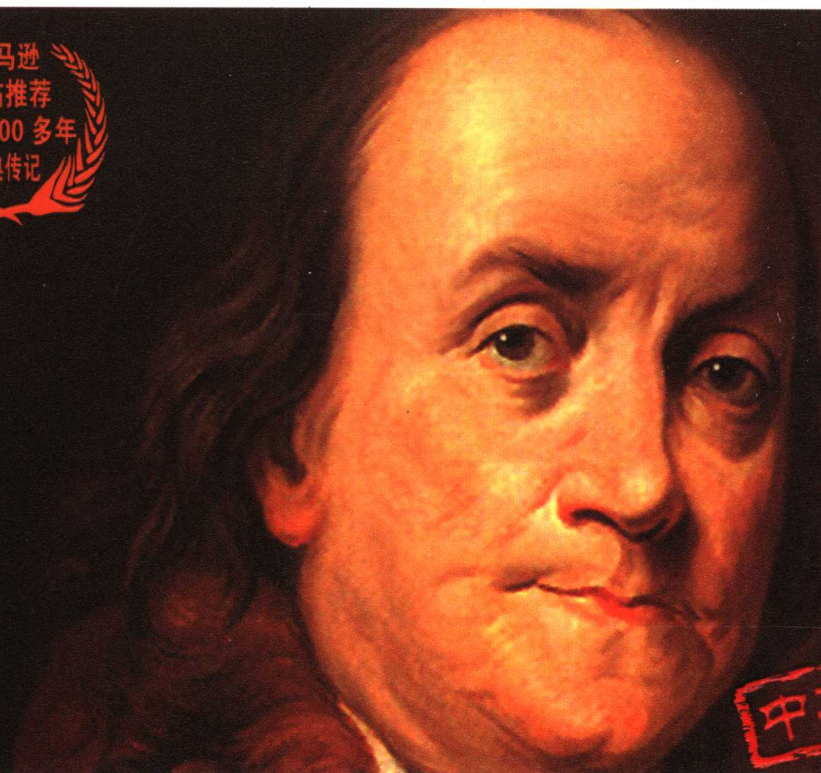


影响千万读者的《羊皮卷》成功励志经典·珍藏版
《世界上最伟大的推销员》作者 奥格·曼狄诺推荐



中英文对照

富兰克林自传

The Autobiography of
**Benjamin
Franklin**

(美) 本杰明·富兰克林◎著
张勇 汝敏◎译



→ 他是美国著名的思想家、政治家、外交家和科学家、实业家，不仅是美利坚合众国的缔造者之一，更因其光辉的人性而名垂史册，受到成功学大师戴尔·卡耐基、拿破仑·希尔和奥格·曼狄诺的推崇，成为美国乃至全世界人民心目中的楷模！

 中国城市出版社

1. **Introduction**
 2. **Background**
 3. **Methodology**
 4. **Results**
 5. **Conclusion**
 6. **References**



富兰克林

Figure 1. Study design.

Benjamin
Franklin

...and the ...

富兰克林

The Autobiography of Benjamin Franklin

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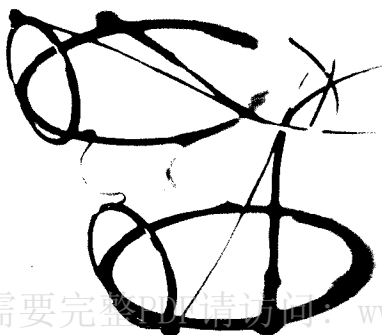
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本杰明·富兰克林(Benjamin Franklin, 1706—1790),美国著名的思想家、政治家、外交家和科学家、实业家。出生在波士顿一个皂烛制造商家庭。他通过自己的努力,利用一切空闲时间刻苦自学,通晓了法语、意大利语、西班牙语和拉丁语,还大量阅读了欧洲各国的历史、哲学、文学著作,对自然科学和政治经济学也有很深的研究,最终成为他那个时代的佼佼者,并领导美国人民完成了独立革命,成为和乔治·华盛顿同享盛誉的领袖人物。

尤其可贵的是,富兰克林在20多岁的时候,就提出以十三项美德来完善自己的人格修养,使自己在为人处世、待人接物方面臻于完美。这一举动改变了富兰克林的人生轨迹,使他后来成为世人仰慕的精神楷模,就连世界著名的成功学大师戴尔·卡耐基、拿破仑·希尔和奥格·曼狄诺对他也推崇备至,将他列为成功人生的导师。

富兰克林晚年根据自己的经历写成的《自传》,两个多世纪以来一直是世界出版史上的优秀畅销书,世界各国青年深受其影响,许多人因为这本书而彻底改变了自己的人生,走上了成功的道路。





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目 录

第 1 章	1
第 2 章	40
第 3 章	67
第 4 章	84
第 5 章	99
第 6 章	118
第 7 章	157
第 8 章	178
第 9 章	221
第 10 章	248
第 11 章	269
第 12 章	286

译后记 / 293

Chapter 1

TWYFORD, at the Bishop of St. Asaph's, 1771



Dear son: I have ever had pleasure in obtaining any little anecdotes of my ancestors. You may remember the inquiries I made among the remains of my relations when you were with me in England, and the journey I undertook for that purpose. Imagining it may be equally agreeable to you to know the circumstances of my life, many of which you are yet unacquainted with, and expecting the enjoyment of a week's uninterrupted

leisure in my present country retirement, I sit down to write them for you.

To which I have besides some other inducements. Having emerged from the poverty and obscurity in which I was born and bred, to a state of affluence and

第 1 章



(1771 年, 写于都怀福德村圣·阿萨夫教堂主教家中)

亲爱的儿子:

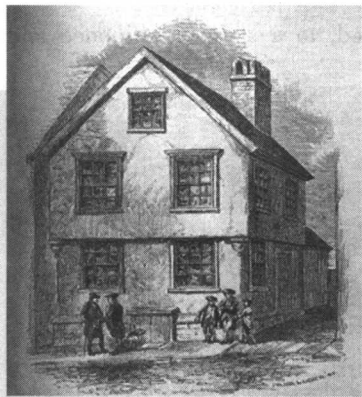
我向来喜欢搜集有关我的祖辈的一切奇珍异闻。也许你还记得, 当你和我一同住在英国的时候, 我曾经为了这一缘故而跋涉旅途, 调查了我亲友中尚存于世的人。我现在正在乡间度假, 预计会有整整一个星期的闲暇, 我想你也许同样喜欢知道我这一辈子的事情, 其中有许多还是你没有听说过的, 因此我就坐了下来, 替你写出来。

除此以外, 我还有一些其他的动机。由于出身贫寒, 幼年生长于穷苦卑微的家庭, 而后来竟然生活优裕, 在世界上享有些许声誉, 并且至今一帆风顺, 我的处

some degree of reputation in the world, and having gone so far through life with a considerable share of felicity, the conducting means I made use of, which with the blessing of God so well succeeded, my posterity may like to know, as they may find some of them suitable to their own situations, and therefore fit to be imitated.

That felicity, when I reflected on it, has induced me sometimes to say, that were it offered to my choice, I should have no objection to a repetition of the same life from its beginning, only asking the advantages authors have in a second edition to correct some faults of the first. So I might, besides correcting the faults, change some sinister accidents and events of it for others more favorable. But though this were denied, I should still accept the offer. Since such a repetition is not to be expected, the next thing most like living one's life over again seems to be a recollection of that life, and to make that recollection as durable as possible by putting it down in writing.

Hereby, too, I shall indulge the inclination so natural in old men, to be talking of themselves and their own past actions; and I shall indulge it without being tiresome to others, who, through respect to age, might conceive themselves obliged to give me a hearing,



富兰克林出生的地方

世之道——承蒙上帝的福佑——获得了巨大的成就,我的子孙或许愿意知道,就像他们所发现的一样,这些处世之道的一部分或许与他们自己的情况相符,因此适合仿效。

当我回顾一生中的幸运时,有时我不禁会这样说,如果有人提议给我选择的话,我不会拒绝把我这一生从头再演一遍,而仅仅要求像作家那样,在再版之际有机会改正初版中的某些缺陷。

除了改正错误,我也可以把某些不幸的遭遇和事件变得更加顺利些。但是,即使这些都无法回避的话,我还是愿意接受提议,以重演我的一生。由于这种重演是不可能的,那么,与重演某人一生最接近的,似乎就是回忆了。为了使这种回忆尽可能保持长久,就是把它记载下来。

因此,我将按着老年人常有的倾向,来谈论自己和自己过去的经历。我将尽量不让听的人感到厌倦——他们或者是因为尊敬老人而觉得非听我的话不可,

since this may be read or not as any one pleases.

And, lastly (I may as well confess it, since my denial of it will be believed by nobody), perhaps I shall a good deal gratify my own vanity. Indeed, I scarce ever heard or saw the introductory words, "Without vanity I may say," &c., but some vain thing immediately followed. Most people dislike vanity in others, whatever share they have of it themselves; but I give it fair quarter wherever I meet with it, being persuaded that it is often productive of good to the possessor, and to others that are within his sphere of action; and therefore, in many cases, it would not be altogether absurd if a man were to thank God for his vanity among the other comforts of life.

And now I speak of thanking God, I desire with all humility to acknowledge that I owe the mentioned happiness of my past life to His kind providence, which lead me to the means I used and gave them success. My belief of this induces me to hope, though I must not presume, that the same goodness will still be exercised toward me, in continuing that happiness, or enabling me to bear a fatal reverse, which I may experience as others have done: the complexion of my future fortune being known to Him only in

这些一经写下来,那么听不听就全凭个人喜好了。

最后(我还是自己承认的好,因为即使我否认,谁也不会相信),写自传或许还能极大地满足我的自负心。事实上,我很少听见或看到“我可以毫不自夸地说……”这种开场白以后,不说一些自我吹嘘之话的。大多数人不喜欢别人的吹嘘,不管他们对自己是多么的自负。但是,无论我在哪里遇到这种情况,我总是能宽恕的,因为我相信这种心理对自己和他周围的人都有益处。所以,在许多情况下,如果一个人把自负心当作生命的一种安慰而感谢上帝的话,这也不是荒诞之举。

既然我现在提到了上帝,我愿意十分谦恭地承认,上面提到的我过去生命中的幸福应当归功于上帝仁慈的恩赐,是他引导我找到了处世之道,并且走向了成功。这种信仰使我希望,虽然我不该臆断,同样的好运将会继续跟随我,不论是使我继续享受幸福,还是让我继续忍受命中注定的逆境——像其他人一样,我也可能会经历它——我未来命运的轮廓,只有上帝知道,他甚



美国《独立宣言》签署时的情景

whose power it is to bless to us even our afflictions.

The notes one of my uncles (who had the same kind of curiosity in collecting family anecdotes) once put into my hands, furnished me with several particulars relating to our ancestors. From these notes I learned that the family had lived in the same village, Ecton, in Northamptonshire, for three hundred years, and how much longer he knew not (perhaps from the time when the name of Franklin, that before was the name of an order of people, was assumed by them as a surname when others took surnames all over the kingdom), on a freehold of about thirty acres, aided by the smith's business, which had continued in the family till his time, the eldest son being always bred to that business; a custom which he and my father followed as to their eldest sons.

When I searched the registers at Ecton, I found an account of their births, marriages and burials from the year 1555 only, there being no registers kept in that parish at any time preceding. By that register I perceived that I was the youngest son of the youngest son for five generations back.

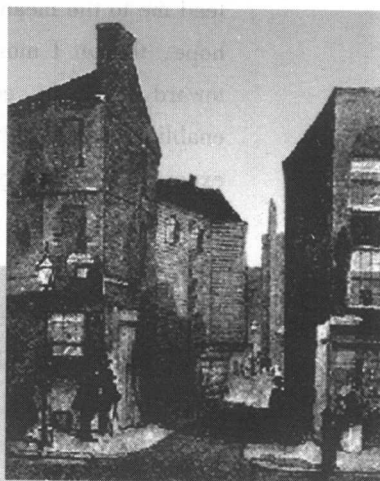
My grandfather Thomas, who was born in 1598, lived

至能够通过苦难来祝福我们。

我的一位伯父(他也同样喜欢搜集家族中的遗闻轶事),曾交给我一些笔记,给我提供了一些有关我们祖先的事迹。从这些笔记中,我知道了我家族在诺桑普顿郡的爱克顿教区至少已住了300年;而在这以前还有多少年,他就知道了(也许从他们采用“富兰克林”这个姓起。在这以前,“富兰克林”是一个人民阶层的名称,当时英国各地的人都采用了姓氏)。他们有30英亩土地,以打铁为副业,直到我伯父的时代为止,打铁这一行业一直保持着,家中长子一直学打铁,我伯父和我父亲都遵循着这个传统,叫他们的长子学打铁。

我研究了爱克顿教区的户籍册,只找到了1555年以后人们出生、嫁娶和丧葬的记录,在那以前的户籍册,那个教区已经没有保留了。从这个户籍册中,我发现我是五代以来小儿子的小儿子。

我的祖父汤玛斯出生于1598年,住在爱克顿,直到老得不能干活为止,



17-18 世纪的伦敦市

at Ecton till he grew too old to follow business longer, when he went to live with his son John, a dyer at Banbury, in Oxfordshire, with whom my father served an apprenticeship. There my grandfather died and lies buried. We saw his gravestone in 1758. His eldest son Thomas lived in the house at Ecton, and left it with the land to his only child, a daughter, who, with her husband, one Fisher, of Wellingborough, sold it to Mr. Isted, now lord of the manor there.

My grandfather had four sons that grew up, viz.: Thomas, John, Benjamin and Josiah. I will give you what account I can of them, at this distance from my papers, and if these are not lost in my absence, you will among them find many more particulars.

Thomas was bred a smith under his father; but, being ingenious, and encouraged in learning (as all my brothers were) by an Esquire Palmer, then the principal gentleman in that parish, he qualified himself for the business of scrivener; became a considerable man in the county; was a chief mover of all public-spirited undertakings for the county or town of Northampton, and his own village, of which many instances were related of him; and much taken notice of and patronized by the then Lord Halifax.

He died in 1702, January 6, old style, just four years to a day before I was

然后就住到了他儿子约翰那里,约翰是牛津郡班布雷村的一个染匠,我父亲就跟着他学徒。我的祖父死在那里,并安葬于此。我们在 1758 年看到了他的墓碑。他的长子汤玛斯住在爱克顿的家中,后来把房子和土地传给了他唯一的女儿。他女儿和她的丈夫费雪(威灵堡人)又把这些卖给了伊斯德先生,他现在是那里的庄园主。

我祖父养大了 4 个儿子,名叫汤玛斯、约翰、本杰明和约西亚。我将把我记得的给你写出来,由于我手里头没有材料,如果这些东西在我离家以后还不曾遗失的话,你可以从记录中找到更详细的材料。

汤玛斯被他父亲培养成了一个铁匠,但是他天生聪颖,当时该教区的大绅士帕尔默鼓励他求学上进(他的弟弟们也得到了同样的鼓励),他就获得了担任书记官的资格,成为地方上有影响的人,也成为他本村和诺桑普顿城镇以及他所在的州的一切公益事业的主要推动者,有许多事情都和他有关,并受到了当时的哈利法克斯勋爵的赏识和奖励。

他死于旧历 1702 年 1 月 6 日,正好是我出生之前的整整 4 年。当我们从爱

born. The account we received of his life and character from some old people at Ecton, I remember, struck you as something extraordinary, from its similarity to what you knew of mine.

“Had he died on the same day,” you said, “one might have supposed a transmigration.”

John was bred a dyer, I believe of woolens. Benjamin was bred a silk dyer, serving an apprenticeship at London. He was an ingenious man. I remember him well, for when I was a boy he came over to my father in Boston, and lived in the house with us some years. He lived to a great age. His grandson, Samuel Franklin, now lives in Boston. He left behind him two quarto volumes, MS., of his own poetry, consisting of little occasional pieces addressed to his friends and relations, of which the following, sent to me, is a specimen.

He had formed a short-hand of his own, which he taught me, but, never practising it, I have now forgot it. I was named after this uncle, there being a particular affection between him and my father.



移居到新大陆的早期移民

克顿教区的一些老人口中听到有关他的生平和性格的时候，我还记得，你非常惊异，因为这一切很像你所知道的我。

“如果他在您出世的那一天去世，”你说，“有人也许会认为灵魂转世呢！”

约翰学了染匠，我相信是染呢绒的。本杰明当了丝绸染匠，是在伦敦学的手艺。他生性聪明。我清楚地记得他，因为当我还是一个孩子的时候，他渡海来波士顿找我父亲，和我们一起住了好几年。他活了很大一把年纪。他的孙子萨缪尔·富兰克林现在还住在波士顿。他死后，留下来两本四开本的诗稿，里面是一些写给他的朋友和亲戚的诗。下面寄给我的这首诗，就是一个实例。

他自己研究出了一套速写术，并教给了我，但是我从来没有练过，所以现在全忘了。我的名字就来自他，因为我父亲跟他感情特别好。

He was very pious, a great attender of sermons of the best preachers, which he took down in his short-hand, and had with him many volumes of them. He was also much of a politician; too much, perhaps, for his station.

There fell lately into my hands, in London, a collection he had made of all the principal pamphlets, relating to public affairs, from 1641 to 1717; many of the volumes are wanting as appears by the numbering, but there still remain eight volumes in folio, and twenty-four in quarto and in octavo. A dealer in old books met with them, and knowing me by my sometimes buying of him, he brought them to me. It seems my uncle must have left them here, when he went to America, which was about fifty years since. There are many of his notes in the margins.

This obscure family of ours was early in the Reformation, and continued Protestants through the reign of Queen Mary, when they were sometimes in danger of trouble on account of their zeal against popery. They had got an English Bible, and to conceal and secure it, it was fastened open with tapes under and within the cover of a joint-stool. When my great-great-grandfather read it to his family, he turned up the joint-stool upon his knees, turning over the leaves then under the tapes.

One of the children stood at the door to give notice if he saw the apparitor

他非常虔诚,经常去听著名传教士的讲道,并用他的速记法把他们的讲道记下来,他身边就有许多这样的笔记本。他还是一位了不起的政治家,从他的地位来讲或许还有些过分了。

最近,我在伦敦得到了他搜集的从 1641 到 1717 年间重要的政治事件手册,从标明的序号来看,有许多册已经散失了,但是还留下了对开本 8 本,四开本和八开本 24 本。一个旧书商人得到了这些书,因为我有时来他这里买书,他认识我,所以他就把它们送给了我。看来是我伯父去美洲时留在这里的,至今已经 50 多年了。在书的空白边上,有许多他的注解。

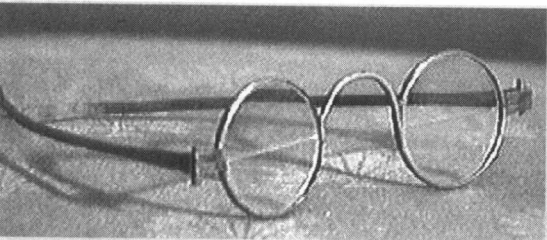
我们这个卑微的家族很早就投身于宗教改革运动,而且在玛丽女王整个统治时期一直坚持信仰新教,当时他们狂热地反对教皇,所以有时会遭受迫害之险。他们有一本英文版《圣经》,为了隐藏和保管它,他们将它打开,用细带子绑在一个折叠凳的底部。当我的高祖父当着全家人读经文时,就把折叠凳翻过来放在他的膝盖上,然后翻动带子下面的书页。

他的一个孩子站在门口放哨,如果看见教会法庭的官员走过来,就提前通

coming, who was an officer of the spiritual court. In that case the stool was turned down again upon its feet, when the Bible remained concealed under it as before. This anecdote I had from my uncle Benjamin. The family continued all of the Church of England till about the end of Charles the Second's reign, when some of the ministers that had been outed for nonconformity holding conventicles in Northamptonshire, Benjamin and Josiah adhered to them, and so continued all their lives: the rest of the family remained with the Episcopal Church.

Josiah, my father, married young, and carried his wife with three children into New England, about 1682. The conventicles having been forbidden by law, and frequently disturbed, induced some considerable men of his acquaintance to remove to that country, and he was prevailed with to accompany them thither, where they expected to enjoy their mode of religion with freedom.

By the same wife he had four children more born there, and by a second wife ten more, in all seventeen; of which I remember thirteen sitting at one time at his table, who all grew up to be men and women, and married; I was the youngest son, and the youngest child but two, and was born in Boston, New England.



富兰克林发明的双光眼镜

知。这时,凳子又重新翻过来,四脚落地,《圣经》又像以前一样藏好了。这些我是从本杰明伯父那里听来的。直到大约查理二世统治的时候,这个家族还是一致信奉国教。但是,那时有一些牧师因为不信奉国教教条,而被开除了教籍,在诺桑普顿举行会

议。本杰明和约西亚改信了他们,而且一生不变,家里的其他人仍然信奉国教。

我父亲约西亚很早就结婚了,大约在 1682 年,带着他的妻子和 3 个孩子迁到了新英格兰。由于非国教的宗教集会受到法律禁止,而且时常受到干扰,致使我父亲的朋友中,一些有声望的人打算移居到新大陆,我父亲答应陪他们一起去那里。他们希望在那里能自由地信仰他们的宗教。

在新英格兰,这位太太又生了 4 个孩子;他的第二个妻子又生了 10 个,共 17 个孩子。我还记得,有一阵子,他的餐桌旁围坐着 13 个孩子,这 13 个孩子都已经长大了,而且都结了婚。我是幼子,比我小的只是两个妹妹。我出生在新英格兰的波士顿。

My mother, the second wife, was Abiah Folger, daughter of Peter Folger, one of the first settlers of New England, of whom honorable mention is made by Cotton Mather in his church history of that country, entitled *Magnalia Christi Americana*, as “a godly, learned Englishman,” if I remember the words rightly. I have heard that he wrote sundry small occasional pieces, but only one of them was printed, which I saw now many years since.

It was written in 1675, in the home-spun verse of that time and people, and addressed to those then concerned in the government there. It was in favor of liberty of conscience, and in behalf of the Baptists, Quakers, and other sectaries that had been under persecution, ascribing the Indian wars, and other distresses that had befallen the country, to that persecution, as so many judgments of God to punish so heinous an offense, and exhorting a repeal of those uncharitable laws.

The whole appeared to me as written with a good deal of decent plainness and manly freedom. The six concluding lines I remember, though I have forgotten the two first of the stanza; but the purport of them was, that his censures proceeded from good-will, and, therefore, he would be known to be the author.

“Because to be a libeller(says he)

我母亲是我父亲的第二个妻子，叫阿拜亚·福尔戈，是彼得·福尔戈的女儿。我的外祖父，则是新英格兰的最早移民之一。他曾被克顿·马休在他的《美洲教会史》表扬过，称他为“一个虔诚而有学问的英国人”，如果我记对了的话。我听说他曾经写过各种即兴短诗，但只有一首印刷出来，我在许多年以前曾读过。

这首诗写于1675年，用当时民间流行的体裁写成，是写给当时当地的执政当局的。它拥护信仰自由，支持受迫害的浸礼会、教友会和其他教派，指出殖民地的印第安人战争和其他灾祸是迫害教徒的后果，是上帝对这种重大罪行的判决和惩罚，并规劝当局废除那些残酷的法律。

在我看来，整首诗简洁紧凑，平易近人。这首诗的最后6行我还记得，但是最初两行我已记不清了；不过这两行的大意，是说他的批评是出于善意，因此他情愿让别人知道他是这首诗的作者。

由于从心坎里

我憎恶做一个匿名诽谤者；

*I hate it with my heart;
From Sherburne town, where now I dwell
My name I do put here;
Without offense your real friend,
It is Peter Folger."*

My elder brothers were all put apprentices to different trades. I was put to the grammar-school at eight years of age, my father intending to devote me, as the tithe of his sons, to the service of the Church. My early readiness in learning to read (which must have been very early, as I do not remember when I could not read), and the opinion of all his friends, that I should certainly make a good scholar, encouraged him in this purpose of his.

My uncle Benjamin, too, approved of it, and proposed to give me all his short-hand volumes of sermons, I suppose as a stock to set up with, if I would learn his character. I continued, however, at the grammar-school not quite one year, though in that time I had risen gradually from the middle of the class of that year to be the head of it, and farther was removed into the next class above it, in order to go with that into the third at the end of the year. But my father, in the

我现在就住在谢尔本；
我的姓名就在这里，
你真诚的朋友，毫无恶意，
他就是彼得·福尔戈。

我的兄长们都投师从事不同的行业。我8岁就被送到语法学校读书，因为我父亲打算把我当作他的儿子中的什一(税)来捐献给教会。在识字方面我起步很早(我一定很早就识字了，因为我不记得我曾有不识字的时期)，他的朋友们又都说我将来读书一定会有出息，这都鼓舞了我父亲送我去学校读书。

我的伯父本杰明也赞成此举，并提议把他全部说教的速记本送给我，我想这是作为他开张的资本吧，如果我愿意学习他的速记法的话。但是，我在语法学校念了不到一年，虽然我在这一年中逐渐从班里面的中等生上升到了优等生，接着就升入了二年级，准备在那年的年终随班一起升入三年级。然而，这时候，我父亲考虑到大学教育的花费，因为有一大家子人要抚养，同时许多受过大学教育的人后来穷困潦倒——这是在我面前对他的朋友们讲的，所以他改变了原来的主