Witchcraft and Magic in Europe, Volume 1

Biblical and Pagan Societies

Athlone History Of Witchcraft And Magic In Europe

Between the age of St. Augustine and the sixteenth century, reformations magic continued to be both a matter of popular practice and of learned inquiry. This volume deals with its use in such contexts as healing and divination and as an aspect of the knowledge of nature's occult virtues and secrets. 

A thoroughly revised, greatly expanded edition of the most important documentary history of European witchcraft ever published. The beginning of historical studies of witchcraft, magic, and superstition through the centuries in this stunningly illustrated title. A History of Magic, Witchcraft and the Occult charts the extraordinary narrative of one of the most interesting and often controversial subjects in the world, covering everything from ancient animal worship and shamanism, through alchemy and divination to modern Wicca and the resurgence of the occult in 21st-century culture, literature, and television.

Providing a balanced and unvarnished account of the differences between black and white magic, and dispelling myths such as those surrounding the voodoo doll and Ouija, the book explores the common human fear of, and fascination with, spells, superstition, and the supernatural. The introduction to magic and the occult, this wide-ranging volume explores forms of divination from astrology and palmistry to the Tarot and runestones, mystical plants and potions such as mandrake, the presence of witchcraft in literature from Shakespeare's Macbeth to the Harry Potter series, and the ways in which magic has interacted with religion. The most comprehensive illustrated history of witchcraft available. A History of Magic, Witchcraft and the Occult will enthral and fascinate you with its lavishly illustrated, accessible entries, whether you are a believer or skeptic.

This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. This book looks at aspects of the continuation of witchcraft and magic in Europe from the last of the secular and ecclesiastical trials during the late seventeenth and early eighteenth centuries, through to the nineteenth century. It provides a brief outline of witch trials in late seventeenth- and eighteenth-century Finland. By the second half of the seventeenth century, as the witch trials reached their climax in Sweden, belief in the interventionist powers of the Devil had become a major preoccupation of the educated classes. Having acknowledged the slight possibility of real possession by the Devil, Benito Feijoo threw himself wholeheartedly into his real objective: to expose the falseness of the majority of the possessed. The book is concerned with accusations of magic, which were formalised as denunciations heard by the Inquisition in the Archdiocese of Capua, a city twelve miles north of Naples, during the first half of the eighteenth century. One aspect of the study of witchcraft and magic, which has not yet been absorbed into the mainstream of literature on the subject, is the archaeological record of the subject. As a part of the increasing interest in 'popular' culture, historians have become more conscious of the presence of witchcraft after the witch trials. The aftermath of the major witch trials in Dalarna, Sweden, demonstrates how the authorities began the awkward process of divesting themselves from popular concerns and beliefs regarding witchcraft. The roots of European witchcraft and magic lie in Hebrew and other ancient Near Eastern cultures and in the Celtic, Nordic, and Germanic traditions of the Continent. For two millennia, European folklore and ritual have been imbued with the belief in the supernatural, yielding a rich trove of histories and images. A series in historical approaches of political, legal, and social historians with critical syntheses of cultural anthropologists, historical psychologists, and gender studies. Witchcraft and Magic in Europe presents a modern, scholarly survey of the supernatural beliefs of Europeans from ancient times to the present day. Each of the six volumes in the series contains the work of distinguished scholars chosen for their expertise in a particular era or region. The eighteenth century saw the end of witch trials everywhere. The authors chart the process of and reasons for the decriminalization of witchcraft, but also challenge the widespread assumption that Europe then became "disenchanted." Here for the first time are surveys of the social role of witchcraft in European communities, as well as a full treatment of Victorian supernaturalism and of the continued importance of witchcraft and magic as topics of debate among intellectuals and other writers. Other volumes in the series Witchcraft and Magic in Europe: Ancient Greece and Rome The Twentieth Century Biblical and Pagan Societies The Middle Ages The Period of the Witch Trials The roots of European witchcraft and magic lie in Hebrew and other ancient Near Eastern cultures and in the Celtic, Nordic, and Germanic traditions of the Continent. For two millennia, European folklore and ritual have been imbued with the belief in the supernatural, yielding a rich trove of histories and images. A series in historical approaches of political, legal, and social historians with critical syntheses of cultural anthropologists, historical psychologists, and gender studies. Witchcraft and Magic in Europe presents a modern, scholarly survey of the supernatural beliefs of Europeans from ancient times to the present day. Each of the six volumes in the series contains the work of distinguished scholars chosen for their expertise in a particular era or region. The eighteenth century saw the end of witch trials everywhere. The authors chart the process of and reasons for the decriminalization of witchcraft, but also challenge the widespread assumption that Europe then became "disenchanted." Here for the first time are surveys of the social role of witchcraft in European communities, as well as a full treatment of Victorian supernaturalism and of the continued importance of witchcraft and magic as topics of debate among intellectuals and other writers. Other volumes in the series Witchcraft and Magic in Europe: Ancient Greece and Rome The Twentieth Century Biblical and Pagan Societies The Middle Ages The Period of the Witch Trials The roots of European witchcraft and magic lie in Hebrew and other ancient Near Eastern cultures and in the Celtic, Nordic, and Germanic traditions of the North and West. The authors of this volume survey three crucial aspects of this earliest phase of development. These are the role of magical incantations and rituals against witchcraft in Mesopotamia in the last three millennia BC, the attitudes to witchcraft and magic in the Old Testament and in later Jewish tradition, and the beliefs and legends associated with trolldom (witchcraft) in pre-Christian Scandinavia. Topics include modern pagan witchcraft, Satanism, and the continued existence of traditional witchcraft. This book presents twenty chapters by experts in their fields, providing a thorough and interdisciplinary overview of the theory and practice of magic in the West. Its chronological scope extends from the Ancient Near East to twenty-first-century Europe and beyond. The book opens with a survey of modern paganism, the non-mainstream religious traditions that are widely recognized in the West, while the final chapter considers the occult, the non-mainstream religious traditions that are widely recognized in the West.
demons have drawn interest and fear throughout human history. In this comprehensive primary source reader, Martha Rampton traces the history of our fascination with magic and witchcraft from the first through to the seventeenth century. In over 80 readings presented chronologically, Rampton demonstrates how understandings of and reactions toward magic changed and developed over time, and how these ideas were influenced by various factors such as religion, science, and law. The book will be of interest to historians and students of medieval and early modern Europe.

The essays are European in scope, with examples from Germany, France, and the Spanish Golden Legend, and A Midsummer Night's Dream. By presenting a full spectrum of source types including hagiography, law codes, literature, and handbooks, this collection provides readers with a broad view of how magic was understood through the medieval and early modern eras. Rampton's introduction to the volume is a passionate appeal to students to use tolerance, imagination, and empathy when travelling back in time. The introductions to individual readings are deliberately minimal, providing just enough context so that students can hear medieval voices for themselves.

The fifteenth to eighteenth centuries was a period of witchcraft prosecutions throughout Europe and modern scholars have now devoted a huge amount of space to these episodes. This volume will attempt to bring this work together by summarising the history of the trials in a new way — according to the types of legal systems involved. Other topics covered will be the continued practical use of magic, the elaboration of demonological theories about witchcraft and magic, and the further development of scientific views in natural magic through the Neoplatonic and Hermetic period. Among the topics included here are Superstition and Belief in high and popular culture, the place of M edicin e, Witchcraft survivals in art and literature, and the survival of Persecution. This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. The study of witchcraft accusations in Europe during the period after the end of the witch trials is still in its infancy. Witches were scratched in England, swum in Germany, beaten in the Netherlands and shot in France. The continued widespread belief in witchcraft in modern Europe. The book discusses the extent and nature of witchcraft accusations in the period and provides a general survey of the published work on the subject for an English audience. It explores the presence of magical elements in everyday life during the modern period in Spain. The book provides a general overview of vernacular magical beliefs and practices in Italy from the time of unification to the present, with particular attention to how these traditions have been studied. By functioning as mechanisms of social ethos and control, narratives of magic and harm were assured a place at the very heart of rural Finnish social dynamics into the twentieth century. The book draws upon over 300 narratives recorded in rural Finland in the late nineteenth and early twentieth centuries that provide information concerning the society, tensions and strategies that framed sorcery and the counter-magic employed against it. It is concerned with a special form of witchcraft that is practised only amongst Hungarians living in Transylvania. Dr Clark offers an interpretation of the witchcraft beliefs of European intellectuals of the period, based on their publication in the field of demonology. This work will increase our understanding of the cultural history of early modern Europe. The figure of the witch still has the ability to exert a powerful fascination on the modern mind. The vision of the elderly crone begging for charity at the crossroads, an object of fear and revulsion for her local community, has combined with the memory of prolonged judicial persecution and oppression to inspire contemporary movements as far removed from each other as Wiccans and women's liberation. In tackling such an emotive issue, where misogyny and violence combine with superstition and the basest of human instincts, Scarre and Callow chart a clear and refreshingly level-headed approach to the subject. Distilling between fact and fiction, they set the witch trials firmly back within the context of their own times and, without seeking to exonerate those responsible, demonstrate how to judge those accusations.

A comprehensive update to take account of the vast expansion in interest and scholarly research that has taken place in the field since the publication of the first edition. This work provides a provocative thesis for those seeking to understand the basis of the politics for persecution and a firm interpretative framework around which further exploratory research may be conducted. Witchcraft continues to play a role in the modern European imagination. The book places major emphasis on the origins and developmental study of its modality and magic. It is an account of satanic abuse mythology in the Twentieth Century and a survey of the continued existence of traditional witchcraft. This volume is a collection based on the contributions to witchcraft studies of Willem de Blecourt, to whom it is dedicated, and who provides the opening chapter, setting out a methodological and conceptual agenda for the study of cultures of witchcraft (broadly defined) in Europe since the Middle Ages. It includes contributions from historians, anthropologists, literary scholars and folklorists who have collaborated closely with De Blecourt. Essays pick up some or all of the themes and approaches he pioneered, and apply them to cases which range in time and space across all the main regions of Europe since the thirteenth century until the present day. While some draw heavily on texts, others on archival sources, and others on field research, they all share a commitment to reconstructing the meaning and lived experience of witchcraft and its related phenomena to Europeans at all levels, respecting the many varieties and ambiguities in such meanings and experiences and resisting attempts to reduce them to master narratives or simple causal models. The chapter 'News from the Invisible World': The Publishing History of Tales of the Supernatural c.1660-1832' is available open access under a CC BY 4.0 license at link.springer.com. In popular tradition witches were either practitioners of magic or people who were accused of such practices by others. This study of witchcraft and witch trials is unique in its analysis of witch accusations in Norway. The author has developed his own methodology for distinguishing popular from learned concepts, which provides adequate substantiation for the acceptance of some documents and the rejection of others. This distinction is followed by an analysis of the contents of folk tradition regarding witchcraft, the most basic feature of which is its emphasis on sorcery, including bodily harm, love magic, and weather magic, rather than diabolism. The author then shows how and why learned traditions became superimposed on popular notions — how people taken to court for sorcery were eventually convicted on the further charge of devil worship. The book ends with a description of the increasing availability of available documents and their implications for understanding witchcraft. The book draws upon over 300 narratives recorded in rural Finland in the late nineteenth and early twentieth centuries that provide information concerning the social relations, tensions and strategies that framed sorcery and the counter-magic employed against it. It is concerned with a special form of witchcraft that is practised only amongst Hungarians living in Transylvania.
other ancient Near Eastern cultures and in the Celtic, Nordic, and Germanic traditions of the Continent. For two millennia, European folklore and ritual have been imbued with the belief in the supernatural, yielding a rich trove of histories and images. The six volumes in the series Witchcraft and Magic in Europe combine traditional approaches of political, legal, and social historians with critical syntheses of anthropological, historical psychology, and gender studies. The series provides a comprehensive exploration of witchcraft beliefs and practices in the rural region of Eastern Slovenia. Based on field research conducted at the beginning of the twenty-first century, the book examines witchcraft in the region from folkloristic, anthropological, as well as historical, perspectives. Witchcraft is presented as part of social reality, strongly related to misfortune and involved in social relationships. The reality of the ascribed bewitching deeds, psychological mechanisms that may help bewitchment to work, circumstances in which bewitchment narratives can be mobilised, reasons for a person to acquire a reputation of the witch in the entire community, and the role that unintentional witches in the community, are but a few of the many topics discussed. In addition, the intertwining of social witchcraft with familial, social, and political roles of witchcraft-disclosure in the area, its expandable This intrinsic nature is a part of the expansion of this book. This volume explains the relationship between humanism and magic, the intersection of religious ritual, orthodoxy and power, and the links between witchcraft, sexuality, and savagery in the visual culture of Europe in the fifteenth and sixteenth centuries.Beyond the witch trials provides an important collection of essays on the nature of witchcraft and magic in European society during the Enlightenment. The book is innovative not only because it pushes forward the study of witchcraft into the eighteenth century, but because it provides a reader with a challenging variety of ideas and sources of information. The essays, which cover England, Netherlands, Spain, Italy, Germany, Scotland, Finland and Sweden, examine the experience of and attitudes towards witchcraft from both above and below. While they denote the continued widespread fear of witches amongst the masses, they also provide a corrective to the notion that intellectual witchcraft lost its interest in the question of witchcraft. The volume provides a general introduction to the topic of witchcraft, its history, and its significance in the study of the European witchcraft trials. The volume also examines the role of witchcraft in the history of European societies and the impact of witchcraft on the development of modern societies. The book provides a comprehensive overview of the history of witchcraft and magic in Europe and is essential reading for scholars and students of the history of Europe and the history of ideas.
have changed over time, the author shows how magic has almost always served as a boundary marker separating socially acceptable actions from illicit ones, and more generally the known and understood from the unknown and occult. Witchcraft and magical beliefs have captivated historians and artists for millennia, and stimulated an extraordinary amount of research among scholars in a wide range of disciplines. This new collection, from the editor of the highly acclaimed 1992 set, Articles on Witchcraft, Magic, and Demonology, extends the earlier volumes by bringing together the most important articles of the past twenty years and covering the profound changes in scholarly perspective over the past two decades. Featuring thematically organized papers from a broad spectrum of publications, the volumes in this set encompass the key issues and approaches to witchcraft research in fields such as gender studies, anthropology, sociology, literature, history, psychology, and law. This new collection provides students and researchers with an invaluable resource, comprising the most important and influential discussions on this topic. A useful introductory essay written by the editor precedes each volume.