

Witchcraft In Early Modern England

This important collection brings together both established figures and new researchers to offer fresh perspectives on the ever-controversial subject of the history of witchcraft. Using Keith Thomas's Religion and the Decline of Magic as a starting point, the contributors explore the changes of the last twenty-five years in the understanding of early modern witchcraft, and suggest new approaches, especially concerning the cultural dimensions of the subject. Witchcraft cases must be understood as power struggles, over gender and ideology as well as social relationships, with a crucial role played by alternative representations. Witchcraft was always a contested idea, never fully established in early modern culture but much harder to dislodge than has usually been assumed. The essays are European in scope, with examples from Germany, France, and the Spanish expansion into the New World, as well as a strong core of English material.

The Routledge History of Witchcraft is a comprehensive and interdisciplinary study of the belief in witches from antiquity to the present day, providing both an introduction to the subject of witchcraft and an overview of the on-going debates. This extensive collection covers the entire breadth of the history of witchcraft, from the witches of Ancient Greece and medieval demonology through to the victims of the witch hunts, and onwards to children's books, horror films, and modern pagans. Drawing on the knowledge and expertise of an international team of authors, the book examines differing concepts of witchcraft that still exist in society and explains their historical, literary, religious, and anthropological origin and development, including the reflections and adaptations of this belief in art and popular culture. The volume is divided into four chronological parts, beginning with Antiquity and the Middle Ages in Part One, Early Modern witch hunts in Part Two, modern concepts of witchcraft in Part Three, and ending with an examination of witchcraft and the arts in Part Four. Each chapter offers a glimpse of a different version of the witch, introducing the reader to the diversity of witches that have existed in different contexts throughout history. Exploring a wealth of texts and case studies and offering a broad geographical scope for examining this fascinating subject, The Routledge History of Witchcraft is essential reading for students and academics interested in the history of witchcraft.

This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. This is the first ever full book on the subject of male witches addressing incidents of witch-hunting in both Britain and Europe. Uses feminist categories of gender analysis to critique the feminist agenda that mars many studies. Advances a more bal. Critiques historians' assumptions about witch-hunting, challenging the marginalisation of male witches by feminist and other historians. Shows that large numbers of men were accused of witchcraft in their own right, in some regions, more men were accused than women. It uses feminist categories of gender analysis to challenge recent arguments and current orthodoxies providing a more balanced and complex view of witch-hunting and ideas about witches in their gendered forms than has hitherto been available.

This is a classic regional and comparative study of early modern witchcraft. The history of witchcraft continues to attract attention with its emotive and contentious debates. The methodology and conclusions of this book have impacted not only on witchcraft studies but the entire approach to social and cultural history with its quantitative and anthropological approach. The book provides an important case study on Essex as well as drawing comparisons with other regions of early modern England. The second edition of this classic work adds a new historiographical introduction, placing the book in context today.

Narrative, Ideology and Meaning in Early Modern Culture

Early Modern Kenya, 1540-1640

Witchcraft in Early Modern Europe

The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America

Malevolent Nurture

Using the example of Eichstatt, this book challenges current witchcraft historiography by arguing that the gender of the witch-suspect was a product of the interrogation process and that the stable communities affected by persecution did not collude in its escalation.

Men – as accused witches, witch-hunters, werewolves and the demonically possessed – are the focus of analysis in this collection of essays by leading scholars of early modern European witchcraft. The gendering of witch persecution and witchcraft belief is explored through original case-studies from England, Scotland, Italy, Germany and France.

Written by leading authorities, the volume can be considered a standard work on seventeenth-century English social history.

With the renewed interest in the history of witches and witchcraft, this timely book provides an introduction to this fascinating topic, informed by the main trends of new thinking on the subject. Beginning with a discussion of witchcraft in the early modern period, and charting the witch panics that took place at this time, the author goes on to look at the historical debate surrounding the causes of the legal persecution of witches. Contemporary views of witchcraft put forward by judges, theological writers and the medical profession are examined, as is the place of witchcraft in the popular imagination. Jim Sharpe also looks at the gender dimensions of the witch persecution, and the treatment of witchcraft in Elizabethan and Jacobean drama. Supported by a range of compelling documents, the book concludes with an exploration of why witch panics declined in the late seventeenth century and early eighteenth century.

Demonic Possession on Trial

The Devil in Early Modern England

Studies in Culture and Belief

Gendering Magic in Medieval and Early Modern England

Witchcraft in Tudor and Stuart England

Magic as a Political Crime in Medieval and Early Modern England

Witchcraft, Witch-hunting, and Politics in Early Modern England offers a wide-ranging and original overview of the subject of witchcraft and its place in English society, covering the period from the beginning of witch trials in the early years of the reign of Elizabeth I through to the repeal of the Witchcraft Statute in 1736. In contrast to other approaches to the subject, which have tended to focus on the origins of witchcraft in gender and/or socio-economic explanations, this volume situates belief in witchcraft and witch-hunting within the context of the political and religious debates of the period, shedding new light on the subject through a series of original case studies based on extensive archival research.

How could a woman be three times accused of witchcraft and go on running a successful farmstead? Why would men use a frying pan for cattle magic? Why did witches keep talking about the children? What kind of a relation did Finnish witches have with authority and power? These are among the questions Raisa Maria Toivo addresses in this study, as she explores the gender implications of the complex system of household management and public representation in which seventeenth-century Finnish women and men negotiated their positions. From

specific case studies, Toivo broadens her narrative to include historiographical discussion on the history of witchcraft, on women's and gender history and on early modern social history, shedding new light on each theme. Toivo contributes to the on-going discussion in the European historiography about whether the early modern period witnessed an improvement, decline, or simply alteration in the conditions of oppression of women within patriarchal households by using a multidimensional set of roles that could be adopted by women. Finally, she demonstrates convincingly that members of the solid peasant class were not only subject of the newly forming states, but also avid users of the court system, which they manipulated and put to work in the interests of their own individual, household, and collective affairs.

A fascinating collection of essays by renowned and emerging scholars exploring how everyday matters from farting to friendship reveal extraordinary aspects of early modern life, while seemingly exceptional acts and beliefs – such as those of ghosts, prophecies, and cannibalism – illuminate something of the routine experience of ordinary people.

In Detestable and Wicked Arts, Paul B. Moyer places early New England's battle against black magic in a transatlantic perspective. Moyer provides an accessible and comprehensive examination of witch prosecutions in the Puritan colonies that discusses how their English inhabitants understood the crime of witchcraft, why some people ran a greater risk of being accused of occult misdeeds, and how gender intersected with witch-hunting. Focusing on witchcraft cases in New England between roughly 1640 and 1670, Detestable and Wicked Arts highlights ties between witch-hunting in the New and Old Worlds. Informed by studies on witchcraft in early modern Europe, Moyer presents a useful synthesis of scholarship on occult crime in New England and makes new and valuable contributions to the field.

Evidentiary Dilemmas in Early Modern England

Social Relations and Social Change in Early Modern England

Case Studies in Early Modern England and Colonial America, 1593-1692

Early Modern European Witchcraft

Crafting the Witch

A Social History 1550-1760

This book represents the first systematic study of the role of the Devil in English witchcraft pamphlets for the entire period of state-sanctioned witchcraft prosecutions (1563-1735). It provides a rereading of English witchcraft, one which moves away from an older historiography which underplays the role of the Devil in English witchcraft and instead highlights the crucial role that the Devil, often in the form of a familiar spirit, took in English witchcraft belief. One of the key ways in which this book explores the role of the Devil is through emotions. Stories of witches were made up of a complex web of emotionally implicated accusers, victims, witnesses, and supposed perpetrators. They reveal a range of emotional experiences that do not just stem from malefic witchcraft but also, and primarily, from a witch's links with the Devil. This book, then, has two main objectives. First, to suggest that English witchcraft pamphlets challenge our understanding of English witchcraft as a predominantly non-diaboliocal crime, and second, to highlight how witchcraft narratives emphasized emotions as the primary motivation for witchcraft acts and accusations.

Magic and Gender in Early Modern England surveys the history of male and female magic in early modern England and the factors that influenced what writers include in their work regarding magic and witchcraft. the book includes the following: –Three chapters that focus on how Renaissance drama deals with contemporary issues of witchcraft and how witchcraft was used as an element to explore ideas of power and gender in early modern England –Key secondary readings by influential critics –Selected sources and analogues for Shakespeare's Macbeth, Christopher Marlowe's Dr. Faustus, Thomas Middleton's the Witch, and the Witch of Edmonton by John Ford, Thomas Dekker, and William Rowley

Anyone interested in manifestations of witchcraft in Elizabethan and Jacobean England will find this book an invaluable source. Barbara Rosen has gathered and edited a rare collection of documents–pamphlets, reports, trial accounts, and other material–that describes the experience, interpretation, and punishment of witchcraft in the late sixteenth and early seventeenth centuries. In her introduction, Rosen explores the full range of practices and beliefs associated with witchcraft and situates these phenomena in historical context. She explains how ignorance of science and medicine combined with social circumstance and religious ideology to shape popular perceptions and superstitions. Distinguishing between English and Continental forms of witchcraft, she also examines the legal definitions, disciplines, and punishments applied to wizards, witches, wise women, and conjurers in the Elizabethan age. The pamphlets and other original texts have been modernized in certain respects to make them more accessible to general readers. But the book retains its value for scholars: omissions are detailed in the notes and additions marked; obsolete words and grammar are explained in the glossary. Originally published in England in 1970 under the title Witchcraft, this book appears now for the first time in paperback and includes a new preface by the editor.

An original book examining the concept of the Devil in English culture between the Reformation and the end of the English Civil War. Nathan Johnstone looks at the ways in which beliefs about the nature of the Devil and his power in human affairs changed as a consequence of the Reformation, and its impact on religious, literary and political culture. He moves away from the established focus on demonology as a component of the belief in witchcraft and examines a wide range of religious and political milieux, such as practical divinity, the interiority of Puritan godliness, anti-popey, polemic and propaganda, and popular culture. The concept of the Devil that emerged from the Reformation had a profound impact on the beliefs and practices of committed Protestants, but it also influenced both the political debates of the reigns of Elizabeth I, James I and Charles I, and in popular culture more widely.

Instruments of Darkness

Thinking with Demons

Witchcraft and Gender in Early Modern Society

The Witch-Hunt in Early Modern Europe

The Witch in History

New England and Witchcraft in the Early Modern Atlantic World

For the people of early modern England, the dividing line between the natural and supernatural worlds was both negotiable and porous - particularly when it came to issues of authority. Without a precise separation between 'science' and 'magic' the realm of the supernatural was a contested one, that could be used both to bolster and challenge various forms of authority and the exercise of power in early modern England. In order to better understand these issues, this volume addresses a range of questions regarding the ways in which ideas, beliefs and constructions of the supernatural threatened and conflicted with authority, as well as how the power of the supernatural could be used by authorities (monarchical, religious, legal or familial) to reinforce established social norms. Drawing upon a range of historical, literary and dramatic texts the collection reveals intersecting early modern anxieties in relation to the supernatural, issues of control and the exercise of power at different levels of society, from the upper echelons of power at court to local and domestic spaces, and in a range of publication contexts - manuscript sources, printed prose texts and the early modern stage. Divided into three sections - 'Magic at Court', 'Performance, Text and Language' and 'Witchcraft, the Devil and the Body' - the volume offers a broad cultural approach to the subject that reflects current research by a range of early modern scholars from the disciplines of history and literature. By bringing scholars into an interdisciplinary dialogue, the case studies presented here generate fresh insights within and between disciplines and different methodologies and approaches, which are mutually illuminating.

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 reasonable magic certainly were used to destroy reputations or to ensure the convictions of undesirable, magic was also perceived as a genuine threat by English governments into the Civil War era and beyond.

Using south-western England as a focus for considering the continued place of witchcraft and demonology in provincial culture in the period between the English and French revolutions, Barry shows how witch-beliefs were intricately woven into the fabric of daily life, even at a time when they arguably ceased to be of interest to the educated.

This work explores the social foundation of evidence law in a specific historical social and cultural context - the debate concerning the proof of the crime of witchcraft in early modern England. In this period the question of how to prove the crime of witchcraft was the centre of a public debate and even those who strongly believed in the reality of witchcraft had considerable concerns regarding its proof. In a typical witchcraft crime there were no eyewitnesses, and since torture was not a standard measure in English criminal trials, confessions could not be easily obtained. The scarcity of evidence left the fact-finders with a pressing dilemma. On the one hand, using the standard evidentiary methods might have jeopardized any chance of prosecuting and convicting extremely dangerous criminals. On the other hand, lowering the evidentiary standards might have led to the conviction of innocent people. Based on the analysis of 137 primary sources, the book presents a picture of a diverse society whose members tried to influence evidentiary techniques to achieve their distinct goals and to bolster their social standing. In so doing this book further uncovers the interplay between the struggle with the evidentiary dilemma and social characteristics (such as class, position along the centre/periphery axis and the professional affiliation) of the participants in the debate. In particular, attention is focused on the professions of law, clergy and medicine. This book finds clear affinity between the professional affiliation and the evidentiary positions of the participants in the debate, demonstrating how the diverse social players and groups employed evidentiary strategies as a resource, to mobilize their interests. The witchcraft debate took place within the formative era of modern evidence law, and the book highlights the mutual influences between the witch trials and major legal developments.

Male witches in early modern Europe

Witch-Hunting and Maternal Power in Early Modern England

Centres and Peripheries

Witchcraft and Masculinities in Early Modern Europe

Detestable and Wicked Arts

Marks of an Absolute Witch

The history of witchcraft and sorcery has attracted a great deal of interest and debate, but until now studies have been largely from the Anglo-Saxon perspective. This book shows how that approach has blurred our understanding and definition of the issues involved, and sheds new light on the history of witchcraft in England. What had thus far been seen as peculiar to England is here shown to be characteristic of much of northern Europe. Taking into account major new developments in the historiography of witchcraft—in methodology, and in the chronological and geographical scope of the studies—the authors explore the relationship between witchcraft, law, and theology; the origins and nature of the witch's sabbath; the sociology and criminology of witch-hunting; and the comparative approach to European witchcraft. An impressive amount of archival work by all of the contributors has produced an indispensable guide to the study of witchcraft, of interest not only to historians, but to anthropologists, criminologists, psychologists, and sociologists.

In Malevolent Nurture, Deborah Willis explores the dynamics of witchcraft accusation through legal documents, pamphlet literature, religious tracts, and the plays of Shakespeare.

An exploration of the cultural contexts of law-breaking and criminal prosecution in England, 1550-1750.

Witchcraft in Early Modern EnglandRoutledge

Supernatural and Secular Power in Early Modern England

Masculinity, Patriarchy and Witchcraft in Early Modern England, 1550-1650

Witchcraft and Demonology in South-West England, 1640-1789

Crime and Mentalities in Early Modern England

Languages of Witchcraft

The Devil and Demonism in Early Modern England

Between 1450 and 1750 thousands of people – most of them women – were accused, prosecuted and executed for the crime of witchcraft. The witch-hunt was not a single event: it comprised thousands of individual prosecutions, each shaped by the religious and social dimensions of the particular area as well as political and legal factors. Brian Levack sorts through the proliferation of theories to provide a coherent introduction to the subject, as well as contributing to the scholarly debate. The book: Examines why witchcraft prosecutions took place, how many trials and victims there were, and why witch-hunting eventually came to an end. Explores the beliefs of both educated and illiterate people regarding witchcraft. Uses regional and local studies to give a more detailed analysis of the chronological and geographical distribution of witch-trials. Emphasises the legal context of witchcraft prosecutions. Illuminates the social, economic and political history of early modern Europe, and in particular the position of women within it. In this fully updated third edition of his exceptional study, Levack incorporates the vast amount of literature that has emerged since the last edition. He substantially extends his consideration of the decline of the witch-hunt and goes further in his exploration of witch-hunting after the trials, especially in contemporary Africa. New illustrations vividly depict beliefs about witchcraft in early modern Europe.

A collection of essays from leading scholars in the field that collectively study the rise and fall of witchcraft prosecutions in the various kingdoms and territories of Europe and in English, Spanish, and Portuguese colonies in the Americas.

This book for the first time, traces religious, popular and political uses of Satan and witchcraft in early modern England.

'Diane Purkiss ... insists on taking witches seriously. Her refusal to write witch-believers off as unenlightened has produced some richly intelligent meditations on their -- and our -- world'. The Observer 'An invigorating and challenging book ... sets many hares running.' - The Times Higher Education Supplement

The Idea of Witchcraft in Early Modern Europe

Witchcraft in England, 1558-1618

A History of Sorcery and Treason

Witchcraft and Society in England and America, 1550-1750

Essays in Celebration of the Work of Bernard Capp

Witchcraft in Early Modern England

This book represents the first systematic study of the role of the Devil in English witchcraft pamphlets for the entire period of state-sanctioned witchcraft prosecutions (1563-1735). It provides a rereading of English witchcraft, one which moves away from an older historiography which underplays the role of the Devil in English witchcraft and instead highlights the crucial role that the Devil, often in the form of a familiar spirit, took in English witchcraft belief. One of the key ways in which this book explores the role of the Devil is through emotions. Stories of witches were made up of a complex web of emotionally implicated accusers, victims, witnesses, and supposed perpetrators. They reveal a range of emotional experiences that do not just stem from malefic witchcraft but also, and primarily, from a witch's links with the Devil. This book, then, has two main objectives. First, to suggest that English witchcraft pamphlets challenge our understanding of English witchcraft as a predominantly non-diaboliocal crime, and second, to highlight how witchcraft narratives emphasized emotions as the primary motivation for witchcraft acts and accusations. Demonic Possession on Trial demonstrates that the phenomenon of demonic possession reflects a society's cultural characteristics, intellectual perceptions, religious concerns, and popular beliefs. In this work, William Coventry analyzes seven legal cases of alleged demonic possession from England and colonial America during the late sixteenth and seventeenth centuries. These examples reveal the political and religious rivalries, medical controversies, and inter-communal conflicts that influenced the development and prosecution of the cases. The book also sheds light on the Salem proceedings, which many times have been viewed only in their distinctive and radical sense. The Massachusetts colonists brought their opinions, memories, traditions, and laws over from England, so these earlier cases almost certainly affected the mindset at Salem. After describing and comparing these case studies, the author draws some interesting conclusions. Though possession cases all shared certain commonalities, the fascinating interplay of diverse influences and issues created vastly different outcomes, culminating with the executions during the Salem witchcraft trials.

Aspects of Kent history from Henry VIII to Charles I: politics, economics, agriculture, society, religion - and witchcraft.

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.

Magic and Gender in Early Modern England

The Extraordinary and the Everyday in Early Modern England

Remaking English Society

Early Modern and Twentieth-Century Representations

The Routledge History of Witchcraft

Finland and the Wider European Experience

A collection of materials, including works of literature as well as historical documents, this work provides a broad view of how witches and magicians were represented in print and manuscript. It presents the voices of witches, accusers, ministers, physicians, poets, dramatists, magistrates, and witchfinders from both sides of the Atlantic.

This book analyzes the gendered transformation of magical figures occurring in Arthurian romance in England from the twelfth to the sixteenth centuries. In the earlier texts, magic is predominantly a masculine pursuit, garnering its user prestige and power, but in the later texts, magic becomes a primarily feminine activity, one that marks its user as wicked and heretical. This project explores both the literary and the social motivations for this transformation, seeking an answer to the question, 'why did the witch become wicked?' Heidi Breuer travels both the medieval and early modern periods and considers the way in which the representation of literary witches interacted with the culture at large, ultimately arguing that a series of economic crises in the fourteenth century created a labour shortage met by women.

As women moved into the previously male-dominated economy, literary backlash came in the form of the witch, and social backlash followed soon after in the form of Renaissance witch-hunting. The witch figure serves a similar function in modern American culture because late-industrial capitalism challenges gender conventions in similar ways as the economic crises of the medieval period. Witchcraft in Early Modern Englandprovides a fascinating introduction to the history of witches and witchcraft in England from the sixteenth to the eighteenth century. Witchcraft was a crime punishable by death in England during this period and this book charts the witch panics and legal persecution of witches that followed, exploring topics such as elite attitudes to witchcraft in England, the role of pressures and tensions within the community in accusations of witchcraft, the way in which the legal system dealt with witchcraft cases, and the complex decline of belief in witchcraft. Revised and updated, this new edition explores the modern historiographical debate surrounding this subject and incorporates recent findings and interpretations of historians in the field, bringing it right up-to-date and in particular offering an extended treatment of the difficult issues surrounding gender and witchcraft. Supported by a range of compelling primary documents, this book is essential reading for all students of the history of witchcraft. > Supported by a range of compelling primary documents, this book is essential reading for all students of the history of witchcraft.

The first comprehensive scholarly history of witchcraft in England in over eighty years.

Witchcraft, Witch-Hunting, and Politics in Early Modern England

Witchcraft, the Devil, and Emotions in Early Modern England

Early Modern England

Witchcraft, Gender, and Society in Early Modern Germany

Different conceptions of the world and of reality have made witchcraft possible in some societies and impossible in others. How did the people of early modern Europe experience it and what was its place in their culture? The new essays in this collection illustrate the latest trends in witchcraft research and in cultural history in general. After three decades in which the social analysis of witchcraft accusations has dominated the subject, they turn instead to its significance and meaning as a cultural phenomenon – to the 'languages' of witchcraft, rather than its causes. As a result, witchcraft seems less startling than it once was, yet more revealing of the world in which it occurred.