Language and imagination in the Gawain poems: The Transformations of Magic

Christian Demonology and Popular Mythology: A historical and interpretive study of three aspects of Western exorcism from the Renaissance to the twentieth century.

The Language of Demons and Angels: Compiled from original manuscripts and fragments in the British Museum Library, Joseph Peterson's new presentation is the most complete and exhaustively annotated translation of the key work of Solomon on the Kabbalah. He goes to great lengths to establish the provenance of each part, and possible derivative works, including critical analyses of all major variants, 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 note making from earlier editions. Source list. Appendices. Index.

The Devil In Rewriting Magic, Claire Fanger explores a fourteenth-century text called The Flowers of Heavenly Teaching. Written by a Benedictine monk named John of Molok, the text was widely copied and distributed from the thirteenth through the sixteenth centuries. The work is a New Testament commentary, but it is also a compendium of conjuring spirits, and inclusion in the religious routine of many monasteries. It is a text 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.

Speaking Spirits This major new literary study offers a fresh view of the significance of the famous group of fourteenth-century poems, ‘Pearl’, ‘Sir Gawain and the Green Knight’, ‘The Woman in Exile’, and ‘Acrostic’. These four texts have been seen by some as bawdy burlesques, by others as a new form of moralism, and by still others as a subtle attack on the morality of the Church. In this collection of essays, Drawing on the rich tradition of scholarship on the Gawain group, the contributors explore the poems’ innovative historical and cultural context. John Anderson builds his discussions of the poems’ ideas on an understanding of the Gawain poems as a whole, and argues that the idea of the Gawain group as a unity of ideas is supported by the way the poems are written, and that the Gawain group is more than the sum of its parts. The Gawain group is a complex and multifaceted collection of poems that are both connected and separate, and that together they offer a rich tapestry of medieval culture. The essays in this collection provide a new way of understanding the Gawain group, and show how it can be used to enrich our understanding of the period as a whole.

Knowing Demons, Knowing Spirits in the Early Modern Period "Although the Devil still 'lives' in modern popular culture, for the past 250 years he has enjoyed a curious status as both a living presence and a symbol of the supernatural. This book explores the evolution of the Devil's image from the sixteenth century to the present day, focusing on the role of the Devil in exorcism, magic, and religion. It is a comprehensive study of the Devil, both as a historical figure and as a cultural symbol, and is an essential resource for anyone interested in the history of the Devil.

The Dictionary of Demons: Expanded & Revised "The Dictionary of Demons is a comprehensive reference work that explores the history and evolution of 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 irrepressible subject in history, religion, art, 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 Devil in the Medieval period, Western thought, Sorcery, witchcraft, the Inquisition, even malnourished, 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 and transport of the sciences between the medieval and early modern periods to illuminate the theme—and the faith—of one of Jewish history's most enigmatic and fascinating figures.

The Transformations of Magic: 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.

Index.
from canonical classics like Shakespeare, Cervantes, Ben Jonson, and Lope de Vega, to obscure works by anonymous writers. From comic and tragic dramas to narrative and Eighteenth-century narratives, possession is a paradigm through which authors could convey extraordinary experience, including not only demonic possession but also madness or even murder. The devil was thought to be able to enter the bodily organs and infect memory, imagination, and reason. Some came to believe that possession was tied to enthusiasm, poetic frenzy, prophecy, and genius. Authors often depicted sensational details of actual exorcisms. In some cases, such as in Shakespeare, curing the body (and the body politic) means affirming cultural authority; in others, as with Zamora, it clearly meant subverting it. Drawing on the disciplines of literary theory and history, Exorcism and its Texts is the first comprehensive study of this compelling topic.

The Dictionary of Demons: Expanded & Revised During the late thirteenth and early fourteenth centuries a group of monks with occult interests donated what became a remarkable collection of more than thirty magic texts to the library of the Benedictine abbey of St. Augustine's in Canterbury. This unrecorded text collection and a group of positive talismans and positive talismanic diagrams are here collected together, the talismans being copied side by side with works of more licit genres. In Magic in the Cloister, Sophie Page uses this collection to explore the gradual shift toward more positive attitudes to magical texts and ideas in medieval Europe. She examines what attracted monks to magic texts, in spite of the dangers involved in so doing, and how they used them. She shows how this intellectual climate is what it was possible for religious insiders to integrate magical studies with their orthodox worldview, Magic in the Cloister contributes to a broader understanding of the role of magical texts and ideas and their acceptance in the late Middle Ages.

Deviations Grimoires 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. Rewriting Magic “Explores two principal genres of illicit learned magic in late medieval manuscripts: image magic, which could be interpreted and justified in scholastic terms, and ritual magic, which could not”--Provided by publisher. The Secret Faith of Maestre Honoratus 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 attempts 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 evidence of manuscripts, individuals and court records, and court records, this book provides a unique analysis of early modern ceremonial magic from a gender perspective. Magic in the Cloister This book addresses magical ideas and practices in early modern Norway. It examines a large corpus of Norwegian manuscripts from the so-called Black Books which contain divination, magic, charms, love spells and household rules. From the Black Books the vantage point of those who wrote the manuscripts and thus offers an original manuscript 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 enacting 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.

Aesthetics of the Spirits Unlocked Books 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. The True History of Merlin the Magician and 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 1414. While accusations of magical treason were frequently discussed on the courts, the role of magic as a staple of secret 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.

Magic and Religion in Medieval England 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 magical, in which the conceptual conceptions are discussed, 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 structure of that time. While some papers examine the specific appearance of magicians in literary texts, others analyze the practical application of magical and 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 Western 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.

Magical Thinking This premium-hardcover, limited edition of one of 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 grimoire tradition, The Dictionary of Demons is one of the most complete compendiums of demonic names available anywhere. The present work is fully 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. Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic During the Middle Ages, many occult rituals and beliefs existed and were practiced alongside more high-ranking church figures and influenced some of the leading power politics. While educated clergy condemned much of what we would call magic, many of these practices involved religious language, rituals, or objects. For instance, charms rectified to cure illnesses invoked God and the saints, and love spells used consecrated substances such as the Eucharist. Magic and Religion in Medieval England explores the entanglement of magical practices and the clergy during the Middle Ages. How churchmen accepted or rejected the magical practicesUrban Magic and Masculinity In the nineteenth and early twentieth centuries, Mexicans and Americans joined together to transform the U.S.-Mexico border into a crossroads of modern economic development. This book reveals the forgotten story of their ambitious dreams and their ultimate failure to control this fugitive terrain. Focusing on a mining region that spilled across the Arizona-Sonora border, this book shows how entrepreneurs, corporations, and statesmen together transformed nature and society into a transnational context. Efforts to tame a ‘wild’ frontier were stymied by labour struggles, social conflict, and revolution. Fugitive Landscapes explores the making and unmaking of the U.S.-Mexico border, telling how ordinary people resisted the domination of empires, nations, and corporations to shape transnational history on their own terms. By moving beyond traditional national narratives, it offers new lessons for our border cross-age.
Fearful Spirits, Reasoned Follies In Speaking Spirits, Sherry Roush presents the first systematic study of early modern Italian idoloepoeia.

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Exorcism and Its Texts 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.

Exotic Transfers and Constructions 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 Occult World 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.

Demons and Illness from Antiquity to the Early-Modern Period 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 and illuminate how they were treated in medieval and early modern European societies, 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 insight into third modern notions of rationality and non-rationality. This book's contributors emphasize, 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, understandings 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 Cline, Claire Fanger, Claire Jones, Kari A. Knapp, Kenneth Wester, and SoAnne Page.

The Sacred and the Sinister 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 Klassen 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 Four Books of Occult Philosophy, 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. Klassen painstakingly traces these residues who created these manuscripts adapted and transformed them for their own uses. In doing so, he demonstrates a variety and subtle ways in which the Renaissance, the Reformation, and the sixteenth-century sciences, 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.

Children of Lucifer 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 "Prayer book. c 1460" stamped on spine. Manuscript contains 12 illustrations and decorations executed by an amateurish other hand, all near the front. The Cambridge Book of Magic 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.

Magical Manuscripts in Early Modern Europe 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 exist in early modern European worlds. Its contributors examine how people across the social spectrum assessed 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.

Magic as a Political Crime in Medieval and Early Modern England 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 treasonous combination of magic practices and prophecy surrounding the death of William's older brother. 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 "Prayer book. c 1460" stamped on spine. Manuscript contains 12 illustrations and decorations executed by an amateurish other hand, all near the front. The Cambridge Book of Magic 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.

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Making Magic in Elizabethan England The Cambridge Book of Magic is an edition of a hitherto unpublished sixteenth-century manuscript of necromancy (magic), now in Cambridge University Library. Written in England between 1532 and 1558, the manuscript consists of 91 'experiments', most of them involving the conjuration of angels and demons, for purposes as diverse as knowing the future, inflicting bodily harm, and winning in court. However, the variety of forms of magic, the contradiction between the text and its illustrations, and the manuscript's tendency to signify more than it conveys, make it a fascinating object of study. The treatise drew on astrological image magic and magico-medical texts, and the author had a particular fascination with the properties of plants and herbs. The Cambridge Book of Magic gives an insight into the practice and thought of one sixteenth-century magician, who may have been acting on behalf of clients as well as working for his own benefit.

The Lesser Key of Solomon Superstitions are commonplace in the modern world. Mostly, however, they evoke innocuous images of people reading their horoscope or wearing lucky charms. But, as Christopher Donaldson demonstrates 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 "Prayer book. c 1460" stamped on spine. Manuscript contains 12 illustrations and decorations executed by an amateurish other hand, all near the front. The Cambridge Book of Magic 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.

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Middle Ages, a period that witnessed an outpouring of writings devoted to superstition-tracts and treatises with titles such as De superstitionibus and Contra vitia superstitionum. Most were written by theologians and other academics based in Europe’s universities and courts, men who were increasingly anxious about the proliferation of suspect beliefs and practices, from elite ritual magic to common healing charms, from astrological divination to the observance of signs and omens. As Bailey shows, however, authorities were far more sophisticated in their reasoning than one might suspect, using accusations of superstition in a calculated way to control the boundaries of legitimate religion and acceptable science. This in turn would lay the conceptual groundwork for future discussions of religion, science, and magic in the early modern world. Indeed, by revealing the extent to which early modern thinkers took up old questions about the operation of natural properties and forces using the vocabulary of science rather than of belief, Bailey exposes the powerful but in many ways false dichotomy between the “superstitious” Middle Ages and “rational” European modernity.

Invoking Angels