



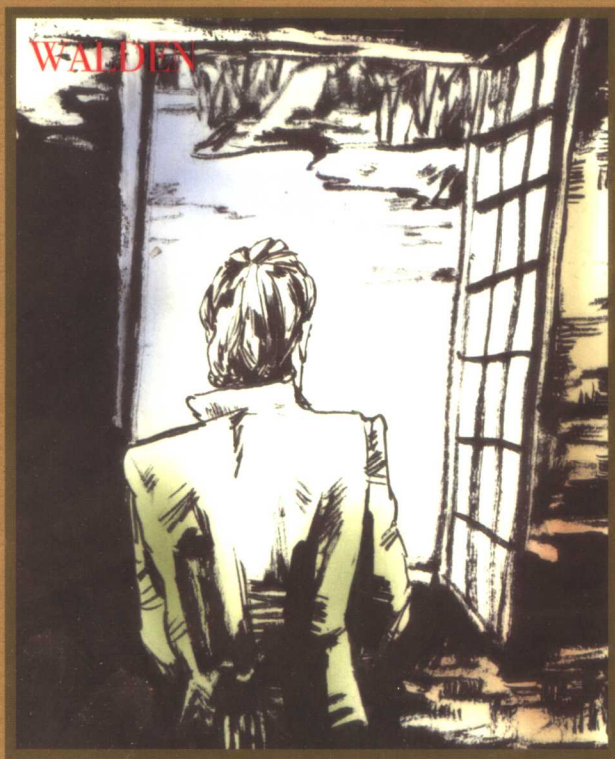
名著名篇双语对照丛书

美国经典文学名著

湖滨散记

中英对照

亨利·戴维·梭罗 著 曾光辉 编译



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ECONOMY

When I wrote the following pages, I lived alone in the woods, a mile from any neighbor, in a house which I had built myself, on the shore of Walden Pond, in Concord, Massachusetts, and earned my living by the labor of my hands only. I lived there two years and two months. At present I am a sojourner in civilized life again.

I would fain, say something, not so much concerning the Chinese and Sandwich Islanders as you who read these pages, who are said to live in New England; something about your condition, especially your outward condition or circumstances in this world, in this town, what it is, whether it is necessary that it be as bad as it is, whether it can be improved as well as not. I have traveled a good deal in Concord; and everywhere, in shops, and offices, and fields, the inhabitants have appeared to me to be doing penance in a thousand remarkable ways. What I have heard of Bramins sitting exposed to four fires and looking in the face of the sun; or hanging suspended, with their heads downward, over flames; or looking at the heavens over their shoulders “until it becomes impossible for them to resume their natural position, while from the twist of the neck nothing but liquids can pass into the stom-



经济篇

当我写下面这些文字时，我一个人孤独地住在马萨诸塞州康考特城瓦尔登湖畔的森林里一幢我自己建造的房子里，周围一英里内没有任何邻居。我靠自己的双手劳动维持生计，在那里住了两年零两个月。而现在我又生活在文明社会的人群中了。

我很乐意谈一些关于你们也就是看这本书的人，即生活在新英格兰的居民的事，而不是关于中国人或桑威奇岛人的事；谈一谈你们的生活状况，尤其是你们在这个世界上、在这个镇周围的情况或环境；说一说它是什么样子，是不是必需像它现在这么坏，是不是可以改善。在康考特，我去了许多地方；而每一个地方的人，在商店里、在办公室里、在田里，都让我觉得是在用各种各样非凡的方式做着赎罪的苦行。我曾听说婆罗门实行种种苦行，譬如说，坐在四堆火焰之间，面对着太阳，或悬空倒吊在火焰上方，或扭头看天，“一直到脖子再也转不回来，以至于除了液体的东西之外，什么东西都不能下



WILSON

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ach”；or dwelling, chained for life, at the foot of a tree; or measuring with their bodies, like caterpillars, the breadth of vast empires; or standing on one leg on the tops of pillars; even these forms of conscious penance are hardly more incredible and astonishing than the scenes which I daily witness.

I see young men, my townsmen, whose misfortune it is to have inherited farms, houses, barns, cattle, and farming tools; for these are more easily acquired than got rid of. Better if they had been born in the open pasture and suckled by a wolf, that they might have seen with clearer eyes what field they were called to labor in. Who made them serfs of the soil? Why should they eat their sixty acres, when man is condemned to eat only his peck of dirt? Why should they begin digging their graves as soon as they are born?

They have got to live a man's life, pushing all these things before them, and get on as well as they can. How many a poor immortal soul have I met well nigh crushed and smothered under its load, creeping down the road of life, pushing it before a barn seventy-five feet by forty, its Augean stables never cleansed, and one hundred acres of land, tillage, mowing, pasture, and woodlot! The portionless, who struggle with no such unnecessary inherited encumbrances, find its labor enough to subdue and cultivate a few cubic feet of flesh.



咽”；或者终身被锁链缚在树下；或者像毛虫一样，用身体爬行，丈量整个疆域的宽度；或者单腿站立在房柱上。然而，即使是这些有意识的苦行，若跟我天天看到的景象相比，也不会更令人惊讶，更令人难以相信。

我看到镇里的年轻人，他们很不幸地继承了田产、谷仓、家畜和农具。我之所以称之为“不幸”，是因为获得它们比舍弃更容易。这些人倒不如诞生在广阔的田野中，让狼来抚养他们，这样他们可以看清楚自己到底在哪种田野里劳动，是谁使他们成为土地的奴隶？为什么有人能够享受六十英亩田地的供养，而有些人却被谴责应该受点苦？为什么他们一出生就得开始自掘坟墓？

他们必须过人的生活，所有这些东西都推到了他们面前，他们需要尽可能地处理好。我遇见过许多不幸的人们，几乎被压死在财产的重担下，在人生的路上爬行，他们推动着一个长七十五尺、宽四十尺的谷仓，而且还必须在百亩田地上不停耕作、种植和收获。那些没有产业可继承的人，就不必为这些重担奋斗，适当的劳作反而能使自己的身体保持良好的状态。

But men labor under a mistake. The better part of the man is soon ploughed in-
to the soil for compost. By a seeming fate, commonly called necessity, they are em-
ployed, as it says in an old book, laying up treasures which moth and rust will cor-
rupt and thieves break through and steal. It is a fool's life, as they will find when they
get to the end of it, if not before.

Most men, even in this comparatively free country, through mere ignorance and
mistake, are so occupied with the facetious cares and superfluously coarse labors
of life that its finer fruits cannot be plucked by them. Their fingers, from excessive
toil, are too clumsy and tremble too much for that. Actually, the laboring man has
not leisure for a true integrity day by day; he cannot afford to sustain the manliest
relations to men; his labor would be depreciated in the market.

He has no time to be anything but a machine. How can he remember well his
ignorance which his growth requires who has so often to use his knowledge? We
should feed and clothe him gratuitously sometimes, and recruit with our cordials,
before we judge of him. The finest qualities of our nature, like the bloom on fruits,
can be preserved only by the most delicate handling. Yet we do not treat ourselves
nor one another thus tenderly.



但人是在错误地劳动着。人体比较好的部分不久就变成堆肥混合到土里去了。由于
一种看起来像命运似的东西，也就是通常所谓的需求，就像一本老书中所说的那样，人
类忙着储存财物，而那财物是会遭虫蛀锈蚀，小偷会偷的。那是一种愚蠢的生活，这个
事实，如果他们没有及早发现，到人生末期，终究会发现的。

即使在这个比较自由的国家里，大部分人，仅是由于无知与错误，也被可笑的忧虑
与多余的操劳弄得身心疲乏，以至于无法攀摘生活中比较美好的果实。因为他们的手指，
由于过分的劳动，已经笨拙且抖得很厉害。真正人格的内外一致性，需有闲暇才能培养
得出来，但劳动的人每天都没有这种闲暇；他付不起那维持人与人之间最人性关系的代
价，因为若维持这种关系，他的劳动在市场上就要贬值。

除了做一部机器外，他没有时间做任何事情。随时在应用自己知识的人，如何能够
明白自己的无知呢？而他的成长却又需要有这种无知。在我们评判他之前，有时我们可
以先毫无代价地给他吃，给他穿，用我们的兴奋剂来恢复他的生机。我们天性中最巧妙
的资质就像水果上的一层粉霜，只有极为细心的对待才能保存下来。然而，我们并没有

The mass of men lead lives of quiet desperation. What is called resignation is confirmed desperation. From the desperate city you go into the desperate country, and have to console yourself with the bravery of minks and muskrats.

A stereotyped but unconscious despair is concealed even under what are called the games and amusements of mankind. There is no play in them, for this comes after work. But it is a characteristic of wisdom not to do desperate things.

When we consider what, to use the words of the catechism, is the chief end of man, and what are the true necessities and means of life, it appears as if men had deliberately chosen the common mode of living because they preferred it to any other.

Yet they honestly think there is no choice left. But alert and healthy natures remember that the sun rose clear. It is never too late to give up our prejudices. No way of thinking or doing, however ancient, can be trusted without proof. What everybody echoes or in silence passes by as true today may turn out to be falsehood tomorrow, mere smoke of opinion, which some had trusted for a cloud that would sprinkle fertilizing rain on their fields.

I have lived some thirty years on this planet, and I have yet to hear the first syllable of valuable or even earnest advice from my seniors. They have told me nothing, and probably cannot tell me anything to the purpose. Here is life, an experiment



这样体贴地对待自己，彼此之间也不曾这样对待。

许多人过着平静而绝望的生活。所谓的放弃证实了人们的绝望。你从绝望的城市进入了绝望的国家，并且不得不用智貂和麝香鼠的英勇来安慰自己。

僵化而没有意识的绝望被隐藏在所谓的人类游戏和娱乐之中。而他们没有娱乐，因为这只有在工作完成之后才可以。但是不做令人绝望的事情是一种智慧的特性。

当我们考虑到用教义回答什么是人生的主要目的、什么是生活真正的必需品时，我们会发现，人好像有意地去选择平常的生活方式，因为他们喜欢这种方式。

然而，他们自己却也诚实地认为他们别无选择。灵敏而健康的人都知道太阳亘古常新。抛弃自己的偏见永远不会太迟。想法与做法，无论是多么源远流长，未经证明都不可信。今天许多人呼应或默许的东西，明天可能变成了假的，变成了过眼烟云，而有些人还曾以为它会降几滴雨滋润他们的田地呢！

我在这个星球上已经活了三十年，而我还没有听到年长的人说一句有价值的、甚至衷心的劝告。他们什么也没有告诉过我，而或许他们根本不能告诉我什么。生活就在这

to a great extent untried by me; but it does not avail me that they have tried it. If I have any experience which I think valuable, I am sure to reflect that this my Mentors said nothing about.

One farmer says to me, "You cannot live on vegetable food solely, for it furnishes nothing to make bones with" ; and so he religiously devotes a part of his day to supplying his system with the raw material of bones; walking all the while he talks behind his oxen, which, with vegetable-made bones, jerk him and his lumbering plough along in spite of every obstacle.

We might try our lives by a thousand simple tests; as, for instance, that the same sun which ripens my beans illuminates at once a system of earth's life like ours. If I had remembered this it would have prevented some mistakes. This was not the light in which I hoed them. The stars are the apexes of what wonderful triangles! What distant and different beings in the various mansions of the universe are contemplating the same one at the same moment! Nature and human life are as various as our several constitutions. Who shall say what prospect life offers to another? Could a greater miracle take place than for us to look through each other's eyes for an instant?

The greater part of what my neighbors call good I believe in my soul to be bad.



里，大部分还是我未曾尝试过的；别人体验过的对我并没有任何益处。如果我有任何我认为有价值的经验，我可以确定，那也是我的导师们提都没有提过的。

有个农夫对我说：“你不能仅靠蔬菜过活，因为它不能给你骨头所需的养分。”于是，他虔诚地把一部分日子花在了供给他的骨头所需的原材料上。当时，他正走在耕牛后面。而这些牛的骨头恰好是靠蔬菜养育的，才能够拖着他和重型前进。

我们可以用一千种简单的体验来试验我们的生活。譬如使我的豆子成熟的那个太阳，也同样照耀着和我们的地球一样的行星上的生活。那时如果我记得这一点，我就会少犯一些错误，但是我锄豆田时并没有这样的领会。而天空的众星，又形成了多么奇妙的三角形的尖顶！在宇宙中，有多么遥远的、多么不同的生物在同一时刻沉思着同一个星辰！自然界与人生就像我们的体质一样多种多样。谁能说生活会给某人什么前程？还有什么事比我们透视彼此的眼睛哪怕是一瞬间时形成的奇迹更大吗？

我的邻人们称之为好的东西，大部分我都认为是坏的，而如果我有任何懊悔的话，

And if I repent of anything, it is very likely to be my good behavior. What demon possessed me that I behaved so well? You may say the wisest thing you can, old man you who have lived seventy years, not without honor of a kind I hear an irresistible voice which invites me away from all that. One generation abandons the enterprises of another like stranded vessels.

No matter what kind of weather it is, or no matter when it is in the day or at night, I would like to catch the twinkling time, and carve it on my cane; I want to stand in the lasting intersection of the past and the future; that is this present moment when I tiptoe and step on this line.

Let us consider for a moment what most of the trouble and anxiety which I have referred to is about, and how much it is necessary that we be troubled, or at least careful. It would be some advantage to live a primitive and frontier life, though in the midst of an outward civilization, if only to learn what are the gross necessities of life and what methods have been taken to obtain them; or even to look over the old daybooks of the merchants, to see what it was that men most commonly bought at the stores, what they stored, that is, what are the grossest groceries. For the improvements of ages have had but little influence on the essential laws of man's existence: as our skeletons, probably,



那很可能是懊悔我好的言行。是什么魔鬼附着了我，使我那么循规蹈矩？老家伙，你能多讲一点聪明的话就尽管讲吧！你已经活了七十年了，而且也活得很荣耀了，可是我却从我的心里听到一种不可抗拒的声音，叫我远离你的人生历程。每一代都抛弃前一代的成就，好像他们是些搁浅的船。

不论是什么天气，也不论是白天或夜里的什么时间，我都想抓住那瞬间的时光，并把它刻在我的手杖上；我都想站在过去和未来这两个永恒的交会点上，那就是当前这时刻，垫着脚尖，踩在这条线上。

让我们用一点时间思考思考，我前面提到的困难与忧虑大部分究竟都是些什么？又有多少是我们必需忧虑或担心的？如果能够了解生活最基本的需要是什么，又可以用什么方法来得到它们，那么过一过原始的，偏远地区式的生活——尽管是在外表文明的社会里也是有好处的；否则看看杂货店的流水账，看看每天顾客最常买、最常储存的东西，也可以了解最基本的用品了。时代尽管在改变，人的基本生存却极少受到影响；这或许

are not to be distinguished from those of our ancestors.

By the words, necessary of life, I mean whatever, of all that man obtains by his own exertions, has been from the first, or from long use has become, so important to human life that few, if any, whether from savageness, or poverty, or philosophy, ever attempt to do without it.

The necessities of life for man in this climate may, accurately enough, be distributed under the several heads of Food, Shelter, Clothing, and Fuel; for not till we have secured these are we prepared to entertain the true problems of life with freedom and a prospect of success.

Most of the luxuries, and many of the so-called comforts of life, are not only indispensable, but positive hindrances to the elevation of mankind. With respect to luxuries and comforts, the wisest have ever lived a more simple and meager life than the poor. The ancient philosophes, Chinese, Hindu, Persian, and Greek, were a class than which none has been poorer in outward riches, none so rich in inward. We know not much about them. It is remarkable that we know so much of them as we do. The same is true of the more modern reformers and benefactors of their race. None can be an impartial or wise observer of human life but from the vantage ground of what we should call voluntary poverty.



正像我们的骨骼跟我们祖先的骨骼没有多大差别一样吧！

“生活必需”这几个字，我指的是人用他自己的努力所获取的东西。从最初的，或是长期的使用中，已经在人的生活中占有重要地位，以至于不论是在野蛮的、贫穷的或哲学式的生活中，即使有但也只是很少的人试图不依赖它们而活下去的东西。

人的生活必需品，在当前人们的意识中，精确地说，可以分为四项：食物、遮蔽处、衣服和燃料；除非我们得到了这几种东西，否则就无法自由面对生活中的真正难题，也就没有成功的希望。

大部分的奢侈品，还有许多所谓的生活上的享受，不仅不是必需的，而且是难以克服的障碍，阻碍了人品质的提升。就奢侈与享受方面而言，有史以来最聪明的一些人总是过着相当单纯，甚至贫穷的生活。古代的哲学家，比如中国、印度、波斯和希腊的哲学家，都是一些外在的财富至贫，而内在的财富至富的人。我们对他们知道的并不多。但我们对他们能够知道得这么多已经很可观了。现代的改革者和各民族的救星们，他们的生活也是一样。唯有站在我们称之为自愿贫穷这个有利地位人生进行观察，才可能有不偏颇或智慧的结果。

Of a life of luxury the fruit is luxury, whether in agriculture, or commerce, or literature, or art. There are nowadays professors of philosophy, but not philosophers. Yet it is admirable to profess because it was once admirable to live. To be a philosopher is not merely to have subtle thoughts, nor even to found a school, but so to love wisdom as to live according to its dictates, a life of simplicity, independence, magnanimity and trust. It is to solve some of the problems of life, not only theoretically, but practically.

When a man is warmed by the several modes which I have described, what does he want next? Surely not more warmth of the same kind, as more and richer food, larger and more splendid houses, finer and more abundant clothing, more numerous incessant and hotter fires, and the life. When he has obtained those things which are necessary to life, there is another alternative than to obtain the superfluities; and that is, to adventure on life now, his vacation from humbler toil having commenced.

I do not mean to prescribe rules to strong and valiant natures, who will mind their own affairs whether in heaven or hell, and perchance build more magnificently and spend more lavishly than the richest, without ever impoverishing themselves, not knowing how they live if, indeed, there are any such, as has been dreamed; nor



奢侈的生活所产生的是奢侈的果实，不论是在农业、商业、文学或艺术中都是一样。今天有所谓的哲学教授，但没有哲学家。然而，去教哲学已经够令人赞美了。因为教授们过着令人羡慕的生活。做一个哲学家，并不仅仅是有微妙的思想，甚至创立一个学派，而是如此地热爱智慧，以至于依照智能的指示去生活，去过一种简单的、独立的、宽松的和真诚的生活。那是去解决一些生命中的难题，不仅是在理论上，而且是在实践中。

当一个人用我所描写的几种方式取得温暖，那么他还需要哪些别的东西？当然，他不会要更多相同的温暖，也不是更多更富足的食物、更大更宏伟的房屋、更多更华丽的衣服以及更多更持久更灼热的火炉等等。当他已经获得了生活的必需品后，他会有另一种选择，而不是索取过剩的必需品，这就是说，他要向生命迈进了，开始排除卑贱的工作。

我并不想为这些性格坚强的人定规章，他们不论在天堂还是在地狱，都会专注于自己的事业，他们甚至比最富者建筑得更宏伟，挥霍得更厉害，却不会因此而贫困。如果确实像人们梦想着的，有这种人存在的话，我也不知道他们是如何生活的。我也不给另

to those who find their encouragement and inspiration in precisely the present condition of things, and cherish it with the fondness and enthusiasm of lovers and, to some extent, I reckon myself in this number; I do not speak to those who are well employed, in whatever circumstances, and they know whether they are well employed or not; but mainly to the mass of men who are discontented, and idly complaining of the hardness of their lot or of the times, when they might improve them. There are some who complain most energetically and inconsolably of any, because they are, as they say, doing their duty. I also have in my mind that seemingly wealthy, but most terribly impoverished class of all, who have accumulated dross, but know not how to use it, or get rid of it, and thus have forged their own golden or silver fetters.

If I should attempt to tell how I have desired to spend my life in years past, it would probably surprise those of my readers who are somewhat acquainted with its actual history; it would certainly astonish those who know nothing about it. I will only hint at some of the enterprises which I have cherished.

In any weather, at any hour of the day or night, I have been anxious to improve the nich of time, and notch it on my stick too; to stand on the meeting of two eternities, the past and future, which is precisely the present moment; to toe that line.



一种人订出规章，他们从事物的现状中得到鼓励，得到灵感，像情人一样热烈地珍爱现实。在某种程度上，我认为自己也是这样。我也不是替在任何情况中都能安居乐业的人说话。我主要是向那些不满足的人说话，他们在应该可以改善环境的时候，却只是懒洋洋地诉说他们的厄运或生不逢时。有一些人经常抱怨，极其悲观，因为他们认为他们正在尽职尽责。但我心目中还有另一种人，这种人看来富有，实际上却贫穷得可怕。他们已积蓄了大量的金钱，却不知道如何去应用，或从中脱身而出，因此他们给自己铸造了一副金银的枷锁。

如果我把过去几年的岁月中对生命的希望说出来，熟悉我生命史的人可能会惊讶，至于不熟悉我过去生活的人当然会更惊异了。我仅略述一下我最心爱的几件事。

无论天气如何，无论是在白天或者夜晚的某个时间，我一直想提高利用时间的效率，也把时间刻在我的手杖上。站在两个永恒——未来与过去的汇合点，即现在。

To anticipate, not the sunrise and the dawn merely, but, if possible, Nature herself! How many mornings, summer and winter, before yet any neighbor was stirring about his business, have I been about mine! No doubt, many of my townsmen have met me returning from this enterprise, farmers starting for Boston in the twilight, or woodchoppers going to their work. It is true, I never assisted the sun materially in his rising, but, doubt not, it was of the last importance only to be present at it.

For a long time I was reporter to a journal, of no very wide circulation, whose editor has never yet seen fit to print the bulk of my contributions, and, as is too common with writers, I got only my labor for my pains. However, in this case my pains were their own reward.

For many years I was self-appointed inspector of snowstorms and rainstorms, and did my duty faithfully; surveyor, if not of highways, then of forest paths and all across-lot routes, keeping them open, and ravines bridged and passable at all seasons, where the public heel had testified to their utility.

I have looked after the wild stock of the town, which give a faithful herdsman a good deal of trouble by leaping fences; and I have had an eye to the unfrequented nooks and corners of the farm; though I did not always know whether Jonas or Solomon worked in a particular field today; that was none of my business. I have



不仅是迎送日出日落，而且，如果可能，迎送自然本身！有多少个清晨，不论是冬天或者夏天，在所有邻居都还没有为工作动身的时候，我就为我的工作动身了！无疑，我有许多同乡，包括在黎明的微光中前往波士顿的农夫，或前往伐木的工人都在路上遇见过我办完事情回来了。不错，我从没有真正帮着太阳升起过，但是，毫无疑问，在太阳升起之前出现，是最重要的事。

有很长一段时间，我在一家销路不太好的报社当记者，我大部分的作品报社并不刊印。作家们都有同感，我的劳苦只换来了痛苦。然而在这种情况下，苦痛正是它自身的报酬。

很多年来，我委任我自己为暴风雪与暴风雨的督察员，我忠心称职；又兼测量员，虽不测量公路，却测量森林小径和捷径，并保它们畅通，我还测量了一年四季都能通行的岩石桥梁，自有大众的足踵走来，证实它们的便利。

我曾饲养过镇上的野兽，由于这些动物常常会跳过篱笆，让尽职的牧人很烦恼；我又常常留意到农田里无人去的隐蔽处和角落；不过，当然我不知道约纳或所罗门今天是

watered the red huckleberry, the sand cherry and the nettle tree, the red pine and the black ash, the white grape and the yellow violet, which might have withered else in dry seasons.

In short, I went on thus for a long time (I may say it without boasting), faithfully minding my business, till it became more and more evident that my townsmen would not after all admit me into the list of town officers, nor make my place a sinecure with a moderate allowance.

Finding that my fellow-citizens were not likely to offer me any room in the courthouse, or any curacy or living anywhere else, but I must shift for myself, I turned my face more exclusively than ever to the woods, where I was better known. I determined to go into business at once, and not wait to acquire the usual capital, using such slender means as I had already got. My purpose in going to Walden Pond was not to live cheaply nor to live dearly there, but to transact some private business with the fewest obstacles; to be hindered from accomplishing which for want of a little common sense, a little enterprise and business talent, appeared not so sad as foolish.

As this business was to be entered into without the usual capital, it may not be easy to conjecture where those means, that will still be indispensable to every such



否在某块田地里劳作？这并不是我分内的事。我也曾灌溉红色的美洲甜桔、草莓、荨麻、赤松、黑桤、白葡萄、黄色的紫罗兰；这些，在旱季可能会枯萎的。

总之，我以这样的生活方式过了很久（我并没有吹嘘自己），我忠实地执行自己的职务，直到后来愈加明白，市民们不愿把我列入公务人员的行列，也不付给我薪俸。

发现市民们不可能让我在政府大楼里供职，或者给我助理牧师的职位，或者在其他任何地方工作，但是我必须独立谋生，我便孤傲地脸转向了森林，它更了解我。我决定马上开始行动，不去等待获得常规的资金，而是运用现有的少量资本。我住在瓦尔登湖的目的不是为了更便宜或者更昂贵地生活，而是把障碍减至最低，去做一些私人的事情；由于缺乏一点常识、一点进取心和商业头脑而受阻，以致不能实现目标，与其说是不幸，不如说是愚蠢。

因为这个举措不需要通常的大笔经费先行交易，所以我想从哪里得到这一行动所必备的物资，也许不容易预测吧！让我们谈谈实际的问题：就衣服而言，我们采办衣服往往被爱好标新立异的心理所牵动，尤其关心别人对它的看法，往往胜过衣服本身的实际

undertaking, were to be obtained. As for clothing, to come at once to the practical part of the question, perhaps we are led oftener by the love of novelty and a regard for the opinions of men, in procuring it, than by a true utility. Let him who has work to do recollect that the object of clothing is, first, to retain the vital heat, and secondly, in this state of society, to cover nakedness, and he may judge how much of any necessary or important work may be accomplished without adding to his wardrobe.

No man ever stood the lower in my estimation for having a patch in his clothes; yet I am sure that there is greater anxiety, commonly, to have fashionable, or at least clean and unpatched clothes, than to have a sound conscience. But even if the rent is not mended, perhaps the worst vice betrayed is improvidence. I sometimes try my acquaintances by such tests as this: Who could wear a patch, or two extra seams only, over the knee? Most behave as if they believed that their prospects for life would be ruined if they should do it. It would be easier for them to hobble to town with a broken leg than with a broken pantaloons.

We worship not the Graces, nor the Parcae, but Fashion. She spins and weaves and cuts with full authority. The head monkey at Paries puts on a traveler's cap, and all the monkeys in America do the same. I sometimes despair of getting anything quite simple and honest done in this world by the help of men. They would



用途。让那些有工作做的人记住：衣服的目的，第一是保持适当的体温，第二是为了社会的规律，即是蔽体。然后，他就可以断定在不多买衣服的情形下，他可以完成多少其他必需的工作。

在我的评估中，没有人会因衣服上有补丁，地位就降低一些；然而，我可以确定，一般人都急于赶时髦，不然也要穿干净且没打补丁的衣服，对这一方面的焦虑远甚于要有清白的良心。然而，即使撕破了没有补，又有什么关系，顶多是表示不够节俭而已。有时候，我用这样的试验来测验我认识的人，谁能穿一件有补丁的或膝盖上多了两条针脚的衣服。大部分人的表情似乎是，他们这辈子就毁了。叫他们拖着一条残废的腿到镇上去，要比穿条破裤子去容易得多。

我们所崇拜的并不是娴雅三女神，也不是命运女神帕尔茜，而是“时尚”。她带着十足的权威纺织、剪裁。巴黎的头号猴子戴上了旅行帽，全美洲的猴子也跟着戴上。有时候，我真怀疑这个世界，由人的帮忙究竟能不能产生任何真正单纯、诚挚的东西来。他