

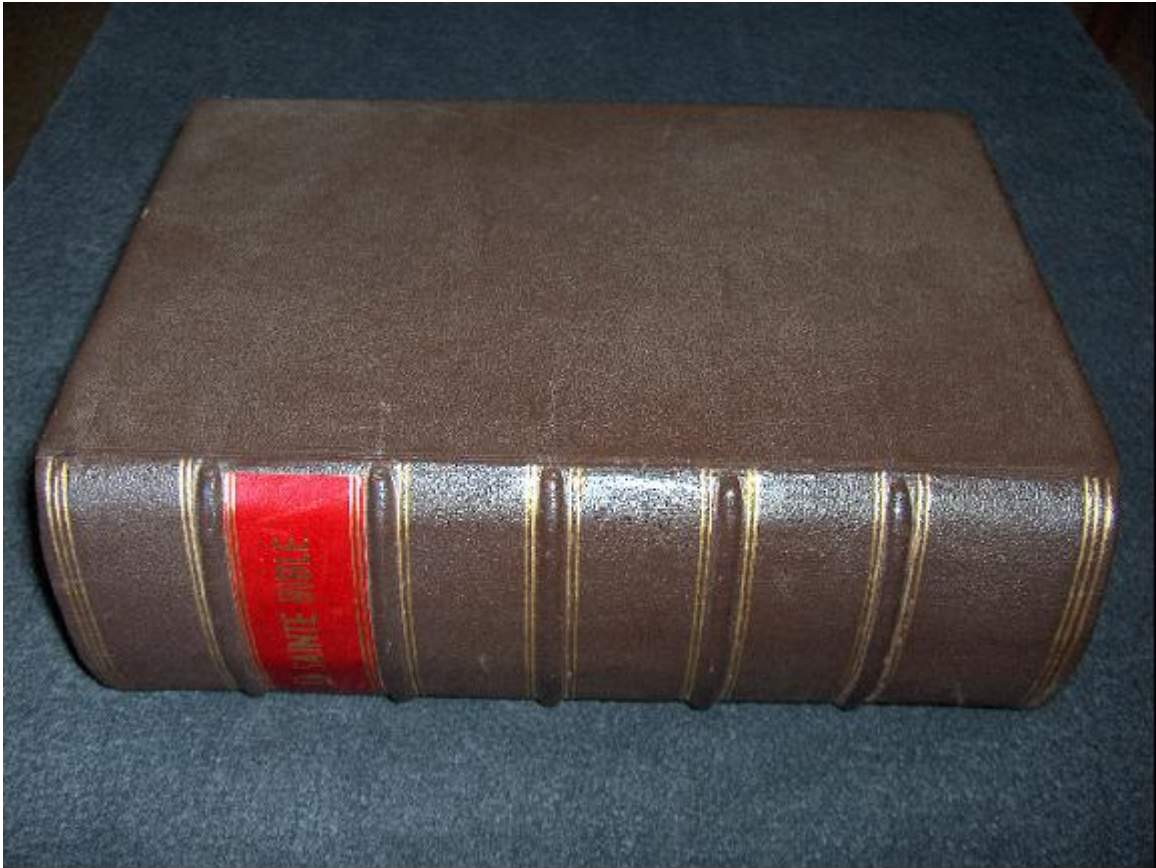
**BIOGRAPHY OF  
ANTOINE ALEXANDRE FAURE (1685-1736)**

by

Alexander Pierre Faure (1946-)

**Introduction**

BOX 1: QUARTO BIBLE OF ANTOINE ALEXANDRE



Genealogical research on the Faure family in South Africa (and elsewhere) began when Antoine Alexandre Faure (1685-1736) (from here on called Antoine) recorded the births of three of his children in the family bible that he brought with him from Holland. Antoine fled from France to Holland (via Switzerland and Prussia) with his family (discussed in detail later). The bible belonged to his grandfather, Philippe Faure (1608-). This information is gleaned from a note on the inside cover written by Antoine:

“Que cette Bible a ete la properte de mon grandpere. Ant. Faure.”

The translation is:

“This quarto Bible was the property of my grandfather. Ant. Faure.”

The bible was passed down to Antoine’s eldest son, Abraham (1717-1792), and from him to his eldest son, Anthony Alexander (1758-1824)<sup>1</sup> (from here on referred to as Anthony). It came into the possession of Rev Dr Abraham Faure (1795-1875) (from here on referred to as Dr Abraham) after the passing of Anthony (discussed below).

Dr Abraham’s interest in genealogy was stimulated by the bible and he made a major contribution to the genealogical research, as we shall see.

### **Antoine’s recording of the birth of three of his children in the quarto bible**

Antoine recorded the births of three of his children on the last page of the quarto bible in French<sup>2</sup>. The translation is as follows:

“..... 1717 God by his Holy mercy [granted] a blessed delivery by my wife [Rachel] de Villiers of a son. He was baptised by mister Pierre van Aken minister of Drakenstein on 5<sup>th</sup> September 1717. He has as godfather Abraham de Villiers<sup>3</sup> and as godmother Suzanne<sup>4</sup> Gardiol, wife of Abraham de Villiers. He is named Abraham Faure.

“On the 28<sup>th</sup> of September 1719 my wife through the grace of God happily delivered a son who is named Jean Pierre, and baptised by Mr Henricus Beck ..... October<sup>5</sup> at Stellenbosch, named after Jean Lessage and in the presence of his godmother Elisabeth de Villiers, wife of Hermanus Bosman.

“On the 11<sup>th</sup> of May 1722 my wife Faure nee de Villiers happily delivered a daughter, thanks to God. She is named Suzanna Justinia and has for godfather Claude Marais, and for godmother Margerite Gardiol<sup>6</sup>, wife of Jacob de Villiers<sup>7</sup>.

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<sup>1</sup> Written in the title page of the bible is: “Faure Jac. Uit de biblioteek van A.A. Faure van Swellendam”. Translation: “Faure Jac. From the library of A.A. Faure of Swellendam.” Anthony lived in Swellendam for some time. “Jac” is probably Dr Abraham’s eldest son, Jacobus Christiaan (1819-1879).

<sup>2</sup> Even though Antoine had by this time acclimatised to the local language (Dutch) he obviously held on to his heritage.

<sup>3</sup> Rachel’s father.

<sup>4</sup> In the Hugenote-Familieboek she is given as Susanna Gardiol.

<sup>5</sup> The IGI gives the date as 1 October 1719. (John, what is the IGI??)

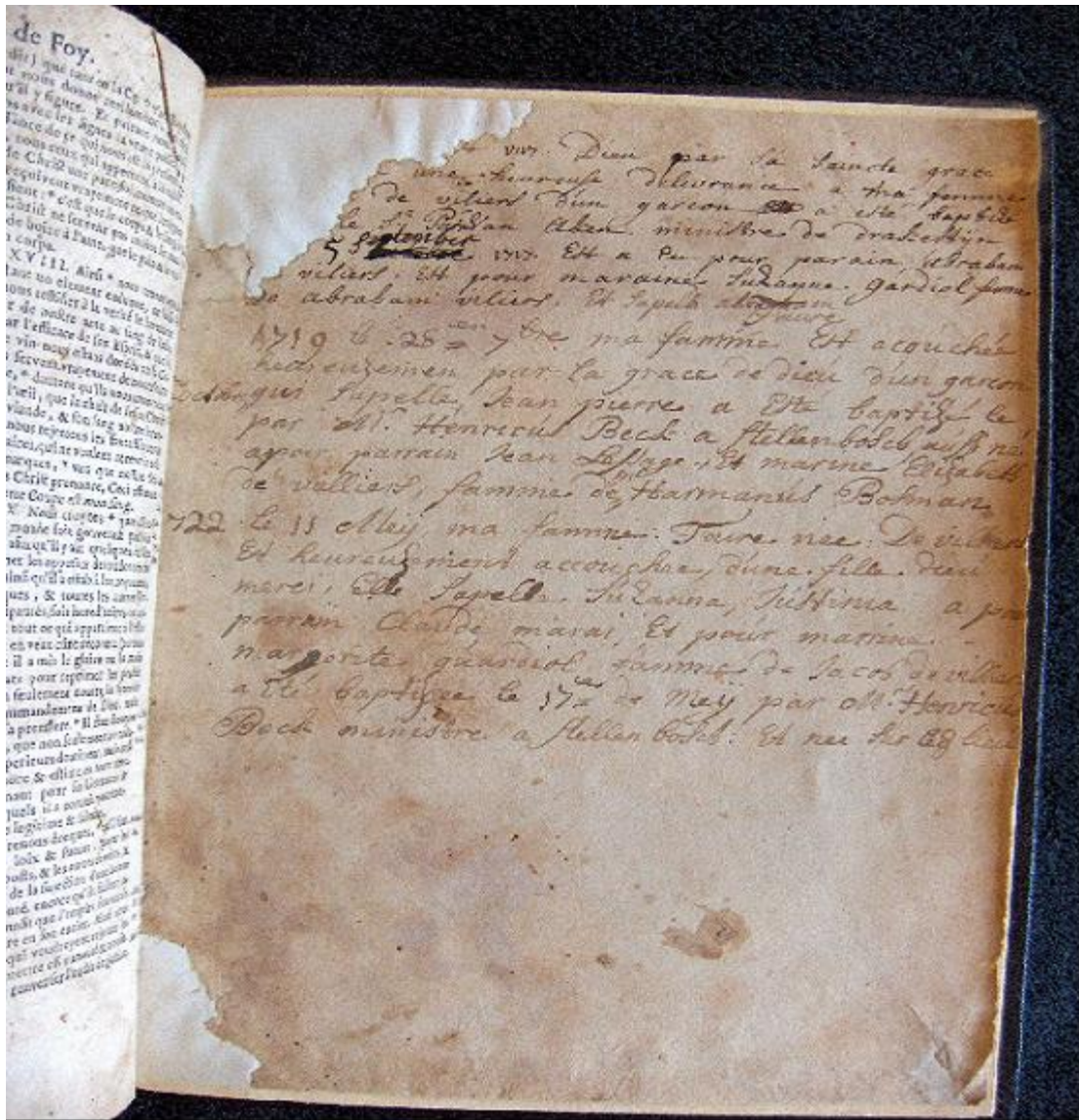
<sup>6</sup> Spelling by Antoine is as reproduced here. In the Hugenote-Familieboek she is given as Margaretha Gardiol. The de Villiers Genealogy gives the spelling as Marguerite Gardiol.

<sup>7</sup> Rachel’s uncle (ie brother of Abraham, Rachel’s father).

She was baptised on the 17th May by Mr Henricus Beck, minister of Stellenbosch.”

Antoine and Rachel had seven children (see Box 3). Their details and stories will be covered later.

BOX 2: ANTOINE ALEXANDRE: RECORDING OF BIRTHS



We noted earlier that the quarto bible came into the hands of Dr Abraham. The story of how this came about is recorded by Dr Abraham himself in a memo in the bible when he handed it over to the Theological Seminary of the University of

Stellenbosch for safekeeping in 1864.<sup>8</sup> It is written in Dutch; a translation follows (see also Box 3 for orientation):

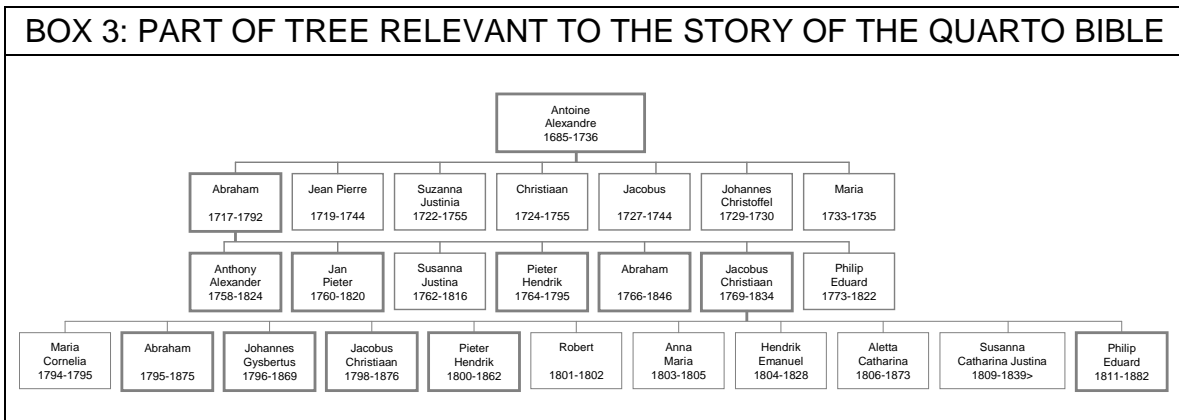
“At the time of the sale of the assets of my departed uncle Antoine<sup>9</sup> Alexander Faure, past magistrate of Swellendam, oldest son of my departed grandfather Abraham Faure – I came across this bible and presumed that same was brought along from Holland by his father. He arrived here with the Pasques de Chavonnes<sup>10</sup> family in 1714 and delivered his church attestation to the Reformed Church in the city. On 25 June 1714 he was accepted as a member of the French Church in Oranje.

“That this bible was the property of my great-grandfather Antoine Alexandre Faure is confirmed on the last page – on which he recorded the birth of his son Abraham.

“When I found the bible this page was stuck as a result of dampness and partial mouldiness and was first seen by me in 1833 – when it came loose as a result of the dryness in my library.

“It is my wish that this bible be deposited as the property of the Faure family in the library of the Theological Seminary at Stellenbosch – where my great grandfather and grandfather lived – and where they are buried – and where my father was born, lived and ended his days and where daylight was first seen by his eldest son, now the oldest minister of the Reformed Church in Cape Town<sup>11</sup>.

“A. Faure Leeuwenrust 30 May 1864.”



<sup>8</sup> The bible, together with a folio bible (story described elsewhere), is kept in a strong room at the library of the Theological Seminary.

<sup>9</sup> Baptised “Anthony”.

<sup>10</sup> A newly-appointed Governor of the Colony of the Cape of Good Hope.

<sup>11</sup> This is clearly Dr Abraham himself.

It is notable that Dr Abraham at the time of the loosening of the last page of the bible in 1833 was not certain that the bible was that of Antoine. He wrote a memo in the bible in 1833:

“It is probable that this bible was brought from Europe by my great grandfather Antoine Faure; he came at the beginning of the previous century and was married to Rachel de Villiers.

“To be found in his own hand on the last page is the recording of the births of his children.

“A. Faure Leeuwenrust 11 February 1833.”<sup>12</sup>

Based on this, one is inclined to assume that Dr Abraham embarked on the family research when the last page of the bible was first seen by him in 1833. However, this is not the case, because he refers to a family register existing in 1817 in the memo he wrote when he handed the other family bible (the folio bible) to the Theological Seminary for safekeeping in 1864. We discuss the story of the other bible elsewhere.

### **Antoine: source documentation**

The primary document on the family history is what we will refer to as Doc 3. It is a ledger-type journal and in it is recorded family information from a Philibert Faure (c1530-) to the family members born just before the passing of Dr Abraham in 1875.

The author of this document is not known for certain, but it is assumed to be Dr Abraham, for many reasons, including his recording of later information in his handwriting. The obvious difference in handwriting styles of the scribe of the earlier information and that of Dr Abraham can probably be ascribed to Dr Abraham appointing a scribe because his handwriting was almost illegible.

Doc 3 was handed to Jac Faure (Jacobus Christiaan (193?-) of Vergenoegd by a descendant of Dr Abraham (James Abercrombie Faure) because his branch was about to "die out".

Doc 3 is limited in its information about Antoine (see Box 4). Intense searching, because of who he is, yielded a number of other sources that have assisted in reconstructing the life of Antoine (details of sources given in the sources document):

- Hugenote-Familieboek.

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<sup>12</sup> Clearly, in 1833, Dr Abraham was unaware of the births of the other children of Antoine and Rachel.

- Faure House document.
- Dutch articles.
- Title deed (in possession of Albie Faure).
- Last will of Antoine and Rachel dated 1736.
- Documents at the Huguenot Museum in Franschoek.
- Documents on the ship *Kockinge* (Cape Archives).

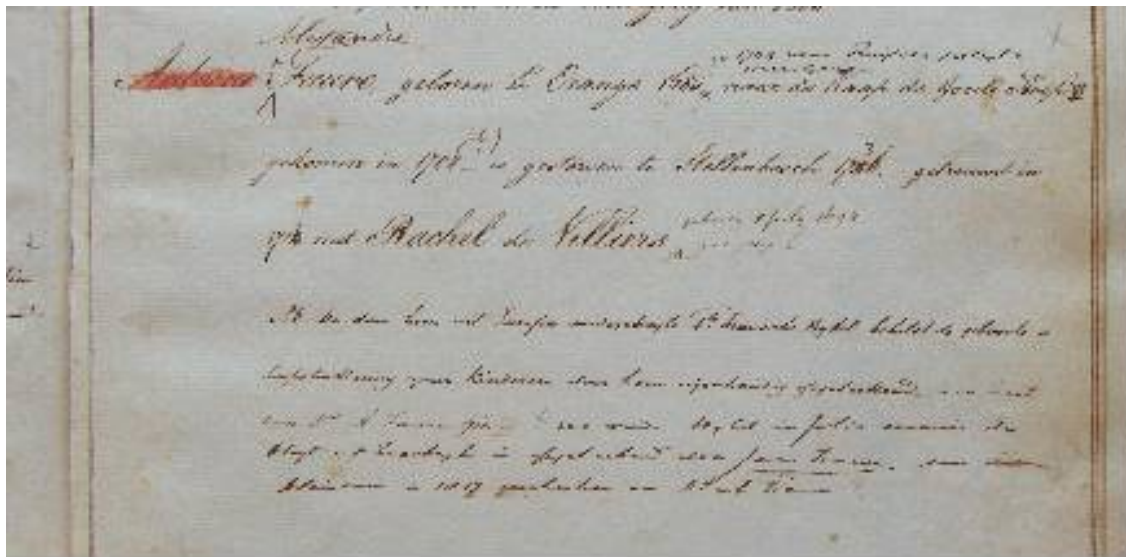
DrA records:

“Antoine Faure, born in Orange in 1685, came to the Cape of Good Hope in 1708 – died at Stellenbosch 1736. Married in 1716 to Rachel de Villiers.”

A number of other snippets of information were added later (probably in stages):

- “Alexandre” was added after “Antoine” and an explanatory note was offered: “In the de Villiers Register the name ‘Antoine Alexander’ appears.”
- “In 1703 fled to Pruifsen ... [unclear] ... vervolging.”
- The date of arrival of 1708 was amended to 1706 (both dates we know to be incorrect).
- There is also a note on the two bibles (which have been and will be discussed further later).

BOX 4: DOC 3



**Antoine: date and place of birth**

Antoine was born to Pierre Faure (1636-) and his second wife (first wife passed away in 1683) and Justina Pointy in the Principality of Orange in France. His date

of birth is given in Doc 3 as 1685. Pierre had one brother, Jean, born in 1637. Their father was Philippe (1608-).

The Dutch articles record that Antoine was baptised on 20 March 1686, and that the baptism took place in the Catholic Church. The Huguenots were forced to baptise their children in the Catholic churches after the closing of the Protestant churches in 1685 (after the revocation of the Edict of Nantes in this year).

Pierre (1636-) fled from Orange in 1686 as a result of religious persecution and settled in Barkelo in the Netherlands. The year 1686 is assumed - Antoine was baptised in this year in Orange and his brother Jean had already fled in 1685. Antoine, a baby then, would most certainly have been taken along.

Peace was re-established in the Principality of Orange in 1698 (when Willem III took control consequent upon the Treaty of Ryswick), and Pierre and brother Jean (and Antoine) returned to Orange. They remained there until 1703 (one source says 1701) when the Orange was occupied by Louis XIV. Pierre fled to Orbe in Switzerland. It seems as though Pierre passed away in Orbe, because it is recorded that Antoine left with his uncle Jean (and part of Jean's family) for Schaffhouse (one source = Schaffhausen)<sup>13</sup> in 1703 and then went on to Prussia (one source = Prusse; another = Pruizen)<sup>14</sup> where they arrived on 17 September 1703.

It is notable that another version exists: Pierre passed away in Orange in 1700 and Antoine left with Jean (and family) for Geneva in 1703 and then went on the Prussia. Clearly the Prussia part overlaps.

(John and Anthony – the immediately above comes from the “Familia” (part of Nederlandsche Leeuw) article – I cannot interpret it well though – we should wait for the original and its translation.

It is recorded that Antoine started service in the de Varenne Regiment in 1707 (is this in Prussia or Holland?) and was referred as a “surgeon's aid”. It is also recorded that Antoine entered the services of the Dutch East India Company (DEIC - VOC) and came to the Cape of Good Hope in their service in 1714.

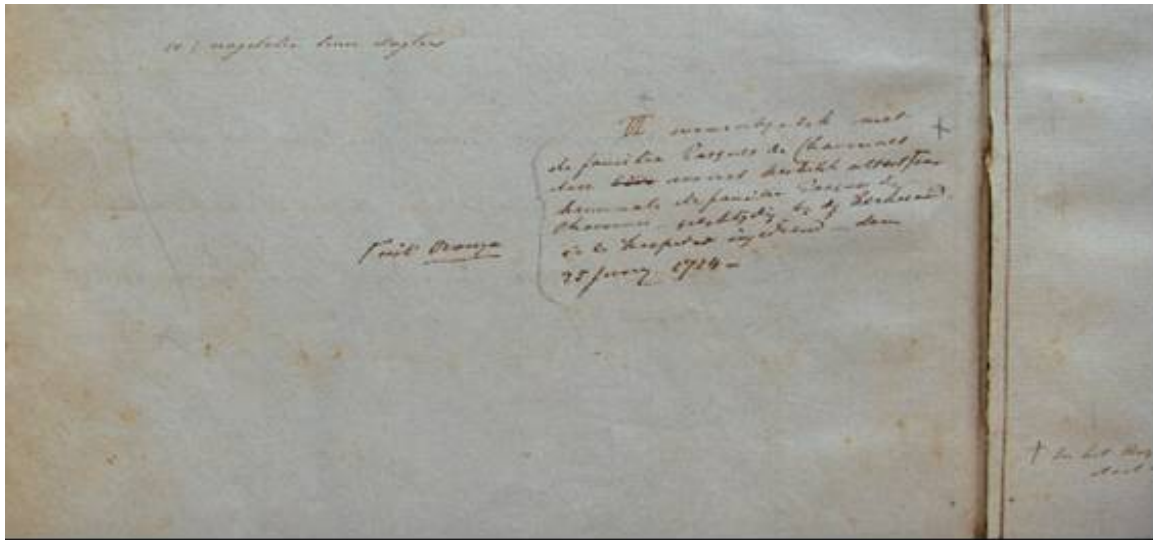
### **To the Cape of Good Hope in 1714**

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<sup>13</sup> In Switzerland, north of Zurich and close to the German border.

<sup>14</sup> Evidence is conflicting or confusing; one source says that Jean went back to Bergen op Zoom in 1702.

BOX5: DOC 3: RECORDING OF ANTOINE'S DETAILS (LATER ADDITION OF INFORMATION)



As noted above, Doc 3 recorded Antoine's arrival at the Cape as the year 1708, and this was changed later to 1706. Dr Abraham later wrote a piece (see Box 5) stating that it is probable that Antoine arrived at the Cape on 25 June 1714. He had travelled with the Pasques de Chavonnes family (see below). The year is confirmed by the Hugenate-Familieboek and the Huguenot Museum.

As regards the date, it seems as though Dr Abraham's date is incorrect. The records of the ship that the Governor sailed on, the Kockinge (there are various spellings), departed Amsterdam on 30 November 1713 and called in at the Cape on 24 March 1714 before sailing on to Batavia (where it arrived on 16 June 1714).

### **Second name: Alexandre**

We noted above that the name "Alexandre" was added after "Antoine" and that an explanatory note was offered: "In the de Villiers Register the name 'Antoine Alexander' appears."

The Dutch articles state that double first names were not generally used amongst the Faure's of Orange at that time and confirm that the name was added later (however, their source could have been a South African one – Doc 3 most likely).

It is likely that Antoine added this name himself later in remembrance of his oldest (half) brother who died at a young age.

### **Why to the Cape of Good Hope?**

It is interesting to speculate as to why Antoine emigrated to the Cape of Good Hope. We know that he was in the employ of the DEIC in Holland and had no need to flee from there for religious conviction reasons. Perhaps he had a spirit of adventure and asked for a position at the Cape. Perhaps the DEIC asked him to relocate. Perhaps he had heard about the successes of the French Huguenots at the Cape.

As noted, he arrived at the Cape with the Pasques de Chavonnes family. Research into the family reveals that Maurice Pasques de Chavonnes was a senior official of the DEIC. He was appointed Governor of the Cape in 1713 and arrived here in 1714 to take up his post. Governor de Chavonnes's two son's, Captain Dominicus de Chavonnes and Ensign Peter de Chavonnes (born 1697), accompanied him to the Cape. As the Governor's sons were of a similar age to Antoine, perhaps they were close friends of Antoine and he decided to accompany them on their adventure to a new and exotic country? It is also possible that the Governor was impressed with Antoine's abilities (he was well educated – see later) and asked him to take up a position at the Cape.

As an employee of the DEIC in Holland, Antoine was resident at the Hague (??). We know that his eldest (half) brother Alexandre died before 1683 (see later), his sister Marie settled in Orbe in Switzerland (see later), and that his brother Henri died shortly after birth. Also, as little is recorded about Elisabeth Charlotte and Frederick Willem, it can be assumed that they died young. We also know that Antoine's parents had passed away at that stage and that his cousins lived elsewhere. Thus, Antoine was probably deprived of normal family relationships and was free to go wherever he liked. Perhaps he regarded the de Chavonnes family as his adopted family.

### **Marriage to Rachel de Villiers**

Antoine was married to Rachel de Villiers, the second daughter of Abraham de Villiers and Susanna Gardiol. The de Villiers family arrived at the Cape in 1689 viticulture and oenology. They settled in Franschoek (deduced from the names of their farms which are located there).

Three brothers arrived at the Cape, ie Abraham, Pierre and Jacques (or Jacob). The following information<sup>15</sup> on the de Villiers family is of interest:

- Abraham de Villiers married Susanna Gardiol on 5 October 1689 and they had the following children:
  - Elizabeth (1690-1765)
  - Rachel (8 July 1694-1773) (DrAT gives the birth date as 8 January 1694)

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<sup>15</sup> de Villiers Genealogy and Huguenote-Familieboek.

- Margaretha<sup>16</sup> (c1696-1764)
- Susanne (1697-1730)
- Jean (1699-c1699)
- Maria (1702-c1744)
- Jacob (1705-1736).

Abraham was the owner of the farm “Champagne”.

- Pierre de Villiers married Marie Elizabeth Taillefer in 1694 and they had 7 children. He was the owner of the farm “Burgondie”.
- Jacob de Villiers married Margaretha<sup>17</sup> Gardiol (the sister of Susanna) and they produced 11 children. The farm “La Brie” was owned by Jacob.

Not much is known about the Gardiol family. They were a Huguenot family and it is recorded that a Jean<sup>18</sup> Gardiol was granted the farm “La Cotte” by Simon van der Stel in 1694. He had 3 children: Jacques, Margaretha and Susanna. As seen, the latter two married into the de Villiers family.

There is some uncertainty with regard to the date of marriage of Antoine and Rachel:

- The Hugenote-Familieboek gives the date as the year of arrival of Antoine (1714).
- The Dutch articles give the year as 1714 (but the source is a South African one).
- Doc 3 gives the date as 1716; this date amended the originally recorded date, which is difficult to decipher. It could have been 1712 or 1714.
- Doc 4 gives the date as 1714.

It is not unreasonable to assume the date to be 1716, for the following reasons:

- It is almost certain that Antoine arrived at the Cape in 1714.
- Antoine lived in Cape Town until around 1715-1716 (see section on career) and Rachel on the farm Champagne in Franschoek. In those days it was not easy to travel between the two places.
- Courtships in those days took a while.
- The firstborn saw the light first in 1717. Generally speaking, because of the lack of contraceptives in those days, most couples had their first child shortly after marriage.

## Career

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<sup>16</sup> The de Villiers Genealogy gives her name as Marguerite.

<sup>17</sup> Marguerite, according to the de Villiers Genealogy.

<sup>18</sup> According to the Hugenote-Familieboek. The de Villiers Genealogy gives him as Antoine.

Unfortunately not much is known about Antoine's career. He arrived in Prussia in 1710 at the age of 17 or 18. In 1707 he joined the de Varenne Regiment, most likely a regiment of the DEIC. He arrived in the Cape in 1714 in the service of the DEIC.

According to the Dutch Journal articles, Antoine was appointed as Clerk of the Orphan Chamber (now called the Masters Office) after his arrival at the Cape, and on 3 December 1715 he became "Bode van de Weesmeesters". This date indicates that Antoine and Rachel lived in Cape Town after their wedding in 1716.

The Hugenote-Familieboek records that Antoine applied to be included on the Role of Citizens in 1718. In the same year he became a deacon of the Stellenbosch Church and settled into the position which he was to occupy for the rest of his working life: that of "skoolmeester en voorleser te Stellenbosch". He and Rachel thus seem to have moved to Stellenbosch in 1718.

The position Antoine occupied translates to "reader-teacher". The first reader-teacher in Stellenbosch was appointed in 1683 by the Commander and Council of Policy. As a teacher, his responsibilities included instructing the children in reading, writing and religion. The latter included training in singing ("psalmody").

As the officially appointed reader, Antoine was required to perform the functions of a front reader and precentor (defined in Webster's as "one who leads the congregational singing in any church"). A precentor was required because they did not have an organ at the time. The position of reader was usually also accompanied with that of "sick-comforter".

The function of reader is described by AL Geyer<sup>19</sup> as follows:

"As soon as the second peal (of the church bell) stopped, the reader appeared before the pulpit to open the service. He read out all announcements – marriage bans, the names of newly arrived members, etc – following which he read a passage from the Bible, including the chapter from which the minister was to take the text of his sermon. At the end of the third peal he announced a psalm, in which he led the singing. During the singing of this psalm the minister mounted the pulpit and opened the actual service with a brief prayer."

It is recorded<sup>20</sup> that the first reader-teachers were not too popular with the members of the church. Adam Tas, referring to one, wrote on 3 July 1705 that the precentor sang Psalm 51 most woefully slowly and low. The previous month (July 28) he wrote that none of his people (he was a deacon at the time) had

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<sup>19</sup> In Smuts, F (editor), 1979. **Stellenbosch: three centuries**. Stellenbosch: Town Council of Stellenbosch.

<sup>20</sup> Ibid, p. 392.

been to church that day because the reader took the service. He concluded that: "... for those who can read, it is not worth the effort to walk to church to hear a little reading ..."

This was not the case with our Antoine (and his son Abraham who took over from him). Between them they occupied the position from 1719 to 1761 and were highly regarded. In a memo by Reverend Beck of May 1719, it is recorded that Antoine "... had given a good account of himself during a trial in church the previous Sunday, especially in reading, but also in singing." It is also recorded<sup>21</sup> that Antoine's appointment "... heralded almost forty years of stability in school education at Stellenbosch, for both he and his son, who succeeded him in 1736, were diligent men who took their work well in hand."

As noted, Abraham, Antoine's' son, took over the position upon the death of Antoine in 1736. Antoine was 51 years of age when he passed on, and the reason for his untimely death is not recorded.

## Property

**BOX 6: SUMMARY OF TITLE DEED PASSED BY COUNCIL OF POLICY ON  
30 DECEMBER 1722**

Hendrik Frappe, bookkeeper, with the power of attorney from his mother-in-law, Christina de Bruijn, widow of Jan Steevensz Botma, appears before commissioners from the Court of Justice and declares that he had sold and transferred to Anthonij Faure, gospeller at Stellenbosch, a house and erf in Stellenbosch, 32 Rhineland's roods in extent and situated as shown by the title deed dated 29 December 1694, ceding all rights of property which the widow Botma held on the said house and erf to Faure; and declares that the purchase price of 2000 guilders was fully paid, 500 guilders in cash and a bond of 1500 guilders. This document is authenticated by the signatures of the commissioners, appearer and principal clerk, and by the official stamp of the company.

Thus done and passed at the Secretariat of the Council of Policy at the Cape of Good Hope on 30 December 1722.

As commissioners

H Frappe (signature)

AV Kervel (signature)  
NS Heijing (signature)

In my presence  
HK Swellengrebel (signature)  
Principal clerk

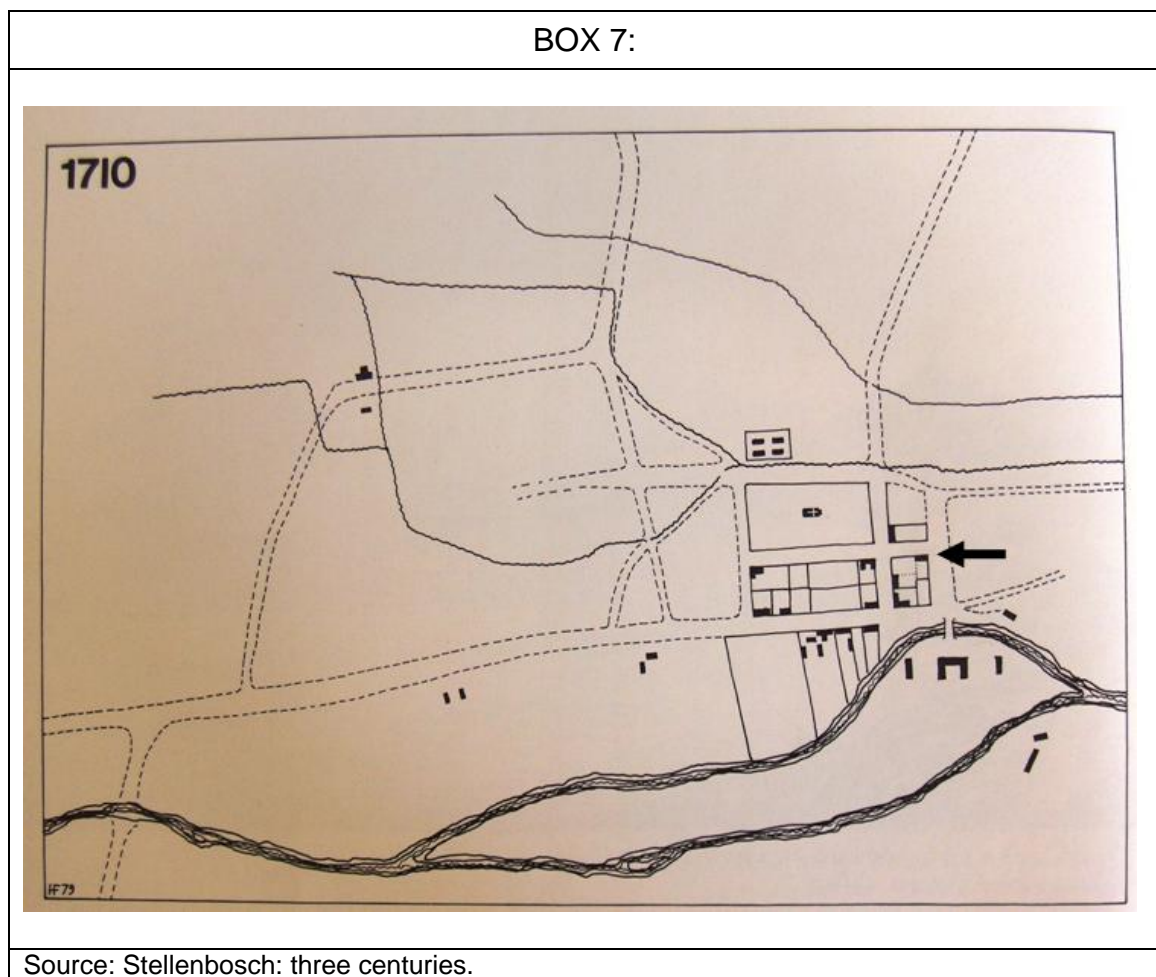
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<sup>21</sup> Ibid, p. 201.

According to the Faure house document, Antoine and Rachel lived in a house on the southern corner of Church and Drostdy streets between 1723 and 1736 (when Antoine passed away).

A document (probably called a deed of transfer) in the possession of the family shows that Antoine purchased this property in 1722 (when he was 37) and took transfer on 30 December 1722. A short summary of the document (by Dr Con de Wet of the Cape Archives) is given in Box 6.

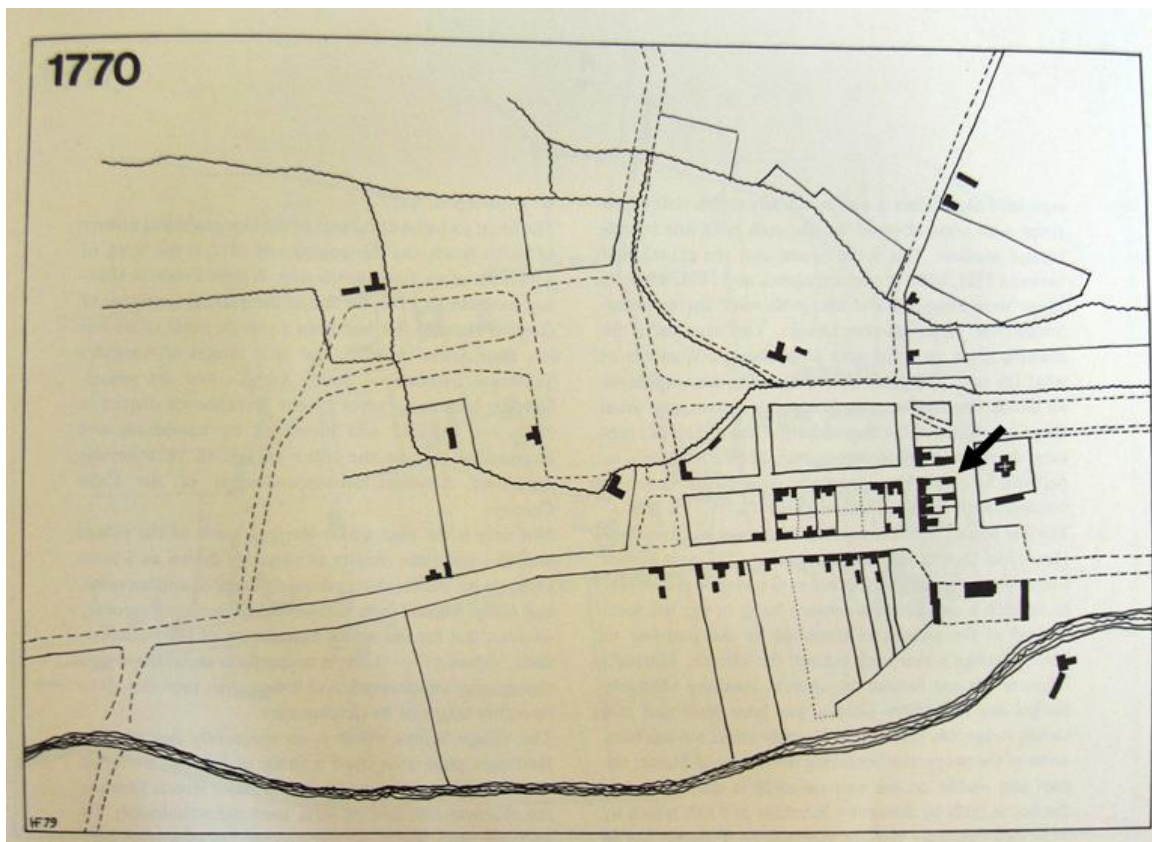
The location of the house is shown on the maps reproduced in Box 7 and Box 8<sup>22</sup> (ie on the southern corner of Church and Drostdy streets) and in the painting of 1757 (Box 9).<sup>23</sup>



<sup>22</sup> Loc cit.

<sup>23</sup> Both maps are reconstructions of Stellenbosch by H Fransen.

BOX 8:



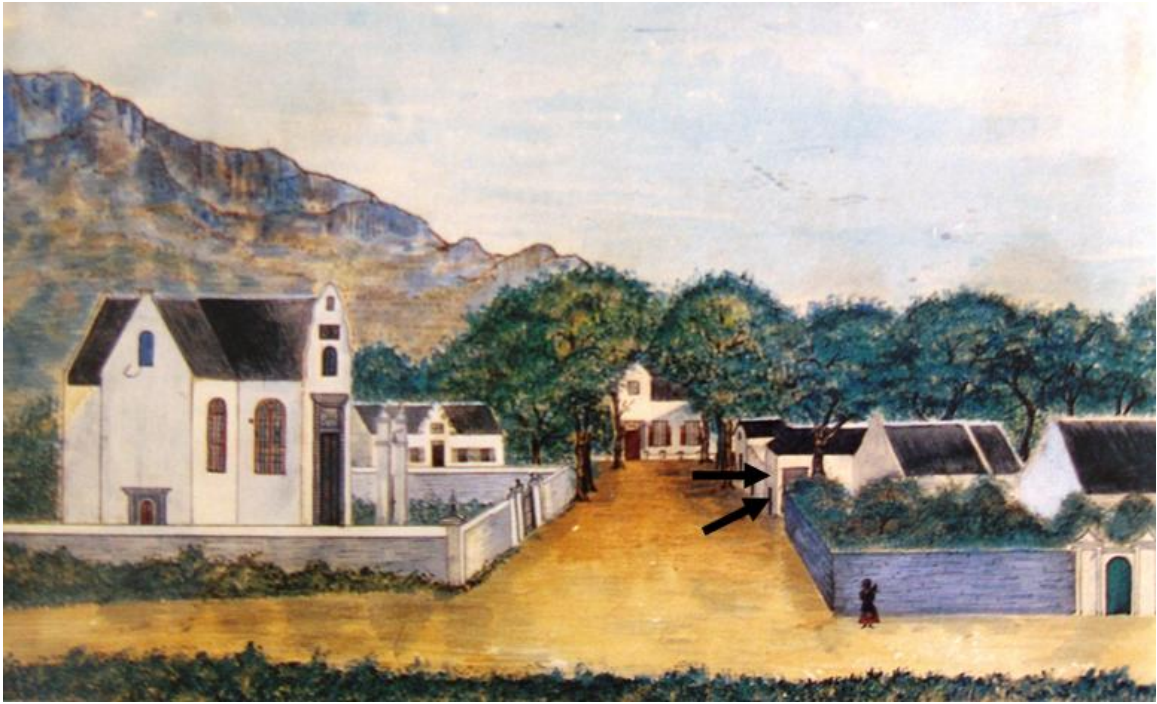
Source: Stellenbosch: three centuries.

The size of the house, pointed out by arrows, is identical on both maps (1710 and 17??). Thus, the house pointed out by the arrow in the 1757 (between the two dates) painting is the house owned and occupied by Antoine and Rachel.<sup>24</sup>

Today there are two houses on the original property (see Box 10), one facing Drostdy Street and the other number 47 Church Street. An amazing co-incidence is that a securities broking firm (a member of the JSE and the BESA) opened a branch office at 47 Church Street in 1993 (they later moved to 63 Drop Street because of space constraints). Two Faure's were partners in the firm [myself, APF (1946-) and my brother, Klerck Pieter Faure (1956-)]. The fact the Antoine owned this property was not known to us at the time.

<sup>24</sup> The painting is by an anonymous artist and is in the Stellenbosch Museum.

BOX 9:



Source: Stellenbosch: three centuries.

BOX 10:



The house on the southern corner of Church and Drostdy streets, Stellenbosch. It was built in 2005/06.

Upon Antoine's death in 1736, Rachel applied to the DEIC for a house and an erf.<sup>25</sup> A so-called "diakonyhuis", also spelt "diaconyhuis" (deacon house??) and erf were allocated to Rachel the same year, but were officially transferred to her only in 1753. This house was on the "Molen Water" (Mill Stream) and bordered the erf of Mr Bartholomeus Snyman.<sup>26</sup> The house is indicated on the map presented in Box 11.

The map in Box 11 accompanies an account<sup>27</sup> of the landownership in Stellenbosch of the first three generations of the Faure family (which was vast in a town). The same document, as indicated in Box 11, shows that Rachel purchased a piece of land prior to the official transfer of the "diaconyhuis" to her in 1753. The year was 1750, and it was a vast piece of land. (The rest of the account of the landownership of the early Faures' is recorded in the relevant biographies.)

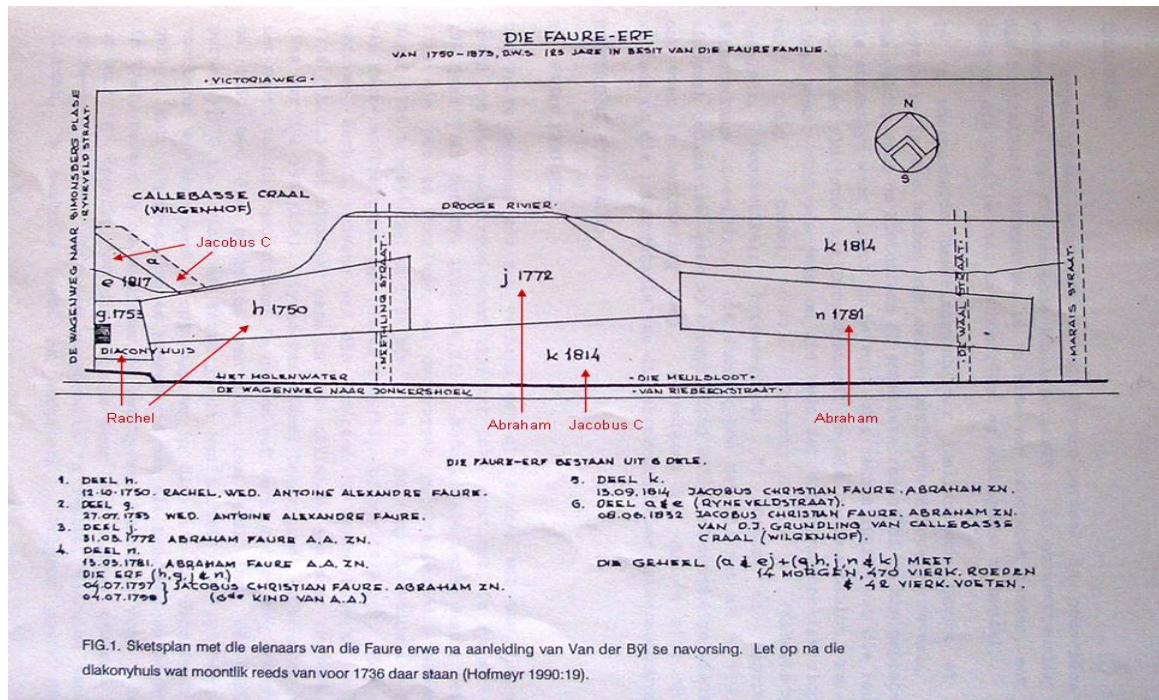
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<sup>25</sup> Church notes [gathered by APV Faure (1931-)] state that the house was purchased by the church for the reader-teacher. As Antoine's son, Abraham (1717-) was the next reader-teacher, he occupied the house after the death of Antoine.

<sup>26</sup> Hugenote-Familieboek, p. 93.

<sup>27</sup> FHD.

## BOX 11



FHD

### Last will and testament

Antoine and Rachel drew up their last will at 4pm on 11 October 1720 (see ???). The gist of the will is as follows:

- It was Rachel's desire that, if the surviving spouse changes his/her mind and remarries, he or she will see to it that the children will be fairly treated – by deposition with the state an inventory and ensuring that they receive usufruct.
- The children are to be educated in the Christian faith.
- When the children reach the age of 21 or qualify in some other way, they are to be justly treated (probably means they get equal shares).
- Should the survivor pass away not having remarried, then the heirs will be Abraham and Johannes Petrus and any other children which they may have.

### Date of death

As noted, Antoine remained in his position of reader-teacher until his death on 25 July<sup>28</sup> 1736. He was only 51 when he died, and the reason for his early passing

<sup>28</sup> 25 July from IGI; 1736 from DrA.

is not known. It is recorded in a newspaper article<sup>29</sup> celebrating the life of Jacobus Christiaan (1891-1968) that Antoine was buried in grave number 41 under the floor of the “old church”.

The date of death of Rachel is 2 September 1773<sup>30</sup>. According the same article referred to above, she was buried “next to” Antoine. Further research has revealed the following:

- Hugo & van der Byl (History of the Dutch Reformed Church – check this name) confirm that Antoine was buried in grave number 41.
- According to ..... record .... in the grave lies AAF and one child (check this) [probably Maria (1733-1735) – see next section].
- The words “next to” used above in relation to Rachel give the impression that Rachel was buried in number 40 or 42; according to Dr Ockert Malan<sup>31</sup>(a historian on the graves of the DRC), the graves were not single graves but were “graf kelders” (grave .....).
- The records show that two Faure children were buried in grave number 42 (we know that Rachel experienced the deaths of six of their seven children) and a Jacobus .... (not a Faure) was buried in grave number 39. Thus, Rachel was either buried in grave number 41 with AA or in number 40. (Further research required)
- According to Dr Malan, graves 40-42 are inside the church. However, the document containing the grave numbers in the church is missing; therefore it is not possible to identify the graves. As a consolation we present a photo of the church in Box 12.

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<sup>29</sup> Standard & Advertiser, 6 December 1968.

<sup>30</sup> De Villiers Genealogy.

<sup>31</sup> An interview on 24 January 2007.

## BOX 12



Photos by AP Faure (1946-)

### **Children of Antoine and Rachel**

As shown earlier, Antoine recorded the births of three of his children in French in the quarto bible which he brought from France-Holland. These and the other children they produced are<sup>32</sup>:

- Abraham (1717-1792) (75 years of age)
- Jean Pierre (later called Johannes Petrus in the Dutch community) (1719-1744) (25 years of age)
- Suzanna Justinia (1722-1755) (33 years of age)
- Christiaan (1724-1755) (31 years of age)
- Jacobus (1727-1744) (17 years of age)
- Johannes Christoffel (1729-c1730) (died before age 1 year)
- Maria (1733-1735) (2 years of age).

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<sup>32</sup> From DrA.

Of the seven children, only the eldest, Abraham, married and had children. As Antoine passed away in 1736, he experienced the demise of two of his children (the two last born). Rachel, who lived until 1773, experienced the deaths of all of her children, save the eldest, Abraham.

May 2006 – January 2007

**COMMENTS ON THE ABOVE AND ADDITIONAL INFORMATION PROVIDED  
BY ANTHONY GERHARD FAURE (1926-) (NETHERLANDS)**

**Comments 1 (2006)**

Dieu par sa Sankte grace  
une heureuse délivrance à ma femme  
de viliers d'un garçon a este baptizé  
S<sup>5</sup> Piere van Aken ministre de drakestijn  
**5 SEPTEMBRE** 1717 Ett a eu pour parain Abraham  
viliers Ett à maraine Suzanna Gardiol femme  
de abraham viliers Et sapele abraham Faure  
1719 + en 7<sup>bre</sup> ma famme Est acouchée  
heureuzemen par la grace de dieu d'un garçon  
\***octobre** qui sapelle Jean piere a Este baptizé le  
par M Henricus Beck a Stellenbosch aussi né  
a pour parrain Jean Leplage Et marine Elizabeth  
de viliers famme de Harmanus Bosman  
1722 le 11 meij ma famme Faure née De viliers  
est heureuzemen acouchee, d'une fille. Dieu  
merci, Elle Sapelle Suzanna Justinia a pour  
parrain Claude marrai Et pou marina  
margerite guardiol famme de Jacob de villiers  
a Eté baptizée le 17<sup>er</sup> de Meij par M. Henricus  
Beck, ministre a Stellenbosch Et nee cez lieu

(the **thick** lettered words are later additions)

Abraham de Villiers (married to Suzanne Gardiol) arrived at Cape 1689, farmed La Cotte Franshoek ,died 31 march 1720. (La Cotte might refer to la Coste, Provence where a Suzanne Gardiol was born in 1668. Abraham and Suzanna arived at the Cape in the ship Zion on 6th May 1689, and married in the Cape on 5th October 1689 according to data in IGI.

Claude Marais, arrived with patents 1688. Father was Charles Marais in Le Plessis Marle Drakenstein, plus later Waterpas in Wagenmakersvallei. Second married Suzanne Gardiol widow of Abraham de Villiers on 31 oct 1721. Suzanne had both Meerrust and Lekkerwijn acquired by her first husband.

Jacob (Jacques) de Villiers farmed La Brie in Franshoek.

Hermanus Bosman was a "krankenbezoeker (comfiter of the sick) in Drakenstein, en member of the kerkraad.

**Comments 2 (2006)**

The English translation cannot and does not express the original writing in French fully.

The entries are spacially not well planned and arranged. The French spelling is not consistent. The entries started ritually correct, but were then completed more ad hoc. The quality of the writing is not consistent, not even within an entry.

All this could possibly show that Antoine was not experienced to committing his thoughts and feelings to paper, and had not been formally trained to do this. He however must have had an primary education both in reading, and in writing (copying).

The entries expess very sincere thanks to God and to his wife and to some of the important people amongst whom he lived. He does seem grateful for at last being at "Home" with a wife children and living amongst his own people and friends. In a way he shows how dependent he is on them; after God.

There are questions:

Why only three births and baptisms?

Did he write this in seclusion?

Did he show his to his wife and friends, and later to his children?

It is assumed that the note inside the cover of the Bible

"Que cette Bible a ete la properte de mon grandpere" was written by Antoine(20) himself, and not by his grandson Anthony Alexandre (33). The reason for this is not clear. If this is true, the following question arises:

If the Bible, printed in Geneva in 1684, was the bible" of his (Antoine's) grandfather, then grandfather Philippe (11) must have got it after this date, and taken it with him after his release from the Grenoble prison, on his flight to Holland. How did Antoine get the Bible? From his uncle Jean (15) or his cousins? When and why?

### **Comments 3 (2006)**

It is strange that no exact birth/ baptism dates from church records are given for Philippe(11), Pierre (14) and Jean (15), and for the two weddings of Philippe. This could be because records the records of the Protestant Temples in Orange were destroyed. If some of Philippe's life events had taken place in Chambery, that would have been recorded by the Catholic Church and would be known exactly.

In the International; Genealogical Index (IGI) Philippe (11) was born in 1608 in Orange.

Pierre was a merchant. Somewhere I have seen that he was involved in a trade argument with a fruitgardener. There is also the strange wedding with Justina Pointy within two months of the death of Pierre's first wife. Although they both were born and lived in Orange town, they wed in Courthezon a village a few miles outside Orange town but within the Principality. And for this wedding we know the exact day. The story is that the parson first refused to open the church doors and perform the ceremony because of lack of respect for the normal period of mourning for his late wife.

The occupation of Jean is given as Schwertfeger (swordmaker) in "Die Ausweisung der Protestanten aus dem Fürstentum Orange 1703 und 1711 - 13" by Fred W. Felix. He was therefore a hightech artisan.

During the terrible days in Orange in 1685, Justina gave birth to Antoine, who was baptised in a Catholic Church, the two Protestant Temples being closed and in the process of being demolished and the four parsons having been taken to the Lyon prison. Pierre, Justina and Antoine fled Orange. There is supposed to have been an older baby Frederic Willem, who was left behind, alive or dead. (see Register Report).

Pierre was accepted as church member in Borculo Gelderland in June 1688, and Justina

in September 1688. They both had attestations from Lausanne, and Justina from the church of Marat as well.

The mass emigration of 200 000 Huguenots from France in around 1685 was nothing like the as well recorded as the exodus of 2000 Protestants from Orange in 1703. But many of the problems were the same, even though the scale was very different.

For Pierre and Justina the steps were to get safely to Switzerland, and then to find a final destination. Large groups of people fled. It seems possible that Pierre and Justina separated. The old, women and children traveled North by barge, men took the roads over the mountains. It seems possible that Justina and Antoine stayed some time in the town of Marat, before proceeding to Lausanne, and that Pierre made his way there across the mountains.

The question arises why they landed up in the small old town of Borculo. Large numbers of Huguenots came to Amsterdam, the South of Holland and to the area Groningen in the North. Borculo was not a special settlement area for Huguenots. We do not know what Pierre and Justina travelled together. The different dates of being accepted into the Dutch church have to be explained, as well as Justina being accepted under her maiden name "Pointy".

If they had chosen Holland as destination, and use the river Rhine as transport, they could well have left the boat as soon as they were in safe protestant country, and were near Borculo (close to the frontier of Munster), where they were taken in and provided for. It could well have been something like this.

## **Comments 4 (2006)**

The War of the Grand Alliance which had been put together by William III, ended with the Peace of Rijswijk in 1697, by which the French troops left Orange which was restored to William III. The parsons jailed in 1685 in Lyon were released and a new Protestant Temple was built. There was liberal government in an air of optimism. However darker clouds appeared when Louis tightened laws to prevent French pseudo ex-protestants, who having been pressured to revert to the Catholic Faith, now visited Orange to partake of the reformed faith. Ever harder punishment was dealt to offenders.

In 1701 European powers got embroiled in the War of the Spanish succession, and William III once again started building an alliance against the French king. The Governor of Orange Baron de Lubières was given permission to withdraw his tiny garrison of 50 men and a number of notables to Switzerland, and it seemed only a question of time, before it would be reoccupied by French troops. (The Baron was later very active in helping the refugees in Switzerland.)

This may have been the background for the departure of Pierre Faure (14) also to leave for Switzerland, to Orbe where his daughter Marie (19) lived.

The situation looked bad when unexpectedly William III fell from his horse and died without an heir. He had left the Principality of Orange to the Prince of Conti, who with the approval of Louis XIV immediately took possession (without force) and guaranteed liberal rule with freedom of religious choice and exercise. Louis then offered the Prince of Conti other lands in exchange; an offer which could not be refused, and the Prince handed over the Principality, glad to get out of a dangerous position. This left Louis to take possession in 1703 and occupy the town with French troops, again under the command of the Comte de Grignon, who had also done this on the three previous occasions. Orange was annexed, and in French eyes was now a part of the province of Provence, and of France, subject to the same laws as the rest of France.

Protestants were given the choice of reverting to the Catholic Faith or being expelled and leave France.

Of the population of probably 10 000, 3 000 chose to leave France within the time limits set.

Amongst the 2000 refugees to Switzerland were Jean (15) aged about 66 with daughter Louisa ( ) and a granddaughter, not the daughter of Louisa, but

probably of Jean's(14) son Jean()., and Antoine Faure(20) aged about 18. There were also in addition at least 3 other Faure families, a woman named Jsabeau Faure of 29, a girl named Jeanne, and a boy Claude Faure of 15. There had clearly been a number of Faure Huguenots in Orange.(source "Die Ausweis... )

Three routes were opened from Orange to Genf on the Swiss side of the border

- 1.. the parsons had to travel via Valence and and Grenoble,
2. the women and children on the Rhône to Lyon and then via Seyssel,
3. the men over Nice and Turin

Jean(15) with his daudghter and granddaughter took the barges up the Rhône to Seyssel in 23 days and then 2 days walking for the 56 km by road to Genf,. Antoine had to take the long mountain road to Nice and Turin, and then via the Mt Cenis, Annecy to Genf, walking 700 km, in about 20days..

In Genf they were well received and cared for. The refugees were then distributed over the evangelical protestant kantons. Plans for the future had to be made and negotiations with King Frederich 1 of Prussia , who was prepared to accept the refugees. Jean's little group however was going to Holland.

For Antoine (20) and other the refugees for Brandenburg, river transport from Basle to Frankfurt had to be organised. Louis XIV gave the necessary passports, and allowed the use of the Rhine and the roads along it. After the winter had passed. it still took until June 1704 to get the boats moving. From Frankfurt the route by road to Halberstadt, then Magdeburg where many refugees remained, the rest including Antoine then going to Berlin.

In Berlin the Maison d'Orange was being set up, where men and their families could live from 1705, and Antoine stayed there. Jobs were easy to find, and young people were given an opportunity to learn a trade. Antoine was accepted by a surgeon as pupil on the condition he got some more respectable clothes, a razor and a scalpel (Ausweis... p 102).

## **Comments 5 (2006)**

It became clear to the Huguenot refugees from Orange during the peace negotiations between Louis XIV and the allies, that Orange would be sacrificed, and become wholly catholic and part of France. Life in Orange had been relatively quiet, and some refugees had returned. But now the hope of ever going back, disappeared fast. Antoine must have realised this.

His response might to have been to go to the Cape of Good Hope, which must have seemed the nearest thing to going home. And then it looks as if he managed to do this thanks to his relations with the Pasqual de Chavonnes family. Without some help he would never have been accepted by the VOC who were not looking for settlers at that time.

In the IGI ,Maurits Pasqual de Chavonnes was born in the Hague 23 July 1654, he married in Rijswijk (near the Hague) may 2nd 1689, and died on Sep 8th 1624. But most Pasqual Chavonnes entries are for the town of Bergen op Zoom in the south of the Netherlands, and where the family of Jean Faure (15) took refuge and the sons built up respectable careers.

In 1711 or 1713, Antoine had no family to turn to except his cousins in and near Bergen op Zoom, and these cousins were of a standing that they could have contacts with the Pasqual de Chavonnes family there.

If Maurits Pasqual de Chavonnes was instrumental in getting Antoin interested in South Africa, and did a good word for him in the "VOC kamer' of Amsterdam, he would not show this later.

There is no reason to suppose that Antoine travelled with the Pasqual family on the "Kockengen". The family were passengers. Antoine, as Toon of Orange, was a "soldaat" a member of the crew, and was paid by the company.. The ships were equiped with guns, and could even be turned into warships. On the route to the East the soldiers manned the guns. Crew and passengers would not mingle.

As Govenor Maurits would have had to approve that Antoine left ship in the Cape as a soldier of the VOC, and that he then left soldiering to become a clerk in the Master's Office, also in the service and pay of the company. These were not obvious things to do, and look like a part of a preconceived plan. But the Governor did not in anyway help Antoine to a career, and he showed no special interest in him.

## **Comments 6 (2006)**

*(This is my understanding of how things were and where we have problems)*

The VOC would not have had an army in Europe, at the most they would have had personnel to guard their stocks in warehouses. I hope to get more information from someone of the VOC "Batavia" project in Lelystad.

Antoine probably became a VOC soldier a little before the "Kockengen" left Texel on 30.11.1713, and his minimum period for being a servant bound to the Company would be for five years. He could later apply for free citizenship in South Africa. He did so in 1718.

He was paid by the company for the time he served aboard the ship.

On arrival at the Cape, his duties were changed, and he became "klerk" in the office of the Weesmeester.

The Weesmeester was appointed and paid by the Company. He did not run an orphanage, but administered the money and belongings of underage orphans and others not capable to administer their own affairs. In his work he usually had to work closely with the local church deans, who, not Company servants but church representatives, looked after charity for those in need in the different parishes. I do not know how many Weesmasters there were in 1714, but I would think very few, probably only one.

One would expect a "klerk" in the office of the Weesmaster to be able to read and write, and to add and subtract at a good practical level.

In Dec 1715, Antoine became "bode" instead of "klerk". A bode was sent by the office with a message, and/or to bring back an answer. As this could be by word of mouth, it was a function of some responsibility and requiring some diplomatic skills.

Antoine was a servant bound to the Company, and the Company, (in this case the Weesmaster) would have to provide him with lodgings.

Antoine and Rachel most probably married 30th August 1716 in Capetown.

The question is if the Weesmaster then provided lodgings for both of them in Capetown.

It is also possible that his job as bode meant he was frequently in the region Stellenbosch, Drakenstein, and Franschhoek, where Rachel could have stayed with her parents.

Their first child, a son called Abraham, was baptised on 5.9.1717 by the parson of Drakenstijn. This could be interpreted that the baby was born in the parish of Drakenstein, which I suppose would have included Franschhoek. The most likely place for the birth would then have been the farm "Champagne" of Rachel's parents Abraham de Villiers and his wife Suzanna.

In 1718 Antoine applied to be put on the role of citizens, and the application was granted, i.e. after he had carried out his 5 years as a servant bound to the Company, he was now a free citizen. The question is if he then stopped being employed by the Weesmaster and was free to move from Cape Town.

In 1718 he was made dean in Stellenbosch (as usual for two years). This means that he was one of two candidates proposed by the kerkenraad in Stellenbosch, and was chosen and approved by the Politieke Raad. This is strange because Antoine did not live in Stellenbosch.

We know this because Antoine was a candidate for the post of ziekentrouster in Stellenbosch, and after a trial reading in the church in may 1719, was accepted.

Antoine replaced the ziekentrouster Jacob van Rens, who was old and wanted to stop. But Jacob had bought the house that went with his job as ziekentrouster, and intended to stay in it. The kerkraad then had to provide Antoine with another house, because he had none.

A "ziekentrouster" was a servant of the Company, and was paid a salary by the Company. In addition to comforting the sick, the job held in that he was the "voorlezer", (reader and precentor, who led the singing) in the church. Good performance increased church attendance, and more money in the collection, which was the basis of the church funds.

The "ziekentrouster" was often also the "schoolmeester" (schoolmaster) responsible to teach the children religion (and behaviour), and no more. The ABC, reading and writing were however three separate extras by which the schoolmaster could increase his earnings.

Antoine proved to excel in all these tasks, and to have raised standards. He seems to have had great devotion and natural aptitude, and by his example probably inspired his son Abraham. Apparently he also taught Rachel, who at the sale of the books of Adam Tas, bought a book.

For his teaching, Antoine was allowed to use the end of the church where a table and benches were provided.

## **Sources (2006)**

I have tried to get some sort of idea of events set in the historical perspective of Orange 1660 -1713 from Chambrun, who was a witness (until 1704), and from pasteur Arnaud, a (200 years) later historian.

Françoise Moreil has written of the reformed church in Courthézon in the 17th century, and the adventures of pasteur Auret in the times of persecution 1685 - 1704. No Faure names are mentioned.

Felix gives an excellent summary for the whole period.

Derking et al. have found reference to "Piere Feure van Orange" (8 juli 1688) and Justine Pointi (den 30 septembris 1688) in the church membership records at Borculo.

Felix describes in detail the well organised expulsion of protestants from Orange in 1703, and the organisation of relief work and international help given to refugees in Switzerland and Germany; and further gives a detailed account of the journey to Berlin. On the list of refugees, Antoine is mentioned with destination Berlin, Jean (+daughter and grandchild) with destination Holland. Jean's

occupation is described as "Schwerdfeger". Antoine is mentioned again on page 102, in Berlin, as becoming an apprentice to a surgeon.

The VOC records in the Hague mention Anthonie and Toon from Orange as nr 173 on the musterrol of the "Kockengen". On the same roll is the new Governor, and his son ensign Pieter Rokus. He hails from Bergen op Zoom.

Biewenga , Botha and many others give details of life at the Cape. Botha mentions Rachel De Villers leaving Drakenstein for the Cape on 14th feb 1717.

Biewenga mentions Anthonij Faure as ziekentrooster (129) in a detailed account of church happenings in Drakenstein and Stellenbosch, including the problem of getting Anthonij a house (p127), and providing him with school space in the end of the church (p168).

He also tells of Rachel buying a book (p173).

1. Chambrun J ., pasteur,. "Les larmes de Jacques Pineton de Chambrun" published. the Hague 1694, reprint Paris Charpentier, 1854
2. Arnaud Eugène, pasteur "Histoire des protestants de Provence, du Comtat de Venaissin et de la Principauté d'Orange" 2 volumes, Paris 1884
3. Françoise Moreil "Le consistoire de Courthézon au XVII<sup>e</sup> siècle." Extrait des Mémoires de l'Académie de Vaucluse." Huitième Série Tome VII 1998.
4. Françoise Moreil "Récit de la révocation de l'édit de Nantes dans la principauté d'Orange: les aventures du pasteur Aunet (1685 - 1697). Bulletin de la Société de l'Histoire du Protestantisme Français tome 147, 2001.
5. Felix Fred W. "Die Ausweisung der Protestanten aus dem Fürstentum Orange 1703 und 1711 - 13" Bern 2000
6. Derking, Vaarwerk , Lamé - de Wit, Nederduits gereformeerde gemeente Borculo, lidmaten en communicantenregister, 1668 - 1720 in: Bronnenpublicatie nr 5, eerste deel, Borculo, 2003, p84 en 85.
7. Ships' Muster- and Payroll, VOC Archives, Nationaal Archief the Hague: Ship "Kockengen", leaving Texel nov 1713.
8. Biewenga Ad, "De Kaap de Goede Hoop: Een Nederlandse vestigingskolonie" p 127 ref kerk<sup>72</sup> KA 1/STB 1/7 p12,14-15 &16, KA C 1084 p57 and KA NGK G2 1/1 p146 p 129 ref:kerk<sup>84</sup>: KA C 1085 p10 - 11 p 164 ref:gemeente<sup>42</sup>: KA NGK G2 1/1 p90, KA C 1085 p10 p 173 ref gemeente<sup>93</sup>: KA 1/STB 18/30 nr 32, KA 1/STB 18/32 10 apr 1720
9. Botha C.G. "The French Refugees at the Cape" 1919. p111

## **Comments on the burial site of AA and family (January 2007)**

Hi Pierre,

Your research is ever getting more of what still is, and in this way, in small steps, we get closer to the real lives of our people. But with each bit of information uncovered come new comments and questions.

I had read about no 41 grave, I think in the South African edition of C.G.Botha's book: "Die Kaapse Hugenote, Kaapstad 1939.

There is a lot about burial in Ad Biewenga's book "De Kaap de Goede Hoop : Een Nederlandse vestigingskolonie 1680 - 1730 "ISBN 90 - 5333 - 802 - 0 pages 251 - 263 .He also gives a list of the Stellenbosch DRC records which have been preserved.

I read that the original church was built in 1686/7, and burned down in 1710. It was going to be rebuilt, but the old location was too risky of catching alight and in 1715 it was decided to build a new church on another plot. It was taken into service around 1720.

Your newspaper article mentions a grave in the floor of the old church. Which church would that be? If it was the 1720 church (and not the 1686/7), then presumably there is still a newer church in Stellenbosch.

Most people were buried in the churchyard. In the 50 years from 1686 to 1736 you would expect that quite a big number of people were buried, mostly in individual graves that were dug in the churchyard just before the burial. The idea of Antoine getting a low nr 41 in 1736 seems strange. You would have expected a much higher number, especially after the plague of 1713.

The word "grafkelder" in the church, would seem to indicate a space under the church, with a separate entrance, in which coffins of people were placed or buried.

This would be something quite different from being buried in (or under) the floor of the church. Even there however, it would be possible to give such a grave walls, and to reserve space in the grave for family members, and thus such a grave could be a multiple (family) grave. I believe it was customary to place each body in a separate "regulation" wooden coffin.

Being buried inside the church was an honour, especially if you were given a grave with space for other family members. Such a grave would have been expensive.

It would be very interesting to know who else was buried inside the church, and when. If there were only 3 graves (or family graves) nr 40,41 and 42 inside the church, it would seem to have been a very special honour.

Jacobus' grave nr 39 was apparently outside the church. in the churchyard. If there were only three graves in a row inside the church, nr 41 would be the middle one, and we would only need to find the records for nr 40 and 42.

It would seem almost impossible that the death of Antoine, and the decision to honour him with a grave inside the church, and to decide that money that could be spent for this, would not be mentioned (with some interesting details ) in the church records.

You would also expect that there would have been a list of belongings (and what happened to these), as well as his testament.

Also of interest would be if at the time of his death there were unusually many other deaths.

Maybe, when you are in Stellenbosch, you will be able to get even more the facts supporting a still more complete picture of his life and person of Antoine.

How does retiring feel?

Regards Tony