

<<理想国>>

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内容概要

This new translation of one of the great works of Western political thought is based on the belief that when Plato chose the dialogue form for his writing, he intended these dialogues to sound like conversations—although conversations of a philosophical sort. In addition to a vivid, dignified and accurate rendition of Plato's text, the student and general reader will find many aids to comprehension in this volume, an introduction that assesses the cultural background to the Republic, its place within political philosophy, and its general argument; succinct notes in the body of the text; an analytical summary of the work's content; a full glossary of proper names; a chronology of the text; an analytical summary of the work's content; a full glossary of proper names; a chronology of important events; and a guide to further reading. The result is an accomplished and accessible edition of this seminal work, suitable for philosophers and classicists as well as historians of political thought at all levels. G.R.F. FERRARI is Associate Professor of Classics at the University of California, Berkeley, and the author of *Listening to the Cicadas: A Study of Plato's Phaedrus*. TOM GRIFFITH has also translated Plato's *Symposium*, *Euthyphro*, *Apology*, *Crito*, *Phaedo*, and *Phaedrus*.

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'All right , ' he said. 'You must be aware that some cities are tyrannies , some are democracies , and others aristocracies?' 'Of course.' 'And what is in control in each city is the ruling power?' 'Every ruling power makes laws for its own good. A democracy makes democratic laws , a tyranny tyrannical laws , and so on. In making these laws , they make it clear that what is good for them , the rulers , is what is just for their subjects. If anyone disobeys , they punish him for breaking the law and acting unjustly. That's what I mean , "my friend , " when I say that in all cities the same thing is just , namely what is good for the ruling authority. This , I take it , is where the power lies , and the result is , for anyone who looks at it in the right way , that the same thing is just everywhere - what is good for the stronger.' 'Now I understand what you mean , ' I said , 'though whether or not it is true remains to be seen. So even your answer , Thrasymachus , is that what is good for a person is just , though that was an answer you told me firmly not to give. But you add the qualification "for the stronger."' 'A trivial addition , you may say.' 'That's not yet clear. It may well be an important one. What is clear is that we must examine whether what you say is true. Like you , I agree that justice is something that is good for a person , but while you qualify it as what is good for the stronger , I'm not so sure. We should examine the question.' 'Go on , then. Examine it.' 'I shall , ' I said. 'Tell me , don't you also say that it is right for subjects to obey their rulers?' 'And are they infallible , the rulers in all these cities? Or are they capable of making mistakes?' 'They are certainly , I imagine , capable of making mistakes.' 'So when they set about enacting laws , do they enact some correctly , but a certain number incorrectly?' 'In my opinion , yes.' 'And "correctly" is enacting laws which are in their own interest , and "incorrectly" is enacting laws which are against their own interest? Is that what you mean?' 'But whatever they enact , their subjects must carry it out , and this is justice?' 'Of course.' 'In that case , according to your definition , it is not only just to do what is good for the stronger , but also its opposite , what is not good for him.' 'What do you mean?' he said. 'I mean what you mean , I tlunk. Let's look at it more closely. Haven't we agreed that the rulers , in giving orders to their subjects to do anything , sometimes make mistakes about what is in their own best interest , but that it is just for the subjects to carry out whatever orders their rulers give them? Isn't that what we have agreed?' 'Yes , ' he said. 'I accept that.' 'Then you must also accept , ' I said , 'that we have agreed it is just to do things which are not good for the rulers and the stronger , when the rulers inadvertently issue orders which are harmful to themselves , and you say it is just for their subjects to carry out the orders of their rulers. In that situation , most wise Thrasymachus , isn't the inevitable result that it is just to do the exact opposite of what you say? After all , the weaker have been ordered to do what is not good for the stronger.' 'Indeed they have , Socrates , ' said Polemarchus. 'No question about it.' 'No question at all , ' Cleitophon interrupted , 'if you are acting as a witness for Socrates.' 'Who needs a witness?' said Polemarchus. 'Thrasymachus himself agrees that rulers sometimes issue orders which are bad for themselves , but that it is right for their subjects to carry out these orders.' 'Yes , Polemarchus , because carrying out orders issued by rulers was what Thrasymachus defined as just.'

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