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月亮宝石

The Moonstone

威尔基·柯林斯巨作

威尔基·柯林斯 著
青闰 译注

由一颗巨大的钻石
所引起的曲折离奇的故事
悬念丛生 扣人心弦



外文出版社
FOREIGN LANGUAGES PRESS

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Prologue The Storming¹ of Seringapatam (1799)

I

I address these lines — written in India — to my relatives in England. My object is to explain the motive which has **induced**²⁾ 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**³⁾, that what I am now about to write is the truth.

The private difference between my cousin and me took its rise in a great **public**⁴⁾ 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**⁵⁾, and growing and lessening in lustre 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**⁶⁾, 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

序幕 攻克塞林加巴坦 (1799 年)

- ① storm /stɔ:m/ *v.*
袭击; 猛攻
- ② induce /in'dju:s/
vt. 引起; 导致
- ③ on one's word of
honour 以名誉
担保
- ④ public /'pʌblik/
adj. 知名的; 突
出的
- ⑤ adorn /ə'dɔ:n/
vt. 装饰
- ⑥ prevalent
/'prevələnt/ *adj.*
盛行的; 流行的

我把在印度写的这些话寄给英国的亲人们，目的是想解释，是什么动机促使我不愿和约翰·赫恩卡塞表兄结为至交。至今我对这件事保持沉默，这引起了家人的误解。我对他们的好意又不能不听，请求他们看完信后再作决定。我以自己的名誉担保，我现在要写的都是事实。

我和表兄之间的不和，是因为我们都参与了一件尽人皆知的大事——1799 年 5 月 4 日在贝尔德将军率领下攻克塞林加巴坦的行动。

为了能说明情况，我必须暂时回到开始进攻前的那段岁月，说说当时我们军营里流传的有关塞林加巴坦宫储藏金银珠宝的故事。

其中最稀奇的是与一颗黄钻石有关的故事——这是印度国编年史上都有记载的一颗著名宝石。

最早的传说记述了这颗宝石是镶嵌在代表月亮的一尊四手印度神的前额上。一部分是因为色泽独特，一部分是因为迷信，声称这颗宝石能像它装饰的神灵那样随着月亮的阴晴圆缺而色泽变强变弱。它首先获得了月亮宝石的美名，这个美名一直在印度流传至今。我听说，古希腊和古罗马也曾流传过类似的迷信传说；然而，那不像印度这样一颗献给神灵钻石，而是一块质地较差的半透明宝石，据说那块宝石也受月亮的影

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 Somnauth; and **stripped of**^⑦ 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 moon-god alone escaped the rapacity of the conquering Mohammedans. Preserved by three **Brahmins**^⑨, 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**^⑩ the Preserve appeared to the three Brahmins in a dream.

The **deity**^⑪ 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**^⑫ 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**^⑬ to be written over the gates of the shrine in letters of gold.

One age followed another — and still, generation after generation, the succession 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**^⑭. At his command havoc and rapine were left 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.

- ⑦ strip of 把……
搬走；剥夺

- ⑧ pilgrimage
/'pilgrimidʒ/ *n.*
朝圣

- ⑨ Brahmin /'brɑːmin/
n. 婆罗门 (印度
种性制度中的最
高种性或僧侣的
一员)

- ⑩ Vishnu /'viʃnuː/
n. 毗湿奴 (印度
主要神灵之一，
作为世界的保
护和维持者受
到崇拜，毗湿
奴常被认为是
包括大梵天和
湿婆神的三位
主神中的一员)

- ⑪ deity /'diːti/
n. 神；神性

- ⑫ presumptuous
/'priːzʌmptjuəs/
adj. 放肆的；自
以为是的

- ⑬ prophecy /'prɒfəsi/
n. 预言

- ⑭ Mogul /məu'gʌl/
(16 世纪征服并
统治印度的)
莫卧儿人；(尤
指历史上的)
蒙古人

响；正因为如此，那块宝石也被取名为月亮宝石，我们当代的收藏家们也都知道。

这颗黄钻石从公元 11 世纪起就开始历尽了磨难。

当时，伊斯兰教的征服者迦健尼的穆罕默德横扫印度，占领了圣城萨姆诺德，并将已在那里屹立几个世纪的一座著名神殿的宝物洗劫一空，这座神殿是印度教教徒朝圣的圣地，而且是东方世界的一个奇观。

在这座庙里供奉的所有神像中，只有月亮神逃过了得胜的伊斯兰教徒的洗劫。这尊前额镶有黄钻石的未受侵犯的神像在三名婆罗门的保护下夜里被转移出神殿，并运到了印度第二圣城贝拿勒斯市。

这里建了一座新殿，殿里镶有各种宝石，金柱撑顶，供奉着月亮神，让人朝拜。神殿落成那天夜里，护持神毗湿奴出现在三名婆罗门的梦中。

护持神向月亮神前额的钻石上吹了口气。三名婆罗门纷纷下跪，长袍掩脸。护持神命令三名婆罗门从那个时刻起要日夜轮流守护月亮宝石，代代相传，直到最后时刻。三名婆罗门听到神旨，俯首听命。护持神预言，谁要胆敢拿走这块神圣宝石，都将遭到灭顶之灾，而且此后接受宝石者也将在劫难逃。三名婆罗门请人用金字把预言写在了神殿大门上方。

这三个婆罗门一代又一代，代代相传日夜看守这价值连城的月亮宝石。随后，又过了一代又一代，到了 18 世纪初，莫卧儿皇帝奥朗则布即位。在他的命令下，印度教朝拜的神殿再次罹难。献祭的牲畜被屠杀，鲜血玷污了四手神像；一座座神像被打成了碎片；月亮宝石被奥朗则布军队里的一名高级军官掠去。

Powerless to recover their lost treasure by open force, the three guardian priests followed and watched it in disguise. Later on, the warrior who had committed the sacrilege perished miserably; the Moonstone passed 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**⁴⁵. 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 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 ill temper got the better of him. He declared, his **boastful**⁴⁶ way, that we should 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.

⑮ armoury /'ɑ:məri/
n. 军械库

⑯ boastful /'bəʊstful/
adj. (言辞) 自
吹自擂的

三名看守宝石的僧侣无力公开夺回被掠去的宝石，便乔装打扮，跟踪宝石。后来，那个冒犯神灵的军官暴病身亡。月亮宝石从一个无法无天的伊斯兰教徒手里转到了另一个伊斯兰教徒手里。三名看守宝石的僧侣的后代，无论运气变化如何，仍然继续跟踪月亮宝石，等待护持神毗湿奴让神圣的宝石重新回到他们手里的那一天。时光流转，从18世纪初又到了18世纪末，宝石落到了塞林加巴坦的苏丹替浦的手里。他让人把宝石镶嵌在一把短剑柄上，并命令将这把短剑和其他精心挑选的宝贝武器收藏在一起。即使在那个时候——在苏丹替浦本人的宫殿里，三名婆罗门仍然暗中守护着宝石。苏丹替浦的宫殿里有三名武官，谁也不知道他们的来历，但他们却以信仰伊斯兰教赢得了主人的信任。据说，这三名武官正是那三个乔装打扮的僧侣。

三

那么，这就是我们军营里流传的月亮宝石的奇特故事。我们任何人听后都不以为然，只有喜欢奇妙故事的表兄相信这件事。在攻打塞林加巴坦前夕，因为我和其他人都认为是无稽之谈，所以他就莫名其妙地对我们发起了火，结果引起了一场糊涂的争吵。赫恩卡塞的火爆脾气占了上风。他夸口说：如果英军攻下塞林加巴坦，我们就会看到那颗宝石戴在他的手指上。我们听后哈哈大笑，都以为那天夜里事情就这样过去了。

现在让我来给你讲一下攻占那天的情景。

进攻一开始，我和表兄就分散了。我们渡过大河，将英国旗插在了第一个突破口上，然后越过壕沟，步步推进，攻进城里，我一直没见到他。只是到了傍晚时分，我们攻下了王宫，贝尔德将军亲自在死人堆里找到了苏丹替浦，我才见到赫恩卡塞。

We were each attached to a party sent out by the general's orders to prevent the **plunder**¹⁷ and confusion which followed our conquest. The camp-followers committed **deplorable**¹⁸ 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**¹⁹ 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 disgraced themselves good-humouredly. All sorts of rough jests and catchwords were handed about among them; and the story of the Diamond turned up again unexpectedly, in the form of a **mischievous**²⁰ joke. 'Who's got the Moonstone?' was the rallying cry which **perpetually**²¹ 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**²² 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.

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 dagger dropping with blood in the other. A stone, set like a **pommel**²³, 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 on the floor.

⑪ plunder /'plʌndə/
n. 掠夺; 抢劫

⑫ deplorable
/di'plɔ:rəbl/
adj. 糟糕透的; 可悲的

⑬ exasperate
/ig'zɑ:spəreit/
vt. 激怒; 触怒

⑭ mischievous
/'mistʃivəs/ adj.
顽皮的; 恶作剧的

⑮ perpetual
/pə'petʃuəl/ adj.
无穷的; 不断的

⑯ pillage /'pɪlɪdʒ/
n. 抢劫; 掠夺

⑰ pommel /'pʌml/
n. 刀剑等柄端的圆球

将军下令将我们各自派到了特遣队, 以阻止我们占领城市后发生的抢劫和骚乱。随军人员犯下了令人发指的暴行; 而且, 更有甚者, 士兵们通过一扇无人把守的大门走进了王宫金库, 身上装满了金银珠宝。当时, 我和表兄在金库外面的庭院里对我方士兵进行执法。我清楚地看到, 在经历了这场可怕的屠杀之后, 赫恩卡塞火爆脾气已经变成了一种疯狂。我认为, 他非常不适合完成交给自己的任务。

金库里乱成了一锅粥, 但我并没有看到任何暴行。那些人欢天喜地, 自取其辱。他们开着各种粗俗玩笑, 说着各种流行语。就在这种恶作剧的玩笑中, 有人又出乎意料地提到了那颗宝石。“谁搞到了月亮宝石?” 抢劫中夹杂着此起彼伏插科打诨的嚷嚷声。我正竭尽全力维持秩序, 听到庭院另一边传来了可怕的喊叫声。我担心那里又突然爆发新的抢劫, 便马上向那个方向奔去。

我跑到一扇开着的门前, 看到门口横躺着两个印度人的尸体。从他们的穿着来看, 我想他们是宫里的武官。

听到屋里又传来一声叫喊, 我匆匆冲了进去。这里好像是一个军械库。只见第三个印度人受了重伤, 瘫倒在一个背对着我的人的脚边。我刚进去, 那人就转过了身, 我看到是约翰·赫恩卡塞, 他一只手举着火把, 另一只手握着一把血淋淋的短剑, 剑柄顶端有一颗仿佛剑柄圆头的宝石, 在火把映照下, 像火焰般闪闪发亮。那个奄奄一息的印度人跪在地上, 指着赫恩卡塞手里的短剑, 用本族语说道: “月亮宝石一定报复你和你的家人!” 说完这些话, 他就倒在了地上。

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 knew 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**²⁴ that followed the **proclamation**²⁵, 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 word 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.

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 had 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

②④ throng /θrɒŋ/ *n.*
人群

②⑤ proclamation
/ˌprɒkləˈmeɪʃən/
n. 声明; 公告

我还没能来得及干预,尾随我穿过庭院的那些人就一涌而进。表兄拼命向他们冲了过去。“都出去!”他冲我喊道,“派人把住门!”看到他举着火把、拿着短剑冲过来,那些人都连连后退。我派了连里两个可靠的士兵把住门。那天晚上,我再也没见到表兄。

第二天一大早,抢劫仍在继续,贝尔德将军击过鼓后公开宣布:凡被当场抓住偷盗者,无论是谁,都要被绞死。宪兵司令亲临现场,以证明将军说话算数。我在听将军发布命令的人群中又见到了赫恩卡塞。

他像往常一样向我伸出手,说:“早上好!”

我等了一下,才向他伸出了手。

“首先告诉我,”我说,“军械库里那个印度人是怎么死的?他指着你手里的短剑最后说的那句话是什么意思?”

“我想,那个印度人是受了重伤才死的,”赫恩卡塞说。“他最后那句话什么意思,我并不比你知道得多。”

我仔细看着他,只见他前一天那种狂乱已经完全平静了下来。我决定再给他一次机会。

“你给我说的就这事儿吗?”我问。

他回答说:“就这事儿。”

我背对着他;而且从那以后,我们再也没说过话。

四

我恳求你们明白:我在这里写的表兄的事儿仅供家人知道,除非万不得已,否则不能公之于众。赫恩卡塞没有说过什么能使我向指挥官报告的话。尽管那些记得他在进攻前突然发火的人不止一次地拿宝石之事奚落他,但正如你们想象的那样,他只要一想起我在军械库里让他吃惊的情景,就足以让他保持沉默。据说,

to exchange into another regiment, avowedly for the purpose of separating himself from me.

Whether this be true or not, I cannot **prevail upon**²⁶ 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 the ravings of delirium, how could I **contradict**²⁷ the **assertion**²⁸ 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**²⁹ 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.

- ②⑥ prevail upon
劝告；说服
- ②⑦ contradict
/ˌkɒntrəˈdɪkt/
vi. 反驳；否
认……的真实性
- ②⑧ assertion
/əˈsɜːʃən/ n.
有力的声言或陈
词
- ②⑨ aversion
/əˈvɜːʃən/ n.
厌恶；讨厌；反
感

他打算调到另一个团去，坦率承认这是为了能和我分开。

不管这是不是真的，我都无法说服自己告他，而且我有充足理由这样认为。如果我让这件事公之于众，除了道义上的证据，我提不出任何证据：我不仅无法证明他杀死了门口那两个人，甚至也无法断言他杀死了屋里的第三个人，因为我没有亲眼看到他杀死他们。我听到了那个印度人临死前说的话这没错，但如果那被认为是人临死前的胡言乱语，我又怎么能进行反驳呢？还是让我的亲人们站在各自不同立场上看完我写的故事，再自行决定我现在讨厌这个人是不是有一定道理。

尽管对月亮宝石稀奇古怪的印度传说不以为然，但我在结束这封信前必须承认：我在这件事上受了迷信的一定影响。不管这是信念还是错觉，我都相信恶有恶报。我不仅相信赫恩卡塞有罪，甚至足以相信，如果留着那颗宝石，他一定会后悔终生；如果他把宝石给了别人，别人也一定会后悔终生。

First Period The Loss of the Diamond (1848)

Chapter 1

I was specially called one Wednesday morning into my lady's own sitting room, the date being the twenty-fourth of May, Eighteen hundred and forty-eight.

‘Gabriel,’ said my lady, ‘here is news that will surprise you. Franklin Blake has come back from abroad. He has been staying with his father in London, and he is coming to us tomorrow to stop till next month, and keep Rachel's birthday.’

I had not seen Franklin since he was a boy, living along with us in this house. You will naturally ask how it was that Franklin should have passed all the years, from the time when he was a boy to the time when he was a man, out of his own country. This was how the thing happened:

My lady's eldest sister married the **celebrated**⁽¹⁾ Mr. Blake — equally famous for his great riches, and his great suit at law. How many years he went on worrying the **tribunals**⁽²⁾ of his country to turn out the Duke in possession, and to put himself in the Duke's place — how many lawyers' purses he filled to bursting, and how many otherwise harmless people he set by the ears together disputing whether he was right or wrong — is more by a great deal than I can **reckon up**⁽³⁾. His wife died, and two of his three children died, before the tribunals could make up their minds to show him the door and take no more of his money. When it was all over, and the Duke in possession was left in possession, Mr. Blake discovered that the only way was not to let his country have the honour of educating his son. Add to this, that Mr. Blake disliked all boys, and it could only end in one way. Master Franklin was sent to German **institutions**⁽⁴⁾ which his father could trust.

There! Let you and I stick to the Diamond.

The Diamond takes us back to Franklin, who was the means of bringing that unlucky jewel into the house.