

五 第 二 场

普罗米修斯 我默默无言，不要认为我傲慢顽固。我眼看自己受这样的迫害，愤怒咬伤了我的心！

是谁把特权完全给了这些新的神？不是我，是谁？这件事不说了；因为我要说的，你们早已知道。且听人类所受的苦难，且听他们先前多么愚蠢，我怎样使他们变聪明，使他们有理智。我说这话，并不是责备人类忘恩负义，只不过表明一下我厚赐他们的那番好意。

446

他们先前视而不见，听而不闻；好像梦中的形影，一生做事七颠八倒；不知道建筑向阳的砖屋，不知道用木材盖屋顶^[50]，而是像一群小蚂蚁，住在地底下不见阳光的洞里。他们不知道凭可靠的征象来认识冬日、开花的春季和结果的夏天；做事全没个准则；后来，我才教他们观察那不易辨认的星象的升沉。

458

我为他们发明了数学，最高的科学^[51]；还创造了字母的组合来记载一切事情，那是工艺的主妇，文艺的母亲。我最先把野兽驾在轭下，给它们搭上护肩和驮鞍，使它们替凡人担任最重的劳动；我更把马儿驾在车前，使它们服从缰绳，成为富贵豪华的排场。那为水手们制造有麻布翅膀的车来航海的也正是我，不是别的神。

468

我为人类发明了这样的技艺，我自己，唉，反而没有巧计摆脱这眼前的苦难。

471

歌队长 你忍受着屈辱和灾难；你失去了智慧，想不出办法，像一个庸碌的医生害了病，想不出药来医治自己，精神很颓丧。

475

普罗米修斯 等你听见了其余的话，知道我发明了一些什么技艺和方术，你会更称赞我呢。人一害病就没有救，没有药吃，没有药喝，也没有膏药敷，因为没有药医治，就渐渐衰弱了。后来，我教他们配制解痛的药，驱除百病。我还安排了许多占卜的方法，最先为他们圆梦，告诉他们哪一些梦会应验；还有，那些偶尔听见的难以理解的话和路上碰见的预兆^[52]，我也向他们解释了；爪子弯曲的鸟^[53]的飞行，哪一种天然表示吉兆，哪一种表示凶兆^[54]，各种鸟的生活方式，彼此间的爱憎以及起落栖止，我也给他们分别得清清楚楚；它们心肝的大小，肝脏的斑点均匀不均匀，胆囊要是什么颜色才能讨神们喜欢，这些我都告诉了它们；罩上网油的大腿骨和细长的脊椎我都焚烧了^[55]，这样把秘密的方术传给了人类；我还使他们看清了火焰的信号，这在从前是朦胧的。^[56]这些事说得够详细了。至于地下埋藏的对人类有益的宝藏，金银铜铁，谁能说是他在我之前发现的？谁也不能说——我知道得很清楚——除非他信口胡说。请听我一句话总结：人类的一切技艺都是普罗米修斯传授的。

506

Sophocles, *Antigone* 332-71. (Produced about 440. The lines are from a chorus.) There are many wonders,¹ but nothing more wonderful than man. This creature ventures over the grey sea when the stormy south wind blows, crossing in the teeth of the roaring billows. Earth, eldest of the gods, indestructible and inexhaustible, he harries as the ploughs year after year go to and fro, turning up the soil with the progeny of horses. The carefree race of birds he hunts and catches, and the hosts of wild beasts, and the tribes of the salt sea in the coils of woven nets—this cunning creature man. By his devices he tames the beasts of the fields and hills, he brings the horse and the tireless mountain bull to bend their necks beneath the yoke. He has learned speech and soaring thoughts and law-abiding ways in cities, and refuge from the tempestuous arrows of inhospitable frosts in the open air. Inventive always, never does he meet the future unprepared. Death alone can he not flee, but for dire diseases he has contrived the remedies. Skilful beyond expectation are the contrivances of his art, and he advances—now to evil, and again to good when he carries out the laws of the land and the just decrees of heaven to which he is sworn, proud of his citizenship. But an outlaw is the man whose reckless spirit leads him to consort with wickedness.

四 第一合唱歌

歌队 (第一曲首节) 奇异的事物虽然多, 却没有一件比人更奇异;^[56]他要在狂暴的南风下渡过灰色的海, 在汹涌的波浪间冒险航行;^[57]那不朽不倦的大地, 最高的女神, 他要去搅扰, 用变种的马耕地^[58], 犁头年年来回地犁土。

(第一曲次节) 他用多网眼的网兜儿捕那快乐的飞鸟, 凶猛的走兽^[59]里的游鱼——人真是聪明无比; 他用技巧制服了居住在旷野的猛兽, 驯服了鬃毛蓬松的马, 使它们引颈受轭, 他还把不知疲倦的山牛也养驯了。

(第二曲首节) 他学会了怎样运用语言和像风一般快的思想, 怎样养成社会生活的习性, 怎样在不利于露宿的时候躲避霜箭和雨箭;^[60]什么事他都有办法, 对未来的事也样样有办法, 甚至难以医治的疾病他都能设法避免, 只有无法免于死亡。

(第二曲次节) 在技巧方面他有发明才能, 想不到那样高明, 这才能有时候使他走厄运^[61], 有时候使他走好运; 只要他尊重地方的法令和他凭天神发誓要主持的正义, 他的城邦便能耸立起来; 如果他胆大妄为, 犯了罪行, 他就没有城邦了。^[62]我不愿这个为非作歹的人在我家做客, 不愿我的思想和他的相同。



Diodorus, bk. 1.8.1-7. (For the date of Diodorus's material see vol. 1, 69, n. 1, II, 210, n. 1, and 389, n. 1. This passage follows an account of cosmogony and the origin of life from the action of heat on damp and putrefying matter.) So much for what our predecessors have said about the first beginnings of all things. As for the first generations of men, they say that they lived in an unorganized and beastlike way, scattering² out into the fields and gathering the most appetizing plants and the wild fruits from the trees. Warred on by wild animals, expedience taught them to help each other, and being herded together³ by fear they gradually became aware of each other's characters. From meaningless and confused cries by slow degrees they articulated⁴ forms of speech, and by agreeing among themselves on expressions for every object, created a comprehensible mode of communication about everything. Similar groups of men collected all over the inhabited world, so that all did not have a language that sounded the same, for each group composed its words as they chanced to come. Hence all sorts of languages exist, and the first groups to be formed became the archetypes of all nations.

Now the earliest men, since nothing useful for life had been discovered, led a painful existence, bare of clothing, unused to house or fire, and altogether ignorant of cultivated food. Not knowing how to harvest the wild food, they made no store of fruits against times of want, so that many of them died in the winter from cold and famine. From this state, little by little they learned from experience to retire to caves in the winter and to lay by such fruits as would keep. Once fire and other useful things were discovered they gradually invented techniques and whatever else was conducive to life in common. In general, men's teacher in everything was sheer need, instructing appropriately in every branch of learning a creature well endowed by nature, and possessing, to assist him in everything, hands, rational speech, and a shrewd intellect.

以上便是我们的前辈们关于万物最初起源的论述。至于人类的最初几代，他们说这些人过着无序且近乎野兽般的生活，散居在田野间，采集最可口的植物和树上的野果。在野兽的侵扰下，权宜之计促使他们相互帮助；因恐惧而聚集在一起，他们逐渐认识到彼此的性格。他们从毫无意义且混乱的叫喊中，逐步形成了有条理的语言；通过就每样事物达成共识，创造出一种关于万物的通俗交流方式。类似的人群聚集在世界各地，因此并非所有人的语言听起来都一样，因为每个群体都是随机的、即兴地构成了自己的词汇。因此，各种语言便应运而生，而最早形成的群体则成为了所有民族的雏形。

那时，最早的人类尚未发现任何有益于生存的事物，过着痛苦的生活：他们赤身裸体，不习惯居住在房屋里，也不懂得生火，更完全不知道什么是栽培的食物。由于不知道如何采集野生食物，他们没有储备水果以备不时之需，结果许多人在冬天因寒冷和饥饿而死去。从这种状态出发，他们逐渐通过经验学会了在冬天退居洞穴，并储备那些可以保存的水果。一旦发现了火及其他有用的事物，他们便逐渐发明了各种技术，以及一切有助于共同生活的手段。总的来说，人类在一切事物的老师就是纯粹的生存需求，它恰如其分地指导着这个天赋异禀的生物，而他自身也拥有双手、理性的语言和敏锐的智慧，足以协助他应对一切。

(AI 未校对译本，仅供参考)

19 (= Critias fr. 1 N)

SISYPHUS

There was a time when human life was disordered and bestial, and subservient to might;¹ when there was neither reward for good men, nor on the other hand punishment for bad. And then, I think, men established laws which were punitive, so that justice might be sovereign . . . (*a phrase missing*)² . . . and keep aggression in servitude; and if any man did wrong, he was punished.³

Then, when the laws were preventing men from doing violence openly, but they did it in secret, that was the moment, I think, when . . . (*a word missing*) . . . some shrewdly intelligent and clever man invented⁴ for mankind fear of gods, so that there might be something to frighten bad men even if they do or say or think (something) in secret. From that time therefore he introduced belief in gods—that there exists a divine power flourishing with indestructible life {and hearing and seeing with a mind, and both thinking and attending to these things, and bearing a godlike nature}⁵ which will hear everything that has been said among men, and will be able to see everything that is being done. ‘Further, if you silently plan some evil, this will not escape the gods’ notice: for there is intelligent awareness in (them).’ In saying these words he introduced the most pleasant⁶ of teachings, hiding the truth with words of falsity; he asserted that the gods lived in a place that would especially terrify men when he made them aware of it,⁷ the

very source from which he knew they have their fears and their benefits⁸ for their miserable life—from the rotating vault above them, where he observed⁹ lightnings and terrible crashes of thunder, and the starry gleam¹⁰ of heaven, the beautiful and spangled work of Time, a skilled architect, and from where the sun-star’s brilliant, glowing mass¹¹ comes, and the wetting rain begins its way to earth. Such were the fears he established all round for mankind, and thanks to these fears this man did a fine job in his story of settling divine power in a fitting place, and quenched lawlessness with the laws.¹² . . . (*some details omitted by Sextus*) . . . In this way, I think, someone first persuaded mortal men to believe in the existence of a race of divine powers.

Loeb edition by Laks/Most

TABLE 1

Stages in the Development of Culture		Occurrence in Texts				Pos.
		Vitr.	Diod.	Tze.	Lucr.	
1. A	The earliest men: nomadic		*	*	*	
B	and dependent on food gathering for their subsistence;		*	*	*	
C	fire, clothing, and shelter are unknown,		*	*	*	
D	as well as the art of storing food; starvation is frequent.		*	*	*	
2. A	Initial provisions made for shelter		*	*	*	*
B	and for the gathering and storing of food.		*	*		
3. A	Discovery of houses,	*			*	*
B	clothing,				*	
C	fire,	*	*	*	*	
D	and grain and its method of preparation.		*		*	
4. A	Formation of the first societies	*	*		*	
B	and the first languages;	*	*		*	
C	competition and emulation stimulate the growth of the useful arts.	*	*		*	
5. A	Further development of technology made possible by fire:		*	*	*	
B	mining and metallurgy, producing tools which are used in the development or improvement of		*		*	*
C	warfare,		*		*	
D	weaving,				*	*
E	and agriculture;		*		*	*
F	cumulative character of the process.	*			*	
6.	Summary of factors in the growth of the useful arts: accumulated experience and man's natural endowments: hands, speech, intelligence.	*	*	*	*	
7. A	The non-essential arts, among them	*				
B	astronomy,		*		*	
C	and music.		*		*	*
8. A	Conclusion: the stage of civilization described in our earliest written documents;		*		*	
B	their late origin accounts for the speculative character of all reconstructions of pre-history.		*		*	