

# THE BONDURANT FAMILY ASSOCIATION

Route 3 Box 3120, Danielsville, GA 30633

SUMMER 1989, NEWSLETTER NUMBER 8

## The Bondurant Family Association

met at Holiday Inn, Franklin Street, Richmond, Virginia June 3-4, with 45 members attending; **wish all of you could have been with us.** Thanks to those who brought pictures, records, and memorabilia which they shared!

The Association had 145 members June 1, 1989 and more joined at the meeting. Treasury balance of \$946.27 in uncommitted funds was reported. Project 2 (Marker) - \$245; Project 3 (American Research) \$233; Project 4 (European Research) \$126 have been contributed toward these special uses.

The fence has been erected around the presumed gravesite of Jean Pierre Bondurant, and our President asked for the group's wishes for a suitable marker [Project 2]. Mr. and Mrs. Carroll Bondurant (Virginia) of Mt. Airy, N.C. volunteered to design a bronze plaque to be attached to the cemetery fence.

The group then voted to meet annually in the fall, and the idea of field trips to areas where early Bondurants lived was approved. The October 1990 meeting will be held in the Farmville - Buckingham County, VA area. The Association's year is to be on a calendar year basis. **Dues remain \$5 per calendar year.**

The president was given authority to make suitable recognition of individuals who have made outstanding contributions toward our Association. The present officers were re-elected to serve for the year 1990: President, Mary Bondurant Warren; Vice President - Betty Gale; Secretary - Jean Booth; Treasurer - Phyllis Campbell; Newsletter Editor - Amy Sanders.

Thanks was given to the "research committee" Mr. & Mrs. Malcolm Macdonald, Mrs. Gale, and Mrs. Booth, who came early to gather information on Bondurants from manuscripts at the Virginia Archives. **Volunteers are needed**

to join this effort, and to plan and stage the 1990 meeting. **Will you help?**

On Sunday a trip was made to visit the Huguenot Church, Jean Pierre's gravesite, and concluded with lunch at "Erin Hill", a restored 18th century dwelling at Powhatan.

The speech of Dr. John C. Bondurant, made at the June meeting is below, followed by an article by M. Edouard Goulan Sigwalt to be published in a French history journal.

## Jean Pierre Bondurant of Genolhac, in Les Cevennes

This sketch is intended to give the historical, cultural, and ethnic background of the area in which Jean Pierre was born and lived, until he fled the kingdom of Louix XIV in 1697. We know that his direct ancestors in Genolhac can be traced back for several generations. And quite likely their predecessors had lived in the area for hundreds of years, possibly since prehistoric times. These prehistoric peoples, widespread through Europe, we know only through archeological evidence.

### THE GREEKS AND PHOENICIANS

Perhaps the earliest historical contacts were those of the Greeks, the founders of Marseilles, on the Mediterranean coast at the mouth of the Rhone River about 600 B.C. The Phoenicians may have been in Marseilles before that, judging from archeological findings. *Marsalla* (the Greek name) was a trading colony. The Phoenicians were famous for far flung adventuring, and are said to have brought tin from Cornwall, Britain; transporting it by ship to the Garrone River mouth in the Bay of Biscay; thence, overland through the Cevennes Mountains to the Mediterranean Sea for reshipment to the Middle East. This ancient route, passing by Genolhac, is known as the *Piste d'Etaine*, or Tin Trail.

### THE GAULS (THE CELTS)

The first detailed evidence of the peoples who inhabited Gaul, prior to the Roman invasions, goes back to approximately 500 B.C., when the Greeks made note of a barbaric people they called the *Keltoi*. Originating in eastern Europe or beyond, they gradually spread throughout western Europe, plundering Rome in 390 B.C. They were made up of many different tribes with common language and culture.

Though not uncivilized, they were considered as barbarians by the Greeks and Romans. Agriculture was extensively practiced, as was animal husbandry. They wore clothes of linen and wool, and were highly artistic. Their language survives as Gaelic in Ireland, Scotland and elsewhere.

### THE ROMANS

The Romans first entered Gaul in 125 B.C., and quickly conquered a wide swath of territory along the Mediterranean coast, from the Alps to the Pyrenees Mountains, making a convenient route from Italy to Spain, which had been colonized as an earlier time. The first Roman Colon in Gaul was called Gallia Narbonnensis, which bordered the southern Cevennes.

In 58 B.C. Julius Caesar was given command of this province. Over the following eight years he conquered and colonized the remainder of Gaul. An old Roman highway passes through Genolhac. It is known that Caesar in the winter of 52-51 B.C. crossed the Cevennes through heavy snow to crush rebellious tribes to the north. This particular campaign is related in Caesar's famous commentary *The Conquest of Gaul* with specific mention of the Cevennes.

Thus was continued the Latinization of Gaul and the Cevennes—beginning as the result of close proximity, and then actual conquest by the Romans. The Legionnaires were given land as a reward for their services, and doubtless there was intermarriage. By this time the Roman army consisted of men from all over the Roman Empire—Spain, Italy, Greece, the Balkans,

Egypt, Asia Minor, etc., as well as soldiers of fortune from outside the Roman boundaries.

### THE DECLINE OF THE ROMAN EMPIRE—THE GERMANIC TRIBES

As Roman power declined, barbarian peoples from outside the Roman boundaries increasingly invaded and took land within the Empire. In Gaul these were primarily German tribes. The Goths are of special interest to us. Originating in the far north, perhaps Scandinavia, they spread into eastern Europe, southern Russia, and into the Balkans. In 410 A.D. they entered Rome and sacked it. Subsequently, by agreement with the Romans, the Visigoths settled in south-west France, establishing a large kingdom including portions of Spain and the Cevennes. Their capital was *Tolosa*—already a Roman city—subsequently known as Toulouse (which is west of the Cevennes). The kingdom of the Visigoths was not long-lived, however, disappearing (in France) with their defeat in 507 A.D. by Clovis, King of the Franks.

### VANDALS

Other invaders of Gaul included the Vandals, who fleeing before the fierce Huns, invaded and devastated parts of Gaul in the early 5th Century. They did not stay in Gaul, but entered Spain and later migrated into North Africa. Their principal contribution to Gaul was the introduction to other Germanic tribes of the Christian heresy called **Arianism**.

### THE HUNS

Nomadic pastoral horsemen from somewhere in central Asia, they made no contributions to the culture of the area, though leaving their name in our vocabulary as a synonym of cruel ferocity. Their attacks upon other barbarians pushed the latter into Roman territory. Over a period of 70 years they created a huge empire of their own in central and southeast Europe. Frequently the Huns sold their services to the Romans; but in Gaul in 451 A.D. they were defeated by a combined army of Goths and Romans. Shortly afterwards, following the

death of their leader Atilla, they left Europe and disappeared from history.

### THE FRANKS

It was with the end of the Roman Empire and the entry of the Germanic Franks into Gaul that the age of antiquity ended, and the Middle Ages began. Clovis, one of the most powerful Franks succeeded in bringing much of Gaul under one rule—although upon his death the Frankish kingdom became fragmented. One of the more forceful successors of Clovis was Charles Martel who inflicted a great defeat on the Moslem invaders from Spain—the Saracens—in 772 A.D.

The grandson of Martel was Charlemagne (742-814 A.D.) who, by vigorous conquest created a state larger than ever before or since. It extended from the North Sea to the Mediterranean, and from the Atlantic well into central Europe. Upon his death, France was divided between his three sons, and then subsequently was fragmented into many smaller entities.

### FEUDALISM

This institution of feudalism originated with the Franks. The king, under this system, was considered the supreme owner of all his area. He assigned hereditary ownership to various supporters (vassals). The latter, in turn, owed fealty to the king, especially in the form of providing military services on request. These noble vassals in turn had similar relationships with individuals of lesser rank.

The Catholic Church was equally involved in feudalism. Throughout the barbarian invasions of the Empire it had maintained an administrative structure owing direct loyalty to the Papacy. The Church became very wealthy, owning vast properties and with them the feudal rights over the attached populations. Occasionally, a bishop was both secular and ecclesiastical ruler of a particular area; but usually a secular lord and a bishop received each the particular fealties due in a particular area. Such an arrangement was called a

Coseignorship; Genolhac was ruled in this manner for many centuries. The bishopric was that of Uzes.

### GENOLHAC

How long our village has been in existence I do not know. A castle is reputed to have been there in the 11th Century. One of the streets now present in Genolhac is said to have been in existence since the 11th Century. There is definite knowledge of a charter of 1169 A.D., by which the Bishop of Uze transferred his secular rights to the noble family of Anduze. In 1228 Bernard d'Anduze gave to Genolhac a charter, under which he made certain promises, such as: not making unreasonable demands for men and arms for his military forays (*chevauchees*); conditions under which the lord could requisition cattle and horses; provisions for protecting the vineyards of the town.

What the inhabitants owed in return, I did not find said. In the late 13th Century feudal ownership passed to the Randon family—who by that time in turn owed fealty directly to the French king, Louis IX (subsequently St. Louis). Previously the feudal lords of Genolhac had given vassalage to the Count of Toulouse, a very powerful noble whose ancestors got their lands from Clovis.

St. Louis is said to have traveled the old Roman Road through the Cevennes while on his way to one of the Crusades. Succeeding the Randons was the powerful Polignac family. In the 1600s the Budos family of nobles became the feudal overlords. Some of this family took the side of the English during the Hundred Years War between the French and English (1337-1453). In this prolonged conflict France was brutally and repeatedly ravished by the English. The Princes of Conti subsequently gained the lordship. The sovereignty was bought by the de Roche family in 1779. This was the last of the feudal lords of Genolhac, this medieval relationship being terminated by the French Revolution.

## RELIGIONS

Having brought this historical outline well beyond the time of Jean Pierre's emigration, I will turn back to the sole reason which enduced the emigrant Jean Pierre Bondurant to "flee the kingdom." It should be of interest to mention the various religious beliefs which involved the Genolhacois of the Cevennes.

This again goes back to antiquity—beyond the Christian era—when our ancestors were pagans, worshipping multiple and assorted gods and natural objects. We know that the Celts believed in an afterlife, and that their priests were the Druids. Human sacrifice was practiced and it was this which led the Romans to suppress the Druids—whereas the Latins were usually very tolerant of the religions of the conquered subjects. Christianity came into Gaul via missionaries; a St. Martial is said to have evangelized the Cevennes.

Paganism, however, was slow to die out, even after Constantine the Great legally sanctioned Christianity throughout the Roman Empire (ca. 330 A.D.).

Early in the Christian era a number of differences in belief abounded. One of particular interest to us is that of ARIANISM, so called after its originator, a priest in Alexandria. First introduced early in the 4th Century, its principal difference was in declaring that Christ was less than divine. This heresy was weeded out within the Empire before the end of the 4th Century.

However an Arian missionary had converted the Vandals while the latter were still in eastern Europe, and from the Vandals Arianism was spread to other Germanic tribes, including the Visigoths who took it with them into the Cevennes. However, Clovis the king of the Franks converted from paganism to Christianity (500 A.D.), thus insuring in Gaul the triumph of Catholicism, and the political support of the Catholic hierarchy as well.

A very aggressive heresy was that of the *Albigenses* or *Cathars* with its roots in Asia

Minor and the Balkans; extensively practiced in the south of France in the 11th to 13th Centuries, it had marked differences from Catholicism, such as discarding certain parts of the Bible, disavowing the Trinity, and maintaining the belief that the physical world was evil. The heresy was supported by certain powerful lords, particularly the Counts of Toulouse, one of whom was accused of arranging the assassination of a papal legate who had been specifically directed by the Pope to suppress the Cathars. Very likely the Count of Toulouse used Catharism to fuel his quarrels with the French king, to whom the Count owed fealty, the first Count having received his lands from Clovis. The French king sent their vassal lords to cruelly suppress the Cathars. At the same time the Catholic Church used the Inquisition to stamp out the heresy. This was finally accomplished under Louis IX (St. Louis), who then took the opportunity to seize the lands not yet directly owned by the crown. The Counts of Toulouse were terminated and the Cevennol Cathars—those still living—reverted to Catholicism.

We come now to the final heresy, that of course being Protestantism, beginning with Martin Luther's famous *Theses* in 1515. In France its adherents became known as HUGUENOTS. (Curiously, the derivation of this name is obscure.) Its spread in France was remarkably rapid, a demonstration of the considerable discontent already existing.

In 1523 the first French Protestant was burned at the stake and by 1562 there were 2,000 highly organized Calvinist churches.

John Calvin, born 1509, a French native, educated to serve the Catholic Church, converted to Protestantism in 1532. Shortly thereafter he left France, and within a few years settled in Geneva, Switzerland—a city-state which had recently ejected the Catholic Prince-Bishop. French refugees in Geneva were trained as pastors, then returned to France—no doubt at risk to themselves—as missionaries for the new belief. Therefore,

French Protestantism became of the Calvinist variety, rather than the Lutheran.

A series of bitter religious wars occurred, there being actual pitched battles fought between armies of the two faiths. Such conflicts were possible because some of the most powerful nobles of the kingdom had converted to Protestantism.

An uneasy peace was obtained under Henry IV, the first Bourbon king, who was a Protestant at the time he inherited the throne. He promulgated the EDICT OF NANTES (1598) which allowed the Reformed faith to exist, with some restrictions. The Edict also turned over to the Protestants several fortress cities, to help assure protection from attacks.

After Henry IV died, and under Cardinal Richelieu, these fortresses were forcibly retaken, and the Huguenots were never again a threat to the French court (with the exception of the Camisards).

Government hostility became increasingly severe from 1660 on. Louis XIV had absolutely no tolerance. Protestant churches were destroyed; certain professions were denied the Huguenots; Protestant children were torn from their parents to be brought up as Catholics. French soldiers called *Dragonards* were put in Protestant homes at the expense of their owners, and the soldiers were encouraged to be as brutal as they wished. Finally the Edict of Nantes was revoked in 1685. Before and after that date, tens of thousands of Huguenots fled France, including our emigrant ancestor in 1697.

### CAMISARDS

A brief mention of a further Huguenot revolt is of interest — although Jean Pierre had already left — because it arose in the Cevennes and involved Genolhac. This was the war of the Camisards, the name apparently referring to the white shirts worn. A very strong surge of desire for religious freedom happened. Prophecy occurred — predicting the imminent end of the Catholic Church. Children

had visions of religious glory. Speaking in tongues was a notable phenomenon.

In July 1702 the Abbe de Chayla was murdered by Camisards. The Abbe was a Catholic prelate especially involved in suppressing the Protestants.

The Camisards aimed to sack and burn the Catholic churches and drive off or kill the priests. They used guerilla warfare. It must be confessed that marked cruelty was practiced by both sides. The French government adopted a policy of extermination, burning whole villages, massacring the population.

Though I see no reference to the burning of Genolhac, which is perhaps surprising, as some of the monks in the Dominican Monastery in Genolhac converted. Eventually, with many of the leaders captured and executed, the revolt lost fury (1704). Protestant beliefs nevertheless persisted and the government continued its attempts at eradication. The persecution ended only with the French Revolution.

### THE CEVENNES

*Les Cevennes*, the mountainous area in which Genolhac lies, may derive its name from the forests which once densely covered the area. The chestnut trees are particularly noted. Much of the area has been deforested, though replanting is occurring. There are many areas within the Cevennes currently which resemble the plains or deserts of our West. Whether this is a natural feature, or the result of deforestation, I do not know.

The Cevennes (an older term is *Cerbenna*) are a part of the mountains of southern France — the *Massif Central*. They are west of the Rhone River, running northeast to southwest. Some peaks are of volcanic origin. The highest are between 5-6,000 feet, and some skiing is done in the winter. In general, the eastern slopes give rise to steams carrying water to the Rhone River, and the western slopes to the Atlantic Ocean.

Genolhac lies within the Department of Gard, in the Canton of Ales. About 400 miles from

Paris, 110 miles from Lyon, 45 from the Mediterranean, and 240 miles from the Bay of Biscay on the Atlantic Ocean (as the crow flies). Nearby are the towns of Florac and Bar de Cevennes, both mentioned in the Bondurant genealogy. It is 450 meters in altitude, about 1300 feet. A small river, the Gardonette, passes through Genolhac, its waters eventually emptying into the Rhone.

Genolhac can be traced to at least the 11th Century, with continuous existence since then, enduring great vicissitudes—from famines, wars and disease. It suffered greatly, as did the rest of Europe, from the Black Death of the 14th Century. In 1384 there were only twenty inhabitants left. In 1723 a return of pestilence killed 103 inhabitants out of 940. Taxes were forgiven for a time. But Genolhac has never been more than a village. In 1880 there were only 1200 living there. In 1973 the permanent population was 973. The town raised a small company of men to fight in the French Revolution. Some 30 men from Genolhac died in World War I, among whom was an **August Bondurant**, his name being on a plaque in the church. A number of Genolhacaise were in the French Underground during World War II.

Formerly agriculture was the principal industry, including vineyards, and at one time the growing of mulberry trees to provide foliage for the silk worm industry. Goat flocks were once very numerous and the local goat cheese was famous. However, they have greatly diminished, which may be beneficial as they probably contributed to the deforestation.

Now tourism is the principal industry. Camping, hiking, botanizing and mushroom hunting are popular. The medieval towns and castles are a focus of interest as are also the various sites in which the Camisards fought and had their hideouts. Skiing is available. In Genolhac are several hotels. Serving the town is a railroad and a modern two-lane, well-surfaced road which follows more or less the old Roman road.

Genolhac lies within the *National Parc des Cevennes*, along which winds the Cevennes

Highway built by the military engineers of King Louis XIV, to enable artillery to be brought in the fight against the Huguenots. It is said to have been a great engineering feat.

Beginning just north of the Cevennes is the Robert Louis Stevenson trail, dedicated in 1978. A strange name to be associated with Cevennes! Stevenson took a one-hundred-mile walk through the Cevennes in the late 1870s, and published his experience in 1879 in a small book, *Travels with a Donkey in the Cevennes Mountains*. This was his second publication and the first to bring him fame. It has been reprinted several times, most recently in 1986. Though Stevenson did not go through Genolhac, his book contained a number of photographs and drawings of medieval homes and of landscapes similar to those of Genolhac.

#### CONCLUSION

Now I can conclude with—to me—the most interesting thought, that in the veins of all the Bondurants flows the blood of some of the peoples of ancient France; the prehistoric peoples; perhaps some of the Greeks and Phoenicians; the Celts; the Roman Legionnaires from Italy and the far flung boundaries of the Roman Empire; the Visigoths from Scandinavia; perhaps even a touch of the Saracen; with the last infusion that of the Franks of Germany.

Jean Pierre was more or less the product of all of these. The product of a tough, proud, intelligent race, whose traits enabled him to maintain a faith under the threat of death, to flee tyranny, and become the common ancestor of all the Bondurants of the United States.

**Presented to the Bondurant Family Association at Richmond, Virginia, June 3, 1989 by Dr. John C. Bondurant.**

The following article has been written by M. Edouard Goulan Sigwalt and submitted for publication in *Cahiers du Centre de Généalogie Protestante* [Books of the Protestant

Genealogical Center], and has been translated for us from French by Miss Dolores Artau.

**JEAN PIERRE BONDURANT,  
1677-1735**

**Huguenot Refugee in Virginia**

Under the number G3/81 are preserved in the Library of the Historical Society of French Protestantism, copies of notes collected by Mr. Roger Cuche, of St. Mamert, Gard [France], on the Bondurant family of Génolhac.

Known since the 14th Century, this family was represented in the 17th Century by several branches of which one in particular caught our attention and on which we can also bring some bits of information.

Mr. Roger Cuche had made a considerable work of archival extraction, in Gard [state] and in Lozère. He had discovered in particular an act of the Royal Notary Francis Bertrand of Castlagnol (Vialas) in Lozère dated January 4, 1718, and giving the condition "of the goods left by J... Bondurant [sic], son of the late Jean Pierre Bondurant, the said of Cougoussac, refugee from the Kingdom because of Religion." [Archives of Lozère, III E., 8564].

Meanwhile he had not tried to find out the fate of this fugitive who appeared to us as having been the ancestor of the Bondurants of today, dispersed in rather large numbers to the United States.

Some of them requested some years ago to find out the origin of their ancestor of whom they knew only that his name was Jean Pierre Bondurant, that he had arrived in Virginia at the beginning of autumn 1700.

If it was relatively easy to find his father, it was more difficult to determine at what epoch the fugitive, cited in the Act of 1718, had left Genolhac and for what destination. These facts acquired, it was then necessary to establish that the Huguenot refugee, landed in Virginia, was this fugitive.

For the first part of our inquiry we had recourse to:

1. to the parochial registers of Genolhac (Protestant and Catholic) kept at times in the Archives of Genolhac, at times in the City Hall.
2. to the records in the Comptroller's office of the acts of the notaries of Genolhac (Archives of Gard, II C 213 to 215) or to the acts themselves whenever they existed,
3. to the history of the Dominican Convent of Genolhac, by the Abbot C. Nicholas [published at (Nîmes 1890)]

For the second:

1. to the study of Prof. Dr. Francis Ebrard of Zurich on the Huguenot refugees in Arrau [Switzerland], 1685-1699, published in the historical review *Argovia*,
2. to the historic bulletin of the Society of German Huguenots (*Geschichtsblätter des Deutschen Hugenotten-Vereins*, Heft 9, Magdeburg, 1892) found at the Library of the S.H.P.F.
3. in the journal of Pastor Guillaume Barjon, "ex-minister in Cevennes", refugee to Switzerland at the Revocation of the Edict of Nantes, Pastor of the Huguenot colony of Aarau, beginning in 1691, then of the one of Helmarshausen-Karlshafen (Hesse) where he arrived the 24th of June 1699. This "journal" is preserved by the Evangelical Church of Bad-Karlshafen (Hesse),
4. to the history of the *Huguenots and Waldensers in "Hessen-Kassel"* by Jochen Desel and Walter Mook, Kassel, 1978,
5. the Bulletin "*The Huguenot*" number 6, 1933, of "The Huguenot Society Founders of Manakin in the Colony of Virginia" which is in the Library of the S.H.P.F.

Since then one is well informed about the flight of Jean Pierre Bondurant and one can follow it up to his arrival in Virginia.

Even though the [sur]name [is] most often written with a final "d", according to Roger Cuche, we have retained the spelling **Bondurant**, which was that used by [Jean Pierre Bondurant], his father and grandfather, and the one retained by the American descendants.

Son of Jean Pierre Bondurant, of Cougoussat (ca. 1636 - 1694) and Gabrielle Barjon (1643-1695), [who were] married Oct. 28, 1676 at Barre des Cévennes by Pastor Guillaume Barjon, Gabrielle's brother. Jean Pierre Bondurant born July 18, 1677 at Génolhac was baptised there (R.P.R.) ["Religion Pretendedly Reformed" the French term for the Huguenot Church] August 1 [1677]. His father does not seem to have exercised any profession whatsoever, and lived on his means, apparently rather important.

He had a sister Frances born April 12, 1681, baptized at Génolhac by Pastor Bruguières, and a brother, another Jean Pierre, born the 4th of December 1684, baptized a Catholic the 13th, about whom we know nothing more.

These three children lost their father the end of May 1694, and their mother in March 1695, the one and the other deceased "having received the sacrament of penance, the others not having been able to receive it because of their indisposition". We have not found any trace at all of their testaments [wills].

Jean Pierre, the oldest, was entrusted to the tutelage of a first cousin of his father, André Bondurant (son of André), master pharmacist in Génolhac, from whom he learned the profession.

Subsequently a collector of royal interests, first consul of Génolhac, director of the poor of the alms house, André Bondurant appears to have been a clever administrator in public and private business, perhaps even too clever, if one believes his cousin Frances Argenson, whose opinion of him was hardly favorable.

At the Revocation of the Edict of Nantes Jean Pierre Bondurant was 8 years old; at the death of his mother he was 18 and lived in the midst of "new converts" where they were put up with, apparently a site [reference?] made to those of the R.P.R. [Huguenots].

He was the only Bondurant of Génolhac [who] "departed from the Kingdom because of religion." It did not appear certain to us that this reason may have dictated this decision to him

alone; we are even tempted to believe that he could have been encouraged to go into exile by a group interested in his departure: in 1718, the goods that he had "left" were again wrangled over.

His flight was not sudden: his maternal uncle, Pastor Guillaume Barjon in Switzerland was informed of his presence; in the course of the year 1697, one observes that he [Jean Pierre] put his affairs in order with the assistance and the authorization of his *curateur a litis* [guardian ad litem - a guardian named to defend the interests of a minor in a court suit], and with the aid of the notary Jean Pierre André, his father's close friend, the [the boy] sells, notably, the mill of Aribal to the Dominicans of Génolhac, and the 2nd of Sept. he made a donation of goods, valued at 500 pounds. That would be the last evidence of his presence in Génolhac.

A month later, Oct. 3, 1697, he signed the public act of his "repentance" the text of which one may read in the journal of Pastor Barjon:

*the 3rd of Oct. 1697 there presented himself before us Mr. Jean Pierre Bondurant, apothecary of Génolhac in Cévennes, protesting that he is extremely touched by the fault that he committed in his youth of having taken part in the cult of the Roman [Catholic] Church and having witnessed his repentance in asking God's pardon for his sin, after the protestations that he made of living and dying in our Holy Religion, he was admitted to the peace of the Church and to the participation in the Holy Sacraments and signed the present act with the Gentlemen Henry Malbois and Pierre Brochet, hat merchants, refugees in the said city of Aarau, and me, [the] undersigned Barjon, Pastor [of the] Refugees. [followed by the signatures of the four men].*

In the same time the treaty of Ryswick was signed, putting an end to the War of the League of Augsburg, but also to the hopes that certain refugees had entertained for their return to France. Now refugees coming in large part from Vaudois valley, flooded into the Canton of Bern, of which Aarau was then a part, and it was not possible to absorb them [all].

Responding to the invitation of the Landgrave Carl of Hesse, Pastor Barjon, his family and 59 other persons left Aarau to establish themselves definitely in that country. **Jean Pierre Bondurant did not accompany them.**

Concurrently, an expedition in London was being organized by some refugees destined for Virginia, and appeals for volunteers were widely circulated in several cities in Switzerland, Germany and Holland. Jean Pierre Bondurant was one of the volunteers [to go to Virginia] and it is probable that he was part of the group cited by Charles W. Baird in his *History of the Huguenot Refugees in America*, and came from Switzerland and Rotterdam, a group composed of a great number from Vaudois.

Whatever may be, Jean Pierre figures in the list of passengers embarked at London on the PETER AND ANTHONY, and on which, signed Dec. 1700 by the Pastor Benjamin de Joux, people "designated to install themselves in Manakin-town" in Virginia.

These two lists are found in the Bodlian Library of Oxford [University, England], and are reproduced by R.A. Brock in his *Documents Chiefly Unpublished Relating to the Huguenot Emigration to Virginia* edited in 1886, and re-edited several times; they do not give any indication of the age or origin of the passengers. One can only affirm that Jean Pierre Bondurant [was] counted among the bachelors [single men].

But can one be certain that he was the one who was in Switzerland about a year before? We have until now presented it as such, based on our presumptions. Two documents appear, right to the point, to remove all doubt:

—first, the [last will and] testament of the refugee Jean Pierre Bondurant, of Sept. 25, 1734, reproduced in 1933 in *The Huguenot* and the original of which was deposited with the Clerk of Court of Goochland Co., Virginia. This will, written in English, did not furnish any information at all on the origin of the testator, but it was signed by him. The signature agrees

with that signed thirty-seven years beforehand, in the journal of Pastor Barjon, and with that, of an elegant assurance, affixed in October 1695 to the Register of the Parish of Génolhac by the young Jean Pierre Bondurant, witness of the baptism of a daughter of the notary and first consul Jean Pierre André, cited above.

—the existence in the Henrico County Court, Virginia, of an act attesting to the payment in 1703 of a sum of £7 to Jean Pierre Bondurant for furnishing medicines, and permitting thus to recognize in him the apothecary of Génolhac, who occasionally used the knowledge he had learned from his tutor.

After having recalled that Jean Pierre Bondurant was, by his mother, grandson of Jeanne de Belcastel cited in our study on Pierre de Belcastel (Book 10 of the *Center of Protestant Genealogy* 2nd quarter 1985, page 509) we are presenting hereafter a succinct genealogical table of his paternal family (direct line).

#### **The Bondurant Family, Protestants of Génolhac (Gard)**

- I **Antoine Bondurant**, resident of Génolhac before 1570
- II **Jean Bondurant**, called Malilières, before 1570 married Gabrielle Brunet, daughter of Antoine Brunet and Mauricette Bondurant
- III **Antoine Bondurant** married Gillette Amat, Feb. 2, 1558 (marriage contract) whence [children]:
  - 1 **Pierre Bondurant**, Sieur of Elgeyren, physician, , 1616 m. Jeanne de Leyris, then Gabrielle de la Fare, and died 1629
  - 2 **Jean Bondurant** who follows (IV)
- IV **Jean Bondurant** born about 1577, died about 1654, physician, landlord, merchant, citizen of Génolhac, married April 10, 1602 (marriage contract) to Suzanne Quarante, widow of Raymond Leyris, merchant of Génolhac. Children:
  - 1 **Pierre Bondurant** who follows (V-a)
  - 2 **André Bondurant** who follows (V-b)
  - 3 **Antoine Bondurant** who follows (V-c)

V-a **Pierre Bondurant**, died Nov. 2, 1688 at Génolhac, Doctor of Law and a lawyer, married Mar. 12, 1632 (marriage contract) Frances de Joyeuse, sister of the noble Adam de Joyeuse, Sieur of Aribel, then Françoise Guion. From Pierre's first marriage, in arbitrary order:

- 1 **Jean Pierre Bondurant** who follows (VI)
- 2 Marguerite, died 1696, married Etienne Albaric
- 3 Gillette, died 1699, married John Argenson, notary
- 4 Jeanne, died 1678 testate, no issue
- 5 Françoise died Aug. 16, 1675, no issue
- 6 Adam, merchant, no issue.

V-b **André Bondurant**, March 21, 1675 at Génolhac, physician, Clerk of Court in Génolhac, who married Marie de Bertrand Sept. 22, 1682 at Génolhac. Issue:

- 1 Pierre Bondurant, calle La Roché, born about 1657, physician, married Jeanne de Savin June 7, 1682, then June 20, 1684 to Louise (de) Velay. Numerous descendants until the 19th Century.
- 2 André Bondurant, master apothecary, first Consul of Génolhac toward 1721, tutor [guardian] of **John Pierre Bondurant (VII)**. André married in 1691 to Lucrèce (de) Durand, had 5 children, then married Suzanne Delavie.

V-c **Antoine Bondurant** (1617? - 1682), married Sept. 20, 1645 to Suzanne Raoux, died 1677. Issue:

1 **Pierre Bondurant**, d. 1690, Clerk of Court, married Louise Polge.

2 **André Bondurant**, master apothecary

VI **Jean Pierre Bondurant**, Sieur de Cougoussat, born about 1636, died May 24, 1694 at Génolhac, married Oct. 28, 1676 Gabrielle Barjon in Barre des Cevennes (Gard), born Jan. 18, 1643 at St. Etienne Vallée, and died March 23, 1695 at Génolhac.

Their children:

- 1 **Jean Pierre Bondurant** who follows (VII)
- 2 Françoise Bondurant born April 12, 1681 in Génolhac
- 3 Jean Pierre born April 12, 1684 at Génolhac

VII **Jean Pierre Bondurant** [John Peter Bondurant], born July 18, 1677 in Génolhac, died [before] Jan. 25, 1734/35 in Goochland County, Virginia. [The children are omitted here.]

The descendants of Jean Pierre Bondurant are numerous in the United States.

*Edouard Goulon Sigwalt*  
March 1989

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AND FAMILY GROUP CHART?**

THE BONDURANT FAMILY ASSOCIATION  
Route 3 Box 3120, Danielsville, GA 30633

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