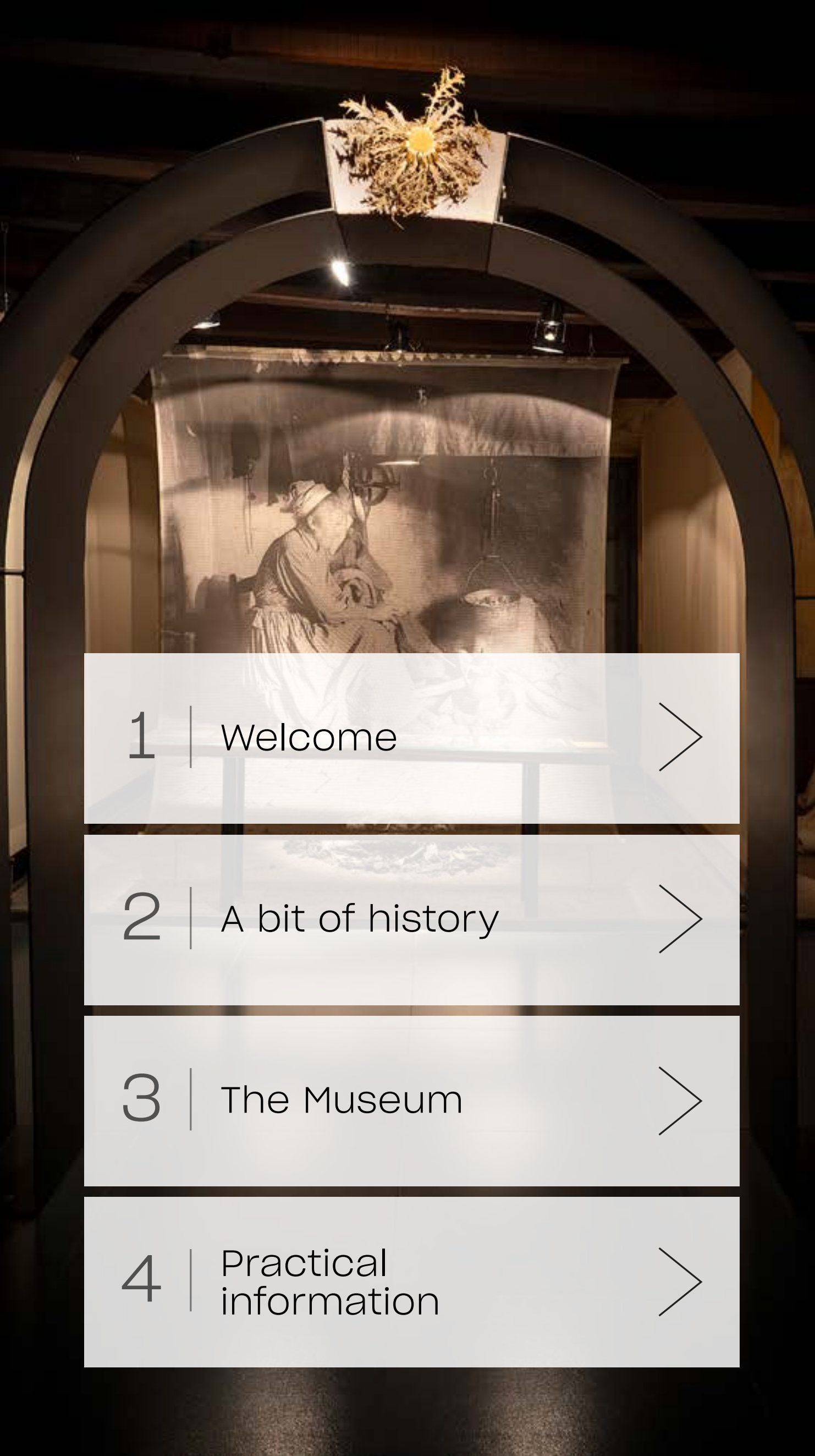


# Witches Museum Zugarramurdi



ZUGARRAMURDI  
MUSEO DE LAS | SORGINEN  
BRUJAS | MUSEOA



1 | Welcome



2 | A bit of history



3 | The Museum



4 | Practical  
information





1

Welcome



At the Zugarramurdi Witches Museum, you'll discover a reality that goes beyond the popular imagination surrounding witches and covens.

Through its various exhibition spaces, the museum brings you closer to the events that took place in Zugarramurdi in the early 17th century, to the persecution of witchcraft and the Inquisition trial of 1610, but also to a world of beliefs, knowledge and ways of life in the rural society of that era.



The exhibition explores this episode from various perspectives: **history, mythology, anthropology and memory.** Reconstructions, audiovisual displays, artefacts, scenography and interactive elements enable visitors to discover how the imagery surrounding witchcraft was constructed and to understand what lay behind the accusations.

The museum also aims to be a space for remembering the victims of those trials and for reflecting on phenomena such as the fear of difference, the search for culprits, persecution and intolerance – issues that transcend time and place.



ST. BARTHOLOMEW'S MASSACRE - 24 AUGUST 1572

The massacre of the Huguenots in Paris, France, on the night of August 24, 1572, is a pivotal event in French history. It marked the beginning of a series of religious wars between Catholics and Protestants that would last for decades. The massacre was a direct result of the political and religious tensions of the time, and it led to the eventual establishment of the Edict of Nantes in 1598, which granted limited rights to the Huguenots.

# 2

## A bit of history



In the early 17th century, Zugarramurdi was marked by events that would forever transform the village's history and which, centuries later, would make it one of the best-known places in Europe due to its connection with the history of witchcraft.

To understand what happened, we must first delve into the rural society of the time, which was deeply connected to nature, traditions and a way of understanding the world that was very different from today's. Beliefs, rituals and knowledge passed down from generation to generation formed part of everyday life and were



closely linked to the cycles of nature, health and community life.

Against this backdrop, Zugarramurdi and other villages in the area were swept up in a major witch-hunt when, in 1609, the Inquisition authorities began investigating allegations that certain individuals were practising witchcraft and taking part in **akelarres** - nocturnal gatherings in which, according to contemporary accounts, the devil was worshipped. The accusations, rumours and confessions - some obtained under duress - gradually spread suspicion throughout the region.



The trial reached its climax in **Logroño**, where the Inquisition Tribunal held a major **auto-da-fé** in 1610. Dozens of people were accused and tried for crimes related to witchcraft. Among them were numerous residents of Zugarramurdi. **Eleven people were sentenced to death by burning at the stake:** six were executed and another five, who had already died in prison, were burned in effigy. Many more were sentenced to various punishments. The trial left a deep mark on the local population and made Zugarramurdi one of the best-known places in Europe for its association with witchcraft.



# Did you know...?

The trial also marked a shift in the way such accusations were interpreted. The inquisitor **Alonso de Salazar y Frías**, sent in 1611 to investigate the events, travelled through the villages in the area and examined numerous testimonies. His investigations revealed a lack of evidence for many of the alleged covens and contributed to the Inquisition abandoning large-scale collective persecutions for witchcraft. Thus, the history of Zugarramurdi tells not only of fear, accusations and convictions, but also of how, within the Inquisition itself, the existence of witchcraft as a punishable phenomenon began to be questioned.



3

The Museum

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# Floor 3

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Henningesen's Discovery

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Temporary exhibitions

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# Floor 2

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Understanding the World

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Ancestral Wisdom

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# Floor 1

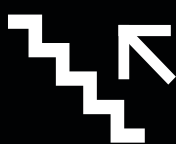
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The Birth of a Myth

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1609–1614 The Inquisition Trial

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PERMANENT  
EXHIBITION

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# Ground Floor

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Tourist information point

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Auditorium

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Toilets

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Exit

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## A former hospital turned into a museum

The Witches' Museum is housed in a building with a history of its own. It is a former hospital and convent situated in the **farmhouse Indaburua**, built in the 18th century and rebuilt in 1830 following a fire.

Over the course of its history, the building has also served other purposes, including as a girls' school. In 2007, it became the Zugarramurdi Witches' Museum, with its spaces adapted to their new function whilst retaining the character of the original building.



# Ground floor

## The surroundings

Before delving into the history of witchcraft, this space introduces Zugarramurdi and its surroundings as a territory shared on both sides of the border.

The tourist information point and an interactive touchscreen will help you explore this content in greater depth.

The landscape, cultural and natural resources, services and visitor attractions in the **Xareta region** help to illustrate that the history of Zugarramurdi cannot be separated from the territory in which it is situated.



# Audiovisual

## The Witch Hunt

This video offers a contemporary perspective on the phenomenon of witch hunts, prompting reflection that goes beyond the case of Zugarramurdi: what happens when a society seeks to blame others to explain what it fears or does not understand?

**Fear of difference, the creation of an enemy, persecution and violence** are some of the elements that feature in this story. The trial of 1610 is thus presented as part of a broader phenomenon which, at various points in history, has led to the persecution of certain groups or individuals.



# Floor 1

## Witchcraft and the Inquisition

The first floor plunges us straight into the events that profoundly shaped the history of Zugarramurdi.

The exhibition is structured around two main themes: **the birth of the myth and the inquisitorial trial.**



## Section 1

# The Birth of a Myth

The tour begins with a recreation of a **forest of columns**, a space dedicated to the memory and respect for those who fell victim to the Logroño trial.

Through an audiovisual presentation focusing on **María Ximildegui**, you will learn how her statements contributed to the start of a chain of accusations that would ultimately affect numerous inhabitants of Zugarramurdi.

The narrative is complemented by scenographic elements that offer an insight into the social context of the period and some of the figures closely linked to the events, such as the **Abbot of Urdax**.



## Section 2

# 1609–1614 The Trial

How was the Holy Office organised?  
How were the judicial proceedings conducted? Who were the people persecuted? And what were the consequences of accusations of witchcraft? **Here you will find the key to understanding how the Inquisition operated and how these trials unfolded.**

The tour covers the initial arrests, the testimonies and accusations, the Auto-da-fé, the sentences and the conclusion of the trial. It also presents the social



context and the circumstances that led to a witch-hunt of this magnitude in Zugarramurdi and the surrounding area.

One figure takes centre stage towards the end of this tour: Alonso de Salazar y Frías, one of the inquisitors who took part in the investigation of the events and whose work is essential to understanding the course and outcome of the proceedings.

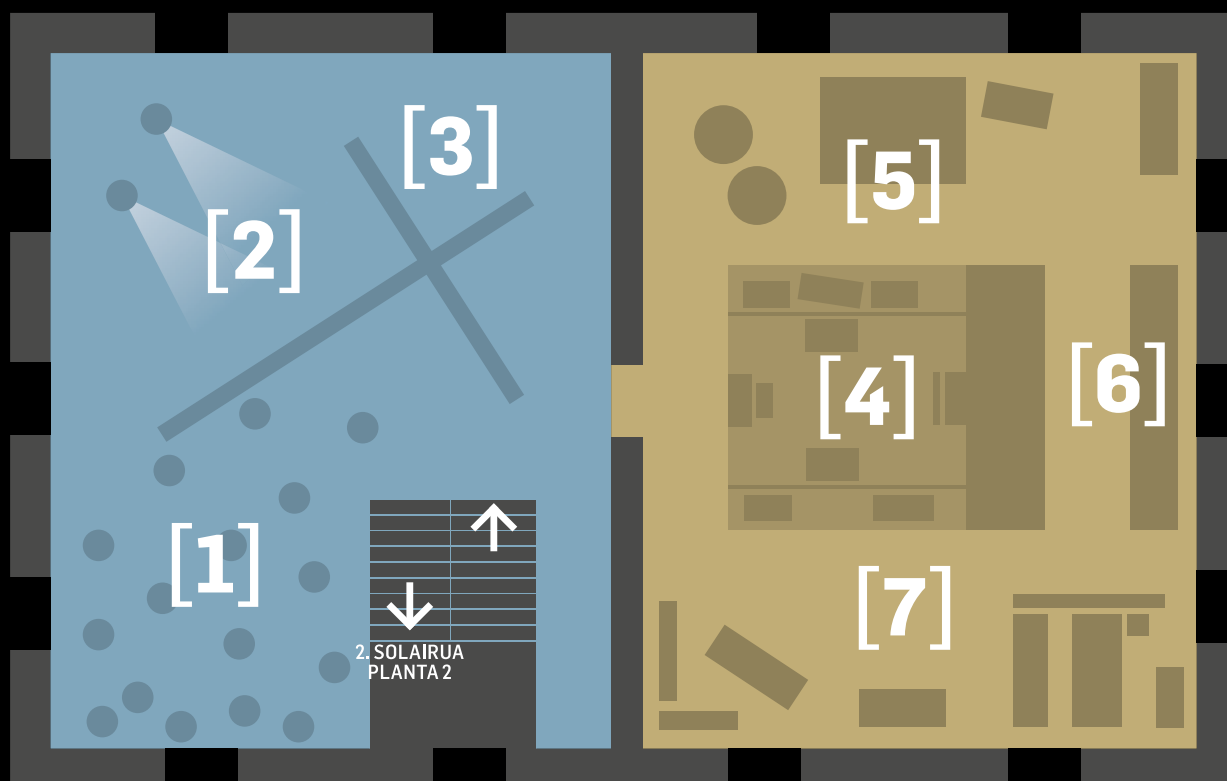


# Did you know...?

The image of the witch we recognise today is, to a large extent, a **stereotype that has developed over time**. The elderly woman dressed in black, with a pointed hat, a broom and a cat, does not necessarily correspond to the people who were persecuted for witchcraft in the past.

Literature, folklore, illustrations, cinema and popular culture gradually shaped this character until it became one of the most recognisable icons in our collective imagination.

# 1 Permanent exhibition



## THE BIRTH OF A MYTH

- [1]** Forest of the Columns: A tribute to the victims of the 1610 Auto-da-fé in Logroño.
- [2]** The beginning of the Witch Hunt: The story of María Ximildegí. Audiovisual.
- [3]** Urdax Monastery. Fray León de Aranibar's intervention.

## 1609–1614 THE INQUISITION TRIAL

- [4]** Defending the purity of the faith. Inquisition Room.
- [5]** The Inquisitors' journey to Xareta.
- [6]** The 1610 Logroño Auto-da-fé. Trial of the Zugarramurdi Witches.
- [7]** Wave of panic and the end of the trial.



# Floor 2

Mythology, ways of life and ancestral wisdom

After exploring historical events, the tour shifts its perspective.

The second floor offers an insight into how rural societies in Navarre at that time understood the world, a view deeply rooted in the land, natural phenomena, the landscape and tradition.



## Section 3

# Understanding the World

**Mythology** helps to explain a world view in which nature was populated by extraordinary beings.

This space presents some of the main figures from Basque mythology, including **Mari, Basajaun and the Iamiak**, as well as other beliefs related to the forces of nature.



It is not merely a matter of familiarising oneself with a catalogue of mythological figures, but of understanding the cultural universe in which these beliefs held a shared meaning. To this end, interactive resources have been incorporated to enable visitors to discover different mythological tales and situate them geographically within Navarre.



## Section 4

# Ancestral Wisdom

The tour then delves into **the daily life** and traditional knowledge of **rural communities**.

**The etxekoandre**, the woman of the house, played a vital role: she looked after the family, took part in farm work, ran the household and preserved knowledge based on experience.



Amongst this knowledge, passed down from generation to generation, were the **use of plants and natural resources, home remedies and the care of women in labour.**

This section helps us to understand that some of the knowledge we now regard as part of our intangible heritage stems from the observation and learning of our ancestors.

The tour concludes with a **screening about the 'akelarre'**, presenting two possible perspectives on this phenomenon: as a traditional celebration or festival, and as an imaginary, dreamlike construct.

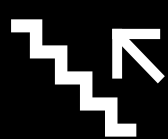


# Did you know...?

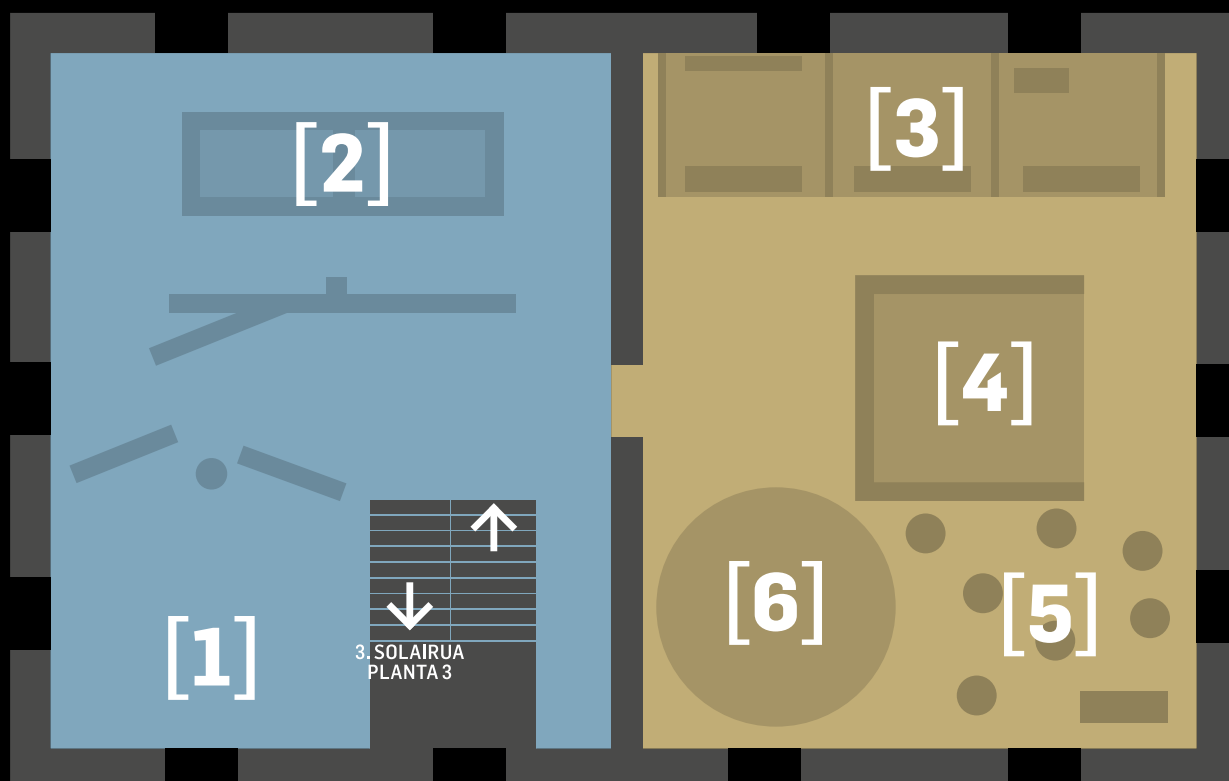
**The 'evil eye' was a widespread belief in many societies and was also present in the traditional culture of Navarre.** It was attributed to a gaze capable of causing harm, illness or misfortune, particularly to children. To prevent it or protect oneself, people resorted to prayers, amulets and various objects considered to offer protection.

**Some of these items formed part of everyday life and were placed in homes, near people or even on animals.** Plants, symbols or religious objects could take on a protective role and reflect a way of understanding the world in which the everyday, the spiritual and nature were closely intertwined.

# 2



## Permanent exhibition



## UNDERSTANDING THE WORLD

- [1]** Understanding the world. Audiovisual.
- [2]** Caves, forests and mountains: the Land of myths.

## ANCESTRAL WISDOM

- [3]** Etxe and etxekoandre. The house and Its mistress. Society and customs of the time.
- [4]** The herbalist: a wise woman and healer.
- [5]** The demonisation of witchcraft.
- [6]** Akelarre. Audiovisual.



# Floor 3

Research, memory  
and exhibitions

The third floor has a different character. It houses a small part of the legacy of the Danish researcher **Gustav Henningsen** – the world's leading expert on witchcraft during the Inquisition – and of his wife and translator, **Marisa Rey-Henningsen**.



Henningesen's great discovery was the finding of the so-called Salazar papers, which are fundamental to the study of the witch-hunts in Navarre and the Zugarramurdi trial.

Here we offer a journey through his life, from his origins in Denmark, via his trip to Galicia, the discovery of the manuscripts of Alonso Salazar de Frías, and the significance of his book **The Witches' Advocate: Basque Witchcraft and the Spanish Inquisition**. An exploration of his role as an ethnologist, historian and inspiration, focusing on a fundamental question: to understand and preserve memory, research is also essential.

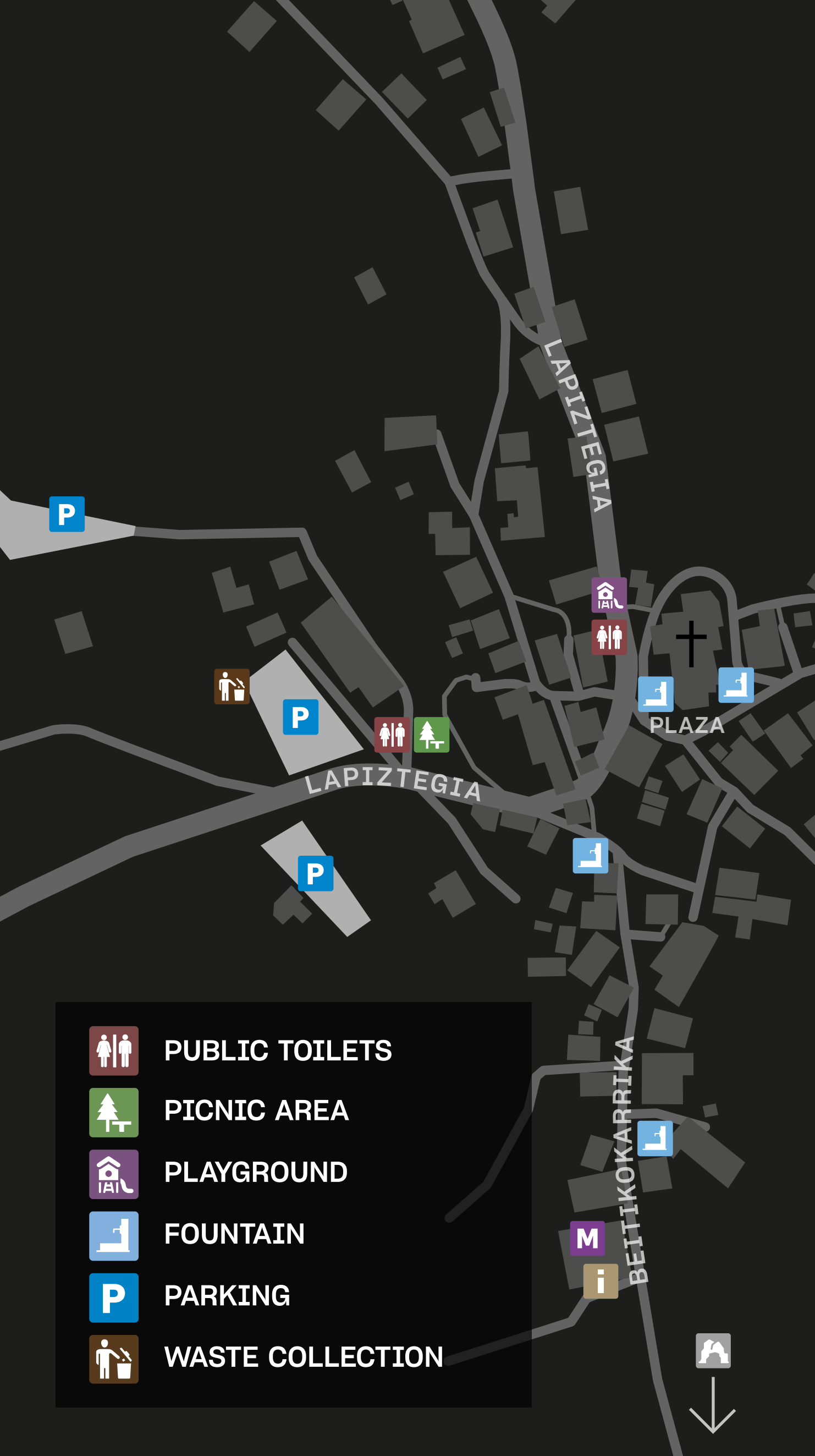
This floor also hosts **temporary exhibitions**.



4

Practical information





PUBLIC TOILETS



PICNIC AREA



PLAYGROUND



FOUNTAIN



PARKING



WASTE COLLECTION





## Practical information

Plan your visit



Food and drink



Accommodation



Cultural events



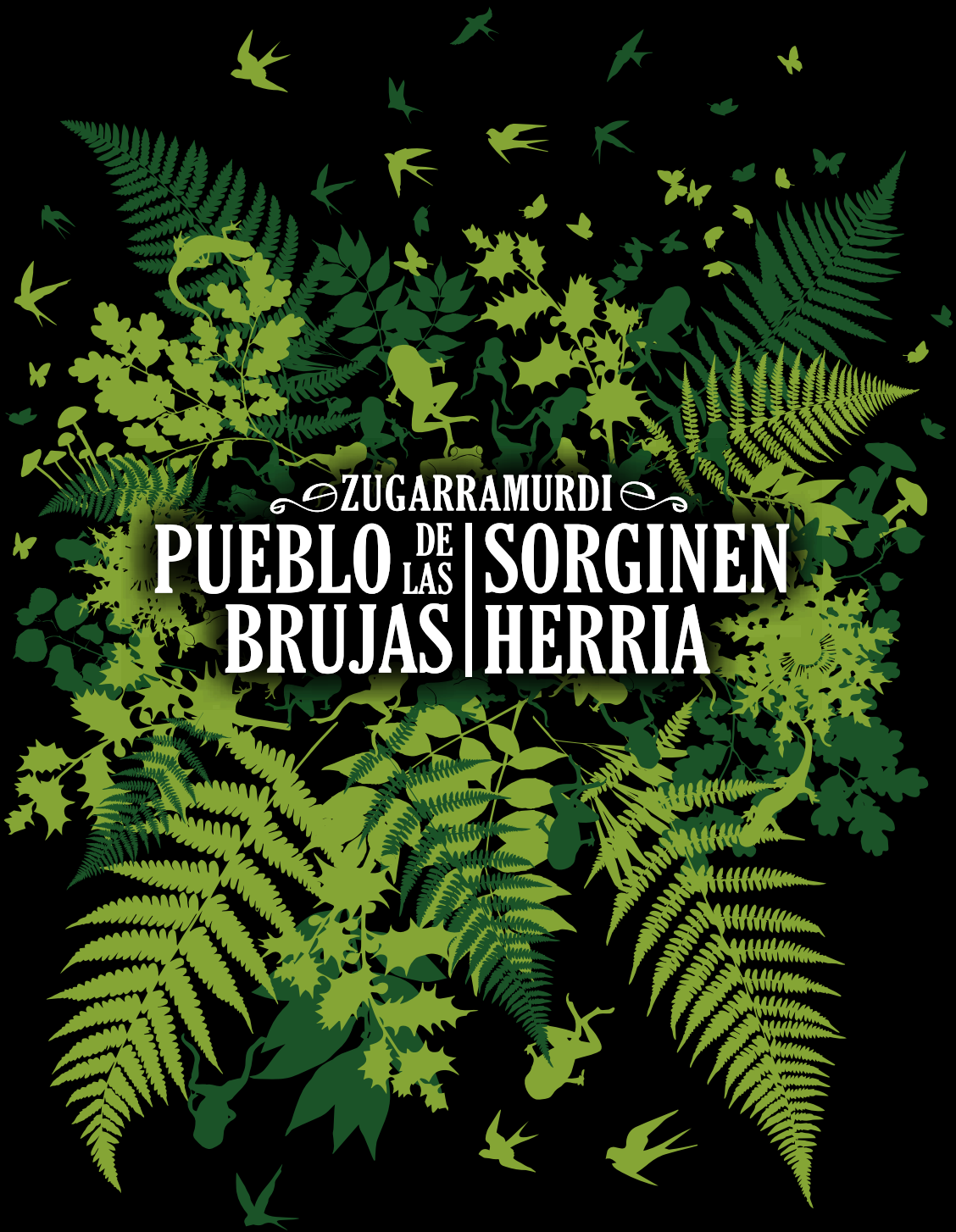
Responsible tourism



Accessibility



**Museos de Navarra**  
**Nafarroako Museoak**



ZUGARRAMURDI  
PUEBLO DE LAS SORGINEN  
BRUJAS HERRIA