



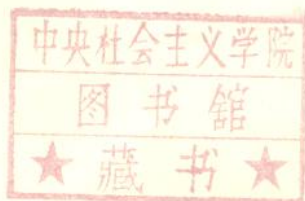
Vol. 112



The Last Days of Pompeii

庞培城的末日

(英汉对照)



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SIMPLE ENGLISH READERS

Vol. 112

The Last Days of Pompeii

by

Lord Lytton

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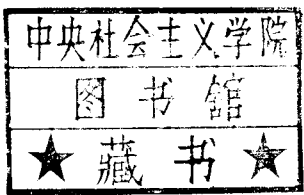
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内 容 提 要

故事发生在约一千九百年前意大利南部的滨海城市庞培。希腊青年男女格劳克斯和埃欧妮竭诚相爱；邪恶的埃及魔法师阿贝西兹为了夺走埃欧妮，施尽阴谋诡计，妄图加害于格劳克斯。他杀死埃欧妮的弟弟，反诬格劳克斯为凶手。格劳克斯被捕，并被迫在竞技场上与猛狮搏斗，但为机智勇敢的卖花盲女救出。正当阿贝西兹原形毕露，群情激愤之际，火山爆发，除格劳克斯和埃欧妮以外，全城毁灭。

故事情节曲折，书中对古代庞培城的风土人情，有生动描述。

本书可供中学高年级学生、大学一年级学生或程度相当的自学者阅读。

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CONTENTS

<i>CHAPTER</i>	<i>PAGE</i>
1 THE CITY OF POMPEII.....	2
2 THE HOUSE OF GLAUCUS.....	6
3 ARBACES AND CALENUS.....	10
4 NYDIA, THE BLIND FLOWER-GIRL.....	14
5 GLAUCUS AND IONE.....	16
6 ARBACES: APAECIDES: IONE.....	18
7 "COME WITH ME AND LEARN!".....	22
8 BURBO'S WINE-SHOP.....	24
9 GLAUCUS BUYS NYDIA.....	30
10 ARBACES AND IONE.....	34
11 NYDIA IS SENT TO IONE.....	36
12 NYDIA BRINGS AN ANSWER.....	40
13 IONE GOES TO ARBACES.....	42
14 IN THE HOME OF ARBACES.....	46
15 THE TEMPLE OF THE GODDESS OF TIME.....	50
16 APAECIDES AND THE CHRISTIANS.....	58
17 NYDIA MEETS JULIA.....	64
18 JULIA VISITS ARBACES.....	72
19 THE WISE WOMAN OF VESUVIUS.....	76
20 ARBACES AND THE WISE WOMAN.....	80
21 FEAST AT THE HOUSE OF DIOMED.....	88
22 NYDIA AND THE LOVE-POTION.....	90
23 MURDER.....	94
24 ARBACES SEES DANGER.....	102
25 PLAN OF ESCAPE.....	106
26 "I SAW YOU KILL HIM!".....	110
27 ESCAPE OF NYDIA.....	114

28	NYDIA SENDS A LETTER	122
29	GLADIATORS IN THE ARENA	126
30	SALLUST GETS THE LETTER	130
31	IN THE ARENA.....	132
32	ERUPTION OF VESUVIUS.....	138
33	THE END	146

庞培城的末日

One

THE CITY OF POMPEII¹

Pompeii was a seaside town in South Italy. Many rich Romans lived in it. There was in it a *Temple* of Isis²(a house of the Egyptian *goddess*, Isis: a goddess is a god in the form of a woman).

The time of this story is seventy-nine years after the death of Jesus Christ. There were a few Christians in Pompeii; they were all poor people.

There is a mountain near Pompeii; its name is Vesuvius. A *volcano* is a mountain which *erupts*: when a volcano erupts it explodes, throwing down burning liquid and dust and stones all around.³

On August 24, seventy-nine years after the death of Christ, Vesuvius erupted. Hundreds of people were killed, and the city was covered over⁴ by the matter thrown down upon it by the eruption.

Hundreds of years later, men began to uncover⁵ the city. They found the streets and houses and shops, and many of the things which the people of Pompeii used, even some of the bodies of the people who lived in the city at the time of the eruption. So they were able to learn just how⁶ the Romans lived about nineteen hundred years ago.

The street called Domitian was crowded with people. Among them was a young man named Glaucus. He was richly dressed and had a circle of gold round his neck. He was an Athenian; he was born in Athens⁷, and indeed his face was like the face of a Greek god.

"Ha, Clodius!" he called to a young friend. "You won a lot of money off me last night."⁸

"My dear Glaucus," said Clodius, "your losses do not seem to have troubled you. Your face shines with happiness."

庞培城

庞培是意大利南部沿海的一座城市，古罗马的许多富豪住在那里。城里有一座埃色斯神殿（一座埃及女神的神庙：埃色斯是一个女人形象的神）。

故事发生在耶稣基督死后七十九年，庞培城里只有少数基督徒，他们都是穷人。

庞培城附近有一座山，名叫维苏威。火山是一座会爆发的山：火山爆发的时候会爆炸、迸射出燃烧的岩浆、灰尘和石块，向四面八方抛洒。

耶稣死后七十九年的8月24日，维苏威火山爆发了，死了好几百人，整个城市被火山的喷发物淹没了。

又过了几百年，人们开始发掘这座城市，他们发现了街道、房屋、商店和许多庞培城的居民用过的东西，甚至还有一些在火山爆发时，城里居民的尸体。于是，他们才得以了解一千九百多年前古罗马人究竟是怎样生活的。

一条叫德密逊的街上挤满了人。他们中有个年轻人名叫格劳克斯，他衣饰华丽，脖子上戴着一个金项圈。他是雅典人，生在雅典，他的面容确是象个希腊神像的脸庞。

“哈，克罗迪阿斯！”他向一个年轻的朋友打招呼，“昨天晚上你赢了我不少钱呀。”

“我亲爱的格劳克斯，”克罗迪阿斯说，“看来你输了钱也不怎么在意，还是那么喜气洋洋的！”

1. Pompeii [pɒmˈpi:ai]: 庞培，意大利古城，因附近火山爆发而湮没。
2. Isis ['aɪsɪs]: 埃及神话中司生育与繁殖的女神。 3. throwing down ... all around: 把燃烧的岩浆、尘埃和石块向四周抛洒下来。 4. to cover over: 全部覆盖。此处 over 是副词，表示“从头到尾”；“全部”。 5. to uncover: 移去（揭去）覆盖物。这里是“发掘”的意思。 6. So they were able to learn just how...: 于是他们得以了解…究竟是怎样…的。 7. Athens [ˈæθɪnz]: 雅典（希腊首都）。 Athenian [əˈθi:njən]: 雅典的；雅典人。 8. You won a lot of money off me last night. 昨夜你赢了我许多钱。

"Why should the loss of pieces of silver and gold make me unhappy when we have sunshine and music and beautiful women?"

As they talked they came to a place where three streets met. A young girl stood there with a basket of flowers. She played a small musical instrument and sang, and people threw money into her basket.

"It is poor Nydia,¹ the blind girl: she cannot see," said Glaucus. "I must have these flowers, sweet Nydia. Your voice is more beautiful than ever." He put some money in her basket.

"So you have returned," said Nydia in a low voice. "Glaucus has returned!" Her voice was full of happiness.

"Yes. My garden needs your care. I hope you will come tomorrow." As they walked away Glaucus said, "Poor Nydia! She is blind and she is a *slave*: she is owned by a man named Burbo."

"Look!" said Clodius, "here is the rich Julia, Diomed's daughter."

"So Glaucus has returned," she said. She gave him a look full of meaning, and added in a low voice, "Has Glaucus forgotten his friends of last year?"

"Beautiful Julia!" said Glaucus. "How could I forget you!"

"We shall see you both at my father's house soon." said Julia, turning to Clodius.

The friends walked down to the sea and sat on a rock. There was a long silence; then Glaucus said, "Tell me, Clodius, have you ever been in love?"

"Often," answered Clodius. "But I should not have thought that you were in love. Who is it? Is it Julia? She loves you and does not try to hide it. And she is beautiful and rich."

"No, it is not Julia. I will tell you who it is. One day in Naples I went into the temple of the goddess Minerva² and prayed. I did not pray for myself but for Athens, the beautiful city of Greece my homeland;³ but Athens is no longer ruled by Greeks; it is in the

“我们有阳光,音乐和美女,干嘛为输了几个金币银币就败了兴?”

他们正说着来到三岔路口,一个手挎花篮的年轻姑娘站在那儿,边弹奏着乐器边唱着,人们向她的篮子里扔钱。

“那是可怜的奈迪亚,眼睛失明的姑娘:她什么也看不见,”格劳克斯说,“我一定要买下这些花,可爱的奈迪亚,你的声音比以前更动听了。”他往她的篮子里放了些钱。

“噢,您回来了!”奈迪亚低声说。“格劳克斯回来啦!”她的声音充满了幸福。

“是的,我的花园需要你照管。我希望你明天就来。”他们走开时格劳克斯说,“可怜的奈迪亚!她是瞎子,又是奴隶,她的主人叫勃欧博。”

“瞧!”克罗迪亚斯说,“达亚迈德的女儿,阔小姐裘里亚在这儿。”

“噢,格劳克斯回来啦,”她说着,意味深长地看了他一眼,又低声地说了一句,“格劳克斯忘了他去年的朋友了吗?”

“美丽的裘里亚!”格劳克斯说,“我怎么会忘了你!”

“希望不久能在我家见到你们二位,”裘里亚转向克罗迪亚斯说。

朋友俩走到海边,坐在一块石头上。好半天谁也没说话。后来格劳克斯说,“告诉我,克罗迪亚斯,你恋爱过吗?”

“常有的事,”克罗迪亚斯回答。“但我倒没想到你也会恋爱。她是谁?裘里亚吗?她爱你,而且并不隐瞒这点。她长得又美,又有钱”。

“不,不是裘里亚。我告诉你你是谁吧。有一天,在那不勒斯,我走进密涅瓦神庙去祷告。我不是为我自己祷告,是为了雅典,我的祖国,希腊的美丽城市。然而统治雅典的已经不是希腊人,现在是罗马人控制

1. It is poor Nydia, ...: 那是可怜的奈迪亚。It 有时在句子中作主语,而所指的东西不很具体,可以指做某个动作的人,也可以指引起某种情况的事物。这里是指人。 2. Minerva [mi'nə:və]: 罗马神话中的智慧女神。 3. Athens, the beautiful city of Greece my homeland: 雅典,我的祖国希腊的美丽城市。the beautiful city of Greece 是 Athens 的同位语; my homeland 则为 Greece 的同位语。

power of¹ the Romans. As I turned to go, I saw behind me a young woman who was also praying. Our eyes met. I have never seen so beautiful a face. She was weeping. I felt sure that she was an Athenian, like me, and she too had been praying for Athens and her homeland.

“Are you too an Athenian?” I said. “Let us pray together.”

“So we knelt side by side. I felt as if I had known her for years. We left the temple silently. I was just going to ask her where she lived and if I might visit her, but a young man came and took her hand. His face was rather like hers; perhaps he was her brother. She said good-bye to me, and I did not see her again. I asked many people in Naples and tried to find out who she was, but I could not. So I came back to Pompeii and tried to forget her. That is all my history. I do not love—but I remember. I can never forget.”

Two

THE HOUSE OF GLAUCUS

The house of Glaucus was one of the smallest but the most beautiful in Pompeii. The evening meal was laid in a room which opened on to² the garden.

Pansa was *Aedile*³ of Pompeii—an officer of government. “Your house,” he said to Glaucus, “is like a jewel-case. It is so small, yet so full of beautiful things.”

Slaves brought in the dinner and poured *wine* into silver cups. They ate and drank.

“May this cup be my last?” said young Sallust. “It is the best wine I have drunk in Pompeii.”—But it was not the last, for Sallust was a very heavy drinker⁴; he drank far too much.⁵

“When is our next wild-beast fight?” said Clodius to Pansa.

“On the ninth day of August,” answered Pansa. “And we have a very fine *lion*.”

“Have you got some prisoners to give to the lion? The people

着。我转身要走的时候,看见后面有个少女也在祷告,我们的目光相遇了。我从来没见过这样美丽的脸。她正在哭。我觉得她准是象我一样,是雅典人,而且也是为雅典和祖国祈祷。

“你也是雅典人吗?”我问,“让我们一块祈祷吧!”

“于是我们并排跪着,我觉得我好象认识她多年了。我们默默地离开了神庙。我正要问她住在哪儿,我是否可以去看她,但是来了一个年轻人,拉起她的手。他的容貌有点象她,也许是她的兄弟。她向我道别,后来我再也没见过她。我问过那不勒斯许多人,想打听她是谁,可是没打听出来。因此我就回到庞培,尽量不去想她。全部的经过就是这样,我不是恋爱——但是我记住了这回事,我永远也忘不了。”

二

格劳克斯的家

格劳克斯家的房子是庞培城中最小的房子之一,但是最漂亮。在一间通向花园的屋子里正在开晚饭。

潘萨是庞培城管理公共建筑、道路的官吏——是政府官员。他对格劳克斯说:“你的房子真象一个珠宝盒:它这么小,却又装满美丽的东西。”

奴隶们端上来晚饭,在银杯里斟上酒。

他们又吃又喝地。

“但愿这是我喝的最后一杯酒!”年轻的赛勒斯特说。“这是我在庞培城里喝过的最好的酒。”——但这绝不是最后一杯,因为赛勒斯特是一个酒徒,他喝的实在太多了。

“下次斗兽赛是什么时候?”克罗迪亚斯问潘萨。

“八月九日。”潘萨答道,“我们有一头非常好的狮子。”

“你有什么犯人来跟狮子斗吗?人们爱看人和狮子斗。”

1. in the power of: 在…的控制之下(掌握之中)。 2. to open on to: 通往;面向。 3. aedile ['i:dail]: 古罗马负责管理公共建筑、道路等事务的官吏。 4. a heavy drinker: 酒喝得很多的人,酒徒。 5. far too much: 实在太多了。

will love to see a fight between a man and a lion.”

Sallust turned to Glaucus:

“Have you read the new poem about the Egyptian goddess, Isis?”

“It seems that there are many believers in Isis at Pompeii,” said Glaucus. “There is an Egyptian named Arbaces who has taught some of the most solemn secrets of Isis to the *priests* who serve the goddess.”

“He is very rich,” said Pansa. “I have heard that he does magic. Magic is not allowed by law, and the Aedile of Rome has sent all magicians out of the city; but Arbaces is so rich that I dare not do anything about it.”

“What do you think of this new Hebrew² god called Christus?” asked Glaucus. “There are some followers of this Christus in Pompeii. What do you think of them?”

Clodius laughed: “They are all poor people. There are no gentlemen among them.”

“They are called Nazarenes,” said Pansa. “They do not believe in our Roman gods, Venus³ and Jove.⁴ If I catch them I shall put them to death.”

Music sounded and a young voice sang a song written by Glaucus about Evening.

“Beautiful!” said Clodius. “The music is Grecian.⁵ It makes me think of the beautiful Grecian lady, Ione.”

“Who is Ione?” asked Glaucus.

“She is the most beautiful lady in Pompeii,” answered Pansa, “and her voice is wonderful.”

“She came to Pompeii only a short time ago,” said Clodius. “She sings songs which she has written herself. She plays all the musical instruments. Her house is perfect. She is rich, and gives her money freely to those who are in need.⁶ She has all the men of Pompeii at her feet, but she does not show favour to⁷ any of them: she will not marry any of them. Would you like to meet her?”

赛勒斯特转过脸对格劳克斯说：

“那首关于埃及女神埃色斯的新诗你看了吗？”

“庞培城里似乎有不少人信奉埃色斯女神，”格劳克斯说，“有一个埃及人叫阿贝西兹给侍奉女神的祭司们传授了一些极神圣的秘诀。”

“他很有钱，”潘萨说，“我听说他会施魔法。法律是禁止魔法的，罗马的公共事务官把所有的魔法师都从城里赶走了；可是阿贝西兹太有钱，我不敢动他。”

“你对这个叫做基督的新希伯来神怎么个看法？”格劳克斯问，“在庞培有些基督的信徒，你觉得这些人怎么样？”

克罗迪亚斯笑道：“他们都是些穷人，他们中间没有有身份的人。”

“他们叫做基督徒，”潘萨道，“他们不信我们罗马的神维纳斯和朱庇特，我要是抓住他们，一定把他们处死。”

音乐声起，一个年轻的声音唱着格劳克斯写的一首夜曲。

“太美了！”克罗迪亚斯说，“这乐曲是希腊式的，它使我想起美丽的希腊姑娘埃欧妮。”

“埃欧妮是谁？”格劳克斯问道。

“她是庞培城里最美的姑娘，”潘萨答道，“她的声音也是美妙动人的。”

“她刚到庞培来不久，”克罗迪亚斯说。“她唱她自己作的歌曲，各种乐器她都会弹奏。她的房子真是太好了。她很有钱，经常豪爽地周济穷人。她使庞培城里所有的男人都拜倒在她的脚下。可是她对谁也不特别表示好感：她不肯和他们之中哪一个结婚。你愿意认识她吗？”

1. *I dare not do anything about it.* 我不敢对此采取任何行动。 2. *Hebrew* [hi:bru:]: 希伯来人(犹太人); 希伯来语。 3. *Venus* ['vi:nəs]: [罗神]维纳斯(爱和美的女神)。 4. *Jove* [dʒəʊv]: 又称 *Jupiter* ['dʒu:pɪtə] 朱庇特(罗马神话中的主神)。 5. *Grecian* ['grɪ:ʃən]: 希腊的; 希腊式的。 6. *in need*: 此处作“贫穷”解。 7. *to show favour to...*: 偏爱; 对...表示好感。

"Yes," said Glaucus, "I should like to meet her very much."

"Come!" said Clodius, "Let us go now."

They went out into the street, and came to Ione's house. They went in. The hall was brightly lit by many lamps. The walls were covered with beautiful paintings.

A slave led them out into the garden, where Ione was sitting in the middle of a crowd of young men.

"Did you say that she is an Athenian?" asked Glaucus as they moved towards her.

"No. She is from Naples."

"From Naples!" said Glaucus, and, as they came to her, he saw that beautiful face which had lived in his mind all these months, the face which he could not forget yet had never hoped to see again.

Three

ARBACES AND CALENUS

Arbaces the Egyptian was walking slowly through the *Forum*¹—the great square in the centre of the city. He was tall, solemn, with a dark skin and large black eyes which seemed to see through² those at whom he looked. And those at whom he looked turned quickly away, for all believed³ that he was a magician.

He came to the Temple of Isis. It was a new building, as⁴ many of the people of Pompeii had lately become believers in the Egyptian goddess.

He went up the steps. A crowd of men stood in front of the *statue* of the goddess cut in stone,⁵ brightly painted and wearing a gold crown. Two priests of Isis stood, one on each side,⁵ at the top of the steps; they were dressed in white.

Arbaces looked at the crowd of men gathered in the temple. "Who are you?" he asked.

One of them answered, "We are merchants. We have come

“好啊！”格劳克斯说，“我很想认识她。”

“走！”克罗迪亚斯说，“我们现在就去。”

他们出来走到街上，来到埃欧妮家。他们走进去，大厅里灯火辉煌，墙上挂满了优美的绘画。

一个奴隶把他们领进花园，那儿，埃欧妮正被簇拥着坐在一群年轻人中间。

“你刚才说她是雅典人吗？”在他们走向她的时候，格劳克斯问。

“不，她是那不勒斯人。”

“那不勒斯！”格劳克斯说，他们走近她，他看到了几个月来一直浮现在他脑海里的那张美丽的面庞，那个使他不能忘怀，而又从不敢奢望再次见到的面庞。

三

阿贝西兹和凯里纳斯

埃及人阿贝西兹正慢步穿过广场——市中心广场。他身材高大，神情庄重，黝黑的皮肤，一双大黑眼睛似乎能看透他目光所及的一切人。而他看到的人都赶紧躲开他，因为他们都认为他是巫师。

他来到埃色斯神殿，这是一座新的建筑，因为庞培城的许多人最近才成为埃及女神的信徒。

他走上台阶。在那尊石雕的油饰得很光亮并佩戴金冠的女神像面前，站着一群人，两个身穿白袍的埃色斯祭司，分别站在台阶顶层的两旁。

阿贝西兹瞧着那些聚拢在神殿前的人问：“你们是什么人？”

他们中的一个人答道：“我们是商人，我们来是要问问，我们的船明

1. forum [fɔːrəm]: 古罗马城镇的广场(或市场)。 2. to see through: 看穿; 识破。 3. And those ..., for all believed...: 他看见的人都赶紧躲开他, 因为他们都认为...。这里 for 是连词, 是“因为”的意思。 4. as: 因为。 5. the statue of the goddess cut in stone: 那尊用石头雕成的女神像。 6. one on each side: 一边一个。

to ask if it is safe for our ships to sail tomorrow.”

Music sounded. A man appeared; he had no clothes except a cloth round the middle.

Sweet-smelling powder was thrown upon the fire which burned on an *altar*—a table of stone in front of the goddess. The music became louder and the man danced, crying out to the statue for an answer. He danced more and more wildly, till he fell as if lifeless on the ground.

One of the priests raised his hand. There was a deep silence.

Then a low noise was heard inside the body of the statue, and a voice said:

Storms will come upon the sea,

But your ships will blessed be.

These words might have meant anything—or nothing; but the merchants seemed to be pleased and went away.

Arbaces waited. Then a priest came out from some inner part of the temple. His name was Calenus. He was a very ugly man. Two big ears stood out from a large hairless head. His eyes were yellow; his face was grey.

“You have made the voice of the statue much better,” said Arbaces; “and the words were good. If there is a storm and their ships are saved, they will come back and say that Isis is a great goddess; but if the ships are lost—they will not come back. Always say that good will come!”

“I wish,” said Calenus, “that Apaecides would learn from your wisdom.”

“When I was in Naples,” said Arbaces, “I met Ione and her brother, Apaecides. I knew their father and mother and, just before they died, they put them in my care. They made me their *guardian* to act as father to them. I have put him among you so that he may become a priest of Isis.”

“He no longer believes. He is troubled because of our speaking statue, and does not come into the temple. He has been seen