

Witch 119, Barbe la grosse gorge 1

B 7301; witch 119, Barbe la grosse gorge, de Jarville

4 July 1591; interrogation

Had been subject of formal complaint by Bastien Aubertin, marchand tainturier of St Nicolas, who had made himself partie formelle before maire of Jarville on 24 June. She had been arrested, formal declaration had been made to court at Lenoncourt on 2 August, and she was now questioned.

Said she was about 50, native of Ville-sur-Illon, daughter of Jean Morel and his wife Jennon. Had left there 10 or 12 years earlier, when married to Demenje Vanal, who had died 7 or 8 years ago. Left because of poverty, reckoning to earn her living here and there. Went toward Darney in Vosges, then via Ste Barbe to Thiecourt, where she spent 3 years, followed by year at Jarville. Then went towards la Woeuvre and St Dizier, begging on her way, before finally returning to Jarville. Asked if she had treated sick people during travels, said only for fevers.

Said that since return to Jarville she had cured the sieur Controlleur de Desme with 3 of his maids, who all had fever, with herbs and moss from a wooden cross collected on Good Friday while passion was being read (Delambre p. 64). Had also cured wife of Symon le Boulengier of la Neufville, and 2 young daughters of Claude des Seurs, baker of la Neufville, who had fever. Had treated the maid of captain Vatollet, who also had fever, but did not know outcome. A year earlier one Didellot, 'recouvreur de haute ouvraige', was ill, and wife asked controlleur about treatment; told it had been successful, she then approached Barbe asking for herbs. Was told to apply these to his arms, but had no success, so called in doctors until they gave up on case. She then asked Barbe to visit him, particularly because of trouble with mouth (a 'cancré') which prevented him swallowing, but she was unwilling since doctors had abandoned him. Wife sent a bottle of wine by Magdellaine, wife of one Demenje of Jarville, and accused advised her to take an orange she had, cut it up and crush it in a brass 'mortier' with some of the wine. She was then to drink a glass of it herself before giving it to patient. Asked to explain this, said she wanted to protect herself, knowing doctors had given him up. Didellot's wife was 'une meschante' to give him the drink when he was so near death to cast suspicion on Barbe.

Claimed she had cured Jean Blucotte, cook of Mgr le Marquis, with a 'contrepoison' against a 'mauvais morceaux' in his body, which had caused him to 'getter beaucoup d'ordure'; used same remedy for two servant of late controlleur of woods of le Provemissenel near Jarville, who also had 'grands ordures' in their bodies.

In Lent previous year had been asked by le sieur des Fours, of Mont, to visit his sick wife, who told her she was 'aussi sec que ung trespassé', and asked if she knew a remedy. She asked her if she had fallen, to which she replied that she had fallen on her back outside house of Grey Sisters at Nancy; Barbe told her 'il fault donc que ce soit votre mysse que soit tornée'. Stayed night and was given 3 francs, which the husband later asked her to return; she told him she had already returned them to Mre Bastien at his house, and because of his threats she did not make water for his wife to drink as she would otherwise have done.

Asked reason for arrest, said that she had been called witch by Bastien Aubertin at Jarville on St John's day, and he then asked maire to arrest her. A year earlier Bastien's wife and the wife of his son François brought latter to Jarville, unable to walk and almost without speech, asking if she knew any remedy. She said it was 'd'ung cattar maladie fort fascheuse a guarir sy on ny proneoit soudainnement

mesme que les medecins y avoient desja besogné'; his mother said she suspected a woman, now dead, who had frequented their house of giving him the illness. Said she would do what she could, and took a young dog which had taken nothing but its mother's milk, cut it up, then cooked it with white wine and milk to make an ointment, which they were to rub on patient wherever he felt pain. Heard nothing more until mother called on her a year later and said he was no better; she said 'que ce n'estoit pas faulte de bonne volonté'. Mother then said that if he was only able to write he could have an office at court, and Barbe replied that best thing she had found for bad leg was a pilgrimage to St Genoil in Burgundy. Asked if she would make this, said 'qu'elle feroit aultant pour elle que le cheval pour l'esperon', and was given 5 or 6 francs. In the event bad weather prevented her making pilgrimage, but sent a vagabond who made profession of pilgrimages in her stead. He brought back a certificate with some vinegar, which curé of St Genoil said the sick man should drink for 9 days, after which they should place 9 small candles on the font where he had been baptised. Took them the vinegar, and when mother said he would drink nothing told her to put it in his wine each morning. Said nothing about candles, because they had promised to send for her again at end of 9 days, but failed to do so - believed patient would have recovered if this had been done. Heard nothing more until day he had her arrested. Insisted she was no witch, saying she was ready to endure any pain 'et en demandant vengeance contre ledit Aubertin ce qu'elle estime qu'elle auroit'.

(5 July 1591) Added that 4 years earlier la demoiselle de Viller had sent a cart for her to Brisambaut (where she was), so that she could treat her son Colignon, who had lost his sight. Made water which she gave him several times a day over 6 weeks, and he recovered use of eyes, which he still had. Did not know how mother had heard she could heal him. Had also cured two Grey Sisters from convent at la Neufville, who had fever. Gave ointment to Henry de la Cave, baker at St Nicolas, who had longstanding problem with leg, but heard from wife that he was not cured. Had cured eyes of a mason at St Nicolas with waters she made. 6 or 7 years earlier wife of Richis Humbert of Lenoncourt called her in to treat daughter, who was troubled in her mind, and she did this by giving her holy water to drink with 'racines de verveine et agrimoine'.

#### 5 July 1591; informations preparatoires

##### (1) Philippe la Tour, doyen d'Art-sur-Meurthe, 40

Knew her for 5 or 6 years, and had seen her in Art claiming to be able to cure illnesses with small packets containing grains of 'fouchere' gathered at vigil of St Jean. She claimed that while collecting this 'on veoit plusieurs personnaiges de diverses manieres en forme d'hommes et de braves damoiselles avec les vyollons et tambours et qu'il y en avoit quelqu'un de la troupe que luy disoit toujours garde toy bien de n'en dire quelque chose que tu voye ou oye'. Always heard she was suspected as witch, and thought she had caused death of his child, after he found her in his house with other women and drove her out, threatening to have her arrested and taken to Nancy as a witch. Added 'que ladite Barbe ayant tiré des personnes ce qu'elle pouvoit tant en argent que victuailles les laissoit et abandonnoit en tel estat'.

##### (2) Barthelemy Jacques, de Loupcourt, 25

2 years earlier she had been in house of his father-in-law Jean Pastel at Loupcourt, and witness said he had heard 'qu'elle scavoit beaucoup d'arts', and asked if she could enable him to win at gambling, since he liked this but often lost. After he gave her some wine she cut fur off his cat and put this with grains of 'fouchere', but he was alarmed when cat died 3 or 4 days later. When he gambled he lost 5 francs instead of winning, and saw she was 'une affronteuce et abuzeresse', as 'la bruit en est assez ou ladite Barbe a frequentez'. Said that la Grande Mengeon, wife of Jean Tropessaulx of Loupcourt, had asked her if she could help find some money she had lost; she offered to go on pilgrimage for a good scarf and a silver franc, but had never come back. Had often heard suggestion that she was a witch.

(3) Didier François, de Vandevre, 27

Told how at dawn on last St Jean he had found her in her 'chemise' with a black coat over it, holding a 'bassin d'airain' like that of a barber, with piece of white linen under her arm and an earthenware pot in her hand. Was walking in bushes near wood of la Briquarde, and seemed to be talking to other people, although he could see no-one. When she saw him she asked him to return the basin to the daughter of the tenant at la Mallegrainge nearby, which he did.

(4) Catherine veuve de Didier Rayeux, ardoisier de SA, de la Neufville, 50

When husband was ill with fever around Lent of previous year had heard that Barbe had cured the sieur tresorier de Desme, so asked her for a remedy. Gave her some herbs in packets to put on his arms, but this did no good, so she called in the apothecary la Ratte. He asked about herbs, and when she explained he asked her to help him find Barbe, who was in house of la Harmande. He then told her off and threatened her 'de ce qu'elle se mesloit de mediciner', after which she fled in secret from the town. Apothecary then told husband 'Didellot je ne vous puis ayder d'autant qu'il est apparent que votre mal procede de sorcerie'. Husband then said to her and apothecary that he thought they should not have chased her away, and he thought it would go ill with him in consequence. She immediately went to Jarville and asked Barbe if she could give her something so that her husband could find some rest, but she replied that she could do nothing of any value once the doctors were called in. Also said that she knew la Ratte had said evil things about her, having heard him while she was on steps of house, adding 'qu'elle scavoit bien quant on parloit d'elle pour la veoir par son livre'. Finally agreed to make him a drink if she would send her some wine, and sent it by Magdellaine femme Demenge Pariset before wine had arrived. Latter drank it first, then husband drank the rest. Next Sunday she visited him, and promised to send herbs, which she did next morning, with instructions to steep them in vinegar and put them on his head, but not before 2 in the afternoon. This was done, but he died soon after, so she believed that Barbe was cause of his death, and if she had chosen to pay her well at the start she would have cured him. Everyone feared her because of reputation as witch. Added that on second visit she told husband 'que les mauvaises gens luy avoient osté son repos', and she could do nothing for him until 2 weeks had passed, but he died the following Tuesday.

(5) Mengeon femme Gerard Hanns, de la Neufville, 50

4 years earlier she had been married to Paul Petit, moictrier for demoiselle de Champy at Montel, and they had hired Barbe's son Demenge to keep sheep. At St

Jean their mistress told husband to dismiss the boy, so that his mother would no longer have excuse to frequent Montel - this was because of her reputation. About 18 months later husband and 3 children fell ill suddenly and died - husband only ill for a fortnight. At harvest after German soldiers passed by pont St Vincent had 4 horses ill, and fetched Barbe, who was harvesting for miller, to see them. Said that two were going to die, but she could cure the others, which she did. Next All Saints Day her son Nicolas Charier met Barbe on road, and she accused him of speaking ill of her over horses, despite his denials, saying he would suffer for this. Immediately fell ill, and asked witness to send for Barbe, saying he would never be healed otherwise. Asked her to visit him, but she said she was going to market at Nancy; next day she again declined, saying she was going to ND de Bon Secours and other churches (it was Sunday). but gave witness something like 'muscade' taken from her purse to put in his drink or soup. Did not dare use this for fear it was some witchcraft, but next day Barbe did visit him and tell him he would recover, only for him to ask for last rites and die next day, saying to end that she had bewitched him. When they met in street a few days later she said 'Chariere tu es bien faulchée contre moy de ce que ton fils est mort', to which she replied 'ha faulce genoiche je le peult bien estre quand tu as faict mourir mon fils'; Barbe was silent at this. Thought she had killed him, and the two horses which died, and cured the other 2.

(6) Messire Didier Mathieu, curé de la Neufville, 56

Had heard charges made by previous witness, and he himself had wished to prevent her living at la Neufville. Hand encouraged others of like mind to join with him, and told Poiresson le Clerc alias le Roucel, in whose house she lodged, that they would expel him too if he continued to shelter her. General reputation for witchcraft and fraud.

(7) Baptiste Florentin, archer de SA, 36

5 or 6 years earlier his sister Margueritte, wife of Jean Masselin, concierge of château of Pont-à-Mousson, had been ill; knew that Barbe, who often frequented father's house, was a healer, and asked witness and other brothers to seek help from her. Asked for one of her chemises, and 'tresse et lyesse' of her hair, with some money to make pilgrimages and neuvaines. This did the sick woman no good, and up to her death she said she was bewitched. He thought Barbe had merely abused her to get what she could from her; had told her it was 'du mal donné' and that she would find means to cure her.

(8) Nicolas Florentin, prevôt des monnoyes de SA à Nancy, 52

Was also brother of Margueritte, and told essentially same story as previous witness. Added that his late brother-in-law, seeing that she did no good, drove her away the third time she came with threats he would have her arrested and become partie formelle against her.

(6 July 1591)

(9) Vatellet Dellenal, escuyer, lieutenant du gouvernement de Biche, demeurant à Nancy, 66

Told how previous year he had a maid named Margueritte who was very ill; Barbe visited her, put herbs on arms, and gave her a drink; also told her to go on pilgrimage. After this she vomited abundantly, bringing up worms with flat tails and heads like caterpillars, and was cured; believed she would have died otherwise, and after seeing all this believed Barbe was a witch as reputed.

(10) Margueritte, niece du precedent, 22

Told story of her illness, which lasted 4 or 5 months until a woman called la grande Françoise brought Barbe to see her. Had treated her as stated; had to take very unpleasant drink 3 times, after which she vomited up the worms. Also told her to make pilgrimage to St Maxey and an offering to Beau Bernard; did this and vomited again, after which she was cured. Shortly after Barbe visited her an unknown woman saw her, and said she was 'engenoichée', telling her she must make the pilgrimages ordered by the woman who had given her the drink. In view of reputation was sure Barbe was a witch.

(11) Jeanne Collignon, femme Jacques Guillard, espronner de SA, 28

Previous year la grande Françoise and the wife of Grand Didier advised her to consult Barbe; next day Françoise sent servant to bring her to house, where she found Barbe. Latter took her hand saying 'vous est ensorcellée et sy vous voulez faire ce que je vous dira je y trouveres remede'. Asked for bread, salt, and yeast to take to St Cesar, and was given these with a napkin and 2 francs, but she did not make pilgrimage, and witness thought she used the money for drink. Next morning found herself very ill, with headache, and vomited several times, until she brought up a piece of twisted napkin. Following day met Barbe again at house of grande Françoise, and told her what had happened, after which she said she had told her she was bewitched. Gave her a piece of twisted cloth, with instructions to wear it against her breasts for 9 days, during which time she must go to Sunday mass and use holy water, after which no witch would have power over her. Looked inside cloth, and found it contained 'sel de levain' and 'saule' in form of cross; wore it for the 9 days, then put it at bottom of a chest as instructed. Later heard that she was 'une abuseresse' and burned it all. Had also advised her to make pilgrimage to saint at Neufchâteau, asking for a sheet, a chemise, a 'collier', and a lock of hair; made a packet of all this and took it with her, when witness gave her 3 francs. Later brought her bread and some water in a bottle, which she said came from the saint, telling her to take them over 9 days. All this did her no good, and she went to ask for return of money, but Barbe persuaded her to try a root which she took from her purse. Finally saw she was abused and threw this away. Went to Jarville to ask for return of money, but Barbe had 'serpe' in her hand and threatened to cut off her head if she did not leave.

(12) Jehan Mortaigne, soldat à Nancy, 36

Previous year he and his wife had been ill, and he sent for Barbe, whom he had heard was healer. La grande Françoise brought her, but when he told her that he had been treated by apothecary she said she could do nothing for him. Did promise to heal his wife, but despite various drinks she gave her achieved nothing. Later they met her at feast of la Neufville, and called her 'abuseresse', saying she had taken money and other things for nothing; she replied that his wife should be

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grateful to her for getting her back on her feet. In view of reputation thought she might be a witch.

(13) Clere veuve Claudin Grand Villaume, de Nancy, 60

A year earlier la grande Françoise had taken Barbe to house of her son-in-law Jean Thomas; he was still in bed, and she offered to read his hand. Then gave him 'graines de fouchere' which were supposed to bring him luck when gambling, but he lost more heavily than before. The witness and his wife Mengeotte then bought some wheat, and found grains in it just like those she had given him - they were kind called 'oeil de ratte'. Took some and showed them to Barbe, saying friends had given them these 'graines de fouchere', at which she said they were some of the finest. Mengeotte then called her 'abuzeresse', telling her they were grains of wheat, to which she could only say she had bought hers from a man of la Neufville who had cheated her.

(14) Mre Didier Gerdin, mre masson, de Nancy, 46

Previous year he had been very ill, and his wife called in Barbe, hearing of reputation as healer. Applied herbs to his arms, but he saw this was merely a cheat, and would not have her in house any more. His wife suspected that her own illness had been her doing.

(15) Barbe le Brun, servant of sieur tresorier des guerres, 23

Ha been servant in house of Mengin Florentin 6 years earlier; told story of daughter's illness, which had already lasted long time and was thought to be witchcraft. Barbe told her she was bewitched by a woman, who might well be someone who frequented their house. She must take a drink she would make with white wine and other drugs, and do as she said, or she would be ill for rest of her life. Went on pilgrimage to Beau Bernard, and was away for 4 days, during which sick woman started to suspect she was bewitching her, and that she had not made the pilgrimage. Later witness was sent again to find her at Jarville, telling her that her mistress was worse, but she would not return, saying 'ha je scavoys bien qu'elle renvoyast aupres me moy elle m'appelle genoiche mais je luy monstreres bien que je ne suis pas une sy elle m'eust voullu croire elle fut guarie mais elle en a assez sa vie'. Had also heard from master's maid Barbe that accused had told her that if she had faith in her she could give her the man she loved or any other she wished.

(15 July 1591)

(16) Margueritte femme Noel Gerard, menusier, de Nancy, 30

First 4 children had been born easily, but before term, and died within few days of baptism. Previous year had been advised to consult Barbe, who said she had been born on Good Friday; she told witness that she was bewitched, and that she would show her the woman who was responsible under the bells of St Epvre. Asked her for money, a 'collet', a lock of hair, and a napkin, so that she could make pilgrimages. Then gave her packet containing salt, 'sauge', and candle, saying this had been baptised and she must carry it with her until she was delivered. This time did go to term, but delivery was very difficult and surgeons had to be called in. Barbe had told her to call no other woman to deliver her but herself, which she did

not do, and believed things would have been easier if she had. Since she had never shown her the witch as promised, thought it was Barbe herself who was witch.

(17) Marie femme Remey Bastien, marchal, de Nancy, 24

In Lent previous year was told about Barbe by widow of Jean Cordonnier, who said she had been born on Good Friday. Went to see her, and she asked to see her hand to tell her fortune. Told her that her first child was sure to be born alive, but it died after a month - she had forgotten to ask Barbe to birth, as she had promised to do. Later gave her 'grains de fouchere' in a 'tuau de plume' to carry on her, saying they were a protection against witches. When her sister-in-law, aged 8, was ill with fever and jaundice she consulted Barbe, who asked for some of patient's urine; she said she could not get this, asking if her own would do, and Barbe said it would. Used it with flour, butter, and salt to make a cake for the sufferer, but she became worse and finally died, saying that ever since accused had to do with her she had declined. In view of bad reputation thought she might have shortened her life.

8 July 1591; interrogation

Denied making remarks alleged by Philippe la Tour, but said 'que si elle eust heu ung compaignon qu'elle fut allée a ladite fouchere a la Saint Jean derniere d'avantaige qu'elle craindoit le peril de son ame'. Asked about how she collected it, said 'qu'il fault estre confesse et repentant de ses pechés fault avoir ung drap d'autel une estoille que le prebtre mect en son col a chanter la messe de leauie benoiste d'ung cierge benoist ayant ung bassin de cuivre ou arain avec trois feuilles de papier et fault estre au lieu ou il y a de ladite fouchere aux onze heures du soir la vigille de feste nativité saint Jean Baptiste Et fault estandre ledit drap d'autel sur la terre soubz ladite fouchere et ledit bassin dessus et les trois feuilles de papier dedans ledit bassin avec une croix dudit cierge benist.' Said this was 'pour estre preservé du maling esprit qui garde ladite graine jusque ad ce qu'elle est tumbée'. Asked if she had collected grains herself, said she had not; had been told method by her late uncle named Chastellain, prévôt of canons of Metz, who had died 7 or 8 years earlier. He said he had collected it several times, and gave her some - was like 'grain d'orval' but black. She added 'et ne peult servir icelle graine que pour l'intention pour laquelle on la vat cuiller soit pour le bien ou pour le mal et que sy elle eust recueillé de ladite graine ce fut esté pour ce intention d'avoir argent.'

Agreed she had cut fur of Batholemey Jacques' cat, which he held for her - claimed that her brother had learned the recipe from a gypsy, and had been very lucky himself, while she used grains her uncle gave her.

Agreed she had money from la grande Mengeon to go on pilgrimage to St Anthoine de Padde, but claimed it turned out one of her sons had taken the money she lost.

When seen by Didier François she was collecting dew, which she put in the pot. Agreed she had made pilgrimages for Margueritte sister of Baptiste and Nicolas Florentin. Had treated servant of captain Vatellet with counter-poison.

Rejected deposition of Barbe le Brun, saying 'que les putains disent ce qui leur vient en la bouche'. Claimed that she had been pestered more than 40 times to give her recipe to find a husband, and finally gave her something which was no good, because she thought she would abuse Baptiste to have him in marriage. Claimed however that if she had wished she could have given her a successful recipe to have whom she liked as husband, and that she herself had ben married in this way.

Agreed to deposition of Jean Montaigne, but said she was not a witch.  
Agreed that Jean Thomas had asked her for something to enable him to win when gambling, especially with Mr de Collor; was unwilling to help, but finally gave him some of the grains her uncle had given her.

22 July 1591; additional witnesses

(18) Claudon femme Jean Ferry, de St Nicolas, 42

Some 9 years earlier had lived at Tonnoy during marriage to Aubertin Lausson, and had been ill for long time when she heard that Barbe was treating wife of Poiresson of St Marc. Consulted her herself, and she asked for 6 deniers, then said she would go into a room to see what illness she had. On return said she should bring her a pint of wine to make a drink, which she did; later in her own house said illness had been given by her neighbour. Asked for husband's best shirt, her own best scarf, and 3 or 4 sols, then said she would be cured at next St Laurent (then 2 weeks off). Came to her house that day; she had been treating Poiresson's wife, and had been roasting a dog with 9 kinds of herbs when husband called her 'orde et idotte cuseñiere', and she left house angrily. Came to their house asking them to give her dinner, and saying he had mocked her, so let him cure his wife if he could. Said the witness would be cured, since she saw they were 'pauvres bonnes gens', and indeed she did recover that day as said, after being ill for 20 weeks. Poiresson's wife remained ill for long time. and did not know if she was cured yet.

Then told of meeting Barbe when witness was with wife of Bastien Aubertin, whom she told about cure. Latter said she wished her son could also be cured, at which accused said he was bewitched; she replied that she did not think anyone wished them or their son ill. Barbe said a woman had given him some wine to drink by porte de la Craffe one day, and that she was the person responsible; advised them to take action to secure their house against witches, and claimed she could cure the son. Aubertin's wife said she should only undertake this if she knew a good remedy, since they did not want to be abused, and otherwise would prefer to leave it to will of God. 6 months after first attempt at cure failed Barbe spoke to witness, saying she would put her 'cinq cens de natures' to heal him; witness warned her that Nicolas' wife was still angry about first failure, but she promised she would heal him by April 15. When Bastien's wife returned to see her she claimed to have been born on Good Friday while passion was being said, saying this gave her 'ceste propriété de guarir les malades principalement les ensorcellez'. This was followed by pilgrimages; according to witness she asked for a ham, andouilles, a bottle of wine, and 3 and a half francs. Doubts about whether she made pilgrimages; later said he would have been cured if they had called her back after 9 days as they should have done.

(19) Noel Daulphin, de la Neufville, 75

A year earlier had a nephew in his house who had been ill for a long time. Called her in to visit him, and she said it was 'mal donné'; they were late in seeking aid, but she would do what she could if they gave her money for drugs. Asked for 3 or 4 francs, but when he said this was a lot for the first time she became angry, and he told her to leave.

(20) Demenge Bagard, maire de la Neufville, 40

Had seen her 4 years earlier in house of demoiselle de Viller trying to heal her son, who was mad, but had no success. She put it about she had cured him, but all she had done was get money from the demoiselle.

? 22 July 1591; confrontations

2 pages missing here, not microfilmed. At end she said she would not deny that she had abused Aubertin and others over healing, but denied she was a witch.

24 July 1591; procureur for seigneurs of Lenoncourt asks for torture. Change de Nancy approves.

26 July 1591; interrogation under torture

In preliminary interrogation said she had made Jeanne Collignon ill with herbs, because she told her off, then used cure as described earlier. Herbs she used were called 'gloriate finate'. Would say no more, so was briefly racked, at which she started to confess.

Said she had been seduced by Mre Augustin near Jametz 7 or 8 years earlier, when very poor and hungry. Asked where she was going, and she said to visit a sick man at Stenay. Told her he would teach her about other herbs, and gave her some which he said would make ill or heal as she chose. Made her renounce God, although as she said this 'le cuer ne le disoit et estime que par avoir esté mal baptisée ce en pourroit estre cause'. Had used herbs 6 years earlier in inn called la Chatte et Epinal where servant would not give her wine on credit, and made her ill, but cured her a week later by putting herbs in wine.

Asked about claim that she could reveal witch below tower of St Epvre, said she would have done this if she had 'le temps et commodité'.

Said she had killed her nephew Demenge Voyant, of le Grand Frizon, because he took her property and did her wrong; put poisonous herbs in a soup.

Agreed she had roasted a dog with 9 kinds of herbs to make medicine. Asked about son of Bastien Aulbertin, repeated claim he had been bewitched by woman whose name she did not know, who had given him wine to drink. Her master had told her about this. Said she had killed Claudon Barthelemy of Ville-sur-Illon by throwing powder on him, because he had fallen from a tree and broken her leg.

Said she had killed la belle Alix of Ville-sur-Illon by putting mercury in soup; this was because she was cause of her bad relations with her husband.

Asked if she had been to sabat, said she had, but 'tout ce qu'on s'en peult dire n'est que par songes et reveries'; had seen no-one there.

27 July 1591; interrogation

Added story of how previous carnival time she had quarrelled with Claudin Petit Homme of Jarville and his wife Poinsotte, accusing one another of being thieves. Following night saw Poinsotte with 3 flaming candles on her head, who entered her room through the holes in the shutters, and tried to strangle her in her bed, but retreated when she called out that she knew her well. Spoke to la grande Margueritte, femme Thierry, next day, about her fright; latter said that when she arrived in Jarville Poinsotte touched her on shoulder and she was ill for a year.

26 July 1591; procureur asks for death sentence

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29 July 1591; Change de Nancy approves, subject to repetition of confessions

3 August 1591; interrogation

Confirmed previous confessions. Was then confronted with Poinsotte, and persisted in her claims against her.

5 August 1591; final sentence to death by burning (no mention of strangling); carried out same day.