



世界文学 经典导读

The Introduction to the Canon of the World Literature

■ 主编 隋晓荻



大连理工大学出版社
DALIAN UNIVERSITY OF TECHNOLOGY PRESS



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The Introduction to the Canon of the World Literature

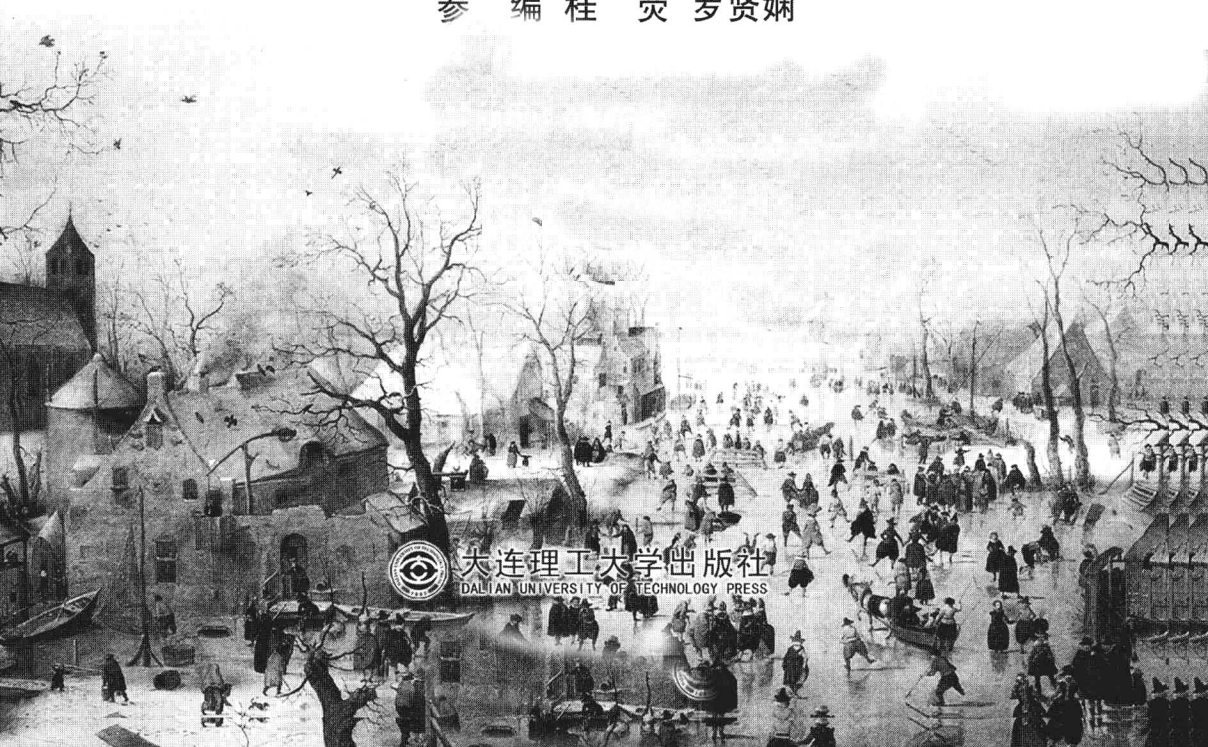
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前言

在当下，以现代技术为代表性标记的现代化，给人类社会预设了以无穷变化为基调的未来图景，但同时也给现代人带来困惑，人类社会在发展中是否不必顾及延续意味着确定性的传统？现代技术以强劲的动力把人类社会带到创造性愉悦的世界，给人描绘出以自身为圆心的未来。微博、微信、自媒体，当下以互联网为代表的诸多现代技术，给现代人带来了不断变化的交际技术，这不仅逐渐改变人类的交往模式和关系模式，也同时给人类的未来带来无法预知的不确定性。这种不确定性既来自现代技术自身对变化、创新、超越的需求，也来自技术带来的诸多后果。在虚拟世界中现代人比过去更轻松地获得了自由和权力，但同时也陷入话语的漩涡，对自我和人类的未来方向产生困惑。汉娜·阿伦特在《过去与未来之间》中指出，现代科学在起源和目标方面并无伦理和政治意图，清除了“所有神人同形同性论的要素”，但因为改变和重构了现代人生活的世界，使人类心智被高举到“宇宙的某一个点”，从而使现代人盲目地认为提高了身份^[1]。阿伦特在引导现代社会进行反思，人该怎样认识现代化状况中的自身及其过去、现在和未来。

人对自身的认识，是文学经典和思想经典中的永恒主题，这些经典是变化中的人类社会所持存的传统，是现代人在过去、现在和未来之间探讨人类发展方向的对话场所。从文学到哲学、伦理学、政治学、经济学等领域，从古希腊神话《普罗米修斯》和古风时期的《荷马史诗》到19世纪的陀思妥耶夫斯基的《罪与罚》和20世纪的卡夫卡的《变形记》，从希腊古典时期柏拉图的《洞穴寓言》和亚里士多德的《尼克马可伦理学》到19世纪巴尔扎克的《人间喜剧》和20世纪伽达默尔的《真理与方法》，经典始终与现代人共在，共同面对人类的未来。

当代文学大师意大利作家伊塔洛·卡尔维诺在《为什么读经典》中这样写道：“经典作品是这样一些书，它们带着先前解释的气息走向我们，背后拖着它们经过文化或多种文化（或只是多种语言和风俗）时留下的足迹”，“经典作品是一些产生某种特殊影响的书，它们要么本身以难忘的方式给我们的想像力打下印记，要么乔装成个人或集体的无意识隐藏在深层记忆中”，总而言之，“一部经典作品是这样——一个名称，它用于任何一本表现整个宇宙的书”^[2]。卡尔维诺在提醒现代人，经典是带着人类足迹的过去，也是人类无论在过去、现在还是未来都共同享有的经验，因为任何经典都是对包含人类的宇宙的思考。经典会使现代人意识到，人类社会的巅峰，不仅仅是科学技术的巅峰，还应是人类精神的巅峰。

狄尔泰把关于人类精神的知识归为“人文科学”。教育家奥尔托加·加塞特就指出：“现代大学教育要向新一代人传授世界和人类的思想体系”^[3]，这正是编写《世界文

[1] 阿伦特：《过去与未来之间》，王寅立，等译，南京：译林出版社，2011。

[2] 卡尔维诺：《为什么读经典》，黄灿然，李桂蜜译，南京：译林出版社，2006。

[3] 加塞特：《大学的使命》，徐小军，陈军译，杭州：浙江教育出版社，2001。

学经典导读》与《西方思想经典导读》这两本教材的原因。狄尔泰把知识划分为自然科学知识和人文学科知识,教育家加塞特在此前提下提出,现代大学教育应具有文化的传授、专业的教学、科学研究和新科学家的培养等三项职能。其中,文化是指世界和人类的思想体系。在编者看来,经典是文化的一种载体,编写《世界文学经典导读》与《西方思想经典导读》的目的是实现文化的传授功能。这也决定了教材在使用范围、选材、布局、结构、体例等方面的原则。这两本教材可用做高校的通识教育、大学英语课程中人文素质教育、国际化课程、英语专业和英语强化课程等的教学内容。通过学习这两本教材的内容,学习者会在以时间和空间为经纬的经典地图中,明晰世界文学和西方思想的轮廓。

《世界文学经典导读》的编写特点及使用建议:

1. 教材内容分为主篇和副篇两大板块。两大板块各由 12 部经典的选篇构成,按照经典作品发表的年代排序,选篇覆盖不同国别、不同形式的文学经典,遴选的视角是这些经典在深度上代表了可对现代社会进行比照的作品。

2. 主篇以对当下的影响相对广泛、深入及重大的作品为主,副篇作为对主篇的延伸和拓展,可分别用于课堂讲解和课后自主学习使用。主副板块的划分以授课需要为目的,教师可不拘于这种划分,可根据实际情况选择使用。

3. 主篇板块,在体例上包括:作者介绍、作品介绍、选文、词汇及内容注释、作品影响、讨论题。其中,作者介绍、作品介绍、作品影响、词汇及内容注释为中文,使学习者可清晰把握基础内容。选文和讨论题方面,教师可根据教材不同的使用对象,做不同深度的讲解和要求。副篇板块,供教师或学习者自主选用。

4. 本教材在使用时,建议围绕作者介绍、作品介绍、作品影响,选择和设定一个或多个话题或主题,以点带面,进行教师讲解、课堂讨论、课前自主预习、课后作业。教师可提纲挈领,围绕话题和主题,在选文中选择相关内容进行讲解,帮助学习者做到重点内容重点把握。

5. 针对非英语专业的学习者,建议以把握与当下相关的主题为目的;针对英语专业的学习者,建议在把握主题的基础上,关注作品的写作技巧。

本教材涉及经典作品及其作者在史学意义上的普遍性定位,因此,在编写主篇各篇中有关作者介绍、作品介绍、作品影响的部分时,参考了国内外的世界文学史、国别文学史、作家作品研究等专著、教材及译著中的普遍观点,为此向相关著者、编者、译者表示诚挚谢意!

本教材主编:隋晓荻,副主编:王爽、贾秀海,参编:桂荧、罗贤娴。因编者能力有限,请教材的使用者不吝赐教,我们将为此深表谢意!

编者

2014 年 3 月

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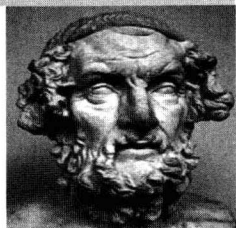
主 篇

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The Odyssey

奥德赛

Homer
荷马



作者介绍

荷马（Homer，约公元前9世纪至公元前8世纪），古希腊游吟诗人。口传史诗《伊利亚特》、《奥德赛》及其他许多诗歌都系于他的名下，被统称为荷马史诗。《伊利亚特》有15000行左右，叙述了公元前12世纪至公元前11世纪的特洛伊战争。《奥德赛》有12000行左右，讲述了战争结束后，英雄奥德修斯历经磨难回归家乡的故事。荷马史诗全面反映了古希腊在社会、文化、宗教、政治、伦理、宇宙观等各方面的观念。在泛雅典娜节（Great Panathenaic Festival）上诵唱《伊利亚特》和《奥德赛》是古希腊的社会习俗，梭伦时期用政治制度规定了诵唱荷马史诗的合法性。作为希腊人日常生活的一部分，荷马史诗获得了教育基础的地位，柏拉图称“荷马是希腊的教育者”。

作品介绍

《奥德赛》主要讲述了英雄奥德修斯在特洛伊战争结束后返回家乡的历险故事。英雄奥德修斯离别妻子远征特洛伊，在战争的第十年，希腊联军巧施木马计，将士兵暗藏于木马之中混入特洛伊城并打开城门。特洛伊城被攻破，战争结束，奥德修斯带领士兵返乡。因为得罪了海神波塞冬，他们遭遇海难后又迷失航向在大海中漂泊，但是机智勇敢的英雄奥德修斯带领他的船员逃离了食人部落，抵御了女神喀尔喀的巫术，避开了女妖塞壬歌声的迷惑……经历种种磨难之后，终于回到了家乡。对英雄奥德修斯的考验并未结束。在他离家的十余年间，他的妻子珀涅罗珀不断受到诸多逼婚者的骚扰，但她始终在等待丈夫归来。奥德修斯归乡后，先是由女神雅典娜化为乞丐与其子团聚，共同利用比武的机会杀死了逼迫珀涅罗珀改嫁的求婚者，最后奥德修斯重登王位。

The Odyssey

Book I

Tell me, **Muse**¹, of the man of many ways, who was driven far journeys, after he had sacked Troy's sacred **citadel**². Many were they whose cities he saw, whose minds he learned of, many the pains he suffered in his spirit on the wide sea, struggling for his own life and the homecoming of his companions.

Even so he could not save his companion, hard though he strove to; they were destroyed by their own wild **reckless**³, fools, who devoured the oxen of Helios, the Sun God, and he took away the day of their homecoming. From some point, here, goddess, daughter of **Zeus**⁴, speak and begin our story. Then all the others, as many as fled sheer destruction, were at home now, having escaped the sea and the fighting. This one alone, longing for his wife and his homecoming, was detained by the queenly nymph **Calypso**⁵, bright among goddesses,

in her hollowed caverns, desiring that he should be her husband. But when in the circling of the years that very year came in which the gods had spun for him his time of homecoming to **Ithaka**⁶, not even then was he free of his trials nor among his own people. But all the gods pitied him except **Poseidon**⁷; he remained relentlessly angry with godlike Odysseus, until his return to his own country. But Poseidon was gone now to visit the far Aithiopians, Aithiopians, most distant of man, who live divided, some at the setting of Hyperion, some at his rising, to receive a **hecatomb**⁸ of bulls and rams. There

1. Muse: 宙斯与记忆女神之女, 共九位。
2. citadel: 城堡; 大本营; 避难处。
3. reckless: 鲁莽的, 不顾后果的; 粗心大意的。
4. Zeus: 宙斯 (希腊神话中的主神)。
5. Calypso: 海之女神, 她将奥德修斯困于奥杰吉厄岛七年。
6. Ithaka: 希腊西部伊塔卡岛, 奥德修斯是该岛国王。
7. Poseidon: 波塞冬 (希腊神话中的海神)。
8. hecatomb: 大屠杀; 百牲祭。

9. mortals: 凡人，人类。

10. Orestes: 奥瑞斯忒斯，阿伽门农之子。

11. Atreus: 阿特柔斯，珀罗普斯和希波达弥亚的儿子，坦塔罗斯的孙子。阿伽门农和墨涅拉奥斯之父，为伯罗奔尼撒半岛西北部伊利斯国国王。

12. Hermes: 赫耳墨斯（为众神传信并掌管商业、道路、科学、发明、幸运等的神）。

13. Athene: 雅典娜（智慧与技艺的女神）。

14. perish: 死亡。

15. Atlas: 普罗米修斯的另一个兄弟，最高大强壮的神之一。因反抗宙斯失败而被罚顶天。

16. detain: 留住，保留。

he sat the feast and took his pleasure. Meanwhile the other Olympian gods were gathered together in the halls of Zeus. First among them to speak was the father of gods and **mortals**⁹, for he was thinking in his heart of stately Aigisthos, whom **Orestes**¹⁰, Agamemnon's far-famed son, had murdered. Remembering him he spoke now before the immortals: 'Oh for shame, how the mortals put the blame upon us gods, for they say evils come from us, but it is they, rather, who by their own recklessness win sorrow beyond what is given, as now lately, beyond what was given, Aigisthos married the wife of **Atreus's**¹¹ son, and murdered him on his homecoming, though he knew it was sheer destruction, for we ourselves had told him,

sending **Hermes**¹², the mighty watcher, Argeïphontes, not to kill the man, nor court his lady for marriage; for vengeance would come on him from Orestes, son of Atreides, whenever he came of age and longed for his own country. So Hermes told him, but for all the kind intention he could not persuade the mind of Aigisthos. And now he has paid for everything.'

Then in turn the goddess gray-eyed **Athene**¹³ answered him: 'Son of Kronos, our father, O lordliest of the mighty, Aigisthos indeed has been struck down in a death well merited. Let any other man who does thus **perish**¹⁴ as he did. But the heart in me is torn for the sake of wise Odysseus, unhappy man, who still, far from his friends, is suffering griefs, on the sea-washed island, the navel of all the waters, a wooded island, and there a goddess has made her dwelling place;

she is daughter of malignant **Atlas**¹⁵, who has discovered all the death of the sea, and himself sustains the towering columns which bracket earth and sky and hold them together. This is his daughter; she **detains**¹⁶ the grieving, unhappy man, and ever with soft and flattering words she works to charm him to forget Ithaka; and yet Odysseus, straining to get sight of the very smoke uprising

from his own country, longs to die. But you, Olympian, the heart in you is **heedless**¹⁷ of him. Did not Odysseus do you grace by the ships of the Argives, making sacrifice in wide Troy? Why, Zeus, are you now so harsh with him?' Then in turn Zeus who gathers the clouds made answer: 'My child, what sort of word escaped your teeth's barrier? How could I forget Odysseus the godlike, he who is beyond all other men in mind, and who beyond others has given sacrifice to the gods, who hold wide heaven? It is the Earth Encircler Poseidon who, ever relentless, nurses a grudge because of the **Cyclops**¹⁸, whose eye he blinded; for Polyphemos like a god, whose power is greatest over all the Cyclopes. Thoösa, a **nymph**¹⁹, was his mother, and she was daughter of Phorkys, lord of the barren salt water. She in the hollows of the cave had lain with Poseidon. For his shake Poseidon, shaker of the earth, although he does not kill Odysseus, yet drives him back from the land of his fathers. But come, let all of us who are here work out his homecoming and see to it that he returns. Poseidon shall put away his anger; for all alone and against the will of the other immortal gods united he can accomplish nothing.' Then in turn the goddess gray-eyed Athene answered him: 'Son of Kronos, our father, O lordliest of the mighty, if in truth this is pleasing to the blessed immortals that Odysseus of the many designs shall return home, then let us **dispatch**²⁰ Hermes, the guide, the slayer of **Argos**²¹, to the island of Ogygia, so that with all speed he may announce to the lovely-haired nymph our absolute purpose, the homecoming of enduring Odysseus, that he shall come back. But I shall make my way to Ithaka, so that I may stir up his son a little, and put some confidence in him to summon into assembly the flowing-haired Achaians and make a statement to all the suitors, who now forever slaughter his crowding sheep and **lumbering**²² horn-curved cattle; and I will convey him into Sparta and to sandy Pylos to ask after his dear father's homecoming, if he can hear something,

17. heedless: 不注意的; 不留心的。
18. Cyclops: 库克罗普斯(独眼巨人)。
19. nymph: 女神。
20. dispatch: 派遣。
21. Argos: 阿哥斯(希腊东南一古城)。
22. lumbering: 笨拙的; 动作迟缓的。

23. spear: 矛。
 24. threshold: 入口；
 门槛。
 25. haughty: 傲慢的；
 自大的。
 26. slaughter: 屠杀；
 杀戮；使惨败。
 27. Telemachos: 奥
 德修斯之子；
 父亲从特洛伊战
 争中归来后，帮
 助父亲杀死所有
 求婚者。
 28. scatter: 分散，散
 开。
 29. scandalize: 使震
 惊；诽谤；使愤慨。

and so that among people he may win a good reputation.’
 Speaking to she bound upon her feet the fair scandals,
 golden and immortal, that carried her over the water
 as over the dry boundless earth abreast of the wind’s blast.
 Then she caught up a powerful **spear**²³, edged with sharp bronze,
 heavy, huge, thick, wherewith she beats down the battalions of
 fighting

men, against whom she of the mighty father is angered,
 and descended in a flash of speed from the peaks of Olympos,
 and lighted in the land of Ithaka, at the doors of Odysseus
 at the **threshold**²⁴ of the court, and in her hand was the bronze spear.
 She was disguised as a friend, leader of the Taphians, Mentès
 There she found the **haughty**²⁵ suitors. They at the moment,
 in front of the doors were amusing their spirits with draughts games,
 sitting about on skins of cattle whom they had **slaughtered**²⁶
 themselves, and about them, of their heralds and hard-working
 henchmen,

some at the mixing bowls were combining wine and water,
 while others again with porous sponges were wiping the tables
 and setting them out, and others cutting meat in quantities.
 Now far the first to see Athene was godlike **Telemachos**²⁷,
 as he sat among the suitors, his heart deep grieving within him,
 imagining in his mind his great father, how he might come back
 and all through the house might cause the suitors to **scatter**²⁸,
 and hold his rightful place and be lord of his own possessions.
 With such thoughts, sitting among the suitors, he saw Athene
 and went straight to the forecourt, the heart within him
scandalized²⁹

that a guest should still be standing at the doors. He stood beside her
 and took her by the right hand, and relieved her of the bronze spear,
 and spoke to her and addressed her in winged words: ‘Welcome,
 stranger.

You shall be entertained as a guest among us. Afterward,
 when you have tasted dinner, you shall tell us what your need is.’
 So speaking he led the way, and Pallas Athene followed him.
 Now, when the two of them were inside the lofty dwelling,

he took the spear he carried and set it against a tall column
in a rack for spears, of polished wood, where indeed there were
other

spears of patient-hearted Odysseus standing in numbers,
and he led her and seated her in a chair, with a cloth to sit on,
the chair splendid and **elaborate**³⁰. For her feet there was a footstool.
For himself, he drew a painted bench next her, apart from the others,
the suitors, for fear the guest, made uneasy by the uproar,
might lose his appetite there among overbearing people,
and so he might also ask him about his absent father.

A maidservant brought water for them and poured it from a splendid
and gold pitcher, holding it above a silver basin

for them to wash, and she pulled a polished table before them.

A grave housekeeper brought in the bread and served it to them,
adding many good things to it, generous with her provisions,
while a carver lifted platters of all kinds of meat and set them
in front of them, and placed beside them the golden goblets,
and a herald, going back and forth, poured the wine for them.

Then the haughty suitors came in, and all of them straightway
took their places in order on chairs and along the benches,
and their heralds poured water over their hands for them to wash

with,

and the serving maids brought them bread heaped up in the baskets,
and the young man filled the mixing bowls with wine for their

drinking.

They put their hands to the good things that lay ready before them.

But when they had put away their desire for eating and drinking,
the suitors found their attention turned to other matters,

the song and the dance; for these things come at the end of the

feasting.

A **herald**³¹ put the beautifully wrought lyre in the hands
of Phemios, who sang for the suitors, because they made him.

He played his lyre and struck up a fine song. Meanwhile

Telemachos talked to Athene of the gray eyes, leaning

his head close to hers, so that none of the others might hear him:

‘Dear stranger, would you be scandalized at what I say to you?’

30. elaborate: 精心制作的。

31. herald: 传令官；报信者。

32. gleaming: 闪闪发光的。

33. heredity: 遗传。

34. vineyard: 葡萄园。

This is all they think of, the lyre and the singing. Easy for them, since without penalty they eat up the substance of a man whose white bones lie out in the rain and fester somewhere on the mainland, or roll in the wash of the breakers. If they were ever to see him coming back to Ithaka all the prayer of them all would be to be lighter on their feet instead of to be richer men for gold and clothing. As it is, he has died by an evil fate, and there is no comfort left for us, not even though some one among mortals tells us he will come back. His day of homecoming has perished. But come now, tell me this and give me an accurate answer. What man are you, and whence? Where is your city? Your parents? What kind of ship did you come here on? And how did the sailors bring you to Ithaka? What men do they claim that they are? For I do not think you could have traveled on foot to this country. And tell me this too, tell me truly, so that I may know it. Are you here for the first time, or are you a friend of my father's from abroad? Since many other man too used to come and visit our house, in the days when he used to go about among people.' Then in turn the goddess gray-eyed Athene answered him: 'See, I will accurately answer all that you ask me. I announce myself as Mentès, son of Anchialos the wise, and my lordship is over the oar-loving Taphians. Now I have come in as you see, with my ship and companions sailing over the wine-blue water to men of alien language, to Temese, after bronze, and my cargo is **gleaming**³² iron. And my ship stands near by, at the country, away from the city, at the harbor, Rheithron, underneath wooded Neion. Your father and I claim to be guest-friends by **heredity**³³ from far back, as you would know if you went to the aged hero Laertes, who, they say, no longer comes to the city now, but away by himself on his own land leads to a hard life with an old woman to look after him, who serves him his victuals and drinks, at the times when the weariness has befallen his body from making his toilsome way on the high ground of his **vineyard**³⁴. Now I have come. They told me he was here in this country,

your father, I mean, but no. The gods are impeding his **passage**³⁵. For no death on the land has befallen the great Odysseus, but somewhere, alive on the wide sea, he is held **captive**³⁶, on a sea-washed island, and savage men have him in their keeping, rough men, who somehow keep him back, though he is unwilling. Now, I will make you a prophecy, in the way the immortals put it into my mind, and as I think it will come out, though I am no prophet, nor do I know the ways of birds clearly. He will not long be absent from the beloved land of his father, even if the bonds that hold him are iron, but he will be thinking of a way to come back, since he is a man of many resources. But come now tell me this and give me an accurate answer. Are you, big as you are, the very child of Odysseus? Indeed, you are strangely like about the head, the fine eyes, as I remember; we used to meet so often together before he went away to Troy, where others beside him and the greatest of the Argives went in their hollow vessels. Since that time I have not seen Odysseus nor has he seen me.’ Then the thoughtful Telemachos said to her in answer: ‘See, I will accurately answer all that you ask me. My mother says indeed I am his. I for my part do not know. Nobody really knows his own father. But how I wish I could have seen rather son to some fortunate man, whom old age overtook among his possessions. But of mortal men, that man has proved the most ill-fated whose son they say I am: since you question me on this matter.’ Then in turn the goddess gray-eyed Athene answered him: ‘The gods have not made yours a birth that will go nameless Hereafter, since **Penelope**³⁷ bore such a son as you are. But come now, tell me this and give me an accurate answer. What feast is this, what gathering? How does it concern you? A festival, or a wedding? Surely, no **communal**³⁸ dinner. How insolently they seem to **swagger**³⁹ about in their feasting all through the house. A serious man who came in among them could well be scandalized, seeing much disgraceful behavior.’ Then the thoughtful Telemachos said to her in answer:

35. passage: 通路。

36. captive: 俘虏。

37. Penelope: 珀涅罗珀, 奥德修斯忠实的妻子。

38. communal: 公共的。

39. swagger: 吹牛; 虚张声势吓人。

40. lamentation: 悲叹, 哀悼; 恸哭。

41. Zakynthos: 扎金索斯岛(希腊爱奥尼亚群岛中的一个)。

42. indignation: 愤慨, 愤怒。

43. smear: 诽谤; 弄脏。

‘My guest, since indeed you are asking me all these questions, there was a time this house was one that might be prosperous and above reproach, when a certain man was here in his country. But now the gods, with evil intension, have willed it otherwise, and they have caused him to disappear, in a way no other man has done. I should not have so sorrowed over his dying if he had gone down among his companions in the land of the

Trojans,

or in the arms of his friends, after he had wound up the fighting. So all the Achaians would have heaped a grave mound over him away, out of sight, out of knowledge, and he left pain and

lamentation⁴⁰

to me. Nor is it for him alone that I grieve in my pain now. No longer, For the gods have inflicted other cares on me. For all the greatest men who have the power in the islands, in Doulichion and Same and in wooded **Zakynthos**⁴¹, and all who in rocky Ithaka are holders of lordships, all these are after my mother for marriage, and wear my house out. And she does not refuse the hateful marriage, nor is she able to make an end of the matter; and soon they will break me myself to pieces.’

Pallas Athene answered him in great **indignation**⁴²:

‘Oh, for shame. How great your need is now of the absent Odysseus, who would lay his hands on these shameless suitors. I wish he could come now to stand in the outer doorway of his house, wearing a helmet and carrying shield and two spears, the way he was the first time that ever I saw him in our own house, drinking his wine and taking his pleasure, coming in from Ephyre and from Ilos son of Mermeros. Odysseus, you see, had gone there also in his swift ship in search of a poison to kill men, so he might have it to **smear**⁴³ on his bronze-headed arrows, but Ilos would not give him any, since he feared the gods who endure forever. But my father did give it to him, so terribly did he love him.