

中学生英汉对照小读物

古希腊神话故事

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The Different Ages of Man

In the Age of Gold, the world was first furnished with inhabitants, and happiness. Truth and right prevailed, though not enforced by law, nor was there any in authority to threaten or to punish. The earth brought forth all things necessary for man, without his labor in plowing or sowing. Perpetual spring reigned, flowers sprang up without seed, the rivers flowed with milk and wine, and yellow honey distilled from the oaks.

The Silver Age came next, inferior to the golden. Jupiter shortened the spring, and divided the year into seasons. Then, first, men suffered the extremes of heat and cold, and houses became necessary. Crops would no longer grow without planting. This was a race of manly men, but insolent and impious.

Next to the Age of Silver came that of brass, more savage of temper and readier for the strife of arms, yet not altogether wicked.

Last came the hardest age and worst, — of iron. Crime burst in like a flood; modesty, truth, and honor fled. The gifts of the earth were put only to nefarious uses. Fraud, violence, war at home and abroad were rife.

Jupiter, observing the condition of things, burned with anger. He summoned the gods to council. Jupiter set forth to the assembly the frightful condition of the earth, and announced his intention of destroying its inhabitants, and providing a new race, unlike the present, which should be worthier of

life and more reverent toward the gods. Fearing lest a conflagration might set Heaven itself on fire, he proceeded to drown the world. Speedily the race of men, and their possessions, were swept away by the deluge.

Parnassus alone, of the mountains, overtopped the waves; and there Deucalion, son of Prometheus, and his wife Pyrrha, daughter of Epimetheus, found refuge—he a just man and she a faithful worshiper of the gods. Jupiter, remembering the harmless lives and pious demeanor of this pair, caused the waters to recede. Then Deucalion and Pyrrha, entering a temple defaced with slime, approached the unkindled altar and, falling prostrate, prayed for guidance and aid. The oracle answered, “Depart from the temple with head veiled and garments unbound, and cast behind you the bones of your mother.” They heard the words with astonishment. Pyrrha first broke silence; “We cannot obey; we dare not profane the remains of our parents.” They sought the woods, and revolved the oracle in their minds. At last Deucalion spoke; “Either my wit fails me or the command is one we may obey without impiety. The earth is the great parent of all; the stones are her bones; these we may cast behind us; this, I think, the oracle means. They veiled their faces, unbound their garments, and, picking up stones, cast them behind them. The stones began to grow soft and to assume shape. By degrees they put on a rude resemblance to the human form. Those thrown by Deucalion became men; those by Pyrrha, women.

人类的各个时代

黄金时代，地球上最初有了居民。这是一个天真无邪和幸福的时代。真理和正义主宰一切，但不是靠法律的约束，也没有什么权贵的恫吓和惩处。人们不用耕种，一切生活必需全可仰给于大地。春天永在，不用种子，地里也长出鲜花来；河里流的是奶和酒，以及从橡树蒸馏而来的黄澄澄的蜜糖。

接下来的是逊于黄金时代的白银时代。朱庇特缩短了春天，把一年分为四季。于是人们首先尝到了酷暑严寒之苦，不得不找一个蔽身之所。要吃谷物就得耕作。这时的人类雄伟刚毅，但却骄横不虔。

白银时代之后就是青铜时代。人们的禀性更加粗野，动辄就要大兴干戈，但是还没有达到十恶不赦的地步。

最后到了最棘手和最糟糕的时代——黑铁时代。罪恶象洪水一样泛滥成灾，谦虚、真理和尊严逃得无影无踪。大地的赐予全被用去造孽。欺诈、暴力、对内对外的战争四处猖獗。

朱庇特见到这种情况怒不可遏。他召集交神商讨对策。在神祇大会上，朱庇特陈述了地球上不堪容忍的情况，并宣布了他要毁灭地上现有居民的意向，表示要另置新人。这种新人不同于现有的人，他们将更有生存的价值，对神祇也更加敬重。朱庇特唯恐用火烧会危及天宫本身，就决定用洪水淹没地球，转瞬间洪水就把地球上的人和他们的财物席卷而去。

在所有的山峰中唯有帕尔纳索斯没有被洪水浪滔所淹没，普罗米修斯的儿子丢卡利翁和他的妻子皮拉——厄庇墨透斯的女儿——就躲到这个山峰上去。丢卡利翁为人正直，他

的妻子则虔诚敬神。朱庇特怜惜他们夫妻一生清白，品行端正，就斥令洪水退去。这时丢利翁和皮拉走进了一个溅满了泥浆的神庙里，在香火未燃的祭坛前，他俩俯身在地祈求神祇的指引和帮助。神谕指出说：“裹起头，松开衣带，出庙去，一路走一路将你们母亲的尸骨丢在身后。”这话使他们惊愕不已。皮拉首先打破了沉寂：“我们不能照着这个神谕办事；我们不敢亵渎父母的尸骨。”他们躲进树林，苦苦思索着神谕的含义。最后丢卡利翁说：“要不就是我发了昏，要不就是我们不犯逆忤罪也能执行神谕。大地是万物之母，石头就是她的尸骨，我们可以往身后扔石头，我想神谕说的就是这个意思。”他俩蒙住颜面，松开衣带，捡起石头朝身后扔去。这些石头开始变软，呈显出形状，渐渐地带上略似于人的状貌。丢卡利翁扔的石头变成了男人，皮拉扔的则成了女人。

(李淑言)

The First Woman

The story (absurd enough!) is that Jupiter made the first woman and sent her to Prometheus and his brother, to punish them for their presumption in stealing fire from heaven; and man, for accepting the gift. This first human of the fair sex was named Pandora. She was made in heaven, every god contributing something to perfect her. Venus gave her beauty, Mercury persuasion, Apollo music, etc. Thus equipped, she was conveyed to earth and presented to Epimetheus, who gladly accepted her, though cautioned by his brother to beware of Jupiter and his gifts. Epimetheus had in his house a jar, in which were kept certain noxious articles, for which, in fitting man for his new abode, he had had no occasion. Pandora was seized with an eager curiosity to know what this jar contained; and one day she slipped off the cover and looked in. Forthwith there escaped a multitude of plagues for hapless man — such as gout, rheumatism, and colic for his body, and envy, spite, and revenge for his mind — and scattered themselves far and wide. Pandora hastened to replace the lid; but, alas! the whole contents of the jar had escaped, one thing only excepted, which lay at the bottom, and that was hope. So we see at this day, whatever evils are abroad, hope never entirely leaves us, and while we have that, no amount of other ills can make us completely wretched.

Another story is that Pandora was sent in good faith, by

Jupiter, to bless man; that she was furnished with a box, containing her marriage blessing. She opened the box incautiously, and the blessings all escaped, hope only excepted. This story seems more probable than the former; for how could hope, so precious a jewel as it is, have been kept in a jar full of all manner of evils, as in the former statement?

第一人女人

传说(虽然相当荒唐)朱庇特造了第一人女人并把她送给了普罗米修斯兄弟二人,以惩罚他们偷盗天火的狂妄行为,也惩罚人类,因为他们接受了天火。这人类中的第一位女性名叫潘多拉。她是在天上创造的,每个神祇都对她们有所赋予使她们臻于完美。维纳斯送给她美貌,墨丘利送给她利嘴灵舌,阿波罗送给她音乐的天赋,还有其他种种。接受了这些禀赋后她被送到地上交给了厄庇墨透斯。厄庇墨透斯的哥哥虽然早就嘱咐过弟弟要提防朱庇特和他的馈赠,但他弟弟还是欣然接纳了潘多拉。厄庇墨透斯的家里放着一个瓮,里面装着一些害人精。他因为一直忙着打点人类在新住地安身,还没有顾得上处理它们。潘多拉对这瓮产生了强烈的好奇心,非常想知道里面装着什么东西。有一天,她推开了瓮盖,想看个究竟。立刻从里面冲出一大群使人遭受不幸的灾难——如折磨人肉体的痛风、风湿、腹痛;折磨人心灵的忌妒、怨恨、复仇——向四方飞散。潘多拉赶快捂上盖子,但是,天哪,瓮里关着的东西都已跑掉,只剩下压在瓮底的一件,那就是希望。所以我们至今仍然可见,不论邪恶多么猖狂,总会有一线希望。只要有希望,任凭

什么样的厄运也不能摧垮我们。

另一种说法是潘多拉是朱庇特诚心实意地派遣到人间来为人类造福的。她接过了一个盒子，里面装着她的嫁妆。可是她竟不慎打开了盒盖，所有的恩赐都跑掉了，只剩下了希望。这个故事比刚才讲的那个听起来更可信。因为象希望这样的珍宝怎么能如第一个故事所讲的，和形形色色的邪恶装在同一容器里呢！

(李淑言)

HOW THESEUS UNDERTOOK A PERILOUS JOURNEY

The tall ships rode at anchor in the harbour of Troezen, and a soft wind blew from the land, ready to bear King Aegeus back to his home in Athens; but still he lingered on the shore, walking to and fro with his lovely wife Aethra, who clasped their infant son in her arms. Aethra was a princess of Troezen, and in that city Aegeus had a princess of Troezen, and in that city Aegeus had wooed and married her. Why he could not also take her back with him to his own country, no man has been able to explain. The old story tells us that Aegeus was forced to depart alone; and before going on board he steeled himself to take a sorrowful leave of his wife and child.

“You must know,” he said to Aethra, “that all my life I have wished that the gods would bless me with a son, and at last my wish has been granted; so I would have you rear him carefully, as befits a warrior and the son of a king.”

Then, as he and Aethra paced the shore, Aegeus paused before a huge rock, and stooping down, he exerted his great strength to roll it aside and reveal a hollow space beneath it. Taking off his sandals and unbuckling his jewelled sword, he placed them in the hollow. Afterwards he rolled back the rock to its former position.

“When my son has grown to manhood, and is strong e-

nough to raise that rock," continued Aegeus, "you must bring him to this place, and let him discover for himself the sword and the sandals. Then, but not until then, you may tell him the name of his father, and send him out to seek me."

Aegeus hastily embraced his wife and son, and without a backward glance he departed to his ship. But lovely Aethra stood in tears, watching the white sails as they dipped down to the horizon. Her life had been passed amid gaiety and music; and now, alone with the surge on the shore, she knew for the first time how desolate a story is told by the breaking seas.

Years passed, and the boy Theseus grew steadily in strength and beauty. When he reached the age of sixteen, his mother led him to the spot on the seashore where she and her husband had said farewell.

"Now, my son," she commanded him, "raise this rock, and take out from the hollow beneath it whatever you find there."

The youth rolled aside the rock with ease, and brought from the hollow the sword and the sandals which Aegeus had hidden.

"Those sandals and that sword," continued his mother, "belonged to your father, Aegeus of Athens." Then she told Theseus the story of her marriage and of his birth, and the whole secret that she had kept for so long. "And you must go forth," said she. "Your father commanded that you should leave Troezen and cross the sea to Athens, there to make yourself known to him."

"I will go forth to meet my father," replied the youth. "But I will not cross the sea, for the way by sea is too safe and certain. I will take the dangerous road by land and by the time my journey is ended I shall have proved myself worthy to be called Aegeus's son."

Aethra tried for a long time to turn aside the youth from this enterprise, for the road between Troezen and Athens was perilous for travellers. But Theseus was deter and had set forth on his way.

Before he left home, Theseus had heard men speak of the giant Periphetes, who had his dwelling not far from Troezen. Periphetes was the son of Vulcan, the smithgød, and Vulcan had fashioned for his son a gigantic iron club, covered with sharp spikes. Men said that from dawn to sunset Periphetes stood, club in hand, astride the narrow roadway, waiting for travellers to approach.

So after the youth had gone a mile or so, he was not in the least surprised to see this giant barring the roadway at a little distance from him. Theseus merely grasped his sword in readiness and moved steadily on, watching with keen eye for a chance to strike. He did not pause till he was only a few paces from the giant. Periphetes immediately swung his huge weapon; but Theseus leapt aside, and the club thundered to the ground and awoke the echoes among the rocks. Before the giant could again raise his club, Theseus sprang quickly in and dealt him a fatal wound.

“My adventures are well begun,” thought Theseus, as he stepped up to where the giant lay, and removed the club from his dead grasp. “I have now a weapon to help me in my encounters with other enemies.” Saying this he resumed his road and travelled for some time, finding food and shelter where he could.

It was not until he approached the Isthmus of Corinth that he found another chance of showing his strength and courage. As he journeyed he was met by an old man, who warned him that he must go no farther. “For not far from this place,” said the old man, “the giant Sinis, whom they call the Pine—Bender, lies in wait for you.”

“What manner of giant is Sinis the Pine—Bender?” asked Theseus.

“A very crafty giant indeed,” replied the old man. “When you meet with him you will find him struggling to bend a huge pine—tree, and he will call upon you to give him help. After you have helped him to bend the pine so that its top touches the ground, he will ask you if you have a firm hold; and upon your saying that your hold is firm, he will suddenly loosen his own. The pine will shoot upright, you will be flung high into the air, and when you fall you will be dashed to pieces on the sharp rocks below.”

Theseus smiled on hearing this story, and replied: “I am very glad of your warning. I will be prepared for him.” And the youth had not proceeded very much further when he saw near