

Magic In Medieval Manuscripts

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Astrology, Magic, and Alchemy in Art

An extensive study of ancient books of magic and the magical practices preserved in the few surviving grimoires • Includes spells, talisman formulations, and secret magical alphabets reproduced from the author's private collection of grimoires, with instructions for their use • Explains the basic principles of medieval magic, including the doctrine of names and the laws of sympathy and contagion • Offers an overview of magic in the Western Mystery tradition
Grimoires began simply as quick-reference "grammar books" for sorcerers, magicians, and priests before evolving into comprehensive guides to magic, complete with spell-casting rituals, magical alphabets, and instructions to create amulets and talismans. With the advent of the printing press, some grimoires were mass produced, but many of the abbreviations were misinterpreted and magical words misspelled, rendering them ineffective. The most powerful grimoires remained not only secret but also heavily encoded, making them accessible only to the highest initiates of the magical traditions. Drawing on his own private collection of grimoires and magical manuscripts as well as his privileged access to the rare book archives of major European universities, Claude Lecouteux offers an extensive study of ancient books of magic and the ways the knowledge within them was kept secret for centuries through symbols, codes, secret alphabets, and Kabbalistic words. Touching on both white and black magical practices, he explains the basic principles of medieval magic, including the doctrine of names and signatures, mastery of the power of images, and the laws of sympathy and contagion. He gives an overview of magic in the Western Mystery tradition, emphasizing both lesser-known magicians such as Trithemius and Peter of Apono and famous ones like Albertus Magnus and Hermes Trismegistus. Creating a universal grimoire, Lecouteux provides exact reproductions of secret magical alphabets, symbols, and glyphs with instructions for their use as well as an illustrated collection of annotated spells, rituals, and talismans for numerous applications including amorous magic, healing magic, and protection rites. The author also examines the folk magic that resulted when the high magic of the medieval grimoires melded

with the preexisting pagan magic of ancient Europe.

Making Magic in Elizabethan England

From antiquity to the Enlightenment, astrology, magic, and alchemy were considered important tools to unravel the mysteries of nature and human destiny. In this latest volume in the popular Guide to Imagery series, Battistini presents a careful analysis of occult iconography in many of the great masterpieces of Western art, calling out key features in the illustrations for discussion and interpretation.

The Book of Grimoires

Magic and Medieval Society presents a thematic approach to the topic of magic and sorcery in Western Europe between the eleventh and the fifteenth century. It aims to provide readers with the conceptual and documentary tools to reach informed conclusions as to the existence, nature, importance and uses of magic in medieval society. Contrary to some previous approaches, the authors argue that magic is inextricably connected to other areas of cultural practice and was found across medieval society. Therefore, the book is arranged thematically, covering topics such as the use of magic at medieval courts, at universities and within the medieval Church itself. Each chapter and theme is supported by additional documents, diagrams and images to allow readers to examine the evidence side-by-side with the discussions in the chapters and to come to informed conclusions on the issues. This book puts forward the argument that the witch craze was not a medieval phenomenon but rather the product of the Renaissance and the Reformation, and demonstrates how the components for the early-modern prosecution of witches were put into place. This new Seminar Study is supported by a comprehensive documents section, chronology, who's who and black-and-white plate section. It offers a concise and thought-provoking introduction for students of medieval history.

Magic in Britain

Developed from an early oral storytelling tradition dating back to the dawn of European culture, this is one of the oldest and most vibrant of Europe's mythologies. From all six Celtic cultures - Irish, Scots, Welsh, Cornish, Manx and Breton - Peter Berresford Elishas included popular myths and legends, as well as bringing to light exciting new tales which have been lying in manuscript form, untranslated and unknown to the modern general reader. The author brings not only his extensive knowledge of source material but also his acclaimed skills of storytelling to produce an original, enthralling and definitive collection of Celtic myths and legends - tales of gods and goddesses, heroes and heroines, magical weapons, fabulous beasts, and entities from the ancient Celtic world.

The High Magic of Talismans and Amulets

This volume presents editions of two fascinating anonymous and untitled manuscripts of magic produced in Elizabethan England: the Antiphoner Notebook

and the Boxgrove Manual. Frank Klaassen uses these texts, which he argues are representative of the overwhelming majority of magical practitioners, to explain how magic changed during this period and why these developments were crucial to the formation of modern magic. The Boxgrove Manual is a work of learned ritual magic that synthesizes material from Henry Cornelius Agrippa, the Fourth Book of Occult Philosophy, Heptameron, and various medieval conjuring works. The Antiphoner Notebook concerns the common magic of treasure hunting, healing, and protection, blending medieval conjuring and charm literature with materials drawn from Reginald Scot's famous anti-magic work, Discoverie of Witchcraft. Klaassen painstakingly traces how the scribes who created these two manuscripts adapted and transformed their original sources. In so doing, he demonstrates the varied and subtle ways in which the Renaissance, the Reformation, new currents in science, the birth of printing, and vernacularization changed the practice of magic. Illuminating the processes by which two sixteenth-century English scribes went about making a book of magic, this volume provides insight into the wider intellectual culture surrounding the practice of magic in the early modern period.

Magic in the Middle Ages

Early manuscripts in the English language include religious works, plays, romances, poetry and songs, as well as charms, notebooks, science and medieval medicine. How did scribes choose to arrange the words and images on the page in each manuscript? How did they preserve, clarify and illustrate writing in English? What visual guides were given to early readers of English in how to understand or use their books?'Designing English' is an overview of eight centuries of graphic design in manuscripts and inscriptions from the Anglo-Saxon to the early Tudor periods. Working beyond the traditions established for Latin, scribes of English needed to be more inventive, so that each book was an opportunity for redesigning. 'Designing English' focuses on the craft, agency and intentions of scribes, painters and engravers in the practical processes of making pages and artefacts. It weighs up the balance of ingenuity and copying, practicality and imagination in their work. It surveys bilingual books, format, ordinatio, decoration and reading aloud, as well as inscriptions on objects, monuments and buildings. With over ninety illustrations, drawn especially from the holdings of the Bodleian Library in Old English and Middle English, 'Designing English' gives a comprehensive overview of English books and other material texts across the Middle Ages.

Designing English

This is a new translation and edition of the book of Icelandic magic first published by Samuel Weiser in 1989. The book has been out of print for several years, and this second edition includes a completely revised translation and the explanatory notes have been doubled. The text consists of a substantial topical introduction that covers the history, theory and practice of magic in Iceland in the medieval and early modern periods. This is followed by the translation of the Galdrabók itself with copious explanatory notes. There are also a number of appendices which contain magical material from other Icelandic books of magic as well as spells from other Germanic areas.

Magic in Medieval Manuscripts New Ed

The story of the beliefs and practices called 'magic' starts in ancient Iran, Greece, and Rome, before entering its crucial Christian phase in the Middle Ages. Centering on the Renaissance and Marsilio Ficino - whose work on magic was the most influential account written in premodern times - this groundbreaking book treats magic as a classical tradition with foundations that were distinctly philosophical. Besides Ficino, the premodern story of magic also features Plotinus, Iamblichus, Proclus, Aquinas, Agrippa, Pomponazzi, Porta, Bruno, Campanella, Descartes, Boyle, Leibniz, and Newton, to name only a few of the prominent thinkers discussed in this book. Because pictures play a key role in the story of magic, this book is richly illustrated.

Magic as a Political Crime in Medieval and Early Modern England

"It takes us on a journey from the charter's medieval origins through to what it means to people around the world today. Drawing on the rich historical collections of the British Library - including two original copies of Magna Carta from 1215 - the catalogue brings to life the history and contemporary resonance of this globally important document"--Cover flap.

Anglo-Saxon Magic

What is a grimoire? The word has a familiar ring to many people, particularly as a consequence of such popular television dramas as *Buffy the Vampire Slayer* and *Charmed*. But few people are sure exactly what it means. Put simply, grimoires are books of spells that were first recorded in the Ancient Middle East and which have developed and spread across much of the Western Hemisphere and beyond over the ensuing millennia. At their most benign, they contain charms and remedies for natural and supernatural ailments and advice on contacting spirits to help find treasures and protect from evil. But at their most sinister they provide instructions on how to manipulate people for corrupt purposes and, worst of all, to call up and make a pact with the Devil. Both types have proven remarkably resilient and adaptable and retain much of their relevance and fascination to this day. But the grimoire represents much more than just magic. To understand the history of grimoires is to understand the spread of Christianity, the development of early science, the cultural influence of the print revolution, the growth of literacy, the impact of colonialism, and the expansion of western cultures across the oceans. As this book richly demonstrates, the history of grimoires illuminates many of the most important developments in European history over the last two thousand years.

The Transformations of Magic

"Presents and analyzes texts of learned magic written in medieval Central Europe (Poland, Bohemia, and Hungary), and attempts to identify their authors, readers, and collectors"--Provided by publisher.

Binding Words

Magic in the Middle Ages

Magic, both benevolent (white) and malign (black), has been practiced in the British Isles since at least the Iron Age (800 BCE–CE 43). “Curse tablets”—metal plates inscribed with curses intended to harm specific people—date from the Roman Empire. The Anglo-Saxons who settled in England in the fifth and sixth centuries used ritual curses in documents, and wrote spells and charms. When they became Christians in the seventh century, the new “magicians” were saints, who performed miracles. When William of Normandy became king in 1066, there was a resurgence of belief in magic. The Church was able to quell the fear of magicians, but the Reformation saw its revival, with numerous witchcraft trials in the late 16th and 17th centuries.

The Routledge History of Medieval Magic

Prayer, Magic, and the Stars in the Ancient and Late Antique World

This book presents for the first time an up-to-date and easy-to-read translation of a medical reference work that was used in Western Europe from the fifth century well into the Renaissance. Listing 185 medicinal plants, the uses for each, and remedies that were compounded using them, the translation will fascinate medievalist, medical historians and the layman alike.

Forbidden Rites

Witchcraft and Magic in the Nordic Middle Ages

During the late thirteenth and early fourteenth centuries a group of monks with occult interests donated what became a remarkable collection of more than thirty magic texts to the library of the Benedictine abbey of St. Augustine’s in Canterbury. The monks collected texts that provided positive justifications for the practice of magic and books in which works of magic were copied side by side with works of more licit genres. In *Magic in the Cloister*, Sophie Page uses this collection to explore the gradual shift toward more positive attitudes to magical texts and ideas in medieval Europe. She examines what attracted monks to magic texts, in spite of the dangers involved in studying condemned works, and how the monks combined magic with their intellectual interests and monastic life. By showing how it was possible for religious insiders to integrate magical studies with their orthodox worldview, *Magic in the Cloister* contributes to a broader understanding of the role of magical texts and ideas and their acceptance in the late Middle Ages.

Magic in Medieval Manuscripts

Magic and Medieval Society

The Cambridge Book of Magic is an edition of a hitherto unpublished sixteenth-century manuscript of necromancy (ritual magic), now in Cambridge University Library. Written in England between 1532 and 1558, the manuscript consists of 91 'experiments', most of them involving the conjuration of angels and demons, for purposes as diverse as knowing the future, inflicting bodily harm, and recovering stolen property. However, the author's interests went beyond spirit conjuration to include a variety of forms of natural magic. The treatise drew on astrological image magic and magico-medical texts, and the author had a particular fascination with the properties of plants and herbs. The Cambridge Book of Magic gives an insight into the practice and thought of one sixteenth-century magician, who may have been acting on behalf of clients as well as working for his own benefit.

Rewriting Magic

Medieval Herbal Remedies

"Astrology in Medieval Manuscripts describes the complexity of western medieval astrology and its place in society, as revealed by a wealth of illustrated manuscripts and historical background."--BOOK JACKET.

Middle English Marvels

Preserved in the Bavarian State Library in Munich is a manuscript that few scholars have noticed and that no one in modern times has treated with the seriousness it deserves. *Forbidden Rites* consists of an edition of this medieval Latin text with a full commentary, including detailed analysis of the text and its contents, discussion of the historical context, translation of representative sections of the text, and comparison with other necromantic texts of the late Middle Ages. The result is the most vivid and readable introduction to medieval magic now available. Like many medieval texts for the use of magicians, this handbook is a miscellany rather than a systematic treatise. It is exceptional, however, in the scope and variety of its contents—prayers and conjurations, rituals of sympathetic magic, procedures involving astral magic, a catalogue of spirits, lengthy ceremonies for consecrating a book of magic, and other materials. With more detail on particular experiments than the famous thirteenth-century *Picatrix* and more variety than the *Thesaurus Necromantiae* ascribed to Roger Bacon, the manual is one of the most interesting and important manuscripts of medieval magic that has yet come to light.

Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic

Treason and magic were first linked together during the reign of Edward II. Theories of occult conspiracy then regularly led to major political scandals, such as the trial of Eleanor Cobham Duchess of Gloucester in 1441. While accusations of magical treason against high-ranking figures were indeed a staple of late medieval English power politics, they acquired new significance at the Reformation when the

'superstition' embodied by magic came to be associated with proscribed Catholic belief. Francis Young here offers the first concerted historical analysis of allegations of the use of magic either to harm or kill the monarch, or else manipulate the course of political events in England, between the fourteenth century and the dawn of the Enlightenment. His book addresses a subject usually either passed over or elided with witchcraft: a quite different historical phenomenon. He argues that while charges of treasonable magic certainly were used to destroy reputations or to ensure the convictions of undesirables, magic was also perceived as a genuine threat by English governments into the Civil War era and beyond.

Picatrix

In medieval Paris, Marguerite helps her nearly blind father finish painting an illuminated manuscript for his patron, Lady Isabelle. 46 color illustrations.

Magna Carta

A comprehensive study of the use of talismans and amulets in the Western Mystery Tradition • Provides an in-depth look at the medieval and Renaissance use of amulets and talismans, including the work of Agrippa, Albertus Magnus, and Athanasius Kircher • Provides a full summary of the magical knowledge required to make an amulet or talisman, including the invocations required to activate their powers • Reviews different kinds of amulets and talismans, from ancient jewelry and magical objects to the modern rabbit's foot or lucky horseshoe The use of talismans and amulets stretches back nearly to the dawn of man, from everyday items magically prepared, such as horns or coins, to intricate and beautiful jewelry imbued with protective powers. Drawing on his private collection of medieval manuscripts as well as his privileged access to the rare book archives of major European universities, Claude Lecouteux provides a comprehensive history of the use of talismans and amulets for protection, healing, and divine influence. He explores their use in the Western Mystery Tradition as well as Eastern and Middle Eastern beliefs about these magical objects and their incorporation--despite Church anathema--into the Christian tradition of Medieval Europe. Reviewing many different kinds of amulets and talismans used throughout the ages, such as a rabbit's foot, horseshoe, gris-gris bag, or an inscribed parchment charged through ritual, he details the principles and symbology behind each object and shows that their use is still as widespread today as any time in the past. Lecouteux explains the high magic behind the hermetic art of crafting amulets and talismans: the chains of sympathy, astrological geography, and the invocations required to activate their powers. He explores the work of adepts such as Agrippa, Albertus Magnus, and Athanasius Kircher, including an in-depth look at Kircher's work on planetary seals in his *Oedipus Aegyptiacus*. Illustrated throughout with period art depicting magical symbols, seals, and a wide array of talismans and amulets, this comprehensive study provides a practical guide to the historical development and step-by-step creation of magical objects.

Magic in the Cloister

"A collection of essays examining medieval and early modern texts aimed at performing magic or receiving illumination via the mediation of angels. Includes discussion of Jewish, Christian and Muslim texts"--Provided by publisher.

The Newberry Library

"Explores two principal genres of illicit learned magic in late Medieval manuscripts: image magic, which could be interpreted and justified in scholastic terms, and ritual magic, which could not"--Provided by publisher.

Astrology in Medieval Manuscripts

This multidisciplinary volume illustrates how representations of magic in fourteenth-century romances link the supernatural, spectacle, and morality in distinctive ways. Supernatural marvels represented in vivid visual detail are foundational to the characteristic Middle English genres of romance and hagiography. In *Middle English Marvels*, Tara Williams explores the didactic and affective potential of secular representations of magic and shows how fourteenth-century English writers tested the limits of that potential. Drawing on works by Augustine, Gervase of Tilbury, Chaucer, and the anonymous poets of *Sir Orfeo* and *Sir Gawain and the Green Knight*, among others, Williams examines how such marvels might convey moral messages within and beyond the narrative. She analyzes examples from both highly canonical and more esoteric texts and examines marvels that involve magic and transformation, invoke visual spectacle, and invite moral reflection on how one should relate to others. Within this shared framework, Williams finds distinct concerns—chivalry, identity, agency, and language—that intersect with the marvelous in significant ways. Integrating literary and historical approaches to the study of magic, this volume convincingly shows how certain fourteenth-century texts eschewed the predominant trends and developed a new theory of the marvelous. Williams's engaging, erudite study will be of special interest to scholars of the occult, the medieval and early modern eras, and literature.

Magic in Western Culture

Stephen A. Mitchell here offers the fullest examination available of witchcraft in late medieval Scandinavia. He focuses on those people believed to be able—and who in some instances thought themselves able—to manipulate the world around them through magical practices, and on the responses to these beliefs in the legal, literary, and popular cultures of the Nordic Middle Ages. His sources range from the Icelandic sagas to cultural monuments much less familiar to the nonspecialist, including legal cases, church art, law codes, ecclesiastical records, and runic spells. Mitchell's starting point is the year 1100, by which time Christianity was well established in elite circles throughout Scandinavia, even as some pre-Christian practices and beliefs persisted in various forms. The book's endpoint coincides with the coming of the Reformation and the onset of the early modern Scandinavian witch hunts. The terrain covered is complex, home to the Germanic Scandinavians as well as their non-Indo-European neighbors, the Sámi and Finns, and it encompasses such diverse areas as the important trade cities of Copenhagen, Bergen, and Stockholm, with their large foreign populations; the rural hinterlands;

and the insular outposts of Iceland and Greenland. By examining witches, wizards, and seeresses in literature, lore, and law, as well as surviving charm magic directed toward love, prophecy, health, and weather, Mitchell provides a portrait of both the practitioners of medieval Nordic magic and its performance. With an understanding of mythology as a living system of cultural signs (not just ancient sacred narratives), this study also focuses on such powerful evolving myths as those of "the milk-stealing witch," the diabolical pact, and the witches' journey to Blåkulla. Court cases involving witchcraft, charm magic, and apostasy demonstrate that witchcraft ideologies played a key role in conceptualizing gender and were themselves an important means of exercising social control.

The Galdrabók

"Commonplace books" are collections of quotations, anecdotes, proverbs, and various other types of text extracts. They and the theories informing their compilation were the progenitors of reference works that are now quite taken for granted: encyclopedias, concordances, and books of quotations. *Commonplace Books* is a stand-alone historical survey of manuscript and printed books relating to the complex and extremely influential genre of the commonplace book from classical antiquity to the present day. Comprised of a series of long historical essays followed by short hand-lists of exhibited items, this volume is the first comprehensive, introductory survey to cover the entire commonplace book tradition, from its origin in ancient Greek and Roman rhetorical theory and philosophy, to the end of the 20th century.

Grimoires

This book presents the story of a unique collection of 140 manuscripts of 'learned magic' that was sold for a fantastic sum within the clandestine channels of the German book trade in the early eighteenth century. The book will interpret this collection from two angles – as an artefact of the early modern book market as well as the *longue-durée* tradition of Western learned magic –, thus taking a new stance towards scribal texts that are often regarded as eccentric, peripheral, or marginal. The study is structured by the apparent exceptionality, scarcity, and illegality of the collection, and provides chapters on clandestine activities in European book markets, questions of censorship regimes and efficiency, the use of manuscripts in an age of print, and the history of learned magic in early modern Europe. As the collection has survived till this day in Leipzig University Library, the book provides a critical edition of the 1710 selling catalogue, which includes a brief content analysis of all extant manuscripts. The study will be of interest to scholars and students from a variety of fields, such as early modern book history, the history of magic, cultural history, the sociology of religion, or the study of Western esotericism.

The Occult World

A fascinating study of natural and demonic magic within the broad context of medieval culture.

Invoking Angels

A fascinating study of natural and demonic magic within the broad context of medieval culture.

Strange Revelations

"Magic in Medieval Manuscripts" explores the place of magic in the medieval world and the contradictory responses it evoked, through an exploration of images and texts in British Library manuscripts.

Magical Manuscripts in Early Modern Europe

This volume presents students and scholars with a comprehensive overview of the fascinating world of the occult. It explores the history of Western occultism, from ancient and medieval sources via the Renaissance, right up to the nineteenth and twentieth centuries and contemporary occultism. Written by a distinguished team of contributors, the essays consider key figures, beliefs and practices as well as popular culture.

The Mammoth Book of Celtic Myths and Legends

A manual for constructing talismans, mixing magical compounds, summoning planetary spirits, and determining astrological conditions, Picatrix is a cornerstone of Western esotericism. It offers important insights not only into occult practices and beliefs but also into the transmission of magical ideas from antiquity to the present. Dan Attrell and David Porreca's English translation opens the world of this vital medieval treatise to modern-day scholars and lay readers. The original text, Ghāyat al-Ḥakīm, was compiled in Arabic from over two hundred sources in the latter half of the tenth century. It was translated into Castilian Spanish in the mid-thirteenth century, and shortly thereafter into Latin. Based on David Pingree's edition of the Latin text, this translation captures the spirit of Picatrix's role in the European tradition. In the world of Picatrix, we see a seamless integration of practical magic, earnest piety, and traditional philosophy. The detailed introduction considers the text's reception through multiple iterations and includes an enlightening statistical breakdown of the rituals described in the book. Framed by extensive research on the ancient and medieval context that gave rise to the Latin version of the text, this translation of Picatrix will be an indispensable volume for students and scholars of the history of science, magic, and religion and will fascinate anyone interested in the occult.

Marguerite Makes a Book

The Routledge History of Medieval Magic brings together the work of scholars from across Europe and North America to provide extensive insights into recent developments in the study of medieval magic between c.1100 and c.1500. This book covers a wide range of topics, including the magical texts which circulated in medieval Europe, the attitudes of intellectuals and churchmen to magic, the ways in which magic intersected with other aspects of medieval culture, and the early

witch trials of the fifteenth century. In doing so, it offers the reader a detailed look at the impact that magic had within medieval society, such as its relationship to gender roles, natural philosophy, and courtly culture. This is furthered by the book's interdisciplinary approach, containing chapters dedicated to archaeology, literature, music, and visual culture, as well as texts and manuscripts. The Routledge History of Medieval Magic also outlines how research on this subject could develop in the future, highlighting under-explored subjects, unpublished sources, and new approaches to the topic. It is the ideal book for both established scholars and students of medieval magic.

Commonplace Books

In the Middle Ages, textual amulets--short texts written on parchment or paper and worn on the body--were thought to protect the bearer against enemies, to heal afflictions caused by demonic invasions, and to bring the wearer good fortune. In *Binding Words*, Don C. Skemer provides the first book-length study of this once-common means of harnessing the magical power of words. Textual amulets were a unique source of empowerment, promising the believer safe passage through a precarious world by means of an ever-changing mix of scriptural quotations, divine names, common prayers, and liturgical formulas. Although theologians and canon lawyers frequently derided textual amulets as ignorant superstition, many literate clergy played a central role in producing and disseminating them. The texts were, in turn, embraced by a broad cross-section of Western Europe. Saints and parish priests, physicians and village healers, landowners and peasants alike believed in their efficacy. Skemer offers careful analysis of several dozen surviving textual amulets along with other contemporary medieval source materials. In the process, *Binding Words* enriches our understanding of popular religion and magic in everyday medieval life.

Unlocked Books

The Affair of the Poisons was the greatest court scandal of the seventeenth century. From 1679 to 1682 the French crown investigated more than 400 people—including Louis XIV's official mistress and members of the highest-ranking circles at court—for sensational crimes. In *Strange Revelations*, Lynn Mollenauer brings this bizarre story to life, exposing a criminal magical underworld thriving in the heart of the Sun King's capital. The macabre details of the Affair of the Poisons read like a gothic novel. In the fall of 1678, Nicolas de la Reynie, head of the Paris police, uncovered a plot to poison Louis XIV. La Reynie's subsequent investigation unveiled a loosely knit community of sorceresses, magicians, and renegade priests who offered for sale an array of services and products ranging from abortions to love magic to poisons known as "inheritance powders." It was the inheritance powders (usually made from powdered toads steeped in arsenic) that lent the Affair of the Poisons its name. The purchasers of the powders gave the affair its notoriety, for the scandal extended into the most exalted ranks of the French court. Mollenauer adroitly uses the Affair of the Poisons to uncover the hidden forms of power that men and women of all social classes invoked to achieve their goals. While the exercise of state power during the ancien régime was quintessentially visible—ritually displayed through public ceremonies—the affair exposes the simultaneous presence of other imagined and real sources of power

available to the Sun King's subjects: magic, poison, and the manipulation of sexual passions. Highly entertaining yet deeply researched, *Strange Revelations* will appeal to anyone interested in the history of court society, gender, magic, or crime in early modern Europe.

The Cambridge Book of Magic

In *Rewriting Magic*, Claire Fanger explores a fourteenth-century text called *The Flowers of Heavenly Teaching*. Written by a Benedictine monk named John of Morigny, the work all but disappeared from the historical record, and it is only now coming to light again in multiple versions and copies. While John's book largely comprises an extended set of prayers for gaining knowledge, *The Flowers of Heavenly Teaching* is unusual among prayer books of its time because it includes a visionary autobiography with intimate information about the book's inspiration and composition. Through the window of this record, we witness how John reconstructs and reconsecrates a condemned liturgy for knowledge acquisition: the *ars notoria* of Solomon. John's work was the subject of intense criticism and public scandal, and his book was burned as heretical in 1323. The trauma of these experiences left its imprint on the book, but in unexpected and sometimes baffling ways. Fanger decodes this imprint even as she relays the narrative of how she learned to understand it. In engaging prose, she explores the twin processes of knowledge acquisition in John's visionary autobiography and her own work of discovery as she reconstructed the background to his extraordinary book. Fanger's approach to her subject exemplifies innovative historical inquiry, research, and methodology. Part theology, part historical anthropology, part biblio-memoir, *Rewriting Magic* relates a story that will have deep implications for the study of medieval life, monasticism, prayer, magic, and religion.

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