

The Witch Cult In Western Europe 1921

Margaret Alice Murray

The Witch-cult in Western Europe A Study in Anthropology Margaret Alice Murray,1921
The Witch-cult in Western Europe Margaret Alice Murray,1921

The Witch-Cult in Western Europe (1921) Margaret Alice Murray,2006 The mass of existing material on this subject is so great that I have not attempted to make a survey of the whole of European 'Witchcraft' but have confined myself to an intensive study of the cult in Great Britain. In order, however, to obtain a clearer understanding of the ritual and beliefs I have had recourse to French and Flemish sources, as the cult appears to have been the same throughout Western Europe.

The Witch-Cult in Western Europe Margaret Murray,2016-11-12 An intensive study of the medieval witch-cults which the author identifies as the ancient pre-Christian religion of Western Europe. There is no task for the historian so difficult as really to rethink the thoughts of the past, especially when these thoughts assume a form which modern knowledge discredits. Few, indeed, are the historians capable of such a task, and among these few we certainly place Miss Murray. It is true that her book is a monument of compressed information, sound scholarship, and solid learning. It is more than this. She never loses herself in details, nor forgets in following out its ramifications the main object of her work. There is nothing of the kind, so far as we know, in English on the study of the ideas of the distant past; and the work has been so thoroughly carried out that it is not likely to be superseded. It is, indeed, pleasant to meet with a piece of work so comprehensive in scope, and so rich and varied in its treatment of the subject of witch-cult in western Europe and notably in England. -The English Historical Review Miss Murray has presented a survey of the belief in witchcraft as it developed on the continent and in England during the fifteenth, sixteenth, and seventeenth centuries. She has treated the subject in an entirely novel fashion, for while the consensus of opinion among modern scientists, such as Alfred Lehman and William Sumner, has been to consider the belief in witchcraft as due to hysteria and suggestion, Miss Murray considers the witches to have been members of a secret religious cult, organized in opposition to Christianity. - American Anthropologist In order to clear the ground I make a sharp distinction between Operative Witchcraft and Ritual Witchcraft. Under Operative Witchcraft I class all charms and spells, whether used by a professed witch or by a professed Christian, whether intended for good or for evil, for killing or for curing. Such charms and spells are common to every nation and country, and are practiced by the priests and people of every religion. They are part of the common heritage of the human race and are therefore of no practical value in the study of any one particular cult.

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The Witch-Cult in Western Europe Margaret Alice Murray,2024-02 The Witch-Cult in Western Europe is a 1921 anthropological book by Margaret Murray. At the time of its publication, it gained attention due to the success of Frazer's Golden Bough. However, Murray's theories were widely discredited. Her central hypothesis, known as the witch-cult hypothesis, suggests that the accusations made against witches in Europe were actually based on a real, though clandestine, pagan religion that worshiped a horned god.

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The Witch-Cult in Western Europe Margaret Alice Murray,2013-01-24 The Witch-Cult in Western Europe - Historical text first published Oxford at the Clarendon Press 1921 - The language is dated so be pre-warned this is for those with a true interest in witchcraft especially in Great Britain. Purports to be based on the records and confessions of 'witches' during their actual imprisonment and subsequent torture, and trials. A reprint of the original 1921 title. Coven Rituals, Beliefs, Ceremonies, Marks and Rites.

Witch Cult in Western Europe Margaret Alice Murray,2014-03 This Is A New Release Of The Original 1921 Edition.

The Witch-Cult in Western Europe. A Study in Anthropology. [A Reduced Photographic Reprint of the Edition of 1921.] Margaret Alice Murray,1962

The God of the Witches Margaret Alice Murray,1970 This celebrated study of witchcraft in Europe traces the worship of the pre-Christian and prehistoric Horned God from paleolithic times to the medieval period. Murray, the first to turn a scholarly eye on the mysteries of witchcraft, enables us to see its existence in the Middle Ages not as an isolated and terrifying phenomenon, but as the survival of a religion nearly as old as humankind itself, whose devotees held passionately to a view of life threatened by an alien creed. The findings she sets forth, once thought of as provocative and implausible, are now regarded as irrefutable by folklorists and scholars in related fields. Exploring the rites and ceremonies associated with witchcraft, Murray establishes the concept of the dying god--the priest-king who was ritually killed to ensure the country and its people a continuity of fertility and strength. In this light, she considers such figures as Thomas a Becket, Joan of Arc, and Gilles de Rais as spiritual leaders whose deaths were ritually imposed. Truly a classic work of anthropology, and written in a clear, accessible style that anyone can enjoy, *The God of the Witches* forces us to reevaluate our thoughts about an ancient and vital religion.

The Witch-Cult in Western Europe Margaret Murray,2023-12-10 *The Witch-Cult in Western Europe* is an anthropological book by Margaret Murray in which she developed her theory about witches, also known as the witch-cult hypothesis. The theory suggests that the witch trials of Early Modern Christendom were an attempt to extinguish a surviving pre-Christian, pagan religion devoted to a Horned God.

The Witch Cult (Jabberwoke Pocket Occult) Margaret A Murray,2021-09 *The Witch-Cult in Western Europe* is a 1921 anthropological book by Margaret Alice Murray, published at the height of the success of Frazer's *Golden Bough*. Certain university circles subsequently celebrated Margaret Murray as the expert on western witchcraft, though her theory, also known as the witch-cult hypothesis remains controversial: it suggests that the accusations made towards witches in Europe were in fact based on a real, though clandestine, pagan religion worshiped a horned god. In this book and the subsequent *The God of the Witches* (1931), Murray explained her theory as follows. Until the 17th century there was a religion, much older than Christianity, which all over Western Europe had supporters both among ordinary people and the ruling classes. Central to the worship stood a horned god with two faces, known to the Romans as Janus or Dianus. (This cult of Dianus

was of the type James Frazer described in detail in *The Golden Bough*). The horned god represented the cycle of seasons and harvests. It was believed that he died and periodically returned to life. On earth, the horned god was represented by chosen human beings. There were some celebrities among them, such as William Rufus, Thomas Becket, Joan of Arc and Gilles de Rais. They each died a tragic death as a ritual sacrifice to insure the resurrection of the god and the renewal of the earth. In the villages, the witches' meetings were presided over by the horned god. Christian observers of these events might have thought the witches were worshiping the devil, when in reality they were celebrating the pre-Christian god Dianus. The preservation of this ancient religion was entrusted to a variety of indigenous peoples, small in stature, who were driven out from their land with each new invasion. This would also explain the stories about fairies, gnomes and other 'small people'. These creatures were very shy but were able to pass the knowledge of their religion to ordinary people. The witches were their pupils and thus the heirs of the ancient religion. According to Murray, local covens consisted of thirteen members: twelve ordinary men and women, and an officer. All members were required to hold a weekly meeting (named 'esbat' by Murray) and to attend the larger Sabbats. There was a strict discipline in the covens, and whoever missed a meeting could be severely punished and was sometimes put to death. The organization and structure were so good that Christianity had to wait until the Reformation before taking wide notice of the hidden religion. The great witch persecutions were thus Christianity's attack on a powerful rival. (Excerpted from wikipedia w/ modifications)

The Witch Cult in Western Europe M. A. Murray, 2016-05-16 The mass of existing material on this subject is so great that I have not attempted to make a survey of the whole of European 'Witchcraft', but have confined myself to an intensive study of the cult in Great Britain. In order, however, to obtain a clearer understanding of the ritual and beliefs I have had recourse to French and Flemish sources, as the cult appears to have been the same throughout Western Europe. The New England records are unfortunately not published in extenso; this is the more unfortunate as the extracts already given to the public occasionally throw light on some of the English practices. It is more difficult to trace the English practices than the Scotch or French, for in England the cult was already in a decadent condition when the records were made; therefore records in a purely English colony would probably contain much of interest. Notice: This Book is published by Historical Books Limited (www.publicdomain.org.uk) as a Public Domain Book, if you have any inquiries, requests or need any help you can just send an email to publications@publicdomain.org.uk This book is found as a public domain and free book based on various online catalogs, if you think there are any problems regard copyright issues please contact us immediately via DMCA@publicdomain.org.uk

The God of the Witches Margaret Murray, 2019-09-04 THIS book being intended for the general reader as well as for the student of anthropology the authority for each statement is not always given in the text. For the benefit of those who wish to pursue the study further there is a bibliography for each chapter at the end of the book. For a complete bibliography of English records the reader is referred to Wallace Notestein's *History of Witchcraft in England* (Washington, 1911). In my *Witch Cult in Western Europe* (Oxford University Press, 1921) the bibliography is chiefly of the British Isles, France, Belgium, and Sweden. Though I am concerned with the existence through the Middle Ages of a primitive religion in Western Europe only, there is no doubt that the cult was spread in early times through Central and Eastern Europe and the Near East. There it survived, underlying, as in the West, the official religion of the country, Christianity in Europe, Islam and sometimes Christianity in the East. The literati of those countries were of the faith there in the ascendant, consequently the Old Religion was seldom recorded, for Paganism belonged there as here to the inarticulate uneducated masses who remained for many centuries untouched by the new religion. I have not attempted to give every known instance of the beliefs and ritual of the witches; all I desire to do is to present to the reader a fairly complete view of the cult from contemporary evidence. I have also, as occasion arose, compared the Witch-Cult with other religions of ancient and modern times. My grateful thanks are due to my sister, Mrs. M. E. Slater, and to Mr. G. A. Wainwright for much kind help and many valuable suggestions; and to Mr. F. Rutter, Town-clerk of

Shaftesbury, for the information which he so kindly furnished concerning the Prize Besom. In conclusion, there is one request I wish to make of my readers. Since my *Witch Cult in Western Europe* appeared I have received many letters containing criticisms, some complimentary, some condemnatory, of that book. If other correspondents honour me with similar private criticisms of the present volume, I ask of them that they will sign their communications, even when the opinions they express are adverse. Anonymous letters, of which I received a number, reflect no credit on their writers.

Witch Cult in Western Europe Margaret Murray, 2019-09-04 THE subject of Witches and Witchcraft has always suffered from the biased opinions of the commentators, both contemporary and of later date. On the one hand are the writers who, having heard the evidence at first hand, believe implicitly in the facts and place upon them the unwarranted construction that those facts were due to supernatural power; on the other hand are the writers who, taking the evidence on hearsay and disbelieving the conclusions drawn by their opponents, deny the facts in toto. Both parties believed with equal firmness in a personal Devil, and both supported their arguments with quotations from the Bible. But as the believers were able to bring forward more texts than the unbelievers and had in their hands an unanswerable argument in the *Witch of Endor*, the unbelievers, who dared not contradict the Word of God, were forced to fall back on the theory that the witches suffered from hallucination, hysteria, and, to use the modern word, 'auto-suggestion'. These two classes still persist, the sceptic predominating. Between the believer who believed everything and the unbeliever who disbelieved everything there has been no critical examination of the evidence, which presents a new and untouched field of research to the student of comparative religion. Among the believers in witchcraft everything which could not be explained by the knowledge at their disposal was laid to the credit of supernatural powers; and as everything incomprehensible is usually supposed to emanate from evil, the witches were believed to be possessed of devilish arts. As also every non-Christian God was, in the eyes of the Christians, the opponent of the Christian God, the witches were considered to worship the Enemy of Salvation, in other words, the Devil. The greater number of these writers, however, obtained the evidence at first hand, and it must therefore be accepted although the statements do not bear the construction put upon them. It is only by a careful comparison with the evidence of anthropology that the facts fall into their proper places and an organized religion stands revealed. The common beliefs as to the powers of the witches are largely due to the credulous contemporary commentators, who misunderstood the evidence and then exaggerated some of the facts to suit their preconceived ideas of the supernatural powers of the witches; thereby laying themselves open to the ridicule of all their opponents, past and present. Yet the ridicule is not fully deserved, for the facts are there, though the explanation is wrong; for even the two points, which are usually considered the ultimate proof of the absurdity and incredibility of the whole system the flying on a broomstick through the window or up the chimney, and the transformation into animals are capable of explanation.

Dark Folklore Mark Norman, Tracey Norman, 2021-10-01 How did our ancestors use the concept of demons to explain sleep paralysis? Is that carving in the porch of your local church really what you think it is? And what's that tapping noise on the roof of your car..? The fields of folklore have never been more popular - a recent resurgence of interest in traditional beliefs and customs, coupled with morbid curiosities in folk horror, historic witchcraft cases and our superstitious past, have led to an intersection of ideas that is driving people to seek out more information. Tracey Norman (author of the acclaimed play *WITCH*) and Mark Norman (creator of *The Folklore Podcast*) lead you on an exploration of those more salubrious facets of our past, highlighting those aspects of our cultural beliefs and social history that are less 'wicker basket' and more 'Wicker Man'.

The Witch-Cult in Western Europe M. A. Murray, 2016-06-23 The mass of existing material on this subject is so great that I have not attempted to make a survey of the whole of European 'Witchcraft', but have confined myself to an intensive study of the cult in Great Britain. In order, however, to obtain a clearer understanding of the ritual and beliefs I have had recourse to French and Flemish sources, as the cult appears to have been the same throughout Western Europe. The

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The Witch-Cult in Western Europe Margaret Alice Murray, 2019-09-23 *The Witch-Cult in Western Europe* was the first book in which Margaret Murray developed her controversial literal interpretation of the Witch trial evidence. This work is of importance because it is a source-book of the Witch trials, with extensive quotes from the original documents, presented in the original Elizabethan English, French and German. The main body of this work aims to show that the consistent narrative of the cult is evidence of a wide-spread, underground pagan religion existing in Europe up through the Renaissance.

Sacred Disobedience Sharon L. Coggan, 2020-07-15 *Sacred Disobedience: A Jungian Analysis of the Saga of Pan and the Devil* traces the ancient Greek God Pan, who became distorted into the image of the Devil in early Christianity. When Pan was demonized, the powerful qualities he represented became repressed, as Pan's visage twisted into the model of the Devil. This book follows a Jungian analysis of this development. In ancient Greek religion, Pan was worshipped as an honored deity, corresponding to an inner psycho-spiritual condition in which the primitive qualities he represented were fully integrated into consciousness, and these qualities were valued and affirmed as holy. But in the era of early Christianity Pan "dies," and the Devil is born, a twisted inflation, possibly due to an underlying repression. In the Jungian system, repressed psychic contents do not disappear, as proponents of the new order tacitly assume, but distort and grow more powerful, or "inflate," to cripple the psyche that refuses to incorporate these split-off elements. Repressed contents will expand to explosive force as the repressed elements eventually return regressively from below. It becomes important then, to understand what qualities the primitive Goat God carried, to appreciate what was repressed in the Western psycho-spiritual system, and what subsequently needs reintegration.

The Rebirth of Witchcraft Doreen Valiente, 2018-01-31 Since 1951, when the last of the Witchcraft Acts was repealed, many books have been written about the reappearance of witchcraft and the development of a pagan theology. Churchmen have denounced it. Sociologists have wondered at it. Journalists have penned sensational stories about it. But until the publication of this book, no one had told the real story of it from the inside as frankly as it is told here. Doreen Valiente, one of witchcraft's most widely known figures, was a close friend of the late Gerald Gardner, generally regarded as the founder of present-day witchcraft. Initiated by him and for a time High Priestess of his coven, Doreen Valiente helped him rewrite his seminal *Book of Shadows*. She records the break with Gardner that split his coven, the controversy surrounding Alex Sanders, 'King of the Witches' and memories of many other witches whom she has known, including the lady called 'Dafo', Robert Cochrane, Leslie Roberts and Sybil Leek. Doreen Valiente took part in many witchcraft rituals and had strange psychic experiences as a result. Described here are the clairvoyant communications she received purporting to come from 'John Brakespeare', an eighteenth-century witch. *The Rebirth of Witchcraft* traces the lineage of the present-day witchcraft from its forerunners through to modern feminist neo-paganism and the new wave of interest in ecology and holistic medicine.

Unveiling the Magic of Words: A Report on "**The Witch Cult In Western Europe 1921**"

In a world defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their ability to kindle emotions, provoke contemplation, and ignite transformative change is actually awe-inspiring. Enter the realm of "**The Witch Cult In Western Europe 1921**," a mesmerizing literary masterpiece penned by way of a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve into the book's central themes, examine its distinctive writing style, and assess its profound impact on the souls of its readers.

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