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Why must the King have Two Bodies?

This is an essay in social ontology. I shall argue that the ontological status of social entities such as institutions and social roles depends upon the conventions that determine the constitutive rules that govern those entities. This has the consequence that facts about social entities, if properly constituted, cannot be reduced to facts about their human realizers, qua natural individuals. I introduce and try to characterize, using works of art as an analogy, an embodiment-relation to ground the connections between social entities and their realizers (in particular, human beings). My aim, in part, is to show how many traditions in political theory, e.g. medieval kingship theory, can be understood in the context of such a metaphysics.