

【伊索寓言】中英双语对照



伊索寓言是古希腊著名的寓言集，由伊索创作。伊索是公元前6世纪的古希腊寓言家，他的生平几乎无从得知，但他的寓言故事却流传了下来，成为世界文化宝库中的一部分。伊索寓言的特点是简洁明快，寓意深远。故事中的角色多为动物，通过他们的对话和行为，揭示了人性的各种面貌。这些故事虽然简短，但寓意深刻，让人深思。伊索寓言的主题多样，包括友情、忠诚、勇气、智慧、贪婪、傲慢等。这些故事以其独特的方式，教导我们如

伊索 著

唐库学习 译

目 录

- Preface (序)
- Life of Aesop (伊索生平)
- Chapter 1 The Wolf and the Lamb (狼和羊)
- Chapter 2 The Bat and the Weasels (蝙蝠和黄鼠狼)
- Chapter 3 The Ass and the Grasshopper (驴和蚱蜢)
- Chapter 4 The Lion and the Mouse (狮子和老鼠)
- Chapter 5 The Charcoal-Burner and the Fuller (炭烧工人与漂布工人)
- Chapter 6 The Father and His Sons (父亲和他的儿子们)
- Chapter 7 The Boy Hunting Locusts (捕捉蝗虫的男孩)
- Chapter 8 The Cock and the Jewel (公鸡和宝石)
- Chapter 9 The Kingdom of the Lion (狮子王国)
- Chapter 10 The Wolf and the Crane (狼和鹤)
- Chapter 11 The Fisherman Piping (吹笛的渔夫)
- Chapter 12 Hercules and the Wagoner (大力士和车夫)
- Chapter 13 The Ants and the Grasshopper (蚂蚁和蚱蜢)
- Chapter 14 The Traveler and His Dog (旅行者和他的狗)
- Chapter 15 The Dog and the Shadow (狗与影子)
- Chapter 16 The Mole and His Mother (鼹鼠和他的母亲)
- Chapter 17 The Herdsman and the Lost Bull (牧人和迷失的公牛)
- Chapter 18 The Hare and the Tortoise (乌龟和野兔)
- Chapter 19 The Pomegranate, Apple-Tree, and Bramble (石榴树, 苹果树和荆棘)
- Chapter 20 The Farmer and the Stork (农夫和鹤)
- Chapter 21 The Farmer and the Snake (农夫和蛇)
- Chapter 22 The Fawn and His Mother (小鹿和它的妈妈)
- Chapter 23 The Bear and the Fox (熊和狐狸)
- Chapter 24 The Swallow and the Crow (燕子和乌鸦)
- Chapter 25 The Mountain in Labor (大山分娩)
- Chapter 26 The Ass, the Fox, and the Lion (驴子、狐狸和狮子)
- Chapter 27 The Tortoise and the Eagle (乌龟和老鹰)
- Chapter 28 The Flies and the Honey-Pot (苍蝇与蜜罐)
- Chapter 29 The Man and the Lion (人和狮子)
- Chapter 30 The Farmer and the Cranes (农夫和鹤)
- Chapter 31 The Dog in the Manger (横卧在干草堆上的狗)
- Chapter 32 The Fox and the Goat (狐狸与山羊)

Chapter 33 The Bear and the Two Travelers (熊和两个旅行者)

Chapter 34 The Oxen and the Axle-Trees (牛和轴杆)

Chapter 35 The Thirsty Pigeon (渴了的鸽子)

Chapter 36 The Raven and the Swan (乌鸦和天鹅)

Chapter 37 The Goat and the Goatherd (山羊和放羊人)

Chapter 38 The Miser (吝啬鬼)

Chapter 39 The Sick Lion (病狮)

Chapter 40 The Horse and Groom (马和马夫)

Chapter 41 The Ass and the Lapdog (驴子和腿上的狗)

Chapter 42 The Lioness (母狮)

Chapter 43 The Boasting Traveler (自夸的旅行者)

Chapter 44 The Cat and the Cock (猫和公鸡)

Chapter 45 The Piglet, the Sheep, and the Goat (小猪、绵羊和山羊)

Chapter 46 The Boy and the Filberts (男孩和榛子)

Chapter 47 The Lion in Love (爱情中的狮子)

Chapter 48 The Laborer and the Snake (工人和蛇)

Chapter 49 The Wolf in Sheep's Clothing (披着羊皮的狼)

Chapter 50 The Ass and the Mule (驴和骡子)

Chapter 51 The Frogs Asking for a King (青蛙们请求国王)

Chapter 52 The Boys and the Frogs (男孩和青蛙)

Chapter 53 The Sick Stag (病鹿)

Chapter 54 The Salt Merchant and His Ass (盐商和他的驴)

Chapter 55 The Oxen and the Butchers (牛和屠夫)

Chapter 56 The Lion, the Mouse, and the Fox (狮子、老鼠和狐狸)

Chapter 57 The Vain Jackdaw (虚荣的寒鸦)

Chapter 58 The Goatherd and the Wild Goats (牧羊人和野山羊)

Chapter 59 The Mischievous Dog (淘气的狗)

Chapter 60 The Fox Who Had Lost His Tail (失去了尾巴的狐狸)

Chapter 61 The Boy and the Nettles (男孩和荨麻)

Chapter 62 The Man and His Two Sweethearts (男人和他的两位情人)

Chapter 63 The Astronomer (天文学家)

Chapter 64 The Wolves and the Sheep (狼和羊)

Chapter 65 The Old Woman and the Physician (老妇人和医生)

Chapter 66 The Fighting Cocks and the Eagle (斗鸡与老鹰)

Chapter 67 The Charger and the Miller (充电器和磨坊主)

Chapter 68 The Fox and the Monkey (狐狸和猴子)

Chapter 69 The Horse and His Rider (马与骑手)

Chapter 70 The Belly and the Members (肚子和四肢)

Chapter 71 The Vine and the Goat (葡萄藤和山羊)

Chapter 72 Jupiter and the Monkey (木星和猴子)

Chapter 73 The Widow and Her Little Maidens (寡妇和她的小少女们)

Chapter 74 The Shepherd's Boy and the Wolf (牧羊童和狼)

Chapter 75 The Cat and the Birds (猫和鸟)

Chapter 76 The Kid and the Wolf (孩子和狼)

Chapter 77 The Ox and the Frog (牛与青蛙)

Chapter 78 The Shepherd and the Wolf (牧羊人和狼)

Chapter 79 The Father and His Two Daughters (父亲和他的两个女儿)

Chapter 80 The Farmer and His Sons (农夫和他的儿子们)

Chapter 81 The Crab and Its Mother (螃蟹和它的母亲)

Chapter 82 The Heifer and the Ox (母牛和公牛)

Chapter 83 The Swallow, the Serpent, and the Court of Justice (燕子、蛇和法庭审判)

Chapter 84 The Thief and His Mother (小偷和他的母亲)

Chapter 85 The Old Man and Death (老人和死神)

Chapter 86 The Fir-Tree and the Bramble (松树和荆棘)

Chapter 87 The Mouse, the Frog, and the Hawk (老鼠、青蛙和鹰)

Chapter 88 The Man Bitten by a Dog (被狗咬的人)

Chapter 89 The Two Pots (两个罐子)

Chapter 90 The Wolf and the Sheep (狼和羊)

Chapter 91 The Aethiop (埃塞俄比亚人)

Chapter 92 The Fisherman and His Nets (渔夫和他的渔网)

Chapter 93 The Huntsman and the Fisherman (猎人和渔夫)

Chapter 94 The Old Woman and the Wine-Jar (老妇人和酒罐)

Chapter 95 The Fox and the Crow (狐狸和乌鸦)

Chapter 96 The Two Dogs (这两只狗)

Chapter 97 The Stag in the Ox-Stall (牛舍里的雄鹿)

Chapter 98 The Hawk, the Kite, and the Pigeons (老鹰, 凌空和鸽子)

Chapter 99 The Widow and the Sheep (寡妇和羊)

Chapter 100 The Wild Ass and the Lion (野驴和狮子)

Chapter 101 The Eagle and the Arrow (老鹰和箭)

Chapter 102 The Sick Kite (生病的风筝)

Chapter 103 The Lion and the Dolphin (狮子与海豚)

Chapter 104 The Lion and the Boar (狮子和野猪)

Chapter 105 The One-Eyed Doe (独眼母鹿)

Chapter 106 The Shepherd and the Sea (牧羊人和大海)

Chapter 107 The Ass, the Cock, and the Lion (驴、公鸡和狮子)

Chapter 108 The Mice and the Weasels (老鼠和黄鼠狼)

Chapter 109 The Mice in Council (议会中的老鼠)

Chapter 110 The Wolf and the Housedog (狼和家犬)

Chapter 111 The Rivers and the Sea (江河和大海)

Chapter 112 The Playful Ass (俏皮的驴)

Chapter 113 The Three Tradesmen (三个工匠)

Chapter 114 The Master and His Dogs (主人和他的狗们)

Chapter 115 The Wolf and the Shepherds (狼和牧羊人)

Chapter 116 The Dolphins, the Whales, and the Sprat (海豚、鲸鱼和小鲱鱼)

Chapter 117 The Ass Carrying the Image (驮着画像的驴)

Chapter 118 The Two Travelers and the Axe (两个旅行者和斧头)

Chapter 119 The Old Lion (老狮子)

Chapter 120 The Old Hound (老猎犬)

Chapter 121 The Bee and Jupiter (蜜蜂和朱庇特)

Chapter 122 The Milk-Woman and Her Pail (牛奶女和她的桶)

Chapter 123 The Seaside Travelers (海滨旅行者)

Chapter 124 The Brazier and His Dog (火盆和他的狗)

Chapter 125 The Ass and His Shadow (驴和他的影子)

Chapter 126 The Ass and His Masters (驴子和他的主人)

Chapter 127 The Oak and the Reeds (橡树和芦苇)

Chapter 128 The Fisherman and the Little Fish (渔夫和小鱼)

Chapter 129 The Hunter and the Woodman (猎人和木工)

Chapter 130 The Wild Boar and the Fox (野猪和狐狸)

Chapter 131 The Lion in a Farmyard (农场里的狮子)

Chapter 132 Mercury and the Sculptor (水银和雕塑家)

Chapter 133 The Swan and the Goose (天鹅和鹅)

Chapter 134 The Swollen Fox (浮肿的狐狸)

Chapter 135 The Fox and the Woodcutter (狐狸和木匠)

Chapter 136 The Birdcatcher, the Partridge, and the Cock (捕鸟人、鹌鹑和公鸡)

Chapter 137 The Monkey and the Fishermen (猴子和渔夫)

Chapter 138 The Flea and the Wrestler (跳蚤和摔跤手)

Chapter 139 The Two Frogs (两只青蛙)

Chapter 140 The Cat and the Mice (猫和老鼠)

Chapter 141 The Lion, the Bear, and the Fox (狮子、熊和狐狸)

Chapter 142 The Doe and the Lion (鹿与狮子)

Chapter 143 The Farmer and the Fox (农夫与狐狸)

Chapter 144 The Seagull and the Kite (海鸥和风筝)

Chapter 145 The Philosopher, the Ants, and Mercury (哲学家、蚂蚁和墨丘利)

Chapter 146 The Mouse and the Bull (老鼠和公牛)

Chapter 147 The Lion and the Hare (狮子和野兔)

Chapter 148 The Peasant and the Eagle (农民和鹰)

Chapter 149 The Image of Mercury and the Carpenter (墨丘利和木匠的形象)

Chapter 150 The Bull and the Goat (公牛和山羊)

Chapter 151 The Dancing Monkeys (跳舞的猴子)

Chapter 152 The Fox and the Leopard (狐狸和豹)

Chapter 153 The Monkeys and Their Mother (猴子和它们的母亲)

Chapter 154 The Oaks and Jupiter (橡树和木星)

Chapter 155 The Hare and the Hound (野兔与猎犬)

Chapter 156 The Traveler and Fortune (旅行者和幸运者)

Chapter 157 The Bald Knight (秃头骑士)

Chapter 158 The Shepherd and the Dog (牧羊人和狗)

Chapter 159 The Lamp (台灯)

Chapter 160 The Lion, the Fox, and the Ass (狮子、狐狸和驴)

Chapter 161 The Bull, the Lioness, and the Wild-Boar Hunter (公牛、母狮和野猪猎人)

Chapter 162 The Oak and the Woodcutters (橡树和樵夫)

Chapter 163 The Hen and the Golden Eggs (母鸡和金蛋)

Chapter 164 The Ass and the Frogs (驴子和青蛙)

Chapter 165 The Crow and the Raven (乌鸦和乌鸦)

Chapter 166 The Trees and the Axe (树木和斧头)

Chapter 167 The Crab and the Fox (蟹和狐狸)

Chapter 168 The Woman and Her Hen (女人和她的母鸡)

Chapter 169 The Ass and the Old Shepherd (驴子和老牧羊人)

Chapter 170 The Kites and the Swans (风筝和天鹅)

Chapter 171 The Wolves and the Sheepdogs (狼和牧羊犬)

Chapter 172 The Hares and the Foxes (野兔和狐狸)

Chapter 173 The Bowman and Lion (弓箭手和狮子)

Chapter 174 The Camel (骆驼)

Chapter 175 The Wasp and the Snake (蜂和蛇)

Chapter 176 The Dog and the Hare (狗和野兔)

Chapter 177 The Bull and the Calf (公牛和小牛)

Chapter 178 The Stag, the Wolf, and the Sheep (鹿、狼和羊)

Chapter 179 The Peacock and the Crane (孔雀和鹤)

Chapter 180 The Fox and the Hedgehog (狐狸与刺猬)

Chapter 181 The Eagle, the Cat, and the Wild Sow (老鹰, 猫和野猪)

Chapter 182 The Thief and the Innkeeper (贼和店主)

Chapter 183 The Mule (骡子)

Chapter 184 The Hart and the Vine (鹿与葡萄)

Chapter 185 The Serpent and the Eagle (蛇与鹰)

Chapter 186 The Crow and the Pitcher (乌鸦和水罐)

Chapter 187 The Two Frogs (两只青蛙)

Chapter 188 The Wolf and the Fox (狼和狐狸)

Chapter 189 The Walnut-Tree (核桃树)

Chapter 190 The Gnat and the Lion (虻子和狮子)

Chapter 191 The Monkey and the Dolphin (猴子和海豚)

Chapter 192 The Jackdaw and the Doves (松鸦和鸽子)

Chapter 193 The Horse and the Stag (马和鹿)

Chapter 194 The Kid and the Wolf (孩子和狼)

Chapter 195 The Prophet (先知)

Chapter 196 The Fox and the Monkey (狐狸和猴子)

Chapter 197 The Thief and the Housedog (小偷和守家犬)

Chapter 198 The Man, the Horse, the Ox, and the Dog (男人, 马, 牛和狗)

Chapter 199 The Apes and the Two Travelers (猴子和两个旅人)

Chapter 200 The Wolf and the Shepherd (狼与牧羊人)

Chapter 201 The Hares and the Lions (兔子和狮子)

Chapter 202 The Lark and Her Young Ones (云雀和她的幼崽们)

Chapter 203 The Fox and the Lion (狐狸与狮子)

Chapter 204 The Weasel and the Mice (黄鼠狼和老鼠)

Chapter 205 The Boy Bathing (男孩洗澡)

Chapter 206 The Ass and the Wolf (驴子和狼)

Chapter 207 The Seller of Images (图像销售商)

Chapter 208 The Fox and the Grapes (狐狸与葡萄)

Chapter 209 The Man and His Wife (男人和他的妻子)

Chapter 210 The Peacock and Juno (孔雀和朱诺)

Chapter 211 The Hawk and the Nightingale (鹰与夜莺)

Chapter 212 The Dog, the Cock, and the Fox (狗、公鸡和狐狸)

Chapter 213 The Wolf and the Goat (狼和山羊)

Chapter 214 The Lion and the Bull (狮子与公牛)

Chapter 215 The Goat and the Ass (山羊和驴)

Chapter 216 The Town Mouse and the Country Mouse (城里老鼠和乡下老鼠)

Chapter 217 The Wolf, the Fox, and the Ape (狼、狐狸和猿)

Chapter 218 The Fly and the Draught-Mule (苍蝇和骡子)

Chapter 219 The Fishermen (渔民们)

Chapter 220 The Lion and the Three Bulls (狮子和三头公牛)

Chapter 221 The Fowler and the Viper (蛇和蛇夫)

Chapter 222 The Horse and the Ass (马和驴)

Chapter 223 The Fox and the Mask (狐狸和面具)

Chapter 224 The Geese and the Cranes (鹅和鹤)

Chapter 225 The Blind Man and the Whelp (盲人和小狗)

Chapter 226 The Dogs and the Fox (狗和狐狸)

Chapter 227 The Cobbler Turned Doctor (皮匠转行当医生)

Chapter 228 The Wolf and the Horse (狼和马)

Chapter 229 The Brother and the Sister (兄弟和姐妹)

Chapter 230 The Wasps, the Partridges, and the Farmer (黄蜂、鹌鹑和农场主)

Chapter 231 The Crow and Mercury (乌鸦和水星)

Chapter 232 The North Wind and the Sun (北风和太阳)

Chapter 233 The Two Men Who Were Enemies (那两个曾是敌人的人)

Chapter 234 The Gamecocks and the Partridge (公鸡和山鹑)

Chapter 235 The Quack Frog (鸭鸣蛙)

Chapter 236 The Lion, the Wolf, and the Fox (狮子、狼和狐狸)

Chapter 237 The Dog's House (狗的房子)

Chapter 238 The Wolf and the Lion (狼和狮子)

Chapter 239 The Birds, the Beasts, and the Bat (鸟、兽和蝙蝠)

Chapter 240 The Spendthrift and the Swallow (挥霍的人和燕子)

Chapter 241 The Fox and the Lion (狐狸与狮子)

Chapter 242 The Owl and the Birds (猫头鹰和鸟类)

Chapter 243 The Trumpeter Taken Prisoner (被俘的吹号手)

Chapter 244 The Ass in the Lion's Skin (狮子皮下的驴子)

Chapter 245 The Sparrow and the Hare (麻雀与野兔)

Chapter 246 The Flea and the Ox (跳蛛和牛)

Chapter 247 The Goods and the Ills (物品和弊病)

Chapter 248 The Dove and the Crow (鸽子和乌鸦)

Chapter 249 Mercury and the Workmen (水星和工人)

Chapter 250 The Eagle and the Jackdaw (鹰和寒鸦)

Chapter 251 The Fox and the Crane (狐狸和鹤)

Chapter 252 Jupiter, Neptune, Minerva, and Momus (木星、海王星、米涅瓦和莫穆斯)

Chapter 253 The Eagle and the Fox (老鹰和狐狸)

Chapter 254 The Man and the Satyr (男人和半人半兽者)

Chapter 255 The Ass and His Purchaser (驴和他的买主)

Chapter 256 The Two Bags (两只包)

Chapter 257 The Stag at the Pool (池边的雄鹿)

Chapter 258 The Jackdaw and the Fox (松鸦与狐狸)

Chapter 259 The Lark Burying Her Father (井底之蛙)

Chapter 260 The Gnat and the Bull (蚊子与公牛)

Chapter 261 The Bitch and Her Whelps (母狗和她的幼崽们)

Chapter 262 The Dogs and the Hides (狗和皮毛)

Chapter 263 The Shepherd and the Sheep (牧羊人和羊)

Chapter 264 The Grasshopper and the Owl (蚱蜢和猫头鹰)

Chapter 265 The Monkey and the Camel (猴子和骆驼)

Chapter 266 The Peasant and the Apple-Tree (农民和苹果树)

Chapter 267 The Two Soldiers and the Robber (两名士兵和强盗)

Chapter 268 The Trees Under the Protection of the Gods (神的庇护下的树木)

Chapter 269 The Mother and the Wolf (母亲和狼)

Chapter 270 Truth and the Traveler (真理与旅人)

Chapter 271 The Manslayer (杀人者)

Chapter 272 The Lion and the Fox (狮子和狐狸)

Chapter 273 The Lion and the Eagle (狮子和鹰)

Chapter 274 The Hen and the Swallow (母鸡和燕子)

Chapter 275 The Buffoon and the Countryman (小丑和乡下人)

Chapter 276 The Crow and the Serpent (乌鸦与蛇)

Chapter 277 The Hunter and the Horseman (猎人与骑士)

Chapter 278 The King's Son and the Painted Lion (国王的儿子和绘制的狮子)

Chapter 279 The Cat and Venus (猫和维纳斯)

Chapter 280 The She-Goats and Their Beards (母山羊和它们的胡须)

Chapter 281 The Camel and the Arab (骆驼和阿拉伯人)

Chapter 282 The Miller, His Son, and Their Ass (磨坊主、他的儿子和他们的驴)

Chapter 283 The Crow and the Sheep (乌鸦和羊)

Chapter 284 The Fox and the Bramble (狐狸和荆棘)

Chapter 285 The Wolf and the Lion (狼和狮子)

Chapter 286 The Dog and the Oyster (狗和牡蛎)

Chapter 287 The Ant and the Dove (蚂蚁和鸽子)

Chapter 288 The Partridge and the Fowler (灰鹌鹑和猎人)

Chapter 289 The Flea and the Man (跳蚤与人)

Chapter 290 The Thieves and the Cock (小偷和公鸡)

Chapter 291 The Dog and the Cook (狗和厨师)

Chapter 292 The Travelers and the Plane-Tree (行人和悬铃木)

Chapter 293 The Hares and the Frogs (兔子和青蛙)

Chapter 294 The Lion, Jupiter, and the Elephant (狮子、朱庇特和大象)

Chapter 295 The Lamb and the Wolf (羊和狼)

Chapter 296 The Rich Man and the Tanner (有钱人和鞣工)

Chapter 297 The Shipwrecked Man and the Sea (被困在海上的人)

Chapter 298 The Mules and the Robbers (驴子和强盗)

Chapter 299 The Viper and the File (毒蛇和文件)

Chapter 300 The Lion and the Shepherd (狮子与牧羊人)

Chapter 301 The Camel and Jupiter (骆驼和朱庇特)

Chapter 302 The Panther and the Shepherds (猎豹和牧羊人)

Chapter 303 The Ass and the Charger (驴和马)

Chapter 304 The Eagle and His Captor (鹰和他的捕猎者)

Chapter 305 The Bald Man and the Fly (秃头男和苍蝇)

Chapter 306 The Olive-Tree and the Fig-Tree (橄榄树和无花果树)

Chapter 307 The Eagle and the Kite (鹰与风筝)

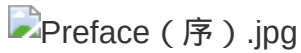
Chapter 308 The Ass and His Driver (驴和他的司机)

Chapter 309 The Ass and the Horse (驴和马)

Chapter 310 The Thrush and the Fowler (画眉鸟和猎人)

Chapter 311 The Rose and the Amaranth (玫瑰与苋菜)

Chapter 312 The Frogs' Complaint Against the Sun (青蛙对太阳的抱怨)



THE TALE, the Parable, and the Fable are all common and popular modes of conveying instruction. —

故事、寓言和神话是传达教导的常见和流行的方式。 —

Each is distinguished by its own special characteristics. —

每种方式都有其独特的特点。 —

The Tale consists simply in the narration of a story either founded on facts, or created solely by the imagination, and not necessarily associated with the teaching of any moral lesson. —

故事仅仅是根据事实或完全由想象创作的故事，不一定与教授任何道德教训相关。 —

The Parable is the designed use of language purposely intended to convey a hidden and secret meaning other than that contained in the words themselves; —

寓言是有意使用语言来传达除了文字本身含义之外的隐藏和秘密含义； —

and which may or may not bear a special reference to the hearer, or reader. —

它可能与听众或读者有一种特殊的关联，也可能没有。 —

The Fable partly agrees with, and partly differs from both of these. —

寓言部分同意并部分不同于这两者。 —

It will contain, like the Tale, a short but real narrative; —

它将像故事一样包含一个简短但真实的故事； —

it will seek, like the Parable, to convey a hidden meaning, and that not so much by the use of language, as by the skilful introduction of fictitious characters; —

它将像寓言一样试图传达一个隐藏的含义，不是通过语言的使用，而是通过巧妙引入虚构角色。 —

and yet unlike to either Tale or Parable, it will ever keep in view, as its high prerogative, and inseparable attribute, the great purpose of instruction, and will necessarily seek to inculcate some moral maxim, social duty, or political truth. —

然而与寓言或比喻不同的是，它将始终把教导的伟大目的和不可分离的特性视为其至高无上的权力，并必然寻求灌输一些道德准则、社会责任或政治真理。 —

The true Fable, if it rise to its high requirements, ever aims at one great end and purpose representation of human motive, and the improvement of human conduct, and yet it so conceals its design under the disguise of fictitious characters, by clothing with speech the animals of the field, the birds of the air, the trees of the wood, or the beasts of the forest, that

the reader shall receive advice without perceiving the presence of the adviser. —

真正的寓言如果能达到其高要求，总是旨在揭示人类动机和促进人类行为的改进，而同时又以虚构的角色为外衣，通过给野兽、鸟类、树木或森林中的动物赋予说话能力来隐藏其设计，以便读者能够接受建议，却察觉不到建议的存在。 —

Thus the superiority of the counsellor, which often renders counsel unpalatable, is kept out of view, and the lesson comes with the greater acceptance when the reader is led, unconsciously to himself, to have his sympathies enlisted in behalf of what is pure, honorable, and praiseworthy, and to have his indignation excited against what is low, ignoble, and unworthy. —
因此，辅导员的优越性常常使辅导变得令人不悦，他们的教训只有在读者不知不觉中使他们的同情心转向纯洁、光荣和值得称赞的事物，同时让他们对低俗、卑鄙和不值得的事物感到愤慨。

The true fabulist, therefore, discharges a most important function. —

因此，真正的寓言作家扮演着非常重要的角色。 —

He is neither a narrator, nor an allegorist. —

他既不是一个叙述者，也不是一个寓言家。 —

He is a great teacher, a corrector of morals, a censor of vice, and a commender of virtue. —

他是一位伟大的教师，道德的正确者，罪恶的批评者，品德的推崇者。 —

In this consists the superiority of the Fable over the Tale or the Parable. —

这就是寓言与故事或寓言的优越之处所在。 —

The fabulist is to create a laugh, but yet, under a merry guise, to convey instruction. —

寓言作家要带给人们笑声，但在欢快的外表下，传达教诲。 —

Phaedrus, the great imitator of Aesop, plainly indicates this double purpose to be the true office of the writer of fables.

Aesop的伟大模仿者Phaedrus明确指出，这种双重目的是寓言作家的真正职责。

Duplex libelli dos est: quod risum movet,

这本书有两种作用：一是引发笑声，二是给智者提供生活的忠告。

Et quod prudenti vitam consilio monet.

Et quod prudenti vitam consilio monet. (他给聪明人提供生活的忠告。)

The continual observance of this twofold aim creates the charm, and accounts for the universal favor, of the fables of Aesop. "The fable," says Professor K. O. Mueller, "originated in Greece in an intentional travestie of human affairs. —

持续观察这个双重目标创造了寓言的魅力，并解释了它受到普遍喜爱的原因。按照 K. O. Mueller 教授的说法，“寓言”起源于希腊，是对人类事务的有意讽刺。 —

The ‘ainos,’ as its name denotes, is an admonition, or rather a reproof veiled, either from fear of an excess of frankness, or from a love of fun and jest, beneath the fiction of an occurrence happening among beasts; —

正如它的名字所示，“ainos”是一种含蓄的训诫，或者更确切地说，是封装在兽类之间发生的故事中的训斥，这可能是出于对过于直率的担忧，或者出于对乐趣和玩笑的喜爱。 —

and wherever we have any ancient and authentic account of the Aesopian fables, we find it to be the same.” 1

无论我们对伊索寓言有何古老和真实的记载，我们发现它都是相同的。

The construction of a fable involves a minute attention to (1) the narration itself; —

寓言的构建需要对叙述本身进行细致的关注。 —

(2) the deduction of the moral; —

寓言要有明确的道德寓意。 —

and (3) a careful maintenance of the individual characteristics of the fictitious personages introduced into it. —

并且要仔细保持所介绍的虚构人物的个人特征。 —

The narration should relate to one simple action, consistent with itself, and neither be overladen with a multiplicity of details, nor distracted by a variety of circumstances. —

叙述应该涉及一个简单一致、自洽的行动，既不应过多地凝滞在细节上，也不能因为各种情况而分心。 —

The moral or lesson should be so plain, and so intimately interwoven with, and so necessarily dependent on, the narration, that every reader should be compelled to give to it the same undeniable interpretation. —

道德或寓意应该显而易见，与叙述紧密交织在一起，以至于每个读者都被迫给予它同样无可辩驳的解释。 —

The introduction of the animals or fictitious characters should be marked with an unexceptionable care and attention to their natural attributes, and to the qualities attributed to them by universal popular consent. —

动物或虚构角色的引入应该注意它们的自然属性，以及被普遍公认的特质。 —

The Fox should be always cunning, the Hare timid, the Lion bold, the Wolf cruel, the Bull strong, the Horse proud, and the Ass patient. —

狐狸应始终狡猾，兔子胆小，狮子勇敢，狼残忍，公牛强壮，马自豪，驴子耐心。 —

Many of these fables are characterized by the strictest observance of these rules. —
这些寓言中的许多都严格遵守这些规则。 —

They are occupied with one short narrative, from which the moral naturally flows, and with which it is intimately associated. —

它们只涉及一个简短的叙述，道德从其中自然流露，并与之紧密相关。 —

“Tis the simple manner,” says Dodsley, 2 “in which the morals of Aesop are interwoven with his fables that distinguishes him, and gives him the preference over all other mythologists. —

“正是Aesop寓言中的道德与故事情节交织的简单方式，使他与所有其他神话学家相比，具有了优势。”——Dodsley先生。 —

His ‘Mountain delivered of a Mouse,’ produces the moral of his fable in ridicule of pompous pretenders; —

他的寓言“大山生了只老鼠”通过嘲笑虚伪的自命不凡者，传递出寓言的道德。 —

and his Crow, when she drops her cheese, lets fall, as it were by accident, the strongest admonition against the power of flattery. —

当他的乌鸦掉下奶酪时，仿佛偶然一样，警示人们对奉承的力量。 —

There is no need of a separate sentence to explain it; —

不需要单独的句子来解释它； —

no possibility of impressing it deeper, by that load we too often see of accumulated reflections. —

通过那些我们经常看到的累积的反思，不可能使它更深刻。 —

” 3 An equal amount of praise is due for the consistency with which the characters of the animals, fictitiously introduced, are marked. —

“对于虚构的动物角色的一贯一致性，应该给予同等的称赞。 —

While they are made to depict the motives and passions of men, they retain, in an eminent degree, their own special features of craft or counsel, of cowardice or courage, of generosity or rapacity.

虽然它们被用来描绘人的动机和情感，但它们在很大程度上保留了自己的特点，无论是狡诈或谋略，懦弱或勇敢，慷慨或贪婪。

These terms of praise, it must be confessed, cannot be bestowed on all the fables in this collection. —

必须承认，并非所有这些寓言都能获得这些赞誉。 —

Many of them lack that unity of design, that close connection of the moral with the narrative, that wise choice in the introduction of the animals, which constitute the charm and excellency of true Aesopian fable. —

其中许多缺乏设计的统一性，缺乏道义与叙述的紧密联系，缺乏在引入动物方面的明智选择，这些构成了真正的伊索寓言的魅力与优点。 —

This inferiority of some to others is sufficiently accounted for in the history of the origin and descent of these fables. —

一些寓言比其他寓言劣势明显的原因，在这些寓言的起源和传承历史中可以得到合理解释。 —

The great bulk of them are not the immediate work of Aesop. Many are obtained from ancient authors prior to the time in which he lived. —

其中大部分并非伊索本人的作品。许多寓言是从他所生活的时代之前的古代作者那里获取的。 —

Thus, the fable of the “Hawk and the Nightingale” is related by Hesiod; —

因此，“老鹰和夜莺”的寓言是赫西奥德(Hesiod)讲述的； —

4 the “Eagle wounded by an Arrow, winged with its own Feathers,” by Aeschylus; —

“被自己的羽毛射伤的老鹰”的寓言是埃斯库罗斯(Aeschylus)讲述的； —

5 the “Fox avenging his wrongs on the Eagle,” by Archilochus. —

“狐狸为了报复老鹰的不义行为”的寓言是阿尔基洛霍斯(Archilochus)讲述的。 —

6 Many of them again are of later origin, and are to be traced to the monks of the middle ages: —

其中许多寓言又是后来产生的，可以追溯到中世纪的修道士。 —

and yet this collection, though thus made up of fables both earlier and later than the era of Aesop, rightfully bears his name, because he composed so large a number (all framed in the same mould, and conformed to the same fashion, and stamped with the same lineaments, image, and superscription) as to secure to himself the right to be considered the father of Greek fables, and the founder of this class of writing, which has ever since borne his name, and has secured for him, through all succeeding ages, the position of the first of moralists.⁷

然而，尽管这个故事集由早于和晚于伊索时代的寓言组成，但它完全拥有他的名字是有道理的，因为他创作了如此众多的寓言（都采用了相同的模式，符合相同的风格，印有相同的特征、形象和铭文），为自己确立了被认为是希腊寓言之父，并成为这一类写作的创始人，这个类别至今以他的名字命名，并使他在所有后来的时代里被视为道德学家的首位。

The fables were in the first instance only narrated by Aesop, and for a long time were handed down by the uncertain channel of oral tradition. —

最初，这些寓言只是由伊索口述，并且长时间以来通过不确定的口头传统来流传。 —

Socrates is mentioned by Plato as having employed his time while in prison, awaiting the return of the sacred ship from Delphos which was to be the signal of his death, in turning some of these fables into verse, but he thus versified only such as he remembered. —

柏拉图在《苏格拉底的辩护》中提到苏格拉底在狱中等待从德尔斐返回的神船，以此作为他的死亡信号时，把其中一些寓言改成了诗歌，但他只诗化了他记得住的寓言。 —

Demetrius Phalereus, a philosopher at Athens about 300 B.C., is said to have made the first collection of these fables. —

公元前300年左右，雅典的哲学家德墨提乌斯·法利欧斯被说成是第一个收集这些寓言故事的人。 —

Phaedrus, a slave by birth or by subsequent misfortunes, and admitted by Augustus to the honors of a freedman, imitated many of these fables in Latin iambs about the commencement of the Christian era. —

费德鲁斯，一位生来或后来由于不幸成为奴隶，被奥古斯都接纳为获得自由的人的荣誉，并在公元前的早期用拉丁韵律写了许多这样的寓言故事。 —

Aphthonius, a rhetorician of Antioch, A.D. 315, wrote a treatise on, and converted into Latin prose, some of these fables. —

Aphthonius (阿普托尼乌斯) 是一位来自安提阿的修辞学家，于公元315年写了一本关于这些寓言的论著，并将其转化为拉丁散文。 —

This translation is the more worthy of notice, as it illustrates a custom of common use, both in these and in later times. —

这个翻译值得注意，因为它展示了一种常见的习俗，无论在过去还是现在都有。 2, 这个翻译更值得注意，因为它展示了一种常见的习俗，无论在过去还是现在都有。 —

The rhetoricians and philosophers were accustomed to give the Fables of Aesop as an exercise to their scholars, not only inviting them to discuss the moral of the tale, but also to practice and to perfect themselves thereby in style and rules of grammar, by making for themselves new and various versions of the fables. —

修辞学家和哲学家习惯于给他们的学生讲述伊索寓言，不仅邀请他们讨论寓言的道德，还通过创作新的和多样化的寓言版本来练习并完善自己的文体和语法规则。 —

Ausonius, 9 the friend of the Emperor Valentinian, and the latest poet of eminence in the Western Empire, has handed down some of these fables in verse, which Julianus Titianus, a contemporary writer of no great name, translated into prose. —

奥索尼乌斯，瓦伦提尼安皇帝的朋友，也是西罗马帝国最后一位有名望的诗人，用诗歌形式传承了一些这些寓言，而当时名声不大的同代作者朱利安努斯·提提安努斯将其译成了散文。 —

Avienus, also a contemporary of Ausonius, put some of these fables into Latin elegiacs, which are given by Nevelet (in a book we shall refer to hereafter), and are occasionally incorporated with the editions of Phaedrus.

埃维尼乌斯，也是奥索尼乌斯的同时代人，将其中一些寓言以拉丁抒情诗的形式表达出来，这些诗被尼弗利特收录于一本我们以后会提到的书中，并偶尔与费德鲁斯的版本合并。

Seven centuries elapsed before the next notice is found of the Fables of Aesop. During this long period these fables seem to have suffered an eclipse, to have disappeared and to have been forgotten; —

在接下来的七个世纪里，关于伊索寓言的记载便消失了，似乎遭受了一段时期的遗忘和漠视。

and it is at the commencement of the fourteenth century, when the Byzantine emperors were the great patrons of learning, and amidst the splendors of an Asiatic court, that we next find honors paid to the name and memory of Aesop. Maximus Planudes, a learned monk of Constantinople, made a collection of about a hundred and fifty of these fables. —

在公元十四世纪初，当拜占庭皇帝成为学问的伟大赞助者，并身处亚洲宫廷的辉煌之际，我们再次发现人们对伊索的名字和记忆致以敬意。君士坦丁堡的一位博学的修士马克西莫斯·普拉努德斯收集了大约150个这样的寓言。 —

Little is known of his history. —

对他的个人历史了解甚少。 —

Planudes, however, was no mere recluse, shut up in his monastery. —

然而，普拉努德斯并不是一个只呆在修道院里的孤僻之人。 —

He took an active part in public affairs. —

他积极参与公共事务。 —

In 1327 A.D. he was sent on a diplomatic mission to Venice by the Emperor Andronicus the Elder. This brought him into immediate contact with the Western Patriarch, whose interests he henceforth advocated with so much zeal as to bring on him suspicion and persecution from the rulers of the Eastern Church. —

公元1327年，他受到通过安德洛尼库斯老的命令派遣到威尼斯进行外交任务。这使他与西方教宗直接接触，从此以后他极力倡导西方教宗的利益，以至于招致了来自东方教会统治者的怀疑和迫害。 —

Planudes has been exposed to a two-fold accusation. —

普拉努德斯受到了双重指控。 —

He is charged on the one hand with having had before him a copy of Babrias (to whom we shall have occasion to refer at greater length in the end of this Preface), and to have had the bad taste “to transpose,” or to turn his poetical version into prose: —

他被指责一方面是因为他在手边有一个巴布里亚斯的副本（我们将在这篇前言的末尾有更详细的提及），而且他恶俗地“转移”，或者说把他的诗歌版本转化为散文： —

and he is asserted, on the other hand, never to have seen the Fables of Aesop at all, but to have himself invented and made the fables which he palmed off under the name of the famous Greek fabulist. —

另一方面，他据称从未见过伊索寓言，而是自己编造并冠以这位著名希腊寓言家的名字来编写寓言故事。 —

The truth lies between these two extremes. —

真相在这两个极端之间。 Please translate the above sentence into Chinese, with one Chinese sentence corresponding to each number. The translation should conform to Chinese conventions and maintain the numbering, punctuation, and tags in the original text. After the translation is retranslated into the original language, the meaning should remain the same without adding additional explanations or clarifications. Only return the complete translations. 1, 真相在这两个极端之间。 —

Planudes may have invented some few fables, or have inserted some that were current in his day; —

Planudes可能发明了一些寓言，或者插入了一些当时流行的寓言； —

but there is an abundance of unanswerable internal evidence to prove that he had an acquaintance with the veritable fables of Aesop, although the versions he had access to were probably corrupt, as contained in the various translations and disquisitional exercises of the rhetoricians and philosophers. —

然而，有大量无法回答的内在证据表明他与伊索寓言的确相识，尽管他所接触到的版本可能是被篡改过的，分别收录在修辞学家和哲学家的各种翻译与解说练习中。 —

His collection is interesting and important, not only as the parent source or foundation of the earlier printed versions of Aesop, but as the direct channel of attracting to these fables the attention of the learned.

他的收藏品有趣且重要，不仅作为早期印刷版伊索寓言的来源和基础，还直接吸引了学术界对这些寓言的关注。

The eventual re-introduction, however, of these Fables of Aesop to their high place in the general literature of Christendom, is to be looked for in the West rather than in the East. The calamities gradually thickening round the Eastern Empire, and the fall of Constantinople, 1453 A.D. combined with other events to promote the rapid restoration of learning in Italy; — 然而，伊索寓言重新回到基督教世界的文学高地，更多是在西方而不是东方。逐渐加剧的灾难困扰了东方帝国，并伴随着1453年君士坦丁堡的陷落，与其他事件结合起来，加速了意大利学术复兴； —

and with that recovery of learning the revival of an interest in the Fables of Aesop is closely identified. —

随着学术复兴的恢复，对伊索寓言的兴趣也密切相关。 —

These fables, indeed, were among the first writings of an earlier antiquity that attracted attention. —

事实上，这些寓言是早期古代作品中最早引起注意的。 —

They took their place beside the Holy Scriptures and the ancient classic authors, in the minds of the great students of that day. —

它们在当时的伟大学者心目中与圣经和古代经典作家并列。 —

Lorenzo Valla, one of the most famous promoters of Italian learning, not only translated into Latin the Iliad of Homer and the Histories of Herodotus and Thucydides, but also the Fables of Aesop.

洛伦佐·瓦拉是意大利学习最著名的推动者之一，他不仅翻译了荷马的《伊利亚特》，希罗多德和修昔底德的《历史》，还翻译了伊索的寓言。

These fables, again, were among the books brought into an extended circulation by the agency of the printing press. —

这些寓言又一次通过印刷机网路的力量在广泛传播。 —

Bonus Accursius, as early as 1475-1480, printed the collection of these fables, made by Planudes, which, within five years afterwards, Caxton translated into English, and printed at his press in West — minster Abbey, 1485. —

约在1475年至1480年之间，Bonus Accursius印刷了这些寓言的集合，由Planudes编辑，而在此之后的五年内，Caxton将其翻译成英文，并在他位于西敏寺的印刷厂印刷出版，1485年。 —

10 It must be mentioned also that the learning of this age has left permanent traces of its influence on these fables, 11 by causing the interpolation with them of some of those amusing stories which were so frequently introduced into the public discourses of the great preachers of those days, and of which specimens are yet to be found in the extant sermons of Jean Raulin,

Meffreth, and Gabriel Barlette. —

10 这里还必须提到，这个时代的学习对这些寓言产生了持久的影响，通过将一些有趣的故事插入其中，这些故事在当时的伟大传教士的公众演讲中经常出现，而在让·罗兰、梅弗雷思和加布里埃尔·巴莱特的现存布道词中可以找到一些例子。 —

12 The publication of this era which most probably has influenced these fables, is the “Liber Facetiarum,” 13 a book consisting of a hundred jests and stories, by the celebrated Poggio Bracciolini, published A.D. 1471, from which the two fables of the “Miller, his Son, and the Ass,” and the “Fox and the Woodcutter,” are undoubtedly selected.

12 这个时代最有可能对这些寓言产生影响的出版物是“Liber Facetiarum”，该书由著名的波焦·布拉乔利尼编著，于1471年出版，其中包括一百个笑话和故事。寓言《磨坊主、他的儿子和驴子》和《狐狸和樵夫》无疑是从这本书中选取的。

The knowledge of these fables rapidly spread from Italy into Germany, and their popularity was increased by the favor and sanction given to them by the great fathers of the Reformation, who frequently used them as vehicles for satire and protest against the tricks and abuses of the Romish ecclesiastics. —

这些寓言的知识迅速传播到德国，由于宗教改革的伟大先驱们赋予它们的青睐和认可，它们的受欢迎程度进一步提高，这些先驱们经常将它们作为讽刺和抗议罗马教廷僧侣的伎俩和滥用的工具。 —

The zealous and renowned Camerarius, who took an active part in the preparation of the Confession of Augsburgh, found time, amidst his numerous avocations, to prepare a version for the students in the university of Tübingen, in which he was a professor. —

热情洋溢且著名的卡梅拉留斯，他在奥格斯堡告白的准备中积极参与，尽管他的许多职务，还是找时间为图宾根大学的学生们准备了一份版本，他在那里担任教授。 —

Martin Luther translated twenty of these fables, and was urged by Melancthon to complete the whole; —

马丁路德翻译了其中二十个寓言，并受梅兰克顿的推动将其全部完成； —

while Gottfried Arnold, the celebrated Lutheran theologian, and librarian to Frederick I, king of Prussia, mentions that the great Reformer valued the Fables of Aesop next after the Holy Scriptures. —

戈特弗里德·阿诺德（Gottfried Arnold），著名的路德教神学家和普鲁士国王弗雷德里克一世的图书馆管理员，提到这位伟大的改革家将伊索寓言视为仅次于圣经的重要作品。 —

In 1546 A.D. the second printed edition of the collection of the Fables made by Planudes, was issued from the printing-press of Robert Stephens, in which were inserted some additional fables from a MS. in the Bibliotheque du Roy at Paris.