



WITCHCRAFT AND WITCH TRIALS IN EARLY MODERN EUROPE

HISTORY 106
GENDER, SEXUALITY & WOMEN'S STUDIES 126

Tues, Thurs 2:00pm-3:15pm
Computer Studies 209 and online
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Instructor

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COURSE DESCRIPTION

The age of the Renaissance and Reformation was also a time in which many people throughout Europe, both Catholics and Protestants, became convinced that society was threatened by conspiracies of witches. The resulting panics led to the execution of thousands of people, mostly lower-class women. The course delves into intellectual, cultural and social history to explain how this happened, and why. A general belief in witches and magic was part of this, but only part. Such beliefs had a long history in European society yet had not previously led to widespread attacks on suspected witches. As we will see, persecutions of witchcraft reflected major changes in European society, culture, and politics—including changing assumptions about the nature of gender; new relationships between popular and learned religion; the formation of centralized states and the rise of “social discipline;” and so on. These transformations lent new meanings to traditional ideas about women, possession, and magic, thus enabling the systematic condemnation of certain groups of people. The ways in which these ideas were mobilized within individual communities and the reasons for doing so varied widely, however, and we will therefore closely examine several specific examples of witch hunts in order to better understand why they were appealing to so many, why they flourished for a time, and why they ultimately faded.

COURSE OBJECTIVES

This course has three main goals. **First**, it will serve as an introduction to the phenomenon of witch hunts in early modern Europe. After examining these from a variety of perspectives, you should understand the contexts in which traditional ideas about witchcraft and magic developed and came to

be widely used in the sixteenth and seventeenth centuries, the nature of the hunts and the trials, and the major historical debates about witch hunts.

Second, this course will introduce you to the practice of history. In lectures, you will encounter some of the ways in which historians think about the past. In class discussion and in writing assignments, especially the case study, you will have the opportunity to explore primary sources (i.e., original texts) from early modern Europe. By the end of the semester, you should have an understanding of how to analyze primary sources and connect them to the larger interpretive frameworks of historical scholarship.

Finally, this course will develop writing and critical thinking skills. In the writing component of our class, we will stress the idea that a good paper involves reading critically, developing interesting and coherent ideas, and then conveying those ideas to the reader effectively. By engaging with a variety of primary sources, you will be challenged to draw and defend meaningful comparisons between different localities and moments in time and to ultimately relate historical knowledge to contemporary issues.

GENERAL COURSE INFORMATION

Due to the current circumstances, this is a hybrid course. This means several things. First, those who either prefer or need to take the course entirely online are able to do so – please do let me know if this is your intent. Second, the maximum socially-distanced capacity for the room is 21, and there are currently far more students than this enrolled. It is likely, then, that we will have to divide into groups in which students attend in person on some days and join online on others. How this will work in practice will depend on final enrollment and on the number of students completely online. Further details will be forthcoming. When you are not attending in person, I expect that you will join the class via zoom unless circumstances (such as time zone) preclude this. All class sessions will be recorded on Zoom.

PRACTICAL DETAILS

Technical requirements: I have designed this course to not require much in the way of specialized software. You will, however, need a computer, webcam, and stable internet connection in order to be able to participate in Zoom meetings, download and watch recorded lectures (via Panoptico links), and access readings and other course materials. If you can, please try to minimize internet usage in your household during these sessions in order to maximize bandwidth for lecture and camera.

Course Website: Much of our work will be coordinated through the course's Blackboard site. Please check this regularly.

Communication: Please come speak with me if you have any questions or concerns about the class. I can be more understanding of your needs if you bring them to my attention before they become a serious problem. Please contact me to schedule a time for us to discuss via Zoom. You may also communicate with me by e-mail.

Attendance: Attendance at all class meetings, either in person or via zoom, is expected. However, if personal circumstances (such as being in another time zone) make this impossible, please see me regarding opportunities for asynchronous work. If at all possible, please have your video turned on during these sessions. It is fine to use a virtual background. If you must miss one of these sessions for an unavoidable reason, please let me know in advance.

Recording of class meetings: It is University policy that all of our Zoom sessions be recorded, so that students can access them as needed. I will delete all of these recordings at the end of the course.

Credit hours: The College's credit hour policy on undergraduate courses is to award 4 credit hours for courses that meet for the equivalent of 3 periods of 50 minutes each week. Students enrolled in HIST 106/GSWS 126 are expected to devote at least additional one hour each week to closely examining the readings, reading the recommended articles, and/or researching in depth their topics for the final paper.

ACCOMMODATION AND SUPPORT

Accommodations: I encourage you to talk with me about any concern or situation that affects your ability to complete your academic work successfully. Students requiring accommodations should contact the Center for Excellence in Teaching and Learning, 1-154 Dewey Hall, 585-275-9049. You can learn more about the process at: www.rochester.edu/college/cetl/undergraduate/disability.

Academic Honesty: All assignments and activities associated with this course must be performed in accordance with the University of Rochester's Academic Honesty Policy. More information is available at: www.rochester.edu/college/honesty/. You are encouraged to discuss course readings and assignments with your fellow students. However, all written work must be done independently and not in collaboration with another.

Writing Help: We will discuss each writing assignment in detail. I am also always willing to talk about writing assignments individually: to help you plan an essay, work through the process, or go over a past paper. Another very useful resource is the U of R Writing and Speaking Center, which is dedicated to helping writers at all skill levels to improve. You can schedule an online appointment with a writing tutor at <https://writing.rochester.edu/tutoring/virtual-tutoring.html>.

READINGS

The course texts (listed below) are available for purchase at the bookstore or online. We will also read a number of other texts not on this list. These will be available on the Blackboard site. Our discussions in class will focus on these readings. You should approach them critically; that is, by considering the different historical contexts in which each source was written, the social identity (including gender) of both the author and the people s/he writes about, and the author's purposes in writing. Finally, I've included a few articles as 'recommended' readings. As this implies, they are not required. They address witchcraft and witch trials in Scandinavia and especially Finland, places in which the stereotypical pattern of witch trials occurred rarely. As such, these articles offer a counterpoint to research that focuses on the 'central' areas of Europe in the period.

- *Witchcraft in Europe, 400-1700*, eds. Alan Charles Kors and Edward Peters, 2nd edition (Philadelphia, 2000) (ISBN 9780812217513) (= **KP**)
- Darren Oldridge, ed., *The Witchcraft Reader* (Routledge, 2002) (ISBN 9780415415651) (= **WR**)
- Peter Morton, ed., *The Trial of Tempel Anneke: Records of a Witchcraft Trial in Brunswick, Germany, 1663*, 2nd edition (Toronto, 2017). (ISBN 9781442634879)
- James Sharpe, *The Bewitching of Anne Gunter: A Horrible and True Story of Deception, Witchcraft, Murder, and the King of England* (Routledge, 2000). (ISBN 9780415926928)
- Wolfgang Behringer, *Shaman of Oberstdorf: Chonrad Stoeckhlin and the Phantoms of the Night* (Virginia, 1998). (ISBN 0813918537)

ASSIGNMENTS

The writing component of this course consists of two short papers (5-6 double-spaced pages) and one longer (10-12 double-spaced pages) analysis of a particular case.

Short Papers: These will each consist of an analysis of a text (or group of texts) that we have already read and discussed with an emphasis on developing an argument and demonstrating your ability to read, think, and write clearly. For each paper, I will post a list of possible topics in advance.

Case Study: You will also write a case study, focusing on a particular witch trial or witch hunt or primary source about witchcraft of your choice. The goal is to set your example in the context of the wider phenomenon of fears about witchcraft. Among the questions you might ask, therefore, are: what broad social, cultural, political, and economic trends influenced events in your example? What local concerns were addressed? Who was responsible for accusing witches? For judging and sentencing them? What sets of ideas or discourses about witches were brought to bear and by whom? What were the effects of witch trials on the community? How were the trials remembered? To address these questions, you will need to pay close attention to your sources: who's writing them, why, for what audience? We will discuss the specifics of this project in class during the semester, but I recommend that you begin thinking about possible cases as early as possible. At the end of this syllabus are some starting points for your research. Prior to submitting the final paper, you need to develop an annotated bibliography for your topic and present your hypotheses and initial findings in a brief (1-2 page) project proposal.

Class Participation: You should come to class, whether in person or via Zoom, having read the assigned texts and prepared to discuss them. Simple attendance is not enough; there is no such thing as passive participation. I expect and encourage a diversity of perspectives, as well as honest and respectful disagreement. If you are having difficulties speaking up in class, please come see me and we will develop some strategies together. We will be splitting into two discussion sections for this course; you will be informed of your assigned group on the first day of class.

What does effective class participation look like? In terms of the class participation grade, the following rubric roughly outlines my expectations:

- A: regular class attendance, always fully prepared (= having completed *and* thought about the readings), regularly contributes positive, thoughtful comments
- B: regular class attendance, usually prepared, makes a sincere effort to contribute often
- C/D: several absences, inconsistent preparation, occasional contributions to discussion
- F: many absences, usually unprepared, vague or rare contributions

GRADING

Participation and attendance:	30%
Short papers	30% (15% each)
Case Study:	40% (paper 30%, proposal/ bibliography 10%)

SCHEDULE OF MEETINGS AND READINGS

Feb 2 (Tues): Introduction – to the course, to each other.

The Medieval Background

Feb 4 (Thurs): Magic in the Christian Tradition

Readings:

- Augustine, *On Christian Teaching*; Caesarius of Arles, “Sermon 54;” Isidore of Seville, *Etymologies* (KP, pp. 41-54)

Feb 9 (Tues): Witchcraft and the medieval Church

Readings:

- Regino of Prüm, *Canon episcopi*; Burchard of Worms, *Corrector, sive Medicus*; William of Malmesbury, *The Sorceress of Berkeley*; Gratian, *Decretum*; John of Salisbury, *Policraticus*; Ralph of Coggeshall, *The Heretics of Rheims*; Jacobus de Voragine, “Life of Saint Justina” (KP, pp. 60-67, 70-86)
- Darren Oldridge, “Medieval Origins;” Norman Cohn, “The Demonization of Medieval Heretics” (WR, pp. 19-22 and 31-36)

Recommended:

- Stephen A Mitchell, “Magic and Witchcraft in Daily Life,” in *Witchcraft and Magic in the Nordic Middle Ages* (University of Pennsylvania Press: Philadelphia, PA, 2011), pp. 41-73 (**on blackboard**)

Feb 11 (Thurs): Witchcraft and the medieval Church

Readings:

- Thomas Aquinas, *Summa theologiae* and *Quodlibet*; Gregory IX, *Vox in Rama*; John XXII, “Sorcery and the Inquisitors;” Nicolau Eymeric, *Directorium inquisitorum*; Bernardino of Siena, “Against Women Sorcerers” (KP, pp. 96-104; 114-116; 119-127; 133-137) (and look at the images on pp. 139-148)
- Stuart Clark, “Inversion, Misrule and the Meaning of Witchcraft” (WR, pp. 120-130)

Feb 16 (Tues): The Renaissance and the Beginnings of the Witch ‘Craze’

Readings:

- Eugenius IV, “Two letters;” Johannes Nider, *Formicarius*; *Errores Gazariorum*; Martin Le Franc, *The Defender of Ladies*; Innocent VIII, *Summis desiderantes affectibus* (KP, pp. 153-162; 166-169; 177-180)
- Desiderius Erasmus, “A Terrible Case of Sorcery in Orléans;” Johann Geiler von Kayersberg, *Die Emeis*; Pico della Mirandola, *Strix* (KP, pp. 231-245)

Feb 18 (Thurs): The Hammer of Witches

Readings:

- Heinrich Kramer and Jacob Sprenger, *Malleus Maleficarum* (KP, pp. 180-229)
- Hans Peter Broedel, “The *Malleus Maleficarum* and the Construction of Witchcraft (WR, pp. 43-47)

Recommended:

- Katja Fält, “Women and Demons in the Late Medieval Wall Paintings in the Church of Espoo (Finland),” *Mirator* 18 (2017): 1-35 **(on blackboard)**

The Witch Craze

Feb 23 (Tues): Witchcraft and the Reformation

Readings:

- Martin Luther, “The Two Kinds of Sorcery;” John Calvin, “Sermon on Deuteronomy;” Martín de Castañega, *Tratato muy sotil y bien fundado*; Johann Weyer, *De praestigiis daemonum* (KP, pp. 261-270; 273-289)
- Stuart Clark, “Protestant Witchcraft, Catholic Witchcraft;” Alison Rowlands, “A Lutheran Response to Witchcraft and Magic;” Gary K. Waite, “Anabaptists and the Devil” (WR, pp. 136-164)

Feb 25 (Thurs): Magic, the Family, and the Village

Readings:

- Darren Oldridge, “Witchcraft, Magic, and Fear;” Joyce Miller, “Witches and Charmers in Scotland” (WR, pp. 49-52, and 64-68)
- Keith Thomas, *Religion and the Decline of Magic* (New York, 1971), pp. 3-26 **(on blackboard)**
- “Confessions of the Chelmsford Witches;” “The Trial of Marie Cornu” (KP, pp. 302-308; 345-348)

Mar 2 (Tues): Folklore, the Sabbath, and the Old Religion

Readings:

- Margaret Murray, *The Witch-Cult in Western Europe* (Oxford, 1921), pp. 9-18 **(on blackboard)**
- Darren Oldridge, “The Idea of a Witch Cult;” Jacqueline Simpson, Margaret Murray’s *Witch Cult*;” H.C. Erik Midelfort, “Heartland of the Witch Craze;” Gustav Henningsen, “From Dream Cult to Witches’ Sabbath;” Éva Pócs, “The Alternative World of the Witches’ Sabbath;” Virginia Krause, “Witchcraft Confessions and Demonology” (WR, pp. 87-119, and 305-310)

Mar 4 (Thurs): Law, witchcraft, and the early modern state **(Short paper #1 due at 8pm via BlackBoard)**

Readings:

- Jean Bodin, *On the Demon-Mania of Witches*; Nicholas Rémy, *Demonolatry*; “The Prosecutions at Bamberg” (KP, pp. 290-302; 322-329; 348-353)
- Darren Oldridge, “Witchcraft and Authority;” Christina Lerner, “The Crime of Witchcraft in Europe;” Gerhild Scholz Williams, “Pierre de Lancre and the Basque Witch-Hunt;” Brian P. Levack, “State-Building and Witch-Hunting in Early Modern Europe;” William Monter, “Witchcraft, Confessionalism and Authority” (WR, pp. 165-204)

Explaining the Witch Craze: Why Did It Happen?

Mar 9 (Tues): Was it the weather?

Readings:

- Wolfgang Behringer, "Weather, Hunger, and Fear: Origins of the European Witch Hunts in Climate, Society and Mentality" (WR, pp. 74-85)
- Emily Oster, "Witchcraft, Weather and Economic Growth in Renaissance Europe," *Journal of Economic Perspectives* 18 (2004): 215-228 (**on blackboard**)

Mar 11 (Thurs): Was Witch Hunting Woman Hunting?

Readings:

- Michael D. Bailey, "The Feminization of Magic and the Emerging Idea of the Female Witch in the Late Middle Ages," *Essays in Medieval Studies* 19 (2002): 120-134 (**on blackboard**)
- Willem de Blécourt, "The Making of the Female Witch: Reflections on Witchcraft and Gender in the Early Modern Period," *Gender and History* 12 (2000) 287-309 (**on blackboard**)
- Raisa Maria Toivo, "Male Witches and Masculinity in Early Modern Finnish Witch Trials" (**on blackboard**)

Recommended:

- Marko Nenonen, "Envious are All the People, Witches Watch at Every Gate: Finnish Witches and Witch Trials in the 17th Century," *Scandinavian Journal of History* 18 (1993): 77-91 (**on blackboard**)

Mar 16 (Tues): Mothers and Midwives

Readings:

- James P. Davidson, "The Myth of the Persecuted Female Healer;" Louise Jackson, "Witches, Wives, and Mothers" (WR, pp. 257-260 and 311-323)
- Lyndal Roper, "Witchcraft and Fantasy in Early Modern Germany," *History Workshop Journal* 32 (1991):19-43 (**on blackboard**)
- Maria Tausiet, "Witchcraft as Metaphor: Infanticide and its Translations in Aragon in the Sixteenth and Seventeenth Centuries," in *Languages of Witchcraft: Narrative, Ideology, and Meaning in Early Modern Culture*, ed. Stuart Clark (London, 2001), pp.179-195 (**on blackboard**)

Mar 18 (Thurs): An Age of Anxiety?

Readings:

- Lyndal Roper, "Fertility," in *The Witch Craze: Terror and Fantasy in Baroque Germany* (Yale, 2006), pp. 127-159 (**on blackboard**)
- Robin Briggs, "Many Reasons Why: Witchcraft and the problem of Multiple Explanation," in *Witchcraft in Early Modern Europe: Studies in Culture and Belief*, ed. Jonathan Barry et al (Cambridge, 1996), pp. 49-63 (**on blackboard**)
- "The Trial of Suzanne Gaudry" (KP, pp. 359-367)

Mar 23 (Tues): Medicine, Anthropology, and Psychology: Ways of understanding?

Readings:

- Edward Bever, "The Medical Effects of Witchcraft in Early Modern Europe;" Kathleen Sands, "The Social Meanings of Demonic Possession;" Lyndal Roper, "Oedipus and the Devil" (WR, pp. 69-73, 223-229, and 324-335)

- John Demos, “Underlying Themes in the Witchcraft of Seventeenth-Century New England,” *American Historical Review* 75-5(1970): 1311-1326 (**on blackboard**)
- Linda R. Caporael, “Ergotism: the Satan Loosed in Salem,” *Science* 192 (1976): 21-26 (**on blackboard**)
- Nicholas P. Spano, “Ergotism and the Salem Witch Panic,” *Journal of the History of the Behavioral Sciences* 19 (1983): 358-369 (**on blackboard**)

Case Studies: Witch Hunts in Europe and the Colonies

Mar 25 (Thurs): Case Study: Alps (**short paper #2 due at 8pm via BlackBoard**)

Readings: Wolfgang Behringer, *Shaman of Oberstdorf*, pp. 1-81

Mar 30 (Tues): Study Break Day (no class)

Apr 1 (Thurs): Case Study: Alps

Readings: Wolfgang Behringer, *Shaman of Oberstdorf*, pp. 82-159.

Apr 6 (Tues): no class (use the opportunity to work on your case study proposal / schedule individual meetings with me or Rhianna to discuss possibilities)

Apr 8 (Thurs): Case Study: Germany

Readings: Peter Morton, *The Trial of Tempel Anneke*, pp. 1-65 (and the introduction as well)

Apr 13 (Tues): Case Study: Germany

Readings: Peter Morton, *The Trial of Tempel Anneke*, pp. 65-137.

Apr 15 (Thurs): Case Study: England (**case study proposal and annotated bibliography due at 8pm via BlackBoard**)

Readings: James Sharpe, *The Bewitching of Anne Gunter*, pp. 1-114.

Apr 20 (Tues): Case Study: England

Readings: James Sharpe, *The Bewitching of Anne Gunter*, pp. 115-212.

Apr 22 (Thurs): Case Study: France (Film: *The Devils* (1971))

(Note – the graphic depictions of sexuality in this film and its representation of religion have been very controversial. If you anticipate that this will make you uncomfortable, please see me and we can discuss an alternate assignment)

Apr 27 (Tues): Case Study: France (*The Devils* continued)

Readings:

- Moshe Sluhovsky, “The Devil in the Convent,” *American Historical Review* 107 (2002): 1378-1411 (**on blackboard**)
- See also: Aldous Huxley, *The Devils of Loudon* (1952)

Apr 29 (Thurs): Case Study: Salem (Film: *The Crucible* (1996))

Readings: The Salem Witchcraft Papers (at <http://salem.lib.virginia.edu/texts/tei/swp>). You don't need to read through all of these, but do consider enough of them to get a sense of the progress of the trials. You might also search out the names of those mentioned in *The Crucible*)

May 4 (Tues): Case Study: Salem (*The Crucible* continued)

Readings:

- David Harley, "Explaining Salem: Calvinist Psychology and the Diagnosis of Possession," *American Historical Review* 101 (1996), 307-330 (**on blackboard**)
- Elaine G. Breslaw, "Tituba's Confession: The Multicultural Dimensions of the 1692 Salem Witch-Hunt," *Ethnohistory* 44 (1997), 535-556 (**on blackboard**)
- See also: Arthur Miller, *The Crucible* (1953)

May 6 (Thurs): The End of the Craze

Readings:

- Friedrich Spee, *Cautio criminalis*; Balthasar Bekker, *The Enchanted World* (KP, pp. 425-435)
- Darren Oldridge, "The Decline of witchcraft;" Elisa Slattery, "Johann Weyer and the Devil;" Brian Levack, "The Decline of Witchcraft Persecutions;" Owen Davies, "Urbanisation and the Decline of Witchcraft: An Examination of London;" Marijke Gijswijt-Hofstra, "Witchcraft after the Witch Trials" (WR, pp. 337-340, 240-245, 341-348, 353-366, and 367-371)

Case study due Tuesday, May 11, at 8pm via Blackboard.

APPENDIX: RESOURCES FOR YOUR CASE STUDY

For the case study, you will first need to identify a specific witch trial or witch hunt or and then need to find sufficient documentation. For the former, I advise you to choose an example that is obscure enough that we haven't read about it repeatedly in class but which also engages your interest. In other words, dig deep and don't choose the first potential case that you find.

In terms of finding your evidence, it turns out that, through a quirk of local history, the University of Rochester and western New York more generally is an excellent place in which to research witchcraft. Rossell Hope Robbins (after whom the Robbins Library on the 4th floor of Rush Rhees is named) was an early scholar of witchcraft who, in 1959, published *The Encyclopedia of Witchcraft and Demonology*, an enormously successful book which has been often reprinted. Because of this legacy, the U of R and Cornell University (where he also conducted research) have extensive collections on witchcraft. I've outlined some of these below.

At the University of Rochester

Robbins Library (4th floor, Rush Rhees):

The Robbins Library has a wide array of printed books related to witchcraft but, perhaps more interesting, also has Rossell Robbins' own notes, photocopies, etc. from when he was writing his *Encyclopedia*. These materials are not catalogued are in some files cabinets in a back room of the Robbins Library. You'll need to ask at the desk for access (and don't get locked in that back room!). The

file cabinets are a treasure trove (I found half a dozen interesting cases in just a few minutes) and perhaps will give you a bit of the experience of a historian in the archives.

Other materials in the Robbins include:

Primary Sources

Ewen, C. L'Estrange. *Witch Hunting and Witch Trials: The Indictments for Witchcraft from the Records of 1373 Assizes Held for the Home Circuit A.D. 1559-1736*. London, 1929.

Kyteler, Alice, Richard de Ledrede, and Thomas Wright. *A Contemporary Narrative of the Proceedings against Dame Alice Kyteler, Prosecuted for Sorcery in 1324, by Richard De Ledrede, Bishop of Ossory*. London, 1843.

Lea, Henry C, and Arthur C. Howland. *Materials Toward a History of Witchcraft*. 3 vols. Philadelphia, 1939.

Mackay, Christopher. *The Hammer of Witches: a Complete Translation of the Malleus Maleficarum*. Cambridge, 2009.

Sharpe, James, and Richard Golden, eds. *English Witchcraft 1560-1736*. 6 vols. London, 2003.

Secondary Sources

Ankarloo, Bengt and Stuart Clark, eds. *Witchcraft and Magic in Europe*. 6 vols.

Briggs, Robin. *Witches and Neighbors: The Social and Cultural Context of European Witchcraft*. New York, 1996.

Duni, Matteo. *Under the Devil's Spell: Witches, Sorcerers, and the Inquisition in Renaissance Italy*. Syracuse, 2007.

Ewen, C. L'Estrange. *Witchcraft and Demonianism: a Concise Account Derived from Sworn Depositions and Confessions Obtained in the Courts of England and Wales*. London, 1933.

Gibson, Marion. *Reading Witchcraft: Stories of Early English Witches*. London, 1999.

-. *Early Modern Witches: Witchcraft Cases in Contemporary Writing*. London, 2000.

Levack, Brian P. *Articles on Witchcraft, Magic, and Demonology*. 12 vols. New York, 1992.

Macdonald, Stuart. *The Witches of Fife: Witch-hunting in a Scottish Shire, 1560-1710*. East Linton, Scotland, 2002.

Midelfort, H. C. Erik. *Witch Hunting in Southwestern Germany 1562-1684: The Social and Intellectual Foundations*. Stanford, 1972.

Russell, Jeffrey Burton. *Witchcraft in the Middle Ages*. Ithaca, 1972.

Scholz Williams, Gerhild. *Defining Dominion: The Discourses of Magic and Witchcraft in Early Modern France and Germany*. Ann Arbor, 1995.

Sharpe, Charles. *A Historical Account of the Belief in Witchcraft in Scotland*. New York, 1972.

Summers, Montague. *The Geography of Witchcraft*. London: Routledge and Keagan Paul, 1978.

---. *The History of Witchcraft and Demonology*. New York: University Books, 1956.

Reference

Bailey, Michael D. *Historical Dictionary of Witchcraft*. Lanham, Maryland: Scarecrow, 2003.

Kors, Alan Charles and Edward Peters, eds. *Witchcraft in Europe 400-1700: a Documentary History*. Philadelphia: U of Pennsylvania P, 2001.

Levack, Brian P. *The Witchcraft Sourcebook*. London: Routledge, 2004.

Robbins, Rossell Hope. *The Encyclopedia of Witchcraft and Demonology*. New York, 1981.

Rush Rhees, general stacks:

There are quite literally hundreds of books related to witchcraft in the general stacks. There's a particular hot zone on Level G100, around call number BF1500, but many others scattered about.

Rare Books and Special Collections (2nd floor, Rush Rhees):

There are not quite so many items here, but there are some potentially interesting treatises concerning witchcraft that were published in England in the 17th and early 18th century. This is an excellent opportunity to get hands-on experience with unusual historical materials. A small sampling of what's available includes:

Boulton, Richard, *The possibility and reality of magick, sorcery, and witchcraft, demonstrated, or, A vindication of a compleat history of magick, sorcery, and witrcraft : in answer to Dr. Hutchinson's Historical essay, now Bishop of Down and Connor, in the Kingdom of Ireland, in two parts* (London, 1722)

Glanvill, Joseph, *Saducismus triumphatus: or, Full and plain evidence concerning witches and apparitions; in two parts. The first treating of their possibility. The second of their real existence* (London, 1681) (also a 1689 copy, perhaps worthy of comparison)

Hutchinson, Francis, *An historical essay concerning witchcraft. With observations upon matters of fact; tending to clear the texts of the sacred Scriptures, and confute the vulgar errors about that point. And also two sermons: one in proof of the Christian religion; the other concerning the good and evil Angels* (London, 1718)

Perkins, William, *A discourse of the damned art of witchcraft* (Cambridge, 1610)

Nearby (relatively speaking)

Cornell University Library Rare and Manuscript Collections:

Cornell has an impressive collection on witchcraft-related subjects, including originals of some of the works we'll be reading in this class as well as a number of trial transcripts. They also have many

digitized works in English at: <http://ebooks.library.cornell.edu/w/witch/digital.html>.

If you are considering a trip to Cornell to look at the manuscript materials, I recommend you start with this finding aid: <http://rnc.library.cornell.edu/EAD/htmldocs/RMMO4620.html>.

Online

In addition to the works available online at Cornell's site, there are a number of other collections of digitized witchcraft sources. (This is only a small sampling of what's out there.)

Early English Books Online (EEBO) - <http://eebo.chadwyck.com.ezp.lib.rochester.edu/home>
Contains digital copies of virtually every work printed in England, Ireland, Scotland, Wales and British North America and works in English printed elsewhere from 1473-1700.

Eighteenth Century Collections Online (ECCO) -
http://find.galegroup.com.ezp.lib.rochester.edu/ecco/start.do?prodId=ECCO&userGroupName=roch18072_rbw

Full text of works published in the UK during the 18th century plus thousands from elsewhere.

Hanover Historical Texts Collection - <http://history.hanover.edu/custom-search-engines.html>
Searchable database with links to various trials, treatises, and secondary works. See also their older version (<http://history.hanover.edu/link-lists/wh.html>)

Lorraine witchcraft trials - <http://www.history.ox.ac.uk/staff/robinbriggs/> -
A collection of documents from witch trials in Lorraine.

UPenn Witchcraft research guide - <http://gethelp.library.upenn.edu/guides/hist/witchcraft.html>
A useful bibliography of online and print materials.

Witches and Witch trials in England, the Channel Islands, Ireland and Scotland-
<http://www.personal.utulsa.edu/~marc-carlson/witchtrial/eis.html>
Compilation of British witch trials. A good starting point for inquiries.