

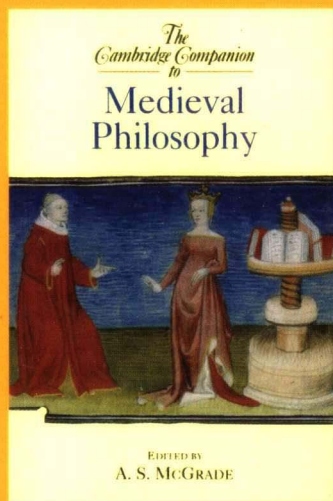


英文版
剑桥哲学研究指针

The Cambridge Companion to Philosophy

中世纪哲学

A.S. 麦格雷迪 编



Medieval Philosophy

第2版

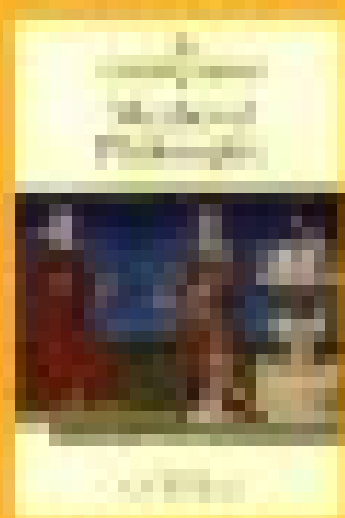
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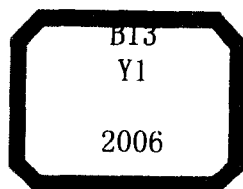
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The Cambridge Companion to Medieval Philosophy

A. S. 麦格雷迪 编

Edited by A.S.McGrade

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The Cambridge Companion to
**MEDIEVAL
PHILOSOPHY**

Edited by

A. S. McGrade



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THE CAMBRIDGE COMPANION TO
MEDIEVAL PHILOSOPHY

The Cambridge Companion to Medieval Philosophy takes its readers into one of the most exciting periods in the history of philosophy. It spans a millennium of thought extending from Augustine to Thomas Aquinas and beyond. It includes not only the thinkers of the Latin West but also the profound contributions of Islamic and Jewish thinkers such as Avicenna and Maimonides. Leading specialists examine what it was like to do philosophy in the cultures and institutions of the Middle Ages and engage all the areas in which medieval philosophy flourished, including language and logic, the study of God and being, natural philosophy, human nature, morality, and politics. The text is supplemented with chronological charts, biographies of the major thinkers, and a guide to the transmission and translation of medieval texts. The volume will be invaluable for all who are interested in the philosophical thought of this period.

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 presents one of the most exciting periods in the history of philosophy, a millennium of thought extending from Augustine to Wyclif in the Latin West, from al-Kindi to Ibn Rushd in Islam, and in medieval Jewish communities from Ibn Gabirol to Gersonides. As a Companion, the volume seeks to do more than present authoritative information *about* its subject. The contributors aim to take their readers as far as possible *into* medieval philosophy. I explain in the introduction how we hope to achieve this. For now it will be enough to say that we do not assume any prior knowledge of medieval philosophy or the languages in which it was written. We expect that most readers will have had some exposure to contemporary philosophy, but we welcome and hope to assist interested nonphilosophers as well. The volume is meant to be useful in medieval philosophy courses at all levels, but we also have very much in mind those who are approaching medieval philosophy on their own, without access to specialists in the field. We will be delighted if our efforts incite a degree of student agitation for more medieval courses in mainly modernist philosophy departments and if we encourage teachers who skipped or were deprived of the Middle Ages in their own training to offer such courses. It could be a liberating experience for all concerned.

The contributors to this volume have shown great public spirit and enthusiasm for medieval philosophy in setting aside more specialized research in order to make the whole subject accessible to others – not an easy assignment, but, they have found, a rewarding one. I am grateful for their counsel regarding my part in the volume and for their patience and good humor in adjusting their work to suit

the common good (most often by cutting out fine material for which there simply is not room). I am happy to thank the reviewers of an early prospectus for this Companion for highly effective criticism and the following for advice and information given along the way: Donald Baxter, Stephen Lahey, Miri Rubin, Paul V. Spade, Eleonore Stump, John Wippel, and Jack Zupko. My debts to Professor B. J. McGrade are easily borne but boundless. Individual contributors wish to acknowledge the advice or inspiration of Julie Allen, Paul Freedman, Ester Macedo, Mrs C. M. L. Smith, and Katherine Tachau. Final thanks are due to the editorial and production staff of Cambridge University Press, and especially to Hilary Gaskin, who has supported and judiciously overseen the volume from start to finish.

A. S. McGrade

ABBREVIATIONS AND FORMS OF REFERENCE

For works cited with a number in square brackets (e.g., Kretzmann [41]), a full reference is given in the bibliography.

a.	article
ad	reply to (ad 1: reply to first objection)
CCAq	<i>The Cambridge Companion to Thomas Aquinas</i> , ed. N. Kretzmann and E. Stump (Cambridge, 1993)
CCAug	<i>The Cambridge Companion to Augustine</i> , ed. E. Stump and N. Kretzmann (Cambridge, 2001)
CCOck	<i>The Cambridge Companion to Ockham</i> , ed. P. V. Spade (Cambridge, 1999)
CCScot	<i>The Cambridge Companion to Duns Scotus</i> , ed. T. Williams (Cambridge, 2003)
CH12	<i>A History of Twelfth-Century Western Philosophy</i> , ed. P. Dronke (Cambridge, 1988)
CHLMP	<i>The Cambridge History of Later Medieval Philosophy</i> , ed. N. Kretzmann <i>et al.</i> (Cambridge, 1982)
CT I–III	<i>The Cambridge Translations of Medieval Philosophical Texts</i> I <i>Logic and the Philosophy of Language</i> , ed. N. Kretzmann and E. Stump (Cambridge, 1988) II <i>Ethics and Political Philosophy</i> , ed. A. S. McGrade, J. Kilcullen, and M. Kempshall (Cambridge, 2001) III <i>Mind and Knowledge</i> , ed. R. Pasnau (Cambridge, 2002)

xviii Abbreviations and forms of reference

d.	distinction (in textual references)
obj.	objection
<i>Ordinatio</i>	The text of some or all of a <i>Sentences</i> commentary put in order for publication by the author, in contrast with a <i>reportatio</i>
<i>PG</i>	<i>Patrologia graeca</i> , ed. J. P. Migne, 162 vols. (Paris, 1857–66) (Greek text with Latin translation)
<i>PL</i>	<i>Patrologia latina</i> , ed. J. P. Migne, 221 vols. (Paris, 1844–64)
q.	question
q. disp.	disputed question
quodl.	quodlibet
<i>Reportatio</i>	The “reported” form of some or all of a <i>Sentences</i> commentary (see p. 330)
<i>ScG</i>	Thomas Aquinas, <i>Summa contra Gentiles</i>
<i>Sent.</i>	Peter Lombard, <i>Sententiae in IV libris distinctae</i> (Four Books of Sentences), 2 vols. (Grottaferrata, 1971–81) or commentary thereon (see p. 28)
<i>ST</i>	Thomas Aquinas, <i>Summa theologiae</i> : references are to the four parts – I, IaIIae (first part of the second part), IIaIIae (second part of the second part), and III
un.	unique (e.g., where a question has only one article)

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