

| 插图 · 中文导读英文版 |

The Hare in the Moon
月亮里的兔子

王勋 纪飞 等 编译



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内 容 简 介

本书共收录了二十二个印度、日本流传最广的经典传说故事，这些故事具有浓郁、神秘的东方色彩。“月亮里的兔子”、“白象的故事”、“兄弟历险记”、“戴钵的公主”、“索命绳”、“一个真正的武士”、“老鼠嫁女”、“拇指太郎”、“月亮的女儿”等脍炙人口的故事伴随了一代又一代人的美丽童年、少年直至成年。

无论作为语言学习的课本，还是作为通俗的文学读本，本书对当代中国的青少年学生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，在每篇英文传说故事的开始部分增加了中文导读。同时，为了读者更好地理解故事内容，书中加入了大量的插图。

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在远古时代，诗人们和编故事的人们构想了许多关于公主与王子、魔鬼与天使、国王与平民、动物与智者、美女与勇士等传说，这些故事由一代人口述着流传下来。后来人们把它们变成了文字，这些奇妙的故事就被记录下来。这些被记录下来的故事一般是寓言故事、神话传说、历史故事和名人传奇等，它们传诵的主要对象是青少年，是每个民族文化记忆中的核心内容，它们可以统称为传说或童话。它们以口承和文字形式代代相传绵绵不绝，既延续着一个个历久弥新的故事与文本的记载，同时也传递着一种精神的力量。世界上几乎每一个国家都重视对本国青少年的童话教育，特别是源于世界各地的著名童话故事教育，如中国的“花木兰”，丹麦的“丑小鸭”，德国的“小红帽”，英国的“亚瑟王”，俄罗斯的“伊凡王子”，印度的“月亮里的兔子”，日本的“拇指太郎”，中世纪古希腊的“农夫和蛇”等。

基于以上原因，我们认为编写源于世界各地的美丽传说故事读本，对加强当代中国青少年学生素质教育和人文修养是非常有帮助的。作为世界童话宝库的一部分，本书内容取材于神秘的东方国度——印度和日本的经典传说故事。这些美丽的传说故事之所以被选入本书，不仅因为它们具有内在美，具有鲜明的东方特色，而且是因为它们为世界传说与神话文学宝库增添了无限的生机。阅读本书，让我们不得不惊叹古人的美妙想象和精



神生活。这些故事不仅在于内容的经典性和表达的完美性，而且要蕴含文化的理念和价值，让人们得到人文的熏陶，青少年读者可以从中得到有益的启示。

国内也曾有此类书出版，但主要集中在两个方面：一种是中文翻译版，另一种是中英文对照版。其中的中英文对照读本比较受青少年读者的欢迎，这主要是得益于中国人热衷于学习英语的大环境。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。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青少年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。同时，为了读者更好地理解故事内容，书中加入了大量的插图。

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、左新杲、黄福成、冯洁、徐鑫、马启龙、王业伟、王旭敏、陈楠、王多多、邵舒丽、周丽萍、王晓旭、李永振、孟宪行、熊红华、胡国平、熊建国、徐平国、王小红等。限于我们的文学素养和英语水平，书中难免会有不当之处，衷心希望读者朋友批评指正。



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1. 兄弟历险记

The Adventurous Brethren

第一章 箭 敌

Part I The Rival Archers



从前，年老的毗湿摩君王统治着印度的大片土地。他的大儿子特拉思塔拉思特拉是个盲人，二儿子潘多已去世，他只有等孙子们长大接管王权。

君王大儿子的继承人杜尤丹勇敢但妒嫉心很强，人们称他和其弟兄“库鲁”；潘多家的五兄弟以“潘达瓦”闻名：老大约迪西斯拉，老二比摩，老三阿遮那，最小的是一对双胞胎。老毗湿摩想让孙儿们学习高超的武艺，可始终找不到合适的老师。

一天，男孩子们在野外玩耍时，把球踢到一个井里去了。他们想尽办法也捞不上来，最后球沉到了水底。

阿遮那看到不远处有一个僧侣在看他们，便过去请求帮助。这位老婆罗门在他们的央求下来到井边，取下手上的戒指扔到井里；又从旁边采来一把草，用一片叶子投到水下五十英尺的球上，牢牢戳进球内；接着用第二片叶子穿入第一片叶子的根部，依次将草叶组成一个草链，将球拉了出来。他又取出弓箭，将箭射入水中的戒指，箭又迅速返回到他



年老的毗湿摩君王

手中。

男孩们惊喜得跳了起来，约迪西斯拉问婆罗门要什么报酬，僧侣让他们告诉国王，德罗纳现在又渴又饿。国王马上有请这位虽未谋面但早已闻名的贤德武士。

德罗纳私下告诉国王，自己从小和王子、王孙们共同受训。曾同现在的潘奇拉国君德拉帕达起誓，互相忠诚、互相帮助，随后自己当上了僧侣；多年后结婚生子，决定还俗，于是找到德拉帕达请求帮助，但这位儿时的朋友却不认他。他发誓要让德拉帕达用眼泪重新认识自己，听说国王为孙子们请教官便来了。国王让他留下教孙子们武艺。

次日，德罗纳带领年轻人来到森林的空地，问他们今后的武艺超过印度的其他王子时，能否帮他实现一个计划。王子中只有潘瓦达的阿遮那发誓将来让他做什么都会执行，这让二人的心贴得很近。不久，阿遮那的武艺超过了其他人。

一天晚上，他们在练功回去的途中吃东西时，阿遮那想到眼睛看不见照样可以凭感觉，就将食物吃下，然后拿出弓箭练习在黑暗中凭鸟叫声射鸟，得到了德罗纳的称赞，使在旁边本来对阿遮那就妒嫉的杜尤丹更加愤怒！

国王允许邻国的王公和贵族青年跟德罗纳学习武艺。其中有一位沉默寡言叫卡那的青年，没人知道他的父母是谁，但他学习十分努力，技艺与阿遮那不相上下。杜尤丹时常送他一些贵重礼物，并挑拨他和阿遮那的关系，使他们之间充满了敌对的情绪。

德罗纳开始考核他们，做了一只假鸟放在树上，让年长的杜尤丹先射，并问他看到了什么。他说看到了鸟、树及周围的人，德罗纳让他站到一边，终止了他的比赛。其他的王子也以同样原因被停止了比赛，最后只剩下卡那和阿遮那两个人。

德罗纳十分伤心：这么多人都没有通过简单的测验。如果剩下的两

人也不能通过，自己只有承认无能。当卡那试射时，德罗纳问他看到了什么，他说看到了树、老师和鸟。德罗纳停止了试射。

阿遮那试射时说，只看到了鸟。德罗纳高兴地让他射箭，鸟头和身子立刻分了家。

德罗纳告诉其他人，射箭要盯准目标，不要看旁边的其他东西，阿遮那就是这样，他是这次的射箭冠军。

杜尤丹觉得老师事先告诉了阿遮那，但卡那认为阿遮那赢得十分公平，他不分昼夜地练习和研究，争取下次拿冠军，而杜尤丹不断在他耳边贬低潘达瓦家族。

Long years ago there ruled over a great part of India, an ancient King called Bhishma. He was really much too old for his duties, but of his sons, the elder, Dristarastra, was blind; and the younger, Pandu, was dead; so until the children of these two grew up, and were able to take over kingly duties, their white-haired grandfather was obliged to act both as their guardian, and protector of the realm.

The heir of Dristarastra was named Duryodhana—a brave but envious and ambitious youth—and he and his many brothers were called the “Kurus;” while Pandu’s children, five only in number, were known as the “Pandavas.” Yudhishtira was the eldest; then came Bhima; next Arjuna, who, even as a baby, showed remarkable strength and fearlessness; and last, the twins, who always played, worked, laughed and cried together.

Now old Bhishma was very anxious that the two families of cousins should be trained in every branch of princely accomplishment; but, try as he might, he had not yet found any one really fit to teach them the whole art of

warfare, and he was beginning to grow anxious on this score, for Duryodhana and Yudhishtira were now approaching the years of manhood, and were still mere babes in the use of arms.

One day, however, the lads discovered a teacher for themselves—and a fortunate discovery it was.

They were playing near a well, and one of them kicked their ball, which was painted exquisitely with pictures of monkeys, tigers and other forest creatures, right into the water. With sticks and stones they tried to recover it, but only succeeded at length in making it sink to the bottom. They were about to give up their toy as lost for ever, when Arjuna, favourite among the Pandavas, spied a priest sitting cross-legged on the ground not far away, and looking earnestly towards them.

“Let us ask that old Brahman,” he said to the others. “Grandfather Bhishma has often told us that a good priest can work magic. Perchance he can direct us how to get back our ball.”

So the lads trooped up to the old man, and telling him their trouble, were reassured when he smiled at them and solemnly nodded his head. But then he assumed a grave expression and frowned—

“Fie, little princes!” he said. “Are you indeed the famous Kurus and Pandavas, sons of the Royal house, and can you not perform so simple a task as to shoot a ball up from the depths of a well? Fie! Fie! Who is your master of archery?”

“We have none,” answered the lads. “But, good sir priest, is it possible to shoot up our lost ball? Show us how! Show us how!”

Upon this the Brahman pulled a ruby ring from his finger, and threw it after the ball.



阿遮那

"There," he said, "not only will I bring back your toy, but my ring also;" and, to the amazement of the princes, he plucked a handful of grass, and, selecting a blade, aimed it with great precision at the ball, which was clearly to be seen some fifty feet below in the water. The blade of grass pierced the ball as though it had been a needle piercing silk; and the sage then threw another blade, which struck through the upstanding end of the first one; then another and another, until he had formed a perfect chain of grass, by means of which he easily pulled the ball to the surface.

The princes watched this performance with bated breath. "Good, good!" and "Oh, wise and clever Brahman!" they shouted in chorus. "Now bring up the ring; bring up the ring!"

Immediately the priest took his bow, and carefully choosing an arrow from his quiver, shot it into the water. Imagine the amazement and delight of the onlookers when, in a second, the dripping arrow returned to the hand that had loosed it, bearing upon its feathered end the ruby ring.

The boys clapped their hands, and leapt round and round. This magic was even more fascinating than that of the travelling fakirs, with their dancing serpents and the swords that they swallowed whole! But Yudhishtira, eldest of the Pandavas, silenced the hubbub, and, pushing his way to the front, asked the Brahman what return he and his comrades could make for such a wonderful exhibition of skill.

"Tell thy grandsire, the mighty Bhishma, that Drona, who wields the bow as well as he the sceptre, has travelled many miles, and is now hungry and in need of water."

The lads scampered to the palace with the message, and broke in upon the King, each anxious to be the first to deliver it, and to enlarge upon the

prowess of their newly-found friend.

"Drona here!" exclaimed Bhishma, when he heard the news. "Go out quickly, my sons, and bring him hither." But he had scarcely spoken when two slaves drew back the rich hangings before the portal of the chamber, and the Brahman approached. He bowed low before the King, and then seated himself cross-legged upon the floor, and rested his head on his hands.

"Welcome, Drona," said the old sovereign. "Never before have I seen thee, but the fame of thy skill with weapons, and of thy exceeding holiness, has travelled to me. Wherefore hast thou sought me out?"

"Give me private audience, oh Bhishma," cried the priest, "and I will unfold my story."

Whereupon, the chamber being cleared, he continued—

"In the days of my youth, oh King, I was nurtured and trained up with princes, and the sons of princes. Among the dearest of my comrades was Drupada, now King of Panchala, and he and I, ere we parted, swore a boyish oath each to the other, of eternal friendship, fidelity, and mutual assistance, if need arose.

"Now, I, after these early years, devoted myself to a life of holiness and poverty, giving up all my possessions and living in the forests amidst the hermits. But after some years I married and had a son, for whose sake I determined to return again to the world and the life of cities. In my need I went first to Drupada, and asked him for money and clothes, until such time as I could find pupils enough to instruct in the use of weapons—for even in the forests I had not let my heaven-sent skill rust disused. And Drupada scornfully sent me away, saying it was not meet for a King to speak with a poor priest, and that he had no knowledge of me, nor had he ever heard of the name of Drona."



僧侶將箭射入水中的戒指圈中

“Therefore, oh Bhishma, have I vowed that he shall remember my name with sorrow and tears, but the time of my revenge is not yet, and, until the day dawns, I must needs turn schoolmaster. I heard thou went in need of such an one, for thy grandsons.”

Bhishma replied that Drona might, from this moment, live in the palace and regard himself as chief tutor to the Kuru and Pandava brethren, who, to say the truth, had been eagerly hoping for this end to their adventure of the morning.

The next day Drona took the youths to a clearing in the forest, and, before the first lesson began, he commanded them to seat themselves in a circle around him. He then solemnly asked them whether, if he taught them the use of every kind of weapon, so that they should become more skilled to attack and defend than any other princes in India, they would in return promise some day to carry out a certain plan he was treasuring in his heart.

More than that he would not tell them, and most of them, fearing what the plan might be, shook their heads wisely, and Duryodhana was heard to murmur something about the foolishness of a blindfold promise.

But Arjuna of the Pandavas sprang up from the circle and swore aloud that whatever Drona should in the future ask him to do, that he would perform.

Then Drona drew the lad to him and kissed him on the brow; after which it seemed that a special bond existed between these two, Drona ever watching his pupil as keenly and lovingly as a father, and Arjuna staying closer to his master than the others, and hanging on every word of instruction that issued from those pious lips.

Before long, such was Arjuna's devotion that he had outstripped all his