

B 2583 no 6; witch 020, Jean fils Nicolas Colombain, de l'Estraye

For many relevant details, see the trial of his mother Mengeotte (witch 18)

9 August 1624; interrogation

Noted that 'ne pouvants bonnement entendre ledit Jean qui ne peut ouvrir la bouche qu'a demy ayant les levres emportées en sorte que les dents paroissent pour avoir esté mordu estant petit enfant au berceau, Nous l'avons faict interroger par un de ses compagnons nommé Nicolas fils de Demenge Lamouratte lesquels s'entendent fort bien en leur parler.'

Said he was 12. Denied he had been to sabat in reply to first question, but when told he was a liar, and had already told various companions about it he agreed he had been. Said he had seen Arnoult Martin, and others who were not from l'Estraye. Included a woman from l'Estat, a man from la Mouline, the late Grand Colas and two men from Xouarupt.

Asked what they did, said 'qu'ilz y tuoient des escurons et un porc sauvage, qu'il y avoit un grand homme noire appellé Brice, et du depuis a dit qu'il s'appelloit Mescaigne, ayant une chemise noire, qui mectoit la main derrier le dos et saultoit, et que c'estoit luy qui les appelloit pour y aller, qu'il avoit sur chasque espace une petite corne noire.'

Named accomplices as Arnoult Martin, Grand Colas, Hugatte femme Claudon Remy de l'Estat, and 2 men from Xouarupt named Brice and Remy.

Asked about episode with fire to cook apples, said that he only had 4, and told others he would burn theirs if they did not allow him to cook his. Had scattered theirs with a stick, after which they took him by legs and dragged him. Denied causing hail.

Said had been to sabat twice, 4 years earlier; first time had been for 3 days running, second for 4. Had eaten black meat, and fried 'raines et crapaux'. although he had refused to eat these. Mother had taken him to meet others on first occasion, then left him.

Asked about threats to Claudon Jean Demenge, that he would kill him and make his teeth fall out, agreed he had made these because the other beat him. Had made him ill, after Claudon said 'par diable' to him 3 times - told him he would be ill, put a snake and a rat given him by the black man behind an oak where he often went to rest, and after passing over them he was ill. The black man gave them to him at night, and told him what to do, because Claudon was 'trop meschant'.

Askd about story of father going to get money, said this was true and 'que ledit cheval estoit ledit noir homme, a ce qu'il croit estant comme un ours, ayant une queue comme un chat, que ceste beste marchoit et courroit viste comme un cheval, qu'il l'airoit veu, estant sur les preys le Comte cerchant une vache perdue et que c'estoit de nuict.' Also thought he saw animal at sabbat, where it moved its tail like a cow.

Thought goat had been carried off by his father, who had black clothes, but had not seen him as wolf - was told it had been eaten at sabbat. Asked about meat at sabat, said it was cooked in 'un potat' and was good.

Said it was his mother, not father, who promised him new clothes if he said nothing.

Brought back later and questioned further about sabat, said 'que le grand homme noir qui avoit des cornes sur les espace s'appellant Brice et Maiscraigne y disoit la messe faisant le prebtre, qu'il y avoit un tirebraise attaché a une corde apres

un sapin que Maiscraigne abaissoit le tenant avec un court baston dessoubz son bras, puis avec un marteau de fer, il touchoit dessus le faisant retentir sonnant din din, et ledit Maiscraigne criant dran dran, a la troisieme fois chacun venoit pour ouyr la messe, qu'on y jectoit l'eau beniste.

Quelle eau c'estoit?

Dit que c'estoit du pisset de chevaux, que Maiscraigne les en espergeoit; quand on levoit l'hostie un homme du sabat sonnoit le tirebraise' - this was Grand Colas. Then named others present, who included his own family, others already named, and Colatte du Menil, Royne dite Tartres from Ramonchamp, and Remiere fille de Richard, whom he had previously called Hugatte.

'Qu'il y avoit un autel faict des planches que Maiscraigne y avoit apportées, y ayant deux chandelles dessus de coste et d'autres allumées de feu gris et blanc, qu'ils alloient a l'offrande avant l'elevation de l'hostie, que les uns y portoient des petites chandelles de bougie, les autres de la chanvre et autres des oeufs, qu'ils baisoient une platine de fer figuré, que l'hostie estoit de bois et quand s'estoit faict on jectoit de l'eau beniste, que Grand Colas estoit le marlier portant le seau, qu'apres la messe ledit Maiscraigne se mectoit sur ses genoulx et regardant en hault chacun l'alloit baiser au bas de l'aureille.

Si on leur donnoit pas de la pouldre au sabat?

Dit qu'ouy que la fille Richard en ayant apporté dans son giron Maiscraigne en donnoit a touts, a son pere et sa mere, que la pouldre estoit noire de laquelle ayants mangés et la monstré aux porcs sauvages, ils ne s'en pouvoient fuir et ainsy les prenoient.

Que ledit Maiscraigne leur donnoit de la gresse de porc, du beure et de la gresse de cheval pour faire du mal, les invitant d'en faire, qu'il faisoit trois trous en terre et mectoit desdites gresses et beure dedans, puis touchoit sur un chacun, qu'iceluy les chosoit quand ils ne vouloient faire ce qu'il desiroit, qu'on faisoit mourir des brebis et des chievres sauvages avec lesdites gresses.

Que Maiscragne estoit le diable ainsy que la fille Richard luy avoit dit et qu'elle fut bien battue pour l'avoir dit dudit Maiscraigne.'

Ended by saying 'qu'il veoit bien que mauvaise caigne la trompé, que par sa foid il est bien marry d'avoir esté et ny veult plus aller.'

12 August 1624; interrogation

Confirmed earlier confessions. Said he could not be sure of names of men from Yourupt, because one of them had given him wrong name for Remiere Richard, saying she was called Hugatte, and many lies were told at sabat. Also said they ate dried fish which Remiere and a woman from le Menil took from a stream at Remainviller - did this 'au sortir du montier qu'on avoit faict avec des pierres, allant dela en une maison de bois de hedre qu'ils avoient aussy construicte.

Que Mauvaise Caigne estoit habillé d'une peau noire toute poileuse (qu'est ce qu'il a entendu dire une chemise) que ses bras estoient comme des jambes, qu'il portoit un poignard sur le derrier, un chapeau de bois avec un pannache sur sa teste et deux cornes sur les espalues.'

9 September 1624; interrogation

Repeated that he had been at sabat, and named accomplices. Then confronted with his father, and maintained that he had seen him there, which his father denied.

Confronted with Royne des Tertres, maintained charges, which she denied.

Mother was then produced, confronted with Royne. whom she insisted had been at sabat, despite her denials. Also accused Jean Brice and George Garnize; confronted with latter, maintained charges, which he denied.