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History: Witch Hunts

Brian A. Pavlac

European Witch Craze:

how \u0026 why ?

What really happened

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during the Salem Witch  
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Modern Europe, UCLA  
The Salem Witch Trials  
(1692) Cartoon 11  
Myths About the Salem  
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Switzerland Is Witch

Witchcraft Real ?

Finally !The Truth

From A Real Witch.

Amazing!!!!!!

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Witchcraft While 16th-

and 17th-century

English pamphleteers

portrayed those accused

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of witchcraft as  
impoverished and  
elderly, court records  
suggest that it was just as  
likely to be powerful  
women who stood trial.

The European Witch-  
Craze | History Today

Some of the most  
famous trials in the  
witch craze period were  
the North Berwick  
Trials in Scotland of

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1590, and in the New World, the Salem Witch Trials of 1692. The witch craze in Europe was significantly different than the witch-hunts in America, resulting in the most famous of witch trials. Even though Europe executed thousands of men and women during this time, Europe viewed the trials in

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America as one of the biggest execution trials ever held and frowned upon it.

This was the European Witch Craze that Fueled the Salem ...

6. Anna G ö ldi is known as Europe ' s last witch. Anna was decapitated in Switzerland in 1782.

She was the last person

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in Europe to be  
executed for the crime  
of witchcraft.

Six spellbinding facts  
about the European  
Witch Craze - BBC  
Karen Armstrong

writes: "The witch  
craze also represented  
an unconscious but  
compulsive revolt  
against a repressive  
religion and an

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apparently inexorable  
God. In their torture  
chambers, Inquisitors...

## Religion 101: The

European witch craze -  
Daily Kos

To start with, a witch  
hunt is a phenomenon  
in Western Europe (the  
end of the XV century  
and the middle of the  
XVII century)

manifested in the



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massacre of women  
(sometimes men) who  
were considered to be  
the witches, wizards, etc.

According to Katz  
(1994) “ the overall  
evidence makes plain  
that the growth — the  
panic — in the witch  
craze was inseparable  
from the stigmatization  
of women. ...

Historically, the most  
salient manifestation of

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the unreserved belief in  
female power and  
female ...

## Sixteenth And

The European Witch

Craze |

Custom Writings

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Craze of the 14th to

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Sociologist's Perspective'

Nachman Ben-Yehuda

Hebrew University of

Jerusalem From the

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early decades of the  
14th century until 1650,  
continental Europeans  
executed between  
200,000 and 500,000  
witches, 85% or more of  
whom were women.

The character and  
timing of these exe-

The European Witch  
Craze of the 14th to  
17th Centuries: A ...

Discover the truth

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behind the European Witch Craze. Far from the world of Buffy The Vampire Slayer, discover how one book turned the world upside down as a disgruntled patriarchy murdered thousands...

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BBC Radio 4 - You're Dead To Me, The Witch Craze

What were the causes of

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the Witch Craze in

Europe, 1550-1700?

Witch-Craze. Europe at  
the time of the witch-

craze was a deeply

divided continent, and it  
was experiencing

something of...

Persecution of Witches.

Once heretical groups,  
such as the Cathars and

Hussites had been

crushed and

exterminated ...

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### European Witch

What were the causes of the Witch Craze in Europe, 1550 ...

March 11, 2017 The European Witch Hunts: A Mass Murder of Women? It is generally accepted that the European witch hunts took place between the fifteenth and eighteenth centuries, with the 'craze' reaching its

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European Witch  
Craze Of The  
seventeenth century.

The European Witch  
Hunts: A Mass Murder  
of Women? | The ...  
Belief in and practice of  
witchcraft in Europe  
can be traced to classical  
antiquity and has  
continuous history  
during the Middle Ages,  
culminating in the Early  
Modern witch hunts

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and giving rise to the  
fairytale and popular  
culture "witch" stock  
character of modern  
times, as well as to the  
concept of the "modern  
witch" in Wicca and  
related movements of  
contemporary  
witchcraft. The topic is  
a complex  
amalgamation of the  
practices of folk healers,  
folk magic, ancient



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belief in sorcery in  
pagan Eu

European witchcraft -

Wikipedia

Additional Research by  
Kathy Stein and Liam  
Geoghegan The late

17th century was the  
height of witch craze  
around Europe, where  
hundreds of people a  
year were tried and  
executed for the

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heretical crime of  
“ witchcraft ” . This  
hysteria continued all  
the way through to the  
early 20th century in  
Europe.

The Witch Craze | New  
Histories

Explores the history of  
the annihilation of more  
than seven million  
women of spirit and  
intelligence under the

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guise of the "witch  
hunts" of Europe. The  
book examines the  
persecution of women in  
order to scapegoat them  
for the ills of society,  
comparing their  
situation to that of the  
American Indians and  
African slaves.

Witchcraze: New  
History of the European  
Witch Hunts ...

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An introduction by

Geoffrey Parker on the European Witch-craze of the 16th and 17th

centuries. Geoffrey

Parker | Published in History Today Volume 30 Issue 11 November

1980 In the mid-

eighteenth century, the French polymath,

Voltaire, noted that the previous 200 years had witnessed a panic about

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witches in Europe that was only just abating.

The European Witch-craze Revisited |

History Today

After events in Salem, the witch craze began to die down. In 1645,

the Witchcraft Act introduced in England in 1563 was

repealed. However, even today many people

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still believe in witchcraft, the occult and dark magic. In 1692, a young girl was buried alive in Papua New Guinea after being accused of being a witch.

## Harper

THE WITCH CRAZE  
The European Witch  
Craze, 1450-1750; The  
Reformation of the  
Soundscape: Music and

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Piety in Early Modern

England; Modern

“ The Color Line ” :

Race and Empire in

British, French and

North American

Worlds, c.1860-1945;

British Police and the

Democratic Idea since

1829

1416  
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The University of York

Economists Peter

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Leeson (George Mason University) and Jacob Russ (Bloomington Intelligence) have uncovered new evidence to resolve the longstanding puzzle posed by the 'witch craze' that ravaged Europe in the sixteenth and seventeenth centuries and resulted in the trial and execution of tens of thousands for



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the dubious crime of  
witchcraft.

THE ' WITCH  
CRAZE ' OF 16th &  
17th CENTURY  
EUROPE ...

In this course, Robin  
Briggs (University of  
Oxford) explores the  
witch craze in Britain,  
Europe and North  
America, looking in  
particular at Germany,

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European Witch  
Craze Of The  
Duchy of Lorraine.

The Witch Craze in  
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Britain, Europe and  
North ... - MASSOLIT

The classical period of  
witch-hunts in Early  
Modern Europe and  
Colonial America took  
place in the Early  
Modern period or about  
1450 to 1750, spanning  
the upheavals of the

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Reformation and the  
Thirty Years' War,  
resulting in an estimated  
35,000 to 100,000  
executions, with the  
most recent estimate at  
40,000.

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1416  
A powerful account of  
witches, crones, and the  
societies that make them

From the gruesome

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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

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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,

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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

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the characterization of  
elderly women in our  
own culture.

"In the sixteenth  
century, a rise in sexual  
violence in European  
society was exacerbated  
by pressure from church  
and state to change  
basic sexual  
customs...As the  
centuries since have  
shown escalating levels

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both of violence, general and sexual, and of state control, the witchcraze can be considered a portent, even a model, of some aspects of what modern Europe would be like." Over three centuries, approximately one hundred thousand persons, most of whom were women, were put to death under the guise of "witch hunts",



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particularly in Witch  
Reformation Europe.

The shocking  
annihilation of women  
from all walks of life is  
explored in this brilliant,  
authoritative feminist  
history Anne Llwelllyn  
Barstow. Barstow

exposes an  
unrecognized holocaust  
-- the "ethnic cleansing"  
of independent women  
in Reformation Europe

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-- and examines the residual attitudes that continue to influence our culture. Barstow argues that it is only with eyes sensitive to gender issues that we can discern what really happened in the persecution and murder of these women. Her sweeping chronicle examines the scapegoating of women

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from the ills of society, investigates how their subjugation to sexual violence and death sent a message of control to all women, and compares this persecution of women with the enslavement and slaughter of African slaves and Native Americans. Ultimately Barstow traces the current backlash against

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women to its gynophobic torture-filled origins. In the process, she leaves an indelible mark on our growing understanding of the legacy of violence against women around the world.

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In this study, Professor Trevor-Roper reveals the social and intellectual background

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to the witch-craze of the  
16th and 17th centuries.

Orthodoxy and heresy  
had become deeply  
entrenched notions in  
religion and ethics as an  
evangelical church  
exaggerated the

heretical theology and  
loose morality of its  
opponents. Gradually,  
non-conformists as well  
as whole societies began  
to be seen in terms of

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Sixteenth And  
Seventeenth  
Centuries And  
The European Witch-  
Hunt seeks to explain  
why thousands of  
people, mostly lower-  
class women, were  
deliberately tortured  
and killed in the name  
of religion and morality

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during three centuries of intermittent witch-hunting throughout Europe and North America. Combining perspectives from history, sociology, psychology and other disciplines, this book provides a comprehensive account of witch-hunting in early modern Europe. Julian Goodare sets out an

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original interpretation of witch-hunting as an episode of ideologically-driven persecution by the 'godly state' in the era of the Reformation and Counter-Reformation.

Full weight is also given to the context of village social relationships, and there is a detailed analysis of gender issues.

Witch-hunting was a



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legal operation, and the courts' rationale for interrogation under torture is explained.

Panicking local elites, rather than central governments, were at the forefront of witch-hunting. Further

chapters explore folk beliefs about legendary witches, and

intellectuals' beliefs about a secret

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conspiracy of witches in league with the Devil. Witch-hunting eventually declined when the ideological pressure to combat the Devil ' s allies slackened. A final chapter sets witch-hunting in the context of other episodes of modern persecution. This book is the ideal resource for students

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exploring the history of witch-hunting. Its level of detail and use of social theory also make it important for scholars and researchers.

## Other Essays

### Harper

"A handbook for hunting and punishing witches to assist the Inquisition and Church in exterminating

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Undesirables. Mostly a compilation of superstition and folklore, the book was taken very seriously at the time it was written in the 15th century and became a kind of spiritual law book used by judges to determine the guilt of the accused" --From publisher description.

In popular tradition

*Page 52/63*

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Witches were either practitioners of magic or people who were objectionable in some way, but for early European courts witches were heretics and worshippers of the Devil. This study concentrates on the period between 1300 and 1500 when ideas about witchcraft were being formed and witch-

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hunting was gathering

momentum. It is

concerned with

distinguishing between

the popular and learned

ideas of witchcraft. The

author has developed

his own methodology

for distinguishing

popular from learned

concepts, which

provides adequate

substantiation for the

acceptance of some

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documents and the rejection of others. This distinction is followed by an analysis of the contents of folk tradition regarding witchcraft, the most basic feature of which is its emphasis on sorcery, including bodily harm, love magic, and weather magic, rather than diabolism. The author then shows how and why learned

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traditions became  
superimposed on  
popular notions – how  
people taken to court for  
sorcery were eventually  
convicted on the further  
charge of devil worship.  
The book ends with a  
description of the social  
context of witch  
accusations and witch  
trials.

This book critiques

*Page 56/63*



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historians' European Witch

assumptions about witch-  
hunting as well as their  
explanations for this

complex and perplexing  
phenomenon. It shows

that large numbers of  
men were accused of

witchcraft in their own

right, in some regions,  
more men were accused

than women. The

authors insist on the

centrality of gender,

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tradition, and ideas about witches in the construction of the witch as a dangerous figure. They challenge the marginalization of male witches by feminist and other historians.

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Between 1450 and 1750 thousands of people – most of them women – were accused, prosecuted and

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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

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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.

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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

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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,

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especially in  
contemporary Africa.  
New illustrations vividly  
depict beliefs about  
witchcraft in early  
modern Europe.  
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