

A REGION ON THE EDGE

December 1938. It hadn't rained for a month and the land around Dubbo was parched. For days on end the temperature topped the old mark of 100 (deg) Fahrenheit (38 (deg) Celsius). Creeks and rivers, including the Macquarie River, were dry. It had been a dry year, well below average rainfall, and crops and farms were on the brink of failure.

1938年12月。一个月没下雨，达博（Dubbo）的土地都干裂了。连续几天温度都超过了100华氏度（38摄氏度）的历史记录。河流和小溪，包括麦考瑞河，都干涸了。今年是干旱的一年，降雨量远低于平均值，农场和牧场的收成已是岌岌可危。

The region could not withstand much more pressure. The country was only just getting over the great depression. A few years prior to this unemployment was almost 30% and, though it was now declining, thousands of itinerant workers (what we might call swagmen) roamed the countryside looking for work. Australia was recovering very slowly from the Depression, unlike the USA it had not introduced large government projects to drive employment up. The general gloom had yet leave the land.

这个地区已经吃不消了。因为国家才刚刚经历了大萧条。在此之前的几年，失业率几乎达到了30%，尽管现在正在下降，但仍有成千上万的流动工人（我们称之为流浪人）在农村寻找工作。澳大利亚正从大萧条中缓慢复苏，与美国不同的是，政府没有启动大型项目来推动就业。经济萧条的阴霾尚未离开这片土地。

Overseas, war threatened. Europe was once again declining into chaos. Hitler has already annexed Austria and the Sudetenland and Jewish businesses were attacked in the Kristallnacht. In Italy Mussolini was demanding the return of former colonies whilst in China Japan was overrunning the forces of the new Nationalist government. It seemed almost certain that Australia's young men would once more be called upon to sacrifice their lives for King and Country. 而在海外，战争的威胁无时不在。欧洲再次陷入了混乱。希特勒已经吞并了奥地利和苏台德地区，而犹太企业则遭到了袭击（被称为水晶之夜事件）。在意大利，墨索里尼要求夺回旧殖民地。而在中国，日本的军队相较国民党政府占据上风。几乎可以肯定的是，澳大利亚的青年将会再次响应号召为国王和国家牺牲自己的生命。

And the region did not have very many young men to start with. Narromine had a total population that barely reached 900 people, young and old. Dubbo had just over 4000. These numbers do not include the Aboriginal peoples of the region. They would not be counted properly until 1967. These people were scattered across farms, villages and towns. In between was space and isolation. On some roads you could travel for days without seeing anyone. At other times roads would be clogged with farmers picking up supplies, salesmen visiting clients, and swagmen moving from house to house, farm to farm, looking for

work.

该地区本来就没有很多年轻人。那若曼 (Narromine) 的总人口包括年轻年老的几乎不到900人。达博只有4000多人。这些数字并不包括该地区的原著民。原住民人口直到1967年才被正式计算在内。这些人口分散在农场，村庄和城镇之中。除此之外便是与世隔绝的荒芜。在某些路上你可以一连几天都看不到任何人。在其他时候道路是处于堵塞状态的：有农民在拿取物资，推销员探访客户，以及挨家挨户，农场到农场寻找工作的流浪人。

The swagmen had set routines. They returned to where they found work before. They worked hard to gain a good reputation. Driven by the seasons of work they migrated across the landscape, reappearing at the same farms at the same time, offering to do the same chores and tasks. In the main, they were expected and welcomed. Farmers and pastoralists knew the bush skills these men had; they were used to living rough on the land, were generally reliable and caused little trouble.

这些流浪人们有着自己的一套规矩。他们会返回到之前找到工作的地方，然后努力工作以获得良好的声誉。由于工作的季节性，他们在这片土地上不断迁徙，在固定的季节回到同一个农场上，做同样种类的杂物。总的来说，他们是受欢迎的。农民和牧民都知道这些人是有一定生存技能的；他们习惯于简陋的生活，并且一般都本分可靠。

Most workers were recognisable figures in towns and villages and on the farms. In between they could be anonymous. Camping by themselves near creeks, they might not see anyone else for days. Or they would camp nearby one another, striking up temporary friendships for a few days before moving on to the next farm.

大多数流浪工人在城镇，农村和农场工作的时候都会有人认识他们。而在荒郊野外的地方他们则隐姓埋名。他们或者在小溪附近搭个帐篷，可能几天都不会见到其他人。或者会选择在其他流浪人附近扎营，建立些短暂的友谊，再去寻找下一份农场工作。

Dubbo was a bustling town for the area but a far cry from the ordered grass lined streets you see today. Its main streets were recently paved, but dust clouds still billowed behind cars, trucks and motorbikes throughout most of the town. As the temperature rose and the rains never came the landscape took on the look of a country dying in its roots. The red dirt of Dubbo clung to everything, casting a thin sheen of red across the land.

当时的达博在该地区算是一个比较活跃的小镇，但与今天看到的井然有序的绿草茵茵的街道还是相去甚远。它的主要街道刚刚铺好，但是在整个城镇的大部分地区，汽车，卡车和摩托车后面仍然是烟尘滚滚。尽管温度不断攀升，雨水却始终没有来，整个大地一片死寂。粘附性很强的红土给整个达博的土地涂上一层薄薄的红色。

Then, on the last day of 1938 the skies broke, 33 mm (well over an inch) of rain fell on that day, clearing the air of dust and cooling the night. It was a portent that, perhaps, the coming year would be better than the last.

然后，就在1938年的最后一天，天空仿佛破了个洞，降下了33毫米（远大于一英寸厚）的大雨，空气中的灰尘清除了，夜晚也变得凉爽起来。或许，这预兆着，

THE LEATHER WORKER

William Henry Bartley was a good man.
威廉·亨利·巴特利是一个好人。

Born in Queensland he moved to Sydney later in life, and took up what jobs he could around the city. He lived in Lidcombe with a relative, Rupert Redshaw, or sometimes with long-term family friends such as Mrs Batten from Paddington or Mrs Williams at Kurri Kurri. Photographs that exist of him show a thin, neatly dressed man with hair cut short.

他出生在昆士兰州，后来搬到了悉尼，并在悉尼四处寻找他可以做的工作。他曾与一个名叫鲁珀特·雷德肖的亲戚一起住在利德科姆（Lidcombe）。或者有时与家人的好友住在一起，比如帕丁顿（Paddington）的巴滕夫人或库瑞库瑞（Kurri Kurri）的威廉姆斯夫人。照片里的他是一个留着短发，瘦削，衣着整洁的男人。

Like most the depression hit William hard. What jobs he could find came and went. He moved between houses in search of employment, turning his hand to whatever earned him a shilling. When work in the city dried up, he went west, travelling inland NSW in search of employment.

像大多数人的遭遇一样，大萧条对威廉的打击很大。他接二连三的失去了一个个工作。他挨家挨户的寻找每个可能的工作机会，哪怕能挣一分钱。当悉尼这个城市的工作枯竭时，他开始往西走，到新南威尔士州内陆寻找工作。

Unlike many in his position he didn't turn to drink. Those who knew him described him as a hard worker, honest, and especially gifted in the art of leather work and plaiting.

与许多有相同遭遇的人不一样的是，他没有借酒浇愁。那些认识他的人形容他是一个勤奋，诚实的劳动者，特别是在制做皮具和编织方面相当有天赋。

In 1938 Bartley could find no work and so again turned to the country side. He mounted his newly purchased Niven bicycle, laden with leather goods and his tools, and began his long and arduous journey along dusty, rutted country roads. He stopped at farms and villages, selling his leather goods or doing work as a general bushman.

1938年巴特利找不到工作，所以再次转向乡村。他骑上新买的Niven自行车，载满了他做的皮革制品和工具，开始了他在尘土飞扬，布满车辙的乡村道路上漫长而艰苦的旅程。他在途经农场和村庄时就停下来出售他的皮具，或者就做些一般丛林人的工作。

In early December, somewhere between the 5th and the 8th, he arrived in Dubbo. He set up camp with a Charles Ward, another itinerant worker, at the rear of Bowen's Garage in Macquarie Street. During the day he searched for work or tried to sell his goods. There was little about however and, despite

selling a number of plaited leather goods to local saddler Thomas Jenkins, Bartley was forced to move on.

大概在12月5日到8日之间，他来到了达博。他在麦考瑞街的波文修车库的后面与另一位叫查尔斯·沃德的流动工人一起扎营。白天他找找工作或者卖他的货物。尽管如此，除了向当地的一名叫托马斯·詹金斯的马具商出售了一些编织皮具以外，收获颇微。巴特利不得已还是再次踏上了征程。

He arrived in Narromine on the 9th and door knocked the town looking for work or sales. Narromine was even less successful than Dubbo and by the 13th he had moved to the outskirts of the town, setting camp by the river. 他12月9日到了那若曼(Narromine)，挨家挨户的寻找工作或卖皮具的机会。那若曼甚至不如达博，到了13日他搬到了那若曼的郊区，在河边设营。

It was at this camp that he was visited by local farmer George Carpenter. He had heard that Bartley was good at plaiting leather and asked him to visit him at home the next day to discuss what he might be able to make. True to his word, on the 14th December Bartley visited Carpenter, and agreed to make a leather rope 25 shillings, a tidy sum for the time. The two shook hands and Bartley agreed to deliver the rope of the morning of the 16th.

就是在这里扎营的时候，当地一名叫乔治·卡朋特的农民拜访了他。他之前听说巴特利擅长编织皮革，就要求他第二天去他家里商量可以给他做什么样的皮具。巴特利按照约定，于12月14日去了卡朋特的家，并同意25先令制作一根皮绳，这在当时可算一笔可观的金额。两人达成协议，巴特利同意于16日早晨交货。

William Bartley would not be seen again.
可是威廉·巴特利就此失踪了。

That morning came and went. When Bartley did not appear Carpenter became concerned. Itinerant workers lived on their word – a broken promises meant no work, no work meant no food. Carpenter returned to the river camp where he had last left Bartley. Bartley was gone. On the ground, near a tree, was a blood-stained newspaper. Near that, a bag of tea lay upended in the dirt, tea spilling everywhere. Strips of leather lay strewn about.

16日早晨已过。当巴特利没有出现时，卡朋特开始担心起来。流动工人向来是诚实守信的，因为不守承诺就意味着没有工作，没有工作就意味着没有饭吃。卡朋特去他最后见巴特利的河边营地找他，发现巴特利已经不在了。在靠近一棵树的地上有一份血迹斑斑的报纸。报纸附近，有一袋茶翻倒在地，茶叶撒得到处都是。还有散落的皮条。

Carpenter took all this in. He turned and walked back to his house. It would be months before he notified police.

卡朋特慢慢地消化所看到的一切。他转过身走回家。几个月以后他报了警。

THE GOLD PROSPECTOR

Life in the Depression was not easy for those carrying their swag. Long distances, lonely roads and empty pockets ruled the life of many, but some made a success of it.

大萧条时期的生活对于那些流浪人来说并不容易。漫长而寂寞的旅途和空空的口袋主宰了许多人的命运，但还是有人取得了成功。

One such man was Timothy O'Shea.
其中一人就是蒂莫西·奥谢。

He was born in Walgett and at 55 years of age no doubt knew the rhythms and motions of this harsh landscape intimately. In search of work, he travelled across the region, being well known in towns and villages such as Wellington, Nyngan, Warren, the Pilliga and places in between.

他出生在沃格特 (Walgett)，在他55岁的年纪无疑已经对这片残酷的土地的每一动向有着深切的了解。为了寻找工作，他走遍了整个地区，在诸如惠灵顿 (Wellington)，宁根 (Nyngan)，沃伦 (Warren) 和皮利加 (Pilliga) 这样的城镇和村庄中远近闻名。

Like Bartley, O'Shea travelled to where the work was. Also like Bartley, O'Shea was known as a good worker, honest reliable, temperate in his drink, and generally of good character and habits. He was just another one of the hundreds, if not thousands, of men travelling the NSW outback in search of money, food and a bed.

像巴特利一样，奥谢哪儿有工作就去哪儿。还是与巴特利一样，奥谢也有一个好名声。他勤恳耐劳，诚实可靠，饮酒适度，并且总体来说有着良好的品格和习惯。他也只是穿梭在新南威尔士州内陆地区谋求生计的成百上千人中的一员。

Unlike Bartley, however, O'Shea had few, if any, saleable craftsman skills. He survived on his hard work and reliability. When work was short, or if conditions were right, O'Shea supplemented his income by prospecting for gold. It appears to have been a good living for him. He owned his own sulky and horse, a beautiful chestnut mare, had a large supply of camping supplies, and was known to carry a sizeable amount of cash with him when he travelled. It also appears he didn't always work in ad-hoc jobs. Near the end of 1938 he finished a one month stretch of work at Maxwellton Station near Carinda, south of Walgett. He agreed with the owner Lachlan Simpson that he would return in January for the shearing season.

然而，与巴特利不同的是，奥谢几乎没有任何可以用于谋生的工匠才能。他靠的是自己的努力勤劳和诚实守信来生存。当工作时间很短或者是条件合适时，奥谢就通过寻找金矿来弥补他的收入。这日子似乎还过得不错。他有自己的马和一架两轮马车，马儿还是一匹美丽的栗色母马。他有大量的露营用品，并且在旅行时随身携带大量现金。而且他似乎并不总是在做临时工。1938年快年底的时候，他

在沃格特以南的可闰达 (Carinda) 附近的马克斯沃顿 (Maxwellton) 站干了为期一个月的工作。他还答应老板劳克兰·辛普森在来年1月份剪毛季的时候回来工作。

Like Bartley, he would not keep that promise.
像巴特利一样，他也没能遵守这个承诺。

By mid-December he was in Narromine. As well his chestnut horse he had purchased a dappled grey horse and was joined by a red sheepdog of somewhat distinctive appearance. Many people remembered seeing O'Shea camped by the river on Brummagem Creek. He must have been quite the sight, with this well-equipped sulky two horses and that distinctive red dog. A far cry from the modern image of the 'swaggie' down on his luck, O'Shea was a successful worker and prospector. His camp was well ordered and very well equipped. If anyone could be said to have had a comfortable life on the road it was O'Shea.

到12月中旬的时候他在那若曼 (Narromine)。除了他有的那匹栗色马他还买了一匹灰斑色的马，还有一只样子独特的红色牧羊犬。许多人记得有看到奥谢在布鲁姆马姆河边扎营。因为他的装备，马匹和那只独特的红狗实在是太显眼了。奥谢可以说是一位成功的劳动者和探矿者，他的形象与现代人们印象当中的穷困潦倒的流浪人相去甚远。他的营地秩序井然，装备精良。要说能有人可以在流浪漂泊中过上舒适的生活的话，这个人就是奥谢。

The last time O'Shea was seen was the 17th of December. He stopped at Fred Nolan's blacksmith shop in Narromine, among others, and asked about good places to feed his horses. He was told that Mack's Reserve just down the river was the best bet. The next day, he had disappeared without trace.

奥谢最后一次出现是在12月17日。他经过那若曼的弗雷德诺兰铁匠铺时停下来询问喂马的好去处。人们告诉他麦考瑞河下游的麦客露营区就是最好的选择。结果第二天他就消失得无影无踪了。

What had not disappeared were his sulky and two horse. They continued to be seen for months afterwards all around the region. But they were no longer in the possession of Timothy O'Shea.

没有和他一起消失的是他的两匹马和马车。事发的几个月之后，该地区的人们仍然可以看到它们。只不过它们的主人不再是蒂莫西·奥谢。

They now belonged to another itinerant worker.
他们成了另一个流动工人的所有物。

His name was Albert Andrew Moss.
他的名字叫艾伯特·安德鲁·莫斯。

“BRUTE, BULLY AND PLAUSIBLE ROGUE”

If Albert Moss hadn't lived a life of crime, he would not have lived a life at all. 如果说艾伯特·莫斯的生活不是犯罪的一生，那还不如说他白活一遭。

His first criminal conviction that we know of took place in Dubbo in 1902. He'd been found trying to pass off fake documents and was found guilty of forging and uttering, a charge that saw him given 12 months of hard labour. In 1902 Moss was either 11, 23, or somewhere in between. His birth certificate has never been found and the various dates he gave for his birth, and its various locations, make charting his early life very difficult.

莫斯的已知的第一个刑事定罪发生在1902年的达博。他被逮到试图使用假文件，并被判伪造货币罪和使用假币罪，这项指控让他服了12个月的劳役。1902年的莫斯可能是11岁，或23岁，或者介于两者之间。他的出生证从来没有被找到，他提供的出生日期和地点也都不一样。记录他的早年生活是非常困难的一件事。

For example, we do not know if he suffered any childhood malady, such as a fever or foetal alcohol syndrome that impacted him in later life. In fact, almost all the records we have of Moss come from his interactions with the criminal justice system. We do know he was most likely born in Narromine. His parents, James and Mary Moss, were respected and hardworking members of that community. James worked as a bush contractor and railway man, picking up work where he could. When he died in 1932 he was described as one of Narromine's most well-known citizens. Mary was describe in her obituary as one of the areas most respected people. They had seven sons (Albert was the third) and there is the possibility they had one daughter. With the exception of Albert they lived an unexceptional life. Nothing indicated the sort of childhood that would lead the young Albert astray.

例如，我们不知道他是否在童年时患过恶疾，例如高烧或胎儿酒精综合症是否对他的成长产生了影响。事实上，我们关于莫斯的几乎所有记录都来自刑事司法系统。我们知道他很可能出生在那若曼。他的父母詹姆斯·莫斯和玛丽·莫斯在当地是勤劳又受人尊敬的人。詹姆斯是一名丛林合同工和铁路工人，什么活都干过。当他于1932年去世时，他被认为是那若曼最知名的公民之一。在玛丽的讣告中她被描述为该地区最受尊敬的人之一。莫斯夫妇有七个儿子（艾伯特排老三），还可能有一个女儿。除了艾伯特，其他子女都过着平凡的生活。没有任何迹象表明是由于童年的因素而导致年轻的艾伯特误入歧途。

In the decade following his first arrest, Moss was gaoled for a variety of crimes, mainly theft. He received numerous sentences of three months with hard labour. Each time he went inside it became harder for him to exist on the outside. Despite there being no doubt he was being gradually institutionalised Moss did not enjoy prison life. He couldn't live outside but despised being inside.

在他第一次被捕后的十年中，莫斯因各种罪行而被捕入狱，其中主要是盗窃罪。他服过很多次三个月的劳役刑罚。每当他进去一次，他就越难在外面生存。尽管莫斯毫无疑问地在逐渐习惯监狱，但他并不享受监狱生活。他无法在外面生存但是又不想呆在里面。

In 1911 he was found wandering a Sydney street acting erratically. He was taken to a cell where the police became increasingly concerned at his behaviour. He veered between long rambling speeches and looking dull and confused, he complained there was a policeman hiding in the ceiling waiting to kill him. Their concern led them to take him to Gladesville Mental Asylum where he was diagnosed as having 'Alcoholic Insanity' and committed as a patient. Alcoholic insanity is vague in this respect. We do not know if Albert suffered from some other condition that was triggered by alcohol or if they were withdrawal symptoms. In most cases, however, psychotic episodes associated with alcohol resolve themselves fairly quickly once they 'dry out'. Very few people exhibit symptoms after that. Moss had recovered his wits enough in the next 15 days that he was certified sane and released.

1911年，他被发现在悉尼街头徘徊，行为怪异。随后他被带到一个牢房，其举止越来越引起警察的担忧。他一会儿漫无边际的喃喃自语，一会儿又突然安静下来，看上去面容呆滞，神志不清。他还抱怨说有一名警察躲在天花板上等着杀他。终于警察们将他送到格拉德斯维尔精神病院进行诊治。在那里他被诊断出患有“酒精性精神病”并接受入院治疗。这个诊断是模糊的。我们不知道这些症状是由酒精引发的，还是属于戒断症状。然而在大多数情况下，与酒精相关的精神病症状一旦酒醒后就会自行消失，在那之后很少有人会再表现出症状。在接下来的15天里，莫斯全然已经恢复了他的理智，就痊愈出院了。

Though he was not, it appears, charged with a crime, this latest brush with the police didn't lead to three months inside a stone cell. Instead he received 15 days in the lush environment of the leafy Gladesville asylum.

看起来，艾伯特这次即使与警察进行了一次亲密接触，却并没有被指控犯罪，也没有因此蹲三个月的牢房。相反，他只是在郁郁葱葱的精神病院里呆了15天。

Moss saw an opportunity.
莫斯看到了机会。

NOT UNDER PROPER CARE AND CONTROL

Two week after Moss was released from Gladesville in his first experience of a mental asylum, he found himself in Orange. He may have been heading home to Narromine, he may have been looking for work. In any event, he was again caught and charged with stealing - this time it was horses.

格拉德斯维尔是莫斯第一次入住的精神病院。从那里出院后两周，他来到了奥兰吉 (Orange)。他可能是在回老家纳若曼的路上，也可能是在找工作。无论怎样，他再次以偷窃罪被捕 - 这次是偷马。

Moss was not going to prison for this one.
这一次莫斯可没有打算进监狱。

When confronted by the police with the evidence, he refused to answer questions, instead he began twisting his fingers around each other in what was described by police as a 'silly fashion'. The only time he spoke or stopped twisting his fingers was to point to the sky and mouth the words 'black world.'
当面对持有证据的警方的问讯时，他拒绝回答问题。相反，他开始像傻子一样（据警方描述）不断地扭动手指。当他停止扭动手指的时候，他指向天空，并用口型比划出“黑色世界”的字眼。

That was enough to get him admitted to Parramatta Hospital.
这些举动足以让警察把他送到帕拉马塔医院收治。

Whilst there he continued to twist his fingers and refuse to answer questions, but now when he pointed to the sky he said 'up there'. He was admitted as Charles Andrew Cook, a New Zealander who had spent at least half of his time in Queensland.

尽管在医院里他继续扭动他的手指并拒绝回答问题，但当他指向天空时他说的是“在那里”。他被收治时使用的身份是新西兰人查尔斯·安德鲁·库克，他说他至少有一半的时间都在昆士兰州度过。

Thirty days later he was considered sane, and thus a free man.
三十天后，他被确诊为神智清晰，恢复了自由身。

Here began a pattern of crime, madness, hospitalisation, recovery and release. Doctors invariably found him morose and confused at first, but then his memory came back, his mood improved and he was discharged. Months or weeks later, or even the very same day in one instance, he would be back, having been picked up by the police for drunkenness or some further petty crime.

他就这样开始了犯罪，发疯，住院，痊愈和被释放的模式。最先开始医生总是发现他脾气乖张，头脑不清，但随后他的记忆又回来了，情绪也有所改善，所以就让他出院了。这样子过了几个月，几个星期，甚至有一次是在出院后的同一天，

他又回到了医院，原因是被警察发现酗酒或者是轻度犯罪。

To cover his tracks he used a variety of names, John Brown, Albert Sterling, John Sterling. He was alternately an Australian, New Zealander or American. He was a returned soldier from the Great War, or a world class bull rider back from an international tour. His mother was mad, his mother was dead, his uncle was mad, he had no family. Lies, truth and madness swirled around Moss like a winter fog. 为了掩盖劣迹，他使用了很多不同的名字，比如约翰·布朗，艾伯特·斯特灵和约翰·斯特灵。他有时是澳大利亚人，有时是新西兰人，有时又是美国人。他有时是参加过一战的士兵，有时又是参加国际巡回赛的世界级公牛骑手。他的母亲或者是疯了或者是死了，或者他的叔叔疯了，或者他根本没有家人。谎言，真相和疯狂像冬天迷雾一样缠绕在莫斯周围。

Strangely, one constant that he repeats several times is that he had a sister who, at around 18 years of age, accidentally shot herself and died. No other account of this sister appears, local papers relate seven living sons of the Moss parents, with two sons and an infant girl having passed away. Why this one figure remains a constant in Moss' lie is a mystery.

奇怪的是，这么多的谎言当中有一个是他反复说过的，就是他曾有一个妹妹，大约18岁的时候开枪出意外死了。关于这个妹妹并没有其他记录，当地报纸仅提及莫斯父母有七个儿子，另外有三个孩子（包括两个儿子和一个女婴）夭折了。为什么这一个叫妹妹的人物在莫斯的谎言中反复出现仍然是一个谜。

In any event, and without seeming reason, in January of 1918 Moss married Alice Ruddock, the daughter of successful cherry farmers in Thirlmere, southwest of Sydney. The marriage took place in Cobar, far from either home town.

无论如何，在没有明显理由的情况下，1918年1月，莫斯与来自悉尼西南部瑟尔米尔（Thirlmere）的富农的女儿爱丽丝·拉多克结婚了。他们是在远离双方老家的克巴尔（Cobar）结的婚。

They had known each other for years, a photo exists from them in 1914 visiting the White City adventure park in Sydney, looking for all the world like any other young couple.

他们已经相识多年了，有一张1914年的照片是他们在悉尼的白城探险公园留念拍下来的，像其他年轻恋人一样他们尽情享受美景。

The honeymoon was short-lived. By August of that year, Moss was back in Gladesville Mental Asylum. Alice visited him at some point and Moss himself escaped by tearing up blankets to make a rope and climbing out an upstairs window.

蜜月期是短暂的。到同年8月，莫斯又回到了格拉德斯维尔精神病院。爱丽丝曾去医院看望过他。后来莫斯自己把被子撕开做成绳索并从二楼窗户爬出来逃走了。

At times, during Moss' increasingly long bouts of incarceration in mental institutions around the state Alice would write to the doctors asking about the health of her husband. In 1921, where he was suspected of trying to lure two young girls into a cemetery, she wrote to the Parramatta Hospital concerning his

past behaviour. When he was released, he was pointedly put into the care of his brother, Alex, in Narromine. When Moss was charged in 1926 with the sexual assault of a 12 year old girl and again institutionalised, she did not write to him. There is no evidence to suggest she ever visited or spoke to Moss again.

莫斯在新州的很多精神病院都入住过，而且时间越来越长。曾经有一段时间，爱丽丝会写信给医生询问她丈夫的健康状况。1921年，当他被关在帕拉马塔医院时曾涉嫌企图诱拐两名年轻女孩到墓地，爱丽丝写信给医院解释他过去的病史。当他出院后，他被移交给在那若曼的兄弟亚历克斯照顾。当莫斯在1926年被指控性侵一名12岁女孩而再次被送入精神病院后，她没有写信给他。没有证据表明她自此看望过莫斯或与莫斯交谈过。

Alice had already returned to the family cherry farm at Thirlmere where she worked for the rest of her life. She never remarried and had no children. She remains a mysterious figure in Moss' life. A small pool of normality in a life of violence and unpredictability.

爱丽丝后来回到了位于老家的樱桃农场，在那里工作并度过余生。她从未再婚，也没有孩子。她始终是莫斯一生中的一个神秘人物，是莫斯充满暴力和不可预知的一生中的为数不多的正常部分。

A DUSTY DESERTED ROAD

The Narromine police knew Albert Moss.
那若曼的警察是认识艾伯特·莫斯的。

On the 17th of December, the day after William Bartley disappeared, Moss was in Narromine. He was drunk and disorderly, aggressively trying to sell a number of leather goods in his possession.

12月17日，威廉·巴特利失踪后的第二天，莫斯正在那若曼境内。他正喝得酩酊大醉，很卖力的兜售他手中的一些皮具。

He was arrested, spent the night in prison to 'dry out' and released the next day. No one questioned where he got the leather goods from or why he was riding a new Niven bicycle.

警察逮捕了他，并让他在狱中过夜醒酒，第二天就把他释放了。没有人质疑他是从哪里搞到的皮具或者为什么他骑着一辆新的Niven自行车。

On 23rd December it was still hot. Summer had come early and with a vengeance. Across the region, rivers ran dry and stock suffered.

12月23日，天气仍然很热。这一年的夏天来得早，气势也猛。整个地区的河流都干涸了，牲畜受苦受难。

Henry Warren, a pensioner out on the road looking for work, rode into Macks Reserve near Narromine. As he unloaded his sulky he noticed another man camping nearby. He also had a horse and sulky, as well as a bicycle and a large supply of camping gear. It was Albert Moss. He introduced himself, however, as Jim Clarke.

亨利·沃伦是一名退休人员，一边领取养老金，一边还在寻找工作。这一天他驾着马车来到了那若曼附近的麦客露营区。当从马车卸货时，他注意到另一名男子也在附近露营。这个人也有一匹马和马车，还有一辆自行车和大量的露营装备。此人正是艾伯特·莫斯。但是，他将自己介绍为吉姆·克拉克。

Striking up a conversation, Warren told Moss he was only there for the night, as he was travelling on to Trangie the next day. By a stroke of luck, Moss replied that he was travelling in the same direction. Moss then excused himself, saying that he had not finished packing up his campsite. He got into his sulky and drove just a short distance to a nearby tree. There he packed up a tarpaulin with several articles of clothing and boots. He brought them back and laid them out before Warren. Offering them for sale, he told Warren he had got them from a young fellow who won the lottery and sold all these to Moss for cheap. The young boy had then rode off to spend his new found wealth.

为了找话题聊聊天，沃伦告诉莫斯说他只在那里住一晚，因为第二天还要去特兰吉(Trangie)。幸运的是，莫斯回答说他也朝着同一个方向旅行。然后莫斯说他不聊了，还要继续打包行装。莫斯上了马车并把车开到附近的一棵树旁边。他在那儿拿出一块防水篷布把几件衣服和靴子包了起来。接着他把这些东西带到沃伦面前摊开。莫斯说这些东西是他从一个中了彩票的年轻人手中以低价买来的，现

在可以转卖给他。那个年轻人已经远走他乡乐逍遥去了。

Warren bought the tarpaulin, blankets and loose clothes, but refused several suitcases full of clothes, as well as plaited leather goods. Warren paid 7 shillings for his goods. As Moss put the money away he showed Warren a tin full of money, mainly \$5 (POUND) notes.

沃伦花了7先令买了防水篷布，毯子和几件宽松的衣服，但没有买那几个装满衣服的手提箱和皮革编制品。当莫斯把钱收好的时候他又给沃伦看了一罐钱，里面主要是5英镑的纸币。

The next day Moss gave Warren a boot last and hammer (for shoe repairs), an axe, saucepan, billy and frying pan. For someone who lived rough it was strange behaviour for Moss to so easily give up all these goods, but Warren accepted them eagerly.

第二天，莫斯给了沃伦一个鞋楦和用于修鞋的锤子，一把斧头，一个平底锅，野营锅和煎锅。对于生活艰苦的人来说，轻易就把这些生活必需品给了他人是很奇怪的行为，但沃伦还是欣然接受了。

Warren left first, with Moss following some distance behind. Soon, Moss caught up and suggested to Warren a different route to Trangie via a side road. Warren took the suggested route and Moss fell back, content to follow Warren rather than travel alongside.

沃伦先启程，然后莫斯跟在他后面并保持着一段距离。不一会儿，莫斯追了上来并建议沃伦走一条通过小路前往特兰吉的不同路线。沃伦采纳了莫斯的建议，然后莫斯就又回到沃伦身后跟着他，而不是在旁边旅行。

They stopped at a homestead to get better directions. This new road did not seem to be going in the right direction.

他们停在一个农庄附近讨论方向的问题。这条新路似乎方向不太对。

Again, Moss fell back, watching Warren as he travelled slowly down the dusty, deserted road.

然后，莫斯再一次移到后面，看着沃伦慢慢地沿着又土又荒芜的道路上行进。

Warren was unnerved. Not only was it unusual for an itinerant worker like Moss to sell so much vital equipment but now to follow him at a distance, to send him down this deserted road. Something was wrong.

沃伦觉得有些不安。不仅仅是因为像莫斯这样的流动工人竟卖掉如此多的生活必需品，而且还远远跟着他，把他引到这条荒路上。总觉得哪里不对劲。

Warren paused, waiting for Moss to catch-up.

沃伦停了下来，等莫斯赶上来。

They had a short conversation until suddenly, fearing for his life, Warren whipped his horse into action. A fast trotting mare, she sped down the road, leaving the forlorn figure of Moss in her dusty wake.

他们简短的交谈了一会，突然间，沃伦逃命似的抽了他的马一鞭子。只见一匹母马沿路飞奔绝尘而去，把莫斯孤独的身影留在了滚滚尘埃中。

“IT'S A FUNNY THING YOU CAN'T BURN THEIR TEETH”

Just before Christmas in 1938 Moss was camping with an old swagman John Neville, again at Macks Reserve near Narromine. After three days together Moss told Neville he was going to Parkes to sew 1000 chaff bags. He left on his bicycle but returned just three days later, this time driving a horse and sulky. A horse and sulky similar to that owned by Tim O'Shea. Moss told Neville he got the horse and sulky from a young man who's brother had won the lottery.

就在1938年圣诞节前夕，莫斯和一位叫约翰·内维尔的老流浪者一起露营，地点还是在那若曼附近的麦客露营区。一起三天后，莫斯告诉内维尔他要去帕克斯(Parkes)缝制1000个糠袋。随后他骑自行车离开了，但三天后又回来了，这次是驾着马车回来的。这马和马车都与蒂莫西·奥谢的很相似。莫斯告诉内维尔这些是从一个年轻人手中买来的，因为那个人的哥哥中了彩票。

Several weeks later, after the New Year, Moss and Neville were again campmates. They drank some wine and Moss became increasingly agitated. He demanded to know if Neville would ever help the police if he knew who had committed a murder. Neville said he didn't know about any murders in any case so he didn't know what Moss was talking about.

几星期后，刚过新年，莫斯和内维尔再次成为露营的同伴。他们一起喝了些酒之后，莫斯开始变得越来越激动。他逼问内维尔，如果他知道谁犯了谋杀罪，会不会协助警察。内维尔说他不知道任何关于谋杀案的任何情况，所以他不知道莫斯在谈论什么。

Moss stood up, looming over Neville.
莫斯站起来，俯下身看着内维尔。

“You remind me of my father,” he said and then fell upon Neville, hitting him to the ground and savagely kicking the stricken old man.

“你让我想起了我的父亲，”他说道，然后朝内维尔身上倒下来，将他击倒在地，并野蛮地踢着这个受伤的老人。

As suddenly as he began, Moss stopped and went to sit down. Neville was able to recover somewhat and grabbed a nearby bottle, striking at Moss when he came after him again. Neville made his way to a local store where he got in contact with Alec Moss (Albert's brother) to come and get him. Moss took the opportunity to escape into the bush.

就如他突然袭击一样，莫斯突然间停了下来，坐在地上。内维尔缓过一点劲来，就在莫斯正要打他时，拿起身旁的一个瓶子砸向莫斯。内维尔跑到当地的一家商店找到亚历克·莫斯（艾伯特的兄弟），两人一起去找莫斯。莫斯趁这个机会逃到了丛林中。

Alec called the police, who went looking for Moss. They found him and told him, according to Moss, that he should be ashamed for 'knocking that old man about' and to 'get on your bike and get down to your camp. 亚历克报了警，警察随后搜寻莫斯。根据莫斯的说法，警察找到了他并告诉他，他应该为“打伤那个老人”感到羞愧，应该“立马骑上车到营地去”。

Moss returned to camp and apologised to Neville, strangely saying, "I believe I knocked you about did I Jack". Moss also warned Neville about ever talking to the police again (though he had in fact not) saying "...they can't hunt me if you haven't put them on to me." 莫斯回到营地后向内维尔道歉，并用奇怪的口吻说，“我相信我是把杰克你打倒了吧”。莫斯还警告内维尔不要再与警方联系（虽然他实际上并没有）。他说：“.....如果你没有把我的事告诉他们，他们也不会追捕我。”

Police did not seem to notice, or connect, the large amount of goods that the normally hard-up Moss had so suddenly accrued. 警察似乎并没有注意到或者是质疑为什么穷困潦倒的莫斯突然有了这么多的财物。

Moss came to attention again in February of 1939. Camping at the Talbragar reserve near Dubbo Moss, again after drinking, began to curse the family and children of Walter Taylor, an Aboriginal man who lived on the Reserve. Taylor fronted up to Moss and told him to stop. Moss backed down, returning to his camp. Shortly, however he was back, armed with a revolver and threatening to shoot him.

莫斯在1939年2月再次受到警方的关注。在达博附近的塔卜拉噶(Talbragar)露营区露营的莫斯再次在酒后行为不端。他咒骂在露营区居住的原住民沃特·泰勒的一家老小。泰勒面对面告诉莫斯叫他停下。莫斯退缩了，回到了他的营地。不久之后，他又回来了，手持一把左轮手枪并威胁要射杀他。

"You would not be the first person I've done away with," he shouted. He again disappeared into the night.

“你不是我第一个除掉的人，”他喊道。他又一次消失在夜里。

Taylor contacted the police but neither Moss nor the revolver could be found. 泰勒联系了警方，但莫斯和左轮手枪都没有找到。

Later still, Moss reappeared at the campsite. 后来，莫斯再次出现在露营地。

"It is a funny thing," he said to Taylor, "if you burn a body of a man you cannot burn the teeth."

“告诉你一件有趣的事情，”他对泰勒说，“如果你烧了一个人的尸体，牙齿是烧不掉的。”

When asked how he knew, Moss pointed to his experiences on the Western Front of WW1.

当被问到他知道时，莫斯提起了他在第一次世界大战西部战线上的经历。

“I should know, I have burnt a good few of them over the other side.”
我应该知道的，我在那一边烧了很多尸体。”

Moss never went to war. If he had any experience of burning bodies, he gained it in Australia.

莫斯从未上过战场。如果有焚烧尸体经验的话，是在澳大利亚做的。

A ONE DOG KINDA MAN

Thomas Robinson had basically retired from life on the road.
托马斯·罗宾逊基本上已经告别了漂泊的生活。

In his 60s, Robinson had spent most of his life moving from place to place in search of work. By the late 1930s however he was drawing a pension and he restricted himself to doing odd jobs around Narromine for a little extra cash. Tall, lean and fit for his age, Robinson was a common sight around Narromine, camped down by the river at various spots, or travelling along local roads in his sulky and trusty chestnut mare with the white blaze.

罗宾逊直到60多岁时一生大部分时间都在寻找工作。到了20世纪30年代末，他决定领取养老金，并且限制自己仅在那若曼周围打打零工换取一点零用钱。罗宾逊身材高大瘦削，身体硬朗。那若曼的人们总能见到他活动的身影，要么是在河边的不同地方扎营，要么是驾着他的马车在周边小路行驶。他有一匹栗色母马，马身上有明显的白色斑纹。

Being mainly local, Robinson had a strong network of friends and acquaintances. One of these was George Carpenter, a friend for over thirty years. In January of 1939 Carpenter saw him camped by the river at Mack's reserve. One day Carpenter went to visit Robinson only to find him gone. This was of no concern – he rarely stayed in one place long, and no doubt he would be back soon. 罗宾逊基本算是本地人，在当地认识很多的朋友和熟人，其中之一是来往了三十多年的老朋友乔治·卡朋特。1939年1月，卡朋特看到他在麦客露营区扎营。有一天，卡朋特去看罗宾逊，却发现他已经走了。卡朋特并未将此放在心上，因为罗宾逊很少在一个地方停留，他一定很快就会回来的。

Weeks passed but Robinson did not return. He was not seen in town, not on any road nor at the many camping sites along the river. It was as if he had disappeared off the face of the earth.

几周过去了，罗宾逊还没有回来。城里，路上，或者河边的很多露营区也没有他的踪影。就好像他从地球上消失了一样。

By mid-March Carpenter began to be concerned. Perhaps Robinson really had disappeared off the face of the earth. He wasn't concerned that he had been attacked, rather that he had had an accident on some lonely dusty road and was in urgent need of help. Carpenter and his son, Fred, began searching the area for any sign or word of Robinson's whereabouts. No one had heard or seen anything.

到3月中旬，卡朋特开始担心起来。也许罗宾逊真的从地球上消失了。他并不担心他遭到袭击，而是觉得他可能是在一条偏僻的小路上发生了意外，而且迫切需要帮助。卡朋特和他的儿子弗雷德开始在该地区寻找罗宾逊的行踪。没有人听过或看到任何信息。

The local police were uninterested, he would surely turn up eventually. 当地警察也不感兴趣，认为他迟早会出现的。

Unconvinced, Carpenter visited the Post Office. There he learnt, to his great concern, that Robinson had not collected his pension for three months. Carpenter redoubled his efforts to find him.

卡朋特不相信这个说法，就去了邮局。在那里他得知，令人感到不安的是，罗宾逊已经有三个月没有领养老金了。卡朋特加倍努力地决心要找到他。

On the 31st of March he and his son visited the saleyards in Dubbo, camping overnight at a reserve near the river. There they saw a man with a sulky and a chestnut horse with a white blaze. Fred Carpenter confronted the man.

3月31日，他和他的儿子去了达博的家畜市场，在河边的一个露营区过夜。在那里，他们看到一个男人，一辆马车和一匹栗色白斑的马。弗雷德·卡朋特上前质问那个男人。

"You've got Tom Robinson's horse," he is reported to have said to the man.

你这匹马是汤姆·罗宾逊的马，” 据报道，他对这名男子是这样说的。

Albert Moss looked up.

艾伯特·莫斯抬起头来。

"That dirty old bastard never owned this horse. I have reared him from a foal."

“那个肮脏的老混蛋从来不是这匹马的主人。她是我从小养大的。”

Moss later continued, "... you are mistaken about Tom's horse, Tom travelled away to Mudgee with his horse and sulky."

莫斯后来继续说：“.....你搞错了，汤姆驾着他的马车去玛吉(Mudgee)了。”

Late that day George Carpenter approached Moss, not to find out the truth about the horse but to ask about Tom himself. Had Moss seen him?

那天早些时候，乔治·卡朋特走到莫斯面前，不是要了解关于马的真相，而是询问莫斯是否见过汤姆本人。

"I will be candid with you, he fell over them gutters at Brummagem Bridge and went to the hospital."

“我坦率地跟你说吧，他在布朗明真(Brummagem)桥上从马车上摔了下来，去了医院。”

"This local hospital?"

“是这里当地的医院？”

"No, not the Dubbo Hospital, the Orange Hospital."

“不，不是达博医院，是奥兰吉医院。”

"How did he go?"

“他怎么去的？”

"In an old utility truck."

“由一辆旧的皮卡送去的。”

"What hospital in Orange?"

“哪家奥兰吉的医院？”

"I will be candid with you, I would not be surprised if he did not go to the mad house."

“我坦率地跟你说吧，即使他没去那个疯人院，我也不会惊讶的。”

The Carpenters returned to Narromine but could not shake the notion that Moss was involved with the disappearance of Robinson. Convinced that Robinson had met foul play, George finally went back to the police.

卡朋特父子回到了那若曼，却无法甩掉一个念头，那就是莫斯与罗宾逊的失踪有关。对罗宾逊已遭不测深信不疑的乔治终于又回到了警察局。

POLICE OPPOSE BAIL: HINT OF GRAVER CHARGE

The disappearance of Tom Robinson was not so easy to dismiss.
对汤姆·罗宾逊的失踪一事可没有那么轻易作罢。

He didn't wander the state in search of work, he had a circle of friends and was well known in the area. Then there was the issue of his unclaimed pension. Even if he had left the area he would have needed his money.

他没有在新州四处游荡找工作，他还有一群朋友，他在当地还很有名。他没有领取退休金也是个问题。即使他离开了这个地区，他也需要他的钱。

And of course, Albert Moss had his horse, so he clearly hadn't travelled far at all.
当然还有艾伯特·莫斯有他的马，所以他显然并没走远。

George Carpenter went to the Dubbo police station, where he met with Detective Sargent George Frankish. On the afternoon of the 11th April 1939 Frankish approached Moss' campsite. A small tent sat next to a fire pit, the chestnut horse tied to a nearby tree. Moss was nowhere to be seen.

乔治·卡朋特去了达博警察局，在那里他会见了探长乔治·弗兰克希。1939年4月11日下午，弗兰克希走进莫斯的露营地。只见火坑旁边有一个小帐篷，附近的一棵树旁拴着一匹栗色马。没有莫斯的踪影。

Frankish went to the tent. "Are you there Moss?" he called out.
弗兰克希去了帐篷那边。“你在吗，莫斯？”他喊道。

Someone stirred within the tent.
有人在帐篷里动了一下。

"Come out, I want to see you."
“出来，我想见你。”

Moss emerged, crouching in order to fit through the tent's low entrance.
莫斯出现了，蹲着从低矮的帐篷口走了出来。

"You know me Moss," said Frankish.
“你认识我，莫斯，”弗兰克希说。

"Yes," replied Moss, "You saw me before, when Taylor said I was going to shoot him."
“是的，”莫斯回答说，“你以前见过我，当时泰勒说我要开枪打死他。”

Frankish then questioned Moss about the disappearance of Robinson and the fact that Moss appeared to have his horse. Moss denied any knowledge of the

man.

然后弗兰克希盘问莫斯有关罗宾逊失踪的情况，以及为什么莫斯有他的马。莫斯否认自己认识那个男人。

"No," he said, rubbing his hands over his head and face, "I don't know him, I don't know him, I never heard of him."

"不，"他说，用手揉搓着他的头和脸，"我不认识他，我不认识他，我从来没有听说过他。"

Moss then somewhat said too much.

然后莫斯似乎说了此地无银三百两的话。

"Why do you think I'd kill him?"

"为什么你认为我会杀了他？"

Frankish pushed harder on why a well-known man would no longer draw his pension and had not been seen for months. Moss could not help.

弗兰克希进一步质问莫斯为什么一个在当地颇有名气的男人不仅没有再领取他的退休金并且几个月消失不见。莫斯说他也爱莫能助。

"If I knew him, I'd help you find him. I don't know him," he said.

"如果我认识他的话，我会帮你找他。但我不认识他，"他说。

Frankish was not convinced. He arrested Moss for the possession of stolen goods. He packed what goods he could into the police car, telling Moss he would come back for the rest later.

弗兰克希不相信莫斯的话。他以窝赃为由逮捕了莫斯。他把能装的物品都装进了警车，并且告诉莫斯他之后会回来把其余的东西都拉走。

As Moss stepped into the car police car and looked out to his campsite, he was not to know that he had just spent his last night as a free man.

莫斯上警车的时候向他的露营地望了一眼，他还不知道那是他作为自由人所度过的最后一夜。

Later, when they had identified some of the goods in Moss' possession as those belonging to William Bartley, the leather worker last seen in December the previous year, Moss become even more cryptic. He did not claim that Bartley had gone to hospital after a fall or to Melbourne after a lottery win.

后来，莫斯拥有的一些物品被认定为是去年12月失踪的皮革工匠威廉·巴特利的所有物，他的言辞变得更加模糊不清。这次他没有声称巴特利在摔倒后去了医院，或者是中彩票后去了墨尔本。

"[He's] just gone, you won't find him again"

"[他]就是走了，你们再也找不到他了"

He refused to discuss Bartley any further. A local man, known only as Wood, came forward to say that he had bought a bicycle, horse and sulky from Moss for \$5 (pounds). That bicycle, a Niven, was identified as Bartley's.

他拒绝再讨论有关巴特利的任何事。一位名叫伍德的当地男子出面说他以5英镑的价格从莫斯那里买了一辆自行车，一匹马和一架马车。那辆自行车，是Niven牌的，也被认定是巴特利的。

The police now had a strong circumstantial case to say the Moss had stolen a large number of goods from at least three men. During lengthy questioning Moss admitted to the murders of Robinson and Bartley but could not lead them to the bodies. Moss had a history of mental illness, could his confessions be trusted?

警方现在有足够的旁证来证明莫斯从至少三名男子手中偷走了大量物品。在长时间的问讯期间，莫斯承认是他杀死了罗宾逊和巴特利，但却无法带警方找到尸体。莫斯有精神病史，他的口供可信吗？

They needed to find the bodies.
他们需要找到尸体。

And so began one of the most exhaustive searches that New South Wales had ever seen.

自此新南威尔士州最详尽的搜索行动开始了。

"PERSPICACITY AND TENACITY OF PURPOSE OF POLICE OFFICERS"

The summer of 1938/39 had been dry, rain had hardly fallen for weeks on end. That is except for New Years Eve of 1938 when over 30 ml thumped onto the arid plains of the Central West. It washed away the dust of a long dry but it also washed away evidence of two murders police were now convinced had taken place around the 14th and 18th of December.

1938年至1939年的夏天一直很干燥，一连几周几乎都没有下雨。除了1938年新年前夜，那一晚超过30毫米的雨水冲刷着干渴的中西部平原。它洗去了因长时间干燥累积的灰尘，但也冲走了发生在12月14日和18日的两起谋杀案的证据。

Moss had been found with Bartley's plaited leather goods and Robinson's horse, and he had sold O'Shea's bicycle and sulky, but if he had murdered all three where were their bodies? As Moss had already grimly noted, even burning a body leaves behind their teeth.

莫斯被发现的时候，他手中有巴特利编的皮革制品和罗宾逊的马，而且他已经卖掉了奥谢的自行车和马车。但如果他杀了那三个人，那他们的尸体呢？正如莫斯之前指出的那样，即使焚烧掉尸体牙齿也会留下的。

The police didn't have to have a body in order to try Moss for murder. An eye-witness would be just as good but it seems none existed. A body would seal the case. Finding one would not be easy.

警方不必找到尸体就可以起诉莫斯，只要有目击者就够了，但目击者似乎不存在。一具尸体就可以一锤定音，而找到尸体并不容易。

On the 12th April, immediately after Moss' arrest, the police began organising a search. Twenty five local police form across the region were called in, supplemented, in time, by thirteen more from Sydney. An unknown number of Aboriginal trackers also took part. Local residents pitched in as well, volunteering in their time, local knowledge and even boats to assist in the search.

4月12日，莫斯被捕后不久，警察开始组织搜查。从整个地区出动了二十五名当地警察，外加来自悉尼的十三名警察。还有数量不明的原住民追踪者和当地居民自愿加入，用他们熟悉的当地知识甚至提供船只协助搜索。

They initially focussed their efforts on the river. The boats trawled up and down the river, locals and itinerant workers were interviewed; despite the exhaustive search nothing was found. The police expanded their search. The search party went further downstream, often confronted by large piles of twisted wood, debris leftover by flood waters. After a brief search these were blown apart with dynamite, trying to bring to the surface anything trapped beneath. Nothing emerged.

他们起初将搜索重心放在河道。用船只来回在河上撒网，还对当地人和流动工人

进行了访问；尽管搜索非常详尽，但还是什么也没有找到。警方于是扩大了搜查范围。搜索队进一步向下游移动，却只找到被洪水冲走的堆积成山的木头杂物。警察用炸药把这些杂物堆炸开，看有没有什么可疑的藏在下面。什么都没有。

When the three men disappeared it was dry, the river had ceased to run in several parts. Now, in April, it was flowing strongly. Men struggled in water up to their armpits to comb the river bed. The river was searched for a length of over 300km, yet still nothing was found.

那三个人失踪的时候天气还很干旱，河水都部分断流了。而现在是四月份，河水湍急，男人们站在河中时水到了腋下，仍挣扎着在河床上搜寻。一共搜寻了300多公里长的距离，但仍未找到任何东西。

Closer to where police believed Moss may have dumped a body the river bed was scraped to a depth of two meters, the sand carefully inspected for any evidence of a body. River banks were blown apart or excavated, countless tons of dirt, rock and sand scrutinized. All to no result.

靠近警察认为莫斯可能倾倒尸体的地方，河床被刮到了两米的深度，沙子被仔仔细细的检查，寻找关于尸体的任何证据。河岸或者被炸开或者被挖掘，无数吨的泥土，岩石和沙子得到事无巨细的检查。全然无果。

The police then turned to the scrub around the Minore district. Mine shafts, wells, water tanks, hollow logs, depressions and holes – all were thoroughly searched. Aboriginal tracker Alec Riley found evidence of a sulky being driven through the area but again no trace of the victims was found. An area 20km long and 1.5km wide was painstakingly investigated. Again, nothing.

然后警察转向密诺(Minore)区周围的灌木丛。矿井，水井，水箱，空心树干，地表凹陷和洞都被彻底搜查。一名叫亚历克·莱利的原住民追踪者发现了一辆马车经过此地的证据，但还是找不到受害者的踪迹。警察对一个20公里长，1.5公里宽的区域进行了艰苦的搜寻。还是一无所获。

Finally, on the 22nd April police found what they were looking for. They had returned to Macks Reserve and found evidence of an old fire, overgrown by weeds and grass after the recent rain. The ashes were searched and several human teeth were found. Nearby, two human vertebrae, which had also been burnt, lay amongst the undergrowth. Stuffed into a hollow log was a travel blanket.

终于在4月22日那一天，警方找到了一直在寻找的东西。他们在麦客露营区发现了一处篝火的痕迹，那个地方已经被雨后新长出的绿草杂草掩盖住了。警察在这里搜索骨灰并找到了几颗人类牙齿。在附近浓密的草丛中有两块被烧毁的人类椎骨。一个空心树干里塞着一块旅行毯。

The search of this area intensified. Police stood shoulder to shoulder across the river, sifting its bed with rakes and shovels. This revealed several objects similar to those owned by O'Shea but nothing that was positively his.

警方加大了对这一区域的搜索力度。他们肩并肩从河岸一边站到另一边，用耙子和铲子搜索河床。结果发现了几件类似于奥谢所拥有的物品，但不能百分百确认就是他的。

Meanwhile, Moss was leading police down a rabbit warren of his own. He claimed to have put the body of Robinson in a tree. It was never found. He took the police towards Peak Hill, but became confused about which roads he had turned down. Nothing was ever found in this area.

与此同时，警察把莫斯带到他过去的巢穴。莫斯声称他把罗宾逊的尸体藏在一棵树上了。但警察并没有找到。他又把警察带到了皮克希尔(Peak Hill)，但他记不清他当时走的是哪条路。在这里警察也是一无所获。

The teeth and vertebrae were human but could not be positively indented as O'Shea's. A wealth of evidence had been accumulated about Moss' past criminal behaviour and his possession of the men's property but no physical evidence of a murder.

尽管牙齿和椎骨都是人类的骸骨，但并不能百分百证明是奥谢的。关于莫斯过去的犯罪行为和他占有三名男子财产的事实证据充足，但没有谋杀的物证。

The Police would have to trial this murder charge without any bodies. It would not be easy.

警方只能在没有任何尸体的情况下以谋杀罪起诉莫斯。这不是件容易的事。

"GRIM, STARK, HORRIBLE DRAMA"

A packed courtroom greeted Magistrate Cookson as he began the committal proceedings against Moss. This hearing would decide if the police actually had a case against Moss. Typically, these were a formality, but with no bodies the police had to be particularly thorough.

满满一屋子的人向库克森地方法官行礼之后，对莫斯的庭审开始了。此次审理将决定警方是否可以对莫斯进行立案追究。通常这只是走一种形式，但没有尸体为证的话警方就必须全面彻底地举证。

Thirty seven witnesses were called by the prosecution, placing Moss at the scene of the disappearance of each man, George Bartley, Tim O'Shea and Tom Robinson. The police produced evidence that, except for a small bundle of clothing he brought with him from Orange Mental Hospital, everything Moss had in his possession on 11th April 1939 belonged to those three men. The bones and teeth found in Macks Reserve were determined to be most likely O'Shea's. Despite the lack of bodies it was a compelling case that Moss was guilty of murder.

起诉方传唤了三十七名证人，将莫斯分别置于乔治·巴特利，蒂姆·奥谢和汤姆·罗宾逊失踪的场景中。警方提供的证据表明，莫斯在1939年4月11日被捕当天所持有的物品中，除了从奥兰吉精神病院出院时带的一小撮衣服以外，其他的都属于这三个人。在麦克露营区找到的人骨和牙齿经认定最有可能是奥谢的。尽管找不到尸体作为物证，莫斯犯有谋杀罪是十分令人信服的事实。

Moss represented himself. This consisted mainly of sullen silence interposed with sudden bouts of apparent insanity, where he screamed, shouted and stripped off his clothes. Cookson called two doctors to examine Moss to see if he was still fit to stand trial.

莫斯为自己辩护。他大多数时候是保持愤懑的沉默，间或突然性的疯癫，主要表现为尖叫，大喊和脱衣服。库克森叫来两位医生给莫斯做检查，看他是否具备受审能力。

The first doctor simply said he was sane enough to stand trial. The second went further, stating that he was not only sane but was faking his bouts of insanity.

第一位医生只是说他神智足够清醒，具备受审能力。第二个医生更进一步说，他非但神智清楚，而且还是装疯。

The committal ended with Cookson lamenting the 'wretched man' he saw before him, shunned by his family and the legal profession. He found there was good evidence that Moss had murdered all three men and ordered him to stand trial at the Supreme Court, Dubbo before Justice Owen.

庭审结束时，库克森感叹到，在他面前的这个人是个多么“可怜的男人”，他的家人羞于和他来往，法律界人士也不愿和他有瓜葛。法官裁定莫斯谋杀三名男子的证据充分，罪名成立，并命令他在达博最高法院接受欧文法官的审判。

That trial commenced on 19th September and would last for six days. He would only be tried with the murder of O'Shea. The charges of murdering Bartley and Robinson would be held over. Moss appealed, asking for the trial to be relocated to Sydney, claiming he could not get a fair trial in Dubbo. This was dismissed. 该审判于9月19日开始，将持续6天。他只会因谋杀奥谢而受审。谋杀巴特利和罗宾逊的指控将被搁置。莫斯提出上诉，要求将审判地点移到悉尼，理由是他无法在达博接受到公正的审判。法院驳回了这一上诉。

The Crown was represented by Crown Prosecutor Monahan, Moss this time had representation by Mr Samuel Redshaw, appointed by the Crown. This being a murder trial a plea of Not Guilty was mandatory – the Crown would have to prove its case.

公诉方任命公诉检察官莫纳罕为公诉人，莫斯这次的辩护人是由公诉方指定的塞缪尔·雷德肖先生作为辩护人。这是一起谋杀案的刑事审判，无罪辩护是强制性的 – 公诉方必须出示证据。

The same thirty seven witnesses from the committal came forward, this time backed by 120 pieces of physical evidence. These included receipts from Moss for the sale of the horse, sulky and bicycle to Wood of Narromine. Bartley's leather goods and Robinson's horse, the bones and teeth found at Macks reserve, these and more, along with enormous maps showing the detailed searches carried out for any trace of the men, were put on display. Though the trial was about O'Shea alone, the prosecution included the confessions of Moss regarding the murders of Bartley and Robinson, as well as arguing 'a pattern of behaviour' in the similarity of the disappearances.

同样的三十七名证人再次出庭作证，这次还有120件物证——被展示出来。其中包括莫斯向那若曼的伍德出售马，马车和自行车的收据；巴特利的皮具和罗宾逊的马；麦客露营区发现的人骨和牙齿，等等；以及大量绘有搜寻受害三人尸体的详细路线的搜索地图。虽然此次审理仅针对奥谢的谋杀案，但控方还提供了莫斯关于谋杀巴特利和罗宾逊的供词，以及就三次失踪的相似性显示出“同种行为模式”的进行了法庭辩论。

Also on display was Moss' criminal past. Redshaw objected strongly to this. The prosecution had to prove that he had murdered the men, he argued, not that he was the type of man who might murder. This objection was overruled.

同时展出的还有莫斯的犯罪史。雷德肖表示强烈反对。他辩称，控方必须证明莫斯谋杀了这些人，而不是仅推断他是那种可能实施谋杀的人。该异议被否决了。

Moss recanted his confession, saying that it was taken under duress, that the police would not let him sleep, and harrassed him until he cracked. The confessions were allowed to stand as evidence, Judge Owen leaving it to the jury to decide on their veracity.

莫斯放弃了他的忏悔，他说这些供词是在警察的胁迫下屈打成招的，警察不让他睡觉，并不停的骚扰他直到他开口认罪。欧文法官说，这些供词可以被作为证据，由陪审团来决定他们的真实性。

Redshaw also tried to poke small holes in the evidence where he could,

questioning if witnesses could actually identify O'Shea or were they speaking of another, unidentified, bush worker. He did not make any case that Moss was 'criminally insane' at the time, acknowledging there was no evidence to suggest such. The judge even overruled evidence from the prosecution that he was sane at the time, deeming it irrelevant.

雷德肖还尽可能的在证据中找漏洞，他询问证人们是否能够真正识别出奥谢，还是他们谈论的是另一名身份不明的丛林工人。他没有就莫斯的精神状态进行辩护，他指出没有证据表明莫斯当时是癫狂的状态。法官甚至推翻了控方证明莫斯当时神智清醒的证据，认为这个和本案没有关联。

Throughout the trial Moss sat dully in his chair. Occasionally he would stir, and bouts of 'insanity' still took place, but he was in the main strangely insensitive to what was happening around him.

在整个审判过程中，莫斯一直木讷的坐在椅子上。偶尔他会动弹一下，并且还会“神经发作”，但更多的时候他对周围发生的事情表现出奇怪的漠不关心的样子。

The prosecution ended its case. Judge Owens turned to Redshaw, would the defence like to call its first witness?

控方结束了举证。欧文法官转向雷德肖，辩方是否愿意传唤其第一个证人？

No, the defence had no case to put forward or witnesses to call. They would rely on the weaknesses of the Crown's case to show Moss was innocent.

不，辩方无法举证或出示证人。他们依靠找寻公诉方举证中的弱点来证明莫斯是无辜的。

On September 25th 1939 at 4.24pm, the jurors retired to consider their verdict. 1939年9月25日下午4点24分，法官宣布休庭，陪审团进入裁决阶段。

Less than three hours later, they were back.

不到三个小时后，陪审团回到了法庭。

“MAY THE LORD HAVE MERCY ON YOUR SOUL”

Before the jury retired they were addressed by Justice Owens.
在休庭之前，欧文斯法官对陪审团做了指导说明。

The case had already been laid out by the prosecution, the defence by the dogged Redshaw.
检方已做了举证，辩护人雷德肖已做了顽强的辩护。

But with no bodies, no confession and no witnesses, the jury needed to have very specific instructions as to what it was that they were allowed to decide on. 但是，由于没有尸体，供词和证人，陪审团需要就他们被允许裁决的对象有非常具体的指示。

As I said earlier, it is not essential that these should be a dead body even to establish a case of murder. That is merely one means of proving death.
正如我先前所说，有没有尸体对谋杀案的成立并不起关键作用。尸体只是证明受害者死亡的一种方式。

If there was no body, then what were they to judge?
如果没有尸体，那么他们要依据什么做裁断呢？

You are asked to infer from a great mass of evidence which has been put before you and from a confession which has been made by the accused man that O'Shea was killed and killed by the accused.
你们需要从你们面前摆出的的大量证据和被告人所作的供词中推断奥谢是否被杀害而且是被被告杀害的。

What of Moss recanting that confession?
如何看待莫斯撤销证词？

He (Moss) says that after his arrest the Police Officers pressed him to confession to the commission of the offence with which he is now charged, and that he refused to do so. He says that at a later stage they kept him awake for two nights taking it in two hour shifts to question him and try to force him to confess to the commission of this offence which he says he never committed, and that eventually, driven to desperation by lack of sleep and mental torture he told them that he had killed O'Shea.

他（莫斯）说，在他被捕后，警察向他施压，要求他承认他现在受到指控的罪行，但他拒绝那么做。他说后来，警察连续两晚不让他睡觉，他们每两个小时轮一次班对他进行问讯，企图强迫他供认从未犯过的罪行。最终他由于严重缺乏睡

眠和饱受精神折磨，不得已才告诉他们是他杀死了奥谢。

Was he to be believed? Owens left that to the jury.
他的话可信吗？欧文斯把决断权交给陪审团。

If you accept his statement to you then, obviously, he is entitled to be acquitted. If, while not accepting his statement, it raises a reasonable doubt in your mind as to whether or not it may be true, again he is entitled to be acquitted.
如果你们接受他的陈述，那么显然，他有权被无罪释放。如果在不接受他的陈述的同时，在你们的脑海中提出一个合理的怀疑，即它是否属实，那么他同样有权被无罪释放。

Though Owens was careful to be as circumspect as possible, it was clear what his thoughts were on the matter of Moss' guilt.
虽然欧文斯尽可能地小心谨慎地处理措辞，但很明显他倾向于认为莫斯有罪。

On that aspect of the case [the possession of Bartley's and Robinson's goods by Moss] the Crown suggests that there is a good deal of evidence which tends to show that his conduct was not that of an innocent man. Your attention has been drawn to the fact that he painted the sulky, and your attention has been drawn to the number of varying accounts which he gave of his possession the property. In connection with the defence no explanation at all have been offered by the accused in connection with the cases of Bartley and Robinson. . . . no explanation has been placed before you by the accused person of either of these two matters and no explanation has been given by him as to how property which you may think is positively identified as being the property of one the other, came into his possession.

就案件的这一方面[即莫斯占有巴特利和罗宾逊的物品]，公诉方认为有大量证据表明他的行为不是无辜者的行为。你们已经注意到他给马车涂了油漆的事实，并且你们已经注意到他在描述如何拥有这些物品时有很多不一致的陈述。在辩方方面，被告人对巴特利和罗宾逊的情况没有任何解释.....被告人没有就这两件事中的任何一件向你们提出任何解释，而且他也没有解释这些你也许觉得应是属于受害人的财物是如何归他所有的。

Just prior to Justice Owen giving his remarks Moss was given the chance to speak in his own defence. He rose from his bench and addressed the court. In a rambling discourse that included a previously never mentioned motorbike, a bet on a horse called Golden Rod, a brother in Brisbane (or Orange) he admitted to meeting O'Shea at Macks Reserve but that O'Shea had taken off for Western Australia after his brother had hit a rich vein of gold there.

就在欧文法官发表这些讲话之前，莫斯有机会为自己辩护发言。他从被告席上站起来向法庭讲话。莫斯开始不着边际的说起来，他谈到一辆以前从未提及过的摩托车，赌马的事，还有他在布里斯班（或奥兰吉）有个兄弟。他承认是在麦客保护区遇见了奥谢，但奥谢已经在他的兄弟挖中了金矿之后动身去西澳了。

It was not impressive.
这真的是很糟糕。

After deliberating for less than three hours they returned.
审议不到三个小时后，陪审团就回到了法庭。

Albert Moss was guilty of the murder of Timothy O'Shea.
艾伯特·莫斯故意杀害蒂莫·西奥谢，经裁定为有罪。

Justice Owen thanked the jury for their service and turned to Moss.
欧文法官对陪审团的服务表示感谢，然后转向莫斯。

The Sentence of the Court is that you, Albert Andrew Moss, be taken hence to the place from whence you came, and that on a day hereafter to be named by His Excellency the Governor, on the advice of the Executive Council, you be taken to a place of execution, and there by hanged by the neck until you are dead and may the Lord have mercy on your soul.

本法院的判决是，你，艾伯特·安德鲁·莫斯，将会被带你来的地方，并在由总督阁下指定的时日，依据执行委员会的建议，被带到行刑地，处以绞刑，愿主可以怜悯你的灵魂。

“A QUIET SOFT SPOKEN BUSHMAN”

Andrew Albert Moss was sentenced to die for the murder of Timothy O’Shea. He had been committed to stand trial for the murders of George Bartley and Tom Robinson but police delayed those charges and quietly dropped the possession of stolen goods charges.

安德鲁·艾伯特·莫斯因谋杀蒂莫西·奥谢被判死刑。莫斯原本被指控犯有谋杀乔治·巴特利和汤姆·罗宾逊的罪名而将被审判，但警方推迟了这些指控，并悄悄地撤销了对其藏匿赃物的指控。

Moss appealed the sentence and in January of 1940 the State Cabinet decided that Moss would not hang but would spend the remainder of his life in gaol. The reasons for that decision are not clear but no doubt the likelihood of Moss being ‘insane’, in not criminally insane, weighed heavily in his favour.

莫斯对这一判决提出上诉。1940年1月国家内阁决定不绞死莫斯，而是让其在监狱里度过余生。导致做出这个决定的原因尚不清楚，但毫无疑问，莫斯是精神病犯罪的这一可能性对他是有利的。

Moss was in Long Bay Gaol in the south-east of Sydney. Built in the early years of the twentieth century, Long Bay Gaol Was a massive complex of buildings covering hectare after hectare of land. Its main entrance, rendered in a suitably Federation Gothic style, sat forebodingly over the street, dominating the smaller houses emerging around it.

莫斯被关押在悉尼东南部的龙湾(Long Bay)监狱。该监狱建于二十世纪初期，是一片庞大的建筑群，占地面积广大。它的主入口是联邦哥特式风格，街道周围还有一些小房子，显得很有压迫感。

It was here that Moss would live out the rest of his life.

莫斯正是在这里度过的余生。

He entered as a convicted murderer but kept up the claim that O’Shea, Bartley and Robinson were his only victims. Notoriously, he claimed to have murder a ‘baker’s dozen’ (thirteen) in his time. As such he would have been a fearsome figure. Old, but fit and strong from a life living hard on the land, Moss could have ruled the yard but that was not what happened. Moss, in a sense, retired. 他是以被定罪的谋杀犯的身份入狱的，但继续声称他的受害者仅有奥谢，巴特利和罗宾逊三人。人尽皆知，他声称自己谋杀了“面包师的一打”（十三）个人。因此，他本应是个可怕的人物。莫斯本来可以凭借着这个声誉和强健的身体称霸一方，但事实并不是那样的。莫斯从某种意义上说金盆洗手了。

Gone were the violent outbursts and period bouts of madness. Instead Moss settled into the predictable rhythms of an institution. His early prison record shows him as a master manipulator, encouraging other prisoners to ‘act up’. A report from 1933 notes “Since being in this hospital he has remained plausible

and cunning; he has displayed very little violence or given very little active trouble himself. . . . As mentioned above he will not offer much violence himself but will cause trouble by instigation.”

莫斯再也没有突然做出暴力举动或者发疯发癫了。相反，莫斯适应了监狱生活的可预测的节奏。他早期的监狱记录显示他经常欺骗操控他人，鼓励其他囚犯“行动起来”。1933年的一份报告就指出：“自从进入这家医院以来，他一直很狡猾奸诈：他很少有暴力行为或者很少招惹麻烦……如上所述，他本人不会诉诸暴力，但会煽动别人而制造麻烦。”

Now, he was sedate, compliant and trustworthy. A former guard recalled, “I found instant rapport with Andy, . . . [He] was a quiet, soft spoken bushman, very knowledgeable with horses, fencing and farm work, these being the main topic of conversation.”

现在，他既稳重，又顺从，又值得信赖。一名前警卫回忆说，“我很快就和安迪融洽地相处起来，……(他)是一个安静，说话很轻柔的丛林人，非常了解马匹，围栏和农场工作，这些都是我们谈话的主要话题。”

So trustworthy he was given the role of caretaker of the tools used by inmates on the prison farm. He set himself up in a small corrugated iron shed with the tools, adding a table and chair and small fireplace. From here, surrounded by stray cats and kittens, he handed out the tools, checking them out and in against names, making sure none went missing in the process. He invited people in for a cup of tea and often had a stew on the fire in the colder months. Prison guards refused the stew noting, “It was rumoured by staff and prisoners alike that the cats around Andy’s shed often finished up in a billy of stew.”

他是如此值得信赖，以致担任了看护监狱农场上供囚犯使用的工具的角色。他把自己安顿在一个小瓦楞铁棚里，加了一张桌子，一把椅子和一个小壁炉。这里经常被流浪猫和小猫包围。他分发工具的时候会检查和对照名字，确保在这个过程中没有遗漏。他邀请人们去喝杯茶，在寒冷的月份还邀请他们吃炖肉。监狱看守婉拒了莫斯的炖肉，他们说：“工作人员和囚犯都传言，安迪棚子周围的猫最后都进了他的锅。”

Outside gaol his reputation was very different.
在监狱外他的声誉截然不同。

In his home town of Narromine he became a grotesque bogeyman. The fact that no bodies were found was proof positive that Moss was, in fact, a cannibal. The tale came out (never mentioned in court) that a couple of travellers accepted a meal from Moss out on the trail, only to find a finger bone in his bowl. Moss comment in gaol that his meals had too little meat was a clear symptom of those who had tasted human flesh.

在他的家乡那若曼，他被说成了一个丑陋的怪物。没有发现尸体正好证明了莫斯实际上是食人魔。故事（从未在法庭上提及）说到有几个旅行者在途中接受了莫斯的一顿饭，结果在碗里找到了一根指骨。莫斯在监狱中抱怨他的饭菜肉太少，正是那些尝过人肉滋味的人的明显症状。

Parents in Narromine trying to control unruly children would warn them that ‘Mad mossy’ would get them if they didn’t behave. He was a local monster.

那若曼的父母们在试图管教不守规矩的孩子时便会做出这样的警告：如果他们不听话，就会被“疯子莫斯”抓走。他是当地人谈虎色变的怪物。

Beyond that few people knew his story. The start of the war in September of 1939 overwhelmed all other news. His claim to have killed thirteen was generally dismissed and, given his sedate gaol life, he slowly faded from history. Occasionally, sensationalist papers revived his story, painting him as the terror of the west, an insane murderer who spread fear and dismay across the region. They stressed his claim to having killed many more and detailed his long history of crime and mental illness. Many show sketches of him looming madly over stricken victims. He could have become a truly Australian monster.

除此之外，很少有人知道他的故事。1939年9月二战的爆发淹没所有其他新闻。人们不再关心莫斯杀死了十三人的说法，鉴于他平静的监狱生活，他已渐渐淡出了历史。偶尔，轰动效应的报纸又会登载他的故事，把他描绘成一个来自西部的怪物，一个将整个地区陷入恐惧和悲哀的疯狂的凶手。这些故事强调他曾说过杀死了很多人，并详述了他长期的犯罪和精神疾病史。许多故事还配有插图，图中他对受害者疯狂逼近。他本可以成为一个真正的全澳皆知的怪物。

His infamy was short-lived. Towards the end of his life he was a forgotten figure, just another old man in the solid brick confines of Long Bay Gaol.

他的臭名昭著没有持续多久。临近他生命的尽头时，他是一个被遗忘的人物，只是被关押在龙湾监狱中的一个普通的老头。

Moss died on 24th January 1958, having spent 19 years in prison for his final crimes.

莫斯于1958年1月24日去世，因其最后的罪行而入狱19年。

"UNDER THE SHADE OF A COOLIBAH TREE"

The Swagman or 'Swaggie' is an iconic character in Australian culture. With his bundle (Swag or Matilda) of goods carried on his shoulder, a tin can or 'billy' for tea and faithful dog by their side, the travelling worker has become a symbol of what many see as the independent and egalitarian spirit of the nation.

流浪人(Swagman 或 Swaggie)是澳大利亚文化中的标志性人群。他们的肩膀上扛着行囊 (Swag或Matilda) , 他们有锡罐, 有煮茶的野营锅, 还有一条忠实的狗陪在他们身边, 这些漂泊的工人已经成为许多人眼中的这个国家独立和平等精神的象征。

Swagmen emerged alongside the goldrush that hit Australia in the 1850's with Australians and newly arriving European and Asian migrants moving around the nation in search of gold deposits. As the goldrush came to an end many of the former miners chose to continue a life on the road, travelling the land looking for work. From time to time, particularly during periods of economic depression, their number swelled with the unemployed and. For those who were on the wrong side of the law the lifestyle offered an attractive anonymity.

流浪人是随着19世纪50年代澳大利亚出现的淘金热产生的, 那时澳洲人和新近到来的欧洲和亚洲移民行遍全澳寻找金矿。随着淘金热的结束, 许多以前的矿工选择继续在路上漂泊生活和寻找工作。有时候, 特别是在经济萧条期间, 他们的人数会随着失业人数的增加而猛增。而对于那些在法律的对立面生存的人来说, 那样的生活方式有一种莫名的吸引力。

Swaggies were said to be 'on the wallaby', 'on the outback track', 'humping the drum' (drum referring to the rolled blanket carried over the shoulder), or 'humping bluey' (the bluey blanket roll got its name from a reference to the blue-grey woollen vests worn by convicts – and later transferred to a similar-coloured blanket available in the 1880s). Some were given specific names like 'Murrumbidgee whaler' – a swaggy who spent an extended time camped by a river well-stocked with fish. Typically, they would roam the countryside in the hope of finding work as shearers or farm hands. , In many cases the farmers, if no permanent work was available, would provide food and shelter in return for some menial task. Many swagmen were skilled bush workers, hardy, strong and excellent labourers. Others were less willing, , 'Sundowners', or 'sun chasers', were those who arrived at station homesteads just as the sun set – an easy way to avoid the light labour usually requested when handing over rations.

流浪人被说成是“骑在小袋鼠上的人”, “走在内陆轨道上的人”, “背着圆筒的人” (圆筒指的是扛在肩上卷起的毯子), 或者“背着蓝色的人” (指蓝色卷起的毯子, 得名于流放犯穿的蓝灰色羊毛背心 - 后指19世纪80年代出现的类似颜色的毯子)。有些流浪人被赋予了特定的名字, 比如“马兰比吉河的捕鲸人” - 指的是那些擅于捕鱼的长时间在河边扎营的人。通常, 他们会在乡村游走, 希望

找到剪羊毛或农场帮工的工作。在许多情况下，农民手上如果没有长期活，会以提供食宿的方式让流浪人干些杂事。许多流浪人都是技艺娴熟的丛林工人，吃苦耐劳，强壮而优秀的劳动者。其他还有一些人则不是很勤恳，被称为“日落者”或“太阳追逐者”，是那些等太阳落山时才到农庄的人 – 既能领到粮食又避免了干活。

What we know of the lives and conditions of the swaggie have been overshadowed by the fictional literature that has grown up around them. At the end of the 19th century, as the swaggie tramped across the nation, ideas around Australian identity were starting to form, with murmurings of Federation, writers and artists began to explore and create Australian narratives to reflect the emerging nation. The swagman became venerated in poetry and literature as an Australian archetype, their independence of spirit and reliance on bush hospitality and mateship seemed for many to represent the democratic, self-reliant Australian spirit.

我们现在对流浪人的生活特点和环境的了解绝大部分是从同时代形成的虚构文学中得到的。在19世纪末，随着流浪人的足迹踏遍全国，关于澳大利亚国家形象的思潮开始形成，在联邦政府的抱怨声中，作家和艺术家们开始探索和创造象征澳大利亚的故事以反映这个新兴国家的诞生。流浪人作为澳大利亚的典型人群，被诗歌和文学所歌颂，他们的独立精神和在丛林生活中形成的伙伴情谊对许多人来说代表了民主，自立的澳大利亚精神。

The mythos around the character of the Swagman reached its zenith with Banjo Patterson's bush poem "Waltzing Matilda" written in 1895 and published in 1903. The poem presented the Swagman as anti-authoritarian romantic figure, defying police and preferring to 'die on his feet than live on his knees'.

对流浪人这一类人物的性格特点的描绘在Banjo Patterson的丛林诗歌《Waltzing Matilda》（中文译名“瓦尔森·玛蒂尔德”或“丛林流浪”）中达到了顶峰，这首诗歌写于1895年并于1903年出版。该诗将流浪者描写为具有反叛精神的浪漫主义人物，他们蔑视警察，不委曲求全。

Like the tragic tale at the heart of Waltzing Matilda, many of the stories and images created of the swaggie emphasized the isolation, hopelessness and desperation of life on the road. In 1902, Barbara Baynton published a collection of short stories titled Bush Studies. The final story, "The Chosen Vessel" (1896), gives an account of a woman alone in a bush dwelling, where she is preyed upon and eventually raped and murdered by a passing swagman. This was in stark contrast to traditional bush lore, where swagmen are more larrikin than criminal.

就像瓦尔森·玛蒂尔德所描绘的悲剧一样，许多关于流浪人的故事和形象都强调着流浪漂泊旅途生活的孤立感和绝望感。1902年，Barbara Baynton发表了一系列题为“丛林研究”的短篇小说。其中最后一个故事，《被选中的容器》（1896年），描述了一个女人独自在丛林中的房子居住，后来在家中被一个过路的流浪人奸杀的故事。这个故事与传统的丛林传说形成了鲜明的对比，传统的丛林传说更多地将流浪人描写为具有反叛精神的人，而不是罪犯。

By the time the swagmen reappeared on bush roads during the depression of the 1930's, newer Australian archetypes were emerging: the Anzac, the bronzed

lifeguard and the knockabout footballer, representing a younger more urban character. Much of the romance of the life on the road was disappearing, Swagmen could still occasionally be seen up to the 1950s, but their numbers decreased as economic conditions, and welfare support systems, improved.

到20世纪30年代经济大萧条期间，流浪人又重新出现在丛林的道路上时，新的代表澳大利亚的典型人群正在兴起：澳新军团，古铜色肌肤的救生员以及粗犷的足球运动员，这些人代表着更年轻的城市人群。关于流浪人的漂泊故事逐渐消失了。到20世纪50年代，人们偶尔还可以看到流浪人，但随着经济条件和福利体系的改善，他们的数量也减少了。

“...TO BE INSANE OR OF UNSOUND MIND AND INCAPABLE OF MANAGING HIMSELF OR HIS AFFAIRS...”

Having first been institutionalised in 1911, Andrew Moss was to spend significant periods of his life in mental healthcare facilities in Sydney and Orange. Most of his periods of confinement were shorter than a few months some were only a few days, although one lasted seven years, but his movement through these institutions highlights a confused and confusing system. Grappling with emerging ideas around mental health and its connection to crime, sexuality and poverty, doctors and others struggled to find consistency in treatment.

安德鲁·莫斯于1911年首次被送入精神病院，之后他在悉尼和奥兰吉的精神医疗保健机构中度过了相当长的一段时间。他被隔离的时间大部分都短于几个月，有些只有几天，尽管有一次持续了七年，但他频繁往返于这些机构的事实突显了一个混乱的和令人疑惑的体制。在当时对心理健康及其与犯罪，性行为和贫困的关联的研究还是一个新兴领域，医生和其他人士很难找到统一的治疗方法。

Within NSW, the administration of mental health services during the 19th century remained that of convict system; punishment and control. Up until 1811, 'lunatics' had been accommodated at the old Parramatta gaol with the male prisoners and female convicts, but over subsequent decades, dedicated asylums were established at Castle Hill, Tarban Creek (Gladesville), Parramatta, Callan Park, Kenmore and Goulburn. By the turn of the century, however, the number of people in New South Wales deemed to be 'insane' had outstripped the number of places available in institutions to accommodate them.

在19世纪的新南威尔士州，对精神卫生服务的管理仍然隶属于犯罪体系：惩罚和控制。直到1811年，“疯人”一直被安置在帕拉马塔旧监狱与男女囚犯一同关押，但在随后的几十年里，在Castle Hill, Tarban Creek (Gladesville), 帕拉马塔, Callan Park, Kenmore和Goulburn都建立了专门的收容所。然而，到了世纪之交，新南威尔士州被视为有“精神病”的人数超过了收容机构可容纳的人数。

At the time 'lunatics' were first admitted (19th cent) understandings of the nature of mental illness, and what should be identified as mental illness were very different from those held today. Moreover, there were few effective treatments available to manage the condition, and therapies were rudimentary. The 1878 Lunacy Act which governed the operation of facilities defined insanity very broadly. An 'insane person' was deemed to be "any person who shall for the time being be idiotic, lunatic or of unsound mind and incapable of managing himself or his affairs and whether found insane by inquisition or otherwise". The criteria was broad but also noted that mental health issues were often short

term. There was a general understanding that people could recover if treated appropriately.

在19世纪“疯人们”刚刚被收治时，人们对精神疾病的性质，以及精神疾病的确诊的理解与今天有很大不同。此外，很少有有效的治疗方法。1878年的针对精神病医疗设施的管理的“精神疾病法案”对精神病进行了非常广泛的定义。“精神病人”被认为是“任何暂时性有愚蠢行为，疯狂或精神不健全，并且无法管理本人或本人的相关事务以及是否在被问讯时或其他状况下有疯狂表现的人”。标准非常宽泛，但也指出精神健康问题通常是短期的。人们普遍认为，如果得到适当的治疗，精神病是可以康复的。

The 1900 Statistical Register of New South Wales defined the range of conditions as being either 'moral' or 'physical' causes of insanity. These moral or physical causes define the dominant understandings of the time. Conditions as diverse as domestic trouble, religious excitement, seduction, fright, isolation, nostalgia, drunkenness, old age, venereal disease, pregnancy, puberty, epilepsy and disease of skull or brain could see you admitted to an asylum.

1900年新南威尔士州统计登记册中将一系列的精神问题定义为精神错乱的“道德”或“生理”诱因。这些道德或生理诱因解释了当时对精神病的主要理解。这些因素包罗万象：家庭问题，宗教亢奋，诱惑，恐惧，孤立，怀旧，醉酒，老年，性病，怀孕，青春期，癫痫和头骨或大脑疾病等多种疾病，其中患任何一方面的疾病都可能会被送入疯人院。

From the 1880s through to the early twentieth century however, when Moss entered the system, most patients were admitted into facilities by court order. In many cases this was the result of an arrest by the police. Other patients were referred from general hospitals or charitable organisations, or admitted at the request of family members who felt unable to care for them. Sometimes, though this was rare, patients admitted themselves, presenting to a police station or the Reception House for the mentally ill in Darlinghurst to have themselves certified as insane.

然而，从19世纪80年代到二十世纪初，当莫斯进入该体系时，大多数患者是被法庭命令送入精神病医疗机构的。在很多情况下，这是警方逮捕的结果。其他患者则是从综合医院或慈善组织转院的，或是应无法照顾他们的家庭成员的要求入院的。极个别情况下，患者自愿入院，他们会去警察局或者到达令赫斯特的接待院获取精神病的证明。

It is difficult to discern what life was like inside many of these facilities, there is little documentary evidence left by patients for us to interpret, and photography in psychiatric institutions was prohibited and by law.

很难看出许多这些设施内部的生活是什么样的，患者留下的文件证据几乎没有，在精神病院内摄影是法律禁止的。

The 1930s was one of transformation for the system as the Victorian ideas of moral insanity were increasingly replaced with more complex understandings of mental health as a result of the impact of World War One and Freudian Psychology. Despite this changing approach to mental health, the system remained overcrowded and disparate in its approach to treatment.

20世纪30年代该体系得到了一次改革，维多利亚时代的道德疯狂论逐渐被第一

次世界大战和弗洛伊德心理学的影响所带来的更为复杂的对心理健康的理解所取代。尽管这种变化在发生，该体系仍存在治疗方法杂乱不统一的问题。

Inspector General of the Insane for the Colony of New South Wales, Frederic Norton Manning (1876 to 1898) identified what he saw as five major causes of insanity – isolation, anxiety, intemperance, sunstroke, and hereditary factors. On this basis, Manning and his doctors practiced a number of therapies which promoted the provision of work, religious instruction and pleasant surroundings for patients.

新南威尔士殖民地精神病督察长弗雷德里克·诺顿·曼宁（1876年至1898年）发现了他认为导致精神病的五大原因 - 孤立，焦虑，不节制，中暑和遗传因素。在此基础上，曼宁和他的医生团队实施了许多疗法，为患者提供工作，宗教指导和愉悦的环境。

He was succeeded by Eric Sinclair who was to build on Norton Manning's foundations. He oversaw the increase in mental hospitals in size and number and was influential in the establishment of the Chair of Psychiatry of Sydney University in 1922. It was due to him that asylums changed from pseudo prisons in which the insane were incarcerated to mental hospitals where patients received skilled attention for a definite disease and where active treatment replaced mere care and restraint.

接替他的是埃里克·辛克莱尔，他在诺顿·曼宁的成就上继续做出了贡献。在他的监管下精神病院在规模和数量上都有所增长，他还促成了1922年悉尼大学精神病学主席的成立。由于他的贡献，过去作为囚禁精神病人的伪监狱的疯人院改变为精神病院，在那里患者的精神疾病可以得到诊断和积极的治疗，取代了过去仅靠护理和控制的模式。

For much of its history, the main treatment approach, according to historian Stephen Garton, was to provide 'work, rest, food and sympathy'. Men were encouraged to engage in manual labour in the hospital grounds, and women were encouraged to practice domestic work – helping in the laundry and sewing room. Whilst this work wasn't compulsory, patients' willingness to participate was interpreted as an indicator of their progress and potential for discharge. As an encouragement, extra rations were given to patients who undertook work. Sinclair totally reformed this system, making care for the mentally ill a true part of the wider healthcare industry.

历史学家斯蒂芬·加顿认为，历史上大部分时间里对精神疾病的主要的治疗方法是提供“工作，休息，食物和同情心”。男性被鼓励在医院场地从事体力劳动，而女性则被鼓励从事家务劳动 - 帮助洗衣服和缝纫。虽然这些工作不是强制性的，但如果患者愿意参与，就表明他们病情有所进展，有望出院。作为奖励，还为从事劳动的患者提供了额外的口粮。辛克莱尔彻底改革了这个体制，使对精神病患者的护理成为更广泛的医疗保健行业的一部分。

Generally, the longer a patient stayed in the facility, the less likely it would be that they would ever be discharged. Most of the patients that were discharged as 'recovered' were released after less than a year. Patients who had not recovered but were deemed 'harmless' and non-violent could be discharged to the care of their family.

通常，患者在院中停留的时间越长，他们出院的可能性就越小。大多数“痊愈”出院的患者是在入院不到一年的时间被释放的。未痊愈的，但又被界定为“无害”和非暴力型的患者可以出院接受家人的看护。

Occasionally, newspapers reported on the escape of patients from the hospital, although government records indicate that the vast majority of attempted escapes were ultimately unsuccessful. Curiously, under the New South Wales Lunacy Act, any escaped patient who was not recaptured within 28 days was deemed recovered and discharged. One can only assume that it was the inmate's ability to escape and to look after themselves for that period of time that would suggest that they had recovered.

偶尔报纸会报道一些病人从医院逃跑的情况，但政府记录表明绝大多数企图逃跑的人最终都没有成功。奇怪的是，根据新南威尔士州的“精神疾病法案”，任何出逃的病人如果未在28天内被重新找回，即被视为康复出院。人们只能假设如果一个人有能力逃脱并照顾自己超过28天没有犯病被逮，这表明他们已经康复了。

Though in no way the 'bedlam' of an earlier age, the system Moss encountered was not yet capable of dealing with the issues and illnesses Moss presented. It may not be correct to say the system failed him, but it did little, if anything to actually cure him.

尽管莫斯所遇到的体制绝不是早期的“疯人院”，但它也还没有具备对付莫斯所呈现的问题和疾病症状的能力。也许我们不能说是体制害了他，但它也确实没有把他治好。

A BAKERS DOZEN

Albert Moss claimed to have murdered thirteen people (a Baker's Dozen) in his lifetime. If this claim was proved true it would make him one of Australia's most prolific serial killers. Could this be true? or is it another of Moss' numerous lies? 艾伯特·莫斯声称他一生中谋杀了十三个人（十三即面包师的一打）。如果这个说法被证明是真的，那他便成为澳大利亚杀人最多的连环杀手之一。这可能是真的吗？还是莫斯的众多谎言中的一个？

The claim that he had killed 13 was not simply a gaol yard boast made to cement his reputation among other prisoners. It was first made by Moss himself to the police shortly after his arrest. Also whilst travelling in a police car he sat in the back seat, repeatedly counting up to 13 on his fingers. During his trial one witness, William Bowman, recalled a conversation he had with Moss while the search for Thomas Robinson was underway. Bowman had asked Moss if he had been camped with Robinson, and Moss replied: "I was camped with him at Timbrebrongie and we had a row. Asked why, Moss said that he had told Robinson his name was Clark, but Paul Olsen (a Narromine farmer) had come along and called him 'Mossy'."

莫斯声称自己杀死过13人的目的并不仅仅是为了在牢狱中吹嘘自己以巩固他在其他囚犯中的地位。事实上，莫斯第一次说起这件事是在他被捕后不久向警方提到的。而且当他坐在警车的后排座位上时还用手指反复地数着13。在审判期间，一位目击者威廉·鲍曼回忆起在搜索托马斯·罗宾逊尸体时他与莫斯的谈话。鲍曼问过莫斯他是否曾和罗宾逊一起露营，莫斯回答说：“我和他一起在蒂姆布雷布吉尼扎过营，我们还吵了一架。问他为什么吵架，莫斯说他告诉罗宾逊他的名字叫克拉克，但保罗·奥尔森（一个那若曼的农民）正好走过来喊他‘莫斯’。

"That's the last time Paul Olsen has crossed my path." Moss is reported to have said. "He will make a baker's dozen."

“这是我最后一次见到保罗·奥尔森。”据说莫斯说过这样的话。“算上他正好是面包师的一打。”

How reliable is this claim??
这种说法有多可靠？

Unfortunately there is little direct evidence that points either way, therefore much of our assessment of the likelihood of further murders relies on what we now know of psychological profiling, Moss's character and a large amount of healthy supposition.

可惜的是，几乎没有任何直接的证据能证明这一说法的真实性。因此我们对莫斯其他谋杀行为的可能性的评估很大程度上依赖于我们现在所知的心理剖析，莫斯的性格以及大量的合理假设。

Moss killed in a region and landscape that he knew well and was comfortable in. Serial and multiple murderers conventionally kill in and around areas that

they are familiar with, building on knowledge of escape routes, patterns of local behaviour, familiarly locations and safe places to retreat too. Moss had these around Narromine and Dubbo. It is therefore unlikely that Moss would have killed in areas unfamiliar to him, reducing the likelihood he was responsible for murders outside the region. Aside for the murders he was charged with, no missing persons in the Narromine Dubbo Region were linked to Albert Moss. 莫斯是在一个他熟悉并且感到自在的区域中下的手。连环杀手和惯犯通常在他们熟悉的区域内和周边地区下手，因为他们对逃生路线，当地人的行为习惯，人们喜欢去的地点都了如指掌。莫斯对那若曼和达博附近就很熟悉。因此，莫斯不太可能在他不熟悉的地区下手，这样就减少了他对该地区以外的谋杀案负责的可能性。除了莫斯被指控的谋杀案外，那若曼和达博地区的其他失踪人员与艾伯特·莫斯并没有联系。

Further supporting the case against the claim is Moss's own character. Moss was a habitual liar, a trait that was corroborated by his own family and the police. His official records are filled with claims that can be proved to be exaggerations if not outright lies (his time with horse breaking tours of America, his war service, Illegitimate children, family relocations to New Zealand). No one record consistently matches the next, so it is well within his behaviour to lie about the number of victims he might have killed.

进一步从莫斯的性格分析也打破了之前的说法。莫斯是一个习惯性撒谎的骗子，这个特征得到了他的家人和警察的证实。他的官方记录中充斥着夸张的说法，即使不是彻头彻尾的谎言（包括他骑马游遍美国，参加过战争，虚构他有孩子，家庭搬迁到新西兰的故事），没有任何两个记录是一致的。所以依据他的行为特点，他关于杀死13名受害者的言论一定是谎言。

Despite the movement of people during the Depression and the years leading up to 1939, the murder and disappearance rate in Australia was not so high that the disappearance of 10 people (we would have to assume 10 able bodied men with some form of income or regular patterns of work, to fit in with the type killed by Moss at Narromine) would not raise suspicion. Also, although the area and type of victim is consistent, there are no other records of Moss having been found with goods belonging to missing men. His crimes, in the main, up to this point were theft alone, he does not have a pattern of killing that would support his claim.

尽管在大萧条期间人口频繁的流动直到1939年，但澳大利亚的谋杀率和失踪率并不至于高到有10人失踪都不会引起重视的状况。我们假设是10名身体健全的男性并有些许收入或固定的工作模式，以匹配被莫斯在那若曼杀死的受害者的类型。此外，虽然受害者的类型和受害地点是一致的，但没有其他记录表明莫斯占有属于其他失踪男子的货物。到目前为止，他的罪行主要是盗窃，他并没有一种可以支持他之前所称的谋杀模式。

Thus the claim that Andrew Moss killed 10 additional victims to those we know of, is unlikely.

因此，安德鲁·莫斯杀害了另外10名受害者的说法不太可能是真的。

The rigorous work and attention to detail shown by the Police in tracing and compiling evidence to secure a conviction alongside the work to trace the

movements of the three victims for the last weeks of their lives was painstaking. If the Police had indeed found evidence that lead them towards additional victims, it seems unlikely that they would not have followed it.

警方在追查和搜集证据以确保定罪以及搜索三名受害者生前最后几周的行踪时做了极其严谨细致的艰苦工作。如果警察确实找到有更多受害者的线索，他们不太可能不会继续追查下去。

WAS MOSS A SERIAL KILLER?

In the late 1930s, at the time Albert Moss killed his victims, neither the police, media or psychologists had a concept of 'serial killing' as we understand it today. At that time it was neither a term nor concept that had developed and while there were certainly criminals at work during this period that we would now define as 'Serial Killers', was Albert Moss one?

在20世纪30年代后期，在艾伯特·莫斯杀害他的受害者时，警察，媒体或心理学家都没有像我们今天这样有“连环杀人”的概念。当时它既不是一个术语也不是一个已经形成的概念。虽然那时候确实存在我们现在定义为“连环杀手”的犯罪分子，那么艾伯特·莫斯是其中的一员吗？

Serial killers are a staple of modern culture, their emergence and rapid spread in the 1970s seemed to many to come from nowhere. This public fascination with serial murder emerged in response to a succession of serial homicide cases that took place in the United States in the 1970s. High profile trials of notorious American serial killers (David Berkowitz, Ted Bundy and John Wayne Gacy in particular) sparked popular interest in the subject matter. They were modern day 'bogey men' who could spring from nowhere to murder and maim, they struck without seeming reason and no one was safe. The widespread hysterical response to these crimes by the media—and in turn the public—signalled the start of an ongoing fascination with serial homicide in popular culture and beyond.

连环杀手是现代文化的主要内容，他们在20世纪70年代的出现和增多似乎毫无由头。公众对连环谋杀的好奇心理源于20世纪70年代在美国发生的一系列连环杀人案件。对臭名昭著的美国连环杀手（特别是David Berkowitz, Ted Bundy和John Wayne Gacy）的高调审判激发了人们对这一话题的兴趣。他们是现代版的“恶人”，他们会突然从某一个地方冒出来杀人或将人致残，他们似乎无缘无故的伤人，没有人是安全的。媒体将这些罪行夸大描写和大肆传播 – 后来公众反应剧增，这标志着对大众文化及其他对连环杀人广泛关注的开始。

It was in 1976, with the "Son of Sam" case (David Berkowitz) in New York City, that FBI Special Agent Robert Ressler initiated the use of the term Serial Killer for law enforcement in the USA. He and his colleagues in the FBI's budding Behavioural Science Unit (now Behavioural Analysis Unit) were increasingly called into cases involving multiple murders, many of which comprised of distinct but related murders. They were tasked with finding common traits that might enable them to identify the 'type' of felon they were looking for. It was at this time that the first comprehensive discussions around the definition of 'serial killing' took place, and while a number of definitions emerged out of the work of the FBI, there remains no single definition of serial murder. However, finding the commonalities these varied definitions does give us a number of criteria that describe serial killing. Generally, a serial killer at least three victims, there is a cooling off period of cooling off between each killing, the relationship between killer and victim is usually that of a stranger or slight acquaintance, and they kill

in an area close to where they live or is familiar to them. Personality wise, the killer is most likely to be a white male aged between 25 and 45, has moderate to high intelligence and has a family history of violence, emotional abuse or has suffered a head trauma. It should be noted these descriptions are distinct to the USA but can be generalised over to the Australian experience.

1976年，美国联邦调查局特工罗伯特·雷斯勒为方便执法，借纽约市“萨姆之子”一案（凶手为David Berkowitz）使用连环杀手一词。他和他在FBI刚成立的行为科学部门（现在的行为分析部门）的同事越来越多地被调去负责涉及多起谋杀的案件，其中许多案件涉及不同但相互关联的谋杀案。他们的任务是找到案件的共同特征，使他们能够识别重罪犯的“类型”。正是在这个时候，围绕“连环杀人”的定义得到了首次全面讨论，虽然FBI的工作中给出了许多概念，但仍然没有统一的定义。然而，找到这些不同定义的共性确实为我们提供了许多界定连环杀人的标准。一般来说，一个连环杀手至少有三名受害者，每次谋杀之间都有冷却期，杀手和受害者之间的关系通常是陌生人或认识人之间的关系，凶手一般在靠近他们住的地方或者他们很熟悉的地方下手。就特征来讲，凶手最有可能是25至45岁的白人男性，具有中等至高的智力水平，并且有家族暴力，情感虐待或头部创伤的历史。应该指出的是，这些描述是美国特有的，但可以延申到澳大利亚。

Perhaps the most terrifying aspect of serial murder is that such killings appear random. This, however, is a misleading characterisation, for while serial killers do target strangers, their victims are not haphazard. The victims of serial killers tend to come from the vulnerable and excluded members of society. Such individuals, often singled out by modern institutions for reprobation, censure and marginalisation, are also disproportionately the targets of serial killers, who tend to prey upon vagrants, the homeless, prostitutes, migrant workers, homosexuals, children, the elderly and hospital patients. Despite media attention on the sexual motivations of many serial killers, this is not a core requirement for defining a serial killer.

也许连环谋杀案最可怕的一面是这种杀人事件似乎是随机的。然而，这是一种误导性的描述，因为虽然连环杀手确实针对陌生人，但他们的受害者并非随机。连环杀手的受害者往往来自易受伤害和被排斥的社会成员。这些人经常被现代机构单独拿出来进行谴责和边缘化，也或多或少的成为连环杀手的目标。这些杀手往往将目标定在流浪者，无家可归者，妓女，移民工，同性恋者，儿童，老人和医院病人。尽管媒体十分关注许多连环杀手的性动机，但这不是定义连环杀手的核心内容。

In the 150 year period between colonisation in 1788 and Moss crimes of 1938-1939, there were (via our broad definition of serial killing) between 9 and 13 serial killers active in Australia. Of these at least five were women, a percentage far higher than the world average. The list includes, the killers of family members and lovers (Martha Needle, Martha Rendell and Frederick Deming) Killers of children and 'Baby Farmers' (Alice Mitchell, John and Sarah Makin and Arnold Sodeman) and killers of co-conspirators (Alexander Pearce).

在1788年殖民化与1938年至1939年莫斯犯罪之间的150年间，在澳大利亚活跃的共有9至13名连环杀手中（依据我们对连环杀人的广泛定义）。其中至少有五位是女性，这一比例远远高于世界平均水平。这份名单包括杀害家庭成员和恋人的凶手（Martha Needle, Martha Rendell和Frederick Deming），杀害

儿童和“婴儿看护者”的凶手（Alice Mitchell, John和Sarah Makin和Arnold Sodeman）以及杀害同谋的杀手（Alexander Pearce））。

Moss shared almost nothing in common with any of these killers, but he did share a narrative with a killer active almost 100 years previously, that of John Lynch. Possibly the worst serial killer in Australian history, Lynch was a convict turned bushranger who murdered and robbed labourers in the bush trails around Berrima. Lynch admitted to 10 murders and was executed in 1842 aged 28. Both Lynch and Moss share a connection of property theft and murder, both would be active outside of urban settings, committing their crimes in regional settings, a rarity within the history of serial killing.

莫斯与这些杀手中几乎没有任何共同之处，但他确实与活跃在100年前的一位叫约翰·林奇的杀手有相同点。林奇有可能是澳大利亚历史上杀人最多的连环杀手，林奇原是一名流放犯，后来成为丛林人，他在伯里马周围的丛林区杀害和抢劫工人。林奇供认了10起谋杀案，并于1842年被处决，年龄28岁。林奇和莫斯的谋杀案件都与财产盗窃有关，两者都是在城市地区以外的地方活动并犯下罪行，这在连环杀人史上很罕见。

While Moss choice of rural setting for his crimes does not match of modern understanding of serial killing, he fulfils most of the criteria. He had three victims, he chose those on the edge of society, he had a cooling off period between each murder and killed in an area he knew well. While he may not match the criteria in age (he is older than usual) or intelligence, it is impossible for us to reflect on a possible history of family or childhood trauma, as we know little of Moss's before his first arrest aged 17.

虽然莫斯选择在乡村环境犯罪不符合现代对连环杀人的理解，但他符合大多数的标准。他有三名受害者，他选择的对象是那些处于社会边缘的人，他在每次谋杀之间都有段冷静期，并在他熟悉的地区杀人。虽然他可能不符合年龄标准（他比一般杀手更老）或智商标准，我们也无从知晓他是否有家族犯罪史或童年创伤，因为我们对17岁第一次被捕的莫斯以前的生活知之甚少。

Despite not being a complete match it is relatively clear that Moss, if he committed his crimes today, he would be described as a serial killer. 尽管不是完全匹配，但莫斯如果在当今时代犯了罪，那么他将会被定性为连环杀手。

The serial killer active closest in time to Albert Moss was Victorian Arnold Soderman, a killer who more typically fits the 'type' we associate with serial killing. With a family history of insanity, and a head injury as a child, Soderman killed four young girls in rural Victoria over a 5 year period. He was executed at Pentridge Prison in 1936

最接近艾伯特·莫斯时代的连环杀手是维多利亚州的阿诺德·索德曼，他是一个更典型地和我们对于连环杀人“类型”的描述更匹配的杀手。索德曼有精神病家族史并且小时候头部有过脑损伤。索德曼在5年的时间里在维多利亚农村地区杀害了四名年轻女孩。他于1936年在彭特里奇监狱被处决。

Though serial murder is statistically rare in Australia compared to other forms

of homicide— in Australia and beyond—the sheer endurance of the myth of the murderous psychopath stalking the outback attests to the fact that it is a significant part of Australia’s psyche nonetheless.

虽然与其他形式的杀人案相比，在澳大利亚发生的连环谋杀是较为罕见的，但是仅仅是关于凶残的精神变态者在祸害内陆的传说的流传度，就足以证明它仍然是澳大利亚人精神状态的重要组成部分。

Of all the notorious Australian serial killers, it is Ivan Milat in particular who looms large. When Milat was arrested for the murders of seven backpackers in the Belanglo State Forest in New South Wales in the 1990s, the case received an enormous amount of media attention. From this case the Australian serial killer archetype emerged: a patriarchal, white, violent drifter who lives outside the margins of society, both symbolically and geographically; a wanderer with knowledge of the land who terrorised the vulnerable and isolated.

在所有臭名昭著的澳大利亚连环杀手中，伊万·米拉特显得尤为突出。20世纪90年代，米拉特因在新南威尔士州Belanglo国家森林中谋杀七名背包客而被捕，此案引起了媒体的广泛关注。从这个案例中可以看出澳大利亚的连环杀手原型：一个信奉父权制的，白人，暴力的流浪者，无论是象征性的还是地理上的都生活在社会边缘；一个了解当地的流浪者，经常恐吓弱势群体和孤立的人。

But perhaps this archetype had been established 50 years earlier.

但也许这个原型在50年前就已经建立起来了。

THE HOMICIDAL HOBO

"As the jury filed into the tiny courtroom at Dubbo Criminal Court on a chill September morning in 1939, a macabre scene met their eyes. Spread on tables and strewn on' the floor of the room were a few charred bones of a man, human teeth, blankets, blood-stained clothes, a battered suitcase..."

“1939年9月的一个寒冷的早晨，当陪审团进入达博刑事法庭窄小的审判室时，一个令人毛骨悚然的场景出现在他们的眼前。遍布在桌子和地板上的是一些男人的烧焦的骨头，人类牙齿，毯子，血迹斑斑的衣服，破旧的行李箱..... ”

Like the opening of a pulp novel, the language of sensation, drama and the visceral were at the heart of newspaper reports during the trial of Albert Moss. 就像通俗小说的开篇一样，在审判艾伯特·莫斯期间，当地报纸的报道充满了制造轰动效应的语言，戏剧性的张力和对感官的冲击。

These descriptions helped define the case of Albert Moss, and played a dominant role in how Moss was seen at the time. The Moss trial is a telling example of how crime can be downplayed, embellished, dismissed or exaggerated through the language we use.

这些描述有助于为艾伯特·莫斯的案件定性，并在引导人们如何看待莫斯中发挥了主导作用。莫斯的审判是一个很有说服力的例子，说明了人们如何通过使用不同语言来淡化，修饰，忽略或夸大某一犯罪案件的。

The media had the most direct and long-lasting impact on the image of Moss. From his arrest in April 1938 through to the trial in September 1939, the papers maintained a constant commentary on the case, on Moss' background and on the possibility that Moss could have killed more.

媒体对莫斯的个人形象的塑造起了最直接和持久的影响。从1938年4月被捕到1939年9月被庭审，报纸不断对此案发表评论，聚焦于莫斯的背景以及莫斯杀害更多受害者的可能性。

When the story of Albert Moss and his connection to missing men around Narromine broke in April 1939, much of the reporting was circumspect and understated - "Alleged Stolen Goods in Possession: Elderly Man Charged" , "POLICE OPPOSE BAIL: Hint Of Graver Charge" - but within days the narrative begins to shift with the case described of as the "Brummagem Creek Mystery" and hints of the macabre in "Human Bones in Ashes: First Clue to Missing Men" . Moss himself would go from being described of as pensioner or labourer, to irrational, frenzied, a wretched man and finally "The Homicidal Hobo".

1939年4月，当艾伯特·莫斯的故事及其与那若曼周围失踪男子有关联的消息放出时，大部分报道都是谨慎和低调的 - “涉嫌占有赃物：一名老人被指控”，“警察拒绝保释：疑似有更多指控”。但就在几天之后，报道的表述开始随案件审理而变化，形容此案为“布朗明哲小溪之谜”，而“灰烬中的人骨：失踪男人的第

一条线索 “的标题则暗示案件的恐怖。对莫斯本人的描述由先前的养老金领取者或劳动者， 转为非理性， 疯狂又可怜的男人， 最后演变为 “杀人的流浪汉” 。

After his imprisonment there was a revival of interest in the case from the late 1940's to his death in 1958. Stories about Moss again filled the papers, but these were different in tone and style to those that had been written during his trial. While the articles of 1938/39 had hints of the sensational and shocking they largely focussed on the evidence and witnesses presented to the court. These later publications, freed from the need for truth from a court reporter, were true examples of pulp writing .

在他被监禁之后， 从1940年代后期到1958年莫斯去世的期间媒体再次引发了对此案的兴趣。关于莫斯的故事再次充斥当地报章， 但这些文章的语气和风格与在他被审判期间所写的文章截然不同。虽然1938/39年的文章有一点耸人听闻和令人震惊的意味， 但它们的焦点放在了向法院提交的证人和物证上面。而这些后来刊登出的文章， 不再需要记录从法院人员那里获得事实， 写法就变成了通俗小说的风格。

From an article printed in the Truth in 1955, titled "The fiend who slew a "Bakers Dozen""

下文选自1955年《真理报》中的一篇标题为 “毁掉 ‘面包师一打面包’ 的恶魔” 的文章。

"On a September day in 1939, Albert Andrew Moss, beetle-browed, evil-eyed nomad – a triple killer on the evidence and a slayer of 13 on his own boast – stood amid the cavernous austerity of Dubbo Criminal Court and heard himself sentenced for murder. He had been put there by a simple country man who turned amateur detective"

“在1939年9月的一天， 艾伯特·安德鲁·莫斯， 一个粗眉， 目露凶光的游荡者 – 一个被证实杀害三人和自吹已杀死13人的凶手 - 站在无比严肃的达博刑事法庭上， 亲耳听到对自己犯下谋杀罪的宣判。而将他绳之以法的是一个原先是淳朴乡下人的业余侦探 ”。

The popular appeal of the language used and its lay in its lack of subtlety, it is the language of the masses It is written to elicit a physical reaction. There's sex appeal, danger, good and evil, heroes and villains. It was the gut that these stories aimed for, delivering cheap thrills as fast as readers could swallow them. 这种语言能够吸引大众的眼球， 直截了当。它是大众的语言， 是为了引发某种生理反应。性感， 惊险， 善恶， 英雄与恶棍。这些故事的目标是人的本能， 最大化地制造惊险与刺激。

Frequently blending truth with a more salacious fiction, pulp writers blurred the truth to heighten the drama, tension and consequences, inserting narrative points that spoke to the character or morals of the subject and combined snippets of truth alongside fiction to give reality to the sensation. For example, we start with truth, "On September 15 1938 after the last of his many spells in asylums, Moss was discharged from Orange Mental Hospital", followed by a somewhat more florid version of what may have happened next... "As the gates closed behind him, he gave a contemptuous shrug, shouldered his swag and

plodded out on the long trail that ended in – Murder.” There was no need for any evidence to show that any of this had actually happened.

通俗作家经常将写实与更加淫秽的描写混合在一起，以模糊真相来提高戏剧张力和夸大后果，中间插入对人物性格的描写或价值观，并将小部分的写实与大部分的虚构结合起来，为感官刺激赋予现实性。例如，我们从写实开始举例，“1938年9月15日，莫斯是最后一次和精神病院打交道，他从奥兰吉精神病院出院了”，接下来是一个更为华丽的版本，描述的是后面可能发生的事情……“大门在他身后关上了，他轻蔑地耸了耸肩，扛起他的行囊，蹒跚地开始了他的漫长之旅，谋杀成了旅途的终结点。”采用这种写法作者没有必要证明所写内容是否切切实实地发生了。

Pulp magazines and novels had hit their peak in the 1930s and 1940s coinciding with the economic downturn of the Depression and World War Two. As pulps were so affordable, they were one of the main forms of escapist entertainment for the working class. Soon the popularity of the Pulp began to influence mainstream media and journalism and the lines between truth fiction and sensation increasingly blurred. Headlines from the Sydney Truth - THEY MUST BE CAUGHT! (about Darcy Dugan), CRIME WAVE MUST BE STOPPED NOW, ABOMINATION Shocking filth in Chinatown, MAN'S NAKED BODY FOUND ON SETTEE give a sense of the times.

通俗杂志和小说在20世纪30年代和40年代达到顶峰，恰逢大萧条和第二次世界大战引起的经济衰退。由于通俗文学价格低廉，它成为工人阶级逃避现实的主要娱乐方式之一。不久，通俗文学的流行开始影响主流媒体和新闻业，写实故事和轰动效应之间的界限越来越模糊。从《悉尼真理报》的头条新闻中可以捕捉到一丝时代感 – “必须逮捕他们！”（关于Darcy Dugan的报道），“犯罪潮现在必须被停止”，“唐人街的污秽令人震惊、恶心”，“扶手椅上发现一具赤裸男尸”。

One of the most popular of the new 'Sensational Press' in Australia was the Truth. Founded in 1890 it claimed to be "The organ of radical democracy and Australian National Independence" and advocated "a republican Commonwealth created by the will of the whole people". What it really was, was a scandal sheet. It expanded to include the Sportsman (1900), the Brisbane Truth (1900), the Melbourne Truth (1902) and the Perth Truth (1903), and an Adelaide Truth (1916). By the mid-1920s it had developed to become a sensational weekly paper with a large circulation, delighting in shocking its readers with its frequent exposure of personal scandal, social injustice and grisly crimes.

在澳大利亚最受欢迎的新兴的“轰动性报纸”之一是《真理报》。它成立于1890年，自称是“激进民主和澳大利亚民族独立的机构”，并倡导“由全民意志创造的共和联邦”。它实际上是一个专门刊登丑闻的报刊。它不断扩张规模，先后出版了《运动员报》（1900年），《布里斯班真理报》（1900年），《墨尔本真理报》（1902年），《珀斯真理报》（1903年），以及《阿德莱德真理报》（1916年）。到20世纪20年代中期，它已经发展成为一部具有大量发行量的具有轰动效应的周报，利用曝光个人丑闻，揭露社会不公正现象和报道恐怖的犯罪来取悦读者。

In 1940 the Truth featured the case of Albert Moss, "Is Albert Andrew Moss the greatest killer in the history of Australia?" they asked "Powerfully built and

wolfish-looking, it is certain now that Moss murdered three men. Whether he murdered another dozen is merely speculation. Reading his awful record and having regard to his unexampled cunning it must be admitted that Moss was capable of anything. For 38 long years he has preyed on society; a menacing human jackal."

1940年,《真理报》刊登了艾伯特·莫斯的案件,“艾伯特·安德鲁·莫斯是澳大利亚历史上最凶恶的杀手吗?”报道写道:“身体强壮凶如恶狼的莫斯,现在可以肯定他谋杀了三个人。他是否还杀害了另外十几个人只是人们的猜测。通过查阅他糟糕的记录,并考虑到他无可比拟的狡猾本性,必须承认莫斯什么事都做得出。他长达38年来一直危害着社会;他是一只凶狠的披着人皮的豺狼。”

It doesn't get much more lurid than that.
没有比那更耸人听闻的描写了。