

**The Ancestry**  
**of**  
**Matthieu Garrigues**

**(originally of Languedoc, France and the first of the surname known to have taken  
up residence in the American Colonies)**

*With commentary on published and unpublished compilations by Edmund Garrigues, Margaret  
& Richard Garrigues, Patricia Wright Strati, Charles S. & Winifred C. Garrigus, and Corinna  
Meraldi.*

## **Foreword**

In conducting my research I have encountered a marked resistance to any questioning of the respected research efforts of previous family historians. I would like to emphatically express that neither my analysis nor my findings should be perceived as intentionally portraying any disrespect toward any other researcher past or present. Because there has been some disagreement on various issues I have attempted in the following pages to explain my research and analysis in the most complete manner possible. As a result I fear that my writing might possibly come off as condescending, pedantic or overly critical. Please take me at my word that this is not my intent.

I am forever indebted to the wonderful compilations by Edmund Garrigues, Richard and Margaret Garrigues, Patricia Wright Strati, and Charles and Winifred Garrigus. Without their love of the family and its history and their thoughtfulness in publishing their findings I would have been far more challenged in my own efforts.

There will be mistakes in any published genealogy and as I attempt to correct some of these I also want to point out that their works contain far more accurate than incorrect information. I hope that they understand the importance of their collective research in the advancement of the genealogy of the Garrigues family and I hope that they accept my appreciation and gratitude.

It is my sincere hope that these pages will be interesting and informative to all. I have undertaken to write this analysis based simply on a desire to further the genealogical research of the Garrigues family. The underlying hope is that one day some dedicated family member will uncover a documented link to the family in Languedoc, France.

Take care and happy hunting!

Bob Garrigus

## Prologue

Matthieu Garrigues was the first of the surname known to have immigrated to the American colonies (then the British Colonies) with his family sometime about the year 1713-1714. But from where did Matthieu come and what do we know of his ancestry?

If asked this question most, if not all, of today's Garrigues descendants would answer that Matthieu was a Huguenot from Languedoc whose parent's were Jean Garrigue and Marie de Franchemont. A vast majority would add that his paternal grandparents were La Garrigues and his wife Elisabeth and that they and their families fled to The Hague at different times between 1632 and 1685. If they didn't know this off the top of their heads they would probably know at least one or two relatives who are in possession of one or more of the ancestry charts disbursed by Edmund Garrigues of Massillon, OH. Or, they may have referred to any of three books published in the latter part of the twentieth century that depict the ancestry of the Garrigues family descended from Matthieu "the Immigrant." All these sources support the aforementioned claim on Matthieu's ancestry. Some of these volumes have even tied Matthieu into one or more of the noble French lineages and have continued his ancestry back for several generations. How do they know?

Virtually every genealogy done which includes the Garrigues family can be traced in part or in its entirety to either Edmund Garrigues or to his Dutch counterpart Carl Henri Nicolai Garrigues of Copenhagen, Denmark. They were the first to begin these endeavors over a century ago and most if not all of the claims on Matthieu's ancestry originated with either or both of these two men. Beginning researchers will often see these men cited as sources of genealogical data on the Garrigues family. But again, how did they know?

Neither Edmund Garrigues nor C.H.N. Garrigues lived contemporary to Matthieu Garrigues so neither man could claim personal knowledge of the ancestry. Therefore they must have referred to some body of knowledge or evidence that lead them toward their eventual conclusions. What and where are these bodies of knowledge and evidence?

These are the questions that I've had to ask myself over and over again in carrying out the following analysis. I have sought to retrace the analytical footsteps of the previous historians to ascertain how and why they made the determinations they did.

I would ask the reader to do the same and to maintain an open mind as they peruse the following pages. The hope is that we will all be able once and for all to get on the "same sheet of music" in our research and our portrayal of the ancestry.

There are falsehoods that have been perpetuated in published works and there are unknowns as well. We have to get back to the genealogical drawing board to really figure this out and give ourselves a solid documentary footing for future research.

## The Status Quo: Matthieu's Oft-Claimed Paternal Line

### Generation No. 1

La Garrigues & Elisabeth (some say née de Barthes)

### Generation No. 2

Jean Garrigue & Marie de Franchemont

### Generation No. 3

Matthieu Garrigues & Susanne Rochet

## Introduction

No documented evidence has been discovered to date to prove the theory that Matthieu Garrigues of Languedoc, France was a son of Jean Garrigue and Marie de Franchemont of Perigord, France. Countless family legends and genealogies published both in print and within an ever-increasing number of public and private resources on the Internet perpetuate this lineage, or other variants which have no basis in genealogical fact. This has not been done out of any mal-intent but is due simply to over reliance on supposition and maybe a little bit of wishful thinking.

These ancestry claims, on the rare occasion that they offer evidence at all, cite the same flawed works as their source or are simple guesswork. The most common error by researchers is to blindly cite the manuscripts of noted Garrigues family historian Edmund Garrigues (1856-1951) of Massillon, OH. The next most cited source is the genealogy by Carl Henri Nicolai Garrigues published in Copenhagen in 1930. What most researchers don't know is that these sources derived their conclusions from a single, less-than-reliable source. In fact, most Garrigues historians fail to list any sources at all, which reflects an unfortunate lack of research and analysis and which also serves to present posterity with nothing more than blind regurgitation of the good (and in some cases bad) findings of the aforementioned historians.

A proper methodology for any historical or genealogical research entails isolating all known facts available, identifying any information gaps, and then striving to fill these gaps by consulting the body of documentary and historical evidence available. This evidence can and should include any reliable and contemporary family records. Citation of this evidence is considered obligatory to assist in forming conclusions and to permit others to ascertain the reasoning behind said conclusions.

This article undertakes to study the previous analysis of the ancestry of Matthieu Garrigues of Languedoc, France. Rather than simply restate the conclusions of the aforementioned authors this article asks the question: How did they know? It then seeks to present the reader with a more clear understanding of the known facts to enable future research. It is the sincere hope of the author that this information might serve to reenergize genealogical research on the ancestry of the earliest known Garrigues in America – Matthieu of Languedoc.

## Background

Sometime about 1874, at the age of 18, Edmund Garrigues began the first true in depth genealogical research into the origins of the Garrigues family now so prevalent in the United States. His research would encompass about 70 years and would result in a six-volume compilation entitled *Genealogy of the Garrigues Family from the Immigration from France to Holland: Commencing in the XVII Century then Changing from their Residence at the Hague to the French West India Islands of St. Christopher, then to Philadelphia*. About 1938 Mr. Garrigues donated his unpublished volumes to the Genealogical Society of Pennsylvania (GSP), 1300 Locust Street in Philadelphia. The GSP has since moved, but the Historical Society of Pennsylvania occupies the same building and holds these original manuscripts. The Genealogical Society of Salt Lake City microfilmed these manuscripts in June 1966 and current researchers are afforded the opportunity to review them at any Latter Day Saints Family History Center by requesting LDS microfilm publications 517146 (Vol. 1-4) and 517147 (Vol. 5-6a). This compiled family history serves as the primary starting point for any serious genealogical study of any branch of the Garrigues/Garrigus/Gargis (and spelling variants) families in America.

Edmund Garrigues began his studies in the typical fashion. He sought out any people in the US by the name of Garrigues or Garrigus and disbursed written queries to learn what these people knew of their ancestry. These communications spanned the entire 70-year research period during which he amassed volumes of correspondence and data from a list of over 600 persons nationwide. He then organized this data into family groups and entered them in his compilation. He did not strive to truly analyze the data and drew his own conclusions in but few, very select instances. This was deliberate on the part of Mr. Garrigues as he states:

Some differences will be found in these Chronicles. However, I include them here exactly as handed down to us; as illustrating the meager and perhaps questionable value of some of these [family] records.<sup>1</sup>

Mr. Garrigues was able to derive an initial picture of the progress of the Garrigues family in the Americas by piecing together myriad statements from countless letters depicting the family's origins. Most family versions of the ancestry taken from these letters agree that the majority of the persons by this name in the United States are descended from Matthieu Garrigues of Languedoc, France and his wife Susanne Rochet.

However, in reading Mr. Garrigues' manuscripts it is clear that he had isolated not one but three families by this surname in America that were not then proven to be connected. These branches descend from: Matthieu Garrigues of Languedoc who immigrated to Philadelphia about 1713-1714; from Antoine Garrigues de Flaujeac who immigrated to Louisiana in the first decade of the 19<sup>th</sup> Century, and lastly from descendants of the Garrigues family originally of Mazamet, France who came to New York in the 1800s. No documentary evidence has ever been discovered to connect these families although DNA tests conducted in 2002 revealed that the Mazamet and American families do share a common ancestry. This lack of documentation is important to note as many current members of the families are under the impression that all people by the name Garrigues (or its variants) in the US share a common ancestry. This is incorrect.

## **The Ancestry of Matthieu Garrigues**

For information on the family prior to the immigration of Matthieu to the Americas, Edmund Garrigues referred to a published genealogy by Carl Henri Nicolai (C.H.N.) Garrigues of Copenhagen, Denmark<sup>2</sup> and corresponded directly with him on genealogy matters. In 1930 the latter Mr. Garrigues published his work entitled "*Silhouetten Garrigues 'scher und Einiger Anderer Profile.*" This work dealt primarily with the descendants of Jacques Garrigues of Mazamet whose sons Pierre and Moysse Garrigues migrated to Magdeburg, Germany sometime during the late 17<sup>th</sup> or early 18<sup>th</sup> centuries. Through his correspondence with Edmund Garrigues and his findings derived from *La France Protestante*<sup>3</sup> by Eugene & Emile Haag, C.H.N. Garrigues developed what he thought to be a tie between the American and German Garrigues families. Specifically, C.H.N. Garrigues asserted that Matthieu Garrigues of Languedoc was the son of Jean Garrigue of Perigord, France and his wife Marie de Franchemont. He further claimed that Jean Garrigue of Perigord was descended from an ancestor referred to simply as "La Garrigues" and his supposed wife Elisabeth Garrigues. He even went so far as to claim that this Elisabeth was in fact Elisabeth (née de Barthes) Garrigues and that she was the woman by that surname who was received as a member of the French Reformed Church at The Hague on January 10, 1632.

Edmund Garrigues did not challenge this assertion and transferred these findings verbatim to his manuscripts citing C.H.N. Garrigues and *La France Protestante* as his "French and Dutch authorities." Thus a family legend was born depicting the Garrigues family in America as having descended from Elisabeth (née de Barthes) Garrigues, to Jean and Marie (née de Franchemont) Garrigue, and then on to Matthieu. He additionally claimed that Matthieu had two brothers, one named François and another named Pierre.

These claims have been perpetuated without question since the publication of these findings in 1919. They have been further strengthened in the minds of Garrigues descendants as they were disbursed over the years in ancestry charts developed by Edmund Garrigues and in subsequently published works by Margaret and Richard Garrigues<sup>4</sup>, Patricia Wright Strati<sup>5</sup>, and most recently by Charles S. & Winifred Garrigus<sup>6</sup>. Many of the old ancestry charts by Edmund Garrigues are still in the holdings of Garrigues descendants today and offer quite a bit of confusion to the subject. The errors and speculations have been further spread due to recent advances in computer technologies and are found in numerous CD compilations by Family Tree Maker, in Latter Day Saints holdings, and in data contained on many personal and private web pages. Interestingly,

almost every web page depicting this genealogy portrays a different version of the ancestry and none of them use proper source citations reflecting a clear and unfortunate lack of research and analysis.

## **The Evolution of Our Research**

Now, to be completely fair, that is the name of the game in genealogy. People do research. People analyze the data. People draw conclusions and publish their findings and theories in one form or another. Other researchers then follow suite, weigh the evidence, and add their own data as applicable. If researchers are doing things correctly they always include source citations and analytic comments for the benefit of other researchers and interested readers. This allows the readership to determine the likely veracity of the findings compared to other research. This is how genealogy provides for checks and balances and unfortunately is noticeably missing in much of the Garrigues/Garrigus publications.

Inevitably researchers will find mistakes in the works of even the most professional and accomplished researcher. I myself have found errors in the work of the esteemed Donald Lines Jacobus considered by many (myself included) to be the father of modern genealogy. So, in pointing out any perceived flaws in the research findings of Mr. Edmund Garrigues and C.H.N. Garrigues, I am not disparaging their work but rather continuing the natural and proper evolution of their research and doing it the ultimate justice it deserves. That justice is to use their information to further the search and to not simply regurgitate it blindly. I truly believe, having read the numerous written exchanges between them, that these men would encourage and join in these efforts if they were alive today.

## **A Single, Flawed Source**

Edmund Garrigues concluded from his correspondence with C.H.N. Garrigues (the flawed source) that the ancestry of Matthieu to Jean Garrigue and Marie de Franchemont was factual for several reasons. First, C.H.N. Garrigues claimed possession of ample information on the family in Magdeburg. Second, he cited d’Hozier’s *Armorial Générale de France* and *La France Protestante* as proof. To most this probably would have appeared to meet genealogical best evidence criteria, especially given that there was little or no established proof standard in the early part of the 20<sup>th</sup> century. In correspondence (about 1919) C.H.N. Garrigues detailed his assertions as such: “I consider it *probable* that Jean Garrigue from Perigord and Moyse and Pierre from Mazamet were brothers.”<sup>1</sup> He further explained that he based this supposition only on “the frequency of the names” François, Matthieu and Pierre in subsequent generations of these families.

The consideration of prenames can be used as a clue, but it is not sufficient evidence for the claims made by C.H.N. Garrigues. He also “proposed” the assertion that a man named “Garrigues at Mazamet or Perigord married Elisabeth Garrigues and left three children – Jean from Perigord, Moyse and Pierre from Mazamet.”<sup>1</sup> However, in 1936 C.H.N. Garrigues admitted his error in a letter to Edmund Garrigues:

I am sorry to state that the new data I have got, does not give any answer to the question of the reciprocal connections between the different branches of our family. On the contrary they tear asunder one of my own combinations, in which I had some reason to believe. Really your forefather Jean Garrigue from Perigord is not, as I thought he was, a brother of my forefather Pierre Garrigues from Mazamet, and now I do not know in which degree they were related.<sup>1</sup>

Research of the Walloon Church records<sup>7</sup> of Magdeburg and records in Mazamet proves conclusively (insofar as is possible in genealogy) that the father of the aforementioned Pierre and

Moyse Garrigues was Jacques Garrigues and that they were not siblings of Jean of Perigord. Their mother was either Priscilla Marty or Martha Calas but apparently no evidence has been uncovered to determine which woman begat the boys. Unfortunately, by the time this information had come to light, the incorrect data of C.H.N. Garrigues had already been published. These errors remain in the depictions of many a Garrigues family tree to this day. Most recently Charles S. and Winifred Garrigues repeated this relationship error in their book *The Garrigues Family in North America*, (Knoxville, TN: Tennessee Valley Publishing, 2000).<sup>6</sup>

## So What?

What does this all mean specifically to the Garrigues family genealogy? First, it “tears asunder” the assertion that the Garrigues Armorial Achievement commonly (and incorrectly) hailed “the Garrigues Family Crest” is shared by all people by that surname in the US. Moyse Garrigues of Magdeburg used a seal with this familiar blazon<sup>8</sup> depicting five oak trees in a field of blue in the early 1700s, and about 1830 it was further attributed to Jean Antoine Henri Garrigues another descendant of the Garrigues family of Mazamet. No record has ever been uncovered to show this crest in use by Matthieu Garrigues. Even though recent DNA testing proves that the American and Mazamet families share a common ancestry, the descendants of Matthieu Garrigues of Languedoc cannot, in keeping with heraldic rules, claim the use of this symbol.

Second, it should equally call into question the research findings of C.H.N. Garrigues that name Jean Garrigue and Marie de Franchemont as the parents of Matthieu. From his correspondence it is clear that this assertion was not derived from evidence but was supposition based simply on a hunch that was loosely supported by unsubstantiated guesswork put forth in *La France Protestante*.

This assertion seems first to have been proposed about 1855 in Volume 5 of the aforementioned serial in an article stating simply that “Garrigue may have been the son of Marie de Franchemont, widow of Jean Garrigue of Perigord, who left France with her children and Rachel Garrigue, wife of the Reverend [Gabriel] Mathurin.” It is very important to note that the names Matthieu and François Garrigues are not included anywhere in this text and it is not clear how Mr. Garrigues deduced that the person mentioned was our ancestor Matthieu or his brother François Garrigues. What is actually asserted in *La France Protestante* is that those with the surname Garrigue may be the descendants of Jean Garrigue. C.H.N. Garrigues cites *La France Protestante* as his source but it should be fairly clear that without additional evidence there is literally no basis for his conclusion and therefore no basis for that of Edmund Garrigues either.

The information in *La France Protestante* originally came from a translation by Wollaston in his work entitled *Ebauche de la Religion Naturelle* and was published at The Hague in 1726. *La France Protestante* states in their article that the British Library [Bibliothèque Britannique] speaks of this translation in very *unfavorable* terms [très défavorables]. Somehow this information was mistranslated in Edmund’s manuscripts and *The Garrigues Family in America* (p. 111) as having been “very flatteringly mentioned.” From there the story seems to have gained acceptance by the majority of our family researchers sometime about 1909. That year in a letter to Edmund Garrigues C.H.N. Garrigues outlined his conclusion as follows:

Jean Garrigue seems to have settled down at The Hague...I presume that Matthieu, François, and Pierre were brothers, in other words sons of Jean Garrigue.<sup>1</sup>

This information should have been more closely researched and analyzed prior to publishing. At the very least it should have been noted that it was not based on factual evidence but was in truth a supposition.

## **Onomastic Analysis**

C.H.N. Garrigues' "presumptions" were based solely on an onomastic study of the surname (and prenames) in the various French Reformed (aka Walloon) Churches in Holland and Germany. Specifically he studied the records of the Walloon Churches at The Hague, Rotterdam, Amsterdam, and Magdeburg<sup>8</sup> looking for anyone by the name of Garrigues or its variations. In analyzing the data he lumped these people into one family group or branches thereof and arranged them as best he could chronologically. The earliest record (discovered by C.H.N. Garrigues) was that of Elisabeth Garrigues who was received January 10, 1632 at The Hague. The next Garrigues record was for Magdalene Garrigues, widow of Jacques le Sweur who married Louis de Maximbeau in 1655. From these names and chronology he concluded that Elisabeth and Magdalene Garrigues "were possibly mother and daughter." However, by 1930 C.H.N. Garrigues was stating this supposition as genealogical fact but offered no additional source citation for clarification. The Walloon Church records themselves offer no such evidence.

## **Matthieu, François & Pierre in Walloon Records**

What is conspicuously missing from the Walloon Church records is any mention of the mysterious "La Garrigues" from whom current researchers depict the descent of Jean Garrigue and his supposed son Matthieu. He is not mentioned in the church record as having been received with Elisabeth in January 1632, and I can find no record under this name in any Walloon Church register. In addition, none of the Walloon records relating to Matthieu, François, or Pierre Garrigues list their parents or that there was any relation between the men.

The sole reference to Matthieu's supposed brother Pierre is an entry for Pierre's acceptance to the Walloon Church in Rotterdam on January 26, 1739.<sup>9</sup> A note in this entry states that he departed for London but does not specify when and no additional information is offered. It is interesting to note that another man by the same surname, Anthoine Garrigues, was also accepted to the Walloon Church in Amsterdam on May 23, 1710. According to this record<sup>10</sup> he too departed for London but I have never seen him listed in any family depictions as having ties to Matthieu and François.

It is reasonable to assert that Matthieu and François were brothers based on several facts. The first is that François appears to have been about the same age as Matthieu, but this is not definite. François married Marguerite de Quenet at The Hague in 1699. Matthieu married Susanne Rochet in 1702 and had two children in Holland – Marguerite Jeanne born at The Hague about January 1703 and François Philippe born in Rotterdam in October 1704. The second more substantial clue is that François, his wife Marguerite, and another apparent friend of the family, Alida Rossette, appear in the baptismal records as Godparents to Matthieu and Susanne's children Marguerite and François.

In his manuscripts, Edmund Garrigues stated with certainty that François [first son of Matthieu] was named in honor of one of Matthieu's uncles and that his next son Pierre was obviously named in honor of another uncle by that name. It was a natural extension of the conclusion derived from his authority C.H.N. Garrigues. It is interesting to note that no records yet discovered at The Hague, Amsterdam or in Rotterdam identify a parent, aunt or uncle of Matthieu or François Garrigues. I believe it more likely that Matthieu named his first two children in honor of his brother François and his sister-in-law Marguerite and not after uncles as proposed by Edmund Garrigues.

## **Onomastic Analysis – Sometimes Flawed, Sometimes Not**

As soon as C.H.N. Garrigues published his work in 1930, the onomastic approach to the Garrigues in Holland and Germany proved to be a flawed approach. At that time numerous descendants of the families in Mazamet produced records to refute his theories. That is why he

recanted in 1936 in the aforementioned letter. One cannot reasonably suppose that all people by the name Garrigues who fled France were descended from a common ancestor.

However, for the most part the onomastic approach works well for the early family in Philadelphia. Given that there are more records available and the fact that the surname is rather rare and unique in the area, researchers can be relatively certain that anyone by the name of Garrigues in Philadelphia ties into the family somewhere. However, one must be continually aware that many families by the surname Gargas and variants are found in Philadelphia records and are sometimes mistakenly indexed under the surnames Garrigues or Garrigus.

### **Onomastic Analysis – Side note on a Notable Exception?**

There are exceptions to onomastic analysis in Philadelphia as exemplified in what I believe to be a false assertion that Matthieu and Susanne Garrigues had a son named Abraham born about 1722. The sole citation for this claim comes from Pennsylvania Archives, 3<sup>rd</sup> Series, Vol I, p. 18 that states that “Abraham Garrigues” was living in Lower Salford Township, Philadelphia County, PA in 1744. Because of the surname and the likely date of birth of Abraham, Edmund Garrigues included him in a list of children for Matthieu and Susanne. Edmund was obviously not convinced about this as Abraham’s entry is followed by a question mark.

### **Then Who Was Abraham Garrigues?**

I believe that Abraham was not a Garrigues but was actually a member of a German family named Gerges. In Upper and Lower Salford Township, Montgomery County, PA this family that also went by the surname Gergos, Gergies, and Gerkis was in some instances mistakenly listed under the name Garrigues or Garrigus in some Philadelphia records. The name Abraham was a common prename in these Gerges families.

In Philadelphia Orphan’s Court Dockets this family was seen indexed under the name Garrigues in December 1755<sup>10</sup>. In that year a man named “Wilhelm Garrigus” died intestate and the Court ruled to provide for the guardianship of his children – Conrad, William, Abraham, Henry, Elisabeth, and Salome. However, in referring to the actual Orphan’s Court Estate papers<sup>11</sup>, as written by the petitioner Conrad, we find that the name is not actually Garrigus or Garrigues. In the original papers the surname is spelled “Gargies” and “Gerkis.” For whatever reason the record was later transcribed and entered under the name Garrigus and Garrigues. This only occurs in Philadelphia records and is probably due to the Philadelphia registrar’s familiarity with the latter surname.

### **Old Goshenhoppen Lutheran Church Records**

An investigation of the church records for the Old Goshenhoppen Church in Lower Salford Township<sup>12, 13</sup> almost certainly shows the Orphan’s Court record to be mistaken. There is not one instance of the name Garrigues or Garrigus in these church records. However, these records contain numerous references to the same family that was mentioned in the Orphan’s Court Records. This is verified as the children’s names are unique and easily identified, Conrad and Salome in particular.

Based on these records, I believe that the “Abraham Garrigues” of Lower Salford Township who was listed by Edmund Garrigues as a son of Matthieu was more likely a member of the Gerges family from Germany and was not a child of Matthieu and Susanne (née Rochet) Garrigues. My assertion is that his name, as included in the Pennsylvania Archives series, was either mistranscribed from the records consulted or was incorrectly spelled in the original. This would explain why no other family member ever mentioned Abraham and also why there is no other record to be found for him anywhere in Philadelphia. There may be other explanations but there is no evidence to support any other theory to date.

## More German Families in the Mix?

Based on analysis of reams of information on the supposed Southern Branch of the Garrigues/Garrigus family, I am increasingly of the opinion that many or all of the branches claimed to have descended from Mathew Garrigus of Halifax County, NC (circa 1762-1790) are in fact descended from a German family by the surname Gargas (also spelled: Garges, Gargis, Gargos, Gargus, Garrigus, etc). DNA tests done in 2002 involving a participant of one of the Southern families showed that he does not share a common ancestry with descendents of Matthieu & Susanne (née Rochet) Garrigues. Instead, he finds that his DNA matches exactly with another family by the surname Kaerchner whose oldest known ancestor is found in Germany toward the end of the 18<sup>th</sup> Century. This is discussed in more detail in the section on the Garrigues Surname DNA Project at: <http://www.garrigus-family.com>.

## Contemporary Evidence, Family Records and Armorial

It is interesting and important to note that no Garrigues family member contemporary with Matthieu or his children ever recorded the name of Matthieu's parents. This means that we can't simply refer to "family records" to support the claims on Matthieu's ancestry. In fact, many of the earliest generations who exchanged notes with Edmund Garrigues stated that Matthieu was the earliest recorded ancestor and that nothing more was known of his ancestry. Many of them also claimed that Matthieu was one of two or possibly three brothers that came to the colonies and who settled in NJ, PA, and SC. This is a theory that has been dismissed by family historians. What is clear from the early family notes is that subsequent generations, beginning with the first generation after Matthieu, had no apparent knowledge of their ancestry prior to the immigrant or at least never took the time to put it in writing or pass it to their grandchildren.

Fewer than 50 years after Matthieu's death noted Quaker, schoolteacher and friend of the Philadelphia Garrigues, Anthony Benezet, sought to investigate the ancestry of the family while he was on a trip to France in 1775. He found very little information and Edmund Garrigues described his findings as "incomplete." The fact that Mr. Benezet made such an effort at all supports the theory that the immediate family in Philadelphia had no more knowledge of Matthieu's parents than the descendants of today.

Mr. Benezet's only product was to copy the lineage of "Lagarrigue of Thèze in Béarne" from M. de la Chenaye-Desbois' *Dictionary of Nobility*, Volume XI, pp. 257-263. In reality, this certified noble lineage fails to name Jean Garrigue, Marie de Franchemont or Matthieu Garrigues of Languedoc, France. However, Edmund Garrigues deduced from the information in the *Dictionary of Nobility* that our Garrigues family must have descended from Jean de Lagarrigue, the younger brother of the eldest son in this lineage also named Jean de Lagarrigue.

## Problems with the Deduction

This deduction by Edmund Garrigues presents several problems. First, no evidence from the lineage as depicted by M. de la Chenaye-Desbois substantiates the claim that our families are related in any way. Second, the surname depicted by this ancestry is not Garrigues but rather Lagarrigue or Laguarrigue. This is a common mistake that has been repeatedly perpetuated by Garrigues descendants who erroneously believe that the names Garrigues, de Garrigues, and Lagarrigue are synonymous. They are not. Finally, the deduction was bound to be incorrect as it was initially based on a false conclusion passed to Edmund Garrigues by C.H.N. Garrigues.

## Do We Know Anything?

Extant records in France may not tell us who Matthieu's parent were but they can help us disprove at least some of the claims about Jean Garrigue. In particular, they undermine the assertion that Jean Garrigue fled to The Hague with his family sometime after 1685 and died

there after 1714. To refute this I cite a record in The Dordogne Departmental Archives in Perigueux, France called *Procès Verbaux des Abjurations de l'Hérésie de Calvin Faites à Bergerac*. These records contain an entry (translated from the original French) as follows "567...Franchemont, Marie, Dame, Widow of Jean Garrigue [sic], Judge of Siorac, August 31, 1685." This record shows Marie renouncing her "calvinist heresies" in late August 1685 probably in an attempt to retain whatever estate her deceased spouse Jean may have left after he died. No children are listed with her.

At the very least the Perigord archival record offers proof that Jean Garrigue was deceased by the end of August 1685 and therefore could not have accompanied Marie to Holland as was stated by C.H.N. and Edmund Garrigues. It also calls into question Jean's supposed occupation as a protestant minister. In the archival record he is listed as a judge. Of equal import is the fact that there is no mention of Jean Garrigue or Marie de Franchemont in Walloon Church records.

## **Garrigues/Garrigus Surname DNA Project**

In late September 2002 we initiated a project called the "*Garrigues/Garrigus Surname DNA Project*" to help solve some of our genealogy problems. For more detailed information on the project see the November 2002 edition of *Branches & Roots* or refer to <http://www.garrigus-family.com>.

The immediate objectives of this project are (no priority): to determine if a relationship exists between the Garrigues family of Matthieu of Languedoc and the descendants of Barthélémy Garrigues of Mazamet, France (earliest known progenitor of the Danish/German Branch); to prove/disprove the relationship of descendants of Mathias Garrigus of Halifax County, NC (circa 1762-1790) to Garrigues/Garrigus families of Philadelphia and New Jersey; and to identify relationships to other Garrigues families abroad.

Our volunteers, 7 lineal male descendents in all, included 3 volunteers from the PA branch, 1 each from the NJ, NC, and Danish/German branches, and 1 volunteer from the Lagarrigue family of Thèze in Béarn from which our family is so often claimed to have descended.

The Project organizers started by recruiting volunteers from the 3 American branches (PA, NJ, NC) reportedly descended from Matthieu & Susanne (née Rochet) Garrigues. These participants would be the "control sample" and providing a solid DNA fingerprint representing the American Garrigues family and one which we might compare with others of the surname and variants. We also recruited volunteers from the Danish/German family and the family of Lagarrigue of France and Martinique. The latter family lived for many years on the Island of St. Christopher and fled to Martinique in English invasions of the 1690s.

The Garrigues DNA Project results offer both conclusive proof and inconclusive evidence toward answering our genealogy questions. First, the project proved conclusively that the descendents of Matthieu & Susanne (née Rochet) Garrigues share a common ancestor. The DNA samples of the PA, NJ and Danish/German volunteers were identical matching 12/12 markers. This is proof positive that they are in fact cousins having a shared grandparent. In DNA terms this shared grandparent is referred to as the Most Recent Common Ancestor (MRCA). DNA testing cannot specify who a given MRCA was but it can help us determine the probable number of generations we are descended from that individual. A perfect match (12/12 markers) indicates: a 95% probability that the MRCA existed within 62 generations; a 90% probability that the MRCA lived within 48 generations; and, a 50% probability that the MRCA lived within 14.5 generations. Applying this to our family, the participant from the Danish/German family is descended 11 generations from his earliest known ancestor - Barthélémy Garrigues. The U.S. participants are descended from Matthieu Garrigues by 10 generations. From this, we can reasonably conclude that there is a 50% probability that the MRCA existed within 3-4 generations prior to Barthélémy Garrigues of Mazamet, France.

The next result was the revelation that the Southern branch descendent does not share a common ancestry with the American or Danish/German families. His result matched only 7 of 12 markers. This offers strong, but inconclusive evidence, to state that the descendents of Matthew Garrigus

of Halifax Co., NC (circa 1760-1790) are not descended from Matthieu & Susanne (née Rochet) Garrigues of Philadelphia, PA as has been so oft published. What is even more fascinating is that this Southern Branch descendent has located exact DNA matches with his result in families by the surnames Kaercher, Karcher, Kercher of the Rheinland-Pfalz region of Germany. The DNA experts at Family Tree DNA assert that this is likely the result of an MRCA existing prior to the advent of surnames in the region of Europe where he lived. The possibility also exists that this volunteer descends from a line where an un-announced adoption or false paternity occurred.

Based on my research, I have become increasingly skeptical of the claimed connection of Matthew Garrigus of Halifax County, NC to the Garrigues family of Philadelphia, PA. I am of the belief that many or all of these Southern Branch families are actually descended from the German family of Gargas (also spelled Garges, Gargis, Gargos, Gargus, etc.) and are not descended from Matthieu & Susanne (née Rochet) Garrigues. Although I cannot go into detail in this article, there is no documentary evidence to support a connection between the PA and NC families and recent DNA testing seems to refute it. We must reiterate that these results offer only strong, yet inconclusive, evidence to support such findings. The organizers will have to locate at least 2 more lineal descendents from this Southern Branch to confirm/refute these findings. The NC descendent is also upgrading his test to a 25-marker version to refine his match to the Kaerchner family of Germany and to learn more about this connection. A 25-marker test can refine the identity of a MRCA to within as few as 7 generations.

The latest results pertain to the Lagarrigue Family of Thèze in Béarn. This participant, like the Southern Branch volunteer, does not share a common ancestry with the descendents of the American and Danish/German Branches. His sample matched only 8 of 12 markers with the American Garrigues/Garrigus samples. However, this too can be considered only strong, inconclusive evidence and further testing is required to confirm/refute the results.

## **The Family of de Garrigues la Dèvèze**

Some authors have perpetuated further errors in tying together the ancestry of Matthieu Garrigues, the Garrigues of Mazamet, and the family named de Garrigues la Dèvèze. These accounts have stated conclusively (again originating with C.H.N. Garrigues) that the woman named Elisabeth Garrigues, accepted to the French Reformed Church of The Hague on January 10, 1632, was in fact Elisabeth (née de Barthes) Garrigues of the family Garrigues la Dèvèze. Patricia Wright Strati makes this same error in her 1992 book entitled *Our Garrigues Ancestors*.<sup>5</sup> Elisabeth de Barthes did exist and did marry Jacques de Garrigues la Dèvèze, but there is no evidence in the records of the Walloon Church or in family documents to support the claim that she was our ancestor or that she was an ancestor to the Mazamet branch.

In fact, the lineage of the de Garrigues la Dèvèze family as cited by C.H.N. Garrigues (and thus restated by Patricia W. Strati) from d'Hozier is not cited correctly. He adapted it to fit his theory that the Elisabeth Garrigues in Walloon Records was an ancestor. Mrs. Strati perpetuated this error as did Charles S. and Winfred Garrigus in their most current work *The Garrigues Family in North America*. To be fair, the error originated in the work of C.H.N. Garrigues and not with these researchers but current and future descendants face a big problem in that the frequent republishing of these errors gives them an air of credibility. Many other researchers have accepted them at face value and they have propagated throughout many published histories and Latter Day Saints records.

## **The Lineage as Depicted in *Silhouetten Profile***

According to C.H.N. Garrigues, whose information was later republished by Patricia Wright Strati, the head of the de Garrigues de la Devèze family was Jacques de Garrigues, a Judge of Nages in Castres. He supposedly attended church meetings as a young boy in Montpellier. Jacques, in spite of his Calvinist beliefs, supposedly acquiesced in the mid 1600s to the Catholic polity and agreed to have his children raised in the Catholic faith in order to maintain his nobility

and his estate. This act reportedly “severed the holy family bonds” and drove his wife Elisabeth (née de Barthes) Garrigues into exile in the Netherlands. The claim is that the Elisabeth Garrigues received as a member of the Walloon Church of The Hague on January 10, 1632 was in fact the exiled spouse of Jacques de Garrigues de la Dèvèze.

The authors then name Jean de Garrigues [spouse of Marie de Franchemont] as the eldest son of Jacques and Elisabeth. Sometime about 1649 the Catholic powers had put so much political pressure on Jacques that he was forced to prove his nobility, which was supposedly upheld, and to decree his lands to his son Jean [supposed father of Matthieu Garrigues].

This is where much confusion ensues. According to these accounts Jean de Garrigues de la Dèvèze remained Catholic and maintained the estate of la Dèvèze in France where he died on September 28, 1682. However, in these accounts he is also curiously named as a *Protestant* minister of Perigord and as having married Marie de Franchemont. These accounts then name the children of Jean and Marie as: Rachel, François, and Mathurin [sic]. C.H.N. Garrigues’ additional claim was that Jean fled to The Hague in 1685 and that he later continued to St. Christopher with Matthieu and Susanne. Later researchers have sometimes named the aforementioned Rachel as a sister of Jean de Garrigues. It is not surprising that these accounts might cause confusion as they contradict themselves in many aspects and much of the information is not correct.

C.H.N. Garrigues (and Patricia W. Strati) further named Jean de Garrigues de la Dèvèze as a brother to Moyse, Pierre, and Elisabeth Garrigues of the Mazamet Garrigues family. We have already treated this error in previous paragraphs, but it serves to show how the errors have continued to the present.

C.H.N. Garrigues briefly outlined his reasoning behind tying the de Garrigues la Dèvèze family to our ancestry (highlighting his tendency toward onomastic analysis) as follows:

The name of Elisabeth recurred often in the succeeding generations, most frequently connected to the name “Justine”, though never more in the Catholic line; therefore it occurred among the direct descendants.<sup>1</sup>

The last items in Patricia Strati’s book pertaining to our family are not directly from C.H.N. Garrigues. She states that Matthieu came from Labastide Rouairoux located just a few miles east of Mazamet, France. She cites *The Garrigues Family in America*, p. 1351 as her source but no evidentiary statement is offered.

### **This Just In...**

In 1997, a descendent of the Danish/German Garrigues family named Corinna Meraldi conducted onsite genealogical research in the many extant archives in and around Mazamet, France. Pursuant to this research she found documentary evidence in the form of a marriage record showing Jacques Garrigues to have been a son of a man named Barthélémy Garrigues of La Bastide Rouairoux and not of :

Friday, the 24<sup>th</sup> of February 1645...took place the marriage between Jacques Garrigues, son of Barthélémy, merchant of La Bastide-Rouairoux and Pricille Marty, widow of the deceased Antoine Glories of Mazamet...  
Signed: Sieur Cabibelle, City Notary

Ms. Meraldi’s article entitled “Through the Looking Glass” shortly will be transcribed and published to: <http://www.garrigus-family.com>.

## Correct Lineage of de Garrigues la Dèvèze

Henri Jouglas de Morenas' *Grand Armorial de France*<sup>15</sup>, p. 110, line 16904 depicts the correct lineage of the family of de Garrigues de Naujac and de la Dèvèze as follows [the final line lists the other armorials and pages where this lineage is recorded]:

16904...Nobleman Jean de Garrigues, Governor of Château Ambialet, was the father of Nobleman Guilhem de Garrigues, living in 1540; who by Isabeau de Soubes, his spouse, left Nobleman Bertrand de Garrigues, [tr] in 1565, who married Marie de Calvet and was the father of Jacques, [Eyr], born in 1570, who married Elisabeth de Barthes; **Nobleman Jean de Garrigues Seigneur de la Dèvèze, son of the preceding** [Jacques & Elisabeth], **married in 1655 Isabeau de Saint Martin**, from him came Nobleman Jean de Garrigues Seigneur de la Dèvèze, Aide-Major of the Regiment of Castres, who married in 1696 Catherine de Citon d' Espine, and was father of: Jean Joseph Seigneur de Naujac, who by Marguerite Emilie de Mantcalm-Gozon who he married in 1732 left Jean Louis, born in 1734, who married in 1760 to Marie Ursule de Mostuejous and was father of:

- 1) Jean Deodat de Garrigues, [Eyr] Seigneur de la Dèvèze, Naujac, born in 1763, admitted to [la Flèche] in 1772, maintained noble in 1789. [Comparant] in Toulouse in 1789.
- 2) Pierre Esprit, [Eyr] born in 1765
- 3) Anne Louis, [Eyr] born in 1767

(Carés d'Hozier 284. – Nouveau d'Hozier 149. – Chérin 89. – Armorial Général – Languedoc 1).

A graphic depiction of this de Garrigues la Dèvèze lineage may be easier to assimilate:

### Generation 1

Jean de Garrigues

### Generation 2

Guilhelm de Garrigues (*living in 1540*) & Isabeau de Soubes

### Generation 3

Bertrand de Garrigues & Marie de Calvet

### Generation 4

Jacques de Garrigues (*b. 1570*) & Elisabeth de Barthes

### Generation 5

Jean de Garrigues (*m. 1655*) & Isabeau de Saint Martin

### Generation 6

Jean de Garrigues (*m. 1696*) & Catherine de Citon d'Espine

Analysis of this certified lineage shows that C.H.N. Garrigues' assertion was incorrect. He claimed that Matthieu's father Jean Garrigue was the son of Jacques and Elisabeth (née de Barthes) Garrigues and that this Jean was the same of the name who married Marie de

Franchemont. In Generation 5 of this ancestry you can see that Jacques and Elisabeth (née de Barthes) de Garrigues son Jean married Isabeau de Saint Martin and not Marie de Franchemont. It is obvious that C.H.N. Garrigues erroneously tied the two lineages together in spite of the evidence. This should serve to rule out this claim or at least to send researchers back to the records to further prove or disprove it.

## Conclusions

Unfortunately, current descendants do not know the parentage of Matthieu Garrigues with any semblance of genealogical validity. The status quo pointing to Jean Garrigue and Marie de Franchemont is an erroneous assertion that owes its origin to C.H.N. Garrigues of Copenhagen, Denmark. Any other researchers who have published this information have done so having been misled by his unsubstantiated theories. (I don't imply mal-intent.)

It is my hope is that this analysis better delineates that which we "know" of the ancestry of Matthieu and that which we do not know. The *knowns* are that:

- Matthieu was born in Languedoc, France.
- Matthieu had a brother [or at least a relative] named François who married Marguerite de Quenet on October 18, 1699.
- Matthieu was probably the man by the name who was received as a member of the Walloon Church of The Hague in October 1701.
- This Matthieu married Susanne Rochet at The Hague on May 28, 1702.
- Matthieu and Susanne had a daughter named Marguerite Jeanne about December 31 1702 or January 1, 1703 and a son François on October 29, 1704.
- DNA testing proved that Matthieu & Susanne's descendents are directly related to descendents of Barthélémy & son Jacques Garrigues of Mazamet, Haut Languedoc, France.
- Matthieu [age 30] appears in a St. Christopher census enumeration with a wife and only one son in January 1708. He is listed under the name Mathew Garig<sup>16</sup>
- No family member contemporary with Matthieu and Susanne ever recorded the parentage of either person.
- No original evidence has been discovered to verify that Jean Garrigue and Marie de Franchemont were the parents of Matthieu, François, or Pierre Garrigues.
- No evidence has been discovered to prove that Matthieu had a brother named Pierre.
- The original [and sole] source of the ancestry claim about Jean Garrigue and Marie de Franchemont was a mere supposition contained in *La France Protestante* that was perpetuated [in chronological order] by C.H.N. Garrigues, Edmund Garrigues, Margaret & Richard Garrigues, Patricia Wright Strati, and Charles S. Garrigus.
- *La France Protestante* only offered that a person by the surname Garrigue [sic] "may have" descended from Jean and Marie yet cited no evidence in support. This information originated in a translation deemed very unfavorable by British authorities.

It is equally important to understand that although this analysis might make the theory dubious, it does not serve conclusively to disprove the assertion that Jean Garrigue and Marie de Franchemont were the parents of Matthieu. Even the DNA testing does not accomplish this. However, I would hope that current researchers would at the very least relegate this claim to its proper status as genealogical theory vice genealogical fact. It is beneficial to state genealogical theories as long as they are not misleading and as long as they do not present posterity with unsubstantiated findings.

As Garrigues descendants of today and tomorrow delve into this worthy and gratifying research we should strive to arm them with a firm understanding of the known facts. Their research will then add to the effort and leave valuable resources to posterity as have those of Edmund Garrigues, C.H.N. Garrigues, Margaret & Richard Garrigues, Patricia Wright Strati, and Charles S. and Winifred Garrigus. In genealogy, that inheritance should always be as truthful and accurate a body of knowledge as can be accumulated. I feel that it is our collective responsibility to take measures to ensure this at least within the scope of our own research and analysis. I hope this article is a step in the right direction.

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## Endnotes

1. Edmund Garrigues, *Genealogy of the Garrigues Family from the Immigration from France to Holland to St. Christopher to Philadelphia*, (Salt Lake City: Filmed by the Genealogical Society of Utah, 1966), LDS microfilm publication 517146 & 517147. Original donated in 1938 to the Historical Society of Pennsylvania, 1300 Locust Street, Philadelphia, PA.
2. Carl Henri Nicolai Garrigues, *Silhouetten Garrigues 'scher und Einiger Anderer Profile*, (Copenhagen: 1930)
3. Eugène & Emile Haag, *La France Protestante*, Vol. 5, (Paris: Genève J. Cherbuliez, 1846-59), p. 221. The exact entry for the surname Garrigues states simply "Garrigue [sic] may have been the son of Marie de Franchemont, widow of Jean Garrigue of Perigord, who left France with her children and Rachel Garrigue, wife of the Reverend [Gabriel] Mathurin. This article reinforces that Jean Garrigue was dead when Marie de Franchemont supposedly fled France.
4. Margaret & Richard Garrigues, *The Garrigus Family in America*, (Oceanside, CA: 1982).
5. Patricia Wright Strati, *Our Garrigues Ancestors: French Huguenots with Connections to Charlemagne & European Royalty*, (Baltimore, MD: Gateway Press, 1992). C.H.N. Garrigues formerly published this work as "Silhouetten"
6. Charles S. & Winifred C. Garrigus, *The Garrigues Family in North America* (Knoxville, TN: Tennessee Valley Publishing, 2000)
7. Collection Mirandolle, Bibliothèque Wallonne, Leiden, South Holland, NL, (Salt Lake City: Filmed by the Genealogical Society of Salt Lake City, UT), originals in the holdings of the Bibliothèque Wallonne in Leiden.
8. For a graphic depiction of this armorial achievement see The Genealogy of a Garrigues Family in France, Holland, and the Americas, <<http://www.garrigus-family.com/Familycrest.html>>, content owner and web author Robert C. Garrigus, 9579 Sea Shadow, Columbia, MD 21046.
9. Collection Mirandolle, Bibliothèque Wallonne, Leiden, South Holland, NL, (Filmed by the Genealogical Society of Salt Lake City, UT), LDS microfilm publication 0199971.
10. Orphan's Court Records 1719-1856, Orphan's Court Dockets, v. 1-6, 1719-1763, (Salt Lake City: Filmed by the Genealogical Society of Salt Lake City, UT, 1947, 1980, 1981), LDS microfilm publication 21844, original records at Philadelphia City Hall.
11. Orphan's Court Records 1719-1856, Orphan's Court Estate Papers 1749-1757, Book 4, p. 181, (Salt Lake City: Filmed by the Genealogical Society of Salt Lake City, UT, 1947, 1980, 1981), LDS microfilm publication 1293510, original records at Philadelphia City Hall.
12. Pennsylvania German Church Records of Births, Baptisms, Marriages, Burials from the Pennsylvania German Society Proceedings and Addresses, Vol. III, p. 117, Church Record of the Old Goshenhoppen Lutheran Church, 1764-1833, Upper Salford Township, Montgomery County, PA, (Baltimore: Genealogical Publishing Co., 1983). The Old Goshenhoppen Church records list entries for the following: Abraham, Salome, Wilhelm, and Johannes Gerges [sic] and Abraham, Sarah and Elisabeth Gerkes [sic] between the years 1766-1779. No instance of the name Garrigues appears in these records.
13. Pennsylvania German Marriages: Marriages and Marriage Evidence in Pennsylvania German Churches, p. 540, Old Goshenhoppen Lutheran Church, 1751-1828, Upper Salford Township, Montgomery County, PA, (Baltimore: Genealogical Publishing Co., 1984).
14. Procès Verbaux des Abjurations de l'Hérésie de Calvin, Faites à Bergerac par Ordre du Marquis de Louvois, Page or entry 567, original in the holdings of the Archives in Périgord. It was obtained in August 2001 from a researcher of the de Franchemont line name Nic Franchimont, Rembrandtstraat 6, 4715 BM Rucphen - NL, <franchmt@wanadoo.nl>, Website: <<http://www.franchimont.nl>>. This official record states: "567. . . Franchemont, Marie, Demoiselle, Veuve de Jean Garrigue [sic], Juge de Siorac. 31- 8- 1685." Translation by Robert Garrigus: "Franchemont, Marie, Dame, Widow of Jean Garrigue, Judge of Siorac, August 31, 1685.
15. Henri Jouglu de Morenas, *Grand Armorial de France: Catalogues Généraux des Armoires des Familles Nobles de France*, (Les Edition Héraldique éditeur MCMXXXV), This source provides genealogy tables for families whose nobility was confirmed between 1660 and 1830 in France.
16. Vere Langford Oliver, *Caribbeana: being miscellaneous papers relating to the history, genealogy, topography, and antiquities of the British West Indies*, (London: Mitchell, Hughes & Clarke, 1910-1919).

### **No analysis should end without recommendations for further research:**

- Research all other Walloon records in and around The Hague, Rotterdam, and Leiden, Netherlands. François witnessed the birth of Matthieu and Susanne's first child and daughter Marguerite Jeanne Garrigues with his wife Marguerite de Quenet. He also witnessed the baptism of Matthieu and Susanne's son François along with Alida Rossette on October 29, 1704. In another record François acted as notary for Alida Rossette on November 25, 1700 at The Hague. She and her relation to the family may offer clues and additional records may exist to reveal more about Matthieu and François. For example, Alida may have been a sister.
- Refer to legal records in and around Siorac, Périgord for documentation on Jean Garrigue. If he was a judge he is sure to turn up in some documents somewhere.
- Refer to Catholic Church records in Périgueux and Siorac for entries containing Garrigues family members. If Marie de Franchemont was the mother of Matthieu & François, she may have had them baptized in the Catholic Church in an attempt to retain their claim to the estate of Jean Garrigue. Also, if our family does tie into the de Garrigues de la Dévèze lineage we should expect to find information in Catholic registers in and around Castres.
- We should check registers in and around Labastide Rouairoux for Matthieu and François.
- Since Baird listed Matthieu as having come from Montpellier we should look for records in and around that area for Matthieu and François as well. They may be listed with David or Pierre as proposed by Baird.
- We should research the family Garrigues that lived in and around Jamaica in the early 1700s. This family appears to have migrated to the Caribbean through England. They continued on to Australia where they are numerous today. Baird's Huguenot Emigration to America stated that Matthieu was believed to have descended from a branch of the family, that of David Garrigues (aka Garrick), that fled to England. A man named Francis John Garrigues died in 1745 in Jamaica and there is supposedly a will for him in the Records Office. Many of the descendants of this family were named Francis and Peter (aka François and Pierre).
- Let's not assume that the noble Garrigues families account for all the lines. There were many families by the surname in and around Languedoc that were not of noble descent.
- Continue with the Garrigues/Garrigus Surname DNA Project to identify related/unrelated branches.