

ROBINSON
CRUSOE

鲁滨逊漂流记

[英] 丹尼尔·笛福 原著

心远轩工作室 编

壹东设计 蔚蓝小加 插画

经典名著中英对照
典藏 插画版

青春年少时，外面的世界总是很大，远方的天空总是异彩缤纷
怀揣扬帆远航的梦想，终于告别故土，义无反顾地踏上遥远的征途
即使经历风浪，即使忍受孤独，即使尝尽艰险
终将找到那回家的路



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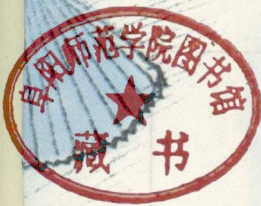
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内 容 提 要

本书讲述一个在海难中逃生的水手在一个荒岛上通过自己的智慧和勇气，战胜险恶的自然环境，终于获救回到英国的故事。本书让人们相信，人最接近上帝的时刻不是在上帝向人显示奇迹的时候，而是在人认识到世上并无奇迹却仍然对世界的美丽感到惊奇的时候。为了让读者读到原汁原味的英文原版，编者没有在原版上作调整，而对照编译了最优美的中文译文，并配以精美轻松的插画，使读者能够在美的享受中提高英文阅读能力。为了提高读者的阅读兴趣和阅读水平，编者在每章后面增加了“心灵启迪”，愿所有读过的朋友都有收获。

本书适合所有想提高英语阅读水平且能用心感悟经典名著的读者阅读、欣赏之用。

图书在版编目(CIP)数据

鲁滨逊漂流记：经典名著中英对照典藏插画版 /
(英) 笛福(Defoe, D.) 著；心远轩工作室编. -- 北京：
中国水利水电出版社，2010.2
ISBN 978-7-5084-7149-5

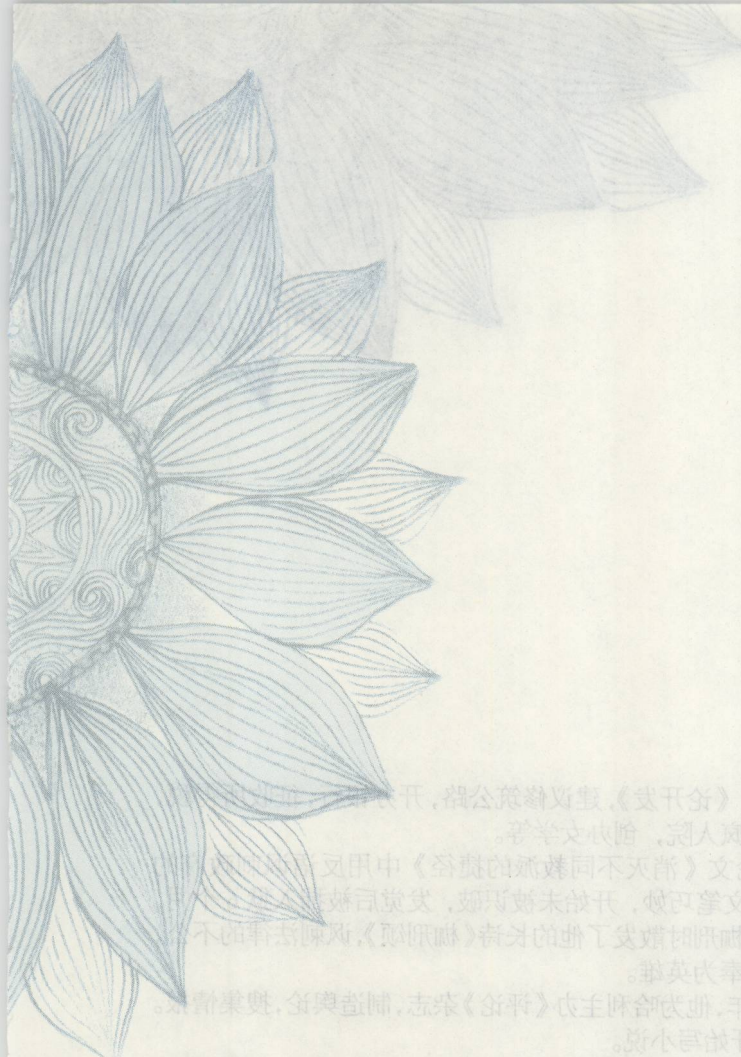
I. ①鲁… II. ①笛… ②心… III. ①英语—汉语—
对照读物②长篇小说—英国—近代 IV. ①H319.4: I

中国版本图书馆CIP数据核字(2010)第008143号

书 名	鲁滨逊漂流记 经典名著中英对照典藏插画版
作 者	[英] 丹尼尔·笛福 原著 心远轩工作室 编 壹东设计 蔚蓝小加 插画
出版发行	中国水利水电出版社 (北京市海淀区玉渊潭南路1号D座 100038) 网址: www.waterpub.com.cn E-mail: sales@waterpub.com.cn 电话: (010) 68367658 (营销中心)
经 售	北京科水图书销售中心(零售) 电话: (010) 88383994、63202643 全国各地新华书店和相关出版物销售网点
排 版	壹东设计
印 刷	北京市地矿印刷厂
规 格	145mm×210mm 32开本 14.625印张 617千字
版 次	2010年2月第1版 2010年2月第1次印刷
印 数	0001—5000册
定 价	29.80元

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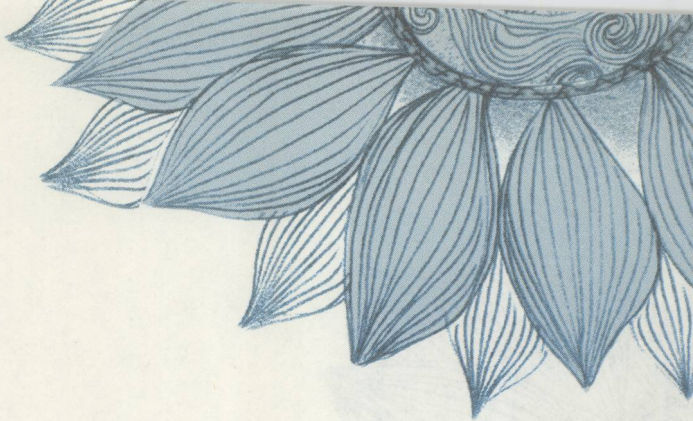
作者简介

丹尼尔·笛福（Daniel Defoe, 1660~1731）英国作家。生于伦敦。父亲经营屠宰业，信奉不同于国教的长老会。笛福原姓福，1703年后自称笛福。笛福只受过中等教育，信奉不属于英国国教的长老会教派，政治上倾向于辉格党。

二十多岁时，笛福已是伦敦一个体面的商人，经营过内衣、烟酒业等，到过欧洲大陆。

1692年经商破产，不得不以其他方式谋生。他给政府当过情报员，设计过开发事业。

他从事写作，早年以写政论文和讽刺诗著称，反对封建专制，主张发展资本主义工商业。



1698年他发表了《论开发》，建议修筑公路，开办银行，征收所得税，举办水火保险，设立疯人院，创办女学等。

1702年他在政论文《消灭不同教派的捷径》中用反语讽刺政府的宗教歧视政策，由于文笔巧妙，开始未被识破，发觉后被捕入狱6个月，并受枷刑示众。他受枷刑时散发了他的长诗《枷刑颂》，讽刺法律的不公，围观的伦敦市民把他奉为英雄。

1704年至1713年，他为哈利主办《评论》杂志，制造舆论，搜集情报。笛福在59岁时开始写小说。

1719年第一部小说《鲁滨逊漂流记》发表，大受欢迎。同年又出版了续篇。

1720年又写了《鲁滨逊的沉思集》。

此后，他写了4部小说：《辛格尔顿船长》（1720）、《摩尔·弗兰德》（1722）、《杰克上校》（1722）和《罗克萨娜》（1724）。

此外他还写了若干部传记，如《聋哑卜人坎贝尔传》（1720）、《彼得大帝纪》（1723）；几部国内外游记，如《新环球游记》（1724）、《罗伯茨船长四次旅行记》（1726）、《不列颠全岛纪游》（1724~1727，3卷，导游性质）。

他还有几部关于经商的书，如《经商全书》（1726）、《英国商业方略》（1728）和《使伦敦成为世界最繁荣都市之道》（1728）。

他的《英国绅士全书》则在他死后于1890年刊印。



序言

18世纪初，一个英国水手在航行中和船长发生冲突，被遗弃在海上，他在南太平洋漂流了一段时间后，在一个荒岛上独自生活了四年。1719年，英国作家笛福根据这个故事创作了长篇小说《鲁滨逊漂流记》，成为不朽的杰作。

主人公鲁滨逊·克鲁索 1632 年出生于约克郡一个富裕的家庭，他的父亲希望他学习法律，但是他从很小的时候就渴望冒险，终于不顾父亲的挽留，离家航海。后来，船在海上失事，他独自来到一个荒岛上。在岛上，他想出了很多有创意的办法，努力活了下来。并且救出了被土著人俘虏到岛上的星期五，使他成了忠实的仆人，最后还救出了一位英国帆船的船长，并且帮助他镇压了船上的叛乱，最后，在孤岛生活了 28 年之后，他终于回到了英国。

孤岛遐想是现代人喜欢做的一个游戏。只身一人漂流到了一座孤岛上，这种情景对于想象力是一个刺激。不过，我们的想象力往往底气不足，如果没有某种浪漫的奇迹来救助，便难以为继。最后，也就只好满足于带什么书去读、什么音乐去听之类的小情调而已。在鲁滨逊的孤岛上也没有奇迹。那里不是桃花源，没有乌托邦式的社会实验。那里不是伊甸园，没有女人和艳遇。鲁滨逊在他的孤岛上所做的事情在人类历史上其实是经常发生的，这就是凭借从一个文明社会中抢救出的少许东西，重新开始建立这个文明社会。世上本无奇迹，但世界并不因此而失去了魅力。人最接近上帝的时刻不是在上帝向人显示奇迹的时候，而是在人认识到世上并无奇迹却仍然对世界的美丽感到惊奇的时候。

世上种种纷争，或是为了财富，或是为了教义，不外乎利益之争和观念之争。当我们身在其中时，不免很看重。但是，我们每一个人都迟早要离开这个世界，并且绝对没有返回的希望。在这个意义上，我们不妨也用鲁滨逊的眼光来看一看世界，这会帮助我们分清本末。我们将发现，我们真正需要的物质产品和真正值得我们坚持的精神原则都是十分有限的，在单纯的生活中包含着人生的真谛。

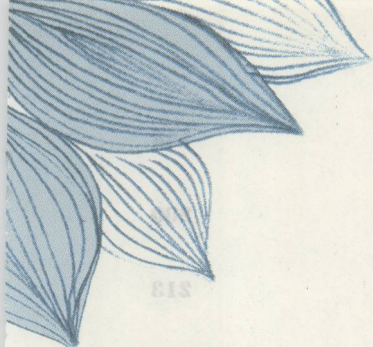
感谢中国水利水电出版社的徐丽娟编辑，是她的支持使这本书能以更好的形式与大家见面。感谢壹东设计的解神恩老师作了漂亮的封面和版式。

感谢壹东设计的蔚蓝小加，是她精心创作的插画才使本书如此美丽。

本书的整理工作由心远轩工作室的林晓珊、王小青、林丽、李鑫、梁锋、庄东填、林晓婷、王克杰、赵应丁、旷思思等完成。本书在整理过程中借鉴了林纾、严权平、徐霞村等前辈的译本。我们希望能把这本经典的小说以最美的方式呈现给大家，读者如有什么意见和建议欢迎来信到：xinyuanxuan@263.net。

心远轩工作室

2009年5月



目录

作者简介

序言

1. A WARNING

父亲的告诫

2. THE STORM

初尝风暴

3. PIRATES

海盗

4. ESCAPE FROM SLAVERY

逃脱奴役

5. BRAZIL

巴西

6. SHIPWRECK

失事

7. SOLE SURVIVOR

唯一的幸存者

8. FIRST DAYS

最初的日子

9. THE JOURNAL: FOOD AND SHELTER

日记: 食物与住处

10. THE JOURNAL: NATURAL DISASTER

日记: 自然灾害

11. THE JOURNAL: ILLNESS

日记: 生病

12. THE JOURNAL: RECOVERY

日记: 复原

13. THE JOURNAL: EXPLORING THE ISLAND

日记: 岛上探险

14. THE JOURNAL: OF POTS AND CANOES

日记: 陶锅和独木舟

IS THE JOURNAL REFLECTIONS
 日记: 反省
 ESCAPE
 17. FURTHER IMPROVEMENTS
 18. A FOOTPRINT
 19. BOXES
 20. YEAR AND ISOLATION
 21. THE LOST SHIP
 22. ENCOUNTER WITH SAVAGES
 23. FRIDAY OBSERVED
 24. FRIDAY INSTRUCTED
 25. NEW PLANS
 26. SAVAGES RETURN
 27. PRISONERS FREED
 28. THE MUTINEERS
 29. SHIP CAPTURED
 30. RETURN TO ENGLAND
 31. ADVENTURES WITH FRIDAY
 32. ISLAND AGAIN

1
 8
 19
 28
 45
 57
 66
 85
 100
 117
 128
 143
 158
 168

15.THE JOURNAL: REFLECTIONS	188
日记: 反省	
16.NO ESCAPE	200
死里逃生	
17.FURTHER IMPROVEMENTS	213
进一步的完善	
18.A FOOTPRINT	228
脚印	
19.BONES	243
人骨	
20.FEAR AND ISOLATION	256
恐惧与孤独	
21.THE LOST SHIP	271
遇难的船只	
22.ENCOUNTER WITH SAVAGES	286
遭遇野人	
23.FRIDAY OBSERVED	302
星期五开口讲话了	
24.FRIDAY INSTRUCTED	318
教导星期五	
25.NEW PLANS	328
新的计划	
26.SAVAGES RETURN	342
野人又来了	
27.PRISONERS FREED	359
放回俘虏	
28.THE MUTINEERS	375
叛变者	
29.SHIP RECAPTURED	402
收复大船	
30.RETURN TO ENGLAND	417
回到英国	
31.ADVENTURES WITH FRIDAY	434
与星期五一起冒险	
32.ISLAND AGAIN	453
重游孤岛	

I was born in the year 1632, in the city of York, of a good family, though not of that county, my father being a foreigner of Bremen, who settled first at Hull. He got a good estate by merchandise, and leaving off his trade, lived afterwards at York, from whence he had married my mother, whose relations were named Robinson, a very good family in that county, and from whom I was called Robinson Crusoe; but by the usual corruption of words in England, we are now called—nay we call ourselves and write our name "Crusoe", and so my companions always called me.

I had two elder brothers, one of whom was lieutenant colonel to an English regiment of foot in Flanders, formerly commanded by the famous Colonel Lockhart, and was killed at the battle near Dunkirk against the Spaniards. What became of my second brother I do not know any more than my father or mother knew what became of

1. A WARNING

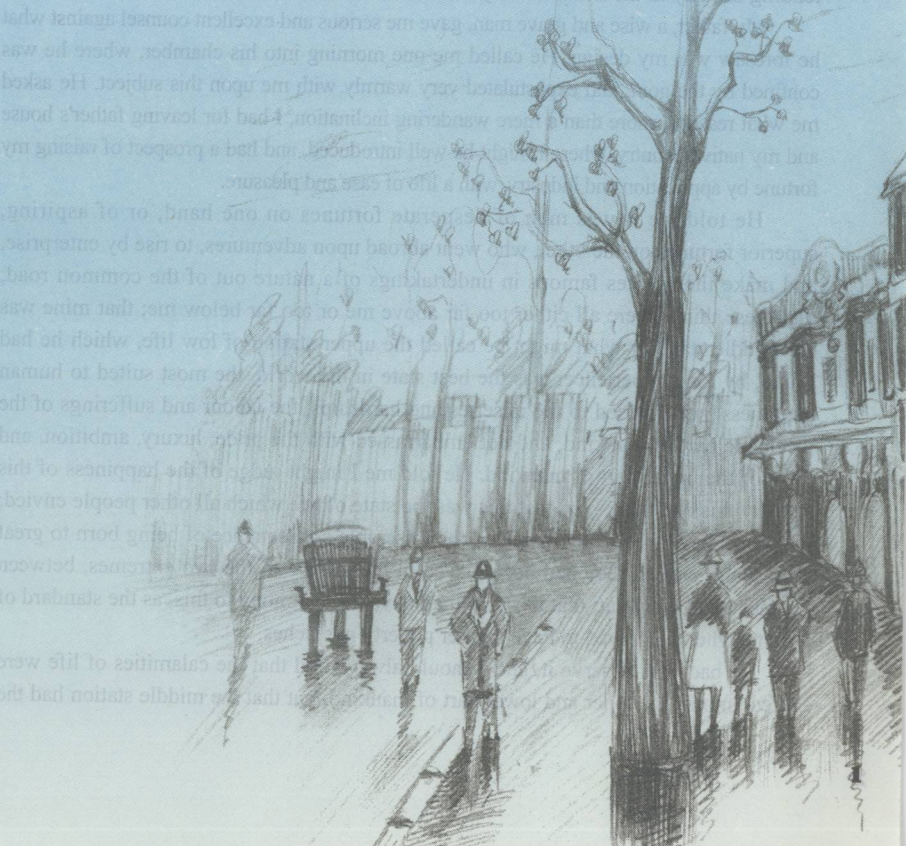
父亲的告诫

Being the first son of an old man, my head began to be filled very early with thinking thoughts. My father, who was very ancient, had given me a competent share of learning, education and a country free school generally got, and designed me for the law, but I would be satisfied with nothing but going to sea; and my inclination to this led me so strongly against the will, nay the commands of my father, and against all the connexions and persuasions of my mother and other friends, that there seemed to be something fatal in that propensity of nature, tending directly to the fire of mischief, which was to befall me.

My father, who was a very good man, gave me several good and excellent counsels against what he thought my inclination to do, which I called me one morning into his chamber, where he was contented to sit with me, and talked very warmly with me upon this subject. He asked me what reason I had for my inclination to go to sea, and I answered him, that I had a great desire to see the world, and to have a good fortune by some trade, and that I had a great dislike of the law, and of the study of it, and that I had a great inclination to go to sea, and to have a good fortune by some trade, and that I had a great dislike of the law, and of the study of it.

The father, who was a very good man, gave me several good and excellent counsels against what he thought my inclination to do, which I called me one morning into his chamber, where he was contented to sit with me, and talked very warmly with me upon this subject. He asked me what reason I had for my inclination to go to sea, and I answered him, that I had a great desire to see the world, and to have a good fortune by some trade, and that I had a great dislike of the law, and of the study of it.

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I was born in the year 1632, in the city of York, of a good family, though not of that country, my father being a foreigner of Bremen, who settled first at Hull. He got a good estate by merchandise, and leaving off his trade, lived afterwards at York, from whence he had married my mother, whose relations were named Robinson, a very good family in that country, and from whom I was called Robinson Kreutznaer; but, by the usual corruption of words in England, we are now called—nay we call ourselves and write our name "Crusoe," and so my companions always called me.

I had two elder brothers, one of whom was lieutenant colonel to an English regiment of foot in Flanders, formerly commanded by the famous Colonel Lockhart, and was killed at the battle near Dunkirk against the Spaniards. What became of my second brother I never knew any more than my father or mother knew what became of me.

Being the third son of the family and not bred to any trade, my head began to be filled very early with rambling thoughts. My father, who was very ancient, had given me a competent share of learning, as far as house-education and a country free school generally go, and designed me for the law; but I would be satisfied with nothing but going to sea; and my inclination to this led me so strongly against the will, nay, the commands of my father, and against all the entreaties and persuasions of my mother and other friends, that there seemed to be something fatal in that propensity of nature, tending directly to the life of misery which was to befall me.

My father, a wise and grave man, gave me serious and excellent counsel against what he foresaw was my design. He called me one morning into his chamber, where he was confined by the gout, and expostulated very warmly with me upon this subject. He asked me what reasons, more than a mere wandering inclination, I had for leaving father's house and my native country, where I might be well introduced, and had a prospect of raising my fortune by application and industry, with a life of ease and pleasure.

He told me it was men of desperate fortunes on one hand, or of aspiring, superior fortunes on the other, who went abroad upon adventures, to rise by enterprise, and make themselves famous in undertakings of a nature out of the common road; that these things were all either too far above me or too far below me; that mine was the middle state, or what might be called the upper station of low life, which he had found, by long experience, was the best state in the world, the most suited to human happiness, not exposed to the miseries and hardships, the labour and sufferings of the mechanic part of mankind, and not embarrassed with the pride, luxury, ambition, and envy of the upper part of mankind. He told me I might judge of the happiness of this state by this one thing—viz. that this was the state of life which all other people envied; that kings have frequently lamented the miserable consequence of being born to great things, and wished they had been placed in the middle of the two extremes, between the mean and the great; that the wise man gave his testimony to this, as the standard of felicity, when he prayed to have neither poverty nor riches.

He bade me observe it, and I should always find that the calamities of life were shared among the upper and lower part of mankind, but that the middle station had the

1632年，我出生于约克市一个上流社会的家庭。我们不是本地人，父亲原本是德国不来梅市人，移居英国后住在赫尔市。后来他经商发了财，就结束了生意，最后搬到约克市定居，并在那儿娶了我母亲。母亲娘家姓鲁滨逊，是当地的一家名门望族，所以给我取名叫鲁滨逊·克罗伊茨内。但是英国人一读“克罗伊茨内”这个德国姓，发音就走样，结果大家就叫我“克罗索”，最后连我自己也这么叫，这么写了。所以，我的朋友们都叫我克罗索。

我有两个哥哥：大哥是驻佛兰德的英国步兵团中校，著名的洛克哈特上校曾经带领过这支部队。大哥在敦刻尔克附近与西班牙人作战时阵亡了。至于二哥，我至今一无所知，就像我父母对我后来的境况也全然不知一样。

我是家里的小儿子，父母没让我学谋生的手艺，所以我从小就喜欢胡思乱想，一心想出洋远游。当时，父亲年事已高，但他还是让我受了很好的教育。他曾送我去寄宿学校读书，还让我上免费学校接受乡村义务教育。他一心一意希望我将来学法律，但我压根没兴趣，只是想航海。我不顾父亲的意愿，甚至是违抗父命，也全然不听母亲的恳求和朋友们的劝阻。我的这种天性，似乎注定了我未来的不幸。

父亲聪明谨慎，他预见到我出海的办法必然会给我带来不幸，就时常开导我，并给了我不少有益的忠告。一天早晨，他把我叫进他的卧室。因为他当时正好痛风病发作，行动不便。他恳切地对我规劝了一番。他问我，除了为了要满足我自己漫游四海的爱好外，还有什么理由要离弃父母，背井离乡呢？在家乡，我可以被引荐，并且在社会上立足。如果我自己勤奋努力，将来完全可以发家致富，过上安逸快活的日子。

他对我说，一般出海冒险的人，要么是穷得身无分文，要么就是妄想一夜暴富；他们都野心勃勃，想以非凡的事业扬名于世。但对我来说，这样做既不值得，也没有必要。我的社会地位正好介于两者之间，也就是一般所说的中间地位。从他长期的经验判断，这是世界上最好的阶层，这种中间地位也最能使人幸福。他们既不必像下层大众那样，从事艰苦的体力劳动而生活依旧无着；也不会像那些上层人物一样，骄奢淫逸、野心勃勃、相互倾轧而弄得心力交瘁。他说，我自己可以从下面的这些事实中认识到，中间地位的生活确实幸福无比。事实就是：人人都羡慕这种地位，许多帝王都感叹其高贵的出身给他们带来的不幸，而恨不得出生于贫贱与高贵之间的中间阶层。明智的人也证明，中间阶层的人才能获得真正的幸福。《圣经》中的智者也曾祈祷：“使我既不贫穷，也不富裕。”

父亲还提醒我，只要用心观察，就会发现上层社会和下层社会的人

fewest disasters, and was not exposed to so many vicissitudes as the higher or lower part of mankind; nay, they were not subjected to so many distempers and uneasinesses, either of body or mind, as those were who, by vicious living, luxury, and extravagances on the one hand, or by hard labour, want of necessaries, and mean or insufficient diet on the other hand, bring distemper upon themselves by the natural consequences of their way of living; that the middle station of life was calculated for all kind of virtue and all kind of enjoyments; that peace and plenty were the handmaids of a middle fortune; that temperance, moderation, quietness, health, society, all agreeable diversions, and all desirable pleasures, were the blessings attending the middle station of life; that this way men went silently and smoothly through the world, and comfortably out of it, not embarrassed with the labours of the hands or of the head, not sold to a life of slavery for daily bread, nor harassed with perplexed circumstances, which rob the soul of peace and the body of rest, nor enraged with the passion of envy, or the secret burning lust of ambition for great things; but, in easy circumstances, sliding gently through the world, and sensibly tasting the sweets of living, without the bitter; feeling that they are happy, and learning by every day's experience to know it more sensibly.

After this he pressed me earnestly, and in the most affectionate manner, not to play the young man, nor to precipitate myself into miseries which nature, and the station of life I was born in, seemed to have provided against; that I was under no necessity of seeking my bread; that he would do well for me, and endeavour to enter me fairly into the station of life which he had just been recommending to me; and that if I was not very easy and happy in the world, it must be my mere fate or fault that must hinder it; and that he should have nothing to answer for, having thus discharged his duty in warning me against measures which he knew would be to my hurt.

In a word, that as he would do very kind things for me if I would stay and settle at home as he directed, so he would not have so much hand in my misfortunes as to give me any encouragement to go away; and to close all, he told me I had my elder brother for an example, to whom he had used the same earnest persuasions to keep him from going into the Low Country wars, but could not prevail, his young desires prompting him to run into the army, where he was killed; and though he said he would not cease to pray for me, yet he would venture to say to me, that if I did take this foolish step, God would not bless me, and I should have leisure hereafter to reflect upon having neglected his counsel when there might be none to assist in my recovery.

I observed in this last part of his discourse, which was truly prophetic, though I suppose my father did not know it to be so himself—I say, I observed the tears run down his face very plentifully, especially when he spoke of my brother who was killed; and that when he spoke of my having leisure to repent, and none to assist me, he was so moved that he broke off the discourse, and told me his heart was so full he could say no more to me.

I was sincerely affected with this discourse, and, indeed, who could be otherwise? And I resolved not to think of going abroad any more, but to settle at home according to my father's desire. But alas! A few days wore it all off; and, in short, to

都多灾多难，只有中间阶层灾祸最少。中间阶层的生活，不会像上层社会和底层社会的人那样盛衰荣辱，瞬息万变。而且，中间阶层不会像有钱人那样因挥霍无度、腐化堕落而身心俱病；也不会像穷人那样因终日操劳、缺衣少食而憔悴不堪。只有中间阶层的人可享尽人间的幸福和安乐。中等人常年过着安定富足的生活。适可而止，中庸克己，健康安宁，交友娱乐，以及生活中的种种乐趣，都是中等人的福份。这种生活方式，使人平静安乐，怡然自得地过完一辈子，不必受劳心劳力之苦。他们既不必为每日生计劳作，或为窘境所困，以致伤身烦神，也不会因妒火攻心，或利欲熏心而狂躁不安。中间阶层的人可以平静地度过一生，尽情地体味人生的甜美，没有什么艰难困苦。他们感到幸福，并随着时间的流逝，会越来越深刻地体会到这种幸福。

接着，他诚挚慈爱地劝我不要耍孩子气，不要自讨苦吃，因为，不论从人之常情来说，还是从我的家庭出身而言，都不会让我吃苦。他说，我不必为每日生计去操劳，他会为我做好一切安排，并将尽力让我过上前面所说的中间阶层的生活。如果我不能在世上过上安逸幸福的生活，那完全是我的命运或我自己的过错所致，而他已尽了自己的责任。因为他看到我将要采取的行动必然会给我自己带来苦难，因此向我提出了忠告。

总而言之，他答应，如果我听他的话，安心留在家里，他一定尽力为我安排好一切。他从不同意我离家远游，所以如果我将来遭遇到什么不幸，那就不要怪他。谈话结束时，他又说，我应以大哥为前车之鉴。他也曾经同样恳切地规劝过大哥不要去佛兰德打仗，但大哥没听从他的劝告。当时他年轻气盛，血气方刚，决意去部队服役，结果在战场上丧了命。他还对我说，他当然会永远为我祈祷，但我如果执意采取这种愚蠢的行动，那么，他敢说，上帝一定不会保佑我。当我将来求救无门时，我一定会后悔自己没有听从他的劝告。

事后想起来，父亲最后这几句话正预言了我后来的种种遭遇；当然我想父亲自己当时未必意识到有这种先见之明。我注意到，父亲说这些话的时候老泪纵横，尤其是他讲到我大哥战死的时候，讲到我将来求救无门而后悔时，更是悲不自胜，不得不停止了谈话。最后，他对我说，他忧心如焚，话也说不下去了。

我为这次谈话深受感动。真的，谁听了这样的话会无动于衷呢？我决心不再想出洋的事了，而是听从父亲的意愿，安心留在家里。可是，天哪！只过了几天，我就把自己的决心丢到九霄云外去了。简单地说，

prevent any of my father's further importunities, in a few weeks after I resolved to run quite away from him. However, I did not act quite so hastily as the first heat of my resolution prompted; but I took my mother at a time when I thought her a little more pleasant than ordinary, and told her that my thoughts were so entirely bent upon seeing the world that I should never settle to anything with resolution enough to go through with it, and my father had better give me his consent than force me to go without it; that I was now eighteen years old, which was too late to go apprentice to a trade or clerk to an attorney; that I was sure if I did I should never serve out my time, but I should certainly run away from my master before my time was out, and go to sea; and if she would speak to my father to let me go one voyage abroad, if I came home again, and did not like it, I would go no more; and I would promise, by a double diligence, to recover the time that I had lost.

This put my mother into a great passion; she told me she knew it would be to no purpose to speak to my father upon any such subject; that he knew too well what was my interest to give his consent to anything so much for my hurt; and that she wondered how I could think of any such thing after the discourse I had had with my father, and such kind and tender expressions as she knew my father had used to me; and that, in short, if I would ruin myself, there was no help for me; but I might depend I should never have their consent to it; that for her part she would not have so much hand in my destruction; and I should never have it to say that my mother was willing when my father was not.

Though my mother refused to move it to my father, yet I heard afterwards that she reported all the discourse to him, and that my father, after showing a great concern at it, said to her, with a sigh, "That boy might be happy if he would stay at home; but if he goes abroad, he will be the most miserable wretch that ever was born. I can give no consent to it."

为了不让父亲再纠缠我，在那次谈话后的好几个星期里，我一直远远躲开他。但我并没有着急行事，我没有像以前那样头脑发热时想干就干，而是等我母亲心情较好的时候去找了她。我对她说，我想到外面去见世面，除此之外我什么事也不想干。父亲最好答应我，免得逼我私自出走。我说，我已经十八岁了，无论去当学徒，或是去做律师的助手都太晚了；而且，我绝对相信，即使自己去当学徒或做助手，也必定不等学成就会从师傅那儿逃出来去航海。如果她能向父亲说说情，让他答应我乘船出海一次，如果我回家后觉得自己并不喜欢航海，那我就加倍努力弥补我所浪费的时间。

母亲听了我的话，大发脾气，她对我说，她知道去对父亲说这种事毫无用处，父亲非常清楚这件事的利害关系，所以决不会答应我去做任何伤害自己的事情。她还说，父亲那么语重心长地和我谈话，而我竟然还想离家远游，这实在使她难以理解。她说，总而言之，如果我执意自寻绝路，那谁也不会帮助我。她要我相信，无论是母亲，还是父亲，都不会同意我出洋远航，所以我如果自取灭亡，与她也无关，免得我以后说，当时我父亲是不同意的，但我母亲却同意了。

尽管母亲当面拒绝了我的请求，表示不愿意向父亲转达我的话，但事后我听说，她还是把我们的谈话原原本本告诉了父亲。父亲听了非常担心，叹息说，这孩子要是能留在家里，会很幸福的；但如果他要到海外去，就会成为世界上最不幸的人，因此，说什么他也不能同意我出去。



心灵启迪

18岁，正是叛逆的年龄，明明知道父亲的话非常中肯，可是依旧不愿听从。心浮气躁的鲁滨逊固执地把自己年轻时的冲动当作人生的信念，忤逆父母的意愿，放弃安逸的“中间阶层”的生活，执意出海远游。年轻时，人们总是对年迈的长者的意见不以为然，或者明知其然也不愿接受，认为其迂腐守旧，顽固不化，于是少年往往把叛逆当作个性，把忤逆当作天性，把父母的谆谆教诲抛到九霄云外，执着于一时的冲动，殊不知真正顽固不化的却是自己。弹指之间，少年不再，才明白父母的教诲原是如此语重心长，想回到过去，却为时已晚，已经结束的，没有商量的余地，只剩下后悔和惋惜。不过年轻时的那段经历却成了自己一生的财富，又或许正是由于那份年轻人的执着，而成就了一份伟大的事业呢！毕竟，生活是自己的生活，走什么样的路只能由自己决定。

2. THE STORM

初尝风暴

