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Klaassen, 2015-06-26 In this original, provocative, well-reasoned, and thoroughly documented book, Frank Klaassen proposes that two principal genres of illicit learned magic occur in late medieval manuscripts: image magic, which could be interpreted and justified in scholastic terms, and ritual magic (in its extreme form, overt necromancy), which could not. Image magic tended to be recopied faithfully; ritual magic tended to be adapted and reworked. These two forms of magic did not usually become intermingled in the manuscripts, but were presented separately. While image magic was often copied in the fourteenth and fifteenth centuries, *The Transformations of Magic* demonstrates that interest in it as an independent genre declined precipitously around 1500. Instead, what persisted was the other, more problematic form of magic: ritual magic. Klaassen shows that texts of medieval ritual magic were cherished in the sixteenth century, and writers of new magical treatises, such as Agrippa von Nettesheim and John Dee, were far more deeply indebted to medieval tradition—and specifically to the medieval tradition of ritual magic—than previous scholars have thought them to be.

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Optical Amusements Richard Balzer, 1987

Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic, 1998

Magic in the Cloister Sophie Page, 2015-06-26 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.

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Medieval Textual Cultures Faith Wallis, Robert Wisnovsky, 2016-08-22 Understanding how medieval textual cultures engaged with the heritage of antiquity (transmission and translation) depends on recognizing that reception is a creative cultural act (transformation). These essays focus on the people, societies and institutions who were doing the transmitting, translating, and transforming -- the agents. The subject matter ranges from medicine to astronomy, literature to magic, while the cultural context encompasses Islamic and Jewish societies, as well as Byzantium and the Latin West. What unites these studies is their attention to the methodological and conceptual challenges of thinking about agency. Not every agent acted with an agenda, and agenda were sometimes driven by immediate needs or religious considerations that while compelling to the actors, are more opaque to us. What does it mean to say that a text becomes "available" for transmission or translation? And why do some texts, once transmitted, fail to thrive in their new milieu? This collection thus points toward a more sophisticated "ecology" of transmission, where not only individuals and teams of individuals, but also social spaces and local cultures, act as the agents of cultural creativity.

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Garde,2020-10-02 Magic Body Photo & Art Exhibition Catalog

Scientific American Catalogue ,1905

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