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[古希腊]柏拉图 著

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出版说明

在西方学术思想的发展流变中,出现过很多影响深远的经典著作,这些著作穿越时空,为人们长久研读,有的甚至影响了整个人类文明的发展进程。这套《西方学术经典文库》(英汉对照本),精选了其中最有代表性的一些名著,计划达到一百部,将陆续分批出版直至全部完成。

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为加以区别,原文中的英文注释,注释号用①、②……形式表示;中文译者注释则以〔1〕、〔2〕……形式表示。至于英译本中出现的原文页码和特殊索引等问题,中文译者在“译者后记”中将予以解释、说明。另外,在英文原著中,有一些表示着重意义的斜体或大写等字体,考虑到读者可以在对照英文阅读中看到,因此在中文译文中,没有照样标出,还望读者理解。

九州出版社

Republic

By *Plato*

English Translation

By *Robin Waterfield*

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庞熾春 译

张云江 译校

(一)



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CHAPTER 1

327^a Yesterday I went down to the Piraeus with Glaucon the son of Ariston to worship the goddess and also because I wanted to see how they would conduct the festival on this, its first performance. I was certainly impressed with the splendour of the procession made by the local people, but I have to say that the Thracians rose to the occasion just as well in their procession. Once our worshipping and watching
b were over, we were starting to make our way back to town, when Polemarchus the son of Cephalus spotted us from a distance setting off home, and he told his slave to run over to us and tell us to wait for him. The boy came up behind me, caught hold of my coat, and said, 'Polemarchus wants you to wait.'

I turned around and asked where his master was. 'There,' he said, 'coming up behind you. Please wait.'

'All right, we will,' said Glaucon.

c Polemarchus soon caught up with us, and so did Glaucon's brother Adeimantus, Niceratus the son of Nicias, and some others; they had all apparently been at the procession.

'Socrates,' Polemarchus said, 'it looks to me as though the two of you are setting off back to town.'

'That's right,' I replied.

'Well,' he said, 'do you see how many of us there are?'

'Of course.'

'You'd better choose, then,' he said, 'between overpowering us and staying here.'

第一章

昨天我和阿里斯同的儿子格劳孔一起下去到比雷埃乌斯敬拜女神,同时也因为我想去看看他们在这种场合是如何庆祝节日的,这是它的第一次演出。当地人的壮观游行给我留下了深刻的印象,但我不得不说是雷斯人在游行中的相机表现也很不错。我们敬拜并看完表演之后,就开始赶路回城,这时,凯发卢斯的儿子玻勒玛库斯从远处看见我们,于是他吩咐他的家奴赶上我们,告诉我们等他一下。那家奴从后面追上我,抓住我的外套,说:“玻勒玛库斯请你们等一下。”^{327a}

我转过身问他的主人在哪儿。“在那儿,”他说,“正在你们后面朝这里来呢。请等等吧。”

“好,我们等等吧。”格劳孔说。

玻勒玛库斯很快就赶上我们了,还有格劳孔的兄弟阿狄曼图,尼西亚斯的儿子尼克拉图,以及其他一些人;显然,他们刚刚都在游行队伍里。

“苏格拉底,”玻勒玛库斯说,“我看你们两个好像是要动身回城去吧?”

“对啊。”我回答说。

“好吧,”他说,“你看见我们几个人吗?”

“当然看到了。”

“那么,你最好做一个选择,”他说:“或者打败我们,或者留在这儿。”

‘Well, there *is* one further possibility,’ I pointed out. ‘We might convince you to let us leave.’

‘Can you convince people who don’t listen?’ he asked.

‘Impossible,’ Glaucon replied.

‘Then I think you should know that we won’t be listening to you.’

328a ‘Anyway,’ Adeimantus added, ‘don’t you realize that there’s going to be a horseback torch-race this evening for the goddess?’

‘Horseback?’ I said. ‘That’s unusual. Do you mean there’ll be a horse-race in which they’ll carry torches and pass them on to one another?’

‘Precisely,’ Polemarchus said. ‘And they’re also putting on an all-night celebration, which should be worth seeing. We’re going to go out to watch it after dinner, and lots of young men will be there too, whom we shall be talking to. So you must do as we suggest and stay.’

‘It looks as though we’d better stay,’ said Glaucon.

‘Well, if you think so,’ I said, ‘then that’s what we should do.’

So we went to Polemarchus’ house, and there we found his brothers Lysias and Euthydemus, and also Thrasyarchus of Chalcedon, Charmantides of Paeania, and Cleitophon the son of Aristonymus. Polemarchus’ father Cephalus was in the house too; I thought
c he looked very old, but then I hadn’t seen him for quite a while. He was sitting on a chair with a cushion, and wearing a chaplet, since he had just been making a ritual offering in the courtyard. Some other chairs had been placed in a circle there, so we sat down beside him.

As soon as Cephalus saw me, he said hello and then went on, ‘Socrates, unfortunately for us, you’re not in the habit of coming down to the Piraeus. You should, you know. I mean, if I still had the strength to make the journey up to town easily, you wouldn’t have to come here, because I’d be visiting you. But as things are, you should come here more often. In my

“嗯,还有一种可能性,”我指出,“我们也许可以说服你让我们走。”

“你能说服不听说话的人吗?”他问道。

“不可能。”格劳孔回答道。

“那么我想你应该知道我们是不会听你说的。”

“不管怎么说,”阿狄曼图补充说,“你们难道不知道今晚将有一场献给女神的马背上的火炬接力赛吗?” 328a

“马背上?”我说,“那倒是不寻常。你是说会有一场赛马,在赛马中他们会拿着火把相互传递吗?”

“正是,”玻勒玛库斯说,“并且还要加上整晚的庆祝,应该值得一看吧。晚饭后我们将去看看,也会有很多年轻人在那里,我们会和他们聊聊。所以你务必照我们的建议留下来。” b

“看来我们最好还是留下来吧。”格劳孔说。

“好吧,如果你这么想的话,”我说,“那么我们就这么办吧。”

于是我们就去了玻勒玛库斯的家,在那里我们看到了他的兄弟吕西阿斯和欧绪德谟,有卡尔色顿的塞拉西马库斯,培阿尼亚的卡尔曼提德,还有阿里斯托尼姆的儿子克利托丰。玻勒玛库斯的父亲凯发卢斯也在家;我觉得他看起来很苍老了,不过我也有很长一段时间没有见到他了。他正坐在一张带靠垫的椅子上,头戴花冠,因为他刚在庭院里做完祭献仪式。还有些其他椅子在院内被摆成一圈,所以我们就在他旁边坐下。

凯发卢斯一看到我就向我打招呼,然后继续说:“苏格拉底,对我们来说不幸的是,你不是常来比雷埃乌斯。你知道你是应该来的。我的意思是说,如果我仍旧有力气出行而轻松地赶到城里的话,你就不必非到这里来了,因为我会去拜访你。但实际情况

d case, you see, declining interest in physical pleasures is exactly matched by increasing desire for and enjoyment of conversation. So please do as I ask: by all means spend time with these young men who are your companions, but treat us too as your friends—as your very close friend—and come here to visit us. ’

e ‘I certainly will, Cephalus,’ I replied. ‘I do in fact enjoy talking with very old people, because I think we ought to learn from them. They’ve gone on ahead of us, as it were, on a road which we too will probably have to travel, and we ought to find out from them what the road is like—whether it is rough and hard, or easy and smooth. And I’d be especially glad to ask you your opinion about it, since you’ve reached the time of life the poets describe as being “on the threshold of old age”. Is it a difficult period of one’s life, would you say, or what?’

329a ‘Of course I’ll tell you my opinion, Socrates,’ he said. ‘You see, it’s not uncommon for some of us old men of approximately the same age to get together (and so vindicate the ancient proverb!). These gatherings are invariably used for grumbling, by those who miss the pleasures of youth. They remind themselves of their love lives, drinking, feasting, and the like, and consequently complain of having been robbed of things that are important and claim that in those days they used to live well, whereas nowadays they aren’t even alive. Oth-

b ers bleat about how their families treat old age like dirt; in fact, this is the main reason they go on and on about all the evils for which old age is responsible. But to my mind, Socrates, they are holding an innocent responsible. If old age were to blame, then I too would have had the same experiences as them at least as far as old age is concerned—and so would everyone else who has reached this age. But in the past I, at any rate, have met others like myself who do not feel this way. In particular, I was once with Sophocles the poet when someone asked him, “How do you feel about sex, Sophocles? Are you still capable of having sex with a woman?” He replied, “Be quiet,

是,你该常来这里。对我来说,你知道,对于肉体快乐的兴趣在削减^d,对于交谈的期望和享乐在相应增加。所以请满足我的请求:一定要花些时间在这些年轻人身上,他们是你的伙伴啊,但你还要把我们当作你的朋友,当作非常亲密的朋友,并常常来这看看我们。”

“我当然会,凯发卢斯,”我回答说,“实际上我乐于和年寿高的人谈话,因为我认为我们应该向他们学习。这好比是在一条路上,他们已经走在了我们前面,这路也许是我们也要走的,而我们应该从他们那里了解路况怎样——它是崎岖艰难的,还是轻松平坦的。故我尤其高兴听听你对这条路的想法,因为你已经到了诗人所谓的‘老年门槛’的年纪了,这是否是人生中一段艰难的时光呢,还是别的什么,你想说说吗?”

“我当然会告诉你我的想法,苏格拉底,”他说。“你知道,我们几个年纪相仿的老人聚会不是不寻常的,(这正应了那句古话!)这些聚会免不了被那些失去了年轻时代快乐的人用来抱怨。他们回想起从前他们自己的爱情生活、宴饮及诸如此类,结果就抱怨自己被夺走了种种重要的东西,并且声称在那些日子里他们总是过得很舒适,但是现在的日子甚至就不是在生活。还有些人喃喃怨诉亲人们是如何地轻贱老年;实际上,这就是他们将不断遭受的所有不幸归咎于老年的主要理由。但在我看来,苏格拉底,他们所归于的责任是清白的。如果要归咎于老年,那么就老年这一点来说,我也会有与他们同样的感受,并且其他到了这个年纪的人也都会这样。然而,不管怎样,我从前所遇到的和我相仿的其他一些人并不这样觉得。尤其是有一次我和诗人索福克勒斯在一起,有人问他:‘索福克勒斯,你在性方面怎么啦?你还有能力和女人做爱吗?’他回答说:‘别提了,朋友!让我倍感欣慰^{329a}

^b

^c

man! To my great delight, I have broken free of that, like a slave who has got away from a rabid and savage master ” I thought at the time that this was a good response, and I haven’t changed my mind. I mean, there’s no doubt that in old age you get a great deal of peace and freedom from things like sex. When the desires lose their intensity and ease up, then what happens is absolutely as Sophocles described freedom from a great many demented masters. However, the one thing responsible for this, and for one’s relationship with relatives as well, is not a person’s old age, Socrates, but his character. If someone is self-disciplined and good-tempered, old age isn’t too much of a burden; otherwise, it’s not just a question of old age, Socrates such a person will find life difficult when he’s young as well. ’

I was filled with admiration for him and his words, and because I wanted him to continue, I tried to provoke him by saying, ‘Cephalus, I think that most people would react to what you’re saying with scepticism; they’d think that you’re finding old age easy to bear not because of your character, but because of your great wealth. The rich have many consolations, they say. ’

‘You’re right,’ he said, ‘they are sceptical. And they do have a point, though not as important a point as they imagine. The story about Themistocles is relevant here—how when the man from Seriphus was rudely saying that his fame was due not to his own merits but to his city, he replied, “It’s true that I wouldn’t have become famous if I were a Seriphian, but it’s also true that you wouldn’t if you were an Athenian.” The same principle applies to people who aren’t rich and are finding old age hard to bear. It’s true that a good man wouldn’t find old age particularly easy to bear if he were poor, but it’s also true that a bad man would never be content with himself even if he were

的是我已经摆脱那种事情了,就像一个从狂暴野蛮的主人那里获得自由的奴隶一样。’当时我想那是一个很好的回答,并且我至今也还没有改变我的想法。我的意思是,毫无疑问,到了老年,你获得了巨大的平静安宁,并且从性之类的事情上解脱开来。当欲望失去了它们的强度而缓和时,那么所发生的就绝对如同索福克勒斯所描述的那样,是从很多疯狂的奴隶主那里解脱出来了。然而造成上述现象及他们与亲戚的这种关系的原因,并不是人们的年^d老,苏格拉底,而是人的性格。如果一个人有自制力和好脾气,那么年老并不是一个过于沉重的负担;否则,这并不仅仅是年龄老了的问题,苏格拉底——这类感到年老是过于沉重的负担的人,在他年轻时,他会发现生活也是难以忍受的。”

我对他和他说的话充满了崇敬,为了想让他继续说下去,我试着激发他,就说:“凯发卢斯,我觉得大多数人听了你的话以后会^e持怀疑态度;他们会认为你觉得老年好过并不是因为你的性格,而是因为你的巨大财富。有钱人有很多的安慰,他们说。”

“你说得对,”他说,“他们是会怀疑的。他们的确有些道理,虽然这道理并没有他们所想的那么重要。这里有个关于塞米司托克勒¹⁾的故事——当塞利福斯人粗暴无礼地说,他的名誉并不是由于他的功绩而是由于他是雅典人时,他回答说:‘的确,如果^{330a}我是塞利福斯人,那么我便不会成名,但即使你们是雅典人,你们也不会成名。’同样的道理也适合于那些既不富有又觉得老年很难受的人。确实的,一个良好的人如果是贫穷的,那么他也不会觉得年老很容易忍受,但这也是确实的,一个不良的人,即使他很

〔1〕 塞米司托克勒,古希腊雅典著名政治家。

wealthy. ’

‘ Did you inherit most of your wealth, Cephalus, ’ I asked, ‘ or did you make it yourself? ’

b ‘ What’s that you say, Socrates? ’ he asked. ‘ Make it myself? As a businessman, I come between my grandfather and my father. My grandfather (after whom I’m named) inherited assets approximately equal to what I have now, and increased them considerably; my father Lysanias, however, decreased them to less than they are now. It’ll make me happy if I leave these sons of mine not less, but a little more than I inherited. ’

c ‘ I’ll tell you why I asked, ’ I said. ‘ It was because I got the impression that you don’t particularly care for money, and this is usually the mark of someone who hasn’t made it himself, whereas people who have made it themselves are twice as attached to it as anyone else. Poets are attached to their own compositions, fathers to their sons; in the same way, businessmen are concerned about money not only because it’s useful (which is why everyone else is interested in it), but also because it is the product of their own labours. This makes them irritating to be with, since money is the only thing they’re prepared to think highly of. ’

‘ You’re right, ’ he said.

d ‘ Yes, ’ I said. ‘ But there’s another question I wanted to ask you. What do you think is the greatest benefit you’ve gained from being rich? ’

‘ Something which many people might find implausible, ’ he answered. ‘ You see, Socrates, when thoughts of death start to impinge on a person’s mind, he entertains fears and worries about things which never occurred to him before. In the past he used to laugh at the stories that are told about what goes on in Hades—about how someone who has done wrong here is bound to be punished there—but now they trouble his mind, in case they might be

e

富有，他也是决不会满足于自身的。”

“凯发卢斯，你的大部分财产是继承来的，还是自己赚来的？”我问道。

“苏格拉底，你说什么呀？”他问道。“我自己赚？作为一个商人^b，我介于我的祖父和我的父亲之间。我的祖父（我被取名为和他同名）继承了大致相当于我现在所拥有的财产，并大大地增加了这些财产；然而我的父亲吕珊尼阿斯却让它们缩减到比现在还少。我能把这些财产留给儿子们，并且也不比我继承来的少，也许还能多一些，我就满足了。”

“告诉你，我之所以这样问你，”我说，“是因为我觉得你并不是特别计较金钱，而这通常是那些自己不赚钱的人的标志，相反，^c那些自己赚钱的人却是像其他人一样更加贪爱金钱。诗人们爱恋他们自己的诗作，父亲们爱他们的儿子；同样，商人们关心金钱并不只是因为它有用（而这是所有其他对金钱感兴趣的原因），更因为它是他们自己劳动的成果。这使得他们和人打交道时让人难受，因为金钱是他们乐意尊敬的唯一事物。”

“你说得对。”他说。

“是啊，”我说，“但还有个问题我想问你。你认为你从财富中^d所获得的最大益处是什么？”

“某些事很多人可能会觉得难以相信，”他回答说，“你知道的，苏格拉底，当死亡的想法开始侵入一个人的头脑之中，他就有了对以前在他身上从未发生过的事情的恐怖与烦恼。过去他可是对听来的有关哈德斯¹⁾那里发生的故事——一个在此世作恶的人是怎样必定会在那里遭到惩罚——嗤之以鼻的，但是现在这些故事却使他的心情烦扰痛苦起来，万一它们可能是真的呢？这^e。

〔1〕 哈德斯：希腊神话中主宰阴间的冥王。