

DEMONOLOGY AND WITCH-HUNTING IN EARLY MODERN EUROPE

Demonology – the intellectual study of demons and their powers – contributed to the prosecution of thousands of witches. But how exactly did intellectual ideas relate to prosecutions? Recent scholarship has shown that some of the demonologists' concerns remained at an abstract intellectual level, while some of the judges' concerns reflected popular culture. This book brings demonology and witch-hunting back together, while placing both topics in their specific regional cultures.

The book's chapters, each written by a leading scholar, cover most regions of Europe, from Scandinavia and Britain through to Germany, France and Switzerland, and Italy and Spain. By focusing on various intellectual levels of demonology, from sophisticated demonological thought to the development of specific demonological ideas and ideas within the witch trial environment, the book offers a thorough examination of the relationship between demonology and witch-hunting.

Demonology and Witch-Hunting in Early Modern Europe is essential reading for all students and researchers of the history of demonology, witch-hunting and early modern Europe.

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*Edited by Julian Goodare, Rita Voltmer, and
Liv Helene Willumsen*

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To the memory of Jens Chr. V. Johansen (1939–2017)

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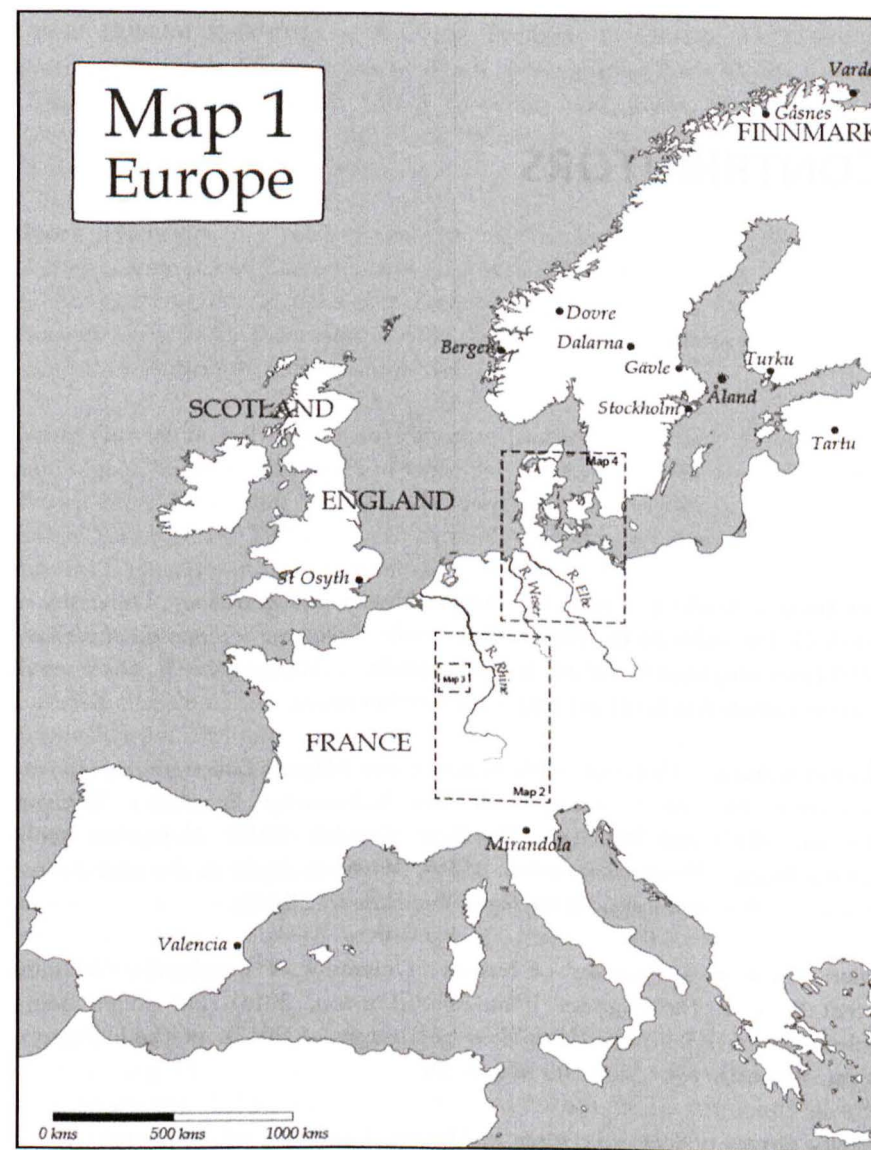
PREFACE

We are grateful to the Department of History, University of Tromsø, for hosting a conference in 2014, "Demons and Witches: The Impact of Demonology on European Witch Hunts," organized by Rita Voltmer and Liv Helene Willumsen. Early versions of twelve of the chapters printed below were presented at this conference. Jari Eilola, Peter Elmer, Marion Gibson, Julian Goodare, Louise Nyholm Kallestrup, Georg Modestin, Alison Rowlands, Walter Rummel, James Sharpe, Maryse Simon, Raisa Maria Toivo, Rita Voltmer, and Liv Helene Willumsen spoke at the conference, while Wolfgang Behringer and Stuart Clark acted as chairs and discussants. The editors subsequently invited Felicity Green, Walter Stephens, and María Tausiet to broaden the perspective of the present book with their chapters.

Chapter 15 below, by María Tausiet, was kindly translated from Spanish by Ismael del Olmo (whose own scholarly work is cited in the footnotes of the chapter). We are grateful to Dr del Olmo for his careful work, and to the School of History, Classics and Archaeology, University of Edinburgh, for providing necessary funds.

The saddest event to occur during the preparation of this volume was the death in 2017 of one of its contributors, Jens Chr. V. Johansen. Professor Johansen was one of the foremost historians of Danish witchcraft. He had hoped to speak at the Tromsø conference but was too ill to do so. He did, however, complete his chapter for the volume, and we are delighted that his widow, Grethe Jacobsen, has agreed to its publication. The volume is dedicated to his memory.

The editorial staff at Routledge have maintained a consistent interest in the project and have helped to guide us in preparation of the volume.



MAP 1 Europe

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INTRODUCTION

Demonology and witch-trials in dialogue

Rita Voltmer and Liv Helene Willumsen

This volume provides seventeen studies of demonology and witchcraft. With a broad comparative approach and geographical coverage, ranging from Northern Norway to the Iberian Peninsula and including both Protestant and Catholic milieus of prosecution and non-prosecution, the present volume takes forward recent debates about the impact of demonology on witch-trials in a European context. In illustrating the wide thematic and geographical range in the chapters below, this introduction focuses first on the *definition of demonology and witch-hunting*, and second on the *circulation of knowledge* between the two fields of thinking with demons, and of taking action against demons (exorcism) and witches (criminal trials). In its third and last part, the introduction presents a *short overview* of each of the seventeen chapters.

I

Scholars have been debating the relationship between demonology and witch-hunting for a long time. In 1959, Rossell Hope Robbins presented the first English-language encyclopedia of "Witchcraft and Demonology," and established a firm link between demonology, demonologists, and witch-hunts.¹ Continuing the line of argument that had originated with Andrew Dickson White, George Lincoln Burr, and Henry Charles Lea,² Robbins belonged to the rationalist school of witchcraft researchers who focused on the persecutions of the fifteenth to the seventeenth centuries as part of the "history of European civilization, or rather un-civilization."³ He defined witchcraft as a new heresy, invented by the Inquisition, and demonology as subordinated to "witchology." His often reprinted encyclopedia treated "the scientific