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's 100 jours (Bâle, Editions
Church of Bâle, February 11,

Switzerland, 1868), pp. 13-14
he 300th Anniversary Year of
city of South Carolina, 1977.

that "the families are widely dispersed; and it seems uncertain the Roberts were 'refugees' from France."⁸

Afterwards, the writer corresponded with Monsieur Philippe Froideveaux, Director of the Archives of L'Ancien Évêché de Bâle at Porrentruy, Switzerland. Through the kindness of Monsieur Froideveaux, the writer had the extremely good fortune to be directed to Pasteur Jean-Philippe Gobat, minister of the Reformed Parish at Orvin. Pasteur Gobat is also a highly qualified genealogist as well as a Robert descendant.

Pasteur Gobat wrote: "From the start I hasten to tell you that the Robert family is not of Huguenot origin (Huguenot equal to French Protestant) — this being true even if Pasteur Robert was pastor in Carolina of a community composed predominantly of Huguenots. This family is originally from the ancient principality of Neuchâtel, from the region called 'the Neuchâtel Mountains,' the name dating from the 15th Century. It is in this epoch that one finds, in the legal records, the most ancient mention of the names of the non-noble families. The Robert family has its source in the present-day town of Le Locle, one of the branches known for the dynasty of painters [artists] that it produced."⁹

There were certain precise categories or classes among the population of the Erguël. Only the communicants or the bourgeoisie enjoyed all of the civil and ecclesiastical and scholastic rights, but not political rights. Those who received communion were the descendants of the founders of the village (or of those who had bought the right to be); the parishioners were the inhabitants who came from elsewhere and who were accepted for residence.

Pasteur Gobat's research reveals that the ancestor common to most of the Roberts of Le Locle, a town a few kilometers west of St. Imier, was Jehan Robert, who died in the 1400s. Jehan Robert had a son, also of Le Locle, Humbert Robert, who died before 1506, according to the archival records at Porrentruy. Jehan Robert had a son Guillaume (William) Robert of Le Locle, from whom Pasteur Pierre Robert descends.

Among the grandchildren and great-grandchildren of Jehan Robert, a number of them established themselves before the end of the 15th Century on the mountains lying in the Parish of St. Imier. One of Jehan's grandsons was Humbert Robert's son Guillaume (William) Robert, who was the great-great-grandfather of Pasteur Pierre Robert. Guillaume Robert's precise dates of birth and death have yet to be determined, as has the name of his wife.

Guillaume Robert fathered, among other children, Daniel Robert, who lived on the Mountain du Droit de Sonvilier, and died there between December 10, 1634, and May 2, 1636. He was first received as Parishioner of St. Imier on June 4, 1616. His wife's name is yet unknown, but records reveal that Daniel Robert had at least three children:

⁸ Personal letter from Professor Leo Schelbert, Department of History, University of Illinois, at Chicago Circle, August 8, 1982, to Thomas O. Lawton, Jr.

⁹ Personal letter from Pasteur Jean-Philippe Gobat, Orvin, Switzerland, October 23, 1984, to Thomas O. Lawton, Jr.

1. Pierre Robert, the first of three by that name (see below).
2. Marie Robert, who married three times, each husband being a "communicant" of Courtelary:
 - a. Estevenin Belrichard (marriage agreement dated January 5, 1623, and notarized by Jacob Beynon);
 - b. Adam Béguelin (between 1627 and 1632).
 - c. Jean Fête (after 1642).
3. Madeleine Robert, who married David Calame, a Parishioner of St. Imier — this couple being the ancestors of Monsieur Cobat.

Daniel Robert's two sons-in-law, Estevenin Belrichard and David Calame, on May 2, 1636, owed their brother-in-law Pierre Robert a debt of 430 crowns for their part of the inheritance of their father-in-law. This record of debt was signed by Notary Jacob Beynon.

Daniel Robert's only known son, Pierre Robert (number 1 above, and Pasteur Pierre Robert's grandfather), was a Parishioner of St. Imier, and lived on the Mountain du Droit of Sonvilier, where he died between August 27, 1671, and November 12, 1676. Pierre Robert entered into a marriage agreement on May 9, 1622 (notarized by Abraham Pétremand), with Judith Sagne, daughter of Abraham Sagne, also a Parishioner of St. Imier. Judith brought to her husband as dowry 1,600 crowns, a heifer, and her trousseau.

Pierre Robert [I] and Judith Sagne Robert's only known child was Daniel Robert [II] who was named for his paternal grandfather. Daniel Robert [II] entered into a marriage agreement on April 1, 1651 (notarized by Abraham Pétremand), with Marie Pétremand, daughter of Pierre Pétremand de Sonvilier. Marie brought as her dowry 800 crowns, a heifer, and her trousseau. Daniel Robert [II] lived on the Mountain du Droit (in the Parish of St. Imier, but not in the city proper), and died there between November 16, 1679, and May 11, 1698. Daniel Robert [II] and Marie Pétremand Robert are the parents of Pasteur Pierre Robert, who was named for both his paternal and maternal grandfathers.¹⁰

Thus, the Swiss ancestry dating from the 15th Century of Pasteur Pierre

¹⁰ Documentation for all data between Footnote 9 *supra* and this point is contained in the above letter, *supra*, and the following documents from the Archives de L'Ancien Evêché de Bâle, at Porrentruy.

notaire Jacob Beynon, de St.-Imier, N° 615: Acte de réception en paroisse de Saint-Imier de Daniel, fils de feu Guillaume Robert, du 14 juin 1616;

notaire Jacob Beynon, de St.-Imier, N° 621: Acte concernant Pierre, fils de feu Daniel Robert, du 2 mai 1636;

notaire Abraham Pétremand fils, de Sonvilier, N° 713: Traité de mariage de Pierre Robert, fils de Daniel, du 9 mai 1622;

notaire Abraham Pétremand fils, de Sonvilier, N° 717: Traité de mariage de Daniel Robert, fils de Pierre, du 1 avril 1651.

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Robert, has been clearly established, by the works of Pasteur Gobat. Future researchers may wish to prove the old Welsh-French-Swiss tradition, which, if it is true, would have to begin before the 15th Century.

The true story behind Robert's decision to leave his native Switzerland and how, where, and exactly when he joined others in the St. James' Santee group remains undocumented. Perhaps Robert left Switzerland by the Rhine, rallying with others of his group at Amsterdam or Rotterdam, rather than the Isle de Ré, off the coast of France, as has previously been surmised.

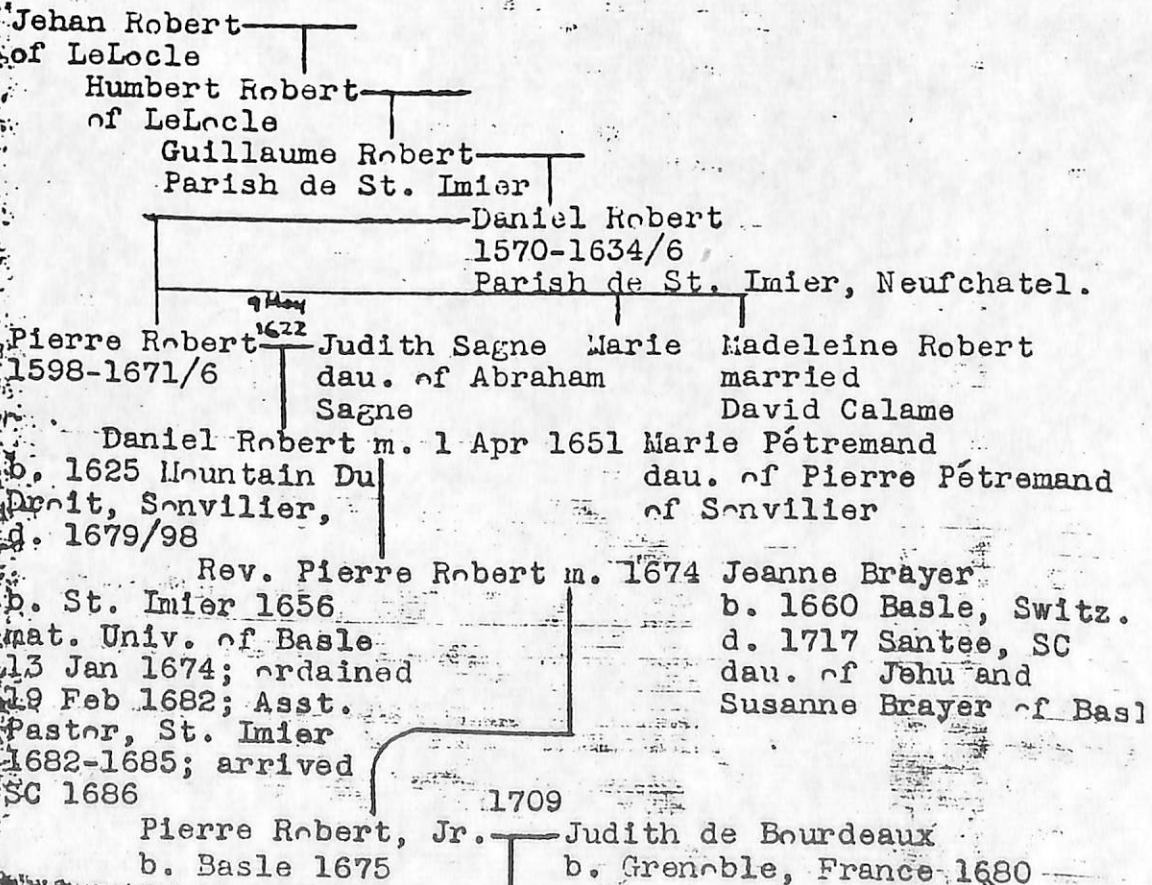
ACKNOWLEDGMENTS

In the article on Pasteur Pierre Robert in *Transactions*, #87, at p. 2, this writer erroneously concluded that Guillaume Robert was the grandfather of the minister, rather than his great-grandfather.

Following publication of the article, the Mayor of Porrentruy, Switzerland, directed letters to Monsieur Philippe Froideveaux, Director of the Archives d'Ancien Evêché de Bâle at Porrentruy. Monsieur Froideveaux graciously put the writer in touch with Pasteur Gobat and has otherwise been most considerate.

Pasteur Jean-Philippe Gobat of Orvin, Switzerland, is due great appreciation for his excellent work and his constant kindness in making it possible to complete the correct record of Pasteur Pierre Robert's Swiss ancestry.

Miss Jeanne Gramling of Allendale and Paul Smith, Lawton, Jr., of Myrtle Beach, South Carolina, have been extremely helpful with their expertise in the French language.



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