

B 3753; witch 056, Claudette Clauchepied d'Epinal, arretée à Bruyères

12 March 1601; substitut for PG des Vosges, Adam Gauthier, has been informed that 'une femme vagabonde' named Claudette Clauchepied, aged about 60, generally known as a 'devineresse', has arrived that day to heal wife of Jean Bertrand, said to be suffering from 'mal donné'. Has ordered prévôt to arrest her; he has done so and interrogated her.

She said she was about 66; native of Epinal, daughter of Nicolas Clauchepied and Jehenne de Darnieulle. Father had been herdsman at Epinal. Had been married twice, to Demenge Claudel Thouvenin of Champdray (for 7 years, 2 children both died), then to Dieudonné de Taintrux, herdsman at Hould, who had died after only 6 months, some 5 or 6 years earlier. Before first marriage had lived for long time with sister at St Marie, then been in service in Allemaigne, after which she had become a beggar.

Since second widowhood had worked for many good people; asked about healing, said 'que pour estre née le jour de grand vendredy pendant qu'on lisoit la passion, elle a heu de dieu ce don de grace, de cognoistre plusieurs maladies et dyviner sy elles procedoit de mal de saints ou mal donné'. Had been told of this by godmother when she was 12. 'Dist qu'elle guerisoit des fiebvres avec des herbes appellées du grant pourpiez qu'elle applicquoit sur le bras droict du febricilant, guerisoit aussy des jaunisses avec des herbes dictes de la claye et disoit en les appliquantz cinq paster nostre et cinq ave maria, avec enjonction au malade d'en dire neuf par neuf jour durand.' Had learned this by example from others; was disconcerted when judges pointed out that in this case there did not seem to be any special grace involved.

Asked about specific cures, told of a woman at St Marie who drank from a spring, and swallowed hair from a mare in heat; had told her to make pilgrimage to Bel Bernard at Vic, after which she vomited up the hair which had partly turned into a worm. After this had been summoned to help comte de Montbeliard, suffering from illness given by neighbour of his castle; made him drinks with drugs from apothecary and herbs from garden, so that he vomited up 'une lazarde et ung peloton de fillet, deans lequel y avoit des os'. Then recovered, and the male witch responsible was arrested and executed within 2 days, having been witch for 22 years. She would have told comte of his identity, but he already knew it. Could tell if it was illness given by a named saint by saying a prayer; unless she could say the whole prayer it was not. Used prayers to tell if it was 'mal donné'. Prayer was 'On scait que dieu est et nostre dame aussy, l'eau n'a point de brie, le chemin n'a point de chie, le collon n'a point de fiel, parmy coeur vray vecie crauve, au nom du pere du filz et du saint Esprit'; would lose memory after 'coeur vray' if illness was not given by named saint. (Delcambre no 29; he reads 'bric' and 'chic'.)

Also said she had served a seigneur at Strasbourg for 5 years, and had known comte de Montbeliard then, who often went to confer on matters of religion. Asked about curing wife of Nicolas Mengin of Grainge some 7 years before, said that when 'sarclant du millet' for Messire Jean of Grainges, la Montenatte, with whom she was working, told her she had made a soup for Mengin's wife 'delaquelle elle ne s'en trouveroit guiere bien, et qu'il y avoit plus de sept ans qu'elle la haysoit et ne l'avoit

encor pheu attraper, et qu'elle prevenue luy ayant dist qu'elle avoit mal faict, fist responce qu'elle ne s'en soucioit'. Within days she was called to heal her, told her about soup, and advised her to get bread from Montenatte's house, by which she was cured. Had also healed wife of Melchior Vauldechamps, porte-enseigne at Bruyères, and daughter of Philippe Masson of Bruyères.

Said she sometimes lived at village of Houlx; had long resided with Margueritte le Sergent, whom she knew to have been ill for a long time, but denied being responsible. Agreed that Margueritte's daughter had accused her, but she had replied 'que sy elle luy avoit donné le mal, elle luy vouloit oster, mais qu'elle ne trouveroit gens qui luy osast maintenir. Et en ces entrefaictes ladite fille s'estante enquesté d'elle prevenue quelle moyen il y auroit de guerir sa mere elle luy fist responce qu'il estoit trop tard, et qu'elle avoit ouy dire que quant une personne avoit receu les saincts sacrements qu'il n'y avoit plus moyen de la guerir.' Claimed to have heard this from more than 40 people, but would not name any.

Agreed that when called to heal Jean Bertrand's wife a few days earlier she had said illness had been given by Jeandon Bassot, native of Bruyères, aged about 70, who was a beggar. Asked how she knew this, became confused, saying she knew it 'comme il plaisoit a dieu' and finally that it was by hearsay. Agreed that Jeandon had previously been called in to heal sick woman; when they had come into town together he told her to wait outside door of house, then came out saying her husband was there, so there was nothing to be done at present. She replied that they would have to tell her husband if they were to treat her, but Jeandon would not let her go in. Had subsequently visited her twice before arrest.

Judges asked her again about how she could heal, and said that 'ceste art de deviner ne procede d'aultre part que du malin esprit'. She responded with voluntary confession that 23 years before, when her first husband died, she realized that he had sold and dissipated all her property. Not knowing how to live, she went 'toute dolente et deconfortee' from Champdray to Gerbepal, then on next day towards Gerardmer, to beg. In hills and woods between last two she met big man in black with claws who promised her money if she would believe in him; she refused and commended herself to God, and he disappeared, striking her behind right ear as he did so. Lay there for 2 days and nights before she was found by Gerard Contet of Gerardmer, to whom she told story; he praised her for resisting seduction, and took her to his house. Had not seen evil spirit since, except when some 7 years before she was in woods of Gerbeviller, on way to Bel Bernard, and heard voice telling her to drown herself, 'disant qu'elle feroit mieulx que de rester au monde ainsy miserable et langoureuse'.

Would say no more, so was sent back to prison.

18 March 1601; interrogation

Asked about prayer she used for healing, started by saying she knew it of herself, then said she had learned it from a boy at Champdray with whom she was in service after widowhood. Asked if she had not twice offered Jeandon money when he threatened to have her arrested, said that some 4 years earlier, when they had been begging at Herpelmont, she had been suspected of killing cat belonging to Lieger Didier and taking away its head. Had given Jeandon 6 gros to excuse her in village,

and later emerged that animal had been killed by a beggar-woman from Nancy. Jeandon had often offered 'de la mener hors du pays', but she had not wanted to listen, since she was 'femme de bien'. Denied that he had threatened her, or that she had given him money on other occasions.

(? date) Procureur general de Vosges says she is already convicted of various superstitions and blasphemies, 'mesmes d'avoir eu communication avec le diable' (a bit unfair) but asks for investigation to discover more details. Has she been suspected of killing people or animals, been accused of witchcraft previously, had quarrels, etc.?

19 March 1601; informations

(1) Marie femme Mengeon Francois le Jeusne de Bruyères, fille feu Jean le Sergent de Houx, 24

Some 4 years earlier Claudatte had been sleeping in barn of her mother's house at Houx, and during night mother heard great noise like cats, then felt as if rats were running over her, with pains in thighs and legs. Complained to Claudatte in morning, saying she could not walk, to which she replied, seeming to cry, 'vous me voulez donner charge de vous avoir donné la maladie'; mother denied this, and later asked her for remedy. She advised 'graisse de chiens', and was given 6 deniers to buy some, but it did no good. Later the witness accused her of causing illness, which she denied, saying she would heal her if she could, as she was a good woman, but she was unable to do so because she had received the sacraments during her illness. Told her to leave and not come back to house, but brother told her he would lodge her, in the hope of a cure.

About a month before her mother had heard strange noises like an ox by night, and asked accused to see what it was. Returned saying it was nothing, and later mother sent her son out to look, but there were no traces of animals on the snow. Told story of how 5 years earlier Demenge des Femmes had caught her beating water to make hail, and beaten her; had heard her say he had beaten her and called her witch, so that she feared him. General reputation as witch, including belief that she had killed Denys of Laveline-du-Houx; had been chased out of this village because they had heard that officers at Arches wanted to arrest her. Had heard her claim that she healed children by means of pilgrimages; also that she had given Jeandon money when he threatened to have her burned. Jean Bertrand had told witness that Claudatte said Jeandon had made wife ill by looking at her hand; next day she told witness it came from a woman as well as a man.

(20 March 1601)

(2) Marion femme Nicolas Mengin de Granges, 80

Could not remember accused or her first husband; confessions by Claudatte then read out, concerning illness given to witness by la Montenatte. Said illness was some 50 years before, when she had been 'en fiancailles'; had become ill with fever

for two years after incident when she touched an old beggar woman on the arm - woman was sitting on stone outside her father's house and witness was suggesting she come and warm herself. Did not believe that la Montenatte could have given her a soup because they feared her as a witch, and kept well away from her. Had been on pilgrimage to Bel Bernard for cure, but did not know if she had advised this.

(3) Marion femme Claudel Mengeot de Champs, 22, et Barbon femme Colin Mengeot de Champs, 21

Told how she went begging among villages, sometimes stayed in houses of Anthoine Galmeche and Jean Duguenot. Had heard from Jehennon, stepdaughter of Galmeche, that when her second husband Dieudonné was on point of marrying her she had warned him she had a bad reputation; Jehennon was then ill for 7 weeks, unable to use limbs, but they did not know how she had been cured.

(4) Henry Henry de Bruyères, 40

Told of what he had heard about her attempts to heal Jean Bertrand's wife; had told her illness was caused by Jeandon and a woman she had sworn not to name, advised pilgrimages to Bel Bernard, Ste Agatte at Clemecey, and St Don. Servant had told him she had said mistress would get worse unless pilgrimage was made, and that if they had not yet prepared a child in wax they should send 'une poictrine de cire' instead. General reputation as 'sorciere et empoisonneresse, se meslant de guerir et medicamenter des gens malades par parolles et pelerinages'.

(5) Jean Bertrand de Bruyeres, 36

His wife had trouble with breasts, and on advice of wife of Melchior Vauldechamps had sought accused at Houx; she had been reluctant to come with him, for fear she might be arrested, and finally agreed to come to house in secret. Took wife's right hand, made cross on it, and had her say prayer after her; said it was 'mal donné', blaming Jeandon. She recommended pilgrimages to 3 places as stated above - St Don was at Colbey near Epinal, and she said she would undertake them. Originally said they should make child in wax, then said 'poictrines' would do. Had told servant they should send quickly to Bel Bernard or they would all be in danger, and that that there was a woman with Jeandon 'qui l'empeschoit'.

Told him about treating comte de Montbeliard 15 or 16 years before; also claimed she had healed wife of Nicolas Mengin of Granges, wife of Melchior Vauldechamps (who would otherwise have died), daughter of Phillippe Masson (who would have gone on all fours), and Jean Grillot. General reputation as 'empoisonneresse, devineresse et sorciere', had told him that Nicolas Mengin's wife had her arrested, since when they had lost many animals, and would have gladly had her back, but she was unwilling.

(6) Germaine femme Jean Bertrand, 30

Had given birth around last St Martin, then became ill and lost her milk, with pains sometimes in throat, sometimes lower. Then repeated husband's account of consulting Claudatte and remedy she suggested. Had sent others to make pilgrimages she recommended after her arrest, but had not done much good.

(7) Catherine fille Mengeon Genin de Rennegoutte, servant to above, 20

Confirmed account given by master and mistress; had been to see Claudatte at Vauldechamps' house on dimanche des Brandons, when she had said she could not come to house, but told her about the woman associated with Jeandon, and of need for urgent pilgrimage.

(8) Jeandon Bassat de Belmont, 80

Had met her some 4 years before at house of Jacat Ferry of Laval, where she told him about pilgrimages she made; he accused her of being 'une trompeuse' who did not actually keep her promises, and Ferry's wife agreed with him. At same time Ferry had a dead horse, from which she took some 'gruatte'; did not know if this was to eat it.

A year ago last Christmas had been asking for alms in house of Philippe Masson, whose daughter was ill, and was asked if he knew Claudatte; mother then asked him to bring her, which he succeeded in doing after some delay in finding her. He was then asked to make pilgrimage to Bel Bernard, which he did for 30 gros; was paid additional 6 gros on return. A few days later wife of Melchior Vauldechamps said to him 'comment Jeandon je pensoys que tu estois de noz amys, tu a bien menné une femme chez Philippe Masson pour guerir sa fille, et tu ne nous en dict rien', asking him to bring her to speak with her. Again he made pilgrimage, this time for 3 francs.

Agreed under questioning that in hatred that Melchior's wife had summoned 'la Gueldrenatte' of Belmont, he had said to Claudatte that if she could not heal her she should leave her 'a tous les dyables'. Agreed to making enquiries about cat at Herpelmont, and being told it had been killed by beggarwoman with one hand. Said he had not brought her to Jean Bertrand's house, but to that of neighbour Jean Claudine, whose wife had long been sick; Claudine had said they had already spent so much money that he was not sure he wanted to employ her.

Agreed he had spoken to her through prison window, because rumour was going round that they had been in association to make cures and pilgrimages, and that she had accused him of making Phillippe Masson's daughter ill.

(10) Jacquotte femme Melchior Vauldechamps de Bruyeres, 45

Some 2 years earlier had pains in back and left side, and was seeking healing everywhere. Phillippe Masson's wife told her Jeandon said he knew a woman who might help, so she asked him to bring her. Took her right hand and manipulated it with her thumb, saying something she could not hear, then told her it was 'mal donné', and explained special powers resulting from birth on Good Friday. Advised pilgrimages to Bel Barnard, St Don, and St Roch at Deycimont, so she sent Jeandon

to Bel Barnard; came back only with some pictures, and made her kiss his staff, but did not improve, and Claudatte suggested he had not actually been. Then engaged la Gueldrematte to go, who brought back vinegar and blessed bread, after consuming which she recovered in 2 or 3 days. Also said they had found a monster on stable door, like 'un crappel teste de mort', which seemed to swell and be 'plein de ver'; was put on fire and made terrible smell.

(10) Jacquette fille de la precedente, 18

Had heard Claudatte and Jeandon muttering in porch, and all she could make out was that he said 'allons laissons la au dyable'.

(11) Mengeon femme Phillippe Masson

2 years before her daughter Jacquette became ill, beginning with left leg which became red, then moving up to shoulder. Consulted Tante Annon, who recommended bathing with herbs of St Jean, but things only got worse. Jeandon then came to house and said 'c'est ung mal donné, s'a faict quelqu'ung qui te monstre belle myne et beau semblant, je scay une femme que sy elle l'avoit veu elle la gueriroit', so was asked to bring her. Claudatte looked at girl, but would not do anything in father's presence; returned later and advised pilgrimage, also that for three days as Ave Maria was rung witness should stand outside house with back to road, utter 'les plus execrable maledictions' she could against those who had made daughter ill, and throw salt over her shoulder. Then should fetch a broom and sweep the salt as far and wide as she could - she did all this. Jeandon offered to make pilgrimage to Bel Bernard, before which he made the girl touch his hand and kiss his staff; returned with picture and small white loaf, which he told her to eat over 9 days, after which she started to recover. Claudatte asked for a chemise belonging to girl and a silver coin, which she would give to first beggar, but witness gave them to her, saying she did so for the love of God because she begged her livelihood, at which she said she had done well. During convalescence said to her that only Jeandon had said it was 'mal donné', to which she replied that he had given it himself.

(12) Jacquette fille de la precedente, 16

Confirmed mother's testimony.

(21 March 1601)

(13) Didiere femme Jean Mareschal de St Jean du Marché, 36

Thought she had made husband ill; had been so for a year, and was unable to walk. Incident at wedding feast when she had warned him that his son had run off, and another child went to fetch him; believed she was angry because he rewarded boy and not her. Next day told her he had been looking for her to give her a drink, but she replied she was not thirsty. When called to heal him, told witness to throw salt over shoulder while Ave Maria was rung, sowing it like wheat. When sick man

got no better, accused asked if he had received sacraments, and on learning he had, said he would never be cured.

Daughter Claudatte had also been ill, 'presque demoniacle', and had been cured by accused, who advised 'qu'il failloit faire chanter une messe au nom de St Mort pour celuy qui l'aymoit ou hayssoit'.

Margueritte le Sergent of Houx claimed accused had caused her to lose use of her legs because she refused her a piece of bread.

20 March 1601; interrogation

Confirmed previous confessions, except for accusation that Jeandon had caused illness of Jean Bertrand's wife, which she now said she had made because he had spread rumour about her killing cat. Asked if Jeandon had spoken to her through prison windows, admitted that he had, telling her not to accuse him wrongly. Denied claim that she had previously been imprisoned in Burgundy. Also denied causing loss of use of limbs by Jannon fille de la femme Galmeche des Folz. Agreed advising use of 'graisse de chiens' by Margueritte le Sergent, but had not bought it herself, and had seen others use it. Asked if Demenge des Femmes had not seen her beating water of lake with a stick, and beaten her, after which it hailed, she denied this. He had found her eating apples by the lake, and asked her to cure his bad leg, but when she said she was not a witch and could not heal him he laughed; did not beat her that time, though had done so on other occasions.

Asked if she had killed Demenge of Laveline-du-Houx, said she had not, and they did her wrong, but there was rumour she had done so. Asked if she had not told Jean Bertrand, with his wife and servant, that Jeandon and another woman of Bruyères had made wife ill, admitted she had, because of business with cat and way he had made her wait outside. Did not know woman, but she had 'laicté du laict le trois mars'. Denied telling maid that she knew the woman but had promised not to accuse her. Asked if she had not told maid that when saying prayers at night she had a revelation that they must offer 'poictrines de cire' to Bel Bernard immediately, or her mistress was lost, agreed in essence, although saying it had been to Ste Agathe. Agreed she had blamed Jeandon for illness of Phillippe Masson's daughter, who had told her when she was tending her that she had refused him milk when he asked for it.

Asked whether when she was at Laval with Jeandon she had not taken 'gruatte' from a dead horse belonging to Jacat Ferry, said she had done so to eat it, and had eaten it at Docelles because Ferry's wife would not have it cooked in their house. Asked whether when leaving house of Vanderchamps with Jeandon she had not said 'qu'il failloit laisser a tous les dyables la femme dudit Vanderchamps', said it was Jeandon who said this. Asked if she had lived at La Chapelle, where she was hated and called witch, said she had lived there some time with 'ung magister', but did not know about reputation.

(22 March 1601) Interrogated again, she now made new confession, placing death of first husband some 30 years back. Had met evil spirit as stated before, but on way back from Gerardmer had stolen two hens, which were immediately taken back by owner. Met devil again, who said 'ton faict est accusé', asking why she had done it

without his permission; she replied that it was not much, and as poor woman she had wanted to eat them, at which he disappeared. Met him again 6 weeks later, between Vanemont and St. Leonard, on way to visit sister at Ste Marie whom she had heard was ill. He told her that sister and children were dead, and that their goods had been seized by seigneurs. Then said 'qu'elle estoit belle et qu'il avoit grande envye de la baiser', and proceeded to seduce her, promising he would be good master and she would never want, then making her renounce God. Had to spend 3 days at la Houssiere afterwards, because she was so cold after intercourse with her master. Had been taken to sabbat on master's shoulders some 7 or 8 weeks later; danced, then took pieces of lighted straw as if they were candles, while master sat on table and made them kiss bone like that of a horse, saying it was a pax, after which they feasted on meat like that of newborn children. No-one ever spoke, except on one occasion when she was last to leave and her master told her she was 'une negligente' who wa always last; danced to sound of a flute. Had recognized no-one, partly because it was so dark, lit only by a fire which smelled of sulphur.

Some 7 or 8 years earlier had killed 2 or 3 cows belonging to Mengeon Dondez of Champdray, who often mocked her, by putting powder in field where they would pass. Shortly afterwards was at les Poulieres, serving Anthoine Claude, 'homme à marier', and killed 2 of his cows because after she had been with him long time and he had given her hopes of marriage, he married another woman. Some 2 years earlier at Rehaupal had been angry with Mengeotte, daughter-in-law of Pierrat Collenel, and gave her two pears sprinkled with powder; then felt sorry for her and healed her with different powder in a bowl of milk.

Asked if she had continued to confess and receive communion, said she had communicated every year, after which devil 'cessoit de la fatiguer' for 3 months, but would then reappear and beat her, saying she still wanted to have a greater master than him.

Agreed she had told wife of Philippe Masson that she should go into porch of house on three successive days while 'on sonneroit les avez maria'. say prayer calling on God, Virgin, and all saints to deny rest or pardon to person responsible for daughter's illness until she was cured, while standing with back to road and throwing salt behind her. Should also send to Bel Bernard for vinegar, blessed bread, and 'une ymage'. (Delcambre no 14 for exact words of prayer).

At original seduction had given her 6 francs, which which she bought a 'costillon'. Long afterwards had wanted to go to fair at Remiremont to make some money from Allemands, and master told her she should not, giving her another 4 francs. She did go, and went into tavern where she had drink to value of 4 gros; found money he had given her was only oak leaves, and had to spend money she had earned by working.

24 March 1601; interrogation

Confirmed earlier confessions. Asked again about sabbat, said it had been in woods behind la Houssiere; on first occasion were many other witches who called her 'la nouvelle venue'. Were 2 or 3 other evil spirits present beside her master; vanished at cockcrow, when either her master took her home or she found herself alone and had to walk. Master had told them that once anyone received the

sacraments it was no longer possible to heal them. Agreed to suggestion by judges that master had advised her to feign 'saincteté' she claimed, in order to make people ill, then obtain money by healing them. Master had told her to say she had been born on Good Friday 'quant elle vouldroit mieulx tromper le monde', but that although it was true 'qu'elle n'en valloit guieres mieulx'.

Some 9 years before Demenge des Femmes had beaten her and hurt her hand so that she could not work, and refused offer of work from Nicolas Pierrat of Granges (in whose house she was staying); angry with Pierrat who suggested she was disobliging, put powder in his plate, and was encouraged by her master to leave him to languish and die. 25 years earlier, working at Giromesnil in Burgundy, another woman hated her and called her 'estrangere et lorainche'; when she complained to her master he said she had no power against her because she was a good Christian, but should take revenge against small daughter 'qu'elle ayme fort', so she killed her with powder on strawberries.

Had often been beaten because she resisted her master's invitations to revenge herself. Some 15 years before had been rebuked and threatened by another poor woman named Catherine, with whom she was working near Ramonchamps, because she would not agree to go with her to Burgundy; gave her an apple provided by her master and she died in 3 weeks. 20 years before had made Claude le Lorrain of Giromesnil ill by poisoning cherries in his garden, because he would not give her work in mines; later repented because he was a good man. Her master was angry, saying she was always repenting, and did not really believe in him, so that he would beat her, but then advised her to give Claude's wife parsley from his garden, so that she would make him a soup - this cured him. Around same time his brother Grand Demenge refused to pay back a loan, and she cursed him, saying 'Je prie a dieu et a la vierge Marie que jamais chance ne puisse tu avoir puis que tu me trompe ainsy'; arms became paralysed for 3 months, until he repaid money, when master told her to rub his clothes with a herb he gave her, and he was cured.

6 or 7 years before Anthoine Tabourin of Biffontaine reproached her with coming so often, asking why she did not work, and she excused herself because of her bad hand; master gave her powder with which she tried to make his horse ill, but thought this did not work because he was a good man. When summoned to cure a woman of Olychamps her master told her she could do nothing because she had not made her ill, and so she advised pilgrimage to Bel Bernard. Was always told off and beaten when she made pilgrimages for others, as she often did.

Denied making comte de Montbeliard ill, but had hoped to be well paid for curing him, and persuaded her master (with difficulty) to show her herbs with which she made him a drink. Agreed prayer she used had been told her by devil as way of deceiving people, and that it really began 'C'est vray que le malheureux est et sa mere aussy', while she omitted final invocation of the Trinity 'mais les pensoit en son cueur'. Had not learned use of bread taken from house to cure from her master, but from some gypsies who came to Champdray, who had also told her fortune, telling her she knew well she had been born on Good Friday.

Asked if she knew a woman called la Guealdrenatte, said she had only seen her once, when wife of Melchior Vuldechamps had sent for her to go to Bel Bernard and fetch something which Jeandon had failed to bring back. Asked about master's name, said he only called himself 'le grand maitre'; did not know any accomplices

besides 'la Montenatte' because they had all been masked. Denied killing last husband, herdsman at village of Folz (Fays).

28 March 1601; P.G. calls for death sentence, and that she should feel the fire before being strangled. Should first be tortured and interrogated about accomplices. Jeandon Bassot and la Montenotte to be arrested, confronted with her, and tried.

31 March 1601; Change de Nancy approves.

30 March 1601; interrogation

Said she had seen la Teuxenatte of Xenenat at sabbat; had been arrested and imprisoned at Arches, but subsequently released. She had killed two sons of Michiel Coladat of Xenenat, and accused had told him of this, so that he had her arrested. Heard she had been released, but did not know why, 'et vagabonde presentement par les champs'. Said her master had told her she had caused deaths. Had also seen Francois de l'Estraye, another vagabond, who had wanted to marry her; when she refused he regularly called her witch. When Mengeon Masson asked her to cure his daughter, master had told her that Jeandon Bassat had made her ill, because he had not been given enough in alms. Had also been dispute when she told him he was 'un ennyeulx', and he pushed her with his stick. Master had also told her that Jeandon was responsible for illness of wife of Melchior Vaudechamps because she refused him alms, and in both cases said he was to be sent on pilgrimage to Bel Bernard. Note that Jeandon had been arrested and imprisoned.

3 April 1601; interrogation under torture

Now said that Jeandon had not given illness to Jean Bertrand's wife, and it was her master who had made her claim this. Maintained charge against la Teuxenatte, but had accused Francois de la Treille because she was angry with him. Continued to say that her master had told her Jeandon had made wives of Mengeon Masson and Melchior Vaudechamps ill.

Was then placed on rack, but before she was tortured was confronted with Jeandon, who claimed with 'jurement execrable se donnant a tous les diables' that he had not caused illnesses. When racked Claudatte insisted she had only seen Teuxenatte at sabbat.

4 April 1601; formal death sentence from court at Bruyeres.

After sentence her confession was heard by a carmelite from Baccarat, and she then formally declared that she had accused Jeandon falsely, in hatred over business of cat and threats he had made to her.

7 April 1601; P.G. orders that Jeandon be renvoyé jusques à rappel, and this was done next day.

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Total costs of trial and execution came to 51 francs 8 gros; was noted that she had neither property nor money, and was 'vagabonde'.