

第一讲 圣经启示

圣经全书概说

宗教是人类精神生活的重要方面。宗教这朵不结果实的精神花朵，盛开在形上思维与神话想象嫁接而成的高枝上。它远离生活的坚实土壤，伸向虚幻无垠的天空，沐浴着高渺的信仰之光，吸取着圣洁的希望之露，不仅开得早，而且久盛不衰。作为西方文化源泉之一的犹太-基督教的《圣经》(Bible)与古印度的《梨俱吠陀》(Rigveda)和伊斯兰教的《古兰经》(Koran)一起，构成了世界三大宗教的经典，规范和导引着人类的精神生活。《圣经》之分为“旧约”和“新约”便意味着盟约。盟约一方面表现为上帝与人之间的伦理性人格关系的契约化，另一方面则具有引导人的道德义务和规范人的社会行为的律法性质。

《旧约全书》(The Old Testament)原是犹太教的圣经，用希伯来文写成，其基本部分《摩西五经》约形成于公元前2世纪，是希伯来民族历史、文化和文学遗产的总汇集。约在公元前283年至前249年间，《旧约》由72位学者在亚历山大城图书馆译为希腊文本，称为《七十人译圣经》，又称《七十子译本》(Septuagint)包括《逸经》又称《次经》)。《旧约圣经》共39卷包括《摩西五经》(即《创世纪》、《出埃及记》、《申命记》等5卷)历史书如《士师记》、《列王记》、《历代记》等10卷先知书如《以赛亚书》、《耶利米书》、《哈巴谷书》等15卷，以及诗文集等。

《新约圣经》(The New Testament)是基督教的经书，以对耶稣基督的信仰为基础，约形成于公元2世纪末，用希腊文和亚兰文写成，有27卷。最重要的是开头纪录耶稣言行的四福音，包括《马太福音》、《马可福音》、《路加福音》、《约翰福音》。其次是纪录基督教形成初期第一批教徒，主要是彼得和保罗的《使徒行传》，还有书信21卷，最后是约翰的《启示录》。《逸经》原文有希伯来文的，也有希腊文和亚兰文

的。有的《圣经》译本将其作为附录，但较晚的译本已多不收入。

《圣经》的翻译，是西方文化史上的大事件，兼有整理传播古典文化、规范民族语言等作用。继公元前3世纪《七十人译圣经》的希腊文本和后来哲洛姆（St. Jerome 约公元347~420）译的拉丁文本以后，还有1382年的英文译本。1534年马丁·路德（Martin Luther, 1483~1546）的德译本《圣经》直接促进了他所领导的宗教改革运动。1611年英王詹姆斯的钦定本《圣经》（*Authorised King James Version*）对于规范英语起到了巨大的作用。1970年的新英语译本（*The New English Bible*）则吸收了现当代的科学发现和研究成果。甚至有些没有文字的“原始”民族，由于《圣经》翻译的需要而创造了新的拼音文字。

这里所选的《旧约圣经》，是《创世纪》开头的亚当夏娃被逐出伊甸园一节。英文本是詹姆斯钦定本，中译本略有删节和合并，今使两者兼顾内容，以便对照。英文虽有若干古语，但畅晓易懂，中译也达意、典雅，足可作为翻译的范本。《新约圣经》选了“基督复活”一节，可作学习翻译的练习资料。

《圣经》对于西方文化、文学及人们的精神生活的影响是巨大的、深远的。《圣经》的诞生本身就是希伯来文化（犹太教）与希腊罗马文化（基督教）相结合的产物。无论作为历史纪录、文学读本，还是神学哲学文献，《圣经》都是有很高文献和文学价值的经典之作。中世纪产生了以《圣经》为题材的大量文学、绘画和雕塑作品，米开朗基罗的宗教画和但丁的《神曲》可作为其代表。文艺复兴以至于现代，有弥尔顿的长诗《失乐园》、托马斯·曼的《约瑟和他的兄弟们》四部曲等取材于《圣经》的文学艺术作品，屡见不鲜，有的被列入传世名著。今天，《圣经》随着西方文化的传播，不仅影响西方，而且对东方产生影响。其研究和翻译也有新的突破，并成为一门学问，如美国当代著名翻译理论家奈达，就是《圣经》翻译研究的专家。

译作赏析

The Old Testament (The Creation—The Fall)

太初，上帝造天地万物，继而造人间男女，又立伊甸园，安置人于

其中。女人（夏娃）受蛇之诱惑，与男人（亚当）分吃智慧之果，及知羞耻知善恶。上帝知晓此事，于是蛇和男女皆受惩罚——蛇以肚行走，终身吃土；女人受男子管辖，受生育之苦；男人则终身辛苦，返归尘土。上帝怕人又吃生命树上的果子，得长生不老之道，乃将亚当夏娃逐出伊甸园。从此人从天堂沦落人间，开始了漫长的生命历程。此谓基督教的原罪说之发端。

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.^① And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying. Of every tree of the garden thou mayest freely eat;^② but of the tree of the knowledge of good and evil, thou shalt not eat of it;^③ for in the day that thou eatest thereof thou shalt surely die.^④

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.[®] And they were both naked, the man and his wife, and were not ashamed.

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?[®] And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know[®] that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.[®] And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid

themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him. Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked?⁹⁹ Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?¹⁰⁰ And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.¹⁰¹ And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.¹⁰² So he drove out the man; and he placed at the

east of the garden of Eden Cherubims,^⑨ and a flaming sword which turned every way, to keep the way of the tree of life.

【原文注释】

① Here in Chinese version the sentences which give the names of four rivers are left out as redundancy. The four rivers are: Pison, Gihon, Hiddekel, and Euphrates.

② Thou mayest freely eat: You may freely eat.

③ Thou shalt not eat of it: You should not eat of it.

④ Thou eatest thereof thou shalt surely die: You eat thereof you shall surely die.

⑤ They shall be one flesh: They shall be one body.

⑥ Yea, hath God said, Ye shall not eat every tree of the garden? Yes, has God said, you shall not eat... eat of (古语): eat part of.

⑦ God doth know...: God does know...

⑧ Gave also unto her husband with her: Gave also to her husband with her.

⑨ Who told thee that thou was naked: Who told you that you were naked?

⑩ I commanded thee that thou shouldest not eat: I commanded thee that you should not eat.

⑪ The women whom thou gavest to be with me, she gave me of the tree: The women whom you gave me in my company gave me the fruit of the tree.

⑫ to till the ground from whence he was taken: to till the ground from which he was taken.

⑬ Cherubims (plural form for cherub): God's winged attendants (angels), having various forms.

旧约全书（从创世到沉沦^①）

在耶和華神造天地的日子，野地还没有草木，田间的菜蔬还没有

长起来，因为耶和华神还没有降雨在地上，也没有人耕地。但有雾气从地上腾起，滋润遍地。^②耶和华神用地上的尘土造人，将生气吹在他鼻孔里，他就成了有灵的活人，名叫亚当^③

耶和华神在东方的伊甸立了一园子，把所造的人安置在那里。耶和华神使各样的树从地里长了出来，悦人的心目，树上的果子好作食物。园子当中又有生命树，和分别善恶的树。^④有河从伊甸流出来滋润那园子，从那里分为四道。^⑤

耶和华神将那人安置在伊甸园，使他修理看守。耶和华神吩咐他说，园中各样树上的果子，你可以随意吃，只是分别善恶树上的果子，你不可吃，因为哪一天吃了你必定死。^⑥

耶和华神说，那人独居不好，我要为他造一个配偶帮助他。耶和华神用土造成的野地各样走兽，和空中各样飞鸟，都带到那人面前看他叫什么。那人怎样叫各样生物，那就是生物的名字。那人便给一切牲畜，空中飞鸟，野地走兽都起了名字，只是那人没有遇见配偶帮助他。^⑦

耶和华神使他沉睡，他就睡了，于是取下他的一条肋骨，又把肉合起来。耶和华神就用那人身上所取的肋骨造成一个女人，领他到那人跟前。那人说，这是我骨中的骨，肉中的肉，可以称他为女人，因为他是从男人身上取出来的。^⑧因此，人要离开父母，与妻子连合，二人成为一体。当时夫妻二人赤身露体，并不羞耻。^⑨

耶和华神所造的，惟有蛇比田野一切生物更狡猾。蛇对女人说：“神岂是真说，不许你们吃园中所有树上的果子么？”^⑩女人对蛇说：“园中树上的果子我们可以吃，惟有园当中那棵树上的果子，神曾说，你们不可吃，也不可摸，免得你们死。”蛇对女人说：“你们不一定死，因为神知道，你们吃了之后眼睛就亮了，你们便如神能知道善恶。”^⑪女人看见那棵树的果子好作食物，也悦人的眼目，且能使人有智慧，就摘下果子来吃了；又给她丈夫，她丈夫也吃了。他们两人的眼睛就亮了，才知道自己赤身露体，便拿无花果树的叶子为自己编作裙子^⑫。

天起了凉风，耶和华神在园中行走，那人和妻子听见神的声音，就藏在园里的树木中，躲避耶和华神的面^⑬。耶和华神呼唤那人，对他说：“你在哪里？”他说：“我在园中听见你的声音，我就害怕，因为我赤身露体，我便藏了。”耶和华神说：“谁告诉你赤身露体呢？莫非你吃了

我吩咐你不可吃的那树上的果子么？”那人说：“你赐给与同居的女人，她把那树上的果子给我，我就吃了。”

耶和華神對女人說：“你作的是什么事呢？”女人說：“那蛇引誘我，我就吃了。”耶和華神對蛇說：“你既作了这事，必受咒诅，比一切的牧畜野兽更甚；你必用肚子行走，终身吃土。我又要叫你和女人彼此为仇，你的后裔和女人的后裔也彼此为仇；女人的后裔要伤你的头，你要伤他的脚跟。”又对女人说：“我必多加增你怀胎的苦楚，你生产儿女必多受苦楚；你必恋慕你丈夫，你丈夫必管辖你。”¹¹⁸又对亚当说：“你既听从妻子的话，吃了我吩咐你不可吃的那树上的果子，地必为你的缘故受咒诅，你必终身劳苦，才能从地里得吃的。地必给你长出荆棘和蒺藜来；你也要吃田间的菜蔬。”¹¹⁹

你必汗流满面才得糊口，直到你归土为止，因为你是从土里出的；你本是尘土，仍要归于尘土。”¹²⁰

亚当给他妻子起名叫夏娃，因为她是众生之母。耶和華神为亚当和他妻子用皮子作衣服，给他们穿。

耶和華神说，那人已经与我们相似，能知道善恶，现在恐怕他伸手又摘生命树的果子吃，就永远活着了。耶和華神便打发他出伊甸园去，耕种他所自出的土地。神把他赶出去了，在伊甸园的东边设下神丁和一把四面发火的剑，把守生命树。¹²¹

【译作赏析】

首句 These are the generations of the heavens and the earth when they were created 中译未译，原因大概有三点：(1)此句为上段内容之总结，(2)此句按原注是关于创世诸种传说之一，(3)此句内容与第二句即译文首句重复。

The Lord God 译为“耶和華神”是考虑到《旧约》是犹太人的经典，其主神为耶和華，而不同于基督教的主神“上帝”。and every plant of the field before it was in the earth and every herb of the field before it grew. 英文在句法上与首句相连，中文则取其“野地”（地点作主语，译为）“野地还没有草木(Plant)”，下来再用定语形式“田间的菜蔬(herb)还没有长起来。”接下来又连用两个“没有”和一个“有”（因为耶和華神还没有降雨在地上，也没有人耕地。但有雾气从地上腾起，

滋润遍地。)这是发挥了中文的用字造句和句子粘连的特殊长处。

③ And the Lord God formed man of the dust of the ground 英文用的是 make sb. of sth. 的句型,译为“耶和華神用地上的尘土造人。”and breathed into his nostrils the breath of life; and the man became a living soul. “将生气吹在他鼻孔里”(一说吹入人的口中),“他就成了有灵的活人。”这是变通译法,此处的吹入生气即注入灵魂。“名叫亚当”系根据文意所加。

在东方的伊甸(Eden)立一园子,即“伊甸园”,使人居其中。And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food. 此句位置有颠倒,以便于 tree 后接从句,即正常语序应为: The God made every tree to grow out of the ground... 耶和華神使各种树从地里长出来,悦人的心目,(加词:树上的果子)好作食物。接下来分别提到“生命树”和“分别善恶的树”(即智慧树)。

⑤ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 中文又一次用“有”起句,又用合句法译后两句:“有河从伊甸流出来滋润那园子,从那里分为四道”。其后详述四条河的句子则略去不译。

⑥ 译文从略译处分段。此句译文省 took 译 put 为“安置”,dress 和 keep 各为“修理”、“看守”因宾语 it 是园子。其他各重要词语也尽量用汉语说法译之,如 command(吩咐),freely(随意),eat of it(eatest thereof)可理解为 eat the fruit of it 即不可吃分别善恶树上的果子,因吃必死。

⑦ 此一段谓生物之得名。神造人和万物,而人赋予万物之名。a help meet for him,译为“一个配偶帮助他”。beast 走兽,fowl 飞鸟,cattle 牲畜,一起冠之于 living creature 生物之下。

⑧ 译文另分出一段以叙述女人之产生。caused a deep sleep to fall upon Adam 只简称为“使他沉睡”。made he a woman 可视为是 make 的自动词用法 即 make herself a woman for him。“领他到那人跟前”应为“领她到那人跟前。”

⑨ 下来讲男女之结合。cleave(to)粘着,依恋,译文用抽象法译为“与妻子结合”(leave unto his wife),两人成为一体 and they shall be

one flesh)。“当时夫妻两人赤身露体，并不羞耻。”(And they were both naked, the man and his wife, and not ashamed. 雅“并不羞耻”似不合乎汉语习惯，可试改为“并不感到羞耻”。

⑩ 英文定语从句的译法千变万化，Now the serpent was more subtil than any beast of the field which the Lord God had made. 此处提到句首示为范围：“耶和華神所造的，惟有蛇比田野一切生物更狡猾。”蛇对女人的话以直接引语的形式译间接引语：“神岂是真说，不让你吃园中树上的果子么？”(Yea, hath God said, Ye shall not eat of every tree of the garden?) 而汉语中用词为“岂是真说”，颇具文言色彩。

⑪ 其下女人对蛇说话是直译，而蛇再度对女人说的话，又多有变通处理。Ye shall not surely die (你们不一定死), for the God doth know (因为神知道 that in the day(省译) ye eat thereof, then your eyes shall be opened (你们吃了以后眼睛就亮了), and ye shall be as gods, knowing good and evil (你们便如神能知善恶)。

⑫ 《圣经》中的语言兼有口语的通俗和文学的哲理，其通俗者如口语多用 and 连接，而汉语则用“也”“且”“就”“又”“便”“才”等小词连接，使语气顺畅，语义连贯。“女人看见那颗树的果子好作食物，也悦人的眼目，且能使人有智慧，就摘下果子来吃了；又给她丈夫，她丈夫也吃了。他们两人的眼睛就亮了，才知道自己赤身露体，便拿无花果树的叶子为自己编作裙子。”

⑬ 译文以 and 为起首词分段，以小的段落和短句子接叙神知此事。原文用两个长句：And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. 译文为五小节，变换次序，安排如下，“天起了凉风，耶和華神在园中行走，那人和妻子听见神的声音，就藏在园里的树木中，躲避耶和華神的面。”

⑭ 跳过一段直引对话，神问女人：“你作的是什么事呢？”(What is this that thou hast done?) 神谓蛇 Because thou has done this, thou art cursed above all cattle, and above every beast of the field; 中译：“你既作了这事，必受咒诅，比一切的牲畜野兽更甚；”(合句) put enmity

between“使相互为敌”。此处蛇为隐喻，暗指阴茎，与女人为敌。 seeds (种籽)与人相关，翻译为“后裔”。conception 为“怀胎”，bring forth 为“生育”，sorrow 译为“苦楚”。此皆为与女人有关的事物和词语。

⑮ 神对亚当的话，原文多变异，译文则倾向于恢复常态。 Cursed is the ground for thy sake (地必为你的缘故受咒诅)；in sorrow shall thou eat of it all the days of thy life (你必终身受苦，才能从地里得吃的)；thorns also and thistles shall it bring forth to thee (地必给你长出荆棘和蒺藜来)；and thou shalt eat the herb of the field 你也要吃田间的菜蔬)。其间“地”与“你”作主语，构成有趣的地与人的对比和人与地的联系。

⑯ 译者进一步把 ground(地面)和 dust(尘土)接通译为“土”以便与人产生更加本质的联系：“你必汗流满面才得糊口，直到你归土为止，因为你是从土里出的；”(In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken)直到归结为最富哲理的话：“你本是尘土，仍要归于尘土”(for dust thou art, and unto dust shalt thou return.)十分有趣的是，英文两句以 dust(尘土)靠近句首相连，汉译则以两个“尘土”结句，同样形成警句效果。

⑰ 最后一节的译法颇有讲究：省却 behold 看哪)以增神的庄重之感，the man is become as one of us 译为“那人已经与我们相似”，即近乎神能知道善恶并长生不老，这正是恐怕 (lest)的内容。唯中文拆 the Lord God 为“耶和 华”和“神”(He)还有那近乎西化的句子“耕种他所自出的土地”(to till the ground from whence he was taken)能引人特别地注意。以“神丁”简译 Cherubims (有各种变形的带翼天使)， “一把四面发火的剑”简译 flaming sword which turned every way (一把放射火焰四面转动的剑)，却是有助于译文的地道和简洁。而地道与简洁，可以说正是《圣经》语言的特色。

翻译练习

The New Testament (The Resurrection)

In the end of the sabbath as it began to dawn toward the first day

of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead, and behold, he goeth before you into Galilee; there shall ye see him; Lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders. and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen.

第二讲 荷马史诗

荷马史诗概说

史诗是古代西方最重要的文学样式。它以古代氏族部落之间的战争为主要题材，突出部落首领的英雄行为，歌颂伟大的神化了的人间英雄。史诗大多先经民间口头流传而后经过职业诗人的编订加工得以成形。从史学角度看，史诗处于由传说到信史之间的半信史的过渡时期，从文学角度看，则是有文字记述的固定形式的口头说唱文学。

古代希腊最伟大的两部史诗是荷马（Homer）的《伊利亚特》和《奥德赛》。荷马大约生活在公元前9到8世纪之间的希腊东部小亚细亚一带。荷马时期早已流传着一些短歌，讲述的是公元前12世纪末希腊半岛南部的阿凯亚人和东部小亚细亚北方的特洛伊人之间的一场战争。这些英雄传说在口头流传过程中又加进了若干神活故事，使得人的历史受到神的力量的干预而带有天启色彩，同时也丰富了英雄传说而具有更多的传奇色彩。带着竖琴在贵族宫廷演唱的盲人诗人荷马以这些短歌为基础，编订出具有一贯情节和一致风格的史诗。到公元前6世纪，雅典城邦的宫廷内已有史诗抄本，那又是经过为时200年间不少诗人的增删传抄而成的样子。这便是今日荷马史诗的形貌。

《伊利亚特》（*Iliad*，一译《伊利昂纪》）原义为关于伊利翁（即特洛伊）战争的诗篇。特洛伊战争以“金苹果”为开端，写神助特洛伊王子帕里斯拐走斯巴达王墨涅拉俄之妻海伦，密刻奈王阿伽门农调集希腊各部十万大军渡海远征，攻打特洛伊城。战争持续了9年，攻城不下。《伊利亚特》从第10年阿伽门农和联军勇将阿契里斯因争夺女俘发生内讧开始，愤怒的阿契里斯退出战斗，希腊军大败。阿契里斯部将帕特洛克斯借盔上阵，不幸身亡。阿契里斯为友复仇，与阿伽门农和好，阵杀特洛伊猛将赫克托耳。特洛伊老王普里阿摩斯赎回儿子尸

首，举哀下葬，全诗结束。这里节选了第 22 章阿契里斯大战赫克托耳的最后场面，把英译本和傅东华先生的散体中译对照评析。

《奥德赛》(*Odyssey* 又译《奥德修记》)描写的故事是：特洛伊战争结束后，希腊英雄奥德修斯在海上漂泊 10 年 历尽艰辛 后来只身一人来到淮阿喀亚岛，经国王盛情款待，回到家乡与儿子一齐杀死他妻子的求婚者们，夫妻团聚，他重返伊塔刻岛王位。其中 9 年的经历 包括与喀孔涅斯人作战，杀独眼巨人，经风之国、巨人国，过巫女岛，绕海妖礁，直到太阳神岛而一人幸免——所有这一切都是在淮阿喀亚岛向国王讲述的。全诗以倒叙开始：天神让奥德修斯返乡，儿子从家乡出发寻找父亲，女神卡吕普索服从天神旨意放奥德修斯回去。这里选了第 8 章奥德修斯终于来到淮喀亚宫，受到盛情款待的场景片断，可供翻译练习时参考使用。

《伊利亚特》和《奥德赛》两部史诗各分为 24 卷，前者长达 15693 行，后者也有 12110 行，真可谓宏篇巨制。诗人善于大刀阔斧地剪裁，长于处理重大的历史题材，两者都是把长达 10 年的事件压缩在最关键最精彩的几十天内予以艺术处理。《伊利亚特》以“阿契里斯的愤怒”开始并使之贯彻始终，安排情节主线，突出作品主题。全诗 2/3 篇幅描写两军对阵，展开广阔画面，烘托主要英雄。这些英雄不仅是原始群体智慧和勇武的化身，而且具有个性和个人意识萌芽，并通过诗人的评述表达了个人荣誉与集体利益之间的冲突。《奥德赛》不像《伊利亚特》那样直写战争，情调高昂，节奏紧凑，而是通过倒叙插叙讲述流浪和归家的经历——写海上遭遇，色彩绚丽；写家庭生活，笔触细腻，全诗更富神话浪漫色彩。《奥德赛》通过人世间的争夺，反映了维护私有财产的权利之争与维护一夫一妻制道德规范的努力，同时写尽了人类返回家园的艰难历程和心理感受。这与《伊利亚特》通过赫克托耳之死暗示人类“死亡”的主题并不相同，但正可与之补充。

荷马史诗的艺术造诣极高。整部作品布局合理，叙事抒情，相得益彰。质朴自然的口语，给人以真实亲切之感。大量重复结构的运用，不仅适于演唱，而且加强了艺术感染力。描写自然现象和日常生活的口语经过诗人的提炼加工，形成文学语言中特有的隐喻，称为“荷马式比喻”。两部史诗均体现了高度的叙事文学技巧，并在故事中蕴含重大的人类命运的主题。马克思说它是“一种规范和高不可及的范

本”，实不为过。此外，荷马史诗标志着西方文明史上的“荷马时代”，更对今日的历史哲学、民俗考古、语言文学研究有着永久的价值和不朽的魅力。

译作赏析

The Iliad (excerpts)

by Homer

Translated by Robert Fitzgerald

阿契里斯披甲执枪上阵，特洛伊人逃进城内，只有赫克托耳出于荣誉感决心与阿契里斯决一死战。众神的关注、宙斯的裁决和雅典娜的参与，注定了战争的胜负。赫克托耳被阿契里斯绕城追赶三匝，并躲过了投来的枪，而他投向阿契里斯的一枪也被反弹回来。没了投枪，他只得拔剑迎战，终因敌不过对手而负伤倒地。垂死的人乞求阿契里斯让他的尸体返回城中安葬，但阿契里斯的愤怒是无情的，阿凯亚人纷纷前来毁尸。后因老王求情，才得以领回儿子尸首，下葬安息。人类死亡和葬礼，在这英雄决战的场面中得到了象征性的体现。

With this he twirled his long spearshaft and cast it,
hitting his enemy mid-shield, but off
and away the spear rebounded. Furious
that he had lost it, made his throw for nothing,
Hektor stood bemused. He had no other.
Then he gave a great shout to Dēiphobos^①
to ask for a long spear. But there was no one
near him, not a soul. Now in his heart
the Trojan realized the truth and said:^②

“This is the end. The gods are calling deathward.”^③
I had thought
a good soldier, Dēiphobos, was with me.
He is inside the walls. Athēna tricked me^④.

Death is near, and black, not at a distance,
not to be evaded. Long ago
this hour must have been to Zeus's liking ⁶⁵
and to the liking of his archer son.
They have been well disposed before, but now
the appointed time's upon me. Still, I would not
die without delivering a stroke,
or die ingloriously, but in some action
memorable to men in days to come. "

With this he drew the whetted blade that hung ⁶⁶
upon his left flank, ponderous and long,
collecting all his might the way an eagle
narrows himself to dive through shady cloud
and strike a lamb or cowering hare; so Hektor
lanced ahead and swung his whetted blade.
Akhilleus with wild fury in his heart
pulled in upon his chest his beautiful shield
his helmet with four burnished metal ridges
nodding above it, and the golden crest
Hēphaistos locked there tossing in the wind. ⁶⁷
Conspicuous as the evening star that comes,
amid the first in heaven, at fall of night,
and stands most lovely in the west, so shone
in sunlight the fine-pointed spear
Akhilleus poised in his right hand, with deadly
aim at Hektor, at the skin where most
it lay exposed. But nearly all was covered
by the bronze gear he took from slain patrōklos. ⁶⁸
showing only, where his collarbones
divided neck and shoulders, the bare throat
where the destruction of a life is quickest.

Here, then, as the Trojan charged, Akhilleus
drove his point straight through the tender neck,
but did not cut the windpipe, leaving Hektor
able to speak and to respond. He fell
aside into the dust. And prince Akhilleus
now exulted:

“Hektor, had you thought
that you could kill Patrōklos and be safe?
Nothing to dread from me; I was not there.
All childishness. Though distant then, Patrōklos’
comrade in arms was greater far than he —
and it is I who had been left behind
that day beside the deepsea ships who now
have made your knees give way. The dogs and kites
will rip your body. His will lie in honor
when the Akhaians give him funeral. ”⁹

【原文注释】

Deiphobos(得伊福玻斯) : A brother of Hektor.

② The Trojan (特洛伊人) Referring to Hektor.

③ The gods are calling deathward: The gods are calling me
toward death.

Athena (Athene 雅典娜) : The Greek goddess of war,
handicraft, and wisdom.

⑤ Zeus (宙斯) : The supreme god of the ancient Greeks.

⑥ The whetted blade : the sharp sword.

⑦ Hēphaistos (Hephaestus 赫淮斯托斯) : The god of fire and
metal-working.

⑧ Patrōklos (Patroclus 帕特洛克里斯) : A loyal friend of
Achilles.

⑨ The Akhaians (阿凯亚人) : Referring to Agamemnon(阿伽门