



英汉双语

最美丽的英文

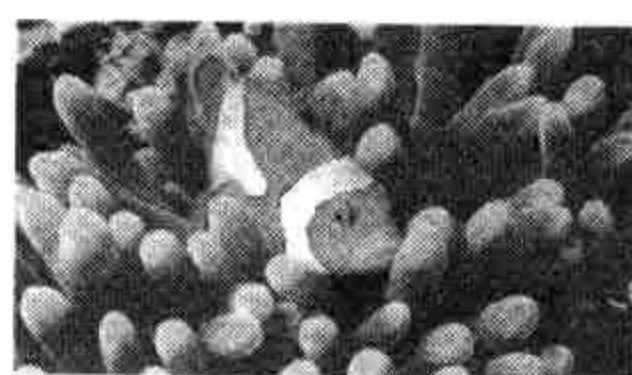
畅游英语海洋的理想风帆

Classical Gems Republic 理想国

英汉对照 单词注释

柏拉图/原著

延边人民出版社



最美丽的英文

Classical Gems Republic

理想国

追踪世界思想大师的人生之路
记录思想史的珍贵文库
品赏魅力永存的经典作品
汇集最权威的文思信息

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前言

Preface

世界变的越来越小了,地球正在逐渐演变成地球村,作为统一应用的国际语言——英语,越来越重要了。如何学好英语,已经成为越来越多人关心的问题,社会上的英语资料,英语教材,英语辅导书等等层出不穷如何寻找到一套学习英语的好材料是很多人关心的问题,为了能让大家学习好英语,为了能让大家在学习英语的时候有更多的收获,这本书会给您以力量;在惶惑、痛苦和失落之际,这本书会给您以慰藉。它使您爱得博大深沉,活得充满激情。全书集语言美、意境美于一体,读起来轻松愉悦,在品味优美的文字的同时感受到最真挚、最纯洁的情感,从而思索生命和世界的意义。

生活中需要真实的感动,没有感动的生活是枯燥乏味的;人生路更需要感动,没有感动的人生是残缺遗憾的。本套小说内容包括世间的亲情、爱情、心灵、智慧、社会、人生……篇篇触及心灵,收录很多著名的小说,用中英双语诠释了生命中的感动,启迪着生命中的智慧,激励了许许多多前行的步伐。文章配用了生动丰富的文字配以精致细腻的美图,让读者充分展开想象,身临其境,颇有如饮甘泉、畅快淋漓之感。既适合闲暇时信手拈来的阅读,也是具有一定英语水平的学生学

习英文不可多得的好素材，其中包括对英语单词的解释和理解、坚持学习的毅力、对英译汉和汉译英的感悟等等。书中涵盖了丰富的英语知识，凝聚着作者始终一贯的学习和认知热情。它不但给人学习英语的动力，激发人们学习英语的积极性，而且把英语学习提高到审美的层次上，达到一种至高的人生境界。它是英语学习方法书，也是英语学习审美书。更重要的是，也许某一段文字、某一个故事，就能让人湿了眼眶，甚至改变了自己的命运。

愿读者，能英语有所成的同时，用心去体会人生的精彩。

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Book 1

I went down yesterday to the Piraeus with Glaucon the son of Ariston, that I might offer up my prayers to the goddess; and also because I wanted to see in what manner they would celebrate the festival, which was a new thing. I was delighted with the procession of the *inhabitants* ; but that of the Thracians was equally, if not more, beautiful. When we had finished our prayers and viewed the *spectacle*, we turned in the direction of the city; and at that instant Polemarchus the son of Cephalus chanced to catch sight of us from a distance as we were starting on our way home, and told his servant to run and bid us wait for him. The servant took hold of me by the *cloak* behind, and said: Polemarchus *desires* you to wait.

I turned round, and asked him where his master was.

"There he is," said the youth, "coming of ter you, if you will only wait. "

"Certainly we will," said Glaucon; and in a few minutes Polemarchus appeared, and with him Adeimantus, Glaucon's brother, Niceratus the son of Nicias, and several others who had been at the procession.

Polemarchus said to me: " I perceive, Socrates, that you and our *companion* are already on your way to the city."

"You are not far wrong, " I said.

"But do you see, " he rejoined, "how many we are? "

"Of course. "

"And are you stronger than all these? for if not, you will have to remain where you are."

"May there not be the *alternative*, "I said, " that we may persuade you to let us go? "

"But can you persuade us, if we refuse to listen to you? " he said.

"Certainly not, "replied Glaucon.

第一章

昨天，我跟阿瑞斯通的儿子格劳孔一块来到比雷埃夫斯港，参加向女神的献祭，同时观看赛会，想看看他们是如何庆祝这有史以来头一回的节日。我觉得当地居民的赛会似乎搞得很好，不过也超越不了色雷斯人做的。做完献祭，看完表演正要回城，这时，色弗洛斯的儿子波勒马霍斯大老远就看见了我們，并吩咐仆人赶上来挽留我们。那个仆人从后面拉住我的披风说：“波勒马霍斯请你们稍微等一下。”

我转过身来问他，他的主人在哪儿。

“在那儿，”年轻人说，“主人马上就到。请你们稍等一等。”

“行，我们就等等吧。”格劳孔说。一会儿的功夫，波勒马霍斯就赶到了，同来的有格劳孔的弟弟阿德曼托斯、尼西阿斯的儿子尼瑟瑞托斯，还有另外几个人，显然都是看过表演后来的。

波勒马霍斯对我说：“苏格拉底，看样子你们要离开这儿，赶回城里去。”

“猜的对。”我说。

“但是，”他又说，“你瞧瞧我们是多少人？”

“看到了。”

“那么好！你要是够强壮就干上一仗，否则，你最好留在这儿。”

“难道就没有第二种方法了吗？”我说，“要是婉劝你们让我们回去，岂不更好？”

“要是我们不听你讲话，你还能说服我们吗？”他问。

“那当然不行。”格劳孔回答说。

inhabitant

[in'hæbitənt]

n. 居民, 居住者

spectacle

['spektəkl]

n. 观览物, 展览物

cloak

[kləuk]

n. 斗篷, 宽大外衣

desire

[di'zaɪə]

vt. 想要, 希望

companion

[kəm'pænjən]

n. 同伴, 共事者

alternative

[ɔ:l'tə:nətɪv]

n. 二中择一

"Then we are not going to listen; of that you may be *assured*. "

Adeimantus added: " Has no one told you of the torch-race on *horseback* in honour of the goddess which will take place in the evening? "

"With horses! " I replied, " That is a novelty. Will horsemen carry torches and pass them one to another during the race? "

"Yes," said Polemarchus, "and not only so, but a festival will be celebrated at night, which you certainly ought to see. Let us rise soon after supper and see this festival; there will be a gathering of young men, and we will have a good talk. Stay then, and do not be *perverse*. "

Glaucon said: "I suppose, since you insist, that we must. "

"Very good," I replied.

Accordingly we went with Polemarchus to his house; There too was Cephalus the father of Polemarchus, He *saluted* me eagerly, and then he said :

"You don't come to see me, Socrates, as often as you ought: If I were still able to go and see you I would not ask you to come to me. But at my age I can hardly get to the city, and therefore you should come oftener to the Piraeus. For let me tell you, that the more the pleasures of the body fade away, the greater to me is the pleasure and charm of conversation. Do not then deny my request, but make our house your resort and keep company with these young men; we are old friends, and you will be quite at home with us. "

I replied: "here is nothing which for my part I like better, Cephalus, than conversing with aged men; for I regard them as travelers who have gone a journey which I too may have to go, and of whom I ought to enquire, whether the way is smooth and easy, or rugged and difficult. And this is a question which I should like to ask of you who have arrived at that time which the poets call the ' threshold of old age ' – Is life harder towards the end, or what report do you give of it?"

"You are right," he replied; " they are not convinced: and there is something in what they say; not, however, so much as they imagine. I might answer them as Themistocles answered the Seriphian who was *abusing* him and saying that he was famous, not for his own *merits* but because he was an Athenian: ' If you had been a native of my country or I of yours, neither of us would have been famous. ' And to those who are not rich and are impatient of old age, the same reply may be made; for to

“反正我们是不会听的，你们就别枉费心机了。”

这时阿德曼托斯插嘴说：“没人告诉你们吗？今晚要举行火炬赛马的庆祝活动呢。”

“赛马！”我说，“这可是个新鲜玩意儿。是骑在马背上，手举火炬进行接力比赛吗？”

“是啊，”波勒马霍斯说，“还不止这些呢，晚上还有别的庆祝活动，你们一定得看看。咱们吃过晚饭就去，这里还有年轻人的集会，我们可以好好聊聊。留下来吧，别找借口了。”

格劳孔说：“既然你们这么坚持，那我们是非得留下不可了。”

“那好，就这么办吧。”我也说。

然后我们跟随波勒马霍斯回到他家。波勒马霍斯的父亲克法勒斯也在家里。克法勒斯热情地跟我打招呼。他说：

“你也不来看我们，苏格拉底，你应该经常来的。要是我还能撑着走去看你，我就不让你上这儿来了。可我年纪大啦，走不动了，所以，你应该来比雷埃夫斯港来得更勤点儿。我要告诉你，随着身体的享受一天天消退，我越来越喜欢和人交谈。不要拒绝我的邀请，和这些年轻人一起，常来逗留吧。我们是老朋友了，你就把这里当成是自己家一样。”

我答道：“说实在的，克法勒斯，我更喜欢和你们上了年纪的人交谈。因为我觉得你们是走过了漫长人生路的旅行者，我应该向你请教，那条路是康庄大道呢，还是荆棘密布？另外，我还要请教你一个问题，你已经步入了诗人所谓的‘老年之门’，人生的暮年是更为艰辛呢，还是你会给我另一个答案？”

“你说的对”，他回答说，“他们是不会相信的，不过他们也有些言过其实。当年塞瑞弗斯人辱骂米斯托克勒，说他成名并不是因为他的功绩，而是因为他是雅典人。色米斯托克勒回答说：“如果我是塞瑞弗斯人，我固然不会成名，但假如你是雅典人，你一样也成不了名。”同样，我会像色米斯托克勒回应塞瑞弗斯人那样来回应那些叹老嗟贫的人，对

assure

[ə'ʃʊə]

vt. 确信；使放心

horseback

['hɔ:sbæk]

n. 马背

perverse

[pə(:)'vɜ:s]

adj. 不正当的

salute

[sə'lʊt,-ljʊt]

v. 行礼致敬，敬礼

abuse

[ə'bjʊ:z]

vt. 辱骂；污蔑

merit

['merit]

n. 优点，价值

the good poor man old age cannot be a light *burden*, nor can a bad rich man ever have peace with himself. "

"May I ask, Cephalus, whether your fortune was for the most part inherited or *acquired* by you?"

"Acquired! Socrates; do you want to know how much I acquired? In the art of making money I have been *midway* between my father and grandfather: for my grandfather, whose name I bear, doubled and trebled the value of his *patrimony*, that which he inherited being much what I possess now; but my father Lysanias reduced the property below what it is at present : and I shall be satisfied if I leave to these my sons not less but a little more than I received. "

"That was why I asked you the question," I replied, "because I see that you are indifferent about money, which is a characteristic rather of those who have inherited their fortunes than of those who have acquired them ; the makers of fortunes have a second love of money as a creation of their own, *resembling* the affection of authors for their own poems, or of parents for their children, besides that natural love of it for the sake of use and profit which is common to them and all men. And hence they are very bad company, for they can talk about nothing but the praises of wealth. "

"That is true," he said.

"Yes, that is very true, but may I ask another question? What do you consider to be the greatest blessing which you have reaped from your wealth?"

"One," he said, "of which I could not expect easily to convince others. For let me tell you, Socrates, that when a man thinks himself to be near death, fears and cares enter into his mind which he never had before; the tales of a world below and the punishment which is exacted there of deeds done here were once a laughing matter to him, but now he is tormented with the thought that they may be true : either from the weakness of age, or because he is now drawing nearer to that other place, he has a clearer view of these things; *suspensions* and alarms crowd thickly upon him, and he begins to reflect and consider what wrongs he has done to others. And when he finds that the sum of his transgressions is great he will many a time like a child start up in his sleep for fear, and he is filled with dark forebodings. But to him who is conscious of no sin, sweet hope, as Pindar charmingly say "

"Well said, Cephalus," I replied; "but as concerning justice, what is it? – to speak

一个贫穷的好人而言，年老确实是不晓得负担，但对一个富有的坏人而言，他在老年也要承受巨大的心理压力。

“我想请问，克法勒斯，你的财富是大部份是继承的还是由你后来努力而得到的”？

“后来努力！苏格拉底；你想不想知道我是后来是怎么得到的？在艺术中赚钱，我一直处于我的父亲和祖父的中间：我的祖父，又把这一财产翻了三番，但我的父亲吕萨尼克斯，却把祖父留给他的遗产挥霍的比我现在的还少。如果我能给我的子孙后代比我继承的要多些，我已经很满足了。”

“我看你对财富很淡泊，所以才这样问问。”我回答，“祖上留有遗产的人，大都是这样，这一点跟自己赚钱的人不同。自己赚钱的人对钱财有一种特殊的爱，像诗人爱自己的诗作，像父母疼自己的儿女一样，不仅是因为钱对他们自己和所有人都有用，而且因为钱是他们自己赚来的。他们很无聊，除了赞美财富之外，什么都不懂。”

“确实如此。”他说。

“是的，的确如此，我可以再问一个问题吗？你认为你从财富中所得到的最大的收获是什么呢？”

“倒是有一个，”他说，“不过我觉得别人未必会相信。我告诉你吧，苏格拉底，当一个人觉得他已经不久于人世时，就会产生一种他从未有过的恐惧。关于地狱和报应的传说，以前对他只是笑谈，但现在他却会因怀疑这些都是真的而备受煎熬。也许是年龄带来的软弱，也许是离另一个世界越来越近了，他对这些事情有了更透彻的了解，他满腹疑虑，惊惶失措，开始反省自己都做过什么错事。当他发现自己罪行严重时，他就会像孩子一样无数次地从睡梦中惊醒，醒后尚心有余悸。但对一个问心无愧的人而言，甜蜜的希望就是和他年岁相当的亲切的护士，正像品达所说的那样。

“你说得太好了，克法勒斯，”我回答说，“但说到正义，什么才是正义呢？说真话，不欠债，这就够了吗？或

burden

[ˈbɜːdn]

n. 担子, 负担

acquire

[əˈkwaɪə]

vt. 获得, 学到

midway

[ˈmɪdˈwei]

adv. 在中途

patrimony

[ˈpætrɪməni]

n. 祖传的财物

resemble

[rɪˈzembl]

vt. 像, 类似

suspicion

[səˈspɪʃən]

n. 猜疑, 怀疑

the truth and to pay your *debts* – no more than this? And even to this are there not exceptions? Suppose that a friend when in his right mind has *deposited* arms with me and he asks for them when he is not in his right mind, ought I to give them back to him? No one would say that I ought or that I should be right in doing so, any more than they would say that I ought always to speak the truth to one who is in his condition. "

"You are quite right," he replied.

"But then," I said, "speaking the truth and paying your debts is not a correct *definition* of justice. "

"Quite correct, Socrates, if Simonides is to be believed," said Polemarchus interposing.

"I fear," said Cephalus, "that I must go now, for I have to look after the *sacrifices*, and I hand over the argument to Polemarchus and the company. "

"Is not Polemarchus your heir?" I said.

"To be sure," he answered, and went away laughing to the sacrifices.

"Tell me then, your heir of the argument, what did Simonides say, and according to you truly say, about justice?"

"He said that the repayment of a debt is just, and in saying so he appears to me to be right. "

"I agree with you," said Polemarchus.

"Then you and I are prepared to take up arms against any one who *attributes* such a saying to Simonides or Bias or Pittacus, or any other wise man or *seer*?"

"I am quite ready to do battle at your side," he said.

"Shall I tell you whose I believe the saying to be?"

"Whose?"

"I believe that Periander or Perdiccas or Xerxes or Ismenias the Theban, or some other rich and mighty man, who had a great opinion of his own power, was the first to say that justice is ' doing good to your friends and harm to your enemies. ' "

"Most true," he said.

"Yes," I said; " but if this definition of justice also breaks down, what other can be offered?"

"But what if I give you an answer about justice other and better," Thrasymachus

者这有没有什么例外呢？比如说，一个朋友在他头脑清醒的时候把他的武器交给了我，后来他疯了，又向我索要，我应该还给他吗？没有人会说我应该还给他或者说我还给他是对的，他们还会说我应该把真相告诉他，即使他疯了。”

“你说得对。”他回答说。

“但是，”我说道，“说实话和不欠债并不是正义的合适定义。”

波勒马霍斯插话说：“没错，苏格拉底，如果我们相信西蒙尼德的说法的话。”

克法勒斯说：“我必须走了，因为我得去献祭，那我就把这个话题交给波勒马霍斯和你们了。”

“那么，波勒马霍斯就是您的接班人了？”我问。

“当然。”他一边回答一边笑着去祭祀了。

“那就请辩论的接班人先生告诉我，西蒙尼德所说的正义究竟是什么？”

“他说欠债还债就是正义，我觉得他说得很对。”

“我很同意你的说法，”波勒马霍斯说。

“我们俩要拿起武器准备好，与那些支持西蒙尼德、毕阿斯或皮科斯塔以及其他圣贤的人做斗争吧。”

“我会时刻与你并肩作战的。”波勒马霍斯说道。

“我还没有告诉过你我认为‘以善与友，以恶报敌’是谁的格言吧？”

“是谁啊？”

“我认为是佩里安得罗，或者佩狄卡，也可能是泽尔泽斯或忒拜人伊梅尼阿，其他有钱有势的人也支持这种主张。”

波勒马霍斯回答道：“这可是千真万确。”

“这样啊，”我说：“既然这个关于正义的定义不攻自破，谁能再给它一个准确的定义呢？”

色拉叙马霍斯说道：“如果我能给你一个关于正义的定义，它不同凡俗而又卓然超群，你说你该受到什么样的

debt

[det]

n. 债；债务

deposit

[di'pɒzɪt]

vt. 存放

definition

[,defɪ'nɪʃən]

n. 定义，解说

sacrifice

['sækrɪfaɪs]

n. 献祭

attribute

[ə'trɪbjʊ(:)t]

vt. 把...归因于...

seer

['si:ə]

n. 预言家，先知者

said, "than any of these? What do you *deserve* to have done to you?"

"Why, my good friend," I said, "how can any one answer who knows, and says that he knows, just nothing; and who, even if he has some faint *notions* of his own, is told by a man of authority not to utter them? The natural thing is, that the speaker should be some one like yourself who professes to know and can tell what he knows. Will you then kindly answer, for the edification of the company and of myself?"

"Listen, then," he said; "I proclaim that justice is nothing else than the interest of the stronger. And now why do you not me? But of course you won't. "

"Let me first understand you," I replied. " justice, as you say, is the interest of the stronger. What, Thrasymachus, is the meaning of this? You cannot mean to say that because Polydamas, the pancratiast, is stronger than we are, and finds the eating of beef conducive to his bodily strength, that to eat beef is therefore equally for our good who are weaker than he is, and right and just for us?"

"Well," he said, "have you never heard that forms of government *differ*; there are tyrannies, and there are democracies, and there are *aristocracies*?"

"Yes, I know. "

"And the government is the ruling power in each state? "

"Certainly. "

"And the different forms of government make laws democratical, aristocratical, tyrannical, with a view to their several interests ; and these laws, which are made by them for their own interests, are the justice which they deliver to their subjects, and him who *transgresses* them they punish as a breaker of the law, and unjust. And that is what I mean when I say that in all states there is the same principle of justice, which is the interest of the government; and as the government must be supposed to have power, the only reasonable conclusion is, that everywhere there is one principle of justice, which is the interest of the stronger. "

"Now I understand you," I said; " and whether you are right or not I will try to discover. But let me remark, that in defining justice you have yourself used the word 'interest' which you *forbade* me to use. It is true, however, that in your definition the words ' of the stronger ' are added. "

"A small addition, you must allow," he said.

"Great or small, never mind about that: we must first enquire whether what you

惩罚呢？”

“我亲爱的朋友，”我说道，“一个人清清楚楚地知道他所说的不值一文时，他能怎样回答呢？即便他自己真有一些模糊的概念，但是被权威人士勒令闭嘴又能怎样？最好的办法就是讲话者是像你这样的人物，不仅知道而且能够讲出来他知道些什么。请你大发慈悲告诉我们吧，让我和同伴们受到一些教育，对此我将感激不尽。”

“好吧，你听着。”他说，“我认为正义不是别的，而是强者的利益，现在你为何不反驳我？当然，因为你不得不承认这个事实。”

我回答道：“首先你得让我弄明白你的意思。正如你听说，正义是强者的利益，可它究竟是什么意思呢？你不可能说因为浦吕达马斯是运动员，他比我们大家都强壮，而且他吃了很多牛肉来增长力气，他就是正义的，但对于我们这些身体比他弱的人来说，吃同样多的牛肉就变成了不正确和非正义的了？”

他说：“难道你没有听说过不同政府有不同的形式吗？不知道他们有独裁统治、民主统治和贵族统治的区别吗？”

“是的，这我当然知道。”

“在任何一个国家，政府不都是统治力量吗？”

“那是自然。”

“所以，不同的政府形式就会制定出适合各自需要、满足各自利益的法律来，有民主的法律，有贵族的法律，有独裁的法律。他们向公众表达了这样的意思，这些法律的制定就是为了他们的利益，谁不遵守，就会因为违反法律而受到惩罚，就会受到不公正的待遇。我的意思就是说，在任何国家里，关于正义都有一条统一的原则，都必须符合政府的利益。而且，政府必须拥有权力，所以，唯一合理的结论就是，无论在何处，正义唯一的一条原则就是要满足强者的利益要求。”

“现在我终于明白你的意思了，”我说，“无论你正确与否，我都愿意与你探讨一下这个问题。但是让我们注意一下，在定义公平的时候，你自己使用了‘利益’这个禁止我使用的词，但是，你又在这个词前面加上了‘强者的，来限定。’”

“你得承认，那是一个无关紧要的东西。”他说。

“我们先不要去管它是重要还是不重要。我们首先必须搞清楚的是你说的哪些话是正确的。现在，我们达成一致

deserve

[di'zə:v]

vt. 应受，值得

notion

['nəʃən]

n. 概念，观念，想法

differ

['difə]

vi. 不一致，不同

aristocracy

[,æris'tɒkrəsi]

n. 贵族，贵族政府

transgress

[træns'gres, trænz-]

vt. 违反，犯罪

forbide

[fə'bid]

vt. 禁止，不许