

Please check the examination details below before entering your candidate information

Candidate surname					Other names				
Centre Number					Candidate Number				

Pearson Edexcel Level 3 GCE

Tuesday 11 June 2024

Morning (Time: 2 hours 15 minutes)	Paper reference	9HI0/33
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History

Advanced

PAPER 3: Themes in breadth with aspects in depth

Option 33: The witch craze in Britain, Europe and North America, c1580–c1750

You must have: Source Booklet (enclosed)	Total Marks
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Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- You must answer **three** questions.
- There are three sections in this question paper. Answer the question in Section A, **one** question from Section B and **one** question from Section C.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 60.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*

Advice

- Read each question carefully before you start to answer it.
- Check your answers if you have time at the end.
- Individual links to questions and texts can be found at the bottom of some pages and are shown by a link symbol .

Turn over ►

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SECTION A

Answer Question 1.

Write your answer in the space provided.

Study the source in the Source Booklet before you answer this question.

- 1 Assess the value of the source for revealing the beliefs about the nature of supernatural powers and the role of judges in Scotland in the late sixteenth century.

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

(20)

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Source for use with Section A

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Source for use with Section A

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Source for use with Section A

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(Total for Question 1 = 20 marks)

TOTAL FOR SECTION A = 20 MARKS



Source for use with Section A

SECTION B

Answer ONE question in Section B.

You must start your answer to your chosen question on the next page.

EITHER

- 2 How far do you agree that the beliefs and conduct of Judges Bromley and Altham determined the outcome of the trial of the Lancashire witches in 1612?

(Total for Question 2 = 20 marks)

OR

- 3 How accurate is it to say that it was the impact of Cotton Mather that led to the severity of the Salem witch hunt?

(Total for Question 3 = 20 marks)

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Indicate which question you are answering by marking a cross ☐. If you change your mind, put a line through the box ☒ and then indicate your new question with a cross ☐.

Chosen question number: **Question 2**

Question 3



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SECTION B
Questions

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SECTION B
Questions

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SECTION B
Questions

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TOTAL FOR SECTION B = 20 MARKS



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SECTION C

Answer ONE question in Section C.

You must start your answer to your chosen question on the next page.

EITHER

- 4** 'The impact of sceptic publications on attitudes to witchcraft in Britain, in the years c1580–c1750, was limited.'

How far do you agree with this judgement?

(Total for Question 4 = 20 marks)

OR

- 5** 'Hobbes and Locke did little to diminish beliefs in magic and the supernatural in the years c1650–c1750.'

How far do you agree with this judgement?

(Total for Question 5 = 20 marks)

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Indicate which question you are answering by marking a cross ☐. If you change your mind, put a line through the box ☒ and then indicate your new question with a cross ☐.

Chosen question number: **Question 4**

Question 5



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SECTION C
Questions

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SECTION C
Questions

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SECTION C
Questions

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TOTAL FOR SECTION C = 20 MARKS
TOTAL FOR PAPER = 60 MARKS



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Morning (Time: 2 hours 15 minutes)

Paper
reference

9HI0/33

History

Advanced

PAPER 3: Themes in breadth with aspects in depth

**Option 33: The witch craze in Britain, Europe and North America,
c1580–c1750**

Source Booklet

Do not return this Booklet with the question paper.

Turn over ►

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Source for use with Section A.

From King James VI of Scotland, *Daemonologie*, published 1597.

The Devil is ready to imitate God. Being a spirit, he is able to transport himself as a solid body from one place to another. This is seen commonly and daily. In this transporting, he and other spirits, known as witches, are invisible to anyone else, except themselves. For, if these witches may take whatever form they please in the air, they may also thicken and obscure the air so that they are invisible. Another way of the witches coming to their gatherings is that they can come and enter into any house or Church, even though all ordinary entrances be closed. They can do this by being transformed into the likeness of a beast. And some say that, although the bodies of the witches are lying still, their spirits can rise out of their bodies, and be carried to these gatherings. By this form of journeying, the witches can be transported from one country to another. 5 10

The Prince or the Judge may punish the witches as he thinks convenient. But in the end, to spare the life of the witch is a fault, and treason, against God. It is not only unlawful, but also a sin for the Judge to be saving or sparing them. This is comparable to the sin of Witchcraft itself. Surely then, this crime ought to be as severely punished. Judges ought to be aware that they should not simply condemn anyone, except those witches that they are sure are guilty. Judges ought indeed to beware whom they condemn. For it is as great a crime to condemn the innocent, as to let the guilty escape free. 15 20

In addition, the report of any one person should not be admitted as a sufficient proof; this cannot be the working of the law. The confessions of several guilty persons can work against a person who is accused. Since this is a matter of treason against the Prince and against other persons, in my opinion, our law should provide for sufficient witnesses and proofs. For, as witches can be proven, are they then the best witnesses of the actions of other witches? I surely think that these witches, as witnesses, may be sufficient in matters of high treason against God. 25

Acknowledgement:

Source from: *Daemonologie* By King James I

