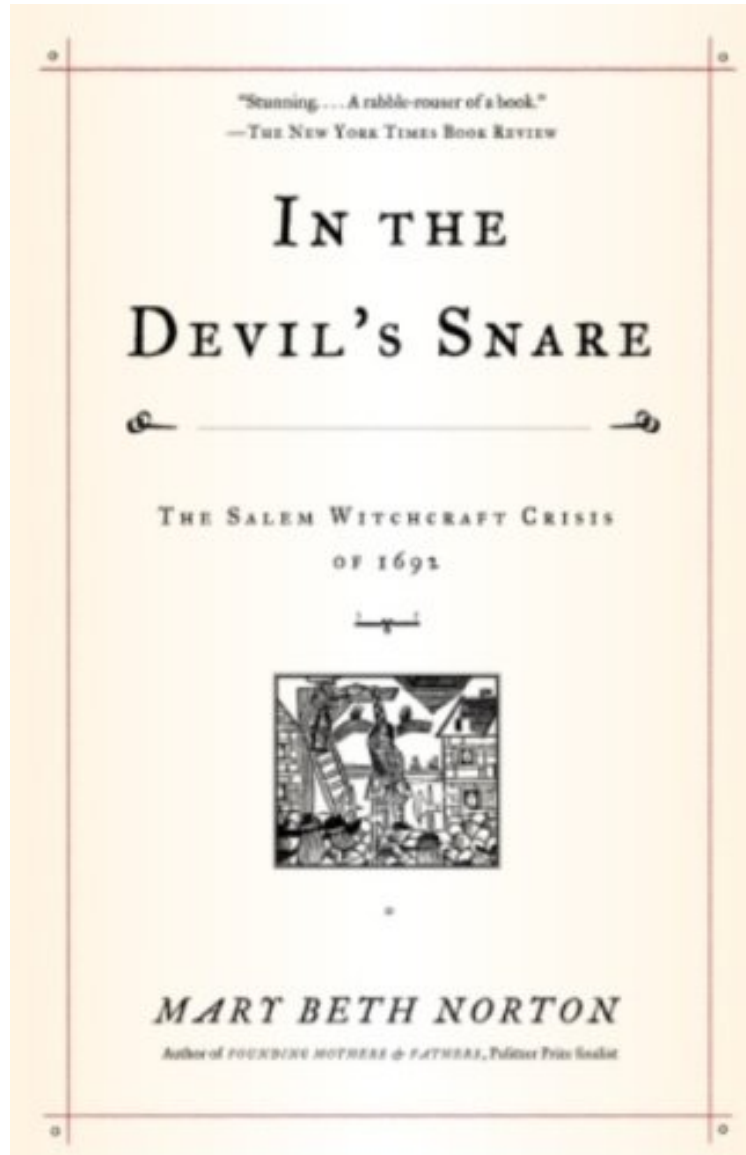


(Free read ebook) In the Devil's Snare: The Salem Witchcraft Crisis of 1692

In the Devil's Snare: The Salem Witchcraft Crisis of 1692

Von *Mary Beth Norton*
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Von Mary Beth Norton : In the Devil's Snare: The Salem Witchcraft Crisis of 1692 before purchasing it in order to gage whether or not it would be worth my time, and all praised In the Devil's Snare: The Salem Witchcraft Crisis of 1692:

KundenrezensionenHilfreichste Kundenrezensionen0 von 0 Kunden fanden die folgende Rezension hilfreich. Grndlich recherchierte historische Betrachtung der Hexenprozesse in Salem 1692Von MiezekatzeMary Beth Norton verdient

das Lob auf dem Cover in jeder Weise; ihre Behandlung der Hexenprozesse von Salem 1692 ist gründlich recherchiert und bringt erstmals den historischen Kontext in die Diskussion. Norton gewinnt wertvolle neue Einsichten, indem sie die Gesamtzusammenhänge zwischen Ausbruch von Hexerei in Salem und jahrelangem, grausamem Krieg mit den Indianern herstellt. Mit Akribie berichtet die Autorin vom Second Indian War an der Ostküste der USA, der unverzichtbarer Hintergrund der Hexenprozesse in Salem ist. Und zwar sowohl für das Verhalten der anklagenden Mädchen, die oft Flüchtlinge des Krieges sind, sowie der zumeist älteren Angeklagten, aber auch der Richter und Schöffen, die die Siedlungen verteidigten. Fast alle Anklägerinnen haben Familie und Heimat verloren und sind als Dienstboten bei Verwandten untergekommen; so musste z.B. die junge Mercy Short schrecklichstes Morden und Foltern ansehen, als ihre Familie von Indianern befallen wurde und sie nach Kanada verschleppt wurde, und ihre traumatischen Erlebnisse fließen in ihre hysterisch wirkenden Anfälle ein. Die schlimmen Greuelthaten, die sowohl seitens Indianer als auch weißen Siedlern verübt wurden, hinterlassen beim Leser Eindruck und machen klar, wie blank die Nerven auf beiden Seiten liegen. Was mir persönlich gefehlt hat, ist eine Interpretation aus heutiger Sicht, die Norton bewusst nicht geben wollte. So finde ich interessant, dass sich eine Tochtergeneration durch ihre Anklagen einer Muttergeneration entledigt hat, und dass sich die herrschende Schicht der Männer hier zu Handlangern der Tochtergeneration gemacht hat. Mary Beth Norton hat Großartiges in ihrem Buch geleistet, auch wenn die Detailgenauigkeit der Schilderungen ab und zu etwas langatmig wirkt. Dennoch 5 Sterne.

Kurzbeschreibung Award-winning historian Mary Beth Norton reexamines the Salem witch trials in this startlingly original, meticulously researched, and utterly riveting study. In 1692 the people of Massachusetts were living in fear, and not solely of satanic afflictions. Horrifyingly violent Indian attacks had all but emptied the northern frontier of settlers, and many traumatized refugees including the main accusers of witchcraft had fled to communities like Salem. Meanwhile the colony's leaders, defensive about their own failure to protect the frontier, pondered how God's people could be suffering at the hands of savages. Struck by the similarities between what the refugees had witnessed and what the witchcraft victims described, many were quick to see a vast conspiracy of the Devil (in league with the French and the Indians) threatening New England on all sides. By providing this essential context to the famous events, and by casting her net well beyond the borders of Salem itself, Norton sheds new light on one of the most perplexing and fascinating periods in our history. From the Trade Paperback edition. The story of the Salem witchcraft trials is well known, from both historical accounts and dramatic retellings, such as Arthur Miller's play *The Crucible*. Cornell historian Mary Beth Norton now offers a significant reinterpretation of the events that (by her count) led to legal action against at least 144 people, 54 confessions of witchcraft, 19 hangings, and one "pressing to death ... by heavy stones." Norton's contribution is to contextualize what happened. She studies not just Salem itself, but all of Essex County and northern New England, because so many of the people involved in the witchcraft crisis didn't live in Salem proper. She also says these grim events must be understood in relation to King William's War, which the early Americans called the Second Indian War. This frontier conflict and the religious interpretations thrust upon it created the conditions for what happened in Salem and the surrounding region, which, says Norton, would not have occurred in the war's absence. As might be expected, her narrative does not proceed along traditional lines. It is driven more by the academic imperative to break scholarly ground than by the urge to tell a harrowing story. For readers interested in knowing what really happened at Salem, though, *In the Devil's Snare* may be the best source. --John J. Miller.com The story of the Salem witchcraft trials is well known, from both historical accounts and dramatic retellings, such as Arthur Miller's play *The Crucible*. Cornell historian Mary Beth Norton now offers a significant reinterpretation of the events that (by her count) led to legal action against at least 144 people, 54 confessions of witchcraft, 19 hangings, and one "pressing to death ... by heavy stones." Norton's contribution is to contextualize what happened. She studies not just Salem itself, but all of Essex County and northern New England, because so many of the people involved in the witchcraft crisis didn't live in Salem proper. She also says these grim events must be understood in relation to King William's War, which the early Americans called the Second Indian War. This frontier conflict and the religious interpretations thrust upon it created the conditions for what happened in Salem and the surrounding region, which, says Norton, would not have occurred in the war's absence. As might be expected, her narrative does not proceed along traditional lines. It is driven more by the academic imperative to break scholarly ground than by the urge to tell a harrowing story. For readers interested in knowing what really happened at Salem, though, *In the Devil's Snare* may be the best source. --John J. Miller