

<<柏拉图著作集 3 (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。

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。

百余年来，该译本经多次再版，广为传播，为柏拉图著作的研究和阐释作出了历史性的贡献，至今仍具有独特的文学魅力和学术价值。

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作者简介

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## 章节摘录

Amazed at the sight, he descended into the opening, where, among other marvels, which form part of the story, he beheld a hollow brazen horse, having doors, at which he stooping and looking in saw a dead body of stature, as appeared to him, more than human; he took from the corpse a gold ring that was on the hand, but nothing else, and so reascended. Now the shepherds met together, according to custom, that they might send their monthly report about the flocks to the king; into their assembly he came having the ring on his finger, and as he was sitting among them he chanced to turn the collet of the ring to the inside of his hand, when instantly he became invisible to the rest of the company and they began to speak of him as if he were no longer present. He was astonished at this, and again touching the ring he turned the collet outward and reappeared; when he perceived this, he made several trials of the ring, and always with the same result: when he turned the collet inwards he became invisible, when outwards he was visible. Whereupon he contrived to be chosen one of the messengers who were sent to the court; where as soon as he arrived he seduced the queen, and with her help conspired against the king and slew him, and took the kingdom. Suppose now that there were two such magic rings, and the just put on one of them and the unjust the other; no man can be imagined to be of such an iron nature that he would stand fast in justice. No man would keep his hands off what was not his own when he could safely take what he liked out of the market, or go into houses and lie with anyone at his pleasure, or kill or release from prison whom he would, and in all respects be like a god among men. Then the actions of the just would be as the actions of the unjust; they would both tend to the same goal. And this we may truly affirm to be a great proof that a man is just, not willingly or because he thinks that justice is any good to him individually, but of necessity, for wherever anyone thinks that he can safely be unjust, there he is unjust.

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编辑推荐

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