

Chapter 1 : best witches broom images on Pinterest | Witchcraft, Halloween crafts and Halloween pictures

*Twelve-year-old Sarah Jane has just moved to a Texas suburb from a small town in Georgia. She is nervous about attending a new school and misses her old friends.*

Most homes were made of wood, straw and dirt floors. The only way to keep a home clean was to sweep out the old. This concept is even documented in the Bible. Does she not light a lamp, sweep the house and search carefully until she finds it? They were made of twigs tied to a handle. The bristles can be made of various materials such as straw, herbs, or twigs. The shaft is round to represent the branch of a tree. This associates the broom with the Tree of Life which was an important symbol in ancient pagan Europe. Traditionally a Besom broom is made from hazel wood and the bristles are birch twigs. These brooms were often found just inside a dwelling hanging with bristles up to ward off evil spirits, negative energies and to protect the home and all who dwell within it. It could also be found hanging over a door with the bristles facing in the direction of opening of the door. They were relatively inefficient as a cleaning implement and needed constant repair or recreation. Today Besom Brooms are still crafted and sold at garden centers as an outdoor broom. You can also find decorated and scented versions ie: The brooms relation to sweeping away negative energies and use for protection makes it a wonderful tool for magikal practices and rituals. The twigs are tied onto the handle with thin pieces of willow wood. A practice that is continued today by modern Witches. Some stories tell of a Witch entering a forest and asking the Faeries to lead her way to the perfect tree where she can collect a staff for a broom. The idea is to enlist the help of the magikal folk and ensure the enchantment of the broom once it has been fashioned. It is both part of masculine energies the phallic handle and female energies the bristles. Because of this, the broom was and still is commonly used in Handfasting rituals marriage ceremonies. It is also used as a gate or door before a ritual space. A witch would draw a magikal circle, enter the circle and then place the broom over the doorway to keep out unwanted energies or people as an example. During this era Witches would use a broom to hide one of their most important tools, the wand. It is also a tradition that brooms have been used by some as receptacles to harbor a particular spirit temporarily. This could be done to remove an unwanted spirit from one area and then release it far away in another place. Or it could be used to utilize the energy of a spirit for a specific spell when the broom is used as a wand. A few ancient brooms have been discovered to have hidden compartments in the handle. These small hidden places held combinations of herbs, oils, feathers and a variety of other things thought to be part of a ritualistic spell. The hidden concoctions added to the energy of the intent that the broom was to be used for. The Flying Broom This early association of broom to tree also associates it with the element of air and therefore has power over spirits. In both historical and modern images a female witch can be found on a broom silhouetted by the full moon behind her. The claim was made in a confession by a male witch named Guillaume Edelin. There have been earlier documents recanting stories of Witches flying on a variety of sticks. These stories include details of magikal flying ointments being applied to these tools in order to give them flight. In both ancient Witchcraft and Shamanistic practices the use of these ointments was most probably what gave the impression of Witch flight. Ointments and potions for flying were most likely a variety of hallucinogenics that assisted a Witch in visualizing a flight upon the broom. This is not uncommon for early spiritual journeys. Using peyote and other hallucinogenics is well documented and utilized by Native American cultures for spiritual travels. From there a Witch could astral project with the image of flying on a broom to anywhere within their known Universe. The use by witches of flying ointments was first described, according to known sources, by Johannes Hartlieb in Today using these types of potions and ointments are not recommended or encouraged. Flying journeys instead are suggested through deep meditation and astral projection. These methods are not just safer, but they also provide the practitioner with more control and the ability to remember more of the journey itself.

Chapter 2 : Hot Witch - TV Tropes

*DOWNLOAD OLD LADIES WITH BROOMS ARENT ALWAYS WITCHES old ladies with brooms pdf A collection of + lyrics for traditional, folk and old songs also with pdf and rtf versions for printing and.*

We would like to share this with you here. He is said to have picked a single broomcorn seed off a broom of a Philadelphia lady, planted it and grew the first broomcorn in the United States. A broom is placed aslant in the doorway of the cottage. It is used as a holy symbol of matrimony. The Bridegroom jumped over the broom into the house, followed by the bride. If either of them touched the broom, the doorpost or moved the broom, the marriage was void. The object of the Broom-jumping ceremony was a public setting apart of the couple for the purpose of child bearing and was interpreted as a partnership, not ownership. To get a divorce, the couple just jumps back over the broom handle, only this time they jump backwards. When a broom falls, someone will Marry. If you drop a broom, you will get married the same day next year. For a witch would not cross over objects without first numbering the parts, and counting all the fibers of a broom would slow her progress. Stand a broom upside down - Marry soon. If you step over a broom handle there will be no proposal this year. If a wife sweeps a circle around her husband, it will keep him eternally true to her. It is easy to walk under a broom at the Victor Trading Co. If the broom is good the bristles will remain in a solid firm mass Tie strands of a new broom together and soak in boiling water for two hours to lengthen its usefulness. Men bought admission tickets to watch as a drill company of 8, 16 or 32 young ladies performed. Each woman carried a broom on her shoulder and performed precise steps of a drill taught to them by a soldier. Some tied a wide ribbon on the handle. Many times at the end of the drill, the young ladies sold their brooms to the bachelors in the audience for a high price Any concerns, questions or problems

**Chapter 3 : The Pagan's Path ~ Witchcraft & Shamanism - The History Of The Broom**

*Old Ladies With Brooms Aren't Always Witches [Paula Woolf] on blog.quintoapp.com \*FREE\* shipping on qualifying offers. Sarah Jane's world is expanded when she gets acquainted with her elderly neighbor.*

So why did they burn witches? Ignorance and greed For the same reason Christians were fed to lions, and Jews were sent to the gas chambers: Before the Burning Times women enjoyed a fair amount of power depending on where they lived. Men were in awe of the monthly renewal of our bodies, and our ability to have and nurse young. Women often led towns and meted out fair justice. We owned land, could choose our partners, and were midwives, herbalists, and doctors. This not only made us powerful, it made us rich in land and money. All people had the same rights in most communities. Well then the Church came and needed land for all those stone churches. So we gave or sold it to them. They wanted to teach their religion, and we let them. Unfortunately, a few of these men had so twisted the words of God as to make Him a female-hating tyrant who granted us nothing on earth but suffering. So at first they just took a little land here and there. Pressured a woman or two to step down and let the men do the work. Just disagreeing with a man or church official could have you burned, tortured, or repeatedly raped to teach you a good lesson. Men suffered with us too. Those who defended us, or hid us. Even priests burned for pointing out the truth. The most painful thing to tell you is that some of these people were most likely not witches. They had the misfortune to be in the way of others and were eliminated for it. The only reason this madness stopped is because there were too few people left to pay taxes and go to war. Countries smart enough not to burn witches en masse were conquering those who did fairly easily. All witches today honor the memory of these men and women because of the tragedy of their deaths and the fact that many were witches proud enough to die for their beliefs. We honor those from Salem and any one else who dies needlessly at the hands of tyrants. Most of all we honor Deity in His and Her many forms for they really are all aspects of the one God who rules us all. Many Christians died during this time alongside the witches. Either for protecting us, or oddly enough, leaving us in peace. Many just wanted left be, just like us. No they are not evil. To all witches they can stand for several things. Five elements, five gifts of the Goddess, five stages of life. Just like a cross it reminds us there is something more important than us, and to behave ourselves in a manner worthy of witches. The most repeated and accepted meaning of the points is: Inverted pentacles are used for banishing. So I could wear my ring on the right either way. We do have a sense of humor about it though. A deadly serious witch is a deadly boring witch. What is an Altar? A table with legs You will see variations, but most altars are sacred spaces for worship. So you would see blessed candles, perhaps a symbol of the form of Divinity being invoked, and some things needed for that ritual. We in no way worship idols. Just as I know my Christian readers do not worship the crucifix instead of Christ Himself. That might be a stone, feather, or picture or prayer request of an ill friend. For example, Bast is known for beauty joy, healing, fertility and more. As the Perfumed Protector I leave perfume, jewelry and other things on her altar. She gets the spiritual essence and is kind enough to bless these objects for me. My altar had to be blessed or dedicated. This varies wildy but can be done by simple prayer for a novice. Some folks use each element up to five but be careful. Smoke does quite nicely for fire and your breath for the air element is fine. In many rituals the food and drink is offered up in thanks first before being consumed. Yes, just like the wine and wafers in church. Some can be saved and offered outside. This gives the offerings back to nature. You will also see an altar cloth and some sort of glass top to protect the table if the witch is wise. Please never use candles or burning incense without taking safety measures. The awesome Bastet statue is an example of how one might be decorate on a home altar. Otherwise loving and supportive family and friends can be the first to shun you in ignorance. People may ban you from your house of worship or even get violent. You should know they are coming from a place of fear and ignorance. Due to the treatment in popular media, and the horror stories told about lonely old men or women many people fear us. What is a Book of Shadows? There can be anything you desire in there. Yes there are spells, but there might be notes on recipes, birth date charts, first aid of the magical variety, amusing jokes and so forth. Think of it as her version of a prayer book. Her powers are in no way bound to it. Try starting out with a simple binder and

put in the spells or rituals you use often. You can place a gentle spell like: A must if you have two magical kids. Want to learn how to make your own? See my how-to [HERE](#) Cleansing and Protection Once you get serious about magic, either as a system or a religion, you are going to get attention. Negative attention from nasty astral and other realm critters that hate the forces of good. They will wreck rituals, sap your will to do good, or even go on the attack. Because one witch can do a world of good, and they know it. Every system has its own protective rituals, so please refer to them first. If you are just starting out try cleansing with holy water, salt or sage. A picture of the God or Goddess, and specific Deity or candles also banish negativity. You must go into each area of your home with the cleansing items and boldly state that you welcome only good energies. All others must leave or be forced out. To force entities to leave imagine a strong purple light starting from your body then exploding outward. See this light, which is the light of Divinity, destroying all evil beings and essences. You can use this purple light at will. You can use any color of light of course, purple just works for me. If you have a problem with continual negative or evil energy, please consult a professional. Or, you can be very offensive. This is not cruel as it will be Divine energy that will bind them there. If these creatures are not meant to be bound, you will not be able to do so. You can also put up dummy images of defeated spirits by simply willing them in place. Also, if you are allowed to in your path, ask that you may wear the Divine form for protection in battle. You will have all the powers this Deity chooses to give you. On the astral or magical levels of course. So no, Zeus will not give you physical lightning bolts. But his mighty bolts will destroy any negative critter from any other realm. Please note that these attacks are rare, and may never happen to you. But if they do, be prepared. For protection wear your sacred symbol, light a candle and pray for protection, or leave a holy image of any religion out. Oh, gargoyles make excellent protectors. What more gargoyle info? Check out my Gargoyle lens Remember to think of cleansing as making yourself and your space sacred.

**Chapter 4 : The Fascinating Reason Witches are Commonly Depicted Flying on Broomsticks**

*A Gallery of Historical Illustrations. The popular icon of a witch is an ugly old woman riding across the sky on her magic broomstick and wearing a pointed hat. But as with all mythologies there is an element of truth behind the image. Witches did ride brooms, after a fashion, the brooms were magic.*

Melissa 7 comments Emily A. Why do witches fly on broomsticks? To get high, of course! Until quite recently, rye was the primary grain from which bread was made. Susceptible to a disease known as ergot, caused by the fungus, *Claviceps purpurea*, rye was so commonly infected with it that until the s, people thought the purple ergot that grew on the rye was actually a part of the plant. Notably, ergot contains a number of compounds including some hallucinogens. Thus, when a supply of rye became contaminated with ergot, those who consumed it sometimes also got a strong hit of the LSD-like fungus. Not everyone who experienced ergot poisoning minded the experience, and in fact many people, including women, actively worked with a variety of other plants for the express purpose of inducing sleep, as well as hallucinations. Popular plants experimented on included several tropane alkaloids like henbane *Hyoscyamus niger*, jimsonweed *Datura stramonium*, mandrake *Mandragora officinarum*, and deadly nightshade *Atropa belladonna*. Together, these intrepid researchers discerned a variety of poisons that, in lesser quantities, could produce a desirable hallucinogenic effect. Most of these hallucinogens also produced unwanted side effects when ingested, including rash, nausea and vomiting. Fairly early on, the pioneers of getting high realized they could bypass this discomfort by simply absorbing the drug through the skin. Many well-respected members of society read: He then tested it on another woman with the following result: Why I was surrounded by all the delights in the world. This topical means of drug delivery gave rise to thicker potions, balms and salves. For ladies who wished to partake, since brooms were readily available, it was a no-brainer to dip a broom handle into the ointment, and then straddle the broom. Contemporaneous accounts indicate that as the balm began to have its effect, riding the broom became even more fun. After all, most of the early artwork depicting witches and their broomsticks tends to just show them on the ground and using the broomsticks often in the nude as described above. And, as Andres De Laguna noted above, people under the influence of these drugs seemed to firmly believe what they were seeing in their hallucinations was real, even after it was all over. I soared where my hallucinations. Further, the accounts were recorded and analyzed by inherently biased observers. Nonetheless, these accounts are thought to be where the idea of witches flying around on broomsticks came from.

**Chapter 5 : The Witch's Broom: The Craft, Lore & Magick of Broomsticks by Deborah Blake**

*For ladies who wished to partake, since brooms were readily available, it was a no-brainer to dip a broom handle into the ointment, and then straddle the broom. Contemporaneous accounts indicate that as the balm began to have its effect, riding the broom became even more fun.*

O Mother of the World. It is you who teaches us to die, be reborn and rise again. Die, be reborn, and rise! Journey to the Dark Center An excerpt from Tlachtga: Celtic Fire Festival by John Gilroy. We have seen how the Celts believed that night preceded day and so the festivities took place on the Eve of Samhain. There is no doubt that this festival was the most important of the four Celtic Festivals. Samhain was a crucial time of year, loaded with symbolic significance for the pre-Christian Irish. The celebrations at Tlachtga may have had their origins in a fertility rite on the hill but it gathered to itself a corpus of other beliefs which crystallised at the great Fire Festival. The perceptible, and apparent, decline in the strength of the sun at this time of year was a source of anxiety for early man and the lighting of the Winter Fires here symbolised mans attempt to assist the sun on its journey across the skies. Fire is the earthly counterpart of the sun and is a powerful and appropriate symbol to express mans helplessness in the face of the overwhelming sense of the decay of nature as the winter sets in. Now the sun has descended into the realm of the underworld, the forces of the underworld were in the ascendancy. The lord of the underworld, unfettered from the control of the sun, now walked the earth and with him travelled all those other creatures from the abode of the dead. Ghosts, fairies and a host of other non-descript creatures went with him. The Lord of the Dead in Celtic mythology can be identified as Donn. Mythology tells us that when the invaders of Ireland known as the Miliseans landed at the Boyne, they made their way to Tara. Once there, they were advised by the Druids that they should return to their ships and sail off the shore to the length of nine waves. When they were on the sea a great storm arose which scattered their fleet. The commander of one of the ships was Donn. His ship was broken to pieces in the storm and he himself drowned along with twenty four of his comrades. He was buried on the Skellig Islands off the coast of Kerry. He is the first of the new wave of invaders to meet his death in Ireland and, as such, he became elevated to the status of god of the dead. The place of his burial became known as Tech Donn "The house of Donn, and soon became identified with with the otherworld. The Celts were fascinated with tracing their ancestry back as far as they could and often they identified their earliest ancestors with the gods of their peoples. Hence, a belief arose that when they died they went to the house of their ancestor, the god of the otherworld. It is interesting to note that the abode of Donn, on the Skellig Islands, is just a few miles from the traditional home of Mog Ruith at Valentia Island. As well as being geographical neighbours, both are closely associated with Samhain, when it can be said that Mog Ruith as sungod sojourns at the realm of the underworld, the abode of Donn. Donn is seen as a retiring god who prefers the isolation of the bleak Skelligs and remains aloof from the other gods. Fishermen in the area were wont to hear strange boats passing to the island at night and the names of those who disembarked were called out. Later Christian writers claimed that the souls of the damned lingered at his house before departing for hell. Not surprisingly, aspects of his personage have been adapted by Christian writers in their portrayal of the devil. Samhain being the feast of the dead can now be clearly seen as incorporating the cult of Donn into its celebrations but how they did so remains uncertain. The Fires were in all likelihood lit in honour of the sungod " here manifesting as Mog Ruith, but certain other of the trappings are clearly associated with the Lord of the Dead. The idea that Samhain is a juncture between the two halves of the year saw it acquiring the unique status of being suspended in time " it did not belong to the old year not the new. It could be said that time stood still on this night and the implications of this were immense. During this night the natural order of life was thrown into chaos and the earthly world of the living became hopelessly entangled with the world of the dead. But the world of the dead was itself a complicated place, peopled not only by the spirits of the departed, but also with a host of gods, fairies and other creatures of uncertain nature. The unwary traveller, caught away from home on this night, could expect to encounter any one or many of these creatures and it was always advisable to stay indoors. Ghosts were everywhere and may or may not have been harmful to the living. It is interesting to note

that the manuscripts tells us that all fires in the country must be extinguished on this night and could only be relit from the great flames from Tlachtga. This, of course, is not to taken literally but symbolised the brief and temporary ascendancy of the powers of darkness at this time of year. During this period all the world was in darkness and the dead were abroad. When the fire at Tlachtga was lit, it gave the signal that all was well and all other fires could now be relit. The fires at Tlachtga were the public celebration of the victory of light, while the relighting of the household fire marked the domestic celebration of the feast. Now the spirits of dead ancestors could be welcomed back into the home with safety and posed no threat to the household. This theme is repeated constantly in Irish literature. MacCollugh tells us that the cult of the dead culminated at the family hearth. Very often the spirits of ancestors sought warmth around the fireside on this night. Fires were left lighting in the grate to warm the spirits and food was left out for them. Even though the ancestral ghosts were benign, it was still a good idea to avoid them by going to bed early. However, the ghosts may not have been entirely benign. They needed some sort of appeasement in the form of ritual offerings on this night. So long as the offering was forthcoming the ghosts were happy and benevolent, but if the offering was withheld another side of the ghosts features were presented. Bad luck would descend on the household and all would not be well the coming year. Children, dressed as ghosts and witches, invite the household to make a donation or face the consequences. But it was not just time that was dislocated at Samhain. Just as the festival stands on the boundary between Summer and Winter, all other boundaries were in danger at this time. The boundaries between a mans land and his neighbours were a dangerous place to be on this night. Ghosts were to be found along these points and a stile between adjacent land was a place of particular dread and best avoided. Bridges and crossroads were also likely places to encounter ghosts. Naturally enough, burial places were avoided on all nights but particularly on this night. Every sort of a ghost was to be seen here and the dead mingled freely with the living. The practice of divination – telling the future, was an important part of everyday life for the Celts and it is certain that this art formed a central part of the festivities occurred at Tlachtga at Samhain. Vestiges of this can be seen today at Halloween are familiar with the practice of going to the church at midnight on Halloween and standing in the porch. The courageous observer will see the spirits of those who will die in the coming year if he watches closely, but runs the risk of meeting himself. Similarity, girls watching in a mirror on this night will see the image of the man they will marry but also run the risk of seeing the devil. Those brave enough to go to a grave yard at midnight and walk three times around the graves will be offered a glimpse the future but again run the risk of meeting the devil. This latter example is interesting as it preserves the three time sunwise turn so important to the Celts in the ritual. The possibility of meeting the devil may represent the well known Christian attempt to associate the pagan god of the dead with the devil of Christian belief. This being the case, Donn the Lord of the Dead, left his island home on this night and travelled freely throughout the country. Whether he carried off souls is unclear, but it is likely that he did. The ritual offerings on the Winter Fires may have been an attempt to appease him until, such time in history, he was replaced on the arrival of Christianity by the devil. The early Irish manuscripts are littered with references to the magical significance of Samhain. It marked the end of the fighting and hunting season for the warrior troop known as the Fianna. At Samhain they retreated into winter camp, quartering themselves on the general population until the return of Summer at Beltaine. Fionn MacCumhail chose Samhain as the time to present himself before the court at Tara for the first time, while it was also at Samhain that the god Lugh made his dramatic entrance to the same court. It seems that when the early writers wish to impart a magical quality to the events they are depicting, they choose the Festival of Samhain for the occasion. There remains little doubt that Samhain held a central place in the imagination of the Celts, where the festivities associated with several local gods became entangled, over the course of perhaps a thousand years, with the feast of the god of the dead. Remnants of these celebrations have come down to us in our own celebrations of Halloween. The Sun God and earth fall into slumber, as the nights lengthen and winter begins. The dark winter half of the year commences on this Sabbat. It is generally celebrated on October 31st, but some traditions prefer November 1st. It is a magical interval when the mundane laws of time and space are temporarily suspended, and the Thin Veil between the worlds is lifted. Communicating with ancestors and departed loved ones is easy at this time, for they journey through this world on their way to the Summerlands. Tradition also teaches that the aid of

spirits and guides from the other world was easily enlisted at this time, so in the increasing moonlight of longer nights, many used this time to hone their psychic and divinatory skills, especially with regard to love and marriage. Today a lot of practitioners still carry out that tradition. Single candles were lit and left in a window to help guide the spirits of ancestors and loved ones home. Extra chairs were set to the table and around the hearth for the unseen guest. Apples were buried along roadsides and paths for spirits who were lost or had no descendants to provide for them. Turnips were hollowed out and carved to look like protective spirits, for this was a night of magic and chaos. The Wee Folke became very active, pulling pranks on unsuspecting humans. Traveling after dark was not advised. People dressed in white like ghosts, wore disguises made of straw, or dressed as the opposite gender in order to fool the Nature spirits. The superstition and misconception linked to this celebration by the early church, led people to take some unusual precautions to protect themselves. They adopted the tradition of dressing in frightening costumes or disguises, and displaying scary looking Jack-O-Lanterns to help protect them from spirits they considered to be evil. In the British Isles, the young people would disguise themselves with hideous masks and walk through the village, lighting their way with lanterns made from carved turnips. This was also the time that the cattle and other livestock were slaughtered for eating in the ensuing winter months. Any crops still in the field on Samhain were considered taboo, and left as offerings to the Nature spirits. Bonfires were built, originally called bone-fires, for after feasting, the bones were thrown in the fire as offerings for healthy and plentiful livestock in the New Year and stones were marked with peoples names.

**Chapter 6 : The Sabbats – Witches Of The Craft®**

*Witch Halloween altered art throw pillow photograph photo old antique women in costume party picture black and white portrait Find this Pin and more on The Witching Hour by Sally Wilson.*

Create New She will have you bewitched with her looks. Whether a member of a Witch Species or an ordinary human, she is a Mysterious Woman with strange, magical, or seemingly magical powers, at least in the eyes of other characters or the audience. She also happens to be sexy or at least elegant. She might keep a black cat and a broom, but rarely wears the full witch outfit. Usually, the Hot Witch either dresses in stylish ordinary or modern clothing, or else very revealing attire. The Hot Witch is not a Cute Witch. The Cute Witch is a Magical Girl who wears the stereotypical or maybe just traditional paraphernalia of witches and is cute in the "adorable" or Japanese kawaii sense. When you see her, you think "Awwww". In contrast, the Hot Witch is attractive in a Western sexy, elegant, mysterious way. When fanboys see her, they think "Hello, Nurse! The Vain Sorceress is obsessed with using magic to maintain her beauty. If the Hot Witch uses magic to stay beautiful, it is not an obsession that clouds her ability to have other concerns. If they actually change their own, usually ugly form to something beautiful to tempt someone, see Shapeshifting Seducer. It should be noted that this trope is much Older Than They Think, given that the original descriptions of a witch was a young, attractive, and wise woman, before it was changed to the ugly, evil hag much more commonly known today. A subtrope of Witch Classic. Gorgeous but innocent Jeanne makes a Deal with the Devil that turns her into a Hot Witch and a Shameless Fanservice Girl with a habit of starting orgies. We see a glimpse of her youthful appearance when she dies and holds back Grunbeld to allow Guts and his companions time to escape, as Flora retains her youth for a few pages. Li Yelan from Cardcaptor Sakura. She is an incredibly powerful sorceress. Even in a universe populated by The Beautiful Elite, she stands out. Both witches are the villains of their respective episodes. Both of these episodes were not dubbed into English. The title character of Kurohime is incredibly beautiful and the most powerful witch of all time, however she is also an arrogant bitch. As old as she is, she is definitely very attractive. Ruby, a witch from the human world. All black, with heart-shaped buttons, including one on her shorts just above her crotch. Majorina from Smile Pretty Cure! The ones that take the more adversarial roles are hotter than anyone who is named after a Gorgon has any right to be. The witches from Strike Witches start out as Cute Witches, and briefly qualify as hot witches before their magic starts to fade. How much they play this up vary from character to character, with the straightest examples being Glamorous Wartime Singer Minna and Danger Deadpan Shirley. When They Cry has an entire gaggle of witches, all of which either fall into this trope or Cute Witch. All of them are incredibly powerful high-reality warpers in frilly dresses. Ayaka Kagari in Witch Craft Works. A literal example in both cases, as not only is she revered by nearly everyone in her school as the ideal beauty, but her witch powers mainly revolve around fire. Also, the Meganekko wizard girl from the ill-fated Greenhorn Team. She wears highly erotic high heels, stockings with garters and a very tight and revealing dress. She has nice legs and nice boobs. Hot Witches can be seen all over souvenirs from the Harz Mountains in Germany, a tourist region with a long history of witch legends. Comic Books Pretty much the entire point of Tarot: Witch of the Black Rose, who, like all the witches in that series, is an extremely voluptuous woman who wears very little clothing. Zatanna in The DCU, who is a very beautiful woman as comic-book superheroines almost invariably are whose costume is a tuxedo, but with black panties and fishnet stockings instead of pants. Her costume is a leotard, fishnets, boots and a short jacket. The magic team "The Witches" in the Marvel Universe were made with this trope in mind. And it is later established that the bisexual Jennifer Kale used to be an exotic dancer. And one of the members, Satana, is now the magical support for the Thunderbolts. She is a fashion model in her secret identity, and wears a costume with Absolute Cleavage. Her look was passed on a pin-up illustrations of witches. Sistah Spooky from Empowered. Both the "hot" and "witch" parts resulted from a Deal with the Devil, the latter by accident. Magica De Spell from Carl Barks Uncle Scrooge comics and DuckTales is young, evil, and would probably be counted as hot if she were a human and not an anthropomorphic duck. She has gorgeous black hair and is quite lady-like. The Mighty Thor features several: As a young Asgardian,

Amora started out as a very minor goddess with very minor magical skills, but her breathtaking beauty was undeniable. Over the centuries, she used her looks to seduce and beguile various wizards and sorcerers and convinced them to teach her their most powerful magic. Karnilla is another Asgardian woman who is widely known for her stunning beauty, and widely feared for her awesome magical power. She rules the sub-kingdom of Nornheim, and both holds her throne and defends her kingdom almost entirely by dint of her personal power. The furry witch, "The Mink" by Kjartan Arnorsson, was originally a Bookworm who discovered an actual book of magic with functional spells. While she eventually uses her magic to make herself beautiful, that is basically an afterthought after spending considerable time mastering her power and no one is hurt by that indulgence. The youngest of the three witches who hosted DC Comics horror anthology *The Witching Hour* representing the maiden in *The Hecate Sisters* was a stacked blonde whose usual attire was a high-collared leotard. Lana Lang, who is already a Ms. She eventually gains immortality as a result of constant exposure to magic and is shown wearing a form-fitting Leotard of Power in the future. *Age of the Wolf*: The heroine Rowan Morrigan is the last descendant of an old bloodline of redheaded witches. Krapella is beautiful and wears a typical witch hat, a bra, a miniskirt, fishnet stockings, heels and her attire is completely in black. She goes to Wizarding School to learn magic and is the only one dressed like that. She slowly turns evil and switches to witchcraft. She also changes her fairy attire to a witch hat, a cape, a leotard, high-heel boots, all in black. *Fan Works In Origin Story*, when Alex Harris and her girlfriend Louise go looking for the assistance of a powerful sorcerer, they find Jennifer Kale, a witch whose power and ability is on the same scale as Doctor Strange, working as an exotic dancer at the most expensive strip joint in Miami. This is taken directly from Marvel Universe canon. Queen Elsa from *Frozen* possesses both icy, elegant beauty, and ice powers equal to those of a cruel winter Goddess. She gets less attractive in later ones, though not in any way ugly. Queen Grimhilde, the evil stepmother of Snow White and the Seven Dwarfs, uses magical spells and artifacts to get her way, and according to the Magic Mirror is second only to Snow White in beauty. When the town in *ParaNorman* capitalizes on the execution of a supposed witch in its colonial past, most of it uses the Wicked Witch archetype. A billboard for the casino, however, depicts her as a young woman in a skimpy outfit with a wad of bills in her generous cleavage. The real "witch" was eleven years old. *Kirikou and the Sorceress*: Karaba, the eponymous sorceress. *Films* "Live-Action *Sleepy Hollow*: She is the beauty of Raven Hair, Ivory Skin variety and her cleavage was quite revealing. The patterns she was drawing on the floor were protection runes. She is a good and beautiful witch. She frequently appears in dream sequences wearing flattering gowns and glowing beautifully. The original script called for a scene where she danced in front of Ichabod and loosened her top. *Lady Van Tassel* is an evil Hot Witch. After she reveals herself as a witch, she gives herself an Evil Costume Switch - which shows a lot more cleavage. *Elvira, Mistress of the Dark*. The titular character is both a Halloween icon and one of the most well-known examples for this trope. Aside from being a sorceress gifted with clairvoyance, she is prone to wearing extremely revealing outfits and has a bathing scene. *The Witches of Eastwick*. All three of them are gorgeous women that toy with dark magical powers. They form a really hot Blonde, Brunette, Redhead trio. *Tia Dalma* from *Pirates of the Caribbean* is a Hot Voodoo Witch, who wears very flattering outfits and is implied to have been romantically involved with Jack Sparrow. The third film in the series reveals that she is the sea goddess Calypso trapped in a human body, which would crank this trope up to an entire new level. She and the protagonist eventually get married and live happily ever after. Played by a very beautiful actress, wears a series of sexy costumes over the course of the movie, also the heroine of a love story, also a witch who casts magic spells. She uses a lot of dark magic to ensure and protect her position as a queen. *The Great and Powerful* has three witches: All are very attractive Oz flirts with all three. However, Theodora is turned into the green-skinned Wicked Witch of the West by her evil sister Evanora, who herself is revealed to be a hag after her amulet is broken.

**Chapter 7 : All You Wanted to Know About Witches | HubPages**

*Don't get me wrong, "The Witch's Broom" has loads for the witch who is looking to add a broom into their magical routines. Ritual use of brooms, spells and charms incorporating brooms, and This review originally appeared on The Magical Buffet website on 7/30/*

Between the years and , approximately 72, women were formally accused and 45, were executed for witchcraft in Britain and Europe. Historians have identified many possible reasons why women were targeted as witches, including: Clearly women accused as witches were often old and poor, had some traditional healing skills and were sometimes bad-tempered but the same could be said of many women who were not accused. Nevertheless significant numbers of accused were married, had businesses or farms, were young "or at least not old per se" were no poorer than their accusers and, of course, one in four of them were men. On reading *Malleus maleficarum*<sup>3</sup>- written by two monks around and widely read throughout Catholic and Protestant Europe - one might imagine the answer to why so many people were accused of witchcraft was straightforward. Indeed, OED indicates that the oldest known usage referred to a male. Fairchild, *Women in Early Modern Europe*, p. The word *maleficarum* is an obscure feminine possessive form of the usual masculine noun *maleficum* which means: Dr Jonathon Wallis kindly assisted with this etymological analysis. Montague Summers, *New York*, drugs made the illness worse or the illness came on suddenly " then it was, categorically, a case of witchcraft. Given the fundamental human desire to have explanations for things that happen and the commonplace urge to blame others, *Malleus* provided a clear solution to everyday problems. However then the critical question would be why so few people were accused of witchcraft. Looking at Europe as a whole, for most of the early modern period, witchcraft accusations were intermittent and scattered, suggesting something other than simply blaming witches for everything that went wrong. Attacks on women were a feature of this period, indeed the arguments of demonologists such as the authors of *Malleus* offered nothing new or systematic compared with other misogynistic writing of the time and their arguments for women being witches were superficial and unsustainable. Fifteenth and sixteenth century writings on the nature of witches were compatible with long held traditional - biblical and Aristotelian - notions of the nature <sup>4</sup> Ibid. However people do not appear to have believed everything they read. For instance, *Malleus* specified midwives as being particularly evil baby-murderers<sup>9</sup> yet court records show very few midwives accused of witchcraft, rather, they featured prominently as respected and influential witnesses *Malleus* also stated that many witches ate babies, but I found no cases of cannibalism in my reading for this essay. Although many trials commenced with accusations based on local issues and interpersonal conflicts, the increasing participation of clergy in court cases - from the second half of the sixteenth century - lead to rising legal concern with finding evidence of demons. Clergy participation also had an educational effect, increasing the popularity of what had been elite, religious views rather than popular, traditional beliefs. Ordinary local people making accusations that led to a court-case were possibly not even aware of misogynistic doctrines or theories of demonology. In some cases the accused were poorer and older, in others the accused were of higher status and wealth, but in the majority of cases the accused and accusers were of equal socio- economic status. By the end of the Early Modern period, women were required, and apparently, more or less willing, to be much more domesticated and submissive than previously. While ordinary people might not agree with *Malleus* that all their elderly female neighbours suffered insatiable carnal lust<sup>20</sup>, they did seem to fear that sexually active women, without the controlling presence of a husband, would be open to the sexual lures of the devil. However, very few witches were accused of sexual deviation<sup>22</sup> so although it might have been part of popular fears about witches, it does not seem to have been a significant cause of accusations. Issues of motherhood, maternity, nurturing and feeding feature in many witchcraft cases. Lying-in maids " who were of lower status than midwives " were often accused in some regions of Europe. In this era, when infant mortality was high, when people were keen to find supernatural causes for death and illness, and when motherhood was increasingly emphasised, the lying-in maid was an easy target for blame. For about six weeks, the lying-in maid took over the house with her own special ways of doing things, her own child care techniques and own

recipes. Garrett describes this type of situation as disruption of the female space – loss of power and isolation – and typically leading to frustration, fear and then accusations. Typically, the older, poorer, husbandless lying-in maid was assumed to be envious of the fertile young married mother and indeed envy seems to be something with which accused women identified. Traditionally younger people were obliged to respect their elders, but when economic pressures and social change created local tension, resentment and envy translated into witchcraft accusations. Before modern medicine, penicillin and analgesics, the guilt and worry of watching a child failing to thrive or a loved one suffering pain and torment from injuries and disease must have been unbearable. Transferring that guilt to someone else would be a relief, and finding a 26 Roper, Oedipus and the Devil, p. Then, when misfortune happened to occur soon after, it would be easy and comforting to relieve that guilt by blaming the poor person whose request for charity had been refused. Even elderly widows had their little cottage and possibly a small plot of land. It is interesting that in England - where rates of witchcraft accusation were relatively low - property seizure by the courts was prohibited by legislation. By comparison, property seizure was a significant feature of witchcraft legislation in Europe, where witchcraft rates were significantly higher. This was a time when people believed in ghosts and devils and wandering spirits, but perhaps even more important was their desire for explanations<sup>39</sup>, their searching for causes – either divine or diabolic – for things that happened. Early Modern belief in the possibility of magic, supernatural powers and witches was not superstitious; it was part of the reality of the worldview of that time and place. Indeed, Malleus, began by stating that it was heresy not to believe in witches. It appears from the records of witch trials that people viewed events such as causing death and disease, making people impotent or raising storms to be familiar and unsurprising, not something to be viewed with scepticism. Holmes suggests that this belief in matrilineal descent was far more significant to popular notions of the origins of witchcraft than the rest of the Malleus argument which claimed all women were deceitful, vicious and susceptible to satanic persuasion. Another inconsistent <sup>37</sup> However I found no historical analysis of this issue in the course of researching this essay, so this idea st may be my 21 century scepticism showing. The idea being that good powers were acquired or strengthened by being a wife, but those same powers could later be used for evil<sup>45</sup> - although this does not throw light on the significant number of witches who had never married. The widespread belief that folk medicine, with its element of magic, could be just as easily used to harm than heal<sup>47</sup> is a tempting explanation for women being accused of crossing the line between good magic and bad, but the association between witch and folk healer was prominent only in countries where most witches were men, elsewhere very few women healers were accused of witchcraft. By extension, if something was male then it was good, orderly, superior, if female then evil, inferior and so on. In other words, witches were women and women were witches - there seems no escaping the logic - yet if this were the case, how could one in four witches be men? Clearly there is a problem with all these possible solutions to the question of why so many witches were women: Furthermore, while factors of sexuality, envy, guilt, motherhood, charity refused, family connections, village conflict, property, age, status and role in the community and so on are clearly relevant to witch accusations, none of them convincingly explains why so many women were accused of witchcraft, rather than assault or murder or any other crime. Furthermore, few of these factors can explain why about 15, men were also executed for witchcraft. Perhaps the answer does not lie in the court cases or the accusations at all. What was it about some people that they could not defend themselves against the accusation before it reached the judicial system? A key factor in the inability of some people – widows, servants, old maids - to defend themselves from witchcraft accusations was the absence of a husband or some other influential male to protect them on the spot so to speak. The example of a relatively wealthy, successful woman suggests an explanation. Clearly, many women accused of witchcraft – elderly spinsters, young women with mental health issues, maid servants living away from home etc. Furthermore, it does not seem beyond the realms of possibility that those particular men accused of witchcraft were correspondingly lacking in whatever support was necessary to prevent accusations from reaching the judicial system. However, defenselessness of certain types of women did not end at the same time that the witchcraft accusations ended. The other indirect factor I find intriguing, which can potentially: However, accusations of witchcraft gradually stopped, and one must wonder whether there is a correlation between this decline and the rise of another way

of thinking about what caused things to happen: By , Europe and Britain were churning with new ideas about human nature and an intense desire to find scientific and rational explanations, not supernatural ones. Enlightenment thinkers believed life was uncertain; they wanted to be courageously sceptical and to avoid self-deception and credulity at all costs. However this is not the case and another type of explanation is therefore needed. That intense desire, in the Early Modern period, to blame unpleasant events on individuals with supernatural abilities turns out to be, it would seem, the reason why so many people were accused of witchcraft. That the person chosen for blame happened to be unable to prevent the accusation from reaching a court - lacked some necessary, local, immediate defence - was a situation most likely to be experienced by women and therefore seems to explain why so many people accused of witchcraft were, indeed, women.

**Chapter 8 : HOW DID WITCHES COME TO RIDE BROOMSTICKS? | WHAT REALLY HAPPENED**

*A witch can be a Christian, the old lady that likes cats, that boy who makes jokes with you. They don't curse people Everyday, they don't cackle evilly and certainly aren't mean. In fact, the modern witches are encouraged not to do any cursing unless it's for people who have done bad, and even then they usually refrain unless it's very important.*

Nixon that Apollo 11 took to the moon. We would harm no one on a lifeless rock. That plaque is there still, attached to the base of the Apollo 11 lunar module on the airless desolation of the Sea of Tranquility. If no one disturbs it, it will still be readable a million years from now. Paid advertising at What Really Happened may not represent the views and opinions of this website and its contributors. No endorsement of products and services advertised is either expressed or implied. While we try to avoid advertisers of fraudulent products, What Really Happened assumes no liability for such fraud. A Gallery of Historical Illustrations. The popular icon of a witch is an ugly old woman riding across the sky on her magic broomstick and wearing a pointed hat. But as with all mythologies there is an element of truth behind the image. Witches did ride brooms, after a fashion, the brooms were magic, in a way, and the pointed hat was the mildest of the punishments inflicted on them for their activities! During the time leading up to the witchcraft trials in Europe, the staple bread was made with rye. In a small town where the bread was fresh baked this was just fine, but as Europe began to urbanize and the bread took more time to get from bakery to grocer, the rye bread began to host a mold called "ergot". Ergot, in high doses, can be lethal, a fact that led to the rise in popularity of wheat bread, which is resistant to ergot mold. In smaller doses, ergot is a powerful hallucinogenic drug. And because the enjoyment of such things is not confined to this age alone, it became quite popular among those who were inclined towards herbalism and folk cures. In particular, it is the inevitable central ingredient in the ointment that witches rubbed their flying broomsticks with. You see, when ergot is eaten, there was the risk of death, but when absorbed through the thin tissues of the female genitals, the hallucinogenic effects were more pronounced with less ill effects. The modern image of a witch riding a broomstick was inspired by the sight of a woman rubbing herself on the drug coated smooth stick of her broom, writhing in the throes of hallucinations, and no doubt, some intense orgasms as well. To her unsophisticated neighbors, such a sight would have been terrifying. The lack of an equivalent mechanism for men is one reason why "witchcraft" was seen as a predominantly female phenomenon. In any event, what follows is a brief expansion on witches, brooms, and ergot, illustrated by woodcuts and engravings from the 16th, 17th, and 18th centuries. The beginnings of the flying myth. In those cases, mention was made only that the witches dreamt they were flying. Watched all night long, the witches were not seen to actually leave, but would awake with lurid stories of far away gatherings. While the forged "grimoires" produced by the clergy prosecutors wove lurid tales of the boiled fat of a child as the central ingredient of the flying potion, the reality is that the concoction was based on easily available herbs such as aconite, nightshade, belladonna, alcohol, and of course, ergot. The clergy, eager to so horrify the masses as to remove all resistance to the abuses of the Inquisition cast all witches as a threat to the children, just as Hitler would later do to the Jews, and the present government to the internet and Muslims. Of all the folk drugs available to the witches, ergot was the most powerful, and the most dangerous. In use as a hallucinogen it was absorbed through the skin, most quickly through the thin tissues of the female genitals. This hangs in the Witchcraft Museum in Bayonne, France. Note the black cat at her feet. Illustration by Goya of an old witch teaching a young novice how to fly. Cover of a pamphlet describing the mass trial of witches in England in The original is in the British Museum. Illustration recording the first stage of what was thought to be demonic possession but what was most likely a bad drug experience. Witches anointing themselves with flying ointment. Another Hans Baldung Grien illustration of witches preparing to fly. Note the one already up in the air. Reflecting the predominantly female practitioners of witchcraft, this humorous illustration from the 17th Century is of a female witch trying without much success to teach a male novice to fly. From the 17th century, a more conventional and clothed view of witches and broomsticks. Gone by this point are the original roots of the legend. The witches are now clothed, the brooms are far less phallic and far more aerodynamic, and the pilots operate under the "24 hour from bottle to throttle" rule!

Chapter 9 : Xrays aren't always right

*The broom was a symbol of female domesticity, yet the broom was also phallic, so riding on one was a symbol of female sexuality, thus femininity and domesticity gone wild. Scary for any patriarch.*