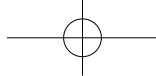


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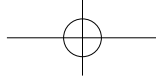
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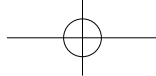
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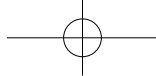
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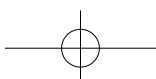
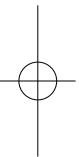
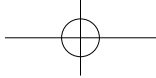
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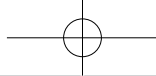
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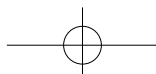
I

Ancient European Literature

文学大观园

欧美文学的源头是古希腊罗马文学。希腊文学主要繁荣于公元前12世纪至公元前6世纪，神话和史诗是其主要形式。希腊神话源自口头文学，想象丰富，形象生动，具有人神同形同性的特点，具有很高的文学价值。希腊神话由神的故事和英雄传说两部分组成。神的故事讲述以宙斯为首的神的谱系、地位和人类起源的故事。英雄传说起源于对祖先的崇拜。古希腊人怀念自己部落里创功立业的领袖，于是发挥丰富的想象力，创造出半人半神、主宰人类社会活动的英雄，比如为民除害的特修斯(Theseus)、取得金羊毛的伊阿宋(Jason)、建立12件大功的大力士赫拉克勒斯(Hercules)等。

荷马史诗无疑是希腊文学的主要成就。古希腊抒情诗的代表作家则有萨福(Sappho, 公元前610?-570?)和阿那克瑞翁(Anacreon, 约公元前582?-485?)。萨福是位女诗人，被柏拉图称为“第十位文艺女神”。阿那克瑞翁写过五卷诗，流传下来的不多。他的诗体收到许多人的模仿，被称为“阿那克瑞翁体”。



他们的抒情诗主要歌咏爱情和美酒,意境清新。古希腊散文故事的代表作是《伊索寓言》(*Aesop's Fable*)。它形成于公元前6世纪,反映了下层平民的思想感情和生活经验,例如《龟兔赛跑》(*The Tortoise and Hare*)、农夫与蛇(*The Farmer and the Snake*)等。

古希腊悲剧重要代表作家有:“悲剧之父”埃斯库罗斯(*Aeschylus*, 公元前525/524-456/455),索福克勒斯(*Sophocles*, 公元前496?-406)和欧里庇得斯(*Euripides*, 公元前484-406)。埃斯库罗斯的代表作是《被缚的普罗米修斯》(*Prometheus Bound*),取材于普罗米修斯盗取天火,受到宙斯惩罚的神话故事。索福克勒斯的代表作是《俄狄浦斯王》(*Oedipus the king*),其中描述的恋母情节在西方文学中产生了较大影响。欧里庇得斯的代表作是《美狄亚》(*Medea*),作品反映了妇女地位低下的社会现实,对欧洲戏剧产生了深远影响。古希腊喜剧作家的代表是阿里斯托芬(*Aristophanes*, 公元前450?-388)。他被誉为“喜剧之父”,其代表作《阿卡奈人》(*Acharnians*)以夸张的闹剧场面反映现实。柏拉图(*Plato*, 公元前428/427-348/347)是欧洲最伟大的哲学家和思想家之一;另一位重要的哲学家亚里士多德(*Aristotle*, 公元前384-322)以其《诗学》(*Poetics*)奠定了西方文学理论的基础。

继希腊文学之后的罗马文学繁荣于公元前3世纪至5世纪。最有影响的作家有维吉尔(*Virgil*, 公元前70-19)、贺拉斯(*Horace*, 公元前65-8)和奥维德(*Ovid*, 公元前43-公元17)。维吉尔的代表作《埃涅阿斯记》(*Aeneid*)成为了文人史诗的典范。贺拉斯在文艺理论著作《诗艺》(*Art of Poetry*)中提出了“寓教于乐”和“和谐”的原则。奥维德的《变形记》(*Metamorphosis*)系统整理了古代神话,成为后世文学作品的重要题材。

古代希腊罗马文学的文学价值在于反映了先进阶层为争取社会进步而斗争的全过程,在思想内容和艺术上具有首创性质,为欧洲文学的发展奠定了基础。

Homer

(flourished 9th or 8th century BC?)

荷马是古希腊吟游盲诗人。古希腊文学始于两部史诗:《伊利亚特》(*Iliad*)和《奥德赛》(*Odyssey*)。史诗源自口头文学,是在相当长的历史过程中,通过集体和个人的不断加

工而形成的，相传由荷马整理成书，因而被称之为“荷马史诗”。

《伊利亚特》讲述了特洛伊战争的故事：三位女神相互争宠，诱使特洛伊王子帕里斯到斯巴达拐走了王后海伦。为了夺回美女海伦，希腊各部落发动10万大军，联合向特洛伊进攻达10年之久，后由英雄奥德修斯设木马计，最终攻克特洛伊。《奥德赛》讲述了特洛伊战争结束后，伊萨卡国王奥德修斯回国途中在海上漂泊10年的历险经历以及和善良、忠贞的妻子团聚的故事。两部史诗均反映了古希腊的社会生活，塑造了一系列生动形象、个性鲜明的英雄人物，由此荷马史诗也被成为“英雄史诗”。史诗与神话传说密不可分，战争不仅是部落之间的争斗，神也始终参与其间，众英雄也被描述为与神各有渊源。

Iliad

选文提要

《伊利亚特》取材于特洛伊战争最后50多天的故事，讲述了希腊部落主将阿喀琉斯与主帅们阿伽门农之间的义气之争和特洛伊统帅赫克托耳之死。

下文节选自全书第三部，讲述的是为了平息长达10年的战争，特洛伊统帅赫克托耳提议由拐来海伦的王子帕里斯与斯巴达国王梅内莱厄斯决斗，由命运决定海伦的归宿。彩虹女神爱丽丝告诉海伦这一消息，海伦立刻含泪来到城楼。选文中长辈们对海伦的评论令人深思。

Book III

Meanwhile Iris¹ went to Helen in the form of her sister-in-law, wife of the son of Antenor², for Helicaon³, son of Antenor, had married Laodice⁴, the fairest of Priam's⁵ daughters. She found her in her own room, working at a great web of purple linen, on

-
- 1 Iris: the goddess of the rainbow and messenger of the gods in Greek mythology 艾丽丝，希腊神话中的彩虹女神和众神的信使
 - 2 Antenor: one of the Greek sages who have experience, judgment, and wisdom 安忒诺耳，希腊圣人之一
 - 3 Helicaon: 赫利卡昂
 - 4 Laodice: Priam's daughter, who married Helicaon 拉俄狄刻，普里阿摩斯的女儿，赫利卡昂的妻子
 - 5 Priam: the last king of Troy in Greek mythology, the father of Paris and Hector, who was killed when his city fell to the Greeks 普里阿摩斯，希腊神话中特洛伊的最后一位国王，帕里斯和赫克托耳的父亲，在特洛伊城被希腊人攻陷时被杀

which she was embroidering the battles between Trojans and Achaeans¹, that Mars² had made them fight for her sake. Iris then came close up to her and said, “Come hither, child, and see the strange doings of the Trojans and Achaeans till now they have been warring upon the plain, mad with lust of battle, but now they have left off fighting, and are leaning upon their shields, sitting still with their spears planted beside them. Alexandrus³ and Menelaus⁴ are going to fight about yourself, and you are to the wife of him who is the victor.”

Thus spoke the goddess, and Helen’s heart yearned after her former husband, her city, and her parents. She threw a white mantle over her head, and hurried from her room, weeping as she went, not alone, but attended by two of her handmaids... And straightway they were at the Scaean gates⁵.

The two sages, Ucalegon and Antenor, elders of the people, were seated by the Scaean gates, with Priam, Panthous, Thymoetes, Lampus, Clytius, and Hiketaon of the race of Mars. These were too old to fight, but they were fluent orators, and sat on the tower like cicadas that chirrup delicately from the boughs of some high tree in a wood. When they saw Helen coming towards the tower, they said softly to one another, “Small wonder that Trojans and Achaeans should endure so much and so long, for the sake of a woman so marvellously and divinely lovely. Still, fair though she be, let them take her and go, or she will breed sorrow for us and for our children after us.”

But Priam bade her draw nigh. “My child,” said he, “take your seat in front of me that you may see your former husband, your kinsmen and your friends. I lay no blame upon you, it is the gods, not you who are to blame. It is they that have brought about this terrible war with the Achaeans. Tell me, then, who is yonder huge hero so great and goodly? I have seen men taller by a

1 Achaean: a Greek 希腊人

2 Mars: the god of war in Roman mythology 马耳斯, 罗马神话中的战神

3 Alexandrus: a prince of Troy, also called Paris in Greek mythology, who took Helen home to be his wife and brought about the Trojan War 亚历克山德罗斯, 特洛伊王子, 希腊神话中又叫帕里斯。他将海伦诱拐到特洛伊做妻子, 从而引发特洛伊战争。

4 Menelaus: the king of Sparta at the time of the Trojan War in Greek mythology, husband of Helen and brother of Agamemnon 梅内莱厄斯, 希腊神话中特洛伊战争期间的斯巴达王, 海伦之夫及阿伽门农之只弟

5 Scaean gates: the gates of the city of Troy 特洛伊城的斯开亚门

head, but none so comely and so royal. Surely he must be a king.”

“Sir,” answered Helen, “father of my husband, dear and reverend in my eyes, would that I had chosen death rather than to have come here with your son, far from my bridal chamber, my friends, my darling daughter, and all the companions of my girlhood. But it was not to be, and my lot is one of tears and sorrow. As for your question, the hero of whom you ask is Agamemnon¹, son of Atreus², a good king and a brave soldier, brother-in-law as surely as that he lives, to my abhorred and miserable self.”

The old man marvelled at him and said, “Happy son of Atreus, child of good fortune. I see that the Achaeans are subject to you in great multitudes. When I was in Phrygia³ I saw much horsemen, the people of Otreus and of Mygdon, who were camping upon the banks of the river Sangarius; I was their ally, and with them when the Amazons⁴, peers of men, came up against them, but even they were not so many as the Achaeans.”

The old man next looked upon Ulysses⁵; “Tell me,” he said, “who is that other, shorter by a head than Agamemnon, but broader across the chest and shoulders? His armour is laid upon the ground, and he stalks in front of the ranks as it were some great woolly ram ordering his ewes.”

And Helen answered, “He is Ulysses, a man of great craft, son of Laertes. He was born in rugged Ithaca⁶, and excels in all manner of stratagems and subtle cunning.”

作品赏析

《伊利亚特》是一部英雄史诗，是欧洲文学中最早的作品，也是西方文化中最有生命力的杰作之一。它描写了残酷的战争与掠夺，歌颂了氏族首领的勇敢、机智和义气。史诗的文风生动、紧凑、简朴、明快、文

-
- 1 Agamemnon: the king of Mycenae and leader of the Greeks in the Trojan War, who was the son of Atreus. He was killed by his wife Clytemnestra upon his return from Troy. 阿伽门农，迈锡尼的国王，特洛伊战争中的希腊联军统帅，阿特柔斯的儿子。他刚从特洛伊返回就被其妻克吕泰墨斯特拉杀害。
 - 2 Atreus: the king of Mycenae, father of Agamemnon and Menelaus 阿特柔斯，迈锡尼的国王，阿伽门农和梅内莱厄斯的父亲
 - 3 Phrygia: an ancient region of west-central Asia Minor 弗里吉亚，小亚细亚中西部地区
 - 4 the Amazons: women soldiers in Greek mythology, reputed to have lived in Scythia 希腊神话中的亚马逊族女战士，相传曾居住在锡西厄
 - 5 Ulysses: Latin name of Odysseus, the king of Ithaca, a leader of the Greeks in the Trojan War, who offered the Trojan horse 尤利西斯，奥德修斯的拉丁文名，伊萨卡的国王，特洛伊战争中一名希腊首领，曾献木马计
 - 6 Ithaca: an island in the Ionian Sea, in Greece. Ithaca is the legendary home of Odysseus from Homer's *Odyssey*, and, according to some scholars, the home of Homer himself. 伊萨卡岛，希腊西爱奥尼亚海中群岛之一。传说它是荷马所著史诗《奥德赛》中奥德修斯的故乡。

中各种巧妙比喻随处可见。本段选文中对海伦亮相于特洛伊城楼的复杂心情、她在长老们之间引起的美与祸的议论、她与豁达宽容的国王之间的交谈等细节的描写，为残酷的战争场面点缀了人情味，也为流血冲突之中的人性意义做出了有力的说明。

- Questions**
- 1 How did Trojan elders describe Helen when they saw her coming towards the tower?
 - 2 Does Priam think that it is Helen who has brought about the war?

Sophocles

(496?-406BC)

索福克勒斯是古希腊著名悲剧诗人。他出生于富商家庭。传说他写过 120 多部作品，仅有 7 部流传下来。代表作《俄狄浦斯王》标志着希腊悲剧艺术的成熟。他获得过 24 个戏剧奖，居悲剧诗人之首。

Oedipus the King¹

选文提要 《俄狄浦斯王》讲述了俄狄浦斯的悲惨命运。他为了逃避弑父娶母的神谕，离家出走，到处流浪。流浪中在一三岔路口与一人发生争执，继

¹ Translated by Luci Berkowitz

而杀死了对方，没想到被杀的人正是他的生父，底比斯城的国王。随后俄狄浦斯去了底比斯城，破解了人面狮身的斯芬克司的谜语，被拥为底比斯城的新国王，并在不知情中娶了先王之妻，实为其生母伊俄卡斯忒，生育两女。因此，神降灾难给这个国家。俄狄浦斯发誓要查出真相，一切得到确证后，既是妻子又是母亲的王后因羞愧而上吊身亡。为了人民，为了诺言，俄狄浦斯弄瞎双眼，孤独地流浪在荒野上。弗洛伊德的精神分析术语“俄狄浦斯情节”（Oedipus Complex）由此而出。

下文节选自悲剧的开始部分：王宫前，一位老祭司带着一大群男女老幼，手举月桂树枝，来向君主俄狄浦斯求救，希望把他们从瘟疫中解救出来。全剧采用倒叙手法，开场即形成悬念，通过层层“发现”，逐步将剧情推向高潮。

Characters:

Oedipus: Ruler of Thebes	Messenger 1
Jocasta: Wife of Oedipus	Messenger 2
Creon: Brother of Jocasta	A Shepherd
A blind Prophet	An Attendant

Scene: In front of the doors of the palace of Oedipus at Thebes. A crowd of citizens sits at an altar in supplication. Among them is an old man, the Priest of Zeus.

(Enter, through the door, Oedipus)

Oedipus: What is it, children, sons of the ancient house of Cadmus¹? Why do you sit as suppliants crowned with laurel branches²? What is the meaning of the incense which fills the city? The pleas to end pain? The cries of sorrow? I chose not to hear it from my messengers, but came myself—I came, Oedipus, Oedipus, whose name is known to all. You, old one—age gives you the right to speak for all of them—you tell me why they sit before my altar. Has something frightened you? What brings you here? Some need? Some want? I'll help you all I can. I would be cruel did I

1 Cadmus: the founder of Thebes and its first king in Greek mythology 卡德摩斯，希腊神话中底比斯城的建立者和建立者和首任国王

2 laurel boughs: the suppliant carried a branch which he laid on the altar and left there until his request was granted. At the end of this scene, Oedipus told the suppliants to take their branches away. 月桂树枝

not greet you with compassion when you are gathered here before me.

Priest: My Lord and King. We represent the young and old; some are priests and some the best of Theban youth. And I—I am a priest of Zeus. There are many more who carry laurel boughs like these—in the market places, at the twin altars of Pallas, by the sacred ashes of Ismenus' oracle¹. You see yourself how torn our city is, how she craves relief from the waves of death, which now crash over her. Death is everywhere... This is the reason why we come to you, these children and I. No, we do not think you a god... God aided you. Yes, you restored our life. And now as second time, great Oedipus, we turn to you for help. Find some relief for us, whether with god or man to guide your way. It was you who once before came to Thebes and freed us from the spell². You helped us then. Yes. And we believe that you will help us now. O Lord, revive our city; restore her life. Think of your fame, your own repute. The people know you saved us from our past despair. Let no one say you raised us up to let us fall. Save us and keep us safe. You found good omens once to aid you and brought us fortune then. Find them again. If you will rule this land as king and lord, rule over men and not a wall encircling emptiness. No city wall, no ship can justify its claim to strength if it is stripped of men who give it life.

Oedipus: O my children, I know well the pain you suffer and understand what brings you here. You suffer—and yet not one among you suffers more than I. Each of you grieves for himself alone, while my heart must bear the strain of sorrow for all—myself and you and all our city's people. No, I am not blind to it. I have wept and in my weeping set my thoughts on countless paths, searching for an answer. I have sent my own wife's brother Creon, son of Menoeceus, to Apollo's Pythian shrine³ to learn what I might say or do to ease our city's suffering. I am concerned that he is not yet here—he left many days ago. But this I promise: whenever he returns, whatever news he brings, whatever course the god reveals—

1 Ismenus' oracle: an oracle in a temple of Apollo near the river Ismenus, where burnt offerings were made and prophecies given 伊斯梅纽河的神谕

2 spell: a word or formula believed to have magic power. Here it refers to the riddle of the Sphinx. 符咒。这里指斯芬克斯的谜语。

3 Pythian shrine: the temple of Apollo at Delphi in Greek mythology 希腊神话中特尔斐城的阿波罗神殿

that is the course that I shall take.

Priest: Well spoken. Look! They are giving signs that Creon is returning.

Oedipus: O God! If only he brings news as welcome as his smiling face.

Priest: I think he does. His head is crowned with laurel leaves.

Oedipus: We shall know soon enough. There. My Lord Creon, what word do you bring from the god?

(Enter Creon.)

Creon: Good news. I tell you this, if all goes well, our troubles will be past.

Oedipus: But what was the oracle? Right now I'm swaying between hope and fear.

Creon: If you want to hear it in the presence of these people, I shall tell you. If not, let's go inside.

Oedipus: Say it before all of us. I sorrow more for them than for myself.

Creon: Then I shall tell you exactly what the god Apollo answered. These are his words: Pollution. A hidden sore is festering in our land. We are to stop its growth before it is too late.

Oedipus: Pollution? How are we to save ourselves?

Creon: Blood for blood. To save ourselves we are to banish a man or pay for blood with blood. It is a murder which has led to this despair.

Oedipus: Murder? Whose? Did the god say whose...?

Creon: My Lord, before you came to rule our city, we had a king. His name was Laius...

Oedipus: I know, although I never saw him.

Creon: He was murdered. And the god's command is clear: we must find the assassin and destroy him.

Oedipus: But where? Where is he to be found? How can we find the traces of a crime committed long ago?

Creon: He lives among us. If we seek, we will find; what we do not seek cannot be found.

Oedipus: Where was it that Laius met his death? At home? The country? In some foreign land?

Creon: One day he left and told us he would go to Delphi¹. That was the last we saw of him.

1 Delphi: an ancient town of central Greece near Mount Parnassus. It was the seat of a famous oracle of Apollo. 特爾斐，希臘中部帕納塞斯山附近的一座古城，曾是著名的阿波羅神諭所

- Oedipus:** And there was no one who could tell what happened? No one who traveled with him? Did no one see? Is there no evidence?
- Creon:** All perished. All—except one who ran in panic from the scene and could not tell us anything for certain, except...
- Oedipus:** Except? What? What was it? One clue might lead to many. We have to grasp the smallest shred of hope.
- Creon:** He said that robbers—many of them—fell upon Laius and his men and murdered them.
- Oedipus:** Robbers? Who committed *murder*? Why unless they were paid assassins?
- Creon:** We considered that. But the king was dead and we were plagued with trouble. No one came forth as an avenger.
- Oedipus:** Trouble? What could have kept you from investigating the death of your king?
- Creon:** The Sphinx. The Sphinx was confounding us with her riddles, forcing us to abandon our search for the unknown and to tend to what was then before us.
- Oedipus:** Then I—I shall begin again. I shall not cease until I bring the truth to light. Apollo has shown, and you have shown, the duty which we owe the dead. You have my gratitude. You will find me a firm ally, and together we shall exact vengeance for our land and for the god. I shall not rest till I dispel this defilement—not just for another man's sake, but for my own as well. For whoever the assassin—he might turn his hand against me too. Yes, I shall be serving Laius and myself. Now go, my children. Leave the steps of my altar. Go. Take away your laurel branches. Go to the people of Cadmus. Summon them, Tell them that I, their king, will leave nothing untried. And with the help of God, we shall find success—or ruin.

作品赏析

《俄狄浦斯王》描写了个人的坚强意志和敢于承担责任的英雄行为，反映了英雄与不可抗的悲剧命运之间的抗争。故事中俄狄浦斯为人民、国家尽心尽力，但却难脱厄运，结局悲壮。正是这种明知“神谕”不可违而违之的精神反映了诗人对人的自主精神的肯定，是雅典民主派先进思想的反映。《俄狄浦斯王》涉及伦理道德，被认为是一部最完美的悲剧。

- Questions**
- 1 What kind of person is Oedipus in your mind after you read the above excerpt? Do you think he is a good king?
 - 2 Is the news brought by Creon a good one or a bad one to Oedipus? Why?

Exercises

I. Find the relevant match from column B for each item in column A.

- | A | B |
|--------------------|----------------|
| 1 Odyssey | A Aeschylus |
| 2 Oedipus the King | B Homer |
| 3 Prometheus | C Euripides |
| 4 Medea | D Sophocles |
| 5 The Acharnians | E Virgil |
| 6 Aeneid | F Aristophanes |
| 7 The Art of Poet | G Ovid |
| 8 Metamorphosis | H Horace |

II. Choose the best answer to complete each of the following statements.

- 1 _____ is the greatest representative of ancient Greek comedy.

A Aeschylus	B Aesop
C Aristophanes	D Sophocles
- 2 The *Iliad* and the *Odyssey* are two ancient Greek _____ poems attributed to Homer, purportedly a blind Ionian poet.

A epic	B comic
C lyric	D pastoral
- 3 *The Tortoise and the Hare* is one of the best known _____.

A Plato's stories	B Ovid's Fables
C Horace's stories	D Aesop's Fables
- 4 Aristotle's _____ is the first extant philosophical treatise to focus on literary theory.

A <i>Physics</i>	B <i>Metaphysics</i>
C <i>Politics</i>	D <i>Poetics</i>
- 5 *Oedipus the King*, written by Sophocles, tells the story of a king who unknowingly married his mother after having murdered his father. What concept was used by Freud according to this story?

A Trojan War	B Trojan horse
C Oedipus the King	D Oedipus complex

- 6 In the selection *Iliad*, Odyssey, a hero, was mentioned and he was _____.
- A the king of Sparta
 - B the provider of the Trojan horse
 - C the leader of the Greeks
 - D the hero in Troy