each other across a division in Shakespeare's imagination that is never closed nor completely bridged." This division separates "a trusting investment of self in an other and (sic) that turns on the mutual dependence of male and female" from "a counter-turn toward the assertion of self-willed masculine autonomy over destructive female power or over compliant feminine goodness." This book in general contains much ambitious and industrious effort to come to terms with a number of difficult questions, and the treatment of these questions in relation to the problem plays is well worth reading.

MARGIE BURNS, *Delta State University*

Christina Lerner. *Enemies of God: The Witch-Hunt in Scotland*. Baltimore: John Hopkins University Press, 1981. Pp. xii, 244. \$17.50.

God is not the Renaissance hero of Dr. Lerner's provocative study of the witch-hunt in Scotland 1590–1692. There are, in fact, no heroes at all; not even the lawyers who served as legal counsel for defendants refused to place much credence in the innocence of their clients down to the 1730s. There were, however, as in all historical encounters, winners and losers. The major victor surprisingly was the Scottish Crown, as the Stuart monarchs used and exploited the witch-craft craze to politicize the church, secularize the law, impose conformity over human behaviour and belief, and secure social control in the hands of the centralized state. Other winners included the Kirk, which gained more authority and influence over the minds and spirit of the peasantry, and the land-owning class, who used the courts to establish a greater hegemony over the local populace. The losers were many, ranging from the c. 1300 indicted persons who were executed to the unrecorded numbers who were banished or committed suicide, and all of those people who as indicted felons or witnesses were subjected to the tortures of the cold water ordeal, sleep deprivation, the boot, the thumbscrew, hot irons, and "thrawing." The enemies of "God" were dealt with severely in Scotland whenever the ruling authorities felt the need to produce a psychological cleansing of particular communities.

The present study can be summarized in four areas: 1) the origins and structure of the witch-hunt system (Chapters II, IV, XIV); 2) the progress of the witch-hunts (V, VI, VII); 3) the trial of witches in the courts (III, IX, X, XIII); and 4) the belief systems that grew out of the hunts and trials (VII, XI, XII). In addressing the structure of the witch-hunt system, Dr. Lerner provides an excellent survey of the existing scholarship on the European "witch-craze," and her bibliography is the best to appear on the subject. There is a clear and meaningful examination of social stratification, religion and the church, the law and the courts, crime, police, and the problem of social control. She uses to good advantage Professor Stone's model of "pre-conditions" and "triggers" to explain the causes of the witch-hunts, the Dutch School's model of "statism" to show how the witch-hunt was advanced by the development of centralized institutions, the "critical conflict" theory of criminology to indicate how class interests were responsible for the intensity of the hunts, and radical political sociology to conclude that the hunts were controlled and manipulated

by the ruling elite to serve the needs of their political power. While not all of these models are stated specifically, the discerning reader familiar with new developments in the social sciences will recognize them. In this regard Dr. Larner's study is possibly the most theoretically advanced book in Scottish history to appear in recent times, and certainly among the most advanced works in current Renaissance studies.

The second and third areas of the book concern more traditional subjects. The analysis of the progress of the witch-hunts uses a careful and cautious regard for record and literary evidence to illustrate the manner in which the hunts were very specialized, local mass hunts orchestrated by the central government with the support of the Kirk and local landowners. Her revealing evidence on the role of King James VI in springing the mass hunt of 1591–97 on an unsuspecting nation will cause all historians of early Stuart England to reconsider the current positive view of the King that has been emerging in recent years. James, in making himself the Devil's chief enemy in the lowlands and south-east, attempted to gain ascendancy over not only the powerful Scottish Kirk, but also the barons and the institutions of local and national government. The prosecution and trial of persons accused of witch-craft is assessed fully. Possessing a broad insight into the relationship between courts and the nature of the legal process, the author probes the prosecution and the defense, and presents an in-depth study of two case histories in 1671. There are useful maps, charts and tables of cases (p. 61), the geographical distribution of prosecutions (p. 81), patterns of accusations (pp. 105–6), and the structure of legal process (p. 114). She substantiates the recent studies by Baker, Cockburn and Soman for England and France that the higher courts had significantly higher standards of judicial proof than lower courts in this era, and challenges the recent view (Langbein's) that brutality was diminishing in the judicial system. This section, however, has a methodological problem. The witch-hunt era was 1591–1662, but most of the evidence used from the court records is post 1650 (much of it post 1662), raising the question of whether the record evidence used for the later period is realistically appropriate for the earlier era.

The last area of the book is on the one hand the most ambitious and on the other hand the most questionable – the subject of belief. The author identifies those accused of witch-craft, and drafts a composite character sketch that makes fascinating reading. The accused, being largely poor, middle-aged women, but from the settled class and often acting jointly with their husbands, were undeniably outspoken individuals who lacked deference and subservience to their "betters." But so too were many yeomen, burghers and nobles. The author's themes that witch-hunting became "woman-hunting," that women were emerging as "independent adults," and that women were contesting the patriarchal view of society are not proven in this study. Neither is the proposition that the testimony of peasants secured by the prosecution can represent primitive levels of belief, or that literacy played a major role in the formation of such beliefs. However, Dr. Larner provides a fascinating look into the forming of the Devil's Pact that makes the witch-craft phenomenon come alive with poignancy. Her account of the spiritualization of the Devil is excellent. If a Calvinist's God brought misfortunes to evil persons, and a Calvinist suffered a misfortune, an accusation of being bewitched would not only end the Calvinist's spiritual problem, but the accused could also serve the Crown as another statistic for social deviance. The conviction and execution of the accused, while assisting immeasurably the conscience of the Calvinist, also brought the wheels of authority and the holiness

of the king one step closer to divine right monarchy and absolute rule. These, and many other individual and connected themes, make Dr. Lerner's book a thoughtful and challenging work. Seldom will a reader find a book based on such a broad and penetrating examination of secondary and primary materials so clear, concise and cogent.

LOUIS A. KNAFLA, *The University of Calgary*

Simon Shepherd, *Amazons and Warrior Women. Varieties of Feminism in Seventeenth-Century Drama*. Harvester Press, Brighton, 1981. Pp. 234. £18.95.

The image of woman as warrior and huntress encapsulated in the idea of the Amazon has long fascinated poets and writers from Homer and Herodotus down to Bob Dylan, who envisaged his Sara as a 'glamorous nymph with an arrow and bow.' The ancient Amazons were a self-governing community of women, famous for their skill in battle, who worshipped the virgin goddess Artemis and despised marriage and the society of men; they were mainly associated with areas of North-west Africa or with the Black Sea region around the Thermodon River, although in the Renaissance groups were reported in South America. The still unsettled question of the historical reality of such a race of man-hating women warriors is less significant now than the imaginative potency of this androgynous figure, beloved of the visual arts as well as literature; she is variously depicted as a bare-breasted nymph in Doric tunic and sandals, helmeted fighter with crescent shield and corselet of mail, wild-haired Boadicean virago dressed in animal skins, and decorative martial maid of Renaissance epic and romance with embroidered buskins and golden hair. Amazons and warrior women appear frequently in English Renaissance literature, in *Arcadia* and *The Faerie Queene* and Yong's translation of Montemayor's *Diana*, in *A Midsummer Night's Dream* and *The Two Noble Kinsmen*, in travel stories like *Purchas his Pilgrimage*, in Raleigh's *History of the World*, in Heywood's compilation of ancient worthies, *Gynaikeion: or, Nine Bokes of Various History Concerning Women*, as well as in masques, pageants and numerous plays by Beaumont and Fletcher, Heywood, and others. Queen Elizabeth herself appeared 'habited like an Amazonian Queene' at Tilbury in 1588, and it was no accident that the image of Britannia, which originated on Roman coins, asserted itself in English imperialist mythology at this time.

Simon Shepherd's book, *Amazons and Warrior Women. Varieties of Feminism in Seventeenth-Century Drama*, addresses itself to a concept which had considerable topical currency; as his subtitle indicates, he is concerned to present a very specific approach to it, one which excludes considerations of either the history of the Amazon tradition or of its iconography. Even so, the title is a little misleading in suggesting a larger view of the subject than is provided. To begin with, the plays discussed come all from the pre-Civil War period, and largely from the first twenty years of the seventeenth century. It is easy to see why Shepherd confines himself in this way, since his theories about the political significance of the warrior woman concept relate mainly to the reign of James I and culminate in the feminist activities of the early years