

I.

NOTICE OF TRIALS FOR WITCHCRAFT AT CROOK OF DEVON,
KINROSS-SHIRE, IN 1662. By R. BURNS BEGG, F.S.A. Scot.

The old MS. which I have now the honour to lay before the Society is a full and apparently authentic copy of the Minutes of an Assize Court of Justiciary, held in Kinross-shire in 1662, under the penal statute against sorcery and witchcraft. During the course of that year the Court met on five different occasions at the Crook of Devon, a small hamlet in the parish of Tullibole, now called Fossoway, and the proceedings, which, so far as I am aware, have never hitherto been published, form a not unimportant addition to the literature bearing on that mysterious subject—the prevalence of witchcraft in Scotland during the seventeenth century. No one, I think, can reasonably question the admissibility of these proceedings among the *Transactions* of the Society; for the subject on which they bear—Trial for Witchcraft in Scotland—is one which possesses peculiar and special attractions for every Scotsman of antiquarian tastes. Independent altogether of the tragic interest which necessarily attaches itself to these cruel and barbarous proceedings, they seldom fail to furnish us with interesting and reliable information as to the minutiae of rural life, domestic and social, of two hundred years ago. The revelation may not be a bright or pleasing one, but it never can be lacking in interest to those who desire to realise the habits and modes of thought, and the habits and modes of living of our ancestors in less enlightened times. It furnishes us with little realistic glimpses of the people of Scotland as they then were, in their own homes and at their ordinary daily avocations, and it puts into our hands some of those practical working details, if we may so call them, which went to constitute the great historical movements of the period. These trials, therefore, often form an important and valuable auxiliary in our investigations, not into mere local history, but also into the great national movements of the times, and the facts they disclose enable us to fill in and give due effect to the broad bold contour lines with which our national history supplies us.

The special proceedings to which attention is here drawn do not present to us circumstances materially differing from those which are disclosed by other trials of a similar character, but to some extent they may probably be entitled to be regarded as unique, as they furnish us with a full copy of the formal Minutes of Court from the "Dittay" or Indictment against the accused down to the final doom, and they thus shed not a little light on the judicial forms of procedure of two centuries ago. The proceedings too are the more noteworthy as they took place not under the supervision of any of the "understanding gentlemen," to whom, in 1661 and 1662, the Privy Council granted commission in a wholesale manner, empowering them to deal with reputed witches in their own immediate locality, but actually under the presidency of His Majesty's Justice-General Depute for Scotland, Mr Alexander Colville of Blair, a gentleman of professional training and ability, and one whose official position affords a guarantee that, according to the judicial views of the period, the proceedings were in all respects formal and regular.

The persons put on trial before Mr Colville at Crook of Devon were thirteen in number, consisting of one warlock, Robert Wilson, and twelve witches; and, as thirteen formed the orthodox number of which a "covin" or organised company of witches consisted, it is highly probable that the rural raid on the district may have been made for the express purpose of eradicating this particular gang. If so, it very effectively served its purpose; for of the whole thirteen persons accused, only one of them (Agnes Pittendreich) escaped the fatal doom, and her escape was entirely due to her being pregnant at the time of her trial, and from merciful motives she was respited under obligation to come up again for trial when required. As there is no record of any ulterior proceedings being taken against her, we are prone to hope that the temporary respite proved in reality to be a permanent acquittal in her favour. In the case of another of the reputed witches (Margaret Hoggin) no conviction or sentence is recorded, although the evidence against her was not less reliable than that which led to the conviction and execution of the other prisoners, but in the "dittay" against her she is described as a woman "of three score and nineteen years," and she may have been spared in consequence of her extreme age, or, more probably still, she may have

died from excitement and terror in the course of her trial. At all events, it is clear that she did not long survive her trial, for she is referred to as "deceased" at the next diet of Court, which took place only two months afterwards. Another of the accused (Christian Grieve) seems to have met with singularly questionable justice. She is put on her trial on the 21st of July 1662, and although the evidence against her is as strong or even stronger than that which was adduced against the other prisoners, the "hail assize in ane voice declare that they will not convict her in no point of witchcraft, nor cleanze her of no point," and yet on the 8th of October 1662, the same jury, under the same presiding judge, and apparently without any additional evidence of any kind, convicted her and she was "stranglit" on the fifth day thereafter.

The dates of the different diets of Court are 3rd and 23rd April 1662, 5th May 1662, 21st July 1662, and 8th October 1662. On the first of these occasions (3rd April 1662) the persons brought up for trial were three in number, viz., "Agnes Murie, indweller at Kilduff; Bessie Henderson, indweller in Pitfar; and Isabella Rutherford, in Crook of Devon," all of whom were, after a lengthened and apparently minute investigation, convicted "by the hail assize in ane voice," and were sentenced by the presiding judge to be "all three taken away to the place called the Lamblaires, bewest the Cruick Miln, the place of their execution, to-morrow, being the fourth day of this instant month of April, betwixt the hours of one and two in the afternoon, and there to be stranglit to the death by the hands of the hangman, and thereafter their bodies to be burnt to ashes for their trespass, whereupon William Donaldson, 'doomster,' gave doom." On the second occasion, 23rd April 1662, the accused are five in number, consisting of persons who had been "delated" or accused by the prisoners at the former trial as having been present with them at the alleged meetings with "Sathan." These were Robert Wilson, indweller in Crook of Devon; Bessie Neil, indweller in Gelvin; Margaret Litster, indweller in Kilduff; Janet Paton, indweller in Crook of Devon; and Agnes Brugh, indweller in Gooselands—all of whom met with a similar doom, the date of their execution being also the day following their trial, and William Donaldson being again "doomster." In the course of the investigations at

this trial the name of Agnes Pittendreich is incidentally introduced, she having been "delated" in the confession of Margaret Litster as having been with her and several other women at a meeting with "Sathan at Gibson's Craig in last, 1661," and she was at once brought before the Court, but owing to her being pregnant she was ordained by the Justice-General Depute "to be put to liberty for the present, and that she should answer whenever she was called upon, within fifteen days under pain of death." At the third diet of Court, on 5th May 1662, the accused are two in number, Margaret Hoggin, relict of Robert Henderson, and Janet Paton, indweller in Kilduff, relict of David Kirk. As already explained, no conviction is recorded against Margaret Hoggin, apparently owing to her being on the verge of eighty years of age, but for her slightly younger companion, Janet Paton, there is no escape, and she is sentenced to be stranglit and burnt between four and five o'clock in the afternoon of the very day of her trial, Alexander Abernethie being her executioner. An interval of upwards of two months occurs between this trial and the next diet of Court, arising from the remaining members of the "covin" having fled from justice, in dismay at the fearful fate which had befallen their companions. On this occasion, 21st July 1662, two prisoners were brought to trial, Janet Brugh, spouse to James Moreis, at the Cruick of Devon, and Christian Grieve, spouse to Andrew Beveridge, and the first of these was convicted and sentenced to be stranglit and burnt by Thomas Gibson, "doomster," on the day following; while Christian Grieve was acquitted only to be retried and convicted by the same jury on the 8th of October following, and she also was "stranglit" and burnt by Thomas Gibson, "doomster," on the 13th day of that month, between two and three o'clock in the afternoon.

The constitution of the tribunal before which these unfortunate persons were put on trial for their lives appears to have been similar to that of a modern jury court—Mr Colville, as Justice-General Depute, being the presiding judge; while the jury consisted of fifteen persons, selected from the landowners and other responsible residents in the district. A partial change is made on the assize summoned for each separate diet of the Court, with the exception only of the closing

diet, when exactly the same jury who officiated at the previous Court and acquitted one of the accused (Christian Grieve) were simply recalled for the purpose of reconsidering and entirely reversing their previous decision. The jury was apparently composed of men of recognised position and respectability, and fairly representative of the intelligence and enlightenment of the district. Neither can it be doubted that they were all men whose natural leanings would be towards the merciful side, and yet "'tis true, 'tis pity, and pity 'tis, 'tis true," that among them all there was no one to raise a single dissentient voice against the wholesale conviction of the accused. The unanimity of the jury affords a saddening proof of the deep and unreasoning belief in the Satanic influence which then prevailed among all classes of the community, and of the utterly blinding and deadening effect which that belief was capable of exercising over even the most kindly, sympathetic, and merciful natures. But a further and still stronger indication of the universality of this belief is afforded by the fact disclosed in the records of these trials, that there was, in addition to the formal court of justice, a self-constituted local tribunal of an irresponsible, and therefore of a much more formidable character, among whom there existed an equally unanimous belief in the guilt of the accused. This local conclave of self-constituted inquisitors consisted of the principal proprietor of the parish, the laird of Tulliebole, assisted by his baillie and the minister of the parish of Fossoway, assisted by his kirk-session, and aided also by his clerical brethren, the ministers of the adjoining parishes of Kinross, Cleish, and Muckart. There were also several other prominent residenters in the district, of whom not fewer than eighteen are, from first to last, indicated by name and designation, who all made themselves very active and zealous in bringing the reputed witches to trial. This local conclave seems to have spared neither time nor trouble in not only ferreting out all the available evidence against the accused, but also in extorting confessions of guilt from the poor ignorant deluded creatures themselves. The overzeal of the Scotch clergy in these prosecutions was notorious, and from the frequent reference to the minister of Fossoway it is very clear that he in particular contributed in no small degree towards the extremely tragic result of the trials. The preliminary

investigation of this local inquisition seems to have been of cruelly protracted duration—extending even over several months. How these investigations were conducted, or what means were used to influence the imagination and terrors of the ignorant superstitious victims, we have no means of judging, but viewed through the medium of the confessions alleged to have been extorted, they certainly appear to have been sufficiently trying and painful.

From the recorded confessions of the accused, it would appear that there really was in and around the Crook of Devon a local “covin” or regularly organised band of so-called witches. Each of the accused supports and corroborates the others, at least to that extent, as well as in their statement that midnight meetings of the “covin,” at which they and others were present, were held at various places in the neighbourhood. They also corroborate the statements made by the others that a person met them at these meetings whom they believed to be Satan, and that they at his request renounced their baptism, and “engaged themselves to be his servant by putting one of their hands on the crown of their head and the other under the sole of their foot, and delivering all betwixt them over to him.”

The light which the confessions throw upon the meetings is disappointingly meagre. They were generally held between midnight and the dawn of day, and apparently they were of frequent occurrence, and were held at various places, sometimes at a distance of six or seven miles from the residences of some of the members of the “covin.”

In only two instances is there anything like a glimpse afforded of the “orgies” which then took place, but even it is disappointingly scanty. Margaret Hoggin, in confessing to having met with Satan “at the Heathery Brow, bewest the Crook of Devon, where the gallows stands,” said it was before midnight, “and Satan shook hands with her to continue his servant, and the foresaid haill women were there likewise, and they did all dance, and ane piper played.” Janet Paton, in her confession, refers to “a meeting which Satan appointed at Stranriegate, bewest the Crook of Devon, whilk she obeyed, and declared that there was there Margaret Hoggin, in Kilduff, and others, and they did all dance and ane piper play, being 16 or 18 in number, and Satan had

black coloured clothes and ane blue bannet, being an unco like man." These and other details of a similar character are corroboratively introduced into several of the "confessions," and, however injudiciously and improperly these statements may have been extorted, they clearly show that the facts condescended on were not a mere hallucination on the part of those deluded creatures. Deluded they undoubtedly were by their own ignorant superstition, but at the same time they seem to have been as undoubtedly the victims of unscrupulous and designing knaves, who personated Satan for their own guilty purposes, and who, by working upon the ignorant terrors of their victims, induced them to become their abject slaves. The country at that time, owing to the recent Revolution, was still in a very unsettled condition, and no doubt the rural districts were swarming with discharged soldiers and others trained to no handicraft or trade, and dependent for their subsistence on whatever in the course of their wanderings came within their reach. To outcasts of that stamp the blinded allegiance of a dozen or so of the residents in a rural district must have appeared to be an advantage well worth securing by any means and at all hazards.

The description given by the witches of Satan's bodily appearance forms a mysterious feature in their various confessions. They seem all to have been very pointedly interrogated on this special point,¹ chiefly, no doubt, from the desire of the clergy, who were their chief interrogators, to become better acquainted with the personal aspect of their mighty and uncompromising opponent. If such was the cause of their interest in this special point of inquiry, the information elicited must have been of a somewhat bewildering character, for it seems to be more fitted to prove the versatility of the Evil One than to establish his personal identity. Much, however, as they vary in their description of Satan's personal appearance, they all agree in representing him as uniformly ardent in his attentions to the witches, not even the octogenarian Margaret Hoggin being neglected. To the solitary wizard, however, the Devil proved himself to be the hardest and most parsimonious of taskmasters, for he

¹ But see the *Malleus Maleficarum*, the *Demonology* of King James, &c., for the nature of the proceedings and interrogatories proper to be used in the establishment of cases of witchcraft.

states that "Satan promised him silver and gold, whilk he never got, and that Satan gave him both meat and drink sundry times, which did him never good, but since syne he was Satan's servant that he was never able to buy himself a pair of shoon."

Apart from these so-called confessions, the evidence led in support of the criminal charge is of the most meagre character, alike in its bulk and in its effect. In only four cases is there the slightest attempt to lead any evidence whatever in corroboration of the confession of the accused, and the statements of the witnesses are of so absurd and inconclusive a character that they would be positively ludicrous were it not for the extremely tragic conclusion to which they no doubt materially assisted the Court in arriving.

It is to be regretted that the circumstantial details introduced into the records of these trials are of so trivial and unimportant a character, but the very fact that they are so only brings out still more glaringly the cruel barbarity and injustice of the doom which was pronounced by the Court, a doom which, barbarous and unjust as it was, there is too much reason to believe was actually hailed with general satisfaction by the people of the district in which this horrible tragedy was enacted. Surely no better or more striking proof could be wished of the advance of intelligence and enlightenment that has taken place within the last two centuries, than that which is afforded by the retrospect in which these trials involve us. Human nature, no doubt, has its fancies and superstitions still, but these are no longer expiated by a doom so cruel and inhuman as that which was pronounced on the Crook of Devon witches. Whatever may be the evils and excesses of the present day, we have much reason for thankfulness that our lot has not been cast in those olden times depicted by Byron,

When Christians burned each other, quite persuaded
That all the Apostles would have done as they did.

PROCEEDINGS AGAINST AGNES MURIE, *indweller in Kilduff*; BESSIE HENDERSON, *indweller in Pitfar*; ISABEL RUTHERFORD, *in Crook of Devon*.

Ye all three are indytit and accusit forsamuckle as by the Divine law of the Almighty God set down in his sacred word, especially in the 18 chap. of

Deut. and 20 chap. of Levit. made against the users and practisers of witchcraft, sorcery, charming, soothsaying, and against the seekers of help or responses of them, and in the 22 chap. of Exodus, the 18 verse, "Thou shalt not suffer a witch to live," threatening and denouncing to the committers of such devilish practices the punishment of death. According to the whilk law of Almighty God it is statute and ordained by divers Acts of the Parliament of this Kingdom specially by the 73rd Act of the Ninth Parliament of our Sovereign Lord's dearest great grandmother, Queen Mary of good memory, it is statute that no manner of person or persons of whatsoever estate, degree, or condition they be of, presume nor take upon hand at any time thereafter to use or practise any manner of witchcraft, sorcery, necromancie, nor give themselves forth to have any craft or knowledge thereof thereby to abuse the people, neither that no person nor persons seek any help, response or consultation, at ony such abusers foresaid or users of sorcerie, witchcraft, or necromancie, under the pain and punishment of death to be execute als well against the users and abusers as the seekers of the said help response or consultation as in the said laws of Almighty God and Acts of Parliament at more length is contained. Notwithstanding whereof ye the said Agnes Murie (for evil and sinful ends) having received instructions and devilish informations from the Devil, your covenanted master, how to practise and put in execution that devilish trade of witchcraft and sorcerie. Lykeas for clearing of your said sorcerie and witchcraft that ye, being coming from the Crook Mill, about Martinmas last, 1661, Sathan did appear to you at the back of Tullibole yards, being on Monday, and said to you "will you be my servant and I will give you als much silver as will buy you as many corn as will serve you before Lammas," whilk you granted. Likeways he desired you to renounce and forsake your baptism, whilk ye did, and he gave to you a new name calling you Rossina, whilk ye yourself did freely confess, and likeways at the same time Sathan had the use of your body at the foot of the round knowe at the back of the yards of Tulliebole, and knew not whether his body was hot or cold, whilk ye did also freely confess. Likeways ye confessed that ye was at the meeting with Sathan at Gibsons Craig at Andersmas last, and that there was with you whom ye knew, Robert Wilson in the Crook of Devon, and his spouse, Gilles Hutton, in Gartquheneane, Margaret Duncan in Broome, in the Parish of Dollar, and Agnes Allene in the Crook of Devon, whilk ye freely confessed and promised to confess and delate some others. This ye did before Mr Alexander Ireland, minister, and Mr Robert Alexander, bailie, and thereafter being interrogated be the said minister what was the reason that hindered you to do the same presently, ye desired the said Mr Robert Alexander to lay his hand upon your breast to find how the lump troubled you and to put his hand behind your back and he would find als much trouble you there.

Likeways ye confesst that Sathan desired you to go to the (*sic*) of the moss

betwixt the walkers and Hairlaw, and ye would get some women there that would go with you to Gibson's Craig. This he desired you to do on Wednesday next thereafter whilk freely ye promised to do. Ye confessed that ye came to the foresaid place at the aforesaid time, and that Robert Wilson, Agnes Pittendreich, Agnes Alleine in Cruick of Devon, Margaret Duncan in Broome, Agnes Brugh in Gooselands, were at the aforesaid place when ye came, and that the forenamed persons did go with you to Gibson's Craig where ye saw three women with black heads, and Sathan with them, and that ye saw there the said Gilles Hutton with her coat about her head, and Margaret Duncan with a rachan grey plaid about her, and that ye came altogether to the Powmilk back again leaving the devil at the head of Gibson's Craig, with the three women with the black heads, and likewise at your returning from the meeting you saw Robert Wilson sitting at Robert Whyte's fauld dyke, having a grey plaid about him, and that you had the same clothes that are now upon you, this ye all freely confessed in the presence of the Minister and Mr Robert Alexander.

Likeways upon the 28th day of March 1662, ye confessed that Agnes Sharp, in Peatrig, and Janet Paton spouse to James Sinclair at the new Mill of Glendevon, were also guilty of sorcerie and witchcraft as ye yourself were, and that Janet Paton, termed "the Nun," was a great one, and that she might have been taken and burnt seven years since, and that Janet Paton, in Kilduff, was also guilty as ye yourself. This ye did confess before the minister, Mr Robert Alexander, and Mr James Forsyth, minister of Muckhart, and Mr William Hutson, schoolmaster.

And likeways ye confesst that ye was at the meeting at Trufhills with the rest, and likeways ye confesst that the first time the devil had to do with you he gave you the mark in your craig.

Sworn Dittays given in be Janet Millar, spouse to Henry Anderson in Craighton, against the said Agnes Murie.

Ye, the said Agnes Murie, are indited and accused for coming to Henry Anderson, he being coming from his sawing of Bear, and Janet Millar his spouse, and the said Agnes being in company with them. Ye, the said Agnes, said to the said Henry, "my Bear land would have been better had ye laid a loak lime upon it as ye did the rest, and the said Henry said, "it needed none," and ye said "what reak, it matters not, go in with me and get an snuff." Lykeways ye said, "I would he had sown my lint seed, it is sown in an drownit holl in Kilduff." As also in the summer before, and divers times, since ye said that there was never one that angered you but you got your heart syth of them, and having gotten an snuff, the said Henry said he would go and turn the oxen out of the corn. The said Janet Millar said, to the said Henry, "ye are tyred enough else, I will go turn them." Ye said,

“ come again Henry and get another snuff for devil an pickle more ye will get of it, and upon the morn thereafter ye said to Isobel Wilson, servant to the said Henry that the said Henry shuik the sheet well enough yesterday, but he could not do it this day, and immediately after he got the said snuff coming to his own house he was stricken speechless, and lost the power of ane of his sides, and thus he continued fourteen days speechless, and ane year thereafter or thereby the said Henry and his spouse went to one Robert Small at Newtyll, hearing that he was ane man of skill to seek remedy for his distress and after the said Henry had told him the nature of his disease he answered and said “ Ye liked snuff over well.”

Ye, the said Agnes are lykeways indited and accusit for coming to Robert Futt to Adam Keltie's in Gelvin and speiring at the said Robert Futt where they watered their cattle in the storm in February last, 1662, and thereafter the said Adam Keltie had ane grey meir that took an shaking and an great sickness, and when the meir began to mend one of his master's best ewes died, and when the meir was well ane of his plow oxen grew sick upon the last day of February, being Friday, and continued to Wednesday thereafter, and when he began to mend another ewe died.

The Confession and Dittays of the said Isabel Rutherford.

Ye, the said Isabel Rutherford, are indyted and accused of the sin and crime of witchcraft, ye confessed ye had been also long ane witch as ye had been ane charmer, as also ye confesst that ye was affrayed first when ye saw Sathan as also ye confessed that at his first appearing to you ye was affrayed, and that at his first appearing to you he desired you to be his servant, whilk ye willingly condescended unto. Likeways ye confesst that ye renounced your baptism, and immediately thereafter Sathan gave you an mark; and declared that Sathan was in likeness of a man with grey cloathes and ane blue bannet, having ane beard; as also ye confesst that when ye got the mark it was painful two or three days.

Likeways ye confesst that the Devil gave you ane name, calling you viceroy, and that his name was Samuel.

Likeways ye confesst that Sathan appeared to you before your own door, and desired you to keep the meeting at Gibson's Craig, whilk ye promised to do. This he told you two or three weeks before the meeting, and you confesst when ye came to the appointed place and meeting the Devil said to you “ What now are ye come.”—He appearing to you in the likeness of a man with ane blue bonnet and grey clothes.

Likeways ye confesst that ye was at ane meeting at Turfhill, where Sathan took you by the hand and said “ welcome, Isabel,” and said that his hand was cold; and in the glomeing before the said meeting the Devil appeared to you at the loning betwixt John Livingstone's and John

Marshall's and desired you to be present at the said meeting, whilk ye promised to do. This ye confesst in presence of Mr Alexander Ireland, minister, and Mr James Forsyth, minister, at Muckhart; John Murray, at Livieland; Mr Robert Alexander, Baillie, Tullybole; Robert Livingstone of Cruik Miln; and William Hutson, schoolmaster.

Likeways ye did confess that Sathan had carnal dealing with you at the east side of John Livingstone's yard, and confesst that his body was cold and his seed likewise. This ye did freely confess in presence of Mr Robert Alexander, Baillie, William Dempster, in Bankhead; Robert Mailer, in the Crook of Devon; and William Hutson, schoolmaster.

*Sworn Dittays given in by Janet Hutton in Crook of Devon against
the said Isabel Rutherford.*

Ye, the said Isabel Rutherford, are indyted and accusit of the sin and crime of witchcraft. That ten years since or thereby James Wilson, husband to the said Janet Hutton, being diseased, and Janet Hutton, his spouse, being from home in the Common of Fossoway; and the said James Wilson being lying upon ane knowehead above the stack, ye, the said Isabel Rutherford came to him and said "What now, James, I think that ye are not well, and ye are not weil;" and ye desired him to go into the house, whilk he did, and losit his coat and gropit his breast and back and said he was melt grown, and spake some words he understood not, and he was aye the worse thereafter, and so far as ye touched was aye the worse thereafter, and was all drawn together as it were with sea cords, and the morn thereafter the aforesaid James Wilson and his said spouse being lying in their bed togeddar, the said James said to Janet, his spouse, he wished he had been quartered quick when she went from home yesterday, and she said "Why I did nothing but went to the Common." And he said there came a common thief to him whilk was the said Isabel Rutherford and shew all things aforesaid, and said he would take his meir and ride to the Cruik and seek his health from the said Isabel Rutherford, altho' they could rife him at horse's tails and seek it for God's sake, and the said Janet bade him seek it from God, and she said he should never see her if he did so, and in the moneth of October the said Janet said, I will go to her in fair ways to see gif she will do him ony good and she would pay her for it, and she met her accordingly in the Kirkyard at Tullybole, and the said Isabel asked how the said James did, and the said Janet answered and said that he had ane sore summer, and the said Isabel promised to come to him the morn thereafter, whilk she did, and gropit the same James, his hail boddie and leggs, and said he was all oergane in that disease, and the said Isabel went home and said she would come again the morn at even, whilk she did, and how soon she came in his sight he bade her swithe away, God gif he had never seen her, and

the said Janet gave her an loak meal and she went away, and thereafter the said James never stirred in his bed unlifted, but became clean distracted so that he would never thereafter look to the said Janet, his said spouse, nor suffer her to make his bed, nor come near him thereafter, whereas before there was never an evil word between them for the space of sixteen years."

And likeways twelve years since or thereby ye, the said Isabel Rutherford, came "and charmed ane young man named Alexander Kid in Muirhauch for melt growing, as also four years since or thereby James Kid of Muirhauch being diseased with the trembling feavers the space of twenty-two weeks, ye, the said Isabel, came to him and said, ye will never be well till ye be charmed, for ye are melt grown as your brother was, and he answered, will you do it presently or not, and ye said, not until the morn, when ye shall meet me at the head of the Black Craig before the sun rising, and the said James went there, and it was more nor an hour and an half after the sun rising before ye, the said Isabel, came there, being in the month of May, and when ye came ye desired him to loose his breast, whilk he did, and ye stracked his side three several times with your luif, and immediately thereafter upon the yeard with some mumbling words that he wist not what, and the said James declared that he was not the better nor was never well sin syne."

The Confession and Dittays of the said Bessie Henderson.

Ye, the said Bessie Henderson are indited and accused of the sin and crime of witchcraft. Ye confessed ye had been forty years in the Devil's service since the time ye milked the Old Baillie of Kinross his kye before the calving.

Likeways ye confessed that half ane year since ye was at a meeting in an fauld with Isabel Gibson and many mae, and that ye was taken out of your bed to that meeting in an flight, at whilk meeting the Devil appeared to you, and promised to you that you should want nothing, and ye being asked by the minister gif ye would confess (sic) Ye answered not. Likeways ye confessed that the Devil kepted up your heart fra confessing. This ye confesst in the presence of the Laird of Tullybole, Mr Alex. Ireland, Minister, Mr R. Alexander, Baillie, Robert Livingstone and Henry Mercer, Elders.

And likeways ye, the said Bessie Henderson in presence of the Minister, Robert Livingstone of Cruik Miln; John Livingstone of Rantrieknow, Elders; John White, in Cruik of Devon; James Rutherford, in Earnyside, and Andrew Kirk in Carnbo, freely confessed that the Devil appeared to you in the likeness of ane bonnie young lad at Trufhills, aboon Kinross, with ane blue bonnet and asked you gif you would be his servant, promising that ye

should want nothing, whilk ye freely and instantly accepted and granted thereto.

Likeways he desired you to renounce and forsake your baptism whilk ye freely did, as also confessed that the Devil gave you a new name, and like a man's name, immediately after the renunciation of your baptism, but ye had forgotten what it was.

Likeways ye freely confessed that Agnes Murie and Isabel Rutherford were with you in the foresaid place.

Likeways after the Minister had prayed for you, ye desiring the same, ye confessed that Janet Paton, in Cruik of Devon; Janet Brugh, there; Janet Hird and Isabel Condie, in Meikletown of Aldie; Christian Creiff and Margaret Young, in Quhorlawhill; Margaret Huggon and Bessie Neil, in Gelvan; Janet Paton and Margaret Litster, in Kilduff; Margaret M'Nish, in Tilyochie, that all these forenamed persons were also guilty of witchcraft as ye yourself is, as ye desired the foresaid persons to be put to trial.

Likeways in presence of the Laird of Tullybole, Mr Geo. Colden, minister of Kinross; Mr Alex. Ireland, minister at Fossaquhy; James Dempster, baillie of Kinross; Mr Robert Alexander, baillie of Tullybole; James Alexander of Downhill; ye the said Bessie confessed and declared as of before that ye renounced your baptism to Sathan, and immediately thereafter got a new name whilk ye had forgotten, and ye being posit what ground ye had to delate the foresaid persons ye answered because they were also guilty as ye, and ye being interrogate gif ye saw the foresaid persons at any of your meetings answered not, save the above mentioned two that are in Prison, and ye being interrogate gif the minister spake to you of any of the foresaid persons ye answered not, but that ye did the same without ony compulsion.

Likeways ye confessed and declared that Janet Paton in Cruik of Devon was with you at ane meeting when they trampit down Thos. White's rie in the beginning of harvest, 1661, and that she had broad soals and trampit down more nor any of the rest.

Likeways ye confessed that ye was at a meeting with Sathan at the (sic)

Likeways thereafter ye confessed and declared in presence of the Minister, Mr Robert Alexander, baillie, Robert Livingstone and William Hutson, schoolmaster, that all the forenamed persons were with you at the meeting when ye trampit down Thos. White's rie, and said ye heard all their voices but did not see them in regard of weakness of your sight, saying that ye saw not well in the night this mony a year.

Likeways ye confessed that the Devil had carnal copulation with you, and declared that Sathan's name upon whom ye was ordained to call was Charles, and the name he gave to you was Bessie Iswall, and the time he gave it to you was in the night in your bed, being bodie like to ane man, and that his body was cald and his seed likewis, but did not remember what night it was.

This ye confessed in the presence of Mr Robert Alexander, baillie, John Livingstone of Rantricknow, William Christie, Pitfar, James Hird, and James Donaldson in Lamhill.

Ane Court of Justiciary holden at the Crook of Devon the 3rd day of April, the year of God sixteen hundred and sixty-two years, be Mr Alexander Colville of Blair, his Majestie's Justice Depute General over Scotland.

NOMINA ASSIZE.—Robert Angus, in Bogside; Patrick Livingstone, at the Kirk of Cleish; John Hutton, in Borland; James Livingstone; Robert Livingstone; George Barclay; William Pearson of Morlat; Robert Brown, in Meadowhead; David Carmichael, in Linbanks; Robert Hutton, in Wester Ballilisk; Andrew Paton; James Alexander, in Balriddrie; Edmond Mercer, there; Henry Mercer, in Aldie; James Thomson, portioner in Maw.

It is found and declared be the haill Assize all in ane voice that the fore-named Agnes Murie is guilty and convict in six several points of witchcraft and sorcerie, and that according to her own free confession, as also the said Bessie Henderson is guilty and convict in seven points of sorcerie and witchcraft, and that according to her own free confession, in manner above.

In like manner the above Isabel Rutherford is guilty and convict in six several points of witchcraft and sorcerie according to her own confession and probation, and all the three convict as common sorcerers and notorious witches by the mouth of George Barclay as chancellor of the said assize.

Sic Subscriberit, GEORGE BARCLAY.

For the whilk causes the above named Justice General Depute gives sentence and ordains, that the said Agnes Murie, Bessie Henderson, and Isabel Rutherford, sall be all three taken away to the place called the Lam-laires bewest the Cruick Miln the place of their execution to-morrow, being the fourth day of this instant month of April, betwixt one and two in the afternoon, and there to be stranglit to the death by the hand of the hangman, and thereafter their bodies to be burnt to ashes for their trespass, and ordains all their moveable goods and gear to be escheit and inbrought to his Majesty's use for the causes foresaids. Whereupon William Donaldson dempster gave doom.

Sic Subscriberit, J. ALEXANDER.

PROCEEDINGS AGAINST ROBERT WILSON, *indweller in Cruik of Devon*; BESSIE NEIL, *indweller in Gelvin*; MARGARET LITSTER, *indweller in Kilduff*; JANET PATON, *indweller in Cruik of Devon*; AGNES BRUGH, *indweller in Gooselands.*

Ye all five are indyted and accused for saemeikle as be devine law of the Almighty God set down in his sacred word, especially in the 18 chap. of Deut. and 20 chap. of Lev., made against the users and practisers of

witchcraft, sorcerie, charming, soothsaying, and against the seekers of help and responses of them, and in the 22nd chap. of Exodus at the 18 verse, "Thou shalt not suffer a witch to live" threatening and denouncing to the committers of such Devilish practices the punishment of death, according to whilk law of Almighty God it is statute and ordained by divers Acts of Parliament of this Kingdom, especially by the 73rd Act of the 9th Parliament of our Sovereign Lord's dearest Great Grandmother, Queen Mary, of good memory, it is statute that no manner of person or persons of whatsoever estate, degree, or condition they be of, presume nor take upon hand at any time hereafter to use or practise ony manner of witchcraft, sorcerie, or necromancie, nor give themselves forth to have ony such craft or knowledge thereof thereby to abuse the people, neither that ony person or persons, seek ony help response or consultation at ony sic abusers foresaid, or users of sorcerie, witchcraft, or necromancie, under the pain and punishment of death, to be execute also well against the users and abusers as the seekers of the said help responses or consultation, as in the said laws of Almighty God and Acts of Parliament at length is contained. Notwithstanding whereof ye, the said Robert Wilson, for evil and sinful ends, having received instruction and Devilish information from the Devil, your covenanted master, how to practise and put in execution that Devilish trade of witchcraft and sorcerie Lykeas for clearing of your said sorcerie and witchcraft ye confessed that when ye was brought from the East Blair twenty years since or thereby be Robert Livingstone of Cruik Miln; umquhill John Livingstone, his brother; umquhill Andrew Dowie, in Cruik of Devon; and Thomas Dowie, in , and others mae, that ye cried there three several times to the Devil to come and (*sic*), and that the Devil appeared to you and gave you ane sair stroke on the right shoulder, but nane of the foresaid men saw him.

Lykeways that ye confessed ye had ane meeting with the Devil at the Stanriegate, bewest the Cruick of Devon, where the Devil desired you to be his servant and renounce your Baptism whilk ye refused to do at that time; and that the Devil was riding on ane horse with fulyairt clothes and ane Spanish cape and that there was with you at that meeting, Bessie Neil in Gelvin, Marget Hoggan there; Christian Grieve, spouse to (*sic*) Andrew Beveridge, in Quhorlawhill; Marget Young, spouse to William Beveridge there; Janet Paton, in Cruick of Devon; Janet Brugh, spouse to James Moreis there; Janet Paton, in Kilduff; Margaret Litster, spouse to Finlay Ma (*sic*) there; Christian Young, spouse to James Bennet there; Agnes Beveridge, in Broughty; Marget Beveridge, there; her sister Agnes Drysdale, spouse to John Blackwood of Coldrain, riding on ane brown horse and ane old black plaid about her. This ye said to be on Wednesday about Yule last, two hours before day, and that the Devil appointed them to meet at the Bents of Balruddrie on Friday thereafter.

Likeways ye confessed that they obeyed him, where ye and all the fore-named persons were present, and Sathan with them, and Sathan appointed them another meeting at Gibson's Craig within a fortnight thereafter, where the Devil likeways met you with the hail forenamed persons (except the said Christian Young was not present). At whilk two meetings Giles Hutton, spouse to Peter Coventrie, in Garthwynean, was present, having ane black gown, and said that Margaret Keltie, spouse to John Brand, in Wester Cleish, and (sic) Brand, her daughter, married in Culrosse, were present at Gibson's Craig with blackheads (sic) sleeves, where the Devil again desired you to be his servant, and renounce and forsake your Baptism, and gave you a name calling you (sic) and Sathan's name Lucifer, and that he caused you lay your hand to the crown of your head and sole of your feet, and deliver you to his service (whilk ye lykeways did).

Lykeways ye said that Sathan promised you both silver and gold, whilk ye said ye never got, and also said that Sathan gave you both meat and drink sundry times, but it did you never good. And sin syne ye was Sathan's servant, that ye was never able to buy yourself a pair of shoone, and ye said that ye came home over Devon, the water being very great. This ye confessed and declared in the presence of the Laird of Tullybole; Mr Alexander Ireland, minister at Fossquhay and Tullybole; Mr Robert Alexander, bailie in Tullybole; Adam Keltie, portioner, Gelvin; and James Alexander, Wester Downhill, upon the 14th April 1662.

Lykeways the same day, in presence of the minister, William Livingstone of Cruik Miln; James Dick at Powmill; James Paton, younger, in Aldie (sic) at Powmill; Andrew Dowie, in Cruik of Devon; Robert Mailer there; Adam Keltie, portioner of Gelvin, ye, the said Robert, declared that Elizabeth Dempster, spouse to James Beveridge, in Thornton, was present at the hail three meetings above written, with ane (sic) plaid, ane blue coat aboon, and white clothes under, and an blue apron, with an kurch on her head, and ye said that Marrion Fyfe, in the Cult Miln, in the parish of Saline, was at the meeting at Gibson's Craig.

Lykeways ye, the said Robert, declared that ye was not well of an pain in the side of melt growing, and ye went to Isobel Black, spouse to umquhill Henry Miller and desired her to charm you of the same, whilk she did, but you was not the better, and she desired you to go to the deceased Isabel Rutherford, who did charm you, and ye found yourself the better.

The Confession and Dittays of the said Bessie Neil.

Ye, the said Bessie Neil, are indyted and accused of the sin and crime of witchcraft; ye confessed ye was in the Devil's service two years since, and was at ane meeting at Turfhill, and with you the deceased Bessie Henderson, Agnes Murie, Margaret Litster in Kilduff, and Janet Paton there,

where Sathan appeared to you with dun-coloured clothes, and desired you to be his servant, and to renounce and forsake your Baptism, whilk ye did, and caused you to put your hand to the crown of your head and sole of your foot, and deliver you to his service, whilk ye lykeways did, and that he had copulation with you and called your name Sarah and Sathan's name Simon; as also said that there was at the said meeting Marget Huggon, in Gelvin; Christian Grieve and Marget Young, in Quhorlawhill; Janet Paton, in Cruik of Devon; and Janet Brugh, there; Robert Wilson, there, and his wife.

Likeways ye confessed that half an year since or thereby ye was at an meeting at Gibson's Craig with Sathan, and with you Janet Paton, in Kilduff; Marget Litster, there; Marget Huggon and Janet Paton, in Cruik of Devon; Janet Brugh, there; Agnes Brugh, in Gooselands; Robert Wilson and his wife, Janet Hood, in Aldie; Isabel (sic) there; Giles Hutton, in Garthwhenean, with ane white coat about her head, and did all dance with Sathan.

Likeways ye confessed that four years since, in the month of January, that ye yourself, Janet Paton, in Kilduff; and Robert Wilson, in Cruik of Devon, came to Adam Keltie, his house in Gelvin, where the said Adam's wife was lying in her bed with her child with her, and ye, the said Bessie, laid your hand upon the child's hand; the said Robert Wilson laid his hand upon the child's throat, and the said Janet Paton laid her hand upon the child's heart and killed the child amongst This ye confessed and declared the 14th April instant, in presence of the Laird of Tullybole, the Minister, Mr Robert Alexander, Bailie of Tullybole; Adam Keltie, portioner, Gelvin; and James Alexander of Wester Downhil.

The Confession and Dittays of the said Margaret Litster.

Ye the said Margaret Litster are indyted and accused of the sin and crime of witchcraft. Ye confessed in presence of the Minister, the Laird of Tullyboal, Mr Robert Alexander, bailie of Tullyboal; Adam Keltie, portioner of Gelvin; and James Alexander of Wester Downhill, that ye was a witch, a charmer, and a libber.

Likeways ye confessed that the first time ye saw Sathan was in (sic) last, 1661, at Gibson's Craig, and Sathan asked you gif ye would be his servant, whilk ye did, and to renounce your baptism, whilk ye also confessed ye did, and took you be the hand and stayed the space of half-an-hour—Sathan having grey clothes and his hand cold, and declared that ye came home again with umquhill Bessie Henderson, and the rest now in prison, and Agnes and Marget Beveridge, in Braughtie, Janet Paton, in Kilduff, and Bessie Neil; and that Janet Paton, in Cruick, Agnes Pittendriech, and umquhill Isabel Rutherford's, wit were more thought of than other ten, and declared that Janet Brugh, in Cruick of Devon, and Agnes Brugh in Goose-

lands, was there and was ordained by umquhill Agnes Murie, and Janet Paton, at the Bent of Balruddrie, and that Agnes Pittendriech came down the Craig like kairts, and likeways declared that Agnes Sharp, in Peatrighead; Elizabeth Dempster, and Giles Hutton, in Gartwhynean were there.

Likeways ye confessed to Thomas Anderson, in Gelvin, remember when ye delvit your kail yard that Bessie Neil got two spaidful of the kailyard and gif she had gotten the third.

More ye said to John Beveridge, go west to Bessie Neil and spier at her what she did to your wife and your bairn, for she was baith their deads.

Likeways she said to John White that Janet Paton, in Cruick of Devon, thought to have gotten opportunity of his body, but could not prevail in that, but desired Robert Wilson and Bessie Neil to come and get the fisson of his ale, and Robert Wilson searched the house first but neither he nor Bessie Neil could get entries, but when they were by the chamber door she cried on them back again (*sic*), she thought she was more familiar with the taft than the rest, and thought to have gotten entries, she came back to the window and looked from the one side thereof to the other but could not prevail, as also ye said to the said John White, speir at Janet Paton what she did to your uncle, whilk ye confessed all to be of verity before the witnesses above written.

Sworn Dittays given in be Janet Graham, Spouse to John Marshall in the Cruick of Devon, against the said Margaret Litster.

In an Court holden at Crook of Devon on the 21st of April, 1662 years, be William Halliday of Tullyboal, and Mr Robert Alexander his Baillie. Janet Graham spouse of John Marshall, being solemnly sworn, declared upon her great oath, that six years since or thereby her son James Robertson being diseased of the falling sickness, occasionally met with Helen Livingstone daughter to Thomas Livingstone at Cruick Miln, who desired her to go to Margaret Litster who had declared to her that the said Margaret had cured William Anderson in Kirkaldie of the same disease, and according to the said Helen, her desire, she went to the said Margaret and asked whether or not she could cure her sick son of the said disease, who answered, she could both cure beast and bodie, and said her said son did gif her ane stand of cloathes, whilk the said Marget her husband did wear thereafter, and the said Janet gave her meal and groats at several times, and thereafter the lad was in health two years and more and during the whilk space they had ane cow that never wanted the said disease and two years thereafter the said James being at John Mailers brydale, in Cruick of Devon, at Andrew Hutton's house the said Margaret Litster desired him to go home and he said to her what have ye to do with me, I will not go while I be ready, and upon the morn thereafter he took the said disease far worse than ever he

had before and continues so as yet, and thereafter the said Janet went to the said Margaret Lister's house upon the morrow thereafter and asked for the said Marget, and they said to her that she was at the place, but the truth is she found her sitting at William Livingstone's fireside at Crookmiln, and desired not to speak to her there, but called her forth and told her that the lad was not well enough, and shortly thereafter the lad continuing in the said disease the said Janet went to her house beside Thomas White's and said to her, God forgive you and I might have gone to ane doctor who might have cured my bairn, and the said Margaret answered that all the doctors upon the earth would not cure him after the things she had given him.

The same day, likewise in presence of the said Court, James Paton, elder, being solemnly sworn, declared upon *his great oath* that two years since or thereby, the said Margaret Litster being seeking her meat and selling leiks, came to James Paton, younger, his house in Aldie, his wife and sister being in the house for the time and he having an man child of 30 weeks of age, free of ony disease for aught they knew, the said James his wife went ben to fetch her some meat, in the meantime, the said Marget Litster put an bunch of leiks in the said bairn's hand and streaked down his head twice or thrice and said, this is not for your father's sake, nor your mother's sake, but for your own sake, and the morn before the sun rose the bairn took the falling sickness whilk continued with him the space of five quarters of an year or thereby.

Quhilk day the above written Agnes Pittendreich being convened before Mr Alexander Colville, General Justice Depute, and he enquiring of her whether she was with child or not, she declared she knew not, therefore the said Justice Depute, calling Janet Wallace, Wallace, and Janet Graham, famous and honest women, to go apart with her, and being solemnly sworn, declared that there was more in the said Agnes' womb nor was ordinarily in any woman's womb that was not with child, therefore the said Justice Depute ordains her to be put to libertie for the present and that she should answer whenever she was called upon within fifteen days under the pain of death.

Lykeas the said Agnes obliged herself to do and obtemper the same under the pain of accepting the crime of witchcraft upon her, and that whensoever the Justice or any of his name shall desire the same.

Sic Subscribitur.

De mandata dictae Agnetis Pittendreich ego Jacobus Alexander notarius publicus specialiter requisitus scribere nesciens ut asseruit subscribo.

J. ALEXANDER, N.P.

The Confession and Dittays of the said Janet Paton.

Ye, the said Janet Paton, are indyted and accused of the sin and crime of witchcraft, ye confessed that ye was at ane meeting at Turfhill where Sathan asked you gif ye would be his servant, whilk ye did, and Sathan took you be

the hand and ye said that his hand was cold, and he desired you to renounce your baptism, whilk ye also did, as also said that Sathan had copulation with you, and said that his body was cold and his seed also, and gave you a name, calling you Annas, and Sathan's name, Thomas Roy, and said there was there at the said meeting Robert Wilson and his wife, Janet Brugh, in Cruik of Devon; Agnes Brugh, in Gooselands; Christian Grieve, and Margaret Young, in Quhorlawhill; Marget Hutton, in Gelvin; Janet Paton, in Kilduff; Agnes Drysdale, in Coldrain; and Giles Huttin, in Gartwhynean.

Likeways ye confessed that ye was at a meeting at the Bents of Balruddrie, and saw there with the rest Elizabeth Dempster, in Thornton; and Agnes Sharp, in Peatrighead. This ye confessed in presence of the Minister, Mr Robert Alexander, baillie in Tullyboal; James Alexander and Wm. Livingstone of Cruikmilm.

Sworn Dittays given in be Thomas White against the said Janet Paton.

In an Court holden at the Cruik of Devon April 1662, Thomas White in Cruik of Devon being solemnly sworn declared upon his great oath that sixteen years since or thereby Janet Paton in Cruik of Devon came to his house and desired some draffe to her fowls frae his mother, his mother said she had none of her awn, and said she would deal none of others, and thereafter she presently going away his ale presently being in the fatt it would not work nor bear the bells, and said that honest men being presently at that time drinking of the ale, being good, it presently (*sic*) back and did no good thereafter, while nine bolls and an half was brewn, and thereafter James Thomson in Maw desired him to change his brewlooms to the other side of the house and said he and his father lost threttie two hundred merks worth of cattle while he changed his byre, and thereafter said that he had three firlots of the same malt did him more good nor all the rest.

The same day, in the same Court, Andrew Hutson, son of Andrew Hutson, in Cruick of Devon, being solemnly sworn, declared upon his great oath that three years since he, being leading his father's peats, the said Andrew's horse cart (*sic*) throo an heap of the said Janet Paton's muck, the said Janet said she should gar him else good, and he said, I defy you witch-thief, and the horse brought home that load but was never able to draw another, but dwined and died, and likeways declared that Robert Wilson and Marget Litster said that death was ordained for himself and not for the horse.

The same day, in the said Court, Janet Mailer, spouse to Andrew Hutson in Cruick of Devon, being solemnly sworn, declared upon her great oath that sixteen years since or thereby Janet Paton, in Cruick of Devon, having an lippy of lintseed sawn in the deceased Lawrence Keltie, his yard, in the

Cruik of Devon, two travellers having laid down their loads to bait themselves and their horses, two of the said horses went in and wattered on the said lint, the said Janet Paton and the said Andrew Hutson scolded and flett, and immediately thereafter the said Janet Mailer's ale (*sic*) clean back that no man nor woman was able to drink the same the space of half an year thereafter, notwithstanding, the said Janet Mailer got firloft about of malt with her neighbours who had also good thereof as men needed to drink. This they all declared in presence of the said Court before the Laird of Tullyboal, John Halliday, his son; Mr Robert Alexander, baillie, of Tullyboal; Wm. Livingstone of Cruik Miln; John Kid, in Cruik of Devon; James Paton, in Aldie; Adam Keltie, portioner in Gelvin.

The Confession and Dittays of the said Agnes Brugh.

Ye, the said Agnes Brugh, are indyted and accused of the sin of witchcraft, ye confessed that the first time the Devil appeared to you was at the dykes of the muir called the Lambrithes two years since or thereby in the twilight, in the evening, like unto a half long fellow with an dusti coloured coat with a (*sic*), and desired you to show him the gait thro' the muir, and said he would give you an brow gown, and ye said that he said I will gar ye do it whether ye will or not, and then ye promised to serve him.

Likeways ye confessed that ye renounced and forsook your baptism and delivered yourself to Sathan, more ye confessed that Sathan gave you a new name and shew you his name, but ye said ye had forgot both. Likeways ye confessed that Sathan had the use of your bodie, and that his body was heavy and cold; this ye confessed that Sathan had the use of your bodie at the first meeting with you, this ye confessed the fourth, eleventh, and 15th day of April, in presence of the Minister, Mr William of Middleton; Mr Robert Alexander, and John Hutton of Ballilisk.

An Court of Justiciary holden at the Cruik of Devon by Mr Alexander Colville, His Majesty's Justice Depute General, the 23rd of April, sixteen hundred and sixty two years, curia legitime affirmata.

NOMINA ASSIZE.—Robert Angus, in Bogside; Patrick Livingstone, at Cleish; George Barclay, in Mains of Cleish; John Hutton, in Borland; Andrew Barclay; William Pearson, of Morlat; Robert Brown, in Meadowhead; James Alexander, of Balruddrie; Edmund Mercer there; Lawrence Dempster, in; James Henderson, in; Robert; David; Patrick Hutton, in West Blair.

It is found and declared by the hail assize all in one voice that the forenamed Robert Wilson is guilty and convict in three several points of witchcraft and sorcerie according to his own free confession, as also the said Bessie Neil is

guilty and convict in five several points of sorcerie and witchcraft and that according to her own free confession in like manner.

And in like manner the above named Margaret Litster is convict in three several points of sorcerie and witchcraft, according to her own free confession and probation.

And also the above specified Janet Paton is guilty and convict in (sic) several points of witchcraft and sorcerie, and that according to her free confession and probation.

As also the said Agnes Brugh is guilty and convict in (sic) several points of sorcerie and witchcraft according to her own confession and probation.

And all the five are convict by brute and fame as common sorcerers and notorious witches by the mouth of Edmond Mercer, as Chancellor to the said Assize.

Sic Subscribitur, EDMUND MERCER.

For the whilk causes the above named General Justice Depute gives sentence and ordains that the said Robert Wilson, Bessie Neil, Marget Litster, Janet Paton, and Agnes Brugh shall all five be taken away to that place called Lamblaires bewest the Cruik Miln the place of their execution tomorrow, being the twenty fourth day of this instant month of April, betwixt two and three hours in the afternoon, and there to be strangled to the death by the hand of the hangman and thereafter their bodies to be burnt to ashes for their trespasses. And ordains their moveable goods and gear to be escheat and inbrought to His Majesty's use for the causes foresaid. Whereupon William Donaldson gave doom being Dempster,

Sic Subscribitur, J. ALEXANDER, *Clk.*

PROCEEDINGS AGAINST MARGARET HUGGON, in *Gelvine*, relict of ROBERT HENDERSON, and JANET PATON, *Indweller in Kilduff*, relique of *umquhill* DAVID KIRK.

Ye both are indyted and accused for suamiekle as by Divine law of the Almighty God set down in his sacred word, especially in the 18 chap. of Deut. and 20 chap. of Lev., made against the users and practisers of witchcraft, sorcerie, charming and soothsaying, against the seekers of help or responses of them, and in the 22 chap. of Exodus at the 18 verse, "Thou shalt not suffer a witch to live" threatening and denouncing to the committers of such Devilish practises the punishment of death. According to the whilk law of Almighty God it is statute and ordained be divers Acts of Parliament of this Kingdom especially by the 73 Act of the 9th Parliament of our sovereign Lords dearest Great Grandmother Queen Marie of Gude memory, it is statute that no person nor persons of whatsoever state, degree or condition they be of presume, or take upon hand at any time thereafter, to use or practise any manner of witchcraft, sorcerie, or necromancie, under the pain and punishment of death, to be executed else well against the users and abusers as the seekers

of the said help responses or consultation as in said laws of Almighty God and Acts of Parliament at more length is contained.

Notwithstanding whereof ye the said Marget Hoggan of the age of three score and nineteen years, for evil and sinful ends having received instructions and Devilish informations from the Devil your covenanted master, how to put to practise, and put to execution that Devilish trade of witchcraft and sorcerie. Likeas for clearing of your said sorcerie and witchcraft, ye freely confessed that three years since bygone in harvest was the first time Sathan appeared to you in the . . . coming out of Carnbo, when he desired you to be his servant, whilk ye confessed to do, and put one of your hands to the crown of your head and the other to the sole of your foot and delivered all to Sathan's service.

Likeways ye confessed that Sathan desired you to renounce and forsake your Baptism whilk ye lykways did, and immediately after your renunciation of your baptism he gave you a new name calling you Kathrine Mahoun and Sathan's name was David Mahoun.

Lykeways ye confessed that Sathan had copulation with you, and that his body was cold and his seed also, and said he was an uncouth man with black cloathes and ane hood on his head, and he said to you that ye should never want but have enough, and ye declared that there was with you the deceased Bessie Neil, Bessie Henderson, Agnes Murie, Janet Paton in Cruik of Devon, Margaret Litster and Isabel Rutherford. Ye confessed lykways that ye was at another meeting with Sathan at the Stanriegait bewest the Cruik of Devon with the foresaid six deceased women, and Elspet Dempster spouse to James Beverage, Agnes Drysdale, spouse to John Blackwood of Coldrain, Agnes and Marget Beverage in Braughtie, Janet Herd and ane woman ye kent not, Giles Hutton in Gartwhenean, Janet Brugh in Cruik of Devon, Margaret Young and Christian Grieve, and Sathan shook hands with them all.

Lykeways ye confessed ye was at another meeting with Sathan at the Heathrie Know be-east the Cruik of Devon, where the Gallows stands before midnight, and Sathan shook hands with you to continue his servant, and the foresaids hail women was there likeways and did all dance and ane piper play.

Lykeways ye confessed that ye was at ane other meeting with Sathan at the back of Knockentinnie at the Gaitside with the foresaid hail women.

Lykeways ye confessed that ye was at another meeting at the bents of Newbiggin, and the said hail women was likeways there, whilk hail premisses above mentioned, ye freely confessed and declared in presence of Mr Alexander Ireland minister at Fossaquhay, Mr James Forsyth minister at Muckhart, The Laird of Tullyboll, John Hutton of Easter Balilisk, Mr Robert Alexander baillie of Tullyboll, Robert Livingstone of Cruik Miln, William Livingstone his son.

The Confession and Dittays of the said Janet Paton in Kilduff.

Ye the said Janet Paton, of the age of threescore years, are indyted and accused of the sin and crime of witchcraft, ye confessed that at Martinmas bygone ane year the Devil appeared to you coming down the hill of Cleish and desired you to be his servant whilk ye then refused, and about Yule thereafter he appeared to you again coming from your own house to the Gelvin and desired you again to be his servant whilk ye did, and put ane hand to the crown of your head and the other hand to the sole of your foot and delivered yourself over to him and his service.

Lykeways ye confessed that Sathan desired you to renounce and forsake your Baptism, whilk ye did, and Sathan gave you a new name calling you Nans Mahoun and Sathan's name was

Lykeways ye confessed that Sathan had carnal copulation with you, and ye confessed that Sathan appointed you ane other meeting at the Stanriegate bewest the Cruik of Devon, whilk ye also obeyed, and declared that there was there Marget Huggon in Gelvin, Marget and Agnes Beverage in Braughtie, Janet Brugh in Cruik of Devon, Giles Hutton in Garthwhynean, Marget Young and Christian Grieve in Quhorlawhill, and they did all dance and ane piper play, they being about 16 or 18 in number, and Sathan had all the said times black coloured cloathes and ane blue bonnet being a unkie like man. This ye did freely confess in presence of the above written ministers of Fossquhay and Muckhart, the Laird of Tullyboll, John Hutton of Easter Balilisk, Mr Robert Alexander bailie of Tullyboll, Robert Livingstone of Cruik Miln, and William Livingstone his son.

An Court of Justiciary holden at the Cruik of Devon the fifth day of May sixteen hundred and sixty two years be Mr Alexr. Colville of Blair, His Majestie's Justice Depute General over Scotland.

NOMINA ASSIZE.—William Henderson; David (*sic*); James (*sic*); Robert (*sic*); James Alexander of Balruddrie; Edmund Mercer; Gavin Alexander, portioner of Blairhill; Adam Futt in Easter Downhill; James (*sic*); Thomas Peirson; Robert Quhyte in Gartwhynean; James Blackwood in; Adam (*sic*); Archibald (*sic*).

It is found and declared to the hail Assize, all in one voice that the fore-said Janet Paton is guilty and convict in three several points of witchcraft and sorcerie, according to her own free confession, and that she is convict be brute and fame as an sorcerer and an notorious witch by the mouth of the said Edmund Mercer chancellor to the said Assize.

Sic Subscribitur, EDMUND MERCER, Chan.

For the whilk causes above named, the General Justice Depute gives sentence, and ordains that the said Janet Paton shall be taken away to the

place called the Lamblaires be-west the Cruik Miln, the place of her execution this day, being the fifth day of this instant month of May betwixt four and five in the afternoon and there to be strangled to death be the hand of the hangman and thereafter her body to be burnt to ashes for her trespasses, and ordains all her moveable goods and gear to be escheit and inbrought to His Majesties use for the causes aforesaid. Whereupon Alexander Abernethie, Dempster, gave sentence. *Sic Subscrititur*, J. ALEXANDER, *Clk.*

PROCEEDINGS AGAINST JANET BRUGH, *spouse of JAMES MOREIS, at the Cruik of Devon, about the age of fifty years*; CHRISTIAN GRIEVE, *spouse to* (*sic*).

Ye both two are indited and accused forasmeikle as by the Divine laws of Almighty God set down in his sacred word especially the 18 chap. of Deuteronomy and the 20 chap. of Leviticus made against sorcerers and practisers of witchcraft, sorcerie, charming, soothsaying and against the seekers of help or responses of them, and in the 22 chap. of Exodus the 18 verse, "Thou shalt not suffer a witch to live" threatening and denouncing to the committers of such Devilish practises the punishment of death according to the whilk law of Almighty God it is statute and ordained by divers Acts of Parliament of this Kingdom especially by the 73rd Act of the ninth Parliament of our Sovereign Lord's dearest Great Grandmother Queen Mary of good memory it is statute that no manner of person nor persons of whatsoever estate degree or condition they be of presume nor take upon hand at any time thereafter to use or practise any manner of witchcraft sorcerie or necromancie, nor give themselves forth to have any such craft or knowledge thereof thereby to abuse the people, neither that no person nor persons seek any help response or consultation at any sick foresaid, nor users of sorcerie witchcraft or necromancie, under the pain and punishment of death to be execute als well against the users and practisers and abusers as the seekers of the said help response or consultation As in the said laws of Almighty God and Acts of Parliament at more length is contained. Notwithstanding whereof you the said Janet Brugh for Devilish and sinful ends having received instruction and Devilish informations from the Devil your covenanted Master how to practise and put in execution the trade of witchcraft and sorcerie Lykeas upon the 3rd day of April 1662, umquhill Bessie Henderson in Kilduff being arraigned before the General Justice Depute and makeand mention and confession of her own guiltiness and of the guiltiness of others in the sin of witchcraft, amongst the rest she dilated you the said Janet Brugh to be also guilty of witchcraft as the said Bessie was herself. Upon the 23 April 1662 umquhill Robert Wilson in Cruik of Devon delated you the said Janet Brugh and declared that you was at ane meeting with the Devil with the rest of the witches at Stanriegate bewest the Cruik of Devon. The same day

umquhill Bessie Neil in Gelvin delated you the said Janet Brugh to be at ane meeting two years since with the Devil at Turfhillis. The same day umquhill Margaret Litster in Kilduff delated you the said Janet Brugh to be at ane meeting with Sathan in winter last, at Gibson's Craig. The same day umquhill Janet Paton in Cruik of Devon delated you the said Janet Brugh to be at ane meeting with Sathan at the Turfhillis. Lykeways umquhill Marget Huggon in Gelvin delated you the said Janet Brugh to be at ane meeting with Sathan at the Stanriegate and sicklike umquhill Janet Paton in Kilduff delated you the said Janet Brugh to be at an meeting with Sathan at the Stanriegate.

And sicklike upon the 23rd day of April 1662 Mr Robert Alexander baillie of Tullybole received commission from Mr Alexander Colville of Blair, General Justice Depute to his Majestie, to call and apprehend you the said Janet Brugh and to commit you to sure firmance for that horrid sin of witchcraft, whereupon you the said Janet Brugh fled and displeished your house; and thereafter apprehended and put in firmance ye confessed before Willm. Halliday of Tullyboal, Mr James Halkerston minister of Cleish, Mr James Forsyth minister of Muckhart, Mr William Blackburn baillie of Campbill, Thomas Hutton of Easter Ballilisk, and John Drummond of Wester Pitgobar, and several other gentlemen, that ye was at ane meeting with above twenty persons and ane muckle black man with them at Stanriegate, as also that same day ye the said Janet Brugh confessed before Mr Wm. Livingstone of Cruik Miln, John Livingstone of Bantriacknow, William Hutson schoolmaster, and several others, that there was with you at the foresaid meeting at the Stanriegate Jules Hutton, Elspet Dempster spouse to James Beverage, Marion Thomson, Christian Grieve spouse to Andrew Beverage, and Margaret Young spouse to William Beverage, All this ye confessed upon the 5th May 1662 in presence of the foresaid witnesses whilk ye cannot deny.

And Lykeways upon the 10th day of June 1662 in presence of William Halliday of Tullybole, Mr Robert Alexander baillie, John Grieve portioner of Carnbo, and several others, ye confessed that about Yule last bypast ye was at ane meeting with Sathan at Turfhillis when Sathan desired you to be his servant whilk ye willingly promised to be and likeways desired you to renounce your baptism whilk ye willingly did, and he gave an mark whilk ye thought was not very sore and gave you ane name calling you Janet Mahoun and called his name to you Watt Mahoun, and that he desired you to put ane of your hands on the crown of your head and the other to the sole of your foot and deliver all betwixt them to him whilk ye willingly did, being in company with you all those that were burnt at the Cruick of Devon and Christian Grieve, Margaret Young, and Margaret Keltie, and appointed a new meeting to be shortly thereafter at the Stanriegate whilk ye the said Janet Brugh kept being in company with you all the foresaid persons that was at the Turfhillis and Marion Thomson and Elspet Dempster spouse to James Beverage.

Lykeways ye confessed that ye was at the bents of Balruddrie and Gibson's Craig, where Sathan was present at them both and there was in company with you the hail forenamed witches that was burnt at the Cruik of Devon with Elspet Dempster spouse to James Beverage, Giles Hutton Drummond, Annas Craigie, Marion Thomson and her daughter, Margaret Kilty and her daughter, Christian Grieve and Margaret Young.

Likeas ye confessed that ye got rough bread and sour drink from Sathan at the Bents of Balruddrie and he bade them pray to him that gave them it.

Also ye confessed at Gibson's Craig that the Devil said the west quarter is not up yet but he should gar them repent it. Also ye confessed an long old man with ane white beard was there, did cast either an stone or an bone at him and break (*sic*), all this ye did in presence of the said William Halliday, Wm. Grieve and Andrew (*sic*).

And sicklike upon the 11th day of June 1662 in presence of Wm. Halliday of Tullyboal, Mr Robert Alexander baillie, ye the said Janet Brugh adhered to all that ye had formerly spoken, and likeways declared that Agnes and Margaret Beverages were present with you at all the foresaid meetings and upon the 12th of June 1662, ye confessed and acknowledged that all what ye spake formerly was true, and declared that Annas Cunninghame was with you at the Bents of Balruddrie and Gibson's Craig at those meetings. This ye did before the above written witnesses and diverse others.

The Confession and Dittays of the foresaid Christian Grieve.

Ye the said Christian Grieve are indyted and accused of the foresaid sin of witchcraft and sorcerie. Upon the 3rd of April 1662, umquhill Bessie Henderson in Kilduff, being arraigned before the General Justice Depute to his Majesty and makand mention of her own guiltiness and guiltiness of others in the sin of witchcraft, amongst the rest she delated you the said Christian Grieve to be also guilty of witchcraft as the said Bessie was herself, and that ye was at an meeting with Sathan and the rest amongst Thomas Whyte his rye, the said day umquhill Robert Wilson in the Cruik of Devon, delated you the said Christian Grieve, and declared that ye was at ane meeting with the Devil and the rest of the witches at the Stanriegate bewest the Cruik of Devon. The said day umquhill Bessie Neil in Gelvin, delated you the said Christian Grieve to be at ane meeting with the Devil, with the rest of the witches at the Turfhill. The said day umquhill Janet Paton in the Crook of Devon delated you the said Christian Grieve to be at an meeting with Sathan at the Turfhill with the rest of the witches and sicklike upon the day of , umquhill Margaret Huggon in Gelvin, delated you the said Christian Grieve to be at ane meeting with Sathan and the rest of the witches at the Stanriegate be-west the Cruik of Devon. And sicklike, upon the 5th day of May 1662, umquhill

Janet Paton in Kilduff dilated you the said Christian Grieve to be at an meeting with Sathan and the rest of the witches at Stanriegate bewest the Cruik of Devon. And sicklike Janet Brugh in Cruik of Devon delated you the said Christian Grieve upon the 23rd day of April to be at an meeting with Sathan and the rest of the witches at the Stanriegate bewest the Cruik of Devon, and at another meeting at the Turfhills about Yule last bypast and two other meetings, to wit ane at the Bents of Balruddrie and ane other at Gibson's Craig where Sathan and the rest of the witches were present with you at both.

And sicklike upon the 13th day of May 1662, in presence of Mr Alexander Ireland minister of Fossquhay, Mr Robert Alexander baillie of Tullyboll, Thomas Anderson merchant, and several others, having sent for the said minister and baillie, ye the said Christian Grieve freely confessed that ye was at an meeting with Sathan at the back of Andrew Dowie his house, where Sathan desired you to be his servant whilk ye willingly granted to be. Likeways Sathan desired you to renounce your Baptism whilk ye also willingly did, as also ye confessed that Sathan gave you ane new name and told you his name, but ye had forgotten them and could not tell them. Lykeways ye confessed that Sathan did first appear to you at the back of Andrew Dowie's like ane little man with ane blue bonnet on his head with rough grey cloathes on him, being in company with you Margaret Young your neighbour, and that ye came to the foresaid meeting immediately after your goodman and the rest went to bed, and that ye locked the door and put the key under the same, and that ye and the said Margaret Young your neighbor came foot for foot to the foresaid meeting and that ye stayed at the foresaid meeting about the space of two hours and came back again on your foot, and the foresaid Margaret Young with you, and found the key of the door in that same place where you left it, and declared that neither your husband nor any other in the house was waking at your return. And sicklike upon the 19th day of June 1662, the minister posing you upon the foresaid particulars especially anent the renunciation of your Baptism, ye answered that Sathan speired at you if ye would do it and ye answered "I warrand did I," and desired to put in your own words, this ye did in presence of Mr Alexander Ireland minister, Mr Robert Alexander baillie, William Livingstone, William Robertson and William Hutton, indwellers in the Cruik of Devon.

Sic Subscibitur, Mr ALEXR. IRELAND.

Court of Justiciary holden at the Cruik of Devon the Twenty-one day of July 1662 years, be Mr Alexander Colville of Blair, His Majesties General Justice Depute.

Quhilk day the said Justice-Depute creat Mr Robert Alexander clerk, Robert Livingstone officer, and Thomas Gibson dempster.

NOMINA ASSIZE.—William Dempster, portioner of Kinross; William Duncan, fewar of Finlarie; Robert Steedman of Benegall; William Graham, merchant, Kinross; Robert Steedman at the Cross; Henry Douglass, saidlair; James Duncan, in Kinross; Robert Robertson there; John Stocks, in Lathrae; Thomas Blackwood, in Coldrain; John Simson, in Lethangie; William Flockhart, in Annacroich; John Burt, portioner of Balado; John Dowie, portioner there; James Thomson, portioner of Mau.

It is found and declared by the hail Assize all in one voice that the fore-named Janet Brugh is guilty and convicted in three several points of witchcraft and sorcerie, and that according to her own free confession, and is convicted as an notorious witch by common bruit and fame in manner above deducit.

And concerning Christian Grieve the hail Assize in ane voice declared they will not convict her in no point of witchcraft nor clenze her of no point, by the mouth of the said Robert Robertson, Chancellor.

Sic Subscribitur, ROBERT ROBERTSON.

For the quhilk causes the above written Justice General Depute gives sentence and ordains that the said Janet Brugh be taken away to that place called the Lamlares, bewest the Cruik Miln the place of her execution, tomorrow being the twenty two day of this instant month of July, betwixt three and four of the clock in the afternoon, and there to be strangled to the death by the hand of the hangman, and thereafter her body to be burnt to ashes, and ordains all her moveable goods and gear to be escheat and inbrought to His Majesty's use for the causes foresaid. Whereupon Thomas Gibson gave doom.

Sic Subscribitur, MR ROBERT ALEXANDER, *Clk.*

Court of Justice holden at the Cruik of Devon, the eighth day of October 1662 years, be Mr Alexander Colville of Blair, General Justice Depute to His Majesty.

Quhilk day the said Justice Depute create Mr Robert Alexander clerk, Robert Livingstone officer, and Thomas Gibson dempster.

NOMINA ASSIZE.—William Dempster, portioner in Kinross; William Duncan, fewar of Finlarie; Robert Steedman of Benegall; Robert Steedman at the Cross; William Graham, merchant in Kinross; Henry Douglas, Sadlair; James Duncan in Kinross, Robert Robertson there; John Stocks in Lathro; Thomas Blackwood in Coldrain; John Simson in Lethangie; William Flockhart in Annoeroich; John Burt, portioner of Balado; John Dowie, portioner there; James Thomson, portioner in Mau.

It is found and declared by the hail Assize all in one voice, that the forenamed Christian Grieve is guilty and convict of three several points of witchcraft and sorcerie, and that according to her own free confession and the probation of the most famous witnesses, and is convict as an notorious witch by common fame and brute in manner above deducit by the mouth of the above written Robert Robertson, chancellor, in regard they found the same more fully proven nor it was done formerly.

Sic Subscritur, ROBERT ROBERTSON.

For the whilk causes the above-written Justice General Depute gives sentence and ordains that the said Christian Grieve be taken away to that place called the Lamblaires bewest the Cruik of Devon the place of her execution upon Monday next the thirteenth day of this instant month of October betwixt two and three hours in the afternoon, and there to be strangled to the death by the hand of the hangman, and thereafter her body to be burnt to ashes for her trespasses, and ordains all her moveable goods and gear to be escheat and inbrought to his Majesty's use for the causes foresaid. Whereupon Thomas Gibson gave doom.

Sic Subscritur, Mr ROBERT ALEXANDER, *Clk.*