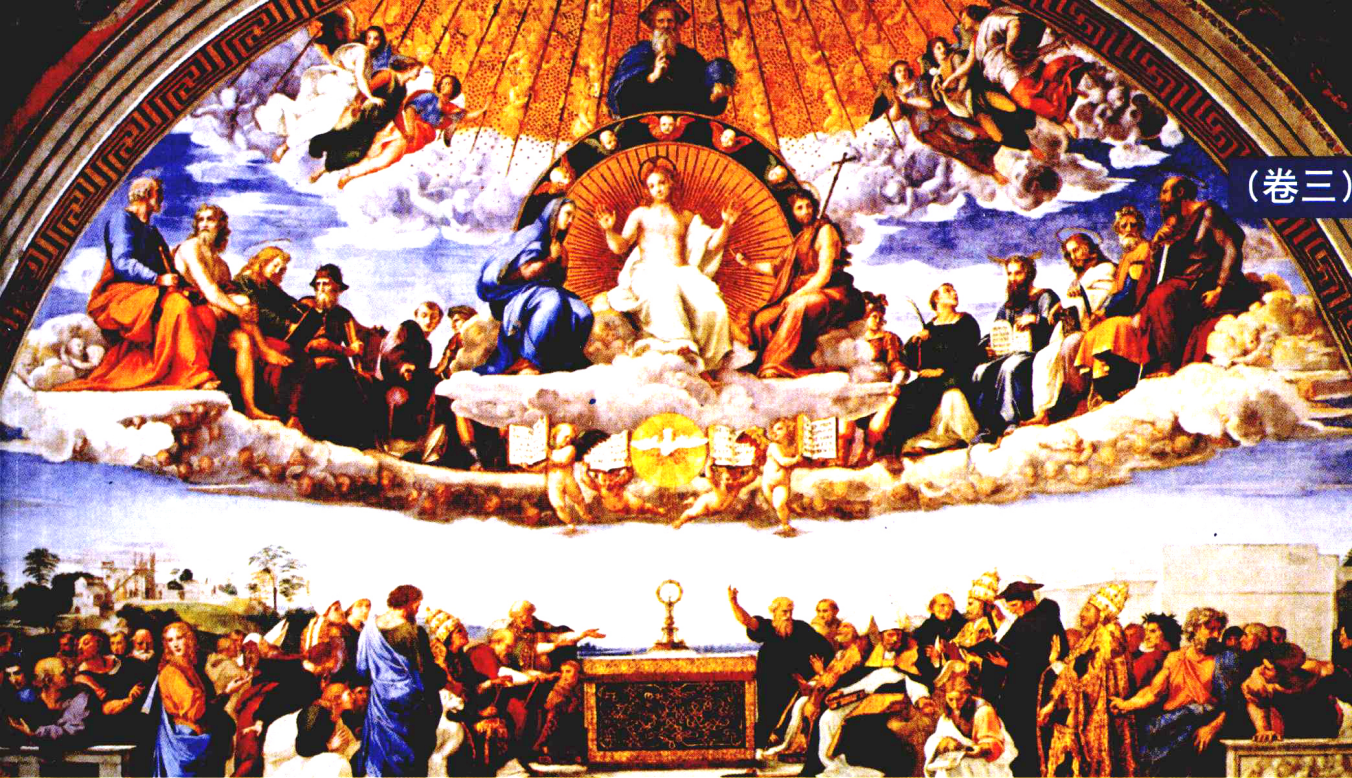




(卷三)

西方经典英汉提要

English-Chinese Summaries of Western Classics Volume III
100 Classics of the Middle Ages

中世纪经典100部

(650年到1450年)

(奥) 雷立柏 (Leopold Leeb) 著

世界图书出版公司



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图书在版编目(CIP)数据

西方经典英汉提要.第3卷,中世纪经典 100 部/(奥)雷立柏著. —北京:世界图书出版公司北京公司,2010.10

ISBN 978-7-5100-2718-5

I.①西… II.①雷… III.①著作—内容提要—西方国家—英、汉 IV.①Z835

中国版本图书馆 CIP 数据核字(2010)第 205787 号

西方经典英汉提要(卷三):中世纪经典 100 部

著 者:	(奥)雷立柏	筹划出版:	银杏树下	责任编辑:	张 鹏
出 版:	世界图书出版公司北京公司				
发 行:	世界图书出版公司北京公司(北京朝内大街 137 号 邮编 100010)				
销 售:	各地新华书店				
印 刷:	北京盛兰兄弟印刷装订有限公司(北京市大兴区黄村镇西芦城 邮编 102612)				
开 本:	787×1092 毫米 1/16				
印 张:	29 插页 4				
字 数:	580 千				
版 次:	2010 年 12 月第 1 版				
印 次:	2010 年 12 月第 1 次印刷				
教师服务:	teacher@hinabook.com	139-1140-1220			
投稿邮箱:	onebook@263.net				
编辑咨询:	133-6631-2326				
营销咨询:	133-6657-3072	010-8161-6534			
ISBN	978-7-5100-2718-5/C·125			定 价:	50.00 元

(如存在文字不清、漏印、缺页、倒页、脱页等印装质量问题,请与承印厂联系调换。联系电话:010-61232263)

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西方经典英汉提要

总 序

就早期的来龙去脉而言,欧洲文化的根源在埃及、巴勒斯坦、叙利亚和波斯地区,因此“西方文化”和“西方经典”是有争论的概念。然而从文学和思想来看,古希腊的传统在人类思想史上形成了一种很关键的新开端。因此,本系列从荷马开始梳理欧洲经典的悠久传统,其目标是提供关于一些重要著作及其作者的基本知识。当然,仅仅轮廓性地描述一部经典的内容是远远不够的,应该还要鉴定每一部经典在文学史及思想史上的位置和影响,又要提供一些分析和解释,以及关于该著作的研究书目。不过,这一切都超出本系列的范围。

欧洲文化以及西方思想史应该被视为一个整体。这就意味着人们应该研究每一个时代的作者以及前后著作之间的关联。一种比较全面的角度也应该注意到不同的知识领域,因为一些作者可能通过诗歌表达一些哲学理念或他们会将神话与历史结合起来。因此,文学、历史、哲学、法律和宗教在很多古代经典中是分不开的。比如奥古斯丁的《上帝之城》谈论历史、伦理、政治、神话学、宗教信仰以及解释学的问题。

本系列分为五卷:《古希腊罗马经典 100 部》(公元前 800 年到公元 150 年)、《古代晚期经典 100 部》(公元 150 年到 650 年)、《中世纪经典 100 部》(650 年到 1450 年)、《文艺复兴和巴洛克时期经典 100 部》(1450 到 1750 年)、《近现代经典 100 部》(1750 年到 1950 年)。每一卷都可以充当一部独立的文集,因此在每一卷附加索引,其中罗列作者、著作和重要概念的原名、英语及汉语的翻译。本系列的经典主要属于文学、历史学、哲学、法学和宗教学的领域,但也包括一些著名的自然科学著作和百科全书式的著作。在选择经典时我们优先收录那些形成比较完整叙事的著作,因此残片式的著作、“诗歌集”、“信集”和“讲演集”类型的著作比较少。一些重要的作者在正文中被忽略,但在索引中仍然有关于他们的基本资料。因为本系列特别注重经典的原文,在汉语的叙述中仍然使用 ABC 写出西文的人名、地名和书名。“关于专名,除有惯译者外,一般均不译成汉语对音。因为单是《荷马史诗》中的英雄 Achilles 就有阿喀琉斯、阿基琉斯、阿戏留、阿溪里等许多译名,难定取舍,所以都不采用,一概使用原文。”(参见罗念生,《古希腊语汉语词典》,商务印书馆,2004 年,前言)。西文专名的汉译能在索引中查获。

希望本系列能够帮助读者更好地了解和欣赏西方文学及思想的高度、深度和广度!

编者雷立柏
2009 年于北京

The Series of “English–Chinese Summaries of Western Classics”

General Preface

The more ancient origins of European culture are in Egypt, Palestine, Syria and Persia, and thus the expressions “western culture” and “western classics” are debatable. However, as far as literature and thought are concerned, the tradition of ancient Greece forms a decisive new beginning in the intellectual history of mankind. Thus this series starts with Homer and from there follows the long stream of European classics. The purpose of the collection is to provide basic knowledge about some important classical works and about their authors. Of course, a simple summary of the contents of a classic is not enough, it would also be necessary to assess the position and influence of each work in the history of literature and thought, to offer analysis and possible interpretations, and to add a short bibliography of the studies on each of the classics. However, this exceeds the scope of this series.

European culture and the intellectual history of the West should be understood as a whole. This implies that we should be acquainted with the scholars of every period and with the continuity that links earlier and later works. A more wholistic approach will also pay attention to different fields of knowledge, because many authors may use poetry to express philosophical ideas or combine myth and history. Thus literature, history, philosophy, law, and religion are intertwined in many of the classical writings. For example, Augustine’s *The City of God* discusses questions of history, ethics, politics, mythology, religious faith, and hermeneutical questions.

This series is divided into five volumes: “100 Classics of Ancient Greece and Rome” (800 BC —150 AD), “100 Classics of Late Antiquity” (150 AD—650 AD), “100 Classics of the Middle Ages” (650—1450 AD), “100 Classics of Renaissance and Baroque” (1450—1750), “100 Classics of the Modern Age” (1750—1950). Each volume is designed as an independent collection and thus has an index which contains the original names of the authors, important works and ideas, and the English and Chinese transcriptions. The classical works

chosen in this series are mainly taken from the areas of literature, history, philosophy, law, and religion, but there are also some famous scientific works and encyclopedic collections. Preference was given to those works who present a complete narrative, thus collections of fragments, poems, letters, and speeches have been somewhat neglected. Some important authors may not be mentioned in the text, but they appear in the index. Since this series pays special attention to the original languages of the classics, the Chinese text uses the ABC for western personal names, place names, and book titles. “Proper names are generally not transliterated into Chinese, except for commonly used translations. Take for example the different Chinese translations for the hero Achilles in Homer’s epic, it will be hard to choose between ‘A-ka-liu-si’, ‘A-ji-liu-si’, ‘A-xi-liu’, ‘A-xi-li’ and many other different translations. Thus we do not use any of these transliterations and keep the original way of writing.” (Luo Niansheng, *Classical Greek-Chinese Dictionary*, Shangwu, 2004, preface). The Chinese transliterations of western names can be found in the index.

May this series help the reader to better understand and enjoy the height, depth, and width of western literature and thought!

Leopold Leeb, Beijing 2009

序

大体来看,欧洲中世纪历史可以分为一个衰退期和一个建设期,但在不同地区这两个阶段的表现有所差异。从 375 年(匈奴入侵)到 955 年(匈牙利人定居)的时期被称为“民族大迁移”,而在这个阶段中也同时伴随着穆斯林军的扩展和维京人(诺曼人)的侵略,因此欧洲始终处于一种不安定的状态之中。大约在 950 年后,在英、德、法国地区出现了越来越多隐修院、城镇、大教堂和学校。人口的增长、经济和文化的繁荣意味着西欧各国已走上稳定发展的道路,而在文化和政治上,则由 800 年在罗马被加冕的查理曼指出了这种发展的基本路线:他在自己学习拉丁语和希腊语、推动使用拉丁语为共同的学术语言和宗教语言的同时,积极从外面引进新知识,建立了一个国际性的学院,不仅接受基督信仰和罗马教会为具有约束力的共同宗教,而且让各地的贵族和领主相当自由地发展和领导他们的采邑、封地以建国,以此塑造了欧洲那典型的联邦制的封建主义。

就文学、历史、哲学和宗教而言,欧洲中世纪继承了古希腊罗马的文化并且创造性地改造和超越了这些传统:古代的英雄颂歌和史诗转化为中世纪的骑士文学和圣人传奇。从古代的诗歌和抒情诗中发展出了教育诗、庄严的赞美诗以及热烈的神秘文学。古代的历史记载发展成为中世纪的世界史、民族史、国史和教会史,古代的皇帝传成为中世纪的帝王传,而《圣经》的相关文献则塑造了圣人传记。古代的文集成为中世纪的百科全书、各种“大全”、词典和教科书。古代的相对主义和那些彼此互不兼容的哲学流派转化为中世纪的共同形而上学和具有权威性的宗教哲学和神学。古代的多神论和非权威性宗教发展到一神论和具有道德约束力的共同信仰。古代以内心平安和自我为中心的人生观转化为一种以神和社会为核心的世界观。在古代的法律思想基础上,中世纪的政治权力和宗教权力开始分立并存,双方都有自己的法律体系,而在这种多元化的环境中甚至出现了一些保障公民权利的文献(如《英国大宪章》)。古代那些比较单一的文化发展到多语的社会和持久的翻译工作,即从拉丁语到本地语,或从阿拉伯语和希腊语到拉丁语。古代精英文化变成一种知识和文化普及的现代教育模式;各地的隐修院、大教堂学校和大学的教育极大地推动了教育制度的改善。根据古代的自然科学知识,中世纪的欧洲人培养了一个跨国性的科学家共同体,其成员始终互相学习和竞争。古代的话剧和音乐发展成了中世纪的宗教话剧与和声圣乐。古代的美术和建筑则发展到中世纪的宗教艺术和宗教建筑以及贵族们的碉堡。

根据这些发展,可以说中世纪在很多方面为近现代的思想模式和文化作了准备,它是一个不容忽略或蔑视的时代。由于许多原因,中世纪曾被称为“黑暗的时代”,而这种说法尤其针对前面提到的“衰退时期”。毫无疑问,在 1000 年的悠久过程中发生了很多灾难性的事件(外族的侵略、经济的衰退、饥荒、动乱、教会内部的冲突、异端邪教的传播、十字军运动的失败及它所造成的损失、君士坦丁堡和西欧的长期冲突、妇女的镇压和巫婆热,法院中的拷打、残酷的刑法等)。然而,从总体来看,中世纪的西欧(拜占庭经历了另一种发展)相当稳定地走向新文化的建设、社会的普遍发展,乃至多元化和现代化。

本书参鉴的主要书目如下:

Max Manitius, *Geschichte der lateinischen Literatur des Mittelalters*, Beck, Muenchen, 1911—1931 (3 vols.);

Ernst Robert Curtius, *Europäische Literatur und lateinisches Mittelalter*, Francke, Bern, 1948;

Kindlers Literaturlexikon, Muenchen 1971 (12 vols.);

Joseph Dahmus, *Dictionary of Medieval Civilization*, Macmillan, New York, 1984;

Franz Brunhoelzl, *Geschichte der lateinischen Literatur des Mittelalters*, Fink, Muenchen, 1975, 1992 (2 vols);

Karl Langosch, *Mittelalter und Europa: Fuehrung in die Hauptliteratur des Mittelalters*, Wiss. Buchges., Darmstadt, 1990;

Marcia L. Colish, *Medieval Foundations of the Western Intellectual Tradition, 400—1400*, Yale University Press, London, 1997;

杨慧林,黄晋凯,《欧洲中世纪文学史》,译林出版社,南京 2001 年。

我希望这本提要集能帮助读者更好地了解欧洲中世纪的复杂性以及其至今在很多方面仍然存在的贡献。

编者雷立柏
2009 年于北京

Preface

Seen from a wider perspective the history of the European Middle Ages can be divided into two periods, namely a period of decline and a period of positive construction, although these two stages were intertwined and took place at different times in different places. From the arrival of the Huns (375 AD) to the final settlement of the Madyars in Hungary (955 AD) Europe underwent the period known as “Migration of Peoples”, and in this period also fell the expansion of the Muslims and the invasion of the Vikings (Normans). Therefore Europe was constantly facing unrest and harassment. Since around 950 AD in the area of modern England, France and Germany there emerged ever more monasteries, cities, cathedrals and schools. The increase of the population, flourishing of the economy and culture implied that Western Europe had already embarked on a course of stable development, and in the area of culture and politics, Charlemagne who was crowned in Rome in the year 800 AD, set out the course of development for the next centuries: he learned Latin and Greek himself and promoted Latin as the common academic and ecclesiastical language, he introduced knowledge from abroad and established an academy with scholars from many lands; he accepted the Christian faith and the Roman Church as the obligatory religion, and he allowed the nobles to develop their fiefdoms and duchies in considerable freedom, thus creating the typical European federalist form of feudalism.

As to literature, historiography, philosophy, and religion, it may be said that the European Middle Ages inherited the classical Greek and Roman culture and creatively transformed this tradition and superseded it. The heroic poems of antiquity were transformed into the medieval literature of courtly knightship and legends of saints. The songs and lyric poetry of antiquity developed into medieval didactic poetry, dignified hymns, and expressions of mystical enthusiasm. The historiography of antiquity was transformed into medieval world histories, national histories, and ecclesiastical historiography. Classical biographies of emperors became models for medieval biographies of kings and emperors, and Biblical motives shaped lives of saints. The collections of antiquity became medieval lexica, sums, textbooks, and dictionaries. The mutually exclusive philosophical schools of antiquity and their relativism were replaced by the medieval common metaphysics, an authoritative philosophy of religion, and

theology. The polytheistic mythology and non-authoritative religions of antiquity developed into monotheism and a common faith with obligatory moral force. The old world view that centered on the peace of the mind and on the self was transformed into a world view that put God and society in the first place. Based on the legal thought of antiquity, the medievals could separate secular and ecclesiastical power, develop the legal systems of each, and in this pluralist environment there emerged documents that protected the rights of the citizens (like the "Magna Charta"). The rather uniform cultures of antiquity grew into the multilingual medieval societies and their long-term translation efforts, from Latin into the vernacular languages, or from Arab and Greek into Latin. The elitist culture of antiquity became a culture where knowledge and education were made available to wider circles. The educational efforts at monastery schools, cathedral schools, and universities led to improvements in the education system. The ancient world saw many great scientists and inventors, but the Middle Ages nurtured an international scientific community, and the scholars of this academic body constantly learned from each other and competed with each other. The drama and music of antiquity became the medieval religious plays and polyphonic music. The classical features of architecture and the fine arts developed into ecclesiastical architecture and into the palaces of aristocratic families.

Regarding these developments it may be said that the Middle Ages prepared modern thought and culture in many ways. The medieval period should not be treated with neglect or despise. For some reasons the European Middle Ages have been called the "Dark Ages", and this particularly with regard to the "period of decline" mentioned above. It cannot be denied that in the long stretch of a millenium many disasters and calamities befell Europe (invasions of foreign tribes, decline of economy, famine, plague, unrest, great conflicts within the Church, spread of heresies and evil sects, failure of the crusades and the damage they inflicted, protracted conflicts between Constantinople and the West, the suppression of women and the witch craze, torture in the courts, harsh legal procedures etc.) However, seen as a whole, the peoples of Western Europe (Byzantine went a special course) steadily marched toward the construction of a common new culture, toward the general development of society, even toward pluralism and modernity.

The reference books I used for the compilation of this short outline of medieval literature are mainly the following:

Max Manitius, *Geschichte der lateinischen Literatur des Mittelalters*, Beck, Muenchen, 1911—1931 (3 vols.);

Ernst Robert Curtius, *Europaeische Literatur und lateinisches Mittelalter*, Francke, Bern, 1948;

Kindlers Literaturlexikon, Muenchen 1971 (12 vols.);

Joseph Dahmus, *Dictionary of Medieval Civilization*, Macmillan, New York, 1984;

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Karl Langosch, *Mittellatein und Europa: Fuehrung in die Hauptliteratur des Mittelalters*, Wiss. Buchges., Darmstadt, 1990;

Marcia L. Colish, *Medieval Foundations of the Western Intellectual Tradition, 400—1400*, Yale University Press, London, 1997;

Yang Huilin, Huang Jinkai, *Ouzhou Zhongshiji Wenxue Shi (A History of Medieval European Literature)*, Yilin, Nanjing, 2001;

I hope that this book may help the reader to better understand the complexity and many lasting contributions of the European Middle Ages.

Leopold Leeb, Beijing 2009

Table of Important Events

大事年表

568	伦巴第人侵入意大利	Lombards enter Italy
590—604	教宗格列高利派遣传教士到英国	Pope Gregory the Great sends missionaries to England
591—615	爱尔兰人科伦巴在欧洲大陆传播文化	Columban from Ireland brings culture to continental Europe
630	穆罕默德占领麦加并建立伊斯兰教	Muhammad occupies Mecca and establishes Islam
636	穆斯林战胜拜占庭军队	Arab forces defeat the Byzantine army
650—950	隐修院成为西欧的文化中心	Monasteries become cultural centers of western Europe
711	穆斯林军进入西班牙	Muslim forces enter Spain
716—754	博尼法修斯组织德国地区的教会	Boniface organizes the Church in Germany
726—843	拜占庭的皇帝发起破坏圣像运动	Byzantine emperors launch iconoclasm
732	查理·马特在普瓦捷交战阻拦穆斯林军侵入	Charles Martell stops Muslim invasion at Poitiers
756	丕平三世将意大利中部地区交给教宗	Pepin III hands the central region of Italy over to the Pope
781	查理曼邀请各地学者进行教育改革	Charlemagne invites foreign scholars for education reforms
800	查理曼在罗马加冕	Charlemagne crowned in Rome
800—950	维京人(诺曼人)侵略海岸地区	Vikings (Normans) raid coastal areas of western Europe
843	凡尔登协议分裂卡洛林帝国	Treaty of Verdun divides the Carolingian empire
911	诺曼人定居在诺曼底(法国)	Normans settle in Normandy (France)
936—1002	奥托时期的文化复兴	Ottonian Renaissance
1000	匈牙利王斯德望被加冕	Stephen, King of Hungary, is crowned
1054	拉丁教会和希腊教会分裂	Schism divides the Latin and Greek halves of Christendom
1066	征服者威廉统治英国	William the Conqueror rules England
1071	突厥(土耳其)人歼灭拜占庭军队	Seljuk Turks crush the Byzantine army
1096—1270	八次十字军运动的目标是解放圣地	Eight Crusades are organized to liberate the Holy Land
1098	熙笃会被创立并获得迅速的发展	Cistercians are founded and soon develop fast
1122	沃尔姆斯协议解决授权争论	Concordat of Worms ends the Investiture Controversy
1150	哥特的建筑和艺术传到西欧各地	Gothic architecture and art spreads in western Europe
1152—1190	红胡子腓特烈任德国国王	Frederick I Barbarossa is King of Germany
1200	菲利普·奥古斯都批准巴黎大学	Philip II Augustus of France charts the University of Paris
1215	依诺森三世召开第四次拉特兰会议	Innocent III convokes the Fourth Lateran Council
1226	圣方济各·亚西西去世	St. Francis of Assisi passes away
1235—1246	蒙古人侵略俄罗斯和东欧地区	Mongols invade Russia and Eastern Europe

1245	教宗的使者来华与蒙古人进行谈判	Papal emissaries reach China and negotiate with Mongols
1285—1314	菲利普统治法国,镇压圣殿骑士团	Philip the Fair rules France; suppression of Knights Templars
1309—1377	教廷在阿维农	Popes reside in Avignon
1321	但丁去世;彼特拉克研究古代文学	Dante passes away; Petrarch starts to read classical poetry
1337—1453	英法百年战争	Hundred Years' War between France and England
1347—1351	瘟疫席卷欧洲	Plague sweeps across Europe
1348	查理四世皇帝创立布拉格大学	Emperor Charles IV founds the University of Prague
1378—1415	西方教会处于分裂状态	Schism divides Christians in western Europe
1397	佛罗伦萨开始吸引希腊学者和教师	Florence begins to attract Greek scholars and teachers
1415—1434	胡斯战争	Hussite Wars
1438—1439	菲拉拉-佛罗伦萨主教会议追求合一	Council of Ferrara-Florence aims at union of the Church
1445	德国人古腾贝格发明活字印刷技术	Gutenberg develops printing with movable metal types
1447—1520	文艺复兴时代的教宗资助艺术和学术	Renaissance Popes patronize the arts and support scholars
1453	土耳其人围攻和占领拜占庭	Turks besiege and conquer Constantinople
1492	哥伦布发现美洲。穆斯林退出西班牙	Columbus discovers America. Muslims withdraw from Spain

目 录

CONTENTS

《西方经典英汉提要》总序 / 1

序 / 4

大事年表 / 9

第一篇 CHAPTER 1

中世纪早期 The Early Middle Ages
(650 年到 780 年) (650—780 AD)

阿达梅南	2	Adamnanus	3
001. 《圣科伦班传》	2	001. <i>Vita Columbae</i>	3
阿尔德海姆	4	Aldhelmus	5
002. 《赞美独身生活》	4	002. <i>De laudibus virginitatis</i>	5
003. 《致阿基求斯的信》	4	003. <i>Epistola ad Acircium</i>	5
约翰内斯	6	Iōannēs Damaskēnos	7
004. 《巴兰和约沙法特》	6	004. <i>Barlaam et Joasaph</i>	7
005. 《智慧的泉源》	6	005. <i>Pēgē Gnōseōs</i>	7
比德	10	Beda Venerabilis	11
006. 《英格兰教会史》	10	006. <i>Historia Ecclesiastica gentis Anglorum</i>	11
博尼法修斯	14	Bonifatius	15
007. 《信集》	14	007. <i>Epistulae</i>	15

第二篇 CHAPTER 2

卡洛琳文艺复兴时期 The Age of the Carolingian Renaissance
(780 年到 900 年) (780—900 AD)

保禄(保罗)	20	Paulus Diaconus	21
008. 《伦巴第人的历史》	20	008. <i>Historia Langobardorum</i>	21
阿尔库因	24	Alcuin	25

009. 《约克教会历代主教和圣人》	24	009. <i>De pontificibus et sanctis Eboracensis ecclesiae</i>	25
基涅武甫	26	Kynewulf	27
010. 《埃琳娜》	26	010. <i>Elene</i>	27
艾因哈德	28	Eginhardus	29
011. 《查理大帝传》	28	011. <i>Vita Caroli Magni</i>	29
拉班努	32	Flavius Arrianus	33
012. 《论教士的培养》	32	012. <i>De institutione clericorum</i>	33
奥特弗里德	36	Otfrid von Weissenburg	37
013. 《福音之书》	36	013. <i>Evangelienbuch</i>	37
瓦拉夫瑞德	38	Walahfridus Strabo	39
014. 《园艺之书》	38	014. <i>Liber de cultura hortorum</i>	39
015. 《维提的神视》	40	015. <i>Visio Wettini</i>	41
艾利基纳	42	Ioannes Scotus Eriugena	43
016. 《论自然的区分》	42	016. <i>De divisione naturae</i>	43
佛提乌斯	46	Phōtios	47
017. 《万书之书》	46	017. <i>Myrobiblion</i>	47
诺特克尔	50	Notkerus Balbulus	51
018. 《查理大帝言行录》	50	018. <i>Gesta Caroli Magni imperatoris</i>	51

第三篇

CHAPTER 3

民族大迁移的结束和城市文明的开始
(900 年到 1080 年)

The End of the Migrations and the Emergence of
Urban Centers (900—1080 AD)

埃克哈德	54	Ekkehard I	55
019. 《瓦尔塔里乌斯之诗》	54	019. <i>Waltharii Poiesis</i>	55
阿德索	58	Adso Dervensis	59
020. 《论反基督的诞生和时期》	58	020. <i>De ortu et tempore Antichristi</i>	59
赫若斯维塔	60	Hrotsvita Gandeshemensis	61
021. 《隐修者亚巴郎》	60	021. <i>Abraham eremita</i>	61
022. 《杜启修斯》	62	022. <i>Dulcitius</i>	63
023. 《德欧斐路斯》	62	023. <i>Theophilus</i>	63

阿维森纳	64	Avicenna	65
024.《康复书》	64	024. <i>Kitab as-sifa</i>	65
维波	66	Wipo	67
025.《康拉德二世皇帝传》	66	025. <i>Gesta Chuonradi II imperatoris</i>	67
赫尔曼	68	Hermannus	69
026.《编年史》	68	026. <i>Chronicon</i>	69
027.《八宗罪》	68	027. <i>De octo vitiis principalibus</i>	69
额我略七世	70	Gregorius VII	71
028.《教宗的规定》	70	028. <i>Dictatus Papae</i>	71

第四篇

大学的形成和 12 世纪的复兴
(1080 年到 1200 年)

CHAPTER 4

The Formation of Universities and the Renaissance
of the 12th Century (1080—1200 AD)

安瑟伦	76	Anselmus Cantuariensis	77
029.《上主为什么降生成人?》	76	029. <i>Cur Deus Homo</i>	77
030.《独白篇》	76	030. <i>Monologion</i>	77
031.《对话篇》	78	031. <i>Proslogion</i>	79
布拉格的科斯玛斯	80	Cosmas Pragensis	81
032.《波希米亚人的历史》	80	032. <i>Chronica Bohemorum</i>	81
涅斯托尔	82	Nestorius	83
033.《往年故事》	82	033. <i>Povest' vremennykh let</i>	83
阿伯拉尔	84	Petrus Abaelardus	85
034.《是与否》	84	034. <i>Sic et non</i>	85
马梅斯布里	88	Guilelmus Malmesburiensis	89
035.《英国史》	88	035. <i>Gesta regum Anglorum</i>	89
阿纳·康尼纳	90	Anna Komnēnē	91
036.《阿历克塞亚斯》	90	036. <i>Alexias</i>	91
伯尔纳德	92	Bernardus	93
037.《论反省》	92	037. <i>De consideratione</i>	93
038.《论爱神》	94	038. <i>De diligendo Deo</i>	95

伯铎禄	96	Petrus Venerabilis	97
039. 《反驳萨拉森人》	96	039. <i>Contra Saracenos</i>	97
圣维克多的雨果	98	Hugo	99
040. 《学问之阶》	98	040. <i>Didascalicon</i>	99
圣希尔德加德	102	Hildegardis de Alemannia	103
041. 《诸病因和治疗》	102	041. <i>Causae et curae</i>	103
格拉狄安	106	Gratianus	107
042. 《教会法汇编》	106	042. <i>Concordantia discordantium canonum</i>	107
蒙默思的杰弗里	108	Galfridus	109
043. 《不列颠诸王纪》	108	043. <i>Historia regum Britanniae</i>	109
彼得·隆巴	112	Petrus Lombardus	113
044. 《四部语录》	112	044. <i>Sententiarum libri quattuor</i>	113
奥托	114	Otto Frisingensis	115
045. 《编年史或两个社会的历史》	114	045. <i>Chronica sive Historia de duabus civitatibus</i>	115
索尔兹伯里的约翰	116	Johannes Saresberiensis	117
046. 《论政治》	116	046. <i>Policraticus</i>	117
阿维罗伊	120	Averroes	121
047. 《论灵魂注》	120	047. <i>Tafsir kitab an-nafs</i>	121
阿兰	124	Alanus ab Insulis	125
048. 《反克劳蒂安》	124	048. <i>Anticlaudianus</i>	125
约亚敬	128	Joachim de Flore	129
049. 《象征之书》	128	049. <i>Liber figurarum</i>	129
克里蒂安·德·特鲁瓦	132	Chretien de Troyes	133
050. 《艾莱克与艾尼德》	132	050. <i>Erec et Enide</i>	133
迈蒙尼德	136	Moses Maimonides	137
051. 《迷途指津》	136	051. <i>More nevukhim</i>	137
萨克索	140	Saxo Grammaticus	141
052. 《丹麦历史》	140	052. <i>Gesta Danorum</i>	141
哈特曼	142	Hartmann von Aue	143
053. 《可怜的亨利》	142	053. <i>Der arme Heinrich</i>	143