

---

# The Scottish Witch Hunt In Context

---

Enemies of God

Demonology and Witch-Hunting in Early Modern Europe

Witch-hunting in a Scottish Shire, 1560-1710

The Scottish Witch-hunt Database

Borders Witch Hunt

Witchcraft and belief in Early Modern Scotland

Europe's Most Obsessive Dynasty

Witch-Hunting in Scotland

Witches of Fife

The Witch-hunt in Scotland

A Source-Book of Scottish Witchcraft

The Witch

The Mercies

The Great Scottish Witch Hunt of 1661-1662

The Scottish Witch-Hunt in Context

The European Witch-Hunt

Britain and Poland-Lithuania

Witchcraft in Early Modern Scotland

How Climate Made History 1300-1850

An Abundance of Witches

Witch-hunting in a Scottish Shire, 1560-1710

The Wheelwright's Daughter

Witch Hunts in Europe and America: An Encyclopedia

Salem, 1692

An Encyclopedia

Michelle Remembers

A Novel

The Great Scottish Witch-hunt

Contact and Comparison from the Middle Ages to 1795

A History

Everyone Knows Your Mother Is a Witch

'the Drier Ye Are the Better Ye'll Burn'

The Story of the 17th Century Witchcraft Trials in the Scottish Borders

The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America

Witchcraft in Scotland

Witchcraft

A Tragedy of Sorcery and Superstition

The Witch-Hunt in Early Modern Europe

Magic and Witchcraft in Sixteenth-century Scotland

Satan's Conspiracy

---

## CARDENAS KIERA

---

**Enemies of God** Bloomsbury Publishing  
Synthesizing the evidence for magic and witchcraft in 16th-century Scotland, this book profiles unpublished manuscripts, 19th- and early-20th-century transcriptions, and passing remarks in the histories of shires and boroughs. Preliminary suggestions are made about how these sources can be interpreted, so that nature scholars of Scottish witchcraft in particular will be able to more easily construct their theories with the analyses provided.

Demonology and Witch-Hunting in Early Modern Europe Yale University Press

The European Witch-Hunt seeks to explain why thousands of people, mostly lower-class women, were deliberately tortured and killed in the name of religion and morality during three centuries of intermittent witch-hunting throughout Europe and North America. Combining perspectives from history, sociology, psychology and other disciplines, this book provides a comprehensive account of witch-hunting in early modern Europe. Julian Goodare sets out an original interpretation of witch-hunting as an episode of ideologically-driven persecution by the 'godly state' in the era of the Reformation and Counter-Reformation. Full weight is also given to the context of village social relationships, and there is a detailed analysis of gender issues. Witch-hunting was a legal operation, and the courts' rationale for interrogation under torture is explained. Panicking local elites, rather than central governments, were at the forefront of witch-hunting. Further chapters explore folk beliefs about legendary witches, and intellectuals' beliefs about a secret conspiracy of witches in league with the

Devil. Witch-hunting eventually declined when the ideological pressure to combat the Devil's allies slackened. A final chapter sets witch-hunting in the context of other episodes of modern persecution. This book is the ideal resource for students exploring the history of witch-hunting. Its level of detail and use of social theory also make it important for scholars and researchers.

**Witch-hunting in a Scottish Shire, 1560-1710** Springer

Scotland, as with the rest of Europe, was troubled from time to time by outbreaks of witchcraft which the authorities sought to contain and then to suppress, and the outbreak of 1658-1662 is generally agreed to represent the high water mark of Scottish persecution. These were peculiar years for Scotland. For 9 years Scotland was effectively an English province with largely English officials in charge, but in 1660 this suddenly changed. The tension between imported official English attitudes to witchcraft and the revived fervor of Calvinist religion combined to produce a peculiar atmosphere in which the activities of witches drew hostile attention to an unprecedented degree.

*The Scottish Witch-hunt Database*  
Liverpool University Press

From early sorcery trials of the 14th century—associated primarily with French and Papal courts—to the witch executions of the late 18th century, this book's entries cover witch-hunting in individual countries, major witch trials from Chelmsford, England, to Salem, Massachusetts, and significant individuals from famous witches to the devout persecutors. Entries such as the evil eye, familiars, and witch-finders cover specific aspects of the witch-hunting process, while entries on writers and modern interpretations provide

insight into the current thinking on early modern witch hunts. From the wicked witch of children's stories to Halloween and present-day Wiccan groups, witches and witchcraft still fascinate observers of Western culture. Witches were believed to affect climatological catastrophes, put spells on their neighbors, and cavort with the devil. In early modern Europe and the Americas, witches and witch-hunting were an integral part of everyday life, touching major events such as the Reformation and the Scientific Revolution, as well as politics, law, medicine, and culture.

*Borders Witch Hunt* Springer

Along the coast of Fife, in villages like Culross and Pittenweem, historical markers and pamphlets now include the fact that some women were executed as witches within these burghs. Still the reality of what happened the night that Janet Cornfoot was lynched in the harbour is hard to grasp as one sits in the harbour of Pittenweem watching the fishing boats unload their catch and the pleasure boats rising with the tide. How could people do this to an old woman? Why was no-one ever brought to justice? And why would anyone defend such a lynching? The task of the historian is to try to make events in the past come alive and seem less strange. This is particularly true in the case of the historian dealing with the witch-hunt. The details are fascinating. Some of the anecdotes are strange. The modern reader finds it hard to imagine illness being blamed on the malevolence of a beggar woman denied charity. It is difficult to understand the economic failure of a sea voyage being attributed to the village hag, not bad weather. Witch-hunting was related to ideas, values, attitudes and political events. It was a complicated process, involving

religious and civil authorities, village tensions and the fears of the elite. The witch-hunt in Scotland also took place at a time when one of the main agendas was the creation of a righteous or godly society. As a result, religious authorities had control over aspects of the lives of the people which seem every bit as strange to us today as might any beliefs about magic or witchcraft. That the witch-hunt in Scotland, and specifically in Fife, should have happened at this time was not accidental. This book tells the story of what occurred over a period of a century and a half, and offers some explanation as to why it occurred.

*Witchcraft and belief in Early Modern Scotland* The Scottish Witch-Hunt in Context

This book is a collection of essays on Scottish witchcraft and witch-hunting, which covers the whole period of the Scottish witch-hunt, from the mid-16th century to the early 18th. It particularly emphasizes the later stages, since scholars are now as keen to explain why witch-hunting declined as why it occurred. There are studies of particular witchcraft panics, including a reassessment of the role of King James VI. The book thus covers a wide range of topics concerned with Scottish witch-hunting - and also places it in the context of other topics: gender relations, folklore, magic and healing, and moral regulation by church and state.

**Europe's Most Obsessive Dynasty**  
OUP Oxford

Shortlisted for the 2008 Katharine Briggs Award *Witch-Hunting in Scotland* presents a fresh perspective on the trial and execution of the hundreds of women and men prosecuted for the crime of witchcraft, an offence that involved the alleged practice of maleficent magic and the worship of the devil, for inflicting

harm on their neighbours and making pacts with the devil. Brian P. Levack draws on law, politics and religion to explain the intensity of Scottish witch-hunting. Topics discussed include: the distinctive features of the Scottish criminal justice system the use of torture to extract confessions the intersection of witch-hunting with local and national politics the relationship between state-building and witch-hunting and the role of James VI Scottish Calvinism and the determination of zealous Scottish clergy and magistrates to achieve a godly society. This original survey combines broad interpretations of the rise and fall of Scottish witchcraft prosecutions with detailed case studies of specific witch-hunts. Witch-Hunting in Scotland makes fascinating reading for anyone with an interest in witchcraft or in the political, legal and religious history of the early modern period.

### **Witch-Hunting in Scotland**

Independently Published

This pioneering collection concentrates on witchcraft beliefs rather than witch-hunting. It ranges widely across areas of popular belief, culture and ritual practice, as well as dealing with intellectual life and incorporating regional and comparative elements.

*Witches of Fife* Routledge

"A handbook for hunting and punishing witches to assist the Inquisition and Church in exterminating undesirables. Mostly a compilation of superstition and folklore, the book was taken very seriously at the time it was written in the 15th century and became a kind of spiritual law book used by judges to determine the guilt of the accused"--  
From publisher description.

### **The Witch-hunt in Scotland** Birlinn

This book brings together twelve studies that collectively provide an overview of

the main issues of live interest in Scottish witchcraft. As well as fresh studies of the well-established topic of witch-hunting, the book also launches an exploration of some of the more esoteric aspects of magical belief and practice.

### A Source-Book of Scottish Witchcraft

Waverley Books Limited

Along the coast of Fife, in villages like Culross and Pittenweem, historical markers and pamphlets now include the fact that some women were executed as witches within these burghs. Still the reality of what happened the night that Janet Cornfoot was lynched in the harbour is hard to grasp as one sits in the harbour of Pittenweem watching the fishing boats unload their catch and the pleasure boats rising with the tide. How could people do this to an old woman? Why was no-one ever brought to justice? And why would anyone defend such a lynching?

### **The Witch** John Donald

King James' treatise was written at a period of dramatic change in Scottish witchcraft and after a period of intense prosecution in Scotland. It was republished in England in the year of James' accession to the English throne.

*The Mercies* Psychology Press

Taking an interdisciplinary perspective, *Witchcraft and Folk Belief in the Age of Enlightenment* represents the first in-depth investigation of Scottish witchcraft and witch belief post-1662, the period of supposed decline of such beliefs, an age which has been referred to as the 'long eighteenth century', coinciding with the Scottish Enlightenment. The late seventeenth and early eighteenth centuries were undoubtedly a period of transition and redefinition of what constituted the supernatural, at the interface between folk belief and the philosophies of the learned. For the

latter the eradication of such beliefs equated with progress and civilization but for others, such as the devout, witch belief was a matter of faith, such that fear and dread of witches and their craft lasted well beyond the era of the major witch-hunts. This study seeks to illuminate the distinctiveness of the Scottish experience, to assess the impact of enlightenment thought upon witch belief, and to understand how these beliefs operated across all levels of Scottish society.

The Great Scottish Witch Hunt of 1661-1662 Routledge

This study explores witchcraft and witch-hunts in Scotland from the middle of the sixteenth century to the early eighteenth century. The research follows witchcraft into the present to understand how it was transformed from an act of heresy into a tourist industry for Scotland. The relationship between the church and witchcraft has been thoroughly explored. However, the public's perception of witchcraft has had far less historical consideration. This thesis tracks the Protestant church as well as the Scottish crown's stance on witchcraft throughout the years. A record of events relevant to the evolution of the perception of witchcraft in Scottish society is included. The historiography of Scottish witchcraft is well established. Many documents exist regarding the church's stance on witchcraft (Anentis Witchcraftis, 1563), and the government's stance on witchcraft (The Witchcraft Act of 1604). Additionally, many documents from witch-hunt trials (An Account of the Tryal and Examination of the North Berwick Witches, 1590-91) have been preserved. While documents regarding witchcraft are not in short supply, very few of the extant texts focus on the laypeople's perception. By using surviving church

and government documents, newspaper articles, folklore, art, songs, traditions, and written work of the time, this research provides a better understanding of the laypeople's concerns and feelings towards witchcraft. This study also revealed the impact of pre-existing societal norms and beliefs, including the ways in which they played into Scottish policy-making and the public's reactions. The conclusions of this research allow for a greater understanding of the Scottish peasantry's perception of witches, witchcraft, and witch trials. They also provide significant insight into how the Scottish witch trials were transformed from a dark mark in history into a thriving tourist industry. The electronic version of this dissertation is accessible from

<http://hdl.handle.net/20.500.11875/2235>

The Scottish Witch-Hunt in Context Cosimo, Inc.

Twenty-four papers deal with various aspects of the economies, politics, religion, art, and culture of Britain and Poland-Lithuania from the Middle Ages down to the Third Partition, illustrating unexpected similarities and long-standing ties between the two regions. *The European Witch-Hunt* Farrar, Straus and Giroux

Men – as accused witches, witch-hunters, werewolves and the demonically possessed – are the focus of analysis in this collection of essays by leading scholars of early modern European witchcraft. The gendering of witch persecution and witchcraft belief is explored through original case-studies from England, Scotland, Italy, Germany and France.

*Britain and Poland-Lithuania* BRILL

The Scottish Witch-Hunt in Context Manchester University Press

*Witchcraft in Early Modern Scotland*

Tempus Pub Limited

Demonology – the intellectual study of demons and their powers – contributed to the prosecution of thousands of witches. But how exactly did intellectual ideas relate to prosecutions? Recent scholarship has shown that some of the demonologists' concerns remained at an abstract intellectual level, while some of the judges' concerns reflected popular culture. This book brings demonology and witch-hunting back together, while placing both topics in their specific regional cultures. The book's chapters, each written by a leading scholar, cover most regions of Europe, from Scandinavia and Britain through to Germany, France and Switzerland, and Italy and Spain. By focusing on various intellectual levels of demonology, from sophisticated demonological thought to the development of specific demonological ideas and ideas within the witch trial environment, the book offers a thorough examination of the relationship between demonology and witch-hunting. *Demonology and Witch-Hunting in Early Modern Europe* is essential reading for all students and researchers of the history of demonology, witch-hunting and early modern Europe.

How Climate Made History 1300-1850

Little, Brown

This collection of trial records, laws, treatises, sermons, speeches, woodcuttings, paintings and literary texts illustrates how contemporaries from various periods have perceived alleged witches and their activities.

**An Abundance of Witches** Tempus Pub Limited

Drawing on real historical documents but infused with the intensity of imagination, sly humor, and intellectual fire for which award-winning author Rivka Galchen's writing is known, *Everyone Knows Your Mother Is a Witch* is a tale for our time—the story of how a community becomes implicated in collective aggression and hysterical fear. The year is 1619, in the German duchy of Württemberg. Plague is spreading. The Thirty Years War has begun, and fear and suspicion are in the air throughout the Holy Roman Empire. In the small town of Leonberg, Katherina Kepler is accused of being a witch. An illiterate widow, Katherina is known by her neighbors for her herbal remedies and the success of her children, including her eldest, Johannes, who is the Imperial Mathematician and renowned author of the laws of planetary motion. It's enough to make anyone jealous, and Katherina has done herself no favors by being out and about and in everyone's business. So when the deranged and insipid Ursula Reinbold (or as Katherina calls her, the Werewolf) accuses Katherina of offering her a bitter, witchy drink that has made her ill, Katherina is in trouble. Her scientist son must turn his attention from the music of the spheres to the job of defending his mother. Facing the threat of financial ruin, torture, and even execution, Katherina tells her side of the story to her friend and next-door neighbor Simon, a reclusive widower imperiled by his own secrets. Provocative and entertaining, Galchen's bold new novel touchingly illuminates a society, and a family, undone by superstition, the state, and the mortal convulsions of history.

Related with The Scottish Witch Hunt In Context:

- Nh3 Compound Name Chemistry : [click here](#)