

The Magic of Books: A Historical Discourse Approaching Literature And Mediaeval Learned Magic

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ABSTRACT

This study offers a novel approach to the study of religion's "critical categories," which is receiving greater attention: How can researchers handle flexible or polyvalent ideas that lack commonly agreed-upon conceptualizations and often elicit misconceptions or even intense disagreements over their correct use? Instead of unilaterally lowering the semantic depth of these categories by "definitions," the essay proposes recognizing polysemantic as a key characteristic or unavoidable aspect of many, if not every, essential category in the study of religion. Similarly, the study offers a new methodological tool called "polysemantic analysis," which has two parts: narrative analysis and intellectual reverse engineering that deconstruct a contested category into a semantic matrix, or "net of conceptions," which can then be used to analyses religious data. This method applies a polysemantic notion to religious data without losing its analytical usefulness, enabling more sophisticated and fine-grained analysis. The study applies such a method to "religious individualization," a process classification that has garnered increased academic interest. "Polysemantic analysis" shows a matrix with category conceptions in four domains. This "net of conceptions" is then used to "magic" conceptual history, both polemical and positive. a number of certain ambiguities, the written text history of "Western taught magic" activates a broad variety of "religious induced cognitive" ideas and might serve as an especially notable example of these kinds of dynamics.

KEYWORD: Magic, History, Medieval Learned, Magic and Literature, Magic Book.

INTRODUCTION

The mediaeval society possessed a comprehensive understanding of the presence of magic in their surroundings. They subscribed to the notion that language and words had the ability to cast spells on individuals, akin to contemporary book enthusiasts who

acknowledge the potential of books to stimulate the imagination and facilitate mental escapism. During the Middle Ages, individuals held a profound and passionate conviction regarding the presence of magic within their surroundings, coupled with a desire for lucidity and a means of establishing a connection with the world. The prevalent conviction in the mystical attributes that exist in the natural world and the notion that language has the ability to wield such powers can solely be comprehended by examining the mindset embraced by mediaeval civilization towards sorcery and its practitioners, in addition to the literary works generated during this epoch. While there exist significant differences in the attitudes towards magic and its practitioners between the Middle Ages and contemporary times, a shared characteristic is evident in the portrayal of magical beliefs in literature. The depiction of magic in literary works serves as a reflection of societal perspectives, thereby enabling an understanding of the mediaeval society's outlook towards magic (Ibn Ezra, 2011).

Before going into more detail about the method that is suggested in this chapter, it could be a good idea to begin by clarifying the meaning of a few specialised phrases that will make the information easier to understand. To be more specific, I will discuss the insider/outsider issue in the study of religion (and/or magic), the contrast between emic and etic academic analyses, as well as the difference between first-order, second-order, and third-order scholarly conceptions. All of these topics will be covered in my upcoming presentation.

The strategy that has been suggested is essentially predicated on the conceptual distinction that may be made between first-order, second-order, and third-order thoughts. The contrast between first-order logic and second-order logic has its roots in philosophy. Generally speaking, second-order logic refers to a collection of predicate symbols that is more extensive than the first-order logic collection. These expressions, which have been embraced by academics of religion over the course of the previous few decades and used often, but with a meaning that has been somewhat translocated, are now being discussed in the ongoing conversation over the concept of religion.

BACKGROUND OF THE STUDY

Magic was a genuine phenomenon throughout the Middle Ages. Because of the prevalence of scientific thinking in contemporary societies, some dismiss it as fiction or superstition. As magic is incompatible with this worldview, it is instantly dismissed. While the original purpose of magic was to convey a sense of significance from the world around us, modern society views magic as something that only exists in fiction and equates the term with witchcraft, effectively criminalizing it in the same way that a secular culture may be said to criminalize religion. Most people in the contemporary world think about religion the same way they do about magic: as something made up and based on superstition. All forms of magic, whether fictitious or real, have taken on

a sinister hue because of their historical link with witches. An interesting definition of spelling can be found in the OED: "without article: Discourse, narration, speech; occasionally idle talk, fable."

Thus, it seems that the term "casting a spell" in the Middle Ages referred less to any bad or magical practice than to an act of exerting one's influence (Bailey, 2006).

- History of magic theories
- Foundations

The evolution and history of anthropological thought is worth examining because of its influence on the study of magic. Sir Edward Burnett Tylor was the pioneer in this field of study; in his book, he labelled magic as a "pseudo-science" and said that the "savage" believed in a clear cause-and-effect link between performing magic and achieving the intended result. Magic was "one of the most pernicious delusions that ever vexed mankind," in Tylor's opinion, but he did not approach it as superstition or heresy. Instead, he approached it as a phenomena explicable via the "symbolic principle of magic," a theoretical framework predicated on a consistent and logical application of analogies. He also understood that both magic and religion are fundamental tenets of a larger philosophical framework. Although he thought that shamanism and animist ideas declined in subsequent eras, he did not consider either magic or religion to be intermediate steps in the natural progression of humankind.

- **Theories in sociology**

By defining magic in terms of its social role, another school of thinkers, notably sociologists Durkheim and Mauss, broadened the topic. Magical rituals, according to Durkheim's *The Elementary Forms of the Religious Life* (1912), include the manipulation of holy objects by the magician on behalf of particular customers, whereas religious ceremonies proper (by priests) have no socially cohesive value. Malinowski, in his works *Argonauts of the Western Pacific* (1922) and *Magic, Science, and Religion* (1925), and A.R. Radcliffe-Brown, in *The Andaman Islanders* (1922), expanded on some of Durkheim's ideas. In contrast to Malinowski's view that magic is fundamentally concerned with the individual's psychological needs, Radcliffe-Brown argued that the purpose of magic is to reflect the social significance of the desired occurrence.

Witchcraft, Oracles, and Magic Among the Azande (1937) by Sir Edward Evans-Pritchard and Malinowski laid the groundwork for future research into the functioning of magical systems, particularly in Africa and Oceania. Evans-Pritchard's key work proved that magical explanations for inexplicable occurrences are commonplace across religion and society. The Zande people of South Sudan see supernatural phenomena including magic, witchcraft, and oracles as natural and inevitable. Each of these occurrences supports and is explained by the others, creating a self-contained logical framework.

- **Theories in psychology**

These anthropological and sociological theories saw magic as a societal phenomena; however, Malinowski, who commonly presented psychological explanations for believing in magic, highlighted the relevance of individual psychology. Frazer's concept inspired Sigmund Freud's renowned notion of magic as the first phase in the evolution of religious thinking, which suggested an underlying resemblance between the mentality of infants, neurotics, and "savages." Freud said all three people believed that if they wished for something hard enough, it would come true. New fieldwork has led to a reappraisal of this reductionist perspective, which had been founded on antiquated ideas about "primitive" civilizations. When analysing the work of Mauss, which focuses on the structural linguistics of terminology like "mana" used in the study of magic, Claude Lévi-Strauss revised his earlier equating of these three categories. Thus, his contributions paved the way for future analyses that would dismantle the idea of magic.

- **Religions side by side**

New ideas emerged as a result of the growth of comparative religion that took into consideration both global religions and regional philosophies. Ninian Smart, who developed a seven-dimensional (experiential, mythic, doctrinal, ethical, ritual, social, and material) worldview analysis for cross-cultural comparison, is another important and influential example of this approach, as is Eliade's work, which includes his study of shamanism. Similarly, Judaic historian Jacob Neusner proposed the non-judgmental rubric "modes of rationality" to avoid making negative comparisons across different ways of thinking that are traditionally categorised as either magic, religion, science, or philosophy. By starting from a larger perspective offered by comparative religions, they may sidestep the pitfalls of the magic-religion-science sequence and the challenges of differentiating urban literate from nonurban nonliterate civilizations.

- **MAGIC IS LIKE AN ONION: IT HAS LAYERS**

Coexist with natural magic as its polar opposite. While natural magic was widely accepted, demonic or black magic was intended to be its antithesis and existed for just as long.

To be deemed as malevolent and unacceptable. The proliferation of religious and secular literature facilitated greater access to education and literacy, leading to a confluence of diverse spiritual beliefs of varying degrees. This resulted in a state of perplexity regarding the diverse customs and rituals that individuals adhered to. Furthermore, a considerable number of individuals were oblivious to the fact that their actions could be classified as "magical."

In other terms, practises that were perceived as customary routines and ceremonial procedures were categorised as sorcery, rendering them susceptible to persecution through witch hunts. notion that it can create illusions that seem to defy the laws of physics and logic" in his study.

The extent to which individuals in diverse social and historical settings have participated in behaviours that their respective cultures, or specific cultural figures, would classify as magical.

Without acknowledging their actions as magical, individuals engage in certain practises. empirical evidence to support their effectiveness. This phenomenon is particularly evident in the case of uncomplicated spells or customary rituals and beliefs that individuals may adhere to or perform without any substantiated proof of their efficacy.

The concept of "systematic coherence" can be traced back to the notion of the mystical efficacy of charms and amulets. The efficacy of these objects in promoting healing and safeguarding against malevolent forces was widely embraced by a significant number of individuals. It was a common practise for individuals to possess multiple amulets as a means of safeguarding themselves against malevolent forces. This belief was not considered an aberration from customary rituals, but rather a standard practise. Presently, individuals continue to display amulets for protection against harm and evil.

Various cultural artefacts, such as dream catchers, have been utilised as a means of spiritual protection. The ambiguity between natural and demonic magic is what leads to the classification of individuals as practitioners of dark magic.

The visual perception of the object would be impaired and the edges of the object would appear less defined. The lack of clarity regarding the distinction between good and evil magic resulted in a transformation whereby the demarcation between the two became blurred and both were categorised as a form of diabolical conduct.

In his study, Dr. Richard Kieckhefer, a well-known scholar of mediaeval studies, explores the correlation between sainthood and witchcraft. He posits that these two concepts can be viewed as opposing yet parallel phenomena, sharing similar behavioural patterns while simultaneously inverting each other's values. Kieckhefer further suggests that individuals could be attributed with either sainthood or witchcraft, leading to conflicting interpretations among different observers.

ambiguous interplay. The witch's role was clearly defined; however, the role of the necromancer was largely self-determined. The necromancer's perception of what was considered holy or unholy, sacred or demonic, was often blurred and difficult to discern.

The alliance between saints and mystical abilities is a subject of great interest. The saints purportedly possessed these abilities as a divine gift, but such claims were met with scepticism and raised questions about the source of their powers, whether they were of divine or demonic origin. In certain historical contexts, individuals who were highly regarded for their proficiency in the art of healing were susceptible to being accused of witchcraft if a patient under their care experienced a deterioration in health or passed away, irrespective of whether or not they engaged in any form of sorcery. Categorising all forms of magic as inherently evil results in the unjust stigmatisation of virtuous individuals, who are erroneously equated with practitioners of malevolent

magic. Kieckhefer's assertion is that witchcraft and sainthood are primarily ascribed roles that serve as manifestations of societal ideals and fears in specific individuals. In contrast, necromancy involves a fusion of the holy and the unholy that is both real and complete, albeit only in the mind of the necromancer. Kieckhefer further elaborates that witchcraft was a conscious form of parody of the established religion (Petrus Alfonsi, 2006).

LITERATURE REVIEW

In fact, mediaeval medical writing recommended using charms or magical objects for protection, health, and even birth control. This shows that magic and witchcraft were widely seen as a legitimate branch of medicine. Its rotula was the premier mediaeval women's medical treatise, and it advocated utilising amulets rather than medicines for achieving specific effects like birth control. The present attitude towards the topic of superstitious magic may be traced back to the fourteenth century, when the usage of charms or amulets (a completely typical and good kind of magic) became connected with demonic powers or wicked ceremonies. (McAlindon, 2013).

To fully understand what the magical story is about, you need to understand how mediaeval people thought about magic. At the time, magic was the same as science. It was a way to explain the mysterious because its ceremonies, rituals, taboos, and accompanying beliefs could be seen as a way to understand the whole universe, or at least a way to describe it. After establishing and explaining the mindset of mediaeval society regarding magic, it may go on to analyse how this mindset is portrayed and reflected in literature. The following examples are by no means exhaustive of the literary depiction of magic and witchcraft; rather, they are limited to female characters in Arthurian legends for one simple reason: in mediaeval society, women were more likely to be accused of practising witchcraft and persecuted for doing so. According to one scholar, "empirical confusion of sainthood and witchcraft arose, when it did at all, mainly in the case of women" because "women's spirituality was often morbid." Throughout history, women have consistently been targeted for accusations of witchcraft and persecution at a higher rate than men have been suspected of being wizards. Like most other cultures throughout history, mediaeval civilization was sexist and devalued women. Women were more likely to be accused of witchcraft because they were seen as more malleable and susceptible to influence than males. Many women were wrongfully accused and subjected to ludicrous and quite silly exams to prove their innocence since it was thought that the devil could more easily persuade women than men to sign a contract with him (Kieckhefer, 2013).

Many people still consider magic as a superstitious relic of the past, an outdated worldview that has neither the spiritual depth of religion nor the empirical rigour of science. According to pioneering anthropologist Sir Edward Burnett Tylor (1832-1917), the greatest kind of religion is a personal, cognizant, and omnipotent spiritual entity

with whom people have a direct, intimate contact. The technical acts of power involved in magic, on the other hand, give it an exterior, impersonal, and mechanical quality. Bronisaw Malinowski (1884-1942) distinguished between the two in his study of the Trobriand Islanders, finding that magic aims to influence spiritual energies while religious prayer supplicates spiritual forces. In addition, Émile Durkheim (1858-1917) argues that religion is inherently communal since its followers constitute a church united by a common belief. On the other hand, there are no long-term commitments made in the practise of magic; rather, people create short-term bonds with magicians in exchange for the provision of certain services. However, A.R. Radcliffe-Brown's (1881-1955) studies among the Andaman Islanders suggests that magic may also have a social component.

- **Magic and science**

Efficacy (the capacity to achieve a desired tangible effect) is approached differently in magic than in science and technology, despite their shared similarities. Magic, like religion, focuses on unseen, non-empirical forces, yet it also makes claims to effectiveness, much like science. Magic relies on a symbolic cause-and-effect link, in contrast to the empirical and experimental methods used in science. In addition to its practical uses, magic also serves as a form of expression, much like religion but unlike science. Even if they don't work, magical rainmaking tactics have the expressive function of highlighting the cultural significance of rain and farming.

- **Subcategories of magic**

Subcategories of magic have been identified, and finer distinctions between magic and other practises have been made, thanks to the perception of magic as pre-religious or nonscientific. Anthropologists draw a line between the two by describing magic as the use of external power to influence people by mechanical or behavioural methods and witchcraft as a witch's innate nature. The distinction between the two is not always black and white, and some people may be able to function in both modes. The line between "black" and "white" magic is similarly blurry, since both might share the same methods and practitioners. Magic is used to manipulate events, whereas divination is used to foresee or gain insight into the future. In spite of this, diviners' mystical ability may be equated with that of magicians. Despite these differences and the wide range of responsibilities played by practitioners within their particular civilizations, most are nevertheless grouped together under the umbrella title "magician." Since many of their practises contain actions regarded as "magical" by contemporary researchers, religious people including priests, shamans, and prophets are sometimes mistakenly labelled as magicians.

RESEARCH METHODOLOGY

Secondary research was conducted on the magic book discourse history of mediaeval magic and literature. According to (McAlindon, 2013) it was concluded that "In the century prior to the volcanic activity of Protestantism, reformist impulses already animated many administrative authorities, having to feed increased concern concerning proper religiosity, lay religiosity, and putative superstition," It meant that women who purported to have magical powers from Christ were instantly labelled witches and in danger of being punished as demons or heretics, even if they were telling the truth. Laypeople and also many clergy conduct spells, charms, therapeutic rites, and other fundamental practices that disturb these authorities. Authorities believed these practices invoked demons and were superstitious. This followed Christian beliefs that most magic is demonic. Another research conducted by (Michael D. Bailey, 2006) states that The Reformation marked a sea change in mediaeval society's view of magic and its practitioners. That was the thing that made the two different magical systems merge into a single, evil one. As the witches' possession of and authority over demonic power depended only on an explicit deal with Satan, the potency of whatever simple sorcery they performed was severely diminished.

I conducted a content study of historical and literary materials from the Middle Ages in order to show how historical ideas on magic in the Middle Ages influenced mediaeval literature's depiction of magical women. With the use of inductive spiral content analysis, I may use memo writing to reflect on my knowledge as I get it, allowing me to interpret and adjust my approach as I go. This will allow me to methodically analyse the connections between historical viewpoints and literary depictions of magical women. I was able to use coding to identify recurring ideas throughout books.

Reading the recommendations of specialists on mediaeval literature helped me build my own opinion on which books and personalities would be most relevant to my interests. By focusing on these strong female characters from mediaeval literature, I want to bring attention to the ways in which they lost ground due to societal shifts and the rise of the Catholic Church. To show how views of women's magic have evolved through time and across cultures, I used characters from a story that has been told many times. I think about how the characteristics of these characters have evolved through time and how they reflect the changes in our society today.

In particular, I intend to ascertain a character's agency, or self-motivation, by comparing the varying levels of agency or self-motivation of recurring female characters or groups of characters. For the purposes of this study, "individual agency" refers to a character's demonstrable, self-directed goals for her acts. This, together with the character's capacity to influence events and outcomes inside the plot, is a sign of the character's authority. Due to the rarity of strong female characters in mediaeval literature, I choose to concentrate my content analysis on two powerful female sorceresses: Morgan le Fay and Isolde.

Because they were examined, we are informed, by churchmen, they showed among other things the "notary art," as Gervase describes it. The king of Sicily's curiosity in the

mystical "art" and "science" in which this nameless Englishman was a master is what makes this chapter important. The monarch was willing to provide the scholar access to his knowledge in return for substantial sponsorship. Gervase, the courtier, was much too discreet to tell the king's visiting magician exactly what the monarch wanted him to promise, which was understandable though aggravating.

The high demand for tales about Merlin, however, demonstrates the depth of interest in magicians and their abilities, since they give at least exaggerated versions of the services which court magicians might provide. In the early thirteenth century, a French poet named Robert de Boron (Robert de Boron, ed. Micha, 1980) wrote the first comprehensive narrative poem about Merlin.

Only later versions exist, but this fictitious Merlin's supposed abilities and historical importance are quite amazing. Since his father was a demon, Merlin, like in versions of his tale from the 1200s, had superhuman abilities. The thirteenth century is notable because it is the first time Merlin is relocated from his pseudo-historical setting in the dark ages to the court of King Arthur. Although Merlin's skills are so immense that even overseeing and protecting King Arthur do not occupy all of his time, he is described as Arthur's principal adviser, as the originator of the famed Round Table, and as a source of information about upcoming events. Instead, we have further evidence that magicians paid secret, short-lived visits to the royal court in the form of Merlin's assurance that he would always be there for the king if he will just listen to his advise. At first glance, Merlin seems invincible; his foresight lets him know when Arthur's realm needs him most, and when he has the luxury of intervening forcefully in the conflicts of other nations. His magical abilities are so powerful that he can influence world politics, travel to faraway locations in record speed, and decide the ultimate destiny of monarchs and their wars. Despite his seeming goodness, the human courtiers are angry and scared of Merlin because of his immense power and its demonic origin. Thus, it is appropriate that Merlin, his student and reluctant lover, Viviane the enchantress, eventually renders him impotent and condemns him to eternal incarceration inside the realm of courtly romance.

CONCLUSION

The literature and language of any given time period are always reflecting the anxieties, insecurities, and beliefs of the culture at the time, no matter how different the current and medieval views on magic and witches may be. Language is the glue that holds societies together, and its potency as a tool for social change has been trumpeted time and time again. Books are priceless because of the power of language to take the reader to another world or to persuade them to change their perspective with nothing more than the written word. Magic was widely known and accepted in medieval culture.

Even though issues in the past and society inevitably led to the downturn of magic or the muddying of something like the lines between good and bad magic, it is crucial to examine the past of the societal structure and how it was meant to reflect in the publications of such a time to comprehend how individuals believed there had been magic all around them or how it might have been used through the power of language. Utilize it just as well as works of literature from this period.

The results of the previous section suggest that the framework of religious individualization presents intriguing and unconventional inquiries and viewpoints when employed in discussions surrounding "magic." Despite potential ambiguities, the textual-ritual tradition of "Western learned magic" could be viewed as a compelling example of religious individualization processes, as it elicits various concepts within this framework. The present inquiry pertains to the interpretation and implications of this discovery with respect to the theoretical framework and authenticity of the matrix, and the broader issue of polysemous categories in the field of Religious Studies.

Regarding the initial matter of the theoretical status and validity of the matrix, it can be contended that the matrix is a useful tool for analysing religious data, even in the absence of a comprehensive theory of religious individualization. However, there are significant inquiries that require resolution, specifically regarding the minimum number of domains or concepts that must be activated within a given material to establish a significant sense of religious individualization.

Is it possible for certain concepts to have a higher probability of co-occurrence in a given sample due to their non-random association and membership in the same homeostatic property cluster? Moreover, the utilisation of the matrix in its present state of under-theorization involves various methodological deficiencies: When utilised in the context of historical data in a universal manner, it has the potential to obscure discrepancies that arise at various temporal junctures (such as the possibility of individuals producing dissimilar outcomes contingent on the specific aspects of their biographical information that are evaluated).

The question of whether the matrix is universally applicable to various forms of historical data, including individuals, groups, texts, ideas, rituals, institutions, experiences, and others, or whether it should be limited to certain types, remains unresolved. Ultimately, varying scholars may arrive at distinct conclusions when evaluating identical cases, thereby illustrating that the utilisation of the matrix is an entirely subjective, or hermeneutic, undertaking.

Despite the challenges faced, it is my contention that the aforementioned matrix represents a significant advancement in the discourse surrounding religious individualization. Furthermore, it is my belief that this matrix has the potential to facilitate inter-subjective and interdisciplinary dialogue on this topic.

Regarding the second matter, which pertains to the challenge of polysemous categories in the field of Religious Studies, this study has introduced a novel methodological approach for utilising such categories that possess multiple layers of meaning or ambiguity. Rather than persisting in an unproductive pursuit of definitive (whether monothetic or polythetic) delineations, and the contentious discussions that ensue, it may be more prudent to recognise the presence of polysemantics as a fundamental characteristic or unavoidable attribute of numerous, if not all, fundamental classifications within the field of Religious Studies. Rather than reducing the semantic complexity of religious categories through arbitrary or forceful definitions, the aforementioned procedure enables the application of a polysemantic concept to religious data while retaining its analytical value. This approach allows for more nuanced and detailed analyses. It may be justifiable to introduce a specialised terminology for the methodology employed in the latter section of the paper, referred to as "polysemantic analysis". Additionally, it would be worthwhile to investigate the potential advantages of utilising this approach for other contentious or debatable concepts within the realm of humanities.

LIMITATION

Reliability and accuracy of data: The reliability and accuracy of secondary data may be uncertain because it is not collected specifically for the purpose of the researcher's study. There is also the risk of errors or biases in the original source material, which can be perpetuated through secondary research. Limited control over data collection: Researchers have no control over the data collection process, which means that the data may not be in a format that is suitable for their specific research needs. Lack of context: Secondary data often lacks the contextual information that is necessary to understand the data fully. Researchers may not know how the data was collected, what the sample size was, or what the original research question was. Time limitations: The data may be outdated or not relevant to the current research question, especially in rapidly changing fields. Availability: There may be limitations in accessing certain sources of data due to copyright or other legal restrictions, as well as the availability of data on specific topics. Inability to probe deeper: Researchers may not be able to probe deeper into certain issues because they cannot directly ask the original sources questions or conduct their own data collection methods. Lack of originality: Secondary research is not original research and may not provide the unique insights or perspectives that can be gained through primary research.

This study's objective is to investigate the literary production of mediaeval Iceland in order to get a comprehension of the linguistic and literary breadth of how magic was regarded during that age. Specifically, this research aims to comprehend how magic was seen in Iceland during that time period. The Hávamál, the Egils saga, and the

Volsunga saga are the key works that I investigate; however, I also include additional literature created during the same time period and compare it to these writings. In the first chapter, I discuss how the presentation of runes, the Scandinavian logographic ancestor of the Latin alphabet, affects the reader's impression of them. Runes are considered to be the precursor of the Latin alphabet. In the second chapter of my book, I examine how the sagas provide the appearance that some characters, such as Sigmund, Odin, Brynhild, and Egil, are able to use magic, and how this leads to the widespread notion that such abilities can only be possessed by gods. In general, it seems that Christian writers in Iceland depicted runes in an exaggerated and fanciful manner. They may have done this on purpose to frighten their readers away from actual pagan magical practises or perhaps out of a basic misunderstanding of the remnants of folklore that maintained recollections of pagan magic. The authors of mediaeval Icelandic sagas and ballads were Christians since Iceland had begun the process of converting to Christianity two hundred to three hundred years before this Icelandic renaissance. When writers write about magic within the framework of an essentially Christian worldview, they shelter readers from the reality of runes and other magical practises.

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