What the Mountains Whispered

The Bertoch Family from the Waldensian Valleys of Piedmont to the Salt Lake Valley, c. 1545–1972



Map of the Vaudois Valleys of Piedmont, Religious Tract Society, 1848; Original purchased and restored by Hiram Bertoch. This map hangs in Hiram Bertoch's home, and was printed during the time when our ancestors still lived in the Waldensian valleys. It was in part due to this map that the Latter-Day Saint missionaries ultimately found their way to the valleys of Piedmont.

Hiram Bertoch

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A Note About Copyright

The history of the Bertoch family is **a legacy that belongs to all of us**. I find it personally objectionable to copyright the works of the past, or to restrict access to them in any way. At the same time, I have spent the better part of my adult life (some 25 years) working on this project, which represents literally thousands and thousands of hours of research, prayer, international travel to old and forgotten Italian church basements, and more lost sleep than I could ever account for.

It is so much more than a research project or a thesis. It is nothing less and nothing more than my life's work. Every spare moment I could find, when not working on other projects, has been poured into this effort. I therefore copyright it only under the following conditions:

That I be remembered for the work I did, and that when utilized by others, that this work be credited to me. Please share this manuscript, print it freely, post it online, copy sections of it as you find appropriate or helpful. All I ask in return is that you give credit for that which has consumed so much of my adult life.

A Note About My Purpose

I first became fascinated by our family history as a boy, when I received my patriarchal blessing from Patriarch Doxey (Sr.). In this blessing I was admonished to spend my life doing genealogical work. A directive that I found challenging. So much of it had already been done by others. After many false starts, I gradually became obsessed with our family lore. I loved that we were Waldensian. I grew up with heroes like Henri Arnaud (who no one else had ever heard of) but one thing always felt unfinished. The family line ended with Peter. No one could ever seem to get beyond that unbreakable wall.

This all changed when I realized that the pedigrees could be rebuilt using notary records. A task that proved to be challenging. Little by little, piece by piece the effort began to pay dividends, and in time I was able to push our records back four additional generations and find upwards of two hundred additional members of the family as I traced back through siblings, cousins, and so forth. I also identified and documented mistakes in the record that James had made in his original family tree.

This work is ongoing, but I share it now in the hopes that **it will inspire others to love our family history, and to perhaps find and push the family tree back even further.**

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For Jacques Bertoch

and his brothers and sisters

Jean (1826–1854)

Antoinette (1829–1922)

Marguerite (1832–1854)

Daniel (1835–1923)

They were born in San Germano, in the valleys of Piedmont, and in 1854 they left them together. Jean and Marguerite died on the way. Antoinette, Daniel and Jacques reached the Salt Lake Valley and made new homes there. These five are the bridge between two worlds: behind them stand three centuries of Waldensian ancestors in the Alps, and ahead of them the generations born beneath the Wasatch and Oquirrh Mountains. Everything in this book crosses that bridge.

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Contents

A Note on Names

Acknowledgments

Introduction: For the Strength of the Hills

Part I: The Valleys

Chapter 1: Stefano Bertochio of Riclaretto

Chapter 2: Gioanni Bertochio and the Orphan Brothers

Chapter 3: Pietro Bertochio of Pinasca

Chapter 4: Ludovico Bertochio and Catterina Vola

Chapter 5: Pietro Bertochio of San Germano

Chapter 6: Jean Bertoch of San Germano (1705–1781)

Chapter 7: Jean Bertoch of San Germano (1731–before 1803)

Chapter 8: Jean Bertoch of San Germano (1767–1839)

Chapter 9: Jean Bertoch of San Germano (1792–1855)

Part II: Zion

Chapter 10: Jacques Bertoch, later James Bertoch (1838–1924)

Chapter 11: Vivian Cutcliffe Bertoch (1882–1972)

Epilogue: The Farm on 3500 South

Appendix A: The Evidence, Generation by Generation

Appendix B: Theories Tested and Withdrawn

Appendix C: The Records

Appendix D: Sources and Archives

Appendix E: Glossary

Appendix F: Index of Names

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A Note on Names

The people in this book spoke several languages, and their names changed with them.

In the valleys of Piedmont the family spoke the local *patois*, a form of Occitan, at home. They worshipped in French, the language of the Waldensian church since the 1600s. And when they bought a field, married off a daughter or made a will, they went to a notary who wrote in Italian or Latin. The same man could be Pietro to his notary, Pierre to his pastor, and something else again to his neighbours.

This book writes each person's name the way their own records preserve it, and gives the modern English form in parentheses the first time they appear in a chapter: Ludovico Bertochio (Louis Bertoch), Catterina Vola (Catherine Vola), Jean Bertoch (John Bertoch). After that the record form is used alone.

- **The early generations** (Chapters 1–5, about 1545 to 1723) are known almost entirely from Italian notary records, so they appear in Italian: Stefano, Gioanni, Pietro, Ludovico, Catterina, Gioanna. The family name in these records is usually *Bertochio*.
- **The later valley generations** (Chapters 6–9, from 1752) are known from the French registers of the Waldensian church at San Germano, so they appear in French: Jean, Pierre, Marguerite, Susanne. The family name there is *Bertoch*, sometimes spelled Bretoch or Berthoc.
- **In Utah**, each person is called by the name they used there. Jacques became James.
- **The modern form** uses the English given name and the family's modern surname, Bertoch: Stephen, John, Peter, Louis, Catherine, Joan, Margaret.

Because the same few names recur in every generation, people with the same name are told apart by place or by parent: "Pietro Bertochio of Pinasca" and "Pietro Bertochio of San Germano," or "Stefano *fu* Gioanni," meaning Stefano, son of the late Gioanni. The four Jeans of Chapters 6 to 9 are told apart by the year of their birth: Jean (1705), Jean (1731), Jean (1767) and Jean (1792).

In-laws keep the surnames their own records give them: Vola, Muriso, Rivoiro, Bounous, Forneron, Bertalot. Women whose names were never recorded are still part of the story. They appear as, for example, "Stefano's wife, whose name the records do not preserve."

Places are given by their modern names, with the province at first mention: San Germano Chisone (Turin, Piedmont). Several have older or French names that appear in the records: La Tour for Torre Pellice, Pinache for Pinasca, Saint-Germain for San Germano.

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Dates are written day, month, year: 3 March 1614. Where a record gives no exact date, the book says what the evidence allows, such as "before 1545" or "about 1565," and explains why.

Record words such as *fu*, *dote* and *quittanza* are explained at first use and gathered in the Glossary (Appendix E).

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Acknowledgments

This book rests on the work of many people, most of whom never knew they were helping to write it.

The first was Jacques Bertoch, later James, who went back to the valleys of his childhood in the 1890s and wrote down the names of his ancestors. Without him the San Germano generations would have been lost. His brother Daniel Bertoch left an autobiography that tells of the family's last years in Piedmont and its journey to Utah. Michael W. Homer, a descendant of the family, has told the story of the Waldensian Latter-day Saints, and of the three Bertoch orphans, in his scholarly work, and with James A. Toronto and Eric R. Dursteler in *Mormons in the Piazza*. Diane Stokoe's study of the Mormon Waldensians traced the emigrants of 1854 and 1855.

The oldest generations could never have been found without Giovanni Cena, who spent years reading and abstracting the notary records of Piedmont, and Waldensian Families Research (waldensian.info), which published his abstracts freely for all who search. The originals are kept by the Archivio di Stato di Torino. FamilySearch, and the volunteers who filmed, digitized and indexed the records of the valleys and of Utah, made it possible to read them half a world away. Between 2007 and 2010 an earlier researcher, whose name I do not know, entered the Bertochio families of Pinasca and Riclaretto into the FamilySearch tree; that work deserves thanks, and so do the unnamed compilers of the older family group sheets and of the Piedmont Project.

Jane Louisa Willyams's *The Waldensian Church in the Valleys of Piedmont*, a treasured book in my family, supplied much of the history and the engravings in Part I. The copy used is the Bodleian Library's, digitized by Google Books.

For the Utah chapters I am grateful to the J. Willard Marriott Library of the University of Utah and its Utah Digital Newspapers, the Utah State Historical Society, the Church History Library of The Church of Jesus Christ of Latter-day Saints, Weber State University's digital collections, and the Saints by Sea project at Brigham Young University. Robert Goble and the members of "Life and History in early Pleasant Green (Magna, Utah)" shared the 1907 photograph of the Bertoch ranch and their knowledge of where it stood.

Finally, I thank my family, past and present: the generations who kept their faith and their names through all of this, and the ones who will carry them on.

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Introduction: For the Strength of the Hills

For the strength of the hills we bless thee,
Our God, our fathers' God!
Thou hast made thy children mighty,
By the touch of the mountain sod.

— Felicia Hemans, "Hymn of the Vaudois Mountaineers in Times of Persecution" (1834)

Most Latter-day Saints know these lines as a hymn. Fewer know where they came from. In 1834 an English poet, Felicia Hemans, wrote them as a hymn for an imagined people: the *Vaudois*, the Protestant mountaineers of the Alpine valleys of Piedmont, whom we now call the Waldensians.[1] She had never shared their life. She knew only their story: a small people who kept their faith for centuries in the high valleys, while armies, inquisitors and dukes tried again and again to root them out. To her, the mountains themselves were the reason they survived.

A generation later, the poem crossed an ocean and a continent. Edward L. Sloan adapted the words for the Latter-day Saints, and Evan Stephens set them to music.[2] Now it was sung by another persecuted people, driven from Missouri and Illinois, who had found their own refuge in the Rocky Mountains. The hymn changed hands, and so did the hills. The meaning stayed the same.

The Bertoch family has sung this hymn from both sides. For at least three hundred years our ancestors were Waldensians, farming the steep slopes above the Chisone and Germanasca rivers. In the 1850s some of them became Latter-day Saints, crossed the plains, and planted the family again beneath the Wasatch and Oquirrh Mountains. This book is the story of both peoples, told through one family.

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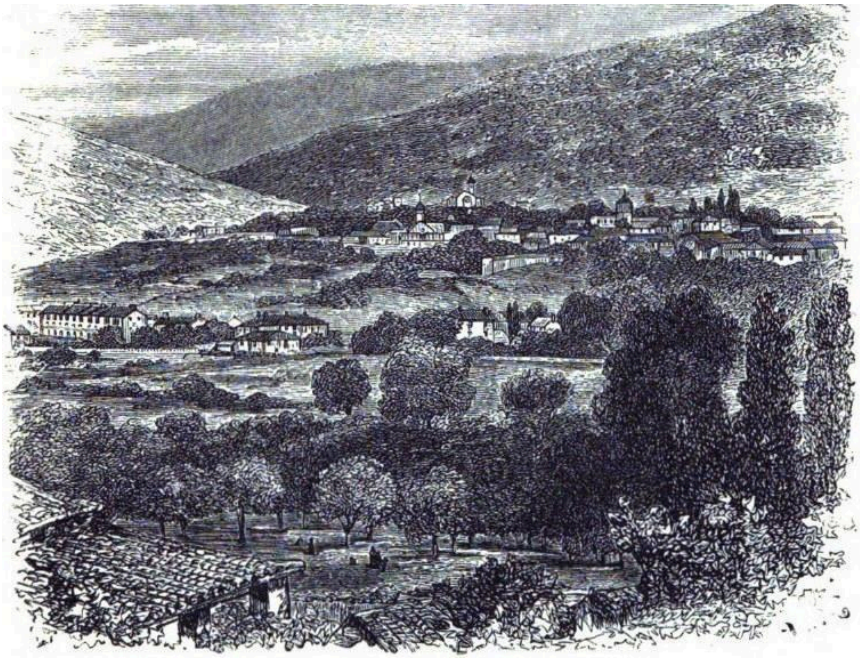

Torre Pellice from across the river, the heart of the Waldensian valleys, where the first Latter-day Saint missionaries began their work in 1850. Engraving from Jane Louisa Willyams, The Waldensian Church in the Valleys of Piedmont (c. 1879).

Two faiths in the mountains

The Waldensians trace their beginnings to a merchant of Lyon named Valdès, who around the 1170s gave away his wealth to preach the gospel in plain language. His followers, the "Poor of Lyon," were condemned by the Church of Rome, scattered, and hunted. Many found refuge in the Cottian Alps west of Turin, in valleys so steep and remote that even soldiers hesitated to follow. There they survived for centuries: in hidden meetings, in families who taught their children the scriptures from memory, and in travelling preachers called *barbes*. In 1532 they joined the Protestant Reformation. The persecutions did not end. Massacre, exile and long years of restriction followed, and the following chapters tell them as the family lived through them.

The Latter-day Saints were a young faith by comparison, but they knew the same pattern of persecution: driven from their homes, their prophet killed, and their people pushed west until they reached a valley no one else wanted. They too survived "by the touch of the mountain sod."

The two peoples met in 1850. That year Elder Lorenzo Snow of the Quorum of the Twelve Apostles came to the Waldensian valleys and centred his work in La Tour, today's Torre Pellice.[3] On 19 September 1850 he, T. B. H. Stenhouse and Jabez Woodard climbed a mountain above the town and dedicated Italy for the preaching of the gospel.[4] They named the peak "Mount Brigham" and the rock where they knelt the "Rock

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of Prophecy." Local people still knew the mountain as Mont Vandalino.[5] The first convert, Jean Antoine Bosc, was baptized on 27 October 1850.[4]

It is no accident that the missionaries came to the Waldensians. Just two years earlier, on the evening of 17 February 1848, riders had galloped into Torre Pellice with news from Turin: the king had granted the Waldensians their civil rights.[6] After centuries of restriction they were free to live, work and own land outside their valleys. More than a hundred bonfires were lit on the heights above the town that night.[7] The Waldensians still light them every year on 16 February. The missionaries arrived into that new freedom.

The Bertochs become Latter-day Saints

Among those who listened was a farmer from San Germano Chisone named Jean Bertoch. By 1853 he was about sixty years old, a widower and a landowner, and that year he was among some fifty Waldensians who joined the new faith.[8] His wife, Marguerite Bounous, had died in 1840. She left him three sons and two daughters: Jean, Antoinette, Marguerite, Daniel and Jacques.[8] Jean had standing in his community. His brother-in-law Jean Pierre Meynier, the husband of his late wife's sister Catherine, was mayor of San Germano.[8] Joining the Mormons was not a small step for a man like that.

His youngest son, Jacques, had already been baptized in 1851, at the age of twelve, by Jean Daniel Malan.[9] In 1854 the children left the valleys without their father, who had been asked to stay and lead the new branch of the Church at San Germano.[14] The journey cost them dearly. Marguerite, twenty-one, died of cholera in May 1854 on the quarantine island near St Louis.[14] Jean, the eldest son, died on the plains later that summer, aged twenty-seven.[10] Jacques crossed the plains with the Robert L. Campbell Company between 18 July and 31 October 1854, turning sixteen on the way.[9] Their father followed in 1855. He crossed the ocean and half the continent, and died of cholera at Mormon Grove, Kansas, where the wagon companies were being made ready. He never saw Utah (Chapter 9).[14]

Jacques survived. In Utah he became James. He married Ann Cutcliffe in 1866 and raised a large family.[11] One of their sons was Vivian Cutcliffe Bertoch, my great-grandfather.

How the family remembered

The Bertoch family history did not survive by accident either. Someone had to carry it.

The first to do so was Jacques himself. In his fifties he was called on a mission to Switzerland and Germany, and he was released on 22 April 1893.[9] The family has always understood that during this mission he went back to the valleys of his childhood and recorded the names of his ancestors and relatives. Those names

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became the foundation of the family tree. Without his work, the generations in San Germano would have been only a vague memory of "the old country."

His brother Daniel left an autobiography, written around 1919, which describes the family's life in what he called "St. Germain, Piedmont, Italy."[12] Much later, the historian Michael W. Homer, himself a descendant of the Bertoch family, helped tell the story of the Waldensian Latter-day Saints in scholarly histories, including *Mormons in the Piazza*.[13]

For more than a century after Jacques's mission, though, the family line itself grew very little. The names he gathered went back to the early 1700s. Earlier generations were unknown.

Twenty-five years of searching

About twenty-five years ago I took up the work Jacques had begun. I set out to push the line back as far as the surviving records would allow, and I have kept at it ever since.

In 2010 I wrote a fictional book loosely based on the family's history, *For the Strength of the Hills*, named for the same hymn. I travelled to Torre Pellice, the heart of the Waldensian valleys, and spent time going through the community records there in person: the same valleys Jacques had walked through on his mission more than a century before. Between 2007 and 2010, an earlier researcher, whose name I do not know, entered several Bertochio families of Pinasca and Riclaretto into FamilySearch. That work, too, deserves our thanks. Year by year the picture grew clearer, but the oldest generations still could not be proved to connect to ours.

In the end, the answer lay in a different kind of record.

The church registers of San Germano begin only in the 1750s. Anything earlier had to come from the notary records of Piedmont. For centuries, every sale of a field, every dowry, every will and every settlement of a debt in the valleys was written down by a notary and copied into official registers. These now survive in the State Archives of Turin. Giovanni Cena spent years reading and abstracting them, and Waldensian Families Research published his abstracts. They became the key to the earlier generations.

Over the years I searched every surviving volume, some 430 of them covering 1610 to the 1720s, page by page, for every spelling of the family name: Bertochio, Bertocchio, Bertoch, Bertoche. Then I rebuilt the families from the way notaries named people. "Pietro *fu* Gioanni" means "Pietro, son of the late Gioanni," and a chain of such names, record after record, reveals one generation after another. Men with the same name were told apart by their fathers, their wives and their villages. Wills listed children, and dowries named a bride's parents.

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Where an abstract left doubt, I went back to the original documents, handwritten in Italian and Latin, on FamilySearch microfilm. In one case this changed the story. Two uncles named in a 1614 document had been abstracted as "Berto." The original read "Bertochi," and that reading linked the family to its earliest known generation. I also checked village council lists, which named heads of household year by year, and compared every finding with the existing family tree, merging duplicate entries and correcting impossible dates.

Not every idea survived. Several promising links were tested and then withdrawn when the dates did not fit, or when a closer reading of a record ruled them out. Those theories are described in an appendix, because knowing what was ruled out is part of knowing what is true.

The result reaches about four generations further back than Jacques's names. It runs from Jacques's San Germano ancestors back through Pietro Bertochio of San Germano, alive in the 1720s, to his father Ludovico of Pinasca, and to Ludovico's father Pietro. It probably continues through Pietro's father Gioanni to Stefano Bertochio of Riclaretto, born before 1545, the earliest Bertoch ancestor yet found. Along the way, more than a hundred of their relatives were found and recorded: brothers and sisters, wives and husbands, cousins and in-laws.

How to read this book

Each chapter follows one ancestor in the direct line, from Stefano in the sixteenth century to my great-grandfather, Vivian Cutcliffe Bertoch, who farmed at Hunter until his death in 1972. The later generations who lived on the same land appear in the Epilogue. Around each one I gather the family the records reveal. I name everyone I can: wives whose own names were sometimes not recorded, children who died young, and cousins whose lines went elsewhere.

Each chapter also explains how we know what we know. Some links are documented outright, because a record states them. Others are strongly supported by several clues that agree. A few rest on the best evidence available and are clearly marked as such. I have tried never to let the story run ahead of the evidence.

Names appear as our ancestors used them. In the valleys they spoke the local *patois* at home, worshipped in French and dealt with notaries in Italian, so the early generations appear in their records as Stefano, Gioanni, Pietro and Ludovico Bertochio, and the later ones as Jean, Pierre and Marguerite Bertoch. The first time each person appears in a chapter, the modern English form follows in parentheses.

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Finally, each chapter steps back to show the world around them: the persecutions and the peace, the stone houses and the chestnut harvests, the long winters and the summer pastures, and later the wagons, the dry farms and the copper smelters of the Salt Lake Valley.

This is the story of a family that survived in the strength of the hills, twice.

Notes

1. Felicia Hemans, "Hymn of the Vaudois Mountaineers in Times of Persecution," in *Scenes and Hymns of Life* (1834); Dictionary of Hymnology, "For the strength of the hills we bless Thee."
2. *Hymns of The Church of Jesus Christ of Latter-day Saints* (1985), no. 35, "For the Strength of the Hills": text by Felicia D. Hemans, adapted by Edward L. Sloan; music by Evan Stephens.
3. "Early Missionary Work in Italy and Switzerland," *Ensign*, Aug. 1982.
4. "Italy: Church Chronology," Church History, The Church of Jesus Christ of Latter-day Saints.
5. Michael W. Homer, in "Pioneers in Every Land" lecture report, Church News; *Dialogue* article on Torre Pellice (Mount Vandalino renamed "Mount Brigham"; Castelluzzo the "Rock of Prophecy").
6. James A. Toronto, Eric R. Dursteler and Michael W. Homer, *Mormons in the Piazza: History of the Latter-day Saints in Italy* (Religious Studies Center, BYU; Deseret Book, 2017), ch. 1, "From the Great Basin Kingdom to the Kingdom of Sardinia, 1849–51."
7. Ibid.
8. Michael W. Homer, "An Immigrant Story: Three Orphaned Italians in Early Utah Territory," *Utah Historical Quarterly* 70, no. 3 (Summer 2002): 196–214. San Germano deaths 1838–1841, act 5 of 1840: Marguerite Bounous, died 29 Jan 1840 (FamilySearch DGS 4643833, image 52); baptism of Jacques Bertoch, 29 Jul 1838, godparents including Jean Pierre Meinier and Catherine Bounous (DGS 4643831, image 18).
9. Church History Biographical Database, "Jacques Bertoch" (1838–1924): baptism 1851 by Jean Daniel Malan; Robert L. Campbell Company, 18 Jul–31 Oct 1854; mission to Switzerland and Germany, released 22 Apr 1893.
10. *Mormons in the Piazza* (ch. 3), citing Daniel Bertoch's autobiography, and Diane Stokoe, "The Mormon Waldensians" (BYU MA thesis, 1985), pp. 57–60, both place his death near Fort Kearny, of pneumonia, in August 1854; FamilySearch Family Tree, Jean Bertoch Jr (KX3N-49M), gives 10 Sep 1854 at Scotts Bluff, without a source (see Chapter 9).
11. FamilySearch Family Tree, Jacques Bertoch (KWC2-BDC).
12. Autobiography of Daniel Bertoch (c. 1919), Utah State Historical Society; excerpt in *Pioneer History Binds Us Together* (Morgan), Weber State University digital collections.
13. Toronto, Dursteler and Homer, *Mormons in the Piazza*; Diane Stokoe, "The Mormon Waldensians" (MA thesis, BYU, 1985), which notes Michael W. Homer as a Bertoch descendant.
14. Toronto, Dursteler and Homer, *Mormons in the Piazza*, ch. 3, "Emigrating to the 'Land of Ephraim'"; Stokoe, "The Mormon Waldensians," pp. 57–60; Saints by Sea (BYU), ship *Juventa*, Liverpool to Philadelphia, 31 Mar–5 May 1855, "John Bertoich," 62.

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PART I

The Valleys

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> *"The vale of Luserna is open and warm, that of San Martino cold and barren, whilst the valley of Perosa partakes of the nature of both."*
>
> — Jane Louisa Willyams, *The Waldensian Church in the Valleys of Piedmont*[1]

Three valleys west of Turin

Southwest of Turin the plain of Piedmont runs up against the Cottian Alps. At the old fortress town of Pinerolo the mountains open into valleys, each cut by a fast, cold river. For six hundred years these valleys have been the home of the Waldensians.

There are three of them. To the south lies the Val Pellice, once called the valley of Luserna, with Torre Pellice at its heart. It is the widest and warmest of the three, and the centre of Waldensian church life. North of it the Chisone river comes down the Val Perosa past Perosa Argentina, Pinasca and San Germano to Pinerolo. At Perosa a side valley opens to the northwest: the Val San Martino, today called the Val Germanasca after its river. It climbs through Pomaretto, Riclaretto and Perrero toward Prali and Massello, the highest and wildest villages of all.[2]

These three valleys, and the villages along them, are the stage of the first nine chapters of this book. The earliest Bertoch ancestor yet found, Stefano Bertochio, lived at Riclaretto in the Val San Martino in the later 1500s. His great-grandson Ludovico lived at Pinasca in the Val Perosa, and from about 1700 the family lived at San Germano, a few miles down the same river. Wives came from Prarostino, just east of San Germano, and from Pomaretto, where the two rivers meet. In more than three centuries the family never moved more than a long day's walk from where it began.

It was hard country to farm. In the high villages the winter lasted five, six or even eight months, and families who could not get enough firewood lived under the same roof as their cattle, warmed by the animals through the cold.[3] They grew rye, barley, oats, potatoes, cabbage, turnips, beans and hemp on terraces built up the slopes stone by stone, and they kept cows and goats that went up to the high pastures each summer. Lower down, around San Germano, came chestnut woods, vines, maize and mulberry trees for silkworms.[3] It was also country that could be defended. The valleys were narrow, the paths steep, and a people who knew every rock could hold them against an army. More than once, that is what they had to do.

The Poor of Lyon

The Waldensian story begins far from these valleys, in the French city of Lyon. Around 1173 a wealthy merchant there named Valdès was so moved by the gospel's call to poverty that he gave his fortune away. He

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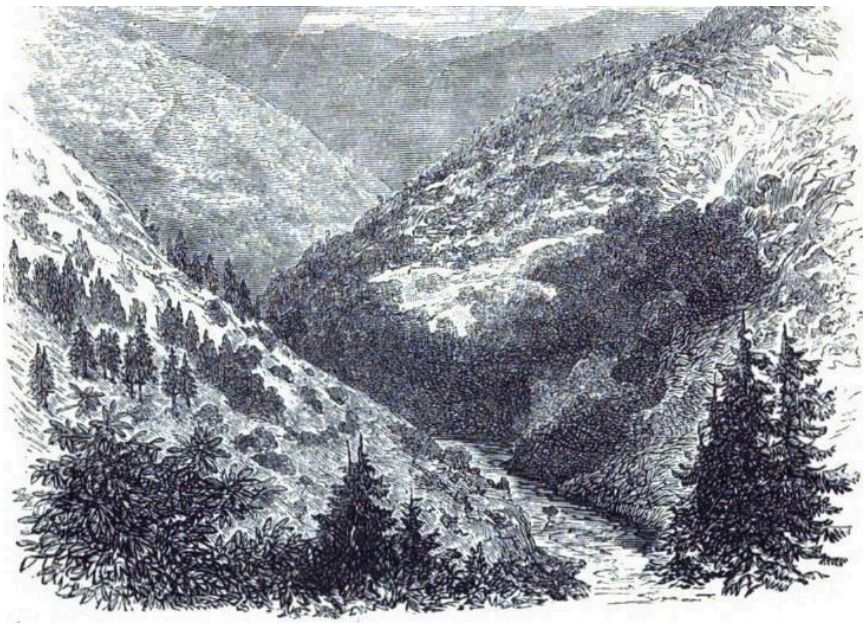
had parts of the Bible translated into the everyday language of the people and began to preach in the streets.[4] Others joined him, and they became known as the Poor of Lyon.

At first they hoped to be a movement inside the Church. In 1179 Valdès and his companions went to Rome during the Third Lateran Council. Pope Alexander III approved their vow of poverty but told them that laymen could not preach without the permission of their bishops.[5] They kept preaching anyway. In 1182 or 1183 the archbishop of Lyon excommunicated them and drove them from the city, and in 1184 a council held at Verona under Pope Lucius III condemned them as heretics.[6] The condemnation was repeated many times over the next three centuries.

Scattered and hunted, the followers of Valdès spread across southern France, into Lombardy and beyond. Over the following generations many found a lasting refuge in the Cottian Alps, on both sides of the mountains, in the Dauphiné of France and in the lands of the Dukes of Savoy.[7] They came to be called Vaudois in French and Valdesi in Italian, after their founder. Later Waldensians came to believe that their faith had survived in these valleys from the days of the apostles, long before Valdès. Willyams tells the story that way. Historians today trace the movement to Lyon, and this book follows them, while recognising how much the older belief meant to the people who held it.[8]



The entrance to Pra del Tor in the Val d'Angrogna, where tradition places the school of the barbes. Engraving from Jane Louisa Willyams, The Waldensian Church in the Valleys of Piedmont (c. 1879).

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The barbes

For more than three hundred years the Waldensians lived a double life. Outwardly most of them went to Mass and had their children baptized by the parish priest. In their own homes, and in secret meetings in barns and caves, they kept another faith. They read the scriptures in their own language, learned long passages by heart, rejected purgatory and the cult of the saints, and refused to swear oaths.

Their pastors were travelling preachers called *barbes*, a word meaning "uncles" in the valley speech, chosen to set them apart from the Catholic "fathers."[9] The barbes were unmarried men who studied the Bible for years before setting out. They travelled in pairs, an older man with a younger, often disguised as pedlars or merchants, and went from valley to valley and as far as Provence, Calabria and Bohemia to visit hidden Waldensian families, preach, and hear confessions.[10] Tradition places their school at Pra del Tor, a hidden meadow at the head of the Val d'Angrogna, above Torre Pellice.[11]

The Church did not leave them in peace. Inquisitors worked in the valleys through the 1300s and 1400s, and around 1400 and again in 1487–88 armies were sent against them. In the second campaign, called a crusade, villages were burned and many people were killed, and families fled up into the high snows.[12]

Joining the Reformation

In the 1520s news reached the valleys of reformers north of the Alps, in Switzerland and Germany, who taught much of what the Waldensians had believed for centuries. The barbes sent envoys to Bern, Basel and Strasbourg to meet them.[13] Then, in September 1532, the barbes and the leading men of the valleys met in synod at Chanforan in the Val d'Angrogna. The French reformer Guillaume Farel came to meet them.[14]

After six days of debate the synod made three great decisions. The Waldensians would join the Protestant Reformation. They would stop hiding: they would build churches, worship openly, and be served by settled pastors instead of travelling barbes. And they would pay for a new translation of the whole Bible into French, the language of their worship.[14] Not everyone agreed. Some of the older barbes held back. But the decision stood. The Bible the Waldensians paid for, translated by Pierre Robert Olivétan, a cousin of John Calvin, was printed at Neuchâtel in 1535. It was the first French Bible translated from the original Hebrew and Greek.[15]

The engraving at the front of Willyams's book shows the church of Ciabas, near Torre Pellice, dated to 1535: one of the first Waldensian churches built after Chanforan.[16]

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The world Stefano was born into

Stefano Bertochio was born before 1545, in the first generation after Chanforan. He grew up in a church that had only just come out of hiding, and it soon paid the price.

In 1559 Emanuele Filiberto, Duke of Savoy, returned to rule his lands, which had been occupied by France for over twenty years. Under the peace he had signed with France, he set out to restore Catholicism throughout his realm and ordered his Protestant subjects to return to the Catholic Church.[17] In April 1560 the conflict turned to war. Ducal troops and local lords marched into the valleys. At Riclaretto, Stefano's own village, the two brothers who held the lordship raised a band of a hundred men to hunt down the "heretics." They drove the people into the mountains to die of cold and hunger, seized their homes and arrested their pastor to burn him, until four hundred Protestants from the Chisone came over the mountains to free them.[18] At San Germano, where Stefano's descendants would later live, monks from Pinerolo seized the pastor by trickery and carried him off to the stake.[18]

The Waldensians fought back in their mountains, and the duke's army could not break them. On 5 June 1561, at Cavour, the duke's representative signed an agreement with deputies from the valleys. It pardoned the Waldensians and let them worship in their own valleys, within set limits.[19] Historians have called it one of the first acts of religious toleration in early modern Europe. It did not last as a lasting peace, but it gave the valleys a legal foothold that their people would appeal to for the next three hundred years.

That is where the family's story begins. Stefano was probably a young man during the war of 1560–61. He married and raised four children at Riclaretto, and he died before December 1615. A few years later his son Pietro was serving as consul of the village.

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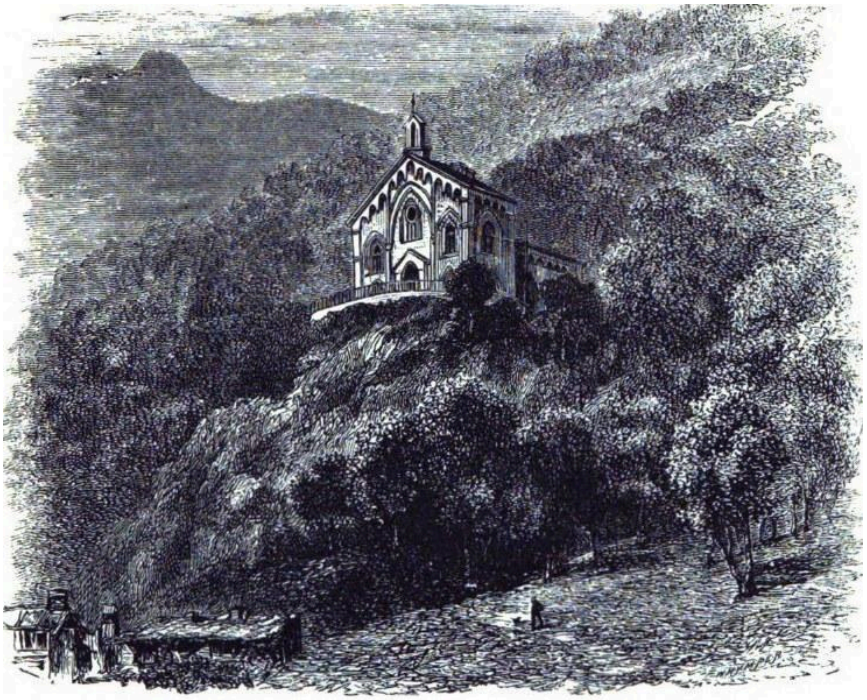

The Waldensian temple at Pra del Tor. Engraving from Jane Louisa Willyams, The Waldensian Church in the Valleys of Piedmont (c. 1879).

What came after

The chapters that follow take the story forward one generation at a time, and each one describes the events its people lived through. In outline:

- **1630:** the great plague, which killed a large part of the valleys' people and twelve of their pastors. French-speaking pastors from Geneva came to replace them (Chapter 3).
- **1655:** the massacre known as the Piedmont Easter, which shocked Protestant Europe and moved John Milton to write a sonnet (Chapters 3–4).
- **1686–1690:** the Duke's edict against the Waldensians; imprisonment of thousands; exile to Switzerland; and the "Glorious Return" of 1689, when the exiles fought their way home across the Alps (Chapter 5).
- **1700s:** a century of restrictions. Waldensians were confined to their valleys, barred from many professions, and not allowed to own land outside them (Chapters 6–7).
- **1798–1814:** French rule, a brief equality, and civil registration, followed by the return of the old restrictions (Chapter 8).

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- **17 February 1848:** emancipation. King Charles Albert granted the Waldensians their civil rights, and bonfires blazed on the heights (Chapter 9).
- **1850:** the first Latter-day Saint missionaries arrived in the valleys. Part II tells what came of that.

Notes

1. Jane Louisa Willyams, *The Waldensian Church in the Valleys of Piedmont*, ed. Mrs. Matheson (London: Religious Tract Society, c. 1879; first published 1854), p. 19.
2. Willyams, pp. 17–19; *Encyclopaedia Britannica*, 11th ed. (1911), "Waldenses" (the valleys, Perosa Argentina, the Val San Martino, Prali and Massello).
3. Willyams, pp. 18–19.
4. *Encyclopaedia Britannica*, "Valdes"; *New Catholic Encyclopedia*, "Waldenses" (encyclopedia.com).
5. *New Catholic Encyclopedia*, "Waldenses."
6. *Encyclopaedia Britannica*, "Valdes"; *Encyclopedia of Religion*, "Waldensians" (encyclopedia.com).
7. Musée protestant, "A History of the Waldensians" (museeprotestant.org).
8. Willyams, ch. I, pp. 25–36. For the modern view, see Euan Cameron, *Waldenses: Rejections of Holy Church in Medieval Europe* (2000), and Gabriel Audisio, *The Waldensian Dissent* (1999).
9. Musée protestant, "A History of the Waldensians" and "Pierre Valdo (1140–1217) and the Waldenses."
10. Musée protestant, "Pierre Valdo"; Willyams, ch. II–III, pp. 37–69.
11. Willyams, pp. 38–39 (engravings of Pra del Tor); Fondazione Centro Culturale Valdese, Waldensian museums guide.
12. Willyams, ch. VI, pp. 105–117.
13. Musée protestant, "A History of the Waldensians."
14. Musée protestant, "Pierre Valdo"; "Synod of Chanforan" (summarising Audisio), which gives 12 September 1532 and six days of meetings; Visit Valdese, "The Valleys." Some historians (notably Euan Cameron) have questioned the traditional dating and meaning of the synod; most have not followed him (Waldensian Families Research, waldensian.info, "History").
15. American Waldensian Society, "The Olivétan Bible" (waldensian.org); Musée protestant, "Olivétan (1506–1538)."
16. Willyams, frontispiece.
17. Susanna Peyronel Rambaldi, "1561: i valdesi tra resistenza e sterminio. Emanuele Filiberto contro i suoi sudditi delle Valli," Società di Studi Valdesi (2011).
18. Willyams, pp. 142–143.
19. Fondazione Centro Culturale Valdese, "L'accordo di Cavour, 5 giugno 1561" (school workshop handout); Peyronel Rambaldi (2011); Tomaž Jurca, "Il patto di Cavour 1561 as the first document of religious tolerance in modern Europe," *Stati inu obstati* 13–14 (2011).

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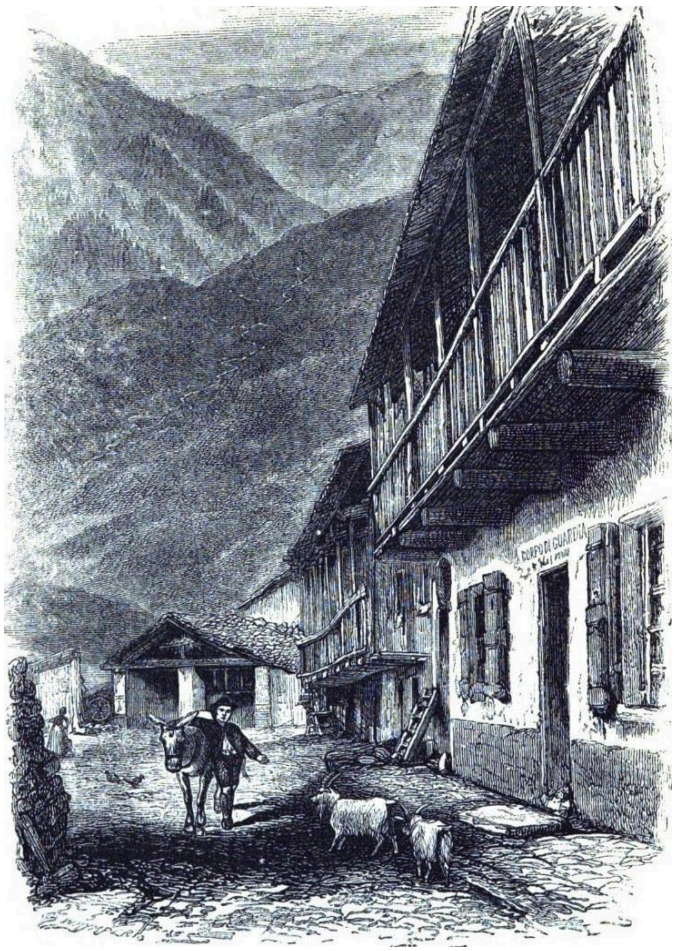
CHAPTER 1

Stefano Bertochio of Riclaretto



Street of a Waldensian village. Engraving from Jane Louisa Willyams, The Waldensian Church in the Valleys of Piedmont (c. 1879).

Driven into the mountains

Around the year 1560, a terror fell on the village of Riclaretto.

Riclaretto sat high in the valley of San Martino, the northernmost and harshest of the Waldensian valleys, where the Germanasca river cuts down through steep slopes of pine and rock. Its people were Waldensians, Protestants in a Catholic duchy, and the valley belonged to lords who did not share their faith. In those years two brothers who were lords of Riclaretto raised a band of a hundred armed men, as one historian put it, to "hunt the heretics." They drove the villagers out of their homes and into the mountains, where many

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suffered from cold and hunger. They seized the houses and the stores of food. Then they arrested the village pastor and others, and condemned them to be burned.

The burning never took place. Word reached the next valley, the Chisone, and four hundred Waldensian men came over the mountains to rescue their brethren.[1]

We cannot say for certain that a young man named Stefano Bertochio was in Riclaretto that winter. The records that name him begin half a century later. But his family belonged to Riclaretto as far back as the records go. By 1560 he was probably already a teenager or a young man, and for anyone living in the valley then, the raid would have been the defining memory of youth. Stefano is the earliest Bertoch ancestor we have found, and his story begins in a village that had just learned what its faith could cost.

Stefano Bertochio (Stephen Bertoch)

Stefano Bertochio (Stephen Bertoch) was born before about 1545, probably at Riclaretto. No record of his birth survives. Church registers in these valleys began much later, and the notary records that tell us about him begin only in 1610. We estimate his birth from his children. His eldest known son, Gioanni, was born about 1565, and his other children were born over the next twenty-five years or so. A father of children born in the 1560s must himself have been born by the mid-1540s at the latest.

His wife's name has not survived. She was the mother of at least some, and probably all, of his children. In this book we call her, as the family tree does, "Mrs. Stefano Bertochio," Stefano's wife, whose name the records do not preserve.

Stefano does not speak for himself in any record we have found. We know him through his children, because notaries identified each person by naming his father. A man was "Paulo *fu* Stefano," Paulo, son of the late Stefano, or "Pietro *di* Stefano," Pietro, son of Stefano. Record after record, his sons carried his name into the registers, and from those names we can rebuild his family.

He died before 16 December 1615. On that day his son Paulo appears in a notary's register as "fu Stefano," son of the *late* Stefano, so Stefano was dead by then.[2] He may have died earlier. An abstract of a dowry from March 1613 already calls Paulo "fu Stefano," which would mean Stefano was gone by then. But that entry has not yet been found in the original register, so we use the later date as the one we are sure of.[3]

The family of Stefano

Four children of Stefano appear in the records. One of them, Gioanni, is our direct ancestor.

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Gioanni Bertochio (John Bertoch), born about 1565, was probably the eldest. He married a woman named Gioanna (Joan), whose maiden name is unknown, and they had at least two sons, Stefano and Pietro, and probably a third, Antonio. The elder son carried the grandfather's name, Stefano, as Waldensian custom often had it. Gioanni died before 3 March 1614, while his sons were young men. He is the subject of Chapter 2.

Pietro Bertochio (Peter Bertoch), born before about 1590, rose to be **consul of Riclaretto** in 1622. The consuls were the elected officers of the village community: they spoke for it, kept its accounts, and dealt with the lord and the duke's officials.[4] Pietro was dead by 23 February 1630, a few months before the great plague swept through the valleys that summer.[5] His wife's name is not recorded. His four sons founded the largest branch of the Riclaretto family:

- **Stefano** married Antonia Morato around 1630; the dowry was signed on 10 June 1630.[6] After her death he married Maria Trono, daughter of Stefano Trono. In his will of 24 August 1684 he named his wife Maria and three daughters: **Gioanna**, wife of Gioanni Bonoso "Garino"; **Antonia**, widow of Gioanni Sinchetto, with a son **Stefano Sinchetto**; and **Catterina**, wife of Pietro Bonoso "Garino," Gioanni's brother.[7]
- **Antonio** married Catterina Perronello in 1639 and died before 1676. His daughter **Maria** married Francesco (Francis) Clotto, son of Antonio. His son **Pietro** married Gioanna Manchione in 1670. Pietro's three daughters married far from the valleys, a sign of how far the world had opened by the late 1600s: **Catterina** married Imberto Grioletto Lasonda of Turin, **Maria** married Giuseppe Canfaroner of Vercelli, and **Gioanna** married Francesco Laurenzo of Turin.[8]
- **Gioanni** married Gioanna Trono of Faetto, Maria's sister; their dowry was settled on 28 January 1636.[8]
- **Pietro** married Gioannetta Reijnaudo and was still living in 1675. His son **Paulo** married his own cousin Gioanna, a granddaughter of the Paulo below.[8]

Paulo Bertochio (Paul Bertoch) married Gioanna (Joan) Bertalmio; their dowry was recorded on 21 March 1613.[3] He served as guardian of his late sister's children in 1615 and was dead by 14 December 1633. Records from the 1630s name six of his children:[9]

- **Stefano**, who married Maria Bertalmio before 1653 and, after her death, Francesca Bertalmio (daughter of Giacomo and Margarita Bertalmio).[10] His children were **Gioanna** (who married her cousin Paulo, son of Pietro), **Paulo** (who died before 1695, leaving a son **Stefano**), and **Gioanni**. This Gioanni married Maddalena Bonoso, daughter of Bartholomeo Bonoso. He named their children **Stefano**, **Anna**, **Gioanna** and **Gioanni** in his will of 27 October 1714.[11]

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- **Gioanni**, who left the valley of San Martino and settled at Pinasca, where he married Madalena Giustetto. His move matters to our story: he and our own ancestor Pietro of Pinasca (Chapter 3) both appear at Pinasca in the 1650s.
- **Beatrice**, who married Ghiglio Merusano.
- **Gioanna**, who married Francesco Bertramio.
- **Gioannina** and **Maria**.

Gioanna Bertochio (Joan Bertoch), Stefano's only known daughter, married **Francesco (Francis) Clotto** of Riclaretto as his first wife. They had two children, **Antonio** and **Maria Clotto**. Gioanna died young, before 3 November 1608. That day Francesco signed a dowry agreement to marry his second wife, Maria Viglielmo, daughter of Tomaso Viglielmo. With her he had two more children, **Pietro** and **Catterina**. Francesco himself died around 1 December 1615. Two weeks later a notary recorded that he had died "fifteen days ago," and Gioanna's brother Paulo stepped in as guardian of his late sister's children.[2]

These were Stefano's grandchildren: the Clotto children, the consul's sons, Paulo's children and Gioanni's sons. Through them, the Bertochio name spread across the valley of San Martino and down into Pinasca, Turin and Vercelli. In the generations that followed, the family married into nearly every old name of Riclaretto and Faetto: Bonoso, Trono, Bertalmio, Perronello, Clotto, Sinchetto, Manchione, Reijnaudo. The full list of the Riclaretto cousins named in the records is in Appendix F.

How we know

The key record: 3 March 1614

The link between Stefano and our line rests on one document, an agreement written by a notary of the valley of San Martino on 3 March 1614.

In it, a young man named **Stefano Bertochio, son of the late Gioanni**, acted for himself and for his absent brother **Pietro**. He transferred certain rights to Gioanni Bonoso, son of Jacobo. Because the brothers were still young, Stefano acted, in the notary's words, *"con la piena assistenza et consenso di Paulo e Pietro de Bertochi suoi zii"*: "with the full assistance and consent of Paulo and Pietro Bertochi, his uncles."[12]

That one phrase carries three generations:

1. **Stefano and Pietro** were the sons of the late **Gioanni**.

2. Their uncles were **Paulo and Pietro Bertochio**.

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3. From many other records we know Paulo and Pietro as the sons of **Stefano** of Riclaretto: "Paulo e Pietro, fratelli, furono Stefano Bertochio," Paulo and Pietro, brothers, sons of the late Stefano (1623).[13] They were Gioanni's brothers. So Gioanni was also a son of the elder Stefano.

The young Stefano of 1614 was named after his grandfather.

A misreading corrected

For years this record was known only from Giovanni Cena's abstract, published by Waldensian Families Research, which gave the uncles' surname as "Berto." That shortening sent the research down a false trail: a separate "Berto" family, who were thought to be Gioanna's brothers.

Hiram Bertoch went back to the original. The act is on FamilySearch microfilm of the notary registers of San Martino (film 1959397, image 485). It is written in a cramped notarial Italian of the early 1600s, and the surname clearly ends in *-chi*: "Paulo e Pietro **de Bertochi**." The uncles were Bertochios, and the "Berto" family was set aside.[12] This is a good example of why it's important to check original documents. A single shortened word in an abstract had hidden a whole generation of the family.

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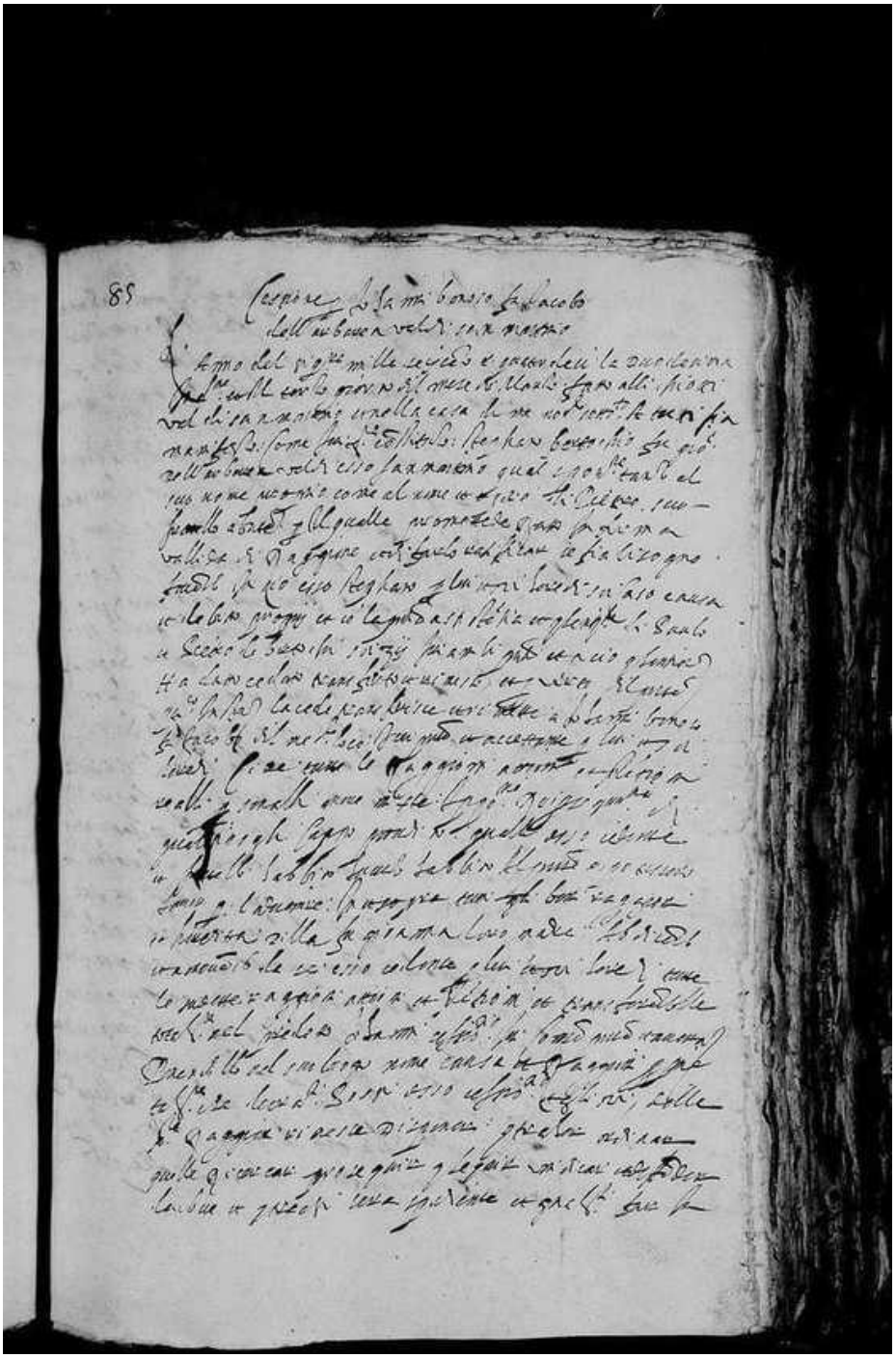

The act of 3 March 1614 (folio 85), in which Stefano, son of the late Gioanni, acts "with the full assistance and consent of Paulo and Pietro de Bertochi, his uncles." Val San Martino notary records, vol. 65; FamilySearch film 008253437, image 485. More records in Appendix C.

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Evidence grade

Stefano → Gioanni: strong. No record says in so many words "Gioanni, son of Stefano." But the 1614 act names Gioanni's sons and their uncles, and other records name those uncles as Stefano's sons. Gioanni's eldest son, following Waldensian tradition, also bore Stefano's name. The pieces fit, and nothing contradicts them.

Who found it

- **The notaries of San Martino** wrote these records between 1610 and 1630. The registers survive in the Archivio di Stato di Torino (Insinuazione di Pinerolo).
- **Giovanni Cena** read and abstracted the registers, and **Waldensian Families Research** published his abstracts (waldensian.info). Without them, no one could have searched these volumes.
- An earlier researcher, whose name we do not know, had entered an unnamed "Bertochio," born about 1538, into FamilySearch with temple work completed in 2007–08, along with several of the Riclaretto family.
- **Hiram Bertoch** searched every surviving notary volume of the valleys for the name and read the 1614 original on microfilm. He identified the unnamed "Bertochio" as Stefano and merged the duplicate entries. Gioanni and his brothers now sit together under their parents, and impossible dates in the older entries were corrected. The later Riclaretto cousins (Pietro's and Paulo's descendants, and the Clotto, Bonoso and Bertalmio families) were rebuilt from Cena's abstracts of the San Martino volumes 26–43 as part of the same work.

Stefano's world

The valley of San Martino

The Waldensian homeland is three narrow valleys west of Turin: the Pellice (or Luserna), the Chisone (or Perosa), and the San Martino. Willyams described them in 1854. "The vale of Luserna is open and warm, that of San Martino cold and barren, whilst the valley of Perosa partakes of the nature of both."[14] Stefano's family lived in the cold and barren one.

Riclaretto clings to the slopes above the Germanasca, a tributary of the Chisone, together with its neighbour Faetto. Today both are part of the municipality of Perrero. The fields were small and steep, often terraced, and every basket of earth that washed downhill in a storm had to be carried back up. Families grew what the altitude allowed: rye and barley, oats, beans, cabbages and turnips, and hemp to spin into cloth.[15]

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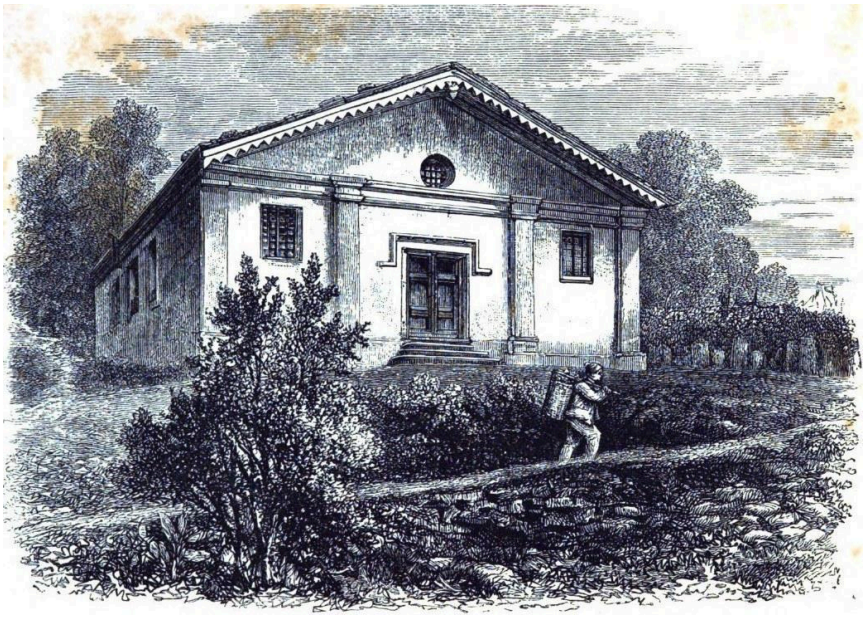
Cows, goats and sheep were the family's wealth. In summer the animals went up to the high pastures, and someone went with them to make cheese. In winter they came back down, and in the higher villages people and animals often lived under one roof. As Willyams noted, "this animal warmth during the severity of an Alpine winter" was what made the cold bearable.[15] Winter in the valleys could last five, six, or even eight months, and in the long evenings the women gathered to spin.[15]

A faith in hiding comes into the open

Stefano was born into a faith that had survived for three and a half centuries by keeping its head down. The Waldensians traced their movement to Valdès of Lyon in the 1170s, and to the travelling preachers, the *barbes*, who had moved secretly from village to village teaching the scriptures from memory. For generations many Waldensians had attended Catholic mass in public while holding their own faith in private.

That changed in the decade before Stefano was born. In 1532 Waldensian leaders met with Protestant reformers at Chanforan in the Angrogna valley and joined the Reformation. They decided to worship openly and to pay for a translation of the Bible into French. Soon they began building their own churches, the *temples*.[16] By the time Stefano was a child, the Waldensian valleys had become a Protestant land.



The church of Ciabas, near Torre Pellice, among the first Waldensian churches built after 1532. Engraving from Jane Louisa Willyams, The Waldensian Church in the Valleys of Piedmont (c. 1879).

Openness had a price. The Dukes of Savoy were Catholic, and they were pressed by the Pope and by the King of France. As Stefano grew up, the valleys lived through a succession of edicts, arrests and

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martyrdoms. The raid on Riclaretto around 1560 was one episode. Willyams also tells of the pastor of nearby San Germano, lured from his house by a false call to a dying parishioner, seized by men in the pay of the monks of Pinerolo, and burned; the women who tried to help him were made to carry the wood for the fire.[17] In 1560 and 1561 the duke sent an army into the valleys. The Waldensians fought back from the mountains, and in June 1561 the duke agreed to the Peace of Cavour, which allowed the Waldensians to worship in their own valleys.[18] It was the first legal recognition the Waldensians had ever won. It did not end the persecutions, but it gave Stefano's generation a measure of peace in which to raise their families.

Notaries, councils and consuls

Stefano's world was also one of paperwork, and that is why we can know him at all. In Piedmont, almost every important event in a family's life was written down by a notary: the sale of a field or a chestnut tree, a loan, a dowry when a daughter married, a will, a guardianship when a father died. After 1610 these acts were copied into official registers at Pinerolo, and those registers survive. People who could not write their own names stood before the notary and were recorded with their fathers' names, their villages, and their relatives. That is how a farmer of Riclaretto who likely never wrote a word came to be remembered four hundred years later.

The village governed itself through a council of heads of households and its elected consuls. A list of the council of Faetto and Riclaretto from 2 December 1615 survives, and his son Paolo is named on it. In 1622 his son Pietro served as consul.[4]

Places

- **Riclaretto** (Val San Martino, today Val Germanasca), now part of Perrero, Turin, Piedmont: Stefano's home and the home of his sons Pietro and Paulo and their descendants.
- **Faetto**, the neighbouring village, home of the Trono family into whom two of Stefano's grandsons married.
- **Pinasca**, in the next valley (the Chisone), where Paulo's son Gioanni settled, and where our direct line appears by the 1650s.

Open questions

- **Who were Stefano's parents?** No record before 1615 names "Stefano, son of ..." Bertochio. A man called "Peiretto" (Pietro) Bertochio of Pinasca, dead by 1613, was once proposed as his father, but the dates did not fit and the idea was withdrawn (Appendix B). There is also a puzzle: the council list of 2

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December 1615 names "Paolo bertocchio di Peiretto," Paolo son of Peiretto, when every other record calls Paolo the son of Stefano. Was this a slip of the notary's pen, or was there a second Paolo? The answer may one day lead to Stefano's own father.

- **What was his wife's name?** Her dowry would have been signed around 1560, before the surviving registers begin.
- **When exactly did he die?** Before 16 December 1615 for certain, and possibly before March 1613.
- **Did the family suffer in the raid of c. 1560?** No record links them to it directly.

Notes

1. Jane Louisa Willyams, *The Waldensian Church in the Valleys of Piedmont* (London: Religious Tract Society, c. 1879; first published 1854), pp. 142–143. Willyams spells the village "Rioclaret."
2. Notary records of Val San Martino, vol. 66, PG 203 (16 Dec 1615) and PG 165 (11 Sep 1617), abstracted by Giovanni Cena, Waldensian Families Research (waldensian.info); originals in the Archivio di Stato di Torino, Insinuazione di Pinerolo.
3. Val San Martino vol. 65, PG 102R (21 Mar 1613), dowry of Paulo fu Stefano Bertochio and Gioanna Bertalmio (Cena abstract). The entry was not found at the expected folio of the second register of the original volume (archive vol. 657); it is probably in the first register.
4. Val San Martino vol. 68 (1622), Pietro Bertochio as consul of Riclaretto; vol. 66 PG 187/201, council of Faetto and Riclaretto, 2 Dec 1615 (original: archive vol. 658, fol. 187; FamilySearch film 1959397, DGS 008253437, image 1007).
5. Val San Martino vol. 70 (by 23 Feb 1630).
6. Perosa notary records vol. 9, PG 330 (10 Jun 1630), dowry of Stefano fu Pietro Bertochio and Antonia Morato (Cena abstract).
7. Val San Martino vol. 39, PG 28R (24 Aug 1684), will of Stefano fu Pietro Bertochio of Riclaretto (Cena abstract).
8. Val San Martino vols. 26–43 (1632–1716), entries for the sons and grandsons of Pietro Bertochio of Riclaretto, incl. vol. 28 (28 Jan 1636), vols. 33–36 (Pietro fu Pietro, 1668, 1675) (Cena abstracts).
9. Val San Martino vol. 26, PG 13 (14 Dec 1633); vol. 27, PG 225R (1635); vol. 30, PG 25 (1639) (Cena abstracts).
10. Val San Martino vol. 35, PG 578 (1675) (Cena abstract).
11. Val San Martino vol. 43, PG 189R (27 Oct 1714) and PG 613R (1 Dec 1716); vol. 39, PG 553 (1 Jun 1695) and PG 561R (1695) (Cena abstracts).
12. Val San Martino vol. 65, PG 85 (3 Mar 1614), "Cessione per Gio[anni] Bonoso fu Jacobo." Original: archive vol. 657, fol. 85; FamilySearch, "Atti notarili di San Martino (Perrero, Torino), 1610–1629," film 1959397, DGS 008253437, image 485. Read on microfilm by Hiram Bertoch.
13. Val San Martino vol. 69 (Feb 1623); vol. 67 (1 Feb 1618) (Cena abstracts).
14. Willyams, p. 19.
15. Willyams, pp. 18–19. Maize and potatoes, which Willyams also lists, reached the valleys only after Stefano's time.
16. Willyams, ch. VII, pp. 118–129.
17. Willyams, p. 143.
18. Willyams, ch. IX.

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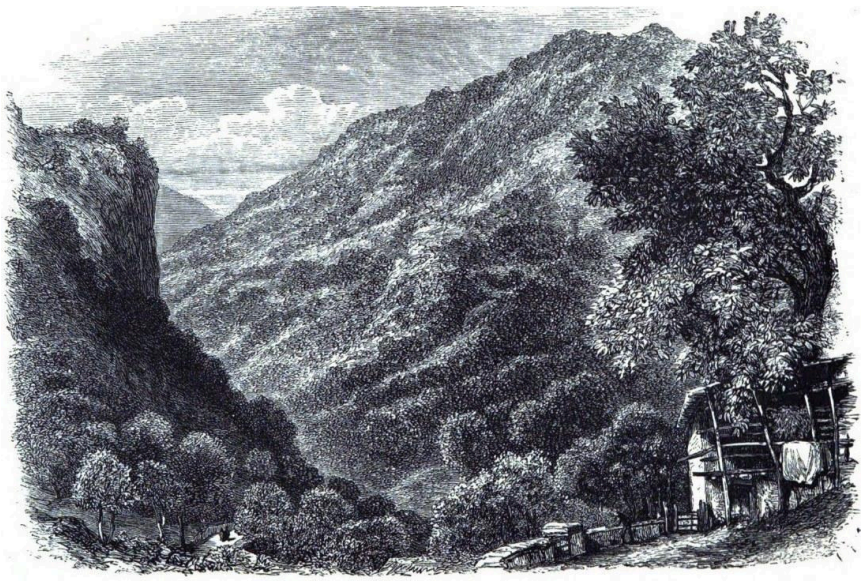
CHAPTER 2

Gioanni Bertochio and the Orphan Brothers



Rocciailla, Val Angrogna, one of the high places where the Waldensians took refuge in times of war. Engraving from Jane Louisa Willyams, The Waldensian Church in the Valleys of Piedmont (c. 1879).

Before the notary

On the third of March 1614, at the end of a long Alpine winter, a young man named Stefano Bertochio stood before a notary of the valley of San Martino. Snow would still have lain on the slopes above Riclaretto, and the high pastures were weeks away from green.

Stefano had come to sign over certain rights to a neighbour, Gioanni Bonoso, son of Jacobo. He was not acting only for himself. His younger brother, Pietro, was away. The document calls him *absente*, and so Stefano acted "in the name of Pietro his brother." And because the brothers were still young, two older men stood with him: their uncles, Paulo and Pietro Bertochio, who gave the transaction their "full assistance and consent."[1]

Someone was missing from that room: the brothers' parents. The notary wrote that Stefano was the son of the *late* Gioanni. In the abstract of the same act, the brothers are "sons of the late Gioanni and Gioanna, husband and wife."[2] Both parents were dead. Stefano and Pietro were orphans, and their father's brothers had stepped in to guide them.

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That moment, two young brothers and two uncles before a notary, is almost all the records tell us of Gioanni Bertochio. But it is enough to know he existed, whom he married, and the sons he left behind. Through one of those sons, very likely, our family line continues.

Gioanni Bertochio (John Bertoch)

Gioanni Bertochio (John Bertoch) was born about 1565, probably at Riclaretto. He was a son of Stefano Bertochio, the subject of Chapter 1, and very likely his eldest son. As with his father, no record of his birth survives. We estimate it from his sons. They were young men in 1614 and old enough to marry by 1615, which suggests they were born around 1590, and that Gioanni himself was born around 1565.

He married a woman named **Gioanna (Joan)** before about 1590, probably at Riclaretto. Her family name is not recorded. For a time it was thought she had been born into a family called Berto, because an abstract of the 1614 act seemed to call the brothers' uncles "Berto." When the original was read, those uncles turned out to be Bertochios, Gioanni's own brothers, and the Berto idea was dropped (see Chapter 1 and Appendix B). Gioanna's parents remain unknown.

Gioanni died before 3 March 1614, when he was at most in his late forties. Gioanna had died by then too. We do not know what took them. In those decades the valleys suffered war, hunger and sickness, and many parents did not live to see their children grown.

The family of Gioanni and Gioanna

Two sons are certain, and a third is likely.

Stefano Bertochio (Stephen Bertoch), born about 1590, was probably the elder son. He carried his grandfather's name, as Waldensian custom often gave the first son the name of his father's father. In 1614 he acted for his absent brother. In 1615 he married **Gioanna Romagnano**, called "Rabollino," of **Roletto**, a village on the plain at the foot of the valleys, near Frossasco and Pinerolo. Their marriage was recorded by a notary of Frossasco.[3] Marrying a girl from the plain was a step outside the mountain world: Roletto lay in the farm country where the valleys opened toward Turin. By 1617 "Stefano fu Gioanni" was back at Riclaretto, where he appears in a notary's register.[4] What became of Stefano and Gioanna after 1617, and whether they had children, is not yet known.

Pietro Bertochio (Peter Bertoch), born before 3 March 1614, was the brother who was away when the 1614 act was signed. We do not know where he was. Young men of the valleys often went out to work for a season, down on the plain or across the mountains in France, and Pietro may have been one of them. He

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does not appear again under that name in any record of the valley of San Martino. A Pietro Bertochio does appear a generation later at **Pinasca**, in the next valley, and there he becomes the father of our ancestor Ludovico. We believe that Pietro of Pinasca was this Pietro, the orphan son of Gioanni. The reasons, and the honest limits of that belief, are set out in Chapter 3.

Antonio Bertochio (Anthony Bertoch) may have been a third son. On 14 December 1633 an "Antonio fu Gioanni Bertochio," Antonio son of the late Gioanni, sat on the council of Riclaretto.[5] There is no other Gioanni Bertochio at Riclaretto in those years who could have been his father, so Antonio was very likely Gioanni and Gioanna's son, born before about 1612. He was not named in the 1614 act, perhaps because he was too young to take part. He should not be confused with a later Antonio Bertochio of Riclaretto, who married Marta Longo and was still living in 1700. That man was a son of Pietro, not of Gioanni.

Around these brothers stood a large family of uncles, aunts and cousins: their uncle Pietro, the consul of Riclaretto, and his four sons; their uncle Paulo and his six children; and the children of their late aunt Gioanna Clotto. All of them are described in Chapter 1. In a small mountain village, cousins were never far away. When Stefano and Pietro were orphaned, it was natural for their uncles to take charge.

How we know

What the 1614 act proves

The act of 3 March 1614 is the foundation of this chapter, as it was for the last. Its original survives in the notary registers of San Martino (Archivio di Stato di Torino; FamilySearch microfilm, film 1959397, image 485), and it states plainly:

- that **Stefano Bertochio was the son of the late Gioanni**;
- that he had a **brother Pietro**, then absent; and
- that their **uncles were Paulo and Pietro Bertochio**, known from many other records as the sons of Stefano of Riclaretto.[1]

The abstract adds the mother's name and the fact that both parents were dead: "Stefano e Pietro (fratelli) furono Gioanni e Gioanna (coniugi) Bertochio."[2]

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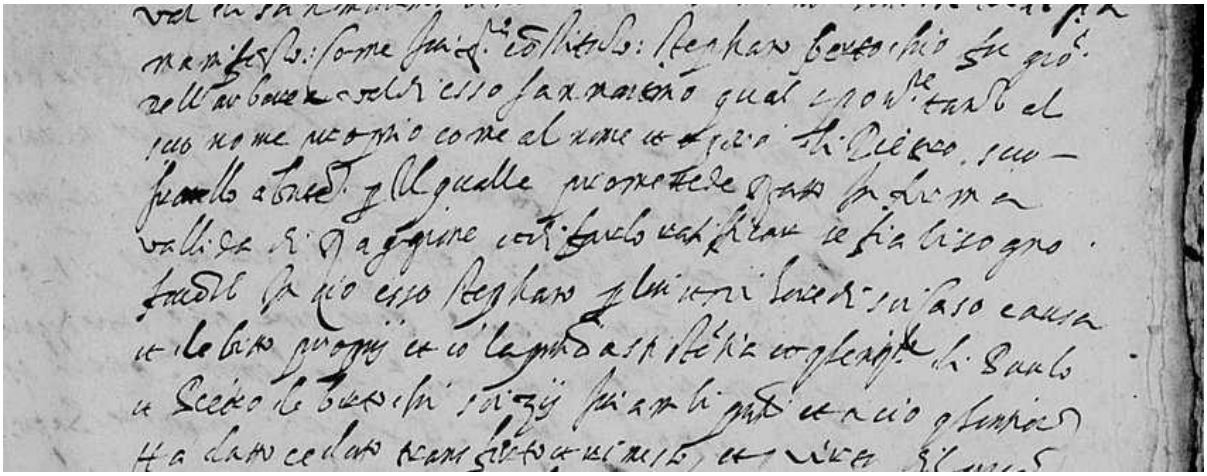

The heart of the act of 3 March 1614: "Stephano Bertochio fu Gio[anni] ... in suo nome proprio come al nome ... di Pietro suo fratello absente" (Stefano Bertochio, son of the late Gioanni, in his own name and in the name of Pietro, his brother, who is absent), acting with the consent of "Paulo e Pietro de Bertochi," his uncles. Val San Martino notary records, vol. 65, fol. 85; FamilySearch film 008253437, image 485. The full page is in Appendix C.

Evidence grades

- **Stefano (Ch. 1) → Gioanni: strong.** Gioanni's sons had Stefano's sons as their uncles, and the elder son bore Stefano's name. No record states "Gioanni, son of Stefano" in so many words. (The full argument is in Chapter 1.)
- **Gioanni → his sons Stefano and Pietro: documented.** The 1614 act names them as his sons.
- **Gioanni → Antonio: lead.** One council list names "Antonio fu Gioanni" at Riclaretto in 1633, and no other Gioanni fits.
- **Gioanni → Pietro of Pinasca (our direct line): lead.** This is weighed in Chapter 3.

Who found it

- **The notaries of San Martino and Frossasco** recorded the acts, and the registers survive in the State Archives of Turin.
- **Giovanni Cena** abstracted them, and **Waldensian Families Research** published the abstracts.
- An earlier researcher, whose name we do not know, entered Gioanni, Gioanna and their sons Stefano and Pietro into FamilySearch, with temple work completed in 2007–08, evidently from the 1614 record.
- **Hiram Bertoch** read the original act on microfilm and showed that the uncles were Bertochios, not Bertos. That placed Gioanni as Stefano's son. He also found the council entry for Antonio fu

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Gioanni, corrected Gioanni's dates (the older entries had him born about 1560 and married in 1580), and joined Gioanni's son Pietro to Pietro of Pinasca as a lead.

Gioanni's world

A long, uneasy peace

Gioanni was born a few years after the war of 1560–61 and the Peace of Cavour. The valleys he grew up in were still recovering. Willyams describes what the survivors found when the fighting ended: "ruined harvests, uprooted trees, roofless houses," and many a family "gathering" with someone missing. The sowing season had passed while the men were fighting, so the next harvest was thin, and Protestant churches across Europe sent money to keep the valleys from starving.[6]

Then came what Willyams calls "a long period of external peace," but never a quiet one. Monks and officials pressed the Waldensians to convert. Local lords and governors oppressed them, and some were imprisoned for their faith. In 1572 news came from France of the massacre of St. Bartholomew's Day, when thousands of French Protestants were killed. The valleys were spared, but they lost friends and fellow believers.[7]

In the early 1590s, when Gioanni was in his twenties, the valleys were caught between France and Savoy. Part of the valleys had been in French hands. When the young Duke Charles Emmanuel I took them back in 1592, he asked the Waldensians to guard the mountain passes against the French, and they did. He promised in return, "as to liberty of conscience and the exercise of your religion, I wish to make no innovation."[8] Gioanni's generation lived on those promises, never sure how long they would be kept.

A letter from prison

Willyams preserves a letter from these years that shows what faith could cost a family like Gioanni's. In 1601 a Waldensian tradesman of Luserna named Copin was arrested at a fair in Asti after admitting that he did not believe the Catholic teaching of the mass. He spent two years in prison and died there. Before he died, his wife Susan was allowed to visit him and to share one supper in his cell. Afterward he wrote to her: "I do not think we shall ever eat together again." He asked her to "govern our house" and to keep their children, Samuel and Martha, "in obedience," and to trust in God.[9]

Gioanni and Gioanna would have known of such cases. Their own sons were children then. The letter is a reminder that the Waldensian faith in these years was a family faith, carried in households, taught by parents, and sometimes paid for by them.

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Marriage, dowry and guardianship

Most of what we know of Gioanni's family comes from three kinds of family business that notaries recorded.

A **dowry** (*dote*) was the property a bride brought to her marriage: money, linen, livestock, sometimes land. It was set out in a contract before the wedding, and it remained hers in law. When Stefano married Gioanna Romagnano in 1615, a notary recorded the agreement. That is why we know her name and her village.

A **guardianship** was arranged when a father died leaving young children. Usually uncles or other close kin were named to protect the children's inheritance until they came of age. Stefano and Pietro were already young men in 1614, but they still acted "with the assistance and consent" of their uncles. That suggests they had not yet reached full legal age, which in Piedmont was twenty-five.

A **transfer of rights** (*cessione di ragioni*), like the one Stefano signed in 1614, passed a claim to someone else: a debt owed to the family, a share of an inheritance, or rights over a piece of land. For two orphaned brothers, it may have been a way to settle their parents' affairs.

Daily life

Gioanni's daily life would have been much like his father's: the steep fields of rye and barley, the cows and goats, the summer climb to the high pastures, and the long winter indoors, where the warmth of the animals kept the family alive.[10] In the evenings there was spinning and mending, and the reading of the scriptures in French, the language of the Waldensian church since the Reformation. At home the family spoke the valley *patois*. Before the notary, they heard their names read out in Italian.

Places

- **Riclaretto** (Val San Martino), today part of Perrero: the family's home.
- **Roletto**, a village on the plain near Pinerolo, home of Gioanna Romagnano "Rabollino," Stefano's bride in 1615.
- **Frossasco**, the town on the plain where the notary recorded Stefano's marriage.
- **Pinasca** (Val Chisone): where Pietro of Pinasca, very likely Gioanni's son, appears by the 1650s (Chapter 3).

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Open questions

- **Where was Pietro in 1614,** and what did he do in the forty years before he appears at Pinasca? A full search of every surviving notary volume found no record of "Pietro fu Gioanni Bertochio" between 1614 and the 1650s. Finding one would prove, or break, the link to our line.
- **Who was Gioanna?** Her dowry, signed around 1590, would name her father, but it falls before the surviving registers begin in 1610.
- **When and how did Gioanni and Gioanna die?** Both died before March 1614.
- **What became of Stefano and Gioanna Romagnano** after 1617, and did they have children?
- **Was Antonio really their son?** A second record naming "Antonio fu Gioanni" would settle it.

Notes

1. Notary records of Val San Martino, vol. 65, PG 85 (3 Mar 1614), "Cessione per Gio[anni] Bonoso fu Jacobo." Original: Archivio di Stato di Torino, Insinuazione di Pinerolo, archive vol. 657, fol. 85; FamilySearch film 1959397, DGS 008253437, image 485. Read on microfilm by Hiram Bertoch.
2. Giovanni Cena, abstract of Val San Martino vol. 65, PG 85, Waldensian Families Research (waldensian.info): "Stefano e Pietro (fratelli) furono Gioanni e Gioanna (coniugi) BERTOCHIO." The original names the father as "fu Gio[anni]."
3. Notary records of Frossasco, vol. 22, PG 31 (1615), marriage of Stefano fu Gioanni Bertochio and Gioanna Romagnano "Rabollino" of Roletto (Cena abstract).
4. Notary records of Riclaretto, vol. 85, PG 233 (1617), "Stefano fu Gioanni Bertochio" (Cena abstract).
5. Val San Martino vol. 26, PG 13 (14 Dec 1633), council of Riclaretto, "Antonio fu Gioanni Bertochio" (Cena abstract).
6. Jane Louisa Willyams, *The Waldensian Church in the Valleys of Piedmont* (London: Religious Tract Society, c. 1879; first published 1854), p. 151.
7. Willyams, pp. 152–153.
8. Willyams, pp. 153–154.
9. Willyams, pp. 156–158.
10. Willyams, pp. 18–19.

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CHAPTER 3

Pietro Bertochio of Pinasca



Jean Léger, pastor and historian of the Waldensian sufferings of Pietro's lifetime. Engraving from Jane Louisa Willyams, The Waldensian Church in the Valleys of Piedmont (c. 1879).

The summer of the plague

In May of 1630 a sickness came into the valleys behind the French army.

By midsummer it was everywhere. Willyams, drawing on the Waldensians' own historians, wrote that "not one house was to be found untenanted by the dying or the dead." The weather was hot, and famine followed the fever. The grain stood uncut in the fields, and the grapes withered on the vines. The pastors went from village to village, preaching in the open air to the healthy and praying beside the dying, until they too fell sick. Four pastors died when the plague began, seven more the next month, and the twelfth as he

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was setting out for Geneva to beg for help. By Willyams' reckoning, two-thirds or more of the people of the valleys died that year.[1]

Somewhere in those valleys was a man named Pietro Bertochio, then in his thirties or younger. He survived. Within a few years he was married and raising a family at Pinasca, in the valley of the Chisone, where the land falls away from the mountains toward the plain. His children would carry the Bertochio name through the persecutions still to come. One of them, Ludovico, is our ancestor.

Pietro Bertochio (Peter Bertoch)

Pietro Bertochio (Peter Bertoch) of Pinasca was born before 1614. If he was, as we believe, the Pietro who was away when his brother signed the act of March 1614 (Chapter 2), then he was born around 1590–1595, the younger son of Gioanni and Gioanna Bertochio of Riclaretto, and was left an orphan as a young man.

He married before about 1634, probably at Pinasca. His wife's name has not survived. She was the mother of his six known children, and in this book she is Pietro's wife, whose name the records do not preserve.

Pietro himself never appears in a surviving record as a living man. We know him only through his children, who were always identified as "*fu* Pietro," the children of the late Pietro, and always "da Pinasca," of Pinasca. By 29 December 1655 his son Ludovico appears as "Ludovico fu Pietro," so Pietro was dead by then.[2] He may have died long before. We do not know when, or how.

The family of Pietro of Pinasca

Six children of Pietro appear in the notary records of the Chisone valley between 1655 and 1710. They are named in each other's wills, dowries and settlements, and together they make one of the clearest family groups in all our research.

Gioanni Bertochio (John Bertoch) married **Maria Rochione**, daughter of the late Pietro Rochione. On 22 October 1672 he made his will.[3] It suggests the couple had no surviving children: he left his property to his brothers and sisters, and to a niece, Maria, daughter of his brother Giacomo. The family tree also lists a daughter, Anna, for Gioanni and Maria, but the will names no child of theirs. The only Anna it names is Gioanni's sister, and the tree's "daughter" is probably a confusion with her. His name is the most telling in the family. Waldensian families usually named the first son after his father's father. If Gioanni was Pietro's eldest son, he was named for a grandfather called Gioanni, which is exactly what our identification of Pietro predicts.

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Giacomo Bertochio (James Bertoch) lived the longest and married twice. His first wife was **Bartholomea Masseloto**. Their daughter **Margarita** married **Lorenzo Bertetto**, called "Ghigasso." His second wife was **Catterina Bertetto**, called "Mallano," daughter of Michele Bertetto of Pinasca. With her he had **Maria**, **Catterina**, **Michele** and **Ludovico**. Catterina married **Gioanni Michele Legero** of Porte in 1710, and Michele was still living in 1709. Giacomo made his will on 14 January 1706 at Pinerolo, an old man by then.[4] One record of 1696 calls Margarita "fu Giacomo," daughter of the *late* Giacomo, although Giacomo was alive ten years later. That may be a different Giacomo, or a slip of the notary's pen.

Ludovico Bertochio (Louis Bertoch), born before about 1634, is our direct ancestor and the subject of Chapter 4. He married Catterina Vola of Pinasca, and their only son, Pietro, carried the line to San Germano.

Davide Bertochio (David Bertoch) married **Maria Rosso**, daughter of the late Gioanni Rosso. He and his brother Francesco appear together as "Francesco and Davide, sons of the late Pietro, of Pinasca."[5]

Francesco Bertochio (Francis Bertoch) married **Madalena Vola**, daughter of Pietro Vola, son of Davide. Madalena is named in her father's will of 28 May 1674. Two brothers, Ludovico and Francesco, thus married into the Vola family of Pinasca. In a valley of a few hundred families, such double marriages were common. On 2 April 1665, Francesco and Giacomo appear together in a notary's register as "Giacomo and Francesco, brothers, sons of the late Pierre Bertochio."[6]

Anna Bertochio (Anne Bertoch) was the only daughter we know of. She is named among her brother Gioanni's heirs in 1672. Her marriage, if any, is still to be found.

How we know

The Pinasca family: documented

The family of Pietro of Pinasca is well documented. Notary acts from 1655 to 1710 call his children "fu Pietro," "da Pinasca." They name one another as brothers and sisters in wills (Gioanni, 1672; Giacomo, 1706) and in joint acts (1665 and later), and they name their wives and in-laws. **Pietro → Ludovico** is therefore **documented**.

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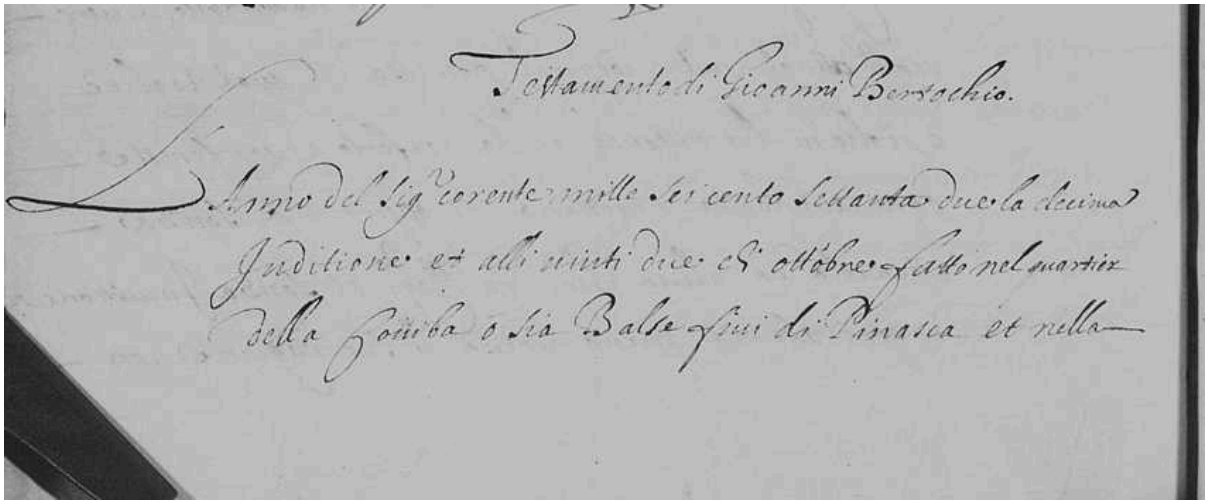

"Testamento di Gioanni Bertochio," 22 October 1672, made "in the quarter of the Comba, or Balse, within the bounds of Pinasca" (folio 655 verso). The will names his brothers and sister, Giacomo, Ludovico, Davide, Francesco and Anna. Perosa notary records, vol. 14; FamilySearch film 008253910, image 833. More records in Appendix C.

Where did Pietro come from? A lead

The harder question is where Pietro himself came from. This is the one link in our line where the honest answer is "very likely, but not proved."

What we found:

1. **The Bertochios do not belong to Pinasca before Pietro.** Every surviving notary volume for Pinasca, San Germano and Perosa from 1610 to 1653 was searched for the name. Except for one man (below), no Bertochio appears. Then, around 1655, Pietro's children are suddenly there.
2. **The nearest Bertochio family lived at Riclaretto**, over the ridge in the valley of San Martino. They were Stefano's descendants (Chapter 1).
3. **That family had a Pietro of the right age who drops out of sight.** Pietro, son of the late Gioanni, was away from home in 1614 and is never seen again in the San Martino records.
4. **The names fit.** Our Pietro's son Gioanni carries the name a Waldensian father would give his first son for a grandfather called Gioanni.
5. **The family had a path from Riclaretto to Pinasca.** Pietro's cousin Gioanni, son of Paulo, made the same move. He left "the valley of San Martino" and settled at Pinasca, where he married Madalena Giustetto. He appears there in the same years as Pietro's children.[7]

What we did not find:

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- **No record ties the two Pietros together.** A full search of every surviving notary volume found no act naming "Pietro fu Gioanni Bertochio" between 1614 and 1655, either at Riclaretto or at Pinasca.
- **There is a hole in the records.** No surviving notary volume covers the Pinasca area between 1631 and 1644, the very years when Pietro would have married and settled.[8] His wedding contract, and any record of him buying land at Pinasca, may simply have been lost.
- **There is one other early Pinasca Bertochio.** A man called Peyreto (Pietro) Bertochio of Pinasca died before 25 October 1613, leaving a daughter, Marta, married to Stefano Bruno.[9] No son of his is ever named. We cannot rule out that our Pietro belonged to some branch of his family. But no record connects them either, and an earlier idea that Peyreto was Stefano of Riclaretto's father failed on the dates (Appendix B).
- **One idea was tested and dropped.** For a while it seemed our Pietro might be Pietro, son of Stefano, the consul of Riclaretto. But the consul's sons are Stefano, Antonio, Gioanni and Pietro, all accounted for at Riclaretto, and none of their names overlap with our Pinasca family. That identification was withdrawn (Appendix B).

Evidence grade: Gioanni (Chapter 2) → Pietro of Pinasca: lead. It is the best explanation of everything we know: the right man, the right age, the right names, and a family already moving down the same road. But it rests on inference, not on a record. One document would settle it. That could be a sale of Riclaretto land by one of Pietro's children, a dowry naming both villages, or any act calling our Pietro "fu Gioanni."

How Waldensian families named their children

Waldensian families, like many in the Alps, usually named their children after relatives in a set order. The first son commonly took the name of his father's father, and the first daughter the name of her father's mother; later children were named for the other grandparents, then for uncles and aunts. A name was given again only when the child who bore it had died. The custom is a useful guide for the genealogist. Young Stefano, named in the record of 1614, carried the name of his grandfather Stefano of Riclaretto, and Pietro of Pinasca's eldest son Gioanni carried the name of his grandfather Gioanni. It was a custom, not a law, so in this book it supports the evidence and never replaces it.

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Who found it

- **The notaries of Perosa, Pinerolo and San Martino** recorded the acts, and the registers survive in the State Archives of Turin (Insinuazione di Pinerolo).
- **Giovanni Cena** abstracted them, and **Waldensian Families Research** published the abstracts.
- An earlier researcher, whose name we do not know, entered Pietro and his children into FamilySearch, with temple work completed in 2007–08.
- **Hiram Bertoch** searched every surviving volume for the family, which proved how suddenly the Bertochios appear at Pinasca. He rebuilt Giacomo's two marriages and children from his 1706 will and found the 1614 record of Pietro fu Gioanni. He linked Pietro of Pinasca to Gioanni and Gioanna as a lead, with a note in FamilySearch setting out the evidence and its limits.

Pietro's world

Pinasca and the valley of Perosa

Pinasca lies in the valley of the Chisone, which the old records call the valley of Perosa after its chief town. It sits a few miles above San Germano, where the valley begins to widen toward Pinerolo and the plain. The village spreads across both sides of the river: the sunny side, the *Dritto*, and the shaded side, the *Inverso*. Willyams, describing the "Pinache d'Envers," the Inverso of Pinasca, called it "wild and sad." The heights there "shut out the sun" and are "clothed to the top by dark pine forests."[10] There, in a time of persecution, the surviving Waldensians met to worship under the open sky.

Compared with Riclaretto, Pinasca was gentler country. Willyams wrote that the valley of Perosa "partakes of the nature of both," the warm Luserna and the cold San Martino.[11] There were chestnut groves on the lower slopes, and in the warmest spots vines. In the higher hamlets there were the same rye fields, cows and goats, and long winters that Pietro would have known as a boy.

Under the French flag

Pietro's Pinasca was not always ruled by the Duke of Savoy. In the war that brought the plague, the French captured Pinerolo, and from 1631 the town and a strip of the valley of Perosa belonged to the King of France.[12] The border ran along the Chisone itself: the north bank, where the main village of Pinasca stands, became French, while the south bank, the Inverso of Pinasca and San Germano, stayed with Savoy. Pinasca stayed French for more than sixty years. The Waldensians of Pinasca lived under different laws from their

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brethren in the Luserna valley a few miles south. For a time that brought them some protection, and later, under Louis XIV, much greater danger (Chapters 4 and 5).

The border shaped the family's life. Our Bertochios of Pinasca turn up in the notary registers of Perosa and Pinerolo, the French towns, while their cousins at Riclaretto, on the Savoy side, were recorded by the notaries of San Martino.

A church rebuilt

The plague of 1630 nearly destroyed the Waldensian church as well as its people. With twelve of its pastors dead, the church sent to Geneva and to the French Protestant churches for new ministers, and the men who came preached in French. From then on French was the language of Waldensian worship and, later, of the church registers. That is why the later Bertochs of San Germano appear as Jean and Pierre and Marguerite, and why the family name itself slowly turned from Bertochio to Bertoch.[13]

1655

Pietro did not live to see, or perhaps did not survive, the year the Waldensians remember above all others. In January 1655 the Duke of Savoy ordered the Waldensians living in the lower Luserna valley to leave their homes within three days or give up their faith. They left, carrying their old and sick on their backs. In April the Marquis of Pianezza marched an army into the valleys, and the Easter massacre, the *Pasque Piemontesi*, followed. Whole villages were destroyed. In England, John Milton wrote his sonnet "On the Late Massacre in Piedmont," and Oliver Cromwell sent an envoy to protest. Willyams tells the story at length.[14]

The massacre fell mainly on the Luserna valley, under Savoy, not on French-ruled Pinasca. We have no record that Pietro died in it, and the dates allow that he died years earlier. But his children lived through that year. When Ludovico appears as "fu Pietro" in December 1655, the valleys around him were still burying their dead. The next chapter takes up their story.

Places

- **Pinasca** (Val Chisone, Turin, Piedmont): the home of Pietro and his children. The main village, on the north bank of the Chisone, was French territory from 1631 to 1696.
- **Riclaretto** (Val San Martino): very likely Pietro's birthplace.
- **Pinerolo**: the fortress town on the plain, French from the 1630s, where Giacomo made his will in 1706.

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- **Porte**: the village at the mouth of the valley, home of Gioanni Michele Legero, who married Giacomo's daughter Catterina.

Open questions

- **Was Pietro of Pinasca the orphan Pietro of 1614?** The single most important open question in our line. Any act naming him "fu Gioanni," or linking his children to Riclaretto, would answer it.
- **Who was his wife?** Her dowry, probably from the early 1630s, falls in the gap in the surviving registers.
- **When did he die?** Before December 1655, but how long before?
- **Whom did Anna, Pietro's daughter, marry?**

Notes

1. Jane Louisa Willyams, *The Waldensian Church in the Valleys of Piedmont* (London: Religious Tract Society, c. 1879; first published 1854), pp. 159–161.
2. Notary records of Perosa, vol. 11, PG 45R (29 Dec 1655), purchase by "Ludovico fu Pietro Bertochio" from Giudit Costantino, widow of Gioanni Trono (Cena abstract, Waldensian Families Research). See Chapter 4.
3. Notary records of Perosa, vol. 14, PG 655R (22 Oct 1672), will of Gioanni fu Pietro Bertochio of Pinasca (Cena abstract).
4. Notary records of Pinerolo, vol. 231, PG 450R (14 Jan 1706), will of Giacomo Bertochio; also Pinerolo vol. 236, PG 62 and 403; Luserna San Giovanni vol. 48, PG 3, and vol. 50, PG 156; Perosa vol. 13, PG 36R and 395 (Cena abstracts).
5. Notary records of Perosa, vol. 16, PG 506R, 217R, 381R, 617R/620R, 705R (Cena abstracts).
6. Notary records of Perosa, vol. 12, PG 497 (2 Apr 1665); vol. 15, PG 250R (28 May 1674), will of Pietro fu Davide Volla, naming his daughter "Madalena (moglie di Francesco Bertochio)" (Cena abstracts).
7. On Gioanni fu Paulo Bertochio "da val San Martino" at Pinasca, see Chapter 1. A "Gioanni Bertochio with three adult sons, from Inverso di Pinasca" appears in a register of transferred families of about 1687, probably this Gioanni: Giovanni Cena, *Bocche* registers (FamilySearch Books 1011583), p. 77.
8. FamilySearch catalog, "Atti notarili di Perosa Argentina, 1610–1692": the surviving volumes jump from 1627–1630 to 1644–1655.
9. Notary records of Perosa, vol. 4, PG 646 (25 Oct 1613): original, archive vol. 596, fol. 646; FamilySearch film 1959083, DGS 008253919, images 320–321.
10. Willyams, p. 159.
11. Willyams, p. 19.
12. Treaty of Cherasco, 1631; Arturo Pascal, *I Valdesi di Val Perosa (1200–1700)* (Torre Pellice: Società di Studi Valdesi, 1957).
13. Willyams, contents to ch. IX ("Plague, death of twelve pastors, other ministers arrive, introduction of the French language") and pp. 159–161.

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14. Willyams, ch. X, pp. 163–191.

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CHAPTER 4

Ludovico Bertochio and Catterina Vola

A purchase in the winter of 1655

On 29 December 1655, in the last days of the worst year the Waldensians had ever known, a young man of Pinasca came before a notary to buy a piece of land.

The seller was a widow, Giudit, daughter of the late Gioanni Costantino, whose husband Gioanni Trono had died. The buyer was entered in the register as "Ludovico fu Pietro Bertochio," Ludovico, son of the late Pietro Bertochio.[1] The abstract that survives does not say what the land was, a meadow, a strip of rye, a few chestnut trees, or what he paid. But it is the first time our ancestor appears in any record, and it shows him doing what the men of his family did for the rest of their lives: acquiring land, a piece at a time, in the valley where they meant to stay.

Eight months earlier, the Duke of Savoy's army had marched into the valley of Luserna, a few hours' walk to the south, and the Easter massacre had begun (Chapter 3). That December the burned villages there were still being rebuilt. Pinasca, on the French side of the border, had been spared the soldiers. A young man there could still buy a field and plan a future. It is a quiet entry in a notary's book, and it may be the best evidence we have of the hope that kept the valleys alive.

Ludovico Bertochio (Louis Bertoch)

Ludovico Bertochio (Louis Bertoch) was the son of Pietro Bertochio of Pinasca and of Pietro's wife, whose name the records do not preserve. He was old enough to buy land in his own name by December 1655, so he was born before about 1634. He was one of six children: his brothers Gioanni, Giacomo, Davide and Francesco and his sister Anna, all named together in Gioanni's will of 1672 (Chapter 3).[2]

The notaries wrote his name in more than one way. In Italian he was Ludovico; one notary in 1669, writing down what he heard, spelled it "Luvegio," which may be close to how the name sounded in the valley *patois*. By 1684, when the Perosa registers began to be kept in French, he became "Louis fu Pierre Bertoche."[3] That last spelling, *Bertoche*, is the first appearance in our records of the French form that his descendants in San Germano would carry, and that became, in the end, Bertoch.

He spent his life at Pinasca. Between 1655 and 1684 he appears in the notary registers of Perosa as a buyer of land at least four times:

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- **29 December 1655:** from Giudit Costantino, widow of Gioanni Trono.[1]
- **7 May 1669:** from the brothers Guglielmino and Giacomo, sons of the late Abramo Boneto.[4]
- **June 1672:** in a group of three acts, two purchases and a dowry, with his wife's brothers Battista and Gioanni Vola (below).[5]
- **29 July 1675:** from Madallena, daughter of the late Daniele Berto and widow of Giacomo Grangetto.[6]

On 13 June 1684 he entered into an *obbligo*, a formal debt, with Pierre, son of the late Daniel Gilli.[7] That is the last time he is seen alive. In the dowry of his daughter Maria two months later, on 14 August 1684, he is called simply "Louis," not "the late Louis," so he may still have been living then. After that the records fall silent, and the year that followed explains why.

Catterina Vola (Catherine Vola)

Ludovico married Catterina Vola (Catherine Vola) of Pinasca, probably in the early or mid-1660s. She was his wife by November 1668.

Her family is unusually well documented, thanks to the will her mother made on 3 November 1668.[8] Her mother was **Isabella Muriso**, daughter of the late Lorenzo Muriso. By then Isabella was a widow, "in her last marriage," of the late Pietro Vola. She had been married at least twice. She made her will in Ludovico's own house, with Catterina's brothers among the witnesses. In it she named:

- **four godchildren**, her *figli di battesimo*: Michele, son of Michele Longo; Gioanna, daughter of Gioanni Trono; Maria, daughter of Bartholomeo Giaijmeto; and Pietro, son of Gioanni Giovenalle;
- **two granddaughters**, Madallena and Isabella, daughters of the late Gioanni and Gioanna Grangetto. Their mother Gioanna was Isabella's daughter, apparently by her first marriage;
- and **"Catterina, wife of Ludovico Bertochio,"** her daughter "of the second bed," by her second marriage.

Six months later, on 29 April 1669, another Vola will named Catterina again. Gioanni Volla and his wife Maddalena, daughter of the late Gioanni Bernardino, made a joint will and listed among their heirs "Catterina, wife of Luvegio Bertochio, daughter of the late Pietro Volla."[3] The will does not say how she was related to them. Gioanni may have been her father's brother.

So two records made while Catterina was alive call her the daughter of Pietro Vola. A third, the dowry of 1684, made after her death, calls her the daughter "of the late Jean Volla."[9] The two earlier records agree

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with each other and come from her own family's wills, so we follow them: Catterina's father was Pietro Vola. The 1684 entry is probably a slip of the notary, or of the abstract.

Catterina had two brothers, **Battista** and **Gioanni Vola**, "sons of the late Pietro Vola of Pinasca." In June 1672 they and Ludovico took part in a set of three acts: two sales of land and a dowry. The dowry was for Gioanni's bride, **Martha Giustetto**, daughter of the late Vincenzo Giustetto of Pinasca.[5] The records do not name the brothers' mother, so they may have been Isabella's sons or Pietro Vola's sons by an earlier wife.

Catterina died before her daughter Maria's dowry was drawn up on 14 August 1684, where she is "the late Catherine." She may have died before July 1682, when her children, rather than she, received a payment from a Vola relative (below).

Two brothers, two Vola brides

Ludovico was not the only son of Pietro Bertochio to marry a Vola. His brother Francesco married **Madalena Vola**, daughter of a different Pietro Vola, the son of Davide, who was still alive when he made his will in May 1674 (Chapter 3).[10] Catterina's father had died before 1668. The two Pietro Volas may have been cousins. In a village of a few hundred families, a handful of surnames, Vola, Giustetto, Rochione, Bertetto, Costabel, appear again and again in each other's dowries and wills.

The children of Ludovico and Catterina

On 14 July 1682 a quittance, a receipt for a payment, was drawn up between **Michele, son of the late Michele Vola**, and "Maria, Gioanna, Margarita, Pietro, Catterina and Isabella, brother and sisters, children of Ludovico Bertochio."[11] The payment was made to the children, not to their parents, which suggests it was their share of something owed to their mother. Michele Vola was surely her relative. His father, Michele son of Giacomo Volla, had died in July 1667.[12]

This one entry gives us the whole family: **five daughters and one son.**

- **Maria Bertochio (Mary Bertoch)** married **Pietro Costabel** (Pierre Costabel), son of Stefano (Estienne) Costabel. Her dowry was drawn up on 14 August 1684, in the names of "Marie, wife of Pierre di Estienne Costabel, and Pierre, children of Louis Bertoche," with their late mother Catherine named.[9] The Costabels were an old Pinasca family. A Pietro Costabello sat on the Pinasca council in 1674.[13]
- **Gioanna Bertochio (Joan Bertoch).**
- **Margarita Bertochio (Margaret Bertoch).**

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- **Pietro Bertochio (Peter Bertoch)**, the only son, born about 1675. He is our ancestor and the subject of Chapter 5.
- **Catterina Bertochio (Catherine Bertoch)**, named for her mother.
- **Isabella Bertochio (Isabel Bertoch)**, named, it seems, for her grandmother Isabella Muriso.

Nothing more is known of Gioanna, Margarita, Catterina and Isabella. Their marriages, if they lived to marry, would have fallen in the years of exile that began in 1686, when the notary registers of the valleys break off.

The names fit the Waldensian custom described in Chapter 3. Ludovico's only son was named Pietro, for Ludovico's father. A daughter was named Catterina for her mother and another Isabella for her mother's mother. A generation later, Pietro would name his own first son Louis.

The wider family

Ludovico's brothers and their families, described in Chapter 3, lived around him at Pinasca: Gioanni and Maria Rochione, who had no children and left their property to the brothers and sister in 1672; Giacomo and his two wives and many children; Davide and Maria Rosso; Francesco and Madalena Vola; and their sister Anna. Their cousin **Gioanni, son of Paulo Bertochio**, who had come from the valley of San Martino and married Madalena Giustetto, was buying land at Pinasca in the same years.[14]

On Catterina's side were:

- **Lorenzo Muriso**, her grandfather, dead by 1668;
- **Isabella Muriso**, her mother, who made her will in 1668;
- **Pietro Vola**, her father, dead by 1668;
- her half-sister **Gioanna**, wife of the late **Gioanni Grangetto**, and their daughters **Madallena** and **Isabella Grangetto**;
- her brothers **Battista** and **Gioanni Vola**, and Gioanni's wife **Martha Giustetto**;
- **Gioanni Volla** and **Maddalena Bernardino**, who named her as an heir in 1669;
- **Michele, son of the late Michele Vola**, who paid her children in 1682.

The Costabel family joined the circle in 1684 with Maria's marriage to Pietro, son of Stefano Costabel.

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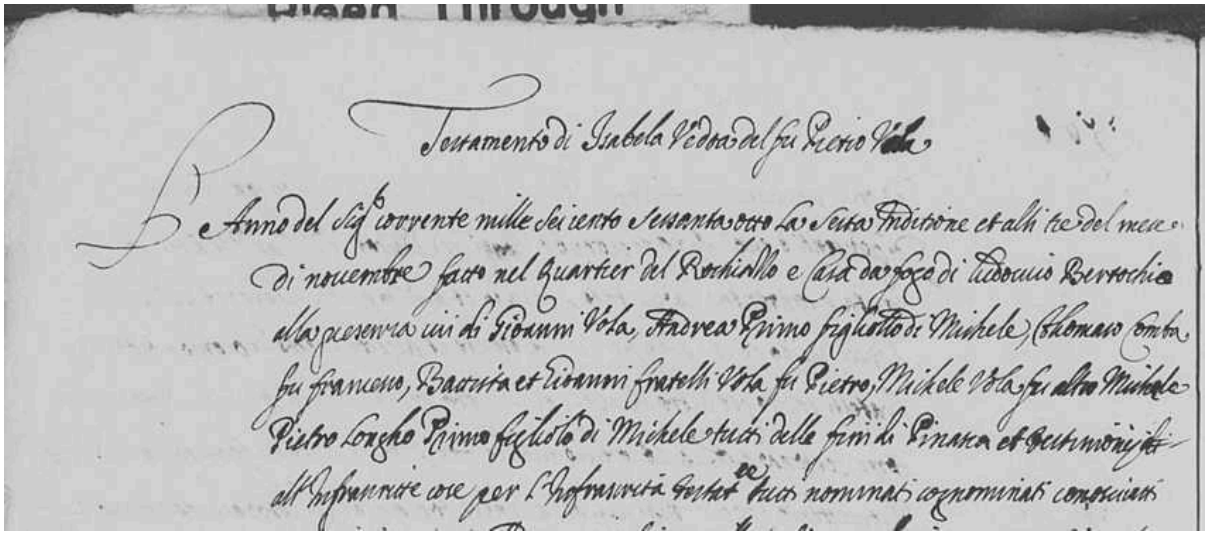
How we know

Ludovico, son of Pietro: documented

Ludovico is "fu Pietro," the son of the late Pietro, in every record that names his father (1655, 1669, 1672, 1675, 1684), and his brothers name him in Gioanni's will of 22 October 1672. **Pietro → Ludovico is documented.** The evidence for Ludovico's place in the family of Pietro of Pinasca is set out in Chapter 3.

Catterina and the Vola family: documented, with one conflict

Isabella Muriso's will of 1668 names "Catterina, wife of Ludovico Bertochio" as her daughter, and the Vola will of 1669 names her as "daughter of the late Pietro Volla." The 1684 dowry names "the late Catherine, daughter of the late Jean Volla" as the mother of Maria and Pietro. We take Pietro Vola as her father, on the strength of the two earlier records, and note the conflict.



"Testamento di Isabela vedova del fu Pietro Vola," 3 November 1668, made "in the house of Ludovico Bertochio," with Catterina's brothers Battista and Gioanni Vola among the witnesses (folio 301 verso). Perosa notary records, vol. 13; FamilySearch film 008253909, image 918. More records in Appendix C.

The children: documented

The quittance of 14 July 1682 names all six children of Ludovico together, and the dowry of 14 August 1684 names Maria and Pietro as Ludovico's children by the late Catherine. **Ludovico → his children is documented.** Whether this Pietro is the Pietro Bertochio of San Germano who founded our later line is the question of Chapter 5, where the full argument is given. It is graded **strong**.

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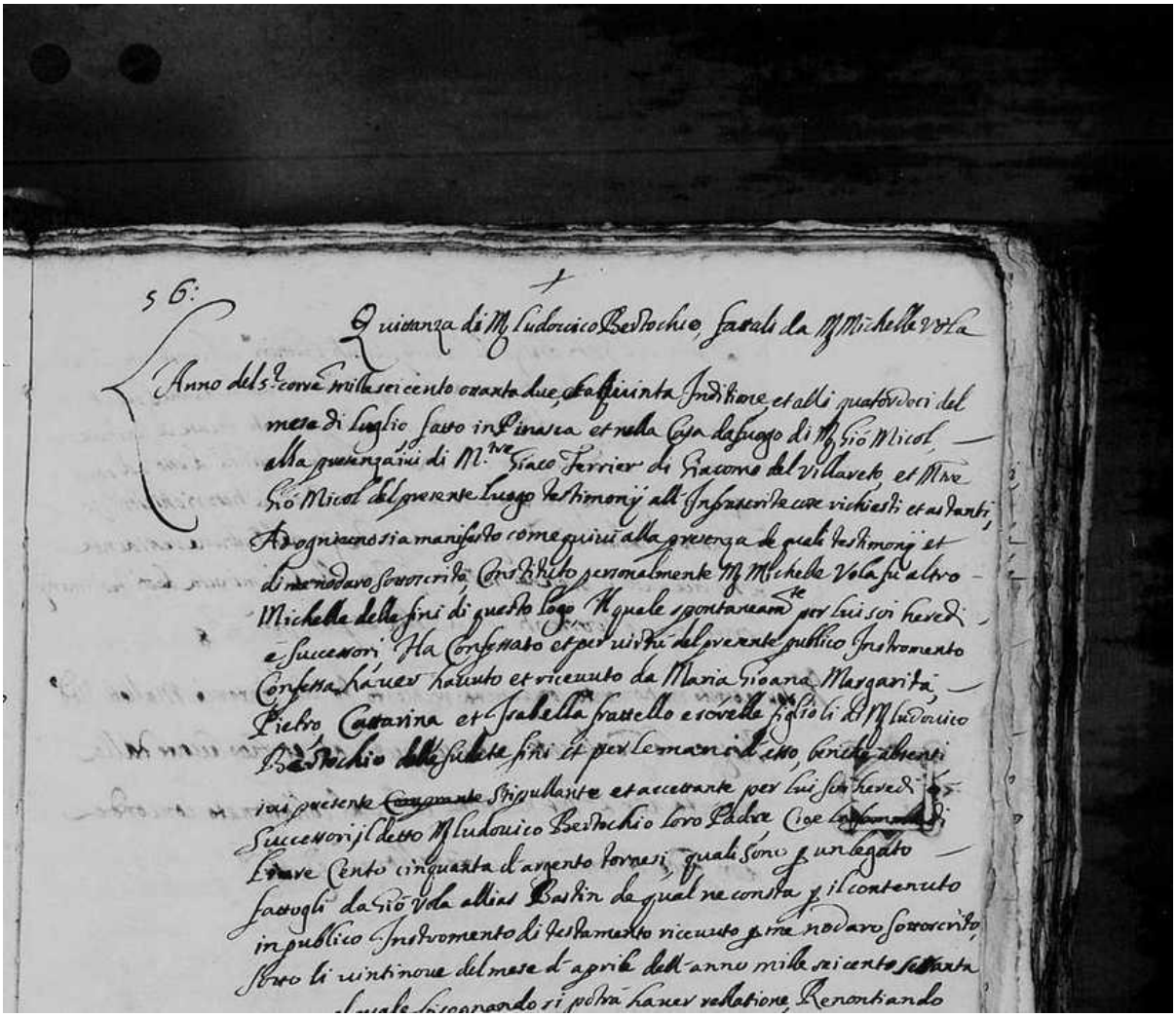

"Quittanza di M. Ludovico Bertochio, fattali da M. Michelle Vola," Pinasca, 14 July 1682 (folio 56): the act that names Ludovico's six children together. Perosa notary records, vol. 18; FamilySearch film 008253933, image 10. More records in Appendix C.

Who found it

- **The notaries of Perosa** recorded the acts, and the registers survive in the State Archives of Turin (Insinuazione di Pinerolo).
- **Giovanni Cena** abstracted them, and **Waldensian Families Research** published the abstracts.
- An earlier researcher, whose name we do not know, entered Ludovico and Catterina into FamilySearch, and their temple work was completed in 2007–08.
- **Hiram Bertoch** working across twenty years found the Perosa entries for Ludovico, his wife and children, and identified Pietro of the 1682 and 1684 records with Pietro of San Germano. He also added Ludovico's daughters and son-in-law, rebuilt Catterina's family from her mother's will (giving

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Isabella Muriso her own name in the tree in place of "Mrs. Pietro Vola," and adding Lorenzo Muriso and the brothers Battista and Gioanni Vola), and merged the duplicate profiles that had grown up around them.

Ludovico's world

After the massacre

The killing of 1655 was not the end of the war. In the Luserna valley, **Joshua Janavel** (Giosuè Gianavello), a farmer of Rorà, had gathered a handful of men on the heights above his village on the morning of the massacre. With six companions he turned back a column of five hundred soldiers, and in the weeks that followed his small band held off far larger forces. Willyams tells the story with evident delight.[15] Other bands under Bartolomeo Jahier fought through the summer, until the Protestant powers of Europe intervened.

Europe had heard. In England, **John Milton**, then Latin secretary to Oliver Cromwell, wrote the sonnet that begins "Avenge, O Lord, Thy slaughtered saints, whose bones / Lie scattered on the Alpine mountains cold," and drafted Cromwell's letters of protest to the Duke of Savoy.[16] Cromwell sent an envoy, Samuel Morland, and collected money across England for the survivors. In August 1655 a settlement, the "Patent of Grace" signed at Pinerolo, restored the Waldensians to their valleys. Willyams compared it to the prophet's scroll, "sweet to the taste, but bitter in the swallowing."[17] Persecution went on under other names, and the pastor **Jean Léger**, who had witnessed the massacre and carried its story across Europe, was condemned to death in his absence and banished. He wrote his great history of the Waldensians in exile at Leiden, where he died in 1670.[18]

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The valley and village of Rorà, where Joshua Janavel defended his neighbours in 1655. Engraving from Jane Louisa Willyams, The Waldensian Church in the Valleys of Piedmont (c. 1879).

On the French side of the river

Ludovico lived through all of this on the other side of a border. When France took Pinerolo in 1630–31, it took with it a strip of the Chisone valley running up to Perosa: the north bank of the river, where the main village of Pinasca stands, with its hamlets of Dubbione and Grandubbione. The south bank, the Inverso of Pinasca and San Germano, stayed with Savoy.[19] The river that ran past Pinasca was an international frontier.

For most of Ludovico's life that frontier was a shelter. Under the Edict of Nantes, French Protestants had the right to worship, and the Waldensians of French Pinasca shared in it. The Duke of Savoy's soldiers could not cross the Chisone. The family's notaries were the notaries of the French towns, Perosa and Pinerolo, and by the 1680s some of them were writing in French.

Everyday life

The notary registers allow a rare look into the daily business of a family like Ludovico's. A man's wealth was land, counted in small parcels: a meadow here, a field there, a share of a chestnut grove or a vineyard. Families bought and sold these pieces constantly, and paid for them slowly, so that debts (*obblighi*), receipts

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(*quittanze*) and transfers of rights (*cessioni di ragioni*) fill the books alongside sales. Women's property came to them as dowries (*doti*), which were written down at marriage, carefully recorded as the woman's own, and returned to her or to her children if the marriage ended. Wills (*testamenti*) were made by women as well as men, and they named godchildren as carefully as grandchildren. Isabella Muriso remembered four godchildren in hers.

The household itself would have looked much as Willyams describes the villages of the valleys two centuries later: stone houses roofed with slabs or thatch, the family living above or beside the cow stalls for warmth through the long winter, chestnuts dried and ground for flour, rye bread and polenta, milk and cheese from the summer pastures, and evenings of spinning by the women in the warm stable.[20] Pinasca was low and sheltered enough for vines and chestnuts, and close enough to Pinerolo for its markets.

A dowry, a will and a quittance

Three kinds of notary act carry most of what we know about the early Bertochios. A dowry (dote) recorded what a bride brought to her marriage, in money, linen, livestock or land, and named her parents; Maria Bertochio's dowry of 1684, on her marriage to Pierre Costabel, is one. A will (testamento) named a person's heirs, and so listed children, grandchildren and often brothers and sisters; Isabella Muriso's will of 1668 names her family in this way. A quittance (quittanza) was a receipt, acknowledging that a dowry, a debt or a share of an inheritance had been paid; in 1682 Ludovico's children appear together in one. So many of these acts survive because every one had to be registered and copied into the official registers of the Insinuazione di Pinerolo, which are still kept in the State Archives of Turin.

1685

In October 1685, at Fontainebleau, King Louis XIV revoked the Edict of Nantes. Protestant worship was outlawed throughout his kingdom, and his soldiers, the dragoons, were sent to force the Protestants to convert. French Pinasca was part of that kingdom. In the autumn of 1685 the Waldensians on the French bank of the Chisone, and in the French Val Pragelato above it, faced the same choice as the Huguenots of France: abjure their faith, or flee across a border that was now closed to them.[21]

Louis then turned to his neighbour. Willyams tells how the King's ambassador pressed the young Duke of Savoy, Victor Amadeus II, to abolish the Church of the Valleys, adding that if the Duke would not, fourteen thousand French troops stood ready to do it for him and to keep the valleys for France. The Duke

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yielded.[22] On 31 January 1686 he issued the edict that ordered the Waldensian churches pulled down, the pastors and schoolmasters banished, and every child baptized a Catholic.

We do not know where Ludovico was when that edict came, or whether he was alive to hear it. He is last seen in June 1684. His wife was dead. His son Pietro was about ten, and his daughters were young women, one of them newly married. What happened to them in the catastrophe that followed is the story of Chapter 5.

Places

- **Pinasca** (Val Chisone, Turin, Piedmont): Ludovico's home all his life. The main village on the north bank of the Chisone, with Dubbione and Grandubbione, was French territory from 1631 to 1696.
- **Inverso Pinasca** and **San Germano Chisone**: on the south bank, under Savoy; where Pietro would later settle (Chapter 5).
- **Perosa** (now Perosa Argentina): the French market town up the valley whose notaries recorded the family's acts.
- **Rorà** (Val Pellice): Joshua Janavel's village.

Open questions

- **When was Ludovico born, and when did he die?** Born before about 1634; last seen 13 June 1684. Did he live to see 1686?
- **When did he marry Catterina?** Her dowry would probably date from the early 1660s and has not been found.
- **Was Catterina's father Pietro or Gioanni Vola?** Two records say Pietro, one says Gioanni (Jean). Was Pietro Vola her mother's second husband, and who was Isabella's first?
- **Were Battista and Gioanni Vola Isabella's sons or only Pietro Vola's?**
- **What became of Gioanna, Margarita, Catterina and Isabella**, and of Maria and Pietro Costabel, in 1686?
- **Where was the family in 1685–1690?** Cena's lists of Waldensians deported, imprisoned and transferred in 1686–1687 name the Riclaretto Bertochios and a Gioanni Bertochio of the Inverso of Pinasca, but no household of Ludovico or of young Pietro.[23]

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Notes

1. Notary records of Perosa, vol. 11, PG 45R (29 Dec 1655), purchase: Giudit, widow of the late Gioanni Trono, daughter of the late Gioanni Costantino; Ludovico fu Pietro Bertochio (Giovanni Cena abstract, Waldensian Families Research, "Notary Records for Perosa").

2. Notary records of Perosa, vol. 14, PG 655R (22 Oct 1672), will of Gioanni fu Pietro Bertochio of Pinasca, naming "Giacomo, Ludovico, Davide, Francesco e Anna (fratelli e sorella del testatore)" (Cena abstract).

3. Notary records of Perosa, vol. 13, PG 399 (29 Apr 1669), joint will of Gioanni Volla and Maddalena fu Gioanni Bernardino of Pinasca, naming among the heirs "Catterina (moglie di Luvegio Bertochio) fu Pietro Volla"; the abstractor notes the spelling "Luvegio" as written (Cena abstract). For "Louis fu Pierre Bertoche," see note 7.

4. Notary records of Perosa, vol. 13, PG 404 (7 May 1669), purchase: Guglielmino and Giacomo (brothers) fu Abramo Boneto; Ludovico fu Pietro Bertochio (Cena abstract).

5. Notary records of Perosa, vol. 14, PG 640 (17 and 20 Jun 1672), two purchases and a dowry: Battista and Gioanni (brothers) fu Pietro Vola of Pinasca; Ludovico fu Pietro Bertochio of Pinasca; Catterina Bertetto, wife of Giacomo Bertochio; Martha fu Vincenzo Giustetto of Pinasca, wife of Gioanni Vola (Cena abstract).

6. Notary records of Perosa, vol. 15, PG 145R (29 Jul 1675), purchase: Madallena, widow of the late Giacomo Grangetto, fu Daniele Berto; Ludovico fu Pietro Bertochio of Pinasca (Cena abstract).

7. Notary records of Perosa, vol. 18, PG 582 (13 Jun 1684), obligation: Pierre fu Daniel Gilli; Louis fu Pierre Bertoche (Cena abstract).

8. Notary records of Perosa, vol. 13, PG 301R (3 Nov 1668), will of Isabella, widow "in ultimo matrimonio" of the late Pietro Vola, daughter of the late Lorenzo Muriso, naming her godchildren, her granddaughters Madallena and Isabella fu Gioanni and Gioanna Grangetto, and "Catterina (moglie di Ludovico Bertochio), figlia di secondo letto della testatrice" (Cena abstract).

9. Notary records of Perosa, vol. 18, PG 603R (14 Aug 1684), dowry: "Marie (moglie di Pierre di Estienne Costabel) e Pierre, figli di Louis Bertoche," with "la fu Catherine di fu Jean Volla" named as their mother (Cena abstract).

10. Notary records of Perosa, vol. 15, PG 250R (28 May 1674), will of Pietro fu Davide Volla, naming his daughter "Madalena (moglie di Francesco Bertochio)" (Cena abstract).

11. Notary records of Perosa, vol. 18, PG 56 (14 Jul 1682), quittance: Michele fu Michele Vola; "Maria, Gioanna, Margarita, Pietro, Catterina e Isabella (fratello e sorelle) di Ludovico Bertochio" (Cena abstract).

12. Notary records of Perosa, vol. 13, PG 334 (5 Mar 1668), cession of rights naming Michele fu Giacomo Volla, "died in the month of July 1667," and his son Michele (Cena abstract).

13. Notary records of Perosa, vol. 15, PG 200 (12 Apr 1674), power of attorney by the council and heads of family of Pinasca, naming Pietro Costabello among the councillors and Francesco Bertochio among the heads of family (Cena abstract).

14. Notary records of Perosa, vol. 11, PG 159 (1 Feb 1657) and PG 328 (17 Dec 1658), and vol. 14, PG 175R (2 Apr 1670): purchases by Gioanni fu Paulo Bertochio "da val San Martino" (Cena abstracts). See Chapter 1.

15. Jane Louisa Willyams, *The Waldensian Church in the Valleys of Piedmont* (London: Religious Tract Society, c. 1879; first published 1854), pp. 173–181.

16. Milton's sonnet "On the Late Massacre in Piedmont" (1655), quoted in Willyams, p. 169; on Cromwell's letters and Morland's embassy, Willyams, pp. 182–185.

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17. Willyams, p. 192.

18. Willyams, pp. 186–190. Léger's *Histoire générale des Églises évangéliques des vallées du Piémont, ou Vaudoises* was published at Leiden in 1669.

19. Treaty of Cherasco, 1631. On the border along the Chisone, which left the north bank of the lower valley to France and the south bank to Savoy, see Arturo Pascal, *I Valdesi di Val Perosa (1200–1700)* (Torre Pellice: Società di Studi Valdesi, 1957).

20. Willyams, pp. 18–19 and 167.

21.

22. Willyams, pp. 193–194.

23. Giovanni Cena, *Bocche* registers of the Waldensians of 1686–1687 (FamilySearch Books 1011583, 1011684, 1011685); a "Gioanni Bertochio with three adult sons, from Inverso di Pinasca, transferred to Perosa" appears in the register of transferred families, p. 77.

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CHAPTER 5

Pietro Bertochio of San Germano



The Balsille, Val San Martino, where the returning Waldensians held out through the winter of 1689–90. Engraving from Jane Louisa Willyams, The Waldensian Church in the Valleys of Piedmont (c. 1879).

San Germano, April 1686

In the spring of 1686 the armies of two kings came into the valleys from both sides at once. From the plain came the troops of the Duke of Savoy. Down the Chisone, from French Pinerolo, came the soldiers of Louis XIV under the Marquis de Catinat. Their first objective in the lower Chisone valley was San Germano.

The Waldensians there had fortified the village and its church, and they held. Among the defenders was a young pastor, Henri Arnaud, who would lead his people home three years later. Willyams calls it "the gallant defence of San Germano."[1] The French were thrown back. But the defence did not last long. Within days, the Waldensian leaders elsewhere in the valleys had been persuaded to lay down their arms on the promise of mercy. That promise was broken.

Somewhere in or near that valley was a boy of about eleven named Pietro Bertochio. Two years earlier he had been named in a notary's register at Perosa as the only son of Ludovico Bertochio of Pinasca. His mother was dead, and his father may have been dead too. What happened to him in the next four years, no record tells us. But when the Bertochio name surfaces again, in the following generation, it is at San Germano, where the family stayed for more than a century and a half.

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Pietro Bertochio (Peter Bertoch)

Pietro Bertochio (Peter Bertoch), known in the family tree as Pierre or Peter Bertoch, is the link between the Bertochios of Pinasca and the Bertochs of San Germano. He is also the hardest of our ancestors to see clearly, because he lived through the years when the records of the valleys broke apart.

What the records show. In 1682 and 1684, two notary acts at Perosa name a Pietro, the only son of Ludovico Bertochio and Catterina Vola of Pinasca, with his five sisters (Chapter 4).[2] He was then a child. In the dowry of his sister Maria, on 14 August 1684, he is named beside her as "Pierre, son of Louis Bertoche." The family tree gives him a birth year of about 1675, which fits a boy who was still too young to act for himself in 1684.

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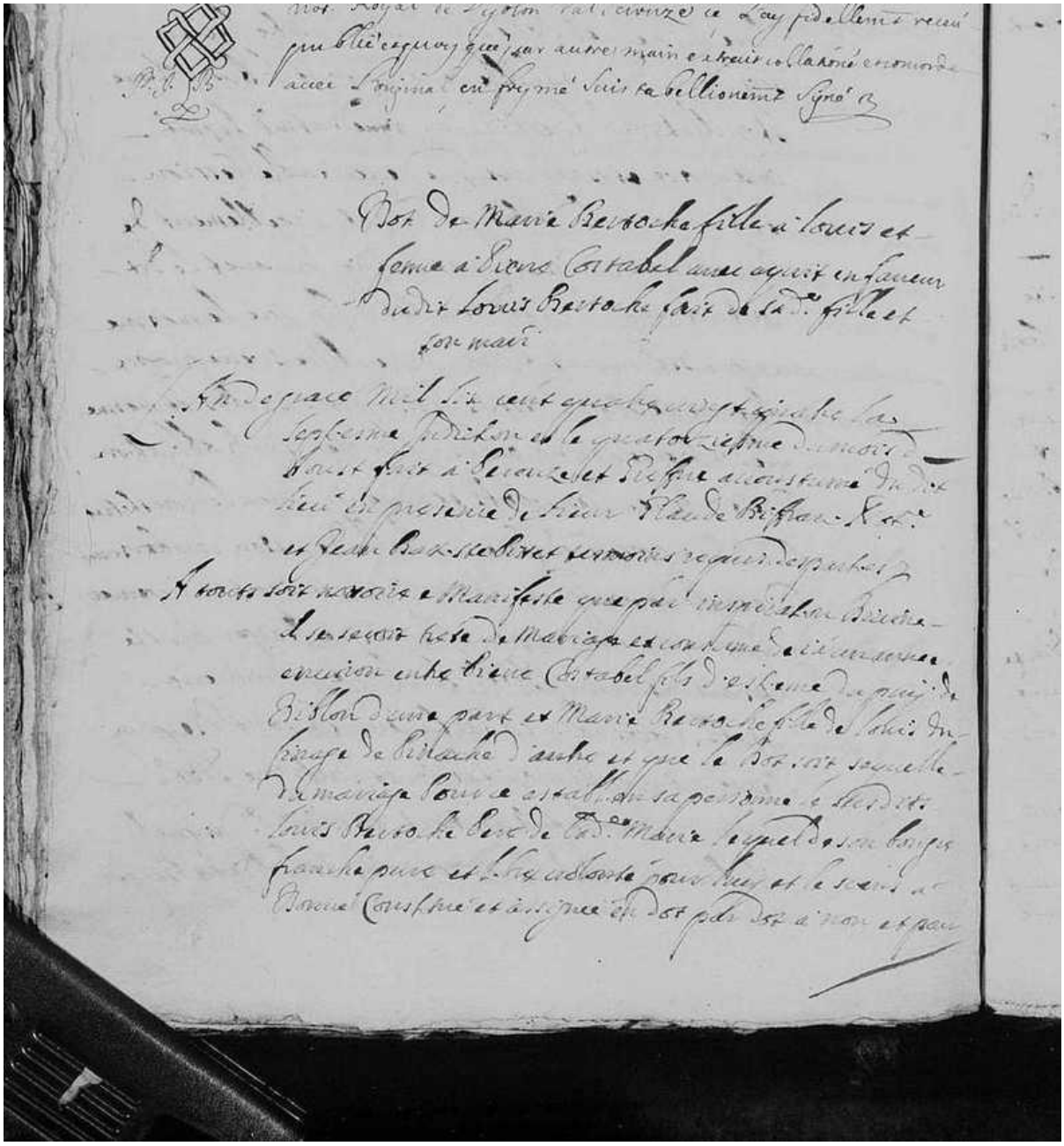

"Dot de Marie Bertoche fille à Louis et femme à Pierre Costabel," 1684: the dowry of Pietro's sister Maria, the last record of Ludovico's family at Pinasca. Perosa notary records, vol. 18, fol. 603 verso; FamilySearch film 008253933, image 530. More records in Appendix C.

What Jacques Bertoch recorded. The family tree gives Pietro a wife, **Martha Rivoire**, whom he married about 1694, and seven children born at San Germano between 1695 and 1711. These names and dates go back to **Jacques (James) Bertoch**, Pietro's great-great-great-grandson, who travelled back to the valleys during or after his mission of the early 1890s and recorded the family's genealogy there (see the Introduction). The San Germano church registers begin only in 1752–53, so no baptism of these children

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survives in them. Jacques must have drawn on older family or church records, or on what the family remembered, and the book uses his record as the best information we have.

What the records do not show. After August 1684 no notary record names "Pietro, son of the late Ludovico." His marriage contract with Martha Rivoire, which would almost certainly name his father, has not been found in any surviving volume. Neither has his death. The tree once gave him a death date of 28 July 1764, but that date belongs to his grandson Paul Bertoch and has been removed.

Martha Rivoire

Pietro's wife appears in the tree as **Martha Rivoire**. In Italian notary records the name would be written *Marta Rivoiro* or *Rivoira*, and in French *Marthe Rivoire*. The Rivoiro were a San Germano family. In the early 1720s a *Peiretto* (little Pietro) Rivoiro and a Giacob Rivoiro sat on the San Germano council beside a Pietro Bertochio.[3] Martha's parents have not yet been identified.

Her marriage to Pietro, about 1694, would have taken place just after the return from exile, in a valley still being rebuilt. If, as the tree says, they settled at San Germano, it was probably her family's village rather than his.

The children of Pietro and Martha

The family tree gives seven children, all born at San Germano. They are listed here with the French names by which the family was later known:

- **Louis Bertoch**, born about 1695. Under the Waldensian custom described in Chapter 3, a first son was named for his father's father, and Pietro's father was Ludovico, or Louis.
- **Pierre Bertoch** (Peter), born about 1701. He married **Judith Carrier** and died in 1743.
- **Magdeleine Bertoch** (Magdalene), born about 1703.
- **Jean Bertoch** (John), born about 1705. He is our ancestor and the subject of Chapter 6. He was buried at San Germano on 22 January 1781, "aged about 80."[4]
- **Jeanne Bertoch** (Joan), born about 1705, perhaps Jean's twin.
- **Marie Bertoch** (Mary), born about 1708.
- **Louis Bertoch**, born about 1711. A second Louis usually means the first had died young.

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The names echo Pietro's own family. His sisters were Maria, Gioanna, Margarita, Catterina and Isabella. Two of them, Maria (Marie) and Gioanna (Jeanne), have namesakes among his children, and his first son carried Ludovico's name.

Pietro's sisters

Pietro's five sisters were Maria, Gioanna, Margarita, Catterina and Isabella (Chapter 4). Only Maria's marriage is known: to **Pietro Costabel** (Pierre Costabel), son of Stefano Costabel, in 1684.[2] The other four were girls or young women when the persecution of 1686 began. Their marriages, if they lived to marry, would have been arranged after the return, and their dowries should appear in the notary volumes of the 1690s and 1700s.

How we know

Ludovico → Pietro: the case

The link between Ludovico of Pinasca and Pietro of San Germano is the second link in our line, after Gioanni → Pietro of Pinasca, that no single record proves. It rests on these points.

For the link:

1. **The right boy.** Ludovico had exactly one son, Pietro, named in 1682 and 1684. He was born about 1675, the age the tree gives Pietro of San Germano.
2. **The right place.** Pinasca and San Germano are neighbouring parishes in the same valley, an hour's walk apart.
3. **The right names.** Pietro of San Germano named his first son Louis, after his own father under Waldensian custom, and gave two daughters the names of Ludovico's daughters, Marie and Jeanne.
4. **No rival.** No other Bertochio family is known at San Germano before 1700. The Pinasca and Riclaretto Bertochios are the only ones in the area.

Against, or not yet known:

- **No document names him "son of Ludovico" after 1684.** His marriage contract, which would settle the question, has not been found.
- **There were several Pietro Bertochios.** By 1700 at least three or four men of that name were living in the valleys:

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    - **Pietro, son of Gioanni Bertochio, of Pinasca**, a son of the cousin who came from Val San Martino (Chapters 1 and 3). By 1701 he was married to Maddalena Rostagno, widow of Giacomo Balmazzo. Her sister Martra was married to Giacomo Azario, who sat on the San Germano council.[5]
    - **A Pietro Bertochio married to Maria Traverso**, daughter of Antonio Traverso and Susanna Gaijdo of Pinasca, named in 1711. Maria's sister Maddalena was the widow of Michele Bertochio, Ludovico's nephew.[6]
    - **Pietro, son of Pietro Bertochio of Riclaretto**, with a wife Catterina, in 1696, and a brother Giacomo married to Susanna Bonoso (Chapter 1).
    - and **our Pietro, son of Ludovico.**
- **The San Germano council lists.** A "Pietro Bertochio" appears among the heads of household of San Germano on 30 January 1704 and every year from 1719 to 13 January 1723.[3] Until now we have counted this as our Pietro, alive at San Germano. But the lists give no father's name, and at least one other Pietro Bertochio had close ties to San Germano families. The council Pietro may be ours, or he may be his cousin, Pietro son of Gioanni.

Evidence grade: Ludovico → Pietro of San Germano: strong. Everything we know points the same way: the only son of the right age, from the next parish, whose first son bears his father's name. The case rests on the pattern, not on a single record, and the council lists, which name no father, are no longer counted among the proofs. But no other candidate fits, and every clue agrees. One record would settle it: Pietro's marriage contract with Martha Rivoire, or any act calling a Pietro of San Germano "fu Ludovico."

Pietro → Jean (1705)

Jean Bertoch's burial at San Germano on 22 January 1781 is recorded in the parish register, with his age.[4] His place as Pietro's son comes from Jacques Bertoch's record of Pietro's children.

Who found it

- **The notaries of Perosa and of the Valli di Perosa** recorded the acts, and the registers survive in the State Archives of Turin (Insinuazione di Pinerolo).
- **Giovanni Cena** abstracted them, and **Waldensian Families Research** published the abstracts.
- **Jacques (James) Bertoch**, Pietro's great-great-great-grandson, travelled back to the valleys during or after his mission and recorded Pietro, Martha Rivoire and their children, more than a century before the notary abstracts were published. His record is the foundation of this chapter's family.

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- **Hiram Bertoch** connected Pietro to Ludovico of Pinasca through the 1682 and 1684 acts, found the San Germano council lists, and removed the mistaken 1764 death date. He also searched every surviving notary volume for Pietro's marriage contract, without success.

Pietro's world

The edict

On 31 January 1686 the Duke of Savoy, Victor Amadeus II, under pressure from Louis XIV, ordered the Waldensian churches pulled down, the pastors and schoolmasters banished, and every child baptized a Catholic (Chapter 4).[7] The Waldensians appealed to him and were refused. In April the two armies attacked.

San Germano held, but the valleys as a whole did not. Persuaded that submission would bring mercy, most of the Waldensians laid down their arms. Then, Willyams writes, "Piedmont became one vast overcrowded jail."[8] About fourteen thousand men, women and children were marched off to the fortresses and prisons of Piedmont. They were kept through the summer and autumn on bad bread and ditch water, and when the gates were finally opened, by Willyams's count only about four thousand were still alive.[8] Children had been taken from their parents and given to Catholic families.

Exile

In the winter of 1686–87, under pressure from the Protestant powers, the Duke agreed to let the survivors go. They were marched over the Alps into Switzerland in the snow. Willyams records 150 dead on the first night and 86 lost in a snowstorm on Mont Cenis.[9] At Geneva and in the Swiss cantons they were met with food, clothes and shelter. In the years that followed some were sent on to Brandenburg and the German states.[10]

We do not know where young Pietro was in those years. He may have been one of the prisoners, one of the children taken away, or one of the exiles in Switzerland. He may have been among those who had already outwardly conformed under French rule at Pinasca in 1685 and so escaped the prisons (Chapter 4). Cena's lists of the Waldensians deported and transferred in 1686–87 do not name him.[11]

The Glorious Return

On the night of 16 August 1689, about nine hundred Waldensian men gathered in a forest on the shore of Lake Geneva. Led by Henri Arnaud, the pastor who had fought at San Germano, they crossed the lake by boat and marched back across the Alps to their valleys, fighting the whole way. This march, *la Glorieuse*

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Rentrée, is the most celebrated event in Waldensian history.[12] They reached Val San Martino, the valley of our earliest ancestors, and spent the winter of 1689–90 fortified on the rock of the Balsille above the Germanasca, besieged by French and Savoy troops. In May 1690, when the final assault was coming, they escaped by night along the edge of a precipice.[13]

Then, almost at once, everything changed. The Duke of Savoy broke with Louis XIV and joined his enemies. He needed the Waldensians now, and he made peace with them. "Exiles were recalled, prisoners released, heritages restored," Willyams writes. The scattered families came home "like doves to their windows."[14] Pietro would have been about fifteen.



The Col du Bonhomme, on the route of the Glorious Return of 1689. Engraving from Jane Louisa Willyams, The Waldensian Church in the Valleys of Piedmont (c. 1879).

San Germano becomes home

In 1696 the war ended. Pinerolo and French Pinasca were handed back to Savoy, and the river at Pinasca stopped being a frontier. But the peace had a cruel condition. The Duke agreed to expel from the valleys every Protestant who had been born a French subject.[15] That meant the Waldensians of the French-ruled

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villages, including the Dritto of Pinasca where Ludovico's family had lived. In 1698 they were driven out. Many went to Württemberg in Germany, where in 1699 refugees from Pinasca founded a village they named Pinache.

Pietro, by then married and living at San Germano, stayed. If he had been born on the French bank at Pinasca, he either escaped notice or had a reason to be exempt. His family's move to San Germano, which was on the Savoy side of the river, may have been what saved it.

A head of household

Over the years San Germano rebuilt. Each year the heads of household met with the council to appoint officers and agents. A Pietro Bertochio is listed among them in 1704 and from 1719 to 1723, alongside the Bonoso, Balmasso, Roberto, Costabello and Rivoiro families.[3] If this was our Pietro, he was a settled man in his forties, raising seven children in the village his descendants would call home until 1854.

Did the Bertochs come from Germany?

There are Bertochs in Germany, and for a long time some in the family believed that this was where we came from: that the Bertochs were Germans who had settled in the Waldensian valleys. The records point the other way.

The notary records show Bertochios at Riclaretto, in Val San Martino, by the late 1500s, and at Pinasca from the 1650s, with Italian names and Waldensian neighbours and in-laws. Nothing in them suggests a family newly arrived from the north. The Bertochs found in German records before about 1720 are a different matter: Lutheran families with German given names, in Thuringia, the Palatinate and Württemberg, with no sign of any tie to Piedmont.

Instead, the road ran from the valleys to Germany. In 1698 and 1699 the Waldensians of the French-ruled side of Val Perosa, among them the families of the Dritto of Pinasca, were expelled, and many settled in Württemberg, where they founded villages named after their old homes. One of them was Pinache, named after Pinasca. In the eighteenth century a family there wrote its name Berthot, and later Bertoch: an elder Pierre Berthot, married first to Jeanne Rong and then, in 1736, to Marie Micol, and a younger Pierre Bertoch, married to Susanne Costabel. It is tempting to see them as cousins of our family who left in 1698. But in the French spellings of Pinache, Berthot matches the Pinasca and Perosa family of Bertotto rather than Bertochio, so they may belong to a different family. The question is unproven either way. But if any Bertochs in Germany share our roots, it is because

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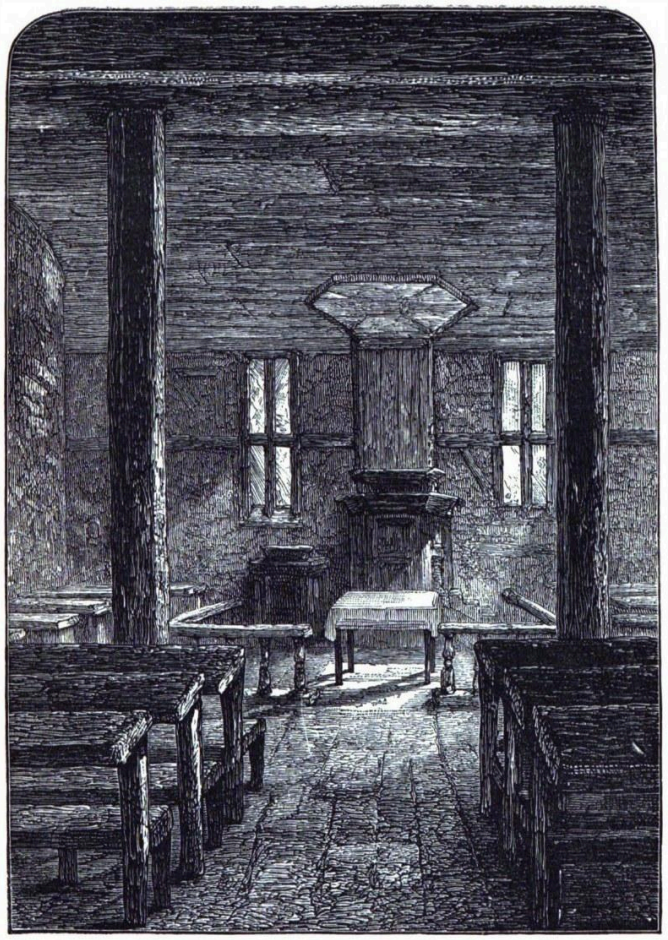
they went north out of the valleys, not because our family came south from Germany (Appendix B, no. 4).



Interior of Henri Arnaud's church at Schönberg, in the Waldensian colonies of Württemberg near Pinache. Engraving from Jane Louisa Willyams, The Waldensian Church in the Valleys of Piedmont (c. 1879).

Places

- **San Germano Chisone** (Turin, Piedmont): Pietro's home as an adult and the family's home for the next five generations. It stayed under Savoy throughout.
- **Pinasca**: Pietro's birthplace, in French territory until 1696.
- **Geneva and the Swiss cantons**: where the exiles found refuge in 1687–89.
- **The Balsille** (Val San Martino): the returning Waldensians' fortress, 1689–90.

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- **Pinache** (Württemberg, Germany): founded in 1699 by Waldensians expelled from Pinasca.

Open questions

- **Where was Pietro in 1686–1690?** In prison, in exile, among the children taken away, or at home under an outward conformity?
- **Who was Martha Rivoire?** Her parents, her baptismal name in the records, and her marriage contract with Pietro.
- **What did Jacques Bertoch copy, and from where?** His source for the 1695–1711 children would tell us how firm those dates are.
- **Was the Pietro Bertochio of the San Germano council ours,** or his cousin Pietro son of Gioanni?
- **Was the Pietro married to Maria Traverso in 1711 ours,** perhaps in a second marriage after Martha's death, or another man?
- **When did Pietro die?** After 1711 (the birth of his last child), and perhaps after 1723.
- **Whom did his sisters marry?**

Notes

1. Jane Louisa Willyams, *The Waldensian Church in the Valleys of Piedmont* (London: Religious Tract Society, c. 1879; first published 1854), p. 204.
2. Notary records of Perosa, vol. 18, PG 56 (14 Jul 1682), quittance naming "Maria, Gioanna, Margarita, Pietro, Catterina e Isabella … di Ludovico Bertochio," and PG 603R (14 Aug 1684), dowry of "Marie (moglie di Pierre di Estienne Costabel) e Pierre, figli di Louis Bertoche" (Giovanni Cena abstracts, Waldensian Families Research).
3. Notary records of the Valli di Perosa, vol. 51, PG 189 (30 Jan 1704), council of San Germano; vol. 52, PG 67 (23 Feb 1719), PG 76 (1 Feb 1720), PG 111 (8 Jan 1721), PG 119 (29 Jan 1722), PG 125 (13 Jan 1723), councils of San Germano, each naming "Pietro Bertochio" among the heads of household; Peiretto and Giacob Rivoiro in 1721–1723 (Cena abstracts).
4. San Germano Chisone Waldensian church register, burials, 22 Jan 1781, Jean Bertoch, aged about 80 (FamilySearch DGS 4643788, image 33).
5. Notary records of the Valli di Perosa, vol. 51, PG 156 (5 Apr 1701), donation by "Maddalena (vedova del fu Giacomo Balmazzo e attuale moglie di Pietro fu Gioanni Bertochio da Pinasca) fu Pietro Rostagno"; PG 286 (17 Feb 1712), division between "Martra (moglie di Giacomo Azario) e Maddalena (moglie di Pietro Bertochio), sorelle, furono Pietro Rostagno"; PG 379 (1711–1714), Pietro fu Gioanni Bertochio (Cena abstracts).
6. Notary records of Pinerolo, vol. 239, PG 492R (26 Mar 1711), will of Antonio fu Giacomo Traverso and Susanna fu Giacomo Gaijdo of Pinasca, naming their children including "Maddalena (vedova del fu Michele Bertochio)" and "Maria (moglie di

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Pietro Bertochio)" (Cena abstract). On Michele fu Giacomo Bertochio and Maddalena Traverso, Pinerolo vol. 237, PG 392R–393R (1710).

7. Willyams, p. 194 (where the first proclamation is dated 4 Nov 1686; modern accounts date the edict 31 Jan 1686).

8. Willyams, p. 196.

9. Willyams, p. 197.

10. Willyams, pp. 198–206.

11. Giovanni Cena, *Bocche* registers of 1686–1687 (FamilySearch Books 1011583, 1011684, 1011685).

12. Willyams, pp. 208–209.

13. Willyams, pp. 221–229.

14. Willyams, p. 230.

15. Willyams, p. 231.

16. Pinache church registers (FamilySearch DGS 101891100): baptisms 1733 and 1739, marriage 3 Jan 1736, burial 14 Apr 1758. On the Bertotto family of Perosa and Pinasca, Cena abstracts (e.g. Perosa vol. 11, PG 447; Valli di Perosa vol. 51, PG 269R).

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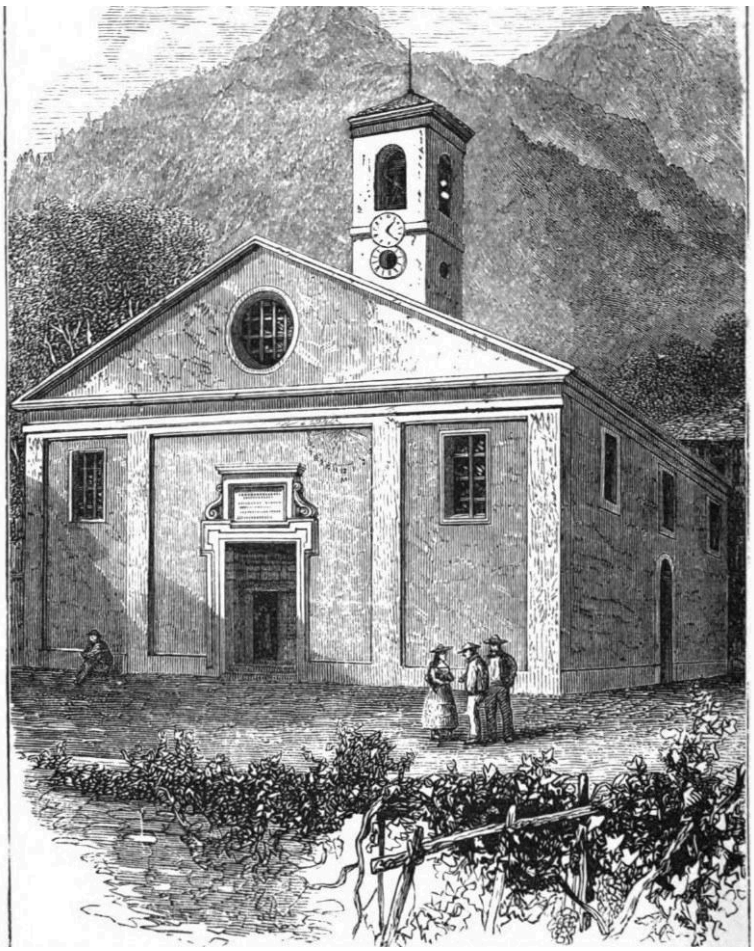
CHAPTER 6

Jean Bertoch of San Germano (1705–1781)



The old Waldensian church at Les Coppiers, near Torre Pellice. Engraving from Jane Louisa Willyams, The Waldensian Church in the Valleys of Piedmont (c. 1879).

A burial in January

On 22 January 1781, in the depth of a mountain winter, the pastor of San Germano opened the parish register and wrote in French that Jean Bertoch had been buried, aged about eighty.[1]

It is a short entry, one of hundreds in the book. But it is the first record in our whole line made by the family's own church, rather than by a notary or a government clerk. From here on, the Bertochs of San Germano are written down by their pastors: baptized, married and buried in French, in registers that still

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survive. And it marks the end of a long life that began in the years just after the Glorious Return and ended less than twenty years before the French Revolution reached the valleys.

Jean Bertoch was born into a church that had been destroyed and rebuilt within living memory. He died in a church that had outlasted every attempt to destroy it, and had learned to survive by being patient.

Jean Bertoch (John Bertoch)

Jean Bertoch (John Bertoch) was born at San Germano Chisone (Turin, Piedmont) in about 1705, a son of Pietro Bertochio and Martha Rivoire (Chapter 5).[2] His age at burial, "about eighty" in January 1781, points to a birth around 1700–1705, which agrees closely with the family's date. The tree gives him a twin sister, **Jeanne**, born the same year.

He is the first of four generations of men named Jean in our direct line. Waldensian families reused names constantly, and San Germano in the 18th century had several Jean Bertochs at once. Telling them apart is one of the main challenges of the next three chapters.

Jean married about 1724. His wife, according to the family tree, was **Isabelle Bounous** (Isabel Bounous), born about 1703. The Bounous were one of the oldest Waldensian families of San Germano and Pramollo. Jean and Isabelle's marriage is recorded on a temple sealing card from the family's later research, and on the Piedmont Project family group sheets, a collection of Waldensian family reconstructions held by FamilySearch.[3] No original record of the marriage has yet been found; it took place nearly thirty years before the San Germano registers begin.

A second wife?

The tree also gives Jean a second wife, **Martha Rivoir**, born about 1710, also married to him "in 1724." Several of the later children are linked to both women. This is almost certainly a muddle in the old tree, not a second marriage:

- Martha Rivoir's profile carries the same list of alternate names as Jean's mother, Martha Rivoire. She looks like a copy of his mother, attached to him by mistake.
- If she was a real second wife, she would have married Jean after Isabelle's death. But the tree has Isabelle alive and bearing children into the 1740s.

Hiram Bertoch merged the duplicate children and left both mother links in place, with a note explaining why, until a record settles it.[4] This book treats **Isabelle Bounous** as Jean's wife and the mother of his children, and notes the doubt.

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The children of Jean and Isabelle

The family tree gives Jean and Isabelle ten children, born between about 1725 and 1745:[5]

- **Pierre (Peter) Bertoch**, born about 1725. He died young, in about 1738.
- **Madeleine (Magdalene) Bertoch**, born about 1727.
- **Augustin (Augustine) Bertoch**, born about 1731.
- **Jean (John) Bertoch**, born about 1731. He is our ancestor and the subject of Chapter 7.
- **Judith Bertoch**, born about 1733.
- **Paul Bertoch**, born about 1733. He died on 28 July 1764, aged about thirty. (This is the date that was once wrongly given as his grandfather Pietro's death; Chapter 5.)
- **Pierre (Peter) Bertoch**, born 23 January 1735, named after the brother who died.
- **Élisabeth (Isabeau) Bertoch**, born about 1735, who lived until 1795. Her name is a form of her mother's, Isabelle.
- **Marthe (Martha) Bertoch**, born 14 September 1740. She died in 1762, aged about twenty-two.
- **Marie (Mary) Bertoch**, born 30 November 1745.

A few cautions go with this list. Three of the birth dates are exact, and probably come from a record. The rest are rounded estimates, and three pairs of children share a birth year (1731, 1733, 1735). Twins do run in the family (Jean himself was probably a twin), but three pairs in a row more likely means the dates were estimated by an earlier researcher from ages or order. The list also has a Madeleine and, under the second "wife," a Magdelene born 1739, who may be the same girl.

The names follow the old pattern. The first son was named Pierre for Jean's father. The eldest daughter, Madeleine, and later Élisabeth (Isabeau), carry names from Isabelle's side and her own. When the first Pierre died, the next son born was given his name.

How we know

Jean's burial: documented

Jean's burial at San Germano on 22 January 1781, "aged about 80," is recorded in the Waldensian parish register (FamilySearch DGS 4643788, image 33). Hiram Bertoch found and transcribed it.[1]

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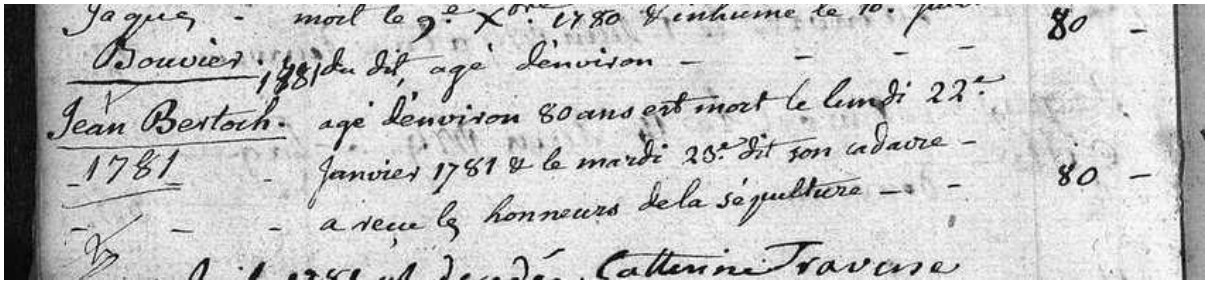

"Jean Bertoch, 1781": aged about eighty, he died on Monday 22 January 1781 and was buried the next day. San Germano burials; FamilySearch film 004643788, image 33. More records in Appendix C.

Pietro → Jean: from Jacques Bertoch's record

The link between Pietro of San Germano and Jean rests on the family's own record, gathered by **Jacques (James) Bertoch** in the valleys in the 1890s, which placed Jean among Pietro and Martha's seven children (Chapter 5).[2] It agrees with everything the parish register later shows: a Jean Bertoch of the right age, living and dying at San Germano, in the generation after Pietro. No document of Jean's own lifetime names his father, because the notary volumes that would have done so end in the 1720s and the church registers begin only in 1752.

Evidence grade: Pietro of San Germano → Jean (1705): strong.

Jean → Jean (1731)

The link to the next generation is taken up in Chapter 7.

Who found it

- **The pastors of San Germano** kept the parish registers from 1752, which survive and are on FamilySearch microfilm.
- **Jacques (James) Bertoch** recorded Jean, his parents and his brothers and sisters in the valleys in the 1890s.
- **The Piedmont Project**, a 20th-century effort to reconstruct Waldensian families, compiled family group sheets for Jean and Isabelle that are now held, with restricted access, by FamilySearch.[3]
- **Hiram Bertoch** found Jean's burial in the register, sorted out the duplicate children, and set out the question of Jean's two "wives" in a note for future researchers. He also made and published a video of the Bertoch home in San Germano, which Ruth Harris later attached to the family's profiles on FamilySearch (see "The Bertoch house").

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Jean's world

The long quiet

When Jean was born, the war that had made the Duke of Savoy need his Waldensian subjects was still going on. In 1706, besieged in Turin by the French, Victor Amadeus II fled into the Waldensian valleys and hid for a fortnight in the house of a family at Rorà, who kept his secret.[6] But gratitude did not last. Once the war was won, the old restrictions returned. The Waldensians were taxed in ways their Catholic neighbours were not, forbidden on pain of death to spread their faith, and for years even refused permission to repair their ruined churches.[7]

Willyams sums up the rest of Jean's century in one sentence: "Little change marked the history of this oppressed Church until the end of the century."[8] For the Waldensians of Jean's lifetime, survival meant staying within the valleys, where the law confined them. They could not own land outside the old Protestant parishes, could not enter the professions, and had to watch as some of their children were drawn away to Catholic institutions. The great persecutions were over. What remained was a slow pressure, and the community met it with patience, faith and very large families.

The war on the ridge

One great event came close. In 1713, by the Treaty of Utrecht, the upper Chisone valley, the Val Pragelato, passed from France to Savoy. In 1730 its Protestants, who had been under French rule, were given the choice to convert or leave, and many went to join the Waldensian colonies in Germany.[9] To guard the new border, the Duke began building the vast fortress of Fenestrelle, a few miles above Perosa. And on 19 July 1747, during the War of the Austrian Succession, a Piedmontese army held the ridge of the Assietta, between the Chisone and the Susa valleys, against a much larger French force. Jean was then about forty-two, with a house full of children, an hour or two's march below.

The church and the register

The pastors of Jean's day were trained in Switzerland, at Lausanne and Geneva, and paid largely by Protestant friends abroad, especially in Holland and England, whose governments sent regular subsidies to the Waldensian church.[10] Services were in French. In 1752, the church at San Germano began keeping the registers of baptisms, marriages and burials that make the family visible from here on.[11] Jean was nearly fifty by then. His children's marriages and the baptisms of his grandchildren should all be in them.

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Daily life

The household of Jean and Isabelle lived as their ancestors had. San Germano sits where the Chisone valley begins to open, low enough for vines and chestnuts, with fields of rye and maize, gardens of cabbage, turnips and beans, and the high pastures above for the summer. In the lowest villages the mulberry trees fed silkworms, a cash crop for families who had little else to sell.[12] Winters were long; the women spun in the warm stable while the snow lay outside. The evenings ended with a chapter of the French Bible and a psalm, in the custom Waldensian families kept for centuries.

The Bertoch house

Family tradition says that about five generations of Bertochs lived in the same house in San Germano, from Jean's time or soon after until 1854. That year Jean's great-grandson, also named Jean, left it with his family, among them his sons Jacques and Daniel, to join the Latter-day Saints in Utah (Chapters 9 and 10). No one has lived in it since.

The house still stands. When Hiram Bertoch visited the valleys in 2012, he filmed and photographed it, and the people of San Germano still call it "the Bertoch house." Some of the family's things are still there: an old key, an old wooden ladder, and a cistern that still holds water. Around it grow many of the family's original chestnut trees, and the terraced fields they farmed still step down the hillside.[13] The chestnuts and the terraces are the same kind of mountain farm described in every chapter of this book, and they are the only part of it that the family's own hands shaped and that can still be seen.



The Bertoch house in San Germano Chisone, photographed by Hiram Bertoch on his 2012 visit. The stone house, with its wooden gallery under a stone-slab roof, stands above a dry-stone terrace wall. No one has lived here since the family left for Utah in 1854. Photograph © Hiram Bertoch.

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Places

- **San Germano Chisone** (Turin, Piedmont): Jean's home all his life, and the family's for four more generations. The Bertoch house, empty since 1854, still stands among the family's chestnut trees and terraced fields.
- **Pramollo**: the mountain parish above San Germano, home of many Bounous families.
- **Fenestrelle**: the great fortress built up the valley from 1728.
- **The Assietta** ridge, between the Chisone and Susa valleys: the battle of 1747.

Open questions

- **Was Isabelle Bounous Jean's only wife?** And is "Martha Rivoir" really a copy of his mother?
- **Where do the children's dates come from?** Which are from records and which are estimates?
- **Were Madeleine (1727) and Magdelene (1739) one person or two?**
- **When did Isabelle die?**
- **Which marriages and burials of Jean's children appear in the San Germano registers after 1752?**
- **In which hamlet of San Germano is the Bertoch house,** and from which generation did the family live there?

Notes

1. San Germano Chisone Waldensian church register, burials, 22 Jan 1781, Jean Bertoch, aged about 80 (FamilySearch, "Italy, Waldensian Evangelical Church Records, 1679–1969," DGS 4643788, image 33).
2. Family tree of Pietro Bertoch (Peter Bertoch) and Martha Rivoire, from the records gathered by Jacques (James) Bertoch in the 1890s (see Chapter 5).
3. Piedmont Project family group sheets for Jean Bertoch and Isabelle Bounous (FamilySearch, restricted collection; attached to Jean's profile 2020 and 2021); a note on the profile cites "Sealing card of Jean (when he was sealed to his wife Isabeu Bounous)" and FamilySearch film 1239604.
4. Collaborate note "Two wives: Isabelle Bounous vs. Martha Rivoir – unresolved," Hiram Bertoch on Jean Bertoch's FamilySearch profile.
5. FamilySearch Family Tree, children of Jean Bertoch and Isabelle Bounous.
6. Willyams, pp. 235–236.
7. Willyams, p. 232.

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8. Willyams, p. 237.

9.

10. On subsidies from England and Holland, Willyams, pp. 236–237.

11. FamilySearch catalog, San Germano Chisone Waldensian registers (marriages and burials from 1752; DGS 4643788).

12. Willyams, pp. 18–19.

13. "Video of Bertoch Home in Italy—more than 160 years old," filmed by Hiram Bertoch in San Germano on his 2012 trip and published by him; attached on FamilySearch Memories by Ruth Harris, 27 Aug 2016. Hiram Bertoch, recollections of the house (manuscript).

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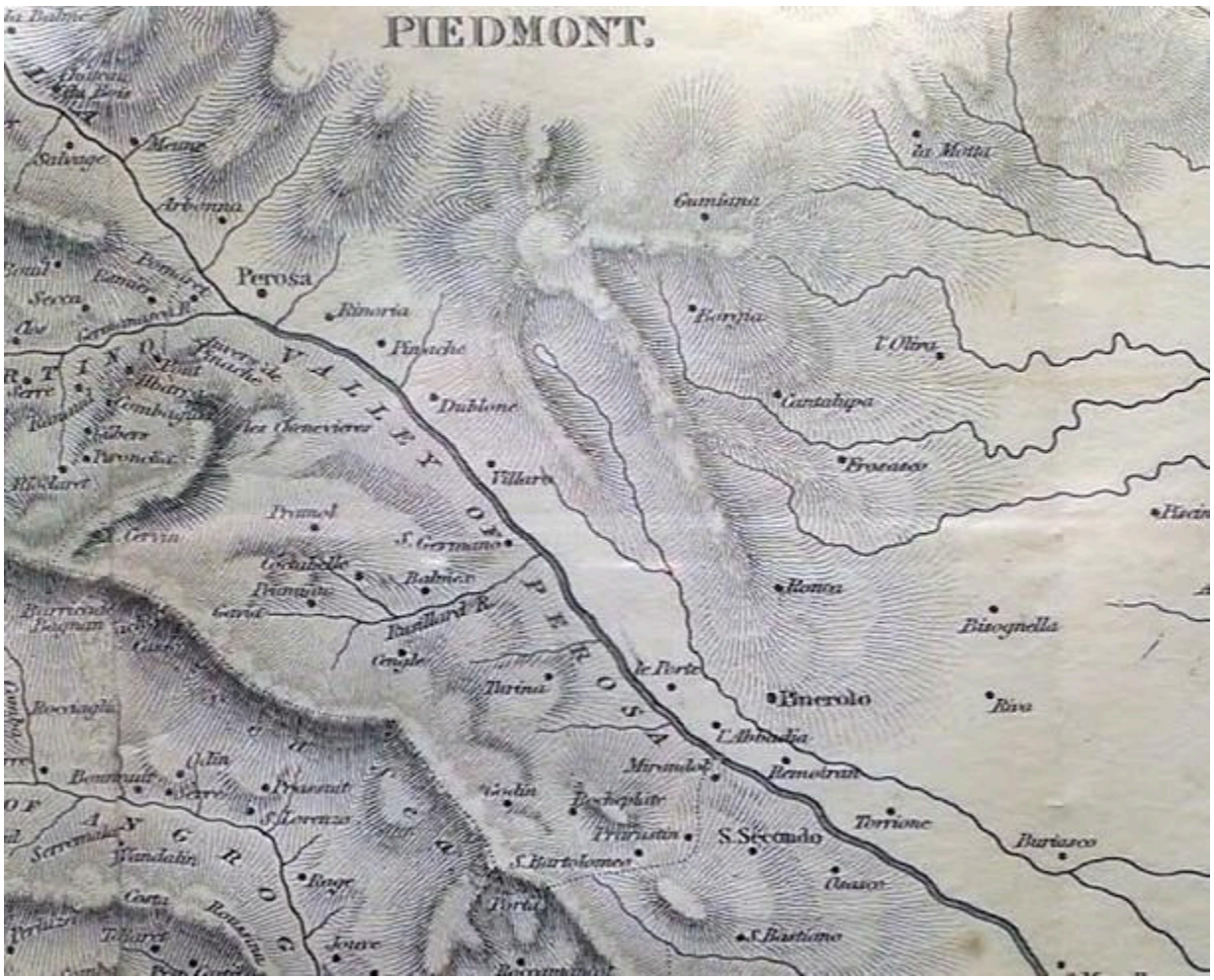
CHAPTER 7

Jean Bertoch of San Germano (1731–before 1803)



The lower Chisone valley, where Jean Bertoch was born, married and raised his family: Perosa, Pinasca, San Germano and Pinerolo. Detail from the Map of the Vaudois Valleys of Piedmont

Two boys in May

On 21 May 1731, in San Germano, Isabelle Bounous gave birth to twin boys. One was named Jean, after his father. The other was named Augustin.[1]

We know almost nothing else about that day. But the family tree carries a line copied long ago from the old Piedmont Project files: *"twin."* Someone, at some point, saw an entry for that birth. Twins ran in the family: Jean's father had a twin sister of his own (Chapter 6).

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Jean, the first of the twins, is our ancestor. He grew up in the long quiet of the 18th century, came of age during a war fought on the ridges above his valley, married a girl of nineteen from the next parish, and raised eleven children in San Germano. For a long time his was the most tangled generation in the family tree. The parish registers have now untangled it: every one of his children's baptisms has been read, and each names both parents.

Jean Bertoch (John Bertoch)

Jean Bertoch (John Bertoch) was born on 21 May 1731 at San Germano Chisone (Turin, Piedmont), a son of Jean Bertoch and Isabelle Bounous (Chapter 6), and the twin brother of Augustin.[1] He is the second of four Jeans in a row in our direct line. The pastors wrote his surname Bertoch, Bretoch and Berthoc, and the tree gives the English form John.

His brothers and sisters, as the tree gives them, were Pierre (who died as a boy), Madeleine, Augustin, Judith, Paul (who died in 1764), a second Pierre, Élisabeth (Isabeau), Marthe and Marie (Chapter 6).

When Jean was sixteen, in July 1747, a French army of tens of thousands tried to force its way over the Colle dell'Assietta, the ridge between the upper Chisone and the Susa valleys, a day's walk above San Germano. The Piedmontese defenders, among them Waldensian militia from the Pinerolo district and the upper Chisone, held the ridge, and the French commander was killed leading the attack.[2] Whether Jean, his father or his uncles were among the militia we cannot say. But a boy of sixteen in San Germano that summer would have heard the guns, or at least the news, within the day.

Marriage to Susanne Forneron

On 12 December 1758, at **Prarostino** (Turin, Piedmont), Jean married **Susanne Forneron** (Susan Forneron). The pastor of Prarostino wrote it in a single line: *"Jean Bertoch fils de Jean, de l'Église de Saint Germain, a épousé Susanne Forneron fu Jacob"*, "Jean Bertoch, son of Jean, of the church of San Germano, married Susanne Forneron, daughter of the late Jacob."[3]

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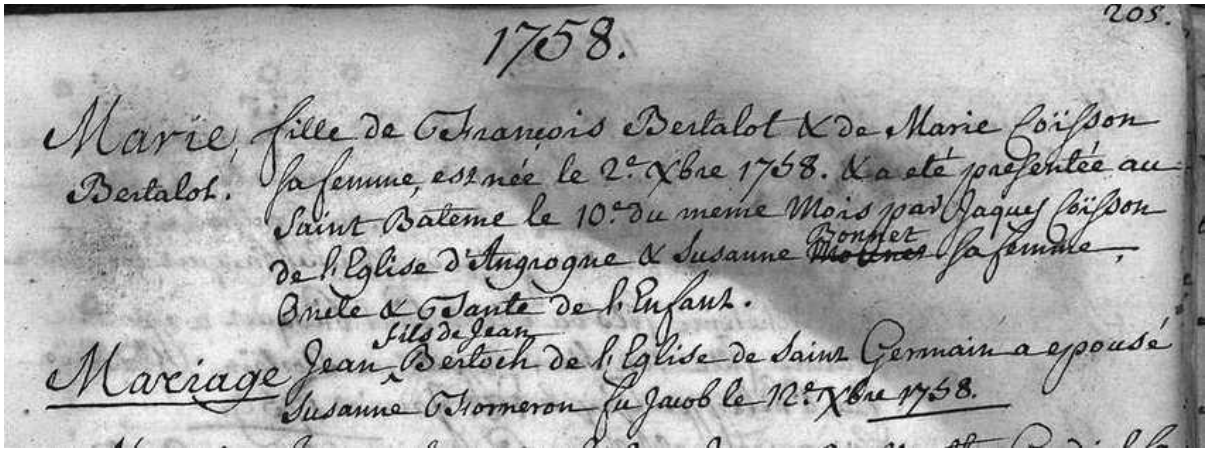

"Mariage. Jean Bertoch, fils de Jean, de l'Église de Saint Germain, a épousé Susanne Forneron fu Jacob," Prarostino, December 1758. FamilySearch film 004743111, image 210. The baptisms of all eleven children are in Appendix C.

Prarostino is a Waldensian hill parish just east of San Germano, on the slopes above the plain of Pinerolo. It was Susanne's home, and couples were married in the bride's parish. Jean was twenty-seven. Susanne was nineteen.

She had been born at Prarostino on 3 October 1739 and baptized on 18 October, *"Susanne, fille de Jacob fu Barthélemy Fourneron et de Susanne Gaidou"*. Her parents were **Jacob Forneron**, son of the late Barthélemy, and **Susanne Gaydou**, and her godparents were Daniel Chalvet and his wife Marguerite.[4] Her father had died by the time of her wedding.

Susanne was not the first daughter of that name. Twelve years earlier, on 30 December 1727, Jacob and Susanne had had another little Susanne, presented for baptism on 11 January 1728 with her uncle Jaques Forneron as godfather.[4] In Waldensian families a name was given again only when the child who had it had died, so the first Susanne almost certainly died young, and the second was named in her memory. It was the elder sister's birth date that the family tree had long given to our Susanne (see "Corrections to the tree" below).

Susanne's brothers and sisters appear again and again at her own children's baptisms in San Germano. Her brother Jean Pierre Forneron was godfather to her daughter Susanne in 1765; her sister Catherine, wife of Jean Paget, was godmother in 1773; and her sister Marie, wife of Étienne Negrin, was godmother in 1775.[5] The Fornerons of Prarostino stayed close.

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The children

Jean and Susanne had eleven children, all baptized at San Germano. Each baptism names Jean as the father and Susanne Forneron as the mother:[5]

- **Élisabeth Bertoch**, born 28 September 1759.
- **Jean Bertoch**, born 21 July 1761.
- **Jean Bertoch**, born 16 May 1763.
- **Susanne Bertoch**, born April 1765. Her godfather was her uncle Jean Pierre Forneron.
- **Jean Bertoch**, born 10 May 1767, baptized 17 May. He is our ancestor, the subject of Chapter 8. He died at San Germano on 16 March 1839, aged seventy-four.
- **Jacob Bertoch**, born 10 January 1771.
- **Susanne Bertoch**, born 17 April 1773. Her godmother was her aunt Catherine Forneron, wife of Jean Paget. The tree gives her death as 13 April 1846.
- **Madeleine Bertoch**, born 15 April 1775. Her godmother was her aunt Marie Forneron, wife of Étienne Negrin. The tree gives her death at San Germano on 7 July 1853.
- **Marie Bertoch**, born 30 December 1777.
- **Jeanne Bertoch**, born 16 May 1780.
- **Marthe (Martha) Bertoch**, born 4 November 1782.

The names follow the old Waldensian pattern exactly. The eldest daughter, Élisabeth, was named for her father's mother: Élisabeth and Isabelle are the same name. The eldest son, Jean, was named for his father's father. The second daughter, Susanne, carried the name of her mother's mother, and of her mother. And the next son after the Jeans was Jacob, for his mother's father, Jacob Forneron.

The list also tells a sadder story. A son named Jean was born in 1761, another in 1763 and another in 1767. Since a name was given again only after the child who had it had died, two baby Jeans were buried before our Jean was born. The first Susanne (1765) must also have died before the second was born in 1773. Of eleven children, at least three did not live to grow up. Their burials have been looked for in the San Germano register for 1759 to 1781, page by page and in the register's own yearly index, and none of them is there.[6] Infants were not always entered, and some pages of these years are hard to read.

Our Jean's own baptism is entry 13 for 1767 in the San Germano register: *"Jean, fils de Jean Bretoch & de Susanne Fourneron sa femme,"* born on 10 May and baptized on the 17th. His godparents were *"Jean Andrion & Elizabeth sa femme, oncle & tante."*[5] Elizabeth was his father's sister Élisabeth (Isabeau), born

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about 1735, who had married Jean Andrion at Pramollo on 18 September 1760 and lived until 1795 (Chapter 6).[14]

The last years

Jean's father, the elder Jean, died on Monday, 22 January 1781, aged about eighty, and was buried the next day (Chapter 6).[6] The baptism register shows the change in the way the pastor named his son. At Jeanne's baptism in May 1780, the father was *"Jean de Jean,"* Jean son of Jean. At Marthe's in November 1782, he was *"Jean Bertoch fu Jean,"* Jean son of the late Jean.[5]

Marthe's baptism, on 4 November 1782, is the last time we see Jean alive. Jean was fifty-one and Susanne forty-three.

No burial has been found for either of them. The San Germano burial registers have been searched from 1781 to 1802 and from 1814 to 1834, with the register's own yearly index of deaths, and neither Jean nor Susanne is there.[6] Between 1802 and 1814 the church register has a gap. Those were the years of French rule in Piedmont, when births, marriages and deaths were recorded by the mayor of the commune instead of the pastor. The mayor's registers of Saint-Germain survive for 1804 to 1814, and they can be read online.[8]

One entry in them narrows the date. On 4 July 1812 the mayor recorded the death of *Élisabeth Berthoc*, unmarried, a day labourer, aged fifty, "daughter of the late Jean Berthoc and Susanne." The death was reported by *Jean Berthoc*, farmer, aged forty-five.[8] Élisabeth's age fits Jean and Susanne's eldest daughter, born in 1759, and the declarant's fits our Jean (1767), her brother. If she is their daughter, as everything but one word suggests (see "A second Susanne in the tree" below), both her parents were dead by July 1812.

A second record, found later, narrows Jean's death much further. On 24 January 1803 a baby named Jean Jacques Bounous was baptized at San Germano. His mother was Jean and Susanne's daughter Madeleine, and the pastor wrote her name as *"Madeleine Bertoch fu Jean,"* Madeleine, daughter of the late Jean.[13] So Jean was dead by January 1803.

Jean therefore died between November 1782 and January 1803. He is not in the church burials, which have been read to the end of 1802, so the likeliest time is the last weeks of 1802 or the first weeks of 1803, when the church register stops and before the mayor's registers begin. He would have been seventy-one. It is also possible that he died away from San Germano, perhaps at Prarostino among Susanne's family. The Prarostino register of deaths survives for these years, but on the microfilm the pages for 1792 to 1803 are covered by a loose leaf, so they cannot be read online.[6]

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Susanne outlived him, at least for a while. She is not in the church burials up to 1802, nor anywhere in the mayor's registers from 1804 to 1812, every page of which has been read; she was dead by July 1812, if the Élisabeth of that year is her daughter. She was in her sixties.

The baby of January 1803 has a small place in the next chapter. Thirty-six years later, a Jacques Bounous, aged thirty-six, went with his cousin Jean to report the death of Madeleine's brother, our Jean (Chapter 8).

Jean lived to see the great changes at the end of the century. In 1789 revolution broke out in France, and from 1792 the kingdom of Sardinia was at war with the French Republic along the whole line of the Alps. The Waldensian militia was called out to guard the passes above their own valleys. Then the French came, and under French rule the Waldensians were, for a few years, equal citizens: free to live, own land and work where they chose. It was a freedom Jean's father had never known, and one his grandson's generation would lose again in 1814.

How we know

Jean's birth: from the tree and the Piedmont Project

Jean's birth on 21 May 1731, and his twin brother Augustin's, are in the family tree, with a note from the Piedmont Project files: "Piedmont par reg ... twin."[1] That note means the date was taken from a Piedmont parish register. The San Germano registers that survive today begin only in 1752, so the 1731 entry has not been found.

Jean (1705) → Jean (1731): strong

The link to Jean of Chapter 6 rests on four things:

- The tree and the Piedmont Project's family group sheets, apparently built from the parish registers, make Jean (born 1731) the son of Jean and Isabelle Bounous.[1,7]
- At his marriage in 1758 Jean is called *"fils de Jean, de l'Église de Saint Germain."*[3]
- The baptism register calls him "Jean de Jean" in 1759 and 1780 and "Jean fils de Jean" in 1777, and then "Jean fu Jean," son of the late Jean, in November 1782.[5] The change falls exactly across the elder Jean's burial in January 1781.
- The children's names fit: an eldest daughter Élisabeth (Isabelle) and an eldest son Jean, as the naming custom predicts for a son of Jean and Isabelle.

San Germano had other Jean Bertochs in these years, so the records do not name the elder Jean in so many words. But everything points the same way.

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Evidence grade: Jean (1705) → Jean (1731): strong.

Jean (1731) → Jean (1767): documented

The baptism of our Jean on 17 May 1767 names his parents as Jean Bertoch and Susanne Forneron.[5] The same couple appears in the marriage of 1758 and in all eleven baptisms, so there is no doubt which Jean and Susanne they were. His death record of 1839 says it again: "son of the late Jean Bertoch and the late Susanne Forneron" (Chapter 8).

Evidence grade: Jean (1731) → Jean (1767): documented.

A second Susanne in the tree

The family tree long gave Jean a second wife, **Suzanne Pasquet**, born about 1740 "of San Germano," with two children: an Élisabeth, born about 1762, who died on 4 July 1812, and a Jean, born about 1767, aged forty-five in 1812.[8] For a while it seemed that two different Jean Bertochs, each married to a Susanne, might have been mixed together, and that our Jean (1767) might belong to either of them.

The registers rule that out. Every one of the eleven baptisms names Susanne Forneron as the mother, and no baptism names a Suzanne Pasquet. The "Pasquet" family turns out to come from a single record: the civil death entry of 4 July 1812 for Élisabeth Berthoc, aged fifty, "daughter of the late Jean Berthoc and Susanne *Pasquette*," reported by Jean Berthoc, aged forty-five.[8] Someone long ago turned that one entry into a wife born about 1740, a daughter born about 1762 and a son born in 1767.

Almost everything in the entry points to our family. Only one Élisabeth was born to a Jean Bertoch and a Susanne in San Germano between 1759 and 1782, and that was Susanne Forneron's daughter, born in 1759. Jean and Susanne Forneron already had sons in 1761 and 1763, so they could not also have had a "Pasquet" daughter in 1762. And the brother who reported the death was the right age to be our Jean. The one thing that does not fit is the mother's surname. A mayor's clerk, writing in French and taking the names from a brother who could not write, may simply have got it wrong, or "Pasquette" may have been a nickname in the family. On that evidence the "Pasquet" profiles have now been merged in the family tree into Élisabeth (1759), Jean (1767) and Susanne Forneron. The "two Susannes" theory is withdrawn (Appendix B).

Corrections to the tree

Reading the registers corrected several long-standing errors in the family tree:

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- **Susanne Forneron's birth** was given as 30 December 1727, which would have made her fifty-four when Marthe was born. That date belonged to her elder sister. Susanne was born on 3 October 1739.[4]
- **The marriage** was 12 December 1758, not the 13th.[3]
- **Susanne's parents.** A second, wrong set of parents had been attached to her, and was removed.
- **Jacob's death** was given as 22 January 1781, the same day as his grandfather's death. The burial register has only one Bertoch death that day, the elder Jean's, so the date had been copied onto Jacob by mistake.[6] When Jacob died is unknown.
- **Jean's death** is now given as "between 4 November 1782 and 24 January 1803," and Susanne's as "between 4 November 1782 and 4 July 1812."
- **The "Pasquet" family** (a second wife and two children made from the 1812 record) has been merged into Susanne Forneron, Élisabeth and Jean.

Who found it

- **The pastors of San Germano and Prarostino** wrote the baptisms, marriages and burials in French.
- **The Piedmont Project**, a 20th-century effort to reconstruct Waldensian families from the parish registers, compiled the family group sheets behind Jean's birth date and the tree's first version of this family.[7]
- **Earlier researchers, whose names we do not know,** entered Jean, Susanne and the children into the family tree; the tree's sources for Jean are two "Legacy NFS" records from those older submissions.[7]
- **Hiram Bertoch** read the San Germano baptisms, marriages and burials and the Prarostino register page by page. He found the eleven baptisms, Susanne's baptism and her parents, the marriage entry and the elder sister of 1727, searched the burials for Jean and Susanne and for the children who died young, found Madeleine's 1803 entry that dates her father's death, found the French civil registers of 1804–1814, read Élisabeth's death there and searched every page of them for her parents, and made the corrections above. His 2012 film of the Bertoch house in San Germano is attached to Jean's profile.[9]

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Jean's world

The old regime

Jean lived nearly his whole life under the kings of Sardinia (the Dukes of Savoy had taken that title in 1720) and under the restrictions described in Chapter 6. Waldensians could not live or own land outside the old Protestant parishes, could not enter the professions, and could not build new churches without permission. The pastors were trained in Switzerland and paid partly by subsidies from England and Holland.[10]

Most of the great events of the century passed the valleys by. The war of 1747 came close when Jean was a boy, and the wars of the French Revolution when he was old.

A large family in a small house

Jean and Susanne's household was a crowded one. In the years around 1780 it may have held Jean's aged father, Jean and Susanne themselves, and as many as seven or eight children, in a stone house built into the hillside. Stone houses in the valleys had a stable on the ground floor, where the animals' warmth helped heat the rooms above, a kitchen with an open hearth, a loft for hay, and a wooden gallery outside for drying chestnuts, maize and laundry.[11] The Bertoch house in San Germano, with its wooden gallery and its terraced fields below, is that kind of house (see the photograph in Chapter 6).

The year turned on the farm. In spring the terraces were dug and planted with rye, potatoes, maize, beans and hemp; vines were pruned; and in the lower villages the mulberry leaves were picked to feed silkworms. In summer the cattle and goats went up to the high pastures, and someone, often a young son or daughter, went with them to make cheese. In autumn came the chestnut harvest, the most important of all, because dried chestnuts fed the family through the winter. And in winter, which lasted five months and more, the family spun hemp and wool by the stable's warmth, mended tools, and read the Bible aloud in the evenings.[12]

Childhood was dangerous. Jean and Susanne's list of children, with its three Jeans and two Susannes, tells the same story as every Waldensian family register of the century.

Places

- **San Germano Chisone** (Turin, Piedmont): Jean's home all his life, where his eleven children were baptized.

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- **Prarostino** (Turin, Piedmont): the hill parish east of San Germano, Susanne Forneron's birthplace and the place of the 1758 wedding.
- **The Colle dell'Assietta**: the ridge between the Chisone and Susa valleys where the battle of 19 July 1747 was fought.

Open questions

- **When and where did Jean and Susanne die?** Jean between November 1782 and January 1803, most likely around the turn of 1802–1803; Susanne before July 1812. The Prarostino deaths for 1792–1803 are unreadable on the film and would need to be checked in the original register.
- **Where was Jean's 1731 birth recorded?** The surviving San Germano registers begin in 1752.
- **When did the first two Jeans, the first Susanne and Jacob die?** Their burials are not in the San Germano register for 1759–1781.
- **Why does the 1812 record call Élisabeth's mother "Pasquette"?**
- **Did Jean, his father or his uncles serve with the Waldensian militia at the Assietta in 1747?**

Notes

1. FamilySearch Family Tree, Jean Bertoch (MZ2J-37X), born 21 May 1731, San Germano Chisone, and his twin brother Augustin Bertoch (L782-T6V), born the same day; Collaborate note "!PIEDMONT PROJECT GENEALOGICAL SOCIETY: Piedmont par reg; F Italy Piedmont; P1 pt 1&2 pt 1:1758; S2 pt 1; S2 pt 5:1846, 1853 !twin" (added to the profile 2013).
2. Battle of the Colle dell'Assietta, 19 July 1747: Waldensian militia of the Pinerolo district and the upper Chisone served with the Piedmontese troops under General Giovanni Cacherano di Bricherasio (Strada dell'Assietta, "La battaglia dell'Assietta," stradaassietta.it). Modern study: Giovanni Cerino Badone, *You Have to Die in Piedmont! The Battle of Assietta, 19 July 1747*.
3. Prarostino Waldensian church register, 1715–1771, marriage of Jean Bertoch and Susanne Forneron, 12 Dec 1758 (FamilySearch, "Italy, Waldensian Evangelical Church Records, 1679–1969," DGS 4743111, image 210).
4. Prarostino Waldensian church register, 1715–1771: baptism of Susanne, daughter of Jacob fu Barthélemy Forneron and Susanne Gaydou, born 3 Oct 1739, baptized 18 Oct 1739 (DGS 4743111, image 92); baptism of her elder sister Susanne, born 30 Dec 1727, presented 11 Jan 1728 (image 42).
5. San Germano Chisone Waldensian church register, baptisms 1752–1803, children of Jean Bertoch and Susanne Forneron, 1759–1782 (DGS 4643787, images 29–160); Jean, born 10 May, baptized 17 May 1767, entry 13 (image 65); Marthe, 4 Nov 1782 (image 160).
6. San Germano Chisone Waldensian church register, marriages and burials 1752–1834 (DGS 4643788): burials 1759–1781 (images about 12–33) and the yearly death index (images 177–185) searched with no entry for the children Jean (1761), Jean (1763), Susanne (1765) or Jacob (1771); burial of Jean Bertoch, aged about 80, died 22 Jan 1781, buried 23 Jan (image 33);

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burials 1781–1802 (images 33–45) and 1814–1834 (images 46–175) and the yearly death index (images about 176–200) searched, with no entry for Jean (1731) or Susanne Forneron. The civil registers of Saint-Germain for 1804–1812 (DGS 4643790, images 2–222; DGS 4643791, images 1–88, with the yearly indexes) were also searched page by page, with no entry for either. Prarostino Waldensian register of deaths 1773–1825 (DGS 4743121): the pages for 1792–1803 are hidden under a loose leaf in the filming.

7. Sources on Jean's profile: two "Legacy NFS Source: Jean Bertoch" entries (older submissions, attached 2014) and the Piedmont Project note (endnote 1).

8. Commune of Saint-Germain (San Germano Chisone), French civil registers 1810–1814, act 27 of 1812: death of Elisabeth Berthoc, *fille nubile*, *journalière*, aged 50, 4 Jul 1812 at noon, daughter of the late Jean Berthoc and Susanne "Pasquette"; declarants Jean Berthoc, *cultivateur*, 45, who could not write, and Jean Pierre Rivoir, 40 (FamilySearch DGS 4643791, image 76). The civil registers for 1804–1809 are DGS 4643790. Formerly in the family tree as Suzanne Pasquet (K84W-J68), born about 1740, with "children" Élisabeth Bertoch (K8R8-5JV, about 1762–4 Jul 1812) and Jean Berthoc (K8J8-GZW, born 1767); merged into Susanne Forneron (L7NQ-DM6), Élisabeth (KCC5-K4H) and Jean (LCTH-JSN).

9. "Video of Bertoch Home in Italy—more than 160 years old," filmed by Hiram Bertoch in San Germano on his 2012 trip and published by him; attached to Jean's profile on FamilySearch by Ruth Harris, 27 Aug 2016.

10. Willyams, pp. 236–237.

11. Willyams, p. 18; Hiram Bertoch, recollections of the Bertoch house (manuscript).

12. Willyams, pp. 18–19.

13. San Germano Chisone Waldensian church register, baptisms 1752–1803, baptism of Jean Jacques Bounous, born 24 Jan 1803, son of Madeleine Bertoch "fu Jean" (DGS 4643787, image 255). FamilySearch Family Tree: Madeleine Bertoch (L7NQ-6KD), Jean Jacques Bounous (GGBL-5KY).

14. FamilySearch Family Tree, Élisabeth (Isabeau) Bertoch (L4HX-JN5) and Jean Andrion (KGSS-XL4), married 18 Sep 1760, Pramollo; the 1767 baptism (note 5) calls them the child's "oncle & tante."

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CHAPTER 8

Jean Bertoch of San Germano (1767–1839)

An old man and a baby

At five o'clock in the morning on 16 March 1839, in San Germano, Jean Bertoch died at the age of seventy-four. Later that day two men went to the pastor to report it: a Jean Bertoch, aged forty-five, almost certainly his eldest son, and Jacques Bounous, aged thirty-six, his nephew. The pastor wrote that the dead man was a farmer, a widower, and the son of the late Jean Bertoch and the late Susanne Forneron. He was buried the next day.[1]

He had been born in the reign of a king who still kept the Waldensians shut inside their valleys. He had lived through a revolution, a French occupation, a brief taste of freedom and its loss. He had buried his wife and two grown sons. And in his last winter there was a new baby in the family: his grandson **Jacques**, born the summer before to his eldest son Jean.[2]

Nobody in San Germano that March could have guessed what lay ahead for that baby. Fifteen years later Jacques would leave the valley with his brothers and sisters for a new faith and a new country, and he would grow old in Utah as James Bertoch. His father, the baby's father, would follow a year later and die on the way (Chapter 9). Jean, son of Jean, is the last of our ancestors who lived and died entirely in the valleys without hearing of the Latter-day Saints, and the last who never had to choose between the two.

Jean Bertoch (John Bertoch)

Jean Bertoch (John Bertoch) was born at San Germano Chisone (Turin, Piedmont) on 10 May 1767 and baptized there on 17 May, the son of Jean Bertoch and Susanne Forneron (Chapter 7). The pastor wrote the entry in French:

> Jean, fils de Jean Bretoch & de Susanne Fourneron sa femme, est né le 10e mai & le 17e du même mois il a été présenté au St Baptême par Jean Andrion & Elizabeth sa femme, oncle & tante de l'enfant.
>
> *Jean, son of Jean Bretoch and of Susanne Fourneron his wife, was born on the 10th of May, and on the 17th of the same month he was presented for holy baptism by Jean Andrion and Elizabeth his wife, uncle and aunt of the child.*[3]

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He was the fifth of his parents' eleven children and the third son to be named Jean. Two brothers named Jean, born in 1761 and 1763, had already died. He is the third of four Jeans in a row in our direct line.

His brothers and sisters were Élisabeth (born 1759), Jean (1761) and Jean (1763), who both died young, Susanne (1765), who also died young, Jacob (1771), Susanne (1773), Madeleine (1775), Marie (1777), Jeanne (1780) and Marthe (1782) (Chapter 7). Several of the sisters lived long lives: Susanne until 1846, Madeleine until 1853.[4] Madeleine married into the Bounous family, and her son Jean Jacques Bounous, born in January 1803, will appear again at the end of this chapter.[15] His eldest sister Élisabeth probably never married. On 4 July 1812, under French rule, the mayor of Saint-Germain recorded the death of *Élisabeth Berthoc*, unmarried, a day labourer, aged fifty, daughter of the late Jean Berthoc and Susanne "Pasquette." The death was reported by her brother, it seems: *Jean Berthoc*, farmer, aged forty-five, who could not write his name, and Jean Pierre Rivoir, aged forty.[4] The ages fit Élisabeth, born 1759, and our Jean, born 1767, and no other Élisabeth was born to a Jean Bertoch and a Susanne in those years. The mother's surname is the puzzle: "Pasquette" for Forneron (Chapter 7). The "Pasquet" profiles made from this record have now been merged in the family tree into Élisabeth and Jean. If this is our family, it was Jean who went to the mayor to report his sister's death, and both their parents were dead by then.

Jean was a boy of thirteen when his grandfather, the elder Jean, died in January 1781. His father was last seen alive at his sister Marthe's baptism in November 1782, and was dead by January 1803 (Chapter 7). By the time Jean married, he may already have been the man of the house.

Marriage to Jeanne Bertalot

On 13 January 1790, at **Pomaretto** (Turin, Piedmont), Jean married **Jeanne Bertalot** (Jane Bertalot). The pastor of Pomaretto wrote it in one line: *"Mariage de Jean Bertoch de Jean de l'Église de St Germain avec Jeanne de Pierre Bertalot de celle-ci, a été béni le 13e janvier 1790"*: the marriage of Jean Bertoch, son of Jean, of the church of San Germano, with Jeanne, daughter of Pierre Bertalot, of this church, was blessed on 13 January 1790.[5] He was twenty-two. She was seventeen.

Pomaretto is a Waldensian parish a few miles up the Chisone from San Germano, where the Germanasca river joins it. Jeanne had been born there on 29 February 1772, a leap-year birthday that an earlier researcher took the trouble to check ("1772 was Leap Year. Birthdate of wife correct"). The Pomaretto register confirms it: she was baptized at home on 8 March, the daughter of *Pierre fu Pierre Bertalot* and *Marguerite fu Jacques Barret*, with Thomas Bleinat and his wife Jeanne Bert as godparents.[5] Her parents were **Pierre Bertalot** (about 1732–1810) and **Marguerite Baret** (about 1732–1782). Her mother died when Jeanne was ten. As was the custom, the couple married in the bride's parish and then made their home in the groom's, at San Germano.

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Jeanne had a younger sister, **Marguerite Bertalot**, born at Pomaretto on Easter Sunday, 19 April 1778. She married Jacques Germanet of San Germano in 1796 and outlived everyone in this chapter: she died at San Germano on 10 June 1862, aged eighty-seven, a widow.[16] Another Marguerite Bertalot was born at Pomaretto that same year, in September, to a different Pierre Bertalot. For a long time the two were confused, and the family tree gave Jean's son Jacques a wife made out of one of them (see "The children" below). The September Marguerite married Jacob Bounous, and she became the mother of Jean's daughter-in-law, Marguerite Bounous (Chapter 9).

The marriage is confirmed again by Jean's death record of 1839, which calls him the widower of Jeanne Bertalot. (The pastor first wrote "Marguerite," then crossed it out and wrote "Jeanne" in the margin.)[1]

The children

Jean and Jeanne had six children, all baptized at San Germano between 1791 and 1801. Each baptism names the mother as *Jeanne Bertalot de Pierre*, Jeanne, daughter of Pierre Bertalot:[6]

- **Susanne Bertoch**, born 21 January 1791, a year after the wedding. She married **Jacques Breuze** (1785–1863) on 7 November 1814, and they had at least seven children: Jean, Madeleine (1817–1860), Jean Philippe (1819–1838), Jacques (1822), Barthélemy (1825–1910), Jeanne (1828) and Pierre (1832). Susanne died on 8 September 1840.
- **Jean Bertoch**, born 31 December 1792, baptized 13 January 1793. His godparents were Augustin Bounous and Madeleine Bertalot, his *oncle & tante*. He is our ancestor, the subject of Chapter 9. He married Marguerite Bounous on 15 December 1825, joined the Latter-day Saints, and died in 1855 at Mormon Grove, Kansas, on his way to Utah.
- **Pierre Bertoch** (Jean Pierre), born 3 September 1794. The tree calls him John Peter and gives 2 September; the day is written over in the register. He died at San Germano on 27 May 1823, aged about twenty-five.[7]
- **Jacques Bertoch**, born in July 1796 (the day is hard to read; the tree has the 4th). The tree long gave him a wife, Marguerite Bertalot, born in 1778 and died in 1806, when he was nine. She was really Marguerite Bounous's mother, and the link has been removed. Jacques did not marry at San Germano between 1818 and 1834, and the 1822 christening that the Piedmont Project notes point to has not been found; he may have married and lived in another parish. His wife and children are unknown.

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- **Marguerite Bertoch**, born 25 April 1799. Her godmother was her aunt Madeleine Bertoch, *soeur du père*. She married **Jean Rostan** (born 1795) on 28 January 1830; their daughters were Marie Marguerite (1830), Antoinette (1831) and Marguerite (1834).
- **Daniel Bertoch**, born 4 May 1801. He died at San Germano on 22 April 1822, aged about twenty.[7]

The names follow the old Waldensian pattern exactly. The eldest daughter, Susanne, was named for Jean's mother, Susanne Forneron. The eldest son, Jean, was named for Jean's father. The second son, Pierre, carried the name of Jeanne's father, Pierre Bertalot, and the second daughter, Marguerite, the name of Jeanne's mother, Marguerite Baret.

Daniel, in 1801, was the last child in the San Germano baptism register, which runs until June 1803. Jeanne was only twenty-nine in 1801, so there may have been more children born after 1803, when the church registers have a gap.

Three funerals

The 1820s were hard years for the family. Within twenty-one months Jean buried two grown sons and his wife.

On 22 April 1822 the pastor recorded the death of *Daniel Bertoch, fils de Jean de Gordin*, aged about twenty.[7] Thirteen months later, on 27 May 1823, came *Pierre Bertoche, fils de Jean*, aged about twenty-five. And on 16 January 1824 the pastor wrote the burial of *Jeanne Bertallot, femme de Jean Bertoch*, aged about fifty-two. The register does not call her a widow. Jean was still alive, and was now a widower at fifty-six.[7]

Daniel's entry gives the father a name of his own: *Jean de Gordin*. San Germano had several Jean Bertochs in these years, and the pastor added the name of his hamlet to tell them apart. It was the **Borgata Gondini** (in the local speech Goudin or Goundin), a cluster of houses above San Germano on the road toward Perosa.[8] Thirty years later, in December 1853, Jean's son sold the family's two-storey house, with the fields beside it, in Borgata Gondini before leaving for America (Chapter 9). So "Jean de Gordin" was Jean of the Gondini hamlet, and that was the family home. The family of Jean's future daughter-in-law lived there too: Marguerite Bertalot, wife of Jacob Bounous, died in 1806 at the *mas des Gondin*.[8]

Daniel's name lived on. When Jean's eldest son Jean had a son in 1835, he named him **Daniel**, perhaps for the uncle who had died at twenty. That Daniel Bertoch would also cross the plains to Utah, and late in life would write down the story of the family's journey (Chapter 9).

Jean lived on for fifteen years after Jeanne's death, and as far as the records show he did not marry again. For a while it seemed he might have: on 22 April 1828 a widower named *Jean Bertoch fu Jean, de Corbière*,

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married Marguerite Gilles, the widow of Jean Bleinat. But that Jean died on 7 February 1839, aged fifty-eight, still Marguerite's husband, five weeks before our Jean. He was another Jean Bertoch, born in 1779.[17] He saw his eldest son married in 1825, his daughter Marguerite married in 1830, and his son Jean's five children born between 1826 and 1838: Jean, Antoinette, Marguerite, Daniel and Jacques.

How we know

Jean's birth: documented

His baptism in the San Germano register names his parents and godparents (quoted above).[3]

Jean's death: documented

The San Germano Waldensian register of deaths for 1838–1841 records, as act 17 of 1839, the death of Jean Bertoch on 16 March 1839 at five in the morning, aged seventy-four, a farmer born at Saint-Germain, widower of Jeanne Bertalot, son of the late Jean Bertoch and the late Susanne Forneron. The death was reported by Jean Bertoch, aged forty-five, and Jacques Bounous, aged thirty-six; he was buried on 17 March, and the entry is signed by the pastor, J. J. Bonjour.[1] His age fits his 1767 birth exactly, and the parents' names match his baptism.

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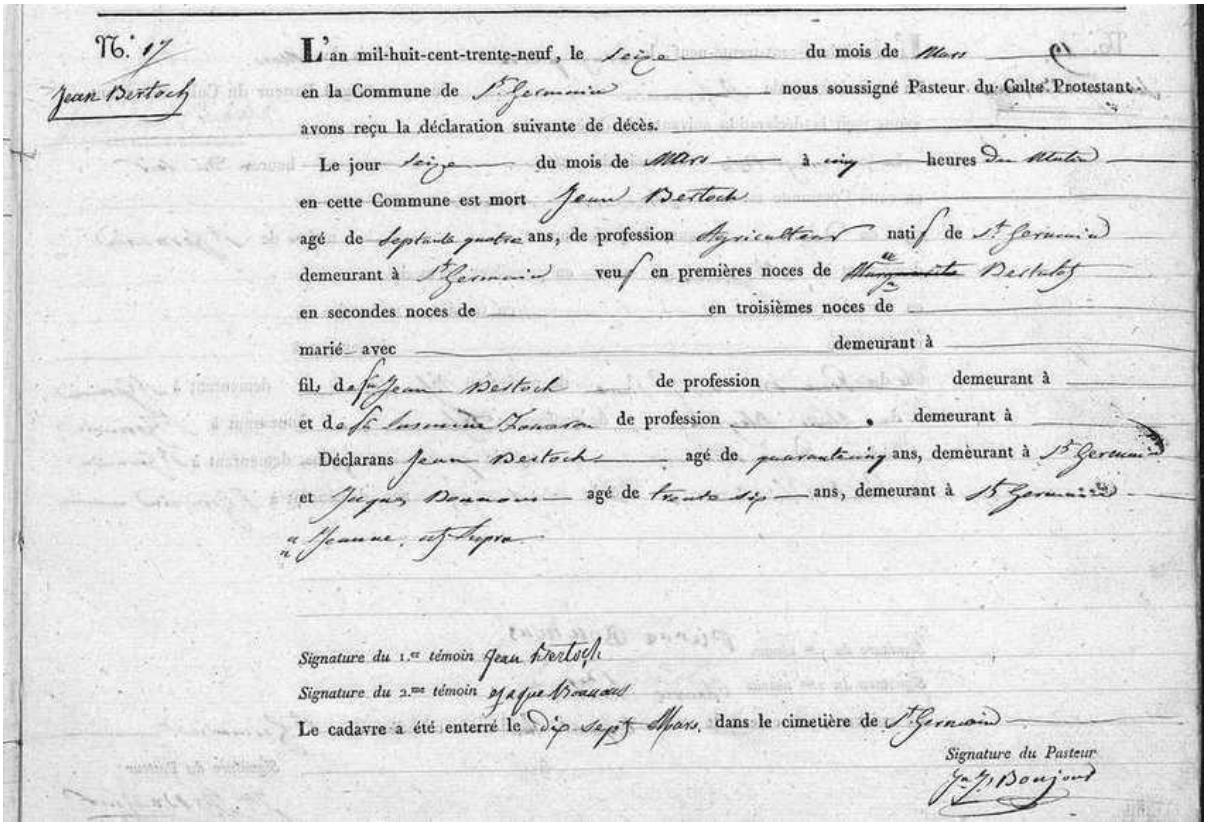

N.° 17
Jean Bertoch

L'an mil-huit-cent-trente-neuf, le Seize du mois de Mars
en la Commune de St Germain nous soussigné Pasteur du Culte Protestant
avons reçu la déclaration suivante de décès.
Le jour Seize du mois de Mars à cinq heures du Matin
en cette Commune est mort Jean Bertoch
agé de Septante quatre ans, de profession Agriculteur natif de St Germain
demeurant à St Germain veuf en premières noces de Marguerite Bertoch
en secondes noces de en troisièmes noces de
marié avec demeurant à
fils de feu Jean Bertoch de profession demeurant à
et de feu Susanne Forneron de profession , demeurant à
Déclarans Jean Bertoch agé de quarante cinq ans, demeurant à St Germain
et Jacques Bounous agé de trente six ans, demeurant à St Germain
a Jeanne ci-dessus

Signature du 1.er témoin Jean Bertoch
Signature du 2.me témoin Jaque Bounous
Le cadavre a été enterré le dix Sept Mars dans le cimetière de St Germain

Signature du Pasteur
J. J. Bonjour

The death of Jean Bertoch, act 17 of 1839, naming him the son of the late Jean Bertoch and the late Susanne Forneron, and the widower of Jeanne Bertalot. FamilySearch film 004643833, image 30. More records in Appendix C.

The first declarant was almost certainly his eldest son Jean, who was forty-six that March; ages in these records are often a year out. The second was probably his nephew, Jean Jacques Bounous, son of his sister Madeleine, born in January 1803 and so thirty-six in March 1839.[15] He was not a brother of the son's wife, Marguerite Bounous, whose father was Jacob Bounous (Chapter 9).

Jean (1731) → Jean (1767): documented

The baptism of 1767 names his parents as Jean Bertoch and Susanne Forneron. The same couple appears in the marriage of 1758 and in all eleven baptisms of their children (Chapter 7). Seventy-two years later his death record names them again: "son of the late Jean Bertoch and the late Susanne Forneron." Two independent records, at the start and the end of his life, say the same thing.

Evidence grade: Jean (1731) → Jean (1767): documented.

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Jean (1767) → Jean (1792)

Jean (born 1792)'s own baptism names his parents. The pastor wrote him down as the son *de Jean, de Jean et de Jeanne Bertalot*: of Jean, son of Jean, and of Jeanne Bertalot.[6] The naming pattern agrees: a first daughter Susanne and a first son Jean, after Jean's parents, and a second son Pierre and a second daughter Marguerite, after Jeanne's.

Evidence grade: Jean (1767) → Jean (1792): documented.

Other Jean Bertochs

San Germano's registers name several other Jean Bertochs in these years, and they must not be confused with ours. They include Jean Bertoch *fu* Jean, a shoemaker, buried on 8 July 1825, and a Jean Bertoch whose widow, Catherine Reinaut, died on 8 January 1831.[9] The 1823 and 1824 entries for Pierre and Jeanne, and the 1839 death at aged seventy-four, are the ones that fit our Jean.

Who found it

- **The pastors of San Germano** recorded the baptisms, marriages, burials and deaths in French.
- **The Piedmont Project**, a 20th-century effort to reconstruct Waldensian families from the parish registers, compiled the family group sheets behind Jean's marriage, Jeanne's birth and the children's dates.[10]
- **Earlier researchers, whose names we do not know,** entered Jean, Jeanne and their children into the family tree; some of the tree's sources for Jean are "Legacy NFS" records from those older submissions.[10]
- **Hiram Bertoch**, in his years of research, read the San Germano registers page by page. He found Jean's baptism, which settled who his mother was, and corrected his birthplace from Pomaretto to San Germano. He found the 1790 marriage and Jeanne's baptism in the Pomaretto register, the baptisms of all six children, the deaths of Daniel, Pierre and Jeanne, and the 1839 record of Jean's own death. He told the two Marguerite Bertalots of 1778 apart, removed the impossible wife from Jacques's profile, and identified the nephew who reported Jean's death. He also found the French civil registers of 1804–1814, long thought to be out of reach, and read Élisabeth's death there. His 2012 film of the Bertoch house in San Germano is attached to Jean's profile.[11]

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Jean's world

Revolution and war

Jean was twenty-two when the French Revolution began in 1789, and newly married. In 1792 the kingdom of Sardinia went to war with the French Republic, and for four years the fighting ran along the Alps above the valleys. The Waldensian militia was called out to guard the passes, and men of Jean's age were the ones who went. Jean's first three children were born in those war years.

French rule

In 1796 Sardinia made peace. In 1798 French troops occupied Piedmont, and from the early 1800s it was ruled as part of France. For the Waldensians, French rule brought something they had never had: equality before the law. They could live where they liked, buy land outside the valleys, and enter the professions. Births, marriages and deaths were recorded by the mayor of the commune rather than the pastors, which is why the San Germano church registers have a gap from 1802 to 1814. The mayor's registers survive, in French, for 1804 to 1814, and they can be read on FamilySearch; it is there that Élisabeth's death in 1812 was found.[12] Jean's father died just before these years began, around the turn of 1802–1803, and his mother before July 1812 (Chapter 7).

The Restoration

When Napoleon fell in 1814, the King of Sardinia returned to Turin and brought the old laws back with him. The Waldensians were again confined to their valleys, barred from the professions, and forbidden to own land outside the old limits.[12] Jean lived the rest of his life under those rules.

But the valleys were not forgotten. In the 1820s English visitors began to arrive. The clergyman William Stephen Gilly toured the valleys in 1823 and published an account of the poverty and faith he found there, which stirred up help in England. From 1827 General Charles Beckwith, an English officer who had lost a leg at Waterloo, came again and again and paid for scores of village schools across the valleys.[13] Jean's grandchildren learned to read in schools like those.

Jean died nine years too early to see the day, in February 1848, when King Charles Albert granted the Waldensians their civil rights, and the valleys lit bonfires on every hill (Chapter 9).

Daily life

The work of the year was the same as in his father's time: terraces dug and sown in spring, cattle taken up to the high pastures in summer, chestnuts gathered in autumn, and long winters spent spinning by the

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warmth of the stable.[14] The family's house in San Germano, with its stone walls, wooden gallery and terraced fields, is described in Chapter 6. By Jean's day the family was living in the hamlet of Gondini, in the house his son sold in 1853, which still stands there (the Bertoch house of Chapter 6).

Places

- **San Germano Chisone** (Turin, Piedmont): Jean's home all his life.
- **Pomaretto** (Turin, Piedmont): Jeanne Bertalot's home, a few miles up the Chisone where the Germanasca joins it, and the place of the 1790 wedding.
- **Borgata Gondini** (Goudin, Goundin): the hamlet above San Germano, on the road toward Perosa, where the family lived; the "Gordin" of Daniel's 1822 burial.

Open questions

- **Were there children after 1803,** born in the years of the register gap? The civil birth registers of 1804–1814 may answer it.
- **Who was Jacques (born 1796) married to,** and who were his children?
- **Is the Élisabeth Berthoc of 1812, "daughter of Susanne Pasquette," Jean's sister?** Her age and the declarant's fit; the mother's surname does not.
- **Did Jean serve with the militia in 1792–1796?**

Notes

1. San Germano Chisone Waldensian church register, deaths 1838–1841, act 17 of 1839: Jean Bertoch, died 16 Mar 1839, aged 74, *agriculteur*, widower of Jeanne Bertalot, son of the late Jean Bertoch and the late Susanne Forneron; declarants Jean Bertoch (45) and Jacques Bounous (36); buried 17 Mar 1839; signed J. J. Bonjour, pastor (FamilySearch, "Italy, Waldensian Evangelical Church Records, 1679–1969," DGS 4643833, image 30).
2. FamilySearch Family Tree, Jacques (James) Bertoch (KWC2-BDC), born 29 Jul 1838, son of Jean Bertoch (KWJ4-XV3) and Marguerite Bounous (MBXK-YWZ); see Chapters 9 and 10.
3. San Germano Chisone Waldensian church register, baptisms 1752–1803, entry 13 for 1767, folio 60 (DGS 4643787, image 65).
4. FamilySearch Family Tree, children of Jean Bertoch (MZ2J-37X) and Susanne Forneron (L7NQ-DM6); deaths of Susanne (K4PD-QSR, 13 Apr 1846) and Madeleine (L7NQ-6KD, 7 Jul 1853) from the Piedmont Project note on Jean (1731). Commune of Saint-Germain (San Germano Chisone), French civil registers 1810–1814, act 27 of 1812: death of Elisabeth Berthoc, 4 Jul 1812, aged 50, daughter of the late Jean Berthoc and Susanne "Pasquette"; declarants Jean Berthoc (45) and Jean Pierre Rivoir (40) (FamilySearch DGS 4643791, image 76). Formerly in the family tree as Élisabeth Bertoch (K8R8-5JV)

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and Jean Berthoc (K8J8-GZW), children of "Suzanne Pasquet" (K84W-J68); now merged into Élisabeth (KCC5-K4H), Jean (LCTH-JSN) and Susanne Forneron (L7NQ-DM6).

5. Pomaretto Waldensian church register, baptisms, marriages and deaths 1769–1837 (FamilySearch DGS 4643654): marriage of Jean Bertoch and Jeanne Bertalot, 13 Jan 1790 (image 55); baptism of Jeanne, born 29 Feb, baptized 8 Mar 1772 (image 8). FamilySearch Family Tree, Jean Bertoch (LCTH-JSN) and Jeanne Bertalot (LCTH-JWT); Jeanne born 29 Feb 1772, Pomaretto, daughter of Pierre Bertalot (L7JW-4GR, 1732–1810) and Marguerite Baret (LCTH-NBJ, 1732–1782). Piedmont Project note on Jean's profile: "Piedmont par reg; F Italy Piedmont; P3 pt 1:1790; S2 pt 1:1824; 1823; P3 pt 3:1840; P1 pt 2:1814; P1 pt 2: chr 1 Sep 1822. 1772 was Leap Year. Birthdate of wife correct."

6. San Germano Chisone Waldensian church register, baptisms 1752–1803 (DGS 4643787): Susanne, 21 Jan 1791 (image 195); Jean, born 31 Dec 1792, baptized 13 Jan 1793 (image 204); Jean Pierre, 3 Sep 1794 (image 211); Jacques, July 1796 (image 218); Marguerite, 25 Apr 1799 (image 234); Daniel, 4 May 1801 (image 247); the register ends in June 1803 (image 258). FamilySearch Family Tree: Susanne (L4HJ-Y86; m. Jacques Breuze 27F6-MD9, 7 Nov 1814), Jean (KWJ4-XV3), Pierre (LXK6-Y89), Jacques (27N5-2XZ; the link to "Margeurite Bertalot" 27S8-L2P was deleted and that profile merged into LHTJ-DSK), Marguerite (L4HF-FZH; m. Jean Rostan M78J-V1H, 28 Jan 1830), Daniel (G93W-TRV).

7. San Germano Chisone Waldensian church register, marriages and burials 1752–1834 (DGS 4643788): Daniel Bertoch, "fils de Jean de Gordin," died 22 Apr 1822, aged about 20 (image 86, no. 14); Pierre Bertoche, "fils de Jean," died 27 May 1823, aged about 25 (image 94, no. 14); Jeanne Bertallot, "femme de Jean Bertoch," died 16 Jan 1824, aged about 52 (image 96).

8. "Legend: Germanets' pig – Goundin, San Germano Chisone," valdesina.it, 24 Jan 2014, which places the hamlet on the road from San Germano to Perosa Argentina; sale of the Bertoch house and fields in Borgata Gondini, December 1853, Archivio di Stato di Torino, Insinuazione di Pinerolo 1854, vol. 1049, pp. 477–78, as cited in James A. Toronto, Eric R. Dursteler and Michael W. Homer, *Mormons in the Piazza* (2017), ch. 3; death of Marguerite Bounous née Bertalot, 1 Mar 1806, "mas des Gondin," civil register of Saint-Germain, act 26 of 1806 (DGS 4643790, image 108).

9. San Germano burials (DGS 4643788): Jean Bertoch fu Jean, shoemaker, 8 Jul 1825 (image 109); Catherine Reinaut, widow of Jean Bertoch, 8 Jan 1831 (image 146).

10. Sources on Jean's profile: "Legacy NFS Source: Jean Bertoch" (christening 17 May 1767, San Germano Chisone), two further "Legacy NFS" entries, and two "Piedmont project family group sheets."

11. "Video of Bertoch Home in Italy—more than 160 years old," filmed by Hiram Bertoch in San Germano on his 2012 trip and published by him; attached on FamilySearch by Ruth Harris, 27 Aug 2016.

12. Willyams, ch. XII (end) and ch. XIII. Civil registers of the commune of Saint-Germain, "Nati, matrimoni, morti" 1804–1809 and 1810–1814 (FamilySearch DGS 4643790 and 4643791).

13. William Stephen Gilly, *Narrative of an Excursion to the Mountains of Piemont* (London, 1824); on General Charles Beckwith and the valley schools, Willyams, ch. XIII.

14. Willyams, pp. 18–19.

15. San Germano baptisms (DGS 4643787), baptism of Jean Jacques Bounous, born 24 Jan 1803, son of "Madeleine Bertoch fu Jean" (image 255). FamilySearch Family Tree: Madeleine Bertoch (L7NQ-6KD), Jean Jacques Bounous (GGBL-5KY).

16. Pomaretto register (DGS 4643654): baptism of Marguerite, daughter of Pierre fu Pierre Bertalot and Marguerite fu Jacques Barret, born 19 Apr 1778 (image 25); her marriage to Jacques Germanet, 20 Apr 1796 (image 78). San Germano deaths 1860–1865 (DGS 4643834, image 97, act 24 of 1862): Marguerite Bertalot, died 10 Jun 1862, aged 87, widow of Jacques

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Germanet. The other Marguerite, born 19 Sep 1778 (image 27), married Jacob Bounous on 30 Apr 1799 (image 87). Family Tree: GYM4-FW6 and LHTJ-DSK.

17. San Germano marriages 1813–1834 (DGS 4643829, image 60): Jean Bertoch fu Jean, widower, of Corbière, and Marguerite Gilles, widow of Jean Jean Bleinat, daughter of Michel Gilles, 22 Apr 1828. San Germano deaths 1838–1841, acts 7–8 of 1839 (DGS 4643833, image 25): Jean Bertoch fu Jean, 58, of Envers-Porte, husband of Marguerite Gilles, died 7 Feb 1839, with his son Jean, aged 10. FamilySearch Family Tree: Jean Bertoch (L7NW-2GQ, b. 1779), Marguerite Gilles (KHT2-M42).

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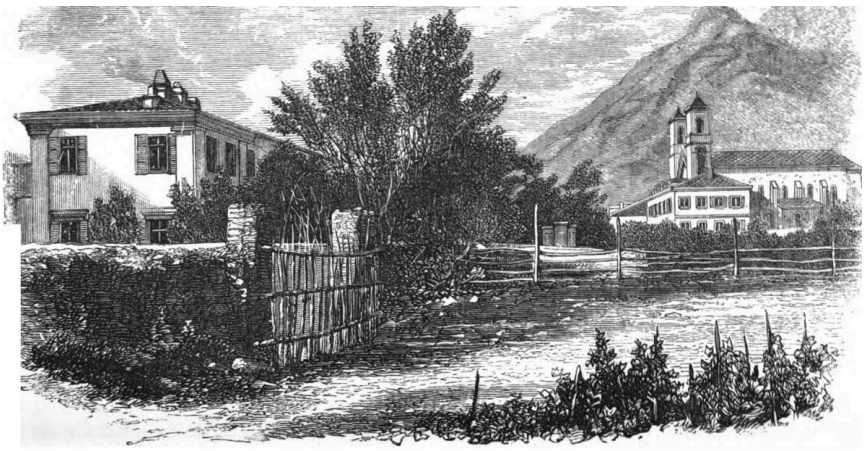
CHAPTER 9

Jean Bertoch of San Germano (1792–1855)



The Waldensian college and church at La Tour (Torre Pellice), the centre of valley life in Jean's last years. Engraving from Jane Louisa Willyams, The Waldensian Church in the Valleys of Piedmont (c. 1879).

A letter from Kansas

In July 1855 a letter reached the Latter-day Saint missionaries in the Waldensian valleys. It came from Stephan Malan, one of the converts who had left Piedmont with his family that spring, and it carried bad news. Elder Bertoch of San Germano, who had travelled with them across the ocean, was dead. He had died of cholera at Mormon Grove, in Kansas Territory, the camp where the emigrants waited for their wagon companies to set out across the plains. He was buried there, in a grave with no stone.[1]

His three surviving children were already in the Salt Lake Valley. They had gone ahead of him a year before, and they did not know. His son Daniel learned of it only that autumn, when the last companies of 1855 came into the valley without his father.[2]

Jean Bertoch was sixty-two. He had sold the family house, given part of the money to his new church, sent his children ahead, lost a daughter and a son on their journey, and crossed an ocean and half a continent himself. He never saw Utah. For three hundred years, as far back as the records reach, our ancestors had lived and died in the valleys of Piedmont. Jean and two of his children were the first to die outside them.

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Jean Bertoch (John Bertoch)

Jean Bertoch (John Bertoch) was born at San Germano Chisone (Turin, Piedmont) on 31 December 1792 and baptized there on 13 January 1793. The pastor wrote him down as the son *de Jean, de Jean et de Jeanne Bertalot*: of Jean, son of Jean, and of Jeanne Bertalot (Chapter 8). His godparents were Augustin Bounous and Madeleine Bertalot, his uncle and aunt.[3] He is the last of four Jeans in a row in our direct line. His eldest son was a Jean too, but it was his youngest, Jacques, who carried the line on. In America his name was written John, and once, on a ship's list, "Bertoich."

He was the second of six children. His sister Susanne was born in 1791, and after him came Pierre (1794), Jacques (1796), Marguerite (1799) and Daniel (1801).[3]

Jean was born in wartime. The kingdom of Sardinia had gone to war with revolutionary France that autumn, and for four years the armies fought along the Alps above the valleys. He was six when the French occupied Piedmont, and he grew up under French rule, when the Waldensians were, for a few years, equal citizens, and births and deaths were written down by the mayor instead of the pastor. His grandfather Jean died when he was about ten, around the turn of 1802 and 1803 (Chapter 7). He was twenty-one when Napoleon fell and the old restrictions came back.

The family lived in the **Borgata Gondini**, a hamlet of stone houses above San Germano on the road toward Perosa. In 1822 the pastor called Jean's father "Jean de Gordin," Jean of Gondini, to tell him from the other Jean Bertochs of the parish (Chapter 8).[4]

The 1820s brought grief. Jean's youngest brother Daniel died in April 1822, aged twenty. His brother Pierre died in May 1823. His mother Jeanne died in January 1824.[5] Jean was thirty-one, the eldest son, and still unmarried.

Marriage to Marguerite Bounous

On 15 December 1825, at San Germano, Jean married **Marguerite Bounous** (Margaret Bounous), the daughter of Jacob Bounous.[6] He was thirty-two. She was twenty-one, born at San Germano on 3 September 1804.[7]

Marguerite had hardly known her mother. Her parents, **Jacob Bounous** and **Marguerite Bertalot**, had married at Pomaretto on 30 April 1799. Her mother died at the *mas des Gondin*, the Gondini hamlet, on 1 March 1806, aged thirty, when little Marguerite was eighteen months old.[8] So Jean married a girl from his own hamlet, whose family he must have known all his life.

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Marguerite's mother was a Bertalot of Pomaretto, as Jean's own mother had been, and for a time it seemed that Jean and Marguerite were first cousins. They were not. The two Bertalot women were daughters of two different Pierre Bertalots (Chapter 8).[8]

Marguerite had sisters, and they stayed close. **Catherine Bounous** married **Jean Pierre Meynier**, who became mayor of San Germano. **Marthe Bounous** married **Daniel Vincon**. **Jeanne Bounous** and her husband Jean were godparents too. Between them the three sisters and their husbands stood as godparents to Jean and Marguerite's children.[9] There was probably also a sister **Marianne**, born in February 1803.[9]

The children

Jean and Marguerite had five children, all born at San Germano. The baptism of each has been found:[9]

- **Jean Bertoch** (John Bertoch), born 23 September 1826, baptized 1 October. He left for America in 1854 and died on the plains that summer, aged twenty-seven.
- **Jeanne Antoinette Bertoch** (Antoinette), born 13 December 1829, baptized 20 December. She reached Utah in 1854 and died in Salt Lake City on 5 April 1922, aged ninety-two.
- **Marguerite Bertoch** (Margaret), born 15 October 1832, baptized 28 October. She died of cholera on the way to Utah in May 1854, aged twenty-one.
- **Daniel Bertoch**, born 26 May 1835, baptized 7 June. (He gave his own birthday as 25 May.) He reached Utah in 1854, wrote the story of the journey late in life, and died at Littleton, Morgan County, Utah, on 23 May 1923.
- **Jacques Bertoch** (James Bertoch), born 29 July 1838. He is our ancestor, the subject of Chapter 10. He reached Utah in 1854 and made his home at Hunter. In February 1924, aged eighty-five, he fell and hurt his left hip; after eighteen days in bed he died of pneumonia on 1 March 1924 at East Mill Creek, Salt Lake County, where he was being cared for in his last illness (Chapter 10).

The names follow the Waldensian pattern. The eldest son, Jean, was named for Jean's father, and the eldest daughter, Jeanne Antoinette, for Jean's mother, Jeanne Bertalot. The second daughter, Marguerite, carried the name of Marguerite's own mother, Marguerite Bertalot, whom she had never known. The second son, Daniel, was named for Jean's brother who had died at twenty. And the youngest, Jacques, carried the name of his mother's father, Jacob: Jacques and Jacob are the same name.

Two deaths

In the space of ten months Jean lost his father and his wife.

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His father, the elder Jean, died at five in the morning on 16 March 1839. Jean went with his cousin Jacques Bounous to report the death to the pastor. His own son Jacques was not yet eight months old (Chapter 8).[10]

Ten months later, on 29 January 1840, Marguerite died at San Germano, aged thirty-five. The register calls her the daughter of the late Jacob Bounous and the late Marguerite Bertalot. Jean, then forty-seven, reported her death himself, with his brother-in-law Daniel Vincon.[11] Daniel Bertoch, who was four, remembered later that his mother died in 1838; the register settles it as 1840.

Jean was left with five children: Jean was thirteen, Antoinette ten, Marguerite seven, Daniel four and Jacques eighteen months. No second marriage has been found. The Bounous sisters, who had stood as godparents to every child, lived close by, and it is likely they helped raise them.

Jean had standing in San Germano. He owned the house in Gondini and fields there, and land at Pomaretto as well, probably from his mother's Bertalot family. His children went to school.[12] His brother-in-law was the mayor. For the next thirteen years he farmed, raised his children and kept his place in the community, and nothing in the records suggests that his life would end anywhere but San Germano.

Freedom, and a new faith

On 17 February 1848 King Charles Albert signed the letters patent that gave the Waldensians their civil rights. When the news reached the valleys, bonfires were lit on the heights, and on 25 February the decree was proclaimed amid rejoicing and illumination.[13] For the first time since the Middle Ages, the Waldensians could live, buy land and work where they chose. Jean was fifty-five. His sons were the first Bertochs in centuries to grow up free to leave the valleys.

Two years later the Latter-day Saint missionaries came. In 1850 Elder Lorenzo Snow and his companions began preaching at La Tour (Torre Pellice), and in September they dedicated Italy for missionary work on a mountain above the town (Introduction). Their converts came almost all from the Waldensian valleys. Jean's youngest son Jacques was baptized in 1851, at twelve, by Jean Daniel Malan.[14] Jean and his other children followed in 1853. The Church's own ordinance records give the date: Jean, his son Jean, Antoinette and Daniel were baptized and confirmed on 8 August 1853, and Marguerite on 1 February 1854.[26] That agrees with the historian Michael W. Homer, who counts Jean among the fifty-three Waldensians baptized in 1853.[12] Daniel, writing more than sixty years later, remembered September 1852, with Jabez Woodard performing the baptisms; memory had moved the date back by a year.[2] Even Jacques's own baptism is told two ways: 1851, by Jean Daniel Malan, in the Church's biographical record, and 1853 in his obituary.[14]

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It was not a small step for a man of sixty with a mayor for a brother-in-law. The Waldensians had kept their faith for six centuries under persecution, and many saw the new church as a betrayal of it. Jean went further still. On 7 January 1854 a branch of the Church was organized at San Germano, the third in the valleys, and the missionary Jabez Woodard asked Jean to preside over it.[15]

Preparing to leave

The converts were taught to gather to Zion, in the valleys of the Rocky Mountains, and Jean made ready to go. In October 1853 he paid 200 lire for a deferment of military service for Daniel, who was eighteen and would otherwise have had to enlist.[16] In December he sold the family's two-storey house and the fields beside it in Borgata Gondini to Gioanna Bertalot for 2,200 lire. In January 1854 he sold a field at Pomaretto for 300 lire. He gave part of the money to the Church to support the mission.[16]

The house he sold still stands in Borgata Gondini. Local people in San Germano still call it "the Bertoch house," and its stone walls, wooden ladder and working cistern are the ones Hiram Bertoch filmed in 2012 (Chapter 6).[17]

But when the time came, Jean did not go. He had been asked to stay and lead the San Germano branch, and he stayed. His five children would go ahead, and he would follow when he was released.[15]

The children's journey, 1854

On 8 February 1854 the first company of Waldensian emigrants gathered at Torre Pellice. There were about twenty of them, and the five Bertoch children were the San Germano branch's share. They travelled by coach to Susa and over the Mont Cenis pass into France, then on to Lyon, Paris and Calais, across the Channel, and by train to London and Liverpool.[15]

On 12 March 1854 they sailed from Liverpool on the ship **John M. Wood**, with nearly four hundred Latter-day Saints, fifty-eight of them from Switzerland and Italy, under Elder Robert L. Campbell.[18] After a voyage of seven weeks they reached New Orleans on 2 May and went up the Mississippi on the steamboat *Josiah Lawrence*.

Cholera was travelling with the emigrants that year. On the morning the steamboat reached the quarantine station on Arsenal Island, below St Louis, about 14 May 1854, Marguerite died. She had turned twenty-one just before leaving Italy. Eleven other emigrants died within hours.[15] Daniel remembered her death as *"one of [the] first hard trial[s] that I had to pass through."*[2]

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The others went on up the Missouri to the camps near Westport, Missouri, where they waited for the wagon companies. Daniel was hired out to a Swiss family and set to breaking wild steers for the crossing.[2] In the third week of July the emigrants set out with the Robert L. Campbell and William A. Empey companies.

Jean, the eldest son, died on the way, of pneumonia, near Fort Kearny on the Platte River, about the third week of August 1854. That is how the account built from Daniel's autobiography tells it, and Diane Stokoe's study of the Waldensian emigrants agrees.[15,24] The family tree gives a different date and place, 10 September 1854 at Scotts Bluff, farther west, but no record behind it has been found.[19] Near Fort Laramie in September, Jacques fell from a wagon and its wheels ran over his legs. He recovered, but he and Antoinette, travelling with Empey's company, became lost in the mountains for a time. They reached the Salt Lake Valley in late October 1854, and Daniel came in with Campbell's company on 28 October, nine and a half months after leaving home.[2,15]

Of Jean's five children, three had arrived: Antoinette, twenty-four, Daniel, nineteen, and Jacques, who had turned sixteen on the trail.

The father's journey, 1855

In San Germano, Jean led the little branch through 1854. In February 1855 the mission president gave him and the Malan family permission to emigrate.[20]

The second company of Waldensian emigrants left Turin on 7 March 1855: Jean Daniel Malan and his family, Jean Jacques Bonnet, David Roman and his son Daniel, and Jean Bertoch of San Germano. They took the railway to Susa, crossed the Alps, and went by Lyon, where two more converts joined them, to Liverpool.[20] On 31 March 1855 they sailed on the ship **Juventa**. The passenger list names him as *John Bertoich*, aged sixty-two, a farmer from Piedmont.[21] After thirty-five days at sea they landed at Philadelphia on 5 May.

From Philadelphia they went by rail to Pittsburgh, by steamboat down the Ohio to St Louis and up the Missouri to Atchison, Kansas Territory, and from there a few miles inland to **Mormon Grove**. That year the Church had made Mormon Grove its outfitting camp: emigrants waited there, sometimes for weeks, while wagons, oxen and supplies were gathered and the companies organized for the plains.[20]

Cholera came to the camp that summer. One emigrant who was there in 1855 remembered that hundreds were stricken and that the companies could not leave until late July.[22] Jean Bertoch was one of the victims. He died at Mormon Grove and was buried near the campground, in an unmarked grave.[1] The exact date

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has not been found. It was before 25 July 1855, when the Malans left Mormon Grove with the Charles A. Harper company, and the news had reached Piedmont by July.[1,23]

The Malans and the others went on without him. The Harper company, which its captain called a mixed multitude from many nations, was the last family train of the season; it reached Salt Lake City at the end of October 1855.[23] That was when Daniel learned that his father was dead.[2]

The family has always known that Jean died on the road to Utah and never reached the valley. An old source in the family tree gives his death as "1855, Salt Lake City." That is wrong; he died in Kansas.[24]

How we know

Jean's birth and parents: documented

His baptism in the San Germano register names his parents, Jean, son of Jean, and Jeanne Bertalot.[3]

Evidence grade: Jean (1767) → Jean (1792): documented.

Jean (1792) → Jacques (1838): documented

The birth and baptism act of Jacques, entered as act 30 of 1838 in the San Germano register, names him as the son of *Jean Bertoch fu Jean* and *Marguerite Bounous fu Jacob*, born 29 July 1838.[9] Jacques's own records in Utah name the same parents (Chapter 10).

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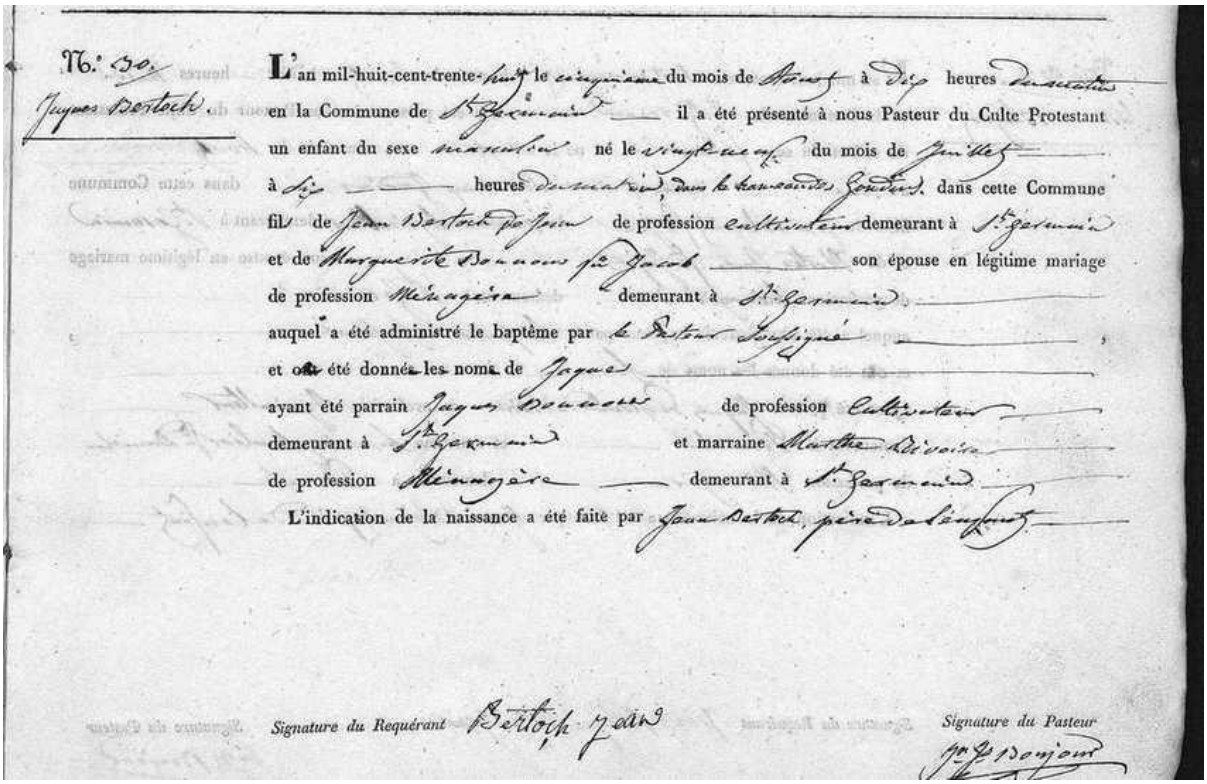

N.° 30.
Jaques Bertoch.

L'an mil-huit-cent-trente-huit le cinquième du mois de Août à dix heures du matin
en la Commune de St Germain il a été présenté à nous Pasteur du Culte Protestant
un enfant du sexe masculin né le vingt-neuf du mois de Juillet
à six heures du matin, dans le hameau des Gondins, dans cette Commune
fils de Jean Bertoch de Jean de profession cultivateur demeurant à St Germain
et de Marguerite Bounous fu Jacob son épouse en légitime mariage
de profession Ménagère demeurant à St Germain
auquel a été administré le baptême par le Pasteur Soussigné,
et ont été donnés les noms de Jaques
ayant été parrain Jaques Bounous de profession Cultivateur
demeurant à St Germain et marraine Marthe Rivoire
de profession Ménagère demeurant à St Germain
L'indication de la naissance a été faite par Jean Bertoch, père de l'enfant

Signature du Requérant Bertoch Jean

Signature du Pasteur
Jn Jo Bonjour

Act 30 of 1838: Jacques, born 29 July 1838, "fils de Jean Bertoch fu Jean ... et de Marguerite Bounous fu Jacob," with his father's signature below. FamilySearch film 004643831, image 18. More records in Appendix C.

Evidence grade: Jean (1792) → Jacques (1838): documented.

Marriage and Marguerite's death: documented

The marriage of 15 December 1825 is in the San Germano register of marriages, and Marguerite's death on 29 January 1840 is act 5 of that year in the register of deaths, naming her parents and reported by her husband.[6,11]

Jean's emigration and death: strong

No death record for Jean has been found, and none may ever have been made. The account of his last year rests on several sources that agree: the *Juventa* passenger list of 1855; the journal of the missionary Samuel Francis, who recorded Jean's permission to emigrate and the letter reporting his death; Diane Stokoe's 1985 study of the Waldensian Latter-day Saints; the history of the Waldensian emigration in *Mormons in the Piazza*; Daniel's autobiography; and the family's own knowledge that he died before reaching Utah.[1,2,20,21,24]

Evidence grade: Jean's death at Mormon Grove in 1855: strong.

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Conflicts

- **Marguerite Bounous's death:** Daniel's memoir says 1838; the register says 29 January 1840. The register is followed.
- **Jean Jr's death:** *Mormons in the Piazza* (from Daniel's autobiography) and Stokoe both say near Fort Kearny, of pneumonia, in August 1854; the family tree says 10 September 1854, Scotts Bluff, without a source. Fort Kearny is followed.
- **Marguerite (1832)'s death:** Arsenal Island, near St Louis, in the tree and in *Mormons in the Piazza*; Stokoe places it at a quarantine island near New Orleans. Arsenal Island is followed.
- **The conversion:** Daniel remembered September 1852; Homer and the ordinance records give 1853 (baptisms of 8 August 1853). 1853 is followed. Jacques's own baptism: 1851 (Church History Biographical Database) or 1853 (obituary), yet to resolve.
- **Jean's death place:** Mormon Grove, Kansas, not Salt Lake City.

Who found it

- **The pastors of San Germano and Pomaretto** recorded the baptisms, marriages and deaths.
- **The Piedmont Project**, and **earlier researchers whose names we do not know**, first entered Jean, Marguerite and their children into the family tree.
- **Daniel Bertoch** wrote his autobiography around 1919, the only account by a member of the family of the conversion and the journey.
- **Jacques (James) Bertoch** recorded the family's names on his return to the valleys (Introduction).
- **Diane Stokoe** (MA thesis, BYU, 1985), and **James A. Toronto, Eric R. Dursteler and Michael W. Homer** (*Mormons in the Piazza*, 2017), with Homer's article on the three Bertoch orphans in the *Utah Historical Quarterly* (2002), traced the Waldensian emigrants, Jean's land sales and his death. Homer is himself a Bertoch descendant.
- **The Saints by Sea project** (BYU) published the passenger lists of the *John M. Wood* and the *Juventa*.
- **Hiram Bertoch** read Jean's baptism and those of his brothers and sisters, the 1825 marriage, Marguerite's death in 1840 and the baptisms of all five children; worked out the Bounous family, the mayor's place in it and the two Marguerite Bertalots; corrected the "first cousins" idea; found Jean on the *Juventa*; and corrected Jean's death from Salt Lake City to Mormon Grove. His 2012 film of the Bertoch house in San Germano is attached to the family's profiles.[17]

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Jean's world

Under the old laws

Jean lived most of his life under the Restoration rules of 1814. Waldensians were again confined to their valleys and barred from the professions and from owning land outside the old limits. But the valleys were changing. English friends of the Waldensians, above all General Charles Beckwith, paid for scores of little schools in the hamlets from the late 1820s, and Jean's children grew up with schooling their grandparents had rarely had.[25] Homer notes that the family went to school,[12] and Jacques would later keep careful records of his own.

1848

The emancipation of February 1848 is still celebrated in the valleys every year with bonfires on 16 February, the eve of the anniversary (Introduction). For Jean's sons it opened the road out of the valleys, and within six years three of them had taken it.

The Waldensian Saints

About seventy Waldensians who joined the Church left Piedmont for Utah between February 1854 and November 1855, in three companies.[15] They were few, but their families became many: Bertochs, Malans, Cardons, Bonnets, Stalles, Beuses and others, whose descendants in Utah and beyond now number in the thousands. Jean Bertoch was the father of one of the first of those families, and one of its first sacrifices.

Places

- **San Germano Chisone** (Turin, Piedmont): Jean's home for sixty-two years.
- **Borgata Gondini** (Goudin, Goundin): the hamlet above San Germano where the family house stood, sold in December 1853.
- **Pomaretto** (Turin, Piedmont): his mother's parish, where he owned a field.
- **Torre Pellice** (La Tour): the centre of the Latter-day Saint mission, where the 1854 company gathered.
- **Liverpool**, **New Orleans** and **Philadelphia**: the ports of the 1854 and 1855 voyages.
- **Arsenal Island**, Missouri, below St Louis: the quarantine station where Marguerite died in May 1854.

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- **Mormon Grove**, near Atchison, Kansas Territory: the outfitting camp of 1855, where Jean died and was buried.
- **Salt Lake City**, Utah Territory: where his three surviving children arrived in October 1854.

Open questions

- **When exactly did Jean die?** Between about late May and July 1855, at Mormon Grove. The Mormon Grove death lists, the camp commissary's records and diaries of the *Juventa* voyage may give the date.
- **Is there a record of Jean Jr's death?** Two accounts place it near Fort Kearny in August 1854; the tree's Scotts Bluff date is unsourced.
- **Was Jacques baptized in 1851 or 1853?**
- **Was Marianne Bounous (born 1803) Marguerite's sister?**

Notes

1. James A. Toronto, Eric R. Dursteler and Michael W. Homer, *Mormons in the Piazza: History of the Latter-day Saints in Italy* (Provo: BYU Religious Studies Center; Salt Lake City: Deseret Book, 2017), ch. 3, "Emigrating to the 'Land of Ephraim'"; on Stephan Malan's letter, Samuel Francis, Journal, 17 June and 19 July 1855, cited there (n. 57).
2. Autobiography of Daniel Bertoch (c. 1919), Utah State Historical Society; excerpt in *Pioneer History Binds Us Together* (Morgan County), Weber State University digital collections (digital.weber.edu, item 49875). The quotation is as given in *Mormons in the Piazza*, ch. 3, n. 38.
3. San Germano Chisone Waldensian church register, baptisms 1752–1803 (FamilySearch, "Italy, Waldensian Evangelical Church Records, 1679–1969," DGS 4643787): Jean, born 31 Dec 1792, baptized 13 Jan 1793 (image 204); Susanne, 1791 (image 195); Jean Pierre, 1794 (image 211); Jacques, 1796 (image 218); Marguerite, 1799 (image 234); Daniel, 1801 (image 247). FamilySearch Family Tree, Jean Bertoch (KWJ4-XV3).
4. San Germano burials (DGS 4643788): Daniel Bertoch, "fils de Jean de Gordin," 22 Apr 1822 (image 86). See Chapter 8, n. 8.
5. San Germano burials (DGS 4643788, images 86, 94, 96).
6. San Germano Chisone Waldensian church register, marriages 1813–1834, marriage of Jean Bertoch and Marguerite Bounous, daughter of Jacob, 15 Dec 1825 (DGS 4643829, image 51).
7. FamilySearch Family Tree, Marguerite Bounous (MBXK-YWZ), born 3 Sep 1804.
8. Pomaretto Waldensian church register 1769–1837 (DGS 4643654): baptism of Marguerite, daughter of Pierre de Jacques Bertalot and Anne Barret, 19 Sep 1778 (image 27); marriage of Jacob Bounous and Marguerite Bertalot, 30 Apr 1799 (image 87). Civil register of Saint-Germain, act 26 of 1806: death of Marguerite Bounous née Bertalot, 1 Mar 1806, aged 30, "mas des Gondin" (DGS 4643790, image 108). Family Tree: Jacob Bounous (LHTJ-DM6), Marguerite Bertalot (LHTJ-DSK).

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9. San Germano births and baptisms: Jean, 1826 (DGS 4643828, image 142); Jeanne Antoinette, 1829 (image 181); Marguerite, 1832 (image 210); Daniel, 1835 (DGS 4643830, image 13); Jacques, 29 Jul 1838, act 30, son of Jean Bertoch fu Jean and Marguerite Bounous fu Jacob, godparents Daniel Vincon and Marthe Bounous, Jean and Jeanne Bounous, and Jean Pierre Meinier and Catherine Bounous (DGS 4643831, image 18). Marianne, daughter of Jacob Bounous and Marguerite Bertalot, born 21 Feb 1803 (DGS 4643787, image 256). Family Tree: Jean Jr (KX3N-49M), Johanna Antoinette (KWJ4-F3H), Marguerite (KWJ4-X2S), Daniel (KWJ4-XVH), Jacques (KWC2-BDC), with their death dates and places.

10. San Germano deaths 1838–1841, act 17 of 1839 (DGS 4643833, image 30); see Chapter 8.

11. San Germano deaths 1838–1841, act 5 of 1840: Marguerite Bounous, died 29 Jan 1840, aged 35, daughter of the late Jacob Bounous and the late Marguerite Bertalot; declarants Jean Bertoch, 47, and Daniel Vincon, 50 (DGS 4643833, image 52).

12. Michael W. Homer, "An Immigrant Story: Three Orphaned Italians in Early Utah Territory," *Utah Historical Quarterly* 70, no. 3 (Summer 2002): 196–214.

13. Willyams, ch. XIII, pp. 242–255.

14. Church History Biographical Database, "Jacques Bertoch" (1838–1924); obituary, *Salt Lake Tribune*, 3 Mar 1924, p. 3 (baptized 1853).

15. *Mormons in the Piazza*, ch. 3, citing the *Millennial Star*, 28 Jan 1854, pp. 61–62 (the San Germano branch), and Daniel Bertoch's autobiography (nn. 38, 41, 42).

16. *Mormons in the Piazza*, ch. 3, citing the Archivio di Stato di Torino: Insinuazione di Pinerolo 1853, vol. 1046, pp. 425–26 (Daniel's deferment); Insinuazione di Pinerolo 1854, vol. 1049, pp. 477–78 (sale of the house and fields in Borgata Gondini); Insinuazione di San Secondo 1854, vol. 562, pp. 157–59 (the Pomaretto field).

17. "Video of Bertoch Home in Italy—more than 160 years old," filmed by Hiram Bertoch in San Germano on his 2012 trip and published by him; attached on FamilySearch by Ruth Harris, 27 Aug 2016. Hiram Bertoch, recollections of the Bertoch house (manuscript).

18. Saints by Sea (BYU), voyage of the *John M. Wood*, Liverpool 12 Mar – New Orleans 2 May 1854, with the *Millennial Star* report (397 souls, 58 from Switzerland and Italy, Robert Campbell president) and Andrew Jenson's *Church Chronology* (393 saints).

19. FamilySearch Family Tree, Jean Bertoch Jr (KX3N-49M).

20. *Mormons in the Piazza*, ch. 3, citing Francis, Journal, 11 Feb 1855 (n. 47), and the Church History Library's emigration records and ship roster (n. 48).

21. Saints by Sea (BYU), voyage of the *Juventa*, Liverpool 31 Mar – Philadelphia 5 May 1855, passenger "Bertoich, John," 62, farmer, Piedmont (British Mission Register, p. 150).

22. Reminiscence of an 1855 emigrant who passed through Mormon Grove (surname Glover), Weber State University digital collections (digital.weber.edu, item 63734).

23. Church History Biographical Database, Charles A. Harper Company (1855): formed at Atchison, Kansas, 25 Jul 1855; arrived Salt Lake City 28–29 Oct 1855.

24. Diane Stokoe, "The Mormon Waldensians" (MA thesis, Brigham Young University, 1985), pp. 57–60 (saintsbysea.byu.edu). FamilySearch Family Tree, Jean Bertoch (KWJ4-XV3): death and burial 1855, Mormon Grove, Atchison, Kansas Territory; source WJVK-6Q3 and Collaborate note "Emigration 1855 and death at Mormon Grove"; an older "Legacy NFS" source giving "1855, Salt Lake City."

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25. Willyams, ch. XIII.

26. FamilySearch Family Tree, ordinance records of Jean Bertoch (KWJ4-XV3), Jean Bertoch Jr (KX3N-49M), Johanna Antoinette Bertoch (KWJ4-F3H), Daniel Bertoch (KWJ4-XVH) and Marguerite Bertoch (KWJ4-X2S): baptism and confirmation 8 Aug 1853 (Marguerite 1 Feb 1854); Collaborate note "Conversion dates of the family" on KWJ4-XV3.

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PART II

Zion

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> *The fund is "to increase until Israel is gathered from all nations, and the poor can sit under their own vine and inhabit their own house, and worship God in Zion."*
>
> — Brigham Young, on the Perpetual Emigrating Fund, 1850[1]

Another people in the mountains

The church that came to the Waldensian valleys in 1850 was barely twenty years old. It had been organized in New York in 1830, and its members had moved again and again since then: to Ohio, to Missouri, and to Nauvoo, Illinois, which they built into one of the largest towns in the state. In 1844 mobs killed their prophet, Joseph Smith, and in 1846 they were driven from Nauvoo too. Under Brigham Young they crossed the plains to a dry valley beside a salt lake, far beyond the settled frontier. The first company arrived in July 1847.

To the Waldensians the story would have sounded familiar. Here was a people who believed they had recovered the faith of the early church, who had been hunted for it, and who had found a refuge in the mountains. The Latter-day Saints sang Felicia Hemans's hymn to the Vaudois as their own.

The gathering

From the beginning the Latter-day Saints taught that converts should gather to Zion: leave their old homes, come together in one place, and build a righteous society. After 1847 Zion meant the Salt Lake Valley and the settlements spreading out from it. Missionaries had already found thousands of converts in Britain in the 1840s, and the church built a system to bring them west.[2]

Liverpool was its hub. Church agents there chartered ships, assembled emigrants from across Europe, and sent them across the Atlantic in companies with their own leaders. From New Orleans, and later from New York, Philadelphia and Boston, they went inland by river and rail to camps on the frontier, where wagon companies were made ready for the crossing.[3] For those who could not pay, the church in 1849 set up the Perpetual Emigrating Fund. It lent emigrants the cost of the journey, and they were expected to repay it once they were settled, so that the money could bring others. Over the next forty years about half of all the church's immigrant converts travelled on its loans.[4]

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The entrance to Torre Pellice. Engraving from Jane Louisa Willyams, The Waldensian Church in the Valleys of Piedmont (c. 1879).

The Italian Mission

At the church's conference in October 1849 Brigham Young called Lorenzo Snow, a new apostle, to open a mission in Italy.[5] With him went the Englishmen T. B. H. Stenhouse and Jabez Woodard, and Joseph Toronto, a Sicilian convert who had driven Brigham Young's cattle to Utah in 1848. Toronto will appear again in Chapter 10, for he took in the Bertoch orphans after they reached Utah. The missionaries landed at Genoa on 25 June 1850.[6]

They soon decided that the Catholic cities offered little hope, and they went instead to the Protestant Waldensians of the valleys west of Turin.[7] In September 1850 they dedicated Italy for missionary work on a mountain above Torre Pellice, and in October they baptized their first convert (Introduction). Over the next few years branches were organized at Angrogna, San Germano and San Bartolomeo.[8] The missionaries translated the Book of Mormon into Italian and published tracts, but the work grew slowly. Many in the valleys were poor, and their pastors opposed the new church.[9]

The mission never became large. Fewer than two hundred people were baptized in all, most of them in the first few years. About seventy of the converts left for Utah, almost all in three companies in 1854 and 1855. The Bertoch children went with the first, and their father with the second (Chapter 9). Many of the rest left

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the new church. Active missionary work ended in 1862, and the mission was closed in 1867.[10] No Latter-day Saint mission returned to Italy for almost a century. When it did, in 1966, Elder Ezra Taft Benson rededicated the land at Torre Pellice, near the place where Lorenzo Snow had begun.[11]

Waldensian Saints in Utah

Seventy people were a small share of the thousands who gathered to Utah in those years. But they put down deep roots. Bertochs, Malans, Cardons, Beuses, Pons, Chatelains and other Waldensian families farmed and raised children in the Salt Lake Valley, Ogden and the settlements of northern Utah.[12] They learned English, married into the families around them, and in a generation or two became ordinary Utahns, though they kept the memory of the valleys. Their descendants today number in the thousands.

The rest of this book follows one of those families on its new ground. Chapter 10 is the story of Jacques Bertoch, who reached Utah in 1854 as a boy of sixteen, an orphan in a strange country. As James Bertoch he became a rancher at Pleasant Green, at the north end of the Oquirrh Mountains. Chapter 11 follows his son Vivian, born at Pleasant Green in 1882, who farmed at Hunter for more than sixty years. The Epilogue tells what became of the farm. The mountains were different, and so was the faith, but the pattern held: a family on its land, in the strength of the hills.

Notes

1. Minutes of a special conference, 15 September 1850, Perpetual Emigrating Fund Company records, Church History Library, as quoted in "Brigham Young and the Immigrants," Saints by Sea (saintsbysea.byu.edu).

2. Church History Topics, "Emigration" (churchofjesuschrist.org); "Coming to Zion: Saga of the Gathering," *Ensign*, July 1975.

3. Church History Topics, "Emigration"; Saints by Sea, "Westward the Saints."

4. Richard L. Jensen, "Perpetual Emigrating Fund Company," *Utah History Encyclopedia* (1994); Church History Topics, "Emigration" (almost half of immigrant converts used PEF loans over forty years).

5. "The Italian Mission," *Sunstone*, issue 33, pp. 16–21.

6. James A. Toronto, Eric R. Dursteler and Michael W. Homer, *Mormons in the Piazza: History of the Latter-day Saints in Italy* (Provo: BYU Religious Studies Center; Salt Lake City: Deseret Book, 2017), chs. 1–2; on Toronto and the orphans, Michael W. Homer, "An Immigrant Story: Three Orphaned Italians in Early Utah Territory," *Utah Historical Quarterly* 70, no. 3 (2002): 196–214.

7. *Mormons in the Piazza*, Introduction.

8. "Work opened 157 years ago in Piedmont," *Church News*, 25 Feb 2006.

9. "Latter-day Saints in Italy: A Legacy of Faith," *Ensign*, June 2014, 42–47; *Mormons in the Piazza*, ch. 4, "Outreach to Catholics and Dwindling Mormon Presence, 1855–67."

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10. Eric R. Dursteler, in *International Journal of Mormon Studies* 4 (2011) (fewer than 200 baptisms; 73 emigrated to Utah); *Ensign*, June 2014 (proselyting ended 1862; mission closed 1867); *Mormons in the Piazza*, ch. 3 (about seventy emigrants in three companies, 1854–55).
11. Michael W. Homer, *Dialogue: A Journal of Mormon Thought* 29, no. 1 (1996); "Latter-day Saints in Italy: A Legacy of Faith," *Ensign*, June 2014.
12. *Mormons in the Piazza*, ch. 5 (the Italian converts in Utah); family names as listed in Church History, "Italy" chronology summaries.

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CHAPTER 10

Jacques Bertoch, later James Bertoch (1838–1924)

Into the valley

In the last week of October 1854, two young people from the Waldensian valleys came down out of the mountains into the Salt Lake Valley. Jeanne Antoinette Bertoch was twenty-four. Her brother Jacques had turned sixteen on the trail. They had been travelling with William Empey's wagon company, and somewhere in the mountains they had lost their way for a time. A month or so earlier, near Fort Laramie, Jacques had fallen from a wagon and its wheels had run over his legs. He was walking again by the time they reached the valley on 26 October. Their brother Daniel came in two days later with Robert Campbell's company.[1,2]

They had left home nine months before as five. Their sister Marguerite was buried near St Louis, and their brother Jean somewhere on the Platte. Their father was still in San Germano, leading the little branch of the Church there, and the next summer he too would die on the road, at Mormon Grove in Kansas (Chapter 9). The three who arrived spoke French and the *patois* of the valleys, and almost no English. They owed the Church's emigration fund for their passage, and they had no family in the territory.

Jacques lived another seventy years. In Utah he became James Bertoch: a ranch foreman, a homesteader, a husband and father of thirteen, a missionary back to Europe, and for half a century a ward teacher in the farming settlements on the west side of the valley. When he died in 1924, the newspaper counted thirty-six grandchildren and twenty-one great-grandchildren.[3] The family on 3500 South begins with him.

Jacques Bertoch (James Bertoch)

Jacques Bertoch (James Bertoch) was born at San Germano Chisone (Turin, Piedmont) on 29 July 1838, the youngest of the five children of Jean Bertoch and Marguerite Bounous (Chapter 9). His birth and baptism are act 30 of 1838 in the San Germano register, which names him the son of *Jean Bertoch fu Jean*, Jean son of the late Jean, and *Marguerite Bounous fu Jacob*. His godparents were his mother's sisters and their husbands.[4] He was named Jacques for his mother's father, Jacob Bounous.

He was eighteen months old when his mother died in January 1840, and he grew up in the house in Borgata Gondini with his father, his brothers Jean and Daniel and his sisters Antoinette and Marguerite. The Bounous aunts lived close by (Chapter 9).

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When Jacques was nine, in February 1848, the Waldensians were given their civil rights, and three years later the first Latter-day Saint missionaries were preaching in the valleys. The Church's biographical record says that Jacques was baptized in 1851, at twelve, by Jean Daniel Malan, two years before the rest of his family. His obituary says 1853, and the historian Michael W. Homer counts him among the five children baptized with their father in August 1853.[5,3,6] Either way, he left the valleys with his brothers and sisters in February 1854, sailed from Liverpool on the *John M. Wood* on 12 March, and crossed the plains that summer (Chapter 9).[1,5]

The Toronto years

The three Bertoch orphans arrived owing the Perpetual Emigrating Fund $126.75 for the family's passage, $25.35 for each of the five who had set out.[1] Brigham Young placed them in the care of **Joseph Toronto**. Born Giuseppe Efisio Taranto in Sicily in 1818, Toronto had been a sailor, joined the Church in Boston in 1843, and given Brigham Young $2,600 in gold in 1845. He drove Young's cattle across the plains in 1848, went with Lorenzo Snow to open the mission in Italy in 1849, and came back to Utah in 1852. He then married a Welsh convert and built a house on First Avenue in Salt Lake City, which became a halfway house for newly arrived immigrants.[6,7] When Jacques and Antoinette reached the city, Toronto took them to that house, and Daniel joined them there the next day.[6] Toronto spoke Italian, the young Bertochs' second language, and no one else in the territory could talk with them so easily.

Toronto kept Brigham Young's cattle, and the young Bertochs worked off their debt herding stock on **Antelope Island**, in the Great Salt Lake.[1,6] That first winter was hard. The three lived in a rough shelter Toronto had built. The boys walked around the island every day to see where the cattle were, while Antoinette kept house, and Toronto brought supplies every two weeks. They lived on flour, bran, cornmeal and squash. Nearly seventy years later Daniel reminded James in a letter of the old ox they had to kill and eat that winter, so tough that it had ruined his teeth.[6] In the summer of 1854 the lake had risen higher than at any time since the pioneers arrived, and for five years the sandbar to the island could not be crossed on foot.[6]

Daniel soon went his own way: he left the island in 1855, came back after he heard of their father's death, and from the fall of 1856 worked for George D. and Jedediah M. Grant; in 1860 he was their farm labourer at Bountiful (Davis County).[8,6] In February 1856 Antoinette married Louis Chapuis, a French-speaking Swiss convert from Lausanne whom they had met on the *John M. Wood*, and moved south to Nephi.[9,6] Jacques, now eighteen, stayed with Toronto. When Toronto moved his own ranch to the **Point of the West Mountains**, the northern tip of the Oquirrhs near later Garfield, where the settlement of Pleasant Green (later Magna) grew up, Jacques went with him. He became the ranch foreman, and people called him

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"Jack Toronto." He and Toronto built a one-room rock house, and he used a long cave in the hillside, known as "Toronto's Cave" (and later as Deadman's Cave, for the ancient remains found in it), as extra shelter and a barn.[1,6]

The Utah War

In 1857 President James Buchanan sent about 2,500 soldiers to Utah, and Brigham Young called out the territorial militia to hold them back in the mountain canyons east of the valley.[10] Jacques went with Joseph Toronto to **Echo Canyon**, where by December about two thousand militiamen were camped. With them he dug trenches across the canyon and loosened rocks on the heights to roll down on an advancing army. Brigham Young reminded the Saints of the Waldensians, who had defended their valleys in the same way.[1,6,10] No battle came. The army spent the winter near the burned-out Fort Bridger, and in 1858 a peace was arranged and the troops marched through the empty city to Camp Floyd.[10] Ten years later Jacques still appears on the rolls of the territorial militia, in March 1867.[11]

Coming of age

On 26 April 1862 Jacques received his endowment in the Endowment House in Salt Lake City.[12] In 1868 Joseph Toronto settled accounts with him: he transferred to James stock, a wagon and cash, a start in life after fourteen years of work.[1] By then Jacques was married.

Ann Cutcliffe

On 19 May 1866, in the Endowment House, Jacques married **Ann Cutcliffe**.[12] He was twenty-seven. She was twenty.

Ann was English. She was born on 16 July 1845 at Combe Martin, a village on the north Devon coast, in the registration district of Barnstaple, the daughter of **George Cutcliffe** and **Elizabeth Hill Jones**.[13] Her family had joined the Latter-day Saints, and her father died in Iowa in June 1858, on the way west. In the spring of 1865 Ann, her widowed mother Elizabeth and her sister Agnes sailed together from Liverpool on the ship *Belle Wood*, leaving on 29 April and reaching New York on 31 May.[14] They crossed the plains with the Willes company, and Ann reached Salt Lake City on 29 November 1865, six months before her wedding.[13,15] Family accounts say that James helped pay for Ann's emigration through the Perpetual Emigrating Fund, and that he went out to help rescue her company when it was caught by snow in the mountains that November.[6] Her mother stayed close to her for the rest of her life. In 1884 an Elizabeth Cutcliffe took up desert land on the same page of the land-office book as James, beside the old Toronto ranch.[16] In October 1897 Elizabeth died at James and Ann's home at Pleasant Green. The newspapers

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called her "Utah's only centenarian": born in Devonshire in May 1797, she had borne fifteen children, including four sets of twins, and outlived thirteen of them. That June she had been a guest of honour at the Jubilee celebration at Fort Douglas.[17]

A marriage date of 13 May 1866 also appeared in the family tree. The Endowment House sealing record gives 19 May, and so does James's obituary; the duplicate was removed.[12,3]

The children

James and Ann had thirteen children, all born at Pleasant Green (Magna) between 1867 and 1887:[18]

- **Ann Elizabeth Bertoch**, born 1 March 1867; married a Wallace; died 20 July 1952.
- **James Cutcliffe Bertoch**, born 25 April 1868; died 2 June 1948.
- **Marguerite Eliza Bertoch**, born 31 December 1869; died at Brighton on 4 November 1870, aged ten months.
- **John Cutcliffe Bertoch**, born 3 July 1871; died 14 February 1925.
- **George Daniel Cutcliffe Bertoch**, born 13 April 1872; died 12 November 1936.
- **William Joseph Cutcliffe Bertoch**, born 28 February 1875; died 13 March 1960.
- **Samuel Cutcliffe Bertoch** and **Mary Elva Bertoch**, twins, born 23 June 1877. Samuel died the day he was born. Mary Elva married Isaac W. Coon and had at least two children, Elva and Isaac Jr.; she died on 6 September 1905, aged twenty-eight, of an infection after childbirth, and was buried at Pleasant Green two days later. Her newborn daughter Lillian died two weeks after her.[19,20]
- **Philip Cutcliffe Bertoch** ("Phillip E." in the newspaper notice of his death), born 19 April 1879; died at Pleasant Green on 11 September 1879, aged nearly five months.[21]
- **Franklin Cutcliffe Bertoch**, born 3 February 1881; died ten days later; buried in the Salt Lake City Cemetery.
- **Vivian Cutcliffe Bertoch**, born 29 March 1882. He is our ancestor, the subject of Chapter 11. He died at Hunter on 5 March 1972.
- **Lillian Pearl Bertoch**, born 20 July 1884; married a Henricksen; died 23 January 1968.
- **Hyrum Cutcliffe Bertoch**, born 12 April 1887; died 16 February 1982.

The old Waldensian naming custom echoes in the list. The eldest daughter, Ann, was named for her mother, and the eldest son, James, for his father. The first daughter to be named for a grandparent was Marguerite, after the mother Jacques had lost as a baby, and the fourth son was George Daniel, after Ann's

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father and Jacques's brother. The middle name Cutcliffe, given to nearly every son, kept Ann's family name in the line.

Five of the thirteen died before their father. Four were babies: Marguerite in 1870, Samuel in 1877, Philip in 1879 and Franklin in 1881. Mary Elva, Samuel's twin, lived to be twenty-eight; it was her father, still of Pleasant Green, who gave the details for her death certificate in September 1905.[20] The other eight were living when James died.

The ranch at Pleasant Green

James had worked another man's cattle for fourteen years. In the 1870s he took up land of his own beside the Toronto ranch.

On 4 November 1871 he entered 120 acres in Section 24 of Township 1 South, Range 3 West, at the land office in Salt Lake City, paying $1.25 an acre, $150 in all. Joseph Toronto had entered the adjoining Section 23 in 1868.[16] On 20 June 1874 James filed a homestead claim for 79.8 acres near the Toronto ranch, on land he had worked since 1856 and where he had lived with his family for eight years. He built a house and planted crops and fruit trees on the gentle slope above the road from Salt Lake City to Tooele. He filed his final proof on 16 October 1880, and the patent was issued on 30 March 1881. The patent describes the land as the northeast quarter of the northwest quarter and Lot 1 of Section 18, Township 1 South, Range 2 West, about a mile northeast of his 1871 entry.[1,22,6] He could not have done it sooner: the federal land office did not open in Utah until after the railroad came in 1869.[6] In 1883 he tried to add forty acres more in Section 24 under the Desert Land Act, which required the claimant to bring water to the land; the entry was cancelled in 1887.[16] His son George D. later took up land of his own in the same Section 24, patented in December 1904.[22]

On 4 May 1878, between the homestead claim and its patent, James was admitted as a citizen of the United States in the Third District Court at Salt Lake City; the *Salt Lake Herald* printed his name the next morning among the new citizens.[23] The court's own minutes record that he was admitted on the testimony of two witnesses, M. Chadd and S. Hart, together with six other new citizens; they do not give the date of his declaration of intention.[24] He had applied because the Homestead Act required it: the homestead papers he signed in 1874 already called him a citizen.[6] His brother Daniel followed in the same court on 28 April 1879.[24] He stayed a neighbour of the Torontos for decades: in December 1887 he was one of the witnesses for Eleanor J. Toronto's final proof on a desert-land claim in Section 14 of the same township.[25]

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This was the Bertoch ranch at Pleasant Green: on the old stagecoach road to Tooele and Grantsville, at the foot of the Oquirrhs, with springs, meadows and a "halfway" stop where travellers were taken in (see "Places"). All thirteen of James's children were born there.

The censuses show the household at the ranch.[19] In June 1880 the enumerator of Pleasant Green Precinct found James, 44, and Ann, 34, with six children: Ann E., James C., John, George D., William J. and little Mary, the surviving twin. Twenty years later, in June 1900, James was a farmer who owned his farm free of debt. Ann told the enumerator she had borne thirteen children, of whom nine were living. At home were George D., William J. (listed as a missionary), Vivian, eighteen and a farm labourer, Lillian and Hyrum. Mary Elva lived with them too, with her husband Isaac W. Coon and their two small children.

Ann had her own place in the life of the settlement. When the Pleasant Green Relief Society was organized on 9 March 1879 she was made a counsellor, and she served in its presidency for twenty-eight years: twenty-five as first counsellor and three as president.[15,26] In 1892 she bought land of her own, part of Section 13 of the same township, from Truman Cahoon for $200.[26]

A pillar of the ward

The obituary of 1924 remembered James less as a rancher than as a churchman and neighbour. For fifteen years he was assistant superintendent of the Pleasant Green Sunday school. For nine years he was a trustee of the school district. And for fifty years he was a ward teacher, visiting the families of the ward month after month.[3] He was ordained a Seventy and belonged to the 14th Quorum of Seventy.[5]

Back to Europe

In the spring of 1891, at fifty-two, James was called on a mission. He left from Pleasant Green and served in the Swiss-German Mission from 17 April 1891 to 22 April 1893.[5,27] For a man born in the Waldensian valleys and fluent in French, it was a mission to people he understood.

In 1892 he went back to the valleys of his childhood, and he and his companion lived at San Germano for nine months. There he was welcomed by his Meynier cousins, the family of his mother's sister Catherine, still prominent people in the village. On 30 June 1892 he wrote in his journal that his cousin had taken him to "my Father's place or what used to be his home," and that the visit "caused many a strange thoughts and feelings upon my mind." The house, he noted, "has not been occupied since it was sold in the year 1854," and it was well preserved except for the woodwork outside.[6] It is the same house in Borgata Gondini that still stands today (Chapter 6).

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The family has always understood that during these months he also wrote down what he could learn of his ancestors and relatives. The names he gathered, among them Pietro Bertoch of San Germano, his wife Martha Rivoire and their children born between 1695 and 1711, became the foundation of the family tree (Introduction, Chapter 5). He wrote to the Toronto family while he was away, but unlike Toronto he brought no relatives back with him. He sailed for home from Britain in April 1893.[27,6]

His journal and letters from the mission survive and have been published: *James Bertoch, Missionary Journal and Letters*, edited by Michael W. Homer and Flora Ferrero (Prairie Dog Press, 2004).[28]

Hunter

In his later years James moved from Pleasant Green to Hunter, a few miles southeast, on the flat farmland of the west side of the valley. The family's ties to Hunter began early: in November 1893 his son James C. Bertoch, "of Pleasant Green," took out a licence to marry Cora Janes of Hunter.[29] The move came in November 1905, when James was sixty-seven: Ann's obituary records that she was released from the Pleasant Green Relief Society "when she moved to Hunter in November, 1905."[15]

He had left the ranch for good. That year, retiring from the old place, he sold the homestead he had farmed since 1874 for $6,500 to J. M. Anderson, who was quietly buying land for the Utah Copper Company; one of Joseph Toronto's sons sold to the same agent. The company soon built its mills where James's fields and orchards had been, employed a new wave of Italian workers on the land, and in time its copper tailings covered the site of his home.[6] It now lies under the Kennecott tailings (Chapter 11).

The censuses agree on the move. In June 1900 the family was still at Pleasant Green, and by April 1910 James, now seventy-one, was farming in Hunter Precinct 5, owning his farm free, with his sons George D. and Hyrum on the neighbouring farms.[19] The railways were reaching the west side of the valley, and James sold them strips of his land: a right of way across the old homestead section to the Oregon Short Line in 1902, and land near Hunter to the Salt Lake & Utah Railway in 1917, for $1,600. In 1911 he and his son George D. were on the jury list for the Hunter district.[26] In 1920 the census taker recorded James next door to Hyrum and his wife Burdette, and noted that James's mother tongue, and his parents', was French.[19] He built a house at the start of a half-mile dirt road running north from 3500 South, near the corner of 5600 West.

In 1922 the old circle began to close. His sister Antoinette died in Salt Lake City on 5 April 1922, aged ninety-two, at the home of her daughter Mary H. Watson; her funeral notice named her surviving brothers as "Daniel of Morgan and James of Hunter."[9] Ann died of pneumonia at Hunter on the night of Saturday, 9 September 1922, aged seventy-seven, after fifty-six years of marriage, leaving eight children and thirty-

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seven grandchildren.[18,15] Daniel died in Morgan County on 23 May 1923.[8] James was the last of the three who had come into the valley in 1854.



WOMAN PIONEER OF 1865 DIES AT HOME IN HUNTER

MRS. ANN C. BERTOCH.

Mrs. Ann Cutcliffe Bertoch died at Hunter Saturday night following a week's illness of pneumonia. The funeral will be held Tuesday afternoon at 2 o'clock in the Hunter ward meeting house. Interment will be in the Pleasant Green cemetery at Magna under the direction of the Larkin undertaking establishment.

Mrs. Bertoch was born July 16, 1846, in Combartin, Devonshire, England, the daughter of George and Elizabeth Hill Jones Cutliffe. She came to America with her mother and a sister from Liverpool April 29, 1863, arriving at New York June 1, 1863. She crossed the plains in Captain William S. S. Willis' company, arriving in Salt Lake City November 3, 1863. In Salt Lake she lived with her sister, Mrs. Daniel Spencer, until May 19, 1866, when she was married to James Bertoch.

She was first counsellor of the Pleasant Green ward Relief society for twenty-five years, and president for three years, and was honorably released when she moved to Hunter in November, 1905.

Mrs. Bertoch is survived by her husband, James Bertoch, and the following children: Mrs. Ann Elizabeth Wallace of Granger, James C. Bertoch of Hunter, John C. Bertoch of Salt Lake, George D., Vivian C. and Hyrum C. Bertoch of Hunter, William J. Bertoch of Granger and Mrs. Lillian Pearl Henricksen of Holliday. Bishop Isaac W. Coon of Pleasant Green is her son-in-law. Mrs. Bertoch had thirty-seven grandchildren and fifteen great-grandchildren.

MARRIAGE ANNOUNCED.

Mrs. E. Mawson Saturday announced the marriage of her daughter, Alice, to Robert Jaffs. The wedding was held last Thursday in the Salt Lake temple.

"Woman Pioneer of 1865 Dies at Home in Hunter": Ann Cutcliffe Bertoch's obituary and photograph, Salt Lake Tribune, *11 September 1922. Utah Digital Newspapers.*

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The last winter

In February 1924 James fell and injured his left hip. The death certificate says the injury happened at Holladay, perhaps at the home of his daughter Lillian, who lived there. He was confined to bed for eighteen days. For the last month he was staying at 23 East and 48th South, in East Mill Creek, and there pneumonia set in. He died at 10:20 in the morning on 1 March 1924, aged eighty-five years, seven months and two days.[31]

The certificate gives his usual residence as Hunter, his occupation as farmer, and his years in the United States as seventy. It names his father as John Bertoch and his mother as "Bonons," a clerk's reading of Bounous. The informant was his son John. He was buried on 5 March 1924 in the Pleasant Green Cemetery.[31] The *Salt Lake Tribune* printed his obituary on 3 March, with the story of the *John M. Wood*, the Campbell company and the fifty years of ward teaching.[3]

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Pioneer Worker in Church to Be Buried Tuesday

JAMES BERTOCH.

Special to The Tribune.

HOLLIDAY, March 2.—Funeral services for James Bertoch, who died yesterday at the home of his daughter, Mrs. E. P. Henricksen, of this city, will be held at 2 o'clock Tuesday afternoon at the Hunter ward chapel. The body may be viewed at the home of James C. Bertoch of Hunter from 11 o'clock Tuesday morning until 1:30 o'clock Tuesday afternoon. Bishop Robert E. Jones of Hunter will conduct the services. Interment will be in Pleasant Green cemetery.

Mr. Bertoch was born July 29, 1838, at St. Germain, Piedmont, Italy. His parents were French Huguenots. He was baptized in the L. D. S. church in 1853. On March 12, 1854, he left England on the ship John M. Wood, arriving at New Orleans October 28, 1854. He crossed the plains in Robert Campbell's company. He had lived in Salt Lake county since, being a farmer by occupation. He married Ann Cutcliffe on May 19, 1858, thirteen children being born to this union, eight of whom survive him: Mrs. Ann E. Wallace and William J. Bertoch, both of Granger; James C., George D., Vivian C. and Hyrum C. Bertoch, all of Hunter; Lillian Pearl Henricksen of Holliday. William J. Bertoch of Granger and John C. Bertoch of Salt Lake.

Thirty-six grandchildren and twenty-one great-grandchildren also are living.

Mr. Bertoch filled a mission for the L. D. S. church to the Swiss and German mission from 1891 to 1893, and for fifteen years was assistant superintendent of the Pleasant Green Sunday school. For nine years he was school trustee for the Pleasant Green district, and for fifty years was an active ward teacher of the L. D. S. church.

"Pioneer Worker in Church to Be Buried Tuesday": James Bertoch's obituary and photograph, Salt Lake Tribune*, 3 March 1924. Utah Digital Newspapers.*

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How we know

Jean (1792) → Jacques (1838): documented

The San Germano birth and baptism act of 1838 names Jacques's parents as Jean Bertoch, son of the late Jean, and Marguerite Bounous, daughter of the late Jacob.[4] In Utah his death certificate names the same parents, John Bertoch and Marguerite "Bonons," and the Church's records place him with his brother Daniel and sister Antoinette in the 1854 emigration.[5,31] His sister's funeral notice of 1922 names him as her brother.[9]

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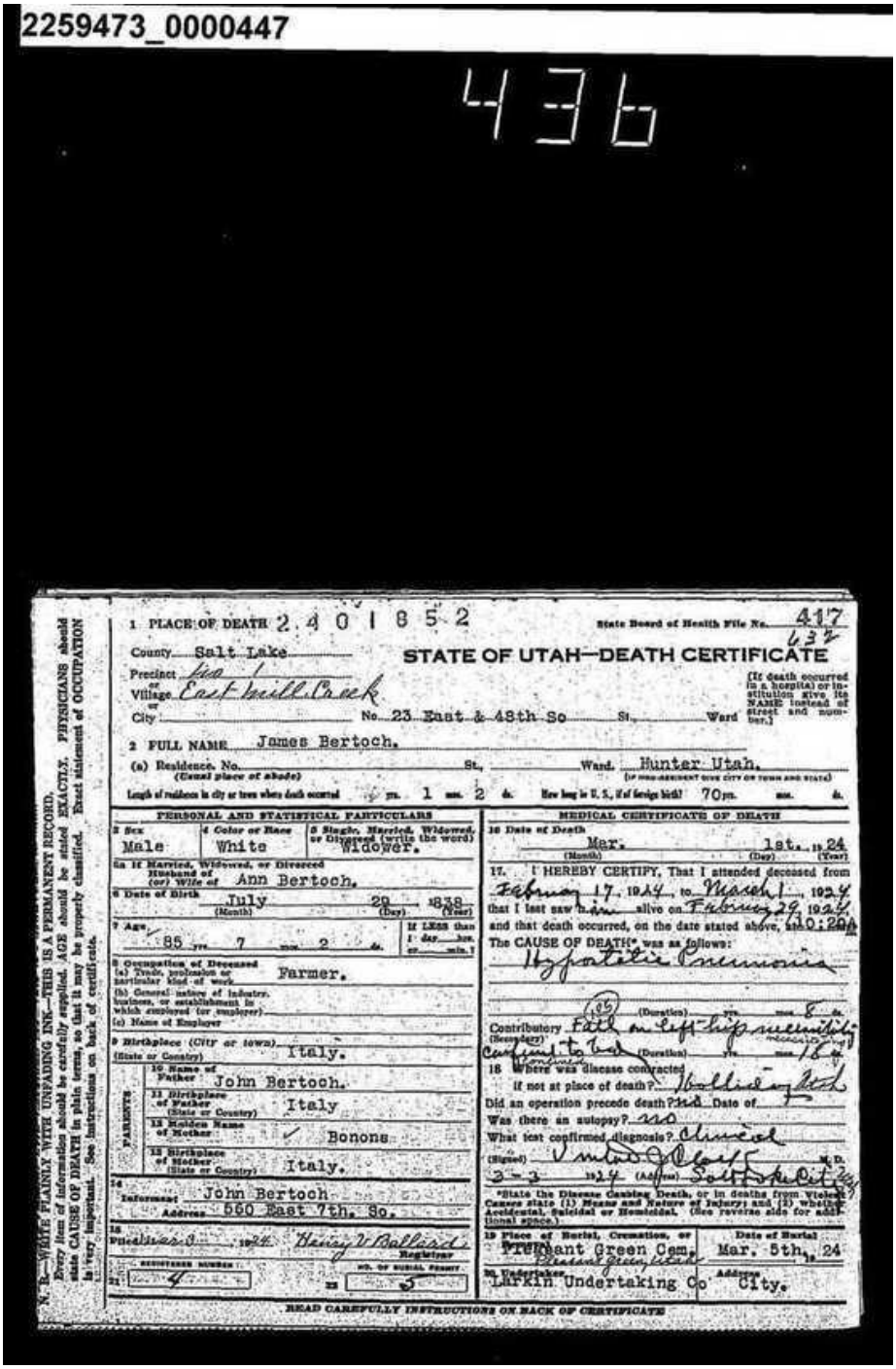

James Bertoch's death certificate, 1 March 1924, naming his father John Bertoch and his mother "Bonons," both born in Italy. FamilySearch film 2259473, image 447. More records in Appendix C.

Evidence grade: Jean (1792) → Jacques (1838): documented.

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Jacques → Vivian: documented

The 1924 obituary names Vivian C. Bertoch of Hunter among James's eight surviving children, and the family tree gives Vivian's birth at Pleasant Green on 29 March 1882 as the son of James and Ann.[18,3] The 1900 census of Pleasant Green lists Vivian C. Bertoch, born March 1882, as James's son, living in his household and working on the farm.[19]

Evidence grade: Jacques → Vivian: documented.

The Toronto years

The story of the orphans under Joseph Toronto, Antelope Island, "Jack Toronto," Echo Canyon and the 1868 settlement comes from Michael W. Homer's article of 2002 and the history of the Waldensian emigrants in *Mormons in the Piazza*. Both draw on Daniel's autobiography, a family biography of James written about 1923, the brothers' letters and the homestead files; the 1892 visit to the old house is in James's own journal.[6,1] The land-office records confirm the setting: James's land in Section 24 lay right beside Toronto's in Section 23.[16]

Conflicts

- **Marriage date:** 19 May 1866 (Endowment House sealing record; obituary) against 13 May 1866 (a duplicate entry in the tree). 19 May is followed.
- **His baptism:** 1851, by Jean Daniel Malan (Church History Biographical Database), or 1853 (obituary). The question is still open.
- **Naturalization:** the court admitted him on 4 May 1878; the 1920 census gives 1862 as the year he was naturalized (and 1866 for Ann, the year of their marriage). The court record is followed. No declaration of intention for James appears in the Salt Lake County declarations of 1851–1873, so the 1862 is not explained.
- **Burial:** 5 March 1924 (death certificate) against the obituary's "Buried Tuesday." The certificate is followed.
- **Ann's emigration:** her obituary says she left Liverpool in 1863; the *Belle Wood* passenger list shows 1865, which agrees with her arrival in Salt Lake City in November 1865. 1865 is followed.
- **Ann's birthplace:** Combe Martin (family tree) and the Barnstaple registration district (civil birth index) agree: Combe Martin lies in that district. Her birth year is 1845 in the index, 1846 in a family life sketch and in her obituary.

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Who found it

- **The pastors of San Germano** recorded Jacques's birth and baptism.
- **Michael W. Homer**, a Salt Lake City lawyer, historian and Bertoch descendant, first told the orphans' story in "An Immigrant Story" (2002), using Daniel's autobiography, a family biography of James written about 1923, the letters between the brothers, the homestead files, the Salt Lake County deeds and James's mission journal. With **Flora Ferrero**, who wrote her thesis at the University of Turin on the Waldensian emigration to Utah, he edited the journal and letters (2004). With **James A. Toronto** and **Eric R. Dursteler** he retold the story in *Mormons in the Piazza* (2017).
- **The Church History Library** keeps the emigration, missionary and ordinance records; **FamilySearch** and its volunteers indexed the death certificates, censuses and land-office books; **the Utah Digital Newspapers** project at the University of Utah made the obituaries searchable.
- **Daniel Bertoch** told the story of the 1854 journey in his autobiography (Chapter 9).
- **Hiram Bertoch** read James's death certificate and the land-office tract book, found the obituaries of James, Antoinette and Daniel, matched Daniel to the "Danl Bordeaux" of the 1860 census, settled the marriage date from the sealing record, read the 1880–1920 census households, the court's naturalization minutes and Mary Elva's death certificate, found Ann's obituary (which dates the move to Hunter), the *Belle Wood* passenger list and the newspaper reports of Elizabeth Cutcliffe's death, and searched the 1870 census page by page. James's house on 3500 South had been torn down by the time he was born, but he remembers the shed that remained, and Hyrum's house beside it, from his own childhood.[30]

James's world

The Italian Saints in Utah

About seventy Waldensian converts reached Utah in 1854 and 1855 (Chapter 9). They were a small group among thousands of British, Scandinavian and Swiss Saints, and they did not stay together. The Bertoch orphans were scattered within a few years: Antoinette to Nephi, Daniel to Bountiful and later Morgan County, Jacques to the Toronto ranch. Within a generation the family spoke English, and the French names were turned into English ones: Jacques into James, Jean into John, Marguerite into Margaret. Only the middle names, and the surname, kept the old world.

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Ranching on the west side

The Point of the West Mountains, where the Oquirrhs end at the south shore of the Great Salt Lake, was open range when James arrived. Stagecoach drivers on the road to Tooele gave it that name; before them it had been Mill Stone Point, for its smooth grinding stones.[32] In 1854 the territorial legislature began granting grazing rights along the lakeshore from Tooele to the mouth of the Jordan, which is what drew Toronto's herds there.[6] Farm families settled at the foot of the mountains from 1868, and on 21 July 1874 the county court made them a voting precinct, Pleasant Green, named for farms that stayed green on the mountain springs; the Bertochs are among its early family names. The cemetery was laid out in 1883 and the first ward meetinghouse built in 1897.[32] In 1906 the Utah Copper Company began building a great mill at the north end of the Oquirrhs. Workers' tents and shanties gave the place the nickname Ragtown, and the town took the mill's name, Magna.[32] Much of the old ranch country, including the Bertoch ranch site, now lies under the Kennecott tailings.

Homesteading

The Homestead Act of 1862 let a settler claim up to 160 acres of public land, free except for small fees, if he lived on it and farmed it for five years. James's claim of 1874 was patented in 1881, seven years later. The Desert Land Act of 1877 offered larger tracts to anyone who would bring water to dry land; in Utah that meant ditches and canals, and many such claims, like James's, were never proved up. In Utah none of this could begin until the federal land office opened after 1869; before that, settlers held land by allotment from local Church leaders, which the law did not recognize.[6]

The Church in the territory

James's adult life ran through the hardest years for the Latter-day Saints in Utah: the Utah War of 1857–58, the long federal campaign against plural marriage in the 1880s, and the end of that practice in 1890, two years before his mission. The Edmunds Act of 1882 made unlawful cohabitation a crime and barred men living in plural marriage from juries, public office and the vote; the Edmunds–Tucker Act of 1887 dissolved the Church as a corporation, along with the Perpetual Emigrating Fund that had brought the Bertoch children to Utah, and seized much of its property. In 1890 President Wilford Woodruff's Manifesto advised the Saints to stop entering plural marriages.[33] Nothing found so far suggests that James himself practised plural marriage, and his name on the 1911 jury list fits that. His church service, as Sunday school officer, ward teacher and Seventy, was the ordinary backbone of a farming ward.

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Places

- **San Germano Chisone** (Turin, Piedmont): his birthplace and childhood home, in the hamlet of Borgata Gondini.
- **Antelope Island**, in the Great Salt Lake: where the orphans herded cattle for Joseph Toronto.
- **Echo Canyon**, east of the Salt Lake Valley: where James served with the militia in 1857.
- **Pleasant Green** (Magna), Salt Lake County, at the Point of the West Mountains: the Toronto ranch and then the Bertoch ranch; land in Section 24, Township 1 South, Range 3 West.
- **Hunter** (now West Valley City), Salt Lake County: his last home, on 3500 South near 5600 West.
- **East Mill Creek**, Salt Lake County: where he died in 1924.
- **Pleasant Green Cemetery**, Magna: his burial place.



The Bertoch ranch at Pleasant Green, February 1907. Shared by Robert Goble in the group "Life and History in early Pleasant Green (Magna, Utah)"; photographer unknown.

Open questions

- **Was Jacques baptized in 1851 or 1853?**
- **Where was he in 1860 and 1870?** Not yet found. The 1870 census of Salt Lake County has no precinct for Pleasant Green or the Point of the West Mountains; the West Jordan, Brighton, Mill Creek, South Cottonwood and Sugar House pages and the neighbours of Joseph Toronto have been read without finding him, and index searches of Tooele County (1870) and Davis and Salt Lake counties (1860) found nothing. Still to read: Big Cottonwood, Bingham, Little Cottonwood, Willow Creek and the Salt Lake City wards.

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- **What does Homestead File 1359 hold?** The patent gives the land (Section 18, T1S R2W); the file itself, at the National Archives, would add the claim papers and witnesses.
- **What does the family biography of James written about 1923 say,** and is it the same as the 1938 Daughters of Utah Pioneers "Biography of James Bertoch" (Hunter Camp)? Homer had a copy of the earlier one.
- **Where are the infants buried?** Mary Elva was buried at Pleasant Green; Franklin in the Salt Lake City Cemetery.

Notes

1. James A. Toronto, Eric R. Dursteler and Michael W. Homer, "Emigrating to the 'Land of Ephraim,'" in *Mormons in the Piazza: History of the Latter-day Saints in Italy* (Provo: BYU Religious Studies Center; Salt Lake City: Deseret Book, 2017), pp. 137–176 (rsc.byu.edu), including the arrival of the Bertoch children, Joseph Toronto, Antelope Island, the Point of the West Mountains, Echo Canyon, the 1868 settlement and the homestead files. FamilySearch source WJVG-GX5.
2. Autobiography of Daniel Bertoch (c. 1919), Utah State Historical Society; excerpt in *Pioneer History Binds Us Together* (Morgan County), Weber State University digital collections (digital.weber.edu, item 49875). See Chapter 9.
3. "[James Bertoch] ... Buried Tuesday," obituary, *Salt Lake Tribune*, 3 Mar 1924, p. 3 (Utah Digital Newspapers, newspapers.lib.utah.edu, id 24402798). FamilySearch source WJVG-GFH.
4. San Germano Chisone Waldensian church register, births and baptisms 1838, act 30: Jacques, born 29 Jul 1838, son of Jean Bertoch fu Jean and Marguerite Bounous fu Jacob (FamilySearch, "Italy, Waldensian Evangelical Church Records, 1679–1969," DGS 4643831, image 18). See Chapter 9, n. 9.
5. Church History Biographical Database, "James Bertoch" (1838–1924): baptism 1851 by J. D. Malan; Robert L. Campbell Company, 18 Jul–28/31 Oct 1854; missionary register, 17 Apr 1891 (vol. A, p. 112, line 87; vol. B, p. 120, line 87); Swiss-German Mission, 17 Apr 1891 – 22 Apr 1893; called from Pleasant Green; 14th Quorum of Seventy.
6. Michael W. Homer, "An Immigrant Story: Three Orphaned Italians in Early Utah Territory," *Utah Historical Quarterly* 70, no. 3 (Summer 2002): 196–214 (J. Willard Marriott Digital Library, collections.lib.utah.edu, id 421925), drawing on the biography of Daniel Bertoch (c. 1919), a biography of James Bertoch (c. 1923), Daniel's letter to James and Ann of 14 Feb 1922, the PEF ledger, Homestead Files 1088 and 1359, the Salt Lake County Recorder's records (sale to J. M. Anderson, 1905), and James's mission journal (30 Jun 1892).
7. James A. Toronto, "Giuseppe Efisio Taranto: Odyssey from Sicily to Salt Lake City," in Bruce A. Van Orden, D. Brent Smith and Everett Smith Jr., eds., *Pioneers in Every Land* (Salt Lake City: Bookcraft, 1997), 125–47; *Joseph Toronto: Italian Pioneer and Patriarch* (Farmington, Utah: Toronto Family Organization, 1983); both as cited in n. 6.
8. 1860 U.S. census, Bountiful, Davis County, household of George D. Grant, "Danl Bordeaux," 24, born Italy (FamilySearch DGS 005171491, image 350); "Death of Daniel Betoch," *Weber River Independent*, 28 May 1923, p. 4 (Utah Digital Newspapers, id 5808588). FamilySearch sources WJVP-3GW, WJVP-8SV. Daniel Bertoch (KWJ4-XVH).
9. Funeral notice of Antoinette (Jane) Chapuis, *Salt Lake Tribune*, 8 Apr 1922, p. 7 (Utah Digital Newspapers, id 24370685); 1870 U.S. census, Salt Creek (Nephi), Juab County, household of Louis Chapins; 1910 census, Nephi ("Johanna Chapuis");

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ordinance records of Johanna Antoinette Bertoch (KWJ4-F3H): sealed to Louis Chapuis, Endowment House, 28 Aug 1857. FamilySearch sources WJVP-CJY, WJVP-H8L, WJVP-H8T.

10. Richard D. Poll, "The Utah War," *Utah History Encyclopedia* (Salt Lake City: University of Utah Press, 1994; historytogo.utah.gov); National Register of Historic Places, "Utah War Fortifications" multiple property documentation (npgallery.nps.gov).

11. Utah Territorial Militia records, James Bertoch, 9 Mar 1867 (FamilySearch source WJVG-GF7).

12. FamilySearch Family Tree, ordinance records of Jacques (James) Bertoch (KWC2-BDC): endowment, Endowment House, 26 Apr 1862; sealing to Ann Cutcliffe, Endowment House, 19 May 1866; sealing to parents, Salt Lake Temple, 14 Mar 1895.

13. FamilySearch Family Tree, Ann Cutcliffe (KWC2-BDH), with her parents George Cutcliffe (LBQT-NML) and Elizabeth Hill Jones (KWJV-PC6) and a family life sketch (arrival 29 Nov 1865, ship *Belle Wood*); General Register Office birth index, Barnstaple district, 1845.

14. Saints by Sea (BYU), ship *Belle Wood*, Liverpool 29 Apr – New York 31 May 1865 (voyage 58): Elizabeth Cutcliff, 58, widow; Ann, 20; Agnes, 18. FamilySearch source WJVB-DV3.

15. Obituary of Ann Cutcliffe Bertoch, *Salt Lake Tribune*, 11 Sep 1922, p. 5 (Utah Digital Newspapers, id 24375126): died Saturday night at Hunter of pneumonia; born 16 Jul 1846, Combmartin; Willes company; married 19 May 1866; first counsellor of the Pleasant Green Relief Society 25 years and president 3, released on moving to Hunter in November 1905; eight living children, 37 grandchildren. FamilySearch source WJVB-DVM.

16. U.S. Bureau of Land Management, tract book for Township 1 South, Range 3 West, Salt Lake Meridian (FamilySearch, "United States, Bureau of Land Management Tract Books"): James Bertoch, entry no. 703, 4 Nov 1871, S½ NE¼ and SE¼ NW¼ of Section 24, 120 acres, $150; desert-land entry no. 767, 18 Aug 1883, NE¼ NE¼ of Section 24, 40 acres, cancelled 24 Feb 1887; Joseph Toronto, Section 23, 15 Jul 1868; Elizabeth Cutcliffe, desert entry, 2 Jun 1884. FamilySearch source WJVG-GFW.

17. "Utah's only centenarian," death of Elizabeth Cutcliffe at the home of James Bertoch, Pleasant Green: *Deseret Weekly*, 23 Oct 1897, p. 15; *Provo Daily Enquirer*, 15 Oct 1897, p. 4; *Ephraim Enterprise*, 20 Oct 1897, p. 1 (Utah Digital Newspapers, ids 2721719, 1525278, 2906333). FamilySearch source WJVB-DVC. Elizabeth Hill Jones (KWJV-PC6).

18. FamilySearch Family Tree: Jacques (James) Bertoch (KWC2-BDC), Ann Cutcliffe (KWC2-BDH, 16 Jul 1845 – 9 Sep 1922, Hunter), and their children Ann Elizabeth (KWCP-HJ7), James Cutcliffe (KWCQ-CJ7), Marguerite Eliza (KWVP-V4Y), John Cutcliffe (KWJC-5S2), George Daniel Cutcliffe (KWZF-T51), William Joseph Cutcliffe (KWCC-FV6), Samuel Cutcliffe (KWVP-VQC), Mary Elva (KWZQ-5HQ), Philip Cutcliffe (KWVP-VQ2), Franklin Cutcliffe (KWVP-VQ8), Vivian Cutcliffe (KWCT-1RY), Lillian Pearl (KWZV-G7F) and Hyrum Cutcliffe (KWC2-BDW).

19. U.S. censuses, Salt Lake County, Utah: 1880, Pleasant Green Precinct, ED 61, p. 19, 26–28 Jun 1880; 1900, Pleasant Green Precinct, ED 61, sheet 14A, 19 Jun 1900, dwelling 222, family 229; 1910, Hunter Precinct 5, ED 84, sheet 3B, 19 Apr 1910, dwelling 49; 1920, Hunter Precinct, ED 41, sheet 5A, 23–24 Jan 1920, dwellings 72–73. All attached to the household members in the family tree.

20. Utah State Board of Health, certificate of death, Mary Elva Coon, 6 Sep 1905, state file 938 (FamilySearch DGS 002229073, image 559): puerperal sepsis after childbirth; informant James Bertosh, Pleasant Green; buried Pleasant Green 8 Sep 1905. Mary Elva Bertoch Coon (KWZQ-5HQ); daughter Lillian Coon (MW7G-N4D), d. 20 Sep 1905.

21. Death notice of Phillip E. Bertoch, born 19 Apr 1879, died 11 Sep 1879 at Pleasant Green, *Deseret News*, 24 Sep 1879, p. 16 (Utah Digital Newspapers, id 2663187). FamilySearch source WJVT-9K5.

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22. Homestead File 1359 (James Bertoch, filed 20 Jun 1874, patent 30 Mar 1881) and File 1088 (Daniel Bertoch, patent 1 Oct 1879), National Archives, as cited in *Mormons in the Piazza*, pp. 137–176; U.S. General Land Office patents (BLM GLO Records, glorecords.blm.gov): James Bertoch, homestead certificate 1359, 30 Mar 1881, accession STA-UT0140__.293, NE¼ NW¼ and Lot 1, Sec. 18, T1S R2W; George D. Bertoch, document 7730, 20 Dec 1904, Sec. 24, T1S R3W. FamilySearch source WJK9-Z4P.

23. *Salt Lake Herald*, 5 May 1878, p. 3, list of persons admitted to citizenship in the Third District Court, 4 May 1878 (Utah Digital Newspapers, id 11650102). FamilySearch source WJVT-9KL; Naturalization fact on KWC2-BDC.

24. Third District Court, Salt Lake County, naturalization card index, "Bertosh, James," minutes E p. 10, 4 May 1878, witnesses M. Chadd and S. Hart (FamilySearch DGS 7796302, image 2580); Territorial minute book E (1878–1880), p. 10, 4 May 1878 (DGS 7797377, image 21); card for Daniel Bertoch, minutes E p. 407, 28 Apr 1879 (DGS 7796302, image 2579). FamilySearch sources WJVY-F9W, WJVY-FW4.

25. Land-office notice of final proof, desert-land claim of Eleanor J. Toronto, Section 14, T1S R3W, with James Bertoch as a witness, *Salt Lake Tribune*, 14 Dec 1887, p. 3 (Utah Digital Newspapers, id 12385384). FamilySearch source WJVT-9KB.

26. *Woman's Exponent*, 1 Feb 1881, p. 6, and 15 Jun 1892, p. 6 (Pleasant Green Relief Society); *Salt Lake Herald*, 29 May 1892, p. 8 (deed, Truman Cahoon to Ann Cutliff Bertoch, Sec. 13, T1S R3W, $200); *Salt Lake Telegram*, 10 May 1902, p. 3 (right of way to the Oregon Short Line, Sec. 18, T1S R2W); *Salt Lake Tribune*, 17 Dec 1911, p. 27 (jurors, district 84, Hunter); *Herald-Republican*, 3 Aug 1917, p. 4 (James Bertoch to the Salt Lake & Utah Railway, $1,600). FamilySearch source WJVB-DR9.

27. Missionary registers (n. 5); UK outgoing passenger list, James Bertoch, 8 Apr 1893 (FamilySearch source WJVG-GFC).

28. Michael W. Homer and Flora Ferrero, eds., *James Bertoch, Missionary Journal and Letters* (Prairie Dog Press, 2004); see also Michael W. Homer, *On the Way to Somewhere Else*, pp. 92–94.

29. Marriage licences, James C. Bertoch of Pleasant Green and Cora Janes of Hunter, *Salt Lake Tribune*, 15 Nov 1893, p. 8 (Utah Digital Newspapers). FamilySearch source WJVB-DR8.

30. Hiram Bertoch, recollections of the Hunter farm (manuscript), and family testimony recorded on James's profile (Collaborate note "Home on 3500 South, Hunter - family testimony").

31. Utah State Board of Health, certificate of death, James Bertoch, 1 Mar 1924, state file no. 417 (FamilySearch, "Utah, Death Certificates, 1904–1965"; film 2259473, image 447): died at 23 East & 48th South, East Mill Creek; usual residence Hunter; widower of Ann; born 29 Jul 1838; aged 85y 7m 2d; farmer; father John Bertoch, mother "Bonons"; cause hypostatic pneumonia, contributory a fall on the left hip at Holladay; informant John Bertoch; burial Pleasant Green Cemetery, 5 Mar 1924; Larkin Undertaking.

32. Utah Historical Markers, "Early Magna Settlements" (utahhistoricalmarkers.org), quoting *A History of Salt Lake County*; Francis W. Kirkham and Harold Lundstrom, eds., *Tales of a Triumphant People: A History of Salt Lake County, Utah, 1847–1900* (Daughters of Utah Pioneers, 1947), 271–72 (as cited in n. 6); Magna mill and name, Utah State Historical Society, Classified Photograph Collection, "Magna, Utah" (1910).

33. Jessie L. Embry, "Polygamy," *Utah History Encyclopedia* (1994; historytogo.utah.gov); "Anti-Polygamy Legislation" and "Manifesto of 1890," *Encyclopedia of Mormonism* (1992).

34. Robert Goble, post of the photograph "Bertoch ranch February 1907," Facebook group "Life and History in early Pleasant Green (Magna, Utah)," 24 Apr 2018, with comments on the ranch's location and neighbours.

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CHAPTER 11

Vivian Cutcliffe Bertoch (1882–1972)



Vivian Bertoch mowing hay on the farm at Hunter, August 1949. He was sixty-seven. Family photograph.

Fifty years

In December 1955 the Salt Lake Tribune carried a short notice from Hunter. Mr. and Mrs. Vivian C. Bertoch of 6135 West 3500 South would mark their golden wedding with an open house in the Hunter Ward hall, a few hundred feet from their front door on the same road. Fifty years earlier, on 20 December 1905, they had been married in the Salt Lake Temple. The notice counted eleven children, thirty-five grandchildren and four great-grandchildren.[1]

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Vivian was seventy-three. He had been born on his father's ranch at Pleasant Green, the son of a Waldensian orphan from San Germano, and he had spent his whole working life on one farm at Hunter, a few miles away. Much of his family lived along that road. His son Richard Keith had built just to the east, his daughter Hazel beyond him, and the old milk barn stood beside the house.[2,3]

He lived another sixteen years. When he died in 1972 the *Magna Times* called him a "Hunter pioneer."[2] He was born a pioneer's son, in the years of the homestead and the stagecoach road, and he lived to farm with a tractor and watch the nightly news on a television. He is the last of the ancestors this book follows.

Vivian Cutcliffe Bertoch

Vivian Cutcliffe Bertoch was born at Pleasant Green (now Magna), Salt Lake County, Utah, on 29 March 1882. He was the eleventh of the thirteen children of James Bertoch, the Jacques of Chapter 10, and Ann Cutcliffe.[4,5,2] A year earlier his parents had buried their son Franklin, ten days old, and two years before that his brother Philip (Chapter 10). Like nearly all his brothers, he carried his mother's family name, Cutcliffe, as his middle name. Sixty years later, filling out a draft card in 1942, he gave the same date and place of birth himself.[5]

He grew up on the ranch at the Point of the West Mountains, where his father had homesteaded under the Oquirrhs, beside the old road to Tooele. He was baptized on 5 June 1890, at eight.[4] The next spring his father left on a mission to Switzerland and Germany, and for two years, from the age of nine to eleven, Vivian grew up with his mother, his grown brothers and his sisters running the ranch (Chapter 10). His schooling was the country school of Pleasant Green; he later told the census taker that he had finished one year of high school.[6]

In June 1900 the census taker found him at home, eighteen years old and working on his father's farm as a farm labourer, with his brothers George D., William J. and Hyrum and his sister Lillian.[7] Five years later, in November 1905, the family left Pleasant Green for Hunter (Chapter 10).[8]

Hazel Ivy Hemenway

A month after the move, on 20 December 1905, Vivian married **Hazel Ivy Hemenway** in the Salt Lake Temple.[4,2] He was twenty-three. Hazel was the daughter of **Lachoneus Luther Hemenway** and **Annie Mariah Roberts**.[4]

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The marriage lasted sixty-six years. In the 1910 census they had been married four years, and the household at Hunter had two small children.[6] Hazel's name appears beside Vivian's in almost every later record: as his nearest relative on his draft card in 1918, at the golden wedding in 1955, and as his widow in 1972.[9,1,2]

The farm at Hunter

The censuses follow Vivian's farm for forty years, and they show a man who stayed in one place.[6]

In April 1910 he was twenty-eight, a farmer running a general farm in Hunter Precinct 5. He owned his farm, with a mortgage on it, and he was an employer, hiring help when the work needed it. A boarder, Minnie Steinbloom, lived with the family.[6] In September 1918, registering for the draft in the last months of the First World War, he gave his address as Box 77, Rural Free Delivery Route 2, Salt Lake, and his work as farmer, self-employed, at Hunter.[9]

In June 1919 his older brother George D. Bertoch deeded him part of Section 26, Township 1 South, Range 2 West. That is the land on 3500 South where Vivian's house stood for the rest of his life.[10] In the 1920 census he owned the farm, and his brother James C. lived next door.[6]

The farm depended on water. In the late 1920s and early 1930s Vivian held twenty shares in the Utah Lake Irrigation Company, Hunter District, whose canal brought water north from Utah Lake. In those years his shares appeared on the company's lists of unpaid assessments, with the Federal Land Bank of Berkeley named as the pledgee, the lender holding the shares as security. They were hard years for farmers across the West.[10] The farm survived them. In 1930 he still owned it, and the family had a radio. In 1940, at fifty-eight, he told the census taker that he had worked fifty-six hours in the past week and all fifty-two weeks of the year before, and that he had lived in the same house since at least 1935. His son Richard, sixteen, was at home.[6]

When he registered in 1942, in the draft for older men during the Second World War, he was sixty, living at 35th South and 60th West in Hunter, with his mail coming on Route 1 out of Magna. He stood five feet eleven and weighed 170 pounds, with brown eyes, brown hair and a dark complexion.[5] In 1950, at sixty-eight, he was still a farmer, living on his farm.[6] The family photographs show him on his tractor in a sun helmet, and mowing hay in August 1949.[11]

Beside the house stood the milk barn. Vivian's grandson Henry Keith, and others grew up milking in it.[3]

For years Vivian was also the **watermaster** of the Utah and Salt Lake Canal, the man who saw that water reached each farm on the canal in its turn.[2] It was a position of trust in a dry valley, where every farm lived by its share of the water, and a position his grandson Henry Keith Bertoch would later also hold.

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A churchman and neighbour

In 1920 the Hunter Ward was reorganized, with Robert E. Jones as bishop and Vivian C. Bertoch and H. Earl Day as his counsellors.[10] Vivian served in the bishopric, taught Sunday School, and in later years was a high priest in the Hunter Sixth Ward. He belonged to the Farm Bureau.[2] In 1954, when Hunter formed a community committee to look after the needs of the growing town, he was its vice chairman.[10]

The children

Vivian and Hazel had eleven children, born at Hunter between 1906 and 1926:[4,2]

- **Thelma Bertoch**, born 1906; died 1971, the year before her father.
- **Vivian H. Bertoch**, born 1908; lived in Pocatello, Idaho; died in October 1995.
- **Anne Bertoch**, born 1910; married Ben Salmenson and lived in Pacifica, California. After her father's death she came back to Hunter and lived in his house.
- **Frank Bertoch**, born 1912; died 1968.
- **Hazel Bertoch**, born 1914; married Stillman Edler; lived at Hunter, in the house just east of her brother Richard Keith.
- **Adena Bertoch**, born 1916; married Robert Rydalch; lived at Hunter.
- **Philip Bertoch**, born 1918; lived at Hunter.
- **Margaret June Bertoch**, born 1920; married Clore Young; lived in Salt Lake City.
- **Janet Bertoch**, born 1922; married John Heym; lived in Salt Lake City.
- **Richard Keith Bertoch**, born 1924; married Carol Grondel; lived at Hunter, in the house he built just east of his father's. He is the author's grandfather.
- **Shirley Bertoch**, born 1926; married Willard Homer; lived in Portland, Oregon, in 1972.

It was a family that stayed close. Four of the nine children living in 1972 were still at Hunter, most of them within sight of their parents' house.[2,3] There were sorrows too. In April 1953 Richard Keith and Carol lost a son, Wade Kenneth, and shortly after a daughter who lived only a day; the *Magna Times* notice named Vivian and Hazel among his grandparents.[12] Frank died in 1968 and Thelma in 1971.[4]

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The last years

In March 1963 more than a hundred members of the family gathered for Vivian's eighty-first birthday at the home of his daughter Shirley and her husband Willard Homer.[1] His brothers and sisters died one by one, until only his youngest brother, Hyrum, whose house stood beside their father's on the other side of 3500 South, was left.[2]

In 1972 Vivian and Hazel deeded land to their daughter Adena and her husband, Robert Rydalch.[10] On 5 March 1972 Vivian died at a daughter's home in Hunter, three weeks short of his ninetieth birthday. His funeral was held on Thursday, 9 March, in the Hunter Sixth Ward chapel, and he was buried in the Pleasant Green Cemetery, in the town where he had been born and where his father and mother lay.[2] He left his widow, nine of his eleven children, thirty-nine grandchildren and sixty-five great-grandchildren.[2]

His daughter Anne came home from California and made his house her own; she inherited it from the estate or bought it.[3]

How we know

Jacques (1838) → Vivian (1882): documented

Three records name Vivian as James Bertoch's son. The 1900 census of Pleasant Green lists Vivian C. Bertoch, born March 1882, as James's son, working on the family farm.[7] James's obituary of 1924 names Vivian C. Bertoch of Hunter among his eight living children (Chapter 10). And Vivian's own obituary of 1972 says he was born at Pleasant Green to James and Ann Cutcliff Bertoch.[2] His draft card of 1942 gives his birth at Pleasant Green on 29 March 1882 in his own words.[5]

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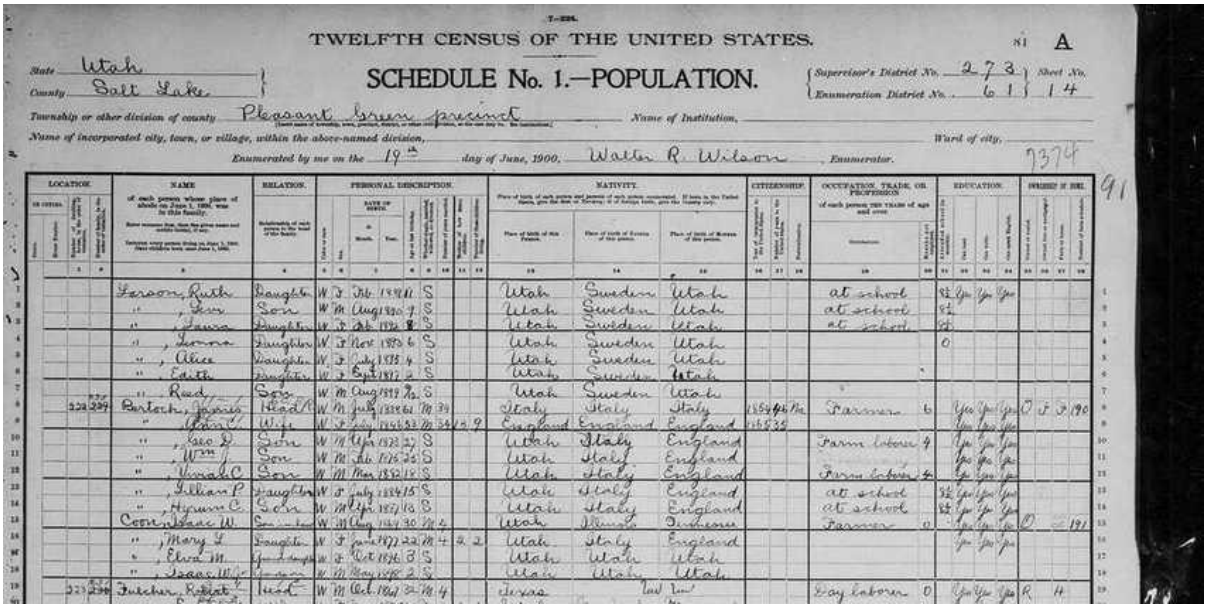

TWELFTH CENSUS OF THE UNITED STATES. 81 A

SCHEDULE No. 1.—POPULATION.

State Utah
County Salt Lake
Supervisor's District No. 273
Enumeration District No. 61
Sheet No. 14
Township or other division of county Pleasant Green precinct
Name of Institution,
Name of incorporated city, town, or village, within the above-named division,
Ward of city,
Enumerated by me on the 19th day of June, 1900. Walter R. Wilson, Enumerator.

Location	Name	Relation	Personal Description	Nativity	Citizenship	Occupation, Trade, or Profession	Education	Owned or Rent
	Larson, Ruth	Daughter	W F Feb 1898 11 S	Utah Sweden Utah		at school	8½ Yes Yes Yes	
	" , Jim	Son	W M Aug 1890 9 S	Utah Sweden Utah		at school	8½	
	" , Laura	Daughter	W F Feb 1892 8 S	Utah Sweden Utah		at school	8½	
	" , Lorna	Daughter	W F Nov 1893 6 S	Utah Sweden Utah			0	
	" , Alice	Daughter	W F July 1895 4 S	Utah Sweden Utah				
	" , Edith	Daughter	W F Sept 1897 2 S	Utah Sweden Utah				
	" , Reed	Son	W M Aug 1899 9/12 S	Utah Sweden Utah				
222 229	Bertoch, James	Head	W M July 1888 11 M 34	Italy Italy Italy	1864 46 Na	Farmer 6	Yes Yes Yes	O F F 190
	" , Ann C.	Wife	W F July 1896 33 M 34 4 9	England England England	1865 35		Yes Yes Yes	
	" , Geo D.	Son	W M Apr 1893 27 S	Utah Italy England		Farm laborer 4	Yes Yes Yes	
	" , Wm J.	Son	W M Feb 1895 25 S	Utah Italy England			Yes Yes Yes	
	" , Vivian C.	Son	W M Mar 1882 18 S	Utah Italy England		Farm laborer 4	Yes Yes Yes	
	" , Lillian P.	Daughter	W F July 1884 15 S	Utah Italy England		at school	8½ Yes Yes Yes	
	" , Hyrum C.	Son	W M Apr 1887 13 S	Utah Italy England		at school	8½ Yes Yes Yes	
	Coon, Isaac W.	Son-in-law	W M Aug 1869 30 M 4	Utah Illinois Tennessee		Farmer 0	Yes Yes Yes	O 191
	" , Mary L.	Daughter	W F June 1877 22 M 4 2 2	Utah Italy England			Yes Yes Yes	
	" , Elva M.	Grandchild	W F Oct 1896 3 S	Utah Utah Utah				
	" , Isaac W.	Grandchild	W M May 1898 2 S	Utah Utah Utah				
223 230	Fulcher, Robert	Head	W M Oct 1867 32 M 4	Texas Tenn Tenn		Day laborer 0	Yes Yes Yes	R 4

The 1900 census of Pleasant Green, lines 8–18: James Bertoch's household, with "Vivian C., son," born March 1882. ED 61, sheet 14A; FamilySearch film 004115260, image 169. More records in Appendix C.

Evidence grade: Jacques → Vivian: documented.

Vivian → Richard Keith

The book ends with Vivian, but the next link is just as firm. The 1940 census lists Richard, sixteen, as Vivian's son; the 1972 obituary names Richard among his surviving sons; and the 1953 notice of Wade Kenneth's death names Vivian as the baby's grandfather and Richard K. as his father.[6,2,12] From Richard Keith the line runs to Henry Keith and to the author (Epilogue).

Conflicts

- **Vivian's burial:** 9 March 1972, the day of the Thursday funeral, against 8 March in an older entry in the tree. The obituary is followed.
- **Vivian's father's birthplace in 1910:** the census index gives Utah; the census page says Italy. The page is followed.
- **His endowment:** a temple marriage in 1905 means Vivian was endowed by then, but the family tree shows only a proxy endowment of 1979; his own is not yet linked in the records.

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Who found it

- **FamilySearch** and its volunteers filmed and indexed the censuses, the draft registrations and the Church's membership records; **the Utah Digital Newspapers** project at the University of Utah made the *Magna Times*, the *Salt Lake Tribune* and the *Provo Evening Herald* searchable.
- *The* Magna Times, the west valley's own newspaper, printed the family's births, deaths and ward news for half a century, including the obituary of 1972.
- **Hiram Bertoch** gathered Vivian's census households from 1900 to 1950, his two draft cards, the land and water records and the newspaper notices from 1919 to 1972. He supplied the photographs of Vivian on his tractor, and his own memories of the farm, the milk barn and the family homes along 3500 South.[3,11]

Vivian's world

Hunter

Hunter grew up on the flat land east of Pleasant Green. In 1880 the eastern part of the Pleasant Green precinct became the Hunter precinct, named in honour of the Church's Presiding Bishop, Edward Hunter.[13] The northern soil there was too alkaline to farm, but in 1881 the Utah and Salt Lake Canal brought water to the central part. The settlers built a small adobe chapel in 1885 that also served as the school, and the Hunter Branch became a ward in 1888.[13] As the farms filled in, the ward was divided again and again; by the end of Vivian's life there were several Hunter wards, among them the Hunter Sixth Ward on 3500 South, a short walk from his house, where his funeral was held.[14,2]

Water

Every farm on the west side of the valley lived by its canals. The Utah and Salt Lake Canal, which Vivian served as watermaster, began in 1872 as a short ditch dug by Archibald Gardner above the Jordan River dam. Salt Lake County extended it, and water first flowed through the finished canal on 5 August 1881.[15] Later the Utah Lake Irrigation Company, organized by Joseph R. Murdock, built a canal from a pumping plant on Utah Lake that ran forty-nine miles north to the Hunter, Riverton and Gardner areas.[15] Vivian's twenty shares in that company were his family's claim on its water.[10] In 1934, in the depths of the Depression, the company stopped its own pumping and bought water from a new pumping station built by the Utah and Salt Lake Canal Company and others.[15]

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From farms to a city

Hunter and Granger stayed unincorporated farming country in Salt Lake County through Vivian's lifetime. After the Second World War, houses began to spread west across the valley. Eight years after his death, in 1980, Hunter, Granger, Chesterfield and Redwood were joined into a new city, West Valley City.[16] The farm on 3500 South lasted until the end of the century, when it too was divided into house lots (Epilogue).

Places

- **Pleasant Green** (Magna), Salt Lake County: his birthplace and childhood home, on his father's homestead at the Point of the West Mountains.
- **Salt Lake Temple**: where he married Hazel Ivy Hemenway, 20 December 1905.
- **Hunter** (now West Valley City), Salt Lake County: his farm and home at 6135 West 3500 South, part of Section 26, Township 1 South, Range 2 West, with the milk barn beside the house; the Hunter Ward hall (6000 West 3500 South) and the Hunter Sixth Ward chapel.
- **Pleasant Green Cemetery**, Magna: his burial place, beside his parents.

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Vivian Bertoch on his tractor at Hunter, about 1949. Family photograph.

Open questions

- **When was Vivian endowed?** His own endowment, before the 1905 temple marriage, is not linked in the ordinance records.
- **The deeds of the farm:** the Salt Lake County Recorder's records for 6135 West 3500 South, from the 1919 deed to the sales after 1972.

Notes

1. Golden wedding of Mr. and Mrs. Vivian C. Bertoch, 6135 W. 3500 South, *Salt Lake Tribune*, 12 Dec 1955, p. 29 (open house in the Hunter Ward hall, 6000 W. 3500 South; 11 children, 35 grandchildren, 4 great-grandchildren); eighty-first birthday at the home of his daughter Mrs. Willard Homer, 103 family members, *Salt Lake Tribune*, 29 Mar 1963, p. 26 (Utah Digital Newspapers). FamilySearch source WJK9-CYJ.

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2. "Hunter Pioneer Dies March 5," obituary of Vivian C. Bertoch, *Magna Times*, 16 Mar 1972, p. 3 (Utah Digital Newspapers, id 27096247): died at a daughter's home in Hunter; born at Pleasant Green to James and Ann Cutcliff Bertoch; married 20 Dec 1905, Salt Lake Temple; retired farmer; counselor in the Hunter Ward bishopric; high priest, Hunter Sixth Ward; Sunday School teacher; Farm Bureau; watermaster, Utah and Salt Lake Canal; funeral Thursday, Hunter Sixth Ward chapel; burial Pleasant Green Cemetery; survivors his widow, three sons, six daughters, 39 grandchildren, 65 great-grandchildren and his brother Hyrum C. FamilySearch source WJK9-CYN.

3. Hiram Bertoch, recollections of the Hunter farm (manuscript), and family knowledge (Anne in her father's house after 1972).

4. FamilySearch Family Tree: Vivian Cutcliffe Bertoch (KWCT-1RY), with his ordinance records (baptism and confirmation 5 Jun 1890; sealed to Hazel Ivy Hemenway, Salt Lake Temple, 20 Dec 1905); Hazel Ivy Hemenway (KWCT-1R1), daughter of Lachoneus Luther Hemenway (KWZF-NB5) and Annie Mariah Roberts (KWZF-NBP); and their children Thelma (KWZC-D6K), Vivian H. (KWCT-1RV), Anne (KWZM-P1S), Frank, Hazel (KWC6-WXF), Adena (KWZK-6G6), Philip (KWZ8-T1T), Margaret June (KW8W-8D8), Janet (KWCW-T9R), Richard Keith (KWZC-YNC) and Shirley (KWCB-647).

5. U.S. World War II draft registration ("Fourth Registration"), Vivian Cutcliffe Bertoch, 27 Apr 1942, Local Board 15, Murray, Utah: 35th South and 60th West, Hunter; mail R.F.D. 1, Magna; born 29 Mar 1882, Pleasant Green; 5 ft 11 in, 170 lb; contact Miss Shirley Bertoch (FamilySearch).

6. U.S. censuses, Salt Lake County, Utah, Hunter: 1910, Hunter Precinct 5, sheet 4A, line 34, dwelling and family 57; 1920, sheet 4A, dwelling 57, family 60; 1930, sheet 13B, line 91, dwelling 38, family 43; 1940, sheet 19B, line 62 (block 3500–4100 South, 6000–6400 West; son Richard, line 67); 1950, Hunter (FamilySearch, attached to the household members in the family tree).

7. U.S. census, 1900, Pleasant Green Precinct, Salt Lake County, ED 61, sheet 14A, 19 Jun 1900, dwelling 222, family 229 (see Chapter 10, n. 19).

8. Obituary of Ann Cutcliffe Bertoch, *Salt Lake Tribune*, 11 Sep 1922, p. 5 (Utah Digital Newspapers, id 24375126): released from the Pleasant Green Relief Society "when she moved to Hunter in November, 1905." FamilySearch source WJVB-DVM. See Chapter 10, n. 15.

9. U.S. World War I draft registration, Vivian Cutcliffe Bertoch, 12 Sep 1918, serial 2555, order 1572: Box 77, R.F.D. 2, Salt Lake; farmer, self-employed, Hunter; nearest relative Hazel Bertoch (FamilySearch).

10. Newspaper notices, 1919–1972 (Utah Digital Newspapers): *Salt Lake Tribune*, 21 Jun 1919, p. 17 (deed, George D. Bertoch to Vivian C. Bertoch, part of Sec. 26, T1S R2W); *Provo Evening Herald*, 1926–1934 (Utah Lake Irrigation Company, delinquent assessment lists, Hunter District, 20 shares, Federal Land Bank of Berkeley as pledgee); *Magna Times*, 18 Apr 1968, p. 1 (history of the Hunter Ward: bishopric installed 1920, Bishop Robert E. Jones, counselors Vivian C. Bertoch and H. Earl Day); *Deseret News*, 16 Sep 1954, p. 9 (Hunter community committee); *Daily Record*, 1972 (deed, Vivian C. Bertoch and wife to Robert Rydalch and wife). FamilySearch source WJK9-Z4G.

11. Family photographs of the Hunter farm, c. 1949–50, supplied by Hiram Bertoch: Vivian Bertoch on his tractor and mowing hay, "Aug. 1949".

12. Death notice of Wade Kenneth Bertoch, day-old son of Richard K. and Carol Grondel Bertoch, 6057 W. 3500 South, Hunter, *Magna Times*, 24 Apr 1953, p. 4; grandparents Mr. and Mrs. Vivian C. Bertoch and Mr. and Mrs. H. F. Grondel (Utah Digital Newspapers). FamilySearch source WJK9-Z45.

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13. Daughters of Utah Pioneers historical marker no. 420, "Hunter," at the Hunter chapel, 3665 South 6000 West, West Valley City (transcribed at jacobbarlow.com, "Hunter," 6 Jun 2014, and the Historical Marker Project).

14. Granger-Hunter history pages, "The History of the Hunter LDS Church by Year" and "Growth of Hunter, Utah Area" (grangerutah.squarespace.com): Hunter Ward organized 26 Aug 1888; Hunter Sixth Ward at 5985 W. 3500 South.

15. Utah cultural resource site forms for the Utah and Salt Lake Canal (42SL295) and the Utah Lake Distributing Canal (42SL286), and accompanying canal history, J. Willard Marriott Digital Library (collections.lib.utah.edu, ids 2725252, 2725253).

16. "West Valley City, Utah" and "Granger-Hunter, Utah," Wikipedia (incorporation of Granger, Hunter, Chesterfield and Redwood as West Valley City, 1980).

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Epilogue: The Farm on 3500 South

The Bertochs have always been a people of the land. For about five generations they lived in one stone house in San Germano, in the Waldensian valleys of Piedmont. In Utah they ranched at Pleasant Green, at the foot of the Oquirrh Mountains. And for most of the twentieth century they lived on one stretch of farmland in Hunter, on the west side of the Salt Lake Valley. That farm is where this story ends, because it is where I began.

The road

A half-mile dirt road ran north from 3500 South, a few blocks from 5600 West. Near its start once stood the home of my great-great-grandfather, James Bertoch, the Jacques who crossed the plains in 1854 and turned sixteen on the trail. He built it after the family left Pleasant Green for Hunter in November 1905, and he lived there to the end of his life; I lived next to its remnants as a boy. Right next door, just to the east, was the home of his son, my Uncle Hyrum, the man I was named after.

Across 3500 South, a few blocks to the west, the family had built a row of homes side by side. Vivian Bertoch, my great-grandfather, lived at 6135 West 3500 South. His daughter, my Aunt Anne, would also live in the same home after Vivian died in 1972 moving into the home from California. My grandfather, Richard Keith Bertoch, built just east of his father, at 6057 West, and Grandpa's sister Hazel built just east of him. Parents, children, brothers and sisters lived within shouting distance of each other. In a way it was a small Waldensian village, rebuilt in the Utah desert.

Beside Vivian's house stood the old milk barn. My father, Henry Keith Bertoch, grew up there milking cows before school and after, the way farm boys always have. Later Dad built his own home at the far end of the dirt road, right in the middle of the main farm. That is the house I grew up in.

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Richard Keith Bertoch holding his son Henry Keith on the farm at Hunter, about 1949. Family photograph.

The farm

When I was small, the farm was still fully running. A few hundred feet north of our house stood three large barns, and beyond them were the horse fields. We had hay fields and an orchard. Our garden was a hundred feet on each side. We kept cows and horses, and the yard belonged to turkeys, geese and peacocks. The peacocks were the closest thing to royalty the place ever saw.

Work and play ran together. We canned vegetables from the garden and picked fruit from the orchard, and every jar on the shelf meant hours in a hot kitchen. Then there were the barns. We hung swings from the rafters and flew out over the hay. We dared each other to jump off the barn roof into the deep, soft pile of manure that decades of cows had left behind. Nobody ever got hurt, though we came out smelling like it.

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The pond

Summers meant the pond. In the middle of the horse fields, just north of our house, lay a pond big enough to swim in, to float a homemade raft on, and to fish. On hot July afternoons the kids seemed to end up there. Today a Deseret Industries store stands close to where it was, and the shoppers have no idea that children once spent whole summers splashing just behind them.



Henry Keith Bertoch as a small boy on his sled at Hunter, about 1950. Family photograph.

Winding down

Farms like ours did not end all at once. By the time I was a teenager the work was slowing. Fewer animals were in the barns, and fewer fields were cut each summer. All around us, the west side of the valley was filling with houses. Around 1998, when I was in my early twenties, the main farm was divided into neighbourhood lots and sold.

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Not all of it went. Three acres remained, and on them stood my grandfather's original house. I bought it and made it my home. Later I moved into another of the family houses there, and I raised my own children on what was left of the farm. They grew up on the same ground where their grandfather milked cows and their great-great-grandfather drove his tractor through the hay.

My granddaughter, Evailia, was the youngest member and last generation of the family to live on the part of the farm that was still being actively worked. In 2019 I sold those remaining acres, and the working farm on 3500 South passed out of the family after more than a century.

The family never left the land, though. In the neighbourhood homes built on the old fields, descendants of the Bertochs who farmed it still live where their ancestors cut hay and milked cows: the Hancock, Homer, Edler and Bertoch families. Their children still grow up on Bertoch ground.

What remains

The barns are gone, and so is the pond. The dirt road is paved now and lined with homes, some of them still Bertoch homes. But a farm is more than its ground. It lives in the habits it gives the people who grew up on it: hard work, a full canning shelf, and family close enough to walk to.

Our ancestors in the valleys of Piedmont also held their land through generations, and when they had to, they left it and carried their faith and their names to a new valley. We have done the same. The fields on 3500 South are neighbourhoods now, and most of the land belongs to others. But Bertoch descendants still live on the old farm, and the family that farmed it continues.

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Appendix A: The Evidence, Generation by Generation

Every link in the family line rests on records, but not every link rests on the same kind of record. This table shows, for each generation, how the parent–child link is known and how strong the evidence is. The grades are explained in the Introduction:

- **Documented:** a record states the relationship directly.
- **Strong:** several independent clues agree, but no record states it.
- **Lead:** reasonable, but resting on one or two clues.

The full argument for each link is in the "How we know" section of the chapter named.

Link	Grade	Key evidence	Chapter
Stefano Bertochio → Gioanni Bertochio	**Strong**	The original notary act of 3 March 1614 (Val San Martino notary records, vol. 65, fol. 85) names Stefano and Pietro, sons of the late Gioanni and Gioanna Bertochio, with their uncles Paulo and Pietro *Bertochi*, who are Stefano's known sons.	1–2
Gioanni Bertochio → Pietro Bertochio of Pinasca	**Lead**	A Pietro, son of the late Gioanni, is named in 1614; Pietro of Pinasca's eldest son was named Gioanni, after his paternal grandfather in the Waldensian custom; and a cousin family moved from Val San Martino to Pinasca in the 1650s. No record states that the two Pietros are the same man.	2–3
Pietro of Pinasca → Ludovico Bertochio	**Documented**	Ludovico is "*fu* Pietro," of Pinasca, in the notary records, and his brothers are named with him (Perosa notary records, 1655–1684).	3–4
Ludovico Bertochio → Pietro Bertochio of San Germano	**Strong**	The records of 1682 and 1684 name Pietro as Ludovico's only son. Pietro's first son was named Louis, his daughters' names match Ludovico's daughters, and Pinasca borders San Germano. The marriage contract with Martha Rivoire (about 1694), which would confirm the link, has not been found.	4–5
Pietro of San Germano → Jean (1705)	**Strong**	Jacques Bertoch's record of the family places Jean among Pietro's children; Jean's burial at San Germano	5–6

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Link	Grade	Key evidence	Chapter
		on 22 January 1781, aged about eighty, fits in name, age and place; no rival is known.	
Jean (1705) → Jean (1731)	**Strong**	The 1758 marriage record calls the younger Jean "*fils de Jean*"; his children's baptisms call him "Jean de Jean" (1759, 1780) and "Jean fils de Jean" (1777), then "Jean fu Jean" from 1782, after the elder Jean's burial in 1781. The naming of the children fits. The 1731 baptism itself does not survive, because the San Germano registers begin in 1752.	6–7
Jean (1731) → Jean (1767)	**Documented**	Jean's baptism names him "*fils de Jean Bretoch & de Susanne Fourneron sa femme*" (San Germano baptisms, 17 May 1767). The parents' marriage (Prarostino, 12 December 1758) and all eleven of their children's baptisms (1759–1782) agree.	7–8
Jean (1767) → Jean (1792)	**Documented**	Jean's baptism names him the son "*de Jean, de Jean et de Jeanne Bertalot*" (San Germano baptisms, 13 January 1793).	8–9
Jean (1792) → Jacques (James) Bertoch	**Documented**	Jacques's birth and baptism act names him the son of Jean Bertoch *fu* Jean and Marguerite Bounous *fu* Jacob (San Germano, act 30 of 1838).	9–10
James Bertoch → Vivian Cutcliffe Bertoch	**Documented**	The 1900 census of Pleasant Green lists Vivian, born March 1882, as James's son in his household, and James's 1924 obituary names Vivian C. Bertoch of Hunter among his surviving children.	10–11

Beyond the chapters. Vivian Cutcliffe Bertoch → Richard Keith Bertoch is documented: the 1940 census lists Richard, 16, as Vivian's son, and Vivian's 1972 obituary names him. The generations after Richard Keith are known to the family at first hand.

Other key facts graded in the chapters. Jean (1792)'s death at Mormon Grove, Kansas Territory, in 1855 is graded strong: no death record survives, but the *Juventa* passenger list, a missionary's journal, Daniel Bertoch's autobiography and the published histories all agree (Chapter 9).

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Appendix B: Theories Tested and Withdrawn

Family history is built by testing ideas against records. Most ideas that look promising at first do not survive a close reading of the evidence. This appendix records the theories that were seriously considered for the Bertoch line, sometimes entered into the family tree, and then withdrawn. They are kept here for two reasons: so that later researchers do not have to test them again, and because knowing what has been ruled out is part of knowing what is true.

1. The "Berto" uncles (withdrawn)

The idea. The 1614 act that names Stefano and Pietro, sons of the late Gioanni Bertochio, also names two uncles. In Giovanni Cena's abstract they appear as "Paolo and Pietro Berto." That suggested that Gioanni's wife Gioanna was born a Berto, and that the uncles were her brothers. A Berto family did live at Pinasca at the time, and for a while it looked as though this might explain how the Bertochs came to Pinasca. Parents for Gioanna and the uncles were entered into the family tree.

Why it was withdrawn. The original act, read on FamilySearch microfilm, gives the uncles' surname as *Bertochi*, not Berto. They were Paulo and Pietro Bertochio, the known sons of Stefano Bertochio of Riclaretto, and so Gioanni's brothers. The Berto parents were removed from the tree, and the "uncles" were merged into the existing profiles of Stefano's sons. Gioanna's own family is unknown. This correction is what connected the family to Stefano, its earliest known generation (Chapters 1–2).

2. Peyreto Bertochio as Stefano's father (withdrawn)

The idea. A Pietro, called Peiretto or Peyreto, Bertochio of Pinasca was dead by 25 October 1613, when his daughter Marta, wife of Stefano Bruno, signed a receipt (Perosa notary records, vol. 4). He is the earliest Bertochio found at Pinasca. A council record of 1615 also calls Stefano's son Paolo "Paolo Bertocchio di Peiretto." It seemed possible that Peyreto was Stefano's father, which would have tied the Riclaretto family to Pinasca a generation earlier. The link was briefly entered in the tree.

Why it was withdrawn. The dates do not fit. Stefano's children were born between about 1565 and 1595, so Stefano himself was born by about 1545. Peyreto's daughter Marta was married by 1613, so she was born about 1580 to 1595, which makes Peyreto a man of Stefano's children's generation, not his father's. The "di Peiretto" in 1615 is probably a notary's slip: in every other record of 1613 to 1623, Paolo is "*fu* Stefano."

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Peyreto was more likely a brother or cousin of Stefano. His family is kept in the tree as its own, unlinked family (Chapter 1).

3. Pietro of Pinasca as the son of Pietro of Riclaretto (withdrawn)

The idea. Before 1655 no Bertochio family of ours appears at Pinasca, and the nearest Bertochio family was at Riclaretto. Stefano's eldest son, Pietro, was consul of Riclaretto in 1622 and had sons named Stefano, Antonio, Gioanni and Pietro. It was suggested that this younger Pietro might be Pietro of Pinasca. For a time Pietro of Pinasca was linked in the tree to a Stefano Bertochio and his wife Antonia Morato as parents.

Why it was withdrawn. A dowry of 10 June 1630 (Perosa notary records, vol. 9) showed that this Stefano was "Stefano *fu* Pietro," the consul's son, who married Antonia Morato only about 1630, far too late to be the father of a man named in 1614. The records also show the consul's son Pietro alive at Riclaretto in 1668 and 1675, with a wife and son of his own, and none of his brothers' names match the brothers of Pietro of Pinasca. The link was removed. Pietro of Pinasca is now linked, as a lead only, to Gioanni Bertochio (Appendix A).

4. A German origin (not supported)

The idea. There are Bertochs in Germany, and an older family theory held that the family came from Württemberg.

What the records show. The notary records place the family in the Waldensian valleys, at Riclaretto and Pinasca, from the late 1500s. German records of the surname Bertoch from 1550 to 1720 belong to Lutheran families with German given names in Thuringia, the Palatinate and Württemberg, with no link to the valleys. The connection probably runs the other way: in 1698–99 Waldensians from the French-ruled side of Val Perosa were expelled and founded colonies in Württemberg, among them Pinache, named after Pinasca. Families from Pinasca went with them. The theory is not proved impossible, but nothing supports it, and the evidence points to the valleys as the family's home (Chapter 5).

5. The Pinache Bertochs as our direct line (not supported)

The idea. The register of Pinache in Württemberg records a Pierre Berthot (later written Bertoch), married to Marie Micol in 1736, and a younger Pierre Bertoch, married to Susanne Costabel. It was asked whether either could be Pietro of San Germano's son Pierre (born 1701).

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What the records show. Pietro's son Pierre married Judith Carrier and died in 1743, so he is a different man from the Pinache Pierre. The Pinache family's origin has not been found. In Pinache's French spellings, Berthot matches the Bertotto family of Pinasca and Perosa rather than Bertochio, so they probably belong to a different family. They are described in a sidebar to Chapter 5, not as ancestors.

6. "Two Jeans and two Susannes" (withdrawn)

The idea. The family tree once gave Jean Bertoch (1731) two wives, Susanne Forneron and a Suzanne Pasquet, and divided their children between them. The name Pasquet came from the 1812 death record of their daughter Elisabeth.

Why it was withdrawn. All eleven children's baptisms, from 1759 to 1782, name the mother as Susanne Forneron, and the father as the same Jean. "Pasquet" came from that single 1812 death record, most likely a clerk's error taking names from a brother who could not write, or perhaps a family nickname. The Suzanne Pasquet profile was merged into Susanne Forneron, and the children reunited under one couple (Chapter 7).

7. A second marriage for Jean (1767) (withdrawn)

The idea. On 22 April 1828 a Jean Bertoch, son of the late Jean, a widower, of Corbiere, married Marguerite Gilles, widow Bleinat. Jean (1767) was a widower by then, and his father was also named Jean.

Why it was withdrawn. The groom of 1828 died on 7 February 1839, while Jean (1767) died on 16 March 1839, at Borgata Gondini. They were two different men with the same name and the same father's name, a common problem in a valley where so many Jeans were sons of Jeans (Chapter 8).

Corrections to earlier records

Some entries in the family tree were not theories but simple errors, corrected when the records were read:

- **Pietro of San Germano's death.** The tree gave 28 July 1764, without a source. That date belongs to his grandson Paul Bertoch. Pietro's death is now given as "after 1710" (Chapter 5).
- **Jean (1767)'s birthplace.** The tree gave Pomaretto. His baptism shows he was born at San Germano (Chapter 8).
- **Susanne Forneron's birth and parents.** The tree gave her birth as 30 December 1727, which belonged to an elder sister of the same name who died young, and it carried an unsupported second

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set of parents. Her baptism shows she was born on 3 October 1739 at Prarostino, the daughter of Jacob Forneron and Susanne Gaydou (Chapter 7).

- **An impossible wife for Jacques (1796).** The tree married Jean (1767)'s son Jacques, born in 1796, to a Marguerite Bertalot born in 1778. Two women of that name were born in 1778, and the records show neither married him: one married Jacques Germanet, the other Jacob Bounous. The link was removed; Jacques's real wife is still unknown (Chapter 8).
- **Generation dates in the Riclaretto family.** Several birth and marriage dates in the older tree entries (such as Pietro the consul "born 1550" and a marriage "in 1570") were impossible for the generations involved, and were replaced with estimates the records support (Chapters 1–2).

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Appendix C: The Records

This appendix shows the records themselves. Each chapter's "How we know" section explains what the evidence is; here you can see it. The pages are photographs of the original registers, notary books, certificates, census sheets and newspapers, in the order of the chapters. Under each image is what the record is, the people it names, what it proves, and where to find it.

Almost every image comes from FamilySearch, which filmed and digitized these records with the permission of the archives that keep them. Anyone can look at them with a free FamilySearch account. To open a record cited by film number and image number, go to **familysearch.org/search/film/** followed by the film number, sign in, and type the image number in the box at the bottom of the viewer. The originals are kept by the Archivio di Stato di Torino (the notary records), the Waldensian Church (the parish registers of San Germano, Pomaretto and Prarostino), the Utah State Archives (the death certificates), and the U.S. National Archives (the census and draft records). The newspaper clippings come from Utah Digital Newspapers at the University of Utah.

The images are printed small, and the handwriting can be hard to read even at full size. Every record shown here is transcribed or summarized in the chapter named.

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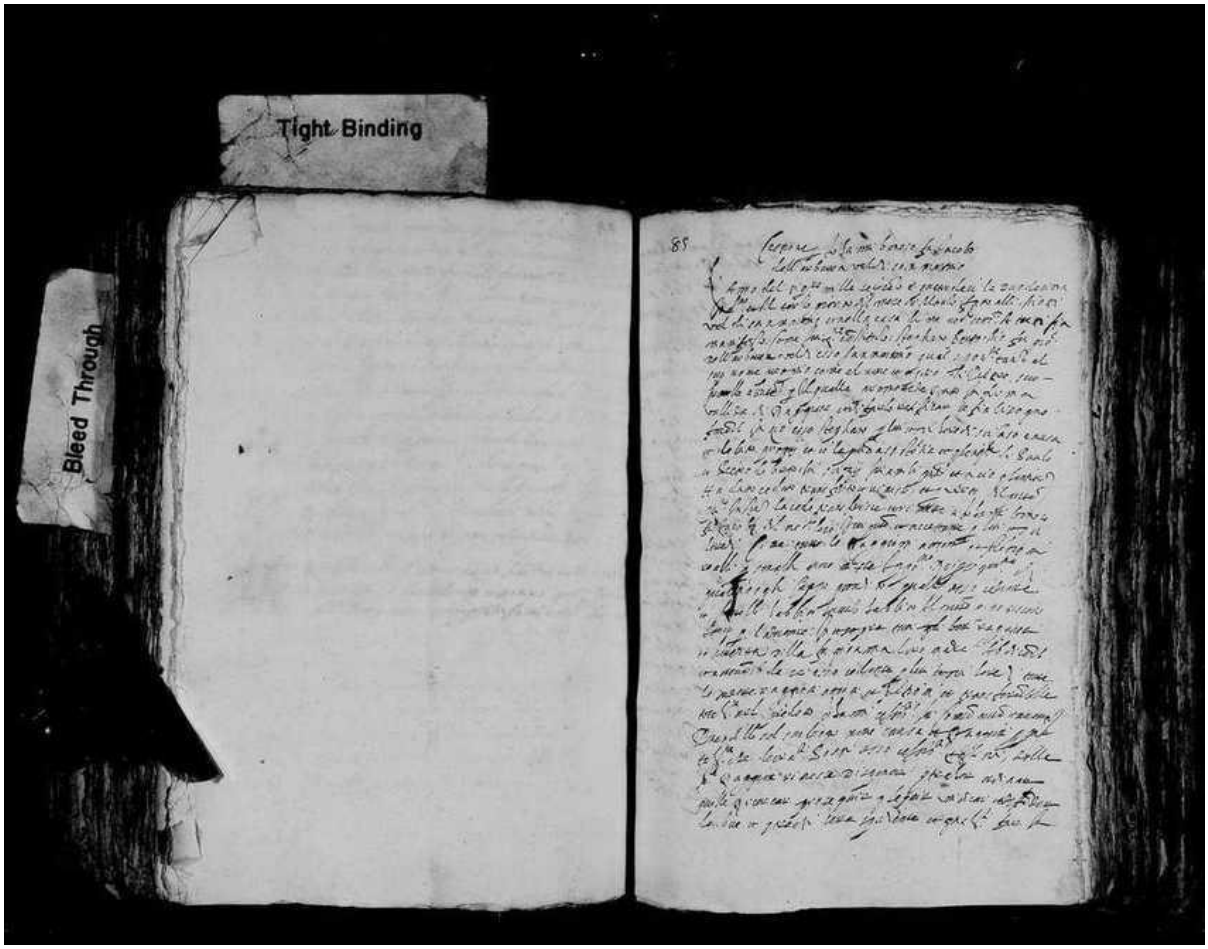
Chapters 1 and 2: The act of 3 March 1614



The notary act of 3 March 1614, "Cessione per Gio[anni] Bonoso fu Jacobo," folio 85. Stefano Bertochio, son of the late Gioanni, acts for himself and his absent brother Pietro, "with the full assistance and consent of Paulo and Pietro de Bertochi, his uncles." This one act links Stefano of Riclaretto (Chapter 1), his son Gioanni (Chapter 2) and Gioanni's sons. Val San Martino notary records, vol. 65 (archive vol. 657), fol. 85; Archivio di Stato di Torino. FamilySearch film 008253437, image 485.

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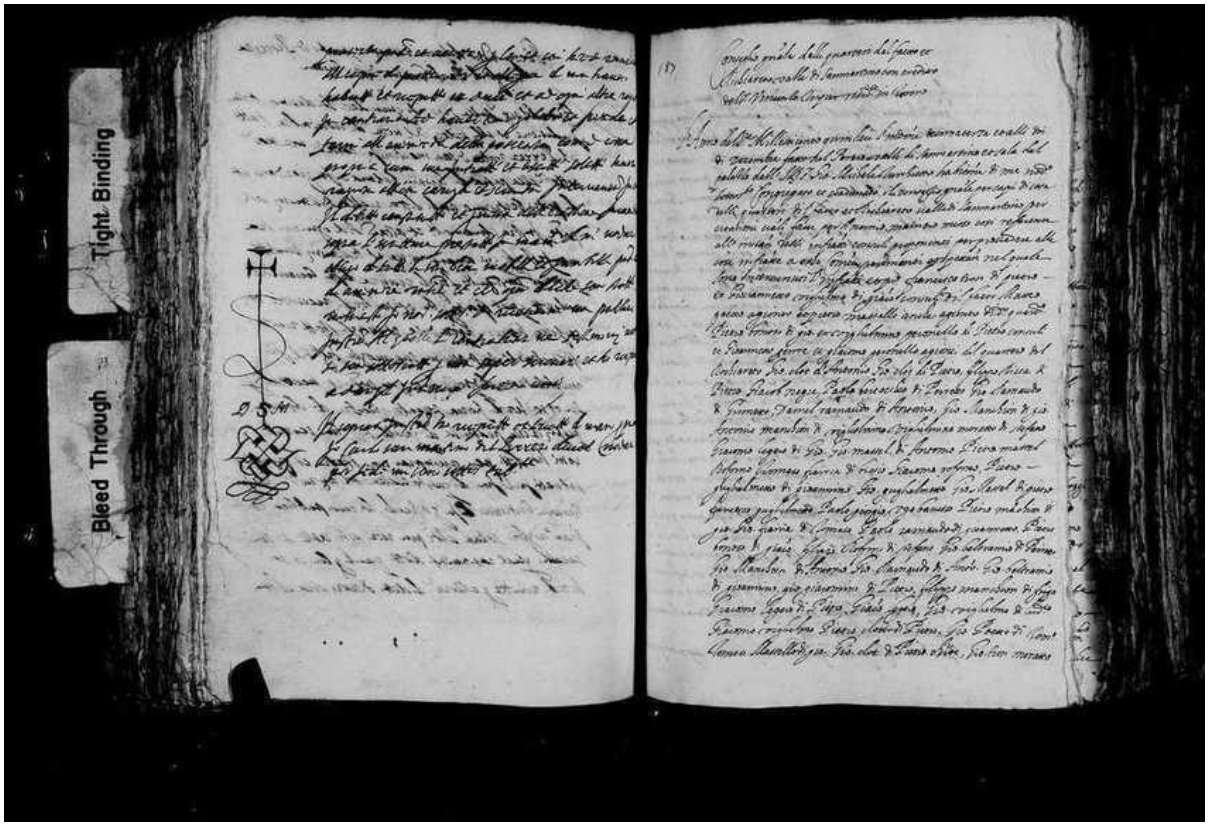

The council of Faetto and Riclaretto, 2 December 1615, which names Stefano's son Paolo among the heads of household (as "Paolo bertocchio di Peiretto"; see Chapter 1, "Open questions"). Val San Martino notary records, vol. 66 (archive vol. 658), fol. 187. FamilySearch film 008253437, image 1007.

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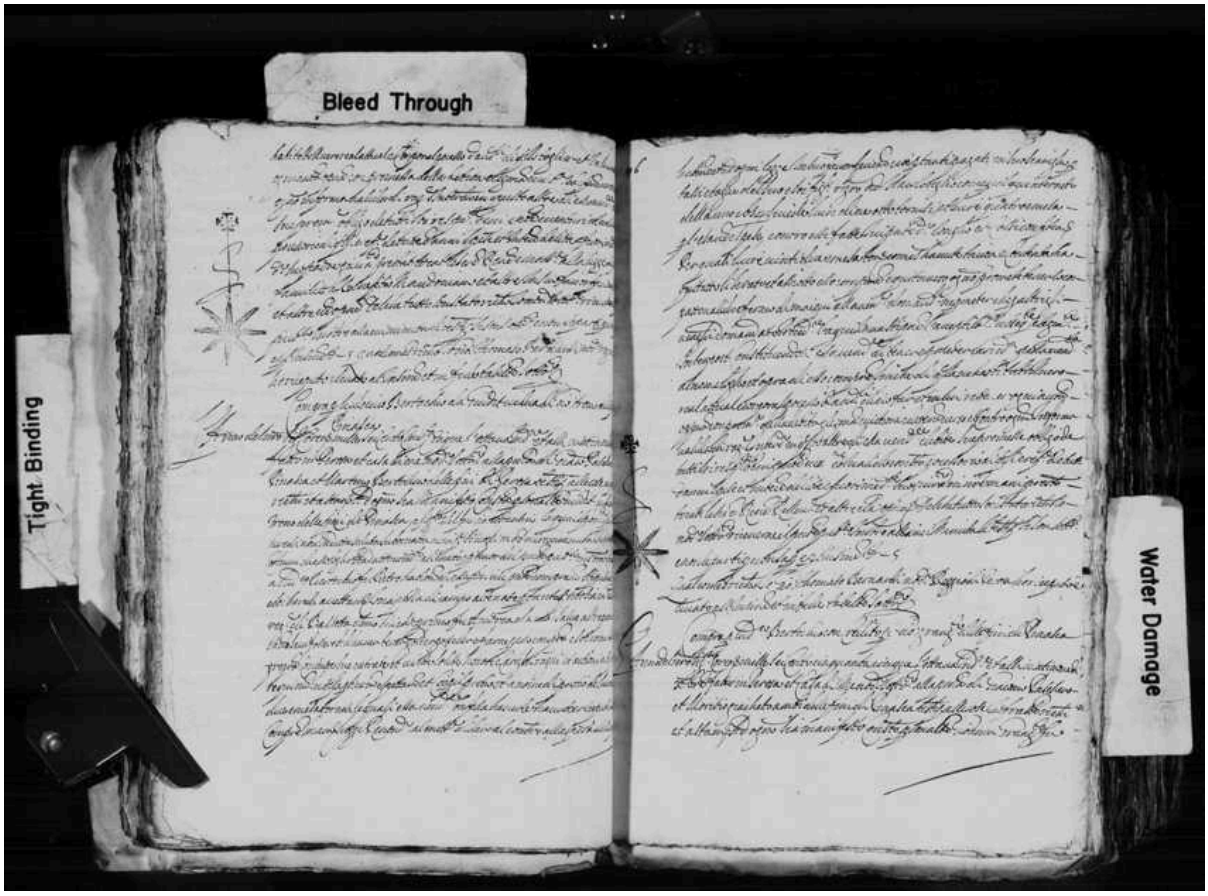
Chapter 3: Pietro Bertochio of Pinasca



The purchase of 29 December 1655, folio 45 verso (left page): "Compra di Ludovico Bertochio da Giudit vedova del fu Gioanni Trono ... Pinasca," made "in the year of our Lord one thousand six hundred fifty-five ... the twenty-ninth of December" at Perosa. In this act Ludovico is "fu Pietro," the son of the late Pietro: the first record of the family at Pinasca. Perosa notary records, vol. 11 (archive vol. 603), fol. 45 verso; Archivio di Stato di Torino. FamilySearch film 008231694, image 966 (continued on image 967).

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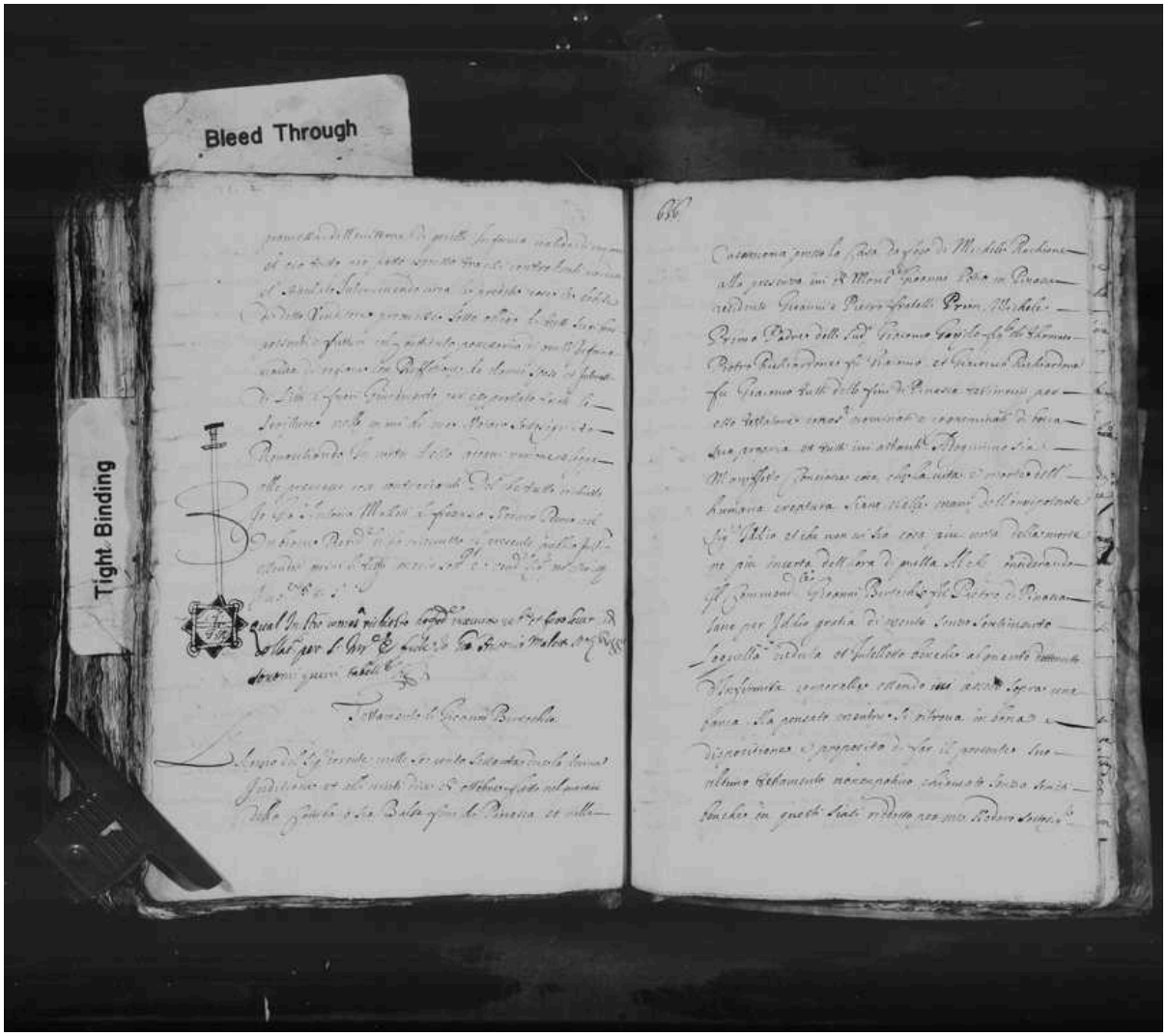

The will of Gioanni Bertochio, 22 October 1672, folio 655 verso (left page, lower half): "Testamento di Gioanni Bertochio," made "in the year one thousand six hundred seventy-two ... the twenty-second of October ... in the quarter of the Comba, or Balse, within the bounds of Pinasca." The will names his brothers and sister, "Giacomo, Ludovico, Davide, Francesco and Anna," as his heirs: the record that ties Pietro's children together as one family. Perosa notary records, vol. 14 (archive vol. 606), fol. 655 verso. FamilySearch film 008253910, image 833 (continued on images 834 and 835).

[Still to add: the act of 2 April 1665 naming "Giacomo and Francesco, brothers, sons of the late Pierre" (Perosa vol. 12, PG 497 in Cena's abstract). In the original, folio 497 holds a different act, of 4 September 1664 (FamilySearch film 008253909, image 288), so the 1665 act has not yet been found on the film.]

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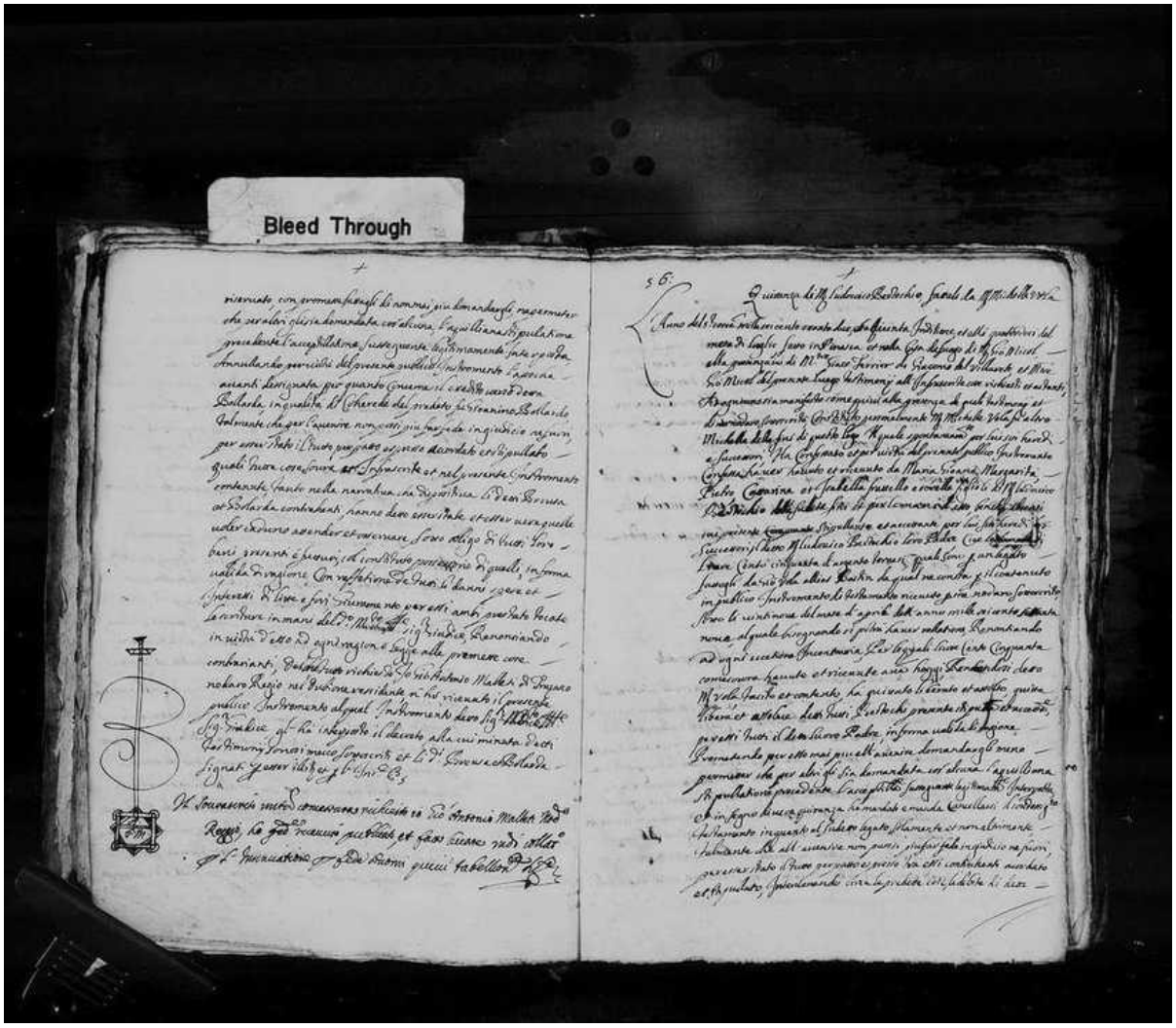
Chapter 4: Ludovico Bertochio and Catterina Vola



The quittance of 14 July 1682, folio 56: "Quittanza di M. Ludovico Bertochio, fattali da M. Michelle Vola," made "in Pinasca" in "the year of our Lord one thousand six hundred eighty-two ... the fourteenth of the month of July." The act names Ludovico's six children together: Maria, Gioanna, Margarita, Pietro, Catterina and Isabella. Perosa notary records, vol. 18 (archive vol. 610), fol. 56. FamilySearch film 008253933, image 10.

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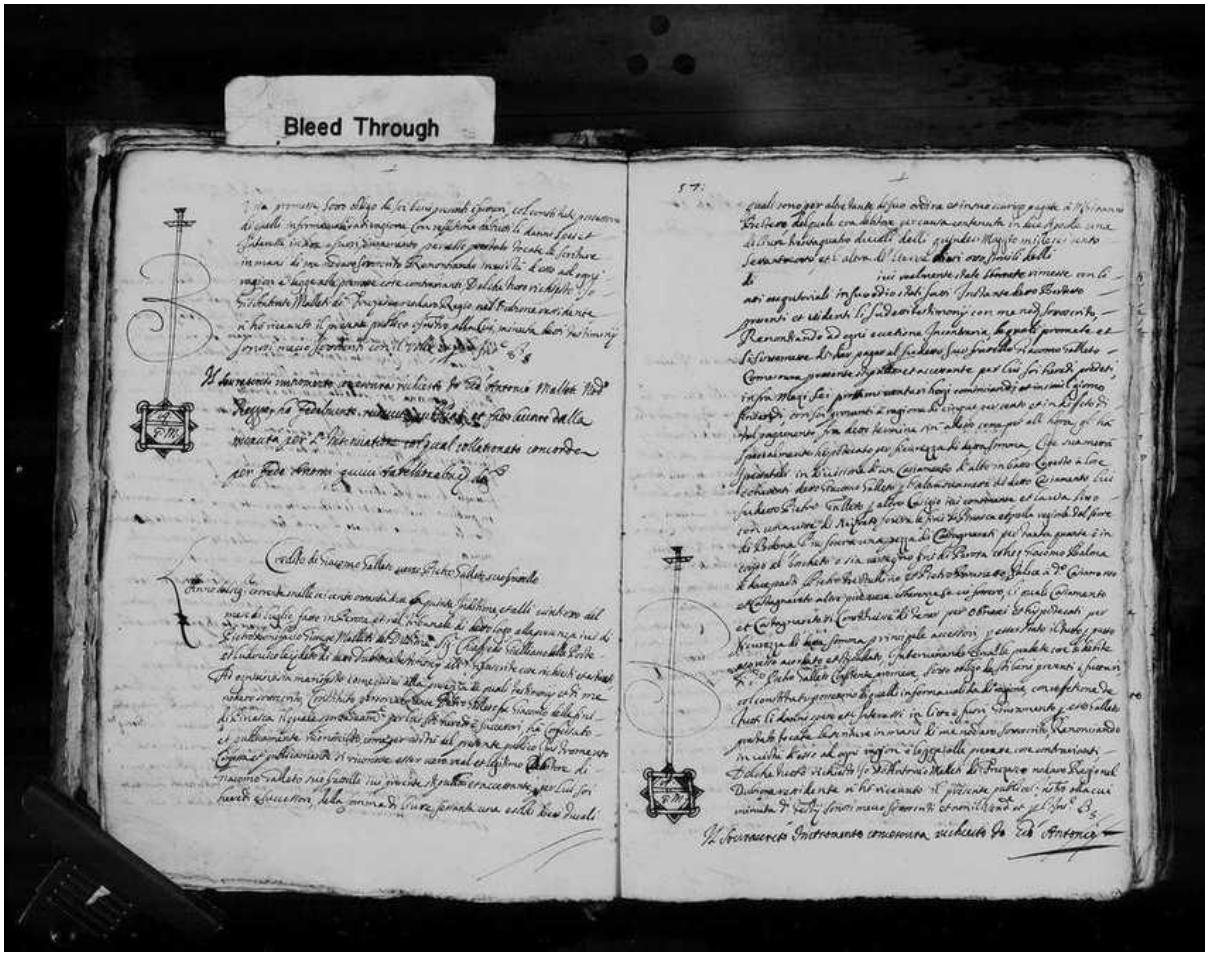

The quittance of 1682, continued on the next opening. FamilySearch film 008253933, image 11.

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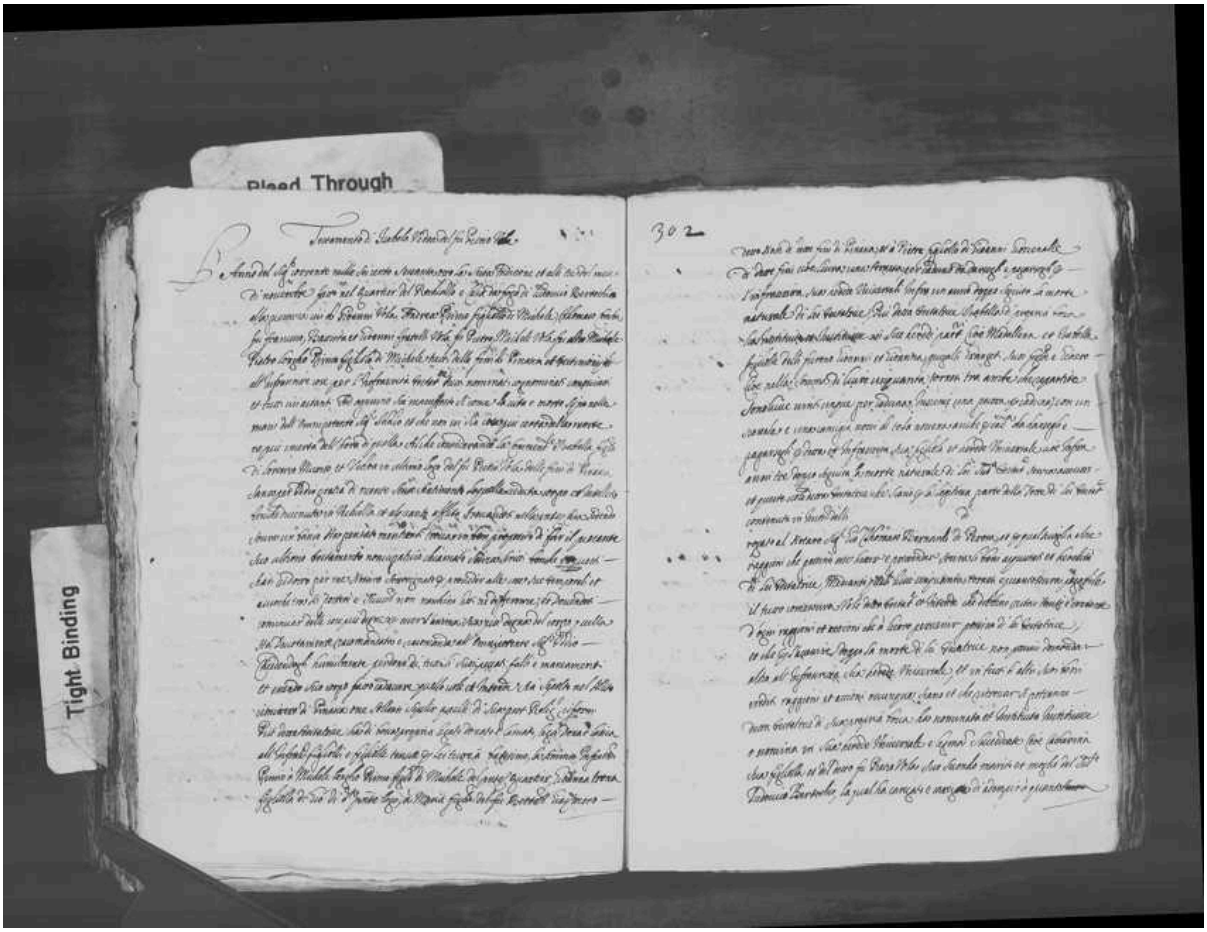

The will of Isabella Muriso, 3 November 1668, folio 301 verso (left page): "Testamento di Isabela vedova del fu Pietro Vola," made "in the year one thousand six hundred sixty-eight ... the third of the month of November ... in the house of Ludovico Bertochio." Among the witnesses are "Battista and Gioanni, brothers, Vola, sons of the late Pietro," Catterina's brothers. The will names "Catterina, wife of Ludovico Bertochio" as the testator's daughter by her second marriage. Perosa notary records, vol. 13 (archive vol. 605), fol. 301 verso. FamilySearch film 008253909, image 918 (continued on image 919).

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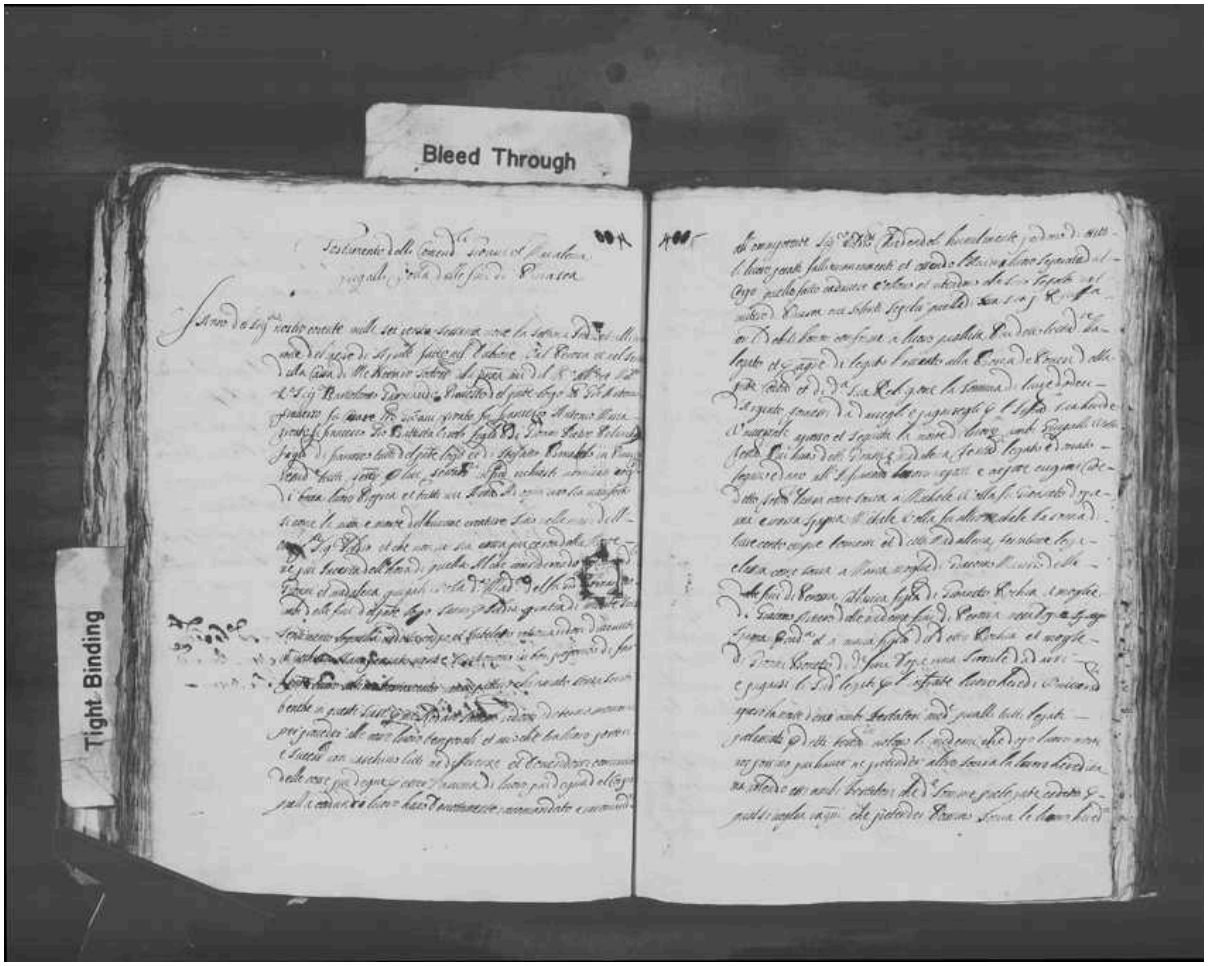

The joint will of Gioanni and Maddalena Vola, 29 April 1669 (left page): "Testamento delli Comend[evo]li Gioani et Madalena jugalli Volla delle fini di Pinasca." Among its heirs is "Catterina (wife of Luvegio Bertochio), daughter of the late Pietro Volla." Perosa notary records, vol. 13 (archive vol. 605), fol. 399. FamilySearch film 008253909, image 1017 (continued on image 1018).

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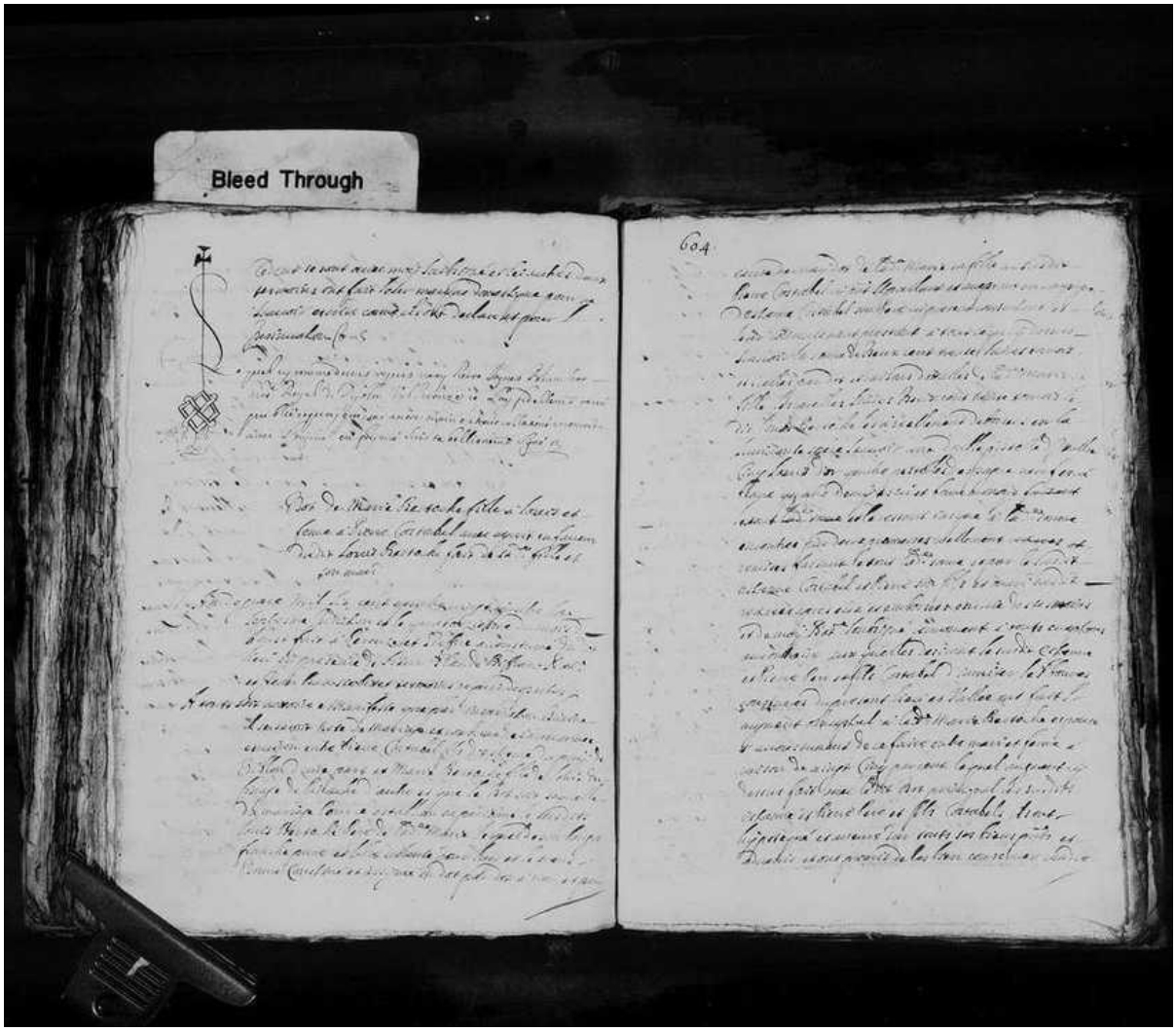
Chapter 5: Pietro Bertochio of San Germano



The dowry of Ludovico's daughter Marie, 1684: "Dot de Marie Bertoche fille à Louis et femme à Pierre Costabel, avec acquit en faveur dudit Louis Bertoche, fait de sad[ite] fille et son mari" (the dowry of Marie Bertoche, daughter of Louis and wife of Pierre Costabel, with a receipt in favour of the said Louis Bertoche, made by his daughter and her husband). In the abstract of this act, Marie and her brother Pierre are named together as Louis's children. It is the last record of Ludovico's only son before he appears at San Germano. Perosa notary records, vol. 18 (archive vol. 610), fol. 603 verso. FamilySearch film 008253933, image 530.

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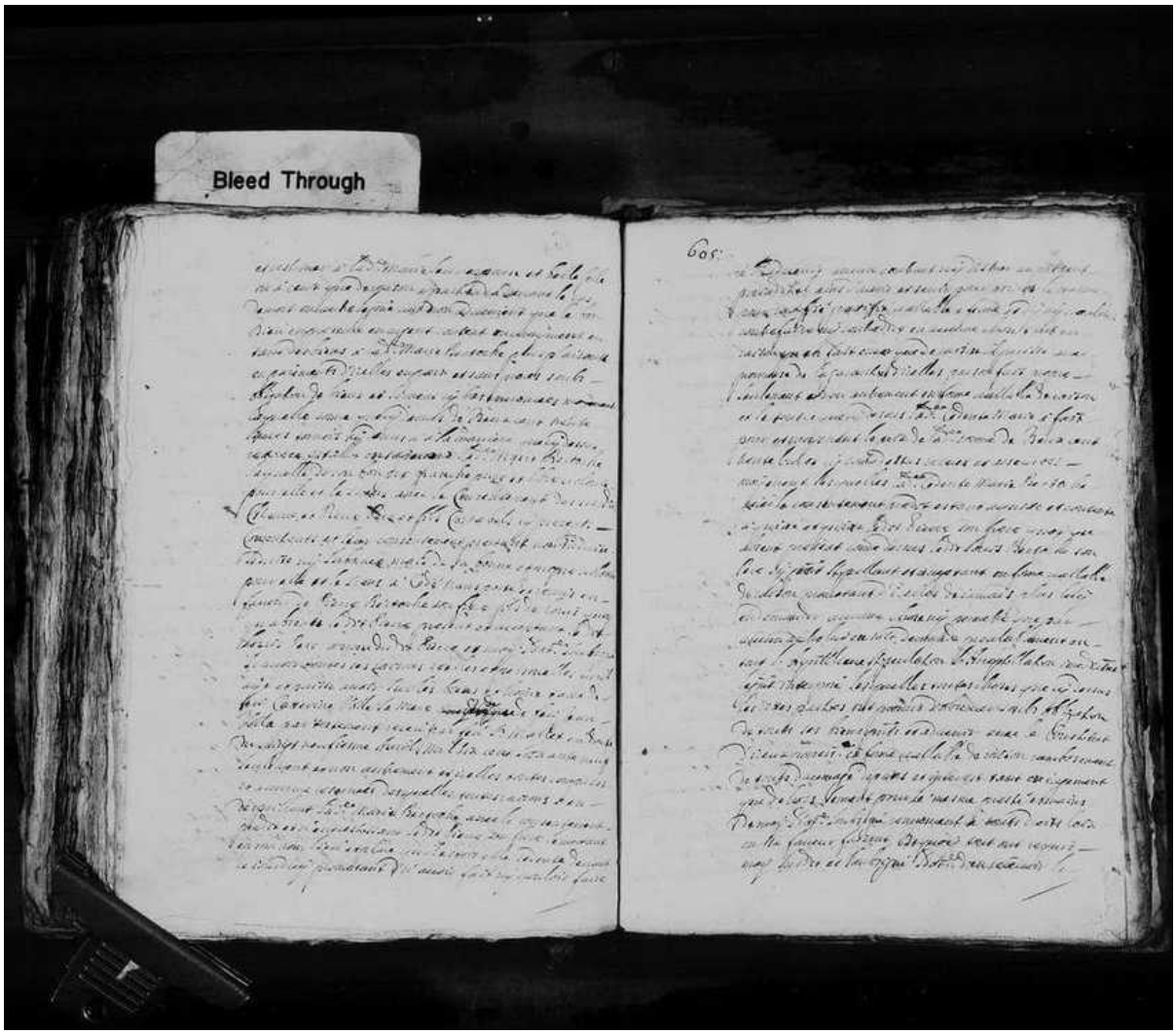

The dowry of 1684, continued. FamilySearch film 008253933, image 531.

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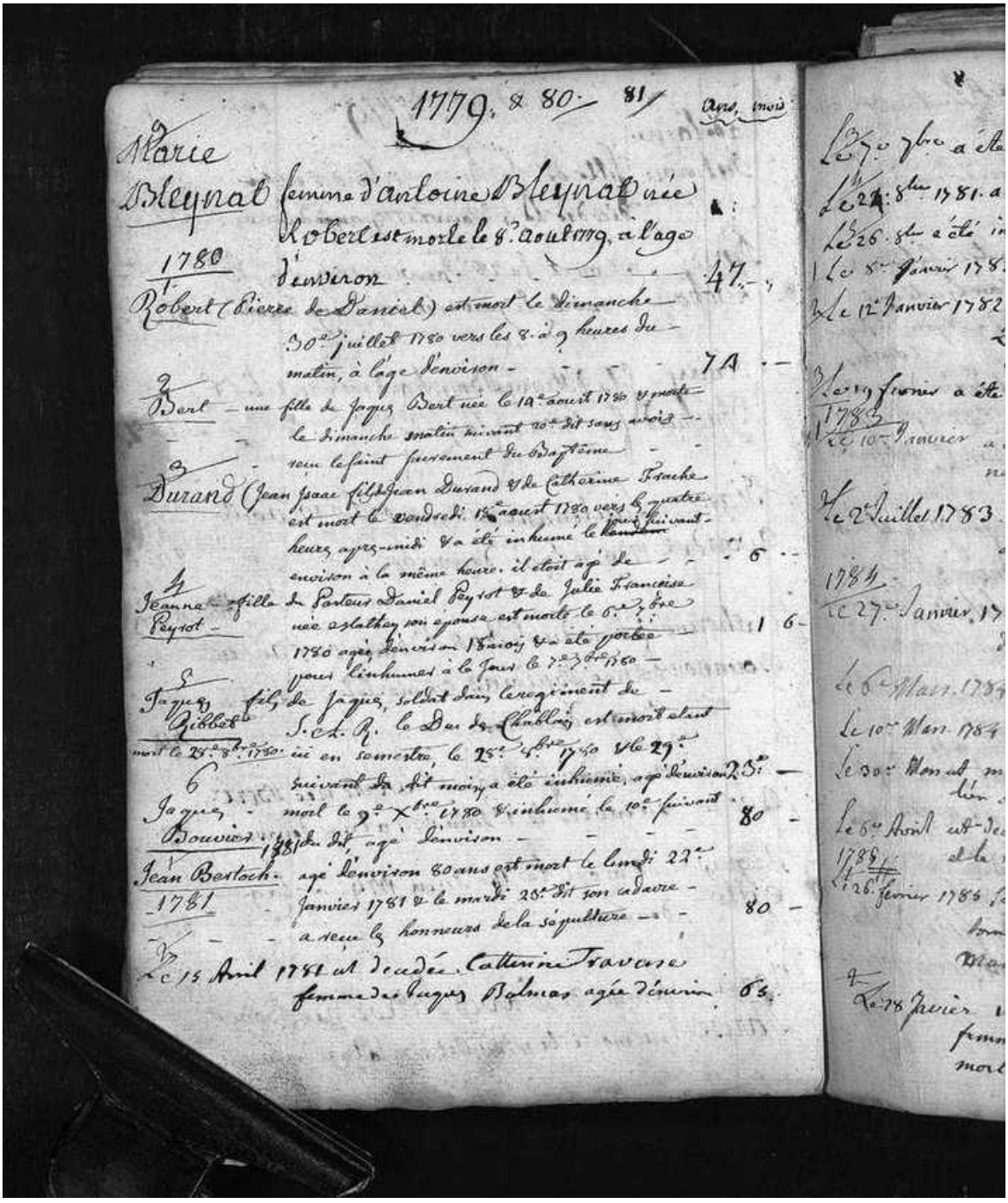
Chapter 6: Jean Bertoch (1705–1781)



The burial of Jean Bertoch at San Germano. The entry in the left margin reads "Jean Bertoch, 1781": "aged about 80 years, died on Monday 22 January 1781, and on Tuesday the 23rd his body received the honours of burial." San Germano Chisone Waldensian register, marriages and burials 1752–1834. FamilySearch film 004643788, image 33.

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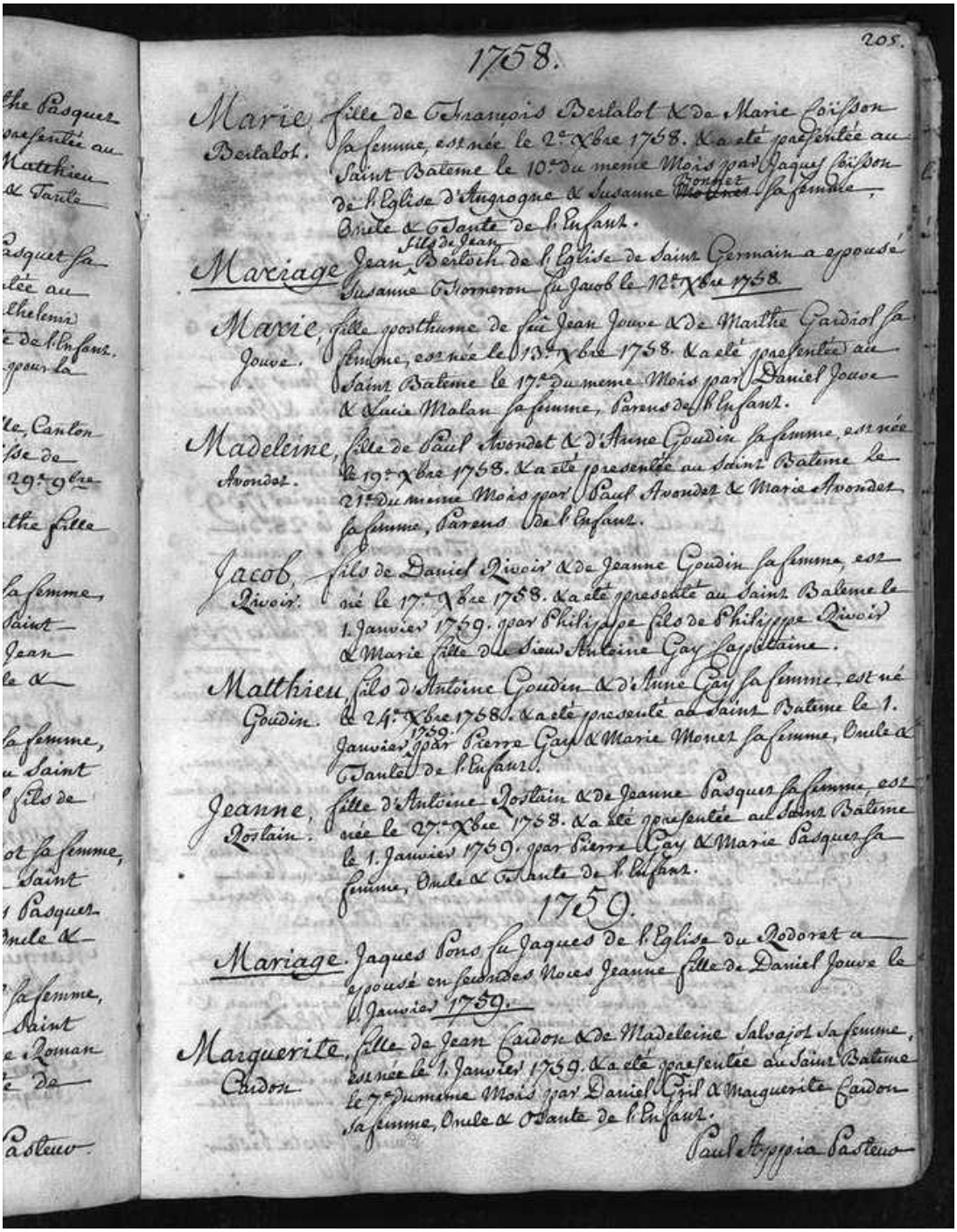
Chapter 7: Jean Bertoch (1731) and Susanne Forneron



1758. 205.

Marie, Bertalot. fille de François Bertalot & de Marie Poisson sa femme, est née le 2e Xbre 1758. & a été presentée au Saint Bateme le 10e du meme Mois par Jaques Poisson de l'Eglise d'Angrogne & Susanne Bonjet sa femme, Oncle & Tante de l'Enfant.

Mariage. Jean fils de Jean Bertoch de l'Eglise de Saint Germain a epousé Susanne Forneron fu Jacob le 12e Xbre 1758.

Marie, Jouve. fille posthume de fue Jean Jouve & de Marthe Gadriol sa femme, est née le 13e Xbre 1758. & a été presentée au Saint Bateme le 17e du meme Mois par Daniel Jouve & Lucie Malan sa femme, Parens de l'Enfant.

Madeleine, Avondet. fille de Paul Avondet & d'Anne Goudin sa femme, est née le 19e Xbre 1758. & a été presentée au Saint Bateme le 21e du meme Mois par Paul Avondet & Marie Avondet sa femme, Parens de l'Enfant.

Jacob, Rivoir. fils de Daniel Rivoir & de Jeanne Goudin sa femme, est né le 17e Xbre 1758. & a été presenté au Saint Bateme le 1. Janvier 1759. par Philippe fils de Philippe Rivoir & Marie fille de Sieur Antoine Gay sa Capitaine.

Matthieu, Goudin. fils d'Antoine Goudin & d'Anne Gay sa femme, est né le 24e Xbre 1758. & a été presenté au Saint Bateme le 1. Janvier 1759. par Pierre Gay & Marie Monet sa femme, Oncle & Tante de l'Enfant.

Jeanne, Jostain. fille d'Antoine Jostain & de Jeanne Pasques sa femme, est née le 27e Xbre 1758. & a été presentée au Saint Bateme le 1. Janvier 1759. par Pierre Gay & Marie Pasques sa femme, Oncle & Tante de l'Enfant.

1759.

Mariage. Jaques Pons fu Jaques de l'Eglise du Rodoret a epousé en secondes Noces Jeanne fille de Daniel Jouve le 1 Janvier 1759.

Marguerite, Gaidon. fille de Jean Gaidon & de Madeleine Salvajot sa femme, est née le 1. Janvier 1759. & a été presentée au Saint Bateme le 7e du meme Mois par Daniel Gril & Marguerite Gaidon sa femme, Oncle & Tante de l'Enfant.

Paul Appia Pasteur

The marriage at Prarostino, 12 December 1758: "Mariage. Jean Bertoch, fils de Jean, de l'Église de Saint Germain, a épousé Susanne Forneron fu Jacob." Prarostino Waldensian register 1715–1771. FamilySearch film 004743111, image 210.

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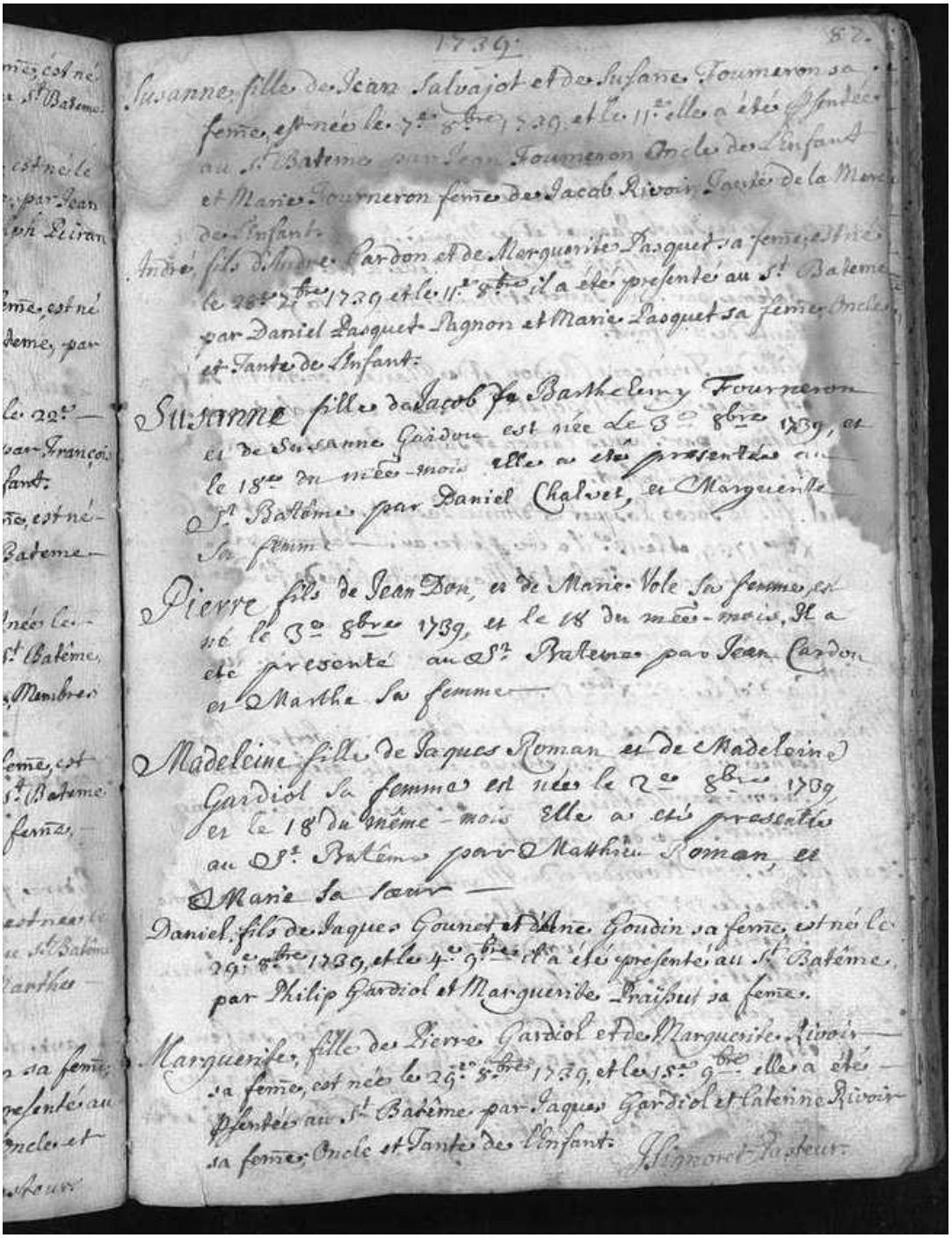

1739. 82.

Susanne, fille de Jean Salvajot et de Suzane Tourneron sa femme, est née le 7e 8bre 1739, et le 11e elle a été baptisée au St Baptême par Jean Tourneron Oncle de l'Enfant et Marie Tourneron femme de Jacob Rivoir Tante de la Mere de l'Enfant.

André, fils d'André Cardon et de Marguerite Pasquet sa femme, est né le 28e 7bre 1739 et le 11e 8bre il a été presenté au St Baptême par Daniel Pasquet Pagnon et Marie Pasquet sa femme, Oncle et Tante de l'Enfant.

Susanne fille de Jacob fu Barthelemy Fourneron et de Susanne Gaidou est née le 3e 8bre 1739, et le 18e du mêe-mois elle a été presentée au St Baptême par Daniel Chalvet, et Marguerite sa femme —

Pierre fils de Jean Don, et de Marie Vole sa femme, est né le 3e 8bre 1739, et le 18 du mêe-mois, Il a été presenté au St Baptême par Jean Cardon et Marthe sa femme —

Madeleine fille de Jaques Roman et de Madeleine Gardiol sa femme, est née le 2e 8bre 1739 et le 18e du même-mois elle a été presentée au St Baptême par Matthieu Roman, et Marie sa sœur —

Daniel, fils de Jaques Gounet et Anne Goudin sa femme, est né le 29e 8bre 1739, et le 4e 9bre il a été presenté au St Baptême par Philip Gardiol et Marguerite Traisput sa femme.

Marguerite, fille de Pierre Gardiol et de Marguerite Rivoir sa femme, est née le 29e 8bre 1739, et le 15e 9bre elle a été presentée au St Baptême par Jaques Gardiol et Catherine Rivoir sa femme, Oncle et Tante de l'Enfant. Reynaud Pasteur.

The baptism of Susanne Forneron, born 3 October 1739, daughter of Jacob fu Barthélemy Forneron and Susanne Gaydou. Prarostino register. FamilySearch film 004743111, image 92.

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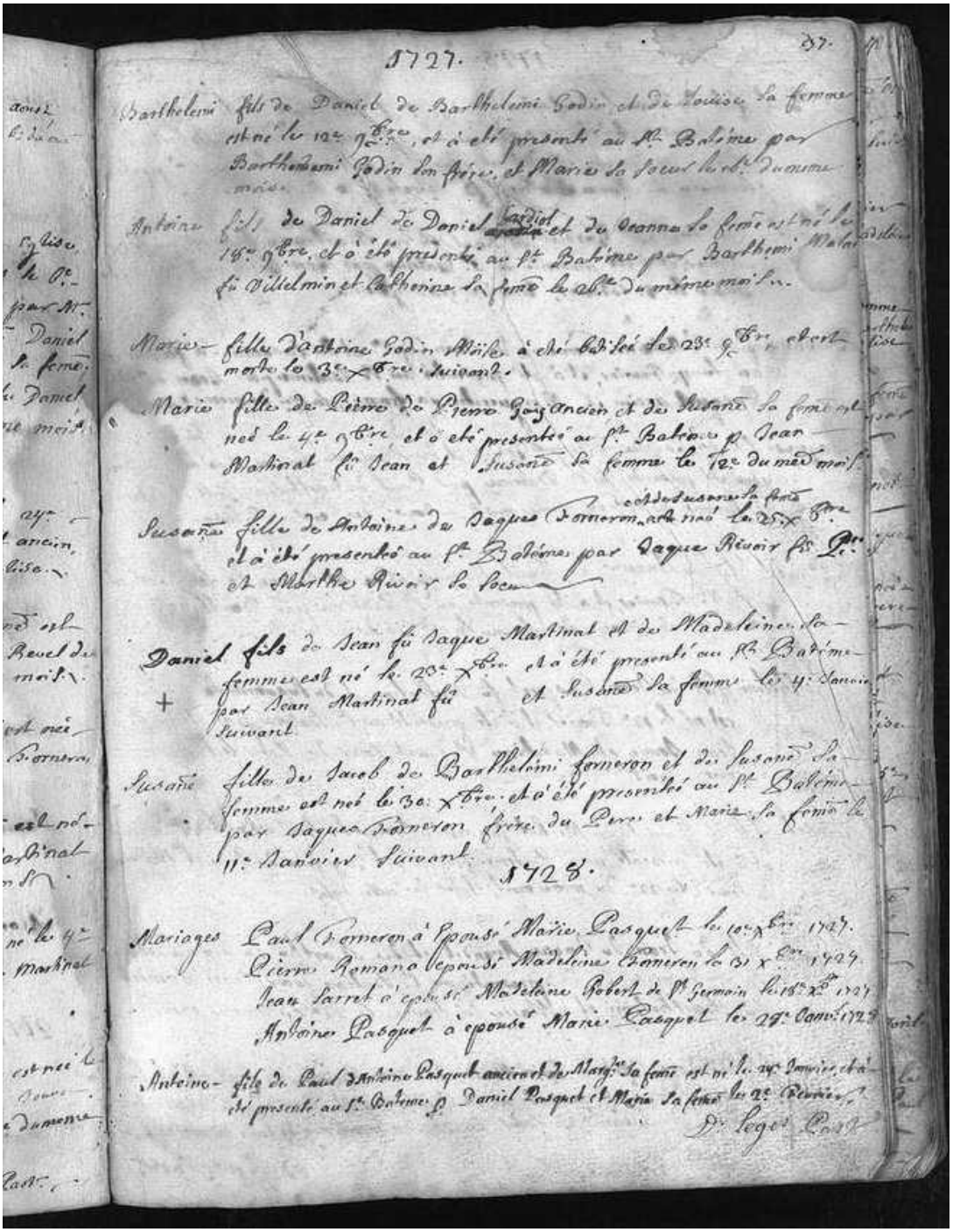

The baptism of her elder sister, also Susanne, born 30 December 1727. The tree had long given this date to our Susanne. Prarostino register. FamilySearch film 004743111, image 42.

The baptisms of Jean and Susanne's eleven children, all in the San Germano Chisone Waldensian register of baptisms 1752–1803 (FamilySearch film 004643787). Each names Jean Bertoch as the father and Susanne Forneron as the mother.

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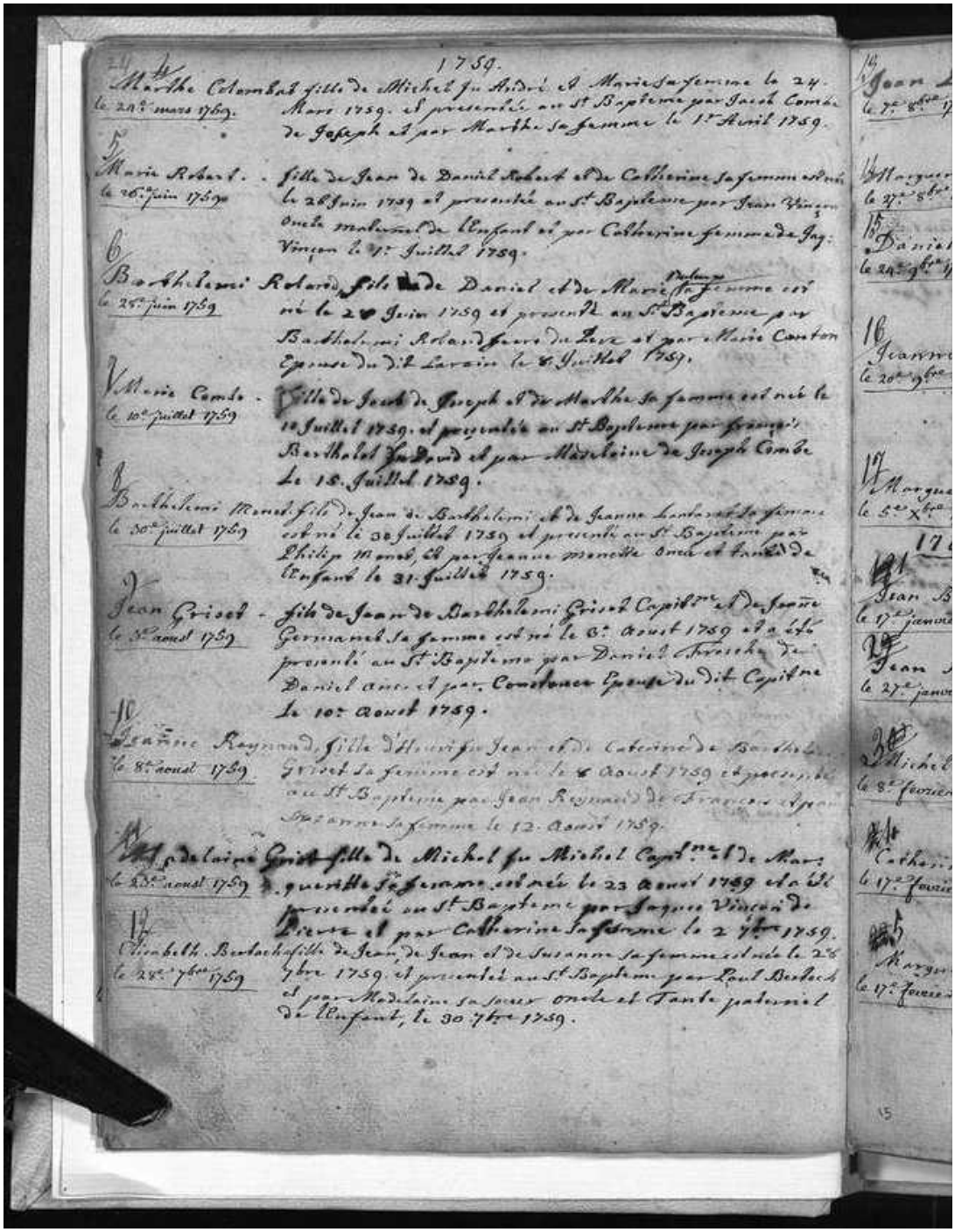

1759.

24 4 Marthe Colombat fille de Michel fu André et Marie sa femme le 24. Mars 1759. et presentée au St Bapteme par Jacob Combe de Joseph et par Marthe sa femme le 1r Avril 1759.
le 24e mars 1759.

5 Marie Robert. fille de Jean de Daniel Robert et de Catherine sa femme est née le 26 Juin 1759 et presentée au St Bapteme par Jean Vinçon Oncle maternel de l'Enfant et par Catherine femme de Jaq. Vinçon le 1r Juillet 1759.
le 26e juin 1759

6 Barthelemi Rolard, fils de Daniel et de Marie Dulaux sa femme est né le 28 Juin 1759 et presenté au St Bapteme par Barthelemi Rolard frere du Pere et par Marie Canton Epouse du dit Larain le 8 Juillet 1759.
le 28e juin 1759

7 Marie Combe. fille de Jacob de Joseph et de Marthe sa femme est née le 10 Juillet 1759. et presentée au St Bapteme par François Berthelot fu David et par Madeleine de Joseph Combe le 15. Juillet 1759.
le 10e juillet 1759

8 Barthelemi Monet fils de Jean de Barthelemi et de Jeanne Lantaret sa femme est né le 30 Juillet 1759 et presenté au St Bapteme par Philip Monet, et par Jeanne Monette Oncle et tante de l'Enfant le 31. Juillet 1759.
le 30e juillet 1759

9 Jean Griset. fils de Jean de Barthelemi Griset Capitne et de Jeanne Germanet sa femme est né le 6e Aoust 1759 et a été presenté au St Bapteme par Daniel Fresche de Daniel Oncle et par Constance Epouse du dit Capitne le 10e Aoust 1759.
le 6e aoust 1759

10 Jeanne Reynaud, fille d'Henri fu Jean et de Caterine de Barthelemi Griset sa femme est née le 8 Aoust 1759 et presentée au St Bapteme par Jean Reynaud de François et par Susanne sa femme le 12. Aoust 1759.
le 8e aoust 1759

11 Madelaine Griot fille de Michel fu Michel Captne et de Marguerite sa femme est née le 23 Aoust 1759 et a été presentée au St Bapteme par Jaques Vinçon de Pierre et par Catherine sa femme le 2 7bre 1759.
le 23e aoust 1759

12 Elisabeth Bertach fille de Jean, de Jean et de Susanne sa femme est née le 28 7bre 1759. et presentée au St Bapteme par Paul Bertach et par Madelaine sa soeur Oncle et Tante paternel de l'Enfant, le 30 7bre 1759.
le 28e 7bre 1759

Élisabeth, born 28 September 1759. Image 29.

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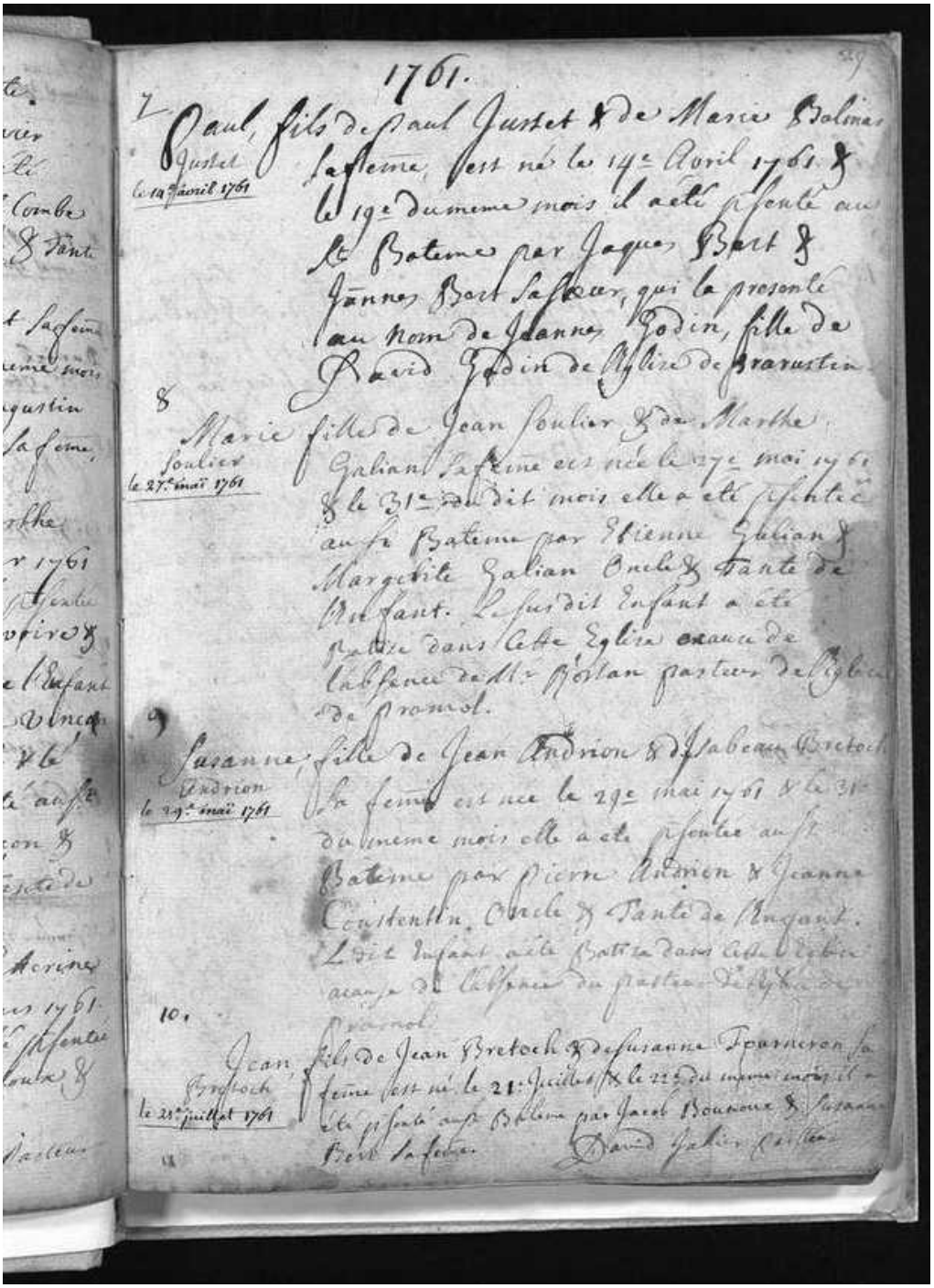

1761.

7 Paul, fils de Paul Justet & de Marie Balmas
Justet le 14 avril 1761
sa feme, est né le 14e Avril 1761 &
le 19e du meme mois il a eté presenté au
St Bateme par Jaques Bert &
Jannes Bert sa soeur, qui la presente
au nom de Jeannes Godin, fille de
David Godin de l'Eglise de Prarustin

8 Marie fille de Jean Soulier & de Marthe
Soulier le 27e mai 1761
Galian sa feme est née le 27e mai 1761
& le 31e du dit mois elle a eté presentée
au St Bateme par Etienne Galian &
Margerite Galian Oncle & Tante de
l'Enfant. Le susdit Enfant a eté
batise dans cette Eglise a cause de
l'absence de Mr Rostan pasteur de l'Eglise
de Pramol.

9 Susanne, fille de Jean Andrion & d'Isabeau Bretoch
Andrion le 29e mai 1761
sa feme est nee le 29e mai 1761 & le 31e
du meme mois elle a eté presentée au St
Bateme par Pierre Andrion & Jeanne
Constentin, Oncle & Tante de l'Enfant.
Ledit Enfant a eté batise dans cette Eglise
a cause de l'absence du pasteur de l'Eglise de
Pramol.

10. Jean, fils de Jean Bretoch & de Susanne Tourneron sa
Bretoch le 21e juillet 1761
feme est né le 21e Juillet & le 22e du meme mois il a
eté presenté au St Bateme par Jacob Bounoux & Susanne
Bert sa feme. David Jalier pasteur

Jean, born 21 July 1761, who died young. Image 34.

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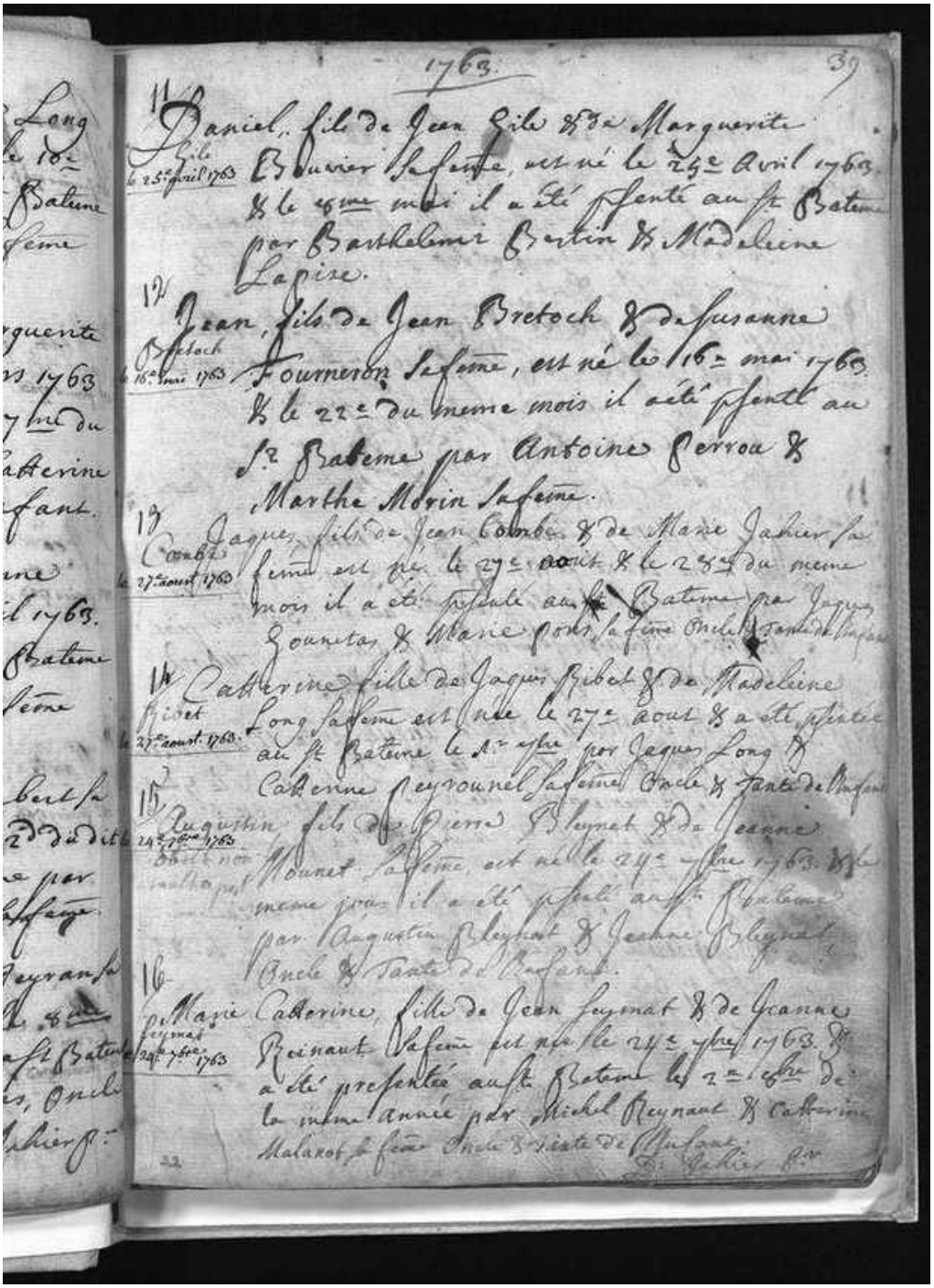

1763. 39

11 Daniel, fils de Jean Gile & de Marguerite
Gile le 25e avril 1763 Bouvier sa femme, est né le 25e Avril 1763
& le 8me mai il a été presenté au St Bateme
par Barthelemi Bertin & Madeleine
Lapise.

12 Jean, fils de Jean Bretoch & de Susanne
Bretoch le 16e mai 1763 Fourneron sa femme, est né le 16e mai 1763
& le 22e du meme mois il a été presenté au
St Bateme par Antoine Perrou &
Marthe Morin sa femme.

13 Jaques, fils de Jean Combe & de Marie Jahier sa
Combe le 27e aoust 1763 femme est né le 27e aout & le 28e du meme
mois il a été presenté au St Bateme par Jaques
Gounetas & Marie Pons sa femme Oncle & Tante de l'Enfant

14 Catterine fille de Jaques Ribet & de Madeleine
Ribet le 27e aoust 1763 Long sa femme est née le 27e aout & a été presentée
au St Bateme le 1er 7bre par Jaques Long &
Catterine Peyrounel sa femme Oncle & Tante de l'Enfant

15 Augustin, fils de Pierre Bleynat & de Jeanne
le 24e 7bre 1763 Mounet sa femme, est né le 24e 7bre 1763 & le
meme jour il a été presenté au St Bateme
par Augustin Bleynat & Jeanne Bleynat
Oncle & Tante de l'Enfant.

16 Marie Catterine, fille de Jean Seymat & de Jeanne
Seymat le 24e 7bre 1763 Reinaut sa femme est née le 24e 7bre 1763 &
a été presentée au St Bateme le 2e 8bre de
la meme année par Michel Reynaut & Catterine
Malanot sa femme Oncle & Tante de l'Enfant.

Dr Jahier Pr

Jean, born 16 May 1763, who also died young. Image 44.

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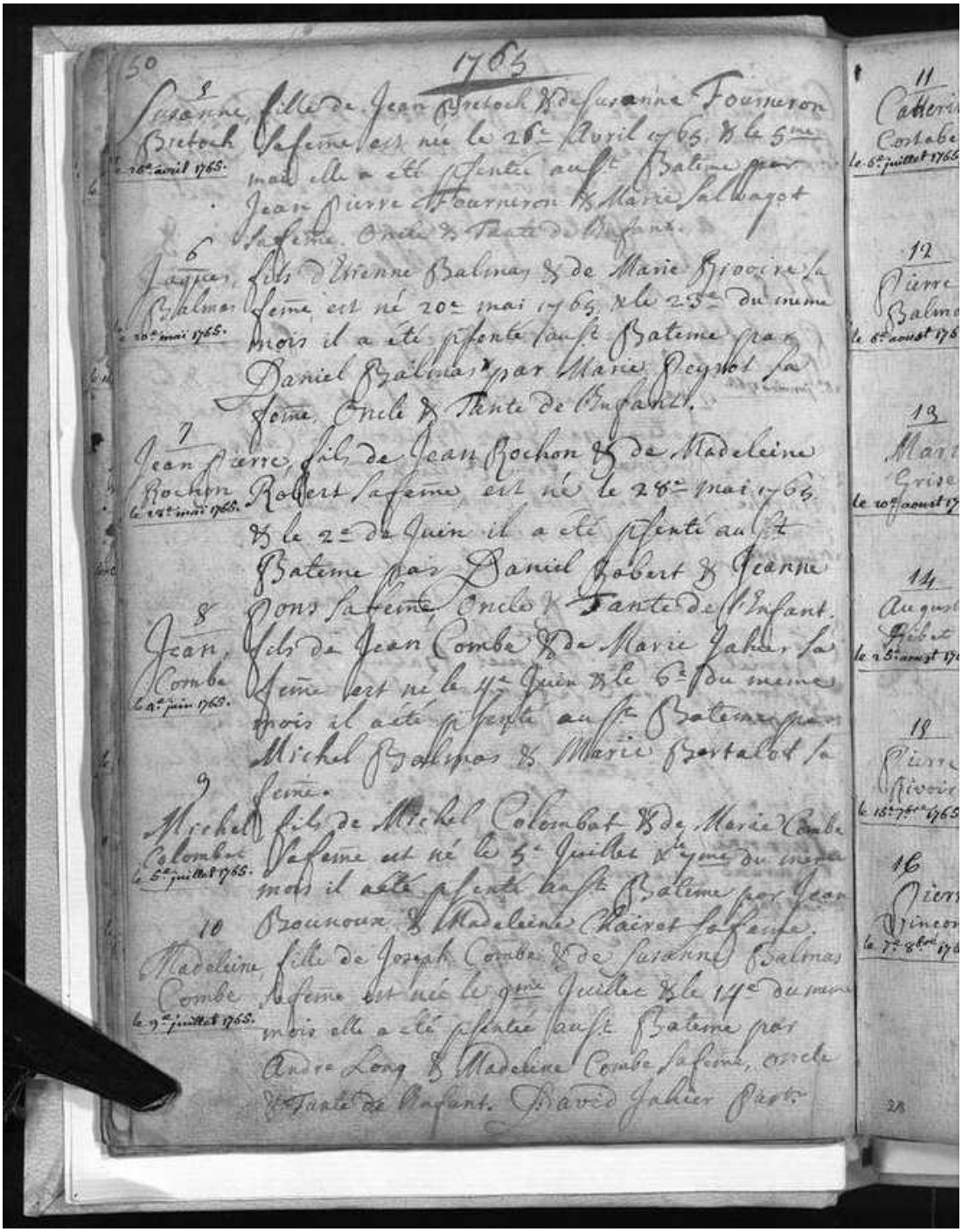

Susanne, born April 1765, who died young. Image 55.

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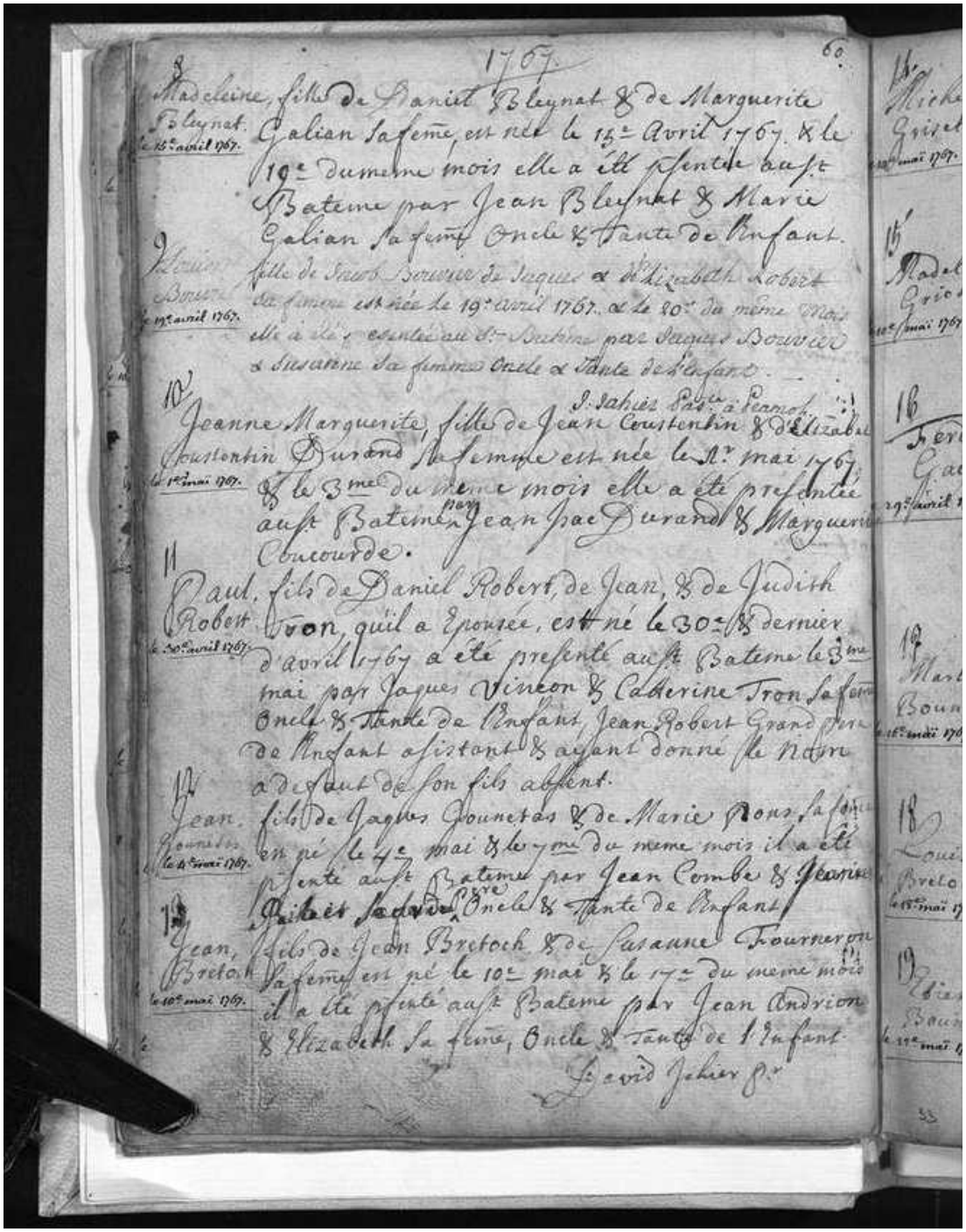

Jean, born 10 May 1767, the ancestor of Chapter 8: entry 13, "Jean, fils de Jean Bretoch & de Susanne Fourneron sa femme," with his uncle and aunt Jean Andrion and Elizabeth as godparents. Image 65.

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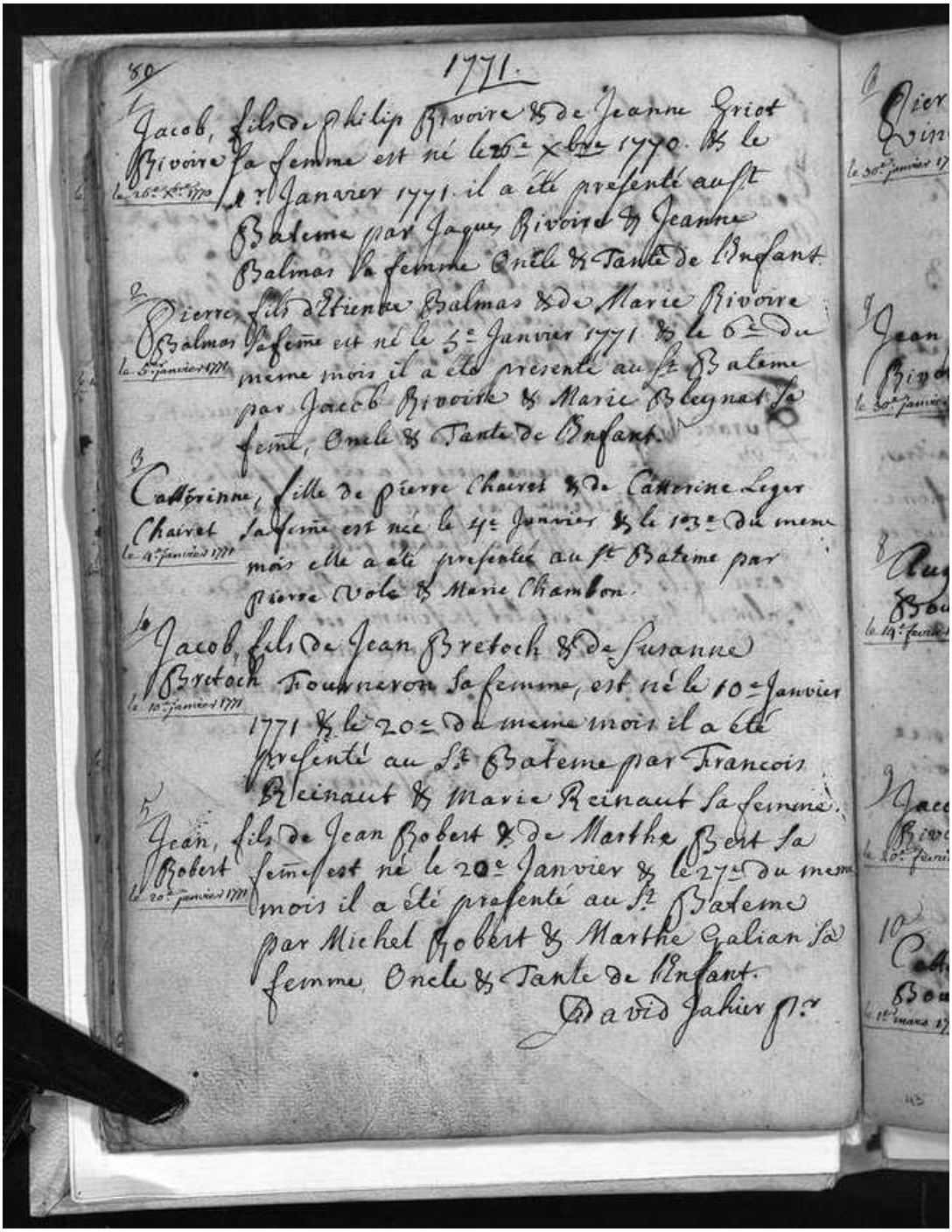

1771.

50

Jacob, fils de Philip Rivoire & de Jeanne Griot sa femme est né le 20e Xbre 1770. & le 1r Janvier 1771. il a été presenté au St Bateme par Jaque Rivoire & Jeanne Balmas sa femme Oncle & Tante de l'Enfant.
le 20e Xbre 1770 — Rivoire

Pierre fils d'Etienne Balmas & de Marie Rivoire sa femme est né le 5e Janvier 1771 & le 6e du meme mois il a été presenté au St Bateme par Jacob Rivoire & Marie Bleynat sa femme, Oncle & Tante de l'Enfant.
le 5e janvier 1771 — Balmas

Catherine, fille de Pierre Chauret & de Catherine Leger sa femme est née le 4e Janvier & le 13e du meme mois elle a été presentée au St Bateme par Pierre Vole & Marie Chambon.
le 4e janvier 1771 — Chauret

Jacob, fils de Jean Bretoch & de Susanne Tournieron sa femme, est né le 10e Janvier 1771 & le 20e du meme mois il a été presenté au St Bateme par Francois Reinaut & Marie Reinaut sa femme.
le 10e janvier 1771 — Bretoch

Jean, fils de Jean Robert & de Marthe Bert sa femme est né le 20e Janvier & le 27e du meme mois il a été presenté au St Bateme par Michel Robert & Marthe Galian sa femme Oncle & Tante de l'Enfant.
le 20e janvier 1771 — Robert

David Jahier ptr

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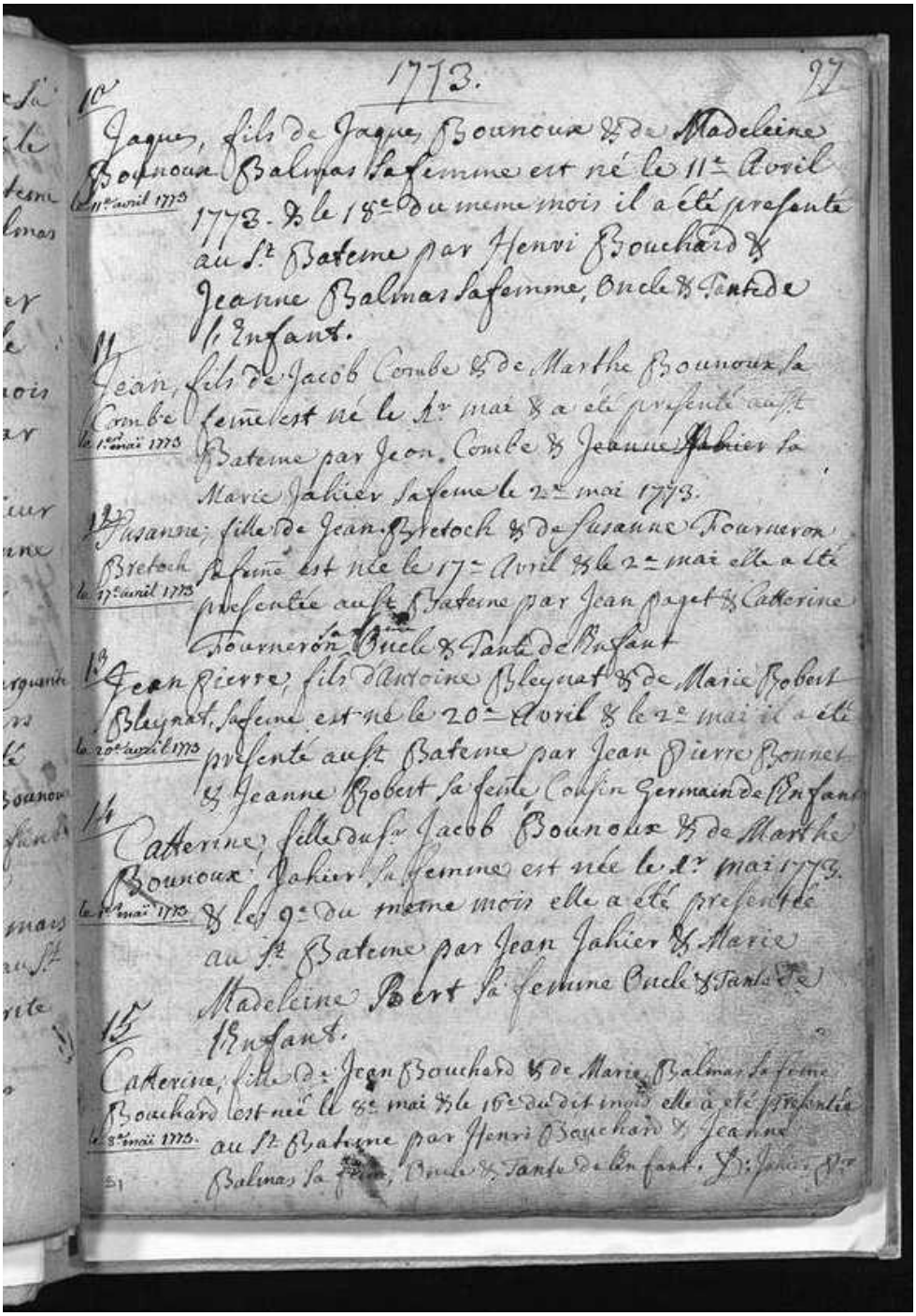

1773. 97

10 Jaques, fils de Jaques Bounoux & de Madeleine Bounoux Balmas sa femme est né le 11e Avril 1773. & le 18e du meme mois il a été presenté au St Bateme par Henri Bouchard & Jeanne Balmas sa femme, Oncle & Tante de l'Enfant.
le 11e avril 1773

11 Jean, fils de Jacob Combe & de Marthe Bounoux sa femme est né le 1er mai & a été presenté au St Bateme par Jean Combe & Jeanne Jahier sa Marie Jahier sa feme le 2e mai 1773.
le 1er maï 1773

12 Susanne, fille de Jean Bretoch & de Susanne Tourneron sa feme est née le 17e Avril & le 2e mai elle a été presentée au St Bateme par Jean Paget & Catterine Tourneron sa femme Oncle & Tante de l'Enfant
le 17e avril 1773

13 Jean Pierre, fils d'Antoine Bleynat & de Marie Robert Bleynat, sa feme est né le 20e Avril & le 2e mai il a été presenté au St Bateme par Jean Pierre Bonnet & Jeanne Robert sa feme Cousin Germain de l'Enfant
le 20e avril 1773

14 Catterine, fille du Sr Jacob Bounoux & de Marthe Bounoux Jahier sa femme est née le 1er mai 1773. & le 9e du meme mois elle a été presentée au St Bateme par Jean Jahier & Marie Madeleine Bert sa femme Oncle & Tante de l'Enfant.
le 1er maï 1773

15 Catterine, fille de Jean Bouchard & de Marie Balmas sa feme Bouchard est née le 8e mai & le 16e du dit mois elle a été presentée au St Bateme par Henri Bouchard & Jeanne Balmas sa femme, Oncle & Tante de l'enfant. D: Jahier Pr
le 8e maï 1773.

Susanne, born 17 April 1773. Image 102.

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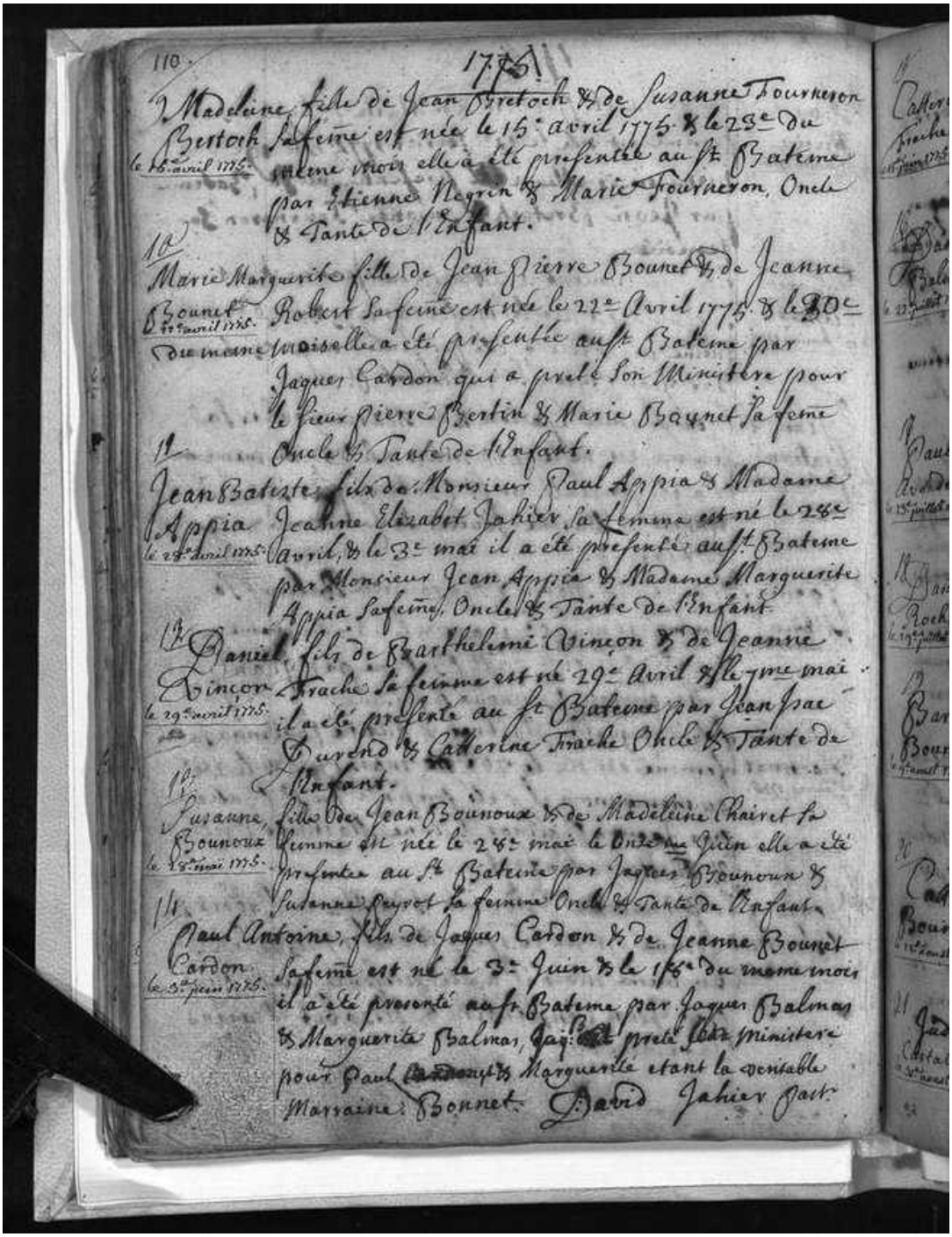

110.

1775

9 Madeleine fille de Jean Bretoch & de Susanne Fourneron
Bertoch sa feme est née le 15e avril 1775 & le 23e du
le 16e avril 1775. meme mois elle a été presentée au St Bateme
par Etienne Negrin & Marie Fourneron, Oncle
& Tante de l'Enfant.

10 Marie Marguerite fille de Jean Pierre Bounet & de Jeanne
Bounet Robert sa feme est née le 22e Avril 1775 & le 30e
le 22e avril 1775. du meme mois elle a été presentée au St Bateme par
Jaques Cardon qui a preté son Ministere pour
le sieur Pierre Bertin & Marie Bounet sa feme
Oncle & Tante de l'Enfant.

11 Jean Bateste fils de Monsieur Paul Appia & Madame
Appia Jeanne Elizabet Jahier sa femme est né le 28e
le 28e avril 1775. Avril, & le 3e mai il a été presenté au St Bateme
par Monsieur Jean Appia & Madame Marguerite
Appia sa feme, Oncle & Tante de l'Enfant.

12 Daniel fils de Barthelemi Vinçon & de Jeanne
Vinçon Trache sa femme est né 29e Avril & le 7me mai
le 29e avril 1775. il a été presenté au St Bateme par Jean Isac
Durend & Catterine Trache Oncle & Tante de
l'Enfant.

13 Susanne, fille de Jean Bounoux & de Madeleine Chairet sa
Bounoux femme est née le 28e mai le onze me Juin elle a été
le 28e mai 1775. presentée au St Bateme par Jaques Bounoux &
Susanne Peyrot sa femme Oncle & Tante de l'Enfant.

14 Paul Antoine, fils de Jaques Cardon & de Jeanne Bounet
Cardon sa feme est né le 3e Juin & le 15e du meme mois
le 3e juin 1775. il a été presenté au St Bateme par Jaques Balmas
& Marguerite Balmas, Jaq. B. preté son ministere
pour Paul [illegible] & Marguerite etant la veritable
Marraine Bonnet. David Jahier Past.

Madeleine, born 15 April 1775. Image 115.

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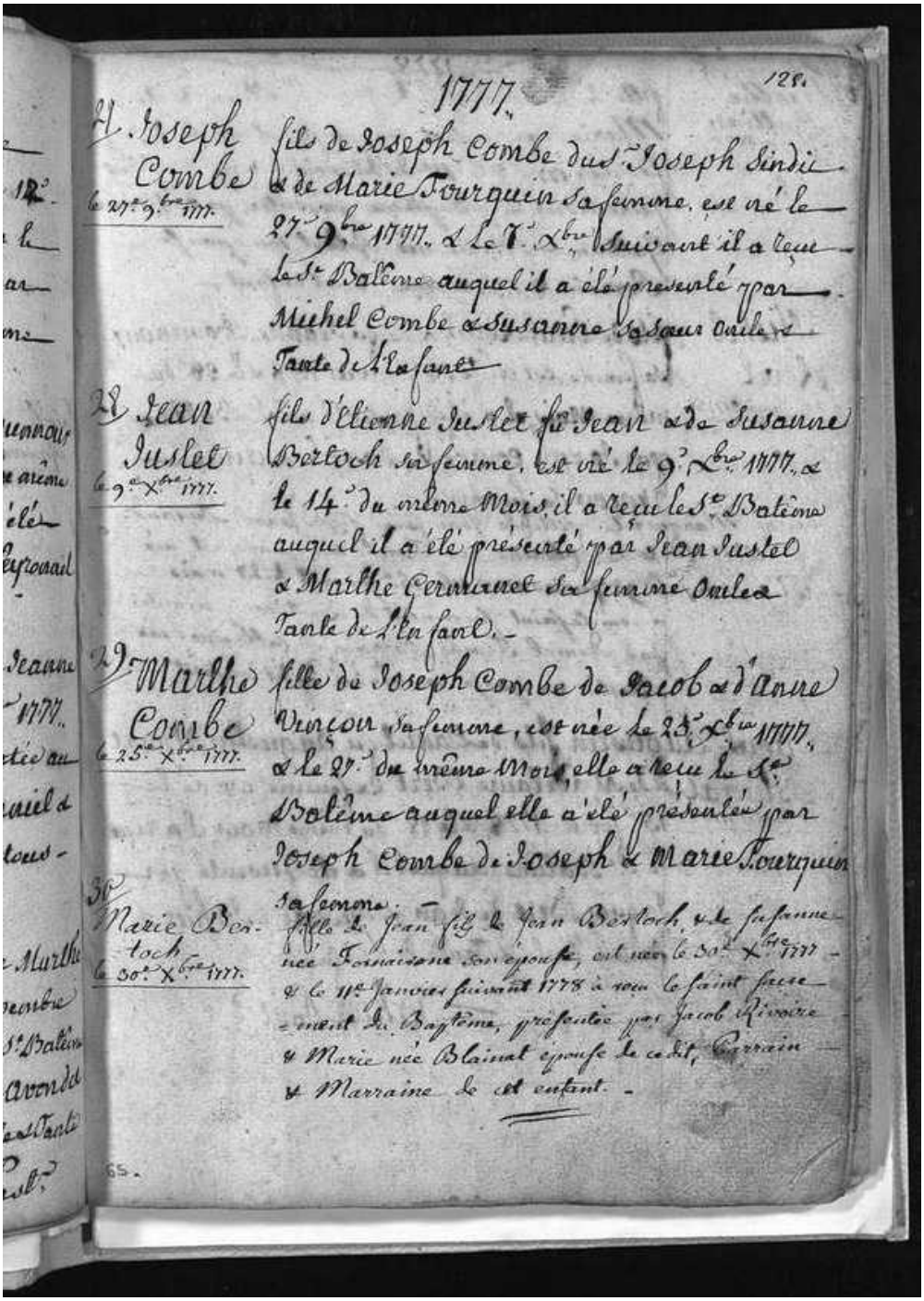

1777. 128.

27. Joseph Combe le 27e 9bre 1777. — fils de Joseph Combe du Sr Joseph Sindic & de Marie Fourquin sa femme, est né le 27e 9bre 1777. & le 7e Xbre suivant il a reçu le St Batême auquel il a été presenté par Michel Combe & Susanne sa sœur Oncle & Tante de l'Enfant.

28. Jean Juslet le 9e Xbre 1777. — fils d'Etienne Juslet fu Jean & de Susanne Bertoch sa femme, est né le 9e Xbre 1777. & le 14e du même Mois, il a reçu le St Batême auquel il a été présenté par Jean Justel & Marthe Germanet sa femme Oncle & Tante de l'Enfant. –

29. Marthe Combe le 25e Xbre 1777. — fille de Joseph Combe de Jacob & d'Anne Vinçon sa femme, est née le 25e Xbre 1777. & le 27e du même Mois, elle a reçu le St Batême auquel elle a été présentée par Joseph Combe de Joseph & Marie Fourquin sa femme. –

30. Marie Bertoch le 30e Xbre 1777. — fille de Jean fils de Jean Bertoch, & de Susanne née Fornaisone son epouse, est née le 30e Xbre 1777 & le 11e Janvier suivant 1778 a reçu le saint sacrement du Baptême, présentée par Jacob Rivoire & Marie née Blainat epouse de cedit, Parrain & Marraine de cet enfant. –

65.

Marie, born 30 December 1777. Image 130.

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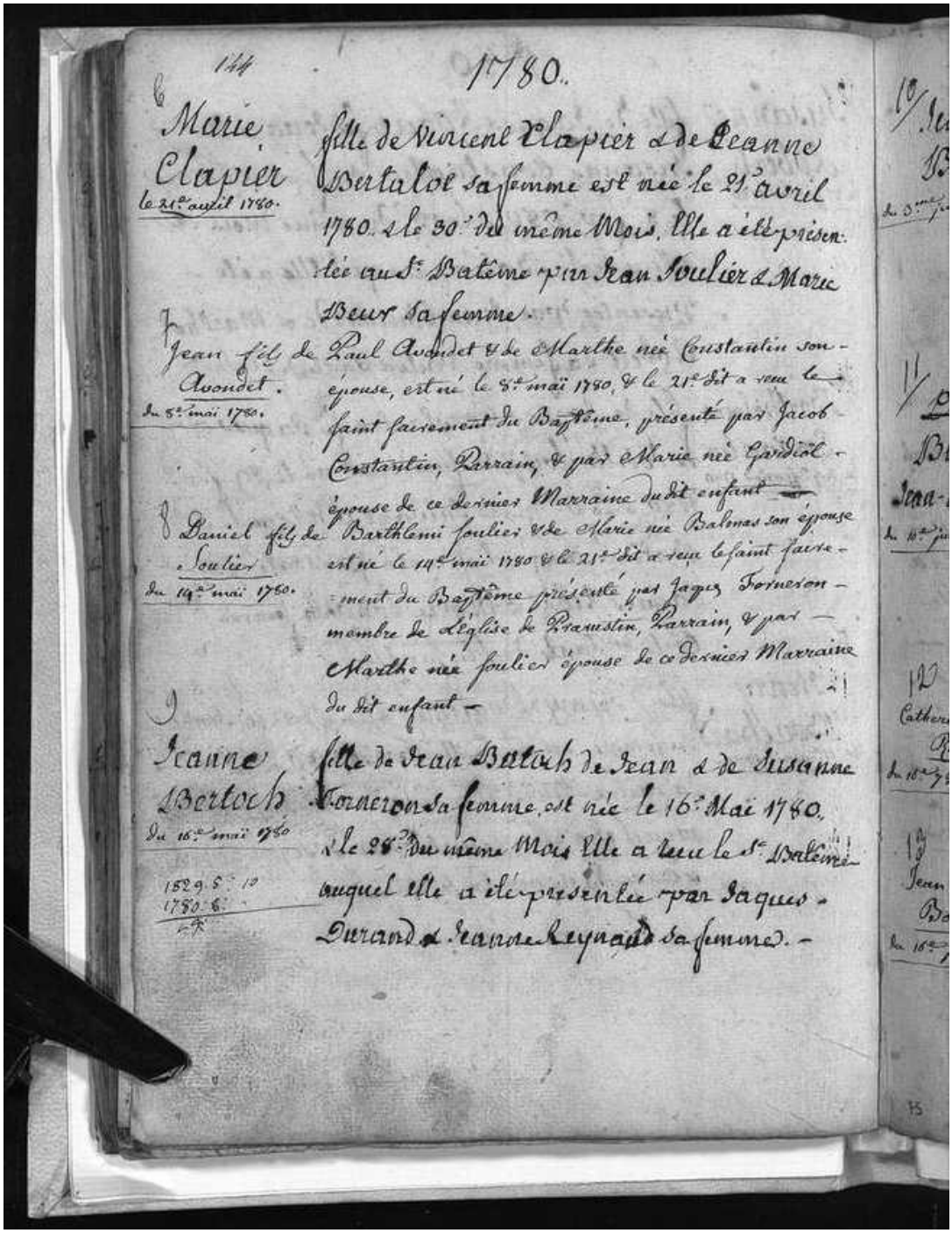
144

1780.

6 Marie Clapier le 21e avril 1780.

fille de Vincent Clapier & de Jeanne Bertaloi sa femme est née le 21e avril 1780. & le 30e du même Mois. Elle a été présentée au St Baptême par Jean Soulier & Marie Beur sa femme.

7 Jean fils de Paul Avondet & de Marthe née Constantin son épouse, est né le 8e maï 1780, & le 21e dit a reçu le saint sacrement du Baptême, présenté par Jacob Constantin, Parrain, & par Marie née Gardiol épouse de ce dernier Marraine dudit enfant —

Jean fils Avondet. du 8e maï 1780.

8 Daniel fils de Barthelmi Soulier & de Marie née Balmas son épouse est né le 14e maï 1780 & le 21e dit a reçu le saint sacrement du Baptême présenté par Jaques Tourneron membre de l'église de Pramollin, Parrain, & par Marthe née Soulier épouse de ce dernier Marraine du dit enfant —

Daniel fils de Soulier du 14e maï 1780.

9 Jeanne Bertoch du 16e maï 1780

fille de Jean Batoch de Jean & de Susanne Tourneron sa femme est née le 16e Maï 1780. & le 28e du même Mois. Elle a reçu le St Baptême auquel elle a été présentée par Jaques Durand & Jeanne Reynaud sa femme. —

1529. 5. 10
1780. 6.

Jeanne, born 16 May 1780; the father is "Jean de Jean." Image 149.

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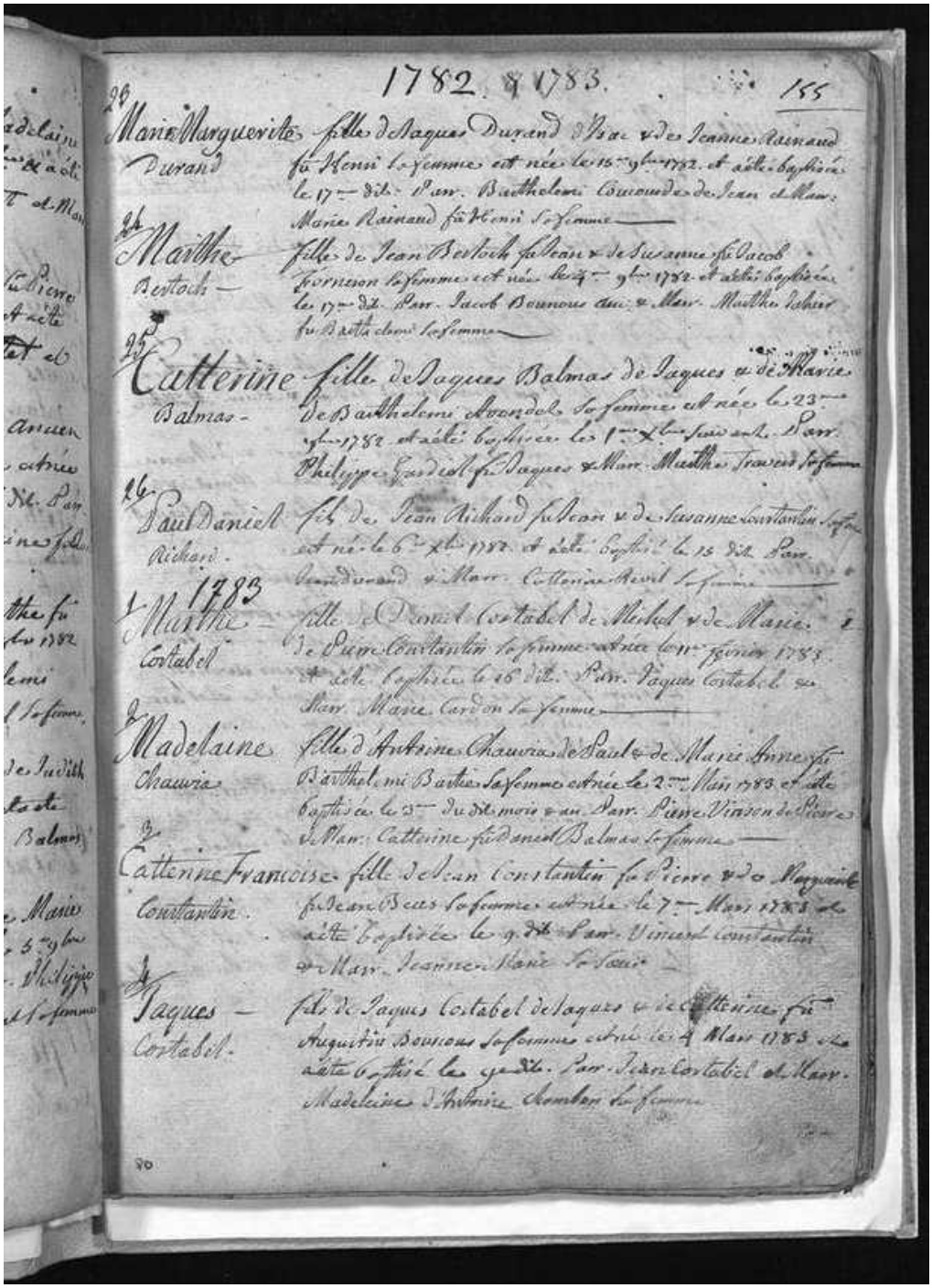

1782 & 1783. 155

29 Marie Marguerite Durand — fille de Jaques Durand & Isac & de Jeanne Raimand fu Henri sa femme est née le 15me 9bre 1782. et a été baptisée le 17me dit. Par. Barthelemi Coumoul de Jean et Marie Raimand fu Henri sa femme

24 Marthe Bertoch — fille de Jean Bertoch fu Jean & de Suzanne fu Jacob Forneron sa femme est née le 4me 9bre 1782. et a été baptisée le 17me dit. Par. Jacob Bounous aus & Marr. Marthe Tshiet fu Barthelemi sa femme

25 Catterine Balmas — fille de Jaques Balmas de Jaques & de Marie de Barthelemi Arondel sa femme est née le 23me 9bre 1782 et a été baptisée le 1er Xbre suivant. Par. Philippe Gardiol fu Jaques & Marr. Marthe Travers sa femme

26 Paul Daniel Richard — fils de Jean Richard fu Jean & de Susanne Courtantin sa femme est né le 6me Xbre 1782. et a été baptisé le 15 dit. Par. Jean Durand & Marr. Catherine Revel sa femme

1783

1 Marthe Corsabel — fille de Daniel Corsabel de Michel & de Marie de Pierre Constantin sa femme a mis au monde le 11me janvier 1783. et a été baptisée le 16 dit. Par. Jaques Corsabel & Marr. Marie Cardon sa femme

2 Madelaine Chauvin — fille d'Antoine Chauvin de Paul & de Marie Anne fu Barthelemi Barbe sa femme a mis au monde le 2me Mars 1783 et a été baptisée le 3me du dit mois & an. Par. Pierre Vinsen de Pierre & Marr. Catterine fu Daniel Balmas sa femme

3 Catterine Francoise Constantin — fille de Jean Constantin fu Pierre & de Marguerite fu Jean Beus sa femme est née le 7me Mars 1783 et a été baptisée le 9 dit. Par. Vincent Constantin & Marr. Jeanne Marie sa soeur

4 Jaques Corsabel — fils de Jaques Corsabel de Jaques & de Catterine fu Augustin Bounous sa femme a mis au monde le 4 Mars 1783 et a été baptisé le 9 dit. Par. Jean Corsabel & Marr. Madelaine d'Antoine Chambon sa femme

80

Marthe, born 4 November 1782; the father is now "Jean Bertoch fu Jean," his own father having died in 1781. This is the last record of Jean alive. Image 160.

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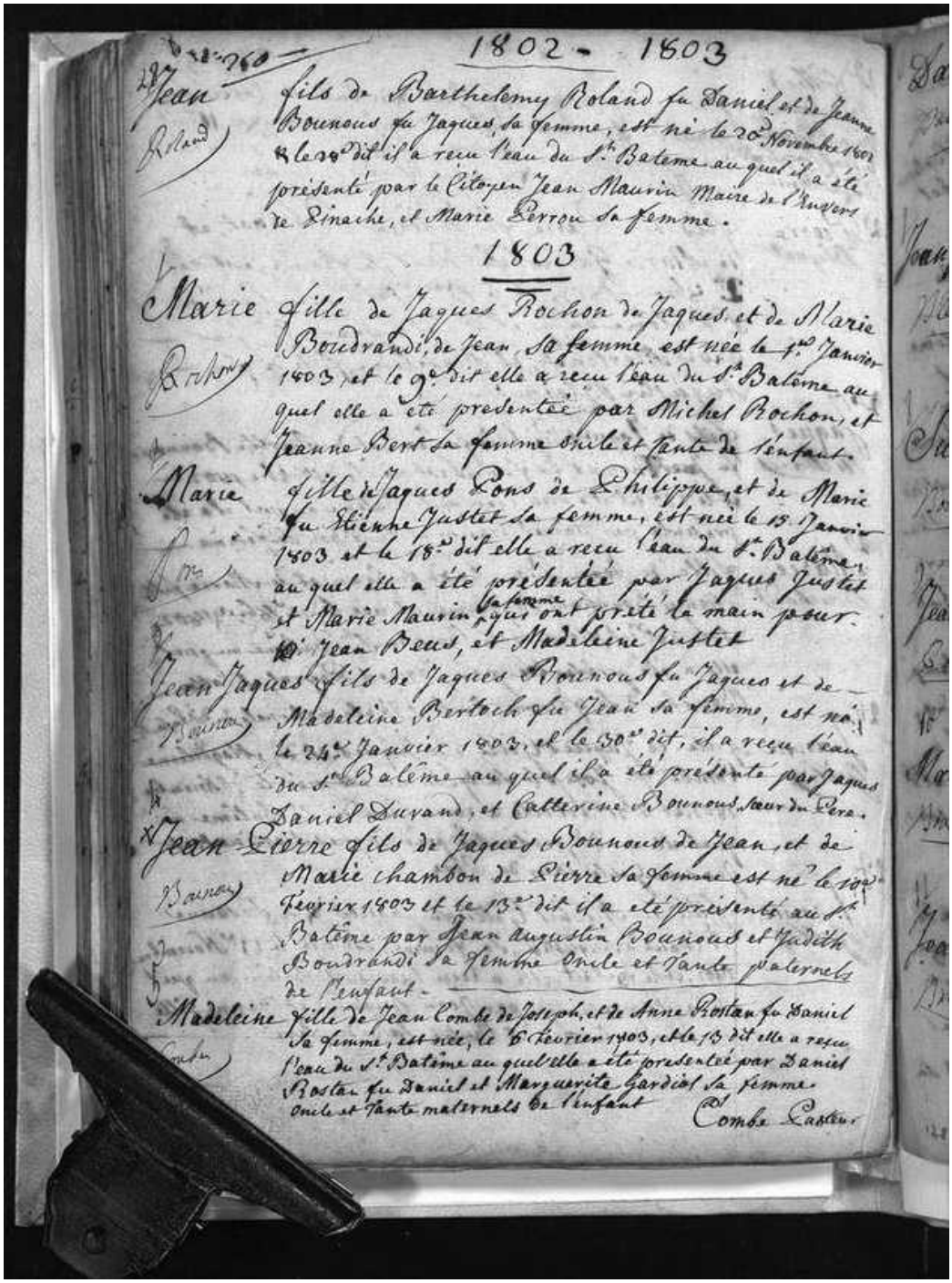

1802 - 1803

Jean Roland — fils de Barthelemy Roland fu Daniel et de Jeanne Bounous fu Jaques, sa femme, est né le 20e Novembre 1802 & le 28e dit il a reçu l'eau du St. Bateme au quel il a été présenté par le Citoyen Jean Maurin Maire de l'Envers de Pinache, et Marie Perrou sa femme.

1803

Marie Rochon — fille de Jaques Rochon de Jaques et de Marie Boudrandi, de Jean, sa femme est née le 1er Janvier 1803, et le 9e dit elle a reçu l'eau du St. Bateme au quel elle a été presentée par Michel Rochon, et Jeanne Bert sa femme oncle et tante de l'enfant.

Marie Pons — fille de Jaques Pons de Philippe, et de Marie fu Etienne Justet sa femme, est née le 15 Janvier 1803 et le 18e dit elle a reçu l'eau du St. Bateme, au quel elle a été présentée par Jaques Justet et Marie Maurin sa femme qui ont prêté la main pour Jean Beus, et Madeleine Justet

Jean Jaques Bounous — fils de Jaques Bounous fu Jaques et de Madeleine Bertoch fu Jean sa femme, est né le 24e Janvier 1803, et le 30e dit, il a reçu l'eau du St. Bateme au quel il a été présenté par Jaques Daniel Durand, et Catterine Bounous, sœur du Pere.

Jean Pierre Bounous — fils de Jaques Bounous de Jean, et de Marie chambon de Pierre sa femme est né le 10e Fevrier 1803 et le 13e dit il a été présenté au St. Batême par Jean augustin Bounous et Judith Boudrandi sa femme Oncle et Tante paternels de l'enfant.

Madeleine Combe — fille de Jean Combe de Joseph, et de Anne Rostan fu Daniel sa femme, est née, le 6 Fevrier 1803, et le 13 dit elle a reçu l'eau du St. Batême au quel elle a été presentée par Daniel Rostan fu Daniel et Marguerite Gardiol sa femme Oncle et Tante maternels de l'enfant

Combe Pasteur

The baptism of Jean Jacques Bounous, born 24 January 1803, whose mother is "Madeleine Bertoch fu Jean," showing that Jean (1731) was dead by then. San Germano baptisms. FamilySearch film 004643787, image 255.

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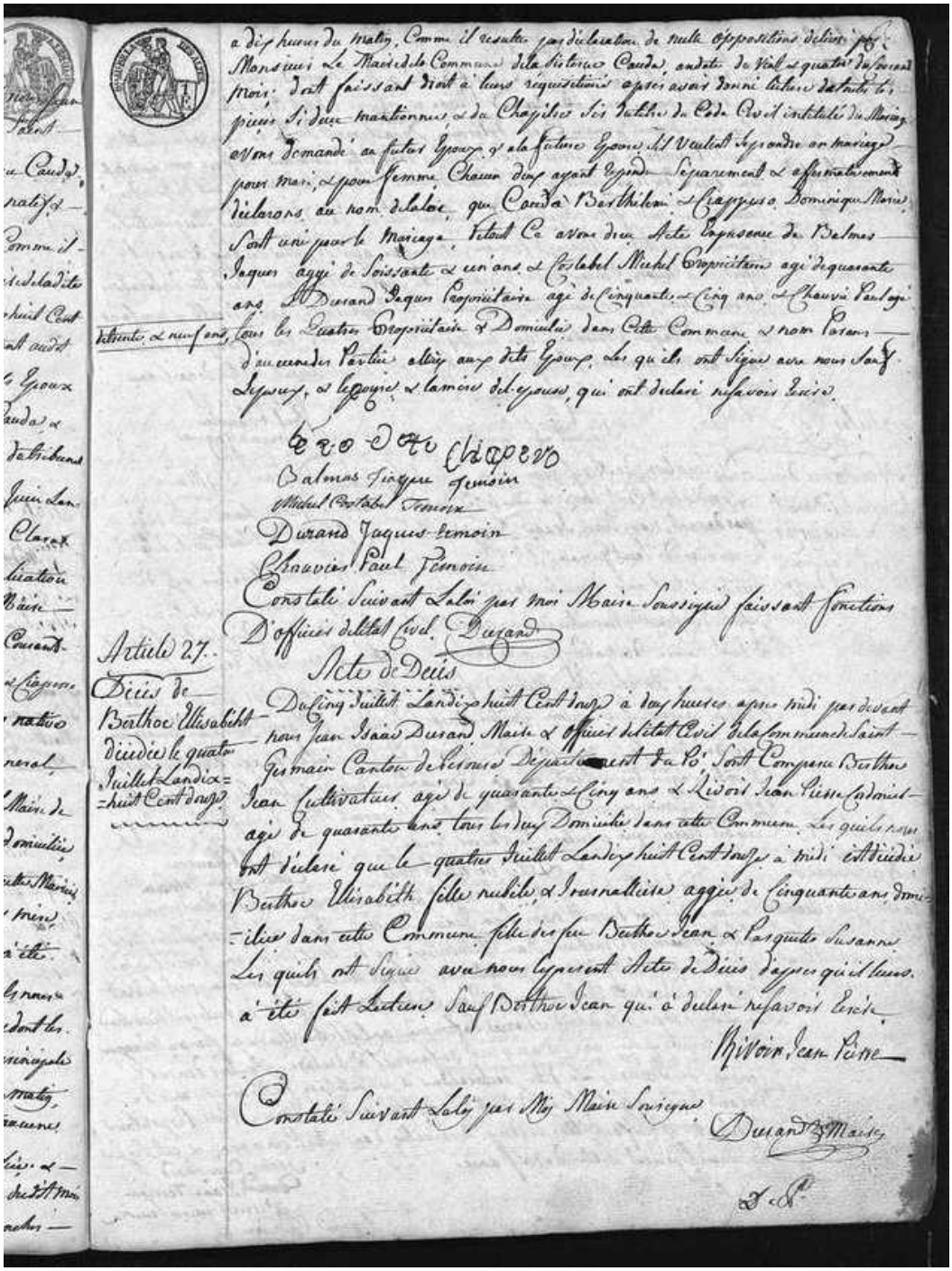
a dix heures du matin, Comme il resulte par declaration de nulle oppositions delivrée par
Monsieur Le Maire de la Commune de la Sisterne Cauda, andate de Vint et quatre du Courant
mois, dont faissant droit à leurs requisitions après avoir donné lecture de toutes les
pieces si deux mentionnées et du Chapitre six du titre du Code Civil intitulé du Mariage
avons demandé au futur Epoux et a la future Epouse s'il veulent se prendre en mariage
pour mari, et pour femme, Chacun deux ayant repondu separement et affirmativement
declarons au nom de la loi, que Cauda Barthelemi et Ciappero Dominique Marie
sont uni pour le Mariage, Petout Ce avons dreu Acte en presence de Balmas
Jaques agé de soissante et un ans et Costabel Michel Propriétaire agé de quarante
ans et Durand Jaques Propriétaire agé de Cinquante et Cinq ans et Chauvie Paul agé
de trente et neuf ans, tous les Quatres Propriétaire et Domicilié dans Cette Commune et nom Parens
d'aucune des Parties alliés aux dits Epoux, Les quels ont signé avec nous sauf
Le Epoux, et le Epouse et la mère de l'epouse, qui ont declaré ne savoir Ecrire.

Balmas Jaques Temoin
Michel Costabel Temoin
Durand Jaques Temoin
Chauvier Paul Temoin

Constaté suivant La loi par moi Maire soussigné faissant fonctions
D'officier de l'etat Civil. Durand



Article 27.
Décès de Berthoc Elisabeth décédée le quatre Juillet Landix=huit Cent douze

Acte de Décès

Du Cinq Juillet Landix huit Cent douze à deux heures après midi par devant
nous Jean Isaac Durand Maire et Officier de l'etat Civil de la Commune de Saint
Germain Canton de Pérouse Département du Pô, sont Comparu Berthoc
Jean Cultivateur agé de quarante et Cinq ans et Rivoir Jean Pierre Cordonier
agé de quarante ans tous les deux Domicilié dans cette Commune. Les quels nous
ont declaré que le quatres Juillet Landix huit Cent douze à midi est décédée
Berthoc Elisabeth fille nubile et Journalière agée de Cinquante ans domi=
=ilié dans cette Commune fille des feu Berthoc Jean et Pasquette Susanne
Les quels ont signé avec nous le present Acte de Décès d'après qu'il leurs
a été fait Lecture sauf Berthoc Jean qui a declaré ne savoir Ecrire.

Rivoir Jean Pierre

Constaté suivant La loi par moi Maire soussigné. Durand Maire

D. P.

The civil death record of Élisabeth Berthoc, 4 July 1812, act 27, "daughter of the late Jean Berthoc and Susanne," reported by her brother Jean Berthoc, aged forty-five. Commune of Saint-Germain, French civil registers 1810–1814. FamilySearch film 004643791, image 76.

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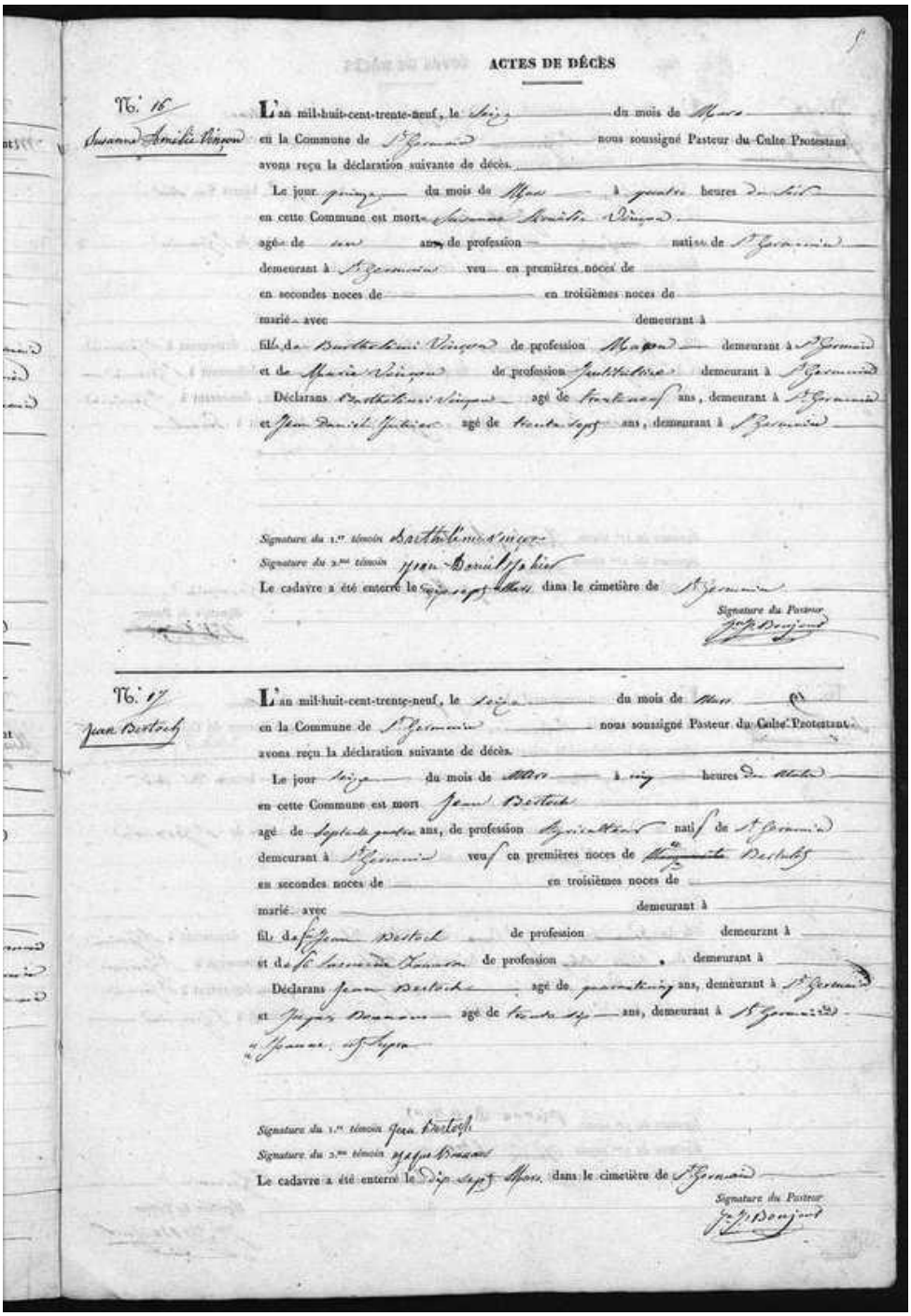
Chapter 8: Jean Bertoch (1767) and Jeanne Bertalot



ACTES DE DÉCÈS

N.° 16
Susanne Amélie Vinçon

L'an mil-huit-cent-trente-neuf, le seize du mois de Mars
en la Commune de St Germain nous soussigné Pasteur du Culte Protestant
avons reçu la déclaration suivante de décès.
Le jour quinze du mois de Mars à quatre heures du soir
en cette Commune est mort Susanne Amélie Vinçon
agée de cinq ans, de profession natif de St Germain
demeurant à St Germain veu en premières noces de
en secondes noces de en troisièmes noces de
marié avec demeurant à
fils de Barthélemi Vinçon de profession Maçon demeurant à St Germain
et de Marie Vinçon de profession Institutrice demeurant à St Germain
Déclarans Barthélemi Vinçon agé de trente neuf ans, demeurant à St Germain
et Jean Daniel Jubier agé de trente sept ans, demeurant à St Germain

Signature du 1.er témoin Barthélemi Vinçon
Signature du 2.me témoin Jean Daniel Jubier
Le cadavre a été enterré le dix sept Mars dans le cimetière de St Germain
Signature du Pasteur
J.J. Bonjour

N.° 17
Jean Bertoch

L'an mil-huit-cent-trente-neuf, le seize du mois de Mars
en la Commune de St Germain nous soussigné Pasteur du Culte Protestant
avons reçu la déclaration suivante de décès.
Le jour seize du mois de Mars à cinq heures du Matin
en cette Commune est mort Jean Bertoch
agé de sept de quatre ans, de profession Agriculteur natif de St Germain
demeurant à St Germain veuf en premières noces de Marguerite Bertalot
en secondes noces de en troisièmes noces de
marié avec demeurant à
fils de Jean Bertoch de profession demeurant à
et de Susanne Lamarre de profession demeurant à
Déclarans Jean Bertoch agé de quarante cinq ans, demeurant à St Germain
et Jacques Bonnaud agé de trente six ans, demeurant à St Germain
et Jeanne ut supra

Signature du 1.er témoin Jean Bertoch
Signature du 2.me témoin Jacques Bonnaud
Le cadavre a été enterré le dix sept Mars dans le cimetière de St Germain
Signature du Pasteur
J.J. Bonjour

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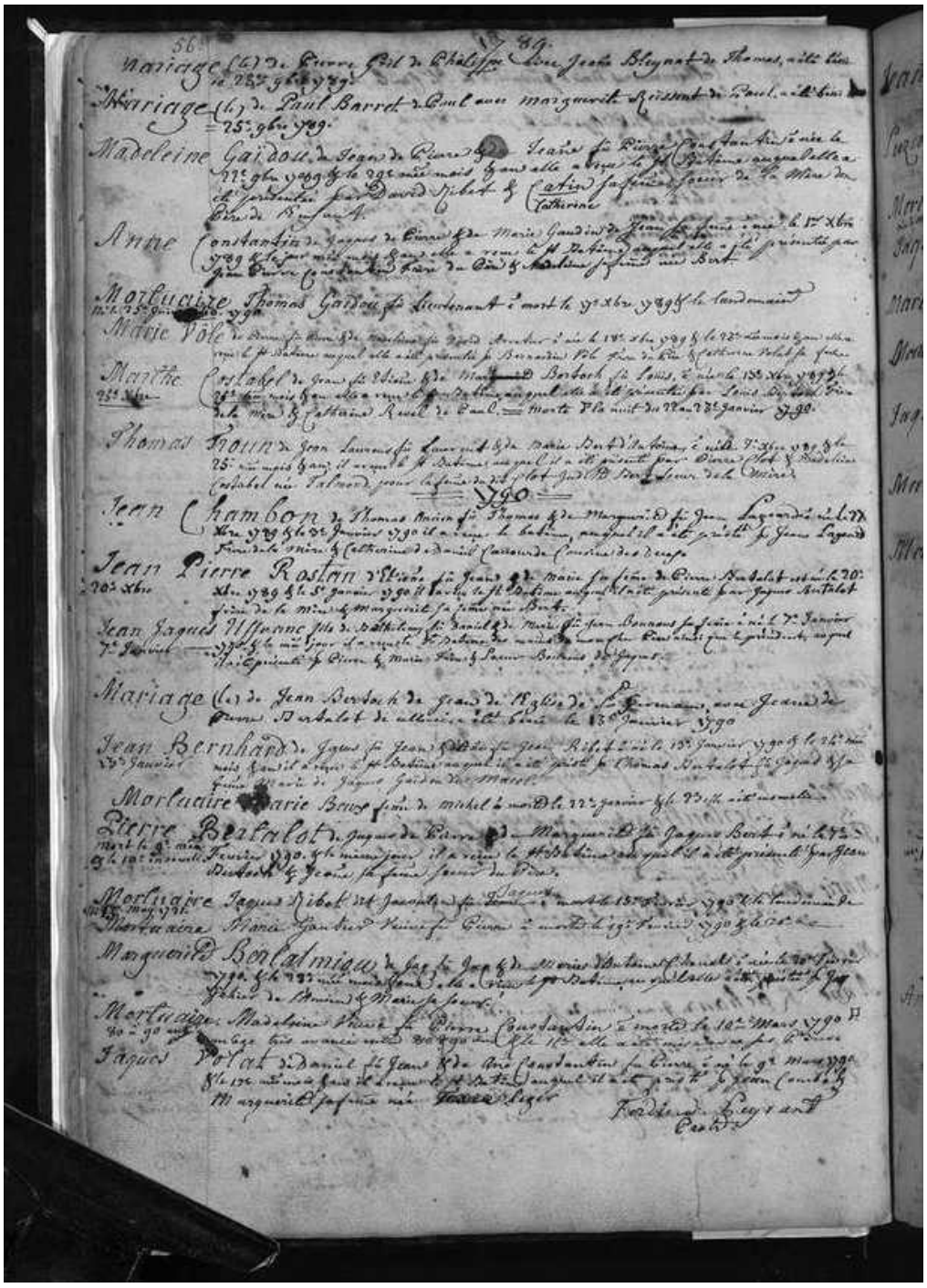
The death of Jean Bertoch, act 17 of 1839: died at San Germano on 16 March 1839, aged seventy-four, a farmer, widower of Jeanne Bertalot, son of the late Jean Bertoch and the late Susanne Forneron; reported by his son Jean and his nephew Jacques Bounous. San Germano deaths 1838–1841. FamilySearch film 004643833, image 30.



The marriage at Pomaretto, 13 January 1790, of "Jean Bertoch de Jean, de l'Église de St Germain, avec Jeanne de Pierre Bertalot." Pomaretto Waldensian register 1769–1837. FamilySearch film 004643654, image 55.

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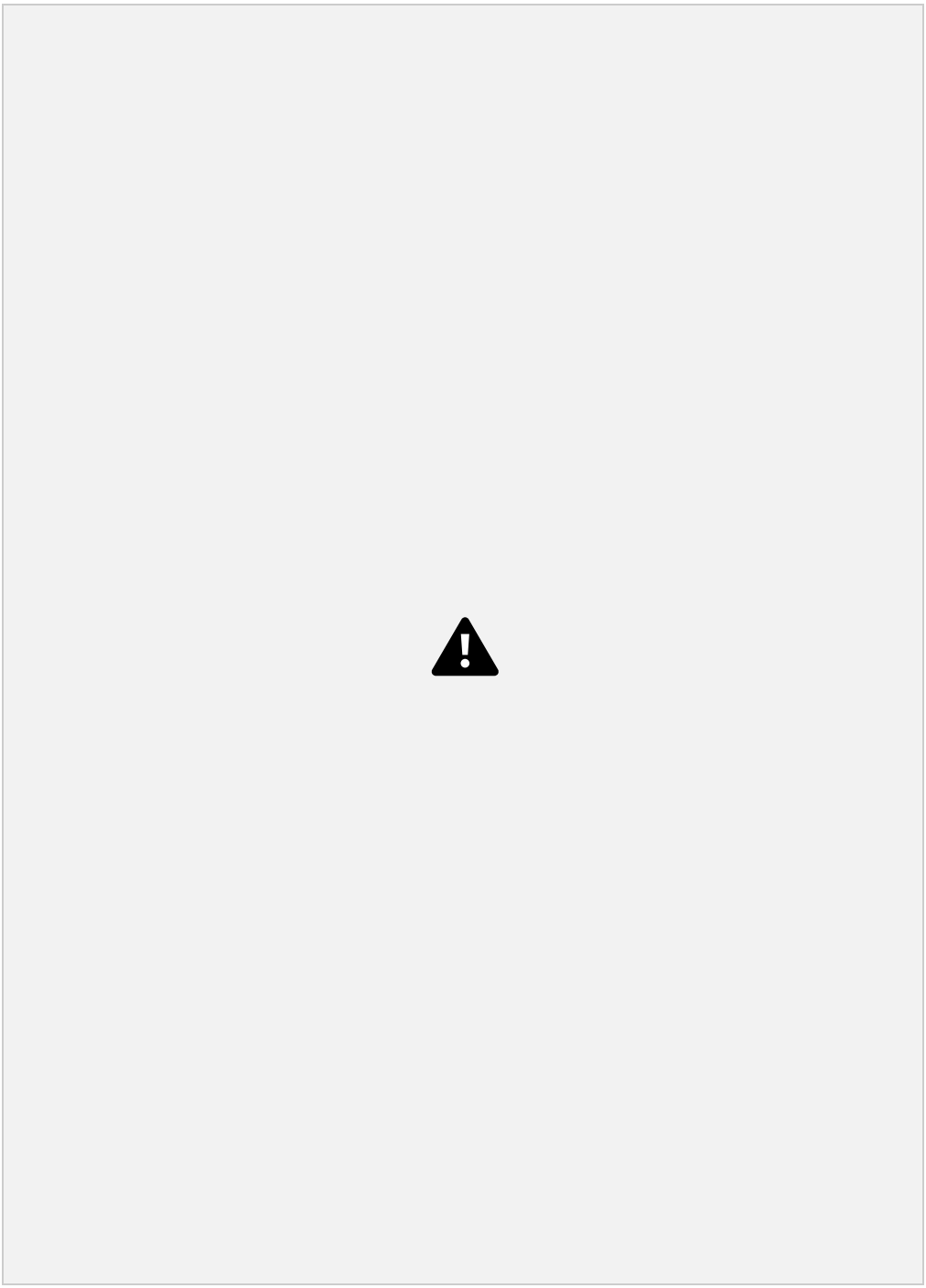

The baptism of Jeanne Bertalot, born 29 February 1772, daughter of Pierre fu Pierre Bertalot and Marguerite fu Jacques Barret. Pomaretto register. FamilySearch film 004643654, image 8.

The baptisms of Jean and Jeanne's six children, San Germano baptisms 1752–1803 (FamilySearch film 004643787). Each names the mother as Jeanne Bertalot, daughter of Pierre.

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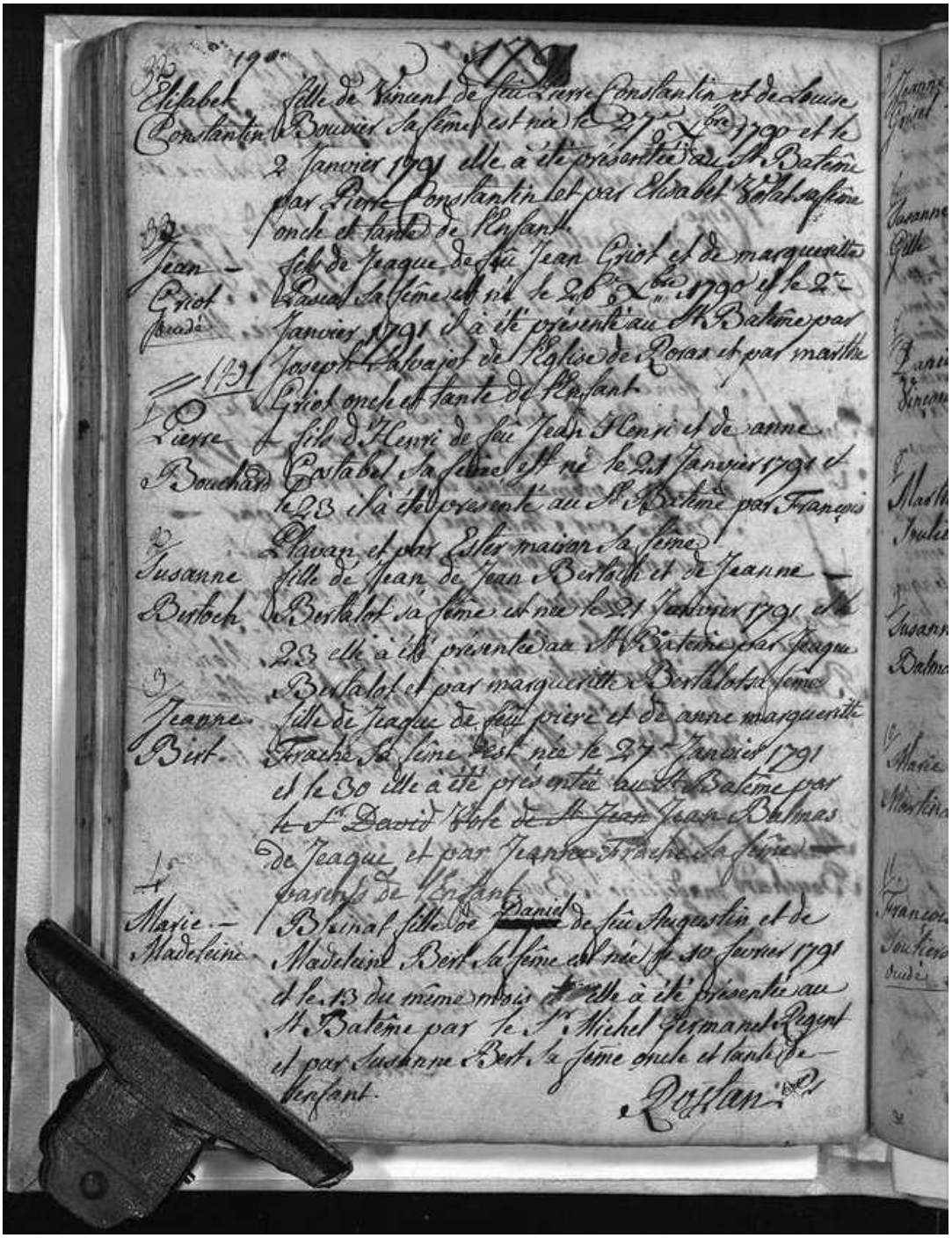

Susanne, born 21 January 1791. Image 195.

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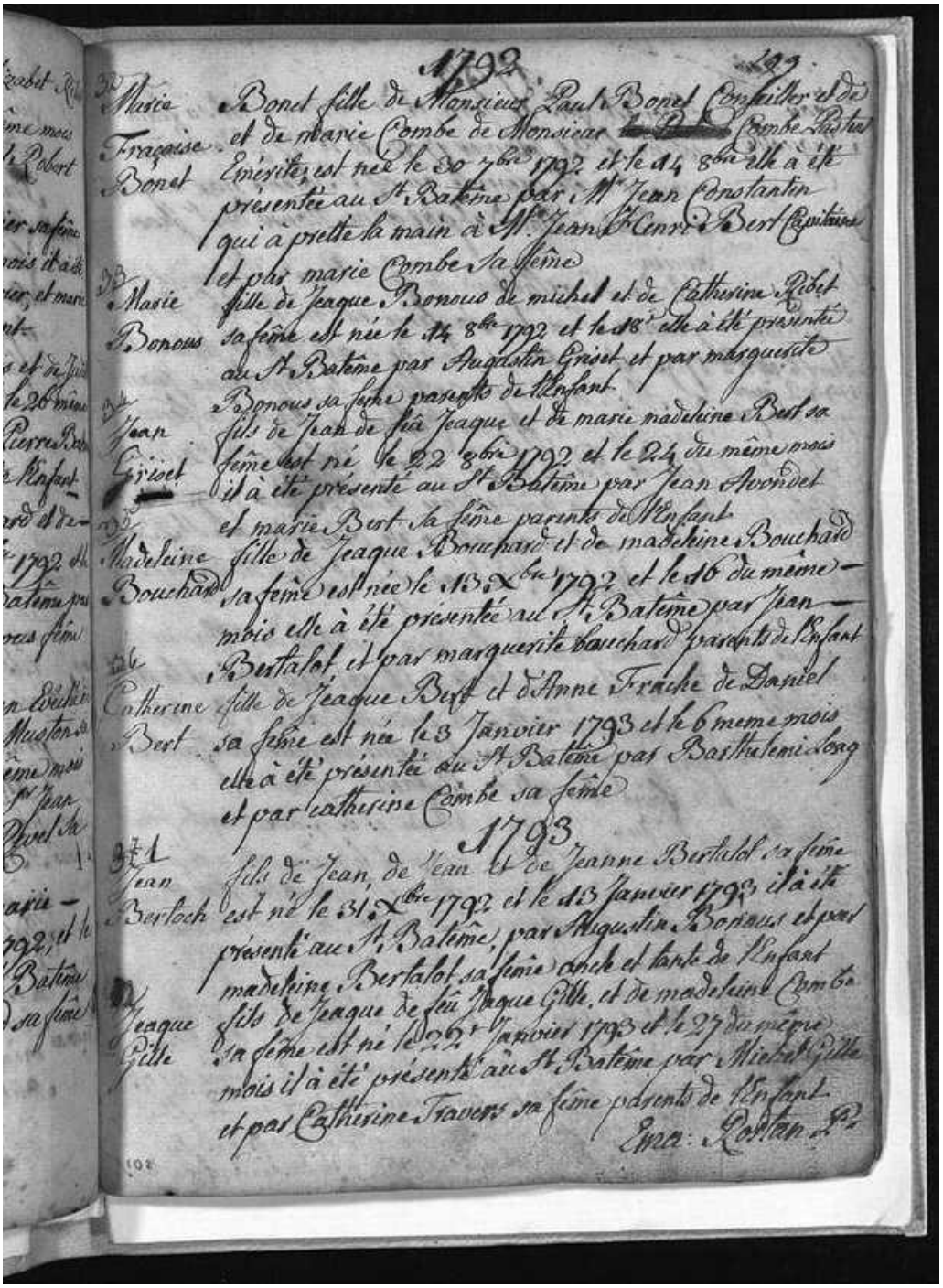

1792 — 199

32 Marie Françoise Bonet — Bonet fille de Monsieur Paul Bonet Conseiller et de et de marie Combe de Monsieur [illegible] Combe Pasteur Emérite, est née le 30 7bre 1792 et le 14 8bre elle à été présentée au St Batême par Mr Jean Constantin qui à prette la main à Mr Jean Henri Bert Capitaine et par marie Combe sa fême

33 Marie Bonous — fille de Jeaque Bonous de michel et de Catherine Ribet sa fême est née le 14 8bre 1792 et le 18e elle à été présentée au St Batême par Augustin Griset et par marguerite Bonous sa fême parents de l'Enfant

34 Jean Griset — fils de Jean de feu Jeaque et de marie madeleine Bert sa fême est né le 22 8bre 1792 et le 24 du même mois il à été présenté au St Batême par Jean Avondet et marie Bert sa fême parents de l'Enfant

35 Madeleine Bouchard — fille de Jeaque Bouchard et de madeleine Bouchard sa fême est née le 13 Xbre 1792 et le 16 du même mois elle à été présentée au St Batême par Jean Bertalot et par marguerite bouchard parents de l'Enfant

36 Catherine Bert — fille de Jeaque Bert et d'Anne Fraiche de Daniel sa fême est née le 3 Janvier 1793 et le 6 meme mois elle à été présentée au St Batême par Barthelemi Long et par catherine Combe sa fême

1793

37 Jean Bertoch — fils de Jean, de Jean et de Jeanne Bertalot sa fême est né le 31 Xbre 1792 et le 13 Janvier 1793 il à été présenté au St Batême, par Augustin Bonous et par madeleine Bertalot sa fême oncle et tante de l'Enfant

38 Jeaque Gille — fils de Jeaque de feu Jaque Gille, et de madeleine Combe sa fême est né le 22e Janvier 1793 et le 27 du même mois il à été présenté au St Batême par Michel Gille et par Catherine Travers sa fême parents de l'Enfant

Ema: Rostan Pr

102

Jean, born 31 December 1792 and baptized 13 January 1793, "de Jean, de Jean et de Jeanne Bertalot": the ancestor of Chapter 9. Image 204.

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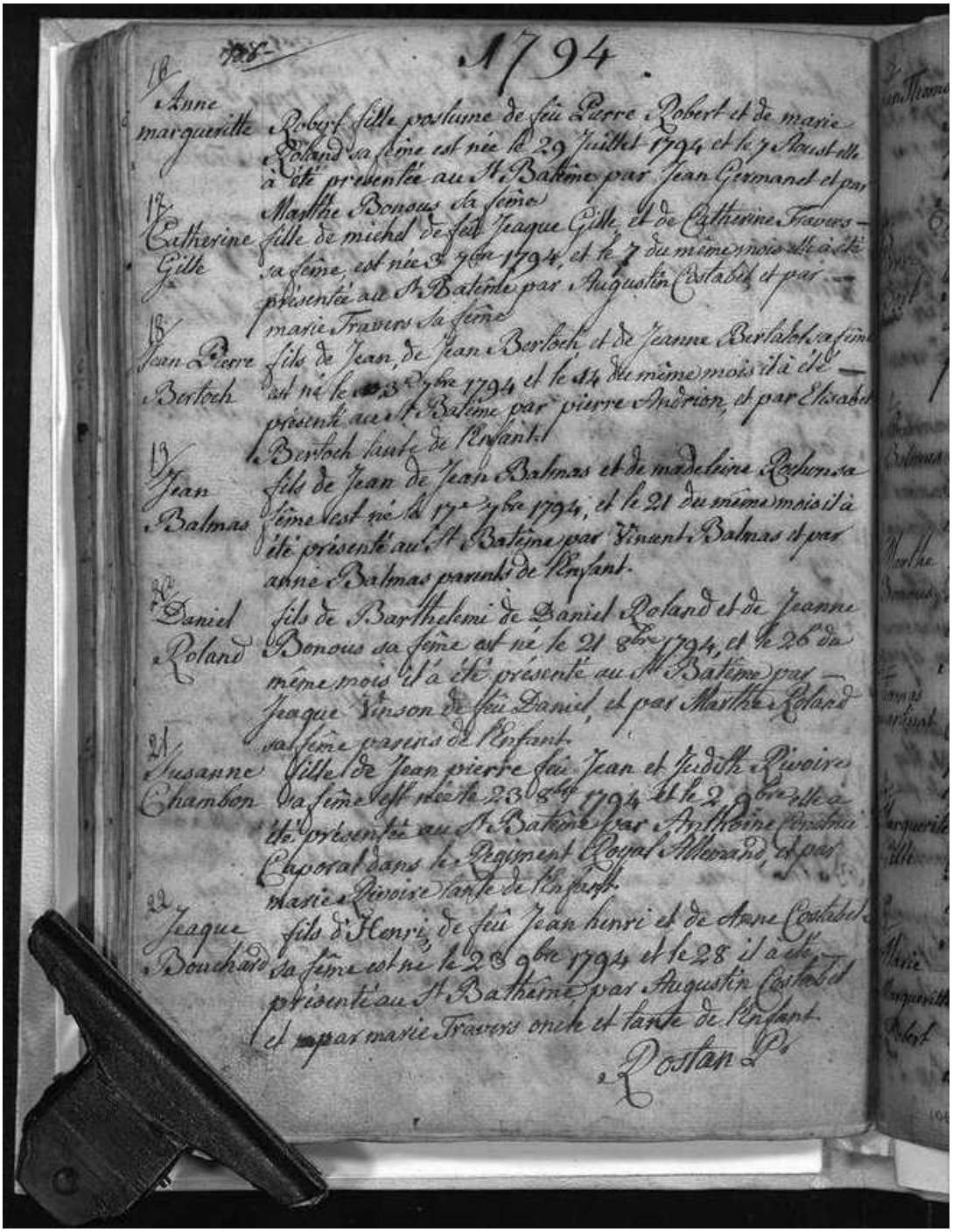

1794.

16 Anne marguerite Robert fille posthume de feu Pierre Robert et de marie Roland sa fême est née le 29 Juillet 1794 et le 7 Aoust elle à été presentée au St Batême par Jean Germanet et par Marthe Bonous sa fême

17 Catherine Gille fille de michel de feu Jeaque Gille et de Catherine Travers sa fême, est née 3 7bre 1794, et le 7 du même mois elle à été présentée au St Batême par Augustin Costabel et par marie Travers sa fême

18 Jean Pierre Bertoch fils de Jean, de Jean Bertoch et de Jeanne Bertalot sa fême est né le 3e 7bre 1794 et le 14 du même mois il à été présenté au St Batême par pierre Andrion, et par Elisabet Bertoch tante de l'Enfant.

19 Jean Balmas fils de Jean de Jean Balmas et de madeleine Rochon sa fême est né le 17e 7bre 1794, et le 21 du même mois il à été présenté au St Batême par Vincent Balmas et par anne Balmas parents de l'Enfant.

20 Daniel Roland fils de Barthelemi de Daniel Roland et de Jeanne Bonous sa fême est né le 21 8bre 1794, et le 26 du même mois il à été présenté au St Batême par Jeaque Vinson de feu Daniel, et par Marthe Roland sa fême parens de l'Enfant.

21 Susanne Chambon fille de Jean pierre feu Jean et Judith Rivoire sa fême est née le 23 8bre 1794 et le 2 9bre elle à été présentée au St Batême par Anthoine Construi Caporal dans le Regiment Royal Allemand, et par marie Rivoire tante de l'Enfant.

22 Jeaque Bouchard fils d'Henri, de feu Jean henri et de Anne Costabel sa fême est né le 28 9bre 1794 et le 28 il à été présenté au St Bathême par Augustin Costabel et par marie Travers oncle et tante de l'Enfant.

Rostan P.

Jean Pierre, born 3 September 1794. Image 211.

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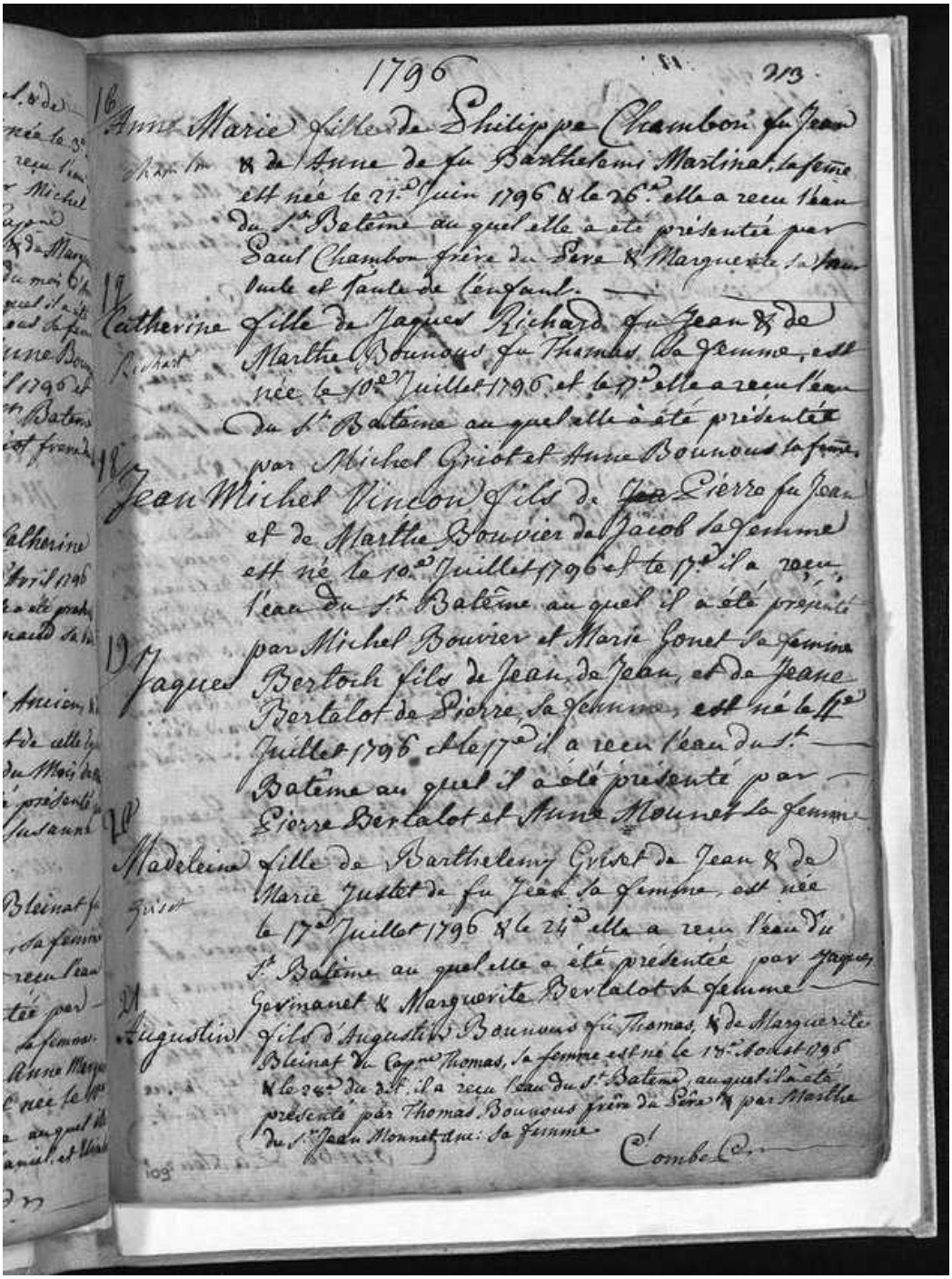

1796 213

16 Anne Marie fille de Philippe Chambon fu Jean & de Anne de fu Barthelemi Martinat, sa femme est née le 21e Juin 1796 & le 26e elle a reçu l'eau du St Batême au quel elle a été présentée par Paul Chambon frère du Père & Marguerite sa sœur oncle et tante de l'enfant.

17 Catherine fille de Jaques Richard fu Jean & de Marthe Bounous fu Thomas, sa femme, est née le 10e Juillet 1796 et le 17e elle a reçu l'eau du St Batême au quel elle a été présentée par Michel Griot et Anne Bounous sa femme.

18 Jean Michel Vincon fils de ~~Jea~~ Pierre fu Jean et de Marthe Bouvier de Jacob sa femme est né le 10e Juillet 1796 et le 17e il a reçu l'eau du St Batême au quel il a été présenté par Michel Bouvier et Marie Gonet sa femme

19 Jaques Bertoch fils de Jean de Jean, et de Jeane Bertalot de Pierre, sa femme, est né le 4e Juillet 1796 et le 17e il a reçu l'eau du St Batême au quel il a été présenté par Pierre Bertalot et Anne Mounet sa femme

20 Madeleine fille de Barthelemy Griset de Jean & de Marie Justet de fu Jean sa femme, est née le 17e Juillet 1796 & le 24e elle a reçu l'eau du St Batême au quel elle a été présentée par Jaques Germanet & Marguerite Bertalot sa femme

21 Augustin fils d'Augustin Bounous fu Thomas, & de Marguerite Bleinat du Capne Thomas, sa femme est né le 18e Aoust 1796 & le 24e du dit il a reçu l'eau du St Batême au quel il a été présenté par Thomas Bounous frère du Père & par Marthe du St Jean Monnet anc: sa femme

Combe Cr

Jacques, born July 1796. Image 218.

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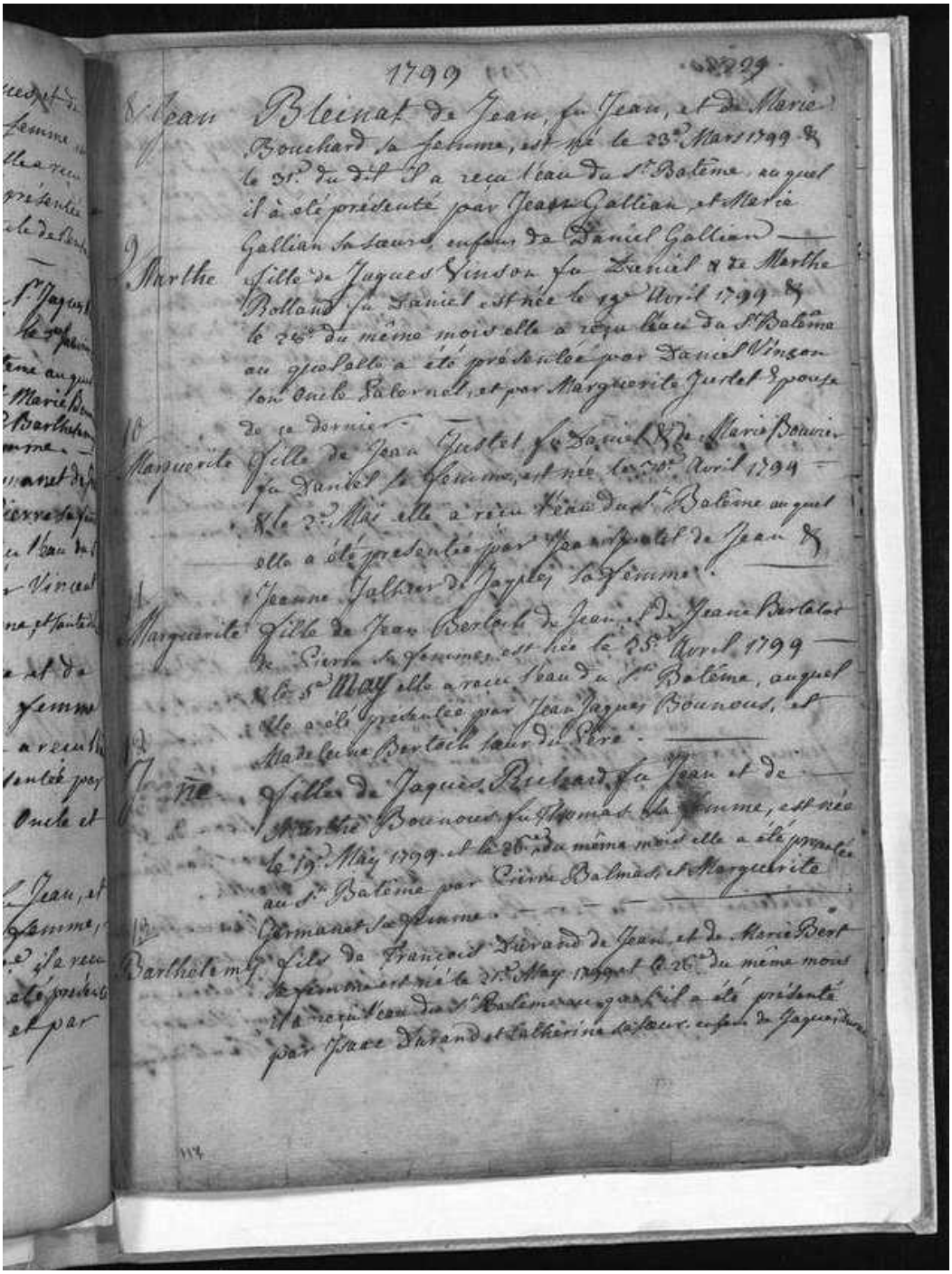

1799 229

8 Jean Bleinat de Jean, fu Jean, et de Marie Bouchard sa femme, est né le 23e Mars 1799 & le 31e du dit il a reçu l'eau du St Batême, auquel il a été présenté par Jean Gallian, et Marie Gallian sa sœurs, enfans de Daniel Gallian —

9 Marthe fille de Jaques Vinson fu Daniel & de Marthe Rolland fu Daniel est née le 19e Avril 1799 & le 26e du même mois elle a reçu l'eau du St Batême auquel elle a été présentée par Daniel Vinson son Oncle Paternel, et par Marguerite Justet Epouse de ce dernier —

10 Marguerite fille de Jean Justet fu Daniel & de Marie Bouvier fu Daniel sa femme, est née le 30e Avril 1799 & le 2e Mai elle a reçu l'eau du St Batême auquel elle a été présentée par Jean Justet de Jean & Jeanne Jalhier de Jaques sa femme. —

11 Marguerite fille de Jean Bertoch de Jean, et de Jeanne Bertolot de Pierre sa femme, est née le 25e Avril 1799 & le 5e May elle a reçu l'eau du St Batême, auquel elle a été présentée par Jean Jaques Bounous, et Madeleine Bertoch sœur du Père. —

12 Jeanne fille de Jaques Richard fu Jean et de Marthe Bounous fu Thomas sa femme, est née le 19e May 1799 et le 26e du même mois elle a été présentée au St Batême par Pierre Balmas et Marguerite Germanet sa femme. —

13 Barthelemy fils de François Durand de Jean, et de Marie Bert sa femme est né le 21e May 1799 et le 26e du même mois il a reçu l'eau du St Batême auquel il a été présenté par Isaac Durand et Catherine sa sœur, enfans de Jaques Durand

114

Marguerite, born 25 April 1799. Image 234.

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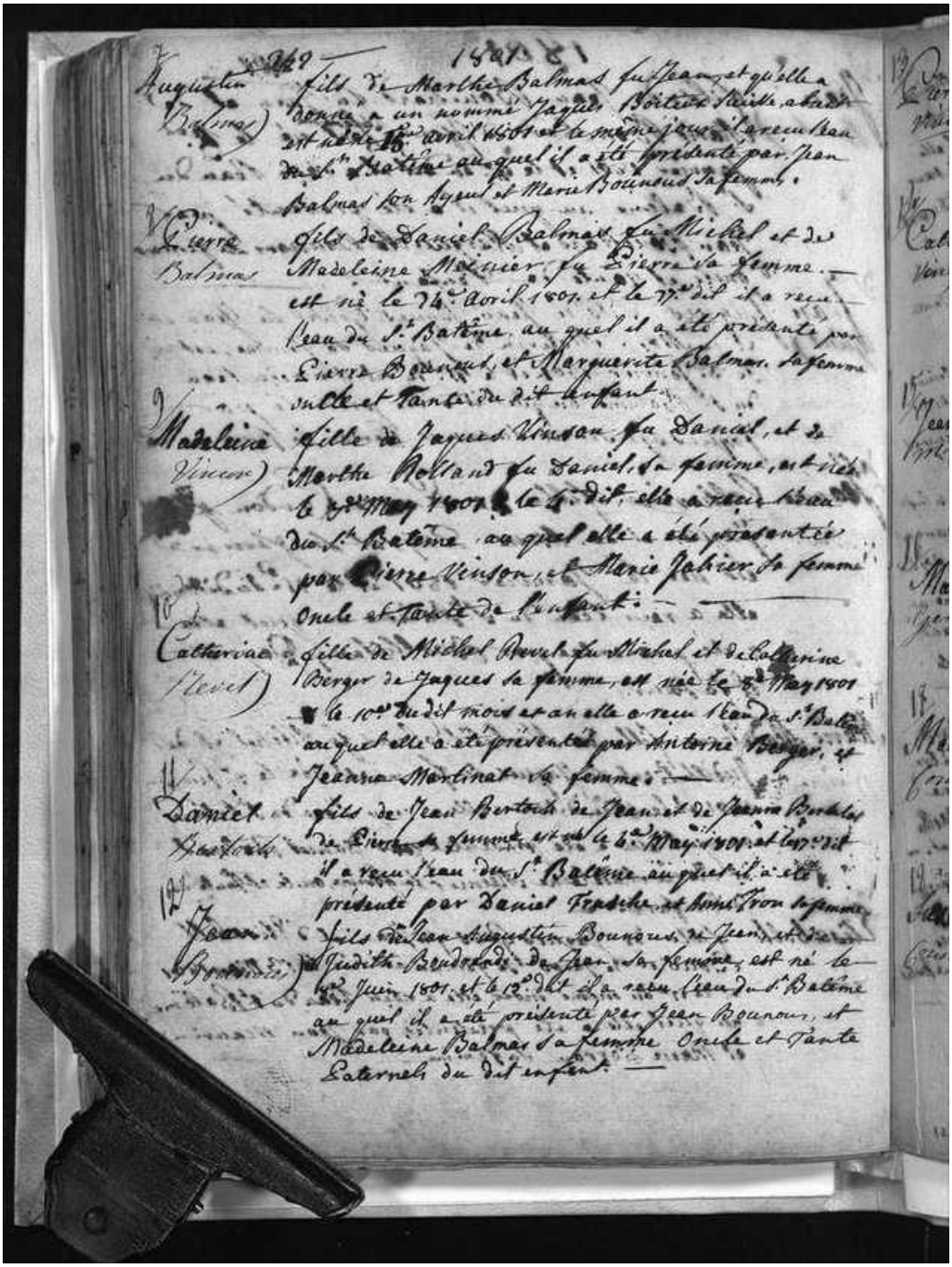

Daniel, born 4 May 1801. Image 247.

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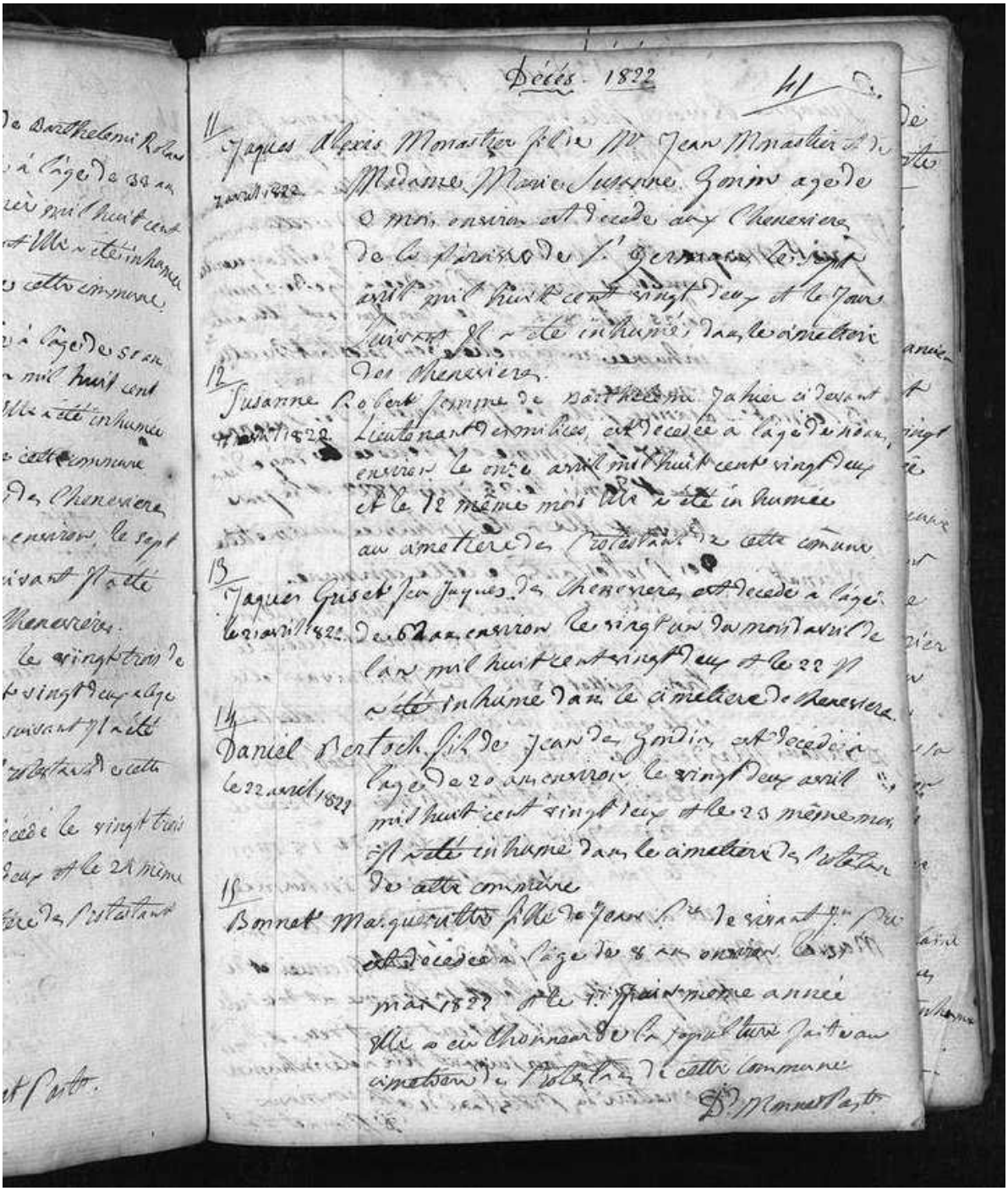

Décès 1822 41

11 Jaques Alexis Monastier fils de Mr Jean Monastier et de
7 avril 1822 Madame Marie Susanne Gonin age de
3 mois environ est decedé aux Chenevieres
de la paroisse de St Germain le sept
avril mil huit cent vingt deux et le jour
suivant il a été inhumé dans le cimetiere
des Chenevieres.

12 Susanne Robert femme de Barthelemi Jahier ci devant
11 avril 1822 Lieutenant des milices, est decedée a l'age de 60 ans
environ le onze avril mil huit cent vingt deux
et le 12 même mois elle a été inhumée
au cimetiere des Protestans de cette commune

13 Jaques Griset feu Jaques des Chenevieres est decedé a l'age
le 21 avril 1822 de 62 ans environ le vingt un du mois d'avril de
l'an mil huit cent vingt deux et le 22 il
a été inhumé dans le cimetiere de Chenevieres.

14 Daniel Bertoch fils de Jean de Gordin est decedé a
le 22 avril 1822 l'age de 20 ans environ le vingt deux avril
mil huit cent vingt deux et le 23 même mois
il a été inhumé dans le cimetiere des Protestans
de cette commune

15 Bonnet Marguerite fille de Jean Pre de vivant Jn Pre
est decedée a l'age de 8 ans environ le 31
mai 1822 et le 1er juin même année
elle a eu l'honneur de la sepulture faite au
cimetiere des Protestans de cette commune

Dr Monnet Pastr

The burial of Daniel Bertoch, "fils de Jean de Gordin," 22 April 1822, aged about twenty. San Germano burials. FamilySearch film 004643788, image 86.

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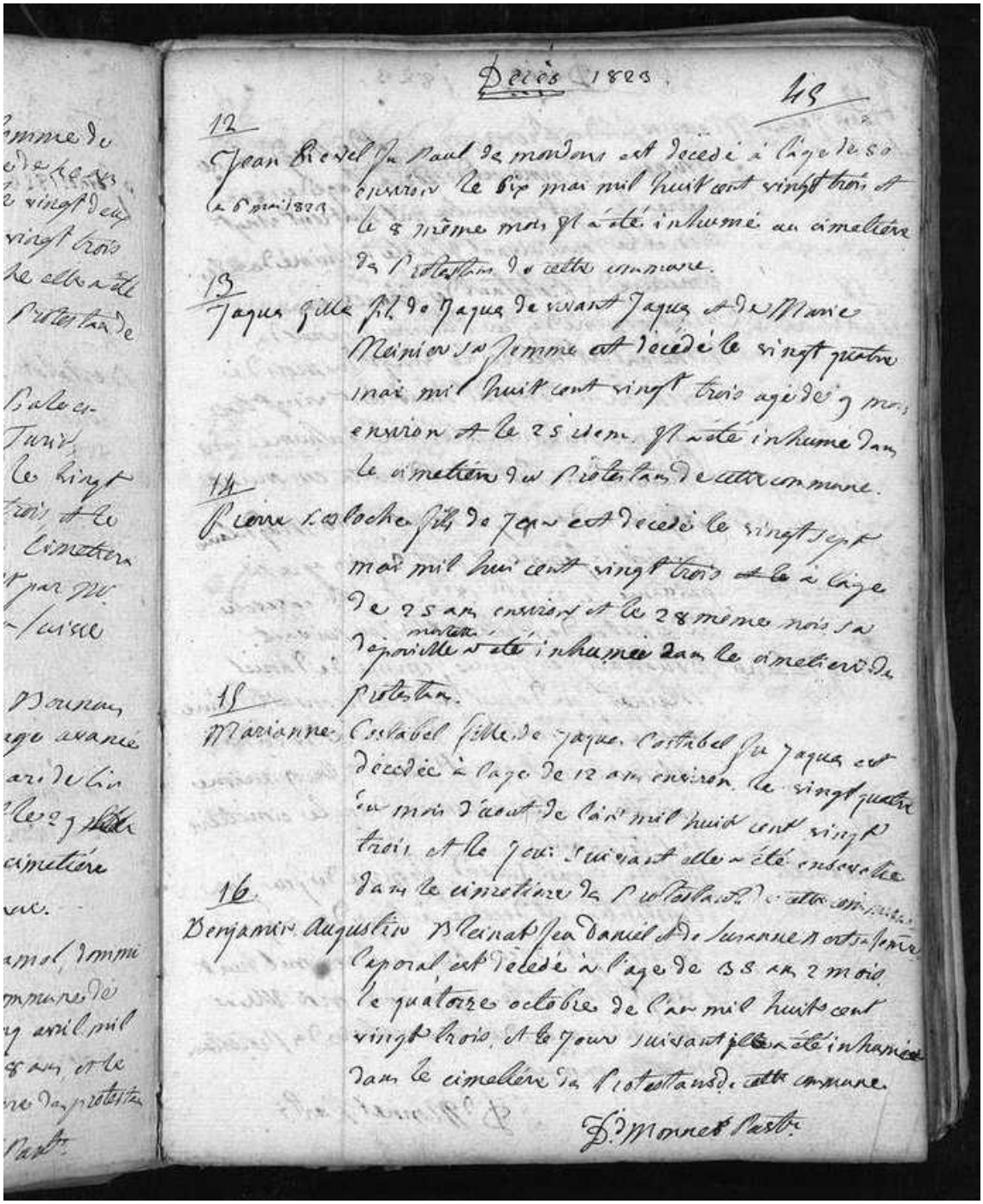

Décès 1823 45

12
Jean Bievel fils Paul de mondons est décédé à l'age de 50 environ le six mai mil huit cent vingt trois et le 8 même mois il a été inhumé au cimetière des Protestans de cette commune.
le 6 mai 1823

13
Jaques Gille fils de Jaques de vivant Jaques et de Marie Meinier sa femme est décédé le vingt quatre mai mil huit cent vingt trois agé de 9 mois environ et le 25 idem. il a été inhumé dans le cimetière des Protestans de cette commune.

14
Pierre Bertoche fils de Jean est décédé le vingt sept mai mil huit cent vingt trois ~~et le~~ à l'age de 25 ans environ et le 28 même mois sa dépouille mortelle a été inhumée dans le cimetière des protestans.

15
Marianne Costabel fille de Jaques Costabel fils Jaques est décédée à l'age de 12 ans environ le vingt quatre du mois d'aout de l'an mil huit cent vingt trois et le jour suivant elle a été ensevelie dans le cimetière des Protestans de cette commune.

16
Benjamin Augustin Bleinat feu Daniel et de Susanne Bertsa femme Caporal est décédé à l'age de 33 ans 2 mois le quatorze octobre de l'an mil huit cent vingt trois, et le jour suivant il a été inhumé dans le cimetière des Protestans de cette commune.

D.d Monnet Pastr.

The burial of Pierre Bertoche, "fils de Jean," 27 May 1823, aged about twenty-five. FamilySearch film 004643788, image 94.

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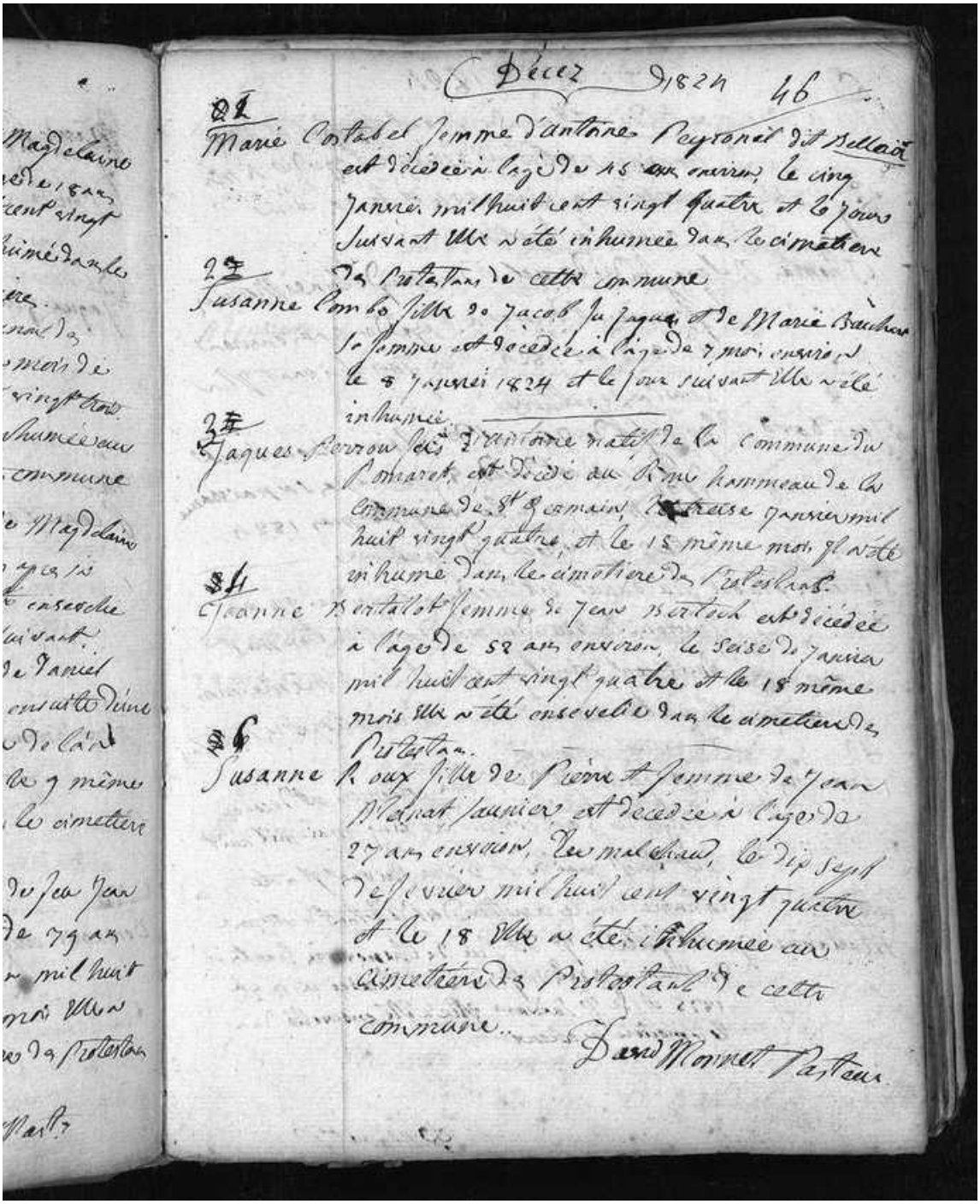

Décez 1824 46

1
Marie Costabel femme d'antoine Peyronel dit Bellair est décédée à l'age de 45 ans environ, le cinq janvier mil huit cent vingt quatre et le jour suivant elle a été inhumée dans le cimetière des Protestans de cette commune

2
Susanne Combe fille de Jacob fu Jaques et de Marie Bauchet sa femme est décédée à l'age de 7 mois environ le 8 janvier 1824 et le jour suivant elle a été inhumée

3
Jaques Perrou fils d'antoine natif de la commune du Pomaret est décédé au Rom hommeau de la commune de St Germain, le treize janvier mil huit vingt quatre, et le 15 même mois il a été inhumé dans le cimetière des Protestans.

4
Jeanne Bertallot femme de Jean Bertoch est décédée à l'age de 52 ans environ, le seize de janvier mil huit cent vingt quatre et le 18 même mois elle a été ensevelie dans le cimetière des Protestans.

6
Susanne Roux fille de Pierre et femme de Jean Meinat Saunier est décédée à l'age de 27 ans environ, les malchaud, le dix sept de fevrier mil huit cent vingt quatre et le 18 elle a été inhumée au cimetière des Protestans de cette commune.

David Monnet Pasteur

The burial of Jeanne Bertallot, "femme de Jean Bertoch," 16 January 1824, aged about fifty-two. FamilySearch film 004643788, image 96.

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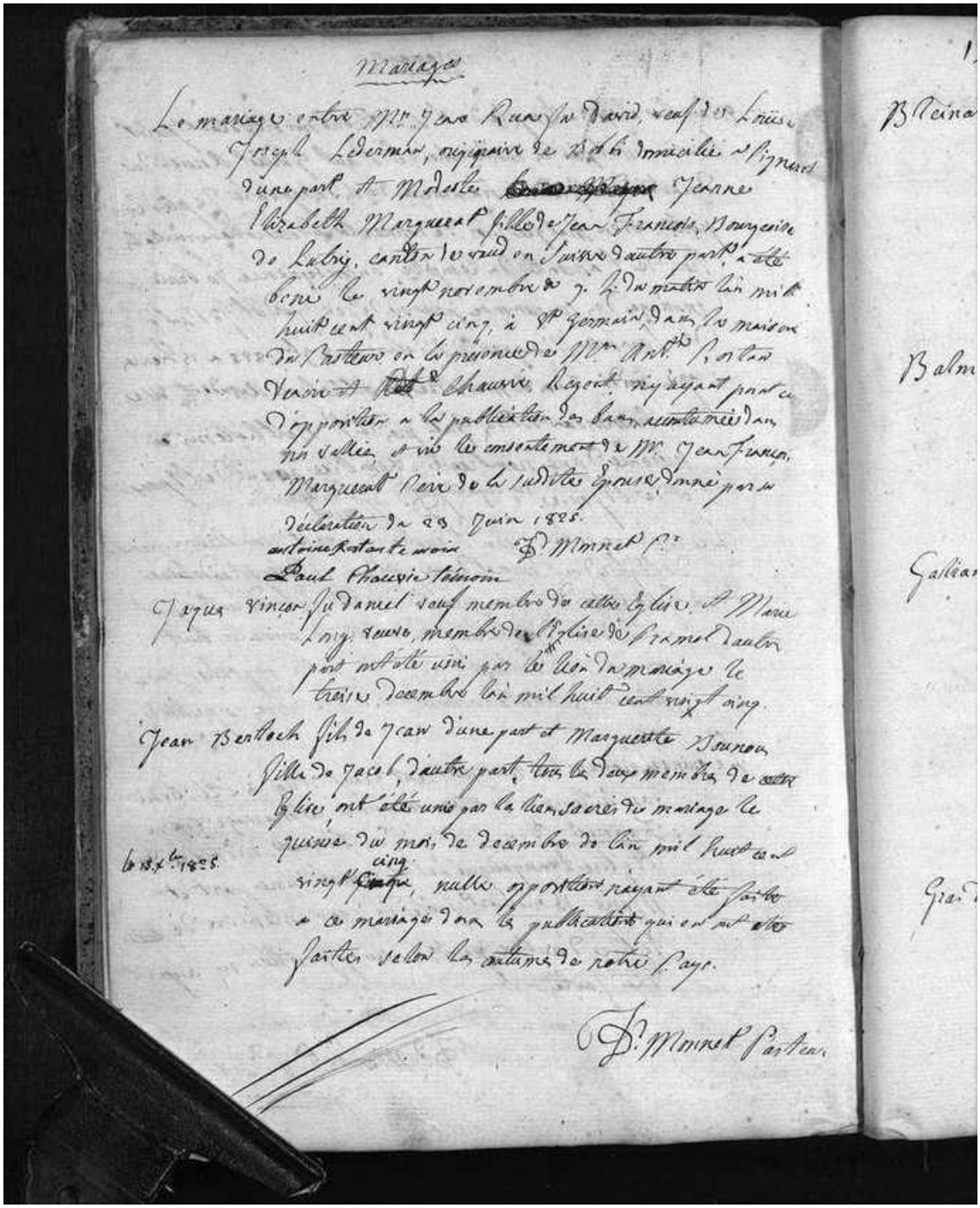
Chapter 9: Jean Bertoch (1792) and Marguerite Bounous



The marriage of Jean Bertoch and Marguerite Bounous, daughter of Jacob, at San Germano, 15 December 1825. San Germano marriages 1813–1834. FamilySearch film 004643829, image 51.

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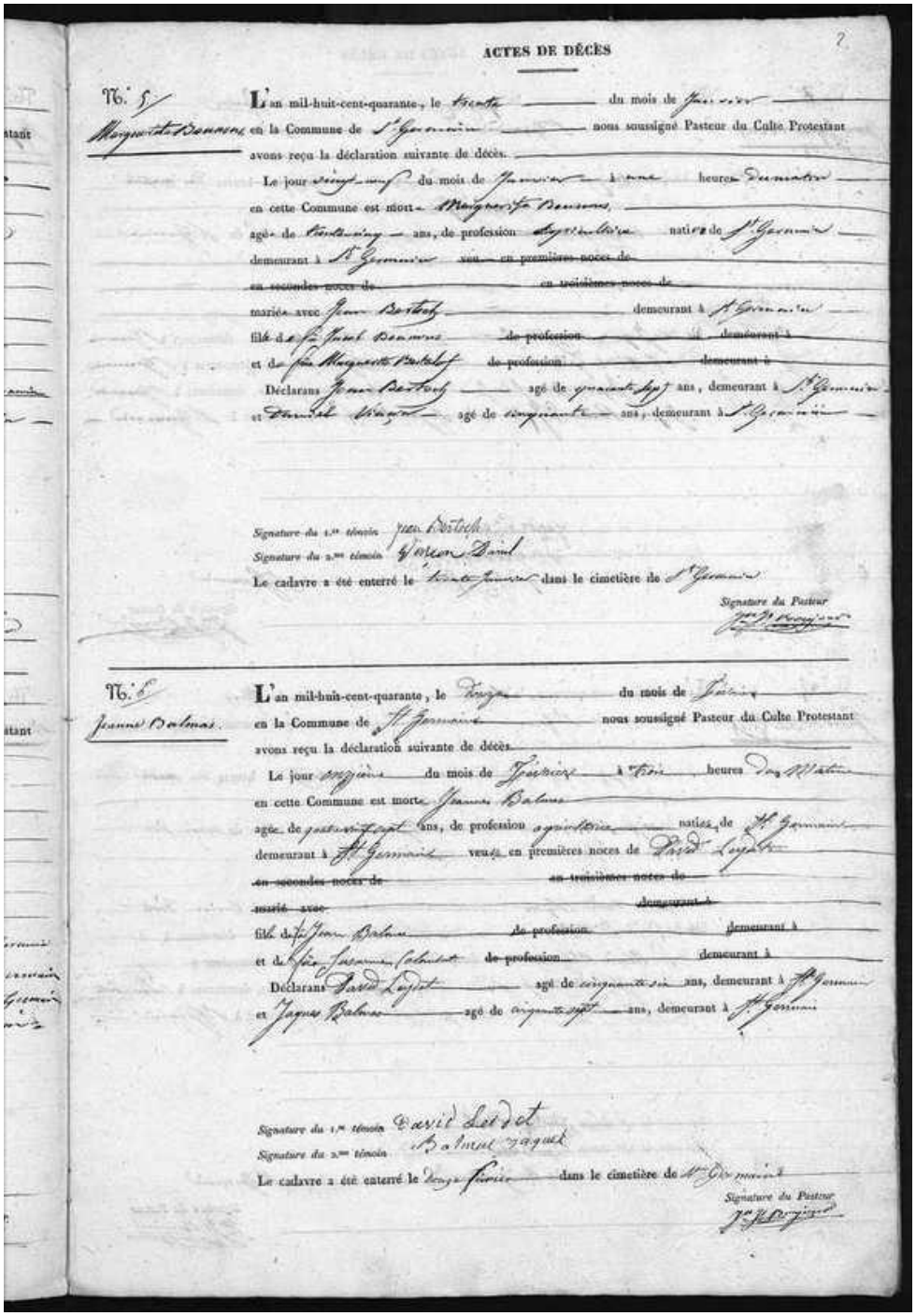

ACTES DE DÉCÈS

N.° 5

Marguerite Bounous

L'an mil-huit-cent-quarante, le trente du mois de Janvier en la Commune de S.t Germain nous soussigné Pasteur du Culte Protestant avons reçu la déclaration suivante de décès.

Le jour vingt-neuf du mois de Janvier à une heures Du matin en cette Commune est mort Marguerite Bounous, âgé de trente cinq ans, de profession ménagère natif de S.t Germain demeurant à S.t Germain veuve en premières noces de en secondes noces de en troisièmes noces de mariée avec Jean Bertoch demeurant à S.t Germain fille de feu Jacob Bounous de profession demeurant à et de feue Marguerite Bertalot de profession demeurant à

Déclarans Jean Bertoch âgé de quarante sept ans, demeurant à S.t Germain et Daniel Vincon âgé de cinquante ans, demeurant à S.t Germain

Signature du 1.er témoin Jean Bertoch
Signature du 2.me témoin Vincon Daniel
Le cadavre a été enterré le trente Janvier dans le cimetière de S.t Germain

Signature du Pasteur

N.° 6

Jeanne Balmas

L'an mil-huit-cent-quarante, le Vingt du mois de Janvier en la Commune de S.t Germain nous soussigné Pasteur du Culte Protestant avons reçu la déclaration suivante de décès.

Le jour vingtième du mois de Janvier à Trois heures Du Matin en cette Commune est morte Jeanne Balmas âgée de soixante sept ans, de profession ménagère natife de S.t Germain demeurant à S.t Germain veuve en premières noces de David Leydet en secondes noces de en troisièmes noces de marié avec demeurant à fille de feu Jean Balmas de profession demeurant à et de feue Susanne Salvadet de profession demeurant à

Déclarans David Leydet âgé de cinquante six ans, demeurant à S.t Germain et Jaques Balmas âgé de cinquante sept ans, demeurant à S.t Germain

Signature du 1.er témoin David Leydet
Signature du 2.me témoin Balmas Jaquet
Le cadavre a été enterré le Vingt Janvier dans le cimetière de S.t Germain

Signature du Pasteur

The death of Marguerite Bounous, act 5 of 1840: died 29 January 1840, aged thirty-five, daughter of the late Jacob Bounous and the late Marguerite Bertalot; reported by her husband Jean Bertoch and her brother-in-law Daniel Vincon. San Germano deaths 1838–1841. FamilySearch film 004643833, image 52.

The births and baptisms of Jean and Marguerite's five children, San Germano Chisone Waldensian registers.

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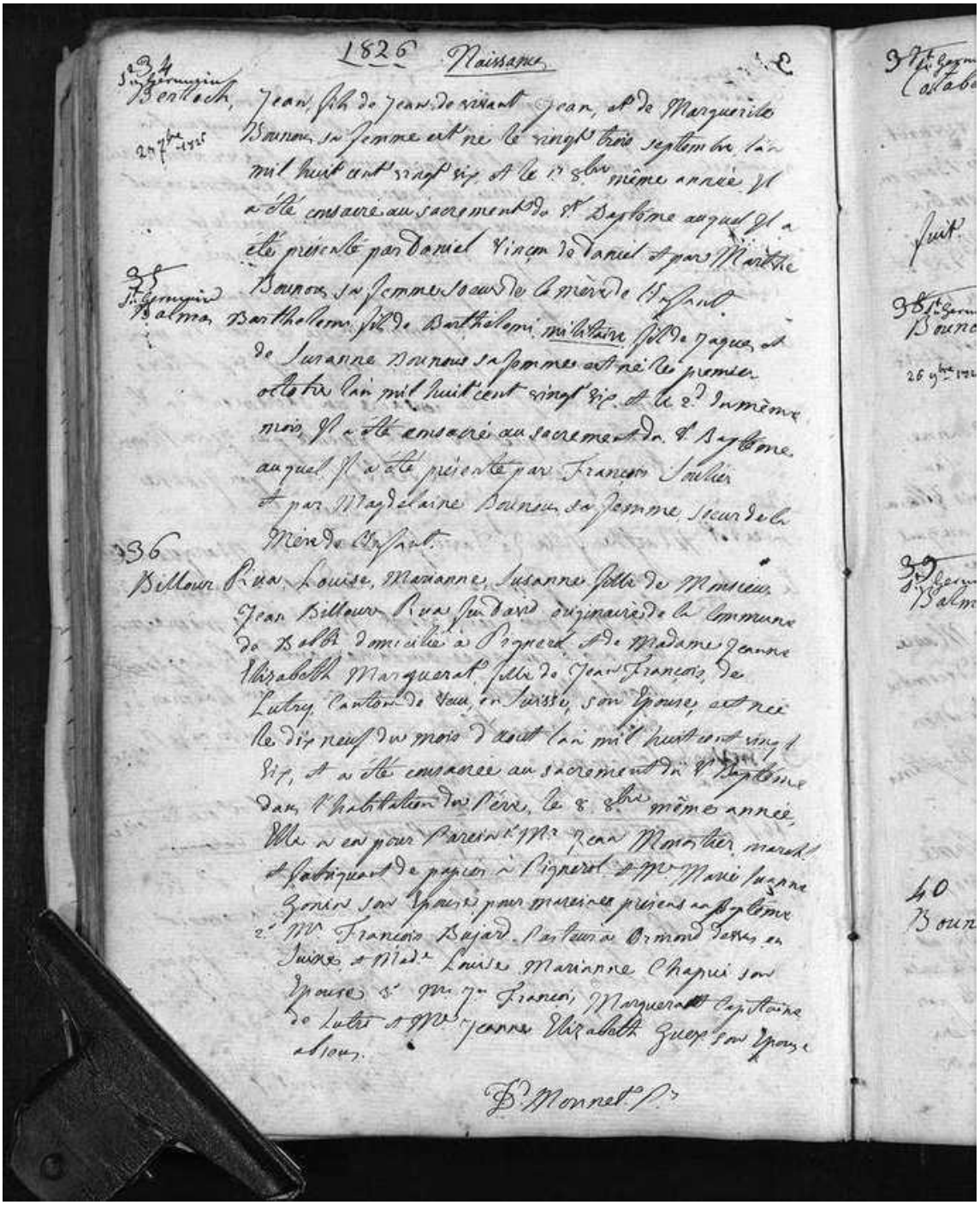

1826 Naissance

34 St Germain Bertoch, Jean, fils de Jean de vivant Jean, et de Marguerite Bounou sa femme est né le vingt trois septembre l'an mil huit cent vingt six et le 1er 8bre même année il a été consacré au sacrement du St Baptême auquel il a été présenté par Daniel Vinçon de Daniel et par Marthe Bounou sa femme soeur de la mère de l'Enfant.

35 St Germain Balma Barthelemi fils de Barthelemi militaire fils de Jaques et de Susanne Bounou sa femme est né le premier octobre l'an mil huit cent vingt six et le 2d du même mois il a été consacré au sacrement du St Baptême auquel il a été présenté par François Soulier et par Magdelaine Bounou sa femme soeur de la Mère de l'Enfant.

36 Billour Rua Louise, Marianne, Susanne fille de Monsieur Jean Billour Rua feu David originaire de la Commune de Bolbi domicilié à Pignerol et de Madame Jeanne Elizabeth Marguerat fille de Jean François de Lutry Canton de Veau, en Suisse, son Epouse, est née le dix neuf du mois d'Aout l'an mil huit cent vingt six, et a été consacrée au sacrement du St Baptême dans l'habitation du Père, le 8 8bre même année, Elle a eu pour Parein 1er Mr Jean Monastier marchand et fabriquant de papier à Pignerol et Mre Marie Susanne Gonin son Epouse pour mareines présens au Baptême 2e Mr François Bujard Pasteur à Ormond Dessus en Suisse et Mde Louise Marianne Chapui son Epouse 3e Mr Jn François Marguerat Capitaine de Lutry et Mre Jeanne Elizabeth Guex son Epouse absens.

Dr Monnet Pr

Jean, born 23 September 1826, who died on the plains in 1854. FamilySearch film 004643828, image 142.

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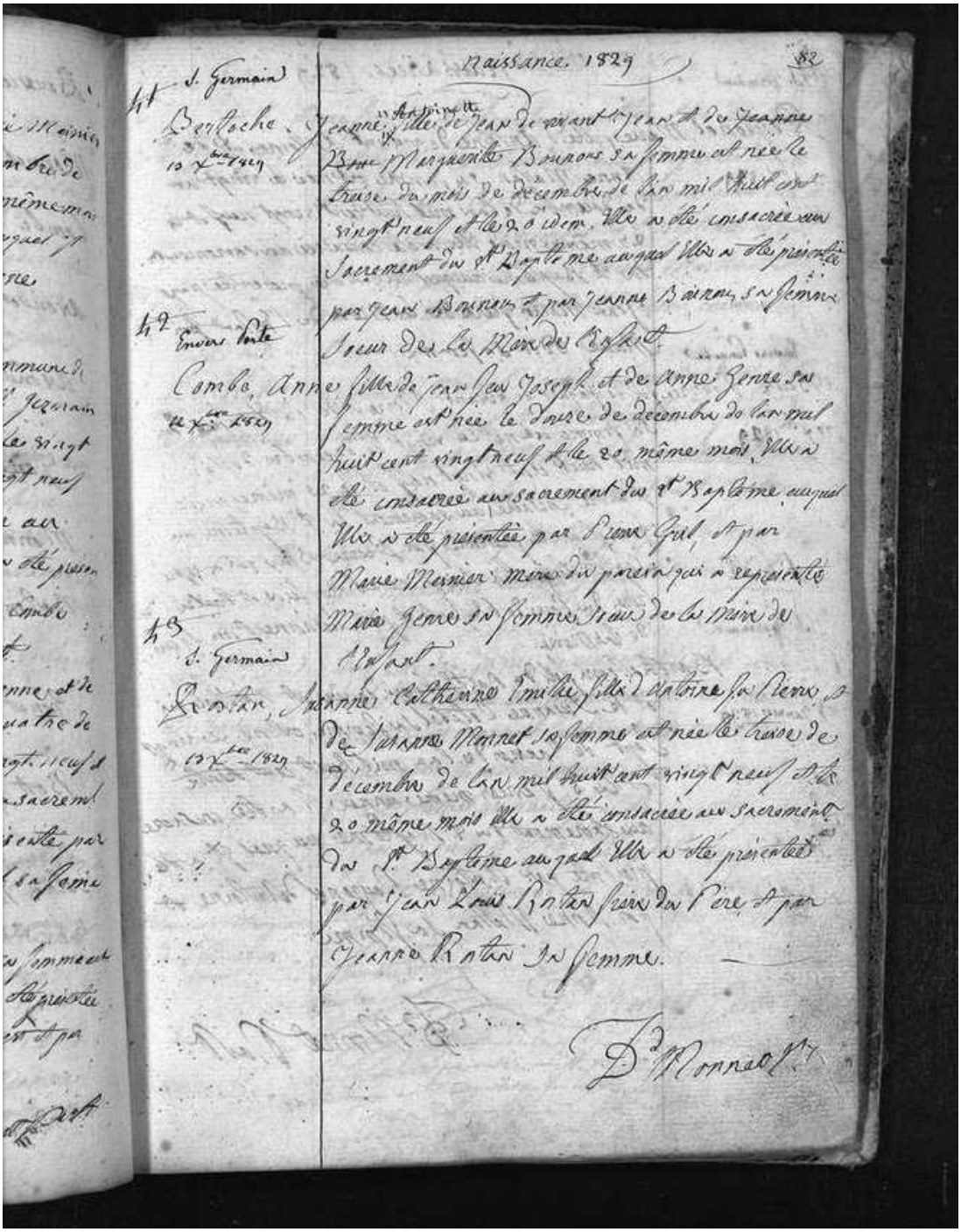

Naissance 1829 82

41 S. Germain
Bertoche, Jeanne Antoinette fille de Jean de vivant Jean et de Jeanne Marguerite Bounous sa femme est née le treize du mois de décembre de l'an mil huit cent vingt neuf et le 20 idem. Elle a été consacrée au Sacrement du St Baptême auquel Elle a été présentée par Jean Bounous et par Jeanne Bounous sa femme Soeur de la Mère de l'Enfant.
13 Xbre 1829

42 Envers Porte
Combe, Anne fille de Jean Jeu Joseph et de Anne Genre sa femme est née le douze de décembre de l'an mil huit cent vingt neuf et le 20 même mois. Elle a été consacrée au sacrement du St Baptême auquel Elle a été présentée par Pierre Gril, et par Marie Meinier mère du parrain qui a représenté Marie Genre sa femme soeur de la Mère de l'Enfant.
12 Xbre 1829

43 S. Germain
Rostan, Susanne Catherine Emilie fille d'Antoine Jn Pierre, et de Susanne Monnet sa femme est née le treize de décembre de l'an mil huit cent vingt neuf et le 20 même mois Elle a été consacrée au sacrement du St Baptême auquel Elle a été présentée par Jean Louis Rostan frère du Père et par Jeanne Rostan sa femme.
13 Xbre 1829

Dd Monnet Pr

Jeanne Antoinette, born 13 December 1829. FamilySearch film 004643828, image 181.

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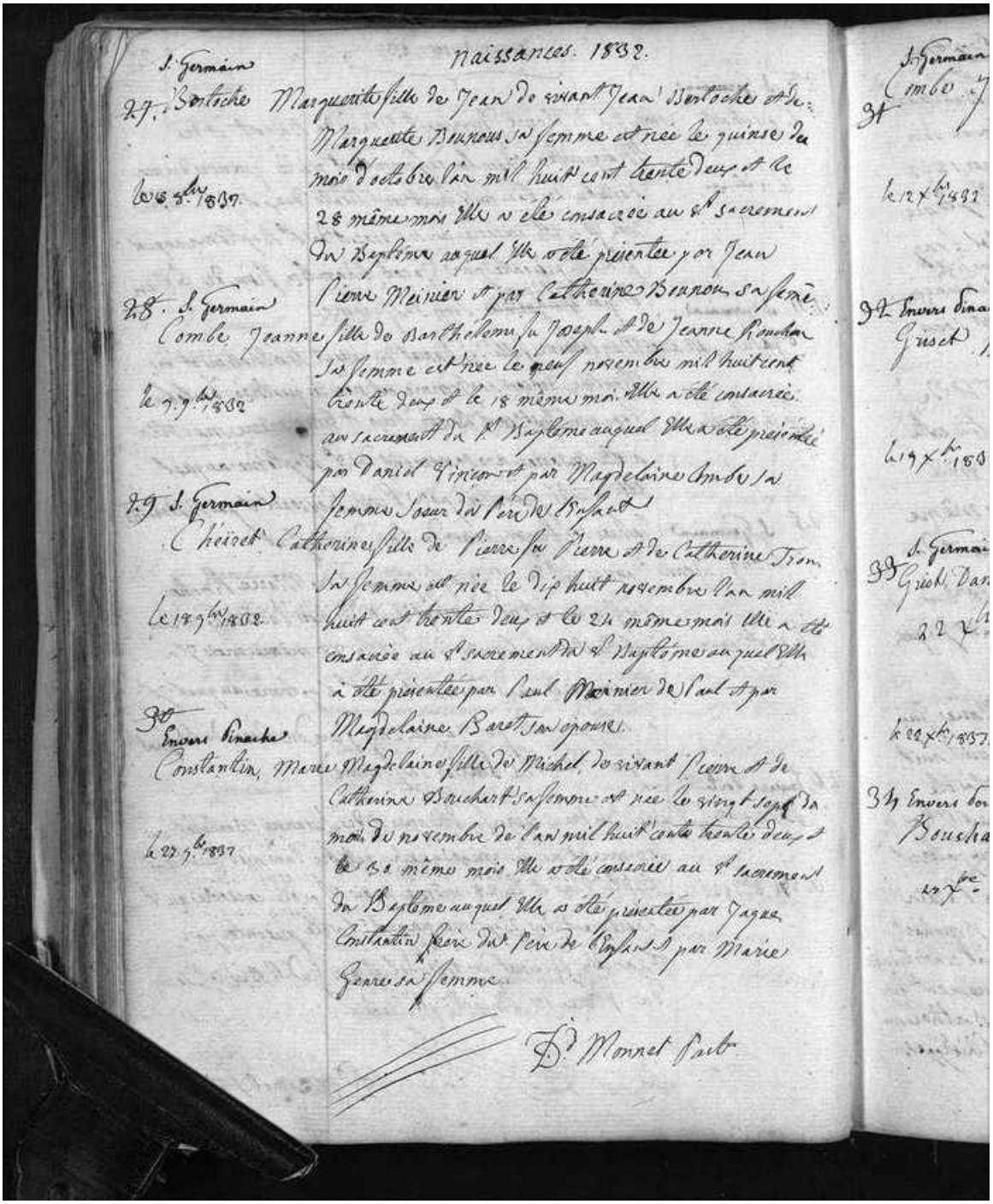

Naissances. 1832.

S. Germain
27. Bertoche Marguerite fille de Jean de vivant Jean Bertoche et de Marguerite Bounous sa femme est née le quinze du mois d'octobre l'an mil huit cent trente deux et le 28 même mois elle a été consacrée au St sacrement du Baptême auquel elle a été présentée par Jean Pierre Meinier et par Catherine Bounou sa femme.

le 6 8bre 1832

28. S. Germain
Combe Jeanne fille de Barthélemi fu Joseph et de Jeanne Rouchon sa femme est née le neuf novembre mil huit cent trente deux et le 18 même mois elle a été consacrée au sacrement du St Baptême auquel elle a été présentée par Daniel Vincon et par Magdelaine Combe sa femme soeur du Père de l'Enfant

le 9 9bre 1832

29 S. Germain
Chéiret Catherine fille de Pierre fu Pierre et de Catherine Tron sa femme est née le dix huit novembre l'an mil huit cent trente deux et le 24 même mois elle a été consacrée au St sacrement du St Baptême auquel elle a été présentée par Paul Meinier de Paul et par Magdelaine Baret son épouse.

le 18 9bre 1832

30 Envers Pinache
Constantin, Marie Magdelaine fille de Michel, de vivant Pierre et de Catherine Bouchart sa femme est née le vingt sept du mois de novembre de l'an mil huit cent trente deux et le 30 même mois elle a été consacrée au St sacrement du Baptême auquel elle a été présentée par Jaque Constantin frère du Père de l'Enfant et par Marie Genre sa femme.

le 27 9bre 1832

Dr Monnet Pastr

Marguerite, born 15 October 1832, who died near St Louis in 1854. FamilySearch film 004643828, image 210.

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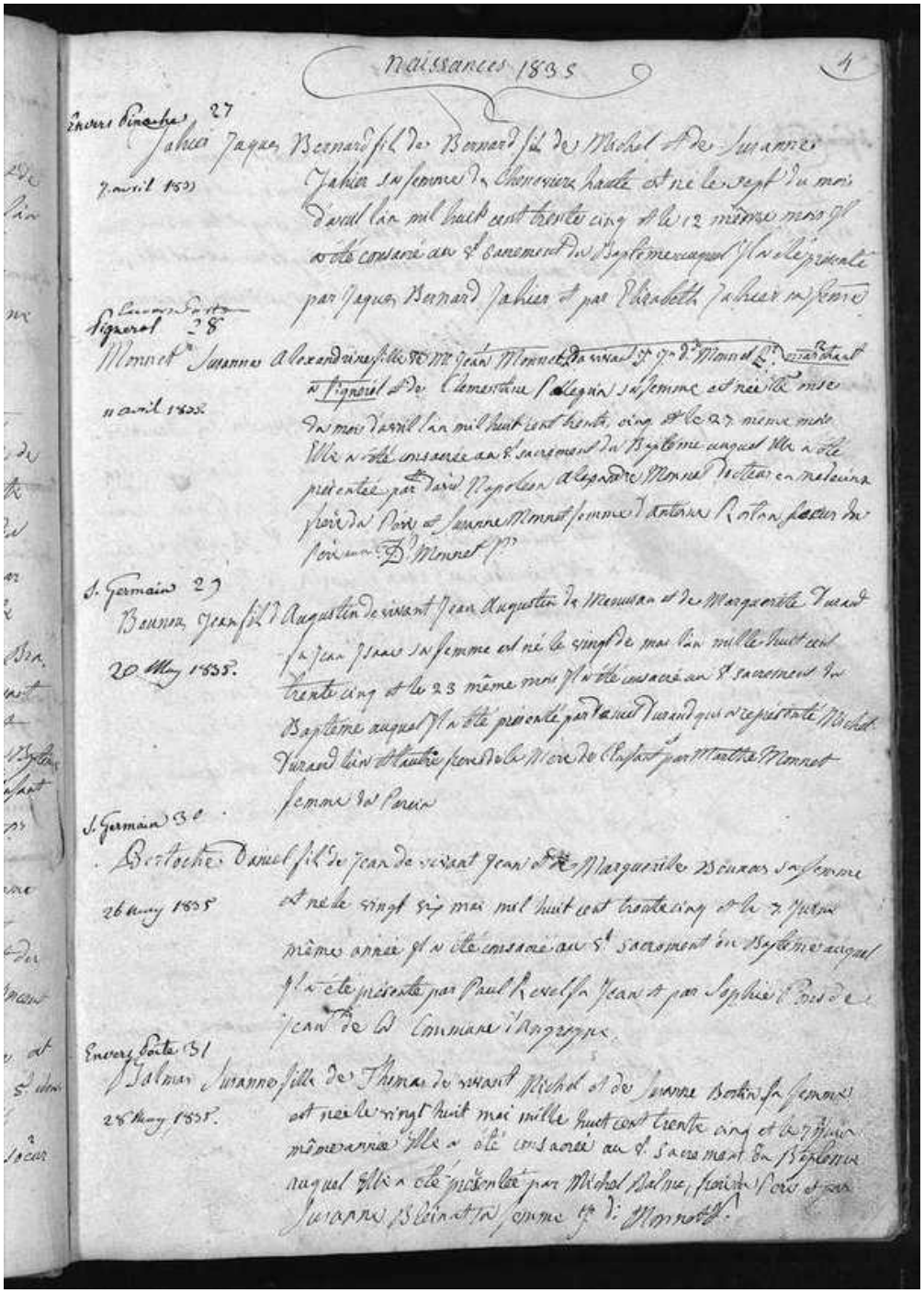

naissances 1835 4

Chemin Bineau 27
Jahier Jaque 7 avril 1835

Bernard fils de Bernard fils de Michel et de Suzanne Jahier sa femme de Chaveyrier haute et né le vingt du mois d'avril l'an mil huit cent trente cinq et le 12 même mois il a été consacré au St sacrement du Baptême auquel il a été présenté par Jaque Bernard Jahier et par Elizabeth Jahier sa femme

Chemin de la Croix Signoret 28
Monnet Suzanne 11 avril 1835

Alexandrine fille de Mr Jean Monnet Bonnetier et de Mme Monnet L. Bernard née Signoret de Clamensane Collegien sa femme est née et mise au monde d'avril l'an mil huit cent trente cinq et le 23 même mois elle a été consacrée au St sacrement du Baptême auquel elle a été présentée par David Napoleon Alexandre Monnet Notaire en mairie pour le Roi et Suzanne Monnet femme d'Antoine Rolan docteur de Seine ou D. Monnet Pr

S. Germain 29
Bernard, Jean 20 May 1835.

fils d'Augustin decedé Jean Augustin de Maurian et de Marguerite Durand de Jean Jeune sa femme est né le vingt de mai l'an mille huit cent trente cinq et le 23 même mois il a été consacré au St sacrement du Baptême auquel il a été présenté par Daniel Durand qui a représenté Michel Durand l'un et l'autre parens de la Mère de l'Enfant par Martine Monnet femme de Perrin

S. Germain 30
Bertoche Daniel 26 May 1835

fils de Jean decedé Jean et de Marguerite Bernard sa femme est né le vingt six mai mil huit cent trente cinq et le 7 Juin même année il a été consacré au St sacrement du Baptême auquel il a été présenté par Paul Revel de Jean et par Sophie Bertoche de Jean de la Commune d'Angerpre

Envers Boite 31
Jahier Suzanne 28 May 1835.

fille de Thomas decedé Michel et de Jeanne Bertin sa femme est née le vingt huit mai mille huit cent trente cinq et le 7 Juin même année elle a été consacrée au St sacrement du Baptême auquel elle a été présentée par Michel Jahier, frere de Père et par Suzanne Bertin sa femme tante de Monnet

Daniel, born 26 May 1835. FamilySearch film 004643830, image 13.

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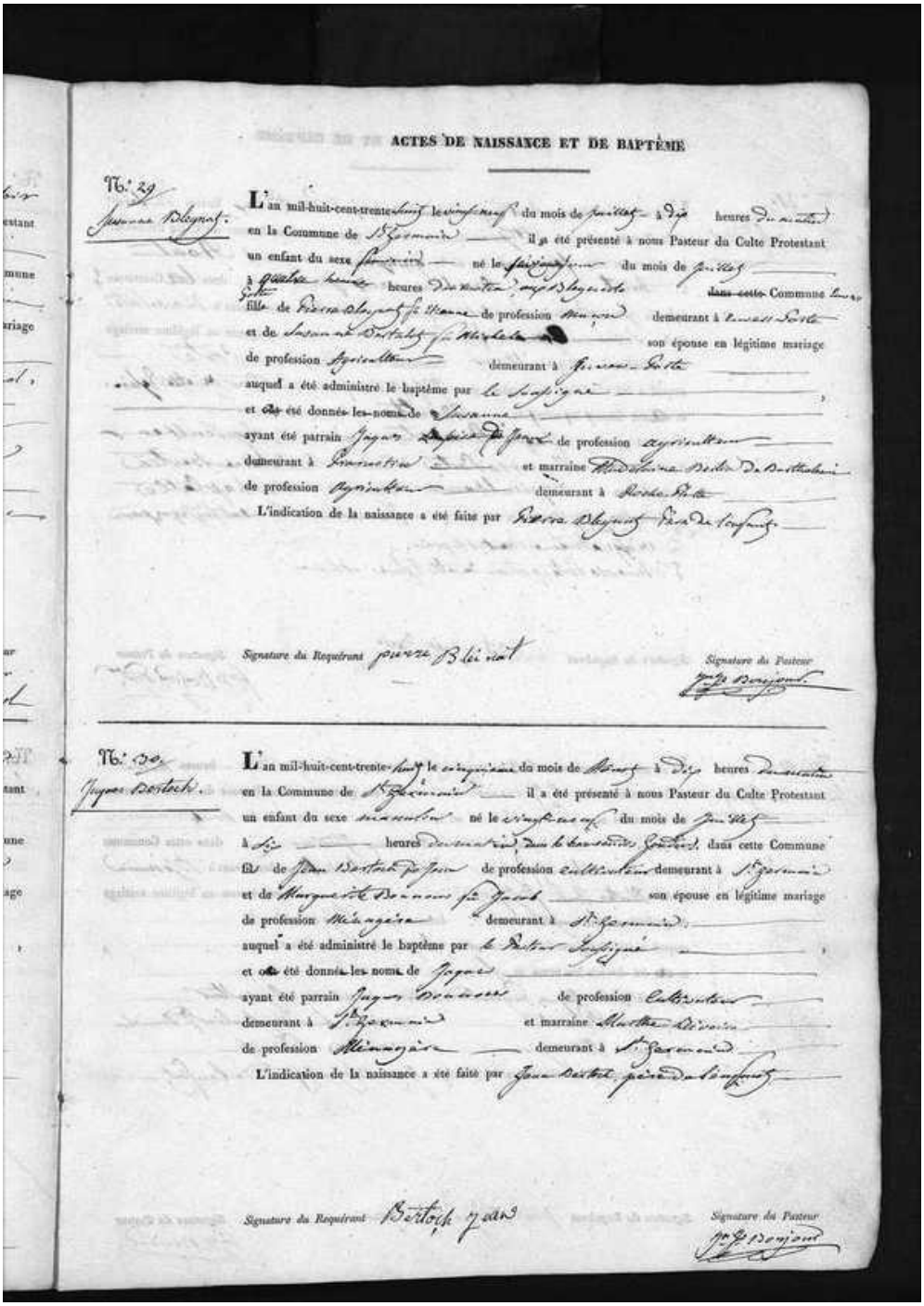

ACTES DE NAISSANCE ET DE BAPTÊME

N° 29
Susanne Bleynat.

L'an mil-huit-cent-trente-huit le vingt-neuf du mois de juillet à dix heures du matin
en la Commune de St Germain il a été présenté à nous Pasteur du Culte Protestant
un enfant du sexe féminin né le vingt-neuf du mois de juillet
à quatre heures du matin, aux Bleynots dans cette Commune
fille de Pierre Bleynat fu Etienne de profession Maçon demeurant à Ennes Porte
et de Susanne Bertalot fu Michele son épouse en légitime mariage
de profession Agriculteur demeurant à Ennes Porte
auquel a été administré le baptême par le soussigné,
et ont été donnés les noms de Susanne
ayant été parrain Jaques Bleynat de profession Agriculteur
demeurant à Prarustin et marraine Madeleine Bertin de Barthelemi
de profession Agriculteur demeurant à Roche Porte
L'indication de la naissance a été faite par Pierre Bleynat père de l'enfant

Signature du Requérant Pierre Bleynat

Signature du Pasteur
Jn Jo Bonjour

N° 30
Jaques Bertoch.

L'an mil-huit-cent-trente-huit le cinquième du mois de Août à dix heures du matin
en la Commune de St Germain il a été présenté à nous Pasteur du Culte Protestant
un enfant du sexe masculin né le vingt-neuf du mois de juillet
à six heures du matin, dans le bas-ancien Gouvernement, dans cette Commune
fils de Jean Bertoch fu Jean de profession cultivateur demeurant à St Germain
et de Marguerite Bounous fu Jacob son épouse en légitime mariage
de profession Ménagère demeurant à St Germain
auquel a été administré le baptême par le Pasteur soussigné,
et ont été donnés les noms de Jaques
ayant été parrain Jaques Bounous de profession Cultivateur
demeurant à St Germain et marraine Marthe Lévoire
de profession Ménagère demeurant à St Germain
L'indication de la naissance a été faite par Jean Bertoch, père de l'enfant

Signature du Requérant Bertoch Jean

Signature du Pasteur
Jn Jo Bonjour

Jacques, act 30 of 1838: born at San Germano on 29 July 1838, "fils de Jean Bertoch fu Jean ... et de Marguerite Bounous fu Jacob." The birth was reported by "Jean Bertoch, père de l'enfant," who signed below. This is the record that links the valleys to Utah. FamilySearch film 004643831, image 18.

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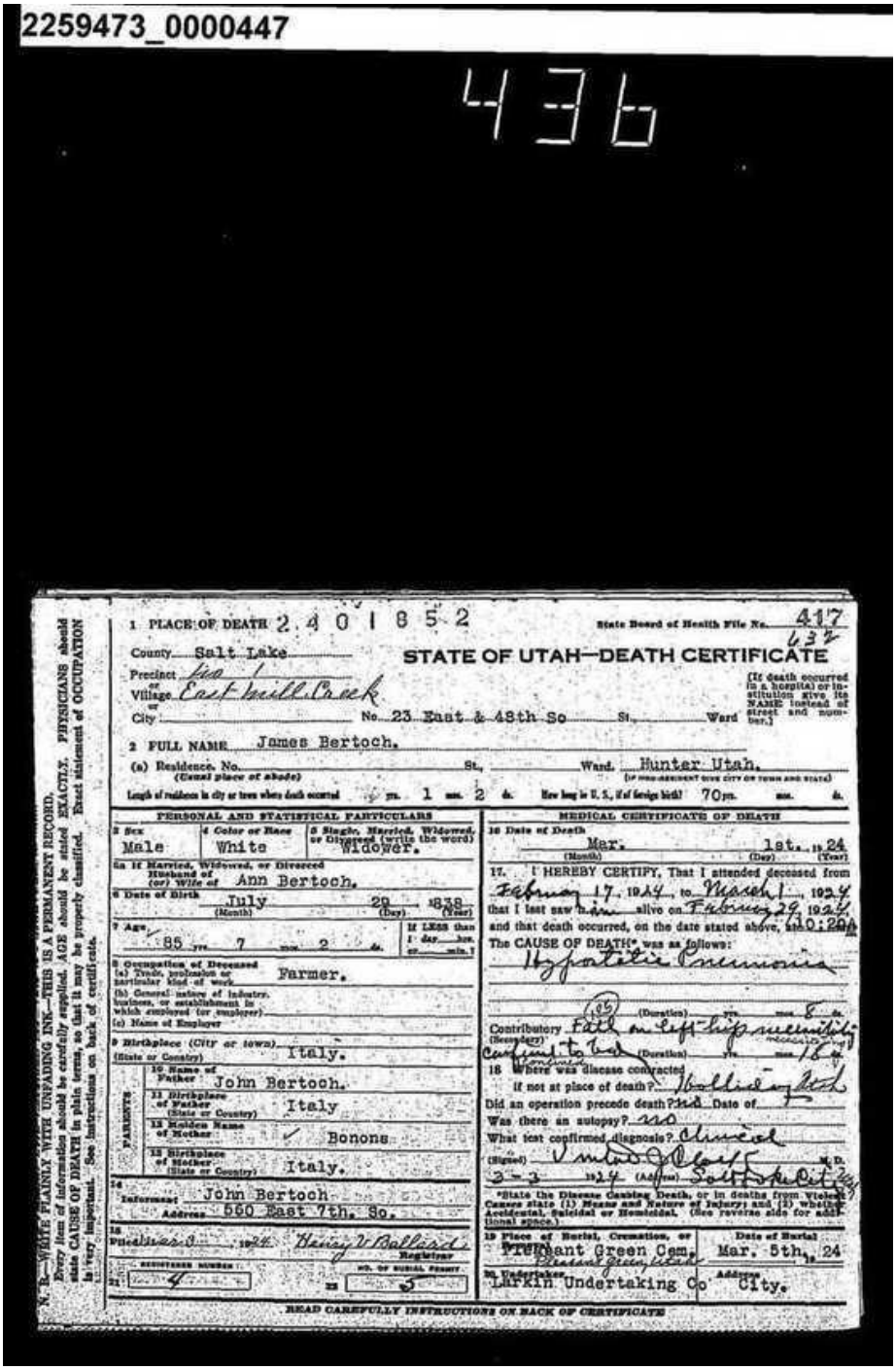
Chapter 10: James Bertoch and Ann Cutcliffe



The Utah death certificate of James Bertoch, 1 March 1924, state file no. 417: born 29 July 1838 in Italy; father John Bertoch, born Italy; mother "Bonons," born Italy; informant his son John Bertoch; buried in the Pleasant Green Cemetery on 5 March. Utah State Board of Health. FamilySearch film 2259473, image 447.

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Pioneer Worker in Church to Be Buried Tuesday

JAMES BERTOCH.

Special to The Tribune.

HOLLIDAY, March 2.—Funeral services for James Bertoch, who died yesterday at the home of his daughter, Mrs. E. P. Henricksen, of this city, will be held at 2 o'clock Tuesday afternoon at the Hunter ward chapel. The body may be viewed at the home of James C. Bertoch of Hunter from 11 o'clock Tuesday morning until 1:30 o'clock Tuesday afternoon. Bishop Robert E. Jones of Hunter will conduct the services. Interment will be in Pleasant Green cemetery.

Mr. Bertoch was born July 29, 1838, at St. Germain, Piedmont, Italy. His parents were French Huguenots. He was baptized in the L. D. S. church in 1853. On March 12, 1854, he left England on the ship John M. Wood, arriving at New Orleans October 28, 1854. He crossed the plains in Robert Campbell's company. He had lived in Salt Lake county since, being a farmer by occupation. He married Ann Cutcliffe on May 19, 1858, thirteen children being born to this union, eight of whom survive him: Mrs. Ann E. Wallace and William J. Bertoch, both of Granger; James C., George D., Vivian C. and Hyrum C. Bertoch, all of Hunter; Lillian Pearl Henricksen of Holliday. William J. Bertoch of Granger and John C. Bertoch of Salt Lake.

Thirty-six grandchildren and twenty-one great-grandchildren also are living.

Mr. Bertoch filled a mission for the L. D. S. church to the Swiss and German mission from 1891 to 1893, and for fifteen years was assistant superintendent of the Pleasant Green Sunday school. For nine years he was school trustee for the Pleasant Green district, and for fifty years was an active ward teacher of the L. D. S. church.

"Pioneer Worker in Church to Be Buried Tuesday," the Salt Lake Tribune*, 3 March 1924, p. 3, with a photograph of James Bertoch. It gives his birth at San Germano, his crossing on the* John M. Wood *in 1854, his marriage to Ann Cutcliffe and the names of his eight surviving children, among them Vivian C. Bertoch of Hunter. It also says he died at the home of his daughter Mrs. E. P. Henricksen (Lillian) in Holladay. Utah Digital Newspapers.*

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WOMAN PIONEER OF 1865 DIES AT HOME IN HUNTER

MRS. ANN C. BERTOCH.

Mrs. Ann Cutcliffe Bertoch died at Hunter Saturday night following a week's illness of pneumonia. The funeral will be held Tuesday afternoon at 2 o'clock in the Hunter ward meeting house. Interment will be in the Pleasant Green cemetery at Magna under the direction of the Larkin undertaking establishment.

Mrs. Bertoch was born July 16, 1846, in Combartin, Devonshire, England, the daughter of George and Elizabeth Hill Jones Cutliffe. She came to America with her mother and a sister from Liverpool April 29, 1865, arriving at New York June 1, 1865. She crossed the plains in Captain William S. S. Willis' company, arriving in Salt Lake City November 3, 1865, in Salt Lake she lived with her sister, Mrs. Daniel Spencer, until May 19, 1866, when she was married to James Bertoch.

She was first counsellor of the Pleasant Green ward Relief society for twenty-five years, and president for three years, and was honorably released when she moved to Hunter in November, 1905.

Mrs. Bertoch is survived by her husband, James Bertoch, and the following children: Mrs. Ann Elizabeth Wallace of Granger, James C. Bertoch of Hunter, John C. Bertoch of Salt Lake, George D., Vivian C. and Hyrum C. Bertoch of Hunter, William J. Bertoch of Granger and Mrs. Lillian Pearl Henricksen of Holliday. Bishop Isaac W. Coon of Pleasant Green is her son-in-law. Mrs. Bertoch had thirty-seven grandchildren and fifteen great-grandchildren.

MARRIAGE ANNOUNCED.

Mrs. E. Mawson Saturday announced the marriage of her daughter, Alice, to Robert Jaffs. The wedding was held last Thursday in the Salt Lake temple.

"Woman Pioneer of 1865 Dies at Home in Hunter," the Salt Lake Tribune*, 11 September 1922, p. 5, with a photograph of Ann Cutcliffe Bertoch. It gives her birth in Combe Martin, Devonshire, her crossing with the Willes company, her Relief Society service and her move to Hunter in November 1905, and names her husband and children. Utah Digital Newspapers.*

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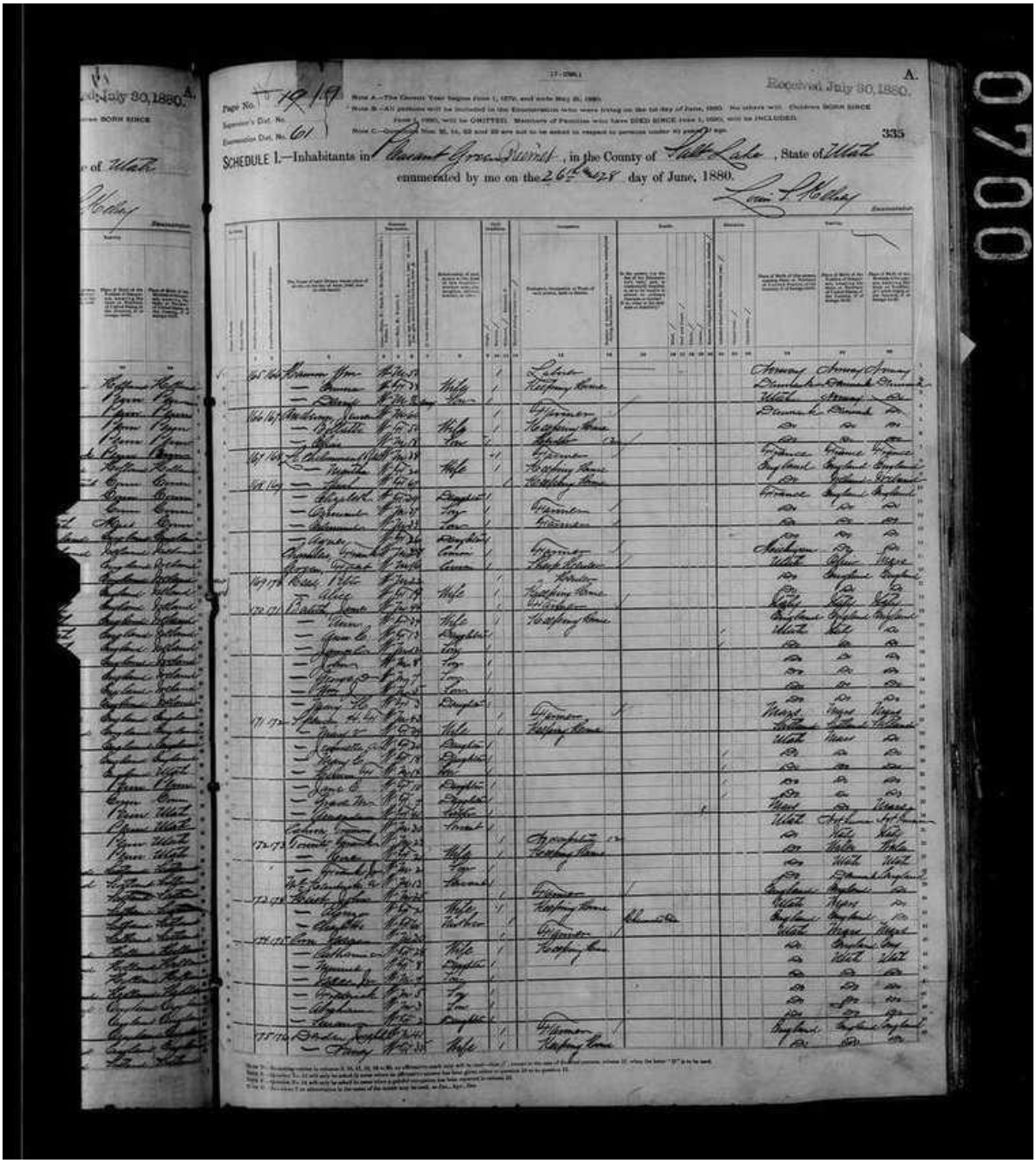

The 1880 census of Pleasant Green Precinct, Salt Lake County, 26–28 June 1880, with the household of James Bertoch, 44, Ann, 34, and six children. ED 61, p. 19. United States census, 1880 (FamilySearch).

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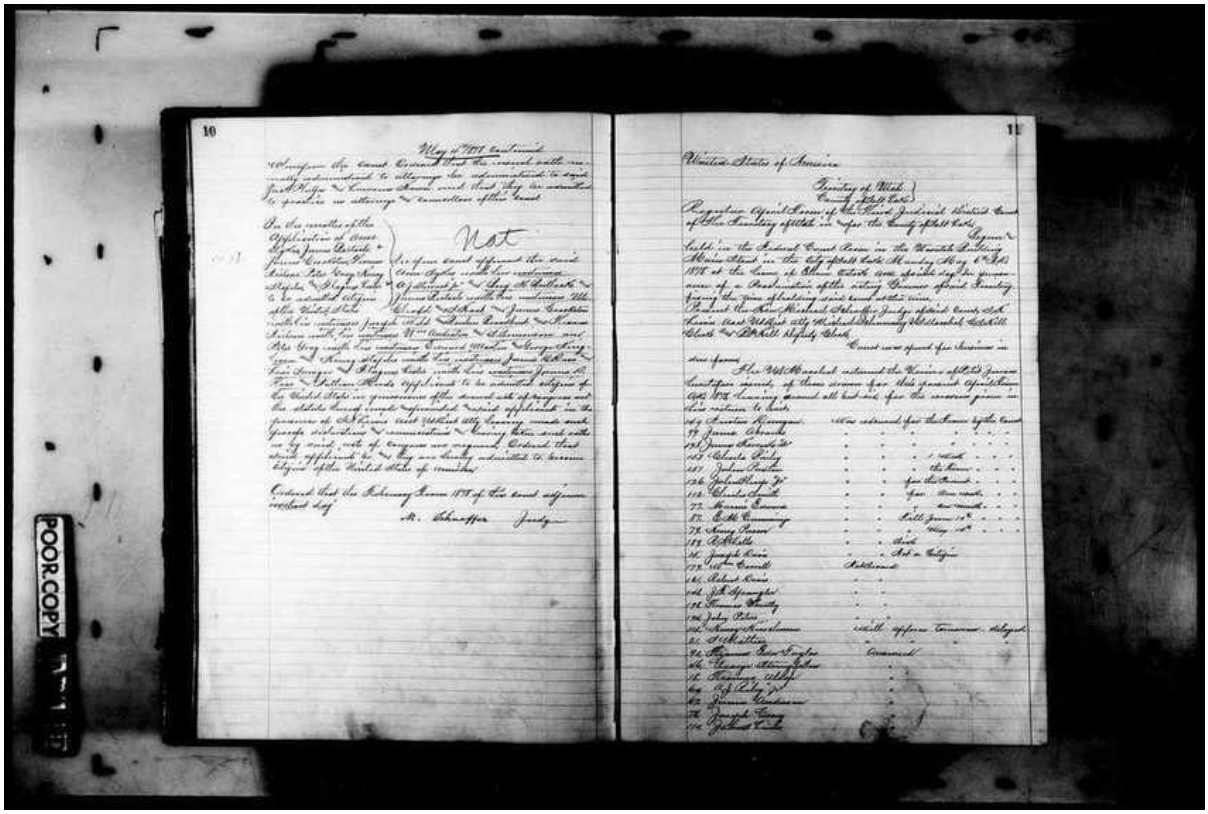

The minutes of the Third District Court, Salt Lake County, 4 May 1878, admitting James Bertoch as a citizen of the United States on the testimony of M. Chadd and S. Hart. Territorial minute book E, p. 10. FamilySearch film 007797377, image 21.

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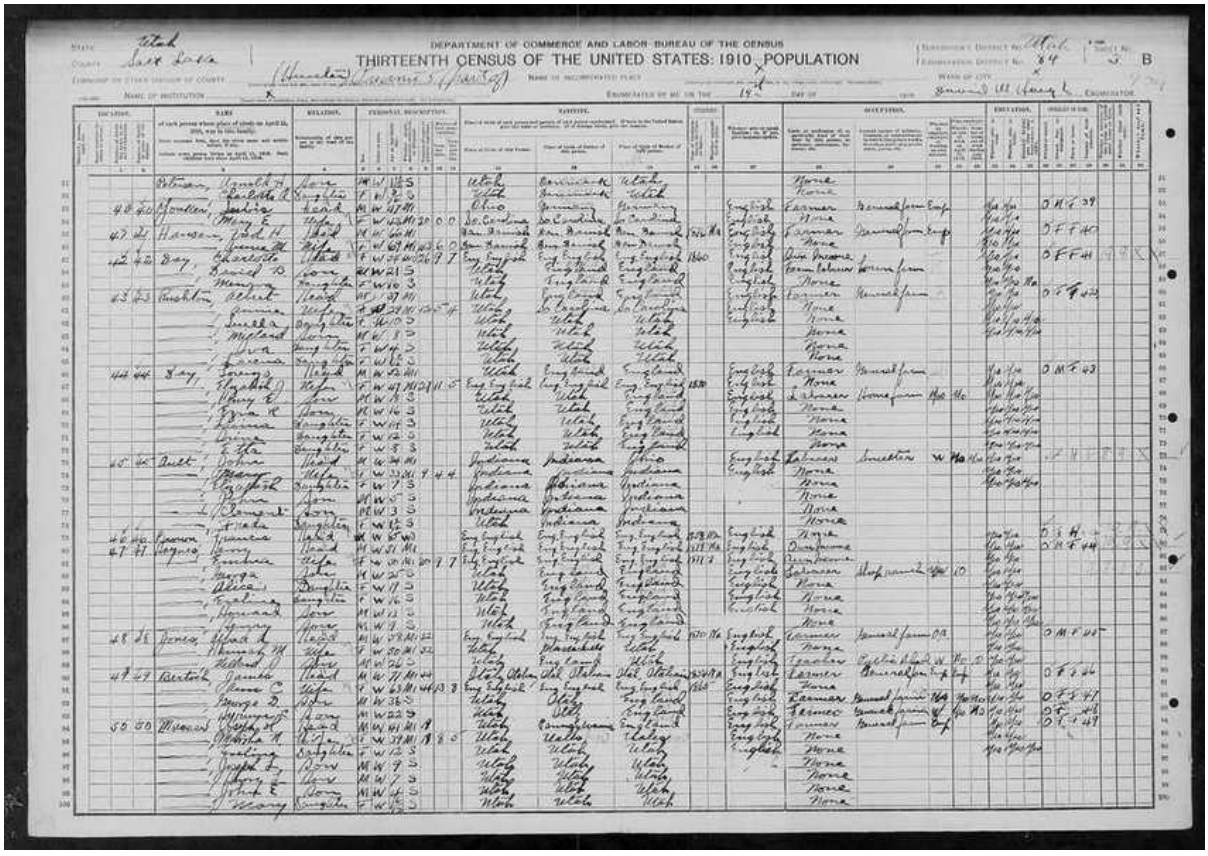

DEPARTMENT OF COMMERCE AND LABOR—BUREAU OF THE CENSUS

THIRTEENTH CENSUS OF THE UNITED STATES: 1910—POPULATION

The 1910 census of Hunter Precinct 5, 19 April 1910, with James Bertoch, seventy-one, farming his own farm. ED 84, sheet 3B. United States census, 1910 (FamilySearch).

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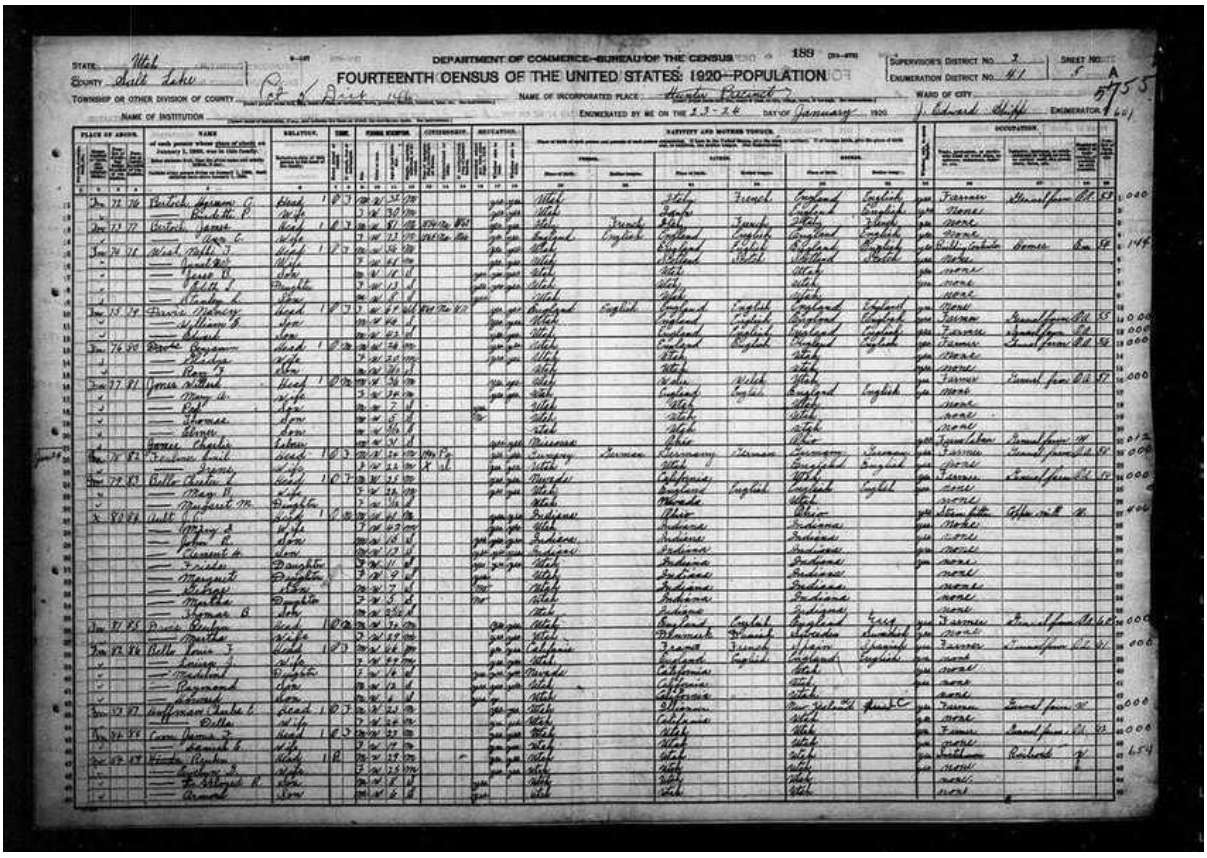

The 1920 census of Hunter Precinct, January 1920, with James Bertoch next door to his son Hyrum and Hyrum's wife Burdette; James's mother tongue, and his parents', is given as French. ED 41, sheet 5A. United States census, 1920 (FamilySearch).

James's brothers and sisters, and his children who died young:

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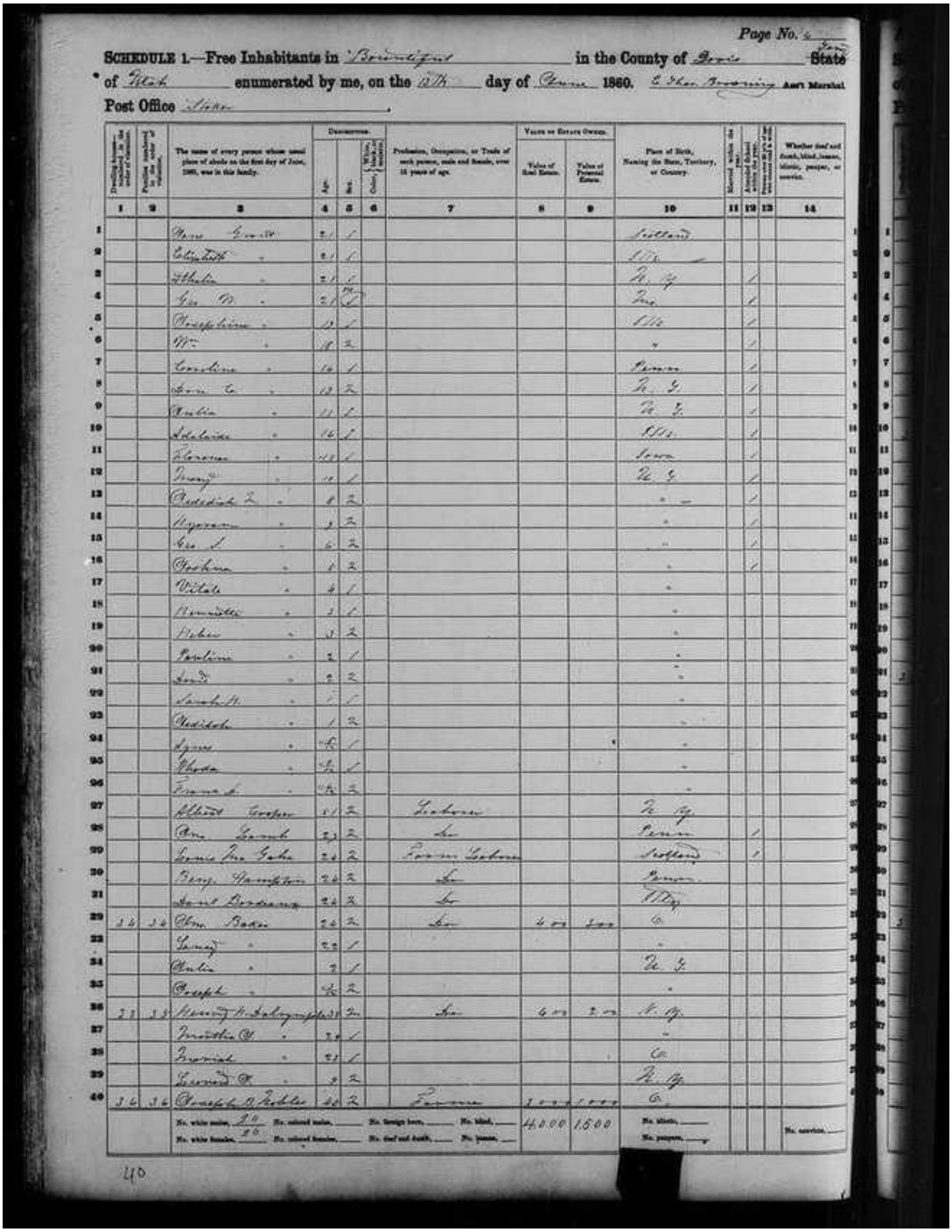

Page No. 4

SCHEDULE 1.—Free Inhabitants in Bountiful in the County of Davis State of Utah enumerated by me, on the 13th day of June 1860. E. Thos. Browning Ass't Marshal

Post Office Stoke

Dwelling-houses numbered in the order of visitation	Families numbered in the order of visitation	The name of every person whose usual place of abode on the first day of June, 1860, was in this family.	Age	Sex	Color, White, black, or mulatto	Profession, Occupation, or Trade of each person, male and female, over 15 years of age.	Value of Real Estate	Value of Personal Estate	Place of Birth, Naming the State, Territory, or Country.	Married within the year	Attended School within the year	Persons over 20 y'rs of age who cannot read & write	Whether deaf and dumb, blind, insane, idiotic, pauper, or convict.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
		Hans Grant	21	1					Scotland				
		Elizabeth "	21	1					Ills				
		Athalia "	21	1					N. Y.		1		
		Geo. M. "	21	M 1					Ind.		1		
		Josephine "	19	1					Ills		1		
		Wm "	18	2					"		1		
		Caroline "	16	1					Penn		1		
		Ann C. "	13	2					N. Y.		1		
		Julia "	11	1					N. Y.		1		
		Adelaide "	16	1					Ills		1		
		Florence "	10	1					Iowa		1		
		Mary "	10	1					N. Y.		1		
		Aldedish L. "	8	2					"		1		
		Hyram "	9	2					"		1		
		Geo. S. "	6	2					"		1		
		Joshua "	5	2					"		1		
		Vitale "	4	1					"				
		Henriette "	3	1					"				
		Heber "	3	2					"				
		Pauline "	2	1					"				
		David "	2	2					"				
		Sarah H. "	1	1					"				
		Aldedish "	1	2					"				
		Agnes "	1/2	1					"				
		Rhoda "	1/2	1					"				
		Frank J. "	1/2	2					"				
		Albert Cooper	51	2		Laborer			N. Y.				
		Ann Lamb	23	2		do			Penn		1		
		Louis Jno Gahe	24	2		Farm Laborer			Scotland		1		
		Benj. Hampton	24	2		do			Penn				
		Danl Bordeaux	24	2		do			Ills				
34	34	Wm. Baker	24	2		do	400	300	O.				
		Lenay "	22	1					"				
		Julia "	2	1					N. Y.				
		Joseph "	1/2	2					"				
38	38	Henry H. Dalrymple	38	M		do	400	200	N. Y.				
		Martha H. "	24	1					"				
		Moriah "	21	1					O.				
		Leonard H. "	9	2					N. Y.				
36	36	Joseph B. Hobler	40	2		Farmer	3000	1000	O.				
		No. white males 20 No. colored males ___ No. foreign born ___ No. blind ___ No. white females 20 No. colored females ___ No. deaf and dumb ___ No. insane ___					4000	1500	No. idiotic ___ No. paupers ___				No. convicts ___

40

His brother Daniel, as "Danl Bordeaux," 24, born Italy, a farm labourer in the household of George D. Grant at Bountiful, Davis County, in the 1860 census. FamilySearch film 005171491, image 350.

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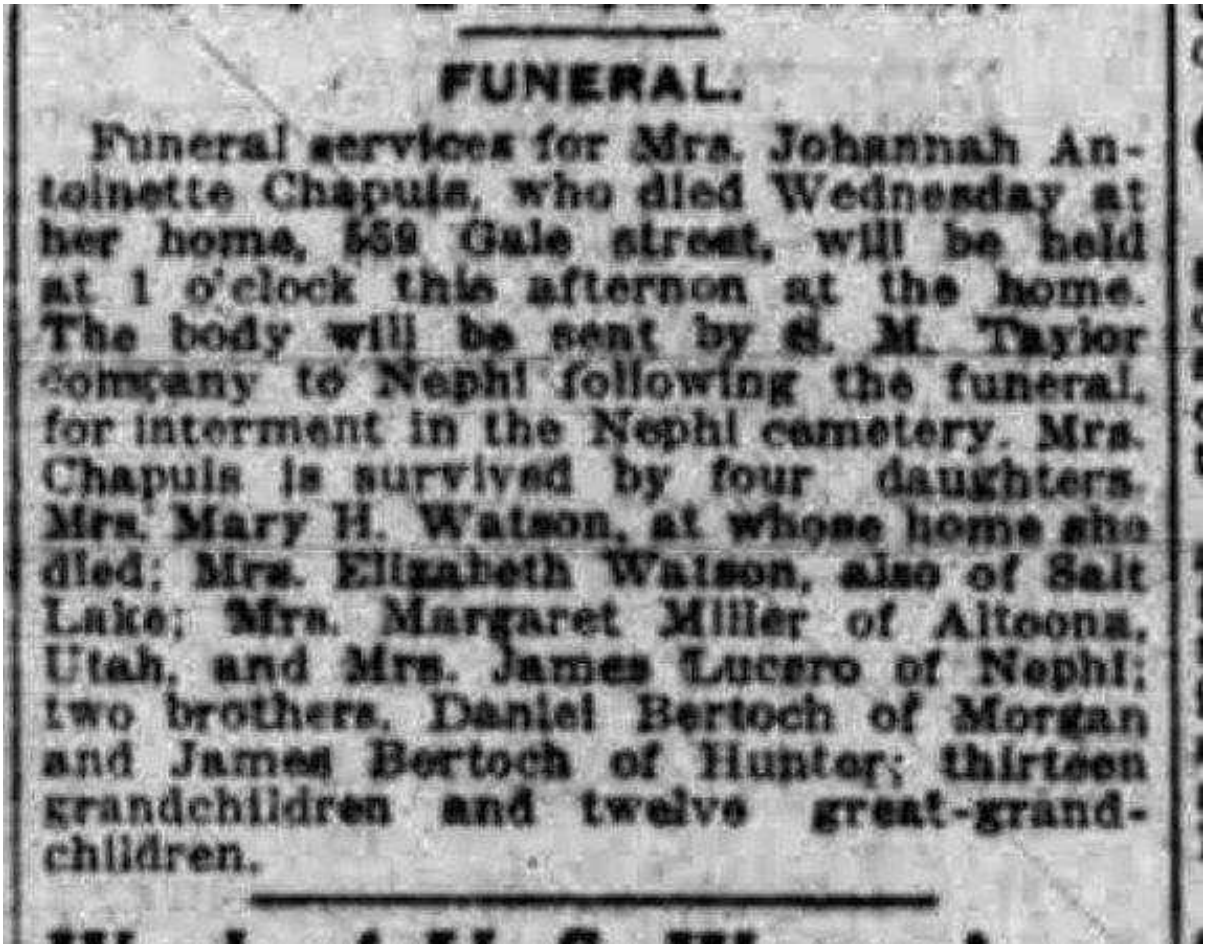

FUNERAL.

Funeral services for Mrs. Johannah Antoinette Chapuis, who died Wednesday at her home, 559 Gale street, will be held at 1 o'clock this afternoon at the home. The body will be sent by S. M. Taylor company to Nephi following the funeral, for interment in the Nephi cemetery. Mrs. Chapuis is survived by four daughters, Mrs. Mary H. Watson, at whose home she died; Mrs. Elizabeth Watson, also of Salt Lake; Mrs. Margaret Miller of Altoona, Utah, and Mrs. James Lucero of Nephi; two brothers, Daniel Bertoch of Morgan and James Bertoch of Hunter; thirteen grandchildren and twelve great-grandchildren.

The funeral notice of his sister, "Mrs. Johannah Antoinette Chapuis," the Salt Lake Tribune*, 8 April 1922, p. 7, naming her "two brothers, Daniel Bertoch of Morgan and James Bertoch of Hunter." Utah Digital Newspapers.*

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DEATH OF DANIEL BETOCH

While reading a newspaper at his neighbor's Jas. Johanson's last Wed. the 23rd, Daniel Bertoch quietly passed to the Great Beyond. If he had lived two more days he would have been 88 years of age, May 25th. He was active up to the day of his death; in fact ate a hearty supper this same evening before going to his neighbors, and was seen upon the streets of Morgan, apparently well a few days before his death. Mr. Bertoch emigrated to this country from Italy. He was next to the oldest man in the county. Sam Meisner will be ninety one if he lives until June 16th. Mr. Meisner is a native of Pennsylvania. James Tucker is the next oldest man, being 87. Mr. Tuckner is a native of England, and since coming to England, and since coming to America, has crossed the ocean five times.

"Death of Daniel Betoch," the Weber River Independent*, 28 May 1923, p. 4. Utah Digital Newspapers.*

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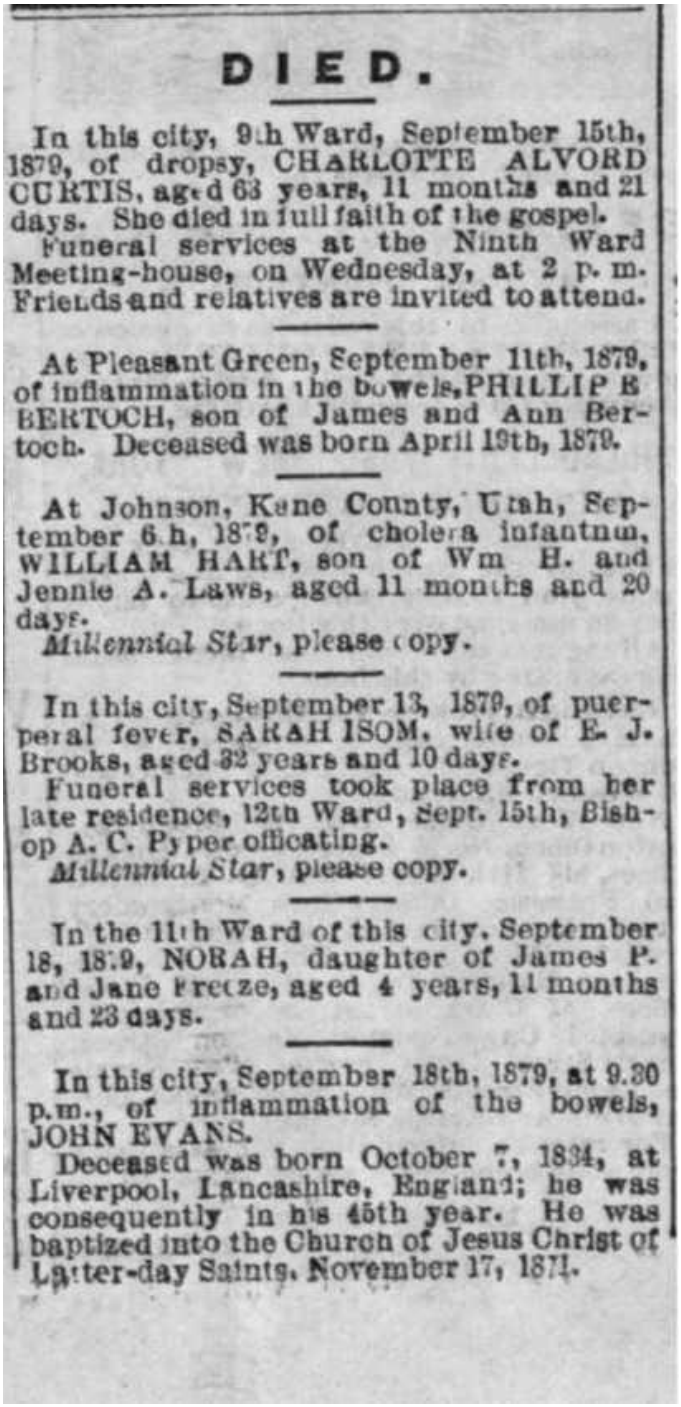

DIED.

In this city, 9th Ward, September 15th, 1879, of dropsy, CHARLOTTE ALVORD CURTIS, aged 63 years, 11 months and 21 days. She died in full faith of the gospel.

Funeral services at the Ninth Ward Meeting-house, on Wednesday, at 2 p. m. Friends and relatives are invited to attend.

At Pleasant Green, September 11th, 1879, of inflammation in the bowels, PHILLIP E BERTOCH, son of James and Ann Bertoch. Deceased was born April 19th, 1879.

At Johnson, Kane County, Utah, September 6th, 1879, of cholera infantum, WILLIAM HART, son of Wm H. and Jennie A. Laws, aged 11 months and 20 days.

Millennial Star, please copy.

In this city, September 13, 1879, of puerperal fever, SARAH ISOM, wife of E. J. Brooks, aged 32 years and 10 days.

Funeral services took place from her late residence, 12th Ward, Sept. 15th, Bishop A. C. Pyper officating.

Millennial Star, please copy.

In the 11th Ward of this city, September 18, 1879, NORAH, daughter of James P. and Jane Freeze, aged 4 years, 11 months and 23 days.

In this city, September 18th, 1879, at 9.30 p.m., of inflammation of the bowels, JOHN EVANS.

Deceased was born October 7, 1834, at Liverpool, Lancashire, England; he was consequently in his 45th year. He was baptized into the Church of Jesus Christ of Latter-day Saints, November 17, 1871.

The death notice of James and Ann's infant son "Phillip E. Bertoch," at Pleasant Green, 11 September 1879, in the "Died" column of the Deseret News, *24 September 1879, p. 16. Utah Digital Newspapers.*

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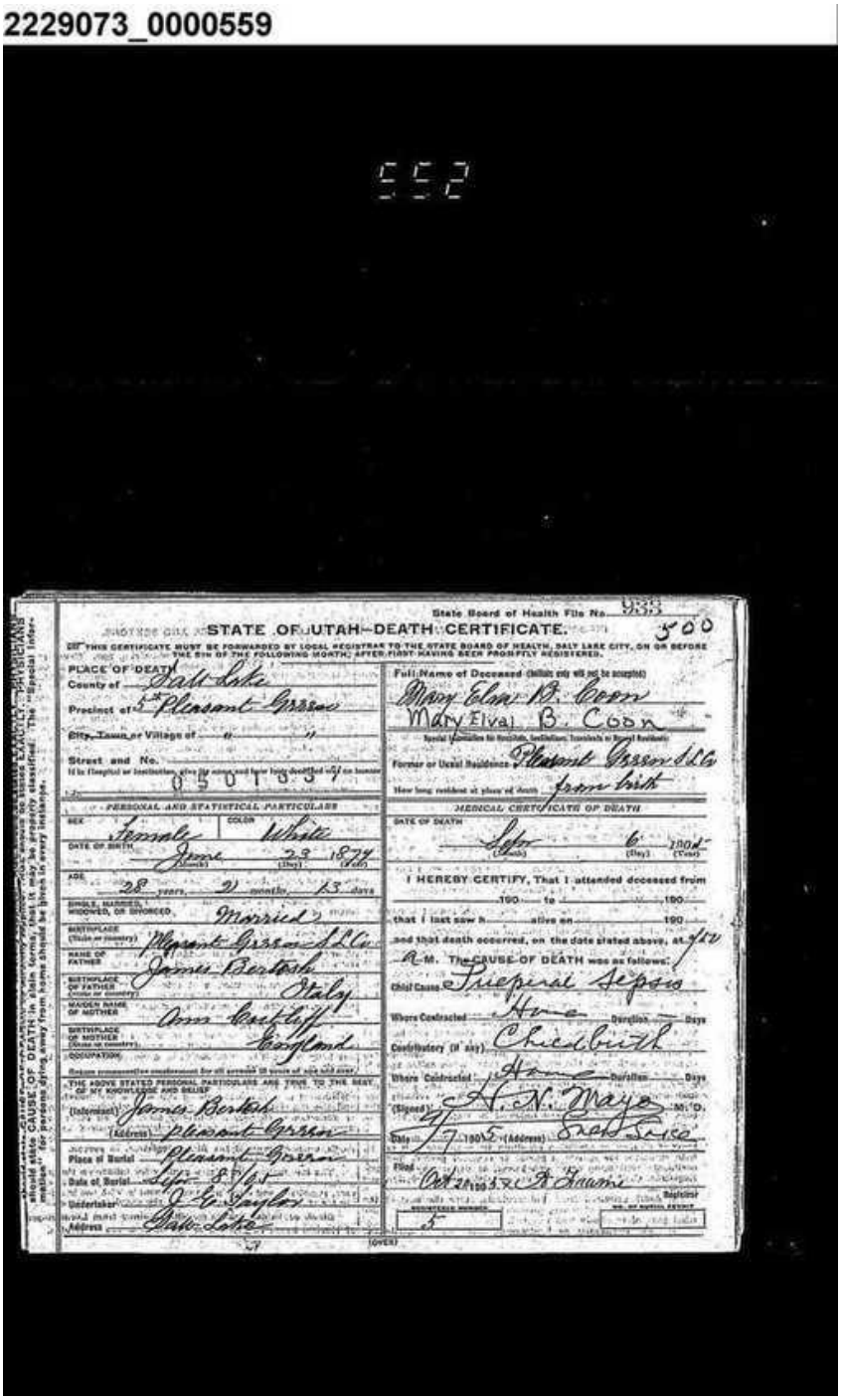

The death certificate of James and Ann's daughter Mary Elva Bertoch Coon, 6 September 1905, state file 938, with her father, "James Bertosh" of Pleasant Green, as the informant. FamilySearch film 002229073, image 559.

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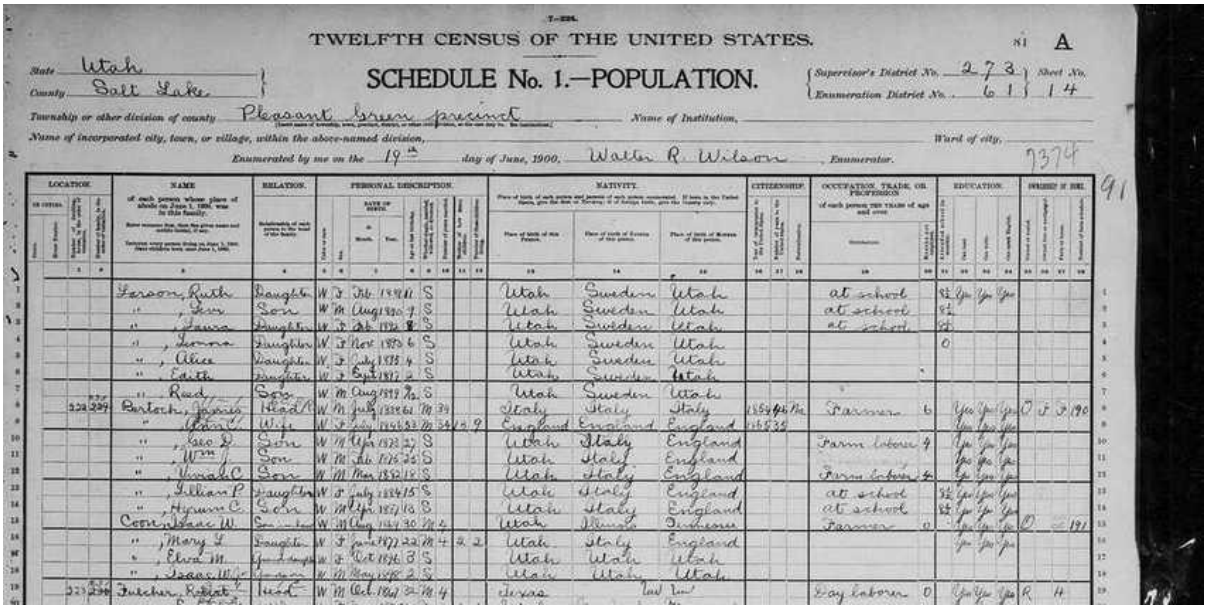
Chapter 11: Vivian Cutcliffe Bertoch and Hazel Ivy Hemenway

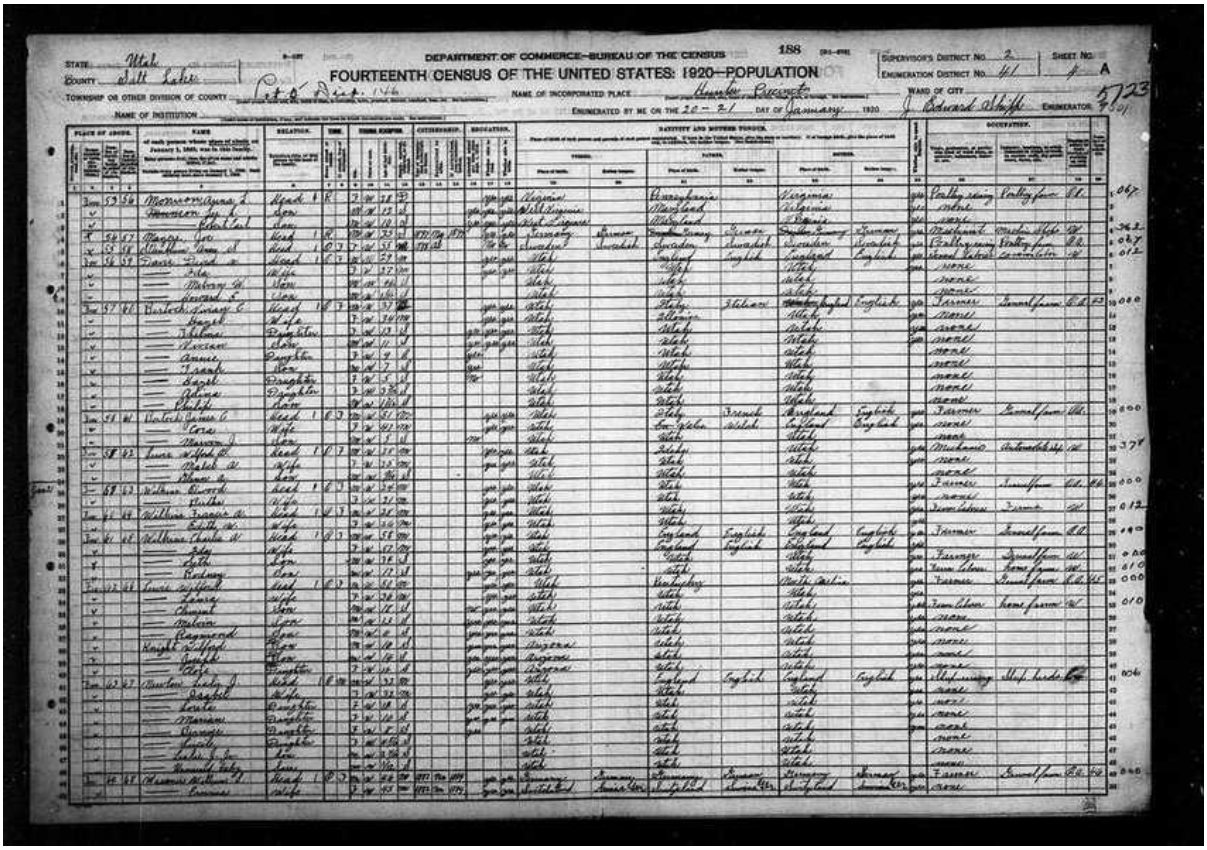


TWELFTH CENSUS OF THE UNITED STATES. 81 A

State Utah
County Salt Lake
SCHEDULE No. 1.—POPULATION.
Supervisor's District No. 273
Enumeration District No. 61
Sheet No. 14

Township or other division of county Pleasant Green precinct
Name of Institution,
Name of incorporated city, town, or village, within the above-named division,
Ward of city,
Enumerated by me on the 19th day of June, 1900. Walter R. Wilson, Enumerator.

LOCATION	NAME	RELATION	PERSONAL DESCRIPTION	NATIVITY	CITIZENSHIP	OCCUPATION, TRADE, OR PROFESSION	EDUCATION	OWNERSHIP OF HOME
	Person, Ruth	Daughter	W F Feb 1891 9 S	Utah	Sweden	Utah	at school		



DEPARTMENT OF COMMERCE—BUREAU OF THE CENSUS

FOURTEENTH CENSUS OF THE UNITED STATES: 1920—POPULATION

STATE Utah — COUNTY Salt Lake — TOWNSHIP OR OTHER DIVISION OF COUNTY Pct. 6 Dist. 146 — NAME OF INSTITUTION —

NAME OF INCORPORATED PLACE Hunter Precinct — ENUMERATED BY ME ON THE 20–21 DAY OF January 1920 — J. Edward Wolfe ENUMERATOR

SUPERVISOR'S DISTRICT NO. 2 — ENUMERATION DISTRICT NO. 41 — SHEET NO. 4 A — WARD OF CITY —

The 1920 census of Hunter, with Vivian C. Bertoch's household (sheet 4A, dwelling 57, family 60). United States census, 1920 (FamilySearch).

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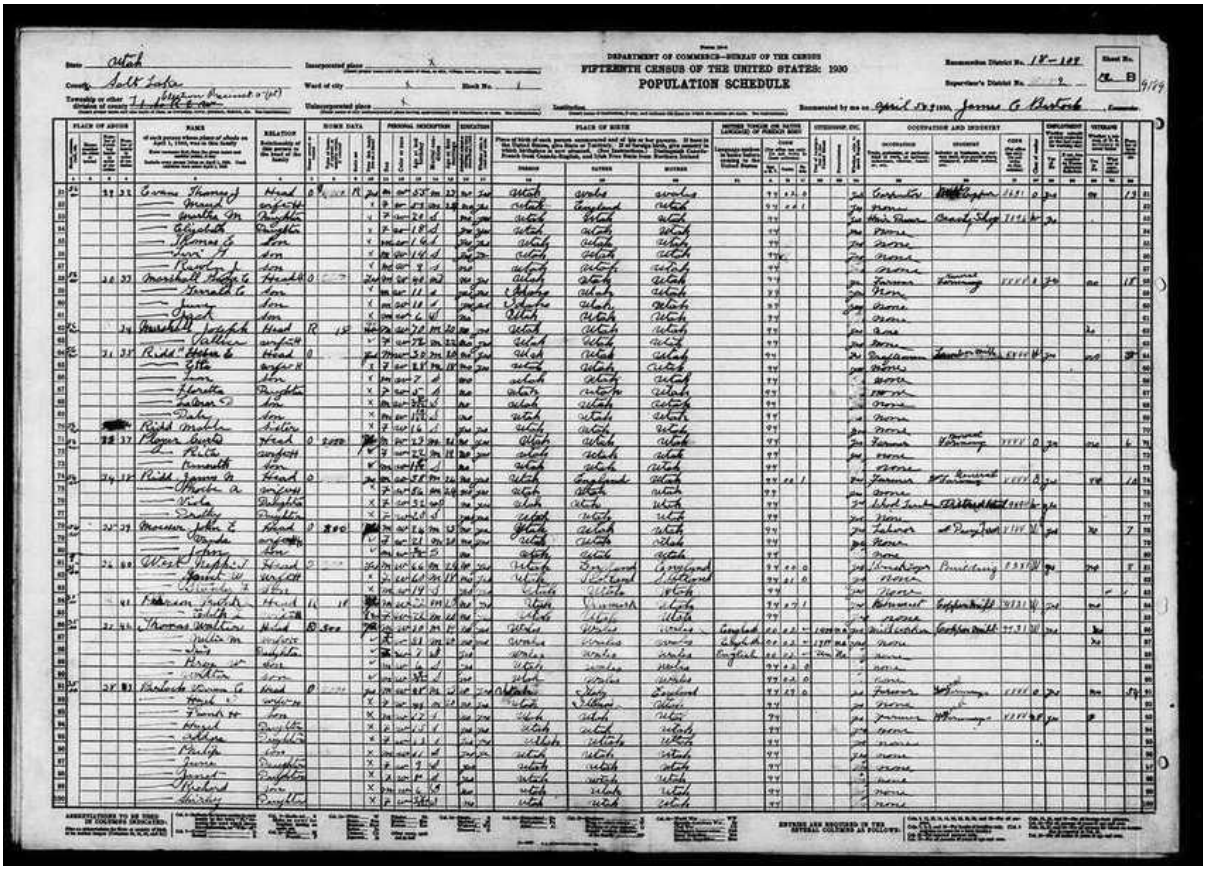

The 1930 census of Hunter, with Vivian's household (sheet 13B, line 91). United States census, 1930 (FamilySearch).

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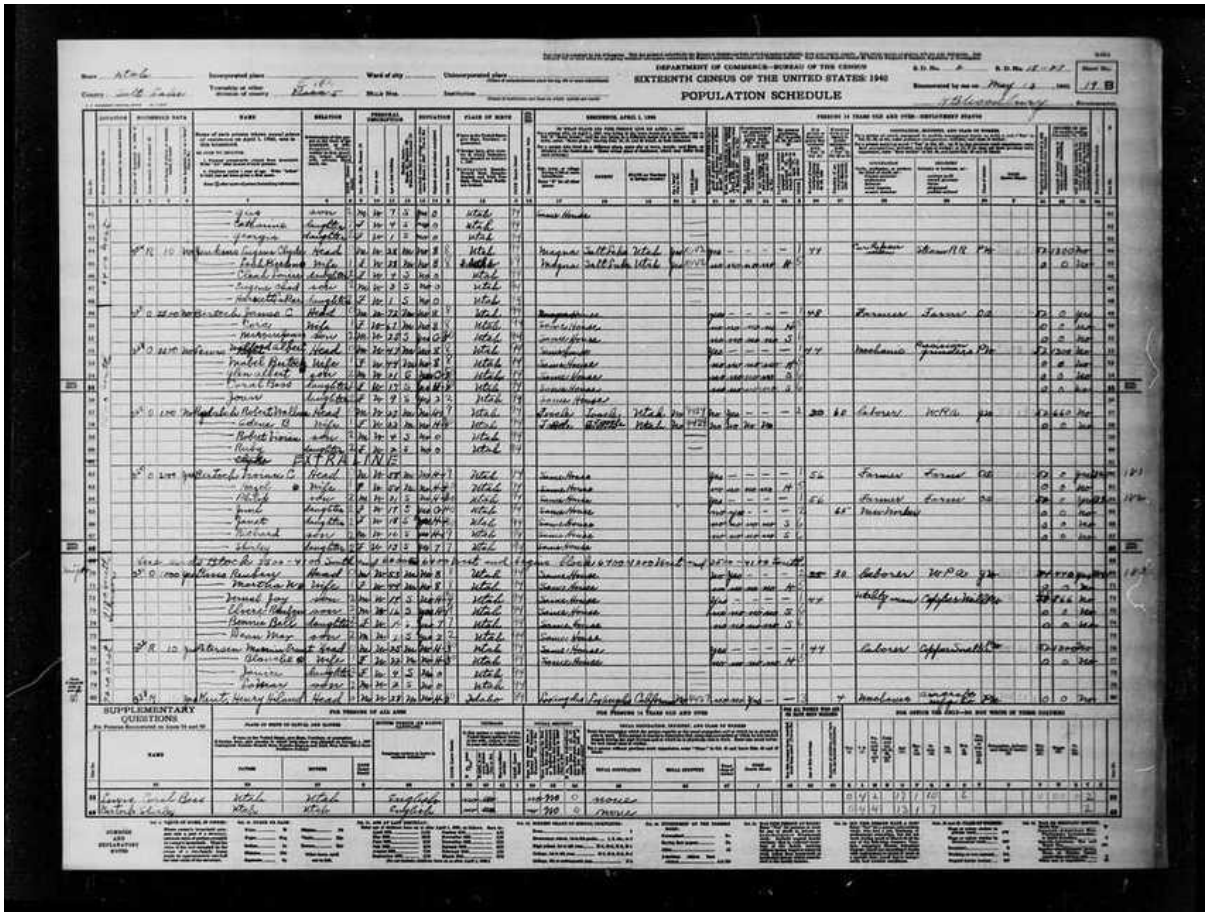

The 1940 census of Hunter, with Vivian's household, including his son Richard, sixteen (sheet 19B, lines 62–67). United States census, 1940 (FamilySearch).

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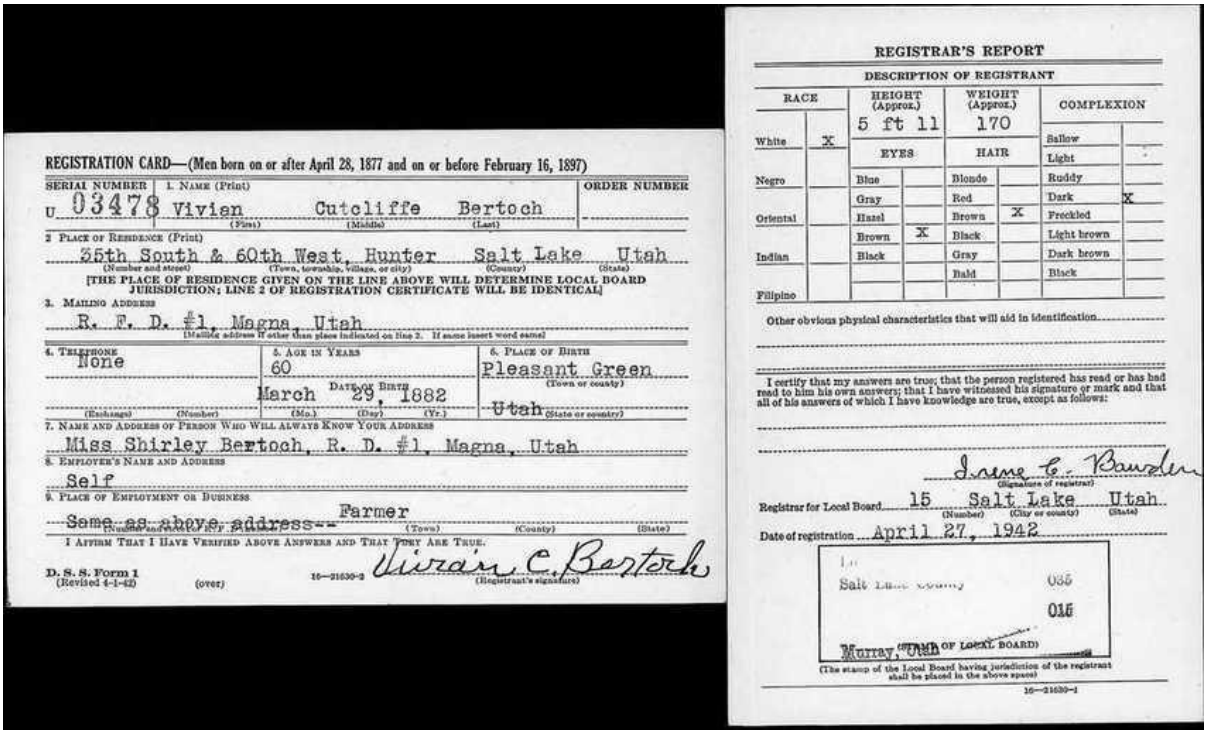

REGISTRATION CARD—(Men born on or after April 28, 1877 and on or before February 16, 1897)

SERIAL NUMBER U 03478 | 1. NAME (Print) Vivian (First) Cutcliffe (Middle) Bertoch (Last) | ORDER NUMBER

2 PLACE OF RESIDENCE (Print) 35th South & 60th West, Hunter (Number and street) (Town, township, village, or city) Salt Lake (County) Utah (State)

[THE PLACE OF RESIDENCE GIVEN ON THE LINE ABOVE WILL DETERMINE LOCAL BOARD JURISDICTION; LINE 2 OF REGISTRATION CERTIFICATE WILL BE IDENTICAL]

3. MAILING ADDRESS R. F. D. #1, Magna, Utah (Mailing address if other than place indicated on line 2. If none insert word carved)

4. TELEPHONE None (Exchange) (Number)

5. AGE IN YEARS 60 DATE OF BIRTH March (Mo.) 29 (Day) 1882 (Yr.)

6. PLACE OF BIRTH Pleasant Green (Town or county) Utah (State or country)

7. NAME AND ADDRESS OF PERSON WHO WILL ALWAYS KNOW YOUR ADDRESS Miss Shirley Bertoch, R. D. #1, Magna, Utah

8. EMPLOYER'S NAME AND ADDRESS Self

9. PLACE OF EMPLOYMENT OR BUSINESS Same as above address-- (Number and street or R.F.D. number) Farmer (Town) (County) (State)

I AFFIRM THAT I HAVE VERIFIED ABOVE ANSWERS AND THAT THEY ARE TRUE.

Vivian C. Bertoch (Registrant's signature)

D. S. S. Form 1 (Revised 4-1-42) (over) 16—21630-2

REGISTRAR'S REPORT

DESCRIPTION OF REGISTRANT

RACE		HEIGHT (Approx.)		WEIGHT (Approx.)		COMPLEXION	
White	X	5 ft 11		170		Sallow	
		EYES		HAIR		Light	
Negro		Blue		Blonde		Ruddy	
		Gray		Red		Dark	X
Oriental		Hazel		Brown	X	Freckled	
		Brown	X	Black		Light brown	
Indian		Black		Gray		Dark brown	
				Bald		Black	
Filipino							

Other obvious physical characteristics that will aid in identification.....

I certify that my answers are true; that the person registered has read or has had read to him his own answers; that I have witnessed his signature or mark and that all of his answers of which I have knowledge are true, except as follows:

Irene E. Bowden (Signature of registrar)

Registrar for Local Board 15 (Number) Salt Lake (City or county) Utah (State)

Date of registration April 27, 1942

Salt Lake County 035 015 Murray, Utah (STAMP OF LOCAL BOARD)

(The stamp of the Local Board having jurisdiction of the registrant shall be placed in the above space)

16—21630-1

Vivian Cutcliffe Bertoch's draft registration card, 27 April 1942, front and back: born 29 March 1882 at Pleasant Green; living at 35th South and 60th West, Hunter; five feet eleven, 170 pounds, brown eyes, brown hair. United States, World War II draft registration cards (FamilySearch).

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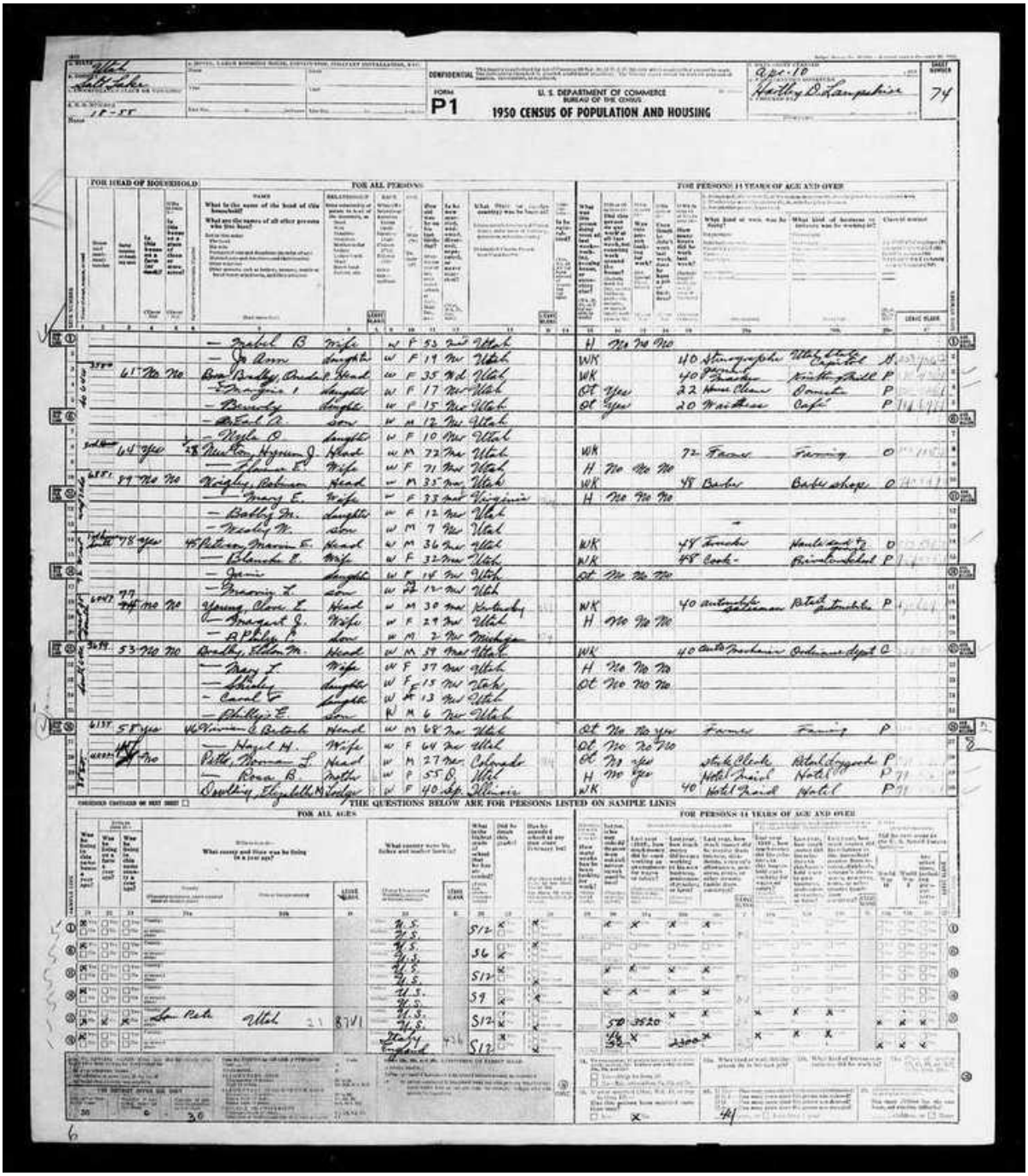

The 1950 census of Hunter, with Vivian C. Bertoch, sixty-eight, still a farmer. United States census, 1950 (FamilySearch).

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Appendix D: Sources and Archives

This list gathers, in one place, the sources cited in the notes to each chapter. Each note gives the exact volume, page, film and image. This appendix says where each kind of record is kept and how to reach it. Records marked "FamilySearch" can be viewed free of charge at familysearch.org with a free account; Appendix C explains how to open a record from its film and image number.

Original records

Notary records of Piedmont

Archivio di Stato di Torino (State Archives of Turin), *Insinuazione di Pinerolo*: the registers in which the notaries' acts (sales, dowries, wills, guardianships, receipts) were copied after 1610. Filmed by the Genealogical Society of Utah in 1994; on FamilySearch.

- Notary records of Val San Martino, vols. 64–70 (1610–1629) and vols. 26–43 (1633–1716). FamilySearch, "Atti notarili di San Martino (Perrero, Torino), 1610–1629," film 1959397 (DGS 008253437), and later films. Chapters 1–3.
- Notary records of Perosa, vols. 1–19 (1610–1692) (archive vols. 593–611). FamilySearch, "Atti notarili di Perosa Argentina, 1610–1692," films 1959080–1959087, 1959072–1959075 and 1959173–1959175. Chapters 3–5.
- Notary records of the Valli di Perosa, vols. 47–52 (1642–1723). Chapter 5.
- Notary records of Pinerolo, vols. 231–239; of Frossasco, vol. 22; of Luserna San Giovanni, vols. 48 and 50. Chapters 2, 3 and 5.
- *Insinuazione di Pinerolo* 1853, vol. 1046, and 1854, vol. 1049; *Insinuazione di San Secondo* 1854, vol. 562: Daniel Bertoch's military deferment and Jean Bertoch's sales of the house in Borgata Gondini and a field at Pomaretto, as cited in *Mormons in the Piazza*. Chapter 9.

Waldensian church registers

Registers of the Waldensian Evangelical Church, kept by the parishes and filmed for FamilySearch, "Italy, Waldensian Evangelical Church Records, 1679–1969." Chapters 6–9.

- San Germano Chisone: baptisms 1752–1803 (DGS 004643787); marriages and burials 1752–1834 (DGS 004643788); births and baptisms 1813–1838 (DGS 004643828, 004643830, 004643831);

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marriages 1813–1834 (DGS 004643829); deaths 1838–1841 (DGS 004643833) and 1860–1865 (DGS 004643834).

- Pomaretto: baptisms, marriages and deaths 1769–1837 (DGS 004643654).
- Prarostino: register 1715–1771 (DGS 004743111); deaths 1773–1825 (DGS 004743121).

French civil registers

Commune of Saint-Germain (San Germano Chisone), registers of births, marriages and deaths kept by the mayor under French rule, 1804–1809 and 1810–1814 (FamilySearch DGS 004643790 and 004643791). Chapters 7–9.

Records of The Church of Jesus Christ of Latter-day Saints

Church History Library, Salt Lake City: emigration records and ship rosters, the Perpetual Emigrating Fund ledgers, missionary registers, the British Mission Register, and the Church History Biographical Database (history.churchofjesuschrist.org). Ordinance records and temple sealing records, as shown in the FamilySearch Family Tree. Chapters 9–11.

Utah and United States records

- Utah State Board of Health, certificates of death, 1904– (Utah State Archives; FamilySearch, "Utah, Death Certificates"): James Bertoch (1924), Mary Elva Bertoch Coon (1905). Chapter 10.
- Third District Court, Salt Lake County, naturalization records and territorial minute books (FamilySearch DGS 007796302 and 007797377). Chapter 10.
- Utah Territorial Militia records. Chapter 10.
- U.S. Bureau of Land Management, tract books for Township 1 South, Range 3 West, Salt Lake Meridian (FamilySearch); General Land Office patents (glorecords.blm.gov); Homestead Files 1088 and 1359 (U.S. National Archives). Chapters 10–11.
- Salt Lake County Recorder: deeds, as cited in newspaper notices and in Homer (2002). Chapters 10–11.
- United States federal censuses, 1860–1950 (U.S. National Archives; FamilySearch). Chapters 10–11.
- United States draft registrations, 1918 and 1942 (U.S. National Archives; FamilySearch). Chapter 11.
- UK outgoing passenger lists, 1893; General Register Office (England and Wales) birth index, 1845. Chapter 10.

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Abstracts, indexes and compilations

- Giovanni Cena, abstracts of the notary records of the Waldensian valleys, published by Waldensian Families Research (waldensian.info, "Notary Records"). Chapters 1–5.
- Giovanni Cena, transcriptions of the *Bocche* registers of the Waldensians deported, imprisoned and transferred in 1686–1687 (FamilySearch Books 1011583, 1011684, 1011685). Chapters 3–5.
- The Piedmont Project, family group sheets of Waldensian families (FamilySearch, restricted collection). Chapters 6–9.
- FamilySearch Family Tree, with the person identification numbers given in Appendix F and the notes, and its attached sources and Collaborate notes.
- Saints by Sea: Latter-day Saint Immigration to America (Brigham Young University, saintsbysea.byu.edu): passenger lists of the *John M. Wood* (1854), the *Juventa* (1855) and the *Belle Wood* (1865). Chapters 9–10.

Newspapers

Utah Digital Newspapers, J. Willard Marriott Library, University of Utah (newspapers.lib.utah.edu): the *Salt Lake Tribune*, *Salt Lake Herald*, *Herald-Republican*, *Salt Lake Telegram*, *Deseret News*, *Deseret Weekly*, *Woman's Exponent*, *Provo Daily Enquirer*, *Provo Evening Herald*, *Ephraim Enterprise*, *Weber River Independent*, *Magna Times* and the *Daily Record*. Chapters 10–11.

Family accounts

- Autobiography of Daniel Bertoch (c. 1919), Utah State Historical Society; excerpt in *Pioneer History Binds Us Together* (Morgan County), Weber State University digital collections.
- A biography of James Bertoch written about 1923, as used by Michael W. Homer; and "Biography of James Bertoch," Daughters of Utah Pioneers, Hunter Camp (1938) (not yet seen).
- Michael W. Homer and Flora Ferrero, eds., *James Bertoch, Missionary Journal and Letters* (Prairie Dog Press, 2004).
- Hiram Bertoch, "Video of Bertoch Home in Italy—more than 160 years old" (2012), and his recollections of the Bertoch house and the Hunter farm.

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- Family photographs of the Hunter farm, c. 1949–50; the photograph "Bertoch ranch, February 1907," shared by Robert Goble in the group "Life and History in early Pleasant Green (Magna, Utah)."

Published works

- Willyams, Jane Louisa. *The Waldensian Church in the Valleys of Piedmont*. London: Religious Tract Society, c. 1879 (first published 1854). Copy in the Bodleian Library, digitized by Google Books.
- Toronto, James A., Eric R. Dursteler and Michael W. Homer. *Mormons in the Piazza: History of the Latter-day Saints in Italy*. Provo: BYU Religious Studies Center; Salt Lake City: Deseret Book, 2017.
- Homer, Michael W. "An Immigrant Story: Three Orphaned Italians in Early Utah Territory." *Utah Historical Quarterly* 70, no. 3 (Summer 2002): 196–214.
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- Stokoe, Diane. "The Mormon Waldensians." MA thesis, Brigham Young University, 1985.
- Toronto, James A. "Giuseppe Efisio Taranto: Odyssey from Sicily to Salt Lake City." In *Pioneers in Every Land*, ed. Bruce A. Van Orden, D. Brent Smith and Everett Smith Jr. Salt Lake City: Bookcraft, 1997. And *Joseph Toronto: Italian Pioneer and Patriarch*. Farmington, Utah: Toronto Family Organization, 1983.
- Pascal, Arturo. *I Valdesi di Val Perosa (1200–1700)*. Torre Pellice: Società di Studi Valdesi, 1957.
- Léger, Jean. *Histoire générale des Églises évangéliques des vallées du Piémont, ou Vaudoises*. Leiden, 1669.
- Gilly, William Stephen. *Narrative of an Excursion to the Mountains of Piemont*. London, 1824.
- Cerino Badone, Giovanni. *You Have to Die in Piedmont! The Battle of Assietta, 19 July 1747*.
- Cameron, Euan. *Waldenses: Rejections of Holy Church in Medieval Europe*. 2000. Audisio, Gabriel. *The Waldensian Dissent*. 1999.
- Peyronel Rambaldi, Susanna. "1561: i valdesi tra resistenza e sterminio." Società di Studi Valdesi, 2011.
- Kirkham, Francis W., and Harold Lundstrom, eds. *Tales of a Triumphant People: A History of Salt Lake County, Utah, 1847–1900*. Daughters of Utah Pioneers, 1947.
- *Utah History Encyclopedia* (University of Utah Press, 1994): Richard D. Poll, "The Utah War"; Jessie L. Embry, "Polygamy"; Richard L. Jensen, "Perpetual Emigrating Fund Company."

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- *Encyclopedia of Mormonism* (1992): "Anti-Polygamy Legislation"; "Manifesto of 1890."
- Felicia Hemans, "Hymn of the Vaudois Mountaineers in Times of Persecution," in *Scenes and Hymns of Life* (1834); *Hymns of The Church of Jesus Christ of Latter-day Saints* (1985), no. 35.
- Articles in the *Ensign* (1975, 1982, 2014), *Church News* (2006), *Sunstone* (issue 33) and the *International Journal of Mormon Studies* 4 (2011), as cited in the Introduction and Part II.

Places, markers and websites

- Daughters of Utah Pioneers historical marker no. 420, "Hunter"; Utah Historical Markers, "Early Magna Settlements."
- Granger-Hunter history pages (grangerutah.squarespace.com); Utah cultural resource site forms for the Utah and Salt Lake Canal and the Utah Lake Distributing Canal (J. Willard Marriott Digital Library).
- National Register of Historic Places, "Utah War Fortifications."
- Musée protestant (museeprotestant.org); Fondazione Centro Culturale Valdese; American Waldensian Society (waldensian.org); Visit Valdese; valdesina.it; Strada dell'Assietta (stradaassietta.it).
- *Encyclopaedia Britannica*, 11th ed. (1911); *New Catholic Encyclopedia*; *Encyclopedia of Religion* (encyclopedia.com).

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Appendix E: Glossary

Words from the notary records (Italian and Latin)

- ***Fu*** (also *quondam*, *q.*): "the late." "Pietro *fu* Gioanni" means "Pietro, son of the late Gioanni." For a woman, "*la fu*" means she herself was dead. The most important word in this book: chains of *fu* reveal the generations.
- ***Di***: "of," "son or daughter of," used when the parent was still living. "Pietro *di* Stefano" means "Pietro, son of Stefano."
- ***Furono***: "were the late," as in "Stefano and Pietro, brothers, *furono* [sons of the late] Gioanni and Gioanna."
- *Fratelli*, *sorelle*, *coniugi*, *zii*: brothers, sisters, a married couple, uncles.
- *Moglie*, *vedova*: wife, widow.
- ***Dote***: dowry, the property a bride brought to her marriage. A dowry contract names the bride's parents, which makes it one of the best sources for women's families.
- ***Quittanza***: a receipt or quittance, acknowledging that a payment, often a dowry, had been made.
- ***Testamento***: a will. Wills list a person's children, and often siblings, nephews and nieces.
- ***Cessione di ragioni***: a transfer of rights or claims, such as a share in an inheritance.
- ***Insinuazione***: the official registration of notary acts. The *Insinuazione di Pinerolo* copied every act made in the district, and its registers, now in the State Archives of Turin, are the source of the notary records in this book.
- ***Consul*** (*console*): one of the elected heads of a village commune. Stefano's son Pietro was consul of Riclaretto in 1622.
- ***Da***: "from," "of." "Ludovico Bertochio *da* Pinasca" means "of Pinasca."

Words from the church registers (French)

- ***Fils de, fille de***: son of, daughter of.

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- ***Feu***: "the late," the French equivalent of *fu*.
- ***Sa femme***: his wife.
- ***Parrain, marraine***: godfather, godmother. In the Waldensian registers godparents were usually relatives, and they often reveal the mother's family.
- ***Oncle, tante***: uncle, aunt.
- ***Borgata***, ***mas***: a hamlet or cluster of houses within a commune. The family's home at San Germano was in Borgata Gondini, called "Gordin" or "Gondin" in the registers.

Words from Waldensian history

- **Waldensians** (*Vaudois* in French, *Valdesi* in Italian): the followers of Valdès of Lyon, and the Protestant church of the valleys of Piedmont.
- ***Barbe*** (plural *barbes*): "uncle," a travelling Waldensian preacher before 1532.
- ***Patois***: the local language of the valleys, a form of Occitan.
- **Temple**: the Waldensian name for a church building.
- **Inverso**: the shaded side of a valley. The Inverso of Pinasca, Willyams's "Pinache d'Envers," lies across the Chisone from the main village.
- **Glorious Return** (*Glorieuse Rentrée*): the march of the Waldensian exiles from Switzerland back to their valleys in 1689.

Words from Latter-day Saint history

- **Gathering, Zion**: the teaching that converts should come together in one place; after 1847, the Salt Lake Valley and its settlements.
- **Perpetual Emigrating Fund**: the church's fund, begun in 1849, that lent emigrants the cost of the journey to Utah.
- **Branch, ward**: a small and a full local congregation.
- **Bishopric**: a ward's bishop and his two counselors.
- **Endowment, sealing**: temple ordinances. A sealing joins husband and wife, or parents and children, for eternity. Before the Salt Lake Temple was finished in 1893, many were performed in the **Endowment House** in Salt Lake City.
- **Mission**: a period of unpaid service preaching the faith, usually abroad.

Words from Utah land and farming records

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- **Section, township, range**: the grid of the American public land survey. A township is six miles square and holds 36 sections of one square mile (640 acres) each.
- **Entry, homestead, patent**: an entry was a claim to public land filed at the land office; a homestead claim was free land earned by living on and farming it for five years; the patent was the government's final title deed.
- **Watermaster**: the man who managed the flow of an irrigation canal and gave each farmer his turn of water.

Record and archive terms

- **DGS number**: the number FamilySearch gives to a digitized film. Every record image in this book is cited by its DGS number and image number, so that a reader can find it online.
- **FamilySearch Family Tree**: the shared online family tree kept by The Church of Jesus Christ of Latter-day Saints, in which each person has an identification number (for example, KWC2-BDC for James Bertoch). These numbers are given in the notes to each chapter.

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Appendix F: Index of Names

This index lists the people named in this book. It is arranged in four parts: the Bertoch family itself, generation by generation; the Riclaretto cousins of the first generations; the other families the Bertochs married into or dealt with, from A to Z; and the historians, leaders and researchers who appear in the story.

Each person is given the name their own records use, with the modern English form in parentheses where it differs, then their dates and relationship, their FamilySearch Family Tree identification number where one is known, and the chapters where they appear (In = Introduction, Ep = Epilogue, App = appendix). Direct ancestors are marked ⧫. Dates given as "abt" are estimates, explained in the chapter.

Part 1: The Bertoch family

The first generations at Riclaretto (Chapters 1–2)

- ⧫ **Stefano Bertochio** (Stephen Bertoch), before abt 1545 – before 16 Dec 1615, Riclaretto. PJZ6-Y3V. Ch. 1, 2.
- ⧫ **Mrs. Stefano Bertochio**, his wife, whose name the records do not preserve. Ch. 1.
- ⧫ **Gioanni Bertochio** (John Bertoch), abt 1565 – before 3 Mar 1614, son of Stefano. KFL8-8L7. Ch. 1, 2.
- ⧫ **Gioanna** (Joan), wife of Gioanni, maiden name unknown; dead by 3 Mar 1614. 9VSV-QFL. Ch. 2.
- **Pietro Bertochio** (Peter Bertoch), son of Stefano, consul of Riclaretto 1622, d. before 23 Feb 1630. 9VSV-QNJ. Ch. 1, 2, 3.
- **Paulo Bertochio** (Paul Bertoch), son of Stefano, m. Gioanna Bertalmio 1613, d. before 14 Dec 1633. KFL8-8LQ. Ch. 1, 2.
- **Gioanna Bertochio** (Joan Bertoch), daughter of Stefano, first wife of Francesco Clotto, d. before 3 Nov 1608. PJZX-6T1. Ch. 1, 2.
- **Stefano Bertochio** (Stephen Bertoch), son of Gioanni, b. abt 1590; m. Gioanna Romagnano "Rabollino" of Roletto, 1615; at Riclaretto 1617. 9VSV-QFN. Ch. 1, 2.
- **Antonio Bertochio** (Anthony Bertoch), "fu Gioanni," on the council of Riclaretto 1633; probably a son of Gioanni (lead). Ch. 2.

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Pinasca (Chapters 3–4)

- ⧫ **Pietro Bertochio of Pinasca** (Peter Bertoch), before 1614 – before 29 Dec 1655; very likely the son of Gioanni (lead). 9VSV-QJC. Ch. 2, 3, 4.
- ⧫ **Mrs. Pietro Bertochio**, his wife, name unknown. 9VSV-QJD. Ch. 3.
- **Gioanni Bertochio** (John Bertoch), son of Pietro; m. Maria Rochione; will 22 Oct 1672. KFL8-8L9. Ch. 3, 4.
- **Giacomo Bertochio** (James Bertoch), son of Pietro; m. (1) Bartholomea Masseloto, (2) Catterina Bertetto "Mallano"; will 14 Jan 1706. 9VSV-QN5. Ch. 3, 4, 5.
- ⧫ **Ludovico Bertochio** (Louis Bertoch), son of Pietro, before abt 1634 – after 13 Jun 1684; m. Catterina Vola. Written "Luvegio" (1669) and "Louis Bertoche" (1684). KFL8-8L8. Ch. 3, 4, 5.
- **Davide Bertochio** (David Bertoch), son of Pietro; m. Maria Rosso. KFL8-8L6. Ch. 3, 4.
- **Francesco Bertochio** (Francis Bertoch), son of Pietro; m. Madalena Vola. KFL8-8LX. Ch. 3, 4.
- **Anna Bertochio** (Anne Bertoch), daughter of Pietro, named 1672. 9VSV-QJ3. Ch. 3, 4.
- Children of Giacomo: **Margarita** (m. Lorenzo Bertetto "Ghigasso"), **Maria** (named in her uncle Gioanni's will, 1672), **Catterina** (m. Gioanni Michele Legero of Porte, 1710), **Michele** (living 1709; m. Maddalena Traverso; d. before 1711) and **Ludovico**. Ch. 3, 5.
- Children of Ludovico and Catterina Vola, named together 14 Jul 1682: **Maria Bertochio** (Mary Bertoch), m. Pietro Costabel, dowry 14 Aug 1684; **Gioanna** (Joan); **Margarita** (Margaret); ⧫ **Pietro** (Peter), b. abt 1675; **Catterina** (Catherine); **Isabella** (Isabel). Ch. 4, 5.

San Germano (Chapters 5–9)

- ⧫ **Pietro Bertochio of San Germano** (Pierre or Peter Bertoch), abt 1675 – after 1711; m. Martha Rivoire abt 1694. LCTH-JYQ. Ch. 5, 6.
- Children of Pietro and Martha: **Louis**, abt 1695 (KLLH-KFY); **Pierre** (Peter), abt 1701 – 1743, m. Judith Carrier (KZ1W-N7V); **Magdeleine** (Magdalene), abt 1703 (27HB-MDW); ⧫ **Jean**, abt 1705; **Jeanne** (Joan), abt 1705 (KG9M-V9W); **Marie** (Mary), abt 1708 (L7JW-HGH); **Louis**, abt 1711 (KCDD-RBR). Ch. 5.
- ⧫ **Jean Bertoch** (John Bertoch), abt 1705 – 22 Jan 1781, San Germano; m. Isabelle Bounous abt 1724. L4HX-65K. Ch. 5, 6, 7.
- Children of Jean and Isabelle: **Pierre**, abt 1725 – abt 1738; **Madeleine** (Magdalene), abt 1727; **Augustin**, b. 21 May 1731, twin of Jean (L782-T6V); ⧫ **Jean**, b. 21 May 1731; **Judith**, abt 1733;

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Paul, abt 1733 – 28 Jul 1764 (L4H4-H65); **Pierre**, b. 23 Jan 1735; **Élisabeth** (Isabeau), abt 1735 – 1795, m. Jean Andrion 1760 (L4HX-JN5); **Marthe** (Martha), 14 Sep 1740 – 1762; **Marie** (Mary), b. 30 Nov 1745. Ch. 6, 7.

- ⧫ **Jean Bertoch** (John Bertoch), 21 May 1731 – between Nov 1782 and Jan 1803, San Germano; m. Susanne Forneron 1758. Written Bretoch and Berthoc. MZ2J-37X. Ch. 6, 7, 8.
- Children of Jean and Susanne: **Élisabeth**, 28 Sep 1759 – 4 Jul 1812 (KCC5-K4H); **Jean**, 1761, and **Jean**, 1763, both died young; **Susanne**, 1765, died young; ⧫ **Jean**, b. 10 May 1767; **Jacob**, b. 10 Jan 1771; **Susanne**, 17 Apr 1773 – 13 Apr 1846 (K4PD-QSR); **Madeleine**, 15 Apr 1775 – 7 Jul 1853, mother of Jean Jacques Bounous (L7NQ-6KD); **Marie**, b. 30 Dec 1777; **Jeanne**, b. 16 May 1780; **Marthe** (Martha), b. 4 Nov 1782. Ch. 7, 8.
- ⧫ **Jean Bertoch** (John Bertoch), "Jean de Gordin," 10 May 1767 – 16 Mar 1839, San Germano; m. Jeanne Bertalot 1790. LCTH-JSN. Ch. 7, 8, 9.
- Children of Jean and Jeanne: **Susanne**, 21 Jan 1791 – 8 Sep 1840, m. Jacques Breuze 1814 (L4HJ-Y86); ⧫ **Jean**, b. 31 Dec 1792; **Pierre** (Jean Pierre; John Peter), 3 Sep 1794 – 27 May 1823 (LXK6-Y89); **Jacques**, b. July 1796 (27N5-2XZ); **Marguerite** (Margaret), b. 25 Apr 1799, m. Jean Rostan 1830 (L4HF-FZH); **Daniel**, 4 May 1801 – 22 Apr 1822 (G93W-TRV). Ch. 8, 9.
- ⧫ **Jean Bertoch** (John Bertoch; "John Bertoich" on the *Juventa*), 31 Dec 1792 – 1855, Mormon Grove, Kansas Territory; m. Marguerite Bounous 1825. KWJ4-XV3. Ch. 8, 9, 10, In.
- Children of Jean and Marguerite, the five who left in 1854: **Jean** (John), 23 Sep 1826 – Aug 1854, near Fort Kearny (KX3N-49M); **Jeanne Antoinette** (Antoinette; Johannah Antoinette), 13 Dec 1829 – 5 Apr 1922, Salt Lake City, m. Louis Chapuis 1856 (KWJ4-F3H); **Marguerite** (Margaret), 15 Oct 1832 – May 1854, Arsenal Island (KWJ4-X2S); **Daniel**, 26 May 1835 – 23 May 1923, Littleton, Morgan County (KWJ4-XVH); ⧫ **Jacques**. Ch. 8, 9, 10, In, FM.
- Other men of the name at San Germano, not of our line: **Jean Bertoch fu Jean**, "de Corbière," 1779 – 7 Feb 1839, m. Marguerite Gilles 1828 (L7NW-2GQ); **Jean Bertoch fu Jean**, shoemaker, buried 8 Jul 1825; and the **Jean Bertoch** whose widow Catherine Reinaut died in 1831. Ch. 8.

Utah (Chapters 9–11 and Epilogue)

- ⧫ **Jacques Bertoch** (James Bertoch; "Jack Toronto"), 29 Jul 1838, San Germano – 1 Mar 1924, East Mill Creek, Utah; m. Ann Cutcliffe 1866. KWC2-BDC. Ch. 8, 9, 10, 11, In, Ep.
- Children of James and Ann, all born at Pleasant Green: **Ann Elizabeth**, 1867–1952, m. a Wallace (KWCP-HJ7); **James Cutcliffe**, 1868–1948, m. Cora Janes 1893 (KWCQ-CJ7); **Marguerite Eliza**,

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1869–1870 (KWVP-V4Y); **John Cutcliffe**, 1871–1925 (KWJC-5S2); **George Daniel Cutcliffe**, 1872–1936 (KWZF-T51); **William Joseph Cutcliffe**, 1875–1960 (KWCC-FV6); **Samuel Cutcliffe**, b. and d. 23 Jun 1877 (KWVP-VQC); **Mary Elva**, 1877–1905, m. Isaac W. Coon (KWZQ-5HQ); **Philip Cutcliffe** ("Phillip E."), 1879 (KWVP-VQ2); **Franklin Cutcliffe**, 1881 (KWVP-VQ8); ⧫ **Vivian Cutcliffe**; **Lillian Pearl**, 1884–1968, m. E. P. Henricksen (KWZV-G7F); **Hyrum Cutcliffe**, 1887–1982, m. Burdette (KWC2-BDW). Ch. 10, 11, Ep.

- ⧫ **Vivian Cutcliffe Bertoch**, 29 Mar 1882, Pleasant Green – 5 Mar 1972, Hunter; m. Hazel Ivy Hemenway 1905. KWCT-1RY. Ch. 10, 11, Ep.
- Children of Vivian and Hazel, all born at Hunter: **Thelma**, 1906–1971 (KWZC-D6K); **Vivian H.**, 1908–1995 (KWCT-1RV); **Anne**, b. 1910, m. Ben Salmenson (KWZM-P1S); **Frank**, 1912–1968; **Hazel**, b. 1914, m. Stillman Edler (KWC6-WXF); **Adena**, b. 1916, m. Robert Rydalch (KWZK-6G6); **Philip**, b. 1918 (KWZ8-T1T); **Margaret June**, b. 1920, m. Clore Young (KW8W-8D8); **Janet**, b. 1922, m. John Heym (KWCW-T9R); ⧫ **Richard Keith**, b. 1924, m. Carol Grondel (KWZC-YNC); **Shirley**, b. 1926, m. Willard Homer (KWCB-647). Ch. 11, Ep.
- **Wade Kenneth Bertoch**, d. April 1953, son of Richard Keith and Carol. Ch. 11.
- ⧫ **Henry Keith Bertoch**, son of Richard Keith, the author's father. Ch. 11, Ep.
- **Hiram Bertoch**, the author. All chapters.
- **Evailia**, the author's granddaughter. Ep.

Part 2: The Riclaretto cousins

These are the descendants of Stefano Bertochio of Riclaretto through his sons Pietro and Paulo and his daughter Gioanna, as the notary records of Val San Martino name them between 1608 and 1716 (Chapter 1). Spouses are listed with the person they married.

The family of Pietro the consul (d. before 1630), wife unnamed (9VSV-QN2):

- **Stefano**, m. (1) Antonia Morato, dowry 10 Jun 1630; (2) Maria Trono, daughter of Stefano Trono; will 24 Aug 1684. KFL8-8L3. His daughters: **Gioanna**, m. Gioanni Bonoso "Garino"; **Antonia**, widow of Gioanni Sinchetto, mother of **Stefano Sinchetto**; **Catterina**, m. Pietro Bonoso "Garino."
- **Antonio**, m. Catterina Perronello 1639; d. before 1676. His children: **Maria**, m. Francesco Clotto, son of Antonio; **Pietro**, m. Gioanna Manchione 1670, whose daughters married away from the valleys: **Catterina**, m. Imberto Grioletto Lasonda of Turin; **Maria**, m. Giuseppe Canfaroner of Vercelli; **Gioanna**, m. Francesco Laurenzo of Turin.

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- **Gioanni**, m. Gioanna Trono of Faetto, dowry 28 Jan 1636.
- **Pietro**, m. Gioannetta Reijnaudo; living 1675. His son **Paulo** m. his cousin Gioanna, daughter of Stefano fu Paulo.
- A later **Antonio**, son of Pietro, m. Marta Longo; living 1700 (Chapter 2). **Pietro fu Pietro**, with a wife Catterina, and his brother **Giacomo**, m. Susanna Bonoso, appear in 1696 (Chapter 5).

The family of Paulo (d. before 1633) and Gioanna Bertalmio:

- **Stefano**, m. (1) Maria Bertalmio, before 1653; (2) Francesca Bertalmio, daughter of Giacomo and Margarita Bertalmio. His children: **Gioanna**, m. her cousin Paulo fu Pietro; **Paulo**, d. before 1695, leaving a son **Stefano**; **Gioanni**, m. Maddalena Bonoso, daughter of Bartholomeo, whose children **Stefano**, **Anna**, **Gioanna** and **Gioanni** are named in his will of 27 Oct 1714.
- **Gioanni**, "da val San Martino," settled at Pinasca and m. Madalena Giustetto. KFL8-8LH. Probably the "Gioanni Bertochio with three adult sons, from Inverso di Pinasca," transferred in 1687. His son **Pietro fu Gioanni Bertochio da Pinasca** m. Maddalena Rostagno, widow of Giacomo Balmazzo, by 1701 (Chapter 5).
- **Beatrice**, m. Ghiglio Merusano.
- **Gioanna**, m. Francesco Bertramio.
- **Gioannina** and **Maria**.

The family of Gioanna (d. before 1608) and Francesco Clotto (PJZX-95J): **Antonio Clotto** and **Maria Clotto**. Francesco's children by his second wife, Maria Viglielmo, were **Pietro** and **Catterina Clotto**.

Part 3: Other families, A to Z

- **Andrion, Jean**, m. Élisabeth (Isabeau) Bertoch at Pramollo, 18 Sep 1760; godfather of Jean (1767). KGSS-XL4. Ch. 7, 8.
- **Azario, Giacomo**, of the San Germano council, m. Martra Rostagno. Ch. 5.
- **Balmazzo, Giacomo**, first husband of Maddalena Rostagno. Ch. 5.
- **Baret (Barret), Marguerite**, abt 1732 – 1782, daughter of Jacques; wife of Pierre Bertalot; mother of Jeanne Bertalot. LCTH-NBJ. Ch. 8.
- **Bernardino, Maddalena**, daughter of Gioanni; wife of Gioanni Volla; joint will 29 Apr 1669. Ch. 4.

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- **Bertalmio, Gioanna** (Joan), wife of Paulo Bertochio, dowry 21 Mar 1613. **Maria** and **Francesca Bertalmio**, wives of Stefano fu Paulo. **Giacomo** and **Margarita Bertalmio**, Francesca's parents. Ch. 1.
- **Bertalot, Jeanne** (Jane), 29 Feb 1772, Pomaretto – 16 Jan 1824, San Germano; ⧫ wife of Jean (1767). LCTH-JWT. Ch. 8, 9.
- **Bertalot, Pierre**, abt 1732 – 1810, son of Pierre, of Pomaretto; ⧫ father of Jeanne. L7JW-4GR. Ch. 8.
- **Bertalot, Marguerite**, 19 Apr 1778 – 10 Jun 1862, Jeanne's sister; m. Jacques Germanet 1796. GYM4-FW6. Ch. 8.
- **Bertalot, Marguerite**, 19 Sep 1778 – 1 Mar 1806, daughter of another Pierre Bertalot; m. Jacob Bounous 1799; ⧫ mother of Marguerite Bounous. LHTJ-DSK. Ch. 8, 9.
- **Bertalot, Madeleine**, godmother of Jean (1792), his aunt. **Gioanna Bertalot**, who bought the Bertoch house in Borgata Gondini in 1853. Ch. 9.
- **Bertetto, Catterina**, "Mallano," daughter of Michele Bertetto of Pinasca; second wife of Giacomo Bertochio. **Lorenzo Bertetto**, "Ghigasso," m. Giacomo's daughter Margarita. Ch. 3, 4.
- **Berto, Daniele**, father of Madallena, widow of Giacomo Grangetto. Ch. 4. (For the withdrawn "Berto uncles," see App. B.)
- **Bertochio, Peyreto** (Pietro), of Pinasca, d. before 25 Oct 1613, father of Marta, wife of Stefano Bruno; not known to be of our line. Ch. 1, 3, App. B.
- **Bertochio, Pietro**, husband of Maria Traverso, 1711; not identified. Ch. 5.
- **Bleinat, Jean**, first husband of Marguerite Gilles. **Thomas Bleinat** and his wife **Jeanne Bert**, godparents of Jeanne Bertalot, 1772. Ch. 8.
- **Boneto, Guglielmino** and **Giacomo**, sons of Abramo, who sold land to Ludovico in 1669. Ch. 4.
- **Bonoso, Gioanni**, son of Jacobo, to whom Stefano fu Gioanni transferred rights in 1614. Ch. 1, 2. (Other Bonosos are in Part 2.)
- **Bounous, Isabelle** (Isabel), b. abt 1703; ⧫ wife of Jean (1705). L78D-YQ7. Ch. 6, 7.
- **Bounous, Marguerite** (Margaret), 3 Sep 1804 – 29 Jan 1840, San Germano; ⧫ wife of Jean (1792). MBXK-YWZ. Ch. 8, 9, 10.
- **Bounous, Jacob**, ⧫ father of Marguerite; m. Marguerite Bertalot at Pomaretto, 30 Apr 1799. LHTJ-DM6. Ch. 8, 9.

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- **Bounous, Catherine**, m. Jean Pierre Meynier; **Marthe**, m. Daniel Vincon; **Jeanne**, with her husband Jean; sisters of Marguerite and godmothers of her children. **Marianne**, b. 21 Feb 1803, probably another sister. Ch. 9, 10.
- **Bounous, Augustin**, godfather of Jean (1792), his uncle. Ch. 9.
- **Bounous, Jean Jacques**, b. 24 Jan 1803, son of Madeleine Bertoch; reported his uncle Jean's death in 1839. GGBL-5KY. Ch. 7, 8.
- **Breuze, Jacques**, 1785–1863, m. Susanne Bertoch 1814. 27F6-MD9. Their children: Jean, Madeleine (1817–1860), Jean Philippe (1819–1838), Jacques (1822), Barthélemy (1825–1910), Jeanne (1828) and Pierre (1832). Ch. 8.
- **Bruno, Stefano**, m. Marta, daughter of Peyreto Bertochio. Ch. 3.
- **Carrier, Judith**, m. Pierre Bertoch (abt 1701). Ch. 5.
- **Chalvet, Daniel**, and his wife **Marguerite**, godparents of Susanne Forneron, 1739. Ch. 7.
- **Chapuis, Louis**, Swiss convert from Lausanne; m. Antoinette Bertoch, 1856; of Nephi. Ch. 10.
- **Clotto, Francesco** (Francis), of Riclaretto, m. (1) Gioanna Bertochio, (2) Maria Viglielmo, 1608; d. abt 1 Dec 1615. PJZX-95J. Ch. 1. (Children in Part 2.)
- **Coon, Isaac W.**, m. Mary Elva Bertoch; their children **Elva**, **Isaac Jr.** and **Lillian** (d. 20 Sep 1905; MW7G-N4D). Ch. 10.
- **Costabel, Pietro** (Pierre), son of Stefano (Estienne) Costabel, m. Maria Bertochio, 1684. Ch. 4, 5. **Pietro Costabello**, of the Pinasca council, 1674. Ch. 4.
- **Costantino, Giudit**, daughter of Gioanni, widow of Gioanni Trono; sold land to Ludovico, 29 Dec 1655. Ch. 3, 4.
- **Cutcliffe, Ann**, 16 Jul 1845, Combe Martin, Devon – 9 Sep 1922, Hunter; ⧫ wife of James Bertoch. KWC2-BDH. Ch. 10, 11.
- **Cutcliffe, George**, ⧫ father of Ann; d. in Iowa, June 1858. LBQT-NML. Ch. 10.
- **Cutcliffe, Elizabeth Hill Jones**, ⧫ mother of Ann; "Utah's only centenarian," d. at Pleasant Green, October 1897. KWJV-PC6. Ch. 10.
- **Cutcliffe, Agnes**, Ann's sister, who sailed with her in 1865. Ch. 10.
- **Day, H. Earl**, counsellor in the Hunter Ward bishopric, 1920. Ch. 11.
- **Edler, Stillman**, m. Hazel Bertoch. Ch. 11, Ep.

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- **Forneron, Susanne** (Susan), 3 Oct 1739, Prarostino – before July 1812; ⧫ wife of Jean (1731). L7NQ-DM6. Ch. 7, 8.
- **Forneron, Jacob**, son of the late Barthélemy, ⧫ father of Susanne; d. before 1758. Ch. 7.
- **Forneron, Susanne**, b. 30 Dec 1727, Susanne's elder sister, who died young. **Jaques Forneron**, her uncle and godfather. **Jean Pierre Forneron**, **Catherine** (m. Jean Paget) and **Marie** (m. Étienne Negrin), Susanne's brother and sisters. Ch. 7.
- **Gaydou, Susanne**, ⧫ mother of Susanne Forneron. Ch. 7.
- **Germanet, Jacques**, of San Germano, m. Marguerite Bertalot (b. April 1778), 1796. Ch. 8.
- **Gilles, Marguerite**, daughter of Michel, widow of Jean Bleinat; m. Jean Bertoch fu Jean of Corbière, 1828. KHT2-M42. Ch. 8.
- **Gilli, Pierre**, son of Daniel, with whom Ludovico made a formal debt, 1684. Ch. 4.
- **Giustetto, Madalena**, wife of Gioanni fu Paulo Bertochio. Ch. 1, 3, 4. **Martha Giustetto**, daughter of Vincenzo, m. Gioanni Vola, 1672. LZRQ-HG5. Ch. 4.
- **Grangetto, Gioanni**, husband of Gioanna, Isabella Muriso's daughter; their daughters **Madallena** and **Isabella**. **Giacomo Grangetto**, husband of Madallena Berto. Ch. 4.
- **Grondel, Carol**, m. Richard Keith Bertoch. Ch. 11.
- **Hemenway, Hazel Ivy**, ⧫ wife of Vivian Bertoch. KWCT-1R1. Ch. 11. Her parents, ⧫ **Lachoneus Luther Hemenway** (KWZF-NB5) and ⧫ **Annie Mariah Roberts** (KWZF-NBP). Ch. 11.
- **Henricksen, E. P.**, husband of Lillian Pearl Bertoch, of Holladay. Ch. 10, App. C.
- **Heym, John**, m. Janet Bertoch. Ch. 11.
- **Homer, Willard**, m. Shirley Bertoch. Ch. 11, Ep.
- **Janes, Cora**, of Hunter, m. James C. Bertoch, 1893. Ch. 10.
- **Jones, Robert E.**, bishop of the Hunter Ward, 1920. Ch. 11.
- **Legero, Gioanni Michele**, of Porte, m. Catterina, daughter of Giacomo Bertochio, 1710. Ch. 3.
- **Longo, Marta**, wife of the later Antonio Bertochio. Ch. 2. **Michele**, son of Michele Longo, Isabella Muriso's godchild. Ch. 4.
- **Masseloto, Bartholomea**, first wife of Giacomo Bertochio. Ch. 3.
- **Meynier (Meinier), Jean Pierre**, mayor of San Germano, m. Catherine Bounous; his family welcomed James Bertoch in 1892. Ch. 9, 10.

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- **Muriso, Isabella**, daughter of Lorenzo; widow of Pietro Vola; ⧫ mother of Catterina Vola; will 3 Nov 1668. 9VSV-QKT. Ch. 4.
- **Muriso, Lorenzo**, ⧫ father of Isabella; d. before 1668. PJZ6-86M. Ch. 4.
- **Paget, Jean**, m. Catherine Forneron. Ch. 7.
- **Pasquet, Suzanne**: a profile made from the "Pasquette" of Élisabeth Berthoc's 1812 death record, merged into Susanne Forneron. K84W-J68. Ch. 7, 8, App. B.
- **Reinaut, Catherine**, widow of a Jean Bertoch, d. 8 Jan 1831. Ch. 8.
- **Rivoire, Martha** (Marta Rivoiro), ⧫ wife of Pietro Bertochio of San Germano; parents unknown. LCTH-JBX. Ch. 5, 6.
- **Rivoir, Martha**: a second "wife" of Jean (1705) in the old tree, probably a copy of his mother. L4HX-6Y1. Ch. 6.
- **Rivoiro, Peiretto** and **Giacob**, of the San Germano council, 1721–1723. **Jean Pierre Rivoir**, who reported Élisabeth Berthoc's death in 1812. Ch. 5, 7, 8.
- **Rochione, Maria**, daughter of the late Pietro Rochione; wife of Gioanni Bertochio. KFL8-8LZ. Ch. 3.
- **Romagnano, Gioanna**, "Rabollino," of Roletto, m. Stefano fu Gioanni Bertochio, 1615. Ch. 2.
- **Rosso, Maria**, daughter of the late Gioanni, wife of Davide Bertochio. Ch. 3.
- **Rostagno, Maddalena** and **Martra**, daughters of Pietro Rostagno. Ch. 5.
- **Rostan, Jean**, b. 1795, m. Marguerite Bertoch, 1830; their daughters Marie Marguerite (1830), Antoinette (1831) and Marguerite (1834). M78J-V1H. Ch. 8.
- **Rydalch, Robert**, m. Adena Bertoch. Ch. 11.
- **Salmenson, Ben**, m. Anne Bertoch; of Pacifica, California. Ch. 11.
- **Steinbloom, Minnie**, boarder in Vivian's household, 1910. Ch. 11.
- **Toronto, Joseph** (Giuseppe Efisio Taranto), 1818–, guardian and employer of the Bertoch orphans. Ch. 10, P2. **Eleanor J. Toronto**, for whom James was a witness, 1887. Ch. 10.
- **Traverso, Antonio**, and his wife **Susanna Gaijdo**, of Pinasca; their daughters **Maddalena**, widow of Michele Bertochio, and **Maria**, wife of a Pietro Bertochio. Ch. 5.
- **Trono, Gioanni**, husband of Giudit Costantino. Ch. 3, 4. **Gioanna**, daughter of Gioanni Trono, Isabella Muriso's godchild. Ch. 4. (Other Tronos are in Part 2.)
- **Viglielmo, Maria**, daughter of Tomaso, second wife of Francesco Clotto. Ch. 1.

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- **Vincon, Daniel**, m. Marthe Bounous; reported Marguerite Bounous's death, 1840. Ch. 9.
- **Vola, Catterina** (Catherine), ♦ wife of Ludovico Bertochio; d. before 14 Aug 1684. KFL8-8LD. Ch. 4, 5.
- **Vola, Pietro**, of Pinasca, ♦ father of Catterina; d. before 1668. 9VSV-QKN. Ch. 4.
- **Vola, Battista** (PJZ6-JFB) and **Gioanni** (PJZ6-62N), Catterina's brothers. Ch. 4.
- **Volla, Gioanni**, and his wife Maddalena Bernardino, who named Catterina among their heirs, 1669. Ch. 4.
- **Vola, Madalena**, daughter of Pietro fu Davide Volla (will 28 May 1674); wife of Francesco Bertochio. Ch. 3, 4.
- **Vola, Michele**, son of Michele (d. July 1667, son of Giacomo), who paid Ludovico's children in 1682. Ch. 4.
- **Watson, Mary H.**, daughter of Antoinette Chapuis, at whose home she died in 1922. Ch. 10.
- **Young, Clore**, m. Margaret June Bertoch. Ch. 11.
- Isabella Muriso's other godchildren: **Gioanna**, daughter of Gioanni Trono; **Maria**, daughter of Bartholomeo Giaijmeto; and **Pietro**, son of Gioanni Giovenalle. Ch. 4.

Part 4: Historians, leaders and researchers

- **Arnaud, Henri**, pastor; defender of San Germano, 1686; leader of the Glorious Return, 1689. Ch. 5.
- **Beckwith, General Charles**, founder of the valley schools. Ch. 8, 9.
- **Buchanan, James**, President of the United States. Ch. 10.
- **Campbell, Robert L.**, leader of the *John M. Wood* emigrants and of the 1854 wagon company. Ch. 9, 10.
- **Catinat, Marquis de**, commander of the French troops, 1686. Ch. 5.
- **Cena, Giovanni**, abstractor of the Piedmont notary records. Ch. 1–5, FM.
- **Charles Albert**, King of Sardinia, emancipator of the Waldensians, 1848. Ch. 9.
- **Charles Emmanuel I**, Duke of Savoy. Ch. 2.
- **Copin**, Waldensian tradesman of Luserna, d. in prison abt 1603, and his wife **Susan**. Ch. 2.
- **Cromwell, Oliver**, Lord Protector of England. Ch. 3, 4.

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- **Dursteler, Eric R.**, historian. Ch. 9, 10, FM.
- **Empey, William A.**, wagon-company captain, 1854. Ch. 9, 10.
- **Ferrero, Flora**, historian, editor of James Bertoch's journal. Ch. 10.
- **Francis, Samuel**, missionary and journal-keeper, 1855. Ch. 9.
- **Gardner, Archibald**, builder of the first Utah and Salt Lake Canal ditch. Ch. 11.
- **Goble, Robert**, who shared the 1907 photograph of the Bertoch ranch. Ch. 10, FM.
- **Harper, Charles A.**, captain of the 1855 wagon company. Ch. 9.
- **Harris, Ruth**, who attached the 2012 film of the Bertoch house to FamilySearch. Ch. 6.
- **Homer, Michael W.**, historian and Bertoch descendant. Ch. 9, 10, In, FM.
- **Hunter, Edward**, Presiding Bishop, for whom Hunter is named. Ch. 11.
- **Janavel, Joshua** (Giosuè Gianavello), of Rorà. Ch. 4.
- **Jahier, Bartolomeo**, Waldensian captain, 1655. Ch. 4.
- **Léger, Jean**, pastor and historian. Ch. 3, 4.
- **Louis XIV**, King of France. Ch. 4, 5.
- **Malan, Jean Daniel**, convert and missionary, who baptized Jacques. **Stephan Malan**, who sent the news of Jean's death. Ch. 9, 10.
- **Milton, John**, poet. Ch. 3, 4.
- **Morland, Samuel**, Cromwell's envoy. Ch. 4.
- **Murdock, Joseph R.**, organizer of the Utah Lake Irrigation Company. Ch. 11.
- **Pianezza, Marquis of**, commander in 1655. Ch. 3.
- **Snow, Lorenzo**, apostle, who opened the Italian Mission in 1850. Ch. 9, 10, In.
- **Stokoe, Diane**, historian of the Mormon Waldensians. Ch. 9, FM.
- **Toronto, James A.**, historian. Ch. 9, 10, FM.
- **Valdès** (Peter Waldo), of Lyon. Ch. 1, P1.
- **Victor Amadeus II**, Duke of Savoy, later King of Sardinia. Ch. 4, 5, 6.
- **Willyams, Jane Louisa**, historian of the Waldensians. Throughout Part I.
- **Woodard, Jabez**, missionary, who organized the San Germano branch, 1854. Ch. 9.
- **Woodruff, Wilford**, President of the Church. Ch. 10.

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- **Young, Brigham**, President of the Church. Ch. 10, P2.

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