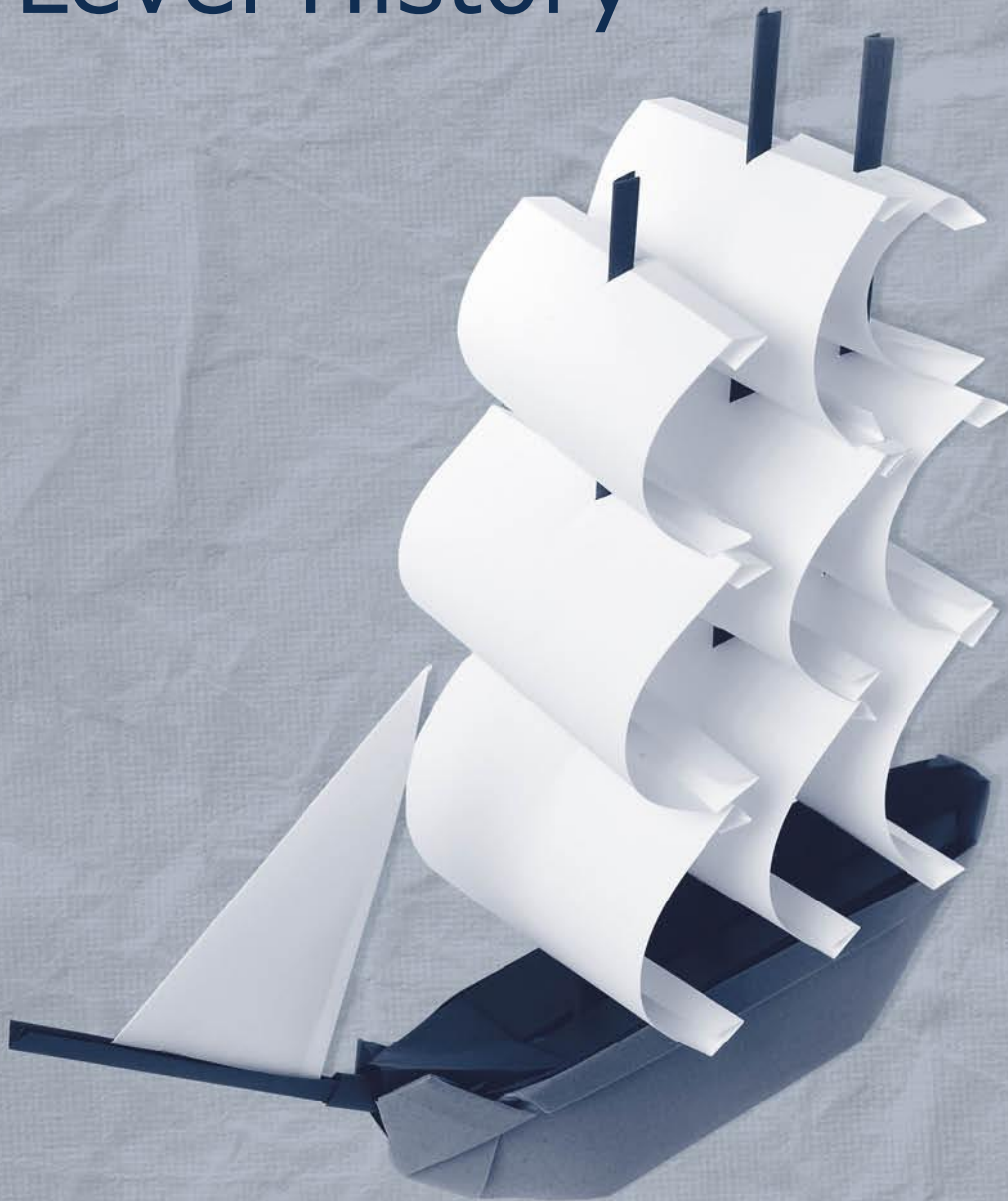


Pearson Edexcel

A Level History



Summer 2017 examination series
STUDENT ANSWERS PAPER 9HI0_03

Exemplar Pack 3 – Option 33

GCE History 2015

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About this exemplars pack

This pack has been produced to support History teachers delivering the new A Level History specification (first teaching 2015). Existing exemplar packs for both AS and A Level can be found on the Edexcel website and further packs will be published as centres progress through the course.

The pack contains exemplar student responses to A Level History Paper 3:

- Option 33: The Witchcraze in Britain, Europe and North America c1580–c1750.

It shows real student responses to questions from the Summer 2017 examination series. The questions covered in this pack address Assessment Objectives 1 and 2.

Students must:		% in GCE
AO1	Demonstrate, organise and communicate knowledge and understanding to analyse and evaluate the key features related to the periods studied, making substantiated judgements and exploring concepts, as relevant, of cause, consequence, change, continuity, similarity, difference and significance	55
AO2	Analyse and evaluate appropriate source material, primary and/or contemporary to the period, within its historical context	20
AO3	Analyse and evaluate, in relation to the historical context, different ways in which aspects of the past have been interpreted	25
Total		100%

Following each question, you will find the mark scheme for the band that the student has achieved.

Paper 9H10_33

Section A

Question 1

- 1 Assess the value of the source for revealing what people believed about witches and the nature of the punishment of witches in late sixteenth century Scotland.

Explain your answer, using the source, the information given about its origin and your own knowledge about the historical context.

Exemplar response A

Witch-hunting in Scotland emerged quite late in comparison to other countries such as Germany and England. The idea of ~~witch-hunting~~ witch hunting in Scotland has been argued to have occurred due to King James VI visit to Denmark in which witches were blamed for causing the ^{beliefs} perils of storms. During the 16th century the ~~ideas~~ ^{beliefs} of witches was already prominent due to the publication of Malleus Maleficarum in 1486 which states that witches were evil and ~~able to perform evil acts~~ capable of evil acts. This is conveyed in Daemonologie as well as the harsh punishments that should be put forward for a suspected witch.

The source suggests that witches had a pact with the devil. This is shown as witches are called 'detestable slaves of the Devil' and 'assaults of Satan'. This suggests that witches were in league with the Devil as they acted together to attack the innocent. This is illustrated by the word 'assaults'. This implies that there is more than one person involved in these attacks. This is of value as during the 16th century there was a common

belief that witches worked in league with the Devil to improve their lives or to punish those who had wronged them.

The word ~~dest~~ 'despicable slaves' suggests that these witches were working with the Devil but as they were 'slaves' they were fulfilling his evil deeds upon the innocent and godly people. As during this period, Scotland was a highly religious society due to a Protestant reformation a belief in the Devil was heightened and there was an increase of fear and hysteria in that witches and the Devil would try to undo God's work.

The nature of the punishment of witches in the 16th century is explored in the source as it implies that harsh punishments should be implicated. This is shown as the source states 'they ought to be put to death'. During the 16th century execution of witches was common and it would have been recognised that this was the appropriate way to get rid of a witch. This was usually done in the form of hanging. Therefore, this shows that the source is of value for revealing the nature of the punishment of witches as it states execution was the way to punish those who turned away from God. The source states that the execution of witches was 'commonly done by fire' however, this was only usually done in parts of Europe so therefore this may decrease the value of the source as hanging was a more common form of execution than Scotland in the

16th Century would have recognised.

The source reveals the belief that most witches were likely to be women. This is due to the common belief in the 16th century that women were weaker physically and morally. This is illustrated by 'there are 70 women given to witchcraft, and where there is one man?'. This suggests that women were more likely to be implicated than men as James VI further gives evidence from the bible 'well proved to be true by the Serpent's deceiving of Eve'. The 16th century was a highly religious time so many people would have looked to the Bible as a reliable source of evidence and would consolidate their belief in witches further. This idea that witches were most likely to be women is further supported as the source states 'the Devil the more familiar with women'. However, witches were not always women as in the Great Witch hunt in Bamberg many upper class males were implicated such as John Sunnis and Hans Longmans. However, during the 16th Century in Scotland it would be believed that women were more likely to be witches even though men ~~as~~ such as John Fien and the Earl of Bothwell, Francis Stewart, was implicated. This may make the source less valuable as it does not take into account men who were implicated and only shows the common belief that women were most likely to be witches.

The source was written by James VI and this may add value to the source as he was personally involved in the witch hunts within Scotland and was the reigning monarch at the time. However, during this period James VI was trying to gain the English throne and therefore, the source may not be less valuable as the information within the source may have been altered to look impressive on those in England to appear that he is working for the good of the people.

Daemonologie was published in 1597 which would be of value as it was written after the North Berwick Witch hunt 1590 which would have allowed common beliefs in witches and the nature of their punishments be discussed and developed upon between the 7 years of the trial and the publication. This ~~may increase the value of the source~~ increases the value of the source as it is the belief at the time of the witch hunts within Scotland.

As James VI wrote Daemonologie, the belief of witches and the nature of their punishments may only reflect his personal view and not that of Scotland in the 16th century. This would make the source less valuable as it would not reflect the common beliefs of the Scottish people but that of one man.

To conclude, the source is of value in revealing what people believed about witches in Scotland in the 16th century as it addresses issues such as the witches and Devil creating a

part and that witches most likely to be women as this was
 a common element within witch trials. However, the source fails
 to mention that men were implicated. ~~add evidence~~ The source
 uses the Bible to support it's statements and as this was
 a religious time people would be more inclined to believe
 what was being said. The source is valuable in ~~also~~ revealing
 the nature of punishments of witches as it shows they were
 treated harshly through execution and put through torture
 'floating on the water' in order to confess. ~~As all sources are~~
~~useful~~ The source is more useful in the revealing of ~~witch~~
 beliefs of witches rather than the nature of their punishment
 in 16th Century Scotland, however all sources are
 valuable for something.

This response received 13 marks.

4	13-16	<ul style="list-style-type: none"> Analyses the source material, interrogating the evidence to make reasoned inferences and to show a range of ways the material can be used, for example by distinguishing between information and claim or opinion, although treatment of the two enquiries may be uneven. Deploys knowledge of the historical context to illuminate and/or discuss the limitations of what can be gained from the content of the source material, displaying some understanding of the need to interpret source material in the context of the values and concerns of the society from which it is drawn. Evaluation of the source material uses valid criteria which are justified and applied, although some of the evaluation may be weakly substantiated. Evaluation takes into account the weight the evidence will bear as part of coming to a judgement.
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Exemplar response B

The source provided is useful for revealing what people believed about witches and the nature of the punishment of witches in late sixteenth century Scotland because it states "There are two good helps that may be used for their trial: the one is the finding of their mark and the insensitivity of this mark." Which displays that in the late sixteenth century, they believed that a witch could be identified by searching for a 'Devil's mark' and pricking it with a needle to see if it is insensitive to pain. This was one of the methods used to collect evidence against a witch to use against them in trial. Moreover, the source further reveals what people believed about witches in the late sixteenth century as King James VI of Scotland states in his publication of 1597, "The other is their floating on the water, God having appointed that secret supernatural sign for the trial of that secret unnatural crime", which refers to the 'swimming test' that suspected witches were subjected to, by tying their left thumb to their right big toe and their right thumb to their big left toe.

If the suspected witch floated then they were declared innocent but if they sunk, it was seen as God attempting to punish them and therefore guilty. Therefore, the source provided is useful for revealing what people believed about witches in the late sixteenth century as it provides clear explanations for factors they believed indicated a witch, such as "their mark".

Furthermore, the source is useful for revealing the nature of the punishment of witches in late sixteenth century Scotland because James VI stated "they ought to be put to death", which explains why victims of the North Berwick witch trial of 1590-1591 and 1597, ~~were~~ men such as Gilly Duncan and John Fian were hanged and burned. Therefore, the source provided holds significant value for revealing the nature of the punishment of witches in late sixteenth century Scotland as it clearly states that witches should be executed.

In addition to this, the source provides useful information for revealing what people believed about witches in late sixteenth century Scotland because it states "what can be the cause that there are 20 women given to witchcraft, where there is one man? The reason is easy, for as that sex is greater than man is". This goes to explain why it was much rarer for men to be

accused of witchcraft and why the case of John Fian was a one off in the North Berwick witch hunt. People believed "by the Serpent's deceiving of Eve at the beginning, which makes the Devil the more familiar with women since that time", and as a result of this, the Devil was more likely to approach women. Therefore the source provided holds value for ~~revealing~~ revealing what people believed about witches because James VI argues that women were more easily corrupted than men. However, there was a large amount of stereotypes that meant more women were accused such as being a widow, being old, having a pet, etc...

Moreover, the source holds value for revealing the nature of the punishment of witches as King James VI states in his 'demonologie' publication that "But should any sex, age or rank be exempted? None at all according to the lawfull magistrate." This displays that no matter what social standing you held, the death penalty could always be imposed on accused witches and no exceptions were made. Therefore, the source holds value as it gives clear insight as to of what punishment a witch should face if declared guilty. However, the source does not refer to the extensive torture used that would have heavily influenced the confession of a suspected witch.

To conclude, the source provided held significant value for revealing what people believed about witches and the nature of the punishment of witches in late sixteenth century Scotland because it clearly states that "they ought to be put to death" and "the finding of their mark". However not all people followed these values of the king as there was scepticism about the witchcraft cases.

This response received 5 marks.

2	4-7	<ul style="list-style-type: none"> • Demonstrates some understanding and attempts analysis of the source material by selecting and summarising information and making undeveloped inferences relevant to the question. • Contextual knowledge is added to information from the source material to expand, confirm or challenge matters of detail. • Evaluation of the source material is related to the specified enquiry but with limited support for judgement. Concepts of reliability or utility are addressed mainly by noting aspects of source provenance and judgements may be based on questionable assumptions.
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Exemplar response C

Throughout North Berwick in the 16th century, there was a prevalent air of paranoia, misogyny and economic crisis that provided the perfect conditions for a hunt to begin. King James VI at the time was completely fixed on eliminating witches, and the source highlights his belief in that they are 'detestable slaves of the Devil', highlighting what many people believed at the time.

Demonology broadly express^{es} the feeling that people held at the time on witches, and the book became a guideline for those who did not know how to tackle the threat of witchcraft. The source states how ~~witchcraft~~ witches 'deserve most severely to be punished' as it was believed that they were associated with the Devil. In a deeply religious area, this would not have fitted well with the king and his

citizens, as the Devil worshippers were viewed to undermine the power of God in their Protestant faith. The purpose of the book was in reaction to Reginald Scot's work who expressed scepticism, ~~was~~ which James believed was damaging to society due to his deep belief that witches existed. This makes the source questionable when considering its validity, as it was ~~was~~ merely a response to Scot's work. Thus the prominent theme throughout may have been ~~to~~ ^{simply} due to James' fear that scepticism may flourish, ~~to~~ and as a king he didn't want his authority undermined.

The source clearly represents the misogyny of the time, which as a result ~~resulted~~ ~~to 80% of women~~ meant that 80% of the accused witches were women. This is evident due to "20 women given to witchcraft, where there is one man", highlighting James' stance that women were more likely to be deceived by the Devil, ~~as~~ because of the fact that the Devil is "more familiar with women" since Eve gave into temptation. This was a prevalent feeling across Scotland,

as the stereotypical witch was depicted as a poor, ugly ~~old~~^{or} woman, who doesn't have the strength to refuse the Devil's offer of riches.

James' resentment was fuelled by his troubled background, explaining his incredible paranoia and mistrust of women. When a young boy, James' mother had to flee due to being a Catholic, and soon after she was executed as a result, leaving her son behind. It is argued that his hatred towards women was encouraged by the bitterness that he felt for his mother. Due to her Catholic faith being the reason for his despair, ~~to~~ this may have heightened his resentment towards the Catholic faith and why he associates it as being in league with the Devil.

Moreover, according to James the sin of being a witch should "be put to death according to the law of God", which does account ~~to~~ for the rigidity of the

news on witchcraft, as represented by the incredible hunts that followed in the upcoming years that continued to expand across the country and Europe. The punishment that witches encountered was "commonly done by fire", and this was to ensure that the Devil can not escape the body of the witch.

As King of Scotland however, his views may not entirely reflect ~~over~~ the majority of news on witches, due to his status as being elite and wealthy and not representing the views of the lower class. On the other hand, ~~this~~ the source can be deemed useful due to the fact that it was mainly the upper elite and religious who held these views and accused witches, due to the social stigma attached to the poor, and that they were susceptible to be charmed by ~~the~~ what riches the Devil had to offer.

~~What the source fails to include is the reasons behind~~ The source includes the reason that the book was published, "

"I am only moved to do so to resolve the doubting hearts of many who do not believe in magic", and this identifies that ~~scepticism~~ there was a sense of scepticism, as he felt obliged to ~~write~~ write due to the many who do not agree with him.

There were many known methods used to discover witches, such as "finding of their mark" and swimming tests, if the suspect "floated on water" it was God rejecting them from nature. ~~This was a method~~ These were methods carried through the 16th and 17th centuries, and it was deemed by many as a legitimate way to uncover those performing the "highest form of sin".

What the source fails to include was Jaeger's unsuccessful voyage to Denmark, that he believed was as a result of ~~his relations~~ Agnes Sampson cursing his marriage and causing the storm to thwart his marriage. This played a

vital part in ~~not increasing~~ sparking
 triggering James's concern for witches,
 as he held no explanation as to why
 the storm occurred. The case of Agnes
 Sampson was significant in spreading
 the ~~new~~ hunt further, as James's
 paranoia was made widely accessible
 and clear to the whole country, encouraging
 the elimination of 'devil sympathisers'.

However, the source's validity is questionable
 when considering that he was eager to
 become the king of England. Thus it may have
 encouraged him to present himself as an
 almighty witch ~~finder~~ finder in order to
 gain popularity and to be viewed as a
 king willing to tackle the biggest
 evil to society that was affecting all.
 This makes the source arguably unreliable.

This response received 13 marks.

4	13-16	<ul style="list-style-type: none"> Analyses the source material, interrogating the evidence to make reasoned inferences and to show a range of ways the material can be used, for example by distinguishing between information and claim or opinion, although treatment of the two enquiries may be uneven. Deploys knowledge of the historical context to illuminate and/or discuss the limitations of what can be gained from the content of the source material, displaying some understanding of the need to interpret source material in the context of the values and concerns of the society from which it is drawn. Evaluation of the source material uses valid criteria which are justified and applied, although some of the evaluation may be weakly substantiated. Evaluation takes into account the weight the evidence will bear as part of coming to a judgement.
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Exemplar response D

Throughout the late sixteenth century, the majority of Scotland had become immersed in a hysteria of the witch-hunt and a general paranoia in relation to the presence of 'Witches'. Individuals would assume witches to be of a female gender and were often old, social and religious outcasts. Many were also content in accepting that they were deserving of punishment, as stated within *Daemonologie* in the phrase "deserves ~~the~~ most severely to be punished". It must be determined as to how valuable source A would be in revealing what people believed about witches and the nature of punishment of witches during the late sixteenth century.

During the late sixteenth century, many believed witches to be female, rather than male. The source states "what can be the cause that there are

20 women given to witchcraft, where there is one man?". The source indicates that something must influence women to become involved in witchcraft, more so than men. Due to much of the hysteria of witchcraft being based on biblical ideology, many associate women being tempted to co-operate with the Devil with the story of Adam and Eve. It should also be recognised that women were of a lower social status to men during this time period, and ~~the~~ as a result of this, may be more susceptible to accusations from wealthier, upper class men. Additionally, the source ~~states~~ refers to witches as "detestable slaves of the Devil" which indicates that witches are acting under the instruction of the Devil, and other evil forces. It is of popular belief at the time that in order to practice witchcraft, one must sell their soul to the Devil and create a 'pact', hence why the tone of the word 'Slave' has been incorporated into the source. Many witches confessed that they would follow instructions from the Devil after selling their soul, in order

to receive benefits and rewards. This identifies, from the source, that many ~~women~~ believed witches to be in a religious pact with the Devil, which appears to be popular belief at the time. People also believed that witches had physical attributes that would indicate their involvement. The source states that an indicator used as evidence within trial would be "the finding of their mark" which indicates that a singular, unique blemish would result in people's belief in witchcraft involvement. Many believed witches would communicate with the Devil through familiars which would feed from the witch through a 'feet' or devil's mark. This led to people's belief that a mark on their body would result in guilt.

Although recognising that witches would have features such as "their mark", the source fails to recognise an obvious indication of witchcraft involvement, which was the presence of familiars. The source's value can be seen to have reduced due to the failure to recognise such a common

indicator of practices of witchcraft. Additionally, the source may recognise the characteristic of gender, such as in the phrase "the Devil the more familiar with women", it fails to address how many of the accused were of a low social and economic status overall, which may reduce the source's value, as popular belief during the late sixteenth century was paranoia among communities in relation to those involved in healing/magic or lacking financial stability, for example Gilly Duncan. The source's value, although predominantly high, has reduced slightly due to the omission of vital, popular common beliefs.

Within the late sixteenth century, much of the population was comfortable with the idea of punishment of those involved with witchcraft. The source states that practicing witchcraft "deserves most severely to be punished" which indicates that harm and extreme sentencing should be imposed upon the individuals. This identifies that punishment towards witches should be of a grave and

severe nature, which much of the population during this time permitted. The source also states that "they ought to be put to death according to the law of God" which indicates a willingness and encouragement of the death penalty towards those involved with witchcraft. This can be reflected in James' active role within the North Berwick trials which involved the deaths of individuals such as John Fian who was killed by strangulation and then burned as a consequence of his actions in relation to witchcraft. This punishment, and others causing death such as a hanging, can be seen and considered to be of a grave and serious nature within the late sixteenth century.

However, although source A recognises the use of punishment such as the death penalty, it fails to address explicitly another form of punishment endured by suspected witches which was torture. The phrase "floating on the water" references the swimming test which was recommended

highly by James as a way of both determining guilt and torturing a suspect. However, the tone of the word "flooding" does not indicate respectively the severity of the activity, which can be seen to reduce the Source's value as it does not truly reflect the extent of the nature of punishment used towards witches. Other torture methods used extensively and encouraged by James included the boots, sleep deprivation and thumb-screws which were subjected to those suspected of witchcraft as a form of torture and punishment.

When placing the Source within its context, it should be recognised that this was ~~produced~~ written during the hysteria of the North Berwick witch trials, in which James was heavily involved and panatical over, and prior to the witch-hunt of 1597, which caused further widespread hysteria. This may cause many of his beliefs and opinions to be of a much more radical and extreme basis such as "they ought to be put to death". It should also be recognised that James, shortly after this publication becomes more sceptical in his

beliefs towards witchcraft due to miscarriages of justice and that much of these beliefs are a reflection of his farabical involvement with the North Berwick trials. James, being the author and King at the time, may also wish to project a persona of strength and capability, which may result in more radical coping methods such as the death penalty, and failure to include explicit forensic references to protect his social and legal representation.

Source A can be seen to be of value to both revealing the popular beliefs about witches and the nature of punishment. However, it should be recognised that it is of less value to the nature of punishment as it fails to explain the full extent of the torture and punishment used towards witches, and as a consequence is unable to fully convey the true nature of the nature of punishment. It remains valuable in order to identify what James I is willing to share, however and accurately and fully conveys, with value, what people commonly believed about witches in the late sixteenth century.

This response received 16 marks.

4	13-16	<ul style="list-style-type: none"> Analyses the source material, interrogating the evidence to make reasoned inferences and to show a range of ways the material can be used, for example by distinguishing between information and claim or opinion, although treatment of the two enquiries may be uneven. Deploys knowledge of the historical context to illuminate and/or discuss the limitations of what can be gained from the content of the source material, displaying some understanding of the need to interpret source material in the context of the values and concerns of the society from which it is drawn. Evaluation of the source material uses valid criteria which are justified and applied, although some of the evaluation may be weakly substantiated. Evaluation takes into account the weight the evidence will bear as part of coming to a judgement.
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Exemplar response E

The source given an extract from James I's publication: *Daemonologie* offers us ~~different~~ ^{ideas} ~~interpretations~~ on the methods used to punish witches, as well as, what was believed of a witch. ~~This was James' the~~

The book itself published, after the North Berwick witch trials in 1590, in 1597 was the first time anyone had linked witchcraft directly to the Bible. After James had been given his own personal insight into witchcraft, when he accused the witch Gilly Duncan of cursing one of his ships to sink on the return from his marriage to Anne of Denmark; he also gained experience of the ^{Punishment} ~~torment~~ techniques as well as beliefs for witches.

In this case Gilly Duncan was hanged. However, in the source given James mentions a different method of putting witches to death. We see this after he says ~~about~~ that "they ought to be put to death."

When he goes on to say "It is commonly done by fire," although this may be the case for some witches in the North Berwick trial such as Agnes Sampson and John Fian, it is unsuccessful in creating the belief that it was "common" practice as the technique had rarely been used before this; and in later case such as the Lancashire trials in the early 17th century, the main cause of execution was hanging. Although it could be said this makes the source unvaluable to a historian trying to assess the ~~the~~ nature of punishment, the source also mentions the torture methods used to discover witches such as the floating test and the humiliating process of searching the suspect for the devil's mark, which in my own personal opinion is a punishment itself.

The value that can be given to this source for the beliefs of witches, on the other hand, is immense. James details various ideas on witches that were popular at the time or to be popular very soon. Not only does James mention the higher number of female witches over males he also gives reason for it saying

"for as that sex is prailer than man is, so it is easier to be entrapped in those gross snares of the devil." & this also shows how James is linking the ~~the~~ bible to Witchcraft as he is making connections between the devil and witches. This is often thought to be because of the bible's phrase "thou shall not suffer a witch to live". Finally, James's mention of the supernatural acts that witches could supposedly perform such as carrying the devils mark in which the devil was able to take blood from the witch via the use of familiar spirits, and the swimming test in which if the witch floated she was therefore a witch; also sheds light on the beliefs of witches and what they are capable of.

All in all, there is no evidence to suggest that the source given is unvaluable in any way as to ~~why~~ discovering the reasons witches were punished and how this matter occurs. Not only was the source taken from the time but also written by a man who personally engaged in the beliefs and punishments of these witches also.

This response received 7 marks.

2	4-7	<ul style="list-style-type: none"> • Demonstrates some understanding and attempts analysis of the source material by selecting and summarising information and making undeveloped inferences relevant to the question. • Contextual knowledge is added to information from the source material to expand, confirm or challenge matters of detail. • Evaluation of the source material is related to the specified enquiry but with limited support for judgement. Concepts of reliability or utility are addressed mainly by noting aspects of source provenance and judgements may be based on questionable assumptions.
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Section B

Question 2 and Question 3

EITHER

- 2 'The Witchcraft Act of 1604 was the principal cause of the Lancashire witchcraze of 1612.'

How far do you agree with this statement?

OR

- 3 How far does the role of Governor Phips explain the end of the Salem witch hunt (1692–93)?

Exemplar response F

Chosen question number: **Question 2** ☒ **Question 3** ☒

The Witchcraft Act of 1604 was introduced by King James I. There had been previous witchcraft acts however the act of 1604 saw the punishment increase to death for actions such as damaging livestock. However, Lancashire at this time was suffering from economic, ^{religious} ~~political~~ and social issues which may have influenced the witchcraze in 1612. Although the Witchcraft Act of 1604 may have influenced the Lancashire witchcraze of 1612 it was not the principal cause. This essay will argue that the Lancashire witchcraze of 1612 principal cause was due to economic issues.

The Witchcraft Act of 1604 made practising magic or sorcery in the aim to damage live stock punishable by death. At the time Lancashire was a community based on pastoral farming and damaging livestock would have had a detrimental effect on society. By implementing death as the punishment for damaging livestock using sorcery or magic this began to create hysteria within the community. During this period Pendle suffered from many crop failures and the death of livestock became common. As the new witchcraft act had recently been passed 8 years before the people of Lancashire turned to the idea of witchcraft. This would have created fear and hysteria within ~~the~~ Pendle due to there

reliance on crops and farming and the idea of witchcraft appeared to be the only explanation to this as there was little scientific development at the time. Therefore, this shows that the Witchcraft Act of 1604 was able to create a huge ~~amount~~ amount of hysteria and initial fear into those who suffered from many crop failures and loss of livestock. The Act allowed the people of Lancashire to lay blame on witchcraft as there appeared to be no logical explanation as to why crops and livestock could be damaged due to the lack of scientific development at the time.

However, Lancashire at the time began to suffer from ^{religious} ~~political~~ economic and social issues.

During this period, Lancashire appeared to go through a Protestant reformation. This was largely based on the fact that King James I was a protestant but the idea of Catholicism vs. protestantism began to emerge. Protestants began to believe that Catholics were in league with the Devil and this increased the fear of the Devil as well as those who were still practicing Catholics. As religion was a large part of life within Lancashire committees were set up to ensure people were attending church and those who did not attend were quickly accused of witchcraft. Therefore, the Witchcraft Act of 1604 can not have been the principal cause of the witch craze of 1612 as religious tensions were forever growing due to

the Protestant reformation and the idea that Catholics were now ~~becoming~~ working with the Devil.

Lancashire faced an economic crisis during this period as heavy industries began to decline and an increase of crop failures and loss of livestock made living increasingly difficult. The closure of Whalley Abbey during Henry VIII's dissolution of monasteries ~~also~~ decreased the aid that was available in Lancashire as the Abbey offered charity and shelter. ~~Furthermore~~ The decline in heavy industries saw many people unemployed and contributed to the poor within society as cloth making was a large industry within Lancashire. This would have further decreased the amount of wealth within Lancashire making Lancashire's economy declining. Pendle was a community of pastoral farming and rearing cattle was increasingly important. Due to the weather within the early 1600's many harvests failed due to wet summers and Lancashire could not recover from this. There appeared to be no logical explanation apart from Witchcraft that had caused these disasters and this is what many people turned to. Therefore, the Witchcraft Act of 1604 was not the principal cause of the Lancashire witchcraze of 1612 as without the economic crisis that the people of Lancashire faced the fear of witchcraft ~~from~~ instilled by the act would not have been as substantial.

To conclude, the Witchcraft Act of 1604 was ~~not~~ ^{not the} influential in causing the Witchcraze of 1612 as it provided an explanation for loss of livestock and crop failures. However, without the economic crisis at the time the Act would have not been ~~the principal cause~~ as influential. The economic crisis of crop failure, loss of livestock and inflation saw an increase of panic and hysteria throughout the Lancashire area.

This response received 14 marks.

4	13–16	<ul style="list-style-type: none"> • Key issues relevant to the question are explored by an analysis of the relationships between key features of the period, although treatment of issues may be uneven. • Sufficient knowledge is deployed to demonstrate understanding of the demands and conceptual focus of the question and to meet most of its demands. • Valid criteria by which the question can be judged are established and applied in the process of coming to a judgement. Although some of the evaluations may be only partly substantiated, the overall judgement is supported. • The answer is generally well organised. The argument is logical and is communicated with clarity, although in a few places it may lack coherence and precision.
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Exemplar response G

Chosen question number: Question 2 ☒ Question 3 ☒

The Salem witch hunt in 1692-1693 is one of the most famous hunts due to its use of spectral evidence. However, many people don't know the reason behind the end of the craze and historians can't agree either. Some say that it was Governor Phips who closed down the Court of Oyer and Terminer and made them find the accused witches still on trial, not guilty. Others say it was factors such as Increase Mather who wrote many sceptical publications, or it was the fear and cost of the Indian attacks and war. This essay will weigh up each factor and will come to the conclusion that it doesn't agree that the role of Governor Phips was the main reason for the end of the Salem witch hunt.

Governor Phips was initially very much a believer and a part of the Salem witch hunt as he set up the Court of Oyer and Terminer to conduct trials. This shows that he had a strong belief in witches as he wanted to find them, arguably more than other people. This shows that Phips can't be seen as the main reason why it stopped because he was a huge reason why it continued.

However, in October of that same ~~year~~^{year} year, both the Court of Oyer and Terminer were told not to investigate witches but instead to get the witches still on trial

a verdict of not ~~guilty~~ guilty. As a result most of the witches were found not guilty. This does mark the end of the Salem witch hunts and Phips should be seen as a factor that helped caused this end. This is because he showed the population of Bamberg why witches were not ~~all~~ all evil. However, the only reason why the Court and Terminal were made to find the other witches not guilty was because of the pressure the people put on them, if it wasn't for this they would have just been closed.

The reason Phips changed his ideas about witchcraft was due to his relationship with Increase Mather, who wrote many sceptical publications ^{The Changing Conscience on Evil Spirits} which changed not just Phips' mind but some of the population too. This is why Phips can't be seen as the main reason for the end of ^{the} Salem witch hunt because without Increase his mind wouldn't have been changed and he would still want to ~~per~~ prosecute witches for being ~~the~~ evil. As a result Increase Mather should be seen as a greater cause for the end of the Salem witch hunt.

However, this essay doesn't believe Increase was the main reason either, it believes it was the threat of the Indian attack as well as the Second Indian War. This is because the cost to fortify and defend against the Indians was increasing this meant that people were more focused on defending

against Indians rather than finding witches. As a result ~~witch~~ witch hunts were seen as an unnecessary luxury that they couldn't afford at the time, which is why witch hunts started to decline heavily and eventually stop.*

To Conclude, this essay believes that, although Phips was a contributing factor, he was not the main reason why the Salem witch trials ended. His role ^{does} ~~is~~ minimal to explain the end of the Salem witch hunts. This is because without Increase Matter, Phips would still have a strong belief that all witches were evil and needed to be found. As well as this the threat of Indian attacks was, in this essay's eyes, the main reason for the end of the craze and the hunt as it made finding witches a luxury that wasn't needed and couldn't be afforded, which ~~marked the~~ ^{caused the} witch hunts in Salem to stop.

* This was a more important factor because it was the reason why people's minds changed about wanting to find witches. ^{Without this} ~~to~~ people would most most likely ^{still} carried out witch hunts as there would be little consequence, as was seen in Scotland in the 16th and 17th Century.

This response received 9 marks.

3	8-12	<ul style="list-style-type: none"> • There is some analysis of, and attempt to explain links between, the relevant key features of the period and the question, although descriptive passages may be included. • Mostly accurate and relevant knowledge is included to demonstrate some understanding of the demands and conceptual focus of the question, but material lacks range or depth. • Attempts are made to establish criteria for judgement and to relate the overall judgement to them, although with weak substantiation. • The answer shows some organisation. The general trend of the argument is clear, but parts of it lack logic, coherence and precision.
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Section C

Question 4 and Question 5

EITHER

- 4 'Sceptic publications had a significant impact on attitudes to witchcraft in Britain in the years c1580–c1750.'

How far do you agree with this statement?

OR

- 5 How significant was the impact of scientific discoveries on ideas during the period c1580–c1750?

Exemplar response H

Chosen question number: **Question 4** ☒ **Question 5** ☒

Sceptic publications did indeed lead to a change in attitudes as evidence in witchcraft trials was proved to be false. However, the influence of individuals such as George Mercurio and John Holt and the fraudulent cases themselves also impacted attitudes towards witchcraft. One can argue that it was the fraudulent cases that were most significant in changing attitudes towards witchcraft as they influenced the writers and individuals such as John Holt.

On the one hand one can argue that it was indeed the sceptical publications that significantly impacted people's attitudes on witchcraft. Reginald Scot's *The Discovery of Witchcraft* argued that women were deceived and such accusations such as cannibalism were not true and so it was influential in causing people to doubt the evidence presented in witch trials. Additionally Samuel Harsnett's *The discovery of the fraudulent practices of John Darnel* also increased sceptical attitudes as Harsnett argued that exorcisms could only be carried out by God and the use of

holy water were ~~not~~ ~~tricks~~ used by Catholics.
 Harsnett focused on the Boy of Burton case
 arguing that John Darrell had persuaded his
 assistant Somers and Thomas Derling to fake
 their symptoms and exorcisms. When Darrell
 retorted in his defence, in a pamphlet war,
 Harsnett argues that Darrell's questioning of the
 reliability of the ~~source~~ evidence portraying
 him as a fraud only shows he is guilty.
 Thus Harsnett's work also ~~imposed~~ led to sceptical
 attitudes ~~on the~~ However without the
 fraudulent case of the Boy of Burton Harsnett
 would not have been significantly impacted
~~people's~~ people's attitudes.

in addition one can argue that Thomas Ady's
 Candle in the Dark also led to scepticism, ~~arguing~~
 arguing that witchcraft is not mentioned in the
 Bible which significantly impacted people's ~~ideas~~
 ideas ~~as~~ as witchcraft was thought to be
 based from the Bible. in addition ^{Ady argued that} ~~Balthasar~~
~~Bekker~~ physicians were not diagnosing their
 patients right ~~and~~ as Balthasar Bekker and
 John Webster ~~argue~~ argue the symptoms were
 caused by natural poisons or diseases and
 so caused people to become more sceptical.

Balthasar Belet and John Webster also argued that the Deacon Drummer of Teakworth was fraudulent believing it was Mompesson's senority causing the disturbances and so influenced sceptical views. However, it was not again the cases were influenced by the fraudulent cases.

On the other hand one can argue that it was the fraudulent cases that had a significant impact on people's attitudes towards witchcraft. The Boy of Burton case led to sceptical attitudes arising after Somers and Darling confessed that they had faked their exorcisms and symptoms and so were not really possessed by the Devil however attitudes still remained but collectively other cases such as the Pendle Swindle in 1634 also caused scepticism to increase as the evidence Robinson gave of being taken to a coven and identifying 25 people as witches which mostly he probably would not have remembered and also because he was ~~not~~ blamed witchcraft to avoid being told off by his father for negligence of his cattle. So thus one can argue that fraudulent cases significantly led to sceptical attitudes.

arising.

In addition the Demon Drummer of Feckworth ^{*was} ~~caused~~ ^{caused} people to become sceptical as it was
was Mompasson's anti-puritanism since that
caused him to accuse Drury of witchcraft
and moreover when a visitor came and
whispered a number ^{to show test whether} ~~there was no reply~~
a brief the alleged Demon Drummer would
reply and none came causing people to
suspect Mompasson as responsible for the
disruptions especially when he refused to
remove the ~~Proclamation~~ when asked by a visitor
Moreover the case of Jane Wenham ^{in 1712} caused
scepticism to arise when Wenham was accused
of Hying to which Judge John Povey agreed
there is no law against Hying² showing that
people were sceptical of evidence presented
to them and this may be due to the ~~Pattern~~
nature of previous fraudulent cases and
so had significant impact in removing causing
sceptical attitudes to ~~cause~~ arise.

in 1662

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Hence to conclude one can argue that ~~it was~~ ~~the~~ whilst fraud sceptic publications did have a tremendous impact on peoples attitudes towards witchcraft, causing them to become more sceptical it was the fraudulent cases that were most significant in impacting peoples attitudes towards witchcraft and causing their belief in it to decline and become more sceptical as it was the fraudulent cases that were more both the writers of the publications and the individual such as John Holt and Mackenzie.

This response received 14 marks.

4	13-16	<ul style="list-style-type: none"> • Key issues relevant to the question are explored by an analysis of the relationships between key features of the period, although treatment of issues may be uneven. • Sufficient knowledge is deployed to demonstrate understanding of the demands and conceptual focus of the question and to meet most of its demands. • Valid criteria by which the question can be judged are established and applied in the process of coming to a judgement. Although some of the evaluations may be only partly substantiated, the overall judgement is supported. • The answer is generally well organised. The argument is logical and is communicated with clarity, although in a few places it may lack coherence and precision.
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Exemplar response I

Chosen question number: Question 4 ☒ Question 5 ☒

Sceptical publications began to emerge after the Boy of Burton case in 1586. These publications began to question the legitimacy of witchcraft claims during c.1580 - c.1750. The publication seemed to face to opposition in the beginning but to the end of the period they began to have an impact on attitudes. However, other influences such as sceptical cases and influential people such as John Hott may have had a more significant impact. This essay will argue that sceptical cases in the period c.1580 - c.1750 had a larger significant impact than sceptic publications.

Sceptical publications began to emerge after the Boy of Burton case in 1586 as Reginald Scot wrote the book 'Fraudulent practices of John Darrell'. This book publicised how Darrell manipulated Jones and Darling into faking possession. This was able to show the audience that ~~witchcraft~~ witchcraft could be manipulated due to personal agendas to implement those most vulnerable in society. The publication of a 'Candle in the Dark' by Thomas Ady saw the Bible used as it's only source. This would impact attitudes to witchcraft in Britain as it would show that there is little evidence for witchcraft apart from that in the Bible. The works of

Balthasar Bekker suggested that the works of Joseph Glanville in the Demon Drummer case 1662 was not accurate and noted that substantial evidence was need to prosecute someone of witchcraft. Although Scot, Ady and Bekker did not disaint the idea of witchcraft they offered more logical explanations for disasters such as crop failure. ~~This~~ This may have led to the Witchcraft Act of 1736 which repealed the Witchcraft Act of 1604. Therefore this shows that sceptical publications may have had a significant impact as they were able to showcase frauds such as Daniel and give logical explanations for incidents rather than turning to witchcraft.

However, fraudulent cases may have had a ~~the~~ more significant impact due to the exposure of frauds such as in the case of Pendle Swindle in 1634 and the Boy of Burton in 1586. These cases were able to showcase how people could work for their own political agenda to gain fame as well as to carry out their aim of implementing the vulnerable as James Denie who had previously testified in the Lancashire witch trials in 1612 was accused. Edmund Robinson due to his acquired fame and began travelling as a witch finder. However, the church was able to expose him as a fraud as he confessed, just as James had confessed during the Boy of Burton. This would suggest that many people could

not be trusted and substantial evidence was needed in
or to prosecute.

The influence of people such as Sir John Holt may have had
a significant cause as he acquitted 12 people of witchcraft
including Sarah Murdoch in 1701. and in his case
Holt prosecuted ~~against~~ the accuser and was successful
in seeing him charged with false accusation of witchcraft
and was sentenced to prison. This can also be supported
by Sir John Powell in the case of Jane Wenham in 1712
as he stated there was no 'law in flying'. This suggests
a change in ~~the~~ attitudes as both cases were
towards the end of the period showing how attitudes
towards witchcraft had changed. As these men were
influential and well educated men they were able
to set a precedent in demanding more substantial
evidence in finding those guilty.

To conclude, sceptic publications were significant in changing
attitudes towards ~~Witchcraft~~ in Britain in the period
c1580 - c1730 as they were able to expose frauds
as well as show how possessions could be faked. However,
sceptical cases began these publications due to the Boy of
Burton case and cases such as the Demon Drummer of
Teddington in 1662 created debate and discussion on witchcraft.
The influence of people such as Sir John Holt was one

to change attitudes towards the end of the period as sceptical attitudes within which trial was uncommon. Therefore, sceptical cases had a more significant impact on witchcraft than publication as many publications faced opposition.

This response received 16 marks.

4	13–16	<ul style="list-style-type: none"> • Key issues relevant to the question are explored by an analysis of the relationships between key features of the period, although treatment of issues may be uneven. • Sufficient knowledge is deployed to demonstrate understanding of the demands and conceptual focus of the question and to meet most of its demands. • Valid criteria by which the question can be judged are established and applied in the process of coming to a judgement. Although some of the evaluations may be only partly substantiated, the overall judgement is supported. • The answer is generally well organised. The argument is logical and is communicated with clarity, although in a few places it may lack coherence and precision.
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Exemplar response J

Chosen question number: Question 4 ☒ Question 5 ☒

Throughout the period of the witchcraze, the Scientific Revolution was ignored and rejected by the majority of people. However, the discoveries of Galileo, Newton and Copernicus challenged the traditional teachings of the church. On the other hand, scientific discoveries failed to change widespread beliefs. It wasn't until sceptical publications began to emerge that attitudes started to change. This essay will look at both sides of the argument, before coming to a reasoned judgement as to why scientific discoveries did not have a significant impact.

During c1580 and c1750, the scientific discoveries made by Galileo and Newton challenged traditional beliefs about the universe. As a result, they openly criticised the Catholic church and their teachings. Due to this, other aspects of religious teachings could be questioned, such as the notion of witchcraft. This is due to the fact that these discoveries highlighted that evidence was needed in

order to prove something. However, the Scientific Revolution failed to have a significant impact upon popular beliefs. Galileo's ^{The Dialogue} ~~Astronomia Nova~~ was banned by the Catholic church. Therefore, no one was able to read the scepticism in his work. On the other hand, Newton's 'Principia Mathematica' was published in latin. This meant that the majority of people were unable to read it, as they were poorly educated. Therefore, scientific discoveries did not make a significant impact as they were not accessible to the people during the witchcraze.

It could be said that scientific discoveries allowed for the rational thinking of philosophers, such as Hobbes and Locke. However, as these discoveries were inaccessible, philosophers had their own discoveries. For example, Hobbes' concept of materialism highlighted that witchcraft could not exist as it did not consist of matter. Locke expanded upon this by illustrating that witchcraft holds no primary qualities. These sceptical beliefs then influenced the thinking of authors such as Ady, Scot, Webster and Bekker. It was their sceptical publications that had the

biggest impact on popular beliefs. This is due to the fact they showcases the fraudulent practises in witchcraft cases. Therefore, scientific discoveries did not have a significant impact as they failed to change the widespread public opinion.

Overall, scientific discoveries did not have a significant impact on ideas during the period c1580–c1750. This is due to the fact many of the works containing these discoveries were banned, across Britain and Europe, by the Catholic church. Consequently, this was because they rejected traditional teachings. ~~However~~ However, the discoveries of philosophers began to cause scepticism towards witchcraft, due to the idea of materialism. Scepticism was furthered by publications that illustrated the use of fraudulent practises during witch trials. Therefore, scientific discoveries did not have a significant impact upon popular attitudes.

This response received 10 marks.

3	8–12	<ul style="list-style-type: none"> • There is some analysis of, and attempt to explain links between, the relevant key features of the period and the question, although descriptive passages may be included. • Mostly accurate and relevant knowledge is included to demonstrate some understanding of the demands and conceptual focus of the question, but material lacks range or depth. • Attempts are made to establish criteria for judgement and to relate the overall judgement to them, although with weak substantiation. • The answer shows some organisation. The general trend of the argument is clear, but parts of it lack logic, coherence and precision.
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