



国家出版基金项目

錢鍾書 著

外文華記 19

錢鍾書手稿集  
MANUSCRIPTS OF QIAN ZHONGSHU



创于 1897

商務印書館  
The Commercial Press

錢鍾書著

# 錢鍾書手稿集

(第三輯)  
外文筆記  
19

商務印書館

二〇一五年·北京

圖書在版編目 (CIP) 數據

錢鍾書手稿集·第3輯：全15冊，外文筆記/錢鍾書著.—北京：  
商務印書館，2015

ISBN 978-7-100-10687-0

I . ①錢… II . ①錢… III . ①錢鍾書 (1910 ~ 1998) —  
手稿—選集 IV . ① C52

中國版本圖書館 CIP 數據核字 (2014) 第 193481 號

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錢鍾書手稿集·外文筆記

第三輯

(全十五冊)

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商務印書館出版  
(北京王府井大街 36 號 郵政編碼 100710)

商務印書館發行  
北京冠中印刷廠印刷  
ISBN 978-7-100-10687-0

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2015 年 3 月第 1 版 開本 787 × 1092 1/16

2015 年 3 月北京第 1 次印刷 印張 731 插頁 39

定價：6750.00 圓

# 光華大學

KWANG HUA UNIVERSITY  
SHANGHAI, CHINA



製書店

● 第一〇九本 封面  
( cover of no.109 )

● 第一〇九本 內文  
( a selected page of no.109 )

Rede not even pay it the tribute & hate.  
These dungeon has windows, but the door is fast bolted  
(religious people)

New & Tendencies, by E. I. Watson

Wells: Anatomy of Frustration. "Property is the common guarantee against intolerable usurpation! Men without ownership & freedom & the pride that comes with these things are incurably carried with the gods of this world & spirituality in production". Wells, Galloping all examples of the frustration of Americans - an inability to rise above the status in nature & humanity (of T.S. Eliot in *The Wasteland* & *Anglo-Saxons on the Humanism & Capitalism*). In *Above Suspicion* on Pascal & *Do You Will*: Is Pascal a typical representative of Christianity? Not a single orthodox Christian would subscribe to Pascal's dictum about marriage that it is "the species of homicide or suicide in deicide". If M. Husley desires to make his account with Christianity, he must choose another expression than Pascal. Pascal not a fideist but an intuitionist (*Coeur de finesse = souffle de bouscule + émotion*). Peter West: *Die Debatte des Geistes*. Plotinus (a useful summary of Catholic inheritance from Plotinus: no creation of Plotinus's brain but a continuation of an Alessandrian neo-Platonism already in intimate proximity to Jewish & Christian thought). Origin & Plotinus were hellenistic descendants of Ammonius Saccas. P's trichotomy of the soul into Psyche, Nous & something above Nous, of Oren's principle of life, mind & spiritus in *spiritus* (spiritual seed), Augustine's *anima, ratio, intellectus*, Aquinas's *animus, ratio, voluntas*, "longe eram tibi in regno discutitudo" ("Dives for from thee in a region of multitude") is a verbal echo of P's *éV* *Tōtēs* *éV* *hōtēs* *éV* *hōtēs* (1703).

Controversy, Thought of Great Britain, by A. G. Gregory.  
Hardy's "will" is little more than a double & sublimation for a blind will. Hardy warns us not to apply to "it" the ethical standards which have been evolved among men. But it may be asked: Why not? the Supreme Power, call it will if one

Pre-Bm: ① Materialist - Hobbes ② Positivist - Comte, Comte, Comte, Comte  
Animal Objectivist - Bent, Bettie, von Uexküll, Nuel, Leib, Leib  
④ Conditioned reflex - Pavlov v. Bexterev ⑤ American Prb: Santayana, Cattell, Dewey, Woodbridge.

Bm. Project

structural (organization)

Functional

Gross	Physiological	Neurological	Formal	Biosociological	Physical
Holt	Watson	Meyer	Tolman	Parmelee	G. de la
		S. B. Russel		(Paton)	
		Frost			
		Weiss			

Psycho-Bm: ① Psycho-biological - Dunlap ② Bi-polar (Consciousness & Behavior) - Hollingworth, Warren, Pillsbury

Nominal Bm: ① Heuristic - MacLoughlin ② Methodologic - Geckes  
③ Genetic - Kirkpatrick ④ Ideological - Tawney ⑤ Ego-logical - Cattell ⑥ Metamaterialist - The Clark School: Fisher, Richardson.

● 第一一〇本 內文  
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● 第一一〇本 封面  
( cover of no.110 )

Concerning English cult of existence, zoning system & physiology. "The unique social and cultural aspect of the English system is its emphasis on the concept of 'comprehension' - no one aspect, part, detail, incident, incident, etc., is isolated, rather it is interrelated.

Contemporary thought of Germany by S. Todorov, etc. A. D. P. L. Second, to Erich Auerbach's view of the nature of life to be reflected, as in a mirror, to try to find nothing, though often sounds to fail. History thus is not the mere gradual formation of the Absolute in Hegel but an eternal movement which only changes its forms... The cosmic aspect of Hegelianism relegated to the background in Marx & Engels. *Zusammenhang*.

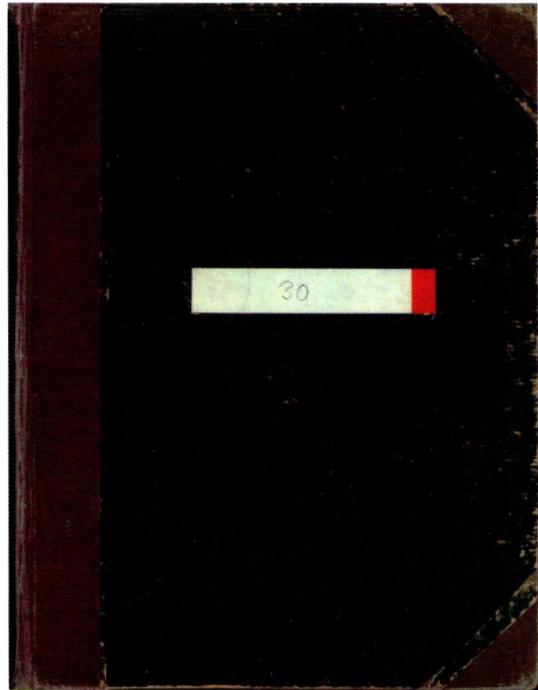
Neurophysiology (Australian influence) Alfred Trendelenburg, Edmund Bolziano, Franz Brückner. *Lehrbuch für Neurologie* is the 2nd best book.

Art as Expression, by Käte Gorlow. The traditional methods trained. Emotion due to it and superior worth - Individual Conscious, Individualization. Emotion from emotion & art as a negative gift. Christianity sets value on love, grief, sorrow, etc.

Dictionary of Philosophy & Psychology, etc. Last since: that may be real which is neither just nor honorable (from some good but honest art). Matter, light & not air is he "for a man". Light of nature: "lumen naturae" or "natural" in Aquinas. *De genere animalium* Pt. I, q. 12, ad. 13: a natural power or instinct by which men are led to the truth. Concerns them, the anteriorization of experience by revelation (substitutional truth).

Yoga: In such practices we found some traces of Aristotle's which after ages of Indian players, have given become the starting points of true science. Buddhist in *Rechtsalterthum*: "Nirvana" is the physics of knowledge in the state of Nature. It rests on the forming & induction which remains fruitful only because it raises the *post hoc* to the *propter hoc*. Errors out of the play of causation.

Motivation: Contains an aesthetic factor just as perseverance does. The elements of play & of the comic. It may be working with the pain of the victim but interests contented with.

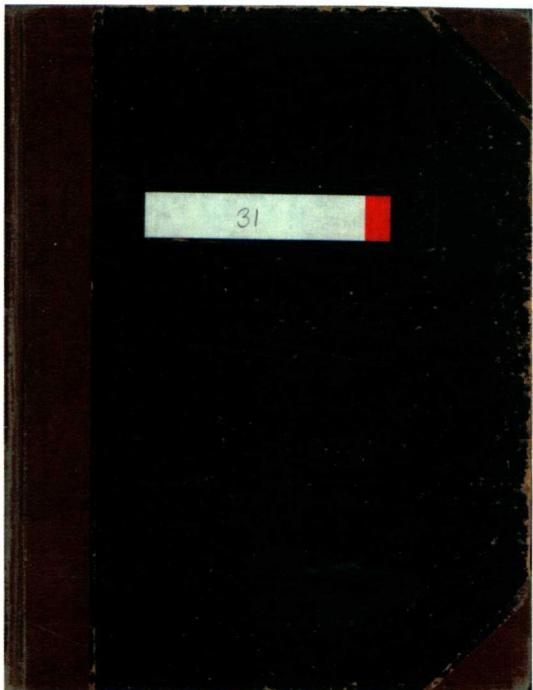


● 第一一一本 封面  
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\*<sup>1</sup> 中国語訳者口語江子訳立(立者立)而考其重慶。  
\*\* Qui joue le rôle de <sup>1</sup>十一。  
\*\*\* Nom emprunté à <sup>2</sup>胡天培 (voir pp.212 et suiv. Yuann et Liu Tsing-tchoung),  
mais le rôle qu'il joue est celui de <sup>3</sup>五子。  
une phrase d'un roman célèbre: "A-t-on jamais déposé des arcs-de-trionphe aux hommes vertueux, comme on le fait pour les veuves fidèles à la mémoire du mari défunt?" Mais quand, quelques jours après, le professeur vient demander son prix, le père lui répondit que la quantité était précisément celle qu'il avait fallu vendre pour avoir un peu d'argent calmant l'insécurité à l'école.  
<sup>42</sup> Le tche tchouen haïssait B.-de-C. avec toutes les dévorantes ardeurs d'une jalousie phagétique. <sup>43</sup> De Tsium-wang Li fixa un moment l'enfant. Le che-fau Chang blêmit. <sup>44</sup> Un puissant ministre Yuann, <sup>45</sup> avait une figure affinée, toute spéécie de courtoisie intellectuelle, délicate et spirituelle.  
<sup>54</sup> Je descendis de ma charrette à nulle, tout raide d'avoir subi tant de cahots et d'être resté accrophi sur le mince matelas de ce véhicule sans repose, maudissant la loi qui refuse à Gauchong, si non prince du sang ou ministre d'Empire, l'hébergement dans Péking, des confortables palanquins à porteurs. <sup>55</sup> Ne connaissant d'autres relations humaines que l'insolence ou l'obsequiosité.  
<sup>56</sup> Les siang-nong, "seigneurs-qui-aident". <sup>57</sup> Un tumulte joyeux éclata: "Le Grand Homme de l'Orléan est à l'amende d'une coupe de liqueur, et son ami, à l'amende d'une chanson!" <sup>58</sup> Le premier chantait la virgine dans le Siao tang nion: "À la troisième lune, les fleurs de pêcher s'épanouissent." <sup>59</sup> Les mets au goût délicat: crevettes vivantes dans l'eau-de-vie, pattes d'ours, tendons de cerf.... Ses yeux étonnés regardent, sans être choqués, un de nos voisins qui tient

● 第一一一本 内文  
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● 第一二本 封面  
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\* See A. Sorcié, Introduction à l'Hist. de l'Esth. fr., 49 ff.

Alors que R. Girard, Vérité romancière et Mensonge romanesque,<sup>115</sup> nous montre comment l'art romanesque a été influencé par les idées de l'Antiquité grecque et romaine, il nous présente une analyse approfondie de l'évolution de la littérature française au XVII<sup>e</sup> et au XVIII<sup>e</sup> siècle (cf. Fénelon, Lettre à l'Académie, V).  
BONNE FORME: Gesetz der guten Gestalt, der besten Gestalt: toute forme psychologique tend à un état d'équilibre qui ne change plus une fois atteint tant que les circonstances restent les mêmes.<sup>116</sup>

BON SENS (D. Geunder, Verstand, I. sens): Descartes, Disc. de la meth. I, 1: "La puissance de bien juger et de distinguer le vrai d'avec le faux, qui proprement ce qu'on nomme le bon sens ou la raison." Il est "raison" à moins une signification plus technique, et reste surtout caractérisée par la notion de l'universel; "bon sens" désigne spécialement la puissance de bien juger dans les questions courantes qui ne comportent pas une vérité logique simple.<sup>117</sup>

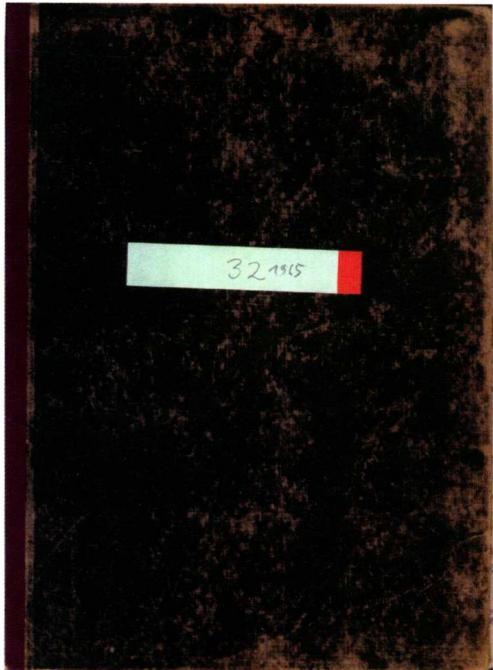
BOVARYSME: terme créé par Jules de Gaultier (Le bovarysme, 1902) pour déigner "le bavoir fait à l'homme de se concevoir autre qu'il n'est", c'est-à-dire, de se faire une personnalité fictive.<sup>118</sup>

CHAMP DE LA CONSCIENCE (D. Umfang des Bewußtseins): Il existe pour chaque individu tout une classe de phénomènes qui ne sont pas présents dans le champ de la conscience à un moment donné, mais qui sont néanmoins immédiatement à sa disposition, en ce sens qu'il peut les rappeler par un simple acte de volonté: ses exemples, tout tout individu normal, son nom, son adresse, les connaissances scientifiques dont il fait habituellement usage, etc. En dehors de ce champ sont encore d'autres états de conscience: souvenirs totalement impossibles à retrouver, mais qui peuvent néanmoins réapparaître.<sup>119</sup>

CHANGEMENT: Kant attribue exclusivement au mot Veränderung<sup>120</sup>

变化指事物由旧状态向新状态的转化，是事物固有属性的改变，是事物的质变。变化是事物发展的动力，是事物存在的状态，是事物的量变。

● 第一二本 内文  
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● 第一三本 封面  
( cover of no.113 )

中華書局影印  
黑人與白人對抗的英國學者  
大... 論... 當... 時... 減... 溫... 而... 饱... 引... 由... 只... 平... 廉... 八... 二... 次... 著  
生... 死... 於... 沙... 漠... 作... 用... 比... 動... 物... 植... 物... 帶... 生... 活... 二... 云... 火... 騰... 十... 日... 等

o temperati.<sup>893</sup> Ma ciò non impedisce che la somma della vita quelli non sia, non  
che uguale, ma superiore alla somma della vita di questi. Anzi non proibisce più  
tutte le vita degli orientali se non perché ella è molto più intensa, tanto che in  
pari spazio di tempo è maggiore la somma della vita che provano gli orientali  
<sup>894</sup> che non è quella che provano gli altri popoli. Da generalmente parlando, si  
scopre nella natura quest'ordine che la durata della vita... sia in rapporto  
inverso della sua intensità ed attività. La testuggine, l'elefante e altri animali  
tardivi hanno lungissima vita. I più veloci ed attivi, ancorché più forti  
degli altri (come è per esempio il cavallo rispetto all'uomo) hanno vita più  
corta. Ed è per naturale, perché quell'attività e intensità di vita impone  
maggiori rapidità di sviluppo della medesima, e quindi di decadenza....  
<sup>895</sup> A un giovane sventurato che per incursioni di molti errori e cattive  
risorse e vergogne e male figure fatte nella società e nel mondo diceva  
e ripeteva sovente che la vita è una commedia, replicò un giorno M.K.,  
<sup>896</sup> anche nella commedia è meglio essere applaudito che fischiato, e un Com-  
ediante che non sappia fare il suo mestiere (professione), all'ultimo si  
umor di fame!!

<sup>897</sup> Qualunque poesia o scrittura, o qualunque parte di essa esprime o collo-  
stile o coi sentimenti, il piacere e la voluttà, esprime ancora o collo stile  
o coi sentimenti formali o con ambedue un abbandono una noncuran-  
za una negligenza una specie di dimenticanza d'ogni cosa. E generalmente  
non v'ha altro mezzo che questo ad esprimere la voluttà! Tant'è, il piacere  
non è che un abbandono e un oblio della vita, e una specie di sonno e  
di morte... 三十日候... 溫肥均早快涼爽多雨漸少 1825年3月 of Montevideo,  
L'esposition de la vie, IV, Chap. 2: On a long plus de 75000 dans les deux fréquentés, ch. 10: "Le meilleur des  
moments sont ceux où le corps est dans le repos et dans l'oubli sans force... la force qui fait le bonheur" etc.

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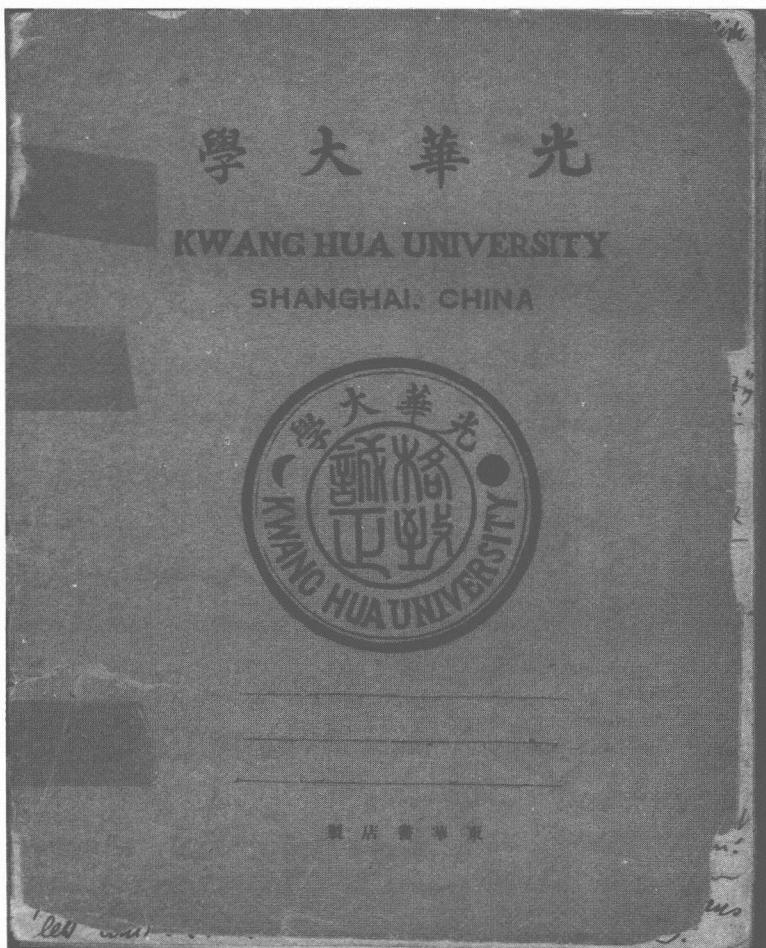
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# 錢鍾書手稿集



No.109



original size: 160 × 202 mm



of Descartes: "Ceux que nous appelons Anciens étaient véritablement meilleurs en toutes choses . . . et comme nous avons joint à leurs connaissances l'expérience des Siècles, qui les ont suivis, c'est en nous que l'on

The Logic of the Unconscious Mind, by M. K. Bradby.

Bishop John Wilkins: "Artifices do consist in the old age of the world, not in the youth of it. In such learning as may be increased by fresh experiments & new discoveries 'tis we are the Fathers & of more antiquity than former Ages." \*

Every thing is fashioned by everybody & nothing is believed on the trust of any authority.

The old inquiry, "How do facts illustrate accepted truth?" has given place to the modern question, "What truth do facts reveal?"

Action thus performed, automatically or under instinct may be said to be non-rational as regards their intention, but rational or irrational as regards their effect.

Reason does not supply a motive to action, it does not set us going, though each & every motive which actuates us sets Reason going.

3 "rational" Schemes: ① means <sup>Time</sup> to end ② cause to effect  
 ③ Implication.

If a Stock dividend is getting less than its due in daily conduct it is likely to get more than its due in some symbolic form: The danger lies not in Symbolism but in Symbolism peut trouver cette antiquité que nous négligons dans les autres. (Fragment d'un traité sur le Véde).

To by the eye

remaining unconscious, defeating the conscious aim & state objective truth, by the unconscious aim to express subjective emotion.

"True" & "false" were seen to have one meaning when concerned with the facts stated, another when concerned with the motives of the statement.

The unconscious mind has no peculiar logic of its own - the mode of reasoning displayed in, say, dreams is in some respects an undeveloped form of that of waking life. [① Egoism, ② blurring of categories, ③ Projection are characteristics of dreams & the roots of fallacies in waking life - also the characteristics of primitive men in their waking life.]

Some Psycho-analysts lay stress on the necessity for recognising "pairs of opposites"; e.g. love & hate form a continuum, L H.

This truth need not blind us to the complementary truth, which is equally important, of the absolute character of the difference between any pair of opposite. Love is never hated, nor evil good. You can not deceive yourself into thinking black is white, however

nearly each resembles grey. Pairs? Opposites are naturally viewed as parallel continua, "Some, More, Most." Any one continuum of degree is like any other as to its form; the contrast only differs. These different continua are felt to resemble each other, a loud noise to be like a brilliant. Not all difference admits of degree; the color of a thing is incomparable with its size. But this incomparability may not be recognised if they are always found together & vary together, e.g. a man's age & his height. The difference between "alive & dead" is relative, but that between them & "inorganic" is absolute.

Every instance of Fallacy has a purely formal aspect, but its origin is emotional, springing from relatively unconscious & primitive levels of mind.

The primitive Man is the reverse of free. He is "a slave to the past, to the spirits of his dead forefathers." "He knows no difference between natural & arbitrary law."

- ① The Fallacy of authority. (from the primitive tendency to "inner to outer. Obey blindly").
- ② The Fallacy of Self-Centredness. a) Anthropomorphism b) Subjective Symbolism c) Ignoring Background.

\* In other words, British are more logical in their premises, not in their inference.

3. The Fallacy of will.

4. The " " of wish & fear, springing from the element of expectation, coupled with the absence of definite bounds to the possible, inevitable to primitive minds.

5. .... of the simple & striking. False Simplification.

6. .... limited experience.

7. The Scientific fallacy.

8. The Fallacy of the Marvellous.

9. " " " " Suggestibility.

10. " " " Magic influence.

The British Constitution with its numerous Compromises, is evidently logical, giving here a little & there a little, ignoring no interest. The kind of logicality for which the French and English lead them on occasion to act with a singleness of purpose. of the chapter "the logic of the Compromise".\*\*

An eminently readable book. Not at all antagonistic to British, not entirely sympathetic with Freud cf. p. 161 (where Psycho-analysis is ennobled the Fallacy 5. & p. 56).

Titchener is Ben. 33 Comte, & Hobbes.

## Behaviorism & Psychology, by A. A. Roback, Ph.D.

If behaviorism is the last word in art, if jazz is the Omega in music, why may we not have a similar transvaluation in psychology?

Or, to speak a philosophical attitude, i.e. Materialism, as applied to the subject matter of psychology.

Causes: ① the anti-psychological attitude of Huxley and Beer, Bettie ② Pavlov's discovery ③ James ④ neo-realism.

In 1905 M'cloughlin defined already "Psychology behavioristically" in his "Introduction to Physiological psychology". Pillsbury's statement that J. Lewing was the originator of the term behavior in its technical sense, is slightly inaccurate. 1806. Duke of Argyll in "Reigny Law": "In chemistry the behavior of different substances" (P. 64). Huxley in "Physiognomy": "the behavior of water" (P. 135).

My objection to the coupling of the word behavior with the word Consciousness is this: Only that can behave which is relatively permanent. Since every moment of consciousness is different from the preceding & the succeeding moments, we have only a series of changes, each superseding the other. Conversely, the self (a permanent entity) can do nothing else but behave, & there is no sense in ascribing this