

Witch 335, Marion Parmentier 1

B 9592; witch 335, Marion Jacob Jean Parmentier, de Fouchy

9 July 1618; interrogation

Depositions are missing; was being held at Chateau du Hault Eschery, and brought to Ste Marie for interrogation. Charged with 'sorcerie et devineresse'.

Said she might be 60; had never been married, but since she was 15 'elle se laissa abuser de ses honneurs, et en a tousjours usez jusques au present'. Had had 5 children by various men, but all were dead, although she had done all a mother should for them. Admitted that she had left Val d'Orbey after being charged with witchcraft; had been imprisoned at Chateau d'Honach for a fortnight, but since the officials could not find indices against her they had banished her from the valley. Since then she had lived in various places, trying to make a living. Asked why she had not obeyed the orders of the Surintendant of the Val de Liepvre, who had told her to leave because of her evil repute, said this had been on advice of the late doyen, who had told her he would make her peace with the Surintendant.

During her residence had lived in various houses, and had supported herself by healing illnesses with good herbs; had learned this from 'devineresse de Tanviller', where she had lived for a year. Asked how she could tell if illness was 'sorcerie, mal de saint, ou autrement', said it was by looking at victims.

9 July 1618; confrontations

In connection with healing of Hanso Louys, said that 'la Grosse Nicolle' said she would knife her in the stomach if she cured him. Admitted that she had said 'que sy elle estoit sorciere, et qu'on la prenne, qu'elle en feroit encor prendre des aultres.' In connection with a couple of depositions, said that she was sometimes drunk, and so would not know what she might have said. Agreed to most of the depositions, and did not reproach any of the witnesses (had been 18 of these, although not quite all appeared for confrontations).

10 July 1618; interrogation

Now said 'qu'elle ne sauroit plus cacher son fait', and confessed to being seduced. Had been in childbed at La Poultrouye in Val d'Orbey, for two days only, and having no means of support she risked going to Keyserberg. On way back a horseman in black, like a gentleman, asked to have intercourse with her, and then gave her a little white stone, saying that so long as she had this she would never want for anything. Said she was obliged to give her master 'ung linceux' every two years to be exempted from sabbat, and had never killed people or animals.

Next day repeated this, refusing to confess any more.

14 July 1618; Change de Nancy approves question ordinaire et extraordinaire

17 July 1618; interrogation under torture

Made some difficulty about confirming earlier confessions, but finally did so. Would confess no more, so she was racked, and then made further admissions. Had

renounced God; master was Persin, and in German Petterlen. Had been to sabbat once, 4 years earlier, with one named Pinadette and another from St Phillippe whose name she did not know.

Explained how devil had helped her with healing. In case of daughter of Jean Didier Martin had told her that woman who had given her the illness would pass next morning carrying milk, and would have a mark on her face - devil had agreed to mark her.

Confirmed confessions freely next day.

21 July 1618; Change de Nancy calls for further torture to obtain full avowals and details

24 July 1618; interrogation

Threatened with torture, but not actually tortured. Said that she gave 'linceux' to devil every time she consulted him. Was asked 'sy elle est point devineresse et magicienne, et sy le malin n'estoit subject de l'obeyr toutes et quantefois qu'elle l'appelloit. A dit qu'elle obeissoit au diable, et que le diable obeissoit a elle, toutes les fois qu'elle vouloit, moyennant les linceux.' Devil only commanded her to heal maladies, but could do nothing about 'maulx de saints'. She used her white stone; held in hand by her or her patient, it sweated to indicate an illness given by witchcraft. Also made witch who had given it come to the place, as la Pinadette came to house of Gabriel Pierre, whose wife she had made ill with a drink, which would have killed her if she had drunk it all.

Asked how she made them come, said she put mixture including bread, holy water, lavender, and blessed wax in the fire; while doing this 'elle devinoit et scavoit' the person who was suspected.

Asked about accomplices, named wife of Blancpoil, widow of Colas Prevost, widow of Isaye Guerin, and one Blaisatte; also Jean Urbain, who had come to sabbat on horseback and been only man present, and la grosse Nicolle (these in addition to those already named). Judges asked her to be sure about these charges, on peril of her soul, and she insisted she would maintain them to her death.

27 July 1618; Change de Nancy approves death sentence, by strangling followed by burning

31 July 1618; formal sentence to this effect by court of valley. Then executed; maintained charges against wife of Blancpoil, widow Guerin, la Pinadette, and Jean Urbain, but discharged widow of Colas Prevost and Blaisette, of whom she only knew by hearsay.

Property only worth just over 19 francs.