



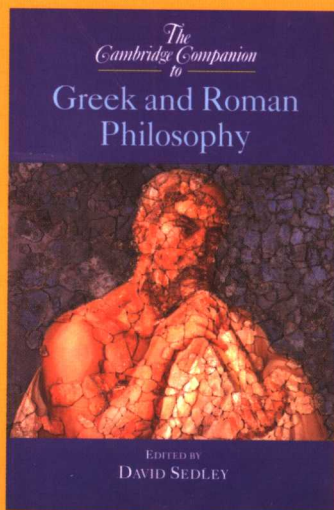
英文版

剑桥哲学研究指针

The Cambridge Companion to Philosophy

希腊罗马哲学

大卫·塞德利 编



Greek and Roman Philosophy

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The Cambridge Companion to Greek and Roman Philosophy

大卫·塞德利 编

Edited by David Sedley

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THE CAMBRIDGE COMPANION TO
GREEK AND ROMAN PHILOSOPHY

The Cambridge Companion to Greek and Roman Philosophy is a wide-ranging introduction to the study of philosophy in the ancient world. A team of leading specialists surveys the developments of the period and evaluates a comprehensive series of major thinkers, ranging from Pythagoras to Epicurus. There are also separate chapters on how philosophy in the ancient world interacted with religion, literature and science, and a final chapter traces the seminal influence of Greek and Roman philosophy down to the seventeenth century. Practical elements such as tables, illustrations, a glossary, and extensive advice on further reading make it an ideal book to accompany survey courses on the history of ancient philosophy. It will be an invaluable guide for all who are interested in the philosophical thought of this rich and formative period.



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剑桥哲学研究指针

出版说明

生活·读书·新知三联书店自20世纪80年代中期以来一向重视引进西方现当代学术著作，在著译界朋友大力支持下，我店陆续刊行综合性文库和专题性译丛若干套，对近二十余年中国学术思想的建设发展起到了积极的作用。

三联书店现在以英文原版形式引进出版“剑桥哲学研究指针”，其主旨则在于便利国内读者和研究者翻阅查考，掌握西方学术研究的最新动态。“剑桥哲学研究指针”是英国剑桥大学出版社20世纪90年代刊行的大型学术参考书，面世之后，好评如潮，影响巨大，自1992年至今已出版六十余种。这套书以大哲学家为中心线索，辅以若干时期的哲学主题及哲学流派，由出色当行的学者出任主编，邀集各领域专家组成国际化的学者队伍，专门撰写文章，综述研究状况，缕列文献目录；各书的编辑方针清晰，体例完备周密，内容丰富，资料充足，是很好的西方哲学研究指南读物。如原出版者所说：“这套书的目的之一，乃是针对艰深而富有挑战性的哲学家著作，帮助读者打消畏难心理”，对哲学有兴趣的非专业读者和学生，由此可获得权威有效的方便指引；专家和深入研究者由此则可概览各种解释与分析的新进展。

在21世纪中国社会和思想文化创造性发展的大背景下，这套书或将有助于中国读者深入勘察有关西方思想传统的各种不断演变的诠释，形成权衡取舍的批判性视野，并逐步确立中文学术界自身的看法。这是我们引进出版这套书的深层期望所在。

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2006年3月

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History of Greek and Roman Political Thought (co-edited with Christopher Rowe, 2000).

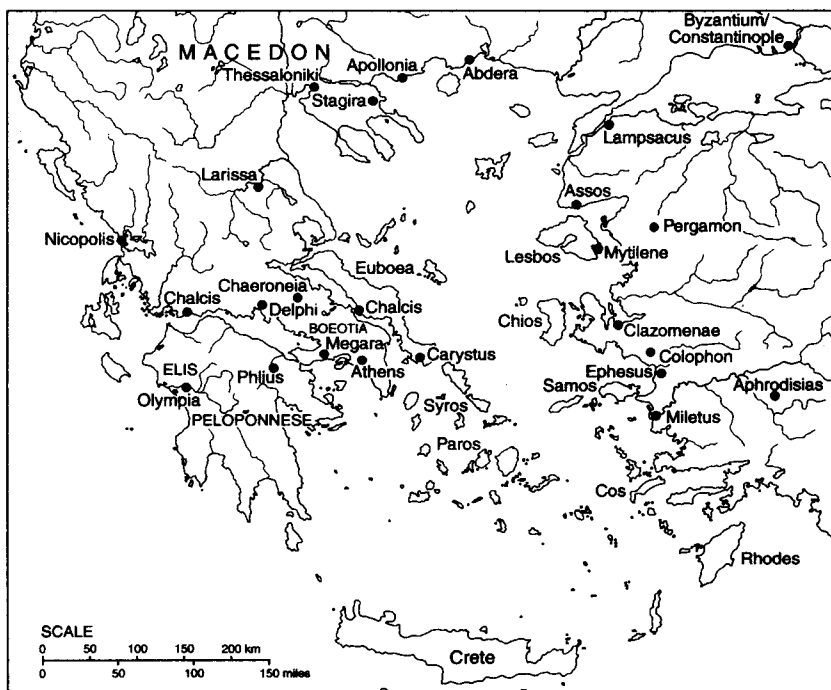
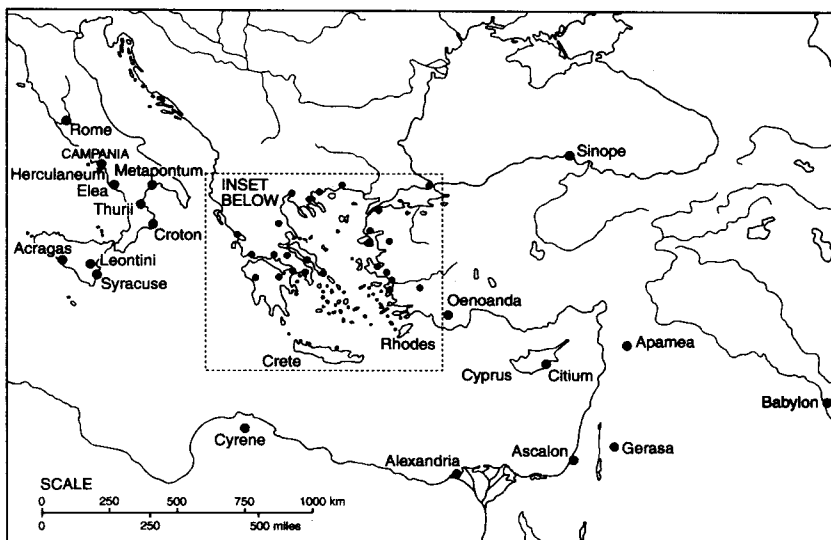
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David Sedley



Map of the Greek world

CONTENTS

	<i>List of illustrations and charts</i>	<i>page ix</i>
	<i>List of contributors</i>	x
	<i>Acknowledgements</i>	xiv
	<i>Map of the Greek world</i>	xv
	<i>Introduction</i>	i
	DAVID SEDLEY	
1	<i>Argument in ancient philosophy</i>	20
	JONATHAN BARNES	
2	<i>The Presocratics</i>	42
	MALCOLM SCHOFIELD	
3	<i>The Sophists and Socrates</i>	73
	SARAH BROADIE	
4	<i>Plato</i>	98
	CHRISTOPHER ROWE	
5	<i>Aristotle</i>	125
	JOHN M. COOPER	
6	<i>Hellenistic philosophy</i>	151
	JACQUES BRUNSCHWIG AND DAVID SEDLEY	
7	<i>Roman philosophy</i>	184
	A. A. LONG	
8	<i>Philosophy and literature</i>	211
	MARTHA C. NUSSBAUM	

viii Contents

9	<i>Late ancient philosophy</i>	242
	FRANS A. J. DE HAAS	
10	<i>Philosophy and science</i>	271
	R. J. HANKINSON	
11	<i>Philosophy and religion</i>	300
	GLENN W. MOST	
12	<i>The legacy of ancient philosophy</i>	323
	JILL KRAYE	
	<i>Bibliography</i>	353
	<i>Glossary</i>	373
	<i>Index</i>	386

ILLUSTRATIONS AND CHARTS

Map of the Greek world	<i>page</i> xv
The Athenian philosophical schools	10
Transmission of a text: Plato, <i>Phaedo</i> 83b4–7	15
Presocratic philosophers	45
Socrates in conversation with sophists	90
The Platonic dialogues	99
The Aristotelian corpus	127
The Aristotelian syllogism	136
Roman philosophical writers	187
Philosophical commentaries	246

Introduction

Compare the following two questions, both of which greatly exercised ancient Greek and Roman thinkers:

- 1 What is a good human life?
- 2 Why isn't the earth falling?

They appear about as different as any two questions could be. The first is one that most of us continue to consider important today. The second is not a question we are likely even to think worth asking: however little physics we know, we know enough to realize that the question itself rests on false suppositions.

Despite this and other contrasts, those who manage to get inside the subject – Greek and Roman philosophy – to which this book aims to provide an entry route should find that the two questions come to exercise an equal fascination. They may even find that the two of them have more in common than at first appears, as I shall suggest below.

Take the first of them, what a good human life is. How would you react to the answer that it should in principle be no harder to work out what makes a human life a good one than it is to work out what makes a doctor, a scalpel, an operation or an eye a good one? The latter kind of question is answered by first determining what the essential *function* of a doctor, a scalpel, an operation or an eye is, a good one simply being any that is such as to be successful in performing that function. Analogously, then, find out what is the function of a human being, or of a human life, and you will know what it is to be a good human being and to have a good human life. If, for example, man's natural function is fundamentally social, a human life's goodness will be defined accordingly; if intellectual, in a different way;