Record Nr. UNINA9910169181503321 Autore Durrant Jonathan B (Jonathan Bryan) Titolo Witchcraft, gender, and society in early modern Germany / / by Jonathan B. Durrant Leiden;; Boston,: Brill, 2007 Pubbl/distr/stampa **ISBN** 1-281-93620-0 9786611936204 90-474-2055-1 Edizione [1st ed.] Descrizione fisica 1 online resource (316 p.) Studies in medieval and Reformation traditions, , 1573-4188; ; v. 124 Collana Disciplina 133.4/30943 Soggetti Witchcraft - Germany - Eichstatt (Landkreis) - History - 16th century Witchcraft - Germany - Eichstatt (Landkreis) - History - 17th century Trials (Witchcraft) - Germany - Eichstatt (Landkreis) - 16th century Trials (Witchcraft) - Germany - Eichstatt (Landkreis) - 17th century Sex role - Religious aspects Germany Social conditions 16th century Germany Social conditions 17th century Lingua di pubblicazione Inglese **Formato** Materiale a stampa Livello bibliografico Monografia Includes bibliographical references (p. [265]-273) and index. Nota di bibliografia Nota di contenuto Preliminary material / J.B. Durrant -- Chapter One. Witch-hunting in Eichstätt / J.B. Durrant -- Chapter Two. The witches / J.B. Durrant --Chapter Three. Friends and enemies / J.B. Durrant -- Chapter Four. Food and drink / J.B. Durrant -- Chapter Five. Sex / J.B. Durrant --Chapter Six. Health / J.B. Durrant -- Chapter Seven. The abuse of authority / J.B. Durrant -- Conclusion / J.B. Durrant -- Appendix 1. The interrogatory of 1617 / J.B. Durrant -- Appendix 2. Occupations of suspected witches or their households / J.B. Durrant -- Bibliography / J.B. Durrant -- Index / J.B. Durrant. Sommario/riassunto Recent witchcraft historiography, particularly where it concerns the gender of the witch-suspect, has been dominated by theories of social conflict in which ordinary people colluded in the persecution of the

witch sect. The reconstruction of the Eichstätt persecutions (1590-1631) in this book shows that many witchcraft episodes were imposed

exclusively 'from above' as part of a programme of Catholic reform. The high proportion of female suspects in these cases resulted from the persecutors' demonology and their interrogation procedures. The confession narratives forced from the suspects reveal a socially integrated, if gendered, community rather than one in crisis. The book is a reminder that an overemphasis on one interpretation cannot adequately account for the many contexts in which witchcraft episodes occurred.