




普通高等教育“十一五”国家级规划教材
大学专业英语系列教材

西方历史学 经典名著选读

(第二版)

王宪明 选编/导读





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前言

西方社会发达较中国为晚,史学亦不例外。希罗多德在西方素有“历史之父”称号,所著《史记》,被尊为西方史学奠基之作。希氏《史记》,主体部分仅记希腊-波斯战争前后数十年事,且见闻与传说并存,尚未完全脱离故事或后世所谓的文学而独立。相较之下,与希氏所著《史记》差不多同时的《春秋》,记叙自鲁隐公元年(公元前722年)至鲁哀公十四年(公元前481年)240余年间的政治、经济、军事、社会、自然灾异等各方面的情况;较希氏稍后的司马迁(约公元前145或135年—?),所著《史记》,记自黄帝以来至汉武帝天汉年间(公元前100年至前97年)三千余年史事。无论就其体裁的完备、时间的跨度与所记内容的可信度及笔法的严谨等方面,古代中国的史记都远较西方以希罗多德为代表的史记发达得多。

近代以来,随着欧洲的扩张和社会经济的发展,西方的精神世界也日见拓展,西方史学遂获迅速发展,历史哲学与历史理论的发展尤其迅速,黑格尔、克罗齐、柯林伍德、汤因比等历史哲学和历史理论家,以哲学家特有之思维,分别用批判分析或思辨的方法,解释世界历史往事,阐发历史意义,确立历史与文化形态,总结社会发展规律,虽难免强史就哲之弊端,但对于启发历史学家从更宏阔的视野来研究和解释历史,却起到了巨大作用。

另一方面,作为一个古老的学科,近代西方史学的大发展还得益于人文社会科学和自然科学诸多学科的相互渗透与启发。以鲁宾逊等人为代表的新史学派及罗维乔伊等思想观念史研究的开创者,积极倡导跨学科实践。在他们的推动下,历史学从生物学、物理学、统计学、人类学、社会学、心理学、语言学等等相关学科的发展中吸取营养,使自身获得巨大发展;历史学关注的重点,逐渐由古代的以人物与事件为主,转向以制度、社会与文化为主,再进一步到以深层的思想观

念为主，乃至到今天新历史主义和后现代史学的“文本”和“语境”研究，无论就其研究领域的广度还是深度或其与现实生活联系的密切程度而言，近代以来西方的历史学都已远非古代西方的历史学所可比拟。

中国史学的发达虽早于西方，并在若干领域一直保持着西方史学无法比拟的优势，但总体而言，中国史学长于记事，而短于理性思辨与分析批判精神。针对此种特点，本编所选，除少数历史名著外，主要以西方批判分析和思辨的两种历史哲学与历史理论为主。初版时原选史学名著三部，即希罗多德的《史记》、托克维尔的《旧制度与法国大革命》及马士的《中华帝国对外关系史》，分别代表了早期以记述人物、事件为主的历史和近代以制度、社会与文化为主的历史。历史哲学与历史理论方面，共选七家，即黑格尔的《历史哲学》、克罗齐的《历史：理论与实践》、柯林伍德的《历史的观念》、汤因比的《历史研究》、略维特的《历史中的意义》以及鲁宾逊的《新史学》和罗维乔伊的《伟大的存在之链》。此次修订，删减两家，即马士的《中华帝国对外关系史》和黑格尔的《历史哲学》，同时新增两家，即斯金纳的《观念史中的意义与理解》及怀特的《作为文学作品的历史文本》，以便帮助读者了解上世纪60年代以后西方史学界的一些新的理论进展情况。

在编选过程中，特别是在撰写所选论著及其作者简介的过程中，编者参考了前辈师长及相关学者的有关论著，在此谨向这些师长等表示衷心的感谢。由于所选著作绝大多数都已有中文译本，故未加注释。读者阅读时若有困难，可参考有关中文译本。

感谢中国人民大学出版社大力推动此书的出版。

由于编者水平所限，书中肯定存在这样那样的缺点乃至错误，诚望前辈师长、学界同仁及使用本书的读者批评指教，以便将来修订时加以改正。

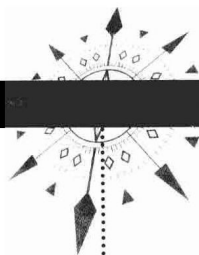
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希罗多德《史记》导读

希罗多德（Herodotus，约公元前484—前425年），在西方有“历史之父”之称，是希腊第一个散文家。他是小亚细亚哈利卡纳索斯城人，成年后因不满本邦僭主的统治而迁居萨摩斯，僭主被推翻后回到故乡，不久即再离家出游，北至黑海，南游埃及，东达巴比伦，西抵意大利，足迹几遍当时西亚和地中海东半地区，每到一地，必探访名胜古迹，考察风土人情，搜集传说逸闻。公元前447年左右，他来到雅典，四年以后移居意大利，成为新建的图里城的公民。所著《史记》一书基本上是在其游历期间的所见所闻的基础上加以系统整理而完成。

希氏所著《史记》一书，亦名《希腊波斯战争史》，最初不分卷、章，后世学者根据希腊掌管艺术、音乐、天文等的缪斯九神的名字，将此书分为九卷（Books）。1502年前后，又有学者进一步将每卷划分为若干章。

《史记》一书前半部分以希腊人和异族人之间的相互关系以及发生纠纷的原因和波斯的兴起为线索，依次叙述吕底亚、米底、巴比伦、埃及、波斯、斯基泰、利比亚以及希腊等地区的历史、地理、民族和风俗习惯等，后半部分则详述希腊与波斯之间的战争起因及过程、结局等。这部书实际上是关于当时西亚、北非诸国和希腊诸城邦的历史记录，也是当时希腊人所了解的世界知识的写照，为后人研究上述诸地区上古的政治经济文化社会及精神生活和对外交往等方面的历史，留下了大量的第一手资料。

希氏生活的时代，正是希腊诸邦神话、史话向史学演进的时代，希氏的《史记》是这一时代杰出的代表，故希氏有“历史之父”称号。一方面，他把所见所闻全部记录下来，即使这些见闻之间互有抵牾也在所不惜，同时又尽可能地利用了当时所能见到的文献记录，如史诗、碑铭、

档案、私人著作等，再加上个人亲自观察、判断和研究，使他的《史记》一书具备了后世专业史家所推重的基本要素。另一方面，他又认为，他所记述的人事，多半都是由神所决定的，世事变幻无常，幸福不会永在，国家民族不会长盛不衰，一切取决于神的意旨，而且神也像普通人一样，有嫉妒之心，尤其不愿看到过度幸运又骄横跋扈、欲望无穷的人，对这样的人必定要加以摧折。这些描述固然较为真实地反映了古代希腊诸邦的精神生活的状况，另外一方面也反映出作者实际上是相信天象和人事是互动的，在历史和天意、神意之间，存在着某种神秘的联系。

希罗多德曾是波斯帝国的臣民，他认为小亚细亚理应属于波斯，把爱奥尼亚城邦的起义看成是一些阴谋家挑起的毫无意义的事件，认为如果没有此事，希腊与波斯之间的战争可以避免。而对于战争本身，他则站在希腊人的立场，认为欧罗巴理应属于希腊人，波斯人发动的战争是对希腊的侵略，是一场不义的战斗，希腊人对波斯军队的抵抗是出于对于自由独立的热爱，是英勇之举。在希腊诸邦中，他又独钟情于雅典，而对于斯巴达等，则认为他们要么关键时刻总是迟到，要么胆小如鼠、临阵脱逃。希氏的这种矛盾身份与心态，使他在文化观上也表现出相对主义的倾向。他认为，各民族都有自己的长处与短处，彼此应取长补短，相互尊重。他认为，以波斯为代表的东方是人类文化和智慧的摇篮，东方文化对希腊有着巨大影响。希氏因此而常被希腊人指为“蛮夷”。

希氏的《史记》也是希腊最早的散文著作，具有很高的语言、文学价值。虽然它的内容包罗万象，但作者却以希腊与波斯间的战争为纲，把与此相关的诸城邦、民族的风土人情、社会生活、政治制度、宗教信仰、军事外交等罗织于一体，叙述流畅，描写细腻、生动，给人以临其境、栩栩如生之感。

Selection from Herodotus' *The History*

历史研究拟做的两件事：保存欧、亚两地民族的惊人成就之记录；揭示两地人民如何发生冲突。

In this book, the result of my inquiries into history, I hope to do two things: to preserve the memory of the past by putting on record the astonishing achievements both of our own and of the Asiatic peoples; secondly, and more particularly, to show how the two races came into conflict.

波斯历史学家对斐尼基人的指责及斐尼基人对此所做的辩解。

Persian historians put the responsibility for the quarrel on the Phoenicians. These people

came originally from the coasts of the Indian Ocean; and as soon as they had penetrated into the Mediterranean and settled in that part of the country where they are today, they took to making long trading voyages. Loaded with Egyptian and Assyrian goods, they called at various places along the coast, including Argos, in those days the most important of the countries now called by the general name of Hellas.

Here in Argos they displayed their wares, and five or six days later when they were nearly sold out, it so happened that a number of women came down to the beach to see the fair. Amongst these was the King's daughter, whom Greek and Persian writers agree in calling Io, daughter of Inachus. These women were standing about near the vessel's stern, buying what they fancied, when suddenly the Phoenician sailors passed the word along and made a rush at them. The greater number got away; but Io and some others were caught and bundled aboard the ship, which cleared at once and made off for Egypt.

This, according to the Persian account (the Greeks have a different story), was how Io came to Egypt; and this was the first in a series of provocative acts.

Later on some Greeks, whose name the Persian historians fail to record—they were probably Cretans—put into the Phoenician port of Tyre and carried off the king's daughter Europa, thus giving them tit for tat.

For the next outrage it was the Greeks again who were responsible. They sailed in an armed merchantman to Aea in Colchis on the river Phasis, and, not content with the regular business which had brought them there, they abducted the king's daughter Medea. The king sent to Greece demanding reparations and his daughter's return; but the only answer he got was that the Greeks had no intention of offering reparation, having received none themselves for the abduction of Io from Argos.

The accounts go on to say that some forty or fifty years afterwards Paris, the son of Priam, was inspired by these stories to steal a wife for himself out of Greece, being confident that he would not have to pay for the venture any more than the Greeks had done. And that was how he came to carry off Helen.

The first idea of the Greeks after the rape was to send a demand for satisfaction and for Helen's return. The demand was met by a reference to the seizure of Medea and the injustice of expecting satisfaction from people to whom they themselves had refused it, not to mention the fact that they had kept the girl.

Thus far there had been nothing worse than woman-stealing on both sides; but for what happened next the Greeks, they say, were seriously to blame; for it was the Greeks who were, in a military sense, the aggressors. Abducting young women, in their opinion, is not, indeed, a lawful act; but it is stupid after the event to make a fuss about it. The only sensible thing is to

take no notice; for it is obvious that no young woman allows herself to be abducted if she does not wish to be. The Asiatics, according to the Persians, took the seizure of the women lightly enough, but not so the Greeks: the Greeks, merely on account of a girl from Sparta, raised a big army, invaded Asia and destroyed the empire of Priam. From that root sprang their belief in the perpetual enmity of the Grecian world towards them—Asia with its various foreign-speaking peoples belonging to the Persians, Europe and the Greek states being, in their opinion, quite separate and distinct from them.

Such then is the Persian story. In their view it was the capture of Troy that first made them enemies of the Greeks.

As to Io, the Phoenicians do not accept the Persians' account; they deny that they took her to Egypt by force. On the contrary, the girl while she was still in Argos went to bed with the ship's captain, found herself pregnant, and, ashamed to face her parents, sailed away voluntarily to escape exposure.

对两家说法之是非不做评判，而依据自己的知识来指出事情的来龙去脉。

So much for what Persians and Phoenicians say; and I have no intention of passing judgment on its truth or falsity. I prefer to rely on my own knowledge, and to point out who it was in actual fact that first injured the Greeks; then I will proceed with my history, telling the story as I go along of small cities no less than of great. Most of those which were great once are small today; and those which in my own lifetime have grown to greatness, were small enough in the old days. It makes no odds whether the cities I shall write of are big or little—for in this world nobody remains prosperous for long.

克罗伊斯是与希腊接触的第一个外国国家。

The dominion of Croesus, son of Alyattes, a Lydian by birth, included all the peoples to the west of the river Halys, which runs northward into the Black Sea and forms the boundary between Cappadocia and Paphlagonia. He was the first foreigner so far as we know to come into direct contact with the Greeks, both in the way of conquest and alliance, forcing tribute from Ionians, Aeolians, and Asiatic Dorians, and forming a pact of friendship with Lacedaemonians. The earliest Cimmerian attack on Ionia being a mere plundering raid and in no sense a conquest, it can safely be said that before Croesus' time all the Greeks had been free.

吕底亚统治权落入克罗伊斯家族手中。

The sovereignty of Lydia, which had belonged to the Heraclids, passed into the family of Croesus—the Mermnadae—in the following way. Candaules, king of Sardis (the Greeks call him Myrsilus), was descended from Alcaeus, son of Heracles. His father was Myrsus, and he was the last of the Heraclids to reign at Sardis, the first being Agron, son of Ninus, grandson of Belus, and great-grandson of Alcaeus. Before the time of Agron, the reigning house had been

of the family of Lydus, son of Atys: hence the name "Lydians," the people being previously known as Maeonians. These princes turned over the management of affairs to the Heraclids, the descendants of Heracles and a slave-girl belonging to Iardanus; the Heraclids later had their power confirmed by an oracle. They reigned for twenty-two generations, a period in all of five hundred and five years, son succeeding father right down the line to Candaules, son of Myrsus.

国王为证明其王后是世界上最美丽的女子，强迫其侍卫潜入王后卧室偷看其更衣。

Now Candaules conceived a passion for his own wife, and thought she was the most beautiful woman on earth. To this fancy of his there was an unexpected sequel.

In the king's bodyguard was a fellow he particularly liked whose name was Gyges, son of Dascylus. With him Candaules not only discussed his most important business, but even used to make him listen to eulogies of his wife's beauty.

One day the king (who was doomed to a bad end) said to Gyges: "It appears you don't believe me when I tell you how lovely my wife is. Well, a man always believes his eyes better than his ears; so do as I tell you—contrive to see her naked."

Gyges gave a cry of horror. "Master", he said, "what an improper suggestion! Do you tell me to look at the queen when she has no clothes on? No, no: 'off with her skirt, off with her shame'—you know what they say of women. Let us learn from experience. Right and wrong were distinguished long ago—and I'll tell you one thing that is right: a man should mind his own business. I do not doubt that your wife is the most beautiful of women; so for goodness' sake do not ask me to behave like a criminal."

Thus he did his utmost to decline the king's invitation, because he was afraid of what might happen if he accepted it.

The king, however, told him not to distress himself. "There is nothing to be afraid of," he said, "either from me or my wife. I am not laying a trap for you; and as for her, I promise she will do you no harm. I'll manage so that she doesn't even know that you have seen her. Look: I will hide you behind the open door of our bedroom. My wife will follow me in to bed. Near the door there's a chair—she will put her clothes on it as she takes them off, one by one. You will be able to watch her with perfect ease. Then, while she's walking away from the chair towards the bed with her back to you, slip away through the door—and mind she doesn't catch you."

Gyges, since he was unable to avoid it, consented, and when bedtime came Candaules brought him to the room. Presently the queen arrived, and Gyges watched her walk in and put her clothes on the chair. Then just as she had turned her back and was going to bed, he slipped softly out of the room. Unluckily, the queen saw him.

王后发觉，佯装不知，决意报复。她要求侍卫要么杀死国王，娶她为妻，要么马上自杀。

At once she realized what her husband had done. But she did not betray the shame she felt by screaming, or even let it appear that she had noticed anything. Instead she silently resolved to have her revenge. For with the Lydians, as with most barbarian races, it is thought highly indecent even for a man to be seen naked.

For the moment she kept her mouth shut and did nothing; but at dawn the next morning she sent for Gyges after preparing the most trustworthy of her servants for what was to come. There was nothing unusual in his being asked to attend upon the queen; so Gyges answered the summons without any suspicion that she knew what had occurred on the previous night.

"Gyges," she said, as soon as he presented himself, "there are two courses open to you, and you may take your choice between them. Kill Candaules and seize the throne, with me as your wife; or die yourself on the spot, so that never again may your blind obedience to the king tempt you to see what you have no right to see. One of you must die: either my husband, the author of this wicked plot; or you, who have outraged propriety by seeing me naked."

For a time Gyges was too much astonished to speak. At last he found words and begged the queen not to force him to make so difficult a choice. But it was no good; he soon saw that he really was faced with the alternatives, either of murdering his master, or of being murdered himself. He made his choice—to live.

"Tell me," he said, "since you drive me against my will to kill the king, how shall we set on him?"

"We will attack him when he is asleep," was the answer, "and on the very spot where he showed me to you naked."

All was made ready for the attempt. The queen would not let Gyges go or give him any chance of escaping the dilemma: either Candaules or he must die. Night came, and he followed her into the bedroom. She put a knife into his hand, and hid him behind the same door as before. Then, when Candaules was asleep, he crept from behind the door and struck.

侍卫弑王娶后，复给神庙捐金输银，换取神谕肯定；吕底亚人同意，若神谕承认其为王，则暂承认接受其统治。

Thus Gyges usurped the throne and married the queen.

Later he had his power confirmed by an oracle from Delphi. The Lydians, indignant at the murder of Candaules, were prepared to fight; however, they managed to agree with the supporters of Gyges that he should continue to reign if the oracle declared that he was really the king; if on the other hand the oracle should declare against him, he should restore the throne to the Heraclids.

神谕称五代以后侍卫将遭报应，但无人理会此神谕。

The answer of the oracle was in favour of Gyges, so his royal power was established. Nevertheless the Priestess of the Shrine added that the Heraclids would have their revenge on Gyges in the fifth generation: a prophecy to which neither the Lydians nor their kings paid any attention, until it was actually fulfilled.

This was the way in which the Mermnadae got rid of the Heraclids and assumed sovereign power. Gyges, as soon as he had made himself supreme, sent a number of presents to the shrine at Delphi; indeed, most of the silver there came from him, and in addition he presented a vast number of vessels of gold of various kinds, the most noteworthy being six golden mixing-bowls. These bowls weigh in all nearly 2,500 lb. and stand in the Corinthian treasury—though to speak strictly it should not be called the public treasury of the Corinthians, but the treasury of Cypselus, son of Eëtion.

Gyges was the first foreigner we know of, after King Midas of Phrygia, son of Gordias, to dedicate offerings at Delphi. Midas presented the royal throne from which he used to give judgment; it stands with Gyges' bowls, and is well worth seeing.

The Delphians call all this silver and gold which Gyges sent the Gygean Treasure, after the name of the donor.

侍卫在位38年，无所作为。王位四传至阿尔亚提斯。他向米堤亚发动战争。他连续11年向米利都人发动收获攻势，每到庄稼收获季节，他就派军队前往抢掠庄稼，但却不破坏当地人房舍。

Once established in power, Gyges sent a military expedition against Miletus and Smyrna and captures Colophon. That, however, being his only act of any importance during a reign of thirty-eight years, I will pass on without further comment and mention his son Ardys who succeeded him.

Ardys took Priene and attacked Miletus; and during his reign the Cimmerians, driven from their homes by nomadic Scythian tribes, came to Asia and captured Sardis, but failed to take the central stronghold of the city.

Next on the throne after Ardys, who reigned forty-nine years, was his son Sadyattes, who reigned twelve years and was succeeded by Alyattes. Alyattes made war on the Medes under Cyaxares, grandson of Deioces, expelled the Cimmerians from Asia, captured Smyrna, a city which had been founded by people from Colophon, and attacked Clazomenae—where he did not succeed as he hoped, but met with disaster.

Furthermore—to continue the tale of what most memorable during his reign—Alyattes carried on the war which he had taken over from his father, against the Milesians. His custom each year was to invade Milesian territory when the crops were ripe, marching in to the music

of pipes, harps, and treble and tenor oboes. On arrival he never destroyed or burned the houses in the country, or pulled their doors off, but left them unmolested. He would merely destroy the trees and crops, and then retire. The reason for this was the Milesian command of the sea, which made it useless for his army to attempt a regular siege; and he refrained from demolishing houses in order that the Milesians, having somewhere to live, might continue to work the land and sow their seed, with the result that he himself would have something to plunder each time he invaded their country.

He employed this strategy for eleven consecutive years, during which the Milesians suffered two serious defeats, one in the neighbourhood of Limeneium in their own country, the other in the plain of the Maeander.

For six out of the eleven years Sadyattes, son of Ardys, who began the invasion of Miletia and was the originator of the war, was still on the throne of Lydia; for the five which followed Alyattes, who, as I have already mentioned, inherited it from his father, carried it on with all possible energy.

The Milesians received no help from any of the Ionians except the men of Chios, who fought by their side in payment of a debt of honour, the Milesians having previously assisted them right through their war against the Erythraeans.

到第12年，抢掠庄稼时发生火灾，延烧及神庙。阿波罗神责罚阿尔亚提斯重修神庙。阿尔亚提斯为重修神庙，派使要求停战。对手预先侦知其意图，乃命将全国粮食集中于广场，又令全国人在城中喝酒作乐，以迷惑派来的使臣。

In the twelfth year of the fighting, the burning of the crops was the cause of an accident. No sooner had the fire taken hold, than the wind drove the flames on to the temple of Athene at Assesus, which was set alight and burnt down. Nobody bothered much about this at the moment; but on the army's return to Sardis, Alyattes fell ill. For a considerable time he got no better, so either on somebody's advice, or because he thought it the sensible thing to do, he sent to Delphi to inquire of the god about his health. When the messengers arrived, the Priestess of Apollo refused to give an answer until the Lydians had rebuilt Athene's temple, which they had burnt down at Assesus. I know this at first hand, for I heard it from some Delphians; the Milesians, however, have something to add to the story. They say that Periander, son of Cypselus, who was a very close friend of Thrasybulus, king of Miletus at that time, got to know of what the Delphic Priestess had said to Alyattes' messengers, and had thereupon sent to tell Thrasybulus all about it, knowing that to be forewarned is to be forearmed.

Now Alyattes, as soon as he received the message from Delphi, sent a herald to Miletus in the hope of concluding a truce until the temple could be rebuilt. Off went the herald—and

Thrasybulus, meanwhile, thought of a clever plan. On the strength of the information he had received, he had made a good guess at the line Alyattes was likely to take; so he had all the grain in the city, both from his own and from private stores, collected in the public square, and issued an order that everyone in the town, on a given signal, was to start drinking and revelling. His object was to get the messenger from Sardis to tell Alyattes about the enormous quantity of grain he had seen poured recklessly out in the street, and how the townspeople were enjoying themselves.

This is just what happened. The messenger, having seen the merrymaking and delivered his master's message to Thrasybulus, returned to Sardis, and, so far as my information goes, peace was concluded for no other reason than because Alyattes, expecting to find the Milesians reduced to extremities by famine, was told by the herald on his return to Sardis that this was not so: that the Milesians, in fact, were by no means hungry, but very much the reverse.

By the terms of peace the two peoples afterwards became friends and allies; Alyattes built two temples for Athene at Assesus instead of one, and recovered his health.

This, then, is the story of Alyattes and his war with Thrasybulus and the Milesians.

培利安在位期间，发生了一件与当时最有名的乐师有关的事情。

Periander, who told Thrasybulus about the oracle, was the son of Cypselus, and sole ruler of Corinth. The Corinthians tell of an extraordinary thing that occurred during his life, and the Lesbians confirm the truth of it. It concerns Arion of Methymna, the most distinguished musician of that date, and the man who first, so far as we know, invented and named the dithyramb, and give performances of that species of musical and poetic art in Corinth. The tale is, that Arion rode on a dolphin's back to Taenarum. Most of his time Arion had spent with Periander, till he felt a longing to sail to Italy and Sicily. This he did; and after making a great deal of money in those countries, he decided to return to Corinth. He sailed from Tarentum in a Corinthian vessel, because he had more confidence in Corinthians than in anyone else. The crew, however, when the ship was at sea, hatched a plot to throw him overboard and steal his money. He got wind of their intention, and begged them to take his money, but spare his life. To no purpose, however; for the sailors told him either to kill himself if he wanted to be buried ashore, or to jump overboard at once.

Arion, seeing that they had made up their minds, as a last resource begged permission to stand on the after-deck, dressed in his singing robes, and give them a song; the song over, he promised to kill himself. Delighted at the prospect of hearing a song from the world's most famous singer, the sailors all made their way forward from the stern and assembled amidships. Arion put on his full professional costume, took up his lute and, standing on the after-deck,

played and sang a lively tune. Then he leapt into the sea, just as he was, with all his clothes on.

The ship continued her voyage to Corinth, and the dolphin picked up Arion and carried him on its back to Taenarum. Her-Arion landed, and made his way in his singing costume to Corinth, where he told the whole story. Periander was not too ready to believe it; so he put Arion under strict supervision, keeping the ship's crew meanwhile carefully in mind. On their return he sent for them, and asked if they had anything to tell him about Arion. "Oh yes," they answered, "we left him safe and sound at Tarentum in Italy." But no sooner were the words out of their mouths than Arion himself appeared, just as he was when he jumped overboard. This was an unpleasant shock for the sailors. The lie was detected, and further denial useless.

That is the story as the Corinthians and Lesbians tell it. There is, moreover, at Taenarum today an offering of Arion's in the temple, a small bronze figure of a man on a dolphin.

After bringing the war with the Miletus to an end, Alyattes died, having reigned for fifty-seven years. He was the second of his family to send a present to Delphi, for in return for the recovery of his health he gave a large silver bowl, and a salver of welded iron—the most remarkable of all the offerings at Delphi. It was the work of Glaucus of Chios, the inventor of the art of welding.

阿尔亚提斯过世后，克罗伊斯继任王位。他以种种借口，发起征服诸国的战争。

Alyattes was succeeded by his son Croesus, a man of thirty-five. The first Greek city that Croesus attacked was Ephesus. The Ephesians, when he laid siege to them, ran a rope from their walls to the temple of Artemis, putting the town, by means of this link, under the goddess' protection. The distance between the temple and the old town which was then under siege is just under a mile. Having started with the Ephesians, Croesus subsequently attacked all the Ionian and Aeolian cities in turn on various pretexts, substantial or trivial, according to what ground of complaint he could find against them. He forced all the Asiatic Greeks to pay him tribute, and then turned his attention to ship-building in order to attack the islanders. However, when everything was ready to begin building, something happened which persuaded him to desist. A certain Bias, of Priene—or some say it was Pittacus a Mytilenaeon—came to Sardis, and in answer to Croesus' request for news from Greece, told him that the islanders were raising ten thousand horse to attack him in Sardis.

Croesus took the remark literally, and exclaimed: "What? The islanders mean to attack the Lydians with cavalry? I only wish they could!"

"Sire," the man replied, "I think you are longing to catch the islanders on horseback on the continent. Indeed, you are perfectly justified. But they know your intention of building a fleet to attack them—and what do you think they want more than a chance of catching the Lydians

at sea? It would give them their revenge for their brothers on the mainland, whom you have enslaved.”

This way of putting the matter tickled Croesus' fancy. Moreover, it seemed so much to the point, that he abandoned the idea of building a fleet, and formed a treaty of friendship with the Ionian islanders.

In the course of time Croesus subdued all the peoples west of the river Halys, except the Cilicians and Lycians. The rest he kept in subjection—Lydians, Phrygians, Mysians, Myriandynians, Chalybians, Paphlagonians, Thracians (both Thynian and Bithynian), Carians, Ionians, Dorians, Aeolians, and Pamphylians.

吕底亚繁荣富裕，国势如日中天，希腊各大师群集于萨提斯，其中包括雅典法典的编制者梭伦。

When all these nations had been added to the Lydian empire, and Sardis was at the height of her wealth and prosperity, all the great Greek teachers of that epoch, one after another, paid visits to the capital. Much the most distinguished of them was Solon the Athenian, the man who at the request of his countrymen had made a code of laws for Athens. He was on his travels at the time, intending to be away ten years, in order to avoid the necessity of repealing any of the laws he had made. That, at any rate, was the real reason of his absence, though he gave it out that what he wanted was just to see the world. The Athenians could not alter any of Solon's laws without him, because they had solemnly sworn to give them a ten years' trial.

For this reason, then, —and also no doubt for the pleasure of foreign travel—Solon left home and, after a visit to the court of Amasis in Egypt, went to Sardis to see Croesus.

克罗伊斯热情招待梭伦并与之探讨“谁是最幸福的人”，结果宾主不欢而散。

Croesus entertained him hospitably in the palace, and three or four days after his arrival instructed some servants to take him on a tour of the royal treasures and point out the richness and magnificence of everything. When Solon had made as thorough an inspection as opportunity allowed, Croesus said: “Well, my Athenian friend, I have heard a great deal about your wisdom, and how widely you have traveled in the pursuit of knowledge. I cannot resist my desire to ask you a question: who is the happiest man you have ever seen?”

The point of the question was that Croesus supposed himself to be the happiest of men. Solon, however, refused to flatter, and answered in strict accordance with his view of the truth. “An Athenian,” he said, “called Tellus.”

Croesus was taken aback. “And what,” he asked sharply, “is your reason for this choice?”

“There are two good reasons,” said Solon, “first, his city was prosperous, and he had fine sons, and lived to see children born to each of them, and all these children surviving; and