

博雅

汉英对照  
西方哲学名篇选读 上

Readings in  
Classics of Western  
Philosophy

韩水法 张祥龙 韩林合 编



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## 图书在版编目(CIP)数据

汉英对照西方哲学名篇选读. 上/韩水法,张祥龙,韩林合编. —北京:北京大学出版社, 2014. 6

(博雅大学堂·哲学)

ISBN 978-7-301-12265-5

I. ①汉… II. ①韩…②张…③韩… III. ①哲学-著作-选读-西方国家-汉、英 IV. ①B5

中国版本图书馆 CIP 数据核字(2007)第 080626 号

**书 名:** 汉英对照西方哲学名篇选读(上)

**著作责任者:** 韩水法 张祥龙 韩林合 编

**责任编辑:** 吴 敏

**特约编辑:** 萧 涛

**标准书号:** ISBN 978-7-301-12265-5/B·0692

**出版发行:** 北京大学出版社

**地 址:** 北京市海淀区成府路 205 号 100871

**网 址:** <http://www.pup.cn> 新浪官方微博:@北京大学出版社

**电子信箱:** [pkuphilo@163.com](mailto:pkuphilo@163.com)

**电 话:** 邮购部 62752015 发行部 62750672 出版部 62754962

编辑部 62752025

**印 刷 者:** 北京大学印刷厂

**经 销 者:** 新华书店

787mm×1092mm 16 开本 25.25 印张 425 千字

2014 年 6 月第 1 版 2014 年 6 月第 1 次印刷

**定 价:** 49.00 元

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## 序

过去我们以学贯中西来赞扬知识渊博的人物,通常只有大学者、名教授始足以当之。现在时移势易,学贯中西已不是高不可攀的目标,而是民族中兴时代高等教育的基本要求。在力求自主创新之时,青年人除了要研求本土文化精粹,也需借鉴西方学问的英华;兼取二者之长,以求融会贯通,这样才能促进学术,提高国民的素质。

要使青年学子学兼中西,出洋留学并非唯一的途径。事实上,今日在欧美的中国留学生,数以万计,其中修习人文社会科学和教育的,大都追随洋师,研析东方问题,至于愿意致力于西方学问的,却寥寥可数。因此,要培植学贯中西的人才必须在本国大学开始:除了在本科设立中国古典精华与现代名著等课程之外,应该同时设立西方文史科哲要典导读的科目。中西并重,何患不成?当然,编制精彩的西方参考资料,是设置这种西学新课程的必备条件。

由于精通西学和擅长译述的专才不多,无论在中国大陆、台湾和香港所见与西方文化有关的书籍,十之八九都是导论简介之类的撰作。因此,国人所办大学的本科阶段,对西方学术思想的学习和训练都缺乏应有的难度和深度,而不足以作为西学入门的指南。

年前我在北京大学访问时,与哲学系韩水法、张祥龙和韩林合三教授谈起这个问题,都认为有合力编撰《汉英对照西方哲学名篇选读》作为提倡研习学术原著初阶的基础。其后为了贯彻这个计划的目标、选题及编译等问题,彼此又多次交换意见。三位教授经数年的努力,终于大功告成,闻讯之下,深为青年学子得一直窥西方各家哲学堂奥的要典而欣幸。于此,我要代表读者们向三位教授表示深切的谢意。

杜祖贻

2006年7月于香港中文大学



## 前 言

西方哲学两千余年所提供的理论,对西方人的观念和西方社会的发展产生了重大有时乃至决定性的影响,并且因此也对整个世界的观念变迁和社会发展产生了重大有时乃至决定性的影响。虽然人们喜欢谈论并且依然努力寻求某种内在一致前后赓续的真正的、主流的和基础性的西方思想,然而我们从西方哲学的名篇巨著之中,所了解而领会到的却是渊源别自、流派各分的各种不同的观念。西方哲学家多半长于雄辩而勤于笔耕,留下了卷帙浩繁的哲学文献,即就其经典而言,也是常人穷其一生而难竟读的,何况经典也有见仁见智的分别,而面对浩如烟海的著作,任何学者也只能是专家而已。有鉴于此,编选二册包括那些论证了不同思想的最重要的哲学家的最具特色的名篇,对于汉语读者来说,是一件极有意义的工作。《汉英对照西方哲学名篇选读》主要是为哲学专业的初学者和哲学爱好者而选编,我们努力使西方两千多年哲学史上最优秀的文字入选其中,虽然不能说有窥一斑而见全豹的功效,但也希望让汉语读者借此而了解西方最聪明的头脑在这么漫长的时间所关切和探讨的各种各样的重要问题:从形而上学到人的教育的原则。这就是我们编辑此二书的宗旨之一。

西方哲学著作译成汉语已经有颇长的历史,现代中国哲学在学科、概念和方法受西方哲学影响之深,是大家都清楚的。然而,尽管如此,不仅在现代哲学的汉语表达与西方语言表达之间依然存在着鸿沟——而其中的某些地段看起来是难以逾越的,而且西方哲学的汉语表达与西方哲学的西方语言表达之间也存在着重大的差异,此二册选读采用汉英对照的方式就是为了让读者把握和领会这种差别,并且在这种差别之中来理解西方哲学的主要观念。事实上,即使在西方语言内部,不同语言在思考哲学问题和表达哲学观念时 also 存在着重大的差别。哲学与诗歌一样,是相当深入而具体地依赖于语言的,并且对语言的表达形式极其敏感——翻译使这一特点完全凸现出来。西方文化压倒性的东渐,其浸润既深,侵蚀也烈,在这样一种局面之下,西方语言必然也因势而影响汉语的发展和变化。这种形势只有在真正具有力量的中国思想和思想家再度出现时才可以改变。此二册选读,所选的汉译文字因其年代的远近,使读者在阅读中也能感受这种变化。

应当承认,汉英对照的方式最基本的目的乃在于使初学者和爱好者不仅能够通过英语了解 and 阅读西方哲学名篇,而且也方便地掌握西方哲学的基本概念和术语。但是,这个目的必定是与上述意义联系在一起的,因为读者会发现如下一种情况,在汉语文本中不同哲学家不同的概念和术语在英语文本里原来是同一个词。自然,也有相反的情况,那就是在英语文本里面原来不同的两个概念或术语在汉语文本里被译为一个概念或术语了。

这里应当提一下我们选文的原则,这就是每篇选文应当是一篇独立的文字,它们或者是

独立成篇的论文,或者是著作中独立的一章,或者是著作或论文之中构成一个相对独立论证、表达了相对完整的一个思想的段落。这样,读者通过阅读能够从每篇选文中了解、掌握或领会某个相对完整的观念、思想,如此等等。为了达到目的,一些选文就需要做必要的处理,有些选文形成一个独立和完整意思的文字篇幅过长,并且夹有不甚精彩或不太重要的段落,当予删节而保留主要的和关键的段落,有些特殊的文本如斯宾诺莎以几何学论证方式写就的文字,仅仅保留其主要的定义、公理和命题,以及必要的证明。我们希望通过这样的处理,使读者能够直接进入所选文字的中心内容。

为了读者的方便,每篇选文之前都有一篇简要的导读和作者介绍。导读的目的是为就选文的文字、思想或理论提供必要的背景知识,指出文中的重要之点,并对选文予以适当的分析。毫无疑问,这仅仅是一种参考性的文字,对选文的切实理解有赖于读者自己的领会和思考。作者简介是为读者提供有关文章作者的一些基本的情况,如生平、思想观点和著述情况。进一步阅读书目也是为了读者的方便,所列书目一般是在国内可以方便地获得的著作。

这二册选读是一个同仁合作的成果,因此,毫无疑问,每篇导读、作者简介,甚至进一步阅读书目的推荐,都体现我们三位编者不同的风格,不同的关注之点,因此风格和文字的不同,是读者可以清楚地看出来并且理解的。然而,这不意味着它们是无须批评的,正相反,无论是整册选读的编选,还是每篇导读、作者简介以及进一步阅读书目的开列,我们都竭诚欢迎读者批评,以便日后改进。

编辑此二册选读的决定缘于北京大学哲学系同仁学术论坛“周五哲谭”与香港中文大学教授暨美国密歇根大学教育哲学教授杜祖贻所主持的“教育及社会科学应用研究合作计划”的合作。在杜祖贻教授的支持之下,从1999年至2001年“教育及社会科学应用研究合作计划”资助了“周五哲谭”部分活动经费,颇有助于“周五哲谭”的开展。在后来的多次交往中,杜祖贻教授提议编选汉英对照的西方哲学名篇选读,以供汉语地区的哲学和人文社会科学专业的学生方便阅读之用。“周五哲谭”的几位同道认为杜祖贻教授的建议很有意义,也与大家原先曾有过的想法相合,并且也是可行的,所以就决定来完成此项工作。

此书编辑历时数年。最初参与选题讨论的除现在的三位编者之外,靳希平、孙永平、程炼等同仁也提供了宝贵的意见。杜祖贻教授对选目也提出了自己的看法。最后的选目是我们三位编者在参考大家的意见基础之下斟酌决定的。

韩水法

2003年8月27日

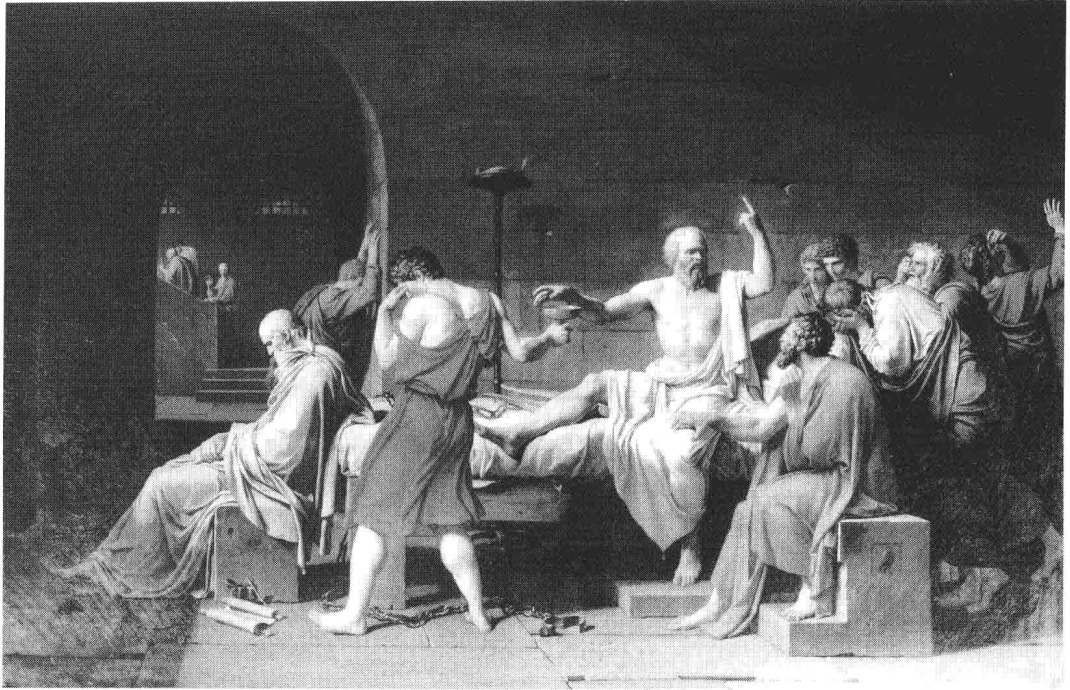
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苏格拉底的《申辩》  
The Defence of Socrates at His Trial

## 作者简介

苏格拉底(Socrates 公元前 469—前 399)这位古希腊哲学家,被西方人看作是智慧的化身,道德的典范。苏格拉底出生于雅典一个雕刻匠家庭,母亲是助产婆。他早年的经历如何,尚有争论,有人说他继承父业,从事石雕,也有人说他接受了音乐、数学和天文学等方面的教育。青年之后,他开始研究哲学,并与当时的学者名流颇有交往。苏格拉底盛年正当伯罗奔尼撒战争时期,他三次从军,英勇作战。在雅典他与许多智者辩论哲学、伦理、教育和政治等问题。但苏格拉底认为自己与智者不同,他们以虚假的东西授人,而他所要寻求的乃是真正的知识,因为他声称是遵照“神的命令”来启迪人们的智慧和德性,追求至善。苏格拉底在其晚年在雅典民主制下被控不敬国家所奉的神并宣传其他的新神,而且还以此教导青年、败坏青年,最后被判死刑,他拒绝了朋友和学生要他乞求宽赦或出逃的建议,饮鸩赴死。

苏格拉底认为美德就是知识,因为智慧和知识能力等等美德乃是人的本性,人们如果认识到这些本性,是没有不愿意将其付诸实践的。由此,苏格拉底完成了古希腊哲学史上的一个重要转折,这就是从关切自然转向关切人和社会。在苏格拉底那里,这些美德是通过普遍定义才能得到规定的,因此他的哲学讨论的任务就在于寻求事物的普遍定义,此种研究和思想成为柏拉图理念论之源。苏格拉底不立文字,而以与人讨论为哲学活动的方式。为了通过这种主题形形色色的谈话而找到事物的普遍定义,苏格拉底采用了一种特殊的谈话方法:承知自己对某个问题的无知而请教别人的看法,然后不断反诘以揭露此种观点以及相关论证的矛盾,从而引导对方达到相反的但正确的结论。这种方法被称为苏格拉底的讽刺,又称为辩证法。苏格拉底自称它是思想助产术,因为这些普遍定义在对话者那里原本就存在,苏格拉底只是帮助他将它产生出来。

苏格拉底本人没有写过什么著作。他的事迹和思想,主要是通过他的学生柏拉图和色诺芬著作中的记载流传下来。柏拉图多数对话中的主角是苏格拉底,因此将两人的思想区别开来就是一项困难的工作,现代多数学者根据亚里士多德的判断,从柏拉图早期和部分中期对话中那些论述伦理问题并寻求普遍定义的内容归为苏格拉底的思想。色诺芬《回忆录》追述作者跟随苏格拉底的亲身见闻,记录苏格拉底的言行,除哲学外还涉及其他广泛的领域。

## 内容简介

《申辩篇》是柏拉图早期的对话,它记录了苏格拉底受审时的辩护词和法庭审判的大致过程。多数学者认为,《申辩篇》是忠实可信的,虽然它并非是苏格拉底的自辩词的当庭记录,而是柏拉图事后追写的。《申辩篇》是西方历史上的名篇,长久以来为人们传颂不已。这不仅因为《申辩篇》本身的哲学意义、文学价值,而且还在于苏格拉底之死乃是一个具有多种意义的历史事件。在中国人的眼里,它是一件体现了与中国古代精神和文明迥异的西方精神和文明的经典事件。《申辩篇》主要包括三方面的内容:第一,苏格拉底就针对他的公众舆论的偏见

和流言为自己做辩护。在这一部分,苏格拉底就特尔斐庙(选文译为“带勒弗伊”)神谕所谓“没有比苏格拉底更聪明的人”解释说,经过访问和考察,他明白神谕之所以有如此断言,乃是因为其他人以不知为知,而他以不知为知,这就是著名的“自知自己无知”。有知者就有智慧,在苏格拉底看来只有神配称智慧,而人只够“爱智”(古希腊文“哲学”一词本义)而已。第二,苏格拉底反驳美勒托(选文译为“迈雷托士”)指控他的两条罪名,同时强调他受神命从事爱智的事业,既检察他人也检察自己,不能因畏死而履行职责。第三,是在被判有罪和死刑之后苏格拉底解释自己为什么不愿意付罚金、出逃或哀求宽大以免一死,以及他慨然赴死的态度——这是因为信仰使他认为就义对他当是一件好事。苏格拉底的悲剧集中体现个人信念与大众意见和国家(城邦)利益、道德理想与法律程序、个人坚持自己信念的决心与遵守法律和履行公民义务的自觉等不可调和的冲突。从柏拉图一直到当代的思想家,人们不断地分析和品味苏格拉底之死的深远意义,但始终无法给出一个使各种原则都得到满足的解决方案,而这些原则在其自己的基础上都有其合理性。阿伦特为此提出了一种奇特的解释:“除非违法者自愿甚至热切地迎受惩罚,否则不服从法律的行为不能被赋予正当性。”

### 进一步阅读文献

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(韩水法撰)



## The Defence of Socrates at His Trial

(1)How you, men of Athens, have been affected by my accusers, I do not know; but I, for my part, almost forgot my own identity, so persuasively did they talk; and yet there is hardly a word of truth in what they have said. But I was most amazed by one of the many lies that they told—when they said that you must be on your guard not to be deceived by me, because I was a clever speaker. For I thought it the most shameless part of their conduct that they are not ashamed because they will immediately be convicted by me of falsehood by the evidence of fact, when I show myself to be not in the least a clever speaker, unless indeed they call him a clever speaker who speaks the truth; for if this is what they mean, I would agree that I am an orator—not after their fashion. Now they, as I say, have said little or nothing true; but you shall hear from me nothing but the truth. Not, however, men of Athens, speeches finely tricked out with words and phrases, as theirs are, nor carefully arranged, but you will hear things said at random with the words that happen to occur to me. For I trust that what I say is just; and let none of you expect anything else.

For surely it would not be fitting for one of my age to come before you like a youngster making up speeches. And, men of Athens, I urgently beg and beseech you if you hear me making my defence with the same words with which I have been accustomed to speak both in the market place at the bankers' tables, where many of you have heard me, and elsewhere, not to be surprised or to make a disturbance on this account. For the fact is that this is the first time I have come before the court, although I am seventy years old; I am therefore an utter foreigner to the manner of speech here. Hence, just as you would, of course, if I were really a foreigner, pardon me if I spoke in that dialect and that manner in which I had been brought up, so now I make this request of you, a fair one, as it seems to me, that you disregard the manner of my speech—for perhaps it might be worse and perhaps better—and observe and pay attention merely to this, whether what I say is just or not; for that is the virtue of a judge, and an orator's virtue is to speak the truth.

(2)First then it is right for me to defend myself against the first false accusations brought against me, and the first accusers, and then against the later accusations and the later accusers. For many accusers have risen up against me before you, who have been speaking for a long time, many years already, and saying nothing true; and I fear them more than Anytus and the rest, though these also are dangerous; but those others are more dangerous, gentlemen, who gained you belief, since they



## 苏格拉底的《申辩》

〔一〕雅典人啊，你们如何受我的原告们影响，我不得而知；至于我，也几乎自忘其为我，他们的话说得娓娓动听，只是没有一句真话。他们许多假话中，最离奇的是警告你们要提防，免受我骗，因我是个可怕的雄辩家。无耻之极！他们无耻，因为事实就要证明，我丝毫不显得善辩，除非他们以说真话为善辩。他们若是以说真话为善辩，我还自认是演说家——不是他们那种演说家。他们的话全假，我说的句句是真；雅典人啊，不像他们那样雕辞琢句、修饰铺张，我只是随想随说，未经组织的话。自信我说的全是公道话，你们勿求节外生枝之意。

我这年纪的人绝不至于像小孩那样说谎。可是，雅典人啊，恳切求你们，在我的申辩中，若听到我平素在市场兑换摊旁或其他地方所惯用的言语，你们不要见怪而阻止我。我活了七十岁，这是第一次上法庭，对此地的辞令，我是个门外汉。我若真是一个外邦人，你们就会原谅我，准我说自幼学会的乡腔；现在我也如此要求，似乎不过分：不论辞令之优劣，只问话本身是否公正。这是审判官应有的品德，演说者的品德则在于说实话。

〔二〕第一步，先生们，我应当先对第一批原告及其伪辞进行答辩，然后再对第二批。在你们以前，积年累岁，已有许多对我的原告，说些毫无事实根据的假话。安匿托士等固然可怕，这批人更可怕，我怕他们过于安匿托士等，雅典人啊，



got bold of most of you in childhood, and accused me without any truth, saying, "There is a certain Socrates, a wise man, a ponderer over the things in the air and one who has investigated the things beneath the earth and who makes the weaker argument the stronger." These, men of Athens, who have spread abroad this report, are my dangerous enemies. For those who hear them think that men who investigate these matters do not even believe in gods. Besides, these accusers are many and have been making their accusations already for a long time, and moreover they spoke to you at an age at which you would believe them most readily (some of you in youth, most of you in childhood), and the case they prosecuted went utterly by default, since nobody appeared in defence. But the most unreasonable thing of all is this, that it is not even possible to know and speak their names, except when one of them happens to be a writer of comedies. And all those who persuaded you by means of envy and slander—and some also persuaded others because they had been themselves persuaded—all these are most difficult to cope with; for it is not even possible to call any of them up here and cross-question him, but I am compelled in making my defence to fight, as it were, absolutely with shadows and to crossquestion when nobody answers. Be kind enough, then, to bear in mind, as I say, that there are two classes of my accusers—one those who have just brought their accusation, the other those who, as I was just saying, brought it long ago, and consider that I must defend myself first against the latter; for you heard them making their charges first and with much greater force than these who made them later. Well, then, I must make a defence, men of Athens, and must try in so short a time to remove from you this prejudice which you have been for so long a time acquiring. Now I wish that this might turn out so, if it is better for you and for me, and that I might succeed with my defence; but I think it is difficult, and I am not at all deceived about its nature. But nevertheless, let this be as is pleasing to God, the law must be obeyed and I must make a defence.

(3) Now let us take up from the beginning the question, what the accusation is from which the false prejudice against me has arisen, in which Meletus trusted when he brought this suit against me. What did those who aroused the prejudice say to arouse it? I must, as it were, read their sworn statement as if they were plaintiffs; "Socrates is a criminal and a busybody, investigating the things beneath the earth and in the heavens and making the weaker argument stronger and teaching others these same things." Something of that sort it is. For you yourselves saw these things in Aristophanes' comedy, a Socrates being carried about there, proclaiming that he was treading on air and uttering a vast deal of other nonsense, about which I know nothing, either much or little. And I say this, not to cast dishonour upon such knowledge, if anyone is wise about such matters (may I never have to defend myself against Meletus on so great a charge as that!),—but I, men of Athens, have nothing to do with these things. And I offer as witnesses most of yourselves, and I ask you to inform one another and to tell, all those of you who ever heard me conversing—and there are many such among you—now tell, if anyone ever heard me talking much or little about such matters. And from this you will perceive that such are also the other things that the multitude say about me.



你们多数人自幼就受他们影响,相信他们对我毫无事实的诬告。他们说:“有一个所谓智者苏格拉底,凡天上地下的一切无不钻研,具有辩才且能强词夺理。”雅典人啊,他们传播这种无稽之谈,是我凶恶的原告,因为听其宣传者往往以为,钻研这类事物的人必也不信神。这批原告人数既多,历时又久,他们早在你们幼年最易听信流言蜚语时向你们注入这种诬告之辞(当时你们或是尚在孩提,或是方及童年)。他们起诉的这起案子完全是缺席开审,因为没有被告出来答辩。最荒唐的是,他们的姓名不可得而知而指,只知其中有一个喜剧作家。凡挟妒忌与诽谤向你们宣传的人,或本身受宣传再去宣传,这些人最难对付。既不可能传他们到此地来对质,我又不得不申辩,只是对影申辩,向无人处问话。请你们记住,如我所说,有两批原告,一批最近的,一批久远的;再请你们了解,我必须先对第一批答辩,因为他们先告我,并且远比第二批强有力。雅典人啊,我必须申辩,我必须设法以如此短暂的时间消除久踞你们胸中的诬告之辞。但愿这做得到,如果对你、我更有利;也希望我的申辩能成功。但我认为这是难的,我并不忽视事体之难易。没有别的,听神的旨意罢,现在我必须依法申辩。

[三]我们首先提个问题;引起对我攻击、激起迈雷托士对我起诉的诬告之罪是什么?攻击的人说些什么来攻击? 他们的话需要重述一遍,仿佛原告自读宣誓过的讼词:“苏格拉底是无事忙的为非作恶的人,凡地下天上的一切无法钻研,能强词夺理,还把这些伎俩传授他人。”诬告的罪状如此。你们已于阿里斯托芬的喜剧中见到一个苏格拉底,自命能腾云驾雾,说些我毫不分晓的无稽之谈。我说这话并不是轻蔑那种知识,如有人是那方面的智者(我只是不甘心对迈雷托士诬告的如此大罪申辩),——但是,我的雅典人啊,我与那种知识毫无干系。请你们之中的多数人为我作证。在座听我谈话的人很多,凡听过我谈话的人,我要求你们互相质问,究竟曾听多少我关于这方面的言论。你们由此可知,众口纷纷关于我的其他罪状大都是同此莫须有的。



(4) But in fact none of these things are true, and if you have heard from anyone that I undertake to teach people and that I make money by it, that is not true either. Although this also seems to me to be a fine thing, if one might be able to teach people, as Gorgias of Leontini and Prodicus of Ceos and Hippias of Elis are. For each of these men, gentlemen, is able to go into any one of the cities and persuade the young men, who can associate for nothing with whomsoever they wish among their own fellow citizens, to give up the association with those men and to associate with them and pay them money and be grateful besides.

And there is also another wise man here, a Parian, who I learned was in town; for I happened to meet a man who has spent more on sophists than all the rest, Callias, the son of Hipponicus; so I asked him—for he has two sons—“Callias,” said I, “if your two sons had happened to be two colts or two calves, we should be able to get and hire for them an overseer who would make them excellent in the kind of excellence proper to them; and he would be a horse-trainer or a husbandman; but now, since they are two human beings, whom have you in mind to get as overseer? Who has knowledge of that kind of excellence, that of a man and a citizen? For I think you have looked into the matter, because you have the sons. Is there anyone,” said I, “or not?” “Certainly,” said he. “Who,” said I, “and where from, and what is his price for his teaching?” “Evenus,” he said, “Socrates, from Paros, five minae.” And I called Evenus blessed, if he really had this art and taught so reasonably. I myself should be vain and put on airs, if I understood these things; but I do not understand them, men of Athens.

(5) Now perhaps someone might rejoin: “But, Socrates, what is the trouble about you? Whence have these prejudices against you arisen? For certainly this great report and talk has not arisen while you were doing nothing more out of the way than the rest, unless you were doing something other than most people; so tell us what it is, that we may not act unadvisedly in your case.” The man who says this seems to me to be right, and I will try to show you what it is that has brought about my reputation and aroused the prejudice against me. So listen. And perhaps I shall seem to some of you to be joking; be assured, however, I shall speak perfect truth to you.

The fact is, men of Athens, that I have acquired this reputation on account of nothing else than a sort of wisdom. What kind of wisdom is this? Just that which is perhaps human wisdom. For perhaps I really am wise in this wisdom; and these men, perhaps, of whom I was just speaking, might be wise in some wisdom greater than human, or I don't know what to say; for I do not understand it, and whoever says I do, is lying and speaking to arouse prejudice against me. And, men of Athens, do not interrupt me with noise, even if I seem to you to be boasting; for the word which I speak is not mine, but the speaker to whom I shall refer it is a person of weight. For of my wisdom—if it is wisdom at all—and of its nature, I will offer you the god of Delphi as a witness. You know Chaerephon, I fancy. He was my comrade from a youth and the comrade of your democratic party, and shared in the recent exile and came back with you. And you know the kind of man





[四]然而这些事无一真实；你们如果听说我教人，并且借此得钱，这也不是事实。若能教人，对我却是妙事。如雷昂提尼的高尔吉亚、塞俄斯的普洛蒂库斯、埃里斯的西庇阿斯，他们个个能周游各城，说服其青年之能无代价地随意与本城的人同群者，弃其群而追随他们，送他们钱，而且感谢不尽。此地另有一位智者，是巴里安人，听说他还在本城。我偶然遇见一位在智者身上花钱比所有人都多的，他是希朋匿苦士的儿子卡利亚士。他有两个男儿，我问他：“卡利亚士，你的二子若是驹或犊，你会为他们雇看管人，使他们各尽其性，成有用之材；看管人不外一个马夫或牧人。然而你子是人，你意中想为他们物色一位什么看管人？关于人的本分和公民的天职，谁有这方面的知识？我想你已经留意物色，因你有二子。已物色一位，或犹未也？”“当然有了”，他说。“你所物色的是谁，何地来的，多少束修？”我这样问。他说：“从巴里安来的叶卫偌士，他要五个命那。”叶卫偌士煞有福气，如果他真有这种技术，真会教得好。我若会这种技术，该多么自豪呢；可是我不会，雅典人啊。

[五]也许你们有人会问：“你怎么啦，苏格拉底？对你的诬告怎么来的？你如没有哗众骇俗的言行，这类谣传断不至于无端而起。请你原原本本诉说一遍，免得我们对你下凶莽的判断。”我认为提出这个质问的人是说公道话，我要剖白我得此不虞之誉而致谤的缘由。那么请注意听吧。或者有人以为我说笑话，请相信，我对你们全盘托出事实。雅典人啊，我无非由于某种智慧而得此不虞之誉。何种智慧？也许只不过人的智慧，可能我真有这种智慧。方才我所提的那些人也许有过人的智慧。我不知道如何形容他们的智慧，因我对那种智慧一窍不通。说我有那种智慧的人是说谎，是对我伪作飞扬谤讪之语。雅典人啊，即使我显得是在向你们说大话，也不要再用嘈杂声阻挠我；因为我说的不是自己的话，是引证你们认为有分量的言语。我如果真有智慧，拥有何种智慧，有德尔斐的神为证。你们认识海勒丰罢，他是我的总角之交，也是你们多数党的同志，和你们同被放逐、同回来的。