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Magic in the Middle Ages

The themes of magic and the supernatural in medieval romance are here fully explored and put into the context of thinking at the time in this first full study of the subject.

Perceptions of Magic in Medieval Spanish Literature

It is an attempt to capture a more comprehensive view of medieval Spain's perceptions of magical practice in order to determine why Spain did not explode into Witchcraze, as occurred in so many other European regions when the Middle Ages slipped into the Renaissance.

Magic as a Political Crime in Medieval and Early Modern England

First published in the year 1597, the present book ‘Daemonologie’ is originally a philosophical dissertation on contemporary necromancy and the historical relationships between the various methods of divination used from ancient Black magic written by King of England James I.

Daemonologie.

In 1510, nine men were tried in the Archbishop's Court in York for attempting to find and extract a treasure on the moor near Mixindale through necromantic magic. Two decades later, William Neville and his magician were arrested by Thomas Cromwell for having engaged in a treasurous combination of magic practices and prophecy surrounding the death of William's older brother, Lord Latimer, and the king. In The Magic of Rogues, Frank Klaassen and Sharon Hubbis Wright present the legal documents about and open a window onto these fascinating investigations of magic practitioners in early Tudor England. Set side by side with sixteenth- and seventeenth-century texts that describe the sorts of magic those practitioners performed, these documents are translated, contextualized, and presented in language accessible to nonspecialist readers. Their analysis reveals how magicians and cunning folk operated in extended networks in which they exchanged knowledge, manuscript copies, and even clients; foregrounds magicians' encounters with authority in ways that separate them from traditional narrative forms; and explores the regulation and punishment of magic in the Tudor period were comparatively lenient and surprisingly gentle. Incorporating the study of both intellectual and legal sources, the Magic of Rogues presents a well-rounded picture of illicit learned magic in early Tudor England. Engaging and accessible, this book will appeal to anyone seeking to understand the intersection of medieval legal history, magic, magic, esotericism, and Tudor history.

Religion and the Decline of Magic

Irreverence and the Sacred brings together some of the most cutting edge, interdisciplinary, and international scholars working today in order to debate key issues in the critical and comparative study of religion. The project is inspired in large part by the work of Bruce Lincoln, whose influential and wide-ranging scholarship has consistently posited challenging, provocative, and often-irreverent questions that have really pushed the boundaries of the field of religious studies in important, sometimes controversial ways. Retracing the history of the discipline of religious studies, Lincoln argues that the field has tended to champion a "validating, feel-good" approach to religion, rather than posing more critical questions about religious claims to authority and historicity, politics, and magic, and the history of religion and the sacred. A critical approach to the history of religions, he suggests, would focus on the human, temporal, and material aspects of phenomena that are claimed to have a superhuman, eternal, or transcendent status. This volume takes up Lincoln's challenge to "do better," by engaging in critical analyses of four key themes in the study of religion: myth, ritual, gender, and politics. The book also interrogates the "politics of scholarship" itself, critically examining the relations of power and material interests at work in the study as well as the practice of religion. The scholars involved in this project include not only some of the most important figures in the American study of religion—such as Wendy Doniger, Russell McCutcheon, Ivan Streshinsky, and Lincoln himself—but also European scholars whose work is hugely influential overseas but not as well known in the U.S.—such as Stefan Arvidsson, Claude Calame, Nicolas Meylan, and others.

Magic and Kingship in Iceland

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.

The Position of Magic in Selected Medieval Spanish Texts

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Wizards and Words

Religion & the Decline of Magic is Keith Thomas's classic history of the magical beliefs held by people on every level of English society in the 16th and 17th centuries and how these beliefs were part of a religious and social assumptions of the time. It is not only a major enjoyable book filled with fascinating facts and original insights into an area of human nature that remains controversial today: the belief in the supernatural that still continues in the modern world.

The Construction of Communities in the Early Middle Ages

This book breaks with three common scholarly barriers of periodization, discipline and geography in its exploration of the related themes of heresy, magic and witchcraft. It sets aside constructed chronological boundaries, and in doing so aims to achieve a clearer picture of what went before, as well as what came after. Thus the volume demonstrates continuity as well as change in understandings of magic, heresy and witchcraft, as well as the geographical pattern of similarities and diversities in the history of religion and the sacred.

Witchcraft and Magic in Europe, Volume 3

Empire of Magic offers a genesys and genealogy for the study of magic and the King Arthur legend through the history of Europe's encounters with the East in crusades, travel, missioning, and commerce. It also produces definitions of "race" and "nation" for the medieval period and posits that the Middle Ages and medieval fantasies of race and religion have recently returned. Drawing on feminist and gender theory, as well as cultural analyses of race, class, and colonialism, this provocative book revises our understanding of the beginnings of the nine hundred-year-old cultural genre we call romance, and the King Arthur legend. Geraldine Heng argues that romance arose in the twelfth century as a cultural response to the trauma and horror of the crusades—and in particular the cannibalism committed by crusaders on the bodies of Muslim enemies in Syria during the first Crusade. From such encounters with the East, Heng suggests, sprang the fantastical episodes featuring King Arthur in Geoffrey of Monmouth's chronicle The History of the Kings of England, a work where history and fantasy collide and merge, each into the other, inventing crucial new examples and models for romances to come. After locating the rise of romance and Arthurian legend in the contact zones of East and West, Heng demonstrates the adaptability of romance and its key role in the genesis of an English national identity, challenging the idea of a monolithic European "Romantic" tradition. In an age of religiously inspired mass movements toward the East, Heng argues, Europe and its encounters with the East were an essential part of the imagined Arthurian world. Freshly translated and re-edited, these documents are translated, contextualized, and presented in language accessible to nonspecialist readers. Their analysis reveals how magicians and cunning folk operated in extended networks in which they exchanged knowledge, manuscript copies, and even clients; foregrounds magicians' encounters with authority in ways that separate them from traditional narrative forms; and explores the regulation and punishment of magic in the Tudor period were comparatively lenient and surprisingly gentle.
Scandinavia

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 ‘supernatural’ 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.

The Rise of Alchemy in Fourteenth-Century England

Magic and the Supernatural in Medieval English Romance

Magic, witchs, and 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 wide-ranging texts emphasize social history and include works such as, the Picatrix, Louis de Montemayor Nights Dream, The Art of the English Ceremony, and The Wonders of the East. This comprehensive reader is the perfect introduction for courses on magic and the supernatural, as well as those interested in medieval philosophy, history, and literature.

European Magic and Witchcraft

A thousand years before Isaac Asimov set down the Three Laws of Robotics, real and imagined automata appeared in European courts, liturgies, and literary texts. Medieval robots took such forms as talking statues, mechanical animals, and silent metal guardians; some served to entertain or instruct while others performed disciplinary or surveillance functions. Variously ascribed to artifical genius, inexplicable cosmic forces, or demonic powers, these marvelous fabrications raised fundamental questions about knowledge, nature, and divine purpose in the Middle Ages. Medieval Robots recovers the forgotten history of fantastical, aspirational, and terrifying machines that captivated Europe in imagination and reality between the ninth and fourteenth centuries. E. R. Tuit traces the different forms of self-moving or self-sustaining manufactured objects from their earliest appearances in the Latin West through centuries of mechanical and literary invention. Chronicled in romances and song as well as histories and encyclopedias, medieval automata were powerful cultural objects that probed the limits of natural philosophy, illuminated and challenged definitions of life and death, and epitomized the transformative and threatening potential of foreign knowledge and culture. This original and wide-ranging study reveals the convergence of science, technology, and imagination in medieval culture and demonstrates the striking similarities between medieval and modern robotic and cybernetic visions.

Monks, Miracles and Magic

This volume examines the performative and ideological functions of texts dealing with magic in contexts of social and political conflict. While the rites, representations, and agents of medieval Scandinavia have been the subject of numerous studies, little attention has been given to magic as a discursive form. As a consequence, Old Norse sources mobilizing magic have been analysed mainly as evidence for a stable extra-textual phenomenon. This volume breaks with this perspective. The book focuses on the use of discourses of magic in thirteenth- and fourteenth-century Icelandic texts concerned with kingship. It is argued that Icelanders constructed magic as a discursive answer to the increasingly pressing question of how to deal with the reality of their subordination to kings. The book analyzes the ways in which the kingship discourse of Icelandic magic described and represented the social and political status quo. The book thus brings to the fore the continuous use of magic discourses that made magic meaningful in social life, and describes the ways that magic was used as a discourse about magic, and as a means of compelling others to accept its truth.

Magic and the Middle Ages in the Early Modern Time

A rare combination of personal and academic, this book showcases the myriad avenues for transcending the boundaries of reality through direct sensory experience. Highlights techniques, rituals, and training of magical practitioners. Counterpoints the rational with the emotional and compares the past with the present. Includes experiences of academics, shamans, occultists, healers, sorcerers, pagans, medieval magicians, cybermagicians, and indigenous peoples across the world.

The Routledge History of Medieval Magic

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The Burdens of Disease

In this sweeping approach to the history of disease, the author, a historian chronicles perceptions and responses to plague and pestilence over two thousand years of Western history. He frames disease as a multidimensional construct, situated at the intersection of history, politics, culture, and medicine, and rooted in mentalities and social relations as much as in biological conditions of pathology. He shows how diseases affect social and political change, reveal social tensions, and are mediated both within and outside the realm of scientific medicine.

Magic and Medieval Society

The computer revolution is upon us. The future of books and of reading are debated. Will there be books in the next millennium? Will we still be reading? As uncertain as the answers to these questions might be, as clear is the message about the value of the book expressed by medieval writers. The contributors to the volume The Book and the Magic of Reading in the Middle Ages explore the significance of the written document as the key icon of a whole era. Both philosophers and artists, both poets and clerics wholeheartedly subscribed to the notion that reading and writing represented essential epistemological tools for spiritual, political, religious, and philosophical quests. To gain a deeper understanding of the cultural significance of the medieval book, the contributors to this volume examine pertinent statements by medieval philosophers and French, German, English, Spanish, and Italian poets.

Contesting Orthodoxy in Medieval and Early Modern Europe

A revised and expanded edition of this fascinating interdisciplinary study of magic in the Middle Ages. The Cult of St Edmund in Medieval East Anglia

Helen L. Parish presents an innovative new study of Reformation attitudes to medieval Christianity, revealing the process by which the medieval past was rewritten by Reformation propagandists. This fascinating study light on the history and legacies of the middle ages were seting account sheets treated, and formed into a historical base for the Protestant church in the sixteenth century. Crossing the often artificial boundary between medieval and modern history, Parish draws upon a valuable selection of writings on the lives of the saints from both periods, and addresses ongoing debates over the relationship between religion and the supernatural in early modern Europe. Setting key case studies in a broad conceptual framework, Monks, Miracles and Magic is essential reading for all those with an interest in the construction of the Protestant church, and its medieval past.
This book examines the roles of magic in medieval romance. Magic’s crucial function in the romances may be established by studying the diverse works of Chrétien de Troyes, the Lais of Marie de France, the romances of Sir Tristan, Syr Launfal, Ywain & Gawain and Chaucer’s The Franklin’s Tale. Romance authors used magical trials to explore a character’s moral status and position on issues important to the community, such as when to maintain loyalty to a king or to a lover. Romance authors were able to encourage the exploration of human motivation by using magic to create, or expose a character’s morally ambiguous situation. This technique enabled a broader discussion of social issues than would have been allowed in situations constrained by the boundaries of Christian dogmatism. In order to understand the function of magic in medieval romance, it is necessary to appreciate its function in the medieval world. Magic is coupled to some of the most important works of the medieval age, such as the theological texts of Augustine and Aquinas, the histories of Geoffrey of Monmouth and Wace, as well playing a significant role in medicine and the nascent studies of science. Romance writers capitalised upon the associations between magic and these fields of study to create a more serious framework for their texts. The romances could then operate beyond the level of simple entertainment and provide the interested audience with social commentary, moral analysis and material for thought on a wide variety of issues.

The Rise of Magic in Early Medieval Europe

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.

The Magic of Rogues

“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.

Witchcraft and Magic in the Nordic Middle Ages

A fascinating study of natural and demonic magic within the broad context of medieval culture.

The Book and the Magic of Reading in the Middle Ages

Mythology in the Middle Ages: Heroic Tales of Monsters, Magic, and Might

An investigation of the growth and influence of the cult of St Edmund, and how it manifested itself in medieval material culture.