

## The King's Two Bodies: A Study In Medieval Political Theology (Princeton Classics)

Queer Politics in India simultaneously tells two interconnected stories. The first explores the struggle against violence and marginalization by queer people in the Indian subcontinent, and places this movement towards equality and inclusion in relation to queer movements across the world. The second story, about a lesbian suicide in a small village in India, interrupts the first one, and together, these two stories push and pull the book to elucidate the failure and promise of queer politics, in India and the rest of the world. This book emerges at a critical time for queer politics and activism in India, exploring the contemporary queer subject through the different lenses of critical psychology, Lacanian psychoanalysis, feminist and queer theory, and cultural studies in its critique of the constructions of discourses of 'normal' sexuality. It also examines how power determines further segregations of 'abnormal' sexuality into legitimate and illegitimate queer subjectivities and authentic and inauthentic queer experiences. By allowing a multifaceted and engaged critique to emerge that demonstrates how the idea of a universal queer subject fails lower class, lower caste queer subjects, and queer people of colour, the author expertly highlights how all queer people are not the same, even within queer movements, as the book asks the questions, "which queer subject does queer politics fight for?", and, "what is the imagination of a queer subject in queer politics?" This hugely important and timely work is relevant across many disciplines, and will be useful for students of psychology and other academic areas, as well as researchers and activist organizations. This modern classic is being reissued in recognition of the bicentennial of the French Revolution. From a review of an earlier edition: "This is wholly an admirable book: it is based upon all the most recent researches and itself makes some original contributions to scholarship; it is written in a bright popular style and deserves as warm a welcome from the general reader as from the historian."--A.J.P. Taylor, Manchester Guardian

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.

Political theology is a distinctly modern problem, one that takes shape in some of the most important theoretical writings of the twentieth and twenty-first centuries. But its origins stem from the early modern period, in medieval iconographies of sacred kinship and the critique of traditional sovereignty mounted by Hobbes and Spinoza. In this book, Graham Hammill and Julia Reinhard Lupton assemble established and emerging scholars in early modern studies to examine the role played by sixteenth- and seventeenth-century literature and thought in modern conceptions of political theology. Political Theology and Early Modernity explores texts by Shakespeare, Machiavelli, Milton, and others that have served as points of departure for such thinkers as Schmitt, Strauss, Benjamin, and Arendt. Written from a spectrum of positions ranging from renewed defenses of secularism to attempts to reconceive the religious character of collective life and literary experience, these essays probe moments of productive conflict, disavowal, and entanglement in politics and religion as they pass between early modern and modern scenes of thought. This stimulating collection is the first to answer not only how Renaissance and baroque literature help explain the persistence of political theology in modernity and postmodernity, but also how the reemergence of political theology as an intellectual and political problem deepens our understanding of the early modern period.--Publisher description.

Frederick the Second 1194-1250

Bring Up the Bodies

Dissimilar Similitudes

The Political Theology of the Corpus Mysticum in the Literature of Reformation England

On Kings

The King's Body Never Dies

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

Discusses the importance of informal intellectual networks and the formation of the republic of letters in Islamic history. The book focuses on the fifteenth century Timurid, Ottoman, and Mamluk empires, and traces the connections between intellectuals in these three early modern Islamic polities.

The first complete biography of an influential historian whose dramatic life intersected with many great events and thinkers of the twentieth century 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 anticommunist “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.

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 king's two bodies, by ernst h. kantorowicz

Queer Politics in India: Towards Sexual Subaltern Subjects

Portrait of the King

Four New Chapters on the Concept of Sovereignty

The King’s Three Bodies

Political Theology and Early Modernity

Why would a political theorist venture into the nexus between neuroscience and film? According to William Connolly --

whose new book is itself an eloquent answer -- the combination exposes the ubiquitous role that technique plays in thinking, ethics, and politics. By taking up recent research in neuroscience to explore the way brain activity is influenced by cultural conditions and stimuli such as film technique, Connolly is able to fashion a new perspective on our attempts to negotiate -- and thrive -- within a deeply pluralized society whose culture and economy continue to quicken. In *Neuropolitics* Connolly draws upon recent brain/body research to explore the creative potential of thinking, the layered character of culture, the cultivation of ethical sensibilities, and the critical role of technique in all three. He then shows how a series of films -- including *Vertigo*, *Five Easy Pieces*, and *Citizen Kane* -- enhances our appreciation of technique and contests the linear image of time now prevalent in cultural theory. Connolly deftly brings these themes together to support an ethos of deep pluralism within the democratic state and a politics of citizen activism across states. His book is an original and rigorous study that attends to the creative possibilities of thinking in identity, culture, and ethics.

Kantorowicz's 1957 study of 1,200 years of monarchy has had a profound affect on the way academics think about the study of history. While many historians mocked the medieval concept that a king could be both a person and the symbol of a country, Kantorowicz took fresh looks at the context of medieval philosophy and politics to explain how this duality safeguarded power and ensured political stability. He went on to identify how monarchies used religious imagery and ideas to enhance and extend power and form states.

Crisis is everywhere: in Iraq, Afghanistan, Syria, and the Congo; in housing markets, money markets, financial systems, state budgets, and sovereign currencies. In *Anti-Crisis*, Janet Roitman steps back from the cycle of crisis production to ask not just why we declare so many crises but also what sort of analytical work the concept of crisis enables. What, she asks, are the stakes of crisis? Taking responses to the so-called subprime mortgage crisis of 2007–2008 as her case in point, Roitman engages with the work of thinkers ranging from Reinhart Koselleck to Michael Lewis, and from Thomas Hobbes to Robert Shiller. In the process, she questions the bases for claims to crisis and shows how crisis functions as a narrative device, or how the invocation of crisis in contemporary accounts of the financial meltdown enables particular narratives, raising certain questions while foreclosing others.

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.

A Study in Medieval Political Theology

Twelve who Ruled

Monarchy and Religion in Europe, 1589-1715

Neuropolitics

The Theory of the Divine Right of Kings

Sharaf al-Dīn 'Alī Yazdāni and the Islamicate Republic of Letters

"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.

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.

Annotation In a text innovative in both form and substance, Kahn forces an engagement with Schmitt's four chapters, offering a new version of each that is responsive to the American political imaginary.

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 Power of Kings

The Royal Remains

Essays on Kingship and Ritual

From England to France

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.

In *The Body in Mystery*, Jennifer R. Rust engages the political concept of the mystical body of the commonwealth, the *corpus mysticum* of the medieval church. Rust argues that the communitarian ideal of sacramental sociality had a far

longer afterlife than has been previously assumed. Reviving a critical discussion of the German historian Ernst Kantorowicz's 1957 masterwork, *The King's Two Bodies: A Study in Mediaeval Political Theology*, Rust brings to bear the latest scholarship. Her book expands the representation of the *corpus mysticum* through a range of literary genres as well as religious polemics and political discourses. Rust reclaims the concept as an essential category of social value and historical understanding for the imaginative life of literature from Reformation England. *The Body in Mystery* provides new ways of appreciating the always rich and sometimes difficult continuities between the secular and sacred in early modern England, and between the premodern and early modern periods.

'Peter Bratsis breaks new ground, forcing us to think of the connections between big structures and our most intimate inner lives. A fascinating and erudite book.' -Frances Fox Piven, CUNY  
Nearly four centuries ago, liberal political thought asserted that the state was the product of a distant, pre-historical, social contract. Social science has done little to overcome this fiction. Even the most radical of theories have tended to remain silent on the question of the production of the state, preferring instead to focus on the determinations and functions of state actions. Bratsis argues that the causes of the state are to be found within everyday life. Building upon insights from social, political, and anthropological theories, his book shows how the repetitions and habits of our daily lives lead to our nationalization and the perception of certain interests and institutions as 'public.' Bratsis shows that only by seeking the state's everyday, material causes can we free ourselves from the pitfalls of viewing the state as natural, inevitable, and independent from social relations.

"Inspired by existential thought, but using ethnographic methods, Michael Jackson explores a variety of contemporary topics, including 9/11, episodes from the war in Sierra Leone and its aftermath, the marginalization of indigenous Australians, the application of new technologies, mundane forms of ritualization, the magical use of language, the sociality of violence, the prose of suffering, and the discourse of human rights. Throughout this compelling work, Jackson demonstrates that existentialism, far from being a philosophy of individual being, enables us to explore issues of social existence and coexistence in new ways, and to theorise events as the sites of a dynamic interplay between the finite possibilities of the situations in which human beings find themselves and the capacities they possess for creating viable forms of social life."--BOOK JACKET.

On the Subject-matter of Political Economy

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

Compromise and the American Founding

A Novel

Kantorowicz

Two Bodies One Soul

*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.

*"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"--*

*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.*

*In recent years, the rise of fundamentalism and a related turn to religion in the humanities have led to a powerful resurgence of interest in the problem of political theology. In a critique of this contemporary fascination with the theological underpinnings of modern politics, Victoria Kahn proposes a return to secularism—whose origins she locates in the art, literature, and political theory of the early modern period—and argues in defense of literature and art as a force for secular liberal culture. Kahn draws on theorists such as Carl Schmitt, Leo Strauss, Walter Benjamin, and Hannah Arendt and their readings of Shakespeare, Hobbes, Machiavelli, and Spinoza to illustrate that the dialogue between these modern and early modern figures can help us*



*rethink the contemporary problem of political theology. Twentieth-century critics, she shows, saw the early modern period as a break from the older form of political theology that entailed the theological legitimization of the state. Rather, the period signaled a new emphasis on a secular notion of human agency and a new preoccupation with the ways art and fiction intersected the terrain of religion.*

*Intellectual Networks in Timurid Iran*

*The Future of Illusion*

*Ernst Kantorowicz*

*Everyday Life and the State*

*Power in Modernity*

*The Weight of All Flesh*

An original interpretation of 'the people's two bodies' that illuminates the opposite attitudes toward compromise throughout the American founding.

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.

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

Ernst Kantorowicz was a complex figure whose long incident-filled life seemed to embody many of the contradictions of the twentieth century. A Jew from a disputed area between Germany and Poland who fought on the German side in World War I, he first achieved academic success with *Frederick II* (1927), a work whose language, in Gabrielle Spiegel's words, "often came

perilously close to that of the Nazi party" in its desire to see a reconstituted German nation once again dominant on the world stage. Forced to emigrate when the Nazis came to power, Kantorowicz later became embroiled in controversy when, at Berkeley during the McCarthy era, he refused to sign an oath of allegiance designed to identify Communist Party sympathizers. Resigning from Berkeley as a result of the controversy over the loyalty oath, Kantorowicz moved to the Institute of Advanced Study in Princeton, where he remained for the rest of his life and where he wrote his masterpiece, *The King's Two Bodies*. Kantorowicz the historian, however, had no wish to see his own life become a subject of historical study. When he died in 1963, his will directed that all his personal papers be destroyed. Why had a historian so involved in history wished to erase himself from it? In *Kantorowicz: Stories of a Historian*, Alain Boureau confronts this question by writing a unique work which is as much a speculation on the nature of biography as it is a biographical study. In the absence of personal records, Boureau seeks to get at the interior life of this enigmatic individual through the recourse of "parallel lives"—real-life figures and characters from novels of the time who were faced with similar crises and who shared aspects of upbringing, training, and circumstance. This fascinating, nontraditional biography, originally published in France in 1990, appears for the first time in English, translated by Stephen G. Nichols and Gabrielle M. Spiegel.

Thinking, Culture, Speed

The Body of the Queen

The Body in Mystery

Agency Relations and the Creative Destruction of the King's Two Bodies

Political Theology

Political Theology and Early Modern Texts

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

*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. 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". illustrations. Copyright © Libri GmbH. All rights reserved.*

*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.*

*The Year of the Terror in the French Revolution*

*Stories of a Historian*

*The King's Two Bodies*

*Felony and Exile in the High Middle Ages*

*A Study in Mediaeval Political Theology*

*The People's Two Bodies and the Endgames of Sovereignty*

**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.**

**Anti-Crisis**

**Devotional Objects in Late Medieval Europe**

**Brothers**

**A Life**

**Imagining the Sovereign in Colonial India**

**Premodern Rulership and Contemporary Political Power**