

The Scottish Witch Hunt In Context

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?

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study but went beyond it by including, through an examination of actual ancient manuscripts, information on previously unpublished cases.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.

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. This book sets the notorious European witch trials in the widest and deepest possible perspective and traces the major historiographical developments of witchcraft

The European Witch-Hunt

Salem, 1692

The Witch-hunt in Scotland

The Scottish Witch-hunt Database

Sixteenth-Century Scotland

A Source-Book of Scottish Witchcraft

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.

The Scottish Witch-Hunt in Context Manchester University Press

The years between 1600 and 1700 were a period of war, famine, plague and religious upheaval in Scotland. A time when ordinary women, and men, of the Scottish Borders who fell under the suspicion of the Kirk would face interrogation and torture. A time when fear of Auld Nick turned the world upside down and the cry of witch would almost always lead to the rope and the flame. Mary Craig explores this tremulous period of Scottish history and examines the causes and effects of the 17th century witchcraft trials and executions in the Scottish Borders.

This is a collection of essays on the political, cultural and religious history of Scotland in the era of the Renaissance and Reformation.

The Great Scottish Witch-hunt

The Great Scottish Witch Hunt of 1661-1662

The Discovery of Witches

Britain and Poland-Lithuania

A Short History of the Salem Village Witchcraft Trials Illustrated by a Verbatim Report of the Trial of Mrs. Elizabeth Howe

James VI's Demonology and the North Berwick Witches

"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.

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.

Between 1450 and 1750 thousands of people – most of them women – were accused, prosecuted and executed for the crime of witchcraft. The witch-hunt was not a single event; it comprised thousands of individual prosecutions, each shaped by the religious and social dimensions of the particular area as well as political and legal factors. Brian Levack sorts through the proliferation of theories to provide a coherent introduction to the subject, as well as contributing to the scholarly debate. The book: Examines why witchcraft prosecutions took place, how many trials and victims there were, and why witch-hunting eventually came to an end. Explores the beliefs of both educated and illiterate people regarding witchcraft. Uses regional and local studies to give a more detailed analysis of the chronological and geographical distribution of witch-trials. Emphasises the legal context of witchcraft prosecutions. Illuminates the social, economic and political history of early modern Europe, and in particular the position of women within it. In this fully updated third edition of his exceptional study, Levack incorporates the vast amount of literature that has emerged since the last edition. He substantially extends his consideration of the decline of the witch-hunt and goes further in his exploration of witch-hunting after the trials, especially in contemporary Africa. New illustrations vividly depict beliefs about witchcraft in early modern Europe.

Along the coast of Fife, in villages like Culross and Pittenweem, history records that some women were executed as witches. Nevertheless, the reality of what happened the night that Janet Cornfoot was lynched at Pittenweem is hard to grasp as one sits by the harbour 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. The details of the witch-hunt 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, or 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 people's lives which seem as strange to us today as beliefs about magic or witchcraft. It was not accidental that the witch-hunt in Scotland, and specifically in Fife, should have happened at this time. 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.

A Graphic History of the Burning Times

A Tragedy of Sorcery and Superstition

The Last Witches of England

Witchcraft

The Scottish Witch: The Chattan Curse

The Scottish Witch-Hunt in Context

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.

This volume provides a valuable introduction to the key concepts of witchcraft and demonology through a detailed study of one of the best known and most notorious episodes of Scottish history, the North Berwick witch hunt, in which King James was involved as alleged victim, interrogator, judge and demonologist. It provides hitherto unpublished and inaccessible material from the legal documentation of the trials in a way that makes the material fully comprehensible, as well as full texts of the pamphlet News from Scotland and James' Demonology, all in a readable, modernised, scholarly form. Full introductory sections and supporting notes provide information about the contexts needed to understand the texts: court politics, social history and culture, religious changes, law and the workings of the court, and the history of witchcraft prosecutions in Scotland before 1590. The book also brings to bear on this material current scholarship on the history of European witchcraft.

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.

Can she save herself from a witch's fate? Martha is a feisty and articulate young woman, the daughter of a wheelwright, living in a Herefordshire village in Elizabethan England. With no

mother Martha's life is spent running her father's meagre household and helping out at the local school whilst longing to escape the confines and small-mindedness of a community driven by religious bigotry and poverty. As she is able to read and is well-versed in herbal remedies she is suspected of being a witch. When a landslip occurs - opening up a huge chasm in the centre of the village - she is blamed for it and pursued remorselessly by the villagers. But can her own wits and the love of local stablehand Jacob save her from a witch's persecution and death... A brilliant and accomplished novel that perfectly captures the febrile atmosphere of Elizabethan village life in an age when suspicion and superstition were rife. Perfect for fans of Tracy Chevalier. Praise for The Wheelwright's Daughter: 'It's a gripping story and such accomplished writing. I really enjoyed every moment of working on it.' Yvonne Holland, editor of Philippa Gregory and Tracy Chevalier

The Mercies

Satan's Conspiracy

From Heresy To Tourism

Scottish Witches

A brand new historical fiction debut

Borders Witch Hunt

*Starting in the 15th century, a fear of witchcraft and alternative practices grew into a hysteria. Because witches were suspected to be devil worshippers, they were considered heretics to the Christian church. Consequently, the Christians launched a crusade against these women and men. Matthew Hopkins was not only among the greatest supporters of this crusade, but also one of the most active participants. In just over a year, Matthew Hopkins, a self-proclaimed "Witchfinder General", killed over one hundred people. While the witch hunt hysteria infected much of the 17th century society in England, there were still those who opposed the accusations and discrimination against witches. After being criticized for his work, Hopkins decided to publish a guide to witch hunting, including methods to discover a witch, how to torture them into a confession, and how to prosecute them. Along with outlines of torture methods, such as sleep deprivation and forced physical activity, *The Discovery of Witches* also addressed the questions and concerns raised by those who did not support Hopkins. Under the guise of being a man of God, Hopkins claimed to have been sent on a divine mission to manipulate other religious groups into joining his cause. As Hopkin's practices brought him lucrative success, he rose to a short-lived power, but his published doctrine spread his influence for years after his death. *The Discovery of Witches* by Matthew Hopkins is a short text of immeasurable insight. Though now recognized as zealot propaganda, *The Discovery of Witches* depicts a chilling perspective of a heinous time in history, including the concerns of those who opposed it. While Hopkin's work immortalizes a fascinating yet repulsive historical movement, it also invites readers to reflect on the ways the spirit of his manipulation is still present in modern society. This edition of *The Discovery of Witches* by Matthew Hopkins features an eye-catching cover design and is printed in an easy-to-read font, making it both readable and modern.*

Witchcraft, Witch-hunting, and Politics in Early Modern England offers a wide-ranging and original overview of the subject of witchcraft and

its place in English society, covering the period from the beginning of witch trials in the early years of the reign of Elizabeth I through to the repeal of the Witchcraft Statute in 1736. In contrast to other approaches to the subject, which have tended to focus on the origins of witchcraft in gender and/or socio-economic explanations, this volume situates belief in witchcraft and witch-hunting within the context of the political and religious debates of the period, shedding new light on the subject through a series of original case studies based on extensive archival research.

Daemonologie-in full *Daemonologie, In Forme of a Dialogue, Divided into three Books: By the High and Mighty Prince, James &c.*-was written and published in 1597 by King James VI of Scotland (later also James I of England) as a philosophical dissertation on contemporary necromancy and the historical relationships between the various methods of divination used from ancient black magic. This included a study on demonology and the methods demons used to bother troubled men while touching on topics such as werewolves and vampires. It was a political yet theological statement to educate a misinformed populace on the history, practices and implications of sorcery and the reasons for persecuting a witch in a Christian society under the rule of canonical law. This book is believed to be one of the main sources used by William Shakespeare in the production of *Macbeth*. Shakespeare attributed many quotes and rituals found within the book directly to the *Weird Sisters*, yet also attributed the Scottish themes and settings referenced from the trials in which King James was involved. For three centuries, as the Black Death rampaged through Europe and the Reformation tore the Church apart, tens of thousands were arrested as witches and subjected to torture and execution, including being burned alive. This graphic novel examines the background; the witch hunters' methods; who profited; the brave few who protested; and how the Enlightenment gradually replaced fear and superstition with reason and science. Famed witch hunters Heinrich Kramer, architect of the infamous *Malleus Maleficarum*, and Matthew Hopkins, England's notorious "Witchfinder General," are covered as are the Salem Witch Trials and the last executions in Europe.

Witch-Hunting in Scotland

Contact and Comparison from the Middle Ages to 1795

The Witch-Hunt in Early Modern Europe

An Abundance of Witches

Scottish Witches and Witch-Hunters

Witch-hunting in a Scottish Shire, 1560-1710

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 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.

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.

The women in an Arctic village must survive a sinister threat after all the men are wiped out by a catastrophic storm in this "gripping novel inspired by a real-life witch hunt. . . . Beautiful and chilling" (Madeline Miller, bestselling author of *Circe*). When the women take over, is it sorcery or power? Finnmark, Norway, 1617. Twenty-year-old Maren Magnussdatter stands on the craggy coast, watching the skies break into a sudden and reckless storm. All forty of the village's men were at sea, including Maren's father and brother, and all forty are drowned in the otherworldly disaster. For the women left behind, survival means defying the strict rules of the island. They fish, hunt, and butcher reindeer—which they never did while the men were alive. But the foundation of this new feminine frontier begins to crack with the arrival of Absalom Cornet, a man sent from Scotland to root out alleged witchcraft. Cornet brings with him the threat of danger—and a pretty, young Norwegian wife named Ursa. As Maren and Ursa are drawn to one another in ways that surprise them both, the island begins to close in on them, with Absalom's iron rule threatening Vardø's very existence. "The Mercies has a pull as sure as the tide. It totally swept me away to Vardø,

where grief struck islanders stand tall in the shadow of religious persecution and witch burnings. It's a beautifully intimate story of friendship, love and hope. A haunting ode to self-reliant and quietly defiant women." (Douglas Stuart, Booker Prize winning author of Shuggie Bain)

Demonology and Witch-Hunting in Early Modern Europe

A History of Fear, from Ancient Times to the Present

Witchcraft in Scotland

Witch-Hunting in a Scottish Shire, 1560-1710

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

Witchcraft in Early Modern Scotland

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.

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.

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. 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>

Witch Hunts

The Great Scottish Witch-Hunt
Scotland, 1670–1740

Witchcraft and belief in Early Modern Scotland

The Scottish Witch Trials

Enemies of God

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. 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.

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.

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.

A History

The Witch

Witchcraft and Masculinities in Early Modern Europe

Witchcraft and Folk Belief in the Age of Enlightenment

Daemonologie

The Wheelwright's Daughter

The doctrine of familiar spirits was current in most ancient times. It is possible that immediately after the fall in Adam the imprisoned spirit of man began to assert its former freedom and ability. The old Scriptures depicted the witch's character, gave warning of her blighting influence, and enacted heavy penalties against employing her agency. In Exodus, xxii. 18: "Thou shalt not suffer a witch to live." In Leviticus, xx. 27: "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; their blood shall be upon them." In Deuteronomy, xviii. 9-12: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or any observer of times, or any enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination unto the Lord."

Let warlocks grim, an wither'd hags, Tell, how wi you, on ragweed nags, They skim the muirs an dizzy crags, Wi wicked speed; And in kirkyards renew thier leagues, Owre howkit dead. Robert Burns's famous poem "Address to the Deil" describes the hag-like

appearance and demonic presence that for most people epitomizes the image of the witch. But just what is a witch, and who are the figures that Scotland has accused of witchcraft? *Scottish Witches* aims to explain. All over Europe in the 16th and 17th centuries a wave of paranoia and hysteria was taking hold. All the ills of society were blamed on witchcraft, and Scotland did not escape this obsession with the supernatural. This book gives the stories of Scotland's witches, the accused, the confessed, the trials, and the superstitions. This fascinating book will also explain about the beliefs of modern white witches and the place of Wicca in society today.

A collection of essays from leading scholars in the field that collectively study the rise and fall of witchcraft prosecutions in the various kingdoms and territories of Europe and in English, Spanish, and Portuguese colonies in the Americas.

Local legend has it that any male of the Chattan family who falls in love will die—which is the basis for the marvelous historical romance series by New York Times bestselling author Cathy Maxwell, *The Chattan Curse*. The Chattan legend continues in the second installment, *The Scottish Witch*, as the action and romance moves to the Scottish Highlands, where one determined man, fighting for his family's honor, is mesmerized by a beautiful enchantress for whom he is willing to risk everything. *The Scottish Witch* is a powerful story of courage, love, fate, and devotion that will delight fans of Christina Dodd and Jennifer Ashley, featuring the sort of sexy, fearless, enormously appealing and unforgettable hero that RITA Award finalist Maxwell is known and loved for.

Witchcraft, Witch-Hunting, and Politics in Early Modern England

Law, Politics and Religion

The Witches of Fife

Witch Hunts in Europe and America: An Encyclopedia

The Witches

Europe's Most Obsessive Dynasty