

## Witch hunts and information literacy #1

Heinrich Kramer was a \_\_\_\_\_ - \_\_\_\_\_ writer in 15th-Century Europe. In 1486, he wrote *Malleus Maleficarum* or *The \_\_\_\_\_ of Witches*, an \_\_\_\_\_ on witch hunting. \_\_\_\_\_ the evil \_\_\_\_\_ of witches \_\_\_\_\_ the devil and \_\_\_\_\_ against the Christian world, and how to effectively \_\_\_\_\_ and punish them. This book was so popular \_\_\_\_\_ edition by 1500, perhaps because \_\_\_\_\_ to various feelings, such as \_\_\_\_\_ against the conspiracies and a \_\_\_\_\_ interest in orgies and sexual acts with \_\_\_\_\_. \_\_\_\_\_ the storm of witch hunts across Europe and \_\_\_\_\_ to justify the execution of an estimated 40,000 to 60,000 \_\_\_\_\_ people. Meanwhile, *On the Revolutions of the Heavenly \_\_\_\_\_* by Nicolaus Copernicus in 1543 was an all-time \_\_\_\_\_ seller. This historic book \_\_\_\_\_ the paradigm shift \_\_\_\_\_ the \_\_\_\_\_ system to the heliocentric system, \_\_\_\_\_ the way for the Scientific Revolution. However, its initial print \_\_\_\_\_ 400 \_\_\_\_\_ to \_\_\_\_\_, and \_\_\_\_\_ 1566 for the second \_\_\_\_\_ to be published. Both were the products of the \_\_\_\_\_, yet the technology never guaranteed that the \_\_\_\_\_ would \_\_\_\_\_. Witch hunts were the biggest \_\_\_\_\_ in the history of information literacy. How do Homo sapiens fall into a harmful \_\_\_\_\_ collectively?

Heinrich Kramer was a best-selling writer in 15th-Century Europe. In 1486, he wrote *Malleus Maleficarum* or *The Hammer of Witches*, an encyclopedic handbook on witch hunting. It describes the evil acts of witches allied with the devil and conspiring against the Christian world, and how to effectively identify and punish them. This book was so popular that it reached its eighth edition by 1500, perhaps because it appealed to various feelings, such as indignation against the conspiracies and a morbid interest in orgies and sexual acts with demons. It sparked the storm of witch hunts across Europe and served to justify the execution of an estimated 40,000 to 60,000 innocent people. Meanwhile, *On the Revolutions of the Heavenly Spheres* by Nicolaus Copernicus in 1543 was an all-time worst seller. This historic book brought about the paradigm shift from the geocentric system to the heliocentric system, paving the way for the Scientific Revolution. However, its initial print run of 400 failed to sell out, and it took until 1566 for the second impression to be published. Both were the products of the printing press, yet the technology never guaranteed that the truth would prevail. Witch hunts were the biggest flaw in the history of information literacy. How do Homo sapiens fall into a harmful delusion collectively?

encyclopedic	百科事典的な	justify	正当化する
allied	同盟した、提携した	paradigm	理論的枠組み
conspire	陰謀を企てる、共謀する	prevail	支配する、勝る
indignation	憤り、憤慨	delusion	妄想、誤った信念
morbid	病的な、いまわしい	literacy	読み書き能力、リテラシー
orgy	乱痴気騒ぎ		

## Witch hunts and information literacy #2

Blaise Pascal said, “Men never do evil so completely and \_\_\_\_\_ do \_\_\_\_\_ religious conviction.” In a small German town of Nördlingen in April 1590, Rebekka Lemp, a mother of six children, was \_\_\_\_\_ of being a witch by other \_\_\_\_\_ witches and \_\_\_\_\_. After five sessions of torture, she \_\_\_\_\_ husband, “The judges are trying to \_\_\_\_\_ a confession from me. My dear, send me some \_\_\_\_\_ I can die; otherwise I would confess. If not today, please send it tomorrow.” She wished for her own \_\_\_\_\_ because she feared that, under torture, she might make a \_\_\_\_\_ confession, \_\_\_\_\_ her \_\_\_\_\_ neighbors, and \_\_\_\_\_ them as witches. Here are some typical \_\_\_\_\_ in witch \_\_\_\_\_. “How many years have you been a witch?” “Which demons and humans attended the witches’ gathering?” “What kind of sexual acts did you \_\_\_\_\_ the devil?” In response to such \_\_\_\_\_ questions, what answer is there other than “I have no knowledge of that”? However, when the accused person \_\_\_\_\_ to confess, it was seen as evidence that she or he was a \_\_\_\_\_ witch. Moreover, \_\_\_\_\_ innocence had been proven, they were \_\_\_\_\_ set free as a release would \_\_\_\_\_ that the arrest and torture had been conducted rashly, \_\_\_\_\_ the judges’ reputation. On September 9th, after 5 months of imprisonment and torture, Rebekka was \_\_\_\_\_. Not only Rebekka but another 32 witches were also executed in this town that year. The judges \_\_\_\_\_ in the belief that \_\_\_\_\_, the Christian world was further \_\_\_\_\_.

Blaise Pascal said, “Men never do evil so completely and cheerfully as when they do it from religious conviction.” In a small German town of Nördlingen in April 1590, Rebekka Lemp, a mother of six children, was accused of being a witch by other alleged witches and put in jail. After five sessions of torture, she wrote to her husband, “The judges are trying to force a confession from me. My dear, send me some drug with which I can die; otherwise I would confess. If not today, please send it tomorrow.” She wished for her own death because she feared that, under torture, she might make a false confession, betray her innocent neighbors, and denounce them as witches. Here are some typical interrogations in witch trials. “How many years have you been a witch?” “Which demons and humans attended the witches’ gathering?” “What kind of sexual acts did you commit with the devil?” In response to such absurd questions, what answer is there other than “I have no knowledge of that”? However, when the accused person refused to confess, it was seen as evidence that she or he was a stubborn witch. Moreover, even if their innocence had been proven, they were rarely set free as a release would have implied that the arrest and torture had been conducted rashly, thus damaging the judges’ reputation. On September 9th, after 5 months of imprisonment and torture, Rebekka was burned at the stake. Not only Rebekka but another 32 witches were also executed in this town that year. The judges rejoiced in the belief that with each witch burned, the Christian world was further purified.

conviction	信念、確信、信仰	stubborn	頑固な、強情な
torture	拷問、激しい苦痛	imply	暗示する、ほのめかす
confession	自白、自供、告白	rashly	軽率に、無謀に
denounce	告発する、非難する	reputation	評判、名声
interrogation	尋問、取り調べ	purify	浄化する、清める
absurd	ばかげた、不合理な	stake	杭（火あぶり台）

### Witch hunts and information literacy #3

With the spread of the witchcraft \_\_\_\_\_ at the end of the 15th century, people began denouncing one another on \_\_\_\_\_ evidence. However, there were numerous other \_\_\_\_\_ witch hunts. The most typical cause was the desire to look for \_\_\_\_\_ to blame for misfortunes. A \_\_\_\_\_ by a storm was attributed to witchcraft. When a man became sexually \_\_\_\_\_, it was \_\_\_\_\_ a \_\_\_\_\_ by his \_\_\_\_\_. Financial motives were also behind the scenes in many cases. Witch trials did not \_\_\_\_\_ the execution of the accused; they were almost always accompanied by the confiscation of their \_\_\_\_\_. In fact, witch trials cost a lot for maintaining jails, paying the \_\_\_\_\_, covering the costs of \_\_\_\_\_, and buying \_\_\_\_\_ and oil. All of these costs had to be covered by the witch's estate, so the \_\_\_\_\_ the properties of the accused as soon as they were arrested. It was not uncommon for priests to fight over the \_\_\_\_\_ a \_\_\_\_\_, as the right to confiscate property was linked to the body. In fact, witch trials \_\_\_\_\_ 1630 and 1631, when the Holy Roman Empire temporarily banned the confiscation of property, indicating \_\_\_\_\_ a major \_\_\_\_\_ witch hunting. However, they were not just driven by grudges or money. They sincerely believed \_\_\_\_\_ witchcraft, \_\_\_\_\_ afraid of witches flying through the night sky, and \_\_\_\_\_ that burning witches was good for the community. They \_\_\_\_\_ of their \_\_\_\_\_ and financial motives, but \_\_\_\_\_ to them, these causes \_\_\_\_\_ them to witch hunts.

With the spread of the witchcraft conspiracy theory at the end of the 15th century, people began denouncing one another on flimsy evidence. However, there were numerous other motives that drove witch hunts. The most typical cause was the desire to look for scapegoats to blame for misfortunes. A failed harvest by a storm was attributed to witchcraft. When a man became sexually impotent, it was blamed on a curse by his ex-lover. Financial motives were also behind the scenes in many cases. Witch trials did not end with the execution of the accused; they were almost always accompanied by the confiscation of their property. In fact, witch trials cost a lot for maintaining jails, paying the inquisitors, covering the costs of tortures, and buying firewood and oil. All of these costs had to be covered by the witch's estate, so the authorities thoroughly examined the properties of the accused as soon as they were arrested. It was not uncommon for priests to fight over the decaying corpse of a heretic, as the right to confiscate property was linked to the body. In fact, witch trials notably declined during 1630 and 1631, when the Holy Roman Empire temporarily banned the confiscation of property, indicating that it was a major incentive behind witch hunting. However, they were not just driven by grudges or money. They sincerely believed in witchcraft, genuinely afraid of witches flying through the night sky, and firmly convinced that burning witches was good for the community. They might not have been aware of their scapegoating impulse and financial motives, but unbeknownst to them, these causes certainly drove them to witch hunts.

conspiracy	陰謀、共謀	inquisitor	異端審問官
flimsy	根拠の薄い、もろい	estate	資産、遺産
scapegoat	身代わり、スケープゴート	decay	腐敗する、朽ちる
impotent	無力な、性的不能の	heretic	異端者
curse	呪い	incentive	動機、誘因
confiscation	没収、押収	unbeknownst	(〜に) 知られずに

## Witch hunts and information literacy #4

Around the 10th Century, leaders of the Christian community denied the existence of witches and \_\_\_\_\_. In fact, the Bible doesn't focus on witches, and \_\_\_\_\_ can \_\_\_\_\_ find \_\_\_\_\_ references in its pages. Nevertheless, why did people in early modern Europe collectively fall into the witchcraft conspiracy? It was because numerous factors \_\_\_\_\_ and become \_\_\_\_\_ during this period. The \_\_\_\_\_ of "evidence against witches" accumulated brick by brick, and by the late 15th century, the \_\_\_\_\_ under the \_\_\_\_\_. Among those factors, this passage will discuss three \_\_\_\_\_ causes. The first cause was the accumulation of \_\_\_\_\_. Since \_\_\_\_\_ times, people across cultures held \_\_\_\_\_ about those capable of flying through the night sky on a \_\_\_\_\_ and causing \_\_\_\_\_ failure, livestock \_\_\_\_\_, and sexual impotence. \_\_\_\_\_ stereotypes, similar \_\_\_\_\_ was repeated and accumulated across regions. Let's say that you are \_\_\_\_\_ by an old woman in your village, and your \_\_\_\_\_ become sick. Then, you will be told stories like, "A similar thing happened five years ago," "The same thing occurred in the next village last month," and "It must be witchcraft." The story today will also be reproduced in the community for a long period of time. The more such stories are repeated and accumulated, the \_\_\_\_\_ to \_\_\_\_\_ them \_\_\_\_\_ pure fiction. \_\_\_\_\_ everyone has talked about witchcraft for centuries, how can \_\_\_\_\_ be lies? The second factor was the \_\_\_\_\_ and \_\_\_\_\_-picking of past \_\_\_\_\_ theologians. The "Hammer of Witches" and other books \_\_\_\_\_ Augustine from the 4th Century and Thomas Aquinas from the 13th Century. However, these \_\_\_\_\_ writers were actually \_\_\_\_\_ sorcery and witches. From their vast body of writings, passages that could be \_\_\_\_\_ of witches and demons were selectively and conveniently \_\_\_\_\_. People were \_\_\_\_\_ their fame, but very few had actually read their books. Such people were \_\_\_\_\_ to false claims like "Saint Augustine recognized the existence of the devil." Thirdly, there was a strong social \_\_\_\_\_ and a sense of crisis in this era. People were more sensitive to \_\_\_\_\_ than ever before \_\_\_\_\_ to prolonged war, \_\_\_\_\_ of \_\_\_\_\_, and \_\_\_\_\_ of Christian \_\_\_\_\_, which \_\_\_\_\_ them to believe in the conspiracy against the Christian world. Drop by drop, a glass was gradually filled with \_\_\_\_\_ for believing in the witch conspiracy until, by the end of the 15th Century, the tipping point was \_\_\_\_\_ and the glass finally \_\_\_\_\_.

Around the 10th Century, leaders of the Christian community denied the existence of witches and sorcery. In fact, the Bible doesn't focus on witches, and one can barely find relevant references in its pages. Nevertheless, why did people in early modern Europe collectively fall into the witchcraft conspiracy? It was because numerous factors had piled up and become intertwined during this period. The weight of "evidence against witches" accumulated brick by brick, and by the late 15th century, the roof gave way under the strain. Among those factors, this passage will discuss three primary causes. The first cause was the accumulation of folklore. Since ancient times, people across cultures held superstitions about those capable of flying through the night sky on a broom and causing crop failure, livestock death, and sexual impotence. Based on these stereotypes, similar folklore was repeated and accumulated across regions. Let's say that you are stared at by an old woman in your village, and your cattle become sick. Then, you will be told stories like, "A similar thing happened five years ago," "The same thing occurred in the next village last month," and "It must be witchcraft." The story today will also be reproduced in the community for a long period of time. The more such stories are repeated and accumulated, the harder it is to dismiss them as pure fiction. Given that everyone has talked about witchcraft for centuries, how can they all entirely be lies? The second factor was the misinterpretation and cherry-picking of past respected theologians. The "Hammer of Witches" and other books frequently quote Augustine from the 4th Century and Thomas Aquinas from the 13th Century. However, these notable writers were actually skeptical of sorcery and witches. From their vast body of writings, passages that could be read as affirmation of witches and demons were selectively and conveniently extracted. People were aware of their fame, but very few had actually read their books. Such people were vulnerable to false claims like "Saint Augustine recognized the existence of the devil." Thirdly, there was a strong social anxiety and a sense of crisis in this era. People were more sensitive to heretics than ever before due to prolonged war, frequent occurrence of plague, and corruptions of Christian priests, which nudged them to believe in the conspiracy against the Christian world. Drop by drop, a glass was gradually filled with motives for believing in the witch conspiracy until, by the end of the 15th Century, the tipping point was reached and the glass finally overflowed.

intertwined	絡み合った、密接に関連した	cherry-picking	都合のよい部分だけ取る
strain	負担、緊張、圧力	theologian	神学者
folklore	民間伝承、民話	affirmation	肯定、確認
superstition	迷信、非合理的信仰	vulnerable	傷つきやすい、影響を受けやすい
stereotype	固定観念、紋切り型	corruption	腐敗、墮落
dismiss	退ける、無視する	tipping point	転換点、限界点

## Witch hunts and information literacy #5

\_\_\_\_\_ the grim history of witch hunts, \_\_\_\_\_ is that there were always some people who \_\_\_\_\_ to speak out against this \_\_\_\_\_. For example, a German theologian Friedrich Spee issued a \_\_\_\_\_ against witch hunts at the \_\_\_\_\_ of the persecutions. He wrote, “Who \_\_\_\_\_ the witch hunts? It is the theologians and high-ranking priests who enjoy \_\_\_\_\_, \_\_\_\_\_ to the \_\_\_\_\_ prisons, heavy chains, instruments of torture, or the cries of suffering human beings. It is also judges who regard witch hunting as a source of income.” Despite such claims, he still believed in witchcraft. However, he was \_\_\_\_\_ the injustice in witch trials as he watched so many innocent people suffering under torture, being \_\_\_\_\_ to confess, and burned \_\_\_\_\_. Another example is a Dutch priest Cornelius Loos, who made a \_\_\_\_\_ in 1592 denying the existence of witches. He wrote, “A witch flying through the sky is nothing more than a delusion and fiction. There is no such thing as making a \_\_\_\_\_ or having sex \_\_\_\_\_. They are merely forced to confess these actions \_\_\_\_\_.” At this time, denying witches was seen as denying the Bible, which \_\_\_\_\_ his \_\_\_\_\_ and \_\_\_\_\_ to make such remarks. He was arrested and \_\_\_\_\_ by the \_\_\_\_\_, and forced to \_\_\_\_\_ statement. We know his opinion only because \_\_\_\_\_ as one of the records of \_\_\_\_\_ statements. People of that time were so \_\_\_\_\_ about the conspiracy \_\_\_\_\_ of Renaissance history, such as Martin Luther and Jean Calvin, \_\_\_\_\_ or \_\_\_\_\_ about the witch hunts, while the courageous voices against the brutality raised by those who risked their lives were overlooked and \_\_\_\_\_ the majority’s delusion. On one hand, there were \_\_\_\_\_ grins of the judges who cheerfully tortured and executed innocent neighbors, and on the other hand, there were \_\_\_\_\_ of those who protested against this \_\_\_\_\_. Both are scenes from the same human society. How foolish, \_\_\_\_\_ and \_\_\_\_\_—and yet how intelligent, brave and beautiful—Homo sapiens can be. Most importantly, we should not \_\_\_\_\_ the witch hunts \_\_\_\_\_ the \_\_\_\_\_. Every one of us \_\_\_\_\_ a seed \_\_\_\_\_ into a harmful delusion and has to make the effort to \_\_\_\_\_. What can we do to \_\_\_\_\_ a modern-day witch hunt \_\_\_\_\_ taking place?

Amid the grim history of witch hunts, what gives us hope is that there were always some people who dared to speak out against this cruelty. For example, a German theologian Friedrich Spee issued a scathing protest against witch hunts at the very peak of the persecutions. He wrote, “Who drives the witch hunts? It is the theologians and high-ranking priests who enjoy contemplation in comfort, oblivious to the dirty prisons, heavy chains, instruments of torture, or the cries of suffering human beings. It is also judges who regard witch hunting as a source of income.” Despite such claims, he still believed in witchcraft. However, he was indignant at the injustice in witch trials as he watched so many innocent people suffering under torture, being forced to confess, and burned at the stake. Another example is a Dutch priest Cornelius Loos, who made a bold declaration in 1592 denying the existence of witches. He wrote, “A witch flying through the sky is nothing more than a delusion and fiction. There is no such thing as making a deal or having sex with the devil. They are merely forced to confess these actions under torture.” At this time, denying witches was seen as denying the Bible, which further highlights his courage and intellect to make such remarks. He was arrested and confined by the authorities, and forced to retract his statement. We know his opinion only because it survives as one of the records of retracted statements. People of that time were so fanatical about the conspiracy that his voice went unheard. Notable luminaries of Renaissance history, such as Martin Luther and Jean Calvin, either supported or remained silent about the witch hunts, while the courageous voices against the brutality raised by those who risked their lives were overlooked and buried under the majority’s delusion. On one hand, there were filthy grins of the judges who cheerfully tortured and executed innocent neighbors, and on the other hand, there were desperate eyes of those who protested against this tragedy. Both are scenes from the same human society. How foolish, shameful and ugly—and yet how intelligent, brave and beautiful—Homo sapiens can be. Most importantly, we should not laugh at the witch hunts as ignorance of the past. Every one of us harbors a seed of falling into a harmful delusion and has to make the effort to keep it from sprouting. What can we do to prevent a modern-day witch hunt from taking place?

grim	厳しい、陰惨な	confine	監禁する、閉じ込める
scathing	痛烈な、辛辣な	fanatic	狂信的な、熱狂的な
oblivious	無頓着な、気づかない	luminary	権威者、著名人
indignant	憤慨した、怒った	brutality	残虐行為、暴力
injustice	不正、不当	harbor	抱く、隠す
retract	撤回する、取り消す	sprout	芽を出す、成長する