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To the glory that was Greece, and the grandeur that was Rome.

—Edgar Allan Poe



Greek Classics:
Reading for Discussion

古希腊经典： 阅读和讨论

主 编◎吴诗玉

副主编◎马 拯 葛明永



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内容提要

本书为古希腊经典英文译本精读,选篇包括赫西奥德的《神谱》、荷马的《伊利亚特》第一、第六章、希罗多德的《历史》等相关内容、索福克勒斯的《俄狄浦斯王》,以及柏拉图的关于苏格拉底的《论虔诚》哲学对话等经典名篇。本书旨在通过讨论的方法来引导学生形成批判性思维,并通过阅读、思考及口头表达的训练来习得语言。可用作学校通识教育教材,适合各个专业的学生使用。

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Greek Classics: Reading for Discussion

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前 言

首先要问的是:为什么要阅读和讨论?本书所指的阅读主要是指对经典原著的阅读,而讨论则是指在对经典原著进行仔细阅读的基础上,对一些问题以口头的方式广泛地分析、研讨和交流观点。

阅读对于个人的成长和教育的重要性怎么强调都不过分。它是我们获取知识,探索世界的重要渠道。而为什么又要强调阅读经典和原著呢?在一个高度技术主义和消费主义的时代,经典阅读似乎早就与时代格格不入。首先,关于经典阅读的重要性,我同意北大吴增定教授的总结,“凡是一个没有经典可读的院系,一定是研究水平最差的。相反,如果是经典源远流长的,跟学术传统能够结合起来的系往往科研水平也较好……”他还指出,“阅读经典不仅能够帮助我们克服学科壁垒和专业界限,而且能够将专业知识本身融会贯通,变成活生生的思想资源,并且使我们有能力思考家国天下和宇宙人生等至关重要的问题。”

为什么又强调讨论,甚至把它置于与阅读同等的位置呢?关于讨论,受到广泛认同的一点是,它为学习者提供了探索和发现的通道。这也是提升学生的学习动机,培育学术灵活性和鼓励“民主”习惯的重要策略。它能为学生创造重要的机会,练习和提升许多重要的技能,比如清楚地表达和为自己立场辩护的能力,思考和接受各种不同观点的能力,以及获得和评估各种证据的能力。最终,训练他们能够有效地使用语言,清楚、连贯和具有说服力地进行口头表达和写作。阅读和讨论被视为通识教育质量保证的重要制度,实际上,阅读经典并进行讨论,亦是国外人文教育的主要方式。本质上,阅读和讨论也与通识教育要实现的目标一脉相承,即“拓宽视野,奠定学生的世界观、人生观和价值观,培养学生的独立思考能力、有效交流能力、批判思维能力和价值判断能力,提升学生的责任感,使之成长为健全的公民”。

从外语学习的角度看,阅读和讨论的重要性也同样不可低估。依据笔者多年从事英语教学实践的经验,我甚至认为,对于具备一定英语基础的大学生来说,“基于阅读基础上的讨论课”是最理想的外语教学课。一方面,阅读可以为语言学习提供不可或缺的语言输入,帮助词汇的附带习得,也可为写作提供范例等等;另一方面,讨论则能让学习者在交互协作的空间里,通过获得“帮助”,进行意义互动,实现独立地完成超过他们实际语言水平所能完成的任务。第二语言习得研究已经有几十年的历史,但是迄今为止,研究者关于有效的第二语言学习最有把握的结论仍然是让“学习者在一个类似于社会的语境里接触和使用语言,与别人在互动中进行口头的语义交流”。不管是要解决所谓的“费时低效”的问题,还是“哑巴英语”的问题,也不管现代技术如何变迁,为语言学习能够提供多大的便利,坚守“阅读和讨论”恐怕仍然是最有效的方式。而无论第二语言教学的专家和学者提出何种语言教学的方法,

所谓的语法翻译法、直接法、听说法,还是新近的交际法或者基于任务的教学法,如果离开了阅读和讨论,无异于舍本逐末。

本书正是基于以上理念而编写。它的内容包涵广泛,从神话到史诗、历史学、悲剧及古希腊哲学。而所有这些内容,我们安排和选取的都是经典文本,并提供相应的研究问题供学习和讨论,避免概要式地知识性地讲解。通过对它们的阅读和讨论,帮助读者认识希腊经典时代的神话故事,和它在史诗、哲学、戏剧以及政治思想等方面的创造。此书,既可以作为通识教育的教材,也可以作为语言学习的材料。它的目的与我们在上海交通大学所开设的通识核心课程《古希腊文明演绎》的目的是一致的,即除帮助读者扩充视野,认识世界,培养人文素养以外,重在帮助读者提升批判性阅读、思考和写作的能力。关于本课程的更多内容,可在 <http://cc.sjtu.edu.cn/> 中搜索关键字“古希腊文明”找到。

编者

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N.-A. Monsiau 1754-1837: The Olympians Photo © Maicar Forlag-GML

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Introduction The Rise of Greek Civilization

Bertrand Russell



Bertrand Russell
(1872 — 1970)

IN all history, nothing is so surprising or so difficult to **account**¹ for as the sudden rise of civilization in Greece. Much of what makes civilization had already existed for thousands of years in Egypt and in **Mesopotamia**², and had spread thence to neighbouring countries. But certain elements had been lacking until the Greeks supplied them. What they achieved in art and literature is familiar to everybody, but what they

did in the purely **intellectual**³ **realm**⁴ is even more **exceptional**⁵. They invented mathematics and science and philosophy; they first wrote history **as opposed to**⁶ mere **annals**⁷; they speculated freely about the nature of the world and the ends of life, without being bound in the **fetters**⁸ of any **inherited**⁹ **orthodoxy**¹⁰. What occurred was so astonishing that, until very recent times, men were content to **gape**¹¹ and talk mystically about the Greek genius. It is possible, however, to understand the development of Greece in scientific terms, and it is well worth while to do so. (To be continued)

1. [ə'kaʊnt] *vt.* 解释

2. [ˌmesəʊpə'teɪmjə] *n.* 美索不达米亚

3. [ˌɪntə'lektʃuəl] *adj.* 智力的

4. [reɪlm] *n.* 王国; 领域

5. [ɪk'seɪʃənəl] *adj.* 杰出的; 独特的

6. 与...相对(或相反), 而不是

7. ['ænlz] *n.* 编年史; 历史记载

8. ['fetə(r)] *n.* 束缚; 脚镣

9. [ɪn'herɪtɪd] *adj.* 通过继承得到的

10. ['ɔ:θədɒksɪ] *n.* 正统; 正统性

11. [geɪp] *v.* 张口结舌地看

* * * * *

✱Questions to discussion:

- (1) We begin this textbook by taking an excerpt from Bertrand Russell. What do you know about Bertrand Russell? From which book is this excerpt taken?
- (2) Bertrand Russell begins by saying "in all history", is it fair and proper for him to comment on the rise of Greek civilization in such an absolute way by saying "all"? Find in this same passage a word or words with meanings similar to "all".
- (3) Russell comments "they [the Greeks] speculated freely about the nature of the world and the ends of life, without being bound in the fetters of any inherited orthodoxy". Please translate this sentence into Chinese and give comments on Russell's views.

* * * * *

Chapter One Greek Mythology

This chapter concerns Greek mythology, a very important, and also most familiar topic to many Chinese readers. We mostly know about the Ancient Greek people by reading their legendary stories. Greek mythology serves like a window to know and understand Ancient Greek Civilization. However, instead of presenting some very specific stories, this chapter approaches Greek mythology by introducing and discussing two ancient and well-known books, Hesiod's *Theogony* and Homer's epic poetry, *The Iliad*. We do believe that, through reading and discussing these two great books, you will have a good taste of Greek classical mythology. Before that, some background knowledge is first provided.

Background Knowledge

1. Mythology and Myth

The term **mythology** is actually not easy to define. Usually we know that the “-ology” endings means “study of”. For example, biology is the study of life, psychology is the study of the mind, and geology is the study of the earth. Then mythology ought to mean the study of myth. In fact, some scholars do use it that way. Yet, in common usage, mythology tends to mean **the whole body of myths** told by a particular culture. Then by Greek mythology, we mean the whole body of myths told by ancient Greek people.

Mythology has, thus, these two separate meanings: the study of myth, and simply the whole body of myth developed within any particular culture. Then, if mythology is the study of myth or the whole body of myth developed by a culture, what is “**myth**?” That is a question that has no easy or obvious answer either. The attempt to define myth is very difficult and scholars are divided as to what actually a myth is. Professor Elizabeth Vandiver from Whitman College provides a simple and straightforward definition, which, we think, works well for this textbook. She defines myth as “**traditional stories a society tells itself that encode or represent the world view, beliefs, principles, and often the fears of that society.**”

Some characteristics of “myth” are also summarized: ① Myths are traditional tales or stories. They are presented in narrative form and are handed down in a society from one generation to the next. It is usually hard to tell who first “invented” a particular

myth. ② Myths are set in the past, usually very long time ago. It usually recounts events in the far past. ③ Myths are often seen as true history by its people in a particular culture, as the Greek people see the Trojan War as their real history. ④ Myths often explain, justify, instruct, or warn. Through the myths, people nowadays know why things are as they are or how certain events, entities, or conditions came into being. In the opinion of Andrew Lang (1844—1912), myths were meant to explain the cause of things or how things came to be. ⑤ Myths frequently concern gods and the supernatural.

It will sound natural and fitting that the United States (or other Western countries) name the human spaceflight program as “Apollo Program (or Project Apollo)”. However, if we Chinese do the same and name our lunar exploration mission as “Apollo Program”, it will sound rather weird and awkward. Instead the name “Chang’e” sounds very natural and fitting, a name which triggers Chinese people’s memory of a too familiar old tale. This illustrates that myths are always linked to a particular culture and society.

Here are two questions for you to think about: (1) If myths are traditional tales or stories that a society tells itself about itself, then which societies use myth and why do they use it? (2) Do you think that all societies have their own myths?

2. The Geography of Greece

In ancient time, Greeks colonized rather extensively. In addition to the mainland Greece, they also lived in **Asia Minor** (小亚细亚), on the islands of **Crete** and Cyprus, on the coasts of North Africa, southern France and Italy, on Sicily and the Black Sea. The civilization of ancient Greece flowered, however, mainly in what is modern Greece.

The geography of Greece is divided and sub-divided by hills, mountains and rivers, with plains and valleys **straggled** (*vi.* 蔓延) in between. As a result of the **rugged terrain** (崎岖的地形), land suitable for farming was limited. Upon the limited land, though, the ancient Greeks grew grain, grapes, and olives, out of which the Greeks produced bread, wine, and olive oil. Mountainous terrain provided plentiful timber for building houses and ships, though later the Greeks might have weathered **deforestation** (*n.* 森林采伐) and began importing lumber (*n.* 木材) from northward regions. Besides, the land of Greece also produced some mineral resources, with some deposits of metal ore scattered throughout the territory. For example, in the Athenian territory, the silver mines helped Athens enter into the so-called Golden Age in the fifth Century BC.

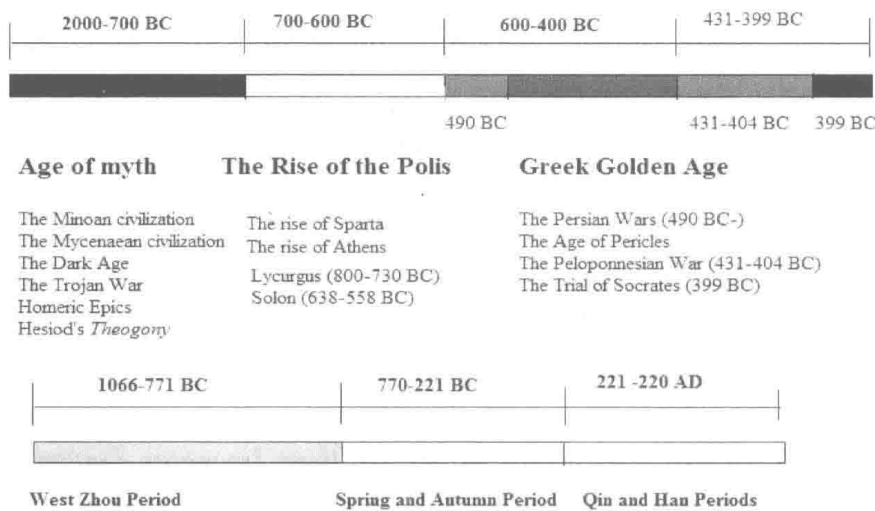
The Greek coastline was so jagged that the Ancient Greeks mostly lived within forty miles of the sea, providing easy access for fishermen and seagoing merchants. The abundance of good harbors enabled the Greeks to have frequent contacts between the Greeks and other people living at the eastern **Mediterranean** (地中海). Sea voyage played a central role in the shaping of the Greek culture, as the Greeks were able to learn new technologies and ideas from the older civilizations, such as the Egyptians.



A map of Ancient Greece

The mountainous **topography** (n. 地貌) contributed to the political **fragmentation** (n. 分裂) of ancient Greece as the naturally divided landscape was politically divided. Though ancient Greeks recognized they shared the same language (with dialects), religion (with local variations), customs, and came together for Olympic games and religious festivals, they still lived in a number of small independent states with different forms of government: palace-centered kingdoms in the Bronze Age; city-states operating under the forms of oligarchy, tyranny or democracy in the later ages.

3. Timeline of Ancient Greece



Timeline of Ancient Greece contrasted with the same period in Ancient China

4. Hesiod and His Theogony



Hesiod and the Muse

Ancient Greek people living on such a place had fully developed their imagination. From quite early times, they were interested in the question of the world genesis. Like other ancient societies, they created myths and legends we refer to here as Greek **mythology** to explain natural phenomenon and also the creation of the world. Greek mythology concerns their gods and heroes, the nature of the world, and the origins and significance of their own **cult** and ritual practices.

Origins of the gods and the physical universe have been offered in many even conflicting accounts, yet Hesiod's *Theogony*, an epic history of the divine order, received wide acceptance of the Greeks as the standard mythical account of the earlier history of the world.

Hesiod, born in the 8th century BC, is often considered as one of the earliest Greek poets. He was generally thought by scholars to have been

active between 750 and 650 BC, about the same time as Homer. He and Homer were credited with establishing Greek religious customs. Modern scholars recognize him as a main source on Greek mythology, farming techniques, early economic thought, archaic Greek astronomy and ancient time-keeping.

Hesiod is best known for his two poems, *The Theogony* and *Works and Days*. *The Theogony* is commonly considered as his earliest work, composed circa 700 B.C. Written in the Epic dialect of Homeric Greek, it describes the origins and genealogies (or birth) of the Greek gods. Origins of the gods and the physical universe have been offered in many even conflicting accounts, yet according to Herodotus (Greek first historian), Hesiod's *Theogony* has gained most influences far and wide, and been accepted as the standard mythical account that linked all Hellenes.

While reading *Theogony*, it is advisable, first of all, to understand how Zeus and the twelve Olympic gods come to power and become the ruler of the universe. In order to do so, you can choose the followings lines to read at first. They include lines 1—34, 115—506, and 616—end.

Theogony
Hesiod

Muses of **Helicon**¹, let us begin our song with them,
who hold the great and **holy**² mountain of Helicon,
and around its **violet**³-like spring and **altar**⁴ of
exceedingly strong Zeus, dance on **dainty**⁵ feet, and
who, after **bathing**⁶ their soft skin in the Permessos
or the spring of the Horse or holy Olmeios
on the peak of Helicon, form their dances, beautiful
dances that arouse desire, and they move **erotically**⁷.
From Helicon they rise up **veiled**⁸ in a deep mist and walk
through the night, **sending forth**⁹ their voice most
beautiful, **hymning**¹⁰ aegis-bearing Zeus and Lady Hera
the Argive **clad**¹¹ in **sandals**¹² of gold, and
the daughter of Zeus of the aegis, gray-eyed Athena, and
Phoebus Apollo and Artemis, who **pour forth**¹³ arrows, and
Poseidon, holder and shaker of Gaia, and
august¹⁴ Themis and Aphrodite of the glancing eyes and
and Hebe with her golden crown and beautiful Dione, and
Leto and Iapetos and Kronos of **crooked counsel**¹⁵ and
Eos and great Helios and shining Selene and
Gaia and great Okeanos, and black Night and the
sacred¹⁶ clan of the other deathless ones who are for always.

The Muses once taught Hesiod beautiful song
while he was **shepherding**¹⁷ sheep at the foot of holy Helicon.
The goddesses first spoke this word to me,
the Muses of Olympus, daughters of **aegis-bearing**¹⁸ Zeus.
“**Rustic**¹⁹ shepherds, worthless **reproaches**²⁰, mere stomachs,
we know how to say many lies like the truth,
and, whenever we wish, we know how to tell the truth.”

Thus spoke the fluent daughters of mighty Zeus, and
they gave me a **scepter**²¹, a branch of flourishing **laurel**²²
that they had **plucked**²³, a thing of wonder. They breathed

1. ['helikən] *n.* 赫利孔山
2. ['həʊli] *adj.* 神圣的
3. ['vaɪələt] *n.* 紫罗兰
4. ['ɔ:lta(r)] *n.* 圣坛
5. ['deɪnti] *adj.* 精致的
6. [beɪð] *vt.* 沐浴
7. ['ɪrɒtɪkəɪ] *adv.* 色情地
8. [veil] *vt.* 用面纱遮盖
9. 发出
10. [hɪm] *vt.* 赞美、赞歌
11. [klæd] *n.* 族
12. ['sændl] *n.* 凉鞋
13. 大量地发射出
15. 狡猾的计划
14. [ɔ:'gʌst] *adj.* 威严的
15. 狡猾的计划
16. ['seɪkrɪd] *adj.* 神圣的
17. ['ʃepəd] *vt.* 放牧
18. 神盾持有者
19. ['rʌstɪk] *adj.* 粗俗的
20. [rɪ'prəʊtʃ] *n.* 耻辱
21. ['septə] *n.* 权杖
22. ['lɒrəl] *n.* 月桂
23. [plʌk] *vt.* 摘下

in me an **inspired**¹ voice so I might celebrate what will be and what has been, and they **bid**² me to hymn the **clan**³ of the blessed ones who always are and to sing of them first and last.

1. [ɪnˈspaɪə(r)] *adj.* 有灵感的
2. [bɪd] *vt.* 命令
3. [klæn] *n.* 族群

But what has this to do with **an oak or a rock**?⁴

35 4. 离题, 偏题

You, let us begin from the Muses who in hymning their father Zeus, delight his mighty mind within Olympus, saying what is and what will be and what has been,

with voices **in tune**⁵, and a sound flows tirelessly

5. 合调子

and sweet from their mouths. The halls of father Zeus

40

loud-thundering laugh as their delicate sound fragments,

and the peaks of snow-covered Olympus **resound**⁶ as do

6. [rɪˈzaʊnd] *vi.* 回响

the halls of the immortals. They **emit**⁷ their immortal

7. [ɪˈmɪt] *vt.* 发出

tones and first celebrate the august clan of the gods

in song from the beginning, whom Gaia and wide Ouranos 45

bore, and those born from them, gods, givers of good things.

Secondly, they celebrate Zeus, father of gods and men,

so much is he the foremost of the gods and greatest in power.

Again, by hymning the clan of men and powerful Giants, 50

they **delight**⁸ the mind of Zeus within Olympus.

8. [dɪˈlaɪt] *vt.* 使...愉快



* * * * *

✱Questions for discussion:

- (1) Read the beginning of the poetry. How was Hesiod inspired to compose *The Theogony*? For what purpose is the poetry composed?
- (2) The key to understand the first paragraph is to understand the two important verb phrases “sending forth” and “hymning”. Translate these two phrases into Chinese and then

answer “To whom are Muses hymning in their beautiful voices?” Please list all the names.

(3) Translate the words spoken by Muses to Hesiod.

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Muses of Olympus, daughters of aegis-bearing Zeus,
whom Mnemosyne **mingled**¹ with father Zeus and bore
in Pieria, while she was **guarding**² the fields of Eleutheros
to be forgetfulness of troubles and **cessation**³ of worries. 55
For nine nights, the counselor Zeus was **mingling with**⁴ her
apart from the immortals, going up into her sacred bed.
But when it had been a year, and the seasons of the **withering**⁵
months turned, and the many days were fulfilled,
she bore nine **maidens**⁶, alike in mind, who care for song 60
in their breasts and whose spirits are free of pain,
down a little from the highest peak of snow covered Olympus.
There are their shining dancing places and beautiful halls,
and beside them the Graces and Desire have their **dwelling**⁷
amid **festivities**⁸. Sending forth their lovely voice 65
they sing songs and celebrate the **ordinances**⁹ and trusty ways
of all the immortals, sending forth their lovely voice.
Then they go to Olympus, glorying in their beautiful voice
amid **ambrosial**¹⁰ song. All around them as they hymn, black
Gaia laughs, and a lovely **din**¹¹ rises up from their feet 70
as they are coming to their father. He is king in Ouranos,
holding the thunder and **gleaming**¹² lightning bolt and
after **conquering**¹³ his father Kronos by power. Fairly in each
did he **distribute**¹⁴ to the **immortals**¹⁵ their ordinances and devise
their **provinces**¹⁶. These things the Muses who have their hall 75
on Olympus, sing, the nine daughters **sired**¹⁷ by mighty Zeus,
Kleio and Euterpe and Thaleia and Melpomene and
Terpsichore and Erato and Polymnia and Ourania and
Kalliope. The last is the foremost of them all,
for she accompanies and attends **revered**¹⁸ kings 80
Whomever the daughters of **mighty**¹⁹ Zeus honor and
see being born from kings **nurtured**²⁰ by Zeus,
upon his tongue they pour **dews**²¹ wetter than honey and
from his mouth flow **soothing**²² words. All the people

1. [ˈmɪŋɡl] vi. 交配

2. [ˈɡɑːd] vt. 看守

3. [ˈseːseɪʃn] n. 中断

4. 与...交配

5. [ˈwɪðə(r)] adj. 枯萎的

6. [ˈmeɪdn] n. 少女

7. [ˈdweɪ] n. 居住地

8. [ˈfeːstɪvəti] n. 欢庆

9. [ˈɔːdɪnəns] n. 神职

10. [æmˈbrəʊʒiəl] adj. 芬香的

11. [dɪn] n. 响声

12. [ˈɡliːm] v. 闪烁

13. [ˈkɒŋkə(r)] vt. 征服

14. [dɪˈstrɪbjʊt] vt. 分配

15. [ˈɪməti] n. 神仙

16. [ˈprɒvɪns] n. 职责

17. [ˈsaɪə(r)] vt. 做...的父亲

18. [rɪˈvɪə(r)] vt. 敬畏

19. [ˈmaɪti] adj. 强有力的

20. [ˈnʌʃtʃə(r)] vt. 养育

21. [djuː] n. 露水

22. [suːθ] vt. 安慰

look to him as he decides between opposing claims 85
with straight judgments. He **addresses**¹ them without **erring**²
and quickly and knowingly ends a great quarrel.
For this reason, kings are wise, because for people
injuring one another in **assembly**³, they end actions that call
for **vengeance**⁴ easily, **appeasing**⁵ the parties with soft words. 90
As he walks in the marketplace, they **glorify**⁶ him as if a god
with soothing **deference**⁷, and he stands out in the gathering.
Such is the sacred **bounty**⁸ of the Muses to men.

1. [ə'dres] v. 向...说话
2. [ɜ:(r)] vi. 犯错
3. [ə'sembli] n. 集会
4. ['vendʒəns] n. 仇恨
5. [ə'pi:z] vt. 安抚
6. ['glɔ:rɪfaɪ] vt. 颂扬
7. ['defərəns] n. 尊重
8. ['baunti] n. 奖金

From the Muses and **far-shooting Apollo**⁹ 94
are singers and guitar-players across the earth
but kings are from Zeus. Blessed is he whom the Muses
love. From his mouth the **streams**¹⁰ *flow sweeter than honey*. 97
If anyone holds sorrow in his spirit from fresh **grief**¹¹ and
is dried out in his heart from **grieving**¹², the singer,
servant of the Muses, hymns the deeds of men of the past 100
and the blessed gods who hold Olympus and right away
he forgets his troubles and does not remember a single
care. Quickly do the gifts of the goddess **divert**¹³ him.

9. 远射神阿波罗
10. ['stri:m] n. 溪流
11. [grɪ:f] n. 悲痛
12. [grɪ:v] vi. 悲伤
13. [daɪ'vɜ:t] vt. 转移注意力

Hail¹⁴, children of Zeus, and give your song that excites desire.
Celebrate the holy race of immortals who are for always, 105
those born from Gaia and starry Ouranos, and
from dark Night and those whom **salty**¹⁵ Pontos bore.
Tell how the gods and Gaia first came into being and
rivers and the **boundless**¹⁶ sea raging with swell and
the shining stars and wide Ouranos above 110
[*The ones born of them, gods, givers of good things*] and
how they divided the wealth and **apportioned**¹⁷ provinces,
also how they first came to hold Olympus of many glens.
Tell me these things, Muses who hold your halls on Olympus.
From the beginning, also tell the one of them who came first. 115

14. [heɪl] vt. 赞扬
15. ['sɔ:ltɪ] adj. 辛辣的;咸的
16. ['baʊndləs] adj. 无边际的
17. [ə'pɔ:ʃn] vt. 分配

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❀Questions for discussion:

- (4) Tell the birth story of Muses in your own words.
(5) Who is the mother of the nine Muses? Search the name in the internet. What kind of