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Satan, also known as the Devil, is an entity in the Abrahamic religions that seduces humans into sin or falsehood. In Christianity and Islam, he is usually seen as either a fallen angel or a genie, who used to possess great piety and beauty, but rebelled against God, who nevertheless allows him temporary power over the fallen world and a host of demons. In Judaism, Satan is typically regarded ...

Satan - Wikipedia

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Dr Clark offers an interpretation of the witchcraft beliefs of European intellectuals of the period, based on their publication in the field of demonology. This work will increase our understanding of the cultural history of early modern Europe.

Witches, ghosts, fairies. Premodern Europe was filled with strange creatures, with the devil lurking behind them all. But were his powers real? Did his powers have limits? Or were tales of the demonic all one grand illusion? Physicians, lawyers, and theologians at different times and places answered these questions differently and disagreed bitterly. The demonic took many forms in medieval and early modern Europe. By examining individual authors from across the continent, this book reveals the many purposes to which the devil could be put, both during the late medieval fight against heresy and during the age of Reformations. It explores what it was like to live with demons, and how careers and identities were constructed out of battles against them – or against those who granted them too much power. Together, contributors chart the history of the devil from his emergence during the 1300s as a threatening figure – who made pacts with human allies and appeared bodily – through to the comprehensive but controversial demonologies of the turn of the seventeenth century, when European witch-hunting entered its deadliest phase. This book is essential reading for all students and researchers of the history of the supernatural in medieval and early modern Europe.

"Abandon all hope ye who enter here."

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On September 20, 1587, Walpurga Hausmännin of Dillingen in southern Germany was burned at the stake as a witch. Although she had confessed to committing a long list of maleficia (deeds of harmful magic), including killing forty—one infants and two mothers in labor, her evil career allegedly began with just one heinous act—sex with a demon. Fornication with demons was a major theme of her trial record, which detailed an almost continuous orgy of sexual excess with her diabolical paramour Federlin "in many divers places, . . . even in the street by night." As Walter Stephens demonstrates in *Demon Lovers*, it was not Hausmännin or other so-called witches who were obsessive about sex with demons—instead, a number of devout Christians, including trained theologians, displayed an uncanny preoccupation with the topic during the centuries of the "witch craze." Why? To find out, Stephens conducts a detailed investigation of the first and most influential treatises on witchcraft (written between 1430 and 1530), including the infamous *Malleus Maleficarum* (Hammer of Witches). Far from being credulous fools or mindless misogynists, early writers on witchcraft emerge in Stephens's account as rational but reluctant skeptics, trying desperately to resolve contradictions in Christian thought on God, spirits, and sacraments that had bedeviled theologians for centuries. Proof of the physical existence of demons—for instance, through evidence of their intercourse with mortal witches—would provide strong evidence for the reality of the supernatural, the truth of the Bible, and the existence of God. Early modern witchcraft theory reflected a crisis of belief—a crisis that continues to be expressed today in popular debates

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over angels, Satanic ritual child abuse, and alien abduction.

Devil worship, black magic, and witchcraft have long captivated anthropologists as well as the general public. In this volume, Jean La Fontaine explores the intersection of expert and lay understandings of evil and the cultural forms that evil assumes. The chapters touch on public scares about devil-worship, misconceptions about human sacrifice and the use of body parts in healing practices, and mistaken accusations of children practicing witchcraft. Together, these cases demonstrate that comparison is a powerful method of cultural understanding, but warns of the dangers and mistaken conclusions that untrained ideas about other ways of life can lead to.

This book represents the first systematic study of the role of the Devil in English witchcraft pamphlets for the entire period of state-sanctioned witchcraft prosecutions (1563-1735). It provides a rereading of English witchcraft, one which moves away from an older historiography which underplays the role of the Devil in English witchcraft and instead highlights the crucial role that the Devil, often in the form of a familiar spirit, took in English witchcraft belief. One of the key ways in which this book explores the role of the Devil is through emotions. Stories of witches were made up of a complex web of emotionally implicated accusers, victims, witnesses, and supposed perpetrators. They reveal a range of emotional experiences that do not just stem from malefic witchcraft but also, and primarily, from a witch's links with the Devil. This book, then, has two main objectives. First, to suggest that English

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witchcraft pamphlets challenge our understanding of English witchcraft as a predominantly non-diabolical crime, and second, to highlight how witchcraft narratives emphasized emotions as the primary motivation for witchcraft acts and accusations.

This open access book presents fresh ethnographic work from the regions of Africa and Melanesia—where the popularity of charismatic Christianity can be linked to a revival and transformation of witchcraft. The volume demonstrates how the Holy Spirit has become an adversary to the reconfirmed presence of witches, demons, and sorcerers as manifestations of evil. We learn how this is articulated in spiritual warfare, in crusades, and in healing or witch-killing raids. The contributors highlight what happens to phenomena that people address as locally specific witchcraft or sorcery when re-molded within the universalist Pentecostal demonology, vocabulary, and confrontational methodology.

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