

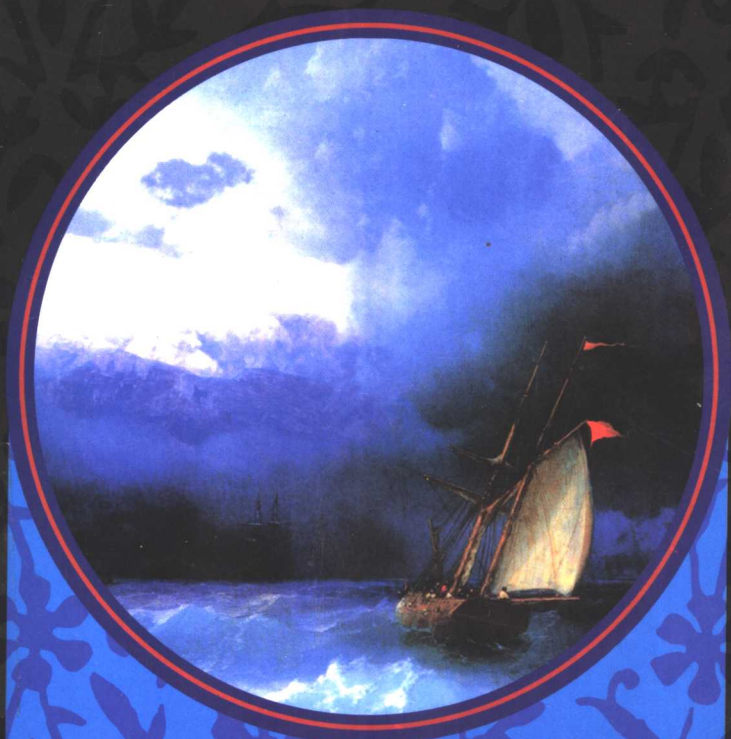
World's Classics

〔英文原版附评注〕

ROBINSON
CRUSOE

鲁宾孙漂流记

Daniel Defoe



世界图书出版公司

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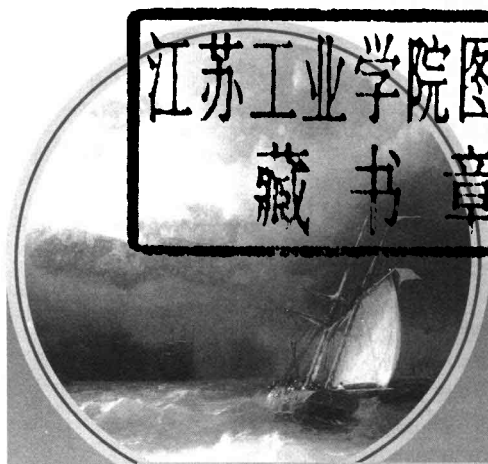
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作者简介

丹尼尔·笛福(Daniel Defoe 1660 - 1731)是英国小说家、报纸撰稿人和政论小册子作者,曾被誉为英国小说和报刊文学之父。他出生在英国伦敦一个信奉新教的家庭。他的父亲是个小油烛商人,属于中下层资产阶级,在王政复辟时期曾因为追随不肯宣誓效忠国教的牧师而举家迁徙。父母希望笛福成为一名传教士,但是他在二十一岁时不顾父亲的劝阻,决定出海经商。此后,他投身工商业,写过文章,办过杂志,周游欧洲各国。他的事业几经沉浮,得意时受到国王赏识,落魄时被捕入狱。1719年笛福五十九岁时开始动笔写第一部小说《鲁宾孙漂流记》,不料一鸣惊人。小说问世后的四个月内就再版了四次,到十九世纪末已经出了几百种不同的版本、译本和仿作,直到今天依然大放光彩,是无数爱好英美文学的读者的必读小说之一。

笛福生活在资本主义发展时期,而他所属的中下层资产阶级因大多信奉新教的其他教派在英国不能担任公职,在社会上不受人重视。笛福对于那些因门第而骄傲的贵族、绅士非常反感,在文章中极力颂扬非上层阶级出身的资产阶级;他接受了洛克的政治思想,反对专制,主张民权;他主张宗教信仰自由,主张人民应受到较开明的教育,主张给妇女受教育的机会,反对大公司实行垄断。笛福的这些思想在当时都是具有进步意义的,但是他的政治见解也有很大的局限性。他积极支持殖民制度,拥护黑奴买卖,认为工人的工作时间长,工作条件差,报酬低,雇用童工等剥削现象是理所应当。这种思想上的两重性都鲜明地表现在他的作品中。

笛福作品中的主人公都像鲁宾孙一样永不疲倦、永不安生、永不满足,总想摆脱平凡中庸的生活,不断追求财富和社会地位。他们赞颂体力劳动,不怕困难,不信“天命”,坚持不懈。这些人物形象地反映了处在上升时期的资产阶级的性格、思想、情感和气概。笛福的家庭背景、教养和见解决定了他的写作风格。他用朴实无华的文字,通过许许多多真实琐碎的细节描述人物和事件,自然而流畅,使人如身临其境,不由得不相信。但他的优点同时也是缺点,他对人物的刻画比较粗糙,对事件的描写平铺直叙,少有荡气回肠的情节和引人入胜的

悬念。但是,无论从思想上还是艺术上来评价,《鲁宾孙漂流记》都是笛福最好的一部小说,小说主人公鲁宾孙也因此成为欧洲文学史上一个著名的文学形象。

笛福开辟了现实主义小说的道路,在英国文学发展史上具有一定的作用。他的其他小说有《辛格尔顿船长》(1720)、《摩尔·弗兰德斯》(1722)、《杰克上校》(1722)、《罗克萨娜》(1724)等,此外还有传记、游记、政治小册子以及关于经商的书,但无一不是资产阶级冒险、进取精神的生动写照。

笛福虽因写小说而著名,但他一生几乎都在负债中度日,晚年还是为了躲债而客死他乡。

故事梗概

鲁宾孙出身于一个体面的中产阶级家庭,他的父母信奉新教,希望鲁宾孙成为一名传教士,过上衣食无忧的生活。但是鲁宾孙内心却有一股不可抗拒的力量使他一心想要摆脱这种平庸的生活,去海外见识一番。他瞒着父亲出海,第一次就遇到暴风雨,船只沉没,他侥幸逃生。第二次出海到了非洲,幸运地赚了一笔钱。第三次出海被摩尔人俘获,变成奴隶。他假装顺从,获得了主人的信任,后来偷了主人的船逃走,途中被一艘西班牙商船救起,与善良忠厚的船长结为朋友。船到巴西后,鲁宾孙在当地买下一座庄园,成为庄园主。但他不甘心这样平稳地发财,经人一提议就欣然同意再次出海,到非洲贩卖奴隶。

船在途中遇到可怕的飓风,触礁沉没,船上的水手和乘客全部遇难,唯有鲁宾孙一人幸存。他只身漂流到了南美洲海上的一个孤岛。在克服了最初的悲观绝望情绪之后,他立即投入了生存之战。他用沉船的桅杆做成木筏,一次又一次来到搁浅的破船上,把所有能够找到的东西——食物、衣服、工具、枪支弹药——运到岸上,甚至将船帆、桅杆、缆绳以及所有能拆掉的木板都取走了。他在小山边搭建帐篷定居下来,接着用削尖的木桩在帐篷周围扎起栅栏,并在帐篷后面挖山洞为自己建造更加安全的堡垒。他用简单的工具制作桌、椅等家具,打鱼捕猎为食,解决了最基本的生存问题。

利用从船上找到的少量的粮食种子,鲁宾孙开始在岛上种植大麦和稻子,又自制木臼、木杵、筛子加工面粉,烤出了粗糙的面包。他捕捉并驯养野山羊、鸚鵡、猫和狗,让其繁殖,建立了一个热闹的大“家庭”。他晾晒葡萄干,腌制熏肉,制作陶器,过上了自给自足的“富裕”生活。许多年后他竟然拥有了自己的种植园、牧场、两处住所和许多家具。即使这样,鲁宾孙也没有放弃寻找离开孤岛的办。他用近半年的时间造了一只能坐24人的独木舟,但船太重,无法拖下海,他只好放弃这条船,重新制造一条小的。

鲁宾孙独自在孤岛上生活了17年后,一天,他在海滩上发现了一串人的脚印,他躲进自己的堡垒,惶惶不可终日。不久,他发现海岸上有人骨,并有生过的火堆,原来一群来自外岛的野人曾在这里举行过

人肉宴。他此后一直保持高度警惕，直到第24年，岛上又来了一群野人，准备杀死并吃掉带来的俘虏。鲁宾孙从一群俘虏中救出了一个野人，给他取名为“星期五”。鲁宾孙教“星期五”讲英语，教他文明人的礼仪，并向他传播基督教教义。“星期五”成为鲁宾孙忠实的仆人和朋友。接着，鲁宾孙带着“星期五”救出了一个西班牙人和“星期五”的父亲。时隔不久，一条停泊在孤岛附近的英国船上的水手叛乱，把船长等三人抛弃在岛上。鲁宾孙帮助船长制服了那帮水手，夺回了船只。他把岛上的一切交给这帮水手经营，自己带着“星期五”和船长等离开荒岛，打算回到英国。在离开家乡35年，九死一生，历经磨难后，鲁宾孙终于重返故土。他在英国结了婚，生了子。妻子死后不久，他又一次出海经商。他念念不忘他住过的荒岛，看望那些已经安家繁衍生息的水手和西班牙人，并送去新的移民，将岛上的土地分给他们，给他们留下各种生活必需品，最后满意地离开了小岛。

导读

《鲁宾孙漂流记》是笛福的第一部小说,也是他的代表作。这部不朽的杰作是笛福受当时一个真实故事的启发而创作的。1704年苏格兰水手塞尔科克在海上与船长发生冲突,被船长遗弃在一个与世隔绝的荒岛上。独自生活了四年多,他才被一个航海家带回英国。笛福以这个当时轰动一时的故事为蓝本,按照自己所属的阶级理想塑造的主人公鲁宾孙,成为当时中小资产阶级心目中的英雄人物,是西方文学中第一个理想化的新兴资产者形象,表现了中产阶级在资本主义原始积累时期积极进取、不断扩张、不断攫取的特征。这是一部流传很广、影响巨大的文学名著,1719年4月出版后仅仅四个月内就重印了四次,到十九世纪末各种不同的版本,翻译甚至仿作已经出了不下七百种。

《鲁宾孙漂流记》可以分为三个部分。第一部描述鲁宾孙瞒着父亲,三次出海航行的经历。第一次他几乎被海浪淹死;第二次在非洲经商赚了一笔钱;第三次被摩尔人俘获,成为奴隶,后来被前往巴西的一艘葡萄牙商船救起,在巴西买了一个种植园。第二部分,即小说的主体,描写鲁宾孙在南美洲一个荒岛上独自生活28年的经历。在巴西做了庄园主的鲁宾孙不甘现状,再次出海航行,不料遭遇飓风,商船触礁沉没,除鲁宾孙外无人生还。鲁宾孙漂流到一个荒岛上,凭借惊人的毅力和顽强不息的劳动解决了生存问题。第三部分叙述鲁宾孙离开荒岛以后的经历。第一部分和第三部分没有什么可取之处,而第二部分是全书的精华,因为鲁宾孙这个典型人物的塑造和刻画都是在这部分完成的。

《鲁宾孙漂流记》开辟了现实主义小说的道路,在英国乃至世界文学史上占有重要的一席之地。十八世纪以前欧洲的长篇叙事不外乎是歌颂帝王将相的丰功伟绩和描述美女骑士的浪漫传奇。笛福继承了流浪汉小说的传统并有所创新,把鲁宾孙的故事变成了一个严谨的人生寓言。此后,被人们称之为“小说”的那种用日常语言描写普通人生活的虚构作品开始大行其道。

鲁宾孙这一人物形象的塑造决非偶然。笛福出生在一个信奉新

教的中下层资产阶级家庭,他的一生处于资本主义原始积累的时期,处于资产阶级不断上升的时期。他所属的阶层在英国社会不为人所重视,这个阶层的人往往没有可继承的遗产,也没有显赫的家庭背景和头衔,只有靠自己的奋斗才能维持中等社会地位,才有可能爬到上层社会去。因此,像笛福一样,鲁宾孙是个永不满足、永不安生、永不信命的行动者,是资本主义原始积累时期的典型产物。鲁宾孙的父亲常常用知足常乐的哲学教育他,要他满足现状,不要出海。可是,鲁宾孙的心中却有一股神秘的力量左右着他,使他倾心开拓,决意抛开安逸的生活出海闯天下。28年与世隔绝的荒岛生活阻止不了他继续冒险的决心。这种勇于进取、勇于开拓的冒险精神,充分表现了当时新兴资产阶级不满足现状,要开拓新世界、占有殖民地的欲望。

鲁宾孙遭遇海难漂流到荒岛上以后,没有怨天尤人,坐叹命运不济,而是充分利用自己的头脑和双手,挖凿山洞,修筑栅栏,驯养山羊,种植粮食,焙制陶器,加工面粉,烤制面包,缝制衣服,过着相当富裕的生活。他做的每一件事都要花费很多精力和很长的时间,但他有耐心,有毅力,从不放弃。这种征服自然的无限勇气和坚韧不拔的实干精神使鲁宾孙的形象产生了巨大的艺术魅力。笛福借此歌颂了资产阶级在资本原始积累时期的冒险开拓精神,强调了个人的聪明才智和奋斗精神。鲁宾孙在海外漂流多年,历经磨难,终于得到了可观的财富,完成了他那个时代的英雄人物的创业历程。

作为中下层资产阶级的代言人,笛福的世界观具有两重性。他反对专制,主张民权;他主张发展工商业,使人民有工作,对门第偏见非常反感;他主张宗教信仰自由,主张给予妇女受教育的机会,反对大公司垄断。但是,他支持殖民制度,拥护黑奴买卖;他认为犯罪的根源是贫穷,富人不会犯罪;他认为人类的一切关系都是物质财富占有的关系。笛福的世界观使他把鲁宾孙塑造成资产阶级开拓世界、占有财富的英雄。鲁宾孙有毅力,是个劳动者,同时又是资产者和殖民者,自然具有剥削掠夺的本性。他几次出海的目的是为了到非洲贩卖黑奴。他用火枪和《圣经》慑服土著,而这正是欧洲殖民主义者在开拓殖民地时所惯用的两种武器。鲁宾孙这一人物形象充分体现了作者自身的时代和阶级局限性。

《鲁宾孙漂流记》是英国现实主义小说发展初期的作品,虽然在艺术上并不十分成熟,但它对英国小说的发展起到了不可替代的作用。

小说的语言朴实无华，文字简明易懂，细节生动具体，尽管是一个虚构的故事，人们却仿佛身临其境，不由得不信。因此，《鲁宾孙漂流记》在人们的心目中是一部成功的现实主义小说，它在欧洲文学史上将永远绽放光彩。

THE LIFE
AND ADVENTURES OF
ROBINSON CRUSOE

I was born in the Year 1632, in *the City of York*^①, of a good Family, tho' not of that Country, my Father being a Foreigner of *Bremen*^②, who settled first at *Hull*^③: He got a good Estate by Merchandise, and leaving off his Trade, lived afterward 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*^④, we are now called, *nay*^⑤ we call our selves, and write our Name *Crusoe*, and so my Companions always call'd me.

I had two elder Brothers, one of which was Lieutenant Collonel to an *English Regiment of Foot in Flanders*, formerly commanded by the famous *Coll. Lockhart*^⑥, 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 did know what was become of me.

Being the third Son of the Family, and not bred to any Trade, my Head began to be fill'd 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 goes, and design'd 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 *Perswasions*^⑦ of my Mother and other Friends, that there seem'd to be something fatal in that Propension 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 call'd me one Morning into his Chamber, where he was confined by the Gout, and expostulated very warmly with me upon this Subject: He ask'd me what Reasons more than a

① 约克, 英国北部的一个大城。

② 不来梅, 德国北方的大城, 为德国当时三大自由市之一。

③ 赫尔, 英国东北部靠海的城市, 在约克以东。

④ 由于英国语音的变化。

⑤ 古英语或用于修辞, 意为“不于此”, “而且”。

⑥ 罗加特上校(1621 - 1676), 曾指挥英军于 1658 年在但刻尔克打败西班牙人。

⑦ 即 *persuasions*

meer wandering Inclination I had for leaving my Father's House and my native Country, where I might be well introduced, and had a Prospect of raising my Fortunes by Application and Industry, with a Life of Ease and Pleasure. He told me it was for Men of desperate Fortunes on one Hand, or of aspiring, superior Fortunes on the other, who went abroad upon Adventures, to rise by Enterprize, 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 mechanick Part of Mankind, and not embarrass'd 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*^①. That this was the State of Life which all other People envied, that Kings have frequently lamented the miserable Consequences of being born to great things, and wish'd 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 or Riches.

He bid 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 fewest Disasters, and was not expos'd 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 Extravagancies on one Hand, or by hard Labour, Want of Necessaries, and mean or insufficient Diet on the other Hand, bring Distempers upon themselves by the natural Consequences of their Way of Living; That the middle Station of Life was calculated for all kind of Vertues and all kinds of Enjoyments; that Peace and Plenty were the Hand-maids 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 *thro'*^② the World, and comfortably out of it, not embarrass'd with the Labours of the Hands or of the Head, not sold to the Life of Slavery for daily Bread, or harrassed with perplex'd Circumstances, which rob the Soul of Peace, and the Body of Rest; not enrag'd with the Passion of Envy, or secret burning Lust of Ambition for great things; but in easy Circumstances sliding gently thro' the World, and sensibly tasting the Sweets

① 源自拉丁文 *videlicet*, 相当于 *namely*。

② 即 *through*

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 press'd me earnestly, and in the most affectionate manner, not to *play the young Man* ①, not to precipitate my self into Miseries which Nature and *the Station of Life I was born in* ②, seem'd 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 been just recommending to me; and that if I was not very easy and happy in the World, it must be *my meer* ③ Fate or Fault that must hinder it, and that he should have nothing to answer for, having thus discharg'd 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* ④, 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 Perswasions 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 kill'd; and *tho'* ⑤ 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, tho' I suppose my Father did not know it to be so himself; I say, I observed the Tears run down his Face very plentifully, and especially when he spoke of my Brother who was kill'd; and that when he spoke of my having Leisure to repent, and none to assist me, he was so mov'd, 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, as indeed who could be otherwise? and I resolv'd 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 farther Importunities, in a few Weeks after, I resolv'd to run quite away from him. However, I did not act so hastily neither as my first Heat of Resolution prompted, but I took my

① 耍小孩脾气。

② 我的家庭出身。

③ 即 completely my

④ 对我的不幸担负责任。

⑤ 即 though

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 any thing 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 recover that Time I had lost.

This put my Mother into a great Passion ①: 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 any thing so much for my Hurt, and that she wondered how I could think of any such thing after such a Discourse as I had with my Father, and such kind and tender Expressions as she knew my Father had us'd to me; and that in short, if I would *ruine* ② 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.

Tho' my Mother refused to *move it to my Father* ③, yet as I have heard afterwards, she reported all the Discourse to him, and that my Father, after *shewing* ④ 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 miserablist Wretch that was ever born: I can give no Consent to it.

It was not till almost a Year after this that I broke loose, tho' in the mean time I continued obstinately deaf to all Proposals of settling to Business, and frequently expostulating with my Father and Mother, about their being so positively determin'd against what they knew my Inclinations prompted me to. But being one Day at *Hull*, where I went casually, and without any Purpose of making an Elopement that time; but I say, being there, and one of my Companions being going by Sea to *London*, in his Father's Ship, and prompting me to go with them, with the common Allurement of Seafaring Men, viz That it should cost me nothing for my Passage, I consulted neither Father or Mother any more, nor so much as sent them

① 我这一番话使我母亲非常恼怒。

② 即 ruin

③ 向父亲转达我的话

④ 即 showing

Word of it; but leaving them to hear of it as they might without asking God's Blessing, or my Father's, without any Consideration of Circumstances or Consequences, and in an ill Hour, God knows. On the first of *September* 1651 I went on Board a Ship bound for *London*; never any young Adventurer's Misfortunes, I believe, began sooner, or continued longer than mine. The Ship was no sooner gotten out of *the Humber*^①, but the Wind began to blow, and the Winds to rise in a most frightful manner; and as I had never been at Sea before, I was most inexpressibly sick in Body, and terrify'd in my Mind; I began now seriously to reflect upon what I had done, and how justly I was overtaken by the Judgment of Heaven for my wicked leaving my Father's House, and abandoning my Duty; all the good Counsel of my Parents, my Father's Tears and my Mother's Entreaties came now fresh into my Mind, and my Conscience, which was not yet come to the Pitch of Hardness to which it has been since, reproach'd me with the Contempt of Advice, and the Breach of my Duty to God and my Father.

All this while the Storm encreas'd and the Sea, which I had never been upon before, went very high, tho' nothing like what I have seen many times since; no, nor like what I saw a few Days after; But it was enough to affect me then, who was but a young Sailor, and had never known any thing of the matter. I expected every Wave would have swallowed us up, and that every time the Ship fell down, as I thought, *in the Trough or Hollow of the Sea*^②, we should never rise more; and in this Agony of Mind, I made many Vows and Resolutions, that if it would please God here to spare my Life this one Voyage, if ever I got once my Foot upon dry Land again, I would go directly home to my Father, and never set it into a Ship again while I liv'd; that I would take his Advice, and never run my self into such Miseries as these any more. Now I saw plainly the Goodness of his Observations about the middle Station of Life, how easy, how comfortably he had liv'd all his Days, and never had been expos'd to Tempests at Sea, or Troubles on Shore; and I resolv'd that I would, like *a true repenting Prodigal*^③, go home to my Father.

These wise and sober Thoughts continued all the while the Storm continued, and indeed some time after; but the next Day the Wind was abated and the Sea calmer, and I began to be a little inur'd to it: However I was very grave for all that Day, being also a little Sea sick still; but towards Night the Weather clear'd up, the Wind was quite over, and a charming fine Evening follow'd; the Sun went down perfectly clear and rose so the next

① 恒比尔河, 亦作亨巴河, 发源于英格兰中部, 流入北海。

② 船每次降落到浪涡里的时候

③ 一个真正的回头浪子

Morning; and having little or no Wind and a smooth Sea, the Sun shining upon it, the Sight was, as I thought, the most delightful that ever I saw.

I had slept well in the Night, and was now no more Sea sick but very chearful, looking with Wonder upon the Sea that was so rough and terrible the Day before, and could be so calm and so pleasant in so little time after. And **now least my good Resolutions should continue**^①, my Companion, who had indeed entic'd me away, comes to me, Well Bob, says he, clapping me on the Shoulder, *How do you do after it? I warrant you were frighted, wa'n't you, last Night, when it blew but a Cap full of Wind? A Cap full d' you call it?* said I, 'twas a terrible Storm: A Storm, you Fool you, replies he, *do you call that a Storm, why it was nothing at all; give us but a good Ship and Sea Room, and we think nothing of such a Squal of Wind as that; but you're but a fresh Water Sailor, Bob; come let us make a Bowl of Punch^② *and we'll forget all that, d'ye*^③ see what charming Weather 'tis now. To make short this sad Part of my Story, we went the old way of all Sailors, the Punch was made, and I was made drunk with it, and in that one Night's Wickedness I drowned all my Repentance, all my Reflections upon my past Conduct, and all my Resolutions for my future. In a word, as the Sea was returned to its Smoothness of Surface and settled Calmness by the Abatement of that Storm, so the Hurry of my Thoughts being over, my Fears and Apprehensions of being swallow'd up by the Sea being forgotten, and the Current of my former Desires return'd, I entirely forgot the Vows and Promises that I made in my Distress. I found indeed some Intervals of Reflection, and the serious Thoughts did, as it were endeavour to return again sometimes, but I shook them off, and rouz'd my self from them as it were from a Distemper, and applying my self to Drink and Company, soon **master'd the Return of those Fits**^④, for so I call'd them, and I had in five or six Days got as **complete**^⑤ a Victory over Conscience as any young Fellow that resolv'd not to be troubled with it, could desire: But I was to have another Trial for it still; and Providence, as in such Cases generally it does, resolv'd to leave me entirely without Excuse. For if I would not take this for a Deliverance, the next was to be such a one as the worst and most harden'd Wretch among us would confess both the Danger and the Mercy.*

The sixth Day of our being at Sea we came into **Yarmouth**^⑥ Roads;

① 生怕我那些正当决心继续维持下去

② 甜酒(以酒热水或冷水糖柠檬香料等混合而成的饮料)。

③ 即 do you

④ 控制了这种死灰复燃的现象。

⑤ 即 complete

⑥ 雅木斯, 英国东部的海口, 在恒比尔海口之南。