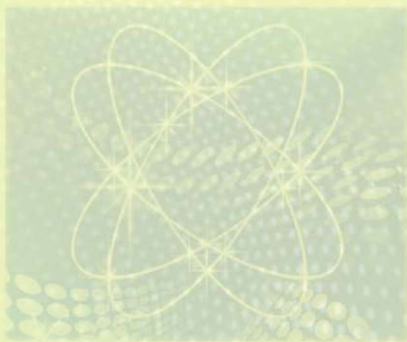


# 蒙田随笔全集． 上卷

Essays of Montaigne Complete Vol. I

（法）蒙田著



辽宁人民出版社



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# ESSAYS OF MONTAIGNE COMPLETE

VOLUME I

by Michel de Montaigne

Translated by Charles Cotton



Liaoning People's Publishing House, China

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## **Michel de Montaigne**

Michel de Montaigne (28 February 1533 - 13 September 1592) was one of the most significant philosophers of the French Renaissance, known for popularizing the essay as a literary genre. His massive volume *Essais* contains some of the most influential essays ever written. Montaigne had a direct influence on writers all over the world, including Francis Bacon, René Descartes, Blaise Pascal, Jean-Jacques Rousseau, Albert Hirschman, William Hazlitt, Ralph Waldo Emerson, Friedrich Nietzsche, Stefan Zweig, Isaac Asimov, and possibly on the later works of William Shakespeare.

# Is This Book for You?

## 穿越时空，遇见真实的自己

——“最经典英语文库”第六辑之  
《蒙田随笔全集》导读

刘秀玉

“自爱者方能为人所爱。”“世界上最伟大的事，是一个人懂得如何做自己的主人。”“真正有知识的人的成长过程，就像麦穗的成长过程。”“知识如果不能改变思想，使之变得完善，那就最好把它抛弃。”……这些耳熟能详的句子你一定不陌生吧？“热爱生命”“因材施教”“不要死记硬背”“不要轻易服从权威”“不要只学书本知识”——这些掷地有声的忠告是否已成为你的座右铭？

还记得这些话出自何人之手吗？是的，16世纪法国人文主义思想家——蒙田。

米歇尔·德·蒙田（1533—1592）出生于法国波尔多附近一个富商之家，自幼学习拉丁文，中学毕业后开始学习法律，曾在法院任职13年。然而，他对当时的法院生态非常不满，目睹了很多比犯罪本身更令人失望的判决。蒙田一生追求自我，渴望自由，然而情非所愿，他还是经历了几次入世的无奈。他曾经是查理九世宫廷的座上宾；出于对祖国的爱，他两次受命担任波尔

多市长；他还作为后来的亨利四世的斡旋者，到巴黎会见亨利三世，捍卫了法国的和平，也为后来亨利四世的一世英名奠定了基础。

可是，仕途生涯始终不是蒙田的志向所在。当他辅佐的亨利四世终于问鼎权力之巅，蒙田并没有像其他人一样趋之若鹜。他拒绝了国王加冕典礼的邀请，给国王写了一封信，请求他的谅解，还不忘提醒他善待敌人，就此回归故里。繁华落尽，人已暮年。晚年的蒙田终于回到自己的古堡，回到他魂牵梦绕的书屋，享受不多的自由时光。空荡荡的古堡里，他的灵魂依然是自由的。

37岁时，蒙田继承了父亲在乡下的一座古堡，在那里的藏书室度过了一段隐居生活。隐居的日子里，蒙田一边享受静谧闲暇的自由自在，一边埋首学问，积极写作。从此以后直到1592年逝世，20年间，蒙田虽然几度入世、出世，独立自由的创作与思考却从未曾停止。他将自己对人生的独特感受和思考记录下来，思考的结晶便是洋洋洒洒的蒙田随笔。

《蒙田随笔全集》共107章，100余万字，于1580—1588年分三卷先后在法国出版。此后，该书再没有绝版过。《蒙田随笔全集》卷帙浩繁，旁征博引，文采斐然，娓娓动人，与培根的《人生论》和帕斯卡尔的《思想录》（已经收录于“最经典英语文库”），并称为欧洲近代哲理散文三大经典之作。从此，随笔（essay）作为一种文体确立下来。

《蒙田随笔全集》创作的背景正是法国内战期间，宗教战争的残酷深深刺痛蒙田的心，家国离乱的悲哀与痛楚，贯穿随笔创作的过程中。然而，思想者的身份使他在创作中尽量保持一种理性和深沉，他将

愤懑之情化作清新激扬的文字，通过谈自己而谈人类、谈世界，侃侃而谈中，引导人们去体会文字间蕴涵的人生真谛。

蒙田随笔内容庞杂，大致集中在三个方面。首先是作者的自我书写与表达。蒙田崇尚追求自我的生活，随笔记录了他简单、自然的生活方式，他的真实样态，他的个性。在《序言》中，蒙田开宗明义：“读者，这是一本真诚的书……我写这本书纯粹是为了我的家庭和我个人。”“我宁愿以一种朴实、自然和平平常常的姿态出现在读者面前，而不做任何人为的努力，因为我描绘的是我自己。”著名的《热爱生命》就是他对生命价值和意义的思考：“我们的生命受到自然的厚赐，它是优越无比的”；“我眼看生命的时光无多，我就愈想增加生命的分量。”

其次，随笔记录了作者阅读古代先贤的心得体会和思考，进而追问人性。在《论隐逸》中，蒙田通过引介贺拉斯、维吉尔等人的诗歌，探讨了隐逸生活的真正目的和正确途径。作为一个人文主义者，他强调以人为本，认为人是世界上最美的存在。他对苏格拉底的智慧十分推崇，认同人的智慧不应用来毁灭自己，自以为是是人类最大的弱点。

蒙田随笔除了关注自我，关注人性，还描绘了作者所理解的客观世界。比如在《新旧世界》中，蒙田谈及美洲大陆的土著居民，赞美他们的勤劳智慧，批判殖民主义的丑恶行径。蒙田并非枯坐书斋的书呆子，他曾遍游意大利和德国，几度入仕，饱含家国之情，这是他思考人生的一个现实基点。

虽然成书于16世纪，文中还有大量希腊罗马典故，现在读来，蒙田的随笔依然没有生涩疏离之感。

每一个话题娓娓道来，仿佛蒙田超越时空站在我们面前，像一位睿智的老人跟我们谈生活、谈人生，如沐春风。由于丝毫没有功利之心，蒙田的文字真实而平和，不会令人望而却步。阅读他的文字就是一场跟自我、跟生命、跟生活的赤诚对话，是一种内心深处的洗涤与熏陶。

忙碌的现代人似乎对追本溯源已经失去了耐心和好奇。在浮躁与肤浅的社会中，与其浑浑噩噩地游荡，毋宁静下心来读一读蒙田的随笔吧。400多年来，《蒙田随笔全集》为不同时代的读者提供心灵的蕴藉，行动的方向，一如它曾温润了16世纪许多法国人的心田。



## General Preface

Millions of Chinese are learning English to acquire knowledge and skills for communication in a world where English has become the primary language for international discourse. Yet not many learners have come to realize that the command of the English language also enables them to have an easy access to the world literary classics such as Shakespeare's plays, Shelley's poems, mark Twain's novels and Nietzsche's works which are an important part of liberal-arts education. The most important goals of universities are not vocational, that is, not merely the giving of knowledge and the training of skills.

In a broad sense, education aims at broadening young people's mental horizon, cultivating virtues and shaping their character. Lincoln, Mao Zedong and many other great leaders and personages of distinction declared how they drew immense inspiration and strength from literary works. As a matter of fact, many of them had aspired to become writers in their young age. Alexander the Great (356-323 B.C.) is said to take along with him two things, waking or sleeping: a book and a dagger, and the book is *Iliad*, a literary classic, by Homer. He would put these two much treasured things under his pillow when he went to bed.

Today, we face an unprecedented complex and changing world. To cope with this rapid changing world requires not only communication skills, but also adequate knowledge of cultures other than our own home culture. Among the most important developments in present-day global culture is the ever increasing cultural exchanges and understanding between different nations and peoples. And one of the best ways to know foreign cultures is to read their literary works, particularly their literary classics, the soul of a country's culture. They also give you the best language and the feeling of sublimity.

Liaoning People's Publishing House is to be congratulated for its foresight and courage in making a new series of world literary classics available to the reading public. It is hoped that people with an adequate command of the English language will read them, like them and keep them as their lifetime companions.

I am convinced that the series will make an important contribution to the literary education of the young people in China. At a time when the whole country is emphasizing "spiritual civilization", it is certainly a very timely venture to put out the series of literary classics for literary and cultural education.

Zhang Zhongzai

Professor

Beijing Foreign Studies University

July, 2013 Beijing

## 总 序

经典名著的语言无疑是最凝练、最优美、最有审美价值的。雪莱的那句“如冬已来临，春天还会远吗？”让多少陷于绝望的人重新燃起希望之火，鼓起勇气，迎接严冬过后的春天。徐志摩一句“悄悄的我走了，正如我悄悄的来；我挥一挥衣袖，不带走一片云彩”又让多少人陶醉。尼采的那句“上帝死了”，又给多少人以振聋发聩的启迪作用。

读经典名著，尤其阅读原汁原味作品，可以怡情养性，增长知识，加添才干，丰富情感，开阔视野。所谓“经典”，其实就是作者所属的那个民族的文化积淀，是那个民族的灵魂缩影。英国戏剧泰斗莎士比亚的《哈姆雷特》和《麦克白》等、“意大利语言之父”的但丁的《神曲》之《地狱篇》《炼狱篇》及《天堂篇》、爱尔兰世界一流作家詹姆斯·乔伊斯的《尤利西斯》及《一个艺术家的肖像》等、美国风趣而笔法超一流的著名小说家马克·吐温的《哈克历险记》以及《汤姆索亚历险记》等，德国著名哲学家尼采的《查拉图斯特拉如是说》及《快乐的科学》等等，都为塑造自己民族的文化积淀，做出了永恒的贡献，也同时向世界展示了他们所属的民族的优秀剪影。

很多著名领袖如林肯、毛泽东等伟大人物，也都曾从经典名著中汲取力量，甚至获得治国理念。耶鲁大学教授查尔斯·希尔曾在题为《经典与治国理念》的文章，阐述了读书与治国之间的绝妙关系。他这样写道：“在几乎所有经典名著中，都可以找到让人叹为观止、深藏其中的治国艺术原则。”

经典名著，不仅仅有治国理念，更具提升读者审美情趣的功能。世界上不同时代、不同地域的优秀经典作品，都存在一个共同属性：歌颂赞美人间的真善美，揭露抨击世间的假恶丑。

读欧美自但丁以来的经典名著，你会看到，西方无论是在漫长的黑暗时期，抑或进入现代进程时期，总有经典作品问世，对世间的负面，进行冷峻的批判。与此同时，也有更多的大家作品问世，热情讴歌人间的真诚与善良，使读者不由自主地沉浸于经典作品的审美情感之中。

英语经典名著，显然是除了汉语经典名著以外，人类整个进程中至关重要的文化遗产的一部分。从历史上看，英语是全世界经典阅读作品中，使用得最广泛的国际性语言。这一事实，没有产生根本性变化。本世纪相当长一段时间，这一事实也似乎不会发生任何变化。而要更深入地了解并切身感受英语经典名著的风采，阅读原汁原味的英语经典作品的过程，显然是必不可少的。

辽宁人民出版社及时并隆重推出“最经典英语文库”系列丛书，是具有远见与卓识的出版行为。我相信，这套既可供阅读，同时也具收藏价值的英语原版经

典作品系列丛书，在帮助人们了解什么才是经典作品的同时，也一定会成为广大英语爱好者、大中学生以及学生家长们的挚爱的“最经典英语文库”。

北京外国语大学英语学院  
北外公共外交研究中心  
欧美文学研究中心主任  
全国英国文学学会名誉会长

张中载 教授  
2013年7月于北京



## INTRODUCTION

### THE LIFE OF MONTAIGNE

*T*he author of the *Essays* was born, as he informs us himself, between eleven and twelve o'clock in the day, the last of February 1533, at the chateau of St. Michel de Montaigne. His father, Pierre Eyquem, esquire, was successively first Jurat of the town of Bordeaux (1530), Under-Mayor 1536, Jurat for the second time in 1540, Procureur in 1546, and at length Mayor from 1553 to 1556. He was a man of austere probity, who had "a particular regard for honour and for propriety in his person and attire ... a mighty good faith in his speech, and a conscience and a religious feeling inclining to superstition, rather than to the other extreme." [*Essays*, ii. 2.] Pierre Eyquem bestowed great care on the education of his children, especially on the practical side of it. To associate closely his son Michel with the people, and attach him to those who stand in need of assistance, he caused him to be held at the font by persons of meanest position; subsequently he put him out to nurse with a poor villager, and then, at a later period, made him accustom himself to the most common sort of living, taking care, nevertheless, to cultivate his mind, and superintend its development without the exercise of undue rigour or constraint. Michel, who gives us the minutest account of his earliest years, charmingly narrates how they used to awake him by the sound

of some agreeable music, and how he learned Latin, without suffering the rod or shedding a tear, before beginning French, thanks to the German teacher whom his father had placed near him, and who never addressed him except in the language of Virgil and Cicero. The study of Greek took precedence. At six years of age young Montaigne went to the College of Guienne at Bordeaux, where he had as preceptors the most eminent scholars of the sixteenth century, Nicolas Grouchy, Guerente, Muret, and Buchanan. At thirteen he had passed through all the classes, and as he was destined for the law he left school to study that science. He was then about fourteen, but these early years of his life are involved in obscurity. The next information that we have is that in 1554 he received the appointment of councillor in the Parliament of Bordeaux; in 1559 he was at Bar-le-Duc with the court of Francis II, and in the year following he was present at Rouen to witness the declaration of the majority of Charles IX. We do not know in what manner he was engaged on these occasions.

Between 1556 and 1563 an important incident occurred in the life of Montaigne, in the commencement of his romantic friendship with Etienne de la Boetie, whom he had met, as he tells us, by pure chance at some festive celebration in the town. From their very first interview the two found themselves drawn irresistibly close to one another, and during six years this alliance was foremost in the heart of Montaigne, as it was afterwards in his memory, when death had severed it.

Although he blames severely in his own book [Essays, i. 27.] those who, contrary to the opinion of Aristotle, marry before five-and-thirty, Montaigne did not wait for the period fixed by the philosopher of Stagira, but in 1566, in his thirty-third year, he espoused Francoise de Chassigne, daughter of a councillor in the Parliament of Bordeaux. The



history of his early married life vies in obscurity with that of his youth. His biographers are not agreed among themselves; and in the same degree that he lays open to our view all that concerns his secret thoughts, the innermost mechanism of his mind, he observes too much reticence in respect to his public functions and conduct, and his social relations. The title of Gentleman in Ordinary to the King, which he assumes, in a preface, and which Henry II. gives him in a letter, which we print a little farther on; what he says as to the commotions of courts, where he passed a portion of his life; the Instructions which he wrote under the dictation of Catherine de Medici for King Charles IX., and his noble correspondence with Henry IV., leave no doubt, however, as to the part which he played in the transactions of those times, and we find an unanswerable proof of the esteem in which he was held by the most exalted personages, in a letter which was addressed to him by Charles at the time he was admitted to the Order of St. Michael, which was, as he informs us himself, the highest honour of the French noblesse.

According to Lacroix du Maine, Montaigne, upon the death of his eldest brother, resigned his post of Councillor, in order to adopt the military profession, while, if we might credit the President Bouhier, he never discharged any functions connected with arms. However, several passages in the Essays seem to indicate that he not only took service, but that he was actually in numerous campaigns with the Catholic armies. Let us add, that on his monument he is represented in a coat of mail, with his casque and gauntlets on his right side, and a lion at his feet, all which signifies, in the language of funeral emblems, that the departed has been engaged in some important military transactions.

However it may be as to these conjectures, our author, having arrived at his thirty-eighth year,



resolved to dedicate to study and contemplation the remaining term of his life; and on his birthday, the last of February 1571, he caused a philosophical inscription, in Latin, to be placed upon one of the walls of his chateau, where it is still to be seen, and of which the translation is to this effect:—"In the year of Christ ... in his thirty-eighth year, on the eve of the Calends of March, his birthday, Michel Montaigne, already weary of court employments and public honours, withdrew himself entirely into the converse of the learned virgins where he intends to spend the remaining moiety of the to allotted to him in tranquil seclusion."

At the time to which we have come, Montaigne was unknown to the world of letters, except as a translator and editor. In 1569 he had published a translation of the "Natural Theology" of Raymond de Sebonde, which he had solely undertaken to please his father. In 1571 he had caused to be printed at Paris certain 'opuscucla' of Etienne de la Boetie; and these two efforts, inspired in one case by filial duty, and in the other by friendship, prove that affectionate motives overruled with him mere personal ambition as a literary man. We may suppose that he began to compose the Essays at the very outset of his retirement from public engagements; for as, according to his own account, observes the President Bouhier, he cared neither for the chase, nor building, nor gardening, nor agricultural pursuits, and was exclusively occupied with reading and reflection, he devoted himself with satisfaction to the task of setting down his thoughts just as they occurred to him. Those thoughts became a book, and the first part of that book, which was to confer immortality on the writer, appeared at Bordeaux in 1580. Montaigne was then fifty-seven; he had suffered for some years past from renal colic and gravel; and it was with the necessity of distraction from his pain, and the hope of deriving relief from the