

## Demonomanie Sorciers 4e Ed Jean Bodin

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First published by the Warburg Institute in 1958, this book is considered a landmark in Renaissance studies. Whereas most scholars had tended to view magic as a marginal subject, Walker showed that magic was one of the most typical creations of the late fifteenth and sixteenth centuries. Walker takes readers through the magical concerns of some of the greatest thinkers of the Renaissance, from Marsilio Ficino, Giovanni Pico della Mirandola, and Jacques Lefevre d& ' Etaples to Jean Bodin, Francis Bacon, and Tommaso Campanella. Ultimately he demonstrates that magic was interconnected with religion, music, and medicine, all of which were central to the Renaissance notion of spiritus. Remarkable for its clarity of writing, this book is still considered essential reading for students seeking to understand the assumptions, beliefs, and convictions that informed the thinking of the Renaissance. This edition features a new introduction by Brian Copenhaver, one of our leading experts on the place of magic in intellectual history.

In this work Professor McMahon takes a new approach to interpreting the most canonized century in French literature. By viewing literature as essentially a cultural practice, she offers an unconventional reading of canonical masterpieces of the era (Corneille's Medee, Moliere's La Bourgeois gentilhomme, Racine's Phedre, and La Fontaine's Fables) to the extent that these works are compared to "non-literary" texts which focus on the human body. "Classics Incorporated" draws on extensive archival research into such unfamiliar historical sources as cookbooks, shopping guides, treatises on medicine and monstrosity, and dance manuals. Because of this insistence on treating literature as part of a given culture and historicising texts in a novel manner, "Classics Incorporated" stands apart as a critical study that can appeal to a diverse audience: those who are interested in cultural criticism, popular culture, cultural history, and critical theory alike.

Studies the representation of violence in tragedies written for the French stage during the sixteenth century, and explores its connection with issues such as politics, religion, gender, and militantism to place the plays within their historical, cultural, and theatrical contexts.

Demonology – the intellectual study of demons and their powers – contributed to the prosecution of thousands of witches. But how exactly did intellectual ideas relate to prosecutions? Recent scholarship has shown that some of the demonologists ' concerns remained at an abstract intellectual level, while some of the judges ' concerns reflected popular culture. This book brings demonology and witch-hunting back together, while placing both topics in their specific regional cultures. The book ' s chapters, each written by a leading scholar, cover most regions of Europe, from Scandinavia and Britain through to Germany, France and Switzerland, and Italy and Spain. By focusing on various intellectual levels of demonology, from sophisticated demonological thought to the development of specific demonological ideas and ideas within the witch trial environment, the book offers a thorough examination of the relationship between demonology and witch-hunting. Demonology and Witch-Hunting in Early Modern Europe is essential reading for all students and researchers of the history of demonology, witch-hunting and early modern Europe.

Bringing together scholars from Europe, America, and Australia, this volume explores the more fantastic elements of popular religious belief: ghosts, werewolves, spiritualism, animism, and of course, witchcraft. These traditional religious beliefs and practices are frequently treated as marginal in more synthetic studies of witchcraft and popular religion, yet Protestants and Catholics alike saw ghosts, imps, werewolves, and other supernatural entities as populating their world. Embedded within notarial and trial records are accounts that reveal the integration of folkloric and theological elements in early modern spirituality. Drawing from extensive archival research, the contributors argue for the integration of such beliefs into our understanding of late medieval and early modern Europe.

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.

Situated at the crossroads of history and literary studies, this book examines confession's place at the heart of French demonology. Drawing on evidence from published treatises, the writings of skeptics such as Montaigne, and the documents from a witchcraft trial, Virginia Krause shows how demonologists erected their science of demons on the confessed experiences of would-be witches.

A powerful account of witches, crones, and the societies that make them From the gruesome ogress in Hansel and Gretel to the hags at the sabbath in Faust, the witch has been a powerful figure of the Western imagination. In the sixteenth and seventeenth centuries thousands of women confessed to being witches--of making pacts with the Devil, causing babies to sicken, and killing animals and crops--and were put to death. This book is a gripping account of the pursuit, interrogation, torture, and burning of witches during this period and beyond. Drawing on hundreds of original trial transcripts and other rare sources in four areas of Southern Germany, where most of the witches were executed, Lyndal Roper paints a vivid picture of their lives, families, and tribulations. She also explores the psychology of witch-hunting, explaining why it was mostly older women that were the victims of witch crazes, why they confessed to crimes, and how the depiction of witches in art and literature has influenced the characterization of elderly women in our own culture.

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