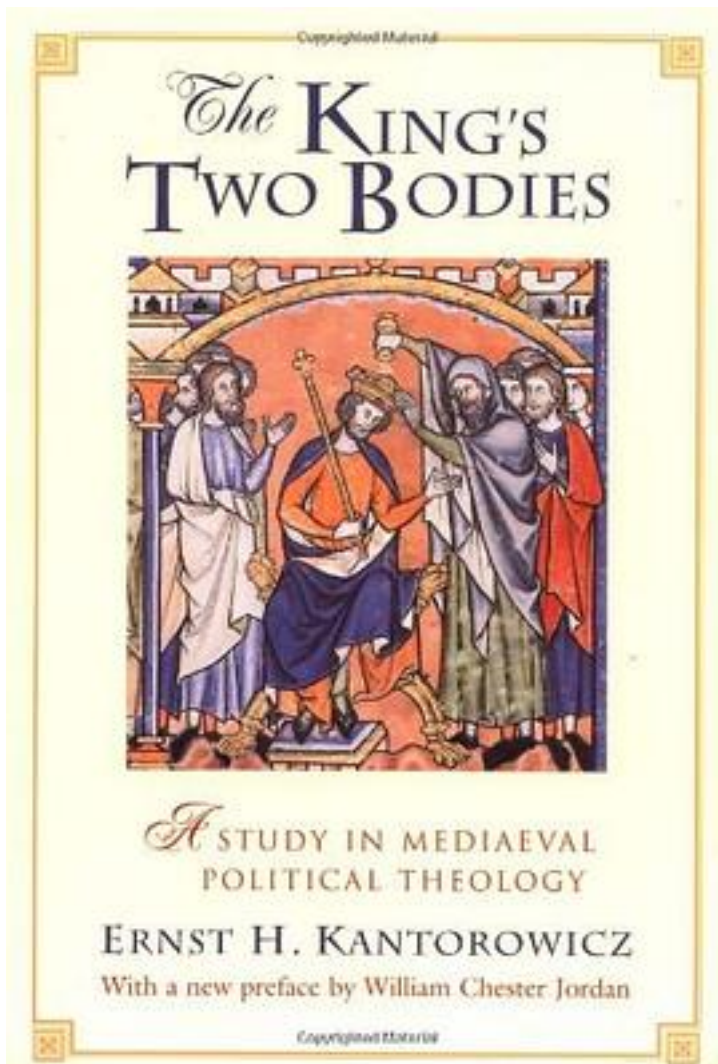


The King's Two Bodies



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著者:Ernst H. Kantorowicz

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In 1957 Ernst Kantorowicz published a book that would be the guide for generations of scholars through the arcane mysteries of medieval political theology. In *The King's Two Bodies*, Kantorowicz traces the historical problem posed by the "King's two bodies"--the body politic and the body natural--back to the Middle Ages and demonstrates, by placing the concept in its proper setting of medieval thought and political theory, how the early-modern Western monarchies gradually began to develop a "political theology."

The king's natural body has physical attributes, suffers, and dies, naturally, as do all humans; but the king's other body, the spiritual body, transcends the earthly and serves as a symbol of his office as majesty with the divine right to rule. The notion of the two bodies allowed for the continuity of monarchy even when the monarch died, as summed up in the formulation "The king is dead. Long live the king."

Bringing together liturgical works, images, and polemical material, *The King's Two Bodies* explores the long Christian past behind this "political theology." It provides a subtle history of how commonwealths developed symbolic means for establishing their sovereignty and, with such means, began to establish early forms of the nation-state.

Kantorowicz fled Nazi Germany in 1938, after refusing to sign a Nazi loyalty oath, and settled in the United States. While teaching at the University of California, Berkeley, he once again refused to sign an oath of allegiance, this one designed to identify Communist Party sympathizers. He resigned as a result of the controversy and moved to the Institute for Advanced Study in Princeton, where he remained for the rest of his life, and where he wrote *The King's Two Bodies*.

作者介绍:

Ernst H. Kantorowicz taught at the University of California, Berkeley and was a member of the Institute for Advanced Study, Princeton, New Jersey. His books include *Frederick the Second* and *Selected Studies*.

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标签

政治哲学

中世纪

政治学

思想史

历史

Kantorowicz

政治神学

国王的两个身体

评论

令人耳目一新的从身体政治角度考察中世纪政治和法学史的著作。身体的问题之所以在政治领域比在形而上学领域更加不可避免，是因为政治权力要求实际的影响，从而必然地涉及身体。然而，国王的悖谬性在于，一方面要有一个主动的身体，从而实施权力，另一方面又不能有被动的身体，以免受制于其它的权力。解决的方案是将作为国王的国王定义为前者，将作为凡人的国王定义为后者。这种分离在政治领域引入了如天使一般的“不被推动的推动者”，从而解决了君权的难题。到了近代，这两个身体的分离直接影响到身心的二分，笛卡尔语境中的身体实则是纯粹被动的（受制于机械论的权力的）身体，而心灵则是纯粹主动的、自由的。主权、个人的自由意志等等主题的产生亦与此有关。这就使得对国王之身体的看似没什么实际价值的研究有了对后世历史中诸多主题的强大解释力。

I'll give it 10 stars if I could. Brilliant!

读得这么烂，我都不好意思标我读过

从第三部分开始很多章节都只得草草翻过了，以后重读。分析文本和图像的段落太值得学习，对莎翁政治剧和aachen手抄本封页图像的解剖真是信手拈来！

dazzling and inspiring

前半部分妙趣横生（提到好多感性材料），后面有些繁琐。

事实上木有读完

我知道这个问题很重要，但我实在看不动了……

因为福柯提过这本书，韦伯的卡理斯玛又居然有所涉及，所以借来看啦。哼哧哼哧地啃了几天，后面长了点，理查二世那段精彩

Yes!

得學拉丁文…

此書可結合Otto的隱密脈絡

奇书一本

美轮美奂~

什么领域icon都一样，泛神和虚无的时代

还差最后两章没有读完。。。当然也就大概得到了个印象。。

主要从分析作为法人的Crown与作为人身个人的国王之不同这点入手，阐释了中世纪西欧王权观念的兴衰史，分析了王权如何从罗马帝国皇帝全权到教皇权威，再到封建王权，最后到文艺复兴时期绝对主义君主制崛起的过程。在某种程度上，它依然从属于英国例外论的论述范畴，只是坎特诺维奇已经将英国例外论同整个欧洲背景联系起来。读之益处多多。凭国内学人的知识背景，没有两个人能真正把这本书读懂，要翻好更是难上加难。

Footnotes也太多了。这次跳过了。下次补上。

两个人格，两个义务，两个权力，

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书评

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