

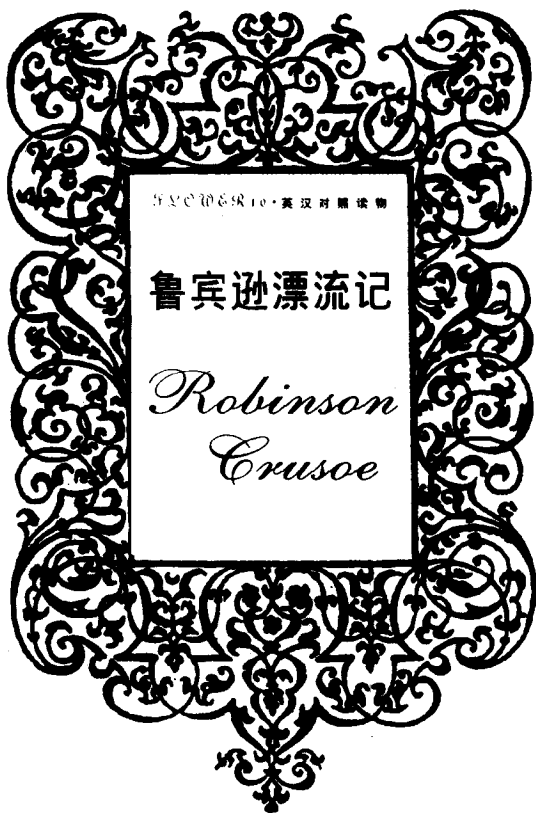
FLORER 10 · 英汉对照读物

鲁宾逊漂流记

*Robinson
Crusoe*

原著 Daniel Defoe





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序

提高文化素质的最佳途径是读书,不少成名作家都是在读书中成长起来的。我喜欢文学,幼时特别爱读长篇小说。开始是在父亲单位的图书室借,像《西游记》、《三国演义》、《水浒传》等,我在十一岁时就统统读过。后来图书室的书不够看了,恰好新华书店开展租书业务,我便把不多的零用钱换了书来读,我看过全部的《沫若文集》、《巴金文集》、《茅盾文集》等,虽然是囫囵吞枣,但总觉得兴味无穷。这期间,我读的主要是中国的各种名著。

考上西安外国语学院以后,我更多地接触了外国名著。记得我看的第一部小说是《沉船》,泰戈尔那诗一般的语言,他描述的那田园诗一般的生活,深深地打动了我,使我受到了心灵的震撼,我初次感到了外国文学的巨大力量。恰好碰上了“文化大革命”,我就有更多的时间徜徉在外国图书的海洋中了。曾经给我国一代青年人深刻教育的《牛虻》、

《古丽雅的道路》、《卓娅和舒拉的故事》、《钢铁是怎样炼成的》等作品，便是在这时期读过的。此外，我还系统地阅读了狄更斯、巴尔扎克、雨果、莫泊桑、托尔斯泰、德莱赛、大仲马、陀斯妥耶夫斯基、高尔基、果戈里等外国大师的著名作品，从此我与世界名著结下了不解之缘，而这些名著带给我的不仅是一种享受，更多的是一生受用不尽的精神财富。

世上新人换旧人，但世界文学名著却为一代代人青睐，你可以随之轻轻松松地走进异国他乡，去享受大师们驾驭语言的神奇魅力。而且，随着我国进一步的改革开放，只读译著已经不够，有条件的，还需要去涉猎原汁原味的外国文学，以回避译文中可能发生的种种不足。涉猎要一步步的来，原著，对于一般的外语学习者而言，是太难了，它会让人望而生畏，甚至丧失学习的信心和兴味。怎么办呢？想来想去，还是先搞一些英汉对照的改写本吧。让有一定外语基础的青少年读者，既了解了名著，又学习了语言，两全其美，何乐而不为呢？

本着这个初衷，我社约请著名学者、西安外国语学院英语学科学科带头人杜瑞清博士和著名翻译家方华文先生主编了这套丛书，第一辑十册：《飘》、《鲁宾逊漂流记》、《简·爱》、《雾都孤儿》、《蝴蝶梦》、《少年维特之烦恼》、《莎士比亚戏剧故事集》、《巴黎圣母院》、《汤姆·索耶历险记》和《金银岛》。“年年岁岁花相似”，愿经典名著这不败的鲜花，伴随着我们年青的朋友成长。本着这个美好的祝愿，这套丛书，我们就名之为 FLOWER 10 吧。

这套丛书如果能受到广大青少年读者的喜欢,且对他们在名著与语言的学习上有一定的裨益,我们将陆续推出第二辑、第三辑……读者的需要就是我们的使命。

值此出版前夕,抚今追昔,不由一笔在手,感慨系之。

但愿书长久,人间日月圆。

周鹏飞

二〇〇二年九月写于西安逍遥斋

ROBINSON CRUSOE

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Chapter 1 My Father's Advice

My father was a businessman. After he married my mother, they lived happily at York. I was born in the year 1632. I had two elder brothers. I am the third son of the family. My father, a very old fashioned man, had given me a competent share of learning, as far as house education and a country free school generally goes, and designed me for the law; but I would be satisfied with nothing but going to sea. My inclination to this led me so strongly against my father's will, and against all the entreaties and persuasions of my mother and other friends, and there seemed to be something fatal in that pretension 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

第一章 苦口婆心

我父亲是个生意人，结婚后和我母亲幸福地生活在约克郡。我一六三二年出生，有两个哥哥，我在家中排行老三，我父亲思想很保守，让我在家中学习，也让我上林间的免费学校，使我掌握了足够的知识，他想让我做一名律师，但我却只对航海感兴趣。既不愿意遵从父亲的意愿，也不听母亲和朋友们的恳求和劝告，出现了这种现象，似乎这一切都注定了我将遭受悲苦的生活。

我父亲勇敢而且聪明，发现了我的动机，经常诚恳地给我一些忠告，教我如何做人。一天，他把我叫进卧室——他因患病而呆在卧室——就



warmly with me upon this subject. he asked me what reasons I had for leaving my father's house and my native country, with a life of ease and pleasure. He told me it was for men of desperate fortunes on one hand, or for 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 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 the happiness of this state, that this was the state of life which all other people envy; that kings have frequently lamented the miserable consequences of being born to great things, and wish 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 just standard of true felicity, when he prayed to have neither poverty nor riches.

He bade me observe that the calamities of life were shared among the upper and lower part of mankind; but

我想航海这件事，诚恳地规劝我，言辞热烈。他问我为什么要离开家，离开自己的祖国，以及这种舒适和快乐的生活。他还告诉我，有些人一方面因为贫穷，另一方面为了追求更多的财富，就想出去冒险，通过此举向上爬，或是不走平常人的路而去挑战大自然，使自己成名。对我来说这太遥远了，再说我也瞧不上，我的生活处于中等水平，也可以说是低等生活中的上层阶级，而且他也凭自己漫长的生活经历认定这是世界上最好的生活，也是人生最大的幸福，不用经历那些机械性工作的痛苦和折磨，也不会因上层人的骄傲、富裕、雄心勃勃和嫉妒而觉得难堪。他告诉我，我可以对这种状态是否幸福做出判断；他说这种幸福的生活是所有人都向往的，那些国王经常因为出生高贵而带来的不幸痛惜不已，希望他们自己处于两种极端的中间，出生在高贵与低贱之间，做个普通人，聪明的人祷告上帝让他们既不贫穷也不富裕，把这作为评判真正幸福的标准。

他试图让我明白上层人和下层人都遭受着生



that the middle station had the fewest disasters, and was not exposed to so many vicissitudes as the higher or lower part of mankind. They were not subjected to so many distempers and uneasiness either of body or mind, as those were who, by vicious living, luxury, and extravagances on one hand, or by hard labor, want of necessities, and mean or insufficient diet on the other hand, bring distempers upon themselves by the natural sequences of their way of living; that the middle station of life was calculated for all kind of virtues 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 sold to the life of slavery for daily bread, or harassed with perplexed circumstances, with the passion of 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, in the most affectionate manner, not to play the young man, not to



活的磨难，但中等阶层的人灾难最少，不用遭受像上流阶层或下等人那样多的波折，他们无论在肉体上还是心理上都不会躁动不安，那些上层人过着奢侈、挥霍、残暴的生活，而那些下层人因贫穷不得不辛苦地劳作，生活拮据，食不果腹。这些生活道路的客观性给他们带来这样或那样的烦恼。但中等阶层的人可以具有各种美德，获得许多享受，安宁与富足属于他们，节制、温和、平静、健康、社交、各种惬意的消遣以及理想中的欢乐都是中庸人可以享受到的，这类人的生活道路风平浪静舒舒服服地远离世事，既不用为每天的生计成为生活的奴隶，不用周旋于复杂的环境之中也不用因利欲熏心而烦恼，他们的生活一帆风顺，安安逸逸，尝尽了生活带来的乐趣，感到很幸福，而且每过一天，都会对此有更清醒的认识。

后来，他又用最诚恳的语气，用关心的态度劝我说，不要凭着年轻人的一时冲动，鲁莽地反



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 endeavor to enter me fairly into the station of life which he had been just 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, 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 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 would 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 observed the tears run down



叛我的天性与天命，这样必定会带来不尽的灾难。我不需要为生计而奔波，他会努力让我按他为我作的安排而过得幸福，让我进入他刚才所推荐的生活状态，如果我过得不十分轻松，不幸福，那就是我的命运不济或是我的过错使然，他将不负任何责任，这样也尽了他的责任，阻止我自我毁灭。总之，如果我能按照他的意愿呆在家中，他会把一切都做好。最后，他又拿我的哥哥作为例子，他也曾苦口婆心地劝过他不要去打仗，但白费口舌，他的一意孤行使他匆忙投军，最终战死疆场，他说他会一直祈求上帝保佑我，但又说，如果我要迈出那愚蠢的一步，上帝将不会保佑我，以后求助无门之时就不会有足够的时间来反思当初没听劝告所带来的灾难。

我发现他在说最后这段话的时候，脸上老泪纵横，他的话的确有先见之明，只可惜我一叶障

his face very plentifully, and especially when he spoke of my brother, 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 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 prevent any of my father's further importunities, in a few weeks I resolved to run quite way from him. However, I did not act so hastily, but I took my mother at a time when I thought her a little pleasanter 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, and 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 but 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