



经典读库

名家
名作

| 英汉对照 |

ENGLISH-CHINESE EDITION

SELECTED SHORT STORIES
OF NATHANIEL HAWTHORNE

霍桑短篇小说精选

霍桑/著

青 闰 丹 冰/译注



外文出版社

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导 读

纳撒尼尔·霍桑（1804~1864），美国十九世纪最杰出的浪漫主义小说家。他的代表作品《红字》已成为世界文学的经典之一，是美国文学发展史上第一部象征主义小说。

霍桑的伟大正在于他能以表面温和、实则犀利的笔锋暴露黑暗、讽刺邪恶、揭示真理。描写社会和人性的阴暗面是霍桑作品的突出特点。霍桑是心理小说的开创者，擅长剖析人的“内心”。他着重探讨道德和罪恶的问题，主张通过善行和忏悔洗刷罪恶，净化心灵，从而得到拯救。然而，霍桑并非全写黑暗，在揭露社会罪恶和人的劣根性的同时，对许多善良的主人公寄予极大同情。

霍桑的作品想象丰富、结构严谨。除了进行心理分析与描写，他还运用了象征主义手法。他的构思精巧的意象，增添了作品的浪漫色彩，加深了寓意。但是，他的作品中也不乏神秘晦涩之处。1837年，他出版了两卷本短篇小说集《重讲一遍的故事》，开始正式署上自己的名字，其中的《牧师的黑面纱》最值得称道。1842年霍桑完成短篇小说集《古宅青苔》，其中的《年轻的布朗先生》和《拉帕西尼的女儿》颇受欢迎。

霍桑以别具一格的短篇小说登上了美国文坛，他的思想和艺术特色也首先表现在他的短篇小说之中。他的短篇小说题材丰富，表现的时代按题材分为两大类：一类为“新英格兰传奇”，另一类为“心之寓言”。关于这些“新英格兰传奇”，霍桑曾称之为“将奔放

美妙的温柔色彩泼上一幅新英格兰人物景致的素描”。“心之寓言”在霍桑的短篇作品中具有更大影响，人性之恶与人之孤独是这些寓言的最基本主题。霍桑时常将人的心灵比作深渊或魔鬼把守的洞穴，而这深渊或洞穴深处却有可能埋着宝藏或见不得人的丑恶。霍桑的“心之寓言”大量采用象征主义手法，斗篷、面纱、镜子、毒蛇、毒花、火、冰等都被用来象征光怪陆离的人性之“恶”。

本书选译的作品正是体现了作家的这种艺术特色：

《牧师的黑面纱》：一贯受村民爱戴的牧师，突然一天戴着黑面纱出现在大庭广众面前，并且从此不肯摘去这令人生畏的东西。“这黑纱横在他与世人之间，隔绝了愉快的人情和女人的爱悦，将他禁锢在最可悲的图圈之中。”甚至到老到死，牧师也不肯摘下那块可恶的黑纱，还竭尽最后一口气斥责给他送终的人们：“你们个个脸上都有一块黑纱！”

《志向远大的过路客》：一个可怕的夜晚，一位陌生人受到了一家人的接待，也分担了这家人的灭顶之灾。他的姓名和外貌完全不为人知，他的来历、人生道路和种种计划将永远成为不解之谜，他的生死同样是一个疑问！那死亡时刻的痛苦又是谁的呢？

《大红宝石》：通过来自社会不同阶层的一群寻宝者在大山中寻找大红宝石的故事，颂扬普通劳动者的朴素善良与真诚，抨击上层社会的虚伪贪婪与自私。

《胎记》：为寻求尽善尽美和满足自己的好奇心，为证明自己拥有无穷智慧和科学力量的无比强大，艾尔默挖空心思造出灵丹妙药，旨在去除妻子脸上与生俱来的一块小小胎记。结果，胎记去掉后，妻子也随之而去。

《年轻的布朗先生》：小伙子布朗受到魔鬼引诱，晚上出发去森林参加聚会，事前未向任何人透露行踪，可一到会场才发现，许许多多平素他尊重爱戴的人都在这里与魔鬼欢聚。

《手稿里的恶魔》：写书人因为多次投稿未被采用，终于心灰意

冷地烧掉了手稿，将自己作为作家的才华和蕴藏在文字中的思想比喻成魔鬼。

《人面巨石》：欧内斯特从母亲那里听说，一个注定要成为当代最伟大人物的孩子将会降生，而那位伟大人物的长相将会跟山崖上岩石形成的“人面巨石”一模一样。欧内斯特自己过着虔诚谦卑的生活，一心等待山崖上的形象化身在活人身上。一天，一位诗人在观看欧内斯特向村民发表演说时宣称：“看看欧内斯特，他跟‘人面巨石’一模一样！”

《会预言的肖像》：故事中的画师无名无姓，颇为神秘，美国历史上找不到一个与他相似的人。画师自己卷入不多，但一连串事件自然而然地从定画、画像、展示画像，到画师多年踪影不见，最后发展到高潮。

《拉帕西尼的女儿》：医生精心培育出各种毒花毒草，以这些花草的芳香熏陶自己的亲生女儿，使其浑身充满毒素，呼口气都能令鲜花枯萎、昆虫丧命。这位把一切都当成实验对象的医生最终不但毒害了女儿的心上人，还使美艳无双的独生女也一命呜呼。

霍桑的短篇小说细致深刻、风格独特、立意新颖、富有诗意，内容与形式的和谐统一产生了强烈的艺术效果，对美国短篇小说的发展具有积极深远的影响。他的写作手法在美国乃至世界文学史上都独树一帜，直接影响了亨利·詹姆斯、威廉·福克纳、索尔·贝娄、艾萨克·辛格、托妮·莫里森等文坛巨擘。

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..... 霍桑短篇小说精选



01

The Minister's Black Veil

The **sexton**^① stood in the porch of Milford meeting-house, pulling busily at the bell-rope. The old people of the village came stooping along the street. Children, with bright faces, tripped merrily beside their parents, or **mimicked**^② a graver **gait**^③, in the conscious dignity of their Sunday clothes. Spruce bachelors looked sidelong at the pretty maidens, and fancied that the **Sabbath**^④ sunshine made them prettier than on week days. When the throng had mostly streamed into the porch, the sexton began to toll the bell, keeping his eye on the **Reverend**^⑤ Mr. Hooper's door. The first glimpse of the clergyman's figure was the signal for the bell to cease its summons.

"But what has good Parson Hooper got upon his face?" cried the sexton in astonishment.

All within hearing immediately turned about, and beheld the **semblance**^⑥ of Mr. Hooper, pacing slowly his **meditative**^⑦ way towards the meeting-house. With one accord they started, expressing more wonder than if some strange minister were coming to dust the cushions of Mr. Hooper's **pulpit**^⑧.

"Are you sure it is our parson?" inquired Goodman Gray of the sexton.

"Of a certainty it is good Mr. Hooper," replied the sexton. "He was to have exchanged pulpits with Parson Shute, of Westbury; but



牧师的黑面纱

- ① sexton /'seksən/
n. 教堂司事

- ② mimic /'mimik/
vt. 模仿；仿效

- ③ gait /geit/
n. 步态；步法

- ④ Sabbath /'sæbəθ/
n. 安息日；主日（犹太教定于星期六，基督教定于星期日）

- ⑤ Reverend
/'revərənd/ adj.
(对牧师的尊称，前面与 the 连用) 尊敬的

- ⑥ semblance
/'semləns/
n. 外观；外貌

- ⑦ pulpit /'pulpit/
n. 布道坛；讲坛

- ⑧ meditative
/'meditativ/ adj.
沉思的；冥想的

司事站在米尔福德礼拜堂的门廊里，正忙着拽钟绳。村里的老人们弯着腰沿街走来。孩子们要么喜气洋洋，欢蹦乱跳，走在父母身边，要么意识到自己穿着体面的礼拜服，迈起了比较沉稳的步子。整洁潇洒的单身汉们眯眼斜视漂亮少女，认为安息日的阳光使她们比平日更漂亮。当人群大都涌进门廊时，司事开始敲钟，同时留心看着牧师胡珀先生的门口。牧师的身影一出现，就是停打召唤钟声的信号。

“可是，虔诚的胡珀牧师的脸上都是什么啊？”司事惊叫道。

所有听到的人都马上转过身，然后看到了一位貌似胡珀先生的人，正沉思冥想着朝礼拜堂缓缓走来。他们不约而同都吃了一惊，就是来了一个陌生牧师给胡珀先生布道坛的垫子掸灰，他们也不会如此大惊小怪。

“你敢肯定这就是我们的牧师？”古德曼·格雷问司事。

“当然是虔诚的胡珀先生，”司事答道。“他本来要和韦斯特伯里的舒特牧师对换布道坛，但舒特

Parson Shute sent to excuse himself yesterday, being to preach a funeral sermon. ”

The cause of so much amazement may appear sufficiently slight. Mr. Hooper, a gentlemanly person, of about thirty, though still a bachelor, was dressed with due clerical neatness, as if a careful wife had **starched**^⑨ his band, and brushed the weekly dust from his Sunday's garb. There was but one thing remarkable in his appearance. Swathed about his forehead, and hanging down over his face, so low as to be shaken by his breath, Mr. Hooper had on a black veil. On a nearer view it seemed to consist of two folds of crape, which entirely concealed his features, except the mouth and chin, but probably did not **intercept**^⑩ his sight, further than to give a darkened aspect to all living and **inanimate**^⑪ things. With this gloomy shade before him, good Mr. Hooper walked onward, at a slow and quiet pace, stooping somewhat, and looking on the ground, as is customary with **abstracted**^⑫ men, yet nodding kindly to those of his **parishioners**^⑬ who still waited on the meeting-house steps. But so wonder-struck were they that his greeting hardly met with a return.

“I can't really feel as if good Mr. Hooper's face was behind that piece of crape,” said the sexton.

“I don't like it,” muttered an old woman, as she hobbled into the meeting-house. “He has changed himself into something awful, only by hiding his face. ”

“Our parson has gone mad!” cried Goodman Gray, following him across the threshold.

A rumor of some unaccountable phenomenon had preceded Mr. Hooper into the meeting-house, and set all the **congregation**^⑭ astir. Few could refrain from twisting their heads towards the door; many stood upright, and turned directly about; while several little boys clambered upon the seats, and came down again with a terrible **racket**^⑮. There was a general **bustle**^⑯, a rustling of the women's gowns and shuffling of the men's feet, greatly at variance with that

9 starch /stɑ:tʃ/
vt. 给……上浆;
使浆硬

10 intercept
/ˌɪntə'sept/
vt. 阻止; 拦截

11 inanimate
/ɪn'ænɪmɪt/
adj. 无生命的;
无生气的

12 abstracted
/æb'stræktɪd/
adj. 心不在焉
的; 出神的

13 parishioner
/pə'riʃənə/ n.
教民; 教区居民

14 congregation
/ˌkɒŋgrɪ'geɪʃən/
n. 礼拜会; 教
堂会众; 集会

15 racket /'rækɪt/
n. 吵闹; 喧闹

16 bustle /'bʌsl/
n. 忙乱; 喧闹;
熙攘

牧师昨天捎信表示歉意, 说要去给一场葬礼布道。”

如此诧异的起因可能看似微不足道。胡珀牧师大约三十岁, 一副绅士风度, 尽管是单身汉, 但不失牧师应有的整洁, 仿佛有一位细心的妻子已为他浆洗过领带, 刷去了礼拜服上一周来落下的灰尘。他的外表只有一样东西值得注意, 就是胡珀先生戴着的那个黑面纱。它裹在他的额头上, 垂下来遮着他的脸, 低垂的黑面纱随着他的呼吸而抖动。靠近看, 面纱好像有两层黑丝绸做成, 完全遮住了他的脸, 但除了嘴和下巴, 也许没有进一步挡住他的视线, 只是给一切有生命和没生命的东西蒙上了一层黑影。虔诚的胡珀先生戴着面前这块黑色遮光物, 继续前行, 步态缓慢从容, 像全神贯注的人通常做的那样, 微微弯腰, 两眼着地, 却对还等候在礼拜堂台阶上的教友们亲切点头。但是, 他们都吃惊不小, 几乎没有还礼的。

“我实在无法相信虔诚的胡珀先生的脸就在那块黑纱后面,” 司事说。

“我不喜欢这黑纱,” 一位老太太一瘸一拐走进礼拜堂, 咕哝道。“他只是蒙住了脸, 就把自己变成了可怕的怪物。”

“我们的牧师疯了!” 古德曼·格雷一边跟着他跨过门槛, 一边大声说道。

胡珀牧师还没有走进礼拜堂, 这件莫名其妙的怪事就传开了, 让全体会众都轰动了。没有几个能忍住不扭头向门口张望的; 许多人都直立起来, 径直转过身; 同时好几个小男孩爬上座位, 然后又闹哄哄爬下来。礼拜堂里普遍一阵喧闹、女人长外衣的窸窣声和男人的拖步声, 与迎候牧师光临时应有

hushed **repose**¹⁷ which should attend the entrance of the minister. But Mr. Hooper appeared not to notice the **perturbation**¹⁸ of his people. He entered with an almost noiseless step, bent his head mildly to the pews on each side, and bowed as he passed his oldest parishioner, a white-haired great-grandsire, who occupied an arm-chair in the centre of the aisle. It was strange to observe how slowly this **venerable**¹⁹ man became conscious of something singular in the appearance of his pastor. He seemed not fully to partake of the prevailing wonder, till Mr. Hooper had ascended the stairs, and showed himself in the pulpit, face to face with his congregation, except for the black veil. That mysterious **emblem**²⁰ was never once withdrawn. It shook with his measured breath, as he gave out the psalm; it threw its **obscurity**²¹ between him and the holy page, as he read the *Scriptures*; and while he prayed, the veil lay heavily on his uplifted **countenance**²². Did he seek to hide it from the dread Being whom he was addressing?

Such was the effect of this simple piece of crape, that more than one woman of delicate nerves was forced to leave the meeting-house. Yet perhaps the pale-faced congregation was almost as fearful a sight to the minister, as his black veil to them

Mr. Hooper had the reputation of a good preacher, but not an energetic one; he strove to win his people heavenward by mild, persuasive influences, rather than to drive them thither by the thunders of the Word. The sermon which he now delivered was marked by the same characteristics of style and manner as the general series of his pulpit **oratory**²³. But there was something, either in the sentiment of the discourse itself, or in the imagination of the auditors, which made it greatly the most powerful effort that they had ever heard from their pastor's lips. It was tinged, rather more darkly than usual, with the gentle gloom of Mr. Hooper's **temperament**²⁴. The subject had reference to secret sin, and those sad mysteries which we hide from our nearest and dearest, and would fain conceal from our own consciousness, even forgetting that the Omniscient can detect

17 repose /ri'pəuz/
n. 平静; 宁静;
镇静

18 perturbation
/pə'tɜ:b'eɪʃən/
n. 慌张; 不安;
扰乱

19 venerable
/'venərəbl/
adj. 值得尊敬的;
德高望重的

20 emblem /'embləm/
n. 标志; 标记;
纹章图案

21 obscurity
/əb'skjuəriiti/
n. 模糊; 朦胧;
隐匿; 身份低微

22 countenance
/'kauntinəns/
n. 脸; 面孔;
面部表情

23 oratory /'ɒrətəri/
n. 演说术; 慷慨激昂的演说;

24 temperament
/'tempərəmənt/
n. 性格; 性情;
气质

的肃静极其不符。然而, 胡珀牧师好像没有注意到教徒们的骚动不安。他几乎悄无声息地走了进来, 朝两侧一排排的教友们微微点了点头, 而且走过最年长的教友时还鞠了一躬。这位老教友满头白发, 坐在过道中央的扶手椅上。说来奇怪, 这位德高望重的老人对牧师外表上异样的东西反应是那么迟缓, 好像尚未完全感受到大家普遍的惊愕, 直到胡珀先生登上阶梯, 出现在布道坛上, 要不是那块黑面纱, 就和众人面对面了。那个神秘的标志一次也没有摘下过。他领唱赞美诗时, 黑面纱随着均匀的呼吸而抖动; 他朗读《圣经》时, 它在他和圣书之间投下阴影; 他祈祷时, 面纱沉沉地贴在他仰起的脸上。他试图向正在与之对话的可畏上帝隐藏自己的脸吗?

这就是一块小小黑纱的影响, 不止一名神经脆弱的女人被迫离开礼拜堂。然而, 也许牧师觉得面色苍白的会众可怕, 几乎就像他们觉得他的黑面纱可怕一样。

胡珀先生是享有盛名的好牧师, 但并非一位充满活力的牧师: 他循循善诱努力引领教徒们走向天国, 而不是靠圣经的雷霆之势把人们赶向那里。他这次布道的风格和方式秉承了他一贯布道说教的特征。然而, 要么是布道本身的情绪, 要么是听众的想象, 有某种东西使这次布道成为他们曾经听到他所作的最有力的一次布道。和平常相比, 今天的布道具有胡珀先生温和忧郁的性情。主题涉及隐秘的罪孽, 以及我们对最亲密的人、对自己的良心都想隐藏的那些秘密, 甚至忘了上帝能洞察到这一切。一种微妙的力量注入了他的言辞之中。每一位会众

them. A subtle power was breathed into his words. Each member of the congregation, the most innocent girl, and the man of hardened breast, felt as if the preacher had crept upon them, behind his awful veil, and discovered their hoarded iniquity of deed or thought. Many spread their clasped hands on their bosoms. There was nothing terrible in what Mr. Hooper said, at least, no violence; and yet, with every tremor of his melancholy voice, the hearers quaked. An unsought **pathos**²⁵ came hand in hand with awe. So sensible were the audience of some unwonted attribute in their minister, that they longed for a breath of wind to blow aside the veil, almost believing that a stranger's visage would be discovered, though the form, gesture, and voice were those of Mr. Hooper.

At the close of the services, the people hurried out with **indecorous**²⁶ confusion, eager to communicate their pent-up amazement, and conscious of lighter spirits the moment they lost sight of the black veil. Some gathered in little circles, huddled closely together, with their mouths all whispering in the centre; some went homeward alone, wrapt in silent **meditation**²⁷; some talked loudly, and **profaned**²⁸ the Sabbath day with **ostentatious**²⁹ laughter. A few shook their **sagacious**³⁰ heads, intimating that they could penetrate the mystery; while one or two affirmed that there was no mystery at all, but only that Mr. Hooper's eyes were so weakened by the midnight lamp, as to require a shade. After a brief interval, forth came good Mr. Hooper also, in the rear of his flock. Turning his veiled face from one group to another, he paid due reverence to the hoary heads, saluted the middle aged with kind dignity as their friend and spiritual guide, greeted the young with mingled authority and love, and laid his hands on the little children's heads to bless them. Such was always his custom on the Sabbath day. Strange and bewildered looks repaid him for his courtesy. None, as on former occasions, aspired to the honor of walking by their pastor's side. Old Squire Saunders, doubtless by an accidental lapse of memory, neglected to invite Mr.

25 pathos /'peiθəs/
n. 悲恸; 痛苦;
同情

26 indecorous
/in'dekərəs/
adj. 不得体的;
不雅的

27 meditation
/medi'teɪʃən/
n. 沉思; 默念;
默想

28 profane
/prəu'feɪn/
vt. 亵渎; 玷污

29 ostentatious
/ɒsten'teɪʃəs/
adj. 招摇的; 惹人注目的; 卖弄的

30 sagacious
/sə'geɪʃəs/
adj. 睿智的; 聪慧的

成员, 无论是天真烂漫的少女, 还是铁石心肠的男子, 仿佛都感到躲在可怕面纱后面的牧师已经悄悄逼近了他们, 并发现了他们思想或行为中隐藏的邪恶。许多人将十字交叉握紧的双手放在胸口上。胡珀牧师说的话并不可怕, 至少并不激烈; 然而, 随着他的忧郁声音的每次颤动, 听众们都浑身哆嗦。莫名的悲恸和敬畏携手而来。听众们非常明显地察觉到了牧师某种异常的特征, 都盼望一阵微风吹开那块面纱, 几乎都相信会出现一张陌生的脸庞, 尽管外形、姿势和声音都是胡珀先生的。

礼拜一结束, 人们都缺乏礼节一窝蜂似的匆匆跑出来, 迫不及待传达闷在心里的那种惊愕, 而且他们一不见那块黑面纱, 心情也感到轻松了。有的人围成一小圈, 紧紧挤在一起围在中间窃窃私语; 有的人独自回家, 默默沉思; 有的人高谈阔论, 哈哈大笑, 亵渎着安息日。还有几个人自作聪明摇头晃脑, 明白表示他们能看穿这个秘密; 而有一两个人却断言根本没有什么秘密, 只不过是因为牧师先生挑灯熬夜, 视力衰弱, 需要遮光。过了一小会儿, 虔诚的胡珀先生也跟在教徒们后面走了出来。他蒙着面纱的脸从一群人转向另一群人, 面对头发花白的长者们表达出应有的敬意, 碰见中年人, 像他们的朋友和精神导师一般, 和蔼庄重地向他们致意, 对年轻人的问候既威严又关爱, 还把双手放到儿童们的头上, 祝福他们。这一向是他在安息日的习惯。回敬他的礼貌的是奇怪和迷惑的神情。没有人像以前那样渴望和牧师并肩而行, 并以此为荣。老乡绅桑德斯肯定是偶然遗忘, 忘了邀请胡珀先生到他家用餐。自从到这里任职, 这位虔诚的牧师几乎每个

Hooper to his table, where the good clergyman had been wont to bless the food, almost every Sunday since his settlement. He returned, therefore, to the parsonage, and, at the moment of closing the door, was observed to look back upon the people, all of whom had their eyes fixed upon the minister. A sad smile gleamed faintly from beneath the black veil, and flickered about his mouth, glimmering as he disappeared.

“How strange,” said a lady, “that a simple black veil, such as any woman might wear on her bonnet, should become such a terrible thing on Mr. Hooper’s face!”

“Something must surely be amiss with Mr. Hooper’s intellects,” observed her husband, the physician of the village. “But the strangest part of the affair is the effect of this **vagary**^㉑, even on a sober-minded man like myself. The black veil, though it covers only our pastor’s face, throws its influence over his whole person, and makes him ghostlike from head to foot. Do you not feel it so?”

“Truly do I,” replied the lady; “and I would not be alone with him for the world. I wonder he is not afraid to be alone with himself!”

“Men sometimes are so,” said her husband.

The afternoon service was attended with similar circumstances. At its conclusion, the bell tolled for the funeral of a young lady. The relatives and friends were assembled in the house, and the more distant acquaintances stood about the door, speaking of the good qualities of the deceased, when their talk was interrupted by the appearance of Mr. Hooper, still covered with his black veil. It was now an **appropriate**^㉒ emblem. The clergyman stepped into the room where the corpse was laid, and bent over the coffin, to take a last farewell of his deceased parishioner. As he stooped, the veil hung straight down from his forehead, so that, if her eyelids had not been closed forever, the dead maiden might have seen his face. Could Mr. Hooper be fearful of her glance, that he so hastily caught back the black veil? A person who watched the interview between the dead and