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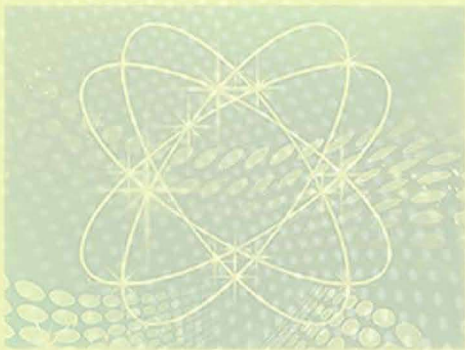
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# THE LIFE AND ADVENTURES OF ROBINSON CRUSOE

by Daniel Defoe

## 鲁宾逊漂流记

(英) 笛福 ( Defoe, D. ) 著



Liaoning People's Publishing House, China

辽宁人民出版社



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ROBINSON CRUSOE  
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## Daniel Defoe

Daniel Defoe (1660 - 24 April 1731) born Daniel Foe, was an English trader, writer, journalist, pamphleteer and spy, now most famous for his novel *The Life and Adventures of Robinson Crusoe*.

Defoe is notable for being one of the earliest proponents of the novel, as he helped to popularise the form in Britain, and, along with others such as Samuel Richardson, is among the founders of the English novel. A prolific and versatile writer, he wrote more than 500 books, pamphlets and journals on various topics (including politics, crime, religion, marriage, psychology and the supernatural).

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## Is this book for you?

### 人生的传奇，生活的启迪

在西方，有一部小说，18世纪欧洲最杰出的思想家卢梭曾建议每个成长中的青少年，尤其是男孩子都应该读读它。那么，这是一本什么样的书呢？它的名字叫《鲁宾逊漂流记》

《鲁宾逊漂流记》作者丹尼尔·笛福（1660-1731），英国作家，新闻记者。英国启蒙时期现实主义小说的奠基人，被誉为“英国和欧洲小说之父”。其代表作《鲁宾逊漂流记》可读性最强，其主要构架为：主人公个人通过努力，靠智慧和勇敢战胜困难，表现了当时追求冒险，倡导个人奋斗的社会风气。

小说讲述的是一个英国水手因船沉而流落到一个无人荒岛上的故事。在进退无路的情况下，他开始想办法自救——做木筏、造房子、种粮食、养牲畜……竭力投入到与大自然的抗争中去。他靠双手凭智慧，花了几十年时间，把这个荒岛变成了“世外桃源”，还勇敢地救了一个土著人——星期五，和他一同生活在这个岛上，并最终设法成功地离开了此岛。

《鲁宾逊漂流记》是作者在59岁时写就的。主人公鲁宾逊本来怀着云游四海的高远志向，越过大西洋和太平洋，在海上做航行。过程中，历经风险。后来整条船在太平洋出了险情，鲁宾逊一人居然奇迹般地活了下来，并只身来到一座荒无人烟的孤岛。绝望中，他忽然

得到生命启示，在孤岛上生活了几十年。他在孤岛上劳作生息，开拓荒地，圈养牲畜，种水稻小麦，年复一年与孤独为伴，克服了常人难以克服的困难。他曾与野兽斗智，也曾与吃人肉的野人斗勇。

曾有哲人说过，作为一个人，首先应该学会的便是如何生存。鲁宾逊并未做出什么惊天动地的事情，而是和我们一样活着。正是这些活着时必需的琐碎细节，成为鲁宾逊同困境对抗的全部过程，而这些困境，则是几乎每个人都曾体会到的：黑暗、饥饿、恐惧、孤独。

《鲁宾逊漂流记》之所以成为文学史上不朽名著，还在于它的内容的扩张和文字魅力的彰显。在它之前，欧洲的长篇小说大都以帝王将相的业绩或骑士美女的浪漫传奇为主要内容。笛福开始尝试用日常语言，来描写普通人的生活。小说虽属虚构，但对鲁宾逊荒岛生活的描写，逼真而自然，表现了作者非凡的想象力和艺术表现力。此外，小说通篇采用第一人称的叙述方式，语言明白晓畅，朴素生动，这一切给作品增添了不少魅力。

生活就像是一幅多彩变幻的画。有的人画出春天生机，夏天绿荫，秋天收获，冬天希望，而有的人则画出春天寂寞，夏天焦躁，秋天凄凉，冬天悲哀。

色彩如何，全取决于作画人本身对生活的态度。鲁宾逊对生活不断追求，对人际交往的向往，都源于他对生活无比热爱和崇尚。

读完《鲁宾逊漂流记》这本书，它一定会让您大开眼界，会使您的心灵受到强烈震撼。最后说一句励志的话吧：只要我们像鲁宾逊一样，在困境面前毫不退缩，保持他那种不畏艰难的精神和在绝境中求生的信念，就没有什么可畏惧的，就没有什么不能战胜的。

如果您是英文爱好者中的一员，希望您通过阅读



英语原文，来欣赏这部作品，这无疑是一种无法替代的精神享受。

如果您是学生家长，建议您给上中学或大学的孩子准备一套“最经典英语文库”，放在书架上。它们是永远不会过时的精神食粮。

如果您是正在学习的大中学生，也建议您抽空读读这些经时间检验的人类精神食粮文库里最经典的精品。一时读不懂不要紧，先收藏起来，放进您的书架里，等您长大到某个时候，您会忽然发现，自己开始能读，而且读懂了作品的字里行间意义时，那种喜悦感，是无法言述的，也是无与伦比的。您可能也会因此对走过的人生，有更深刻的感悟与理解。

关于这套图书的装帧设计与性价比：完全按欧美出版规则操作，从图书开本，到封面设计，从体例版式，到字体选取，但价钱却比欧美原版图书便宜三分之二，甚至更多。因此，从性价比看，它们也是最值得收藏的。

——孙艳洁

## General Preface

Millions of Chinese are learning English to acquire knowledge and skills for communication in a world where English has become the primary language for international discourse. Yet not many learners have come to realize that the command of the English language also enables them to have an easy access to the world literary classics such as Shakespeare's plays, Shelley's poems, mark Twain's novels and Nietzsche's works which are an important part of liberal-arts education. The most important goals of universities are not vocational, that is, not merely the giving of knowledge and the training of skills.

In a broad sense, education aims at broadening young people's mental horizon, cultivating virtues and shaping their character. Lincoln, Mao Zedong and many other great leaders and personages of distinction declared how they drew immense inspiration and strength from literary works. As a matter of fact, many of them had aspired to become writers in their young age. Alexander the Great (356-323 B.C.) is said to take along with him two things, waking or sleeping: a book and a dagger, and the book is Iliad, a literary classic, by Homer. He would put these two much treasured things under his pillow when he went to bed.

Today, we face an unprecedented complex and changing world. To cope with this rapid changing world requires not only communication skills, but also adequate knowledge of cultures other than our own home culture. Among the most important developments in present-day global culture is the ever increasing cultural exchanges and understanding between different nations and peoples. And one of the best ways to know foreign cultures is to read their literary works, particularly their literary classics, the soul of a country's culture. They also give you the best language and the feeling of sublimity.

Liaoning People's Publishing House is to be congratulated for its foresight and courage in making a new series of world literary classics available to the reading public. It is hoped that people with an adequate command of the English language will read them, like them and keep them as their lifetime companions.

I am convinced that the series will make an important contribution to the literary education of the young people in china. At a time when the whole country is emphasizing "spiritual civilization", it is certainly a very timely venture to put out the series of literary classics for literary and cultural education.

Zhang Zhongzai  
Professor  
Beijing Foreign Studies University  
July, 2013 Beijing

## 总 序

经典名著的语言无疑是最凝练、最优美、最有审美价值的。雪莱的那句“如冬已来临，春天还会远吗？”让多少陷于绝望的人重新燃起希望之火，鼓起勇气，迎接严冬过后的春天。徐志摩一句“悄悄的我走了，正如我悄悄的来；我挥一挥衣袖，不带走一片云彩”又让多少人陶醉。尼采的那句“上帝死了”，又给多少人以振聋发聩的启迪作用。

读经典名著，尤其阅读原汁原味作品，可以怡情养性，增长知识，加添才干，丰富情感，开阔视野。所谓“经典”，其实就是作者所属的那个民族的文化积淀，是那个民族的灵魂缩影。英国戏剧泰斗莎士比亚的《哈姆雷特》和《麦克白》等、“意大利语言之父”的但丁的《神曲》之《地狱篇》《炼狱篇》及《天堂篇》、爱尔兰世界一流作家詹姆斯·乔伊斯的《尤利西斯》及《一个艺术家的肖像》等、美国风趣而笔法超一流的著名小说家马克·吐温的《哈克历险记》以及《汤姆索亚历险记》等，德国著名哲学家尼采的《查拉图斯特拉如是说》及《快乐的科学》等等，都为塑造自己民族的文化积淀，做出了永恒的贡献，也同时向世界展示了他们所属的民族的优美剪影。

很多著名领袖如林肯、毛泽东等伟大人物，也都曾从经典名著中汲取力量，甚至获得治国理念。耶鲁大学教授查尔斯·希尔曾在题为《经典与治国理念》的文章，阐述了读书与治国之间的绝妙关系。他这样写道：“在几乎所有经典名著中，都可以找到让人叹为观止、深藏其中的治国艺术原则。”

经典名著，不仅仅有治国理念，更具提升读者审美情趣的功能。世界上不同时代、不同地域的优秀经典作品，都存在一个共同属性：歌颂赞美人间的真善美，揭露抨击世间的假恶丑。

读欧美自但丁以来的经典名著，你会看到，西方无论是在漫长的黑暗时期，抑或进入现代进程时期，总有经典作品问世，对世间的负面，进行冷峻的批判。与此同时，也有更多的大家作品问世，热情讴歌人间的真诚与善良，使读者不由自主地沉浸于经典作品的审美情感之中。

英语经典名著，显然是除了汉语经典名著以外，人类整个进程中至关重要的文化遗产的一部分。从历史上看，英语是全世界经典阅读作品中，使用得最广泛的国际性语言。这一事实，没有产生根本性变化。本世纪相当长一段时间，这一事实也似乎不会发生任何变化。而要更深入地了解并切身感受英语经典名著的风采，阅读原汁原味的英语经典作品的过程，显然是必不可少的。

辽宁人民出版社及时并隆重推出“最经典英语文库”系列丛书，是具有远见与卓识的出版行为。我相信，这套既可供阅读，同时也具收藏价值的英语原版经

典作品系列丛书，在帮助人们了解什么才是经典作品的同时，也一定会成为广大英语爱好者、大中学生以及学生家长们挚爱的“最经典英语文库”。

北京外国语大学英语学院  
北外公共外交研究中心  
欧美文学研究中心主任  
全国英国文学学会名誉会长

张中载 教授  
2013年7月于北京

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## CHAPTER I

### START IN LIFE

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 fewest disasters, and was not exposed