

<<柏拉图著作集 2 (英文本)>>

图书基本信息

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内容概要

这套《柏拉图著作集》收入本杰明·乔伊特所译的全部柏拉图作品，每篇附有乔伊特所作的导读和分析；另附其他人所译的《大希庇阿斯》、《第七封信》等，以及英文原版的柏拉图著作索引。

此套英文版《柏拉图著作集》是为适应中国读者阅读、研究柏拉图著作的需要而编辑出版的，收录了本杰明·乔伊特所译的全部柏拉图著作，以及乔伊特为每篇作品所撰写的导读性文字，共六卷。

尽管柏拉图的著作，尤其是一些名篇，至20世纪出现了不少优秀译文，但一百余年前乔伊特这套完整的英译本仍然具有不可替代的地位和价值。

百余年来，该译本经多次再版，广为传播，为柏拉图的研究和阐释作出了历史性的贡献，至今仍具有不可替代的文学魅力和学术价值。

此英译本在中国国内的出版有着重要的学术意义，一方面可以澄清以往的中译本中那些含混不清的译法或者误译、漏译的地方，另一方面可以为读者提供不同的阐释，以供对照，这对于像柏拉图这样重要的哲学家而言是非常必要的。

本书为该套文集之第二卷。

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作者简介

本杰明·乔伊特 (Benjamin Jowett , 1817—1893) , 牛津大学教授 , 19世纪英国杰出的古典学学者 , 以翻译和研究古希腊哲学著作知名。

乔伊特所译柏拉图著作英译本首次出版于1871年 , 收录柏拉图绝大部分作品 , 迄今为止是由同一人所译的篇幅最多、最完整的英译本。

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书籍目录

GorgiasSymposiumEuthyphroApologyCritoPhaedoAppendixLesser HippiasAlcibiades I Menexenus

章节摘录

The idealizing of suffering is one of the conceptions which have exercised the greatest influence on mankind. Into the theological import of this, or into the consideration of the errors to which the idea may have given rise, we need not now enter. All will agree that the ideal of the Divine Sufferer, whose words the world would not receive, the man of sorrows of whom the Hebrew prophets spoke, has sunk deep into the heart of the human race. It is a similar picture of suffering goodness which Plato desires to portray, not without an allusion to the fate of his master Socrates. He is convinced that, somehow or other, such a one must be happy in life or after death. In the Republic, he endeavours to show that his happiness would be assured here in a well-ordered state. But in the actual condition of human things the wise and good are weak and miserable; such a one is like a man fallen among wild beasts, exposed to every sort of wrong and obloquy. Plato, like other philosophers, is thus led on to the conclusion, that if 'the ways of God' to man are to be 'justified', the hopes of another life must be included. If the question could have been put to him, whether a man dying in torments was happy still, even if, as he suggests in the Apology, 'death be only a long sleep', we can hardly tell what would have been his answer. There have been a few, who, quite independently of rewards and punishments or of posthumous reputation, or any other influence of public opinion, have been willing to sacrifice their lives for the good of others. It is difficult to say how far in such cases an unconscious hope of a future life, or a general faith in the victory of good in the world, may have supported the sufferers. But this extreme idealism is not in accordance with the spirit of Plato. He supposes a day of retribution, in which the good are to be rewarded and the wicked punished (522e). Though, as he says in the Phaedo, no man of sense will maintain that the details of the stories about another world are true, he will insist that something of the kind is true, and will frame his life with a view to this unknown future. Even in the Republic he introduces a future life as an afterthought, when the superior happiness of the just has been established on what is thought to be an immutable foundation.

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