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historical book by Ernst Kantorowicz. It concerns medieval political theology and the distinctions separating the "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

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is the recipient of the Haskin's medal from the Medieval Academy of America.

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

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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

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13 The King has two Capacities, for he
has two Bodies, the one whereof is a Body

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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 Corporation. this Body is not subject to Passions as the other is, nor to Death, for

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as to this Body the King never dies, and his natural Death is not called in our Law

Kantorowicz

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An interesting fact of the two bodies came from the "the King is dead, long live the

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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.

~~Shakespeares Representation of The Kings Two Bodies~~

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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 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

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In 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 periods.

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Its theme is the idea that a ruler has two

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bodies: a natural body that lives and dies, and a symbolic body that endures and is assumed by the ruler's successor. This much may be deduced from the title.

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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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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 direction of the People—[and] these two bodies are incorporated in one person—the Body

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politic includes the [king's] Body natural."

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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

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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 gone largely unnoticed.

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