

插图·中文导读英文版



The Shepherd and the King

牧羊人和国王

[法] 拉封丹 著

王勋 纪飞 等 编译



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内 容 简 介

《拉封丹寓言》是世界上最伟大的寓言故事集之一。“狼和牧羊人”、“猴子和豹子”、“变成少女的老鼠”、“财富和两个人”、“牧羊人和他的羊群”和“牧羊人和国王”等脍炙人口的故事，伴随了一代又一代人的美丽童年、少年直至成年。该书自首次出版三百多年以来，已被译成世界上几十种文字，并不断地被改编成漫画、动画片、儿童剧等。本书选用其中最著名的英文译本之一，精选了其中 57 个寓言故事，并配以法国著名画家多雷的插画。无论作为语言学习的课本，还是作为通俗的文学读本，本书对当代中国的大、中学生都将产生积极的影响。为了使读者提高阅读速度和阅读水平，在每篇英文故事的开始部分增加了中文导读。

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在人类历史上众多的寓言故事集中，法国著名诗人拉封丹（1621—1695）编著的《拉封丹寓言》、古希腊人伊索编著和收集整理的《伊索寓言》以及俄罗斯作家克雷洛夫（1769—1844）编著的《克雷洛夫寓言》并称为世界上影响最大的三大寓言故事集。

让·德·拉封丹（Jean de La Fontaine），法国著名诗人，被誉为“法国的荷马”，出生于法国香槟省的夏托蒂埃里，父亲是位从事森林管理的小官吏。受家庭环境的影响，拉封丹从小就对诗歌怀有浓厚的兴趣。1641年，拉封丹去巴黎学习神学，后又改学法律，1652年接替父职，后于1657年携家定居巴黎。1668年，拉封丹发表了《寓言诗》第1集（1~6卷），这使他一举成名，并奠定了在法国文坛的地位。随后于1678—1679年间，拉封丹发表了《寓言诗》的第2集（7~11卷）。1694年，他发表了《寓言诗》的最后一集，即第12卷。此外，拉封丹著名的作品还有《故事诗》（1664—1685）和韵文小说《普叙赫和库比德的爱情》（1669）等。1684年，拉封丹当选为法兰西学院院士。1695年4月13日，拉封丹病逝于巴黎。

《寓言诗》是拉封丹的代表作，共收录寓言故事240篇，故事皆以诗的形式进行表述，因此也称寓言诗。这些寓言故事的题材绝



大部分取自伊索寓言，古希腊、罗马和印度寓言家的作品以及民间故事。这些寓言故事成功地塑造了 17 世纪的法国社会各阶层人物的典型形象，其中包括贵族、教士、法官、商人、医生和农民，揭露了封建统治阶级的残暴，描绘了劳动人民的苦难生活，堪称 17 世纪法国社会的一面镜子。这些寓言诗篇简短精练，借以拟人化的动物对话，非常富有戏剧意味。拉封丹寓言与伊索寓言、克雷洛夫寓言一起，构成了世界寓言作品的三座丰碑。

《拉封丹寓言》在世界上有着广泛的声誉，是世界文学宝库中的传世经典之作，至今已被翻译成几十种文字，影响了一代又一代人的美丽童年、少年。即使在今天，《拉封丹寓言》依然是最受广大青少年读者欢迎的经典寓言故事图书之一。《拉封丹寓言》也是最早引入中国的西方经典文学作品，早在 19 世纪末就被翻译成中文并介绍给中国读者，迄今已有几十种不同的中文译本，其中包括法译中文本和英译中文本。目前，在国内数量众多的《拉封丹寓言》书籍中，主要的出版形式有三种：一是中法文对照读本，二是中英文对照读本，三是中文翻译版读本。其中的中英文对照读本比较受读者的欢迎，这主要是得益于中国人热衷于学习英文的大环境。从英文学习的角度来看，直接使用纯英文的学习资料更有利于英语学习。考虑到对英文内容背景的了解有助于英文阅读，使用中文导读应该是一种比较好的方式，也可以说是该书的第四种版本形式。采用中文导读而非中英文对照的方式进行编排，有利于国内读者摆脱对英文阅读依赖中文注释的习惯。基于以上原因，我们决定编译《拉封丹寓言》，并采用中文导读英文版的形式出版，收录了拉封丹《寓言诗》中 56 篇寓言故事，并配以插画。这些插画全部由法国著名画家多雷绘制，多雷（Gustave Doré, 1832—1883）是 19 世纪后期最著名的插图画家之一，拉封丹《寓言诗》的插图是多雷最重要的



代表作之一。在中文导读中，我们尽力使其贴近原作的精髓，也尽可能保留原作的风格。我们希望能够编出为当代中国读者所喜爱的经典读本。读者在阅读英文故事之前，可以先阅读中文导读，这样有利于了解故事背景，从而加快阅读速度。我们相信，该经典著作的引进对加强当代中国读者，特别是青少年读者的人文修养是非常有帮助的。

本书主要内容由王勋、纪飞等编译。参加本书故事素材搜集整理及编译工作的还有郑佳、赵雪、熊金玉、李丽秀、刘乃亚、熊红华、王婷婷、孟宪行、胡国平、李晓红、贡东兴、陈楠、邵舒丽、冯洁、王业伟、徐鑫、王晓旭、周丽萍、熊建国、徐平国、肖洁、王小红等。限于我们的科学、人文素养和英语水平，书中难免会有不当之处，衷心希望读者朋友批评指正。



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1. 两只老鼠、狐狸和禽蛋

The Two Rats, the Fox, and the Egg



两只老鼠出外觅食，找到了一只蛋，足够作为当天的晚餐。它们非常高兴，打算各分一半，美美地吃上一顿。不凑巧的是，这时恰恰来了一只狐狸，它们为保护好蛋费尽脑筋，将蛋包好后无论推着还是拖着都很危险。突然它们急中生智，想出一条妙计，在快要到家的时候，一只老鼠躺下，将蛋放在脚爪里，另一只赶紧拖着它的尾巴飞快溜进去。

Address to Madame de la Sabliere.

You, Iris, it were an easy task to praise;
But you refuse the incense of my lays.
In this you are unlike all other mortals,
Who welcome all the praise that seeks their portals;
Not one who is not soothed by sound so sweet.
For me to blame this humour were not meet,



两只老鼠、狐狸和禽蛋

By gods and mortals shared in common,
 And, in the main, by lovely woman.
 That drink, so vaunted by the rhyming trade,
 That cheers the god who deals the thunder-blow,
 And often intoxicates the gods below,—
 The nectar, Iris, is of praises made.
 You taste it not. But, in its place,
 Wit, science, even trifles grace
 Your bill of fare; but, for that matter,
 The world will not believe the latter.
 Well, leave the world in unbelief.
 Still science, trifles, fancies light as air,
 I hold, should mingle in a bill of fare,
 Each giving each its due relief;
 As, where the gifts of Flora fall,
 On different flowers we see
 Alight the busy bee,
 Educing sweet from all.
 Thus much premised, don't think it strange,
 Or anything beyond my muse's range,
 If even my fables should infold,
 Among their nameless trumpery,
 The traits of a philosophy
 Far-famed as subtle, charming, bold.

They call it new—the men of wit;
Perhaps you have not heard of it?
My verse will tell you what it means:
They say that beasts are mere machines;
That, in their doings, everything
Is done by virtue of a spring—
No sense, no soul, nor notion;
But matter merely,—set in motion,
Just such the watch in kind,
Which jogs on, to purpose blind.
Now ope, and read within its breast—
The place of soul is by its wheels possessed.
One moves a second, that a third,
Till finally its sound is heard.
And now the beast, our sages say,
Is moved precisely in this way
An object strikes it in a certain place:
The spot thus struck, without a moment's space,
To neighbouring parts the news conveys;
Thus sense receives it through the chain,
And takes impression.—How? Explain.—
Not I. They say, by sheer necessity,
From will as well as passion free,
The animal is found the thrall

Of movements which the vulgar call
Joy, sadness, pleasure, pain, and love—
The cause extrinsic and above.—
Believe it not. What's this I hold?
Why, sooth, it is a watch of gold—
Its life, the mere unbending of a spring.
And we?—are quite a different thing.
Hear how Descartes—Descartes, whom all applaud,
Whom pagans would have made a god,
Who holds, in fact, the middle place
Between ours and the celestial race,
About as does the plodding ass
From man to oyster as you pass—
Hear how this author states the case
Of all the tribes to being brought
By our Creator out of nothing,
I only have the gift of thought.
Now, Iris, you will recollect
We were by older science taught
That when brutes think, they don't reflect.
Descartes proceeds beyond the wall,
And says they do not think at all.
This you believe with ease;
And so could I, if I should please.

Still, in the forest, when, from morn
Till midday, sounds of dog and horn
Have terrified the stag forlorn;
When he has doubled forth and back,
And laboured to confound his track,
Till tired and spent with efforts vain—
An ancient stag, of antlers ten;—
He puts a younger in his place,
All fresh, to weary out the chase.—
What thoughts for one that merely grazes!
The doublings, turnings, windings, mazes,
The substituting fresher bait,
Were worthy of a man of state—
And worthy of a better fate!
To yield to rascal dogs his breath
Is all the honour of his death.
And when the partridge danger spies,
Before her brood have strength to rise,
She wisely counterfeits a wound,
And drags her wing on the ground—
Thus, from her home, beside some ancient log,
Safe drawing off the sportsman and his dog;
And while the latter seems to seize her,
The victim of an easy chase—