

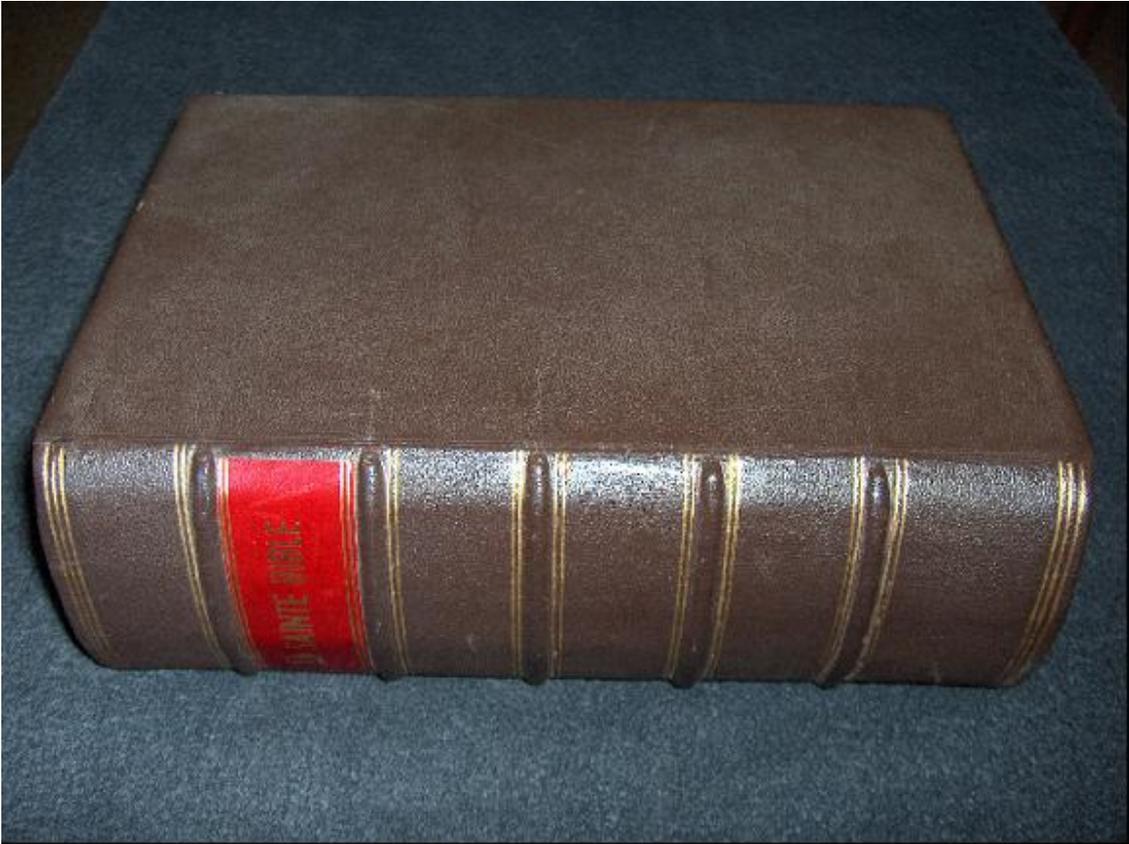
**BIOGRAPHY OF  
ANTOINE (ALEXANDRE) FAURE (1685-1736)**

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 – because we are not sure about his second name) 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

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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.

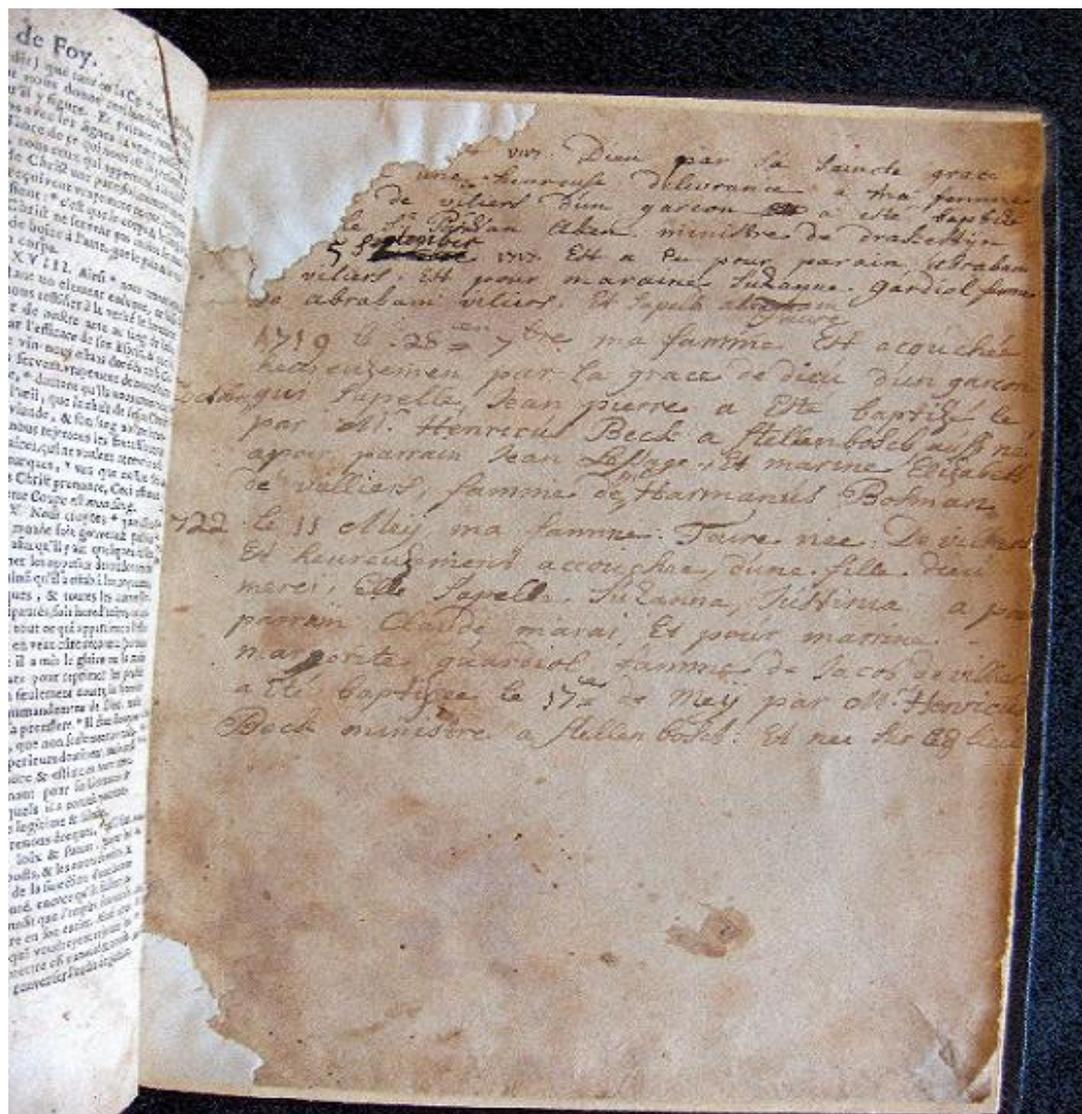
<sup>4</sup> In the Hugenate-Familieboek she is given as Susanna Gardiol.

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

Claude Marais, and for godmother Margerite Guardiol<sup>6</sup>, wife of Jacob de Villiers<sup>7</sup>. 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



<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).

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):

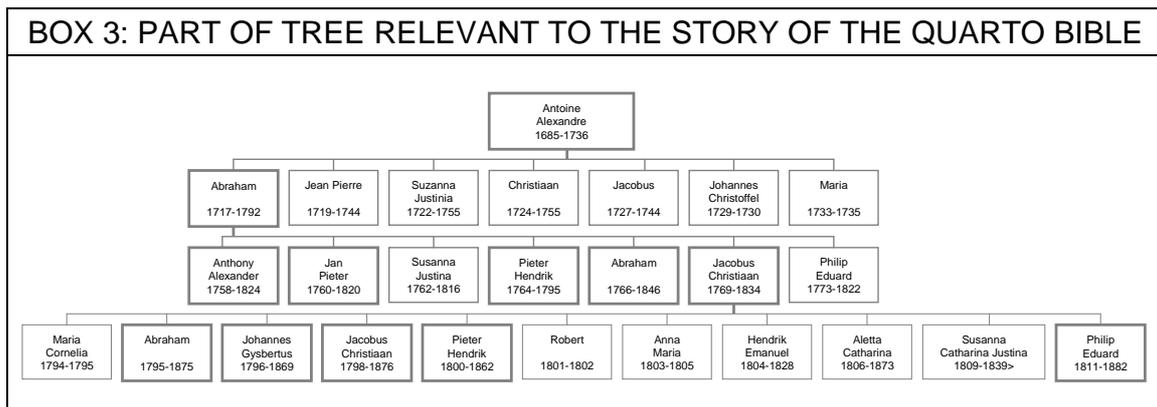
“At the time of the sale of the assets of my departed uncle Antoine<sup>9</sup> Alexander Faure, past magistrate of Swellendam, oldest son of my departed grandfather Abraham Faure – I came across this bible and presumed that same was brought along from Holland by his father. He arrived here with the 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):

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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.

- Hugenate-Familieboek.
- 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).

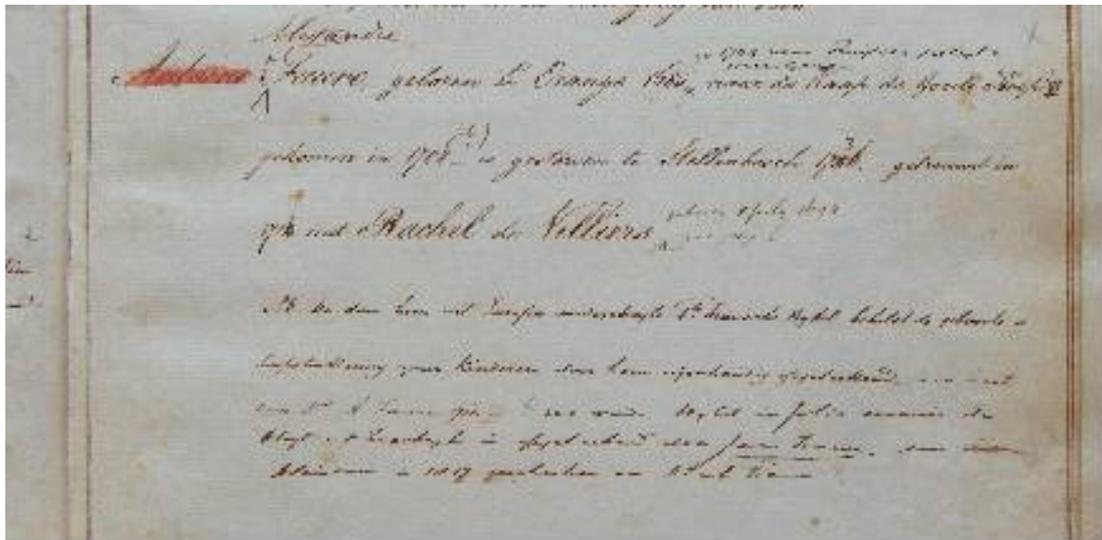
DrA records:

“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 Pruijsen ... [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.

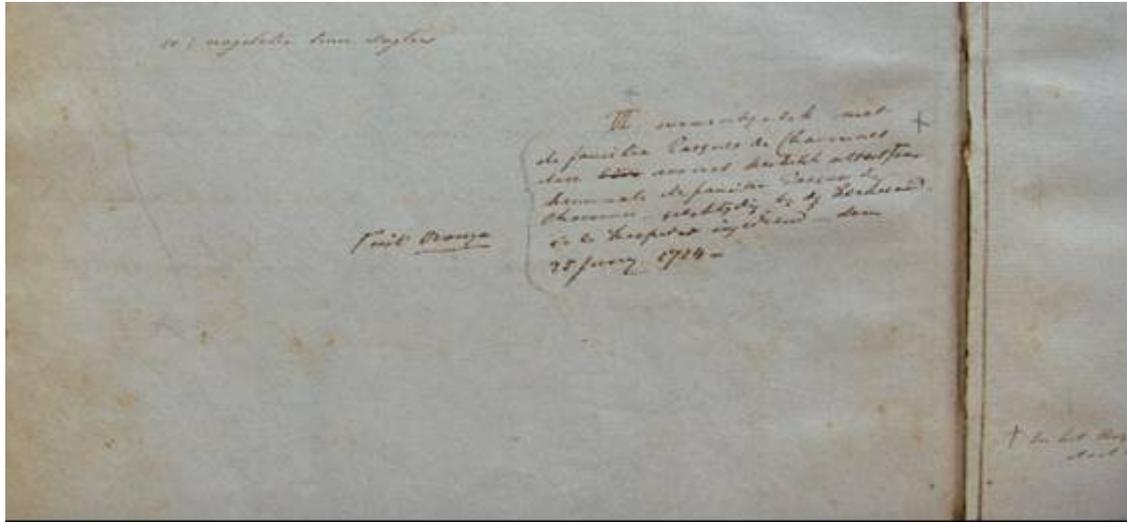
### **To the Cape of Good Hope in 1714**

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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 Huguenote-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 Huguenote-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 Huguenote-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 banns, 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)

In my presence

NS Heijing (signature)

HK Swellengrebel (signature)

Principal clerk

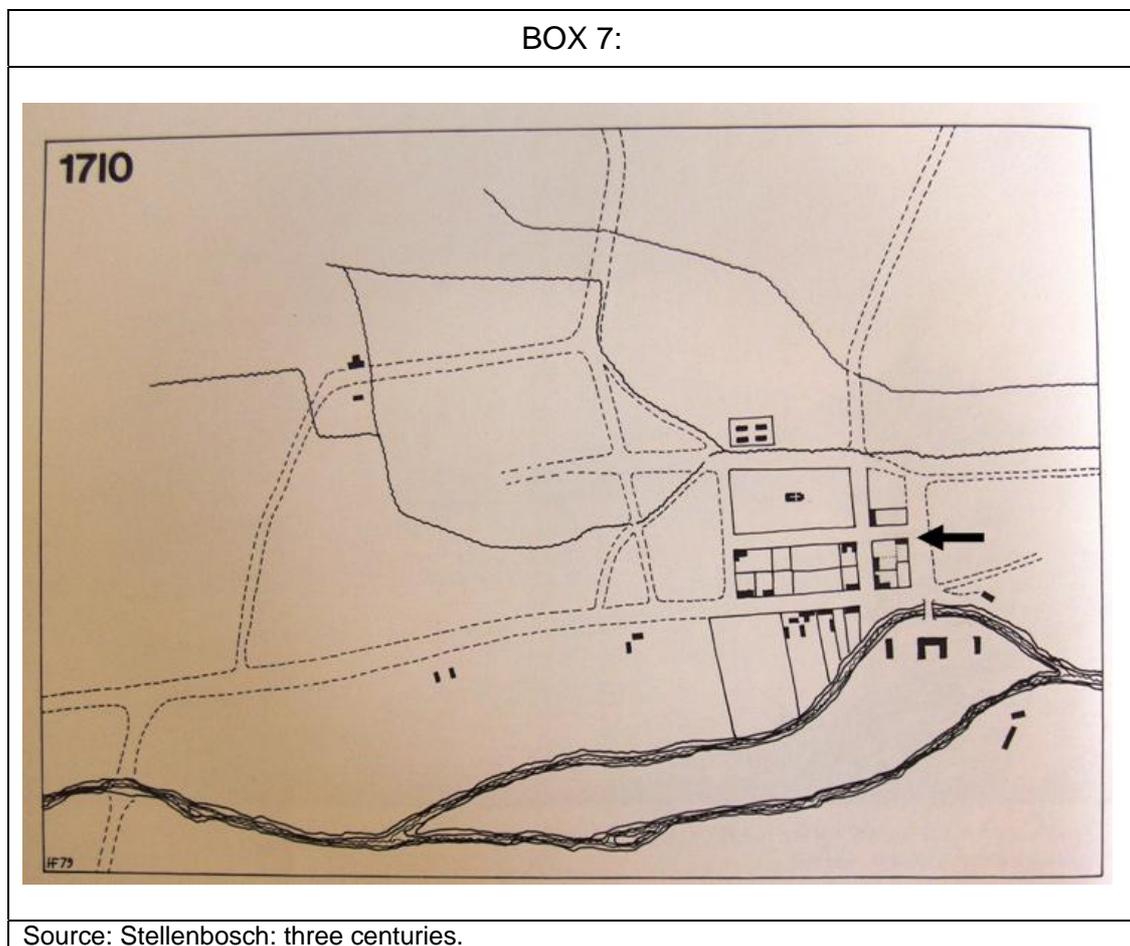
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<sup>21</sup> Ibid, p. 201.

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.

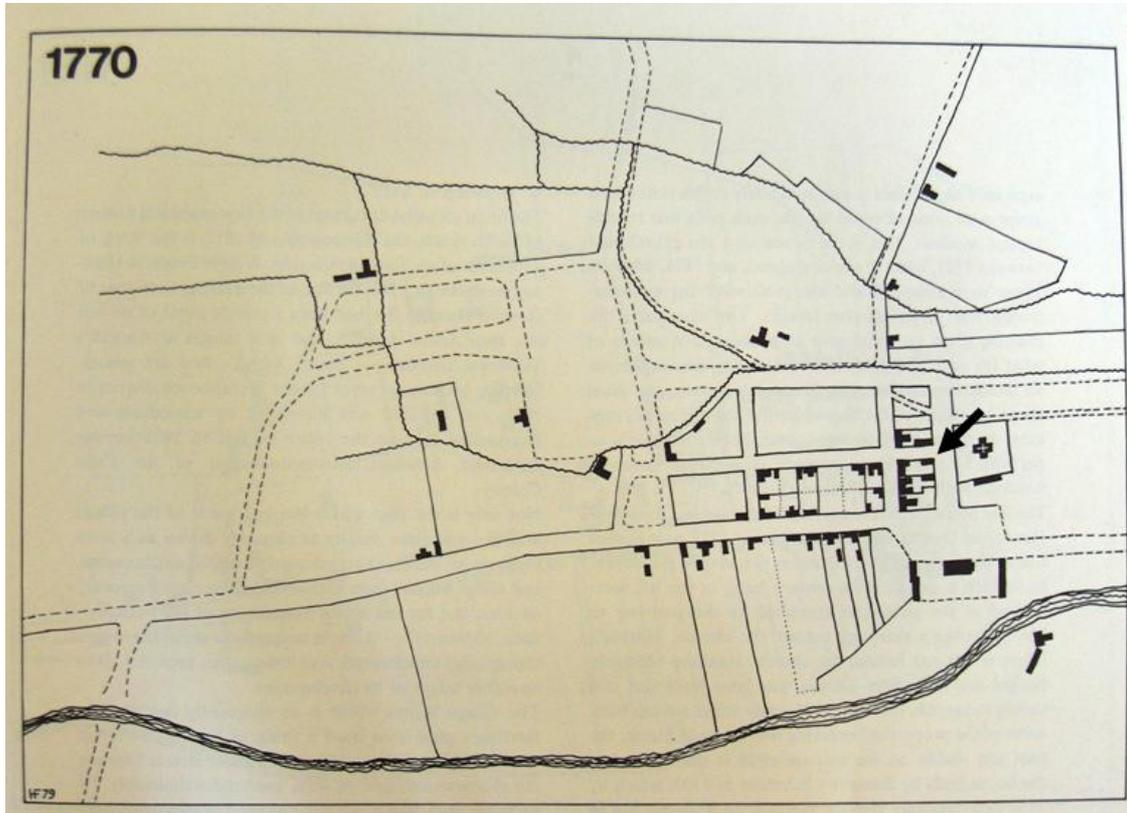
The location of the house is shown on the maps reproduced in Box 7 and Box 8<sup>22</sup> (ie on the southern corner of Church and Drostdy streets) and in the painting of 1757 (Box 9).<sup>23</sup>



<sup>22</sup> Loc cit.

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

BOX 8:



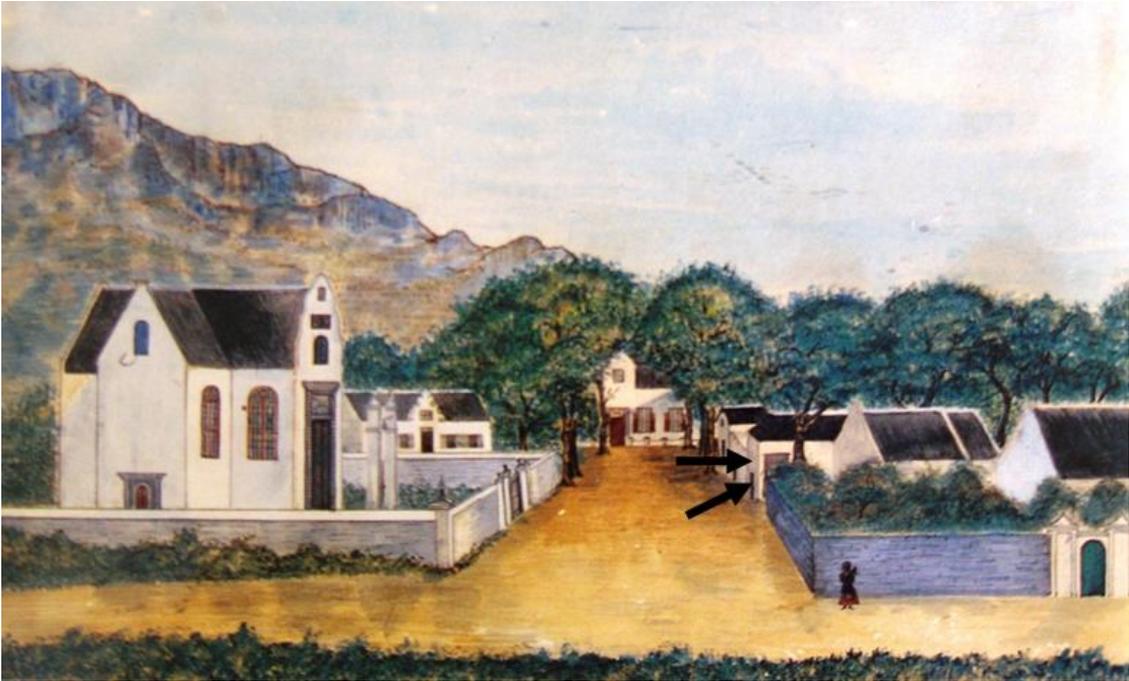
Source: Stellenbosch: three centuries.

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.)

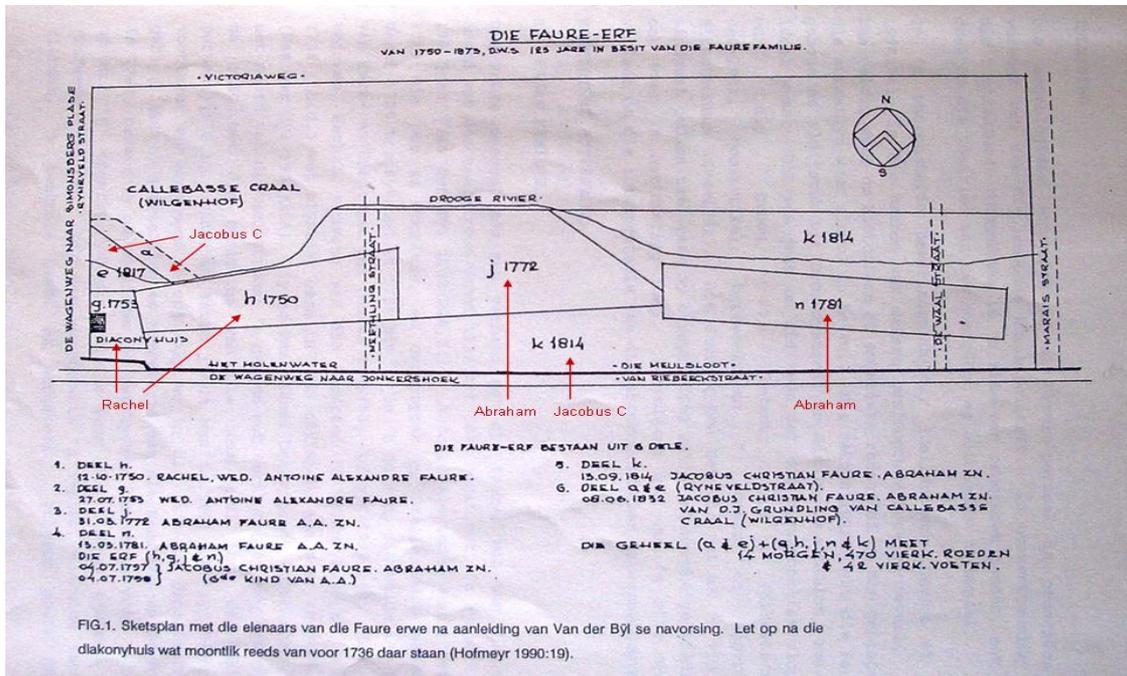
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<sup>25</sup> Church notes [gathered by APV Faure (1931-)] state that the house was purchased by the church for the reader-teacher. As Antoine's son, Abraham (1717-) was the next reader-teacher, he occupied the house after the death of Antoine.

<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.

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