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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 feuars, new landholders who became the backbone of rural Scotland.

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Jane A. E. Dawson's Scotland Re-formed covers the period James III to James VI. Though the book covers only one hundred years of Scottish history, these years arguably had the most dramatic impact on the social, political, religious, and economic elements of Scotland.

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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 feuars, 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, and 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

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Shortlisted for the 2009 Saltire Society History Book of the Yea. (From Caledonia to Pictland examines the transformation of Iron Age northern Britain into a land of Christian kingdoms, long before 'Scotland' came into existence. Perched at the edge of the western Roman Empire, northern Britain was not unaffected by the experience, and became swept up in the great tide of processes which gave rise to the early medieval West. Like other places, the country experienced social and ethnic metamorphoses, Christianisation, and colonization by dislocated outsiders, but northern Britain also has its own unique story to tell in the first eight centuries AD.This book is the first detailed political history to treat these centuries as a single period, with due regard for Scotland's position in the bigger story of late Antique transition. From Caledonia to Pictland charts the complex and shadowy processes which saw the familiar Picts, Northumbrians, North Britons and Gaels of early Scottish history become established in the country, the achievements of their foremost political figures, and their ongoing links with the world around them. It is a story that has become much revised through changing trends in scholarly approaches to the challenging evidence, and that transformation too is explained for the benefit of students and general readers.

In the 780s northern Britain was dominated by two great kingdoms: Pictavia, centred in north-eastern Scotland and Northumbria which straddled the modern Anglo-Scottish border. Within a hundred years both of these kingdoms had been thrown into chaos by the onslaught of the Vikings and within two hundred years they had become distant memories. This book charts the transformation of the political landscape of northern Britain between the eighth and the eleventh centuries. Central to this narrative is the mysterious disappearance of the Picts and their language and the sudden rise to prominence of the Gaelic-speaking Scots who would replace them as the rulers of the North. From Pictland to Alba uses fragmentary sources which survive from this darkest period in Scottish history to guide the reader past the pitfalls which beset the unwary traveller in these dangerous times. Important sources are presented in full and their value as evidence is thoroughly explored and evaluated.

Frequent discussions of Satan from the pulpit, in the courtroom, in print, in self-writings, and on 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 demonology 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.

Jane Dawson has written the definitive life of John Knox, a leader of the Protestant Reformation in sixteenth-century Scotland. Based in large part on previously unavailable sources, including the recently discovered papers of Knox's close friend and colleague Christopher Goodman, Dawson's biography challenges the traditionally held stereotype of this founder of the Presbyterian denomination as a strident and misogynist religious reformer whose influence rarely extended beyond Scotland. She maintains instead that John Knox relied heavily on the support of his "godly sisters" and conferred as well as argued with Mary, Queen of Scots. He was a proud member of the European community of Reformed Churches and deeply involved in the religious Reformations within England, Ireland, France, Switzerland, and the Holy Roman Empire. Casting a surprising new light on the public and private personas of a highly complex, difficult, and hugely compelling individual, Dawson's fascinating study offers a vivid, fully rounded portrait of this renowned Scottish preacher and prophet who had a seismic impact on religion and society.

Death, life, and religious change in Scottish towns c. 1350-1560 examines lay religious culture in Scottish towns between the Black Death and the Protestant Reformation. It looks at what the living did to influence the dead and how the dead were believed to influence the living in turn; it explores the ways in which townspeople asserted their individual desires in the midst of overlapping communities; and it considers both continuities and changes, highlighting the Catholic Reform movement that reached Scottish towns before the Protestant Reformation took hold. Students and scholars of Scottish history and of medieval and early modern history more broadly will find in this book a new approach to the religious culture of Scottish towns between 1350 and 1560, one that interprets the evidence in the context of a time when Europe experienced first a flourishing of medieval religious devotion and then the sterner discipline of early modern Reform.

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

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.

Ewen Cameron explores the political debate between unionism, liberalism, socialism and nationalism, and the changing political relationship between Scotland and the United Kingdom. He sets Scottish experience alongside the Irish, Welsh and European, and considers British dimensions of historical change--involvement in two world wars, imperial growth and decline, for example - from a Scottish perspective. He relates political events to trends and movements in the economy, culture and society of the nation's regions--borders, lowlands, highlands, and islands. Underlying the history, and sometimes impelling its ambitions, are the evolution and growth of national self-confidence and identity which fundamentally affected Scotland's destiny in the last century. Dr Cameron ends by considering how such forces may transform it in this one. Like the period it describes this book has politics at its heart. The recent upsurge of scholarship and publication, backed by the author's extensive primary research, underpin its vivid and well-paced narrative.

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