**INTRODUCTION:**

This booklet contains a series of visualizations based on historical data from The Survey of Scottish Witchcraft database, created by Dr. Julian Goodare, Ms Lauren Martin, Dr. Joyce Miller and Dr. Louise Yeoman in 2003.

This rich dataset presents a breadth of information related to more than 3000 Accused Witches dating back to 16th Century Scotland (1563-1736). Each person accused of witchcraft is associated to a Case, which tells the story of the investigation process and how each witch was trialled, ritual objects found, meeting places they were seen at and any other information associated with each individual Case. The evidence was gathered from the witches’ confessions, neighbour’s testimonies, and investigator’s speculations. All of these have contributed towards the creation of different storylines that depict possible scenarios for the fate of each individual witch accused.

This booklet will take you back in time to these moments of great significance in Scottish history. You will be able to interact with the visualizations, as well as read the stories of Scots accused of witchcraft.

Via our analysis, we found that most of the Accused Witches lack information that could contribute towards building a coherent plot about their destiny, having almost no information other than their name and sex. There are 222 Cases that include information related to the Accused Witches’ relationships with Ritual objects, 80 Witches that have Religious Motifs included in their cases, 356 that have a Demonic Pact Type attributed to them and 230 with information on the Meeting Place.

Our main focus is Ritual Objects and how they were used by the Witches, in relationship with the Religious Motifs, Meeting Place and Demonic Pact Type.

Our booklet illustrates some significant relationships resulted from the overall perspective of the analysis of these Cases, looking at the most common vs. the most unusual findings existent in the dataset and also detailing a series of 10 peculiar Cases:

The story unfolds with the case where a witch was found to have used 13 ritual objects, the most ever recorded. In one of the nine other stories, we portray the unique ritual object “Mole’s feet” and the particular religious motif “Eschatology”, commonly associated with death and destruction, showing how these were used for their individual Case. Other stories chosen show the individual religious motif “Sign of the cross” and the uncommon ritual object and religious motif “Flask of water”, while the remaining Cases show deep connections between all aspects we are researching (accused witch, meeting place, demonic pact, ritual object, religious motif), drawing connections between findings resulted from each case.

The illustrations in this booklet are hand-drawn by our group member Jingyin Liang and are inspired by the only contemporary illustration of Scottish Witchcraft, from the “Newes from Scotland” pamphlet, published in 1591. The drawings represent our group’s reflections and interpretations of the findings of this rich historical dataset.

The cover summarizes the content of the booklet, showing the most recurrent findings of our analysis. On the right of the cover, there is a representation of The Witches’ Well, Edinburgh, fountain created in memory of the Scots who were burned at the stake between 15th and 18th century.

We hope this piece of research will be informative and of interest for both Historians and Witchcraft enthusiasts.

This project was created as part of the Data Science for Design course by the following students undertaking the Design Informatics Master’s programme: Daniela Groza, Shan Ouyang, Jingyin Liang, Huizhi Zhang, Chung Yan Lee.

For detailed information on The Survey of Scottish Witchcraft project, please visit:

<http://www.shca.ed.ac.uk/Research/witches/about.html>

1. C/EGD/1605: The case with most frequently or common meeting place, Demonic and Motifs in all cases.

<http://witches.shca.ed.ac.uk/index.cfm?fuseaction=home.caserecord&caseref=C%2FEGD%2F1605&search_type=searchaccused&search_string=lastname%3DCraig%26firstname%3DJeane%26sex%3Deither%26maritalstatus%3DAny%26socioecstatus%3DAny%26placename%3D%26place%3Dparish%26date%3D%26enddate%3D>

First Name: Jeane

Last Name: Craig

Sex: Female

Age: 47 (estimated from career)

Marital status: Married

Socioeconomic status: Middling

Meeting Place: **House** (most common)

Religious motif: **Three** (most common)

Demonic pact Type: **Devil's Mark** (most common), Anti-baptism (2nd place), Servant (3rd), Sex(4th )

Ritual Objects: **Water** (60, 1st place) , Stones (33, 3rd place from dataset), Herb (26, 5th place), Flesh (not as common)

This Case uses the most common Ritual Objects, Meeting Places, Demonic Pact Types and Religious Motifs. “Water” is the most commonly used Ritual Object in the whole dataset, appearing 60 times. “Stones” are the 3rd most common Ritual Objects and Herb is the 5th most common. “Devil’s Mark” Demonic pact type is the most frequent in the dataset.

Jeane Craig “caused people to see many 'sichts' [sights] like ugly beasts and whelps. She used a ritual to steal babies from her sister-in-law. She rubbed her with three little enchanted stones after birth and she rubbed the child and the child died.” She “caused a disease where blood flowed from a man's skin…and she cast lumps of raw flesh and blood around his floor “ and “caused cows to give blood instead of milk”,this being why “Flesh” Ritual Object is linked to this Case in particular. Her mother testified that she did all of these things.

1. C/EGD/63: This case has the most ritual objects from all the cases (13).

<http://witches.shca.ed.ac.uk/index.cfm?fuseaction=home.caserecord&caseref=C%2FEGD%2F63&search_type=searchaccused&search_string=lastname%3DSampsoune%26firstname%3DAgnes%26sex%3Deither%26maritalstatus%3DAny%26socioecstatus%3DAny%26placename%3D%26place%3Dparish%26date%3D%26enddate%3D>

First Name: Agnes

Last Name: Sampsoune

Sex: Female

Marital status: Widowed

Meeting Place: Kirk, Ship (common with John Fean, they have been there together)

Religious motif: Prayer

Ritual objects: Egg, Wine, Corpse, Corpse powder, Cat, Aqua Vitae, Elfshot, Glass, Salt, Shirt, Thread, Vinegar, Wax/clay images (13)

Demonic Type: Servant, Devil’s Mark (on right knee), Want nothing, Anti-baptism

This Case is especially significant, having the most number of Ritual Objects ever recorded, 13. Amongst the Cases analyzed, there is an average of 3 Ritual Objects attributed to each Case, therefore this number is truly unusual. One relevant meeting place associated with this Case is “Kirk”, location destined for “Prayer” (Religious Motif): “She did a version of the Lord’s Prayer, Ave Marias. She was paid to heal very high status people (Lords, lairds, and their wives) from a large territory. She prescribed an “egg” (Ritual Object) dipped in “vinegar” (Ritual Object), and one dipped in white wine, rubbed a patient with “Aqua vitea” (Ritual Object).

Some relevant Ritual Objects used were “Wine”, item that in the Catholic Church is referred to as the blood of Christ, alongside “Egg”, the symbol of regeneration and resurrection in Christianity. In contrast with this item, “Corpse” is another unusual Ritual Object linked to this Case which contradicts the symbolism behind the “Egg” and instead evokes the idea of death: “She did lots of rituals with “cats” (Ritual Object), passing them around and combining them with joints (dead people’s)”, this possibly being the connection with the Ritual Object “Corpse”.

Agnes Sampsoune was believed to have had healing powers, ”she healed someone on Halloween” , although “She was accused of failing to heal many times”. She also possessed Midwifery characteristics: “ She helped ease the pain of childbirth.”, and she had been accused of Unorthodox practices such as predicting someone’s death.

She was involved with the North Berwick Hunt, having been seen in that area, on a “Ship”, as : “ One of the meetings was like a party at sea with good wine and ale.” The appellation simply refers to the largest alleged gathering of the witches on Halloween 1590, at the Kirk yard in the village.

Witch John Fean (Case C/EGD/59) is tightly connected to this Case, having been to the same meeting place, the “Ship” as Agnes Sampsoune: “The men walked withershins 9 times, the women 6 tymes. Fean was the right hand man, Johnne Gray-meil guarded the door.” There, “they collected bones and powdered them for charms against the pains of childbirth.”

Agnes encountered the Devil after her husband’s death and received the Devil’s mark on her right knee: “She confessed to these things in front of King James VI”, but denied meeting the Devil. She was also accused to have tried to kill King James VI using wax/clay images. Agnes Sampson was tortured and had her head shaved and was taken to the scaffold on [Castlehill](https://en.wikipedia.org/wiki/Royal_Mile#Castle_Esplanade_and_Castlehill), where she was [burnt at the stake](https://en.wikipedia.org/wiki/Burnt_at_the_stake) on 28 January 1591. Her bald ghost is said to be roaming on Holyrood Place, Edinburgh up to this day.

1. **C/EGD/59: This one has the unique ritual object "mole's feet"**

<http://witches.shca.ed.ac.uk/index.cfm?fuseaction=home.accusedrecord&accusedref=A/EGD/48&search_string=lastname%3DFean%26firstname%3DJohn%26sex%3Deither%26maritalstatus%3DAny%26socioecstatus%3DAny%26placename%3D%26place%3Dparish%26date%3D%26enddate%3D>

First Name: John

Last Name: Fean

Sex: Male

Marital status: Single

Socioeconomic status: Middling

Occupation: School Teacher

Ritual objects: Cat, Corpse, Mole's feet

Religious motif: Eschatology

Meeting Place: Kirk, Ship

Demonic pact: Devil's Mark (Marked with a rod)

John Fean is tightly linked with Agnes Sampsoune’s Case (C/EGD/63). They have both been involved in the infamous North Berwick trials. They both have a similar description of a meeting on a “Ship”, where it is believed they had gathered together with other accused witches. He also has the “Cat” as a common Ritual Object used together with Agnes, them being known for the “Use of cats to raise winds to sink ships” at North Berwick. According to ***[Newes from Scotland](https://engole.info/newes-from-scotland/" \t "_blank)***, Fian was allegedly the head of the coven of North Berwick witches: “he was conveyed through the air from his bed to North Berwick kirk by the wind; similarly he speedily pursued a cat through Tranent while levitating above the ground”( [**(Goodare & Goodare, 2013)**](https://engole.info/john-fian/#zp-ID-22362-4928910-NJMJ69CH) p. 165). John was believed to be carrying the unique Ritual Object “Mole's feet” as a talisman “so that he wouldn't lack silver.” He, like Agnes Sampsoune could also predict when someone would die “if he knew their birthday.”

Fean had been accused of Demonic, Unorthodox practices: “Further items describe him being entertained on ships, drinking wine and ale, mutilating corpses – particularly those of unbaptised babies – and having the ability to glide over the sea”( [**(Normand & Roberts, 2000)**](https://engole.info/john-fian/#zp-ID-22362-4928910-WL2KUG3T) pp. 228–230), this being why “Corpse” Ritual Object is attributed to this Case. He also got a Devil’s mark while in bed, marked with a rod.

The Religious Motif “Eschatology” is present to possibly signify the deadly practices John Fean is linked to. He was tortured by having” his fingernails forcibly extracted and having iron pins thrust therein”, until a confession was obtained from him. In his indictment, Fian admits to have attended the North Berwick convention with Agnes Sampsoune. His destiny ends with him being strangled and burned at stake in Edinburgh. In his last breath, he retracted his confessions, stating that he thought admitting to have been a witch would have saved his life, although, he confessed adultery with 32 women. Therefore, we can never know the truth behind his accusations of witchcraft.

1. C/EGD/2141: The case has most Motifs.(5)

<http://witches.shca.ed.ac.uk/index.cfm?fuseaction=home.caserecord&caseref=C%2FEGD%2F2141&search_type=searchaccused&search_string=lastname%3DGrant%26firstname%3DMarioun%26sex%3Deither%26maritalstatus%3DAny%26socioecstatus%3DAny%26placename%3D%26place%3Dparish%26date%3D%26enddate%3D>

First Name: Marioun

Last Name: Grant

Sex: Female

Age: 46 (estimated from career)

Marital status: Widowed

Religious Motifs (5): Cross, Nine, Prayer, Three, Trinity

Ritual object: Water, Tree

Place: Field, House

Demonic pact: Devil's Mark (at wrist), Servant, Want nothing, Sex, Anti-baptism, New Name (Dame)

This Case has the most number of Religious Motifs attributed to it (5). Marioun “could charm a sword so that the owner would be protected from harm or injury.” She healed using south running water and prayers: ““Could heal cattle and people with south running water.” Incantations included reference to the Trinity and Christian day. Please find the Christian Day Angel in the illustration. He was usually portrayed as a human-like figure, wearing a long robe and with wings.

1. C/EGD/166: This case has the most number of meeting place.(7)

<http://witches.shca.ed.ac.uk/index.cfm?fuseaction=home.caserecord&caseref=C%2FEGD%2F166&search_type=searchaccused&search_string=lastname%3DHammiltoun%26firstname%3DAlexander%26sex%3Deither%26maritalstatus%3DAny%26socioecstatus%3DAny%26placename%3D%26place%3Dsettlement%26date%3D%26enddate%3D>

First Name: Alexander

Last Name: Hammiltoun

Sex: Male

Marital status: Married

Socioeconomic status: Very Poor

Occupation: Vagabond

Meeting place: Hilltop, Road, Moor, Valley, Forest, Links, House (7)

Ritual objects: Bird (dead), Cat, Baton, Camomile, Cloth, Thread, Water, Corn

Demonic pact: Want nothing (meat, clothing or money), Anti-baptism, Bond/Band, Servant

This Case is associated with the most meeting places (7). This could be because the accused witch was a vagabond and did not own a settlement. Alexander was known for his healing powers. He refused charitable help from others, which may be due to his pact with the devil: “ The Devil said he should not desire meat, clothing or money. The Devil gave him a baton that he could use to call the Devil, a magic wand? He had to pay the Devil by sacrificing a cat, a dog or some other animal.” This explains the use of Ritual Objects: Bird (dead), Cat. He therefore was a “bund man”, the “Servant” of the Devil, with a tight bond between him and the Devil. He was also carrying “Water” and “Corn” as Ritual Objects, probably used for the means of survival, as he was a wanderer.

He used the baton to summon the devil. The devil comes when he wants to but Hamilton was believed to have more authority than most witches over the Devil. This was considered unusual for a man witch.

1. C/EGD/1747: The case has the most Demonic Pact. (6)

<http://witches.shca.ed.ac.uk/index.cfm?fuseaction=home.caserecord&caseref=C%2FEGD%2F1747&search_type=searchaccused&search_string=lastname%3DStewart%26firstname%3DAnnabell%26sex%3Deither%26maritalstatus%3DAny%26socioecstatus%3DAny%26placename%3D%26place%3Dparish%26date%3D%26enddate%3D>

First Name: Annabell

Last Name: Stewart

Sex: Female

Age: 14 (estimated from children)

Marital status: Single

Socioeconomic status: Middling

**Ritual objects:** Fire, Pin, Wax/clay images

**Place:** House

**Demonic pact:** New name, Anti-baptism, Devil’s mark, Head and foot, Want nothing, Sex (6)

This Case is associated with the highest number of Demonic Pact types (6), which are relevant given the fact that Annabell had confessed to have joined the Devil. She was accused of attempted murder by roasting wax/clay figures in a fire and inserting pins. Most important accusation was the involvement in the attempted murder of Maxwell of Pollock. Although, she claimed that Bessie Weir turned the image on the spit and chanted 'Sir George Maxwell, Sir George Maxwell' which they all repeated. The wax/clay images were supposedly found in her mother's house and her brother's house. She is the sister of Jon Steward (C/EGD/1748), the youngest male accused of witchcraft at the age of 16. Find out his story below.

1. C/EGD/1748 youngest male to be accused of witchcraft aged 16

<http://witches.shca.ed.ac.uk/index.cfm?fuseaction=home.caserecord&caseref=C%2FEGD%2F1748&search_type=searchaccused&search_string=lastname%3DStewart%26firstname%3DJon%26sex%3DMale%26maritalstatus%3DAny%26socioecstatus%3DAny%26placename%3D%26place%3Dparish%26date%3D%26enddate%3D>

First Name Jon

Last Name Stewart

Sex Male

Age: 16

Demonic Pact: Anti-baptism, Devil’s Mark, Head and foot, New name(Jonas), Want nothing

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Ritual objects: Fire, Pin, Wax/Clay images

Meeting place: House

This Case is tightly connected with Annabell Stewart, the two being siblings. They are also the youngest to be accused of witchcraft, both children of 14 and 16. The purpose of the meeting was to destroy Maxwell of Pollock with image magic. It supposedely happened on 4/1/1677. It was the second of two meetings for the same purpose. He confessed that the devil spoke quietly to him to wake him for the midnight meeting.

1. **C/JO/3059: This case has all the relationship(has all the values without NaN), and it has unique ritual objects "Hand (dead)" and “Rowan tree”.**

<http://witches.shca.ed.ac.uk/index.cfm?fuseaction=home.caserecord&caseref=C%2FJO%2F3059&search_type=searchaccused&search_string=lastname%3DWatsonne%26firstname%3DIssobell%26sex%3Deither%26maritalstatus%3DAny%26socioecstatus%3DAny%26placename%3D%26place%3Dsettlement%26date%3D%26enddate%3D>

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| **First Name** | Issobell |
| **Last Name** | Watsonne |
| **Sex** | Female |
| **Age** | 23 |
| **Marital status** | Married |

**Ritual objects:** Hand (dead), Rowan tree, fire

**Demonic pact:** Devil's Mark(on head, on left middle finger), Servant to Angel and fair folk, Anti-baptism, Servant

**Religious motif:** Angels

**Meeting place:** Hilltop

This Case is rich in relationships and has two unique Ritual Objects: “Hand (dead)” and “Rowan tree”, alongside the unique Religious Motif “Angels”, this Case being the outlier of the dataset.

Issobell Watsonne was known for folk healing and is “claimed to have used rowan tree and a piece of a dead person's finger to cure the worm”. Her husband took ill, then her baby was replaced with a changeling. She refused to feed it and threw it in the “fire”, Ritual Object. She then promised to serve the 'fair folk' in return for her child”, this could be the moment when Issobell became the “Servant” and fell into “Anti-baptism”, renouncing God (Demonic Types). She also had the Devil’s Mark on her head and middle finger.

She confessed to have met the fair folk and that the “Angel” and fair folk promised to protect her if she would heal them. Based on Dr. Julian Goodare, “hand” is an unusual ritual object, as this is a symbol usually related to theft. Thieves would use it to avoid being caught.

1. **C/EGD/882: the Case that has the unique religious motif "Sign of the cross"**

<http://witches.shca.ed.ac.uk/index.cfm?fuseaction=home.caserecord&caseref=C%2FEGD%2F882&search_type=searchaccused&search_string=lastname%3DAndirsone%26firstname%3DJonet%26sex%3Deither%26maritalstatus%3DAny%26socioecstatus%3DAny%26placename%3D%26place%3Dsettlement%26date%3D%26enddate%3D>

First Name: Jonet

Last Name: Andirsone

Sex: Female

Occupation: Servant

Religious motif: Prayer, Sign of the cross, Three

Ritual objects: Shirt

Meeting place: Kirk (possible)

This Case contains the unique Religious Motif “Sign of the cross”. Jonet was known for folk healing, Unorthodox practices and accused of Charming: “mostly charming with shirts (sarks).” Could cure 'the waff of ane ill wind or foirspeiking'. This would be equivalent to removing a bewitchment or a fairy illness.

She would be the kind of person someone would go to if they thought a witch was damaging them.

The “Shirt” Ritual Object was mainly used to “represent the sick person, blessed and returned to them to provide cure.”

All of these are directly connected with the Religious Motif “Prayer”. The association of “Three” Religious Motif in this Case is as being a significant number and motif, both Christian and pre-Christian symbolism.

1. **C/EGD/160: has the unique ritual object and motif "flask of water"**

<http://witches.shca.ed.ac.uk/index.cfm?fuseaction=home.caserecord&caseref=C%2FEGD%2F160&search_type=searchaccused&search_string=lastname%3DYoung%26firstname%3DIsobell%26sex%3Deither%26maritalstatus%3DAny%26socioecstatus%3DAny%26placename%3D%26place%3Dparish%26date%3D%26enddate%3D>

First Name: Isobell

Last Name: Young

Sex: Female

Age: 60 (estimated from career)

Marital status: Married

Socioeconomic status: Middling

**Ritual objects:** Flask of Water, Lee Penny, Salt, Yarn, Cat

**Religious motif:** Flask of Water

**Meeting Place:** Hilltop

**Demonic pact:** Devil's Mark (on left papie) , Anti-baptistm

This Case contains the unique Religious Motif and Ritual Object “Flask of water”. Isobell was known to care for animals, she raised four children and managed the house. Her neighbors often accused her of aggressive behavior.

She was known for healing: “conducting a ritual to cure their cattle with a special “flask of water”. Isobell was accused of using a specific ritual that involved taking off her hat and walking around with it counter-clockwise (withershins).”

Information is missing regarding the use of other Ritual Objects. She was given the Devil’s Mark. She always denied witchcraft accusations claiming that she is “an honest woman”. Although, her own husband had testified against her, claiming that she had tried to kill him using magic during an argument

.

Regardless of the lack of evidence, due to forty-five people having testified against her, she was sentenced to death at Castle Hill, Edinburgh, where she was strangled and burned at the stake (c. February 1629).

Illustrations:

1. We are deleting the Case of the youngest witch (9). He said there was an error in the data and there cannot be a witch this young.
2. We can replace that Case with C/EGD/1748 youngest male to be accused of witchcraft aged 16

<http://witches.shca.ed.ac.uk/index.cfm?fuseaction=home.caserecord&caseref=C%2FEGD%2F1748&search_type=searchaccused&search_string=lastname%3DStewart%26firstname%3DJon%26sex%3DMale%26maritalstatus%3DAny%26socioecstatus%3DAny%26placename%3D%26place%3Dparish%26date%3D%26enddate%3D>

First Name: Jon

Last Name: Stewart

Sex: Male

Age: 16

Demonic Pact: Anti-baptism, Devil’s Mark, Head and foot, New name(Jonas), Want nothing

Ritual objects: Fire, Pin, Wax/Clay images

Meeting place: House

This Case is tightly connected with Annabell Stewart, C/EGD/1747: The case has the most Demonic Pact. Jon Stewart is her brother. They are also the youngest people

to be accused of witchcraft, both children of 14 and 16. The purpose of the meeting was to destroy Maxwell of Pollock with wax/clay image magic. It supposedly happened on 4/1/1677. It was the second of two meetings for the same purpose. He confessed that the devil spoke quietly to him to wake him for the midnight meeting.

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The results of our analysis indicated that there are a total of 128 Ritual Objects and 17 Religious Motifs that can be associated to any of the Cases. There are 222 Cases that have Ritual Objects attributed to them. The most common Ritual Objects used are Water (60), Wax/clay images (47), Stones (33), Hair (26). There are also a series of 61 unique Ritual Objects, which have only been used once in the whole dataset: mole’s feet, wine, wort, almond, flask of water, etc.

In contrast, Religious Motifs have been connected to 80 Cases. There are 8 unique Religious Motifs from amongst the total of 17 existing ones: Sign of the cross, Angels, Six, Holy water, Baptising animals, Bible, Baptism Imagery, Flask of Water.

Looking at the relationships between Ritual Objects and Religious Motifs, there is a total of 53 common Cases. They contain interesting findings. For example, the Religious Motif "Baptising animals" is associated with animalistic Ritual Objects that make a lot of sense as a group: "snake skin", "corpse", "toad", "urine", "cat" and together they construct the unique Case C/EGD/110. This is the only Case that has “Baptising animals” motif which makes it very intriguing. Similarly, the unique motif “Eschatology”, which means death, has Ritual Objects attributed to it that are either associated with the deceased, such as “corpse”, “mole’s feet” or living beings such as “cat”, all of them belonging to Case E/EGD/59.

Cases containing the Religious Motif “Holy well” are also interesting to look at because they seem to have relationships with Ritual Objects that are also very relevant, such as : Water, Stones, Herb. Also, Case C/EGD/160 containing the unique Ritual Object “Flask of Water” is correctly associated with a motif with the same name.

**INTRODUCTION:**

Our project is centred around historical data from The Survey of Scottish Witchcraft database, created by Dr. Julian Goodare, Ms Lauren Martin, Dr. Joyce Miller and Dr. Louise Yeoman in 2003.

**PROJECT SPECIFICATIONS:**

We decided to create a booklet containing a series of visualizations telling the stories of Scots accused of witchcraft, making it easier for the viewers to imagine and interpret these findings of great significance in Scottish history.

The initial database is Microsoft Access format, containing 40 different tables, which we then converted to CSV files. The data presents a breadth of information related to more than 3000 Accused Witches dating back to 16th Century Scotland (1563-1736). Each person accused of witchcraft is associated to a Case, which describes the investigation process and how each witch was trialled, ritual objects found, meeting places they were seen at, torture type used, and other information that was found to be relevant to each individual Case. These were all sorted and put into individual tables based on categories. For the creation of this database, evidence was gathered from the witches’ confessions, neighbour’s testimonies, and investigator’s speculations. All of these have contributed towards the creation of different interpretations that depict possible scenarios for the fate of each individual witch accused.

Our focus is Ritual Objects and how they were used by the Witches, in relationship with the Religious Motifs, Meeting Place and Demonic Pact Type.

**FINDINGS:**

Via our analysis using Python, we found that 83.5% of the over 3000 Accused Witches have almost no information other than their name and sex, residence: there are only 222 Cases that include information related to the Accused Witches’ relationships with Ritual objects, 80 Witches that have Religious Motifs included in their cases, 356 that have a Demonic Pact Type attributed to them and 230 with information on the Meeting Place.

The results of our analysis indicated that a total of 128 unique Ritual Objects and 17 Religious Motifs that can be associated to any of the Cases. The most common Ritual Objects used are Water (60), Wax/clay images (47), Stones (33), Hair (26). There are also a series of 61 distinct Ritual Objects, which have only been used once in the whole dataset: mole’s feet, wine, wort, almond, flask of water, etc.

In contrast, there are 8 distinct Religious Motifs from amongst the total of 17 available ones: Sign of the cross, Angels, Six, Holy water, Baptising animals, Bible, Baptism Imagery, Flask of Water. Looking at the relationships between Ritual Objects and Religious Motifs, there is a total of 53 common Cases. They contain interesting findings: the Religious Motif “Baptising animals” is associated with animalistic Ritual Objects that make a lot of sense as a group: “snake skin”, “corpse”, “toad”, “urine”, “cat” and together they construct the unique Case C/EGD/110.

Moreover, cases containing the Religious Motif “Holy well” have relationships with Ritual Objects that are also very relevant, such as : Water, Stones, Herb. Also, Case C/EGD/160 containing the unique Ritual Object “Flask of Water” is correctly associated with a motif with the same name.

Moreover, some ritual objects are used with some unique demonic pacts. Since the network in the booklet shows some cross-points of curves, that means there are several ritual objects that have the same frequency of use with the demonic pacts. ‘Anti-baptism’ has the highest frequency of use (215) and the ‘Possession’ has the lowest (1), being a unique type of Demonic Pact.

To continue, there are 62 unique Meeting places. The ones with the most relationships are House, Yard, Hilltop, Moor, while the rare ones are Meal market, Foot of Hill, Waterside, only used once in the whole dataset. As seen in the network visualisation, the ritual objects are quite relevant for the meeting places they are associated to. For example, House is linked to ritual objects such as bread, egg, water.

Looking at the overall age distribution, by far, the most common age of the accused witches’ is 50 years old. It seems that witches had varied ages, the youngest was a 14 years old female, while the oldest was 100. After our conversation with Dr. Julian Goodare, we were made aware that children under 14 cannot be accused of Witchcraft and that ages 9, 10 and 12 must be a mistake in the dataset. With this in mind, we excluded them from our analysis. Interestingly, 14 was the legal age of marriage in 16th century Scotland, therefore, from this age up, it was acceptable to accuse one of witchcraft.

When it comes to the Marital Status Distribution, from the over 3000 accused witches, around 2500 of them have an unknown marital status. There are around 580 who were married, about 150 who were widowed and approximately 10 who were single. The ones who have been identified with “Irregular union” marital status are very few, under 10.

Our booklet illustrates some significant relationships resulted from the overall perspective of the data, looking at the most common vs. the most unusual findings and also describing a series of 10 peculiar Cases: The booklet visualisations unfold with the case where a witch was found to have used 13 ritual objects, the most ever recorded. In one of the nine other stories, we portray the unique ritual object “Mole’s feet” and the unusual religious motif “Eschatology”, commonly associated with death and destruction, showing how these were used for their individual Case. Other stories chosen show the individual religious motif “Sign of the cross” and the uncommon ritual object and religious motif “Flask of water”.

**CONCLUSIONS:**

The illustrations in this booklet are hand-drawn by our group member Jingyin Liang and are inspired by the only contemporary illustration of Scottish Witchcraft, from the “Newes from Scotland” pamphlet, published in 1591. The drawings represent our group’s reflections and interpretations of the findings resulted from this rich historical dataset.

The cover summarizes the content of the booklet, showing the most recurrent findings of our analysis. On the right of the cover, there is a representation of The Witches’ Well, Edinburgh, fountain created in memory of the Scots who were burned at the stake between 15th and 18th century.

Our booklet illustrates some significant relationships resulted from the overall perspective of the analysis of The Survey Of Scottish Witchcraft. There are many other valuable information available in this dataset that could potentially be explored further, such as the Devil’s apparition in connection to witches‘ confessions, the meeting place in connection with the weather modification, and others that we would have been interested in exploring have we had the time. Although, we hope that this piece of research will be informative for researchers, students, Historians and Witchcraft enthusiasts.