She is a black slave girl brought from Barbados by Reverend Parris.

She has some knowledge of Voodoo rituals from her homeland and incorporates them into the acts of the girls around the fire – the use of chicken’s blood is instigated by Tituba.

She is set apart from the rest of the community by the colour of her skin.

She is also made to seem a mysterious character because she is foreign – maybe the rest of the community credit her with more knowledge off her Barbadian heritage than she actually has.

The other girls have encouraged her to chant spells in the forest – again the reader has to be sceptical as to the accuracy of the use – they are more than likely made up to impress the other girls.

When she is challenged she is terrified and would probably confess to anything.

When in prison she imagines flying back to Barbados with the devil.

The witch trials would not have occurred without Tituba as she was in charge of the dancing in the woods, and the spells the girls performed.

She isn’t really guilty of witchcraft but has a different perspective on the occult than the other girls so probably by the strict standards of Salem she is guilty.

She doesn’t fit in at all well with the strict and cold principles in force in Salem.

Goody Putnam is the first person to connect Tituba with the dark arts, when she speaks to Reverend Hale about what is wrong with Betty:

‘Mr Parris’s slave has knowledge of conjurin’ sir.

We cannot be sure of that Goody Ann…

I know it sir. I sent my child – she should learn from Tituba who murdered her sisters..’
This is a typical example of someone from the village endowing Tituba with more knowledge than she actually has. It is from this kind of misunderstanding that Tituba’s reputation has been built.

It is easy for Abigail to point her finger at Tituba when she feels uncomfortable being questioned by Hale – Tituba is an easy target:

**Abigail:** ‘I always hear her laughing in my sleep. I hear her singing her Barbados songs and tempting me…’

Hale is guilty of making suggestions to Tituba about who else may be involved in witchcraft after she has defended herself by saying that there could be lots of other people consorting with the devil. This is after Putnam has said she must be hanged and Parris has threatened to take her outside and whip her to death:

‘Mister Reverend, I do believe someone else be witchin’ these children’

**Hale:** ‘When the Devil comes to you does he ever come with another person?

Perhaps another person from the village? Someone you know?’

**Putnam:** ‘Sarah Good? Did you ever see Sarah Good with him? Or Osburn?’

It can be seen clearly here that it is Hale and Putnam who first suggest that other people were supposedly involved in witchcraft. By this point Tituba is presumably so terrified by what they have said to her that she is willing to agree with anything.

She is quick to confess and is flattered by what is said to her after she has:

‘You are God’s instrument put in our hands to discover the Devil’s agents among us. You are selected, Tituba, you are chosen to help us cleanse our village. So speak utterly, turn your back on him and face God, and God will protect you.’

When she becomes so encouraged by the man to name others (and this seems to be what they most want from her) she names Sarah Good first.

Abigail realises that this is her chance to explain her part in the dancing and begins immediately naming others.

The action of the play having been set in motion by the accusations of Tituba, Abigail and Betty, she does not feature again until the beginning of Act 4.

Here she talks to a drunken Marshall Herrick about flying back to Barbados with the Devil:

‘We goin’ to Barbados, soon the Devil gits here with the feathers and wings..’
It was spring in Act 1 when Tituba had been sent to gaol, it is fall in Act 4.