

Guillemette Clergue de Montailou Confession 25

Confession of Guillemette, wife of Pierre Clergue of Montailou

In the year of the Lord 1320, on the 16th of October, Guillemette, the wife of Pierre Clergue of Montailou, who was strongly suspect, in the matter of heresy, of having seen, heard, and adored the heretics, of having believed in their heretical words, of having sent them some things, who was cited in this matter and, appearing before the Reverend Father in Christ my lord Jacques, by the grace of God bishop of Pamiers, assisted by Brother Gaillard de Pomiès, substitute for my lord the inquisitor of Carcassonne, in the presence of Brother Arnaud du Carla, O.P. and of myself Guillaume Peyre-Barthe, witnesses to these convocations, in the Episcopal chamber of Pamiers, swore on the holy Gospels of God to tell the entire, simple truth concerning this accusation, as much concerning herself as charged as concerning others living and dead as witness. This oath taken, she said, avowed and deposed as follows:

About 25 years ago, I do not recall the exact moment, but around the time of the wheat harvest, I myself and my mother, Alazaïs, the wife of Bernard Riba, had gone to cut a field of wheat that belonged to my father and is located at A la Cot, in the region of Montailou. While we were in the field, I said to my mother: "Where is my brother Pons?" She replied that he had accompanied his brother by her, Prades Tavernier (the heretic) up to the col de Marmare. This Prades wished to see Madame Stéphanie de Châteauverdun. A moment later, my brother Pons arrived at the field. I said to him: "Where are you coming from?" He replied that he had accompanied Prades Tavernier, who was going to see Madame Stéphanie de Châteauverdun, up to the col de Marmare. I then asked my brother and mother: "What is our own uncle Prades doing with this Stéphanie? Why has he left his home and ceased to practice his profession as a weaver for her? Why is he giving away and selling his things?" My mother and my brother told me that our uncle Prades was with Madame Stéphanie because she was selling her goods, and that the two of them, that is to say Prades and Stéphanie, were hoping to go to Barcelona. I said to them: "And what do they want to do in Barcelona?" They told me that they were going to be with the good people. I said: "And who are these good people?"

My mother told me that these good people were the men who are called heretics, but who, even so, are good men, who send souls to paradise, who do not touch women, nor eat meat, nor do any sort of evil. I said to my mother: "How can they be good people, if they are called heretics?" She told me that I was foolish and ignorant because these were good and holy men, who sent or gave souls to paradise. I said: "How can these heretics put souls in paradise? Is it not the priests who hear confessions and administer the body of the Lord, by means of which, according to what they say, souls are saved?" My mother told me: "We can see that you are young and ignorant." And my brother agreed with what my mother said.

I told them not to reveal to my husband that they had talked to me of such a subject, because, I said, my husband would kill me if he knew that my mother and my brother had told me this, because he had a great hatred of heretics and often spoke ill

of them. My brother and my mother told me not to reveal to him that they had spoken to me of this matter, because if he knew, he would call for help at once and denounce me and we would all be lost. That is why I have kept quiet about these things until now, and I never spoke to anyone about them after.

And since the field was finished being cut that day about the hour of tierce (9 AM), we did not speak further of this, and my brother and my mother never spoken to me about it afterwards.

Several days after my brother and mother had said this, I was in the main square of Montailou on a feast day, holding my daughter in my arms. Bernard Tavernier of Prades came by, my uncle, the brother of my mother. He asked me if it had been a long time since I had seen his brother Prades Tavernier (the deceased heretic). I told him no. I then asked Bernard what he wanted from this Prades. He told me that he wished to see him because he had found someone who wished to buy his household tools, which Prades was selling. I asked Bernard if he knew why Prades was frequenting Madame Stéphanie de Châteauverdun, and I asked him by saying: "What is Prades doing with that woman?" Bernard told me that he understood him to be looking for the good people who send the souls of men to paradise. I told him: "And what sort of people are these?" He told me that the good people are those who are called heretics. I said: "How can they be good people, of whom the priests say so many bad things, and whom they burn if they can catch them?" Bernard was quiet and left me.

Several days later, one feast day, I was at the place just to the side of the house of Bernard Riba my father and in the courtyard of the house there were Gaillarde, the wife of Pierre Dejean of Prades, my mother's sister, who called me, asking me what I was doing as I approached her. When I was near her, she asked me: "Where is my sister Alazaïs?" I said that I did not know, but that she had been in the house just a short time before. Gaillarde then said to me: "Has it been a long time that my brother Prades has been here?" I told her yes, and that Bernard, my uncle, had asked me in the same way if she was not there. She told me: "If he had been there, I would wish to speak to him." And, she said, this was why she had come. I said to her then: "What is Prades doing, giving away and selling his goods?" She replied that he frequented Madame Stéphanie de Châteauverdun and with her, was looking for the good people. I told her: "And who are these good people?" She said that the good people are those who are called heretics. I said: "How can they be good people if they are called heretics?" She replied, on the contrary, that they were good people, because they sent souls to paradise, did not touch women, did not eat meat and never did anything at all evil. And as I had said to Gaillarde, I asked: "How can they be good people, when the priests speak so badly of them?" She replied that the priests were persecuting these heretics to the point that if her son Pierre Prades, the priest, who was living then at Joucou, knew that she had come to speak with Prades Tavernier, he would never want to see her again, nor do good for her in any way.

This Gaillarde died at Joucou, where her above-mentioned son had brought her. I believe that her son had made her come to Joucou because he sensed somehow that she was adhering to heretics. Otherwise, I do not know.

Later, toward the middle of the year, on a day that I do not recall, I went to my father's house. While I was there, my mother was kneading bread, and Prades Tavernier and Raimond Roché were seated on a bench near the fire and all at once,

when I came into the house, Raimond Roché said to me: "So, Guillemette, you don't want to sit here with us?" I said no, because I had something else to do. While I was in the house, Prades and Raimond were talking in secret. I only heard that they were frequently mentioning Madame Stéphanie de Châteauverdun. I also heard Raimond Roché say to Prades that God would compensate him. I do not know, however, why he said that, and I did not understand what they were saying. Then, having taken some bread and flour, I left the house. When I was outside, I found the late Guillaume Benet of Montailou, whose bones were later burned for heresy, who wished to go into my father's house. When I met him outside, he said to me: "Who is in the house?" I said: "Go on in and you will see." And I saw him enter into my father's house, in which, as has been said, were this Prades Tavernier and Raimond Roché.

Six months later, when this Prades was no longer moving freely around the countryside but was secretly hiding, one day I needed some combs to comb the hemp and I went to my father's house. When I was at the door of the house, I found my said brother who was leaving the outhouse. I asked him: "Is madame my mother within?" He said: "And what do you want with her?" I said that I wanted some combs. He told me that my mother was not at home, and she had gone to get water and that she would not return for a long time. Not believing what my brother said, I went into the house. He told me not to go in, and put his arm in front of me. But as soon as I had entered through the door, I saw seated on a bench near the fire the late Prades Tavernier and Raimond Roché. They saw me, and Prades got up and went into the chamber while Raimond Roché remained on the bench. I did not call and I did not reveal to anyone, at that time or later, that I had seen this Prades at that place, but I left my father's house.

Four years later, it was being spoken of quite commonly that Prades had been made a heretic, and I had an infection in my right eye, that we call in our tongue, "avalida". Someone said that the wife of Prades, named na Ferrière, knew how to cure this sickness. I went one summer day to this woman's house to find a cure for my illness. When I did not find her at home, I went to the house of my uncle Bernard Tavernier and found at his house his wife Albia, who told me that, since I had come I should wait for this Ferrière, which I did. When it was night, and the fire had been lit, Prades Tavernier the heretic arrived, carrying a parcel of clothing, it seemed. When he had come in, Albia rose up for him and he, who was then dressed in dark work clothes, looked over and saw me. He said to me: "Guillemette, how is it that you are here? Did your husband beat you?" I said no, but that I had come because of the illness in my right eye to see this Ferrière. Prades entered also into a cellar that they had there, and left again soon after from this lower level.

I then asked Albia: "And where is my uncle going? Where will he sleep tonight?" She replied that he would not sleep there that night, and that some other people were waiting for him outside. A moment later, Bernard Tavernier arrived from his field, carrying on his shoulder an axe or a hoe. Albia told him that his brother Prades had come and asked him if he had found him. He said no, and that he did not know by which road he had departed.

At this time, when Prades Tavernier was disposing of his goods and was absent from Prades and Montailou for several days, and was frequenting Madame Stéphanie de Châteauverdun, on the feast day of the apostles Peter and Paul (June 29th) Alazaïs, the wife of Raimond Roussel de Prades, who at that time was living with her husband at

Laroue d'Olmes, came to my husband's house. This Alazaïs is the full sister of my husband. As for Raimond Roussel, he was absolved of heresy and wore the crosses, even before I was born (and I am about 40 years old.) Having arrived at my husband's house, Alazaïs told me to come with her to the church Saint-Pierre de Prades. I told him that I did not dare to go there without my husband's permission. She then asked him for permission to go to this church and the two of us went together. As we were traveling, Alazaïs made me put on a smock that she was carrying. After we heard mass, we went together to eat at my uncle, Bernard Tavernier's house.

While we were at table, Alazaïs said to Bernard: "Where is Prades Tavernier? His house looks almost deserted. Have you noticed?" Bernard replied that he did not know where he was, and he had not seen him for four days. He was astonished that he had not come to the feast. After we ate, I reveled and danced with the other young boys and girls of Prades and that night we dined, Alazaïs and I, at Bernard Tavernier's house. While we were eating, at dusk, Prades Tavernier arrived; he entered quickly into the house and took from his breast some dead squirrels and threw them down. Then he sat down with us and ate. While we were eating, he said to Alazaïs that she had done well to come and to bring me. Alazaïs replied that she had come out of love for him and in hope of seeing him. Prades said to Alazaïs and to me: "And why did Alazaïs, my mother, not come with you? It seems to me that she is not concerned at all!" We replied that we had not included her in our trip to Prades. When we had dined, I went with Albai, Bernard's wife, to the upper chamber of Prades Tavernier and Alazaïs spoke for a moment alone with Prades. I do not know what they said to each other, but before they spoke thus, in rising from the table, Alazaïs said to Prades: "I am quite astonished that you wander away from your house and that you have stopped weaving, because you could find a lot of work." Prades told her that he was tired of weaving, and he did not wish to do it anymore.

After Alazaïs had spoken with Prades, he asked us to stay there for the night. We did not want to do it, but we left and came back to Montaillou to my house. Bernard accompanied us just to the outskirts of Prades. While walking, Alazaïs asked him: "Why is Prades no longer weaving cloth as he used to? He makes a good living with his profession." Bernard replied that he did not want to weave, because he was tired of it. He had sold the tools of his profession and after he worked for one day, he would travel for three or four. And he often went to Châteauverdun.

-Have you ever called for aid or indicated to someone who could and would wish to arrest or denounce this Prades, that you saw this? -No.

After this, the same year as above, the 5th of November, the said Guillemette, appearing judicially in the episcopal Chamber before my said lord bishop assisted by Brother Gaillard, said:

About a year before Prades Tavernier and the other heretics were arrested, my brother had thrown his wife Fabrissa out of my father's house, where he lived with his wife. He threw her out, as I understood it, because when she was in the house, the heretics could not meet there as they were accustomed to do. And I believe this because I often heard my mother and my brother say, in anger, that it was the devil who had brought this Fabrissa into their house and that since she had been there, nothing had gone right. Thus when this Fabrissa was chased from the house by my brother,

one day when I had need of an animal that I wished to send to Tarascon to pick up some wheat I needed, I went to my father's house for this animal, and I found the door closed from the inside, which made me think my mother was sleeping in the house. I knocked on the door, which I could not open, until the neighbors told me that my mother was not there, and that she was in the field with my father, my brother and an animal to harvest beets.

I returned that evening, at dusk, and entered with the beasts who were returning to the house. When I was inside the buildings, where I could see into the interior of the house, I saw my brother talking with Prades Tavenier the heretic. Seeing them, I greeted them, saying: "God save you!" Prades then replied: "Is that you, Guillemette?" I said yes, and my brother said it was the devil who had made me come there and that he wished the devil would carry me off if I continued coming so often to the house. I replied that I had only come to the house today because I was upset about having so little wheat and I wished to borrow their beast. My brother told me that today they had been in the field with this beast, and, this said, Prades and my brother quickly left the house and went up towards the château of Montailou, taking the route towards Prades, as I saw.

Then I went back in to my father to borrow the animal. He told me that he could not and dared not lend it to me without his son's permission, but that I could come back tomorrow, and when my brother had come back, I could have the animal. And I did this the next day, and came back to my father's house. My brother had not yet come back, nor the following day. My father lent me the animal I asked for.

And she did not wish to say anything more at this time.

(November 14th, in the Chamber of the bishop's palace, before the bishop and Brother Gaillard):

After this, one day I asked my mother, who was driving an animal to the field, in order to harvest beets, to give me some grass. She told me to look in the building where they kept the straw and hay and to take a sheaf, and then when I had taken it, to quickly leave the house with it, because if my brother found me he would perhaps take it back from me. I went into the granary, and saw at the top, Prades Tavernier seated in a ray of sunlight, reading a black book about the length of my hand. When he saw me, he arose, flustered, as if he wanted to hide himself and said: "Is that you, Guillemette?" I said, "Yes, sir" and asked him: "What are you doing here?" He replied: "No particular reason, I am just taking the sun?" Since I wanted to take some hay, he asked me, "Do you want some hay?" I said yes, because my mother had told me to do so. I took it, and Prades entered, through the wall of the granary, where a board had been removed into the proper house of my father. He passed his head through the hole where the board had been removed. When I had taken as much hay as I wanted and was going to return with it, he said to me: "Do you want to sit a while with me?" I told him that I could not, because I was afraid my brother would take the hay back from me, if he came.

-At the time when you saw him thus, hidden, was it commonly spoken of in the region that he was a heretic? -Yes, my mother had already told me that he was a good Christian.

The next day, I went to Ax with my husband. He was bringing an animal loaded with wheat, to have it milled at Ax. I myself was carrying 5 chickens and some eggs to sell at Ax. When we were below the hill of Marmare and Plan de l'Angle, I looked over toward the forest called "del Tisheire" and saw my brother Pons who was wearing a bundle on his shoulder and behind him, separated a bit, Prades, who was carrying three or four sheepskins on his shoulder. They were walking off the road about the distance one could shoot a crossbow. I waited for my brother in order to talk to him. He told me to go with my husband and not to wait for him. And then my husband and I went to Ax by the less steep route. My brother, climbing higher on the mountain, went toward Prades, and they two of them took the mountain route.

-Did your husband see Pons and Prades? -He certainly saw Pons, but I do not believe that he saw Prades, because this latter went quickly into the forest and just as quickly out.

-Did you say to your husband that you had seen this Prades? -No, because I was afraid that he would maltreat me, if I told him this.

A very short time thereafter, my mother and I were going to Ax, carrying with us some hemp thread, because we were going to make a piece of linen or hemp. Having arrived at Ax, we went the house of a weaver whose name I do not recall and we wove the thread. My mother needed more thread and she told me that she was going to buy what she needed. I told her to buy it quickly and and come back, because night was falling and it was time for us to return to Montailou. My mother told me that she would be right back and she left the weaver's house, while I stayed, and I saw my mother go into the house of the late Sibille den Balle of Ax.

When I had been waiting for her a long time, seeing that she was not coming back, I went into this Sibille's house where I had seen her enter, and having entered into the house, at the foot of the stairs, I looked up into the upper room and saw Sibille and my mother standing in front of two men who were resting on a chest. I recognized one of them, Prades Tavernier and I believe that the other was Guillaume Authié the heretic. I called to my mother from the foot of the stairs, saying: "Hey, Madame!" Sibille, upon hearing this, said: "What is it?" My mother replied that it was her daughter. Sibille said "How is it that you have brought here this young woman, who lives with bad people and has a husband who is a spiteful man? We do not want her to come here anymore in the future." My mother told her that she had not brought me here, but had left me at the weaver's. A moment later, my mother came down toward me, and told me angrily that I was wrong to come into this house, and the men who were there had reproached her for it, saying that she was wrong to bring this prima donna, who would denounce them to her husband, who was from a bad family, and a spiteful man, who could bring them bad luck. She told me later that I was under no circumstances to tell what I had seen to my husband because he would do ill to me and kill me. I then asked my mother who the other man was who was there with Prades. She told me to be quiet, and that it did not concern me. And the two of us returned to Montailou.

Some time later, I had made bread and I wished to cook it in the oven at my father's house. When I was in the house and I had made a fire outside the oven, in order to set it, lit, into the oven, the late Arnaud Belot of Montailou came by and he was carrying under his over-tunic a rolled-up shirt. Seeing me, he hid this shirt, at the command of my mother, under a board and went away. While putting the fire into the

oven, I was not careful to place it in the inside and a bag in which there were some small fish, some spoons and something else was burned. Seeing that this was burning, I tried to take it out of the oven, but I could not. A moment later, my mother asked me if I had looked in the oven before setting the fire. I said no. Then, very upset, she hurled maledictions at me. Eight days later, when I spoke with her, she said that there were fish in that bag which the elder Prades Tavernier had left there.

And since she did not appear to have completely told the truth concerning heresy, nor concerning herself or others, she was sent on the order of my lord the bishop to the prison des Allemans.

(The 24th of December, in the episcopal chamber, before the bishop and Brother Gaillard.)

Some time before the people of Montailou and of Sabartès were cited at Carcassonne and accused of heresy (I do not otherwise recall the exact time), one day which I also do not recall, I was going to make hay in the region called A la Cot. While going there, I met the late Guillaume Maury of Montailou, who was coming from Ax and singing; I told him he must have drunk quite a lot to be returning so joyously. He told me that he had indeed been at Ax until midnight the night before, where he had gone to grind his wheat, which he was carrying on an animal. I then said to him: "How did it happen that you were at Ax until midnight? When my husband goes there to grind his wheat, he returns home completely exhausted by the flour dust and having to stay awake." He replied that he had only stayed a short while the night before in the mill but he had stayed with the late Sibille den Balle of Ax. I asked him what he had done there in her house. He replied that he had gone there to see Guillaume Authié and Jacques Authié, the holy men who were in her house and that they had passed the night there. He also stayed there the previous night. He then said to me: "And you, have you not made your promise to these holy men?" I replied: "What sort of promise ought I to have made?" He said: "I am not saying that you will die now, but that, when you die, you will have need of these men." I told him that I had never heard anyone talk of this promise until now and, this said, Guillaume left me.

But both before and after this, I often saw this Guillaume enter into my father's house when the heretics were there.

The following also came, with or without him, to that house where the heretics were staying:

Bernard, Raimond, and Guillaume Belot, Guillemette Belot, Guillaume Benet and Raimond Benet his son (this Guillaume and this Raimond were not cited at Carcassonne, as far as I know, because they were already dead): I do not know if their bones were later burned, but I know very well that they were believers: that was the general opinion at Montailou, and everyone said openly that the heretics were lodged at Guillaume Benet's house) One day when I was going to get water, I ran across Guillaume, who was coming along the road from Ax. I asked him where he was going. He told me that he was coming from Ax and that he had been at Sibille den Balle's house, where he had picked up some fabric. As for myself, I deduced that he was a heretic, since Sibille's house seemed to be a hotel for heretics.

I also saw Ermessende, the wife of Pierre Marty, enter there, who was fleeing because of her heresy. She escaped the day the men came from the inquisitor of

Carcassonne to arrest the people of Montailou for heresy. In the morning, she put a loaf of bread on her head and carried a sickle and when she met the men who were guarding the roads, so that the inhabitants of Montailou could not escape, she told them that she was a stranger and was going to help with the harvest. And she fled by deceiving them thus. This was talked about openly in Montailou. This Mersende, around the time Prades Tavernier the heretic was coming to see Madame Stéphanie de Châteauverdun, when I met her once on the road while going to get water, said: "Do you know if your mother is home?" I told her that I did not know, because I had not seen her that day, and asked her: "What do you want with her?" She replied that she wished to talk to her and ask her if she knew where Prades Tavernier was and then said to me: "Do you know how long Prades Tavenier has been in your mother's house?" I told her that I had not seem him for a long time. I then said: "What do you want with him?" She replied that she wished to speak to him because she had need of him and, this said, we parted.

And I saw Mersende go along the road to my mother's house. What she did with my mother, I have no idea. At the time when the heretics were living in the house of my father, I saw her two or three times carrying cabbages and I believe that she brought them to my father's house for the heretics.

She was in her garden one day and she called to me. I replied and she told me that she had picked some cabbages that she wanted to give to my mother and she asked me to bring them to her. I replied that I could not do so, because I had small children by the fire. She brought them then, in full view, to my mother's house. I believe that Prades Tavernier the heretic was in the house at that time.

At the time when the heretics were traveling around the country, I do not remember when, one day my son Arnaud, who was very small, was carrying three or four apples or medlars (I do not recall which of these two). I asked him where he had gotten these apples (or medlars). He said that it was Mersende Marty who had brought these apples or medlars wrapped in a cloth to his grand-mother (my mother) and down below his grandmother had given him the ones he was carrying. But I do not know if this Mersende gave these apples or medlars to my mother so she could give them to the heretics or for some other reason.

My mother told me that this Mersende loved Prades as much as she did, because she was a believer.

I saw Pierre Marty, the husband of this Mersende, in my father's house when the heretics were there.

Those I saw enter into the house when the heretics were there are: Alazaïs Maury, her husband Raimond Maury, and their son Guillaume Maury. I once saw Alazaïs Maury at that time bring a wooden pitcher of milk to our house. Several days later, while going to church, I met her and told her that she had made a generous offering and that God would recompense her for the milk that she had brought to my father's house. She replied that it was a good thing to do good for the people in our house, because they themselves did well to "all who have goodness." After that she said that we should be quiet, because some other women were coming. I thought then that she was indicating the heretics in her phrase "who have goodness", for whom the people in my house were doing good and I believed it the next day when I said to my mother that I had thanked this Alazaïs for the milk and she had replied that it was good

thing to do good for the people in my father's house because they did good for all who had goodness. My mother then told me that this Alazaïs was a good believer. I said to her: "I am quite astonished by that because I have never heard this spoken of anywhere else." My mother told me yes, she was a good believer and that her husband Raimond Maury and her son Guillaume Maury were also good believers. I understood by this that they were believers in the heretics.

Later, another day, my mother told me that if I wanted to weave some cloth to make sacks, I should bring the thread to this Raimond Maury, who was a weaver, and that I should not be afraid to have something made from this thread, because, she said, he was good and true. I understood her to mean that he was a good believer in the heretics. But my husband did not want me to bring thread to have Raimond make sacks.

At the time when the heretics were in my father's house, I saw the late Arnaud Vital of Montailou visit the house. I saw him come one day to repair my husband's shoes. When they were repaired, since I did not have anything to pay him with, and the feast of Pentecost was approaching, I told him to wait for payment until just after Pentecost, because then I could pay him after I had sold a few chickens. He told me he would not agree to that at all, because my husband was a real bastard. I told him on the contrary that he was a good man and better than he. Arnaud replied that he himself was better than either me or my husband. I understood that he had called my husband a "real bastard" because he was not a believer in the heretics. Guillaume Belot, who was present when these words passed between Arnaud Vital and me, said to me: "Are you of our faith and our belief? Have you ever spoken to your husband of what we are doing, Arnaud Vital, myself and the others?" I replied that I did not dare to speak of him about it, because he had threatened to chase or kill me, if I went to visit any place where there were said to be heretics. Guillaume then said to me: "Be careful that you do not speak of this to your husband, because he is a real bastard."

At the time when Prades Tavernier was a great believer in the heretics, and had already abandoned his profession as a weaver, and was leaving to frequent Madame Stéphanie de Châteauverdun, he came one day to my mother's house in Montailou and I met my mother in the street, carrying a flagon of wine. I asked her where she was going. She told me that she was coming from the house of Mengarde, the wife of Pons Clergue, where the said Prades had sent her to buy some wine. He was in the house and this Mengarde, she said, had given her the wine that she was carrying for the love of Prades and did not wish to be paid for it. "How is it that she does not want to be paid for the wine that you are carrying?" She told me that this Mengarde was a friend of Prades and was devoted to him.

When my mother was cited by my lord the inquisitor and went there, Mengarde told me that she had asked her, upon parting for Carcassonne, to do something for me and my children (because I had many young children) and she told me that she would help us, out of regard for my mother. And this she did.

When my mother came back from Carcassonne, I told her that Mengarde had said this to me when she left and I asked her why she had told me this and if she, my mother, had asked her to do something for me. She told me it was true, that she had entreated her to be good to me at that time, because this Mengarde was of good faith

and a good believer. I understood that this Mengarde was a believer in the heretics because this is how the believers refer to each other in speaking.

About 14 years ago, Bernard Clergue was arguing one day with Guillemette Belot, his mother-in-law, and I heard him menace her and her son Guillaume Belot with Carcassonne, when he was there. Guillaume then said: "It would be better for Bernard Clergue to remain silent about Carcassonne, because he has brought good bottles of wine there." I understood Guillaume to mean that Bernard had brought many bottles of wine to the heretics and I also heard the same thing said about Raimonde, the sister of Arnaud Vital, who, at that time, lived as a servant in the house of Raimond Belot and his brothers.

One day, at the time when the heretics were in the country, I was coming back with water, and I was passing in front of Raimond Belot's house. I saw in the upper floor of the house two men dressed in green cloth and I was astonished because no one in that house ever wore such fabric. I looked back in order to catch a better glimpse of these men. They saw that I was turning back and they hid themselves in that room. I thought then that they were heretics.

And she did not wish to say anything more.

After this, the year of the Lord 1321, the 17th of July, the said Guillemette was let out of the prison in which she had been detained in the château des Allemans, and appeared judicially before the said lord bishop, assisted by Brother Gaillard de Pomiès, substitute for my lord the inquisitor of Carcassonne, in the episcopal chamber of Pamiers, in the presence of the religious persons, Arnaud du Carla, O.P., of the convent of Pamiers, Jean Gaillard, monk of Fontfroide, the discreet persons Mister Guillaume Audibert, licensed in Law and bachelor in Decretals, master Bernard Gaubert, jurist, and myself Guillaume Peyre-Barthe, notary of my lord the bishop, witnesses to this convocation. All her preceding confessions were read to her intelligibly in the vulgar tongue and she was asked if everything contained therein was true and if she wished to persist in her confession. She replied that everything was true and that she wished to persist in this.

-Did you believe that the heretics were good and holy men and that they could save souls, as was said to you by your mother, your brother, your uncle and your aunt and other persons named above? -No.

-Did you adore these heretics, have you given or sent them anything? -No.

-Have you had with them a conversation in which you said you wished to be received into the faith and their sect if you were to fall ill? -No.

-Did you have the intention, if you were to fall ill, to be received into their faith and their sect? -No.

-Do you wish to add or retract anything to or from your confessions? -No.

And since she had been retained a long time in prison, because it was believed that she knew much more and had committed much more in terms of heresy than she had confessed, because of the many probable deeds contained in her confessions, and because of the strong presumption against her, because she was the niece of Prades Tavernier the heretic and her father and mother were hosts to the heretics; thus, having been frequently interrogated, she did not wish to avow more, the rest being left on her conscience, she was asked if she repented of everything she had committed in the crime of heresy, and what she had avowed. She said yes. Interrogated if she had ever

before confessed what precedes either judicially or sacramentally, she said no: when asked if she wished to accomplish and perfect the penances which my lord the bishop and the inquisitors might judge good to enjoin upon her, she said yes; if she wished to abjure all heresy, belief, complicity and reception of heretics, to sustain and preserve the faith which the holy Roman church maintains and preaches, to pursue the heretics and their believers, she replied yes, and asked for absolution, saying:

I, Guillemette, appearing judicially before you, Reverend Father in Christ, Jacques, by the grace of God bishop of Pamiers, abjure entirely all heresy that rises against the faith of our Lord Jesus Christ and the Holy Roman Church, and all beliefs of heretics, of any sect condemned by the Roman church, and especially of the sect which I followed, and all complicity, welcome, defense and frequenting of these heretics, under pain of punishment which is due in case of a relapse into the heresy here renounced judicially;

Item I swear and promise to pursue according to my power the heretics of any sect condemned by the Roman Church and especially the sect that I followed, and the believers, followers, welcomers and defenders of these heretics, and those that I know or believe to be in flight for reason of heresy, and to have arrested and sent, according to my power, any heretic at all among them to my said lord bishop or to the inquisitors of the heretical deviation at all times and in any place that I learn of the existence of the above said or one amongst them;

Item I swear and promise to hold, guard and defend the Catholic faith which the Holy Roman Church preaches and observes;

Item I swear and promise to obey and defer to the order of the Church, to my lord the bishop and the inquisitors and to appear on the day and days assigned before them or their replacements, at all times and in whatever place that I receive the order or requisition on their part, by messenger or by letter or in some other way, to never flee not absent myself knowingly in a spirit of contumaciousness and to receive and accomplish according to my power the punishment and the penance that they may judge good to impose upon me. And to this effect I engage my person and all my goods.

After this, the year of the Lord 1321, Thursday, the 30th of July, Guillemette, wife of the above-mentioned Pierre Clergue, having been released from the prison of the château des Allemans, appearing judicially in the episcopal chamber of Pamiers before my lord the bishop and the religious person Brother Jean de Beaune, O.P., inquisitor of the realm of France commissioned by the apostolic See, swore on the four holy Gospels of God, touching them physically with her hand, to tell the pure and entire truth on all that concerns the Catholic faith and the Inquisition, and on the fact of heresy, as much concerning herself as charged as concerning the others both living and dead as witness. And then, when the confessions she had made before my lord the bishop had been read to her and recalled and translated intelligibly, she said and replied that she wished to hold them and persevere, and she renewed, ratified and approved them, saying that she wished to live and die in the state of these confessions, of which the tenor is more fully contained in the sentence to be given against this Guillemette.

After this, the 2nd of August, Bataille de Penne, notary of my lord the bishop, came in person to the tower of Pamiers on the order of our said lords bishop and inquisitor, and once there, cited precisely and peremptorily the said Guillemette, who was detained as a prisoner there, to appear the same day before tierce in the cemetery of Saint-Jean-Martyr of Pamiers before the said lords bishop and inquisitor, there to hear her sentence on the fact of her heresy by reason of the avowals made before them. The same Guillemette accepted this date of her own free will spontaneously, in the presence and witness of the rector of Génat, Jean Routinier, priest, Jacques de Montsaly and Pierre Rega, gaoler of the tower.

The same day the said Guillemette appeared in the cemetery Saint-Jean as had been ordered by Bataille de Penne, above-mentioned notary. And we, the said lords bishop and inquisitor proceeded then to pronounce her sentence in the following terms: "Let all know, etc." See this sentence in the Book of the sentences against heresy.

The above-mentioned citation with the deferral until tomorrow and the sentence of the said Guillemette were received and written in his protocol by the said Bataille, because at that time I, Guillaume Peyre-Barthe, notary commissioned by my lord the bishop in all matters touching the Catholic faith, was not present, by reason of the malady of which I was then suffering. But I have extracted that which precedes from the notes of the said Bataille, and I have written them in this book, on the order once again of my said lord bishop.

The letter of commission of Brother Gaillard de Pomiès, sent by my lord the inquisitor of Carcassonne to my lord the bishop is as follows:

To the Reverend Father in Christ my lord Jacques, by the grace of God bishop of Pamiers, Brother Jean de Beaune, inquisitor of the heretical depravity in the realm of France, commissioned by the Apostolic See, sends health and respectful, devoted reverence. Since in your diocese, with the permission of the Lord, cases of heresy, alas, are frequently discovered, and since we can not easily come into your presence, being very busy, we remit to Your Paternity, to the great wisdom and circumspect judgment that has made you our trusted confidant, full tenure at the present time and, having called Brother Gaillard from our order, the convent of Pamiers, we consent that he may report to you, without having to consult with us, to proceed freely as regards the sentencing, and imposing of penance of the cross, but not including imprisonment in the dungeon, or to making good on a penance already imposed by you.

The book is finished, praises and thanks to Christ. Amen.

And I, Rainaud Jabbaud, cleric of Toulouse, sworn in the matter of the Inquisition, have, on the order of my lord the bishop, faithfully corrected the said confessions against the original.