From England to France

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.

**In the King's Shadow**

An advocate and son of same-gender parents recounts his famed address to the Iowa House of Representatives on civil unions, and describes his positive experiences of growing up in an alternative family in spite of prejudice.

**My Two Moms**

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.

**I Know This Much Is True**

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

Discusses the social and economic conditions in which feudalism developed to offer an understanding of the processes at work in medieval Europe.

‘The Mortal God'

The modern state, however we conceive of it today, is based on a pattern that emerged in Europe in the period from 1100 to 1600. Inspired by a lifetime of teaching and research, On the Medieval Origins of the Modern State is a classic work on what is known about the early history of the European state. This short, clear book explores the European state in its infancy, especially in institutional developments in the administration of justice and finance. Forewords from Charles Tilly and William Chester Jordan demonstrate the perennial importance of Joseph Strayer's book, and situate it within a contemporary context. Tilly demonstrates how Strayer’s work has set the agenda for a whole generation of historical analysts, not only in medieval history but also in the comparative study of state formation. William Chester Jordan's foreword examines the scholarly and pedagogical setting within which Strayer produced his book, and how this both enhanced its accessibility and informed its focus on peculiarly English and French accomplishments in early state formation.

Authority and Asceticism from Augustine to Gregory the Great
The Royal Remains

From the bestselling author of The Sleepwalkers, a book about how the exercise of power is shaped by different concepts of time. This groundbreaking book presents new perspectives on how the exercise of power is shaped by different notions of time. Acclaimed historian Christopher Clark draws on four key figures from German history—Friedrich Wilhelm of Brandenburg-Prussia, Frederick the Great, Otto von Bismarck, and Adolf Hitler—to look at history through a temporal lens and ask how historical actors and their regimes embody unique conceptions of time. Elegantly written and boldly innovative, Time and Power reveals the connection between political power and the distinct temporalities of the leaders who wield it.

Two Bodies One Soul

Critiques recent representations of the Renaissance, particularly those presented in new historical and cultural materialist criticism. Examines the function of the late medieval/early modern opposition in recent historical interpretations of Renaissance texts, concluding that the new historicists do not succeed in acknowledging the otherness of the Renaissance. Explores Shakespeare's versions of the dialectic between the king's body natural and body politic, and addresses the issue of historical change. Rolls received a PhD from the National University Ireland, Galway, in 1998. Annotation copyrighted by Book News Inc., Portland, OR

Time and Power

It is commonly assumed that the rise of modern democracies put an end to the spectacular and ceremonial aspects of political rule that were so characteristic of monarchies and other earlier regimes. The
medieval idea that the king had two bodies - a mortal physical body and an eternal political body - strikes us today as alien and remote from our understanding of politics: with the transition from monarchy to modern representative democracy, the idea of the body politic was abandoned. Or was it? In this remarkable and highly original book Philip Manow shows that the body politic, though so often pronounced dead, remains alive in modern democracies. It is just one of the many ideas that we have inherited from our predecessors and that continue to shape our modern forms of political life. Why did the semi-circle become the main seating plan for modern parliaments? Why do we think that parliament should mirror the diversity of society? Why does the president's motorcade always have more than one identical-looking Cadillac? Why do we pay so much attention to the physical features and appearance - the body - of our political leaders today? In answering these and other questions Manow sheds fresh light on the pre-modern origins of our modern political institutions and practices and shows convincingly that all political power - including democracy - requires and produces its own political mythology.

**Empty Bottles of Gentilism**

**Locke: Two Treatises of Government**

**Shahnameh**

How many "bodies" does a queen have? What is the significance of multiple "bodies"? How has the gendered body been constructed and perceived within the context of the European courts during the course of the past five centuries? These are some of the questions addressed in this anthology, a contribution to the ongoing debate
provoked by Ernst H. Kantorowicz in his seminal work from 1957, The King's Two Bodies. On the basis of both textual self-presentations and visual representations a gradual transformation of the queen appears: A sacred/providential figure in medieval and early modern period, an ideal bourgeois wife during the late-18th and 19th Centuries, and a star-like (re-) presentation of royalty during the past century. Twentieth-century mass media has produced the celebrity and film star queens personified by the contested and enigmatic Nefertiti of ancient Egypt, the mysterious Elizabeth (Sisi) of Austria, Grace Kelly as Queen of both Hollywood and Monaco and Romy Schneider as the invented Empress.

**Political Theology II**

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.

**The King's Two Bodies**

Originally published in 1960, this analysis of all of Locke's publications quickly became established as the standard edition of the Treatises as well as a work of political theory in its own right.

**Second Treatise of Government**

"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-rector, 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''--

**Bring Up the Bodies**

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 King's Two Bodies**

A sweeping, interdisciplinary history of the world's third-largest river, a potent symbol across South Asia and the Hindu diaspora Originating in the Himalayas and flowing into the Bay of Bengal, the Ganges is India's most important and sacred river. In this unprecedented work, historian Sudipta Sen tells the story of the Ganges, from the communities that arose on its banks to the merchants that navigated its waters, and the way it came to occupy
center stage in the history and culture of the subcontinent. Sen
begins his chronicle in prehistoric India, tracing the river's first
settlers, its myths of origin in the Hindu tradition, and its
significance during the ascendancy of popular Buddhism. In the
following centuries, Indian empires, Central Asian regimes,
European merchants, the British Empire, and the Indian nation-state
all shaped the identity and ecology of the river. Weaving together
geography, environmental politics, and religious history, Sen offers
in this lavishly illustrated volume a remarkable portrait of one of the
world's largest and most densely populated river basins.

**Immortality and the Body in the Age of Milton**

From acclaimed historian Barbara Stollberg-Rilinger, an
incomparable introduction to this momentous period in the history
of Europe The Holy Roman Empire emerged in the Middle Ages as
a loosely integrated union of German states and city-states under the
supreme rule of an emperor, and would endure until its dissolution
in 1806 during the Napoleonic Wars. Barbara Stollberg-Rilinger
provides a concise history of the empire, presenting an
interpretation of its unique political culture and remarkably durable
institutions. In a narrative spanning three turbulent centuries,
Stollberg-Rilinger shows how it was a political body unlike any
other, bound together by personal loyalty and reciprocity, tradition
and shared purpose, and constantly reenacted by solemn rituals.

**The Body of the Queen**

"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.

**Feudal Society**

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
The Kings Two Bodies A Study In Mediaeval Political Theology Ernst H Kantorowicz

historiography in general.

The Power of Kings

Premodern Rulership and Contemporary Political Power

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 Theory of the King's Two Bodies in the Age of Shakespeare
Seventeenth-century England teemed with speculation on body and its relation to soul. Descartes’ dualist certainty was countered by materialisms, whether mechanist or vitalist. The most important and distinctive literary reflection of this ferment is John Milton's vitalist or animist materialism, which underwrites the cosmic worlds of Paradise Lost. In a time of philosophical upheaval and innovation, Milton and an unusual collection of fascinating and diverse contemporary writers, including John Donne, Margaret Cavendish, John Bunyan, and Hester Pulteney, addressed the potency of the body, now viewed not as a drag on the immaterial soul or a site of embarrassment but as an occasion for heroic striving and a vehicle of transcendence. This collection addresses embodiment in relation to the immortal longings of early modern writers, variously abetted by the new science, print culture, and the Copernican upheaval of the heavens.

**The king's two bodies, by ernst h. kantorowicz**

**On the Medieval Origins of the Modern State**

This sweeping book explores the profound shift in the way European kings and queens were regarded by their subjects between the Reformation and the Enlightenment. Once viewed as godlike beings, by 1715 monarchs had come to represent the human, visible side of the rational state. The author offers new insights into the relations between kings and their subjects and the interplay between monarchy and religion.

**Ernst Kantorowicz**

Dominick Birdsey, a forty-year-old housepainter living in Three Rivers, Connecticut, finds his subdued life greatly disturbed when
his identical twin brother Thomas, a paranoid schizophrenic, commits a shocking act of self-mutilation

**The Body in History, Culture, and the Arts**

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 dilemma posed by the "King's two bodies"--the body natural and the body politic--back to the Middle Ages. The king's natural body has physical attributes, suffers, and dies, as do all humans; however the king's spiritual body transcends the earth and serves as a symbol of his office as majesty with the divine right to rule. Bringing together liturgical works, images, and polemical material, Kantorowicz demonstrates how early modern Western monarchies gradually began to develop a political theology. Featuring a new introduction and preface, 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.

**Ganges**

**Power in Modernity**

**The King's Two Bodies**

This is the first complete biography of Ernst Kantorowicz
(1895–1963), an influential German-American medieval historian whose colorful life intersected with many of the great events and thinkers of his time. Born into a wealthy Prussian-Jewish family, he fought in World War I—earning an Iron Cross and an Iron Crescent—before being sent home following an affair with a general’s mistress. Though he was an ardent German nationalist during the Weimar period, after the Nazis came to power he bravely spoke out against the regime before an overflowing crowd in Frankfurt. He narrowly avoided arrest after Kristallnacht, fleeing to England and then the United States, where he joined the faculty at Berkeley, only to be fired in 1950 for refusing to sign an anticommmunist “loyalty oath.” From there, he “fell up the ladder” to Princeton’s Institute for Advanced Study, where he wrote his masterwork, The King’s Two Bodies. Drawing on many new sources, including numerous interviews and unpublished letters, Robert E. Lerner tells the story of a major intellectual whose life and times were as fascinating as his work.

**Shadows of Majesty**

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

**The Weight of All Flesh**

Vorliegender Sammelband spiegelt die internationale Diskussion, die derzeit ueber Kantorowicz gefuehrt wird; er liefert ueber E. Gruenewalds Studie (Ernst Kantorowicz und Stefan George, 1982) und O. G. Oexles verdienstvollen Aufsatz (Das Mittelalter als Waffe 1996) hinaus dazu einen weiteren bedeutsamen Beitrag. Das Historisch-Politische Buch Trotz K's Vernichtungsauftrag zu seinem Nachla werden hier bisher unveroffentlichte Dokumente vorgestellt. Fundierte Analysen seiner Gedankenwelt wechseln sich
Queen María of Castile, wife of Alfonso V, "the Magnanimous," king of the Crown of Aragon, governed Catalunya in the mid-fifteenth century while her husband conquered and governed the kingdom of Naples. For twenty-six years, she maintained a royal court and council separate from and roughly equivalent to those of Alfonso in Naples. Such legitimately sanctioned political authority is remarkable given that she ruled not as queen in her own right but rather as Lieutenant-General of Catalunya with powers equivalent to the king's. María does not fit conventional images of a queen as wife and mother; indeed, she had no children and so never served as queen-regent for any royal heirs in their minorities or exercised a queen-mother's privilege to act as diplomat when arranging the marriages of her children and grandchildren. But she was clearly more than just a wife offering advice: she embodied the king's personal authority and was second only to the king himself. She was...
his alter ego, the other royal body fully empowered to govern. For a medieval queen, this official form of corulership, combining exalted royal status with official political appointment, was rare and striking. The King’s Other Body is both a biography of María and an analysis of her political partnership with Alfonso. María's long, busy tenure as lieutenant prompts a reconsideration of long-held notions of power, statecraft, personalities, and institutions. It is also a study of the institution of monarchy and a theoretical reconsideration of the operations of gender within it. If the practice of monarchy is conventionally understood as strictly a man's job, María's reign presents a compelling argument for a more complex model, one attentive to the dynamic relationship of queenship and kingship and the circumstances and theories that shaped the institution she inhabited.

**The King's Two Bodies**

Conrad Leyser examines the formation of the Christian ascetic tradition in the western Roman Empire during the period of the barbarian invasions, c.400-600. In an aggressively competitive political context, one of the most articulate claims to power was made, paradoxically, by men who had renounced 'the world', committing themselves to a life of spiritual discipline in the hope of gaining entry to an otherworldly kingdom. Often dismissed as mere fanaticism or open hypocrisy, the language of ascetic authority, Conrad Leyser shows, was both carefully honed and well understood in the late Roman and early medieval Mediterranean. Dr Leyser charts the development of this new moral rhetoric by abbots, teachers, and bishops from the time of Augustine of Hippo to that of St Benedict and Gregory the Great.

**The Queen's Two Bodies: Drama and the Elizabethan Succession**
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.

**The King's Two Bodies**

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 Other Body**

First published in 1957, Ernst Kantorowicz's THE KING'S TWO BODIES traces the "King's two bodies", the body politic and the body natural, back to the Middle Ages. By placing the concept in its proper setting of medieval thought and political theory, Kantorowicz demonstrates how the early-modern Western monarchies gradually began to develop a "political theology". Copyright © Libri GmbH. All rights reserved.
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

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