

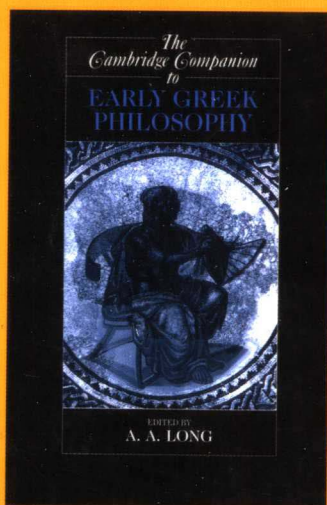


英文版
剑桥哲学研究指针

The Cambridge Companion to Philosophy

早期希腊哲学

A.A.朗 编



Early Greek Philosophy

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The Cambridge Companion to Early Greek Philosophy

A. A. 朗 编

Edited by A.A.Long

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The Cambridge Companion to

EARLY GREEK PHILOSOPHY

Edited by

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University of California, Berkeley



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THE CAMBRIDGE COMPANION TO EARLY GREEK PHILOSOPHY

Each volume of this series of companions to major philosophers contains specially commissioned essays by an international team of scholars, together with a substantial bibliography, and will serve as a reference work for students and nonspecialists. One aim of the series is to dispel the intimidation such readers often feel when faced with the work of a difficult and challenging thinker.

The Western tradition of philosophy began in Greece with a cluster of thinkers often called the Presocratics whose influence has been incalculable. They include the early Ionian cosmologists, Pythagoras, Heraclitus, the Eleatics (Parmenides, Melissus, and Zeno), Empedocles, Anaxagoras, the atomists and the sophists. All these thinkers are discussed in this volume both as individuals and collectively in chapters on rational theology, epistemology, psychology, rhetoric and relativism, justice, and poetics. A chapter on causality extends the focus to include historians and medical writers.

Assuming no knowledge of Greek or prior knowledge of the subject, this volume will provide new readers with the most convenient and accessible guide to early Greek philosophy available. Advanced students and specialists will find a conspectus of recent developments in the interpretation of early Greek thought.

A. A. Long is Professor of Classics and Irving Stone Professor of Literature at the University of California, Berkeley.

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。

三联书店编辑部

2006年3月

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PREFACE

This book seeks to provide a fresh and wide-ranging survey of early Greek philosophy, covering the thinkers often called Presocratics. Chapters are divided between studies of individual thinkers or movements, including the sophists, and studies of topics to which they collectively contributed. No knowledge of Greek is assumed, and the book includes extensive translations of primary texts, which are the authors' own, unless otherwise indicated. There is a detailed bibliography, organized in accordance with each of the main chapters, and references in footnotes to scholarly literature and to other details are mainly designed to assist the general reader rather than to engage in fine-tuning. Abbreviations of references to ancient authors and their works are explained at the beginning. Also included at the beginning are a map, showing the philosophers' native and adopted cities, a time-line of their (usually) approximate dates, and an alphabetical survey of their lives and writings.

For those who are approaching early Greek philosophy for the first time, a few words of advice on using this book may be helpful. In Chapter 1, I offer an overview of the field that Chapters 3–16 explore in detail. Because the evidence is so fragmentary and often transmitted by second- or third-hand summaries, rather than giving the thinkers' own words, a general familiarity with the later Greek (and occasionally Roman) authors who are our sources is indispensable. Those new to the subject are therefore strongly advised to read Chapter 2, Jaap Mansfeld's study of the sources, before proceeding with any of the subsequent studies, and his chapter is the place to go for guidance on ancient references in the main text and footnotes. The rest of the book is designed to be readable in sequence, but each chapter is self-contained and makes no presuppositions about the

order in which it should be read. Those whose first interest is in the sophists could turn immediately to Chapters 14 and 15. The topic chapters are equally approachable in any order, but readers unfamiliar with the philosophers discussed in Chapters 3–9 may prefer to read these chronologically organized studies of individuals and movements before embarking on most of the topic chapters. However, the final chapter, Glenn Most's study of "poetics," though it deals with a topic, covers ground that is highly relevant to the book as a whole; it may be read both as a conclusion and also as a complement to my introductory chapter.

The contributors to this book were given a completely free hand, within the limits of space, to present their subject as they saw fit. They were asked neither to be orthodox (as if orthodoxy could obtain in this or any other history) nor to strive for originality, but to be genuinely companionable. Nothing, of course, can substitute for any serious student's unmediated encounter with the primary texts, but this book, we hope, will guide its users to issues of central interest without either over-simplification or a barrage of scholarly clutter. We shall be pleased if our readers find many of the ideas presented here difficult: early Greek philosophy would not be studied so intensively if it were easy, and the more one studies it the harder it gets. We shall be disappointed if our expositions are found difficult, and if excitement at the material does not grow in proportion to the difficulties experienced in thinking about it. If you find yourself debating with Heraclitus or Parmenides or Zeno, or with what our authors say about these and other matters, that is just as it should be. There will never be a final or even a wholly comprehensive interpretation of early Greek philosophy, and within this book (as I have sometimes indicated) different assessments of many major issues can be found. It is always possible to approach the material from fresh perspectives, and from time to time what we thought we knew is jolted by remarkable discoveries, such as the Derveni papyrus and most recently by a papyrus containing new lines of Empedocles.¹

¹ For the Derveni papyrus, see Most in this volume p. 341, and Laks and Most [537]. Publication of the new Empedocles material by Martin and Primavesi [380] is imminent.

Fresh scholarly work on early Greek philosophy is constantly appearing.² The bibliography of this book, large though it is, has had to be quite selective, and it includes items that are too recent to have been thoroughly assessed and assimilated. These include Peter Kingsley's challenging work on Empedocles and the Pythagorean tradition [105], which advances very new ideas connecting early Greek philosophy to magic, and traces their transmission into Egypt, Islam, and medieval mysticism and alchemy. While this *Companion* was in its final stages, Patricia Curd's substantial book, *The Legacy of Parmenides* [290], appeared, and also a further book by Kingsley, *In the Dark Places of Wisdom* (Inverness, California, 1999), which reinterprets Parmenides in the light of inscriptions discovered at Velia in southern Italy.³ Studies such as these encourage us to expect that early Greek philosophy will be as effective at stimulating thought and reinterpretation in the next century as it has been during the past hundred years.

This book has been longer in the making than I anticipated when I accepted the invitation from Terry Moore, the series editor for Cambridge University Press, to be its editor. To him and to all my contributors I offer thanks for their patience and admirable cooperation. I am especially grateful to Keimpe Algra, the author of Chapter 3, who undertook this work at short notice after an earlier contributor was unable to proceed. The modern study of early Greek philosophy has long been an attractively international undertaking. I am particularly pleased that the book's authors comprise five nationalities and are affiliated with universities from six countries.

Throughout the editorial process, I have been ably assisted by James Ker, graduate student in Classics at Berkeley. He has been an invaluable help to me in drafting the bibliography and other supporting material, in formatting the chapters, and in chasing up references. Apart from all this, I have benefited from his enthusiasm, his fertile suggestions, and his readiness to put himself in the position of someone using the book. I am also very grateful to Andrew Wilson of TechBooks, Fairfax, Virginia for his careful and courteous management of the typographical process.

² For a helpful survey of recent scholarly trends, see Mourelatos [155] xxi–xxvii.

³ For details of these inscriptions, see Coxon [270] 39–40.

My own study of early Greek philosophy began at University College London under David Furley's splendid guidance. Looking back at that time forty years later, I see that Heraclitus, Parmenides and the other early Greek philosophers were the main reason I fell in love with ancient philosophy and with philosophy in general. This book will achieve its purpose if it encourages others to experience such an attraction.

A. A. Long
Berkeley, January 1999

SOURCE ABBREVIATIONS

Fragments are cited from the collection of Diels/Kranz [1]; for example, "DK 28 B6.4-7" refers to lines 4-7 of fragment B6 of Parmenides, whose author-number in DK is 28. (On the A-/B-distinction, see Mansfeld pp. 24-5.)

For modern works cited with a number in square brackets (e.g., "Barnes [14]"), a full reference is given in the Bibliography. A list of journal abbreviations is provided on p. 364.

<i>Adv. Col.</i>	Plutarch, <i>Against Colotes</i> (<i>Adversus Colotem</i>)
<i>Anc. med.</i>	[Hippocrates], <i>On ancient medicine</i>
<i>APo</i>	Aristotle, <i>Posterior Analytics</i>
<i>Ap.</i>	Plato, <i>Apology</i>
<i>Cat.</i>	Aristotle, <i>Categories</i>
<i>Crat.</i>	Plato, <i>Cratylus</i>
<i>De an.</i>	Aristotle, <i>On the soul</i> (<i>De anima</i>)
<i>DK</i>	Diels/Kranz, <i>Die Fragmente der Vorsokratiker</i> [1]
<i>D.L.</i>	Diogenes Laertius
<i>FHSG</i>	Fortenbaugh/Huby/Sharples/ Gutas, <i>Theophrastus of Eresus. Sources for his Life, Writings, Thought and Influence</i> [37]
<i>GA</i>	Aristotle, <i>Generation of animals</i>
<i>GC</i>	Aristotle, <i>On coming to be and passing away</i> (<i>De generatione et corruptione</i>)
<i>Gorg.</i>	Plato, <i>Gorgias</i>
<i>Il.</i>	Homer, <i>Iliad</i>

<i>In phys.</i> , <i>In Parm. etc.</i>	<i>Commentary on Aristotle's Physics, Commentary on Plato's Parmenides, etc.</i>
KRS	Kirk/Raven/Schofield, <i>The Presocratic Philosophers</i> [4]
LSJ	Liddell, H. G., and Scott, R. <i>A Greek-English Lexicon</i> , rev. H. S. Jones, 9th ed. with suppl. (Oxford, 1968)
M.	Sextus Empiricus, <i>Against the professors</i> (<i>Adversus mathematicos</i>)
<i>Metaph.</i>	Aristotle, <i>Metaphysics</i> ; Theophrastus, <i>Metaphysics</i>
<i>Meteor.</i>	Aristotle, <i>Meteorology</i>
<i>Mem.</i>	Xenophon, <i>Memorabilia</i>
MXG	[Aristotle], <i>On Melissus, Xenophanes, Gorgias</i>
<i>Nat. hom.</i>	[Hippocrates], <i>On the nature of man</i> (<i>De natura hominis</i>)
NE	Aristotle, <i>Nicomachean ethics</i>
<i>Od.</i>	Homer, <i>Odyssey</i>
<i>Parm.</i>	Plato, <i>Parmenides</i>
PH	Sextus Empiricus, <i>Outlines of Pyrrhonism</i> (<i>Pyrrhoneae hypotyposes</i>)
<i>Phys.</i>	Aristotle, <i>Physics</i> ; Eudemus, <i>Physics</i>
<i>Prot.</i>	Plato, <i>Protagoras</i>
<i>Ref.</i>	Hippolytus, <i>Refutation of all heresies</i>
<i>Rep.</i>	Plato, <i>Republic</i>
<i>Rhet.</i>	Aristotle, <i>Rhetoric</i>
SE	Aristotle, <i>Sophistical refutations</i> (<i>Sophistici elenchi</i>)
<i>Sens.</i>	Theophrastus, <i>On the senses</i> (<i>De sensibus</i>)
<i>Soph.</i>	Plato, <i>Sophist</i>
<i>Theog.</i>	Hesiod, <i>Theogony</i>
<i>Tht.</i>	Plato, <i>Theaetetus</i>
VS	Philostratus, <i>Lives of the sophists</i> (<i>Vitae sophistarum</i>)

LIVES AND WRITINGS OF THE EARLY GREEK PHILOSOPHERS

ANAXAGORAS

Born c. 500 B.C. at Clazomenae on the Ionian coast; author of a cosmology that rejects any ultimate elements and has *Nous* (mind) as its activating principle. Anaxagoras was the first philosopher to settle at Athens, where he spent some twenty years (under the patronage of Pericles) until his prosecution or persecution for impiety. He then left Athens probably for Lampsacus, and died c. 428 B.C. For a recent reconstruction of his career, see Mansfeld [395].

Sources

D.L. II.6-15; the Suda; Plato, *Ap.* 26d, *Phaedrus* 270a; Plutarch, *Pericles* 6, 16, 32; others in DK 59 A.

Works

A "single treatise" (D. L. I.16) known later as *Physics* and extending over two books. Sixteen passages from its "first book" (including the opening words "All things were together") are quoted by Simplicius, and all but one passage appears in his commentary on Aristotle's *Physics*; other writers preserve a few further lines. Other books attributed to him on squaring the circle, on scene painting and perspective, and on problems (DK 59 A38-40) were almost certainly spurious.

ANAXIMANDER

Born c. 610 B.C. in Miletus; the earliest thinker for whom a detailed cosmology is attested. Anaximander is credited with inventing the