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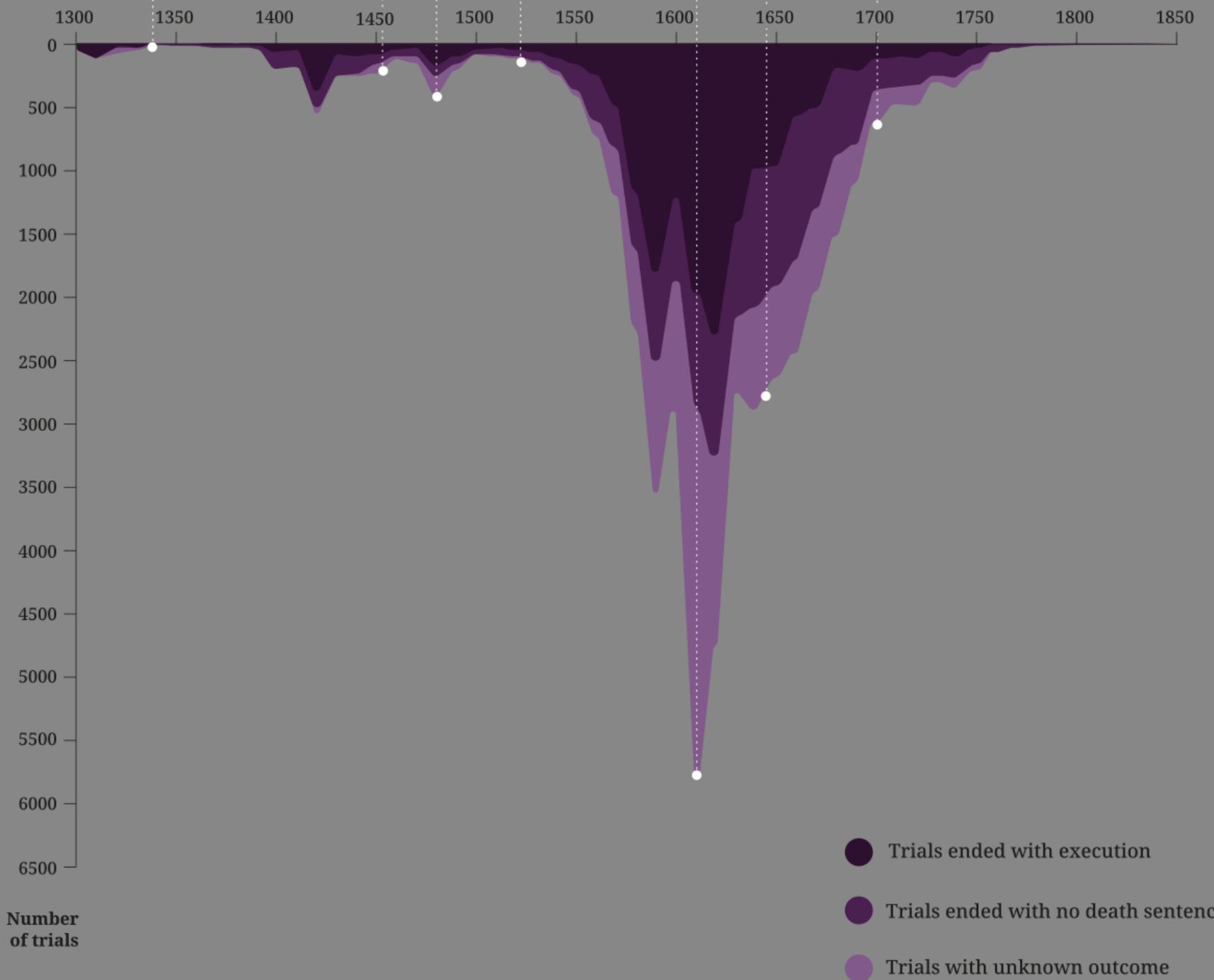
# SPELLS, CHARMS AND DIVINATION

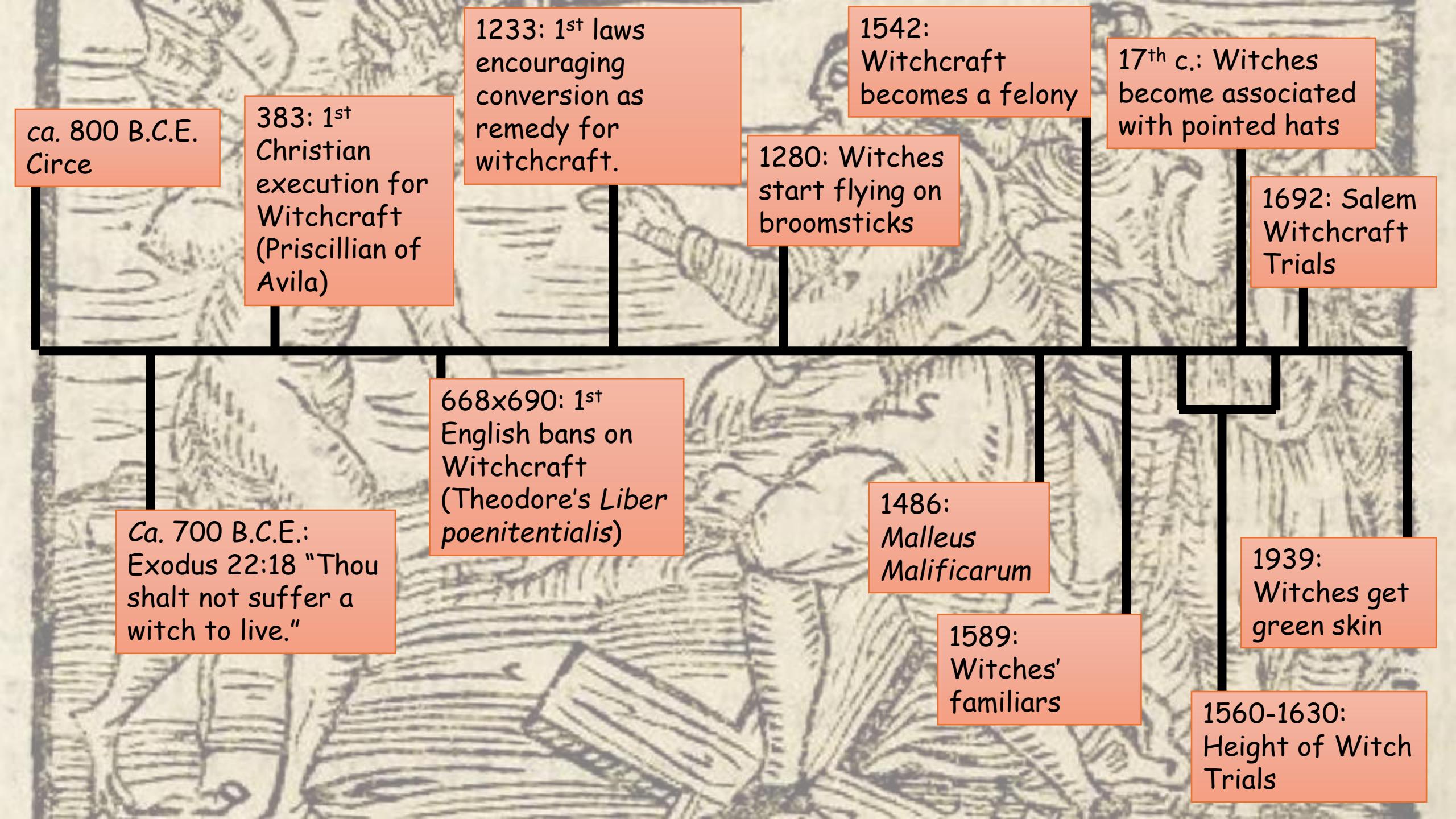


It's  
witchcraf  
t!



Shhh!  
You're  
distracting  
from the  
torture!





ca. 800 B.C.E.  
Circe

383: 1<sup>st</sup>  
Christian  
execution for  
Witchcraft  
(Priscillian of  
Avila)

1233: 1<sup>st</sup> laws  
encouraging  
conversion as  
remedy for  
witchcraft.

1542:  
Witchcraft  
becomes a felony

17<sup>th</sup> c.: Witches  
become associated  
with pointed hats

1280: Witches  
start flying on  
broomsticks

1692: Salem  
Witchcraft  
Trials

Ca. 700 B.C.E.:  
Exodus 22:18 "Thou  
shalt not suffer a  
witch to live."

668x690: 1<sup>st</sup>  
English bans on  
Witchcraft  
(Theodore's *Liber  
poenitentialis*)

1486:  
*Malleus  
Malificarum*

1589:  
Witches'  
familiars

1939:  
Witches get  
green skin

1560-1630:  
Height of Witch  
Trials



**\*WEYK- (TO CHOOSE,  
SEPARATE, BEND,  
TURN,  
CONSE~~TR~~ATE,  
ORDAIN)**

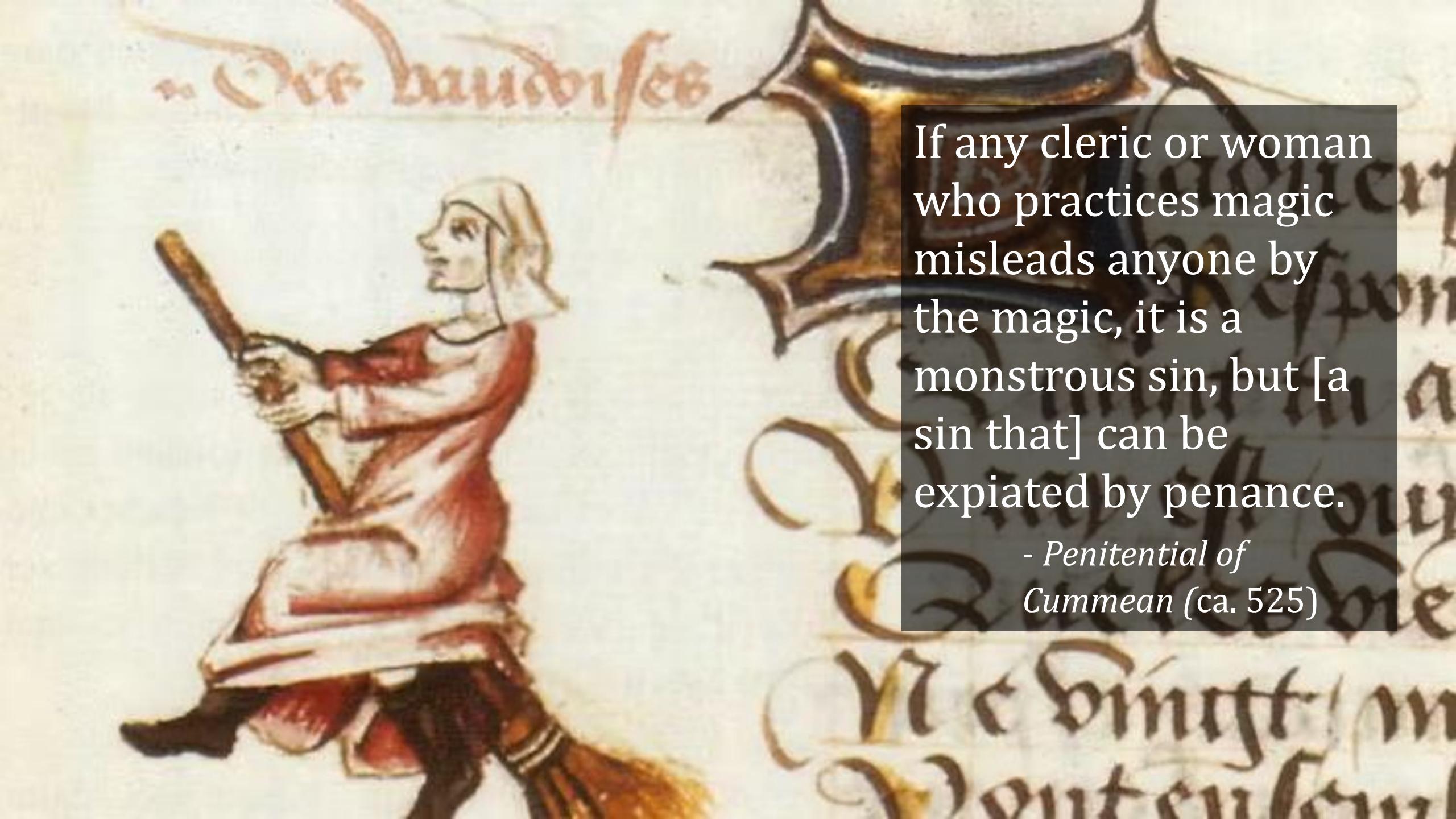
↓  
**\*WIKKōNq.**

**WICCA (MALE)  
AND WICCE (FEMAL  
E)**



Wizard  
Wicked  
Weak  
Victim  
Victory

*Viga* (Swedish 'to wed')  
*Vigja* (Icelandic 'to consecrate')  
*Weihnachten* (Germ. 'Christmas')  
*Weihwasser* (Germ. 'Holy Water')



If any cleric or woman  
who practices magic  
misleads anyone by  
the magic, it is a  
monstrous sin, but [a  
sin that] can be  
expiated by penance.

*- Penitential of  
Cummean (ca. 525)*



If a woman performs diabolical incantations or divinations, **she shall do penance for one year or the three forty-day periods, or forty days**, according to the nature of the offense. Of this matter it is said in the canon: He who celebrates auguries, omens from birds, or dreams, or any divinations according to the custom of the heathen, or introduces such people into his houses, in seeking out any trick of the magicians – when these become penitents, if they belong to the clergy they shall be cast out; **but if they are secular persons they shall do penance for five years.**

*- Penitential of Theodore (8<sup>th</sup> C.)*

You put your right hand in, you take your right hand out...

And it is right that every priest ardently preach the Christian faith and wholly eradicate every heathen practice; and forbid the worship of wells and the raising of the dead, and divination and sorcery, and the worship of trees and stones, and that devil's trick which is performed when children are drawn through the earth, and the deception performed on New Year's night in various magical practices, and in heathen refuges, and in elder trees, and in the many diverse superstitions in which people do much that they should not.





# Alfred the Great

DAVID HEMMINGS  
MICHAEL YORK  
PRUNELLA RANSOME  
COLIN BLAKELY

PANAVISION® METROCOLOR



**THOSE WOMEN WHO  
ARE ACCUSTOMED TO  
RECEIVE ENCHANTERS  
AND MAGICIANS AND  
WITCHES – DO NOT  
PERMIT THEM TO LIVE.**

**- ALFRED THE  
GREAT**

**(Exodus 22:18)**

If I hide my  
face in this  
book, no one  
will notice  
it's blue



## CONCERNING WITCHCRAFT

And we have pronounced concerning  
witchcraft and sorceries and secret  
attempts on life that, if anyone is  
killed by such and he (the accused)  
cannot deny it, he is to forfeit his life.

- 11 Æthelstan (ca. 930)

＊トニ：†R+Kト†：PR+T+R：D111†：H+  
R+R：Ψ1ト+ト†R：Ψ1ト：Ψ†R+ト；PDLトD  
P+R；H+ト+G+ト†H. B†T†：P1R+H  
R：HΨ. D†：†R†：AP；PDLトP；P1R11  
D\*Ω：Ψ1R；P\*1D+H+H；P1P  
1R11D\*Ω：Ψ1R；P1R；P1D330 1-5：

fate



# GRINDA RUNESTONE

(11<sup>th</sup> c.)

Grjótgarðr (and) Einriði, the sons  
made (the stone) in memory of (their)  
able father. Guðvér was in the west;  
divided (up) payment in England;  
manfully attacked townships in  
Saxony.





For pain in the bowels and in the fatty part of the abdomen: when you see a dung-beetle on the ground throwing up earth, seize him and the heap [he has made] with both hands, wave him vigorously with your hands and say three times: — "Remedium facio ad ventris dolorem." Then throw away the beetle over your back; take care not to look after it. When a man's bowels or belly fat pain him, grasp his abdomen with your hands. He will soon be well. You will be able to do this for twelve months after [seizing] the beetle.



AGAINST A WITCH'S  
SPELL After fasting for  
a night, eat the root of a  
radish. On that day the  
spell will not have power  
to harm you.



that he  
will  
become...  
a  
medievalist  
!

NOOOOOOO  
OOOOOOOO  
!!!

i est Sampson nee & sa mere li toune a teter. & sonn per  
tion.

Let the woman who cannot bring forth her child take, in her palm, the milk of a cow of one color and sop it up with her mouth, and then go to running water and spit the milk therein; and with the same hand let her scoop up a mouthful of the water and swallow it. Let her then say these words : "**Always have I carried with me this great strong hero. Through this famous food, a hero. Then I wish to have it and go home.**" When she goes to the brook, then let her not look around, nor yet when she goes thence ; and let her thereafter go into a house other than the one from which she set out, and there let her take food.

A medieval-style illustration on the left side of the image. It depicts a saint in a red and white robe with a yellow halo, standing with a staff. Next to him is a person in a green robe who appears to be in a state of possession, with their body contorted and hands raised. A blue speech bubble originates from the saint's mouth.

Dude, you've  
been spending  
way too much  
time on reddit!

**FOR THE STUBBORNEST  
FEVERS** Take the same  
herb, [marshwort], and  
dry it; then smoke the  
patient with it. It will  
drive away not only the  
fever but also demoniacal  
possession.



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## AGAINST SNAKE-BITE

Some advise us to pronounce one word, that is, "Faul;" [then] it will not be able to damage him. For a bite made by a snake, if the sufferer procure and eat the rind which comes from Paradise, no poison will injure him.

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## FOR SEXUAL CONSTRICTION

If a man is sexually restrained by herbs, give him the caper-plant to eat and let him drink holy water. Should a man be restrained: if he have Scottish wax [and] the slender betony on his person — or let him drink [them] in boiled ale — he cannot be restrained by herbs.

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- **FOR LUNACY** If a man is demented, take the skin of a porpoise, make it into a whip, flog the man with it: he will soon be well. Amen.



Here it is made known in this text that Bishop *Aethelwold* and Wulfstan *Uccea* have exchanged properties with the knowledge of King Edgar and his councilors. The bishop gave Wulfstan the property at Washington and Wulfstan gave him the properties at Yaxley and at Ailsworth. Then the Bishop gave the property at Yaxley to Thorney and that at Ailsworth to Peterborough. The land at Ailsworth had previously been confiscated from a widow and her son because they drove an iron nail into *Elfsige*, Wulfstan's father, and it was discovered, and that image was taken from her room. Then the woman was taken out and they drowned her



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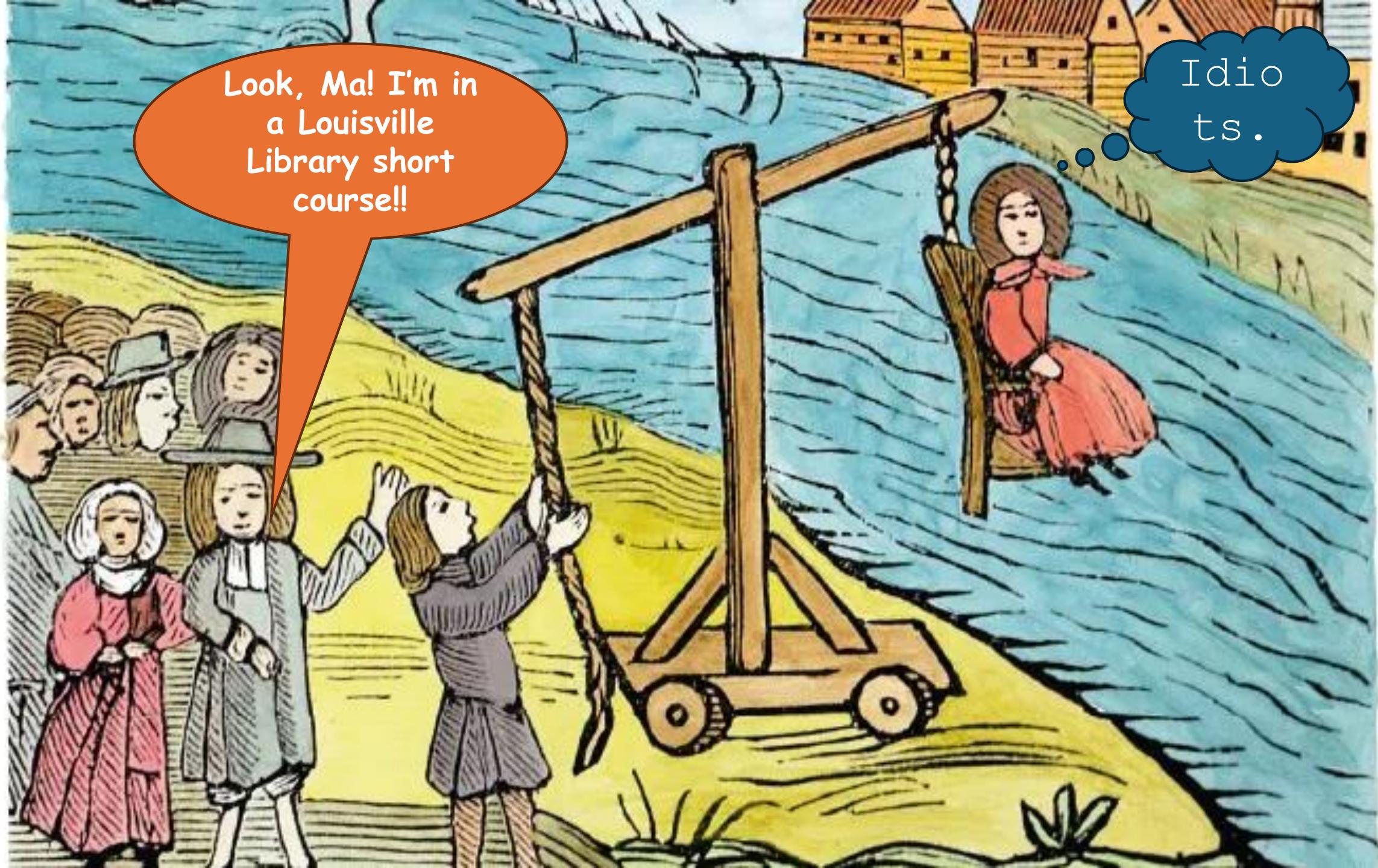


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Look, Ma! I'm in  
a Louisville  
Library short  
course!!

Idio  
ts.

*'Ohhh – you cursed heat!  
Look what you've done!  
I'm melting! Melting!  
Oh – what a world – what a  
world! Who would have  
thought that the humidity  
could destroy my beautiful  
wickedness!? Ohhh! Look  
out! Look out! I'm going.  
Ohhhh! Ohhhhhh...':*







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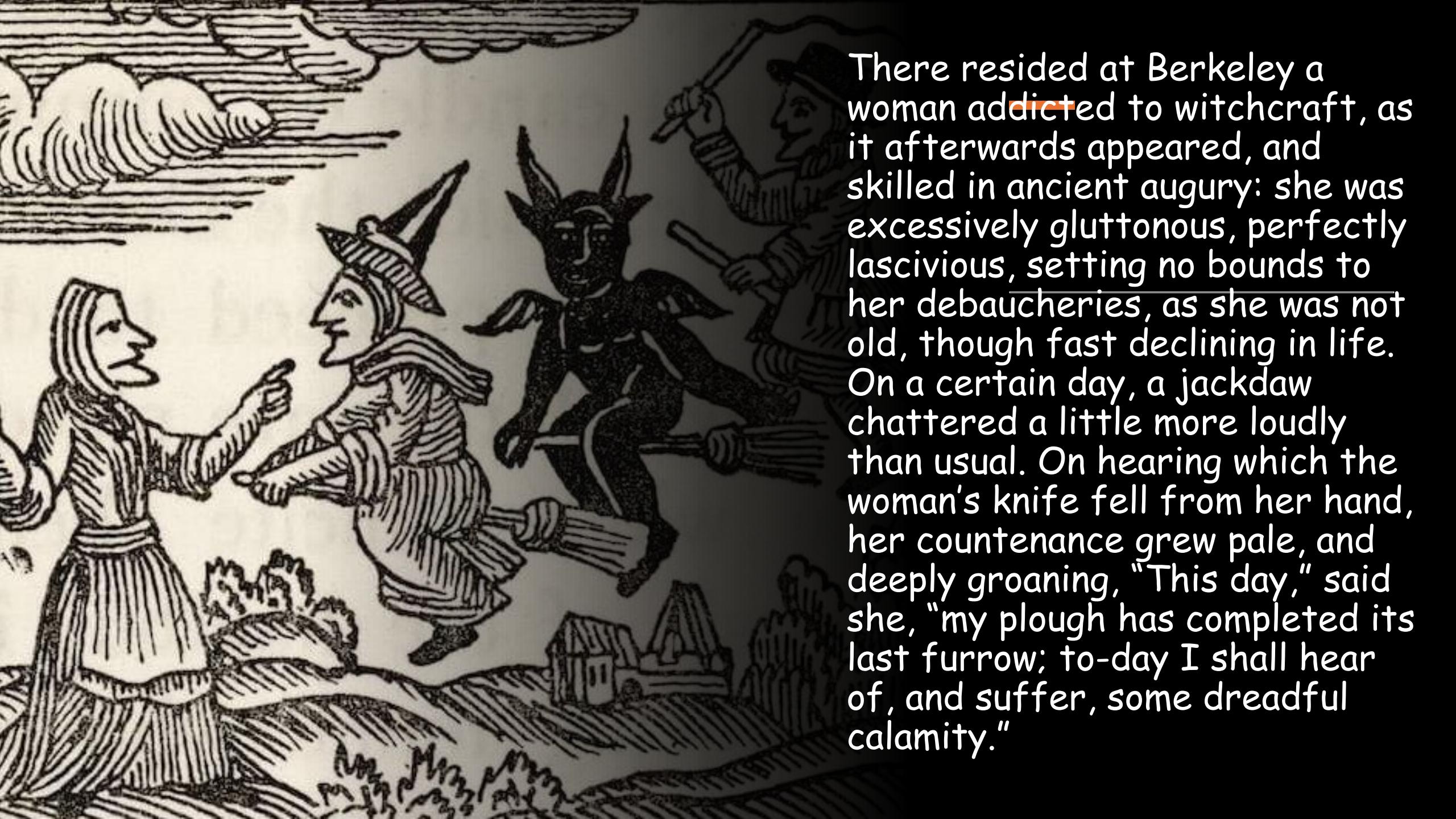


# The Witch of Berkeley



Not this  
one!!

Berkeley



There resided at Berkeley a woman addicted to witchcraft, as it afterwards appeared, and skilled in ancient augury: she was excessively gluttonous, perfectly lascivious, setting no bounds to her debaucheries, as she was not old, though fast declining in life. On a certain day, a jackdaw chattered a little more loudly than usual. On hearing which the woman's knife fell from her hand, her countenance grew pale, and deeply groaning, "This day," said she, "my plough has completed its last furrow; to-day I shall hear of, and suffer, some dreadful calamity."



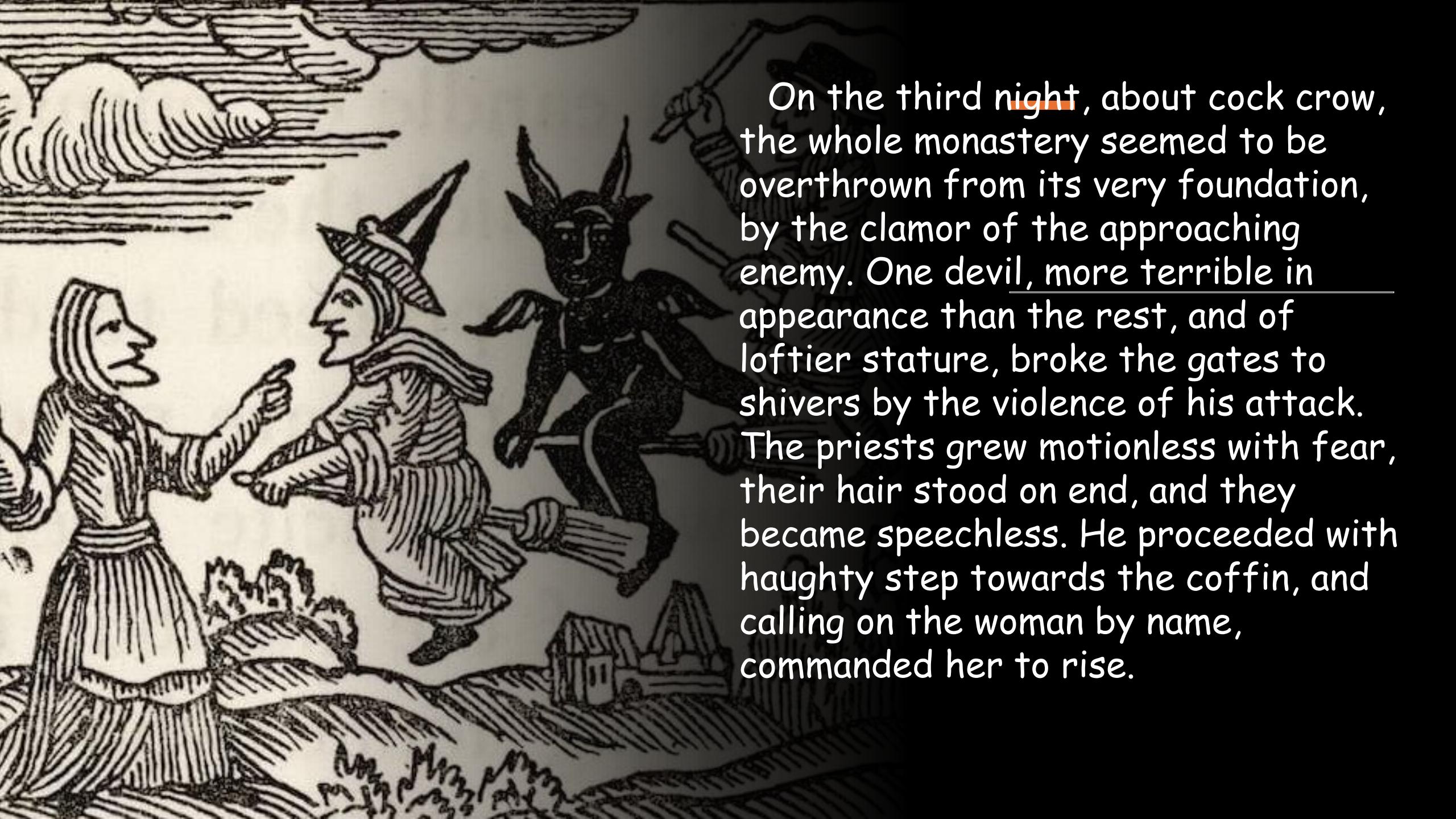
Now, since I have approached the end of my life, I entreat you by your mother's breasts, to endeavor to alleviate my torments; and, though you cannot revoke the sentence already passed upon my soul, you may, perhaps, rescue my body: sew up my corpse in the skin of a stag; lay it on its back in a stone coffin; fasten down the lid with lead and iron; on this lay a stone, bound round with three iron chains of enormous weight; let there be psalms sung for fifty nights, and masses said for an equal number of days, to allay the ferocious attacks of my adversaries. If I lie thus secure for three nights, on the fourth day bury your mother in the ground; although I fear, lest the earth, which has been so often burdened with my crimes, should refuse to receive me."



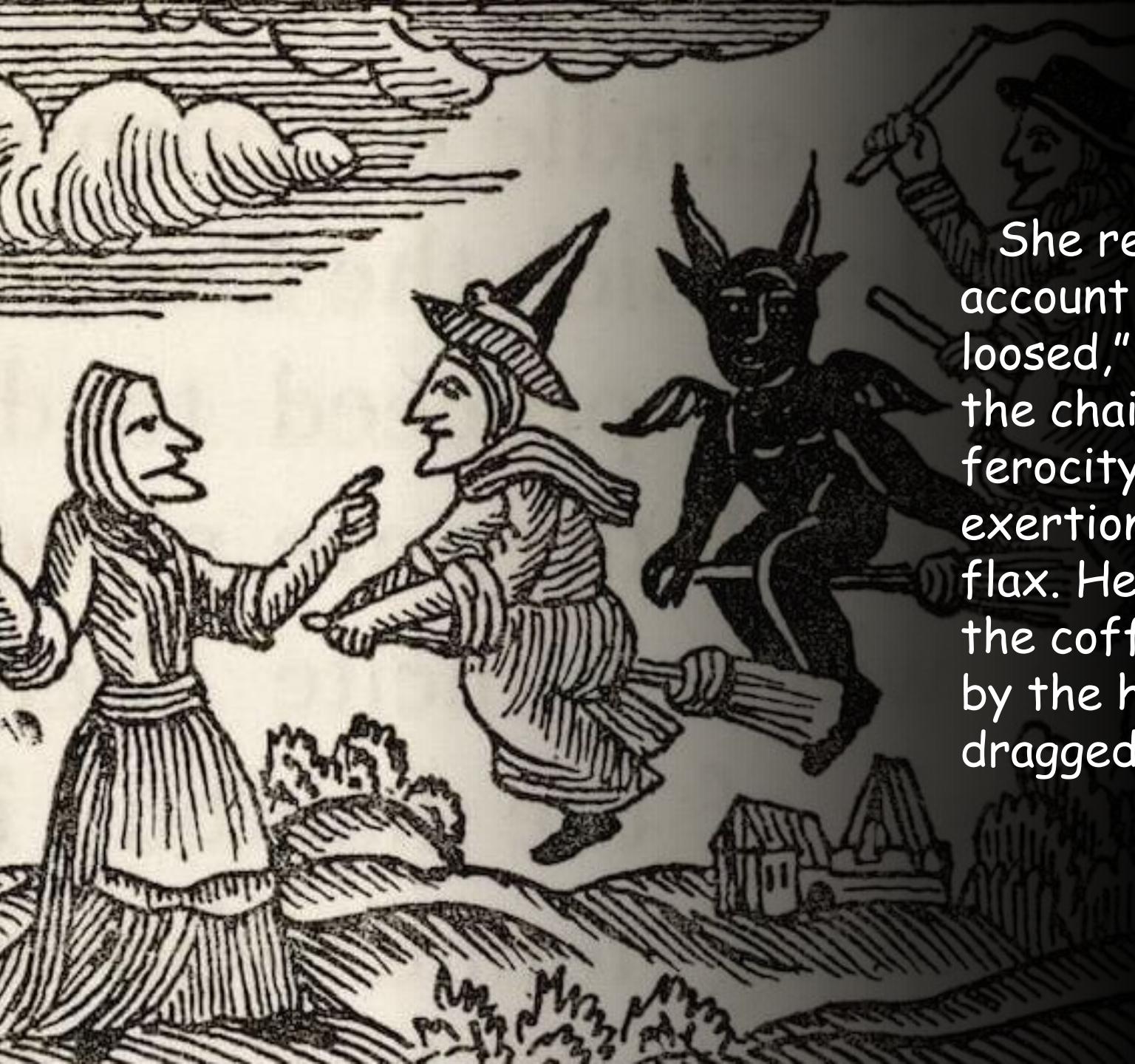
Now, since I have approached the end of my life, I entreat you by your mother's breasts, to endeavor to alleviate my torments; and, though you cannot revoke the sentence already passed upon my soul, you may, perhaps, rescue my body: **sew up** my corpse in the skin of a stag; **lay it on its** back in a stone coffin; fasten down the lid with lead and iron; on this lay a stone, bound round with **three iron chains** of enormous weight; let there be psalms sung for fifty nights, and masses said for an equal number of days, to allay the ferocious attacks of my adversaries. If I lie thus secure for three nights, on the fourth day bury your mother in the ground; although I fear, lest the earth, which has been so often burdened with my crimes, should refuse to receive me."



They did their utmost to comply with her injunctions: but alas! vain were pious tears, vows, or entreaties. For on the first two nights, while the choir of priests was singing, the devils, one by one, with the utmost ease bursting open the door of the church, broke asunder the two outer chains; the middle one being more laboriously wrought, remained entire.



On the third night, about cock crow, the whole monastery seemed to be overthrown from its very foundation, by the clamor of the approaching enemy. One devil, more terrible in appearance than the rest, and of loftier stature, broke the gates to shivers by the violence of his attack. The priests grew motionless with fear, their hair stood on end, and they became speechless. He proceeded with haughty step towards the coffin, and calling on the woman by name, commanded her to rise.



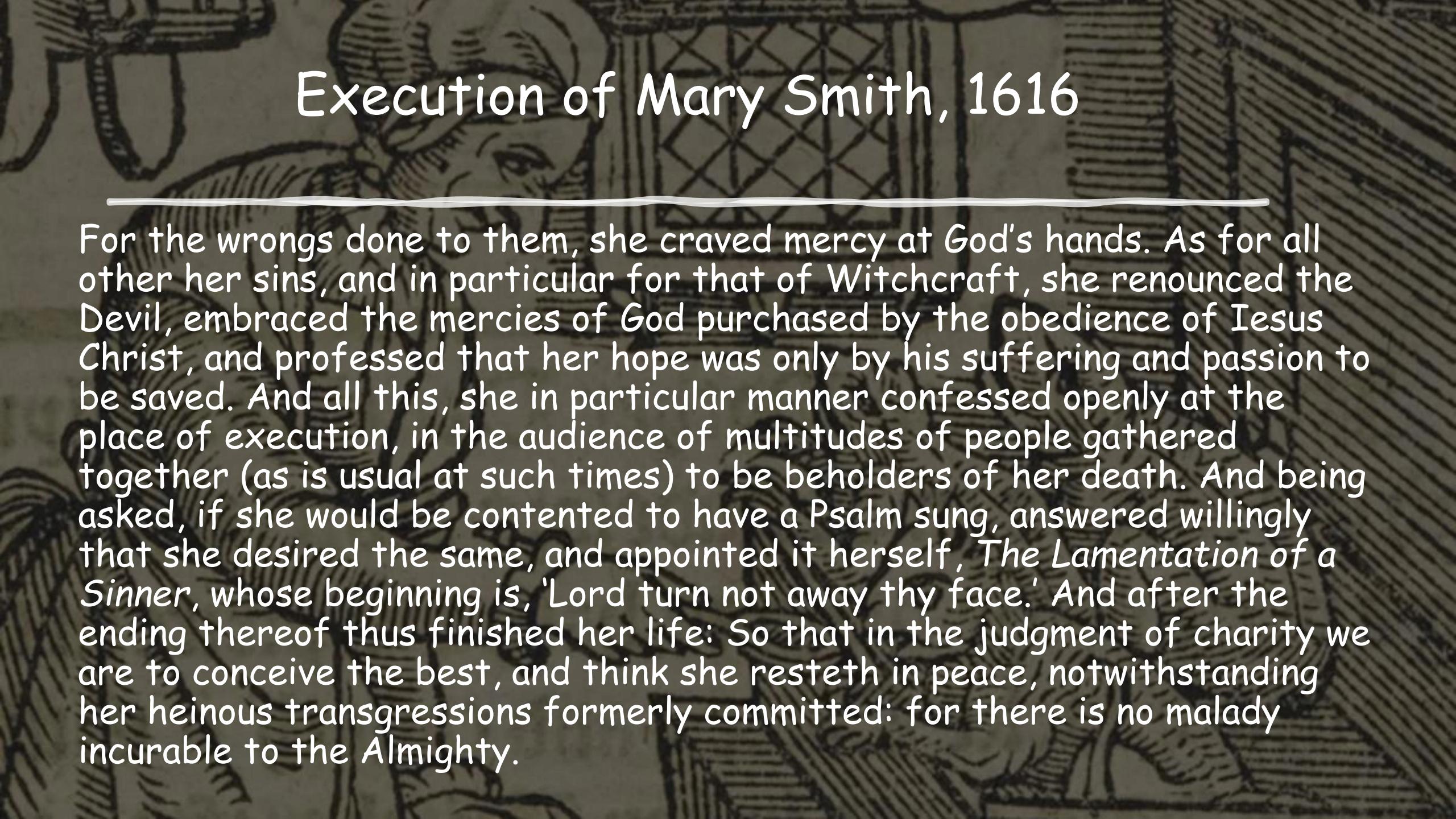
She replying that she could not on account of the chains: "You shall be loosed," said he, and directly he broke the chain, which had mocked the ferocity of the others, with as little exertion as though it had been made of flax. He also beat down the cover of the coffin with his foot, and taking her by the hand, before them all, he dragged her out of the church.



At the doors appeared a black horse, proudly neighing, with iron hooks projecting over his whole back; on which the wretched creature was placed, and, immediately, with the whole party, vanished from the eyes of the beholders; her pitiable cries, however, for assistance, were heard for nearly the space of four miles.

# Execution of Mary Smith, 1616

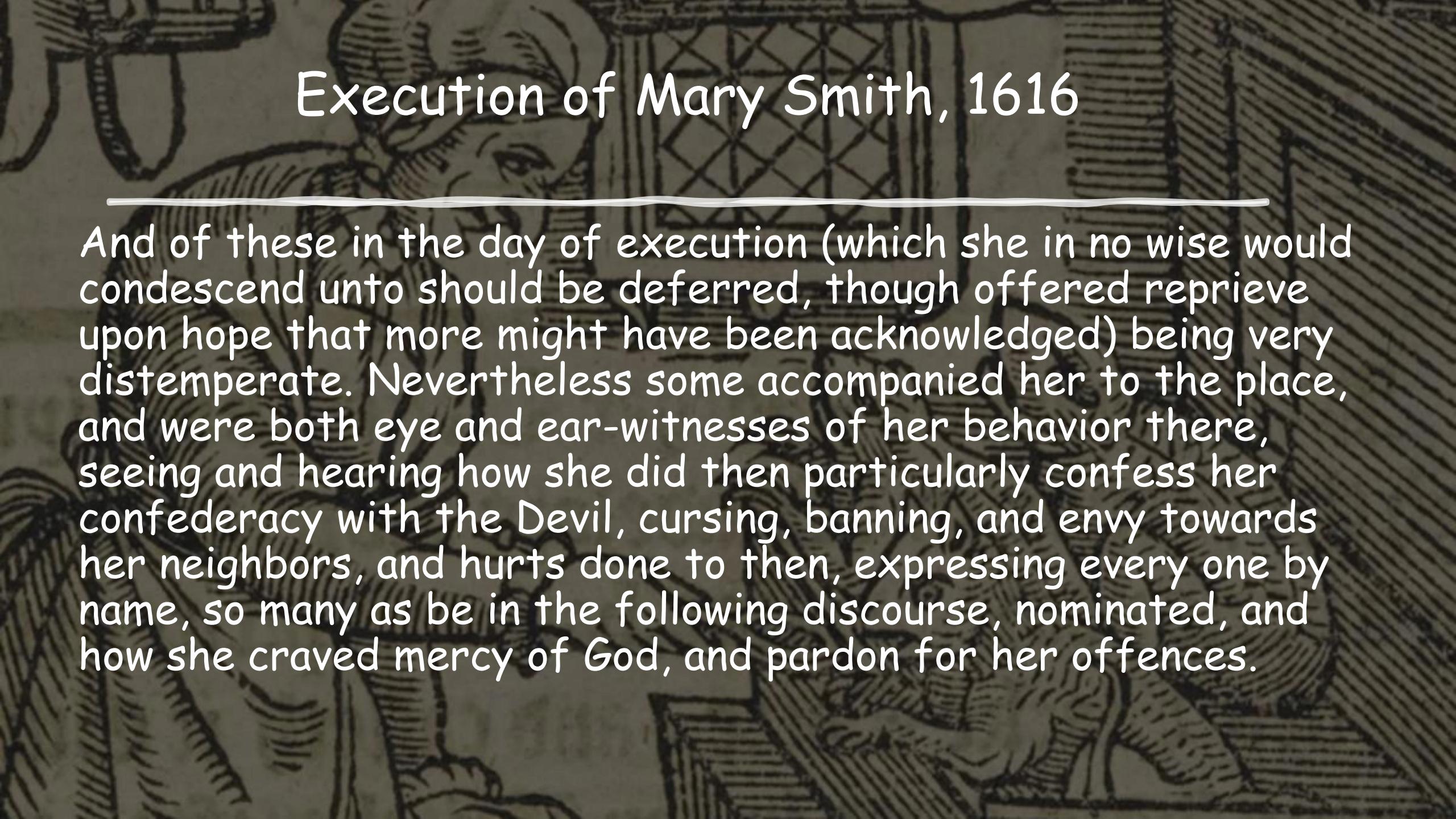
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For the wrongs done to them, she craved mercy at God's hands. As for all other her sins, and in particular for that of Witchcraft, she renounced the Devil, embraced the mercies of God purchased by the obedience of Iesus Christ, and professed that her hope was only by his suffering and passion to be saved. And all this, she in particular manner confessed openly at the place of execution, in the audience of multitudes of people gathered together (as is usual at such times) to be beholders of her death. And being asked, if she would be contented to have a Psalm sung, answered willingly that she desired the same, and appointed it herself, *The Lamentation of a Sinner*, whose beginning is, 'Lord turn not away thy face.' And after the ending thereof thus finished her life: So that in the judgment of charity we are to conceive the best, and think she resteth in peace, notwithstanding her heinous transgressions formerly committed: for there is no malady incurable to the Almighty.

# Execution of Mary Smith, 1616

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And of these in the day of execution (which she in no wise would condescend unto should be deferred, though offered reprieve upon hope that more might have been acknowledged) being very distemperate. Nevertheless some accompanied her to the place, and were both eye and ear-witnesses of her behavior there, seeing and hearing how she did then particularly confess her confederacy with the Devil, cursing, banning, and envy towards her neighbors, and hurts done to them, expressing every one by name, so many as be in the following discourse, nominated, and how she craved mercy of God, and pardon for her offences.



# MALLEVS MALEFICARVM,

MALEFICAS ET EARVM  
heretum framēā conterens,

EX VARIIS AVCTORIBVS COMPILATVS,  
& in quatuor Tomos iustē distributus,

*Q*UORVM DYO PRIORES VNAS DEMONVM  
confusas, præstigiosas eorum delusiones, superfluias Strigimatarum  
extremas, horribiles etiam cum illis amigas; ex quo am alicuius  
ram peccatoris scilla disquisitionem, & punitionem compilantur.  
Tertius præsum Exorcistarum ad Demonus. & Strigimatarum male-  
fici de Christi fidelibus perire; Quatuor vero Autem Divinorum,  
Benedictionis, & Exorcismorum continet.

## TOMVS PRIMVS.

*I*ndicit Authorum, copiam, rationeque non defuit.

*E*ditione secundâ, iunctâ genâ etiâ expurgata; quippe secunda fuga  
Demonaqâ & Complenum suum exordit.

*P*ro fuit multa in quibus Pythones, vel divinationis furiæ spiritus, morte meritorum,  
Lentici cap. sc.



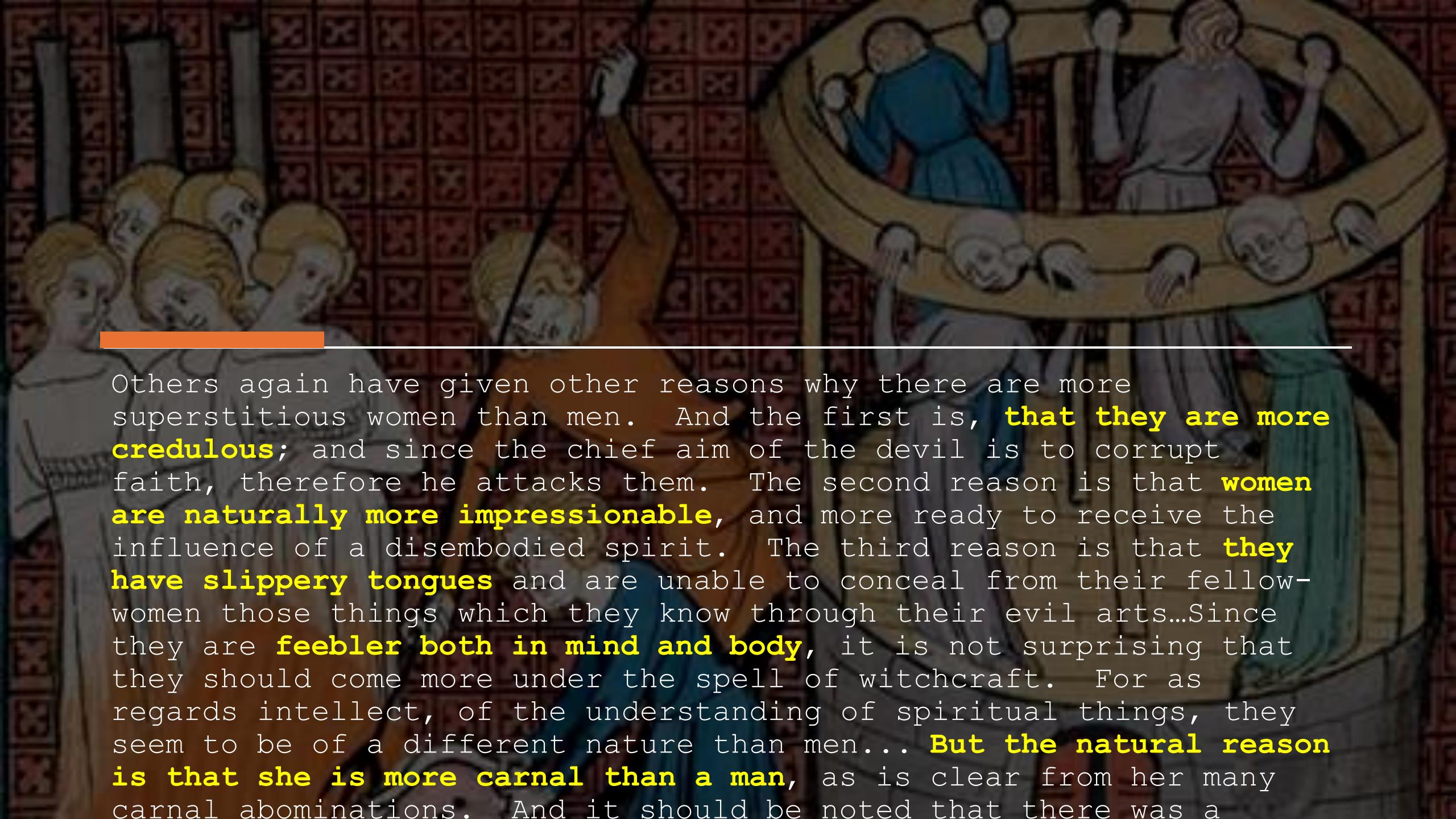
*T*ertius



*Q*uartus



All witchcraft comes from carnal lust, which is in women insatiable. Wherefore for the sake of fulfilling their lusts they consort even with devils. More such reasons could be brought forward, but to the understanding it is sufficiently clear that it is no matter for wonder that there are more women than men found infected with the heresy of witchcraft. And in consequence of this, **it is better called the heresy of witches than of wizards**, since the name is taken from the more powerful party. And blessed be the Highest Who has so far preserved the male sex from so great a crime.



Others again have given other reasons why there are more superstitious women than men. And the first is, **that they are more credulous**; and since the chief aim of the devil is to corrupt faith, therefore he attacks them. The second reason is that **women are naturally more impressionable**, and more ready to receive the influence of a disembodied spirit. The third reason is that **they have slippery tongues** and are unable to conceal from their fellow-women those things which they know through their evil arts... Since they are **feeble both in mind and body**, it is not surprising that they should come more under the spell of witchcraft. For as regards intellect, of the understanding of spiritual things, they seem to be of a different nature than men... **But the natural reason is that she is more carnal than a man**, as is clear from her many carnal abominations. And it should be noted that there was a

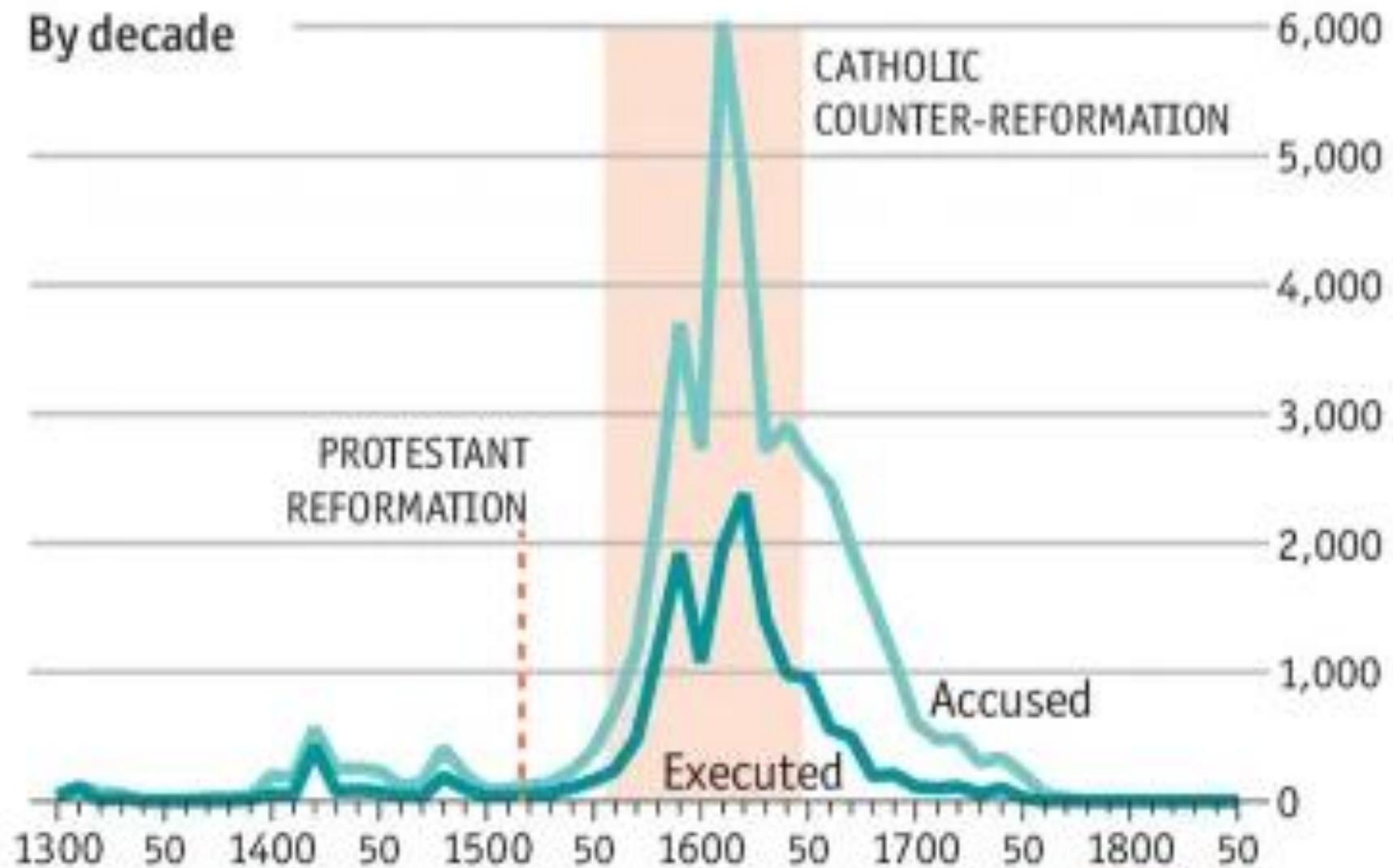


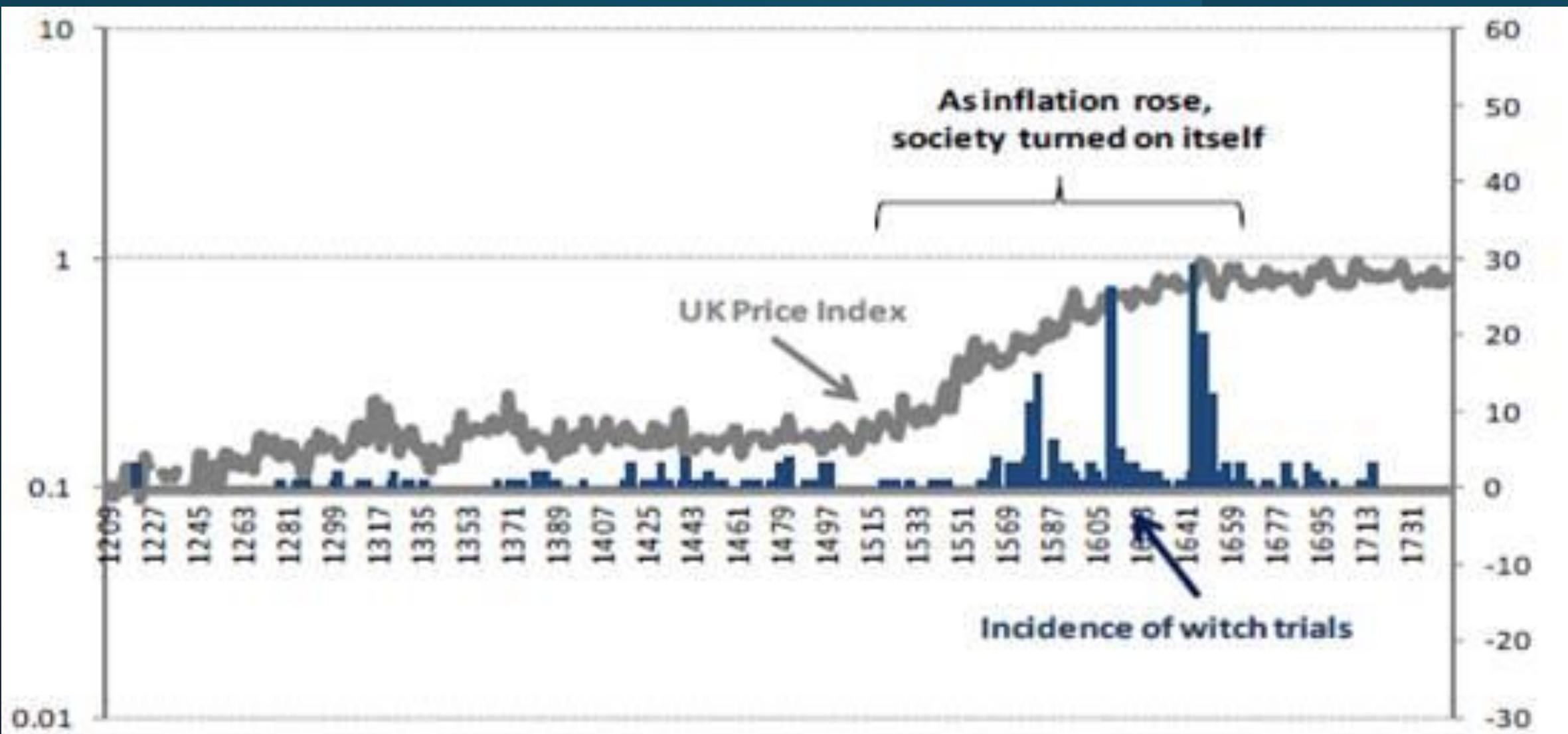
And what, then, is to be thought of those witches who in this way sometimes collect male organs in great numbers, as many as twenty or thirty members together, and put them in a bird's nest, or shut them up in a box, where they move themselves like living members, and eat oats and corn, as has been seen by many and is a matter of common report? It is to be said that it is all done by devil's work and illusion, for the senses of those who see them are deluded in the way we have said. For a certain man tells that, when he had lost his member, he approached a known witch to ask her to restore it to him. She told the afflicted man to climb a certain tree, and that he might take which he liked out of the nest in which there were several members. And when he tried to take a big one, the witch said: You must not take that one; adding, because it belongs to a parish priest.



The method of beginning an examination by torture is as follows: First, the jailers prepare the implements of torture, then they strip the prisoner (if it be a woman, she has already been stripped by other women, upright and of good report). This stripping is lest some means of witchcraft may have been sewed into the clothing--such as often, taught by the Devil, they prepare from the bodies of unbaptized infants, [murdered] that they may forfeit salvation. And when the implements of torture have been prepared, the judge, both in person and through other good men zealous in the faith, tries to persuade the prisoner to confess the truth freely; but, if he will not confess, he bids attendants make the prisoner fast to the strappado or some other implement of torture. The attendants obey forthwith, yet with feigned agitation. Then, at the prayer of some of those present, the prisoner is loosed again and is taken aside and once more persuaded to confess, being led to believe that he will in that case not be put to death

By decade





IT'S CALLED A "LAB COAT". OUR STUDY FOUND THAT WEARING ONE DECREASED THE CHANCES OF BEING DROWNED OR BURNED ALIVE BY A MOB OF ANGRY VILLAGERS BY 95%.



Next week:

Defense  
Against the  
Dark Arts

Next week:

# Defense Against the Dark Arts



You lucky  
people!