

BIBLIOGRAPHY

The aim of this bibliography is to give guidance as to where to go for further reading on matters dealt with in this book. The bibliography, although large, does not pretend to be exhaustive; indeed its being exhaustive would defeat the object of selecting what seems most helpful. I have included only books and not articles that appear in philosophy journals. It should also be pointed out that what is listed are only works in English. Often the publication date given is the date of the individual copy I have consulted. Where necessary the original publication date is also given in brackets immediately after the title.

General works

This section of the bibliography lists some general works on philosophy and its history. Sometimes the items mentioned are reference works that are not meant to be read right through.

Of general works on the history of philosophy, Frederick Copleston, *A history of western philosophy*, 9 vols. (New York: Image Books, 1964), is long but very useful. Another valuable work on the history of philosophy, which is accessibly in one volume, is D.J.O'Connor (ed.), *A critical history of Western philosophy* (London: Macmillan, 1985, first pub. 1964). Works that jointly cover the history of philosophy from about 1840 to recent times are John Passmore, *A hundred years of philosophy*, 2nd edition (London: Penguin, 1966), and John Passmore, *Recent philosophy* (London: Duckworth, 1985).

The following are general introductions to philosophy. The most elementary introduction is Martin Hollis, *Invitation to philosophy* (Oxford: Blackwell, 1985). Another accessible introduction is Robert C.Solomon, *The big questions: a short introduction to philosophy*, 3rd edition (New York: Harcourt Brace Jovanovich, 1990). Brief and good is John Cottingham, *Rationalism* (London: Paladin Books, 1984), which is more general than its title might suggest. A fine introduction with plenty of detailed philosophical discussion is James W.Cornman, Keith Lehrer, and George S.Pappas, *Philosophical problems and arguments: an introduction*, 3rd edition (Indianapolis: Hackett Publishing Company, 1987). There is also A.C.Ewing, *The fundamental questions of philosophy* (London: Routledge, 1951); this book has the merit of being beautifully written. A classic work is Bertrand Russell, *The problems of philosophy* (Oxford: Oxford University Press, 1967, first pub. 1912), and a book written in the same philosophical spirit is A.J.Ayer, *The central questions of*

philosophy (London: Penguin, 1976). A longer general work is Anthony Quinton, *The nature of things* (London: Routledge, 1973).

An excellent introduction to modern philosophy, which deals with problems rather than philosophers, is Anthony O'Hear, *What philosophy is* (London: Penguin, 1985). Two other books complement this: Ted Honderich and Myles Burnyeat (eds), *Philosophy as it is* (London: Penguin, 1979) which contains a collection of important recent articles by leading modern philosophers, and Ted Honderich and Myles Burnyeat (eds), *Philosophy through its past* (London: Penguin, 1984), which contains important articles on past philosophers.

A useful thing to have by one in reading any work of philosophy, and by no means to be despised, is a good dictionary of philosophy, such as Antony Flew (ed.), *A dictionary of philosophy* (London: Pan, 1984). A helpful reference source on philosophy is J.O.Urmson and Jonathan Réé (eds), *A concise encyclopedia of Western philosophy and philosophers*, new edition (London: Unwin Hyman, 1991). A collection of essays on the central concerns of philosophy is G.H.Parkinson (ed.), *An encyclopedia of philosophy* (London: Routledge, 1989). A very valuable and rich reference source of massive size is Paul Edwards (ed.), *The encyclopedia of philosophy*, 8 vols. (London: Collier Macmillan, 1967).

Logic and philosophical logic have always been important in philosophy, if sometimes only implicitly, but they have become increasingly important in a more explicit way since the beginning of the twentieth century. Good logic books are Irving M.Copi and Carl Cohen, *Introduction to logic*, 8th edition (London: Macmillan, 1990); E.J.Lemmon, *Beginning logic* (Surrey: Thomas Nelson, 1971); Howard Kahane, *Logic and philosophy* (Belmont, California: Wadsworth, 1990); W.Hodges, *Logic* (London: Penguin, 1977). On philosophical logic there are Susan Haack, *Philosophy of logic* (Cambridge: Cambridge University Press, 1978) and A.C.Grayling, *An introduction to philosophical logic* (London: Duckworth, 1990).

Presocratic Greek philosophy

There is no substitute in the study of Presocratic philosophers for actually examining the surviving fragments of their thoughts and comments by those who had access to the original works. The most convenient collection of translated Greek texts is Jonathan Barnes (tr. and ed.), *Early Greek philosophy* (London: Penguin, 1987). Another collection, including both the original Greek and the translation with some valuable commentary, is G.S.Kirk, J. E.Raven and M.Schofield (eds), *The Presocratic philosophers*, 2nd edition (Cambridge: Cambridge University Press, 1983).

The most recommendable single-volume work on Presocratic philosophy in general is Edward Hussey, *The Presocratics* (London: Duckworth, 1972). W. K.C.Guthrie, *A history of Greek philosophy*, vols I, II, III (Cambridge: Cambridge University Press, 1962, 1965, 1969) is humane, scholarly, and full of good sense, as well as being a pleasure to read; it is a work that aids greatly a deeper understanding of the Presocratics. A classic work, in places rather dated, is J.Burnet, *Early Greek philosophy*, 4th edition (London: A. & C. Black, 1930).

There are useful collections of essays in David J. Furley and R.E. Allen (eds), *Studies in Presocratic philosophy* (London: Routledge, 1970, 1975) and A. P.D. Mourelatos (ed.), *The Presocratics* (New York: Anchor Books, 1974).

A comprehensive analysis is Jonathan Barnes, *The Presocratic philosophers*, vols. I, II, 2nd edition (London: Routledge, 1982). This work critically applies the techniques of modern philosophy to the ancient texts; it is not a flowing guide, but more of a philosophical dissection—in consequence it is frequently difficult.

The intellectual backdrop to the period preceding the Greeks of Ionia is described in a classic work: Henri Frankfort (ed.), *Before philosophy* (London: Penguin, 1949).

A poetic exposition of the scientific and moral consequences of the ancient atomist tradition, written at a time when Greece had become part of the Roman Empire, is Lucretius, *On the nature of the universe* (London: Penguin, 1976).

Greek philosophy

Plato

The works of Plato take the form almost entirely of dialogues of great literary merit, concerning a wide range of philosophical problems; most have Socrates as the central figure. The authenticity and chronology of the works are open to scholarly dispute, but some matters are more or less settled, and it helps to divide the works into three periods. The chronological order within these periods is, of course, even more difficult to determine.

Early Period: *Apology, Crito, Laches, Charmides, Euthyphro, Hippias Major and Minor, Protagoras, Gorgias, Ion.*

Middle Period: *Meno, Phaedo, Republic, Symposium, Phaedrus, Euthydemus, Menexenus, Cratylus.*

Late Period: *Parmenides, Theaetetus, Sophist, Politicus, Timaeus, Critias, Philebus, Laws.*

There is a shift in philosophical emphasis between the periods from ethical through metaphysical to epistemological concerns, but it is only a shift; Plato's philosophical interests are integrated.

It is usual to refer to places in the works of Plato by the title of the work followed by standard numbers that appear in the margin of most editions. These numbers, in fact, derive from the page numbers of the 1578 Stephanus edition, and the numbers are followed by a letter (a–e), which divides each page into approximately equal segments. Central to understanding Plato are the *Republic*, Book 5, 472c to Book 7, 541b, and also the *Phaedo*. Other dialogues of great importance are the *Symposium, Theaetetus, Sophist*; although any such selection must to some degree be arbitrary. Many of Plato's works appear in excellent editions as Penguin Classics. An almost complete collection is E. Hamilton and H. Cairns (eds), *Plato: collected dialogues* (Princeton: Princeton University Press, 1961). Special mention should be made of the classic F.M. Cornford, *Plato's theory of knowledge* (London: Routledge, 1960), which is an annotated edition of the *Theaetetus* and *Sophist*; some of Cornford's views,

however, are not uncontroversial: see the commentary by Robin Waterfield in Plato, *Theaetetus* (London: Penguin, 1987). Another good edition with a lengthy and helpful introduction is Myles Burnyeat and M.J. Levett, *The Theaetetus of Plato* (Indianapolis: Hackett Publishing Company, 1990). A major controversy concerning the *Theaetetus* is over the relation of Plato's theory of Forms to that work. Whatever the result of this debate, it can be argued that it makes good sense to read the *Theaetetus* in conjunction with those dialogues where the doctrine of the Forms receives exposition, such as the *Phaedo*, *Republic*, and *Sophist*.

The secondary literature on Plato is vast. Of central importance is the ever readable and illuminating W.K.C. Guthrie, *A history of Greek philosophy*, vols. IV, V (Cambridge: Cambridge University Press, 1975, 1978). On Socrates see W.K.C. Guthrie, *Socrates* (Cambridge: Cambridge University Press, 1971), and the detailed Gregory Vlastos, *Socrates: ironist and moral philosopher* (Cambridge: Cambridge University Press, 1991). A fresh and clear general introduction to Greek thought is Terence Irwin, *A history of Western philosophy: classical thought*, vol. I (Oxford: Oxford University Press, 1989). Introductory works on Plato are R.M. Hare, *Plato* (Oxford: Oxford University Press, 1982); Frederick Copleston, *A history of philosophy*, vol. I, Part I (New York: Image Books, 1962); G.C. Field, *The philosophy of Plato* (Oxford: Oxford University Press, 1969); J.E. Raven, *Plato's thought in the making* (Cambridge: Cambridge University Press, 1965); David J. Melling, *Understanding Plato* (Oxford: Oxford University Press, 1988).

There are other more difficult and analytical works: Norman Gulley, *Plato's theory of knowledge* (London: Methuen, 1962); I.M. Crombie, *An examination of Plato's doctrines*, vols. I, II (London: Routledge, 1963); Nicholas P. White, *Plato on knowledge and reality* (Indianapolis: Hackett Publishing Company, 1976); J.C.B. Gosling, *Plato* (London: Routledge, 1973). There is also R.C. Cross and A.D. Woozley, *Plato's Republic: a philosophical commentary* (London: Macmillan, 1964). Other important works are A.E. Taylor, *Plato: the man and his works*, 7th edition (London: Methuen, 1960); G. Vlastos (ed.), *Plato*, vols. I, II (New York: Doubleday, 1971); J.N. Findlay, *Plato: the written and unwritten doctrines* (London: Routledge, 1974).

Aristotle

Most of the writings of Aristotle, which were often in the form of dialogues, are lost; the bulk of the considerable amount that remains is notes for lectures; there are also lecture notes made by pupils. Perhaps the central work for understanding Aristotle's views on epistemology and metaphysics is the *Metaphysics*. But other works are also important: *Categories*, *De interpretatione*, *Prior analytics*, *Posterior analytics*, *Physics*. The best selection of the works of Aristotle in English is J.L. Ackrill (ed.), *A new Aristotle reader* (Oxford: Clarendon Press, 1987). The complete works in English are found in J.A. Smith and W.D. Ross (eds), *The works of Aristotle translated into English*, 12 vols. (Oxford: Oxford University Press, 1912–52). There is also Jonathan Barnes (ed.) *The complete works of Aristotle*, revised Oxford translation, 2 vols. (Princeton: Princeton University Press, 1984).

The most accessible introductory books on Aristotle are Jonathan Barnes, *Aristotle* (Oxford: Oxford University Press, 1982); J.L. Ackrill, *Aristotle the philosopher* (Oxford: Oxford University Press, 1981); and A.E. Taylor, *Aristotle*,

revised edition (New York: Dover Publications, 1955). W.D.Ross, *Aristotle*, 5th edition (London: Methuen, 1953) is better used as a reference book than read right through.

With regard to longer works it is necessary to be selective. A special mention must be made of W.K.C.Guthrie, *A history of Greek philosophy*, vol. VI (Cambridge: Cambridge University Press, 1983). An important work is G.E.R.Lloyd, *Aristotle: the growth and structure of his thought* (Cambridge: Cambridge University Press, 1968). Lucid and insightful is Marjorie Grene, *A Portrait of Aristotle* (London: Faber and Faber, 1963). Other excellent works are J.H.Randall, *Aristotle* (New York: Columbia University Press, 1960); Henry B.Veatch, *Aristotle* (Bloomington: Indiana University Press, 1974); J. D.G.Evans, *Aristotle* (Brighton: Harvester Press, 1988).

Medieval philosophy

The most accessible collection of excerpts from medieval writers is Arthur Hyman and James J.Walsh (eds), *Philosophy in the Middle Ages* (New York: Harper and Row, 1967); among other items this includes extracts from works by Augustine, Aquinas and Ockham.

There are several general books on medieval thought. The most purely philosophical in approach is Frederick Copleston, *Medieval philosophy* (London: Methuen, 1972). There is also David Knowles, *Evolution of medieval thought*, 2nd edition (London: Longman, 1991); Gordon Leff, *Medieval Thought: St Augustine to Ockham* (London: Penguin, 1958). Much longer, but a fine work of scholarship, is Etienne Gilson, *History of Christian philosophy in the Middle Ages* (London: Sheed and Ward, 1955). Substantial collections of essays are A.H.Armstrong (ed.), *The Cambridge history of later Greek and early medieval philosophy* (Cambridge: Cambridge University Press, 1967) and Norman Kretzmann, Anthony Kenny, and Jan Pinborg (eds), *The Cambridge history of later medieval philosophy* (Cambridge: Cambridge University Press, 1982).

Augustine

The quantity of Augustine's writing is huge, but it is also rather repetitive—there are too many works to list here individually. His writings fall into three forms: sermons, treatises, and letters. There is a selection of Augustine's works in W.J.Oates (ed.), *Basic writings of Saint Augustine*, 2 vols. (New York: Random House, 1948), and Vernon J.Bourke (ed.) *The essential Augustine* (Indianapolis: Hackett Publishing Company, 1974). The two best known works by Augustine are R.Pine-Coffin (tr.), *Confessions* (London: Penguin, 1961) and H.Bettenson (tr.), *The city of God* (London: Penguin, 1984).

Discussions of the specifically philosophical content of Augustine's thought are rather thin on the ground. Most helpful as a starting point is Frederick Copleston, *A history of philosophy*, vol. II, Part I (New York: Image Books, 1950), and the essay by R.A.Markus, "Augustine", *A critical history of Western philosophy*, D.J.O'Connor (ed.) (London: Macmillan, 1985, first pub. 1964). A work devoted to Augustine which deals with him in philosophical depth is

Christopher Kirwan, *Augustine* (London: Routledge, 1989); but some may find inappropriate his dedicated application to Augustine of the methods of modern analytical philosophy. There is also R. A. Markus (ed.), *Augustine: a collection of critical essays* (London: Macmillan, 1972). Another work on Augustine is Henry Chadwick, *Augustine* (Oxford: Oxford University Press, 1986); but this is mostly theological in its concerns.

Aquinas

The quantity of Aquinas' writings is gigantic. Anthony Kenny, in his book on Aquinas, illustrates this fact by pointing out that just one relatively minor work by Aquinas, like the *Disputed questions on truth*, alone represents more than half of the total of all the surviving works of Aristotle. Aquinas achieved this magnitude of work partly by dictating to secretaries. Lack of space prohibits the listing of all of the works of Aquinas individually. The best known works are the two massive *Summae*: *Summa contra gentiles*, printed in 5 vols. as, A.C. Pegis, J.F. Anderson, V.J. Bourke, C.J. O'Neil (tr.), *On the truth of the Catholic faith* (New York: Random House, 1955–57) and *Summa Theologiae*, 60 vols., Blackfriars English edition (London: Eyre and Spottiswoode, 1963–75), which appears in a one volume version, *Summa theologiae: a concise translation*, Timothy McDermott (ed.) (London: Methuen, 1991). Other works vital to understanding Aquinas are: *Quaestiones disputatae*, on a variety of philosophical and theological subjects, and *De ente et essentia*. An accessible selection from the works of Aquinas is Christopher Martin (ed.), *The philosophy of Thomas Aquinas: introductory readings* (London: Routledge, 1989). Useful selections of Aquinas' works are A.C. Pegis (ed.), *Basic writings of St Thomas Aquinas*, 2 vols. (New York: Random House, 1945), and the even more compressed collection in one volume, A.C. Pegis (ed.), *Introduction to Saint Thomas Aquinas* (New York: Random House, 1948).

Aquinas has perhaps received more attention than any other medieval thinker; much of this is, however, concerned with theological matters. A fine philosophical guide to Aquinas is Frederick Copleston, *Aquinas* (London: Penguin, 1955). Also excellent, more recent, but not so comprehensive, is Anthony Kenny, *Aquinas* (Oxford: Oxford University Press, 1980). Kenny has also edited a collection of critical essays on Aquinas; but many of these are quite technical and difficult: Anthony Kenny (ed.), *Aquinas* (London: Macmillan, 1970). A clear introductory essay is Knut Tranøy, "Aquinas", *A critical history of Western philosophy*, D.J. O'Connor (ed.), (London: Macmillan, 1985, first pub. 1964).

Ockham

Ockham is generally regarded as the most important philosopher of the fourteenth century, and the last of the great scholastic philosophers. As with the other philosophers of the Middle Ages, Ockham was a theologian first and a philosopher second. Christian doctrine was largely fixed; it was the unalterable framework within which one worked, although it was a system of belief capable of some reinterpretation. Ockham's contribution to philosophy is to be found among his theological and logical works. The most important works, from a philosophical point of view, are: *Commentary on the*

sentences, Summa logicae and *Quodlibeta septem*. The best introductory selection of Ockham's own writings is Philotheus Boehner and Stephen F. Brown (tr. and eds), *Ockham: philosophical writings*, revised edition (Indianapolis: Hackett Publishing Company, 1990); this has Latin/English facing text.

Comprehensive works on Ockham are Gordon Leff, *William of Ockham* (Manchester: Manchester University Press, 1975) and Marilyn McCord Adams, *William Ockham*, 2 vols. (Notre Dame, Indiana: University of Notre Dame Press, 1987); it should be pointed out, however, that both these works are massive. A good place to start is with the article by Ernest A. Moody, "William of Ockham", *The encyclopedia of philosophy*, Paul Edwards (ed.) (London: Collier Macmillan, 1967). There is also Ruth L. Saw, "Ockham", *A critical history of Western philosophy*, D.J. O'Connor (ed.) (London: Macmillan, 1985, first pub. 1964). An accessible secondary source is Frederick Copleston, *A history of philosophy*, vol. III, Part I (New York: Image Books, 1964); in this Copleston devotes a good deal of space to Ockham. A more specialized work, but dealing with what some regard as the most important part of Ockham's thought, is Ernest A. Moody, *The logic of William of Ockham*, 2nd edition (London: Russell and Russell, 1965).

Rationalism

Descartes

The works of Descartes that are central to an understanding of his philosophy are: *Meditations on first philosophy*; *Objections and replies*; *Discourse on the method*; *Principles of philosophy*; *Rules for the direction of the mind*. The best and most accessible place to start is with the *Meditations*; these should be read in conjunction with the *Objections and replies*. A good collection is Margaret D. Wilson (ed.), *The essential Descartes* (New York: Mentor Books, 1969); this also contains a helpful introductory essay. Another excellent collection is John Cottingham, Robert Stoothoff, Dugald Murdoch (tr. and eds), *Descartes: selected philosophical writings* (Cambridge: Cambridge University Press, 1989). The best comprehensive version of Descartes' works in English is John Cottingham, Robert Stoothoff and Dugald Murdoch (tr. and eds), *The philosophical writings of Descartes*, vols. I, II (Cambridge: Cambridge University Press, 1987).

There are many excellent books on Descartes' philosophy. Very helpful and detailed is Bernard Williams, *Descartes: a project of pure enquiry* (London: Penguin, 1978). Another good work is John Cottingham, *Descartes* (Oxford: Basil Blackwell, 1986). There is also Anthony Kenny, *Descartes* (New York: Random House, 1968). A short introduction is Tom Sorell, *Descartes* (Oxford: Oxford University Press, 1988). There is also Margaret Wilson, *Descartes* (London: Routledge, 1978). A collection of essays is Willis Doney (ed.), *Descartes* (London: Macmillan, 1968).

Spinoza

The *magnum opus* central to an understanding of Spinoza is the *Ethics*, originally written in the universal language of scholarly exchange, Latin.

This he began in 1663, and finished in 1675; a wise caution meant that it remained unpublished until after his death. In 1663, Spinoza began an exposition of Cartesian metaphysics titled *Principles of Cartesian philosophy*, which set it out in the form of geometric proofs; but it is clear that he is critical of what he expounds. Early indications of Spinoza's philosophy are found in the *Treatise on the improvement of the understanding*, begun in 1661, but left unfinished, and also, in draft form, *A short treatise on God, man and his well-being*, completed around the same date. He also published anonymously in 1670 the *Theologico-political treatise*, which advocated religious tolerance; its author was soon identified, and the work was banned in 1674; it was the last work published in his life-time. At his death Spinoza was working on a *Tractatus politicus*.

The definitive English edition of Spinoza's works on metaphysics and epistemology, including the *Ethics*, is Edwin Curley (tr. and ed.), *The collected works of Spinoza*, vol. I (Princeton: Princeton University Press, 1985). A handier version of the *Ethics*, with a much improved translation thanks to revisions by G.H.R.Parkinson, is Spinoza, *Ethics* (London: Everyman, 1989); this also includes very helpful extensive annotations by Parkinson. Also available but an unreliable edition is Spinoza, *On the improvement of the understanding, Ethics, Correspondence*, R.H.M.Elwes (tr.) (New York: Dover, 1955).

The best book to start with is either Stuart Hampshire, *Spinoza* (London: Penguin, 1987) or Roger Scruton, *Spinoza* (Oxford: Oxford University Press, 1986). Other relatively easy introductions are Edwin Curley, *Behind the geometrical method: a reading of Spinoza's Ethics* (New Jersey: Princeton University Press, 1988), and Henry E.Allison, *Benedict de Spinoza: an introduction* (New Haven: Yale University Press, 1987). Works of greater difficulty that apply sharp critical analysis to Spinoza are R.J.Delahunty, *Spinoza* (London: Routledge, 1985), and Jonathan Bennett, *A study of Spinoza's Ethics* (Cambridge: Cambridge University Press, 1984).

Leibniz

Leibniz never systematically put all his ideas into a *magnum opus*, so in studying him we have to rely on his many concise essays, which are often of great clarity. The best shorter collection, containing the most important works, is G.H.R.Parkinson (ed.), *Leibniz: philosophical writings* (London: Dent, 1973). A more extensive collection is Leroy E.Loemker (ed.), *Gottfried Wilhelm Leibniz: philosophical papers and letters*, 2nd edition (Dordrecht: D. Reidel, 1969). Very useful is Nicholas Rescher, *G.W.Leibniz's Monadology: an edition for students* (London: Routledge, 1991). Also useful is Robert Latta (tr. and ed.), *Leibniz: the monadology and other philosophical writings* (Oxford: Oxford University Press, 1971); this contains annotations and an exposition of Leibniz's philosophy.

An excellent introduction to Leibniz, which also goes quite deep, is Nicholas Rescher, *Leibniz: an introduction to his philosophy* (Totowa, New Jersey: Rowan and Littlefield, 1979). A more general and shorter introduction is G.Ross MacDonald, *Leibniz* (Oxford: Oxford University Press, 1986). A book of characteristic meticulousness is C.D.Broad, *Leibniz: an introduction* (Cambridge: Cambridge University Press, 1975). A work with scholarly attention to detail is Stuart Brown, *Leibniz* (Brighton: Harvester

Press, 1984). A classic, although difficult, work is Bertrand Russell, *A critical exposition of the philosophy of Leibniz*, 2nd edition (London: Allen & Unwin, 1937). An important work is G.H.R.Parkinson, *Logic and reality in Leibniz's metaphysics* (Oxford: Clarendon Press, 1965). An fine work that treats Leibniz in depth is Benson Mates, *The philosophy of Leibniz* (Oxford: Oxford University Press, 1986).

Empiricism

An important general, but difficult, work on the philosophers considered in this chapter is Jonathan Bennett, *Locke, Berkeley, Hume: central themes* (Oxford: Oxford University Press, 1971).

Locke

Fortunately, most of Locke's views on epistemology and metaphysics are contained in one work: John Locke, *An essay concerning human understanding*. This went through many editions. The best and most complete edition now available of the *Essay* is Peter Niddich (ed.), *An essay concerning human understanding* (Oxford: Oxford University Press, 1975). But there are also handier abridgements that are quite adequate for the general philosophical reader: A.D.Woozley (ed.), *An essay concerning human understanding* (Glasgow: Fontana, 1977), and John W.Yolton (ed.), *An essay concerning human understanding* (London: Everyman, 1985); the former has the advantage of a longer and highly informative introduction.

There are several introductions to Locke's philosophy. Accessible and helpful is R.S.Woolhouse, *Locke* (Brighton: Harvester Press, 1983). Another useful general work is D.J.O'Connor, *Locke* (New York: Dover, 1967). Two longer classic works of a general nature are Richard I.Aaron, *John Locke*, 3rd edition (Oxford: Clarendon Press, 1971), and James Gibson, *Locke's theory of knowledge and its historical relations* (Cambridge: Cambridge University Press, 1917). A substantial study is Michael Ayers, *Locke*, vol. I: *Epistemology*, vol. II: *Ontology* (London: Routledge, 1991). More specialist works of importance are John W.Yolton, *Locke and the compass of human understanding* (Cambridge: Cambridge University Press, 1970), and Peter Alexander, *Ideas, qualities, and corpuscles: Locke and Boyle on the external world* (Cambridge: Cambridge University Press, 1985). There is also John W.Yolton, *Perceptual acquaintance from Descartes to Reid* (Oxford: Blackwell, 1984). There are valuable collections of essays on Locke, particularly, I.C.Tipton (ed.) *Locke on human understanding* (Oxford: Oxford University Press, 1977); also J.L.Mackie, *Problems from Locke* (Oxford: Oxford University Press, 1987), and C.B.Martin and D.M. Armstrong, *Locke and Berkeley* (London: Macmillan, 1969). The definitive work on Locke's life is Maurice Cranston, *John Locke: a biography* (Oxford: Oxford University Press, 1985).

Berkeley

The two central works for understanding Berkeley's philosophy are *A treatise concerning the principles of human knowledge* and *Three dialogues between Hylas and Philonous*; and fortunately neither of these is very long. But other

significant works are *An essay towards a new theory of vision*, *De motu*, and the collection of short notes, *Philosophical commentaries*. These, and other works, are handily collected in one volume: George Berkeley, *Philosophical works*, M. R. Ayers (ed.) (London: Everyman, 1983). Another single volume collection is George Berkeley, *The principles of human knowledge: with other writings*, G. J. Warnock (ed.) (London: Fontana, 1975). There is also George Berkeley, *Principles of human knowledge and three dialogues*, Roger Woolhouse (ed.) (London: Penguin, 1988). Berkeley's works are found complete in A. A. Luce and T. E. Jessop (eds), *The works of George Berkeley, Bishop of Cloyne* (London: Nelson, 1948–57).

There are several excellent works on Berkeley. The best short introductory work is J. O. Urmson, *Berkeley* (Oxford: Oxford University Press, 1982). An excellent longer but more difficult work is George Pitcher, *Berkeley* (London: Routledge, 1984). Other works of high quality are: G. J. Warnock, *Berkeley* (London: Penguin, 1969); Jonathan Dancy, *Berkeley: an introduction* (Oxford: Basil Blackwell, 1987); A. C. Grayling, *Berkeley: the central arguments* (London: Duckworth, 1986). There are valuable collections of articles in John Foster and Howard Robinson (eds), *Essays on Berkeley* (Oxford: Clarendon Press, 1985), and C. B. Martin and D. M. Armstrong, *Locke and Berkeley: a collection of critical essays* (London: Macmillan, 1969). The definitive biography is A. A. Luce, *The life of George Berkeley, Bishop of Cloyne* (Edinburgh: Nelson, 1949).

Hume

The two major works by which Hume's philosophy must be judged are *A treatise of human nature* and the somewhat later *Enquiries concerning human understanding and concerning the principles of morals*. The *Treatise* made relatively little impact at its first appearance; thinking this due to the manner of presentation Hume recast his ideas in the *Enquiries*. The relation between the two works is complex; what can be said is that there are differences both of style and of some philosophical substance.

There are several good editions of Hume's *Treatise* available: *A Treatise of Human Nature*, L. A. Selby-Bigge (ed.) (Oxford: Clarendon Press, 1968); *A Treatise of Human Nature*, Ernest C. Mossner (ed.) (London: Penguin, 1984); *A Treatise of Human Nature*, D. G. C. Macnabb (ed.) (Glasgow: Fontana, 1987); and for the *Hume Enquiries*, 3rd edition, L. A. Selby-Bigge (ed.), revised by P. H. Nidditch (Oxford: Clarendon Press, 1975).

Of books on Hume, excellent introductions are Terence Penelhum, *Hume* (London: Macmillan, 1975) and D. G. C. Macnabb, *David Hume* (Oxford: Basil Blackwell, 1966). A useful short work is A. J. Ayer, *Hume* (Oxford: Oxford University Press, 1980). A book of fundamental importance for the interpretation of Hume's philosophy is Norman Kemp Smith, *The philosophy of David Hume* (London: Macmillan, 1941). A fine work treating Hume in depth is Barry Stroud, *Hume* (London: Routledge, 1977). More specialized works are John Passmore, *Hume's intentions*, 3rd edition (London: Duckworth, 1980); Robert J. Fogelin, *Hume's skepticism in the Treatise of Human Nature* (London: Routledge, 1985); David Pears, *Hume's system: an examination of the first book of his Treatise* (Oxford: Oxford University Press, 1990). A collection of essays is V. C. Chappell (ed.), *Hume* (London: Macmillan, 1968). The definitive biography of Hume is

E.C.Mossner, *The life of David Hume*, 2nd edition (Oxford: Oxford University Press, 1980).

Transcendental idealism

Kant

Kant's own thoughts on epistemology and metaphysics are contained in two main works: Immanuel Kant, *Prolegomena to any future metaphysics that will be able to present itself as a science* (Manchester: Manchester University Press, 1971), and Immanuel Kant, *Critique of pure reason* (London: Macmillan, 1976), which is the authoritative English translation by Norman Kemp Smith containing both the 1781 and 1787 editions of the *Critique*.

There are many good books on Kant in English. Good introductory accounts are Frederick Copleston, *A history of Western philosophy*, vol. VI, Parts I, II (New York: Image Books, 1964), Roger Scruton, *Kant* (Oxford: Oxford University Press, 1982); John Kemp, *The philosophy of Kant* (Oxford: Oxford University Press, 1979). Stephen Körner, *Kant* (London: Penguin, 1977), gives a lively critical overview. Also useful is A.C.Ewing, *A short commentary on Kant's Critique of Pure Reason* (London: Methuen, 1938). Norman Kemp Smith, *A commentary to Kant's Critique of Pure Reason* (London: Macmillan, 1923) is valuable as a detailed guide through the *Critique of Pure Reason*. C.D.Broad, *Kant: an introduction* (Cambridge: Cambridge University Press, 1978), is a detailed, clear, illuminating study. A helpful work is Ralph C.S.Walker, *Kant* (London: Routledge, 1978). There is also H.J.Paton, *Kant's Metaphysics of Experience*, 2 vols. (London: Allen & Unwin, 1936). A comprehensive guide is Paul Guyer (ed.), *The Cambridge Companion to Kant* (Cambridge: Cambridge University Press, 1992). Books that go considerably beyond being expositions are: P.F.Strawson, *The bounds of sense* (London: Methuen, 1978), and Jonathan Bennett, *Kant's Analytic* (Cambridge: Cambridge University Press, 1966), *Kant's Dialectic* (Cambridge: Cambridge University Press, 1974); Strawson is ultimately sympathetic, Bennett is highly analytical. A detailed study is Paul Guyer, *Kant and the claims of knowledge* (Cambridge: Cambridge University Press, 1987). Another work worth studying is W.H.Walsh, *Kant's Criticism of Metaphysics* (Edinburgh: Edinburgh University Press, 1975). Ernest Cassirer, *Kant's life and thought* (New Haven: Yale University Press, 1981), fills in the intellectual background and origin of Kant's ideas.

Later German philosophy

Hegel

Hegel's philosophical works are characteristically long and difficult; his output is large, but the most important items are mentioned here. Of major importance are: Hegel, *The phenomenology of spirit* (also known as *The phenomenology of mind*), A.V.Miller (tr.) (Oxford: Oxford University Press, 1977); *Lectures on the philosophy of history*, J.Sibree (tr.) (New York: Dover, 1956); *Science of logic*, A.V.Miller (tr.) (London: Allen & Unwin, 1969);

Philosophy of right, T.M.Knox (tr.) (Oxford: Clarendon Press, 1942). Giving an overall picture of his philosophy is Hegel, *Encyclopedia of the philosophical sciences*, which is published in three parts, Part I: *Logic*, W.Wallace (tr.) (Oxford: Clarendon Press, 1975), Part II: *Philosophy of nature*, A.V.Miller (tr.) (Oxford: Clarendon Press, 1970), Part III: *Philosophy of mind*, A.V.Miller (tr.) (Oxford: Clarendon Press, 1971). Useful is the edited collection of excerpts from Hegel's works, M.J.Inwood (ed.) *Hegel: selections* (London: Macmillan, 1989).

There are quite a few good guides to Hegel's philosophy. An excellent overall exposition of Hegel's philosophy, notable for its clarity and orderly approach, is W.T.Stace, *The philosophy of Hegel* (London: Macmillan, 1924). A good short general introduction is Peter Singer, *Hegel* (Oxford: Oxford University Press, 1983). Another introductory work is Richard Norman, *Hegel's phenomenology: a philosophical introduction* (Brighton: Sussex University Press, 1976). An important work is Ivan Soll, *An introduction to Hegel's metaphysics* (Chicago: University of Chicago Press, 1969). A helpful collection of essays is M.J.Inwood (ed.) *Hegel* (Oxford: Oxford University Press, 1985). Large works on Hegel are Charles Taylor, *Hegel* (Cambridge: Cambridge University Press, 1978), and the analytical examination by M.J.Inwood, *Hegel* (London: Routledge, 1983). There is also J.N.Findlay, *Hegel: a reexamination* (London: Allen & Unwin, 1958). A useful companion while reading Hegel is M.J.Inwood, *A Hegel dictionary* (Oxford: Blackwell, 1992).

Nietzsche

The works of Nietzsche are unconventional when regarded as philosophical works; they contain an enormous variety of literary styles: arguments, narratives, aphorisms, metaphors, polemics and hyperbole. Indeed, the pluralism of Nietzsche's style can be seen as an attempt to distinguish himself from traditional philosophy so that he is understood as marking the beginning of a new philosophy. The following lists some of the most important of Nietzsche's works, in roughly chronological order of their creation, written between 1872 and 1888.

The birth of tragedy, Walter Kaufmann (tr.) (New York: Vintage Books, 1966); *Human, all too human*, R.J.Hollingdale (tr.) (Cambridge: Cambridge University Press, 1988); *Daybreak*, R.J.Hollingdale (tr.) (Cambridge: Cambridge University Press, 1982); *The gay science*, Walter Kaufmann (tr.) (New York: Vintage Books, 1974); *Thus spoke Zarathustra*, R.J.Hollingdale (tr.) (London: Penguin, 1980); *Beyond good and evil*, Walter Kaufmann (tr.) (New York: Vintage Books, 1966); *On the genealogy of morals*, Walter Kaufmann and R.J.Hollingdale (tr.) (New York: Vintage Books, 1969); *Twilight of the idols*, R.J.Hollingdale (tr.) (London: Penguin, 1982); *The antichrist*, R.J.Hollingdale (tr.) (London: Penguin, 1982); *Ecce homo*, R.J.Hollingdale (tr.) (London: Penguin, 1979); *The will to power*, Walter Kaufmann and R.J.Hollingdale (tr.) (New York: Vintage Books, 1968). There is also Nietzsche's *Nachlass*, which consists of large numbers of fragmentary notes.

A good place to start reading Nietzsche is the selective compendium R.J. Hollingdale (tr. and ed.), *A Nietzsche reader* (London: Penguin, 1977). There are convenient collections of Nietzsche's works: *Basic writings of Nietzsche*, Walter Kaufmann (tr.) (New York: Random House, 1968) contains *The Birth of Tragedy*, *Beyond Good and Evil*, *On the Genealogy of Morals*, *The case of Wagner*, *Ecce homo*;

The portable Nietzsche, Walter Kaufmann (tr.) (New York: Viking Press, 1954) contains *Thus spoke Zarathustra*, *Twilight of the idols*, *The antichrist*, *Nietzsche contra Wagner*.

It is important to note that there are significant divergences of interpretation over Nietzsche. Of works on Nietzsche that are philosophically deep there are Alexander Nehamas, *Nietzsche: life as literature* (Harvard: Harvard University Press, 1985); Arthur C. Danto, *Nietzsche as philosopher* (New York: Columbia University Press, 1980); Richard Schacht, *Nietzsche* (London: Routledge, 1983). A valuable study is Maudemarie Clark, *Nietzsche on truth and philosophy* (Cambridge: Cambridge University Press, 1990). There is also Gilles Deleuze, *Nietzsche and philosophy* (London: Athlone Press, 1983). An excellent collection of essays designed to aid the reading of Nietzsche is Robert C. Solomon and Kathleen M. Higgins, *Reading Nietzsche* (Oxford: Oxford University Press, 1988). A more general work is Walter Kaufmann, *Nietzsche: philosopher, psychologist, antichrist*, 4th edition (Princeton: Princeton University Press, 1974). An interesting study is Ruediger H. Grimm, *Nietzsche's theory of knowledge* (New York: Walter de Gruyter, 1977); it unfortunately leaves quotes from Nietzsche untranslated. Also good is John T. Wilcox, *Truth and value in Nietzsche: a study of his metaethics and epistemology* (Michigan: Michigan University Press, 1974). The best account of Nietzsche's life, and one that also gives some idea of his philosophy, is Ronald Hayman, *Nietzsche: a critical life* (New York: Oxford University Press, 1980).

Analytical philosophy

The best general introduction to the subject of this chapter is perhaps J.O. Urmson, *Philosophical analysis* (Oxford: Oxford University Press, 1967). But it should be noted that Urmson's point of view is a critical one.

Russell

A complete list of Russell's works would be very long. Much of Russell's early intellectual activity was concerned with technical aspects of mathematics and mathematical logic, although some of this had philosophical import. This work is partly found in *The principles of mathematics*, 1st edition 1903, 2nd edition (London: Allen & Unwin, 1937), and culminates in the monumental work Russell completed with A.N. Whitehead, *Principia mathematica*, 3 vols. (Cambridge: Cambridge University Press, 1910–13). There is also Russell, *Introduction to mathematical philosophy* (London: Allen & Unwin, 1919). The list below is of the works whose emphasis is philosophical. Russell changed some of his views over his lifetime; the best introduction to his philosophy is Bertrand Russell, *My philosophical development* (London: Allen & Unwin, 1959) read in conjunction with the relatively early work, Bertrand Russell, *The problems of philosophy* (1912) (Oxford: Oxford University Press, 1978). In order to gain a balanced view of Russell's work it is necessary to consult his later thoughts on the central questions of philosophy in *An inquiry into meaning and truth* (1940) (London: Penguin, 1965) and *Human knowledge: its scope and limits* (London: Allen & Unwin, 1948). Other works by Russell of importance are *Our knowledge of the external world* (1914) 3rd edition (London: Allen & Unwin, 1926); *Mysticism and logic* (1917) (London: Penguin, 1954); *The analysis of mind*

(London: Allen & Unwin, 1921); *The analysis of matter* (London: Allen & Unwin, 1927); *An outline of philosophy* (London: Allen & Unwin, 1927); *History of Western philosophy* (London: Allen & Unwin, 1945); *Logic and knowledge* (London: Unwin Hyman, 1956).

As to works on Russell, good is A.J.Ayer, *Russell* (London: Fontana, 1972) and A.J.Ayer, *Russell and Moore: the analytical heritage* (London: Macmillan, 1971). Longer and more detailed is R.M.Sainsbury, *Russell* (London: Routledge, 1979). A detailed and sometimes difficult work is David Pears, *Bertrand Russell and the British tradition in philosophy* (London: Fontana, 1972). There is also a collection of essays, P.A.Schilpp (ed.) *The philosophy of Bertrand Russell* (New York: Tudor Publishing Company, 1951). A valuable collection of essays which pay due attention to Russell's later work is C. Wade Savage and C.Anthony Anderson (eds), *Rereading Russell: essays on Bertrand Russell's metaphysics and epistemology* (Minnesota Studies in the Philosophy of Science, vol. XII) (Minneapolis: University of Minnesota Press, 1989).

Wittgenstein

That Wittgenstein appears in two separate chapters in this book (Chs 8 and 11) reflects the distinction between his earlier and later philosophies. All of Wittgenstein's books, apart from the *Tractatus logico-philosophicus* of 1921, were published after his death, when many of his papers and notes were compiled into books. His earlier philosophy is found in Wittgenstein, *Tractatus logico-philosophicus* (1921), D.F.Pears and B.McGuinness (tr.) (London: Routledge, 1974), which in the hardback edition has facing German text. There is also an earlier translation, *Tractatus logico-philosophicus*, C.K.Ogden and F.P.Ramsey (tr.) (London: Routledge, 1955), which has facing German text and was checked by Wittgenstein. Also useful is Wittgenstein, *Notebooks 1914–1916*, G.H.von Wright and G.E.M.Anscombe (tr. and eds) (Oxford: Basil Blackwell, 1979).

In listing books on Wittgenstein for Chapter 8 there is some overlap with books appropriate to the bibliography for Chapter 11 on Wittgenstein because several books deal with both the early and late philosophy in one work.

Of works on Wittgenstein's thought in general a fine introduction is Anthony Kenny, *Wittgenstein* (London: Penguin, 1973). Also useful as general introductions are: A.C.Grayling, *Wittgenstein* (Oxford: Oxford University Press, 1989); David Pears, *Wittgenstein* (Glasgow: Fontana, 1977). Other works which consider Wittgenstein's thought as a whole are: R.J. Fogelin, *Wittgenstein*, 2nd edition (London: Routledge, 1987); David Pears, *The false prison: a study of the development of Wittgenstein's philosophy*, 2 vols. (Oxford: Clarendon Press, 1987, 1988); Derek Bolton: *An approach to Wittgenstein's philosophy* (London: Macmillan, 1979); P.M.S.Hacker, *Insight and illusion*, 2nd edition (Oxford: Oxford University Press, 1987). An enormous collection of essays is found in Stuart Shanker (ed.) *Ludwig Wittgenstein: critical arguments*, vols. I–IV (London: Croom Helm, 1986).

Works specifically on the early philosophy are: H.O.Mounce, *Wittgenstein's Tractatus: an introduction* (Oxford: Basil Blackwell, 1981); Erik Stenius, *Wittgenstein's Tractatus* (Oxford: Basil Blackwell, 1960); Max Black, *A companion to Wittgenstein's Tractatus* (Cambridge: Cambridge University Press, 1964); G.E.M.Anscombe, *An introduction to Wittgenstein's Tractatus*

(London: Hutchinson, 1959). A valuable collection of essays is I.M.Copi and R.W.Beard (eds), *Essays on Wittgenstein's Tractatus* (London: Routledge, 1966).

Biographical information is contained in Norman Malcolm, *Ludwig Wittgenstein: a memoir* (London: Oxford University Press, 1962) and B.F.McGuinness, *The young Wittgenstein* (London: Duckworth, 1988). The most complete biography is Ray Monk, *Ludwig Wittgenstein: the duty of genius* (London: Cape, 1990). There are general assessments of Wittgenstein and articles on his philosophy in K.T.Fann (ed.), *Ludwig Wittgenstein: the man and his philosophy* (Sussex: Harvester Press, 1978).

Phenomenology and existentialism

Husserl

Husserl wrote a large amount; although there is a standard edition in German of his output, the various English translations present one with a rather bewildering array of works. The quantity of Husserl's work partly reflects the extent to which he constantly rethought and reformulated his views. Perhaps the best concise introduction is Husserl, *The idea of phenomenology*, William P.Alston and George Nakhnikian (tr.) (The Hague: Martinus Nijhoff, 1964). There is also the relatively short work, Husserl, *The Paris lectures*, Peter Koestenbaum (tr.) (The Hague: Martinus Nijhoff, 1985). Both of these contain helpful introductory essays by the translators. There is an extremely concise introduction to phenomenology prepared by Husserl which originally appeared as "Phenomenology" in the *Encyclopaedia Britannica*, 14th edition, 1929; it is reprinted in an improved translation in Peter McCormick and Fredrick A.Elliston (eds), *Husserl: shorter works* (Notre Dame: University of Notre Dame Press, 1981); this includes other shorter essays by Husserl. Of his longer works perhaps *Ideas: a general introduction to pure phenomenology*, W.R.Boyce Gibson (tr.) (London: Allen & Unwin, 1931) gives the best notion of his phenomenology. Of the other longer works the most important are Edmund Husserl, *Logical investigations* (First pub. 1901, revised 1913) 2nd edition, J.N.Findlay (tr.) (London: Routledge, 1970); *Cartesian meditations*, D.Cairns (tr.) (The Hague, Martinus Nijhoff, 1973); *The crisis of European sciences and transcendental philosophy*, David Carr (tr.) (Evanston: Northwestern University Press, 1970). There is also the short work, Husserl, *Phenomenology and the crisis of philosophy: philosophy as a rigorous science and philosophy and the crisis of European man*, Quentin Lauer (tr.) (New York: Harper and Row, 1965).

An excellent introduction to Husserl and to phenomenology in general is David Stewart and Algis Mickunas, *Exploring phenomenology*, 2nd edition (Athens, Ohio: Ohio University Press, 1990). Another general introduction is Michael Hammond, Jane Howarth and Russell Keat, *Understanding phenomenology* (Oxford: Basil Blackwell, 1991). Of longer, more detailed studies of Husserl most helpful are David Bell, *Husserl* (London: Routledge, 1990) and J.J.Kockelmans, *A first introduction to Husserl's phenomenology* (Pittsburg: Duquesne University Press, 1967). There are also useful collections of essays in J.J.Kockelmans (ed.), *Phenomenology: the philosophy of*

Edmund Husserl and its interpretation (New York: Double Day, 1967); Frederick A. Elliston and Peter McCormick (eds), *Husserl: expositions and appraisals* (Notre Dame: University of Notre Dame Press, 1977); E. Pivcevic (ed.), *Phenomenology and philosophical understanding* (Cambridge: Cambridge University Press, 1975). A large classic work which covers the whole history of phenomenology is Herbert Spiegelberg, *The phenomenological movement*, 2 vols., 2nd edition (The Hague: Martinus Nijhoff, 1971). An advanced study of phenomenology is Josef Seifert, *Back to "things in themselves"* (London: Routledge, 1987). Some intellectual connections between continental phenomenology and analytical philosophy are explored in Harold A. Durfee (ed.) *Analytic philosophy and phenomenology* (The Hague: Martinus Nijhoff, 1976).

Sartre

The most substantial single philosophical work of Jean-Paul Sartre is *Being and nothingness: an essay on phenomenological ontology* (1943), Hazel E. Barnes (tr.) (London: Methuen, 1977). Other philosophical works are Sartre, *Imagination* (1936), Forrest Williams (tr.) (Ann Arbor: University of Michigan Press, 1962); *The transcendence of the ego: an existentialist theory of consciousness* (1936) Forrest Williams and Robert Kirkpatrick (tr.) (New York: Noonday Press, 1957); *The psychology of the imagination* (1940), Bernard Frechtman (tr.) (London: Methuen, 1972); *Existentialism and humanism* (1946), Philip Mairet (tr.) (London: Methuen, 1948); *Literary and philosophical essays*, Annette Michelson (tr.) (London: Hutchinson, 1968). There is also considerable philosophical substance in Sartre's novels and plays; a good example, once one sees the philosophical points it is making, is Sartre's novel *Nausea* (1938) (London: Penguin, 1976).

There are several excellent works on the philosophy of Sartre. A fine lucid introduction is Arthur C. Danto, *Sartre* (London: Fontana, 1975). A helpful work is Mary Warnock, *The philosophy of Sartre* (London: Hutchinson, 1972). There are also Peter Caws, *Sartre* (London: Routledge, 1984); A.R. Manser, *Sartre* (London: Athlone Press, 1966); Marjorie Grene, *Sartre* (Washington DC: University Presses of America, 1983). Those who wish to tackle Sartre's *Being and nothingness* may find helpful Joseph S. Catalano, *A commentary on Jean-Paul Sartre's Being and Nothingness* (Chicago: Chicago University Press, 1980). There is a collection of essays on Sartre in P.A. Schilpp (ed.) *The philosophy of Jean-Paul Sartre* (La Salle, Illinois: Open Court, 1981). On Sartre's interlinked life and work there are Ronald Hayman, *Writing against: a biography of Sartre* (London: Weidenfeld and Nicolson, 1986) and Annie Cohen-Solal, *Sartre: a life* (London, Minerva, 1991).

Some of the thinkers often identified as existentialist, apart from Sartre, are Søren Kierkegaard (1813–55), Karl Jaspers (1883–1969), Gabriel Marcel (1889–1973), Martin Heidegger (1889–1976). Perhaps the core figures are Heidegger and Sartre, despite the unhappiness they expressed about the label "existentialist".

For a general introduction to existentialism the best is the lucid and engaging David E. Cooper, *Existentialism* (Oxford: Basil Blackwell, 1990). Another useful work is Mary Warnock, *Existentialism* (Oxford: Oxford University Press, 1970). A useful brief survey is Alasdair MacIntyre, "Existentialism", *A critical history of Western philosophy*, D.J.O'Connor (ed.),

(London: Macmillan, 1985, first pub. 1964). Helpful both in charting the intellectual emergence of existentialism and in its account of existentialism itself is Robert C. Solomon, *From rationalism to existentialism* (New York: University Press of America, 1972). An interesting and accessible collection of essays is Robert C. Solomon, *From Hegel to existentialism* (Oxford: Oxford University Press, 1987). There are expositional essays on the major philosophers often regarded as existentialist in H.J. Blackham, *Six existentialist thinkers: Kierkegaard, Nietzsche, Jaspers, Marcel, Heidegger, Sartre* (London: Routledge, 1961).

Logical positivism and falsificationism

Ayer

The chief work for the study of Ayer in the period of his adherence to logical positivism is A.J. Ayer, *Language, truth and logic* (1936, revised edition 1946) (London: Penguin, 1975). This provides a beautifully clear introduction to the central tenets of logical positivism in general, although there were some important differences within the logical positivist movement. The revised edition in 1946 contains a new "Introduction"; this would be more appropriate as an appendix as it involves replies to criticisms of the first edition and rethinking, which in some cases produces modification of the original doctrines; it is sensible to read the "Introduction" after the main body of the text.

Those wishing to understand Ayer's later thought when he moved away from logical positivism should consult, among his other works, A.J. Ayer, *The problem of knowledge* (1956) (London: Penguin, 1964) and *The central questions of philosophy* (1973) (London: Penguin, 1977); also two collections of essays, A.J. Ayer, *Metaphysics and common sense* (London: Macmillan, 1969) and *The concept of a person* (London: Macmillan, 1973). There are also several other important works by Ayer.

A useful collection of essays on Ayer's logical positivism is Barry Gower (ed.) *Logical positivism in perspective: essays on Language, Truth and Logic* (London: Croom Helm, 1987). For a detailed work discussing Ayer's philosophy in general see John Foster, *Ayer* (London: Routledge, 1985); the excellent first chapter of this book is devoted to Ayer's logical positivism. There is also a collection of essays dedicated to Ayer with replies by him: G.F. Macdonald (ed.), *Perception and identity* (London: Macmillan, 1979). Another substantial collection of essays is Lewis Hahn (ed.), *The philosophy of A.J. Ayer* (La Salle, Illinois: Open Court Publishing, 1992).

Among the central figures in the logical positivism movement were Morris Schlick (1882–1936), Rudolf Carnap (1891–1970), Otto Neurath (1882–1945), Friedrich Waismann (1896–1959); the influence of the group was considerable.

The best introductory book on logical positivism in general is Oswald Hanfling, *Logical positivism* (Oxford: Basil Blackwell, 1981); there is also a collection of readings, Oswald Hanfling (ed.), *Essential readings in logical positivism* (Oxford: Basil Blackwell, 1981). Another collection is A.J. Ayer (ed.), *Logical positivism* (Glencoe, Illinois: Free Press, 1959). Although not all by

followers of logical positivism, a valuable collection of essays relevant to logical positivism is Herbert Feigl and Wilfred Sellars (eds), *Readings in philosophical analysis* (New York: Appleton-Century-Croft, 1949).

Popper

Since the publication of his first major work Popper's outlook has been remarkably consistent and unified. His work has mainly concentrated on epistemology, philosophy of science and political philosophy. Probably the best introduction to his thought is Karl R. Popper, *Conjectures and refutations* (1963), 4th edition (London: Routledge, 1972), read in conjunction with his interesting intellectual autobiography, *Unended quest*, 4th edition (London: Routledge, 1992). The origin of much of the later thinking of Popper is contained in *Logik der Forschung* (1934), translated as *The logic of scientific discovery* (1959) (London: Hutchinson, 1977). His ideas are elaborated in *Objective knowledge* (Oxford: Clarendon Press, 1979). Popper's views in the philosophy of mind are in a work he wrote with John C. Eccles: *The self and its brain* (New York: Springer International, 1977). Popper's arguments in political philosophy are intimately connected with his epistemology and are found in *The open society and its enemies* (1945), 2 vols (London: Routledge, 1966) and *The poverty of historicism* (1957) (London: Routledge, 1961). With the general subtitle *From the Postscript to The Logic of Scientific Discovery* three volumes of Popper's work have appeared: W.W. Bartley III (ed.), *Realism and the aim of science; The open universe: an argument for indeterminism; Quantum theory and the schism in physics* (London: Hutchinson, 1982-83). Also there is Karl R. Popper, *In search of a better world: lectures and essays from thirty years* (London: Routledge, 1992).

There are several excellent books on Popper's thought. A good short introduction is Bryan Magee, *Popper* (London: Fontana, 1982). More extensive and detailed are Anthony O'Hear, *Popper* (London: Routledge, 1980) and T.E. Burke, *The philosophy of Popper* (Manchester: Manchester University Press, 1983). There is also a collection of critical essays by various authors in P.A. Schilpp (ed.) *The philosophy of Karl Popper*, 2 vols (La Salle, Illinois: Open Court, 1977); this includes replies to critics by Popper.

Popper's views, especially on the nature of rationality, philosophy of science and epistemology, can be better understood in relation to others working in these areas, including those critical of his views and those who present alternative positions. Excellent books on these matters are, Anthony O'Hear, *An introduction to the philosophy of science* (Oxford: Oxford University Press, 1990); A.F. Chalmers, *What is this thing called science?*, 2nd edition (Milton Keynes: Open University Press, 1982); W. Newton-Smith, *The rationality of science* (London: Routledge, 1981). A work with a more historical approach is Derek Gjersten, *Science and philosophy: past and present* (London: Penguin, 1989).

Linguistic philosophy

Wittgenstein

The work central to understanding the later philosophy of Wittgenstein, published posthumously in 1953, is *Philosophical investigations*, G.E.M.

Anscombe and R.Rhees (eds) (Oxford: Basil Blackwell, 1974). Ludwig Wittgenstein, *The blue and brown books*, R.R.Rhees (ed.) (Oxford: Basil Blackwell, 1975), can perhaps be used as something like an introduction to his later thought. The most important of his other later works are: *On certainty*, G.E.M.Anscombe and G.H.von Wright (eds) (Oxford: Basil Blackwell, 1979) and *Zettel*, G.E.M.Anscombe and G.H.von Wright (eds) (Oxford: Basil Blackwell, 1967). Other works are *Remarks on the foundations of mathematics*, G.H.von Wright and R.Rhees (eds) (Oxford: Basil Blackwell, 1978); *Philosophical remarks*, R.Rhees (ed.) (Oxford: Basil Blackwell, 1975); *Philosophical grammar*, R.Rhees (ed.) (Oxford: Basil Blackwell, 1969).

As was stated in the bibliography for Chapter 8, many books on Wittgenstein deal with both the earlier and later philosophy together; those books dealing with Wittgenstein's philosophy as a whole are listed in the bibliography to Chapter 8.

There is significant divergence of interpretation over the later philosophy. An excellent work on the later philosophy is Oswald Hanfling, *Wittgenstein's later philosophy* (London: Macmillan, 1989). Other important works are Norman Malcolm, *Nothing is hidden: Wittgenstein's criticism of his early thought* (Oxford: Basil Blackwell, 1986) and E.K.Specht, *The foundations of Wittgenstein's late philosophy* (Manchester: Manchester University Press, 1967). There is also S.Kripke, *Wittgenstein on rules and private language* (Oxford: Basil Blackwell, 1982). Collections of essays on the later philosophy are George Pitcher (ed.) *Wittgenstein: the philosophical investigations* (London: Macmillan, 1968) and Alice Ambrose and Morris Lazerowitz (eds), *Ludwig Wittgenstein: philosophy and language* (London: Allen & Unwin, 1972). An extremely detailed study of the *Philosophical investigations* is found in the three volumes, G.P.Baker and P.M.S.Hacker, *Wittgenstein: meaning and understanding* (Oxford: Basil Blackwell, 1980, 1983); G.P.Baker and P.M.S.Hacker, *An analytical commentary on Wittgenstein's Philosophical Investigations* (Oxford: Basil Blackwell, 1980); P.M.S.Hacker, *Wittgenstein: meaning and mind* (Oxford: Basil Blackwell, 1990).

Recent philosophy

There is no real substitute, in studying recent philosophy, for reading the works of recent philosophers themselves. A selection of the works by the philosophers mentioned in Chapter 12 appears below. The bibliographies appear in the same order as the philosophers occur in Chapter 12. I have restricted myself to books; there are, of course, many articles in journals which are unmentioned.

There are some general works relevant to the study of recent philosophy. The later chapters of John Passmore, *A hundred years of philosophy*, 2nd edition (London: Penguin, 1966) have material on recent philosophy, and this work is carried on in John Passmore, *Recent philosophy* (London: Duckworth, 1985), which is the best general survey of recent philosophy. There is also A.J.Ayer, *Philosophy in the twentieth century* (London: Allen & Unwin, 1982). A useful collection of essays by recent philosophers—including Hampshire, Davidson, Strawson, and Kripke—is found in Ted Honderich and Myles Burnyeat (eds),

Philosophy as it is (London: Penguin, 1979). Books that concentrate on philosophical problems as they are addressed by recent philosophy are: Anthony O'Hear, *What philosophy is* (London: Penguin, 1985); A.R.Lacey, *Modern philosophy* (London: Routledge, 1982); Jonathan Dancy, *Introduction to contemporary epistemology* (Oxford: Blackwell, 1985).

Gilbze: *Methods of logic* (1962); *From a logical point of view* (1953); *Word and object* (1960); *The Ways of Paradox and other essays* (1966, revised edition 1976); *Ontological Relativity and other essays* (1969); *Philosophy of logic* (1970); *The web of belief* (1970); *The roots of reference* (1974); *Pursuit of truth* (1990).

J.L.Austin: *Philosophical papers* (1961); *Sense and sensibilia* (1962); *How to do things with words* (1962).

Stuart Hampshire: *Spinoza* (1951, revised edition 1987); *Thought and action* (1959); *Freedom of the individual* (1965, new edition 1975); *Modern writers and other essays* (1972); *Freedom of mind* (1972); *Two theories of morality* (1977).

Donald Davidson: *Essays on action and events* (1982); *Inquiries into truth and interpretation* (1985).

P.F.Strawson: *Introduction to logical theory* (1952); *Individuals* (1959); *The bounds of sense* (1966); *Logico-linguistic papers* (1971); *Subject and predicate in logic and grammar* (1974); *Freedom and Resentment and other essays* (1974); *Skepticism and naturalism: some varieties* (1985); *Analysis and metaphysics: an introduction to philosophy* (1992).

Thomas S.Kuhn: *The Copernican revolution* (1957); *The structure of scientific revolution* (1962, enlarged edition 1970); *The essential tension* (1977).

Paul Feyerabend: *Against method* (1975); *Science in a free society* (1978); *Philosophical papers: Realism, rationalism, scientific method*, vol. I, *Problems of empiricism*, vol. II (1981); *Farewell to reason* (1987); *Three dialogues on knowledge* (1991).

Michael Dummett: *Frege* (1973); *Elements of intuitionism* (1977); *Truth and other enigmas* (1978); *The interpretation of Frege's philosophy* (1981); *Frege and other philosophers* (1991); *The logical basis of metaphysics* (1991).

Richard Rorty: *Philosophy and the mirror of nature* (1979); *Consequences of pragmatism* (1982); *Contingency, irony, and solidarity* (1988); *Objectivity, relativism and truth: philosophical papers I* (1990); *Essays on Heidegger and others: philosophical papers II* (1991).

John R.Searle: *Speech acts: an essay in the philosophy of language* (1969); *Expression and meaning* (1979); *Intentionality* (1983).

Saul Kripke: *Naming and necessity* (1972, republished 1980); *Wittgenstein on rules and private languages* (1982).