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The King's Two Bodies is a 1957 historical book by Ernst Kantorowicz. It concerns medieval political theology and the distinctions separating the

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"body natural" and the "body politic". The book has had significant influence on the field of medieval studies, even as its methods and style of argumentation are viewed with wariness by contemporary scholars. It is the recipient of the Haskin's medal from the Medieval Academy of

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America. Stephen Greenblatt has said that the book is a "remarkably vital

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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

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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

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13 The King has two Capacities, for

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he has two Bodies, the one whereof is a Body natural, consisting of natural Members as every other Man has, and in this he is subject to Passions and Death as other Men are; the other is a Body politic, and the Members thereof are his Subjects, and he and his Subjects together compose the

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Corporation. this Body is not subject to Passions as the other is, nor to Death, for as to this Body the King never dies, and his natural Death is not called in our Law ...

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An interesting fact of the two bodies came from the "the King is dead, long live the King" that was used during the rule of the Tudors to separate the kingdom from the king. Hamlet used the lines, "The body is with the king, but the king is not with the body. The king is a thing". (4.

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The King's Two Bodies: A Study in Mediaeval Political Theology. The King's Two Bodies. : In 1957 Ernst Kantorowicz published a book that would be the guide for generations of

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The King's Two Bodies. Kristen Todd. When one hears the cry, "The king is dead! God save the king!" one might believe that the "king" referred to is the

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mortal man. One might believe that the "king" in the first sentence is the old king, and the second king is the new. But in fact this cry is not simply a collective prayer for a deceased king or a heralding of the new; rather, it is a reference to a political theory dating back to the medieval and early modern

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Its theme is the idea that a ruler has two bodies: a natural body that lives and dies, and a symbolic body that



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endures and is assumed by the ruler's successor. This much may be deduced from the title.

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famous 1957 study by the then Princeton professor, Ernst H. Kantorowicz. It was an early attempt at what the French call, la...

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Ernst Kantorowicz analyzes the

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development in later medieval political thought by isolating one aspect of it: the Kings Two Bodies. By this phrase he means the conjunction of the kings own natural body with that of the body politic (9).

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Title: The King's Two Bodies: A Study  
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Introduction Author: Ernst H.  
Kantorowicz Subject: European  
History Keywords

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Plowden reports how lawyers codified this notion in an examination of a case of land-ownership turning on a disputed gift by an earlier monarch; they determined that the "Body politic" that cannot be seen or handled "[is] constituted for the

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Political of the People [and] these two bodies are incorporated in one person [the Body politic includes the [king's] Body natural."

~~Body politic - Wikipedia~~

In The King's Two Bodies, Ernst Kantorowicz traces the historical

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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

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Ernst Kantorowicz's central image of the king's doubled body has been very influential, but his main concern, medieval constitutional history, has



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