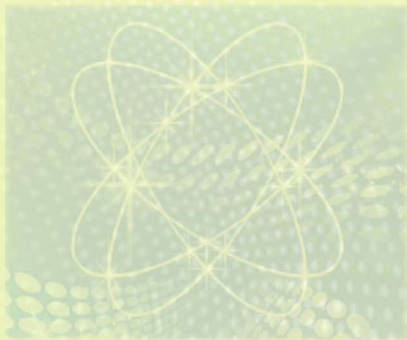


希罗多德历史

The History of Herodotus

(古希腊) 希罗多德著



辽宁人民出版社



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THE HISTORY OF HERODOTUS

VOLUME I

Four Books in One
by Herodotus



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Herodotus

Herodotus was a Greek historian who was born in Halicarnassus, Caria (modern-day Bodrum, Turkey) and lived in the fifth century BC (c. 484–425 BC), a contemporary of Socrates. He is widely referred to as “The Father of History”. *The Histories* (this book is so call as *The Histories of Herodotus*) is the only work which he is known to have produced, a record of his “inquiry” on the origins of the Greco-Persian Wars, including a wealth of geographical and ethnographical information. Some of his stories were fanciful and others inaccurate; yet he states that he was reporting only what was told to him and was often correct in his information. Despite Herodotus’ historical significance, little is known of his personal history.

Is This Book for You?

与司马迁齐名的西方史学大师——希罗多德

——“最经典英语文库”第六辑之
《希罗多德历史》导读

李修利

希罗多德（约前484—前425）是古希腊最伟大的历史学家兼作家。中国读者常常将他与写出伟大历史著作《史记》的作者司马迁（前145—前90）相提并论。司马迁子承父业，担任太史令，并漫游各地，了解风俗，采集传闻；希罗多德同样用生动的笔触，将自己一生中远行时的所闻所见，以及波斯等国的历史记录下来，写成影响后世两千多年的书——《希罗多德历史》。

古罗马著名的政论演说家西塞罗称希罗多德为“历史之父”（*pater historiae*），可以说，一点都不为过，正如司马迁可以作为“中国历史之父”。

《希罗多德历史》这本书中，主要记录了希罗多德听说的很多历史故事。的确，这与司马迁有相似之处。事实上，《史记》里也有很多故事都是司马迁听来的。但这并不妨碍司马迁成为伟大的历史记录者。正因为他的记录，哪怕是道听途说来的故事，也都是完整地记录下来，并通过书籍形式，传到两千多年后的今

天。这本身不就是个奇迹么！设想没有司马迁的记录，则中国历史上的很多精彩故事，可能就会陷入黑暗之中，不被人所知。

希罗多德在其书中记录了或者说口述了很多场战役、历史以及很多有趣的故事。也正是因为希罗多德的记录，才使得后世有了研究伯罗奔尼撒战争的基础，有了可资借鉴的历史资料。希罗多德曾如此说，他之所以要把这些东西记录下来并传给后世，其目的就是“为了保存人类的功业，使之不致由于年深日久而被人们遗忘，为了使希腊人和异邦人的那些值得赞叹的丰功伟绩不致失去它们的光彩，特别是为了把他们发生纷争的原因给记载下来”。

当然，不可否认的是，他的这本影响世界的书里，有很多故事内容都是他想象出来的，也有很多故事严重失真。但终究这是一本留给世界的最早的关于人类历史方面的记录的书，我们不读它，又能读什么呢？同理，我们不读司马迁的《史记》，来了解他所了解的哪怕是道听途说来的历史，又能读谁的呢？可选择的余地是没有的，因此，我们只能按希罗多德的历史眼光来看当时的人和事，只能按司马迁的历史眼光来观察他提供给我们的历史第一手资料，而别无他选。

还有一点，希罗多德与司马迁很相似，就是两人都只写就了一本书。司马迁写《史记》，希罗多德写《希罗多德历史》。另外，司马迁的个人历史状况，我们所知并不很多，基本上是《史记》里记载了什么，我们就知道什么，记录了多少，我们就了解多少。希罗多德的个人历史，则比司马迁更惨，根本就是一片空白，没有任何记录。

司马迁的父亲是个史官，司马迁追随其父业，算

名正言顺。而希罗多德则是个游侠客，没人知道其父亲是做什么职业的。一个记录了之前朝代的重要历史人物、历史事件，一个则记录了古希腊城邦、近东、中东等地的历史文化与风土人情，同时也记述了希腊与波斯之间的战争。两人相形对比，司马迁远没有希罗多德那样游历很远的地方。希罗多德到过利比亚、巴比伦、埃及、小亚细亚，甚至到过黑海以及爱琴海。基本上把他这部书称作“古代人旅行记”都不为过。而司马迁的足迹则不能与希罗多德相比较。

希罗多德对雅典民主制度无限推崇，对专制制度表现出极度厌恶感，他认为，大凡不可一世的专制暴君，尽管可以横行一时，最终毕竟难逃覆灭的下场，不得善终。而司马迁则并没有对秦代的专制提出过任何批评。大概是缘于他为人处世的谨小慎微吧。他只是记录历史，没发表过激烈言辞，否则，恐怕连身家性命都难保。

“最经典英语文库”在第六辑收入了希罗多德的这部传世经典之作，这是一个很好的尝试。因为篇幅所限，第六辑只收入其一部分，编辑为“第一卷”，希望在接下来的“最经典英语文库”中将其出齐。这是第一次将原书的原来模样呈现给中国读者。希望中国读者在了解司马迁后，能更多地视角拓展，去试着了解与司马迁齐名的西方历史记录大家——希罗多德。

近代历史学家J.W.汤普森对希罗多德有最中肯的评价：“希罗多德著作最引人注目的事实就是它的统一性，其次就是他所表现的精神。尽管他有过于轻信、除本国语外不懂其他语言，而且缺乏科学方法等缺点，但他这部著作还是有许多突出的优点：聪明的好奇心、诚挚的态度和良好的判断力，等等。”

“聪明的好奇心、诚挚的态度和良好的判断力”，这是希氏写作的动机，同时也是我们窥视这个伟大心灵的一把钥匙。

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”。

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北外公共外交研究中心
欧美文学研究中心主任
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BOOK 1

THE FIRST BOOK OF THE HISTORIES, CALLED CLIO

*T*his is the Showing forth of the Inquiry of Herodotus of Halicarnassos, to the end that ^[1] neither the deeds of men may be forgotten by lapse of time, nor the works ^[2] great and marvellous, which have been produced some by Hellenes and some by Barbarians, may lose their renown; and especially that the causes may be remembered for which these waged war with one another.

1. Those of the Persians who have knowledge of history declare that the Phenicians first began the quarrel. These, they say, came from that which is called the Erythraian Sea to this of ours; and having settled in the land where they continue even now to dwell, set themselves forthwith to make long voyages by sea. And conveying merchandise of Egypt and of Assyria they arrived at other places and also at Argos; now Argos was at that time in all points the first of the States within that land which is now called Hellas; - the Phenicians arrived then at this land of Argos, and began to dispose of their ship's cargo: and on the fifth or sixth day after they had arrived, when their goods had been almost all sold, there came down to the sea a great company of women, and among them the daughter of the king; and her name, as the Hellenes

also agree, was Io the daughter of Inachos. These standing near to the stern of the ship were buying of the wares such as pleased them most, when of a sudden the Phenicians, passing the word from one to another, made a rush upon them; and the greater part of the women escaped by flight, but Io and certain others were carried off. So they put them on board their ship, and forthwith departed, sailing away to Egypt.

2. In this manner the Persians report that Io came to Egypt, not agreeing therein with the Hellenes,^[3] and this they say was the first beginning of wrongs. Then after this, they say, certain Hellenes (but the name of the people they are not able to report) put in to the city of Tyre in Phenicia and carried off the king's daughter Europa; - these would doubtless be Cretans; - and so they were quits for the former injury. After this however the Hellenes, they say, were the authors of the second wrong; for they sailed in to Aia of Colchis and to the river Phasis with a ship of war, and from thence, after they had done the other business for which they came, they carried off the king's daughter Medea: and the king of Colchis sent a herald to the land of Hellas and demanded satisfaction for the rape and to have his daughter back; but they answered that, as the Barbarians had given them no satisfaction for the rape of Io the Argive, so neither would they give satisfaction to the Barbarians for this.

3. In the next generation after this, they say, Alexander the son of Priam, having heard of these things, desired to get a wife for himself by violence^[4] from Hellas, being fully assured that he would not be compelled to give any satisfaction for this wrong, inasmuch as the Hellenes gave none for theirs. So he carried off Helen, and the Hellenes resolved to send messengers first and to demand her back with