

<<早期希腊政治思想>>

图书基本信息

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前言

序言The passages printed in this book are for the most part short, and many of them are fragmentary. They have all been the subject of far more scholarly research than can be aired in this format. We have tried to provide sufficient explanatory material for students to reach a basic understanding of the texts. Those who wish to go further may consult the Bibliographical Note. All readers should be warned that nothing presented here is beyond controversy. We have been generous in our selection of texts. Some texts of doubtful authenticity that nevertheless represent pre-Platonic political thought have been included. Some texts have been chosen not because of what they say about political theory, but for the light they shed on other texts that are directly relevant to our themes. Questions of authenticity are mentioned in the notes when they arise. We have arranged our texts by genre, with the sophists at the end. We exclude texts representing the thought of Socrates, who will be the subject of another volume in this series. For a chronology of authors and events, see below, pp. xxxii-xxxv. Unless otherwise indicated, all our dates are BCE. The translations aim at clarity and accuracy, and for the most part follow the structure of the original Greek. Translations of Greek verse are roughly line-for-line, and verse passages are provided with the Greek line numbers for convenient reference. Important words such as *dike* ( "justice" ) are translated as consistently as possible throughout.

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### 内容概要

《早期希腊政治思想：从荷马到智者》是剑桥政治思想史原著系列之一。本丛书囊括了所有著名的经典原著，但与此同时，它又扩展了传统的评价尺度，以便能够纳入范围广泛、不那么出名的作品。每一本书都有一个评论性的导言，加上历史年表、生平梗概、进一步阅读指南，以及必要的词汇表和原文注解。

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## 章节摘录

You must guard against this if you are to deliberate wisely, and you must not think it unseemly for you to submit to a city of such great power, which offers such reasonable conditions - to be our allies, and to enjoy your own property under tribute to us. You are being given a choice between war and survival: do not make the wrong decision out of a passion for victory. Remember what is usually the best course: do not give way to equals, but have the right attitude towards your superiors and use moderation towards your inferiors. So think about this when we withdraw from the meeting, and keep this often in your mind: you are considering what to do for your country - your only country - and this one discussion will determine whether it meets success or failure. [12] So the Athenians withdrew from the conference, and the Melians, left to themselves, decided on much the same position as they had taken in the debate. Then the Melians answered as follows: Melians: Athenians, our resolution is no different from what it was before: we will not, in a short time, give up the liberty in which our city has remained for the seven hundred years since its foundation. We will trust in the fortune of the gods, which has preserved it up to now, and in the help of men - the Spartans - and we will do our best to maintain our liberty. We offer this, however: we will be your friends; we will be enemies to neither side; and you will depart from our land, after making whatever treaty we both think fit. [13] That was the answer of the Melians. As they broke off the conference, the Athenians said: Athenians: It seems to us, on the basis of this discussion, that you are the only men who think you know the future more dearly than what is before your eyes, and who, through wishful thinking, see doubtful events as if they had already come to pass. You have staked everything on your trust in hope, good fortune, and the Spartans; and you will be ruined in everything. &hellip;&hellip;

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