

DIRECTIONS from Pendle

- The starting point for the Pendle Witch Trail is at Pendle Heritage Centre, in Barrowford near Nelson.
- Follow the A682 out of Barrowford to Blacko.
- Turn left at the sign to Roughlee.
- At the crossroads carry straight on to Newchurch.
- Turn right past Witches Galore, go up the hill.
- Keep straight on through Barley Village past the Pendle Inn, the road bends sharp left to Downham.
- Go past the Ashterton Arms and follow the road to the left, and keep left.
- Turn left to Clitheroe following the A671.
- Follow signs for the Castle & Museum and take time to explore this historic market town. Whalley Abbey is just 4 miles from Clitheroe and makes a worthwhile diversion. Then take the B6478 to Waddington and the Trough of Bowland.
- Follow signs to Newton, past the Parker Arms (B6478).
- In Newton Village turn left to Dunsop Bridge.
- Go through Dunsop Bridge then turn right to the Trough of Bowland and Lancaster.
- Follow signs to Lancaster.
- At Colgethwa Village turn right, follow City Centre signs.
- When in Lancaster City Centre follow brown signs for Castle, Priory and Museums.

DIRECTIONS from Lancaster

- From the City Centre, turn left at Dalton Square in front of the Town Hall and follow signs to Clitheroe via the Trough of Bowland.
- After the Trough of Bowland turn left to Dunsop Bridge and at Newton pass through the village and turn right following signs to Clitheroe. Pass through Waddington.
- On arrival in Clitheroe follow signs for Castle and Museum and take time to explore this historic market town. Whalley Abbey is just 4 miles from Clitheroe and makes a worthwhile diversion.
- On departure follow the main street to the A671 to Chaburn.
- Turn right in front of Hudsons Lees, following the road down through Downham going left after the bridge to climb the hill.
- Follow road to Barley and follow signs to Burnley.
- Go through Newchurch in Pendle. Turn left past Witches Galore down Jimmy Lane. At the crossroads go straight on to Roughlee.
- Drive past Bay Horse pub in Roughlee and at the end of the road turn right through Blacko into Barrowford where the Trail finishes at Pendle Heritage Centre.

Please use these directions with a road atlas or O.S. Map. The route is not suitable for coaches.

The Trail Follow the Tourism Signs



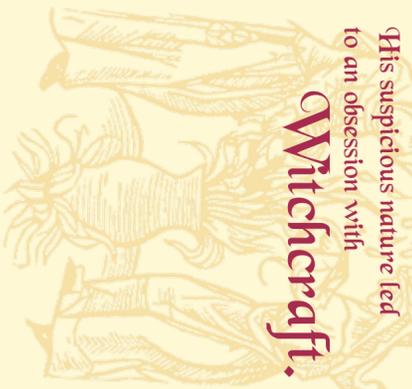
The Year 1612

The Pendle Witches lived at a turbulent time in England's history. It was an era of religious persecution and superstition.

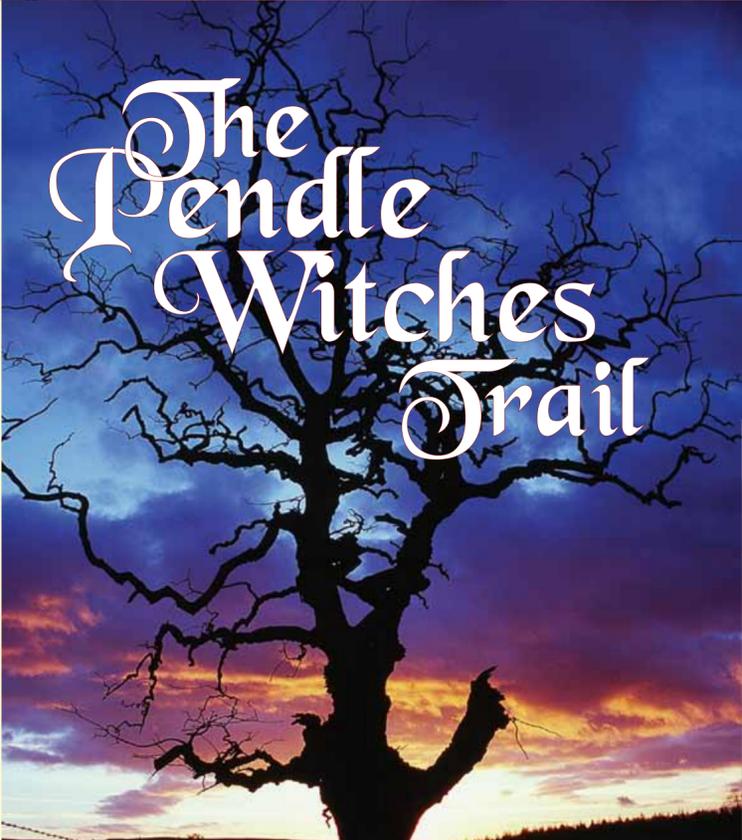
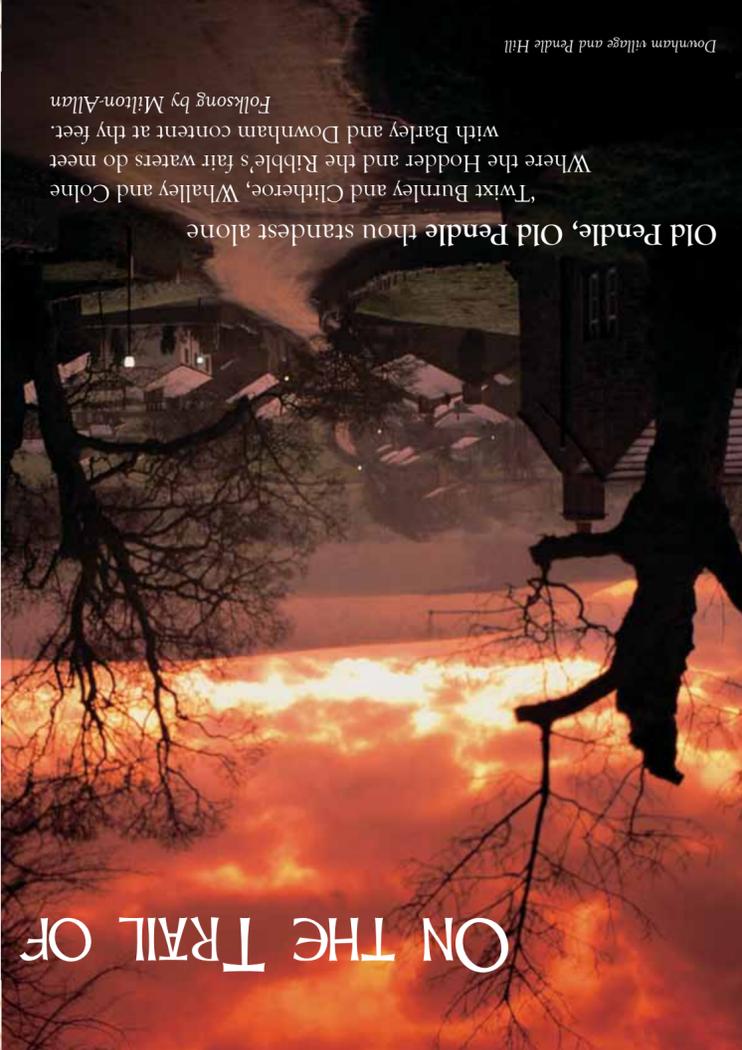
James I was King and he lived in fear of rebellion. He had survived the Gunpowder Plot of 1605 where the Catholic plotters had tried to blow up the Houses of Parliament in an attempt to destroy his Protestant rule.

His fear and anger brought a backlash of harsher penalties against anyone keeping the Catholic faith.

His suspicious nature led to an obsession with Witchcraft.



ON THE TRAIL OF



The Pendle Witches Trail

Pendle • Ribble Valley • Lancaster

Old Pendle, Old Pendle thou standest alone

'Twixt Burnley and Clitheroe, Whalley and Colne where the Hodder and the Ribble's fair waters do meet
With Barley and Downham content at thy feet.
Folkssong by Milton-Allan

Downham village and Pendle Hill

years old.

together a mystery which is almost 400 years old. The way there are places to visit which help piece together a mystery which they stood trial. Along with Pendle Witches took through the Ribble Valley place. Then you'll follow the lonely road the villages under Pendle Hill where events took place. You will explore the old

On the Trail you will find out about that fearful year of 1612. You will explore the old mystery still surround them even though their trial is one of the best documented in the world? And why does guilt of witchcraft? How did nine villagers come to be found which still haunts the traveller today.

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The events of 1612



Early 1600s

Two rival peasant families live on the slopes of Pendle Hill. They are led by two old women called Demdike and Chattox. The men of their families are dead, leaving them in poverty to beg and find work where they can. Many local people live in fear of them, believing them to have special powers.

March 18th 1612

Alizon Device, grand-daughter of Demdike, is begging on the road to Colne. A pedlar refuses her some pins and she curses him. Suddenly a black dog appears and she orders it to lame the pedlar who collapses, paralysed on the left side.

March 30th 1612

Alizon Device is hauled before the Justice Roger Nowell and confesses to witchcraft. Forced to give an account of her family's activities she tells how Demdike had been asked to heal a sick cow which then died. She also told Nowell that Demdike had cursed Richard Baldwin after which his daughter fell sick and died a year later. Describing her family's feud with the Chattox family she reports how Chattox turned the ale sour at an inn at Higham and bewitched the landlord's son to death using a clay image.

April 2nd 1612

Nowell orders Demdike, Chattox and her daughter Ann Redfearn to give evidence. Demdike confesses to evil deeds, claiming that the Devil came to her in the shape of a little boy called Tibb. She had met him in a quarry near Newchurch and he had sucked her blood leaving her 'stark mad'.

April 5th 1612

Nowell sends Demdike, Alizon Device, Chattox and Ann Redfearn to Lancaster Castle to await trial for witchcraft.

Good Friday 1612

Twenty people gather at Malkin Tower, home of Demdike and the Devices. They feast on stolen mutton and make a plot to blow up Lancaster Castle. They also plan to kill Thomas Covell, the Keeper of the Castle, and free the imprisoned women.

late April 1612

An investigator is sent to Malkin Tower. Human bones are unearthed, stolen from graves in Newchurch, and a clay image is also found.

Nowell sends for James and Jennet Device and their mother Elizabeth for questioning at Ashlar House, Fence. James confesses to causing the lingering death of Anne Towneley by slowly crumbling a clay image of her after she had accused him of stealing peat for his fire.

Nine-year-old Jennet names the people who were at the Good Friday gathering including Alice Nutter, a gentlewoman of Roughlee. Nowell sends the supposed witches to join those already at Lancaster Castle.

Demdike dies in prison, before the trial.

August 17th 1612

The trial opens at Lancaster Castle. The accused are not provided with a defence lawyer. Nowell produces Jennet as a witness and she gives evidence against her own family and other villagers. Her mother Elizabeth Device is dragged from the court screaming at her daughter and shouting curses at Roger Nowell. The judge decides to test Jennet's evidence by holding an identity parade in court at which Jennet goes up and takes Alice Nutter by the hand, identifying her as one of those present at the Good Friday gathering.

Alizon Device faints when confronted with the pedlar she is said to have lamed, but when she is revived confesses her guilt.

Chattox weeps as she hears the evidence against her and asks God for forgiveness. She pleads for mercy to be shown to her daughter, Ann Redfearn.

The judge finds them all guilty but admits that he is moved by "the ruine of so many poore creatures at one time".

August 20th 1612

Chattox, Ann Redfearn, Elizabeth, James and Alizon Device, Alice Nutter, Katherine Hewitt, Jane Bulcock and her son John are hanged in Lancaster in front of huge crowds.

Were they malevolent people possessed by supernatural powers, or the innocent victims of a time obsessed with the pursuit and punishment of witchcraft?

ATTRACTIONS in Pendle



Pendle Hill

Climb the mysterious hill for a breathtaking view over the landscape which was home to the Pendle Witches. The traditional starting point for the climb is Barley village, which is also the start of Pendle's "Walking with Witches" walking trail. www.visitpendle.com



Pendle Heritage Centre

Unlock the history of the area at this 17th century heritage centre which includes a display on the Pendle Witches, an historic walled garden and tea room.

Open: Daily all year 10.00 am - 5.00 pm except Christmas Day
Park Hill, Barrowford, Nelson, Lancashire BB9 6JQ
Tel: (01282) 677150
Pendle Witches experience tours for groups
Tel: (01282) 458759 / 07721 048859



Newchurch

Visit St Mary's Church at this hillside village and find the Eye of God on the tower which was thought to watch over parishioners and protect them from witchcraft. Browse in Witches Galore shop for a wealth of fact and fiction on the Pendle Witches. **For Witches Galore opening times Telephone (01282) 613111**

Witchcraft

The word 'Witch' comes from the Anglo-Saxon word 'Wicca' meaning the wise ones. The Wicca believed they had magical powers which they used during pagan religious rites.

Their rituals centred around the natural world and the seasons. These evolved over the centuries as their beliefs were passed on from generation to generation.

By the early 14th century, some began to see a sinister side to people with this way of life. They were suspected of using their 'magic' to have power over people and to do them harm. This sorcery, which pagan people used to try and control nature to ensure good harvests and survival, began to be seen as being in opposition to Christianity.

Many of those taking part in these unorthodox rituals were women who, if unmarried or widowed, may have had no other way to support themselves other than by their reputations as healers using herbs and magic. By the 16th century a witch was seen

as "one that worketh by the Devil". It was this supposed contract with the Devil that brought about the execution of many thousands of people, as a fever for wiping out witchcraft spread across Britain and the whole of Europe.

In 1563, Queen Elizabeth passed an act against witchcraft. It introduced a year's imprisonment and public ridicule in the stocks for anyone using witchcraft to cause harm - for example to crops, or cattle. Anyone using witchcraft to commit murder would be executed.

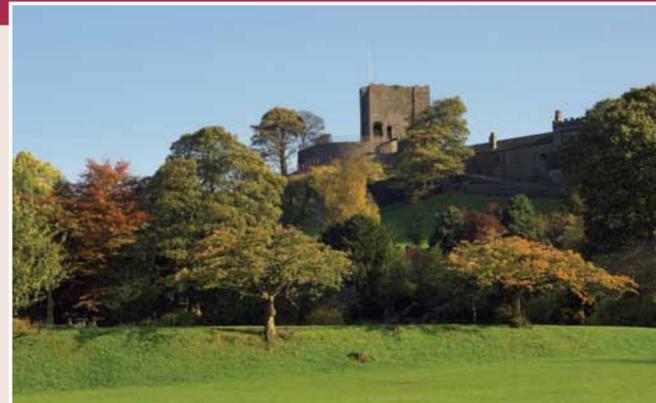


By the end of Elizabeth's reign the idea of witches working in league with a familiar spirit began to take root. The Devil was thought to be able to manifest himself in many different forms such as a dog, cat, or owl.

Because of this, every creature became suspect as potentially evil. In *Gifford's Dialogue* of 1593, the farmer says:

"When I go but into my closes [gardens] I am afraid, for I see now and then a hare, which my conscience gieth me is a witch, or some witch's spirit - she stareth so upon me. And sometime I see an ugly weasel run through my yard, and there is a foul great cat sometimes in my barn, which I have no liking unto."

ATTRACTIONS in Ribbles Valley



Clitheroe Castle & Museum

Now fully open after a complete makeover, the Museum stands high on Castle Hill, in the shadow of the Norman Castle Keep which has dominated Clitheroe's skyline for over 800 years. Discover the 'hands-on' galleries, collections and displays which reveal amazing stories and take you on a journey through 350 million years of history, including the history of the Pendle Witches.

Small admission charge. Open 11am-5pm Apr-Oct, 12-4pm Nov-Mar.
Tel: (01200) 424568 www.lancashire.gov.uk/clitheroecastlemuseum



Whalley Abbey

This 13th-century abbey on the banks of the River Calder is portrayed in Harrison Ainsworth's 19th century novel *The Lancashire Witches*. The ruins of Whalley Abbey are visible testament to the religious persecution which influenced events in the true story of the witches.

Opening times vary, please call: (01254) 828400 or visit www.whalleyabbey.co.uk



Browsholme Hall near Clitheroe

Historic home of the Parker family for nearly 500 years, Browsholme has many paintings and artifacts from the turbulent 17th Century which gave a real sense of the era of the Pendle Witches.

Small admission charge. For opening details and group bookings please call: (01254) 826719 or visit www.browsholme.co.uk

King James



When King James of Scotland succeeded to the throne of England in 1603 he introduced even harsher statutes against those practising witchcraft. His act of 1604 made it a capital offence "to consult, covenant with, entertain, employ, feed, or reward any evil and wicked spirit, or to utter spells." It

meant that keeping a dog or cat could have serious consequences if you were suspected of witchcraft.

But even those not keeping an animal could still be found guilty of having a familiar. The judges might find a bee or a fly in the house which they would consider as the Devil's agent. King James was both fascinated and terrified of witchcraft. When King of Scotland, he was convinced that witches had gone to sea in sieves and raised a storm to wreck his ship as he sailed to Norway for his bride. He personally supervised the harsh interrogation of some of the accused women of North Berwick and this experience led James to write his book *Daemonology* which was published in Edinburgh in 1597.

Sink or Swim

In *Daemonology* he explained techniques for finding evidence of witchcraft which he described as "a treason against God". One technique was swimming suspected witches.

This was the King's theory:

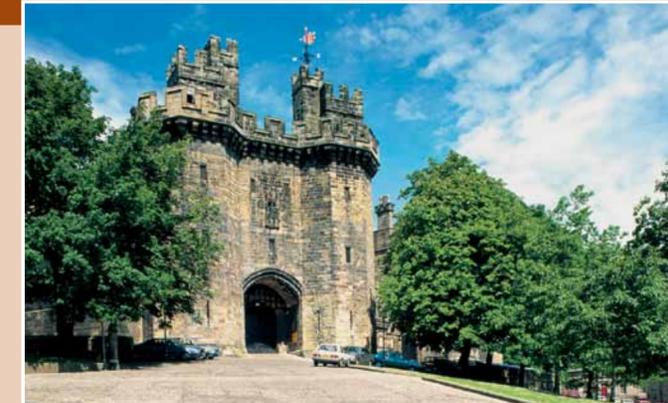
"So it appears that God hath appointed, for a supernatural sign of the monstrous impiety of the witches, that the water shall refuse to receive them in her bosom, that have shaken off them the sacred water of baptism..."

Anyone sinking into the water was absolved of the crime of witchcraft, but was likely to drown; anyone floating would be considered a proven witch.



Another technique the King recommended for discovering witches was to find a devil's mark on the suspect's body. It was thought that the devil sealed his compact with witches by giving them a mark of identification on the body which today would simply be seen as a scar or birthmark. In the 1600's such marks were considered the sure sign of a witch.

ATTRACTIONS in Lancaster



Lancaster Castle

This imposing fortress was the setting for the imprisonment and trial of the Pendle Witches. Guided tours are available of the vaulted Shire Hall; The Drop Room; Hadrian's Tower; Dungeons; The Grand Jury Room and Courts. The Castle is still used as a prison and a court which may necessitate changes to their openings. (telephone for up to date information).

Open: All year round 10.30 am - 5 pm daily (last tour 4pm).
Tel: (01524) 64998 Web: www.lancastercastle.com



The Golden Lion Pub

It was tradition to allow prisoners from Lancaster Castle a last drink at the Golden Lion on their way to execution. The Pendle Witches had their last drink here on 20 August 1612 before being executed at the top of the hill at Golgotha. This historic pub has a panelled "snug" with a local history theme.

33 Moor Lane, Lancaster.
Tel: (01524) 842198



Lancaster Priory

The Priory Church of St.Mary is the finest Medieval church in the county. The interior is rich with many treasures including a brass recording the "talents and excellences" of one Thomas Covell. He was Keeper of the Castle for 48 years including the year 1612 when the Pendle Witches were imprisoned and put on trial. He died on August 1st, 1639 aged 78 and is buried in the Priory Church.

Open: All year 10am - 4.30pm.
Guided tours by arrangement.
Refectory open for refreshments (Easter - September)
Monday - Saturday 10.30am - 3pm
Donations welcome.
Castle Hill, Lancaster,
Tel: (01524) 65338
Web: www.priory.lancs.ac.uk



The Judges' Lodgings

This was the home of Thomas Covell, the notorious Keeper of Lancaster Castle during the trial of the Pendle Witches. Evidence at the trial reported that at the Malkin Tower gathering on Good Friday, villagers plotted to blow up Lancaster Castle and kill Covell in order to free those witches who were already imprisoned in the Tower.

Open: Ring for open times
Church Street, Lancaster.
Tel: (01524) 32808
Easter - end October daily
Web: www.lancashire.gov.uk/museums

Every effort has been made to ensure that information in this guide is correct. However changes can occur and we recommend checking details when planning your visit.

The Broomstick

For many centuries witches were believed to be able to fly by night to attend a meeting or 'sabbath'. In the 15th century witches were portrayed astride wolves, goats, cleft sticks, and even a shovel. Later the broomstick became the common image and the term transvection used for such night travel.

The sound of church bells was thought powerful enough to bring down a flying witch. In Germany, in the early 17th century, churches in one city were ordered to ring their bells continuously through the night to protect citizens from flying witches. A cock crowing was also thought to dispel the dark forces at work during a Black Sabbath.



From Cornell University Library

The Witch's Hat

The black brood brimmed pointed hat which we associate with witches is likely to be an exaggeration of the tall, blunt topped hats of the Puritans of the 17th century. Pointed hats were frowned upon by the church, which associated points with the horns of the Devil.



Illustration: The swimming of Mary Sutton (1612)