英 語 文 庫

史 乘 節 錄

（上）

SHORT SKETCHES
FROM HISTORY

BOOK I

英 語 週 刊 社 編

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BOOK I

SOLOMON'S[1] WISDOM

Not long[2] after Solomon became king,[3] two women came into his presence[4] bringing a little child.[5] Each of the women claimed the child as her own, and they quarreled violently, as if they would have torn the poor babe asunder.[6] It seemed impossible to find out whose the child really was.[7]

"Bring hither a sword," said King Solomon; and immediately one of the attendants brought a sharp sword. "Now," continued Solomon, "that I may not wrong either of these women,[8] the thing in dispute[9] shall be equally divided between them. Cut the child in twain, and let each take half."

But when the real mother saw the keen sword glittering[10] over her poor babe, she gave a scream of agony.[11] "Do not slay[12] the child!" she cried. "Give it to this wicked[13] woman. Only let it live, and she may be its mother!"

But the other woman showed no pity for the child.[14] "I ask no more than my just rights," she said. "Cut the

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[1] Solomon's (sŏl'ô-mŭnz), 蘇羅門的 (蘇羅門係 David 之子, Israel 國王, 生於西曆紀元前九百九十三年, 卒於紀元前九百五十三年, 以財富, 奢華, 及智慧著名, 嘗築一壯麗之聖廟, 佔地二十畝, 費時七年始成. 其詳見舊約全書). [2] Not long—adverbial phrase, modifying the phrase "after Solomon became king." [3] After Solomon became king—adverbial clause, modifying the verb "came." [4] Into his presence, 至其前 — adverbial phrase, modifying the verb "came." [5] Bringing a little child—participial phrase, modifying the noun "women." [6] As if

史　乘　剪　影

上　册

蘇　羅　門　之　智

　　蘇羅門爲王未久,有二婦人攜一嬰孩至其前. 二人各稱該孩爲己子,爭持甚力,幾有欲扯碎此孩之勢. 欲知此孩究屬於誰,實難事也.

　　蘇羅門大王曰,"取一刀來";侍者中有一人,卽取一銳利之刀至. 蘇羅門續曰,"余不欲委屈任何一婦,今可將所爭之物爲二人平分之. 剖孩爲二,令二人各取其半可也."

　　但該孩親生之母見銳利之刀閃然耀於苦兒身上時,大驚而哭. 伊呼曰,"請勿殺兒! 請以兒與彼惡婦. 但令兒生,俾彼婦爲其母可也!"

　　但其他一婦人毫無愛惜此兒之心. 伊曰,"余除應得者之外,別無他求. 剖孩爲二! 我

they would have torn the poor babe asunder—adverbial clause, modifying the verb "quarreled." Babe (bāb), 與 "baby" 同. [7] To find out whose the child really was—infinitive used as an adverb, modifying the adjective "impossible." Whose the child really was—noun clause, object of the verb "find." [8] That I may not wrong either of these women—a dependent clause, expressing effect. [9] In dispute—adjective phrase, modifying the noun "thing." [10] Glittering—participle, modifying the noun "sword." [11] Scream of agony, 憂慮而呼叫. [12] Slay, 殺. [13] Wicked, 惡—adjective. [14] For the child—adjective phrase, modifying the noun
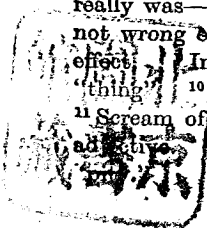
child in two! I will be content with half." Now Solomon had watched the conduct[1] of the two women, and he knew the true mother by her tenderness[2] for the poor babe. "Give the child alive[3] to her who would not have it slain,"[4] he said. "She is its mother."

DESTRUCTION OF JERUSALEM[5]

About forty years after the crucifixion[6] of Christ,[7] the Jews[8] rebelled[9] against their masters.[10]

Titus,[11] the Roman general, immediately marched[12] to besiege Jerusalem. A most dreadful war ensued.[13] The inhabitants were shut up in the city, and soon were greatly in want of food. Hunger compelled one of the Jewish[14] women to devour her own child. When Titus heard of it, he was so shocked that he vowed the destruction of the whole Jewish race, and more than a hundred thousand persons perished[15] during this frightful siege![16]

At length the city was taken in the night time and set on fire. The hills on which Jerusalem is situated were all blazing like so many volcanoes. The blood of the slaughtered inhabitants hissed[17] upon the burning brands.[18]

Ninety-seven thousand Jews were taken prisoners. Some were sold as slaves. The conquerors exposed others to be torn in pieces by wild beasts. A few people remained in Jerusalem, and partly rebuilt the city. But it was again destroyed by a Roman emperor named Adrian.[19] He leveled the walls and houses with the earth.

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[1] Conduct, 行 爲; 擧 動. [2] Tenderness, 愛 憐. [3] Alive, 活 的 — adjective, modifying the noun "child." [4] Slain—participle, modifying the pronoun "it". [5] Jerusalem (jê-rōō'sá-lĕm), 猶 太 聖 城, 被 毀 於 西 曆 紀 元 七 十 年. [6] Crucifixion (krōō-sǐ-fǐk'shǔn), 釘 死 於 十 字 架 上. [7] Christ (krīst), 耶 穌. [8] Jews (jūz), 猶 太 人.

得其半足矣."　蘇羅門察二婦之行爲, 知兒之
眞母, 卽爲愛護此可憐之嬰孩者.　彼曰, "以活
孩與彼不欲殺孩之婦.　伊爲兒母."

耶路撒冷被毀記

耶穌死後四十年, 猶太人反叛羅馬.

泰塔斯者, 時爲羅馬大將, 率師圍耶路撒冷,
劇戰逐起.　居民被困於城中, 糧食旋卽缺乏.
猶太某婦人, 爲飢所迫, 殺其親生之子而食之.
泰塔斯聞之, 大爲震怒, 誓欲掃滅猶太全族,
於此劇烈之圍攻中, 死亡者數在十萬以上.

城卒攻陷, 時在深夜, 全城火起.　城所坐落
之山, 火光燭天, 猶如衆火山之爆裂.　被殺之
居民之血, 注入焦木, 嘶嘶有聲.

被俘者九萬七千人.　有被賣爲奴僕者.
有爲戰勝者棄於野, 而令野獸撕殺之者.　其
仍留居城中而重築城之一部分者, 僅少數人
民耳.　但重築之一小部分後又爲羅馬皇帝
名亞得利安者所毀.　彼夷城牆與房屋爲平
地.

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⁹ Rebelled (rê-bĕld'), 反叛.　¹⁰ Masters, 指羅馬人.　¹¹ Titus (tī′tŭs),
生於西曆 40 年, 卒於 81 年, 於 79 年至 81 年間爲羅馬皇帝.
¹² Marched, 行軍.　¹³ Ensued (ĕn-sūd′), 隨之而起.　¹⁴ Jewish, 猶太
的—adjective.　¹⁵ Perished (pĕr′ĭsht), 死.　¹⁶ During this frightful
siege—adverbial phrase, modifying the verb "perished."　¹⁷ Hissed
(hĭst), 作嘶嘶聲.　¹⁸ Burning brands, 火炭.　¹⁹ Adrian (ā′drĭ·ăn),
羅馬皇帝之名.

Thus the Jews have been a nation[1] without country.[2] They are scattered all over the world, still keeping their religion, and many of their old customs.[3]

HOW ARTHUR[4] WON HIS CROWN

After King Uther Pendragon[5] died, England was in great peril,[6] for those who were powerful gathered all their men together, each hoping to be chosen king.

In order to decide who should be the rightful king of Britain,[7] the Archbishop[8] of Canterbury[9] summoned all the lords of the kingdom to assemble in a church in London at Christmas.

After their prayers were over, they found in the church-yard a great stone which was not seen before. In the stone was standing a sword, sticking in by the point,[10] and on it was written in letters of gold: "Whosoever pulleth this sword out of this stone is the rightful king of Britain."

Those who hoped to be king were quick to try to draw out the sword,[11] but not one could make it stir.[12]

Now it[13] happened that, on New Year's Day,[14] Sir[15] Ector[16] who had fostered[17] Prince Arthur was riding into

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[1] Nation, 民 族. [2] Without country, 無 國 土 的 —adjective phrase, modifying the noun "nation." [3] Still keeping their religion, and many of their old customs—participial phrase, modifying the pronoun "they." [4] Arthur (ăr'thŭr), 古 英 國 國 王, King Uther Pendragon 之 子, 生 卒 年 份 不 詳. 出 世 未 幾, King Uther Pendragon 卽 托 孤 於 Merlin. Merlin 轉 托 Sir Ector, 撫 養 之 至 成 人. Sir Ector 不 知 其 爲 太 子, 但 愛 之 如 已 出, 至 Arthur 年 昃, 人 無 知 其 身 世 者. [5] Uther Pendragon (ū'thĕr pĕn'drà-gŭn[?]), 古 英 國 國 王, King Arthur 之 父. [6] In great peril—adjective phrase, complement of the verb "was." [7] Who should be the rightful king of Britain—noun clause, object of the verb "decide."

是以猶太人至今爲一無國之民族. 彼等散居全球, 仍信奉其舊教而沿守其舊習云.

亞爾塔王登極之小史

英王攸忒潘屈拉根崩後, 英國大亂, 國中權貴, 皆招集黨徒, 冀得爲王.

干州大教主於耶穌誕日在倫敦教堂召集全國貴族會議, 以解決孰爲英國合法國王之問題.

祈禱畢, 教堂院中發見巨石一塊, 爲素所未見者. 石中有刀, 刀尖刺入石內, 上有金字一行曰: "凡能拔此刀者, 卽爲英國合法國王."

凡希望王位之諸人卽試拔此刀, 但無能動之者.

時值元旦, 厄克忒爵士, 卽撫養亞爾塔王子者, 偕亞爾塔及其子凱意爵士騎馬入城. 中

Britain (brĭt′′n), 英國. ⁸Archbishop (ärch′bĭsh′ŭp), 大教主. ⁹Canterbury (kăn′tẽr-bĕr-ĭ), 英國州名. ¹⁰Sticking in by the point—participial phrase, modifying the noun "sword." ¹¹To try to draw out the sword—infinitive used as an adverb, modifying the adjective "quick." To draw out—infinitive used as a noun, object of the verb "try." ¹²Stir＝to stir (the sign "to" is omitted after the verb "make"). ¹³It—temporary subject, 指 "that on New Year's Day, Sir Ector . . . his son Sir Kay"—clause. ¹⁴New Year's Day, 元旦. ¹⁵Sir, 爵士. ¹⁶Ector (ĕk′tŏr), 人名. ¹⁷Fostered, 撫養.

the city with Arthur and his son Sir Kay.[1] On the way Sir Kay found that he had left his sword behind, and asked Arthur to ride back and bring it.

But when Arthur got to the house, he could nowhere find the sword. He was angry, and said to himself, "My brother, Sir Kay, must have a sword this day," and he rode off to the churchyard. He took hold of[2] the sword by the handle,[3] and lightly and fiercely he pulled it out of the stone, and rode away with it to his brother.

When Sir Ector saw the sword, he asked Arthur, "How did you get the sword?" and Arthur told him all that happened.

Then said Sir Ector: "I understand! It is the will of God that you should be the king of this land."[4]

And soon after Arthur was solemnly crowned[5] as king of England.

RISE[6] OF MOHAMMED[7]

Mohammed was born at Mecca,[8] a city on the borders[9] of the Red Sea,[10] in the year 570 of the Christian era. Till the age of twenty-five, Mohammed was a camel driver in the desert. He afterwards spent much of his time in solitude.[11]   When he was forty years old, he set up for[12] a prophet.[13]

He publicly proclaimed[14] that God had sent him to convert[15] the world to a new religion. The people of Mecca

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[1] Kay (kā), 人 名.   [2] Took hold of＝grasped.   [3] By the handle —adverbial phrase, modifying the verb "took."   [4] That you should be the king of this land—noun clause, real subject of the verb "is."   [5] Crowned, 行 加 冕 禮; 尊 爲 國 王.   [6] Rise, 興 盛; 創 業 (此 處 作 noun 用).   [7] Mohammed (mō-hăm'ĕd), 亦 作 Mahomet

途，凱意爵士見未帶刀，囑亞塔爾馳回取之．

　但亞塔爾旣抵家，覓刀不得．亞塔爾大怒，自言曰，“哥哥今日非有刀不可，”卽縱馬入教堂之院中．彼手執刀柄，以輕易而又兇狠之態，將刀自石內拔出，卽攜刀馳去，以與其兄．

　厄克斯爵士見此刀，問亞塔爾曰，“汝何由得此刀乎？”亞塔爾卽以拔刀之事告之．

　厄克斯爵士乃曰，“余知之矣！上帝意旨，欲汝爲此土之王也．”

　不久亞塔爾卽加冕爲英國國王．

穆 罕 默 德 創 業 記

　穆罕默德生於紅海濱之麥加城，時西曆紀元五百七十年也．穆罕默德二十五歲以前，在沙漠中以驅駱駝爲業．後彼隱居多年．至四十歲時，彼始以預言家自名．

　彼嘗當衆宣言，謂上帝遣彼改革世人，使皈依新教．麥加地方之人民，初不信穆罕默德

(mȧ-hŏm'ĕt)，或 Muhammad (mŏŏ-hăm'mȧt)，回教教主 (570?–632)．
[8] Mecca (mĕk'ȧ)，亦作 Mekka，音同，城名． [9] Borders (bôr'dẽrz)，邊界． [10] Red Sea，紅海，阿拉伯及非洲間之海名． [11] In solitude，隱居——adverbial phrase, modifying the verb "spent." [12] Set up for＝made pretensions to the character of，以 . . . 爲名． [13] Prophet (prŏf'ĕt)，預言家． [14] Proclaimed (prŏ-klāmd')，宣言． [15] Convert，改變人之宗教．

would not at first believe Mohammed. He was born among them, and they knew that he had been a camel driver, and was no holier[1] than themselves. Besides, he pretended that he had ridden up to heaven on an ass, in company with the angel Gabriel;[2] and many of his stories were as ridiculous as this.

So the men of Mecca threatened[3] to slay[4] Mohammed, and he was therefore forced to flee to Medina,[5] another city of Arabia.[6] There, in the course of two or three years, he made a great number of converts.[7] He told his disciples[8] that they must compel others to adopt[9] his religion by force,[10] if they refused to do so by fair means.

This conduct brought on a war between the disciples of Mohammed and all the other Arabians.[11] Mohammed won many victories,[12] and soon made himself master of the whole country, and of Syria[13] besides.

His power continued to increase; but he died suddenly, at the age of sixty-three. His religion was diffused[14] over nearly all Asia[15] and Africa,[16] and is still believed by many millions[17] of people. Its precepts are contained in a book called the Koran.[18]

CYRUS'[19] CONQUEST OF BABYLON[20]

In order to extend his empire,[21] Cyrus, the Persian[22] monarch,[23] marched his troops to conquer the city of Baby-

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[1] Holier (hō'lǐ-ēr), 係 "holy" 之 比 較 式.   [2] Gabriel (gā'brǐ-ĕl), 慰 勞 人 類 並 表 同 情 於 人 類 之 天 使, 傳 說 係 七 天 使 之 長, 曾 以 Koran 規 授 穆 罕 默 德.   [3] Threatened, 恐 嚇   [4] To slay, 殺.
[5] Medina (mȧ-dē'nä), 阿 拉 伯 城 名.   [6] Arabia (ȧ-rā'bǐ-ȧ), 國 名
[7] Converts, 改 變 宗 教 之 人 (noun).   [8] Disciples (dǐ-sī'p'lz), 門 徒.
[9] Adopt, 信 奉.   [10] By force, 用 武 力——adverbial phrase, modifying

之言. 彼生長於眾人中, 人盡知彼嘗以驅駱
駝爲業; 未必較他人爲聖潔. 彼又妄言嘗偕
天使迦伯列騎驢上天, 其無稽之談之類此者
甚多.

故麥加地方之人民恐之以刑戮, 穆罕默德
乃逃至阿拉伯之麥地那城. 彼在該處二三
年, 得信徒甚多. 彼告其門徒, 凡不聽勸導者,
可用武力迫之, 使服從其教.

此舉結果, 致穆罕默德教徒與阿拉伯人發
生戰爭. 穆罕默德屢獲勝利, 不久卽爲阿拉
伯全地及敍利亞之王.

彼之勢力日漸增加; 但於六十三歲時, 忽然
逝世. 彼之宗教流行於亞細亞及阿非利加
兩大洲幾遍, 至今信奉之者尙有數百萬人, 其
教例載於 "孤蘭經" 一書.

居魯士克巴比倫城記

波斯皇居魯士率師攻巴比倫尼京城巴比
倫, 以擴張其版圖. 巴京城垣高固, 欲破其城

the verb "must compel."　[11] Arabians (à-rā′bǐ-ănz), 阿拉伯人.
[12] Victories (vǐk′tō-rǐz), 勝利.　[13] Syria (sǐr′ǐ-à), 亞細亞屬土耳其
之一部份.　[14] Diffused (dǐ-fūzd′), 散布.　[15] Asia (ā′shà), 亞細亞
洲.　[16] Africa (ăf′rǐ-kà), 阿非利加洲.　[17] Millions (mǐl′yǎnz), 百
萬.　[18] Koran (kō-rān′; kō′răn), 孤蘭經, 回教經典.　[19] Cyrus
(sī′rǔs), 波斯開國之始祖. 生年不詳, 卒於西曆紀元前五
百二十九年.　[20] Babylon (băb′ǐ-lŏn), 地名, Babylonia 之京城.
[21] In order to extend his empire—adverbial phrase, modifying the
verb "marched."　[22] Persian (pûr′shăn), 波斯的.　[23] Monarch
(mŏn′àrk), 皇帝.

lon, the capital of Babylonia,[1] The walls of this great city were so thick and high that it would have been impossible for an enemy either to break them down or to climb over them. It was therefore a very difficult matter to take this strong place.

Now the channel of the river Euphrates[2] ran directly through the center of Babylon. Cyrus caused deep ditches to be dug[3] around the city, so that he could draw off all the water of the river,[4] and leave the channel dry. When the ditches were completed, he waited for a proper time to draw off the river.

On a certain night, Belshazzar,[5] king of Babylon, gave a great festival.[6] His guards, and all the inhabitants, were eating and drinking, thoughtless of the enemy on the outside of their walls.[7] The Persians seized this opportunity to throw open the dams of the ditches.

The whole water of the Euphrates immediately flowed into them. Cyrus put himself at the head of[8] the Persian army; and where the mighty river had so lately rushed along, there were now the trampling footsteps of an innumerable host. Thus the Persian troops entered the city.

The guards of the royal palace were surprised and slain. Belshazzar heard the clash of arms, and the shrieks of dying men, as he sat with his nobles in the banquet hall. But it was too late to escape. They were all slaughtered, and their blood was mingled with the wine of the festival. Thus Babylon was taken, and Babylonia became a part of Persia.[9]

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[1] Babylonia (băb-ĭ-lō'nĭ-à), 古 國 名. [2] Euphrates (ū-frā'tēz), 河 名. [3] To be dug (around the city)—infinitive used as an adjective modifying the noun "ditches." [4] So that he could draw off all the water of the river—a dependent clause, expressing effect.

或越城牆而上, 實有不能之勢. 是以欲克服此雄城, 誠一難事也.

幼發拉的士河實橫貫巴比倫之中心. 居魯士命於城之四周掘深渠洩盡河中之水以涸此河. 渠既成, 彼乃待一適當之時以洩河中之水.

某夜巴比倫王伯沙撒舉行大燕會. 其侍衞及居民均飽食狂飲, 不復顧及城外之勁敵. 波斯人乘此良機, 盡啓溝渠之閘.

幼發拉的士河中之水立卽流入溝中. 居魯士親率波斯兵前進; 前此水流洶湧之巨河, 今已爲衆兵所踐踏之地. 波斯軍隊旋卽入城.

王宮侍衞驚惶失措, 盡被殘殺. 伯沙撒正與其皇族坐於燕會之殿上, 刀斧之聲及死者呼喊之聲, 歷歷聞之. 然已不及逃避矣. 王與衆人均遇害, 血酒交流. 巴比倫於是被波人所克服, 巴比倫尼遂入波斯之版圖.

[5] Belshazzar (bĕl-shăz′ár [?]), 巴比倫國王, 紀元前五百三十八年爲 Cyrus 所殺. [6] Festival (fĕs′tĭ-vǎl), 燕會; 慶祝. [7] Thought-less of the enemy on the outside of their walls—adjective phrase, modifying the nouns "guards" and "inhabitants." [8] Put himself at the head of＝led, 引領; 身先士卒. [9] Persia (pûr′shà), 波斯國.

CAMBYSES[1]

Cambyses, the son of Cyrus,[2] is one of the worst emperors of Persia.[3] He was addicted to[4] drinking wine; and Prexaspes,[5] a favorite courtier,[6] hinted to him that he injured his health and faculties by this practice.[7] When Prexaspes had done speaking,[8] Cambyses called for wine, and drank off several large goblets.[9] "Now we shall see," said he, "whether the wine has dimmed my sight, or rendered my hand unsteady!"[10]

He then called for a bow and arrow, and ordered the son of Prexaspes to stand at the farther end of the hall. The boy did so; and while his father looked on,[11] the cruel Cambyses took deliberate aim at the poor child, and shot an arrow directly through his heart.

Cambyses made war against the Egyptians.[12] At the siege[13] of one of their cities, he contrived a very cunning[14] method to take the place. The Egyptians believed that cats and dogs were sacred, and they worshiped them as gods. This foolish superstition[15] induced Cambyses to collect all the cats and dogs in the country, and place them in front of[16] his army.

The Egyptians were afraid to discharge[17] their arrows, lest they should kill some of these divine animals.[18] The Persians therefore marched onward, with the dogs barking and the cats mewing[19] before them, and the city was taken without the slightest resistance.[20]

[1] Cambyses (kăm-bī'sēz), 波斯國皇帝, 大約卒於西曆紀元前 522 年. [2] Cyrus (sī'rŭs), Cambyses 之 父, 卒 於 西 曆 紀 元 前 529 年. [3] Persia (pûr'shà), 波 斯 (國 名). [4] Addicted to = devoted to, 耽 於. [5] Prexaspes (prĕg-zăs'pēz[?]), 人 名. [6] Courtier (kōrt'yẽr), 侍 臣. [7] This practice, 指 drinking wine. [8] Speaking—noun, object of the verb "had done." [9] Goblets (gŏb'lŏts), 觥; 酒 盃. [10] Whether the

岡 比 西

　　岡比西者, 居魯士王之子也, 實爲波斯暴君之一.　岡比西耽於酒; 勃來司潑司爲其親信之臣, 嘗諷諫之, 謂飲酒過度, 有傷精神, 且損身體之性能.　勃來司潑司言畢, 岡比西命進酒, 飲盡數觥.　彼曰, "今且視酒曾使我目昏花, 我手振顫否!"

　　彼乃命取弓矢各一, 幷令勃來司潑司之子立於殿內最遠之一隅.　勃來司潑司之子依命而行; 正於其父注視之時, 暴君岡比西瞄準此可憐之童子, 射一矢以穿其胸.

　　岡比西嘗與埃及人戰.　方其圍攻埃及之某城時, 彼設一詭計以取之.　埃及人迷信犬貓爲神聖之物, 而崇拜之如神明.　岡比西乃利用此迷信, 搜羅該地之貓犬, 置之陣前.

　　埃及人恐傷及此類神獸, 不敢放箭.　於是波斯人藉狗吠貓鳴之力而前進, 克服此城, 如入無人之境.

wine has dimmed my sight, or rendered my hand unsteady—noun clause, object of the verb "see."　[11] While his father looked on—adverbial clause, modifying the verbs "took" and "shot."　[12] Egyptians (ē-jĭp'shănz), 埃 及 人.　[13] Siege (sēj), 圍 攻.　[14] Cunning (kŭn'ĭng), 詭 詐 的.　[15] Superstition (sū-pẽr-stĭsh'ŭn), 迷 信.　[16] In front of = before.　[17] Discharge (dĭs-chärj'), 放 射.　[18] Lest they should kill some of these divine animals—dependent clause, expressing purpose.　[19] With the dogs barking and the cats mewing —adverbial phrase, modifying the verb "marched."　[20] Without the slightest resistance—adverbial phrase, modifying the verb "was taken."　Resistance (rē-zĭs'tăns), 抵 抗.

The chief deity[1] of the Egyptians was ⌐ great bull,[2] to whom they had given the name of Ap Cambyses killed this holy bull, and bestowed the flesh on some of his soldiers for dinner. Soon afterwards, to the great joy of the Egyptians,[4] he killed himself accidentally with his own sword.

THE STORY OF OLD GREECE*

Long ago,[5] when the earth was new,[6] there lived in the southern part of Europe[7] a simple[8] and childlike[9] people. The country was a small one,[10] but it was very beautiful, and the people who lived in it loved it dearly. The little country we call Greece; but then it was called Hellas.[11]

The wide blue sea is on the east, and south, and west of Greece,[12] but on the north there is a great wall of mountains, which separates it from the rest of Europe.

The Greeks have told many strange and beautiful stories about their country and its people. They thought that there were many gods, and that these gods lived in a beautiful place on the top of Mount Olympus.[13] They thought, too, that their gods were very much like[14] themselves,[15] but were wiser, and far more beautiful. Zeus[16]

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*希臘神名極多, 本篇所見, 爲其最著者. 此若干神名, 學者切宜牢記, 因古歷史及文學中, 隨處皆有此類之神名也. 希臘文學家 Homer 氏所著之 "Iliad" 與 "Odyssey" 二書, 爲世界文學傑作, 敍述諸神之故事甚詳. 英文譯本不下數十種; 其最合初學之散文譯本爲 Church's "The Story of Iliad" and "The Story of Odyssey" (MacMillan's Pocket Classics). 學者如能購而讀之, 定能得益不淺.

[1] Deity (dē'ĭ-tĭ), 神 祇. [2] Bull (bŏŏl), 公 牛. [3] Apis (ā'pĭs), 古 埃 及 人 所 崇 拜 之 聖 牛 名. [4] To the great joy of the Egyptians — adverbial phrase, modifying the whole sentence.

埃及主要之神爲一龐大之公牛,名曰哀璧
史. 岡比西殺此聖牛以享其士卒. 未幾,岡
比西無故自刎,埃及人爲之大快.

古 希 臘 史 話 一 則

遠古之時,地闢未久,南歐有一質樸幼稚之
民族. 其國小而美,國中人民頗知愛國. 吾
人名此小國爲吉利士;其在當時則名爲希臘.

希臘之東南西三面皆瀕海,一碧汪洋,茫無
涯際,其北則以高山爲屛,希臘及歐洲他部劃
分於此.

希臘人有許多怪奇美妙之故事述及其國
土及人民. 彼等以爲其國有許多之神明,而
此諸神明皆居於奧林帕斯山巔之勝境. 彼
等又以爲諸神明之形狀與彼輩相似,惟智慧

[5] Long ago — adverbial phrase, modifying the verb "lived."
[6] When the earth was new—adverbial clause, modifying the phrase "long ago." [7] Europe (ū'rŭp), 歐洲. [8] Simple, 思想單簡的.
[9] Childlike, 有孩子氣的. [10] One=country. [11] Hellas (hĕl'as), Greece 之古名,中文"希臘"卽此字之譯音. [12] On the east, and south, and west of Greece—adjective phrase (used predicatively), modifying the noun "sea." [13] That there were many gods and that these gods lived in a beautiful place on the top of Mount Olympus —noun clauses, objects of the verb "thought." Mount Olympus (mount ō-lĭm'pŭs), 希臘神話中衆神會集之所. [14] Like—predicate adjective, often used as a transitive participle taking an object. [15] Themselves—object of the adjective "like." [16] Zeus (zūs), 希臘神話中衆神之王,類於羅馬之 Jupiter (jōō'pĭ-tẽr).

was the greatest of the gods, and the Greeks believed that they heard his voice in the thunder.[1]   His wife, Hera,[2] was pleasant to look upon, yet she had very unpleasant manners, and an unfortunate habit[3] of turning into an animal any one who displeased her.[4]

Poseidon[5] lived in a beautiful palace at the bottom of the sea.   With his trident[6] he caused mighty tempests, or stilled[7] the angry waves.   He was carried from place to place in a shell chariot[8] drawn by fish horses, which bounded[9] so swiftly over the water that the chariot scarcely touched its waves.   Demeter[10] looked after the fields, and brought good harvests to the people.   Athena[11] taught the Greeks to be wise in many ways.   She taught them to do all kinds of hard work.   Helios,[12] the sun god, drove his golden chariot across the sky every morning.[13]

XERXES'[14] AMBITION

Xerxes, King of Persia,[15] marched his troops to conquer Greece.[16]   When he arrived there, it so happened that a great mountain, called Mount Athos,[17] stood directly in the way he wished his ships to sail.[18]   He therefore wrote a letter to the mountain, commanding it to get out of his way;[19] but Mount Athos would not stir one step.[20]

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[1] In the thunder—adjective phrase, modifying the noun "voice." [2] Hera (hē'rà), 亦 作 Here (hē'rē), 希 臘 神 話 中 之 女 神, 為 Zeus 之 妻, 類 於 羅 馬 之 Juno (jōō'nō).   [3] Habit, 此 字 與 "manners" 同 為 "had" 之 objects.   [4] Of turning into an animal any one who displeased her—adjective phrase, modifying the noun "habit." Turning—participle used as a noun, object of the preposition "of."   Into an animal—adverbial phrase, modifying the participle "turning."   One—object of the participle "turning."   [5] Poseidon (pō-sī'dŏn), 海 神 及 馬 神.   [6] Trident (trī'dĕnt), 三 又 戟.

美麗則遠勝之. 薛烏斯者, 衆神之王, 希人信
雷鳴卽其聲息. 薛烏斯之妻爲希里, 貌美而
態度惡厲, 凡逆其意者, 彼皆變之爲獸.

坡賽頓居於海底美麗之宮中. 彼持三叉
戟, 能興風亦能息浪. 彼乘魚馬所駕之蚌殼
車往來於海面, 其行極速, 幾如絕波而飛. 得
美忒女神掌管田地, 以豐稔與人民. 雅典那
女神教希臘人民而使之智. 彼又教人民而
使之耐勞. 希力奧者, 日神也, 每日之晨彼驅
其金車自天空馳過.

澤克西斯之野心

波斯王澤克西斯率師征希臘. 及抵其地,
見有高山名亞陀斯者, 阻其行舟之路. 彼因
作一信致山神, 令其讓路; 但亞陀斯山一步不
動.

[7] Stilled, 使平靜. [8] Shell chariot, 蚌殼車. [9] Bounded, 跳躍.
[10] Demeter (dē-mē'tēr), 掌管農事及婚姻之女神. [11] Athena
(à-thē'nà), 掌管市政之女神. [12] Helios (hē'lǐ-ŏs), 太陽神.
[13] Every morning—adverbial phrase, modifying the verb "drove."
[14] Xerxes (zûrk'sēz), 波斯王, Cyrus 之孫 (?-465 B. C.). [15] Persia,
波斯. [16] Greece, 希臘. [17] Mount Athos (mount ăth'ŏs), 希臘山
名. [18] He wished his ships to sail=which he wished his ships to
sail—adjective phrase, modifying the noun "way." [19] Commanding
it to get out of his way—participial phrase, modifying the noun
"letter." [20] One step—adverbial phrase, modifying the verb
"would . . . stir." "Stir" 作 intransitive verb 用.

In order to bring his land forces from Asia[1] into Greece, Xerxes built a bridge of boats across a part of the sea called the Hellespont.[2] But the waves broke the bridge in pieces,[3] and Xerxes commanded the sea to be whipped for its disrespectful conduct.[4]

Many cities of Greece submitted to Xerxes; but Sparta[5] and Athens[6] made a stubborn[7] resistance. Though they could muster[8] but few soldiers, these were far more valiant[9] than the Persians.

At Thermopylæ,[10] Xerxes wished to lead his army through a narrow passage between a mountain and the sea. Leonidas,[11] king of Sparta, opposed him with six thousand men. Seventy thousand Persians were slain in the attempt to break through the pass.[12]

At last Leonidas found that the Persians would not be kept back any longer.[13] He therefore sent away all but three hundred men, and with these he remained at the pass of Thermopylæ. The immense host[14] of the Persians came onward like a flood; and only one soldier of the three hundred escaped to Sparta to tell that the rest were slain.

But Xerxes did not long continue to triumph in Greece. His fleet[15] was defeated at Salamis,[16] and his army[17] at Platæa.[18] In escaping,[19] he was forced to cross the Hellespont in a little fishing vessel; for the sea, in spite of being whipped, had again broken his bridge of boats.

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[1] Asia, 亞 洲. [2] Hellespont (hĕl'ŏs-pŏnt), 海 峽 名. [3] In pieces —adverbial phrase, modifying the verb "broke." [4] For its disrespectful conduct—adverbial phrase, modifying the verb "to be whipped." [5] Sparta (spär'tà), 古 希 臘 國 名. [6] Athens (ăth'ĕnz), 古 希 臘 國 名. [7] Stubborn (stŭb'ẽrn), 固 執 的. [8] Muster, 召 集 (軍 隊). [9] Valiant, 勇 敢. [10] Thermopylæ (thẽr-mŏp'ĭ-lē), 希 臘 京 部 之 狹 道. [11] Leonidas (lē-ŏn'ĭ-dàs), 斯 巴 達 古 國 王, 以 奮 勇 著. [12] To break through the pass—infinitive used adjectively, modifying

澤克西斯嘗築一浮橋於赫勒斯滂海峽上，以渡其陸軍，使由亞洲至希臘．但浮橋爲波浪打成碎片，澤克西斯以海之行爲不敬太甚，乃命撻之．

希臘諸城大半降澤克西斯；但斯巴達與雅典堅拒不降．彼等所能召集之兵雖不多，然勇敢則遠勝於波斯人．

軍至德摩比利，澤克西斯欲率之自山海間之狹道而進．斯巴達王李奧倪大率兵六千人以禦之．波斯人之因奪此路而死亡者數達七萬．

後李奧倪大見己之兵力必不能阻波斯人之前進．彼留三百人守德摩比利狹道，餘兵一概遣回．波軍大隊衝湧而進，勢如洪水；三百人中僅一人逃回，報告餘人一概被害之消息．

但澤克西斯之戰勝希臘，並不持久．其海軍敗於薩拉米地方，而其陸軍則挫於普拉多亞．彼乘一小漁船渡赫勒斯滂海峽以逃生；因海雖被撻，然仍沖去其浮橋也．

the noun "attempt." [13] Any longer—adverbial phrase, modifying the verb "would . . . be kept." [14] Host, 一大隊. [15] Fleet, 艦隊. [16] Salamis (săl'á·mĭs), Cyprus 之東岸. [17] Army, 陸軍. [18] Platæa (plá-tē'á), 希臘城名, 紀元前四百七十九年爲波斯所毀. [19] In escaping—adjective phrase, modifying the pronoun "he."

Not long after his return to Persia,[1] the proud Xerxes was murdered in his bed. His son, Artaxerxes,[2] made peace with the Greeks.

MAHMOUD GHAZNI[3]

In the Saracen[4] empire, the kings were called caliphs.[5] They reigned at Bagdad[6] for the space of six hundred and twenty years.[7] One of the most distinguished of them was Mahmoud Ghazni. He was a great conqueror, and added a part of India[8] to his dominions.[9]

A poor man once complained to Mahmoud Ghazni that a soldier had turned him and his family out of doors,[10] and had kept possession of[11] his house all night.[12] When the caliph heard this, he suspected that the soldier was his own son. "If he ill-treats you again, let me know," said he.

Accordingly,[13] a few nights afterwards,[14] the poor man told the caliph that the same soldier had turned him out of his house again. The caliph took his scimitar[15] and went to the house; but before entering,[16] he caused all the lights to be extinguished, so that his heart might not be softened by the sight of the offender.[17]

When all was darkness, he entered the house, and struck the soldier dead[18] with his scimitar. "Now bring a light,"

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[1] Not long after his return to Persia—adverbial phrase, modifying the verb "was murdered." [2] Artaxerxes (ār-tăk-sûrk′sēz), 波斯王 Xerxes 之子 (?–361 B. C.). [3] Mahmoud Ghazni (mä-mōōd′ gŭz′nē), 嘎自尼地方教主名 (971?–1029?). [4] Saracen (săr′a-sĕn), Syria 與 Arabia 間一種遊牧民族. [5] Caliphs (kā′lĭfs), 回教教王. [6] Bagdad (băg-däd′), 亞洲土耳其東南地名. [7] For the space of six hundred and twenty years—adverbial phrase, modifying the verb "reigned." [8] India (ĭn′dĭ-à), 印度. [9] Dominions (dȯ-mĭn′yŭnz), 領土. [10] That a soldier had turned him and his family out of doors

返波斯不久，澤克西斯爲人謀害於床上．
其子阿搭澤克西斯乃與希臘講和．

馬穆德嗳自尼

在薩拉森國中，國王號稱教主．教主都於
巴格達，統治該國者計六百二十年之久．教
主之最著名者爲馬穆德嗳自尼．彼爲一屢
戰屢勝之大英雄，嘗以印度之一部歸入薩拉
森國之版圖．

有一貧人，曾赴訴於馬穆德嗳自尼，謂有一
軍人驅彼及彼之妻出屋，而佔據其房屋以過
夜．教主聞言，心疑所謂軍人者，卽其自己之
子．彼曰，"如彼再來擾汝，立卽告余．"

果然，數晚之後，此貧人告訴教主，謂該軍人
又驅彼出屋．教主持劍至其家；然於未入之
先，令屋中燈光盡行熄滅，以免見此罪人而輭
化．

彼於黑暗中摸索入室，以劍擊死軍人．教
主始呼曰，"取火來．"侍臣遵命而行．馬穆

... —noun clause, object of the verb "told." [11] Kept possession
of, 佔有 (係 — 習語). [12] All night—adverbial phrase, modifying
the verb "kept." [13] Accordingly—adverb, modifying the whole
sentence. [14] A few nights afterwards—adverbial phrase, modi-
fying the verb "told." [15] Scimitar, 古亞洲人所用之蛇形劍.
[16] Before entering—adverbial phrase, modifying the verb "caused."
Entering—verbal noun, object of the preposition "before." [17] So
that his heart might not be softened by the sight of the offender
—dependent clause, expressing purpose. Offender, 罪人. [18] Dead
—objective complement after the factitive verb "struck."

cried the caliph. His attendants[1] did so. Mahmoud
Ghazni held a torch[2] over the bloody corpse[3] of the soldier,
and found that his suspicions were correct. He had killed
his own son!

QUEEN NITOCRIS[4] OF EGYPT[5]

The history of Egypt is very obscure[6] during a consider-
able time. From the year 2084 to the year 1825 before the
Christian era,[7] it was governed by rulers who led the lives
of shepherds,[8] and were therefore called shepherd kings.
These kings were afterwards driven from Egypt.

An Ethiopian[9] woman, named Nitocris, became queen
of the country, in the year 1678 before the Christian era.
For some cause her brother had been murdered by the
Egyptians.

In order to avenge him,[10] Queen Nitocris built a palace
underground, and invited the murderers of her brother to
a banquet.[11] The subterranean[12] hall where the banquet
was prepared was brilliantly[13] illuminated[14] with torches.[15]
The guests were the principal[16] men in the kingdom.

The scene[17] was magnificent,[18] as they sat feasting[19]
along the table. But suddenly a rushing and roaring sound
was heard overhead,[20] and a deluge[21] of water burst into
the hall. Queen Nitocris had caused a river to flow through
a secret passage, and it extinguished the torches, and drown-
ed[22] all the company at the banquet. Thus she revenged
her brother's death.

,[1] Attendants, 侍 者.   [2] Torch, 火 把.   [3] Corpse (kôrps), 死 屍.
[4] Nitocris (nǐ-tō'krǐs[?]), 埃 及 女 皇.   [5] Egypt (ē'jǐpt), 埃 及.
[6] Obscure, 不 明 瞭; 失 傳.   [7] Christian era, 耶 穌 紀 元.   [8] Shepherds,
牧 羊 者.   [9] Ethiopian (ē-thǐ-ō'pǐ-ăn), 黑 色 人 種 之 名.   [10] In order

德嗳自尼持火把照彼軍人血肉模糊之死屍,
則其猜想果已證實. 蓋彼已殺死其子矣.

埃及尼杜克立司女王

埃及歷史久失正傳. 自耶穌紀元前二千
零八十四年至一千八百二十五年間,該國之
統治者皆以畜牧爲生,故名曰畜牧國王. 後
彼等爲人逐出埃及境界.

耶穌紀元前一千六百七十八年,一愛西屋
比亞族之婦人名尼杜克立司者,爲埃及女王.
伊弟因故爲埃及人所殺.

尼杜克立司女王欲報殺弟之仇,乃於地底
築巨廈,請殺伊弟之仇人赴宴. 地中設宴之
廳內,火炬照耀如同白晝. 赴宴之客均爲國
中重要人物.

彼等坐於桌旁宴飲之時,爲狀頗覺壯麗.
但忽聞頭上橫決洶湧之聲,洪水突入廳中.
尼杜克立司女王蓋已令一河之水,自暗道流
入,燈火全熄,與宴者盡溺死. 伊用此策,殺弟
之仇遂報.

to avenge him—adverbial phrase, modifying the whole sentence.
[11] Banquet (băn'kwĕt), 宴會. [12] Subterranean (sŭb-tĕr-ā'nē-ăn), 地
底的. [13] Brilliantly (bril'yănt-li), 明朗. [14] Illuminated (ĭ-lū'mĭ-
nāt-ĕd), 照燿. [15] Torches (tôrch'ĕz), 火把; 燈燭. [16] Principal, 重
要的. [17] Scene, 宴會之景象. [18] Magnificent, 莊嚴. [19] Feasting
—present participle, used predicatively, modifying the pronoun
"they." [20] Overhead, 頭上—adverb, modifying the verb "was
heard." [21] Deluge (dĕl'ūj), 水災. [22] Drowned, 溺斃.

SESOSTRIS[1]

The most renowned[2] monarch that ever reigned over Egypt was Sesostris. This king formed the design of conquering the world, and set out from Egypt with more than half a million[3] foot soldiers, twenty-four thousand horsemen, and twenty-seven thousand armed[4] chariots.[5]

His ambitious[6] projects[7] were partially[8] successful. He made great conquests; and wherever he went, he caused marble[9] pillars[10] to be erected, and inscriptions to be engraved on them, so that the future ages might not forget his renown.[11] The following was the inscription on most of the pillars: "Sesostris, king of kings,[12] has conquered this territory by his arms."[13]

Afterwards, he returned to Egypt, bringing with him a multitude of captives,[14] and long trains of camels laden with treasure. He then built magnificent[15] temples, and constructed canals[16] and causeways.[17]

When Sesostris went to worship in the temple, he rode in a chariot which was drawn by captive kings. They were harnessed[18] like horses, four abreast;[19] and their royal robes trailed[20] in the dust as they tugged[21] the heavy chariot along. But at length the proud Sesostris grew old and blind.[22] He became so miserable that he committed suicide.

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[1] Sesostris (sĕ-sŏs'tris), 埃 及 國 王. [2] Renowned (rĕ-nound'), 著 名 的. [3] Million (mil'yŭn), 百 萬. [4] Armed, 武 裝 的. [5] Chariots, 兵 車. [6] Ambitious, 野 心 的. [7] Projects, 計 畫. [8] Partially (pär'-shăl-ĭ), 一 部 分; 一 牛. [9] Marble, 雲 石. [10] Pillars, 柱. [11] So that the future ages might not forget his renown—dependent clause, expressing purpose. [12] King of kings—phrase in apposition with the noun "Sesostris." [13] By his arms—adverbial phrase, modifying the verb "has conquered." [14] Bringing with him a multitude

塞 索 斯 特 立

塞 索 斯 特 立 爲 治 埃 及 最 著 名 之 國 王．　王
嘗 有 戰 勝 世 界 之 計 畫, 統 率 步 兵 五 十 萬, 馬 兵
二 萬 四 千, 武 裝 兵 車 二 萬 七 千 輛, 自 埃 及 出 發．

彼 之 野 心 計 畫 成 功 僅 半．　彼 嘗 獲 大 勝 利;
所 到 之 處, 令 豎 雲 石 之 柱, 柱 上 刻 字, 俾 後 世
不 忘 其 威 名．　石 柱 所 刻 之 文 字, 大 都 如 此:
"塞 索 斯 特 立, 衆 王 之 王, 嘗 以 武 力 戰 勝 此 境．"

後 彼 回 埃, 俘 虜 成 羣, 長 隊 駱 駝, 滿 載 金 寶．
彼 乃 建 雄 偉 之 廟 宇, 築 運 河, 修 棧 道．

塞 索 斯 特 立 往 廟 中 祈 禱 時 所 乘 之 車, 以 虜
獲 之 諸 國 王 拖 之．　彼 等 身 上 駕 有 馬 具, 四 人
一 排; 當 其 拖 重 車 前 進 之 時, 黃 袍 曳 於 泥 中．
卒 之 此 驕 奢 之 塞 索 斯 特 立 王 年 老 目 盲．　彼
苦 甚, 因 而 自 戕．

of captives—participial phrase, modifying the pronoun "he."
[15] Magnificent (măg-nĭf′ĭ-sĕnt), 莊 嚴．　[16] Canals, 運 河．　[17] Causeway, 大 道．　[18] Harnessed, 裝 置 駕 馬 具．　[19] Four abreast—phrase in apposition with the pronoun "they."　[20] Trailed, 曳 於 地 上．
[21] Tugged (tŭgd), 拖．　[22] Old and blind—adjectives, complement of the intransitive verb "grew."

PYRAMIDS[1] AND THE GREAT SPHINX[2]

Of all the mighty monuments[3] of the ancient Egyptians,[4] the most stupendous[5] and surprising[6] are the pyramids. The largest and most elaborate[7] are those in the cemetery[8] of Memphis,[9] the ancient capital[10] of Egypt.[11]

Cheops[12] built the biggest tomb that was ever made. We call it the "Great Pyramid of Gizeh,"[13] but Cheops called it "The Lights." We are told that it took twenty years to finish it,[14] a hundred thousand men working at it three months at a time.[15] A wall might be built around France with the stones which compose it.

Another great mystery[16] in the form of monument[17] is found in the cemetery of Memphis. Some think it is only a monstrous idol,[18] others believe it to be a royal tomb. We call it the "Great Sphinx of Gizeh."

Even at present nobody knows when or by whom it was built,[19] but it is very likely as old as the pyramids which are around it and perhaps older. About eighty years ago an Englishman discovered between the paws of the huge[20] lion[21] a little temple with a story engraved[22] upon one of its walls.

An Egyptian prince one day lay down to rest in the shadow of the Sphinx. Tired out from hunting[23] under the

[1] Pyramids (pĭr'à-mĭdz), 金 字 塔.   [2] Sphinx (sfĭŋks), 人 面 獅 身 之 石 像.   [3] Monuments, 紀 念 建 築 物; 紀 念 碑.   [4] Egyptians, 埃 及 人.   [5] Stupendous, 雄 偉 的.   [6] Surprising, 驚 人 的.   [7] Elaborate, (建 築) 精 美 的.   [8] Cemetery (sĕm'ô-tĕr-ĭ), 墳 地.   [9] Memphis (mĕm'fĭs), 古 埃 及 京 城.   [10] Capital, 京 城.   [11] Egypt, 埃 及.   [12] Cheops (kē'ŏps), 埃 及 古 王 名.   [13] Gizeh (gō'zĕ), 埃 及 城 名.   [14] To finish it—infinitive used as a noun, the real subject of the verb "took."   [15] A hundred thousand men working at it three months at a time—absolute construction.   [16] Mystery, 神 怪 的 物

金字塔與人面獅

古埃及人之紀念建築物, 以金字塔爲最奇偉. 而最雄巍精美之金字塔, 則在埃及古京城孟斐斯墳園.

歧奥普斯嘗造一絕大之墳墓. 吾人稱此爲"給基大金字塔," 但歧奥普斯則稱之爲"光明." 聞此塔築成, 費時二十年, 工人十萬, 每年作工三月. 此塔之石可築一牆圍繞法國全國.

在孟斐斯墳園中, 另有一偉大之奇物, 其形則亦一紀念建築物也. 人或以此爲一巨像, 或以此爲一皇墳. 吾人稱此爲"給基大人面獅."

卽在今日, 人尙無知其爲何時及何人所造者. 但其年代之久遠, 恐與金字塔不相上下, 或竟過之. 八十年前, 一英人在巨獅兩掌之間發見一小廟. 其牆之一面刻有故事一則.

埃及某太子一日息於人面獅之蔭下. 太子於炎日之下飛沙之中狩獵而倦, 遂入睡鄉,

件. [17] In the form of monument—adjective phrase, modifying the noun "mystery." [18] It is only a monstrous idol—noun clause, object of the verb "think." [19] When or by whom it was built—noun clause, object of the verb "knows." [20] Huge, 巨大的. [21] Lion, 指 Sphinx. [22] Engraved, 彫刻—past participle used as an adjective, modifying the noun "story." [23] Tired out from hunting . . .—participial phrase, modifying the pronoun "he."

burning sun and amid the whirling sands of the desert, he fell asleep and dreamed. And it seemed to him that the great god Kheper-Ra,[1] awakened from his sleep of centuries, and spoke unto him with gracious[2] words of promise and encouragement.[3]

"Look upon me, my son, Tehutimes.[4] Thou shalt[5] wear the white crown and the red crown; the world shall be thine,[6] and rich tribute from all nations.   Long years shall be given thee as thy[7] term of life.[8]

"But the drifting sands have overwhelmed[9] me.   Promise me that thou wilt[10] clear them away, then shall I know[11] thee as my son and my helper."

Tehutimes was obedient to his god, and, when he came to the throne, cleared away the sand and built a little temple where he could worship and sacrifice to his father Kheper-Ra.[12]   He set up a stone slab[13] to commemorate[14] his dream, and it is this temple and this stone which were found eighty years ago.

HOMER[15]

Homer, about whose life we know but little,[16] was probably born in the Island of Chios,[17] in the ninth century B. C.[18]   He lived to be very old and, being blind and poor,[19] he wandered about from place to place, playing upon his lyre and reciting wonderful verses about the adventures of the Greek heroes.[20]

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[1] Kheper-Ra (kĕp'ĕr-râ[?]), 埃及神名.   [2] Gracious, 溫文的.   [3] Of promise and encouragement—adjective phrase, modifying the noun "words."   [4] Tehutimes (tŏ'hŏŏ-tĭ-mēz[?]), 埃及古王名.   [5] Shalt = shall.   [6] Thine = yours.   [7] Thy = your.   [8] Term of life, 壽限.   [9] Overwhelmed, 掩蔽.   [10] Wilt = will.   [11] Know, 承認.   [12] Where he could worship and sacrifice to his father Kheper-Ra—adjective

且得一夢. 彼似覺蓋潘拉神自數百年之睡夢中醒來, 以溫厚之言寓有獎勵之意者與之語.

"吾子丹宇丁司, 舉首觀我. 汝當戴紅色之冕與白色之冕, 世界當爲汝所有, 萬國均將進貢. 汝之年壽當極長.

"但飛沙蔽我已久. 汝其允我掃除之, 則我將認汝爲子及救助者."

丹宇丁司謹奉神命, 旣登極, 卽命掃除塵沙, 築一小廟, 以爲祈禱及獻祭其父蓋潘拉之用. 彼立一石碑, 以紀念其夢, 此卽八十年前所發現之廟與石也.

荷 馬 小 傳

荷馬之身世, 人鮮知之, 大約於耶穌紀元前九世紀時生於喀哀聖斯島中. 彼曾享遐齡, 但旣盲且貧, 乃漫遊四方, 彈七絃琴, 唱古希臘英雄事蹟之詩歌.

clause, modifying the noun "temple." [13] Slab, 石碑. [14] To commemorate—infinitive used as an adjective, modifying "slab." [15] Homer, (hō'mẽr), 希臘詩人名. [16] About whose life we know but little—adjective clause, modifying the noun "Homer." [17] Chios (kĭ'ŏs), 希臘島名; 今作 Scio (sī'ō 或 shō'ō). · [18] B. C. = Before Christ, 耶穌紀元前. [19] Being blind and poor—participial phrase, modifying "he wandered" 之 "he." [20] Playing upon his lyre and reciting wonderful verses about the adventures of the Greek heroes—participial phrase, modifying the pronoun "he." Greek (grēk), 希臘的. Heroes, 英雄.

We are told that this old man had not always been poor
and blind, but that, having embarked by mistake upon[1] a
vessel manned[2] by pirates,[3] he not only had been robbed
of[4] all his wealth, and blinded, but had been left upon a
lonely shore.

By some happy chance,[5] poor blind Homer found his
way to the inhabited parts of the country. Instead of
spending all his time in weeping over his troubles, Homer
tried to think of some way in which he could earn his
living,[6] and at the same time give pleasure to others. He
soon found such a way in telling the stories of the past
to all[7] who cared to listen to them.

As the people in those days had no books, no schools, and
no theaters, these stories seemed very wonderful. Little
by little[8] Homer turned[9] them into verses, and these he
recited, accompanying himself on a lyre. As he wandered
thus from place to place, old and young[10] crowded around
him to listen to his tales; and some young men were so
struck[11] by them that they followed him everywhere, until
they too could repeat them. As soon as they had learned
a few of the tales, they too began to travel from place to
place, telling them to all they met; and thus Homer's verses
became well known[12] throughout all Greece.[13]

His two great heroic poems—the Iliad,[14] telling all about
the Trojan[15] War, and the Odyssey,[16] relating how Ulysses[17]
sailed about for ten years on his way home from Troy[18]—

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[1] Embarked . . . upon, 登 船. [2] Manned=supplied with men.
[3] Pirates (pī'rāts), 海 盗. [4] Robbed of, 被 搶. ("Rob" 之 後 之
object 如 爲 person, 不 用 preposition; 如 爲 thing, 當 用 preposition
"of." 例 如: He robs me *of* my money.) [5] By some happy chance
—adverbial phrase, modifying the verb "found." [6] In which he
could earn his living . . . —adjective clause, modifying the noun
"way." [7] In telling the stories of the past to all . . . —adjective

　　聞此翁初並不貧，亦不盲，因誤乘海盜之船，盜旣刼其財物，且盲其雙目，又棄之於荒涼之海灘．

　　幸而天不絕人，此可憐盲目之荷馬，摸索而至人民安集之地．彼不悲悼其遇之乖，而亟籌一旣可娛人又可餬口之計畫．不久彼得一計，卽向愛聽故事之人演講古代之故事是也．

　　當時人民無書籍，無學校，又無戲院，故此等故事，頗覺離奇．荷馬以此故事，漸漸編成詩歌，取而唱之，和之以七絃琴．彼漫遊各地，長者幼者圍集而聽其故事；少年中有受此諸故事之感動者，竟隨荷馬遊行各地，直至能背述無誤而後已．彼等旣學得故事數則，亦卽周遊各地，向所遇之人述之；以是荷馬之詩歌，著聞於希臘全國．

　　彼之二大英雄紀事詩——一爲"易利亞德，"述特魯戰事，一爲"奧德賽，"述奧里秀斯自特

phrase modifying the noun "way." ⁸ Little by little=gradually—adverbial phrase, modifying the verb "turned." ⁹ Turned, 改爲；釋成． ¹⁰ Old and young=old people and young people. ¹¹ Struck =influenced. ¹² Known — participle, complement of the verb "became." ¹³ Greece (grēs), 希臘． ¹⁴ Iliad (il′i·ăd), 希臘古書名． ¹⁵ Trojan (trō′jăn), 屬於 Troy 的． ¹⁶ Odyssey (ŏd′i·si), 古書名． ¹⁷ Ulysses (ū·lis′ēz), 人名． ¹⁸ Troy (troi), 古城名．

were finally written down, and kept so carefully that they
can still be read to-day.

THE TROJAN[1] WAR

Paris,[2] son of Priam,[3] King of Troy,[4] once came to the
city of Sparta,[5] where he was warmly received[6] by King
Menelaus.[7]   Queen Helen,[8] the most beautiful woman in
the world, was told to do all she could to entertain the
noble stranger.[9]   Paris was so kindly treated that he
fell in love with her.   Finally he induced[10] her to run away
with him as his wife.

When Menelaus found that his guest had abused his
hospitality[11] by carrying off his wife,[12] he was very angry
and vowed to destroy Troy and win back the beautiful
Helen.   He summoned all the Grecian[13] princes to a meet-
ing.   Responding to the call of Menelaus,[14] they assembled
in arms, elected his brother Agamemnon,[15] king of My-
cenæ,[16] leader[17] of the expedition, and sailed across the
Ægean[18] in nearly one thousand two hundred ships to
recover the faithless fair one.   Several of the confederate[19]
heroes excelled Agamemnon in fame.   Among them Achil-
les,[20] chief of the Thessalian[21] Myrmidons,[22] stood pre-
eminent in strength, beauty, and valor, while Ulysses,[23]
king of Ithaca,[24] surpassed all the rest in the mental[25]

[1] Trojan (trō'jăn), 屬 於 Troy 的.   [2] Paris (păr'ĭs), 人 名.   [3] Priam
(prī'ăm), 國 王 名.   [4] Troy (troi), 國 名; 城 名.   [5] Sparta (spär'tà),
國 名.   [6] Where he was warmly received—adjective clause, modify-
ing the noun "Sparta."   Received, 接 待.   [7] Menelaus (měn-ê-lā'ŭs),
國 王 名.   [8] Helen (hĕl'ĕn), 王 后 名.   [9] Stranger, 指 Paris.   [10] In-
duced, 勸 誘.   [11] Hospitality (hŏs-pĭ-tăl'ĭ-tĭ), 欵 待.   [12] By carrying
off his wife—adverbial phrase, modifying the verb "abused."
[13] Grecian (grē'shăn), 希 臘 的.   [14] Responding to the call of

魯回國時航海十年事——後來完全紀出，妥爲
保存，雖至今日尙能誦讀也．

特 魯 之 戰

巴里斯者，特魯國國王普利安之子也，某次
旅行至斯巴達，備受國王門涅雷阿斯懇摯之
歡迎．王后赫倫，世界最美麗之婦人也，奉命
極誠以款待此貴客．巴里斯得后親密之待
遇，竟與之發生戀愛．彼卒誘后同奔，爲己之
妻．

門涅雷阿斯旣察覺來客忘恩負義．拐誘
其妻而潛逃，大怒，誓必滅特魯以奪回美麗之
赫倫．彼召集希臘諸王會議．諸王應召，均
武裝赴會，公擧門涅雷阿斯之弟，邁錫尼國國
王阿加綿農，爲遠征軍首領，以戰船一千二百
艘，渡愛琴海，以奪回此不忠之美婦人．聯盟
國諸英雄中，有威望勝於阿加綿農者．其中
尤以帖撒羅奮勇軍首領阿溪里，有出衆之膂
力，美貌，及勇毅，而伊大卡國國王攸力栖斯，尤
以善於評議，機謀，雄辯冠羣．僻拉斯國國王

Menelaus—participial phrase, modifying the pronoun "they."
[15] Agamemnon (ăg-á-mĕm′nŏn), 國王名．　[16] Mycenæ (mī-sē′nē), 希
臘國名．　[17] Leader—predicate objective.　[18] Ægean (ê-jē′ăn), 海名
(在希臘及小亞細亞之間)．　[19] Confederate (kŏn-fĕd′ẽr-ắt), 聯
邦的．　[20] Achilles (á-kĭl′ēz), 人名．　[21] Thessalian (thĕ-sā′lĭ-ăn), 屬於
希臘 Thessaly 國的．　[22] Myrmidons (mûr′mĭ-dŏnz), 奮勇軍．
[23] Ulysses (û-lĭs′ēz) 卽 Odysseus (ô-dĭs′ūs), 人名．　[24] Ithaca (ĭth′á-ká),
國名．　[25] Mental, 心智的．

qualities of counsel,[1] subtlety,[2] and eloquence.[3] Nestor,[4] king of Pylus,[5] Diomedes,[6] king of Argos,[7] and many others all proved themselves to be great heroes. Even gods and goddesses took an active part in[8] the contest, encouraging their favorite heroes and sometimes fighting by their side or in their stead.

The war continued for ten years. At last Ulysses proposed to take the city by a trick. By his advice a wooden horse was built, in whose inside he and other heroes concealed themselves. The infatuated[9] Trojans[10] admitted the horse within their walls. In the dead of night[11] the Greeks rushed out and opened the gates to their comrades. Troy was delivered over to the sword,[12] and its glory sunk in ashes.[13]

ÆSOP[14]

Many have read Æsop's Fables,[15] but few know anything about him. His life[16] has been so obscure[17] that many scholars have regarded him as a wholly mythical[18] personage —a convenient[19] invention[20] of the later Greeks[21] who ascribed to[22] him all the fables of which they could find no certain author.[23]

Æsop probably lived in the seventh century before Christ.[24] As with Homer, so with Æsop,[25] several cities of

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[1] Counsel, 畫 策. [2] Subtlety, 機 變. [3] Eloquence, 雄 辯. [4] Nestor (nĕs'tŏr), 國 王 名. [5] Pylus (pī'lŭs), 國 名. [6] Diomedes (dī-ŏ-mē'dēz), 國 王 名. [7] Argos (är'gŏs), 國 名. [8] Took an active part in . . . , 活 動 於; 參 與. [9] Infatuated, 被 惑. [10] Trojans, 特 魯 人. [11] In the dead of night—adverbial phrase, modifying the verb "rushed." [12] To the sword—adverbial phrase, modifying the verb "was delivered." [13] Sunk in ashes, 化 爲 灰 燼. [14] Æsop (ē'sŏp), 人 名. [15] Æsop's Fables, 伊 索 寓 言. [16] Life, 身 世. [17] Obscure, 不 清 楚; 模 糊. [18] Mythical

涅斯忒,亞谷國國王帶奧米第茲,及其他許多
王侯,均為該役之大英雄. 甚至男女諸神,亦
參預戰事,或激勵其所愛之戰士,或助之戰,
或代之戰.

戰事延至十年之久. 最後攸力栖斯設計
以取該城. 彼之計畫,卽造一木馬,彼與其他
諸英雄匿身其中. 特魯之人受其愚而納馬
入城. 夜闌人靜時,希人自木馬中衝出,開城
門以納外應之人. 於是特魯城卽受屠戮之
災,其榮華盡付諸一炬.

伊　索　小　傳

多數人曾讀過伊索氏之寓言,但知伊索之
身世者,寥寥無幾. 伊索一生之事蹟,甚為模
糊,故一般學者,竟視伊索為一荒誕無稽之人
名 —— 卽後世希臘之人,發明此名,而以一切
不傳作者姓名之寓言歸之是也.

伊索氏大約生於紀元前七世紀間,如荷馬
然,小亞細亞有幾個城鎮,皆自稱為伊索所生

(mǐth'ǐ-kǎl), 荒誕無稽的. ¹⁹ Convenient, 便利的. ²⁰ Invention,
發明物(指假託之名). ²¹ Greeks (grēks), 希臘人. ²² Ascribed
to, 歸於. ²³ Of which they could find no certain author—adjective
clause, modifying the noun "fables." ²⁴ Before Christ, 耶穌降世
前; 西曆紀元前. ²⁵ As with Homer, so with Æsop=as it was
with Homer, so it was with Æsop—two elliptical phrases used ad-
verbially, modifying the following sentence.

Asia Minor claimed the honor of having been his birth-place.[1] Born a slave and hideously ugly,[2] he distinguished[3] himself by his keen wit which led his admiring master to set him free.   After his emancipation[4] he traveled, visiting Athens,[5] where he is said to have told his fable of King Log and King Stork to the citizens who were complaining[6] of the rule of Pisistratus.[7]   Still later, having won the favor of king Crœsus[8] of Lydia,[9] he was sent to Delphi[10] with a gift of money for the citizens of that place; but in the course of a dispute[11] as to its distribution,[12] he was slain by the Delphians,[13] who threw him over a precipice.[14]

The fables seem not to have been committed by him to writing,[15] but for a long time were handed down from generation to generation[16] by oral tradition;[17] so that the same fables are sometimes found quoted in slightly different forms, and we hear of men learning them in conversation[18] rather than from books.   They were, however, universally popular.[19]   Socrates[20] while in prison amused himself by turning[21] some of them into verses.[22]   Aristophanes[23] cited[24] them in his plays.   The Athenians even erected a statue[25] in his honor.

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[1] Birthplace, 誕 生 之 地.   [2] Born a slave and hideously ugly—participial phrase, modifying the following pronoun "he."   [3] Distinguished, 露 頭 角; 自 顯.   [4] Emancipation (ê-măn-sĭ-pā'shŭn), 解 放.   [5] Visiting Athens—participial phrase modifying "he," the subject of the sentence.   Athens (ăth'ĕnz), 雅 典.   [6] Complaining, 怨.   [7] Pisistratus (pĭ-sĭs'trȧ-tŭs), 雅 典 暴 君 (605–527 B. C.).   [8] Crœsus (krō'sŭs), 國 王 名.   [9] Lydia (lĭd'ĭ-ȧ), 小 亞 細 亞 西 之 古 國 名.   [10] Delphi (dĕl'fī), 希 臘 古 城 名.   [11] In the course of a dispute . . . —adverbial phrase, modifying the verb "was slain."   [12] Distribution, 分 派.   [13] Delphians (dĕl'fĭ-ănz), 特 爾 斐 人.   [14] Precipice, 懸 崖.   [15] Committed . . . to writing, 繕 成.   [16] From generation to

之地,而以爲榮. 伊索生爲奴隸,貌又奇醜,然能以敏捷之才智自顯,其主人羨慕之,卒脫其奴籍. 旣得解放,彼卽旅行至雅典,以 "木頭國王" 與 "鶴國王" 之寓言向彼久苦庇士特拉妥苛法之人民講述. 久之,彼大爲呂底亞國王克里薩斯所寵,遣赴特爾斐,散發國王贈與該地人民之財物;但因分派不勻,致起爭執,遂爲特爾斐人自懸崖之上推落而死.

其寓言初似未嘗繕寫成帙,世代相傳,皆由口授;故同一寓言,因傳說者之不同,文字上常有差異之點,而吾人常聞人之學之者,多由於口授,而不根據於書籍. 但此種寓言,頗膾炙人口. 蘇格拉底在獄中時,嘗取此種寓言編爲詩歌以自娛. 亞理斯多芬嘗於戲劇中引用之. 雅典人甚至爲彼立像以崇拜之.

generation—adverbial phrase, modifying the verb "were handed."
[17] By oral tradition, 口說相傳. [18] Conversation, 口說; 傳說.
[19] Universally popular, 到處風行. [20] Socrates (sŏk'ra̐-tēz), 雅典哲學家 (469–399 B. C.). [21] Turning, 改爲; 編爲. [22] Verses, 詩歌.
[23] Aristophanes (är-ĭs-tŏf'a̐-nēz), 希臘戲劇家 (448?–380? B. C.).
[24] Cited, 引用. [25] Statue, 雕像.

LYCURGUS'[1] LAW

Sparta,[2] or Lacedæmon,[3] one of the principal[4] states[5] of Greece,[6] was founded by the Dorians[7] about the tenth century B. C.   It[8] received a code[9] of laws from Lycurgus, a statesman of royal birth.   He was strict and severe, but wise and upright.

Lycurgus ordered that all the Spartans should eat to-gether at public tables.   The reason[10] of this law was that the rich citizens might not feast luxuriously at home,[11] but that the rich and poor should fare alike.   As for the children,[12] they were not allowed any thing to eat, unless they could steal it.   This wicked[13] custom[14] was adopted with the idea that it would train up the young Spartans to be cunning in war.[15]

In order that the people might not be avaricious,[16] Lycurgus forbade any gold or silver to be coined into money.   All the money was made of iron.   It could not very easily be carried in the pocket, for a Spartan dollar weighed[17] as much as fifty pounds.[18]

The children were all brought up at the public expense.[19] They were allowed to stand near the dinner tables and listen to the wise conversation of their parents.

When Lycurgus had completed his code of laws, he left Sparta.   Previous to his departure,[20] he made the people

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[1] Lycurgus (lī-kûr'gŭs), 斯 巴 達 立 法 家, 生 於 西 曆 紀 元 前 第 九 世 紀.   [2] Sparta (spär'tä), 斯 巴 達.   [3] Lacedæmon (lăs-ê-dō'-mŏn), 卽 斯 巴 達.   [4] Principal, 主 要 的.   [5] States, 國 家; 聯 邦.   [6] Greece (grēs), 希 臘.   [7] Dorians (dō'rĭ-ănz), 西 曆 紀 元 前 十 世 紀 時 佔 據 希 臘 之 民 族.   [8] It=Sparta.   [9] Code, 法 與; 法 規.   [10] Reason, 理 由.   [11] That the rich citizens might not feast luxuri-ously at home—noun clause, predicate nominative of the intransi-tive verb "was." Luxuriously, 奢 侈.   [12] As for the children= with respect to the children—adverbial phrase, modifying the fol-

來喀古士之法典

斯巴達，又名拉西第夢，希臘主要國之一也，於耶穌紀元前十世紀時爲都立斯人所建設．其國嘗受憲典一部於貴族政治家來喀古士．來氏爲人嚴而酷，惟其智慧正直，有足稱者．

來喀古士之令，凡屬斯巴達人，均須赴公共膳所，共桌而食．此法律之用意，在使富者不得在家獨享盛饌，而無論貧富，飲食維均．至於兒童，非由偷取不能得食．此項惡風，原意在養成少年斯巴達人戰時之狡猾．

來喀古士又禁止金銀鑄爲錢幣，以免人民之貪婪．一切錢幣，均以鐵鑄成．袋中攜帶，極不便易，蓋斯巴達一圓幣之重量，等於五十磅也．

兒童皆以國家公費教育成人．飯食之時，彼等站立於餐桌之側，聽其父母聰明之談話．

來喀古士之法典旣成，卽離斯巴達而他去．彼於啓程之前，令人民立誓，於彼未回國之前，

lowing sentence. [13] Wicked (wĭk'ĕd), 惡—adjective. [14] Custom, 風俗. [15] That it would train up the young Spartans to be cunning in war—noun clause, in apposition with the noun "idea." [16] Avaricious (ăv-á-rĭsh'ŭs), 貪得. [17] Weighed, 秤; 衡. [18] Pounds, 磅 (每磅合中國十二兩). [19] At the public expense—adverbial phrase, modifying the verb phrase "were . . . brought up." [20] Previous to his departure—adverbial phrase, modifying the verb "made."

swear that they would violate none of the laws till he should return. But he was resolved never to return.

He committed suicide[1] by starving[2] himself to death; and his ashes[3] were thrown into the sea by his command,[4] so that the Spartans might not bring back his dead body. Thus, as Lycurgus never could return, the Spartans were bound by their oath to keep his laws, and did keep them for five hundred years, during which time they proved to be a brave, patriotic,[5] and powerful people.

QUEEN CLEOPATRA[6]

Queen Cleopatra ruled Egypt[7] after the death of her husband Ptolemy Dionysius.[8] She was one of the most beautiful women that ever lived, and her talents[9] and accomplishments[10] were equal to[11] her personal beauty. But she was very wicked. Among other horrid crimes,[12] Cleopatra poisoned her brother, who was only eleven years old. Yet,[13] wretched as she was,[14] the greatest heroes could not resist[15] the enticement[16] of her beauty.

When Mark Antony,[17] a Roman[18] general, had defeated Brutus[19] and Cassious[20] at Philippi,[21] in Greece,[22] he summoned Cleopatra to meet him at Cilicia,[23] where he intended to punish her for having assisted Brutus.[24]

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[1] Committed suicide (sū'ĭ-sīd), 自 殺. [2] Starving (stärv'ĭng), 餓; 絕 食. [3] Ashes, 灰. [4] By his command—adverbial phrase, modifying the verb phrase "were thrown." [5] Patriotic (pā-trĭ-ŏt'ĭk), 愛 國 的. [6] Cleopatra (klē-ô-pā'trȧ), 埃 及 女 王 (69–30 B. C.). Shakespeare's "Antony and Cleopatra" — 劇 敘 其 事 甚 詳. [7] Egypt (ē'jĭpt), 埃 及. [8] Ptolemy Dionysius (tŏl'ê-mĭ dĭ-ô-nĭsh'ĭ-ŭs), 埃 及 王 名. [9] Talents, 才 能. [10] Accomplishments, 成 就; 造 就. [11] Equal to, 等 於. [12] Among other horrid crimes—adverbial phrase, modifying the verb "poisoned." [13] Yet—coördinative conjunction, 承 上

決不破壞其法律, 然彼已決意不回國矣.

　彼絕食自斃, 遺命焚其骸骨而棄其灰於海中, 不令斯巴達人得取其屍以歸. 蓋來喀古士不歸, 斯巴達人卽爲誓語所束縛, 不能不遵守來氏所定之法律也, 故斯巴達守此法律者垂五百年, 而此五百年中之斯巴達人, 實爲勇敢, 愛國, 強有力之民族.

女王克里惡潑脫拉

　女王克里惡潑脫拉自其夫託勒密狄奧尼素斯死後, 卽統治埃及. 女王爲古來絕世之美人, 其才具藝能亦不亞於其美色. 但性甚刻. 種種罪惡, 尤其謀害其十一齡之幼弟爲最. 然彼雖寡情, 而其美色之足以動人, 卽最大之英雄見之, 亦不能不入其彀中也.

　馬克安多尼者, 羅馬大將軍也, 旣敗布魯特斯與愷西阿斯於希臘之腓立比, 卽召克里惡潑脫拉至西里西亞, 意欲治以助布魯特斯之罪.

起下. [14] Wretched as she was—however wretched she was, 句中之 "as" 爲一 subordinative conjunction. [15] Resist, 抵抗; 不爲所制. [16] Enticement, 引誘. [17] Mark Antony (märk ăn'tö-nĭ), 卽 Marcus Antonius (mär'kŭs ăn-tö'nĭ-ŭs), 羅馬大將軍 (83-30 B. C.). [18] Roman (rō'măn), 羅馬的. [19] Brutus (brōō'tŭs), 羅馬政治家, 嘗與 Cassious 同謀, 暗殺 Cæsar (85-42 B. C.). [20] Cassious (kăsh'ĭ-ŭs), 羅馬政治家 (?-42 B. C.). [21] Philippi (fĭ-lĭp'ĭ), 希臘東北之古城. [22] Greece (grēs), 希臘. [23] Cilicia (sĭ-lĭsh'ĭ-á), 小亞細亞東南之古城名, 爲羅馬所管轄. [24] Where he intended to punish her for having assisted Brutus—adjective clause, modifying the noun "Cilicia." Having assisted Brutus—used as a noun, object of the preposition "for."

As soon as Cleopatra received the summons,[1] she has-
tened to obey.[2] She went on board a splendid vessel,
which was richly adorned with gold. The sails were made
of the costliest[3] silk. The crew[4] consisted of lovely girls,
who rowed with silver oars; and their strokes[5] kept time
to[6] melodious music.

Beneath an awning[7] the beautiful queen, attired to
personate Venus,[8] reclined amidst lovely attendants
dressed to represent cupids[9] and nereids.[10]

When Mark Antony beheld the dazzling beauty of the
"serpent of the Nile,"[11] he forgot all else—ambition and
honor and country. From that day forward he was noth-
ing but her slave.

Owing to Cleopatra's misconduct and his own, Antony
was defeated by Octavious,[12] another Roman general, at
Actium,[13] in Greece. Deserted by his army and informed
by a messenger from the false queen that she was dead,
he committed suicide.[14]

Cleopatra then sought to enslave Octavius with her
charms. But she failed in this. When she was told that
he proposed to take her to Rome to grace his triumph, she
took her own life by applying a poisonous asp[15] to her
breast. This event occurred thirty years before Christ
when she was in the thirty-eighth year of her age.

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[1] Summons, 召 喚. [2] To obey—infinitive used as a noun, object
of the verb "hastened." [3] Costliest—"costly" 之 superlative degree,
作 "價 值 最 貴 的" 解. [4] Crew, 水 手; 一 船 上 之 水 手 之 總 稱
—collective noun. [5] Strokes, 槳 之 聚 水. [6] Kept time to . . . ,
與 . . . 相 應 和. [7] Beneath an awning—adverbial phrase, modi-
fying the verb "reclined." Awning (ôn'ing), 天 幔. [8] Venus
(vē'nǔs), 羅 馬 神 話 中 司 花 草, 美 色, 及 愛 情 之 女 神. [9] Cupids
(kū'pĭdz), 愛 神, 相 傳 爲 Venus 之 子, 祼 體 生 翼 手 執 弓 矢,
射 穿 男 女 之 心. [10] Nereids (nē'rē-ĭdz), 善 歌 舞 之 美 麗 女 神, 居

克里惡潑脫拉一奉召，立即遵行．彼乘一華麗之船，船身金光奪目．船上之帆皆以極貴重之綢爲之．舟子盡爲少艾，掉銀製之槳；槳擊水作聲，與柔和音樂相和答．

美麗之女王，坐於寶蓋之下，飾爲維納女神，侍女簇擁左右，或飾爲愛神邱巴德，或飾爲海中女神尼里易德．

安多尼一見此"尼羅河毒蛇"之美麗奪目，一切大志——野心，榮譽，國家——都已忘懷．自是而後，安多尼竟爲女王之奴隸矣．

安多尼後因克里惡潑脫拉及自己之過誤，致爲別一羅馬大將惡克撻維亞斯敗於希臘之安克興．既見棄於其軍隊，又聞詭譎之女王遣使者報稱女王已死，安多尼即自刎而死．

克里惡潑脫拉又欲以其美色蠱惑惡克撻維亞斯．然此次彼竟失敗．彼聞惡克撻維亞斯欲攜彼至羅馬以點綴其戰勝之慶祝，乃置毒蛇於胸而自盡．時女王年三十八，耶穌紀元前之三十年也．

於海中，爲 Poseidon 之侍者．¹¹ Serpent of the Nile, 尼羅河中之毒蛇，指 Cleopatra, 因其惡毒如 Serpent 也，語見 Shakespeare's "Antony and Cleopatra." ¹² Octavious· (ŏk·tā'vĭ·ǔs), 即 Augustus, 羅馬大將軍 (63–14 B. C.), 其妹 Octavia 嫁 Antony, 後爲 Antony 所棄．¹³ Actium (ăk'shĭ·ǔm), 希臘西北之古城．¹⁴ Committed suicide, 自殺．¹⁵ Asp (ăsp), 有角之小毒蛇，其嚙極毒，可以殺人而不覺痛．

THE MESSENIAN[1] WAR

Messenia[2] was a fertile[3] and fruitful[4] country, lying not very far from Sparta.[5] Once, in a temple,[6] where the people of both countries assembled to worship the gods,[7] the Messenian lads saw some beautiful Spartan[8] girls and, longing to have such strong, handsome, and intelligent wives,[9] they carried off a few of them and refused to give them back. The Spartans, indignant at the conduct,[10] flew to arms,[11] and one night led by their king,[12] attacked the Messenian town of Amphea.[13]

The Messenians made ready to fight, but, as they were not so well trained as the Spartans, they were driven from place to place,[14] until they were forced to take refuge in[15] the fortified city of Ithome[16] with their king, Aristodemus.[17] The city was built upon a rock, so steep that the Spartan soldiers could not climb it, and so high that[18] they could not even shoot their arrows into the town.

All went well so long as the food lasted, but the time came when the Messenians in Ithome had nothing to eat.[19] Seeing that the people would all die of hunger, Aristodemus consulted an oracle,[20] who answered that a battle should be fought and the victory[21] would be his if he would offer his daughter in sacrifice to the gods.

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[1] Messenian (mĕ-sē'nĭ-ăn), 屬 於 Messenia 的. [2] Messenia (mĕ-sē'nĭ-á), 古 國 名. [3] Fertile (fûr'tĭl), 富 庶 的. [4] Fruitful (frōōt'-fōōl), 物 產 繁 富 的. [5] Lying not very far from Sparta—participial phrase, modifying the noun "Messenia." Sparta (spär'tá), 古 國 名. [6] In a temple—adverbial phrase, modifying the verb "saw." [7] Where the people of both countries assembled to worship the gods —adjective clause, modifying the noun "temple." [8] Spartan, 斯 巴 達 的. [9] Longing to have such strong, handsome, and intelligent wives—participial phrase, modifying the pronoun "they." [10] Indignant at the conduct—appositive adjective, modifying the noun

美 塞 尼 亞 之 戰

　　美塞尼亞者,一肥饒之國也,地距斯巴邁不遠. 某次兩國人民共聚於某寺院祈神,美塞尼亞少年見斯巴達少艾多人,羨其健全美好而聰敏,欲得之以爲妻,因搶數人回家,不願放回. 斯巴達人惡此舉之無禮,立卽用兵,某夜斯巴達國王率衆攻美塞尼亞之安菲城.

　　美塞尼亞人亦卽備戰;但彼等所受軍事上之訓練,不及斯巴達人遠甚,致被斯巴達人節節進逼,卒與國王阿立斯第馬,同退至防禦極固之意多美城以避其鋒. 是城築於岩石之上,石壁直豎,斯巴達人不能攀登,又極高,矢不能達.

　　糧食一日不絕,卽此城一日不破,但後來意多美城中之人民,竟至無食可得矣. 阿立斯第馬見人民將以飢餓而同歸於盡,乃往商一巫,巫謂阿立斯第馬果能以己女獻神,則可一戰而勝.

"Spartans." [11] Flew to arms＝took up arms eagerly, 積極備戰. [12] Led by their king—participial phrase, modifying the noun "Spartans." [13] Amphea (ăm'fi-á[ɪ]), 城名. [14] From place to place —adverbial phrase, modifying the verb "were driven." [15] Take refuge in . . . , 避難於 . . . 地方. [16] Ithome (ĭ-tō'mē), 城名. [17] Aristodemus (ă-rĭs-tô-dē'mŭs), 人名. [18] So steep that . . . , and so high that . . . , —appositive adjectives, modifying the noun "rock." [19] When the Messenians in Ithome had nothing to eat— adjective clause, modifying the noun "time." [20] Oracle, 巫; 代神宣言之人. [21] Victory, 勝利.

Hearing this, Aristodemus shuddered with fear. How could he give up his only daughter whom he loved so well? At last, all other attempts having failed,[1] he reluctantly[2] sacrificed his beloved child.

Touched by his generosity,[3] the Messenians suddenly rushed out of the town and into the Spartan camp.[4] A battle was fought and won, and more than three hundred Spartans were killed. But the war was not thus ended. At last, despairing of victory, Aristodemus went to his daughter's tomb and there killed himself. After his death the city of Ithomes fell into the hands of[5] the Spartans.

EUCLES[6]

Early in the year 490 B. C.,[7] a Persian fleet,[8] bearing an army of perhaps sixty thousand men,[9] set out from Ionia[10] for Greece.[11] All the island states[12] on the way[13] were quickly subdued. Athens[14] was in an utterly desperate situation; it had scarcely ten thousand men with whom to face an army so numerous and so formidable.[15]

A messenger[16] was at once sent to the Spartans[17] to ask help. They promised aid, but not at once, because one of their religious laws forbade their going[18] to war before the full moon.[19] So the Spartans waited, and the Athe-nians[20] had to meet the invaders[21] alone.

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[1] All other attempts having failed—absolute construction.   [2] Re-luctantly (rĕ-lŭk'tănt-lĭ), 不 願 憑 的; 勉 強.   [3] Touched by his generosity—participial phrase, modifying the noun "Messenians."
[4] Camp, 軍 營. · [5] Fell into the hands of . . . , 落 於 . . . 之 手. [6] Eucles (ū'klĕs[?]), 人 名.   [7] Early in the year 490 B. C. — adverbial phrase, modifying the verb "set out."   [8] Persian fleet, 波 斯 艦 隊.   [9] Bearing an army of perhaps sixty thousand men— participial phrase, modifying the noun "fleet."   [10] Ionia (ĭ-ō'nĭ-ȧ),

　　阿立斯第馬聞言,不禁大驚. 彼祇有此一女,而愛之甚,何忍棄之乎? 卒之,一切計畫均遭失敗,乃忍痛以其愛女獻神.

　　眾人見王之慷慨大爲感動,突自城中衝出,直入斯巴達營內. 一戰而勝,斯巴達人之死於此役者,計三百餘人. 然戰事並不以此而止也. 最後阿立斯第馬見戰勝無望,親赴其愛女之墓前,自刎而死. 阿立斯第馬旣死,意多美城卽入斯巴達人之手.

歐 格 爾

　　耶穌紀元前四百九十年之初,波斯艦隊載陸軍約六萬人,自愛奧尼亞向希臘進發. 沿途各島國概皆降服. 雅典處境絕危;所能抗拒大軍之人,爲數僅一萬耳.

　　雅典急遣使赴斯巴達求援. 斯巴達人允予援助,但不能立時出兵,因其國敎規,不許國人於新月未圓以前赴戰也. 斯巴達人旣有所待,雅典人卽不得不單獨禦敵.

小亞細亞北部之一口岸. [11] Greece (grēs), 希臘. [12] Island states, 島國. [13] On the way, 路上;沿途—adjective phrase, modifying the noun "states." [14] Athens (ăth'ĕnz), 雅典. [15] So numerous and so formidable—adjective phrase, modifying the noun "army." [16] Messenger, 使者; 送信者. [17] Spartans, 斯巴達人. [18] Going— verbal noun, object of the verb "forbade." [19] Before the full moon—adverbial phrase, modifying the verbal noun "going." [20] Athenians (à-thē'nĭ-ănz), 雅典人. [21] Invaders, 侵略者.

At Marathon,[1] led by Miltiades,[2] they faced the Persians[3] for several days. While they were fighting, the aged[4] people, the women, and children remained at Athens in the utmost anxiety. If Miltiades were to lose the battle, they knew that the Persians would chase his routed army into their city, and burn it to ashes.

Suddenly a soldier, covered with blood,[5] ran into the market place of the city. He was sorely wounded, but he had come all the way from the army to bring the news. He was ghastly pale, and the people feared that the Persians had won the day,[6] and that the soldier was a fugitive.[7]

They gathered round him, eagerly asking about Miltiades and the army. The soldier leaned heavily upon his spear. He seemed too much exhausted to give utterance to[8] the news he had brought.

But, exerting all his strength, he at length gasped out, "Rejoice, my countrymen! The victory is ours!" Then overcome by his tremendous exertion,[9] Eucles, the swiftest runner, sank to the ground and died.

MILTIADES[10]

The great victory of Marathon[11] made Miltiades a popular hero. He was loaded with honors and his portrait[12] was painted by the best artist of the day and was placed in one of the porticoes[13] of Athens.[14]

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[1] Marathon (măr′á·thŏn), 希 臘 地 名. [2] Led by Miltiades— participial phrase, modifying the pronoun "they." Miltiades (mĭl·tī′á·dēz), 雅 典 大 將 兼 政 治 家. [3] Persians (pûr′shănz), 波 斯 人. [4] Aged, 年 老 的.—adjective. [5] Covered with blood—participial phrase, modifying the noun "soldier." [6] Won the day＝ succeeded. [7] Fugitive, 退 離 者; 逃 亡 者. [8] Give utterance to, 說

米太雅第所統率之萬人,在馬來遜與波軍抵抗者若干日.當其作戰之時,雅典之年高者及婦孺,留守城中,均萬分焦急.彼輩知米太雅第而戰敗者,則波軍必追奔逐北,長驅入城,縱火焚燒,全城爲墟也.

忽有一兵,滿身血跡,奔入城中之市場.彼受傷頗重,但仍遠自軍中奔來報信.此人面色青白,人民見之,深恐波人已勝,而此人爲一逃兵也.

人民環集此兵之四周,急問米太雅第及其軍隊.此兵倚槍而立.厥狀疲甚,似有無力以所有之信息報告大衆之勢.

後彼竭其全力,喘息而言曰,"可喜哉,國人!我軍已戰勝矣!"言畢,此行走趫捷之歐格爾,卽倒地而死,蓋力已用盡矣.

米太雅第

馬來遜之大勝,致使米太雅第成爲一世之英雄.彼所受榮譽極多,當日最有名之畫家,嘗爲之繪像,懸於雅典之馬來遜戰事畫片陳列所.

出. [9] Overcome by his tremendous exertion—participial phrase, modifying the noun "Eucles." [10] Miltiades (mǐl-tī′á-dēz), 人名. [11] Marathon (măr′á-thǒn), 地名. [12] Portrait (pōr′trăt), 像. [13] Porticoes, a porch adorned with fresco paintings of the battle of Marathon, in Athens. [14] Athens (ăth′ěnz), 雅典 (國名).

This victory brought about[1] by the able leadership[2] of Miltiades meant a great deal to the Athenians. It made them famous for valor[3] and patriotism,[4] equal if not superior, to that of Sparta,[5] and rendered possible a union of Hellenic states,[6] of which Athens was the leader.[7]

After the victory, Miltiades demanded as a reward for his service to his native land a crown of olive leaves,[8] which was deemed as one of the greatest honors among the Greeks. But the Athenians refused to give him one; for when they saw that he occupied a high rank, many began to envy him.

Once more, however, he was intrusted[9] with the command of a fleet[10] of seventy ships with which he crossed the Ægean[11] to punish the island states which had aided the Persians in the recent struggle. But his high hope was destined to be blasted.[12] He besieged[13] the city of Paros[14] without success, and then returned to Athens, wounded and discouraged.[15] His enemies now accused him of deceiving the people. They had him tried and heavily fined.[16] Miltiades was not rich enough to raise this large sum of money, so he died in prison. His son Cimon[17] in after times revived the fame of his father.

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[1] Brought about = caused to happen—past participle with an adverb modifier, modifying the noun "victory." [2] Able leadership, 良 好 之 將 才. [3] Valor, 勇 殺. [4] Patriotism, 愛 國 心. [5] Equal to that of Sparta—adjective phrase, modifying "valor" and "patriotism." If not superior—parenthetical expression, inserted for explanation. Sparta (spär'tá), 斯 巴 達 (國 名). [6] Rendered possible a union of Hellenic states = rendered a union of Hellenic states possible. Possible—adjective, complement to the factitive verb "rendered," modifying the noun "union." Union, 聯 盟. Hellenic (hĕ-lĕn'ĭk), 古 希 臘 的. [7] Of which Athens was the

此戰之勝，實由於米太雅第之將才有以致之，而其關係於雅典人之興盛者尤大．雅典人由此以勇毅愛國著名，雖與斯巴達人相較，未必能超過之，然實足與之並駕齊驅矣．且希臘諸國之聯合，而以雅典爲盟主，亦此役有以致之也．

凱旋之後，米太雅第欲得一橄欖葉冠，以爲盡力祖國之報，蓋橄欖葉冠者，在希臘人中，視爲無上之榮譽也．但雅典人不之許，彼輩見米太雅第踞高位，頗有嫉之之心矣．

後彼復受國人之託，統戰船七十艘，渡愛琴海，討諸島國，責其助波人作戰之罪．但其希望終歸消滅．彼圍攻巴羅城不下，率師歸雅典，身負重創，意氣沮喪．彼之仇人責以欺衆之罪．彼輩執彼赴法庭聽審，并罰以重金．

米太雅第不甚富，無力籌此巨款，卒死牢獄中．其子賽夢克肖其父，重振父業．

leader—adjective clause, modifying the noun "states." [8] Olive leaves, 橄欖樹葉． [9] Intrusted, 受託． [10] Fleet, 艦隊． [11] Ægean (ê-jē'ăn), 海名． [12] Blasted＝ruined, 疲壞． [13] Besieged, 圍攻． [14] Paros (pā'rŏs), 愛琴海之島國名． [15] Wounded and discouraged—participles, subjective complement of the intransitive verb "returned." [16] Fined, 處以罰金． [17] Cimon (sī'mŏn), 人名 (510–449 B.C.)

BANISHMENT[1] OF ARISTIDES[2]

After the Persian[3] war in 490 B. C., Themistocles[4] and
Aristides came to be the leading men in Athens.[5]   The
former was an able but often unscrupulous[6] statesman;[7]
the latter, a just man and an incorruptible[8] patriot.[9]
Themistocles foresaw[10] that the Persians would make
another attempt to subdue Greece,[11] and that Athens with
its excellent harbor[12] and commercial facilities could be
far stronger on sea than on land.   He therefore urged the
building of a fleet.   Aristides, fond[13] of the old way, con-
demned this measure.   He was of the opinion that[14] it
was useless to build any ships, but that the Athenians
should increase their land forces.[15]

As each general had a large party, many quarrels soon
arose.   It was clear that unless one of the two leaders left
the town[16] there would be an outbreak of civil war.   There-
fore all the Athenians[17] gathered together in the market
place to vote for or against the banishment of one of the
leaders.

At the time of voting Aristides was walking about the
market place.   An illiterate[18] citizen who did not know him
stopped him and begged him to write his vote on the ballot.[19]

"What name shall I write?" questioned Aristides.

"Oh, put down 'Aristides,' " answered the man.

"Why do you ostracize[20] him?   What wrong has he
done?"

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[1] Banishment (băn'ĭsh-mĕnt), 放 逐.   [2] Aristides (ăr-ĭs-tī'dēz), 雅
奧 政 治 家 (?—468? B. C.).   [3] Persian, 波 斯 的.   [4] Themistocles
(thē-mĭs'tō-klēz), 雅 典 政 治 家 (527?-460? B. C.).   [5] Athens
(ăth'ĕnz), 雅 典.   [6] Unscrupulous (ŭn-skrōō'pŭ-lŭs), 不 謹 愼 的; 無
遠 慮 的.   [7] Statesman, 政 治 家.   [8] Incorruptible (ĭn-kŏ-rŭp'tĭ-b'l),
清 正 的.   [9] Patriot, 愛 國 者.   [10] Foresaw, 預 見.   [11] That the

奥 立 斯 狄 第 之 出 亡

　　西歷紀元前四百九十年波斯戰後, 泰米斯托克爾與奧立斯狄第實爲雅典領袖人物矣. 泰氏爲一精幹率直之政治家; 奧氏則爲一公正清廉之志士. 泰氏預料波人必爲第二次之嘗試以攻克希臘; 雅典旣有良好之港口與商業上之便利, 海上之勢力當比陸地爲強. 故彼主張建造艦隊. 奧氏守舊, 反對其政策. 彼以爲造艦無益, 爲雅典計, 當以增加陸軍爲急務.

　　二將各有極大之黨援, 故種種爭執, 隨之而起. 二人中非有一人他適, 則內亂在所不免. 以是雅典全城人民, 均聚集市場中, 投票表決孰當流放.

　　當人民投票之時, 奧立斯狄第正步行於市場中. 一不識文字之市民, 不知奧氏爲何人, 請奧氏代彼書票.

　　奧立斯狄第問曰, "汝欲我寫何人之名乎?" 其人答曰, "喔, 寫'奧立斯狄第'可也."

　　"汝因何欲逐彼? 彼有何罪?"

Persians would make another attempt to subdue Greece—noun clause, object of the verb "foresaw." Greece (grēs), 希臘. [12] Harbor, 海口. [13] Fond—appositive adjective. [14] Of the opinion that . . . — adjective phrase used predicatively, modifying the pronoun "he." [15] It was useless . . . land forces—noun clauses, in apposition with the noun "opinion." [16] That . . . town—noun clause, real subject of the verb "was." [17] Athenians, 雅典人. [18] Illiterate (ĭ-lĭt'ēr-ăt), 目不識丁的. [19] Ballot, 選舉投票紙. [20] Ostracize (ŏs'trá-sīz), 放逐.

"None at all," was the reply, "but I am tired of hearing him called the Just."

Without saying another word,[1] Aristides calmly wrote down his own name. When the votes were counted, they found six thousand against him; so Aristides the Just was forced to leave his native land, and go away into exile.[2]

CIMON[3]

After the death of Aristides,[4] Cimon, the son of Miltiades,[5] was made the leader of the army. He was a constant patriot and renewed the glory of his father. In the decisive battle of the Eurymedon[6] (466 B. C.), he fought against Persia[7] with great vigor, and finally routed[8] her land and sea forces. When he returned to Athens,[9] he brought a great deal of spoil,[10] all of which he gave up[11] to improve the city and strengthen the walls.

Cimon was the richest man in Athens. He kept open table for the public. A body of servants laden with cloaks followed him through the streets, and gave a garment[12] to any needy person whom he met. His pleasure garden was free for all to enter and pluck[13] fruits or flowers. He planted oriental[14] plane tree[15] in the market place; bequeathed[16] to Athens the groves,[17] afterwards the Academy of Plato,[18] with its beautiful fountain;[19] and gave frequent dramatic entertainment at his private expense. He

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[1] Without saying another word—adverbial phrase, modifying the verb "wrote." [2] Into exile—adverbial phrase, modifying the verb "go." [3] Cimon (sī'mŏn), 雅與大將 (510–449 B.C.). [4] After the death of Aristides—adverbial phrase, modifying the verb "was made." Aristides (ăr-ĭs-tī'dēz), 雅典政治家兼大將 (?–468? B. C.). [5] Miltiades (mĭl-tī'à-dēz), 雅典大將. [6] Eurymedon (ū-rĭm'ê-dŏn), 小亞細亞河名. [7] Persia (pûr'shà), 波斯. [8] Routed (rout'ĕd), 大

答曰，"彼無罪，但余厭聞他人之稱彼爲忠實者。"

奧氏不作他語，卽書其自己之名。及檢票，反對彼者計六千票；於是奧立斯狄第被迫離故鄉而流亡於外。

賽 夢

奧立斯狄第旣死，米太雅第之子賽夢被舉爲陸軍統帥。彼爲一始終如一之愛國者，其父之榮譽，藉以復振。西曆紀元前四百六十六年攸麟米頓之戰，彼奮力擊波斯兵，而卒大敗其海陸軍。賽夢回雅典時，帶到戰利品極多，彼盡捐所得，以爲改良市政及鞏固城垣之用。

賽夢在雅典爲首富。彼嘗設公膳以饗民衆。其出行於街中也，必有僕一羣載衣以從，遇有貧者，卽施以衣。賽夢有一開暇遊憩之花園，無論何人皆得入內，探菓摘花，亦所不禁。其在市場，種以東方傳來之篠懸木；私有叢林，連美好之噴泉，一倂捐入雅典爲國家之公有物，後來柏拉圖學院，卽以賽夢所捐之叢林爲基址；平時又常出私財演劇以供衆觀。賽夢

敗之。 ⁹Athens (ăth′ĕnz)，雅典。 ¹⁰Spoil，戰利品。 ¹¹Gave up，捐。 ¹²Garment (gär′mĕnt)，衣服。 ¹³Pluck，探摘。 ¹⁴Oriental (ō·rĭ·ĕn′-tăl)，亞洲的；東方的。 ¹⁵Plane tree，篠懸樹。 ¹⁶Bequeathed (bē·kwōthd′)，遺傳 (產業)；捐給。 ¹⁷Groves，森林。 ¹⁸Academy of Plato，柏拉圖學院；研究哲學之學院。 ¹⁹Fountain，噴水泉。

adorned[1] the city with magnificent[2] edifices[3] and rendered it famous for learning, poetry, and beautiful works of art

Taking advantage of[4] a disastrous earthquake, some of the conquered tribes in Sparta revolted, and a ten-year struggle ensued.[5] The haughty Spartans were driven to ask aid from Athens. By the influence of Cimon this was granted. But the Spartans later became afraid of their allies,[6] and sent the army home.[7] All Athens rose in indignation,[8] and Cimon was ostracized[9] (461 B. C.) for exposing the state to such insult.[10]

PERICLES[11]

After the ostracism of Cimon[12] (461 B. C.), Pericles, the leader of the democratic party,[13] came into complete control of public affairs. He was able to control the multitude[14] in a free spirit; he led them rather than was led by them. Accordingly by his genius and wisdom[15] he shaped the policy of the state, keeping Athens all powerful in Greece and making the people all powerful in Athens.

Pericles was probably born in the year 495 B. C. He belonged to a noble family. His mother was a niece of the reformer Clisthenes;[16] his father was the Athenian[17] general at the battle of Mycale.[18] He received the best education in literature, art, and philosophy that Athens could afford.

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[1] Adorned, 裝飾; 點綴. [2] Magnificent (măg-nĭf'ĭ-sĕnt), 壯麗的. [3] Edifices (ĕd'ĭ-fĭs-ĕz), 大建築. [4] Taking advantage of, 乘 . . . 之時 機—participial phrase, modifying the noun "tribes." [5] Ensued (ĕn-sūd'), 隨起. [6] Allies (ă-līz'), 盟軍. [7] Home=to their home—adverb, modifying the verb "sent." [8] In indignation, 大怒—adverbial phrase, modifying the verb "rose." [9] Ostracized (ŏs'trȧ-sīzd), 放逐. [10] To such insult—adverbial phrase, modifying the gerund "exposing." [11] Pericles (pĕr'ĭ-klēz), 雅典政治家 (495?–429 B. C.). [12] After

於雅典城中，復大建宮殿，以壯觀瞻，故雅典城之能以學問，詩歌，及一切美術著於時者，賽夢之力有足多者．

時斯巴達所征服之民族，乘劇烈地震之變，起而反叛，十年之戰，於以開始．彼倨驕之斯巴達人，迫於不得已，向雅典求援．賽夢從中運動，雅典始允出兵．然斯巴達後來忌雅典之強，乃遣雅典兵隊回國．雅典於是舉國憤怒，以賽夢實使國家受大辱也，遂於紀元前四百六十一年放逐賽夢出國．

貝理克小傳

自賽夢被放之後，民主黨首領貝理克總理國事．彼能以自由精神，治理民衆；彼能率衆而不至為衆所率．彼藉其才智，規畫國家之政策，使雅典為希臘最強之國，人民為雅典最有能力之人．

貝理克大約生於西曆紀元前四百九十五年．出身貴族．母為改革家克理西尼之姪女；父為密卡利戰事中之雅典大將軍．彼所受文學，藝術，哲學等教育，為雅典所有教育之最優良者．

the ostracism of Cimon—adverbial phrase, modifying the verb "came." Ostracism (ŏs'trȧ-sĭz'm), 放逐. Cimon (sī'mŏn), 雅典大將 (510–449 B. C.). [13] Democratic (dĕm-ȯ-krăt'ĭk) party, 民主黨. [14] Multitude (mŭl'tĭ-tūd), 羣衆. [15] Genius (jēn'yŭs) and wisdom, 才智. [16] Clisthenes (klĭs'thê-nēz), 雅典政治家，生卒不詳. [17] Athenian, 雅典國的. [19] Battle of Mycale, 西曆紀元前四百七十九年希臘與波斯之戰. Mycale (mik'ȧ-lē), 小亞細亞沿海之地名.

Of his character,[1] much has been said.   He was stern and forbidding in aspect[2] which repelled rather than invited[3] intimacy.[4]   He never appeared on the street except when walking from his house to the popular assembly.   For the whole forty years of his administration,[5] he never accepted an invitation to dinner but once, and that[6] was to his nephew's wedding.   Though a perfectly fluent[7] orator, he wrote out his speeches with the utmost care before delivering[8] them.   His manner on the platform was the reverse of dramatic; scarcely a gesture or a movement ruffled[9] the folds of his mantle.   Every time he spoke he offered up a prayer to Heaven that no word might escape his lips which he should wish unsaid.[10]   But when he did speak the effect was almost awful.   It left the irresistible impression[11] that he was always in the right.[12]   One of his rivals said, "He not only throws me in the wrestle,[13] but when I have thrown him, he will make the people think it is I and not he who has fallen."

He died in the year 429 B. C. when Athens and Sparta[14] were engaged in a hard bloody strife[15] which lasted nearly thirty years.[16]   When he lay at the point of death his friend praised him for the glorious deeds which he had achieved. "It is my glory," replied he, "that none of my acts have caused a citizen of Athens to put on mourning[17]."

[1] Of his character—adverbial phrase, modifying the verb "has been said." [2] In aspect—adverbial phrase, modifying the adjectives "stern" and "forbidding."   [3] Repelled rather than invited, 不 能 廷 納 而 反 抗 拒. [4] Intimacy, 親 近. [5] For the whole forty years of his administration—adverbial phrase, modifying the verb "accepted." [6] That = the acceptance of an invitation. [7] Fluent, 流 利 的. [8] Delivering, 演 講. [9] Ruffled, 紛 動. [10] Which he should wish unsaid—adjective clause, modifying the noun

　以言其品行,則文字之稱述之者頗多. 其
貌嚴肅,令人望而生畏,不敢親近. 除往來於
其住宅及議會外,絕不往街市行走. 當國四
十年,從不赴人之宴,僅於其姪結婚時一破其
例耳. 貝氏雖爲雄辯家,然其演詞無一不於
演講之前謹愼寫出. 彼在演講臺上,絕不取
戲劇之姿勢;一舉一動,不令衣褶縐動. 每當
演講之前,彼必祈禱天帝,不令其不願言者破
脣而出. 但言一出口,其效殊堪驚人. 蓋其
效果常留一印象於聞者之心目中,覺得貝氏
爲理直也. 貝氏之一勁敵嘗曰,"吾與貝氏搏
擊,不僅貝氏能投余於地,即使余能投彼於地,
彼亦能使觀者覺得跌者之爲余而非彼."

　貝氏卒於西曆紀元前四百二十九年,正雅
典與斯巴達從事三十年血戰之時也. 臨終
時親友讚其榮譽之事業. 貝氏答曰,"余之所
爲,無事足使一雅典人哀慟者,此正我之榮
也."

"word." Unsaid, 不說. [11] Irresistible impression, 不能阻止之
印象. [12] In the right—adjective phrase, used predicatively,
modifying the pronoun "he." [13] Throws me in the wrestle, 競力
時投我於地. Wrestle, 角力. [14] Sparta (spär'tȧ), 斯巴達.
[15] Engaged in a hard bloody strife, 從事於奮勇之血戰. [16] Lasted
nearly thirty years, 延至三十年之久. [17] To put on mourning,
哀慟.

THE GREAT TRAGIC[1] TRIO[2]

Æschylus,[3] Sophocles,[4] and Euripides[5] were three great masters of Greek tragic drama, who lived and wrote in Athens[6] during the splendid half century between the Persian[7] and Peloponnesian[8] wars. The first excelled[9] in the sublime;[10] the second, in the beautiful;[11] and the third in the pathetic.[12]

Æschylus (525–456 B. C.) belonged to a noble family in Eleusis,[13] a village near Athens. He fought at Marathon[14] and Salamis.[15] In his best known play "Persians," a glowing description[16] of the battlefield was given. One who reads it can almost hear the mighty shout[17] of the soldiers as they rush against the foe:[18] "Go forth, sons of the Greeks, free your country, free your children and wives and the shrines[19] of your ancestral gods,[20] and the tombs of your fathers." In his old age he was publicly accused of sacrilege[21] for having disclosed on the stage some details of the Eleusinian mysteries.[22] He then retired to Syracuse[23] where he passed his last years. Æschylus wrote over seventy tragedies, of which only seven are preserved.

Sophocles (496–406 B. C.), the sweetness and purity of whose style gained for him the title of Attic Bee,[24] was only twenty-seven years old when he won the prize away from Æschylus, then approaching sixty.[25] He was born in a

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[1] Tragic (trăj'ĭk), 悲劇的. [2] Trio (trē'ō), 三人. [3] Æschylus (ĕs'kĭ-lŭs), 希臘悲劇家 [4] Sophocles (sŏf'ō-klēz), 希臘悲劇家. [5] Euripides (û-rĭp'ĭ-dēz), 希臘悲劇家. [6] Athens (ăth'ĕnz), 雅典. [7] Persian (pûr'shăn), 波斯的. [8] Peloponnesian (pĕl-ō-pō-nē'shăn), 屬於 Peloponnesus (pĕl-ō-pō-nē'sŭs) 的. [9] Excelled, 優勝. [10] Sublime, 莊嚴的 (用作 noun). [11] Beautiful, 美麗的 (用作 noun). [12] Pathetic, 悲哀的 (用作 noun). [13] Eleusis (ē-lū'sĭs), 村名. [14] Marathon (măr'á-thŏn), 西曆紀元前四百九十年希臘與波斯交戰之處. [15] Salamis (săl'á-mĭs), 西曆紀元前四百八十年希臘大敗波斯海軍之港口. [16] Glowing description, 形容燦

三大悲劇家合傳

伊士奇, 索福克, 幼里披, 希臘之三大悲劇家
也, 當波斯之戰及拍羅坡泥細之戰之間約半
世紀, 希臘文學極盛, 彼輩生於雅典, 從事著
述. 伊氏之文以堂皇勝; 索氏以綺麗勝; 而
幼氏則以悲哀勝.

伊士奇 (生於西曆紀元前五百二十五年, 卒
於四百五十六年) 爲雅典附近厄琉息斯村之
貴族子弟. 彼嘗加入馬來遜及薩拉米之戰
役. 其最著名之 "波斯人" 一劇, 描寫戰地狀
況, 維妙維肖. 讀其書者, 似聞兵士衝入敵軍
時之呼聲曰: "前進, 希臘之子孫, 救汝國, 救汝
妻子, 救汝祖宗所崇拜之神明之神龕, 及祖宗
之墳墓." 彼年老時, 因其在舞臺上洩露厄琉
息斯神祕之事, 爲人當衆控以褻瀆神明之罪.
彼乃退居敍拉古, 以終其餘年. 伊氏之悲劇,
共有七十餘種之多, 現所留存者, 僅七種耳.

索福克 (生於西曆紀元前四百九十六年, 卒
於四百零六年) 因其文體綺麗純潔, 嘗得 "亞
的加蜜蜂" 之號, 於二十七歲時, 卽自年近六旬
之伊士奇手中, 奪到文藝競賽之錦標. 彼生

致之描寫. [17]Mighty shout, 大喊. [18]Foe, 敵人. [19]Shrines, 神
座. [20]Ancestral gods, 歷代崇拜之神. [21]Sacrilege (săk′rĭ-lĕj),
褻瀆神明之罪. [22]For having disclosed on the stage some de-
tails of the Eleusinian mysteries—adverbial phrase, modifying the
verb "was accused." Eleusinian (ĕl-ū-sĭn′ĭ-ăn), 屬於 Eleusis 的.
[23]Syracuse (sĭr′à-kūs 或 -kūs′), 西西里沿海之市鎮. [24]Attic Bee,
雅典蜜蜂; "Attic" 係 "Attica" 之 adjective, Attica 乃希臘之一
部, 雅典屬之; "bee" 字喩 Sophocles 之文字之膾炙人口.
[25]Then approaching sixty—adjective phrase, modifying the noun
"Æschylus."

beautiful hill village near Athens. Of his hundred plays only seven remain to-day. His plays were so perfectly written that after his death the Athenians[1] honored his memory with yearly sacrifices.

Euripides (480–406 B. C.) was born in Salamis on the day of the great sea fight. He did not believe much in the gods of the myths[2] and legends,[3] but modeled the characters in his plays after real men and women, endowing them with human passion and affection. He has a deep sympathy for women and slaves, for the down-trodden[4] and oppressed.[5] His fame reached far beyond his native land. We are told that the Sicilians[6] were so fond of his verses that they granted freedom to every one of the Athenian prisoners captured at Syracuse who could recite the poet's lines.

The three great tragic poets were singularly[7] connected by the battle of Salamis. Æschylus, in the heroic vigor of his life, fought there; Euripides, whose parents had fled from Athens on the approach of the Persians, was born near the scene; and Sophocles, a beautiful boy of fifteen, danced to the choral[8] song of Simonides,[9] celebrating the victory.[10]

ARISTOPHANES[11]

Aristophanes, the greatest comic poet[12] of ancient Greece,[13] was probably born in 448 B. C.; for he was already a young man when his first play was presented in 427.

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[1] Athenians, 雅 典 人. [2] Myths, 神 話. [3] Legends, 野 史. [4] Down-trodden, 被 屈 抑 的. [5] Oppressed, 被 壓 迫 的. [6] Sicilians (sĭs'ĭ-lĭ-ănz), 西 西 里 人. [7] Singularly, 頗 奇 特 的. [8] Choral, 多 人 合 唱 的. [9] Simonides (sĭ-mŏn'ĭ-dēz), 希 臘 抒 情 詩 作 家 (556–468 B. C.). [10] Celebrating the victory—adjective phrase, modifying the noun

於雅典附近之一山水秀麗之農村．彼之劇本百篇，今所存留者僅七種．其作品極為完美，故雅典人於其死後，年年紀念之不忘．

幼里披（生於西曆紀元前四百八十年，卒於四百零六年）生於薩拉米，正當海戰劇烈之日．彼不甚信神話及野談中之神祇，其劇本中之人物，皆以生人為本，而賦以人類之情愛．彼極表同情於嬌女與奴隸，及一般被踐踏者與被壓迫者．彼之聲譽遠達於國外，西西里人極嗜其詩文，竟將在敍拉古戰役所擄之雅典人凡能誦幼氏之詩句者，盡行釋放．

三大悲劇家均與薩拉米戰役有關．伊士奇當年少氣壯之時，嘗親與是役；幼里披之父母於波軍將到時逃出雅典，生幼氏於戰地之附近處；索福克曾和施蒙尼迪所作之歌曲而舞蹈，以慶祝戰勝，其時索氏年十五云．

亞理斯多芬小傳

亞理斯多芬，古希臘之第一喜劇詩人也，大約生於西曆紀元前四百四十八年；因其最初一劇於四百二十七年開演時，彼已為一少年

"song." [11] Aristophanes (ăr-ĭs-tŏf'á-nēz), 希臘喜劇家. [12] Comic poet, 喜劇詩人. [13] Greece (grēs), 希臘.

His last play, the "Plutus,"[1] was produced in 388, and there is no evidence that he long survived this date.[2]

Aristophanes was a rich aristocratic[3] Athenian.[4]   Therefore he heartily hated and despised the ultrademocratic[5] mob orators[6] and keenly attacked them in his plays.   He was not only a poet but also a great satirist.[7]   In describing the follies of the day,[8] he was as skillful as he was bold.

Aristophanes wrote over fifty plays of which eleven, in part or all,[9] remain.   These plays are generally só comical[10] and clever[11] that they made Athenians roar with laughter,[12] when they were played in the Theater of Dionysus[13] for the amusement of the public.   Even at present much admiration and credit is accorded to them.

In one of his comedies he ridicules the demagogue[14] Cleon,[15] who was the most prominent man in Athenian politics after the death of Pericles.[16]   Another play makes fun of the ordinary citizen's delight in sitting on jury court[17] and trying cases.

In his most famous play "The Clouds," Aristophanes makes fun of Socrates[18] and his pupil Alcibiades.[19]   The hero was a good-for-nothing[20] young man, who, advised by his teacher, bought fast horses, ran his father into debt, cheated everybody, and treated even the gods with disrespect.   It is said that Socrates himself was once present

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[1] Plutus (plōō'tŭs),「劇 名 (相 傳 Plutus 爲 一 財 神, Zeus 盲 其 雙 目, 使 其 散 財 時 無 識 別 之 力).   [2] That he long survived this date —noun clause, in apposition with the noun "evidence."   [3] Aristocratic (ăr-ĭs-tò-krăt'ĭk), 貴 族 的.   [4] Athenian, 雅 典 人.   [5] Ultrademocratic (ŭl'trȧ-dĕm-ô-krăt'ĭk), 極 端 主 張 民 治 主 義 的   [6] Mob orators (mŏb ŏr'ȧ-têrz), 暴 動 的 演 說 家; 亂 民 演 說 家.   [7] Satirist, 諷 刺 家.   [8] In describing the follies of the day—adverbial phrase, modifying the adjective "skillful."   [9] In part or all—adjective

矣．其最後一劇，名曰'普盧塔斯,"乃於三百
八十八年開演，是後彼之存活年歲是否甚長，
已無從查考矣．

亞氏為雅典之富人，且生於貴族．故彼鄙
惡一般極端主張民治之亂民演說家，而於其
戲劇中熱烈攻擊之．彼不僅為一詩人，實亦
一諷刺家也．其形容當日社會之愚魯行為，
旣極深刻，且極勇敢．

亞氏之劇共有五十餘種之多，現今所傳者，
僅十一種，中有數種，則殘缺不全者也．其劇
本大率皆機警而諧謔，當其演於帶奧奈薩斯
戲園時，每使雅典人狂笑不已．雖在今日，其
劇本尚為人所讚美而重視．

亞氏有一劇，讚民黨首領克利溫氏，克氏自
貝理克死後，為雅典政治家之最顯著者．另
有一劇，嘲罵一般人民好在法庭陪審案件．

其最著名之一劇，名曰"雲,"譏刺蘇格拉底
及其弟子亞爾西巴德．劇中之主要人物，為
一無行少年，承其師訓，購一駿馬，致使其父負
債，且逢人詆騙，甚至褻瀆神明．向傳蘇氏嘗

phrase, modifying the noun "eleven." [10] Comical, 似喜劇的.
[11] Clever, 機警的. [12] With laughter—adverbial phrase, modifying
the verb "roar." [13] Dionysus (dĭ-ŏ-nī'sŭs), 劇院名 (相傳 Dionysus
為司植物之神). [14] Demagogue (dĕm'ȧ-gŏg), 民黨領袖. [15] Cleon
(klē'ŏn), 人名. [16] Pericles (pĕr'ĭ-klēz), 雅典政治家 (495–429 B.
C.). [17] Jury court, 陪審制之法庭. [18] Socrates (sŏk'rȧ-tēz), 雅典
哲學家 (469–399 B. C.). [19] Alcibiades (ăl-sĭ-bī'ȧ-dēz), 雅典政治
家, Socrates 之門弟子 (450-404 B. C.). [20] Good-for-nothing, 無
用的.

at its[1] performance, which he heartily enjoyed;[2] and that he even mounted on a bench that every one might see the admirable resemblance between himself and his counter-feit[3] upon the stage.

According to tradition,[4] Aristophanes was torn to pieces by dogs, set upon him by two rival poets,[5] while he was walking in the garden of the Macedonian[6] king at Pella.[7] The Athenians were eager to honor him after his death, and erected a statue in the theater where he had been so often hissed as well as applauded.

SOCRATES[8]

The time during the Peloponnesian[9] war is really the "golden age"[10] in the history of ancient Greece.[11] Most of the eminent men[12] lived at that time and made their con-tributions in the different fields[13] of human endeavor.[14] We have wise statesmen and brave generals, witty comedians[15] and heartbreaking tragedians,[16] truth-telling historians and profound teachers of philosophy.   At the mention of the last class,[17] we are reminded, first of all, of Socrates, the wisest man[18] that ever lived.

Socrates (469–399 B. C.) lived through a long life in Athens[19] a poor man,[20] who would neither work at his trade of sculptor[21] nor accept money for his teaching.   Often was he seen wandering[22] in the streets, barefooted and

[1] Its 指 "The Clouds" — 劇.   [2] Which he heartily enjoyed—adjective clause, modifying the noun "performance."   [3] Counterfeit (koun'tĕr-fĭt), 假 物; 劇 中 所 扮 之 人.   [4] Tradition, 傳 說.   [5] Set upon him by two rival poets—participial phrase, modifying the noun "dogs."   [6] Macedonian (măs-ê-dō'nĭ-ăn), 馬 其 頓 國 的.   [7] Pella (pĕl'á), 地 名.   [8] Socrates (sŏk'rá-tēz), 雅 典 哲 學 家.   [9] Peloponnesian (pĕl-ô-pŏ-nē'shăn), 屬 於 Peloponnesus, 半 島 的.   [10] Golden

一度蒞戲場觀是劇，心賞無已；且竟站立樌上，俾觀者得見本人狀貌與舞臺上扮演者之酷肖.

考之遺聞，亞氏於散步於匹勒之馬其頓王御園中時，為二詩敵設計縱犬囓死. 死後雅典人亟欲尊敬之，乃於其常為民眾所叱罵所譽揚之劇場中，建一像以崇拜之.

蘇 格 拉 底 傳

拍羅坡泥細安戰爭之時期，乃希臘古史上之黃金時代也. 其時名人輩出，對於人類之奮進，各就所長以貢獻於世. 時有足智多謀之政治家，及勇往直前之將士；錦心繡口之喜劇家，及哀痛絕倫之悲劇家；直言不諱之歷史家，及博學多聞之哲學家. 而當時哲學家之最能令人追憶及之者，厥惟自古以來唯一智者蘇格拉底其人.

蘇格拉底(西曆紀元前469年生, 399年卒)終身居雅典，一貧如洗，旣不願以所習之雕刻術為生，又不願以敎授取費. 常見其漫遊街坊，

age, 黃金時代；全盛時代. [11] Greece (grēs), 希臘. [12] Eminent men, 著名人物. [13] Fields, 門類. [14] Human endeavor, 人類的奮勉. [15] Comedians (kŏ-mē'dǐ-ănz), 喜劇家. [16] Tragedians (trá-jē'dǐ-ănz), 悲劇家. [17] The last class, 指 philosophers. [18] Man—noun in apposition with "Socrates." [19] Athens (ăth'ěnz), 雅典. [20] Man—subjective complement. [21] Sculptor, 雕刻匠. [22] Wandering—subjective complement.

shabbily-dressed,[1] drawing about him[2] crowds of people
who would quietly sit down at his feet and listen to the
marvelous music of this second Marsyas.[3] But Socrates
never preached, he only discussed; he taught not by formal
lectures, but by a series of logical questions which stimu-
lated[4] thought, and created in the learner a real hunger for
knowledge. Even at present the "Socratic Method" of
teaching is still in use.

Socrates was a self-taught philosopher, who believed
that he had a special mission[5] from the gods, and was
attended by a "divine voice,"[6] which counseled and directed
him.   Unlike the Sophists,[7] who pretended to be wise
and were not, Socrates did not speculate[8] about things
that cannot be known, but lay emphasis on the problems
of everyday morality. Thus he asked where is the dif-
ference between justice and injustice, between virtue and
vice; what is the beautiful, what the ugly; what is noble,
what the base?

His teachings being such,[9] Socrates naturally made many
enemies. One morning there appeared in the portico[10]
the following indictment:[11]   "Socrates is guilty of crime;
first for not worshiping the gods whom the city worships;
secondly, for corrupting the youth. The penalty due is
death."

He was arrested and tried by a jury court. But he
refused to defend himself in the ordinary fashion, refused
to escape when opportunity offered, and passed his last

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[1] Barefooted and shabbily-dressed—adjectives, modifying the pro-
noun "he."   [2] Drawing about him, 吸 引; 令 人 追 隨—participial
phrase, modifying the pronoun "he."   [3] Marsyas (mär'sĭ-ăs), 神 名 (此
處 "music of this second Marsyas" 指 Socrates, 喩 其 言 論 之 美, 猶
如 Marsyas 神 之 音 樂 也).   [4] Stimulated, 激 動.   [5] Mission, 使 命.
[6] Divine voice, 天 聲; 神 音.   [7] Unlike the Sophists—adjective

赤足蔽衣，羣衆追隨其後，時坐其足畔，聽此第二馬息阿神之神妙樂歌．但蘇格拉底並不講道，彼不過從事討論耳；彼之教法，並不用正式之演講，乃用一連串之論理的問題，以引起學者之思想，幷使其心中發生好學之眞心，雖在今日，蘇格拉底之教學法，尚適用之．

蘇格拉底爲自成之哲學家，深信負有神明之使命，且時有"神性之聲"隨其後而指導之．彼與一般似智而實非之詭辯家不同，彼並不推究渺茫之事理，而但注重日常之道德．是故彼所致疑者，爲公平與偏私及善與惡之不同安在；美與醜之別如何；尊貴與卑微之異奚若．

蘇格拉底之所教者若是，其結怨於人亦宜矣．某晨佈告處有揭示云："蘇格拉底犯罪；一犯不奉國教之罪，二犯誘惑子弟之罪．其罪當死．"

於是蘇格拉底被執，由陪審制之法庭審問之．但彼既不照常例申辯，又不乘機脫逃，日

phrase, modifying the noun "Socrates." Sophists (sŏf'ĭsts), 希臘之詭辯家 (當時 Sophists 之學說盛行於希臘)．　⁸Speculate, 測想；推論．　⁹His teachings being such—absolute construction．¹⁰Portico, 希臘揭示佈告之前廊．　¹¹Indictment (ĭn-dīt'mĕnt)，刑事之控告；罪狀．

days in eager conversation on the immortality of the soul.[1]
When the hour of departure[2] arrived, he bade his dis-
ciples farewell,[3]and then calmly drank the cup of hemlock,[4]
a poison[5] that caused a painless death.   Thus Socrates
the Sage gave up his life for his philosophy.   He left no
writings, but his teachings have been preserved by his
faithful followers, Xenophon[6] and Plato.[7]

Some time after the death of Socrates the Athenians
found out what a wrong they had done to the wise man.
They were sad; and, in token of their sorrow,[8] they set
up a statue of him in the heart of their city.

PLATO AND HIS ACADEMY[9]

Plato was a devoted disciple of Socrates.[10]   He was de-
scended on his father's side[11] from Codrus,[12] king of Attica,[13]
and on his mother's side from Solon.[14]   His real name was
Aristocles.[15]   He was surnamed "Plato," because of his
broad shoulders.   Like his master, he was a wise man.
His admirers honored him by calling him son of the god
Apollo.[16]   They said that, in his infancy, the bees had
settled on his lips as a prophecy[17] of the honeyed[18] words
which were to fall from them.[19]

Plato was born at Ægina[20] in 429 B. C., and his death
occurred in 347 B. C., when he was at a marriage feast.

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[1] Immortality of the soul, 靈 魂 不 死 說.   [2] Departure, 死.
[3] Bade . . . farewell, 祝 別.   [4] Hemlock, 一 種 毒 草 之 名.   [5] Poison
—noun in apposition with "hemlock."   [6] Xenophon (zĕn'ô-fŏn),
希 臘 歷 史 家 及 哲 學 家.   [7] Plato (plā'tō), 希 臘 哲 學 家.   [8] In
token of their sorrow—adverbial phrase, modifying the verb "set
up."   [9] Academy, 柏 拉 圖 所 創 辦 之 學 院.   [10] Socrates (sŏk'rá-
tĕz), 希 臘 哲 學 家 (469–399 B. C.).   [11] On his father's side—
adverbial phrase, modifying the verb "was descended."   [12] Codrus

維討論靈魂不死之理．死期既至, 彼與其門弟子作別, 泰然飲無痛自斃之毒汁一杯．於是蘇格拉底卒爲其學說而犧牲．彼無著作傳世, 但其忠誠之門徒色諾芬及柏拉圖二氏, 將其學說妥爲保存．

蘇格拉底死後未久, 雅典人覺得彼輩所以待此智者之非．雅典人悲悼之餘, 於城之中心建立一石像, 以誌景仰前賢之意．

柏 拉 圖 及 其 學 院

柏拉圖爲蘇格拉底之弟子, 事蘇格拉底甚誠摯．柏拉圖之父族爲阿提喀國王科德拉斯之後裔, 其母族則出自梭倫．柏拉圖之原名爲阿立斯托克利．其所以稱爲"柏拉圖"者, 因其肩甚闊故也．柏拉圖亦爲智者, 與其師同．崇拜之者每稱之爲阿坡羅神之子．彼輩嘗謂柏拉圖爲嬰孩時, 羣蜂集聚於其脣上, 此實爲其言論甜蜜之預兆．

柏拉圖於西曆紀元前四百二十九年生於挨吉納, 於三百四十七年卒於某家之喜筵上.

(kŏ'drŭs), 國王名 (?-1070 B. C.).　[13] Attica (ăt'ĭ-ká), 希臘古國, 包括雅典.　[14] Solon (sō'lйn), 雅典聖哲 (639?-559 B. C.).　[15] Aristocles (ăr'ĭs-tŏk-lēz), 柏拉圖眞名．[16] By calling him son of the god Apollo—adverbial phrase, modifying the verb "honored." Apollo (á-pŏl'ō), 希臘善音樂詩歌之神名．[17] Prophecy, 預兆．[18] Honeyed words, 如蜜之語．[19] Them＝lips.　[20] Ægina (ê·jĭ'ná), 希臘東部之城名.

During his whole life, he was engaged in lecturing and writing, and near the scene of his labors[1] he was buried.

Plato traveled widely in the Greek world,[2] and even visited Egypt.[3] On his return to Athens,[4] he founded[5] a school called the Academy. It was a union of teachers and students who possessed in common[6] a chapel,[7] a library,[8] lecture rooms,[9] and other buildings. The subjects of study were philosophy,[10] mathematics,[11] and science.[12] There was a head or president and a regular staff of lecturers. On some occasions such as the birthday of Plato, teachers and students dined together. The school was regarded as a religious brotherhood for the worship of the Muses.[13]

His favorite topic for lectures is perhaps "the immortality of the soul." He believed in one eternal God,[14] without whose aid no one can attain wisdom or virtue. All earthly[15] knowledge, he averred,[16] is but the recollection[17] of ideas gained by the soul in its former embodied state, and as the body is only a hindrance[18] to perfect communion with the "eternal essences,"[19] it follows that death is to be desired rather than feared. His lectures attracted so much attention that the fashionables[20] of Athens thronged[21] to the Academic Gardens to listen to "the sweet speech of the master, melodious as the song of the cicadas[22] in the trees above his head." Even the Athenian women, who were shut out[23] by custom[24] from the intellectual groves,[25] disguised themselves in male attire and stole in to hear the famous Plato.

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[1] Labors, 措諸學及著述. [2] Greek world, 希臘世界, 措希臘當日所通之地. [3] Egypt (ē'jipt), 埃及 (國名). [4] Athens (ăth'ĕnz), 雅典 (國名). [5] Founded, 創設. [6] In common, 公共. [7] Chapel, 講道堂. [8] Library, 藏書室. [9] Lecture rooms, 演講廳. [10] Philosophy, 哲學. [11] Mathematics, 數學. [12] Science, 科學. [13] Muses

彼終身從事於講學及著述,死後卽葬於其生前工作地之近旁.

柏拉圖嘗徧遊希臘全境,直至埃及. 及返雅典,彼卽創辦一學院,名爲阿加的米. 院爲師生集合之所,有公共之講道堂,藏書室,演講廳,及其他建築. 所研究之科目爲哲學,數學,及科學. 院設院長及講師. 每逢大事,如柏拉圖生日之類,則師生聚餐於一堂. 當時之人,視該院爲一祈禱彌灑神之宗教團體.

柏氏所嗜之講題,爲"靈魂不死"說. 彼深信有一永生之神,人非得彼之助,不能得到智識或道德. 彼斷言人世之知識,均爲靈魂在前生所得之回憶,肉體實阻礙靈界之交通,則死當希冀之,不當畏懼之也. 其演說極引大衆之注意,故雅典上流社會之人物,均雲集學院中,聽拉氏"甘美之言論,其和諧猶如其頭上樹枝間蟬鳴之音云." 雖雅典風俗,禁止女子入知識之園,然竟有喬裝男子,潛入院中,以聽此著名之柏拉圖之演說者.

(mūz'éz),司詩歌,美術,科學之九女神. [14]Eternal God, 永生不滅之神. [15]Earthly, 人間的. [16]Averred, 證實;斷定. [17]Recollection, 回憶. [18]Hindrance, 阻礙. [19]"Eternal essences," 指靈魂. [20]Fashionables, 上流人士. [21]Thronged, 雲集. [22]Cicadas, 蟬. [23]Shut out, 禁阻. [24]By custom—adverbial phrase, modifying the verb "shut out." [25]Intellectual groves, 智林 (卽指 Academy).

The writings of Plato are known as "Dialogues,"[1] in which he makes Socrates the chief speaker. His "Republic"[2] describes an ideal state[3] and has been the parent of many similar romances from that time to the present. Another work, the "Laws,"[4] sets forth an ideal legal code. Three other dialogues present a touching picture of the last days of Socrates. His style was considered so perfect that an ancient writer exclaimed, "If Zeus[5] had spoken Greek, he would have spoken it like Plato." Even at the present time we find much pleasure in reading these dialogues.

XENOPHON[6]

When Xenophon was a boy, he once met Socrates[7] in a lane. The philosopher,[8] barring the way[9] with his cane, demanded, "Where is food sold?" Xenophon replied. Socrates then went on to ask, "And where are men made good and noble?" The lad hesitated,[10] whereupon Socrates continued by saying, "Follow me, and learn." Xenophon obeyed, and was henceforth his devoted disciple.

Xenophon was born at Athens[11] about 430 B. C. and died after 357 B. C. At the end of the Peloponnesian[12] War, he was already an energetic young man. He joined the expedition[13] of Ten Thousand Greeks[14] against Persia,[15] and became the inspiring[16] leader of the famous retreat in which he displayed great firmness, courage, and military skill.

[1] Dialogues, 問 答. [2] Republic, 共 和 國. [3] Ideal state, 理 想 國.
[4] Laws, 法 律. [5] Zeus (zūs), 希 臘 諸 神 之 王. [6] Xenophon (zĕn'ō-fŏn), 雅 典 歷 史 家 及 大 將 (434?-355? B. C.). [7] Socrates (sŏk'rá-tēz), 雅 典 哲 學 家 (469-399 B. C.). [8] Philosopher, 哲 學 家 (指 Socrates). [9] Barring the way, 阻 其 去 路—participial phrase,

　　柏拉圖之著作，名曰"問答，"中以蘇格拉底爲主要之講者． 其"共和國"一篇，描寫一理想國家，實爲古今一切同類稗史之鼻祖． 另有一書，名曰"法律，"述理想之法典． 其他問答三篇，形容蘇格拉底沒日之狀況． 其文體甚爲完美，古代某作家嘗讚之云，"卽使主宰萬物之上帝而操希臘語者，其美亦不能更勝於柏拉圖矣." 雖在今日，吾人讀其問答，尚能稱快不已也．

色諾芬小傳

　　色諾芬童年時，嘗遇蘇格拉底於一小巷中． 蘇格拉底以杖阻其去路而問之曰，"食物何處出售乎?" 色諾芬答之． 蘇格拉底進而問之曰，"然則人才之完美而高尚者何處養成之乎?" 童子不知所答，蘇格拉底乃告之曰，"隨我來而學習之." 色諾芬從之，遂成蘇格拉底之誠摯弟子．

　　色諾芬生於雅典，約在西曆紀元前四百三十年之頃，其卒也則在三百五十七年之後． 當拍羅坡泥細安戰事告終之時，彼已爲一強有力之少年． 彼曾加入希臘萬人遠征隊，進攻波斯，而於著名之退軍中，彼實爲一鼓勵人心之統帥，頗顯其堅決勇毅之精神及將才．

modifying the noun "philosopher." [10]Hesitated, 躊躇． [11]Athens (ǎth'ěnz), 雅典． [12]Peloponnesian (pěl-ô-pǒ-nē'shǎn), 屬於 Peloponnesus (pěl-ô-pǒ-nē'sǔs) 的． [13]Expedition, 遠征． [14]Ten Thousand Greeks, 遠征軍名，事在西曆紀元前 401 年至 400 年間． Greeks (grēks), 希臘人． [15]Persia (pûr'shà), 波斯． [16]Inspiring, 鼓勵的．

His "Anabasis,"[1] which means "march up" — viz.[2] from the sea to Babylon—tells the thrilling story of this memorable[3] retreat. It has the freshness of a personal narrative as well as the charms of a simple and lively style.

Another famous work of his is "Memorabilia[4] of Socrates." He was said by the ancients to be "the first man that ever took notes of conversation." The "Memorabilia" is a collection of these notes in which the character[5] and doc-trines[6] of Socrates are discussed.

Xenophon was the author of fifteen works, all of which extant.[7] In one of his entertaining[8] books he tells how to educate a young wife who knows nothing of household management. His style is generally so clear and refined that it has been considered as the model of classical[9] Greek prose.

A few years after the expedition of Cyrus,[10] the Atheni-ans[11] changed their policy, and formed their alliance[12] with Persia. Xenophon, who still held command under the Spartan King, was brought into the position of an enemy to his state. He was later banished from Athens. His Spartan friends gave him a beautiful country residence[13] near Olympia[14] where he spent the best years of his long life.

ARISTOTLE[15]

Aristotle, "Father of logic,"[16] was born in 384 B. C. His father was a medical doctor, and served as a private physi-cian to the grandfather of Alexander the Great.[17]

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[1] Anabasis (á-năb'á-sĭs), 尊 名. [2] Viz. = Videlicet (vĭ-dĕl'ĭ-sĕt), 即 namely 之 意. [3] Memorable, 可 紀 念 的; 著 名 的. [4] Memora-bilia (mĕm-ô-rá-bĭl'ĭ-á), 書 名. [5] Character, 品 性. [6] Doctrines, 敎 旨. [7] Extant, 現 今 存 在 的. [8] Entertaining, 有 趣 味 的. [9] Classical,

其所著"阿那巴息斯"一書,原意爲"進行"
——卽自海濱向巴比倫進行——備記此著名
退軍之聳聽故事. 此書具有記載個人事跡
之新穎, 及文體簡潔活潑之美麗.

色氏之另一名著爲"蘇格拉底追憶錄."
昔人謂色氏爲"記錄會話之第一人." "追憶
錄"者,卽取此項記錄匯集成編者也,而蘇格
拉底之言行,卽於書中評論之.

色氏著書十五種,今皆存在. 其所著之諸
書,與味皆極濃厚,中有一種,敍述如何教導
一不善治家之少婦. 色氏之文體,簡明而精
美,嘗視爲古典希臘散文之模範.

居魯士遠征後之數年,雅典改變政策,與波
斯聯盟. 爾時色諾芬仍隸屬斯巴達國王之
下,掌握兵權,遂處於國仇之地位. 後彼被放
出雅典. 彼之斯巴達友人贈以坐落奧林比
亞附近之別墅一宅,彼卽在此度其生平最快
樂之歲月,且享高壽焉.

亞理斯多德傳

亞理斯多德,名學之始祖也,生於西曆紀元
前三百八十四年. 其父業醫,嘗任亞歷山大
王之祖父之御醫.

古典體的. · ¹⁰ Cyrus (sī'rŭs), 地名. ¹¹ Athenians, 雅典人. ¹² Al-
liance, 聯盟. ¹³ Residence, 住宅. ¹⁴ Olympia (ô-lĭm'pĭ-á), 希臘
地名. ¹⁵ Aristotle (ăr'ĭs-tŏt'l), 希臘哲學家. ¹⁶ Father of logic, 名
學之始祖—noun phrase in apposition with "Aristotle." ¹⁷ Alex-
ander (ăl-ĕg-zăn'dēr) the Great, 馬其頓國王名 (356-323 B. C.).

Aristotle was unfortunate enough to lose his parents while a mere child, and he was afterwards taken charge of[1] by one of his relatives. At the age of seventeen, he entered the Academy of Plato,[2] where he remained for twenty years as pupil and teacher. During that time he made acquaintance with[3] the leading contemporary[4] thinkers,[5] read extensively, and schooled himself in systematic thought.

Some years afterwards, Aristotle received an invitation from Philip[6] of Macedonia[7] to take charge of the education of his son Alexander. He willingly obeyed the summons, and for three years he stayed there in a garden school arranged in imitation of Plato's Academy. It is believed that, to the teaching of the philosopher,[8] Alexander owed much of his nobility, self-control, largeness of purpose and enthusiasm for culture, which characterized his subsequent career. What Aristotle was in the world of thought,[9] Alexander became in the world of action.

In 335 B. C. he returned to Athens[10] with magnificent scientific collections[11] given him by his Macedonian patron. He then founded a school in the promenade[12] of the Lyceum,[13] where he delivered his lectures in the shady porches, surrounded by his pupils.

Later he was suspected of partisanship with Macedonia and accused of impiety.[14] To avoid the fate of Socrates,[15] he fled to Evvia[16] where he died of stomach disease[17] in the year 322 B. C.

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[1] Was ... taken charge of, 撫 育. [2] Academy of Plato, 柏 拉 圖 所 創 設 之 學 院. [3] Made acquaintance with, 認 識; 獲 交. [4] Contemporary, 同 時 代 的. [5] Thinker, 思 想 家. [6] Philip (fil'ip), 馬 其 頓 國 王, Alexander the Great 之 父 (382–336 B. C.). [7] Macedonia (măs·ĕ·dō'nĭ·à), 馬 其 頓 (國 名). [8] To the teaching of the philosopher—adverbial phrase, modifying the verb "owed."

　　亞理斯多德不幸，童年失怙恃，由其親屬某撫育之．年十七，彼入柏拉圖學院，且讀且教者二十年．在此期間內，彼獲交當時極有聲望之思想家，博覽羣書，養成有系統之思考力．

　　數年後，彼接得馬其頓王腓力之聘書，招往擔任其子亞歷山大之教育．彼欣然受命，留於馬其頓者三年，其所居之院，則仿柏拉圖學院而建造者也．世人頗信亞歷山大之高貴，自制力，與其志量之大，好學之切，所以成其日後之事業者，得力於亞理斯多德者爲多．亞理斯多德所表現於思想界者，卽亞歷山大所表現於事功者也．

　　亞理斯多德於西曆紀元前三百三十五年回雅典，攜有科學上之標本甚多，皆馬其頓王之所贈與者．是後彼創設一學院於來栖安之遊散處，常在廊下演講，學生環集其左右．

　　旣而亞氏犯與馬其頓結合之嫌疑，并被人以不敬神祇罪告發．彼乃逃往優卑西，以避與蘇格拉底同樣之乖運．西曆紀元前三百二十二年，以胃病卒於該處．

Philosopher, 哲學家 (指 Aristotle). [9] What Aristotle was in the world of thought—noun clause, predicate nominative, complement of the intransitive verb "became." [10] Athens (ăth'ĕnz), 雅典 (國名). [11] Scientific collections, 科學上之徵集. [12] Promenade (prŏm·ė·näd'), 遊散處. [13] Lyceum (lī-sē'ŭm), Aristotle 講學處. [14] Impiety, 不敬神祇. [15] Socrates (sŏk'rȧ-tēz), 希臘哲學家 (469–399 B. C.). [16] Evvia (ĕv·vē'ȧ), Ægean 海中之島名, 亦作 Eubœa (û·bē'ȧ). [17] Stomach disease, 胃病.

Aristotle was called by Eusebius[1] "Nature's private secretary," and by Dante[2] "the Master of those that know." He was one of the sanest and most rounded men that ever lived. As a philosopher, he stands in the front rank. "No time," says Hegel,[3] "has a man to place by his side." His logical principles laid down in his study have never been superseded. His books include works on metaphysics,[4] psychology,[5] zoölogy,[6] politics,[7] ethics,[8] and rhetoric.[9] His style is intricate[10] and abstruse.[11]

DEMOSTHENES[12]

Demosthenes was the unrivaled orator of Greece.[13] But he was not born a fluent speaker. When he first spoke before the public assembly,[14] he was hissed[15] and laughed at for his long involved sentences,[16] over-rapid delivery,[17] and awkward appearance. Nevertheless[18] he resolved to be an orator, and tried every means to overcome his natural defects.[19] During great storms, he would go down to the seashore; and, with his mouth filled with pebbles,[20] he would exercise his voice until it sounded full and clear above the tumult[21] of the waves. In the privacy of his own room,[22] before a full-length mirror, he would discipline his awkward gestures till he had schooled[23] them into grace and aptness. Nor did he neglect composition. For months he would shut himself up in a room underground, and, it is said,

¹ Eusebius (û-sē'bĭ-ŭs), 宗 教 史 家 (260?–340?).   ² Dante (dăn'tå), 意 大 利 詩 人 (1265–1321).   ³ Hegel (hā'gĕl), 德 國 哲 學 家 (1770–1831).   ⁴ Metaphysics (mĕt-á-fĭz'ĭks), 形 而 上 學.   ⁵ Psychology (sī-kŏl'ō-jĭ), 心 理 學.   ⁶ Zoölogy (zō-ŏl'ō-jĭ), 動 物 學.   ⁷ Politics, 政 治 學.   ⁸ Ethics, 倫 理 學.   ⁹ Rhetoric, 修 詞 學.   ¹⁰ Intricate, 複

仪栖比阿斯稱亞理斯多德爲"自然界之祕書,"而但丁則尊之爲"知識界之首領."彼爲古來極明理極廣博之人. 在哲學界中, 彼實佔首席. 黑智爾之言曰,"自有生民以來, 未有能與亞氏比肩者." 其研究而得之名學原理, 古今無超越之者. 其著作有形而上學, 有心理學, 有動物學, 有政治學, 有倫理學, 有修詞學. 其文體則深奧而不易領悟.

狄摩西尼略傳

狄摩西尼者, 希臘之唯一大演說家也. 但彼並非爲天生之雄辯者. 彼初次當衆演講時, 詞句複沓, 言語過速, 態度極呆, 頗爲聽者所叱罵譏笑. 然彼決心爲一演說家, 而用種種方法以克服其天然之弱點. 當大風雨時, 彼常赴海濱, 口含石卵, 練習其聲調, 使所發之音, 洪亮清淅, 不爲潮聲所混雜. 在室中閒居之時, 彼常立於一大鏡之前, 演習種種姿勢, 戒除其不良者, 而改正之至優美閒暇之度. 對於文字, 彼亦不稍疎忽. 彼嘗閉居地底室中至數月之久, 向傳彼抄寫修昔的底斯之歷史者

雜的; 奧妙的. [11] Abstruse, 難解的. [12] Demosthenes (dĕ-mŏs'thĕ-nēz), 雅典演說家. [13] Greece (grēs), 希臘. [14] Assembly, 會; 集合. [15] Hissed, 叱罵. [16] Involved sentences, 句語複雜冗長. [17] Delivery, 講述.' [18] Nevertheless=all the same—adverb. [19] Natural defects, 天生的缺點. [20] Pebbles, 石卵. [21] Tumult, 嘈雜宴. [22] In the privacy of his own room, 在私室中無人看見之處. [23] Schooled, 訓練.

copied Thucydides'[1] history eight times throughout, to acquire a condensed[2] and weighty[3] style. Thus, by his diligence and perseverance he placed himself at the head of all the mighty masters of speech[4]—unapproachable[5] forever.

Demosthenes was born in 384 or 383 B. C., and died in 322 B. C. He is said to have been the pupil of the orator Isæus.[6] Being a devoted patriot,[7] he in his orations urges Athens[8] to revive her ancient glories and to become, by withstanding Philip of Macedonia,[9] the leader of Hellas[10] in a second war of independence. "Philip," he says, "is not the man to rest content[11] with the conquests that he has already made. He is always adding to his possessions, while the Athenians[12] do nothing to oppose him." Thus he contrasts the indifference[13] displayed by his countrymen with the ambitious energy of the foe.[14]

In 346 B. C. he served as a member of the embassy[15] to negotiate[16] a peace treaty with Philip. But the Macedonian King did not long abide by[17] this treaty and finally broke it. In 338 B. C. Philip entered Central Greece. All the Greek cities were alarmed; and, through the persuasion of Demosthenes, Athens and Thebes[18] formed a defensive alliance[19] against their common foe. But the allied forces were defeated at Chæronea;[20] and, as a result of this victory, Philip usurped[21] the hegemony[22] of Greece.

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[1] Thucydides (thû-sĭd'ĭ-dēz), 雅 典 歷 史 家 (471?-400? B. C.). [2] Condensed, 簡 潔 的. [3] Weighty, 有 力 的. [4] Mighty masters of speech, 演 說 大 家. [5] Unapproachable, 無 能 及 的—appositive adjective, modifying "himself." [6] Isæus (ī-sē'ŭs), 雅 典 演 說 家 (420-348 B. C.). [7] Being a devoted patriot—participial phrase, modifying the pronoun "he." [8] Athens (ăth'ĕnz), 雅 典. [9] By withstanding Philip of Macedonia—adverbial phrase, modifying the infinitive "to become." Philip (fĭl'ĭp), 馬 其 頓 國 王 (359-336 B. C.).

凡八遍，以求文體之簡潔而有力．彼勤勉堅
忍如是，卒爲諸大演說家之冠——後世無及
之者．

　狄摩西尼生於西曆紀元前三百八十四年
或三百八十三年，卒於三百二十二年．聞彼
嘗受教於演說家愛栖阿斯氏．彼爲一熱心
愛國者，演說中嘗激勸雅典人重振故業，聯合
全希諸邦，再爭獨立，推倒馬其頓王腓力．彼
曰，"腓力必不以現有之勝利爲滿足．彼日事
推廣其國土，而雅典人竟毫不抵制之．" 彼固
取國人之淡漠與敵人之銳意進取作一反比
焉．

　紀元前三百四十六年，彼任大使與腓力議
和．但馬其頓王並無永遠守此和約之意，未
幾卽破壞之．三百三十八年，腓力直入希臘
之中部．希臘諸邦均大恐慌．經狄摩西尼
之遊說，雅典與底比斯聯盟禦敵．不幸聯軍
敗於喀羅尼亞．腓力旣戰勝，卽總攬統治希

Macedonia (măs-ê-dō′nĭ-a), 馬其頓, 國名, 在希臘北部. [10] Hellas
(hĕl′ås), Greece 之古稱. [11] Content, 滿足—complement of the
intransitive verb "rest." [12] Athenians, 雅典人. [13] Indifference,
冷淡. [14] Foe, 敵人, 指 Philip. [15] Embassy, 大使團—collective
noun. [16] Negotiate (nê-gō′shĭ-āt), 商議; 交涉. [17] Abide by, 遵
守. [18] Thebes (thēbz), 埃及地方之古國名. [19] Formed a defen-
sive alliance, 禦敵聯盟. [20] Chæronea (kĕr-ô-nē′a), 古希臘城名.
[21] Usurped (û-zûrpt′), 霸佔; 僭取. [22] Hegemony＝leadership.

Subsequent to this, there were frequent risings[1] led by Demosthenes to overthrow the Macedonian government. All these attempts, however, were to no purpose[2] and the great orator was at last exiled.[3]

On the death of Alexander the Great,[4] the Greeks made another effort to throw off the Macedonian yoke. Demosthenes was recalled and his eloquence once more stirred the Greeks to unite in a war for liberation.[5] But it proved disastrous. Athens was forced to receive a Macedonian Garrison[6] and ordered to deliver up Demosthenes. To escape falling into the hands of his enemies, he fled and killed himself by taking poison.

PHILIP[7] OF MACEDONIA[8]

Philip of Macedonia was one of the most remarkable characters of antiquity.[9] He came to the throne well schooled for his career.[10] Being a hostage[11] for many years at the Theban[12] court, he understood Grecian[13] diplomacy[14] and military art. In bodily vigor, in strength and bravery, he was every inch a king, and his physical gifts were matched by his mental equipment,[15] for he was versed in[16] Greek literature and philosophy.

Soon after his return from Thebes[17] he bent every energy to extend his kingdom and to make it a compact empire. He was a crafty man and often used money as a strategic means. He used to say, "A city can always be taken if only a mule laden with gold can be got inside."

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[1] Risings, 謀 反; 革 命. [2] To no purpose, 無 功; 無 效. [3] Exiled, 放 逐. [4] Alexander (ăl-ĕg-zăn'dēr) the Great, 亞 歷 山 大, 馬 其 頓 國 王, Philip 之 子 (356-323 B. C.). [5] Liberation, 自 由; 釋 放. [6] Garrison, 駐 防 之 軍 隊. [7] Philip (fil'ip), 馬 其 頓 國 王 名 (359-

臘之全權. 此後狄摩西尼嘗數次起義,謀所以傾覆馬其頓政府者. 不幸彼之所爲,均遭失敗,而此大演說家,卒被逐出國.

　　亞歷山大旣死,希人作第二次之嘗試,以求脫離馬其頓之羈軛. 狄摩西尼被召回國,其雄辯又使希臘諸邦聯合作戰,以求自由. 但此役結果極惡. 雅典迫不得已,容納馬其頓軍隊入城,幷受命於馬其頓,須將狄摩西尼交出. 狄摩西尼恐落入敵人之手,遂逃赴他處,服毒自盡.

馬其頓王腓力略傳

　　馬其頓國王腓力,古代最著名之人物之一也. 登極之時,彼已教育有成,勝任王業. 彼嘗爲質於底比斯國宮中者多年,故對於希臘之外交政策,及軍事學術,靡不知之. 其膂力之雄,勇毅之槪,在在有王者態度,而其體力之偉大,又有智力以副之,蓋彼於希臘文學及哲學,無一不長也.

　　自底比斯回國後,彼卽以全力擴大其疆土,而組一鞏固之帝國. 彼爲人機變,常以金銀爲戰爭之具. 彼居恆常曰,"如以一驢載金而能運入城中,則其城未有不克者."

336 B. C.). ⁸Macedonia (măs-ê-dō'nĭ-á), 馬其頓 (希臘北部之國名). ⁹Antiquity (ăn-tĭk'wĭ-tĭ), 古時. ¹⁰Well schooled for his career—adjective phrase, modifying the pronoun "he." ¹¹Hostage (hŏs'tâj), 質子; 爲質. ¹²Theban (thē'băn), 屬於 Thebes 的. ¹³Grecian (grē'shăn), 希臘的. ¹⁴Diplomacy (dĭ-plō'm⌐-sĭ), 外交. ¹⁵Mental equipment, 智力. ¹⁶Versed in, 精於. ¹⁷Thebes (thēbz), 希臘國名.

In order to conquer all the Greek cities, Philip thoroughly
organized his army and formed the formidable[1] phalanx.[2]
The peculiar feature of this body was that men were armed
with huge lances twenty-one feet long. They were to
fight by columns[3] but with sufficient interval between the
files to make easy and quick movements. When set in
array, the weapons carried by the soldiers in the first five
ranks presented a bristling thicket of lance-points, which
no onset, however determined, could penetrate.[4] When
the phalanx moved to the charge, it never failed to bear
down the ordinary line by sheer force[5] of impact.[6]

Taking advantage of the distracted[7] condition of Greece
then worn out by the rivalries of contending cities,[8] Philip
endeavored to secure for his country the position of su-
premacy which none of the Greek states had been able
to hold. But his scheme was detected by the clear-headed
orator, Demosthenes,[9] who in his eloquent "Philippics"[10]
aroused his countrymen to a sense of danger and persuaded
them to unite to make a stand against[11] the Macedonians.[12]
At Chæronea[13] (338 B. C.), however, the allied forces were
utterly annihilated,[14] and the Greek cities were forced to
submit themselves to the yoke of Philip.

Having conquered all Greece, Philip, who was a restless
man, determined to carry out his plan for an invasion[15] of
Persia.[16] In a congress, he was appointed leader of the
united forces. But Philip was never destined to lead an
army across the Hellespont.[17] In 336 B. C., while he was

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[1] Formidable, 銳 不 可 當 的. [2] Phalanx (fā'lăŋks), 軍 隊 之 名.
[3] Columns, 直 行; 縱 隊. [4] Penetrate, 進 入. [5] By sheer force＝by
main force. [6] Impact, 同 時 並 擊. [7] Distracted, 分 裂 的. [8] Then
worn out by the rivalries of contending cities—adjective phrase,
modifying the noun "Greece." [9] Demosthenes (dĕ-mŏs'thĕ-nēz), 雅
典 雄 辯 家 (384?–322 B. C.). [10] Philippics (fĭ-lĭp'ĭks), Demosthenes

腓力因欲克服希臘各城,故將軍隊完全改編,而制成一極難克服之密陣軍. 密陣軍之特點,卽兵士均執二十一呎之長槍是也. 戰時結成縱隊,而各行之間,有適當之空隙,使各行之兵卒,進退旣易而且速. 列陣時,由前五行之兵而觀之,長槍密排,权枒如叢林,敵軍雖猛,不能攻入也. 當密陣軍進攻時,恃其同時並舉之勢,普通陣線未有不被其擊破者.

時希臘內部情形,極爲擾亂,各城互相爭雄,國勢危殆,腓力乘勢欲爲己國取得控御希臘之最高權,蓋希臘各國,無一能雄長羣邦也. 然其計畫爲主眼清楚之雄辯家狄摩西尼所察破,狄氏於其辯論文名"腓力"者中,激起國人懼禍之心,使之結合以禦敵. 不幸於西曆紀元前三百三十八年,喀羅尼亞之戰,聯軍全軍覆沒,希臘諸邦,遂受制於腓力王勢力之下.

腓力生性好動,旣克希臘,卽決志欲實行其侵伐波斯之計畫. 在某會議中,彼被推爲聯軍統領. 然腓力之不克率師渡赫勒斯滂海峽,亦屬天數. 西曆紀元前三百三十六年,其

攻擊 Philip 之演說文. [11] Make a stand against, 抵抗. [12] Macedonians (măs‧ê‧dō′nĭ‧ănz), 馬其頓人. [13] Chæronea (kĕr‧ô‧nē′á), 希臘古城名. [14] Annihilated (ǎ‧nī′hĭ‧lāt‧ĕd), 全軍覆沒. [15] Invasion, 侵入. [16] Persia (pûr′shá), 波斯 (國名). [17] Hellespont (hĕl′ĕs‧pŏnt), 海名.

at his daughter's marriage, an assassin's dagger[1] laid him low,[2] and the scepter[3] passed to his young son Alexander.[4]

Philip was a just and upright man, as is shown by the following anecdote:[5]

One day when Philip was drunk, he was called upon to try the case of a widow. As the King's head was not very clear, he said that the woman was wrong and should be punished. The woman knew that she was right, so she daringly cried, "I appeal!"

"Appeal?" asked Philip in a mocking tone, "and to whom?"

"I appeal from Philip drunk to Philip sober!'' replied the woman.

These words made such an impression upon Philip that he tried over the case the next day, set the woman free, and punished her accuser.

ALEXANDER THE GREAT

On the day of Alexander's birth,[6] three notable events happened: first, Philip's general[7] won a grand victory; second, his horses got the first prize in the Olympian[8] chariot race; and third, the famous Temple of Diana,[9] at Ephesus,[10] was burned by an incendiary.[11] These events served to confirm[12] Philip's belief that Alexander was born to be a great man.

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[1] Assassin's dagger, 刺客之刀. [2] Laid him low, 殺死. [3] Scepter, 王笏 (王者威權之標識). [4] Alexander (ăl-ĕg-zăn'dẽr), 馬其頓國王名 (356–323 B. C.). [5] Anecdote (ăn'ĕk-dōt), 軼事. [6] On the day of Alexander's birth—adverbial phrase, modifying the verb "hap-

女出嫁時，彼爲刺客刺死，其王位卽傳其幼子亞力山大．

　　由下列軼事觀之，則腓力實爲一正直之人：

　　一日，腓力飲酒而醉，忽有一涉及寡婦之訟案須彼審問．時腓氏頭腦不甚淸楚，妄斷婦人有罪，當刑．婦人自知無罪，憤然曰，"余必上訴！"

　　腓力笑問曰，"上訴？向何人上訴乎？"

　　婦人答曰，"余當以沉醉之腓王之判決，上訴於淸醒之腓王之前耳！"

　　腓力聆此，頗爲感動，卽於翌日將該案重行審問，釋放婦人，幷治誣告者之罪．

亞 歷 山 大 小 傳

　　亞歷山大誕生之日，有足注意之事三：一，腓力王之大將獲大勝利；二，腓力王之馬在亞林比亞賽跑奪得錦標；三，夷弗所地方之偹雅那廟爲人縱火焚燬．此諸事者，皆所以堅腓力之信心，以爲亞歷山大，必爲世界之偉人也．

pened." ⁷Philip's (fĭl′ĭps) general, 腓力王之大將; Philip, 馬其頓國王, Alexander 之父 (382–336 B. C.). ⁸Olympian (ô·lĭm′pĭ·ăn), 屬於 Olympia (ô·lĭm′pĭ·à) 的. ⁹Diana (dī·ăn′à), 在 Ephesus 地方掌管萬物繁生之女神. ¹⁰Ephesus (ĕf′ê·sŭs), 小亞細亞之古城. ¹¹Incendiary (ĭn·sĕn′dĭ·à·rĭ), 放火之人. ¹²Served to confirm, 藉以證實.

On his father's side,[1] Alexander was said to be descended from Hercules,[2] and on his mother's,[3] from Achilles.[4] When he was old enough to be educated, he became Aristotle's pupil.[5] In the .letter to Aristotle, announcing Alexander's birth, Philip said that he knew not which gave him the greater pleasure—that he had a son, or that Aristotle could be his son's teacher. The young prince was taught to appreciate literature and philosophy. He learned Homer's "Iliad"[6] by heart, and slept with a copy of the grand epic[7] under his pillow even when he was out on his campaigns.

When a lad of twelve, Alexander tamed the fiery horse Bucephalus,[8] which none dared ride. "My son," said Philip, as the young Alexander came galloping[9] up, with pride and joy on his face, "seek a kingdom suited to your powers; Macedonia[10] is too small for you." His desire for fame' was so great that he was even jealous of his father's achievements. When news came of Philip's victories, he said to his playmates, "My father will get ahead of us in every thing; he will leave no great task for me to share with you."

Philip had one great fault. He drunk and often his reason was clouded[11] and his steps were unsteady. Alexander, though his own son, felt great contempt for him. Once when he saw his father stagger[12] and fall after one of his orgies,[13] he scornfully exclaimed, "See! here is a man who is ready to cross from Europe to Asia, and yet he cannot step safely from one couch[14] to another!"

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[1] On his father's side—adverbial phrase, modifying the infinitive "to be descended."   [2] Hercules (hûr'kû-lēz), 古 代 野 史 中 之 英 雄, 相 傳 有 驚 人 之 膂 力.   [3] Mother's = mother's side.   [4] Achilles (á-kĭl'ēz), 荷 馬 史 詩 "Iliad" 中 之 英 雄.   [5] Aristotle's (ăr'ĭs-tŏt'-lz) pupil, 亞 理 斯 多 德 之 門 徒; Aristotle, 希 臘 哲 學 家 (384-322

相傳亞歷山大之父,爲漢古利之後,而其母族之祖則爲阿溪里. 彼旣成童,師事亞理斯多德. 腓力於亞歷山大生後,致書亞理斯多德,報告生子之事,謂彼誠不知得子與得亞理斯多德爲其子之師,二者孰與彼以最大之愉快. 此少年之王子,稟其師之敎訓,頗知賞識文藝及哲學. 彼熟讀荷馬之"伊利亞德,"雖出外赴戰,亦必藏此詩於枕下,偸暇吟誦.

亞氏十二歲時,嘗馴服無人敢騎之強馬名標塞法拉斯者. 當彼面呈驕矜喜樂之色,馳至其父之前時,腓力王曰,"吾兒,汝其另覓與汝才力相稱之國土;馬其頓太小,不足展汝抱負也." 亞氏極好功名,對於其父之勳業,往往生妒. 當腓力王戰勝之消息傳至時,亞氏每謂其遊伴曰,"吾父事事佔先;你我他日無大事可爲矣."

腓力王生平有一大缺點. 蓋彼嗜酒,常至理性蒙蔽,步履不穩. 亞歷山大雖爲其親生之子,對於此事,亦頗鄙夷之. 一日,彼見其父夜晏畢,蹣跚傾跌而來,嘲之曰,"於此有人焉,行將自歐跨海而至亞,然自一榻行至他榻,猶力不能自支!"

B. C.). ⁶Homer's (hō′mẽrz) "Iliad" (ĭl′ĭ-ăd), 荷馬所著之史詩, Homer 爲希臘大詩人,生於西曆紀元前九世紀間. ⁷The grand epic, 莊嚴之史詩,指 "Iliad." ⁸Bucephalus (bū-sĕf′á-lŭs), 此字之原意作 ox-headed 解,此處爲 Alexander 之戰馬名. ⁹Galloping, 馳騁. ¹⁰Macedonia (măs-ê-dō′nĭ-á), 馬其頓 (國名). ¹¹Clouded, 蒙蔽. ¹²Stagger, 蹣跚. ¹³Orgies (ôr′jĭz), 飲酒作樂之事. ¹⁴Couch, 榻.

At sixteen, the young prince saved his father in battle, and, at eighteen, defeated the Sacred Band[1] upon the field at Chæronea.[2] When he succeeded to Philip's throne and ambitious projects, he was only twenty years old. But young though he was, he was not in the least weaker than his father in statesmanship[3] and military art.[4] In 335 B. C. the Thebans[5] rose in revolt. Alexander immediately suppressed the rising;[6] and, as a punishment, he sold the inhabitants into slavery and destroyed the city by fire. When he had conquered Greece, he led an army of immense size to invade Persia.[7]

In 334 B. C. Alexander[8] crossed the Hellespont[9] with thirty thousand infantry[10] and four thousand and five hundred cavalry.[11] When he had set his foot on the Asiatic[12] shore, the first thing he did was to visit the destroyed city of Troy[13] and offer a sacrifice to the tomb of Achilles[14] whose blood, as he was told by his ambitious mother, ran in his veins. Pressing eastward, he defeated the Persians[15] in two great battles,—one at the river Granicus,[16] and the other at Issus.[17]

While leading his men to Tarsus,[18] Alexander was unfortunately attacked by a fever in consequence of bathing in the cold water of Cydnus.[19] His physician Philip,[20] who had attended him ever since he was born, now took great care of him. When Philip went out to prepare a

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[1]Sacred Band, 希臘諸邦之聯軍名. [2]Chæronea (kĕr-ō-nē'á), 希臘地名. [3]Statesmanship, 政治之才幹. [4]Military art, 軍事學. [5]Thebans (thē'bănz), Thebes 地方之人. [6]Rising, 革命. [7]Persia (pûr'shá), 波斯 (國名). [8]Alexander (ăl-ĕg-zăn'dēr), 馬其頓國王名. [9]Hellespont (hĕl'ĕs-pŏnt), 即 Dardanelles (dăr-dá-nĕlz'), 海峽名. [10]Infantry (ĭn'făn-trĭ), 步兵. [11]Cavalry (kăv'ăl-rĭ), 馬兵. [12]Asiatic (ā-shĭ-ăt'ĭk), 亞洲的. [13]Troy (troi), 小亞細亞西北之古城名. [14]Achilles (á-kĭl'ēz), 荷馬史詩 "Iliad" 中之

十六歲時, 亞歷山大於戰地救其父出險, 十八歲時, 大破希臘聖軍於喀羅尼亞. 年甫二十, 登王位以承其父之功業. 然年雖稚, 軍事及政治之才, 實不亞於其父. 西曆紀元前三百三十五年, 底比斯人謀反. 亞氏於極短之時間中壓服之, 貶其民爲奴隸, 且毀其城, 以儆效尤. 既克希臘, 彼乃統率大軍, 侵入波斯.

西曆紀元前三百三十四年, 亞歷山大統步兵三萬, 馬兵四千五百, 渡赫勒斯滂海峽. 既登亞洲海岸, 彼首先所爲之事, 卽往已毀之推來城, 致祭阿溪里之墓, 據其好名之母之言, 謂阿溪里與亞氏實有血統之關係也. 彼向東進發, 於格剌奈卡斯河及伊索斯地方, 兩次大敗波斯軍隊.

當亞歷山大率師至塔蘇斯時, 因在息德那斯河之冷水中沐浴, 不幸受寒, 遂患熱病. 其醫腓力, 自亞氏幼時, 卽任看護之責, 今謹愼爲

英雄. [15] Persians (pûr'shănz), 波斯人. [16] Granicus (grä·nǐ'kŭs), 河名. [17] Issus (ĭs'ŭs), 小亞細亞之城名. [18] Tarsus (tär'sŭs), 小亞細亞之鎮名. [19] Cydnus (sĭd'nŭs), 河名. [20] Philip (fĭl'ĭp), 人名, Alexander 之御醫.

strong medicine, Alexander received a letter informing him that Philip had been bribed[1] to poison him. Upon Philip's coming back, Alexander handed him the letter containing the warning, and then, before the doctor could speak, swallowed[2] the medicine. His confidence was rewarded by a speedy recovery.

Immediately after his recovery from his disease, he headed an army southward to besiege the city of Tyre.[3] To reach the island on which the city stood, he built a stone pier[4] two hundred feet wide and half a mile long. He breached[5] the wall of the city with ponderous machines, and captured the place by a desperate assault.[6] Then he penetrated[7] into Egypt and took the country without a blow. Near the western mouth of the Nile[8] he founded the famous city of Alexandria,[9] which speedily became the metropolis[10] of the Orient.[11]

Resuming his eastward march, he routed the Persian host, a million strong,[12] in the decisive battle at Arbela.[13] Babylon[14] was entered in triumph. Persepolis[15] was burned to avenge the destruction of Athens[16] one hundred and fifty years ago.

In the course of his march, he arrived at Gordium,[17] where he was shown the famous Gordian knot.[18] It was said that no one could untie this knot except the one who was destined to be the conqueror of Asia. Alexander tried to untie it, but failed. Rather than give it up, Alexander drew out his sword, and cut it with a single quick stroke. To-day anyone who has solved a difficulty by bold or violent means is said to have "cut the Gordian knot."

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[1] Bribed, 受 賄.　[2] Swallowed, 吞.　[3] Tyre (tīr), 古 城 名.　[4] Pier (pēr), 棧 橋.　[5] Breached, 破.　[6] Assault, 襲 擊.　[7] Penetrated, 入.　[8] Nile (nīl), 非 洲 河 名.　[9] Alexandria (ăl-ĕg-zăn'drĭ-à), 埃 及 城 名.　[10] Metropolis (mê-trŏp'ô-lĭs), 首 都.　[11] Orient (ō'rĭ-ĕnt), 東 方.　[12] Mil-

之診治. 當腓力出外配合藥劑時,亞氏接到一信,謂腓力得賄,將毒死亞歷山大. 腓力回至室內,亞氏出警告之函示之,腓力尚未及開口,彼已將藥吞下矣. 其信任之心如此,病乃立愈.

病旣愈,亞歷山大立卽率軍南行,圍攻太爾城. 城在島上,彼因建一闊二百呎,長半英里之長橋以達之. 彼以龐大之機砲攻破城牆,并用死力以奪得其地. 事旣定,乃入埃及,不費一彈而克服其地. 近尼羅河之西口,有著名之大城,名亞力山大里亞者,卽彼所築者也,該城旋卽成爲亞洲之大都會.

彼更向東進,波斯之百萬大軍,爲彼在亞卑拉一役中所擊敗. 彼乘勝奪得巴比侖. 百泄波里城則付之一爐,以報一百五十年前波人毀雅典之夙仇.

行軍至戈諦姆,有人示彼以著名之哥的安結. 據說此結除戰勝亞洲大陸之英雄外,無能解之者. 亞歷山大試解之而不能開. 然彼不願放棄此結,乃拔劍一擊斷之. 今者凡用毅力或強力以解決困難者每謂之"割斷哥的安結."

lion strong, 百 萬 壯 兵. 13 Arbela (är-bē′lá), 地 名. 14 Babylon (băb′ĭ-lŏn), 古 城 名. 15 Persepolis (pẽr-sĕp′ō-lĭs), 波 斯 古 京 城. 16 Athens (ăth′ĕnz), 雅 典 (國 名). 17 Gordium (gôr′dĭ-ŭm), 城 名. 18 Gordian (gôr′dĭ-ăn) knot, Phrygia (frĭj′ĭ-á) 王 Gordius (gôr′dĭ-ŭs) 所 打 之 結,極 複 雜,不 易 解.

Besides a conqueror, Alexander was a filial son; he loved his mother tenderly. Antipater,[1] who was left governor of Macedonia[2] during Alexander's absence, wrote to complain of her conduct. "Ah," said the King, "Antipater does not know that one tear of a mother will blot out ten thousand of his letters."

Unfortunately, the hero who subdued the world had never conquered himself. In a moment of drunken passion, he slew Clitus,[3] his dearest friend, who had saved his life in battle. After this horrible deed, he shut himself up for days, lamenting his crime, and refusing to eat or to do any thing. Yet in soberness and calmness he tortured and hanged Callisthenes,[4] a Greek author, because he would not worship him as a god.

In 323 B. C. while just setting out from Babylon upon an expedition into Arabia[5] to complete his conquest of the world, Alexander was attacked by a fever and died. With him perished his gigantic[6] schemes and his great empire.

FOUNDING OF ROME[7]

Rhea Sylvia[8] was a vestal virgin[9] who watched over a sacred fire in the temple and prevented it from becoming extinguished. Once Mars,[10] the god of war, came down upon earth. He saw the lovely girl, fell in love with her, wooed her, and finally persuaded her to marry him without telling any one about it.

For some time all went well, but one day the news spread out that the vestal virgin became mother of twin sons.

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[1] Antipater (ăn-tĭp'à-tẽr), 人 名.   [2] Macedonia (măs-ē-dō'nĭ-à), 馬 其 頓 (國 名).   [3] Clitus (klī'tŭs), 人 名.   [4] Callisthenes (kă-lĭs'-thĕ-nēz), 人 名.   [5] Arabia (à-rā'bĭ-à), 阿 拉 伯 (國 名).   [6] Gigantic

　　亞歷山大氏不但為一征服世界者,且亦一孝子也;彼頗孝敬其母. 亞氏出征時,嘗以國政托付安的帕忒,安氏嘗致書亞歷山大,訴以其母行為之不當. 亞歷山大曰,"唉,安的帕忒不知為母者一滴之淚,可使其萬封書信盡歸無效也."

　　惜乎,此大英雄能征服全世界,而不能克制自身也. 當其酒醉暴怒之時,曾手刃其好友克來脫斯,即於戰陣中救亞氏之性命者. 此事既出,亞歷山大閉居室中,不食一物不為一事者多日 然當其清醒時,彼亦曾用苛刑絞死希臘著作家卡利斯瑟尼,此因卡氏不以神明敬事亞歷山大之故也.

　　西曆紀元前三百二十三年,亞歷山大正欲向阿拉伯出發以完成其征服世界之計畫時,忽患熱病而死. 王既死,王之偉大計畫及帝國,亦歸於烏有矣.

羅 馬 開 國 記

　　里亞雪爾佛阿者,味斯塔廟之童貞女也,職在看守廟中之聖火,使勿熄滅. 一日,戰神馬茲降臨凡界. 彼見此美好之女,戀愛之,向之求婚,卒勸之祕密嫁彼,勿令人知.

　　此後相安無事者歷若干時,但一日消息傳播,謂此味斯塔廟之童貞女,已孿生而為母矣.

(jǐ·gǎn'tǐk), 偉大的. [7]Rome (rōm), 羅馬 (古國名). [8]Rhea Sylvia (rē'ȧ sǐl'vǐ·ȧ),女子名. [9]Vestal (věs'tǎl) virgin, 羅馬火神 Vesta 廟中看守聖火之童貞女. [10]Mars (märz), 羅馬戰神.

Amulius,[1] who was Rhea Sylvia's uncle and who had usurped[2] the throne from her father, flew into a passion at this news. He ordered that she should be buried alive and her twin sons, Romulus[3] and Remus,[4] be cast into the Tiber.[5]

Fortunately the two babes did not perish; they were drifted ashore at the foot of Mount Palatine[6] where they were heard crying by a she-wolf. As the wolf had just lost her cub,[7] she took them up, suckled them, and kept them alive. One day a certain farmer passed by, and being struck by the sight he took them home and brought them up as his own sons.

When Romulus and Remus came to age, they determined to found a city near the spot where they had been so carefully preserved. Before beginning, however, they thought that it would be wise to give the city a name. But each wanted the honor of naming it and each wanted to rule over it when it was built. As they were both hot-tempered, they began to quarrel. At last it was agreed between them that each should watch the flight of birds in the sky in order to decide who should give the name. Remus, on the Aventine Hill,[8] saw six vultures,[9] but Romulus, on the Palatine, saw twelve; so the honor of naming the city went to Romulus, and he said it should be called Rome.

The city was immediately built and a mud wall rose. But the wall was so low that Remus scornfully leaped over it and said, "Do you call this the wall of the city?" Thereupon Romulus was greatly enraged; he struck his brother dead, exclaiming, "So perish every one who may try to leap over these ramparts![10]"

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[1] Amulius (á-mū'lĭ-ŭs[?]), 人 名.   [2] Usurped (ů-zûrpt'), 篡 位.
[3] Romulus (rŏm'ů-lŭs), 羅 馬 始 祖.   [4] Remus (rē'mŭs), 人 名

亞茂李斯者,里亞雪爾佛阿之叔也,嘗篡奪女父之王位,聞此消息,大怒. 彼命將女活葬,而棄其雙生子羅馬拉斯與利瑪於台伯河中.

二孩幸皆不死;彼等爲潮水漂至帕拉泰因山麓之岸上,其哭聲爲一母狼所聞. 狼失狼子,故取二子而哺乳之,俾得勿死. 一日,農人某由此經過,見而怪之,攜孩回家,撫養之,如同己子.

羅馬拉斯及利瑪既成年,欲於其全命之處築一城. 但於開工之前,彼等以爲先宜決定此城之名. 二人均欲得錫名之榮,且欲於城既築就之後,統治此城. 彼等性皆躁急,因而相爭. 最後議決二人各自察看天空之飛鳥,以定錫名之人. 利瑪在阿文丁山見飛鷹六,但羅馬拉斯在帕拉泰因山見飛鷹十二;故定名之榮,卒歸羅馬拉斯,彼名是城爲羅馬.

未幾,城卽築就,有土牆圍之. 但城牆甚低,利瑪鄙夷之,踰牆入城而言曰,"汝名此爲城牆乎?" 羅馬拉斯聞言大怒;彼將其弟殺死,曰,"凡越此城堡者均當死!"

(Romulus 之弟). [5] Tiber (tĭ′bĕr), 羅馬河名. [6] Mount Palatine (păl′a-tīn), 羅馬山名. [7] Cub, 狼子;幼狼. [8] Aventine (ăv′ĕn-tīn) Hill, 羅馬山名. [9] Vultures (vŭl′tūrz), 鷹. [10] Ramparts (răm′-pärts), 城堡.

When Romulus had killed his brother, he became the sole ruler of the city. He reigned over it for thirty-seven years, and after his death he was worshipped as a divinity[1] under the name of Quirinus.[2]

HOW THE ROMANS[3] GOT THEIR WIVES

Having founded the new city of Rome[4] and killed his brother, Romulus[5] made himself the supreme ruler[6] of the land. In order to secure more inhabitants, he invited all the robbers, murderers,[7] and runaway slaves of the king-doms near by to the new city. Only few of the new settlers had wives, so they soon found themselves in want of women. As they had the reputation of being fierce and lawless, none of the Sabines,[8] who lived in the neighborhood of Rome, would allow their daughters to marry them. Romu-lus well knew that the people would soon leave the city if they could not have wives, so he contrived a scheme[9] to help them.

He invited the whole Sabine people to witness[10] some games and sports. Accordingly, the Sabines came; and, as they suspected no mischief, they brought almost all their marriageable[11] young women.

At first, the Sabines were highly delighted with the feats[12] of strength[13] and agility,[14] which were performed for their entertainment. But, in a little while, Romulus gave a signal,[15] and all his men drew their swords and rushed among the peaceable spectators.

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[1] Divinity, 神祇.   [2] Quirinus (kwĭ-rī′nŭs), 羅馬帝名.   [3] Romans (rō′mănz), 羅馬人.   [4] Rome (rōm), 羅馬 (古國名).   [5] Romulus (rŏm′ů-lŭs), 羅馬開國始祖.   [6] Supreme ruler, 無上的主治者; 君.   [7] Murderers, 曾犯殺人之罪者.   [8] Sabines (sā′bĭnz), 古意大

羅馬拉斯旣殺其弟，卽爲羅馬之唯一統治者．彼統治該城三十七年，死後人尊之爲啓賴那斯神．

羅 馬 人 搶 親

羅馬拉斯旣築羅馬新城而殺其弟，遂爲該國之君．彼因欲多得居民之故，乃招隣國之盜賊，兇犯，及逃亡之奴隸至其城．但此輩居民，有妻室者甚少，故不久卽覺女子之缺乏．彼等旣以兇暴不法著名，隣近之薩賓人，無有願以其女妻之者．羅馬拉斯深知人民苟不能得妻，行將星散，乃設計以助之．

彼邀請薩賓全國人民來觀競技之戲．薩賓人應請而來；彼等不疑有惡意，遂將及笄之少女，幾乎全數攜來．

初，薩賓人見此精壯敏捷之競技，爲彼等所特演者，頗欣賞之．少頃，羅馬拉斯舉號，競技者均拔劍向安坐之觀客中衝去．

利人種名．⁹ Scheme (skēm), 計畫．¹⁰ Witness, 看．¹¹ Marriageable (mǎr′ĭj-á-b′l), 可嫁的．¹² Feats, 武藝．¹³ Strength, 力．¹⁴ Agility (á-jĭl′ĭ-tĭ), 靈敏．¹⁵ Signal, 暗號．

The Sabines were of course taken by surprise,[1] and could make no resistance. Each of the Romans caught up the prettiest young woman he could find, and carried her away. Then there was no longer any scarcity[2] of wives in Rome.

This outrageous act of violence caused a war between the Romans and Sabines. The latter[3] mustered[4] a large army, and would probably have exterminated[5] Romulus and his banditti,[6] had not the young wives of the Romans rushed into the field, and besought[7] the two hostile parties to make peace. They said that whichever side might gain the victory, it would bring nothing but sorrow to them; for, if the Sabines should conquer, their husbands must lose their lives; or, if the Romans should win the day, their kindred would perish.

Both parties were much moved by these entreaties.[8] The Sabines saw that the young women had become attached to[9] their husbands; and, therefore, it would be a pity to separate them, even if it could be done without bloodshed.[10]   At last the matter ended peaceably, and an alliance[11] was formed between the Romans and Sabines.

THE FIGHT BETWEEN THE CURIATII[12]
AND THE HORATII[13]

After the death of Romulus,[14] Numa Pompilius[15] and Tullus Hostilius[16] ruled in succession. The former was a wise king and loved peace. During his happy reign the

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[1] Taken by surprise, 驚 惶 失 措. [2] Scarcity, 缺 乏. [3] Latter, 指 Sabines. [4] Mustered, 調 集. [5] Exterminated (ĕks-tûr′mĭ-nāt-ĕd), 滅 亡; 全 軍 覆 没. [6] Banditti (băn-dĭt′ĭ), 匪 人 ("bandit" 之 衆 數 字). [7] Besought, 請 求 (係 "beseech" 之 過 去 式). [8] Entreaties (ĕn-trēt′ĭz), 懇 求. [9] Attached to, 歸 心 於. [10] Bloodshed, 流 血.

　　薩賓人事前無備，突受此驚，不能抵抗．羅
馬人遂各搶得其所遇見之最美之少女而去．
於是羅馬城中，不復感及婦人之缺乏矣．

　　此不法之暴動，致使羅馬人與薩賓人作戰．
薩賓人集有大軍，假使羅馬人之少妻，不衝入
戰地，哀求雙方和解，則羅馬拉斯及其手下之
暴徒，罕有不爲殲滅者．諸少婦謂不論何方
勝利，皆足以增彼等之悲傷；薩賓人而勝，則其
丈夫之命，勢必不保；如羅馬人而勝，則其親屬
又必死亡也．

　　雙方聞此哀求，大爲感動．薩賓人見諸少婦
均已心向其夫，卽使不至流血，而使彼分散，亦
於心有所不忍．此事遂和平解決，雙方且聯
盟焉．

邱累細愛與和累細愛之決鬪

　　羅馬拉斯死，奴馬傍披利及都拉司賀斯抵
留相繼統御羅馬．奴氏爲睿智之主，酷愛和

11 Alliance (ǎ-lī′ǎns), 聯盟．　12 Curiatii (kū-rǐ-ā′shǐ-ī), 人名 (係
"Curiatius" 之衆數)．　13 Horatii (hô-rā′shǐ-ī), 人名 (係 "Horatius"
之衆數)．　14 Romulus (rǒm′û-lǔs), 羅馬之開國始祖．　15 Numa
Pompilius (nū′mà pǒm-pǐl′ǐ-ǔs), 羅馬國王名．　16 Tullus Hostilius
(tǔ′lǔs hǒs-tǐl′ǐ-ǔs[?]), 羅馬國王名．

doors of the temple of Janus[1] remained closed for many years. But the latter, on the contrary,[2] loved war as the former did peace. He was constantly engaged in fight with other tribes.

Once Tullus got into a quarrel with Alba Longa,[3] the chief town of the Latin League.[4] Both sides immediately flew to arms.[5] But just when the armies came into contact, it was agreed to decide their quarrel by a fair fight between picked warriors on either side. In the army of Albans[6] there were three brothers, each named Curiatius;[7] and in the Roman army there were likewise three, by the name of Horatius.[8] They were great friends,[9] for one of the Curiatii was engaged to marry Camilla,[10] the sister of the Horatii. But they considered it a disgrace not to fight,[11] when selected as their country's champions.[12]

These Horatii and Curiatii fought in an open plain: and on each side stood the ranks of armed warriors, with their sword sheathed,[13] anxiously watched the combat.

At first it seemed as if the Curiatii were to win the day;[14] for two of the Horatii lay dead upon the field. But the third was unhurt and pretended to run. The Curiatii followed him. Because of their wounds, they ran on very slowly and became separated from one another by considerable distances. Horatius, seeing that they were too far apart to help one another, rushed back to attack the foremost and slew him. Then he encountered[15] the second and smote him dead in a moment. The third met with the same fate.

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[1] Janus (jā'nŭs), 羅馬司門戶之神，其廟門戰爭時則開，和平時則閉. [2] On the contrary, 相反；不 . . . 而反. . . . [3] Alba Longa (ăl'bȧ lŏŋ'gȧ), 意大利古城名. [4] Latin League (lăt'ĭn lēg), 羅馬諸部落之聯盟. [5] Flew to arms, 動兵；備戰. [6] Albans (ăl'bănz), Alba Longa 地方之人. [7] Curiatius (kū-rĭ-ā'shŭs[?]),

平. 彼在位時,哲那斯神之廟門多年未開.
都氏性情適與奴氏相反,其愛戰也,一如奴氏
之愛和平. 彼常與其他部落作戰.

都拉司嘗與羅馬聯邦之主要城鎮阿爾巴
隆伽發生爭端. 雙方旋即備戰. 但兩軍將交
戰時,忽決定雙方各選勇士公平決鬬,以定勝
負. 阿爾巴軍中人有兄弟三人,均名邱累細
愛;羅馬軍中亦有兄弟三人,均名和累細愛.
彼等本係至好,因邱累細愛兄弟中,嘗有一人
與和累細愛之妹康密拉訂婚也. 但彼等以
爲旣被選爲國家之戰士而不戰,實爲國家之
恥.

和累細愛與邱累細愛決鬬於曠場中;兩旁
排列武裝戰士,按劍觀戰.

初,邱累細愛似戰勝;因和累細愛兄弟已有
二人被殺也. 然第三人並未受傷,佯敗而遁.
邱累細愛兄弟追擊之. 但彼等身負重創,行
走遲緩,致彼此相距頗遠. 和累細愛見彼等
分散,彼此不能應救,乃返身擊最先之一人而
殺之. 更遇第二人,而又擊斃之. 第三人亦
同樣被殺.

人名. ⁸Horatius (hŏr-ā′shŭs[?]), 人名. ⁹Great friends, 好友.
¹⁰Camilla (kȧ-mǐl′ȧ), 女子名. ¹¹To fight—infinitive, used as a
noun, in apposition with the pronoun "it." ¹²Champions (chăm′-
pǐ-ŭnz), 戰士. ¹³Sheathed, 插入鞘內—past participle, modifying
the noun "sword." ¹⁴To win the day, 獲勝. ¹⁵Encountered, 會戰.

As the victor returned laden[1] with spoils,[2] he met his sister who, catching sight of the robe which she had embroidered for her lover, burst into tears.[3] Being unable to bear her reproaches, Horatius struck her dead, saying, "So perish any Roman woman who laments a foe![4]"

As a result of the victory, Alba submitted, and the inhabitants were taken to Rome and settled on the Cælian Hill.[5] These two peoples gradually became one nation, just as the Sabines[6] and the Romans had become in the days of Romulus.

TARQUIN[7] THE PROUD

After the founding of Rome, it was ruled in succession by seven kings, of whom the first was Romulus[8] and the last but the worst was Tarquin the Proud. Tarquin secured his crown by dishonorable means; for he murdered his father-in-law Servius Tullia,[9] who was then the sixth king of Rome. Having come to the throne, he played the rôle of[10] a tyrant. His people hated him so much that for centuries afterwards they would not entertain the idea of[11] ever having a king. The story how he became king[12] is cruel[13] but interesting; it is more legendary[14] than historical,[15] and the readers should not give too much credit to[16] it.

Servius Tullia had two daughters, both of whom were married to the two sons of Tarquinius[17] the Elder. The couples were ill-matched, in each case the good and gentle

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[1] Laden—past participle, used as a complement of the verb "returned." [2] Spoils, 戰 利 品. [3] Burst into tears, 流 淚; 悲 哭. [4] Foe, 敵 人. [5] Cælian Hill (sē'lĭ-ăn hil), 羅 馬 山 名 (羅 馬 七 山 之 一). [6] Sabines (sā'bĭnz), 古 意 大 利 人 種 名. [7] Tarquin (tär'-kwĭn), 羅 馬 國 王 名. [8] Romulus (rŏm'ȗ-lŭs), 羅 馬 開 國 始 祖. [9] Servius Tullia (sûr'vĭ-ŭs tŭl'ĭ-à), 羅 馬 國 王 名. [10] Played the

此戰勝者得許多勝利品而回家,其妹見勝利品中有一袍,係彼為其情人所繡者,乃淚流不止. 和累細愛不能忍其妹之斥責,乃擊殺之,曰,"羅馬婦人,凡有哭其敵人者皆當死!"

戰勝之結果,使阿爾巴歸降,阿爾巴之人民,均移住於羅馬之該陵山. 兩民族不久同化為一,猶之羅馬拉斯在位時,薩賓人及羅馬人聯合為一民族也.

塔琨王小史

羅馬既建,國王七人相繼統治,最初為君者即羅馬拉斯,最後而最兇殘者為暴君塔琨. 塔氏以卑鄙手段取得王位;蓋彼嘗殺其岳父塞維阿塔力阿,即羅馬之第六世國王也. 彼既登位,暴戾無道,人民怨之深,歷數百年,不願有國王治國. 塔氏篡位之故事,雖悲慘而實饒興趣;然其事近於荒誕而少歷史之價值,讀者勿深信可也.

塞維阿塔力阿有二女,均嫁老塔琨尼阿斯之二子. 兩夫婦皆為怨偶,蓋和善溫厚者誤

rôle of . . . =played the part of . . . . [11] Entertain the idea of . . . , 存 . . . 之心. [12] How he became king—noun clause, in apposition with the noun "story." [13] Cruel, 殘忍的 [14] Legendary, 荒誕的. [15] Historical, 歷史的. [16] Give . . . credit to . . . , 信. [17] Tarquinius (tär'kwin-ĭ-ŭs), 羅馬國王名, Tarquin the Proud 之祖.

being mated with the cruel and haughty.[1]   Finally, Tullia murdered her husband, and Tarquin killed his wife, and these two partners in crime were married.

Tarquin the Proud was very ambitious.[2]   He was anxious to occupy the throne, and soon conspired with the nobles to murder Servius Tullia in order that he might reign in his stead.   His plan being ripe, one day Tarquin went into the senate[3] and sat down on the throne.   Servius, hearing the tumult[4] which arose, hastened thither, whereupon Tarquin hurled the king headlong down the stone stairs into the street, where the usurper's[5] attendants put him to death.

Tullia rejoiced at her father's death, for she wished to be queen.   She rode out in a chariot[6] in order to reach the senate and congratulate her husband as king.   In the street lay the dead body of the poor old king.   The coachman saw it, and was about to turn back.   "Drive on!" cried the wicked Tullia.

The coachman did so; and as the street was too narrow to permit him to turn aside, the chariot passed directly over the murdered king.   But Tullia rode on without remorse, although the blood spattered[7] her dress and stained the wheels.   The place took its name from this horrible deed and was henceforth known as the "Wicked Street."

When Tarquin the Proud had reigned about ten years, an uprising[8] against him drove him and his family into exile.   Thus the Roman monarchy ended and, to govern themselves, the people formed a republic.

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[1] In each case the good and gentle being mated with the cruel and haughty—absolute construction.   The good and gentle, 和善者.   The cruel and haughty, 兇驕者.   [2] Ambitious, 有野心的; 有大志的.   [3] Senate, 參議院.   [4] Tumult, 擾亂聲.   [5] Usurper (û-zûr'pẽr), 篡位者; 國賊 (指 Tarquin the Proud).   [6] Chariot, 車.   [7] Spattered, 濺.   [8] Uprising, 叛變.

配暴戾驕倨之人也．厥後塔力阿殺其夫，塔
琨亦殺其妻，兩犯卒成爲夫婦．

塔琨野心勃勃．彼垂涎王位，乃與諸貴族
謀弒塞維阿塔力阿，因以代之．計旣成熟，一
日，塔氏至參政院，升坐王位．塞維阿聞參政
院有暴動，前往視察，塔氏卽將王自石階上推
入街中，國賊之從者，卽於街中殺死之．

塔力阿聞父死，大樂之，因伊欲爲王后也．
伊駕車往參政院，賀其夫登極之喜．時老王
之屍僵臥街中．御者覩此，意欲回車，但惡婦
塔力阿呼曰，"速前行！"

御者聽命；但街道狹甚，不能讓避，車乃自被
弒之老王身上馳過．雖血濺塔力阿之衣，車
輪亦爲之赤，塔力阿不顧也．此街因是舉而
得名，是後卽稱爲"忤逆街．"

塔琨秉政約十年，人民叛之，逐之出國．羅
馬帝國至此，遂告一段落，此後人民組織一共
和國而自治矣．

THE CAPITOL[1] AND THE SIBYLLINE BOOKS[2]

Tarquin[3] the Proud governed the people of Rome[4] in an extremely cruel way. The poor[5] were obliged to work day and night on the buildings which he wished to erect. The most massive edifice[6] built by him at the cost of much suffering to his people was a temple for the service of the God Jupiter.[7]

It is said that in digging for the foundations, the workmen discovered a bleeding skull.[8] This the king took as an omen[9] that the gods were to make the place the head of the world; so he gave the name Capitol to the temple, because in Latin the word "Capitol" means *head*.

When the temple was partly built, the king received a visit from a strange woman, a sibyl,[10] who brought nine books in her arms, and offered to sell him for a fabulous[11] sum. As the price was too high, and the king did not know what the books contained, he refused to buy them.

The unknown woman went away and burnt three of her books. She then came back, and again offered the remaining ones to Tarquin. But she demanded as much money for the six as she had before asked for the whole nine, and Tarquin of course refused to buy them.

The woman went away a second time. But shortly afterward she was again seen entering the palace. She had now only three volumes left; and these she offered to the king at the same price which she had before asked for the nine.

Tarquin was so astonished[12] at this conduct that at last he bought the remaining three books. To his greater

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[1] Capitol (kăp'ĭ-tŏl), 首 廟; 羅 馬 廟 名. [2] Sibylline (sĭb'ĭ-lĭn) books, 神 諭 集. [3] Tarquin (tär'kwĭn), 羅 馬 古 王 名. [4] Rome (rōm), 羅 馬 (國 名). [5] Poor, 貧 者—adjective used as a noun.

羅馬首廟及神諭集

暴君塔琨統治羅馬人民,極爲慘虐. 貧者迫於王威,日夜工作,以建造其所計畫之巨屋. 彼竭民力所造成之最大宮殿,爲一敬天之廟.

相傳當掘地築牆基時,工人發見一流血之頭顱. 王視此爲天將使羅馬爲世界之主之預兆;故卽以甲畢多爾名該廟,蓋"甲畢多爾"者,拉丁文作人頭解也.

工程甫半,有女巫謁王,挾書九册,求售於王,且索重價. 王以索價旣昂,且不知其中所述者爲何事,遂拒而不買.

該婦遂去,焚其書之三册. 頃之,復來見王,求售其餘之六册. 但其所索之價,不減於九册,王又拒之.

婦人復去,又焚其書之三. 但不久該婦又入王宮. 今彼所餘之書僅三册矣;彼以此三册請王購買,而索九册之價.

王見此婦行爲,大異之,遂購其所餘之書三册. 最奇者,三書一入王手,婦人卽不見. 王爲

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[6] Edifice, 大建築. [7] Jupiter (jōō'pi-tēr), 羅馬神名,等於希臘之 Zeus. [8] Skull, 頭顱. [9] Omen, 預兆. [10] Sibyl (sib'il), 女先知;女巫. [11] Fabulous, 荒謬的. [12] Astonished, 驚異.

surprise,[1] the mysterious[2] woman disappeared as soon as she delivered the books to his hands. Prompted by curiosity,[3] the king made 'an investigation[4] into them which were found to contain directions as to the worship of gods and the policy of government which Rome should adopt.

These Sibylline books were looked upon with superstitious[5] reverence[6] and, upon the completion of the Capitol,[7] they were placed in its vaults.[8] Night and day guards were stationed there to take care of them. They were consulted[9] from time to time, until 83 B. C. when they were destroyed at the burning of the temple.

BRUTUS[10] AND HIS SONS

After the exile[11] of Tarquin[12] the Proud, Rome[13] was free from the yoke of tyrants. A republic was established and two chief magistrates, or consuls,[14] were chosen, it being thought that if one turned out badly, the other would check him.

Brutus, who helped his fellow citizens to get rid of[15] the tyrant, was now chosen one of the consuls. He ruled the country wisely and kindly.

Some of the Romans, however, were so wicked that they preferred the rule of a bad king to that of an honest man like Brutus. Such men accepted bribes,[16] and began to plan how to get Tarquin back into the city. They came

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[1] To his greater surprise—adverbial phrase, modifying the sentence following. [2] Mysterious, 詩 怪 的. [3] Prompted by curiosity, 爲 好 奇 心 所 動—participial phrase, modifying the noun "king." Curiosity, 好 奇 心. [4] Made an investigation, 細 查. [5] Superstitious, 迷 信 的. [6] Reverence, 敬 重; 敬 心. [7] Upon the completion of the Capitol—adverbial phrase, modifying the verb phrase "were

好奇之心所動，細察內容，見所載者均為祈神
之道，及羅馬應採取之治國方針。

神諭集三冊。王甚敬重之，及首廟建成，卽寶
藏於其圓頂之中，日夜派兵守衞。國有大事，
則取書占卜之，直至西曆紀元前八十三年，首
廟被火，書遂焚毀。

布魯特斯及其二子

塔琨旣放逐，羅馬遂脫離暴君之壓制。人
民組一民主國，選舉執政官二人治理之，意謂
執政官一人作惡，尚有一人以遏制之也。

布魯特斯嘗助國人驅逐暴君，今被選為執
政官。彼之治國，賢明而仁慈。

但羅馬人民中有不良份子，寧願暴君治國，
而不願戴誠實之執政官如布魯特斯者。彼等
得賄，設計欲迎塔琨回國。彼等時常聚首，討

placed." ⁸ Vaults, 圓屋頂. ⁹ Consulted, 占卜；參考. ¹⁰ Brutus
(brōō'tŭs)，羅馬執政官名. ¹¹ Exile (ĕk'sīl)，放逐；流亡. ¹² Tar-
quin (tär'kwĭn)，羅馬暴君名. ¹³ Rome (rōm)，羅馬 (國名).
¹⁴ Consuls (kŏn'sŭlz)，羅馬民主國之執政官. ¹⁵ To get rid of,
去；除. ¹⁶ Bribes (brībz)，賄賂.

together very often to discuss different plans, and among these traitors were Brutus' two sons.

One day they and their companions were making a plot[1] to place the city again in Tarquin's hands. In their excitement, they began to talk aloud, paying no attention to[2] a slave near the open door, who was busy sharpening knives.

Although this slave seemed to be intent upon[3] his work, he listened to what they said, and learned all their plans. When the conspirators[4] were gone, the slave went to the consuls, told them all he had heard, and gave them the names of the men who were thus plotting the downfall[5] of the republic.

When Brutus heard that his two sons were traitors, he was almost broken-hearted.[6] But he was so stern[7] and just that he made up his mind to treat them exactly as if they were strangers; so he at once sent his guards to arrest them, as well as the other conspirators.

The young men were then brought before the consuls, tried, found guilty, and sentenced to the punishment of traitors—death. Throughout the whole trial, Brutus sat in his consul's chair; and, when it was ended, he sternly bade his sons speak and defend themselves if they were innocent.

As the young men could not deny their guilt, they began to beg for mercy, but Brutus turned aside, and sternly bade the lictors[8] do their duty. We are told that he himself witnessed[9] the execution[10] of his sons, and preferred to see them die, rather than to have them live as traitors.

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[1] Plot=plan, 計 策. [2] Paying no attention to, 不 及 顧 到—participial phrase, modifying the pronoun "they." [3] To be intent upon, 專 心 一 意 於. [4] Conspirators (kŏn-spir'á-tẽrz), 同 謀 爲

論種種計畫, 而國賊中有二人, 卽布魯特斯之二子也.

一日, 彼等定計以羅馬重付塔琨統治. 奮激之間, 彼輩聲調極高, 未能顧及門外有一奴隸, 正在磨刀.

此奴雖似專心於其工作, 然於彼等所言及所計畫者, 莫不聽聞. 叛賊旣去, 該奴往見執政官, 告以所聞, 且指出同謀傾覆民主國諸叛賊之姓名.

布魯特斯聞其二子亦爲叛徒, 幾乎心碎. 但彼嚴峻而公正, 決意以待他人之道待其二子; 故彼卽遣其衛士捕其二子, 及諸同謀者.

二少年被執至執政官之前, 旣受鞫, 審實爲有罪, 處以叛賊之死刑. 當審問時, 布魯特斯自始至終不離執政官之座位, 旣畢事, 布魯特斯嚴囑其子自辯無罪.

二子不能否認有罪, 哀求施恩; 布魯特斯不理, 嚴令執斧官行其職務. 傳聞布魯特斯親自監視其子就刑, 彼寧見其子受刑而死, 不願見其子爲叛國賊而生也.

愿之人. [5] Downfall, 倒; 敗亡. [6] Broken-hearted, 悲傷; 失望. [7] Stern, 嚴厲. [8] Lictors (lĭk′tôrz), 羅馬執斧棍隨從 Consuls 之官吏. [9] Witnessed, 見; 看. [10] Execution (ĕk-sē-kū′shŭn), 執行死刑.

TWO BRAVE MEN

Porsenna,[1] King of Clusium,[2] once led a powerful army of Etruscans[3] to invade Rome.[4] He had captured Janiculum,[5] a hill on the other side of the Tiber,[6] and was about to force his way into the city.[7]

Among the Roman army there was a brave man whose name was Horatius Cocles[8] or the One Eyed. He, with two other men, defended the bridge across the Tiber and madly kept Porsenna's army at bay[9] until the bridge behind was cut down, and no way was left for the enemy to cross. Then, with a prayer to Father Tiber,[10] he leapt into the stream, and, amid a shower of arrows, swam safely to the bank. His brave act was so much praised by the people that a statue was later erected in his honor.

When the Etruscan King had laid siege to the city, a young noble by the name of Mucius[11] went to the enemy's camp to kill Porsenna. By mistake he slew the treasurer. Being taken prisoner and dragged before the king, he was threatened with death unless he betrayed the plans of the Roman general.

Mucius refused. Then a fire was set beside him in order to torture[12] him. He immediately put his hand into the midst of the fire and held it there till it was burned off.[13] By this act,[14] he showed Porsenna that no torture could induce him to turn traitor.[15] Of course Porsenna was greatly amazed at his firmness. He consequently gave him his liberty.

[1] Porsenna (pôr'sĕ·nà), 圖 王 名. [2] Clusium (klōō'shǐ·ŭm), 濠 大 利 古 國 名. [3] Etruscans (ê·trŭs'kănz), Etruria (ê·trōō'rǐ·à) �地 方 之 人 民. [4] Rome (rōm), 羅 馬 (濠 大 利 古 國 名). [5] Janiculum (jà·nǐk'ù·lŭm), 山 名. [6] Tiber (tī'bẽr), 濠 大 利 河 名. [7] The city = Rome. [8] Horatius Cocles (hô·rā'shǐ·ŭs kō'klēz), 古 英 雄 名.

勇　士

克盧細安國王坡塞那, 嘗率伊特剌斯坎大軍攻羅馬. 彼已克服台伯河彼面之查泥克蘭山, 將長驅入羅馬城矣.

羅馬軍隊中有一勇士, 名和累細阿科克利, 亦名眇一目者. 彼與其他之二人, 力守台伯河上之某橋, 奮勇抵禦敵人, 直至其背後之橋拆斷, 敵人進行無路. 彼然後祈禱台伯河神, 躍入河中, 於矢如雨下之際, 安然游泳至彼岸. 彼之勇敢行為, 大為人民所稱獎, 其後特為之建像以旌表之.

伊特剌斯坎王正圍攻羅馬城時, 有一少年貴族名茂季斯者, 潛入敵營, 謀殺坡塞那. 不幸彼誤殺司庫者. 彼既就捕, 被執至王前, 王脅之以死刑, 欲彼以羅馬將官之陰謀告王.

茂季斯不從. 王乃於其旁架火, 將以磨難之. 茂季斯立刻以手置於火中, 直至手被焚而脫落. 彼之為此, 所以示坡塞那無論用何極刑, 不能令彼作賣國賊也. 坡塞那見其剛毅不屈, 大為驚異. 卒釋之.

⁹ Kept . . . at bay, 抵禦. ¹⁰ Father Tiber, 台伯河神. ¹¹ Mucius (mū'shǐ-ǔs[?]), 古英雄名. ¹² Torture (tôr'tūr), 加以痛苦之刑. ¹³ Till it was burned off—adverbial clause, modifying the verb "held." ¹⁴ By this act—adverbial phrase, modifying the verb "showed." ¹⁵ Traitor, 叛國賊.

Mucius thereupon told the king that three hundred Roman youths had sworn to accomplish his death.[1] Alarmed for his life,[2] Porsenna offered peace. The Romans readily accepted. A treaty was made and part of the Roman land was given to Porsenna and some young people were sent to his camp as hostages.[3]

CORIOLANUS[4] AND HIS MOTHER

Almost from the first foundation of[5] Rome, the inhabitants[6] had been divided into two classes; one called patricians,[7] and the other plebeians.[8] The senators[9] and most of the rich men were included among the patricians. The consuls[10] were also chosen from this class.

Thus the patricians had nearly all the power in their hands. This caused frequent quarrels between them and the common people, or plebeians. But at length it was ordained[11] that five magistrates, called tribunes,[12] should be annually chosen by the plebeians.

These tribunes took away a great deal of power from the patricians, and were therefore hated by them. Coriolanus, a valiant[13] but proud patrician, endeavored to have the office of the tribunes abolished.[14] But they were more powerful than he, and succeeded in procuring his banishment.[15]

Coriolanus left the city, and went to the land of the Volscians,[16] who were bitter enemies[17] of the Romans.

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[1] To accomplish his death, 置 彼 於 死. [2] Alarmed for his life—participial phrase, modifying the noun "Porsenna." [3] Hostages (hŏs'tāj-ĕz), 爲 質 之 人. [4] Coriolanus (kō-rǐ-ō-lā'nŭs), 科 立 奧 雷 那, 羅 馬 英 雄, 卒 於 西 曆 紀 元 前 489 年 之 後. [5] From the first foundation of, 自 奠 基 以 後. [6] Inhabitants, 人 民. [7] Patricians

茂季斯告王, 謂羅馬少年之欲殺坡氏者, 有
三百人之多. 坡氏恐生命不保, 與羅馬講和.
羅馬接受和議. 條約訂定羅馬以國土之一
部份割讓坡氏, 且以少年多人送至坡氏營中
爲質.

科立奧雷那與其母

羅馬自奠基以後, 人民卽分爲二級; 一爲貴
族, 一爲平民. 凡元老院之議員與大多數之
富人咸列於貴族. 執政官亦自該級人民中
選出之.

職是之故, 一切權力, 幾盡操於貴族之手.
因之貴族與平民之間, 常起爭執. 其後制定
保民官之五官長, 每年由平民選舉之.

此諸保民官分去貴族之權爲不少, 因之遂
見嫉於彼等. 有科立奧雷那者, 一勇猛驕蹇
之貴族也, 力思取消此項保民官之官職. 奈
勢力不敵平民, 竟爲平民所放逐.

科立奧雷那離羅馬而往服爾細人所轄之
境內, 服爾細人者, 羅馬人不共戴天之仇也.

(på·trǐ'shǎnz), 古羅馬之貴族. [8] Plebeians (plē·bǒ'yǎnz), 平民.
[9] Senators, 元老院議員. [10] Consuls, 執政官. [11] Ordained, 決定;
制定. [12] Tribunes, 保民官. [13] Valiant, 勇猛的. [14] Abolished, 取
消; 革除. [15] Banishment, 放逐; 逐出國外. [16] Volscians (vǒl'·
shǎnz), 服爾細人. [17] Bitter enemies, 不共戴天之仇.

There he gathered a large army, and advanced to besiege
Rome. His countrymen were alarmed when they heard
that the banished Coriolanus was returning so soon, and
in so terrible a manner.

They therefore sent an embassy[1] to meet him, consisting
of the oldest senators. But these venerable[2] men could
make no impression on[3] Coriolanus. Next came an em-
bassy of priests;[4] but they met with[5] no better success.

Coriolanus still marched onward, and pitched[6] his tent
within a short distance of the Roman walls. He was
gazing toward the city, and planning an attack for the
next day, when a third embassy appeared.

It was a mournful procession[7] of Roman ladies. At
their head walked Volumnia,[8] who was the mother of
Coriolanus; and Virgilia,[9] his wife, was also there, leading
his children by the hand.[10] When they drew near, his
mother knelt down at his feet, and besought[11] him not
to be the ruin of his native city.[12]

Coriolanus strove to resist her entreaties, as he had re-
sisted those of the senators and priests. But though his
heart had been proud and stubborn[13] against them, it was
not so against his mother.

"Mother," cried he, "I yield![14] You have saved Rome,
but you have destroyed[15] your son!" And so it proved,[16]
for the Volscians were enraged at his retreat from Rome,
and they murdered him at Antium.[17]

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[1] Embassy (ĕm'bȧ·sĭ), 使 團.   [2] Venerable, 可 尊 敬 的.   [3] Could
make no impression on, 不 能 感 勸.   [4] Priests, 祭 司.   [5] Met with,
遇 著; 得 到.   [6] Pitched, 設 立; 豎.   [7] Procession, 列 隊; 行 列.
[8] Volumnia (vṓ-lŭm'nĭ-ȧ), 服 蘭 尼 亞.   [9] Virgilia (vûr'jĭl-ĭ-ȧ), 味 吉
力 亞.   [10] Leading . . . by the hand, 以 手 牽 扶.   [11] Besought, 懇

科氏在彼處集合大軍進圍羅馬. 彼之國人聞此被逐之人, 旋歸如此之速, 而其來勢又若是之兇, 乃大驚惶.

羅馬人民因遣使者往說科氏, 使者之中, 有年事至高之議員. 但此等可尊敬之耆老, 竟不能感動科氏. 次乃以祭司爲使者前往, 而所得之成效, 與議員等相同.

科立奧雷那仍向前進, 幷於密邇羅馬城牆之處, 豎立營帳. 當科氏正在注視城牆, 計劃次日進攻之法時, 第三隊之使者已到.

第三隊之使者, 乃一羣哀慟之羅馬貴婦人也. 科立奧雷那之母服蘭尼亞率隊前行; 其妻味吉力亞, 亦手引其子女, 行於隊中. 彼等旣走近科立奧雷那, 科母卽跪於科前, 求其勿爲鄉邦之毀壞者.

科立奧雷那竭力欲拒其母之請求, 一如其前次之拒絕議員與祭司然. 但彼對於議員與祭司, 雖驕蹇倔強, 而對於其母, 恰不如是.

彼呼曰, ''母親, 我讓步矣! 母今雖已救得羅馬, 然實犧牲己子矣.'' 後來此語竟成事實, 服爾細人怒科氏由羅馬退兵, 殺之於安細安.

求. [12] The ruin of his native city, 敗壞母國者. [13] Stubborn, 倔強; 桀驁. [14] Yield, 讓步; 屈服. [15] Destroyed, 犧牲; 殘害. [16] And so it proved = And it proved so (that her son was destroyed). [17] Antium (ăn'shǐ·ŭm), 安細安, 古城名.