
The Scottish Witch Hunt In Context

Witchcraft in Early Modern Scotland
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Salem, 1692
The Great Scottish Witch-hunt
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A brand new historical fiction debut
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Scottish Witches
The Great Scottish Witch-Hunt
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The Story of the 17th Century Witchcraft Trials in the Scottish Borders
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Everyone Knows Your Mother Is a Witch
Witch-Hunting in Scotland

The Scottish Witch Hunt In Context

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Witchcraft in Early Modern Scotland 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Drawing on real historical documents but infused with the intensity of imagination, sly humor, and intellectual fire for which award-winning author Rivka Galchen's writing is known, *Everyone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.

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

This accessible study of witches, from their western origins in Greece and Rome, to their persecution in the 16th century and 20th-century paganism, aims to challenge some commonly held misconceptions about witches and witchcraft. Many witches, for example, were male and witches went unharmed and unpersecuted for much of history. Maxwell-Stuart discusses the connection between magic and heresy, stereotypical images of witches through the centuries and methods used to identify suspects. Chapters also consider famous trials and witches and the social and religious context for the witches who 'plagued' North America and Protestant England in the 17th century. The study is now available in a small paperback format.

Salem, 1692 Waverley Books Limited

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 Great Scottish Witch-hunt Farrar, Straus and Giroux

The book provides an overview and analysis of the witch trials in the Scottish Borders in the 17th century. The 17th century was a time of upheaval in Scottish and British history, with a civil war, the abolition of the monarchy, the plague and the reformation all influencing the social context at the time. This book explores the social, political, geographical, religious and legal structures that led to the increased amount of witch trials and executions in the Scottish Borders. As well as looking at specific trials the book also explores the role of women, both as accuser and as accused.

The European Witch-Hunt Bloomsbury Publishing

First published in 1977 and now reprinted in its original form, *A Source-book of Scottish Witchcraft* has been the most authoritative reference book on Scottish Witchcraft for almost thirty years. It has been invaluable to the specialist scholar and of interest to the general reader. It provides, but provides much more than, a series of lists of the 'names and addresses' of long-dead witches. However, although it is widely quoted and held in high esteem, few copies were ever printed and most are owned by libraries or similar institutions. Until now, it has been difficult to obtain and even more difficult to buy. In 1938, George F. Black, a Scotsman who was in charge of New York Public Library, published *A Calendar of Cases of Witchcraft in Scotland 1510-1727*. This was a fairly comprehensive compilation of brief accounts of references, in printed sources, to Scottish witchcraft cases. The Source-book built upon this study but went beyond it by including, through an examination of actual ancient manuscripts, information on previously unpublished cases. It also presented the material in a more systematic way in relation, where known, to the names of the accused witches, their sex, their fate, the place of the case, its date and the type of court that dealt with it. Some such information is presented in the form of tables. Transcriptions of documents pertaining to witchcraft trials- such as examples of the evidence of supposed witnesses, and other salient legal documents - including, for instance, an ancient account of when and why the testimony of female witnesses might be legally acceptable in Scottish courts - are also presented.

Witch-hunting in a Scottish Shire, 1560-1710 Birlinn

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.

Witches of Fife Tempus Pub Limited

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.

The Scottish Witch Trials Dundurn

The Pulitzer Prize-winning author of *Cleopatra*, the #1 national bestseller, unpacks the mystery of the Salem Witch Trials. It began in 1692, over an exceptionally raw Massachusetts winter, when a minister's daughter began to scream and convulse. It ended less than a year later, but not before 19 men and women had been hanged and an elderly man crushed to death. The panic spread quickly, involving the most educated men and prominent politicians in the colony. Neighbors accused neighbors, parents and children each other. Aside from suffrage, the Salem Witch Trials represent the only moment when women played the central role in American history. In curious ways, the trials would shape the future republic. As psychologically thrilling as it is historically seminal, *THE WITCHES* is Stacy Schiff's account of this fantastical story-the first great American mystery unveiled fully for the first time by one of our most acclaimed historians.

A brand new historical fiction debut Taylor & Francis

"Fascinating and vivid." *New Statesman* "Thoroughly researched." *The Spectator* "Intriguing." *BBC History Magazine* "Vividly told... extremely moving." *BBC History Revealed* On the morning of Thursday 29 June 1682, a magpie came rasping, rapping and tapping at the window of a prosperous Devon merchant. Frightened by its appearance, his servants and members of his family had, within a matter of hours, convinced themselves that the bird was an emissary of the devil sent by witches to destroy the fabric of their lives. As the result of these allegations, three women of Bideford came to be forever defined as witches. A Secretary of State brushed aside their case and condemned them to the gallows; to hang as the last group of women to be executed in England for the crime. Yet, the hatred of their neighbours endured. For Bideford, it was said, was a place of witches. Though 'pretty much worn away' the belief in witchcraft still lingered on for more than a century after their deaths. In turn, ignored, reviled, and extinguished but never more than half-forgotten, it seems that the memory of these three women - and of their deeds and sufferings, both real and imagined - was transformed from canker to regret, and from regret into celebration in our own age. Indeed, their example was cited during the final Parliamentary debates, in 1951, that saw the last of the witchcraft acts repealed, and their names were chanted, as both inspiration and incantation, by the women beyond the wire at Greenham Common. In this book, John Callow explores this remarkable reversal of fate, and the remarkable tale of the Bideford Witches.

James VI's Demonology and the North Berwick Witches 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.

The Witch-Hunt in Early Modern Europe Cosimo, Inc.

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.

Enemies of God Basic Books

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>

A History of Fear, from Ancient Times to the Present Routledge

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.

Witch-hunting in a Scottish Shire, 1560-1710 Boldwood Books Ltd

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.

[The Witches of Fife](#) ABC-CLIO

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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.

Witch Hunts in Europe and America: An Encyclopedia Manchester University Press

In 1590 three hundred Scottish 'witches' were tried for plotting the murder of their King, James VI of Scotland (soon to be James I of England). James is known to have suffered from a morbid fear of violent death, and the trial heightened his anxiety over this apparently treasonous 'un-Christian' sect, and stimulated him to study the whole subject of witchcraft. 'Daemonologie' is the result of this royal research, detailing his opinions on the topic in the form of a Socratic dialogue between the sceptic Philomathes and witch-averse Epistemon, who reveals many aspects of witch-craft. The book consists of three sections, on magic, on sorcery and witchcraft, and on spirits and ghosts, and ends with a lurid account of the North Berwick witch trials, based on the evidence of Dr John Fian, the alleged head of the coven, whose 'confession' was obtained with the aid of thumbscrews, the Boot, and by the ripping out of his fingernails.

How Climate Made History 1300-1850 Springer

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.

A Source-Book of Scottish Witchcraft Hachette UK

Scotland, in common 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 nine years Scotland was effectively an English province with largely English officials in charge. In 1660 this suddenly changed, so the threat to church and state from a plague of witches was particularly disturbing. 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.

[Scottish Witches](#) Yale University Press

The Scottish Witch-Hunt in Context Manchester University Press

The Great Scottish Witch-Hunt Little, Brown

"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.