Are Made and
Done by Princes Every Day Are Useful or Useless (130)

Book 21 What a Prince Should Do to Be Held in Esteem (138)

Book 22 Of Those Whom Princes Have as Secretaries (144)

Book 23 In What Mode Flatterers Are to Be Avoided (148)

Book 24 Why the Princes of Italy Have Lost Their States (152)

Book 25 How Much Fortune Can Do in Human Affairs , and in What Mode It May
Be Opposed (156)

Book 26 Exhortation to Seize Italy and to Free Her from the Barbarians (162)

第十八章	君主该如何守信	(111)
第十九章	如何避免遭人蔑视和仇恨	(115)
第二十章	修建堡垒以及君主许多其他的日常活动是否有用	(131)
第二十一章	君主怎样才能受人尊敬	(139)
第二十二章	为君主效力的大臣们	(145)
第二十三章	如何远避阿谀小人	(149)
第二十四章	意大利的君主为何痛失国权	(153)
第二十五章	天命对人事的影响力以及如何与之抗衡	(157)
第二十六章	劝君控制意大利，使其摆脱蛮族的欺压	(163)

Dedicatory Letter

Niccolò Machiavelli to the Magnificent Lorenzo de' Medici:

It is customary most of the time for those who desire to acquire favor with a Prince to come to meet him with things that they care most for among their own or with things that they see please him most. Thus, one sees them many times being presented with horses, arms, cloth of gold, precious stones and similar ornaments worthy of their greatness. Thus, since I desire to offer myself to your Magnificence with some testimony of my homage to you, I have found nothing in my belongings that I care so much for and esteem so greatly as the knowledge of the actions of great men, learned by me from long experience with modern things and a continuous reading of ancient ones. Having thought out and examined these things with great diligence for a long time, and now reduced them to one small volume, I send it to your Magnificence.

And although I judge this work undeserving of your presence, yet I have much confidence that through your humanity it may be accepted, considering that no greater gift could be made by me than to give you the capacity to be able to understand in a very short time all that I have learned and understood in so many years and with so many hardships and dangers for myself. I have not ornamented this work, nor filled it with fulsome phrases nor with pompous and magnificent words, nor with any blandishment or superfluous ornament whatever, with which it is customary for many to describe and adorn their things. For I wanted it either, not to be honored for anything or to please solely for the variety of the matter and the gravity of the subject. Nor do I want it to be thought presumption if a man from a low and mean state dares to discuss and give rules for the governments of Princes. For just as those who sketch landscapes place themselves down in the plain to consider the nature of mountains and high places and to consider the nature of low places place themselves high atop mountains, similarly, to know well the nature of peoples one needs to be prince, and to know well the nature of princes one needs to be of the people.

Therefore, your Magnificence, take this small gift in the spirit with which I send it. If

致殿下书

尼科洛·马基雅维里敬致洛伦佐·德·梅迪奇殿下：

凡是渴望邀宠于君主者，最惯常的做法是献上自己的心爱之物，或者献上最能让君主高兴的东西。于是，常常可以看见人们献骏马、刀剑、金缕衣、宝石以及与君主尊贵地位相配的一类饰物。我也渴望对殿下您敬献物品，以表达我的敬意；我发现在我的财物中最为我喜爱和珍视的莫过于知识了——那是有关于伟人事迹的知识，是我长期与现代事物接触以及**兢兢**终日研读古书所积累起的知识。我长年累月孜孜思考，并在实践中加以检验，如今将这些知识浓缩为一本小册子，敬献给殿下您。

我深知拙作不配供殿下阅，但唯此可作为我的最佳礼物，使殿下能够在极短的时间了解我多年呕心沥血、历经千难万险才掌握和明白的事理，所以我确信殿下一定会仁慈地收下我的赠礼。有许多人喜欢夸夸其谈，美化他们的东西，而我与他们不同，我没有让自己的书中充满肉麻的恭维，没有用华丽的辞藻和闪光的语言加以粉饰，也没有说奉迎的话、多余的话。拙作要么得不到赞誉，要么纯粹因为内容丰富和题材重大而受到欢迎，而后者才是我的愿望。地位低微的人对君主的统治发议论、提提建议，但愿不要将此视为僭越。正如风景画家置身于平原可以一睹群山和高地的雄姿，而要观察低地则需攀上高山一样，作为君主需要体察民情，而广大人民也应该体谅君主的苦衷。

因而，恭请殿下怀着和我同样的心情收下这份薄礼吧。如果殿下用些心思、花

your Magnificence considers and reads it diligently, you will learn from it my extreme desire that you arrive at the greatness that fortune and your other qualities promise you. And if your Magnificence will at some time turn your eyes from the summit of your height to these low places, you will learn how undeservedly I endure a great and continuous malignity of fortune.

些精力阅读此书，就会看到我真真切切地希望殿下荣登高位，那是命运所赐，也是您有能力胜任的。倘若殿下什么时候从您的高位上俯瞰，看看脚下的地方，就会发现我长期以来一直都受着命运之神极为恶毒的捉弄。

Book 1 How Many Are the Kinds of Principalities and in What Modes They Are Acquired

All states, all dominions that have held and do hold empire over men have been and are either republics or principalities. The principalities are either hereditary, in which the blood line of their lord has been their prince for a long time, or they are new. The new ones are either altogether new, as was Milan to Francesco Sforza, or they are like members added to the hereditary state of the prince who acquires them, as is the kingdom of Naples to the king of Spain. Dominions so acquired are either in the habit of living under a prince or used to being free; and they are acquired either with the arms of others or with one's own, either by fortune or by virtue.

第一章 君主国的类型及其获得的方式

从古至今，对人民实行统治的所有国家及政权分为两类：共和国及君主国。君主国若非世袭的，便是新建的。在世袭的君主国里，长期以来，任君主的都是统治者的世代子孙。新建的君主国中有一种是全新的，如弗朗切斯科·斯福尔扎的米兰公国；还有一种是君主世袭国征讨得来的附庸国，如臣服于西班牙国王的那不勒斯王国就是一例。如此诞生的政权一般都是在君主的领导下，要不就是自由的。这些政权的获得，有的靠的是外部或自身的武力，有的则是命运的恩赐或懿德的影响所致。

Book 2 Of Hereditary Principalities

I shall leave out reasoning on republics because I have reasoned on them at length another time. I shall address myself only to the principality, and shall proceed by weaving together the threads mentioned above; and I shall debate how these principalities may be governed and maintained.

I say, then, that in hereditary states accustomed to the blood line of their prince the difficulties in maintaining them are much less than in new states because it is enough only not to depart from the order of his ancestors, and then to temporize in the face of unforeseen events. In this way, if such a prince is of ordinary industry, he will always maintain himself in his state unless there is an extraordinary and excessive force which deprives him of it; and should he be deprived of it, if any mishap whatever befalls the occupier, he reacquires it.

We have in Italy, for example, the duke of Ferrara, who, for no other cause than that his line was ancient in that dominion, did not succumb to the attacks of the Venetians in '84, nor to those of Pope Julius in '10. For the natural prince has less cause and less necessity to offend; hence it is fitting that he be more loved. And if extraordinary vices do not make him hated, it is reasonable that he will naturally have the good will of his own. In the antiquity and continuity of the dominion the memories and causes of innovations are extinguished; for one change always leaves a dentation for the building of another. ①

① 齿状墙：在建筑上，墙的一端呈齿状，为的是与别的墙相连。作者此处隐喻的是“君主国”的变革一次接一次，永无止境，最终回到原处。