

[美] 托马斯·布尔芬奇 著
贾雪 译

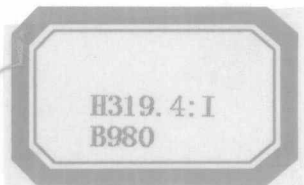
古希腊罗马神话

古希腊罗马神话是西方文化的根基，本书以简洁的语言、高超的叙事技巧讲述了古希腊罗马神话中众神与英雄们的传奇故事。

Mythology of
Greece and Rome

Myth

b 美丽英文



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 中国书籍出版社



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H319.4:I
B980

图书在版编目 (CIP) 数据

古希腊罗马神话: 英汉对照 / (美) 布尔芬奇 (Bulfinch, T.) 著; 贾雪译. —北京: 中国书籍出版社, 2012. 1

ISBN 978 - 7 - 5068 - 2632 - 7

I. ①古… II. ①布…②贾… III. ①英语—汉语—对照读物②神话—作品集—古希腊③神话—作品集—古罗马 IV. ①H319.4: I

中国版本图书馆 CIP 数据核字 (2011) 第 244200 号

翻译统筹 / 刘荣跃

责任编辑 / 宋 然

责任印制 / 孙马飞 张智勇

封面设计 / 北京上智博文文化传媒有限公司

出版发行 / 中国书籍出版社

地址: 北京市丰台区三路居路 97 号 (邮编: 100073)

电话: (010) 52257143 (总编室) (010) 52257153 (发行部)

电子邮箱: chinabp@vip.sina.com

经 销 / 全国新华书店

印 刷 / 三河富华印刷包装有限公司

开 本 / 710 毫米 × 1000 毫米 1/16

印 张 / 19.5

字 数 / 409 千字

版 次 / 2012 年 1 月第 1 版 2012 年 1 月第 1 次印刷

定 价 / 32.00 元

译本序

托马斯·布尔芬奇（1796—1867），美国神话学者、著名作家，一生致力于普及神话、民间传说，著有《神话时代》、《骑士精神时代》、《查里曼大帝时代》等书，其中《神话时代》是其最杰出的代表作，《古希腊罗马神话》即节选自此书，以简洁的语言、高超的叙事技巧向读者娓娓道来古希腊罗马神话中众神与英雄们的传奇经历。

神话是世界文学宝库中一朵不可多得的奇葩，也是现代文明灿烂发展的起点，它再现了人类最初的社会面貌和精神生活。古希腊罗马神话则是其中一个不可或缺的部分。古希腊罗马神话源远流长，具有较为完整的体系，主要由神的故事与英雄的传说构成，包括天地的开辟、神的产生、神的谱系、神的活动、人类的起源。它将现实生活与幻想交织在一起，生动地描绘了古希腊人与古罗马人社会生活的场景，许多故事例如斯芬克斯之谜、俄狄浦斯弑父娶母、伊阿宋盗取金羊毛、潘多拉打开魔盒、特洛伊战争早已成为家喻户晓的故事。凭借辉煌宏大的场景、性格鲜明的人物、优美曲折的情节，古希腊罗马神话受到各国读者的喜爱。

古希腊罗马神话是西方艺术的基础，从文艺复兴时期开始，更是整个欧洲文化艺术的源泉，以希腊罗马神话为题材的文学作品、绘画、雕像层出不穷，数不胜数。几乎每一本重要的西方经典著作都涉及古希腊罗马神话中的人物和情节。此外，古希腊罗马神话对整个西方乃至全人类的宗教、哲学、思想、自然科学、风俗习惯都产生了全面而深刻的影响。

本书选取了古希腊罗马神话的经典部分，故事情节跌宕起伏，语言精练，耐人寻味，为读者打开了一扇了解古希腊罗马神话的大门。

贾雪

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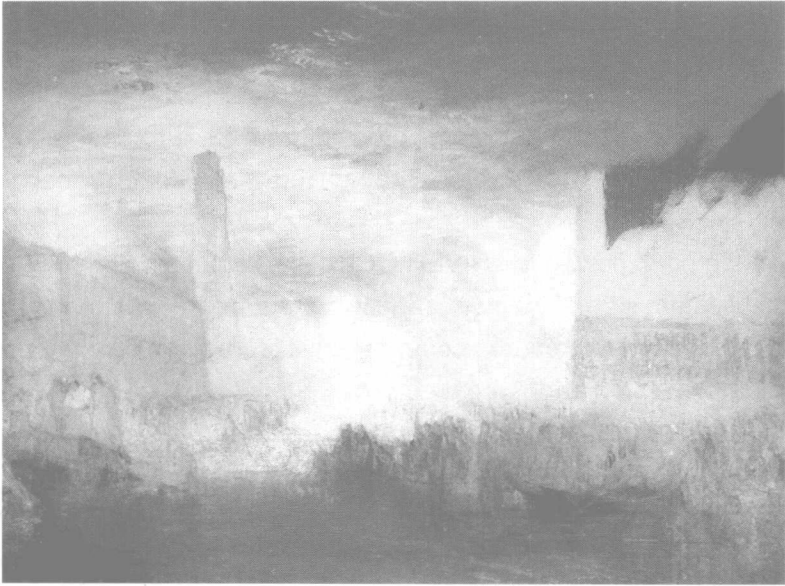
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Chapter I Gods of Greece and Rome

The literature of our time, as of all the centuries of Christendom, is full of allusions to the gods and goddesses of the Greeks and Romans. To understand these stories, we will here first acquaint ourselves with the ideas of the structure of the universe. The Greek poets believed the earth to be flat and **circular**, their own country occupying the middle of it, the central point being either Mount Olympus, the **abode** of the gods, or Delphi, so famous for its **oracle**.

The circular disk of the earth was crossed from west to east, and divided into two equal parts by the SEA, as they called the Mediterranean, and its continuation the Euxine.

Around the earth flowed the RIVER OCEAN, its course being from south to north on the western side of the earth, and in a contrary direction on the eastern side. It flowed in a steady, equable current, unvexed by storm or **tempest**. The sea, and all the rivers on earth, received their waters from it.

The northern portion of the earth was supposed to be inhabited by a happy race named the Hyperboreans [this word means "who live beyond the north" from the word "hyper," beyond, and boreas, the north wind], dwelling in everlasting **bliss** and spring beyond the lofty mountains whose caverns were supposed to send forth the piercing blasts of the north wind, which chilled the people of Hellas (Greece). Their country was inaccessible by land or sea. They lived exempt from disease or old age, from **toils** and warfare.

On the south side of the earth, close to the stream of Ocean, dwelt a people happy and virtuous as the Hyperboreans. They were named the Aethiopians. The gods favored them so highly that they were wont to leave at times their Olympian abodes, and go to share their **sacrifices** and **banquets**.

On the western margin of the earth, by the stream of Ocean, lay a happy place named the Elysian Plain, whither mortals favored by the gods were transported without tasting of death, to enjoy an immortality of bliss. This happy region was also called the "fortunate fields," and the "**Isles** of the Blessed."



第一章 希腊与罗马诸神

circular

[ˈsə:kjulə] *adj.*
圆的，圆形的

abode

[əˈbəʊd] *n.*
住所，寓所

oracle

[ˈɔ:rəkl] *n.*
神谕

tempest

[ˈtempɪst] *n.*
暴风雨

bliss

[blɪs] *n.*
极乐

toil

[toɪl] *n.*
辛劳

sacrifice

[ˈsækrɪfaɪs] *n.*
祭品，供品

banquet

[ˈbæŋkwɪt] *n.*
盛宴，筵席

isle

[aɪl] *n.*
岛，小岛[用于诗歌
或地名中]

在我们当代的文学作品中，就像在基督教的世界里，充满了古希腊与罗马诸神的故事。为了理解这些故事，我们首先必须知道古希腊人关于宇宙结构的概念。古希腊人认为地球是平而圆的，他们的国家就位于这片土地的中央，最中心的位置则是诸神居住的奥林匹斯山，或是著名的神谕所在地特尔斐城^①。

“大海”自西向东穿过圆盘一般的大地，将其分为相等的两半，古希腊人将这个“大海”称为地中海，它的延伸部分叫做尤克森海。

环绕大地的“河海”平稳而宁静地流淌着，不受狂风暴雨的影响。在大地的西边，自南向北流淌；在东边，自北向南流淌。地球上的大海与所有河流都源自这里。

在古希腊人看来，大地的北方住着一个快乐的民族：北方净土之民。从高耸入云的山脉上那大大小小的岩洞里刮来寒冷刺骨的北风，令古希腊人瑟瑟发抖。而在高山的另一边，北方净土之民则生活幸福，那里四季如春。海路或陆路都到不了他们的国度。他们不受病痛侵袭，长生不老，毫无苦役或战争之虞。

在大地的南边，靠近大海之处，住着一个与北方净土之民同样快乐善良的民族：埃塞俄比亚人。诸神对他们宠爱有加，经常离开奥林匹斯山，去他们的土地上与他们分享祭品和盛宴。

在大地的最西端，顺着大海的流向，有一个叫做极乐平原的地方。受到诸神恩典的世俗凡人免受死亡痛苦，被送到此处，享受永恒的极致快乐。这片幸福之地也被称为“福地”、“神佑之岛”。

We thus see that the Greeks of the early ages knew little of any real people except those to the east and south of their own country, or near the coast of the Mediterranean. Their imagination meantime peopled the western portion of this sea with giants, monsters, and **enchantresses**; while they placed around the disk of the earth, which they probably regarded as of no great width, nations enjoying the peculiar favor of the gods, and blessed with happiness and **longevity**.

The Dawn, the Sun, and the Moon were supposed to rise out of the Ocean, on the eastern side, and to drive through the air, giving light to gods and men. The stars also, except those forming **Charles' Wain** or Bear, and others near them, rose out of and sank into the stream of Ocean. There the sun-god embarked in a winged boat, which conveyed him round by the northern part of the earth, back to his place of rising in the east.

The abode of the gods was on the summit of Mount Olympus, in Thessaly. A gate of clouds, kept by the goddesses named the Seasons, opened to permit the passage of the **Celestials** to earth, and to receive them on their return. The gods had their separate dwellings; but all, when summoned, repaired to the palace of Jupiter [Or Zeus. The relation of these names to each other will be explained on the next page], as did also those **deities** whose usual abode was the earth, the waters, or the underworld. It was also in the great hall of the palace of the Olympian king that the gods **feasted** each day on ambrosia and nectar, their food and drink, the latter being handed round by the lovely goddess Hebe. Here they **conversed** of the affairs of heaven and earth; and as they quaffed their nectar, Apollo, the god of music, delighted them with the tones of his lyre, to which the muses sang in responsive strains. When the sun was set, the gods retired to sleep in their respective dwellings.

The following lines from the *Odyssey* will show how Homer **conceived** of Olympus:

“So saying, Minerva, goddess azure-eyed,
Rose to Olympus, the reputed seat
Eternal of the gods, which never storms
Disturb, rains drench, or snow invades, but calm
The expanse and cloudless shines with purest day.
There the inhabitants divine rejoice
Forever...”

enchantress
[in'tʃɑ:ntrɪs] *n.*
巫婆, 女巫

longevity
[lɒn'dʒevəti] *n.*
长寿

Charles' Wain
n.
北斗七星

celestial
[si'lestiəl] *n.*
神仙

deity
['di:iti] *n.*
神

feast
[fi:st] *v.*
大大地享受, 感到
异常愉快

converse
[kən'vɜ:s] *vi.*
谈话, 交谈

conceive
[kən'si:v] *v.*
想象

可见,除了自己国家的东面与南面,或靠近地中海海岸的居民之外,早期的希腊人对其他民族知之甚少。在他们的想象中,西面的海水里住着巨人、怪兽、女巫;环绕着在他们看来并不广阔的大地圆盘居住的,则是受到诸神特殊庇佑、多福多寿的人们。

黎明、太阳、月亮从东边的海上升起,划过天空,将光明洒向诸神与凡人。除了组成北斗七星和大熊星座及其附近的群星之外,星辰也从海上升起,又落入海中。太阳神落海后会登上一条带翼的船,从北面绕过大地,回到日出的东方。

诸神住在塞萨利^②奥林匹斯山的顶峰。以缭绕的云雾为门,由四季女神看守。当天神临凡或从人间返回时,女神便打开大门。每一位天神都有自己单独的居所,一旦朱庇特(或宙斯。这些名字之间的联系将在下文做出解释)召唤,诸神便聚集在他的宫殿里,其他住在大地上、水中、冥界的神灵也不例外。朱庇特是奥林匹斯之王,众神在他的宫殿大厅里,日日享受佳肴,珍馐美味,喝的是琼浆玉液。美丽的女神赫柏逐一为诸神斟酒。众神一边畅饮,一边谈论天地间的种种事情。音乐之神阿波罗弹奏里拉琴^③,为大家助兴;缪斯女神则合拍而歌。夕阳西下时,众神返回各自的居所休息。

从以下引自《奥德赛》的诗句中,可以看出荷马^④对奥林匹亚山的想象:

“言罢,碧眼密涅瓦转身返回奥林匹斯山,
传说那里是神明的居地,千古永存,
既无疾风摇动,亦无雨水淋浇,更不见雪花飘零,
广阔天空万里无云,笼罩在透亮的白光中。
幸福的神明在此享受生活,终日乐融融。”



The real **monarch** of the heavens in the mythology of both Greece and Rome is Jupiter (Zeus—pater, father—Jove. Jove appears to be a word derived from the same root as Zeus.) Zeus is himself the father of many of the gods, and he is often spoken of as father of gods and men. He is the father of Vulcan [In Greek Hephaistos], of Venus [in Greek Aphrodite], of Minerva [in Greek Pallas Athene, or either name separately], of Apollo [of Phoebus], Diana [in Greek Artemis], and of Mercury [in Greek Hermes], who are ranked among the twelve superior gods, and of many inferior deities. But Jupiter himself is not the original deity in these systems. He is the son of Saturn (Kronos) and Ops (Rhea). Saturn and Rhea were of the race of Titans, who were the children of Earth and Heaven, which sprang from **Chaos**, of which we shall give a further account in our next chapter.

Saturn and Rhea were not the only Titans. There were others, whose names were Oceanus, Hyperion, Iapetus, and Ophion, males; and Themis, Mnemosyne, Eurynome, females. They are spoken of as the elder gods, whose dominion was afterwards transferred to others. Saturn yielded to Jupiter, Oceanus to Neptune, Hyperion to Apollo. Hyperion was the father of the Sun, Moon, and Dawn. He is therefore the original sun-god, and is painted with the **splendor** and beauty which were afterwards **bestowed** on Apollo.

Ophion and Eurynome ruled over Olympus till they were dethroned by Saturn and Rhea. Milton alludes to them in *Paradise Lost*. He says the **heathen** seem to have had some knowledge of the **temptation** and fall of man.

“And fabled how the serpent, whom they called
Ophion, with Eurynome (the wide-
Encroaching Eve perhaps), had first the rule
Of high Olympus, thence by Saturn driven.”

The representations given of Saturn are not very **consistent**, for on the one hand his **reign** is said to have been the golden age of innocence and purity, and on the other he is described as a monster who devoured his own children [This inconsistency arises from considering the Saturn of the Romans the same with the Grecian deity Chronos (Time), which, as it brings an end to all things which have had a beginning, may be said to devour its own offspring.] Jupiter,

monarch
[ˈmɒnək] *n.*
君主, 最高统治者

Chaos
[ˈkeɪɒs] *n.*
混沌(状态), 混乱

splendor
[ˈsplendə] *n.*
光彩, 光辉

bestow
[biˈstəʊ] *vt.*
把...给予

heathen
[ˈhi:ðən] *n.*
无宗教信仰者, 异教徒

temptation
[tempˈteɪʃən] *n.*
诱惑

consistent
[kənˈsɪstənt] *adj.*
一致的

reign
[reɪn] *n.*
统治时期

在古希腊罗马神话中, 天国的真正主宰者是朱庇特(天父宙斯, 天父育芙——育芙与宙斯来自同一词根)。宙斯本身就是很多神的父亲, 因此他被称为“人神之父”。他是十二上神中火与锻冶之神伍尔坎(赫菲斯托斯^⑤)、爱与美的女神维纳斯(阿芙罗狄蒂)、智慧和技术及工艺女神密涅瓦(帕拉斯·雅典娜)、太阳神阿波罗(腓比斯)、月亮和狩猎女神戴安娜(阿耳特弥斯)、商业、发明、灵巧之神、盗贼的保护神、众神的信使、书吏及报信者墨丘利(赫耳墨斯)、以及众多次等神之父。但是朱庇特本身并非原始的神明。他是萨杜恩(克罗诺斯)与奥普斯(瑞亚)之子。萨杜恩与瑞亚来自提坦神族。提坦神族是天地混沌之子, 下文将做进一步介绍。

提坦神除了萨杜恩与瑞亚之外, 还有男提坦神奥西娜斯、许珀里翁、伊阿珀托斯、俄菲翁; 女提坦神西弥斯、摩涅莫辛涅、欧律诺墨。他们是较年长的神, 后来将统治权交给了其他神灵。萨杜恩交权给朱庇特, 奥西娜斯交权给尼普顿, 许珀里翁交权给阿波罗。许珀里翁是日、月、黎明之父, 因此他才是最古老的太阳神, 在他的画像上总是环绕着光辉与美, 后来这种特色被赋予了阿波罗。

俄菲翁与欧律诺墨曾统治过奥林匹斯, 后来被萨杜恩与瑞亚推翻。弥尔顿^⑥在《失乐园》中提到过他们。他说, 异教徒似乎对人类的诱惑与堕落有所了解。“传说一条叫做俄菲翁的毒蛇如何与欧律诺墨(可能就是统治无限疆域的夏娃)统治着雄伟的奥林匹斯山, 最终被萨杜恩和瑞亚驱逐。”

对于萨杜恩的描述不一。一方面, 据说他的统治时期是纯真无瑕的黄金年代; 另一方面, 他又被描写成一个吞食自己骨肉的怪兽——这一矛盾缘自将罗马神话中的萨杜恩视为希腊神话中的克诺斯, 即时间之神, 人们认为时间使万物有一个起点, 也有一个终点, 因此可以说自己吃掉了自己的后代。然而, 朱庇特逃脱了这一命运, 长大后他娶了审慎女神美狄丝(普



however, escaped this fate, and when grown up espoused Metis (Prudence), who administered a draught to Saturn which caused him to disgorge his children. Jupiter, with his brothers and sisters, now **rebelled** against their father Saturn, and his brothers the Titans; **vanquished** them, and imprisoned some of them in Tartarus, inflicting other penalties on others. Atlas was condemned to bear up the heavens on his shoulders.

On the dethronement of Saturn, Jupiter with his brothers Neptune (Poseidon) and Pluto (Dis) divided his dominions. Jupiter's portion was the heavens, Neptune's the ocean, and Pluto's the realms of the dead. Earth and Olympus were common property. Jupiter was king of gods and men. The thunder was his weapon, and he bore a **shield** called Aegis, made for him by Vulcan. The eagle was his favorite bird, and bore his **thunderbolts**.

Juno (Hera) [pronounce He-re, in two syllables] was the wife of Jupiter, and queen of the gods. Iris, the goddess of the rainbow, was her attendant and messenger. The **peacock** was her favorite bird.

Vulcan (Hephaistos), the celestial artist, was the son of Jupiter and Juno. He was born lame, and his mother was so displeased at the sight of him that she flung him out of heaven. Other accounts say that Jupiter kicked him out for taking part with his mother, in a quarrel which occurred between them. Vulcan's lameness, according to this account, was the **consequence** of his fall. He was a whole day falling, and at last alighted in the island of Lemnos, which was thenceforth sacred to him. Milton alludes to this story in *Paradise lost*, Book I.

“From morn

To noon he fell, from noon to dewy eve,
A summer's day; and with the setting sun
Dropped from the zenith, like a falling star,
On Lemnos, the Aegean isle.”

Mars (Ares), the god of war, was the son of Jupiter and Juno. Phoebus Apollo [this is a Greek name of a Greek divinity, who seems to have had no Roman resemblance], the god of archery, **prophecy**, and music, was the son of Jupiter and Latona, and brother of Diana (Artemis). He was god of the sun, as Diana, his sister, was the goddess of the moon.

rebel

[ˈreɪbəl] *vi.*

反抗

vanquish

[ˈvæŋkwɪʃ] *vt.*

击败, 战胜

shield

[ʃi:ld] *n.*

盾牌

thunderbolt

[ˈθʌndəbɔʊlt] *n.*

雷电, 霹雳

peacock

[ˈpi:kɒk] *n.*

孔雀

consequence

[ˈkɒnsɪkwəns] *n.*

结果, 后果

prophecy

[ˈprɒfəsi] *n.*

预言

鲁登斯), 她给萨杜恩喝了一种水, 使其吐出吃进腹中的孩子。后来朱庇特和他的兄弟姐妹反抗父亲萨杜恩与其提坦弟兄们, 并且最终获胜, 将其中几个提坦囚禁在塔尔塔罗斯^⑦, 对其余几个施以重刑。阿特拉斯被罚用自己的肩膀支撑苍天。

推翻萨杜恩之后, 朱庇特和兄弟尼普顿(波塞顿)、普路托(迪斯)划分了领地。朱庇特掌管天国, 尼普顿主宰海洋, 普路托则是死亡之神、冥界的统治者。大地与奥林匹斯属于公共所有。朱庇特成为了诸神与人类之王。他以雷电霹雳为武器, 手握伍尔坎为其制作的羊皮盾。鹰是他最心爱的鸟, 负责承载雷电霹雳。

朱诺(赫拉)是朱庇特之妻, 诸神之王后。她的侍从和信使是彩虹女神艾丽丝, 爱鸟是孔雀。

天国工匠伍尔坎(赫淮斯托斯)是朱庇特与朱诺之子, 生来就是跛子。母亲一见到他就勃然大怒, 于是将他赶出天国。另有说法是因为在一次争吵中伍尔坎支持母亲, 所以被朱庇特踢出天国。根据这一说法, 伍尔坎的瘸腿就是由于这次跌落造成的。整整掉了一天, 最后他摔在了利姆诺斯岛^⑧, 从此这个岛屿成为供奉他的圣地。弥尔顿在《失乐园》中提到了这个故事:

“从早晨到中午, 从中午到黄昏,
在整整一个长夏的日子里坠落,
与夕阳一起下落, 像流星一样
从天心落在爱琴海的利姆诺斯岛上。”

战神马尔斯(阿瑞斯)也是朱庇特与朱诺之子。箭术、预言与音乐之神腓比斯·阿波罗是朱庇特与拉托那之子, 是黛安娜(阿耳特弥斯)的兄长。他是太阳神, 妹妹戴安娜是月亮女神。