

# Conjuring Spirits Texts And Traditions Of Medieval Ritual Magic

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**The Lesser Key of Solomon** Joseph H Peterson 2001-05-01 Compiled from original manuscripts and fragments in the British Museum Library, Joseph Peterson's new presentation is the most complete and accurate edition of this famous magical grimoire, "The Lesser Key of Solomon the King." He goes to great length to establish the provenance of each part, and possible derivative works, including critical analyses of all major variations, utilizing fresh translations of earlier magical texts such as Johann Trithemius's *Steganographia*, *The Archidoxes of Magic* by Paracelsus, and newly discovered Hebrew manuscripts of the original Key of Solomon. Abundantly illustrated, Peterson includes reproductions of the original magical circles, tools, and seals of the spirits with variations of certain drawings from various sources and notae missing from earlier editions. Source list. Appendices. Index.

**The Sacred and the Sinister** David J. Collins, S. J. 2019-05-17 Inspired by the work of eminent scholar Richard Kieckhefer, *The Sacred and the Sinister* explores the ambiguities that made (and make) medieval religion and magic so difficult to differentiate. The essays in this collection investigate how the holy and unholy were distinguished in medieval Europe, where their characteristics diverged, and the implications of that deviation. In the Middle Ages, the natural world was understood as divinely created and infused with mysterious power. This world was accessible to human knowledge and susceptible to human manipulation through three modes of engagement: religion, magic, and science. How these ways of understanding developed in light of modern notions of rationality is an important element of ongoing scholarly conversation. As Kieckhefer has emphasized, ambiguity and ambivalence characterize medieval understandings of the divine and demonic powers at work in the world. The ten chapters in this volume focus on four main aspects of this assertion: the cult of the saints, contested devotional relationships and practices, unsettled judgments between magic and religion, and inconclusive distinctions between magic and science. Freshly insightful, this study of ambiguity between magic and religion will be of special interest to scholars in the fields of medieval studies, religious studies, European history, and the history of science. In addition to the editor, the contributors to this volume are Michael D. Bailey, Kristi Woodward Bain, Maeve B. Callan, Elizabeth Casteen, Claire Fanger, Sean L. Field, Anne M. Koenig, Katelyn Mesler, and Sophie Page.

**Magic in the Middle Ages** Richard Kieckhefer 2014-11-06 A fascinating study of natural and demonic magic within the broad context of medieval culture.

## **Demons and Illness from Antiquity to the Early-Modern Period**

Siam Bhayro 2017-02-06 *Demons and Illness from Antiquity to the Early-Modern Period* explores the relationship between demons and illness from the ancient world to the early modern period. Its twenty chapters range from Mesopotamia and ancient Egypt to seventeenth-century England and Spain, and include studies of Judaism, Christianity and Islam.

**Unlocked Books** Benedek Láng 2010-11-01 "Presents and analyzes texts of learned magic written in medieval Central Europe (Poland, Bohemia, and Hungary), and attempts to identify their authors, readers, and collectors"--Provided by publisher.

**Medieval Warfare** Helen J. Nicholson 2017-03-14 Warfare in medieval times was never static or predictable - although there were ideals and conventions to follow, in the field commanders had to use their initiative and adapt to the needs of the moment. In this concise, wide-ranging study, Helen Nicholson provides the essential introductory guide to a fascinating subject. *Medieval Warfare* - Surveys and summarises current debates and modern research into warfare throughout the whole of the medieval period across Europe - Sets medieval warfare theory and practice firmly into context as a continuation and adaptation of practice under the Roman Empire, tracing its change and development across more than a millennium - Considers military personnel, buildings and

equipment, as well as the practice of warfare by land and sea  
**Magic and Magicians in the Middle Ages and the Early Modern Time** Albrecht Classen 2017-10-23 There are no clear demarcation lines between magic, astrology, necromancy, medicine, and even sciences in the pre-modern world. Under the umbrella term 'magic,' the contributors to this volume examine a wide range of texts, both literary and religious, both medical and philosophical, in which the topic is discussed from many different perspectives. The fundamental concerns address issue such as how people perceived magic, whether they accepted it and utilized it for their own purposes, and what impact magic might have had on the mental structures of that time. While some papers examine the specific appearance of magicians in literary texts, others analyze the practical application of magic in medical contexts. In addition, this volume includes studies that deal with the rise of the witch craze in the late fifteenth century and then also investigate whether the Weberian notion of disenchantment pertaining to the modern world can be maintained. Magic is, oddly but significantly, still around us and exerts its influence. Focusing on magic in the medieval world thus helps us to shed light on human culture at large.

**Devotions** 1461 The main text consists of prayers to the Virgin Mary. It is followed by the Office of the Angels, commencing at leaf 85, in a different hand. Nicholas Watson suggests in his essay in Clare Faranger's book *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic* (1990) that the manuscript is a copy of a work by Jean de Morigny, the first part composed between 1304 and 1307 and the second part composed before 1315. Manuscript is bound in reinforced vellum with "Codex" stamped on spine and slipcased with "Prayer book. c 1460" stamped on spine. Manuscript contains 12 illustrations and decorations executed by an amateurish other hand, all near the front.

**The True History of Merlin the Magician** Anne Lawrence-Mathers 2012-11-27 Analyzes the historical impact of Merlin from the twelfth to the sixteenth centuries, during which time he was considered a political prophet and historical figure, and explores how the meaning of his magic evolved over the centuries.

**The Dictionary of Demons: Expanded & Revised** M. Belanger 2021-05-08 This premium-hardcover, limited edition of one the world's most important books on demonology has been expanded to include even more fascinating details about even more demons. Ever since the publication of the original book, author M. Belanger has been collecting material for this expanded, tenth-anniversary edition. The addition of new articles, demons, appendices, and art make the bestselling *Dictionary of Demons* into an even more comprehensive resource. You will discover an expanded introduction, special extended articles, an update to the Decans of the Zodiac, additional entries on demons that were not previously included, and dozens of new illustrations. These additions explore the roots of demonology, comparative mythologies, and the influence of important source texts. Compiled from intensive research on notorious and obscure sources from the Western grimoiric tradition, *The Dictionary of Demons* is one of the most complete compendiums of demonic names available anywhere. Presented alphabetically from Ariel to Zynextyur, more than 1,500 demons are introduced, explored, and cross-referenced by theme and elemental or planetary correspondence. This meticulously researched reference work features fascinating short articles on demonology and a wealth of woodcuts, etchings, and paintings depicting demons through the ages.

**Invoking Angels** Claire Fanger 2012-02-01 "A collection of essays examining medieval and early modern texts aimed at performing magic or receiving illumination via the mediation of angels. Includes discussion of Jewish, Christian and Muslim texts"--Provided by publisher.

**Rewriting Magic** Claire Fanger 2015-06-18 In *Rewriting Magic*, Claire Fanger explores a fourteenth-century text called *The Flowers of Heavenly Teaching*. Written by a Benedictine monk named John of Morigny, the

work all but disappeared from the historical record, and it is only now coming to light again in multiple versions and copies. While John's book largely comprises an extended set of prayers for gaining knowledge, *The Flowers of Heavenly Teaching* is unusual among prayer books of its time because it includes a visionary autobiography with intimate information about the book's inspiration and composition. Through the window of this record, we witness how John reconstructs and reconsecrates a condemned liturgy for knowledge acquisition: the *ars notoria* of Solomon. John's work was the subject of intense criticism and public scandal, and his book was burned as heretical in 1323. The trauma of these experiences left its imprint on the book, but in unexpected and sometimes baffling ways. Fanger decodes this imprint even as she relays the narrative of how she learned to understand it. In engaging prose, she explores the twin processes of knowledge acquisition in John's visionary autobiography and her own work of discovery as she reconstructed the background to his extraordinary book. Fanger's approach to her subject exemplifies innovative historical inquiry, research, and methodology. Part theology, part historical anthropology, part biblio-memoir, *Rewriting Magic* relates a story that will have deep implications for the study of medieval life, monasticism, prayer, magic, and religion.

**Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic**

Founding Feminisms in Medieval Studies Laine E. Doggett 2016 Essays using feminist approaches to offer fresh insights into aspects of the texts and the material culture of the middle ages.

Locations of Knowledge in Medieval and Early Modern Europe Kocku Von Stuckrad 2010 Addressing discourses of perfect knowledge in Western culture between 1200 and 1800, this book integrates the study of Western esotericism in a larger analytical framework of European history of religion.

**Middle English Marvels** Tara Williams 2018-03-14 This multidisciplinary volume illustrates how representations of magic in fourteenth-century romances link the supernatural, spectacle, and morality in distinctive ways. Supernatural marvels represented in vivid visual detail are foundational to the characteristic Middle English genres of romance and hagiography. In *Middle English Marvels*, Tara Williams explores the didactic and affective potential of secular representations of magic and shows how fourteenth-century English writers tested the limits of that potential. Drawing on works by Augustine, Gervase of Tilbury, Chaucer, and the anonymous poets of *Sir Orfeo* and *Sir Gawain and the Green Knight*, among others, Williams examines how such marvels might convey moral messages within and beyond the narrative. She analyzes examples from both highly canonical and more esoteric texts and examines marvels that involve magic and transformation, invoke visual spectacle, and invite moral reflection on how one should relate to others. Within this shared framework, Williams finds distinct concerns—chivalry, identity, agency, and language—that intersect with the marvelous in significant ways. Integrating literary and historical approaches to the study of magic, this volume convincingly shows how certain fourteenth-century texts eschewed the predominant trends and developed a new theory of the marvelous. Williams's engaging, erudite study will be of special interest to scholars of the occult, the medieval and early modern eras, and literature.

**Christian Demonology and Popular Mythology** Gábor Klaniczay 2006

**The Occult World** Christopher Partridge 2014-12-05 This volume presents students and scholars with a comprehensive overview of the fascinating world of the occult. It explores the history of Western occultism, from ancient and medieval sources via the Renaissance, right up to the nineteenth and twentieth centuries and contemporary occultism. Written by a distinguished team of contributors, the essays consider key figures, beliefs and practices as well as popular culture.

The Secret Faith of Maestre Honoratus Maud Kozodoy 2015-08-26 Until the summer of 1391, when anti-Jewish riots spread across the Iberian peninsula, the person subsequently known as Honoratus de Bonafide, a Christian physician and astrologer at the court of King Joan I of Aragon, had been the Jew Profayt Duran of Perpignan. The precise details of Duran's conversion are lost to us. We do know, however, that like many other conversos, he began to conduct his professional and public life as a Christian even as he rejected that new identity in private. What is extraordinary in his case is that instead of quietly making his individual way, he began to write works in Hebrew—including anti-Christian polemics—that revealed his intense inner commitment to remaining a Jew. Forced to reconceptualize Judaism under the pressures of his life as a converso, Duran elevated the principle of inner "intention" above that of ritual observance as the test of Jewish identity, ultimately claiming that the end purposes of Judaism can be attained through the study, memorization, and contemplation of the Hebrew Bible. Duran also

conceived of Judaism as a profoundly rational religion, with a proud heritage of scientific learning; the interplay between scientific knowledge and Jewish identity took on a central role in his works. Drawing on archival sources as well as published and unpublished manuscripts, Maud Kozodoy marshals rarely examined facts about the consumption and transmission of the sciences between the medieval and early modern periods to illuminate the thought—and the faith—of one of Jewish history's most enigmatic and fascinating figures.

**Routledge Revivals** John M Jeep 2017-07-05 First published in 2001, *Medieval Germany: An Encyclopedia* provides a comprehensive guide to the German and Dutch-speaking world in the Middle Ages, from approximately C.E. 500 to 1500. It offers detailed accounts of a wide variety of aspects of medieval Germany, including language, literature, architecture, politics, warfare, medicine, philosophy and religion. In addition, this reference work includes bibliographies and citations to aid further study. This A-Z encyclopedia, featuring over 500 entries written by expert contributors, will be of key interest to students and scholars, as well as general readers.

Orality and Literacy Keith Thor Carlson 2011-04-30 *Orality and Literacy* investigates the interactions of the oral and the literate through close studies of particular cultures at specific historical moments. Rejecting the 'great-divide' theory of orality and literacy as separate and opposite to one another, the contributors posit that whatever meanings the two concepts have are products of their ever-changing relationships to one another. Through topics as diverse as Aboriginal Canadian societies, Ukrainian-Canadian narratives, and communities in ancient Greece, Medieval Europe, and twentieth-century Asia, these cross-disciplinary essays reveal the powerful ways in which cultural assumptions, such as those about truth, disclosure, performance, privacy, and ethics, can affect a society's uses of and approaches to both the written and the oral. The fresh perspectives in *Orality and Literacy* reinvigorate the subject, illuminating complex interrelationships rather than relying on universal generalizations about how literacy and orality function.

**Defining Nature's Limits** Neil Tarrant 2022-10-21 A look at the history of censorship, science, and magic from the Middle Ages to the post-Reformation era. Neil Tarrant challenges conventional thinking by looking at the longer history of censorship, considering a five-hundred-year continuity of goals and methods stretching from the late eleventh century to well into the sixteenth. Unlike earlier studies, *Defining Nature's Limits* engages the history of both learned and popular magic. Tarrant explains how the church developed a program that sought to codify what was proper belief through confession, inquisition, and punishment and prosecuted what they considered superstition or heresy that stretched beyond the boundaries of religion. These efforts were continued by the Roman Inquisition, established in 1542. Although it was designed primarily to combat Protestantism, from the outset the new institution investigated both practitioners of "illicit" magic and inquiries into natural philosophy, delegitimizing certain practices and thus shaping the development of early modern science. Describing the dynamics of censorship that continued well into the post-Reformation era, *Defining Nature's Limits* is revisionist history that will interest scholars of the history science, the history of magic, and the history of the church alike.

*Magical Manuscripts in Early Modern Europe* Daniel Bellingradt 2017-08-31 This book presents the story of a unique collection of 140 manuscripts of 'learned magic' that was sold for a fantastic sum within the clandestine channels of the German book trade in the early eighteenth century. The book will interpret this collection from two angles – as an artefact of the early modern book market as well as the longue-durée tradition of Western learned magic –, thus taking a new stance towards scribal texts that are often regarded as eccentric, peripheral, or marginal. The study is structured by the apparent exceptionality, scarcity, and illegality of the collection, and provides chapters on clandestine activities in European book markets, questions of censorship regimes and efficiency, the use of manuscripts in an age of print, and the history of learned magic in early modern Europe. As the collection has survived till this day in Leipzig University Library, the book provides a critical edition of the 1710 selling catalogue, which includes a brief content analysis of all extant manuscripts. The study will be of interest to scholars and students from a variety of fields, such as early modern book history, the history of magic, cultural history, the sociology of religion, or the study of Western esotericism.

**Esoteric Transfers and Constructions** Mark Sedgwick 2021-04-07 Similarities between esoteric and mystical currents in different religious traditions have long interested scholars. This book takes a new look at the relationship between such currents. It advances a discussion that started

with the search for religious essences, archetypes, and universals, from William James to Eranos. The universal categories that resulted from that search were later criticized as essentialist constructions, and questioned by deconstructionists. An alternative explanation was advanced by diffusionists: that there were transfers between different traditions. This book presents empirical case studies of such constructions, and of transfers between Judaism, Christianity, and Islam in the premodern period, and Judaism, Christianity, and Western esotericism in the modern period. It shows that there were indeed transfers that can be clearly documented, and that there were also indeed constructions, often very imaginative. It also shows that there were many cases that were neither transfers nor constructions, but a mixture of the two.

**Conjuring Spirits** Claire Fanger 1998 *Conjuring Spirits* contains general surveys & analyses of magical texts & manuscripts by scholars in a variety of disciplines. The book will be invaluable for scholars & others interested in the issues surrounding ritual magic texts in the Middle Ages.

**Making Magic in Elizabethan England** Frank Klaassen 2019-08-21 This volume presents editions of two fascinating anonymous and untitled manuscripts of magic produced in Elizabethan England: the Antiphoner Notebook and the Boxgrove Manual. Frank Klaassen uses these texts, which he argues are representative of the overwhelming majority of magical practitioners, to explain how magic changed during this period and why these developments were crucial to the formation of modern magic. The Boxgrove Manual is a work of learned ritual magic that synthesizes material from Henry Cornelius Agrippa, the Fourth Book of Occult Philosophy, Heptameron, and various medieval conjuring works. The Antiphoner Notebook concerns the common magic of treasure hunting, healing, and protection, blending medieval conjuring and charm literature with materials drawn from Reginald Scot's famous anti-magic work, *Discoverie of Witchcraft*. Klaassen painstakingly traces how the scribes who created these two manuscripts adapted and transformed their original sources. In so doing, he demonstrates the varied and subtle ways in which the Renaissance, the Reformation, new currents in science, the birth of printing, and vernacularization changed the practice of magic. Illuminating the processes by which two sixteenth-century English scribes went about making a book of magic, this volume provides insight into the wider intellectual culture surrounding the practice of magic in the early modern period.

**Knowing Demons, Knowing Spirits in the Early Modern Period**

Michelle D. Brock 2018-07-31 This book explores the manifold ways of knowing—and knowing about—preternatural beings such as demons, angels, fairies, and other spirits that inhabited and were believed to act in early modern European worlds. Its contributors examine how people across the social spectrum assayed the various types of spiritual entities that they believed dwelled invisibly but meaningfully in the spaces just beyond (and occasionally within) the limits of human perception. Collectively, the volume demonstrates that an awareness and understanding of the nature and capabilities of spirits—whether benevolent or malevolent—was fundamental to the knowledge-making practices that characterize the years between ca. 1500 and 1750. This is, therefore, a book about how epistemological and experiential knowledge of spirits persisted and evolved in concert with the wider intellectual changes of the early modern period, such as the Protestant Reformation, the Scientific Revolution, and the Enlightenment.

**The Devil** Philip C. Almond 2014-09-11 "Although the Devil still 'lives' in modern popular culture, for the past 250 years he has become marginal to the dominant concerns of Western intellectual thought. That life could not be thought or imagined without him, that he was a part of the everyday, continually present in nature and history, and active at the depths of our selves, has been all but forgotten. It is the aim of this work to bring modern readers to a deeper appreciation of how, from the early centuries of the Christian period through to the recent beginnings of the modern world, the human story could not be told and human life could not be lived apart from the 'life' of the Devil. With that comes the deeper recognition that, for the better part of the last two thousand years, the battle between good and evil in the hearts and minds of men and women was but the reflection of a cosmic battle between God and Satan, the divine and the diabolic, that was at the heart of history itself."—from *The Devil Lucifer, Mephistopheles, Beelzebub; Ha-Satan or the Adversary; Iblis or Shaitan*: no matter what name he travels under, the Devil has throughout the ages and across civilizations been a compelling and charismatic presence. In Christianity, Judaism, and Islam, the supposed reign of God has long been challenged by the fiery malice of his opponent, as contending forces of good and evil have between them weighed human souls in the balance. In *The Devil*, Philip C. Almond explores the figure of

evil incarnate from the first centuries of the Christian era. Along the way, he describes the rise of demonology as an intellectual and theological pursuit, the persecution of witches of women believed to consort with the Devil and his minions, and the decline in the belief in Hell and in angels and demons as corporeal beings as a result of the Enlightenment. Almond shows that the Prince of Darkness remains an irresistible subject in history, religion, art, literature, and culture. Almond brilliantly locates the "life" of the Devil within the broader Christian story of which it is inextricably a part; the "demonic paradox" of the Devil as both God's enforcer and his enemy is at the heart of Christianity. Woven throughout the account of the Christian history of the Devil is another complex and complicated history: that of the idea of the Devil in Western thought. Sorcery, witchcraft, possession, even melancholy, have all been laid at the Devil's doorstep. Until the Enlightenment enforced a "disenchantment" with the old archetypes, even rational figures such as Thomas Aquinas were obsessed with the nature of the Devil and the specific characteristics of the orders of demons and angels. It was a significant moment both in the history of demonology and in theology when Benedict de Spinoza (1632–1677) denied the Devil's existence; almost four hundred years later, popular fascination with the idea of the Devil has not yet dimmed.

*The Transformations of Magic* Frank Klaassen 2015-06-26 In this original, provocative, well-reasoned, and thoroughly documented book, Frank Klaassen proposes that two principal genres of illicit learned magic occur in late medieval manuscripts: image magic, which could be interpreted and justified in scholastic terms, and ritual magic (in its extreme form, overt necromancy), which could not. Image magic tended to be recopied faithfully; ritual magic tended to be adapted and reworked. These two forms of magic did not usually become intermingled in the manuscripts, but were presented separately. While image magic was often copied in the fourteenth and fifteenth centuries, *The Transformations of Magic* demonstrates that interest in it as an independent genre declined precipitously around 1500. Instead, what persisted was the other, more problematic form of magic: ritual magic. Klaassen shows that texts of medieval ritual magic were cherished in the sixteenth century, and writers of new magical treatises, such as Agrippa von Nettesheim and John Dee, were far more deeply indebted to medieval tradition—and specifically to the medieval tradition of ritual magic—than previous scholars have thought them to be.

**The Language of Demons and Angels** Christopher I. Lehrich

2003-01-01 This is the first modern study of Agrippa's occult philosophy, revealing it to be a coherent part of his intellectual work. It analyzes the text of "De occulta philosophia," explicating the sophisticated structure and argument of the work.

**Magic and Medieval Society** Anne Lawrence-Mathers 2014-05-30 *Magic and Medieval Society* presents a thematic approach to the topic of magic and sorcery in Western Europe between the eleventh and the fifteenth century. It aims to provide readers with the conceptual and documentary tools to reach informed conclusions as to the existence, nature, importance and uses of magic in medieval society. Contrary to some previous approaches, the authors argue that magic is inextricably connected to other areas of cultural practice and was found across medieval society. Therefore, the book is arranged thematically, covering topics such as the use of magic at medieval courts, at universities and within the medieval Church itself. Each chapter and theme is supported by additional documents, diagrams and images to allow readers to examine the evidence side-by-side with the discussions in the chapters and to come to informed conclusions on the issues. This book puts forward the argument that the witch craze was not a medieval phenomenon but rather the product of the Renaissance and the Reformation, and demonstrates how the components for the early-modern prosecution of witches were put into place. This new Seminar Study is supported by a comprehensive documents section, chronology, who's who and black-and-white plate section. It offers a concise and thought-provoking introduction for students of medieval history.

*Children of Lucifer* Ruben van Luijk 2016 Satanism adopts Satan, the Judeo-Christian representative of evil, as an object of veneration. This work explores the historical origins of this extraordinary 'antireligion.' Communication, Translation, and Community in the Middle Ages and Early Modern Period Albrecht Classen 2022-08-22 Die neue englischsprachige Reihe zur Mediävistik strebt eine methodisch reflektierte, anspruchsvolle Verbindung von Text- und Kulturwissenschaft an. Sie widmet sich den kulturellen Grundthemen der mittelalterlichen Welt aus der Perspektive der Literatur- und Geschichtswissenschaft. 'Grundthemen' sind die kulturprägenden Denkbilder, Weltanschauungen, Sozialstrukturen und

Alltagsbedingungen des mittelalterlichen Lebens, also z. B. Kindheit und Alter, Sexualität, Religion, Medizin, Rituale, Arbeit, Armut und Reichtum, Aberglauben, Erde und Kosmos, Stadt und Land, Krieg, Emotionen, Kommunikation, Reisen usw. Die Reihe greift wichtige aktuelle Fachdiskussionen auf und stellt ein Forum der interdisziplinären Mittelalter-Forschung dar. Fundamentals of Medieval and Early Modern Culture steht Sammelbänden ebenso offen wie Monographien. Intention ist immer, kompendienhafte Werke zu zentralen Fragen der mittelalterlichen Kulturgeschichte vorzulegen, die einen soliden Überblick über einen geschlossenen Themenkreis aus der Perspektive verschiedener Fachdisziplinen vermitteln. Im Ganzen bietet die Reihe so eine Enzyklopädie der mittelalterlichen Literatur- und Kulturgeschichte und ihrer Hauptthemen. Es werden ca. zwei Bände pro Jahr erscheinen.

Grimoires Owen Davies 2010 The first ever history of magic books - or grimoires - from the ancient Middle East through to the modern day, from harmless charms and remedies to sinister pacts with the Devil.

The Witch Ronald Hutton 2017-08-01 This "magisterial account" explores the fear of witchcraft across the globe from the ancient world to the notorious witch trials of early modern Europe (The Guardian, UK). The witch came to prominence—and often a painful death—in early modern Europe, yet her origins are much more geographically diverse and historically deep. In The Witch, historian Ronald Hutton sets the European witch trials in the widest and deepest possible perspective and traces the major historiographical developments of witchcraft. Hutton, a renowned expert on ancient, medieval, and modern paganism and witchcraft beliefs, combines Anglo-American and continental scholarly approaches to examine attitudes on witchcraft and the treatment of suspected witches across the world, including in Africa, the Middle East, South Asia, Australia, and the Americas, and from ancient pagan times to current interpretations. His fresh anthropological and ethnographical approach focuses on cultural inheritance and change while considering shamanism, folk religion, the range of witch trials, and how the fear of witchcraft might be eradicated. "[A] panoptic, penetrating book."—Malcolm Gaskill, London Review of Books

Magic and Masculinity Frances Timbers 2014-02-21 In early modern England, the practice of ritual or ceremonial magic - the attempted communication with angels and demons - both reinforced and subverted existing concepts of gender. The majority of male magicians acted from a position of control and command commensurate with their social position in a patriarchal society; other men, however, used the notion of magic to subvert gender ideals while still aiming to attain hegemony. Whilst women who claimed to perform magic were usually more submissive in their attempted dealings with the spirit world, some female practitioners employed magic to undermine the patriarchal culture and further their own agenda. Frances Timbers studies the practice of ritual magic in the sixteenth and seventeenth centuries focusing especially on gender and sexual perspectives. Using the examples of well-known individuals who set themselves up as magicians (including John Dee, Simon Forman and William Lilly), as well as unpublished diaries and journals, literature and legal records, this book provides a unique analysis of early modern ceremonial magic from a gender perspective.

Magic and Impotence in the Middle Ages Catherine Rider 2006-01-26 Magic and Impotence in the Middle Ages investigates the common medieval belief that magic could cause impotence, focusing particularly on the period 1150-1450. The subject has never been studied in detail before, but there is a surprisingly large amount of information about it in four kinds of source: confessors' manuals; medical compendia that discussed many illnesses; commentaries on canon law; and theological commentaries on the Sentences of Peter Lombard. Although most historians of medieval culture focus on only one or two of these kinds of source, a broader comparison reveals that medieval writers held surprisingly diverse opinions about what magic was, how it worked, and whether it was ever legitimate to use it. Medieval discussions of magically

caused impotence also include a great deal of information about magical practices, most of which have not been studied before. In particular, these sources say a great deal about popular magic, a subject which has been particularly neglected by historians because the evidence is scanty and difficult to interpret. Magic and Impotence makes new information about popular magic available for the first time. Magic and Impotence also examines why the authors of legal, medical, and theological texts were so interested in popular magical practices relating to impotence. It therefore uses magically caused impotence as a case-study to explore the relationship between elite and popular culture. In particular, this study emphasizes the importance of the thirteenth-century pastoral reform movement, which sought to enforce more orthodox religious practices. Historians have often noted that this movement brought churchmen into contact with popular beliefs, but this is the first study to demonstrate the profound effect it had on theological and legal ideas about magic.

Magical Thinking Stuart McWilliams 2011-12-08 How do we write about magic? Responding to a renewed interest in the history of the occult, this volume examines the role of magic in a series of methodological controversies in the humanities. In case studies ranging from the 'necromancy' of historiography to the strident rationalism of the 'New Atheism,' Magical Thinking sets out the surprising ways in which scholars and critics have imagined the occult. The volume argues that thinking and writing about magic has engendered multiple epistemological crises, profoundly unsettling the understanding of history and knowledge in Western culture. By examining how scholarly writing has contended and conspired with discourses of enchantment, the book reveals the implications of magic - and its scholarship - for intellectual history.

**Medicine, Magic and Art in Early Modern Norway** Ane Ohrvik 2018-04-02 This book addresses magical ideas and practices in early modern Norway. It examines a large corpus of Norwegian manuscripts from 1650-1850 commonly called Black Books which contained a mixture of recipes on medicine, magic, and art. Ane Ohrvik assesses the Black Books from the vantage point of those who wrote the manuscripts and thus offers an original study of how early modern magical practitioners presented their ideas and saw their practices. The book show how the writers viewed magic and medicine both as practical and sacred art and as knowledge worth protecting through encoding the text. The study of the Black Books illuminates how ordinary people in Norway conceptualized magic as valuable and useful knowledge worth of collecting and saving despite the ongoing witchcraft prosecutions targeting the very same ideas and practices as the books promoted. Medicine, Magic and Art in Early Modern Norway is essential for those looking to advance their studies in magical beliefs and practices in early modern Europe as well as those interested in witchcraft studies, book history, and the history of knowledge.

**Magic as a Political Crime in Medieval and Early Modern England** Francis Young 2017-10-30 Treason and magic were first linked together during the reign of Edward II. Theories of occult conspiracy then regularly led to major political scandals, such as the trial of Eleanor Cobham Duchess of Gloucester in 1441. While accusations of magical treason against high-ranking figures were indeed a staple of late medieval English power politics, they acquired new significance at the Reformation when the 'superstition' embodied by magic came to be associated with proscribed Catholic belief. Francis Young here offers the first concerted historical analysis of allegations of the use of magic either to harm or kill the monarch, or else manipulate the course of political events in England, between the fourteenth century and the dawn of the Enlightenment. His book addresses a subject usually either passed over or elided with witchcraft: a quite different historical phenomenon. He argues that while charges of treasonable magic certainly were used to destroy reputations or to ensure the convictions of undesirables, magic was also perceived as a genuine threat by English governments into the Civil War era and beyond.