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Akelarre: la caza de brujas en el Pirineo (siglos XIII-XIX).

Homenaje al profesor Gustav Henningsen

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Analytic Summary

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JIMENO ARANGUREN, Roldán (Univ. Pública de Navarra/Nafarroako Unib. Publikoa. Fac. de Ciencias Jurídicas. Dpto. de Derecho Público. Campus de Arrosadia. 31006 Pamplona-Iruñea): **Gustav Henningsen o el porqué del estudio de la Inquisición** (Gustav Henningsen or why the study of the Inquisition) (Orig. es)

In: *Akelarre: la caza de brujas en el Pirineo (siglos XIII-XIX). Homenaje al profesor Gustav Henningsen*, 22-39

Abstract: Gustav Henningsen is one of the main specialists in the study of the Inquisition and the persecution of witchcraft. His research on the Logroño Court and the inquisitorial procedure held between 1609 and 1614 gave way to further research that covered why the timeframes and territorial coverage. His methodology has continued to be used by numerous European and American authors.

Key Words: Gustav Henningsen. Witchcraft. Inquisition. Alonso de Salazar Frías. Historiography.

AZURMENDI, Mikel (Univ. del País Vasco (UPV/EHU). Fac. de Filosofía y CC de Educación. Dpto. de Filosofía de los Valores y Antropología Social. Apdo. 1249. 20080 Donostia-San Sebastián): **A vueltas con el término *aquejarre*** (Involved with *aquejarre* once again) (Orig. es)

In: *Akelarre: la caza de brujas en el Pirineo (siglos XIII-XIX). Homenaje al profesor Gustav Henningsen*, 42-53

Abstract: In reply to Henningsen's article entitled "The invention of the word *aquejarre*" I wish to emphasise the anthropological character of my hypothesis on the term *aquejarre* as from which inquisitors from Logroño minted the word *aquejarre* in 1609. I also discuss the grounds on which the Danish historian presumes that, already centuries before that, the Sabbath was a solid fact in peasants' beliefs.

Key Words: Witchcraft. *Aquejarre*. Sabbath. Popular belief. Superstition. Common sense. Inquisitorial persecution. Act of faith.

HENNINGSEN, Gustav (Investigador del Dansk Folkemindesamling (Danish Folklore Archives). Christians Brygge, 3. DK 1219 Copenhagen. Jubilado): **El invento de la palabra 'aquejarre'** ((The invention of the word "aquejarre") (Orig. es)

In: *Akelarre: la caza de brujas en el Pirineo (siglos XIII-XIX). Homenaje al profesor Gustav Henningsen*, 54-65

Abstract: The origin of the word 'aquejarre' is analysed. The hypothesis by Dr. Azurmendi according to which it was an erudite construction. The author considers, in contrast to Azurmendi, that the belief in witchcraft by the Basque people is not completely the consequence of the 17th-century persecutions, but that it has its roots in popular tradition and that this can be seen as from the 15th century.

Key Words: Aquejarre. Witch mania. Basque witchcraft. Popular beliefs.

TAUSIET, María (CSIC. Centro de Ciencias Humanas y Sociales. Albasanz, 26-28. 28037 Madrid): **Brujería y Eucaristía: el aquejarre como antivisión** (Witchcraft and the Eucharist: The Sabbath as Anti-Vision) (Orig. es)

In: *Akelarre: la caza de brujas en el Pirineo (siglos XIII-XIX). Homenaje al profesor Gustav Henningsen*, 66-89

Abstract: One of the topics on aquejarres was that the participants could not see the host raised during the consecration. Several of the accused in the Zugarramurdi trial said that during Mass, they could only see "a black cloud" and not the Holy Sacrament. Such a vision constitutes an example of the inversion of values of the fantasy of the Sabbath, a perfect Christian anti-allegory and propaganda of the true faith.

Key Words: Aquejarre. Eucharist. Anti-allegory. Host. Transubstantiation. Belief. Scepticism. Visions.

ALCOBERRO PERICAY, Agustí (Univ. de Barcelona. Fac. Geografía e Historia. Dpto. de Historia Moderna. Montalegre, 6. 08001 Barcelona): **Los otros "abogados de las brujas". El debate sobre la caza de brujas en Cataluña** (The other "Witches Advocates". The debate on the witch-hunt in Catalonia) (Orig. es)

In: *Akelarre: la caza de brujas en el Pirineo (siglos XIII-XIX). Homenaje al profesor Gustav Henningsen*, 92-115

Abstract: Witchcraft was severely repressed in Catalonia between 1614 and 1622, and this repression was carried out by local justice in the form of hundreds of executions. As from 1619, opposition to such proceeding is generated a debate within the Royal administration, the Inquisition and the Bishoprics that culminated with the reconsideration of all cases by the Royal Court and the dismissal of the proceedings.

Key Words: Witch hunt. Witchcraft. Inquisition. Modern history of Spain. History of Catalonia. Pere Gil.

DESPLAT, Christian (Univ. de Pau et des Pays de l'Adour. Professeur émérite d' Histoire Moderne. Laboratoire d'investigation ITEM (Identités, Territoires, Expressions, Mobilités), E.A. 3002. Av. Poplawski. 64000 Pau): **D'un bucher à l'autre : la sorcellerie satanique avant et après l'Edit de 1682, quelques réflexions** (From a bonfire to another: Satanic witchcraft before and after the Edict of 1682, some thoughts) (Orig. fr)

In: *Akelarre: la caza de brujas en el Pirineo (siglos XIII-XIX). Homenaje al profesor Gustav Henningsen*, 116-139

Abstract: Rationalisation of behaviours coexisted with the belief in witchcraft in France during the 16th and 17th centuries. The 1682 Royal edict represents the final turn towards scepticism within the institutions. However, which is that not disappear from the collective imaginary and their presence was still very real in the Pyrenees until well before the contemporary era.

Key Words: Witchcraft. Royal edict (1682). Infra-justice. Cultural dissidence.

DUCHÉ-GAVET, Véronique (Univ. de Pau et des Pays de l'Adour. UFR de Lettres. Av. du Doyen Poplawski. BP 1160. 64013 Pau): **Les sorcières de Pierre de Lancre** (The witches of Pierre de Lancre) (Orig. fr)

In: *Akelarre: la caza de brujas en el Pirineo (siglos XIII-XIX). Homenaje al profesor Gustav Henningsen*, 140-156

Abstract: Pierre de Lancre, who was an adviser in the Bordeaux Parliament, was commissioned by Henry IV in 1609 to judge the «crimes and profanities» committed in Labourd. The purpose of this article is to briefly retrace the life of that Bordeaux magistrate and analyse the image of witchcraft in the *Tableau de l'inconstance des mauvais anges et démons*, (Table of the Inconsistency of Bad Angels and Demons) published in 1612.

Key Words: Pierre de Lancre. Witches. *Tableau de l'inconstance des mauvais anges et démons*. 1609. Labourd. Logroño.

GARI LACRUZ, Ángel (Museo de Creencias y Religiosidad popular del Pirineo Central. Calle del Castillo, s/n. 22392 Abizanda): **La posesión demoníaca en el Pirineo aragonés** (Demonic possession in the Aragonese Pyrenees) (Orig. es)

In: *Akelarre: la caza de brujas en el Pirineo (siglos XIII-XIX). Homenaje al profesor Gustav Henningsen*, 158-200

Abstract: Demonic possession appears in the Aragonese Pyrenees as an usual phenomenon from the eleventh century until the early twentieth century. The three epidemics of collective demonic possession emerged during the fifteenth and seventeenth centuries are studied and the socio-cultural conditions that led to that situation. The symptoms described are a metaphor of the underlying worldviews.

Key Words: Latrant witches. Infatuated witches. Inspired witches. Demonic possession. Valley of Tena. Five Towns.

MORENO MARTÍNEZ, Doris (Univ. Autònoma de Barcelona. Fac. de Lletres. Dpt. d'Història Moderna i Contemporània. Edifici B. 08193 Bellaterra: **La discrecionalidad de un inquisidor. Francisco Vaca, ¿el primer abogado de las brujas?** (The inquisitor's discretion. Francisco Vaca, the first lawyer of the witches?) (Orig. es)

In: *Akelarre: la caza de brujas en el Pirineo (siglos XIII-XIX). Homenaje al profesor Gustav Henningsen*, 202-214

Abstract: In 1548, inquisitor Francisco Vaca was sent by the Council of the Supreme Inquisition to Barcelona to investigate certain cases of witchcraft. His reports suggest that perhaps he was the first *attorney of the witches*. In Valladolid, in 1559 and 1560, that very same inquisitor used discrete strategies to support Carranza, the Archbishop of Toledo, who was immersed in proceedings instituted against him by the Inquisition. As from these two episodes, the article puts forward the complexity of the reality of the figure of the Inquisitor as against the classical archetype.

Key Words: Inquisition. Witchcraft. Bartolomé de Carranza. Casuistic.

NAUSIA PIMOULIER, Amaia (Eusko Ikaskuntza. Plaza del Castillo 43 bis, 4º D. 31001 Pamplona-Iruñea): **Mujeres solas y brujería en la Navarra de los siglos XVI y XVII** (Single women and witchcraft in Navarre in the XVIth and XVIIth) (Orig. es)

In: *Akelarre: la caza de brujas en el Pirineo (siglos XIII-XIX). Homenaje al profesor Gustav Henningsen*, 216-239

The fact that the image of witchcraft has habitually been associated to the feminine world is something that is already known. But the enormous presence of widows among those women accused of witchcraft is certainly also noteworthy. Was there a relationship between widowhood and witchcraft in the early Middle Ages? One thing seems undeniable; the presence of a lonely feminine figure with a certain autonomy was suspicious for the authorities and for the very community itself.

Key Words: Women. Widowhood. Sorcerers. Witchcraft. Sexuality. Persecution. Women's occupations.

REGUERA, Iñaki (Univ. del País Vasco (UPV/EHU). Fac. de Letras. Dpto. de Historia Medieval, Moderna y de América. Pº de la Universidad, 5. 01006 Vitoria-Gasteiz): **La brujería vasca en la Edad Moderna: aquelarres, hechicería y curanderismo** (Basque Witchcraft in the Modern Ages: aquelarres, witchcraft and quackery) (Orig. es)

In: *Akelarre: la caza de brujas en el Pirineo (siglos XIII-XIX). Homenaje al profesor Gustav Henningsen*, 240-283

Abstract: This work studies instances of collective witchcraft in the Basque Country as well as witches' gatherings, and analyses the various aspects that make up an *aquelarre*. It also pretends to reflect on the causes and to study in depth the attitudes of the authorities and that of the people with respect to the accused. Wizardry and folk healing are also studied.

Key Words: Witchcraft. Wizardry. Folk healing. Aquelarre. Inquisition.

SEGURA URRRA, Félix (Archivo Real y General de Navarra. Dos de Mayo, s/n. 31001 Pamplona-Iruñea): **Hechicería y brujería en la Navarra medieval: de la superstición al castigo** (Sorcery and witchcraft in the medieval Navarre: from the superstition to the punishment) (Orig. es)

In: *Akelarre: la caza de brujas en el Pirineo (siglos XIII-XIX). Homenaje al profesor Gustav Henningsen*, 284-304

Abstract: In the late 13th century is when the first mentions of women folk healers and wizards have been documented in the Kingdom of Navarre. Since then, the sources allow us to trace a clear evolution of both the punishment, which was a lot more severe, and of their conception, influenced by the assumption of harmful and diabolical criteria towards what initially were simple folk healing practices. The monarch, who was always poised for any opportunity to strengthen his position, had no doubt in assuming the persecution of such practices in order to guarantee the social and divine order in those places that were farther apart from the centres of public power.

Key Words: Wizardry. Witchcraft. Folk healing. Charms. Sorceries. Heresy. Middle Ages.

USUNÁRIZ GARAYOA, Jesús M^a (Univ. de Navarra. Fac. Filosofía y Letras. Dpto. de Historia. GRISO. Grupo de Investigación Siglo de Oro. Campus Universitario s/n. 31080 Pamplona-Iruñea): **La caza de brujas en la Navarra moderna (siglos XVI-XVII)** (The Witch-Hunt in Early Modern Navarre (XVIth-XVIIth centuries)) (Orig. es)

In: *Akelarre: la caza de brujas en el Pirineo (siglos XIII-XIX). Homenaje al profesor Gustav Henningsen*, 306-350

Abstract: Chronological evolution, geographic space and the characteristics of the protagonists of witch hunts in Navarre in the 16th and 17th centuries. Several judicial and extrajudicial instances took part in the persecution: The Royal Courts, the Inquisition, the diocesan tribunal, local justices or the very neighbours of those accused. They all followed diverse procedures, they all collaborate with each other and confronted each other. Their attitudes were also diverse: from the belief in the existence of a sect of witches, to scepticism and pious rationalism.

Key Words: Witch hunt. Aquelarre. Navarre. Civil courts. Inquisition. Infra-justice. Official and popular attitudes.