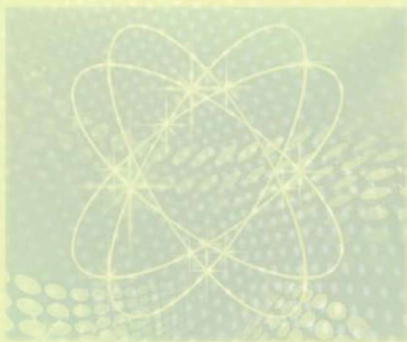


神曲 • 天堂篇

The Divine Comedy-Paradise

by Dante Alighieri

(意) 但丁著



辽宁人民出版社



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THE DIVINE COMEDY PARADISE

by Dante Alighieri

Translated by H. F. Cary

Illustrated by Gustave Dore



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Dante Alighieri

Dante Alighieri (1265-1321) was a major Italian poet of the Middle Ages. His *Divine Comedy*, originally called *Commedia* and later called *Divina* by Boccaccio, is widely considered the greatest literary work composed in the Italian language and a masterpiece of world literature. In Italy he is known as il Sommo Poeta ("the Supreme Poet") or just il Poeta. He, Petrarch and Boccaccio are also known as "the three fountains" or "the three crowns". Dante is also called the "Father of the Italian language".

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开启文艺复兴人文主义思想萌芽的鸿篇巨制

——“最经典英语文库”第五辑之
《神曲·天堂篇》导读

王维强

笔者在为“最经典英语文库”第一辑《神曲·地狱篇》作序的名字是“一个战士的梦幻现实巨著”，因为但丁是同封建贵族和教皇斗争的至死不屈的战士；在为第二辑《神曲·炼狱篇》作序的名字是“西方文学中的一朵艳丽奇葩”，因为《神曲》无论在思想上和艺术上的价值都堪称是欧洲文学史上具有划时代意义的巨著。这次，写本书序言的时候，笔者认为，阅读的关键还是《神曲》的人文主义思想。但丁是文艺复兴运动之前的中世纪人文主义新文学的先驱。

但丁曾经说过：“仅从字面意义论，全部作品的主题是‘亡灵的境遇’……但是如果从寓言意义看，则其主题是人。”《神曲》在揭露社会黑暗的同时，更多采用了古希腊罗马的神话故事和传说，提到古希腊罗马的哲学、自然科学和伦理学等。崇尚和追忆古代的文化，并非是简单的重复，而是借之体现了日渐兴起和发展的新的市民社会和市民资产阶级积极进取的精神。例如《神曲》通过古代希腊不畏艰险、有着坚强意志的英雄

尤利西斯之口提出：“人不应当像走兽一样的活着，应当追求知识和美德。”但丁也通过维吉尔的评说，肯定了古罗马伽东追求自由，为自由而死的伟大。

《神曲》对教会和教皇贪污、堕落、腐败的揭露，实际上也是文艺复兴时期人文主义思想的发端，是后来人文主义倡导者以宗教改革的方式进行政治斗争的先导。因为新兴的市民资产阶级与教会和教皇粗暴干预政治，反对意大利统一，借宗教分治意大利的意图是势不两立的。本来在宗教里面，教皇是永远不会下地狱的。但是，伟大的但丁在《神曲》中把尼古拉三世和当时还在世的两个教皇博尼法齐乌斯八世、柯乃门五世三个教皇都打入了地狱，而且还把他们都倒着栽在石穴里，进行火烧双脚的惩罚。在当时神和宗教凌驾于一切之上的中世纪，但丁能够离经叛道地指出，《神曲》的创作目的是为了人的幸福，能够强调人自由选择和自由意志，人自身的行为导致自身遭遇的结果即善有善报、恶有恶报等，正是表现了他的人文主义思想。

《神曲》虽然以宗教的世界观为基础，表现中世纪基督教的神学观念和中世纪的思想偏见，如推崇古典文化、看重神学、不反对宗教等，但是，作品中处处表现的与教会教义相背离的遵循理性、自由意志、追求真理、情感自由、认同文化知识、赞扬人的才能和智慧等思想，探寻着人类通往至善和真理的道路。《神曲》虽然带有神的印记，但它的人文主义思想打破了当时以“神”为中心的世界观，有着巨大的进步意义。

但丁在《论俗语》中曾经说：“《神曲》有四重含义：字面的意义、哲理的意义、预言的意义和神秘的意义。”神秘的寓言和象征虽然晦涩难懂，只有仔细品

味才能体会其中的思想和情感。《神曲》中的地狱，象征着人类出现以来所犯的各种错误的总结和形象刻画，告诉人们人性的泛滥和信仰的缺失是酿造人类悲剧的苦酒；炼狱，其实在告诉人们如何在理性的指导下改正错误；而要到天堂，光有理性还不够，还要有坚定不移的信仰，二者能够辩证地统一才能不断地超越现实，超越自我。国内有研究学者认为，《神曲》就是人的精神结构的剖面图。笔者觉得很有意思。从弗洛伊德心理学的角度，地狱就是一个本我放纵的世界，骄、妒、怒、情、贪财、贪色、贪吃这些人类的本能和欲望不能节制；炼狱就是自我逐步涤除自己的罪恶，脱离本我走向新生的过程，里面住着的七种罪恶的灵魂，虽有罪过但是程度较轻且已经悔悟，是能够节制的自我，经过忏悔之后就能升天；天堂是上帝、天使和善者的乐园，真善美的化身，是超越节制的超我。从人的精神结构的三个剖面，对应《神曲》三界，也可以看出但丁的价值取向和对人的本质的探索。

法国19世纪著名版画家、雕刻家和插图画家古斯塔夫·多雷，通过精确的理解，为它作了充实饱满、质感强烈、精美异常的插图。人们通过阅读这部译本，欣赏插图，来了解但丁，了解“地狱”，了解“炼狱”，了解“天堂”。

此次，“最经典英语文库”出版的是《神曲》的第三部《天堂篇》，主要内容是但丁通过自述描绘他在天堂的所见所感。天堂分为九重，有月球天、水星天、金星天、太阳天、火星天、木星天、土星天、恒星天、水晶天。人类经过错误迷茫，从黑暗走向光明与至善。这里光辉四射，欢乐庄严，充满爱和光芒。生前有德行行善事的人在这里享受灵魂的安宁和永恒的幸福。

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美剪影。

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
全国英国文学学会名誉会长

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Canto I

His glory, by whose might all things are mov'd,
Pierces the universe, and in one part
Sheds more resplendence, elsewhere less. In heav'n,
That largeliest of his light partakes, was I,
Witness of things, which to relate again
Surpasseth power of him who comes from thence;
For that, so near approaching its desire
Our intellect is to such depth absorb'd,
That memory cannot follow. Nathless all,
That in my thoughts I of that sacred realm
Could store, shall now be matter of my song.

Benign Apollo! this last labour aid,
And make me such a vessel of thy worth,
As thy own laurel claims of me belov'd.
Thus far hath one of steep Parnassus' brows
Suffic'd me; henceforth there is need of both
For my remaining enterprise Do thou
Enter into my bosom, and there breathe
So, as when Marsyas by thy hand was dragg'd
Forth from his limbs unsheath'd. O power divine!
If thou to me of shine impart so much,
That of that happy realm the shadow'd form
Trac'd in my thoughts I may set forth to view,
Thou shalt behold me of thy favour'd tree
Come to the foot, and crown myself with leaves;
For to that honour thou, and my high theme
Will fit me. If but seldom, mighty Sire!

To grace his triumph gathers thence a wreath
Caesar or bard (more shame for human wills
Deprav'd) joy to the Delphic god must spring
From the Pierian foliage, when one breast
Is with such thirst inspir'd. From a small spark
Great flame hath risen: after me perchance
Others with better voice may pray, and gain
From the Cirrhaean city answer kind.

Through diver passages, the world's bright lamp
Rises to mortals, but through that which joins
Four circles with the threefold cross, in best
Course, and in happiest constellation set
He comes, and to the worldly wax best gives
Its temper and impression. Morning there,
Here eve was by almost such passage made;
And whiteness had o'erspread that hemisphere,
Blackness the other part; when to the left
I saw Beatrice turn'd, and on the sun
Gazing, as never eagle fix'd his ken.
As from the first a second beam is wont
To issue, and reflected upwards rise,
E'en as a pilgrim bent on his return,
So of her act, that through the eyesight pass'd
Into my fancy, mine was form'd; and straight,
Beyond our mortal wont, I fix'd mine eyes
Upon the sun. Much is allowed us there,
That here exceeds our pow'r; thanks to the place
Made for the dwelling of the human kind

I suffer'd it not long, and yet so long
That I beheld it bick'ring sparks around,
As iron that comes boiling from the fire.
And suddenly upon the day appear'd
A day new-ris'n, as he, who hath the power,
Had with another sun bedeck'd the sky.

Her eyes fast fix'd on the eternal wheels,