 大学英语拓展课程系列教材

# 西方经典阅读

# READINGS IN WESTERN CLASSICS

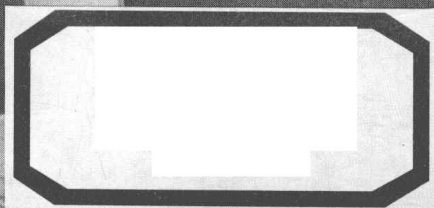
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清华大学出版社



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# 前 言

《西方经典阅读》根据教育部制定的《大学英语教学指南》编写，旨在帮助非英语专业本科学生在通用英语学习的基础上，通过进一步阅读大量的西方经典作品，提高语言素养，开阔视野，陶冶情操。与基础阶段的大学英语课程相比，“西方经典阅读”课程让语言承载更多的文化内涵，在提升阅读能力的同时，更加注重跨文化交际能力和素质的培养。有鉴于此，《西方经典阅读》教材的编写遵循以下原则：

- ❖ 兼具人文性和工具性，提高文化素养和语言能力并重，帮助学生加深对西方文化的了解，并提升用英语进行文化交流的有效性和適切性；
- ❖ 按照博雅教育的原则，同时考虑到学生不同专业的性质，所选经典篇目涉及哲学、文学、经济、政治、历史、文化等方方面面，有助于拓展学生视野，激发学习兴趣；
- ❖ 教材结构灵活，课堂教学和自主学习均可使用，教师可根据教学需要灵活取舍教材内容。

为了实现《西方经典阅读》的教学理念，我们在每单元的设计上既保持了大学英语基础阶段学习方式的连贯性，以帮助学生提高英语语言技能，拓展语言知识面，又加大了学生自主学习和教师自由发挥的空间，培养学生自主学习、团队合作的能力。

《西方经典阅读》精选 15 篇经典文章，题材体裁各异。每单元结构如下：

- ❖ **Introduction:** 帮助学生了解所选作品的相关信息；
- ❖ **Pre-reading tasks:** 激活学生已有知识和概念，为阅读选文做准备；
- ❖ **Reading the text:** 脚注中提供相关内容解释，帮助学生理解原文；
- ❖ **Discussion:** 任务设计以思辨分析为主、语言技能训练为辅，主要训练学生理解力、分析力、思辨力、鉴赏力等基本学术素养。

本书的编写是团队合作的结果。本书由陈西军、张宁和杨小彬负责篇章选择和体例设计。第一章由达惠和韩晓龙负责；第二、七和九章由李丹负责；第三章由周义媛和韩晓龙负责；第四章由周义媛和熊召永负责；第五章由达惠和谢蕊婷负责；第六章由达惠和张路负责；第八章由陈西军和单文波负责；第十章由吕洪波负责；第十一章由陈西军和樊国刚负责；第十二、十三、十四和十五章由陈虹波负责。全书由陈西军负责统稿，张宁负责校对。



需要指出的是，本书的书名虽定为《西方经典阅读》，但并非全面介绍西方经典，而是大学生经过基础阶段学习之后，通过阅读英语原著继续提升英语水平、拓展视野的一个途径，是贯彻博雅教育的一个全新尝试。由于编者水平有限，书中尚有一些瑕疵，希望各位读者、教师和专家提出宝贵的意见。

编者

2017年5月于武汉

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史·诗·篇

*Odyssey*

## Introduction

荷马(Homer),相传为古希腊盲诗人,创作了两部著名史诗《伊利亚特》(*Iliad*)和《奥德赛》(*Odyssey*),合称为《荷马史诗》。《荷马史诗》围绕特洛伊战争展开,其在西方宗教、文化和伦理观等方面都具有深远影响。在《伊利亚特》中,伊利昂的王子帕里斯受斯巴达王的邀请去赴宴,但是,他却与斯巴达王的妻子海伦一见钟情,私奔逃回了伊利昂。斯巴达王的哥哥阿伽门农率领大军前去攻打伊利昂城,却久攻不下,最后在阿喀琉斯的帮助下,击退了伊利昂大王子的进攻,并将他杀死。但是,伊利昂城还是固若金汤,最后尤利西斯献计造了一只大木马,内藏伏兵,待木马被拖进城后,里应外合,攻下了伊利昂城,结束了这场历时十余年的战争。战争取得胜利后,开始了以尤利西斯在海上的历险为中心的《奥德赛》。《奥德赛》采取中途倒叙的写法,记录了特洛伊战争结束后,战士们纷纷归家,唯有尤利西斯在返家途中遭遇各种磨难,生死未卜。与此同时,当地的权贵都来到他家挥霍他的家产,追求他的老婆,肆无忌惮地嘲笑甚至想除掉他的儿子忒勒玛科斯。在密涅瓦的帮助指引下,忒勒玛科斯动身寻找父亲。最终,一家人得以团聚。

本篇所选的是《奥德赛》的开篇,讲述的是在尤利西斯回家之前,众多名门贵族子弟盘踞在他的宫殿里,向他美丽的妻子裴奈罗佩求婚。他们终日宴饮作乐,尽情地消耗他的家产,但她始终忠于自己的丈夫,想尽办法地拒绝。节选部分为尤利西斯的回家之旅设置悬念。

## Pre-reading tasks

1. What do you know about Greek civilization?
2. Do you know some other epics? What are they?

## Reading the text

### Book I<sup>1</sup>

**1** Tell me, O muse<sup>2</sup>, of that ingenious hero who travelled far and wide after he had sacked the famous town of Troy<sup>3</sup>. Many cities did he visit, and many were the nations with whose manners

1 本篇出自: <http://classics.mit.edu/Homer/odyssey.1.i.html>。

2 Muse: 缪斯, 古希腊神话中司掌文学、科学和艺术的女神总称, 她们能赐予艺术家灵感。(注: 本篇译名参考了英语学习大书虫研究室: 《奥德赛》, 伊犁人民出版社, 2001。下同。)

3 Troy: 特洛伊。位于达达尼尔海峡东南。公元前12世纪初, 希腊联军进攻特洛伊, 这场历时十年的战争就是史上著名的“特洛伊战争”。相传希腊人用“木马计”最终将其攻破。



and customs he was acquainted; moreover he suffered much by sea while trying to save his own life and bring his men safely home; but do what he might he could not save his men, for they perished through their own sheer folly in eating the cattle of the Sun-god Hyperion<sup>4</sup>; so the god prevented them from ever reaching home. Tell me, too, about all these things, O daughter of Jove<sup>5</sup>, from whatsoever source you may know them.

2 So now all who escaped death in battle or by shipwreck had got safely home except Ulysses<sup>6</sup>, and he, though he was longing to return to his wife and country, was detained by the goddess Calypso<sup>7</sup>, who had got him into a large cave and wanted to marry him. But as years went by, there came a time when the gods settled that he should go back to Ithaca<sup>8</sup>; even then, however, when he was among his own people, his troubles were not yet over; nevertheless all the gods had now begun to pity him except Neptune<sup>9</sup>, who still persecuted him without ceasing and would not let him get home.

3 Now Neptune had gone off to the Ethiopians, who are at the world's end, and lie in two halves, the one looking West and the other East. He had gone there to accept a hecatomb of sheep and oxen, and was enjoying himself at his festival; but the other gods met in the house of Olympian Jove, and the sire of gods and men spoke first. At that moment he was thinking of Aegisthus<sup>10</sup>, who had been killed by Agamemnon's son Orestes<sup>11</sup>; so he said to the other gods:

4 "See now, how men lay blame upon us gods for what is after all nothing but their own folly. Look at Aegisthus; he must needs make love to Agamemnon's wife unrighteously and then kill

4 Hyperion: 亥帕瑞恩。他是希腊神话中的一位提坦神,为大地女神盖亚(Gaia)与天神乌拉诺斯(Uranus)所生,专司光亮,是最早的太阳神,也是太阳神赫利俄斯、月亮女神塞勒涅和曙光女神厄俄斯的父亲。“but do what he might he could not save his men, for they perished through their own sheer folly in eating the cattle of the Sun-god Hyperion” 这句中,“do what he might”意思是“although he tried all that he could”,后半句解释了他费尽心力仍无法使兄弟们免受责罚的原因。这句话可以译为:“但无论他如何费尽心力,仍无法使他的兄弟们免受责罚,因为这些兄弟们出于自身的愚钝和莽撞,把太阳神亥帕瑞恩的牧牛吃掉了。”(注:译文为编者自译,下同。)

5 Jove: 朱庇特。罗马统治希腊后,将宙斯(Zeus)之名改为朱庇特,他是罗马神话中的主神,第三任神王。他以雷电为武器,维持着天地间的秩序,公牛和鹰是他的标志。他的妻子是女神朱诺。

6 Ulysses: 尤利西斯。希腊伊萨卡之王。在特洛伊战争中,他献计使用木马,攻克特洛伊。在回国途中,遭遇千难万险,终与妻儿团聚。希腊神话中对应人物为Odysseus,译为“奥德修斯”或“俄底修斯”。

7 Calypso: 卡鲁普索。希腊神话中的女神,掌管海洋,她的父亲是扛起了天穹的阿特拉斯(Atlas)。

8 Ithaca: 伊萨卡

9 Neptune: 涅普顿。古罗马神话中的海神。希腊名为波塞冬(Poseidon)。相传他以三叉戟为武器,威严无比。他是宙斯的哥哥,权力仅次于宙斯。

10 Aegisthus: 埃吉索斯。希腊神话中克吕太涅斯特拉(Clytemnestra)的情人。他同克吕太涅斯特拉一起谋杀了她的丈夫阿伽门农(Agamemnon)。八年后,阿伽门农的儿子俄瑞斯忒斯(Orestes)替父报仇,杀死了埃吉索斯。

11 Agamemnon's son Orestes: 阿伽门农的儿子俄瑞斯忒斯

Agamemnon, though he knew it would be the death of him; for I sent Mercury<sup>12</sup> to warn him not to do either of these things, inasmuch as Orestes would be sure to take his revenge when he grew up and wanted to return home. Mercury told him this in all good will but he would not listen, and now he has paid for everything in full.”

5 Then Minerva<sup>13</sup> said, “Father, son of Saturn<sup>14</sup>, King of kings, it served Aegisthus right, and so it would any one else who does as he did;<sup>15</sup> but Aegisthus is neither here nor there; it is for Ulysses that my heart bleeds, when I think of his sufferings in that lonely sea-girt island, far away, poor man, from all his friends. It is an island covered with forest, in the very middle of the sea, and a goddess lives there, daughter of the magician Atlas<sup>16</sup>, who looks after the bottom of the ocean, and carries the great columns that keep heaven and earth asunder. This daughter of Atlas has got hold of poor unhappy Ulysses, and keeps trying by every kind of blandishment to make him forget his home, so that he is tired of life, and thinks of nothing but how he may once more see the smoke of his own chimneys. You, sir, take no heed of this, and yet when Ulysses was before Troy did he not propitiate you with many a burnt sacrifice? Why then should you keep on being so angry with him?”

6 And Jove said, “My child, what are you talking about? How can I forget Ulysses than whom there is no more capable man on earth, nor more liberal in his offerings to the immortal gods that live in heaven?<sup>17</sup> Bear in mind, however, that Neptune is still furious with Ulysses for having blinded an eye of Polyphemus king of the Cyclopes.<sup>18</sup> Polyphemus is son to Neptune by the nymph Thoosa, daughter to the sea-king Phorcys;<sup>19</sup> therefore though he will not kill Ulysses outright, he torments him by preventing him from getting home. Still, let us lay our heads together and see how we can help him to return; Neptune will then be pacified, for if we are all of a mind he can hardly stand out against us.”

12 Mercury: 墨丘利, 为众神传信并司掌商业、道路、科学、发明、口才、幸运的神。希腊名为赫尔墨斯(Hermes)。

13 Minerva: 密涅瓦。古罗马神话中的智慧女神, 为朱庇特最宠爱的女儿, 具有威力与聪慧, 是勇气和谋略的双重象征。传说是她把纺织、缝纫、制陶、园艺等技艺传给了人类。希腊名为雅典娜(Athena), 三大处女神之一。

14 Saturn: 萨图恩。古罗马神话中的天神, 提坦神。希腊名为克洛诺斯(Cronus)。

15 “it served Aegisthus right, and so it would any one else who does as he did”一句中, “so it would”后省略了“serve”, 句末省略了“right”, “who does as he did”是定语从句, 限定修饰“any one else”。这句话可以译为: “埃吉索斯罪有应得, 任何人重蹈覆辙, 都会落得此番下场。”

16 Atlas: 阿特拉斯, 卡鲁普索(Calypso)的父亲, 扛起了天穹。

17 “How can I forget Ulysses than whom there is no more capable man on earth, nor more liberal in his offerings to the immortal gods that live in heaven?”这句话中, “whom”指代的是“Ulysses”。该句中的两个比较级“more capable”和“more liberal”与前半句中的“than whom”构成了比较结构。这句话可以译为: “我怎能忘了他, 尤利西斯, 世间谁能比他更有能力, 为天界的不朽众神供奉祭品, 谁能比他更慷慨?”

18 Polyphemus king of the Cyclopes: 库克洛普斯之王波鲁菲摩斯

19 “Polyphemus is son to Neptune by the nymph Thoosa, daughter to the sea-king Phorcys”: 这句话译为“波鲁菲摩斯是涅普顿与海王福耳库斯的女儿——仙女苏莎之子。”



7 And Minerva said, "Father, son of Saturn, King of kings, if, then, the gods now mean that Ulysses should get home, we should first send Mercury to the Ogygian<sup>20</sup> island to tell Calypso that we have made up our minds and that he is to return. In the meantime I will go to Ithaca, to put heart into Ulysses' son Telemachus<sup>21</sup>; I will embolden him to call the Achaeans<sup>22</sup> in assembly, and speak out to the suitors of his mother Penelope<sup>23</sup>, who persist in eating up any number of his sheep and oxen; I will also conduct him to Sparta and to Pylos,<sup>24</sup> to see if he can hear anything about the return of his dear father for this will make people speak well of him."

8 So saying she bound on her glittering golden sandals, imperishable, with which she can fly like the wind over land or sea; she grasped the redoubtable bronze-shod spear, so stout and sturdy and strong, wherewith she quells the ranks of heroes who have displeased her, and down she darted from the topmost summits of Olympus, whereon forthwith she was in Ithaca, at the gateway of Ulysses' house, disguised as a visitor, Mentès<sup>25</sup>, chief of the Taphians<sup>26</sup>, and she held a bronze spear in her hand. There she found the lordly suitors seated on hides of the oxen which they had killed and eaten, and playing draughts in front of the house. Men-servants and pages were bustling about to wait upon them, some mixing wine with water in the mixing-bowls, some cleaning down the tables with wet sponges and laying them out again, and some cutting up great quantities of meat.

9 Telemachus saw her long before anyone else did. He was sitting moodily among the suitors thinking about his brave father, and how he would send them flying out of the house, if he were to come to his own again and be honoured as in days gone by. Thus brooding as he sat among them, he caught sight of Minerva and went straight to the gate, for he was vexed that a stranger should be kept waiting for admittance. He took her right hand in his own, and bade her give him her spear. "Welcome," said he, "to our house, and when you have partaken of food you shall tell us what you have come for."

10 He led the way as he spoke, and Minerva followed him. When they were within he took her spear and set it in the spear-stand against a strong bearing-post along with the many other spears of his unhappy father, and he conducted her to a richly decorated seat under which he threw a cloth of damask. There was a footstool also for her feet, and he set another seat near her for himself, away

20 Ogygian: 俄古吉亚

21 Telemachus: 忒勒玛科斯, 尤利西斯和裴奈罗佩的儿子。

22 Achaeans: 阿凯亚人。古希腊民族的统称。《荷马史诗》中围攻特洛伊 (Troy) 的几个民族之一。他们可能与希腊多里安人 (Dorian) 有渊源关系, 但似乎也有证据表明他们与迈锡尼文化 (Mycenaean civilization) 有关。

23 Penelope: 裴奈罗佩, 尤利西斯的妻子。

24 Sparta and Pylos: 斯巴达和普洛斯, 地名。阿特柔斯 (Atreus) 的儿子阿伽门农和墨奈劳斯 (Menelaus) 被放逐的地方。

25 Mentès: 门特斯

26 Taphians: 塔菲亚人

from the suitors, that she might not be annoyed while eating by their noise and insolence, and that he might ask her more freely about his father.

**11** A maid servant then brought them water in a beautiful golden ewer and poured it into a silver basin for them to wash their hands, and she drew a clean table beside them. An upper servant brought them bread, and offered them many good things of what there was in the house, the carver fetched them plates of all manner of meats and set cups of gold by their side, and a man-servant brought them wine and poured it out for them.

**12** Then the suitors came in and took their places on the benches and seats. Forthwith men servants poured water over their hands, maids went round with the bread-baskets, pages filled the mixing-bowls with wine and water, and they laid their hands upon the good things that were before them. As soon as they had had enough to eat and drink they wanted music and dancing, which are the crowning embellishments of a banquet, so a servant brought a lyre to Phemius<sup>27</sup>, whom they compelled perforce to sing to them. As soon as he touched his lyre and began to sing Telemachus spoke low to Minerva, with his head close to hers that no man might hear.

**13** “I hope, sir,” said he, “that you will not be offended with what I am going to say. Singing comes cheap to those who do not pay for it, and all this is done at the cost of one whose bones lie rotting in some wilderness or grinding to powder in the surf. If these men were to see my father come back to Ithaca they would pray for longer legs rather than a longer purse, for money would not serve them; but he, alas, has fallen on an ill fate, and even when people do sometimes say that he is coming, we no longer heed them; we shall never see him again. And now, sir, tell me and tell me true, who you are and where you come from. Tell me of your town and parents, what manner of ship you came in, how your crew brought you to Ithaca, and of what nation they declared themselves to be—for you cannot have come by land. Tell me also truly, for I want to know, are you a stranger to this house, or have you been here in my father’s time? In the old days we had many visitors for my father went about much himself.”

**14** And Minerva answered, “I will tell you truly and particularly all about it. I am Mentès, son of Anchialus<sup>28</sup>, and I am King of the Taphians. I have come here with my ship and crew, on a voyage to men of a foreign tongue being bound for Temesa<sup>29</sup> with a cargo of iron, and I shall bring back copper. As for my ship, it lies over yonder off the open country away from the town, in the harbour Rheithron<sup>30</sup> under the wooded mountain Neritum<sup>31</sup>. Our fathers were friends before us, as

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27 Phemius: 菲弥俄斯

28 Anchialus: 安基阿洛斯

29 Temesa: 特墨塞

30 Rheithron: 雷斯荣港湾

31 Neritum: 内昂山

old Laertes<sup>32</sup> will tell you, if you will go and ask him. They say, however, that he never comes to town now, and lives by himself in the country, faring hardly, with an old woman to look after him and get his dinner for him, when he comes in tired from pottering about his vineyard. They told me your father was at home again, and that was why I came, but it seems the gods are still keeping him back, for he is not dead yet not on the mainland. It is more likely he is on some sea-girt island in mid ocean, or a prisoner among savages who are detaining him against his will I am no prophet, and know very little about omens, but I speak as it is borne in upon me from heaven, and assure you that he will not be away much longer; for he is a man of such resource that even though he were in chains of iron he would find some means of getting home again. But tell me, and tell me true, can Ulysses really have such a fine looking fellow for a son? You are indeed wonderfully like him about the head and eyes, for we were close friends before he set sail for Troy where the flower of all the Argives<sup>33</sup> went also. Since that time we have never either of us seen the other.”

**15** “My mother,” answered Telemachus, “tells me I am son to Ulysses, but it is a wise child that knows his own father. Would that I were son to one who had grown old upon his own estates, for, since you ask me, there is no more ill-starred man under heaven than he who they tell me is my father.”

**16** And Minerva said, “There is no fear of your race dying out yet, while Penelope has such a fine son as you are. But tell me, and tell me true, what is the meaning of all this feasting, and who are these people? What is it all about? Have you some banquet, or is there a wedding in the family—for no one seems to be bringing any provisions of his own? And the guests—how atrociously they are behaving; what riot they make over the whole house; it is enough to disgust any respectable person who comes near them.”

**17** “Sir,” said Telemachus, “as regards your question, so long as my father was here it was well with us and with the house, but the gods in their displeasure have willed it otherwise, and have hidden him away more closely than mortal man was ever yet hidden. I could have borne it better even though he were dead, if he had fallen with his men before Troy, or had died with friends around him when the days of his fighting were done; for then the Achaeans would have built a mound over his ashes, and I should myself have been heir to his renown; but now the storm-winds have spirited him away we know not wither; he is gone without leaving so much as a trace behind him, and I inherit nothing but dismay. Nor does the matter end simply with grief for the loss of my father; heaven has laid sorrows upon me of yet another kind; for the chiefs from all our islands, Dulichium, Same, and the woodland island of Zacynthus, as also all the principal men of Ithaca

32 Laertes: 莱尔特斯

33 Argives: 阿吉甫人。古代阿哥斯和阿哥利斯地方的希腊人。荷马等诗人有时称所有希腊人为阿吉甫人; 在《伊利亚特》中, 荷马也用“阿凯亚人”或“达奈人”来称希腊人。但他从未使用过“希腊人”这种称谓。





itself,<sup>34</sup> are eating up my house under the pretext of paying their court to my mother, who will neither point blank say that she will not marry, nor yet bring matters to an end; so they are making havoc of my estate, and before long will do so also with myself.”

**18** “Is that so?” exclaimed Minerva, “then you do indeed want Ulysses home again. Give him his helmet, shield, and a couple lances, and if he is the man he was when I first knew him in our house, drinking and making merry, he would soon lay his hands about these rascally suitors, were he to stand once more upon his own threshold. He was then coming from Ephyra<sup>35</sup>, where he had been to beg poison for his arrows from Ilus<sup>36</sup>, son of Mermerus<sup>37</sup>. Ilus feared the ever-living gods and would not give him any, but my father let him have some, for he was very fond of him. If Ulysses is the man he then was these suitors will have a short shrift and a sorry wedding.

**19** “But there! It rests with heaven to determine whether he is to return, and take his revenge in his own house or no; I would, however, urge you to set about trying to get rid of these suitors at once. Take my advice, call the Achaean heroes in assembly to-morrow—lay your case before them, and call heaven to bear you witness. Bid the suitors take themselves off, each to his own place, and if your mother’s mind is set on marrying again, let her go back to her father, who will find her a husband and provide her with all the marriage gifts that so dear a daughter may expect. As for yourself, let me prevail upon<sup>38</sup> you to take the best ship you can get, with a crew of twenty men, and go in quest of your father who has so long been missing. Some one may tell you something, or (and people often hear things in this way) some heaven-sent message may direct you. First go to Pylos and ask Nestor<sup>39</sup>; thence go on to Sparta and visit Menelaus<sup>40</sup>, for he got home last of all the Achaeans; if you hear that your father is alive and on his way home, you can put up with the waste these suitors will make for yet another twelve months. If on the other hand you hear of his death, come home at once, celebrate his funeral rites with all due pomp, build a barrow to his memory, and make your mother marry again. Then, having done all this, think it well over in your mind how, by fair means or foul, you may kill these suitors in your own house. You are too old to plead infancy any longer; have you not heard how people are singing Orestes’ praises for having killed his father’s murderer Aegisthus? You are a fine, smart looking fellow; show your mettle, then, and make yourself a name in story. Now, however, I must go back to my ship and to my crew, who will

34 “for the chiefs from... as also all the principal men of Ithaca itself.”这句话可以译为：“来自杜利基昂、萨墨，还有林木繁茂的扎昆索思岛的豪强们，以及伊萨卡的权贵们。”

35 Ephyra: 厄夫瑞

36 Ilus: 伊洛斯

37 Mermerus: 墨耳墨罗斯，精通制造毒药。

38 prevail upon: 劝告，说服。e.g. You may prevail upon your friend to go cycling with you this weekend. 你可以说服你的朋友周末与你一同去骑行。

39 Nestor: 奈斯托耳

40 Menelaus: 墨奈劳斯

be impatient if I keep them waiting longer; think the matter over for yourself, and remember what I have said to you.”

**20** “Sir,” answered Telemachus, “it has been very kind of you to talk to me in this way, as though I were your own son, and I will do all you tell me; I know you want to be getting on with your voyage, but stay a little longer till you have taken a bath and refreshed yourself. I will then give you a present, and you shall go on your way rejoicing; I will give you one of great beauty and value—a keepsake such as only dear friends give to one another.”

**21** Minerva answered, “Do not try to keep me, for I would be on my way at once. As for any present you may be disposed to make me, keep it till I come again, and I will take it home with me. You shall give me a very good one, and I will give you one of no less value in return.”

**22** With these words she flew away like a bird into the air, but she had given Telemachus courage, and had made him think more than ever about his father. He felt the change, wondered at it, and knew that the stranger had been a god, so he went straight to where the suitors were sitting.

**23** Phemius was still singing, and his hearers sat rapt in silence as he told the sad tale of the return from Troy, and the ills Minerva had laid upon the Achaeans. Penelope, daughter of Icarius<sup>41</sup>, heard his song from her room upstairs, and came down by the great staircase, not alone, but attended by two of her handmaids. When she reached the suitors she stood by one of the bearing posts that supported the roof of the cloisters with a staid maiden on either side of her. She held a veil, moreover, before her face, and was weeping bitterly.

**24** “Phemius,” she cried, “you know many another feat of gods and heroes, such as poets love to celebrate. Sing the suitors some one of these, and let them drink their wine in silence, but cease this sad tale, for it breaks my sorrowful heart, and reminds me of my lost husband whom I mourn ever without ceasing, and whose name was great over all Hellas<sup>42</sup> and middle Argos<sup>43</sup>.”

**25** “Mother,” answered Telemachus, “let the bard sing what he has a mind to; bards do not make the ills they sing of; it is Jove, not they, who makes them, and who sends weal or woe upon mankind according to his own good pleasure. This fellow means no harm by singing the ill-fated return of the Danaans<sup>44</sup>, for people always applaud the latest songs most warmly. Make up your mind to it and bear it; Ulysses is not the only man who never came back from Troy, but many another went down as well as he. Go, then, within the house and busy yourself with your daily duties, your loom, your distaff, and the ordering of your servants; for speech is man’s matter, and mine above all others—for it is I who am the master here.”

**26** She went wondering back into the house, and laid her son’s saying in her heart. Then, going

41 Icarius: 伊卡里俄斯

42 Hellas: 赫拉斯, 指古希腊。Greece 指现今的希腊。

43 Argos: 阿尔戈斯

44 Danaans: 达奈人

upstairs with her handmaids into her room, she mourned her dear husband till Minerva shed sweet sleep over her eyes. But the suitors were clamorous throughout the covered cloisters, and prayed each one that he might be her bed fellow.

**27** Then Telemachus spoke, “Shameless,” he cried, “and insolent suitors, let us feast at our pleasure now, and let there be no brawling, for it is a rare thing to hear a man with such a divine voice as Phemius has; but in the morning meet me in full assembly that I may give you formal notice to depart, and feast at one another’s houses, turn and turn about, at your own cost. If on the other hand you choose to persist in spunging upon<sup>45</sup> one man, heaven help me, but Jove shall reckon with you in full, and when you fall in my father’s house there shall be no man to avenge you.”

**28** The suitors bit their lips as they heard him, and marvelled at the boldness of his speech. Then, Antinous, son of Eupheithes,<sup>46</sup> said, “The gods seem to have given you lessons in bluster and tall talking; may Jove never grant you to be chief in Ithaca as your father was before you.”

Telemachus answered, “Antinous, do not chide with me, but, god willing, I will be chief, too, if I can. Is this the worst fate you can think of for me? It is no bad thing to be a chief, for it brings both riches and honour. Still, now that Ulysses is dead, there are many great men in Ithaca both old and young, and some other may take the lead among them; nevertheless, I will be chief in my own house, and will rule those whom Ulysses has won for me.”

**29** Then Eurymachus, son of Polybus,<sup>47</sup> answered, “It rests with heaven to decide who shall be chief among us, but you shall be master in your own house and over your own possessions; no one while there is a man in Ithaca shall do you violence nor rob you. And now, my good fellow, I want to know about this stranger. What country does he come from? Of what family is he, and where is his estate? Has he brought you news about the return of your father, or was he on business of his own? He seemed a well-to-do man, but he hurried off so suddenly that he was gone in a moment before we could get to know him.”

**30** “My father is dead and gone,” answered Telemachus, “and even if some rumour reaches me I put no more faith in it now. My mother does indeed sometimes send for a soothsayer and question him, but I give his prophesyings no heed. As for the stranger, he was Mentès, son of Anchialus, chief of the Taphians, an old friend of my father’s.” But in his heart he knew that it had been the goddess.

**31** The suitors then returned to their singing and dancing until the evening; but when night fell upon their pleasuring they went home to bed each in his own abode. Telemachus’ room was high up in a tower that looked on to the outer court; hither, then, he hied, brooding and full of thought.

45 sponge upon: 依赖……为生。e.g. It’s a shame to sponge upon your parents. 依靠父母为生是件不光彩的事。

46 Antinous, son of Eupheithes: 安提努斯, 欧培塞斯之子。

47 Eurymachus, son of Polybus: 欧鲁马科斯, 波鲁波斯之子。



A good old woman, Euryclea<sup>48</sup>, daughter of Ops<sup>49</sup>, the son of Pisenor<sup>50</sup>, went before him with a couple of blazing torches. Laertes had bought her with his own money when she was quite young; he gave the worth of twenty oxen for her, and shewed as much respect to her in his household as he did to his own wedded wife, but he did not take her to his bed for he feared his wife's resentment. It was she who now lighted Telemachus to his room, and she loved him better than any of the other women in the house did, for she had nursed him when he was a baby. He opened the door of his bed room and sat down upon the bed; as he took off his shirt he gave it to the good old woman, who folded it tidily up, and hung it for him over a peg by his bed side, after which she went out, pulled the door to by a silver catch, and drew the bolt home by means of the strap. But Telemachus as he lay covered with a woollen fleece kept thinking all night through of his intended voyage of the counsel that Minerva had given him.

## New Words

<b>ingenious</b>	[ɪn'dʒi:niəs]	<i>adj.</i> 天才的, 聪明的
<b>whatsoever</b>	[wɒt'evə]	<i>adv.</i> 无论什么; 任何
<b>detain</b>	[dɪ'teɪn]	<i>v.</i> 留住, 扣留
<b>persecute</b>	['pɜ:sɪkju:t]	<i>v.</i> 迫害; 烦扰
<b>hecatomb</b>	['hekətəʊm]	<i>n.</i> (古希腊或罗马) 百牲祭
<b>sire</b>	['saɪə(r)]	<i>n.</i> 陛下, 大人
<b>unrighteously</b>	[ʌn'raɪtʃəsli]	<i>adv.</i> 邪恶地, 不正当地
<b>inasmuch</b>	[ɪnəz'mʌtʃ]	<i>adv.</i> 由于, 因为
<b>gird</b>	[ɡɜ:d]	<i>v.</i> 束缚 (过去式和过去分词为 girt)
<b>asunder</b>	[ə'sʌndə(r)]	<i>adv.</i> 〈文〉分开地, 分离地
<b>blandishment</b>	['blændɪʃmənt]	<i>n.</i> 奉承, 讨好
<b>heed</b>	[hi:d]	<i>v.</i> 注意, 留心
<b>propitiate</b>	[prə'pɪʃɪeɪt]	<i>v.</i> 抚慰, 使息怒
<b>furious</b>	['fjʊəriəs]	<i>adj.</i> 狂怒的
<b>torment</b>	['tɔ:ment]	<i>v.</i> 折磨; 使烦乱
<b>embolden</b>	[ɪm'bəʊldən]	<i>v.</i> 鼓励, 使有胆量
<b>suitor</b>	['su:tə(r)]	<i>n.</i> 求婚者, 请愿者
<b>redoubtable</b>	[rɪ'daʊtəbl]	<i>adj.</i> 可怕的, 厉害的; 令人敬畏的
<b>shoe</b>	[ʃu:]	<i>v.</i> 为……钉蹄铁 (过去式和过去分词为 shod)

48 Euryclea: 欧鲁克蕾娅

49 Ops: 俄普斯

50 Pisenor: 裴塞诺耳

