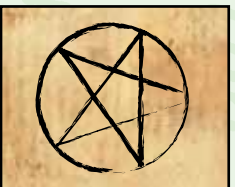


Ten Amazing Witch Facts



The word witch comes from the Anglo-Saxon "Wicca" or "Wise one".

Wicca used their "magic" in pagan rites to bring good harvests.

By the 14th Century people saw a sinister side to witchcraft.

Unmarried or widowed women would use their reputation as healers to earn a living.

In the 15th Century witches were portrayed flying, astride wolves, goats and even a shovel, before the broomstick became a common image.

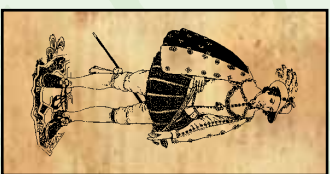
It was thought that the sound of church bells could bring down flying witches.



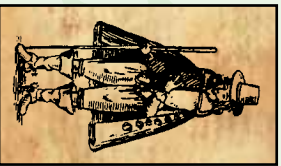
One technique, to prove whether a person was a witch, "swimming" or "ducking", was explained in a book written by James I.



James I also recommended looking for the devil's marks on suspected witches. Marks such as birthmarks could be seen as the devil sealing his covenant or compact with the suspect.

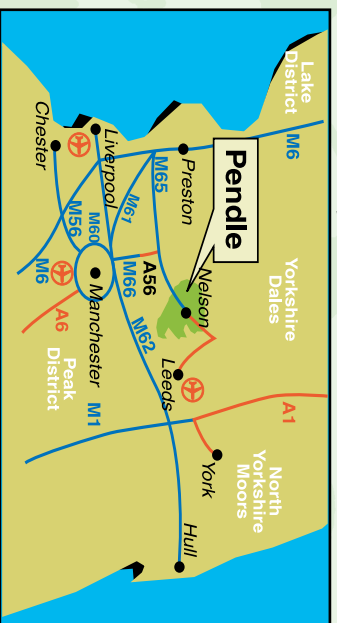


The Witch's hat was an exaggeration of 17th Century Puritan hats. Points were associated with the horns of the devil.



Matthew Hopkins was dubbed the English "Witchfinder General" after starting his work in 1645. He was responsible for the hanging of 68 witches.

Witch Way to Pendle...



Bus service to Barley call Traveline **0870 608 2608**.

More information is available about Pendle in the the guides we produce, including a Visitor and Accommodation Guide to the area. Also available are two road trails covering the story of the witches and a witches DVD. For copies of these guides and for information on other walking routes in Pendle, contact **(01282) 661 981**, or email: **tourism@pendle.gov.uk**



Putting people first

Walking with Witches

A walking trail exploring the story of the Pendle Witches.

Walking With Witches Trail

Suitable footwear and clothing is recommended for this walk. Please take care on the road sections of this trail.

The Western Loop (4 miles) starting at Barley Car Park.

- 1 From the entrance to the car park at Barley turn right and cross the road and follow the sign to Barley Green.
- 2 Cross the stream via a footbridge on the left and follow the footpath uphill. Cross the wall at the stile and continue across the fields diagonally below the house. Continue uphill to the Pendle Way sign. Turn left following the Pendle Way down to Newchurch in Pendle, heading to the right of the stone pump house.
- 3 On reaching the road, turn right and continue past St Mary's church. Turn right into Well Head Road signposted Sadden Fold. After 400 metres there is Faugh's Quarry.
- 4 Continue along the road passing Moss End and Bull Hole Farms seen in the valley below. Follow the road past Saddlers Farm (now Shekinah Christian Centre).
- 5 On reaching Drivers Height Farm pass the driveways to the house and take the stile on your right and follow the dry stone wall ascending steeply to the crest (frequent pauses to admire the view are recommended). Descend to the Upper Ogden Reservoir and follow the reservoir track along the valley back to Barley. Marvel at the terrific views of Pendle Hill.

The Eastern Loop (3 1/2 miles) starting at Barley Car Park.

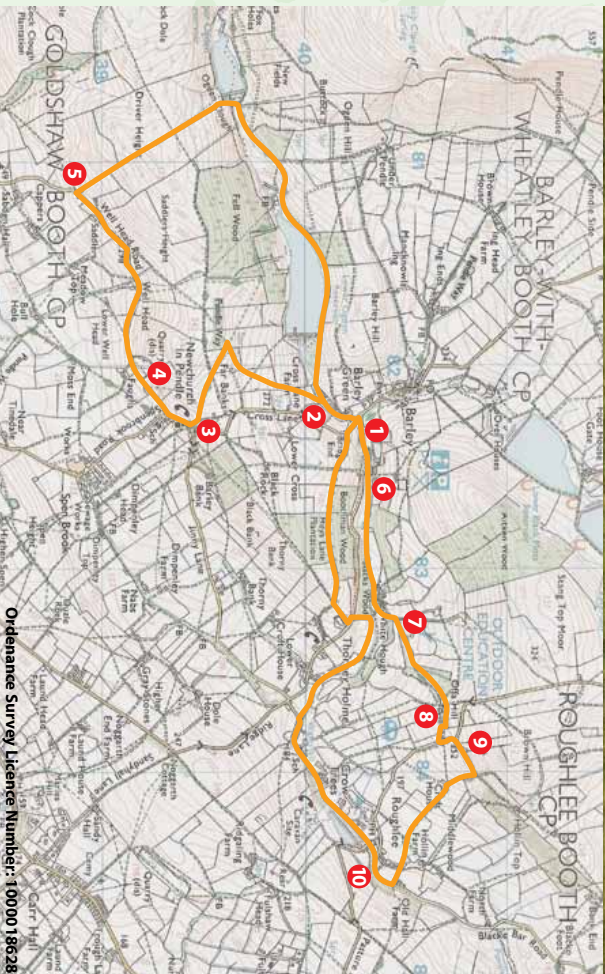
- 6 From the bottom corner of the car park follow the Pendle Way footpath alongside the river to Whitehough.
- 7 At the waymarked post turn left following the road towards Whitehough Outdoor Education Centre immediately after a small red brick building turn right and follow the footpath through the wood keeping the Outdoor Centre on your left over a number of small foot bridges.
- 8 Follow the detour above the house until you reach the drive beyond the house. Turn left along the drive and left at the Pendle Way sign.
- 9 Follow the road uphill and turn right along a track. After 180 metres turn right over a stile and descend to Croft House Farm. Continue through the fields, crossing stiles and footbridge along the clearly marked Pendle Way to Roughlee. Turn right on joining the road. Roughlee Hall is on your right.
- 10 Follow the road through the village passing Crowtrees. Turn right on the waymarked footpath immediately after the bridge. Continue along the left hand bank of Pendle Water. On approaching Whitehough, again turn left up the road. When you meet the main road cross over and take the stile ahead of you which leads uphill to meet Heys Lane. Follow this route until it leads you back to the car park.



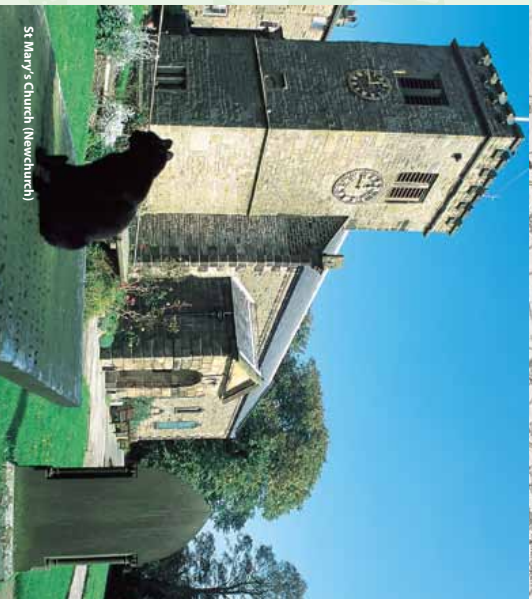
Roughlee Hall



Pendle Hill



Ordnance Survey Licence Number: 1000018628



St Mary's Church (Newchurch)



Witch outside Witches Galore (Newchurch)

Newchurch

The village is named after the "new" church of St Mary's, consecrated in 1544. If you look up at the church's tower, you will find the "Eye of God", painted on its side to ward off evil. There is a "witches grave" inscribed with the name "Walter" to the right of the porch, but the date is much too late to be Alice Nutter's grave. On Maundy Thursday 1610 Dendrick is said to have sent her grandson James to the church to bring her back some communion bread. On his return journey he is supposed to have met "a thing in the shape of a hare" which threatened to pull him to pieces for failing to deliver the bread. James testified at the trial that Chattox had stolen teeth from skulls dug out of the church's graveyard. Should you like a souvenir, too, please use Newchurch's own "Witches Galore" shop!

Faugh's Quarry

It is here that Dendrick claimed to have met the devil... "about twenty years ago she met near the stone pit in Goldshaw Booth the devil in the shape of a bow wearing a coat half black, half brown who said his name was 'Ibb'". In return for her soul he promised she would have anything that she desired. A careful examination of the right-hand side of the quarry will reward today's visitor with a wonderful piece of quarryman's humour "the wizard of the stone pit".

Moss End, Bull Hole and Saddlers farms

Moss End Farm was home to John and Jane Bullock. James testified at the witches trial that they had been responsible for the death of Jane Deyne. Bull Hole Farm was the home of John Nutter. Two of his cows died, one it was said was bewitched by Dendrick, the other by Chattox. Saddlers Farm is a possible site for Dendrick's home. Malkin Tower. Another, possibly more likely site is situated east of Blackdo at Malkin Tower Farm - where part of the wall of her home still exists.

Roughlee

Alice Nutter was the widow of a yeoman farmer who lived at Crowtrees Farm. In fiction she is always placed at Roughlee Old Hall. However in 1612, at the time of the trial, the daughters of a man called John Smith lived there. Accused of witchcraft and attending a witches Sabbath, Alice remained silent throughout the trial, perhaps she was a Catholic wishing to hide attending a Catholic mass.

Pendle Hill

This mysterious brooding landmark will forever be associated with the Pendle Witches, but the hill was also the subject of religious inspiration. In 1652 George Fox climbed Pendle Hill and had a vision on the hill which inspired him to found the Quaker movement. Its summit, known as "The Big End," is the site of a Bronze Age burial mound.

To report footpath problems call
Pendles Countryside Access Team -
01 282 661059.

Acknowledgements

Thanks to LCC rangers Dave Oyston and Marilyn Pilkington for checking the route and Blue Badge Guide John Doughy for historical research.



Witches Grave at Newchurch



The mysterious 'eye of god' in St Mary's Church, Newchurch



The Pendle Witches Story

Pendle Hill rises majestically above an ancient hunting ground, once the home of wolves and wild boar, a wild and mysterious place. Beneath the hill lie pretty villages which tell a story of intrigue and witchcraft nearly 400 years old.

Many novels have been written about the world famous Pendle Witches but reality in this case turns out to be stranger than fiction.

The Pendle Witches lived in the early 1600s at a time of religious persecution and superstition. The protestant king, James I, had just survived the Catholic gunpowder plot. Catholics and those suspected of witchcraft (sometimes thought to be one and the same) came under more scrutiny than ever, and the king brought in the death penalty for those found guilty of witchcraft.

It was a dangerous time for two Pendle families, led by two wily old matriarchs, Demdike and Chattox. Long since widowed, their existence depended on exaggerating the cures they offered to local villagers. It would prove to be their undoing.

On a cold lonely road to Colne on a March day in 1612 a man collapses to the ground paralysed. His name is John Law, a pedlar from Halifax. Just moments before Demdike's granddaughter, Alison Device, had cursed him. He would not give her the pins that her grandmother wanted for a spell.

Abraham Law, the pedlar's son, hauled Alison in front of local magistrate, Roger Nowell. Alison, overawed by the situation, confesses and incriminates both her grandmother, Demdike, and her local rival, Chattox.

The two are interrogated at Ashlar House, and, perhaps wishing to enhance their local reputation, try to outdo each other with their stories, including the story of meeting the devil in the quarry. On April 3rd 1612 Demdike, Chattox, Device, and Redfeare are committed for trial for witchcraft at Lancaster Castle.

On Good Friday the Demdike and Device families meet at Malkin Tower and feast on stolen mutton. Later when Nowell hears of this meeting he sends a local constable, Henry

Hargreaves to Malkin Tower. There are accusations that they were plotting to free the imprisoned women and blow up the castle.

The constable finds human bones and teeth stolen from a graveyard at St Mary's and a clay image. James Demdike confesses to using the image to cause the death of Anne Townley. The others at the alleged "Witches Sabbath" meeting are all rounded up and imprisoned in Lancaster Castle.

On August 17th the trial began. The prosecution's star witness was nine year old Jennet Device who in court identifies those who attended the Good Friday meeting, including her mother Elizabeth and Alice Nutter. This evidence, the confessions already given, and the vigour of the prosecutors, keen to ingratiate themselves to James I, meant that the trial was over after just three days. All the accused swung from the gallows, except for Demdike, who died as a prisoner before the trial.