

鲁宾逊漂流记

(英) 丹尼尔·笛福 著

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Robison Crusoe

by Daniel Defoe

(英国)丹尼尔·笛福 著

第一部分

Part 1

一六三二年，我生在约克市一个上流社会的家庭。我们不是本地人。父亲是德国不来梅市人。他移居英国后，先住在赫尔市，经商发家后就收了生意，最后搬到约克市定居，并在那儿娶了我母亲。母亲娘家姓鲁宾逊，是当地的一家名门望族，因而给我取名叫鲁宾逊·克罗伊茨内。由于英国人一读“克罗伊茨内”这个德国姓，发音就走样，结果大家就叫我们“克罗索”，以致

I was born in the Year 1632, in the City of York, of a good Family, tho' 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 afterward at York, from whence he had married my Mother, Relations were named Robinson, a very good Family at Country, and from whom I was called Robinson Keutznaer; but by the usual Corruption of Words in England, we are now called,

连我们自己也这么叫，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带领过这支部队。大哥是在敦刻尔克附近与西班牙人作战时阵亡的。至于二哥的下落，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，父母亲没让我学谋生的手艺，因此从小只是喜欢胡思乱想，一心想出洋远游。当时，我父亲年事已高，但还是让我受了相当不错的教育。他曾送我去寄

my name, 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, and was killed at the Battle near Dunkirk against the Spaniards: What became of my second Brother I never knew any more than 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 competent Share of Learning,

宿学校就读，还让我上免费学校接受乡村义务教育，一心一意想要我将来学法律。但我对一切都没有兴趣，只是想航海。

我完全不顾父愿，甚至违抗父命，也全然不听母亲的恳求和朋友们的劝阻。我的这种天性，似乎注定了我未来不幸的命运。

我父亲头脑聪明，为人慎重。他预见到我的意图必然会给我带来不幸，就时常严肃地开导我，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，那时他正好痛风病发作，行动不便。他十分恳切地对我

as far as House-Education, and a Country Free-School generally goes, and design'd for the Law; but I would be satisfied with nothing but go 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 of my Mother and other Friends, that there seem'd to be something fatal in 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 excellent Counsel against what he foresaw was my Design. He call'd me one Morning into his Chamber, where he confin'd

规劝了一番。他问我，除了为满足我自己漫游四海的癖好外，究竟有什么理由要离弃父母，背井离乡呢？在家乡，我可以经人引荐，在社会上立身。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，一般出洋冒险的人，不是穷得身无分文，就是妄想暴富；他们野心勃勃，想以非凡的事业扬名于世。但对我来说，这样做既不值得，也无必要。就我的社会地位而言，正好介于两者之间，即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

by the Gout, and expostulated very warmly me upon this Subject: He ask'd me what Reasons more a meer wandering inclination I had for leaving my Father House and my native Country, where I might be well introduced, and had a Prospect of raising my Fortunes 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

中间地位也最能使人幸福。他们既不必像下层大众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因骄奢淫逸、野心勃勃和相互倾轧而弄得心力交瘁。他说，我自己可以从下面的事实中认识到，中间地位的生活确实幸福无比；这就是，人人羡慕这种地位，许多帝王都感叹其高贵的出身给他们带来的不幸后果，恨不得自己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。”

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 embarass'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. That this was the State of Life which all other People envied, that Kings have frequently lamented the miserable Consequences of

他提醒我，只要用心观察，就会发现上层社会和下层社会的人都多灾多难，唯中间阶层灾祸最少。中间阶层的生活，不会像上层社会和下层社会的人那样盛衰荣辱，瞬息万变。而且，中间地位不会像阔佬那样因挥霍无度、腐化堕落而弄得身心俱病；也不会像穷人那样因终日操劳、缺吃少穿而搞得憔悴不堪。唯有中间地位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

being born to great things, and wish'd they had been placed in the Middle of the two Extremes, between Mean and the Great; that the wise Man gave his Testimony to this as the just Standard of true Felicity, when he pray 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 lower Part was expos'd to so many Vicissitudes as the higher or lower Part of Mankind; nay, they were not subjected to so many Distempers and Uneasiness either of Body or Mind, as those were who, by vicious Living,

式，使人平静安乐，怡然自得地过完一辈子，不受劳心劳力之苦。他们既不必为每日生计劳作，或为窘境所迫，以至伤身烦神；也不会因妒火攻心，或利欲薰心而狂躁不安。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，没有任何艰难困苦；他们感到幸福，并随着时日的过去，越来越深刻地体会到这种幸福。

接着，他态度诚挚、充满慈爱地劝我不要耍孩子气，不要急于自讨苦吃；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

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' the World, and comfortably out of it, not

说，我不必为每日生计去操劳，他会为我作好一切安排，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 he 已尽了自己的责任。因为他看到我将来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，他一定尽力为我作出安排。他不同意我离家远游。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

embarrass'd with the Labours of the Hands or of the Head, not sold to the Life of Slavery for daily Bread, or harass'd with 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 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, not to

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。当我将来呼援无门时，我会后悔自己没有听从他的忠告。

事后想起来，我父亲最后这几句话，成了我后来遭遇的预言；当然我相信我父亲自己当时未必意识到有这种先见之明。我注意到，当我父亲说这些话

precipitate my self into Miseries which Nature and the Station of Life I was born in, 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, 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,

的时候，老泪纵横，尤其是他讲到我大哥陈尸战场，讲到我将来呼援无门而后悔时，更是悲不自胜，不得不中断了他的谈话。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，为了不让我父亲再纠缠我，在那次谈话后的好几个星期里，我一直远远躲开他。但是，我并不仓

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 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' 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.

促行事，不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，我一心想到外面去见见世面，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，也必定不等满师就会从师傅那儿逃出来去航海了。如果她能去父亲那儿为我说情，让他答应我乘船出洋一次，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

I observed in this last Part of his Discourse, which was truly Prophetick, 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

我所浪费的时间。

我母亲听了我的话就大发脾气。她对我说，她知道去对父亲说这种事毫无用处。父亲非常清楚这事对我的利害关系，决不会答应我去做任何伤害自己的事情。她还说，父亲和我的谈话那样语重心长、谆谆善诱，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，那谁也不会来帮助我。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，

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 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;

但我母亲却同意了。

尽管我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地告诉了父亲。父亲听了深为忧虑。他对母亲叹息说，这孩子要是能留在家里，也许会很幸福的；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。

事过了一年光景，我终于离家出走了，而在这一年里，尽管家里人多次建议我去干点正事，但我就是顽固不化，一概不听，反而老是与父母亲纠缠，要他

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: 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