WITCHES, BITCHES, AND SLUTS · SEASON 1

Episode 9: Tituba

Source List

Content note: This episode discusses slavery, racism, and a confession that was beaten out of a woman, as well as imprisonment and execution.

Court records and eyewitness accounts, 1692–1702

- Salem Witch Trials Documentary Archive, University of Virginia. "SWP No. 125: Tituba": the February 29, 1692 warrant, the March 1–2, 1692 examinations (Jonathan Corwin and Ezekiel Cheever records), the Elizabeth Hubbard, Ann Putnam Jr., and Samuel Parris depositions, John Hathorne's summary and the March 7, 1692 order sending the women to the Boston jail, and the May 9, 1693 indictment returned "Ignoramus."
- Samuel Parris. Church record on Mary Sibley and the witch cake, March 27, 1692. Salem Witch Trials Documentary Archive.
- Salem Witch Trials Documentary Archive, University of Virginia. "SWP No. 095: Sarah Osborne Died in Prison, May 10, 1692."
- Salem Witch Trials Documentary Archive, University of Virginia. "SWP No. 133: Samuel Wardwell Executed, September 22, 1692."
- Robert Calef. More Wonders of the Invisible World (1700), Part V, in Samuel G. Drake, ed., The Witchcraft Delusion in New England, vol. 3 (1866). Project Gutenberg.
- John Hale. A Modest Enquiry into the Nature of Witchcraft (1702), excerpt. Hanover College History Department.
- Increase Mather. Cases of Conscience Concerning Evil Spirits Personating Men (1693; presented to ministers October 1692).
- Samuel Sewall. Diary entries and 1697 apology. American Literatures Prior to 1865 (University of Missouri System).

Histories and scholarship

- Elaine G. Breslaw. Tituba, Reluctant Witch of Salem: Devilish Indians and Puritan Fantasies. New York University Press, 1996.
- Elaine G. Breslaw. "Tituba's Confession: The Multicultural Dimensions of the 1692 Salem Witch-Hunt." Ethnohistory 44, no. 3 (1997).
- Bernard Rosenthal. "Tituba's Story." The New England Quarterly 71, no. 2 (1998).
- Chadwick Hansen. "The Metamorphosis of Tituba, or Why American Intellectuals Can't Tell an Indian Witch from a Negro." The New England Quarterly 47, no. 1 (1974).
- Veta Smith Tucker. "Purloined Identity: The Racial Metamorphosis of Tituba of Salem Village." Journal of Black Studies 30, no. 4 (2000).

- Mary Beth Norton. In the Devil's Snare: The Salem Witchcraft Crisis of 1692. Knopf, 2002.
- Paul Boyer and Stephen Nissenbaum. Salem Possessed: The Social Origins of Witchcraft. Harvard University Press, 1974.
- Bernard Rosenthal et al., eds. Records of the Salem Witch-Hunt. Cambridge University Press, 2009.
- Charles W. Upham. Salem Witchcraft, 2 vols. 1867.

Background and reference

- Library of Congress, In Custodia Legis. "Evidence from Invisible Worlds in Salem" (2020).
- History of Massachusetts Blog. "Reverend Samuel Parris: Was He to Blame for the Salem Witch Trials?"
- History of Massachusetts Blog. "Ingersoll's Tavern."
- History of Massachusetts Blog. "The Witchcraft Trial of Samuel Wardwell."
- History of Massachusetts Blog. "Salem Witch Trials Accusers."
- Dartmouth College, The Crucible digital project. "Critical Analysis: Tituba and Race."

Apologies and exonerations

- Massachusetts General Court. Resolves of 1957, Chapter 145.
- Massachusetts General Court. Acts of 2001, Chapter 122.
- Massachusetts General Court. 2022 exoneration of Elizabeth Johnson Jr., passed as part of the FY2023 state budget.

Later portrayals discussed

- Alfred Fredericks (designer). "Tituba and the Children." In William Cullen Bryant, A Popular History of the United States, vol. 2. 1878. Internet Archive.
- Arthur Miller. The Crucible. 1953.
- Ann Petry. Tituba of Salem Village. 1964.
- Maryse Condé. I, Tituba, Black Witch of Salem. 1986 (French); English translation by Richard Philcox, 1992, with a foreword by Angela Y. Davis.

Modern comparison and literary context

- Channel 4. The Town That Caught Tourette's. Documentary, 2012.
- Nathaniel Hawthorne. The Scarlet Letter. 1850. “The Custom-House” introduction.

Support resources

- 988 Suicide & Crisis Lifeline (United States and territories). Call 988, text 988, or use the online chat.