

The Discovery of Witches:

In Answer to severall
QUERIES, LATELY

*Delivered to the Judges of Assize for the County of
NORFOLK. And now published By
MATTHEW HOPKINS, Witch-finder, FOR The
Benefit of the whole KINGDOME.*

M. DC. XLVII.

EXOD. 22.18. *Thou shalt not suffer a witch to live.*

Certaine *Queries* answered, which have been and are likely to be
objected against MATTHEW HOPKINS, in his way of finding out
Witches.

Querie 1.

That he must needs be the greatest Witch, Sorcerer, and Wizzard himselfe, else hee could not doe it.

Answ.

If *Satan's* kingdome be divided against it selfe, how shall it stand?

Querie 2.

If he never went so farre as is before mentioned, yet for certaine he met with the Devill, and cheated him of his Booke, wherein were written all the Witches names in England, and if he looks on any Witch, he can tell by her countenance what she is; so by this, his helpe is from the Devill.

Answ.

If he had been too hard for the devill and got his book, it had been to his great commendation, and no disgrace at all: and for judgement in *Phisiognomie*, he hath no more then any man else whatsoever.

Quer. 3.

From whence then proceeded this his skill? was it from his profound learning, or from much reading of learned Authors

concerning that subject?

Answ.

From neither of both, but from experience, which though it be meanly esteemed of, yet the surest and safest way to judge by.

Quer. 4.

I pray where was this experience gained? and why gained by him and not by others?

Answ.

The Discoverer never travelled far for it, but in *March* 1644 he had some seven or eight of that horrible sect of Witches living in the Towne where he lived, a Towne in Essex called *Maningtree*, with divers other adjacent Witches of other towns, who every six weeks in the night (being alwayes on the Friday night) had their meeting close by his house and had their severall solemne sacrifices there offered to the *Devill*, one of which this discoverer heard speaking to her *Imps* one night, and bid them goe to another Witch, who was thereupon apprehended, and searched, by women who had for many yeares knowne the Devills marks, and found to have three teats about her, which honest women have not: so upon command from the *Justice* they were to keep her from sleep two or three nights, expecting in that time to see her *familiars*, which the fourth night she called in by their severall names, and told them what shapes, a quarter of an houre before they came in, there being ten of us in the roome, the first she called was

1. *Holt*, who came in like a white kitling.
2. *Jarmara*, who came in like a fat Spaniel without any legs at all, she said she kept him fat, for she clapt her hand on her belly and said he suckt good blood from her body.
3. *Vinegar Tom*, who was like a long-legg'd Greyhound, with an head like an Oxe, with a long taile and broad eyes, who when this discoverer spoke to, and bade him goe to the place provided for him and his Angels, immediatly transformed himselfe into the shape of a child of foure yeeres old without a head, and gave halfe a dozen turnes about the house, and vanished at the doore.
4. *Sack and Sugar*, like a black Rabbet.
5. *Newes*, like a Polcat. All these vanished away in a little time. Immediatly after this Witch confessed severall other Witches, from whom she had her *Imps*, and named to divers women where their marks were, the number of their *Marks*, and *Imps*, and *Imps* names, as *Elemanzer*, *Pyewacket*, *Peckin the Crown*, *Grizzel*, *Greedigut*, &c. which no mortall could invent; and upon their searches the same Markes were found, the same number, and in the same place, and the like confessions from them of the same *Imps*, (though they knew not that we were told before) and so peached one another thereabouts that joyned together in the like damnable practise that in our Hundred in *Essex*, 29. were condemned at once, 4. brought 25. Miles to be hanged, where this Discoverer lives, for sending the Devill like a Beare to kill him in his garden, so by seeing diverse of the mens Papps, and trying wayes with hundreds of them, he gained this experience, and for ought he knowes any man else may find them as well as he and his company, if they had the same skill and experience.

Quer. 5.

Many poore People are condemned for having a Pap, or Teat about them, whereas many People (especially antient People) are, and have been a long time troubled with naturall wretts on severall parts of their bodies and other naturall excressencies, as Hemerodes, Piles, Childbearing, &c. and these shall be judged only by one man alone and a woman, and so accused or acquitted.

Answ.

The parties so judging can justifie their skill to any, and shew good reasons why such markes are not meerly naturall, neither that they can happen by any such naturall cause as is before expressed, and for further answer for their private judgements alone, it is most false and untrue, for never was any man tryed by search of his body, but commonly a dozen of the ablest men in the parish or else where, were present, and most commonly as many ancient skilfull matrons and midwives present when the women are tryed, which marks not only he, and his company attest to be very suspitious, but all beholders, the skilfulest of them, doe not approve of them, but likewise assent that such tokens cannot in their judgements proceed from any the above mentioned Causes.

Quer. 6.

It is a thing impossible for any or woman to judge rightly on such marks, they are so neare to naturall excressencies and they that finde them, durst not presently give Oath they were drawne by evil spirits, till they have used unlawfull courses of torture to make them say any thing for ease and quiet, as who would not do? but I would know the reasons he speakes of, how, and whereby to discover the one from the other, and so be satisfied in that.

Answ.

The reasons in breefe are three, which for the present he judgeth to differ from naturall marks which are:

1. He judgeth by the unusualnes of the place where he findeth the teats in or on their bodies being farre distant from any usuall place, from whence such naturall markes proceed, as if a witch plead the markes found are Emerods, if I finde them on the bottome of the back-bone, shall I assent with him, knowing they are not neere that veine, and so others by child-bearing, when it may be they are in the contrary part?

2. They are most commonly insensible, and feele neither pin, needle, aule, &c. thrust through them.

3. The often variations and mutations of these marks into severall formes, confirmes the matter; as if a Witch hear a month or two before that the *Witch-finder* (as they call him) is comming they will, and have put out their Imps to others to suckle them, even to their owne young and tender children; these upon search are found to have dry skinnes and filmes only, and be close to the flesh, keepe her 24. houres with a diligent eye, that none of her Spirits come in any visible shape to suck her; the women have seen the next day after her Teats extended out to their former filling length, full of corruption ready to burst, and leaving her alone then one quarter of an houre, and let the women go up againe and shee will have them drawn by her Imps close againe: *Probatum est*. Now for answer to their tortures in its due place.

Quer. 7.

How can it possibly be that the Devill bring a spirit, and wants no

nutriment or sustentation, should desire to suck any blood? and indeed as he is a spirit he cannot draw any such excressences, having neither flesh nor bone, nor can be felt, &c.

Ans.

He seekes not their bloud, as if he could not subsist without that nourishment, but he often repairs to them, and gets it, the more to aggravate the Witches damnation, and to put her in mind of her *Covenant*; and as he is a Spirit and Prince of the ayre, he appears to them in any shape whatsoever, which shape is occasioned by him through joyning of condensed thickned aire together, and many times doth assume shapes of many creatures; but to create any thing he cannot do it, it is only proper to God: But in this case of drawing out of these Teats, he doth really enter into the body, reall, corporeall, substantiall creature, and forceth that Creature (he working in it) to his desired ends, and useth the organs of that body to speake withall to make his compact up with the Witches, be the creature Cat, Rat, Mouse, &c.

Quer. 8.

When these Paps are fully discovered, yet that will not serve sufficiently to convict them, but they must be tortured and kept from sleep two or three nights, to distract them, and make them say any thing; which is a way to tame a wilde Colt, or Hawke, &c.

Ans.

In the infancy of this discovery it was not only thought fitting, but enjoyned in *Essex* and *Suffolke* by the Magistrates, with this

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