

B 8667 No 1 Witch 139, Jehenne Stablo

23 July 1592; informations preparatoires contre Jehenne Stablo de Haillieulle, accused by Laurence femme à George Tolbay of Saint Margarée, already convicted before same court at Saint-Dié.

(1) Jean Jeandel de La Bolle, c. 56

Reputation more than 30 years. Some 22 years before, as his first wife lay dying, Jehenne came to visit her - she pushed her away, saying 'que par elle, elle s'en alloit mourir', and died an hour later. Had experienced several losses of animals, including 16 'rouges bestes' in one 6-month period, 'sy qu'il est reduict quasy en pauvreté'. On another occasion had an ox sick, and was advised to take ashes and salt from house of la Stablatte in order to give them on nine successive mornings. Animal then recovered to some extent, and was sold for 9 ecus at St. Dié market, when it might have been worth 30. No motive suggested, but suspected Jehenne because of reputation.

(2) Jehennon femme à Jean Jeandel de La Bolle, c. 36

Reputation as long as could remember. Told of healing sick cow with ashes and salt given for nine mornings. Some eight years before had several times called Jehenne's son 'fils de genoxe'; no reparation sought, but accused told her she would repent of it. A week or two later became very ill, losing use of legs, and still felt effects sometimes. Also told of sickness of one of four oxen her husband had contracted to fatten up, and of healing it with 'jouste' from accused's garden and ashes from her fire, again given for nine mornings (obviously same incident reported by husband). Animals had previously strayed into Jehenne's meadow. Also reported general fear of her as a witch.

(3) Colas Gagaire de La Bolle, c. 36

Reputation as long as could remember. Eight years before, when there had been discussion of sending her for trial, she had confided to his late wife that she was thinking of leaving because of this, but nothing had come of it.

(4) Marguitte femme Jean Anthoine de Haillieulle, c. 27

Her first two pregnancies had aborted, and 'son fruit' had not even been baptised. Suspected 'quelque peu' that this was Jehenne's doing, since on day of marriage, or day after, she had approached witness and placed her hand on her head; in view of her reputation, had given her 'fantaisie' that she had caused abortion.

(5) Jean Anthoine de Haillieulle, c. 38

Although he had had 'plusieurs fortunes', didn't suspect accused.

(6) Claudatte femme à Mengeon Jeandel de Haillieulle, c. 40

Reputation 16 years (since marriage and residence). Not among near neighbours, and knew nothing else.

(7) Marguitte veuve de Jean Gamel de Haillieulle, c. 50

Reputation as long as could remember. Had been present when the late Anthoine Jean Jacquemin called her 'sorciere et genoxe' several times, 'sans qu'elle s'en ait esmeu'. 'Et depuis a veu, que Colas Collatte ayant perdu ung boeuf imputoit tellement la perte de ce boeuf à ladite Stablatte, qu'il estoit quasy sur le point de la faire apprehender, fut neantmoins dissuadé de ce faire, par ses voisins, habitans de Haillieulle qui luy dirent qu'il y exposerait peult estre de son bien, et ne seroit la pourtant convaincue.' Eight years before had consulted her husband as to whether she should leave, in view of threat to prosecute her, while maintaining she was no witch. Also told of incident some 20 years before, when a heavy hailstorm had scattered some of the village animals. Her husband and others had been out looking for them when they had met Jehenne, dressed in Sunday clothes and all wet, coming from direction of la goutte xailce - when asked what she was doing and where she came from, replied 'qu'elle ne scavoit d'ou diable elle venoit.'

(8) Dieudonnée, veuve de Jean George Noel de Haillieulle, c. 50

On account of various losses of animals, she and her late husband had often been on point of having Jehenne arrested, but she had dissuaded him 'luy mettant au devant, qu'ilz consomment leur peu de bien à l'entour d'elle, encor peult estre ne seroit elle convaincue.' Also reported public accusations by late Anthoine Jean Jacquemin 8 years before.

(9) Mathiatte, femme à Colas Demenge Willaume de Heillieulle, c. 50

In view of reputation among all inhabitants, and public accusation by Anthoine Jean Jacquemin, she and her husband had always suspected her in connection with losses of their animals.

(10) Mengeon Jeandel de Haillieulle, c. 40

Reputation as long as he could remember. Had lost various beasts, but had no suspicion against her.

(11) Didier Jean Masson de Haillieulle, c. 36

Told of how when he had been small boy guarding animals, a hailstorm had devastated half their 'finage'. Saw accused coming from direction of la goutte xaere, well dressed and with 'un beau blanc couvrechef' on head - said she didn't know where she was or where she was going. Although only young, the boys knew her reputation, and 'commencerent à dire entre eulx, que chose seure elle venoit du sabbat'. Also said his father-in-law had blamed her for various losses, and had sometimes been on point of having her arrested.

(12) Colas Demenge Willaume de Haillieulle, c. 50

Had lost various animals, which he had sometimes blamed on Jehenne; also referred to public accusation by Anthoine Jean Jacquemin. At last St. Urbain had an ox which died suddenly; suspected her because she had been two or three times in

quick succession to draw water from well in front of his house. Told story of hailstorm 20 years before - according to him one of the men asked her 'd'ou diable elle venoit', and if she had been helping to make the hail - she replied 'Qu'elle ne scavoit d'ou diable elle venoit', but she had been looking for animals on the heights.

Some 8 years before, when various witches had been imprisoned at Saint-Dié, she confided in him that she was frightened of being arrested too, because Anthoine Jean Jacquemin 'luy reprochoit tousjours, qu'on ne scavoit d'ou elle estoit'. Had therefore thought of going back to birthplace 'pour apporter temoignage de la Justice, et par ce moyen elle se tireroit arriere.' He replied that she had no need to 'se tirer arriere' if she was innocent, and she replied that she was as innocent as the Virgin Mary.

(13) Jean Demenge Jeandel de Haillieulle, c. 50.

Reputation as long as he could remember. Had lost various beasts, but as he had not been threatened by her, nor had he quarrelled with her, didn't know where to lay blame.

(14) Colas Demenge le Roy, de Haillieulle, c. 40

A dit ne rien scavoir (!)

(15) Colas Colin de Haillieulle, c. 40

Some 12 years before refused to go and collect a load of wood for Jehenne; next day had an ox sick, which soon died. Suspected her of causing this, on account of his refusal and her reputation.

(16) Jacot Hocley de La Moictresse des Etiges, c. 35

Some 4 years before had quarrelled with Jehenne's son, and afterwards a cow died suddenly - had 'fantaisie' this was result of her witchcraft.

(25 July 1592)

(17) Holbin le Jallay des Trois Maisons faulbourg de Saint Dié, c. 50

Reputation more than 30 years. Some 2 years before her son, who was forester in bois de la Magdelaine, had wrongly caused him to be fined. He had delayed paying the franc due to the forester, because he was so angry about the wrong done him, although he paid fine to seigneur. Threatened him that it would be 'un cher franc pour luy', and repeated this threat when he met his son in the woods. On same day one of his horses became sick, and died despite expensive care from most expert mareschaux. Imputed this to witchcraft by Jehenne or her son.

25 July 1592; interrogation

Said she was about 55, daughter of Perriat Boillat, of the village of Chermat near Langres. Had been in service in village of Voisay in Burgundy, and had married Colas le Bueffre, who had previously lived in Ban d'Etival. Went to live in village of L'hoste de bois, but was widowed after three years. Then came to Haillieulle and married one Stablo, who had now been dead for about 13 years.

Asked about relations with neighbours, said they had sometimes quarrelled, 'et ne scauroit on tousjours estre en paix'. Said that Dieudonnée widow of Jean George Noel had called her 'meschante femme et ribaulde', but couldn't be precise about other disputes, and was not 'querelleuse'. Judges objected that numerous witnesses said otherwise (rather a dubious claim).

Said that she had visited dying wife of Jean Jeandel, but the woman who was pushed away was Margo Sebille of Sainte Margarée, who had died 4 years before.

Said that Anthoine Jean Jacquemin had called her witch several times, but he had been alone, so no action was possible.

Asked whether late Colas Collatte had not wanted to accuse her of causing death of an ox, said 'pourquoy il ne la fit prendre donc, qu'elle ne le luy a poinct fait perdre' - rather unreasonably admonished to reply 'ung peu plus a propos.'

On occasion when she had been seen coming from mountains after hailstorm, had not been alone, but had her daughter with her.

Asked if she had met any spirit, said 'qu'elle s'en allant une fois à la croix de perigoutte rencontra ung grand homme habillé de blanc, c'estoit ung jour de vendredy, et luy demanda ou elle alloit et la reconforta, luy estoit d'advis que c'estoit Dieu et luy dit qu'elle face bien à poinct' - he then disappeared. At first denied seeing him again, then under questioning said she had seen him another time, near church of St. Mihiel in Ban d'Etival; he had a shining face, and asked her 'comment elle vivoit en son mesnage, et qu'elle face bonne devotion.' This had been 20 years before, when she had been 'bien faschée' that her husband was sick - was making offering in hope God would restore him to health

Said under further questioning that her 'bon ange', as she thought it to be, had appeared a third time when she was kneeling behind cross of Parichamps; when she told him she was praying for the recovery of her sick animals, he commended her devotion and vanished.

Was then confronted with Laurence, wife of George Tolbay, who maintained her claim to have seen Jehenne at sabbat 'montaigne de Ramberg'; stuck to this despite vigorous denials from Jehenne.

Sent back to prison, Jehenne then declared to make voluntary confession. Declared she had been seduced by Mre Parsin 18 years before, and had denied God. However she had thrown away powder, and done no malefices. At later meeting he had given her herbs to cure her animals. Had been twice to sabbat at Ramberg, but could give no account of what happened there. Would make no more admissions than this.

27 July 1592; retraction

When judges went to obtain fuller confessions, she totally denied her first confession, saying it had only been made against a promise that she would be released the same day.

1 August 1592; confrontations

Continued to deny first confession; even started to deny that she had seen apparition at church of St. Mihiel, then agreed that she had.

Confronted with witnesses - no event of consequence. Now said she had not taken Anthoine Jacquemin to court because she lacked the means

4 August 1592; Change de Nancy approves question extraordinaire.

13 August 1592; interrogation under torture

Gave very inconsistent accounts of meetings with 'bon ange' during preliminary questioning, but admitted nothing. Eventually racked; withstood first session, but at start of second agreed that it had been Mre Persin whom she met, and that she had renounced God. Said she had tried powder on herself in a soup, but it had done nothing, so she threw it away. Then agreed that she had killed two cows with it - one of her own, one whose owner she didn't know. Started saying she had been once to sabbat, then said it had only been a meeting with her master at cross of Perrichamps, which wasn't a sabbat.

Eventually admitted she had given powder to aunt of 'Monsieur l'Escollatre', and that she had been to sabbat two years before. Others had danced before a great fire; there had been a violle for dancing, and Laurence had been the cook. Half a dozen others there; saw a man from St. Margarée or Ramomeix, le Gros Mathieu (ja viel et ancien), Pierron Dorbey de La Bolle, Jean Diez of the same, Claudatte Michiel du viel marché.

Then admitted attending a second sabbat, and receiving more powder, with which she had killed a child from the Ban d'Etival, whose name she didn't know.

Started on further set of admissions, about a third sabbat, and killing the ox of Colas Demenge Willaume - suddenly said she was damning herself, and they were making her confess things that were false. 'Pressée de dire la verite', then continued with confessions, admitting most of malefices that witnesses had alleged against her, and some others.

Questioned again an hour later, reaffirmed confessions - including killing Jeanne la Chaisne, wife of 'viel prevost' and her daughter Jeanne, wife of tabellion recording case, with powder in wine. Older woman killed because she didn't pay her enough for some spinning.

14 August 1592; confirmation of confessions

22 August 1592; death sentence from Change de Nancy

24 August 1592; she discharges all those she had accused of being at sabbat, except Laurence wife of George Tolbay.

25 August 1592; death sentence carried out

