

[Roger Miller](#)

Moise Gerig was placed on trial for ****MURDER! ****

This is a long post as I have a lot to divulge.

He stood **accused** (not condemned) of killing another Anabaptist who was employed in the town of Ribeaville in a textile factory that made Indian (India) painted fabric. Ribeaville is about 7 miles as the crow flies from Saint Marie-aux-Mines. The body of the victim was thrown into the La Fecht River near a bridge called Katzwangbruck - implication I presume is that the body was thrown into the river from the bridge (see the map of locations I attached to this message below). Two other criminal cases are included in the file that spans the years 1766 through 1778. The second case is of a man who committed theft and stands condemned and is to be hung! If Moise Gerig is found guilty he too will be executed. I presume French executions are done publicly in the town square. If the punishment for thievery is hanging what would the punishment for murder be!!

The records of the criminal case against him is filed in the department archives in Colmar, France. I found the inventory for the file in a scanned book online. It gives only an abbreviated account of the incident (see image I translated below).

OBSERVATIONS:

1.) Moise is a resident in this document at **Cote, près Eschery**. Now you know why I sent the message yesterday detailing where Moise lived. The 1770 application of Christ Gerig spells the locale as "**Cot d'Eschery**" and the current spelling on google maps is "**Cote d'Eschery**" (1/2 mile long single-lane road). About 1 mile further up the main road into Saint Marie-aux-Mines from Cote d'Eschery was the Echery monastery. The word Cote can be translated "border". So we have "Cote, pres Eschery" (border near Eschery) and "Cot/Cote d'Eschery" (border of Eschery). A slight difference in name but meaning is still essentially the same. The locale bordered the monastery land of Echery.

2.) The French civil agents refer to Amish-Mennonites as Anabaptists. All Amish-Mennonites are Anabaptists but not all Anabaptists are Amish-Mennonites. That said, I presume though that the victim is of the same community as Moise Gerig.

3.) Moise is accused but not condemned like the thief who I assume was caught in the act - no need for a trial. The other murder case is also "accused". There are 176 separate papers in the file bundle. Perhaps there is writing on both sides - double the number would be 352 pages! It would seem that the majority of them are papers relating to the two murder cases. These papers will tell us much if we can gain access to them somehow! It is anyone's guess what is in them. Having access to this type of record with so much information is a genealogist's dream.

4.) If the order of the cases and the year spans listed (1766-1778) are to be taken literally we can deduce the first murder case occurred in 1766. Moise Gerig's in 1778 (4 years after Christian and Jean Gerig moved to the valley of Hang). The thievery case would have occurred some year between 1766 and 1778.

5.) The inventory of the files was written in French but the actual records are in German.

The personal side of all of this:

1.) The Gerig family would be devastated, twice over if Moise is convicted and executed in public.

2.) The Amish Mennonite community is close knit and interrelated through marriage. They will be devastated for obvious reasons. They are peace-loving pacifist Anabaptists and this does not fit their world view from scripture nor their lifestyle witness.

- I was absolutely thrown by this for a good week. I think you can see why this was difficult to share.
- I will post more tomorrow and discuss what I think might be in these records, how we can gain access and how we might translate them.

