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)


Abstract: Gustav Henningsen it 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.


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 aquelarre (Involved with aquelarre once again) (Orig. es)


Abstract: In reply to Henningsen’s article entitled “The invention of the word aquelarre” I wish to emphasise the anthropological character of my hypothesis on the term aquelarre as from which inquisitors from Logroño minted the word aquelarre 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.

HENNINGSEN, Gustav (Investigador del Dansk Folkemindesamling (Danish Folklore Archives). Christians Brygge, 3. DK 1219 Copenhagen. Jubilado): El invento de la palabra ‘aquelarre’ (The invention of the word “aquelarre”) (Orig. es) 
In: Akelarre: la caza de brujas en el Pirineo (siglos XIII-XIX). Homenaje al profesor Gustav Henningersen, 54-65

Abstract: The origin of the word ‘aquelarre’ 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.

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

Abstract: One of the topics on aquelarres 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.

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


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.


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.


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 possesion 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.

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)


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.


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)


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.


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.

SEGURA URRA, 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)


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.


USUNÁRIZ GARAYOA, Jesús Mª (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)


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.