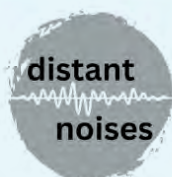




# *Devil's Mark*

**The Inverkip Witch Trials**

**Inverclyde Academy  
Julie Campbell**





ad lived long in the  
years since Kattrein Scot in  
to tak kyes milk biding her goe out  
der and draw it over the moath of a mug saying  
it and meikle off it by this meanes shee and the said Katt  
ores milk and made butter and cheise thair of Shee confes  
ne half since the devill came to the said Kattrein Scot's hou  
her wer present with them Margrat McKennie in gre  
herself and severall others the devill was in the liken  
an and sang to them and they dancit he gave them wyn to  
o eat and they warr all very mirrie she consesses at that  
t made her first acquantance with the devill and caused h  
hands with him Shee confessed that at that tym the devill  
s service and it sould be weell with her and bad her for s  
lid, delyvering her self wholley to him by puting her on h  
and the other hand to the sole of her fott and giveing all  
Shee confessed that at that tym he gave her a name and  
her call him (serpent) when shee desired to speak with  
that sam tym the devill nipit her upon the right syd qlk  
but thairefter he straicket it with his hand and healed it  
his mark Shee confessed that the devill lay thrise carne  
iness in the liknes of a Harie man zly in dun sed manare  
orse & zly in Roughe manire in the likness of a brown dog  
rnallie w[ith] hir Shee confessed that she was at a meit  
Jean King Kettie Scot, Margrat McKennie, and severa  
x them in the likness of a brown dog the end of their  
sereby to hinder boats from the killing fishing  
Margrat Holm, cam to Allan Oorr's  
her where they took a  
behind then the



# *Devil's Mark*

The Inverkip Witch Trials



The Distant Noises project was developed and managed by Magic Torch Comics CIC with the support of National Lottery Heritage Fund.

The script was written and compiled by Paul Bristow in collaboration with pupils of Inverclyde Academy, in workshops delivered in late 2024 / early 2025. Thanks to teachers who supported the project and to Inverclyde Libraries for support in the school library space.

Additional material (pages 11 & 13) developed by The Wishes Group, meeting at Youth Connections, Larkfield.

Thanks to Lorraine Murray (and colleagues) for review and feedback on script / artwork.

Artwork and cover by Julie Campbell.  
<https://www.juliecampbelldraws.com>

‘Witches in words not deeds’ image of Marie Lamont dress (p29) used with kind permission of Carolyn Sutton and The Watt Institution.

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<https://www.magictorchcomics.co.uk>

## Introduction

I'm fairly sure it was my mum who first told me about 'the witches in Inverkip', back when I was little, and it was also one of the first stories we tackled in our early comics – one of the hosts of our 2013 horror comic *Tales of the Oak* was Granny Kempock. And in those versions of the stories, it's fair to say that the focus, what drew us in, was the supernatural elements, the moments that made it seem part of the otherworldly, magical Inverclyde that Magic Torch have always worked to create and maintain, the idea that a coven cast spells across the town.

This is not that story.

This is the story of a young girl, killed by people for being different, alongside some of her friends and neighbours. It's not magical, or glamorous. Just awful and true.

The script for the project was created in collaboration with pupils of Inverclyde Academy (some of whom live in Inverkip today) and with the exceptional help, support and guidance of Lorraine Murray of The Watt Institution, who is a specialist in this area of research.

Lots of creative women worked on this project, local artist Louise Carr helped the group develop some artwork, as did Carolyn Sutton whose 'Witches in Words Not Deeds' exhibition was on display in Inverclyde while we were working on the book. We had assistance from the 'Wishes Group' from Larkfield, who imagined the voices and discussion of the Inverkip villagers for us, and of course, the illustrations are by Julie Campbell - who has many other wonderful publications you should check out online.

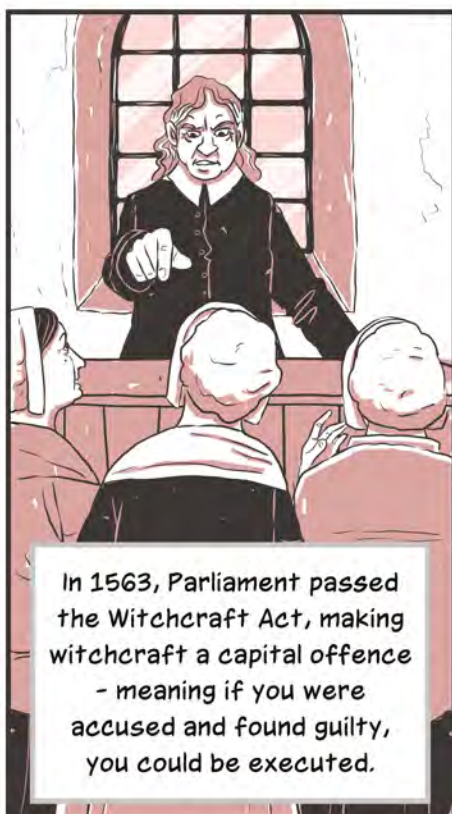
We create books like these to make stories more accessible, but I'm also aware that we often get people picking up our books who perhaps haven't read comics in a long time, but are interested in the topic. For those readers, here's some tips on reading a comic – pay attention to the colours, the shift in tones can often be mirroring what's happening in the text, or drawing your attention to something. Likewise, changes in text or fonts generally indicate a change in voice. And in this comic, this whole project in fact, whose voice we are hearing is important. The group wanted us to use simple language, with limited text, so that means the visuals have to do a little more work – so be sure to read the pictures too.

Also, while the comic presents historical events, like any adaptation, some dramatic license has been taken in service of the story and a few choices based on the classes' interpretation of Marie's story rather than on historical fact. None of that detracts from the horror of the truth.

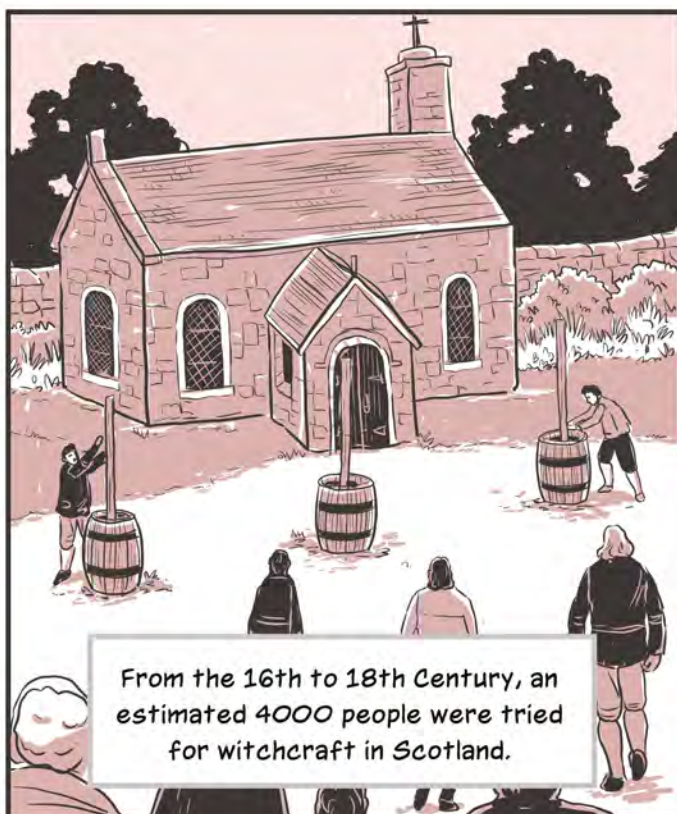
Paul Bristow

“Thou shall  
not suffer  
a witch  
to live.”

Exodus 22:18



In 1563, Parliament passed the Witchcraft Act, making witchcraft a capital offence - meaning if you were accused and found guilty, you could be executed.



From the 16th to 18th Century, an estimated 4000 people were tried for witchcraft in Scotland.

There were many more witch trials in Scotland than in England.

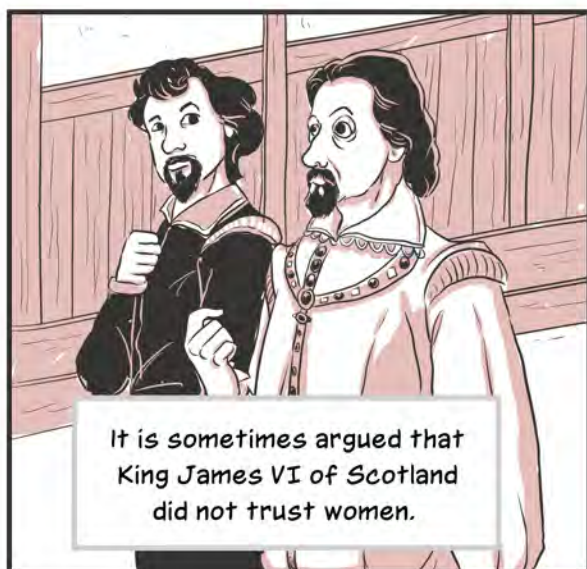


84% of the accused were women ...

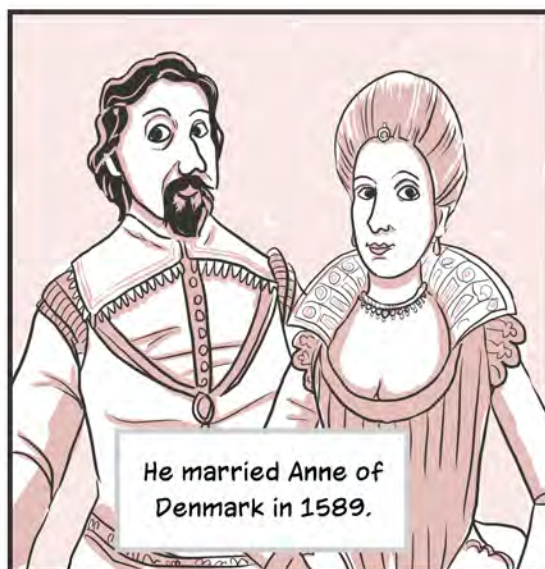


... and so the Scottish witch-hunts could be seen as a way of controlling women and their behaviour.





It is sometimes argued that King James VI of Scotland did not trust women.



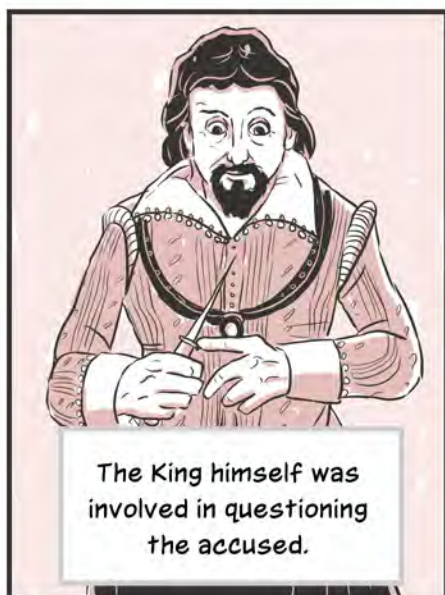
He married Anne of Denmark in 1589.



Returning from Scandinavia, his ship sailed into a storm and he began to suspect the dark arts were being used against him by his enemies.



This led to the North Berwick Witch Trials, in which around 80-200 people were arrested and tortured.



The King himself was involved in questioning the accused.



After this, James became obsessed with witches and published a book called *Daemonologie*, something which was later used as a text book for witch hunting.



'Fearful abundance at this time  
in this country, of these  
detestable slaves of the Devil,  
the witches or enchanter's'

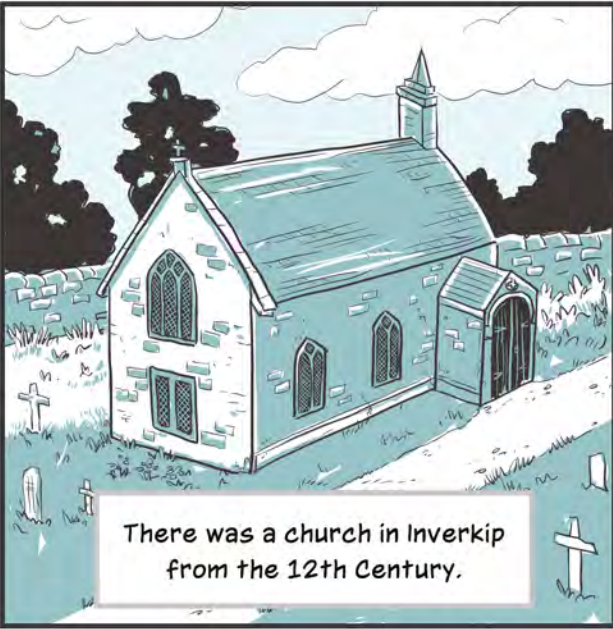
'What can be the cause  
that there are 20 women  
given to that craft  
[witchcraft], where  
there is one man?

'The reason is easy, for as that  
sex is frailer than man is, so is  
it easier to be entrapped in  
these gross snares of the Devil,  
as was over well proved to be  
true, by the Serpent's deceiving  
of Eve at the beginning...'

There are many  
stories from that  
time. Too many.

This is one.





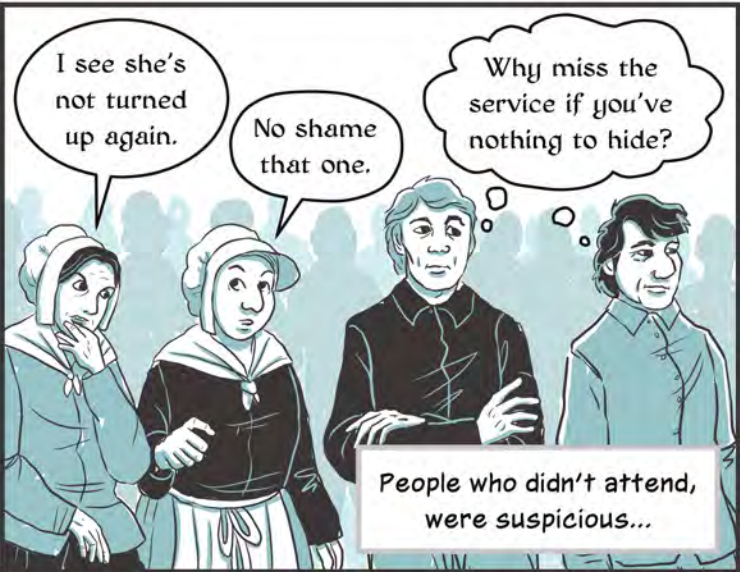
There was a church in Inverkip from the 12th Century.



The Auld Kirk was also the parish for everyone from *Greenock* and *Gourock*, who would walk miles every week to come to the service.



And everyone did come, because the Kirk was in charge and it wouldn't do not to show your face each Sunday.

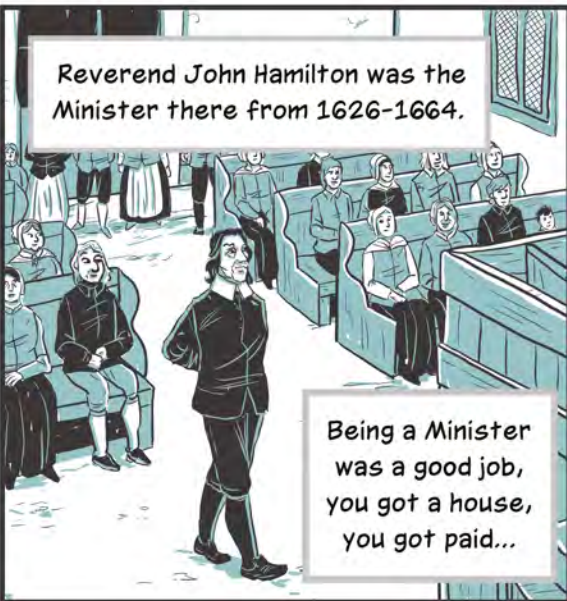


I see she's not turned up again.

No shame that one.

Why miss the service if you've nothing to hide?

People who didn't attend, were suspicious...



Reverend John Hamilton was the Minister there from 1626-1664.

Being a Minister was a good job, you got a house, you got paid...



You had power.



The Stuarts were the main landowners in the area, at Ardgowan Castle.



Our superiors.

Between them and the Minister at the Kirk, they were responsible for anything that happened in the area.



If you were in any kind of trouble, you would be brought up first to the Kirk and then to the Landowner Superior at Ardgowan - who likely owned the property you lived in.



You, did not have power.



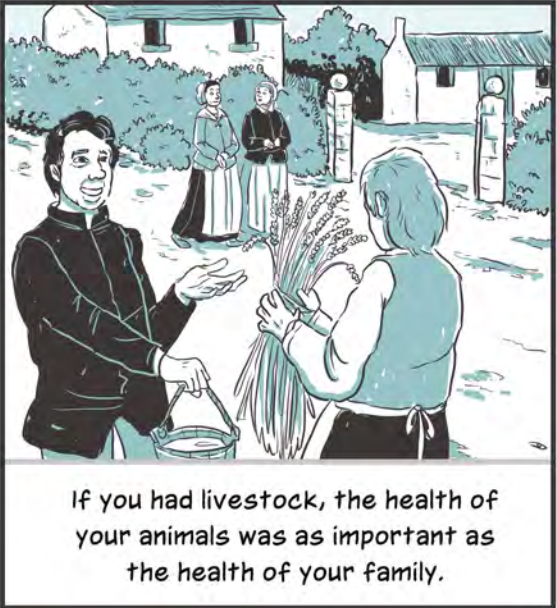


For the people of Inverkip, life was hard.

People lived hand to mouth.



If you wanted to eat you had to fish or farm.



If you had livestock, the health of your animals was as important as the health of your family.



Fishing could be treacherous and gutting the fish was hard, dirty work.



And in an environment where everything is about survival...

...people didn't always trust outsiders.





She deserved better than this.

Poor Marie.



She came over from Cowal.  
A good Christian girl but...



...a catholic. Minister didn't like that.

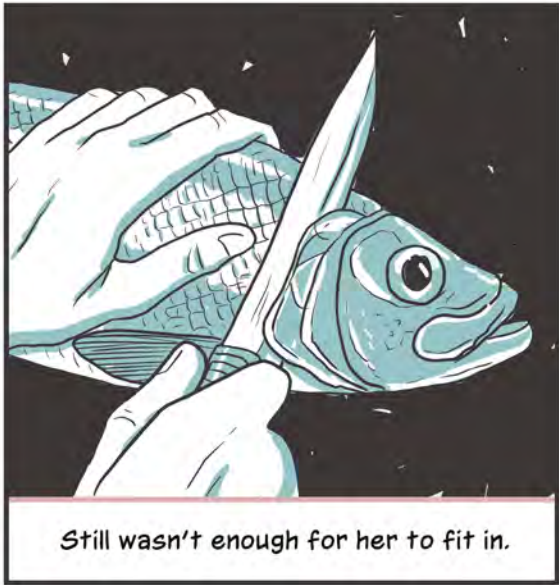


And her voice, the  
way she talked...

...she was just a  
wee bit different.



But she was hard working, tried her best.



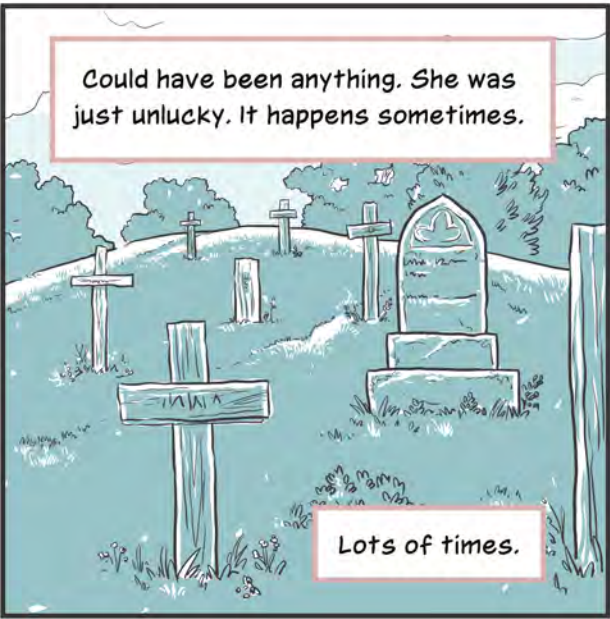
Still wasn't enough for her to fit in.





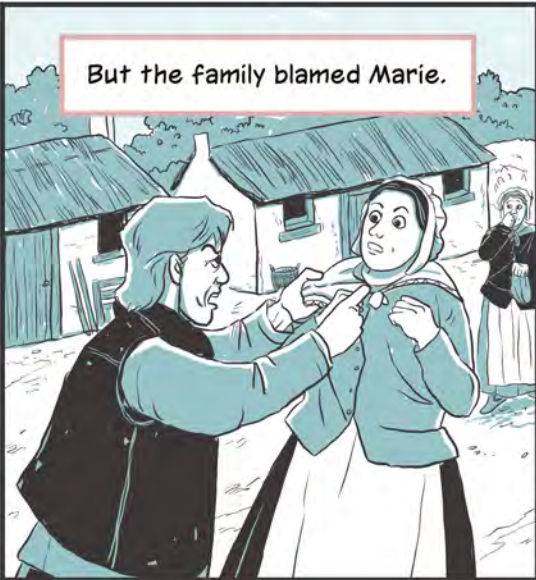
Her neighbour  
got sick from  
eating fish.

So sick  
she died.



Could have been anything. She was  
just unlucky. It happens sometimes.

Lots of times.



But the family blamed Marie.



They said she  
had turned  
into a cat to  
bring the bad  
fish into  
her house.



That she was a witch,  
along with all her friends.

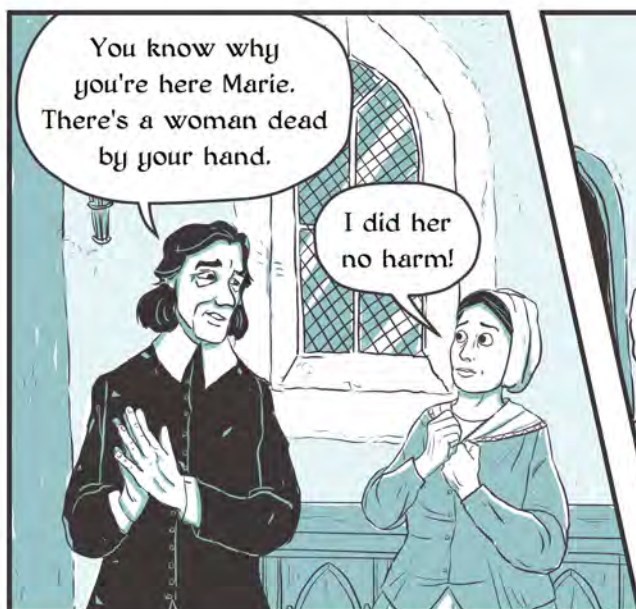


Her friends that didn't go to the Kirk.















Baptism is  
the mark  
of Christ.

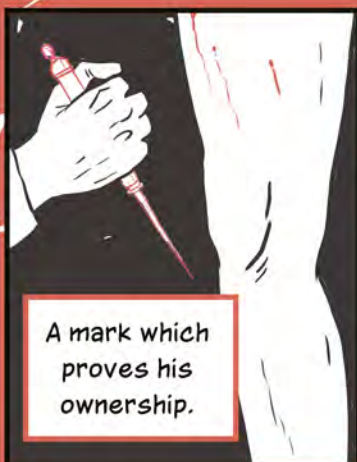


NO!

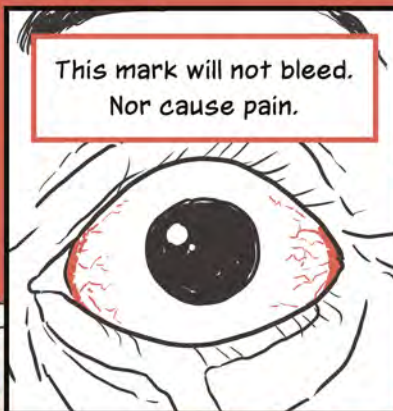
The devil has  
his own mark.



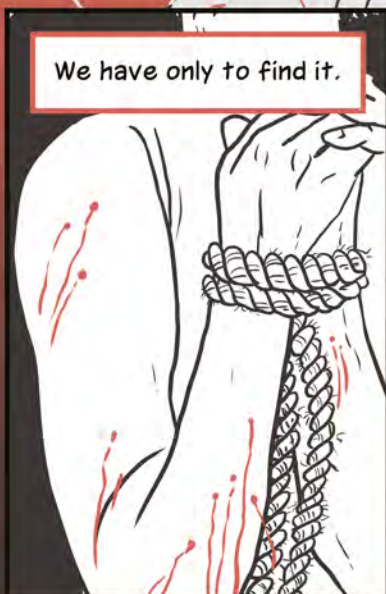
A mark which  
proves his  
ownership.



This mark will not bleed.  
Nor cause pain.



We have only to find it.



Where upon you did the  
devil leave his mark?





There's no sleep  
for witches.



It's our job to  
see to that.



The minute  
she closes  
her eyes...



THWACK

We take it in  
turns all through  
the day and night...



CRACK

...and the minister  
will visit when she is  
ready to confess.



When you  
met the devil  
Marie, what did he  
say to you?





SHE CONFESSED THAT TWO YEARS AND A HALF SINCE, THE DEVIL CAME TO KATHERIN SCOTT'S HOUSE IN THE MIDST OF THE NIGHT...



...WHERE WERE PRESENT WITH THEM MARGARET MCKENZIE OF GREENOCK, JANET SCOTT OF GOUROCK, HERSELF AND SEVERAL OTHERS.



THE DEVIL SANG TO THEM, AND THEY DANCED: HE GAVE THEM WINE TO DRINK AND WHEAT BREAD TO EAT AND THEY WERE ALL VERY MERRIE.



SHE CONFESSED THAT AT THAT TIME HE GAVE HER A NEW NAME...

...AND BADE HER CALL HIM SERPENT WHEN SHE DESIRED TO SPEAK WITH HIM.



SHE CONFESSED THAT AT THE SAME TIME, THE DEVIL NIPPED HER ON THE RIGHT SIDE...



...WHICH WAS VERY PAINFUL FOR A TIME BUT THEREAFTER HE STROKED WITH HIS HAND AND HEALED IT.

THIS SHE CONFESSED TO BE HIS MARK.





SHE CONFESSES THAT SHE AND OTHERS MET TOGETHER IN THE NIGHT AT THE BACK GATE OF ARDGOWAN WHERE THE DEVIL WAS WITH THEM IN THE LIKENESS OF A MAN WITH CLOVEN FEET.



THE DEVIL DIRECTED THEM TO FETCH WHITE SAND FROM THE SHORE...



...AND CAST IT ABOUT THE GATES OF ARDGOWAN...



...AND ABOUT THE MINISTERS HOUSE.



SHE SAYS THAT WHEN THEY WERE ABOUT THIS BUSINESS, THE DEVIL TURNED THEM INTO THE LIKENESS OF CATS BY SHAKING HIS HANDS ABOVE THEIR HEADS.







SHE WAS WITH KETTIE SCOTT,  
MARGARET MCKENZIE AND OTHERS AT  
A MEETING AT KEMPOCK WHERE THEY  
INTENDED TO CAST THE LONG STONE  
INTO THE SEA...



...THEREBY TO DESTROY BOATS  
AND SHIPS.



THEY ALSO DANCED HERE...



...AND THE DEVIL KISSED THEM  
WHEN THEY WENT AWAY.



The trial is a formality of course.  
After days without sleep and  
half delirious. . .



...Marie has already confessed.



To be a witch was not exclusively female - it was about being aligned with the devil, using magic.



Women and men could be accused of being witches. . .



However by law, women were not allowed to speak in court, so could not defend themselves.



Being accused of the crime often meant your life was over anyway, whether you were found guilty or not. Get executed, killed by mob or forced to leave the area.



The trial in Inverkip was what is known as a 'serial case' - a trial that involves more than one individual.



26 people were accused, 7 or 8 women were tried and found guilty of being witches.



In Inverclyde there were FIVE serial cases, which may be unique to Scotland.

From 1650 - 1700, more than 80 people were accused of witchcraft and it is estimated more than half of those were executed.



A huge amount for an area of this size.

Successfully convicting people of witchcraft was certainly a good way to get noticed if you were a minister.



It could sometimes mean you were promoted to a bigger or better parish...





We don't know for sure whether Marie and the other women were executed in Inverkip. some of them may have been.



Or it may have been Paisley.

We do know how they are likely to have been executed.

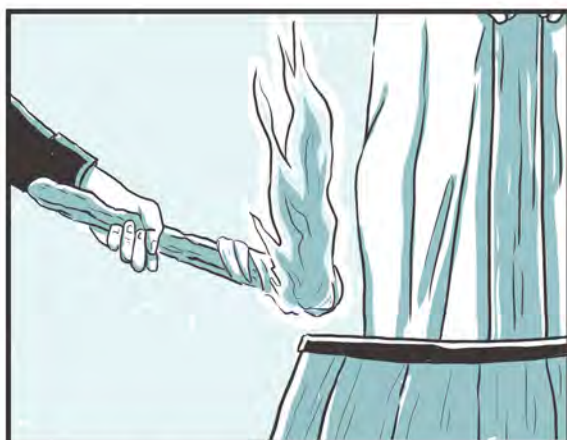


You would be tied to a stake set within a tar barrel.

Someone would then strangle you from behind with a short rope.



This was the cheapest method of execution.



The body would then be burned in case it would reanimate by magical means to seek revenge.

It was a Christian society, people believed you needed to be buried in consecrated ground to enter heaven.



Burning the bodies ensured this would never happen.





Those who led the witch trials did not believe that witches were real people, they believed their souls had already gone and that they were empty vessels for doing the devils work.



History sadly shows us that it is easier to commit the most appalling crimes if your victims are dehumanised first.



The final trial in Inverclyde was in 1699, 43 people were accused, but by 1700, the diet had been deserted meaning the case was not continued and there were no convictions.



In 1736, the law changed, we were now in more 'enlightened times'. Although many people still belived in witchcraft, those accused could only be convicted of the crime of 'pretending to be a witch'.



It's hard for us to be completely sure of the facts in these cases, because some years after the witch trials, the parish records burned.



Did people realise years later they had accused people unfairly? Perhaps decide that these records were better off lost?



It's certainly convenient.



There are few places directly connected to the 1662 witch trials still standing.



The tower at Ardgowan House is still there, and the nearby shore.



The Parish Church in Inverkip today was built in 1801, across the street from where the Auld Kirk stood, but no one was tried or imprisoned in this building.

The Auld Kirk was originally on the site of the old graveyard.



Some of the original stones were used in the construction of the Shaw Stewart Mausoleum.

The Granny Kempock Stone still watches over Gourrock and the river.



People do still visit for good luck.



Although Marie's trial in Inverkip is perhaps the most well known case, there are wider reaching potentially more shocking events, some involving so called 'mob justice'...

...including in Kilmalcom in 1698 which a group of young people subjected two boys to a swim test...



...resulting in one of them drowning.





There are a number of groups currently working across Scotland to recognise the injustice of the witch trials and to commemorate those accused.



All of them are working to raise awareness and retell and reclaim the stories of the women involved.



Witches of Scotland is a successful podcast telling stories of the accused and its founders have been at the forefront of campaigning for a pardon and an apology.



As a result of the ongoing campaigning, on International Women's Day 2022, First Minister Nicola Sturgeon issued a formal posthumous apology to more than 2500 Scots executed under the Witchcraft Act.

Those who met with this fate were not witches, they were people, and they were overwhelmingly women.



The First Minister drew a direct line between the deep misogyny which motivated the witch trials...



...and the everyday harassment, threats and violence which women still experience today.



Discussions continue for a National Monument for the accused, at a site yet to be decided.





Witches retain their place in popular culture...



...and it is possible to celebrate those characters and stories while still recognising the horror of what happened.



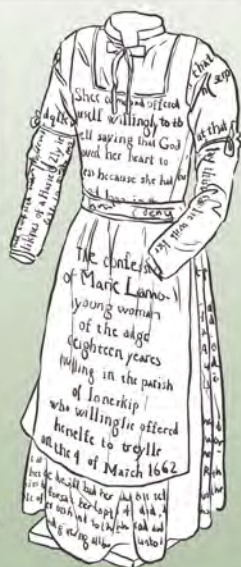
So no, witches don't turn into cats or have devil's marks...



They look like your mother, your sister, your neighbour, your friend.

They look like us.

They were witches in words, not deeds.



So we remember them as women, not witches.

"SHE CONFESSES ALSO THAT IN THAT BUSINESS, SOME WERE CHIEFS AND RINGLEADERS, OTHERS WERE BUT FOLLOWERS."

The only memorial to witchcraft in Inverclyde is the dress representing Marie Lamont, created by Carolyn Sutton, at the Watt Institution.



## Afterword

Many years ago, I heard about the superstitions connected to Maxwellton Cross in Paisley, and how it is supposedly where the remains of convicted ‘witches’ from Pollok and Bargarran are buried. The stories fascinated me, and after I came to work in Inverclyde, I started to research the topic in more detail.

As a professional Archivist, using primary sources as far as possible for my research was important. Although these events happened more than 300 years ago, there was already a great starting point in the form of the survey of Scottish witchcraft database, produced by the University of Edinburgh in 2003. From here, I found many sources that I have spent the last several years following up in my spare time. As such, it has been a long process, but one I intend to carry on with until I complete the task of researching those accused of witchcraft in the old County of Renfrew, and what is now greater Glasgow. I am hoping the outcome will be a publication as I believe it may be of interest to people in these areas.

More recently, I was able to incorporate my private research into my work at The Watt Institution, where we had a month of commemoration throughout March to coincide with International Women’s Day. As 85% of those accused in Scotland were women, it seems appropriate to approach this as a women’s history topic. We were fortunate to host Carolyn Sutton’s “Witches in word, not deed” exhibition for just over 2 months between February until April, and alongside this, ran a new “Witchcraft in Inverclyde” display and a few outreach events on the subject.

This new publication about Mary Lamont - the most well-known ‘witch’ of the old Innerkyp Parish – will likely bring these harrowing events to a wider due to this accessible format. Hopefully it will inspire a new audience to find out more about this difficult history.

Lorraine Murray  
Archivist  
The Watt Institution



## Witches In Word, Not Deed

Witches in Word, Not Deed remembers 13 women unjustly accused and persecuted for witchcraft in Scotland under the Witchcraft Act of 1563.

Through personalized and historically accurate dresses imprinted with the words that condemned them, the exhibition brings attention to the power of words and the loss of identity and life in which the witchcraft trials resulted.

The exhibition is a heartfelt moveable memorial to the roughly 4000 people accused of witchcraft in Scotland, nearly 85% of them women. It is an imperative asking us to remember the lives of the victims with dignity and compassion. It cautions us against the further exploitation of this history.

The exhibition has been touring around Scotland for some time and new works are being created to join permanent local collections. The first of these was in remembrance of Mary Lamont, which is held at the Watt Institution in Greenock.

Mary's dress was made in partnership with archivist and historian Lorraine Murray and is shown alongside Lorraine's extensive research into the local witchcraft trials and those in the wider western Scotland area.

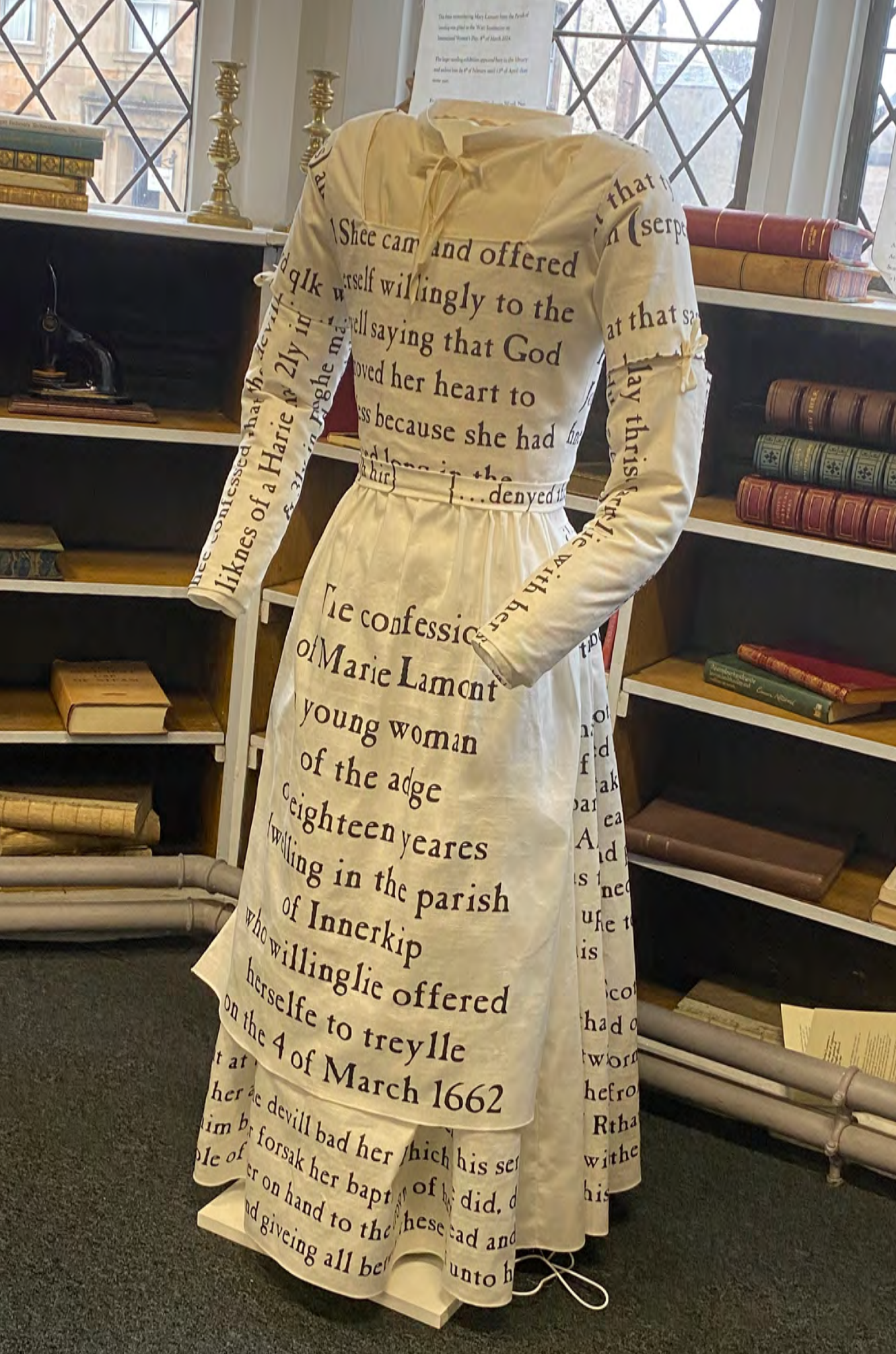
Carolyn Sutton's higher degrees in information science and archival administration, heritage and exhibition design, and studio art/photography inform her work as an artist and interpretation designer.

Witches in Word, Not Deed stems from her interest in matters of social justice, difficult heritage, and folklore. She has been researching the witchcraft trials for many years, but it wasn't until the culmination of all these things that the exhibition could come together in a way that felt right to her.

Discover more on instagram

<https://www.instagram.com/witchesinwordnotdeed/>

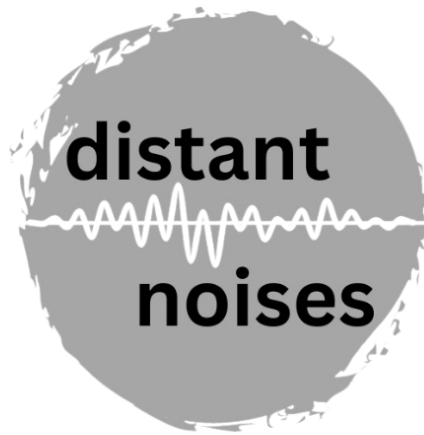




This dress commemorates Mary Lamont from the Parish of  
Inverkeithing, who was tried in the West Galleries of  
Inverkeithing Prison on 4th March 1662.  
The large window exhibition opened here in the library  
and adjacent to the West Galleries until 1st of April 1662  
more text...

...that  
... (serpe  
... at that sa  
... day this  
... lie with her  
... to  
... of  
... f d  
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... ea  
... A d  
... s ne  
... ufe t  
... is  
... co  
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... two  
... hefro  
... Rtha  
... withe  
... his  
... Shee came and offered  
... herself willingly to the  
... well saying that God  
... moved her heart to  
... because she had  
... long in the  
... denied  
... The confessie  
... of Marie Lamont  
... young woman  
... of the adge  
... eighten yeares  
... willing in the parish  
... of Innerkip  
... who willinglie offered  
... herself to treyll  
... on the 4 of March 1662  
... the devill bad her which his ser  
... forsak her bapt of he did, o  
... on hand to the these ad and  
... nd giving all be unto h





Distant Noises is exploring, recording, illustrating and sharing stories from a range of community archives throughout 2024 and 2025. The stories will be shared as a collection of graphic novels and audio dramas / podcasts / soundscapes.

The project is delivered by Magic Torch Comics CIC with the support of National Lottery Heritage Fund.

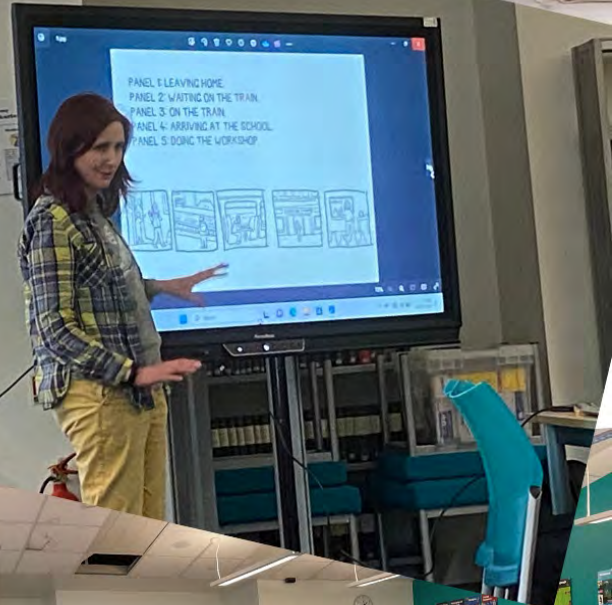
The stories will include tales of the Inverkip Witch Trials, the journey of a Jewish refugee in World War 2, the people of the Glasgow Panopticon 'freakshow' and folk tales from the School of Scottish Studies.

All of the material will be available to read and download for free on our website.

If you would like to find out more about the project, please email [info@magictorchcomics.co.uk](mailto:info@magictorchcomics.co.uk)







The confession of Marie Lamont a  
young woman of the adge of eighteen  
yeares dwelling in the parish of  
Innerkip who willinglie offered  
herselfe to trylle on the  
4 of March 1662

1 Shee cam and offered herself willingly to the tryell  
saying that God moved her heart to confess because she  
had lived long in the devills service

2 Shee confessed most Ingenuously that fyve yeares since  
Kattrein Scot in mudistean within the parochin of  
Innerkipp learned her to tak kyes milk bidding her goe  
owt in mistie mornings and tak with her a harrie tedder  
and draw it over the moath of a mug saying in gods  
name god send us milk god send it and meikle off it by  
this meanes shee and the said Kattrein gat much of their  
neighbores milk and made butter and cheise thairof

3 Shee confessed that four yeares and ane half since the  
devill came to the said kattrein Scots hous in the midst of  
the night wher wer present with them Margrat Mckennie  
in greinok Jonet Scot in gorrok, herself and severall  
otheres the devill was in the likeness of ane meikle blak  
man and sang to them and they dancit he gave them wyn  
to drinck and wheat bread to eat and they warr all very  
mirrie she consesses at that meiting the said Kettie Scot  
made her first acquaintance with the devill and caused  
her to drink to him and shak hands with him

4 Shee confessed that at that tyme the devill bad her betak  
her self to his service and it sould be weell with her and  
bad her forsak her baptizme, which shee did, delyvering  
her self wholly to him by puting her on hand to the



crown of her head and the other hand to the sole of her  
fott and giveing all betwixt these two unto him

5 Shee confessed that at that tym he gave her a name  
and called her (Clowts) and bad her call him (serpent)  
when shee desired to speak with him

6 Shee confessed that at that sam tym the devill nipit her  
upon the right syd qlk was very painfull for a tym but  
thairefter he straicket it with his hand and healed it, this  
shee confesses to be his mark

7 Shee confessed that the devill lay thrise carnellie with  
her first at Achiness in the liknes of a Harie man 2ly in  
dun sed manare in the likness of ane gray horsse & 3ly in  
Roughe manire in the likness of a brown dog  
{marginalia- [?] denyed the devill lay carnallie w[it]h hir}

8 Shee confessed that she was at a meiting in the  
bridylinne with Jean king kettie Scot , Margrat  
Mckennie, and severall otheres wher the devill was x  
them in the likness of a brown dog the end of their  
meiting was to raise stormie wether thereby to hinder  
boats from the killing fishing

9 Shee confessed that shee, kettie Scot, and Margrat  
Holm, cam to Allan Oorr's hous in the likness of kats  
and followed his wif in to the chamber where they took a  
herring owt of a barrell and having takein a byt off it  
they left it behind then the qlk herring the said Allan his  
wyf, did eat and thairefter taking heavy desease died the  
quarrell was becaus the said Allan had put margrat holm  
owt of the houss where shee was dwelling wher upon  
shee threatened in wrath that he and his wif sould not be  
long together this aggrees with the tent artickle of Kettie  
Scot confessioun

10 Shee confessed that shee, kettie Scot, Margrat mckennie, and severall otheres went owt to the sea betwixt and the Land of Arran to doe skaith to boats and ships that sould com alongs they caused the storme to Increase greatly and meting with Colein Cambpells ship did Rive the sailles from her shee confesses that in that voyadge shee was soe over sett with ill weather that she took thef ever soone thairefter and did bleed much this agrees with the 12 artickle of Kettie Scots confessioun

11 Shee confessed that when shee had bein at a meting sinc Zowle Last with other witches in the night the devill convoyed her hom in the dawning and when shee was com near to the hous wherin shee was a sevant her m[aste]r saw a waffe of him as he went away from her

12 Shee confessed that shee knew som witches caried meikle ill will at Blackhall younger and M[iniste]r John hamiltoun and would fain give them ane ill cast if they could Therefor abowt five weeks sinc Jean King, Kettie scot, Jonet holm, herself and severall otheres met together in the night at the Backgate off Ardgowand where the devill was with them in the likness of a blak man with cloven feett and derved som of them to fetch whyt sand from the shore and cast it abowt the gates of Ardgowand and abowt the minasteres hous bot shee sayes god wold not give them labertie to get any evill done, shee sayes when they wer abowt that bussines the devill turned them in likness of kates by shaking his hands abov their heads, shee confesses alsoe that in that bussines som wer cheifs and reignleaderes otheres was bot ffollo[we]res this aggries with the ii artickle of Kettie Scots confessioun

13 Shee confessed alsoe that shee was with Kettie Scot, Marg[are]t mckennie, and severall otheres at a meting at



kempock where they intendit to cast the Longston into  
the sea thereby to destroy boats and shipes wher they  
danceit, and the devill kissed them when they went away

These artickles wer confessed by the said Marie Lamount  
at Innerkyp the \_\_\_ day of march jajvij sixtie two yeares  
Befor us undersubscribers.

Archibald Stewart feare of Blackhall

N. Hammiltone minister at Innerkipp.

John Scot not[ary] at Innerkypp

Johne Houwie servitor to Blackhall

Hew Montgomerie

This transcription of Marie's confession was undertaken  
by Lorraine Murray and Carolyn Sutton for use in creating  
the dress for The Watt Institution.

The language and spelling are presented as found in the  
historical document. We have also used it on the interior  
covers.

## References / Credits for artwork

### Page 5, panel 1

Ardgowan Castle - Creative Commons

[https://commons.wikimedia.org/wiki/File:Ardgowan\\_Castle\\_19\\_May\\_2010.jpg](https://commons.wikimedia.org/wiki/File:Ardgowan_Castle_19_May_2010.jpg)

### Page 16, Panel 1

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### Page 20, Panel 1

Ardgowan Castle

Same reference used as on note for Page 5, panel 1 as noted above.

### Page 20, Panel 2

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Panel was based on this reference -

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### Page 20, Panel 3

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### Page 20, Panel 4

Granny Kempock Stone

Same reference used as on note for Page 16, panel 1 above.

### Page 21, Panel 1

Lilias Addie grave marker on Torrieburn beach

References used - <https://fifecoastandcountrysidetrust.co.uk/witches-trail/>

And [https://commons.wikimedia.org/wiki/File:Torryburn\\_plaque\\_on\\_Fife\\_Witches\\_Trail.jpg](https://commons.wikimedia.org/wiki/File:Torryburn_plaque_on_Fife_Witches_Trail.jpg) (Creative Commons)

### Panel 3

This image is created mostly with reference from this newspaper photograph.

<https://www.glasgowtimes.co.uk/news/trendingacrossscotland/20009882.witches-scotland-campaigners-shortlisted-scotswoman-year-award/>

### Panel 4

Scottish Parliament - Public Domain

Principle reference - <https://commons.wikimedia.org/wiki/File:ScottishParliamentFront.JPG>

### Page 22, Panel 5

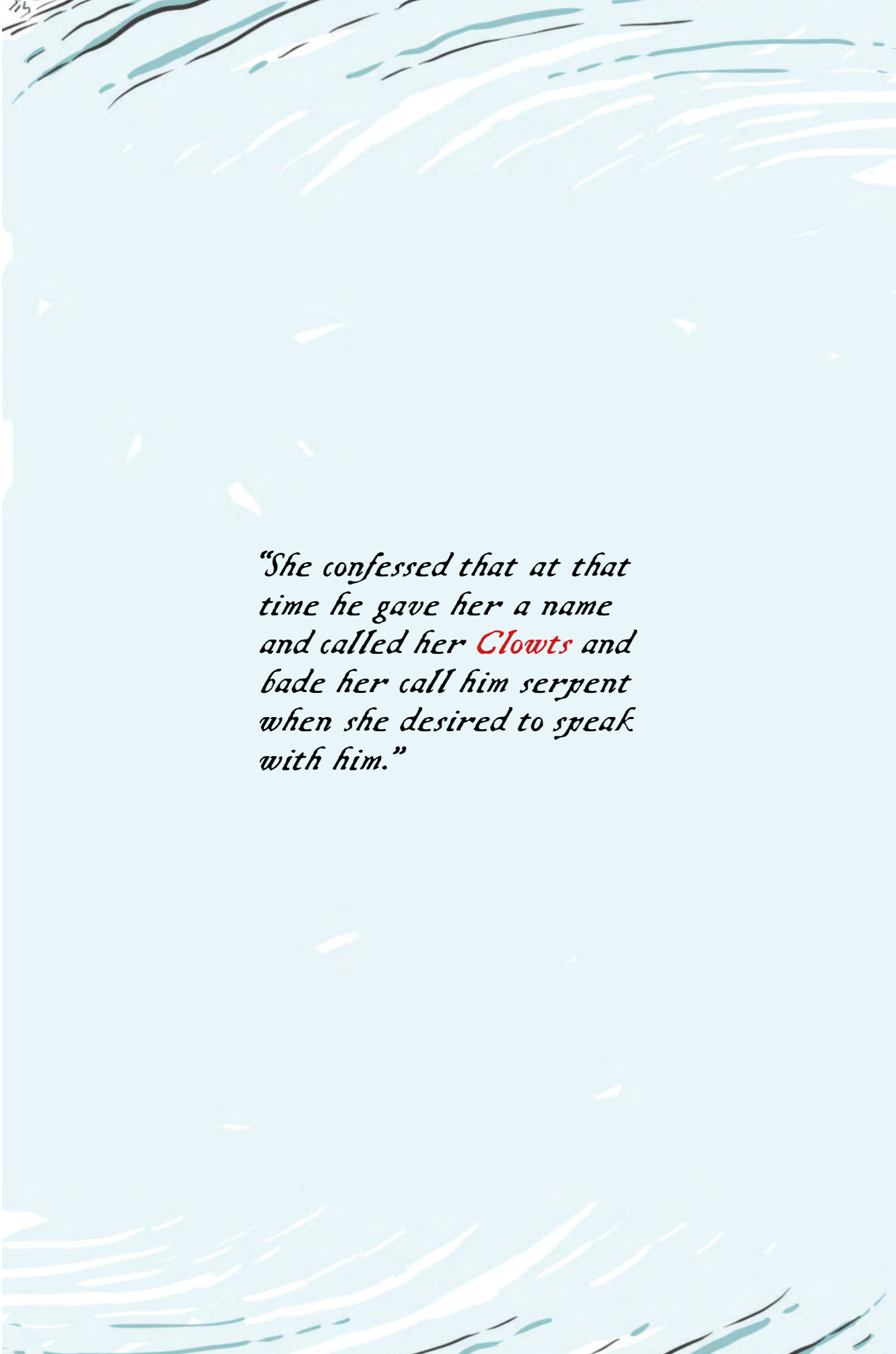
‘Words not Deeds’ Dress – reference as per artist photograph

© Carolyn Sutton (also reproduced on page 29)



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to the sea betwixt and the Land of  
hat sould com alongs they caused the storme to Increase  
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alsoe that in that bussines som wer cheifs and reigr  
ffollo[we]res this aggries with the ii artickle of K  
confessed alsoe that shee was with Kettie Scot, &  
severall otheres at a meting at Kempock wher  
Longston into the sea thereby to destroy boats and  
the devill kissed them when they went away The  
the said Marie Lamount at





*"She confessed that at that  
time he gave her a name  
and called her **Clowts** and  
bade her call him serpent  
when she desired to speak  
with him."*