

失乐园

Paradise Lost

(英) 约翰·密尔顿著



辽宁人民出版社



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PARADISE LOST

by John Milton



Liaoning People's Publishing House, China

图书在版编目 (CIP) 数据

失乐园 = Paradise Lost: 英文 / (英) 约翰·密尔顿
著. —沈阳: 辽宁人民出版社, 2016.6

(最经典英语文库)

ISBN 978-7-205-08614-5

I. ①失… II. ①约… III. ①英语—语言读物 ②叙事
诗—英国—近代 IV. ①H319.4: I

中国版本图书馆CIP数据核字 (2016) 第132669号

出版发行: 辽宁人民出版社

地址: 沈阳市和平区十一纬路25号 邮编: 110003

电话: 024-23284321 (邮 购) 024-23284324 (发行部)

传真: 024-23284191 (发行部) 024-23284304 (办公室)

<http://www.lnpph.com.cn>

印 刷: 鞍山新民进电脑印刷有限公司

幅面尺寸: 105mm × 175mm

印 张: 6.625

字 数: 90千字

出版时间: 2016年6月第1版

印刷时间: 2016年6月第1次印刷

责任编辑: 张 放

封面设计: 琥珀视觉

责任校对: 吉 拉

书 号: ISBN 978-7-205-08614-5

定 价: 16.00元

John Milton

John Milton (9 December 1608-8 November 1674) was an English poet, polemicist, and man of letters, and a civil servant for the Commonwealth of England under Oliver Cromwell. He wrote at a time of religious flux and political upheaval, and is best known for his epic poem *Paradise Lost* (1667), written in blank verse.

Milton's poetry and prose reflect deep personal convictions, a passion for freedom and self-determination, and the urgent issues and political turbulence of his day. Writing in English, Latin, Greek, and Italian, he achieved international renown within his lifetime. Samuel Johnson praised *Paradise Lost* as "a poem which...with respect to design may claim the first place, and with respect to performance, the second, among the productions of the human mind".

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——“最经典英语文库”第六辑之
《失乐园》导读

马 爽

这世界上绝大多数人即便不是基督徒，相信也都听说过亚当、夏娃和伊甸园的故事。其实，真正将《圣经·旧约》中只有500字的简单叙事内容赋予气势宏伟的语言和曲折离奇的情节，并使之成为一部史诗巨作的，是17世纪英国著名诗人约翰·密尔顿，这部鸿篇巨著名曰《失乐园》。

约翰·密尔顿（1608—1674）是英国文学史上最伟大的六大诗人之一，他的无韵体史诗《失乐园》与荷马的《荷马史诗》、但丁的《神曲》（“最经典英语文库”已经分三册出版面世）并称为西方三大诗歌。

《失乐园》这部史诗描写了这样的故事情节：魔鬼撒旦逃离了地牢，来到上帝为人类始祖亚当和夏娃建立的伊甸园，诱惑他们偷吃了区分善恶树的禁果。他们无知并堕落，引发上帝震怒。一气之下，上帝将亚当和夏娃逐出了伊甸园。他们两人的行为，成为人类原罪的起源，并因此导致死亡、痛苦、饥荒、瘟疫在地球上泛滥。然而，上帝并没有赶尽杀绝，而是赐予了人类救赎

的机会，差遣耶稣基督做救赎价，使人类可以通过坚韧的信念和诚心的悔改重新回归乐园。

密尔顿的作品在很大程度上受到其家庭、婚姻以及所处时代的影响。

密尔顿是大才子，其启蒙老师是其父亲，从父亲那里，他学会了对艺术、音乐及文学的热爱。少年密尔顿很快显出未来学者的潜质。他以弘扬真理和光大宗教为己任：“我年幼时，不喜欢玩任何小孩游戏；我一直认为，自己是为了孜孜不倦地求知，而后从事对公众有利的事情而生；我活着就是为了将真理和宗教信念发扬光大。”

密尔顿信奉自由，敢于质疑权威。在大学时期，由于不适应刻板无聊又循规蹈矩的学校生活，年少轻狂的他对蔑视自己的导师拳脚相加，结果被勒令休学一个学期。用密尔顿的话说，他强烈谴责的，是大学课程和学习方法，因为其目的在于使人变得更加愚蠢。对于自由选择科目及掌握新学习方法的渴望，很清楚地反映了密尔顿生活理念的主旨：意志的自由。在《失乐园》里，能够轻易发现这一主旨，那就是撒旦置天堂的严苛戒律于不顾，为众天使、亚当及夏娃提供了他们所想要却不能拥有的东西——这同时也反映了作者对于天堂权威的质疑。

密尔顿一生经历过三次婚姻：前两次婚姻都不欢而散，这给密尔顿相当大的打击。幸运的是，第三段婚姻里他感到很幸福。前两次婚姻的阴影，夫妻年龄差距巨大，都没有给这个新家庭带来任何不和谐。相反，梅开三度的婚姻带给这位天才诗人无尽的愉快和满足，更有趣的是，这一愉快与满足居然成了《失乐园》中幸福婚姻的原型：

如葡萄盘绕她攀附的卷须，
 意味着顺从，
 却要求有妩媚动人的魅力，
 她，要依顺，
 他，要竭诚欢迎，
 依顺要羞羞答答，适度自尊，
 还要又爱又嗔，欲就而故推
 ……

如果说《失乐园》里的描写有许多密尔顿现实生活的投影，那么他所处时代的社会环境，也对这部作品具有重要影响。当时的英国斯图亚特王朝詹姆士一世，依仗封建贵族和旧教势力，实行封建专制统治，迫害清教徒，致使国会与国王的矛盾日益激化。1590年以后，资产阶级与君主专制的拥护者之间，即新旧政体之间由于矛盾不可调和，展开了殊死争斗。1624年，爆发了资产阶级革命。密尔顿正生活在这转折时代，他积极支持带来自由希望的新兴资产阶级，始终站在革命前沿，并以犀利的笔锋、磅礴的气势，给反动势力以毫不留情的痛击。密尔顿后来因积劳成疾，双眼视力严重受损。创作《失乐园》时，密尔顿的眼睛已经全盲。

不过，眼睛看不见不等于头脑不思考，更不等于笔端写不出。诗人的肉眼虽然丧失了功能，但其想象之眸却越发明亮。密尔顿在《失乐园》里表露了自己的政治观。他豪迈地宣称：“正如我献出了我的诗歌，现在我还打算为自由贡献出我的两只眼睛！”

密尔顿创作的举世闻名的三部曲：史诗《失乐

园》(1667)、《复乐园》(1671)和诗剧《史士参孙》(1671)，对复辟王朝进行勇敢的挑战，表现了诗人对自由的渴望。当然这其中最成功的作品，就是读者眼前这部《失乐园》。

General Preface

Millions of Chinese are learning English to acquire knowledge and skills for communication in a world where English has become the primary language for international discourse. Yet not many learners have come to realize that the command of the English language also enables them to have an easy access to the world literary classics such as Shakespeare's plays, Shelley's poems, mark Twain's novels and Nietzsche's works which are an important part of liberal-arts education. The most important goals of universities are not vocational, that is, not merely the giving of knowledge and the training of skills.

In a broad sense, education aims at broadening young people's mental horizon, cultivating virtues and shaping their character. Lincoln, Mao Zedong and many other great leaders and personages of distinction declared how they drew immense inspiration and strength from literary works. As a matter of fact, many of them had aspired to become writers in their young age. Alexander the Great (356-323 B.C.) is said to take along with him two things, waking or sleeping: a book and a dagger, and the book is Iliad, a literary classic, by Homer. He would put these two much treasured things under his pillow when he went to bed.

Today, we face an unprecedented complex and changing world. To cope with this rapid changing world requires not only communication skills, but also adequate knowledge of cultures other than our own home culture. Among the most important developments in present-day global culture is the ever increasing cultural exchanges and understanding between different nations and peoples. And one of the best ways to know foreign cultures is to read their literary works, particularly their literary classics, the soul of a country's culture. They also give you the best language and the feeling of sublimity.

Liaoning People's Publishing House is to be congratulated for its foresight and courage in making a new series of world literary classics available to the reading public. It is hoped that people with an adequate command of the English language will read them, like them and keep them as their lifetime companions.

I am convinced that the series will make an important contribution to the literary education of the young people in China. At a time when the whole country is emphasizing "spiritual civilization", it is certainly a very timely venture to put out the series of literary classics for literary and cultural education.

Zhang Zhongzai

Professor

Beijing Foreign Studies University

July, 2013 Beijing

总序

经典名著的语言无疑是最凝练、最优美、最有审美价值的。雪莱的那句“如冬已来临，春天还会远吗？”让多少陷于绝望的人重新燃起希望之火，鼓起勇气，迎接严冬过后的春天。徐志摩一句“悄悄的我走了，正如我悄悄的来；我挥一挥衣袖，不带走一片云彩”又让多少人陶醉。尼采的那句“上帝死了”，又给多少人以振聋发聩的启迪作用。

读经典名著，尤其阅读原汁原味作品，可以怡情养性，增长知识，加添才干，丰富情感，开阔视野。所谓“经典”，其实就是作者所属的那个民族的文化积淀，是那个民族的灵魂缩影。英国戏剧泰斗莎士比亚的《哈姆雷特》和《麦克白》等、“意大利语言之父”的但丁的《神曲》之《地狱篇》《炼狱篇》及《天堂篇》、爱尔兰世界一流作家詹姆斯·乔伊斯的《尤利西斯》及《一个艺术家的肖像》等、美国风趣而笔法超一流的著名小说家马克·吐温的《哈克历险记》以及《汤姆索亚历险记》等，德国著名哲学家尼采的《查拉图斯特拉如是说》及《快乐的科学》等等，都为塑造自己民族的文化积淀，做出了永恒的贡献，也同时向世界展示了他们所属的民族的优秀剪影。

很多著名领袖如林肯、毛泽东等伟大人物，也都曾从经典名著中汲取力量，甚至获得治国理念。耶鲁大学教授查尔斯·希尔曾在题为《经典与治国理念》的文章，阐述了读书与治国之间的绝妙关系。他这样写道：“在几乎所有经典名著中，都可以找到让人叹为观止、深藏其中的治国艺术原则。”

经典名著，不仅仅有治国理念，更具提升读者审美情趣的功能。世界上不同时代、不同地域的优秀经典作品，都存在一个共同属性：歌颂赞美人间的真善美，揭露抨击世间的假恶丑。

读欧美自但丁以来的经典名著，你会看到，西方无论是在漫长的黑暗时期，抑或进入现代进程时期，总有经典作品问世，对世间的负面，进行冷峻的批判。与此同时，也有更多的大家作品问世，热情讴歌人间的真诚与善良，使读者不由自主地沉浸于经典作品的审美情感之中。

英语经典名著，显然是除了汉语经典名著以外，人类整个进程中至关重要的文化遗产的一部分。从历史上看，英语是全世界经典阅读作品中，使用得最广泛的国际性语言。这一事实，没有产生根本性变化。本世纪相当长一段时间，这一事实也似乎不会发生任何变化。而要更深入地了解并切身感受英语经典名著的风采，阅读原汁原味的英语经典作品的过程，显然是必不可少的。

辽宁人民出版社及时并隆重推出“最经典英语文库”系列丛书，是具有远见与卓识的出版行为。我相信，这套既可供阅读，同时也具收藏价值的英语原版经

典作品系列丛书，在帮助人们了解什么才是经典作品的同时，也一定会成为广大英语爱好者、大中学生以及学生家长们的挚爱的“最经典英语文库”。

北京外国语大学英语学院
北外公共外交研究中心
欧美文学研究中心主任
全国英国文学学会名誉会长

张中载 教授
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BOOK 1

Of Mans First Disobedience, and the Fruit
Of that Forbidden Tree, whose mortal tast
Brought Death into the World, and all our woe,
With loss of EDEN, till one greater Man
Restore us, and regain the blissful Seat,
Sing Heav'nly Muse, that on the secret top
Of OREB, or of SINAI, didst inspire
That Shepherd, who first taught the chosen Seed,
In the Beginning how the Heav'ns and Earth
Rose out of CHAOS: Or if SION Hill
Delight thee more, and SILOA'S Brook that flow'd
Fast by the Oracle of God; I thence
Invoke thy aid to my adventrous Song,
That with no middle flight intends to soar
Above th' AONIAN Mount, while it pursues
Things unattempted yet in Prose or Rhime.
And chiefly Thou O Spirit, that dost prefer
Before all Temples th' upright heart and pure,
Instruct me, for Thou know'st; Thou from the first
Wast present, and with mighty wings outspread
Dove-like satst brooding on the vast Abyss
And mad'st it pregnant: What in me is dark
Illumine, what is low raise and support;
That to the highth of this great Argument
I may assert th' Eternal Providence,
And justifie the wayes of God to men.

Say first, for Heav'n hides nothing from thy view

Nor the deep Tract of Hell, say first what cause
Mov'd our Grand Parents in that happy State,
Favour'd of Heav'n so highly, to fall off
From their Creator, and transgress his Will
For one restraint, Lords of the World besides?
Who first seduc'd them to that fowl revolt?
Th' infernal Serpent; he it was, whose guile
Stird up with Envy and Revenge, deceiv'd
The Mother of Mankind, what time his Pride
Had cast him out from Heav'n, with all his Host
Of Rebel Angels, by whose aid aspiring
To set himself in Glory above his Peers,
He trusted to have equal'd the most High,
If he oppos'd; and with ambitious aim
Against the Throne and Monarchy of God
Rais'd impious War in Heav'n and Battel proud
With vain attempt. Him the Almighty Power
Hurd headlong flaming from th' Ethereal Skie
With hideous ruine and combustion down
To bottomless perdition, there to dwell
In Adamantine Chains and penal Fire,
Who durst defie th' Omnipotent to Arms.
Nine times the Space that measures Day and Night
To mortal men, he with his horrid crew
Lay vanquisht, rowling in the fiery Gulfe
Confounded though immortal: But his doom
Reserv'd him to more wrath; for now the thought
Both of lost happiness and lasting pain
Torments him; round he throws his baleful eyes
That witness'd huge affliction and dismay
Mixt with obdurate pride and stedfast hate:
At once as far as Angels kenn he views
The dismal Situation waste and wilde,
A Dungeon horrible, on all sides round
As one great Furnace flam'd, yet from those flames
No light, but rather darkness visible
Serv'd only to discover sights of woe,
Regions of sorrow, doleful shades, where peace