



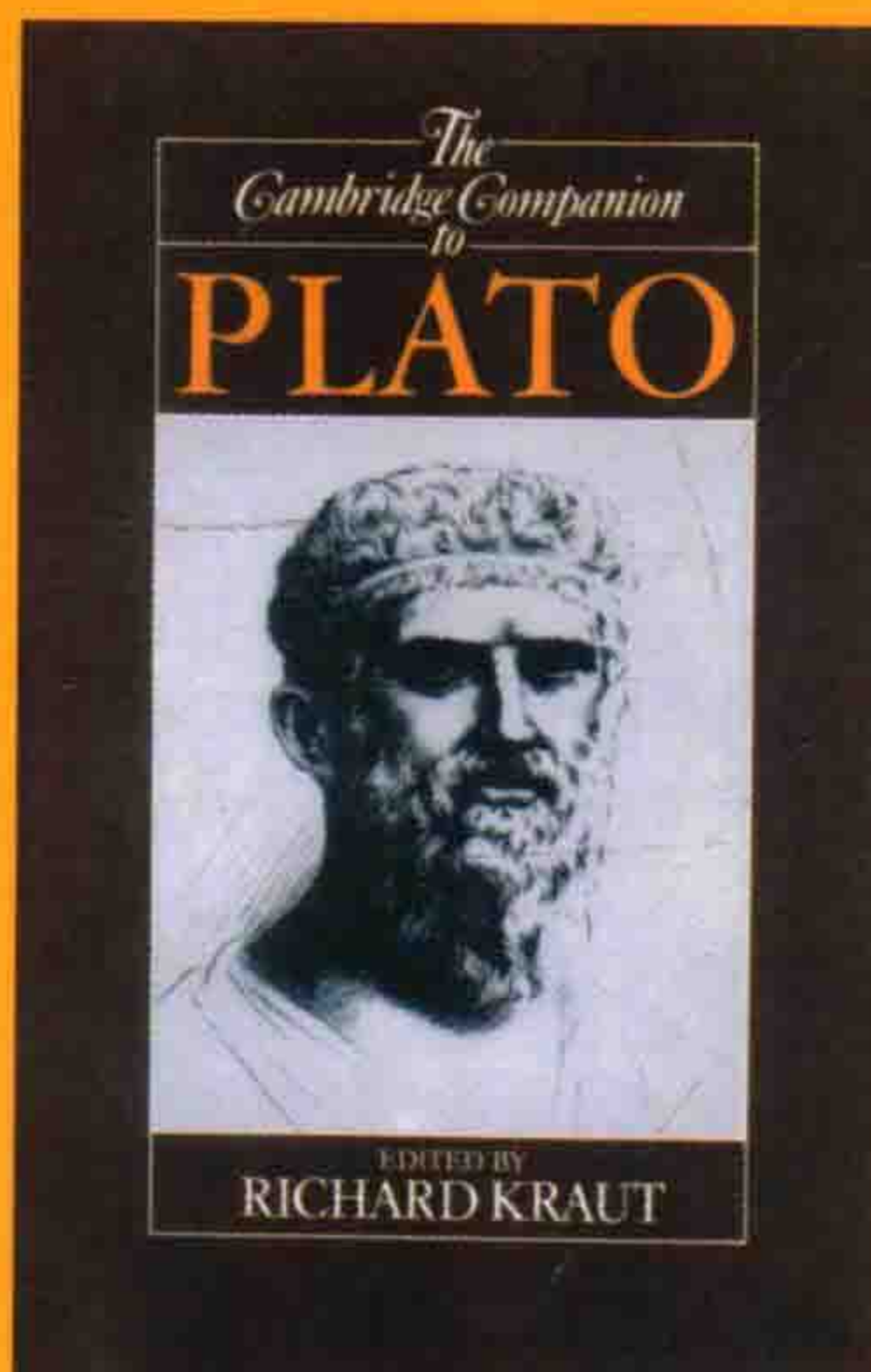
英文版

剑桥哲学研究指针

The Cambridge Companion to Philosophy

柏拉图

理查德·克劳特 编



Plato

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理查德·克劳特 编

Edited by Richard Kraut

生活·讀書·新知 三联书店

图书在版编目(CIP)数据

柏拉图 = The Cambridge Companion to Plato / () 克劳
特编. —北京: 生活·读书·新知三联书店, 2006. 5
(剑桥哲学研究指针)
ISBN 7-108-02450-0

I. 柏... II. 克... III. 柏拉图(前 427 ~ 前 347) - 哲
学思想 - 研究 - 英文 IV. B502.232

中国版本图书馆 CIP 数据核字(2006)第 018950 号

责任编辑 舒 炜
封面设计 罗 洪 崔建华
出版发行 生活·读书·新知 三联书店
(北京市东城区美术馆东街 22 号)
邮 编 100010
图 文 01-2006-2112
经 销 新华书店
印 刷 北京市松源印刷有限公司
版 次 2006 年 5 月北京第 1 版
2006 年 5 月北京第 1 次印刷
开 本 635 毫米×965 毫米 1/16 印张 36.25
印 数 0,001-4,000 册
定 价 42.00 元

This is another volume in the new Cambridge series of companions to major philosophers. Each volume will contain 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.

Plato stands at the head of our philosophical tradition, being the first Western thinker to produce a body of writing that touches upon a wide range of topics still discussed by philosophers today. In a sense he invented philosophy as a distinct subject, for although many of these topics were discussed by his intellectual predecessors and contemporaries, he was the first to bring them together by giving them a unitary treatment. He conceives of philosophy as a discipline with a distinctive intellectual method, and he makes radical claims for its position in human life and the political community. This volume contains fifteen new essays discussing Plato's views about knowledge, reality, mathematics, politics, ethics, love, poetry, and religion. There are also analyses of the intellectual and social background of his thought, the development of his philosophy throughout his career, the range of alternative approaches to his work, and the stylometry of his writing.

New readers and nonspecialists will find this the most convenient, accessible guide to Plato currently available. Advanced students and specialists will find a conspectus of recent developments in the interpretation of Plato.

The Cambridge Companion to **PLATO**

Edited by Richard Kraut

University of Illinois at Chicago



CAMBRIDGE
UNIVERSITY PRESS

CAMBRIDGE UNIVERSITY PRESS

Cambridge, New York, Melbourne, Madrid, Cape Town, Singapore, São Paulo

Cambridge University Press

The Edinburgh Building, Cambridge CB2 2RU, UK

Published in the United States of America by Cambridge University Press, New York

www.cambridge.org

Information on this title: www.cambridge.org/0521430186

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First published 1992

Reprinted 1993 (twice), 1995, 1996 (twice), 1997, 1999 (twice)

A catalogue record for this publication is available from the British Library

ISBN-10 0-521-43018-6 hardback

ISBN-10 0-521-43610-9 paperback

Transferred to digital printing 2005

This edition of *The Cambridge Companion to Plato* is published by arrangement with Cambridge University Press.

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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。

三联书店编辑部

2006 年 3 月

FOR GREGORY VLASTOS
1907–1991

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CHRONOLOGY

<i>Plato's life</i> *	<i>Plato's writings</i> †	<i>Other events</i>
427: born		431–404: Pelopponesian War
	c. 399–c. 387: composes early dialogues: <i>Ap.</i> , <i>Chrm.</i> , <i>Cri.</i> , <i>Euphr.</i> , <i>H. Mi.</i> , <i>Ion</i> , <i>La.</i> , <i>Prt.</i> ; <i>Euthd.</i> , <i>Grg.</i> , <i>H. Ma.</i> , <i>Lys.</i> , <i>Menex.</i> , <i>Rep.</i> I.	399: death of Socrates
387: first visit to Sicily; makes contact with Pythagorean philosophers; founds Academy upon his return to Athens	c. 387–c. 367: composes middle dialogues: <i>Meno</i> , <i>Cra.</i> , <i>Phd.</i> , <i>Smp.</i> , <i>Rep.</i> II–X, <i>Phdr.</i> , <i>Prm.</i> , <i>Tht.</i>	384: birth of Aristotle
367–365: second visit to Sicily, upon death of Dionysius I of Syracuse; involvement in Syracusan politics, described in <i>Seventh Letter</i>	c. 365–347: composes late dialogues: <i>Ti.</i> , <i>Criti.</i> , <i>Sph.</i> , <i>Pol.</i> , <i>Phil.</i> , <i>Laws</i>	367: Aristotle joins Academy
361: third visit to Sicily, described in <i>Seventh Letter</i>		
347: dies		

*For further information, see Chapter 1, notes 1, 3, 24, and 25.

†For further information, see Chapter 1, notes 16–18, 20, 21, 25, 39, 57, and 61.

ABBREVIATIONS

I. ANCIENT AUTHORS

ARISTOPHANES

Acharn. *Acharnians*

ARISTOTLE

Ath. Pol. *Constitution of the Athenians*

De An. *De Anima*

Met. *Metaphysics*

N.E. *Nicomachean Ethics*

Poet. *Poetics*

Soph. El. *De Sophisticis Elenchis*

Top. *Topics*

ISOCRATES

Antid. *Antidosis*

Panath. *Panathenaicus*

OLYMPIODORUS

Prol. *Anonymous Prolegomena to the Philosophy of
Plato*

PLATO

Alc. *Alcibiades*

Ap. *Apology*

Chrm. *Charmides*

Cleit. *Cleitophon*

Cra. *Cratylus*

Cri. *Crito*

Criti. *Critias*

xiv Abbreviations

<i>Epin.</i>	<i>Epinomis</i>
<i>Epist.</i>	<i>Epistles (Letters)</i>
<i>Euphr.</i>	<i>Euthyphro</i>
<i>Euthd.</i>	<i>Euthydemus</i>
<i>Grg.</i>	<i>Gorgias</i>
<i>H. Ma.</i>	<i>Hippias Major</i>
<i>H. Mi.</i>	<i>Hippias Minor</i>
<i>La.</i>	<i>Laches</i>
<i>Lys.</i>	<i>Lysis</i>
<i>Menex.</i>	<i>Menexenus</i>
<i>Phd.</i>	<i>Phaedo</i>
<i>Phdr.</i>	<i>Phaedrus</i>
<i>Phil.</i>	<i>Philebus</i>
<i>Pol.</i>	<i>Politicus (Statesman)</i>
<i>Prm.</i>	<i>Parmenides</i>
<i>Prt.</i>	<i>Protagoras</i>
<i>Rep.</i>	<i>Republic</i>
<i>Smp.</i>	<i>Symposium</i>
<i>Sph.</i>	<i>Sophist</i>
<i>Theag.</i>	<i>Theages</i>
<i>Tht.</i>	<i>Theaetetus</i>
<i>Ti.</i>	<i>Timaeus</i>

SEXTUS EMPIRICUS

<i>A.M.</i>	<i>Adversus Mathematicos</i>
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II. MODERN TEXTS

D.K.	H. Diels and W. Kranz, <i>Die Fragmente der Vorsokratiker</i> , Seventh edition, 1954
O.C.T.	Oxford Classical Texts

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1 Introduction to the study of Plato

I

Plato (427–347 B.C.)¹ stands at the head of our philosophical tradition, being the first Western thinker to produce a body of writing that touches upon the wide range of topics that are still discussed by philosophers today under such headings as metaphysics, epistemology, ethics, political theory, language, art, love, mathematics, science, and religion. He may in this sense be said to have invented philosophy as a distinct subject, for although all of these topics were, of course, discussed by his intellectual predecessors and contemporaries, he was the first to bring them together by giving them a unitary treatment. He conceives of philosophy as a discipline with a distinctive intellectual method, and he makes radical claims for its position in human life and the political community. Because philosophy scrutinizes assumptions that other studies merely take for granted, it alone can give us genuine understanding; since it discovers a realm of objects inaccessible to the senses and yields an organized system of truths that go far beyond and in some cases undermine common sense, it should lead to a transformation in the way we live our lives and arrange our political affairs. It is an autonomous subject and not the instrument of any other discipline, power, or creed; on the contrary, because it alone can grasp what is most important in human life, all other human endeavors should be subordinate to it.²

This conception of philosophy and the substantive philosophical theories that support it were controversial from the very start; al-

I am most grateful to Terence Irwin, Constance Meinwald, and Ian Mueller for their helpful comments on an earlier draft of this essay.

I