

Diferencia entre una bruja y un ench

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While the typical image of a sorcerer or witch is very changeable depending on each culture, in the popular convnance of the Western world the representation of a witch is strongly associated today with the image of a woman with the ability to fly, mounted on a broomstick, as well as with Akelara (place of witches) and with a witch hunt (search and identification of sorcerers and witches). The sorcerer is associated with a seer or clairvoyant, others associate him with a shaman (who is a specialist in communication with the forces of nature and with the deceased), while others associate him with a tribe sorcerer, more focused on the healing of the sick body and soul, etc. Etymology in Latin, witches have been named maleficae (the only maleficum), a term that has been used to refer to them in Europe throughout the Middle Ages and much of the modern era. The terms are roughly equivalent in other languages, though with different connotations, are the English witch, the Italian stregia, the German hexe and the French sorcier. This last word, female deathless, comes from the Latin vulgar sortarius (which literally means happy horn) and from the classic Latin sorticus, sorting (which first pointed to the procedure of clairvoyance, and then meant fate or luck). The Spanish word witch has a dubious etymology, perhaps pre-Roman, of the same origin as the Portuguese and Galician Brooks and the Catalan bar. The first documented appearance of the word in its brooks form dates back to the end of the 13th century. In 1396, the word broxa was found in Aragonés, in the Ordinations and Paracia Barbastro. Carmelo Leeson Tolosana believes that the origin of this word can be found in the Iberian region. In Gascuña and Bern it was also common to use an etymologically related word, brouche. It should be noted that The Languedoc and the crown of Aragon were culturally closely related areas. The English term witch has a more controversial origin, although it may have come from a radical vice of both Celtic and German origin. In the Basque Country and Navarre, the term sorgin (/sorgin/ was also used in its pronunciation in Spanish) and in Galicia the term voice meig. The distinction between witch and witch Spanish anthropologist Julio Caro Baroja suggests distinguishing between witches and sorceris. The former would have developed their activities in predominantly rural areas and would have been the main victims of witch hunts in the 1450s and 1750s. Instead, the city would have performed scenes known from classical antiquity. As an example of the first Caro Baroja cites the sorgina of Basque witchcraft, and the second - the character of La Celestina Fernando de Rojas. From the latter he says that although the author has drawn his magnificent character, taking elements of Latin literature. Ovid, Horace, etc. his traits coincide with those listed in the processes erected in the Castile sorceresses of the Inquisitor courts. Carmelo Leeson Tolosana also distinguishes between a witch and a witch, but according to a Spanish anthropologist, the difference is based on their relationship with hidden and evil power, with demonic power. The sorceress invokes and uses demonic power to fulfill her spells, while the witch covenants with Satan, renounces her faith, and worships the devil. The source of the hidden power is not currently the power of words nor the call to the devil nor the magic of the ceremony, but it comes from the personal and voluntary devil worship of the erotic and apostasy witch, his power is vicar, but diabolical, acquired through explicit, personal and direct covenants with Satan himself at night conciliatory and destructive, who declares the shaba oval . The transition from witch to this satanic witch, the eleric witch, as Carmelo Leeson also calls her, took place in Europe during the last two centuries of the Middle Ages. Carmelo Leeson also disagrees with Caro Baroja on the consideration of Celestina's character, because for him it is a hybrid between a witch and a witch. Celestina, says Carmelo Leeson, lives surrounded by veto ointments and magical formulas whose power resided in the power of language, but can also be a terrible dard of curse, works with night forces, conjures and forces of Satan himself. I Celestina, your most famous client, conjure you by virtue of fuer's desta vermasa vermasa; let's; the blood of this night's awe, with which they are inscribed; Because of the free names and signs that are contained herein; rough ponya bear that this azyete was made with which I see this yarc: come without obey my will... if you don't do it with last fast trick, tender me for enemy captial. I will brutally accuse your continued lies; I'm going to insist on your horrible name with my harsh words. Again, I conjure you up. And I asti rusing my great power, I go there with my ponya, here I believe you've scrambled according to Carmelo Leeson , the sorceress shows the bastard character of Celestin, a sex breed pimp, as a result of a dark between a witch and a witch. Even if the devil's client is well aware that he knows his art, he knows and knows how to read omens and activates the inner strength of liquids, yarns and words in his project. Moreover, to ensure success, he agrees with Satan, but, mind you, arrogant and elotic, demanding and threatening pact, in a covenant between equals, that is, between two tergic agents as powerful as evil. On the other hand, in most languages, different terms are used to refer to witchcraft (in which there is no diabolical pact) and witchcraft (in which it exists), with the exception of French, in which there is only sorcellari for both. In English there is witchcraft and witchcraft, in Portuguese feitaria and bruxaria, in Italian fattuccheria and stregoneria, in German it is called Kunts/Sauberei and Hexerei. History See also: The Antiquity of witchcraft Charles Andre van Loo, Mademoiselle Cleron in Med, 1760. Medea emerges from the cloud, carried a stylus and torch, and with a snake at its feet. Beneath it, Jason, in front of the corpse of his two children, is about to draw his sword. Witches are rare in the Bible and condemned by Moses. However, Saul is mentioned in consultation with a witch in En-Dora, so that he can talk to Samuel already dead. It is difficult to realize a more or less accurate view of witchcraft in ancient times. Of course, at the time he was rebuked or at least feared by large parts of the population, and even banned. Pliny the Elder refers to the prohibition of his Rome law XII Tables of about 450 q. AND on its part Lex Cornelia banned her practice, and sentenced to death those that were given to witchcraft procedures: Les devins, les enchanteurs et ceux qui usages de la sorcellerie/ de mauvaises fins, ceux qui 'voquent les dé'mons, qu'illevens les 'mensins, qu'illevens. Lex Cornelia quotes Oduar Bracer. Spanish translation of the quote: fortune tellers, sorcerers and those who use witchcraft for evil purposes, those who cause demons, those who try to get confused with perseverance and violence, those who, to cause harm, use images of wax, will be punished with death. And Cayo Mehenas advised Augustus to reject adherents of foreign religions. C'est d'eux que naissent la conspiacy et les societes, dangereuses pour l'gne d'un monarque. Spanish translation quote: It is theirs that conspiacies and secret societies arise, very dangerous for the monarch's kingdom. However, numerous references (especially literary) indicate the continuation of the practice of witchcraft in antiquity. I. It was the goddess Hekate, who then led witchcraft and enchantment, and some regions and certain places were considered points of passage into the hellish world, and were associated with such areas as: swamps, lakes, cemeteries, forests. Thus, the Tessalian fertile meadow with several watercourses will resemble the region of origin of witches in Greece; Lucius Apuleio calls it the birthplace of magical art, and many of the characters mentioned in the literature have this origin. Eisto, a witch from Thessaloniki, an important character from the book VI Farsalia Marco Anneo Lucano. This epic tells the story of the Battle of Farsalia, which took place at 48 am. C. in Thessaloniki, the Sixth Pompeii meets this witch, and asks what the result of the war will be. And then Eto refers the dead man to talk so that he can reveal the fate of the battle. This witch lives in the middle of the toms, and from this position she can hear what is happening in hell; By the way, she's thin and ugly, and her hair, scrambled on her head, looks like a snake. It only comes out at night or during a storm. Pamfile is a character in Lucius Apuleio's Film Golden Donkey (Metamorphosis), as well as the one he found in Thessaly. Work evokes the spirits of the dead; it captures all the young people she sees, turning them into stones or animals if they resist. Colchis, now Georgia, is the birthplace of Medea, which knows the enchantment, aphrodisiacs and rites of Hekat, and which is even able to train the dragon. In Esquilin, one of the seven hills of Rome where before the Empire there was a cemetery of the poor, the quintet Horace Flaco summoned the witch Kanidia, expressing that with other witches as pale as her, they scanned the pits, and there they fed with blood from the dead and talked to them. Trois femmes et trois loups, watercolor by Eugénie Grasset, circa 1900. The Middle Ages and Renaissance Beginning of persecution in the early Middle Ages Of Claude I, king of the Franks from 481 to 511, unveiled the so-called Lex Salica, condemning witches to pay large fines. As for Charlemagne, his code of laws, established between 780 and 782 years, provided for imprisonment for devotees of witchcraft. In parallel with these repressions, a whole literature of the Inquisition (about two thousand scriptures) was developed, condemning the evil forces of witches; and these titles include, among many others: Le Marteau des sorcières, the first pocket book; De la demonomaner de sorcerers de Jean Bodin; Discours ex'crable de sorcerers de God. But it was in 1326, through the pontifical bull of Pope John XXII, that the aggravation of the persecution of witches really begins, which lasted about four centuries. Nous apprenons avec douleur l'iniquité de plusieurs hommes, cretiens seulement de nom. Ils traitent avec la mort et pacitement avec l'enfer, car ils sacrifient aux d'mons. We are painfully aware of the apparent inequality of many people who are Christians only by name, as they deal with death, accept hell, and sacrifice demons. Claude Saignolle states that the trials and executions are due to witchcraft, especially against women. Satan est ses p'rites / ce furent les sorciers. Il est surtout ses p'resses; les sorciers est encore par une consequence de la plus unapologetic logique que, les hommes 'tant seuls admis au service du Seigneur, les femmes, qui en taient exclues, all rent en plus grand name vers a rival of the unknown, qui les accueillait de p'rence. Ond dit qu'il y avait mille sorciers pour un witch; c'est l' une exagration manifeste, mais il est certain que la proportion des femmes, dans la foule qui se pressait " l'adoration du Bouc, l'emportait beaucoup sur celle des hommes. Satan had his own priests who were sorcerers. And the king of hell also had his priestesses, who were witches. But as a result of the fact that only men were accepted to serve the Lord, the women excluded from it were more attracted to their dark rival, who eventually welcomed them preferably and in greater numbers. It was even said that there were a thousand witches for every sorcerer; obviously, this statement was a clear exaggeration, but certainly the proportion of women in the crowd who worked on the worship of the goat far exceeded the proportion of men. The stereotype of the witch has been present since the trials of the 1420s and 1430s and has existed for more than two centuries, although in the middle of the fifteenth century it is clear that it has not yet been clearly defined and developed. It was the trials and the free tradition that confirmed and detailed this stereotype. And in the course of these processes against witches and wizards, beliefs and myths were created and united. Hesitant to issue a decree on the reality of witchcraft, the Catholic Church of the 15th century decided to publish the Apostolic Bull Summis desiderantes affectibus in 1484, and then the demonological guide, Malleus maleficarum (Latin expression meaning Hammer of witches), written by two Sunday inquisitors, Heinrich Kramer and Jacob Sprenger. Scene from the Inquisition : Witches at the stake. Medieval engraving. The impact of this work on the witch hunt is quite discussed. Hammer Witch's interest is to synthesize different beliefs about witches who are represented there in a well-structured and complete treaty or compendium format, thereby providing theological support for ideals and ideas that should thus have been encouraged. However, the letter, although widely circulated at the time, clearly did not lead to an immediate increase in the number of trials, although it may have seen in itself information about crimes of witchcraft. Some 30,000 copies of the manual were put into circulation before its last publication in 1669, and several other treatises on witches and witchcraft were published in parallel. In 1563, Jean Vier, a physician at the Court of the Duchy of Cleveries, eager to soften and temper the first persecution, claimed that he viewed witches as mere lost spirits, which Michel de Montaigne shared and confirmed in the re-éditing of his essay in 1588 (there is a recommended treatment of these women as insanely affected, exposing them to treatment with hellebore). Witch executions were legitimized by confessions that the inquisitors snatched from them, often under torture, or by deceiving and misleading the accused with false promises. And Jean Bodin supported and justified these abuses: C'est chose ventable et double, de ce qu'on dit de sorcellerie, et de ce qu'on dit de magie. (In Spanish: It is a serious, necessary and laudable thing, to lie down to deceive, to come to the anti-evil. In the case of innocent people, and is not worthy of condemnation. At first, only the Church developed the practice of witchcraft, the processes of witchcraft were then ordered out of the pipe. In 1589, King Willy I of England showed how to prove guilt in a misdemeanor by throwing it into water: if it was stabbed and not bleeding, the muzzle was found guilty of witchcraft; for her part, if a woman is thrown into the water and she did not drown, it was also interpreted as a sign that the indagada was a witch. Days of Great Pursuit Home article: Witch Hunt Les sabbats des sorcières (Saturday Witches). Les sabbats des sorcières (Saturday witches). Different scenes of witchcraft. Since the Middle Ages are generally associated with witches and witchcraft, and this is not arbitrary, it is not surprising that the sixteenth and seventeenth centuries were those who suffered from the most terrible and numerous persecutions. Previously, sorcerers were considered both men and women, but with the new time, witchcraft processes were almost exclusively against women. Paroxysm or collective madness arose when civil courts supplanted the Church's monopoly on anything related to witchcraft. Witch hunt met too High: the first between 1480 and 1520, and the second between 1560 and 1650. However, it should be clarified that the stereotypical image of witches gradually formed between the 1400s and 1450s, and that the last persecutions and recent processes were just completed in the late 18th and early 19th centuries. Historians and researchers today calculated that the number of victims ranged from 50,000 to 100,000, counting both those sentenced to the stake by the Inquisition courts and those convicted of the Reformation. Obviously, we are referring to the large number of people affected in proportion to the European population of that time. It is estimated that about 80 per cent of those prisoners sentenced to death were women. The remaining 20% were men, most of whom were listed as itinerant (poor and vagrants, nomads, Jews and homosexuals). These women, who were accused and convicted (and in some cases their offspring, especially in the case of girls), often belonged to popular classes, and among them only a minority could be classified as mentally ill or as real criminals (as was the case, for example, with Catherine Deschayes during the reign of Louis XIV, guilty of murder). Most of the convicts in those days were of all ages and conditions, as well as various religious denominations, often midwives or healers, since the remedies of the latter were based on traditional pharmacopoeia consisting of brevajes, as well as infusions or decoctions of roots and herbs, that is, what is known as herbal medicine. The population of that time, essentially rural, had no other means to try to treat some evil than to resort to these original procedures, which, of course, given the more educated people gave to think about magic and witchcraft. A horrible and ruthless way to find out for sure is whether a female witch has been throwing her into the water with her hands and feet tied in order to make swimming difficult. As in theory, the witch was lighter than water. If she sank, she was quickly rescued and burned. On the contrary, if a woman drowned, on the contrary, it was proof that she died innocent. Hans Peter Dierks, professor of ethnology of German origin, in his work Muddle et p'deure: Le mythe du processus de civilisation, believes that the practice of shocking in the exhibition caused the ritual that it caused, fortunately, little used. However, some texts and drawings reflect that the aforementioned procedure was used for at least several centuries in the Middle Ages. Privileged women tend to avoid such accusations and prosecutions, even if the scandal splatters them an important character in the Court, but it was not the situation in the so-called poison case, the episode that occurred in between 1670 and 1682, and which are associated with the indictment and death of several dozen people. For her part, Catherine de Medici did not hesitate to use such persecutions and processes to eliminate some politically irritating characters, on the occasion of the implementation of consistent regency on behalf of their young children, between 1559 and 1574. Belief in witch-witch processes has really begun to question more or less widespread since the late 17th century. German pastor Anton Praetorius of the reformed church of John Calvin, published in 1602 a book on the in-depth study of witchcraft and witches (De l'hetude approfondie de la sorcellerie et des sorciers, von Savberri and Sauberern Grundrichter Ber), in which he was expressed against witch hunts and against torture. In France, Louis XIV commuted the executions to lifelong exiles, and in the United States, the judge and jury of Massachusetts responsible for the so-called Salem Trial (1692-1693) signed a public repentence in which they rejected the following terms: We recognize that we have not been able to understand or confront the mysterious hallucinations of the authorities of darkness (...). We fear that we have contributed to others, albeit out of ignorance and without the intention, to bear and this people of God, the responsibility of innocent blood (...). We express our deep feeling and sorrow at our mistakes (...) for which we are distressed and restless in our mood (...). We ask for forgiveness from the bottom of our hearts, for whom we have been unfairly offended, and we declare, according to our present conscience, that for no reason in the world will any of us ever do so again for such reasons. In England, the anti-witchcraft law was finally abolished in 1736, which, unfortunately, did not prevent the last English witch from hanging in 1808. The last convicts burned in Europe date back to the late eighteenth and early nineteenth centuries, such as Anna Goldin in 1782 in the canton of Glaris in Protestant Switzerland, or, for example, convicted in 1793 in Poland. As for France, or rather, in Bornul, on July 28, 1826, peasants burned a woman accused of witchcraft, and in 1856 there is an oven in the commune of Kamals. While the term genocide may not be the most appropriate to apply to the situation here, many feminists today define this horrible whipped-against-witch as a crime against humanity, while others recognize that unjustified persecution and execution on suspicion of witchcraft is a perfect approach or assimilated with what happened in 20th century Armenians in Turkey, or what happened to Jews in Germany and in the image 2. Image 3 Image 1 - Woman accused of witchcraft, 19th century French engraving depicting a woman holding her hands with scales tied to her ankles, three judges stand in front of her and interrogate her. Image 2 - Scene of the Witch Trial in Salem, William A. Craft, 1876. Between the cry and the judge, a child lying on the service suffers from seizures. The lawyer apparently rejected the Christian faith in the totem, and as a result they were renamed by Satan himself as a symbol of submission. After this ceremony, the devil pasted a sign (stigma) on the renanted witch, this belief was widespread in the dominant and cultivated classes of the aforementioned era, even with much greater power than in the lower classes. Indeed, popular classes then tended to focus or focus on witches cause harm and harm, much more than about their possible association or alliance with evil. At the moment it should be noted that the covenant with the devil is a rather ancient concept or concept, the origin of which dates back to the Middle Ages. Thanks to this covenant or agreement, both parties were not able to abide by a kind of legal treaty that forced the devil to supply wealth and authority to a witch who promised submission in return and promised to surrender her soul after his death. The question of night flights, possible transformation into an animal and encounters with a supernatural figure (goat) was also an early part of what we might call witch beliefs. On the contrary, the connection between witches and evil, crime and sexuality was a somewhat later demonological theory that gradually unraveled in the mail of the sixteenth century. The ingredients of the Sabbath (the denomination itself and its description) included organized cult devotees and demons named Diana, Erodiade and Lucifer. The presence of these in semi-animal form, the desecration of ordinances, were ideas and beliefs developed under the influence of theologians and inquisitors from the mid-13th century to the mid-15th century, and spread through treatises of demonology, such as Malleus maleficarum, or as sermons of San Bernardino de Siena , then confirmed by laymen-members of the courts or parliaments. Accused of witchcraft at that time were forced to subscribe or ratify under torture or psychological pressure this framework of beliefs and the state of affairs and their confessions thus confirmed, in the opinion of many, the veracity of the reported facts and the existence of the hidden forces mentioned, thereby contributing to the dissemination of these assumptions. Saturday Witch Saturday, 1909 engravings. The main article: Aqueleura Term Vacation is a strain of Sabasius, that is, Bacchus, comes from the word Sabazzia, that is Dionysian mysteries of Thrace. These celebrations were organized in honor of the God of the Coulood of fertility and nature (embodied by Dionysus, Pan, Lugal or Lugol, Cheronounos or Mithras). Celebrations were accompanied by libations, dances and sexual to stimulate the fruitfulness of the land. It was from the Middle Ages, and by the reaction of the Catholic Church, that this Cuckold God began to be considered the devil himself, calling him Satan or Lucifer, and that, in turn, the ecclesiastical was once again baptized as Verbug. And it was the response to the repression and persecution of the Catholic Church that, according to Jules Michelet's analysis, that pagan Sabbath was replaced and converted into a black sabb. It was believed that witches met at night in places develop their magical rites. And in places these surprises chose to practice this art were not the result of the randomness or whim of one of the participants. Indeed, holiday destinations were generally far from populated areas, on a remote and still, the witches apparently rejected the Christian faith in the totem, and as a result they were renamed by Satan himself as a symbol of submission. 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