

# Witchcraft in Old and New England 1929 - Kessinger Publishing, 2003 - 2003 - George Lyman Kittredge - 9780766157750

4 For example: Wallace Notestein, A history of witchcraft in England from 1558 to 1718 (Washington DC, 1911) ; G. L. Kittredge, Witchcraft in old and New England (Cambridge, MA, 1929); C. L. E. Ewen, Witchcraft and demonianism (London, 1933). 5 Macfarlane, Witchcraft; Keith Thomas, Religion and the decline of magic (London, 1971); Adrian Pollock, "Social and economic characteristics of witchcraft accusations in sixteenth- and seventeenth-century Kent," *Archaeologia Cantiana*, 95 (1979), pp. 37-48. Hall, "Witchcraft and the limits of interpretation," *New England Quarterly*, 58 (1985), pp. 253-81. Lambe, playing book-loving Prospero to Anne's Ariel, took her into his household and tutored her using rare texts. 18 If true these events took place in. Find many great new & used options and get the best deals for George Lyman Kittredge / Witchcraft in Old and New England First Edition 1929 at the best online prices at eBay! Free shipping for many products! 185 rare books on witchcraft, ghosts, occult, demon, hypnotism, astrology on DVD. C \$16.55. Free shipping. Year Printed: 1929. Original/Facsimile: Original. In that sense, the "History of New England Witchcraft" symbolizes Ichabod's uncertain position as he "carries" in Sleepy Hollow "having been educated as a schoolteacher, he has not yet matured enough to leave behind dreams and fantasies and make a real, practical life for himself (something he does do once he leaves Tarry Town behind and becomes a successful lawyer and judge). The timeline below shows where the symbol Cotton Mather's "History of New England Witchcraft" appears in The Legend of Sleepy Hollow. The colored dots and icons indicate which themes are associated with that appearance. Main Story. Studies of witchcraft in early modern England and colonial New England have to acknowledge that these communities were patriarchal "not to claim that all men were patriarchs, but to acknowledge that their potential to be patriarchs differently shaped men's lives in comparison to their female counterparts. Insight into manhood will promote a better understanding of womanhood as well; the histories of men and women, and of masculinity and femininity, promise most when they are not separated by historians in a way they rarely were in life. Ph.D. History & Women's Studies University of Mic