

<<希腊神话故事六则>>

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内容概要

古希腊神话充满着智慧和神奇，讲述了宙斯统治天国时期，诸神为人类所做的大量贡献。许多神存其中扮演了英雄角色。

《希腊神话故事六则》汇聚了希腊神话故事的六则精华，以简炼的语言为读者讲述了六个美丽动人的传说故事。

希腊文化源于古老的爱琴文明，它的创造者是西洋文明的始祖，他们具有卓越的天性和不凡的想像力。

在那原始时代，他们对自然现象，对人的生死，都感到神秘和难解，于是他们不断地幻想、不断地沉思。

在他们想像中，宇宙万物都拥有生命。

然而在多利安人入侵爱琴文明后，因为所生活的希腊半岛人口过剩，他们不得不向外寻找生活空间。

这时候他们崇拜英雄豪杰，因而产生了许多人神交织的民族英雄故事。

这些人所创造的人、神、物的故事，经由时间的淬炼，就被史学家统称为希腊神话，公元前十一二世纪到七、八世纪则被称为神话时代。

神话故事最初都是口耳相传，直至公元前七世纪才由大诗人荷马整理记录于《荷马史诗》中。

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书籍目录

柏勒罗丰 赫拉克勒斯 伊阿宋 奥德赛 珀尔修斯 忒修斯

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章节摘录

Exiled Bellerophon was a citizen of Corinth who was exiled owing to a murder which he had committed . In those days it was possible to be purified of the guilt of such a crime , and Bellerophon was in due course absolved by King Proems of neighboring Tiryns . The king ' S wife , generally identified as Stheneboea , made a pass at the young hero , and when he repulsed her advances she told her husband that it was Bellerophon who made a pass at her . 放逐 柏勒罗丰是科林斯。

城邦中的一位公民，他因犯谋杀罪而遭到放逐。

在当时，这样的罪行还有被免责的可能。

邻国提拉斯的普洛特斯国王让他逃过了此劫。

国王的妻子，我们通常称之为希纳波，对年轻的英雄大献殷勤，柏勒罗丰断然拒绝了王后的挑逗，她倒打一耙告诉自己的丈夫说柏勒罗丰勾引了她。

The Letter King Proems cloaked his indignation , not wishing to violate the sacred obligations of hospitality by doing harm to his guest . But he contrived his revenge by asking Bellerophon to deliver a letter on his behalf to King Iobates of Lycia , his father-in-law . This is somewhat surprising in that writing hadn ' t been invented yet , except perhaps a rudimentary form used for inventory—keeping on the island of Crete and certain parts of the mainland . No wonder Bellerophon couldn ' t make out the meaning of the message he was to deliver . Either that or the letter was sealed—although for that matter " letters " hadn ' t been invented yet either . 信件 普洛特斯国王掩饰了自己的不悦，他并不想冒犯客人，亵渎热情待客的神圣义务。

可是，普洛特斯设计进行了报复，他要求柏勒罗丰以他的名义给自己远在利西亚的岳父送一封信。

这多少有些奇怪，因为当时还没有发明文字，或许只有在克里特岛和大陆某些特定的地方才有记录的雏形。

当然，柏勒罗丰对自己将要传递的信件内容一无所知。

或许信口被封得严严实实，或许当时还没有“信件”这一说。

The Favor What the message said was : " Dear Iobates , please do me a favor and kill the person who hands you this . " To do so proved impossible , however as Iobates was bound by the same strictures of hospitality as King Proetus . So instead he feasted Bellerophon for a goodly number of days and nights , until at length he announced that he had a favor to ask of him . Assuming that this had something to do with a return letter to Proetus , Bellerophon may well have been giving thought to establishing the first postal service , when Iobates surprised him with the unexpected nature of his request . Would Bellerophon be so kind as to rid the kingdom of the Chimaera? 恩惠 信上说：“亲爱的伊奥巴特斯，请帮我把这个持信人给杀了。

”然而此举是不可能的，因为伊奥巴特斯和普洛特斯一样，也碍于热情待客的礼节。

因此，伊奥巴特斯反而设席宴请了柏勒罗丰好多天，最后，他宣称自己需要柏勒罗丰的帮助。

柏勒罗丰猜想这多少和伊奥巴特斯写给普洛特斯的回信有关，柏勒罗丰可能早就对第一次信使工作做了好多的揣测，但是他万万没料到伊奥巴特斯的请求会如此出人意料。

柏勒罗丰会答应去捣毁科迈拉的巢穴吗？ The Challenge Not wishing to sugarcoat the challenge , the king went on to describe the Chimaera as a fire—breathing monster directly related to Heracles nemesis the many—headed Hydra , and Cerberus , watchdog of Hades . The Chimaera had a lion ' S front , a goat ' S middle and a snake ' s tail (in some alternative versions of the myth . the heads of these three beasts with some admixture of body parts) . In any case , it was truly ferocious . 挑战 国王没有隐瞒这其实是一次挑战，他接着就描述了科迈拉的样子：这是一头喷火的怪物，它和大力神赫拉克勒斯的复仇女神——九头蛇许德拉和冥王哈得斯的看家狗克尔柏洛斯相似。

银鲛长着狮头、羊身和蛇尾（它在另外一些类似的神话中被描述成是这三种动物的头以及身体其它部位的混合体）。

无论怎样，科迈拉真的是凶猛异常。

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