

## Michel de Montaigne, *Essais*, 1580-1592

### *Essais*, I, 31, « Des Cannibales », 1580-1592 (orth. Modernisée)

Or je trouve, pour revenir à mon propos, qu'il n'y a rien de barbare et de sauvage en cette nation, à ce qu'on m'en a rapporté, sinon que chacun appelle barbarie ce qui n'est pas de son usage ; comme de vrai, il semble que nous n'avons autre mire de la vérité et de la raison que l'exemple et idée des opinions et usages du pays où nous sommes. Là est toujours la parfaite religion, la parfaite police, parfait et accompli usage de toutes choses. Ils sont sauvages, de même que nous appelons sauvages les fruits que nature, de soi et de son progrès ordinaire, a produits : là où, à la vérité, ce sont ceux que nous avons altérés par notre artifice et détournés de l'ordre commun, que nous devrions appeler plutôt sauvages. En ceux-là sont vives et vigoureuses les vraies et plus utiles et naturelles vertus et propriétés, lesquelles nous avons abâtardies en ceux-ci, et les avons seulement accommodées au plaisir de notre goût corrompu. Et si pourtant, la saveur même et délicatesse se trouve à notre goût excellente, à l'envi des nôtres, en divers fruits de ces contrées à sans culture. Ce n'est pas raison que l'art gagne le point d'honneur sur notre grande et puissante mère Nature. Nous avons tant rechargé la beauté et richesse de ses ouvrages par nos inventions que nous l'avons du tout étouffée. [...]

[Rencontre avec trois Brésiliens à Rouen en 1562] Trois d'entre eux, ignorant combien coûtera un jour à leur repos et à leur bonheur la connaissance des corruptions de deçà, et que de ce commerce naîtra leur ruine, comme je présuppose qu'elle soit déjà avancée, bien misérables de s'être laissé piper au désir de la nouvelleté, et avoir quitté la douceur de leur ciel pour venir voir le nôtre, furent à Rouen, du temps que leur feu roi Charles neuvième y était. Le Roi parla à eux longtemps ; on leur fit voir notre façon, notre pompe, la forme d'une belle ville. Après cela, quelqu'un en demanda à leur avis, et voulut savoir d'eux ce qu'ils y avaient trouvé de plus admirable ; ils répondirent trois choses, d'où j'ai perdu la troisième, et en suis bien marri ; mais j'en ai encore deux en mémoire. Ils dirent qu'ils trouvaient en premier lieu fort étrange que tant de grands hommes, portant barbe, forts et armés, qui étaient autour du Roi (il est vraisemblable qu'ils parlaient des Suisses de sa garde), se soumissent à obéir à un enfant, et qu'on ne choisissait plutôt quelqu'un d'entre eux pour commander ; secondement (ils ont une façon de leur langage telle, qu'ils nomment les hommes moitié les uns des autres) qu'ils avaient aperçu qu'il y avait parmi nous des hommes pleins et gorgés de toutes sortes de commodités, et que leurs moitiés étaient mendiants à leurs portes, déçamés de faim et de pauvreté ; et trouvaient étrange comme ces moitiés ici nécessaires pouvaient souffrir une telle injustice, qu'ils ne prissent les autres à la gorge, ou missent le feu à leurs maisons. Je parlai à l'un deux fort longtemps ; mais j'avais un truchement [interprète] qui me suivait si mal et qui était si empêché à recevoir mes imaginations par sa bêtise, que je n'en pus tirer guère de plaisir. Sur ce que je lui demandai quel fruit il recevait de la supériorité qu'il avait parmi les siens (car c'était un capitaine, et nos matelots le nommaient Roi), il me dit que c'était marcher le premier à la guerre ; de combien d'hommes il était suivi, il me montra un espace de lieu, pour signifier que c'était autant qu'il en pourrait en un tel espace, ce pouvait être quatre ou cinq mille hommes ; si, hors la guerre, toute son autorité était expirée, il dit qu'il lui en restait cela que, quand il visitait les villages qui dépendaient de lui, on lui dressait des sentiers au travers des haies de leurs bois, par où il pût passer bien à l'aise.

Tout cela ne va pas trop mal : mais quoi, ils ne portent point de hauts-de-chausses !

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