

## Ayrshire And The Reformation People And Change 1490 1600

Based on church and state records from the burgh of Aberdeen, this study explores the deeper social meaning behind petty crime during the Reformation. Falconer argues that an analysis of both criminal behaviour and law enforcement provides a unique view into the workings of an early modern urban Scottish community.

In Riches and Reform Bess Rhodes explores the ruinous financial consequences of the Reformation in Scotland's ecclesiastical capital of St Andrews, tracing how the religious changes of the sixteenth century triggered economic crisis and eventual urban decline.

A Companion to the Reformation in Scotland deals with the making, shaping, and development of the Scottish Reformation. 28 authors offer new analyses of various features of a religious revolution and select personalities in evolving theological, cultural, and political contexts.

The Protestant Reformation of 1560 is widely acknowledged as being a watershed moment in Scottish history. However, whilst the antecedents of the reform movement have been widely explored, the actual process of establishing a reformed church in the parishes in the decades following 1560 has been largely ignored. This book helps remedy the situation by exploring the process of reform in the parishes of Fife. In early modern Scotland, Fife was both a distinct and important region, containing a preponderance of coastal burghs as well as St Andrews, the ecclesiastical capital of medieval Scotland. It also contained many rural and inland parishes, making it an ideal case study for analysing the course of religious reform in diverse contexts.

Reformation, rather than on the county, and the book consistently places Fife's experience in the wider Scottish, British and European context. Based on a wide range of under-utilised sources, especially kirk session minutes, the study's focus is on the grass-roots religious life of the parish, rather than the more familiar themes of church politics and theology. It reveals the institutional and ideological change, and provides a detailed account of the workings of the reformed church, and its impact on ordinary people. In so doing it addresses important questions regarding the timescale and geographical patterns of reform, and how such dramatic religious change succeeded and endured without violence, or indeed, widespread opposition.

The Devil in Post-Reformation Scotland, c.1560-1700

Creation, Growth and Fragmentation

Ecclesiastical Wealth in St Andrews, c.1520-1580

Essays in Honour of Jenny Wormald

A Legal History

Reforming the Scottish Church

Common Land in Britain

In *Clerics and Clansmen* Iain MacDonald examines the medieval diocese of Argyll in Gaelic Scotland between the twelfth and sixteenth centuries, and the clergy who served within it, exploring their origins, clerical celibacy, education and pastoral care.

*This book brings unusually brings together work on 15th century and the 16th century Scottish history, asking questions such as: How far can medieval themes such as OyculdshipOOO function in the late 16th-century world of Reformation and state formation? How&quote;*

*A Companion to Tudor Britain provides an authoritativeoverview of historical debates about this period, focusing on thewhole British Isles. An authoritative overview of scholarly debates about TudorBritain Focuses on the whole British Isles, exploring what was commonand what was distinct to its four constituent elements Emphasises big cultural, social, intellectual, religious andeconomic themes Describes differing political and personal experiences of thetime Discusses unusual subjects, such as the sense of the pastamongst British constituent identities, the relationship ofcultural forms to social and political issues, and the role ofscientific inquiry Bibliographies point readers to further sources ofinformation*

*The first detailed study of Scottish post-Reformation church interiors for fifty years.*

Scottish History

Spiritual Jurisdiction in Reformation Scotland

An Introduction to His Life and Works

Renaissance Religion in Urban Scotland

The Diocese of Argyll between the Twelfth and Sixteenth Centuries

The Scottish People 1490-1625

John Knox

*According to traditional interpretations, the Reformations in England and Scotland had little in common: their timing, implementation, and very character marked them out as separate events. This book challenges the accepted view by demonstrating that the processes of reform in the two countries were, in fact, thoroughly intertwined.*

*During the Reformation, the Book of Psalms became one of the most well-known books of the Bible. This was particularly true in Britain, where people of all ages, social classes and educational abilities memorized and sang poetic versifications of the psalms. Those written by Thomas Sternhold and John Hopkins became the most popular, and the simple tunes developed and used by English and Scottish churches to accompany these texts were carried by soldiers, sailors and colonists throughout the English-speaking world. Among these tunes were a number that are still used today, including 'Old Hundredth', 'Marryrs', and 'French'. This book is the first to consider both English and Scottish metrical psalmody, comparing the two traditions in print and practice. It combines theological literary and musical analysis to reveal new and ground-breaking connections between the psalm texts and their tunes, which it traces in the English and Scottish psalters printed through 1640. Using this new analysis in combination with a more thorough evaluation of extant church records, Duguid contends that Britain developed and maintained two distinct psalm cultures, one in England and the other in Scotland.*

*This book examines the ordinary, routine, daily behaviour, experiences and beliefs of people in Scotland from the earliest times to 1600. Its purpose is to discover the character of everyday life in Scotland over time and to do so, where possible, within a comparative context. Its focus is on the mundane, but at the same time it takes heed of the people's experience of wars, famine, environmental disaster and other major causes of disturbance, and assesses the effects of longer-term processes of change in religion, politics, and economic and social affairs. In showing how the extraordinary impinged on the everyday, the book draws on every possible kind of evidence including a diverse range of documentary sources, artefactual, environmental and archaeological material, and the published work of many disciplines.The authors explore the lives of all the people of Scotland and provide unique insights into how the experience of daily life varied across time according to rank, class, gender, age, and religion*

*A new analysis of mind/body unity, based on the philosophy of Spinoza*

*Manhood and Masculinities in Scottish History*

*Metrical Psalmody in Print and Practice*

*The Clergy in Early Modern Scotland*

*Medieval St Andrews*

*The Burghs and Parliament in Scotland, c. 1550–1651*

*Peter Martyr Vermigli*

*People and Change, 1490-1600*

**This book examines the power of the past upon the present. It shows how generations of Scots have exploited and reshaped history to meet the needs of a series of presents, from the conquest of the Picts to the refounding of Parliament.Dauvit Broun, Fiona Watson, and Steve Boardman explore the violent manipulations of the past in medieval Scotland. Michael Lynch questions well-entrenched assumptions about the Scottish Reformation. Roger Mason looks at the transformation of 'Highland barbarism' into 'Gaelicism'. Ted Cowan examines the 'Killing Times' of the covenanters, and David Allan the seventeenth century fashion for creative family history. Colin Kidd discovers the victims of Pictomania in Scotland and modern Ulster, and Murray Pittcock uncovers the comparable mania driving Jacobitism. Richard Finlay links the cult of Victoria with the queen's idea of herself as the heiress of the Scottish monarchy. Catriona MacDonald considers the neglect of women and the dangers of reconstructing history to suit modern sensitivities. Finally David McCrone provides a sociologist's perspective on the continuing dialogue between the past and the present.By exploring how the people of Scotland have variously understood, used and been inspired by the past this book offers a series of insights into the concerns of previous generations and their understanding of themselves and their times. It throws fresh light on the evolution of history in Scotland and on the actions and ambitions of the Scots who have formed and reformed the nation. This account draws on a wide range of documentary sources, pinpointing developments in a significant region in Scottish Reformation history. The story is set in its social and political context, illuminating events in Ayrshire and of the Reformation in Scotland as a whole.**

**Situating his life and thought within the broader context of the northern European Renaissance and French humanism, this work offers a critical re-evaluation of Andrew Melville in light of current research and the primary historical sources of the period.**

**Exploring Irish-Scottish connections in the period 1603–60, this book brings important new perspectives to the study of the early Stuart state. Acknowledging the pivotal role of the Hiberno-Scottish world, it identifies some of the limits of England's Anglicising influence in the northern and western 'British Isles' and the often slight basis on which the Stuart pursuit of a new 'British' consciousness operated. Regarding the Anglo-Scottish relationship, it was chiefly in Ireland that the English and Scots intermingled after 1603, with a variety of consequences, often destabilising. The importance of the Gaelic sphere in Irish-Scottish connections also receives much greater attention here than in previous accounts. This Gaedhealtacht played a central role in the transmission of religious radicalism, both Catholic and Protestant, in Ireland and Scotland, ultimately leading to political crisis and revolution within the British Isles.**

**The Oxford Illustrated History of the Reformation**

**Union and separation in two kingdoms**

**Evolution of Scotland's Towns**

**English "Singing Psalms" and Scottish "Psalm Baulks", c. 1547-1640**

**The Oxford Handbook of Calvin and Calvinism**

**The Place of the Dead**

**Scotland Re-formed, 1488-1587**

The Scottish People, 1490-1625 is one of the most comprehensive texts ever written on Scottish History. All geographical areas of Scotland are covered from the Borders, through the Lowlands to the Gaidhealtachd and the Northern Isles. The chapters look at society and the economy, Women and the family, international relations: war, peace and diplomacy, Law and order: the local administration of justice in the localities, Court and country: the politics of government, The Reformation: preludes, persistence and impact, Culture in Renaissance Scotland: education, entertainment, the arts and sciences, and Renaissance architecture: the rebuilding of Scotland. In many past general histories there was a relentless focus upon the elite, religion and politics. These are key features of any medieval and early modern history books, but The Scottish People looks at less explored areas of early-modern Scottish history such as women, how the law operated, the lives of everyday folk, architecture, popular belief and culture."

Throughout the twentieth century Scottish literary studies was dominated by a critical consensus that critiqued contemporary anti-Catholic by advancing a re-reading of the Reformation. This consensus understood that Scotland's rich medieval culture had been replaced with an anti-aesthetic tyranny of life and letters. As a result, Scottish literature has consistently been defined in opposition to the Calvinism to which it frequently returns. Yet, as the essays in this collection show, such a consensus appears increasingly untenable in light both of recent research and a more detailed survey of Scottish literature. This collection launches a full-scale reconsideration of the series of relationships between literature and reformation in early modern Scotland.

Previous scholarship in this area has tended to dismiss the literary value of the writing of the period - largely as a reaction to its regular theological interests. Instead the essays in this volume reinforce recent work that challenges the received scholarly consensus by taking these interests seriously. This volume argues for the importance of this religiously orientated writing, through the adoption of a series of interdisciplinary approaches. Arranged chronologically, the collection concentrates on major authors and texts while engaging with a number of contemporary critical issues and so highlighting, for example, writing by women in the period. It addresses the concerns of historians and theologians who have routinely accepted the established reading of this period of literary history in Scotland and offers a radically new interpretation of the complex relationships between literature and religious reform in early modern Scotland.

A one-volume political and ecclesiastical history of Scotland from the eleventh century to the Reformation. Thomas Green examines the Scottish Reformation from a new perspective - the legal system and lawyers. Green covers the Wars of the Congregation, the Reformation Parliament, the legitimacy of the Scottish government in 1558-61, the courts of the early Church of Scotland and the legal significance of Mary Stewart's personal reign.

Church, Cult, City

humanism, republicanism, reformation

Sovereignty, Polity and Liturgy

Scotland, England, and the Reformation, 1534-61

New Perspectives on Scottish Religion, c. 1500-c. 1660

Kings, Lords and Men in Scotland and Britain, 1300-1625

The Power of the Past

What did it mean to be a man in Scotland over the past nine centuries?Scotland, with its stereotypes of the kilted warrior and the industrial ahard man has long been characterised in masculine terms, but there has been little historical exploration of what masculinity actually means for men (and women) in a Scottish context. This interdisciplinary collection explores a diverse range of the multiple and changing forms of masculinities from the late eleventh to the late twentieth century, examining the ways in which Scottish society through the ages defined expectations for men and their behaviour.How men reacted to those expectations is examined through sources such as documentary materials, medieval seals, romance, poetry, begging letters, police reports and court records, charity records, oral histories and personal correspondence. Focusing upon the wide range of activities and roles undertaken by men a work, fatherhood and play, violence and war, sex and commerce a the book also illustrates the range of masculinities which affected or were internalised by men. Together, they illustrate some of the ways Scotlands gender expectations have changed over the centuries and how more generally masculinities have informed the path of Scottish history.Contributors:Lynn Abrams, University of GlasgowKatie Barclay, University of AdelaideAngela Bartem University of EdinburghRosalind Carr, University of East LondonTanya Cheadle, University of GlasgowHarriet Cornell, University of EdinburghSarah Dunningan, University of EdinburghElizabeth Ewan, University of GlasgowAlicia Fraser, University of GlasgowSergi Mainer, University of EdinburghJeffrey Meek, University of GlasgowCynthia J. Neville, Dalhousie University Janay Nugent, University of Lethbridge Tawny Paul, Northumbria University

Frequent discussions of Satan from the pulpit, in the courtroom, in print, in self-writings, and in the streets rendered the Devil an immediate and assumed presence in early modern Scotland. For some, especially those engaged in political struggle, this produced a unifying effect by providing a proximate enemy for communities to rally around. For others, the Reformed Protestant emphasis on the relationship between sin and Satan caused them to suspect, much to their horror, that their own depraved hearts placed them in league with the Devil. Exploring what it meant to live in a world in which Satan' s presence was believed to be, and indeed, perceived to be, ubiquitous, this book recreates the role of the Devil in the mental worlds of the Scottish people from the Reformation through the early eighteenth century. In so doing it is both the first history of the Devil in Scotland and a case study of the profound ways that beliefs about evil can change lives and shape whole societies. Building upon recent scholarship on demology and witchcraft, this study contributes to and advances this body of literature in three important ways. First, it moves beyond establishing what people believed about the Devil to explore what these beliefs actually did- how they shaped the piety, politics, lived experiences, and identities of Scots from across the social spectrum. Second, while many previous studies of the Devil remain confined to national borders, this project situates Scottish demonic belief within the confluence of British, Atlantic, and European religious thought.

Third, this book engages with long-running debates about Protestantism and the ' disenchantment of the world ' , suggesting that Reformed theology, through its dogged emphasis on human depravity, eroded any rigid divide between the supernatural evil of Satan and the natural wickedness of men and women. This erosion was borne out not only in pages of treatises and sermons, but in the lives of Scots of all sorts. Ultimately, this study suggests that post-Reformation beliefs about the Devil profoundly influenced the experiences and identities of the Scottish people through the creation of a shared cultural conversation about evil and human nature.

This book is the first detailed discussion of the political history of the Scottish Church in the reign of James VI (1567-1625). It offers a refreshing new perspective on the Reformed Kirk during the crucial period in its development. It is an examination of relations between Kirk and State based firmly on contemporary sources. Analysing the formation and evolution of clerical views, it argues for fluid patterns of opinion governed by events rather than fixed ideologies. As a result, it rejects the established notion of ' Melvillian ' and ' Episcopalian ' parties in the Kirk. Pivoting on the regal union of 1603, it explores the Scottish experience of the implementation of ecclesiastical policies under a multi-state monarchy in the light of recent British scholarship. It also assesses the significance of the regal union for the government of Scotland, for the status of the Kirk within Scotland and in relation to the Church of England. The result is a significant and challenging contribution to early modern Scottish and British historiography.

Early modern historians have theorized about the nature of the new 'British' history for a generation. This study examines how British politics operated in practice during the age of Mary, Queen of Scots, and explains how the crises of the mid-sixteenth century moulded the future political shape of the British Isles. A central figure in these struggles was the fifth earl of Argyll, the most powerful magnate not only at the court of Queen Mary, his sister-in-law, but throughout the three kingdoms. His domination of the Western Highlands and Islands drew him into the complex politics of the north of Ireland, while his Protestant commitment involved him in Anglo-Scottish relations. His actions also helped determine the Protestant allegiance of the British mainland and the political and religious complexion of Ireland. Argyll's career therefore demonstrates both the possibilities and the limitations of British history throughout the early modern period.

Ayrshire and the Reformation

The origins of the Scottish Reformation

Scottish Church Interiors 1560-1860

Riches and Reform

The Culture of Protestantism in Early Modern Scotland

Reforming the Scottish Parish

Scotland's Long Reformation

A nuanced approach to the role played by clerics at a turbulent time for religious affairs.

First extended treatment of the city of St Andrews during the middle ages.

The Reformation was a seismic event in history, whose consequences are still working themselves out in Europe and across the world. The protests against the marketing of indulgences staged by the German monk Martin Luther in 1517 belonged to a long-standing pattern of calls for internal reform and renewal in the Christian Church. But they rapidly took a radical and unexpected turn, engulfing first Germany and then Europe as a whole in furious arguments about how God's will was to be discerned, and how humans were to be 'saved'. However, these debates did not remain confined to a narrow sphere of theology. They came to reshape politics and international relations; social, cultural, and artistic developments; relations between the sexes; and the patterns and performances of everyday life. They were also the stimulus for Christianity's transformation into a truly global religion, as agents of the Roman Catholic Church sought to compensate for losses in Europe with new conversions in Asia and the Americas. Covering both Protestant and Catholic reform movements, in Europe and across the wider world, this beautifully illustrated volume tells the story of the Reformation from its immediate, explosive beginnings, through to its profound longer-term consequences and legacy for the modern world. The story is not one of an inevitable triumph of liberty over oppression, enlightenment over ignorance. Rather, it tells how a multitude of rival groups and individuals, with or without the support of political power, strove after visions of 'reform'. And how, in spite of themselves, they laid the foundations for the plural and conflicted world we now inhabit.

The first authoritative survey of the history of common land in Great Britain from the medieval period to present day.

Frameworks of Change and Development

Satan and the Scots

Negotiating Power in a Burgh Society

The Politics of Religion in the Age of Mary, Queen of Scots

Crime and Community in Reformation Scotland

Nine Centuries of Man

The Jacobean Kirk, 1567–1625

**The Scottish Reformation of 1560 is one of the most controversial events in Scottish history, and a turning point in the history of Britain and Europe. Yet its origins remain mysterious, buried under competing Catholic and Protestant versions of the story. Drawing on fresh research and recent scholarship, this book provides the first full narrative of the question. Focusing on the period 1525-60, in particular the childhood of Mary, Queen of Scots, it argues that the Scottish Reformation was neither inevitable nor predictable. A range of different 'Reformations' were on offer in the sixteenth century, which could have taken Scotland and Britain in dramatically different directions. This is not a 'religious' or a 'political' narrative, but a synthesis of the two, paying particular attention to the international context of the Reformation, and focusing on the impact of violence - from state persecution, through terrorist activism, to open warfare. Going beyond the heroic certainties of John Knox, this book recaptures the lived experience of the early Reformation: a bewildering, dangerous and exhilarating period in which Scottish (and British) identity was remade.**

**Existing studies of early modern Scotland tend to focus on the crown, the nobility and the church. Yet, from the sixteenth century, a unique national representative assembly of the towns, the Convention of Burghs, provides an insight into the activities of another key group in society. Meeting at least once a year, the Convention consisted of representatives from every parliamentary burgh, and was responsible for apportioning taxation, settling disputes between members, regulating weights and measures, negotiating with the crown on issues of concern to the merchant community. The Convention's role in relation to parliament was particularly significant, for it regulated urban representation, admitted new burghs to parliament, and co-ordinated and oversaw the conduct of the Burgess estate in parliament. In this, the first full-length study of the burghs and parliament in Scotland, the influence of this institution is fully analysed over a one hundred year period. Drawing extensively on local and national sources, this book sheds new light upon the way in which parliament acted as a point of contact, a place where legislative business was done, relationships formed and status affirmed. The interactions between centre and localities, and between urban and rural elites are prominent themes, as is Edinburgh's position as the leading burgh and the host of parliament. The study builds upon existing scholarship to place Scotland within the wider British and European context and argues that the Scottish parliament was a distinctive and effective institution which was responsive to the needs**

**of the burghs both collectively and individually.**

**As Superintendent of Fife, John Winram played a pivotal role in the reform of the Scottish Church. Charting his career within St Andrews priory from canon to subprior, Linda Dunbar examines the ambiguity of Winram's religious stance in the years before 1559 and argues that much of the difficulty in pinning down Winram's views stems from the mis-identification of John Knox's un-named reforming sub-prior with Winram. In fact, as the book shows, this early reformer was probably Winram's own sub-prior, Alexander Young. The various reforming influences on Winram, and the gradual change in his religious stance is charted, together with his robust attempts at Catholic reform with St Andrews and his profound effect upon John Knox during the siege of the castle. In 1559, Winram eventually decided to side with the Protestants. The book concludes with an analysis of the difficulties experienced by Winram and the preponderance of accusations against him which led to his final relinquishing of office in 1577. In his transition from a Catholic to a Protestant reformer, Winram's experience is typical of that of many of his contemporaries in Scotland and in Europe.**

**While the Reformed tradition originated with Huldrych Zwingli and was more fully developed with John Calvin, it was John Knox who made significant contributions to this movement as it unfolded in Scotland. John Knox: An Introduction to His Life and Works traces the life and thought of John Knox in a succinct and readable way. While a number of biographies tell the story of the famous Scottish reformer, professors Kyle and Johnson take the reader in a different direction, offering an interpretation of his writings. They take a chronological approach to his works—leading the reader through his early years, his exile, and his return to Scotland—allowing them to speak for themselves, an approach that also tells the story of Knox's life and ideas.**

**Preaching, Word and Sacrament**

**The Scots in early Stuart Ireland**

**Literature and the Scottish Reformation**

**Ayrshire Notes**

**History of Everyday Life in Medieval Scotland**

**Clerics and Clansmen**

**A Companion to Tudor Britain**

This series of essays offers new perspectives on the longer-term context and development of the Scottish Reformation, emphasising changes and continuities in religious life in early modern Scotland, and synthesising the fruits of the latest research in the field.

Pierre Martyr Vermigli (1499-1562), né en Italie, prieur augustinien à Naples, puis réformateur à Strasbourg, Oxford et Zurich, fut un personnage clé du protestantisme réformé. Ce recueil rassemble une quinzaine de contributions qui se sont attachées particulièrement à la pensée théologico-politique de cet humaniste européen au plein sens de l'expression.

In this volume, hitherto unused manuscript material brings to light the history of the Dominican Order in one of Scotland's most turbulent periods. Issues of reform and Reformers, literature, and religious practice are set out with a fresh perspective.

From the death of James III to the execution of Mary, Queen of Scots, Jane Dawson tells story of Scotland from the perspective of its regions and of individual Scots, as well as incorporating the view from the royal court. Scotland Re-formed shows how the country was re-formed as the relationship between church and crown changed, with these two institutions converging, merging and diverging, thereby permanently altering the nature of Scottish governance. Society was also transformed, especially by the fears, new landholders who became the backbone of rural Scotland. The Reformation Crisis of 1559-60 brought the establishment of a Protestant Kirk, an institution influencing the lives of Scots for many centuries, a diplomatic revolution that discarded the 'auld alliance' and locked Scotland's future into the British Isles.Although the disappearance of the pre-Reformation church left a patronage deficit with disastrous effects for Scottish music and art, new forms of cultural expression arose that

The Reformation in Fife, 1560-1640

John Winram (c. 1492-1582) and the Example of Fife

A History from the Middle Ages to the Present Day

The Dominican Order, 1450-1560

A Companion to the Reformation in Scotland, c.1525-1638

Death and Remembrance in Late Medieval and Early Modern Europe

The Earl of Argyll and the Struggle for Britain and Ireland

The Protestant Reformation of the sixteenth century brought a radical shift from a profoundly sensual and ceremonial experience of religion to the dominance of the word through Book and sermon. In Scotland, the revolution assumed proportions unequalled by any other national Calvinist Reformation, with Christmas and Easter formally abandoned and attendance of weekday as well as Sunday sermons strictly enforced as part of an invasive disciplinary regimen.

This book provides a comprehensive account of attitudes towards the dead and their 'placing'.

The Oxford Handbook of Calvin and Calvinism offers a comprehensive assessment of John Calvin and the tradition of Calvinism as it evolved from the sixteenth century to today. Featuring contributions from scholars who present the latest research on a pluriform religious movement that became a global faith. The volume focuses on key areas: transatlantic world, Africa, South America, and Asia. Calvin's theology was from the beginning open to a wide range of interpretations and was never a static body of ideas and practices. Over the course of his life his thought evolved and deepened while retaining unresolved tensions and questions that created a legacy that was constantly being reworked.

bringing together Christian communities that claim a shared heritage but often possess radically distinct characters. The Handbook reveals fascinating patterns of continuity and change to demonstrate how the movement claimed the name of the Genevan reformer but was moulded by an extraordinary range of religious, intellectual and cultural influences. It also explores how Calvinism has been reimagined and reinterpreted in indigenous African beliefs and postmodernism. In its global contexts, Calvinism has been continuously reimagined and reinterpreted. This collection throws new light on the highly dynamic and fluid nature of a deeply influential form of Christianity.

Medieval Scotland

Andrew Melville and Humanism in Renaissance Scotland 1545-1622