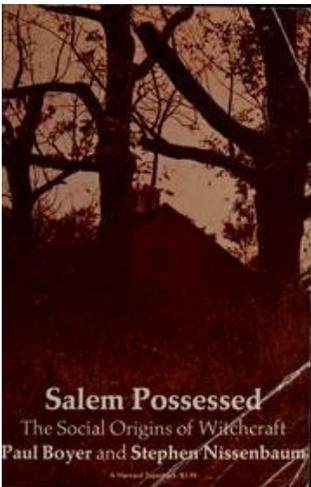
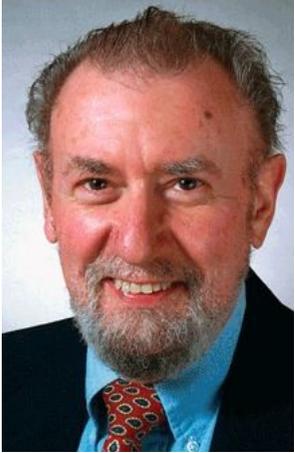


Figure 1: Pronounced example of academic historians employing causal metaphors



When 'Salem witchcraft', like some **exotic cut flower**, is **plucked from the soil which nurtured it** – or, to change the image, when **the roles assigned to the actors** of 1692 are shaped by **a script not of their own making** – then this terrible event cannot rise above the level of **gripping melodrama**. It is only as we come to sense how deeply the witchcraft **outbreak** was **rooted** in the prosaic, everyday lives of obscure and inarticulate men and women, and how profoundly those lives were being shaped by powerful forces of historical change that the **melodrama** begins to take on the harsher contours of **tragedy**.

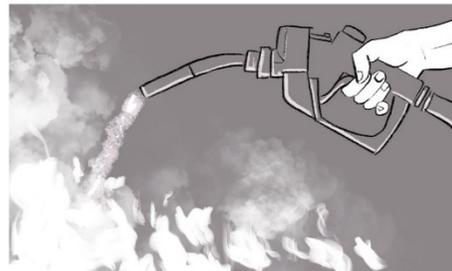
Boyer, P. & Nissenbaum, S. (1976). *Salem Possessed* p.12

□ **Plant**

□ **Theatre**

□ **Disease**

Figure 2: Historians' use of metaphors to describe conditions of events (atmosphere or fire)



created a dark and foreboding atmosphere that legitimated accusations

in the climate of fear pervading Essex County in 1692

the volatile atmosphere of the province

the extraordinary **atmosphere** that **permeated** Massachusetts

an overwhelming and **highly toxic climate** of fear

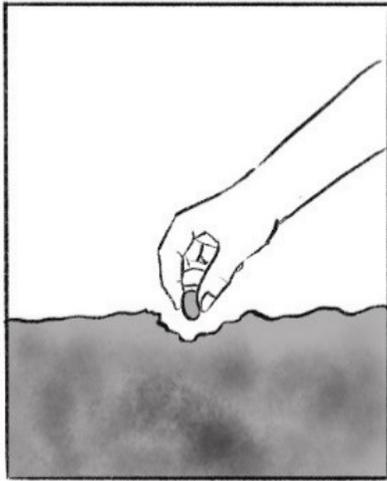
the tinderbox of inevitable and angry recriminations

the **atmosphere was so charged so as easily to spark**

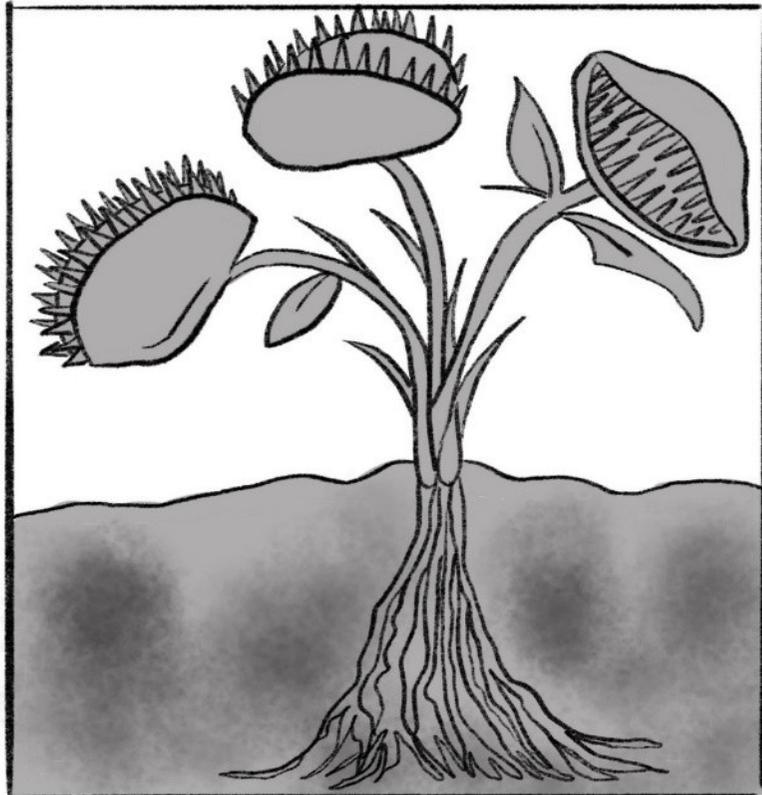
ignited the witchcraft crisis in Salem

the witch hunt **caught fire**

Figure 3: Historians' use of metaphors to describe conditions of events (plants)



planted the seed which sprouted into witchcraft



accusations **grew from**

cases **stemmed from** the root of

Salem's divisions **were rooted in**

provided fertile ground for the discovery of witches

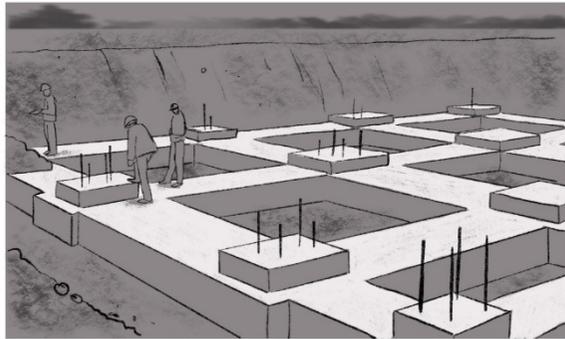
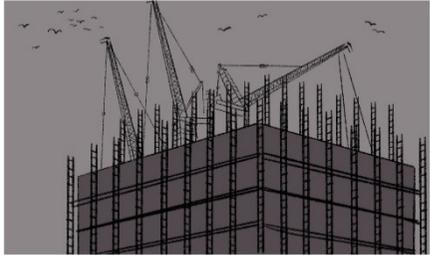
Salem witchcraft **had its roots in**

laid the groundwork for the witchcraft delusion

Figure 4: Historians' use of metaphors to describe conditions of events (buildings)



supplied the framework of a diabolical conspiracy in Massachusetts



the foundation of the witchcraft crisis lay in

underlay many of the witchcraft accusations

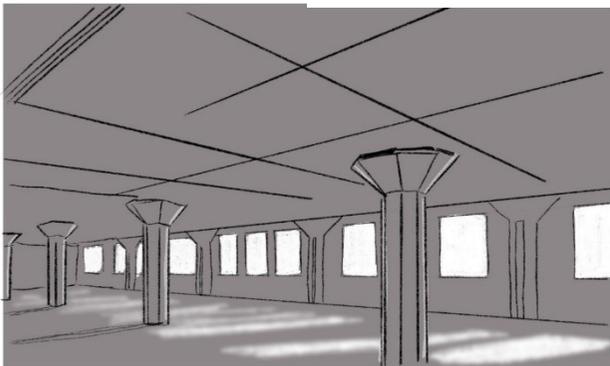


Figure 5: Overview of the lessons in the enquiry.

Enquiry Question <i>Why was there a witch crisis in Salem in 1692?</i>			
Lesson no.	Lesson question	Scholarship read in class	Causal focus
1	Did Indian raids create a 'tinder box' for the Salem witch crisis?	Norton (2002) pp.296-297 Robinson (1991) p.189 Ray (2015) pp.4 & 198-201	Conditions of events
2	Did political instability in New England 'provide fertile ground' for the Salem witch crisis?	Baker (2015) pp.54 & 64-67 Ray (2015) p.3 Rosenthal (1993) pp.3-4	
3	Was the Puritan worldview the 'foundation' of the Salem witch crisis?	Baker (2015) p.126 Ray (2015) p.5 Hansen (1970) pp.145-146	
4	Did village tensions 'underlie' the Salem witch crisis?	Boyer and Nissenbaum (1974) pp.50-52 & 68-69 Ray (2015) pp.3-4 & 188-200 Rosenthal (1993) p.3	
5	Did Cotton Mather 'lay the groundwork' for the Salem witch crisis?	Robinson (1991) pp.39, 49 & 251 Hansen (1970) pp.84-85 & 204	
6	Did societal gatekeepers 'legitimise' the Salem witch crisis?	Baker (2015) pp.183-186 Norton (2002) p.72 Ray (2015) pp.35, 46, 66-67, 94-96, 144-145 & 149-150 Rosenthal (1993) pp.193-195	
7	Why did the Salem crisis 'spiral so dangerously out of control'?	Baker (2015) pp.31 & 127 Ray (2015) pp.7-8, 33-34, 40-41, 89-90, 116-117 & 136-137 Starkey (1949) p.183	
8	Why was Salem so different from previous witchcraft episodes in New England?	Norton (2002), pp.8, 34-36, 77-78 & 296-297 Ray (2015) p.29 Rosenthal (1993) pp.3-7	
9	So why was there a witch crisis in Salem in 1692?		