

CLCV 100  
Morton 341  
MW 3:30-4:50; R 3:30-4:20

Prof. Spaeth  
Morton 331  
Office Hrs: WRF 12-12:50

## THE WITCH IN THE WESTERN WORLD



### COURSE DESCRIPTION

What exactly is a witch and why have ideas about this figure been so tenacious in the history of western civilization? Why did people believe in witches and why did they prosecute others for the practice of witchcraft? How were witches represented in the arts and literature? What do these representations tell us about Western attitudes toward those who are associated with the practice of witchcraft? Why do some people today identify themselves as witches and how do their beliefs and practices connect with earlier concepts of the witch? This course will examine these questions through focusing on three periods: classical antiquity (Greece and Rome), the early modern period (Europe and colonial America), and the modern world (the U.S. and Britain). It will consider both the evidence for the practice of witchcraft and the representation of the figure of the witch.

### LEARNING GOALS

After completing this course successfully, you will be able to do the following:

- Compare and contrast ancient Greek and Roman ideas about witches and witchcraft.
- Critique current scholarly approaches to the “witchcraze” in early modern Europe and colonial America.
- Differentiate the various modern practices of witchcraft, including ceremonial magic, Satanism and Wicca.
- Analyze primary sources regarding witches and witchcraft.
- Analyze the image of the witch in art.
- Locate and evaluate sources on witches and witchcraft and deploy these sources in argument.
- Create and deliver **oral and digital class presentations** that communicate effectively your knowledge of witches and witchcraft.

## CONNECTION TO THE COLL CURRICULUM

Intellectually, COLL 100 courses are about “big ideas”—the significant questions and concepts, beliefs and creative visions, theories and discoveries that have shaped our understanding of the world. Students will encounter and learn about the discoveries, texts, and knowledge that are fundamental to further study in one or more academic disciplines. Among the goals of these courses, which can be taught within or across departments, are to give students a sense of the excitement of scholarly inquiry and to challenge students to think rigorously about important ideas.

Pedagogically, COLL 100 courses introduce students to the College’s library and other academic resources and to the ways information is accessed, evaluated, and communicated. As appropriate to the course, COLL 100 courses encourage students to develop and practice communication skills beyond the written word and into the realms of visual, quantitative, oral, digital, and/or multi-media expression. These 4-credit courses fulfill the state-mandated digital information literacy requirement. COLL 100 courses are limited to 25 students, unless team-taught. One COLL 100 is required of each freshman.

## REQUIRED READINGS

- Ankarloo, Bengt and Stuart Clark. 1999. *Witchcraft and Magic in Europe: The Twentieth Century*. Philadelphia: University of Pennsylvania Press.
- Levack, Brian P. 2004. *The Witchcraft Sourcebook*. New York and London: Routledge.
- Ogden, Daniel. 2009. *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds. A Sourcebook*. 2<sup>nd</sup> ed. Oxford: Oxford University Press.
- Russell, Jeremy and Brooks Alexander. 2007. *A New History of Witchcraft: Sorcerers, Heretics & Pagans*. London: Thames and Hudson.

\*Additional readings on Blackboard

## RECOMMENDED READINGS

Oldridge, Darren. 2002. *The Witchcraft Reader*. New York and London: Routledge.

NOTE: Individual student reports will be based on readings from this book. It will be placed on reserve at Swem, but you may wish to purchase it, if you don’t want to make use of the reserve copy.

## COURSE REQUIREMENTS

### ***Attendance Requirement (up to 50% of final grade for unexcused absences)***

I will note absences in both regular classes and labs. If you are more than 10 minutes late to class or lab, I will count it as an absence. You are responsible for informing me after class if you missed the taking of attendance at the beginning of class, and you must wait until I can correct my records to have your attendance counted. You are allowed 2 unexcused absences without penalty. I will subtract 10% from your FINAL GRADE (up to 50%) for every additional unexcused absence. You may receive an excused absence for illness, emergency, or required participation in a university event or a major personal event (e.g., a family wedding) by supplying me with a written statement to this effect no later than the next class after the absence. Such statements are given under the Honor Code. More than 3 consecutive absences must also be cleared with the Dean of Students Office.

***Class Participation (10% of final grade)***

You are expected to participate regularly and effectively in class discussion and lab work. Both quantity and quality of your contributions to the class will be counted for this part of your grade.

***Discussion Board Postings on Blackboard (10% of final grade)***

You will post a comment or question on the course Blackboard site for each regular (non-lab) class period. The posting will concern the readings you have done for that class period, and it is due by midnight before the class. Postings will be graded on the following basis: 2=exceptional; 1=acceptable; 0=not acceptable or not posted. **You are allowed to miss 2 postings without penalty during the semester; after that, this portion of your grade will drop by 10% for each missed posting.**

***Lab Work (20% of final grade)***

In the lab for this course, you will receive instruction on the information literacy and non-written communication aspects of the course, do specific assignments, and work on and practice your digital presentations. Graded assignments for information literacy will include an initial bibliography and an annotated bibliography. I encourage you to decide on the topic for your final presentation early, so that you can do your initial and annotated bibliographies on this subject, but this is not required.

***Presentations (60% of final grade)***

You will do 4 presentations over the course of the semester.

**Presentation 1:** Recite a verbal spell that you have written, modelled on examples from ancient texts or inscriptions (1-2 min.: 5%)

**Presentation 2:** Give an oral presentation summarizing a scholarly article of your choosing on witchcraft (3-4 min.: 10%)

**Presentation 3:** Give a digital presentation discussing an image of your choosing that represents a witch or something to do with witchcraft. (5-6 min.: 20%)

**Presentation 4:** Give a digital presentation on a topic of your choosing related to the study of the witch in the Western world (8-10 min.: 25%). **There will be no final examination in this class; the fourth presentation will count in lieu of a final.**

***Extra Credit (up to 3% on top of final grade)***

You may receive extra credit for this class by attending a lecture on campus or off that deals with some aspect of the ancient world and the methodologies used to study it or some aspect of the scholarly study of witchcraft and writing a response paper on the lecture. The response paper is to be 2-3 pages in length (double-spaced, in Times New Roman 12 point font with 1 inch margins) and to be turned in online in Blackboard within one week of the lecture. It should critically reflect on the lecture, not merely summarize it. I will not accept late extra credit papers or those that do not meet the specified requirements. I will provide a list of lectures that are sponsored by the Department of Classical Studies. You may apply in

advance of the scheduled date of another lecture (e.g., one sponsored by a different department) for permission to have a response paper on that lecture counted as extra credit. You may submit up to 3 extra credit papers during the semester. **Each acceptable extra-credit paper will raise the FINAL GRADE by 1%**; that is, if the final numerical grade was an 87 (B+), and 3 acceptable extra credit papers were turned in, the final grade would become 90 (A-).

## GRADING SCALE

94 +	A	74-76	C
90-93	A-	70-73	C -
87-89	B+	67-69	D+
84-86	B	64-66	D
80-83	B-	60-63	D-
77-79	C+	below 60	F

*Note on the A+ grade:* Student work may be marked as an A+ if the score is between 97-100, but the College does not recognize this as a final grade.

## ADDITIONAL POLICIES

### *Honor Code*

The College of William & Mary has had an honor code since at least 1779. Academic integrity is at the heart of the College, and we all are responsible for upholding the ideals of honor and integrity. The student-led honor system is responsible for resolving any suspected violations of the Honor Code, and the instructor will report all suspected instances of academic dishonesty to the honor system. The Student Handbook ([www.wm.edu/studenthandbook](http://www.wm.edu/studenthandbook)) includes student responsibilities as a student and the full Code. Full participation and observance of the Honor Code is expected. To read the Honor Code, see [www.wm.edu/honor](http://www.wm.edu/honor).

### *Disability Accommodations*

William & Mary accommodates students with disabilities in accordance with federal laws and university policy. Any student who feels s/he may need an accommodation based on the impact of a learning, psychiatric, physical, or chronic health diagnosis should contact Student Accessibility Services staff at 757-221-2509 or at [sas@wm.edu](mailto:sas@wm.edu) to determine if accommodations are warranted and to obtain an official letter of accommodation. For more information, please see [www.wm.edu/sas](http://www.wm.edu/sas).

## COURSE CALENDAR

**Important Note:** I may need to adjust this schedule, dependent on a number of uncontrollable factors, such as snowstorms or illness. **You need to check the Blackboard site in advance of each class to see what topic and readings will be covered.**

In the list below, an asterisk (\*) indicates a reading on Blackboard. The numerals indicate page numbers in the specified text. Readings assigned for reports are required are optional for students, except for the one assigned to the report.

<b>W Jan. 18</b>	<b>Introduction to Class</b>
<b>R Jan. 19</b>	<b>What is a Witch?</b> <ul style="list-style-type: none"> <li>• Russell and Alexander 8-29.</li> <li>• *Max Marwick, ed., <i>Witchcraft and Sorcery: Selected Readings</i>, 2<sup>nd</sup> ed. (1982) 23-70.</li> </ul>
<b>F Jan. 20</b>	<b>“Witchcraft in Colonial Virginia” lecture</b> at 4:30, Hennage Auditorium, DeWitt Wallace Museum, Colonial Williamsburg (CW Collegiate Pass required for free admission; obtain at the Lumber House on DOG Street before the lecture, or you will have to pay for a ticket.). You may write an extra-credit paper on this lecture; the details are given above for extra credit in this course.
<b>M Jan. 23</b>	<b>Greek Witches</b> <ul style="list-style-type: none"> <li>• Russell and Alexander 29-36.</li> <li>• Ogden 78-87, 94-112, 312-314.</li> <li>• *J. Yarnall, <i>Transformations of Circe: The History of an Enchantress</i> (1994) 9-25 (“Homer’s Story”).</li> </ul>
<b>W Jan. 25</b>	<b>Roman Witches</b> <ul style="list-style-type: none"> <li>• Ogden 87-93, 113-145, 193-201, 264, 314-315.</li> <li>• *B. Spaeth, "The Terror That Comes in the Night: The Night Hag and Supernatural Assault in Latin Literature," " in E. Scioli and C. Walde, eds., <i>Sub Imagine Somni: Nighttime Phenomena in Greco-Roman Culture</i> (2010) 231-258.</li> </ul>
<b>R Jan. 26</b>	<b>Lab: Information Literacy 1 (Swem Library: Ford classroom)</b> <b>Info Lit Project 1 (initial bibliography) discussed</b> ADD/DROP PERIOD ENDS ON FRIDAY, JAN. 27
<b>M Jan. 30</b>	<b>Greek and Alien Sorcerers</b> <ul style="list-style-type: none"> <li>• Ogden 9-32.</li> <li>• *M. Dickie, <i>Magic and Magicians in the Greco-Roman World</i> (2001) 47-78 and 96-123.</li> </ul>
<b>W Feb. 1</b>	<b>Roman Sorcerers</b> <b>Sign up for Presentation 2 due</b> <ul style="list-style-type: none"> <li>• Ogden 33-77.</li> <li>• *S. Garrett, "Light on a Dark Subject and Vice Versa: Magic and Magicians in the New Testament" in Jacob Neusner, et al., eds. <i>Religion, Science, and Magic: In Concert and in Conflict</i> (1989) 142-165.</li> </ul>
<b>R Feb. 2</b>	<b>Lab: Information Literacy 2 (Swem Library: Ford classroom)</b>

<b>M Feb. 6</b>	<b>The Practice of Magic in Classical Antiquity 1: Curses and Amulets</b> <ul style="list-style-type: none"> <li>• Ogden 210-222, 261-274.</li> <li>• *R. Stroud, <i>The Sanctuary of Demeter and Kore: The Inscriptions</i>, Corinth 18.6 (2013) <i>passim</i>.</li> </ul>
<b>W Feb. 8</b>	<b>The Practice of Magic in Classical Antiquity 2: Erotic Magic and Magical Images</b> <ul style="list-style-type: none"> <li>• Ogden 227-260.</li> <li>• *J. Winkler, <i>The Constraints of Desire: The Anthropology of Sex and Gender in Ancient Greece</i> (1990) 71-100.</li> </ul>
<b>R Feb. 9</b>	<b>Lab: Presentation Skills 1</b> <b>Initial Bibliography Due</b> <b>Presentations 1-2 discussed</b>
<b>M Feb. 13</b>	<b>The Prosecution of Witchcraft in Classical Antiquity</b> <ul style="list-style-type: none"> <li>• Ogden 275-299, 333-336.</li> <li>• *E. Pollard, “Magic Accusations against Women in Tacitus's <i>Annals</i>,” in D. Kalleres and K. Stratton, eds. <i>Daughters of Hecate: Women and Magic in the Ancient World</i> (2014).</li> </ul>
<b>W Feb. 15</b>	<b>The Roots of European Witchcraft: From Late Antiquity to the Middle Ages</b> <ul style="list-style-type: none"> <li>• Russell and Alexander 37-71.</li> <li>• Levack 27-71.</li> <li>• *H.P. Broedel, “The <i>Malleus Maleficarum</i> and the Construction of Witchcraft,” in Oldridge 43-47.</li> </ul>
<b>R Feb. 16</b>	<b>Lab: Presentation 1 Practice</b>
<b>M Feb. 20</b>	<b>Presentation 1</b>
<b>W Feb. 22</b>	<b>Witch Beliefs in the 16<sup>th</sup> and 17<sup>th</sup> Centuries</b> <ul style="list-style-type: none"> <li>• Levack 73-131.</li> <li>• Report #1: E. Pocs, “The Alternative World of the Witches’ Sabbat” in Oldridge 112-119.</li> <li>• Report #2: S. Clark, “Inversion, Misrule and the Meaning of Witchcraft” in Oldridge 120-130.</li> </ul>
<b>R Feb. 23</b>	<b>Lab: Information Literacy 3 (in class)</b> <b>Info Lit Project 1 (annotated bibliography) discussed</b> <b>Presentation 3-4 discussed</b>

<b>M Feb. 27</b>	<p><b>The Trial and Punishment of Witches and Theoretical Issues in Witch-Hunting</b></p> <p>Guest Speaker: Prof. Lu Ann Homza, W&amp;M Dept. of History, on “The Child Witches of Olague: New insights from a new manuscript.”</p> <ul style="list-style-type: none"> <li>• Levack 133-190.</li> <li>• Report #3: C. Lerner, “Was Witch-Hunting Women Hunting?” in Oldridge 253-256.</li> <li>• Report #4: S. Clark, “Protestant Witchcraft, Catholic Witchcraft” in Oldridge 136-147.</li> <li>• Report #5: W. Behringer, “Weather, Hunger and Fear: Origins of the European Witch-Hunts in Climate, Society, and Mentality,” in Oldridge 74-86.</li> </ul>
<b>W Mar. 1</b>	<p><b>Witchcraft Trials in the 16<sup>th</sup> and 17<sup>th</sup> Centuries</b></p> <ul style="list-style-type: none"> <li>• Russell and Alexander 72-89.</li> <li>• Levack 191-239.</li> <li>• Report #6: C. Lerner, “The Crime of Witchcraft in Early Modern Europe,” in Oldridge 171-179.</li> <li>• Report #7: B. Levack, “State-Building and Witch Hunting in Early Modern Europe,” in Oldridge 185-197.</li> </ul>
<b>R Mar. 2</b>	<p><b>Lab: Presentation Skills 2</b></p> <p><b>Presentation 3 image chosen and listed on Blackboard</b></p> <p><b>Payment of \$12 due</b> for group ticket to CW performance of “Cry Witch” on Mar. 20. If you do not provide me with the payment in cash by this date, you will need to acquire an individual ticket at \$18.</p>
<b>M Mar. 6</b>	<p><b>SPRING BREAK THROUGH MAR. 12</b></p>
<b>M Mar. 13</b>	<p><b>Demonic Possession and Witchcraft</b></p> <ul style="list-style-type: none"> <li>• Levack 295-342</li> <li>• Report #8: H. C. E. Midelfort, “The Devil and the German People,” in Oldridge 240-253.</li> <li>• Report #9: S. Ferber, “Ecstasy, Possession, Witchcraft,” in Oldridge 230-239.</li> </ul>
<b>W Mar. 15</b>	<p><b>Witchcraft in the British Isles and Colonial America</b></p> <ul style="list-style-type: none"> <li>• Russell and Alexander 90-121.</li> <li>• Levack 241-94.</li> <li>• Report #10: *Carson O. Hudson, Jr., <i>Those Detestable Slaves of the Devil: A Concise Guide to Witchcraft in Colonial Virginia</i> (2001) 30-55.</li> <li>• Report #11: E. Reis, “Damned Women in Puritan New England,” in Oldridge 261-266.</li> <li>• Report #12: E.J. Kent, “Masculinity and Male Witches of Old and New England” Oldridge 287-300.</li> </ul>

<b>R Mar. 16</b>	<b>Presentation Skills 3</b> <b>Presentation 4 Proposal Due (including annotated bibliography)</b> <b>LAST DAY TO WITHDRAW ON FRIDAY, MAR. 17</b>
<b>M Mar. 20</b>	<b>The Skeptical Tradition and the Decline of Witchcraft</b> <ul style="list-style-type: none"> <li>• Russell and Alexander 122-131.</li> <li>• Levack.343-84.</li> <li>• Report #13: B. Levack, “The Decline of the Witchcraft Prosecutions,” in Oldridge 341-348.</li> <li>• Report #14: M. Gijswijt-Hofstra, “Witchcraft after the Witch Trials,” in Oldridge 367-372.</li> </ul> <p>“Cry Witch” at 7:30 p.m.; Capitol Building, Colonial Williamsburg. Meet at the Capitol Building at 7:15 p.m.</p>
<b>W Mar. 22</b>	<b>Representations of the Witch from the Middle Ages to the Enlightenment</b> <ul style="list-style-type: none"> <li>• *C. Zika, <i>The Appearance of Witchcraft</i> (2007) 11-35.</li> </ul>
<b>R Mar. 23</b>	<b>Lab: Presentation 3: Practice</b>
<b>M Mar. 27</b>	<b>Presentation 3</b>
<b>W Mar. 29</b>	<b>Presentation 3</b>
<b>R Mar. 30</b>	<b>Background to Witchcraft in the Twentieth Century</b> <ul style="list-style-type: none"> <li>• Russell and Alexander 131-163.</li> <li>• R. Hutton, “Modern Pagan Witchcraft,” in Ankarloo and Clark 3-42.</li> <li>• Report #15: *R. Gilbert, “The Hermetic Order of the Golden Dawn,” in C. Partridge, <i>The Occult World</i> (2015) 237-246.</li> <li>• Report #16: *H. Bogdun, “Aleister Crowley: A Prophet for the Modern Age,” in C. Partridge, <i>The Occult World</i> (2015) 293-302.</li> </ul>
<b>M Apr. 3</b>	<b>Satanic Witchcraft</b> <ul style="list-style-type: none"> <li>• J. La Fontaine, “Satanism and Satanic Mythology,” in Ankarloo and Clark 81-109.</li> <li>• *J. Petersen, “Contemporary Satanism,” in C. Partridge, <i>The Occult World</i> (2015) 396-405.</li> <li>• Report #17: Stuart Wright, “Satanic Cults, Ritual Abuse, and Moral Panic: Deconstructing a Modern Witch Cult,” in H. Berger, <i>Witchcraft and Magic: Contemporary North America</i> (2005) 120-136.</li> </ul>
<b>W Apr. 5</b>	<b>History of Neo-Pagan Witchcraft</b> <ul style="list-style-type: none"> <li>• Russell and Alexander 164-192.</li> <li>• R. Hutton, “Modern Pagan Witchcraft,” in Ankarloo and Clark 43-80.</li> </ul>



	<ul style="list-style-type: none"> <li>• Report #18: D. Purkiss, “Modern Witches and Their Past,” in Oldridge 379-384.</li> <li>• Report #19: J. Simpson, “Margaret Murray’s Witchcraft,” in Oldridge 93-98.</li> <li>• Report #20: J. Davidson, “The Myth of the Persecuted Female Healer,” in Oldridge 257-260.</li> </ul>
<b>R Apr. 6</b>	<b>Lab: Presentation 4: Practice</b> <b>Initial Version of Presentation 4 due by noon.</b>
<b>M Apr. 10</b>	<b>Beliefs and Rituals of Neo-Pagan Witchcraft</b> <ul style="list-style-type: none"> <li>• *G. Gardner, <i>Witchcraft Today</i> (1954) 17-30.</li> <li>• *Starhawk, <i>The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess</i>. 10<sup>th</sup> anniversary edition (1989), <i>passim</i>.</li> <li>• Report #21: *S. Magliocco, <i>Witching Culture: Folklore and Neo-Paganism in America</i> (2004) 95-121.</li> <li>• Report #22: *S. Magliocco, <i>Witching Culture: Folklore and Neo-Paganism in America</i> (2004) 122-151.</li> </ul>
<b>W Apr. 12</b>	<b>Contemporary Representations of the Witch</b> <ul style="list-style-type: none"> <li>• *M. Gibson, <i>Witchcraft Myths in American Culture</i> (2007) 183-224.</li> <li>• *T. Folz, “The Commodification of Witchcraft,” in H. Berger, <i>Witchcraft and Magic: Contemporary North America</i> (2005) 137-168.</li> <li>• Report #23: *B. Baker, “The Occult and Film,” in C. Partridge, <i>The Occult World</i> (2015) 446-458.</li> <li>• Report #24: *K. Granholm, “The Occult and Comics,” in C. Partridge, <i>The Occult World</i> (2015) 499-508.</li> <li>• Report #25: *C. Partridge, “The Occult and Popular Music,” in C. Partridge, <i>The Occult World</i> (2015) 509-530.</li> <li>• Report #26: *D. Cowan, “The Occult on the Internet,” in C. Partridge, <i>The Occult World</i> (2015) 531-538.</li> </ul>
<b>R Apr. 13</b>	<b>Lab: Presentation 4: Practice</b>
<b>M Apr. 17</b>	<b>Presentation 4</b> <b>Presentation 4: Final version due by noon.</b>
<b>W Apr. 19</b>	<b>Presentation 4</b>
<b>R Apr. 20</b>	<b>Presentation 4</b>
<b>M Apr. 24</b>	<b>Presentation 4</b>
<b>W Apr. 26</b>	<b>Presentation 4</b>

<b>R Apr. 27</b>	<b>Conclusions</b> <ul style="list-style-type: none"><li>• Russell and Alexander 193-197.</li><li>• *D. Cowan, "Opposition to the Occult," in C. Partridge, <i>The Occult World</i> (2015) 744-752.</li></ul>
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