

Abominable Mixtures The Liber Vaccae In The Medieval

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Abominable Mixtures The Liber Vaccae

After the prologue of the Liber vaccae, the scribe left several lines blank and then added two experiments of the Liber vaccae Major. The first (Liber aneguemis, 1.15) proposes a procedure to make rain cease; the second (Liber aneguemis, 1.16) describes the construction of a magical house in which people faint or die.

"Abominable Mixtures": The Liber vaccae in the Medieval ...

"ABOMINABLE MIXTURES": THE LIBER VACCAE IN THE MEDIEVAL WEST, OR THE DANGERS AND ATTRACTIONS OF NATURAL MAGIC By MAAIKE VAN DER LUGT In his magnum opus on the history of magic, Lynn Thorndike devoted a few pioneering pages to the Liber vaccae or Book of the Cow. He identified and described several of the manuscripts of this singular Arabic compilation

'ABOMINABLE MIXTURES': THE 'LIBER VACCAE' IN THE MEDIEVAL ...

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Abominable Mixtures The Liber Vaccae In The Medieval

While the Picatrix is largely based upon harnessing the natural Astrological properties of various substances, inscribing them to optimise their powers and then using incantations to activate the latent energy, the Liber Vaccae is largely concerned with its own rather fringe ideas about the miscibility of the soul and the transmissibility of magical energies.

Liber Vaccae – The Book of WTF?!? - Jon Kaneko-James

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"Abominable Mixtures": the "Liber vaccae" in the Medieval West, or The dangers and attractions of natural magic. Autores: Maaike Van der Lugt; Localización: Traditio: Studies in ancient and medieval history, thought, and religion, ISSN 0362-1529, N° 64, 2009, págs. 229-277; Idioma: inglés

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The placement of this portion of the Liber vaccae immediately after the medical remedies and magical recipes contained in the De proprietatibus in Corpus Christi College 125 may show, according to Page, that its owner saw similarities between the two works and with the study of natural magic and medicine, despite earlier condemnation of it for encouraging practitioners to act like demons in ...

Magic in the Cloister: Pious Motives, Illicit Interests ...

Description: Traditio: Studies in Ancient and Medieval History, Thought, and Religion is an international journal, published annually. TRADITIO was founded in 1943 by émigré German scholars as a venue for publishing high-quality original research in antiquity and the Middle Ages. TRADITIO began as an independent publication; Fordham University took over publication of the journal in 1951 ...

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Traditio is an international journal, published annually and dedicated to the study of ancient and medieval history, thought, and religion.. Traditio publishes monographic essays, critical editions of texts, and research tools such as catalogues of unpublished manuscripts. Submissions in English, French, German, Italian, and Spanish are accepted. Articles have treated history, literature ...

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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, works, and how they 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.

Exploring what theologians at the University of Paris in the thirteenth century understood about the boundary between humans and animals, this book demonstrates the great variety of ways in which they held similarity and difference in productive tension. Analysing key theological works, Ian P. Wei presents extended close readings of William of Auvergne, the Summa Halensis, Bonaventure, Albert the Great and Thomas Aquinas. These scholars found it useful to consider animals and humans together, especially with regard to animal knowledge and behaviour, when discussing issues including creation, the fall, divine providence, the heavens, angels and demons, virtues and passions. While they frequently stressed that animals had been created for use by humans, and sometimes treated them as tools employed by God to shape human behaviour, animals were also analytical tools for the theologians themselves. This study thus reveals how animals became a crucial resource for generating knowledge of God and the whole of creation.

Secrets played a central role in transformations in medical and scientific knowledge in early modern Europe. As a new fascination with novelty began to take hold from the late fifteenth century, Europeans thirsted for previously unknown details about the natural world: new plants, animals, and other objects from nature, new recipes for medical and alchemical procedures, new knowledge about the human body, and new facts about the way nature worked. These 'secrets' became popular items of commerce and trade, as the quest for new and exclusive bits of information met the vibrant early modern marketplace. Whether disclosed widely in print or kept more circumspect in manuscripts, secrets helped drive an expanding interest in acquiring knowledge throughout early modern Europe. Bringing together international scholars, this volume provides a pan-European and interdisciplinary overview on the topic. Each essay offers significant new interpretations of the role played by secrets in their area of specialization. Chapters address key themes in early modern history and the history of medicine, science and technology including: the possession, circulation and exchange of secret knowledge across Europe; alchemical secrets and laboratory processes; patronage and the upper-class market for secrets; medical secrets and the emerging market for proprietary medicines; secrets and cosmetics; secrets and the body and finally gender and secrets.

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.

Similarities between esoteric and mystical currents in different religious traditions have long interested scholars. This book takes a new look at the relationship between such currents. It advances a discussion that started with the search for religious essences, archetypes, and universals, from William James to Eranos. The universal categories that resulted from that search were later criticized as essentialist constructions, and questioned by deconstructionists. An alternative explanation was advanced by diffusionists: that there were transfers between different traditions. This book presents empirical case studies of such constructions, and of transfers between Judaism, Christianity, and Islam in the premodern period, and Judaism, Christianity, and Western esotericism in the modern period. It shows that there were indeed transfers that can be clearly documented, and that there were also indeed constructions, often very imaginative. It also shows that there were many cases that were neither transfers nor constructions, but a mixture of the two.

There are no clear demarcation lines between magic, astrology, necromancy, medicine, and even sciences in the pre-modern world. Under the umbrella term 'magic,' the contributors to this volume examine a wide range of texts, both literary and religious, both medical and philosophical, in which the topic is discussed from many different perspectives. The fundamental concerns address issue such as how people perceived magic, whether they accepted it and utilized it for their own purposes, and what impact magic might have had on the mental structures of that time. While some papers examine the specific appearance of magicians in literary texts, others analyze the practical application of magic in medical contexts. In addition, this volume includes studies that deal with the rise of the witch craze in the late fifteenth century and then also investigate whether the Weberian notion of disenchantment pertaining to the modern world can be maintained. Magic is, oddly but significantly, still around us and exerts its influence. Focusing on magic in the medieval world thus helps us to shed light on human culture at large.

Wonder and Skepticism in the Middle Ages explores the response by medieval society to tales of marvels and the supernatural, which ranged from firm belief to outright rejection, and asks why the believers believed, and why the skeptical disbelieved. Despite living in a world whose structures more often than not supported belief, there were still a great many who disbelieved, most notably scholastic philosophers who began a polemical

programme against belief in marvels. Keagan Brewer reevaluates the Middle Ages' reputation as an era of credulity by considering the evidence for incidences of marvels, miracles and the supernatural and demonstrating the reasons people did and did not believe in such things. Using an array of contemporary sources, he shows that medieval responders sought evidence in the commonality of a report, similarity of one event to another, theological explanations and from people with status to show that those who believed in marvels and miracles did so only because the wonders had passed evidentiary testing. In particular, he examines both emotional and rational reactions to wondrous phenomena, and why some were readily accepted and others rejected. This book is an important contribution to the history of emotions and belief in the Middle Ages.

How was magic practiced in medieval times? How did it relate to the diverse beliefs and practices that characterized this fascinating period? This much revised and expanded new edition of *Magic in the Middle Ages* surveys the growth and development of magic in medieval Europe. It takes into account the extensive new developments in the history of medieval magic in recent years, featuring new material on angel magic, the archaeology of magic, and the magical efficacy of words and imagination. Richard Kieckhefer shows how magic represents a crossroads in medieval life and culture, examining its relationship and relevance to religion, science, philosophy, art, literature, and politics. In surveying the different types of magic that were used, the kinds of people who practiced magic, and the reasoning behind their beliefs, Kieckhefer shows how magic served as a point of contact between the popular and elite classes, how the reality of magical beliefs is reflected in the fiction of medieval literature, and how the persecution of magic and witchcraft led to changes in the law.

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, *Gh?yat al-?ak?m*, 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.

This collection of essays delineates the history of the rather disparate intellectual tradition usually labeled as "Platonic" or "Neoplatonic". In chronological order, the book covers the most eminent philosophic schools of thought within that tradition. The most important terms of the Platonic tradition are studied together with a discussion of their semantic implications, the philosophical and theological claims associated with the terms, the sources that furnish the terms, and the intellectual traditions aligned with or opposed to them. The contributors thereby provide a vivid intellectual map of the Middle Ages and the Early Modern period. Contributions are written in English or German.

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