Examination Period 3: 2016/17

HIS302217N

Module Title: Witchcraft and Heresy in Early Modern Europe
Level: Six
Time Allowed: One hour and thirty minutes

Instructions to students:

- Enter your student number not your name on all answer books.
- Answer two questions: one from Section A and one from Section B.
- The same material should not constitute a substantial part of more than one question.
- Section A carries 67% of the overall marks.
  Section B carries 33% of the overall marks.
- Begin each question in a separate answer book; label each answer book clearly with the number of the question you are answering.
- Students are not permitted to remove this examination paper from the examination room. For all purposes the examination paper remains the property of the University of Northampton.

<table>
<thead>
<tr>
<th>No. of Pages</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Questions</td>
<td>5</td>
</tr>
</tbody>
</table>

Page 1 of 3
Section A

Answer one out of three questions.

1. Why did diabolism make the crime of witchcraft more severe in the eyes of those who prosecuted it?

2. How can the high number of prosecutions of female witches in the early modern period be explained?

3. Why do you think the sceptical tradition was unsuccessful in early modern Europe until the late seventeenth century?

End of Section A
Section B follows overleaf
Section B

Comment on one of these two sources.

4. The trial of Anne Kerke of Castle Alley, London, 1599

It was testified that, falling out with a woman in the street, Anne threatened that she would be met with her or hers. Whereupon the woman going home, and sitting by the fire with her child in her lap, it gave a ‘great skrecke (shriek)’, and became ‘suddenly changed’, thereafter pining away til it died. Afterwards, her other child, meeting the witch, was stricken down, her mouth being drawn aside like a purse, and foaming, with teeth gnashing together...and the rest of her body strangely disfigured.

5. Francesco Maria Guazzo, *Compendium Maleficarum* (1608), Book 1, Chapter six Of the Witches’ Pact with the Devil

[T]here are certain matters common to all their pacts with the Devil, and these may be arranged under eleven heads.

First, they deny the Christian faith and withdraw their allegiance from God. They repudiate the protection of the Blessed Virgin Mary, heaping the vilest insults upon her and calling her Harlot, etc. And the Devil arrogates honour to himself, as St. Augustine notes... The Devil then places his claw on their brow, as a sign that he rubs of the holy chrism and destroys the mark of their baptism.

Second, he bathes them in a new mock baptism.

Sixth, they swear allegiance to the Devil within a circle traced upon the ground. Perhaps this is because the circle is the symbol of divinity.

Tenth, he places his mark upon some part or other of their bodies, as fugitive slaves are branded; and this branding is sometimes painless and sometimes painful, as we learn from examples of it. Neither does he always mark them upon the same place: for on men it is generally found on the eye-lids, or the arm pit or lips or posterior; whereas for women it is found on the breast or private parts.