

【英汉对照全译本】

THE NICOMACHEAN ETHICS OF ARISTOTLE

尼各马可伦理学

[古希腊]亚里士多德 著

中国社会科学出版社

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中国社会科学出版社

The Nicomachean Ethics Of Aristotle
By *Aristotle*
English Translation By
D. P. Chase

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BOOK I

I

1094a

Every art, and every science reduced to a teachable form, and in like manner every action and moral choice, aims, it is thought, at some good; for which reason a common and by no means a bad description of the Chief Good is, "that which all things aim at."

Now there plainly is a difference in the Ends proposed; for in some cases they are acts of working, and in others certain works or tangible results beyond and beside the acts of working; and where there are certain Ends beyond and beside the actions, the works are in their nature better than the acts of working. Again, since actions and arts and sciences are many, the Ends likewise come to be many; of the healing art, for instance, health; of the ship-building art, a vessel; of the military art, victory; and of domestic management, wealth; are respectively the Ends.

And whatever of such actions, arts, or sciences range under some one faculty (as under that of horsemanship the art of making bridles, and all that are connected with the manufacture of horse-furniture in general; this itself again, and every action connected with war, under the military art; and in the same way others under others), in all such, the Ends of the master-arts are more choice-worthy than those ranging under them, because it is with a view to the former that the latter are pursued.

(And in this comparison it makes no difference whether the acts of working are themselves the Ends of the actions, or something further beside them, as is the case in the arts and sciences we have been just speaking of.)

II

Since then of all things which may be done there is some one End which we desire for its own sake, and with a view to which we

第一卷

1

每一种技艺、以及每一种科学,都归为可教的类型,并且以同样的方法,每一种行为和道德选择,都被认为是指向某种善。因此,对至善的一个常见但绝不坏的描述就是“一切事物所指向的那个善”。^{1094a}

很明显,目的的表现有所不同。因为在有些情况下,它就是活动本身,在另外一些情况下,它又是活动之外的结果——当目的时,其结果就其本性而言比活动本身更有价值。此外,既然活动、技艺和科学有很多种,同样,目的也有很多样,例如,治疗术的目的是健康;造船术的目的是船舶;战术的目的是胜利;家政的目的是财富;这些分别都是目的。

有时候,这些活动、技艺和科学都属于同一种能力(就像制作马鞍和其他马具的技术都属于驯马术;同样,与战争有关的一切技术都属于战术;其他技术也以同样的方式属于其他能力)。从这里可以看出,占主导地位的技艺比属于它们的技艺更值得选择,因为后者是借助于前者而被追求的。

(在这个比较中,我们可以看到,不论活动本身就是活动的目的或者活动的目的在活动之外——如上所说的技艺与科学一样,并没有什么区别。)

2

既然在每一种事物中都有一个我们为了其自身而寻求的目的,

desire everything else; and since we do not choose in all instances with a further End in view (for then men would go on without limit, and so the desire would be unsatisfied and fruitless), this plainly must be the Chief Good, *i. e.* the best thing of all.

Surely then, even with reference to actual life and conduct, the knowledge of it must have great weight; and like archers, with a mark in view, we shall be more likely to hit upon what is right; and if so, we ought to try to describe, in outline at least, what it is and of which of the sciences and faculties it is the End.

Now one would naturally suppose it to be the End of that which is most commanding and most inclusive; and to this description, *πολιτικῆ* plainly answers; for this it is that determines which of the sciences should be in the communities, and which kind individuals are to learn, and what degree of proficiency is to be required. Again; we see also ranging under this the most highly esteemed faculties, such as the art military, and that of domestic management, and Rhetoric. Well then, since this uses all the other practical sciences, and moreover lays down rules as to what men are to do, and from what to abstain, the End of this must include the Ends of the rest, and so must be *The Good of Man*. And grant that this is the same to the individual and to the community, yet surely that of the latter is plainly greater and more perfect to discover and preserve; for to do this even for a single individual were a matter for contentment; but to do it for a whole nation, and for communities generally, were more noble and godlike.

III

Such then are the objects proposed by our treatise, which is of the nature of *πολιτικῆ*; and I conceive I shall have spoken on them satisfactorily, if they be made as distinctly clear as the nature of the subject matter will admit; for exactness must not be looked for in all discussions alike, any more than in all works of handicraft. Now the notions of nobleness and justice, with the examination of which *πολιτικῆ* is concerned, admit of variation and error to such a degree, that they are supposed by some to exist conventionally only, and not in the nature of things; but then, again, the things which are allowed to be goods admit of a similar error, because harm comes to many from them; for before

并且我们也是为它而寻求其他的事物；既然我们并不是在所有的情况下都有一个更高的目的（因为这样的话，人们就会无止境地前进，欲望也不会得到满足，变得毫无成效），那么，很明显，这一以自身为目的的事物就是最高善，即所有事物中的最好者。

那么，在实际的生活和行为中，对于最高善的知识一定关系重大；就像射手在瞄准靶子后就会更容易射中目标；并且如若这样，我们应该尽力描述，至少概要地描述，善到底是什么？在各种科学和能力中，谁以其为目的？

现在，人们很自然地会设想善是主宰科学、涵盖最广的科学的最高目的。根据这种描述，它显然属于政治科学，因为政治科学^{1094b}决定了城邦需要哪些科学，哪些人应该学习哪些科学，应该掌握到何种程度。此外，我们还看到，在政治科学之下有着最高贵的能力，例如战术、家政术和修辞术。那么，既然政治科学是利用所有其他的实践科学，并且对于人们应该做什么、应该节制什么做出了规定，它的目的就必须包括其余科学的目的，因此它是人类的善。假定这种善对于个人和城邦都是相同的，发现和保存后者的善显然要比发现和保存前者的善更重要更完美，也更值得保存；因为一个人是为了获得满足而获得善，但为整个民族和城邦获得善则更加高贵和神圣。

3

这就是我们论述的对象，它是属于政治学的本性的。就主题所允许的清晰程度而言，我认为在这些问题上我已经说的足够令人满意了。因为不能期待一切讨论具有同等的精确性，正如不能期待所有的手工艺品同样精美一样。政治学考察的高贵与正义，允许一定程度的变化和错误，于是有些人认为它们只存在于惯例中而不存在于事物的本性之中。但是，善本身也允许类似的错

now some have perished through wealth, and others through valour.

We must be content then, in speaking of such things and from such data, to set forth the truth roughly and in outline; in other words, since we are speaking of general matter and from general data, to draw also conclusions merely general. And in the same spirit should each person receive what we say; for the man of education will seek exactness so far in each subject as the nature of the thing admits, it being plainly much the same absurdity to put up with a mathematician who tries to persuade instead of proving, and to demand strict demonstrative reasoning of a Rhetorician.

1095a Now each man judges well what he knows, and of these things he is a good judge; on each particular matter then he is a good judge who has been instructed in *it*, and in a general way the man of general mental cultivation.

Hence the young man is not a fit student of Moral Philosophy, for he has no experience in the actions of life, while all that is said presupposes and is concerned with these; and in the next place, since he is apt to follow the impulses of his passions, he will hear as though he heard not, and to no profit, the end in view being practice and not mere knowledge.

And I draw no distinction between young in years, and youthful in temper and disposition; the defect to which I allude being no direct result of the time, but of living at the beck and call of passion, and following each object as it rises. For to them that are such the knowledge comes to be unprofitable, as to those of imperfect self-control; but, to those who form their desires and act in accordance with reason, to have knowledge on these points must be very profitable.

Let thus much suffice by way of preface on these three points, the student, the spirit in which our observations should be received, and the object which we propose.

误,因为很多人因为善而受到伤害:有些人因为财富而遭到毁灭,另外一些人因为勇敢而丢掉性命。

那么,我们必须满足于从这些资料出发谈论这些事物,从而概要性地提出这个论题的真理性;换言之,既然我们从一般性的资料出发谈论一般性的话题,那么我们得出的结论也是一般性的。本着同样的精神,人们应该接受如下观点:有教养的人会按照事物本性允许的范围,寻求主题的精确性。要求一个数学家去游说而不是去证明,正如要求一个修辞学家进行严格的证明一样,都是很荒谬的。

每一个人对自己所知的事情都能做出良好的判断,对于这些事情他是一个很好的裁判。因而,在特殊方面受过教育的人会在这些方面是个好的裁判,在一般方面受过精神培养的人他就能做出一般的判断。^{1095a}

因此,年轻人不适合学习道德哲学,因为他缺乏对于生活的实践经验,而道德哲学预设了生活经验并研究生活经验。此外,既然他易于服从冲动的情感,他听到了跟没听到一样,学不到任何东西。道德哲学的目的是实践而非单纯的知识。

这里我并没有对年龄上的年轻和性情上的年轻做出区分。我所指的年轻人的缺点不直接因为年纪尚小,而是因为他们总是听命于情感,追求每个个别的东西。他们和那些不懂自制的人一样,道德知识对于他们来说毫无益处,但是对于那些欲望得到了理性的控制、行动得到了理性的指挥的人而言,拥有道德知识一定是非常有益的。

作为序言,以下三点已经足够了:学习道德哲学的人、我们的观察所遵循的精神以及我们提出的研究对象。

IV

And now, resuming the statement with which we commenced, since all knowledge and moral choice grasps at good of some kind or another, what good is that which we say *πολιτικὴ* aims at? or, in other words, what is the highest of all the goods which are the objects of action?

So far as name goes, there is a pretty general agreement: for HAPPINESS both the multitude and the refined few call it, "living well" and "doing well" they conceive to be the same with "being happy;" but about the Nature of this Happiness, men dispute, and the multitude do not in their account of it agree with the wise. For some say it is some one of those things which are palpable and apparent, as pleasure or wealth or honour; in fact, some one thing, some another; nay, oftentimes the same man gives a different account of it; for when ill, he calls it health; when poor, wealth; and conscious of their own ignorance, men admire those who talk grandly and above their comprehension. Some again held it to be something by itself, other than and beside these many good things, which is in fact to all these the cause of their being good.

Now to sift all the opinions would be perhaps rather a fruitless task; so it shall suffice to sift those which are most generally current, or are thought to have some reason in them.

And here we must not forget the difference between reasoning from principles, and reasoning to principles: for with good cause did Plato too doubt about this, and inquire whether the right road is from principles or to principles, just as in the racecourse from the judges to the further end, or vice versâ.

Of course, we must begin with what is known; but then this is of two kinds, what we *do* know, and what we may know: perhaps then as individuals we must begin with what we do know. Hence the necessity that he should have been well trained in habits, who is to study, with any tolerable chance of profit, the principles of nobleness and justice and moral philosophy generally. For

4

现在,继续我们开始时的话题:既然一切知识和道德选择都追求某种善,政治学所追求的善又是什么呢?换言之,行为中所能达到的最高的善又是什么呢?

从名称上来说,几乎所有人都认为善是幸福,不论是一般大众还是极个别优秀的人都会说“生活优裕”、“行为良好”就等于“幸福”;但是,关于幸福的本性,人们有不同的意见,一般大众的陈述不同于有智慧的人的陈述。一些人说,幸福像快乐、财富和荣誉一样是可以观察到的以及很明显的事物,事实上有人说是这个,有人说是那个。经常发生的是,同一个人对于幸福有不同的陈述:当他生病时,他说健康就是幸福;当他贫穷时,他说财富就是幸福;而那些意识到自己无知的人,则羡慕那些滔滔不绝地谈论他们无法理解的东西的人。另外有些人认为除了众多善的事物之外还有一个善本身存在,它是一切善的原因。

对所有这些意见进行考察似乎是毫无成效的,因此考察那些最为流行、看起来比较合理的意见就够了。

这里,我们一定不能忘记两种理论的区别:有的理论是以原则或本原为出发点的,但是有的理论是以原则或本原为终点的。柏拉图也在这个问题上有所怀疑:到底该以原则或本原为出发点^{1095b}呢,还是该以之为终点?就像在跑道上,可以从裁判员的地方跑到终点也可以反过来跑。

当然,我们必须从已知的事物出发,但是关于已知的事物可以分为两类:我们确实知道的和我们可能知道的。可能,作为个人我们必须从我们确实知道的事物出发。因此,那些想学习高贵和正义以及一般的道德哲学的人,如果想要取得学习成效,就应

a principle is a matter of fact, and if the fact is sufficiently clear to a man there will be no need in addition of the reason for the fact. And he that has been thus trained either has principles already, or can receive them easily: as for him who neither has nor can receive them, let him hear his sentence from Hesiod:

He is best of all who of himself conceiveth all things;
 Good again is he too who can adopt a good suggestion;
 But who so neither of himself conceive nor hearing from another;
 Layeth it to heart;—he is a useless man.

V

But to return from this digression.

Now of the Chief Good (*i. e.* of Happiness) men seem to form their notions from the different modes of life, as we might naturally expect: the many and most low conceive it to be pleasure, and hence they are content with the life of sensual enjoyment. For there are three lines of life which stand out prominently to view: that just mentioned, and the life in society, and, thirdly, the life of contemplation.

Now the many are plainly quite slavish, choosing a life like that of brute animals: yet they obtain some consideration, because many of the great share the tastes of Sardanapalus. The refined and active again conceive it to be honour: for this may be said to be the end of the life in society: yet it is plainly too superficial for the object of our search, because it is thought to rest with those who pay rather than with him who receives it, whereas the Chief Good we feel instinctively must be something which is our own, and not easily to be taken from us.

And besides, men seem to pursue honour, that they may believe themselves to be good: for instance, they seek to be honoured by the wise, and by those among whom they are known, and for virtue: clearly then, in the opinion at least of these men, virtue is higher than honour. In truth, one would be much more inclined to think this to be the end of the life in society; yet this itself is plainly not sufficiently final: for it is conceived possible, that a man possessed of virtue might sleep or be inactive all through his life, or, as a third case, suffer the greatest evils and misfortunes: and the man who should live thus no one would call happy, except for mere disputation's sake.

1096a

该从他们的习性出发。原则或本原是一个事实,如果这个事实充分向一个人显现了,就无需其他理由证明这一事实了。一个接受过这种训练的人,要么早就掌握了原则或本原,要么能很快获得它,而对于那些既没有掌握也不能获得原则或本原的人,就让他听听赫西俄德的诗句吧:

自己想过所有事物的人是最好的;
能够采纳好的建议的人也还算好;
但是既不能自己思考,
也不听从别人的人是无用的人。

5

我们回到打断的地方。

我们很自然地会预料到,人们从不同的生活方式中得到最高的善(即幸福)的概念:很多平庸的人认为幸福就是快乐,因此他们满足于感官享乐的生活。主要的生活有三种:刚才提到的享乐的生活,社会政治生活以及沉思的生活。

很多人过着明显奴性的生活,选择了动物般的生活,却显得很有道理,因为很多名门中人选择了萨尔丹纳帕罗式的生活。一些崇尚名声且比较活跃的人认为幸福就是名誉,但是很明显这对于我们寻求的对象来说太肤浅了。因为这种善存在于授予荣誉的人那里而非接受荣誉的人那里,而最高的善是我们自己固有的、难以被剥夺的东西。

此外,追求荣誉的人认为他们是善的,例如,他们寻求被明智的人授予荣誉,为了德性而追求名誉。那么,很明显,至少在这些人看来德性是高于荣誉的。事实上,人们更倾向于认为德性就是社会生活的目的,甚至德性本身也是不完善的,因为一个有德性的人很可能从此^{1096a}睡去,一生无为;也可能他会遭受到很大的不幸——没有人会认为过着如此生活的人是幸福的。