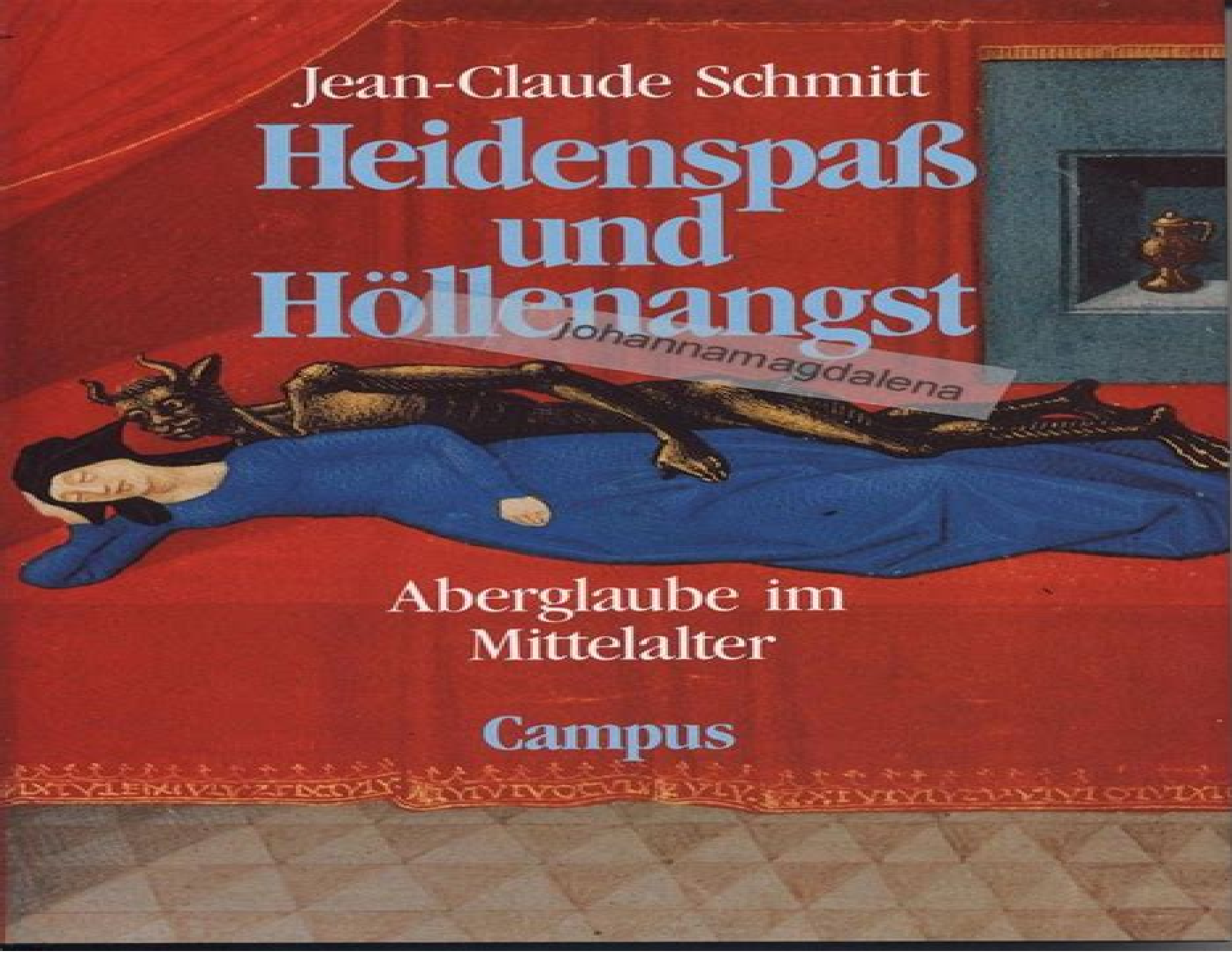


Jean-Claude Schmitt
**Heidenspaß
und
Höllenangst**

Johannamagdalena

Aberglaube im
Mittelalter

Campus



Heidenspab Und Hollenangst

**Claudia Müller-Ebeling, Christian
Rätsch, Wolf-Dieter Storl**



Heidenspab Und Hollenangst:

Folklore, Magic, and Witchcraft Marina Montesano, 2021-08-19 This volume offers 18 studies linked together by a common focus on the circulation and reception of motifs and beliefs in the field of folklore magic and witchcraft The chapters traverse a broad spectrum both chronologically and thematically yet together their shared focus on cultural exchange and encounters emerges in an important way revealing a valuable methodology that goes beyond the pure comparativism that has dominated historiography in recent decades Several of the chapters touch on gender relations and contact between different religious faiths using case studies to explore the variety of these encounters Whilst the essays focus geographically on Europe they prefer to investigate relationships over highlighting singular local traits In this way the collection aims to respond to the challenge set by recent debates in cultural studies for a global history that prioritises inclusivity moving beyond biased or learned attachments toward broader and broadening foci and methods With analysis of sources from manuscripts and archival documents to iconography and drawing on writings in Latin Hebrew Arabic and other languages this volume is essential reading for all students and scholars interested in cultural exchange and ideas about folklore magic and witchcraft in medieval and early modern Europe

The Problem of Ritual Efficacy William Sax, Johannes Quack, Jan Weinhold, 2010-02-25 This collection of 10 contributed essays is the first to explicitly address the question of ritual efficacy The authors do not aspire to answer the question how do rituals work in a simplistic fashion but rather to show how complex the question is While some contributors do indeed advance a particular theory of ritual efficacy others ask whether the question makes any sense at all and most show how complex it is by referring to the sociocultural environment in which it is posed since the answer depends on who is asking the question and what criteria they use to evaluate the efficacy of ritual

World History as the History of Foundations, 3000 BCE to 1500 CE Michael Borgolte, 2019-10-29 In *World History as the History of Foundations 3000 BCE to 1500 CE* Michael Borgolte investigates the origins and development of foundations from Antiquity to the end of the Middle Ages In his survey foundations emerge not as mere legal institutions but rather as total social phenomena which touch upon manifold aspects including politics the economy art and religion of the cultures in which they emerged Cross cultural in its approach and the result of decades of research this work represents by far the most comprehensive account of the history of foundations that has hitherto been published

[The Encyclopedia of Psychoactive Plants](#) Christian Rätsch, 2005-04-25 The most comprehensive guide to the botany history distribution and cultivation of all known psychoactive plants Examines 414 psychoactive plants and related substances Explores how using psychoactive plants in a culturally sanctioned context can produce important insights into the nature of reality Contains 797 color photographs and 645 black and white illustrations In the traditions of every culture plants have been highly valued for their nourishing healing and transformative properties The most powerful plants those known to transport the human mind into other dimensions of consciousness have traditionally been regarded as sacred In *The Encyclopedia of Psychoactive Plants* Christian

Rätsch details the botany history distribution cultivation and preparation and dosage of more than 400 psychoactive plants. He discusses their ritual and medicinal usage, cultural artifacts made from these plants, and works of art that either represent or have been inspired by them. The author begins with 168 of the most well known psychoactives such as cannabis, datura, and papaver, then presents 133 lesser known substances as well as additional plants known as legal highs, plants known only from mythological contexts, and literature and plant products that include substances such as ayahuasca, incense, and soma. The text is lavishly illustrated with 797 color photographs, many of which are from the author's extensive fieldwork around the world, showing the people, ceremonies, and art related to the ritual use of the world's sacred psychoactives. *Witchcraft*

Medicine Claudia Müller-Ebeling, Christian Rätsch, Wolf-Dieter Storl, 2003-10-01. An in-depth investigation of traditional European folk medicine and the healing arts of witches. Explores the outlawed alternative medicine of witches suppressed by the state and the Church, and how these plants can be used today. Reveals that female shamanic medicine can be found in cultures all over the world. Illustrated with color and black and white art reproductions dating back to the 16th century. Witch medicine is wild medicine. It does more than make one healthy; it creates lust and knowledge, ecstasy and mythological insight. In *Witchcraft Medicine*, the authors take the reader on a journey that examines the women who mix the potions and become the healers, the legacy of Hecate, the demonization of nature's healing powers, and sensuousness, the sorceress as shaman, and the plants associated with witches and devils. They explore important seasonal festivals and the plants associated with them, such as wolf's claw and calendula as herbs of the solstice, and alder as an herb of the time of the dead, Samhain or Halloween. They also look at the history of forbidden medicine from the Inquisition to current drug laws, with an eye toward how the sacred plants of our forebears can be used once again. **Der "alte" Glaube und "Volksweisheiten" im christlichen**

Mittelalter Beate Korntner, 2022-11-21. Der alte Glaube verschwand mit der Christianisierung Europas nicht sofort. Volksweisheiten fanden ihren Weg ins Christentum; alte Rituale wurden trotz des neuen Glaubens fortgeführt, christlich integriert, geduldet, oder auch verboten. Dieses Buch gibt einen Einblick in die Kontinuität von Volksweisheiten und altem Glauben. Es beschäftigt sich geografisch mit den Siedlungs- und Eroberungsgebieten der Franken. Der Zeitrahmen umfasst das Wirken der ersten irischen Missionare auf dem Kontinent bis zur Missionstätigkeit im bereits christianisierten Sachsen. Kontinuitäten lassen sich etwa im Hinblick auf Orte, Feste, und Frömmigkeit feststellen. Für alle sichtbar sind bspw. die Wochentage, deren deutsche und englische Namen teilweise auf alte Götternamen zurückgehen. Im Hinblick auf die Gesellschaft und ihre Ordnung werden ebenfalls Kontinuitäten festgestellt. Hier wird nunherauf auf die Fehde und die Blutrache eingegangen. Diese Art der Gerechtigkeitsfindung war zwar von Seiten der Kirche verboten, doch gab es Geistliche, die sich ihrer bedienten. Mit Hilfe der Volkssprachlichen Texte wird festgestellt, inwieweit sich Wertvorstellungen der vorchristlichen Gesellschaft im Christentum wiederfinden. Besonders die Umwelt der christlichen Texte wird an die gewohnte Umgebung angepasst, um der neu christianisierten Bevölkerung den Übergang zum christlichen Glauben zu erleichtern. **Man as**

Witch R. Schulte, 2009-06-25 Witch hunts in Central Europe were by no means focused only on women one in four alleged witches was male This study analyzes and describes the witch trials of men in French and German speaking regions opening up a little known chapter of early modern times and revealing the conflicts from which witch hunts of men evolved

Repräsentation von Zeit bei Shakespeare Jutta Schamp, 1997 **Von der Häresie zur Hexerei** Kathrin Utz Tremp, 2008-01-01 Die auf die 1819 vom Reichsfreiherrn Karl vom Stein gegründete Gesellschaft für literare deutsche Geschichtskunde zur ckgehenden Monumenta Germaniae Historica haben die Aufgabe durch kritische Quellen Ausgaben und Studien der wissenschaftlichen Erforschung der mittelalterlichen Geschichte Deutschlands und Europas zu dienen Dieses Ziel verfolgen sie dadurch dass sie in ihren Editionsreihen mittelalterliche Textquellen der Forschung zugänglich machen und durch kritische Studien zur wissenschaftlichen Erforschung der deutschen und europäischen Geschichte beitragen Die Aufgaben der Monumenta Germaniae Historica haben sich in den letzten Jahrzehnten durch die Einbeziehung neuer Quellengruppen und durch die Vermehrung der Forschungsbereiche stetig erweitert Neben Werken der Geschichtsschreibung Urkunden Gesetzen und Rechtsbüchern werden auch Briefsammlungen Dichtungen Memorialbücher und Necrologe politische Traktate und Schriften zur Geistesgeschichte herausgegeben **Modell Assisi** Gerda Riedl, 2012-08-07 Keine ausführliche Beschreibung für Modell Assisi verfügbar **Religiöse Erregung** Christoph Ribbat, 1996 Klappentext Zwischen 1880 und 1914 erfaßte eine Welle religiöser Erregung aus England und den USA kommend das protestantische Deutschland Die Heilsarmee brachte eine Art frommen Karnevals in die Städte Sekten warben um Mitglieder in der Pfingstbewegung redeten vom Geist erfaßte Menschen in Zungen Dem Brgertum blieben diese Unterschichtsnomene fremd Pfarrer Wissenschaftler und Journalisten stigmatisierten die Schwärmer als Kranke als Irre Ribbat hat eine aufschlußreiche und anschauliche Sozial und Kulturgeschichte der religiösen Schwärmer und ihrer zeitgenössischen Diagnostiker geschrieben die ein Licht auf den Rand der Wilhelminischen Gesellschaft wirft wo Bauernmädchen Prophetinnen werden und der Geist ganze Dörfer in Aufruhr bringt Die Schwärmerie erscheint als Medium des Aufbegehrens und der Kreativität der Zurschaustellung von Selbstbewusstsein und Stolz Autor Christoph Ribbat studierte Geschichte und Anglistik in Bochum und St Louis Washington University Er lehrt Amerikastudien am Englischen Seminar der Ruhr Universität Bochum

Imaginationen der Angst Axel Rüdth, 2018-11-19 Die Phantastik etablierte die Angst vor dem brennenden in der Literatur In vormodernen literarischen Texten sucht man hingegen vergeblich nach dem gezielt evozierten Horror Er findet sich stattdessen in christlichen Exempla Sie evozieren den Schrecken aus didaktischen Gründen Von diesem Befund ausgehend wird die in der Forschung konsequent negierte Bedeutung des christlichen Wunderbaren für die Phantastik bis ins 20. Jh. erörtert *Lebensformen Europas* Wolfgang Reinhard, 2006 **Alltag - Albtraum - Abenteuer** Michael Kasper, Martin Korenjak, Robert Rollinger, Andreas Rudigier, 2015-05-08 Angaben zur beteiligten Person Rudigier Andreas Rudigier ist Direktor des Vorarlberg Museums in Bregenz Dinge zwischen Himmel und Erde Claus Priesner, 2020-12-02

Beim Versuch seine Umgebung zu verstehen stellt der Mensch auf Phänomene die sich den Gesetzen der realen Welt zu widersetzen scheinen In Ermangelung rationaler Erklärungen werden diese Phänomene in einem Bereich zwischen der realen Welt und einem Jenseits verortet Das magische Denken verbindet beide Welten indem es einen Vorstellungsräum schafft in dem Seltsames geschieht etwa Seelenreisen von Schamanen oder imaginierte Luftfahrten von Hexen der aber auch ein tieferes Verständnis der Natur ermöglicht Claus Priesner ldt zu einem Gang durch die Kulturgeschichte ein der in der Steinzeit beginnt die Entstehung von Astrologie Astronomie und Alchemie in den antiken Hochkulturen schildert das magische Denken im Mittelalter und der Frühen Neuzeit erklärt und mit den Versuchen zur Erforschung paranormaler Phänomene im 19 und 20 Jahrhundert endet

Der Anfang vom Ende der Ottonen Kerstin Schulmeyer-Ahl,2009-12-15 In der Chronik Thietmars von Merseburg fließen die Erfahrungen und Probleme des zehnten und frühen elften Jahrhunderts zusammen sie werden in ihr aufgegriffen und zu einer Epoche geformt Die Zeit der salbischen Kaiser sie ist Thietmars historiographische Schöpfung Periodisierung aber auch zeitgenössische Hermeneutik und Kognitionsformen sind konstitutive Faktoren für die Entstehung historiographischer Nachrichten In dieser Gesamtdeutung der Chronik des Merseburger Bischofs wird historisches Wissen konsequent als Produkt eines dynamischen Prozesses als Wechselspiel kultureller und kognitiver Faktoren in einer je spezifischen historischen Situation verstanden Auf der Basis dieses dynamischen Wissensbegriffs gelingt es zentrale Episoden der ottonischen Geschichtsschreibung neu zu deuten und zugleich das Zukunftspotential von Vergangenheitsbildern aufscheinen zu lassen

Kulturgeschichte der mittelalterlichen Wahrsagerei Christa Agnes Tuczay,2012-10-01 Die Suche nach der Wahrheit das Wissen um die Zukunft die Lösung der Rätsel der Vergangenheit die Beantwortung von brennenden Fragen all das versprochen Orakel schon in der Antike Das Aufkommen des Christentums bedeutete zwar einen Einschnitt doch blieben die Wahrsagekünste partiell nach antikem Vorbild in christianisierter Form weiter aber auch genuin mittelalterliche Methoden bildeten sich heraus Die von der Kirche nur widerwillig geduldeten geheimwissenschaftlichen Traktate die sich mit Orakeltechniken befassten waren immer wieder Verboten ausgesetzt da die Theologen den Schicksalsglauben einerseits und die Beeinflussung der Wirklichkeit mit Hilfe der Magie andererseits als Ketzerei und Teufelsdienst verurteilten Die widersprüchlichen Haltungen der Zeitzeugen beweisen dass man nicht so einfach zwischen Gegnern und Anhängern der Wahrsagemethoden zu unterscheiden vermag da die Widersprüche offenbar in den Personen selbst ausgetragen wurden Dieses Buch bietet einen umfassenden kulturwissenschaftlichen Überblick aller mittelalterlichen Formen der Wahrsagerei und erweitert die bisherige Forschung um eine Perspektivierung der Rezeptions Diskurs und Kontextgeschichte ergänzt um einen Rückblick auf die Antike

Étrennes Jan Hirschbiegel,2014-09-05 Eine Vielzahl von Neujahrsgeschenken trennes ist in den archivalisch überlieferten Rechnungsbeständen Burgunds des französischen Königshofes und anderer fürstlicher Höfe Frankreichs der Zeit um 1400 notiert Tafelgeschirr Tafelschiffe Pokale Humpen Kelche Aquamanillen Krüge Salzbehälter Schüsseln Napfe Schalen einfache

Platten Tranchierplatten Konfektschalen Besteckteile wie eine einzelne Gabel und einige Löffel aber keine Messer Schmuck Spangen Ringe Ketten Kolliers Edelsteine Diamanten Rubine und Balasrubine vereinzelt Saphire und Smaragde und Perlen Heiligenbildnisse als Tafelbilder oder Goldschmiedearbeiten und plastiken Reliquiare Kreuze Kruzifixe Tabernakel Pax beziehungsweise Ku tafeln Hostien und Weihwasserbehälter Rosenkränze Stoffe und Bekleidung Accessoires wie Schürpen Gürtel und Kopfbedeckungen zudem Stützel Jagdtaschen und hirscher Börsen und kleine Taschen Tintenfläschchen Etuis und verschiedenste Behälter Kerzenhalter und Spiegel Spielbretter und Spielzeug ähnliche Gegenstände Vogelkfige wie die Wind Hunde wie die Habichte Affen Maulesel Pferde aber auch zwei Mohren Böcher und Gedichte als Glückwünsche zum neuen Jahr Exotika wie Hirscher des Einhorns oder der Verlobungsring Josephs und schließlich auch schlicht Geld Eine systematische Durchsicht nicht nur der einschlägigen archivalischen Überlieferung Zahlungsanweisungen Quittungen Rechnungsbücher aber auch Inventare zeigt dass der festliche Austausch dieser Geschenke bei Hof zum neuen Jahr nicht nur quantitativ ein einzigartiges Phänomen des ausgehenden 14 und des beginnenden 15 Jahrhunderts im französisch burgundischen Raum war sondern auch in kunst kultur und vor allem sozialgeschichtlicher Hinsicht wesentliche Einblicke in die Ausgestaltung der Beziehungsnetze der zeitgenössischen höfischen Gesellschaft Frankreichs während der Regierungszeit Karls VI ermöglicht Die Beobachtung des höfischen Geschenkverkehrs gestattet zudem einen Blick hinter die Kulissen Der Gabentausch offenbart nämlich dass es nachweislich Personen gab die selbst nicht fürstlichen Ranges der Ehre für wert befunden worden sind höfisch beschenkt zu werden und damit in intensiven Nahverhältnissen zu den jeweiligen Fürsten standen Favoriten Protegierte und Günstlinge Vertraute und Freunde Ein Ergebnis der vorliegenden Untersuchung ist auch diese Personen zu erkennen und zu benennen und damit einen weiteren Baustein für die Erforschung von Beziehungen zwischen Gönnern und Begünstigten im späten Mittelalter zu liefern

Gott und die Welt. Religiöse Vorstellungen des frühen und hohen Mittelalters. Teil I, Band 3
Hans-Werner Goetz, 2016-09-12 The third volume of the series of religious concepts in the Early and High Middle Ages analyses the medieval concepts of God's creatures from a historical perspective In three comprehensive chapters the image of the angels the devil with his demons and of the human beings is investigated and presented in an illustrative manner close to the sources and in their diverse aspects beside a look back on the tradition each kind of creature is dealt with according to their origins Creation and living space nature shape and manifestation functions and behaviour their relevance in salvation history and their relationship with the other groups Finally they are integrated into a general view of the whole religious imagination of the Middle Ages

Das Althochdeutsche aus textlinguistischer Sicht Christian Braun, 2017-01-23 For the first time this study describes Old High German using the comprehensive approach of text linguistics It starts by examining the linguistic characteristics of Old High German in its contextual frameworks from a sociopragmatic perspective It then proceeds to a text grammatical analysis of selected texts Combining these two approaches yields new insights

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