HIST3445 WITCHCRAFT AND THE WITCH-HUNTS IN EARLY MODERN EUROPE
Fall 2013
Final Exam Study Guide

GENERAL GUIDELINES
For studying
i) Find a quiet place to study where you will not be distracted; cut off connection to the Internet;

ii) Work from the general themes for each section to the specific content; and

iii) Be an “active studier” (if that is the right word): jotting down skeletal notes as you work through the material, drawing graphs, and so on.

For the exam itself
i) Please write double-spaced (it does not have to be beautiful prose, but try to use a formal essay-writing style);

ii) Please try to write in readable script (I remember once having to read an exam that was virtually illegible, even though I had the impression that the student truly knew what he was talking about, “Jonathan, this looks like an excellent exam, except for the fact that it looks like it was written by a two-year-old. Where did you learn how to write, anyway?...”);

iii) Read over the exam and instructions carefully before writing anything (and do not try to answer every question on the exam like one nervous guy did a few years ago; there is a great deal of choice on the exam);

iv) Before beginning to write one of the essays, prepare an outline and think about what you will write (be sure to keep everything relevant and to answer the question);

v) Vague and excessively general answers are highly discouraged; try to be as specific as possible (you do not need to know every single fact in the textbooks, but you do need enough specific material and evidence to form an argument; avoid generalities! Think of your role as that of a lawyer trying to make an argument before a court, an argument that has to be convincing and based on solid evidence);

vi) Make sure that everything in your answer is relevant;

vii) Pace yourself and keep track of the time so that you do not spend too much time on one answer at the expense of the other answers (you will need to write quickly); and

viii) Remember to define terms wherever necessary (e.g. secularization).
REQUIRED MATERIAL


Note below the document titles that you will need to know, in addition to the chapter introductions (I have taken out a few titles):

7. ST. AUGUSTINE: DEMONIC POWER IN EARLY CHRISTIANITY
8. CANON LAW AND WITCHCRAFT
9. AQUINAS: SCHOLASTICISM AND MAGIC
10. THE TRIAL OF DAME ALICE KYTELER, 1324
11. NICHOLAS EYMERIC: MAGIC AND HERESY, 1376
12. THE UNIVERSITY OF PARIS: A CONDEMNATION OF MAGIC, 1398
13. JOHANNES NIDER: AN EARLY DESCRIPTION OF THE WITCHES’ SABBATH, 1435
14. HEINRICH KRAMER: *MALLEUS MALEFICARUM*, 1486
15. LAMBERT DANEAU: PROTESTANTISM AND WITCHCRAFT, 1574
16. HENRI BOGUET: THE TREATISE OF WITCHCRAFT, 1602
17. NICHOLAS REMY: THE DEVIL’S MARK AND FLIGHT TO THE SABBATH, 1595
18. MARTIN DEL RIO: THE MALEFICIA OF WITCHES, 1600
19. WILLIAM PERKINS: GOOD AND BAD WITCHES, 1608
20. FRANCESCO MARIA GUAZZO: THE PACT WITH THE DEVIL, 1608
21. PIERRE DE LANCRE: DANCING AND SEX AT THE SABBATH, 1612
22. COTTON MATHER: THE APOCALYPSE AND WITCHCRAFT, 1692
23. JAMES HUTCHINSON: CHILDREN, THE COVENANT, AND WITCHCRAFT, 1697
<table>
<thead>
<tr>
<th>No.</th>
<th>Author/Title</th>
<th>Year</th>
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<tbody>
<tr>
<td>24.</td>
<td>Innocent VIII: Papal Inquisitors and Witchcraft</td>
<td>1484</td>
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<td>25.</td>
<td>Heinrich Kramer: The Torture of Accused Witches</td>
<td>1486</td>
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<td>27.</td>
<td>Henri Boguet: The Conduct of a Witchcraft Judge</td>
<td>1602</td>
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<td>28.</td>
<td>King James VI: The Swimming and Pricking of Witches</td>
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<td>29.</td>
<td>Friedrich Spee: A Condemnation of Torture</td>
<td>1631</td>
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<td>30.</td>
<td>Sir Robert Filmer: The Discovery of Witches</td>
<td>1652</td>
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<td>31.</td>
<td>Sir George Mackenzie: Judicial Caution in the Trial of Witches</td>
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<td>32.</td>
<td>King Louis XIV of France: The Decriminalization of French Witchcraft</td>
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<td>34.</td>
<td>The Salem Witchcraft Trials</td>
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<td>35.</td>
<td>The Confession of Nicolas Fiedler at Trier</td>
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<td>36.</td>
<td>The Trial of Françoise Camont in Lorraine</td>
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<td>37.</td>
<td>The Trial and Confession of Elizabeth Sawyer</td>
<td>1621</td>
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<td>38.</td>
<td>The Confessions of Johannes Junius at Bamberg</td>
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<td>39.</td>
<td>The Witch-Hunt at Eichstatt</td>
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<td>40.</td>
<td>A Russian Witch-Trial at Lukh</td>
<td>1657</td>
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<td>41.</td>
<td>Johann Weyer: The Possession of the Nuns at Wertet</td>
<td>1550</td>
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<td>42.</td>
<td>Henri Boguet: The Possession of Loyse Maillet</td>
<td>1598</td>
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<td>43.</td>
<td>Alonso de Salazar Frias: The Unreliability of Confessions</td>
<td>1612</td>
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<td>44.</td>
<td>Reginald Scot: The Unreality of Witchcraft</td>
<td>1584</td>
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<td>45.</td>
<td>Johann Weyer: Witches as Melancholics</td>
<td>1563</td>
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iv) The additional articles that I distributed in class, specifically:


Most of the articles and the documents from the Levack sourcebook will be incorporated into some of the essay questions (I tend to choose documents that I discussed in class)

v) The lectures

I provided nuance, qualification, and some further details in the lectures, while highlighting salient features of the readings. You will not be tested on the specific content of these lectures. However, using the lectures in your essay will enhance your answer.

Rather than first trying to reread all the textbooks and documents word for word, subdivide the course into its six parts: for each part, start with this study guide, the lecture notes,
the Power Point presentations, and the reading guidelines to help you focus your thoughts. Work with the themes first, and then move to the detail. Think too of the connections between different elements in the course.

If you had to miss a lecture or two, feel free to borrow my lecture notes. The reading guidelines are still on the course website. I will be holding regular office hours right through the exam period.

THE STRUCTURE OF THE EXAM

The exam will be composed of three parts and all of these will be essay questions. In each section, you will be given a choice of three essay questions (answer one out of three for each section). Spend about fifty minutes on each essay and write about 6-8 double-spaced pages (2-3 pages would not be sufficient to answer an essay question, not at this level anyway). You will be surprised by how much you can write in fifty minutes, but be sure to keep everything relevant. Everything that you have read for this course (textbooks, articles, and primary documents) as well as the lecture notes can be pertinent here, but be sure to maintain a good focus.

Here are some general issues and themes to consider, for each of the five parts in the course (use these as a supplement or a kind of base to use with the reading guidelines):

Some Overarching Themes in the Course
i) How the study of witchcraft and the witch-hunts in Early Modern Europe can be used as a “window” to examine aspects of this period in greater detail;

ii) The relationship between ideas and historical realities (i.e. between demonological treatises and the actual trials);

iii) Differences between popular culture and élite culture;

iv) Judicial procedure in Early Modern Europe;

v) The fine line between magic and religion in Early Modern Europe;

vi) The complexities of the archival documents;

vii) The relationship between the criticism of the witch-hunts and the dawn of the Enlightenment?

viii) The relationship between the witch-hunts, judicial procedure, and nascent ideas of human rights; and

ix) The Early Modern understanding of the supernatural and the natural worlds
More Specific Themes

Part I: Ancient and Medieval Antecedents
-of the two antecedents, the medieval period is the more important
-the factors that helped give rise to the cumulative notion of witchcraft
-the change in attitudes, judicial procedure, the historical context of the crisis of the late medieval period

Part II: Intellectual Traditions and Legal Structures in the Early Modern Period
-the details of the cumulative notion of witchcraft, as evident in the demonological treatises
-the change in collective mentalities and how the demonological treatises were connected to those changes
-how the cumulative notion of witchcraft differed across Europe
-the connection between text and image (cf. the Hults article)
-the less vocal tradition of skepticism, before 1650
-change in judicial procedure: the move to inquisitorial procedure; the use of judicial torture; the greater role played by the secular courts; the relationship between central courts and local courts
-how the confessional conflict intensified the witch-hunts; the precise links between the European Reformation and the witch-hunts (intensification, but also a link between the Reformation and the decline of the witch-hunts)

Part III: The Trials and Their Victims
-the social history of the witch-hunts: the characteristics of the accused; relations between the accused and the neighbours; the role played by village denunciation
-why were so many of the victims female? The precise link between the witch-hunts and patriarchal structures
-changes in the dominant stereotype of the witch
-the socio-economic conditions in the village environment
-the mechanisms and processes in the village or town that led to a witch-hunt
-the chronological and geographical patterns, with a particular focus on the German-speaking lands of the Holy Roman Empire

Part IV: Demonic Possession
-the difference between cases of witchcraft and cases of demonic possession
-a particular focus on France; thus the link between cases of demonic possession and confessional tensions and conflict
--the cases of demonic possession in the convents
-the use of Early Modern medical knowledge to explain demonic possession
-debates about the nature of evil and the relationship between God and the Devil
-the Grandier Affair
--how the Grandier Affair exhibits general issues in the European witch-hunts
  (denunciation from the locality, demonic possession and the convent, the cumulative
  notion of witchcraft, Protestant-Catholic conflict, political division)
--the specific context of Loudun and seventeenth-century France: the aftermath of the
  French Wars of Religion, the Catholic Resurgence, divisions within Catholicism, the
  conflict between Crown and locality, aftershocks of the plague, etc.)
--the atypicality of the Grandier Affair (e.g. the accused: a “male witch”; maleficium and
  the Ursulines)
--the Grandier Affair in the context of the decline of the witch-hunts in France (the link
  with the article by Soman; the Grandier Affair is the exception that proves the rule)
--the debate about the power of the Devil, the ability of exorcists to force devils to speak
  the truth; the use of demoniacs’ testimony as evidence; the use of torture in judicial
  procedure

Part V: The Decline of the Witch-Hunts
  -a focus on the period after 1650, when skepticism really starts to gain traction
  -the continued belief in religion
  -the link between the decline and the broader historical forces at work in this period (e.g.
    secularization, the early Enlightenment)
  -witchcraft and the Atlantic World
  --New England (the Salem trials, which are very late; the role played by Puritanism)

Typical exam question: Demonological treatises did much to disseminate the cumulative notion
of witchcraft that solidified in the Early Modern period. Describe the cumulative notion of
witchcraft and some of the variations that could be found in it across Europe. In your answer, be
sure to refer to the works of two of the following: Heinrich Kramer, Henri Boguet, and Nicolas
Rémy.