
The King's Two Bodies A Study In Medieval Political Theology Princeton Classics

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A Novel

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Ernst Hermann Kantorowicz, The king's two bodies. a study in mediaeval political theology ... Princeton, New Jersey, 1957

The Theory of the King's Two Bodies in the Age of Shakespeare

The Play of Great Ideas

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On Kings

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Bring Up the Bodies

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The Myth of the Closure of any Political Theology

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The King's Two Bodies

The King's Two Bodies
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The King's Two Bodies John Wiley & Sons
This collection of essays deals with the rituals of kingship and royalty in India, Africa and Europe from the social anthropological and ethnohistorical points of view. It discusses the dialectical entanglements of rituals conducted for

and by kings (including, 'little kings' and 'jungle kings') with the wider social, political, cultural, historical, religious and economic contexts in which they were embedded. Part I begins with a triangular comparison of kingship among the Shilluks of East Africa, the Gajapatis of eastern India and kings in Renaissance France. The essay entitled the 'King's Three Bodies' makes use of Ernst H. Kantorowicz's classical study, *The King's Two Bodies* in medieval political theology and extends it,

not only in terms of the numbers of bodies that are found to be significant, but also theoretically. Another significant essay in this part looks at the unexpected but significant theoretical impact of social anthropological studies of acephalous, segmentary lineage societies in Africa on Indian historiography. The second part of this volume consists of three chapters dealing with the royal patronage of tribal and Hindu goddesses in Eastern India, while the third part presents studies on

sleeping (and dreaming) kings and on the power of dead kings, a discussion of A.M. Hocart's dictum that the first kings must have been dead kings. Please note: Taylor & Francis does not sell or distribute the Hardback in India, Pakistan, Nepal, Bhutan, Bangladesh and Sri Lanka.

A Novel Central European Medieval Stud The Maverick coven holds a meeting pointedly for its two youngest and strangest members. Twin vampires that are adults trapped inside boyish bodies. Tristen and Lukas are to be formally melded into the family frame by way of an induction ceremony, one such event that Maliki believes will harm the family and put him in the line of danger. Maliki plots with one of his lovers as to how to handle the problem without either of them being fingered as the culprit. Together the couple decide to trick a local band of nameless rouge vampires into attacking on the night of the party and kill the twins before they can upset the balance. Jaquelin knows about the induction and has spoken to Jak about the twins becoming more instrumental to the family. Jak tells her that such will not be the case and they will remain mostly hidden from

the outside world as they have been for their entire lives within the clan. Thinking the treatment unfair for the two vampires, she disobeys Jak and takes the twins into the town of Harding so that at least once in their lives they may taste freedom. During the visit Tristen breaks away on the streets and meets another vampire that calls himself Vincent Summerset and tells Tristen that he, the small weak undead, is his master and he wishes to serve him again. Before he can explain the vampire flees as he hears Luke and Jaquelin returning only leaving Tristen with a brass pin.

A Novel Penguin

Political Theology II is Carl Schmitt's last book. Part polemic, part self-vindication for his involvement in the National Socialist German Workers' Party (NSDAP), this is Schmitt's most theological reflection on Christianity and its concept of sovereignty following the Second Vatican Council. At a time of increasing visibility of religion in public debates and a realization that Schmitt is the major and most controversial political theorist of the twentieth century, this last book sets a new agenda for political theology today.

The crisis at the beginning of the twenty-first century led to an increased interest in the study of crises in an age of extremes - an age upon which Carl Schmitt left his indelible watermark. In Political Theology II, first published in 1970, a long journey comes to an end which began in 1923 with Political Theology. This translation makes available for the first time to the English-speaking world Schmitt's understanding of Political Theology and what it implies theologically and politically.

Ernst Hermann Kantorowicz, The king's two bodies. a study in mediaeval political theology ... Princeton, New Jersey, 1957
CRC Press

In the medieval period, the monarch was seen as the embodiment of the community of his kingdom, the body politic. And while we've long since shed that view, it nonetheless continues to influence our understanding of contemporary politics. This book offers thirteen case studies from premodern and contemporary Europe that demonstrate the process through which political corporations--bodies politic--were and continue to be constructed and challenged. Drawing on history,

archaeology, literary criticism, and art history, the contributors survey a wide geographical and chronological spectrum to offer a panoramic view of these dynamic political entities.

The Theory of the King's Two Bodies in the Age of Shakespeare Routledge

Eric Santner offers a radically new interpretation of Marx's labor theory of value as one concerned with the afterlife of political theology in secular modernity. What Marx characterized as the dual character of the labor embodied in the commodity, he argues, is the doctrine of the King's Two Bodies transferred from the political theology of sovereignty to the realm of political economy. This genealogy, leading from the fetishism of the royal body to the fetishism of the commodity, also suggests a new understanding of the irrational core at the center of economic busyness today, its 24/7 pace. The frenetic negotiations of our busy-bodies continue and translate into the doxology of everyday life the liturgical labor that once sustained the sovereign's glory. Maintaining that an effective critique of capitalist political economy must engage this liturgical dimension,

Santner proposes a counter-activity, which he calls "paradoxological." With commentaries by Bonnie Honig, Peter Gordon, and Hent de Vries, an introduction by Kevis Goodman, and a response from Santner, this important new book by a leading cultural theorist and scholar of German literature, cinema, and history will interest readers of political theory, literature and literary theory, and religious studies.

The Play of Great Ideas Princeton University Press

Winner of the 2012 Man Booker Prize
 Winner of the 2012 Costa Book of the Year Award
 The sequel to Hilary Mantel's 2009 Man Booker Prize winner and New York Times bestseller, *Wolf Hall* delves into the heart of Tudor history with the downfall of Anne Boleyn. Though he battled for seven years to marry her, Henry is disenchanted with Anne Boleyn. She has failed to give him a son and her sharp intelligence and audacious will alienate his old friends and the noble families of England. When the discarded Katherine dies in exile from the court, Anne stands starkly exposed, the focus of gossip and malice. At a word from Henry, Thomas Cromwell is ready to bring

her down. Over three terrifying weeks, Anne is ensnared in a web of conspiracy, while the demure Jane Seymour stands waiting her turn for the poisoned wedding ring. But Anne and her powerful family will not yield without a ferocious struggle. Hilary Mantel's *Bring Up the Bodies* follows the dramatic trial of the queen and her suitors for adultery and treason. To defeat the Boleyns, Cromwell must ally with his natural enemies, the papist aristocracy. What price will he pay for Anne's head? *Bring Up the Bodies* is one of The New York Times' 10 Best Books of 2012, one of Publishers Weekly's Top 10 Best Books of 2012 and one of The Washington Post's 10 Best Books of 2012

The King's Two Bodies Berghahn Books
 Originally published in 1957, this classic work has guided generations of scholars through the arcane mysteries of medieval political theology. Throughout history, the notion of two bodies has permitted the post mortem continuity of monarch and monarchy, as epitomized by the statement, "The king is dead. Long live the king." In *The King's Two Bodies*, Ernst Kantorowicz traces the historical problem posed by the "King's two bodies"--the body

natural and the body politic--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 was dismissed 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*. Featuring a new introduction, *The King's Two Bodies* is 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.

The King's Two Bodies Yale University Press

King Edgar ruled England for a short but significant period in the middle of the tenth century. Two of his four children succeeded him as king and two were to become canonized. He was known to later generations as "the Pacific" or "the Peaceable" because his reign was free from external attack and without internal dissent, and he presided over a period of major social and economic change: early in his rule the growth of monastic power and wealth involved redistribution of much of the country's assets, while the

end of his reign saw the creation of England's first national coinage, with firm fiscal control from the centre. He fulfilled King Alfred's dream of the West Saxon royal house ruling the whole of England, and, like his uncle King Æthelstan, he maintained overlordship of the whole of Britain. Despite his considerable achievements, however, Edgar has been neglected by scholars, partly because his reign has been thought to have passed with little incident. A time for a full reassessment of his achievement is therefore long overdue, which the essays in this volume provide. CONTRIBUTORS: SIMON KEYNES, SHASHI JAYAKUMAR, C.P. LEWIS, FREDERICK M. BIGGS, BARBARA YORKE, JULIA CRICK, LESLEY ABRAMS, HUGH PAGAN, JULIA BARROW, CATHERINE KARKOV, ALEXANDER R. RUMBLE, MERCEDES SALVADOR-BELLO.

On Kings Apollo

Few historians trace grand themes across many centuries and places, but Ernst Kantorowicz's great work on the symbolic powers of kingship is a fine example of what can happen when they do. *The King's Two Bodies* is at once a superb example of the critical thinking skill of evaluation -

assessing huge quantities of evidence, both written and visual, and drawing sound comparative conclusions from it - and of creative thinking; the work connects art history, literature, legal records and historical documents together in innovative and revealing ways across more than 800 years of history. Kantorowicz's key conclusions (that history is at root about ideas, that these ideas power institutions, and that both are commonly expressed and understood through symbols) have had a profound impact on several different disciplines, and even underpin many works of popular fiction - not least *The DaVinci Code*. And they were all made possible by fresh evaluation of evidence that other historians had ignored, or could not see the significance of.

The Persian Book of Kings Columbia University Press

"The king is dead. Long live the king!" In early modern Europe, the king's body was literally sovereign—and the right to rule was immediately transferrable to the next monarch in line upon the king's death. In *The Royal Remains*, Eric L. Santner argues that the "carnal" dimension of the

structures and dynamics of sovereignty hasn't disappeared from politics. Instead, it migrated to a new location—the life of the people—where something royal continues to linger in the way we obsessively track and measure the vicissitudes of our flesh. Santner demonstrates the ways in which democratic societies have continued many of the rituals and practices associated with kingship in displaced, distorted, and usually, unrecognizable forms. He proposes that those strange mental activities Freud first lumped under the category of the unconscious—which often manifest themselves in peculiar physical ways—are really the uncanny second life of these "royal remains," now animated in the body politic of modern neurotic subjects. Pairing Freud with Kafka, Carl Schmitt with Hugo von Hofmannsthal, and Ernst Kantorowicz with Rainer Maria Rilke, Santner generates brilliant readings of multiple texts and traditions of thought en route to reconsidering the sovereign imaginary. Ultimately, *The Royal Remains* locates much of modernity—from biopolitical controversies to modernist literary experiments—in this transition

from subjecthood to secular citizenship. This major new work will make a bold and original contribution to discussions of politics, psychoanalysis, and modern art and literature.

Political Theology Simon and Schuster

From an acclaimed historian, a mesmerizing account of how medieval European Christians envisioned the paradoxical nature of holy objects. Between the twelfth and the sixteenth centuries, European Christians used in worship a plethora of objects, not only prayer books, statues, and paintings but also pieces of natural materials, such as stones and earth, considered to carry holiness, dolls representing Jesus and Mary, and even bits of consecrated bread and wine thought to be miraculously preserved flesh and blood. Theologians and ordinary worshippers alike explained, utilized, justified, and warned against some of these objects, which could carry with them both anti-Semitic charges and the glorious promise of heaven. Their proliferation and the reaction against them form a crucial background to the European-wide movements we know today as "reformations" (both Protestant and

Catholic). In a set of independent but interrelated essays, Caroline Bynum considers some examples of such holy things, among them beds for the baby Jesus, the headdresses of medieval nuns, and the footprints of Christ carried home from the Holy Land by pilgrims in patterns cut to their shape or their measurement in lengths of string. Building on and going beyond her well-received work on the history of materiality, Bynum makes two arguments, one substantive, the other methodological. First, she demonstrates that the objects themselves communicate a paradox of dissimilar similitude—that is, that in their very details they both image the glory of heaven and make clear that that heaven is beyond any representation in earthly things. Second, she uses the theme of likeness and unlikeness to interrogate current practices of comparative history. Suggesting that contemporary students of religion, art, and culture should avoid comparing things that merely “look alike,” she proposes that humanists turn instead to comparing across cultures the disparate and perhaps visually dissimilar objects in which worshippers as well as theorists locate the

“other” that gives their religion enduring power.

Bring Up the Bodies Hau

The aim of this book is to explore the body in various historical contexts and to take it as a point of departure for broader historiographical projects. The chapters in the volume present the ways in which the body constitutes a valuable and productive object of historical analysis, especially as a lens through which to trace histories of social, political, and cultural phenomena and processes. More specifically, the authors use the body as a tool for critical re-examination of particular histories of human experience, and of societal and cultural practices, thus contributing to the burgeoning area of body history in terms of both specific case studies as well as historiography in general.

The King's Three Bodies Simon and Schuster

"Isaac Reed's *Power in Modernity* aims to be a major contribution to social theory. It is a bold and innovative theoretical reimagining of power. Drawing on an eclectic range of ideas from across the humanities and social sciences, Reed

rethinks the fundamentals of sociological theorizing of power-upsetting canonical traditions and remaking them with insights from poststructuralism, postcolonial theory, and critical race studies. First, Reed conceptualizes power as having three aspects: relational, discursive, and performative. He explores these aspects in relation to three different kinds of social actors—actor, agent, and other—and their connections. In essence, Reed brings power in the actions of individuals into relation with a wide range of institutional circumstances of power while neatly finessing the outmoded agency/structure binary. The result is a framework for the analysis of power that allows us to see both its sometimes fragile and precarious character, as well as its more typical stability and durability. We also get a window onto the episodic performances of power and how they institutionalize or unravel social orders. *Power in Modernity* is sure to be of interest to political sociologists and social theorists especially, and it will serve sociologists and other social scientists well who are interested in how power operates across many different social situations"--

Shakespeare and Social Theory Princeton University Press

At the height of the Middle Ages, a peculiar system of perpetual exile—or abjuration—flourished in western Europe. It was a judicial form of exile, not political or religious, and it was meted out to felons for crimes deserving of severe corporal punishment or death. From England to France explores the lives of these men and women who were condemned to abjure the English realm, and draws on their unique experiences to shed light on a medieval legal tradition until now very poorly understood. William Chester Jordan weaves a breathtaking historical tapestry, examining the judicial and administrative processes that led to the abjuration of more than seventy-five thousand English subjects, and recounting the astonishing journeys of the exiles themselves. Some were innocents caught up in tragic circumstances, but many were hardened criminals. Almost every English exile departed from the port of Dover, many bound for the same French village, a place called Wissant. Jordan vividly describes what happened when the felons got there, and tells the stories of the few who

managed to return to England, either illegally or through pardons. From England to France provides new insights into a fundamental pillar of medieval English law and shows how it collapsed amid the bloodshed of the Hundred Years' War.

The King's Body Never Dies The King's Two Bodies A Study in Medieval Political Theology

The definitive translation by Dick Davis of the great national epic of Iran—now newly revised and expanded to be the most complete English-language edition A Penguin Classic Dick Davis—“our pre-eminent translator from the Persian” (The Washington Post)—has revised and expanded his acclaimed translation of Ferdowsi’s masterpiece, adding more than 100 pages of newly translated text. Davis’s elegant combination of prose and verse allows the poetry of the Shahnameh to sing its own tales directly, interspersed sparingly with clearly marked explanations to ease along modern readers. Originally composed for the Samanid princes of Khorasan in the tenth century, the Shahnameh is among the greatest works of world literature. This prodigious narrative tells the story of pre-Islamic

Persia, from the mythical creation of the world and the dawn of Persian civilization through the seventh-century Arab conquest. The stories of the Shahnameh are deeply embedded in Persian culture and beyond, as attested by their appearance in such works as *The Kite Runner* and the love poems of Rumi and Hafez. For more than sixty-five years, Penguin has been the leading publisher of classic literature in the English-speaking world. With more than 1,500 titles, Penguin Classics represents a global bookshelf of the best works throughout history and across genres and disciplines. Readers trust the series to provide authoritative texts enhanced by introductions and notes by distinguished scholars and contemporary authors, as well as up-to-date translations by award-winning translators.

The Myth of the Closure of any Political Theology University of Chicago Press

The King's Two Bodies A Study in Medieval Political Theology Princeton University Press

Four New Chapters on the Concept of Sovereignty Franz Steiner Verlag

Few historians trace grand themes across

many centuries and places, but Ernst Kantorowicz's great work on the symbolic powers of kingship is a fine example of what can happen when they do. The King's Two Bodies is at once a superb example of the critical thinking skill of evaluation – assessing huge quantities of evidence, both written and visual, and drawing sound comparative conclusions from it – and of creative thinking; the work connects art history, literature, legal records and historical documents together in innovative and revealing ways across more than 800 years of history. Kantorowicz's key conclusions (that history is at root about ideas, that these ideas power institutions, and that both are commonly expressed and understood through symbols) have had a profound impact on several different disciplines, and even underpin many works of popular fiction – not least The DaVinci Code. And they were all made possible by fresh evaluation of evidence that other historians had ignored, or could not see the significance of.

Beowulf Henry Holt and Company

In anthropology as much as in popular imagination, kings are figures of

fascination and intrigue, heroes or tyrants in ways presidents and prime ministers can never be. This collection of essays by two of the world's most distinguished anthropologists--David Graeber and Marshall Sahlins--explores what kingship actually is, historically and anthropologically. As they show, kings are symbols for more than just sovereignty: indeed, the study of kingship offers a unique window into fundamental dilemmas concerning the very nature of power, meaning, and the human condition. Reflecting on issues such as temporality, alterity, piracy, and utopia--not to mention the divine, the strange, the numinous, and the bestial--Graeber and Sahlins explore the role of kings as they have existed around the world, from the BaKongo to the Aztec to the Shilluk to the eighteenth-century pirate kings of Madagascar and beyond. Richly delivered with the wit and sharp analysis characteristic of Graeber and Sahlins, this book opens up new avenues for the anthropological study of this fascinating and ubiquitous political figure.

Ernst Kantorowicz Routledge

This book provides a bridge between

Shakespeare studies and classical social theory, opening up readings of Shakespeare to a new audience outside of literary studies and the humanities. Shakespeare has long been known as a “great thinker” and this book reads his plays through the lens of an anthropologist, revealing new connections between Shakespeare’s plays and the lives we now lead. Close readings of a selection of frequently studied plays—Hamlet, The Winter’s Tale, Romeo and Juliet, A Midsummer Night’s Dream, Julius Caesar, and King Lear—engage with the texts in detail while connecting them with some of the biggest questions we all ask ourselves, about love, friendship, ritual, language, human interactions, and the world around us. The plays are examined through various social theories including performance theory, cognitive theory, semiotics, exchange theory, and structuralism. The book concludes with a consideration of how “the new astronomy” of his day and developments in optics changed the very idea of “perspective,” and shaped Shakespeare’s approach to embedding social theory in his dramatic texts. This accessible and engaging book

will appeal to those approaching Shakespeare from outside literary studies but will also be valuable to literature

students approaching Shakespeare for the first time, or looking for a new angle on the plays.

From England to France Routledge

This work explores how colonial India imagined human and divine figures to battle the nature and locus of sovereignty.