

Weekly Pack

The screenshot displays a Netscape browser window with two main panes. The left pane, titled 'Workbin', shows a folder named 'Weekly packs' containing a list of files with columns for 'Select', 'File Name', and 'Description'. The files listed include 'Week 1.doc' through 'Week 8.doc', each with a corresponding description. The right pane, titled 'Course Resource : Course Calendar - Netscape', shows a calendar for May 2002. The calendar includes events such as 'Lecture', 'Seminar', and 'Announcement' on various dates. Below the calendar, a detailed view of a lecture is shown, including the date (26 Feb 2002), time (15:00), room (Room 66), lecturer (jane dawson), and learning resources.

Select	File Name	Description
	Week 1.doc	Week 1 Introduction [word]
	Week 10.doc	Week 10 Witch-busting [wo
	week 10.pdf	Week 10 Witch-busting [pdf]
	Week 11.doc	Week 11 Conclusion [word]
	week 11.pdf	Week 11
	Week 2.doc	Week 2
	Week 3.doc	Week 3
	Week 4.doc	Week 4
	Week 5.doc	Week 5
	Week 6.doc	Week 6
	Week 7.doc	Week 7
	week 7.pdf	week 7
	Week 8.doc	Week 8

Date	Time	Room	Lecturer	Event	Learning Resources
26 Feb 2002	15:00	Room 66	jane dawson	Lecture	Week 5 Magic and healing
26 Feb 2002	15:00	Room 66	jane dawson	Lecture	Magic
26 Feb 2002	15:00	Martin Hall	jane dawson	Tutorial	Magic beliefs

One of the major advantages of using a course website is the ability it confers to deposit materials which are then available for students at all times, places and points within the course. These can stand alongside, replace or supplement course material which in hard copy form is handed out to undergraduates. The practical advantages of using websites as repositories are well known, such as availability, being able to increase significantly the quantity of material used, reducing printing costs, using different levels and types of material, allowing students to adapt it to suit their own needs etc.

A website also offers an opportunity to change the conventional layout and presentation of course materials. In particular there are advantages to gathering together in one pack all the material to be used for a discrete section, in this case a

week, of the course. It brings together material which had previously been provided in separate units such as essay titles, bibliographies, seminar texts and lecture handouts.

The example given here comes from the topic of 'Healing and Magic' in the second-level course 'Popular Religion, Women and Witchcraft' and supports the classroom teaching for that week. On the IVLE system which is illustrated in the screen shot above the information about the weekly pack can be found in the course calendar [window on top right] and the lecture plan [window in bottom right] and in each case the student can click through directly to the relevant workbin which contains the weekly packs [window on left] The website also offers a link to the Workbin from the general menu. Within the Workbin the Weekly Pack file is available either as a Word document or in pdf so that they can be accessed anywhere and with nearly all systems.

The Weekly pack itself [full text below] contains a variety of different items. It starts with the essay title and bibliography for that topic. Most of the weekly topics have assigned essays, providing a choice of titles for the main piece of written coursework. They are followed by the preparation material for that week's seminar which includes the set reading for the different seminar groups. The weekly seminar class is divided into different sections. It begins with the student presenter giving a short summary of the relevant reading and then leading their group's discussion which is based upon the set questions contained in the Weekly Pack. There follows a plenary session in which all groups come together for discussion with the student presenters reporting their group's answers to the questions. The Images of the Week [see separate item] are also discussed which contributes to the more general discussion of the issues raised in the topic for that week. Finally, the Weekly Pack contains notes from the two lectures given each week. Because the lectures are accompanied by slides, the notes in the Weekly Pack only have an occasional illustration. The students are encouraged to view visual material via the Image of the Week and the external websites which have direct links from the course IVLE website. As well as providing the material for each week's teaching, the Weekly Pack also gives a focus for revision. Students find it very helpful to have the notes, bibliographical references and seminar materials for a

topic in one unit. Students use the weekly packs in a variety of ways: many print out a hard copy to annotate during lectures and to have to hand for the seminar. Others download the files and incorporate their own notes and other material into the Pack. What appears to be most attractive to students is to have all the different types of course material and extra links and information on that topic gathered together in one place. It is also important that the package is flexible enough to be adaptable in order to suit their needs.

Week 5: Healing and Magic

Essay and reading

In which ways did early modern men and women explain illness, and how did they seek to combat it?

*H. Kamen Early modern European society [2000]

*S. Wilson The Magical Universe (2000)

K. Thomas Religion and the decline of magic (1971)

*E. Monter Ritual, myth and magic in early modern Europe (1983)

*R. Briggs Witches and Neighbours (1996)

*S. Clark Thinking with demons: the idea of witchcraft in early modern Europe (1997)

W. Naphy & P. Roberts eds. Fear in early modern society (1997) ch 11

- P. Spierenburg The Broken Spell (1991)

Seminar readings and questions

Group A

R. Briggs Witches and Neighbours (1996) ch 3 'Supernatural power and natural remedies'

1. What were the main characteristics of popular cosmology and astrology?
2. How were bewitchment and illness linked?
3. What remedies were possible?

Group B

K. Thomas Religion and the decline of magic (1971) ch. 7 'Magical Healing'

1. What range of services were offered by the 'wise women' and 'cunning men'?
2. What sort of healing practices did they use?
3. What beliefs were associated with 'touching for the King's Evil'?

Images of the week

Rembrandt Anatomy lesson of Dr Tulp

<http://www.abcgallery.com/R/rembrandt/rembrandt114.html>



Herb and healing exhibition SCAN

<http://www.scan.org.uk/exhibitions/headache.htm>

Lectures

Healing and Magic

Close links between healing, religion and magic – both explanations and remedies

High level illness – endemic diseases e.g. rickets epidemics e.g. plague

Death rate 3 or 4 times modern rate and infant mortality much higher

Explanations for disease [why spread/strike & why me?]

a) **religious** – sin – punishment or warning; part struggle good/evil

For e.g. 17th Century Scotland Archibald Simon's prayer for woman in labour (theology of gender) 'And because this pain of mine come to all women, by the transgression of Eva, the first woman, let me remember that sinne is the mother of these pangs forasmuch as all have sinned and must be partakers of their sorrowes. O Lord, I confesse I have sinned with the rest of my sexe, and I am now punished with them, as thou gavest out sentence against them all . But Lord, I pray thee, for Jesus sake, who was the seed of the woman. That thou wouldest loose the bondes of my sinne.

b) **magical** – curse, spell, ill-will

c) **astrological** – influence of the planets

d) **4 humours** blood; phlegm; yellow and black bile; hot; cold; dry; wet. Importance of urine for diagnosis. Humours determine whole temperament - sanguinary; phlegmatic; choleric/bilious; melancholic

How treat illness – treatments usually combine all categories

a) **humours** - restore balance through blood letting & purging; food and herbs

b) **astrological** –remedies at propitious times



- c) **magic** – use of charms¹ & spells
- d) **religious** – prayer, pilgrimages especially to saints; use of sacred/blessed objects; power of priest and sacraments – both orthodox and ‘adapted’

Religion and magic offer remedy for disease

a) **prevention** e.g. amulets; prayers or incantations for protection for e.g. prayer to St Erasmus ‘O you holy St Erasmus. You kind and worthy bishop and great martyr of Jesus Christ. When on the Sunday you sacrificed yourself to Almighty God in your great pain when they tore out all your entrails, for which you were greatly rewarded by God. Pray to Almighty God for me that he grant me health in my body and happiness in this life so that I may live to better myself and do satisfaction for my sin. And through the wrenching out of your inner parts preserve me from the illness of the kidney stone and from all pains of the inner parts that I may perform good works and praise and thank God at all times. Amen.’

b) **counter-magic** – e.g. reversing the curse – example from Windsor in England 1579. A sick ostler consulted a wise man Father Rosimund “..who told him that he was bewitched, and there was many ill women in Windsor, and asked him whom he did mistrust, and the said ostler answered “Old Mother Stile”, one of the witches aforesaid. “Well”, said the wiseman, “if you can meet her, and all to-scratch her so that you can draw blood of her, you shall presently mend.” And the said ostler upon his oath declared that he watching her on a time did all to-scratch her by the face, that he made the blood come after, and presently his pain went away so that he hath been no more grieved since.”

c) **cure** – through miracle by God/saint; magical cure

Herbal lore - provide remedies but combined with ritual/magic

Medicinal herbs e.g. peppermint – digestion; foxglove [digitalis] heart²

Grown – herb gardens; collected in wild; purchased from apothecaries, spice merchants

Collected, preserved & prepared – dried; infusion; decoction; make paste etc

Used either singly ‘semple’ or combination ‘concoction’

Who administer 1. specialist – apothecaries; folk healers eg wise or ‘cunning’ men & women

2. semi-specialist – midwives

3. non-specialist – women especially but everyone

How used

a) **ritual at every stage**, gathering, preparing administering for e.g. charm said when gathering vervain ‘Hallowed be thou Vervain, as thou grewed in the ground for in the moment of Calvary there thou was first found. Thou healedst our Saviour



¹ Silver brooch from 16/17th Century. Typical highland craftsman ship of the period. Brooch, believed to have been used as charm © SCRAN/ National Museums of Scotland.

² Foxglove (Digitalis purpurea) by James Sowerby. © SCRAN/ Botanical Gardens of Edinburgh.

Jesus Christ, and staunchest his bleeding wound. In the name of the Father, the Son, the Holy Ghost. I take thee from the ground.'

- b) mixture of medical and talismanic. Use idea of '**signatures**' especially colour or shape e.g. yellow plants treat jaundice; myrtle shaped like female genitalia so treat menstruation etc; or talismanic e.g ; mugwort placed inside shoe

Other remedies

Saints – specialist saints – great local variations but some common e.g. St Apollinaria for toothache; St Agatha for breasts & nursing women [martyrdom]; St Roch for plague. Diseases named after saints e.g. St Anthony's fire [ergotism]

Strategies

1. Command the disease to stop - religious/magical formulae used
2. Transfer the disease to animal, ground, water, other person
3. Healing touch e.g Royal Touch - touching for the King's evil [scrofula] see extract from Book of Common Prayer below; touch of 7th son of 7th son

Who treated disease

1. 'Professionals' – physicians & barber surgeons, book learning , expensive, no anaesthetic
2. Folk healers - hereditary; transferred [e.g. touch]; have 'gift'; religious experience; special ritual, e.g. killing snake or mole with hands = healing hands
3. Midwives combine duties re birth with general herbal/healing knowledge
4. Priests, monks and nuns both in medical care in hospitals and 'healing touch' because of holy power and use of church sacraments
- 5 Everyone, most illnesses treated first at home by person or family and friends, only if fail and often as last resort call in others

General principles behind the healing

- a) '**sympathy**' [all cosmic order linked see later] e.g. 'weapon salve' clean and put ointment on weapon to cure the wound it has made; restore balance of humours
- b) do everything at **correct time/place/order**
- c) follow the **correct ritual** – often repetition needed and usually part of it secret or mysterious

The Magical Universe and divination

Cosmos made up of **4 Qualities** which correspond to 4 bodily humours

fire – hot & dry; **air** – hot & wet; **earth** – cold & dry; **water** – cold & wet

These linked to and affect directly the bodily humours, so develop idea of ‘sympathy’ between different parts of cosmos and action on one part can affect another in ‘correspondence’ with it.



From left to right: 1. Choleric; 2. The Sanguine; 3. The Phlegmatic; 4. The Melancholic.³

Alchemy assume that properties of material things linked and it possible to change substances e.g. turn base materials into gold the ‘philosopher’s stone’.

Depend on high level and esoteric knowledge – ‘mages’ – and often secret traditions e.g. Hermetic . Often based on Neo-Platonic philosophy and found in royal courts and educated/aristocratic circles. Produce **high magic**

Astrology – study of planets as heavenly spheres – assume they have direct affect upon lower regions and especially upon the health and welfare of humans.

1. Linked the esoteric knowledge of the mages with ordinary people.
2. Part of everyday life. Astrological charts were part of the diagnosis of illness and showed when a cure might be possible.⁴
4. Used to foretell the future and help with all forms of divination.



³ The Shepherd's Calendar, published by Nicholas Le Rouge, Troyes, c1495.

⁴ Zodiac Man from a fifteenth century manuscript of the 'Practice of Surgery' © CSRA/N/ Glasgow University Library.

Almanacs best-selling books which provided all the basic information about the position of the planets, zodiac signs and all kinds of advice based on astrology and other things including remedies for illness etc

Astrology and almanacs essential to discover the 'correct' time to perform all rituals especially healing and magical ones.

Women and Divination – women linked with this particular branch of magic

Practical uses a) Foretell future b) unlock 'secrets' c) find stolen goods [especially in urban areas] d) love magic – 'good' marriage

Women as 'practitioners'; 'customers' – mostly amateur not professional

Rituals [examples taken from practices in Venice in early modern period]

1. Bean-casting
2. Rope-tossing
3. Bowl of water
4. Scissors & sieve
5. Prayer to special saint e.g. St Anthony of Padua

Women use divination more as 'defensive mechanism' than as instrument of power or control