

Witchcraft in early modern england

Unveiling the Hidden Arts: Witchcraft in Early Modern England Hey history buffs and curious minds! Ever wondered about the whispers of magic and the chilling accusations that haunted Early Modern England? Today, we delve into the fascinating and often terrifying world of witchcraft, exploring the beliefs, practices, and societal impact of this complex phenomenon. Early Modern England (roughly 1500-1700) wasn't just a period of political upheaval and religious reformation; it was also a time of intense fear and suspicion surrounding the occult. Witchcraft, often intertwined with religious anxieties, social tensions, and economic hardship, became a powerful symbol of societal anxieties and a scapegoat for frustrations.

The Crucible of Belief: Understanding the Witchcraft Craze

The Role of Religion and Superstition

The dominant religious landscape of the time, particularly the Reformation's impact, played a pivotal role in shaping perceptions of witchcraft. Traditional folk beliefs, often intertwined with pre-Christian pagan practices, clashed with the burgeoning Protestant ideology, fostering a climate of fear and suspicion. The demonization of witchcraft, often presented as an active challenge to divine authority, was further

fuelled by the widespread belief in the devil's influence. The concept of a pact with the devil was central to the accusations, often depicted as a literal contractual agreement.

Socioeconomic Factors: Fueling the Flames of Fear

Economic instability and social unrest were potent catalysts in the witchcraft hysteria. Times of hardship and change often led to anxieties and scapegoating. The marginalization of certain groups, like women and the poor, made them easy targets for accusations. Consider the following table illustrating the demographic breakdown of those accused:

Demographic Category	Percentage of Accused
Women	80-90%
Poor/Landless	Significant portion
Widows/Single Mothers	Elevated Risk

The perceived threat of these groups often stemmed from the anxieties associated with their economic position.

The Role of Power and Politics

Power dynamics, both local and national, played a significant role in shaping accusations. Local elites often used witchcraft accusations to consolidate their power, silencing dissenters or punishing those who challenged their authority. National political tensions also contributed to the climate of suspicion, with accusations sometimes used as tools in broader power struggles.

Unmasking the Accused: Practices and

Trials

The Nature of Alleged Practices

Early Modern English witchcraft wasn't a unified or homogenous practice. Allegations ranged from the seemingly mundane (like causing minor illnesses) to the profoundly sinister (allegations of harming children or engaging in sexual relations with the devil). Evidence was often circumstantial, relying on spectral testimony (stories of visions and apparitions) and often highly unreliable.

The Witch Trials: A Deep Dive into the Process

The trial process itself was often deeply flawed and riddled with bias. Accusations were often made based on confessions extracted through torture, hearsay, and spectral evidence. The lack of legal safeguards and the prevalence of superstition contributed significantly to the mass hysteria surrounding witchcraft accusations.

Examples from the Field

The Salem Witch Trials, while occurring later in colonial America, share significant parallels with the Early Modern English experience, highlighting the destructive potential of mass hysteria and the abuse of power.

Key Benefits of Studying the Past (Not

applicable to the subject matter)

- *Understanding of societal structures:* A deeper understanding of early modern society, including its religious, political, and economic dimensions.
- **Critical thinking skills:** Examining historical events through multiple perspectives, analyzing evidence objectively, and avoiding generalizations.

The Legacy of Witchcraft Accusations

Social and Cultural Impact

The legacy of witchcraft accusations is significant. It highlighted the fragility of social order and the dangers of unchecked fear and power. The trials and executions also exposed systemic inequalities and the vulnerability of marginalized groups.

Psychological and Emotional Impact

The period's impact on the psyche of individuals and communities is undeniable. It contributed to a culture of fear and suspicion, significantly shaping the understanding of the occult and the extraordinary.

Expert-Level FAQs

1. Why were women disproportionately accused of witchcraft?

Women were often seen as having a connection to the occult because of their role in domestic and reproductive activities. Additionally, anxieties concerning female power and sexuality were projected onto those accused.

2. *What role did spectral evidence play in the trials?* Spectral

evidence, referring to apparitions and visions, often played a decisive role in convictions. The lack of objective verification contributed significantly to the injustice of many trials. 3. **How did the Reformation contribute to the perception of witchcraft?** The Reformation created a climate where pre-Christian beliefs were viewed with suspicion, leading to a demonization of witchcraft practices. This contributed to the merging of folk beliefs with religious anxieties. 4. *How did the role of local elites affect the outcomes of witchcraft trials?* Local elites often used accusations to consolidate power and silence dissenting voices within their communities. 5. **What long-term effects did these events have on the English psyche?** These events fostered a culture of suspicion and fear concerning the unknown, impacting the collective consciousness and understanding of the occult well into the future. Concluding Thoughts The story of witchcraft in Early Modern England is a complex tapestry woven from religious anxieties, social tensions, and political power plays. By examining these events through a critical lens, we gain invaluable insights into the human condition, the fragility of justice, and the destructive potential of unchecked fear. This exploration should not only educate but also serve as a cautionary tale, reminding us of the importance of critical thinking, tolerance, and the constant pursuit of justice.

Witchcraft in Early Modern England: Fear, Faith, and the Frightened Imagination

The scent of woodsmoke, the rustle of herbs, the hushed whispers in shadowed corners – these evoke images of witchcraft that often feel

timeless. But when we delve into the era of early modern England, roughly from the late 15th century to the mid-18th century, the reality of witchcraft takes on a far more complex and chilling dimension. This wasn't just about fairy tales and broomsticks; it was a potent mix of societal anxieties, religious fervor, and a very real fear that deeply impacted the lives of countless individuals. For a period, England was gripped by a fascination, and more often, a terror, of witchcraft. Accusations, trials, and executions were not uncommon. Understanding witchcraft in early modern England requires us to step back from our modern perceptions and immerse ourselves in the worldview of the time. It's about exploring the beliefs that fueled the accusations, the legal frameworks that condemned the accused, and the social fabric that seemed to unravel under the weight of this perceived supernatural threat.

Defining the Devil's Work: What Was "Witchcraft"?

Before we can understand the fear, we need to understand what people *thought* witchcraft was. It wasn't a monolithic concept, but it generally revolved around the idea of individuals, predominantly women, who had made a pact with the Devil. This pact, it was believed, granted them supernatural powers to harm others. These powers manifested in various ways, from causing illness and crop failure to inflicting personal misfortune and even death. The very notion of a "pact with the Devil" was central to the developing understanding of witchcraft during this period. Unlike earlier notions of folk magic or charms, which might have been seen as somewhat benign or even helpful, early modern witchcraft was inherently diabolical. The Devil, a very real and active force in the minds of most early modern English people, was the ultimate source of these malevolent powers. This distinction is crucial. Folk healers, herbalists,

and wise women who used natural remedies and traditional knowledge were not necessarily considered witches. The line was often drawn when malicious intent and a perceived pact with Satan were involved. This is why so many accusations stemmed from personal disputes, neighborly squabbles, or moments of intense misfortune.

The Social and Economic Landscape: Seeds of Suspicion

Early modern England was a time of significant upheaval. The Reformation had fractured religious unity, leading to periods of intense persecution and suspicion between Catholics and Protestants. Economic changes, such as the enclosure of common lands, led to social displacement and increased poverty. Bad harvests, outbreaks of disease, and general uncertainty created a fertile ground for anxieties to fester. In such an environment, people sought explanations for their misfortunes. When crops failed, when livestock died, or when loved ones fell ill, it was natural to look for a cause. And if that cause couldn't be readily explained by natural means, the supernatural became a prime suspect. This is where the figure of the witch conveniently stepped in. She was the convenient scapegoat, the tangible embodiment of unseen malevolent forces. Think about it: if your child suddenly fell ill with a fever, and you had recently had a disagreement with your elderly neighbor, Agnes, it was easier to believe Agnes had cursed your child than to accept the vagaries of disease or the harsh realities of poverty. This social dynamic played a huge role in the proliferation of accusations.

The Legal Framework: From Accusation to

Execution

The legal system in early modern England, while evolving, was deeply influenced by popular belief and religious doctrine. Witchcraft was a crime, and a serious one at that. The most significant legislation was the Witchcraft Act of 1563, which made witchcraft and conjuration punishable by death. This was later reinforced by the Witchcraft Act of 1604, which broadened the definition of witchcraft and made it a felony. The process of accusation and trial was often fraught with bias and superstition. Accusations could be made by anyone, often fueled by hearsay and rumor. Judges and juries, steeped in the belief of witchcraft, were predisposed to find guilt. Confessions, often extracted under duress or through torture, were considered compelling evidence. The "evidence" presented in witch trials was a strange and unsettling mix. Physical marks on the body, known as "witch's teats," were believed to be where the Devil fed his familiars. Spectral evidence, where witnesses claimed to have seen the accused's spirit tormenting them, was also widely accepted in some jurisdictions. And then there were the dreaded "swimming tests," where an accused witch was tied up and thrown into water. If she floated, she was deemed guilty (as the pure water rejected her); if she sank, she was innocent but likely drowned. It's a chilling testament to the desperation to find guilt.

The Role of Religion: God, the Devil, and the Persecution of Heretics

Religion played an absolutely central role in the witchcraft panic. The Protestant Reformation had emphasized the dangers of heresy and the active presence of the Devil in the world. Sermons often warned congregations about the insidious nature of witchcraft and the need to

root out those who practiced it. Figures like King James I were deeply invested in the subject. His treatise, **Daemonologie** (1597), published before he became King of England, explored the nature of demons and witchcraft and advocated for harsh punishments. This royal endorsement undoubtedly lent further weight to the anti-witchcraft movement.

Theological debates often framed witchcraft as a form of heresy, a rebellion against God's divine order. Therefore, prosecuting witches was seen as a righteous act, a way of purifying society and safeguarding the spiritual well-being of the community. The fear of damnation was very real, and for many, rooting out witches was a way to secure their own salvation.

Who Were the Accused? Gender, Age, and Social Standing

While the image of the witch is often that of an old, hag-like woman, the reality in early modern England was somewhat broader, though still heavily gendered. The vast majority of those accused and convicted of witchcraft were women, particularly those over the age of 40. This points to a deep-seated societal anxiety surrounding aging women, especially those who were widowed or lived alone, and therefore less integrated into patriarchal structures. However, men were also accused, though in significantly smaller numbers. These often included individuals who were seen as outsiders or who possessed unusual skills or knowledge, such as physicians or lawyers who were perceived as having too much influence or power. Children were also sometimes implicated, though their testimony was often seen as less reliable. Social standing also played a role. While the poorest and most marginalized were often the most vulnerable to accusations, individuals from higher social strata were not entirely immune. However, the focus tended to be on those at the lower

end of the social spectrum, making them easier targets.

The Decline of the Witch Hunts: Shifting Beliefs and Enlightenment Ideas

The fervent period of witch hunting in England didn't last forever. By the early 18th century, the number of trials and executions began to decline significantly. Several factors contributed to this shift. One of the key drivers was the rise of rationalism and the burgeoning Enlightenment. As scientific inquiry gained momentum, people began to seek more naturalistic explanations for phenomena. The idea of a supernatural pact with the Devil started to seem less plausible to an increasingly educated populace. Furthermore, legal reforms began to challenge the admissibility of certain types of evidence, such as spectral evidence. The development of more rigorous legal standards and a greater emphasis on empirical evidence started to chip away at the foundations of witch trials. Finally, the sheer brutality and injustice of the witch hunts began to be recognized by some. While widespread empathy was slow to emerge, the seeds of doubt were sown, leading to a gradual discrediting of the entire enterprise. The last execution for witchcraft in England occurred in 1716, marking a significant turning point.

Witchcraft in Early Modern England: A Legacy of Fear and Caution

The legacy of witchcraft in early modern England is a powerful reminder of how fear, superstition, and societal anxieties can intersect to create devastating consequences. The witch hunts serve as a stark illustration of the dangers of mass hysteria, the fragility of justice when it's divorced from reason, and the tragic vulnerability of marginalized groups. When we

reflect on this period, it's not just about recounting historical events. It's about understanding the human psyche, the complex interplay of belief and reality, and the enduring lessons about the importance of critical thinking, empathy, and the protection of individual rights. The shadows of those accused witches, though long gone, continue to cast a light on the enduring human capacity for both fear and reason. The history of witchcraft in early modern England remains a vital chapter in understanding the evolution of Western thought and the persistent human need to make sense of the inexplicable.

Witchcraft in Early Modern England: A Complex Web of Belief and Power

During the early modern period in England, spanning roughly from the late fifteenth to the late seventeenth centuries, witchcraft occupied a deeply interwoven space in both popular imagination and institutional authority. This era witnessed a dramatic transformation in how witchcraft was perceived, prosecuted, and understood—shaped by religious upheaval, political instability, and evolving scientific thought. Far more than a simple superstition, witchcraft was entangled with social tensions, gender dynamics, and the struggle for control over knowledge and power.

Historical Context and Social Landscape

The early modern English understanding of witchcraft emerged against a backdrop of profound change. The transition from medieval cosmology to Renaissance humanism, combined with the upheavals of the Reformation and the Elizabethan and Jacobean political realignments, created fertile ground for fear and suspicion. Witchcraft was often interpreted as a tangible threat to both spiritual and social order, a malevolent force believed capable of consorting with the Devil to harm individuals,

livestock, and entire communities. This perceived danger was amplified by widespread anxieties about disease, crop failure, and natural disasters, events frequently attributed to supernatural causes. The law and religious doctrine reinforced this view, with witchcraft increasingly defined as a crime punishable by law, reflecting the state's growing role in regulating belief and behavior.

Key Insights: From Folklore to Legal Prosecution

At the heart of early modern witchcraft beliefs lay a blend of folk tradition and theological doctrine. While rural communities held diverse folk practices—ranging from herbal healing to protective charms—official discourse emphasized the dangerous alliance with dark powers. Texts such as the *Malleus Maleficarum*, though more influential on the Continent, echoed in English anxieties, portraying female practitioners as especially susceptible to demonic influence. Legal proceedings, especially from the late sixteenth century onward, formalized accusations, often relying on spectral evidence, confessions obtained under duress, and testimonies shaped by social rivalries. The trials reveal how witchcraft accusations could serve as tools to settle disputes, target marginalized individuals—particularly women—and reinforce social hierarchies. The intersection of gender, class, and power made witchcraft a potent lens through which societal fears were projected and addressed.

Applications and Cultural Impact

Witchcraft in early modern England was not merely a matter of fear; it permeated cultural, medical, and political domains. Traditional healing practices, often dismissed as witchcraft by skeptical authorities, coexisted

with emerging forms of medicine, highlighting tensions between empirical knowledge and supernatural explanations. Court records and pamphlets reveal how accusations shaped local governance, prompting magistrates to intervene with trials and executions, especially in times of crisis. The cultural impact extended into literature and drama, where witchcraft served as a dramatic device to explore themes of power, betrayal, and divine justice. These portrayals reinforced public perceptions and helped institutionalize fear, embedding witchcraft firmly within the moral and legal fabric of society.

Benefits and Societal Functions

Despite the human cost, the institutional response to witchcraft fulfilled certain functional roles within early modern English society. The prosecution of witchcraft provided a structured way to manage social disorder, channeling collective anxieties into controlled legal processes. It reinforced communal bonds by delineating clear boundaries between acceptable and deviant behavior, particularly along gender lines where women's autonomy was most scrutinized. Moreover, the witch trials offered a means of political and social consolidation, allowing authorities to assert control in turbulent times. While the outcomes were often tragic, the very existence of these trials reflected a broader effort to impose order on a rapidly changing world, demonstrating how belief systems could be mobilized to sustain existing power structures.

Future Outlook: From Persecution to Reinterpretation

As the seventeenth century gave way to the Enlightenment, shifting intellectual currents gradually eroded the credibility of witchcraft as a real

threat. Scientific advancements, rational inquiry, and changing legal standards diminished the authority of spectral evidence and supernatural explanations. By the eighteenth century, witchcraft prosecutions had largely ceased, replaced by more secular and evidence-based approaches to crime and health. Today, modern scholarship approaches early modern English witchcraft not merely as a relic of superstition, but as a complex phenomenon revealing deep truths about human psychology, social control, and cultural transformation. Understanding witchcraft in this era offers valuable insight into how societies navigate fear, difference, and change—lessons that remain profoundly relevant in contemporary discussions of belief, justice, and community resilience.

The Shadow of the Witch: Fear, Faith, and Folklore in Early Modern England

The era between the late 15th and mid-18th centuries in England was a period of profound societal upheaval, marked by religious reformation, burgeoning scientific inquiry, and a persistent undercurrent of fear. Within this volatile landscape, the belief in witchcraft flourished, casting a long shadow over communities and leading to widespread accusations, trials, and executions. More than just superstition, witchcraft in early modern England was a complex phenomenon interwoven with deeply held religious convictions, social anxieties, and the very fabric of daily life. This article delves into the multifaceted world of early modern English witchcraft, exploring its roots, its manifestations, the legal and social mechanisms that fueled its persecution, and its eventual decline.

Understanding the Early Modern Witch:

Beyond the Broomstick

When we think of witches, images of cackling hags with pointed hats and broomsticks often come to mind. However, the reality of witchcraft in early modern England was far more nuanced. The stereotypical image, heavily influenced by continental European folklore, began to gain traction, but the English witch was often depicted as a more ordinary individual, more likely to be a woman, often elderly, impoverished, and socially marginalized. These individuals were believed to possess a malevolent power, often attributed to a pact with the Devil, which allowed them to inflict harm upon others. This harm could manifest in various ways: blighting crops, causing livestock to die, inflicting illness, or even directly causing death. The concept of the "maleficium," the harmful act, was central to the prosecution of witches.

The belief in witchcraft was not confined to the uneducated masses. It permeated all levels of society, from humble villagers to learned judges and even royalty. King James I, himself a fervent believer, even authored a treatise, "Daemonologie," detailing his views on the dangers of witchcraft and the necessity of rooting it out. This royal endorsement lent significant weight to the persecution, making it a matter of national security and religious purity. The fear of witches was, in essence, a fear of hidden enemies, of forces that undermined God's order and threatened the stability of the community. The proliferation of penny dreadfuls and chapbooks featuring sensationalized accounts of witch trials also contributed to the public imagination and fueled the fear.

Theological Roots and the Devil's Bargain

Theological interpretations played a crucial role in shaping the understanding of witchcraft. The prevailing Christian worldview of the time saw the world as a constant battleground between God and Satan. The Devil, depicted as a cunning adversary, was believed to actively recruit followers and empower them to do his bidding. Witches were seen as these earthly agents, their power not inherent but granted by the Devil in exchange for their souls, often sealed through a physical mark – a "witch's mark" or "devil's teat" – where the Devil was believed to have suckled them.

The Reformation, with its emphasis on individual piety and the direct relationship between the believer and God, paradoxically intensified fears of demonic influence. The Protestant emphasis on Scripture as the ultimate authority, coupled with the anxieties surrounding the Catholic Church and its perceived "superstitions," created a fertile ground for the demonization of anything deemed ungodly. The fear of Catholicism itself sometimes became conflated with the fear of witchcraft, as both were seen as deviations from true faith. Understanding the theological underpinnings is key to grasping why accusations of witchcraft were taken so seriously.

The Social Fabric of Accusation: Who, Why, and How?

The majority of those accused of witchcraft in early modern England were women, particularly those who were elderly, widowed, poor, or socially isolated. These individuals often relied on the goodwill of their neighbors for survival, and any perceived refusal to offer charity could lead to resentment and, eventually, accusations. A common scenario involved a

dispute over a small matter – a perceived slight, a refusal of food or drink – followed by misfortune befalling the perceived offender. This misfortune would then be attributed to the scorned individual's supernatural revenge.

The dynamics of neighborly relations, community tensions, and existing social hierarchies were crucial in the genesis of witchcraft accusations. Gossip, rumor, and local rivalries could easily escalate into serious charges. The pressure to conform to social norms and religious doctrines was immense, and those who deviated, even unintentionally, were vulnerable. The role of "cunning folk" or folk healers also complicates the picture. These individuals, often possessing a rudimentary knowledge of herbal remedies and folk practices, could sometimes be mistaken for or accused of witchcraft themselves, blurring the lines between benevolent healing and malevolent sorcery. The fear of the unknown, particularly concerning illness and misfortune, naturally led people to seek explanations, and witchcraft provided a readily available, albeit terrifying, one.

Legal Mechanisms and the Trials of Witches

The legal framework for prosecuting witchcraft in England evolved over time, but it was often characterized by a blend of statutory law and common law. Key legislation, such as the Witchcraft Act of 1542 (later repealed and re-enacted), defined witchcraft as a felony, punishable by death. The burden of proof often lay heavily on the accused, and the legal processes could be highly irregular.

A cornerstone of the prosecution was the confession, often extracted under duress or through grueling interrogation methods. The "swimming test," where the accused was thrown into water with their hands and feet bound – believed that water, being pure, would reject the unholy – was a brutal and unreliable method. The discovery of "witch's marks,"

insensitive to touch or pain, was also considered damning evidence, even though such marks could be the result of natural skin conditions or self-inflicted. The reliance on spectral evidence – testimony about visions or dreams of the accused's spirit harming someone – was particularly controversial and contributed to many wrongful convictions. The legal system, while attempting to provide justice, was often susceptible to the prevailing social hysteria.

The Witch Craze: Peaks and Troughs

While witchcraft accusations were a persistent feature of early modern English life, certain periods witnessed heightened levels of activity, often referred to as "witch crazes." The late 16th and early 17th centuries saw a significant increase in prosecutions, coinciding with periods of religious and political instability. The reign of Elizabeth I, while marked by relative stability compared to some periods, still saw its share of witch trials. However, the early Stuart period, particularly the 1640s during the English Civil War, witnessed a dramatic surge in accusations. This was largely due to the activities of Matthew Hopkins, the self-proclaimed "Witchfinder General," who traversed the country, often for payment, extracting confessions and facilitating numerous executions.

The cessation of hostilities and the subsequent restoration of the monarchy did not immediately end the fear of witchcraft. However, as the 17th century progressed, a gradual shift began to occur in intellectual and legal attitudes. The rise of scientific thinking, championed by figures like Robert Boyle and Isaac Newton, began to offer alternative, rational explanations for natural phenomena. The Enlightenment's emphasis on reason and empirical evidence chipped away at the foundations of supernatural beliefs. Legal reforms also played a part, with a greater emphasis on the need for concrete evidence rather than confessions

extracted under duress. The repeal of the Witchcraft Act in 1735 marked a definitive end to the legal persecution of witchcraft in England, though the social memory of its power lingered.

The Legacy of the English Witch

The story of witchcraft in early modern England is a somber reminder of the dangers of mass hysteria, religious intolerance, and the susceptibility of legal systems to societal anxieties. It highlights the complex interplay between faith, fear, and folklore that shaped the lives of ordinary people. The hundreds, if not thousands, of individuals executed for witchcraft represent a tragic chapter in English history, victims of a belief system that, while deeply held, was ultimately rooted in fear and misinformation.

Today, the study of early modern witchcraft continues to fascinate historians, anthropologists, and folklorists. It offers invaluable insights into the social, cultural, and religious landscape of a transformative era. The enduring imagery of the witch, though often a caricature, serves as a cultural touchstone, reminding us of the persistent human need to understand and explain the inexplicable, and the potential for fear to lead us down dark and destructive paths. The ghost of the early modern witch, therefore, continues to haunt our cultural consciousness, urging us to examine the roots of prejudice and the enduring power of belief.

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Questions & Answers About witchcraft in early modern england

N o	Question	Answer
1	Why were so many people accused of witchcraft in early modern England?	A confluence of factors fueled witchcraft accusations, including social anxieties, religious upheaval (the Reformation's emphasis on spiritual warfare), economic hardship leading to scapegoating, and the development of sophisticated legal procedures that made it easier to prosecute perceived wrongdoers.
2	What kind of 'evidence' was used to convict someone of witchcraft?	Evidence was often circumstantial and relied on witness testimony, confessions (sometimes extracted under duress), the presence of 'witch's marks' (unexplained blemishes on the skin), and trials by ordeal, though the latter became less common in England compared to continental Europe.
3	Were all accused witches women?	While the majority of those accused and executed were women, men were also accused and convicted of witchcraft. They were often seen as less susceptible to demonic influence but could be implicated as accomplices or for malevolent curses.
4	What was the role of the legal system in early modern English witchcraft trials?	The legal system, from local magistrates to higher courts, played a crucial role. Laws like the Witchcraft Act of 1563 defined witchcraft as a felony. Judges and juries determined guilt based on the presented evidence, leading to convictions and sometimes executions.

5	Did people genuinely believe in the existence of witches and demonic pacts?	Yes, belief in witchcraft and the active intervention of the Devil was widespread. Many people, from commoners to learned intellectuals and religious leaders, believed that individuals could make pacts with demons to gain supernatural powers and cause harm.
6	What happened to those accused of witchcraft?	Accused individuals faced arrest, interrogation, and trial. If convicted, punishments varied, but for serious offenses like causing death, the penalty was often execution by hanging. Less severe accusations might result in imprisonment or public shaming.

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