

Document 1

Source: Exodus 22:18, King James version of the Bible.

“Thou shalt not suffer a witch to live.”

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Document 2

Source: Adapted from Salem Court Records.

SALEM WITCHCRAFT HANGINGS 1692

June 10	Bridget Bishop
July 19	Sarah Good
July 19	Elizabeth Howe
July 19	Susannah Martin
July 19	Rebecca Nurse
July 19	Sarah Wildes
August 19	George Burroughs
August 19	Martha Carrier
August 19	George Jacobs
August 19	John Proctor
August 19	John Willard
September 19	Giles Cory (pressed to death)
September 22	Martha Cory
September 22	Mary Easty
September 22	Alice Parker
September 22	Mary Parker
September 22	Ann Pudeater
September 22	Margaret Scott
September 22	Wilmot Redd
September 22	Samuel Wardwell

ACCUSED WHO DIED IN JAIL

Sarah Good's child died prior to July 19, 1692.

May 10, 1692	Sarah Osborne
June 16, 1692	Roger Toothaker
December 3, 1692	Ann Foster
March 10, 1693	Lydia Dustin

Document 3

Source: Cotton Mather. *Memorable Providences Relating to Witchcraft and Possessions*, Boston, 1689.

These evil spirits are all around.... Go tell mankind, that there are devils and witches.... New England has had examples of their existence...and that not only the wigwams of Indians...but the houses of Christians...have undergone the annoyance of evil spirits.

Note: Cotton Mather was one of colonial New England's leading ministers and intellectuals. His words were read and taken very seriously by much of the Puritan population throughout the colony.

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Document 4

Source: "Examination of a Witch" painting by T.H. Matteson, 1853. Reprinted by permission of the Peabody Essex Museum.



Document 5

Source: John Demos, "Underlying Themes in the Witchcraft of 17th Century New England."
American Historical Review, June, 1970.

The Accused (Salem, 1692)

Marital Status

	<i>Single</i>	<i>Married</i>	<i>Widowed</i>	<i>Total</i>
Male	8	15	1	24
Female	29	61	20	110
Total	37	76	21	134

Age

	<i>Under 20</i>	<i>21-40</i>	<i>41-60</i>	<i>Over 60</i>	<i>Total</i>
Male	6	6	11	7	30
Female	18	15	41	14	88
Total	24	21	52	21	118

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The Accusers (Salem, 1692)

Marital Status

	<i>Single</i>	<i>Married</i>	<i>Widowed</i>	<i>Total</i>
Male	5	0	0	5
Female	23	6	0	29
Total	28	6	0	34

Age

	<i>Under 11</i>	<i>11-15</i>	<i>16-20</i>	<i>Over 21</i>	<i>Total</i>
Male	0	1	1	0	2
Female	1	7	13	6	27
Total	1	8	14	6	29

Document 6

Source: The examination of Bridget Bishop at Salem Village, 19 April, 1692, as recorded by Samuel Parris.

As soon as she came near, all (the afflicted girls) fell into fits....

(Examiner) (Speaking to afflicted girls) Hath this woman hurt you?

(Bridget Bishop) I never saw these persons before....

(Examiner) They say you bewitched your first husband to death.

(Bishop) If it please your worship, I know nothing of it.

She shook her head, and the afflicted were tortured.

(Examiner) Why you seem to act witchcraft before us by the motion of your body, which seems to have influence upon the afflicted?

(Bishop) I know nothing of it. I am innocent to a witch.
I know not what a witch is.

Then she turned up her eyes, and the eyes of the afflicted were turned up.

Document 7

Source: Charles W. Upham, *Salem Witchcraft*, Boston, 1867.

What are we to think of those persons who...continued the accusations – the “afflicted children” and their associates?... They soon...became intoxicated...by the terrible success of their imposture (acting), and were swept along by the frenzy they had occasioned.... Once or twice they were caught in their own snare; and nothing but the blindness of the bewildered community saved them from...well-deserved punishment.... It is dreadful to reflect upon the enormity of their wickedness.... there can be no doubt that they were great actors.

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Document 8

Source: James West Davidson and Mark Hamilton Lytle, *After the Fact*, 1982.

Adolescents, especially in the presence of Tituba, might very well have succumbed (given in) to the suggestion of bewitchment. The fits they experienced were very likely genuine, born of anxiety over a magic that threatened to overpower them. The diagnosis also explains many of the adult fits experienced by those who were convinced that their neighbors were conjuring against them.

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Note: This drawing of a 19th century hysterical convulsive attack is strikingly similar to the Salem girls' fits. Note the crossed legs--a symptom of many of the Salem girls.

Document 9

Source: Reprinted by permission of Harvard University Press from *Salem Possessed: The Social Origins of Witchcraft*, by Paul Boyer and Stephen Nissenbaum, Cambridge, Mass.: Harvard University Press, Copyright (c) 1974 by the President and Fellows of Harvard College.

Map of Salem Village 1692

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