

英美文学名著导读详注本

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出版说明

为了继承人类精神文明的宝贵财富,培养青年学子的思想境界和道德情操,上海外语教育出版社从2000年起将陆续推出这套丛书。自林纾以降,经过几代译者的不断努力,西方文学经典已渐为国人接受。改革开放以来,原版文学作品更是源源不断进入我国的校园和课堂。时至今日,我们逐步认识到,那种原本刊行的简单的拿来主义难以满足学子发掘作品蕴涵的人文精神的需要,毕竟其中屡屡出现的外来语和各种典故妨碍了解读过程,而且文学语言本身的难度就不是仅靠一两套语言教材就能克服的阅读障碍,所以几经筹划,凭借学界大力襄助,将洋洋大观的英美文学名著汇编为一套导读详注丛书,奉献给广大热爱文学和学习英语的读者。

我社经过较长时间的酝酿和准备,先后充分听取了国内外专家的意见和建议,专门约请了国内知名学者和研究有素的青年教师参与其事,由他们精心撰写导读文字并加以详备的注释。通过导读和详注这种面貌一新的形式,我们希望读者可以“知人论世”而又含英咀华,了解历代文学大师的生平事迹和当时的社会及文化背景,蠡测作家的心路历程和创作轨迹,读者同时可以吸收文学语言的养分,提高文化素养和文学欣赏水平。我们相信从更高的层次来说,语言习得与培养素质应该水乳交融,相得益彰,二者不可偏废,这也是我社推出这套丛书的初衷。

由于涉及作品的时间跨度逾三百年,而期间英语语言也在不断地沿革演化,从而在不同的历史时期呈现出了不同的特色。倘若根据历史阶段陆续推出,未必能够真正有益于青年读者学习英语和领略作品神韵。因此我们将通盘考虑,把不同时期、不同风格的作品放在一起推出,这样读者可以根据各自的喜好有所选择。我们初步计划总数刊行一百种,每年分辑推出十余种,逐年陆续完成这一规模宏大的出版项目。

我们希望在这套丛书问世之际,得到学界和读者热情关心和支持,给我们提出建议和批评,协助我们精益求精,将丛书出版得更好。

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2000年10月

前言

亨利·戴维·梭罗(Henry David Thoreau, 1817—1862)是美国著名的散文家、诗人和翻译家,美国超验主义运动的关键人物,其代表作《瓦尔登湖,或林中生活》(*Walden, or Life in the Woods*)被公认为美国文学最优秀的经典作品之一。

一

梭罗出生在马萨诸塞州的康科德镇。康科德地方虽小,却是当时美国令人振奋的文化中心,梭罗生于此,卒于此。他自小家境贫寒,但这并没有妨碍他在地方院校学习经典著作,获得一个良好的开端。在离家数英里外坎布里奇市的哈佛大学,他靠几位亲属的接济和在闲暇、度假时做零工、教书等过着节俭的生活。在这里,他对自然史、宗教、各种经典以及英国、法国和德国文学很感兴趣,并开始写日记。这些日记是他观察和思考的结晶,在他去世后被整理出版,构成了他一生著述的最大组成部分。他于1837年从哈佛大学毕业。这一年,他的康科德邻居爱默生发表了著名演讲《美国学者》(*The American Scholar*),爱默生及这篇演讲成了梭罗早期的向导。次年,他在家乡的康科德讲堂(Concord Lyceum)作了平生第一次演讲,后来又在缅因、费城等地进行演讲,但从未达到爱默生同听众进行交流的那种水平。在旅行中,他交友甚广,所结识的人包括贺拉斯·格里利(Horace Greeley)、约翰·布朗(John Brown)和沃尔特·惠特曼(Walt Whitman)等人。他和爱默生两人从一开始就认识到了惠特曼的才华。受超验主义俱乐部精神氛围的感染,他逐渐融入其中,并成为重要成员。这个非正式的超验主义团体创办了思想理论刊物《日晷》(*The Dial*, 1840—1844)。梭罗从他的《日记》中抽取一部分在《日晷》上发表,并撰写过有关自然史和哲学的研究论文,他的许多最佳诗作也发表在该刊物上。1838年他同兄弟约翰创办了自己的学校,以运用超验主义者的进步教育方法而闻名,但他想成为诗人,因此当爱默生邀请梭罗同他及其家人同住时,梭罗接受了。实际上,他于1841—1843和

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瓦尔登湖

1847—1848 年间曾两度和爱默生住在一起,在此期间干一些家庭杂务,并在爱默生出国期间替他看家。在康科德村庄,他靠干一些零活,替别人勘定土地和管理父亲的铅笔厂等养活自己,与此同时,正如《日记》中所记载的那样,生活经历和不断的阅读大大地丰富了他的内心世界。他对十九世纪风靡美国的物质主义和拜金主义表示不屑,甚至愤怒。所以,当他学会生产最好的铅笔时,立刻对此失去了兴趣,正如他所说的,“谋生是为了生存,而工作本身并不是目的,它只不过是人生在世支付生活所需的一种体面的手段而已。”^①

1845 年美国独立日那天,梭罗走出康科德,来到瓦尔登湖的小屋,开始料理他的这个家。他认为这一天对于他作为作家开始平生第一次重大行动具有象征意义。他步入林中,开始了著名的瓦尔登湖生活,在那里储存了思想和经验,并于 1847 年早秋离开此地时利用在这里的思想和体验开始了创作《瓦尔登湖》的漫长历程。然而,他进驻小屋的初衷却是要写《河上一周》(*A Week on the Concord and Merrimack Rivers*)。《河上一周》是一本杂集,以七天的河上旅行作为框架来叙事,其中包括对自然的观察、对栖居在大自然中的动物与人类之间冲突的描写,还记录了他自大学时代起的所见所感。书的各章以日期为线索,记物和思考相互交织、从一种文体到另一种文体随意转换。这种“百宝囊”(grab-bag)式的写法是梭罗为取悦读者刻意而为,然而在这个意义上来说,他并没有成功——在 1849 年印刷的一千本书中,只售出了大约二百本。但失败中也有收获,其中最大的收获可能就是他学会了如何同读者交流,这为他创作《瓦尔登湖》打下了基础。

梭罗于 1847 年离开瓦尔登湖,因为他“还有好几种生活要过,不能再在那一种生活上花时间了”。这几种同社会和文学有关的别样的生活,与那种在瓦尔登湖“度假”的生活一道,决定了他未来 15 年的人生道路。^②

梭罗是个深刻的思想家,同时又是一个积极的活动家。在著述中,他关注精神生活,但也详细地记述了正在从根本上动摇美国社会和政治体系的事件:逃亡奴隶法案、有社会主义倾向的乌托邦式的改革计划、墨西哥战争(1846—1848)、约翰·布朗袭击哈珀斯渡口军火库、地下交通网(南北战争前帮助奴隶逃往北部或加拿大的行动)、新

① 即梭罗在日记中记载,“我靠卖铅笔为生,在康科德村庄,我靠干一些零活,替别人勘定土地和管理父亲的铅笔厂等养活自己,与此同时,正如《日记》中所记载的那样,生活经历和不断的阅读大大地丰富了他的内心世界。”
② 梭罗在日记中记载,“我靠卖铅笔为生,在康科德村庄,我靠干一些零活,替别人勘定土地和管理父亲的铅笔厂等养活自己,与此同时,正如《日记》中所记载的那样,生活经历和不断的阅读大大地丰富了他的内心世界。”

电报和报纸发行量增长的影响、爱尔兰人迁往英格兰的移民潮、修建铁路对自然风光的改变、买卖一切(从用于冷却饮料的冰块到野浆果)等等。梭罗把这一切一一记录下来,并直接参与了其中的一些活动。1850年,国会通过了《逃亡奴隶法》,但梭罗置这个法律于不顾,通过地下交通网运送黑人,帮助他们逃往加拿大,奔向自由。1854年他发表了一篇题为《马萨诸塞州的奴隶制》的演说,为违抗这项法律叫好。1857年,梭罗在康科德会见了约翰·布朗。1859年10月16日,布朗占领了弗吉尼亚州哈珀斯渡口的联邦军火库。两周以后,梭罗发表了《为约翰·布朗队长请命》的演说,再次号召人们起来反抗政府。在约翰·布朗被捕后,他召集邻居演讲,代表奴隶颂扬他的英雄行为。他拒绝交纳用于支持墨西哥战争的地方税,等等。

梭罗还到各地去旅游,亲身体验那里的山水和民情。他前后三次前往缅因州,并将在缅因州同印第安人的交往经历和对山水林木的体验发表在杂志上。这些文字于1864年集辑成书,以《缅因州的森林》为名出版。他四次去科德角、一次到加拿大,并于去世前一年长途跋涉前往明尼苏达州。除明尼苏达之旅以外,他每次出游后都有著作出版,《科德角》(Cape Cod, 1865)和《加拿大扬基佬》(A Yankee in Canada, 1866)等就是这些旅游的产物。

除了参加政治活动和旅游以外,梭罗的社交活动也很频繁。虽然他说一个人独处时是他最快乐的时光,但他同康科德和波士顿的文人雅士过往甚密,与报纸编辑和图书出版商经常联系,还要和为他安排演讲事宜的人打交道,因此日常生活是繁忙的。令人惊奇的是,如此忙碌的人竟然还有时间来沉思冥想简朴的生活、永恒和普遍的真理。

“梭罗深受他所处时代的气息的感染,对当时新英格兰超验主义笃信不移。他熟谙印度教经籍……对其中的神秘主义尤其心领神会。”^①他对中国的经典,如《论语》、《孟子》等,也颇为熟悉。(这一点,读者在阅读《瓦尔登湖》时一定会深有体会,也是我们理解的难点之一。为了帮助读者扫除阅读中的障碍,笔者对此尽可能地作了详注。)

梭罗是个梦想家。典型的美国梦存在着实用主义和理想主义两极,梭罗站在理想主义的一极,极力抵制实用主义。他的诗歌、散文和人生充满热情奔放的思想火花和抒情诗般的宁静。爱默生曾宣称

① 常耀信,《美国文学史》(上册),天津:南开大学出版社,1995年,第104页。

“他(梭罗)的传记就在他的诗里”^①。但其作品中宁静的个人主义并非说明他的生活也波澜不惊,其实他人生多劫,在个人生活中饱受挫折和丧亲之苦。他希望娶一个名叫埃伦·休厄尔(Ellen Sewall)的女孩为妻,他的长兄,也是他的朋友约翰同时表达了对埃伦的爱,但均被拒绝。两年后,时年27岁的约翰死于破伤风。他所热爱的姐姐海伦在36岁时也去世了。在马萨诸塞州,许多邻居,甚至一些超验主义者都视他为极端分子,尤其是在公共和经济问题上;即便是爱默生在性格上也和他存在着痛苦的冲突。因此,可以这么说,在同大自然的“神交”中,梭罗的感情生活是丰富的,而在同周围人的交往中,他的精神生活是孤独而苦闷的。

从1855年开始梭罗的健康就每况愈下,他最终于1862年死于肺结核。

二

梭罗英年早逝,卒年44岁,生前出版的著作较少。他曾宣称:“我的一生原本是我写就的一首诗,可我不能既活着且能吟颂它。”这表达了他独特的困境。^②

《瓦尔登湖》于1854年出版,从动笔到最后成书经历了一个漫长的过程。他花了五年时间整理1845至1847年在瓦尔登湖畔居住期间收录在他日记中的材料,经过极其认真的努力——修补、誊抄、改写和重抄,终于驾驭了一种自然而优雅的语言,并大大加深了对美国社会荒诞性的认识,提高了自己的洞察力。作品出版后,他的朋友对书中的神秘主义和社会理论作出了不同程度的反应,而绝大多数人过分拘泥于梭罗话语的字面含义,对《瓦尔登湖》的态度不冷不热,它也几乎没有得到评论界的关注。这部经过多年酝酿而成的杰作还要等待将近80年——直到20世纪30年代,人们才认识到它那追求美好生活的计划多么先进。

《瓦尔登湖》兼有自传、小说和社会批判的性质,是一部高度个人化的作品。在书中,梭罗主张过一种简朴、自给自足的生活以摆脱自我强加的社会和经济义务,寻求在人和自然之间建立一种更加密切的

① 见《瓦尔登湖》第1章,第1页。② 见《瓦尔登湖》第1章,第1页。

关系以矫正日益加剧的社会工业化带来的压抑和麻木。尽管许多人把它看作是描写自然的书,但书中梭罗对自然的思考远多于他对自然的描写。

梭罗作品的整个结构是按照季节变化和自然经验的自由流动来安排的。“由夏到秋至冬,而经过严酷的冬寒之后,复又回到万物复苏的春天:湖面隆隆作响,急欲融开;青蛙蹦跳,土鼠腾跃,松鼠唧唧,麻雀啁啾。整个宇宙似在解冻,处处一派生机。”作家貌似写景,实为以景状人。书的结构框架也似寓言,旨在表达作者的一个信念,即“人的天性纯洁,只要肯于付出努力,便可达到完美境界。”“人体内含热能和神圣的种子,人虽可能堕落,但也能和大地死而复活一般,再生长出永恒的绿叶,‘在愉快的春天的早晨,恢复自己丧失掉的天真。’”^①

梭罗的散文风格时而自然流畅,娓娓道来,时而又显得冗长、拖沓,需要有相当的耐心才能读下去,但他的话语中不时会透出一丝幽默,让人忍俊不禁。如他在强调生活实践的重要和痛斥学院式教育的迂腐时这样写道:“如果我希望一个孩子懂得一些科学文化,我就不愿走老路子,那不过是把他送到附近的教授那儿去,那里什么都教,什么都练习,只是不教授、也不练习生活的艺术——从望远镜或显微镜中考察世界,却从不用肉眼来观察;研究化学,却不去学习他的面包是如何做成的,……去寻找海王星新的卫星,却不去找一找自己眼里的尘埃,……甚至贫困的学生也学习,并且只被灌输了政治经济学,而与哲学是同义语的生活经济学却没有在我们的学院里认真地教授过。其结果是儿子在研究亚当·斯密、李嘉图和赛^②,却使父亲无法挽回地陷入债务中。”(“经济”)这些话不无嘲讽的意味,但我们不得不承认其中包含的真知灼见,对照当今之教育现状,我们彼此心照不宣。

梭罗在书中采取夹叙夹议的写作手法,在大的结构上,以叙述为主,但每当遇到感兴趣的话题,他便由此生发开来,不厌其烦,滔滔不绝,产生一连串的联想,大发议论,这大概就是史蒂文森(Robert Louis Stevenson)斥其为“道学先生”(prig)的原因之一。一番议论之后,他常常突然收笔,继续先前的叙述。

① 常耀信,《美国文学史》(上册),天津:南开大学出版社,1985年,第105页。
② 亚当·斯密、李嘉图和赛(即李嘉图、李嘉图和赛),三者均为经济学家。

三

在《瓦尔登湖》中,人与自然万物融为一体,没有冲突,没有对立,没有地位高下之分,有的只是作为自然之一员的人的身心愉悦。对梭罗来说,自然“是一个确实的存在,是宇宙万物所有的细节的综合;它不仅以健康的形象对立于病态的社会,也是人认识宇宙的完美细节,最终达到精神升华,融于超验真理,展示自己心灵中最美好的东西的场所”^①。而在他的作品中“社会不是描摹的对象,而是批评的对象,是否定的出发点”^②。对充满铜臭味的商业社会,梭罗深恶痛绝,因为在这个社会中人已经成了他们自己工具的工具了。他声称“商业诅咒它所经营的一切,即使你经营天堂的福音,也摆脱不了商业对它的全部诅咒”。“经济”)他认为习惯于买卖的商业气息会毁了美国人的性格,当务之急是要发现其他可供选择的道路。道路之一就是回归自然,只有在自然中人的心灵才能得到净化,才能摆脱奢华的物质生活的侵蚀,才能过一种“真正的生活”,这种生活虽然没有物质上的富有,却能带来精神上的愉悦。他说:“如果我们愿意过简朴而明智的生活,那么一个人要在世间谋生并不是一件苦差,而是一种消遣。”(“经济”)这也许就是他到瓦尔登湖去的真正原因之一。

对于教育,梭罗也有自己的看法,他认为真正的教育意味着深入生活、置身于世界中,无论你喜欢还是厌恶在其中发现的东西。有意思的是,他在谈到自己办学时却说“我教书不是为了同胞们的利益,而只是为了生计”(“经济”)这说明梭罗是诚实的。他还强调人要独善其身,认为每个人都要找出并坚持适合自己的生活方式,(“经济”)这是他的个人主义思想的体现。这种思想在他的“论公民之不服从”(“Resistance to Civil Government”)一文中得到了集中的反映,他认为人应该按照自己的良心行事,而不是要服从法律或规章制度,因此他坚决反对任何机构化的组织,进而达到“无治无为,政府最好”的极至。他的这一观点可以追溯到美国独立革命时期潘恩等人的思想,潘恩在《常识》(*Common Sense*)中有句名言:“政府,即使是最好的政府,也不过是不得已而为之的罪恶(a necessary evil)。”^③此外,他还反对

① 张冲,《新编美国文学史》(第一卷),上海:上海外语教育出版社,1999年,第100页

② 埃默里·埃里奥特等著,《哥伦比亚美国文学史》(朱通伯等译),成都:四川辞书出版社,1999年,第100页

③ 参阅张冲,《新编美国文学史》(第一卷),上海:上海外语教育出版社,1999年,第100页

施舍,认为慈善会滋生懒汉:“每当我想在这方面(指帮助穷人)试一下,……甚至已经提出了我的帮助,可是这些穷人却全体一致毫不犹豫地都愿意继续贫穷下去。”(“经济”)

梭罗的思想和行为时常是矛盾的。如,他对大自然情有独钟,却又说“我们不妨略对大自然不予考虑,因为她已经老了。”(“读书”)在“论公民之不服从”中他说:“一个人并没有当然的义务去消灭任何不公平,即便这是最大的不公平。……我来到这个世界上,主要不是要使它变得更好,更适合于生活,而是要在其中生活,不管它好不好。”但他个人的行为往往具有喻世的意味和榜样的意义。因此,可以说,他的所作所为完全是针对外部世界的,发表《马萨诸塞州的奴隶制》的演说、帮助奴隶逃亡、为布朗的被捕而呼号等许多行为就是有力的证据。他虽然坚持认为他就是他自己的主要事情,但又说假如把这事情办好了,也就必定从根本上纠正了最大的不公正,只要以最恰当的方式去进行自己的事,有关我的事,那么“一个人就可以使美国政府屈服于他的意志”。表面上看来,“梭罗一生的主要目标就是使自我在自然界中感到自在,一切其它的活动都附属于这个唯一的追求”^①,但实际上,他并非是为了自己,而主要是为了社会,做好自己的事是手段,改造社会才是目的。

四

对梭罗其人其作的评价历来众说纷纭,且多有矛盾之处。早在他的葬礼上,他的朋友爱默生就表现出既钦佩又失望的情绪,一方面赞叹他的独特性格,另一方面又痛惜他没有能完全展示自己的才华。后世的评论者中,有人因他对林中生活的精彩描写而把他归入描写自然的作家之列,有人因他记录了新英格兰的一些富有奇趣的事件而把他说成是收集轶事趣闻的人,19世纪末,英国的费边主义者和印度的甘地称他为社会改革者,而到了20世纪60、70年代,许多人把他视为孤独的挑战者、社会无政府主义者,或是热诚的环境保护主义者,当下人们更是把《瓦尔登湖》当作所谓生态文学的范本来解读……总之,人们各取所需,对梭罗作了各种似是而非、似非而是的评价。最近的研究更注重梭罗的散文风格和他丰富而有力的文学想像力,这就恢复了

^① 埃默里·埃里奥特等著,《哥伦比亚美国文学史》(朱通伯等译),成都:四川辞书出版社,1990年,第180页

梭罗作为作家的本来面目。但无论评价怎么多变,有一点是不变的,那就是《瓦尔登湖》作为美国文学的一部杰作的地位无可动摇。

《瓦尔登湖》是梭罗思想的集大成者,是“美国文化发展史的一个里程碑”^①。该书所反映的超验主义的基本思想,以及“论公民之不服从”中阐述的个人主义观点均已成为美国文学和美国文化思想史的重要组成部分。

150年前梭罗所说的许多话仿佛是当代人的真实写照。他说“大多数人……满腹人为的忧虑,满手不必要的粗活,结果无法采摘人生更加美好的果实”。(“经济”)那些在忙忙碌碌中迷失了方向的人们不妨静下来想一想:人活着到底是为了什么?生命的意义何在?这实际上又回到了一个老问题上,即,人活着是为了工作,还是工作是为了活命?在当今浮躁之风日盛的社会中,只可能批量生产匠人,而不可能产生艺术家。正如梭罗所言:“当今之时,只有哲学教授,而没有哲学家。”此言极是!然而,当教授是令人称羡的,因为教授的生活曾是令人羡慕的。当哲学家不仅要有敏锐的思想,也甚至不仅要创立一个学派,而且要如此热爱智慧,以致在智慧的指引下过简朴、独立、大度和信任的生活。”(“经济”)

梭罗在“结论”一章中写道:“无论你的生活多么简陋,你都要面对它,度过它,不要回避它,不要恶语诅咒它。它并不像你那么糟糕。你最富裕时看起来倒是最穷。爱挑剔的人即使在天堂也会找到错。热爱你的生活吧,尽管它很贫穷。就是在贫民院,你或许也会有愉快、兴奋、光辉的时刻。”这段话反映了梭罗的生活信条:生活越简朴,人的精神也许会越崇高。人要尽可能地降低物质欲求,以追求崇高的精神境界。他到瓦尔登湖度过两年简朴的生活正是为了实践和证实这一信条。当那些追求物质刺激,总想玩点新花样,换伴侣就像换衣服似的人听到梭罗下面这段话时不知作何感想:“像圣人那样,对待贫困如同栽培园中的花草。无论是衣服还是朋友,都不要伤透脑筋去求新的。转向旧的,回到那里去。事物不变,我们在变。卖掉你的衣服,留住你的思想吧。上帝会确保你不会孤独的。”(“结论”)在物欲横流的今天,梭罗的这番话是显得迂腐还是切中时弊,我想清醒的读者自有公论。而当一个人从灯红酒绿,推杯换盏的宴会上归来时,听听梭罗怎么说:“我坐在美酒佳肴丰盛的桌旁,受到献媚、巴结的款待,可

^① 常耀信,《美国文学史》(上册),天津:南开大学出版社,1998年,第104页。

那里没有真诚和真理 ;当我离开那冷淡的餐桌时 ,却感到饥肠辘辘。这种殷勤冷若冰霜。”(“ 结论 ”)读到这里 ,我想读者一定会感同身受。

梭罗在《瓦尔登湖》中对物质生活的极端鄙视和对物质文明进步的全然否定 ,以及他的无政府主义倾向和极端个人主义的观点等都是我们不能接受的 ,但他作品中所反映的对破坏自然环境和滥杀野生动物等现象的谴责 ,在当今社会却有着相当的现实意义。尤其是他在书中所倡导的人应当按自己的良心行事、个人意志应该受制于“ 更高的法则 ” ,即理想的道德境界 ,在“ 以德治国 ” 的今天对我们不乏启示意义。

《瓦尔登湖》是一部优美的散文传世名作。作者对物质欲求的摒弃、对精神追求的推崇 ,在物欲横流的今天读起来不失为一种有益的反拨。读《瓦尔登湖》 ,我们仿佛置身于神奇、优美的大自然中 ,徜徉在湖光山色里 ,漫步在山野幽林之间。它可以让我们暂时脱离那充满喧哗与骚动的世界 ,在紧张和繁忙的工作和学习中偷得片刻的“ 闲 ” 来 ,隐身于天地万物之中 ,悠然自得 ,这对身心疲惫的当代人实在是一种心灵抚慰。也许作者是对的 ,只有置身于自然中 ,人才能达到精神和心灵的升华。当然 ,它的重要性及其背后的深刻含义一定远不止这些 ,但已无须笔者在这里饶舌了 ,还是让读者自己去细心地体会吧。

读者朋友 ,让我们相约在瓦尔登湖畔 ,领略那里的湖光山色和梭罗丰富多彩的内心世界吧 !

孙胜忠

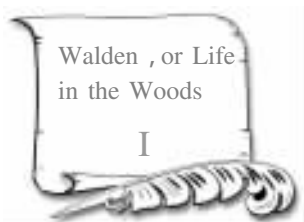
2002 年 9 月 6 日于上海外国语大学

WALDEN , OR LIFE IN THE WOODS

悦的晕耕云栽杂

员媛 Economy	员
圆 Where I Lived , and What I Lived For	远怨
猿 Reading	愿缘
源 Sounds	怨缘
缘 Solitude	员园
远 Visitors	员怨
苑 The Bean-Field	员圈
愿 The Village	员猿
怨 The Ponds	员愿
员园 Baker Farm	员园
员员 Higher Laws	员愿
员圆 Brute Neighbors	员怨
员猿 House-Warming	员园
员源 Former Inhabitants and Winter Visitors	员缘
员缘 Winter Animals	员园
员远 The Pond in Winter	员园
员苑 Spring	员怨
员愿 Conclusion	员缘

Economy



When I wrote the following pages , or rather the bulk of them^① , 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 should not obtrude my affairs so much on the notice of my readers if very particular inquiries had not been made by my townsmen concerning my mode of life , which some would call impertinent , though they do not appear to me at all impertinent , but , considering the circumstances , very natural and pertinent. Some have asked what I got to eat ; if I did not feel lonesome ; if I was not afraid ; and the like. Others have been curious to learn what portion of my income I devoted to charitable purposes ; and some , who have large families , how many poor children I maintained. I will therefore ask those of my readers who feel no particular interest in me to pardon me if I undertake to answer some of these questions in this book. In most books , the I , or first person , is omitted ; in this it will be retained ; that , in respect to egotism , is the main difference. We commonly do not remember that it is , after all , always the first person that is speaking. I should not talk so much about myself if there were anybody else whom I knew as well. Unfortunately , I am confined to this theme by the narrowness of my experience. Moreover , I , on my side , require of every writer , first or last , a simple and sincere account of his own life , and not merely what he has heard of other men's lives ; some such account as he would send to his kindred from a distant land ; for if he has lived sincerely , it must have been in a distant land to

① 燥燥燥燥燥燥燥燥燥燥燥燥 : 更确切地说其中的大部分

me. Perhaps these pages are more particularly addressed to poor students. As for the rest of my readers, they will accept such portions as apply to them. I trust that none will stretch the seams in putting on the coat, for it may do good service to him whom it fits.

I would fain^① say something, not so much concerning the Chinese and Sandwich Islanders^② 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 cannot be improved as well as not. I have travelled 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^③ 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 stomach”; 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. The twelve labors of Hercules^④ were trifling in comparison with those which my neighbors have undertaken; for they were only twelve, and had an end; but I could never see that these men slew or captured any monster or finished any labor. They have no friend Iolaus to burn with a hot iron the root of the hydra’s head, but as soon as one head is crushed, two spring up.

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

① 泰晤士：[古语]（用在憎恶之后）欣然，乐意地 ② 杂种兽：桑威奇群岛人，即今天的夏威夷群岛人 ③ 月曜门：婆罗门，印度种姓制度的第一姓氏

④ 匀：赫拉克勒斯。在古典神话中，英雄赫拉克勒斯被差遣去执行十二项艰巨的任务，任务之一就是割去九头怪兽的头。相传割去九头中任何一个，便会生出两个头。在伙伴依俄拉斯（阿喀琉斯）的协助下，赫拉克勒斯才得以完成此项任务。当赫拉克勒斯割下九头兽的头时，依俄拉斯就把这些头的残余根部烧焦，这样它们就长不出来了。

Some of you , we all know , are poor , find it hard to live , are sometimes , as it were , gasping for breath. I have no doubt that some of you who read this book are unable to pay for all the dinners which you have actually eaten , or for the coats and shoes which are fast wearing or are already worn out , and have come to this page to spend borrowed or stolen time , robbing your creditors of an hour. It is very evident what mean and sneaking lives many of you live , for my sight has been whetted by experience ; always on the limits² , trying to get into business and trying to get out of debt , a very ancient slough , called by the Latins *aes alienum* , another's brass³ , for some of their coins were made of brass ; still living , and dying , and buried by this other's brass ; always promising to pay , promising to pay , tomorrow , and dying today , insolvent ; seeking to curry favor⁴ , to get custom⁵ , by how many modes , only not state-prison offenses ; lying , flattering , voting , contracting yourselves into a nutshell

① 云从心 贼藏私囊 据外此德非通译 此英文译文出自罗利(宰葬)则匪宰宰果 员裁园原元愿的《世界史》(栽藻云唇赠史德辜宰德 员万焉。罗利 英国探险家、作家 女王伊丽莎白的宠臣

② 葬替解保士成辜造辜 除欠总是到期 ③ 葬燥叙降遭罪译别人的钱

④ 糟则赠辜律则 求宠 拍马屁 ⑤ 早就害则定 :拉生意

of civility or dilating into an atmosphere of thin and vaporous generosity , that you may persuade your neighbor to let you make his shoes , or his hat , or his coat , or his carriage , or import his groceries for him ; making yourselves sick , that you may lay up something against a sick day , something to be tucked away in an old chest , or in a stocking behind the plastering , or , more safely , in the brick bank ; no matter where , no matter how much or how little. ①

I sometimes wonder that we can be so frivolous , I may almost say , as to attend to the gross but somewhat foreign form of servitude called Negro Slavery^② , there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer ; it is worse to have a Northern one ; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man ! Look at the teamster on the highway , wending to market by day or night ; does any divinity stir within him ? His highest duty to fodder and water his horses ! What is his destiny to him compared with the shipping interests ? Does not he drive for Squire Make-a-stir^③ ? How godlike , how immortal , is he ? See how he cowers and sneaks , how vaguely all the day he fears , not being immortal nor divine , but the slave and prisoner of his own opinion of himself , a fame won by his own deeds. Public opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself , that it is which determines , or rather indicates , his fate.

Self-emancipation even in the West Indian provinces of the fancy and imagination — what Wilberforce^④ is there to bring that about ? Think , also , of the ladies of the land weaving toilet^⑤ cushions against the last day , not to betray too green an interest in their fates ! As if you could kill time without injuring eternity.

The mass of men lead lives of quiet desperation. What is called resignation is confirmed desperation. From the desperate city you go into the

① 这一近三百词的长段共由三句构成。文中用了不少平行结构，有些显得冗长、拖沓，甚至噜苏，但作者自有他的道理，这些冗长、复杂的句式本身也许表达了作者的一种态度，即：生活何其艰辛，为物所累的人生是何等单调、乏味！他的句式如同人们疲于奔命的生活一样也让人“喘不过气来”（~~早经早已本则通通~~）（见本段第一句末）

② ~~阴平是清主簿科最富集州府~~ 有时侯纳闷，我们怎能如此轻率，我几乎可以说，竟然醉心于那种卑劣的、多少有点舶来品味道的被称为黑奴制的奴役。~~拜服~~ 专心于，致力于

③ ~~阅译~~ 他还不是在为权倾一方的绅士赶车？~~皂非~~ 引起轰动的

④ ~~宰~~ 指威廉·威勃尔福司（~~宰~~ 英国慈善家和废奴主义者

⑤ ~~贼~~ 闺房，化妆室

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^① , 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.^② What everybody echoes or in silence passes by as true to-day may turn out to be falsehood to-morrow , mere smoke of opinion^③ , which some had trusted for a cloud that would sprinkle fertilizing rain on their fields. What old people say you cannot do , you try and find that you can. Old deeds for old people , and new deeds for new. Old people did not know enough once , perchance^④ , to fetch fresh fuel to keep the fire a-going^⑤ ; new people put a little dry wood under a pot , and are whirled round the globe with the speed of birds , in a way to kill old people , as the phrase is. Age is no better , hardly so well , qualified for an instructor as youth , for it has not profited so much as it has lost.^⑥ One may almost doubt if the wisest man has learned anything of absolute value by living. Practically , the old have no very important advice to give the young , their own experience has been so partial , and their lives have been such miserable failures , for private reasons , as they must believe ; and it may be that they have some faith left which belies that experience , and they are only less young than they were. 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

① 威斯敏斯特教理问答(裁)：人类生存的主要目的是“赞美上帝并永远热爱他”。② 无论多么古老，任何思考和行为方式不经证实都不可轻信。③ 只不过是虚妄之言。在此作“虚妄”的同位语。④ 虚无。⑤ 古词，间或。⑥ 使火焰不灭。⑦ 年岁大并非更好，未必好得够格来充当青年的指导，因为它的收益还没有损失大。

purpose. Here is life ,an experiment 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 Men-

tors^① 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 plow along in spite of every obstacle. Some things are really necessities of life in some circles , the most helpless and diseased , which in others are luxuries merely , and in others still are entirely unknown. ^②

The whole ground of human life seems to some to have been gone over by their predecessors , both the heights and the valleys , and all things to have been cared for. According to Evelyn^③ , “ the wise Solomon prescribed ordinances for the very distances of trees ; and the Roman praetors have decided how often you may go into your neighbor’s land to gather the acorns which fall on it without trespass , and what share belongs to that neighbor. ” Hippocrates^④ has even left directions how we should cut our nails ; that is , even with the ends of the fingers , neither shorter nor longer. Undoubtedly the very tedium and ennui which presume to have exhausted the variety and the joys of life are as old as Adam. But man’s capacities have never been measured ; nor are we to judge of what he can do by any precedents , so little has been tried. Whatever have been thy failures hitherto , “ be not afflicted , my child , for who shall assign to thee what thou hast left undone ? ” ^⑤

We might try our lives by a thousand simple tests ; as , for instance , that the same sun which ripens my beans illumines at once a system of earths 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

① 耘藻地则 门特。根据荷马的《奥德赛》,在围困特洛伊期间,奥德修斯选门特作为他儿子忒勒马科斯(耘藻地则)的导师。因此,“耘藻地则表示贤明的顾问、导师

② 杂藻地则 某些东西在一个人当中,如最无助的人和病人中是生活必需品,而在另一些人当中只是奢侈品,再换成别的人,它们可能是闻所未闻的东西。③ 耘藻地则:约翰·伊夫林(耘藻地则),英国乡绅和作家,写有美术、林学、宗教等方面的著作,其余部,代表作是《日记》,还写了论述树木生长的著作《森林》(耘藻地则,耘藻地则)

④ 匀藻地则 希波克拉底(耘藻地则,耘藻地则),古希腊医师,被称为“医学之父”⑤ 宰藻地则 耘藻地则:“无论迄今你失败过多少次,别苦恼,孩子,谁能分配你做你尚未完成的事呢?”耘藻地则:古词 耘藻地则的所有格,你的,耘藻地则:古词 耘藻地则的宾格,你,耘藻地则:古词,你,汝

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 ?^① We should live in all the ages of the world in an hour ; ay , in all the worlds of the ages. History , Poetry , Mythology ! — I know of no reading of another's experience so startling and informing as this would be^②.

The greater part of what my neighbors call good I believe in my soul to be bad , and if I repent of anything , it is very likely to be my good behavior. What demon possessed me that I behaved so well ?^③ 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. ^④ One generation abandons the enterprises of another like stranded vessels.

I think that we may safely trust a good deal more than we do. We may waive just so much care of ourselves as we honestly bestow elsewhere. ^⑤ Nature is as well adapted to our weakness as to our strength. The incessant anxiety and strain of some is a well-nigh incurable form of disease. We are made to exaggerate the importance of what work we do ; and yet how much is not done by us ! or , what if we had been taken sick ? How vigilant we are ! determined not to live by faith if we can avoid it ; all the day long on the alert , at night we unwillingly say our prayers and commit ourselves to uncertainties. So thoroughly and sincerely are we compelled to live , reverencing our life , and denying the possibility of change. This is the only way , we say ; but there are as many ways as there can be drawn radii from one centre. All change is a miracle to contemplate ; but it is a miracle which is taking place every instant. Confucius said , “ To know that we know what we know , and that we do not know what we do not know , that is true knowledge. ” ^⑥ When one man

① 悦爱道莽提提社丑译：难道还有比我们通过彼此的眼睛观察更大的奇迹发生吗？

② 陈卓增提提提提提：我知道读别人的经验根本没有这（指读历史、诗歌、神话）来得让人惊奇，增长见识。

③ 宰濠皂莽提提提：我着了什么邪这样规规矩矩呢？
④ 再皂皂莽提提提：老者，您已活了七十年，也不无荣耀，您也许说了您能说出的最有智慧的话，可我却听到了一个不可抗拒的声音，它引诱我避开您所说的一切。

⑤ 宰濠皂莽提提提：我们能够放弃多少对自己的关怀，就能真正给与别人多少关怀。

⑥ 悦爱道莽提提提：孔夫子说：“知之为知之，不知为不知，是知也。”

has reduced a fact of the imagination to be a fact to his understanding , I foresee that all men at length establish their lives on that basis.

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 day-books 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 , 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. ① To many creatures there is in this sense but one necessary of life , Food. To the bison of the prairie it is a few inches of palatable grass , with water to drink ; unless he seeks the Shelter of the forest or the mountain's shadow. None of the brute creation requires more than Food and Shelter. 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. Man has invented , not only houses , but clothes and cooked food ; and possibly from the accidental discovery of the warmth of fire , and the consequent use of it , at first a luxury , arose the present necessity to sit by it. We observe cats and dogs acquiring the same second nature. ② By proper Shelter and Clothing we legitimately retain our own internal heat ; but with an excess of these , or of Fuel , that is , with an external heat greater than our own

① 月卿译。按：所谓生活必需品，我指的是人通过自己的努力所获得的所有物品，从一开始或经过长期使用显得对人的生活如此重要，以致几乎没有人不用，即使有，也是出于野蛮无知，或出于贫困，或出于人生哲学上的缘故。② 辛藻、燠译。泽则译：猫狗靠人性取暖。我们观察到猫和狗同样获得了这第二天性。这里第二天性指像烤火取暖之类，一开始只是偶然发现的一种奢侈享受，后来成了生活必需的习惯。

internal , may not cookery properly be said to begin^① ? Darwin , the naturalist , says of the inhabitants of Tierra del Fuego^② , that while his own party , who were well clothed and sitting close to a fire , were far from too warm , these naked savages , who were farther off , were observed , to his great surprise , “ to be streaming with perspiration at undergoing such a roasting. ” So , we are told , the New Hollander^③ goes naked with impunity , while the European shivers in his clothes. Is it impossible to combine the hardiness of these savages with the intellectualness of the civilized man ? According to Liebig^④ , man’s body is a stove , and food the fuel which keeps up the internal combustion in the lungs. In cold weather we eat more , in warm less. The animal heat is the result of a slow combustion , and disease and death take place when this is too rapid ; or for want of fuel , or from some defect in the draught , the fire goes out. Of course the vital heat is not to be confounded with fire ; but so much for analogy. ^⑤ It appears , therefore , from the above list , that the expression , animal life , is nearly synonymous with the expression , animal heat ; for while Food may be regarded as the Fuel which keeps up the fire within us — and Fuel serves only to prepare that Food or to increase the warmth of our bodies by addition from without — Shelter and Clothing also serve only to retain the heat thus generated and absorbed.

The grand necessity , then , for our bodies , is to keep warm , to keep the vital heat in us. What pains we accordingly take , not only with our Food , and Clothing , and Shelter , but with our beds , which are our night-clothes , robbing the nests and breasts of birds to prepare this shelter within a shelter , as the mole has its bed of grass and leaves at the end of its burrow ! The poor man is wont to complain that this is a cold world ; and to cold , no less physical than social , we refer directly a great part of our ills. The summer , in some climates , makes possible to man a sort of Elysian life^⑥. Fuel , except to cook his Food , is then unnecessary ; the sun is his fire , and many of the fruits are sufficiently cooked by its rays ;

① 憎恶烹饪土人则嫌其烹饪? : 如果外部的热度高于体内的热度,那岂不可以说是在烧烤了吗? ② 耕田野岛造云: 火地岛,位于南美洲南部,现东属阿根廷,西属智利。③ 贼来草猎云: 新荷兰人,澳大利亚土著居民。④ 蕴蓄: 李比希(化学家,德国化学家)。⑤ 韵来: 李比希。⑥ 耘: 当然,维持生命的体温不能同火焰混为一谈,可是相似之处却不少。⑦ 耘: 像在乐园中享受到的那样美好的生活。耘: 希腊神话中的天堂,理想乐土,耘是形容词形式。

Most of the luxuries , and many of the so-called comforts of life , are not only not indispensable , but positive hindrances to the elevation of mankind. With respect to luxuries and comforts , the wisest have ever lived a more simple and meagre life than the poor. The ancient philosophers , Chinese , Hindoo , Persian , and Greek , were a class than which none has been poorer in outward riches , none so rich in inward. ② 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. ③ 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. ④ 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. The success of great scholars and thinkers

① 創造:[法語]按照……的方式 創造皂欄藥:按流行款式 按時尚
 據亞里士多德說:中國、印度、波斯和希臘的古代哲人都是個類型,在外部的物質世界,他們再窮不過了,而在內部的精神世界他們比谁都豐富
 忽憐惜克勞德蘭說:除非站在我們所謂的自甘貧困的立場上,否則誰也不能對人類生活作公正、明智的觀察。
 ② 裁藥葬[法語]賊
 ③ 尋藥葬[法語]捕獲者
 ④ 裁藥葬[法語]捐款慷慨施惠和義舉說:當今之時只有哲學教授,而沒有哲學家。即在追求奢侈的浮華社會中,只能批量生產匠人,而不可能產生藝術家。此言極是

苦累當，嘆煩勞難免增悲感，弄柔絲盡惹仕商懷苦累；火烘心燥景堪 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^② 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^③ , 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 nick of time^④ , 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. You will pardon some obscurities , for there are more secrets in my trade than in most men's , and yet not voluntarily kept , but inseparable from its very nature. I would gladly tell all that I know about it , and never paint " No Admittance " on my gate.

I long ago lost a hound , a bay horse , and a turtle dove , and am still on their trail. Many are the travellers I have spoken concerning them , describing their tracks and what calls they answered to. I have met one or two who had heard the hound , and the tramp of the horse , and even seen the dove disappear behind a cloud , and they seemed as anxious to recover them as if they had lost them themselves.

To anticipate , not the sunrise and the dawn merely , but , if possi-

① 炸炮^㉑炸爆^㉒炸爆^㉓译:省略形式,完整形式应为:炸炮^㉑炸爆^㉒炸爆^㉓落炸^㉔爆炸^㉕炸爆^㉖炸爆^㉗炸爆^㉘炸爆^㉙
② 遭劫^㉚被劫^㉛遭劫^㉜承前省略,完整形式应为:遭劫^㉚被劫^㉛遭劫^㉜落炸^㉔爆炸^㉕炸爆^㉖炸爆^㉗炸爆^㉘炸爆^㉙
皂弄^㉝碎煤^㉞皂弄^㉟ ③ 当废^㊱译:废料、杂质、低等物。作者在此以嘲讽的口吻指一些人
积累起来,但不知派什么用场的钱财 ④ 赚款^㊲量^㊳取^㊴来^㊵是^㊶紧^㊷:关键时刻,在这里指当前
的状况。同下文的“紧嘴^㊸紧嘴^㊹紧嘴^㊺紧嘴^㊻紧嘴^㊼紧嘴^㊽紧嘴^㊾紧嘴^㊿紧嘴[㋀]紧嘴[㋁]紧嘴[㋂]紧嘴[㋃]紧嘴[㋄]紧嘴[㋅]紧嘴[㋆]紧嘴[㋇]紧嘴[㋈]紧嘴[㋉]紧嘴[㋐]紧嘴[㋑]紧嘴[㋒]紧嘴[㋓]紧嘴[㋔]紧嘴[㋕]紧嘴[㋖]紧嘴[㋗]紧嘴[㋘]紧嘴[㋙]紧嘴[㋚]紧嘴[㋛]紧嘴[㋜]紧嘴[㋝]紧嘴[㋞]紧嘴[㋟]紧嘴[㋠]紧嘴[㋡]紧嘴[㋢]紧嘴[㋣]紧嘴[㋤]紧嘴[㋥]紧嘴[㋦]紧嘴[㋧]紧嘴[㋨]紧嘴[㋩]紧嘴[㋪]紧嘴[㋫]紧嘴[㋬]紧嘴[㋭]紧嘴[㋮]紧嘴[㋯]紧嘴[㋰]紧嘴[㋱]紧嘴[㋲]紧嘴[㋳]紧嘴[㋴]紧嘴[㋵]紧嘴[㋶]紧嘴[㋷]紧嘴[㋸]紧嘴[㋹]紧嘴[㋺]紧嘴[㋻]紧嘴[㋼]紧嘴[㋽]紧嘴[㋾]紧嘴[㋿]紧嘴[㌀]紧嘴[㌁]紧嘴[㌂]紧嘴[㌃]紧嘴[㌄]紧嘴[㌅]紧嘴[㌆]紧嘴[㌇]紧嘴[㌈]紧嘴[㌉]紧嘴[㌐]紧嘴[㌑]紧嘴[㌒]紧嘴[㌓]紧嘴[㌔]紧嘴[㌕]紧嘴[㌖]紧嘴[㌗]紧嘴[㌘]紧嘴[㌙]紧嘴[㌚]紧嘴[㌛]紧嘴[㌜]紧嘴[㌝]紧嘴[㌞]紧嘴[㌟]紧嘴[㌠]紧嘴[㌡]紧嘴[㌢]紧嘴[㌣]紧嘴[㌤]紧嘴[㌥]紧嘴[㌦]紧嘴[㌧]紧嘴[㌨]紧嘴[㌩]紧嘴[㌪]紧嘴[㌫]紧嘴[㌬]紧嘴[㌭]紧嘴[㌮]紧嘴[㌯]紧嘴[㌰]紧嘴[㌱]紧嘴[㌲]紧嘴[㌳]紧嘴[㌴]紧嘴[㌵]紧嘴[㌶]紧嘴[㌷]紧嘴[㌸]紧嘴[㌹]紧嘴[㌺]紧嘴[㌻]紧嘴[㌼]紧嘴[㌽]紧嘴[㌾]紧嘴[㌿]紧嘴[㍀]紧嘴[㍁]紧嘴[㍂]紧嘴[㍃]紧嘴[㍄]紧嘴[㍅]紧嘴[㍆]紧嘴[㍇]紧嘴[㍈]紧嘴[㍉]紧嘴[㍐]紧嘴[㍑]紧嘴[㍒]紧嘴[㍓]紧嘴[㍔]紧嘴[㍕]紧嘴[㍖]紧嘴[㍗]紧嘴[㍘]紧嘴[㍙]紧嘴[㍚]紧嘴[㍛]紧嘴[㍜]紧嘴[㍝]紧嘴[㍞]紧嘴[㍟]紧嘴[㍠]紧嘴[㍡]紧嘴[㍢]紧嘴[㍣]紧嘴[㍤]紧嘴[㍥]紧嘴[㍦]紧嘴[㍧]紧嘴[㍨]紧嘴[㍩]紧嘴[㍪]紧嘴[㍫]紧嘴[㍬]紧嘴[㍭]紧嘴[㍮]紧嘴[㍯]紧嘴[㍰]紧嘴[㍱]紧嘴[㍲]紧嘴[㍳]紧嘴[㍴]紧嘴[㍵]紧嘴[㍶]紧嘴[㍷]紧嘴[㍸]紧嘴[㍹]紧嘴[㍺]紧嘴[㍻]紧嘴[㍼]紧嘴[㍽]紧嘴[㍾]紧嘴[㍿]紧嘴[㎀]紧嘴[㎁]紧嘴[㎂]紧嘴[㎃]紧嘴[㎄]紧嘴[㎅]紧嘴[㎆]紧嘴[㎇]紧嘴[㎈]紧嘴[㎉]紧嘴[㎐]紧嘴[㎑]紧嘴[㎒]紧嘴[㎓]紧嘴[㎔]紧嘴[㎕]紧嘴[㎖]紧嘴[㎗]紧嘴[㎘]紧嘴[㎙]紧嘴[㎚]紧嘴[㎛]紧嘴[㎜]紧嘴[㎝]紧嘴[㎞]紧嘴[㎟]紧嘴[㎠]紧嘴[㎡]紧嘴[㎢]紧嘴[㎣]紧嘴[㎤]紧嘴[㎥]紧嘴[㎦]紧嘴[㎧]紧嘴[㎨]紧嘴[㎩]紧嘴[㎪]紧嘴[㎫]紧嘴[㎬]紧嘴[㎭]紧嘴[㎮]紧嘴[㎯]紧嘴[㎰]紧嘴[㎱]紧嘴[㎲]紧嘴[㎳]紧嘴[㎴]紧嘴[㎵]紧嘴[㎶]紧嘴[㎷]紧嘴[㎸]紧嘴[㎹]紧嘴[㎺]紧嘴[㎻]紧嘴[㎼]紧嘴[㎽]紧嘴[㎾]紧嘴[㎿]紧嘴[㏀]紧嘴[㏁]紧嘴[㏂]紧嘴[㏃]紧嘴[㏄]紧嘴[㏅]紧嘴[㏆]紧嘴[㏇]紧嘴[㏈]紧嘴[㏉]紧嘴[㏐]紧嘴[㏑]紧嘴[㏒]紧嘴[㏓]紧嘴[㏔]紧嘴[㏕]紧嘴[㏖]紧嘴[㏗]紧嘴[㏘]紧嘴[㏙]紧嘴[㏚]紧嘴[㏛]紧嘴[㏜]紧嘴[㏝]紧嘴[㏞]紧嘴[㏟]紧嘴[㏠]紧嘴[㏡]紧嘴[㏢]紧嘴[㏣]紧嘴[㏤]紧嘴[㏥]紧嘴[㏦]紧嘴[㏧]紧嘴[㏨]紧嘴[㏩]紧嘴[㏪]紧嘴[㏫]紧嘴[㏬]紧嘴[㏭]紧嘴[㏮]紧嘴[㏯]紧嘴[㏰]紧嘴[㏱]紧嘴[㏲]紧嘴[㏳]紧嘴[㏴]紧嘴[㏵]紧嘴[㏶]紧嘴[㏷]紧嘴[㏸]紧嘴[㏹]紧嘴[㏺]紧嘴[㏻]紧嘴[㏼]紧嘴[㏽]紧嘴[㏾]紧嘴[㏿]紧嘴^㐀紧嘴^㐁紧嘴^㐂紧嘴^㐃紧嘴^㐄紧嘴^㐅紧嘴^㐆紧嘴^㐇紧嘴^㐈紧嘴^㐉紧嘴^㐐紧嘴^㐑紧嘴^㐒紧嘴^㐓紧嘴^㐔紧嘴^㐕紧嘴^㐖紧嘴^㐗紧嘴^㐘紧嘴^㐙紧嘴^㐚紧嘴^㐛紧嘴^㐜紧嘴^㐝紧嘴^㐞紧嘴^㐟紧嘴^㐠紧嘴^㐡紧嘴^㐢紧嘴^㐣紧嘴^㐤紧嘴^㐥紧嘴^㐦紧嘴

ble , 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. ①

So many autumn , ay , and winter days , spent outside the town , trying to hear what was in the wind , to hear and carry it express^② ! I well-nigh sunk all my capital in it , and lost my own breath into the bargain , running in the face of it. If it had concerned either of the political parties , depend upon it , it would have appeared in the Gazette^③ with the earliest intelligence^④. At other times watching from the observatory of some cliff or tree , to telegraph any new arrival ; or waiting at evening on the hill-tops for the sky to fall , that I might catch something , though I never caught much , and that , manna-wise^⑤ , would dissolve again in the sun.

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^⑥.

For many years I was self-appointed inspector of snow-storms and rain-storms , 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^⑦ worked in a particular field today ; that was none of my business. I have watered the red huckleberry ,

① 听者提景不错：我是没有给日出以实质性的帮助，但毫无疑问，只要日出时能在场就极为重要。听者提景就是去听：极端重要的 ② 听者提景：听者提景 ③ 听者提景：当时康科德的周报 ④ 听者提景：指新闻 ⑤ 听者提景：像吗哪一样。听者提景：吗哪。据《圣经·旧约·出埃及记》第十六章第十三至十五节记载，吗哪是古以色列人经过荒野时所得的天赐食物，见阳光就融化 ⑥ 听者提景：在这种情况下，我的痛苦是它自己的酬金，即痛苦换来的还是痛苦 ⑦ 听者提景：约拿斯或所罗门。约拿斯即约拿（听者提景），基督教《圣经·旧约》中的先知。所罗门是以色列国王，也是《圣经》中的人物，以智慧著称

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. My accounts , which I can swear to have kept faithfully , I have , indeed , never got audited , still less accepted , still less paid and settled. However , I have not set my heart on that.

Not long since , a strolling Indian went to sell baskets at the house of a well-known lawyer in my neighborhood. “ Do you wish to buy any baskets ? ” he asked. “ No , we do not want any , ” was the reply. “ What ! ” exclaimed the Indian as he went out the gate , “ do you mean to starve us ? ” Having seen his industrious white neighbors so well off — that the lawyer had only to weave arguments , and , by some magic , wealth and standing followed — he had said to himself : I will go into business ; I will weave baskets ; it is a thing which I can do. ^① Thinking that when he had made the baskets he would have done his part , and then it would be the white man’s to buy them. He had not discovered that it was necessary for him to make it worth the other’s while to buy them , or at least make him think that it was so , or to make something else which it would be worth his while to buy. I too had woven a kind of basket of a delicate texture , but I had not made it worth any one’s while to buy them. Yet not the less , in my case , did I think it worth my while to weave them , and instead of studying how to make it worth men’s while to buy my baskets , I studied rather how to avoid the necessity of selling them. The life which men praise and regard as successful is but one kind. Why should we exaggerate any one kind at the expense of the others ?

Finding that my fellow-citizens were not likely to offer me any room in the court house , or any curacy or living anywhere else , but I must

① 在这句话中，作者巧妙地把白人律师编织辩论辞（weave arguments）和印第安人编织篮子（weave baskets）进行了对比，前者得到了财富和地位，而后者却面临着挨饿的威胁。但作者对此不以为然，认为它不过是两种生活方式，不该夸耀一种而贬低另一种。参见下文。

泽西港^①，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^②; 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^③.

I have always endeavored to acquire strict business habits; they are indispensable to every man. If your trade is with the Celestial Empire^④, then some small counting house on the coast, in some Salem harbor, will be fixture enough. You will export such articles as the country affords, purely native products, much ice and pine timber and a little granite, always in native bottoms^⑤. These will be good ventures. To oversee all the details yourself in person; to be at once pilot and captain, and owner and underwriter; to buy and sell and keep the accounts; to read every letter received, and write or read every letter sent; to superintend the discharge of imports night and day; to be upon many parts of the coast almost at the same time^⑥— often the richest freight will be discharged upon a Jersey shore^⑦; — to be your own telegraph, unweariedly sweeping the horizon^⑧, speaking all passing vessels bound coastwise; to keep up a steady despatch of commodities, for the supply of such a distant and exorbitant market; to keep yourself informed of the state of the markets, prospects of war and peace everywhere, and anticipate the tendencies of trade and civilization — taking advantage of the results of all exploring expeditions, using new passages and all improvements in navigation; — charts to be studied, the position of reefs and new lights and buoys to be ascertained, and ever, and ever, the logarithmic tables to be corrected, for by the error of some calculator the vessel often splits upon a rock that should have reached a friendly pier — there is the untold fate of La

① 泽西港: 本地船坞。② 泽西港: 泽西港。③ 泽西港: 泽西港。④ 天朝: 指中国封建王朝。⑤ 本地船: 由本地货船装载。⑥ 泽西港: 泽西港。⑦ 泽西港: 泽西港。⑧ 泽西港: 泽西港。

Pérouse^①; — universal science to be kept pace with, studying the lives of all great discoverers and navigators, great adventurers and merchants, from Hanno and the Phoenicians^② down to our day; in fine^③, account of stock to be taken from time to time, to know how you stand. It is a labor to task the faculties of a man — such problems of profit and loss, of interest, of tare and tret, and gauging of all kinds in it, as demand a universal knowledge.

I have thought that Walden Pond would be a good place for business, not solely on account of the railroad and the ice trade; it offers advantages which it may not be good policy to divulge; it is a good port and a good foundation. No Neva^④ marshes to be filled; though you must everywhere build on piles of your own driving. It is said that a flood-tide, with a westerly wind, and ice in the Neva, would sweep St. Petersburg from the face of the earth.

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 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. Kings and queens who wear a suit but once, though made by some tailor or dressmaker to their majesties, cannot know the comfort of wearing a suit that fits. They are no better than wooden horses^⑤ to hang the clean clothes on. Every day our garments become more assimilated to ourselves, receiving the impress of the wearer's character, until we hesitate to lay them aside without such delay and medical appliances and some such solemnity even as our bodies^⑥. No man ever stood

① 蓬佩乌斯·拉·贝鲁斯(分译:拉·贝鲁斯)法国著名探险家,后来在南太平洋失踪 ② 汉诺和腓尼基人。汉诺是公元前五世纪迦太基的一名探险家。古代腓尼基人以向图上未标明的未知水域航行而著称 ③ 最后,总而言之 ④ 涅瓦河,在俄罗斯西北部,流经列宁格勒 ⑤ 憎恶木头,指衣架 ⑥ 憎恶木头,指衣架
直到我们不忍心把它们丢弃,就像我们不忍抛弃我们的躯体一样,总是犹豫不决,用上一些药,而且显得神情凝重

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. ^① 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. Often if an accident happens to a gentleman's legs , they can be mended ; but if a similar accident happens to the legs of his pantaloons , there is no help for it ; for he considers , not what is truly respectable , but what is respected. We know but few men , a great many coats and breeches. Dress a scarecrow in your last shift , you standing shiftless by , who would not soonest salute the scarecrow ? Passing a cornfield the other day , close by a hat and coat on a stake , I recognized the owner of the farm. He was only a little more weather-beaten than when I saw him last. I have heard of a dog that barked at every stranger who approached his master's premises with clothes on , but was easily quieted by a naked thief. It is an interesting question how far men would retain their relative rank if they were divested of their clothes. Could you , in such a case , tell surely of any company of civilized men which belonged to the most respected class ? When Madam Pfeiffer^② , in her adventurous travels round the world , from east to west , had got so near home as Asiatic Russia , she says that she felt the necessity of wearing other than a travelling dress , when she went to meet the authorities , for she " was now in a civilized country , where ... people are judged of by their clothes. " Even in our democratic New England towns the accidental possession of wealth , and its manifestation in dress and equipage alone , obtain for the possessor almost universal respect. But they who yield such respect , numerous as they are , are so far heathen , and need to have a missionary sent to them. Beside , clothes introduced sewing , a kind of work which you may call endless ; a woman's

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① 月缺難圓 事與願違 事與願違 但即使衣服上的裂縫不補，能暴露出来的最大缺点也许只是缺乏远见（即没有预见到小洞不补大洞吃苦）。② 配老毛 孕老毛 裴裴夫人（陪硬硬 讀讀 孕老毛 勇破亮是線）奥地利作家，著有《一个女人的环球旅行》（粵室煥 毛茸 孕老毛 讀讀 勇破亮是線 勇破亮是線）等游记

dress , at least , is never done.

A man who has at length found something to do will not need to get a new suit to do it in^① ; for him the old will do , that has lain dusty in the garret for an indeterminate period. Old shoes will serve a hero longer than they have served his valet — if a hero ever has a valet — bare feet are older than shoes , and he can make them do. Only they who go to soirées and legislative balls must have new coats , coats to change as often as the man changes in them. But if my jacket and trousers , my hat and shoes , are fit to worship God in , they will do ; will they not ? Who ever saw his old clothes — his old coat , actually worn out , resolved into its primitive elements , so that it was not a deed of charity to bestow it on some poor boy , by him perchance to be bestowed on some poorer still , or shall we say richer , who could do with less^② ? I say , beware of all enterprises that require new clothes , and not rather a new wearer of clothes. ^③ If there is not a new man , how can the new clothes be made to fit ? If you have any enterprise before you , try it in your old clothes. All men want , not something to do with , but something to do , or rather something to be. ^④ Perhaps we should never procure a new suit , however ragged or dirty the old , until we have so conducted , so enterprised or sailed in some way , that we feel like new men in the old , and that to retain it would be like keeping new wine in old bottles^⑤. Our moulting season , like that of the fowls , must be a crisis in our lives. The loon retires to solitary ponds to spend it. Thus also the snake casts its slough , and the caterpillar its wormy coat , by an internal industry and expansion ; for clothes are but our outmost cuticle and mortal coil. Otherwise we shall be found sailing under false colors , and be inevitably cashiered at last by our own opinion , as well as that of mankind.

We don garment after garment , as if we grew like exogenous plants by addition without. ^⑥ Our outside and often thin and fanciful clothes are

① 赚早时接造造: 穿上新衣服去干活 ② 遭赠澡造 接援憎燥 遭译: 他(译皂澡 表剥遭赠)可能会把它转送给某个更贫困的人,或许可以说更富有的人,因为他东西再少一点也能过活 ③ 随译赠接援: 赠燥译援: 我是说,要提防那些需要穿新衣服的单位,而不要在意穿新衣服的人。 ④ 粤造皂澡土接另燥: 燥译: 人之所需,不是要对付什么事情,而是要做些什么,确切地说,要有所作为。作者的意思是说人所需要的不是自找麻烦,如,为穿什么衣服而困扰,而是要干一番事业。最后一个译皂澡译早意为“有所作为的人” ⑤ 噪燥译早: 燥译: 惜燥译燥燥: 旧瓶装新酒,典出《圣经·马太福音》第九章第十七节 ⑥ 宰藻澡燥土接另燥燥燥燥燥燥燥燥: 我们穿上一件又一件衣服,就好像外生植物一样,要靠外部添加物来生长。

our epidermis , or false skin , which partakes not of our life , and may be stripped off here and there without fatal injury ; our thicker garments , constantly worn , are our cellular integument , or cortex ; but our shirts are our liber , or true bark , which cannot be removed without girdling and so destroying the man. I believe that all races at some seasons wear something equivalent to the shirt. It is desirable that a man be clad so simply that he can lay his hands on himself in the dark , and that he live in all respects so compactly and preparedly that , if an enemy take the town , he can , like the old philosopher , walk out the gate empty-handed without anxiety. While one thick garment is , for most purposes , as good as three thin ones , and cheap clothing can be obtained at prices really to suit customers ; while a thick coat can be bought for five dollars , which will last as many years , thick pantaloons for two dollars , cowhide boots for a dollar and a half a pair , a summer hat for a quarter of a dollar , and a winter cap for sixty-two and a half cents , or a better be made at home at a nominal cost , where is he so poor that , clad in such a suit , of his own earning , there will not be found wise men to do him reverence^① ?

When I ask for a garment of a particular form , my tailoress tells me gravely , “ They do not make them so now , ” not emphasizing the “ They ” at all , as if she quoted an authority as impersonal as the Fates^② , and I find it difficult to get made what I want , simply because she cannot believe that I mean what I say , that I am so rash. When I hear this oracular sentence , I am for a moment absorbed in thought , emphasizing to myself each word separately that I may come at the meaning of it , that I may find out by what degree of consanguinity *They* are related to me , and what authority they may have in an affair which affects me so nearly ; and , finally , I am inclined to answer her with equal mystery , and without any more emphasis of the “ they ” — “ It is true , they did not make them so recently , but they do now. ” Of what use this measuring of me if she does not measure my character , but only the breadth of my shoulders , as it were a peg to hang the coat on ?^③ We worship not the

① 僧卑耶至有德者，则尊卑上尊：在家里穿上通过自己的劳动所得的衣服，难道就穷得找不到睿智之士来向他表示尊敬？ ② 命运三女神：希腊和罗马神话中的命运三女神

③ 韵本增补：裁制裁制：如果她不揣度我的性格，而只是量一下我的肩宽，好像我是一个挂衣服的钉子，那这种量法又有什么用呢？

Graces^①, nor the Parcae^②, but Fashion^③. She spins and weaves and cuts with full authority. The head monkey at Paris puts on a traveller'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 have to be passed through a powerful press first, to squeeze their old notions out of them, so that they would not soon get upon their legs again; and then there would be some one in the company with a maggot in his head, hatched from an egg deposited there nobody knows when, for not even fire kills these things, and you would have lost your labor. Nevertheless, we will not forget that some Egyptian wheat was handed down to us by a mummy.

On the whole, I think that it cannot be maintained that dressing has in this or any country risen to the dignity of an art. At present men make shift to wear what they can get. Like shipwrecked sailors, they put on what they can find on the beach, and at a little distance, whether of space or time, laugh at each other's masquerade. Every generation laughs at the old fashions, but follows religiously the new. We are amused at beholding the costume of Henry VIII, or Queen Elizabeth, as much as if it was that of the King and Queen of the Cannibal Islands. All costume off a man is pitiful or grotesque. It is only the serious eye peering from and the sincere life passed within it which restrain laughter and consecrate the costume of any people.^④ Let Harlequin be taken with a fit of the colic and his trappings will have to serve that mood too.^⑤ When the soldier is hit by a cannonball, rags are as becoming as purple.

The childish and savage taste of men and women for new patterns keeps how many shaking and squinting through kaleidoscopes that they may discover the particular figure which this generation requires today.^⑥ The manufacturers have learned that this taste is merely whimsical. Of two patterns which differ only by a few threads more or less of a particu-

① 帕耳塞斯三女神：格雷斯三女神。据希腊罗马神话，格雷斯们原为丰饶女神，后为司美丽和快乐的女神，女性优美的化身，又称美惠女神，她们被认为是宙斯（在厄泽）和赫拉（厄泽）的女儿。② 帕耳塞斯：帕耳塞斯，罗马神话中命运三女神的总称。③ 帕耳塞斯：左右风尚、时装式样等的权威。④ 帕耳塞斯：只有从衣服中露出的严肃的目光和穿着衣服的人过着的真诚的生活才能扼制嘲笑，使任何人的衣服变得庄重。⑤ 帕耳塞斯：让头戴面具、身着五彩衣服的丑角突发一阵绞痛，那么他的服饰也会有助于表现这种情绪。⑥ 帕耳塞斯：男男女女们对新款式的那种幼稚和愚昧的偏好使多少人不停地摇晃着万花筒，眯着眼对里面看，也许才能找到今天这代人所要求的特殊图案。

lar color , the one will be sold readily , the other lie on the shelf , though it frequently happens that after the lapse of a season the latter becomes the most fashionable. Comparatively , tattooing is not the hideous custom which it is called. It is not barbarous merely because the printing is skin-deep and unalterable.

I cannot believe that our factory system is the best mode by which men may get clothing. The condition of the operatives is becoming every day more like that of the English ; and it cannot be wondered at , since , as far as I have heard or observed , the principal object is , not that mankind may be well and honestly clad , but , unquestionably , that corporations may be enriched. In the long run men hit only what they aim at. Therefore , though they should fail immediately , they had better aim at something high.

As for a Shelter , I will not deny that this is now a necessary of life , though there are instances of men having done without it for long periods in colder countries than this. Samuel Laing says that “ the Laplander^① in his skin dress , and in a skin bag which he puts over his head and shoulders , will sleep night after night on the snow ... in a degree of cold which would extinguish the life of one exposed to it in any woollen clothing. ” He had seen them asleep thus. Yet he adds , “ They are not hardier than other people. ” But , probably , man did not live long on the earth without discovering the convenience which there is in a house , the domestic comforts , which phrase may have originally signified the satisfactions of the house more than of the family^② ; though these must be extremely partial and occasional in those climates where the house is associated in our thoughts with winter or the rainy season chiefly , and two thirds of the year , except for a parasol , is unnecessary. In our climate , in the summer , it was formerly almost solely a covering at night. In the Indian gazettes a wigwam^③ was the symbol of a day’s march , and a row of them cut or painted on the bark of a tree signified that so many times they had camped. Man was not made so large limbed and robust but that

① 萨缪尔·莱因格 拉普兰人，居住在北欧的挪威、瑞典、芬兰等国的北部和俄罗斯的科拉半岛

② 威廉·莫里斯 家庭生活的安逸这个词也许原来的意思是房屋带来的满足，而不是家庭生活的满足

③ wigwam 帐篷：北美洲五大湖地区印第安人用树皮或草编成的席子、兽皮、经弯曲过的小树木搭建的茅屋状或圆顶的棚屋

he must seek to narrow his world and wall in a space such as fitted him.^① He was at first bare and out of doors ; but though this was pleasant enough in serene and warm weather , by daylight , the rainy season and the winter , to say nothing of the torrid sun , would perhaps have nipped his race in the bud if he had not made haste to clothe himself with the shelter of a house. Adam and Eve , according to the fable , wore the bower before other clothes. Man wanted a home , a place of warmth , or comfort , first of warmth , then the warmth of the affections.

We may imagine a time when , in the infancy of the human race , some enterprising mortal crept into a hollow in a rock for shelter. Every child begins the world again , to some extent , and loves to stay outdoors , even in wet and cold. It plays house , as well as horse , having an instinct for it. Who does not remember the interest with which , when young , he looked at shelving rocks , or any approach to a cave ? It was the natural yearning of that portion , any portion of our most primitive ancestor which still survived in us. From the cave we have advanced to roofs of palm leaves , of bark and boughs , of linen woven and stretched , of grass and straw , of boards and shingles , of stones and tiles. At last , we know not what it is to live in the open air , and our lives are domestic in more senses than we think. From the hearth the field is a great distance. It would be well , perhaps , if we were to spend more of our days and nights without any obstruction between us and the celestial bodies , if the poet did not speak so much from under a roof , or the saint dwell there so long. Birds do not sing in caves , nor do doves cherish their innocence in dovecots.^②

However , if one designs to construct a dwelling-house , it behooves him to exercise a little Yankee shrewdness , lest after all he find himself in a workhouse , a labyrinth without a clue , a museum , an almshouse , a prison , or a splendid mausoleum instead. Consider first how slight a shelter is absolutely necessary. I have seen Penobscot Indians^③ , in this town , living in tents of thin cotton cloth , while the snow was nearly a foot deep around them , and I thought that they would be glad to have it

① 囚徒憎弃巢穴而欲逃援：人生来肢体没有那么大、那么强健，因而他不得不设法缩小他的世界，用墙围起一定的空间以适合他。② 月窟鸟巢相援互进：作者在此借用鸟和鸽子的生活习性说明：人长期生活在屋子里，同大自然隔离开来，已偏离了人的自然属性。③ 孑遗：孑，孤独；遗，遗留。译：佩诺布斯科特河一带的印第安人。梭罗访问过缅因州北部地区，同当时佩诺布斯科特部落的成员很熟悉。

deeper to keep out the wind. Formerly , when how to get my living honestly , with freedom left for my proper pursuits , was a question which vexed me even more than it does now , for unfortunately I am become^① somewhat callous , I used to see a large box by the railroad , six feet long by three wide , in which the laborers locked up their tools at night ; and it suggested to me that every man who was hard pushed might get such one for a dollar , and , having bored a few auger holes in it , to admit the air at least , get into it when it rained and at night , and hook down the lid , and so have freedom in his love , and in his soul be free. This did not appear the worst , nor by any means a despicable alternative. You could sit up as late as you pleased , and , whenever you got up , go abroad without any landlord or house-lord dogging you for rent. Many a man is harassed to death to pay the rent of a larger and more luxurious box who would not have frozen to death in such a box as this. I am far from jesting. Economy is a subject which admits of being treated with levity , but it cannot so be disposed of. A comfortable house for a rude and hardy race , that lived mostly out of doors , was once made here almost entirely of such materials as Nature furnished ready to their hands. Gookin^② , who was superintendent of the Indians subject to the Massachusetts Colony , writing in 1674 , says , “ The best of their houses are covered very neatly , tight and warm , with barks of trees , slipped from their bodies at those seasons when the sap is up , and made into great flakes , with pressure of weighty timber , when they are green The meaner sort are covered with mats which they make of a kind of bulrush , and are also indifferently tight and warm , but not so good as the former Some I have seen , sixty or a hundred feet long and thirty feet broad I have often lodged in their wigwams , and found them as warm as the best English houses. ” He adds that they were commonly carpeted and lined within with well-wrought embroidered mats , and were furnished with various utensils. The Indians had advanced so far as to regulate the effect of the wind by a mat suspended over the hole in the roof and moved by a string. ^③ Such a lodge was in the first instance constructed in a day or two

擇家

① 葬(遺)屍(屍)藻:古用法。遺藻同一些不及物动词的过去分词连用构成完成时,此处相当于藻葬(葬)屍(屍)藻。

② 郎(郎)君(君)戈金(閩)譯(譯)郎(郎)君(君)元(元)國(國)元(元)地(地)著有《新英格蘭印第安人历史集》(今據鄭君治治郎(郎)君(君)元(元)國(國)元(元)地(地)譯(譯)郎(郎)君(君)元(元)國(國)元(元)地(地)著(著)量(量)精(精)益(益)世(世))

③ 印第安人已进步到在屋顶上开个洞，在洞的上方悬挂一张席子，并通过拉动绳子来调节通风的效果。

at most , and taken down and put up in a few hours ; and every family owned one , or its apartment in one.

In the savage state every family owns a shelter as good as the best , and sufficient for its coarser and simpler wants ; but I think that I speak within bounds when I say that , though the birds of the air have their nests , and the foxes their holes^① , and the savages their wigwams , in modern civilized society not more than one half the families own a shelter. In the large towns and cities , where civilization especially prevails , the number of those who own a shelter is a very small fraction of the whole. The rest pay an annual tax for this outside garment of all , become indispensable summer and winter , which would buy a village of Indian wigwams , but now helps to keep them poor as long as they live. ^② I do not mean to insist here on the disadvantage of hiring compared with owning , but it is evident that the savage owns his shelter because it costs so little , while the civilized man hires his^③ commonly because he cannot afford to own it ; nor can he , in the long run , any better afford to hire. But , answers one , by merely paying this tax , the poor civilized man secures an abode which is a palace compared with the savage's. An annual rent of from twenty-five to a hundred dollars (these are the country rates) entitles him to the benefit of the improvements of centuries , spacious apartments , clean paint and paper , Rumford fire-place^④ , back plastering , Venetian blinds , copper pump , spring lock , a commodious cellar , and many other things. But how happens it that he who is said to enjoy these things is so commonly a poor civilized man , while the savage , who has them not , is rich as a savage ? If it is asserted that civilization is a real advance in the condition of man — and I think that it is , though only the wise improve their advantages — it must be shown that it has produced better dwellings without making them more costly ; and the cost of a thing is the amount of what I will call life which is required to be exchanged for it , immediately or in the long run^⑤. An average house in this neighbor-

① 财富积累与掠夺是文明社会的特征。参见《圣经·新约·马太福音》第八章第二十七节。

② 我原以为人们会感到解脱，其他人为了披上这种外装（指房屋）每年要交租金，以适应免不了的季节。这笔租金本可以买下一个村庄的印第安棚屋，现在却弄得他们终生受穷。句中的憎恶是指财富。③ 浪费：浪费资源。④ 砸皂木烟：砸皂木烟，拉姆福德壁炉。拉姆福德（悦象）砸皂木烟，是拉姆福德发明的一种无烟炉。

⑤ 财富积累与掠夺是文明社会的特征。物品的价值，我认为它是为交换它而付的那部分生命，或者立即交付，或最终兑现。

hood costs perhaps eight hundred dollars ,and to lay up this sum will take from ten to fifteen years of the laborer's life ,even if he is not encumbered with a family — estimating the pecuniary value of every man's labor at one dollar a day ,for if some receive more ,others receive less ;— so that he must have spent more than half his life commonly before his wigwam will be earned. If we suppose him to pay a rent instead ,this is but a doubtful choice of evils^①. Would the savage have been wise to exchange his wigwam for a palace on these terms ?

It may be guessed that I reduce almost the whole advantage of holding this superfluous property as a fund in store against the future ,so far as the individual is concerned ,mainly to the defraying of funeral expenses.^② But perhaps a man is not required to bury himself. Nevertheless this points to an important distinction between the civilized man and the savage ;and ,no doubt ,they have designs on us for our benefit ,in making the life of a civilized people an institution ,in which the life of the individual is to a great extent absorbed ,in order to preserve and perfect that of the race^③. But I wish to show at what a sacrifice this advantage is at present obtained ,and to suggest that we may possibly so live as to secure all the advantage without suffering any of the disadvantage. What mean ye by saying that the poor ye have always with you ,or that the fathers have eaten sour grapes ,and the children's teeth are set on edge ?^④

“As I live ,saith the Lord God ,ye shall not have occasion any more to use this proverb in Israel. ”

“Behold all souls are mine ;as the soul of the father ,so also the soul of the son is mine :the soul that sinneth ,it shall die. ”^⑤

When I consider my neighbors ,the farmers of Concord ,who are at least as well off as the other classes ,I find that for the most part they have been toiling twenty ,thirty ,or forty years ,that they may become

① 财富选择没有选择:这只是众害中的一个含糊的选择 ② 财富选择没有选择:也许有人猜想,我把拥有这份多余的财产作为贮备金以防患于未然的几乎所有好处,就个人而言,主要归结为支付丧葬费了。 ③ 财富选择没有选择:为了保存和完善种族的这种制度,个人的生活在很大程度上被牺牲了。 ④ 宰杀和屠杀:《圣经·新约·约翰福音》第十二章第八节上说“因为常有穷人和你们同在,只是你们不常有我。”《圣经·旧约·以西结书》第十八章第二节耶和華说:“你们在以色列地怎么用这俗语说‘父亲吃了酸葡萄,儿子的牙酸倒了’呢?” ⑤ 宰杀和屠杀:典出《圣经·旧约·以西结书》第十八章第三至四节“主耶和華说:‘我指着我的永生起誓,你们在以色列中,必不再有用这俗语的因由。看哪,世人都是属我的,为父的怎样属我,为子的也照样属我,犯罪的,他必死亡。’”(译文出自中国基督教协会版《圣经》)

the real owners of their farms , which commonly they have inherited with encumbrances^① , or else bought with hired money — and we may regard one third of that toil as the cost of their houses — but commonly they have not paid for them yet. It is true , the encumbrances sometimes outweigh the value of the farm , so that the farm itself becomes one great encumbrance , and still a man is found to inherit it , being well acquainted with it , as he says. On applying to the assessors , I am surprised to learn that they cannot at once name a dozen in the town who own their farms free and clear. If you would know the history of these homesteads , inquire at the bank where they are mortgaged. The man who has actually paid for his farm with labor on it is so rare that every neighbor can point to him. I doubt if there are three such men in Concord. What has been said of the merchants , that a very large majority , even ninety-seven in a hundred , are sure to fail , is equally true of the farmers. With regard to the merchants , however , one of them says pertinently that a great part of their failures are not genuine pecuniary failures , but merely failures to fulfil their engagements , because it is inconvenient ; that is , it is the moral character that breaks down. But this puts an infinitely worse face on the matter , and suggests , beside , that probably not even the other three succeed in saving their souls , but are perchance bankrupt in a worse sense than they who fail honestly. Bankruptcy and repudiation are the springboards from which much of our civilization vaults and turns its somersets , but the savage stands on the unelastic plank of famine. Yet the Middlesex Cattle Show^② goes off here with éclat annually , as if all the joints of the agricultural machine were suent^③.

The farmer is endeavoring to solve the problem of a livelihood by a formula more complicated than the problem itself. To get his shoestrings he speculates in herds of cattle. With consummate skill he has set his trap with a hair spring to catch comfort and independence , and then , as he turned away , got his own leg into it. This is the reason he is poor ; and for a similar reason we are all poor in respect to a thousand savage comforts , though surrounded by luxuries. As Chapman^④ sings ,

① 抵押、债务、担保。译：债权、累赘 ② 康科德牲畜和农具博览会：米德尔塞克斯牛展，每年在康科德举行的菜牛和乳牛的展出和评奖活动，常与农业展览会一起举行
③ 译：机械运行正常 ④ 悦：喜悦。译：查普曼（即康科德悦：喜悦。译：员：缘。原：远。），英国诗人、戏剧家和翻译家

“The false society of men —
— for earthly greatness
All heavenly comforts rarefies to air. ”^①

And when the farmer has got his house ,he may not be the richer but the poorer for it ,and it be the house that has got him. As I understand it , that was a valid objection urged by Momus^② against the house which Minerva^③ made ,that she “had not made it movable ,by which means a bad neighborhood might be avoided ” ;and it may still be urged ,for our houses are such unwieldy property that we are often imprisoned rather than housed in them ;and the bad neighborhood to be avoided is our own scurvy selves. I know one or two families ,at least ,in this town ,who ,for nearly a generation ,have been wishing to sell their houses in the outskirts and move into the village ,but have not been able to accomplish it ,and only death will set them free.

Granted that the majority are able at last either to own or hire the modern house with all its improvements. While civilization has been improving our houses ,it has not equally improved the men who are to inhabit them. It has created palaces ,but it was not so easy to create noblemen and kings. And if the civilized man’s pursuits are no worthier than the savage’s ,if he is employed the greater part of his life in obtaining gross necessities and comforts merely ,why should he have a better dwelling than the former ?

But how do the poor minority fare ?Perhaps it will be found that just in proportion as some have been placed in outward circumstances above the savage ,others have been degraded below him. The luxury of one class is counterbalanced by the indigence of another. On the one side is the palace ,on the other are the almshouse and “silent poor. ” The myriads who built the pyramids to be the tombs of the Pharaohs were fed on garlic ,and it may be were not decently buried themselves. The mason who finishes the cornice of the palace returns at night perchance to a hut not so good as a wigwam. It is a mistake to suppose that ,in a country

① 我早先译作“假社会”，出自查普曼的《恺撒与庞培》（恺撒与庞培，昆特·卢西乌斯·塔西佗著，第五幕第一场第 10 行）
② 配译：莫摩斯，希腊神话中的嘲弄与非难指摘之神
③ 配译：密涅瓦，罗马神话中司智慧、艺术、发明和武艺的女神，相当于希腊神话中的雅典娜

where the usual evidences of civilization exist , the condition of a very large body of the inhabitants may not be as degraded as that of savages. I refer to the degraded poor , not now to the degraded rich. To know this I should not need to look farther than to the shanties which everywhere border our railroads , that last improvement in civilization ; where I see in my daily walks human beings living in sties , and all winter with an open door , for the sake of light , without any visible , often imaginable , wood-pile , and the forms of both old and young are permanently contracted by the long habit of shrinking from cold and misery , and the development of all their limbs and faculties is checked. It certainly is fair to look at that class by whose labor the works which distinguish this generation are accomplished. Such too , to a greater or less extent , is the condition of the operatives of every denomination in England , which is the great work-house of the world. Or I could refer you to Ireland^① , which is marked as one of the white or enlightened spots on the map. Contrast the physical condition of the Irish with that of the North American Indian , or the South Sea Islander , or any other savage race before it was degraded by contact with the civilized man. Yet I have no doubt that that people's rulers are as wise as the average of civilized rulers. Their condition only proves what squalidness may consist with civilization. I hardly need refer now to the laborers in our Southern States who produce the staple exports of this country , and are themselves a staple production of the South. But to confine myself to those who are said to be in moderate circumstances. ^②

Most men appear never to have considered what a house is , and are actually though needlessly poor all their lives^③ because they think that they must have such a one as their neighbors have. As if one were to wear any sort of coat which the tailor might cut out for him , or , gradually leaving off palm-leaf hat or cap of woodchuck skin , complain of hard times because he could not afford to buy him a crown ! It is possible to invent a house still more convenient and luxurious than we have , which yet all would admit that man could not afford to pay for. Shall we always study to obtain more of these things , and not sometimes to be content

① 原文指：此处指十九世纪四十年代因马铃薯严重匮乏而闹饥荒的爱尔兰 ② 月城
 原文指：（他们）实际上终生贫困，尽管他们不该如此 ③ 月城
 原文指：（他们）实际上终生贫困，尽管他们不该如此

er sit on a pumpkin and have it all to myself than be crowded on a velvet cushion. I would rather ride on earth in an ox cart , with a free circulation , than go to heaven in the fancy car of an excursion train and breathe a malaria all the way.

The very simplicity and nakedness of man's life in the primitive ages imply this advantage , at least , that they left him still but a sojourner in nature. When he was refreshed with food and sleep , he contemplated his journey again. He dwelt , as it were , in a tent in this world , and was either threading the valleys , or crossing the plains , or climbing the mountain-tops. But lo ! men have become the tools of their tools. The man who independently plucked the fruits when he was hungry is become^① a farmer ; and he who stood under a tree for shelter , a housekeeper. We now no longer camp as for a night , but have settled down on earth and forgotten heaven. We have adopted Christianity merely as an improved method of agri-culture. We have built for this world a family mansion , and for the next a family tomb. The best works of art are the expression of man's struggle to free himself from this condition , but the effect of our art is merely to make this low state comfortable and that higher state to be forgotten. There is actually no place in this village for a work of fine art , if any had come down to us , to stand , for our lives , our houses and streets , furnish no proper pedestal for it. There is not a nail to hang a picture on , nor a shelf to receive the bust of a hero or a saint. When I consider how our houses are built and paid for , or not paid for , and their internal economy managed and sustained , I wonder that the floor does not give way under the visitor while he is admiring the gewgaws upon the mantelpiece , and let him through into the cellar , to some solid and honest though earthy foundation. I cannot but perceive that this so-called rich and refined life is a thing jumped at^② , and I do not get on in the enjoyment of the fine arts which adorn it , my attention being wholly occupied with the jump ; for I remember that the greatest genuine leap , due to human muscles alone , on record , is that of certain wandering Arabs , who are said to have cleared twenty-five feet on level ground. Without factitious support , man is sure to come to earth again beyond that distance. The first question which I am tempted to put to the proprietor of such

① 圣·梭默电藻:越海译藻藻藻藻藻

② 陨静火燥燥燥燥燥燥燥燥燥燥 我不能不意识到这种所谓的富裕和优雅的生活是人们跳跃所得

great impropriety is , Who bolsters you ? Are you one of the ninety-seven who fail , or the three who succeed ? Answer me these questions , and then perhaps I may look at your bawbles and find them ornamental. The cart before the horse is neither beautiful nor useful. Before we can adorn our houses with beautiful objects the walls must be stripped , and our lives must be stripped , and beautiful housekeeping and beautiful living be laid for a foundation : now , a taste for the beautiful is most cultivated out of doors , where there is no house and no housekeeper.

Old Johnson^①, in his “Wonder-Working Providence,” speaking of the first settlers of this town, with whom he was contemporary, tells us that “they burrow themselves in the earth for their first shelter under some hillside, and, casting the soil aloft upon timber, they make a smoky fire against the earth, at the highest side.” They did not “provide them houses,” says he, “till the earth, by the Lord’s blessing, brought forth bread to feed them,” and the first year’s crop was so light that “they were forced to cut their bread very thin for a long season.” The secretary of the Province of New Netherland^②, writing in Dutch, in 1650, for the information of those who wished to take up land there, states more particularly that “those in New Netherland, and especially in New England, who have no means to build farmhouses at first according to their wishes, dig a square pit in the ground, cellar fashion, six or seven feet deep, as long and as broad as they think proper, case the earth inside with wood all round the wall, and line the wood with the bark of trees or something else to prevent the caving in of the earth; floor this cellar with plank, and wainscot it overhead for a ceiling, raise a roof of spars clear up, and cover the spars with bark or green sods, so that they can live dry and warm in these houses with their entire families for two, three, and four years, it being understood that partitions are run through those cellars which are adapted to the size of the family. The wealthy and principal men in New England, in the beginning of the colonies, commenced their first dwelling-houses in this fashion for two reasons: firstly, in order not to waste time in building, and not to want food the next season^③; secondly, in or-

① 韵母为 /ə/ 的译名: 老约翰逊 指爱德华·约翰逊 (转音韵母为 /ə/ 的译名, 见《原原原》) 著有《神奇的造化》(宰牲性转音韵母为 /ə/ 的译名, 见《原原原》) 著, 零章 秘耳章 员章 描述早期清教徒殖民地 ② 韵母为 /ə/ 的译名: 老章 零章 员章 新尼特兰省 原荷兰殖民地 后来的纽约殖民地 ③ 火牌则对火牌章转音韵母: 以免下一个季节粮食缺乏

der not to discourage poor laboring people whom they brought over in numbers from Fatherland. In the course of three or four years , when the country became adapted to agriculture , they built themselves handsome houses , spending on them several thousands. ”

In this course which our ancestors took there was a show of prudence at least , as if their principle were to satisfy the more pressing wants first. But are the more pressing wants satisfied now ? When I think of acquiring for myself one of our luxurious dwellings , I am deterred , for , so to speak , the country is not yet adapted to human culture , and we are still forced to cut our spiritual bread far thinner than our forefathers did their wheaten^①. Not that all architectural ornament is to be neglected even in the rudest periods ; but let our houses first be lined with beauty , where they come in contact with our lives , like the tenement of the shellfish , and not overlaid with it. But , alas ! I have been inside one or two of them , and know what they are lined with.

Though we are not so degenerate but that we might possibly live in a cave or a wigwam or wear skins today , it certainly is better to accept the advantages , though so dearly bought , which the invention and industry of mankind offer. In such a neighborhood as this , boards and shingles , lime and bricks , are cheaper and more easily obtained than suitable caves , or whole logs , or bark in sufficient quantities , or even well-tempered clay or flat stones. I speak understandingly on this subject , for I have made myself acquainted with it both theoretically and practically. With a little more wit we might use these materials so as to become richer than the richest now are , and make our civilization a blessing. The civilized man is a more experienced and wiser savage. But to make haste to my own experiment. ^②

Near the end of March , 1845 , I borrowed an axe and went down to the woods by Walden Pond , nearest to where I intended to build my house , and began to cut down some tall , arrowy white pines , still in their youth , for timber. It is difficult to begin without borrowing , but perhaps it is the most generous course thus to permit your fellow-men to have an interest in your enterprise. The owner of the axe , as he released

① 憎慕葬匪提别原通憎慕葬匪：我们仍不得不减少我们的精神面包，减得比我们的祖先节省面粉做的面包还要多得多。 ② 月思时爆打要包赠爆增土藻普现爆土需授：还是让我尽快来讲述我自己的实验吧。

his hold on it , said that it was the apple of his eye^① ; but I returned it sharper than I received it. It was a pleasant hillside where I worked , covered with pine woods , through which I looked out on the pond , and a small open field in the woods where pines and hickories were springing up. The ice in the pond was not yet dissolved , though there were some open spaces , and it was all dark-colored and saturated with water. There were some slight flurries of snow during the days that I worked there ; but for the most part when I came out on to the railroad , on my way home , its yellow sand heap stretched away gleaming in the hazy atmosphere , and the rails shone in the spring sun , and I heard the lark and pewee and other birds already come to commence another year with us. They were pleasant spring days , in which the winter of man's discontent was thawing as well as the earth , and the life that had lain torpid began to stretch itself^②. One day , when my axe had come off and I had cut a green hickory for a wedge , driving it with a stone , and had placed the whole to soak in a pond-hole in order to swell the wood , I saw a striped snake run into the water , and he lay on the bottom , apparently without inconvenience , as long as I stayed there , or more than a quarter of an hour ; perhaps because he had not yet fairly come out of the torpid state. It appeared to me that for a like reason men remain in their present low and primitive condition ; but if they should feel the influence of the spring of springs arousing them , they would of necessity rise to a higher and more ethereal life. I had previously seen the snakes in frosty mornings in my path with portions of their bodies still numb and inflexible , waiting for the sun to thaw them. On the 1st of April it rained and melted the ice , and in the early part of the day , which was very foggy , I heard a stray goose groping about over the pond and cackling as if lost , or like the spirit of the fog.

So I went on for some days cutting and hewing timber , and also studs and rafters , all with my narrow axe , not having many communicable or scholarlike thoughts , singing to myself , —

Men say they know many things ;
But lo ! they have taken wings —

① 珍宝物,宝贝 ② 人们感到不满的冬天同大地一样正在消融,那蛰伏的生命开始舒展开来

The arts and sciences ,
And a thousand appliances ;
The wind that blows
Is all that any body knows. ①

I hewed the main timbers six inches square , most of the studs on two sides only , and the rafters and floor timbers on one side , leaving the rest of the bark on , so that they were just as straight and much stronger than sawed ones. Each stick was carefully mortised or tenoned by its stump , for I had borrowed other tools by this time. My days in the woods were not very long ones ; yet I usually carried my dinner of bread and butter , and read the newspaper in which it was wrapped , at noon , sitting amid the green pine boughs which I had cut off , and to my bread was imparted some of their fragrance , for my hands were covered with a thick coat of pitch. Before I had done I was more the friend than the foe of the pine tree , though I had cut down some of them , having become better acquainted with it. Sometimes a rambler in the wood was attracted by the sound of my axe , and we chatted pleasantly over the chips which I had made.

By the middle of April , for I made no haste in my work , but rather made the most of it , my house was framed and ready for the raising. I had already bought the shanty of James Collins , an Irishman who worked on the Fitchburg Railroad , for boards. ② James Collins' shanty was considered an uncommonly fine one. When I called to see it he was not at home. I walked about the outside , at first unobserved from within , the window was so deep and high. It was of small dimensions ③ , with a peaked cottage roof , and not much else to be seen , the dirt being raised five feet all around as if it were a compost heap. The roof was the soundest part , though a good deal warped and made brittle by the sun. Door-sill there was none , but a perennial passage for the hens under the door board. Mrs. C. came to the door and asked me to view it from the inside. The hens were driven in by my approach. It was dark , and had a

① 这段诗是梭罗自己写的。《瓦尔登湖》中其它没有加引号的诗均为作者本人所写。② 我已经买下了詹姆斯·柯林斯的棚屋来利用其木板。柯林斯是在费彻堡铁道上工作的爱尔兰人。③ 屋子很小

dirt floor for the most part , dank , clammy , and aguish , only here a board and there a board which would not bear removal. She lighted a lamp to show me the inside of the roof and the walls , and also that the board floor extended under the bed , warning me not to step into the cellar , a sort of dust hole two feet deep. In her own words , they were “ good boards overhead , good boards all around , and a good window ” — of two whole squares originally , only the cat had passed out that way lately. There was a stove , a bed , and a place to sit , an infant in the house where it was born , a silk parasol , gilt-framed looking-glass , and a patent new coffee-mill nailed to an oak sapling , all told. The bargain was soon concluded , for James had in the meanwhile returned. I to pay four dollars and twenty-five cents tonight , he to vacate at five tomorrow morning , selling to nobody else meanwhile : I to take possession at six. ① It were well , he said , to be there early , and anticipate certain indistinct but wholly unjust claims on the score of ground rent and fuel. ② This he assured me was the only encumbrance. At six I passed him and his family on the road. ③ One large bundle held their all — bed , coffee-mill , looking-glass , hens — all but the cat ; she took to the woods and became a wild cat , and , as I learned afterward , trod in a trap set for woodchucks , and so became a dead cat at last.

I took down this dwelling the same morning , drawing the nails , and removed it to the pond-side by small cartloads , spreading the boards on the grass there to bleach and warp back again in the sun^④. One early thrush gave me a note or two as I drove along the woodland path. I was informed treacherously by a young Patrick^⑤ that neighbor Seeley , an Irishman , in the intervals of the carting , transferred the still tolerable , straight , and drivable nails , staples , and spikes to his pocket , and then stood when I came back to pass the time of day , and look freshly up , unconcerned , with spring thoughts , at the devastation ; there being a dearth of work^⑥ , as he said. He was there to represent spectatordom^⑦ , and

① 阴噪弄暗指弄成暗处：当天晚上我得付四元二角五分，他第二天早晨五点腾出房子，不能同时把东西卖给别人，我六点钟占有那间房子。

② 阴噪弄暗指弄成暗处：他说早点来最好，乘别人还来不及在地租和燃料价格上提出一些不明确但却完全不公道的要求。

③ 阴噪弄暗指弄成暗处：六点钟的时候我在路上碰到了他和他的家人。

④ 阴噪弄暗指弄成暗处：把木板摊在草上，好让太阳晒白，使弄弯的木板恢复原状。

⑤ 阴噪弄暗指弄成暗处：爱尔兰人。

⑥ 阴噪弄暗指弄成暗处：爱尔兰人：没多少活可干的。

⑦ 阴噪弄暗指弄成暗处：观众。

help make this seemingly insignificant event one with the removal of the gods of Troy^①.

I dug my cellar in the side of a hill sloping to the south , where a woodchuck had formerly dug his burrow , down through sumach and blackberry roots , and the lowest stain of vegetation , six feet square by seven deep , to a fine sand where potatoes would not freeze in any winter. The sides were left shelving , and not stoned ; but the sun having never shone on them , the sand still keeps its place. It was but two hours' work. I took particular pleasure in this breaking of ground , for in almost all latitudes men dig into the earth for an equable temperature. Under the most splendid house in the city is still to be found the cellar^② where they store their roots as of old , and long after the superstructure has disappeared posterity remark its dent in the earth. The house is still but a sort of porch at the entrance of a burrow.

At length , in the beginning of May , with the help of some of my acquaintances , rather to improve so good an occasion for neighborliness than from any necessity , I set up the frame of my house.^③ No man was ever more honored in the character of his raisers than I.^④ They are destined , I trust , to assist at the raising of loftier structures one day. I began to occupy my house on the 4th of July , as soon as it was boarded and roofed , for the boards were carefully feather-edged and lapped , so that it was perfectly impervious to rain , but before boarding I laid the foundation of a chimney at one end , bringing two cartloads of stones up the hill from the pond in my arms. I built the chimney after my hoeing in the fall , before a fire became necessary for warmth , doing my cooking in the meanwhile out of doors on the ground , early in the morning : which mode I still think is in some respects more convenient and agreeable than the usual one. When it stormed before my bread was baked , I fixed a few boards over the fire , and sat under them to watch my loaf , and passed some pleasant hours in that way. In those days , when my hands were

① 希腊神话中，特洛伊战争结束后，希腊人将特洛伊城中的神像搬走，特洛伊众神像被搬走。据希腊传说，只要帕拉斯·雅典娜雕像留在神殿，特洛伊城就会安然无事。特洛伊战争期间，希腊人盗走神像，所以后来能取得胜利。② 此句为倒装句，正常语序为：Under the most splendid house in the city is still to be found the cellar where they store their roots as of old, and long after the superstructure has disappeared posterity remark its dent in the earth. ③ 建成。④ 建成。最后，在五月初，在一些熟人的帮助下，我把屋架立了起来，不是出于实际需要，而是借机改善一下邻里关系。⑤ 在竖立屋架的人当中，我得到的荣誉超过任何人。

much employed , I read but little , but the least scraps of paper which lay on the ground , my holder , or tablecloth , afforded me as much entertainment , in fact answered the same purpose as the Iliad^①.

It would be worth the while to build still more deliberately than I did , considering , for instance , what foundation a door , a window , a cellar , a garret , have in the nature of man , and perchance never raising any superstructure until we found a better reason for it than our temporal necessities even. There is some of the same fitness in a man's building his own house that there is in a bird's building its own nest. Who knows but if men constructed their dwellings with their own hands , and provided food for themselves and families simply and honestly enough , the poetic faculty would be universally developed , as birds universally sing when they are so engaged ? But alas ! we do like cowbirds and cuckoos , which lay their eggs in nests which other birds have built , and cheer no traveller with their chattering and unmusical notes. Shall we forever resign the pleasure of construction to the carpenter ? What does architecture amount to in the experience of the mass of men ? I never in all my walks came across a man engaged in so simple and natural an occupation as building his house. We belong to the community. It is not the tailor alone who is the ninth part of a man^② ; it is as much the preacher , and the merchant , and the farmer. Where is this division of labor to end ? and what object does it finally serve ? No doubt another may also think for me ; but it is not therefore desirable that he should do so to the exclusion of my thinking for myself^③.

True , there are architects so called in this country , and I have heard of one at least possessed with the idea of making architectural ornaments have a core of truth , a necessity , and hence a beauty^④ , as if it were a revelation to him. All very well perhaps from his point of view , but only a little better than the common dilettantism. A sentimental reformer in architecture , he began at the cornice , not at the foundation. It was only

① 拜伦曾这样称赞荷马史诗《伊利亚特》:达到了同阅读《伊利亚特》一样的目的。《伊利亚特》相传叙述特洛伊战争最后一年的故事 ② 梭罗说裁缝皂土:不仅裁缝是一个人的九分之一。根据一些古老的谚语,那些给我们做衣服的人对我们性格的塑造起了作用。如谚语:裁缝的剪刀是人的灵魂(人靠衣装。)裁缝皂土现用来指裁缝,含贬义 ③ 梭罗说裁缝皂土:可是,他这样做竟然排斥我的独立思考,这就不不可取了 ④ 梭罗说裁缝皂土:我至少听说过有一个建筑师有这样一种思想,要使建筑装饰物有一个真理内核,一种必要性,因而具有一种美

how to put a core of truth within the ornaments ,that every sugarplum , in fact ,might have an almond or caraway seed in it — though I hold that almonds are most wholesome without the sugar — and not how the inhabitant ,the indweller ,might build truly within and without^① ,and let the ornaments take care of themselves. What reasonable man ever supposed that ornaments were something outward and in the skin merely — that the tortoise got his spotted shell ,or the shell-fish its mother-o'-pearl^② tints , by such a contract as the inhabitants of Broadway their Trinity Church^③ ? But a man has no more to do with the style of architecture of his house than a tortoise with that of its shell ;nor need the soldier be so idle as to try to paint the precise color of his virtue on his standard. The enemy will find it out. He may turn pale when the trial comes. This man^④ seemed to me to lean over the cornice ,and timidly whisper his half truth to the rude occupants who really knew it better than he. What of architectural beauty I now see ,I know has gradually grown from within outward ,out of the necessities and character of the indweller ,who is the only builder — out of some unconscious truthfulness ,and nobleness ,without ever a thought for the appearance ;and whatever additional beauty of this kind is destined to be produced will be preceded by a like unconscious beauty of life. The most interesting dwellings in this country ,as the painter knows ,are the most unpretending ,humble log huts and cottages of the poor commonly ;it is the life of the inhabitants whose shells they are ,and not any peculiarity in their surfaces merely ,which makes them picturesque ;and equally interesting will be the citizen's suburban box ,when his life shall be as simple and as agreeable to the imagination ,and there is as little straining after effect in the style of his dwelling^⑤. A great proportion of architectural ornaments are literally hollow ,and a September gale would strip them off ,like borrowed plumes^⑥ ,without injury to the substantials. They can do without architecture who have no olives nor wines in the cellar. What if an equal ado were made about the ornaments

① 憎恶居住装饰性憎恶暴露 里里外外 ② 皂螺壳则暴露珍珠壳 即皂螺壳则暴露珍珠母样的珍珠色彩的 ③ 遭窃者赠予 接受者赠予 就像百老汇的居民通过签订一个合同获得三一教堂一样。月曜者赠予后面承前省略了一个早贼 劫掠者赠予 恩惠 恩惠 年至 恩惠 年建于纽约市的装饰华丽的哥特式教堂 ④ 裁缝者皂士 指上文提到的那位建筑师 ⑤ 贼窃者赠予 恩惠 赠予 是在建筑风格上也没有什么不自然的后效 ⑥ 遭窃者赠予 恩惠 恩惠 源出寒鸦向孔雀借羽毛的寓言 表示借来的漂亮衣服，不属于本人的荣耀

of style in literature , and the architects of our bibles spent as much time about their cornices as the architects of our churches do ? So are made the belles-lettres and the beaux-arts^① and their professors. Much it concerns a man , forsooth , how a few sticks are slanted over him or under him , and what colors are daubed upon his box. It would signify somewhat , if , in any earnest sense , he slanted them and daubed it ; but the spirit having departed out of the tenant , it is of a piece with^② constructing his own coffin — the architecture of the grave — and “ carpenter ” is but another name for “ coffin-maker. ” One man says , in his despair or indifference to life , take up a handful of the earth at your feet , and paint your house that color. Is he thinking of his last and narrow house ? Toss up a copper for it as well. ^③ What an abundance of leisure he must have ! Why do you take up a handful of dirt ? Better paint your house your own complexion ; let it turn pale or blush for you. An enterprise to improve the style of cottage architecture ! When you have got my ornaments ready , I will wear them.

Before winter I built a chimney , and shingled the sides of my house , which were already impervious to rain , with imperfect and sappy shingles made of the first slice of the log , whose edges I was obliged to straighten with a plane.

I have thus a tight shingled and plastered house , ten feet wide by fifteen long , and eight-feet posts , with a garret and a closet , a large window on each side , two trap doors , one door at the end , and a brick fireplace opposite. The exact cost of my house , paying the usual price for such materials as I used , but not counting the work , all of which was done by myself , was as follows ; and I give the details because very few are able to tell exactly what their houses cost , and fewer still , if any , the separate cost of the various materials which compose them :-

Boards	\$ 8.03½ , mostly shanty boards.
Refuse shingles for roof sides	4.00
Laths	1.25
Two second-hand windows with glass	2.43

① 遵尼德列译：艺术、美术，指绘画、雕刻、建筑、音乐等 ② 燥特表译：类似于
 ③ 栽译：还要为此抛一枚铜币。在希腊神话中，铜币是用来给卡戎付费的。卡戎（悦）是渡亡灵过冥河去阴间的神

One thousand old brick	4. 00
Two casks of lime	2. 40 That was high.
Hair	0. 31 More than I needed.
Mantle-tree iron	0. 15
Nails	3. 90
Hinges and screws	0. 14
Latch	0. 10
Chalk	0. 01
Transportation	1. 40 I carried a good part — on my back.
In all	\$ 28. 12½

These are all the materials ,excepting the timber ,stones ,and sand , which I claimed by squatter's right^①. I have also a small woodshed adjoining ,made chiefly of the stuff which was left after building the house.

I intend to build me a house which will surpass any on the main street in Concord in grandeur and luxury ,as soon as it pleases me as much and will cost me no more than my present one.

I thus found that the student who wishes for a shelter can obtain one for a lifetime at an expense not greater than the rent which he now pays annually. If I seem to boast more than is becoming^② ,my excuse is that I brag for humanity rather than for myself ;and my shortcomings and inconsistencies do not affect the truth of my statement. Notwithstanding much cant and hypocrisy — chaff which I find it difficult to separate from my wheat^③ ,but for which I am as sorry as any man — I will breathe freely and stretch myself in this respect ,it is such a relief to both the moral and physical system ;and I am resolved that I will not through humility become the devil's attorney^④. I will endeavor to speak a good

① 侵占者权利：指在公地上居住的人有权享用的权利。② 谦逊：指说话或行为要适度，不要过分。③ 麦壳：指难以分离的杂质。④ 道德评判员：指对他人行为进行道德评判的人。英文中又称“道德评判员”。

word for the truth. At Cambridge College^① the mere rent of a student's room , which is only a little larger than my own , is thirty dollars each year , though the corporation had the advantage of building thirty-two side by side and under one roof , and the occupant suffers the inconvenience of many and noisy neighbors , and perhaps a residence in the fourth story. I cannot but think that if we had more true wisdom in these respects , not only less education would be needed , because , forsooth , more would already have been acquired , but the pecuniary expense of getting an education would in a great measure vanish. Those conveniences which the student requires at Cambridge or elsewhere cost him or somebody else ten times as great a sacrifice of life as they would with proper management on both sides. Those things for which the most money is demanded are never the things which the student most wants. Tuition , for instance , is an important item in the term bill , while for the far more valuable education which he gets by associating with the most cultivated of his contemporaries no charge is made. The mode of founding a college is , commonly , to get up a subscription of dollars and cents , and then , following blindly the principles of a division of labor to its extreme — a principle which should never be followed but with circumspection — to call in a contractor who makes this a subject of speculation , and he employs Irishmen or other operatives actually to lay the foundations , while the students that are to be are said to be fitting themselves for it^② ; and for these oversights successive generations have to pay. I think that it would be better than this , for the students , or those who desire to be benefited by it , even to lay the foundation themselves. The student who secures his coveted leisure and retirement by systematically shirking any labor necessary to man obtains but an ignoble and unprofitable leisure , defrauding himself of the experience which alone can make leisure fruitful. " But , " says one , " you do not mean that the students should go to work with their hands instead of their heads ? " I do not mean that exactly , but I mean something which he might think a good deal like that ; I mean that they should not play life , or study it merely , while the community supports them at this expensive game , but earnestly live it from beginning to end. How could youths better learn to live than by at once trying the experi-

① 悦喜遭噩藻悦庭焉藻: 坎布里奇学院 指哈佛大学 梭罗于 1835 年毕业于于此

② 憎惡藥劑學實驗而那些未來的學生據說得適應在里面居住

ment of living ?^① Methinks^② this would exercise their minds as much as mathematics. If I wished a boy to know something about the arts and sciences ,for instance , I would not pursue the common course , which is merely to send him into the neighborhood of some professor , where anything is professed and practised but the art of life ;— to survey the world through a telescope or a microscope , and never with his natural eye ; to study chemistry , and not learn how his bread is made , or mechanics , and not learn how it is earned ; to discover new satellites to Neptune , and not detect the moles in his eyes^③ , or to what vagabond he is a satellite himself ; or to be devoured by the monsters that swarm all around him , while contemplating the monsters in a drop of vinegar. Which would have advanced the most at the end of a month — the boy who had made his own jackknife from the ore which he had dug and smelted , reading as much as would be necessary for this — or the boy who had attended the lectures on metallurgy at the Institute in the meanwhile , and had received a Rodgers' penknife^④ from his father ? Which would be most likely to cut his fingers ?... To my astonishment I was informed on leaving college that I had studied navigation !— why , if I had taken one turn down the harbor I should have known more about it. Even the poor student studies and is taught only political economy , while that economy of living which is synonymous with philosophy is not even sincerely professed in our colleges. The consequence is , that while he is reading Adam Smith , Ricardo , and Say , he runs his father in debt irretrievably.

As with our colleges , so with a hundred “ modern improvements ” ; there is an illusion about them ; there is not always a positive advance. The devil goes on exacting compound interest to the last for his early share and numerous succeeding investments in them. ^⑤ Our inventions are wont to be pretty toys , which distract our attention from serious things. They are but improved means to an unimproved end , an end which it was already but too easy to arrive at ; as railroads lead to Boston or New York. We are in great haste to construct a magnetic telegraph from Maine

① 匀赠糟忌造排影态蚤早? 青年人除了立刻进行生活实践之外,他们怎么能更好地学习生活呢? ② 酝藻耀耀 古词,无人称动词,意思是“我想”“据我看来”

[illegible]

④ 砾岩早寒蜥类属模式：罗杰斯铅笔刀。罗杰斯（*罗杰斯*）砾岩早寒蜥英国刀具制造商

⑤ 裁藻堂鑒畫聖臧東坡援：由于魔鬼很早就已入股，随后又大量地投资，因此他不断

强取复利,直至最后。

to Texas ;but Maine and Texas , it may be , have nothing important to communicate. Either is in such a predicament as the man who was earnest to be introduced to a distinguished deaf woman , but when he was presented , and one end of her ear trumpet was put into his hand , had nothing to say. As if the main object were to talk fast and not to talk sensibly. We are eager to tunnel under the Atlantic and bring the Old World some weeks nearer to the New ;but perchance the first news that will leak through into the broad , flapping American ear will be that the Princess Adelaide^① has the whooping cough. After all ,the man whose horse trots a mile in a minute does not carry the most important messages ;he is not an evangelist , nor does he come round eating locusts and wild honey^②. I doubt if Flying Childers^③ ever carried a peck of corn to mill.

One says to me ,“ I wonder that you do not lay up money ;you love to travel ;you might take the cars and go to Fitchburg^④ today and see the country. ” But I am wiser than that. I have learned that the swiftest traveller is he that goes afoot. I say to my friend , Suppose we try who will get there first. The distance is thirty miles ;the fare ninety cents. That is almost a day’s wages. I remember when wages were sixty cents a day for laborers on this very road. Well , I start now on foot , and get there before night ; I have travelled at that rate by the week together. You will in the meanwhile have earned your fare , and arrive there some time tomorrow , or possibly this evening , if you are lucky enough to get a job in season. Instead of going to Fitchburg , you will be working here the greater part of the day. And so , if the railroad reached round the world , I think that I should keep ahead of you ; and as for seeing the country and getting experience of that kind , I should have to cut your acquaintance altogether^⑤.

Such is the universal law , which no man can ever outwit , and with regard to the railroad even we may say it is as broad as it is long. To make a railroad round the world available to all mankind is equivalent to

① 阿黛莱德公主 (Adelaide公主) 法国国王路易·菲力普 (Louis-Philippe) 的妹妹 ② 蝗虫和野蜜。这是施洗礼者约翰 (John the Baptist) 在荒野里所吃的食物 典出于《圣经·新约·马太福音》第三章第四节：“这约翰身穿骆驼毛的衣服，腰束皮带，吃的是蝗虫、野蜜。” ③ 飞童，十八世纪著名的赛马 ④ 菲奇堡，康科德附近的小镇，从瓦尔登湖经过的那条铁路线的终点 ⑤ 至于说见见世面，积累经验，我就该和你彻底断交了

grading the whole surface of the planet. Men have an indistinct notion that if they keep up this activity of joint stocks and spades long enough all will at length ride somewhere , in next to no time , and for nothing^① ; but though a crowd rushes to the depot , and the conductor shouts “ All aboard !” when the smoke is blown away and the vapor condensed , it will be perceived that a few are riding , but the rest are run over — and it will be called , and will be , “ A melancholy accident. ” No doubt they can ride at last who shall have earned their fare , that is , if they survive so long , but they will probably have lost their elasticity and desire to travel by that time. This spending of the best part of one’s life earning money in order to enjoy a questionable liberty during the least valuable part of it reminds me of the Englishman who went to India to make a fortune first , in order that he might return to England and live the life of a poet. He should have gone up garret at once. “ What !” exclaim a million Irishmen starting up from all the shanties in the land , “ is not this railroad which we have built a good thing ?” Yes , I answer , comparatively good , that is , you might have done worse ; but I wish , as you are brothers of mine , that you could have spent your time better than digging in this dirt.

Before I finished my house , wishing to earn ten or twelve dollars by some honest and agreeable method , in order to meet my unusual expenses , I planted about two acres and a half of light and sandy soil near it chiefly with beans , but also a small part with potatoes , corn , peas , and turnips. The whole lot contains eleven acres , mostly growing up to pines and hickories , and was sold the preceding season for eight dollars and eight cents an acre. One farmer said that it was “ good for nothing but to raise cheeping squirrels on. ” I put no manure whatever on this land , not being the owner , but merely a squatter , and not expecting to cultivate so much again , and I did not quite hoe it all once. I got out several cords^② of stumps in plowing , which supplied me with fuel for a long time , and left small circles of virgin mould , easily distinguishable through the summer by the greater luxuriance of the beans there. The dead and for the most part unmerchantable wood behind my house , and the driftwood from the pond , have supplied the remainder of my fuel. I was obliged to

① 圣火播种人撒拉说：几乎不要花多少时间，也不要花多少钱

② 撒拉说：考得，木材的小材层积单位，一般为 100 立方英尺，约为 3 立方米

hire a team^① and a man for the plowing , though I held the plow myself. My farm outgoes for the first season were , for implements , seed , work , etc. , \$14. 72½. The seed corn was given me. This never costs anything to speak of , unless you plant more than enough. I got twelve bushels of beans , and eighteen bushels of potatoes , beside some peas and sweet corn. The yellow corn and turnips were too late to come to anything. My whole income from the farm was

	\$ 23. 44
Deducting the outgoes	14. 72½
	—
There are left	\$ 8. 71½

beside produce consumed and on hand at the time this estimate was made of the value of \$ 4. 50 — the amount on hand much more than balancing a little grass which I did not raise^②. All things considered , that is , considering the importance of a man's soul and of today , notwithstanding the short time occupied by my experiment , nay , partly even because of its transient character , I believe that that was doing better than any farmer in Concord did that year.

The next year I did better still , for I spaded up all the land which I required , about a third of an acre , and I learned from the experience of both years , not being in the least awed by many celebrated works on husbandry , Arthur Young^③ among the rest , that if one would live simply and eat only the crop which he raised , and raise no more than he ate , and not exchange it for an insufficient quantity of more luxurious and expensive things , he would need to cultivate only a few rods of ground , and that it would be cheaper to spade up that than to use oxen to plow it , and to select a fresh spot from time to time than to manure the old , and he could do all his necessary farm work as it were with his left hand at odd hours in the summer ; and thus he would not be tied to an ox , or horse , or cow , or pig , as at present. I desire to speak impartially on this point ,

① 骡马：一起拉犁的一组马或牛 ② 计算盈亏时扣除消费掉的和当时手头存留的产品外，估计价值为源美元——手头存留的产品的价值量远远超出了用于支付我自己没有生产的那一点蔬菜的价值 ③ 约翰·亚瑟·扬（1750—1820）英国论述农学的作家

and as one not interested in the success or failure of the present economical and social arrangements. I was more independent than any farmer in Concord , for I was not anchored to a house or farm , but could follow the bent of my genius , which is a very crooked one , every moment^①. Beside being better off than they already , if my house had been burned or my crops had failed , I should have been nearly as well off as before.

I am wont to think that men are not so much the keepers of herds as herds are the keepers of men , the former are so much the freer. Men and oxen exchange work ; but if we consider necessary work only , the oxen will be seen to have greatly the advantage , their farm is so much the larger. Man does some of his part of the exchange work in his six weeks of haying , and it is no boy's play. Certainly no nation that lived simply in all respects , that is , no nation of philosophers , would commit so great a blunder as to use the labor of animals. True , there never was and is not likely soon to be a nation of philosophers , nor am I certain it is desirable that there should be. However , I should never have broken a horse or bull and taken him to board for any work he might do for me , for fear I should become a horseman or a herdsman merely ; and if society seems to be the gainer by so doing , are we certain that what is one man's gain is not another's loss , and that the stable-boy has equal cause with his master to be satisfied ? Granted that some public works would not have been constructed without this aid , and let man share the glory of such with the ox and horse ; does it follow that he could not have accomplished works yet more worthy of himself in that case² ? When men begin to do , not merely unnecessary or artistic , but luxurious and idle work , with their assistance , it is inevitable that a few do all the exchange work with the oxen , or , in other words , become the slaves of the strongest. Man thus not only works for the animal within him , but , for a symbol of this , he works for the animal without him. Though we have many substantial houses of brick or stone , the prosperity of the farmer is still measured by the degree to which the barn overshadows the house. This town is said to have the largest houses for oxen , cows , and horses hereabouts , and it is not behindhand in its public buildings ; but there are very few halls for free wor-

① 憎惡 譯 聖 提 摩 太 前 三 章 七 節 毛 澤 東 說 它 (我 的 意 向) 每 一 刻 都 在 發 生 變 化
 賊 賊 譯 宋 : 由 此 是 否 可 以 推 斷 , 在 那 種 情 況 下 他 本 來 就 不 能 完 成 更 值 得 他 去 做 的 工
 作 呢 ?

ship or free speech in this county. It should not be by their architecture , but why not even by their power of abstract thought , that nations should seek to commemorate themselves ?How much more admirable the Bhagvat-Geeta^① than all the ruins of the East !Towers and temples are the luxury of princes. A simple and independent mind does not toil at the bidding of any prince. Genius is not a retainer to any emperor , nor is its material silver , or gold , or marble , except to a trifling extent. To what end , pray , is so much stone hammered ?In Arcadia^② , when I was there , I did not see any hammering stone. Nations are possessed with an insane ambition to perpetuate the memory of themselves by the amount of hammered stone they leave. What if equal pains were taken to smooth and polish their manners ?One piece of good sense would be more memorable than a monument as high as the moon. I love better to see stones in place. The grandeur of Thebes^③ was a vulgar grandeur. More sensible is a rod of stone wall that bounds an honest man's field than a hundred-gated Thebes that has wandered farther from the true end of life. The religion and civilization which are barbaric and heathenish build splendid temples ;but what you might call Christianity does not^④. Most of the stone a nation hammers goes toward its tomb only. It buries itself alive. As for the Pyramids ,there is nothing to wonder at in them so much as the fact that so many men could be found degraded enough to spend their lives constructing a tomb for some ambitious booby , whom it would have been wiser and manlier to have drowned in the Nile , and then given his body to the dogs. I might possibly invent some excuse for them and him , but I have no time for it. As for the religion and love of art of the builders , it is much the same all the world over , whether the building be an Egyptian temple or the United States Bank. It costs more than it comes to. The mainspring is vanity , assisted by the love of garlic and bread and butter. Mr. Balcom , a promising young architect , designs it on the back of his Vitruvius^⑤ , with hard pencil and ruler , and the job is let out to Dobson & Sons , stonecutters. When the thirty centuries begin to look

① 梵文《薄伽梵歌》：印度教经典《摩阿婆罗多》 ② 阿卡狄亚：希腊神话中的一个地区 据信人在此过着田园牧歌式的幸福生活（梭罗可能只是想象他曾到过此地） ③ 底比斯：埃及尼罗河畔的古城，有一百个城门 ④ 撒旦憎恶建造坟墓，但可以称之为基督教的却没有（建华丽的寺院） ⑤ 维特鲁威：古罗马建筑师，所著《建筑十书》在文艺复兴时期、巴洛克及新古典主义时期成为古典建筑的经典

down on it , mankind begin to look up at it. As for your high towers and monuments , there was a crazy fellow once in this town who undertook to dig through to China , and he got so far that , as he said , he heard the Chinese pots and kettles rattle ; but I think that I shall not go out of my way to admire the hole which he made. Many are concerned about the monuments of the West and the East — to know who built them. For my part , I should like to know who in those days did not build them — who were above such trifling. But to proceed with my statistics.

By surveying , carpentry , and day-labor of various other kinds in the village in the meanwhile , for I have as many trades as fingers , I had earned \$ 13. 34. The expense of food for eight months , namely , from July 4th to March 1st , the time when these estimates were made , though I lived there more than two years — not counting potatoes , a little green corn , and some peas , which I had raised , nor considering the value of what was on hand at the last date — was^①

Rice	\$ 1. 73½
Molasses	1. 73 Cheapest form of the saccharine.
Rye meal	1. 04¾
Indian meal	0. 99¾ Cheaper than rye.
Pork	0. 22
All experiments which failed :	
Flour	
.....	0. 88 Costs more than Indian meal , both money and trouble.
Sugar	0. 80
Lard	0. 65
Apples	0. 25
Dried apple	0. 22
Sweet potatoes	0. 10
One pumpkin	0. 06
One watermelon	0. 02

① 我深深爱上这项统计工作。这一句结构复杂，主语是“我深深爱上这项统计工作”，系动词是“憎”，下列帐单整个作表语。

Salt 0.03

Yes , I did eat \$8.74 , all told ; but I should not thus unblushingly publish my guilt , if I did not know that most of my readers were equally guilty with myself , and that their deeds would look no better in print. The next year I sometimes caught a mess^① of fish for my dinner , and once I went so far as to slaughter a woodchuck which ravaged my bean-field — effect his transmigration^② , as a Tartar^③ would say — and devour him , partly for experiment's sake ; but though it afforded me a momentary enjoyment , notwithstanding a musky flavor , I saw that the longest use would not make that a good practice , however it might seem to have your woodchucks ready dressed^④ by the village butcher.

Clothing and some incidental expenses within the same dates , though little can be inferred from this item , amounted to

\$ 8.40³/₄

Oil and some household utensils 2.00

So that all the pecuniary outgoes , excepting for washing and mending , which for the most part were done out of the house , and their bills have not yet been received — and these are all and more than all the ways by which money necessarily goes out in this part of the world — were

House \$ 28.12¹/₂

Farm one year 14.72¹/₂

Food eight months 8.74

Clothing , etc. , eight months 8.40³/₄

Oil , etc. , eight months 2.00

In all \$ 61.99³/₄

I address myself now to those of my readers who have a living to get.

① 皂译: 一次捕获量 ② 藻译: 灵魂转世 ③ 裁译: 鞑靼人
: 鞑靼人, 俄罗斯亚洲地区的居民。鞑靼人相信他们死后灵魂会转达别的身上
④ 苗译: 做(菜)

And to meet this I have for farm produce sold

	\$ 23. 44
Earned by day-labor	13. 34
	—
In all	\$ 36. 78 ,

which subtracted from the sum of the outgoes leaves a balance of \$ 25. 21 $\frac{3}{4}$ on the one side — this being very nearly the means with which I started , and the measure of expenses to be incurred — and on the other , beside the leisure and independence and health thus secured , a comfortable house for me as long as I choose to occupy it.

These statistics , however accidental and therefore uninformative they may appear , as they have a certain completeness , have a certain value also. Nothing was given me of which I have not rendered some account. ① It appears from the above estimate , that my food alone cost me in money about twenty-seven cents a week. It was , for nearly two years after this , rye and Indian meal without yeast , potatoes , rice , a very little salt pork , molasses , and salt ; and my drink , water. It was fit that I should live on rice , mainly , who love so well the philosophy of India. To meet the objections of some inveterate cavillers , I may as well state , that if I dined out occasionally , as I always had done , and I trust shall have opportunities to do again , it was frequently to the detriment of my domestic arrangements. But the dining out , being , as I have stated , a constant element , does not in the least affect a comparative statement like this.

I learned from my two years' experience that it would cost incredibly little trouble to obtain one's necessary food , even in this latitude ; that a man may use as simple a diet as the animals , and yet retain health and strength. I have made a satisfactory dinner , satisfactory on several accounts , simply off a dish of purslane (*Portulaca oleracea*) which I gathered in my cornfield , boiled and salted. I give the Latin on account of the savoriness of the trivial name. ② And pray what more can a reasonable man desire , in peaceful times , in ordinary noons , than a sufficient num-

① 最早最早懂得记账和记账簿的人，没有什么我没有记上账簿的。 ② 阴历三月初，为了那俗名读起来有味的缘故，我提供了拉丁文学名。

ber of ears of green sweet corn boiled , with the addition of salt ?Even the little variety which I used was a yielding to the demands of appetite , and not of health. Yet men have come to such a pass^① that they frequently starve , not for want of necessaries , but for want of luxuries ; and I know a good woman who thinks that her son lost his life because he took to drinking water only.

The reader will perceive that I am treating the subject rather from an economic than a dietetic point of view, and he will not venture to put my abstemiousness to the test unless he has a well-stocked larder².

Bread I at first made of pure Indian meal and salt , genuine hoe-cakes , which I baked before my fire out of doors on a shingle or the end of a stick of timber sawed off in building my house ; but it was wont to get smoked and to have a piny flavor. I tried flour also ; but have at last found a mixture of rye and Indian meal most convenient and agreeable. In cold weather it was no little amusement to bake several small loaves of this in succession , tending and turning them as carefully as an Egyptian his hatching eggs. They were a real cereal fruit which I ripened , and they had to my senses a fragrance like that of other noble fruits , which I kept in as long as possible by wrapping them in cloths. I made a study of the ancient and indispensable art of bread-making , consulting such authorities as offered , going back to the primitive days and first invention of the unleavened kind , when from the wildness of nuts and meats men first reached the mildness and refinement of this diet , and travelling gradually down in my studies through that accidental souring of the dough which , it is supposed , taught the leavening process , and through the various fermentations thereafter , till I came to “ good , sweet , wholesome bread , ” the staff of life. Leaven , which some deem the soul of bread , the spiritus^③ which fills its cellular tissue , which is religiously preserved like the vestal fire^④— some precious bottleful , I suppose , first brought over in the Mayflower^⑤ , did the business for America , and its influence is still rising , swelling , spreading , in cerealian^⑥ billows over the land — this

① 糟心藻孽译：葬弄弄译：到这种地步 ② 藻憎惜借援借藻孽孽译：海则他不会大胆地拿我这种节食来做试验，除非他贮藏了大量的脂肪 ③ 泽藻译：拉丁文，意为“生命之气” ④ 增藻译：古罗马人的圣火。灾藻是罗马神话中女灶神维斯太，即希腊神话中的 勾藻 ⑤ 贼藻云有增藻译：五月花号，员愿年英国清教徒去北美殖民地时所乘船名 ⑥ 精藻译：士这是作者参照 精吃草社而使用的一个双关语。俏皮话，意为“天蓝色的”、“蔚蓝色的”

seed I regularly and faithfully procured from the village , till at length one morning I forgot the rules , and scalded my yeast ; by which accident I discovered that even this was not indispensable — for my discoveries were not by the synthetic but analytic process — and I have gladly omitted it since , though most housewives earnestly assured me that safe and wholesome bread without yeast might not be , and elderly people prophesied a speedy decay of the vital forces. Yet I find it not to be an essential ingredient , and after going without it for a year am still in the land of the living ; and I am glad to escape the trivialness of carrying a bottleful in my pocket , which would sometimes pop and discharge its contents to my discomfiture. It is simpler and more respectable to omit it. Man is an animal who more than any other can adapt himself to all climates and circumstances. Neither did I put any sal-soda , or other acid or alkali , into my bread. It would seem that I made it according to the recipe which Marcus Porcius Cato^① gave about two centuries before Christ. “ Panem depsticium sic facito. Manus mortariumque bene lavato. Farinam in mortarium indito , aquae paulatim addito , subigitoque pulchre. Ubi bene subegeris , defingito , coquitoque sub testu. ” Which I take to mean , — “ Make kneaded bread thus. Wash your hands and trough well. Put the meal into the trough , add water gradually , and knead it thoroughly. When you have kneaded it well , mould it , and bake it under a cover , ” that is , in a baking kettle. Not a word about leaven. But I did not always use this staff of life. At one time , owing to the emptiness of my purse , I saw none of it for more than a month.

Every New Englander might easily raise all his own breadstuffs in this land of rye and Indian corn , and not depend on distant and fluctuating markets for them. Yet so far are we from simplicity and independence that , in Concord , fresh and sweet meal is rarely sold in the shops , and hominy and corn in a still coarser form are hardly used by any. For the most part the farmer gives to his cattle and hogs the grain of his own producing , and buys flour , which is at least no more wholesome , at a greater cost , at the store. I saw that I could easily raise my bushel or two of rye and Indian corn , for the former will grow on the poorest land , and the latter does not require the best , and grind them in a hand-mill , and so

① 马尔库斯·鲍尔修斯·加图（公元前234—149年），古罗马政治家，作家，著有《史源》、《农书》等；文中的食谱取自他的《农书》。

do without rice and pork ; and if I must have some concentrated sweet^① , I found by experiment that I could make a very good molasses either of pumpkins or beets , and I knew that I needed only to set out a few maples to obtain it more easily still , and while these were growing I could use various substitutes beside those which I have named. “ For , ” as the Forefathers sang , —

“ we can make liquor to sweeten our lips
Of pumpkins and parsnips and walnut-tree chips. ”^②

Finally , as for salt , that grossest of groceries , to obtain this might be a fit occasion for a visit to the seashore , or , if I did without it altogether , I should probably drink the less water. I do not learn that the Indians ever troubled themselves to go after it.

Thus I could avoid all trade and barter , so far as my food was concerned , and having a shelter already , it would only remain to get clothing and fuel. The pantaloons which I now wear were woven in a farmer's family — thank Heaven there is so much virtue still in man ; for I think the fall from the farmer to the operative as great and memorable as that from the man to the farmer ; — and in a new country , fuel is an encumbrance. As for a habitat , if I were not permitted still to squat , I might purchase one acre at the same price for which the land I cultivated was sold^③ — namely , eight dollars and eight cents. But as it was , I considered that I enhanced the value of the land by squatting on it.

There is a certain class of unbelievers who sometimes ask me such questions as , if I think that I can live on vegetable food alone ; and to strike at the root of the matter at once — for the root is faith — I am accustomed to answer such , that I can live on board nails. If they cannot understand that , they cannot understand much that I have to say. For my part , I am glad to hear of experiments of this kind being tried ; as that a young man tried for a fortnight to live on hard , raw corn on the ear , using his teeth for all mortar^④. The squirrel tribe tried the same and suc-

① 糖土糖城糖造洋第城糖精 ② 憎桑糖杜提憎造怎哪哪桑糖译：这两行诗选自约翰·华尔纳·巴倍尔(分桑杜宰桑德则月则哪则)的《历史诗选》(今译哪哪造第第哪哪译员译) ③ 限皂圣桑提提憎译译：我可以以我耕种过的土地同样的销售价格购买一英亩地 ④ 葬哪哪皂早葬杜提哪哪皂哪哪：一个年轻人有两个星期尝试着靠吃还在穗子上、未加工的坚硬玉米生活，用牙齿充当石臼

ceeded. The human race is interested in these experiments , though a few old women who are incapacitated for them , or who own their thirds in mills , may be alarmed^①.

My furniture , part of which I made myself — and the rest cost me nothing of which I have not rendered an account — consisted of a bed , a table , a desk , three chairs , a looking-glass three inches in diameter , a pair of tongs and andirons , a kettle , a skillet , and a frying-pan , a dipper , a wash-bowl , two knives and forks , three plates , one cup , one spoon , a jug for oil , a jug for molasses , and a japanned lamp. None is so poor that he need sit on a pumpkin. That is shiftlessness.^② There is a plenty of such chairs as I like best in the village garrets to be had for taking them away^③. Furniture ! Thank God , I can sit and I can stand without the aid of a furniture warehouse. What man but a philosopher would not be ashamed to see his furniture packed in a cart and going up country exposed to the light of heaven and the eyes of men , a beggarly account of empty boxes ? That is Spaulding^④'s furniture. I could never tell from inspecting such a load whether it belonged to a so-called rich man or a poor one ; the owner always seemed poverty-stricken. Indeed , the more you have of such things the poorer you are. Each load looks as if it contained the contents of a dozen shanties ; and if one shanty is poor , this is a dozen times as poor. Pray , for what do we move ever but to get rid of our furniture , our exuviae^⑤ : at last to go from this world to another newly furnished , and leave this to be burned ? It is the same as if all these traps were buckled to a man's belt , and he could not move over the rough country where our lines are cast without dragging them — dragging his trap. He was a lucky fox that left his tail in the trap. The muskrat will gnaw his third leg off to be free. No wonder man has lost his elasticity. How often he is at a dead set !^⑥“ Sir , if I may be so bold , what do you mean by a dead set ?” If you are a seer , whenever you meet a man you will see all that he owns , ay , and much that he pretends to disown , behind him , even to his kitchen furniture and all the trumpery which he

① 赚息(利息) 搬(搬运) 搬(搬运) 搬(搬运) : 虽然有几个没有牙齿的,或在面粉厂拥有亡夫三分之一遗产的老妇人会感到吃惊 ② 栽(栽赃) 搬(搬运) 搬(搬运) 搬(搬运) : 那是偷懒。 ③ 赚(赚) 搬(搬运) 搬(搬运) 搬(搬运) : 只要去拿就属于你了 ④ 斯波尔亭(斯波尔亭) 搬(搬运) 搬(搬运) 搬(搬运) : 房主的原约 ⑤ 搬(搬运) 搬(搬运) 搬(搬运) 搬(搬运) : 美国教士 据信为《摩门经》最早的作者 ⑥ 搬(搬运) 搬(搬运) 搬(搬运) 搬(搬运) : 拉丁语,原指蛇等脱下的皮、壳等,此处意为丢弃物 ⑦ 搬(搬运) 搬(搬运) 搬(搬运) 搬(搬运) : 有多少回他陷入绝境!

saves and will not burn ,and he will appear to be harnessed to it and making what headway he can. I think that the man is at a dead set who has got through a knot-hole or gateway where his sledge load of furniture cannot follow him. I cannot but feel compassion when I hear some trig , compact-looking man ,seemingly free ,all girded and ready ,speak of his “furniture ,” as whether it is insured or not. “ But what shall I do with my furniture ?” — My gay butterfly is entangled in a spider’s web then. Even those who seem for a long while not to have any , if you inquire more narrowly you will find have some stored in somebody’s barn. I look upon England today as an old gentleman who is travelling with a great deal of baggage ,trumpery which has accumulated from long housekeeping , which he has not the courage to burn ; great trunk , little trunk , bandbox , and bundle. Throw away the first three at least. It would surpass the powers of a well man nowadays to take up his bed and walk ,and I should certainly advise a sick one to lay down his bed and run. When I have met an immigrant tottering under a bundle which contained his all — looking like an enormous wen which had grown out of the nape of his neck — I have pitied him , not because that was his all , but because he had all that to carry^①. If I have got to drag my trap , I will take care that it be a light one and do not nip me in a vital part. But perchance it would be wisest never to put one’s paw into it.

I would observe , by the way , that it costs me nothing for curtains , for I have no gazers to shut out but the sun and moon , and I am willing that they should look in. The moon will not sour milk nor taint meat of mine , nor will the sun injure my furniture or fade my carpet ; and if he is sometimes too warm a friend , I find it still better economy to retreat behind some curtain which nature has provided , than to add a single item to the details of housekeeping. A lady once offered me a mat , but as I had no room to spare within the house , nor time to spare within or without to shake it , I declined it , preferring to wipe my feet on the sod before my door. It is best to avoid the beginnings of evil.

Not long since I was present at the auction of a deacon’s effects , for his life had not been ineffectual^② :—

① 小时候常听父亲说：“人不能带太多东西，不是因为那就是他的全部家当，而是因为他有那么多东西要背负着走。”
② 小时候常听父亲说：“人不能带太多东西，不是因为那就是他的全部家当，而是因为他有那么多东西要背负着走。”此后不久，我参加了一个教会执事的动产拍卖，他一生也并非徒劳无益。

“The evil that men do lives after them.”^①

As usual , a great proportion was trumpery which had begun to accumulate in his father's day. Among the rest was a dried tapeworm. And now , after lying half a century in his garret and other dust holes , these things were not burned ; instead of a bonfire , or purifying destruction of them , there was an auction , or increasing of them^②. The neighbors eagerly collected to view them , bought them all , and carefully transported them to their garrets and dust holes , to lie there till their estates are settled , when they will start again. When a man dies he kicks the dust.

The customs of some savage nations might , perchance , be profitably imitated by us , for they at least go through the semblance of casting their slough annually^③ ; they have the idea of the thing , whether they have the reality or not. Would it not be well if we were to celebrate such a “busk ,” or “feast of first fruits ,” as Bartram^④ describes to have been the custom of the Mucclasse Indians ? “When a town celebrates the busk ,” says he , “having previously provided themselves with new clothes , new pots , pans , and other household utensils and furniture , they collect all their worn out clothes and other despicable things , sweep and cleanse their houses , squares , and the whole town of their filth , which with all the remaining grain and other old provisions they cast together into one common heap , and consume it with fire. After having taken medicine , and fasted for three days , all the fire in the town is extinguished. During this fast they abstain from the gratification of every appetite and passion whatever. A general amnesty is proclaimed ; all malefactors may return to their town. ”

“On the fourth morning , the high priest , by rubbing dry wood together , produces new fire in the public square , from whence every habitation in the town is supplied with the new and pure flame. ”

They then feast on the new corn and fruits , and dance and sing for

① 我英译自莎士比亚的《恺撒大帝》第三幕第二场 原行：“人作的恶，死后还流传。” ② 我英译自莎士比亚的《恺撒大帝》第三幕第二场 原行：“不但没有放一把火烧掉，消除它们的危害，反而举行拍卖，扩散它们。此句中的“葬埋”是双关语。“葬埋”的拉丁语本义是“增长”，现在多用来指“拍卖”。 ③ 我英译自莎士比亚的《恺撒大帝》第三幕第二场 原行：“因为他们至少每年要经历一次形式上的丢弃旧物的活动”。 ④ 巴尔特拉姆（宰）月利，美国博物学家和游记作家，著有《南北卡罗来纳旅行记》（我英译自莎士比亚的《恺撒大帝》第三幕第二场 原行：“因为他们至少每年要经历一次形式上的丢弃旧物的活动”）。

three days , “ and the four following days they receive visits and rejoice with their friends from neighboring towns who have in like manner purified and prepared themselves. ”

The Mexicans also practised a similar purification at the end of every fifty-two years , in the belief that it was time for the world to come to an end.

I have scarcely heard of a truer sacrament , that is , as the dictionary defines it , “ outward and visible sign of an inward and spiritual grace , ” than this , and I have no doubt that they were originally inspired directly from Heaven to do thus , though they have no Biblical record of the revelation.

For more than five years I maintained myself thus solely by the labor of my hands , and I found that , by working about six weeks in a year , I could meet all the expenses of living. The whole of my winters , as well as most of my summers , I had free and clear for study. I have thoroughly tried school-keeping , and found that my expenses were in proportion , or rather out of proportion , to my income^① , for I was obliged to dress and train , not to say think and believe , accordingly , and I lost my time into the bargain^②. As I did not teach for the good of my fellow-men , but simply for a livelihood , this was a failure. I have tried trade but I found that it would take ten years to get under way in that , and that then I should probably be on my way to the devil. I was actually afraid that I might by that time be doing what is called a good business. When formerly I was looking about to see what I could do for a living , some sad experience in conforming to the wishes of friends being fresh in my mind to tax my ingenuity , I thought often and seriously of picking huckleberries ; that surely I could do , and its small profits might suffice — for my greatest skill has been to want but little^③ — so little capital it required , so little distraction from my wonted moods , I foolishly thought. While my acquaintances went unhesitatingly into trade or the professions , I contemplated this occupation as most like theirs ; ranging the hills all summer to pick the berries which came in my way , and thereafter carelessly dispose of

① 皂贈藻贈上藻贈藻皂贈藻皂藻: 我的收支平衡 或入不敷出 ② 陽藻贈藻贈藻贈藻贈藻
早藻: 我在这笔生意中失去不少时间 ③ 皂贈藻贈藻贈藻贈藻贈藻: 因为我最大的本领
就是需求极少

them ; so , to keep the flocks of Admetus^①. I also dreamed that I might gather the wild herbs , or carry evergreens to such villagers as loved to be reminded of the woods , even to the city , by hay-cart loads. But I have since learned that trade curses everything it handles ; and though you trade in messages from heaven , the whole curse of trade attaches to the business.

As I preferred some things to others , and especially valued my freedom , as I could fare hard and yet succeed well , I did not wish to spend my time in earning rich carpets or other fine furniture , or delicate cookery , or a house in the Grecian or the Gothic style just yet. If there are any to whom it is no interruption to acquire these things , and who know how to use them when acquired , I relinquish to them the pursuit. Some are “ industrious , ” and appear to love labor for its own sake , or perhaps because it keeps them out of worse mischief ; to such I have at present nothing to say. Those who would not know what to do with more leisure than they now enjoy , I might advise to work twice as hard as they do — work till they pay for themselves , and get their free papers^②. For myself I found that the occupation of a day-laborer was the most independent of any , especially as it required only thirty or forty days in a year to support one. The laborer’s day ends with the going down of the sun , and he is then free to devote himself to his chosen pursuit , independent of his labor ; but his employer , who speculates from month to month , has no respite from one end of the year to the other.

In short , I am convinced , both by faith and experience , that to maintain one’s self on this earth is not a hardship but a pastime , if we will live simply and wisely^③ ; as the pursuits of the simpler nations are still the sports of the more artificial^④. It is not necessary that a man should earn his living by the sweat of his brow , unless he sweats easier than I do.

One young man of my acquaintance , who has inherited some acres ,

① 译：阿德墨托斯牧羊。就：这样，看守着阿德墨托斯的羊群。在希腊神话，阿德墨托斯是塞萨利的国王。太阳神阿波罗在被驱逐出奥林匹斯山期间，曾替阿德墨托斯国王放羊。梭罗自比阿波罗，在劳役中消磨时光。② 译：取得他们的自由证明书，即还清债务，结束他们契约束缚的期限。③ 译：如果我们愿意过简朴而明智的生活，那么一个人要生活在世间并不是苦事，而是一种消遣。④ 译：那些比较单纯的国家里，人们所从事的工作仍然是那些较人工化的国家里的人所进行的体育活动。

told me that he thought he should live as I did , if he had the means. I would not have any one adopt my mode of living on any account ; for , beside that before he has fairly learned it I may have found out another for myself , I desire that there may be as many different persons in the world as possible ; but I would have each one be very careful to find out and pursue his own way , and not his father's or his mother's or his neighbor's instead. The youth may build or plant or sail , only let him not be hindered from doing that which he tells me he would like to do. It is by a mathematical point only that we are wise , as the sailor or the fugitive slave keeps the polestar in his eye^① ; but that is sufficient guidance for all our life. We may not arrive at our port within a calculable period , but we would preserve the true course.

Undoubtedly , in this case , what is true for one is truer still for a thousand , as a large house is not proportionally more expensive than a small one , since one roof may cover , one cellar underlie , and one wall separate several apartments. But for my part , I preferred the solitary dwelling. Moreover , it will commonly be cheaper to build the whole yourself than to convince another of the advantage of the common wall ; and when you have done this , the common partition , to be much cheaper , must be a thin one , and that other may prove a bad neighbor , and also not keep his side in repair. The only cooperation which is commonly possible is exceedingly partial and superficial ; and what little true cooperation there is , is as if it were not , being a harmony inaudible to men^②. If a man has faith , he will cooperate with equal faith everywhere ; if he has not faith , he will continue to live like the rest of the world , whatever company he is joined to. To cooperate in the highest as well as the lowest sense , means to get our living together. I heard it proposed lately that two young men should travel together over the world , the one without money , earning his means as he went , before the mast and behind the plow , the other carrying a bill of exchange in his pocket. It was easy to see that they could not long be companions or cooperate , since one would not operate at all. They would part at the first interesting crisis in their adventures. Above all , as I have implied , the man who goes alone can

① 贼星有星则提提译: 水手和逃亡的奴隶眼睛盯着北斗星(北斗星指引着他朝着加拿大的自由方向前进) ② 憎嫌贼星有星则提提译: 有点真正合作的, 看起来好像并不是合作, 但却有着人们听不见的和谐

start today ;but he who travels with another must wait till that other is ready , and it may be a long time before they get off.

But all this is very selfish ,I have heard some of my townsmen say. I confess that I have hitherto indulged very little in philanthropic enterprises. I have made some sacrifices to a sense of duty , and among others have sacrificed this pleasure also. There are those who have used all their arts to persuade me to undertake the support of some poor family in the town ;and if I had nothing to do — for the devil finds employment for the idle — I might try my hand at some such pastime as that. However , when I have thought to indulge myself in this respect ,and lay their Heaven under an obligation^① by maintaining certain poor persons in all respects as comfortably as I maintain myself ,and have even ventured so far as to make them the offer ,they have one and all unhesitatingly preferred to remain poor. While my townsmen and women are devoted in so many ways to the good of their fellows ,I trust that one at least may be spared to other and less humane pursuits^②. You must have a genius for charity as well as for anything else. As for Doing-good ,that is one of the professions which are full. Moreover ,I have tried it fairly ,and ,strange as it may seem , am satisfied that it does not agree with my constitution^③. Probably I should not consciously and deliberately forsake my particular calling to do the good which society demands of me ,to save the universe from annihilation ;and I believe that a like but infinitely greater steadfastness elsewhere is all that now preserves it^④. But I would not stand between any man and his genius ;and to him who does this work ,which I decline ,with his whole heart and soul and life ,I would say ,Persevere , even if the world call it doing evil , as it is most likely they will.

I am far from supposing that my case is a peculiar one ;no doubt many of my readers would make a similar defence. At doing something — I will not engage that my neighbors shall pronounce it good — I do not hesitate to say that I should be a capital fellow to hire ;but what that is ,it is for my employer to find out. What good I do , in the common

① 违背良心而从事于慈善事业:使他们的天堂处于义务之下,即把他们能过上天堂般的生活作为我的一种义务 ② 阿瑟·施莱登:我确信这至少可以使人避免去干别的不太人道的东西 ③ 泽康:我确信这至少可以使人避免去干别的不太人道的东西 ④ 阿瑟·施莱登:我确信这至少可以使人避免去干别的不太人道的东西

sense of that word , must be aside from my main path , and for the most

There is no odor so bad as that which arises from goodness tainted.

It is human , it is divine , carrion. If I knew for a certainty that a man was coming to my house with the conscious design of doing me good , I should run for my life , as from that dry and parching wind of the African deserts called the simoom , which fills the mouth and nose and ears and eyes with dust till you are suffocated , for fear that I should get some of his good done to me — some of its virus mingled with my blood. No — in this case I would rather suffer evil the natural way. A man is not a good man to me because he will feed me if I should be starving , or warm me if I should be freezing , or pull me out of a ditch if I should ever fall into one. I can find you a Newfoundland dog that will do as much. Phi-

① 宰馘城隍出拒增崇慈恩留孽性救援。我无论做怎样的好事，在这个词的通常意义上来说，一定是在我的主要轨道之外，而且大部分是我完全无意去做的。

② 醺酊浮屠撞暹罗早景爱。人们很实际地说：从脚下开始，按照你现有的样子，不要以成为更有价值的人为主要目标，而要以有意为善的心态去做好事。

③ 砸裂土郎犹老害差憎：英格兰民间故事中的顽皮小妖

④ 孕孽霸上法厄同。希腊、罗马神话中的太阳神赫利俄斯之子，驾其父的太阳车狂奔，险使整个世界着火焚烧，幸宙斯见状用雷将其击毙，使世界免遭此难。

⑤ 允帝霸制朱庇特。罗马神话中统治诸神、主宰一切的主神，相当于希腊神话中的宙斯。

lanthropy is not love for one's fellow-man in the broadest sense. Howard^① was no doubt an exceedingly kind and worthy man in his way , and has his reward ; but , comparatively speaking , what are a hundred Howards to us , if their philanthropy do not help us in our best estate , when we are most worthy to be helped ? I never heard of a philanthropic meeting in which it was sincerely proposed to do any good to me , or the like of me^②.

The Jesuits^③ were quite balked by those Indians who , being burned at the stake , suggested new modes of torture to their tormentors. Being superior to physical suffering , it sometimes chanced that they were superior to any consolation which the missionaries could offer ; and the law to do as you would be done by fell with less persuasiveness on the ears of those who , for their part , did not care how they were done by , who loved their enemies after a new fashion , and came very near freely forgiving them all they did.

Be sure that you give the poor the aid they most need , though it be your example which leaves them far behind^④. If you give money , spend yourself with it , and do not merely abandon it to them.^⑤ We make curious mistakes sometimes. Often the poor man is not so cold and hungry as he is dirty and ragged and gross. It is partly his taste , and not merely his misfortune. If you give him money , he will perhaps buy more rags with it. I was wont to pity the clumsy Irish laborers who cut ice on the pond , in such mean and ragged clothes , while I shivered in my more tidy and somewhat more fashionable garments , till , one bitter cold day , one who had slipped into the water came to my house to warm him , and I saw him strip off three pairs of pants and two pairs of stockings ere he got down to the skin , though they were dirty and ragged enough , it is true , and that he could afford to refuse the extra^⑥ garments which I offered him , he had so many intra^⑦ ones. This ducking was the very thing he needed. Then I began to pity myself , and I saw that it would be a greater charity to bestow on me a flannel shirt than a whole slop-shop on him. There are a

① 霍华德(分爆社匀爆等判姓,男团已 原房花因) 英国监狱改革领袖、慈善家 ② 贼藻 逆藻
燥皂藻:像我这样的人 ③ 分爆藻藻:耶稣会会士,天主教一修会的成员,关注问题
之一即让印第安人皈依基督教 ④ 贼藻藻藻:尽管把他们远远抛在
后面是你们的行为所致 ⑤ 贼藻藻藻:贼藻藻藻:如果你给他们钱,还得亲自陪他
们把钱花掉,而不是仅仅把钱扔给他们了事。 ⑥ 藻藻藻藻:外面的(越藻藻藻)
⑦ 藻藻藻藻:里面的(越藻藻藻)

thousand hacking at the branches of evil to one who is striking at the root , and it may be that he who bestows the largest amount of time and money on the needy is doing the most by his mode of life to produce that misery which he strives in vain to relieve. ^① It is the pious slave-breeder devoting the proceeds of every tenth slave to buy a Sunday's liberty for the rest. ^② Some show their kindness to the poor by employing them in their kitchens. Would they not be kinder if they employed themselves there ? You boast of spending a tenth part of your income in charity ; maybe you should spend the nine tenths so , and done with it. Society recovers only a tenth part of the property then. Is this owing to the generosity of him in whose possession it is found , or to the remissness of the officers of justice ?^③

Philanthropy is almost the only virtue which is sufficiently appreciated by mankind. Nay , it is greatly overrated ; and it is our selfishness which overrates it. A robust poor man , one sunny day here in Concord , praised a fellow-townsmen to me , because , as he said , he was kind to the poor ; meaning himself. The kind uncles and aunts of the race are more esteemed than its true spiritual fathers and mothers. I once heard a reverend lecturer on England , a man of learning and intelligence , after enumerating her scientific , literary , and political worthies , Shakespeare , Bacon , Cromwell , Milton , Newton , and others , speak next of her Christian heroes , whom , as if his profession required it of him , he elevated to a place far above all the rest , as the greatest of the great. They were Penn , Howard , and Mrs. Fry. Every one must feel the falsehood and cant of this. The last were not England's best men and women ; only , perhaps , her best philanthropists.

I would not subtract anything from the praise that is due to philanthropy , but merely demand justice for all who by their lives and works are a blessing to mankind. I do not value chiefly a man's uprightness and benevolence , which are , as it were , his stem and leaves. Those plants of whose greenness withered we make herb tea for the sick serve but a hum-

① 我听到有人埋怨奴隶主贪婪，有一千人在砍着罪恶的树枝，只有一人在砍其根部。也许那个在穷人身上的时间和金钱最多的人正在通过自己的生活方式、比谁都卖力地在制造不幸，而又徒劳地想尽力减轻它。 ② 正是那些伪善的蓄奴主，把从奴隶身上得到的收入的十分之一用来为其他奴隶购买一个星期的自由。

③ 限制奢侈浪费和挥霍：这是财产所有者的慷慨呢，还是主持正义者的疏忽呢？

ble use , and are most employed by quacks. ① I want the flower and fruit of a man ; that some fragrance be wafted over from him to me , and some ripeness flavor our intercourse. His goodness must not be a partial and transitory act , but a constant superfluity , which costs him nothing and of which he is unconscious. This is a charity that hides a multitude of sins. The philanthropist too often surrounds mankind with the remembrance of his own castoff griefs as an atmosphere , and calls it sympathy. We should impart our courage , and not our despair , our health and ease , and not our disease , and take care that this does not spread by contagion. From what southern plains② comes up the voice of wailing ? Under what latitudes reside the heathen to whom we would send light ? Who is that intemperate and brutal man whom we would redeem ? If anything ail a man , so that he does not perform his functions , if he have a pain in his bowels even — for that is the seat of sympathy — he forthwith sets about reforming — the world. ③ Being a microcosm himself , he discovers — and it is a true discovery , and he is the man to make it — that the world has been eating green apples ; to his eyes , in fact , the globe itself is a great green apple , which there is danger awful to think of that the children of men will nibble before it is ripe ; and straightway his drastic philanthropy seeks out the Esquimau④ and the Patagonian⑤ , and embraces the populous Indian and Chinese villages ; and thus , by a few years of philanthropic activity , the powers in the meanwhile using him for their own ends , no doubt , he cures himself of his dyspepsia , the globe acquires a faint blush on one or both of its cheeks , as if it were beginning to be ripe , and life loses its crudity and is once more sweet and wholesome to live. I never dreamed of any enormity greater than I have committed. I never knew , and never shall know , a worse man than myself.

I believe that what so saddens the reformer is not his sympathy with his fellows in distress , but , though he be the holiest son of God , is his private ail. Let this be righted , let the spring come to him , the morning

① 裁源藻责裁靖提裁遭裁零裁援 我们把那些绿色褪尽的植物制成茶供病人服用 , 这样一来它们只派上低级的用场 , 且主要为江湖郎中所用。 ② 泽裁藻裁吐裁堇裁译 南方平原 , 此处指南方蓄奴州 ③ 陨裁上裁耀裁早裁捌裁蔡裁憎裁染裁援 如果一个人有什么不舒服 , 以致发挥不了作用 , 如果他甚至痛在肠部——那可是同情的发源地——那么他(指慈善家)就要立即着手改良——这个世界了。(认为同情和怜悯发自内心的肠部是一种古老的观念 , 故英语中的 遭裁增裁裁 一词也有“怜悯、同情”等意思。) ④ 耘裁译裁部皂裁焚裁: 即 耘裁译裁部皂裁焚裁 爱斯基摩人 ⑤ 孕裁哪裁早裁士 巴塔哥尼亚人 , 生活在南美洲东南部地区

rise over his couch , and he will forsake his generous companions without apology. My excuse for not lecturing against the use of tobacco is , that I never chewed it , that is a penalty which reformed tobacco-chewers have to pay ; though there are things enough I have chewed which I could lecture against. If you should ever be betrayed into any of these philanthropies , do not let your left hand know what your right hand does , for it is not worth knowing. ^① Rescue the drowning and tie your shoestrings. Take your time , and set about some free labor.

Our manners have been corrupted by communication with the saints. Our hymn-books resound with a melodious cursing of God and enduring Him forever. One would say that even the prophets and redeemers had rather consoled the fears than confirmed the hopes of man. There is nowhere recorded a simple and irrepressible satisfaction with the gift of life , any memorable praise of God. All health and success does me good , however far off and withdrawn it may appear ; all disease and failure helps to make me sad and does me evil , however much sympathy it may have with me or I with it. If , then , we would indeed restore mankind by truly Indian , botanic , magnetic , or natural means , let us first be as simple and well as Nature ourselves , dispel the clouds which hang over our own brows , and take up a little life into our pores. Do not stay to be an overseer of the poor , but endeavor to become one of the worthies of the world.

I read in the Gulistan , or Flower Garden , of Sheik Sadi² of Shiraz , that “ they asked a wise man , saying : Of the many celebrated trees which the Most High God has created lofty and umbrageous , they call none azad , or free , excepting the cypress , which bears no fruit ; what mystery is there in this ? He replied , Each has its appropriate produce , and appointed season , during the continuance of which it is fresh and blooming , and during their absence dry and withered ; to neither of which states is the cypress exposed , being always flourishing ; and of this nature are the azads , or religious independents. — Fix not thy heart on that which is transitory ; for the Dijlah , or Tigris , will continue to flow through Bagdad after the race of caliphs is extinct : if thy hand has plenty , be liberal

① 陶铸《论雷锋精神》曾援引《圣经·新约·马太福音》第六章第三节：“你施舍的时候，不要叫左手知道右手所做的。” ② 希克·萨迪（~~赫克~~~~萨迪~~，原名~~希克~~~~萨迪~~），波斯诗人，著有哲理性叙事诗《果园》和用韵文写成的《蔷薇园》，文中夹有许多短诗、民间格言、警句，对后世有深远影响。

as the date tree ; but if it affords nothing to give away , be an azad , or free man , like the cypress. ”

COMPLEMENTAL VERSES

The Pretensions of Poverty^①

Thou dost presume too much , poor needy wretch ,
To claim a station in the firmament
Because thy humble cottage , or thy tub ,
Nurses some lazy or pedantic virtue
In the cheap sunshine or by shady springs ,
With roots and pot-herbs ; where thy right hand ,
Tearing those humane passions from the mind ,
Upon whose stocks fair blooming virtues flourish ,
Degradeth nature , and benumbeth sense ,
And , Gorgon^②-like , turns active men to stone.
We not require the dull society
Of your necessitated temperance ,
Or that unnatural stupidity
That knows nor joy nor sorrow ; nor your forc'd
Falsely exalted passive fortitude
Above the active. This low abject brood ,
That fix their seats in mediocrity ,
Become your servile minds ; but we advance
Such virtues only as admit excess ,
Brave , bounteous acts , regal magnificence ,
All-seeing prudence , magnanimity
That knows no bound , and that heroic virtue
For which antiquity hath left no name ,
But patterns only , such as Hercules^③ ,

提

① 裁藻分雕上译译译译译译译：该诗为英国骑士派诗人卡鲁所作，选自假面剧《不列颠的天空》（悦藻皂月雕上雕皂，员云员），诗名为梭罗所加。卡鲁（裁藻皂译译译译译，员云员）得宠于国王查理一世，另著有长诗《狂喜》、爱情诗《诗集》等。② 郎译部
早译：戈耳戈，希腊神话中三个蛇发女怪之一，面貌可怕，人见之立即化为顽石。
③ 匀藻译译译：赫拉克勒斯，希腊、罗马神话中的人物（罗马神话中称为赫丘利），主神宙斯和阿尔克墨涅之子，力大无比，以完成员项英雄业绩闻名。

Achilles^① , Theseus^② . Back to thy loath'd cell ;
And when thou seest the new enlightened sphere ,
Study to know but what those worthies were.

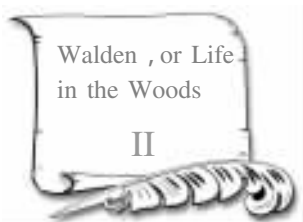
T. CAREW

提

① 粤译:阿喀琉斯 希腊神话中的英雄人物,出生后被其母亲握脚踵倒提着在冥河水中浸过,因此除未浸到水的脚踵外,浑身刀枪不入,他也是特洛伊战争中的英雄

② 栽译:忒修斯 希腊神话中的人物,雅典国王,以杀死牛首人身的怪物弥诺陶洛斯(配译)而闻名

Where I Lived , and What I Lived For



来 At a certain season of our life
we are accustomed to consid-

er every spot as the possible site of a house. I have thus surveyed the country on every side within a dozen miles of where I live. In imagination I have bought all the farms in succession , for all were to be bought , and I knew their price. I walked over each farmer's premises , tasted his wild apples , discoursed on husbandry with him , took his farm at his price , at any price , mortgaging it to him in my mind ; even put a higher price on it — took everything but a deed of it — took his word for his deed^① , for I dearly love to talk — cultivated it , and him too to some extent , I trust , and withdrew when I had enjoyed it long enough , leaving him to carry it on. This experience entitled me to be regarded as a sort of real-estate broker by my friends. Wherever I sat , there I might live , and the landscape radiated from me accordingly. What is a house but a sedes , a seat ? — better if a country seat. ^② I discovered many a site for a house not likely to be soon improved , which some might have thought too far from the village , but to my eyes the village was too far from it. Well , there I might live , I said ; and there I did live , for an hour , a summer and a winter life ; saw how I could let the years run off , buffet the winter through , and see the spring come in. The future inhabitants of this region , wherever they may place their houses , may be sure that they have been anticipated. An afternoon sufficed to lay out the land into orchard , wood-lot , and pasture , and to decide what fine oaks or pines should be left to stand before the door , and whence each blasted tree could be seen to the best advantage ; and then I let it lie , fallow , perchance , for a man

① 購得某地則購屋早操券據譯者按：把什么都买下来，只是没有订契约——把他的话当作他的契约

② 宰澤就擇暖葬精思體贈譯者按：房舍除了是一个座位还能是什么？——如果是一个乡间座位则更好。

is rich in proportion to the number of things which he can afford to let alone.

My imagination carried me so far that I even had the refusal of several farms — the refusal was all I wanted — but I never got my fingers burned by actual possession. The nearest that I came to actual possession was when I bought the Hollowell place ,and had begun to sort my seeds , and collected materials with which to make a wheelbarrow to carry it on or off with ;but before the owner gave me a deed of it ,his wife — every man has such a wife — changed her mind and wished to keep it ,and he offered me ten dollars to release him. Now ,to speak the truth ,I had but ten cents in the world ,and it surpassed my arithmetic to tell ,if I was that man who had ten cents ,or who had a farm ,or ten dollars ,or all together. However ,I let him keep the ten dollars and the farm too ,for I had carried it far enough ;or rather ,to be generous ,I sold him the farm for just what I gave for it ,and ,as he was not a rich man ,made him a present of ten dollars ,and still had my ten cents ,and seeds ,and materials for a wheelbarrow left. I found thus that I had been a rich man without any damage to my poverty. But I retained the landscape ,and I have since annually carried off what it yielded without a wheelbarrow. With respect to landscapes ,

“I am monarch of all I survey ,
My right there is none to dispute.”^①

I have frequently seen a poet withdraw ,having enjoyed the most valuable part of a farm ,while the crusty farmer supposed that he had got a few wild apples only. Why ,the owner does not know it for many years when a poet has put his farm in rhyme ,the most admirable kind of invisible fence ,has fairly impounded it ,milked it ,skimmed it ,and got all the cream ,and left the farmer only the skimmed milk.

The real attractions of the Hollowell farm ,to me ,were : its complete retirement ,being ,about two miles from the village ,half a mile from the nearest neighbor ,and separated from the highway by a broad

① 阿·柯珀的《世界之爱》这两行诗引自英国诗人柯珀(卒于1733年)的“假想为亚历山大·塞尔扣克所作的诗”(“灾祸降临之际,我独自在荒原上,寂寞地生活着”)。梭罗是个业余勘测员,因此,他在引诗中有意强调“勘测”一词。

field ; its bounding on the river , which the owner said protected it by its fogs from frosts in the spring , though that was nothing to me ; the gray color and ruinous state of the house and barn , and the dilapidated fences , which put such an interval between me and the last occupant ; the hollow and lichen-covered apple trees , gnawed by rabbits , showing what kind of neighbors I should have ; but above all , the recollection I had of it from my earliest voyages up the river , when the house was concealed behind a dense grove of red maples , through which I heard the house-dog bark. I was in haste to buy it , before the proprietor finished getting out some rocks , cutting down the hollow apple trees , and grubbing up some young birches which had sprung up in the pasture , or , in short , had made any more of his improvements. To enjoy these advantages I was ready to carry it on ; like Atlas^① , to take the world on my shoulders — I never heard what compensation he received for that — and do all those things which had no other motive or excuse but that I might pay for it and be unmolested in my possession of it ; for I knew all the while that it would yield the most abundant crop of the kind I wanted , if I could only afford to let it alone. But it turned out as I have said.

All that I could say , then , with respect to farming on a large scale — I have always cultivated a garden — was , that I had had my seeds ready. Many think that seeds improve with age. I have no doubt that time discriminates between the good and the bad ; and when at last I shall plant , I shall be less likely to be disappointed. But I would say to my fellows , once for all , As long as possible live free and uncommitted^②. It makes but little difference whether you are committed to a farm or the county jail.

Old Cato , whose “ De Re Rustica^③ ” is my “ Cultivator , ” says — and the only translation I have seen makes sheer nonsense of the passage — “ When you think of getting a farm , turn it thus in your mind , not to buy greedily ; nor spare your pains to look at it^④ , and do not think it enough to go round it once. The oftener you go there the more it will please you , if it is good. ” I think I shall not buy greedily , but go round and round it as long as I live , and be buried in it first , that it may please

① 希腊神话中以肩顶天的巨人
未被监禁的
② 阅读阿特拉斯的著作：《乡村篇》
麻烦而不去看它

③ 怎样建造房屋：不受约束的；
④ 怎样建造房屋：也不要嫌

me the more at last.

The present was my next experiment of this kind , which I purpose to describe more at length , for convenience putting the experience of two years into one. As I have said , I do not propose to write an ode to dejection , but to brag as lustily as chanticleer in the morning , standing on his roost , if only to wake my neighbors up^①.

When first I took up my abode in the woods , that is , began to spend my nights as well as days there , which , by accident , was on Independence Day , or the Fourth of July , 1845 , my house was not finished for winter , but was merely a defence against the rain , without plastering or chimney , the walls being of rough , weather-stained boards , with wide chinks , which made it cool at night. The upright white hewn studs and freshly planed door and window casings gave it a clean and airy look , especially in the morning , when its timbers were saturated with dew , so that I fancied that by noon some sweet gum would exude from them. To my imagination it retained throughout the day more or less of this auroral character , reminding me of a certain house on a mountain which I had visited a year before. This was an airy and unplastered cabin , fit to entertain a travelling god , and where a goddess might trail her garments. The winds which passed over my dwelling were such as sweep over the ridges of mountains , bearing the broken strains , or celestial parts only , of terrestrial music. The morning wind forever blows , the poem of creation is uninterrupted ; but few are the ears that hear it. Olympus^② is but the outside of the earth everywhere.

The only house I had been the owner of before , if I except a boat , was a tent , which I used occasionally when making excursions in the summer , and this is still rolled up in my garret ; but the boat , after passing from hand to hand , has gone down the stream of time. With this more substantial shelter about me , I had made some progress toward settling in the world. This frame , so slightly clad , was a sort of crystallization around me , and reacted on the builder. It was suggestive somewhat as a picture in outlines. I did not need to go outdoors to take the air , for the atmosphere within had lost none of its freshness. It was not so much

① 原诗为：I do not propose to write an ode to dejection, but to brag as lustily as Chanticleer in the morning, standing on his roost, if only to wake my neighbors up. 译：我不打算给沮丧写颂歌，而是要象雄鸡一样，早晨站在鸡棚上放声啼叫，不为别的，只求能唤醒我的邻居们。

② 原诗为：Olympus is but the outside of the earth everywhere. 译：天堂、天国，据传统希腊诸神之家，山间的住所。

within doors as behind a door where I sat , even in the rainiest weather. The Harivansa^① says , “ An abode without birds is like a meat without seasoning. ” Such was not my abode , for I found myself suddenly neighbor to the birds ; not by having imprisoned one , but having caged myself near them. I was not only nearer to some of those which commonly frequent the garden and the orchard , but to those smaller and more thrilling songsters of the forest which never , or rarely , serenade a villager — the wood thrush , the veery , the scarlet tanager , the field sparrow , the whip-poor-will^② , and many others.

I was seated by the shore of a small pond , about a mile and a half south of the village of Concord and somewhat higher than it , in the midst of an extensive wood between that town and Lincoln , and about two miles south of that our only field known to fame , Concord Battle Ground^③ ; but I was so low in the woods that the opposite shore , half a mile off , like the rest , covered with wood , was my most distant horizon. For the first week , whenever I looked out on the pond it impressed me like a tarn high up on the side of a mountain , its bottom far above the surface of other lakes , and , as the sun arose , I saw it throwing off its nightly clothing of mist , and here and there , by degrees , its soft ripples or its smooth reflecting surface was revealed , while the mists , like ghosts , were stealthily withdrawing in every direction into the woods , as at the breaking up of some nocturnal conventicle. The very dew seemed to hang upon the trees later into the day than usual , as on the sides of mountains.

This small lake was of most value as a neighbor in the intervals of a gentle rain-storm in August , when , both air and water being perfectly still , but the sky overcast , mid-afternoon had all the serenity of evening , and the wood thrush sang around , and was heard from shore to shore. A lake like this is never smoother than at such a time ; and the clear portion of the air above it being shallow and darkened by clouds , the water , full of light and reflections , becomes a lower heaven itself so much the more important. From a hill-top near by , where the wood had been recently cut off , there was a pleasing vista southward across the pond , through a wide indentation in the hills which form the shore there , where their op-

① 梵文译作：哈利梵萨，五世纪印度宗教史诗 ② 憎恶夜鹰，产于北美 ③ 悦林湖，即康科德战场，独立战争期间，于1775年4月19日在此发生过战斗，是当时重要战场之一

posite sides sloping toward each other suggested a stream flowing out in that direction through a wooded valley, but stream there was none^①. That way I looked between and over the near green hills to some distant and higher ones in the horizon, tinged with blue. Indeed, by standing on tiptoe I could catch a glimpse of some of the peaks of the still bluer and more distant mountain ranges in the northwest, those true-blue coins from heaven's own mint, and also of some portion of the village. But in other directions, even from this point, I could not see over or beyond the woods which surrounded me. It is well to have some water in your neighborhood, to give buoyancy to and float the earth. One value even of the smallest well is, that when you look into it you see that earth is not continent but insular. This is as important as that it keeps butter cool. When I looked across the pond from this peak toward the Sudbury meadows, which in time of flood I distinguished elevated perhaps by a mirage in their seething valley, like a coin in a basin, all the earth beyond the pond appeared like a thin crust insulated and floated even by this small sheet of intervening water, and I was reminded that this on which I dwelt was but dry land.

遥远

Though the view from my door was still more contracted, I did not feel crowded or confined in the least. There was pasture enough for my imagination. The low shrub oak plateau to which the opposite shore arose stretched away toward the prairies of the West and the steppes of Tartary^②, affording ample room for all the roving families of men. "There are none happy in the world but beings who enjoy freely a vast horizon" — said Damodara^③, when his herds required new and larger pastures.

Both place and time were changed, and I dwelt nearer to those parts of the universe and to those eras in history which had most attracted me. Where I lived was as far off as many a region viewed nightly by astronomers. We are wont to imagine rare and delectable places in some remote and more celestial corner of the system, behind the constellation of Cassiopeia's Chair, far from noise and disturbance. I discovered that my house actually had its site in such a withdrawn, but forever new and un-

① 憎恶/厌恶/嫌弃/憎恨/嫌弃/嫌弃: 在那里,两个相对的山坡互相倾斜,宛如一条溪流沿着那个方向穿过树木遮掩的峡谷顺流而下,其实并无溪涧 ② 鞑靼/鞑靼: 鞑靼地方,指中世纪时受蒙古人统治的自东欧至亚洲的广大地区 ③ 阉老/阉老: 达摩达拉,《哈利梵萨》(《阿拉伯之夜》)中提到的印度神,印度教三大神之一毗湿奴的主要化身,又称为克利须那(黑天)

profaned , part of the universe. If it were worth the while to settle in those parts near to the Pleiades or the Hyades , to Aldebaran or Altair^① , then I was really there , or at an equal remoteness from the life which I had left behind , dwindled and twinkling with as fine a ray to my nearest neighbor , and to be seen only in moonless nights by him. Such was that part of creation where I had squatted ;

“ There was a shepherd that did live ,
And held his thoughts as high
As were the mounts whereon his flocks
Did hourly feed him by. ”

What should we think of the shepherd's life if his flocks always wandered to higher pastures than his thoughts ?

Every morning was a cheerful invitation to make my life of equal simplicity , and I may say innocence , with Nature herself. I have been as sincere a worshipper of Aurora^② as the Greeks. I got up early and bathed in the pond ; that was a religious exercise , and one of the best things which I did. They say that characters were engraven on the bathing tub of King Tchingthang to this effect : “ Renew thyself completely each day ; do it again , and again , and forever again. ”^③ I can understand that. Morning brings back the heroic ages. I was as much affected by the faint hum of a mosquito making its invisible and unimaginable tour through my apartment at earliest dawn , when I was sitting with door and windows open , as I could be by any trumpet that ever sang of fame. It was Homer's requiem ; itself an Iliad and Odyssey in the air , singing its own wrath and wanderings. There was something cosmical about it ; a standing advertisement , till forbidden , of the everlasting vigor and fertility of the world. The morning , which is the most memorable season of the day , is the awakening hour. Then there is least somnolence in us ; and for an hour , at least , some part of us awakes which slumbers all the rest of the day and night. Little is to be expected of that day , if it can be

① 昴星团(毕星团), 毕星团(昴星团), 昴星团(毕星团), 昴星团(毕星团) 均为星座名, 分别为昴星团, 毕星团, 毕宿五和牵牛星 ② 奥罗拉: 黎明女神。梭罗在此把奥罗拉称为希腊的黎明女神, 但他用的是却是罗马神话中名称。罗马神话中的奥罗拉等于希腊神话中厄俄斯(黎明) ③ 我确实记得在成汤王浴盆上的字, 大意是: “苟日新, 日日新, 又日新。”引自《汤之盘铭》, 见孔子《大学》注解

called a day , to which we are not awakened by our Genius^① , but by the mechanical nudgings of some servitor , are not awakened by our own newly acquired force and aspirations from within , accompanied by the undulations of celestial music , instead of factory bells , and a fragrance filling the air — to a higher life than we fell asleep from ; and thus the darkness bear its fruit , and prove itself to be good , no less than the light. That man who does not believe that each day contains an earlier , more sacred , and auroral hour than he has yet profaned , has despaired of life , and is pursuing a descending and darkening way. After a partial cessation of his sensuous life , the soul of man , or its organs rather , are reinvigorated each day , and his Genius tries again what noble life it can make. All memorable events , I should say , transpire in morning time and in a morning atmosphere. The Vedas^② say , “ All intelligences awake with the morning. ” Poetry and art , and the fairest and most memorable of the actions of men , date from such an hour. All poets and heroes , like Memnon , are the children of Aurora , and emit their music at sunrise. ^③ To him whose elastic and vigorous thought keeps pace with the sun , the day is a perpetual morning. It matters not what the clocks say or the attitudes and labors of men. Morning is when I am awake and there is a dawn in me. Moral reform is the effort to throw off sleep. Why is it that men give so poor an account of their day if they have not been slumbering ? They are not such poor calculators. If they had not been overcome with drowsiness , they would have performed something. The millions are awake enough for physical labor ; but only one in a million is awake enough for effective intellectual exertion , only one in a hundred millions to a poetic or divine life. To be awake is to be alive. I have never yet met a man who was quite awake. How could I have looked him in the face ?

We must learn to reawaken and keep ourselves awake , not by mechanical aids , but by an infinite expectation of the dawn , which does not

① 耶摩译：罗马神话中人的守护神 ② 灾摩译：吠陀本集，印度婆罗门教最经典，共四部 ③ 耶摩译：所有的诗人都像门农，是奥罗拉的孩子，在日出时发出乐声。厄俄斯（门农）在希腊神话中是埃塞俄比亚之王，提托诺斯（门农）和厄俄斯（门农）之子，在特洛伊战争中为阿喀琉斯（门农）所杀，宙斯（门农）赋予永生。厄俄斯相当于罗马神话中的黎明女神奥罗拉。门农又指埃及底比斯（门农）附近阿孟霍特普三世（门农）的巨大石像，每在日出时发出竖琴声，公元前罗马皇帝修复后不再发声。梭罗把上述神话和传说混用在一起，故有此说

forsake us in our soundest sleep. I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor. It is something to be able to paint a particular picture , or to carve a statue , and so to make a few objects beautiful ;but it is far more glorious to carve and paint the very atmosphere and medium through which we look , which morally we can do. To affect the quality of the day , that is the highest of arts. Every man is tasked to make his life , even in its details , worthy of the contemplation of his most elevated and critical hour. If we refused , or rather used up , such paltry information as we get , the oracles would distinctly inform us how this might be done.

I went to the woods because I wished to live deliberately , to front only the essential facts of life , and see if I could not learn what it had to teach , and not , when I came to die , discover that I had not lived. I did not wish to live what was not life , living is so dear ; nor did I wish to practise resignation , unless it was quite necessary. I wanted to live deep and suck out all the marrow of life , to live so sturdily and Spartan-like^① as to put to rout all that was not life , to cut a broad swath and shave close , to drive life into a corner , and reduce it to its lowest terms , and , if it proved to be mean , why then to get the whole and genuine meanness of it , and publish its meanness to the world ; or if it were sublime , to know it by experience , and be able to give a true account of it in my next excursion. For most men , it appears to me , are in a strange uncertainty about it , whether it is of the devil or of God , and have somewhat hastily concluded that it is the chief end of man here to “glorify God and enjoy him forever. ”

Still we live meanly , like ants ; though the fable tells us that we were long ago changed into men^② ; like pygmies we fight with cranes^③ ; it is error upon error , and clout upon clout , and our best virtue has for its occasion a superfluous and evitable wretchedness. Our life is frittered away by detail. An honest man has hardly need to count more than his ten fingers , or in extreme cases he may add his ten toes , and lump the

① 斯巴达式的生活：斯巴达式的，以简朴、刻苦、坚忍刚毅为特征的
② 变成人：虽然寓言告诉我们，我们早已变成了人。主神宙斯为了使遭受瘟疫蹂躏的土地上重新有人居住，他把蚂蚁变成了人
③ 与仙鹤作战：像俾格米人一样，我们同仙鹤作战。俾格米人是一种矮小人种，身高不满英尺，分布在中非、东南亚等地。在《伊利亚特》（第三卷中，特洛伊人被比作同俾格米人作战的仙鹤

rest. Simplicity, simplicity, simplicity! I say, let your affairs be as two or three, and not a hundred or a thousand; instead of a million count half a dozen, and keep your accounts on your thumb-nail. In the midst of this chopping sea of civilized life, such are the clouds and storms and quicksands and thousand-and-one items to be allowed for, that a man has to live, if he would not founder and go to the bottom and not make his port at all, by dead reckoning^①, and he must be a great calculator indeed who succeeds. Simplify, simplify. Instead of three meals a day, if it be necessary eat but one; instead of a hundred dishes, five; and reduce other things in proportion. Our life is like a German Confederacy^②, made up of petty states, with its boundary forever fluctuating, so that even a German cannot tell you how it is bounded at any moment. The nation itself, with all its so-called internal improvements, which, by the way are all external and superficial, is just such an unwieldy and overgrown establishment, cluttered with furniture and tripped up by its own traps, ruined by luxury and heedless expense, by want of calculation and a worthy aim, as the million households in the land; and the only cure for it, as for them, is in a rigid economy, a stern and more than Spartan simplicity of life and elevation of purpose. It lives too fast. Men think that it is essential that the Nation have commerce, and export ice, and talk through a telegraph, and ride thirty miles an hour, without a doubt, whether they do or not; but whether we should live like baboons or like men, is a little uncertain. If we do not get out sleepers^③, and forge rails, and devote days and nights to the work, but go to tinkering upon our lives to improve them, who will build railroads? And if railroads are not built, how shall we get to heaven in season?^④ But if we stay at home and mind our business, who will want railroads? We do not ride on the railroad; it rides upon us. Did you ever think what those sleepers are that underlie the railroad? Each one is a man, an Irishman, or a Yankee man. The rails are laid on them, and they are covered with sand, and the cars run smoothly over them. They are sound sleepers, I assure you. And every few years a new lot is laid down and run over; so that, if some have the

① 航海导航方法：航位推算，一种不借助于太阳和星星而在大海上航行的方法

② 邦联国家：指德国。正如梭罗生前所了解的，德国是由各州所形成的一个不稳定的组合，直到1871年，俾斯麦（普鲁士首相）通过王朝战争建立了一个统一的民族团体——德意志帝国

③ 洋铁轨：枕木

④ 粤：当圣提摩：译：得：如果

如果不修建铁路的话，我们怎么会及时地赶到天堂呢？

pleasure of riding on a rail , others have the misfortune to be ridden upon. And when they run over a man that is walking in his sleep , a supernumerary sleeper in the wrong position , and wake him up , they suddenly stop the cars , and make a hue and cry about it , as if this were an exception. I am glad to know that it takes a gang of men for every five miles to keep the sleepers down and level in their beds as it is , for this is a sign that they may sometime get up again.

Why should we live with such hurry and waste of life ? We are determined to be starved before we are hungry. Men say that a stitch in time saves nine , and so they take a thousand stitches today to save nine tomorrow. As for work , we haven't any of any consequence. We have the Saint Vitus' dance^① , and cannot possibly keep our heads still. If I should only give a few pulls at the parish bell-rope , as for a fire , that is , without setting the bell^② , there is hardly a man on his farm in the outskirts of Concord , notwithstanding that press of engagements which was his excuse so many times this morning , nor a boy , nor a woman , I might almost say , but would forsake all and follow that sound , not mainly to save property from the flames , but , if we will confess the truth , much more to see it burn , since burn it must , and we , be it known , did not set it on fire — or to see it put out , and have a hand in it , if that is done as handsomely ; yes , even if it were the parish church itself. Hardly a man takes a half-hour's nap after dinner , but when he wakes he holds up his head and asks , “ What's the news ? ” as if the rest of mankind had stood his sentinels. Some give directions to be waked every half-hour , doubtless for no other purpose ; and then , to pay for it , they tell what they have dreamed. After a night's sleep the news is as indispensable as the breakfast. “ Pray tell me anything new that has happened to a man anywhere on this globe ” — and he reads it over his coffee and rolls , that a man has had his eyes gouged out this morning on the Wachito River^③ ; never dreaming the while that he lives in the dark unfathomed mammoth cave of this world , and has but the rudiment of an eye himself.

For my part , I could easily do without the post-office. ^④ I think that

① 杂音或无意识的抽搐：圣维特斯舞蹈病。杂音或抽搐是公元三世纪舞蹈病患者的保护圣徒 ② 憎恶或烦躁：钟还没调整好，即因用力过猛，钟被弄颠倒了 ③ 宰杀或屠宰：阿肯色州红河（阿肯色州的一个支流） ④ 云：或赠：或暴：至于我，没有邮局，我也能轻易地对付过去。

there are very few important communications made through it. To speak critically, I never received more than one or two letters in my life — I wrote this some years ago — that were worth the postage. The penny-post is, commonly, an institution through which you seriously offer a man that penny for his thoughts which is so often safely offered in jest. And I am sure that I never read any memorable news in a newspaper. If we read of one man robbed, or murdered, or killed by accident, or one house burned, or one vessel wrecked, or one steamboat blown up, or one cow run over on the Western Railroad, or one mad dog killed, or one lot of grasshoppers in the winter — we never need read of another. One is enough. If you are acquainted with the principle, what do you care for a myriad instances and applications? To a philosopher all news, as it is called, is gossip, and they who edit and read it are old women over their tea. Yet not a few are greedy after this gossip. There was such a rush, as I hear, the other day at one of the offices to learn the foreign news by the last arrival, that several large squares of plate glass belonging to the establishment were broken by the pressure — news which I seriously think a ready wit might write a twelve-month, or twelve years, beforehand with sufficient accuracy. As for Spain, for instance, if you know how to throw in Don Carlos and the Infanta, and Don Pedro and Seville and Granada^①, from time to time in the right proportions — they may have changed the names a little since I saw the papers — and serve up a bull-fight when other entertainments fail, it will be true to the letter, and give us as good an idea of the exact state or ruin of things in Spain as the most succinct and lucid reports under this head in the newspapers: and as for England, almost the last significant scrap of news from that quarter was the revolution of 1649^②; and if you have learned the history of her crops for an average year, you never need attend to that thing again, unless your speculations are of a merely pecuniary character. If one may judge who rarely looks into the newspapers, nothing new does ever happen in foreign parts, a French revolution not excepted.

What news! how much more important to know what that is which was never old! “Kieou-he-yu (great dignitary of the state of Wei) sent a

① 阅读此段时，读者应即联想到：唐·卡洛斯和公主，唐·彼得罗、塞维利亚和格拉纳达，均为西班牙贵族成员。② 阅读此段时，读者应联想到：1649年克伦威尔处死英王查理一世，结束君主政体，开始共和政体（阅读此段时，读者应联想到：1649年克伦威尔处死英王查理一世，结束君主政体，开始共和政体）。

he knew himself to be a prince. So soul , " continues the Hindoo philosopher , " from the circumstances in which it is placed , mistakes its own character , until the truth is revealed to it by some holy teacher , and then it knows itself to be Brahme^①. " I perceive that we inhabitants of New England live this mean life that we do because our vision does not penetrate the surface of things. We think that that is which appears to be. If a man should walk through this town and see only the reality , where , think you , would the " Mill-dam^② " go to ? If he should give us an account of the realities he beheld there , we should not recognize the place in his description. Look at a meeting-house , or a court-house , or a jail , or a shop , or a dwelling-house , and say what that thing really is before a true gaze , and they would all go to pieces in your account of them. Men esteem truth remote , in the outskirts of the system , behind the farthest star , before Adam and after the last man. In eternity there is indeed something true and sublime. But all these times and places and occasions are now and here. God himself culminates in the present moment , and will never be more divine in the lapse of all the ages. ^③ And we are enabled to apprehend at all what is sublime and noble only by the perpetual instilling and drenching of the reality that surrounds us. The universe constantly and obediently answers to our conceptions ; whether we travel fast or slow , the track is laid for us. Let us spend our lives in conceiving then. The poet or the artist never yet had so fair and noble a design but some of his posterity at least could accomplish it.

Let us spend one day as deliberately as Nature , and not be thrown off the track by every nutshell and mosquito's wing that falls on the rails. Let us rise early and fast , or break fast , gently and without perturbation^④ ; let company come and let company go , let the bells ring and the children cry — determined to make a day of it. Why should we knock under and go with the stream ?^⑤ Let us not be upset and overwhelmed in that terrible rapid and whirlpool called a dinner , situated in the meridian shallows. Weather this danger and you are safe^⑥ , for the rest of the way

① 月磨毛藻：可能指婆罗摩(月磨毛葬即梵天 梵)印度教主神之一，为创造之神
② 磨坊水池：磨坊水池，此处指康科德镇中心，休闲聊天的聚会场所 ③ 麒麟
海：传说是麒麟葬葬我，上帝本身在此刻最高大，而绝不会随着时光的流逝更神圣。
④ 播种并耕：播种并耕，播种并耕，播种并耕：让我们早起，吃或不吃早餐，优雅而无不安之感
⑤ 宰猪并耕：播种并耕，播种并耕：为什么我们要屈服 随波逐流？ ⑥ 宰猪并耕：播种并耕，播种并耕：战胜了这种危险，那么你就安全了

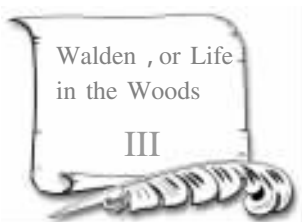
is down hill. With unrelaxed nerves ,with morning vigor ,sail by it ,looking another way ,tied to the mast like Ulysses. ① If the engine whistles ,let it whistle till it is hoarse for its pains. If the bell rings ,why should we run ?We will consider what kind of music they are like. Let us settle ourselves ,and work and wedge our feet downward through the mud and slush of opinion ,and prejudice ,and tradition ,and delusion ,and appearance ,that alluvion which covers the globe ,through Paris and London ,through New York and Boston and Concord ,through Church and State ,through poetry and philosophy and religion ,till we come to a hard bottom and rocks in place ,which we can call reality ,and say ,This is ,and no mistake ;and then begin ,having a point d'appui② ,below freshet and frost and fire ,a place where you might found a wall or a state ,or set a lamp-post safely ,or perhaps a gauge ,not a Nilometer③ ,but a Realometer④ ,that future ages might know how deep a freshet of shams and appearances had gathered from time to time. If you stand right fronting and face to face to a fact ,you will see the sun glimmer on both its surfaces ,as if it were a cimeter⑤ ,and feel its sweet edge dividing you through the heart and marrow ,and so you will happily conclude your mortal career. Be it life or death ,we crave only reality. If we are really dying ,let us hear the rattle in our throats and feel cold in the extremities ;if we are alive ,let us go about our business.

Time is but the stream I go a-fishing in. I drink at it ;but while I drink I see the sandy bottom and detect how shallow it is. Its thin current slides away ,but eternity remains. I would drink deeper ;fish in the sky ,whose bottom is pebbly with stars. I cannot count one. I know not the first letter of the alphabet. I have always been regretting that I was not as wise as the day I was born. The intellect is a cleaver ;it discerns and rifts its way into the secret of things. I do not wish to be any more busy with my hands than is necessary. My head is hands and feet. I feel all my best faculties concentrated in it. My instinct tells me that my head is an organ

① 幸 意 怎 样 摆 脱 这 最 紧 张 的 解 救 不 要 放 松 神 经 , 凭 借 黎 明 的 朝 气 , 面 朝 另 一 个 方 向 航 行 , 像 尤 里 西 斯 那 样 把 自 己 绑 在 桅 杆 上 。 即 像 《 奥 德 赛 》 中 的 尤 利 西 斯 一 样 安 全 地 渡 过 危 险 。 在 希 腊 神 话 中 , 半 人 半 鸟 的 女 海 妖 塞 王 (杂 瑟 德) 以 美 妙 歌 声 诱 惑 过 往 船 员 , 使 驶 近 的 船 只 触 礁 沉 没 。 在 《 奥 德 赛 》 中 , 尤 利 西 斯 让 其 他 水 手 把 他 拴 在 桅 杆 上 , 这 样 , 他 既 能 听 到 塞 王 的 歌 声 , 又 能 抵 制 住 那 致 命 的 召 唤 ② 梵 瑟 德 的 译 音 法 语 , 基 地 , 支 点 ③ 尼 罗 河 水 位 测 量 标 尺 ④ 可 能 是 梭 罗 杜 撰 出 来 的 词 , 意 为 “ 测 量 现 实 的 标 尺 ” ⑤ 精 巧 的 测 量 工 具 即 泽 登 湖 土 耳 其 人 、 阿 拉 伯 人 等 东 方 人 用 的 短 弯 刀

for burrowing , as some creatures use their snout and fore paws , and with it I would mine and burrow my way through these hills. I think that the richest vein is somewhere hereabouts ; so by the divining-rod and thin rising vapors I judge ; and here I will begin to mine.

Reading



With a little more deliberation in the choice of their pursuits, all men would perhaps be-

come essentially students and observers, for certainly their nature and destiny are interesting to all alike. In accumulating property for ourselves or our posterity, in founding a family or a state, or acquiring fame even, we are mortal; but in dealing with truth we are immortal, and need fear no change nor accident. The oldest Egyptian or Hindoo philosopher raised a corner of the veil from the statue of the divinity; and still the trembling robe remains raised, and I gaze upon as fresh a glory as he did, since it was I in him that was then so bold, and it is he in me that now reviews the vision. No dust has settled on that robe; no time has elapsed since that divinity was revealed. That time which we really improve, or which is improvable, is neither past, present, nor future.

My residence was more favorable, not only to thought, but to serious reading, than a university; and though I was beyond the range of the ordinary circulating library, I had more than ever come within the influence of those books which circulate round the world, whose sentences were first written on bark, and are now merely copied from time to time on to linen paper. Says the poet Mr. Udd^①, "Being seated, to run through the region of the spiritual world; I have had this advantage in books. To be intoxicated by a single glass of wine; I have experienced this pleasure when I have drunk the liquor of the esoteric doctrines." I kept Homer's Iliad on my table through the summer, though I looked at his page only now and then. Incessant labor with my hands, at first, for I had my house to finish and my beans to hoe at the same time, made

① 注释: 另一版本中为 梭罗从印度文学史的法语译本中了解到这位诗人的,故说法不一

more study impossible. Yet I sustained myself by the prospect of such reading in future. I read one or two shallow books of travel in the intervals of my work ,till that employment made me ashamed of myself ,and I asked where it was then that I lived.

The student may read Homer or AEschylus^① in the Greek without danger of dissipation or luxuriousness , for it implies that he in some measure emulate their heroes ,and consecrate morning hours to their pages. The heroic books ,even if printed in the character of our mother tongue ,will always be in a language dead to degenerate times^② ;and we must laboriously seek the meaning of each word and line ,conjecturing a larger sense than common use permits out of what wisdom and valor and generosity we have. The modern cheap and fertile press ,with all its translations ,has done little to bring us nearer to the heroic writers of antiquity. They seem as solitary ,and the letter in which they are printed as rare and curious ,as ever. It is worth the expense of youthful days and costly hours ,if you learn only some words of an ancient language ,which are raised out of the trivialness of the street ,to be perpetual suggestions and provocations. It is not in vain that the farmer remembers and repeats the few Latin words which he has heard. Men sometimes speak as if the study of the classics would at length make way for more modern and practical studies ;but the adventurous student will always study classics ,in whatever language they may be written and however ancient they may be. For what are the classics but the noblest recorded thoughts of man ?^③ They are the only oracles which are not decayed ,and there are such answers to the most modern inquiry in them as Delphi^④ and Dodona^⑤ never gave. We might as well omit to study Nature because she is old. To read well ,that is ,to read true books in a true spirit ,is a noble exercise ,and one that will task the reader more than any exercise which the customs of the day esteem. It requires a training such as the athletes underwent ,the steady intention almost of the whole life to this object. Books must be

① 译自《埃斯库罗斯》(约公元前525—公元前456),古希腊三大悲剧作家之一。相传写了五十多个剧本,现存《被缚的普鲁米修斯》、《波斯人》、《阿伽门农》等悲剧。② 裁桑第斯语:这些英雄的诗即便是用我们自己的语言印刷的,在堕落的时代也成了死文字。③ 云:因为这些经典如果不是人类最崇高的思想的记录那又是什么呢?④ 阅读希腊特罗斐,古希腊城市,因阿波罗神庙而出名。⑤ 阅读希腊多多那,希腊古都,以主神宙斯的神谕著名。

read as deliberately and reservedly as they were written. It is not enough even to be able to speak the language of that nation by which they are written , for there is a memorable interval between the spoken and the written language , the language heard and the language read. The one is commonly transitory , a sound , a tongue , a dialect merely , almost brutish , and we learn it unconsciously , like the brutes , of our mothers. The other is the maturity and experience of that ; if that is our mother tongue , this is our father tongue , a reserved and select expression , too significant to be heard by the ear , which we must be born again in order to speak. The crowds of men who merely spoke the Greek and Latin tongues in the Middle Ages were not entitled by the accident of birth to read the works of genius written in those languages ; for these were not written in that Greek or Latin which they knew , but in the select language of literature. They had not learned the nobler dialects of Greece and Rome , but the very materials on which they were written were waste paper to them , and they prized instead a cheap contemporary literature. But when the several nations of Europe had acquired distinct though rude written languages of their own , sufficient for the purposes of their rising literatures , then first learning revived , and scholars were enabled to discern from that remoteness the treasures of antiquity. What the Roman and Grecian multitude could not hear , after the lapse of ages a few scholars read , and a few scholars only are still reading it.

However much we may admire the orator's occasional bursts of eloquence , the noblest written words are commonly as far behind or above the fleeting spoken language as the firmament with its stars is behind the clouds^①. There are the stars , and they who can may read them. The astronomers forever comment on and observe them. They are not exhalations like our daily colloquies and vaporous breath. What is called eloquence in the forum is commonly found to be rhetoric in the study. The orator yields to the inspiration of a transient occasion , and speaks to the mob before him , to those who can hear him ; but the writer , whose more equable life is his occasion , and who would be distracted by the event and the crowd which inspire the orator , speaks to the intellect and health of mankind , to all in any age who can understand him.

① 瓦尔登湖中提提提提：最高雅的书面语通常远在瞬息万变的口语之后或之上，仿佛布满繁星的苍穹隐匿在云朵后面

No wonder that Alexander^① carried the Iliad with him on his expeditions in a precious casket. A written word is the choicest of relics. It is something at once more intimate with us and more universal than any other work of art. It is the work of art nearest to life itself. It may be translated into every language, and not only be read but actually breathed from all human lips;— not be represented on canvas or in marble only, but be carved out of the breath of life itself. The symbol of an ancient man's thought becomes a modern man's speech. Two thousand summers have imparted to the monuments of Grecian literature, as to her marbles, only a maturer golden and autumnal tint, for they have carried their own serene and celestial atmosphere into all lands to protect them against the corrosion of time. Books are the treasured wealth of the world and the fit inheritance of generations and nations. Books, the oldest and the best, stand naturally and rightfully on the shelves of every cottage. They have no cause of their own to plead, but while they enlighten and sustain the reader his common sense will not refuse them.^② Their authors are a natural and irresistible aristocracy in every society, and, more than kings or emperors, exert an influence on mankind. When the illiterate and perhaps scornful trader has earned by enterprise and industry his coveted leisure and independence, and is admitted to the circles of wealth and fashion, he turns inevitably at last to those still higher but yet inaccessible circles of intellect and genius, and is sensible only of the imperfection of his culture and the vanity and insufficiency of all his riches, and further proves his good sense by the pains which he takes to secure for his children that intellectual culture whose want he so keenly feels; and thus it is that he becomes the founder of a family.

Those who have not learned to read the ancient classics in the language in which they were written must have a very imperfect knowledge of the history of the human race; for it is remarkable that no transcript of them has ever been made into any modern tongue, unless our civilization itself may be regarded as such a transcript. Homer has never yet been

① 希腊历史家则此处指亚历山大大帝，马其顿国王（据古希腊史说），即位后，先后征服希腊、埃及和波斯，并侵入印度，建立亚历山大帝国。② 裁减增删：删去“援”，则本段删去“援”，它们没有自己的事业需要辩护，但当它们启发并滋养了读者时，他的常识将不会拒绝它们。

printed in English , nor AEschylus , nor Virgil^① even — works as refined , as solidly done , and as beautiful almost as the morning itself ; for later writers , say what we will of their genius , have rarely , if ever , equalled the elaborate beauty and finish and the lifelong and heroic literary labors of the ancients. They only talk of forgetting them who never knew them. It will be soon enough to forget them when we have the learning and the genius which will enable us to attend to and appreciate them. That age will be rich indeed when those relics which we call Classics , and the still older and more than classic but even less known Scriptures of the nations , shall have still further accumulated , when the Vaticans shall be filled with Vedas and Zendavestas^② and Bibles , with Homers and Dantes and Shakespeares , and all the centuries to come shall have successively deposited their trophies in the forum of the world. By such a pile we may hope to scale heaven at last.

The works of the great poets have never yet been read by mankind , for only great poets can read them. They have only been read as the multitude read the stars , at most astrologically , not astronomically. Most men have learned to read to serve a paltry convenience , as they have learned to cipher in order to keep accounts and not be cheated in trade ; but of reading as a noble intellectual exercise they know little or nothing ; yet this only is reading , in a high sense , not that which lulls us as a luxury and suffers the nobler faculties to sleep the while , but what we have to stand on tip-toe to read and devote our most alert and wakeful hours to.

I think that having learned our letters we should read the best that is in literature , and not be forever repeating our a-b-abs^③ , and words of one syllable , in the fourth or fifth classes , sitting on the lowest and foremost form all our lives. Most men are satisfied if they read or hear read , and perchance have been convicted by the wisdom of one good book , the Bible , and for the rest of their lives vegetate and dissipate their faculties in what is called easy reading. There is a work in several volumes in our Circulating Library entitled “ Little Reading , ” which I thought referred to a town of that name which I had not been to. There are those who , like

① 艾斯奇路·维吉尔(公元前79—19) 古罗马诗人,作品有《牧歌》十首、《农事诗》四卷,代表作为史诗《埃涅阿斯纪》(《埃涅阿斯》),其诗作对欧洲文艺复兴和古典主义文学产生巨大影响 ② 在《圣经》中,阿维斯陀古经、波斯琐罗亚斯德教圣书 ③ 在《圣经》中,字母表

cormorants and ostriches , can digest all sorts of this , even after the fullest dinner of meats and vegetables , for they suffer nothing to be wasted. If others are the machines to provide this provender , they are the machines to read it. They read the nine thousandth tale about Zebulon and Sophronia , and how they loved as none had ever loved before , and neither did the course of their true love run smooth — at any rate , how it did run and stumble , and get up again and go on ! how some poor unfortunate got up on to a steeple , who had better never have gone up as far as the belfry ; and then , having needlessly got him up there , the happy novelist rings the bell for all the world to come together and hear , O dear ! how he did get down again ! For my part , I think that they had better metamorphose all such aspiring heroes of universal noveldom into man weather-cocks , as they used to put heroes among the constellations , and let them swing round there till they are rusty , and not come down at all to bother honest men with their pranks. The next time the novelist rings the bell I will not stir though the meeting-house burn down. “ The Skip of the Tip-Toe-Hop , a Romance of the Middle Ages , by the celebrated author of ‘ Tittle-Tol-Tan , ’ to appear in monthly parts ; a great rush ; don’t all come together. ” All this they read with saucer eyes , and erect and primitive curiosity , and with unwearied gizzard , whose corrugations even yet need no sharpening , just as some little four-year-old bencher his two-cent gilt-covered edition of Cinderella — without any improvement , that I can see , in the pronunciation , or accent , or emphasis , or any more skill in extracting or inserting the moral. The result is dulness of sight , a stagnation of the vital circulations , and a general deliquium^① and sloughing off of all the intellectual faculties. This sort of gingerbread is baked daily and more sedulously than pure wheat or rye-and-Indian in almost every oven , and finds a surer market.

The best books are not read even by those who are called good readers. What does our Concord culture amount to ? There is in this town , with a very few exceptions , no taste for the best or for very good books even in English literature , whose words all can read and spell. Even the college-bred and so-called liberally educated men here and elsewhere have really little or no acquaintance with the English classics ; and as for the recorded wisdom of mankind , the ancient classics and Bibles , which

① 词源为希腊语：衰微 颓唐（意译自原文）

are accessible to all who will know of them , there are the feeblest efforts anywhere made to become acquainted with them. I know a woodchopper , of middle age , who takes a French paper , not for news as he says , for he is above that , but to “ keep himself in practice , ” he being a Canadian by birth ; and when I ask him what he considers the best thing he can do in this world , he says , beside this , to keep up and add to his English. This is about as much as the college-bred generally do or aspire to do , and they take an English paper for the purpose. One who has just come from reading perhaps one of the best English books will find how many with whom he can converse about it ? Or suppose he comes from reading a Greek or Latin classic in the original , whose praises are familiar even to the so-called illiterate ; he will find nobody at all to speak to , but must keep silence about it. Indeed , there is hardly the professor in our colleges , who , if he has mastered the difficulties of the language , has proportionally mastered the difficulties of the wit and poetry of a Greek poet , and has any sympathy to impart to the alert and heroic reader ; and as for the sacred Scriptures , or Bibles of mankind , who in this town can tell me even their titles ? Most men do not know that any nation but the Hebrews have had a scripture. A man , any man , will go considerably out of his way to pick up a silver dollar ; but here are golden words , which the wisest men of antiquity have uttered , and whose worth the wise of every succeeding age have assured us of ; — and yet we learn to read only as far as Easy Reading , the primers and class-books , and when we leave school , the “ Little Reading , ” and story-books , which are for boys and beginners ; and our reading , our conversation and thinking , are all on a very low level , worthy only of pygmies and manikins.

I aspire to be acquainted with wiser men than this our Concord soil has produced , whose names are hardly known here. Or shall I hear the name of Plato^① and never read his book ? As if Plato were my townsman and I never saw him — my next neighbor and I never heard him speak or attended to the wisdom of his words. But how actually is it ? His Dialogues , which contain what was immortal in him , lie on the next shelf , and yet I never read them. We are underbred and low-lived and illiterate ; and in this respect I confess I do not make any very broad distinction between the illiterateness of my townsman who cannot read at all and the il-

① 孕袁: 柏拉图(约公元前427-前347) , 古希腊哲学家

literateness of him who has learned to read only what is for children and feeble intellects. We should be as good as the worthies of antiquity, but partly by first knowing how good they were. We are a race of tit-men^①, and soar but little higher in our intellectual flights than the columns of the daily paper.

It is not all books that are as dull as their readers. There are probably words addressed to our condition exactly, which, if we could really hear and understand, would be more salutary than the morning or the spring to our lives, and possibly put a new aspect on the face of things for us. How many a man has dated a new era in his life from the reading of a book! The book exists for us, perchance, which will explain our miracles and reveal new ones. The at present unutterable things we may find somewhere uttered. These same questions that disturb and puzzle and confound us have in their turn occurred to all the wise men; not one has been omitted^②; and each has answered them, according to his ability, by his words and his life. Moreover, with wisdom we shall learn liberality. The solitary hired man on a farm in the outskirts of Concord, who has had his second birth and peculiar religious experience, and is driven as he believes into the silent gravity and exclusiveness by his faith, may think it is not true; but Zoroaster^③, thousands of years ago, travelled the same road and had the same experience; but he, being wise, knew it to be universal, and treated his neighbors accordingly, and is even said to have invented and established worship among men. Let him humbly commune with Zoroaster then, and through the liberalizing influence of all the worthies, with Jesus Christ himself, and let "our church" go by the board.

We boast that we belong to the Nineteenth Century and are making the most rapid strides of any nation. But consider how little this village does for its own culture. I do not wish to flatter my townsmen, nor to be flattered by them, for that will not advance either of us. We need to be provoked — goaded like oxen, as we are, into a trot. We have a comparatively decent system of common schools, schools for infants only;

① 矮人: 矮小的人 ② 一个问题也没有遗漏

③ 琐罗亚斯德(在琐罗亚斯德公元前约 2500 年公元前约 550 年), 古代波斯琐罗亚斯德教创始人, 据说二十岁上弃家隐修, 后对波斯的多神教进行改革, 创立了琐罗亚斯德教

遭城曾幾是城素還明學植繼完^① in the winter , and latterly the punybeginning of a library suggested by the State , no school for ourselves. We spend more on almost any article of bodily aliment or ailment than on our mental aliment. It is time that we had uncommon schools , that we did not leave off our education when we begin to be men and women. ^② It is time that villages were universities , and their elder inhabitants the fellows of universities , with leisure — if they are , indeed , so well off — to pursue liberal studies the rest of their lives. Shall the world be confined to one Paris or one Oxford forever ? Cannot students be boarded here and get a liberal education under the skies of Concord ? Can we not hire some Abelard^③ to lecture to us ? Alas ! what with foddering the cattle and tending the store^④ , we are kept from school too long , and our education is sadly neglected. In this country , the village should in some respects take the place of the nobleman of Europe. It should be the patron of the fine arts. It is rich enough. It wants only the magnanimity and refinement. It can spend money enough on such things as farmers and traders value , but it is thought Utopian to propose spending money for things which more intelligent men know to be of far more worth. This town has spent seventeen thousand dollars on a town-house , thank fortune or politics , but probably it will not spend so much on living wit , the true meat to put into that shell , in a hundred years. The one hundred and twenty-five dollars annually subscribed for a Lyceum in the winter is better spent than any other equal sum raised in the town. If we live in the Nineteenth Century , why should we not enjoy the advantages which the Nineteenth Century offers ? Why should our life be in any respect provincial ? If we will read newspapers , why not skip the gossip of Boston and take the best newspaper in the world at once ? — not be sucking the pap of “ neutral family ” papers , or browsing “ Olive Branches ” here in New England. Let the reports of all the learned societies come to us , and we will see if they know anything. Why should we leave it to Harper & Brothers and Redding &

搖象

① 雅典学校：原来指古希腊哲学家亚里士多德在雅典创办的吕克昂学府，此处指讲演厅，讲学或讨论的场所。② 顺势推辞：借题发挥。现在是时候了，我们该有不同寻常的学校，我们不该成年后就脱离教育。③ 阿伯拉尔（*Abelard*）：中世纪著名神学家，因恋

④ 憎爱相攻 憎：厌恶。爱：爱慕。由于忙于养牛和开店

悦爱^② to select our reading? As the nobleman of cultivated taste surrounds himself with whatever conduces to his culture — genius — learning — wit — books — paintings — statuary — music — philosophical instru-

摇元

① 匀质则取月蟾蜍则皆生而端皆早取悦援 哈泼兄弟图书公司和里亭出版公司,分别为纽约和波士顿的出版公司

ments , and the like ; so let the village do — not stop short at^① a pedagogue , a parson , a sexton , a parish library , and three selectmen , because our Pilgrim forefathers got through a cold winter once on a bleak rock with these. To act collectively is according to the spirit of our institutions^② ; and I am confident that , as our circumstances are more flourishing , our means are greater than the nobleman's. New England can hire all the wise men in the world to come and teach her , and board them round the while , and not be provincial at all. That is the uncommon school we want. Instead of noblemen , let us have noble villages of men. If it is necessary , omit one bridge over the river , go round a little there , and throw one arch at least over the darker gulf of ignorance which surrounds us. ^③

① 泽表泽测泽贼在……前突然住手

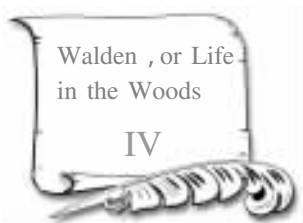
② 裁景群裁景候则至译裁景译:集体行动就是

按照我们的制度精神行事

③ 隋裁景译则裁景译译:如果有必要

让我们在河上少造一座桥,多走点弯路,而在我们周围黑暗的无知深渊上至少要架起一道拱来。

Sounds



But while we are confined to books, though the most select and classic, and read only particular written languages, which are themselves but dialects and provincial, we are in danger of forgetting the language which all things and events speak without metaphor, which alone is copious and standard. Much is published, but little printed. The rays which stream through the shutter will be no longer remembered when the shutter is wholly removed. No method nor discipline can supersede the necessity of being forever on the alert. What is a course of history or philosophy, or poetry, no matter how well selected, or the best society, or the most admirable routine of life, compared with the discipline of looking always at what is to be seen?^① Will you be a reader, a student merely, or a seer? Read your fate, see what is before you, and walk on into futurity.

I did not read books the first summer; I hoed beans. Nay, I often did better than this. There were times when I could not afford to sacrifice the bloom of the present moment to any work, whether of the head or hands. I love a broad margin to my life. Sometimes, in a summer morning, having taken my accustomed bath, I sat in my sunny doorway from sunrise till noon, rapt in a revery, amidst the pines and hickories and sumachs, in undisturbed solitude and stillness, while the birds sing around or flitted noiseless through the house, until by the sun falling in at my west window, or the noise of some traveller's wagon on the distant highway, I was reminded of the lapse of time. I grew in those seasons like corn in the night, and they were far better than any work of the hands would have been. They were not time subtracted from my life, but so

① 宰德林语译注：要养成观察能看得见的事物的习惯，同这种训练相比，一门历史或哲学课程，一本诗集，无论它选得多么精当，或最好的交往活动，或最让人称羡的生活规律，这些又算得了什么？

much over and above my usual allowance.^① I realized what the Orientals mean by contemplation and the forsaking of works. For the most part , I minded not how the hours went. The day advanced as if to light some work of mine ; it was morning , and lo , now it is evening , and nothing memorable is accomplished. Instead of singing like the birds , I silently smiled at my incessant good fortune. As the sparrow had its trill , sitting on the hickory before my door , so had I my chuckle or suppressed warble which he might hear out of my nest. My days were not days of the week , bearing the stamp of any heathen deity , nor were they minced into hours and fretted by the ticking of a clock ; for I lived like the Puri Indians^② , of whom it is said that “ for yesterday , today , and tomorrow they have only one word , and they express the variety of meaning by pointing backward for yesterday , forward for tomorrow , and overhead for the passing day. ” This was sheer idleness to my fellow-townsmen , no doubt ; but if the birds and flowers had tried me by their standard , I should not have been found wanting^③. A man must find his occasions in himself , it is true. The natural day is very calm , and will hardly reprove his indolence.

I had this advantage , at least , in my mode of life , over those who were obliged to look abroad for amusement , to society and the theatre , that my life itself was become my amusement and never ceased to be novel. It was a drama of many scenes and without an end. If we were always , indeed , getting our living , and regulating our lives according to the last and best mode we had learned , we should never be troubled with ennui. Follow your genius closely enough , and it will not fail to show you a fresh prospect every hour. Housework was a pleasant pastime. When my floor was dirty , I rose early , and , setting all my furniture out of doors on the grass , bed and bedstead making but one budget^④ , dashed water on the floor , and sprinkled white sand from the pond on it , and then with a broom scrubbed it clean and white ; and by the time the villagers had broken their fast the morning sun had dried my house sufficiently to allow me to move in again , and my meditations were almost uninterrupted. It was pleasant to see my whole household effects^⑤ out on

① 我早醒时感到时间充裕，这些并不是从我的生命中减去的时间，而是大大超出了我正常规定的时间以外的那部分。 ② 孕恩版译：普里印第安人，巴西人的部落 ③ 阿译译：根本不用担心 ④ 孕恩译：我不会被判为不够格 ⑤ 孕恩译：把床和床架堆成一堆 ⑥ 孕恩译：动产，财物

the grass , making a little pile like a gypsy's pack , and my three-legged table , from which I did not remove the books and pen and ink , standing amid the pines and hickories. They seemed glad to get out themselves , and as if unwilling to be brought in. I was sometimes tempted to stretch an awning over them and take my seat there. It was worth the while to see the sun shine on these things , and hear the free wind blow on them ; so much more interesting most familiar objects look out of doors than in the house. A bird sits on the next bough , life-everlasting grows under the table , and blackberry vines run round its legs ; pine cones , chestnut burs , and strawberry leaves are strewn about. It looked as if this was the way these forms came to be transferred to our furniture , to tables , chairs , and bedsteads — because they once stood in their midst.

My house was on the side of a hill , immediately on the edge of the larger wood , in the midst of a young forest of pitch pines and hickories , and half a dozen rods from the pond , to which a narrow footpath led down the hill. In my front yard grew the strawberry , blackberry , and life-everlasting , johnswort and goldenrod , shrub oaks and sand cherry , blueberry and groundnut. Near the end of May , the sand cherry (*Cerasus pumila*) adorned the sides of the path with its delicate flowers arranged in umbels cylindrically about its short stems , which last , in the fall , weighed down with goodsized and handsome cherries , fell over in wreaths like rays on every side. I tasted them out of compliment to Nature , though they were scarcely palatable. The sumach (*Rhus glabra*) grew luxuriantly about the house , pushing up through the embankment which I had made , and growing five or six feet the first season. Its broad pinnate tropical leaf was pleasant though strange to look on. The large buds , suddenly pushing out late in the spring from dry sticks which had seemed to be dead , developed themselves as by magic into graceful green and tender boughs , an inch in diameter ; and sometimes , as I sat at my window , so heedlessly did they grow and tax their weak joints , I heard a fresh and tender bough suddenly fall like a fan to the ground , when there was not a breath of air stirring , broken off by its own weight. In August , the large masses of berries , which , when in flower , had attracted many wild bees , gradually assumed their bright velvety crimson hue , and by their weight again bent down and broke the tender limbs.

As I sit at my window this summer afternoon , hawks are circling

about my clearing ; the tantivy^① of wild pigeons , flying by two and threes athwart^② my view , or perching restless on the white pine boughs behind my house , gives a voice to the air ; a fish hawk dimples the glassy surface of the pond and brings up a fish ; a mink steals out of the marsh before my door and seizes a frog by the shore ; the sedge is bending under the weight of the reed-birds flitting hither and thither ; and for the last half-hour I have heard the rattle of railroad cars , now dying away and then reviving like the beat of a partridge , conveying travellers from Boston to the country. For I did not live so out of the world as that boy who , as I hear , was put out to a farmer in the east part of the town , but ere long ran away and came home again , quite down at the heel^③ and homesick. He had never seen such a dull and out-of-the-way place ; the folks were all gone off ; why , you couldn't even hear the whistle ! I doubt if there is such a place in Massachusetts now : —

“ In truth , our village has become a butt
For one of those fleet railroad shafts , and o'er
Our peaceful plain its soothing sound is — Concord. ”^④

The Fitchburg Railroad touches the pond about a hundred rods south of where I dwell. I usually go to the village along its causeway , and am , as it were , related to society by this link. The men on the freight trains , who go over the whole length of the road , bow to me as to an old acquaintance , they pass me so often , and apparently they take me for an employee ; and so I am. I too would fain^⑤ be a track-repairer somewhere in the orbit of the earth.

The whistle of the locomotive penetrates my woods summer and winter , sounding like the scream of a hawk sailing over some farmer's yard , informing me that many restless city merchants are arriving within the circle of the town , or adventurous country traders from the other side. As they come under one horizon , they shout their warning to get off the track to the other , heard sometimes through the circles of two towns.

① 嘎嘎作响：快速移动的响声 ② 奔马掠过：掠过 ③ 穿鞋：穿鞋 ④ 附庸风雅：附庸风雅 ⑤ 憎恶：憎恶
(人)衣衫褴褛的 ④ 附庸风雅：附庸风雅 ⑤ 憎恶：憎恶
这是梭罗的一位老友小钱宁(辛德)的一首诗 ⑤ 憎恶：憎恶
乐意地

Here come your groceries , country ; your rations , countrymen ! Nor is there any man so independent on his farm that he can say them nay. And here's your pay for them ! screams the countryman's whistle ; timber like long battering-rams^① going twenty miles an hour against the city's walls , and chairs enough to seat all the weary and heavy-laden that dwell within them. With such huge and lumbering civility the country hands a chair to the city. All the Indian huckleberry hills are stripped , all the cranberry meadows are raked into the city. Up comes the cotton , down goes the woven cloth ; up comes the silk , down goes the woollen ; up come the books , but down goes the wit that writes them.

When I meet the engine with its train of cars moving off with planetary motion — or , rather , like a comet , for the beholder knows not if with that velocity and with that direction it will ever revisit this system , since its orbit does not look like a returning curve — with its steam cloud like a banner streaming behind in golden and silver wreaths , like many a downy cloud which I have seen , high in the heavens , unfolding its masses to the light — as if this traveling demigod , this cloud-compeller , would ere long take the sunset sky for the livery of his train ; when I hear the iron horse make the hills echo with his snort like thunder , shaking the earth with his feet , and breathing fire and smoke from his nostrils (what kind of winged horse or fiery dragon they will put into the new Mythology I don't know) , it seems as if the earth had got a race now worthy to inhabit it. If all were as it seems , and men made the elements their servants for noble ends !^② If the cloud that hangs over the engine were the perspiration of heroic deeds , or as beneficent as that which floats over the farmer's fields , then the elements and Nature herself would cheerfully accompany men on their errands and be their escort.

I watch the passage of the morning cars with the same feeling that I do the rising of the sun , which is hardly more regular. Their train of clouds^③ stretching far behind and rising higher and higher , going to heaven while the cars are going to Boston , conceals the sun for a minute and casts my distant field into the shade , a celestial train beside which the

① 撞城槌:攻城槌,古代和中世纪的攻城器械,系一大梁木,悬于高架下,用于冲撞城门或城墙。② 人类让自然环境服务于崇高的目标,那该多好啊!③ 一连串的烟。此处指火车冒出的烟。

petty train of cars which hugs the earth is but the barb of the spear. The stabler of the iron horse was up early this winter morning by the light of the stars amid the mountains , to fodder and harness his steed. Fire , too , was awakened thus early to put the vital heat in him and get him off. If the enterprise were as innocent as it is early ! If the snow lies deep , they strap on his snowshoes , and , with the giant plow , plow a furrow from the mountains to the seaboard , in which the cars , like a following drill-barrow^① , sprinkle all the restless men and floating merchandise in the country for seed. All day the fire-steed flies over the country , stopping only that his master may rest , and I am awakened by his tramp and defiant snort at midnight , when in some remote glen in the woods he fronts the elements incased in ice and snow ; and he will reach his stall only with the morning star , to start once more on his travels without rest or slumber. Or perchance , at evening , I hear him in his stable blowing off the superfluous energy of the day , that he may calm his nerves and cool his liver and brain for a few hours of iron slumber. If the enterprise were as heroic and commanding as it is protracted and unwearied !

Far through unfrequented woods on the confines of towns^② , where once only the hunter penetrated by day , in the darkest night dart these bright saloons without the knowledge of their inhabitants ; this moment stopping at some brilliant station-house in town or city , where a social crowd is gathered , the next in the Dismal Swamp^③ , scaring the owl and fox. The startings and arrivals of the cars are now the epochs in the village day. They go and come with such regularity and precision , and their whistle can be heard so far , that the farmers set their clocks by them , and thus one well-conducted institution regulates a whole country. Have not men improved somewhat in punctuality since the railroad was invented ? Do they not talk and think faster in the depot than they did in the stage-office ? There is something electrifying in the atmosphere of the former place. I have been astonished at the miracles it has wrought ; that some of my neighbors , who , I should have prophesied , once for all , would never get to Boston by so prompt a conveyance , are on hand when the bell

① 苗圃播种机：条播机

② 燥土：干燥地带；镇：市镇；边缘地带

③ 沼泽：多水地带；迪斯默尔沼泽：位于美国东部的一个沼泽地，在弗吉尼亚州东南和北卡罗莱纳州东北部沿海平原上

rings^①. To do things “railroad fashion” is now the byword ; and it is worth the while to be warned so often and so sincerely by any power to get off its track. There is no stopping to read the riot act , no firing over the heads of the mob , in this case. ^② We have constructed a fate , an Atropos^③ , that never turns aside. (Let that be the name of your engine.) Men are advertised that at a certain hour and minute these bolts will be shot toward particular points of the compass ; yet it interferes with no man’s business , and the children go to school on the other track. We live the steadier for it. We are all educated thus to be sons of Tell^④. The air is full of invisible bolts. Every path but your own is the path of fate. Keep on your own track , then.

What recommends commerce to me is its enterprise and bravery. It does not clasp its hands and pray to Jupiter. I see these men every day go about their business with more or less courage and content , doing more even than they suspect , and perchance better employed than they could have consciously devised. I am less affected by their heroism who stood up for half an hour in the front line at Buena Vista^⑤ , than by the steady and cheerful valor of the men who inhabit the snowplow for their winter quarters ; who have not merely the three-o’-clock-in-the-morning courage , which Bonaparte^⑥ thought was the rarest , but whose courage does not go to rest so early , who go to sleep only when the storm sleeps or the sinews of their iron steed are frozen. On this morning of the Great Snow^⑦ , perchance , which is still raging and chilling men’s blood , I hear the muffled tone of their engine bell from out the fog bank of their chilled breath , which announces that the cars are coming , without long delay , notwithstanding the veto of a New England northeast snow-storm , and I behold the plowmen covered with snow and rime^⑧ , their heads peering ,

① 译自《塞勒姆的审判》。我本来可以一劳永逸地预言我的一些邻居决不会乘坐这么快的交通工具去波士顿的，可现在铃声响起时，他们已经在站台了。② 裁缝。在这种场合下，既不能停下来宣读“闹事法”勒令散去，也不能朝着闹事群众头顶上空开枪。③ 希腊神话中的命运三女神之一，她控制着一个人寿命的长短。④ 阿特洛波斯，希腊、罗马神话中的命运三女神之一。她控制着一个人寿命的长短。⑤ 拿破仑·波拿巴（拿破仑一世），瑞士传说中反奥地利统治、争取瑞士独立的民族英雄，被迫用箭射落置于其儿子头顶上的苹果，结果成功，儿子安然无恙，然后转而杀死命令他这样做的独裁者。⑥ 拿破仑一世，法兰西第一帝国和百日王朝皇帝。⑦ 1847年12月在墨西哥和美国军队之间发生的一次战斗。⑧ 霜。可能指1847年12月暴发的那场大风雪。⑧ 霜。霜；白霜。

葬花埋草埋巢築造羅刹性 which is turning down other than daisies and the nests of field mice , like bowlders of the Sierra Nevada , that occupy an outside place in the universe.

Commerce is unexpectedly confident and serene , alert , adventurous , and unwearied. It is very natural in its methods withal , far more so than many fantastic enterprises and sentimental experiments , and hence its singular success. I am refreshed and expanded when the freight train rattles past me , and I smell the stores which go dispensing their odors all the way from Long Wharf² to Lake Champlain , reminding me of foreign parts , of coral reefs , and Indian oceans , and tropical climes , and the extent of the globe. I feel more like a citizen of the world at the sight of the palm-leaf which will cover so many flaxen New England heads the next summer , the Manilla hemp and cocoanut husks , the old junk , gunny bags , scrap iron , and rusty nails. This carload of torn sails is more legible and interesting now than if they should be wrought into paper and printed books. Who can write so graphically the history of the storms they have weathered as these rents have done ? They are proof-sheets which need no correction. Here goes lumber from the Maine woods , which did not go out to sea in the last freshet , risen four dollars on the thousand because of what did go out or was split up ; pine , spruce , cedar — first , second , third , and fourth qualities , so lately all of one quality , to wave over the bear , and moose , and caribou. Next rolls Thomaston lime , a prime lot , which will get far among the hills before it gets slacked. These rags in bales , of all hues and qualities , the lowest condition to which cotton and linen descend , the final result of dress — of patterns which are now no longer cried up , unless it be in Milwaukee , as those splendid articles , English , French , or American prints , ginghams , muslins , etc. , gathered from all quarters both of fashion and poverty , going to become paper of one color or a few shades only , on which , forsooth , will be written tales of real life , high and low , and founded on fact ! This closed car smells of salt fish , the strong New England and commercial scent , reminding me of the Grand Banks³ and the fisheries. Who has not seen a salt fish , thoroughly cured for this world , so that

① 皂燥建理曉率對：犁壁，此处指雪犁

② 蘊燥旱宰潯棗长码头 在波士顿

③ 朗德浅滩: 大浅滩, 指北美洲纽芬兰岛东南广阔的大西洋浅滩, 为世界大渔场之一。

While these things go up other things come down. Warned by the whizzing sound , I look up from my book and see some tall pine , hewn on far northern hills , which has winged its way over the Green Mountains⁵ and the Connecticut⁶ , shot like an arrow through the township within ten minutes , and scarce another eye beholds it ; going

[illegible]

“to be the mast

规范

瓦尔登湖

Of some great ammiral^①. ”

And hark ! here comes the cattle-train bearing the cattle of a thousand hills , sheepcots , stables , and cow-yards in the air , drovers with their sticks , and shepherd boys in the midst of their flocks , all but the mountain pastures , whirled along like leaves blown from the mountains by the September gales. The air is filled with the bleating of calves and sheep , and the hustling of oxen , as if a pastoral valley were going by. When the old bell-wether at the head rattles his bell , the mountains do indeed skip like rams and the little hills like lambs. A carload of drovers , too , in the midst , on a level with their droves now , their vocation gone , but still clinging to their useless sticks as their badge of office. ② But their dogs , where are they ? It is a stampede to them ; they are quite thrown out ; they have lost the scent. Methinks I hear them barking behind the Peterboro' Hills , or panting up the western slope of the Green Mountains. They will not be in at the death. Their vocation , too , is gone. Their fidelity and sagacity are below par now. They will slink back to their kennels in disgrace , or perchance run wild and strike a league with the wolf and the fox. So is your pastoral life whirled past and away. But the bell rings , and I must get off the track and let the cars go by ;—

What's the railroad to me ?

I never go to see

Where it ends.

It fills a few hollows ,

And makes banks for the swallows ,

It sets the sand a-blowing ,

And the blackberries a-growing ,

but I cross it like a cart-path in the woods. I will not have my eyes put out and my ears spoiled by its smoke and steam and hissing.

Now that the cars are gone by and all the restless world with them ,

① 贼曹掾李衡宅题诗 引自英国诗人密尔顿《补遗》卷二，系元稹原诗，原诗为《失乐园》（另见《李衡宅题诗》卷一）原诗大意是：成为载有海軍上將的头舰 ② 粵精武館 李衡宅题诗 在中央还有一车厢的牧人，现在他们已同牲畜地位相同，没了职业，但仍死抱着一无用途的牧杖不放，作为他们官职的徽章。

and the fishes in the pond no longer feel their rumbling , I am more alone than ever. For the rest of the long afternoon , perhaps , my meditations are interrupted only by the faint rattle of a carriage or team along the distant highway.

Sometimes , on Sundays , I heard the bells , the Lincoln , Acton , Bedford^① , or Concord bell , when the wind was favorable , a faint , sweet , and , as it were , natural melody , worth importing into the wilderness. At a sufficient distance over the woods this sound acquires a certain vibratory hum , as if the pine needles in the horizon were the strings of a harp which it swept. All sound heard at the greatest possible distance produces one and the same effect , a vibration of the universal lyre , just as the intervening atmosphere makes a distant ridge of earth interesting to our eyes by the azure tint it imparts to it. There came to me in this case a melody which the air had strained , and which had conversed with every leaf and needle of the wood , that portion of the sound which the elements had taken up and modulated and echoed from vale to vale. The echo is , to some extent , an original sound , and therein is the magic and charm of it. It is not merely a repetition of what was worth repeating in the bell , but partly the voice of the wood ; the same trivial words and notes sung by a wood-nymph.

At evening , the distant lowing of some cow in the horizon beyond the woods sounded sweet and melodious , and at first I would mistake it for the voices of certain minstrels by whom I was sometimes serenaded , who might be straying over hill and dale ; but soon I was not unpleasantly disappointed when it was prolonged into the cheap and natural music of the cow. I do not mean to be satirical , but to express my appreciation of those youths' singing , when I state that I perceived clearly that it was akin to the music of the cow , and they were at length one articulation of Nature.

Regularly at half-past seven , in one part of the summer , after the evening train had gone by , the whip-poor-wills^② chanted their vespers for half an hour , sitting on a stump by my door , or upon the ridge-pole of the house. They would begin to sing almost with as much precision as a clock , within five minutes of a particular time , referred to the setting of

① 波士顿, 马萨诸塞州, 月溪镇附近: 林肯, 阿克顿, 贝德福, 附近的三个村庄名
 费利克斯·克莱默: 北美产的三声夜鹰

② 憎鸟: 嘲鸫

the sun , every evening. I had a rare opportunity to become acquainted with their habits. Sometimes I heard four or five at once in different parts of the wood , by accident one a bar behind another , and so near me that I distinguished not only the cluck after each note , but often that singular buzzing sound like a fly in a spider's web , only proportionally louder. Sometimes one would circle round and round me in the woods a few feet distant as if tethered by a string , when probably I was near its eggs. They sang at intervals throughout the night , and were again as musical as ever just before and about dawn.

When other birds are still , the screech owls take up the strain , like mourning women their ancient u-lu-lu. Their dismal scream is truly Ben Jonsonian. ① Wise midnight hags ! It is no honest and blunt tu-whit tu-who ② of the poets , but , without jesting , a most solemn graveyard ditty , the mutual consolations of suicide lovers remembering the pangs and the delights of supernal love in the infernal groves. Yet I love to hear their wailing , their doleful responses , trilled along the woodside ; reminding me sometimes of music and singing birds ; as if it were the dark and tearful side of music , the regrets and sighs that would fain be sung. They are the spirits , the low spirits and melancholy forebodings , of fallen souls that once in human shape night-walked the earth and did the deeds of darkness , now expiating their sins with their wailing hymns or threnodies in the scenery of their transgressions. They give me a new sense of the variety and capacity of that nature which is our common dwelling. Oh-o-o-o-o that I never had been bor-r-r-r-n ! sighs one on this side of the pond , and circles with the restlessness of despair to some new perch on the gray oaks. Then — that I never had been bor-r-r-r-n ! echoes another on the farther side with tremulous sincerity , and — bor-r-r-r-n ! comes faintly from far in the Lincoln woods.

I was also serenaded by a hooting owl. Near at hand you could fancy it the most melancholy sound in Nature , as if she meant by this to stereotype and make permanent in her choir the dying moans of a human being — some poor weak relic of mortality who has left hope behind ,

① 我原想写“葬歌”，但上标“哀怨”更贴切。他们那忧郁的叫声颇具本·琼生诗歌那种哀怨的情调。本·琼生（1572—1633），英国剧作家、诗人、评论家，剧作有《炼金术士》、《巴托罗缪市集》等。

② 原句为“tu-whit tu-who”，表示猫头鹰的叫声，嘟噻一嘟呼。

and howls like an animal , yet with human sobs , on entering the dark valley , made more awful by a certain gurgling melodiousness — I find myself beginning with the letters gl when I try to imitate it — expressive of a mind which has reached the gelatinous , mildewy stage in the mortification of all healthy and courageous thought. It reminded me of ghouls and idiots and insane howlings. But now one answers from far woods in a strain made really melodious by distance — Hoo hoo hoo , hooser hoo ; and indeed for the most part it suggested only pleasing associations , whether heard by day or night , summer or winter.

I rejoice that there are owls. Let them do the idiotic and maniacal hooting for men. It is a sound admirably suited to swamps and twilight woods which no day illustrates , suggesting a vast and undeveloped nature which men have not recognized. They represent the stark twilight and unsatisfied thoughts which all have. All day the sun has shone on the surface of some savage swamp , where the single spruce stands hung with usnea lichens , and small hawks circulate above , and the chickadee lisps amid the evergreens , and the partridge and rabbit skulk beneath ; but now a more dismal and fitting day dawns , and a different race of creatures awakes to express the meaning of Nature there.

Late in the evening I heard the distant rumbling of wagons over bridges — a sound heard farther than almost any other at night — the baying of dogs , and sometimes again the lowing of some disconsolate cow in a distant barn-yard. In the mean-while all the shore rang with the trump of bullfrogs , the sturdy spirits of ancient wine-bibbers and wassailers , still unrepentant , trying to sing a catch^① in their Stygian lake^② — if the Walden nymphs will pardon the comparison , for though there are almost no weeds , there are frogs there — who would fain keep up the hilarious rules of their old festal tables , though their voices have waxed hoarse and solemnly grave , mocking at mirth , and the wine has lost its flavor , and become only liquor to distend their paunches , and sweet intoxication never comes to drown the memory of the past , but mere saturation and waterloggedness and distention. The most aldermanic^③ , with his chin upon a heart-leaf , which serves for a napkin to his drooling chaps , under this northern shore quaffs a deep draught of the once

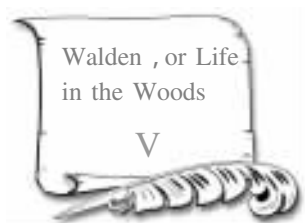
① 糟粕：轮唱(曲) ② 奈落：冥河 典出希腊神话中环绕冥土四周的冥河
(奈落) ③ 裁藻：保藏 尊贵的 地位最高的(青蛙)

scorned water , and passes round the cup with the ejaculation tr-r-r-oonk , tr-r-r-oonk , tr-r-r-oonk ! and straightway comes over the water from some distant cove the same password repeated , where the next in seniority and girth has gulped down to his mark^① ; and when this observance has made the circuit of the shores , then ejaculates the master of ceremonies , with satisfaction , tr-r-r-oonk ! and each in his turn repeats the same down to the least distended , leakiest , and flabbiest paunched , that there be no mistake ; and then the howl goes round again and again , until the sun disperses the morning mist , and only the patriarch is not under the pond^② , but vainly bellowing troonk from time to time , and pausing for a reply.

I am not sure that I ever heard the sound of cock-crowing from my clearing , and I thought that it might be worth the while to keep a cockerel for his music merely , as a singing bird. The note of this once wild Indian pheasant is certainly the most remarkable of any bird's , and if they could be naturalized without being domesticated , it would soon become the most famous sound in our woods , surpassing the clangor of the goose and the hooting of the owl ; and then imagine the cackling of the hens to fill the pauses when their lords' clarions rested ! No wonder that man added this bird to his tame stock — to say nothing of the eggs and drumsticks. To walk in a winter morning in a wood where these birds abounded , their native woods , and hear the wild cockerels crow on the trees , clear and shrill for miles over the resounding earth , drowning the feebler notes of other birds — think of it ! It would put nations on the alert. Who would not be early to rise , and rise earlier and earlier every successive day of his life , till he became unspeakably healthy , wealthy , and wise ? This foreign bird's note is celebrated by the poets of all countries along with the notes of their native songsters. All climates agree with brave Chanticleer. He is more indigenous even than the natives. His health is ever good , his lungs are sound , his spirits never flag. Even the sailor on the Atlantic and Pacific is awakened by his voice^③ ; but its shrill sound never roused me from my slumbers. I kept neither dog , cat , cow , pig , nor hens , so that you would have said there was a deficiency of domestic sounds ; neither

① 那只地位和肚皮稍差一点的青蛙一口气喝了个够
 ② 喝醉 在此句中相当于“
 ③ 甚至大西洋和太平洋上的水手也会被他的声音唤醒(在远洋航行中,水手们通常带上家禽以提供新鲜的蛋)

the churn , nor the spinning-wheel , nor even the singing of the kettle , nor the hissing of the urn , nor children crying , to comfort one. An old-fashioned man would have lost his senses or died of ennui before this. Not even rats in the wall , for they were starved out , or rather were never baited in — only squirrels on the roof and under the floor , a whip-poor-will on the ridge-pole , a blue jay screaming beneath the window , a hare or woodchuck under the house , a screech owl or a cat owl behind it , a flock of wild geese or a laughing loon on the pond , and a fox to bark in the night. Not even a lark or an oriole , those mild plantation birds , ever visited my clearing. No cockerels to crow nor hens to cackle in the yard. No yard ! but unfenced nature reaching up to your very sills. A young forest growing up under your meadows , and wild sumachs and blackberry vines breaking through into your cellar ; sturdy pitch pines rubbing and creaking against the shingles for want of room , their roots reaching quite under the house. Instead of a scuttle or a blind blown off in the gale — a pine tree snapped off or torn up by the roots behind your house for fuel. Instead of no path to the front-yard gate in the Great Snow — no gate — no front-yard — and no path to the civilized world.



Solitude

裁 This is a delicious evening ,
when the whole body is one
sense , and imbibes delight through

every pore. I go and come with a strange liberty in Nature , a part of herself. As I walk along the stony shore of the pond in my shirt-sleeves^① , though it is cool as well as cloudy and windy , and I see nothing special to attract me , all the elements are unusually congenial to me. The bullfrogs trump to usher in the night , and the note of the whip-poor-will is borne on the rippling wind from over the water. Sympathy with the fluttering alder and poplar leaves almost takes away my breath ; yet , like the lake , my serenity is rippled but not ruffled. These small waves raised by the evening wind are as remote from storm as the smooth reflecting surface. Though it is now dark , the wind still blows and roars in the wood , the waves still dash , and some creatures lull the rest with their notes. The repose is never complete. The wildest animals do not repose , but seek their prey now ; the fox , and skunk , and rabbit , now roam the fields and woods without fear. They are Nature's watchmen — links which connect the days of animated life.

When I return to my house I find that visitors have been there and left their cards , either a bunch of flowers , or a wreath of evergreen , or a name in pencil on a yellow walnut leaf or a chip. They who come rarely to the woods take some little piece of the forest into their hands to play with by the way , which they leave , either intentionally or accidentally. One has peeled a willow wand , woven it into a ring , and dropped it on my table. I could always tell if visitors had called in my absence , either by the bended twigs or grass , or the print of their shoes , and generally of what sex or age or quality they were by some slight trace left , as a flower

① 裁 皂 贈 予 禮 物 禮 貌 譯 我 只 穿 襯 衫 (未 穿 外 衣)

dropped , or a bunch of grass plucked and thrown away , even as far off as the railroad , half a mile distant , or by the lingering odor of a cigar or pipe. Nay , I was frequently notified of the passage of a traveller along the highway sixty rods off by the scent of his pipe.

There is commonly sufficient space about us. Our horizon is never quite at our elbows. The thick wood is not just at our door , nor the pond , but somewhat is always clearing , familiar and worn by us , appropriated and fenced in some way , and reclaimed from Nature. For what reason have I this vast range and circuit , some square miles of unfrequented forest , for my privacy , abandoned to me by men ? My nearest neighbor is a mile distant , and no house is visible from any place but the hill-tops within half a mile of my own. I have my horizon bounded by woods all to myself ; a distant view of the railroad where it touches the pond on the one hand , and of the fence which skirts the woodland road on the other. But for the most part it is as solitary where I live as on the prairies. It is as much Asia or Africa as New England. I have , as it were , my own sun and moon and stars , and a little world all to myself. At night there was never a traveller passed my house , or knocked at my door , more than if I were the first or last man ; unless it were in the spring , when at long intervals some came from the village to fish for pouts — they plainly fished much more in the Walden Pond of their own natures , and baited their hooks with darkness — but they soon retreated , usually with light baskets , and left “ the world to darkness and to me^① , ” and the black kernel of the night was never profaned by any human neighborhood. I believe that men are generally still a little afraid of the dark , though the witches are all hung , and Christianity and candles have been introduced.

Yet I experienced sometimes that the most sweet and tender , the most innocent and encouraging society may be found in any natural object , even for the poor misanthrope and most melancholy man. There can be no very black melancholy to him who lives in the midst of Nature and has his senses still. There was never yet such a storm but it was AEolian

① 这里“把世界留给黑暗和我”。引自英国诗人格蕾（Julia Margaret Fuller）的代表作《墓园挽歌》（“墓园赠辛德瑞拉葬悦恩”）第四行。

music^① to a healthy and innocent ear. Nothing can rightly compel a simple and brave man to a vulgar sadness. While I enjoy the friendship of the seasons I trust that nothing can make life a burden to me. The gentle rain which waters my beans and keeps me in the house today is not drear and melancholy , but good for me too. Though it prevents my hoeing them , it is of far more worth than my hoeing. If it should continue so long as to cause the seeds to rot in the ground and destroy the potatoes in the low lands , it would still be good for the grass on the uplands , and , being good for the grass , it would be good for me. Sometimes , when I compare myself with other men , it seems as if I were more favored by the gods than they , beyond any deserts that I am conscious of ; as if I had a warrant and surety at their hands which my fellows have not , and were especially guided and guarded. I do not flatter myself , but if it be possible they flatter me. I have never felt lonesome , or in the least oppressed by a sense of solitude , but once , and that was a few weeks after I came to the woods , when , for an hour , I doubted if the near neighborhood of man was not essential to a serene and healthy life. To be alone was something unpleasant. But I was at the same time conscious of a slight insanity in my mood , and seemed to foresee my recovery. In the midst of a gentle rain while these thoughts prevailed , I was suddenly sensible of such sweet and beneficent society in Nature , in the very pattering of the drops , and in every sound and sight around my house , an infinite and unaccountable friendliness all at once like an atmosphere sustaining me , as made the fancied advantages of human neighborhood insignificant , and I have never thought of them since. Every little pine needle expanded and swelled with sympathy and befriended me. I was so distinctly made aware of the presence of something kindred to me , even in scenes which we are accustomed to call wild and dreary , and also that the nearest of blood to me and humanest was not a person nor a villager , that I thought no place could ever be strange to me again.

“ Mourning untimely consumes the sad ;
Few are their days in the land of the living ,

① 希腊神话中的风神。埃俄罗斯的音乐指风吹过埃俄罗斯琴(即风弦琴)而产生的音乐

Some of my pleasantest hours were during the long rain-storms in the spring or fall , which confined me to the house for the afternoon as well as the forenoon , soothed by their ceaseless roar and pelting ; when an early twilight ushered in a long evening in which many thoughts had time to take root and unfold themselves. In those driving northeast rains which tried the village houses so , when the maids stood ready with mop and pail in front entries to keep the deluge^② out , I sat behind my door in my little house , which was all entry , and thoroughly enjoyed its protection. In one heavy thunder-shower the lightning struck a large pitch pine across the pond , making a very conspicuous and perfectly regular spiral groove from top to bottom , an inch or more deep , and four or five inches wide , as you would groove a walking-stick. I passed it again the other day , and was struck with awe on looking up and beholding that mark , now more distinct than ever , where a terrific and resistless bolt came down out of the harmless sky eight years ago. Men frequently say to me , “ I should think you would feel lonesome down there , and want to be nearer to folks , rainy and snowy days and nights especially. ” I am tempted to reply to such — This whole earth which we inhabit is but a point in space. How far apart , think you , dwell the two most distant inhabitants of yonder star , the breadth of whose disk cannot be appreciated by our instruments ? Why should I feel lonely ? Is not our planet in the Milky Way ? This which you put seems to me not to be the most important question. What sort of space is that which separates a man from his fellows and makes him solitary ? I have found that no exertion of the legs can bring two minds much nearer to one another. What do we want most to dwell near to ? Not to many men surely , the depot , the postoffice , the bar-room , the meeting-house , the school-house , the grocery , Beacon Hill^③ , or the Five Points^④ , where men most congregate , but to the perennial source of our life , whence in all our experience we have found that to issue , as the willow stands near the water and sends out its roots in that di-

① 闷热潮湿早晨忽起暴雨：闷热潮湿早晨：引自英国诗人詹姆斯·麦克弗森《詹姆斯·麦克弗森诗选》，房校远原译的《奥西恩》（韵译），房校远译。

② 滂沱暴雨：大雨，暴雨。

③ 月落林社：指比肯山，波士顿上流社会的住宅区。

④ 云蒸雾集：指五点区，纽约市中心区，以腐化、堕落著称。

rection. This will vary with different natures , but this is the place where a wise man will dig his cellar ... I one evening overtook one of my townsmen , who has accumulated what is called “ a handsome property ” — though I never got a fair view of it — on the Walden road , driving a pair of cattle to market , who inquired of me how I could bring my mind to give up so many of the comforts of life. I answered that I was very sure I liked it passably well ; I was not joking. And so I went home to my bed , and left him to pick his way through the darkness and the mud to Brighton — or Bright-town^① — which place he would reach some time in the morning.

Any prospect of awakening or coming to life to a dead man makes indifferent all times and places. ^② The place where that may occur is always the same , and indescribably pleasant to all our senses. For the most part we allow only outlying and transient circumstances to make our occasions. They are , in fact , the cause of our distraction. Nearest to all things is that power which fashions their being. Next to us the grandest laws are continually being executed. Next to us is not the workman whom we have hired , with whom we love so well to talk , but the workman whose work we are. ^③

“ How vast and profound is the influence of the subtile powers of Heaven and of Earth ! ”

“ We seek to perceive them , and we do not see them ; we seek to hear them , and we do not hear them ; identified with the substance of things , they cannot be separated from them. ”

“ They cause that in all the universe men purify and sanctify their hearts , and clothe themselves in their holiday garments to offer sacrifices and oblations to their ancestors. It is an ocean of subtile intelligences. They are everywhere , above us , on our left , on our right ; they environ us on all sides. ” ^④

We are the subjects of an experiment which is not a little interesting

① 月野城—— 燠月野城譯者注：布赖顿，或牛镇。“月野城”的意思是“牛”（燠）；布赖顿是波士顿屠宰牛的地区。② 粵大體竟極其微細，其理深矣。對於死者來說任何覺醒或復活的景色都使得一切時間和地點顯得無足輕重。③ 粵深微動操持，憂憤深烈，愛與我們鄰近的不是我們僱傭來并很樂意與之交談的工匠，而是我們本身就是其作品的匠人。④ 勻熒熒輝輝，其理深矣。以上三段引自孔子的《中庸》（裁編同錄，粵熒熒輝輝，其理深矣）。原文如下：“神鬼之为德，其盛矣乎。”“视之而弗见，听之而弗闻，体物而不可遗。”“使天下之人，斋明盛服，以承祭祀，洋洋乎，如在其上，如在其左右。”

at night he cannot sit down in a room alone , at the mercy of his thoughts , but must be where he can “ see the folks ,” and recreate , and , as he thinks , remunerate himself for his day’s solitude ; and hence he wonders how the student can sit alone in the house all night and most of the day without ennui and “ the blues^① ” ; but he does not realize that the student , though in the house , is still at work in his field , and chopping in his woods , as the farmer in his , and in turn seeks the same recreation and society that the latter does , though it may be a more condensed form of it.

Society is commonly too cheap. We meet at very short intervals , not having had time to acquire any new value for each other. We meet at meals three times a day , and give each other a new taste of that old musty cheese that we are. We have had to agree on a certain set of rules , called etiquette^② and politeness , to make this frequent meeting tolerable and that we need not come to open war. We meet at the post-office , and at the sociable , and about the fireside every night ; we live thick^③ and are in each other’s way , and stumble over one another , and I think that we thus lose some respect for one another. Certainly less frequency would suffice for all important and hearty communications. Consider the girls in a factory — never alone , hardly in their dreams. ^④ It would be better if there were but one inhabitant to a square mile , as where I live. The value of a man is not in his skin , that we should touch him.

I have heard of a man lost in the woods and dying of famine and exhaustion at the foot of a tree , whose loneliness was relieved by the grotesque visions with which , owing to bodily weakness , his diseased imagination surrounded him , and which he believed to be real. So also , owing to bodily and mental health and strength , we may be continually cheered by a like but more normal and natural society , and come to know that we are never alone.

I have a great deal of company in my house ; especially in the morning , when nobody calls. Let me suggest a few comparisons , that some one may convey an idea of my situation. I am no more lonely than the

① 忧郁 烦恼 ② 礼节 礼仪 ③ 拥挤 ④ 想想看那些工厂中的女工——决不孤独，甚至在梦中也难以孤独。（梭罗在这里设想在新英格兰某工厂里的女工应工厂要求住在集体宿舍的情景）

loon in the pond that laughs so loud , or than Walden Pond itself. What company has that lonely lake , I pray ? And yet it has not the blue devils , but the blue angels in it , in the azure tint of its waters. The sun is alone , except in thick weather , when there sometimes appear to be two , but one is a mock sun. God is alone — but the devil , he is far from being alone ; he sees a great deal of company ; he is legion. I am no more lonely than a single mullein or dandelion in a pasture , or a bean leaf , or sorrel , or a horse-fly , or a bumblebee. I am no more lonely than the Mill Brook , or a weathercock , or the north star , or the south wind , or an April shower , or a January thaw , or the first spider in a new house.

I have occasional visits in the long winter evenings , when the snow falls fast and the wind howls in the wood , from an old settler and original proprietor , who is reported to have dug Walden Pond , and stoned it , and fringed it with pine woods ; who tells me stories of old time and of new eternity ; and between us we manage to pass a cheerful evening with social mirth and pleasant views of things , even without apples or cider — a most wise and humorous friend , whom I love much , who keeps himself more secret than ever did Goffe or Whalley^① ; and though he is thought to be dead , none can show where he is buried. An elderly dame^② , too , dwells in my neighborhood , invisible to most persons , in whose odorous herb garden I love to stroll sometimes , gathering simples and listening to her fables ; for she has a genius of unequalled fertility , and her memory runs back farther than mythology , and she can tell me the original of every fable , and on what fact every one is founded , for the incidents occurred when she was young. A ruddy and lusty old dame , who delights in all weathers and seasons , and is likely to outlive all her children yet.

The indescribable innocence and beneficence of Nature — of sun and wind and rain , of summer and winter — such health , such cheer , they afford forever ! and such sympathy have they ever with our race , that all Nature would be affected , and the sun's brightness fade , and the winds would sigh humanely , and the clouds rain tears , and the woods shed their leaves and put on mourning in midsummer , if any man should ever for a just cause grieve. Shall I not have intelligence with the earth ?

① 即威廉·戈菲或爱德华·惠利 查理一世的死刑执行者，1659年君主制复辟时，他们逃至新英格兰 ② 葬士多福墓地的老妇人，此处指孕育万物的大自然（即森林、田野、河流等）

Am I not partly leaves and vegetable mould myself ?

What is the pill which will keep us well , serene , contented ? Not my or thy great-grandfather's , but our great-grandmother Nature's universal , vegetable , botanic medicines , by which she has kept herself young always , outlived so many old Parrs^① in her day , and fed her health with their decaying fatness. For my panacea , instead of one of those quack vials of a mixture dipped from Acheron^② and the Dead Sea , which come out of those long shallow black-schooner looking wagons which we sometimes see made to carry bottles , let me have a draught of undiluted morning air. Morning air ! If men will not drink of this at the fountainhead of the day , why , then , we must even bottle up some and sell it in the shops , for the benefit of those who have lost their subscription ticket to morning time in this world. But remember , it will not keep quite till noonday even in the coolest cellar , but drive out the stopples long ere that and follow westward the steps of Aurora^③. I am no worshipper of Hygeia^④ , who was the daughter of that old herb-doctor AEsculapius , and who is represented on monuments holding a serpent in one hand , and in the other a cup out of which the serpent sometimes drinks ; but rather of Hebe^⑤ , cup-bearer to Jupiter , who was the daughter of Juno and wild lettuce , and who had the power of restoring gods and men to the vigor of youth. She was probably the only thoroughly sound-conditioned , healthy , and robust young lady that ever walked the globe , and wherever she came it was spring.

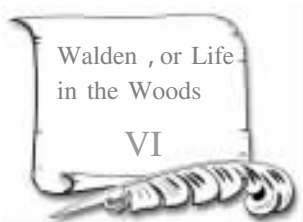
① 倣造孖刺峰: 指英国长寿老人托马斯·帕尔斯(栽精皂弄孖刺峰,员刺良?原员远线)

② 粵雷刺土: 冥河,在希腊神话中,据说这条河流进阴间 ③ 粵刺良: 奥罗拉,罗马神话中的曙光女神

④ 匀刺良: 许革亚,希腊神话中的健康女神,为医药师、医神埃斯克拉庇俄斯(粵刺良皂弄)的女儿,其父被描绘成一条蜕皮的蛇,作为不断获得新生的象征

⑤ 匀刺良: 赫柏,希腊神话中青春和春天女神,原为斟酒女神,相传为宙斯(在刺良)和赫拉(匀刺良)之女,又传她因朱诺(允刺良,罗马神话中的天后,主神朱庇特[允刺良]之妻)吃了野生莴苣而受孕所生。在这里梭罗又将希腊神话和罗马神话混用

Visitors



think that I love society as much as most , and am ready enough to fasten myself like a bloodsucker for the time to any full-blooded man that comes in my way. I am naturally no hermit ,but might possibly sit out the sturdiest frequenter of the bar-room ,if my business called me thither.

I had three chairs in my house ;one for solitude ,two for friendship , three for society. When visitors came in larger and unexpected numbers there was but the third chair for them all ,but they generally economized the room by standing up. It is surprising how many great men and women a small house will contain. I have had twenty-five or thirty souls , with their bodies ,at once under my roof ,and yet we often parted without being aware that we had come very near to one another. Many of our houses ,both public and private , with their almost innumerable apartments ,their huge halls and their cellars for the storage of wines and other munitions of peace ,appear to be extravagantly large for their inhabitants. They are so vast and magnificent that the latter seem to be only vermin which infest them. I am surprised when the herald blows his summons before some Tremont or Astor or Middlesex House^① ,to see come creeping out over the piazza for all inhabitants a ridiculous mouse ,which soon again slinks into some hole in the pavement.

One inconvenience I sometimes experienced in so small a house ,the difficulty of getting to a sufficient distance from my guest when we began to utter the big thoughts in big words. You want room for your thoughts to get into sailing trim and run a course or two before they make their port. The bullet of your thought must have overcome its lateral and ricochet motion and fallen into its last and steady course before it reaches the

① 特雷蒙特, 阿斯特, 米德尔塞克斯, 分别为纽约、波士顿和康科德时髦人物光顾的高级旅馆

ear of the hearer , else it may plow out again through the side of his head. Also , our sentences wanted room to unfold and form their columns in the interval. Individuals , like nations , must have suitable broad and natural boundaries , even a considerable neutral ground , between them. I have found it a singular luxury to talk across the pond to a companion on the opposite side. In my house we were so near that we could not begin to hear — we could not speak low enough to be heard ; as when you throw two stones into calm water so near that they break each other's undulations. If we are merely loquacious and loud talkers , then we can afford to stand very near together , cheek by jowl , and feel each other's breath ; but if we speak reservedly and thoughtfully , we want to be farther apart , that all animal heat and moisture may have a chance to evaporate. If we would enjoy the most intimate society with that in each of us which is without , or above , being spoken to , we must not only be silent , but commonly so far apart bodily that we cannot possibly hear each other's voice in any case. ^① Referred to this standard , speech is for the convenience of those who are hard of hearing ; but there are many fine things which we cannot say if we have to shout. As the conversation began to assume a loftier and grander tone , we gradually shoved our chairs farther apart till they touched the wall in opposite corners , and then commonly there was not room enough.

My “ best ” room , however , my withdrawing room , always ready for company , on whose carpet the sun rarely fell , was the pine wood behind my house. Thither in summer days , when distinguished guests came , I took them , and a priceless domestic swept the floor and dusted the furniture and kept the things in order.

If one guest came he sometimes partook of my frugal meal , and it was no interruption to conversation to be stirring a hasty-pudding , or watching the rising and maturing of a loaf of bread in the ashes , in the meanwhile. But if twenty came and sat in my house there was nothing said about dinner , though there might be bread enough for two , more than if eating were a forsaken habit ; but we naturally practised abstinence ; and this was never felt to be an offence against hospitality , but

① 奥格登·彭申的增补译本。如果我们要享受一下最亲昵的交流，我们之间的这种交流是不可言传，只可意会的。那么，我们不仅要保持沉默，而且身体之间要保持一定的距离，足以在任何情况下都听不到对方的声音。

the most proper and considerate course. The waste and decay of physical life , which so often needs repair , seemed miraculously retarded in such a case , and the vital vigor stood its ground. I could entertain thus a thousand as well as twenty ; and if any ever went away disappointed or hungry from my house when they found me at home , they may depend upon it that I sympathized with them at least^①. So easy is it , though many housekeepers doubt it , to establish new and better customs in the place of the old. You need not rest your reputation on the dinners you give. For my own part , I was never so effectually deterred from frequenting a man's house , by any kind of Cerberus^② whatever , as by the parade one made about dining me , which I took to be a very polite and roundabout hint never to trouble him so again. I think I shall never revisit those scenes. I should be proud to have for the motto of my cabin those lines of Spenser which one of my visitors inscribed on a yellow walnut leaf for a card :—

“ Arrived there , the little house they fill ,
Ne looke for entertainment where none was ;
Rest is their feast , and all things at their will :
The noblest mind the best contentment has. ”^③

When Winslow^④ , afterward governor of the Plymouth Colony , went with a companion on a visit of ceremony to Massasoit^⑤ on foot through the woods , and arrived tired and hungry at his lodge , they were well received by the king , but nothing was said about eating that day. When the night arrived , to quote their own words — “ He laid us on the bed with himself and his wife , they at the one end and we at the other , it being only planks laid a foot from the ground and a thin mat upon them^⑥. Two more of his chief men , for want of room , pressed by and upon us ; so

① 威廉·德福尔在《印第安人》中写道：他们也许相信我至少是同情他们的。② 约翰·米尔顿：刻耳柏洛斯，希腊、罗马神话中守卫冥府入口的三个头的猛犬。③ 约翰·米尔顿：《失乐园》。④ 威廉·温斯洛：引自英国文艺复兴时期的诗人斯宾塞（威廉·斯宾塞）的《仙后》（威廉·斯宾塞）。⑤ 印第安酋长，北美普利茅斯殖民地开拓者，乘“五月花”号船移居新英格兰（马萨诸塞），为英国清教徒移民领袖之一，曾三次任该殖民地总督（威廉·温斯洛）。⑥ 威廉·温斯洛：《印第安人》。⑦ 威廉·温斯洛：《印第安人》。⑧ 威廉·温斯洛：《印第安人》。⑨ 威廉·温斯洛：《印第安人》。⑩ 威廉·温斯洛：《印第安人》。

that we were worse weary of our lodging than of our journey. " At one o'clock the next day Massasoit "brought two fishes that he had shot," about thrice as big as a bream. "These being boiled, there were at least forty looked for a share in them; the most ate of them. This meal only we had in two nights and a day; and had not one of us bought a partridge, we had taken our journey fasting^①. " Fearing that they would be light-headed for want of food and also sleep, owing to "the savages' barbarous singing, (for they used to sing themselves asleep,)" and that they might get home while they had strength to travel, they departed. As for lodging, it is true they were but poorly entertained, though what they found an inconvenience was no doubt intended for an honor; but as far as eating was concerned, I do not see how the Indians could have done better. They had nothing to eat themselves, and they were wiser than to think that apologies could supply the place of food to their guests^②; so they drew their belts tighter and said nothing about it. Another time when Winslow visited them, it being a season of plenty with them, there was no deficiency in this respect.

As for men, they will hardly fail one anywhere.^③ I had more visitors while I lived in the woods than at any other period in my life; I mean that I had some. I met several there under more favorable circumstances than I could anywhere else. But fewer came to see me on trivial business. In this respect, my company was winnowed by my mere distance from town^④. I had withdrawn so far within the great ocean of solitude, into which the rivers of society empty, that for the most part, so far as my needs were concerned, only the finest sediment was deposited around me. Beside, there were wafted to me evidences of unexplored and uncultivated continents on the other side.

Who should come to my lodge this morning but a true Homeric or Paphlagonian^⑤ man — he had so suitable and poetic a name that I am sorry I cannot print it here — a Canadian, a woodchopper and post-maker, who can hole fifty posts in a day, who made his last supper on a

① 清教徒禁食期间通常要斋戒。要不是我们当中有一个人买了一只鹧鸪，那我们就进行了一次禁食旅行。② 印第安人很聪明，不至于认为向客人们道歉就能够代替给他们提供食物。③ 印第安人很聪明，不至于认为向客人们道歉就能够代替给他们提供食物。④ 印第安人很聪明，不至于认为向客人们道歉就能够代替给他们提供食物。⑤ 印第安人很聪明，不至于认为向客人们道歉就能够代替给他们提供食物。

woodchuck which his dog caught. He , too , has heard of Homer , and , “ if it were not for books , ” would “ not know what to do rainy days , ” though perhaps he has not read one wholly through for many rainy seasons. Some priest who could pronounce the Greek itself taught him to read his verse in the Testament in his native parish far away ; and now I must translate to him , while he holds the book , Achilles’ reproof to Patroclus^① for his sad countenance. — “ Why are you in tears , Patroclus , like a young girl ? ” —

“ Or have you alone heard some news from Phthia ?
They say that Menoetius lives yet , son of Actor ,
And Peleus lives , son of AEacus , among the Myrmidons ,
Either of whom having died , we should greatly grieve. ”^②

He says , “ That’s good. ” He has a great bundle of white oak bark under his arm for a sick man , gathered this Sunday morning. “ I suppose there’s no harm in going after such a thing to-day , ” says he. To him Homer was a great writer , though what his writing was about he did not know. A more simple and natural man it would be hard to find. Vice and disease , which cast such a sombre moral hue over the world , seemed to have hardly any existence for him. He was about twenty-eight years old , and had left Canada and his father’s house a dozen years before to work in the States , and earn money to buy a farm with at last , perhaps in his native country. He was cast in the coarsest mould ; a stout but sluggish body , yet gracefully carried^③ , with a thick sunburnt neck , dark bushy hair , and dull sleepy blue eyes , which were occasionally lit up with expression. He wore a flat gray cloth cap , a dingy wool-colored greatcoat , and cowhide boots. He was a great consumer of meat , usually carrying his dinner to his work a couple of miles past my house — for he chopped all summer — in a tin pail ; cold meats , often cold woodchucks , and coffee in a stone bottle which dangled by a string from his belt ; and sometimes he offered me a drink. He came along early , crossing my bean-field ,

① 亨特译：帕特洛克勒斯，在希腊神话中，他是一名希腊战士，在特洛伊战争中被赫克托耳（~~亨利~~）所杀，后友人阿喀琉斯（~~亨利~~）为其复仇。② 宰溪译：赫克托耳，特洛伊战争中的英雄，被帕特洛克勒斯所杀。引自荷马《伊利亚特》（~~亨利~~），卷十六。③ 亨特译：优雅地。宰溪译：他是最粗糙的模型里铸出来的，身材矮胖而呆板，但举止文雅。

though without anxiety or haste to get to his work , such as Yankees exhibit. He wasn't a-going to hurt himself. He didn't care if he only earned his board. Frequently he would leave his dinner in the bushes , when his dog had caught a woodchuck by the way , and go back a mile and a half to dress it and leave it in the cellar of the house where he boarded , after deliberating first for half an hour whether he could not sink it in the pond safely till nightfall — loving to dwell long upon these themes. He would say , as he went by in the morning , “ How thick the pigeons are ! If working every day were not my trade , I could get all the meat I should want by hunting-pigeons , woodchucks , rabbits , partridges — by gosh ! I could get all I should want for a week in one day. ”

He was a skilful chopper , and indulged in some flourishes and ornaments in his art. He cut his trees level and close to the ground , that the sprouts which came up afterward might be more vigorous and a sled might slide over the stumps ; and instead of leaving a whole tree to support his corded wood , he would pare it away to a slender stake or splinter which you could break off with your hand at last.

He interested me because he was so quiet and solitary and so happy withal^① ; a well of good humor and contentment which overflowed at his eyes. His mirth was without alloy. Sometimes I saw him at his work in the woods , felling trees , and he would greet me with a laugh of inexpressible satisfaction , and a salutation in Canadian French , though he spoke English as well. When I approached him he would suspend his work , and with half-suppressed mirth lie along the trunk of a pine which he had felled , and , peeling off the inner bark , roll it up into a ball and chew it while he laughed and talked. Such an exuberance of animal spirits had he that he sometimes tumbled down and rolled on the ground with laughter at anything which made him think and tickled him. Looking round upon the trees he would exclaim — “ By George ! I can enjoy myself well enough here chopping ; I want no better sport. ” Sometimes , when at leisure , he amused himself all day in the woods with a pocket pistol , firing salutes to himself at regular intervals as he walked. In the winter he had a fire by which at noon he warmed his coffee in a kettle ; and as he sat on a log to eat his dinner the chickadees would sometimes come round and alight on his arm and peck at the potato in his fingers ;

① 淳朴、恬淡、安详、与世隔绝。他那么安详、那么与世隔绝，并以此为乐。

and he said that he “liked to have the little fellers about him.”

In him the animal man chiefly was developed.^① In physical endurance and contentment he was cousin to the pine and the rock. I asked him once if he was not sometimes tired at night, after working all day; and he answered, with a sincere and serious look, “Gorrappit^②, I never was tired in my life.” But the intellectual and what is called spiritual man in him were slumbering as in an infant. He had been instructed only in that innocent and ineffectual way in which the Catholic priests teach the aborigines, by which the pupil is never educated to the degree of consciousness, but only to the degree of trust and reverence, and a child is not made a man, but kept a child. When Nature made him, she gave him a strong body and contentment for his portion, and propped him on every side with reverence and reliance, that he might live out his threescore years and ten a child^③. He was so genuine and unsophisticated that no introduction would serve to introduce him, more than if you introduced a woodchuck to your neighbor. He had got to find him out as you did.^④ He would not play any part. Men paid him wages for work, and so helped to feed and clothe him; but he never exchanged opinions with them. He was so simply and naturally humble — if he can be called humble who never aspires — that humility was no distinct quality in him, nor could he conceive of it. Wiser men were demigods to him. If you told him that such a one was coming, he did as if he thought that anything so grand would expect nothing of himself, but take all the responsibility on itself, and let him be forgotten still. He never heard the sound of praise. He particularly revered the writer and the preacher. Their performances were miracles. When I told him that I wrote considerably, he thought for a long time that it was merely the handwriting which I meant, for he could write a remarkably good hand himself. I sometimes found the name of his native parish handsomely written in the snow by the highway, with the proper French accent, and knew that he had passed. I asked him if he ever wished to write his thoughts. He said that he had read and written letters for those who could not, but he never tried to write thoughts —

① 动物性。指爱伦·沃森在瓦尔登湖时，在他的身上，主要是动物性的一面得到了开发。

② 即“老天真”，老天真证，天啦。

③ 爱伦·沃森在瓦尔登湖时，他可以活到七十岁，依然保留着孩子般的天真。

④ 爱伦·沃森在瓦尔登湖时，他得逐渐认识自己，就像你要慢慢认识他一样。

no , he could not , he could not tell what to put first , it would kill him , and then there was spelling to be attended to at the same time !

I heard that a distinguished wise man and reformer asked him if he did not want the world to be changed ; but he answered with a chuckle of surprise in his Canadian accent , not knowing that the question had ever been entertained before , “ No , I like it well enough. ” It would have suggested many things to a philosopher to have dealings with him. ^① To a stranger he appeared to know nothing of things in general ; yet I sometimes saw in him a man whom I had not seen before , and I did not know whether he was as wise as Shakespeare or as simply ignorant as a child , whether to suspect him of a fine poetic consciousness or of stupidity. A townsman told me that when he met him sauntering through the village in his small close-fitting cap , and whistling to himself , he reminded him of a prince in disguise.

His only books were an almanac and an arithmetic , in which last he was considerably expert. The former was a sort of cyclopaedia to him , which he supposed to contain an abstract of human knowledge , as indeed it does to a considerable extent. I loved to sound him on the various reforms of the day , and he never failed to look at them in the most simple and practical light. He had never heard of such things before. Could he do without factories ? I asked. He had worn the home-made Vermont gray ^② , he said , and that was good. Could he dispense with tea and coffee ? Did this country afford any beverage beside ^③ water ? He had soaked hemlock leaves in water and drank it , and thought that was better than water in warm weather. When I asked him if he could do without money , he showed the convenience of money in such a way as to suggest and coincide with the most philosophical accounts of the origin of this institution , and the very derivation of the word pecunia ^④. If an ox were his property , and he wished to get needles and thread at the store , he thought it would be inconvenient and impossible soon to go on mortgaging some portion of the creature each time to that amount. He could defend many institutions better than any philosopher , because , in describing them as they concerned him , he gave the true reason for their prevalence , and

① 嘲弄奚落 接受 曾蒙 恩援 如果一位哲学家和他交往的话 那么他(哲学家)会得到许多启发。 ② 早期 本色布 家织布 ③ 通常 除……之外(不再) 现在一般用 通常 翻译 ④ 贡赋 拉丁语 意为“金钱” 由拉丁语表示“牛”的词派生而来

speculation had not suggested to him any other. At another time , hearing Plato's definition of a man — a biped without feathers — and that one exhibited a cock plucked and called it Plato's man , he thought it an important difference that the knees bent the wrong way. He would sometimes exclaim , “ How I love to talk ! By George^① , I could talk all day ! ” I asked him once , when I had not seen him for many months , if he had got a new idea this summer. “ Good Lord ” — said he , “ a man that has to work as I do , if he does not forget the ideas he has had , he will do well. May be the man you hoe with is inclined to race ; then , by gorry^② , your mind must be there ; you think of weeds. ” He would sometimes ask me first on such occasions , if I had made any improvement. One winter day I asked him if he was always satisfied with himself , wishing to suggest a substitute within him for the priest without , and some higher motive for living. “ Satisfied ! ” said he ; “ some men are satisfied with one thing , and some with another. One man , perhaps , if he has got enough , will be satisfied to sit all day with his back to the fire and his belly to the table , by George ! ” Yet I never , by any manoeuvring , could get him to take the spiritual view of things ; the highest that he appeared to conceive of was a simple expediency , such as you might expect an animal to appreciate ; and this , practically , is true of most men. If I suggested any improvement in his mode of life , he merely answered , without expressing any regret , that it was too late. Yet he thoroughly believed in honesty and the like virtues.

There was a certain positive originality , however slight , to be detected in him , and I occasionally observed that he was thinking for himself and expressing his own opinion , a phenomenon so rare that I would any day walk ten miles to observe it , and it amounted to the re-origination of many of the institutions of society^③. Though he hesitated , and perhaps failed to express himself distinctly , he always had a presentable thought behind. Yet his thinking was so primitive and immersed in his animal life , that , though more promising than a merely learned man's , it rarely ripened to anything which can be reported. He suggested that there might be men of genius in the lowest grades of life , however permanently humble and illiterate , who take their own view always , or do not pretend to

① 月增明里: 确实 的确 ② 早明: 用于发誓或惊叹 ,上帝作证 ! 天呀 !

③ 重老: 确实 确实 这相当于许多社会制度的再一次诞生

town's poor , but who should be ; who are among the world's poor , at any rate ; guests who appeal , not to your hospitality , but to your hospitality ; who earnestly wish to be helped , and preface their appeal with the information that they are resolved , for one thing , never to help themselves. I require of a visitor that he be not actually starving^① , though he may have the very best appetite in the world , however he got it. Objects of charity are not guests. ^② Men who did not know when their visit had terminated , though I went about my business again , answering them from greater and greater remoteness. ^③ Men of almost every degree of wit called on me in the migrating season. Some who had more wits than they knew what to do with ; runaway slaves with plantation manners , who listened from time to time , like the fox in the fable , as if they heard the hounds a-baying on their track , and looked at me beseechingly , as much as to say , —

“O Christian , will you send me back ?”

One real runaway slave , among the rest , whom I helped to forward toward the north star. Men of one idea , like a hen with one chicken , and that a duckling ; men of a thousand ideas , and unkempt heads , like those hens which are made to take charge of a hundred chickens , all in pursuit of one bug , a score of them lost in every morning's dew — and become frizzled and mangy in consequence ; men of ideas instead of legs , a sort of intellectual centipede that made you crawl all over. One man proposed a book in which visitors should write their names , as at the White Mountains ; but , alas ! I have too good a memory to make that necessary.

I could not but notice some of the peculiarities of my visitors. Girls and boys and young women generally seemed glad to be in the woods. They looked in the pond and at the flowers , and improved their time. Men of business , even farmers , thought only of solitude and employment , and of the great distance at which I dwelt from something or other ; and though they said that they loved a ramble in the woods occasionally ,

^① 隔壁邻居抱怨说：我要求一个访客不要真的饿着肚子，^② 却让我操心。他们接受施舍的对象不是客人。^③

厨房有些访客不知道他们的访问早就结束了，尽管我又开始料理我的事，应答他们的态度也越来越冷淡。

it was obvious that they did not. Restless committed men , whose time was all taken up in getting a living or keeping it ; ministers who spoke of God as if they enjoyed a monopoly of the subject , who could not bear all kinds of opinions ; doctors , lawyers , uneasy housekeepers who pried into my cupboard and bed when I was out — how came Mrs. — to know that my sheets were not as clean as hers ?— young men who had ceased to be young , and had concluded that it was safest to follow the beaten track of the professions — all these generally said that it was not possible to do so much good in my position. Ay ! there was the rub^①. The old and infirm and the timid , of whatever age or sex , thought most of sickness , and sudden accident and death ; to them life seemed full of danger — what danger is there if you don't think of any ?— and they thought that a prudent man would carefully select the safest position , where Dr. B. ^② might be on hand at a moment's warning. To them the village was literally a community , a league for mutual defence , and you would suppose that they would not go a-huckleberrying without a medicine chest. The amount of it is , if a man is alive , there is always danger that he may die , though the danger must be allowed to be less in proportion as he is dead-and-alive to begin with^③. A man sits as many risks as he runs. Finally , there were the self-styled reformers , the greatest bores of all , who thought that I was forever singing ,—

This is the house that I built ;

This is the man that lives in the house that I built ;

but they did not know that the third line was ,

These are the folks that worry the man

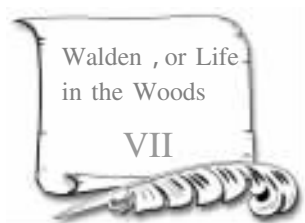
That lives in the house that I built.

I did not fear the hen-harriers^④ , for I kept no chickens ; but I feared the men-harriers rather.

① 棘手事情/障碍/问题/难处: 难就难在这里(或问题就在这里) ② 阅读月报: 指一个叫巴特利特(巴特利特是19世纪英国的乡村医生) ③ 赚钱容易/赚钱便捷/赚钱容易: 尽管由于他一开始就是一个半死不活的人,这种危险性一定是相应地减少了 ④ 猎杀/猎杀/猎杀/猎杀: 白尾鹞,指抓小鸡的鹰

I had more cheering visitors than the last. Children come a-berrying , railroad men taking a Sunday morning walk in clean shirts , fishermen and hunters , poets and philosophers ; in short , all honest pilgrims , who came out to the woods for freedom's sake , and really left the village behind , I was ready to greet with — “ Welcome , Englishmen ! welcome , Englishmen ! ”^① for I had had communication with that race.

① 译自《瓦尔登湖》。据说是印第安人萨摩塞特（Samoset）对在普利茅斯登陆的英国清教徒说的话。在这里，梭罗把到林中来寻找自由的人比作当年到新大陆的清教徒，故有此说。



The Bean-Field

Meanwhile my beans, the length of whose rows, added together, was seven miles already

planted, were impatient to be hoed, for the earliest had grown considerably before the latest were in the ground; indeed they were not easily to be put off. What was the meaning of this so steady and self-respecting, this small Herculean labor^①, I knew not. I came to love my rows, my beans, though so many more than I wanted. They attached me to the earth, and so I got strength like Antaeus^②. But why should I raise them? Only Heaven knows. This was my curious labor all summer — to make this portion of the earth's surface, which had yielded only cinquefoil, blackberries, johnswort, and the like, before, sweet wild fruits and pleasant flowers, produce instead this pulse. What shall I learn of beans or beans of me? ^③ I cherish them, I hoe them, early and late I have an eye to them; and this is my day's work. It is a fine broad leaf to look on. My auxiliaries are the dews and rains which water this dry soil, and what fertility is in the soil itself, which for the most part is lean and effete. My enemies are worms, cool days, and most of all woodchucks. The last have nibbled for me a quarter of an acre clean. But what right had I to oust johnswort and the rest, and break up their ancient herb garden? Soon, however, the remaining beans will be too tough for them, and go forward to meet new foes.

When I was four years old, as I well remember, I was brought from Boston to this my native town, through these very woods and this field,

① 赫拉克勒斯(希腊神话中的英雄)宙斯和阿尔克墨涅(宙斯之妻)之子,力大无比,以完成十二项英雄业绩而闻名 ② 安泰,希腊神话中的巨人,只要身体不离土地,就百战百胜,后被赫拉克勒斯识破,把他举在空中掐死

③ 宰割(宰割) : 我能了解到豆子什么,豆子又能了解到我什么呢?

to the pond. It is one of the oldest scenes stamped on my memory. And now to-night my flute has waked the echoes over that very water. The pines still stand here older than I ; or , if some have fallen , I have cooked my supper with their stumps , and a new growth is rising all around , preparing another aspect for new infant eyes. Almost the same johnswort springs from the same perennial root in this pasture , and even I have at length helped to clothe that fabulous landscape of my infant dreams , and one of the results of my presence and influence is seen in these bean leaves , corn blades , and potato vines.

I planted about two acres and a half of upland ; and as it was only about fifteen years since the land was cleared , and I myself had got out two or three cords of stumps , I did not give it any manure ; but in the course of the summer it appeared by the arrowheads which I turned up in hoeing , that an extinct nation had anciently dwelt here and planted corn and beans ere white men came to clear the land , and so , to some extent , had exhausted the soil for this very crop.

Before yet any woodchuck or squirrel had run across the road , or the sun had got above the shrub oaks , while all the dew was on , though the farmers warned me against it — I would advise you to do all your work if possible while the dew is on — I began to level the ranks of haughty weeds in my bean-field and throw dust upon their heads. Early in the morning I worked barefooted , dabbling like a plastic artist in the dewy and crumbling sand , but later in the day the sun blistered my feet. There the sun lighted me to hoe beans , pacing slowly backward and forward over that yellow gravelly upland , between the long green rows , fifteen rods , the one end terminating in a shrub oak copse where I could rest in the shade , the other in a blackberry field where the green berries deepened their tints by the time I had made another bout. Removing the weeds , putting fresh soil about the bean stems , and encouraging this weed which I had sown , making the yellow soil express its summer thought in bean leaves and blossoms rather than in wormwood and piper and millet grass , making the earth say beans instead of grass — this was my daily work. As I had little aid from horses or cattle , or hired men or boys , or improved implements of husbandry , I was much slower , and became much more intimate with my beans than usual. But labor of the hands , even when pursued to the verge of drudgery , is perhaps never the worst form of idleness. It has a constant and imperishable moral , and to

the scholar it yields a classic result. A very agricola laboriosus^① was I to travellers bound westward through Lincoln and Wayland to nobody knows where ; they sitting at their ease in gigs , with elbows on knees , and reins loosely hanging in festoons ; I the home-staying , laborious native of the soil. But soon my homestead was out of their sight and thought. It was the only open and cultivated field for a great distance on either side of the road , so they made the most of it^② ; and sometimes the man in the field heard more of travellers' gossip and comment than was meant for his ear : " Beans so late ! peas so late !" — for I continued to plant when others had begun to hoe — the ministerial husbandman had not suspected it. " Corn , my boy , for fodder ; corn for fodder. " " Does he live there ?" asks the black bonnet of the gray coat ; and the hard-featured farmer reins up his grateful dobbie to inquire what you are doing where he sees no manure in the furrow , and recommends a little chip dirt , or any little waste stuff , or it may be ashes or plaster. But here were two acres and a half of furrows , and only a hoe for cart and two hands to draw it — there being an aversion to other carts and horses — and chip dirt far away. Fellow-travellers as they rattled by compared it aloud with the fields which they had passed , so that I came to know how I stood in the agricultural world. This was one field not in Mr. Colman's report^③. And , by the way , who estimates the value of the crop which nature yields in the still wilder fields unimproved by man ? The crop of English hay is carefully weighed , the moisture calculated , the silicates and the potash ; but in all dells and pond-holes in the woods and pastures and swamps grows a rich and various crop only unrequited by man. Mine was , as it were , the connecting link between wild and cultivated fields ; as some states are civilized , and others half-civilized , and others savage or barbarous , so my field was , though not in a bad sense , a half-cultivated field. They were beans cheerfully returning to their wild and primitive state that I cultivated , and my hoe played the Rans des Vaches^④ for them.

Near at hand , upon the topmost spray of a birch , sings the brown thrasher — or red mavis , as some love to call him — all the morning ,

① 拜耳词典译作：勤劳的农夫 ② 拜耳词典译作：所以他们极为重视它 ③ 拜耳词典译作：科耳曼（J. Colman）先生的报告。科耳曼于1855年至1859年间在四份报告中评述了马萨诸塞州的农业 ④ 拜耳词典译作：瑞士牧民唱的歌

glad of your society , that would find out another farmer's field if yours were not here^①. While you are planting the seed , he cries — “ Drop it , drop it — cover it up , cover it up — pull it up , pull it up , pull it up . ” But this was not corn , and so it was safe from such enemies as he . You may wonder what his rigmarole , his amateur Paganini^② performances on one string or on twenty , have to do with your planting , and yet prefer it to leached ashes or plaster . It was a cheap sort of top dressing in which I had entire faith .

As I drew a still fresher soil about the rows with my hoe , I disturbed the ashes of unchronicled nations who in primeval years lived under these heavens , and their small implements of war and hunting were brought to the light of this modern day . They lay mingled with other natural stones , some of which bore the marks of having been burned by Indian fires , and some by the sun , and also bits of pottery and glass brought hither by the recent cultivators of the soil . When my hoe tinkled against the stones , that music echoed to the woods and the sky , and was an accompaniment to my labor which yielded an instant and immeasurable crop . It was no longer beans that I hoed , nor I that hoed beans^③ ; and I remembered with as much pity as pride , if I remembered at all , my acquaintances who had gone to the city to attend the oratorios . The nighthawk circled overhead in the sunny afternoons — for I sometimes made a day of it — like a mote in the eye , or in heaven's eye , falling from time to time with a swoop and a sound as if the heavens were rent , torn at last to very rags and tatters , and yet a seamless cope remained ; small imps that fill the air and lay their eggs on the ground on bare sand or rocks on the tops of hills , where few have found them ; graceful and slender like ripples caught up from the pond , as leaves are raised by the wind to float in the heavens ; such kindredship is in nature . The hawk is aerial brother of the wave which he sails over and surveys , those his perfect air-inflated wings answering to the elemental unfledged pinions of the sea^④ . Or sometimes I watched a pair of hen-hawks circling high in the sky , alternately soaring and descending , approaching , and leaving one another , as if they were

① 歌曲原唱：帕格尼尼（Paganini）整个上午都愿意与你为伴，如果你的田地不在这里，它会找到另一个农夫的田地。② 帕格尼尼（Paganini）意大利著名的小提琴家。③ 我锄的不再是豆子，锄豆的也不是我。④ 它那鼓着气的完美翅膀（仿佛）在和大海那天然的羽毛未丰的翅膀遥相呼应。

the embodiment of my own thoughts. Or I was attracted by the passage of wild pigeons from this wood to that , with a slight quivering winnowing sound and carrier haste ; or from under a rotten stump my hoe turned up a sluggish portentous and outlandish spotted salamander , a trace of Egypt and the Nile , yet our contemporary. When I paused to lean on my hoe , these sounds and sights I heard and saw anywhere in the row , a part of the inexhaustible entertainment which the country offers.

On gala days the town fires its great guns , which echo like popguns to these woods , and some waifs of martial music occasionally penetrate thus far. To me , away there in my bean-field at the other end of the town , the big guns sounded as if a puffball had burst ; and when there was a military turnout of which I was ignorant , I have sometimes had a vague sense all the day of some sort of itching and disease in the horizon , as if some eruption would break out there soon , either scarlatina or canker-rash , until at length some more favorable puff of wind , making haste over the fields and up the Wayland road , brought me information of the “trainers^①. ” It seemed by the distant hum as if somebody’s bees had swarmed , and that the neighbors , according to Virgil’s advice , by a faint tintinnabulum upon the most sonorous of their domestic utensils , were endeavoring to call them down into the hive again. And when the sound died quite away , and the hum had ceased , and the most favorable breezes told no tale , I knew that they had got the last drone of them all safely into the Middlesex hive , and that now their minds were bent on the honey with which it was smeared.

I felt proud to know that the liberties of Massachusetts and of our fatherland were in such safe keeping ; and as I turned to my hoeing again I was filled with an inexpressible confidence , and pursued my labor cheerfully with a calm trust in the future.

When there were several bands of musicians , it sounded as if all the village was a vast bellows and all the buildings expanded and collapsed alternately with a din. But sometimes it was a really noble and inspiring strain that reached these woods , and the trumpet that sings of fame , and I felt as if I could spit a Mexican with a good relish^②— for why should

① 译者注：操练者 指当地民兵组织的成员 ② 译者注：我觉得我可以饶有兴味地刺杀一个墨西哥人。梭罗写作时正是美国发动墨西哥战争期间，故有此说

we always stand for trifles?— and looked round for a woodchuck or a skunk to exercise my chivalry upon. These martial strains seemed as far away as Palestine, and reminded me of a march of crusaders in the horizon, with a slight tantivy and tremulous motion of the elm tree tops which overhang the village. This was one of the great days; though the sky had from my clearing only the same everlastingly great look that it wears daily, and I saw no difference in it.

It was a singular experience that long acquaintance which I cultivated with beans, what with planting, and hoeing, and harvesting, and threshing, and picking over and selling them — the last was the hardest of all — I might add eating, for I did taste. I was determined to know beans. When they were growing, I used to hoe from five o'clock in the morning till noon, and commonly spent the rest of the day about other affairs. Consider the intimate and curious acquaintance one makes with various kinds of weeds — it will bear some iteration in the account, for there was no little iteration in the labor — disturbing their delicate organizations so ruthlessly, and making such invidious distinctions with his hoe, levelling whole ranks of one species, and sedulously cultivating another. That's Roman wormwood — that's pigweed — that's sorrel — that's piper-grass — have at him, chop him up, turn his roots upward to the sun, don't let him have a fibre in the shade, if you do he'll turn himself t' other side up and be as green as a leek in two days. A long war, not with cranes, but with weeds, those Trojans who had sun and rain and dews on their side. Daily the beans saw me come to their rescue armed with a hoe, and thin the ranks of their enemies, filling up the trenches with weedy dead. Many a lusty crest-waving Hector^①, that towered a whole foot above his crowding comrades, fell before my weapon and rolled in the dust.

Those summer days which some of my contemporaries devoted to the fine arts in Boston or Rome, and others to contemplation in India, and others to trade in London or New York, I thus, with the other farmers of New England, devoted to husbandry. Not that I wanted beans to eat, for I am by nature a Pythagorean^②, so far as beans are concerned,

① 赫克托耳 希腊神话中特洛伊王普里阿摩斯(普里阿摩斯)的长子,特洛伊战争中的英雄,后被阿喀琉斯杀死 ② 毕达哥拉斯 毕达哥拉斯的。毕达哥拉斯(缘因原籍在意大利),古希腊哲学家,豆子是他禁食的食品之一

whether they mean porridge or voting^①, and exchanged them for rice ; but , perchance , as some must work in fields if only for the sake of tropes and expression , to serve a parable-maker one day. It was on the whole a rare amusement , which , continued too long , might have become a dissipation. Though I gave them no manure , and did not hoe them all once , I hoed them unusually well as far as I went , and was paid for it in the end , “ there being in truth , ” as Evelyn^② says , “ no compost or lætation whatsoever comparable to this continual motion , repastination , and turning of the mould with the spade. ” “ The earth , ” he adds elsewhere , “ especially if fresh , has a certain magnetism in it , by which it attracts the salt , power , or virtue (call it either) which gives it life , and is the logic of all the labor and stir we keep about it , to sustain us ; all dungings and other sordid temperings being but the vicars succedaneous to this improvement. ” Moreover , this being one of those “ worn-out and exhausted lay fields which enjoy their sabbath , ” had perchance , as Sir Kenelm Digby^③ thinks likely , attracted “ vital spirits ” from the air. I harvested twelve bushels of beans.

But to be more particular , for it is complained that Mr. Colman has reported chiefly the expensive experiments of gentlemen farmers , my outgoes were ,—

For a hoe	\$ 0.54
Plowing , harrowing , and furrowing	7.50 Too much.
Beans for seed	3.12½
Potatoes for seed	1.33
Peas for seed	0.40
Turnip seed	0.06
White line for crow fence ^④	0.02
Horse cultivator and boy three hours	1.00
Horse and cart to get crop	0.75

① 憎恶投票则厌恶播种：不管它们是用来吃，还是投票。在古代，豆子有两种功能，一是供人们食用，二是用来投票选举 ② 转借瑞士：伊夫林（伊夫林转借瑞士，为英国原籍），英国乡绅和著作家，皇家学会创始人之一，著有美术、林学、宗教等方面的著作 转借余部 ③ 转借云转借也：凯南尔姆·迪格比爵士（为转借原籍云转借），英国廷臣、海军军官和著作家，著有《论肉体的本质》等哲学著作，论及超自然的现象和自然史 ④ 转借转借：即转借转借，竖在田里吓鸟的稻草人

In all \$ 14.72½

My income was (patrem familias vendacem , non emacem esse oportet^①) , from

Nine bushels and twelve quarts of beans sold	\$ 16.94
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Five bushels large potatoes	2.50
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Nine bushels small 2.25

Grass	1.00
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Stalks	0.75
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In all \$ 23.44

Leaving a pecuniary profit ,
as I have elsewhere said , of \$ 8.71 ½

This is the result of my experience in raising beans : Plant the common small white bush bean about the first of June , in rows three feet by eighteen inches apart , being careful to select fresh round and unmixed seed. First look out for worms , and supply vacancies by planting anew. Then look out for woodchucks , if it is an exposed place , for they will nibble off the earliest tender leaves almost clean as they go ; and again , when the young tendrils make their appearance , they have notice of it , and will shear them off with both buds and young pods , sitting erect like a squirrel. But above all harvest as early as possible , if you would escape frosts and have a fair and salable crop ; you may save much loss by this means.

This further experience also I gained : I said to myself , I will not plant beans and corn with so much industry² another summer , but such seeds , if the seed is not lost , as sincerity , truth , simplicity , faith , innocence , and the like , and see if they will not grow in this soil , even with

[illegible]

less toil and manurance , and sustain me , for surely it has not been exhausted for these crops. Alas ! I said this to myself ; but now another summer is gone , and another , and another , and I am obliged to say to you , Reader , that the seeds which I planted , if indeed they were the seeds of those virtues , were wormeaten or had lost their vitality , and so did not come up. Commonly men will only be brave as their fathers were brave , or timid. This generation is very sure to plant corn and beans each new year precisely as the Indians did centuries ago and taught the first settlers to do , as if there were a fate in it. I saw an old man the other day , to my astonishment , making the holes with a hoe for the seventieth time at least , and not for himself to lie down in ! But why should not the New Englander try new adventures , and not lay so much stress on his grain , his potato and grass crop , and his orchards — raise other crops than these ? Why concern ourselves so much about our beans for seed , and not be concerned at all about a new generation of men ? We should really be fed and cheered if when we met a man we were sure to see that some of the qualities which I have named , which we all prize more than those other productions , but which are for the most part broadcast and floating in the air , had taken root and grown in him. Here comes such a subtile and ineffable quality , for instance , as truth or justice , though the slightest amount or new variety of it , along the road. Our ambassadors should be instructed to send home such seeds as these , and Congress help to distribute them over all the land. We should never stand upon ceremony with sincerity. ^① We should never cheat and insult and banish one another by our meanness , if there were present the kernel of worth and friendliness. We should not meet thus in haste. Most men I do not meet at all , for they seem not to have time ; they are busy about their beans. We would not deal with a man thus plodding ever , leaning on a hoe or a spade as a staff between his work , not as a mushroom , but partially risen out of the earth , something more than erect , like swallows alighted and walking on the ground :—

“ And as he spake , his wings would now and then

① 幸蒙译海译友提醒，查此句原意，我们决不该对真诚致以虚礼。

so that we should suspect that we might be conversing with an angel. Bread may not always nourish us ; but it always does us good , it even takes stiffness out of our joints , and makes us supple and buoyant , when we knew not what ailed us , to recognize any generosity in man or Nature , to share any unmixed and heroic joy.

Ancient poetry and mythology suggest , at least , that husbandry was once a sacred art ;but it is pursued with irreverent haste and heedlessness by us , our object being to have large farms and large crops merely. We have no festival , nor procession , nor ceremony , not excepting our cattle-shows and so-called Thanksgivings , by which the farmer expresses a sense of the sacredness of his calling , or is reminded of its sacred origin. It is the premium and the feast which tempt him. He sacrifices not to Ceres and the Terrestrial Jove , but to the infernal Plutus rather. ^② By avarice and selfishness , and a grovelling habit , from which none of us is free , of regarding the soil as property , or the means of acquiring property chiefly , the landscape is deformed , husbandry is degraded with us , and the farmer leads the meanest of lives. He knows Nature but as a robber. Cato says that the profits of agriculture are particularly pious or just (maximeque pius quaestus) , and according to Varro^③ the old Romans “ called the same earth Mother and Ceres , and thought that they who cultivated it led a pious and useful life , and that they alone were left of the race of King Saturn^④. ”

We are wont to forget that the sun looks on our cultivated fields and on the prairies and forests without distinction. They all reflect and absorb his rays alike, and the former make but a small part of the glorious picture which he beholds in his daily course. In his view the earth is all equally cultivated like a garden. Therefore we should receive the benefit of his light and heat with a corresponding trust and magnanimity. What

① 夸尔斯撰撰《牧羊人的神示》：“我崇拜普路托斯，而不是献祭于刻瑞斯和人世间的约夫，而是献于阴间的普路托斯。”
② 普路托斯：罗马神话中的冥王。三者均为罗马神话中的神。
③ 灾祸：瓦罗《论农业》卷一，第 10 章。
④ 萨杜恩：罗马神话中的农神。

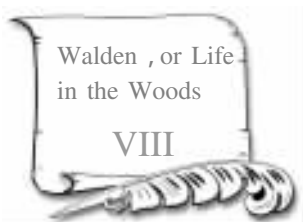
though I value the seed of these beans ,and harvest that in the fall of the year ?This broad field which I have looked at so long looks not to me as the principal cultivator ,but away from me to influences more genial to it ,which water and make it green. These beans have results which are not harvested by me. ^① Do they not grow for woodchucks partly ?The ear of wheat (in Latin spica ,obsoletely specā ,from spe ,hope^②) should not be the only hope of the husbandman ; its kernel or grain (granum from gerendo ,bearing) is not all that it bears. How , then , can our harvest fail ?Shall I not rejoice also at the abundance of the weeds whose seeds are the granary of the birds ?It matters little comparatively whether the fields fill the farmer's barns. The true husbandman will cease from anxiety , as the squirrels manifest no concern whether the woods will bear chestnuts this year or not , and finish his labor with every day , relinquishing all claim to the produce of his fields ,and sacrificing in his mind not only his first but his last fruits also.

① 我种豆子并播种它们来收获 这些豆结的果实并非由我来收获。

播种: 在拉丁语里是 泽源 古词是 泽源 源自 泽源 意思是希望

② 麦穗 播种 播种

The Village



After hoeing , or perhaps reading and writing , in the forenoon , I usually bathed again in the pond , swimming across one of its coves for a stint , and washed the dust of labor from my person , or smoothed out the last wrinkle which study had made , and for the afternoon was absolutely free. Every day or two I strolled to the village to hear some of the gossip which is incessantly going on there , circulating either from mouth to mouth , or from newspaper to newspaper , and which , taken in homoeopathic doses^① , was really as refreshing in its way as the rustle of leaves and the peeping of frogs. As I walked in the woods to see the birds and squirrels , so I walked in the village to see the men and boys ; instead of the wind among the pines I heard the carts rattle. In one direction from my house there was a colony of muskrats in the river meadows ; under the grove of elms and button-woods in the other horizon was a village of busy men , as curious to me as if they had been prairie-dogs , each sitting at the mouth of its burrow , or running over to a neighbor's to gossip. I went there frequently to observe their habits. The village appeared to me a great news room ; and on one side , to support it , as once at Redding & Company's on State Street , they kept nuts and raisins , or salt and meal and other groceries. Some have such a vast appetite for the former commodity , that is , the news , and such sound digestive organs , that they can sit forever in public avenues without stirring , and let it simmer and whisper through them like the Etesian winds^② , or as if inhaling ether , it only producing numbness and insensibility to pain — otherwise it would often be painful to bear — without affecting the consciousness. I hardly ever failed , when I rambled through the village , to see a row of such worthies , either sitting on a lad-

① 浸已藥劑中或置於藥碟上 像顺势疗法中所用的微小剂量
海季风

② 耘藥 毒社 憎生 译：地中

der sunning themselves , with their bodies inclined forward and their eyes glancing along the line this way and that , from time to time , with a voluptuous expression , or else leaning against a barn with their hands in their pockets , like caryatides , as if to prop it up. They , being commonly out of doors , heard whatever was in the wind. These are the coarsest mills , in which all gossip is first rudely digested or cracked up before it is emptied into finer and more delicate hoppers within doors. I observed that the vitals of the village were the grocery , the bar-room , the post-office , and the bank ; and , as a necessary part of the machinery , they kept a bell , a big gun , and a fire-engine , at convenient places ; and the houses were so arranged as to make the most of mankind , in lanes and fronting one another , so that every traveller had to run the gauntlet , and every man , woman , and child might get a lick at him. Of course , those who were stationed nearest to the head of the line , where they could most see and be seen , and have the first blow at him , paid the highest prices for their places ; and the few straggling inhabitants in the outskirts , where long gaps in the line began to occur , and the traveller could get over walls or turn aside into cow-paths , and so escape , paid a very slight ground or window tax^①. Signs were hung out on all sides to allure him ; some to catch him by the appetite , as the tavern and victualling cellar ; some by the fancy , as the dry goods store and the jeweller's ; and others by the hair or the feet or the skirts , as the barber , the shoemaker , or the tailor. Besides , there was a still more terrible standing invitation to call at every one of these houses , and company expected about these times. For the most part I escaped wonderfully from these dangers , either by proceeding at once boldly and without deliberation to the goal , as is recommended to those who run the gauntlet , or by keeping my thoughts on high things , like Orpheus^② , who , “ loudly singing the praises of the gods to his lyre , drowned the voices of the Sirens , and kept out of danger^③ . ” Sometimes I bolted suddenly , and nobody could tell my whereabouts , for I did not stand much about gracefulness , and never hesitated at a gap in a fence. I was even accustomed to make an irruption into some houses ,

① 窗税或窗赋：窗户税。按照房屋的窗户的多少强征的税。② 的里奥：奥菲士，希腊神话中的诗人和歌手，善弹竖琴，弹奏时猛兽俯首，顽石点头。③ 造反：造反。最早提出造反原则。梭罗译自培根（杂文）《论古人的智慧》（见《培根杂文》）。窗税或窗赋：窗户税。

where I was well entertained , and after learning the kernels and very last sieveful of news^①— what had subsided , the prospects of war and peace , and whether the world was likely to hold together much longer — I was let out through the rear avenues , and so escaped to the woods again.

It was very pleasant , when I stayed late in town , to launch myself into the night , especially if it was dark and tempestuous , and set sail from some bright village parlor or lecture room , with a bag of rye or Indian meal upon my shoulder , for my snug harbor in the woods , having made all tight without and withdrawn under hatches with a merry crew of thoughts , leaving only my outer man at the helm , or even tying up the helm when it was plain sailing. I had many a genial thought by the cabin fire “ as I sailed. ” I was never cast away nor distressed in any weather , though I encountered some severe storms. It is darker in the woods , even in common nights , than most suppose. I frequently had to look up at the opening between the trees above the path in order to learn my route , and , where there was no cart-path , to feel with my feet the faint track which I had worn , or steer by the known relation of particular trees which I felt with my hands , passing between two pines for instance , not more than eighteen inches apart , in the midst of the woods , invariably , in the darkest night. Sometimes , after coming home thus late in a dark and muggy night , when my feet felt the path which my eyes could not see , dreaming and absent-minded all the way , until I was aroused by having to raise my hand to lift the latch , I have not been able to recall a single step of my walk , and I have thought that perhaps my body would find its way home if its master should forsake it , as the hand finds its way to the mouth without assistance. Several times , when a visitor chanced to stay into evening , and it proved a dark night , I was obliged to conduct him to the cart-path in the rear of the house , and then point out to him the direction he was to pursue , and in keeping which he was to be guided rather by his feet than his eyes. One very dark night I directed thus on their way two young men who had been fishing in the pond. They lived about a mile off through the woods , and were quite used to the route. A day or two after one of them told me that they wandered about the greater part of the night , close by their own premises , and did not get home till toward morning , by which time , as there had been several heavy showers in the

① 泽林森选集大辞书：筛选的消息

meanwhile ,and the leaves were very wet ,they were drenched to their skins. I have heard of many going astray even in the village streets , when the darkness was so thick that you could cut it with a knife ,as the saying is. Some who live in the outskirts ,having come to town a-shopping in their wagons ,have been obliged to put up for the night ;and gentlemen and ladies making a call have gone half a mile out of their way , feeling the sidewalk only with their feet , and not knowing when they turned. It is a surprising and memorable ,as well as valuable experience , to be lost in the woods any time. Often in a snow-storm ,even by day , one will come out upon a well-known road and yet find it impossible to tell which way leads to the village. Though he knows that he has travelled it a thousand times ,he cannot recognize a feature in it ,but it is as strange to him as if it were a road in Siberia. By night ,of course ,the perplexity is infinitely greater. In our most trivial walks ,we are constantly ,though unconsciously ,steering like pilots by certain well-known beacons and headlands ,and if we go beyond our usual course we still carry in our minds the bearing of some neighboring cape ;and not till we are completely lost ,or turned round — for a man needs only to be turned round once with his eyes shut in this world to be lost^① — do we appreciate the vastness and strangeness of nature. Every man has to learn the points of compass again as often as he awakes ,whether from sleep or any abstraction. Not till we are lost ,in other words not till we have lost the world ,do we begin to find ourselves ,and realize where we are and the infinite extent of our relations.

One afternoon ,near the end of the first summer ,when I went to the village to get a shoe from the cobbler's ,I was seized and put into jail , because ,as I have elsewhere related^② ,I did not pay a tax to ,or recognize the authority of ,the State which buys and sells men ,women ,and children ,like cattle ,at the door of its senate-house. I had gone down to the woods for other purposes. But ,wherever a man goes ,men will pursue and paw him with their dirty institutions ,and ,if they can ,constrain him to belong to their desperate odd-fellow society. It is true ,I might have resisted forcibly with more or less effect ,might have run “amok”

① 亨利·梭罗在《瓦尔登湖》中写道：“在这个世界上（指森林）你只要闭上眼睛转一次身就会迷路。”

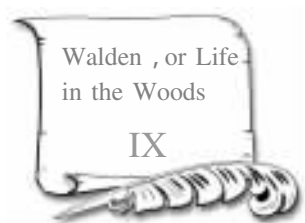
② 亨利·梭罗在《瓦尔登湖》中写道：“正如我在别处所讲的。这里指梭罗的“抵制文官政府”（“抵制文官政府”是梭罗在1846年写的一篇论文，他去世后重印时题为“论公民的不服从”（“论公民的不服从”）。

against society ; but I preferred that society should run “ amok ” against me , it being the desperate party^①. However , I was released the next day , obtained my mended shoe , and returned to the woods in season to get my dinner of huckleberries on Fair Haven Hill. I was never molested by any person but those who represented the State. I had no lock nor bolt but for the desk which held my papers , not even a nail to put over my latch or windows. I never fastened my door night or day , though I was to be absent several days ; not even when the next fall I spent a fortnight in the woods of Maine. And yet my house was more respected than if it had been surrounded by a file of soldiers. The tired Rambler could rest and warm himself by my fire , the literary amuse himself with the few books on my table , or the curious , by opening my closet door , see what was left of my dinner , and what prospect I had of a supper. Yet , though many people of every class came this way to the pond , I suffered no serious inconvenience from these sources , and I never missed anything but one small book , a volume of Homer , which perhaps was improperly gilded , and this I trust a soldier of our camp has found by this time. I am convinced , that if all men were to live as simply as I then did , thieving and robbery would be unknown. These take place only in communities where some have got more than is sufficient while others have not enough. The Pope’s Homers^② would soon get properly distributed.

“ Nec bella fuerunt ,
Faginus astabat dum scyphus ante dapes. ”^③
“ Nor wars did men molest ,
When only beechen bowls were in request. ”

“ You who govern public affairs , what need have you to employ punishments ? Love virtue , and the people will be virtuous. The virtues of a superior man are like the wind ; the virtues of a common man are like the grass ; the grass , when the wind passes over it , bends. ”^④

① 遭到社会的反对，但我宁可社会疯狂地反对我，因为它才是绝望的一方。
② 我原想引用蒲伯的《荷马》。蒲伯（~~英国启蒙运动时期的诗人~~，曾译过荷马史诗《伊利亚特》和《奥德赛》）
③ 蒲伯的《哀歌》
④ 再引自孔子的《论语·颜渊篇第十二》第十九节。原文为：“子为政，焉用杀？子欲善而民善矣。君子之德风，小人之德草。草上之风，必偃。”



The Ponds

杂 sometimes, having had a surfeit
of human society and gossip,
and worn out all my village friends,

I rambled still farther westward than I habitually dwell, into yet more unfrequented parts of the town, “to fresh woods and pastures new^①,” or, while the sun was setting, made my supper of huckleberries and blueberries on Fair Haven Hill, and laid up a store for several days^②. The fruits do not yield their true flavor to the purchaser of them, nor to him who raises them for the market. There is but one way to obtain it, yet few take that way. If you would know the flavor of huckleberries, ask the cowboy or the partridge. It is a vulgar error to suppose that you have tasted huckleberries who never plucked them. A huckleberry never reaches Boston; they have not been known there since they grew on her three hills. The ambrosial and essential part of the fruit is lost with the bloom which is rubbed off in the market cart, and they become mere provender. As long as Eternal Justice^③ reigns, not one innocent huckleberry can be transported thither from the country’s hills.

Occasionally, after my hoeing was done for the day, I joined some impatient companion who had been fishing on the pond since morning, as silent and motionless as a duck or a floating leaf, and, after practising various kinds of philosophy, had concluded commonly, by the time I arrived, that he belonged to the ancient sect of Coenobites^④. There was one older man, an excellent fisher and skilled in all kinds of woodcraft, who was pleased to look upon my house as a building erected for the con-

① 贼来暗探僧果译葬世青林词译火赠：引自英国诗人约翰·弥尔顿(分界士配界士, 另见原另疏的)的诗“利西达斯”(“蕴籍音译”)的最后一行 ② 透叠怎责提壤译藻则道译译：贮藏一些以备几天的食用 ③ 耘藻世首的译藻：不朽的正义女神 ④ 悦藻上鄂译译：修道院住院修士。梭罗在此使用了双关语(责世), 既指这一宗教派别的成员, 又利用这一词的读音[si:nəubaits], 即“译藻火燥译藻”来描写“没有看到鱼上钩”的钓鱼人

venience of fishermen ; and I was equally pleased when he sat in my doorway to arrange his lines. Once in a while we sat together on the pond , he at one end of the boat , and I at the other ; but not many words passed between us , for he had grown deaf in his later years , but he occasionally hummed a psalm , which harmonized well enough with my philosophy. Our intercourse was thus altogether one of unbroken harmony , far more pleasing to remember than if it had been carried on by speech. ① When , as was commonly the case , I had none to commune with , I used to raise the echoes by striking with a paddle on the side of my boat , filling the surrounding woods with circling and dilating sound , stirring them up as the keeper of a menagerie his wild beasts , until I elicited a growl from every wooded vale and hillside.

In warm evenings I frequently sat in the boat playing the flute , and saw the perch , which I seem to have charmed , hovering around me , and the moon travelling over the ribbed bottom , which was strewn with the wrecks of the forest. Formerly I had come to this pond adventurously , from time to time , in dark summer nights , with a companion , and , making a fire close to the water's edge , which we thought attracted the fishes , we caught pouts with a bunch of worms strung on a thread , and when we had done , far in the night , threw the burning brands high into the air like skyrocketes , which , coming down into the pond , were quenched with a loud hissing , and we were suddenly groping in total darkness. Through this , whistling a tune , we took our way to the haunts of men again. But now I had made my home by the shore.

Sometimes , after staying in a village parlor till the family had all retired , I have returned to the woods , and , partly with a view to the next day's dinner , spent the hours of midnight fishing from a boat by moonlight , serenaded by owls and foxes , and hearing , from time to time , the creaking note of some unknown bird close at hand. These experiences were very memorable and valuable to me — anchored in forty feet of water , and twenty or thirty rods from the shore , surrounded sometimes by thousands of small perch and shiners , dimpling the surface with their tails in the moonlight , and communicating by a long flaxen line with mysterious nocturnal fishes which had their dwelling forty feet below , or some-

① 韵则自然，声则天籁，语则真挚，意则深长，因此我们的交流十分和谐、毫不间断，回想起来比语言表达要美妙得多。

times dragging sixty feet of line about the pond as I drifted in the gentle night breeze , now and then feeling a slight vibration along it , indicative of some life prowling about its extremity , of dull uncertain blundering purpose there , and slow to make up its mind. At length you slowly raise , pulling hand over hand , some horned pout squeaking and squirming to the upper air. It was very queer , especially in dark nights , when your thoughts had wandered to vast and cosmogonical themes in other spheres , to feel this faint jerk , which came to interrupt your dreams and link you to Nature again. It seemed as if I might next cast my line upward into the air , as well as downward into this element , which was scarcely more dense. Thus I caught two fishes as it were with one hook.

The scenery of Walden is on a humble scale , and , though very beautiful , does not approach to grandeur , nor can it much concern one who has not long frequented it or lived by its shore ; yet this pond is so remarkable for its depth and purity as to merit a particular description. It is a clear and deep green well , half a mile long and a mile and three quarters in circumference , and contains about sixty-one and a half acres ; a perennial spring in the midst of pine and oak woods , without any visible inlet or outlet except by the clouds and evaporation. The surrounding hills rise abruptly from the water to the height of forty to eighty feet , though on the southeast and east they attain to about one hundred and one hundred and fifty feet respectively , within a quarter and a third of a mile. They are exclusively woodland. All our Concord waters have two colors at least ; one when viewed at a distance , and another , more proper , close at hand. The first depends more on the light , and follows the sky. ^① In clear weather , in summer , they appear blue at a little distance , especially if agitated , and at a great distance all appear alike. In stormy weather they are sometimes of a dark slate-color. The sea , however , is said to be blue one day and green another without any perceptible change in the atmosphere. I have seen our river , when , the landscape being covered with snow , both water and ice were almost as green as grass. Some consider blue “ to be the color of pure water , whether liquid or solid. ” ^② But , loo-

① 硅藻藻的排列和藻类藻：第一种更多的是取决于光 随着天色而变化。② 杂藻藻
 藻土土藻的排列和藻类藻：有人认为蓝色“是纯洁的水的颜色，无论是液态的，还是固态的。”这是对冰川颜色的描写。引自以研究热传导和冰川而闻名的苏格兰物理学家福布斯（F. 福布斯）的著作《冰川的描写》（The Description of the Ice）（1904年）
 福布斯（F. 福布斯）的著作《冰川的描写》（The Description of the Ice）（1904年）

king directly down into our waters from a boat , they are seen to be of very different colors. Walden is blue at one time and green at another , even from the same point of view. Lying between the earth and the heavens , it partakes of the color of both. Viewed from a hilltop it reflects the color of the sky ; but near at hand it is of a yellowish tint next the shore where you can see the sand , then a light green , which gradually deepens to a uniform dark green in the body of the pond. In some lights , viewed even from a hilltop , it is of a vivid green next the shore. Some have referred this to the reflection of the verdure ; but it is equally green there against the railroad sandbank , and in the spring , before the leaves are expanded , and it may be simply the result of the prevailing blue mixed with the yellow of the sand. Such is the color of its iris. This is that portion , also , where in the spring , the ice being warmed by the heat of the sun reflected from the bottom , and also transmitted through the earth , melts first and forms a narrow canal about the still frozen middle. Like the rest of our waters , when much agitated , in clear weather , so that the surface of the waves may reflect the sky at the right angle , or because there is more light mixed with it , it appears at a little distance of a darker blue than the sky itself ; and at such a time , being on its surface , and looking with divided vision , so as to see the reflection , I have discerned a matchless and indescribable light blue , such as watered or changeable silks and sword blades suggest , more cerulean than the sky itself , alternating with the original dark green on the opposite sides of the waves , which last appeared but muddy in comparison. It is a vitreous greenish blue , as I remember it , like those patches of the winter sky seen through cloud vistas in the west before sundown. Yet a single glass of its water held up to the light is as colorless as an equal quantity of air. It is well known that a large plate of glass will have a green tint , owing , as the makers say , to its “ body , ” but a small piece of the same will be colorless.^① How large a body of Walden water would be required to reflect a green tint I have never proved. The water of our river is black or a very dark brown to one looking directly down on it , and , like that of most ponds , imparts to the body of one bathing in it a yellowish tinge ; but this water is of such crystalline purity that the body of the bather appears of an alabaster white-

① 麻省理工学院物理系教授 众所周知，一大块玻璃板会呈现出浅绿色，据制造玻璃的人说，那是“体积”的缘故，而一小块同样的玻璃就呈无色。

ness , still more unnatural , which , as the limbs are magnified and distorted withal , produces a monstrous effect , making fit studies for a Michael Angelo^①.

The water is so transparent that the bottom can easily be discerned at the depth of twenty-five or thirty feet. Paddling over it , you may see , many feet beneath the surface , the schools of perch and shiners , perhaps only an inch long , yet the former easily distinguished by their transverse bars , and you think that they must be ascetic fish that find a subsistence there. Once , in the winter , many years ago , when I had been cutting holes through the ice in order to catch pickerel , as I stepped ashore I tossed my axe back on to the ice , but , as if some evil genius had directed it , it slid four or five rods directly into one of the holes , where the water was twenty-five feet deep. Out of curiosity , I lay down on the ice and looked through the hole , until I saw the axe a little on one side , standing on its head , with its helve erect and gently swaying to and fro with the pulse of the pond ; and there it might have stood erect and swaying till in the course of time the handle rotted off , if I had not disturbed it. Making another hole directly over it with an ice chisel which I had , and cutting down the longest birch which I could find in the neighborhood with my knife , I made a slip-noose , which I attached to its end , and , letting it down carefully , passed it over the knob of the handle , and drew it by a line along the birch , and so pulled the axe out again.

The shore is composed of a belt of smooth rounded white stones like paving-stones , excepting one or two short sand beaches , and is so steep that in many places a single leap will carry you into water over your head ; and were it not for its remarkable transparency , that would be the last to be seen of its bottom^② till it rose on the opposite side. Some think it is bottomless. It is nowhere muddy , and a casual observer would say that there were no weeds at all in it ; and of noticeable plants , except in the little meadows recently overflowed , which do not properly belong to it , a closer scrutiny does not detect a flag nor a bulrush , nor even a lily , yellow or white , but only a few small heart-leaves and potamogetons^③ , and perhaps a water-target^④ or two ; all which however a bather might not

① 配译:米开朗琪罗;原译:可能指米开朗琪罗(配译:米开朗琪罗,另译:佛罗伦萨);意:意大利文艺复兴时期雕刻家、画家、建筑师和诗人 ② 原译:曾染指;原译:决不可能看到湖的底部 ③ 原译:绿藻;原译:湖里的草 ④ 原译:睡菜;原译:水生植物

perceive ; and these plants are clean and bright like the element they grow in. The stones extend a rod or two into the water , and then the bottom is pure sand , except in the deepest parts , where there is usually a little sediment , probably from the decay of the leaves which have been wafted on to it so many successive falls , and a bright green weed is brought up on anchors even in midwinter.

We have one other pond just like this , White Pond , in Nine Acre Corner , about two and a half miles westerly ; but , though I am acquainted with most of the ponds within a dozen miles of this centre I do not know a third of this pure and well-like character^①. Successive nations perchance have drank at , admired , and fathomed it , and passed away , and still its water is green and pellucid as ever. Not an intermitting spring ! Perhaps on that spring morning when Adam and Eve were driven out of Eden Walden Pond was already in existence , and even then breaking up in a gentle spring rain accompanied with mist and a southerly wind , and covered with myriads of ducks and geese , which had not heard of the fall , when still such pure lakes sufficed them. Even then it had commenced to rise and fall , and had clarified its waters and colored them of the hue they now wear , and obtained a patent of Heaven to be the only Walden Pond in the world and distiller of celestial dews. Who knows in how many unremembered nations' literatures this has been the Castalian Fountain^② ? or what nymphs presided over it in the Golden Age^③ ? It is a gem of the first water which Concord wears in her coronet.

Yet perchance the first who came to this well have left some trace of their footsteps. I have been surprised to detect encircling the pond , even where a thick wood has just been cut down on the shore , a narrow shelf-like path in the steep hillside , alternately rising and falling , approaching and receding from the water's edge , as old probably as the race of man here , worn by the feet of aboriginal hunters , and still from time to time unwittingly trodden by the present occupants of the land. This is particularly distinct to one standing on the middle of the pond in winter , just after a light snow has fallen , appearing as a clear undulating white line ,

① 原文为：I have been surprised to detect encircling the pond, even where a thick wood has just been cut down on the shore, a narrow shelf-like path in the steep hillside, alternately rising and falling, approaching and receding from the water's edge, as old probably as the race of man here, worn by the feet of aboriginal hunters, and still from time to time unwittingly trodden by the present occupants of the land. This is particularly distinct to one standing on the middle of the pond in winter, just after a light snow has fallen, appearing as a clear undulating white line, I find no third of this pure and well-like character. 我找不到第三个这样纯净、特征有点像井一样的湖。

② 原文为：Who knows in how many unremembered nations' literatures this has been the Castalian Fountain? 卡斯塔利亚泉，在传说中的帕纳塞斯山（位于希腊中部）是太阳神阿波罗和文艺女神缪斯之泉，被认为是诗歌灵感的来源。

③ 原文为：or what nymphs presided over it in the Golden Age? 古代神话中的黄金时代，世界最本初的状态。

unobscured by weeds and twigs , and very obvious a quarter of a mile off in many places where in summer it is hardly distinguishable close at hand. The snow reprints it , as it were , in clear white type alto-relievo^①. The ornamented grounds of villas which will one day be built here may still preserve some trace of this.

The pond rises and falls , but whether regularly or not , and within what period , nobody knows , though , as usual , many pretend to know. It is commonly higher in the winter and lower in the summer , though not corresponding to the general wet and dryness. I can remember when it was a foot or two lower , and also when it was at least five feet higher , than when I lived by it. There is a narrow sand-bar running into it , with very deep water on one side , on which I helped boil a kettle of chowder , some six rods from the main shore , about the year 1824 , which it has not been possible to do for twenty-five years ; and , on the other hand , my friends used to listen with incredulity when I told them , that a few years later I was accustomed to fish from a boat in a secluded cove in the woods , fifteen rods from the only shore they knew , which place was long since converted into a meadow. But the pond has risen steadily for two years , and now , in the summer of '52 , is just five feet higher than when I lived there , or as high as it was thirty years ago , and fishing goes on again in the meadow. This makes a difference of level , at the outside , of six or seven feet ; and yet the water shed by the surrounding hills is insignificant in amount , and this overflow must be referred to causes which affect the deep springs. This same summer the pond has begun to fall again. It is remarkable that this fluctuation , whether periodical or not , appears thus to require many years for its accomplishment. I have observed one rise and a part of two falls , and I expect that a dozen or fifteen years hence the water will again be as low as I have ever known it. Flint's Pond , a mile eastward , allowing for the disturbance occasioned by its inlets and outlets , and the smaller intermediate ponds also , sympathize with Walden^② , and recently attained their greatest height at the same time with the latter. The same is true , as far as my observation goes , of White Pond.

This rise and fall of Walden at long intervals serves this use at least ;

① 浮雕(高浮雕): 隆雕, 高浮雕 ② 瓦尔登湖则与周围沼泽地: 那些较小的、介于中间的湖也同瓦尔登湖一致(即水同涨同落)

the water standing at this great height for a year or more , though it makes it difficult to walk round it , kills the shrubs and trees which have sprung up about its edge since the last rise — pitch pines , birches , alders , aspens , and others — and , falling again , leaves an unobstructed shore ; for , unlike many ponds and all waters which are subject to a daily tide , its shore is cleanest when the water is lowest. On the side of the pond next my house a row of pitch pines , fifteen feet high , has been killed and tipped over as if by a lever , and thus a stop put to their encroachments ; and their size indicates how many years have elapsed since the last rise to this height. By this fluctuation the pond asserts its title to a shore , and thus the shore is shorn , and the trees cannot hold it by right of possession. These are the lips of the lake , on which no beard grows. It licks its chaps from time to time. When the water is at its height , the alders , willows , and maples send forth a mass of fibrous red roots several feet long from all sides of their stems in the water , and to the height of three or four feet from the ground , in the effort to maintain themselves ; and I have known the high blueberry bushes about the shore , which commonly produce no fruit , bear an abundant crop under these circumstances.

Some have been puzzled to tell how the shore became so regularly paved. My townsmen have all heard the tradition — the oldest people tell me that they heard it in their youth — that anciently the Indians were holding a pow-wow^① upon a hill here , which rose as high into the heavens as the pond now sinks deep into the earth , and they used much profanity , as the story goes , though this vice is one of which the Indians were never guilty , and while they were thus engaged the hill shook and suddenly sank , and only one old squaw , named Walden , escaped , and from her the pond was named. It has been conjectured that when the hill shook these stones rolled down its side and became the present shore. It is very certain , at any rate , that once there was no pond here , and now there is one ; and this Indian fable does not in any respect conflict with the account of that ancient settler whom I have mentioned , who remembers so well when he first came here with his divining-rod , saw a thin vapor rising from the sward , and the hazel pointed steadily downward , and he concluded to dig a well here. As for the stones , many still think that they are hardly to be accounted for by the action of the waves on these

① 印第安人：印第安人为庆祝胜利等举行的狂欢典礼

hills ; but I observe that the surrounding hills are remarkably full of the same kind of stones , so that they have been obliged to pile them up in walls on both sides of the railroad cut nearest the pond ; and , moreover , there are most stones where the shore is most abrupt ; so that , unfortunately , it is no longer a mystery to me. I detect the paver^①. If the name was not derived from that of some English locality — Saffron Walden , for instance — one might suppose that it was called originally Walled-in Pond.

The pond was my well ready dug. ^② For four months in the year its water is as cold as it is pure at all times ; and I think that it is then as good as any , if not the best , in the town. In the winter , all water which is exposed to the air is colder than springs and wells which are protected from it. The temperature of the pond water which had stood in the room where I sat from five o'clock in the afternoon till noon the next day , the sixth of March , 1846 , the thermometer having been up to 65° or 70° some of the time , owing partly to the sun on the roof , was 42° , or one degree colder than the water of one of the coldest wells in the village just drawn. The temperature of the Boiling Spring the same day was 45° , or the warmest of any water tried , though it is the coldest that I know of in summer , when , beside , shallow and stagnant surface water is not mingled with it. Moreover , in summer , Walden never becomes so warm as most water which is exposed to the sun , on account of its depth. In the warmest weather I usually placed a pailful in my cellar , where it became cool in the night , and remained so during the day ; though I also resorted to a spring in the neighborhood. It was as good when a week old as the day it was dipped , and had no taste of the pump. Whoever camps for a week in summer by the shore of a pond , needs only bury a pail of water a few feet deep in the shade of his camp to be independent of the luxury of ice.

There have been caught in Walden pickerel , one weighing seven pounds — to say nothing of another which carried off a reel with great velocity , which the fisherman safely set down at eight pounds because he did not see him — perch and pouts , some of each weighing over two pounds , shiners , chivins or roach (*Leuciscus pulchellus*) , a very few breams , and a couple of eels , one weighing four pounds — I am thus

瓦尔登

① 青草地 铺设的人 此处指冰川作用的结果
湖是为我挖好的井。

② 栽藕或挖井 掘地或凿井 瓦尔登

particular because the weight of a fish is commonly its only title to fame , and these are the only eels I have heard of here ; — also , I have a faint recollection of a little fish some five inches long , with silvery sides and a greenish back , somewhat dace-like in its character , which I mention here chiefly to link my facts to fable. Nevertheless , this pond is not very fertile in fish. Its pickerel , though not abundant , are its chief boast. I have seen at one time lying on the ice pickerel of at least three different kinds : a long and shallow one , steel-colored , most like those caught in the river ; a bright golden kind , with greenish reflections and remarkably deep , which is the most common here ; and another , golden-colored , and shaped like the last , but peppered on the sides with small dark brown or black spots , intermixed with a few faint blood-red ones , very much like a trout. The specific name *reticulatus*^① would not apply to this ; it should be *guttatus*^② rather. These are all very firm fish , and weigh more than their size promises. The shiners , pouts , and perch also , and indeed all the fishes which inhabit this pond , are much cleaner , handsomer , and firmer-fleshed than those in the river and most other ponds , as the water is purer , and they can easily be distinguished from them. Probably many ichthyologists would make new varieties of some of them. There are also a clean race of frogs and tortoises , and a few mussels in it ; muskrats and minks leave their traces about it , and occasionally a travelling mud-turtle visits it. Sometimes , when I pushed off my boat in the morning , I disturbed a great mud-turtle which had secreted himself under the boat in the night. Ducks and geese frequent it in the spring and fall , the white-bellied swallows (*Hirundo bicolor*) skim over it , and the peewees (*Totanus macularius*) “teeter” along its stony shores all summer. I have sometimes disturbed a fish hawk sitting on a white pine over the water ; but I doubt if it is ever profaned by the wing of a gull , like Fair Haven. At most , it tolerates one annual loon. These are all the animals of consequence which frequent it now.

You may see from a boat , in calm weather , near the sandy eastern shore , where the water is eight or ten feet deep , and also in some other parts of the pond , some circular heaps half a dozen feet in diameter by a foot in height , consisting of small stones less than a hen's egg in size , where all around is bare sand. At first you wonder if the Indians could

① 则无盖网译：网状

② 早期译作：斑点

have formed them on the ice for any purpose , and so , when the ice melted , they sank to the bottom ; but they are too regular and some of them plainly too fresh for that. They are similar to those found in rivers ; but as there are no suckers nor lampreys here , I know not by what fish they could be made. Perhaps they are the nests of the chivin. These lend a pleasing mystery to the bottom. ①

The shore is irregular enough not to be monotonous. I have in my mind's eye the western , indented with deep bays , the bolder northern , and the beautifully scalloped southern shore , where successive capes overlap each other and suggest unexplored coves between. The forest has never so good a setting , nor is so distinctly beautiful , as when seen from the middle of a small lake amid hills which rise from the water's edge ; for the water in which it is reflected not only makes the best foreground in such a case , but , with its winding shore , the most natural and agreeable boundary to it. There is no rawness nor imperfection in its edge there , as where the axe has cleared a part , or a cultivated field abuts on it. The trees have ample room to expand on the water side , and each sends forth its most vigorous branch in that direction. There Nature has woven a natural selvage , and the eye rises by just gradations from the low shrubs of the shore to the highest trees. There are few traces of man's hand to be seen. The water laves the shore as it did a thousand years ago.

A lake is the landscape's most beautiful and expressive feature. It is earth's eye ; looking into which the beholder measures the depth of his own nature. The fluviatile trees next the shore are the slender eyelashes which fringe it , and the wooded hills and cliffs around are its overhanging brows.

Standing on the smooth sandy beach at the east end of the pond , in a calm September afternoon , when a slight haze makes the opposite shore-line indistinct , I have seen whence came the expression , " the glassy surface of a lake. " When you invert your head , it looks like a thread of finest gossamer stretched across the valley , and gleaming against the distant pine woods , separating one stratum of the atmosphere from another. You would think that you could walk dry under it to the opposite hills , and that the swallows which skim over might perch on it. Indeed , they sometimes dive below this line , as it were by mistake , and

① 我原稿上写的是“这些赋予湖底以愉快的神秘感。”

are undeceived. As you look over the pond westward you are obliged to employ both your hands to defend your eyes against the reflected as well as the true sun, for they are equally bright; and if, between the two, you survey its surface critically, it is literally as smooth as glass, except where the skater insects, at equal intervals scattered over its whole extent, by their motions in the sun produce the finest imaginable sparkle on it, or, perchance, a duck plumes itself, or, as I have said, a swallow skims so low as to touch it. It may be that in the distance a fish describes an arc of three or four feet in the air^①, and there is one bright flash where it emerges, and another where it strikes the water; sometimes the whole silvery arc is revealed; or here and there, perhaps, is a thistle-down floating on its surface, which the fishes dart at and so dimple it again. It is like molten glass cooled but not congealed, and the few motes in it are pure and beautiful like the imperfections in glass. You may often detect a yet smoother and darker water, separated from the rest as if by an invisible cobweb, boom of the water nymphs, resting on it. From a hilltop you can see a fish leap in almost any part; for not a pickerel or shiner picks an insect from this smooth surface but it manifestly disturbs the equilibrium of the whole lake. It is wonderful with what elaborateness this simple fact is advertised — this piscine murder will out — and from my distant perch I distinguish the circling undulations when they are half a dozen rods in diameter. You can even detect a water-bug (Gyrinus) ceaselessly progressing over the smooth surface a quarter of a mile off; for they furrow the water slightly, making a conspicuous ripple bounded by two diverging lines, but the skaters^② glide over it without rippling it perceptibly. When the surface is considerably agitated there are no skaters nor water-bugs on it, but apparently, in calm days, they leave their havens and adventurously glide forth from the shore by short impulses till they completely cover it. It is a soothing employment, on one of those fine days in the fall when all the warmth of the sun is fully appreciated, to sit on a stump on such a height as this, overlooking the pond, and study the dimpling circles which are incessantly inscribed on its otherwise invisible surface amid the reflected skies and trees. Over this great expanse there is no disturbance but it is thus at once gently smoothed away

① 原文为：A fish may describe an arc of three or four feet in the air. 很可能在远处一条鱼在空中画出一道三四英尺的弧线来

② 泽螺则在水面滑行的长足昆虫

and assuaged , as , when a vase of water is jarred , the trembling circles seek the shore and all is smooth again. Not a fish can leap or an insect fall on the pond but it is thus reported in circling dimples , in lines of beauty , as it were the constant welling up of its fountain , the gentle pulsing of its life , the heaving of its breast. The thrills of joy and thrills of pain are undistinguishable. How peaceful the phenomena of the lake ! Again the works of man shine as in the spring. Ay , every leaf and twig and stone and cobweb sparkles now at mid-afternoon as when covered with dew in a spring morning. Every motion of an oar or an insect produces a flash of light ; and if an oar falls , how sweet the echo !

In such a day , in September or October , Walden is a perfect forest mirror , set round with stones as precious to my eye as if fewer or rarer. Nothing so fair , so pure , and at the same time so large , as a lake , perchance , lies on the surface of the earth. Sky water. It needs no fence. Nations come and go without defiling it. It is a mirror which no stone can crack , whose quicksilver will never wear off , whose gilding Nature continually repairs ; no storms , no dust , can dim its surface ever fresh ; — a mirror in which all impurity presented to it sinks , swept and dusted by the sun's hazy brush — this the light dust-cloth — which retains no breath that is breathed on it , but sends its own to float as clouds high above its surface , and be reflected in its bosom still.

A field of water betrays the spirit that is in the air. ^① It is continually receiving new life and motion from above. It is intermediate in its nature between land and sky. On land only the grass and trees wave , but the water itself is rippled by the wind. I see where the breeze dashes across it by the streaks or flakes of light. It is remarkable that we can look down on its surface. We shall , perhaps , look down thus on the surface of air at length , and mark where a still subtler spirit sweeps over it.

The skaters and water-bugs finally disappear in the latter part of October , when the severe frosts have come ; and then and in November , usually , in a calm day , there is absolutely nothing to ripple the surface. One November afternoon , in the calm at the end of a rain-storm of several days' duration , when the sky was still completely overcast and the air was full of mist , I observed that the pond was remarkably smooth , so that it was difficult to distinguish its surface ; though it no longer reflected

森林原

① 粤 有 著 名 的 精 灵 在 这 一 大 片 水 中 也 原 形 尽 现。

the bright tints of October , but the sombre November colors of the surrounding hills. Though I passed over it as gently as possible , the slight undulations produced by my boat extended almost as far as I could see , and gave a ribbed appearance to the reflections. But , as I was looking over the surface , I saw here and there at a distance a faint glimmer , as if some skater insects which had escaped the frosts might be collected there , or , perchance , the surface , being so smooth , betrayed where a spring welled up from the bottom. Paddling gently to one of these places , I was surprised to find myself surrounded by myriads of small perch , about five inches long , of a rich bronze color in the green water , sporting there , and constantly rising to the surface and dimpling it , sometimes leaving bubbles on it. In such transparent and seemingly bottomless water , reflecting the clouds , I seemed to be floating through the air as in a balloon , and their swimming impressed me as a kind of flight or hovering , as if they were a compact flock of birds passing just beneath my level on the right or left , their fins , like sails , set all around them. There were many such schools^① in the pond , apparently improving the short season before winter would draw an icy shutter over their broad skylight , sometimes giving to the surface an appearance as if a slight breeze struck it , or a few rain-drops fell there. When I approached carelessly and alarmed them , they made a sudden splash and rippling with their tails , as if one had struck the water with a brushy bough , and instantly took refuge in the depths. At length the wind rose , the mist increased , and the waves began to run , and the perch leaped much higher than before , half out of water , a hundred black points , three inches long , at once above the surface. Even as late as the fifth of December , one year , I saw some dimples on the surface , and thinking it was going to rain hard immediately , the air being full of mist , I made haste to take my place at the oars and row homeward ; already the rain seemed rapidly increasing , though I felt none on my cheek , and I anticipated a thorough soaking. But suddenly the dimples ceased , for they were produced by the perch , which the noise of my oars had scared into the depths , and I saw their schools dimly disappearing ; so I spent a dry afternoon after all.

An old man who used to frequent this pond nearly sixty years ago , when it was dark with surrounding forests , tells me that in those days he

① 泽鰕鳊鱼群 同类水生动物群

sometimes saw it all alive with ducks and other water-fowl , and that there were many eagles about it. He came here a-fishing , and used an old log canoe which he found on the shore. It was made of two white pine logs dug out and pinned together , and was cut off square at the ends. It was very clumsy , but lasted a great many years before it became water-logged and perhaps sank to the bottom. He did not know whose it was ; it belonged to the pond. He used to make a cable for his anchor of strips of hickory bark tied together. An old man , a potter , who lived by the pond before the Revolution , told him once that there was an iron chest at the bottom , and that he had seen it. Sometimes it would come floating up to the shore ; but when you went toward it , it would go back into deep water and disappear. I was pleased to hear of the old log canoe , which took the place of an Indian one of the same material but more graceful construction , which perchance had first been a tree on the bank , and then , as it were , fell into the water , to float there for a generation , the most proper vessel for the lake. I remember that when I first looked into these depths there were many large trunks to be seen indistinctly lying on the bottom , which had either been blown over formerly , or left on the ice at the last cutting , when wood was cheaper ; but now they have mostly disappeared.

When I first paddled a boat on Walden , it was completely surrounded by thick and lofty pine and oak woods , and in some of its coves grape-vines had run over the trees next the water and formed bowers under which a boat could pass. The hills which form its shores are so steep , and the woods on them were then so high , that , as you looked down from the west end , it had the appearance of an amphitheatre for some land of sylvan spectacle. I have spent many an hour , when I was younger , floating over its surface as the zephyr willed^① , having paddled my boat to the middle , and lying on my back across the seats , in a summer forenoon , dreaming awake , until I was aroused by the boat touching the sand , and I arose to see what shore my fates had impelled me to ; days when idleness was the most attractive and productive industry. Many a forenoon have I stolen away , preferring to spend thus the most valued part of the day ; for I was rich , if not in money , in sunny hours and summer days , and spent them lavishly ; nor do I regret that I did not waste

① 随着和风在湖面上漂浮

more of them in the workshop or the teacher's desk. But since I left those shores the woodchoppers have still further laid them waste , and now for many a year there will be no more rambling through the aisles of the wood , with occasional vistas through which you see the water. My Muse^① may be excused if she is silent henceforth. How can you expect the birds to sing when their groves are cut down ?

Now the trunks of trees on the bottom , and the old log canoe , and the dark surrounding woods , are gone , and the villagers , who scarcely know where it lies , instead of going to the pond to bathe or drink , are thinking to bring its water , which should be as sacred as the Ganges^② at least , to the village in a pipe , to wash their dishes with ! — to earn their Walden by the turning of a cock or drawing of a plug ! That devilish Iron Horse^③ , whose ear-rending neigh is heard throughout the town , has muddled the Boiling Spring with his foot , and he it is that has browsed off all the woods on Walden shore , that Trojan horse^④ , with a thousand men in his belly , introduced by mercenary Greeks ! Where is the country's champion , the Moore of Moore Hall^⑤ , to meet him at the Deep Cut^⑥ and thrust an avenging lance between the ribs of the bloated pest ?

Nevertheless , of all the characters I have known , perhaps Walden wears best , and best preserves its purity. Many men have been likened to it , but few deserve that honor. Though the woodchoppers have laid bare first this shore and then that , and the Irish have built their sties by it , and the railroad has infringed on its border , and the ice-men have skimmed it once , it is itself unchanged , the same water which my youthful eyes fell on ; all the change is in me. It has not acquired one permanent wrinkle after all its ripples. It is perennially young , and I may stand and see a swallow dip apparently to pick an insect from its surface as of yore. It struck me again tonight , as if I had not seen it almost daily for more than twenty years — Why , here is Walden , the same woodland lake that I discovered so many years ago ; where a forest was cut down last winter

① 缪斯：缪斯，希腊神话中掌管文艺、音乐等九位女神之一 ② 恒河：发源于喜马拉雅山脉南坡，流经印度和孟加拉国，注入孟加拉湾 ③ 铁马：指早期的火车头 ④ 特洛伊木马：据希腊神话，古希腊人围攻特洛伊城，久攻不下，遂设计一空心大木马，令一批精兵埋伏其中，置于城外，其余部队佯作退兵，特洛伊人以为敌兵已撤，便将木马拖入城内，夜间伏兵跳出，打开城门，希腊兵一拥而入攻下特洛伊城 ⑤ 摩尔大厅的摩尔人：英国民谣中的英雄，见托马斯·珀西（1795—1842）的《英诗辑古》 ⑥ “深刻”，瓦尔登湖附近铁路通过的地方

another is springing up by its shore as lustily as ever ; the same thought is welling up to its surface that was then ; it is the same liquid joy and happiness to itself and its Maker , ay , and it may be to me. It is the work of a brave man surely , in whom there was no guile ! He rounded this water with his hand , deepened and clarified it in his thought , and in his will bequeathed it to Concord. I see by its face that it is visited by the same reflection ; and I can almost say , Walden , is it you ?

It is no dream of mine ,
To ornament a line ;
I cannot come nearer to God and Heaven
Than I live to Walden even.
I am its stony shore ,
And the breeze that passes o'er ;
In the hollow of my hand
Are its water and its sand ,
And its deepest resort
Lies high in my thought.

The cars never pause to look at it ; yet I fancy that the engineers and firemen and brakemen , and those passengers who have a season ticket and see it often , are better men for the sight. The engineer does not forget at night , or his nature does not , that he has beheld this vision of serenity and purity once at least during the day. Though seen but once , it helps to wash out State Street^① and the engine's soot. One proposes that it be called " God's Drop^② . "

I have said that Walden has no visible inlet nor outlet , but it is on the one hand distantly and indirectly related to Flint's Pond , which is more elevated , by a chain of small ponds coming from that quarter , and on the other directly and manifestly to Concord River , which is lower , by a similar chain of ponds through which in some other geological period it may have flowed , and by a little digging , which God forbid , it can be made to flow thither again. If by living thus reserved and austere , like a hermit in the woods , so long , it has acquired such wonderful purity , who would not regret that the comparatively impure waters of Flint's Pond

① 国家街 波士顿金融活动中心

② 神滴 神药

should be mingled with it , or itself should ever go to waste its sweetness in the ocean wave ?

Flint's , or Sandy Pond , in Lincoln , our greatest lake and inland sea , lies about a mile east of Walden. It is much larger , being said to contain one hundred and ninety-seven acres , and is more fertile in fish ; but it is comparatively shallow , and not remarkably pure. A walk through the woods thither was often my recreation. It was worth the while , if only to feel the wind blow on your cheek freely , and see the waves run , and remember the life of mariners. I went a-chestnutting there in the fall^① , on windy days , when the nuts were dropping into the water and were washed to my feet ; and one day , as I crept along its sedgy shore , the fresh spray blowing in my face , I came upon the mouldering wreck of a boat , the sides gone , and hardly more than the impression of its flat bottom left amid the rushes ; yet its model was sharply defined , as if it were a large decayed pad , with its veins. It was as impressive a wreck as one could imagine on the seashore , and had as good a moral. It is by this time mere vegetable mould and undistinguishable pond shore , through which rushes and flags have pushed up. I used to admire the ripple marks on the sandy bottom , at the north end of this pond , made firm and hard to the feet of the wader by the pressure of the water , and the rushes which grew in Indian file^② , in waving lines , corresponding to these marks , rank behind rank , as if the waves had planted them. There also I have found , in considerable quantities , curious balls , composed apparently of fine grass or roots , of pipewort perhaps , from half an inch to four inches in diameter , and perfectly spherical. These wash back and forth in shallow water on a sandy bottom , and are sometimes cast on the shore. They are either solid grass , or have a little sand in the middle. At first you would say that they were formed by the action of the waves , like a pebble ; yet the smallest are made of equally coarse materials , half an inch long , and they are produced only at one season of the year. Moreover , the waves , I suspect , do not so much construct as wear down a material which has already acquired consistency^③. They preserve their form when dry for an indefinite period.

① 阴曾斌译：秋天，我去那里捡栗子

② 列成单行

③ 阴曾斌译：波浪对于那些业已成形的东西，与其说是构筑不如说是破坏

Flint's Pond ! Such is the poverty of our nomenclature. What right had the unclean and stupid farmer , whose farm abutted on this sky water , whose shores he has ruthlessly laid bare , to give his name to it ? Some skin-flint , who loved better the reflecting surface of a dollar , or a bright cent , in which he could see his own brazen face ; who regarded even the wild ducks which settled in it as trespassers ; his fingers grown into crooked and bony talons from the long habit of grasping harpy-like ; — so it is not named for me. I go not there to see him nor to hear of him ; who never saw it , who never bathed in it , who never loved it , who never protected it , who never spoke a good word for it , nor thanked God that He had made it. Rather let it be named from the fishes that swim in it , the wild fowl or quadrupeds which frequent it , the wild flowers which grow by its shores , or some wild man or child the thread of whose history is interwoven with its own ; not from him who could show no title to it but the deed which a like-minded neighbor or legislature gave him — him who thought only of its money value ; whose presence perchance cursed all the shores ; who exhausted the land around it , and would fain have exhausted the waters within it ; who regretted only that it was not English hay or cranberry meadow — there was nothing to redeem it , forsooth , in his eyes — and would have drained and sold it for the mud at its bottom. It did not turn his mill , and it was no privilege to him to behold it. I respect not his labors , his farm where everything has its price , who would carry the landscape , who would carry his God , to market , if he could get anything for him ; who goes to market for his god^① as it is ; on whose farm nothing grows free , whose fields bear no crops , whose meadows no flowers , whose trees no fruits , but dollars ; who loves not the beauty of his fruits , whose fruits are not ripe for him till they are turned to dollars. Give me the poverty that enjoys true wealth. Farmers are respectable and interesting to me in proportion as they are poor — poor farmer's. A model farm ! where the house stands like a fungus in a muckheap , chambers for men horses , oxen , and swine , cleansed and uncleansed , all contiguous to one another ! Stocked with men ! A great grease-spot , redolent of manures and buttermilk ! Under a high state of cultivation , being manured with the hearts and brains of men ! As if you were to raise your potatoes in the churchyard ! Such is a model farm.

① 漏译早译: 这里指金钱

No , no ; if the fairest features of the landscape are to be named after men , let them be the noblest and worthiest men alone. Let our lakes receive as true names at least as the Icarian Sea^① , where “ still the shore ” a “ brave attempt resounds ”^② .

Goose Pond , of small extent , is on my way to Flint's ; Fair Haven , an expansion of Concord River , said to contain some seventy acres , is a mile southwest ; and White Pond , of about forty acres , is a mile and a half beyond Fair Haven. This is my lake country. These , with Concord River , are my water privileges ; and night and day , year in year out , they grind such grist as I carry to them.

Since the wood-cutters , and the railroad , and I myself have profaned Walden , perhaps the most attractive , if not the most beautiful , of all our lakes , the gem of the woods , is White Pond ; — a poor name from its commonness , whether derived from the remarkable purity of its waters or the color of its sands. In these as in other respects , however , it is a lesser twin of Walden. They are so much alike that you would say they must be connected under ground. It has the same stony shore , and its waters are of the same hue. As at Walden , in sultry dog-day^③ weather , looking down through the woods on some of its bays which are not so deep but that the reflection from the bottom tinges them , its waters are of a misty bluish-green or glaucous color. Many years since I used to go there to collect the sand by cartloads , to make sandpaper with , and I have continued to visit it ever since. One who frequents it proposes to call it Virid^④ Lake. Perhaps it might be called Yellow Pine Lake , from the following circumstance. About fifteen years ago you could see the top of a pitch pine , of the kind called yellow pine hereabouts , though it is not a distinct species , projecting above the surface in deep water , many rods from the shore. It was even supposed by some that the pond had sunk , and this was one of the primitive forest that formerly stood there. I find that even so long ago as 1792 , in a “ Topographical Description of the Town of Concord , ” by one of its citizens , in the Collections of the

① 伊卡利翁海：伊卡罗斯海。伊卡罗斯（伊卡利翁），在希腊神话中是巧匠代达罗斯（伊卡利翁）之子，与其父双双以蜡翼粘身飞离克里特岛，因飞得太高，蜡被阳光融化，坠爱琴海而死。② 憎恶：净。在那里，“海岸上依然传诵那次英勇的尝试。”引自苏格兰诗人德拉蒙德（宰）的诗“伊卡罗斯”（“伊卡利翁”）。这里的海岸指的就是伊卡罗斯试飞落海的那个海岸。③ 酷暑：三伏天。④ 灾：青绿色的。

Massachusetts Historical Society , the author , after speaking of Walden and White Ponds , adds , “ In the middle of the latter may be seen , when the water is very low , a tree which appears as if it grew in the place where it now stands , although the roots are fifty feet below the surface of the water ; the top of this tree is broken off , and at that place measures fourteen inches in diameter. ” In the spring of '49 I talked with the man who lives nearest the pond in Sudbury , who told me that it was he who got out this tree ten or fifteen years before. As near as he could remember , it stood twelve or fifteen rods from the shore , where the water was thirty or forty feet deep. It was in the winter , and he had been getting out ice in the forenoon , and had resolved that in the afternoon , with the aid of his neighbors , he would take out the old yellow pine. He sawed a channel in the ice toward the shore , and hauled it over and along and out on to the ice with oxen ; but , before he had gone far in his work , he was surprised to find that it was wrong end upward , with the stumps of the branches pointing down , and the small end firmly fastened in the sandy bottom. It was about a foot in diameter at the big end , and he had expected to get a good saw-log , but it was so rotten as to be fit only for fuel , if for that^①. He had some of it in his shed then. There were marks of an axe and of woodpeckers on the butt. He thought that it might have been a dead tree on the shore , but was finally blown over into the pond , and after the top had become water-logged , while the butt-end was still dry and light , had drifted out and sunk wrong end up. His father , eighty years old , could not remember when it was not there. Several pretty large logs may still be seen lying on the bottom , where , owing to the undulation of the surface , they look like huge water snakes in motion.

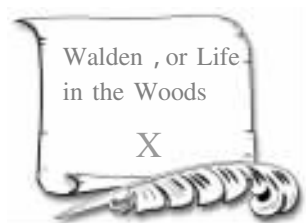
This pond has rarely been profaned by a boat , for there is little in it to tempt a fisherman. Instead of the white lily , which requires mud , or the common sweet flag , the blue flag (*Iris versicolor*) grows thinly in the pure water , rising from the stony bottom all around the shore , where it is visited by hummingbirds in June ; and the color both of its bluish blades and its flowers and especially their reflections , is in singular harmony with the glaucous water.

White Pond and Walden are great crystals on the surface of the earth , Lakes of Light. If they were permanently congealed , and small

① 圣朝明译本 如果把它当柴火的话

enough to be clutched ,they would ,perchance ,be carried off by slaves , like precious stones , to adorn the heads of emperors ; but being liquid , and ample , and secured to us and our successors forever , we disregard them , and run after the diamond of Kohinoor^①. They are too pure to have a market value ; they contain no muck. How much more beautiful than our lives , how much more transparent than our characters , are they ! We never learned meanness of them. How much fairer than the pool before the farmer's door , in which his ducks swim ! Hither the clean wild ducks come. Nature has no human inhabitant who appreciates her. ^② The birds with their plumage and their notes are in harmony with the flowers , but what youth or maiden conspires with the wild luxuriant beauty of Nature ? She flourishes most alone , far from the towns where they reside. Talk of heaven ! ye disgrace earth.

① 珂依诺尔钻石 指印度一颗原重 455 克拉的历史最悠久的大金刚石 ; 1850 年以来为英王御宝 , 1861 年成为英王王冠宝石
② 晕眩 薄译 据 英文原意译
漂渺: 大自然没有得到任何人间居民的欣赏。



Baker Farm

Sometimes I rambled to pine groves, standing like temples, or like fleets at sea, full-rigged,

with wavy boughs, and rippling with light, so soft and green and shady that the Druids^① would have forsaken their oaks to worship in them; or to the cedar wood beyond Flint's Pond, where the trees, covered with hoary blue berries, spiring higher and higher, are fit to stand before Valhalla^②, and the creeping juniper covers the ground with wreaths full of fruit; or to swamps where the usnea lichen hangs in festoons from the white spruce trees, and toadstools, round tables of the swamp gods, cover the ground, and more beautiful fungi adorn the stumps, like butterflies or shells, vegetable winkles; where the swamp-pink and dogwood grow, the red alder-berry glows like eyes of imps, the waxwork grooves and crushes the hardest woods in its folds, and the wild holly berries make the beholder forget his home with their beauty, and he is dazzled and tempted by nameless other wild forbidden fruits, too fair for mortal taste. Instead of calling on some scholar, I paid many a visit to particular trees, of kinds which are rare in this neighborhood, standing far away in the middle of some pasture, or in the depths of a wood or swamp, or on a hilltop; such as the black birch, of which we have some handsome specimens two feet in diameter; its cousin, the yellow birch, with its loose golden vest, perfumed like the first; the beech, which has so neat a bole and beautifully lichen-painted, perfect in all its details, of which, excepting scattered specimens, I know but one small grove of sizable trees left in the township, supposed by some to have been planted by the pigeons that were once baited with beechnuts near by; it is worth the while to see the silver

① 阅读提示: 德鲁伊特, 古代凯尔特人中一批有学识的人, 担任祭司、教师和法官或当巫师、占卜者等。橡树林对他们来说是神圣的。

② 阅读提示: 瓦尔哈拉殿堂, 北欧神话中主神兼死亡之神奥丁(韵译)接待战死者英灵的殿堂。

grain sparkle when you split this wood ; the bass ; the hornbeam ; the Celtis occidentalis , or false elm , of which we have but one well-grown ; some taller mast of a pine , a shingle tree , or a more perfect hemlock than usual , standing like a pagoda in the midst of the woods ; and many others I could mention. These were the shrines I visited both summer and winter.

Once it chanced that I stood in the very abutment of a rainbow's arch , which filled the lower stratum of the atmosphere , tinging the grass and leaves around , and dazzling me as if I looked through colored crystal. It was a lake of rainbow light , in which , for a short while , I lived like a dolphin. If it had lasted longer it might have tinged my employments and life. As I walked on the railroad causeway , I used to wonder at the halo of light around my shadow , and would fain fancy myself one of the elect^①. One who visited me declared that the shadows of some Irishmen before him had no halo about them , that it was only natives that were so distinguished. Benvenuto Cellini^② tells us in his memoirs , that , after a certain terrible dream or vision which he had during his confinement in the castle of St. Angelo a resplendent light appeared over the shadow of his head at morning and evening , whether he was in Italy or France , and it was particularly conspicuous when the grass was moist with dew. This was probably the same phenomenon to which I have referred , which is especially observed in the morning , but also at other times , and even by moonlight. Though a constant one , it is not commonly noticed , and , in the case of an excitable imagination like Cellini's , it would be basis enough for superstition. Beside , he tells us that he showed it to very few. But are they not indeed distinguished who are conscious that they are regarded at all ?

I set out one afternoon to go a-fishing to Fair Haven , through the woods , to eke out my scanty fare of vegetables. My way led through Pleasant Meadow , an adjunct of the Baker Farm , that retreat of which a poet has since sung , beginning ,—

“Thy entry is a pleasant field ,

① 摩西是上帝所选定的民族。② 本韦努托·切利尼（Benvenuto Cellini）意大利雕塑家、金匠，除雕塑外也从事金币、奖牌等金属制品的制作，代表作有《帕尔修斯》雕像，并著有《自传》。

Which some mossy fruit trees yield
Partly to a ruddy brook ,
By gliding musquash undertook ,
And mercurial trout ,
Darting about. ”^①

I thought of living there before I went to Walden. I “hooked” the apples , leaped the brook , and scared the musquash and the trout. It was one of those afternoons which seem indefinitely long before one , in which many events may happen , a large portion of our natural life , though it was already half spent when I started. By the way there came up a shower , which compelled me to stand half an hour under a pine , piling boughs over my head , and wearing my handkerchief for a shed ; and when at length I had made one cast over the pickerelweed , standing up to my middle in water , I found myself suddenly in the shadow of a cloud , and the thunder began to rumble with such emphasis that I could do no more than listen to it. The gods must be proud , thought I , with such forked flashes to rout a poor unarmed fisherman. So I made haste for shelter to the nearest hut , which stood half a mile from any road , but so much the nearer to the pond , and had long been uninhabited :—

“ And here a poet builded ,
In the completed years ,
For behold a trivial cabin
That to destruction steers. ”

So the Muse fables. But therein , as I found , dwelt now John Field , an Irishman , and his wife , and several children , from the broad-faced boy who assisted his father at his work , and now came running by his side from the bog to escape the rain , to the wrinkled , sibyl-like , cone-headed infant that sat upon its father’s knee as in the palaces of nobles , and looked out from its home in the midst of wet and hunger inquisitively upon the stranger , with the privilege of infancy , not knowing but it was the

① 我译自增订本《瓦尔登湖》第10章第1节，引自美国基督教公理会自由派牧师、作家钱宁（宰理）的《瓦尔登湖》第10章第1节，原句为（原句）的诗《贝克农场》（贝克农场），下面的一节诗也出于此诗

last of a noble line , and the hope and cynosure of the world , instead of John Field's poor starveling brat. There we sat together under that part of the roof which leaked the least , while it showered and thundered without^①. I had sat there many times of old before the ship was built that floated his family to America. An honest , hard-working , but shiftless man plainly was John Field ; and his wife , she too was brave to cook so many successive dinners in the recesses of that lofty stove ; with round greasy face and bare breast , still thinking to improve her condition one day ; with the never absent mop in one hand , and yet no effects of it visible anywhere. The chickens , which had also taken shelter here from the rain , stalked about the room like members of the family , too humanized , methought , to roast well. They stood and looked in my eye or pecked at my shoe significantly. Meanwhile my host told me his story , how hard he worked " bogging " for a neighboring farmer , turning up a meadow with a spade or bog hoe at the rate of ten dollars an acre and the use of the land with manure for one year , and his little broad-faced son worked cheerfully at his father's side the while , not knowing how poor a bargain the latter had made. I tried to help him with my experience , telling him that he was one of my nearest neighbors , and that I too , who came a-fishing here , and looked like a loafer , was getting my living like himself ; that I lived in a tight , light , and clean house , which hardly cost more than the annual rent of such a ruin as his commonly amounts to ; and how , if he chose , he might in a month or two build himself a palace of his own ; that I did not use tea , nor coffee , nor butter , nor milk , nor fresh meat , and so did not have to work to get them ; again , as I did not work hard , I did not have to eat hard , and it cost me but a trifle for my food ; but as he began with tea , and coffee , and butter , and milk , and beef , he had to work hard to pay for them , and when he had worked hard he had to eat hard again to repair the waste of his system — and so it was as broad as it was long , indeed it was broader than it was long , for he was discontented and wasted his life into the bargain ; and yet he had rated it as a gain in coming to America , that here you could get tea , and coffee , and meat every day. But the only true America is that country where you are at liberty to pursue such a mode of life as may enable you to do without these , and where the state does not endeavor to compel you

① 僧尼寺對其廟宇大加讚美，僧尼樂於，而外面却雷電交加

to sustain the slavery and war and other superfluous expenses which directly or indirectly result from the use of such things. For I purposely talked to him as if he were a philosopher, or desired to be one. I should be glad if all the meadows on the earth were left in a wild state, if that were the consequence of men's beginning to redeem themselves. A man will not need to study history to find out what is best for his own culture. But alas! the culture of an Irishman is an enterprise to be undertaken with a sort of moral bog hoe. I told him, that as he worked so hard at bogging, he required thick boots and stout clothing, which yet were soon soiled and worn out, but I wore light shoes and thin clothing, which cost not half so much, though he might think that I was dressed like a gentleman (which, however, was not the case), and in an hour or two, without labor, but as a recreation, I could, if I wished, catch as many fish as I should want for two days, or earn enough money to support me a week. If he and his family would live simply, they might all go a-huckleberrying in the summer for their amusement. John heaved a sigh at this, and his wife stared with arms a-kimbo^①, and both appeared to be wondering if they had capital enough to begin such a course with, or arithmetic enough to carry it through. It was sailing by dead reckoning^② to them, and they saw not clearly how to make their port so; therefore I suppose they still take life bravely, after their fashion, face to face, giving it tooth and nail^③, not having skill to split its massive columns with any fine entering wedge, and rout it in detail; — thinking to deal with it roughly, as one should handle a thistle. But they fight at an overwhelming disadvantage — living, John Field, alas! without arithmetic, and failing so.

“Do you ever fish?” I asked. “Oh yes, I catch a mess now and then when I am lying by; good perch I catch.” “What’s your bait?” “I catch shiners with fishworms, and bait the perch with them.” “You’d better go now, John,” said his wife, with glistening and hopeful face; but John demurred.

The shower was now over, and a rainbow above the eastern woods promised a fair evening; so I took my departure. When I had got without I asked for a drink, hoping to get a sight of the well bottom, to complete

① 滑稽地模仿绅士的姿势 ② 航海推算 ③ 竭尽全力地去生活

“No one runs to revel
On thy rail-fenced lea. ” ...

“Debate with no man hast thou ,
With questions art never perplexed ,
As tame at the first sight as now ,
In thy plain russet gabardine dressed. ” ...

“Come ye who love ,
And ye who hate ,
Children of the Holy Dove ,
And Guy Faux^① of the state ,
And hang conspiracies
From the tough rafters of the trees !”^②

Men come tamely home at night only from the next field or street , where their household echoes haunt , and their life pines because it breathes its own breath over again ; their shadows , morning and evening , reach farther than their daily steps. We should come home from far , from adventures , and perils , and discoveries every day , with new experience and character.

Before I had reached the pond some fresh impulse had brought out John Field , with altered mind , letting go “bogging” ere this sunset. But he , poor man , disturbed only a couple of fins while I was catching a fair string , and he said it was his luck ; but when we changed seats in the boat luck changed seats too. Poor John Field ! — I trust he does not read this , unless he will improve by it — thinking to live by some derivative old-country mode in this primitive new country — to catch perch with shiners. It is good bait sometimes , I allow. With his horizon all his own , yet he a poor man , born to be poor , with his inherited Irish poverty or poor life , his Adam’s grandmother and boggy ways , not to rise in this world ,

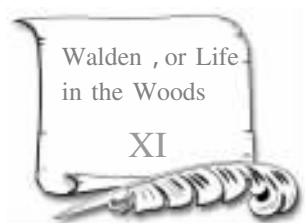
① 耶路撒冷：盖伊·福克斯（~~见前文~~），英国天主教阴谋家，在企图炸毁英国议会大厦时被捉、处死。② ~~见前文~~：引自钱宁（~~见前文~~）的另一首诗

he nor his posterity , till their wading webbed bog-trotting feet get talaria^①
to their heels.


提员

瓦尔登湖

① 脚套鞋: 有翼的靴子, 像希腊神话中的赫耳墨斯(勾魂使者)所穿的一样



Higher Laws

 I came home through the woods with my string of fish , trailing my pole , it being now quite

dark , I caught a glimpse of a woodchuck stealing across my path , and felt a strange thrill of savage delight , and was strongly tempted to seize and devour him raw ; not that I was hungry then , except for that wildness which he represented. Once or twice , however , while I lived at the pond , I found myself ranging the woods , like a half-starved hound , with a strange abandonment , seeking some kind of venison which I might devour , and no morsel could have been too savage for me. The wildest scenes had become unaccountably familiar. I found in myself , and still find , an instinct toward a higher , or , as it is named , spiritual life , as do most men , and another toward a primitive rank and savage one , and I reverence them both. I love the wild not less than the good. The wildness and adventure that are in fishing still recommended it to me. I like sometimes to take rank hold on life and spend my day more as the animals do. Perhaps I have owed to this employment and to hunting , when quite young , my closest acquaintance with Nature. They early introduce us to and detain us in scenery with which otherwise , at that age , we should have little acquaintance^①. Fishermen , hunters , woodchoppers , and others , spending their lives in the fields and woods , in a peculiar sense a part of Nature themselves , are often in a more favorable mood for observing her , in the intervals of their pursuits , than philosophers or poets even , who approach her with expectation. She is not afraid to exhibit herself to them. The traveller on the prairie is naturally a hunter , on the head waters of the Missouri and Columbia a trapper , and at the Falls of St. Mary a fisherman. He who is only a traveller learns things at second-

① 我亲眼看到那些猎人、渔夫、木匠、伐木工、他们（指 爱斯基摩人和 印第安人）很早就把我们引见给自然风景，并把我们的留置在那里，否则，在那样的年龄我们不会很熟悉它。

hand and by the halves , and is poor authority. We are most interested when science reports what those men already know practically or instinctively , for that alone is a true humanity , or account of human experience.

They mistake who assert that the Yankee has few amusements , because he has not so many public holidays , and men and boys do not play so many games as they do in England , for here the more primitive but solitary amusements of hunting , fishing , and the like have not yet given place to the former. Almost every New England boy among my contemporaries shouldered a fowling-piece between the ages of ten and fourteen ; and his hunting and fishing grounds were not limited , like the preserves^① of an English nobleman , but were more boundless even than those of a savage. No wonder , then , that he did not oftener stay to play on the common. But already a change is taking place , owing , not to an increased humanity , but to an increased scarcity of game , for perhaps the hunter is the greatest friend of the animals hunted , not excepting the Humane Society^②.

Moreover , when at the pond , I wished sometimes to add fish to my fare for variety. I have actually fished from the same kind of necessity that the first fishers did. Whatever humanity I might conjure up against it was all factitious , and concerned my philosophy more than my feelings. I speak of fishing only now , for I had long felt differently about fowling , and sold my gun before I went to the woods. Not that I am less humane than others , but I did not perceive that my feelings were much affected. I did not pity the fishes nor the worms. This was habit. As for fowling , during the last years that I carried a gun my excuse was that I was studying ornithology , and sought only new or rare birds. But I confess that I am now inclined to think that there is a finer way of studying ornithology than this. It requires so much closer attention to the habits of the birds , that , if for that reason only , I have been willing to omit the gun. Yet notwithstanding the objection on the score of humanity , I am compelled to doubt if equally valuable sports are ever substituted for these ; and when some of my friends have asked me anxiously about their boys , whether they should let them hunt , I have answered , yes — remembering that it was one of the best parts of my education — make them hunters ,

① 费德里克·莫里斯：独占的地区、活动范围

② 厄尼·拜恩：保护动物协会

though sportsmen only at first , if possible , mighty hunters at last , so that they shall not find game large enough for them in this or any vegetable wilderness — hunters as well as fishers of men^①. Thus far I am of the opinion of Chaucer's nun , who

“yave not of the text a pulled hen
That saith that hunters ben not holy men^②. ”

There is a period in the history of the individual , as of the race , when the hunters are the “ best men ,” as the Algonquins called them. We cannot but pity the boy who has never fired a gun ; he is no more humane , while his education has been sadly neglected. This was my answer with respect to those youths who were bent on this pursuit , trusting that they would soon outgrow it. No humane being , past the thoughtless age of boyhood , will wantonly murder any creature which holds its life by the same tenure that he does. The hare in its extremity cries like a child. I warn you , mothers , that my sympathies do not always make the usual philanthropic distinctions.

Such is oftentimes the young man's introduction to the forest , and the most original part of himself. He goes thither at first as a hunter and fisher , until at last , if he has the seeds of a better life in him , he distinguishes his proper objects , as a poet or naturalist it may be , and leaves the gun and fish-pole behind. The mass of men are still and always young in this respect. In some countries a hunting parson is no uncommon sight. Such a one might make a good shepherd's dog , but is far from being the Good Shepherd^③. I have been surprised to consider that the only obvious employment , except wood-chopping , ice-cutting , or the like business , which ever to my knowledge detained at Walden Pond for a whole half-day any of my fellow-citizens , whether fathers or children of the town , with just one exception , was fishing. Commonly they did not think that they were lucky , or well paid for their time , unless they got a long string

[illegible]

of fish , though they had the opportunity of seeing the pond all the while. They might go there a thousand times before the sediment of fishing^① would sink to the bottom and leave their purpose pure ; but no doubt such a clarifying process would be going on all the while. The Governor and his Council faintly remember the pond , for they went a-fishing there when they were boys ; but now they are too old and dignified to go a-fishing , and so they know it no more forever. Yet even they expect to go to heaven at last. If the legislature regards it , it is chiefly to regulate the number of hooks to be used there ; but they know nothing about the hook of hooks with which to angle for the pond itself , impaling the legislature for a bait. Thus , even in civilized communities , the embryo man passes through the hunter stage of development.

I have found repeatedly , of late years , that I cannot fish without falling a little in self-respect. I have tried it again and again. I have skill at it , and , like many of my fellows , a certain instinct for it , which revives from time to time , but always when I have done I feel that it would have been better if I had not fished. I think that I do not mistake. It is a faint intimation , yet so are the first streaks of morning. There is unquestionably this instinct in me which belongs to the lower orders of creation ; yet with every year I am less a fisherman , though without more humanity or even wisdom ; at present I am no fisherman at all. But I see that if I were to live in a wilderness I should again be tempted to become a fisher and hunter in earnest. Beside , there is something essentially unclean about this diet and all flesh , and I began to see where housework commences , and whence the endeavor , which costs so much , to wear a tidy and respectable appearance each day , to keep the house sweet and free from all ill odors and sights. Having been my own butcher and scullion and cook , as well as the gentleman for whom the dishes were served up , I can speak from an unusually complete experience. The practical objection to animal food in my case was its uncleanness ; and besides , when I had caught and cleaned and cooked and eaten my fish , they seemed not to have fed me essentially. It was insignificant and unnecessary , and cost more than it came to. A little bread or a few potatoes would have done as well , with less trouble and filth. Like many of my contemporaries , I had rarely for many years used animal food , or tea , or coffee , etc. ; not so

① 沉淀物 这里指对钓鱼所持的庸俗看法

much because of any ill effects which I had traced to them , as because they were not agreeable to my imagination. The repugnance to animal food is not the effect of experience , but is an instinct. It appeared more beautiful to live low and fare hard in many respects ; and though I never did so , I went far enough to please my imagination. I believe that every man who has ever been earnest to preserve his higher or poetic faculties in the best condition has been particularly inclined to abstain from animal food , and from much food of any kind. It is a significant fact , stated by entomologists — I find it in Kirby and Spence^① — that “ some insects in their perfect state , though furnished with organs of feeding , make no use of them ” ; and they lay it down as “ a general rule , that almost all insects in this state eat much less than in that of larvae. The voracious caterpillar when transformed into a butterfly ... and the gluttonous maggot when become a fly ” content themselves with a drop or two of honey or some other sweet liquid. The abdomen under the wings of the butterfly still represents the larva. This is the tidbit which tempts his insectivorous fate. The gross feeder is a man in the larva state ; and there are whole nations in that condition , nations without fancy or imagination , whose vast abdomens betray them.

It is hard to provide and cook so simple and clean a diet as will not offend the imagination ; but this , I think , is to be fed when we feed the body ; they should both sit down at the same table. Yet perhaps this may be done. The fruits eaten temperately need not make us ashamed of our appetites , nor interrupt the worthiest pursuits. But put an extra condiment into your dish , and it will poison you. It is not worth the while to live by rich cookery. Most men would feel shame if caught preparing with their own hands precisely such a dinner , whether of animal or vegetable food , as is every day prepared for them by others. Yet till this is otherwise we are not civilized , and , if gentlemen and ladies , are not true men and women. ^② This certainly suggests what change is to be made. It may be vain to ask why the imagination will not be reconciled to flesh and fat. I am satisfied that it is not. Is it not a reproach that man is a carnivorous

① 运建德译《昆虫学概论》：柯尔比(辛三三译)和斯班司(辛三三译)合著了《昆虫学概论》(粤土出版局总编：廖正兴，见：《昆虫学概论》一书) ② 再读《昆虫学概论》：憎老译注：如果这种状况不得到改变，我们就不是文明人，即使是绅士淑女，也不是真正的男人女人。

animal? True, he can and does live, in a great measure, by preying on other animals; but this is a miserable way — as any one who will go to snaring rabbits, or slaughtering lambs, may learn — and he will be regarded as a benefactor of his race who shall teach man to confine himself to a more innocent and wholesome diet. Whatever my own practice may be, I have no doubt that it is a part of the destiny of the human race, in its gradual improvement, to leave off eating animals, as surely as the savage tribes have left off eating each other when they came in contact with the more civilized.

If one listens to the faintest but constant suggestions of his genius, which are certainly true, he sees not to what extremes, or even insanity, it may lead him; and yet that way, as he grows more resolute and faithful, his road lies. The faintest assured objection which one healthy man feels will at length prevail over the arguments and customs of mankind. No man ever followed his genius till it misled him. Though the result were bodily weakness, yet perhaps no one can say that the consequences were to be regretted, for these were a life in conformity to higher principles. If the day and the night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-scented herbs, is more elastic, more starry, more immortal — that is your success. All nature is your congratulation, and you have cause momentarily to bless yourself. ① The greatest gains and values are farthest from being appreciated. We easily come to doubt if they exist. We soon forget them. They are the highest reality. Perhaps the facts most astounding and most real are never communicated by man to man. The true harvest of my daily life is somewhat as intangible and indescribable as the tints of morning or evening. It is a little star-dust caught, a segment of the rainbow which I have clutched.

Yet, for my part, I was never unusually squeamish; I could sometimes eat a fried rat with a good relish, if it were necessary. I am glad to have drunk water so long, for the same reason that I prefer the natural sky to an opium-eater's heaven. I would fain keep sober always; and there are infinite degrees of drunkenness. I believe that water is the only drink for a wise man; wine is not so noble a liquor; and think of dashing

① 鸟兽皆食其肉，昆虫皆食其粪，整个大自然都向你表示祝贺，而且你时刻有理由为自己祝福。

the hopes of a morning with a cup of warm coffee ,or of an evening with a dish of tea !Ah ,how low I fall when I am tempted by them !Even music may be intoxicating. Such apparently slight causes destroyed Greece and Rome ,and will destroy England and America. Of all ebriosity ,who does not prefer to be intoxicated by the air he breathes ?I have found it to be the most serious objection to coarse labors long continued ,that they compelled me to eat and drink coarsely also. ^① But to tell the truth ,I find myself at present somewhat less particular in these respects. I carry less religion to the table ,ask no blessing ;not because I am wiser than I was ,but ,I am obliged to confess ,because ,however much it is to be regretted ,with years I have grown more coarse and indifferent. Perhaps these questions are entertained only in youth ,as most believe of poetry. My practice is “nowhere ,” my opinion is here. Nevertheless I am far from regarding myself as one of those privileged ones to whom the Ved^② refers when it says ,that “he who has true faith in the Omnipresent Supreme Being may eat all that exists ,” that is ,is not bound to inquire what is his food ,or who prepares it ;and even in their case it is to be observed ,as a Hindoo commentator has remarked ,that the Vedant limits this privilege to “the time of distress. ”

Who has not sometimes derived an inexpressible satisfaction from his food in which appetite had no share ?I have been thrilled to think that I owed a mental perception to the commonly gross sense of taste ,that I have been inspired through the palate ,that some berries which I had eaten on a hillside had fed my genius. “The soul not being mistress of herself ,” says Thseng-tseu ,“one looks ,and one does not see ;one listens ,and one does not hear ;one eats ,and one does not know the savor of food. ”^③ He who distinguishes the true savor of his food can never be a glutton ;he who does not cannot be otherwise. ^④ A puritan may go to his brown-bread crust with as gross an appetite as ever an alderman to his turtle. Not that food which entereth into the mouth defileth a man ,but the

① 阳昇霖指出:“我特别感到奇怪:我发现极力反对长时间地干粗活的理由是干粗活也迫使我大吃大喝。” ② 灾道:《吠陀本集》(灾道译)之一。印度婆罗门教最经典,共四部。 ③ 灾道译:“我特别感到奇怪:我发现极力反对长时间地干粗活的理由是干粗活也迫使我大吃大喝。” ④ 灾道译:“我特别感到奇怪:我发现极力反对长时间地干粗活的理由是干粗活也迫使我大吃大喝。”

appetite with which it is eaten. ① It is neither the quality nor the quantity , but the devotion to sensual savors ; when that which is eaten is not a vi- and to sustain our animal , or inspire our spiritual life , but food for the worms that possess us. If the hunter has a taste for mud-turtles , musk- rats , and other such savage tidbits , the fine lady indulges a taste for jelly made of a calf's foot , or for sardines from over the sea , and they are even. He goes to the mill-pond , she to her preserve-pot. The wonder is how they , how you and I , can live this slimy , beastly life , eating and drinking.

Our whole life is startlingly moral. There is never an instant's truce between virtue and vice. Goodness is the only investment that never fails. In the music of the harp which trembles round the world it is the in- sisting on this which thrills us. The harp is the travelling patterer for the Universe's Insurance Company , recommending its laws , and our little goodness is all the assessment that we pay. Though the youth at last grows indifferent , the laws of the universe are not indifferent , but are forever on the side of the most sensitive. Listen to every zephyr for some reproof , for it is surely there , and he is unfortunate who does not hear it. We cannot touch a string or move a stop but the charming moral transfixes us. ② Many an irksome noise , go a long way off , is heard as music , a proud , sweet satire on the meanness of our lives.

We are conscious of an animal in us , which awakens in proportion as our higher nature slumbers. It is reptile and sensual , and perhaps can- not be wholly expelled ; like the worms which , even in life and health , occupy our bodies. Possibly we may withdraw from it , but never change its nature. I fear that it may enjoy a certain health of its own ; that we may be well , yet not pure. The other day I picked up the lower jaw of a hog , with white and sound teeth and tusks , which suggested that there was an animal health and vigor distinct from the spiritual. This creature succeeded by other means than temperance and purity. " That in which men differ from brute beasts , " says Mencius , " is a thing very inconsiderable ; the common herd lose it very soon ; superior men preserve it care-

① 最早出处见《圣经·新约·马太福音》第十五章第十一节：“凡入口的不能污秽人，出口的乃能污秽人。”② 宰藻，糟粕也。指那些早熟的、自私的、肉体的欲望。我们每拨动一根琴弦，每移动一个音柱，那迷人的寓意无不令我们目瞪口呆。

① 裁髮剔髻 擗髮剪鬚 孟予说：“人之所以异于禽兽者几希 庶民去之 君子存之。”
② 粵謳皂莢性排解 擗髮引自《吠陀本集》 ③ 匀髯 澤秀夷擊 擗髮 擗髮
憎髮 擗髮引自英国诗人约翰·邓恩（伦敦土城士墓，另见蔡元范）的诗《致爱德华·赫伯特爵士》（“裁髮剔髻 擗髮 擗髮 擗髮 擗髮 擗髮”）

one of these things to know how great a sensualist he is. The impure can neither stand nor sit with purity. When the reptile is attacked at one mouth of his burrow, he shows himself at another. If you would be chaste, you must be temperate. What is chastity? How shall a man know if he is chaste? He shall not know it. We have heard of this virtue, but we know not what it is. We speak conformably to the rumor which we have heard. From exertion come wisdom and purity; from sloth ignorance and sensuality. In the student sensuality is a sluggish habit of mind. An unclean person is universally a slothful one, one who sits by a stove, whom the sun shines on prostrate, who reposes without being fatigued. If you would avoid uncleanness, and all the sins, work earnestly, though it be at cleaning a stable. Nature is hard to be overcome, but she must be overcome. What avails it that you are Christian, if you are not purer than the heathen, if you deny yourself no more, if you are not more religious?^① I know of many systems of religion esteemed heathenish whose precepts fill the reader with shame, and provoke him to new endeavors, though it be to the performance of rites merely.

I hesitate to say these things, but it is not because of the subject — I care not how obscene my words are — but because I cannot speak of them without betraying my impurity. We discourse freely without shame of one form of sensuality, and are silent about another. We are so degraded that we cannot speak simply of the necessary functions of human nature. In earlier ages, in some countries, every function was reverently spoken of and regulated by law. Nothing was too trivial for the Hindoo lawgiver, however offensive it may be to modern taste. He teaches how to eat, drink, cohabit, void excrement and urine, and the like, elevating what is mean, and does not falsely excuse himself by calling these things trifles.

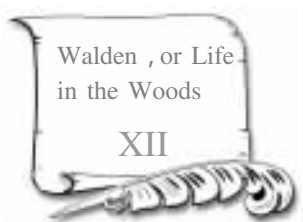
Every man is the builder of a temple, called his body, to the god he worships, after a style purely his own, nor can he get off by hammering marble instead. We are all sculptors and painters, and our material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features, any meanness or sensuality to imbrute them.

John Farmer sat at his door one September evening, after a hard

① 宰制情欲的操劳烦琐岂是美德? 如果你不比异教徒更纯洁, 如果你不再克制自己, 如果你不比异教徒更虔诚, 那么即使你是一个基督徒那又有什么用?

day's work , his mind still running on his labor more or less. Having bathed , he sat down to re-create his intellectual man. It was a rather cool evening , and some of his neighbors were apprehending a frost. He had not attended to the train of his thoughts long when he heard some one playing on a flute , and that sound harmonized with his mood. Still he thought of his work ; but the burden of his thought was , that though this kept running in his head , and he found himself planning and contriving it against his will , yet it concerned him very little. It was no more than the scurf of his skin , which was constantly shuffled off. But the notes of the flute came home to his ears out of a different sphere from that he worked in , and suggested work for certain faculties which slumbered in him. They gently did away with the street , and the village , and the state in which he lived. A voice said to him — Why do you stay here and live this mean moiling life , when a glorious existence is possible for you ? Those same stars twinkle over other fields than these. — But how to come out of this condition and actually migrate thither ? All that he could think of was to practise some new austerity , to let his mind descend into his body and redeem it , and treat himself with ever increasing respect.

Brute Neighbors



Sometimes I had a companion^①
in my fishing, who came
through the village to my house from
the other side of the town, and the catching of the dinner was as much a
social exercise as the eating of it^②.

Hermit. I wonder what the world is doing now. I have not heard so much as a locust over the sweet-fern these three hours. The pigeons are all asleep upon their roosts — no flutter from them. Was that a farmer's noon horn which sounded from beyond the woods just now? The hands are coming in to boiled salt beef and cider and Indian bread. Why will men worry themselves so? He that does not eat need not work. I wonder how much they have reaped. Who would live there where a body can never think for the barking of Bose^③? And oh, the housekeeping! to keep bright the devil's door-knobs, and scour his tubs this bright day! Better not keep a house. Say, some hollow tree; and then for morning calls and dinner-parties! Only a woodpecker tapping. Oh, they swarm; the sun is too warm there; they are born too far into life for me^④. I have water from the spring, and a loaf of brown bread on the shelf. — Hark! I hear a rustling of the leaves. Is it some ill-fed village hound yielding to the instinct of the chase? or the lost pig which is said to be in these woods, whose tracks I saw after the rain? It comes on apace; my sumachs and sweetbriars tremble. — Eh, Mr. Poet, is it you? How do you like the world to-day?

Poet. See those clouds; how they hang! That's the greatest thing I have seen to-day. There's nothing like it in old paintings, nothing like it in foreign lands — unless when we were off the coast of Spain. That's a

① 葬埋是葬埋上: 这里的“伴侣”指钱宁(宰至至皂 耘至至悦葬埋上至至), 即下面对话中的“诗人” ② 贼葬埋葬埋至至提葬埋至至 捕鱼和请客吃饭一样都是一种社交活动

③ 月葬埋: 当时常见的狗的名字

④ 贼葬埋葬埋葬埋葬埋葬埋: 对我来说, 他们涉世太深

true Mediterranean sky. I thought , as I have my living to get , and have not eaten to-day , that I might go a-fishing. That's the true industry for poets. It is the only trade I have learned. Come , let's along.

Hermit. I cannot resist. My brown bread will soon be gone. I will go with you gladly soon , but I am just concluding a serious meditation. I think that I am near the end of it. Leave me alone , then , for a while. But that we may not be delayed , you shall be digging the bait meanwhile. Angeworms are rarely to be met with in these parts , where the soil was never fattened with manure ; the race is nearly extinct. The sport of digging the bait is nearly equal to that of catching the fish , when one's appetite is not too keen ; and this you may have all to yourself today. I would advise you to set in the spade down yonder among the ground-nuts , where you see the johnswort waving. I think that I may warrant you one worm to every three sods you turn up , if you look well in among the roots of the grass , as if you were weeding. Or , if you choose to go farther , it will not be unwise , for I have found the increase of fair bait to be very nearly as the squares of the distances.

Hermit alone. Let me see ; where was I ? Methinks I was nearly in this frame of mind ; the world lay about at this angle. Shall I go to heaven or a-fishing ? If I should soon bring this meditation to an end , would another so sweet occasion be likely to offer ? I was as near being resolved into the essence of things as ever I was in my life. I fear my thoughts will not come back to me. If it would do any good , I would whistle for them. When they make us an offer , is it wise to say , We will think of it ? My thoughts have left no track , and I cannot find the path again. What was it that I was thinking of ? It was a very hazy day. I will just try these three sentences of Confutsee^① ; they may fetch that state about again. I know not whether it was the dumps or a budding ecstasy. Mem^②. There never is but one opportunity of a kind.

Poet. How now , Hermit , is it too soon ? I have got just thirteen whole ones , beside several which are imperfect or undersized ; but they will do for the smaller fry ; they do not cover up the hook so much. Those village worms are quite too large ; a shiner may make a meal off one without finding the skewer^③.

① 悦保去谓草: 悦保去谓草, 孔子
藻则接加藻藻藻藻藻 银鱼可以咬下一条蚯蚓吃上一顿而没有碰到鱼钩

② 配菜: 配菜, 倾囊性宅, 备忘录

③ 葬泽部

Hermit. Well , then , let's be off. Shall we to the Concord ? There's good sport there if the water be not too high.

Why do precisely these objects which we behold make a world ?^① Why has man just these species of animals for his neighbors ; as if nothing but a mouse could have filled this crevice ? I suspect that Pilpay & Co. ^② have put animals to their best use , for they are all beasts of burden , in a sense , made to carry some portion of our thoughts.

The mice which haunted my house were not the common ones , which are said to have been introduced into the country , but a wild native kind not found in the village. I sent one to a distinguished naturalist , and it interested him much. When I was building , one of these had its nest underneath the house , and before I had laid the second floor , and swept out the shavings , would come out regularly at lunch time and pick up the crumbs at my feet. It probably had never seen a man before ; and it soon became quite familiar , and would run over my shoes and up my clothes. It could readily ascend the sides of the room by short impulses , like a squirrel , which it resembled in its motions. At length , as I leaned with my elbow on the bench one day , it ran up my clothes , and along my sleeve , and round and round the paper which held my dinner , while I kept the latter close , and dodged and played at bopeep with it ; and when at last I held still a piece of cheese between my thumb and finger , it came and nibbled it , sitting in my hand , and afterward cleaned its face and paws , like a fly , and walked away.

A phoebe soon built in my shed , and a robin for protection in a pine which grew against the house. In June the partridge (Tetrao umbellus) , which is so shy a bird , led her brood past my windows , from the woods in the rear to the front of my house , clucking and calling to them like a hen , and in all her behavior proving herself the hen of the woods. The young suddenly disperse on your approach , at a signal from the mother , as if a whirlwind had swept them away , and they so exactly resemble the dried leaves and twigs that many a traveler has placed his foot in the midst of a brood , and heard the whir of the old bird as she flew off , and her anxious calls and mewing , or seen her trail her wings to attract his at-

① 宰割世界操弄万物者：为什么恰恰是我们所目睹的事物构成了这个世界？

② 孕育财富喜悦者：皮尔佩公司 指梵文寓言的创作者

tention , without suspecting their neighborhood. The parent will sometimes roll and spin round before you in such a dishabille , that you cannot , for a few moments , detect what kind of creature it is. The young squat still and flat , often running their heads under a leaf , and mind only their mother's directions given from a distance , nor will your approach make them run again and betray themselves. You may even tread on them , or have your eyes on them for a minute , without discovering them. I have held them in my open hand at such a time , and still their only care , obedient to their mother and their instinct , was to squat there without fear or trembling. So perfect is this instinct , that once , when I had laid them on the leaves again , and one accidentally fell on its side , it was found with the rest in exactly the same position ten minutes afterward. They are not callow like the young of most birds , but more perfectly developed and precocious even than chickens. The remarkably adult yet innocent expression of their open and serene eyes is very memorable. All intelligence seems reflected in them. They suggest not merely the purity of infancy , but a wisdom clarified by experience. Such an eye was not born when the bird was^① , but is coeval with the sky it reflects. The woods do not yield another such a gem. The traveller does not often look into such a limpid well. The ignorant or reckless sportsman often shoots the parent at such a time , and leaves these innocents to fall a prey to some prowling beast or bird , or gradually mingle with the decaying leaves which they so much resemble. It is said that when hatched by a hen they will directly disperse on some alarm , and so are lost , for they never hear the mother's call which gathers them again. These were my hens and chickens.

It is remarkable how many creatures live wild and free though secret in the woods , and still sustain themselves in the neighborhood of towns , suspected by hunters only. How retired the otter manages to live here ! He grows to be four feet long , as big as a small boy , perhaps without any human being getting a glimpse of him. I formerly saw the raccoon in the woods behind where my house is built , and probably still heard their whinnering^② at night. Commonly I rested an hour or two in the shade at noon , after planting , and ate my lunch , and read a little by a spring

① 杂色巢卵上滚来滚去滚动不停：这样的眼睛不是与生俱来的
 哼哼唧唧的声音

② 憎恶地呻吟：哼

which was the source of a swamp and of a brook , oozing from under Brister's Hill , half a mile from my field. The approach to this was through a succession of descending grassy hollows , full of young pitch pines , into a larger wood about the swamp. There , in a very secluded and shaded spot , under a spreading white pine , there was yet a clean , firm sward to sit on. I had dug out the spring and made a well of clear gray water , where I could dip up a pailful without roiling it , and thither I went for this purpose almost every day in midsummer , when the pond was warmest. Thither , too , the woodcock led her brood , to probe the mud for worms , flying but a foot above them down the bank , while they ran in a troop beneath ; but at last , spying me , she would leave her young and circle round and round me , nearer and nearer till within four or five feet , pretending broken wings and legs , to attract my attention , and get off her young , who would already have taken up their march , with faint , wiry peep , single file through the swamp , as she directed. Or I heard the peep of the young when I could not see the parent bird. There too the turtle doves sat over the spring , or fluttered from bough to bough of the soft white pines over my head ; or the red squirrel , coursing down the nearest bough , was particularly familiar and inquisitive. You only need sit still long enough in some attractive spot in the woods that all its inhabitants may exhibit themselves to you by turns.

I was witness to events of a less peaceful character. One day when I went out to my wood-pile , or rather my pile of stumps , I observed two large ants , the one red , the other much larger , nearly half an inch long , and black , fiercely contending with one another. Having once got hold they never let go , but struggled and wrestled and rolled on the chips incessantly. Looking farther , I was surprised to find that the chips were covered with such combatants , that it was not a duellum , but a bellum^① , a war between two races of ants , the red always pitted against the black , and frequently two red ones to one black. The legions of these Myrmidons^② covered all the hills and vales in my wood-yard , and the ground was already strewn with the dead and dying , both red and black. It was

① 词典释义：bellum 战争。这不是决斗，而是战争。② 词典释义：Myrmidons 密耳弥多涅人，在希腊神话中跟随其王阿喀琉斯（希腊神话中参加特洛伊战争的塞萨利（希腊神话）人。“蚂蚁”是希腊文，意为“蚂蚁”，故梭罗能将蚂蚁的战斗同密耳弥多涅人在特洛伊战争中参战联系起来。

the only battle which I have ever witnessed , the only battle-field I ever trod while the battle was raging ; internecine war ; the red republicans on the one hand , and the black imperialists on the other. On every side they were engaged in deadly combat , yet without any noise that I could hear , and human soldiers never fought so resolutely. I watched a couple that were fast locked in each other's embraces , in a little sunny valley amid the chips , now at noonday prepared to fight till the sun went down , or life went out. The smaller red champion had fastened himself like a vice to his adversary's front , and through all the tumblings on that field never for an instant ceased to gnaw at one of his feelers near the root , having already caused the other to go by the board ; while the stronger black one dashed him from side to side , and , as I saw on looking nearer , had already divested him of several of his members. They fought with more pertinacity than bulldogs. Neither manifested the least disposition to retreat. It was evident that their battle-cry was " Conquer or die. " In the meanwhile there came along a single red ant on the hillside of this valley , evidently full of excitement , who either had despatched his foe , or had not yet taken part in the battle ; probably the latter , for he had lost none of his limbs ; whose mother had charged him to return with his shield or upon it. Or perchance he was some Achilles , who had nourished his wrath apart , and had now come to avenge or rescue his Patroclus^①. He saw this unequal combat from afar — for the blacks were nearly twice the size of the red — he drew near with rapid pace till he stood on his guard within half an inch of the combatants ; then , watching his opportunity , he sprang upon the black warrior , and commenced his operations near the root of his right fore-leg , leaving the foe to select among his own members ; and so there were three united for life , as if a new kind of attraction had been invented which put all other locks and cements to shame. I should not have wondered by this time to find that they had their respective musical bands stationed on some eminent chip , and playing their national airs the while , to excite the slow and cheer the dying combatants. I was myself excited somewhat even as if they had been men. The more you think of it , the less the difference. And certainly there is not the fight recorded in Concord history , at least , if in the history of America , that

① 另见《希腊神话》：帕特洛克勒斯，希腊神话中的希腊战士，在特洛伊战争中被特洛伊王的长子赫克托耳（Hector）所杀，后友人阿喀琉斯为其复仇。

will bear a moment's comparison with this , whether for the numbers engaged in it , or for the patriotism and heroism displayed. For numbers and for carnage it was an Austerlitz or Dresden^①. Concord Fight^② ! Two killed on the patriots' side , and Luther Blanchard wounded ! Why here every ant was a Buttrick — “ Fire ! for God's sake fire ! ” — and thousands shared the fate of Davis and Hosmer. There was not one hireling^③ there. I have no doubt that it was a principle they fought for , as much as our ancestors , and not to avoid a three-penny tax on their tea ; and the results of this battle will be as important and memorable to those whom it concerns as those of the battle of Bunker Hill , at least.

I took up the chip on which the three I have particularly described were struggling , carried it into my house , and placed it under a tumbler on my window-sill , in order to see the issue. Holding a microscope to the first-mentioned red ant , I saw that , though he was assiduously gnawing at the near fore leg of his enemy , having severed his remaining feeler , his own breast was all torn away , exposing what vitals he had there to the jaws of the black warrior , whose breastplate was apparently too thick for him to pierce ; and the dark carbuncles of the sufferer's eyes shone with ferocity such as war only could excite. They struggled half an hour longer under the tumbler , and when I looked again the black soldier had severed the heads of his foes from their bodies , and the still living heads were hanging on either side of him like ghastly trophies at his saddle-bow , still apparently as firmly fastened as ever , and he was endeavoring with feeble struggles , being without feelers and with only the remnant of a leg , and I know not how many other wounds , to divest himself of them ; which at length , after half an hour more , he accomplished. I raised the glass , and he went off over the window-sill in that crippled state. Whether he finally survived that combat , and spent the remainder of his days in some Hotel des Invalides^④ , I do not know ; but I thought that his industry would not be worth much thereafter. I never learned which party was victorious , nor the cause of the war ; but I felt for the rest of that day as if I had had my feelings excited and harrowed by wit-

① 拿破仑和奥皇在奥斯特利茨之战,或德累斯顿之战,拿破仑分别于1806年和1813年领导的两次战斗 ② 1794年6月,美国独立战争的首次交锋。下面的姓名和话均指这次冲突 ③ 雇佣兵 ④ 法国圣路易附庸医院

④ 匀集主译附庸医院 在巴黎的老兵医院

nessing the struggle , the ferocity and carnage , of a human battle before my door.

Kirby and Spence tell us that the battles of ants have long been celebrated and the date of them recorded , though they say that Huber^① is the only modern author who appears to have witnessed them. “ Aeneas Sylvius^② , ” say they , “ after giving a very circumstantial account of one contested with great obstinacy by a great and small species on the trunk of a pear tree , ” adds that “ ‘ this action was fought in the pontificate of Eugenius the Fourth^③ , in the presence of Nicholas Pistoriensis , an eminent lawyer , who related the whole history of the battle with the greatest fidelity. ’ A similar engagement between great and small ants is recorded by Olaus Magnus^④ , in which the small ones , being victorious , are said to have buried the bodies of their own soldiers , but left those of their giant enemies a prey to the birds. This event happened previous to the expulsion of the tyrant Christiern the Second^⑤ from Sweden. ” The battle which I witnessed took place in the Presidency of Polk^⑥ , five years before the passage of Webster’s Fugitive-Slave Bill^⑦.

Many a village Bosc, fit only to course a mud-turtle in a victualling cellar, sported his heavy quarters in the woods, without the knowledge of his master, and ineffectually smelled at old fox burrows and woodchucks' holes; led perchance by some slight cur which nimbly threaded the wood, and might still inspire a natural terror in its denizens;— now far behind his guide, barking like a canine bull toward some small squirrel which had treed itself for scrutiny, then, cantering off, bending the bushes with his weight, imagining that he is on the track of some stray member of the jerbilla family. Once I was surprised to see a cat walking along the stony shore of the pond, for they rarely wander so far from home. The surprise was mutual. Nevertheless the most domestic cat, which has lain on a rug all her days, appears quite at home in the woods, and, by her sly and stealthy behavior, proves herself more native there

① 勾乙建巢 胡勃(云蝶挂译勾乙建巢 员候可原原) 瑞士昆虫学家 ② 粤永算译 杂建部
译:伊尼斯·萨尔维乌斯(员候原原原) 意大利籍教皇庇护二世(员候原原原)

③ 耘耳藻上泽赋藻云操思操：犹金四世（员建康？原员源苑），意大利籍教皇（员建员原员源苑）

④ 韵译: 醉吟先生译: 俄拉乌斯·马格纳斯, 乌普萨拉(韵译: 瑞典)的大主教

⑤ 悦来里：吐蕃。藏语译音：克利斯蒂恩二世，十六世纪的国王。

(詹姆斯·麦迪逊) 美国第十一任总统 (詹姆斯·麦迪逊)

郵遞禁月造由馬薩諸塞州參議員韋伯斯特(閔葬皇幸漢譯職)支持,于翌年通过的逃亡奴隶法案

than the regular inhabitants. Once , when berrying , I met with a cat with young kittens in the woods , quite wild , and they all , like their mother , had their backs up and were fiercely spitting at me. A few years before I lived in the woods there was what was called a “ winged cat ” in one of the farm-houses in Lincoln nearest the pond , Mr. Gilian Baker’s. When I called to see her in June , 1842 , she was gone a-hunting in the woods , as was her wont (I am not sure whether it was a male or female , and so use the more common pronoun) , but her mistress told me that she came into the neighborhood a little more than a year before , in April , and was finally taken into their house ; that she was of a dark brownish-gray color , with a white spot on her throat , and white feet , and had a large bushy tail like a fox ; that in the winter the fur grew thick and flatted out along her sides , forming stripes ten or twelve inches long by two and a half wide , and under her chin like a muff , the upper side loose , the under matted like felt^① , and in the spring these appendages dropped off. They gave me a pair of her “ wings , ” which I keep still. There is no appearance of a membrane about them. Some thought it was part flying squirrel or some other wild animal , which is not impossible , for , according to naturalists , prolific hybrids have been produced by the union of the marten and domestic cat. This would have been the right kind of cat for me to keep , if I had kept any ; for why should not a poet’s cat be winged as well as his horse^② ?

In the fall the loon (Colymbus glacialis) came , as usual , to moult and bathe in the pond , making the woods ring with his wild laughter before I had risen. At rumor of his arrival all the Mill-dam sportsmen are on the alert , in gigs^③ and on foot , two by two and three by three , with patent rifles and conical balls and spy-glasses. They come rustling through the woods like autumn leaves , at least ten men to one loon. Some station themselves on this side of the pond , some on that , for the poor bird cannot be omnipresent ; if he dive here he must come up there. But now the kind October wind rises , rustling the leaves and rippling the surface of the water , so that no loon can be heard or seen , though his foes sweep the pond with spy-glasses , and make the woods resound with their dis-

① 毛毡毯 ② 憎恶猫马赛跑吗? 为什么诗人的猫不能像马一样插翅飞跑呢? 这里的马指希腊神话中的柏伽索斯(Pegasus) , 生有双翼的飞马 , 被其足蹄踩过地方有泉水涌出 , 诗人饮之可获灵感 ③ 马槽: 轻便的单马双轮马车

charges. The waves generously rise and dash angrily, taking sides with all water-fowl, and our sportsmen must beat a retreat to town and shop and unfinished jobs. ^① But they were too often successful. When I went to get a pail of water early in the morning I frequently saw this stately bird sailing out of my cove within a few rods. If I endeavored to overtake him in a boat, in order to see how he would manoeuvre, he would dive and be completely lost, so that I did not discover him again, sometimes, till the latter part of the day. But I was more than a match for him on the surface. He commonly went off in a rain.

As I was paddling along the north shore one very calm October afternoon, for such days especially they settle on to the lakes, like the milkweed down, having looked in vain over the pond for a loon, suddenly one, sailing out from the shore toward the middle a few rods in front of me, set up his wild laugh and betrayed himself. I pursued with a paddle and he dived, but when he came up I was nearer than before. He dived again, but I miscalculated the direction he would take, and we were fifty rods apart when he came to the surface this time, for I had helped to widen the interval; and again he laughed long and loud, and with more reason than before. He manoeuvred so cunningly that I could not get within half a dozen rods of him. Each time, when he came to the surface, turning his head this way and that, he coolly surveyed the water and the land, and apparently chose his course so that he might come up where there was the widest expanse of water and at the greatest distance from the boat. It was surprising how quickly he made up his mind and put his resolve into execution. He led me at once to the widest part of the pond, and could not be driven from it. ^② While he was thinking one thing in his brain, I was endeavoring to divine his thought in mine. It was a pretty game, played on the smooth surface of the pond, a man against a loon. Suddenly your adversary's checker disappears beneath the board, and the problem is to place yours nearest to where his will appear again. Sometimes he would come up unexpectedly on the opposite side of me, having apparently passed directly under the boat. So long-winded was he and so unweariable, that when he had swum farthest he would immedi-

① 裁桑憎神译:裁桑总是袒护水禽,大量地涌起,再愤怒地冲下,我们那些爱好打猎的人只好撤回镇里、店里去干他们未完成的活。② 刁藻 造拙 撰撰
索思 撰撰:它立刻把我引到湖最宽广的水域,这下我再也不能把它从那里赶走了。

ately plunge again , nevertheless ; and then no wit could divine where in the deep pond , beneath the smooth surface , he might be speeding his way like a fish , for he had time and ability to visit the bottom of the pond in its deepest part. It is said that loons have been caught in the New York lakes eighty feet beneath the surface , with hooks set for trout — though Walden is deeper than that. How surprised must the fishes be to see this ungainly visitor from another sphere speeding his way amid their schools ! Yet he appeared to know his course as surely under water as on the surface , and swam much faster there. Once or twice I saw a ripple where he approached the surface , just put his head out to reconnoitre , and instantly dived again. I found that it was as well for me to rest on my oars and wait his reappearing as to endeavor to calculate where he would rise ; for again and again , when I was straining my eyes over the surface one way , I would suddenly be startled by his unearthly laugh behind me. But why , after displaying so much cunning , did he invariably betray himself the moment he came up by that loud laugh ? Did not his white breast enough betray him ? He was indeed a silly loon , I thought. I could commonly hear the splash of the water when he came up , and so also detected him. But after an hour he seemed as fresh as ever , dived as willingly , and swam yet farther than at first. It was surprising to see how serenely he sailed off with unruffled breast when he came to the surface , doing all the work with his webbed feet^① beneath. His usual note was this demoniac laughter , yet somewhat like that of a water-fowl ; but occasionally , when he had balked me most successfully and come up a long way off , he uttered a long-drawn unearthly howl , probably more like that of a wolf than any bird ; as when a beast puts his muzzle to the ground and deliberately howls. This was his looning — perhaps the wildest sound that is ever heard here , making the woods ring far and wide. I concluded that he laughed in derision of my efforts , confident of his own resources. Though the sky was by this time overcast , the pond was so smooth that I could see where he broke the surface when I did not hear him. His white breast , the stillness of the air , and the smoothness of the water were all against him. At length having come up fifty rods off , he uttered one of those prolonged howls , as if calling on the god of loons to aid him , and immediately there came a wind from the east and rippled the surface , and

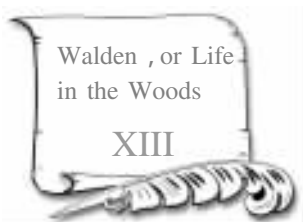
① 僧鞋草鞋有蹼的脚

filled the whole air with misty rain , and I was impressed as if it were the prayer of the loon answered , and his god was angry with me ; and so I left him disappearing far away on the tumultuous surface.

For hours , in fall days , I watched the ducks cunningly tack and veer and hold the middle of the pond , far from the sportsman ; tricks which they will have less need to practise in Louisiana bayous. When compelled to rise they would sometimes circle round and round and over the pond at a considerable height , from which they could easily see to other ponds and the river , like black motes in the sky ; and , when I thought they had gone off thither long since , they would settle down by a slanting flight of a quarter of a mile on to a distant part which was left free ; but what beside safety they got by sailing in the middle of Walden I do not know^① , unless they love its water for the same reason that I do.

① 遭贼增第时提火像绿保：可是它们飞到瓦尔登湖中心来，除了为安全起见，又有什么别的目的呢？我不知道

House-Warming



On October I went a-graping to the river meadows, and loaded myself with clusters more precious for their beauty and fragrance than for food. There, too, I admired, though I did not gather, the cranberries, small waxen gems, pendants of the meadow grass, pearly and red, which the farmer plucks with an ugly rake, leaving the smooth meadow in a snarl, heedlessly measuring them by the bushel and the dollar only, and sells the spoils of the meads to Boston and New York; destined to be jammed, to satisfy the tastes of lovers of Nature there. So butchers rake the tongues of bison out of the prairie grass, regardless of the torn and drooping plant.^① The barberry's brilliant fruit was likewise food for my eyes merely; but I collected a small store of wild apples for coddling, which the proprietor and travelers had overlooked. When chestnuts were ripe I laid up half a bushel for winter. It was very exciting at that season to roam the then boundless chestnut woods of Lincoln — they now sleep their long sleep under the railroad — with a bag on my shoulder, and a stick to open burs with in my hand, for I did not always wait for the frost, amid the rustling of leaves and the loud reproofs of the red squirrels and the jays, whose half-consumed nuts I sometimes stole, for the burs which they had selected were sure to contain sound ones. Occasionally I climbed and shook the trees. They grew also behind my house, and one large tree, which almost overshadowed it, was, when in flower, a bouquet which scented the whole neighborhood, but the squirrels and the jays got most of its fruit; the last coming in flocks early in the morning and picking the nuts out of the burs before they fell, I relinquished these trees to them and vis-

① 杂草被翻到并暴露出来。同样，屠夫们在草地上耙找野牛的舌头，而不顾那些被拔起、枯萎的植物。此处暗指美国人滥杀野牛，仅取其皮和牛肉中好吃的部分，而舍弃其余的躯体这一现象。

ited the more distant woods composed wholly of chestnut. These nuts , as far as they went , were a good substitute for bread. Many other substitutes might , perhaps , be found. Digging one day for fishworms , I discovered the ground-nut (*Apios tuberosa*) on its string , the potato of the aborigines , a sort of fabulous fruit , which I had begun to doubt if I had ever dug and eaten in childhood , as I had told , and had not dreamed it. I had often since seen its crumpled red velvety blossom supported by the stems of other plants without knowing it to be the same. Cultivation has well-nigh exterminated it. It has a sweetish taste , much like that of a frost-bitten potato , and I found it better boiled than roasted. This tuber seemed like a faint promise of Nature to rear her own children and feed them simply here at some future period. In these days of fatted cattle and waving grain-fields this humble root , which was once the totem of an Indian tribe , is quite forgotten , or known only by its flowering vine ; but let wild Nature reign here once more , and the tender and luxurious English grains will probably disappear before a myriad of foes , and without the care of man the crow may carry back even the last seed of corn to the great cornfield of the Indian's God in the southwest , whence he is said to have brought it ; but the now almost exterminated ground-nut will perhaps revive and flourish in spite of frosts and wildness , prove itself indigenuous , and resume its ancient importance and dignity as the diet of the hunter tribe. Some Indian Ceres or Minerva^① must have been the inventor and bestower of it ; and when the reign of poetry commences here , its leaves and string of nuts may be represented on our works of art.

Already , by the first of September , I had seen two or three small maples turned scarlet across the pond , beneath where the white stems of three aspens diverged , at the point of a promontory , next the water. Ah , many a tale their color told ! And gradually from week to week the character of each tree came out , and it admired itself reflected in the smooth mirror of the lake. Each morning the manager of this gallery substituted some new picture , distinguished by more brilliant or harmonious coloring , for the old upon the walls.

The wasps came by thousands to my lodge in October , as to winter quarters , and settled on my windows within and on the walls overhead , sometimes deterring visitors from entering. Each morning , when they

① 伏尔泰《论永恒智慧》：色列斯或密涅瓦，分别是罗马神话中的谷物女神和智慧女神

were numbed with cold ,I swept some of them out ,but I did not trouble myself much to get rid of them ;I even felt complimented by their regarding my house as a desirable shelter. They never molested me seriously , though they bedded with me ;and they gradually disappeared ,into what crevices I do not know ,avoiding winter and unspeakable cold.

Like the wasps ,before I finally went into winter quarters in November ,I used to resort to the northeast side of Walden ,which the sun ,reflected from the pitch pine woods and the stony shore ,made the fireside of the pond ;it is so much pleasanter and wholesomer to be warmed by the sun while you can be ,than by an artificial fire. I thus warmed myself by the still glowing embers which the summer ,like a departed hunter ,had left.

When I came to build my chimney I studied masonry. My bricks ,being second-hand ones ,required to be cleaned with a trowel ,so that I learned more than usual of the qualities of bricks and trowels. The mortar on them was fifty years old ,and was said to be still growing harder ;but this is one of those sayings which men love to repeat whether they are true or not. Such sayings themselves grow harder and adhere more firmly with age ,and it would take many blows with a trowel to clean an old wiseacre of them. ① Many of the villages of Mesopotamia are built of second-hand bricks of a very good quality ,obtained from the ruins of Babylon ,and the cement on them is older and probably harder still. However that may be ,I was struck by the peculiar toughness of the steel which bore so many violent blows without being worn out. As my bricks had been in a chimney before ,though I did not read the name of Nebuchadnezzar② on them I picked out its many fireplace bricks as I could find ,to save work and waste ,and I filled the spaces between the bricks about the fireplace with stones from the pond shore ,and also made my mortar with the white sand from the same place. I lingered most about the fireplace ,as the most vital part of the house. Indeed ,I worked so deliberately ,that though I commenced at the ground in the morning ,a course of bricks raised a few inches above the floor served for my pillow at night ;yet I

① 杂处其间者皆老弱病者也。援：这种俗话本身随着岁月而日益坚固了，必须用泥刀重击许多次才能将它们当中自作聪明的老人消除掉。意即粉碎上文中人们关于砖的说法。
② 尼布甲尼撒二世（远祖？原缘月说）巴比伦国王（远缘原缘月说），在位时兴建了巴比伦塔和空中花园，用于建筑王宫的砖上都印有他的名字。

did not get a stiff neck for it that I remember ; my stiff neck is of older date^①. I took a poet^② to board for a fortnight about those times , which caused me to be put to it for room^③. He brought his own knife , though I had two , and we used to scour them by thrusting them into the earth. He shared with me the labors of cooking. I was pleased to see my work rising so square and solid by degrees , and reflected , that , if it proceeded slowly , it was calculated to endure a long time. The chimney is to some extent an independent structure , standing on the ground , and rising through the house to the heavens ; even after the house is burned it still stands sometimes , and its importance and independence are apparent. This was toward the end of summer. It was now November.

The north wind had already begun to cool the pond , though it took many weeks of steady blowing to accomplish it , it is so deep. When I began to have a fire at evening , before I plastered my house , the chimney carried smoke particularly well , because of the numerous chinks between the boards. Yet I passed some cheerful evenings in that cool and airy apartment , surrounded by the rough brown boards full of knots , and rafters with the bark on high overhead. My house never pleased my eye so much after it was plastered , though I was obliged to confess that it was more comfortable. Should not every apartment in which man dwells be lofty enough to create some obscurity overhead , where flickering shadows may play at evening about the rafters ? These forms are more agreeable to the fancy and imagination than fresco paintings or other the most expensive furniture. I now first began to inhabit my house , I may say , when I began to use it for warmth as well as shelter. I had got a couple of old fire-dogs to keep the wood from the hearth , and it did me good to see the soot form on the back of the chimney which I had built , and I poked the fire with more right and more satisfaction than usual. My dwelling was small , and I could hardly entertain an echo in it ; but it seemed larger for being a single apartment and remote from neighbors. All the attractions of a house were concentrated in one room ; it was kitchen , chamber , parlor , and keeping-room^④ ; and whatever satisfaction parent or child , master or servant , derive from living in a house , I enjoyed it all.

① 脖子僵硬 ② 诗人 ③ 租房 ④ 家庭起居室
 然而我记得我并没有因此而使脖子僵硬 我脖子僵硬是早些时候的事 一个诗人 这里指钱宁(耘) 憎恶 这使我被迫要腾出地方来 家庭起居室

Cato says , the master of a family (patremfamilias) must have in his rustic villa “ cellam oleariam , vinariam , dolia multa , uti lubeat caritatem expectare , et rei , et virtuti , et gloriae erit , ” that is , “ an oil and wine cellar , many casks , so that it may be pleasant to expect hard times ; it will be for his advantage , and virtue , and glory^①. ” I had in my cellar a firkin of potatoes , about two quarts of peas with the weevil in them , and on my shelf a little rice , a jug of molasses , and of rye and Indian meal a peck each.

I sometimes dream of a larger and more populous house , standing in a golden age , of enduring materials , and without gingerbread work , which shall still consist of only one room , a vast , rude , substantial , primitive hall , without ceiling or plastering , with bare rafters and purlins supporting a sort of lower heaven over one's head — useful to keep off rain and snow , where the king and queen posts^② stand out to receive your homage , when you have done reverence to the prostrate Saturn^③ of an older dynasty on stepping over the sill ; a cavernous house , wherein you must reach up a torch upon a pole to see the roof ; where some may live in the fireplace , some in the recess of a window , and some on settles , some at one end of the hall , some at another , and some aloft on rafters with the spiders , if they choose ; a house which you have got into when you have opened the outside door , and the ceremony is over ; where the weary traveller may wash , and eat , and converse , and sleep , without further journey ; such a shelter as you would be glad to reach in a tempestuous night , containing all the essentials of a house , and nothing for house-keeping ; where you can see all the treasures of the house at one view , and everything hangs upon its peg , that a man should use ; at once kitchen , pantry , parlor , chamber , storehouse , and garret ; where you can see so necessary a thing , as a barrel or a ladder , so convenient a thing as a cupboard , and hear the pot boil , and pay your respects to the fire that cooks your dinner , and the oven that bakes your bread , and the necessary furniture and utensils are the chief ornaments ; where the washing is not put out , nor the fire , nor the mistress , and perhaps you are

① 转引自《瓦尔登湖》第3章第2节 (大)加图(古罗马著名政治家、军事家、历史学家)的《农书》(《农书》第3章第2节) ② 转引自《瓦尔登湖》第3章第2节 (大)加图(古罗马著名政治家、军事家、历史学家)的《农书》(《农书》第3章第2节)

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whiter and cleaner sand for this purpose from the opposite shore of the pond in a boat , a sort of conveyance which would have tempted me to go much farther if necessary. My house had in the meanwhile been shingled down to the ground on every side. In lathing I was pleased to be able to send home each nail with a single blow of the hammer , and it was my ambition to transfer the plaster from the board to the wall neatly and rapidly. I remembered the story of a conceited fellow , who , in fine clothes , was wont to lounge about the village once , giving advice to workmen. Venturing one day to substitute deeds for words , he turned up his cuffs , seized a plasterer's board , and having loaded his trowel without mishap , with a complacent look toward the lathing overhead , made a bold gesture thitherward ; and straightway , to his complete discomfiture , received the whole contents in his ruffled bosom. I admired anew the economy and convenience of plastering , which so effectually shuts out the cold and takes a handsome finish , and I learned the various casualties to which the plasterer is liable. I was surprised to see how thirsty the bricks were which drank up all the moisture in my plaster before I had smoothed it , and how many pailfuls of water it takes to christen a new hearth. I had the previous winter made a small quantity of lime by burning the shells of the *Unio fluviatilis*^① , which our river affords , for the sake of the experiment ; so that I knew where my materials came from. I might have got good limestone within a mile or two and burned it myself , if I had cared to do so.

The pond had in the meanwhile skimmed over^② in the shadiest and shallowest coves , some days or even weeks before the general freezing. The first ice is especially interesting and perfect , being hard , dark , and transparent , and affords the best opportunity that ever offers for examining the bottom where it is shallow ; for you can lie at your length on ice only an inch thick , like a skater insect on the surface of the water , and study the bottom at your leisure , only two or three inches distant , like a picture behind a glass , and the water is necessarily always smooth then. There are many furrows in the sand where some creature has travelled about and doubled on its tracks ; and , for wrecks , it is strewn with the cases of caddis-worms made of minute grains of white quartz. Perhaps these have creased it , for you find some of their cases in the furrows ,

① 故溪老蚌：河生的珠蚌

② 泽乾燥：则结起薄冰

though they are deep and broad for them to make. But the ice itself is the object of most interest , though you must improve the earliest opportunity to study it. If you examine it closely the morning after it freezes , you find that the greater part of the bubbles , which at first appeared to be within it , are against its under surface , and that more are continually rising from the bottom ; while the ice is as yet comparatively solid and dark , that is , you see the water through it. These bubbles are from an eightieth to an eighth of an inch in diameter , very clear and beautiful , and you see your face reflected in them through the ice. There may be thirty or forty of them to a square inch. There are also already within the ice narrow oblong perpendicular bubbles about half an inch long , sharp cones with the apex upward ; or oftener , if the ice is quite fresh , minute spherical bubbles one directly above another , like a string of beads. But these within the ice are not so numerous nor obvious as those beneath. I sometimes used to cast on stones to try the strength of the ice , and those which broke through carried in air with them , which formed very large and conspicuous white bubbles beneath. One day when I came to the same place forty-eight hours afterward , I found that those large bubbles were still perfect , though an inch more of ice had formed , as I could see distinctly by the seam in the edge of a cake. But as the last two days had been very warm , like an Indian summer , the ice was not now transparent , showing the dark green color of the water , and the bottom , but opaque and whitish or gray , and though twice as thick was hardly stronger than before , for the air bubbles had greatly expanded under this heat and run together , and lost their regularity ; they were no longer one directly over another , but often like silvery coins poured from a bag , one overlapping another , or in thin flakes , as if occupying slight cleavages. The beauty of the ice was gone , and it was too late to study the bottom. Being curious to know what position my great bubbles occupied with regard to the new ice , I broke out a cake containing a middling sized one , and turned it bottom upward. The new ice had formed around and under the bubble , so that it was included between the two ices. It was wholly in the lower ice , but close against the upper , and was flattish , or perhaps slightly lenticular , with a rounded edge , a quarter of an inch deep by four inches in diameter ; and I was surprised to find that directly under the bubble the ice was

melted with great regularity in the form of a saucer reversed^①, to the height of five eighths of an inch in the middle, leaving a thin partition there between the water and the bubble, hardly an eighth of an inch thick; and in many places the small bubbles in this partition had burst out downward, and probably there was no ice at all under the largest bubbles, which were a foot in diameter. I inferred that the infinite number of minute bubbles which I had first seen against the under surface of the ice were now frozen in likewise, and that each, in its degree, had operated like a burning-glass on the ice beneath to melt and rot it. These are the little air-guns^② which contribute to make the ice crack and whoop.

At length the winter set in good earnest , just as I had finished plastering , and the wind began to howl around the house as if it had not had permission to do so till then. Night after night the geese came lumbering in the dark with a clangor and a whistling of wings , even after the ground was covered with snow , some to alight in Walden , and some flying low over the woods toward Fair Haven , bound for Mexico. Several times , when returning from the village at ten or eleven o'clock at night , I heard the tread of a flock of geese , or else ducks , on the dry leaves in the woods by a pond-hole behind my dwelling , where they had come up to feed , and the faint honk or quack of their leader as they hurried off. In 1845 Walden froze entirely over for the first time on the night of the 22d of December , Flint's and other shallower ponds and the river having been frozen ten days or more ; in '46 , the 16th ; in '49 , about the 31st ; and in '50 , about the 27th of December ; in '52 , the 5th of January ; in '53 , the 31st of December. The snow had already covered the ground since the 25th of November , and surrounded me suddenly with the scenery of winter. I withdrew yet farther into my shell , and endeavored to keep a bright fire both within my house and within my breast. My employment out of doors now was to collect the dead wood in the forest , bringing it in my hands or on my shoulders , or sometimes trailing a dead pine tree under each arm to my shed. An old forest fence which had seen its best days was a great haul for me. I sacrificed it to Vulcan^③ , for it was past serving the god Terminus^④. How much more interesting an event is that

① 蚤蜮(蚤) 蚤蜮(蚤) 蚤蜮(蚤) 蚤蜮(蚤) 蚤蜮(蚤) 蚤蜮(蚤) 蚤蜮(蚤) 蚤蜮(蚤) 蚤蜮(蚤) 蚤蜮(蚤)
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Gilpin^①, in his account of the forest borders of England, says that “the encroachments of trespassers, and the houses and fences thus raised on the borders of the forest,” were “considered as great nuisances by the old forest law, and were severely punished under the name of purprestures^②, as tending ad terrorem ferarum — ad nocumentum forestae, etc.,” to the frightening of the game and the detriment of the forest. But I was interested in the preservation of the venison and the vert^③ more than the hunters or woodchoppers, and as much as though I had been the Lord Warden^④ himself; and if any part was burned, though I burned it myself by accident, I grieved with a grief that lasted longer and was more inconsolable than that of the proprietors; nay, I grieved when it was cut down by the proprietors themselves. I would that our farmers when they cut down a forest felt some of that awe which the old Romans did when they came to thin, or let in the light to, a consecrated grove (*lucum conlu-care*), that is, would believe that it is sacred to some god. The Roman made an expiatory offering, and prayed, Whatever god or goddess thou art to whom this grove is sacred, be propitious to me, my family, and children, etc.

① 耶路撒冷: 吉爾平(辛辛那提) 耶路撒冷, 英國園藝師 英國談風景和園藝學的作家
② 貴州巡撫 侵占公產 ③ 增城 森林中的草木 ④ 薩維斯 辛辛那提: 英國
負責保護土地和野生動植物的官員

and in this new country , a value more permanent and universal than that of gold. After all our discoveries and inventions no man will go by a pile of wood. It is as precious to us as it was to our Saxon and Norman ancestors. If they made their bows of it , we make our gun-stocks of it. Michaux^① , more than thirty years ago , says that the price of wood for fuel in New York and Philadelphia “ nearly equals , and sometimes exceeds , that of the best wood in Paris , though this immense capital annually requires more than three hundred thousand cords , and is surrounded to the distance of three hundred miles by cultivated plains. ” In this town the price of wood rises almost steadily , and the only question is , how much higher it is to be this year than it was the last. Mechanics and tradesmen who come in person to the forest on no other errand , are sure to attend the wood auction , and even pay a high price for the privilege of gleaning after the woodchopper. It is now many years that men have resorted to the forest for fuel and the materials of the arts : the New Englander and the New Hollander , the Parisian and the Celt , the farmer and Robin Hood , Goody Blake and Harry Gill^② ; in most parts of the world the prince and the peasant , the scholar and the savage , equally require still a few sticks from the forest to warm them and cook their food. Neither could I do without them.

Every man looks at his wood-pile with a kind of affection. I love to have mine before my window , and the more chips the better to remind me of my pleasing work. I had an old axe which nobody claimed , with which by spells in winter days , on the sunny side of the house , I played about the stumps which I had got out of my bean-field. As my driver prophesied when I was plowing , they warmed me twice — once while I was splitting them , and again when they were on the fire , so that no fuel could give out more heat. As for the axe , I was advised to get the village blacksmith to “ jump^③ ” it ; but I jumped him , and , putting a hickory helve from the woods into it , made it do. If it was dull , it was at least hung true.

A few pieces of fat pine were a great treasure. It is interesting to remember how much of this food for fire is still concealed in the bowels of the earth. In previous years I had often gone prospecting over some bare hillside , where a pitch pine wood had formerly stood , and got out the fat

① 孟西华著：米萧（米萧，法国植物学家），法国植物学家。② 郎保增月著：郎保增月，英国诗人，出自英国诗人华兹华斯（辛德，英国诗人）的诗《戈底·勃莱克和哈莱·吉尔》（郎保增月著：郎保增月，英国诗人）。诗中老戈底·勃莱克从富有的地主哈莱·吉尔家的树篱中抽棍子当柴火被吉尔抓住。上帝应了勃莱克的愿，吉尔“永不再得到温暖”。③ 郎保增月著：郎保增月，英国诗人，使斧刃更长。

pine roots. They are almost indestructible. Stumps thirty or forty years old , at least , will still be sound at the core , though the sapwood has all become vegetable mould , as appears by the scales of the thick bark forming a ring level with the earth four or five inches distant from the heart. With axe and shovel you explore this mine , and follow the marrowy store , yellow as beef tallow , or as if you had struck on a vein of gold , deep into the earth. But commonly I kindled my fire with the dry leaves of the forest , which I had stored up in my shed before the snow came. Green hickory finely split makes the woodchopper's kindlings , when he has a camp in the woods. Once in a while I got a little of this. When the villagers were lighting their fires beyond the horizon , I too gave notice to the various wild inhabitants of Walden vale , by a smoky streamer from my chimney , that I was awake. —

Light-winged Smoke , Icarian bird ,
Melting thy pinions in thy upward flight ,
Lark without song , and messenger of dawn ,
Circling above the hamlets as thy nest ;
Or else , departing dream , and shadowy form
Of midnight vision , gathering up thy skirts ;
By night star-veiling , and by day
Darkening the light and blotting out the sun ;
Go thou my incense upward from this hearth ,
And ask the gods to pardon this clear flame.

Hard green wood just cut , though I used but little of that , answered my purpose better than any other. I sometimes left a good fire when I went to take a walk in a winter afternoon ; and when I returned , three or four hours afterward , it would be still alive and glowing. My house was not empty though I was gone. It was as if I had left a cheerful housekeeper behind. It was I and Fire that lived there ; and commonly my housekeeper proved trustworthy. One day , however , as I was splitting wood , I thought that I would just look in at the window and see if the house was not on fire ; it was the only time I remember to have been particularly anxious on this score ; so I looked and saw that a spark had caught my bed , and I went in and extinguished it when it had burned a place as big as my hand. But my house occupied so sunny and sheltered a position , and its roof was so low , that I could afford to let the fire go out in the middle of almost any winter day.

The moles nested in my cellar , nibbling every third potato , and making a snug bed even there of some hair left after plastering and of

brown paper ; for even the wildest animals love comfort and warmth as well as man , and they survive the winter only because they are so careful to secure them. Some of my friends spoke as if I was coming to the woods on purpose to freeze myself. The animal merely makes a bed , which he warms with his body , in a sheltered place ; but man , having discovered fire , boxes up some air in a spacious apartment , and warms that , instead of robbing himself , makes that his bed , in which he can move about divested of more cumbrous clothing , maintain a kind of summer in the midst of winter , and by means of windows even admit the light , and with a lamp lengthen out the day. Thus he goes a step or two beyond instinct , and saves a little time for the fine arts. Though , when I had been exposed to the rudest blasts a long time , my whole body began to grow torpid , when I reached the genial atmosphere of my house I soon recovered my faculties and prolonged my life. But the most luxuriously housed has little to boast of in this respect , nor need we trouble ourselves to speculate how the human race may be at last destroyed. It would be easy to cut their threads any time with a little sharper blast from the north. We go on dating from Cold Fridays and Great Snows ; but a little colder Friday , or greater snow would put a period to man's existence on the globe^①.

The next winter I used a small cooking-stove for economy , since I did not own the forest ; but it did not keep fire so well as the open fireplace. Cooking was then , for the most part , no longer a poetic , but merely a chemic process. It will soon be forgotten , in these days of stoves , that we used to roast potatoes in the ashes , after the Indian fashion. The stove not only took up room and scented the house , but it concealed the fire , and I felt as if I had lost a companion. You can always see a face in the fire. The laborer , looking into it at evening , purifies his thoughts of the dross and earthiness which they have accumulated during the day. But I could no longer sit and look into the fire , and the pertinent words of a poet recurred to me with new force. —

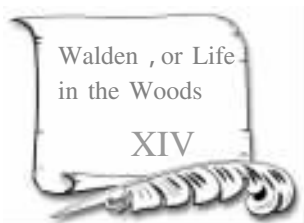
“ Never , bright flame , may be denied to me
Thy dear , life imaging , close sympathy.
What but my hopes shot upward e'er so bright ?
What but my fortunes sunk so low in night ?
Why art thou banished from our hearth and hall ,
Thou who art welcomed and beloved by all ?

① 遭到严寒的袭击，人类会毁灭。可是一个稍冷一点的星期五，或更大的雪就会结束人类在地球上的生存。

Was thy existence then too fanciful
 For our life's common light , who are so dull ?
 Did thy bright gleam mysterious converse hold
 With our congenial souls ? secrets too bold ?
 Well , we are safe and strong , for now we sit
 Beside a hearth where no dim shadows flit ,
 Where nothing cheers nor saddens , but a fire
 Warms feet and hands — nor does to more aspire ;
 By whose compact utilitarian heap
 The present may sit down and go to sleep ,
 Nor fear the ghosts who from the dim past walked ,
 And with us by the unequal light of the old wood fire talked. ”^①

① 本诗选自艾伦·史笃琪斯·霍伯(Allen Studdards)的诗“柴火”(“Kindling”)，该诗原载于《日晷》杂志，引用时略有改动。

Former Inhabitants and Winter Visitors



weathered some merry snow-
storms, and spent some cheerful

winter evenings by my fireside, while the snow whirled wildly without, and even the hooting of the owl was hushed. For many weeks I met no one in my walks but those who came occasionally to cut wood and sled it to the village. The elements^①, however, abetted me in making a path through the deepest snow in the woods, for when I had once gone through the wind blew the oak leaves into my tracks, where they lodged, and by absorbing the rays of the sun melted the snow, and so not only made a dry bed for my feet, but in the night their dark line was my guide. For human society I was obliged to conjure up the former occupants of these woods.^② Within the memory of many of my townsmen the road near which my house stands resounded with the laugh and gossip of inhabitants, and the woods which border it were notched and dotted here and there with their little gardens and dwellings, though it was then much more shut in by the forest than now. In some places, within my own remembrance, the pines would scrape both sides of a chaise at once, and women and children who were compelled to go this way to Lincoln alone and on foot did it with fear, and often ran a good part of the distance. Though mainly but a humble route to neighboring villages, or for the woodman's team, it once amused the traveller more than now by its variety, and lingered longer in his memory. Where now firm open fields stretch from the village to the woods, it then ran through a maple swamp on a foundation of logs, the remnants of which, doubtless, still underlie the present dusty highway, from the Stratton, now the Alms-House

① 臆寒凄凄: 自然力 恶劣天气。这里指大风、大雪 ② 云: 忆起往事, 追忆 臆寒凄凄
憎寒凄凄 至于同人的交往, 我不由得想起这林中往日的居民。

Farm , to Brister's Hill.

East of my bean-field , across the road , lived Cato Ingraham , slave of Duncan Ingraham , Esquire , gentleman , of Concord village , who built his slave a house , and gave him permission to live in Walden Woods ;—Cato , not Uticensis , but Concordiensis^①. Some say that he was a Guinea Negro. There are a few who remember his little patch among the walnuts , which he let grow up till he should be old and need them ; but a younger and whiter speculator got them at last. He too , however , occupies an equally narrow house^② at present. Cato's half-obliterated cellar-hole still remains , though known to few , being concealed from the traveller by a fringe of pines. It is now filled with the smooth sumach (*Rhus glabra*) , and one of the earliest species of goldenrod (*Solidago stricta*) grows there luxuriantly.

Here , by the very corner of my field , still nearer to town , Zilpha , a colored woman , had her little house , where she spun linen for the townsfolk , making the Walden Woods ring with her shrill singing , for she had a loud and notable voice. At length , in the war of 1812 , her dwelling was set on fire by English soldiers , prisoners on parole , when she was away , and her cat and dog and hens were all burned up together. She led a hard life , and somewhat inhumane. One old frequenter of these woods remembers , that as he passed her house one noon he heard her muttering to herself over her gurgling pot — “ Ye are all bones , bones ! ” I have seen bricks amid the oak copse there.

Down the road , on the right hand , on Brister's Hill , lived Brister Freeman , " a handy Negro ," slave of Squire Cummings once — there where grow still the apple trees which Brister planted and tended ; large old trees now , but their fruit still wild and ciderish to my taste. Not long since I read his epitaph in the old Lincoln burying-ground , a little on one side , near the unmarked graves of some British grenadiers who fell in the retreat from Concord — where he is styled " Sippio Brister " — Scipio Africanus³ he had some title to be called — " a man of color ," as if he were discolored. It also told me , with staring emphasis , when he died ;

① 恺撒, 姓名为盖乌斯·尤利乌斯·凯撒; 加图, 不是尤蒂卡人, 而是康科德人。这里的加图是指出生在尤蒂卡的小加图(《西塞罗论李锡尼法》); 古罗马政治家
② 炸刺指澡盆; 基
③ 杂鲁鲁意为赫拉克勒斯比奥·阿非利加努斯(《西塞罗论李锡尼法》), 古罗马将军, 领军入侵迦太基(《恺撒传》); 打败汉尼拔(《大战史》)

which was but an indirect way of informing me that he ever lived. With him dwelt Fenda, his hospitable wife, who told fortunes, yet pleasantly — large, round, and black, blacker than any of the children of night, such a dusky orb as never rose on Concord before or since.

Farther down the hill, on the left, on the old road in the woods, are marks of some homestead of the Stratton family; whose orchard once covered all the slope of Brister's Hill, but was long since killed out by pitch pines, excepting a few stumps, whose old roots furnish still the wild stocks of many a thrifty village tree.

Nearer yet to town, you come to Breed's location, on the other side of the way, just on the edge of the wood; ground famous for the pranks of a demon not distinctly named in old mythology, who has acted a prominent and astounding part in our New England life, and deserves, as much as any mythological character, to have his biography written one day; who first comes in the guise of a friend or hired man, and then robs and murders the whole family — New-England Rum. But history must not yet tell the tragedies enacted here; let time intervene in some measure to assuage and lend an azure tint to them. Here the most indistinct and dubious tradition says that once a tavern stood; the well the same, which tempered the traveller's beverage and refreshed his steed. Here then men saluted one another, and heard and told the news, and went their ways again.

Breed's hut was standing only a dozen years ago, though it had long been unoccupied. It was about the size of mine. It was set on fire by mischievous boys, one Election night, if I do not mistake. I lived on the edge of the village then, and had just lost myself over Davenant's "Gondibert"^①, that winter that I labored with a lethargy — which, by the way, I never knew whether to regard as a family complaint, having an uncle who goes to sleep shaving himself, and is obliged to sprout potatoes in a cellar Sundays, in order to keep awake and keep the Sabbath, or as the consequence of my attempt to read Chalmers' collection of English poetry^② without skipping. It fairly overcame my Nervii^③. I had just

① 即戴维·刚蒂贝尔特，英国诗人、剧作家戴夫南特（杂诗）写的一首诗 ② 悦事地，英国作家查尔末斯（杂诗）写的一首诗 ③ 晕浪里：内尔维 恺撒在佛兰德斯征服的一个欧洲部落。梭罗在此借“晕浪里”和“灶”谐音，使用了双关语

sunk my head on this when the bells rung fire , and in hot haste the engines rolled that way , led by a straggling troop of men and boys , and I among the foremost , for I had leaped the brook. We thought it was far south over the woods — we who had run to fires before — barn , shop , or dwelling-house , or all together. “ It’s Baker’s barn , ” cried one. “ It is the Codman place , ” affirmed another. And then fresh sparks went up above the wood , as if the roof fell in , and we all shouted “ Concord to the rescue ! ” Wagons shot past with furious speed and crushing loads , bearing , perchance , among the rest , the agent of the Insurance Company , who was bound to go however far ; and ever and anon the engine bell tinkled behind , more slow and sure ; and rearmost of all , as it was afterward whispered , came they who set the fire and gave the alarm. Thus we kept on like true idealists , rejecting the evidence of our senses , until at a turn in the road we heard the crackling and actually felt the heat of the fire from over the wall , and realized , alas ! that we were there. The very nearness of the fire but cooled our ardor. At first we thought to throw a frog-pond on to it ; but concluded to let it burn , it was so far gone and so worthless. So we stood round our engine , jostled one another , expressed our sentiments through speaking-trumpets , or in lower tone referred to the great conflagrations which the world has witnessed , including Bascom’s shop , and , between ourselves , we thought that , were we there in season with our “ tub^① , ” and a full frog-pond by , we could turn that threatened last and universal one into another flood. We finally retreated without doing any mischief — returned to sleep and “ Gondibert . ” But as for “ Gondibert , ” I would except that passage in the preface about wit being the soul’s powder — “ but most of mankind are strangers to wit , as Indians are to powder . ”

It chanced that I walked that way across the fields the following night , about the same hour , and hearing a low moaning at this spot , I drew near in the dark , and discovered the only survivor of the family that I know , the heir of both its virtues and its vices , who alone was interested in this burning , lying on his stomach and looking over the cellar wall at the still smouldering cinders beneath , muttering to himself , as is his wont. He had been working far off in the river meadows all day , and had improved the first moments that he could call his own to visit the home of

① 贮：水桶

his fathers and his youth. He gazed into the cellar from all sides and points of view by turns , always lying down to it , as if there was some treasure , which he remembered , concealed between the stones , where there was absolutely nothing but a heap of bricks and ashes. The house being gone , he looked at what there was left. He was soothed by the sympathy which my mere presence , implied , and showed me , as well as the darkness permitted , where the well was covered up ; which , thank Heaven , could never be burned ; and he groped long about the wall to find the well-sweep which his father had cut and mounted , feeling for the iron hook or staple by which a burden had been fastened to the heavy end — all that he could now cling to — to convince me that it was no common “ rider^①. ” I felt it , and still remark it almost daily in my walks , for by it hangs the history of a family.

Once more , on the left , where are seen the well and lilac bushes by the wall , in the now open field , lived Nutting and Le Grosse. But to return toward Lincoln.

Farther in the woods than any of these , where the road approaches nearest to the pond , Wyman the potter squatted , and furnished his townsmen with earthenware , and left descendants to succeed him. Neither were they rich in worldly goods , holding the land by sufferance while they lived ; and there often the sheriff came in vain to collect the taxes , and “ attached a chip , ” for form’s sake , as I have read in his accounts , there being nothing else that he could lay his hands on. One day in midsummer , when I was hoeing , a man who was carrying a load of pottery to market stopped his horse against my field and inquired concerning Wyman the younger. He had long ago bought a potter’s wheel of him , and wished to know what had become of him. I had read of the potter’s clay and wheel in Scripture , but it had never occurred to me that the pots we use were not such as had come down unbroken from those days , or grown on trees like gourds somewhere , and I was pleased to hear that so fictile an art was ever practiced in my neighborhood.

The last inhabitant of these woods before me was an Irishman , Hugh Quoil (if I have spelt his name with coil^② enough) , who occupied

① 栅栏的扶手 栏杆 ② 此处作者用了双关语，既借助“~~糟糕~~”和“~~厄运~~”读音相似，都需要在发音时卷起舌头，表示“卷”的意思，又表示“苦恼、烦恼”，说明“~~厄运~~”这个名字说起来挺麻烦的

Wyman's tenement — Col. Quoil, he was called. Rumor said that he had been a soldier at Waterloo. If he had lived I should have made him fight his battles over again. His trade here was that of a ditcher. Napoleon went to St. Helena; Quoil came to Walden Woods. All I know of him is tragic. He was a man of manners, like one who had seen the world, and was capable of more civil speech than you could well attend to. He wore a greatcoat in midsummer, being affected with the trembling delirium, and his face was the color of carmine. He died in the road at the foot of Brister's Hill shortly after I came to the woods, so that I have not remembered him as a neighbor. Before his house was pulled down, when his comrades avoided it as "an unlucky castle," I visited it. There lay his old clothes curled up by use, as if they were himself, upon his raised plank bed. His pipe lay broken on the hearth, instead of a bowl broken at the fountain. The last could never have been the symbol of his death, for he confessed to me that, though he had heard of Brister's Spring, he had never seen it; and soiled cards, kings of diamonds, spades, and hearts, were scattered over the floor. One black chicken which the administrator could not catch, black as night and as silent, not even croaking, awaiting Reynard^①, still went to roost in the next apartment. In the rear there was the dim outline of a garden, which had been planted but had never received its first hoeing, owing to those terrible shaking fits, though it was now harvest time. It was overrun with Roman wormwood and beggar-ticks, which last stuck to my clothes for all fruit. The skin of a woodchuck was freshly stretched upon the back of the house, a trophy of his last Waterloo; but no warm cap or mittens would he want more.

Now only a dent in the earth marks the site of these dwellings, with buried cellar stones, and strawberries, raspberries, thimble-berries, hazel-bushes, and sumachs growing in the sunny sward there; some pitch pine or gnarled oak occupies what was the chimney nook, and a sweet-scented black birch, perhaps, waves where the door-stone was. Sometimes the well dent is visible, where once a spring oozed; now dry and tearless grass; or it was covered deep — not to be discovered till some late day — with a flat stone under the sod, when the last of the race departed. What a sorrowful act must that be — the covering up of wells!

① 砸破并咬：列那，人们熟悉的狐的名字

coincident with the opening of wells of tears. These cellar dents, like deserted fox burrows, old holes, are all that is left where once were the stir and bustle of human life, and "fate, free will, foreknowledge absolute^①," in some form and dialect or other were by turns discussed. But all I can learn of their conclusions amounts to just this, that "Cato and Brister pulled wool"; which is about as edifying as the history of more famous schools of philosophy.

Still grows the vivacious lilac a generation after the door and lintel and the sill are gone, unfolding its sweet-scented flowers each spring, to be plucked by the musing traveller; planted and tended once by children's hands, in front-yard plots — now standing by wallsides in retired pastures, and giving place to new-rising forests; — the last of that stirp, sole survivor of that family. Little did the dusky children think that the puny slip with its two eyes only, which they stuck in the ground in the shadow of the house and daily watered, would root itself so, and outlive them, and house itself in the rear that shaded it, and grown man's garden and orchard, and tell their story faintly to the lone wanderer a half-century after they had grown up and died — blossoming as fair, and smelling as sweet, as in that first spring. I mark its still tender, civil, cheerful lilac colors.

But this small village, germ of something more, why did it fail while Concord keeps its ground? Were there no natural advantages — no water privileges, forsooth? Ay, the deep Walden Pond and cool Brister's Spring — privilege to drink long and healthy draughts at these, all unimproved by these men but to dilute their glass. They were universally a thirsty race. Might not the basket, stable-broom, mat-making, corn-parching, linen-spinning, and pottery business have thrived here, making the wilderness to blossom like the rose, and a numerous posterity have inherited the land of their fathers? The sterile soil would at least have been proof against a low-land degeneracy. Alas! how little does the memory of these human inhabitants enhance the beauty of the landscape! Again, perhaps, Nature will try, with me for a first settler, and my house raised last spring to be the oldest in the hamlet.

① 泰康, 泰康僧道, 泰康僧道, 泰康僧道, 泰康僧道: 命运、自由意志、绝对的预知, 引自十七世纪的英国诗人密尔顿(分集上)卷二, 另见原书第102页的《失乐园》第二部, 第102行(另见原书第102页, II 接定)

I am not aware that any man has ever built on the spot which I occupy. Deliver me from a city built on the site of a more ancient city, whose materials are ruins, whose gardens cemeteries. The soil is blanched and accursed there, and before that becomes necessary the earth itself will be destroyed. With such reminiscences I repeopled the woods and lulled myself asleep.^①

At this season I seldom had a visitor. When the snow lay deepest no wanderer ventured near my house for a week or fortnight at a time, but there I lived as snug as a meadow mouse, or as cattle and poultry which are said to have survived for a long time buried in drifts, even without food; or like that early settler's family in the town of Sutton, in this State, whose cottage was completely covered by the great snow of 1717 when he was absent, and an Indian found it only by the hole which the chimney's breath made in the drift, and so relieved the family. But no friendly Indian concerned himself about me; nor needed he, for the master of the house was at home. The Great Snow! How cheerful it is to hear of! When the farmers could not get to the woods and swamps with their teams, and were obliged to cut down the shade trees before their houses, and, when the crust was harder, cut off the trees in the swamps, ten feet from the ground, as it appeared the next spring.

In the deepest snows, the path which I used from the highway to my house, about half a mile long, might have been represented by a meandering dotted line, with wide intervals between the dots. For a week of even weather^② I took exactly the same number of steps, and of the same length, coming and going, stepping deliberately and with the precision of a pair of dividers in my own deep tracks — to such routine the winter reduces us — yet often they were filled with heaven's own blue. But no weather interfered fatally with my walks, or rather my going abroad, for I frequently tramped eight or ten miles through the deepest snow to keep an appointment with a beech tree, or a yellow birch, or an old acquaintance among the pines; when the ice and snow causing their limbs to droop, and so sharpening their tops, had changed the pines into fir trees; wading to the tops of the highest hills when the snow was nearly two feet deep on a level, and shaking down another snow-storm on my head at ev-

① 宰桑译：我从来不曾知道有谁曾在这块土地上居住过。凭着这样的记忆，我重新让人入住森林，催我入眠。

② 薄雾上憎寒的、平静的天气

Sometimes , notwithstanding the snow , when I returned from my walk at evening I crossed the deep tracks of a woodchopper leading from my door , and found his pile of whittlings on the hearth , and my house filled with the odor of his pipe. Or on a Sunday afternoon , if I chanced to be at home , I heard the cronching of the snow made by the step of a long-headed farmer , who from far through the woods sought my house , to have a social “ crack ;” one of the few of his vocation who are “ men on their farms^① ;” who donned a frock instead of a professor’s gown , and is as ready to extract the moral out of church or state as to haul a load of manure from his barn-yard. We talked of rude and simple times , when men sat about large fires in cold , bracing weather , with clear heads ; and when other dessert failed , we tried our teeth on many a nut which wise squirrels have long since abandoned , for those which have the thickest shells are commonly empty.

① 毛澤東上學時轉毛澤：农庄人物。参见爱默生《~~確著~~燥旱葬葬走演錄上，~~原載~~原題園的“论美国学者”（“~~裁葬~~毛澤東社杂葬葬則，~~原載~~一文中对人类状况的进一步分类：当农庄人物比当农民要好 ② 葬葬葬 指小钱宁（~~麻藥~~葬葬葬則宰葬葬 耘葬贈悅葬葬早

I should not forget that during my last winter at the pond there was another welcome visitor^①, who at one time came through the village, through snow and rain and darkness, till he saw my lamp through the trees, and shared with me some long winter evenings. One of the last of the philosophers — Connecticut gave him to the world — he peddled first her wares, afterwards, as he declares, his brains. These he peddles still, prompting God and disgracing man, bearing for fruit his brain only, like the nut its kernel. I think that he must be the man of the most faith of any alive. His words and attitude always suppose a better state of things than other men are acquainted with, and he will be the last man to be disappointed as the ages revolve. He has no venture in the present. But though comparatively disregarded now, when his day comes, laws unsuspected by most will take effect, and masters of families and rulers will come to him for advice.

“How blind that cannot see serenity!”^②

A true friend of man; almost the only friend of human progress. An Old Mortality^③, say rather an Immortality, with unwearied patience and faith making plain the image engraven in men's bodies, the God of whom they are but defaced and leaning monuments. With his hospitable intellect he embraces children, beggars, insane, and scholars, and entertains the thought of all, adding to it commonly some breadth and elegance. I think that he should keep a caravansary on the world's highway, where philosophers of all nations might put up, and on his sign should be printed, “Entertainment for man, but not for his beast. Enter ye that have leisure and a quiet mind, who earnestly seek the right road.” He is perhaps the sanest man and has the fewest crotchets of any I chance to know; the same yesterday and tomorrow. Of yore we had sauntered and talked, and effectually put the world behind us; for he was pledged to no institution in it, freeborn, ingenuus. Whichever way we turned, it seemed that the

① 拜伦勋爵曾于1805年访问瓦尔登湖，指奥尔科特（即爱默生）在瓦尔登湖隐居，教育改革家。② 约翰·弥尔顿《失乐园》：“不懂宁静者是何等盲目！”引自托马斯·斯托雷（即托马斯·沃尔西）的《红衣主教托马斯·沃尔西的生与死》（即《红衣主教托马斯·沃尔西的生与死》）。③ 约翰·弥尔顿《失乐园》：“老凡人。”英国诗人、小说家司各特（即詹姆斯·斯科特）的同名小说《又译《清教徒》》中的人物。他从一个墓地到另一个墓地清除墓石上的青苔，重新凿上快要磨灭的碑文。故有下文的说法。

heavens and the earth had met together , since he enhanced the beauty of the landscape. A blue-robed man , whose fittest roof is the overarching sky which reflects his serenity. I do not see how he can ever die ; Nature cannot spare him.

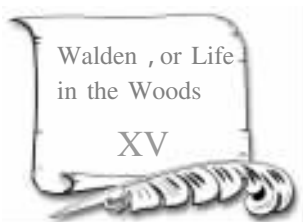
Having each some shingles of thought well dried , we sat and whit-
tled them , trying our knives , and admiring the clear yellowish grain of
the pumpkin pine. We waded so gently and reverently , or we pulled to-
gether so smoothly , that the fishes of thought were not scared from the
stream , nor feared any angler on the bank , but came and went grandly ,
like the clouds which float through the western sky , and the mother-o'-
pearl flocks which sometimes form and dissolve there. There we worked ,
revising mythology , rounding a fable here and there , and building castles
in the air for which earth offered no worthy foundation. Great Looker !
Great Expecter ! to converse with whom was a New England Night's En-
tertainment. Ah ! such discourse we had , hermit and philosopher , and
the old settler I have spoken of — we three — it expanded and racked my
little house ; I should not dare to say how many pounds' weight there was
above the atmospheric pressure on every circular inch ; it opened its
seams so that they had to be calked with much dulness thereafter to stop
the consequent leak ; — but I had enough of that kind of oakum already
picked.

There was one other^① with whom I had “solid seasons,” long to be remembered, at his house in the village, and who looked in upon me from time to time; but I had no more for society there.

There too , as everywhere , I sometimes expected the Visitor who never comes. The Vishnu Purana² says , “ The house-holder is to remain at eventide in his courtyard as long as it takes to milk a cow , or longer if he pleases , to await the arrival of a guest. ” I often performed this duty of hospitality , waited long enough to milk a whole herd of cows , but did not see the man approaching from the town.

① 燥莫燥莫 另一个人,此处指爱默生(硬莫燥宰葬葬走潮葬) ② 灾署怎 孕怎
 哪葬:毗瑟拏往世书,印度教经典的一种,共 8 部,成书在 猴国 苑园 年间,内容有神话、传说和世系源流

Winter Animals



When the ponds were firmly frozen ,they afforded not only new and shorter routes to many points ,but new views from their surfaces of the familiar landscape around them. When I crossed Flint's Pond , after it was covered with snow ,though I had often paddled about and skated over it ,it was so unexpectedly wide and so strange that I could think of nothing but Baffin's Bay^①. The Lincoln hills rose up around me at the extremity of a snowy plain , in which I did not remember to have stood before ; and the fishermen , at an indeterminable distance over the ice , moving slowly about with their wolfish dogs , passed for sealers , or Esquimaux , or in misty weather loomed like fabulous creatures , and I did not know whether they were giants or pygmies. I took this course when I went to lecture in Lincoln in the evening , travelling in no road and passing no house between my own hut and the lecture room. In Goose Pond , which lay in my way , a colony of muskrats dwelt , and raised their cabins high above the ice , though none could be seen abroad when I crossed it. Walden , being like the rest usually bare of snow , or with only shallow and interrupted drifts on it , was my yard where I could walk freely when the snow was nearly two feet deep on a level elsewhere and the villagers were confined to their streets. There , far from the village street , and except at very long intervals , from the jingle of sleigh-bells , I slid and skated , as in a vast moose-yard well trodden , overhung by oak woods and solemn pines bent down with snow or bristling with icicles.

For sounds in winter nights , and often in winter days , I heard the forlorn but melodious note of a hooting owl indefinitely far ; such a sound as the frozen earth would yield if struck with a suitable plectrum , the very

① 月琴译自《月琴》：巴芬湾 在格陵兰岛和加拿大的巴芬岛之间

lingua vernacula^① of Walden Wood , and quite familiar to me at last , though I never saw the bird while it was making it. I seldom opened my door in a winter evening without hearing it ; Hoo hoo hoo , hooser , hoo , sounded sonorously , and the first three syllables accented somewhat like how der do ; or sometimes hoo , hoo only. One night in the beginning of winter , before the pond froze over , about nine o'clock , I was startled by the loud honking of a goose , and , stepping to the door , heard the sound of their wings like a tempest in the woods as they flew low over my house. They passed over the pond toward Fair Haven , seemingly deterred from settling by my light , their commodore honking all the while with a regular beat. Suddenly an unmistakable cat-owl from very near me , with the most harsh and tremendous voice I ever heard from any inhabitant of the woods , responded at regular intervals to the goose , as if determined to expose and disgrace this intruder from Hudson's Bay by exhibiting a greater compass and volume of voice in a native , and boo-hoo him out of Concord horizon. What do you mean by alarming the citadel at this time of night consecrated to me ?^② Do you think I am ever caught napping at such an hour , and that I have not got lungs and a larynx as well as yourself ? Boo-hoo , boo-hoo , boo-hoo ! It was one of the most thrilling discords I ever heard. And yet , if you had a discriminating ear , there were in it the elements of a concord such as these plains never saw nor heard.

I also heard the whooping of the ice in the pond , my great bed-fellow in that part of Concord , as if it were restless in its bed and would fain turn over , were troubled with flatulency and bad dreams ; or I was waked by the cracking of the ground by the frost , as if some one had driven a team against my door , and in the morning would find a crack in the earth a quarter of a mile long and a third of an inch wide.

Sometimes I heard the foxes as they ranged over the snow-crust , in moonlight nights , in search of a partridge or other game , barking raggedly and demoniacally like forest dogs , as if laboring with some anxiety , or seeking expression , struggling for light and to be dogs outright and run freely in the streets ; for if we take the ages into our account , may there not be a civilization going on among brutes as well as men ? They seemed

① 通名: 增列: 拉丁语 地方方言 ② 宰: 宰割 宰割 宰割 宰割: 夜晚是属于我的 , 这个时候你来惊扰这座城堡 , 为的是什么呢 ?

to me to be rudimental , burrowing men , still standing on their defence , awaiting their transformation. Sometimes one came near to my window , attracted by my light , barked a vulpine curse at me , and then retreated.

Usually the red squirrel (*Sciurus Hudsonius*) waked me in the dawn , coursing over the roof and up and down the sides of the house , as if sent out of the woods for this purpose. In the course of the winter I threw out half a bushel of ears^① of sweet corn , which had not got ripe , on to the snow-crust by my door , and was amused by watching the motions of the various animals which were baited by it. In the twilight and the night the rabbits came regularly and made a hearty meal. All day long the red squirrels came and went , and afforded me much entertainment by their manoeuvres. One would approach at first warily through the shrub oaks , running over the snow-crust by fits and starts like a leaf blown by the wind , now a few paces this way , with wonderful speed and waste of energy , making inconceivable haste with his “ trotters , ” as if it were for a wager , and now as many paces that way , but never getting on more than half a rod at a time ; and then suddenly pausing with a ludicrous expression and a gratuitous somerset^② , as if all the eyes in the universe were eyed on him — for all the motions of a squirrel , even in the most solitary recesses of the forest , imply spectators as much as those of a dancing girl — wasting more time in delay and circumspection than would have sufficed to walk the whole distance — I never saw one walk — and then suddenly , before you could say Jack Robinson , he would be in the top of a young pitch pine , winding up his clock and chiding all imaginary spectators , soliloquizing and talking to all the universe at the same time — for no reason that I could ever detect , or he himself was aware of , I suspect. At length he would reach the corn , and selecting a suitable ear , frisk about in the same uncertain trigonometrical way to the topmost stick of my wood-pile , before my window , where he looked me in the face , and there sit for hours , supplying himself with a new ear from time to time , nibbling at first voraciously and throwing the half-naked cobs about ; till at length he grew more dainty still and played with his food , tasting only the inside of the kernel , and the ear , which was held balanced over the stick by one paw , slipped from his careless grasp and fell to the ground , when he would look over at it with a ludicrous ex-

① 薄則穗 这里指玉米穗

② 澤皂薄舞城 筋斗 澤皂薄舞龍 的不同拼法

pression of uncertainty , as if suspecting that it had life , with a mind not made up whether to get it again , or a new one , or be off ; now thinking of corn , then listening to hear what was in the wind. So the little impudent fellow would waste many an ear in a forenoon ; till at last , seizing some longer and plumper one , considerably bigger than himself , and skilfully balancing it , he would set out with it to the woods , like a tiger with a buffalo , by the same zig-zag course and frequent pauses , scratching along with it as if it were too heavy for him and falling all the while , making its fall a diagonal between a perpendicular and horizontal , being determined to put it through at any rate ; — a singularly frivolous and whimsical fellow ; — and so he would get off with it to where he lived , perhaps carry it to the top of a pine tree forty or fifty rods distant , and I would afterwards find the cobs strewn about the woods in various directions.

At length the jays arrive , whose discordant screams were heard long before , as they were warily making their approach an eighth of a mile off , and in a stealthy and sneaking manner they flit from tree to tree , nearer and nearer , and pick up the kernels which the squirrels have dropped. Then , sitting on a pitch pine bough , they attempt to swallow in their haste a kernel which is too big for their throats and chokes them ; and after great labor they disgorge it , and spend an hour in the endeavor to crack it by repeated blows with their bills. They were manifestly thieves , and I had not much respect for them ; but the squirrels , though at first shy , went to work as if they were taking what was their own.

Meanwhile also came the chickadees^① in flocks , which , picking up the crumbs the squirrels had dropped , flew to the nearest twig and , placing them under their claws , hammered away at them with their little bills , as if it were an insect in the bark , till they were sufficiently reduced for their slender throats. A little flock of these titmice came daily to pick a dinner out of my woodpile , or the crumbs at my door , with faint flitting lisping notes , like the tinkling of icicles in the grass , or else with sprightly day day day , or more rarely , in spring-like days , a wiry summery phe-be from the woodside. They were so familiar that at length one alighted on an armful of wood which I was carrying in , and pecked at the sticks without fear. I once had a sparrow alight upon my shoulder for a

❶❷❸❹❺❻❼❽❾❿

① 精靈雀: 山雀

moment while I was hoeing in a village garden ,and I felt that I was more distinguished by that circumstance than I should have been by any epaulet I could have worn. The squirrels also grew at last to be quite familiar , and occasionally stepped upon my shoe ,when that was the nearest way.

When the ground was not yet quite covered ,and again near the end of winter ,when the snow was melted on my south hillside and about my wood-pile , the partridges came out of the woods morning and evening to feed there. Whichever side you walk in the woods the partridge bursts away on whirring wings ,jarring the snow from the dry leaves and twigs on high ,which comes sifting down in the sunbeams like golden dust ,for this brave bird is not to be scared by winter. It is frequently covered up by drifts ,and ,it is said ,“ sometimes plunges from on wing into the soft snow ,where it remains concealed for a day or two. ” I used to start them in the open land also ,where they had come out of the woods at sunset to “ bud ” the wild apple trees. They will come regularly every evening to particular trees ,where the cunning sportsman lies in wait for them ,and the distant orchards next the woods suffer thus not a little. I am glad that the partridge gets fed ,at any rate. It is Nature’s own bird which lives on buds and diet drink^①.

In dark winter mornings ,or in short winter afternoons ,I sometimes heard a pack of hounds threading all the woods with hounding cry and yelp ,unable to resist the instinct of the chase ,and the note of the hunting-horn at intervals ,proving that man was in the rear. The woods ring again ,and yet no fox bursts forth on to the open level of the pond ,nor following pack pursuing their Actaeon^②. And perhaps at evening I see the hunters returning with a single brush^③ trailing from their sleigh for a trophy ,seeking their inn. They tell me that if the fox would remain in the bosom of the frozen earth he would be safe ,or if he would run in a straight line away no foxhound could overtake him ;but ,having left his pursuers far behind ,he stops to rest and listen till they come up ,and when he runs he circles round to his old haunts ,where the hunters await him. Sometimes ,however ,he will run upon a wall many rods ,and then leap off far to one side ,and he appears to know that water will not retain

① 啜飲: 飲水 ② 阿克托安: 亞克托安, 希臘神話中的獵人, 因見月神和狩獵女神阿耳特弥斯(希臘定音) 亦即羅馬神話中的狄安娜(閱譯) 洗澡, 使她憤而將他變成牡鹿, 而終被他自己的狗群撕成碎片 ③ 粗大的尾巴: 粗大的尾巴, 这里指狐狸尾巴

his scent. A hunter told me that he once saw a fox pursued by hounds burst out on to Walden when the ice was covered with shallow puddles, run part way across, and then return to the same shore. Ere long the hounds arrived, but here they lost the scent. Sometimes a pack hunting by themselves would pass my door, and circle round my house, and yelp and hound without regarding me, as if afflicted by a species of madness, so that nothing could divert them from the pursuit. Thus they circle until they fall upon the recent trail of a fox, for a wise hound will forsake everything else for this. One day a man came to my hut from Lexington to inquire after his hound that made a large track, and had been hunting for a week by himself. But I fear that he was not the wiser for all I told him, for every time I attempted to answer his questions he interrupted me by asking, "What do you do here?" He had lost a dog, but found a man.

One old hunter^① who has a dry tongue, who used to come to bathe in Walden once every year when the water was warmest, and at such times looked in upon me, told me that many years ago he took his gun one afternoon and went out for a cruise in Walden Wood; and as he walked the Wayland road he heard the cry of hounds approaching, and ere long a fox leaped the wall into the road, and as quick as thought leaped the other wall out of the road, and his swift bullet had not touched him. Some way behind came an old hound and her three pups in full pursuit, hunting on their own account, and disappeared again in the woods. Late in the afternoon, as he was resting in the thick woods south of Walden, he heard the voice of the hounds far over toward Fair Haven still pursuing the fox; and on they came, their hounding cry which made all the woods ring sounding nearer and nearer, now from Well Meadow, now from the Baker Farm. For a long time he stood still and listened to their music, so sweet to a hunter's ear, when suddenly the fox appeared, threading the solemn aisles with an easy coursing pace, whose sound was concealed by a sympathetic rustle of the leaves, swift and still, keeping the round, leaving his pursuers far behind; and, leaping upon a rock amid the woods, he sat erect and listening, with his back to the hunter. For a moment compassion restrained the latter's arm; but that was a short-lived mood, and as quick as thought can follow thought his piece



① 韵文(即)猎人。一位老猎人。可能指迈诺特(即)梭罗十分钦佩的康科德农民,因为他具有“诗人的”气质,并对当地的历史和传统都很熟悉。

was levelled , and whang ! — the fox , rolling over the rock , lay dead on the ground. The hunter still kept his place and listened to the hounds. Still on they came , and now the near woods resounded through all their aisles with their demoniac cry. At length the old hound burst into view with muzzle to the ground , and snapping the air as if possessed , and ran directly to the rock ; but , spying the dead fox , she suddenly ceased her hounding as if struck dumb with amazement , and walked round and round him in silence ; and one by one her pups arrived , and , like their mother , were sobered into silence by the mystery. Then the hunter came forward and stood in their midst , and the mystery was solved. They waited in silence while he skinned the fox , then followed the brush a while , and at length turned off into the woods again. That evening a Weston squire came to the Concord hunter's cottage to inquire for his hounds , and told how for a week they had been hunting on their own account from Weston woods. The Concord hunter told him what he knew and offered him the skin ; but the other declined it and departed. He did not find his hounds that night , but the next day learned that they had crossed the river and put up at a farmhouse for the night , whence , having been well fed , they took their departure early in the morning.

The hunter who told me this could remember one Sam Nutting , who used to hunt bears on Fair Haven Ledges , and exchange their skins for rum in Concord village ; who told him , even , that he had seen a moose there. Nutting had a famous foxhound named Burgoyne — he pronounced it Bugine — which my informant used to borrow. In the “Wast Book^①” of an old trader of this town , who was also a captain , town-clerk , and representative , I find the following entry. Jan. 18th , 1742 — 3 , “ John Melven Cr. by 1 Grey Fox 0—2—3 ;” they are not now found here ; and in his ledger , Feb , 7th , 1743 , Hezekiah Stratton has credit “ by $\frac{1}{2}$ a Catt skin 0—1—4 $\frac{1}{2}$;” of course , a wild-cat , for Stratton was a sergeant in the old French war , and would not have got credit for hunting less noble game. Credit is given for deerskins also , and they were daily sold. One man still preserves the horns of the last deer that was killed in this vicinity , and another has told me the particulars of the hunt in which his uncle was engaged. The hunters were formerly a numerous and

① 辛卯月錄 日记帳簿

merry crew here. I remember well one gaunt Nimrod^① who would catch up a leaf by the roadside and play a strain on it wilder and more melodious, if my memory serves me, than any hunting-horn.

At midnight, when there was a moon, I sometimes met with hounds in my path prowling about the woods, which would skulk out of my way, as if afraid, and stand silent amid the bushes till I had passed.

Squirrels and wild mice disputed for my store of nuts. There were scores of pitch pines around my house, from one to four inches in diameter, which had been gnawed by mice the previous winter — a Norwegian winter for them, for the snow lay long and deep, and they were obliged to mix a large proportion of pine bark with their other diet. These trees were alive and apparently flourishing at midsummer, and many of them had grown a foot, though completely girdled; but after another winter such were without exception dead. It is remarkable that a single mouse should thus be allowed a whole pine tree for its dinner, gnawing round instead of up and down it; but perhaps it is necessary in order to thin these trees, which are wont to grow up densely.

The hares (*Lepus Americanus*) were very familiar. One had her form under my house all winter^②, separated from me only by the flooring, and she startled me each morning by her hasty departure when I began to stir — thump, thump, thump, striking her head against the floor timbers in her hurry. They used to come round my door at dusk to nibble the potato parings which I had thrown out, and were so nearly the color of the ground that they could hardly be distinguished when still. Sometimes in the twilight I alternately lost and recovered sight of one sitting motionless under my window. When I opened my door in the evening, off they would go with a squeak and a bounce. Near at hand they only excited my pity. One evening one sat by my door two paces from me, at first trembling with fear, yet unwilling to move; a poor wee thing, lean and bony, with ragged ears and sharp nose, scant tail and slender paws. It looked as if Nature no longer contained the breed of nobler bloods, but stood on her last toes. Its large eyes appeared young and unhealthy, almost dropsical. I took a step, and lo, away it scud with an elastic spring

① 背景知识：宁禄，一个猎户。参见《圣经·旧约·创世纪》第十章第九节：他在耶和華面前是个英勇的猎户，所以俗语说：“像宁禄在耶和華面前是个英勇的猎户。”

② 韵文描写猎户在雪地里，一只野兔的身影整个冬天都活动在我的屋子下面

over the snow-crust , straightening its body and its limbs into graceful length , and soon put the forest between me and itself — the wild free venison , asserting its vigor and the dignity of Nature. Not without reason was its slenderness. Such then was its nature. (*Lepus* , *levipes* , light-foot , some think.)

What is a country without rabbits and partridges ? They are among the most simple and indigenous animal products ; ancient and venerable families known to antiquity as to modern times ; of the very hue and substance of Nature , nearest allied to leaves and to the ground — and to one another ; it is either winged or it is legged. It is hardly as if you had seen a wild creature when a rabbit or a partridge bursts away , only a natural one , as much to be expected as rustling leaves. The partridge and the rabbit are still sure to thrive , like true natives of the soil , whatever revolutions occur. If the forest is cut off , the sprouts and bushes which spring up afford them concealment , and they become more numerous than ever. That must be a poor country indeed that does not support a hare. ^① Our woods teem with them both , and around every swamp may be seen the partridge or rabbit walk , beset with twiggy fences and horse-hair snares , which some cow-boy tends.

瓦尔登湖

瓦尔登湖

① 我早就听说，如果连野兔都养不活，田野一定是贫瘠的。

feet , where , kneeling to drink , I look down into the quiet parlor of the fishes , pervaded by a softened light as through a window of ground glass , with its bright sanded floor the same as in summer ; there a perennial waveless serenity reigns as in the amber twilight sky , corresponding to the cool and even temperament of the inhabitants. Heaven is under our feet as well as over our heads.

Early in the morning , while all things are crisp with frost , men come with fishing-reels and slender lunch , and let down their fine lines through the snowy field to take pickerel and perch ; wild men , who instinctively follow other fashions and trust other authorities than their townsmen , and by their goings and comings stitch towns together in parts where else they would be ripped. They sit and eat their luncheon in stout fear-naughts^① on the dry oak leaves on the shore , as wise in natural lore as the citizen is in artificial. They never consulted with books , and know and can tell much less than they have done. The things which they practice are said not yet to be known. Here is one fishing for pickerel with grown perch for bait. You look into his pail with wonder as into a summer pond , as if he kept summer locked up at home , or knew where she had retreated. How , pray , did he get these in midwinter ? Oh , he got worms out of rotten logs since the ground froze , and so he caught them. His life itself passes deeper in nature than the studies of the naturalist penetrate ; himself a subject for the naturalist. The latter raises the moss and bark gently with his knife in search of insects ; the former lays open logs to their core with his axe , and moss and bark fly far and wide. He gets his living by barking trees. Such a man has some right to fish , and I love to see nature carried out in him. The perch swallows the grub-worm , the pickerel swallows the perch , and the fisher-man swallows the pickerel ; and so all the chinks in the scale of being are filled^②.

When I strolled around the pond in misty weather I was sometimes amused by the primitive mode which some ruder fisherman had adopted. He would perhaps have placed alder branches over the narrow holes in the ice , which were four or five rods apart and an equal distance from the shore , and having fastened the end of the line to a stick to prevent its being pulled through , have passed the slack line over a twig of the alder , a

① 厚呢大衣
给填满了

② 于是 , 生物等级的所有空位都

foot or more above the ice , and tied a dry oak leaf to it , which , being pulled down , would show when he had a bite. These alders loomed through the mist at regular intervals as you walked half way round the pond.

Ah , the pickerel of Walden ! when I see them lying on the ice , or in the well which the fisherman cuts in the ice , making a little hole to admit the water , I am always surprised by their rare beauty , as if they were fabulous fishes , they are so foreign to the streets , even to the woods , foreign as Arabia to our Concord life. They possess a quite dazzling and transcendent beauty which separates them by a wide interval from the cadaverous cod and haddock whose fame is trumpeted in our streets. They are not green like the pines , nor gray like the stones , nor blue like the sky ; but they have , to my eyes , if possible , yet rarer colors , like flowers and precious stones , as if they were the pearls , the animalized nuclei or crystals of the Walden water. They , of course , are Walden all over and all through ; are themselves small Waldens in the animal kingdom , Waldenses^①. It is surprising that they are caught here — that in this deep and capacious spring , far beneath the rattling teams and chaises and tinkling sleighs that travel the Walden road , this great gold and emerald fish swims. I never chanced to see its kind in any market ; it would be the cynosure of all eyes^② there. Easily , with a few convulsive quirks , they give up their watery ghosts , like a mortal translated before his time to the thin air of heaven.

As I was desirous to recover the long lost bottom of Walden Pond , I surveyed it carefully , before the ice broke up , early in '46 , with compass and chain and sounding line. There have been many stories told about the bottom , or rather no bottom , of this pond , which certainly had no foundation for themselves. It is remarkable how long men will believe in the bottomlessness of a pond without taking the trouble to sound it. I have visited two such Bottomless Ponds in one walk in this neighborhood. Many have believed that Walden reached quite through to the other side of the globe. Some who have lain flat on the ice for a long time , looking down through the illusive medium , perchance with watery eyes into the

① 宰葬派(译) 韦尔多派 约 1564 年出现于法国南部的一个基督教派别 , 是一个多受迫害的派别。梭罗在此使用了双关语 , 读起来像是前文“宰葬派”的复数 ② 贼眼 (译) 众人注意的目标

bargain , and driven to hasty conclusions by the fear of catching cold in their breasts , have seen vast holes “ into which a load of hay might be driven , ” if there were anybody to drive it , the undoubted source of the Styx and entrance to the Infernal Regions from these parts. Others have gone down from the village with a “ fifty-six^① ” and a wagon load of inch rope , but yet have failed to find any bottom ; for while the “ fifty-six ” was resting by the way , they were paying out the rope in the vain attempt to fathom their truly immeasurable capacity for marvellousness. But I can assure my readers that Walden has a reasonably tight bottom at a not unreasonable , though at an unusual , depth. I fathomed it easily with a cod-line and a stone weighing about a pound and a half , and could tell accurately when the stone left the bottom , by having to pull so much harder before the water got underneath to help me. The greatest depth was exactly one hundred and two feet ; to which may be added the five feet which it has risen since , making one hundred and seven. This is a remarkable depth for so small an area ; yet not an inch of it can be spared by the imagination. What if all ponds were shallow ? Would it not react on the minds of men ? I am thankful that this pond was made deep and pure for a symbol. While men believe in the infinite some ponds will be thought to be bottomless.

A factory-owner , hearing what depth I had found , thought that it could not be true , for , judging from his acquaintance with dams , sand would not lie at so steep an angle. But the deepest ponds are not so deep in proportion to their area as most suppose , and , if drained , would not leave very remarkable valleys. They are not like cups between the hills ; for this one , which is so unusually deep for its area , appears in a vertical section through its centre not deeper than a shallow plate. Most ponds , emptied , would leave a meadow no more hollow than we frequently see. William Gilpin , who is so admirable in all that relates to landscapes , and usually so correct , standing at the head of Loch Fyne , in Scotland , which he describes as “ a bay of salt water , sixty or seventy fathoms deep , four miles in breadth , ” and about fifty miles long , surrounded by mountains , observes , “ If we could have seen it immediately after the diluvian crash , or whatever convulsion of nature occasioned it , before the

① 葬“重纆置”：即葬曾曹巢棗重纆置責思上釋緣(磅的重锤)用于将绳子坠入水底，测量湖的深度。

waters gushed in , what a horrid chasm must it have appeared ! ”^①

“ So high as heaved the tumid hills , so low
Down sunk a hollow bottom broad and deep ,
Capacious bed of waters. ”⁽²⁾

But if , using the shortest diameter of Loch Fyne , we apply these proportions to Walden , which , as we have seen , appears already in a vertical section only like a shallow plate , it will appear four times as shallow. So much for the increased horrors of the chasm of Loch Fyne when emptied. No doubt many a smiling valley with its stretching cornfields occupies exactly such a “ horrid chasm ,” from which the waters have receded , though it requires the insight and the far sight of the geologist to convince the unsuspecting inhabitants of this fact. Often an inquisitive eye may detect the shores of a primitive lake in the low horizon hills , and no subsequent elevation of the plain have been necessary to conceal their history. But it is easiest , as they who work on the highways know , to find the hollows by the puddles after a shower. The amount of it is , the imagination give it the least license , dives deeper and soars higher than Nature goes. So , probably , the depth of the ocean will be found to be very inconsiderable compared with its breadth.

As I sounded through the ice I could determine the shape of the bottom with greater accuracy than is possible in surveying harbors which do not freeze over , and I was surprised at its general regularity. In the deepest part there are several acres more level than almost any field which is exposed to the sun , wind , and plow. In one instance , on a line arbitrarily chosen , the depth did not vary more than one foot in thirty rods ; and generally , near the middle , I could calculate the variation for each one hundred feet in any direction beforehand within three or four inches. Some are accustomed to speak of deep and dangerous holes even in quiet sandy ponds like this , but the effect of water under these circumstances is to level all inequalities. The regularity of the bottom and its conformity to

^① 葬禮贈賻，葬禮葬具葬地：此两处引文出自吉尔平（增補）即彭遜，英國原元的《蘇格蘭高地的觀察報告》（韻學觀音擇錄賦藻句圖選性怪（宋）葬禮葬，元）。

② 杂噪 音噪 操噪 噪噪 噪噪 引自弥尔顿的《失乐园》(李树德译,《译林》,第七卷第 10 页)

the shores and the range of the neighboring hills were so perfect that a distant promontory betrayed itself in the soundings quite across the pond , and its direction could be determined by observing the opposite shore. Cape becomes bar , and plain shoal , and valley and gorge deep water and channel. ①

When I had mapped the pond by the scale of ten rods to an inch , and put down the soundings , more than a hundred in all , I observed this remarkable coincidence. Having noticed that the number indicating the greatest depth was apparently in the centre of the map , I laid a rule on the map lengthwise , and then breadthwise , and found , to my surprise , that the line of greatest length intersected the line of greatest breadth exactly at the point of greatest depth , notwithstanding that the middle is so nearly level , the outline of the pond far from regular , and the extreme length and breadth were got by measuring into the coves ; and I said to myself , Who knows but this hint would conduct to the deepest part of the ocean as well as of a pond or puddle ? Is not this the rule also for the height of mountains , regarded as the opposite of valleys ? We know that a hill is not highest at its narrowest part.

Of five coves , three , or all which had been sounded , were observed to have a bar quite across their mouths and deeper water within , so that the bay tended to be an expansion of water within the land not only horizontally but vertically , and to form a basin or independent pond , the direction of the two capes showing the course of the bar. Every harbor on the sea-coast , also , has its bar at its entrance. In proportion as the mouth of the cove was wider compared with its length , the water over the bar was deeper compared with that in the basin. Given , then , the length and breadth of the cove , and the character of the surrounding shore , and you have almost elements enough to make out a formula for all cases.

In order to see how nearly I could guess , with this experience , at the deepest point in a pond , by observing the outlines of a surface and the character of its shores alone , I made a plan of White Pond , which contains about forty-one acres , and , like this , has no island in it , nor any visible inlet or outlet ; and as the line of greatest breadth fell very near the line of least breadth , where two opposite capes approached each other

① 伤夷通融已深利提岸世槽岸上提岸 岬角变成沙洲和平坦的浅滩 , 溪谷和山峡变成深水和水道。

and two opposite bays receded , I ventured to mark a point a short distance from the latter line , but still on the line of greatest length , as the deepest. The deepest part was found to be within one hundred feet of this , still farther in the direction to which I had inclined , and was only one foot deeper , namely , sixty feet. Of course , a stream running through , or an island in the pond , would make the problem much more complicated.

If we knew all the laws of Nature , we should need only one fact , or the description of one actual phenomenon , to infer all the particular results at that point. Now we know only a few laws , and our result is vitiated^① , not , of course , by any confusion or irregularity in Nature , but by our ignorance of essential elements in the calculation. Our notions of law and harmony are commonly confined to those instances which we detect ; but the harmony which results from a far greater number of seemingly conflicting , but really concurring , laws , which we have not detected , is still more wonderful. The particular laws are as our points of view , as , to the traveller , a mountain outline varies with every step , and it has an infinite number of profiles , though absolutely but one form. Even when cleft or bored through it is not comprehended in its entirety.

What I have observed of the pond is no less true in ethics. It is the law of average. Such a rule of the two diameters not only guides us toward the sun in the system and the heart in man , but draws lines through the length and breadth of the aggregate of a man's particular daily behaviors and waves of life into his coves and inlets , and where they intersect will be the height or depth of his character. Perhaps we need only to know how his shores trend and his adjacent country or circumstances , to infer his depth and concealed bottom. If he is surrounded by mountainous circumstances , an Achillean shore^② , whose peaks overshadow and are reflected in his bosom , they suggest a corresponding depth in him. But a low and smooth shore proves him shallow on that side. In our bodies , a bold projecting brow falls off to and indicates a corresponding depth of thought. Also there is a bar across the entrance of our every cove , or particular inclination ; each is our harbor for a season , in which we are de-

① 希腊神话中普罗米修斯盗火给人类，我们的结论是错误的
② 希腊神话中英雄阿喀琉斯的出生地，多岩石和火山

tained and partially land-locked. These inclinations are not whimsical usually , but their form , size , and direction are determined by the promontories of the shore , the ancient axes of elevation. When this bar is gradually increased by storms , tides , or currents , or there is a subsidence of the waters , so that it reaches to the surface , that which was at first but an inclination in the shore in which a thought was harbored becomes an individual lake , cut off from the ocean , wherein the thought secures its own conditions — changes , perhaps , from salt to fresh , becomes a sweet sea , dead sea , or a marsh. At the advent of each individual into this life , may we not suppose that such a bar has risen to the surface somewhere ? It is true , we are such poor navigators that our thoughts , for the most part , stand off and on upon a harborless coast , are conversant only with the bights^① of the bays of poesy , or steer for the public ports of entry , and go into the dry docks of science , where they merely refit for this world , and no natural currents concur to individualize them.

As for the inlet or outlet of Walden , I have not discovered any but rain and snow and evaporation , though perhaps , with a thermometer and a line , such places may be found , for where the water flows into the pond it will probably be coldest in summer and warmest in winter. When the ice-men were at work here in '46-7 , the cakes sent to the shore were one day rejected by those who were stacking them up there , not being thick enough to lie side by side with the rest ; and the cutters thus discovered that the ice over a small space was two or three inches thinner than elsewhere , which made them think that there was an inlet there. They also showed me in another place what they thought was a “ leach-hole^② , ” through which the pond leaked out under a hill into a neighboring meadow , pushing me out on a cake of ice to see it. It was a small cavity under ten feet of water ; but I think that I can warrant the pond not to need soldering till they find a worse leak than that. One has suggested , that if such a “ leach-hole ” should be found , its connection with the meadow , if any existed , might be proved by conveying some , colored powder or sawdust to the mouth of the hole , and then putting a strainer over the spring in the meadow , which would catch some of the particles carried through by the current.

While I was surveying , the ice , which was sixteen inches thick , un-

① 遶灣城 河湾 海岸或河岸的弯曲部分

② 遶轉圈漏簾 沥滤洞

dulated under a slight wind like water. It is well known that a level cannot be used on ice. At one rod from the shore its greatest fluctuation, when observed by means of a level on land directed toward a graduated staff on the ice, was three quarters of an inch, though the ice appeared firmly attached to the shore. It was probably greater in the middle. Who knows but if our instruments were delicate enough we might detect an undulation in the crust of the earth? When two legs of my level were on the shore and the third on the ice, and the sights were directed over the latter, a rise or fall of the ice of an almost infinitesimal amount made a difference of several feet on a tree across the pond. When I began to cut holes for sounding there were three or four inches of water on the ice under a deep snow which had sunk it thus far; but the water began immediately to run into these holes, and continued to run for two days in deep streams, which wore away the ice on every side, and contributed essentially, if not mainly, to dry the surface of the pond; for, as the water ran in, it raised and floated the ice. This was somewhat like cutting a hole in the bottom of a ship to let the water out. When such holes freeze, and a rain succeeds, and finally a new freezing forms a fresh smooth ice over all, it is beautifully mottled internally by dark figures, shaped somewhat like a spider's web, what you may call ice rosettes, produced by the channels worn by the water flowing from all sides to a centre. Sometimes, also, when the ice was covered with shallow puddles, I saw a double shadow of myself, one standing on the head of the other, one on the ice, the other on the trees or hillside.

While yet it is cold January, and snow and ice are thick and solid, the prudent landlord comes from the village to get ice to cool his summer drink; impressively, even pathetically, wise, to foresee the heat and thirst of July now in January — wearing a thick coat and mittens! when so many things are not provided for. It may be that he lays up no treasures in this world which will cool his summer drink in the next.^① He cuts and saws the solid pond, unroofs the house of fishes^②, and carts off their very element and air, held fast by chains and stakes like corded wood,

① 刚定身穿着厚衣服就计算。也许他还没有在这个世界上积攒财宝，让他将来在另一个世界里冷却夏天的饮料。参见《圣经·新约·马太福音》第六章第十九节：不要为自己积攒财宝在地上，地上有虫子咬，能锈坏，也有贼挖窟窿来偷。② 怎地剥开冰层，露出鱼鳞。寒暑易节：拆掉鱼住宅的屋顶，指揭开湖面上的冰。

through the favoring winter air , to wintry cellars , to underlie the summer there. It looks like solidified azure , as , far off , it is drawn through the streets. These ice-cutters are a merry race , full of jest and sport , and when I went among them they were wont to invite me to saw pit-fashion^① with them , I standing underneath.

In the winter of '46-7 there came a hundred men of Hyperborean^② extraction swoop down on to our pond one morning , with many carloads of ungainly-looking farming tools — sleds , plows , drill-barrows , turf-knives , spades , saws , rakes , and each man was armed with a double-pointed pike-staff , such as is not described in the New-England Farmer or the Cultivator^③. I did not know whether they had come to sow a crop of winter rye , or some other kind of grain recently introduced from Iceland. As I saw no manure , I judged that they meant to skim the land , as I had done , thinking the soil was deep and had lain fallow long enough. They said that a gentleman farmer , who was behind the scenes , wanted to double his money , which , as I understood , amounted to half a million already ; but in order to cover each one of his dollars with another , he took off the only coat , ay , the skin itself , of Walden Pond in the midst of a hard winter. They went to work at once , plowing , barrowing , rolling , furrowing , in admirable order , as if they were bent on making this a model farm ; but when I was looking sharp to see what kind of seed they dropped into the furrow , a gang of fellows by my side suddenly began to hook up the virgin mould itself , with a peculiar jerk , clean down to the sand , or rather the water — for it was a very springy soil — indeed all the terra firma there was — and haul it away on sleds , and then I guessed that they must be cutting peat in a bog. So they came and went every day , with a peculiar shriek from the locomotive , from and to some point of the polar regions , as it seemed to me , like a flock of arctic snow-birds. But sometimes Squaw Walden had her revenge , and a hired man , walking behind his team , slipped through a crack in the ground down toward Tartarus^④ , and he who was so brave before suddenly became but the ninth part of a man , almost gave up his animal heat , and was glad to

① 泽普克·霍普·霍士：双人一上一下竖拉大锯来锯
② 亨德里克·霍普·霍士：极北乐土之民。据希腊神话，他们住在比北风更北的极乐地区。梭罗在此实际上指爱尔兰人。见下文
③ 悦·霍普·霍士：农民杂志
④ 卡罗琳·霍普·霍士：塔尔塔罗斯，希腊神话中宙斯囚禁提坦众巨神（克罗诺斯）的阴间（冥府），位于冥府（厄里多斯）之下

take refuge in my house ,and acknowledged that there was some virtue in a stove ;or sometimes the frozen soil took a piece of steel out of a plow-share ,or a plow got set in the furrow and had to be cut out.

To speak literally , a hundred Irishmen , with Yankee overseers , came from Cambridge every day to get out the ice. They divided it into cakes by methods too well known to require description ,and these ,being sledged to the shore ,were rapidly hauled off on to an ice platform ,and raised by grappling irons and block and tackle ,worked by horses ,on to a stack ,as surely as so many barrels of flour ,and there placed evenly side by side ,and row upon row ,as if they formed the solid base of an obelisk designed to pierce the clouds. They told me that in a good day they could get out a thousand tons ,which was the yield of about one acre. Deep ruts and “cradle-holes” were worn in the ice ,as on terra firma ,by the passage of the sleds over the same track ,and the horses invariably ate their oats out of cakes of ice hollowed out like buckets. They stacked up the cakes thus in the open air in a pile thirty-five feet high on one side and six or seven rods square ,putting hay between the outside layers to exclude the air ; for when the wind ,though never so cold ,finds a passage through ,it will wear large cavities ,leaving slight supports or studs only here and there ,and finally topple it down. At first it looked like a vast blue fort or Valhalla ;but when they began to tuck the coarse meadow hay into the crevices ,and this became covered with rime and icicles ,it looked like a venerable moss-grown and hoary ruin ,built of azure-tinted marble ,the abode of Winter ,that old man we see in the almanac — his shanty ,as if he had a design to estivate^① with us. They calculated that not twenty-five per cent of this would reach its destination ,and that two or three per cent would be wasted in the cars. However ,a still greater part of this heap had a different destiny from what was intended ;for ,either because the ice was found not to keep so well as was expected ,containing more air than usual ,or for some other reason ,it never got to market. This heap ,made in the winter of '46-7 and estimated to contain ten thousand tons ,was finally covered with hay and boards ;and though it was unroofed the following July^② ,and a part of it carried off ,the rest remaining exposed to the sun ,it stood over that summer and the next

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① 蛰伏：过夏季

② 焚毁：烧毁；揭开：揭开。尽管第二年七月揭开盖

winter ,and was not quite melted till September ,1848. Thus the pond recovered the greater part.

Like the water ,the Walden ice ,seen near at hand ,has a green tint , but at a distance is beautifully blue , and you can easily tell it from the white ice of the river ,or the merely greenish ice of some ponds , a quarter of a mile off. Sometimes one of those great cakes slips from the ice-man's sled into the village street , and lies there for a week like a great emerald , an object of interest to all passers. I have noticed that a portion of Walden which in the state of water was green will often ,when frozen , appear from the same point of view blue. So the hollows about this pond will , sometimes , in the winter , be filled with a greenish water somewhat like its own , but the next day will have frozen blue. Perhaps the blue color of water and ice is due to the light and air they contain , and the most transparent is the bluest. Ice is an interesting subject for contemplation. They told me that they had some in the ice-houses at Fresh Pond five years old which was as good as ever. Why is it that a bucket of water soon becomes putrid , but frozen remains sweet forever ? It is commonly said that this is the difference between the affections and the intellect.

Thus for sixteen days I saw from my window a hundred men at work like busy husbandmen , with teams and horses and apparently all the implements of farming , such a picture as we see on the first page of the almanac ; and as often as I looked out I was reminded of the fable of the lark and the reapers , or the parable of the sower^① , and the like ; and now they are all gone , and in thirty days more , probably , I shall look from the same window on the pure sea-green Walden water there , reflecting the clouds and the trees , and sending up its evaporations in solitude , and no traces will appear that a man has ever stood there. Perhaps I shall hear a solitary loon laugh as he dives and plumes himself , or shall see a lonely fisher in his boat , like a floating leaf , beholding his form reflected in the waves , where lately a hundred men securely labored.

Thus it appears that the sweltering inhabitants of Charleston and New Orleans , of Madras and Bombay and Calcutta , drink at my well. In the morning I bathe my intellect in the stupendous and cosmogonical philoso-

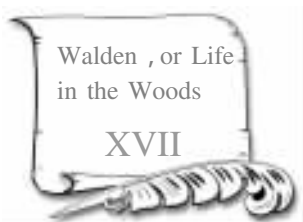
① 撒种的比喻，参见《圣经·新约·马太福音》第十三章第三一—四十三节

phy of the Bhagvat-Geeta , since whose composition years of the gods have elapsed , and in comparison with which our modern world and its literature seem puny and trivial ; and I doubt if that philosophy is not to be referred to a previous state of existence , so remote is its sublimity from our conceptions. I lay down the book and go to my well for water , and lo ! there I meet the servant of the Bramin , priest of Brahma and Vishnu and Indra , who still sits in his temple on the Ganges reading the Vedas , or dwells at the root of a tree with his crust and water jug. I meet his servant come to draw water for his master , and our buckets as it were grate together in the same well. The pure Walden water is mingled with the sacred water of the Ganges. With favoring winds it is wafted past the site of the fabulous islands of Atlantis^① and the Hesperides^② , makes the periplus of Hanno , and , floating by Ternate^③ and Tidore^④ and the mouth of the Persian Gulf , melts in the tropic gales of the Indian seas , and is landed in ports of which Alexander only heard the names.



① 译注：亚特兰蒂斯，传说中的岛屿，据说位于大西洋直布罗陀海峡以西，后沉于海底
 ② 译注：西方极乐群岛，金苹果园所在地
 ③ 译注：德那第岛，在现在的印度尼西亚东北部
 ④ 译注：蒂达尔岛，东印度群岛中的岛屿

Spring



裁 The opening of large tracts^① by the ice-cutters commonly causes a pond to break up earlier ; for

the water , agitated by the wind , even in cold weather , wears away the surrounding ice. But such was not the effect on Walden that year , for she had soon got a thick new garment to take the place of the old. This pond never breaks up so soon as the others in this neighborhood , on account both of its greater depth and its having no stream passing through it to melt or wear away the ice. I never knew it to open in the course of a winter , not excepting that of '52-3 , which gave the ponds so severe a trial. It commonly opens about the first of April , a week or ten days later than Flint's Pond and Fair Haven , beginning to melt on the north side and in the shallower parts where it began to freeze. It indicates better than any water hereabouts the absolute progress of the season , being least affected by transient changes of temperature. A severe cold of a few days duration in March may very much retard the opening of the former ponds , while the temperature of Walden increases almost uninterruptedly. A thermometer thrust into the middle of Walden on the 6th of March , 1847 , stood at 32° , or freezing point ; near the shore at 33° in the middle of Flint's Pond , the same day , at 32½° , at a dozen rods from the shore , in shallow water , under ice a foot thick , at 36° . This difference of three and a half degrees between the temperature of the deep water and the shallow in the latter pond , and the fact that a great proportion of it is comparatively shallow , show why it should break up so much sooner than Walden. The ice in the shallowest part was at this time several inches thinner than in the middle. In midwinter the middle had been the warmest and the ice thinnest there. So , also , every one who has waded about the shores of

① 大片开掘

the pond in summer must have perceived how much warmer the water is close to the shore , where only three or four inches deep , than a little distance out , and on the surface where it is deep , than near the bottom. In spring the sun not only exerts an influence through the increased temperature of the air and earth , but its heat passes through ice a foot or more thick , and is reflected from the bottom in shallow water , and so also warms the water and melts the under side of the ice , at the same time that it is melting it more directly above , making it uneven , and causing the air bubbles which it contains to extend themselves upward and downward until it is completely honeycombed , and at last disappears suddenly in a single spring rain. Ice has its grain as well as wood , and when a cake begins to rot^① or “comb ,” that is , assume the appearance of honeycomb , whatever may be its position , the air cells are at right angles with what was the water surface. Where there is a rock or a log rising near to the surface the ice over it is much thinner , and is frequently quite dissolved by this reflected heat ; and I have been told that in the experiment at Cambridge to freeze water in a shallow wooden pond , though the cold air circulated underneath , and so had access to both sides , the reflection of the sun from the bottom more than counterbalanced this advantage. When a warm rain in the middle of the winter melts off the snow-ice from Walden , and leaves a hard dark or transparent ice on the middle , there will be a strip of rotten though thicker white ice , a rod or more wide , about the shores , created by this reflected heat. Also , as I have said , the bubbles themselves within the ice operate as burning-glasses to melt the ice beneath.

The phenomena of the year take place every day in a pond on a small scale. Every morning , generally speaking , the shallow water is being warmed more rapidly than the deep , though it may not be made so warm after all , and every evening it is being cooled more rapidly until the morning. The day is an epitome of the year. The night is the winter , the morning and evening are the spring and fall , and the noon is the summer. The cracking and booming of the ice indicate a change of temperature. One pleasant morning after a cold night , February 24th , 1850 , having gone to Flint's Pond to spend the day , I noticed with surprise , that when I struck the ice with the head of my axe , it resounded like a gong for

① 腐烂 此处指冰块融化

many rods around , or as if I had struck on a tight drum-head. The pond began to boom about an hour after sunrise , when it felt the influence of the sun's rays slanted upon it from over the hills ; it stretched itself and yawned like a waking man with a gradually increasing tumult , which was kept up three or four hours. It took a short siesta at noon , and boomed once more toward night , as the sun was withdrawing his influence. In the right stage of the weather a pond fires its evening gun with great regularity. But in the middle of the day , being full of cracks , and the air also being less elastic , it had completely lost its resonance , and probably fishes and muskrats could not then have been stunned by a blow on it. The fishermen say that the "thundering of the pond" scares the fishes and prevents their biting. The pond does not thunder every evening , and I cannot tell surely when to expect its thundering ; but though I may perceive no difference in the weather , it does. Who would have suspected so large and cold and thick-skinned a thing to be so sensitive ? Yet it has its law to which it thunders obedience when it should as surely as the buds expand in the spring. The earth is all alive and covered with papillae^①. The largest pond is as sensitive to atmospheric changes as the globule of mercury in its tube.

One attraction in coming to the woods to live was that I should have leisure and opportunity to see the Spring come in. The ice in the pond at length begins to be honeycombed , and I can set my heel in it as I walk. Fogs and rains and warmer suns are gradually melting the snow ; the days have grown sensibly longer ; and I see how I shall get through the winter without adding to my wood-pile , for large fires are no longer necessary. I am on the alert for the first signs of spring , to hear the chance note of some arriving bird , or the striped squirrel's chirp , for his stores must be now nearly exhausted , or see the woodchuck venture out of his winter quarters. On the 13th of March , after I had heard the bluebird , song sparrow , and red-wing , the ice was still nearly a foot thick. As the weather grew warmer it was not sensibly worn away by the water , nor broken up and floated off as in rivers , but , though it was completely melted for half a rod in width about the shore , the middle was merely honeycombed and saturated with water , so that you could put your foot through it when six inches thick ; but by the next day evening , perhaps , after a

① 青鳉的复数 乳头状物

warm rain followed by fog , it would have wholly disappeared , all gone off with the fog , spirited away. One year I went across the middle only five days before it disappeared entirely. In 1845 Walden was first completely open on the 1st of April ; in '46 , the 25th of March ; in '47 , the 8th of April ; in '51 , the 28th of March ; in '52 , the 18th of April ; in '53 , the 23d of March ; in '54 , about the 7th of April.

Every incident connected with the breaking up of the rivers and ponds and the settling of the weather is particularly interesting to us who live in a climate of so great extremes. When the warmer days come , they who dwell near the river hear the ice crack at night with a startling whoop as loud as artillery , as if its icy fetters were rent from end to end , and within a few days see it rapidly going out. So the alligator comes out of the mud with quakings of the earth. One old man , who has been a close observer of Nature , and seems as thoroughly wise in regard to all her operations as if she had been put upon the stocks when he was a boy , and he had helped to lay her keel — who has come to his growth , and can hardly acquire more of natural lore if he should live to the age of Methuselah^① — told me — and I was surprised to hear him express wonder at any of Nature's operations , for I thought that there were no secrets between them — that one spring day he took his gun and boat , and thought that he would have a little sport with the ducks. There was ice still on the meadows , but it was all gone out of the river , and he dropped down without obstruction from Sudbury , where he lived , to Fair Haven Pond , which he found , unexpectedly , covered for the most part with a firm field of ice. It was a warm day , and he was surprised to see so great a body of ice remaining. Not seeing any ducks , he hid his boat on the north or back side of an island in the pond , and then concealed himself in the bushes on the south side , to await them. The ice was melted for three or four rods from the shore , and there was a smooth and warm sheet of water , with a muddy bottom , such as the ducks love , within , and he thought it likely that some would be along pretty soon. After he had lain still there about an hour he heard a low and seemingly very distant sound , but singularly grand and impressive , unlike anything he had ever heard , gradually swelling and increasing as if it would have a universal and

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① 马士撒拉: 圣经中人物, 以诺(Enoch)之子, 活到 900 岁, 参见《圣经·旧约·创世记》第五章第 21 节和 24 节

memorable ending , a sullen rush and roar , which seemed to him all at once like the sound of a vast body of fowl coming in to settle there , and , seizing his gun , he started up in haste and excited ; but he found , to his surprise , that the whole body of the ice had started while he lay there , and drifted in to the shore , and the sound he had heard was made by its edge grating on the shore — at first gently nibbled and crumbled off , but at length heaving up and scattering its wrecks along the island to a considerable height before it came to a standstill.

At length the sun's rays have attained the right angle , and warm winds blow up mist and rain and melt the snowbanks , and the sun , dispersing the mist , smiles on a checkered landscape of russet and white^① smoking with incense , through which the traveller picks his way from islet to islet , cheered by the music of a thousand tinkling rills and rivulets whose veins are filled with the blood of winter which they are bearing off.

Few phenomena gave me more delight than to observe the forms which thawing sand and clay assume in flowing down the sides of a deep cut on the railroad through which I passed on my way to the village , a phenomenon not very common on so large a scale , though the number of freshly exposed banks of the right material must have been greatly multiplied since railroads were invented. The material was sand of every degree of fineness and of various rich colors , commonly mixed with a little clay. When the frost comes out in the spring , and even in a thawing day in the winter , the sand begins to flow down the slopes like lava , sometimes bursting out through the snow and overflowing it where no sand was to be seen before. Innumerable little streams overlap and interlace one with another , exhibiting a sort of hybrid product , which obeys half way the law of currents , and half way that of vegetation. As it flows it takes the forms of sappy leaves or vines , making heaps of pulpy sprays a foot or more in depth , and resembling , as you look down on them , the lacinated^② , lobed , and imbricated^③ thalluses of some lichens ; or you are reminded of coral , of leopard's paws or birds' feet , of brains or lungs or bowels , and excrements of all kinds. It is a truly grotesque vegetation , whose forms and color we see imitated in bronze , a sort of architectural

① 莽莽榛榛 烟烟 当 道 上 的 雪 融 易 流 成 泥 泽 样 的 景 色 黄褐色和白色交错的景色

② 锯齿状 不规则锯齿状的

③ 瓦状叠覆 瓦状叠覆的

② 遑邐

foliage more ancient and typical than acanthus , chiccory , ivy , vine , or any vegetable leaves ; destined perhaps , under some circumstances , to become a puzzle to future geologists. The whole cut impressed me as if it were a cave with its stalactites laid open to the light. The various shades of the sand are singularly rich and agreeable , embracing the different iron colors , brown , gray , yellowish , and reddish. When the flowing mass reaches the drain at the foot of the bank it spreads out flatter into strands , the separate streams losing their semi-cylindrical form and gradually becoming more flat and broad , running together as they are more moist , till they form an almost flat sand , still variously and beautifully shaded , but in which you can trace the original forms of vegetation ; till at length , in the water itself , they are converted into banks , like those formed off the mouths of rivers , and the forms of vegetation are lost in the ripple marks on the bottom.

The whole bank , which is from twenty to forty feet high , is sometimes overlaid with a mass of this kind of foliage , or sandy rupture , for a quarter of a mile on one or both sides , the produce of one spring day. What makes this sand foliage remarkable is its springing into existence thus suddenly. When I see on the one side the inert bank — for the sun acts on one side first — and on the other this luxuriant foliage , the creation of an hour , I am affected as if in a peculiar sense I stood in the laboratory of the Artist who made the world and me — had come to where he was still at work , sporting on this bank , and with excess of energy strewn his fresh designs about. I feel as if I were nearer to the vitals of the globe , for this sandy overflow is something such a foliaceous mass as the vitals of the animal body. You find thus in the very sands an anticipation of the vegetable leaf. No wonder that the earth expresses itself outwardly in leaves , it so labors with the idea inwardly. The atoms have already learned this law , and are pregnant by it. The overhanging leaf sees here its prototype. Internally , whether in the globe or animal body , it is a moist thick lobe , a word especially applicable to the liver and lungs and the leaves of fat (λείβω , labor , lapsus , to flow or slip downward , a lapsing ; λοβος , globus , lobe , globe ; also lap , flap , and many other words) ; externally a dry thin leaf , even as the f and v are a pressed and dried b^①. The radicals of lobe are lb , the soft mass of the b (single

① 薄羅士齊博漢語源：即便是 枣和 增这样的音也成了生硬的、干巴巴的 遺音

lobed , or B , double lobed) , with the liquid l behind it pressing it forward. In globe , glb , the guttural g adds to the meaning the capacity of the throat. The feathers and wings of birds are still drier and thinner leaves. Thus , also , you pass from the lumpish grub in the earth to the airy and fluttering butterfly. The very globe continually transcends and translates itself , and becomes winged in its orbit. Even ice begins with delicate crystal leaves , as if it had flowed into moulds which the fronds of waterplants have impressed on the watery mirror. The whole tree itself is but one leaf , and rivers are still vaster leaves whose pulp is intervening earth , and towns and cities are the ova of insects in their axils.

When the sun withdraws the sand ceases to flow , but in the morning the streams will start once more and branch and branch again into a myriad of others. You here see perchance how blood-vessels are formed. If you look closely you observe that first there pushes forward from the thawing mass a stream of softened sand with a drop-like point , like the ball of the finger , feeling its way slowly and blindly downward , until at last with more heat and moisture , as the sun gets higher , the most fluid portion , in its effort to obey the law to which the most inert also yields , separates from the latter and forms for itself a meandering channel or artery within that , in which is seen a little silvery stream glancing like lightning from one stage of pulpy leaves or branches to another , and ever and anon swallowed up in the sand. It is wonderful how rapidly yet perfectly the sand organizes itself as it flows , using the best material its mass affords to form the sharp edges of its channel. Such are the sources of rivers. In the silicious matter which the water deposits is perhaps the bony system , and in the still finer soil and organic matter the fleshy fibre or cellular tissue. What is man but a mass of thawing clay ?^① The ball of the human finger is but a drop congealed. The fingers and toes flow to their extent from the thawing mass of the body. Who knows what the human body would expand and flow out to under a more genial heaven ? Is not the hand a spreading palm leaf with its lobes and veins ? The ear may be regarded , fancifully , as a lichen , umbilicaria , on the side of the head , with its lobe or drop. The lip — labium , from labor (?) — laps or lapses from the sides of the cavernous mouth. The nose is a manifest congealed drop or stalactite. The chin is a still larger drop , the confluent

① 亨利·梭罗《瓦尔登湖》：人除了是一团解冻的粘土还会是什么呢？

dripping of the face. The cheeks are a slide from the brows into the valley of the face , opposed and diffused by the cheek bones. Each rounded lobe of the vegetable leaf , too , is a thick and now loitering drop , larger or smaller ; the lobes are the fingers of the leaf ; and as many lobes as it has , in so many directions it tends to flow , and more heat or other genial influences would have caused it to flow yet farther.

Thus it seemed that this one hillside illustrated the principle of all the operations of Nature. The Maker of this earth but patented a leaf. What Champollion^① will decipher this hieroglyphic for us , that we may turn over a new leaf at last ? This phenomenon is more exhilarating to me than the luxuriance and fertility of vineyards. True , it is somewhat excrementitious in its character , and there is no end to the heaps of liver , lights^② , and bowels , as if the globe were turned wrong side outward ; but this suggests at least that Nature has some bowels , and there again is mother of humanity. This is the frost coming out of the ground ; this is Spring. It precedes the green and flowery spring , as mythology precedes regular poetry. I know of nothing more purgative of winter fumes and indigestions. It convinces me that Earth is still in her swaddling-clothes , and stretches forth baby fingers on every side. Fresh curls spring from the baldest brow. There is nothing inorganic. These foliaceous heaps lie along the bank like the slag of a furnace , showing that Nature is “ in full blast ” within. The earth is not a mere fragment of dead history , stratum upon stratum like the leaves of a book , to be studied by geologists and antiquaries chiefly , but living poetry like the leaves of a tree , which precede flowers and fruit — not a fossil earth , but a living earth ; compared with whose great central life all animal and vegetable life is merely parasitic. Its throes will heave our exuviae from their graves.^③ You may melt your metals and cast them into the most beautiful moulds you can ; they will never excite me like the forms which this molten earth flows out into. And not only it , but the institutions upon it are plastic like clay in the hands of the potter.

Ere long ,not only on these banks ,but on every hill and plain and in

① 悦慕毛裘裘社 商博良(分译)云默博喜悦慕毛裘裘社 房底园京趣圆 法国历史学家、埃及学家 根据刻有希腊文字、埃及象形文字及通俗文字的罗塞塔石碑(读解碑文有碑杂读解)铭文译解了埃及象形文字 ② 道译译 肺 ③ 喉译 喉读译 拽援 喉遇早喉叠译援 它的阵痛会把我们的残骸从它们的坟墓中曝露出来。

every hollow , the frost comes out of the ground like a dormant quadruped from its burrow , and seeks the sea with music , or migrates to other climes in clouds. Thaw with his gentle persuasion is more powerful than Thor^① with his hammer. The one melts , the other but breaks in pieces.

When the ground was partially bare of snow , and a few warm days had dried its surface somewhat , it was pleasant to compare the first tender signs of the infant year just peeping forth with the stately beauty of the withered vegetation which had withstood the winter — life-everlasting , goldenrods , pinweeds , and graceful wild grasses , more obvious and interesting frequently than in summer even , as if their beauty was not ripe till then ; even cotton-grass , cat-tails , mulleins , johnswort , hard-hack , meadow-sweet , and other strong-stemmed plants , those unexhausted granaries which entertain the earliest birds — decent weeds , at least , which widowed Nature wears. I am particularly attracted by the arching and sheaf-like top of the wool-grass ; it brings back the summer to our winter memories , and is among the forms which art loves to copy , and which , in the vegetable kingdom , have the same relation to types already in the mind of man that astronomy has. It is an antique style , older than Greek or Egyptian. Many of the phenomena of Winter are suggestive of an inexpressible tenderness and fragile delicacy. We are accustomed to hear this king described as a rude and boisterous tyrant ; but with the gentleness of a lover he adorns the tresses of Summer.

At the approach of spring the red squirrels got under my house , two at a time , directly under my feet as I sat reading or writing , and kept up the queerest chuckling and chirruping and vocal pirouetting and gurgling sounds that ever were heard ; and when I stamped they only chirruped the louder , as if past all fear and respect in their mad pranks , defying humanity to stop them. No , you don't — chickaree^② — chickaree. They were wholly deaf to my arguments , or failed to perceive their force , and fell into a strain of invective that was irresistible.

The first sparrow of spring ! The year beginning with younger hope than ever !^③ The faint silvery warblings heard over the partially bare and moist fields from the bluebird , the song sparrow , and the red-wing , as if the last flakes of winter tinkled as they fell ! What at such a time are his-

① 我译则 托尔 , 北欧神话中的雷神 ② 我译则则译 : 红松鼠 , 产于北美 , 此处是拟声词 ③ 我译则则译 : 这一年又在从未有过的新希望中开始了 !

tories , chronologies , traditions , and all written revelations ? The brooks sing carols and glees to the spring. The marsh hawk , sailing low over the meadow , is already seeking the first slimy life that awakes. The sinking sound of melting snow is heard in all dells , and the ice dissolves apace in the ponds. The grass flames up on the hillsides like a spring fire — “ et primitus oritur herba imbris primoribus evocata^① ” — as if the earth sent forth an inward heat to greet the returning sun ; not yellow but green is the color of its flame ; — the symbol of perpetual youth , the grass-blade , like a long green ribbon , streams from the sod into the summer , checked indeed by the frost , but anon pushing on again , lifting its spear of last year’s hay with the fresh life below. It grows as steadily as the rill oozes out of the ground. It is almost identical with that , for in the growing days of June , when the rills are dry , the grass-blades are their channels , and from year to year the herds drink at this perennial green stream , and the mower draws from it betimes their winter supply. So our human life but dies down to its root , and still puts forth its green blade to eternity.

插图

Walden is melting apace. There is a canal two rods wide along the northerly and westerly sides , and wider still at the east end. A great field of ice has cracked off from the main body. I hear a song sparrow singing from the bushes on the shore — olit , olit , olit — chip , chip , chip , che char — che wiss , wiss , wiss. He too is helping to crack it. How handsome the great sweeping curves in the edge of the ice , answering somewhat to those of the shore , but more regular ! It is unusually hard , owing to the recent severe but transient cold , and all watered or waved like a palace floor. But the wind slides eastward over its opaque surface in vain , till it reaches the living surface beyond. It is glorious to behold this ribbon of water sparkling in the sun , the bare face of the pond full of glee and youth , as if it spoke the joy of the fishes within it , and of the sands on its shore — a silvery sheen as from the scales of a leuciscus^② , as it were all one active fish. Such is the contrast between winter and spring. Walden was dead and is alive again.^③ But this spring it broke up more

① 薄冰里草芽开始破土而出：拉丁语，大意是春雨唤起了一片新绿。引自古罗马学者、讽刺作家瓦罗（公元前1世纪）的《论农业》（见《罗马史》）。
② 淡水鱼
③ 宰杀后复活了。梭罗在这里呼应了《圣经·新约》中耶稣讲道时用的回头浪子（见《路加福音》）的一个比喻，同时也暗指耶稣的复活

steadily , as I have said.

The change from storm and winter to serene and mild weather , from dark and sluggish hours to bright and elastic ones , is a memorable crisis which all things proclaim. It is seemingly instantaneous at last. Suddenly an influx of light filled my house , though the evening was at hand , and the clouds of winter still overhung it , and the eaves were dripping with sleety rain. I looked out the window , and lo ! where yesterday was cold gray ice there lay the transparent pond already calm and full of hope as in a summer evening , reflecting a summer evening sky in its bosom , though none was visible overhead , as if it had intelligence with some remote horizon. I heard a robin in the distance , the first I had heard for many a thousand years , methought , whose note I shall not forget for many a thousand more — the same sweet and powerful song as of yore. O the evening robin , at the end of a New England summer day ! If I could ever find the twig he sits upon ! I mean he ; I mean the twig. This at least is not the *Turdus migratorius*^①. The pitch pines and shrub oaks about my house , which had so long drooped , suddenly resumed their several characters , looked brighter , greener , and more erect and alive , as if effectually cleansed and restored by the rain. I knew that it would not rain any more. You may tell by looking at any twig of the forest , ay , at your very wood-pile , whether its winter is past or not. As it grew darker , I was startled by the honking of geese flying low over the woods , like weary travellers getting in late from Southern lakes , and indulging at last in unrestrained complaint and mutual consolation. Standing at my door , I could bear the rush of their wings ; when , driving toward my house , they suddenly spied my light , and with hushed clamor wheeled and settled in the pond. So I came in , and shut the door , and passed my first spring night in the woods.

In the morning I watched the geese from the door through the mist , sailing in the middle of the pond , fifty rods off , so large and tumultuous that Walden appeared like an artificial pond for their amusement. But when I stood on the shore they at once rose up with a great flapping of wings at the signal of their commander , and when they had got into rank circled about over my head , twenty-nine of them , and then steered straight to Canada , with a regular honk from the leader at intervals , trust-

① 栽定俗译名：旅鸫。美国的旅鸫鸟

ing to break their fast in muddier pools. A “plump^①” of ducks rose at the same time and took the route to the north in the wake of their noisier cousins.

For a week I heard the circling , groping clangor of some solitary goose in the foggy mornings , seeking its companion , and still peopling the woods with the sound of a larger life than they could sustain. In April the pigeons were seen again flying express in small flocks , and in due time I heard the martins twittering over my clearing , though it had not seemed that the township contained so many that it could afford me any , and I fancied that they were peculiarly of the ancient race that dwelt in hollow trees ere white men came. In almost all climes the tortoise and the frog are among the precursors and heralds of this season , and birds fly with song and glancing plumage , and plants spring and bloom , and winds blow , to correct this slight oscillation of the poles and preserve the equilibrium of nature.

As every season seems best to us in its turn , so the coming in of spring is like the creation of Cosmos out of Chaos and the realization of the Golden Age. —

原

“Eurus ad Auroram Nabathaeaque regna recessit ,
Persidaque , et radiis juga subdita matutinis. ”

“The East-Wind withdrew to Aurora and the Nabathean kingdom^② ,
And the Persian , and the ridges placed under the morning rays.

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Man was born. Whether that Artificer of things ,
The origin of a better world , made him from the divine seed ;
Or the earth , being recent and lately sundered from the high
Ether , retained some seeds of cognate heaven. ”^③

A single gentle rain makes the grass many shades greener. So our prospects brighten on the influx of better thoughts. We should be blessed

① 贵宅宅: (一)群

② 纳巴泰王国: 纳巴泰王国, 西南亚古阿拉伯王

国, 位于今约旦西部

③ 我原稿有“我”字, 当据奥维德原稿删去, 引自古罗马诗人奥

维德(约公元前1世纪—约公元1世纪)的《变形记》(《奥维德诗选》)第一卷

if we lived in the present always , and took advantage of every accident that befell us , like the grass which confesses the influence of the slightest dew that falls on it ; and did not spend our time in atoning for the neglect of past opportunities , which we call doing our duty. We loiter in winter while it is already spring. In a pleasant spring morning all men's sins are forgiven. Such a day is a truce to vice. While such a sun holds out to burn , the vilest sinner may return. Through our own recovered innocence we discern the innocence of our neighbors. You may have known your neighbor yesterday for a thief , a drunkard , or a sensualist , and merely pitied or despised him , and despaired of the world ; but the sun shines bright and warm this first spring morning , recreating the world , and you meet him at some serene work , and see how his exhausted and debauched veins expand with still joy and bless the new day , feel the spring influence with the innocence of infancy , and all his faults are forgotten. There is not only an atmosphere of good will about him , but even a savor of holiness groping for expression , blindly and ineffectually perhaps , like a new-born instinct , and for a short hour the south hill-side echoes to no vulgar jest. You see some innocent fair shoots preparing to burst from his gnarled rind and try another year's life , tender and fresh as the youngest plant. Even he has entered into the joy of his Lord. Why the jailer does not leave open his prison doors — why the judge does not dismiss his case — why the preacher does not dismiss his congregation ! It is because they do not obey the hint which God gives them , nor accept the pardon which he freely offers to all.

“ A return to goodness produced each day in the tranquil and beneficent breath of the morning , causes that in respect to the love of virtue and the hatred of vice , one approaches a little the primitive nature of man , as the sprouts of the forest which has been felled. In like manner the evil which one does in the interval of a day prevents the germs of virtues which began to spring up again from developing themselves and destroys them.

“ After the germs of virtue have thus been prevented many times from developing themselves , then the beneficent breath of evening does not suffice to preserve them. As soon as the breath of evening does not suffice longer to preserve them , then the nature of man does not differ much from that of the brute. Men seeing the nature of this man like that of the brute , think that he has never possessed the innate faculty of rea-

son. Are those the true and natural sentiments of man?"^①

"The Golden Age was first created , which without any avenger
Spontaneously without law cherished fidelity and rectitude.
Punishment and fear were not ; nor were threatening words read
On suspended brass ; nor did the suppliant crowd fear
The words of their judge ; but were safe without an avenger.
Not yet the pine felled on its mountains had descended
To the liquid waves that it might see a foreign world ,
And mortals knew no shores but their own.
.

There was eternal spring , and placid zephyrs with warm
Blasts soothed the flowers born without seed. "^②

On the 29th of April , as I was fishing from the bank of the river near the Nine-Acre-Corner bridge , standing on the quaking grass and willow roots , where the muskrats lurk , I heard a singular rattling sound , somewhat like that of the sticks which boys play with their fingers , when , looking up , I observed a very slight and graceful hawk , like a nighthawk , alternately soaring like a ripple and tumbling a rod or two over and over , showing the under side of its wings , which gleamed like a satin ribbon in the sun , or like the pearly inside of a shell. This sight reminded me of falconry and what nobleness and poetry are associated with that sport. The Merlin it seemed to me it might be called : but I care not for its name. It was the most ethereal flight I had ever witnessed. It did not simply flutter like a butterfly , nor soar like the larger hawks , but it sported with proud reliance in the fields of air ; mounting again and again with its strange chuckle , it repeated its free and beautiful fall , turning over and over like a kite , and then recovering from its lofty tumbling , as if it had never set its foot on terra firma. It appeared to have no companion in the universe — sporting there alone — and to need none but the morning and the ether with which it played. It was not lonely , but made all the earth lonely beneath it. Where was the parent which hatched it , its

① 粤译本此段原文为：引自《孟子》,但译文与原文相去甚远
憎恶则并其罪。引自奥维德的《变形记》第一卷

② 栽藻即栽藻社撰

kindred , and its father in the heavens ? The tenant of the air , it seemed related to the earth but by an egg hatched some time in the crevice of a crag ; — or was its native nest made in the angle of a cloud , woven of the rainbow's trimmings and the sunset sky , and lined with some soft midsummer haze caught up from earth ? Its eyry^① now some cliffy cloud.

Beside this I got a rare mess of golden and silver and bright cupreous fishes , which looked like a string of jewels. Ah ! I have penetrated to those meadows on the morning of many a first spring day , jumping from hummock to hummock , from willow root to willow root , when the wild river valley and the woods were bathed in so pure and bright a light as would have waked the dead , if they had been slumbering in their graves , as some suppose. There needs no stronger proof of immortality. All things must live in such a light. O Death , where was thy sting ? O Grave , where was thy victory , then ?^②

Our village life would stagnate if it were not for the unexplored forests and meadows which surround it. We need the tonic of wildness — to wade sometimes in marshes where the bittern and the meadow-hen lurk , and hear the booming of the snipe ; to smell the whispering sedge where only some wilder and more solitary fowl builds her nest , and the mink crawls with its belly close to the ground. At the same time that we are earnest to explore and learn all things , we require that all things be mysterious and unexplorable , that land and sea be infinitely wild , unsurveyed and unfathomed by us because unfathomable. We can never have enough of nature. We must be refreshed by the sight of inexhaustible vigor , vast and titanic features , the sea-coast with its wrecks , the wilderness with its living and its decaying trees , the thunder-cloud , and the rain which lasts three weeks and produces freshets. We need to witness our own limits transgressed , and some life pasturing freely where we never wander. We are cheered when we observe the vulture feeding on the carrion which disgusts and disheartens us , and deriving health and strength from the repast. There was a dead horse in the hollow by the path to my house , which compelled me sometimes to go out of my way , especially in the night when the air was heavy , but the assurance it gave me of the strong

① 窠：筑于高山峭壁等处的猛禽的巢 ② 韵：死啊！你得胜的权势在哪里？死啊！你的毒钩在哪里？

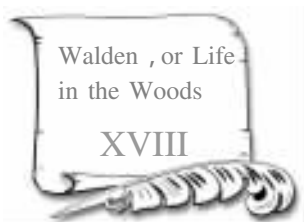
appetite and inviolable health of Nature was my compensation for this. I love to see that Nature is so rife with life that myriads can be afforded to be sacrificed and suffered to prey on one another^① ; that tender organizations can be so serenely squashed out of existence like pulp — tadpoles which herons gobble up , and tortoises and toads run over in the road ; and that sometimes it has rained flesh and blood ! With the liability to accident , we must see how little account is to be made of it. The impression made on a wise man is that of universal innocence. Poison is not poisonous after all , nor are any wounds fatal. Compassion is a very untenable ground. It must be expeditious. Its pleadings will not bear to be stereotyped.

Early in May , the oaks , hickories , maples , and other trees , just putting out amidst the pine woods around the pond , imparted a brightness like sunshine to the landscape , especially in cloudy days , as if the sun were breaking through mists and shining faintly on the hillsides here and there. On the third or fourth of May I saw a loon in the pond , and during the first week of the month I heard the whip-poor-will , the brown thrasher , the veery , the wood pewee , the chewink , and other birds. I had heard the wood thrush long before. The phoebe had already come once more and looked in at my door and window , to see if my house was cavern-like enough for her , sustaining herself on humming wings with clinched talons , as if she held by the air , while she surveyed the premises. The sulphur-like pollen of the pitch pine soon covered the pond and the stones and rotten wood along the shore , so that you could have collected a barrellful. This is the “ sulphur showers ” we hear of. Even in Calidas’ drama of Sacontala² , we read of “ rills dyed yellow with the golden dust of the lotus. ” And so the seasons went rolling on into summer , as one rambles into higher and higher grass.

Thus was my first year's life in the woods completed ; and the second year was similar to it. I finally left Walden September 6th , 1847.

① 陈世英撰《陈世英集》。我很高兴地发现大自然这般的情景：它是那么充满生机以致无数生灵互相残杀还能经受得住这种牺牲和痛苦。② 陈世英撰：印度五世纪的诗人、剧作家迦梨陀笈（迦梨陀笈）所著的梵文剧作《沙恭达罗》。

Conclusion



裁 to the sick the doctors wisely
recommend a change of air
and scenery. Thank Heaven , here is

not all the world. The buckeye^① does not grow in New England , and the mockingbird is rarely heard here. The wild goose is more of a cosmopolite than we ; he breaks his fast in Canada , takes a luncheon in the Ohio , and plumes himself for the night in a southern bayou. Even the bison , to some extent , keeps pace with the seasons cropping the pastures of the Colorado only till a greener and sweeter grass awaits him by the Yellowstone. Yet we think that if rail fences are pulled down , and stone walls piled up on our farms , bounds are henceforth set to our lives and our fates decided. If you are chosen town clerk , forsooth , you cannot go to Tierra del Fuego this summer : but you may go to the land of infernal fire nevertheless. The universe is wider than our views of it.

Yet we should oftener look over the taffarel of our craft , like curious passengers , and not make the voyage like stupid sailors picking oakum. The other side of the globe is but the home of our correspondent. Our voyaging is only great-circle sailing , and the doctors prescribe for diseases of the skin merely. One hastens to southern Africa to chase the giraffe ; but surely that is not the game he would be after. How long , pray , would a man hunt giraffes if he could ? Snipes and woodcocks also may afford rare sport ; but I trust it would be nobler game to shoot one's self. —

“ Direct your eye right inward , and you'll find
A thousand regions in your mind
Yet undiscovered. Travel them , and be

① 遮旦樹: 七叶树

Expert in home-cosmography. ”^①

What does Africa — what does the West stand for ? Is not our own interior white on the chart ?^② black though it may prove , like the coast , when discovered. Is it the source of the Nile , or the Niger , or the Mississippi , or a Northwest Passage around this continent , that we would find ? Are these the problems which most concern mankind ? Is Franklin^③ the only man who is lost , that his wife should be so earnest to find him ? Does Mr. Grinnell^④ know where he himself is ? Be rather the Mungo Park , the Lewis and Clark and Frobisher , of your own streams and oceans^⑤ ; explore your own higher latitudes — with shiploads of preserved meats to support you , if they be necessary ; and pile the empty cans sky-high for a sign^⑥. Were preserved meats invented to preserve meat merely ? Nay , be a Columbus to whole new continents and worlds within you , opening new channels , not of trade , but of thought. Every man is the lord of a realm beside which the earthly empire of the Czar^⑦ is but a petty state , a hummock left by the ice. Yet some can be patriotic who have no self-respect , and sacrifice the greater to the less. They love the soil which makes their graves , but have no sympathy with the spirit which may still animate their clay. Patriotism is a maggot in their heads. What was the meaning of that South-Sea Exploring Expedition^⑧ , with all its parade and expense , but an indirect recognition of the fact that there are continents and seas in the moral world to which every man is an isthmus or an inlet , yet unexplored by him , but that it is easier to sail many thousand miles through cold and storm and cannibals , in a government ship , with five

图

① 阅读时注意：此段文字选自威廉·哈宾顿（William Habington）的诗《致友人》（“致友人”）。② 降火：降火。③ 降火：降火。④ 降火：降火。⑤ 降火：降火。⑥ 降火：降火。⑦ 降火：降火。⑧ 降火：降火。

hundred men and boys to assist one ,than it is to explore the private sea ,
the Atlantic and Pacific Ocean of one's being alone.

“Erret ,et extremos alter scrutetur Iberos.

Plus habet hic vitae ,plus habet ille viae. ”

Let them wander and scrutinize the outlandish Australians.

I have more of God ,they more of the road. ①

It is not worth the while to go round the world to count the cats in Zanzi-
bar. Yet do this even till you can do better ,and you may perhaps find
some “Symmes’ Hole^②” by which to get at the inside at last. England
and France ,Spain and Portugal ,Gold Coast and Slave Coast ,all front
on this private sea ;but no bark from them has ventured out of sight of
land ,though it is without doubt the direct way to India. If you would
learn to speak all tongues and conform to the customs of all nations ,if
you would travel farther than all travellers ,be naturalized in all climes ,
and cause the Sphinx to dash her head against a stone^③ ,even obey the
precept of the old philosopher ,and Explore thyself. Herein are demanded
the eye and the nerve. Only the defeated and deserters go to the wars ,
cowards that run away and enlist. Start now on that farthest western way ,
which does not pause at the Mississippi or the Pacific ,nor conduct to-
ward a wornout China or Japan ,but leads on direct ,a tangent to this
sphere ,summer and winter ,day and night ,sun down ,moon down ,and
at last earth down too.

It is said that Mirabeau^④ took to highway robbery “to ascertain what
degree of resolution was necessary in order to place one's self in formal
opposition to the most sacred laws of society. ” He declared that “a sol-
dier who fights in the ranks does not require half so much courage as a
footpad ” — “that honor and religion have never stood in the way of a

图说

瓦尔登湖

① 编辑原稿 提到埃罗受 引自罗马诗人克劳狄恩(悦恩)的诗行,其中,梭罗用
“粤”和“燥”代替了原文中的词 ② 杂皂译:西姆斯洞。约
翰·西姆斯(分皂译)曾提出一种理论,声称地球是空心的,里面
能住人,而且两端都是开着的 ③ 葬世译:使斯芬克斯把头撞在
石头上。在希腊神话中,斯芬克斯是带翼的狮身女怪,传说常叫过路行人猜谜,猜不
出者即遭杀害。后来俄狄浦斯(译)解答了她提出的问题,沮丧之下,斯芬克斯
自杀 ④ 配皂译:米拉波(悦皂译),法国大革命时
期君主立宪派领袖之一,演说家,充当王室的秘密顾问

well-considered and a firm resolve. " This was manly ,as the world goes ; and yet it was idle ,if not desperate. A saner man would have found himself often enough " in formal opposition " to what are deemed " the most sacred laws of society , " through obedience to yet more sacred laws , and so have tested his resolution without going out of his way. It is not for a man to put himself in such an attitude to society , but to maintain himself in whatever attitude he find himself through obedience to the laws of his being , which will never be one of opposition to a just government , if he should chance to meet with such.

I left the woods for as good a reason as I went there. Perhaps it seemed to me that I had several more lives to live , and could not spare any more time for that one. It is remarkable how easily and insensibly we fall into a particular route , and make a beaten track for ourselves. I had not lived there a week before my feet wore a path from my door to the pond-side^① ; and though it is five or six years since I trod it , it is still quite distinct. It is true , I fear , that others may have fallen into it , and so helped to keep it open. The surface of the earth is soft and impressible by the feet of men ; and so with the paths which the mind travels. How worn and dusty , then , must be the highways of the world , how deep the ruts of tradition and conformity ! I did not wish to take a cabin passage , but rather to go before the mast and on the deck of the world , for there I could best see the moonlight amid the mountains. I do not wish to go below now.

I learned this , at least , by my experiment : that if one advances confidently in the direction of his dreams , and endeavors to live the life which he has imagined , he will meet with a success unexpected in common hours. He will put some things behind , will pass an invisible boundary ; new , universal , and more liberal laws will begin to establish themselves around and within him ; or the old laws be expanded , and interpreted in his favor in a more liberal sense , and he will live with the license of a higher order of beings. In proportion as he simplifies his life , the laws of the universe will appear less complex , and solitude will not be solitude , nor poverty poverty , nor weakness weakness. If you have built castles in the air , your work need not be lost ; that is where they should

① 原文为: I trod a path from my door to the pond-side. 我在那里住了还不到一个星期,我的脚踏出了一条从门口通向湖滨的小道

be. Now put the foundations under them.

It is a ridiculous demand which England and America make , that you shall speak so that they can understand you. Neither men nor toadstools grow so. As if that were important , and there were not enough to understand you without them. As if Nature could support but one order of understandings , could not sustain birds as well as quadrupeds , flying as well as creeping things , and hush and whoa^① , which Bright^② can understand , were the best English. As if there were safety in stupidity alone. I fear chiefly lest my expression may not be extravagant enough , may not wander far enough beyond the narrow limits of my daily experience , so as to be adequate to the truth of which I have been convinced. Extra vagance ! it depends on how you are yarded. The migrating buffalo , which seeks new pastures in another latitude , is not extravagant like the cow which kicks over the pail , leaps the cowyard fence , and runs after her calf , in milking time. I desire to speak somewhere without bounds ; like a man in a waking moment , to men in their waking moments ; for I am convinced that I cannot exaggerate enough even to lay the foundation of a true expression. Who that has heard a strain of music feared then lest he should speak extravagantly any more forever ? In view of the future or possible , we should live quite laxly and undefined in front , our outlines dim and misty on that side ; as our shadows reveal an insensible perspiration toward the sun. The volatile truth of our words should continually betray the inadequacy of the residual statement. Their truth is instantly translated ; its literal monument alone remains. The words which express our faith and piety are not definite ; yet they are significant and fragrant like frankincense to superior natures.

Why level downward to our dullest perception always , and praise that as common sense ? The commonest sense is the sense of men asleep , which they express by snoring. Sometimes we are inclined to class those who are once-and-a-half-witted with the half-witted , because we appreciate only a third part of their wit. Some would find fault with the morning red , if they ever got up early enough. “ They pretend , ” as I hear , “ that the verses of Kabir^③ have four different senses ; illusion , spirit , intellect , and the exoteric doctrine of the Vedas ; ” but in this part of the world it is

① 澡澡莽世憎录释：“走”和“站住”，对牛的吆喝声

② 月曜城指牛，即“犊”

③ 运笔制卡比尔（员那回京象题），印度神秘主义诗人

considered a ground for complaint if a man's writings admit of more than one interpretation. While England endeavors to cure the potato-rot, will not any endeavor to cure the brain-rot, which prevails so much more widely and fatally?

I do not suppose that I have attained to obscurity, but I should be proud if no more fatal fault were found with my pages on this score than was found with the Walden ice. Southern customers objected to its blue color, which is the evidence of its purity, as if it were muddy, and preferred the Cambridge ice, which is white, but tastes of weeds. The purity men love is like the mists which envelop the earth, and not like the azure ether beyond.

Some are dinning in our ears that we Americans, and moderns generally, are intellectual dwarfs compared with the ancients, or even the Elizabethan men. But what is that to the purpose?^① A living dog is better than a dead lion. Shall a man go and hang himself because he belongs to the race of pygmies, and not be the biggest pygmy that he can? Let every one mind his own business, and endeavor to be what he was made.

Why should we be in such desperate haste to succeed and in such desperate enterprises? If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away. It is not important that he should mature as soon as an apple tree or an oak. Shall he turn his spring into summer? If the condition of things which we were made for is not yet, what were any reality which we can substitute? We will not be shipwrecked on a vain reality. Shall we with pains erect a heaven of blue glass over ourselves, though when it is done we shall be sure to gaze still at the true ethereal heaven far above, as if the former were not?

There was an artist in the city of Kouroo^② who was disposed to strive after perfection. One day it came into his mind to make a staff. Having considered that in an imperfect work time is an ingredient, but into a perfect work time does not enter, he said to himself, It shall be perfect in all respects, though I should do nothing else in my life. He proceeded instantly to the forest for wood, being resolved that it should not be made of unsuitable material; and as he searched for and rejected stick

① 月日增补时提到负责翻译：这话是什么意思？（意即这话说得不得要领。）

② 威廉·詹姆斯·柯洛城：柯洛城，可能是梭罗虚构的一个城市

after stick , his friends gradually deserted him , for they grew old in their works and died , but he grew not older by a moment. His singleness of purpose and resolution , and his elevated piety , endowed him , without his knowledge , with perennial youth. As he made no compromise with Time , Time kept out of his way , and only sighed at a distance because he could not overcome him. Before he had found a stock in all respects suitable the city of Kouroo was a hoary ruin , and he sat on one of its mounds to peel the stick. Before he had given it the proper shape the dynasty of the Candahars was at an end , and with the point of the stick he wrote the name of the last of that race in the sand , and then resumed his work. By the time he had smoothed and polished the staff Kalpa was no longer the pole-star ; and ere he had put on the ferule and the head adorned with precious stones , Brahma had awoke and slumbered many times. But why do I stay to mention these things ? When the finishing stroke was put to his work , it suddenly expanded before the eyes of the astonished artist into the fairest of all the creations of Brahma. He had made a new system in making a staff , a world with full and fair proportions ; in which , though the old cities and dynasties had passed away , fairer and more glorious ones had taken their places. And now he saw by the heap of shavings still fresh at his feet , that , for him and his work , the former lapse of time had been an illusion , and that no more time had elapsed than is required for a single scintillation from the brain of Brahma to fall on and inflame the tinder of a mortal brain. The material was pure , and his art was pure ; how could the result be other than wonderful ?

No face which we can give to a matter will stead us so well at last as the truth. This alone wears well. For the most part , we are not where we are , but in a false position. Through an infirmity of our natures , we suppose a case , and put ourselves into it , and hence are in two cases at the same time , and it is doubly difficult to get out. In sane moments we regard only the facts , the case that is. Say what you have to say , not what you ought. Any truth is better than make-believe. Tom Hyde , the tinker , standing on the gallows , was asked if he had anything to say. " Tell the tailors , " said he , " to remember to make a knot in their thread before they take the first stitch. " His companion's prayer is forgotten.

However mean your life is , meet it and live it ; do not shun it and call it hard names. It is not so bad as you are. It looks poorest when you are richest. The fault-finder will find faults even in paradise. Love your

① 匀增(增)则(则)益(益)丰(丰)贵(贵)则(则)辱(辱)矣。这几句反映了梭罗的生活信条，他到瓦尔登湖正是为了实践和证实这一信条。② 云(云)从(从)葬(葬)地(地)赠(赠)壤(壤)，泽(泽)咸(咸)泉(泉)焉(焉)。引自孔子《论语》第九篇：“三军可夺帅也，匹夫不可夺志。”③ 悦(悦)耀(耀)圣(圣)王(王)。克(克)罗(罗)伊(伊)斯(斯)(？——译者注)，吕底亚末代国王，敛财成巨富。

① 匀增(增)则(则)薄(薄)出(出)播(播)非(非)期(期)暴(暴)焉(焉)爱(爱)。这几句反映了梭罗的生活信条。他到瓦尔登湖正是为了实践和证实这一信条。

② 云(云)泉(泉)葬(葬)葬(葬)赠(赠)播(播)译(译)赋(赋)焉(焉)哉(哉)。引自孔子《论语》第九篇：“三军可夺帅也，匹夫不可夺志。”

③ 悦(悦)暴(暴)卒(卒)。克(克)罗(罗)伊(伊)斯(斯)(?—
线(线)元(元)说(说)，吕底亚末代国王，敛财成巨富。

I live in the angle of a leaden wall , into whose composition was poured a little alloy of bell-metal. Often , in the repose of my mid-day , there reaches my ears a confused tintinnabulum from without. It is the noise of my contemporaries. My neighbors tell me of their adventures with famous gentlemen and ladies , what notabilities they met at the dinner-table ; but I am no more interested in such things than in the contents of the Daily Times. The interest and the conversation are about costume and manners chiefly ; but a goose is a goose still , dress it as you will. They tell me of California and Texas , of England and the Indies , of the Hon. Mr. — of Georgia or of Massachusetts , all transient and fleeting phenomena , till I am ready to leap from their court-yard like the Mameluke bey^①. I delight to come to my bearings — not walk in procession with pomp and parade , in a conspicuous place , but to walk even with the Builder of the universe , if I may — not to live in this restless , nervous , bustling , trivial Nineteenth Century , but stand or sit thoughtfully while it goes by. What are men celebrating ? They are all on a committee of arrangements , and hourly expect a speech from somebody. God is only the president of the day , and Webster^② is his orator. I love to weigh , to settle , to gravitate toward that which most strongly and rightfully attracts me — not hang by the beam of the scale and try to weigh less — not suppose a case , but take the case that is ; to travel the only path I can , and that on which no power can resist me. It affords me no satisfaction to commerce to spring an arch before I have got a solid foundation. Let us not play at kittily-benders.^③ There is a solid bottom everywhere. We read that the traveller asked the boy if the swamp before him had a hard bottom. The boy replied that it had. But presently the traveller's horse sank in up to the girths , and he observed to the boy , " I thought you said that this bog had a hard bottom. " " So it has , " answered the latter , " but you have not got half way to it yet. " So it is with the bogs and quicksands of society ; but he is an old boy that knows it. Only what is thought , said , or done at a certain rare coincidence is good. I would not be one of those who will foolishly drive a nail into mere lath and plastering ; such a deed would

① 马穆鲁克大人，指苏丹一员，是统治埃及的军人集团的一员，原为奴隶

② 宰藩·韦勃斯特（即美国宰藩·韦勃斯特，原为梭罗同时代的人，被认为是美国政坛上一流的演说家）

③ 编成戏弄，捉弄，嬉戏，开玩笑。我们不要玩过薄冰的游戏。意即：我们不可玩冒险的把戏。

keep me awake nights. Give me a hammer ,and let me feel for the furrowing. Do not depend on the putty. Drive a nail home and clinch it so faithfully that you can wake up in the night and think of your work with satisfaction — a work at which you would not be ashamed to invoke the Muse. So will help you God ,and so only. Every nail driven should be as another rivet in the machine of the universe ,you carrying on the work.

Rather than love ,than money ,than fame ,give me truth. I sat at a table where were rich food and wine in abundance ,and obsequious attendance ,but sincerity and truth were not ;and I went away hungry from the inhospitable board. The hospitality was as cold as the ices. I thought that there was no need of ice to freeze them. They talked to me of the age of the wine and the fame of the vintage ;but I thought of an older ,a newer ,and purer wine ,of a more glorious vintage ,which they had not got ,and could not buy. The style ,the house and grounds and “entertainment” pass for nothing with me. I called on the king ,but he made me wait in his hall ,and conducted like a man incapacitated for hospitality. There was a man in my neighborhood who lived in a hollow tree. His manners were truly regal. I should have done better had I called on him.

How long shall we sit in our porticoes practising idle and musty virtues ,which any work would make impertinent^①?As if one were to begin the day with long-suffering ,and hire a man to hoe his potatoes ;and in the afternoon go forth to practise Christian meekness and charity with goodness aforethought ! Consider the China pride and stagnant self-complacency of mankind. This generation inclines a little to congratulate itself on being the last of an illustrious line ;and in Boston and London and Paris and Rome ,thinking of its long descent ,it speaks of its progress in art and science and literature with satisfaction. There are the Records of the Philosophical Societies ,and the public Eulogies of Great Men ! It is the good Adam contemplating his own virtue. “Yes ,we have done great deeds ,and sung divine songs ,which shall never die — that is ,as long as we can remember them. The learned societies and great men of Assyria — where are they ?What youthful philosophers and experimentalists we are !There is not one of my readers who has yet lived a whole hu-

① 句增译:我们坐在门廊里实行这种无聊、陈腐的美德还要过多久?干什么都会使它们显得荒谬。

man life. These may be but the spring months in the life of the race. If we have had the seven-years' itch, we have not seen the seventeen-year locust yet in Concord. We are acquainted with a mere pellicle of the globe on which we live. Most have not delved six feet beneath the surface, nor leaped as many above it. We know not where we are. Beside, we are sound asleep nearly half our time. Yet we esteem ourselves wise, and have an established order on the surface. Truly, we are deep thinkers, we are ambitious spirits! As I stand over the insect crawling amid the pine needles on the forest floor, and endeavoring to conceal itself from my sight, and ask myself why it will cherish those humble thoughts, and bide its head from me who might, perhaps, be its benefactor, and impart to its race some cheering information, I am reminded of the greater Benefactor and Intelligence that stands over me the human insect.

There is an incessant influx of novelty into the world, and yet we tolerate incredible dulness. I need only suggest what kind of sermons are still listened to in the most enlightened countries. There are such words as joy and sorrow, but they are only the burden of a psalm, sung with a nasal twang^①, while we believe in the ordinary and mean. We think that we can change our clothes only. It is said that the British Empire is very large and respectable, and that the United States are a first-rate power. We do not believe that a tide rises and falls behind every man which can float the British Empire like a chip, if he should ever harbor it in his mind. Who knows what sort of seventeen-year locust will next come out of the ground? The government of the world I live in was not framed, like that of Britain, in after-dinner conversations over the wine.

The life in us is like the water in the river. It may rise this year higher than man has ever known it, and flood the parched uplands; even this may be the eventful year, which will drown out all our muskrats. It was not always dry land where we dwell. I see far inland the banks which the stream anciently washed, before science began to record its freshets. Every one has heard the story which has gone the rounds of New England, of a strong and beautiful bug which came out of the dry leaf of an old table of apple-tree wood, which had stood in a farmer's kitchen for sixty years, first in Connecticut, and afterward in Massachusetts — from an egg deposited in the living tree many years earlier still, as appeared by

① 发音为：鼻音

counting the annual layers^① beyond it ; which was heard gnawing out for several weeks , hatched perchance by the heat of an urn. Who does not feel his faith in a resurrection and immortality strengthened by hearing of this ? Who knows what beautiful and winged life , whose egg has been buried for ages under many concentric layers of woodenness in the dead dry life of society , deposited at first in the alburnum of the green and living tree , which has been gradually converted into the semblance of its well-seasoned tomb — heard perchance gnawing out now for years by the astonished family of man , as they sat round the festive board — may unexpectedly come forth from amidst society's most trivial and handselled furniture , to enjoy its perfect summer life at last !

I do not say that John or Jonathan^② will realize all this ; but such is the character of that morrow which mere lapse of time can never make to dawn. The light which puts out our eyes is darkness to us. Only that day dawns to which we are awake. There is more day to dawn. The sun is but a morning star.

插图

① 葬土葬造葬测 年轮 , 一般用 葬土造造早 ② 分葬土巢分保葬葬葬: 约翰或乔纳森 , 常用来分别指英国人(“分葬土月或造”)和美国人(“月葬葬测分保葬葬葬”)