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~~**REVIEWS Ayrshire and the Reformation: People and Change ...**~~

Barnweill Church or Barnweil Church is a ruined pre-reformation kirk situated on rising ground on the slopes of Barnweill Hill, Parish of Craigie, South Ayrshire, Scotland; about 3 km from Tarbolton. The church was known locally as the "Kirk in the Wood". It lies about 170m North North-East of Kirkhill Farm. Barnweill was central to the Protestant Reformation in Ayrshire through its association with John Knox. The spelling 'Barnweill' is used throughout for consistency.

~~**Barnweill Church** — Wikipedia~~

Ayrshire And The Reformation People Ayrshire and the Reformation: People and Change, 1490-1600 Margaret H.B. Sanderson Tuckwell Press, East Linton, 1997; 193pp., £14.99; ISBN 1 898410 91 7 The study of the Scottish Reformation in the latter half of this century has undergone numerous revisions, among the foremost being the shift **REVIEWS ...**

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Marshall, Peter (1998) Review of Ayrshire and the Reformation : people and change 1490-1600, by Sanderson, M. H. B. History, Vol.83 (No.270). pp. 313-314. ISSN 0018-2648 Research output not available from this repository, contact author.

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Location. The town lies by the Glasgow and South Western Railway line, 8 miles (13 km) east south east of Kilmarnock and 11 miles (18 km) north east of Ayr.It is situated on a gentle slope about 1 mile (1.6 km)) from the River Ayr, which flows through the south of the parish of Mauchline.. In former days Loch Brown was about one mile west of the town, but was drained when the railway line from ...

~~Mauchline — Wikipedia~~

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Oxfam Books & Music Troon 'A masterpiece ... In its field it is the best book ever' GuardianWinner of the Wolfson Prize for history, Reformation: Europe's House Divided 1490-1700 charts a seismic shift in European culture that marked the beginning of the modern world. At a time when men and women were prepared to kill - and be killed - for their faith, the Reformation tore the western world ...

This account draws on a wide range of documentary sources, pinpointing developments in a significant region in Scottish Reformation history. The story is set in its social and political context, illuminating events in Ayrshire and of the Reformation in Scotland as a whole.

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

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

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

Throughout the twentieth century Scottish literary studies was dominated by a critical consensus that critiqued contemporary anti-Catholic by advancing a re-reading of the Reformation. This consensus understood that Scotland's rich medieval culture had been replaced with an anti-aesthetic tyranny of life and letters. As a result, Scottish literature has consistently been defined in opposition to the Calvinism to which it frequently returns. Yet, as the essays in this collection show, such a consensus appears increasingly untenable in light both of recent research and a more detailed survey of Scottish literature. This collection launches a full-scale reconsideration of the series of relationships between literature and reformation in early modern Scotland. Previous scholarship in this area has tended to dismiss the literary value of the writing of the period - largely as a reaction to its regular theological interests. Instead the essays in this volume reinforce recent work that challenges the received scholarly consensus by taking these interests seriously. This volume argues for the importance of this religiously orientated writing, through the adoption of a series of interdisciplinary approaches. Arranged chronologically, the collection concentrates on major authors and texts while engaging with a number of contemporary critical issues and so highlighting, for example, writing by women in the period. It addresses the concerns of historians and theologians who have routinely accepted the established reading of this period of literary history in Scotland and offers a radically new interpretation of the complex relationships between literature and religious reform in early modern Scotland.

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

The period between the Reformation and the Covenanting Revolution has generated much historical debate on issues of political authority and power. In this volume Keith M Brown builds on his previous book, Noble Society in Scotland, to argue that in spite of the changes brought about by the Reformation, by the recovery of crown authority and by the regal union between England and Scotland, the huge power exercised by the nobility remained fundamentally unaltered. Hence when political crisis did surface in 1637-8 the crown lacked the means to oppose a noble-led revolution.Noble Power in Scotland is constructed within a framework that discusses the nobility's political relationship with the crown in chapters at either end of this volume, taking the regal union of 1603 as the crucial dividing point. The remainder of the book addresses in turn themes that analyse the various roles nobles inhabited in exercising power. There are chapter on nobles as chiefs of the remarkably strong and durable kindreds or clans, as lords over extensive territorial networks of dependants, as warriors and soldiers in domestic and foreign service, as men whose notions of honour often determined political behaviour, as magistrates presiding over a system of private local jurisdictions while also colonising central law courts, as parliamentarians and royal councillors, and as courtiers in attendance on the king in Scotland and after 1603 in London. Brown places this discussion firmly within a wider debate about the enduring power of European nobilities, showing that the Scottish nobility successfully adapted to political change, just as it did to economic and cultural change, to retain its dominant political position throughout the period.

Thomas Green examines the Scottish Reformation from a new perspective - the legal system and lawyers. For the leading lawyers of the day, the Scottish Reformation presented a constitutional and jurisdictional crisis of the first order. In the face of such a challenge moderate judges, lawyers and officers of state sought to restore order in a time of revolution by retaining much of the medieval legacy of Catholic law and order in Scotland. Green covers the Wars of the Congregation, the Reformation Parliament, the legitimacy of the Scottish government from 1558 to 1561, the courts of the early Church of Scotland and the legal significance of Mary Stewart's personal reign. He also considers neglected aspects of the Reformation, including the roles of the Court of Session and of the Court of the Commissaries of Edinburgh.

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

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