

WORLD FAMOUS FICTIONS

野獸世界第二集

THE SECOND JUNGLE BOOK

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WORLD FAMOUS FICTIONS

THE SECOND JUNGLE BOOK

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作者傳略

郝貝林以一八六五年生於印度之孟買。他有英吉利蘇格蘭及愛爾蘭血統。他的父親在印度政府手下當一個博物院院長，又是一個有名的美術教授。郝貝林卻並未受過大學教育。他少時回英國讀書，十八歲回印度；隨後當記者。一八八八年刊行他的詩集。一八九〇年英國人才起首承認他是一個大作家。他的著作多，至一九一八年刊行他的最後著作。他主持帝國主義甚力，初時不過微露其意，逐漸變作很顯露；他以爲強勝弱敗，原是天意。在英國與在他處，有許多人都說舊約的宗教，及基督的宗教都是主張武力得勝的，他同他們一樣，而且與他們同反對知識主義。他很小心的研究過最好的法國小說家。他好用熟語與俚語，又最善用字。他所描寫的不是個人，居多都是某種路數人的代表。他給讀者以所見，所聞，所嗅，所嘗的感覺。惟對於靈魂，卻未嘗深入。他是最好的英文實寫家，但是他的著作裏頭，亦有許多浪漫感情。他所著的約有一百篇短小說，可以代表他的最好著作；其中以野獸世界第一二集爲最好，所說的都是野獸故事，今所選譯的，是第二集裏頭的三篇。一個作者執筆，要寫死物或禽獸說話，要說得很自然的，如真人說話一樣的有意味，只有極偉大的天才纔能夠做得到，如『伊索寓言』『安德生神仙故事』及『歌德的狐之神通』就是好榜樣；若本領稍差的，寫來就

全變了胡說啦。祁貝林的這兩部短篇小說，有千百萬孩子讀過；亦有許多大人與學者都好讀。孩子們讀過自然覺得有趣；平常的一個成年的人讀過，覺得更有趣；學者讀過，尤其覺得有味；惟偉大的學者，與偉大的哲學家，最能享受這樣的著作裏頭的深妙意義。

二十三年八月二十四日 伍光建記

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HOW FEAR CAME

The Law of the Jungle—which is by far the oldest law in the world—has arranged for almost every kind of accident that may befall the Jungle People, till now its code is as perfect as time and custom can make it. If you have read the other stories about Mowgli, you will remember that he spent a great part of his life in the Seeonee Wolf-Pack, learning the Law from Baloo the brown bear; and it was Baloo who told him, when the boy grew impatient at the constant orders, that the Law was like the Giant Creeper, because it dropped across everyone's back and no one could escape. "When thou hast lived as long as I have, Little Brother, thou wilt see how all the Jungle obeys at least one Law. And that will be no pleasant sight," said Baloo.

This talk went in at one ear and out at the other, for a boy who spends his life eating and sleeping does not worry about anything till it actually stares him in the face. But one year Baloo's words came true,¹ and Mowgli saw all the Jungle working under one Law.

It began when the winter Rains failed almost entirely, and Sahi, the Porcupine, meeting Mowgli in a bamboo thicket, told him that the wild yams were drying up. Now everybody knows that Sahi is ridiculously fastidious² in his

¹ came true, 說對了; 應. ² fastidious, 嘴刁.

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害怕是怎樣來的

禽獸世界的法律——這是最古老的法律——特爲凡是可以發生於禽獸的種種事體，幾乎全籌備好了，到了如今這部法典是很完備的了，一如日久與習慣所能造到的那樣完備。你若是讀過毛格理（Mowgli 這是一個間於人獸之間的一個怪物的名，他是一羣狼所撫養大的。譯者註。）的其他諸多故事（指禽獸世界第一集。譯者註。）你就會記得，他在西安尼（Seeonee）狼羣過大半世的生活，從名叫巴祿（Baloo）的棕色熊學這部法律，當這個孩子（指毛格理。譯者註。）時時刻刻都要受法律節制的時候他就變作不耐煩；原是巴祿告訴他，法律如巨大的爬藤樹，這科樹，會落在無論什麼人的背上，無人能夠躲避的。巴祿說道『我的小兄弟，等到你活到我這樣年紀的時候，你就會曉得全個禽獸世界至少服從一章法律。這並不是不好看的。』

誰知這番話，從這個耳朵進來，從那個耳朵出去，因爲一個小孩子過吃飯與睡覺的生活，其餘無論什麼都不管，要等到面前出了要緊的事他才肯留意。但是有一年巴祿的說話應了，毛格理才曉得全個禽獸世界都是歸一章法律所節制的。

當冬天幾乎全不落雨的時候，這個法律就起首施行啦，名沙希（Sahi）的箭豬，在一個竹林裏遇見毛格理，告訴他野薯乾枯了。人人都曉得沙希最令人可笑的那樣考



choice of food, and will eat nothing but the very best and ripest. So Mowgli laughed and said, "What is that to me?"

"Not much *now*," said Sahi, rattling his quills in a stiff, uncomfortable way, "but later we shall see. Is there any more diving into the deep rock-pool below the Bee-Rocks, Little Brother?"

"No. The foolish water is going all away, and I do not wish to break my head," said Mowgli, who was quite sure he knew as much as any five of the Jungle People put together.

"That is thy loss. A small crack might let in some wisdom." Sahi ducked quickly to prevent Mowgli from pulling his nose-bridles, and Mowgli told Baloo what Sahi had said. Baloo looked very grave, and mumbled half to himself: "If I were alone I would change my hunting-grounds now, before the others began to think. And yet—hunting among strangers ends in fighting—and they might hurt my Man-cub. We must wait and see how the *mohwa* blooms."

That spring the *mohwa* tree, that Baloo was so fond of, never flowered. The greeny, cream-coloured, wax blossoms were heat-killed before they were born, and only a few bad-smelling petals came down when he stood on his hind legs and shook the tree. Then, inch by inch, the untempered heat crept into the heart of the Jungle, turning it yellow, brown, and at last black. The green growths in the sides of the ravines burned up to broken wires and curled films of dead stuff; the hidden pools sank down and caked¹ over, keeping the last least footmark on their edges as if it had been cast in iron; the juicy-stemmed creepers

¹ caked, 變作乾塊.

究吃，嘴是很刁的，要頂好頂熟的東西才吃。所以毛格理大笑，說道，『這同我有什麼相干？』

沙希說道，『現在與你不大相干，再過幾時你就曉得啦。小兄弟，你還深入在石蜜低下的山坑麼？』他說話的時候，他滿身的箭毛全挺得直直的，表示不安態度。

毛格理說道，『我不會。傻水都全走了，我不願打破我的頭，』他很曉得他的知識足抵無論那五個禽獸的知識。

『這是你的損失。一條小裂縫就可以引入多少智慧。』沙希很快的躲入地洞，惟恐毛格理扯他的鼻子上的毛，毛格理把沙希所告訴他的話告訴巴祿。巴祿神色很嚴重，喃喃的半對自己說道，『假使我是獨自一個人，我現時就會改變我的獵田，就在他人起首想到之前改變。但是——與異鄉人同在一起打獵，結果就是爭鬪——他們還許可以人傷害我的「人獸」，我們必得等候，看「莫華」花開得怎樣。』

巴祿所最喜歡的莫華樹，這個春天卻不會開花。這樣深綠帶酥黃色有蠟光的花，還未長出花苞，就被酷熱殺死了，只有不多的臭花瓣，當他用兩條後腿站起來搖樹的時候，花瓣落下來。隨後並不會減輕的大熱，一寸一寸的爬入禽獸所在的樹林中間，把所有的樹木都燒黃了，熬成棕色了，最後全燒黑了。溪流旁過的青綠草木也焦了，變作破碎的綫條及拳曲的薄片，都是死東西；在深密地方的水坑都沉下去，乾枯拆裂，變作乾塊，邊上還留有最新近的脚步，好像是鐵鑄的；充滿汁液的爬藤，本來纏繞樹身的，

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fell away from the trees they clung to and died at their feet; the bamboos withered, clanking when the hot winds blew, and the moss peeled off¹ the rocks deep in the Jungle, till they were as bare and as hot as the quivering blue boulders in the bed of the stream.

The birds and the monkey-people went north early in the year, for they knew what was coming; and the deer and the wild pig broke far away into the perished fields of the villages, dying sometimes before the eyes of men too weak to kill them. Chil, the Kite, stayed and grew fat, for there was a great deal of carrion, and evening after evening he brought the news to the beasts, too weak to force their way to fresh hunting-grounds, that the sun was killing the Jungle for three days' flight in every direction.

Mowgli, who had never known what real hunger meant, fell back on stale honey, three years old, scraped out of deserted rock-hives—honey black as a sloe, and dusty with dried sugar. He hunted, too, for deep-boring grubs under the bark of the trees, and robbed the wasps of their new broods. All the game in the Jungle was no more than skin and bone, and Bagheera could kill thrice in a night and hardly get a full meal. But the want of water was the worst, for though the Jungle People drink seldom they must drink deep.

And the heat went on and on, and sucked up all the moisture, till at last the main channel of the Waingunga was the only stream that carried a trickle² of water between its dead banks; and when Hathi, the wild elephant, who lives for a hundred years and more, saw a long, lean blue ridge of rock show dry in the very centre of the stream,

¹ peeled off, 剥皮; 剥落. ² trickle, 一滴一滴的流.

現在乾枯了，與樹身分離，乾死在樹腳；竹子也乾了，熱風一刮就作玎璫聲，在樹林深處的石上的綠苔現在都全剝落了，石頭都光了，變作很熱，如同在溪底抖動的青色圓石一般。（善寫乾旱情景。譯者註。）

鳥與猴子在年頭就往北方去了，因為他們曉得快要大旱；鹿與野豬遠遠的出走，走入村鄉的枯死的田，有時死在人們的眼前，人們因荒旱乏食，無力殺他們。名吉爾(Chil)的鷺卻還在那裏未曾走開，還吃得很肥，因為那裏有許多死屍，他每天傍晚必來報告消息與野獸們，他們也餓到無力，不能用武力闖入新的獵地，說太陽的酷熱把樹林的植物都燒死了，從這裏起，周圍三日路程的地方，都受這樣的旱災。

毛格理向來不曉得什麼叫作實在的飢餓，只好靠陳的蜂蜜過活，這是三年的陳舊蜂蜜，從衆蜂所拋棄的石蜂房刮下來的——這種蜂蜜同一枚烏荊子那樣黑，鋪滿乾糖的塵。他還在樹皮底下找鑽入很深的蟲，偷馬蜂的新孳出來的小蜂吃。凡是樹林的野味都瘦到了不得，只剩一層皮裹住骨頭，巴希拉(Bagheera 黑豹名。譯者註。)一晚上能殺物三次，尚不能得一飽。最可怕的還是無水吃，因為禽獸們雖然少得飲水，但是一飲卻必得飲飽。

酷熱還是不停的進行，無論什麼水都吸乾了，等到後來只有文剛伽(Wainguuga 河名)河的正漕有不多的水在樹木全死了的兩岸之間慢慢的一滴一滴的流過；等到活到一百多年的野象吟提(Hathi)看見一條瘦而青的長石脊，在河的中間露出來，全是乾的，他才曉得他所看見

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he knew that he was looking at the Peace Rock, and then and there he lifted up his trunk and proclaimed the Water Truce, as his father before him had proclaimed it fifty years ago. The deer, wild pig, and buffalo took up the cry hoarsely; and Chil, the Kite, flew in great circles far and wide, whistling and shrieking the warning.

By the Law of the Jungle it is death to kill at the drinking-places when once the Water Truce has been declared. The reason for this is that drinking comes before eating. Everyone in the Jungle can scramble¹ along somehow when only game is scarce; but water is water, and when there is but one source of supply, all hunting stops while the Jungle People go there for their needs. In good seasons, when water was plentiful, those who came down to drink at the Waingunga—or anywhere else, for that matter—did so at the risk of their lives, and that risk made no small part of the fascination² of the night's doings. To move down so cunningly that never a leaf stirred; to wade knee-deep in the roaring shallows that drown all noise from behind; to drink, looking backward over one shoulder, every muscle ready for the first desperate bound of keen terror; to roll on the sandy margin, and return, wet-muzzled and well plumped out,³ to the admiring herd, was a thing that all glossy-horned young bucks took a delight in, precisely because they knew that at any moment Bagheera or Shere Khan might leap upon them and bear them down. But now that life-and-death fun was ended, and the Jungle People came up, starved and weary, to the shrunken river,—tiger, bear, deer, buffalo, and pig together,—drank the fouled⁴ waters, and hung above them, too exhausted⁵ to move off.

¹scramble, 爭取. ²fascination, 迷人. ³plumped out, 出其不意的走出來. ⁴fouled, 被東西所弄穢. ⁵exhausted, 疲乏.

的就是和平石，他於是就在這個地方高舉他的身軀，宣布食水停戰，如同他的父親五十年前所宣布的一樣。鹿，野豬，水牛大聲叫喊停戰，喊到喉嚨啞了；那隻鷺環飛得很寬很遠，吹嘯與喊叫這樣的警告。

只要一宣布食水停戰，樹林的（或禽獸世界的）法律，就要施行，凡是在飲水地方殺戮的處以死刑。這是因為飲比食要緊。當野味少的時候，在樹林的禽獸無不能夠爭到多少東西吃；惟有水是最要緊的，與食物不同，等到只有一個來源供給食水的時候，當禽獸們到那裏飲水的時候，必要停止全數的獵食。當豐年的時候，食水充足，凡是走來文剛伽河或他處飲水的，都是要冒險的，晚上工作所以引人入勝，有一部分就是這樣的冒險。他們要很巧妙的走下來，不要驚動一片樹葉；要在吼叫的淺水沒膝的地方涉水，這樣吼聲蓋過全數從身後來的聲響；飲水的時候，要回頭向後看，通身的肌肉都要預備好，一有尖利的恐怖，就得拚命的先跳；在多沙的水邊打滾，回去，嘴是濕的，出其不意的走出來，受羣衆稱讚，這是有光滑的角的小牡鹿所喜歡做的，只因他們曉得無論什麼時候，巴希拉或希爾汗（Shere Khan 跛虎）都可以跳在他們身上，把他們壓倒。但是現在這樣的生死存亡的嬉戲是完了，禽獸們飢餓疲倦，走到水枯的河裏——虎，熊，鹿，水牛，豬，都同來——飲腌臢水，在水上逗留，他們已經太過疲乏，不能走開。

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The deer and pig had tramped all day in search of something better than dried bark and withered leaves. The buffaloes had found no wallows to be cool in, and no green crops to steal. The snakes had left the Jungle and come down to the river in the hope of catching a stray frog. They curled round wet stones, and never offered to strike when the snout of a rooting pig dislodged them. The river-turtles had long ago been killed by Bagheera, cleverest of hunters, and the fish had buried themselves deep in the cracked mud. Only the Peace Rock lay across the shallows like a long snake, and the little tired ripples hissed as they dried on its hot side.

It was here that Mowgli came nightly for the cool and the companionship. The most hungry of his enemies would hardly have cared for the boy then. His naked skin made him look more lean and wretched than any of his fellows. His hair was bleached to tow-colour by the sun; his ribs stood out like the ribs of a basket, and the lumps on his knees and elbows, where he was used to track on all fours, gave his shrunken limbs the look of knotted grass-stems. But his eye, under his matted forelock, was cool and quiet, for Bagheera, his adviser in this time of trouble, told him to move quietly, hunt slowly, and never, on any account,¹ to lose his temper.

"It is an evil time," said the Black Panther, one furnace-hot evening, "but it will go if we can live till the end. Is thy stomach full, Man-cub?"

"There is stuff in my stomach, but I get no good of it. Think you, Bagheera, the Rains have forgotten us and will never come again?"

¹ on any account, 無論因為什麼事。

鹿與豬走了終日找比乾樹皮與枯樹葉更好的東西吃。水牛找不着冷坑乘涼，又無青綠的東西可偷。蛇也離開樹林，走到河邊希望捉一隻失羣的青蛙吃吃。蛇們繞在濕石上，當找樹根吃的豬的嘴，把石頭刨鬆，闕走那些蛇的時候，蛇也不吃他們。巴希拉是最善獵食的，早已把河鼈殺完了，深藏於破裂乾泥裏頭的魚也被他吃光了。現在只有和平石橫躺在淺水上好像一條長蛇，走倦了的小水波，在石上變乾了，還嘶嘶有聲。

毛格理每天晚上就是到這裏乘涼與找伴。他的最餓的仇敵，這時候也不甚想吃這個孩子啦。他的赤身的皮膚使他外現得更瘦更難看，有過於任何他的同類。他的頭髮被陽光所漂，變作麻色；他的肋骨突出來，好像一個籃子的竹條，他長是手脚並用在地下爬，他的膝與肘都腫了，使他的瘦削四肢像有節的草。但是在他的成團的額髮之下的眼睛還是冷靜的，因為巴希拉（毛格理遇有為難，就請教他）告訴他，舉動宜安詳，獵食宜慢，無論怎樣都不要鬧脾氣。

有一天晚上如火爐那樣熱，黑豹說道，「這是很不好的時候，但是只要我們能夠活到底，這樣不好的時候會過去的。人獸，你的肚子飽麼？」

「我的肚子裏是裝滿東西，我卻得不着好處。巴希拉，據你看去，雨水是忘記了我們，再不會回來的麼？」

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"Not I. We shall see the *mohwa* in blossom yet, and the little fawns all fat with new grass. Come down to the Peace Rock and hear the news. On my back, Little Brother."

"This is no time to carry weight. I can still stand alone, but—indeed we be no fatted bullocks, we two."

Bagheera looked along his ragged, dusty flank and whispered: "Last night I killed a bullock under the yoke. So low¹ was I brought that I think I should not have dared to spring if he had been loose. *Wou!*"

Mowgli laughed. "Yes, we are great hunters now," said he. "I am very bold—to eat grubs," and the two came down together through the crackling undergrowth to the river bank and the lace-work of shoals that ran out from it in every direction.

"The water cannot live long," said Baloo, joining them. "Look across! Yonder are trails like the roads of Man."

On the level plain of the farther bank the stiff jungle-grass had died standing, and, dying, had mummied. The beaten tracks² of the deer and the pig, all heading towards the river, had striped that colourless plain with dusty gullies driven through the ten-foot grass, and, early as it was, each long avenue was full of first-comers hastening to the water. You could hear the does and fawns coughing in the snuff-like dust.

Up-stream, at the bend of the sluggish pool round the Peace Rock and Warden of the Water Truce, stood Hathi, the wild elephant, with his sons, gaunt and gray in the moonlight, rocking to and fro—always rocking. Below him a little were the vanguard of the deer; below these, again,

¹ low, 衰弱. ² beaten tracks, 常走的路.

『我看是不會的。我們還要看見莫華開花啦，還要看見小鹿們吃新草，長得很肥。你走下來，到和平石聽新聞。小兄弟，我背你走。』

『這不是背的時候。我還能夠站起來，但是——我們兩個真不是吃肥的公牛。』

巴希拉看看他的粗糙不平的兩邊的黑身子，低聲說道，『昨天晚上我殺了一條駕車的牛。我的氣力很衰弱，假使那條牛是能自由行動的，我看我是不敢跳上前去的。呼！』

毛格理大笑。他說道，『是呀，我們現在是大獵家。我很大膽——敢吃蟲，』這兩個於是同穿過乾枯到發响灌木走下來，走到河邊，與從河邊四面走出，如同通花織物一般的淺水地方。

巴祿走來同他們在一起，說道，『水不能久活啦，你們試看對過！那邊有腳迹好像人走的路。』

在對岸地面上的硬草都立着死了，還在那裏死，變了草乾啦。鹿與豬所常走的路，全是向河邊來的，把這片無色彩的平地變作條柳紋，還有許多本來是穿十尺高的草的小溝，現在乾涸了全是乾土，這時候雖然尙早，每條路上卻塞滿了來得最早的，快快向水邊走。你可以聽見許多小鹿在像鼻烟的塵土中咳嗽。

野象哈提帶着他的幾個兒子，站在溪流的上流，站在和平石與食水停戰的總管（這兩樣都是石頭名。譯者註。）左右的慢流水坑的拐灣地方，這幾條象在月光中，形容憔悴，顏色灰白，在那裏搖來搖去。在他的下游不遠是鹿羣

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the pig and the wild buffalo; and on the opposite bank, where the tall trees came down to the water's edge, was the place set apart for the Eaters of Flesh—the tiger, the wolves, the panther, the bear, and the others.

"We be under one Law, indeed," said Bagheera, wading into the water and looking across at the lines of clicking horns and starting eyes where the deer and the pig pushed each other to and fro. "Good hunting, all of you of my blood," he added, lying down at full length, one flank thrust out of the shallows; and then, between his teeth, "But for that which is the Law it would be *very* good hunting."

The quick-spread ears of the deer caught the last sentence, and a frightened whisper ran along the ranks. "The Truce! Remember the Truce!"

"Peace there, peace!" gurgled Hathi, the wild elephant. "The Truce holds, Bagheera. This is no time to talk of hunting."

"Who should know better than I?" Bagheera answered, rolling his yellow eyes up-stream. "I am an eater of turtle—a fisher of frogs. *Ngaayah!* Would I could get good from chewing branches!"

"*We* wish so, very greatly," bleated a young fawn, who had only been born that spring, and did not at all like it. Wretched¹ as the Jungle People were, even Hathi could not help chuckling; while Mowgli, lying on his elbows in the warm water, laughed aloud, and beat up the foam with his feet.

"Well spoken, little bud-horn," Bagheera purred. "When the Truce ends that shall be remembered in thy

¹ wretched, 可憐.

的前鋒；再在下游就是豬與野牛；在對岸的，那裏的高樹垂到水邊，是分出給食肉獸的——虎，狼，豹，熊，與其他，都在這裏。

巴希拉說道，『我們確是受一章法律節制，』他一面說一面走入水裏，看對過一排一排的有聲響的角與睜大的眼，鹿與豬在那裏彼此推來推去。他又說道，『你們全是我的血統，是很好的獵品，』他隨即直挺挺的躺下，有半邊身子突出淺水之上；隨後低聲說道，『但是有法律管住，不然，確是很好的獵品。』

鹿的耳聰，聽見最後一句話，於是有恐怖的低聲說話遍傳全排的鹿，說道，『停戰！記得停戰！』

野象哈提喉間作響聲，說道，『你們要保守和平，要保守和平！巴希拉，實行停戰。這不是說獵食的時候。』

巴希拉向上游滾他的兩隻黃眼，答道，『誰比我更曉得現時是停戰呀？我是吃髓的——我是捉青蛙吃的。那伽阿呀！我很想我嚼樹枝能夠得些好處！』

有一條小鹿，本年春天才出世的，很不喜歡這樣的光景，說道，『我們也是這樣想，想得很利害。』這個時候林裏的野獸雖然是很可憐的，連哈提也不能不悶笑；毛格理兩肘靠住熱水躺下，大笑，用腳打起許多水花。

巴希拉嗚嗚的低聲叫道，『小鹿，你說得好。等到停戰

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favour," and he looked keenly through the darkness to make sure of recognising the fawn again.

Gradually the talk spread up and down the drinking-places. You could hear the scuffling, snorting pig asking for more room; the buffaloes grunting among themselves as they lurched out across the sandbars, and the deer telling pitiful stories of their long footsore searches in quest of food. Now and again they asked some question of the Eaters of Flesh across the river, but all the news was bad, and the roaring hot wind of the Jungle came and went, between the rocks and the rattling branches, and scattered twigs and dust on the water.

"The men-folk too, they die beside their ploughs," said a young *sambhur*. "I passed three between sunset and night. They lay still, and their bullocks with them. We also shall lie still in a little."

"The river has fallen since last night," said Baloo. "O Hathi, hast thou ever seen the like of this drought?"

"It will pass, it will pass," said Hathi, squirting water along his back and sides.

"We have one here that cannot endure long," said Baloo; and he looked towards the boy he loved.

"I?" said Mowgli indignantly, sitting up in the water. "I have no long fur to cover my bones, but—but if thy hide were pulled off, Baloo——"

Hathi shook all over at the idea, and Baloo said severely:

"Man-cub, that is not seemly to tell a Teacher of the Law. *Never* have I been seen without my hide."

"Nay, I meant no harm,¹ Baloo; but only that thou art, as it were, like the cocoanut in the husk, and I am the

¹ meant no harm, 並無惡意.

告終的時候，我優待你，記住你這句話，』他說完，用尖利眼穿過黑暗看過去，再把小鹿看清楚，以便再記得他。

談話逐漸推廣到飲水地方的上下游。你能夠聽見那條豬在那裏亂擠亂叫，要更寬的地方；水牛們從沙堆跑出來，一面在他們自己的羣裏叫，鹿們在那裏說可憐的故事，即是說他們走遠路求食，把腳都走痛了。有時他們問對河的肉食獸們有什麼新聞，問過之後不久又問，但是所得的全是不好的消息，那時候樹林裏的熱風一陣來一陣去，在大石之間與滑拉滑拉响的樹枝之間吹過，吹了許多樹枝和塵土在水上。

有一條小的印度糜說道，『連人們都有死在犂邊的。在日落與黑夜之間我在三個死人身邊走過。他們躺在那裏不動，他們的牛也同他們躺在那裏。再過不久，我們也要躺下不動啦。』

巴祿說道，『自從昨晚以來，河水已經落啦。哈提呀！你生平曾見過這樣乾旱麼？』

哈提噴水在他的背上與身上，說道，『乾旱將過去啦，乾旱將過去啦。』

巴祿說道，『我們這裏有一位不能久受痛苦啦，』他一面說一面看他所親愛的小孩子。

毛格理在水中坐起來，生氣說道，『你說的是我麼？我並無長毛蓋我的骨，但是——巴祿，假使剝去你的皮——』

哈提聽了，渾身發抖，巴祿很嚴厲的說道：

『人獸，你對一個法律先生說這樣的話，太不像樣啦。向來絕未有人看見我是剝了皮的。』

毛格理說道，『巴祿，我說這句話並無惡意；我不過說你好像是包在衣裏的椰子，我是同樣的一個椰子，不過是

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same cocoanut all naked. Now that brown husk of thine——” Mowgli was sitting cross-legged, and explaining things with his forefinger in his usual way, when Bagheera put out a paddy paw and pulled him over backwards into the water.

“Worse and worse,” said the Black Panther, as the boy rose spluttering. “First, Baloo is to be skinned and now he is a cocoanut. Be careful that he does not do what the ripe cocoanuts do.”

“And what is that?” said Mowgli, off his guard for the minute, though that is one of the oldest catches¹ in the Jungle.

“Break thy head,” said Bagheera quietly, pulling him under again.

“It is not good to make a jest of thy teacher,” said the Bear, when Mowgli had been ducked for the third time.

“Not good! What would ye have? That naked thing running to and fro makes a monkey-jest of those who have once been good hunters, and pulls the best of us by the whiskers for sport.” This was Shere Khan, the Lamé Tiger, limping down to the water. He waited a little to enjoy the sensation he made among the deer on the opposite bank; then he dropped his square, frilled head and began to lap, growling: “The Jungle has become a whelping-ground for naked cubs now. Look at me, Man-cub!”

Mowgli looked—stared, rather—as insolently as he knew how, and in a minute Shere Khan turned away uneasily. “Man-cub this, and Man-cub that,” he rumbled, going on with his drink. “The cub is neither man nor cub, or he would have been afraid. Next season I shall have to beg his leave for a drink. *Aurgh!*”

¹ catches, 陷人的說話; 使人容易錯答的問話

無衣的，裸體的。現時你的那層棕色衣——』毛格理這時候盤腿坐在那裏，同向來一樣，伸出食指解說事物，這個時候巴希拉伸出一隻有墊的厚掌，把他向後拖，拖他落水。

當這個小孩子從水出來，屢屢噴水的時候，黑豹說道，『你越變越壞了。剛才你說要剝巴祿的皮，現在你說他是一個椰子。你得留神，他不做成熟椰子所做的事。』

毛格理雖然是樹林裏的善說雙關話的一個老手，這時候他不隄防說道，『成熟的椰子作什麼？』

巴希拉又把他拖下水去，安詳的說道，『打破你的頭。』

當毛格理被拖落水第三次的時候，熊說道，『你不該拿你的先生來開頑笑。』

『不好呀！你要我作什麼呀？那個裸體東西，跑來跑去，對着從前有過一度是獵食的好手們作猴子的頑笑把戲，揪我們最好的好手的鬍子作耍子。』這是名希爾汗的跛脚老虎，他跛着腿走入水。他這樣的舉動使對岸的鹿發生恐怖，他在那裏略等一會，享受鹿們的恐怖；隨即垂下他的四方的與有緣飾的頭，起首作舐聲，叫道，『樹林現在已經變作一塊養裸體小獸地方。人獸，你看看我！』

毛格理果然看看，其實是瞪着眼看老虎——他曉得怎樣表示無禮，就盡力表示出來，希爾汗不過一會子就很不安的掉轉身子。他一面飲水一面喃喃的說道，『這個人獸，那個人獸。這個小獸既不是人，又不是獸，不然，他會害怕的。嗨！到了第二季，我就得請示他才可以喝一口水。』

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"That may come, too," said Bagheera, looking him steadily between the eyes. "That may come, too . . . Faugh, Shere Khan! What new shame hast thou brought here?"

The Lamé Tiger had dipped his chin and jowl in the water, and dark oily streaks were floating from it downstream.

"Man!" said Shere Khan coolly, "I killed an hour since." He went on purring and growling to himself.

The line of beasts shook and wavered to and fro, and a whisper went up that grew to a cry: "Man! Man! He has killed Man!" Then all looked towards Hathi, the wild elephant, but he seemed not to hear. Hathi never does anything till the time comes, and that is one of the reasons why he lives so long.

"At such a season as this to kill Man! Was there no other game afoot?" said Bagheera scornfully, drawing himself out of the tainted water, and shaking each paw, cat-fashion, as he did so.

"I killed for choice—not for food." The horrified whisper began again, and Hathi's watchful little white eye cocked itself in Shere Khan's direction. "For choice," Shere Khan drawled. "Now come I to drink and make me clean again. Is there any to forbid?"

Bagheera's back began to curve like a bamboo in a high wind, but Hathi lifted up his trunk and spoke quietly.

"Thy kill was from choice?" he asked; and when Hathi asks a question it is best to answer.

"Even so. It was my right and my Night. Thou knowest, O Hathi." Shere Khan spoke almost courteously.

"Yea, I know," Hathi answered; and, after a little silence, "Hast thou drunk thy fill?"

巴希拉不轉睛的看着他，說道，『也許有這樣的時候，也許有這樣的時候，……呸，希爾汗！你把什麼新的恥辱帶到這裏來呀？』

跛脚老虎把他的下頷與頰泡在水裏，且有一條一條黑色多油的東西浮在水面往下流。

希爾汗冷靜的說道，『人呀！一點鐘前我曾殺物。』他接連對着自己低聲的叫喊及咆哮。

一排野獸在那裏發抖，往來的搖擺，初時附耳低聲說，後來變作叫喊，『人呀！人呀！他已經殺人啦！』於是全數的野獸都向哈提看，他就是野象，但是他好像不會聽見。哈提向來是不輕舉妄動的，要時機到了他才舉動，這就是一個理由，他為什麼享這樣的高年。

巴希拉用藐視態度說道，『在這種年頭，還要殺人！難道地上就沒得其他野味麼？』他一面說一面從膿水出來，如同貓一樣，搖動每隻爪。

老虎說道，『我殺人，原為的是我要殺人——並不是殺以為食。』於是又發生受了驚惶的低聲耳語，哈提的善於觀察的小白眼睛，向希爾汗那方看。希爾汗拖長聲音說道，『我為的是喜歡殺人。我現在來喝水，把我自己再洗乾淨。有什麼法律禁止麼？』

巴希拉起首彎腰，如同大風吹竹子一般，哈提只是舉起他的身子，很安詳的說話。

他問道，『你殺人原為的是喜歡殺麼？』當哈提問話的時候，最好是答復他。

希爾汗幾乎是很客氣的說道，『是的。殺人是我的權利，又是輪到我殺人的晚上，哈提，這是你所曉得的。』

哈提答道，『是呀，我曉得，』過了一會子不响之後，他又問道，『你喝飽了麼？』

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“For to-night, yes.”

“Go, then. The river is to drink, and not to defile. None but the Lame Tiger would have boasted of his right at this season when—when we suffer together—Man and Jungle People alike. Clean or unclean, get to thy lair, Shere Khan!”

The last words rang out like silver trumpets, and Hathi's three sons rolled forward half a pace, though there was no need. Shere Khan slunk¹ away, not daring to growl, for he knew—what everyone else knows—that when the last comes to the last Hathi is the Master of the Jungle.

“What is this right Shere Khan speaks of?” Mowgli whispered in Bagheera's ear. “To kill Man is *always* shameful. The Law says so. And yet Hathi says——”

“Ask him. I do not know, Little Brother. Right or no right, if Hathi had not spoken I would have taught that lame butcher his lesson. To come to the Peace Rock fresh from a kill of Man—and to boast² of it, is a jackal's trick. Besides, he tainted the good water.”

Mowgli waited for a minute to pick up his courage, because no one cared to address Hathi directly, and then he cried: “What is Shere Khan's right, O Hathi?” Both banks echoed his words, for all the People of the Jungle are intensely curious, and they had just seen something that no one, except Baloo, who looked very thoughtful, seemed to understand.

“It is an old tale,” said Hathi; “a tale older than the Jungle. Keep silence along the banks, and I will tell that tale.”

There was a minute or two of pushing and shouldering among the pigs and the buffalo, and then the leaders of

¹ slunk, 偷偷走了。 ² to boast, 誇口; 自鳴得意; 以此爲榮。

「今天晚上我是喝飽了。」

「既是這樣，你走吧。河水是供我們喝的，不是供你弄汙穢的。當這種年頭，只有老虎會誇張他的權利，別人是不會的——這個時候，我們同受痛苦——人與獸都同樣受痛苦。乾淨也罷，不乾淨也罷，希爾汗，你回去你的洞穴吧！」

末後這兩句話如同銀喇叭那樣說得响，哈提的三個兒子滾上前半步，其實是用不着的。希爾汗偷偷的走了，不敢咆哮，因為他曉得——說到底，哈提是野獸世界的君主，這是個個都曉得的。

毛格理附耳問巴希拉道，「希爾汗所說的權利是什麼？殺人常是可恥的事。法律原是這樣說的。但是哈提說——」

「你去問他。小兄弟，我不懂。有權利也罷，無權利也罷，假使哈提不會說，我要教訓那條跛脚老虎。才殺了人，就走來和平石地方——還要以此為榮，這是豺狼的把戲。況且他把好水弄腌臢了。」

毛格理等了一分鐘以便提起他的膽子，因為無人肯直接對哈提說話，他隨後喊道，「哈提，我請問你，什麼是希爾汗的權利？」兩岸都問他所問的話，因為林中全數的野獸都很熱烈的要曉得，況且他們剛好看出一件事，除了露出深會神色的巴祿之外，好像是無一個會明白的。

哈提說道，「這是一段古老舊事，這段故事比樹林還要老得多。你們在兩岸不要作聲，待我把故事告訴你們。」

豬們同水牛們有一兩分鐘在那裏你推我擠的，於是

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the herds grunted, one after another, "We wait," and Hathi strode forward till he was almost knee-deep in the pool by the Peace Rock. Lean and wrinkled and yellow-tusked though he was, he looked what the Jungle held him to be—their master.

"Ye know, children," he began, "that of all things ye most fear Man." There was a mutter of agreement.

"This tale touches thee, Little Brother," said Bagheera to Mowgli.

"I? I am of the Pack—a hunter of the Free People," Mowgli answered. "What have I to do with Man?"

"And ye do not know why ye fear Man?" Hathi went on. "This is the reason. In the beginning of the Jungle, and none know when that was, we of the Jungle walked together, having no fear of one another. In those days there was no drought, and leaves and flowers and fruit grew on the same tree, and we ate nothing at all except leaves and flowers and grass and fruit and bark."

"I am glad I was not born in those days," said Bagheera. "Bark is only good to sharpen claws."

"And the Lord of the Jungle was Tha, the First of the Elephants. He drew the Jungle out of deep waters with his trunk, and where he made furrows in the ground with his tusks, there the rivers ran, and where he struck with his foot, there rose ponds of good water, and when he blew through his trunk—thus—the trees fell. That was the manner in which the Jungle was made by Tha; and so the tale was told to me."

"It has not lost fat in the telling,"¹ Bagheera whispered, and Mowgli laughed behind his hand.

¹ it has not lost fat in the telling, 說得言過其實.

各獸羣的領袖們先後說道，『我們等候你說，』哈提踏步向前，走到和平石旁邊的池子，幾乎水沒兩膝。他雖然是既瘦又縐，牙是黃的，他卻很有是他們君主的氣宇，全個野獸世界都當他是君主。

他起首說道，『孩子們，你們須曉得，你們所最怕的就是人。』他們喃喃的表示同意。

巴希拉對毛格理說道，『小兄弟，這段故事與你有關。』

毛格理答道，『與我有關麼？我是獵羣中人——是自由禽獸中的一個獵食人。我同人有什麼相干？』

哈提往下說道，『但是你們不曉得你們為什麼怕人。我告訴你們理由。當初有樹林的時候，無人曉得是在什麼時候，我們樹林中的種族們是同在一起走的，彼此都不相害怕。那時候並無旱災，樹葉花果同長在一科樹上，我們不吃別的東西，只吃葉與花，草與果，還有樹皮。』

巴希拉說道，『幸虧我不生長在那個時代。樹皮只好用以磨爪。』

『第一條象名拖，就是野獸世界的君主。他用他的鼻子把樹林拖出深水來，凡是他用他的牙在地上挖開的，都變作河，凡是他用他的腳所踏的，都變作好水池，當他用鼻子噴氣的時候——就是這樣噴——樹木就倒了。拖就是這樣造成樹林；我所聽來的故事就是這樣。』

巴希拉附耳低聲說道，『說得言過其實，』毛格理用手掩嘴大笑。

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“In those days there was no corn or melons or pepper or sugar-cane, nor were there any little huts such as ye have all seen; and the Jungle People knew nothing of Man, but lived in the Jungle together, making one people. But presently they began to dispute over their food, though there was grazing enough for all. They were lazy. Each wished to eat where he lay, as sometimes we may do now when the Spring rains are good. Tha, the First of the Elephants, was busy making new jungles and leading the rivers in their beds. He could not walk everywhere, so he made the First of the Tigers the master and the judge of the Jungle, to whom the Jungle People should bring their disputes. In those days the first of the Tigers ate fruit and grass with the others. He was as large as I am, and he was very beautiful, in colour all over like the blossom of the yellow creeper. There was never stripe nor bar upon his hide in those good days when the Jungle was new. All the Jungle People came before him without fear, and his word was the Law of all the Jungle. We were then, remember ye, one people. Yet, upon a night, there was a dispute between two bucks—a grazing-quarrel such as ye now try out with the head and the forefeet—and it is said that as the two spoke together before the First of the Tigers lying among the flowers, a buck pushed him with his horns, and the First of the Tigers forgot that he was the master and judge of the Jungle, and, leaping upon that buck, broke his neck.

“Till that night never one of us had died, and the First of the Tigers, seeing what he had done, and being made foolish by the scent of the blood, ran away into the marshes of the North, and we of the Jungle, left without a judge, fell to fighting among ourselves. Tha heard the noise of

『那個時候無五穀，無瓜，無辣椒，無甘蔗，也無你們所見過的小茅舍；樹林裏的種族們不曉得有人，只同住在樹林裏，成爲一個種族。不料不久他們就起首爭食，雖然牧場是很夠吃的，他們還是爭。他們都是懶惰的。每個都想在躺下的地方吃，有時春雨充足的時候，我們今日還可以是這樣。第一條象拖忙於造新樹林與引河歸漕。他不能處處都走到，所以他派第一隻老虎當了樹林的主人與裁判官，凡是樹林的種族都應該聽他判斷曲直。在那個時候，第一隻老虎同別的種族一樣也是吃果子吃青草。他的身軀同我一樣大，他長得很美，滿身顏色，如同一樹黃藤花一般。當初有樹林，過好日子的時候，他的皮上並無條紋亦無塊紋。全數樹林的種族見他都不怕，他的說話就是全個樹林的法律。你要記得，那個時候我們是一個種族。不料有一天晚上，兩條牡鹿爭執起來——是因草地爭執，猶如你們今日用頭與前腳爭鬪——據說這兩個對着躺在花間的第一隻老虎說話的時候，有一隻牡鹿用他的兩角推他，第一隻老虎就忘記了他是樹林的主人與裁判官，就跳在小鹿身上，咬斷他的頸子。

『我們一向未曾死過一個，到了這天晚上，才死了一條小鹿，第一隻老虎看見他所作的事，又被血腥弄糊塗了，就跑入北方的澤國，我們在樹林的，既失了裁判官，自己同自己就打起來。拖聽見相打的聲響就走回來；我們有幾個這

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it and came back; and some of us said this and some of us said that, but he saw the dead buck among the flowers, and asked who had killed, and we of the Jungle would not tell because the smell of the blood made us foolish, even as that same smell makes us foolish to-day. We ran to and fro in circles, capering and crying out and shaking our heads. So therefore Tha gave an order to the trees that hang low, and to the trailing creepers of the Jungle, that they should mark the killer of the buck that he should know him again; and Tha said, "Who will now be Master of the Jungle People?" Then up leaped the Gray Ape who lives in the branches, and said, "I will now be Master of the Jungle." At this Tha laughed, and said, "So be it," and went away very angry.

"Children, ye know the Gray Ape. He was then as he is now. At the first he made a wise face for himself, but in a little while he began to scratch and to leap up and down, and when Tha returned he found the Gray Ape hanging, head down, from a bough, mocking those who stood below; and they mocked him again. And so there was no Law in the Jungle—only foolish talk and senseless words.

"Then Tha called us all together and said: 'The first of your masters has brought Death into the Jungle, and the second Shame. Now it is time there was a Law, and a Law that ye may not break. Now ye shall know Fear, and when ye have found him ye shall know that he is your master, and the rest shall follow.' Then we of the Jungle said, 'What is Fear?' And Tha said, 'Seek till ye find.' So we went up and down the Jungle seeking for Fear, and presently the buffaloes——"

樣說，有幾個那樣說，他卻看見花間的死鹿，就問是誰殺的，我們居樹林的不肯說出來，因為血腥氣也把我們弄糊塗了，到了今日同是這樣的血腥氣味，還把我們弄糊塗了。我們排成幾個圓圈跑來跑去，在那裏跳，大喊，搖我們的頭。所以拖就對垂低的樹發一個命令，對樹林裏的爬藤也發命令，要他們在殺鹿者身上作記號，以便他可以再認得他；拖還說道，『現在誰肯做樹林的主人翁？』有一隻住在樹枝間的灰猿跳上來，說道，『現在我願意當樹林的主人翁。』拖聽見了大笑，說道，『就是你做，』說完生氣走了。

『孩子們，你們都曉得灰猿。他從前是那樣，現時還是那樣。初時他爲自己裝出一副明智面孔，不料過了一會子，他就起首用爪爬搔，跳上跳落，等到拖回來的時候，看見灰猿被吊在一條樹枝上，頭向下腳向上，恥笑站在樹下的；他們又恥笑他。所以樹林裏無法律——只有傻話與無意識的話。

『拖於是傳齊我們說道：「你們的第一個主人帶屠殺入樹林，第二個主人帶羞辱入樹林。現在時候到了，我們應該立法律，立你們不可以違犯的法律。現在你們必要曉得，「害怕，」等到你們找着他的時候，你們就會曉得他就是你們的主人，其餘的人都要服從他。」我們住在樹林的於是問道，「害怕是什麼東西？」拖說道，「你們去找。找着才不找。」我們所以就在樹林裏走上走落找「害怕，」過了一會，水牛們——」

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"Ugh!" said Mysa, the leader of the buffaloes, from their sandbank.

"Yes, Mysa, it was the buffaloes. They came back with the news that in a cave in the Jungle sat Fear, and that he had no hair, and went upon his hind legs. Then we of the Jungle followed the herd till we came to that cave, and Fear stood at the mouth of it, and he was, as the buffaloes had said, hairless, and he walked upon his hinder legs. When he saw us he cried out, and his voice filled us with the fear that we have now, and we ran away, tramping upon and tearing each other because we were afraid. That night, it was told to me, we of the Jungle did not lie down together as used to be our custom, but each tribe drew off by itself—the pig with the pig, the deer with the deer; horn to horn, hoof to hoof—like keeping to like, and so lay shaking in the Jungle.

"Only the First of the Tigers was not with us, for he was still hidden in the marshes of the North, and when word was brought to him of the Thing we had seen in the cave, he said: 'I will go to this Thing and break his neck.' So he ran all the night till he came to the cave, but the trees and the creepers on his path, remembering the order Tha had given, let down their branches and marked him as he ran, drawing their fingers across his back, his flank, his forehead and his jowl. Wherever they touched him there was a mark and a stripe upon his yellow hide. *And those stripes do his children wear to this day!* When he came to the cave, Fear, the Hairless One, put out his hand and called him 'The Striped One that comes by night,' and the First of the Tigers was afraid of the Hairless One, and ran back to the swamps howling."

Mowgli chuckled quietly here, his chin in the water.

水牛們的領袖名米撒(Mysa),從他們所在的沙灘說道,「嗚!」

「是呀,米撒,原是水牛們呀。他們回來報告,說「害怕」坐在樹林的一個洞裏,說他身上無毛,用後腳走路。我們住在樹林裏的隨即跟着這羣水牛走到洞裏,「害怕」站在洞口,他果然如水牛們所說,是無毛的,用他的後腳走路。當他看見我們的時候,他大喊,他的聲音使我們害怕,我們至今還是害怕,我們就跑開,我們怕得利害,互相踐踏,互相撕扯。有人告訴我,那天晚上我們不會同向來的習慣一樣同躺在一起,各族走各族的路——豬同豬,鹿同鹿;有角的同有角的走,有蹄的同有蹄的走——同類各在一起,躺在林裏發抖。

「只有第一隻老虎不會同我們在一起,因為他仍然躲在北方的澤地,等到有信告訴他洞裏有我們所看見的「東西」,他就說道:我要到那個「東西」那裏打斷他的頸。他果然終夜的跑,跑到那個洞,不料樹木與纏藤,記得拖所給他們的號令,就攔阻他,當他走的時候,就把樹枝放在他身上作記號,用他們的手指扒他的背,扒他的脅,扒他的額及頰。凡是他們所摩過地方都有記號及條紋在他的黃色的皮上。從此以後直到今日,他們子子孫孫還披着這許多條紋」等到他跑到那個洞,那個「無毛的東西」名「害怕」伸出一隻手,稱他做「黑夜出來的身上有條紋的東西」,第一隻老虎怕這個「無毛的東西」,就跑回去澤地,一路跑一路咆哮。」

毛格理聽到這裏,咯咯的笑,他的下頷在水裏。

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“So loud did he howl that Tha heard him and said, ‘What is the sorrow?’ And the First of the Tigers, lifting up his muzzle to the new-made sky, which is now so old, said: ‘Give me back my power, O Tha. I am made ashamed before all the Jungle, and I have run away from an Hairless One, and he has called me a shameful name.’ ‘And why?’ said Tha. ‘Because I am smeared with the mud of the marshes,’ said the First of the Tigers. ‘Swim, then, and roll on the wet grass, and if it be mud it will surely wash away,’ said Tha; and the First of the Tigers swam, and rolled, and rolled, till the Jungle ran round and round before his eyes, but not one little bar upon his hide was changed, and Tha, watching him, laughed. Then the First of the Tigers said, ‘What have I done that this comes to me?’ Tha said, ‘Thou hast killed the buck, and thou hast let Death loose in the Jungle, and with Death has come Fear, so that the People of the Jungle are afraid one of the other as thou art afraid of the Hairless One.’ The First of the Tigers said, ‘They will never fear me, for I knew them since the beginning.’ Tha said, ‘Go and see.’ And the First of the Tigers ran to and fro, calling aloud to the deer and the pig and the *sambhur* and the porcupine and all the Jungle Peoples; but they all ran away from him who had been their Judge, because they were afraid.

“Then the First of the Tigers came back, his pride was broken¹ in him, and, beating his head upon the ground, he tore up the earth with all his feet and said: ‘Remember that I was once the Master of the Jungle! Do not forget me, O Tha. Let my children remember that I was once without shame or fear!’ And Tha said: ‘This much will

¹ broken, 受了挫折.

『老虎咆哮得很响，被拖聽見，拖就說道，「你所苦的是什麼事？」第一隻老虎舉口向着新造的天（現在這個天是老了），說道，「拖呀，我求你還我的氣力。我在全個樹林的種族面前出醜，我見了無毛的東西就跑，他還加我以醜名。」拖說道，「爲什麼？」第一隻老虎說道，「因爲我被澤地的泥所汙。」拖說道，「你就該擲水，在濕草上打滾，倘若是泥，就會洗刷乾淨。」第一隻老虎果然擲水，滾了又滾，等到全個樹林在他的眼前轉了又轉，但是他的皮上無一小片變過來，拖看着他，大笑。第一隻老虎於是說道，「我作了什麼事，使我身上有這許多紋？」拖說道，「因爲你殺了小鹿，你又把『死』放鬆在樹林裏，『害怕』就跟着『死』來，所以樹林的種族互相害怕，如同你害怕『無毛東西』一般。」第一隻老虎說道，「他們永遠不會怕我的，因爲從始初以來我就認得他們。」拖說道，「你試去看看。」於是第一隻老虎跑來跑去，大聲喊鹿同豬，及有鬣的鹿，與箭豬，及全數樹林的族類；因爲他們害怕，都跑開不敢近他，他從前還是做過他們的裁判官的。

『第一隻老虎於是走回來，他的傲氣全挫折了，他的頭在地上撞，用脚刨土，說道：「你要記得我有過一度當過樹林的主人翁！拖呀，你不要忘記我。讓我的子孫們記得，我有過一度不曾蒙羞或害怕！」拖說道：「因爲你我同見創

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I do, because thou and I together saw the Jungle made. For one night of each year it shall be as it was before the buck was killed—for thee and for thy children. In that one night, if ye meet the Hairless One—and his name is Man—ye shall not be afraid of him, but he shall be afraid of you as though ye were judges of the Jungle and masters of all things. Show him mercy in that night of his fear; for thou hast known what Fear is.’

“Then the First of the Tigers answered, ‘I am content’; but when next he drank he saw the black stripes upon his flank and his side, and he remembered the name that the Hairless One had given him, and he was angry. For a year he lived in the marshes, waiting till Tha should keep his promise.¹ And upon a night when the Jackal of the Moon (the Evening Star), stood clear of the Jungle, he felt that his night was upon him, and he went to that cave to meet the Hairless One. Then it happened as Tha promised, for the Hairless One fell down before him and lay along the ground, and the First of the Tigers struck him and broke his back, for he thought that there was but one such a Thing in the Jungle, and that he had killed Fear. Then, nosing above the kill, he heard Tha coming down from the woods of the north, and presently the voice of the First of the Elephants, which is the voice that we hear now——”

The thunder was rolling up and down the dry, scarred hills, but it brought no rain—only heat-lightning that flickered behind the ridges—and Hathi went on:—

“*That* was the voice he heard, and it said: ‘Is this thy mercy?’ The First of the Tigers licked his lips and said:

¹ keep his promise, 踐約.

造樹林，我願意幫你一點忙。每年有一天晚上我可以恢復你的原狀——如未曾殺鹿之前——這是我幫助你與你的子孫。在這一天晚上，你若遇着這個無毛東西——他的名字叫作人——你不必怕他，他反怕你們，一如從前你們是樹林的裁判官，與萬物的主人翁。那天晚上他怕你，你得示他以慈悲；因為你是嘗過滋味的人，曉得什麼是害怕。」

「第一隻老虎於是答道，「我滿意啦」；但是當他最近吃水的時候，看見他脅上與身旁的黑紋，就記起無毛的東西給他的惡名，他就發怒。他在澤地住了一年，等候拖踐約。有一天晚上，月的走狗（即金星）正在樹林上，他就覺得他的晚上來啦，他走去那個洞會無毛東西。果然如拖所答應過他的。因為無毛東西倒在他面前，躺在地下，第一隻老虎打他，打斷他的背，因為他想樹林裏只有一個這樣的怪東西，他已經把害怕殺了。他隨即在所殺的東西身上嗅，他聽見拖從北方的樹林下來，不久就聽見第一隻象的聲音——我們今日所聽見的就是這個聲音——。」

大雷在乾枯破裂的山上下的轟轟的响，卻並不落雨——只有熱電在山脊後閃——哈提說道：——

「他所聽見的就是這個聲响，聲响說道：「這是你的慈悲麼？」第一隻老虎吮他的兩唇，說道：「有什麼要緊？我

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'What matter? I have killed Fear.' And Tha said: 'O blind and foolish! Thou hast untied the feet of Death, and he will follow thy trail till thou diest. Thou hast taught Man to kill!'

"The First of the Tigers, standing stiffly to his kill, said: 'He is as the buck was. There is no Fear. Now I will judge the Jungle Peoples once more.'

"And Tha said: 'Never again shall the Jungle Peoples come to thee. They shall never cross thy trail, nor sleep near thee, nor follow after thee, nor browse by thy lair. Only Fear shall follow thee, and with a blow that thou canst not see shall bid thee wait his pleasure. He shall make the ground to open under thy feet, and the creeper to twist about thy neck, and the tree-trunks to grow together about thee higher than thou canst leap, and at the last he shall take thy hide to wrap his cubs when they are cold. Thou hast shown him no mercy, and none will he show thee.'

"The First of the Tigers was very bold, for his Night was still on him, and he said: 'The Promise of Tha is the Promise of Tha. He will not take away my night?' And Tha said: 'Thy one Night is thine, as I have said, but there is a price to pay. Thou hast taught Man to kill, and he is no slow learner.'

"The First of the Tigers said: 'He is here under my foot, where his back is broken. Let the Jungle know that I have killed Fear.'

"Then Tha laughed and said: 'Thou hast killed one of many, but thou thyself shalt tell the Jungle—for thy Night is ended!'

"So the day came; and from the mouth of the cave went out another Hairless One, and he saw the kill in the

已經殺了『害怕』了。」拖說道：「哎！你這個瞎眼及糊塗東西！」他把「死」放出來啦，「死」會跟着你的足跡，要跟到你死為止。你已經教會人殺東西了！

『第一隻老虎一定不放鬆他所殺的東西，說道：「他同那條鹿一樣。並無『害怕。』現在我再做一度樹林種族的裁判官。」

『拖說道：「樹林的種族永遠不肯再到你的面前啦。他們永遠不走過你的腳跡所在的地方，永遠不近你睡，永遠不跟隨你，永遠不在你的窩邊吃草啦。只有害怕肯跟隨你，害怕用你所不能看見的打擊，叫你聽他的命令，他必定使你脚下的地開裂，使纏藤繞你的頸脖子，使在你左右的樹身長成一塊，使你不能跳過那樣高，最後他必定用你皮包他的身冷的子女。你既不以慈悲待他，他也不以慈悲待你。」

『第一隻老虎太過膽大啦，因為他的一夜還未完，他就說道：「拖所答應的是要算數的。他不會取銷我的一夜麼？」拖說道：「你的一夜還是你的，原是我說過的，但是你得出代價。你已經教會人殺東西，他會學榜樣，學得很快的。」

『第一隻老虎說道：「他現時在我的腳下，他的背是打破了。讓樹林的種族曉得我已經把害怕殺了。」

『拖於是大笑說道：「本來有許多害怕你只殺了一個，你不如自己告訴樹林的種族——因為你的一夜完了！」

『果然天亮啦；另有一個無毛東西從洞口出來，他看

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path, and the First of the Tigers above it, and he took a pointed stick——”

“They throw a thing that cuts now,” said Sahi, rustling down the bank; for Sahi was considered uncommonly good eating by the Gonds—they called him Ho-Igoo—and he knew something of the wicked little Gondee ax that whirls across a clearing like a dragon-fly.

“It was a pointed stick, such as they set in the foot of a pit-trap,” said Hathi; “and throwing it, he struck the First of the Tigers deep in the flank. Thus it happened as Tha said, for the First of the Tigers ran howling up and down the Jungle till he tore out the stick, and all the Jungle knew that the Hairless One could strike from far off, and they feared more than before. So it came about that the First of the Tigers taught the Hairless One to kill—and ye know what harm that has since done to all our peoples—through the noose, and the pitfall, and the hidden trap, and the flying stick, and the stinging fly that comes out of white smoke (Hathi meant the rifle), and the Red Flower that drives us into the open. Yet for one night in the year the Hairless One fears the Tiger, as Tha promised, and never has the Tiger given him cause to be less afraid. Where he finds him, there he kills him, remembering how the First of the Tigers was made ashamed. For the rest, Fear walks up and down the Jungle by day and by night.”

“*Ahi! Aoo!*” said the deer, thinking of what it all meant to them.

“And only when there is one great Fear over all, as there is now, can we of the Jungle lay aside our little fears, and meet together in one place as we do now.”

見被殺的在路上，又看見第一隻老虎蹠住被殺的，他就拿一根尖棍子——」

沙希說道，「今日他們放一種會傷人的東西，」沙希索索的作响走往河岸下；因為剛茲（Gonds 小野人）當沙希是非常好吃的東西——他們稱他浩伊古（Ho-Igoo）——他多少曉得剛茲所用的害人的小斧，這樣東西在無樹木地方飛過如同一隻蜻蛉。

哈提說道：「那是一種尖棍子，有如他們所放在窠穿脚下的；他一摔這件東西，就射中第一隻老虎的脅，射得很深，就是這樣應了拖的話，因為第一隻老虎在樹林上下咆哮，等到他把那枝尖棍子拔出來，全個樹林都曉得無毛的東西能夠從遠處打人，他們更害怕他。這就是第一隻老虎教無毛的東西殺物的情節——你們是曉得的，從此以後就傷害了全數樹林的種族，害到什麼地步——無毛的東西所用的是活結，陷坑，密藏的機械，與能飛行棍子，還有從白烟出來的螫人的蠅（哈提指槍），還有逐我們往無樹林地方的「紅花。」但是每年有一夜無毛的東西怕虎，一如拖所答應過老虎的，老虎絕未稍減使他害怕的理由。無論在什麼地方，只要他遇着他就殺他，他記得第一隻老虎是怎樣受辱的。此後無論日夜，害怕都在樹林走上走落！」

鹿想到這件事體與他們很有關係，就說道「阿希！阿烏！」

「只要一到了一個大害怕鎮壓全數種族，如同現在這樣，我們樹林的種族才能夠放下我們的許多小害怕，能夠在一處地方相會，如同現在這樣。」

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"For one night only does Man fear the Tiger?" said Mowgli.

"For one night only," said Hathi.

"But I—but we—but all the Jungle knows that Shere Khan kills Man twice and thrice in a moon."

"Even so. *Then* he springs from behind and turns his head aside as he strikes, for he is full of fear. If Man looked at him he would run. But on his Night he goes openly down to the village. He walks between the houses and thrusts his head into the doorway, and the men fall on their faces, and there he does his kill. One kill in that night."

"Oh!" said Mowgli to himself, rolling over in the water. "Now I see why Shere Khan bade me look at him. He got no good of it, for he could not hold his eyes steady, and—and I certainly did not fall down at his feet. But then I am not a man; being of the Free People."

"Umm!" said Bagheera deep in his furry throat. "Does the Tiger know his Night?"

"Never till the Jackal of the Moon stands clear of the evening mist. Sometimes it falls in the dry summer and sometimes in the wet Rains—this one Night of the Tiger. But for the First of the Tigers this would never have been, nor would any of us have known fear."

The deer grunted sorrowfully, and Bagheera's lips curled in a wicked smile. "Do men know this—tale?" said he.

"None know it except the tigers, and we, the elephants—the Children of Tha. Now ye by the pools have heard it, and I have spoken."

Hathi dipped his trunk into the water as a sign that he did not wish to talk.

"But—but—but," said Mowgli, turning to Baloo, "why

毛格理說道，『只有一夜人怕老虎麼？』

哈提說道，『只有一夜。』

『但是我——但是我們——但是全個樹林都曉得希爾汗在一個月裏頭殺兩三次人。』

『是的。當他這樣殺人的時候，他是從後面跳，掉轉他的頭在旁邊，因為他是很害怕的。人若看他，他會跑的。但是在那一夜裏頭，他是放膽走下村鄉的。他在房屋之間走，伸頭入門，人們就爬在地下，他就在那裏殺人。這一夜只殺一個人。』

毛格理在水上打滾，對自己說道，『哦！我現在才明白希爾汗為什麼叫我看他。我看他，他得不着什麼好處，因為他不能定睛看我，——我確未在他的腳下跪下。我卻並不是人；我是自由種族的一份子。』

巴希拉在他的多毛的喉嚨裏深深的喊了一聲道，『哼！老虎曉得他的那一夜麼？』

『他一向都不曉得，等到月的走狗在傍晚的霧中顯露出來。老虎的這一夜，有時在乾燥的夏天，有時在多雨的時候。若不是因為第一隻老虎，這件事是絕不會發生的，我們無論那個絕不會曉得害怕的。』

鹿很發愁的叫，巴希拉捲他的兩唇，作一種懷了惡意的微笑。他說道，『人們曉得這段故事麼？』

『只有老虎們曉得，我們是象，是拖的子孫也曉得，此外誰也不曉得。你們在池邊的已經聽見了，我是說完了。』

哈提把他的鼻子放在水裏，表示他不願意說話啦。

毛格理掉過頭來對巴祿說道，『但是——但是——但

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did not the First of the Tigers continue to eat grass and leaves and trees? He did but break the buck's neck. He did not *eat*. What led him to the hot meat?"

"The trees and the creepers marked him, Little Brother, and made him the striped thing that we see. Never again would he eat their fruit; but from that day he revenged himself upon the deer, and the others, the Eaters of Grass," said Baloo.

"Then *thou* knowest the tale. Heh? Why have I never heard?"

"Because the Jungle is full of such tales. If I made a beginning there would never be an end to them. Let go my ear, Little Brother?"

THE MIRACLE OF PURUN BHAGAT

There was once a man in India who was Prime Minister of one of the semi-independent native States in the north-western part of the country. He was a Brahmin, so high-caste that caste ceased to have any particular meaning for him; and his father had been an important official in the gay-coloured tag-rag and bob-tail¹ of an old-fashioned Hindoo Court. But as Purun Dass grew up he realised² that the ancient order of things was changing, and that if anyone wished to get on he must stand well with the English, and imitate all the English believed to be good. At the same time a native official must keep his own master's favour. This was a difficult game, but the quiet, close-mouthed, young Brahmin, helped by a good English education at a Bombay University, played it coolly, and

¹ tag-rag and bob-tail, 亂七八糟的一羣人。 ² realised, 看出。

是第一隻老虎爲什麼不接連吃草，吃葉，吃樹呀？他不過咬斷鹿的頸頸子。他並未吃血。什麼事使他吃熟肉？』

巴祿說道，『小兄弟，因爲樹木與纏藤在他的身上作了記號，使他變作如我們所看見的有條紋的東西。從此以後他永遠不吃樹與藤的果；但是從這天起，他在鹿的身上，及其他吃草東西身上報仇。』

『原來你曉得這假故事。是不是？我爲什麼向來未聽見過？』

『因爲樹林裏有很多這樣的故事。假使我起首告訴你，我說不完那許多。小兄弟，你放了我的耳朵，好不好？』

普朗巴伽特的奇蹟

從前印度有一個人做過西北部的一個半獨立的土人的國的宰相。他是一個婆羅門，他的階級是很高的，從他看來，階級兩個字就不復有什麼特別意義了；他的父親在古老印度宮庭做過一羣衣服穿得很華麗的亂七八糟的人們裏頭的一個要緊官員。但是當普朗答斯(Purun Dass)長大的時候他看出時勢正在那裏變遷，他又看出一個人若要發達，必得巴結好了英國人，凡是英國人相信是好的，他必得樣樣摹倣。同時一個本國的官員又必定要得到他自己君主的寵任。這種把戲卻不容易耍，但是這個安詳緘默的少年婆羅門，既得力於在孟買的一個大學校的很

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rose, step by step, to be Prime Minister of the kingdom. That is to say, he held more real power than his master, the Maharajah.¹

When the old king—who was suspicious of the English, their railways and telegraphs—died, Purun Dass stood high with his young successor, who had been tutored by an Englishman; and between them, though he always took care that his master should have the credit, they established schools for little girls, made roads, and started State dispensaries and shows of agricultural implements, and published a yearly blue-book on the "Moral and Material Progress of the State," and the Foreign Office and the Government of India were delighted. Very few native States take up English progress without reservations,² for they will not believe, as Purun Dass showed he did, that what is good for the Englishman must be twice as good for the Asiatic. The Prime Minister became the honoured friend of Viceroys and Governors, and Lieutenant-Governors, and medical missionaries, and common missionaries, and hard-riding English officers who came to shoot in the State preserves, as well as of whole hosts of tourists who travelled up and down India in the cold weather, showing how things ought to be managed. In his spare time he would endow scholarships for the study of medicine and manufactures on strictly English lines, and write letters to the *Pioneer*, the greatest Indian daily paper, explaining his master's aims and objects.

At last he went to England on a visit, and had to pay enormous sums to the priests when he came back; for even so high-caste a Brahmin as Purun Dass lost caste by

¹ Maharajah, 摩訶拉雅 (印度語, 意即大王). ² without reservations, 不留餘地.

好的英文教育，他就很冷靜的耍這套把戲，逐步逐步升到國裏的宰相。這就是說，他所執的實權比他的君主摩訶拉雅大得多。

這個老王不相信英國人，不相信他們的鐵路與電報。等到老王一死，答斯很有寵於少年的繼位君主，這個君主曾受過一個英國先生的教導；於是君臣兩人就開學校教小女孩子，造路，設國立的施醫院，開農具展覽會，每年刊行一本藍皮書宣布『本國的道德的及物質的進步，』答斯卻常是很小心的歸功於他的君主，於是印度的外交部及政府都很喜歡。只有很不多的本地人的國家肯不留餘地的盡情學英國人創辦新政，因為他們與普朗答斯不同，不肯相信凡是有益於英國人的必定加倍有益於亞細亞人。宰相就變作英國人的好朋友，總督們，省長們，副省長們，施醫的傳教士們，平常的傳教士們，走來國家的保留地打鳥的與騎馬亂跑的英國軍官們，還有全隊的旅行家（他們當天冷的時候在印度各處遊行，教人應教怎樣辦事），這許多人無不當宰相是個好朋友。他有空閒的時候就津貼學費，鼓勵人研究嚴守英國辦法的醫學及製造，還寫信登最大的印度日報名導報，解說他的君主的意向及目的。

後來他往英國遊歷，等到他回國的時候，要給非常多的錢與印度的教士們；因為如普朗答斯這樣階級很高的

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crossing the black sea. In London he met and talked with everyone worth knowing—men whose names go all over the world—and saw a great deal more than he said. He was given honorary degrees by learned universities, and he made speeches and talked of Hindu social reform to English ladies in evening dress, till all London cried, “This is the most fascinating man we have ever met at dinner since cloths were first laid!”

When he returned to India there was a blaze of glory, for the Viceroy himself made a special visit to confer upon the Maharajah the Grand Cross of the Star of India—all diamonds and ribbons and enamel; and at the same ceremony, while the cannon boomed, Purun Dass was made a Knight Commander of the Order of the Indian Empire; so that his name stood Sir Purun Dass, K.C.I.E.

That evening at dinner in the big Viceregal tent he stood up with the badge and the collar of the Order on his breast, and replying to the toast of his master's health made a speech that few Englishmen could have surpassed.

Next month, when the city had returned to its sun-baked quiet,¹ he did a thing no Englishman would have dreamed of doing, for, so far as the world's affairs went, he died. The jewelled order of his knighthood returned to the Indian Government, and a new Prime Minister was appointed to the charge of affairs, and a great game of General Post began in all the subordinate appointments. The priests knew what had happened and the people guessed; but India is the one place in the world where a man can do as he pleases and nobody asks why; and the fact that Dewan

¹ sun-baked quiet, 極安靜.

人，一渡黑水洋就失了婆羅門階級。他在倫敦的時候，凡是值得見的人都見過，都相與會談過——這些人都是名聞天下的——他所見的比他所說的多得多。幾個大學校送他名譽學位，他還對許多穿晚服的英國貴婦們演說，談印度的社會改良，等到後來全個倫敦都喊道，「自從第一次宴會以來，我們在筵席上所遇的貴客，以這個為最能迷人！」

當他回到印度的時候，印度如同一片大火那樣熱鬧，因為印度總督自己特來走一次，賜印度星的大十字勳章與國王——全是金剛鑽及大綬，與琺瑯；同在這次行授勳禮的時候，正是大礮隆隆响的時候，就封普朗答斯為印度帝國的騎士長；所以他稱為普朗答斯爵士，印度帝國騎士長。

那天晚上在總督的大營帳宴會，他的胸前掛了這個勳位的徽章及領條，站起來，答復英國官同他的君主恭祝健康的話，演說一番，只有不多的幾個英國人能夠勝過他。（這裏說得異常熱鬧，反襯下文。譯者註。）

到了下一個月，那時候該城恢復極其安靜的情形，他做一件事，是英國人所不會夢想會做到的，因為他與世事長辭啦。他把他的鑲珠寶的寶星送還印度政府，新任一個宰相管理政事，有許多人起首爭得附屬局所的職位啦。教士們曉得發生什麼事，人們猜是什麼事；世界上惟有印度這個地方能够任人自由行動無人過問理由；普朗答斯爵

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Sir Purun Dass, K.C.I.E., had resigned position, palace, and power, and taken up the begging-bowl and ochre-coloured dress of a Sunnyasi or holy man, was considered nothing extraordinary. He had been, as the Old Law recommends, twenty years a youth, twenty years a fighter—though he had never carried a weapon in his life—and twenty years head of a household. He had used his wealth and his power for what he knew both to be worth; he had taken honour when it came his way; he had seen men and cities far and near, and men and cities had stood up and honoured him. Now he would let these things go, as a man drops the cloak he needs no longer.

Behind him, as he walked through the city gates, an antelope skin and brass-handled crutch under his arm, and a begging-bowl of polished brown *coco-de-mer*¹ in his hand, barefoot, alone, with eyes cast on the ground—behind him they were firing salutes from the bastions in honour of his happy successor. Purun Dass nodded. All that life was ended; and he bore it no more ill-will or good-will than a man bears to a colourless dream of the night. He was a Sunnyasi—a houseless, wandering mendicant, depending on his neighbours for his daily bread; and so long as there is a morsel to divide in India neither priest nor beggar starves. He had never in his life tasted meat, and very seldom eaten even fish. A five-pound-note would have covered his personal expenses for food through any one of the many years in which he had been absolute master of millions of money. Even when he was being lionised² in London he had held before him his dream of peace and quiet—the long, white, dusty

¹ *coco-de-mer*, 海椰子. ² lionised, 受人當大人物看待.

士辭職，不居府第，拋棄權力，手執乞食碗身穿修道人的赭色衣服，人們絲毫不以為怪。（前文寫他轟轟烈烈做大官，以後寫他急流勇退。譯者註。）古律勸人做二十年少年，做二十年戰士（他生平卻從未拿過兵器）——做二十年家長，他都做過啦。凡是他以為值得做的，他用他的錢財與勢力做去；他遇着榮耀就順受榮耀；遠近的人物與城邑他都曾見過，人物與城邑都起來歡迎他，敬禮他。現在他不要這許多東西啦，如同一個人用不着穿外衣就脫下來。

當他走出城門的時候，他背上披着一塊羚羊皮，臂下夾着一根銅柄的柺棍，手上執一個磨光的棕色的海椰子製的乞食碗，精着脚，孤自一人，兩眼看地——人民在他背後從稜堡上放礮慶賀他的高興的後任。普朗答斯點頭。做官的生活是告終了；他對於此事既不怨恨，亦不示喜，不過如同一個人對待一場無色彩的夜夢。他是一個修士——一個無家的，遊行的乞丐，靠他的隣居們給他每日的麵包；在印度地方，只要還有一小塊食物可分，教士或乞丐就不會餓死的。他生平未嘗過肉食，食魚的時候都是很少的。當他有好幾年有全權處置幾百萬的時候，他只要一張五個金鎊的鈔票，就足夠他自己個人無論其中那一年的食用。當他在倫敦，被人當他是一個偉大人物看待的時候，他就在那裏做過安靜日子的夢——他所夢的就是長

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Indian road, printed all over with bare feet, the incessant, slow-moving traffic, and the sharp-smelling wood-smoke curling up under the fig-trees in the twilight, where the wayfarers sat at their evening meal.

When the time came to make that dream true the Prime Minister took the proper steps, and in three days you might more easily have found a bubble in the trough of the long Atlantic seas¹ than Purun Dass among the roving, gathering, separating millions of India.

At night his antelope skin was spread where the darkness overtook him—sometimes in a Sunnyasi monastery by the roadside; sometimes by a mud pillar shrine of Kala Pir, where the Jogis, who are another misty division of holy men, would receive him as they do those who know what castes and divisions are worth; sometimes on the outskirts of a little Hindu village, where the children would steal up with the food their parents had prepared; and sometimes on the pitch of the bare grazing-grounds where the flame of his stick fire waked the drowsy camels. It was all one to Purun Dass—or Purun Bhagat, as he called himself now. Earth, people, and food were all one. But, unconsciously, his feet drew him away northward and eastward; from the south to Rohtak; from Rohtak to Kurnool; from Kurnool to ruined Samanah, and then up-stream along the dried bed of the Gugger river that fills only when the rain falls in the hills, till, one day, he saw the far line of the great Himalayas.

Then Purun Bhagat smiled, for he remembered that his mother was of Rajput Brahmin birth, from Kulu way—a Hill-woman, always homesick for the snows—and that

¹ trough of the seas, 兩巨瀉間的四處。

而白，塵土甚多的印度道路，路上印滿赤腳的蹤迹，不停的，走得慢的來往車輛，有氣味很重的木烟，當黃昏時候在無花果樹下彎彎曲曲的向上冒，這是行人坐下吃晚飯的地方。

到了要把夢境變成實事的時候，宰相就取正當的步伐，在三天裏頭，你可以更容易在長的大西洋的兩巨浪間的凹處找一海漚，卻極不容易在印度的千百萬遊行的，聚集的，及分散的印度人裏頭找着普朗答斯。

到了晚上，他就在走到天黑的地方鋪他的羚羊皮——有時在路旁的修士廟裏；有時在喀喇普爾 (Kala Pir) 的泥柱做的廟旁，那裏有另外一種莫名其妙的修士們稱爲如吉斯 (Jogis) 的歡迎他，如同人們曉得階級的與分派的經值的，歡迎箇中人一樣；有時他在一個印度小村落外邊過夜，那裏的孩子們會拿他們的父母所製的食物，偷偷的走去供給他；有時在草全吃光了的牧場上張幕地方過夜，他的點着的樹枝的火光，驚醒瞌睡的駱駝。他現時自稱普朗巴伽特，據他看來，全是一樣的。大地，人物，及食物，全是一樣的。但是他的兩腳不知不覺的引他向北方與東方走；從南方走到路塔克 (Rohtak)；從這裏走到庫爾努爾 (Kurnool)；從這裏走到坍塌的沙瑪納 (Samanah)，從這沿着乾枯的伽格爾 (Gugger) 河底向上游走 (山上落雨這條河才灌滿水)；等到有一天他望見遠遠的一排大雪山 Himalayas (希瑪拉雅)。

這時候普朗巴伽特微笑，因爲他記起他的母親是軍官與婆羅門之裔，從庫祿 (Kulu) 那邊來的——是一個生長於山上的女人，常想回來多雪地方——他又記得凡是

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the least touch of Hill blood draws a man in the end back to where he belongs.

"Yonder," said Purun Bhagat, breasting¹ the lower slopes of the Sewaliks, where the cacti stand up like seven-branched candlesticks, "yonder I shall sit down and get knowledge;" and the cool wind of the Himalayas whistled about his ears as he trod the road that led to Simla.

The last time he had come that way it had been in state, with a clattering cavalry escort, to visit the gentlest and most affable of Viceroy; and the two had talked for an hour together about mutual friends in London, and what the Indian common folk really thought of things. This time Purun Bhagat paid no calls, but leaned on the rail of the Mall, watching the glorious view of the Plains spread out forty miles below, till a native Mohammedan policeman told him he was obstructing traffic; and Purun Bhagat salaamed reverently to the Law, because he knew the value of it, and was seeking for a Law of his own. Then he moved on, and slept that night in an empty hut at Chota Simla, which looks like the very last end of the earth, but it was only the beginning of his journey. He followed the Himalaya-Thibet road, the little ten-foot track that is blasted out of solid rock, or strutted out on timbers over gulfs a thousand feet deep; that dips into warm, wet, shut-in valleys, and climbs across bare, grassy hill-shoulders where the sun strikes like a burning-glass; or turns through dripping, dark forests where the tree-ferns dress the trunks from head to heel, and the pheasant calls to his mate. And he met Thibetan herdsmen with their dogs and flocks of sheep, each sheep with a little bag

¹ breasting, 胸脯向着.

一個人，只要有極少的山民血統的，到底總要回去他的鄉梓之邦。

普朗巴伽特登西華力克 (Sewaliks) 山的斜坡，這裏的仙人掌站得直直的，好像一身七枝的燭台，他說道『我將在那邊坐下求學，』當他在往西模拉 (Simla) 的路上走的時候，大雪山的冷風在他的耳旁叫。

他最後一次到這裏的時候，是奉公來探望最和藹的總督，有馬蹄很响的騎兵做護衛；他同總督兩個人談了一點鐘，談倫敦的彼此都認得的朋友們，還談到印度的平常人對於許多事物作什麼思想。這次普朗巴伽特到這裏並不拜客，他靠着公路的欄杆，看山下四十哩寬的平原的美麗景象，後來有一個本地的奉回教的巡警說他阻礙往來；普朗巴伽特恭恭敬敬的對法律行禮，因為他曉得法律的價值，況且他這時候要找尋他自己的一宗法律。隨後他往前走，當天晚上就在楚達西模拉 (Chota Simla) 的一間空的草房睡覺，這個地方好像是大地的最後盡頭，其實不過是他的行程的起點。他跟着大雪山——西藏的小路走，這條路不過有十尺寬，是從山石炸出來的，有時不過是一條棧道，下臨千尺深坑；垂入濕熱深閉的山谷，爬過無樹木而多青草的山肩，太陽射來如同一座火鏡；有時轉灣穿過滴水的黑樹林，這裏有許多木本的鳳尾草從頭到頂裝飾大樹的身，還有許多山雞嚶嚶的求友。他遇着幾個西藏牧人帶着他們的狗與羊羣，每隻羊背着一小包的礮砂，還遇着

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of borax on his back, and wandering wood-cutters, and cloaked and blanketed Lamas from Thibet, coming into India on pilgrimage, and envoys of little solitary¹ Hill-states, posting furiously on ring-streaked and piebald ponies, or the cavalcade of a Rajah paying a visit; or else for a long, clear day he would see nothing more than a black bear grunting and rooting down below in the valley. When he first started, the roar of the world he had left still rang in his ears, as the roar of a tunnel rings a little after the train has passed through; but when he had put the Muttecane Pass behind him that was all done, and Purun Bhagat was alone with himself, walking, wondering, and thinking, his eyes on the ground, and his thoughts with the clouds.

One evening he crossed the highest pass he had met till then—it had been a two days' climb—and came out on a line of snow-peaks that belted all the horizon—mountains from fifteen to twenty thousand feet high, looking almost near enough to hit with a stone, though they were fifty or sixty miles away. The pass was crowned with dense, dark forest—deodar, walnut, wild cherry, wild olive, and wild pear, but mostly deodar, which is the Himalayan cedar; and under the shadow of the deodars stood a deserted shrine to Kali—who is Durga, who is Sitala, who is sometimes worshipped against the smallpox.

Purun Dass swept the stone floor clean, smiled at the grinning statue, made himself a little mud fireplace at the back of the shrine, spread his antelope skin on a bed of fresh pine needles, tucked his *bairagi*—his brass-handled crutch—under his armpit, and sat down to rest.

¹solitary, 孤立.

遊行的樵子，還有從西藏來的披了長袍裹着毯子的喇嘛，入印度瞻拜，還有山上的孤立小邦的使臣們，騎在有條紋與有斑點的馬上，發狂的跑，或一個土酋帶了馬隊探訪隣邦；或遇着晴明的長日，他都無所見，只見一隻黑熊在山谷底下叫，及挖樹根。（句子雖長卻是極顯明的。譯者註。）當他最初動身的時候，他的兩耳還有他所拋離的世界的吼叫聲，如同火車已經走出山洞不久之後，猶聞山洞的吼叫聲；但是在他已經過了木提安尼（Mutteanee）口之後，所有的吼叫都消滅了，普朗巴伽特只是自己一個人在那裏走，在那裏驚奇與尋思，兩眼看地，他的思想在浮雲裏。

有一天傍晚，他走過一向所未走過的最高的口——這次是爬了兩天的山才走到的——出了口就是一排雪頂的山，把天涯全包圍了——那裏有許多高山，從一萬五千尺至二萬尺，看見好像近在目前，用石子可以摔得到，其實是離這裏還有五十哩或六十哩遠。口上有深密黑暗的森林——檜樹，核桃樹，野櫻桃，野橄欖，野梨，小檜樹為最多，這是大雪山的柏樹；檜樹下有一個無人來拜的卡里（Kali）神廟——這位神又名杜爾伽（Durga），又名西陀羅（Sitala），有時有人禮拜這位神，以求免出天花。

普朗答斯把石地板掃乾淨，對着張大嘴笑的神像微笑，在廟後用泥做一個小爐，鋪他的羚羊皮在一堆新摘下來的松針上，把他的銅柄拐棍夾在腋下，就坐下休息。

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Immediately below him the hillside fell away, clean and cleared for fifteen hundred feet, to where a little village of stone-walled houses, with roofs of beaten earth, clung to the steep tilt. All round it tiny terraced fields lay out like aprons of patchwork on the knees of the mountain, and cows no bigger than beetles grazed between the smooth stone circles of the threshing-floors. Looking across the valley the eye was deceived by the size of things, and could not at first realise that what seemed to be low scrub, on the opposite mountain-flank, was in truth a forest of hundred-foot pines. Purun Bhagat saw an eagle swoop across the enormous hollow, but the great bird dwindled to a dot ere it was half-way over. A few bands of scattered clouds strung up and down the valley, catching on a shoulder of the hills, or rising up and dying out when they were level with the head of the pass. And "Here shall I find peace," said Purun Bhagat.

Now, a Hill-man makes nothing of a few hundred feet up or down, and as soon as the villagers saw the smoke in the deserted shrine, the village priest climbed up the terraced hillside to welcome the stranger.

When he met Purun Bhagat's eyes—the eyes of a man used to control thousands—he bowed to the earth, took the begging-bowl without a word, and returned to the village, saying, "We have at last a holy man. Never have I seen such a man. He is of the plains—but pale coloured—a Brahmin of the Brahmins." Then all the housewives of the village said, "Think you he will stay with us?" and each did her best to cook the most savoury meal for the Bhagat. Hill-food is very simple, but with buck-wheat and Indian corn, and rice and red pepper, and little fish out of the stream in the little valley, and

山邊就在他脚下向下直落，直落一千五百尺，既乾淨，又無樹木，落到一個有許多石牆房子的小村莊，房頂是泥的，緊靠着陡的斜坡。村子四圍是墊高的田疇，好像是在山膝上的一片一片的補綻，看見母牛不過甲蟲那麼小，在打禾地板的兩個光滑石圈之間吃草。眼往山谷那邊看，被物的大小所欺，在對過山邊的好像是許多小樹，其實是百尺高的松林。普朗巴伽特看見一隻鷹飛過大山谷，但是當還未飛過一半路的時候，這隻大鳥變作一個黑點。不多的幾片散布的雲在山谷上落，有鋪在山肩的，亦有當其與山口的頂齊平的時候，或上升，或消滅了。普朗巴伽特說道，『我將在這裏求安靜。』

一個山民爬上爬落幾百尺，原不算什麼事，鄉下人們一看見那所無人禮拜的古廟有烟，本村的教士就爬上節節升高的山邊，去歡迎這個外路人。

當教士看見普朗巴伽特的兩眼時——這兩隻眼原是習慣節制千萬人的——他就鞠躬到地，一句話不說就拿了那隻乞食碗回去村裏，說道，『到了這個時候，我們居然有了一位聖賢。我向來未見過這樣的一個人。他是平原的人——面色是白的——是婆羅門中的婆羅門。』於是村子裏的全數當家女人說道，『你看，他同我們住在一起麼？』各人都盡各人的能力，製最有味的菜，請巴伽特吃。山民的飯食是很單簡的，不過是蕎麥與玉蜀黍，稻米與胡椒，還有在小山谷的小溪流的小魚，還有從石牆上的像烟鹵

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honey from the flue-like hives built in the stone walls, and dried apricots, and turmeric, and wild ginger, and bannocks of flour, a devout woman can make good things; and it was a full bowl that the priest carried to the Bhagat. Was he going to stay? asked the priest. Would he need a *chela*—a disciple—to beg for him? Had he a blanket against the cold weather? Was the food good?

Purun Bhagat ate, and thanked the giver. It was in his mind to stay. That was sufficient, said the priest. Let the begging-bowl be placed outside the shrine, in the hollow made by those two twisted roots, and daily should the Bhagat be fed; for the village felt honoured that such a man—he looked timidly into the Bhagat's face—should tarry among them.

That day saw the end of Purun Bhagat's wanderings. He had come to the place appointed for him—the silence and the space. After this, time stopped, and he, sitting at the mouth of the shrine, could not tell whether he were alive or dead; a man with control of his limbs, or a part of the hills, and the clouds, and the shifting rain, and sunlight. He would repeat a Name softly to himself a hundred hundred times, till, at each repetition, he seemed to move more and more out of his body, sweeping up to the doors of some tremendous discovery; but, just as the door was opening, his body would drag him back, and, with grief, he felt he was locked up again in the flesh and bones of Purun Bhagat.

Every morning the filled begging-bowl was laid silently in the crotch of the roots outside the shrine. Sometimes the priest brought it; sometimes a Ladakhi trader, lodging in the village, and anxious to get merit, trudged up the path; but, more often, it was the woman who had cooked

的蜂房裏取出來的蜜，還有薑黃，乾的杏子，野薑，及麥麵製的麵包，一個奉教虔誠的女人能製好吃東西；教士送給巴伽特的，是滿碗食物。教士問道，他住在這裏麼？他要一個徒弟替他求乞麼？他有毯子禦寒麼？食物好麼？

普朗巴伽特吃東西，謝謝施主。他心裏想住下。教士說道，這就夠啦。請他把乞食碗放在廟外，放在兩條纏繞樹根所造成的窟窿裏，每日就有人送飯給巴伽特吃；因為這個村子因為有這樣一個人（他怯怯的看看巴伽特的臉）肯逗留在這裏，覺得很有體面。

這一天就是普朗巴伽特雲遊的末日。他來到注定給他的地方啦——這裏寂靜空曠。此後時間停止了。（即住在深山不知的。譯者註。）他坐在廟口，不能說他是死是活；他是一個人有能力節制他的四肢，或一部分的山與雲，及遷移的雨，與陽光。他對自己低聲說一個名字，說千萬遍，等到後來，每說一遍他就好像逐漸脫離他的軀殼，很快的走上某種重大的揭露的門；誰知正在開門的時候，他的軀殼拖他回頭，他覺得又被普朗巴伽特的肉骨之軀所關鎖起來，他覺得憂愁。

每天早上那隻裝滿食物的乞丐碗都有人不聲不响的放在廟外的樹根的交加上。有時是教士送來，有時是一個住在村子的拉達奇（Ladakhi）生意人送來，他急於要得福，就很辛苦的從小徑爬上山；但是居多都是晚上把食物煮好的女人，明早自己送上山；她嘴裏低聲喃喃的說道，

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the meal overnight; and she would murmur, hardly above her breath: "Speak for me before the gods, Bhagat. Speak for such an one, the wife of so-and-so!" Now and then some bold child would be allowed the honour, and Purun Bhagat would hear him drop the bowl and run as fast as his little legs could carry him, but the Bhagat never came down to the village. It was laid out like a map at his feet. He could see the evening gatherings held on the circle of the threshing-floors, because that was the only level ground; could see the wonderful unnamed green of the young rice, the indigo blues of the Indian corn; the dock-like¹ patches of buck-wheat, and, in its season, the red bloom of the amaranth, whose tiny seeds, being neither grain nor pulse, make a food that can be lawfully eaten by Hindus in time of fasts.

When the year turned, the roofs of the huts were all little squares of purest gold, for it was on the roofs that they laid out their cobs of the corn to dry. Hiving and harvest, rice-sowing and husking, passed before his eyes, all embroidered down there on the many-sided fields, and he thought of them all, and wondered what they all led to at the long last.

Even in populated India a man cannot a day sit still before the wild things run over him as though he were a rock; and in that wilderness very soon the wild things, who knew Kali's Shrine well, came back to look at the intruder. The *langurs*, the big gray-whiskered monkeys of the Himalayas, were, naturally, the first, for they are alive with curiosity; and when they had upset the begging-bowl, and rolled it round the floor, and tried their teeth on the brass-handled crutch, and made faces at the antelope skin,

¹ dock-like, 像截斷的尾巴。

「巴伽特，我請你在神們面前替我說好話。我是某某的妻室，請你替這個人說好話！」有時是大膽的孩子當這樣有體面的差使，普朗巴伽特會聽見他把碗放下就儘他的兩隻小腳的能力快跑，巴伽特卻從來不下山到村子。這個村子在他的面前，如同一幅展開的地圖。他能夠看見人們在打禾的圈子裏聚集，因為只有打禾場是平地；他能夠看見稻苗的奇異到說不出名來的青綠顏色，玉蜀黍的靛藍色；他能夠看見一塊一塊像截斷尾巴的蕎麥園，到了時候還看見莧類的紅花，這種花草的子是很小的，既不是穀又不是豆，到了齋戒日期印度人能食這樣花子，不算犯禁。

夏往秋來，茅舍的房頂全變作許多小方塊的最淨的黃金，因為村裏的人在房頂上曬他們的玉蜀黍。他看見他們收蜜，割稻，種稻，去殼，山下的多邊的田疇全像錦繡，他全想到這許多事物，在那裏納悶，到後來這許多事物得什麼結果。

在有人居住的印度，一個人不能一日平安靜坐而無野獸在他身上跑過，當他好像是一塊山石；在這個曠僻地方更不必說，野獸都很曉得卡里廟，不久就回來看看這個侵犯他們地方的人。大雪山的灰鬚大猴子，是最好探奇覺異的，自然是首先來看；他們把乞食碗打翻了，把碗在地板上四圍的旋轉，用牙咬銅柄的拐棍，對着羚羊皮作鬼臉，

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they decided that the human being who sat so still was harmless. At evening, they would leap down from the pines, and beg with their hands for things to eat, and then swing off in graceful curves. They liked the warmth of the fire, too, and huddled round it till Purun Bhagat had to push them aside to throw on more fuel; and in the morning, as often as not, he would find a furry ape sharing his blanket. All day long, one or other of the tribe would sit by his side, staring out at the snows, crooning and looking unspeakably wise and sorrowful.

After the monkeys came the *barasingh*, that big deer which is like our red deer, but stronger. He wished to rub off the velvet of his horns against the cold stones of Kali's statue, and stamped his feet when he saw the man at the shrine. But Purun Bhagat never moved, and, little by little, the royal stag edged up and muzzled his shoulder. Purun Bhagat slid one cool hand along the hot antlers, and the touch soothed the fretted beast, who bowed his head, and Purun Bhagat very softly rubbed and ravelled off the velvet. Afterwards, the *barasingh* brought his doe and fawn—gentle things that mumbled on the holy man's blanket—or would come alone at night, his eyes green in the fire-flicker, to take his share of fresh walnuts. At last, the musk-deer, the shyest and almost the smallest of the deerlets, came, too, her big, rabbit ears erect; even brindled, silent *mushick-nabha* must needs find out what the light in the shrine meant, and drop her moose-like nose into Purun Bhagat's lap, coming and going with the shadows of the fire. Purun Bhagat called them all "my brothers," and his low call of "*Bhai! Bhai!*" would draw them from the forest at noon if they were within earshot. The Himalayan black bear, moody and

這個時候他們就斷定那個靜坐不動的人是無害的。到了傍晚，他們就從松樹上跳下來，伸手求食，隨後同打鞦韆一樣，跑開，作很好看的曲線形。他們還喜歡火爐的煖氣，擠作一堆，圍爐取煖，等到普朗巴伽特把他們推開，多捧些燃料；早上他往往看見一隻多毛的猴子分享他的毯子。終日總有這種野獸或那種野獸在他的身邊坐下，瞪眼向外看雪，在那裏啣唔，面上露出說不出來的明智與憂愁。

猴子來過之後，就是大鹿來，像我們的紅鹿，不過氣力大些。他想頂住卡里神像的冷石頭，磨丟角上的毛茸，當他看見廟裏的人的時候，他就踱脚。普朗巴伽特卻始終不動。這個鹿王就逐漸走上來，嗅他的肩膀。普朗巴伽特伸出一隻冷手往來撫摩鹿的熱角，這樣的撫摩使這條躁暴不安的野獸覺得舒服，他就低着頭，普朗巴伽特很輕的摩擦與拆散他的毛茸。後來大鹿把他的牝鹿及小鹿都帶來——這都是馴獸，在修士的毯子上低聲呦呦的叫——有時大鹿在晚上獨自一個走來，在搖動的火光看來，他的兩眼是綠色的，他來分享新鮮核桃。最後來的是麝，她是小鹿中最怕羞，又幾乎是最小的，她的大而像兔子的耳朵豎得直直的；身上有斑紋，不响的麝，也必要來看廟裏的火究竟是什麼東西，把她的像麝的鼻子，放在普朗巴伽特的懷裏，跟着火影來來去去。普朗巴伽特稱這許多野獸做『我的兄弟們，』當中午的時候，只要他們聽得見他的呼喚，他只要低聲叫『巴伊！巴伊！』他們就從森林裏走來。大雪山的黑熊，是易怒而多疑的——蘇納（Sona），他有V

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suspicious—Sona, who has the V-shaped white mark under his chin—passed that way more than once; and since the Bhagat showed no fear, Sona showed no anger, but watched him, and came closer, and begged a share of the caresses, and a dole of bread or wild berries. Often, in the still dawns, when the Bhagat would climb to the very crest of the notched pass to watch the red day walking along the peaks of the snows, he would find Sona shuffling and grunting at his heels, thrusting a curious forepaw under fallen trunks, and bringing it away with a *whoof* of impatience; or his carly steps would wake Sona where he lay curled up, and the great brute, rising erect, would think to fight, till he heard the Bhagat's voice and knew his best friend.

Nearly all hermits and holy men who live apart from the big cities have the reputation of being able to work miracles with the wild things, but all the miracle lies in keeping still, in never making a hasty movement, and, for a long time, at least, in never looking directly at a visitor. The villagers saw the outlines of the *barasingh* stalking like a shadow through the dark forest behind the shrine; saw the *minaul*, the Himalayan pheasant, blazing in her best colours before Kali's statue; and the *langurs* on their haunches, inside, playing with the walnut shells. Some of the children, too, had heard Sona singing to himself, bear-fashion, behind the fallen rocks, and the Bhagat's reputation as miracle-worker stood firm.

Yet nothing was further from his mind than miracles. He believed that all things were one big Miracle, and when a man knows that much he knows something to go upon. He knew for a certainty that there was nothing great and nothing little in this world; and day and night he strove

字形的白毛在他的領下——在這裏走過不止一次；因為巴伽特並不露出害怕神色，蘇納就並不發怒，先站着觀察他，隨後走近些，求他也撫摩他，求他給點麵包或野果。當寂靜的破曉時，巴伽特往往爬上有缺口的山口的最高頂，看紅日在雪山的峯上走，他就會看見蘇納在他的腳後跟踏步與叫喊，伸出一隻好探奇的前爪，往已倒的樹身底下探，他不耐煩嗚嗚的喊一聲，把手拖出來；有時他起早的腳步聲把曲着身子躺下的蘇納驚醒，起來站得直直的，想逃走，後來他聽見巴伽特的聲音，就曉得是他的好朋友。（這是一篇馴服野獸的絕妙文章，無怪其享大名。譯者註。）

幾乎全數住在與大城市相離地方的隱士們及修士們都得了好名譽，說是能夠演奇蹟，役使野獸，但是全數這樣的奇蹟不過是演者靜坐不動，絕不作匆遽的舉動，與許久都不直接看來訪他的野獸。村裏的人們看見大鹿的外廓如同影子一般，大踏步在神廟後的森林走過；看見大雪山的山雞在卡里神像面前賣弄她的最好看的顏色；看見大雪山的猴子在廟裏坐下頑核桃殼。還有幾個孩子們在已倒下來的山石後聽見蘇納對自己唱，如同熊一樣，巴伽特的善於馴獸的奇蹟的名聲，是立於堅固不敗之地的。

但是他的心裏並不想演奇蹟。他相信全數事物就是一個偉大奇蹟，等到一個人曉得這一層，就曉得多少可以依賴的道理。他的確曉得世界上無所謂大小；他日夜的努

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to think out his way into the heart of things, back to the place whence his soul had come.

So thinking, his untrimmed hair fell down about his shoulders, the stone slab at the side of the antelope's skin was dented into a little hole by the foot of his brass-handled crutch, and the place between the tree-trunks, where the begging-bowl rested day after day, sunk and wore into a hollow almost as smooth as the brown shell itself; and each beast knew his exact place at the fire. The fields changed their colours with the seasons; the threshing-floors filled and emptied, and filled again and again; and again and again, when winter came, the *langurs* frisked among the branches feathered with light snow, till the mother-monkeys brought their sad-eyed little babies up from the warmer valleys with the spring. There were few changes in the village. The priest was older, and many of the little children who used to come with the begging-dish sent their own children now; and when you asked of the villagers how long their holy man had lived in Kali's Shrine at the head of the pass, they answered, "Always."

Then came such summer rains as had not been known in the Hills for many seasons. Through three good months the valley was wrapped in cloud and soaking mist—steady, unrelenting downfall, breaking off into thunder-shower after thunder-shower. Kali's Shrine stood above the clouds, for the most part, and there was a whole month in which the Bhagat never caught a glimpse of his village. It was packed away under a white floor of cloud that swayed and shifted and rolled on itself and bulged upward, but never broke from its piers—the streaming flanks of the valley.

力要想出來他的道路來，可以能夠深入事物的奧妙，回到他的靈魂所從來的地方。

他一面這樣思維，他的不會梳理的頭髮垂下來，落在他的兩肩左右，在羚羊皮旁邊那片不被他的銅柄拐棍的腳弄成許多小洞，他每天放乞食碗的在兩科樹身之間的地方沉下去了，磨得日久，變成一個空洞，其光滑與棕色殼子自身一樣；每隻野獸都曉得在火爐邊他自己的地方。田地的顏色隨四季改變；打禾的平地從前有人的，後來無人，後來又屢次有了主人；一到冬天，猴子們在掛了輕雪片的樹枝上跳躍，不止一冬了，後來母猴們到了春天把她們的帶着愁苦眼的小猴們，從較煖的山谷上來。村子裏是沒得多少改變。修士年紀老些，有許多小孩子常送乞食碗上來的，現在自己不來了，打發他們的孩子送來，當你問村裏的人們，他們的修士在山口頂上的神廟已經住了多少年，他們就答道，『永遠住在那裏。』

隨後來了好幾次夏天的大雨，是山上有好多年未曾有過的。山谷裏有三個月全是雲與濕霧遮蓋住——不停的，與毫不留情的下雨，一陣雷雨大作之後，又是一陣。有過半的日子卡里廟在雲上，巴伽特有整整的一個月不會看見他的村落。村子常被成堆的雲裹住，壓在一厚層白雲之下，雲堆只管走動，這堆雲在那堆雲上打滾，與向上脹大，卻絕不離開支柱那層白雲的兩邊石壁——這就是說絕不離開山谷的兩邊。

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All that time he heard nothing but the sound of a million little waters, overhead from the trees, and underfoot along the ground, soaking through the pine-needles, dripping from the tongues of draggled fern, and spouting in newly-torn muddy channels down the slopes. Then the sun came out, and drew forth the good incense of the deodars and the rhododendrons, and that far-off, clean smell the Hill People call "the smell of the snows." The hot sunshine lasted for a week, and then the rains gathered together for their last downpour, and the water fell in sheets that flayed off the skin of the ground and leaped back in mud. Purun Bhagat heaped his fire high that night, for he was sure his brothers would need warmth; but never a beast came to the shrine, though he called and called till he dropped asleep, wondering what had happened in the woods.

It was in the black heart of the night, the rain drumming like a thousand drums, that he was roused by a plucking at his blanket, and, stretching out, felt the little hand of a *langur*. "It is better here than in the trees," he said sleepily, loosening a fold of blanket; "take it and be warm." The monkey caught his hand and pulled hard. "Is it food, then?" said Purun Bhagat. "Wait awhile, and I will prepare some." As he kneeled to throw fuel on the fire the *langur* ran to the door of the shrine, crooned, and ran back again, plucking at the man's knee.

"What is it? What is thy trouble, Brother?" said Purun Bhagat, for the *langur's* eyes were full of things that he could not tell. "Unless one of thy caste be in a trap—and none set traps here—I will not go into that weather. Look, Brother, even the *barasingh* comes for shelter."

在這三個月裏頭，他聽不見什麼，只聽見百萬條的小水聲響，有在他的頭上從樹木流下來的，有在脚下隨地流的，泡透了松針，有從濕的鳳尾草的葉子滴下來的，在新打成的多泥的水漕噴出來在斜坡往下流。隨後太陽出來，送柏樹及杜鵑花的好香來，還有從遠處吹來的清氣，土人稱爲『雪香。』熱太陽只有一個星期，隨後大雨聚在一處，作最後的傾瀉，一片一片的雨水剝了地皮，跳回頭的全是泥。那天晚上普朗巴伽特堆很高的柴生火，因爲他曉得他的兄弟們要來取煖；不料並無一隻野獸到廟裏來，他只管在那裏喊他們，喊到他自己倒下來睡着了，也沒得來的，他在那裏詫異樹林裏發生了什麼事故。

在夜深的時候，大雨倒下來，如同敲一千面鼓一般，他覺得有東西拉他的毯子，把他驚醒，他伸出一隻手，覺得一隻猴子的小手，他抖鬆一疊的毯子，朦朧說道，『這裏比樹林好，你拿這點毯子取煖吧。』猴子捉住他的手，用力拉。普朗巴伽特說道，『原來你不是就東西蓋，你是要東西吃。你且等等，我將弄點東西給你吃。』當他跪下，捧柴在火裏的時候，猴子跑到廟門口，在那啣唔啣唔的叫，又跑回去，拉他的膝。

普朗巴伽特說道，『兄弟，什麼事？你有什麼爲難？』因爲猴子的兩眼表示有許多不能說出來的事。『這裏是無人布置窰窰捉你們的——除非你的一個同類落在窰窰裏，不然，我是不出去冒雨的。兄弟，你看呀，連大鹿也到這裏來避雨。』

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The deer's antlers clashed as he strode into the shrine, clashed against the grinning statue of Kali. He lowered them in Purun Bhagat's direction and stamped uneasily, hissing through his half-shut nostrils.

"Hai! Hai! Hai!" said the Bhagat, snapping his fingers. "Is *this* payment for a night's lodging?" But the deer pushed him towards the door, and as he did so Purun Bhagat heard the sound of something opening with a sigh, and saw two slabs of the floor draw away from each other, while the sticky earth below smacked its lips.

"Now I see," said Purun Bhagat. "No blame to my brothers that they did not sit by the fire to-night. The mountain is falling. And yet—why should I go?" His eye fell on the empty begging-bowl, and his face changed. "They have given me good food daily since—since I came, and, if I am not swift, to-morrow there will not be one mouth in the valley. Indeed, I must go and warn them below. Back there, Brother! Let me get to the fire."

The *barasingh* backed unwillingly as Purun Bhagat drove a torch deep into the flame, twirling it till it was well lit. "Abl ye came to warn me," he said, rising. "Better than that we shall do, better than that. Out, now, and lend me thy neck, Brother, for I have but¹ two feet."

He clutched the bristling withers of the *barasingh* with his right hand, held the torch away with his left, and stepped out of the shrine into the desperate night. There was no breath of wind, but the rain nearly drowned the torch as the great deer hurried down the slope, sliding on his haunches. As soon as they were clear of the forest more of the Bhagat's brothers joined them. He heard,

¹ but = only.

當大鹿邁步進廟的時候，碰了兩角，碰在露齒笑的卡里神像上。他向着普朗巴伽特那方面，把兩角垂下來，蹣跚腳蹣跚得很不安，從半開半閉的鼻孔發嘶嘶聲响。

巴伽特一面彈他的手指，說道，『哈伊！哈伊！哈伊！你在我這裏住一夜，你就是這樣酬勞我麼？』但是大鹿向門口推開，正當大鹿推他的時候，他聽見有什麼東西帶着好一陣長歎聲音在那裏開裂，看見地板的兩塊石分離，同時地板下的粘泥好像在那裏作吮嘴聲音。

普朗巴伽特說道，『我現在明白啦。怪不得我的弟兄們今晚不在火爐邊坐啦。原來是山崩。雖是這樣——我爲什麼走？』他的眼看見空的乞食碗，他的臉就變了色。『自從我到這裏以來，他們天天給我好食物，我若是不迅速去救他們，山谷裏明天就沒得一個人了。我當真必得下山警告他們。兄弟！你回到那裏，讓我走到火爐邊。』

當普朗巴伽特把一枝火把深插入火內的時候，大鹿是不甚願意退回頭的，巴伽特旋轉這根火把，轉到點得着了。他站起來說道：『哈！原來你們是來警告我的。我們將做比報警還要好得多的事。兄弟，你走出去，讓我借你頸子用用，因爲我只有兩隻腳。』

他左手抓住大鹿的鬃毛，右手抓住火把，就出了古廟，走入危險的黑夜。這時候一點風都沒有，當大鹿匆匆的用後部溜下斜坡的時候，雨水幾乎滅了火把。等到他們出了森林，有更多的巴伽特的弟兄們加入。他雖不能看

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though he could not see, the *langurs* pressing about him, and behind them the *uhh! uhh!* of Sona. The rain matted his long white hair into ropes; the water splashed beneath his bare feet, and his yellow robe clung to his frail old body, but he stepped down steadily, leaning against the *barasingh*. He was no longer a holy man, but Sir Purun Dass, K.C.I.E., Prime Minister of no small State, a man accustomed to command, going out to save life. Down the steep plashy path they poured all together, the Bhagat and his brothers, down and down till the deer clicked and stumbled on the wall of a threshing-floor, and snorted because he smelt Man. Now they were at the head of the one crooked village street, and the Bhagat beat with his crutch at the barred windows of the blacksmith's house as his torch blazed up in the shelter of the eaves. "Up and out!" cried Purun Bhagat; and he did not know his own voice, for it was years since he had spoken aloud to a man. "The hill falls! The hill is falling! Up and out, oh, you within!"

"It is our Bhagat," said the blacksmith's wife. "He stands among his beasts. Gather the little ones and give the call."¹

It ran from house to house, while the beasts, cramped in the narrow way, surged and huddled round the Bhagat, and Sona puffed impatiently.

The people hurried into the street—they were no more than seventy souls all told²—and in the glare of their torches they saw their Bhagat holding back the terrified *barasingh*, while the monkeys plucked piteously at his skirts, and Sona sat on his haunches and roared.

¹ call, 警告. ² all told, 總計.

見，卻能聽見猴子們在他的左右趕上來，在他們之後是蘇納嗚嗚的叫。雨水把他的長白頭髮編成繩子；雨水在他的脚下拍達拍達的响，他的黃色袍子粘在他衰老的身上，他從從容容的靠着大鹿走下來。現時他不復是修士啦，他是一個不小的國的宰相，又是普朗答斯爵士啦，他是一個習慣發號施令的人，出來救人的性命。巴伽特與他的弟兄們如瀉水一般，一起走陡而多濕泥的小徑，向山下跑，一直往下跑，等到大鹿叫喊，碰着一個打禾地的墻，他因為嗅着人的氣味就噴氣。他們現時到一條曲折的鄉下街頭，巴伽特用他的拐棍敲鐵匠的有鐵條攔住的窗門，他的火把在檐下有遮蔽的地方發光。普朗巴伽特喊道，『起來呀，走出來呀！』他不認得他自己的聲音，因為有許多年不曾對過一個人大聲說話。『山崩啦！山崩啦！在屋裏的人起來呀，走出來呀！』

鐵匠的女人說道，『這是我們的巴伽特說話，他站在一羣野獸裏頭。你把小兒女們聚在一起，你去報警。』

警告從這一家傳到那一家，當下野獸們擠在窄路上，在巴伽特的前後左右擁擠，蘇納很不耐煩的喘氣。

人們走入街上——總計不過是七十人——他們在他們火把的火光中看見他們的巴伽特攔住受了驚的大鹿，不使向前，當下猴子們很可憐見的扯住他的衣裾，蘇納坐下大喊。

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“Across the valley and up the next hill!” shouted Purun Bhagat. “Leave none behind! We follow!”

Then the people ran as only Hill-folk can run, for they knew that in a landslip you must climb for the highest ground across the valley. They fled, splashing through the little river at the bottom, and panted up the terraced fields on the far side, while the Bhagat and his brethren followed. Up and up the opposite mountain they climbed, calling to each other by name—the roll-call¹ of the village—and at their heels toiled the big *barasingh*, weighted by the failing strength of Purun Bhagat. At last the deer stopped in the shadow of a deep pine-wood, five hundred feet up the hillside. His instinct, that had warned him of the coming slide, told him he would be safe here.

Purun Bhagat dropped fainting by his side, for the chill of the rain and that fierce climb was killing him; but first he called to the scattered torches ahead, “Stay and count your numbers,” then, whispering to the deer as he saw the lights gather in a cluster: “Stay with me, Brother. Stay—till—I—go!”

There was a sigh in the air that grew to a mutter, and a mutter that grew to a roar, and a roar that passed all sense of hearing, and the hill-side on which the villagers stood was hit in the darkness, and rocked to the blow. Then a note as steady, deep, and true as the deep C of the organ drowned everything for perhaps five minutes, while the very roots of the pines quivered to it. It died away, and the sound of the rain falling on miles of hard ground and grass changed to the muffled drums of water on soft earth. That told its own tale.

¹ roll-call, 點名.

普朗巴伽特大喊道，『你們橫過山谷，向第二個山上走！不要留下一個！我們跟着來！』

人們於是快跑，只有居山的人們能夠這樣快跑，因為他們曉得，當山崩的時候，必定要跑到山谷那邊，爬在最高的地方。他們飛跑，涉山下的小河。氣喘喘的走上對過的高地，當下巴伽特與他們的弟兄們隨後來。他們在對過的山往上爬，彼此相喊姓名——這是村子的點名——大鹿在他們的後頭，辛辛苦苦跟着，普朗巴伽特的氣力來不及了，壓在大鹿身上。後來這條鹿停在幽深的松林的遮蔭裏，在山邊登了五百尺高。他的本能警告他山快要崩，使他曉得這裏是平安的。

普朗巴伽特暈倒在大鹿身邊，因為雨水的冷氣與極其辛苦的爬山快要辛苦死他啦；但是他先對前頭分散在各處手執火把的人們喊道，『你們且站着，計人數。』他看見火把聚在一處，於是對大鹿低聲說道，『兄弟，你同我在一起，不要走開。你停留在這裏——等到——我——走！』

空中有一陣歎氣聲，這陣歎氣聲變作一陣很低吁嗟聲，這陣吁嗟聲變作一陣吼聲，這陣吼聲是向來所未聽見過的，村子所在的山邊變作一片黑暗，震動了一陣。隨後來了始終如一，很深的一陣聲音，確如大風琴的深C音一般，大約有五分鐘把無論什麼聲音倒壓下去，同時連松樹的根都感應，也震動。聲音消滅了，大雨落在若干哩的硬地及青草上的聲響，變作水落在軟泥上的悶聲。這就表現發生了什麼事。（作者這一篇描寫山崩文章是極有名的。譯者註。）

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Never a villager—not even the priest—was bold enough to speak to the Bhagat who had saved their lives. They crouched under the pines and waited till the day. When it came they looked across the valley, and saw that what had been forest, and terraced field, and track-threaded grazing-ground was one raw, red, fan-shaped smear, with a few trees flung head-down on the scarp. That red ran high up the hill of their refuge, damming back the little river, which had begun to spread into a brick-coloured lake. Of the village, of the road to the shrine, of the shrine itself, and the forest behind, there was no trace. For one mile in width and two thousand feet in sheer depth the mountain-side had come away bodily, planed clean from head to heel.

And the villagers, one by one, crept through the wood to pray before their Bhagat. They saw the *barasingh* standing over him, who fled when they came near, and they heard the *langurs* wailing in the branches, and Sona moaning up the hill; but their Bhagat was dead, sitting cross-legged, his back against a tree, his crutch under his armpit, and his face turned to the north-east.

The priest said: "Behold a miracle after a miracle, for in this very attitude must all Sunnyasis be buried! Therefore, where he now is we will build the temple to our holy man."

They built the temple before a year was ended, a little stone and earth shrine, and they called the hill the Bhagat's Hill, and they worship there with lights and flowers and offerings to this day. But they do not know that the saint of their worship is the late Sir Purun Dass, K.C.I. E., D.C.L., Ph.D., etc., once Prime Minister of the progressive and enlightened State of Mohiniwala, and honorary

巴伽特救了他們的性命，無一個村裏的人膽敢同巴伽特說話，連村子裏的教士也不敢。他們縮在松樹下等天亮。到了天亮，他們看山谷那邊，看見從前的樹林，及墊高的園地，與有許多牛馬足跡的牧場都變作一片生的，紅的，肩形的亂七八糟，有不多的幾科樹頭，自下倒斜坡上。那一片紅延長到他們在那裏躲避的山上，把小河塞住了，水流遍地，起首成爲一個磚色的湖。村子，登山到古廟的小路，古廟，廟後的森林，都全無蹤迹了。一片山邊，寬有一哩長，深有二千尺，全個都崩了，從頭至腳整塊的刨光了。

鄉下人逐個逐個的從樹林爬出來，在他們的巴伽特面前祈禱。他們看見大鹿站在他身邊，垂頭看他，大鹿看見他們走近，就跑了，他們聽見猴子們在樹枝上啼泣，蘇納在山上嗚咽不成聲；可惜他們的巴伽特是死了，盤腿坐化，背靠一樹，拐棍夾在腋下，面朝東北。

教士說道：『你們看呀，演過一宗奇蹟之後，又演一宗奇蹟，凡是修士埋葬的時候，必得作這樣的態度！所以我們要在他們現時所在的地方，替我們的修士蓋廟。』

等不到一年，他們就蓋廟，是一所石與土的小廟，他們稱這座山爲巴伽特山，一直到今日他們還在那裏用鮮花及祭品及燃燈禮拜。他們卻不曉得他們所禮拜的聖賢就是普朗巴伽特爵士，法律博士，哲學博士等了，做過有進步的及文明的摩希尼華拉(Mohiniwala)國的宰相，又

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or corresponding member of more learned and scientific societies than will ever do any good in this world or the next.

THE KING'S ANKUS

"Then the White Hood spoke the thing which is?" Mowgli asked quickly.

"I was born in the King's cages at Oodeypore, and it is in my stomach that I know some little of Man. Very many men would kill thrice in a night for the sake of that one red stone alone."

"But the stone makes it heavy to the hand. My little bright knife is better; and—see! the red stone is not good to eat. Then *why* would they kill?"

"Mowgli, go thou and sleep. Thou hast lived among men, and——"

"I remember. Men kill because they are not hunting;—for idleness¹ and pleasure. Wake again, Bagheera. For what use was this thorn-pointed thing made?"

Bagheera half opened his eyes—he was very sleepy—with a malicious twinkle.

"It was made by men to thrust into the head of the Sons of Hathi, so that the blood should pour out. I have seen the like in the streets of Oodeypore, before our cages. That thing has tasted the blood of many such as Hathi."

"But why do they thrust into the heads of elephants?"

"To teach them Man's Law. Having neither claws nor teeth, men make these things—and worse."

"Always more blood when I come near, even to the things the Man-Pack have made!" said Mowgli, disgustedly.

¹ Idleness, 遊手好閑; 不務正業.

是許多研究學問的會及科學會的名譽會員或通信員，可惜這許多學會不能在這個世界或第二個世界，做什麼好事。

國王的珠寶鑲嵌的刺棍

〔毛格理同蟒蛇做好朋友，有一天他們同去探有毒的白蛇的洞穴，看見許多珍寶，毛格理都不希罕，看見一條二尺長的軀象棍，像舟人用的鈎篙，篙頭是整塊紅寶石，棍身是象牙的，鑲了許多珍寶，頭上卻有尖的鈎，是鋼身嵌金的。毛格理曉得毒蛇是國王的守庫官，問他取來，毒蛇再三囑咐他小心，不要被這件東西害了他自己，要他記得，這是致死的利器；這件東西是夠殺全數城邑的人。毛格理取來之後，把毒蛇最後的幾句話告訴巴希拉。譯者註。〕

毛格理很快問道，『白頸蛇所說的話是真的麼？』

巴希拉答道，『我原是放在烏地坡 (Oodeypore) 的國王的籠裏生的，我肚裏有數，我多少曉得人情。每人因為只要得着那塊紅寶石，就會一天晚上殺三個人。』

『但是這根棍子有了寶石，拿在手上是很重的。我的發光的小刀好得多；你看呀！紅寶石是不好吃的。既是不好吃的，人們為什麼要得寶石就殺人？』

『毛格理，你去睡吧。你會同人類住在一起——』

『我記得啦。人殺人，並不是因為求食；——只因他們不務正業及好尋樂。巴希拉，你再醒。製這件有尖刺的東西，是為什麼事用的？』巴希拉半睜兩眼——於是很困倦——帶着懷惡意的瞬眼。

人們造這樣東西，用以刺哈提的子孫的頭，象頭就流血。我在大街上，在我們的籠子前面，見過這樣東西。這件東西不知嘗過多少象的血啦。』

『他們為什麼要刺象的頭？』

『教他們曉得人的法律。人類既無爪又無牙，就造這許多東西——還造比這種壞得多的東西。』

毛格理很厭惡的說道，『當我走近的時候，常見得流血更多，甚至於人類所造的東西也是這樣！』他這時候覺

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He was a little tired of the weight of the ankus. "If I had known this, I would not have taken it. First it was Messua's blood on the thongs, and now it is Hathi's. I will use it no more, Look!"

The ankus flew sparkling, and buried itself point down fifty yards away, between the trees. "So my hands are lean of Death," said Mowgli, rubbing his hands on the fresh, moist earth. "The Thuu said Death would follow me. He is old and white and mad."

"White or black, or death or life, I am going to sleep, Little Brother. I cannot hunt all night and howl all day, as do some folk."

Bagheera went off to a hunting-lair that he knew, about two miles off. Mowgli made an easy way for himself up a convenient tree, knotted three or four creepers together, and in less time than it takes to tell was swinging in a hammock fifty feet above ground. Though he had no positive objection to strong daylight, Mowgli followed the custom of his friends, and used it as little as he could. When he waked among the very loud-voiced peoples that live in the trees, it was twilight once more, and he had been dreaming of the beautiful pebbles he had thrown away.

"At least I will look at the thing again," he said, and slid down a creeper to the earth; but Bagheera was before him. Mowgli could hear him snuffing in the half light.

"Where is the thorn-pointed thing?" cried Mowgli.

"A man has taken it. Here is his trail."

"Now we shall see whether the Thuu spoke truth. If the pointed thing is Death, that man will die. Let us follow."

得那根尖棍太重，有點討厭啦。他又說道，『假使我曉得是這樣，我是不會拿來的。初時是用皮鞭打美素亞 (Messua) 打到流血，現在是要哈提的血。我不再用這件東西了，你看呀！』

他果然把這根尖棍摔得遠遠的，尖棍閃光的飛，把尖子埋在五十碼遠兩樹之間。毛格理在新鮮潮潤的土上擦手，說道，『我的兩手是乾淨的，未流過他物的血。圖烏（即白蛇）說「死」會跟着我。他是老了，白了，瘋了。』

小兄弟，我不管白或黑，死或生，我要睡啦。我與他人不同，我不能終夜獵食，還終日叫喊。』

巴希拉曉得一個獵食休息地方離這裏約二哩路，他就往那裏去。毛格理從從容容的爬上一科很便利的樹，他結三四條纏藤，不到一會工夫，就造成一舖吊床，離地五十尺高。毛格理雖然不切實反對劇烈的陽光，卻學他的朋友們的習慣，他儘他的可能，很少用陽光。等到他在棲樹的很大聲叫喊的種族中睡醒的時候，天又亮了，他晚上作夢。他所摔丟的美麗石子。

他說道，『我至少也要再看看這件東西，』於是從一條纏藤溜到地下；但是巴希拉已經先在這裏。毛格理能夠聽見他在半明半暗中的鼻息。

毛格理喊道，『那根尖東西那裏去了？』

『有一個人拿走了。這就是他的足迹。』

我們將可以曉得圖烏所說的話是不是真實。倘若這件尖東西是殺人的東西，那個人是會死的。我們跟着走。』

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“Kill first,” said Bagheera. “An empty stomach makes a careless eye. Men go very slowly, and the Jungle is wet enough to hold the lightest mark.”

They killed as soon as they could, but it was nearly three hours before they finished their meat and drink and buckled down to the trail. The Jungle People know that nothing makes up for being hurried over your meals.

“Think you the pointed thing will turn in the man’s hand and kill him?” Mowgli asked. “The Thun said it was Death.”

“We shall see when we find,” said Bagheera, trotting with his head low. “It is single-foot” (he meant that there was only one man), “and the weight of the thing has pressed his heel far into the ground.”

“Hail This is as clear as summer lightning,” Mowgli answered; and they fell into the quick, choppy trail-trot in and out through the checkers¹ of the moonlight, following the marks of those two bare feet.

“Now he runs swiftly,” said Mowgli. “The toes are spread apart.” They went on over some wet ground. “Now why does he turn aside here?”

“Wait!” said Bagheera, and flung himself forward with one superb bound as far as ever he could. The first thing to do when a trail ceases to explain itself is to cast forward without leaving your own confusing foot-marks on the ground. Bagheera turned as he landed, and faced Mowgli, crying, “Here comes another trail to meet him. It is a smaller foot, this second trail, and the toes turn inward.”

¹ checkers, 如棋盤的一塊一塊。

巴希拉說道，『先殺。肚子餓的是不會留神的。人們走路走得很慢，樹林很濕，頂輕的足跡也不會磨滅的。』

他們一到能夠殺的時候，就殺以爲食，但是他們幾乎要三點鐘時候才吃完飲完，才高興去尋踪跡。樹林的種族曉得飲食太快是很無益的，無論什麼都賠補不過來。

毛格理問道，『你看那件尖東西在人的手上，反會殺了他自己麼？圖烏說是一件殺人的利器。』

巴希拉垂頭急急脚步走，說道，『等到我們找着足跡，我們就曉得啦。是單脚踪跡(他的意思是說只有一個人)，那件東西重，壓他的脚跟深入地裏。』

毛格理答道，『嗨！這是如同夏天的電光那樣明顯；』他們就在碎片的月光中走出走進，跟隨有裂紋的，脚步很急的足跡，跟着兩隻赤脚的行踪。

毛格理說道，『現在他快跑啦。脚趾分離得很寬。』他們向前在濕地上走。『現在他爲什麼在這裏轉向一邊？』

巴希拉說道，『且等一等！』他盡他的能力向前一跳，跳到很遠。當看不見足跡的時候，不能解說爲什麼看不見，第一件要做的事莫如向前跳，不要留你自己的徒亂人意的足跡在地上。巴希拉一跳過去就掉過身子來，對着毛格理說道，『這裏另有足跡，同他相會。這第二種足跡較小，脚趾是向裏的。』

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Then Mowgli ran up and looked. "It is the foot of a Gond hunter," he said. "Look! Here he dragged his bow on the grass. That is why the first trail turned aside so quickly. Big Foot hid from Little Foot."

"That is true," said Bagheera. "Now, lest by crossing each other's tracks we foul the signs, let each take one trail. I am Big Foot, Little Brother, and thou art Little Foot, the Gond."

Bagheera leaped back to the original trail, leaving Mowgli stooping above the curious in-toed track of the wild little man of the woods.

"Now," said Bagheera, moving step by step along the chain of footprints, "I, Big Foot, turn aside here. Now I hide me behind a rock and stand still, not daring to shift my feet. Cry thy trail, Little Brother."

"Now, I, Little Foot, come to the rock," said Mowgli, running up his trail. "Now sit I down under the rock, leaning upon my right hand, and resting my bow between my toes. I wait long, for the mark of my feet is deep here."

"I also," said Bagheera, hidden behind the rock. "I wait, resting the end of the thorn-pointed thing upon a stone. It slips, for here is a scratch upon the stone. Cry thy trail, Little Brother."

"One, two twigs and a big branch are broken here," said Mowgli, in an undertone. "Now, how shall I cry *that*? Ah! It is plain now. I, Little Foot, go away making noises and tramlings so that Big Foot may hear me." He moved away from the rock pace by pace among the trees, his voice rising, in the distance as he approached a little cascade. "I—go—far—away—to—where—the—noise—of—falling—water—covers—my—noise; and—here—I—wait. Cry thy trail, Bagheera, Big Foot!"

毛格理跑上前看。他說道，『這是一個獵食的剛茲(小野人)的腳。你看呀！他在這裏在青草上拖他的弓，所以第一種足跡向旁邊轉身，轉得這樣快。大腳的人躲小腳的。』

巴希拉說道，『果然。我們若是縱橫交錯的走，會把彼此的足跡弄亂了，我們不如分開，各人跟尋一個人的足跡。小兄弟，我跟尋大腳，你跟尋剛茲的小腳。』

巴希拉跳回去原來的足跡，隨毛格理彎腰看樹林裏小野人的奇怪的向裏的足跡。

巴希拉逐步逐步的跟着那一串足跡走，說道，『我是大腳，現時在這裏轉身入旁邊。現在我躲在一塊石後，站着不動，不敢動我的腳。小兄弟，你說你所跟的足跡。』

毛格理走上他所跟的足跡，說道，『我是小腳，我現在走到那塊石頭啦。現在我坐在石頭之下，靠着我的右手，把我的弓放在我的腳趾之間。我久等，因為這裏的足跡印得很深。』

巴希拉躲在石後，說道，『我也在這裏等，把尖東西的一端放在一塊碎石上。石頭滑，這件東西溜在一旁，因為石上有這件東西所劃的紋。小兄弟，你說你所跟的腳跡。』

毛格里低聲說道，『這裏折斷一兩條小樹枝和一條大枝。我現在怎樣說呀？哈！我明白了。我是小腳，我走開，故意作聲響與踏步聲，以使大腳可以聽見我。』他在幾科樹中逐步走，走離那塊大石，當他走近一個小瀑布的時候，就在遠處大聲逐字說道。我——走——遠——了——走——到——有——流——水——聲——的——地方，那裏——水——聲——蓋住——我的——聲響；——我——在——這裏——等。大腳，巴希拉，你說你所跟的足跡！』

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The panther had been casting in every direction to see how Big Foot's trail led away from behind the rock. Then he gave tongue.

"I come from behind the rock upon my knees, dragging the thorn-pointed thing. Seeing no one, I run. I, Big Foot, run swiftly. The trail is clear, Let each follow his own. I run!"

Bagheera swept on along the clearly-marked trail, and Mowgli followed the steps of the Gond. For a time there was silence in the Jungle.

"Where art thou, Little Foot?" cried Bagheera. Mowgli's voice answered him not fifty yards to the right.

"Um!" said the Panther, with a deep cough. "The two run side by side, drawing nearer!"¹

They raced on another half mile, always keeping about the same distance, till Mowgli, whose head was not so close to the ground as Bagheera's, cried. "They have met. Good hunting—look! Here stood Little Foot, with his knee on a rock—and yonder is Big Foot."

Not ten yards in front of them, stretched across a pile of broken rocks, lay the body of a villager of the district, a lean, small feathered Gond arrow through his back and breast.

"Was the Thuu so old and so mad, Little Brother?" said Bagheera, gently. "Here is one death, at least."

"Follow on. But where is the drinker of elephant's blood—the red-eyed thorn?"

"Little Foot has it—perhaps. It is single-foot again now."

The single trail of a light man who had been running quickly and bearing a burden on his left shoulder, held on

¹ drawing nearer, 走得 更近.

豹在那裏各處望，看大脚的足跡是怎樣從不復走開的。隨後他就說道。

『我是跪下，從石後走開的，一面走，一面拖那根尖東西。我看見無人，我就跑。我是大脚，我走得很快。足跡是很清楚的，我們各跟着他所尋的足跡走。我跑啦！』

巴希拉跟着印得清楚的足跡快跑，毛格理跟着小野人的足跡走。有一會子工夫，樹林裏寂然無聲。

巴希拉喊道，『小兄弟，你在那裏？』毛格理答他，聲音在右邊，不過相離五十碼。

豹深深的咳了一聲，說道：『嗚！兩個人並排跑啦，越跑越相近啦！』

他們向前追蹤，又走了半哩路，相離常是一樣的遠，等到毛格理（他的頭離地遠些，不如巴希拉那樣近）喊道，『他們相遇啦。你看呀！打得好。小脚站在這裏，一膝跪在一石上——大脚在那邊。』

在他們面前不到十碼，有一堆碎石攔住，有該處的一個鄉下人的身體躺在那裏，一枝野人的薄而小的有羽毛的箭洞穿他的前胸與後背。

巴希拉用輕輕的聲音說道，『小兄弟，鬪烏還是這樣老，難道還是這樣瘋麼？這裏至少是殺死了一個。』

『我們跟着走。飲象血的東西，在那裏——紅眼的刺在那裏？』

『也許是小脚得着了。現在可是一個人的足跡。』

一個身輕的人，左肩背着一件重東西，快快的走，他的單人的足跡，繞着一堆長而矮的乾草，從追蹤的人們的

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round a long, low spur of dried grass, where each foot-fall seemed to the sharp eyes of the trackers marked in hot iron.

Neither spoke till the trail ran up to the ashes of a camp-fire hidden in a ravine.

"Again!" said Bagheera, checking as though he had been turned into stone.

The body of a little wizened Gon lay with its feet in the ashes, and Bagheera looked inquiringly at Mowgli.

"That was done with a bamboo," said the boy, after one glance. "I have used such a thing among the buffaloes when I served the Man-Pack. The Father of Cobras—I am sorrowful that I made a jest of him—knew the breed well, as I might have known. Said I not that men kill for idleness?"

"Indeed, they killed for the sake of red and blue stones," Bagheera answered. "Remember, *I* was in the King's cages at Oodeypore."

"One, two, three, four tracks," said Mowgli, stooping over the ashes. "Four tracks of men with shod feet. They do not go so quickly as Gonds. Now, what evil had the little woodman done to them? See, they talked together, all five, standing up, before they killed him. Bagheera, let us go back. My stomach is heavy in me, and yet it dances up and down like an oriole's nest at the end of a branch."

"It is no good hunting to leave game afoot. Follow!" said the panther. "Those eight shod feet have not gone far."

No more was said for fully an hour, as they took up the broad trail of the four men with shod feet.

It was clear, hot daylight now, and Bagheera said, "I smell smoke."

尖利眼看來，每個脚步都好像是用熱鐵作記號的。

兩人都不說話，跟到足跡走上一條溪流所遮住的一個帳幕所生的火的灰。

巴希拉說道，『又有啦，』他只說這一句話就不說了，好像他變作石的。

原來有一個小的，乾了的，野人的身體躺在那裏，兩脚埋在灰裏，巴希拉看看毛格理好像要問他。

這個孩子看了一眼就說道，『這是用竹子幹的。當我在人羣中做事的時候，我曾在野牛羣中用過這樣東西。毒蛇的父親（我很懊悔我同他開過玩笑）很曉得這個種族，如我原亦可以曉得。我不是說過嗎，人們爲的是無事可做，就大肆殺戮？』

巴希拉答道，『誠然，他們爲的是紅寶石及藍寶石，就殺人。你要記得，我曾在國王擺在烏地坡地方的籠子裏。』

毛格理彎腰看灰，說道，『一二三四個足跡。四個穿靴人的足跡，他們走得不如野人快。這個小野人作了什麼事害他們？你看呀，他們初時五個人站在這裏說話，後來那四個人才殺他的。巴希拉，我們回去吧。我的肚裏很難受，卻跳上跳落，很像一個在樹枝尖上的一個黃鳥巢。』

『獵食的任從野味活着是不好的，你跟我走。那四個穿靴的人走得不遠。』

當他們跟着四個穿靴的人的足跡時候，他們足有一點鐘不說話。

現在是一個晴明熱天早上，巴希拉說道，『我聞着烟味。』

THE SECOND JUNGLE BOOK

"Men are always more ready to eat than to run," Mowgli answered, trotting in and out between the low scrub bushes of the new Jungle they were exploring. Bagheera, a little to his left, made an indescribable noise in his throat.

"Here is one that is done with feeding," said he. A tumbled bundle of gay-coloured clothes lay under a bush, and round it was some spilt flour.

"That was done by the bamboo again," said Mowgli. "See! That white dust is what men eat. They have taken the kill from this one,—he carried their food,—and given him for a kill to Chil, the Kite."

"It is the third," said Bagheera.

"I will go with new, big frogs to the Father of Cobras, and feed him fat," said Mowgli to himself. "This drinker of elephant's blood is Death himself—but still I do not understand!"

"Follow!" said Bagheera.

They had not gone half a mile farther when they heard Ko, the Crow, singing a death-song in the top of a tamarisk under whose shade three men were lying. A half-dead fire smoked in the centre of the circle, beneath an iron plate which held a blackened and burned cake of unleavened bread. Close to the fire, and blazing in the sunshine, lay the ruby-and-turquoise ankus.

"The thing works quickly; all ends here," said Bagheera. "How did these die, Mowgli? There is no mark nor rub on anyone."

A jungle-dweller gets to learn by experience as much as a great many doctors know of poisonous plants and berries. Mowgli sniffed the smoke that came up from the fire, broke off a morsel of the blackened bread, tasted it, and spat it out again.

毛格理答道，『人們常預備吃，不甚預備跑，他在他們所踏勘的新樹林的低小樹間走出走進。巴希拉稍微在他的左手，喉嚨故出一種不能寫出來的聲響。』

他說道，『這裏有一個是不能再吃東西的了。』有一束跌落的顏色鮮豔的衣服，躺在一堆小樹下，四圍有點撒下來的粉。

手格理說道，『這又是竹子幹的，你看呀！那些白粉就是人吃的東西。他們從這個人的手，奪了他所殺的東西——他背他們的食物——把他給了名吉爾的鷺，換一樣所殺的東西。』

巴希拉說道，『這是第三個啦。』

毛格理自言自語的說道，『我將帶去大青蛙，給毒蛇們的父親，把他餵肥了。這個飲象血的東西就是「死」的自身——但是我仍然不能明白！』

巴希拉說道，『你跟我來！』

他們走了不到半哩，就聽見名科的烏鴉在一株檉柳頂上唱死歌，樹下有三個人躺在那裏。在圈子中間有半死的火冒烟，火在一塊鐵片下，鐵片裝着一塊黑了的，焦了的不發酵的麵包，那根有紅寶石與湖色寶石所鑲嵌的尖棍，放在與火相近的地方，在陽光裏閃光。

巴希拉說道，『這件東做事做得很快；全數都歸結在這裏。毛格理，這些東西是怎樣死的？他們無論那一個身上既無傷痕又無損破。』

住在樹林的，與許多醫師相同，由閱歷曉得毒草與毒果。毛格理嗅從火冒上來的煙味，擘開一小塊麵包，放在口裏嘗嘗，又吐出來。

THE SECOND JUNGLE BOOK

"Apple of death," he coughed. "The first must have made it ready in the food for *these*, who killed him, having first killed the Gond."

"Good hunting, indeed! The kills follow close," said Bagheera.

"Apple of death" is what the jungle call thorn-apple or dhatura, the readiest poison in all India.

"What now?" said the panther. "Shall thou and I kill each other for yonder red-eyed slayer?"

"Can it speak?" said Mowgli, in a whisper. "Did I do it a wrong when I threw it away? Between us two it can do no wrong, for we do not desire what men desire. If it be left here, it will assuredly continue to kill men one after another as fast as nuts fall in a high wind. I have no love to men, but even I would not have them die six in a night."

"What matter? They are only men. They killed one another, and were well pleased," said Bagheera. "That first little woodman hunted well."

"They are cubs none the less; and a cub will drown himself to bite the moon's light on the water. The fault was mine," said Mowgli, who spoke as though he knew all about everything. "I will never again bring into the jungle strange things—not though they be as beautiful as flowers. This"—he handled the ankus gingerly—"goes back to the Father of Cobras. But first we must sleep, and we cannot sleep near these sleepers. Also we must bury *him*, lest he run away and kill another six. Dig me a hole under that tree."

"But, Little Brother," said Bagheera, moving off to the spot, "I tell thee it is no fault of the blood-drinker. The trouble is with the men."

他咳嗽說道，「這是毒殺人的蘋果。第一個人必定先預備好了毒藥放在食物裏，給這幾個人吃的，他們殺了他，卻先殺那個野人。」

巴希拉說道，「真是很好的獵食方法！一個挨着一個的死。」

樹林的人稱曼陀羅果爲「毒殺人的蘋果。」在全個印度，以此爲最容易找着的毒殺人的東西。

豹說道，「我們現在幹什麼？我們搶那邊紅眼睛的殺人利器，我同你互相殺害，好不好？」

毛格理低聲說道，「那件東西能說話麼？當我把那件東西摔丟不要的時候，難道我作錯了麼？我們兩個人得了那件東西，那件東西是不會害我們的，因爲我們不想人們所想的東西。倘若遺留在這裏，這件東西必定接連殺人，殺了一個又一個，殺得如同一場大風吹落果子那麼快。我並不愛人，但是我也殊不願看見他們一天晚上就死了六個。」

巴希拉說道，「這有什麼相干？他們不過是人。他們互相殘殺，殺得很高興。第一個小野人獵食獵得好。」

毛格理說道，「他們不過是少年小獸；一隻小獸會咬水中的月光溺死自己的。這原是我的錯，」他說話的神氣好像是無事不通曉的。「我永遠不願再把奇異東西帶入樹林裏——那怕那些東西如花那樣美，我也不帶進林裏來啦。——他帶着惟恐傷害了自己的神色，摩摩那根尖棍——說道，「這件東西要送還毒蛇的父親。但是我們必得先睡，但是我們不能在這幾個死屍旁邊睡覺。我們又必得埋葬「他」，不然的話，「他」會走開再殺六個人。你替我在那科樹下挖一個洞。」

巴希拉走開，走向那個地點，說道，「小兄弟，我卻要告訴你，這不是飲血者的錯，錯在人們。」

THE SECOND JUNGLE BOOK

"All one," said Mowgli. "Dig the hole deep. When we wake I will take him up and carry him back."

.

Two nights later, as the White Cobra sat mourning in the darkness of the vault, ashamed and robbed and alone, the turquoise ankus whirled through the hole in the wall, and clashed on the floor of golden coins.

"Father of Cobras," said Mowgli (he was careful to keep the other side of the wall), "get thee a young and ripe one of thy own people to help thee guard the king's treasure so that no man may come away alive any more."

"Ah-ha! It returns, then. I said the thing was death. How comes it that thou art still alive?" the old cobra mumbled, twining lovingly round the ankus-haft.

"By the Bull that bought me, I do not know! That thing has killed six times in a night. Let him go out no more."

毛格理說道，『都是一樣的。你把洞挖深。等到我們醒的時候我將把他拿起來送他回去。』

兩晚之後，白蛇正坐在地窖的黑暗裏悲歎的時候，他覺得慚愧，東西被人奪了，又是獨自一人，那根嵌湖色寶石的尖棍從牆洞飛進來，落在地下，與地板上金錢相碰。

毛格理（他很小心地站在牆外），說道，『毒蛇的父親呀？你找一個少年而飽嘗閱歷的同類，幫你看管國王的寶庫，以使凡是有走進來的人都不能生還。』

『呀哈！這件東西回來了。我說過這件東西會殺人。你爲什麼還不會死？』這是老蛇說話，將身子很親熱的繞着尖棍的柄。

『我對着買我的牡牛發誓，我不曉得爲什麼我還不會死！那件東西一夜殺了六個人。你不要讓這件東西再出來啦。』



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野獸世界第二集

The Second Jungle Book

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