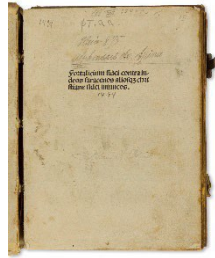
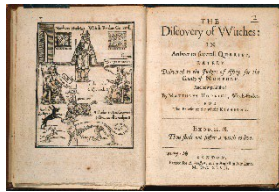


PRIMARY SOURCES (click the book for a link to the manuscript)



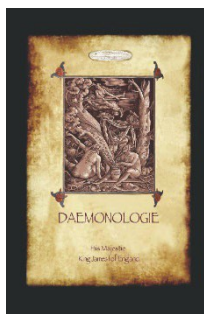
De Espina, Alphonso, *Fortalitium fidei* (1485).

The translation of the title of this work is “The Fortress of Faith.” A section is dedicated to defining demons and their involvement with witchcraft. Espina was heavily involved in the Spanish Inquisition and his book explores the things he felt most threatened the Christian religion. This book can be used to look at the way people were treated for being “other.” Not only does it single out witches, it also includes other marginalized groups such as Jews and Muslims. It is helpful in understanding the mindset of many religious leaders at the time and how their beliefs evolved over the centuries.



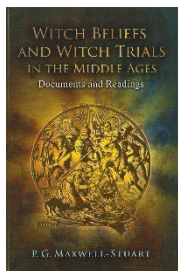
Hopkins, Matthew. *The Discovery of Witches* (1647).

First published in 1647 to defend his actions and inform the public, *The Discovery of Witches* by Matthew Hopkins outlines his witch-hunting methods while addressing the criticisms of non-believers. The book was published in response to a Protestant cleric, John Gaule, who questioned Hopkins’ methods as overzealous and costly. Hopkins answered each of Gaule’s charges and in doing so, was ultimately the object of his downfall. Rumors have suggested Matthew Hopkins ended up as a subject to his own torturous methods in discovering witches, but it is more likely he succumbed to tuberculosis in the same year this book was published.



James I, *Dæmonologie* (1597). United Kingdom, n.p, 1966.

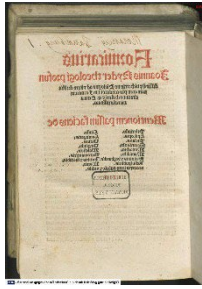
King James I was heavily involved in the witch trials in 1590, and from his involvement, he wrote his work, *Daemonologie*, with the intent of bringing some understanding to the populace of the practice of witchcraft, necromancy, and other evils and why persecuting a witch was just and right in the eyes of God. The purposes of the information in this book seems to be for a few reasons: to inform and make aware, to be on the lookout for evil, and to justify any persecution of those accused or deemed to be actual witches or conduits for the devil. This work goes a long way in providing an example of the government's control over the public and the social framework of the time. This work can be found on Project Gutenberg.



Maxwell-Stuart, P.G. *Witch Beliefs and Witch Trials in the Middle Ages: Documents and Readings*. Continuum, 2011. EBSCOhost, search.ebscohost.com/login.aspx?direct=true&db=e000xna&AN=369748&site=ehost-live.

A collection of extracts from documents relating to witch beliefs and witch trials in the Middle Ages (1258 to 1540). Most of the original documents are in Latin, but this collection has been translated. The book offers an eye-opening look into

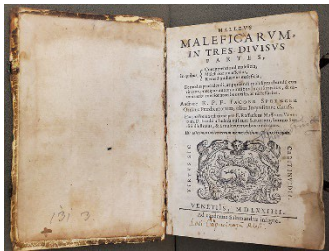
the Middle Ages and their attitudes toward witchcraft. The contributions of these translations are integral to understanding the witchcraft phenomenon in the Middle Ages.



Nider, Johannes, *Formicarius* (1436-1438). Argentoratum, n.p.

The *Formicarius*, was written 1436–1438 by Johannes Nider during the Council of Florence and first printed in 1475. This book contributes to the understanding of the witch trials that took place in Early Modern Europe and helps the reader to understand the social and political climate at that time. This work also denotes women as the main proprietors of witchcraft and Nider explains that this was because of women's inferiority. Using this source can guide lessons and research into the origins of the belief

that women were solely to blame for witchcraft. A copy of this work is found at the Bavarian State Library in Munich, Germany, and was digitized in 1991. It can be viewed in its entirety on their website.



Summers, Alphonsus Joseph-Mary Augustus Montague, et al..
Translated with an Introduction, Bibliography and Notes by the Rev. Montague Summers. Benjamin Blom, Inc., 1970.

This book is one of the most famous treatises on witches. Originally written by an Inquisitor of the Church, the purpose of this book was to educate and refute arguments that claimed witchcraft did not exist. It was to convince people that it

was indeed real and that more women than men were witches. It laid out procedures for magistrates on how to find and convict witches. This book will be a great addition to research on how the people perceived witchcraft and what role the church played in the accusations and trials of witches. In combination with “othering,” this work can be used to show how women were singled out as a group and became the focus of many accusations of witchcraft.

SECONDARY SOURCES

Barry, Jonathan, Marianne Hester, and Gareth Roberts, eds. *Witchcraft in Early Modern Europe: Studies in Culture and Belief.* Cambridge UP, 1998.

This collection examines witchcraft from the perspective of the accusers, not the accused, as most research does. This perspective will give a unique look at the cultural understanding of witchcraft and what drove the surge in accusations and prosecutions. A different viewpoint will help with understanding the social changes and structures that influenced all the classes in how they viewed and understood witchcraft in Europe throughout the 16th to 18th centuries. This book combines established researchers with new ones to combine their efforts and offer a fresh perspective. Much of the research uses Keith Thomas's *Religion and the Decline of Magic* as the starting point. Each contributor has taken a new approach to the research in the field of European witchcraft and proved it was not just an uneducated peasant belief, which led to the increase in accusations and trials. The attention of the researchers is European, with a strong English focus.

Ben-Yehuda, Nachman. “The European Witch Craze of the 14th to 17th Centuries: A Sociologist's Perspective.” *American Journal of Sociology*, vol. 86, no. 1, 1980, pp. 1–31. *JSTOR*, <http://www.jstor.org/stable/2778849>.

Written by a professor of sociology and anthropology at the Hebrew University of Jerusalem,

this study looks at the medieval social order, how conditions in society determined the demographic of the accused, and why so many happened to be women. Mr. Ben-Yehuda's focus is on social deviance; through that focus, he aims to understand how medieval society was changing and functioning. This could help the understanding of the moral boundaries that were forming and re-forming along with the changes in the Catholic and Protestant churches. The explosion of accusations from the late sixteenth century into the early seventeenth century took over like a plague through Europe. Women, in particular, were hunted and put on trial for causing harm by being in league with Satanic forces. This study looks at the changing demographics in Europe to explain the phenomenon of witchcraft, witch-hunts, and the witch craze.

Douglas, Mary, editor. *Witchcraft Confessions and Accusations*. Taylor & Francis, 2013.

This book contains articles from many different historians and anthropologists regarding witchcraft in all areas of the world. Witchcraft was viewed differently in England than in Africa; was this solely a social acceptance of witchcraft? Exploring how witchcraft was considered in other parts of the world during the 16th to 17th centuries could contribute to the social phenomenon of what became known as the witch "craze" in Europe at that same time. This source explores research on the social factors that contributed to the overwhelming growth of accusations of witchcraft and perhaps why most of these accusations were aimed at women.

Frye, Lincoln. *Nobility and Witchcraft in Fifteenth and Sixteenth Century England*. 2020. University of North Carolina at Charlotte Master's Thesis. *ProQuest Dissertations Publishing*.

This is a published thesis that looks at some of the same original questions about nobility and politics in the accusations of witchcraft that brought me to my thesis. Social demographics had much to do with most accusations and trials. However, politics was a significant player in the witchcraft arena. Powerful women with power and influence faced such accusations and did not escape the wrath of their enemies. Many times, these women were used by their male counterparts to re-establish their power or right to rule. This study will help further explore the social stratification of the fifteenth and sixteenth centuries and also explore what part the demographics of the women who were often targeted in the accusations of witchcraft played. This source is used mainly to lead to other sources in the social demographics of witchcraft in Europe in the sixteenth and seventeenth centuries.

Gibson, Marion. *Witchcraft and Society in England and America, 1550-1750*. Cornell UP, 2003.

Gibson, a professor at the University of Exeter and historian with expertise on witches and magic, has put together this collection of works, including literature and historical documents about witchcraft and witch trials. The purpose is to present a broad view of how witches were represented throughout the period in print. The collected works give context from the points of view of the accused, accusers, magistrates, witchfinders, poets, dramatists, ministers, and more to give a broad picture of how society viewed, lived with, and punished the people they felt were guilty of a heinous crime. This perspective will be useful in my research by letting me see how society operated around the idea of who and what a witch was and why they may have thought it to be an evil thing deserving of punishment. Where did the idea that witchcraft may be evil come from?

Gregory, Annabel. "Witchcraft, Politics and "Good Neighbourhood" in Early Seventeenth-Century Rye." *Past & Present*, no. 133, Nov. 1991, pp. 31-66. *JSTOR*, <https://www.jstor.org/stable/650766>.

This work closely examines the Judges who allowed the cases to be prosecuted and promoted witch hunts. Support for Protestant and Catholic churches alike pushed for the prosecution of witches, and each side sought to legitimize itself as ruler in the early seventeenth-century town of Rye in Sussex referred to in this work. As each one rose and fell in power, it describes how each used witchcraft to push the society against one another to gain support. This will examine how the powers that ruled controlled how witchcraft was viewed. A close look at how neighbors were easily influenced to turn on one another or coerced into turning in names of others who may be witches to save themselves. The social framework of this small town is a close study of how this phenomenon of neighbor-against-neighbor could happen so quickly if the socioeconomics were influenced.

Hutton, Ronald. *The Witch: A History of Fear, from Ancient Times to the Present*. Yale UP, 2017.

In this book, Hutton traces the history of witchcraft and follows what he believes to be the origins of the fear of witches. This leads him to continue exploring the treatment of suspected witches worldwide. When considering witchcraft from the accuser's point of view and learning why they would target a specific type of person could lead to a deeper understanding of the society in which my research will focus. Medieval Europe tended to target older women as witches, but witchcraft was often used against people in positions of power, not only women but men who could influence as well.

Jones, Karen, and Michael Zell. "'The Divels Speciall Instruments': Women and Witchcraft Before the 'Great Witch-Hunt.'" *Social History*, vol. 30, no. 1, 2005, pp. 45-63. *JSTOR*, <http://www.jstor.org/stable/4287161>.

This paper explores why most women were accused of witchcraft and what it had to do with their social and economic positions. This paper goes back to the great witch-hunts to examine the role of women in witchcraft and explore why it is almost always linked to femininity. I will use this information to help further explore the demographics of those accused of witchcraft, whether men or women. This article will help to define the idea that poverty played a significant factor in the social phenomenon of witchcraft.

Jones, William R. "Political Uses of Sorcery in Medieval Europe." *The Historian*, vol. 34, no. 4, August 1972, pp. 670-687. *JSTOR*, <https://www.jstor.org/stable/24442963>.

This article looks at several cases of the use of witchcraft or sorcery by prominent political figures against other political figures. It brings in the fact that the societies in which these accusations tended to happen were already steeped in conflict among the citizens regarding witchcraft, which was being used to bolster the church's influence in the region. In this way, witchcraft was used as a tool between political opponents.

Larner, Christina. *Witchcraft and Religion: The Politics of Popular Belief*. Basil Blackwell, 1984.

This book is a publication containing Larner's notes and lectures. She combined her studies in sociology and anthropology with history to cover a vast amount about witchcraft and the persecution of witches, mainly in Scotland, in the sixteenth and seventeenth centuries. Her work takes her into the realm of medieval England and the differences between English prosecutions being mainly about maleficium, causing harm to a neighbor. Using Larner's studies and her unique look at the sociological aspects of witchcraft, I can research areas such as the economy and politics to determine their influence over accusations and trials.

Rosen, Barbara, editor. *Witchcraft in England, 1558-1618*. Massachusetts, 1991.

This book contains a collection of documents such as pamphlets, reports, and trial accounts that will be invaluable to research by giving insight into the late sixteenth and early seventeenth-century society. These documents will examine every aspect of witchcraft, from accusation to trial to punishment. It will help to give a picture of the role religion and politics played in each step of the process and how people's concepts and superstitions were manifested.

Trevor-Roper, H.R. *The European Witch-Craze of the Sixteenth and Seventeenth Centuries*. Harper, 1969.

In this study, Professor Trevor-Roper reveals the social and intellectual background of the 16th and 17th centuries witch craze. 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 and whole societies began to be seen in terms of stereotypes, and witches became the scapegoats for society's ills.

Willis, Deborah. *Malevolent Nurture: Witch-Hunting and Maternal Power in Early Modern England*. Cornell UP, 2018.

This book examines how women were influenced to accuse other women of witchcraft. Willis looks at how literature explicitly influenced society, such as pamphlets and plays that represented women as either the "malevolent mother" or the "betraying servant of Satan." Willis takes a deeper look at Kings James VI and I's involvement in the North Berwick witch trials and how that involvement, in turn, had an influence that trickled down into the political arena and eventually into the commonwealth. I will be able to look at how this influence started at the top and worked its way down and how it remained focused on women the entire way.

HISTORICAL CONNECTIONS

Salem

In 1692 in the U.S. Colony of Salem in Massachusetts, groups of women and a few men were accused to witchcraft. Many of the women were elderly, ill-tempered, and widowed but also served as the healers to the community. The trials that commenced in Salem, often cite Matthew Hopkins' work, "The Discovery of Witches" to justify the methods used in questioning the accused.

1. <https://ghostcitytours.com/salem/salem-witch-trials/history-witch-trials/>
2. <https://www.smithsonianmag.com/history/a-brief-history-of-the-salem->

[witch-trials-175162489/](https://www.encyclopedia.com/witch-trials-175162489/)

3. <https://guides.loc.gov/feminism-french-women-history/witch-trials-witchcraft>

Holocaust

People of Jewish descent were singled out and designated as “other” across Nazi-occupied Europe. By having people wear armbands when they went out, this group was easily identified and persecuted by Nazi soldiers and sympathizers. This event in history correlates to the witch hunts in the manner that a certain group was singled out and many friends and neighbors were encouraged to turn in anyone trying to hide the fact that they were Jewish.

1. https://link.springer.com/chapter/10.1057/9780230593480_6
2. <https://mjhnyc.org/blog/jewish-badges-during-the-holocaust-the-othering-of-jews-across-nazi-europe/>

McCarthyism

Also known as the “Red Scare,” in the late 1940s through the 1950s, people on the left-wing of politics were routinely singled out as communist. It was a way to stifle the “other” side of political groups by Senator Joseph McCarthy, who believed the Soviet Union was infiltrating many U.S. institutions.

1. <https://www.eisenhowerlibrary.gov/research/online-documents/mccarthyism-red-scare>
2. <https://www.britannica.com/event/McCarthyism>
3. <https://www.youtube.com/watch?v=N35IugBYH04>

Satanic Panic

In the 1980s, hundreds of people in daycare centers were accused of devil-worship and harming the children in their care. Accusations spread quickly and other groups were targeted as being “satanic.” The movement included musical artists of specifically rock music, the fans of that music, and people who created and played fantasy role-playing games like Dungeons & Dragons.

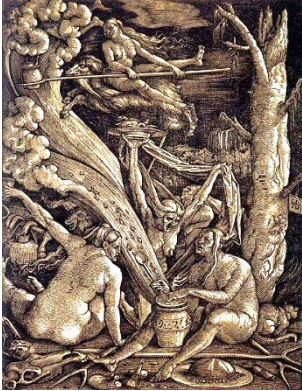
1. <https://www.senate.mo.gov/LegislativeLibrary/Panic.html>
2. <https://www.youtube.com/watch?v=plEImKEIRm8>
3. <https://www.aacts.org/traumatic-stress-library/sociological-views-on-the-controversial-issue-of-satanic-ritual-abuse-three-faces-of-the-devil>

MEDIA (ART, YOUTUBE DOCUMENTARIES, WEBSITES, ETC)

Art

1. Artsy.net: “Why Artists Have Been Enchanted by Witchcraft for Centuries”

<https://www.artsy.net/article/alina-cohen-artists-enchanted-witchcraft-centuries>



<https://www.dailyartmagazine.com/witches-in-art/>

2. Daily Art Magazine: “Hags and Slags? A History of Witchcraft in Art”

<https://www.dailyartmagazine.com/witches-in-art/>

3. Artsper Magazine: “Bewitched! Women as Witches in Art History”

<https://blog.artsper.com/en/a-closer-look/bewitched-women-as-witches-in-art-history/>



Websites

The National Archives – England, Wales, and the UK Government:

<https://www.nationalarchives.gov.uk/education/resources/early-modern-witch-trials/>

The National Archives houses hundreds of documents from witch trials, papers written by key figures in the 16th and 17th centuries, and many other documents that were used in accusations, questioning, and trying witches. These can be accessed on their website and used in all manner of research and creation of lessons regarding European witchcraft.

The British Library – London.

<https://www.facebook.com/britishlibrary/>

National library of the United Kingdom. Many original manuscripts from the 16th and 17th centuries are housed here and can be accessed on-line for research purposes.

YouTube Documentaries

1. YouTube: A reading of “The Discovery of Witches” written by Mathew Hopkins, Witch Finder General, 1647. Matthew Hopkins was a self-proclaimed Witch Finder and

<https://youtu.be/D6HqINfhlnU?si=UDjc2B9Bvn33oT2v>

2. YouTube: Chronicle – Medieval History Documentaries - “Hysteria: The Indiscriminate Violence of Witch Finder Britain/Century of Murder.”

<https://youtu.be/Rpic8sIh2JM?si=AFY-9XZtjwgN1r23>

3. YouTube: Chronicle – Medieval History Documentaries – “1612: The Disturbing Witch Trial That Shook Britain, The Pendle Witch Child.” <https://www.youtube.com/watch?v=eQrva6RAkak>
4. YouTube: “Seth Andrews: The Satanic Panic – The Witch Hunt of the Late Twentieth Century.” <https://youtu.be/iW6UoIjy5F4?si=PQaLHpiofeQ04mG->
5. YouTube: TheUntoldPast – “The Disgusting Crimes of Ilse Koch – The Witch of Buchenwald.” <https://youtu.be/WohHJpu-wSY?si=T0BHzdqReIer6ws>
6. YouTube: Christopher Williams – “McCarthyism and Salem Witch Trials Connection.” <https://youtu.be/w7ji6otnWrs?si=HUV2SOCq9ddOvKbN>
7. YouTube: ‘A huge pack of witches’: A witch scare in 17th-century Lancashire. <https://youtu.be/RrKtXuHXEms?si=gjX7JAha6vxTFkDj>

Podcasts

1. The National Archives – “Trials: Ordeal and Combat” <https://media.nationalarchives.gov.uk/index.php/trials-ordeal-and-combat/>