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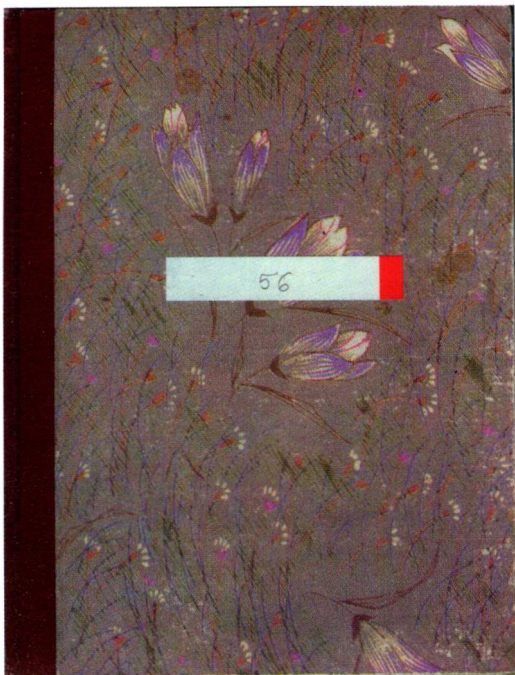
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● 第一五四本 封面
(cover of no.154)

55

Louis Veuillot: ⁴⁵ Il a dit quelque exaltation de Voltaire "se place tout naturellement dans la bouche des sots." ⁵⁶ Gil Blas, est un mauvais livre plein de mépris, avec du venin contre la religion... ⁵⁷ Saint-Simon est clandestin. Le feu de l'honneur et celui du génie vint ne se reculent pas ainsi durant cinquante ans: "Ces belle-plumes veulent le jour. Saint-Simon se cache; il fabrique sa prétendue histoire en secret, comme on fabrique la fausse monnaie... Il a tout son génie, toute sa vengeance dans un tiroir bien fermé." ⁷⁶ "Ce n'est pas mon métier, ni mon talent, la prose! Mieux vaudrait, si j'avais à dire quelque chose.)... Ton métier est à toi. Sois de la pensée, / la prose sera saine et souple, en son ordre placée, / Vif, commande de ja: de justice aux abois / Pourrait encor la rime à travers champs et bois. / Broyant à fixe, ton - que broie le commun. / En prose l'on enseigne et l'on prie, et l'on pense.)..." ⁷⁷ C'est le Mémorial complet de la prose contre l'usage abusif qu'on en fait des vers, Alfred de Musset: "J'aime surtout les vers, cette langue immortelle..."

Caumont: Mémoires pour servir à l'histoire de mon temps ⁸⁵ L'auteur a pourtant pris possession de ja de Voltaire, et il dit "Mon temps." J'ai toujours été étonné, je l'avoue, de cette façon de dire qui est très en usage, je le sais... grand en homme, si éminent qu'il soit, parle des années que nous avons parcourues et vécues comme lui, et il qu'il m'en parle à moi-même, j'aime mieux qu'il dit "Notre temps" ¹⁴⁹ Prosper-Ferdinand de Vieux-Michard de l'Académie, ce journaliste



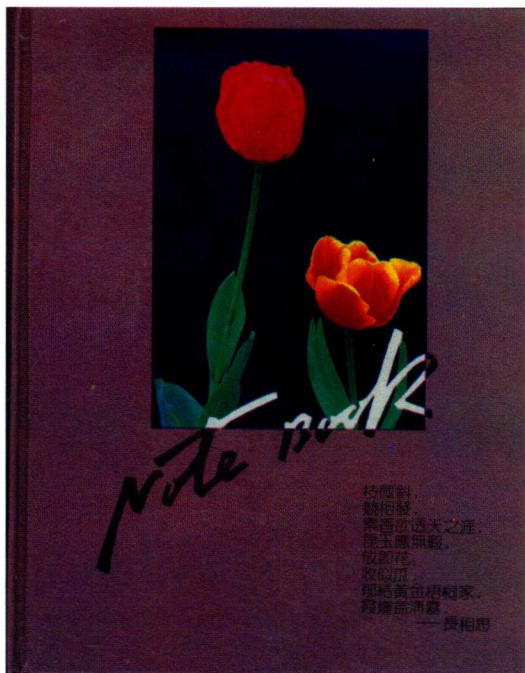
● 第一五五本 封面
(cover of no.155)

✕ of Beau Brumaire; 黃位寫得是九、款色上伊身便好帶些點狀大紋
 56

c'est un mot étranger et latin, puis qu'il ne prend pas d's, et qu'on
 écrit des crata et non des cratas. C'est à des irrégularités
 de ce genre que les décisions de l'Académie peuvent porter secours.
 214 "L'écriture est la peinture de la voix: plus elle est
 ressemblante, meilleur elle est." 215 Il est bien vrai qu'autrefois,
 dans sa première édition, l'Académie avait écrit phantôme, phon-
astique, phénécie, et que depuis elle a écrit phantôme,
phantasia, phénici, etc. Osera-t-elle bien maintenant appeler
 la même réforme et d'autres mots et écrire ninopes, ffff ffisic,
diffongue...? 217 Fénelon, si délicat, n'était pas petite bouche:
 "J'entends dire que les Anglais ne se refusent aucun des mots qui
 leur sont commodes: ils les prennent partout où ils les trouvent
 chez leurs voisins. De telles usurpations sont permises."
Mémoires de Malouet: 287 La maison de Verbeine [owned by Malouet]...
 on y avait la meilleure compagnie de Paris; on y jouait la
 comédie. Pécide y avait son rôle, tout en faisant négliger les autres.
 et pour premier précepte à ses camarades de société, il voulait qu'on
 en avait à jouer le soir, qu'on s'habillât dès le matin, pour donner
 des plis à ses habits (C'était son mot) et ne point paraître neuf
 et emprunté. ^{Paris, 1820, août 29.}
Charles de Jonjon: 401 Je parle de Charles de Jonjon dans la Revue des Deux
Mondes (1840) [cité dans les Portraits contemporains, t. II]: Parmi les

● 第一五五本 内文
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● 第一五六本 封面
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Clairiel et me marierais
182 Mais ses amis, comme les miens, cherchaient à nous détourner
de cette idée. Aux yeux de Pontigny, une alliance avec le nome
de l'Habit vert semblait un contrat de mariage et un danger pour
mon avenir. Charles Du Bos, avec sa grande patetique et tendre, me
mettait en garde contre "les salons". A Simone, on disait: "Epuiser
un seul avec trois enfants, quelle folie!" En outre elle avait toujours
dit qu'elle ne se remarierait plus. Elle en avait eu plusieurs fois
l'occasion, de maniere brillante, et l'avait déclinée. Peut-être
l'amitie amoureuse qui nous unissait ne pouvait durer que dans
ce mariage, nos sentiments furent plus forts que les objections de
nos amis. ¹⁸³ Les charmes des vertes sont hebrautables et puissants
A ce culte, je commis l'erreur de vouloir associer celle que mainte-
nant j'aime. Elle s'y prêta, mais en souffrit. Mes amis de Pontigny
continuaient à me mettre en garde, avec une tenacité inquisite contre
les gens ¹⁸⁴ du monde et leurs sottises. Le monde, en ce qui il a
de meilleur, m'a beaucoup appris et je l'ai trouvé au temps des
malheurs, dans son exécution, constant et sans peur son danger
véritable, c'est qu'il dévot de heures qui devraient être réservées
ps. l'écrivain, à la lecture et à la rédaction. Le romancier, dans le
monde, trouve des modèles, mais il y perd le loisir, et souvent aussi
le droit, de perdre ces articles avec sérénité. La meilleure

● 第一五六本 内文
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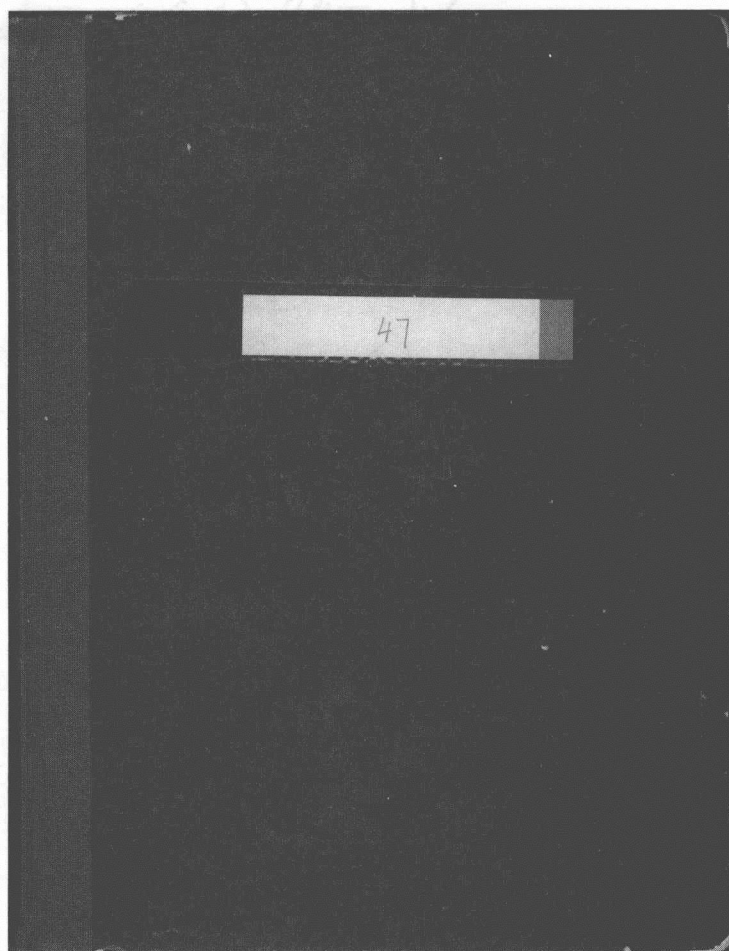
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 - ② P. F. Strawson, Introduction to Logical Theory.
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 - ④ A. Pope, Conspicendence.
 - ⑤ G. Vasari, The Lives of the Painters, Sculptors & Architects
 - ⑥ A. O. Lovejoy, The Reason, The Understanding & Time.
 - ⑦ Herodotus (Loeb). BK I-IV
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Richard Burton, *The Anatomy of Melancholy*, vol. III (Everyman's)
The Third Partition

The First Section

R 3

Member I

The Preface: ... one or other... will much discommend some part of this treatise of love-melancholy & object (which Erasmus in his preface to Sir Thomas More aspects of his) "that it is too light for a divine, too comical a subject" [*Encom. Moriae. Ser. iores esse nugas quam ut theologiam deceant*] to speak of love-symptoms.... as Caupinus observes, *ut castis auribus vox amoris suspecta sit, et inuisa*, the very name of love is odious to chaster ears.... Some cannot abide to hear talk of Love-plays, or amorous discourses, ^{in expression, gesture, glance} *vultu, gestu, oculis*, in their outward actions avorse, & yet in their cogitations they set all out as bad, if not worse than others. *Erubuit, posuitque meum Suetria librum, / Sed coram Bruto; Brute accede, legit* [Methal: When Brutus came, she plucked a hid to my book; / She'll read again when Brutus does not look].... "Love is a species of melancholy, & a necessary part of this my treatise... And that short excuse of Mercutio for his edition of Aristarchus shall be mine: "If I have spent any time ill to write, let them be so idle as to read" [*ibi male locata est opera scribendo, ne ipsi locent in legendo*]. But I am persuaded it is not so ill spent... on this subject many grave & worthy men have written whole volumes, Plato, Plutarch, Plotinus... Leon Hebraeus.... A company of stern readers disturb the second of the *Aeneids*, & Virgil's gravity, for inserting such amorous passions in an heroic subject; but Servius, his Commentator, justly vindicates the poet's worth... in doing as he did. Castalio would not have young men read the *Canticles*, because to his thinking, it was too light & amorous a tract, a ballad of ballads, as our old English translation hath it. He might as

well forbid the reading of *Genesis*, because of the loves of Jacob & Rachel...; reject
 the *Book of Numbers*, for the fornications of the people of Israel with the Moabites; that of
Judges...; that of the *Wings*... Dicaearchus, & some other, cast at Plato's majesty,
 5) that he would vouchsafe to indite such love-tory... No, rather, as he said of
 Cato's drunkenness, if Cato were drunk, it should be no vice at all to be drunk.
 6... Heliodorus, a bishop, penned a love story of Theagenes & Charicles, & when some
 Catos of his time reprehended him for it, chose rather, said Nicephorus, to leave his
 bishopric than his book. Seneca Sylvius, an ancient divine, & past forty years of
 age, as he confesseth himself..., indited that wanton history of Euryalus & Lucretia.
 ... 7) as Hierone bears me witness: "A far greater part had rather read Apuleius
 than Plato" [Proemium in *Isaiam*. Multo major pars Mithras fabulas involventium
 quam Platonis libros]. ... These my writings, I hope, shall take like gilded pills,
 which are so composed as well to tempt the appetite & deceive the palate, as to help &
 medicinally work upon the whole body... Amianus, Salpicius, Erenus, Menander, &
 many old poets besides, did in scriptis praeire, write... *lastam materiam*; yet
 they had ⁸ in moribus censuram et severitatem... I as justly plead, *Lasciva*
est nobis pagina, vita proba est [Martial]; *hinc aeneas my lines est, my*
life is honest, Vita orecunda est, muse jocosa mihi [Ovid]. But I presume
 I need no such apologies; I need not, as Socrates in Plato, cover his face when he
 spoke of love, or blush & hide mine eyes, as Pallas did in her hood, when she was
 consulted by Jupiter about Mercury's marriage [Mactranus Capella, lib I de rup
 phidol. *Virginali suffusa rubore oculos sepe abnubens*, etc.]; it is no such
lascivious, obscene, or wanton discourse; I have not offended your chaster ears

...as many French & Italian authors in their modern language of late have done, nay, some of our Latin poetical writers... whom Rivet accuseth to be more lascivious than Virgil in Propeius, Petronius in Catalectis, Aristophanes in Lysistrata...
 ... Omnia munda mundis (to the pure all things are pure), a naked woman to a modest woman is no otherwise than a picture, as Augustus Livia truly said [Vires nudae castae femineae nihil a statu distare], & Malum genus, malus animus (to construe ill shows an evil will), 'tis as 'tis taken....

Subject II: "deon Hebraeus: "Desire wisheth, love enjoys; the end of the one is the beginning of the other; that which we love is present; that which we desire is absent."
 ... Plato calls it the great devil [Convivio], for its vehemency, & sovereignty over all other passions, & defines it an appetite "by which we desire good to be present."
 13... a twofold division, according to the principal parts which are affected, the brain & liver: amor et amicitia, which Scaliger, Exercitior. 30, Valerius, & Melancthon warrant of Plato, φιλία & ἔρως: "One Venus is ancient without a mother, & descended from heaven, whom we call celestial; the younger, begotten of Jupiter, & Dione, whom commonly we call Venus" [Conv. 1]. Ficinus, in his comment upon this place, cap. 8, ... calls these two loves two devils, or good or bad angels according to us, which are still hovering about our souls. "The one rears to heaven, the other depresseth us to hell [alter ad superna erigit, alter deprimit ad inferna]"
 ... indeed both are good in their own natures: procreation of children is as necessary as that finding out of truth, but these for called bad, because it is "abused, & withdraws our soul from the speculation of that other to viler objects." St Austin, lib 15 de Civ. Dei, et sup. Ps. 1xiv: "Every creature is good, & may be loved if

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or well COMNIS creatura cum bona sit, et bene amari potest et male I...¹⁵ That accurate division of Leon Hebraeus, dial. 2, betwixt Sophia & Philo, where he speaks of natural, sensible, & rational love. Natural love or hatred is that sympathy or antipathy which is to be seen in animate & inanimate creatures in the four elements, metals, stones, ... as a stone to his centre, fire upward, & runs to the sea. ... How comes a loadstone to draw iron to it? ... the ground to cover stones, but for love? ... 'Tis more eminent in plants, herbs, & is especially observed in vegetables; as between the vine & elm a great sympathy; between the vine & cabbage, between the vine & the olive, between the vine & bay a great antipathy. ... the bar & the lentil cannot endure one another, the olive & the myrtle embrace each other in roots & branches if ¹⁶ they grow near. ... Sensible love is that of brute beasts. ... First, for the pleasure they take in the act of generation. ... Secondly, for the preservation of the species. ... Thirdly, for the mutual agreement, as being of the same kind: Suis suis, canis canis, bos bovi, et asinus asino pulcherimus videtur, as Epicharmus held, & according to that adage of Diogenianus, Adiut et usque graculis apud graculum, ^{one bird sits by another} they much delight in one another's company ... & birds of a feather will gather together. Fourthly, for custom, use, & familiarity, as if a dog, trained up with a lion & a bear, contrary to their natures, they will love each other. Hawks, dogs, horses, love their masters & keepers. ... Fifthly, for bringing up, as if a bitch bring up a kid, a hen ducklings, ... etc. ... amor cognitionis, as Leon calls it, rational love, intellectualis amor. ... This appears in God, angels, men. ... ¹⁷ Circulus a bono in bonum, & a round circle still from good to good; for love is the beginning and end of all our actions

Member II.

Subsection I. ¹⁸ St Austin calls "profitable, worldly; pleasant, carnal; honest, spiritual" *Lib. de amicit. Utile mundanum, carnale jucundum, spirituale honestum* I... ¹⁹ No loadstone so attractive ^{as} that of profit, none so fair an object as this of gold... a sweet light, a goodly lustre it hath; *gratius aurum quam solem intuemur*, saith Austin, & we had rather see it than the sun.... base employments, ... ¹⁹ *fit* flouts & saunts, long joameys, heavy burdens, are made light & easy by this hope of gain... he will venture his body, kill a King, murder his father, & damn his soul to come at it... ²⁰ as we are endowed or enriched, so are we beloved & esteemed: it lasts no longer than our wealth... as long as bounty, good cheer, & rewards were to be hoped, friends enough; they were tied to thee by the neck, & would follow thee as crows do a carcass... A golden apple sets all together by the ears, as if a ²¹ *marmite*-bowl or honeycomb were flung amongst bears: father & son, brother & sister, kinsmen are at odds... fair becomes foul, the Graces are turned to Hesperes...

Subsection II. Pleasant objects are infinite... Inanimate are countries, provinces, towers, towns, cities... ²² *the* lascivious dotes on his fair mistress, the glutton on his dishes... ²³ *Paucitur in vivis livor, post fata quiescit* [Envy feeds on the living, after death 'tis still I... *Et cecidere odia, et tristes mors obruit iras* [I hated vanishes, & anger was extinguished in death I... Praise & of each other: *Mulus mulum scabit*

Subsection III. ²⁴ Beauty is the common object of all love, "as jet draws a straw, so death beauty love" *E Viveo, 3 de Anima. Ut palem succinum, sic formam amor Erabit* I...