

B 5344 no 4; Witch 101, Synnelle femme Schur Adam d'Amange (Insming)

12 November 1608; informations préparatoires

(1) Sybille femme Stoffel Marchal, 30

Had always believed her a witch, 'mesme qu'elle se mesle d'aller seigner des personnes et bestailles malades et les guarir'.

(2) Mathis Schwab, 62

Reputation and healing activities, while she 'n'avoit qu'une vache et faisoit beaucoup de beurre qu'il n'estoit possible que cela aille bien'.

(3) Stoffel Marchal, 30

Had heard from a woman who no longer lived there that her husband had told her off for not getting as much butter as Synnelle; latter told her to go into a meadow 'querir la rosée de May et qu'elle en auroit assé'. When she and her husband went to meadow they found the devil and fled in terror.

(4) Luc Reise, 50

One day he had stomach pains, and his wife also had pains so she could hardly walk; sought help from accused, who cured them. Story about getting more cheese from one cow than others did from four.

(5) Synnelle femme Gaspar Cherrier, 32

Same story about one cow and four.

(6) Estienne Schwab, 40

This time one cow against six.

(7) Jean Cordonnier, 40

Had heard from her that her father had found 'une tresse a lier les cheveux' in fields, which was 'pleine de neux'; hid it in a hole, as long as it was there she had abundant butter, but once it had been removed had hardly any. Called 'la faiseuse de beure' in village.

(8) Nicolas Pescheur, 48

One cow and four; healing practice.

(9) Guillaume Thomas, 40

General opinion that she knew 'quelque sorcellerie'; healing practice.

(10) Jean Cailla, 28

One cow against 5 or 6.

(11) Synnelle femme Nicolas Pescheur, 40

Had heard from Shuin Hanns (currently absent) that he had asked her how she made more butter from one cow than others from six. Said she would teach him 'la science'; he must go out before dawn on first of May with a cloth to collect dew on 3 meadows where there were the most animals, then he would get milk and butter from all of them. Tried this, but saw a black man, and rushed home, telling his wife he had seen the devil, and if he had taken the dew he would have learned witchcraft.

(12) Bingel femme Luc Reise, 40

Had been ill, and Synnelle had cured her with good prayers.

(13) Fritsche Cordonnier, 29

Story about Schuin Hanns seeing the devil.

(14) Simon Barbier, 40

3 years earlier, as bangard, had been out before dawn in May and saw her ahead of him; tried to catch up, but she disappeared - because of bad reputation he wanted to see what she was doing.

(15) Clement Thiebault, paticier, 50

Had asked her to come and treat sick cow, and called her witch when she refused. Later came to settlement before prévôt.

(16) Dimenche Welsche, 40

Had been threshing with her husband, who told him that although she only had one chopine of milk a day, at the end of the week she would have a chopine of butter, just as much as those who had three times as much milk.

(17) Jean Cousturier, 24

Reputation 6 years.

(18) Nicolas Leuffer, 28

Bad reputation.

(19) Jehanne femme François Oudat, 23

Had heard her reputed a witch.

29 November 1608; C.M. Rémy asks for arrest, interrogation, and confrontations

8 December 1608; court at Dieuze approves

12 December 1608; interrogation

Said she was about 465, native of Fribourg; parents had been Laurent Andreu, laboureur, and his wife Odille. Had married Schnur Adam at Fribourg and lived with him ever since. Knew prévôt had arrested her as a witch, but denied she was such. Agreed that she healed people and animals by means of prayers.

Asked about butter, claimed she was very careful not to waste any milk or cream, mixed them without warming them in a specially prepared barrel, so that she got more butter and was able to sell it to help them to live. Asked about the 'tresse des cheveux', said it was Elisabet, femme Barthelemin Cousturier, who told her about this, claiming her father had found one. Denied giving advice about going out on first of May.

Asked if she had been with Synnelle femme Hanns Schneider (already executed) at festival, or to kill animals, denied this. said Synnelle hated her because she had refused to sell her butter. Denied helping to burn bodies of two stillborn children.

17 December 1608; confrontations

Said she cured people with prayers, and animals with 'entorses de nerfs'; had also treated burns with ointments and prayers, but had been no witchcraft in this. No reproaches to witnesses, but denied all charges.

14 January 1609; Rémy asks for 'question ordinaire mediocre'. Change de Nancy says the other witnesses should be confronted with her, and she should be questioned more specifically about her methods of healing.

20 January 1609; confrontations and interrogation

Again no reproaches, but said that Schuin Hanns, who had put story about devil around, had fled because he was a thief who stole barley, and would have risked corporal punishment otherwise.

Asked about prayers, said that for 'destorse' she said:

Il alloit un cerf par dessus au traixat, voulant chercher sa pasture, il marcha sur une pierre, il se destourna le nerfve et la jambe, Cerf quel louyer me donnera tu. Je te guarriray beau, nerfve a nerfve, jointure a jointure, chaire a chaire, sang a sang, sy bien et sy beau, aussy plain que la lune, au nom du pere, du fils, et du saint esprit. To be followed by 5 paternosters, 5 ave marias, and 5 credos, all to be said before dawn or after sunset.

For cows:

Saincte Dosane engendra, Saincte Betane, Saincte Betane engendra, Saincte, Saincte Anne engendra nre dame engendra le doux Seigneur Jesus Christ, romp le vecie et tout ce qui est dommageable a la vache, au nom du pere du filz et ut supra

Pour les pointz:

Notre dame marchoit par dessus ung passage, la ou elle rencontra le pointz, elle luy dict pointz ou veulx tu aller? au corps de l'homme, que veulx tu faire lescher son sang, decouper sa chaire, mener sa vie a la mort, Non (pointz) tu ne le feras pas par dela ce bois, il y a trois sources de fontaines, l'une des sources donne du sang, l'autre donne du laict, la troisieme donne de la paix, la dedans il te faut poindre, au nom du pere et ut supra.

Pour le feu, qui se mect ez playes:

Feu ardant, il te fault rasseoir, comme le soleil devant la lune, chaleure de cuire, chaleure de froid, chaleure jaune, chaleure d'eau, chaleure de vent, tu te passera, comme l'heure se passa a St Anne, quand elle conceut Marie la mere de Dieu, au nom du pere et du fils et ut supra.

Pour l'enflure:

Saintes trois lances, regardéz l'appostume qu'elle n'enfle, non plus que Jesus ne desira point d'autre porteresse d'enfant que Marie, au nom du pere du fils et ut supra.

Pour la bruslure:

Notre dame s'en alloit par pays, elle veit funer un feu, elle leva sa sainte droicte main, elle signa la chaleur afin qu'elle ne demange point, qu'elle se guarisse aussy net qu'un oeuf, aussy beau que la lune, au nom du pere du filz et ut supra.

For a sickness of horses, called hindsche in German:

Trois saintes filles alloient par dessus une montagne de hindsche, l'une dicte, ce cheval est affligé de la hindsche, la seconde dict ouy il l'est, la troisieme dict, que le doux seigneur Jesus Christ luy preigne, au nom du pere et ut supra.

Had learned these from a woman who was now dead; they rhymed better in German than in French, since she was German.

28 January 1609; Change de Nancy declares that she should be shown the instruments of torture, and if she does not confess be renvoyée, with orders not to use such prayers in future.

31 January 1609; having continued to deny she was a witch, was renvoyée with warning about future conduct, and order not to use prayers again.