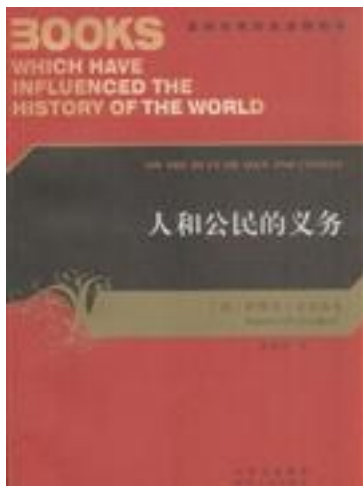


人和公民的义务



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On the Duty of Man and Citizen (1673) is Pufendorf's succinct and condensed presentation of the natural law political theory he developed in his monumental classic On the Law of Nature and Nations (1672). His theory was the most influential natural law philosophy of the seventeenth- and eighteenth-centuries. He advanced a compelling reply to Grotius and Hobbes, and in doing so, set the intellectual problems for theorists such as Locke, Hutcheson, Hume, Rousseau, and Smith. In the aftermath of the Thirty Years' War, Pufendorf sets forth a classic justification of the early modern enlightened state and of the proper relations of moral and political subjection to it. This lucid and historically sensitive translation by Michael Silverthorne, (a classicist and a specialist in Roman Law and early modern political thought) is the first since the early twentieth century. James Tully's introduction sets the text in its seventeenth-century context, summarises the main arguments, surveys recent literature on Pufendorf, and shows how Pufendorf transformed natural law theory into an independent discipline of juristic political philosophy which dominated reflection on politics until Kant.

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ON THE DUTY OF MAN AND CITIZEN ACCORDING TO NATURAL LAW

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标签

普芬道夫

政治哲学

Samuel_Pufendorf

齐·剑桥政治思想史原著系列（影印本）（中国政法大学出版社）

英文原版

自然法

法律

法学

评论

2007年，为了赚几个辛苦钱，我开始翻译这本书，打算翻译完再联系出版社。大概翻译一半的时候，我老师说，这本书的版权别的出版社已经签下了。当时体力真好，一天翻译7000字。

简洁明晰的公民教育读本（好些地方会让人觉得是在读本科民法学教材，不仅措词相似，连结构也差不多）

不太好读的书。

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书评

这本书两年内突然冒出三个译本，令我十分好奇，于是对其中两个译本进行质量抽检，抽检范围是“作者前言”的开头部分，对应Silverthorne英译本第6—8页。

鞠：鞠成伟译文 支：支振锋译文 S: Michael Silverthorne译文 W: Herbert F. Wright译文 T: Andrew Tooke译文 （鞠和支...

【按语：Samuel Pufendorf（1631-1894）的《人和公民的自然法义务（on the duty of man and citizen according to natural law, 1673）》是之前一年的八卷本巨著《自然法和国际法》的精简本或摘要，这种摘要的性质自然消灭了作者任何的激情或色彩，只剩下干巴巴的条款陈述，读...

目录：一、社会性作为自然法的核心原则 （一）社会性作为人性的应然
（二）社会性的核心是理性和道德禀性对激情的抑制 二、理性王国的契约建构
（一）安全与稳定：国家建立的动因 （二）双重契约一项法令：国家的形成
三、契约建国论带来的问题 【摘要】在现代政治哲学中，正...

自然法学派往往把自然法的价值视为永恒的，喜欢说安提戈涅的话，那种恒古不变的东西，应该为人类所尊重。然而一旦试图在这种自然之上架构起制度，未免就有了一些不那么永恒的东西。在普芬道夫的年代，那种成熟体系的思想应该是自然法思想之大成者，但对于人类本性的认识，对由...

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