

中文导读英文版

*The Moonstone*

# 月亮宝石

[英] 威尔基·柯林斯 原著

王勋 纪飞 等 编译

上部

清华大学出版社



( 中 文 导 读 英 文 版 )

*The Moonstone*

# 月亮宝石

[英] 威尔基·柯林斯 原著

王勋 纪飞 等 编译

上部

清华大学出版社  
北京

## 内 容 简 介

*The Moonstone*, 中文译名为《月亮宝石》, 是 19 世纪最伟大的侦探小说之一, 它由英国著名作家威尔基·柯林斯编著。这是一部充满正义与邪恶, 历经传奇的侦探小说。故事充满了神秘的东方色彩, 情节错综复杂、离奇曲折。

镶嵌在印度月亮神前额的巨大宝石因为其颜色像月亮, 光泽随月色的变化而得名, 根据神的旨意, 谁要是掠夺这颗宝石, 灾祸就必将落到他的头上。月亮宝石后被英国军官赫恩卡塞所抢, 印度人不甘心国宝落入异邦, 乃跟踪至英国, 伺机夺回。赫恩卡塞做贼心虚, 自觉命在旦夕, 便嫁祸他人, 把宝石送给外甥女雷切尔。之后, 宝石竟告失踪。雷切尔的母亲请来卡夫探长寻找失踪的宝石, 几经周折, 真相终于大白, 月亮宝石重回印度。

小说构思精巧, 情节曲折, 悬念丛生, 扣人心弦。该书一经出版, 很快就成为当时最受关注和最畅销的侦探小说, 特别是受到青少年的热烈欢迎, 至今被译成世界上十几种文字, 曾经先后多次被改编成电影和电视。无论作为语言学习的课本, 还是作为通俗的文学读本, 该书对当代中国的青少年都将产生积极的影响。为了使读者能够了解英文故事概况, 进而提高阅读速度和阅读水平, 在每章的开始部分增加了中文导读。

本书封面贴有清华大学出版社防伪标签, 无标签者不得销售。

版权所有, 侵权必究。侵权举报电话: 010-62782989 13701121933

## 图书在版编目 (CIP) 数据

月亮宝石=The Moonstone: 中文导读英文版, 上部/ (英) 柯林斯 (Collins, W.) 原著; 王勋等编译. —北京: 清华大学出版社, 2008.10  
ISBN 978-7-302-18376-1

I. 月… II. ①柯…②王… III. ①英语-语言读物②侦探小说-英国-近代  
IV. H319.4: I

中国版本图书馆 CIP 数据核字 (2008) 第 121749 号

责任编辑: 李 晔

插图绘制: 王 轲

责任校对: 白 蕾

责任印制: 李红英

出版发行: 清华大学出版社

地 址: 北京清华大学学研大厦 A 座

<http://www.tup.com.cn>

邮 编: 100084

社 总 机: 010-62770175

邮 购: 010-62786544

投稿与读者服务: 010-62776969, c-service@tup.tsinghua.edu.cn

质 量 反 馈: 010-62772015, zhiliang@tup.tsinghua.edu.cn

印 刷 者: 清华大学印刷厂

装 订 者: 三河市李旗庄少明装订厂

经 销: 全国新华书店

开 本: 170×260 印 张: 17 字 数: 301 千字

版 次: 2008 年 10 月第 1 版 印 次: 2008 年 10 月第 1 次印刷

印 数: 1~5000

定 价: 66.00 元 (上、下部)

本书如存在文字不清、漏印、缺页、倒页、脱页等印装质量问题, 请与清华大学出版社出版部联系调换。联系电话: (010)62770177 转 3103 产品编号: 030331-01



威尔基·柯林斯（Wilkie Collins，1824-1889），英国著名侦探小说家。1824年1月8日生于伦敦。柯林斯的父亲是当时最著名的风景画家。他12岁随父母迁居意大利，三年后回到英国并就读于海伯里私立寄宿学校。曾经在茶叶公司工作，之后学习法律并在伦敦从事律师工作。1847年，在他的父亲去世后不久，柯林斯开始从事小说创作。柯林斯一生共出版过30多部长篇小说和短篇小说集，而让他闻名于世的是他的侦探小说代表作《白衣女人》和《月亮宝石》。柯林斯与狄更斯是同时代的作家，是挚友，他们在小说创作上互相影响。

作为柯林斯最成功的作品，《月亮宝石》被认为是英国历史上第一部真正意义上的侦探小说，而柯林斯也被誉为“现代侦探小说鼻祖”。如果说爱伦·坡开创了侦探小说之先河，那么柯林斯的贡献不但是把侦探小说从短篇引向长篇，而且在故事情节和人物形象构思上更具文学性，这一点在《月亮宝石》这篇长达40多万字的小说中得到了充分体现。以写《福尔摩斯侦探案》闻名的柯南·道尔也在很大程度上受到他的影响。《月亮宝石》出版一百多年来，至今仍广受来自世界各地读者的欢迎，尤其是青少年朋友们。也正因为此，该书故事曾先后多次被改编成电影、电视和卡通片，它已成为一本经典的青少年读物。

在中国，《月亮宝石》同样是最受广大青少年读者欢迎的经典小说之一。目前，国内出版的《月亮宝石》，主要的出版形式有两种：一种是中文翻译版，另一种是中英文对照版。而其中的中英文对照读本比较受读者的欢迎，这主要是得益于中国人热衷于学习英文的大环境。而从英文学习的角度来看，直接使用纯英文的学习资料更有利于英语学习。考虑到对英文内容背景的了解有助于英文阅读，使用中文导读应该是一种比较好的方



式，也可以说是该类型书的第三种版本形式。采用中文导读而非中英文对照的方式进行编排，这样有利于国内读者摆脱对英文阅读依赖中文注释的习惯。基于以上原因，我们决定编译《月亮宝石》，并采用中文导读英文版的形式出版。在中文导读中，我们尽力使其贴近原作的精髓，也尽可能保留原作风格。我们希望能够编出为当代中国读者所喜爱的经典读本。读者在阅读英文故事之前，可以先阅读中文导读内容，这样有利于了解故事背景，从而加快阅读速度。我们相信，该经典著作的引进对加强当代中国读者，特别是青少年读者的人文修养是非常有帮助的。

本书主要内容由王勋、纪飞编译。参加本书故事素材搜集整理及编译工作的还有郑佳、刘乃亚、赵雪、熊金玉、李丽秀、熊红华、王婷婷、孟宪行、胡国平、李晓红、贡东兴、陈楠、邵舒丽、冯洁、王业伟、徐鑫、王晓旭、周丽萍、熊建国、徐平国、肖洁、王小红、赵雪等。限于我们的科学、人文素养和英语水平，书中难免有不当之处，衷心希望读者朋友批评指正。



# 序幕 攻克塞林加巴坦（一七九九年）

## 一

这是一个英国老兵在印度写给英国亲人的信，我们称他为“老兵”吧。信是关于“老兵”和表兄约翰·赫恩卡塞间的矛盾是怎样产生的。

事情发生在一七九九年攻克塞林加巴坦的战斗。

## 二

当时，军营里流传着塞林加巴坦宫中珠宝的故事，其中最引人注目的是“月亮宝石”。它镶嵌在一尊四手印度神的前额，传说它的亮度能随月亮变化。

公元十一世纪初，迦健尼的穆罕默德，攻占了圣城萨姆诺德。三名婆罗门连夜将这尊镶有黄色宝石的月亮神运到了第二圣城贝拿勒斯，并为月亮神建造了一座新的宫殿。

新殿建成之日，护持神毗湿奴在三位婆罗门的梦中，命令他们要日夜守护月亮宝石，世代相传，并说谁要拿走这颗宝石将遭灾难。婆罗门请人用金字将预言写在了大门上方。

十八世纪初，莫卧儿皇帝奥朗则布上台，神殿再次遭难。月亮宝石落到一名军官手中，三名僧侣无力夺回宝石。便世代跟踪，等待时机。

## 三

大家对流传在军营中月亮宝石的故事认为是一种传说，只有“老兵”的表兄赫恩卡塞相信这件事，并说攻下塞林加巴坦后，要让宝石戴在自己手指上。

傍晚，军队攻下了王宫。贝尔德将军把他俩分别派到特遣队，在金库外面执勤。这时，旁边传来喊叫声。“老兵”跑过去，看见军械库门口躺着两个印度人。里面传出来一声叫喊，他到里面一看，还有一个印度人受了重伤。约翰·赫恩卡塞一只手拿着火把，另一只手拿着一把短剑，剑柄上一颗宝石闪闪发光。

印度人指着宝剑说，月亮宝石会报复他和他全家的，说完就死了！





## 序幕 攻克塞林加巴坦（一七九九年）

第二天，赫恩卡塞显得很平静。“老兵”问他印度人是怎么死的。他告诉“老兵”印度人是伤重而死。从此，他们就没有说过话。

### 四

“老兵”最后写道：自己没有证据证明赫恩卡塞杀死了三个印度人。赫恩卡塞因和“老兵”不和，调到了另一个团。

“老兵”相信赫恩卡塞有罪，善恶都有报。谁占有那颗宝石，终究不得安生。

### I

I address these lines—written in India—to my relatives in England.

My object is to explain the motive which has induced me to refuse the right hand of friendship to my cousin, John Herncastle. The reserve which I have hitherto maintained in this matter has been misinterpreted by members of my family whose good opinion I cannot consent to forfeit. I request them to suspend their decision until they have read my narrative. And I declare, on my word of honour, that what I am now about to write is, strictly and literally, the truth.

The private difference between my cousin and me took its rise in a great public event in which we were both concerned—the storming of Seringapatam, under General Baird, on the 4th of May, 1799.

In order that the circumstances may be clearly understood, I must revert for a moment to the period before the assault, and to the stories current in our camp of the treasure in jewels and gold stored up in the Palace of Seringapatam.

### II

One of the wildest of these stories related to a Yellow Diamond—a famous gem in the native annals of India.

The earliest known traditions describe the stone as having been set in the forehead of the four-handed Indian god who typifies the Moon. Partly from its peculiar colour, partly from a superstition which represented it as feeling the influence of the deity whom it adorned, and growing and lessening in lustre



## 序幕 攻克塞林加巴坦（一七九九年）



with the waxing and waning of the moon, it first gained the name by which it continues to be known in India to this day—the name of THE MOONSTONE. A similar superstition was once prevalent, as I have heard, in ancient Greece and Rome; not applying, however (as in India), to a diamond devoted to the service of a god, but to a semi-transparent stone of the inferior order of gems, supposed to be affected by the lunar influences—the moon, in this latter case also, giving the name by which the stone is still known to collectors in our own time.

The adventures of the Yellow Diamond begin with the eleventh century of the Christian era.

At that date, the Mohammedan conqueror, Mahmoud of Ghizni, crossed India; seized on the holy city of Somanauth; and stripped of its treasures the famous temple, which had stood for centuries—the shrine of Hindoo pilgrimage, and the wonder of the Eastern world.

Of all the deities worshipped in the temple, the moongod alone escaped the rapacity of the conquering Mohammedans. Preserved by three Brahmins, the inviolate deity, bearing the Yellow Diamond in its forehead, was removed by night, and was transported to the second of the sacred cities of India—the city of Benares.

Here, in a new shrine—in a hall inlaid with precious stones, under a roof supported by pillars of gold—the moon-god was set up and worshipped. Here, on the night when the shrine was completed, Vishnu the Preserver appeared to the three Brahmins in a dream.

The deity breathed the breath of his divinity on the Diamond in the forehead of the god. And the Brahmins knelt and hid their faces in their robes. The deity commanded that the Moonstone should be watched, from that time forth, by three priests in turn, night and day, to the end of the generations of men. And the Brahmins heard, and bowed before his will. The deity predicted certain disaster to the presumptuous mortal who laid hands on the sacred gem, and to all of his house and name who received it after him. And the Brahmins caused the prophecy to be written over the gates of the shrine in letters of gold.



## 序幕 攻克塞林加巴坦（一七九九年）

One age followed another—and still, generation after generation, the successors of the three Brahmins watched their priceless Moonstone, night and day. One age followed another until the first years of the eighteenth Christian century saw the reign of Aurungzebe, Emperor of the Moguls. At his command, havoc and rapine were let loose once more among the temples of the worship of Brahmah. The shrine of the four-handed god was polluted by the slaughter of sacred animals; the images of the deities were broken in pieces; and the Moonstone was seized by an officer of rank in the army of Aurungzebe.

Powerless to recover their lost treasure by open force, the three guardian priests followed and watched it in disguise. The generations succeeded each other; the warrior who had committed the sacrilege perished miserably; the Moonstone passed (carrying its curse with it) from one lawless Mohammedan hand to another; and still, through all chances and changes, the successors of the three guardian priests kept their watch, waiting the day when the will of Vishnu the Preserver should restore to them their sacred gem. Time rolled on from the first to the last years of the eighteenth Christian century. The Diamond fell into the possession of Tippoo, Sultan of Seringapatam, who caused it to be placed as an ornament in the handle of a dagger, and who commanded it to be kept among the choicest treasures of his armoury. Even then—in the palace of the Sultan himself—the three guardian priests still kept their watch in secret. There were three officers of Tippoo's household, strangers to the rest, who had won their master's confidence by conforming, or appearing to conform, to the Mussulman faith; and to those three men report pointed as the three priests in disguise.

### III

So, as told in our camp, ran the fanciful story of the Moonstone. It made no serious impression on any of us except my cousin—whose love of the marvellous induced him to believe it. On the night before the assault on Seringapatam, he was absurdly angry with me, and with others, for treating the whole thing as a fable. A foolish wrangle followed; and Herncastle's unlucky temper got the better of him. He declared, in his boastful way, that we should

## 序幕 攻克塞林加巴坦（一七九九年）



see the Diamond on his finger, if the English army took Seringapatam. The sally was saluted by a roar of laughter, and there, as we all thought that night, the thing ended.

Let me now take you on to the day of the assault.

My cousin and I were separated at the outset. I never saw him when we forded the river; when we planted the English flag in the first breach; when we crossed the ditch beyond; and, fighting every inch of our way, entered the town. It was only at dusk, when the place was ours, and after General Baird himself had found the dead body of Tippoo under a heap of the slain, that Herncastle and I met.

We were each attached to a party sent out by the General's orders to prevent the plunder and confusion which followed our conquest. The camp-followers committed deplorable excesses; and, worse still, the soldiers found their way, by an unguarded door, into the treasury of the palace, and loaded themselves with gold and jewels. It was in the court outside the treasury that my cousin and I met, to enforce the laws of discipline on our own soldiers. Herncastle's fiery temper had been, as I could plainly see, exasperated to a kind of frenzy by the terrible slaughter through which we had passed. He was very unfit, in my opinion, to perform the duty that had been entrusted to him.

There was riot and confusion enough in the treasury, but no violence that I saw. The men (if I may use such an expression) disgraced themselves good-humouredly. All sorts of rough jests and catchwords were bandied about among them; and the story of the Diamond turned up again unexpectedly, in the form of a mischievous joke.

'Who's got the Moonstone?' was the rallying cry which perpetually caused the plundering, as soon as it was stopped in one place, to break out in another. While I was still vainly trying to establish order, I heard a frightful yelling on the other side of the courtyard, and at once ran towards the cries, in dread of finding some new outbreak of the pillage in that direction.

I got to an open door, and saw the bodies of two Indians (by their dress, as I guessed, officers of the palace) lying across the entrance, dead.



## 序幕 攻克塞林加巴坦（一七九九年）

A cry inside hurried me into a room, which appeared to serve as an armoury. A third Indian, mortally wounded, was sinking at the feet of a man whose back was towards me. The man turned at the instant when I came in, and I saw John Herncastle, with a torch in one hand, and a dagger dripping with blood in the other. A stone, set like a pommel, in the end of the dagger's handle, flashed in the torchlight, as he turned on me, like a gleam of fire. The dying Indian sank to his knees, pointed to the dagger in Herncastle's hand, and said, in his native language— 'The Moonstone will have its vengeance yet on you and yours!' He spoke those words, and fell dead on the floor.

Before I could stir in the matter, the men who had followed me across the courtyard crowded in. My cousin rushed to meet them, like a madman. 'Clear the room!' he shouted to me, 'and set a guard on the door!' The men fell back as he threw himself on them with his torch and his dagger. I put two sentinels of my own company, on whom I could rely, to keep the door. Through the remainder of the night, I saw no more of my cousin.

Early in the morning, the plunder still going on, General Baird announced publicly by beat of drum, that any thief detected in the fact, be he whom he might, should be hung. The Provost-Marshal was in attendance, to prove that the General was in earnest; and in the throng that followed the proclamation, Herncastle and I met again.

He held out his hand, as usual, and said, 'Good morning.'

I waited before I gave him my hand in return.

'Tell me first,' I said, 'how the Indian in the armoury met his death, and what those last words meant, when he pointed to the dagger in your hand.'

'The Indian met his death, as I suppose, by a mortal wound,' said Herncastle. 'What his last words meant I know no more than you do.'

I looked at him narrowly. His frenzy of the previous day had all calmed down. I determined to give him another chance.

'Is that all you have to tell me?' I asked.

He answered. 'That is all.'

I turned my back on him, and we have not spoken since.

# 序幕 攻克塞林加巴坦（一七九九年）

## IV

I beg it to be understood that what I write here about my cousin (unless some necessity should arise for making it public) is for the information of the family only. Herncastle has said nothing that can justify me in speaking to our commanding officer. He has been taunted more than once about the Diamond, by those who recollect his angry outbreak before the assault; but, as may easily be imagined, his own remembrance of the circumstances under which I surprised him in the armoury has been enough to keep him silent. It is reported that he means to exchange into another regiment, avowedly for the purpose of separating himself from *me*.

Whether this be true or not, I cannot prevail upon myself to become his accuser—and I think with good reason. If I made the matter public, I have no evidence but moral evidence to bring forward. I have not only no proof that he killed the two men at the door; I cannot even declare that he killed the third man inside—for I cannot say that my own eyes saw the deed committed. It is true that I heard the dying Indian's words; but if those words were pronounced to be the ravings of delirium, how could I contradict the assertion from my own knowledge? Let our relatives, on either side, form their own opinion on what I have written, and decide for themselves whether the aversion I now feel towards this man is well or ill founded.

Although I attach no sort of credit to the fantastic Indian legend of the gem, I must acknowledge, before I conclude, that I am influenced by a certain superstition of my own in this matter. It is my conviction, or my delusion, no matter which, that crime brings its own fatality with it. I am not only persuaded of Herncastle's guilt; I am even fanciful enough to believe that he will live to regret it, if he keeps the Diamond; and that others will live to regret taking it from him, if he gives the Diamond away.



CONTENTS

上部 宝石失踪（一八四八年）／

First Period The Loss of the Diamond (1848) .....	1
第一章/Chapter 1 .....	2
第二章/Chapter 2 .....	5
第三章/Chapter 3 .....	11
第四章/Chapter 4 .....	20
第五章/Chapter 5 .....	30
第六章/Chapter 6 .....	39
第七章/Chapter 7 .....	53
第八章/Chapter 8 .....	58
第九章/Chapter 9 .....	71
第十章/Chapter 10 .....	79
第十一章/Chapter 11 .....	94
第十二章/Chapter 12 .....	120
第十三章/Chapter 13 .....	135
第十四章/Chapter 14 .....	144
第十五章/Chapter 15 .....	155
第十六章/Chapter 16 .....	173
第十七章/Chapter 17 .....	185
第十八章/Chapter 18 .....	194
第十九章/Chapter 19 .....	203
第二十章/Chapter 20 .....	210
第二十一章/Chapter 21 .....	216
第二十二章/Chapter 22 .....	228



第二十三章/Chapter 23 .....	239
下部 水落石出（一八四八——一八四九年）/	
Second Period The discovery of the Truth	
(1848 ~ 1849) .....	255
第一个故事/First Narrative .....	256
第一章/Chapter 1 .....	257
第二章/Chapter 2 .....	271
第三章/Chapter 3 .....	285
第四章/Chapter 4 .....	298
第五章/Chapter 5 .....	308
第六章/Chapter 6 .....	320
第七章/Chapter 7 .....	333
第二个故事/The Second Narrative .....	351
第一章/Chapter 1 .....	352
第二章/Chapter 2 .....	366
第三章/Chapter 3 .....	372
第三个故事/The Third Narrative .....	385
第一章/Chapter 1 .....	386
第二章/Chapter 2 .....	394
第三章/Chapter 3 .....	404
第四章/Chapter 4 .....	415
第五章/Chapter 5 .....	431
第六章/Chapter 6 .....	441
第七章/Chapter 7 .....	453
第八章/Chapter 8 .....	470
第九章/Chapter 9 .....	486
第十章/Chapter 10 .....	504
第四个故事/The Fourth Narrative .....	524
第五个故事/The Fifth Narrative .....	569





# 目录

## CONTENTS

第六个故事/The Sixth Narrative.....	593
第七个故事/The Seventh Narrative .....	608
第八个故事/The Eighth Narrative.....	611
尾声/找到宝石/Epilogue/The Finding of the Diamond .....	614

上部 宝石失踪（一八四八年）  
**First Period The Loss of the  
Diamond (1848)**

The Events related by Gabriel Betteredge, Housesteward in the service of  
Julia, Lady Verinder