

<<柏拉图著作集 1 (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。

此套英文版《柏拉图著作集》是为适应中国读者阅读、研究柏拉图著作的需要而编辑出版的，收录了本杰明·乔伊特所译的全部柏拉图著作，以及乔伊特为每篇作品所撰写的导读性文字，共六卷。尽管柏拉图的著作，尤其是一些名篇，至20世纪出现了不少优秀译文，但一百余年前乔伊特这套完整的英译本仍然具有不可替代的地位和价值。

百余年来，该译本经多次再版，广为传播，为柏拉图的研究和阐释作出了历史性的贡献，至今仍具有不可替代的文学魅力和学术价值。

此英译本在中国国内的出版有着重要的学术意义，一方面可以澄清以往的中译本中那些含混不清的译法或者误译、漏译的地方，另一方面可以为读者提供不同的阐释，以供对照，这对于像柏拉图这样重要的哲学家而言是非常必要的。

本书为该套文集之第一卷。

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作者简介

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书籍目录

Introduction CharmidesIntroduction LysisIntroduction LachesIntroduction IonIntroduction
ProtagorasIntroduction EuthydemusIntroduction MenoIntroductionAppendix IntroductionGreater
HippiasIndex

章节摘录

And now, after making all these concessions, which are really inadmissible, we are still as far as ever from ascertaining the nature of temperance, which Charmides has already discovered, and had therefore better rest in the knowledge that the more temperate he is the happier he will be, and not trouble himself with the speculations of Socrates. In this Dialogue may be noted (1) The Greek ideal of beauty and goodness, the vision of the fair soul in the fair body, realised in the beautiful Charmides; (2) The true conception of medicine as a science of the whole as well as the parts, and of the mind as well as the body, which is playfully intimated in the story of the Thracian; (3) The tendency of the age to verbal distinctions, which here, as in the Protagoras and Cratylus, are ascribed to the ingenuity of Prodicus; and to interpretations or rather parodies of Homer or Hesiod, which are eminently characteristic of Plato and his contemporaries; (4) The germ of an ethical principle contained in the notion that temperance is doing ones own business, which in the Republic (such is the shifting character of the Platonic philosophy) is given as the definition, not of temperance, but of justice; (5) The impatience which is exhibited by Socrates of any definition of temperance in which an element of science or knowledge is not included; (6) The beginning of metaphysics and logic implied in the two questions: whether there can be a science of science, and whether the knowledge of what you know is the same as the knowledge of what you do not know; and also in the distinction between what you know and that you know, (α οιοεβ and οιοεβ) here too is the first conception of an absolute self-determined science (the claims of which, however, are disputed by Socrates, who asks cui bono ?) as well as the first suggestion of the difficulty of the abstract and concrete, and one of the earliest anticipations of the relation of subject and object, and of the subjective element in knowledge a rich banquet of metaphysical questions in which we taste of many things. (7) And still the mind of Plato, having snatched for a moment at these shadows of the future, quickly rejects them: thus early has he reached the conclusion that there can be no science which is a science of nothing (Parmen. 132 b) . (8) The conception of a science of good and evil also first occurs here, an anticipation of the Philebus and Republic as well as of moral philosophy in later ages.

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