

Witch 272, Jean Callerey 1

B 8712 no 1; witch 272, Jean Callerey de Pajaille

Denounced by Laurence femme Vincent Badesapt de Pajaille, convicted in 1611.

8 March 1614; informations preparatoires

(1) Pierre Chappon de Pajaille, 30

Reputation 6 or 7 years.

(2) Nicolas Badesapt de Pajaille, 25

Previous year he had quarrelled with Jean, and they had fought with their fists; Jean had threatened him 'qu'il luy feroit despendre son bien sans qu'il se donne de garde'. Soon afterwards became very ill, bedridden for 3 or 4 months, believing himself bewitched by accused. One day dragged himself outside house, and saw Jean, who was nearest neighbour. Called him witch, and said that if he did not heal him he would have him taken and burned, and 'qu'il se devoit bien contanter de l'avoir sy longtemps faict languir'. Only reply was that if there were others present he would take action against him. Same night witness felt much better, rose to eat and drink, and next day was recovered. Believed this had all been Jean's doing; long reputation.

(3) Jennon femme Jean de Sombois de l'Hermitage des Dames, 26

Reputation since residence. Some 7 or 8 weeks before had heard Jean Grand George, on his deathbed, claim that accused had bewitched him and was cause of his death.

(4) Marguitta femme Vincent Badesapt de Pajaille, 40

Was witness to scene between Nicolas Badesapt and Jean; former had said that he 'aymeroit mieulx despendre son bien pour le faire brusler que de le despendre languissant mallade comme il faisoit'.

(5) Jennon femme a Colas Badesapt de Pajaille, 27

Confirmed husband's deposition.

(6) Jean de Sombois de l'Hermitage des Dames, 30

Some 9 weeks before had heard Jean Grand George say he feared harm to himself or his household, because accused was angry over a lease he had secured from Mr. d'Estival, which he wanted for himself. Two days later took to his bed, died in 6 days. Reputation since residence.

(7) Catherine veuve Jean Grand George de Pajaille, 40

Told how husband had driven pigs to join herd one Sunday morning, and on return said that as he passed manure heap of accused he had felt an illness take him, which he believed was witchcraft, in hatred over some damage the pigs had done to one of his fields. Took to bed and died next Friday, saying as long as he could speak that Jean had bewitched him. Told her to go and tell him so, then called her back, 'et dit que puisqu'il luy convenoit mourir cela ne luy serviroit de rien, et que peult estre ledit prevenu luy causeroit encor quelques autres desplaisir'. Since then she had several times called him witch and blamed him for husband's death. Reputation since residence.

(8) Estienne Henry de Pajaille, 22

Some 3 years before, when Jean was outside house of witness, he saw Claudon Mongeay of le Vivier pass on way from woods. Complained that Mongeay gave him difficult wood to work with, but when he had some which was small and easy he gave it to others, making threats against him. A few days later Mongeay's wife fell ill and died, and witness believed this was his doing; reputation since residence.

(9) Claudatte femme a Claudon Ferry of Le Mesnil, 50

Reputation since his marriage and arrival; father and mother previously executed as witches at Saint Die.

(10) Thieriot Barbonnille of Le Mesnil, 30

Previous year they had done some work together - were both carpenters - and one Sunday had dispute over money accused demanded from him. Jean threatened him, and his wife overhearing this warned him not to make such threats. Soon afterwards a young cow died suddenly after passing in front of his house, which they believed to have been his doing. Reputation, and execution of parents.

(11) Mengeon Jean Claudon of Le Mesnil, 30

Was paistre of bestes rouges for Le Mesnil and Pajaille; last St. John's Day accused had brought him an old cow to take into woods with others. Objected that she would not be able to keep up and might get lost, so that for this occasion Jean should come with her. He said he had not eaten yet, but would come as soon as he had. Cow did get lost before his arrival, so he was very angry and made various threats. Soon after a fine cow died mysteriously strangled in the middle of the herd, which he attributed to Jean's witchcraft. Reputation and execution of parents.

(12) Nicolas Segaire de Pajaille, 60

Reputation since residence; had heard Catherine femme Jean Grand George accuse him of causing her husband's death.

(13) Nicolas Arnoulx de Pajaille, 52

Previous harvest Mr d'Estival had charged him to kill any geese found damaging his field of oats near house of accused, and he had killed 3 or 4. Great dispute and fight with Jean followed. On New Year's Day had painful fall at door of his house, which he believed had been caused by witchcraft of accused. Had several times called him witch without any action following.

(14) Vincent Ban de Sapt de Pajaille, 45

Confirmed his son's deposition; had been present when he accused Jean of causing illness.

12 March 1614; interrogation

Said he was about 30, a carpenter, native of Saint Die. Agreed that his parents had been executed for witchcraft, and that he had been arrested because of accusation by widow of Jean Grand George his neighbour. Knew of his reputation as a witch, but this did him great wrong; denied he had been seduced by his parents. Had come to live at Pajaille when he married a woman from the village nearly 6 years before. Agreed that he had disputes with his neighbours (Catherine Grand George and Nicolas Bandesapt), although in her case this was after she accused him. With Nicolas had been dispute over roof tiles which wind had blown in front of his house, and his wife had picked up; Nicolas had threatened to seek satisfaction from Mr d'Estival, and they had fought. Denied threatening him, but agreed to conversation at end of his illness.

Agreed to incident with lost cow, but denied he had been angry. Uniformly denied any harm caused to others, claimed that if he were a witch he would confess it freely.

13 March 1614; confrontations

Reproached that it was impossible for his parents not to have inducted him, particularly since his brother Francois had also been accused of bewitching the niece of the Grand Prévôt at Saint Dié, and had fled, some years before. He persisted that his parents had taught him nothing, and that he knew nothing about his brother's alleged witchcraft. Made no reproaches to witnesses, but denied all charges as before.

13 March 1614; procureur d'office asks for question ordinaire

15 March 1614; Change de Nancy approves

18 March 1614; interrogation under torture

As soon as he felt the thumbscrews said he wanted to confess. Some 6 months after marriage at Pajaille was in woods of Ramberviller, 'ou il y avoit heu grand peine, et estoit en grande fascherie ad cause de sa pauvreté et enduroit grande

famine'. Met big man dressed in black who said he had a hard time making livelihood, but if he gave himself to him he would give him money. Gave him piece of silver wrapped in paper, which turned out to be only an oak leaf. 2 or 3 days later, coming back from same woods with axe on his neck, met him again; this time was invited to renounce God, which he did. Man was called maitre Houbelat; this time gave him piece of gold in paper, which turned out to be sand, so that he saw 'qu'il estoit pauvrement trompé et abusé'. Given 3 kinds of powder; black to kill, red to make ill, white to cure.

Tried out black powder on some of his hens, which immediately died. Had killed a cow belonging to Jean Florentin of St. Remy because he would not sell him some oats - no-one had testified to this. Described how he saw Jean Grand George working land he himself had wanted to rent, and was very angry, then his master appeared and offered to kill him; he agreed, and Houbelat sprinkled powder on him when he was returning from chasing a pig. Then told of dispute with Colas Badesapt over tiles; this flared up again on Sunday when Colas had been drinking in tavern. Jean's wife heard and came up, but Colas, who had drawn his sword, struck her on the head with it and she needed attention from surgeon. Was very angry about this, and told Houbelat 'qu'il failloit donner ung rabasjoye audit Badesapt, et qu'il estoit desja tousjours ung des plus brave au sabat a la dance et l'ung des premiers'; his master offered to make him ill, which he did, until after 8 weeks he had pity on him and cured him with white powder.

Told of killing a horse belonging to Mr d'Estival because he did not give him as much work as he did some of his companions - again no deposition. Similarly had killed a cow belonging to Jean Clerc because he called him 'fils de sorcier'. Then told about affair with lost cow; again his master appeared, offering to kill finest cow in herd if he consented. He did so, then Houbelat turned himself into a wolf to strangle the cow. Continued with story of how Houbelat had met him and Catherine femme Grand George about a year before, and ordered them to take the form of wolves, using grease and skins complete with big teeth; they killed a cow which was subsequently taken to sabbat. Said he had seen Catherine at several sabbats.

Denied having killed Claudatte femme Claudon Mongeay, or caused illness of Nicolas Arnoulx. Told of sabbat; usual tasteless meat. Danced back-to-back to sound of 'une gingue'. Had objected to making hail because he feared dearth, and was beaten with a stick by his master, but assembly disappeared at this moment. Had seen Floratte femme Jean Chappoux de Pajaille, Catherine veuve Jean Grand George, Nicolas fils Vincent Badesapt, who had been taken by his mother Laurence, executed 3 years earlier, who had always been foremost in the dance. Some 20 others present, but were masked.

18 March 1614; interrogations

Confirmed all his earlier confessions.

19 March 1614; interrogations

Again confirmed his confessions. Said that at Sabbat 'il y avoit ung diable, ne scait son nom, assisté de plusieurs aultres diables qui commandoit a tous les aultres,

et a tous ceulx qui assistoient ausdits sabats, et recognoissoit assez que son maitre Houbelot n'estoit que serviteur des aultres, que de sa part ad cause qu'il est pauvre, il estoit tousjours mis en arriere et n'avoit que le reste des aultres.' Still denied that his parents had taught him witchcraft, or knowing anything about his brother (now named as Valentin) being a witch.

Said his master had not warned him that he would be arrested, but that the news was around the village, and he had not troubled himself because he had resolved on a prompt confession, 'tant avoit il regret d'estre ainsy tanté et abusé du diable'. Had only been held back by fear of leaving his two children destitute as they were; wanted to recommend them to charity of Mr d'Estival and inhabitants of ban, who should instruct them in the fear of God.

20 March 1614; procureur d'office for abbe d'Etival asks for death sentence

21 March 1614; Change de Nancy agrees

24 March 1614; sentence carried out