

The XVII century

Strongly attached to its freedoms, and very fastidious in its relationship with its neighbors in order to preserve its independence at all costs, Béarn will undergo, the full whip, during this century, of deep transformations.

If the religious fights had allowed, often in a dramatic way, the Protestant inhabitants of Béarn to assert their authority, the restoration of Catholicism will carry a serious blow to them, in spite of an exaggerated resistance which will lead the central powers to decide to annex our province.

Guarding the freedoms of the Béarnaise, the Parliament will show the courage to limit the effects of this decision, but Louis XIII, was anxious to recover this beautiful province, his successor would do the same for the Franche-Comté, bringing the “military” to assert his authority.

The attachment of Béarn to France, in the first third of the century, will be conducted, with slowness but with perseverance, by the development of a national sentiment. No longer in Pau will it be advisable to go to make court, but in Versailles.

Restoration of catholic worship in Béarn

The rise to the throne of France of Henri de Navarre under the name of Henri IV in 1589 and his abjuration of Protestantism in 1593 gradually contributed to the re-establishment of catholic worship in Béarn. Initially in the Edict of Nantes on April 13, 1598, which some called *the peace of Nantes (1)*, then that of Fontainebleau in 1599

In 1605, jointly, the bishop of Lescar and the priest of Montaut ask for the return of catholic worship, in our village²; this request runs up against the refusal of the Protestants, although Henri IV, in a book presented at Tours by the bishops of Béarn on October 9, 1605 specified: “*hears that the aforementioned exercise is rétably in the places of Bruges, Montaut, Bordes... in these places the churches will be returned to the catholics and those of the religion (the protestants), be adapted to new bastiments*³”. At the same time, the king fixed a pension of 50 ecus for the priests.

It is only into 1618 that Jean Becquel, former priest of Nay and one of the restorers of Bétharram, was named priest and could reorganize the parish administratively and financially.

Indeed, tells us to Henri Lassale, since 1587, *the Protestants took the revenues of the priest of Montaut for 404 ecus and the tithe due to the abbot of Saint Pée for 350 ecus, in order to maintain their ministers and their schools.**

The renaissance of the chapel of Bétharram

A new bishop was named in Béarn: Jean de Salettes, under the authority of which, David Béquel, (predecessor of Hubert Charpentier who was the heart

of the reconstruction) the priest of Nay, “the restoration of the chapel was undertaken which was to become, thereafter, one of the high places of worship in our area and draw thousands of pilgrims, attracted by the miracles which occurred there.

The first great pilgrimage took place in 1616 and was inaugurated by Léonard de Trappes, bishop of Auch. The history says to us that many inhabitants of Montaut had taken part in it.

It is told that on this occasion, the prelate, whose qualities of speaker were already famous at the time, made and important a homily on the place of Lestelle, and the demoiselle d’Abadie, who had her house at the village of Montaut, with *a arquebuzade of the chapel*,⁵ an ardent Protestant woman, converted and accepted from the bishop, the discharge of her heresy.

The miracle of the Cross

In September of the same year the miracle of the Cross, seen by peasants of Montaut who worked on the hill of la Salle took place. The Father Touton, superior of the chaplains, gave the following account:

The month of September 1616 after the departure of the holy Archbishop, five men of the village of Montaud (orthography of the time) making their meal on a elevated hillock, which is opposite of the Mountain of the Chapel of Bétharram and enough with range, afterward having worked to cut fern according to the use of the country, the day being extremely serene and tranquil, without any sort of storm, heard blow a very noisy and impetuous wind which blew with violence on the side of the Mountain of Bétharram.

They had initially cast their sight on this place, and confer with regret that the violence of this wind had reversed the cross in ground. The moment after, this wind had ceased, they confer that the cross was raised it was even surrounded on the top by a bright light in the shape of Crown, which filled them with an inexpressible joy and made them run with precipitation towards the mountain, to see the wonder more closely.

Needless to say the witnesses of this miraculous event did not remain dumb and that they largely spread the news. Nevertheless before making it “official”, they were subjected to various interrogations, who, Marca says⁷, they drew with their advantage.

In addition, the first miraculous cures as specified by Jean Fargues in his work on Bétharram⁸, intervened at that time. We retained two of them concerning inhabitants of Montaut.

Jeanne de las Crambes, of the place of Montaud close to the Chapel, having paralysis of all her body, in the space of ten months, without having the strength to stand up herself after having tested in vain the natural remedies, came to the arms of the Virgin, trailing her hands as she could, unto the Chapel, which was close to her house, made her confession, and her prayers all night the following day she was so strengthened, and assured of her steps, which she left from there with a small stick, extremely at ease, and few hours afterwards, was of whole health. The sieur Bequel Prestre Chapellain, and several others confer this wonder, and were the eyewitnesses.

On May 20, 1623 Leanne de Lassus of the place of Montaut, diocese of Rogue, after having sworn on the Holy Gospels, declared by Mr. Hubert Higher Charpentier, and the jurats of L'Estelle, that in August 1622, she felt a very strong pain of the eyes, that she lost her sight for three months; and Until she was recommended to the intercessions of the Blessed Virgin, and had promised to pass a night in prayer in the Chapel. Her wish was achieved, she started to recover her sight: and in few hours, she was wholly cured, without being brought under any other remedy, which was also made fact by Jean Abadie, Catherine and Leanne de Malescrabe of the place of Montaut, and sworn it on Saincts Evangiles (Holy Gospels-style and orthography of the time).

These two “miracles” and the hundreds of others consolidated the reputation of the pilgrimage.

The Chaplains of Montaut

Their presence in our village during more than one century (1618-1735) is closely related to its history⁹.

David Becquel had had as a successor, his nephew, Jean. Both stuck to the restoration of the church for which they obtained the help of the ecclesiastical treasurer, and with the financial administration of the parish.

It seems according to a declaration of the jurats of Montaut dated from February 13, 1691, that the chaplains, if they were present at Montaut, did not reside there and that *your lord priests are satisfied with small allowance which is annually versed for them.*

The transformation of the parish church into a temple, although it had allowed its safeguard in a troubled time.¹⁰ had on the other hand an influence on the religious practice of a certain number of catholic montaltois who had chosen the Protestant religion. David Bequel and his nephew had to put it to good order by spiritually forming their parishioners.

The quality of the relations maintained by some of them, like d'Abadie and his successors, like Jacob and François d'Arricau led those to sell them the totality of their goods in 1634, among which appeared the mill of Couteillon^{10b}. Thus continued the constitution of the field real estate and land let us not forget that in 1620 our province of Béarn loses its identity and its autonomy in consequence of its attachment to the crown of France.

A montaltois, organist of the cathedral of Tarbes in 1652

Jean Larban of Montaut, is named organist of the cathedral of Tarbes within the framework of a contract in due form which envisages: *The control of the organ of the aforesaid church cathedral to play it on the accustomed days and during the three years next and consecutive, as from the present day, until the year of 1655, with pledges of 200 livres for the present and first year and of 150 livres for the two following ones with his share of the obits and distributions during these three years, assisting the chorus with cassock and surplis.*

Chronique de Montaut

He must govern well and control the aforementioned organ which he stated to have taken in good condition with the keys of iceluy to return it in a similar or better state at the end of aforesaid three years. During Advent and Lent, periods when the organ remains dumb, he will have to also sing his part in the chorus with cassock and surplis.¹¹

The declaration of Jean Béquel

In the department of civil archives, we found: the declaration that Jean Béquel, priest of Montaut, in the sovereignty of Béarn, Kingdom of Navarre and diocese of Lescar, baille of our Lords of the Chamber of Accounts in accordance with the end of the council of His Majesty of October 12, 167¹²

I declare that my benefit is of ecclesiastical patronage and that I was provided with it by resignation in the Court of Rome on the fire aimed at Monseigneur du Chagne, vicar general of Lescar.

The presbyterian house was not yet built by the community, but that he hires me for, the sum of twenty livres per year.

My parishioners pay me the tithe of all kinds of grains and manner of linet at a rate of 8/1^{12b}, divided between Mister abbot of Saint Pée and me who the aforementioned abbot recieves the 3/4 and me the other remaining quarter.

I only recieve the tithe, other than the abbot of Saint Pée, in the following parts (list of 15 various parts).

I have a patch of land belonging to the church of a quarter of journal.

The inhabitants pay the tithe in lambs at a rate of 10/1 and the aforementioned is divided with the abbot of Saint Pée. Experts estimate the value of the lambs and 1/3 of the tithe is for me.

The inhabitants pay the tithe in wool at a rate of 10/1 of which the abbot of Saint Pée recieves 3/4; in the same way for the tithe of the millhoc; they have sown they have not had any for two years.

I only recieve in all the tithe grain and linet of 8/1 and wine 10/1 in certain grounds (list of 51 grounds).

I recieve obits for relief.

Reading made by Guillaume de Cabannes, royal baille of the aforesaid place in the presence of the four jurats and of all the inhabitants who are desired there to find. Three publications were made: April 3; May 4; May 11.

Goods of the church

In order to answer the same request, the jurats and marguillers of the church Saint Hilaire and the Brotherhood of the Blessed Sacrament write the following declaration:

Let us declare that the aforementioned church does not have any kind of goods nor incomes, that simple charities which the inhabitants give to us provide for the needs and when one of the inhabitants has suddenly died, and that he wishes to be buried in the aforementioned church, his heirs give 4 livres to enjoy the aforesaid burial which remains in perpetuity on their house without ever paying for it again another thing; they are employed and converted with the purchase of the

Chronique de Montaut

*ornaments of the church*¹². *The Brotherhood does not have any income. The songs of the habitants and the sometime searches of grains made by the officers of the aforesaid Brotherhood, are her only resources.*

The matter of the 4th grinding stone of the mill of Couteillon

In 1680, the chaplains wished to build a fuller of cloth (which proved the relative importance of the weaving of cloth). To give it the hydraulic force necessary for its operation, they decided to remove one of the grinding stones from the mill.

Protests of the inhabitants and the jurats, under the influence of the lawyer Duclos who summoned the chaplains to restore the grinding stone, pleading that it was not necessary to mix the various grains with the same grinding stone and to be in a position to deliver the flours more quickly. They made the point that beside the three grinding stones used for wheat, rye and corn, they needed a fourth reserved for the grinding of the millet.

The syndic of the chaplains, Touton, retorted that the removed grinding stone was not that which was used for grinding of the millet and since the culture of rye had decreased considerably: three grinding stones were amply enough to serve the customers without imposing exaggerated times, especially since the millers of Pontacq, using the new road, from Pontacq to Nay, did not come any more to carry their grain at the time of the dryness of the Ousse.

A transaction was proposed via the priest of Montaut on December 3, 1680, but ran up against the hostility of the montaltois which discussed the right of banality of the mill and accumulated memory on memory. Friends intervened and put an end to the conflict. Against the transfer by the community of an additional land to increase the garden of the miller, the fourth grinding stone was restored and the population in general assembly of December 20, 1680, accepted this transaction and the final agreement was signed on December 23.

The crossing of the Gave

Within a margin of twenty five years, one can consider that the foundation of the two bastides of Lestelle and Montaut go back to the same time.

The examination of the contents of the two original charters confirm their rights of pasturage on opposite banks of Gave, different; Montaut in the herms of Asson, on left bank and Lestelle, among others, on the moors of Pontacq and Ger, on right bank.

Conscious of this choice, the founder of Lestelle Gaston II had envisaged the possibility of the construction of a bridge out of wood or stone and the right to receive a toll, as in Nay, while specifying that *he granted the frank passage, to ensure maintenance of it, (with the income of a toll) for the men and the women on the bridge of Gattaram.*¹²

The founder of Montaut, as for it, refers in the treaty of paréage of 1308 only to the rights of a toll to be divided between him and the abbot, confirms the existence of a future bridge. In the current state of our knowledge, we cannot cancel or confirm the existence of a bridge on Gave in XIV century.

Simple conjectures make it possible to think that the rights of pasturage were used and that the cattle passed from one bank to the other differently than by a ford, when the state and the depth of the river would not allowing it.

Testimony of the inhabitants

It is necessary to await the beginning of the XVII century to collect some testimonys¹³ relative to the same time as the existence of the bridge and the passage of the cattle to the bank on the other side.

The oldest goes back to 1608 and emanates from Jean de Labat farmer of the chapter of Lescar, (the quarter of the tithes that the chapter takes for the place of Igon and Montaut), he says he saw *that the cattle with wool of some private individuals of Lestelle pastured in the moor of Montaut which is with respect to the chapel of Bétharram*; he confirms, in addition that *the inhabitants of the place had right of pasturage on the grounds of Montaut*. While requesting the reason from seven or eight people who were working in the fields, they answered to him that those of Lestelle had the right to pasturage in the grounds of the place of Montaut, and in reciprocation they were gathering fruits.

Another testimony of a widow, Jeanne de Bileu going back to the same time that she was a girl she carried out her cattle to the grounds of Montaut.

Bertrand de Bernatau of Asson and Pierre Perdurât of the same place, say that *they went from the side of Bénéjacq to carry out the cows, which they crossed on the bridge of Bétharram, which they always saw in good condition and on which the cattle passed extremely freely*.

Lastly, two other farmers of Asson, Bernard de Lestrem and Isaac de Nérios say that, the first *on the way to Nay, he passed various times at Lestelle and the aforementioned bridge of Bétharram because there was none in Coarraze*; the second, *that while going to the market of Lourdes he saw the cattle of Lestelle to pass and return again on the bridge of Bétharram*.

Here thus is confirmed the existence of a means of communication between the two banks of the Gave, probably at a narrow place and built out of wood. If one believes the transaction found in the municipal files of Montaut, its maintenance was not ensured in a regular way by the two communities; it was thus necessary to compile a document defining the responsibilities for each part and to name their representatives.

The appointment of the representatives of Montaut

An important decision, called together on February 16, 1631¹⁴ the jurats, guards, neighbors and inhabitants of Montaut: *at the front of the temple (at the time, was the church still used as temple?) of the aforesaid place, with the sound of the bell Joan de Molo and Joan de Mongoy, guards, the sieurs Joan de Jeangran, Joan de Barbe, Joan de Canton, Joan de Vignes, jurats, Joan de Galié, Joan de Blanquine, Joan de Gaya, Arnaud de Labasse, deputies. Noble Jacob Darricau, maître Bernard du Clos, Jean de Bordaa, Bertrand de Caubet, Gabriel de Cazanabe, Miqueu, Joanet de Lartigau, Joan de Laportère, Joan deu Huron deu Bordalot, Miqueu de Malescrabes, Bernard dou Tisnés, Joan d'Aris, Bertrand de Fringan, Francès d'Aramonde, Arnaud de Bernataa, Joan de Guilhempéré,*

Jeanpelin de Matheu, Francès de Poey, Gabriel Laguerre, Joan de Baratgin, Joan de Siot, Joan de Sobira, Montsarrat de Verger, Isaac de Piaa, Jean de Joaneton, Joan de Ladanhous, Doat de Pilou, Joandet de Saint Poli, Joan de Lapuyade, Joan Delibet, Joan de Manautou, Bertran de Bayle, Joan de Séré, Jacquemet de Blanquine, Joan de Monicot, Guilhamet de Prim, Joanpelin de Malescrabes, Guilhem Danlane, Francès de Maure, Jaonet de Cathaline, Joan de Copeye, Joan deu Tisné, Joan de Laforgue, Joan de Jacquemette, Joan de Laborde, Ramunet deu Casalar, Francès de Claverie, Miquieu de Lacaussade, Arnaud de Prim, Bertran de Capera, Domeynier de Lassèque, Joan de Fermasse, Jacquemet de Souquer, Joandet de Mossanpees, Joan de Chicq, Joan de Peyroune, and Joan de Lacaze, all inhabitants of the aforesaid place of Montaut, making most of the community, named two jurats: Joan de Jeangran and Joan de Canton.

On one side the Lestellois and on the other the montaltois with no agreement (afterwards, a lawsuit comes before the Parliament of Pau): *Good peace and assistance in the future, inhabitants of Montaut will maintain from here on the end the bridge which is their side and leaves the known: place of Montaut and will make on this end of the bridge all repairs necessary to hold it in good and worthy state, and also will maintain the three beams which are on the medium of the bridge and which are poised on the wood end of the bridge, and the aforementioned inhabitants and community of Lestelle will maintain the other end on the side of the aforesaid place of 'Lestelle, together with the two other beams and the remainder of the aforesaid bridge, make all repairs necessary to hold it in a good and worthy state*

In Montaud on November six, 1631. Witnesses: Master Pierre Lapoeyte, and Joan Duchesne, living with the capère of Bétharram, Pierre Vergantin: of Asson and Jean d' Abadie, notary of Nay. :

The flood of 1648

Seventeen years later, a flood of the Gave, seriously abused the bridge. The syndic of Bétharram, considering that the agreement of 1631 was always valid and indications that the two communities of Montaut and Lestelle did not move, had to proceed against the jurats to oblige them to undertake the necessary repairs. He obtained satisfaction, but not without difficulty.

The years passed. We should not forget that the bridge was made out of wood; it suffered at the same time from the constant passages, of the bad weather and its maintenance represented an additional burden for each community, the charges of which were not easily supported.

In 1678, Jean de Terrible¹⁶, syndic of the chaplains, noted the bad condition of the bridge. After having requested the jurats, without success, it seems, he must take action at the Parliament of Pau condemn them. The contents of the judgement inform us about its state of decay (bridge): it is missing the parapets and various boards *which represents an unquestionable danger to people who pass on foot or horse.*

Fault of naming experts to be occupied with the aforementioned repair, the lord of Sorberio, architect, will go to the spot to proceed at the expense of the jurats.

The lestellois would like to obtain the Court to oblige the chaplains to maintain the central beam, the cross-pieces and parapets, but they did not reach that point.

On its side, Montaut, because of the significance of this exploit, brings three parts necessary to arrange its side, carpenters and masons are at the station and Terrible notes it and work is completed.

A series of novels the life of this bridge! ... In 1678, it is newly deteriorated by another flood! ... New arguments occur between the two communities, assigning the syndic to obtain satisfaction etc...

The stone bridge

Because of these expensive and repititious difficulties, the chaplains wish to make a durable work and ask for the authorization, as project superintendents, to build a stone bridge.

The Court gives its agreement¹⁷ on August 5, 1678. It specifies in ruling, the share of assumption of responsibility of each community: Lestelle 2/3 is: 2000 livres, Montaut 1/3, is 1000 livres. They accept. Of course, meanwhile, they continue to use and maintain the wooden bridge.

On March 23, 1681 a contract is signed^{17b} between Bétharram, Lestelle and Montaut concerning the construction of the new bridge. It is about a stone bridge *sufficient for the convenient passage of people with horse and charettes* Taking again the terms of the judgment of the Court of August 5, 1678, which specifies the advantages of the presence and the use of this bridge by other bordering communities, he gives to those *the permission to take some toll of the horses and charettes which will pass on the bridge to amount to the refunding of their advances.*

In addition, this contract confirms that the lord syndic proceeded by posting the proclamations to the start of construction of the aforesaid bridge in the towns of Pau, Pontacq, Nay and Lourdes.

Presenting themselves, Sansom Lafon, of Sansoulet, Jean de Larricart of Pau and Daniel de Bairon of Lescar, master mason and contractor. They offered to build the bridge for the sum of 3500 livres. *It will have only one arch whose base will be posed one side of Montaut and one side of Lestelle on the rock joining the Gave to the place where it is narrowest.* Following a schedule of conditions very detailed during construction¹⁸.

As the contract envisages a total cost of 3500 livres, i.e. a figure 500 livres higher than that of the judgment of the Court, the chaplains deal with this supplement as well as *the supply of all the lime necessary for construction and masonry of the aforesaid bridge, brought to the foot of the wall on the two sides of the aforesaid Gave; of their bailleur two hermitages called Saint Bernard and Holy François de Paule for their cover and lodging with four beds furnished with mattress and covers, without cloths nor supply of any linen.*

In conclusion of the aforesaid contract, each community, by its guards and jurats engages with the payment of its respective share during the time envisaged.

The risks of construction

The building starts and in the summer 1683, undoubtedly in July, whereas the keystones were going to be placed, the supporting beams bent under the weight of materials and the bridge broke and fell into the Gave¹⁹.

Consternation of the contractors and the communities! Fortunately, and it was necessary to return justice to them, the chaplains saw to it; they had as much interest as those with the construction of this bridge.

Their first reflex was to blame on August 31, 1683 the contractors, before the Parliament of Pau²⁰, in claiming the already received sums, that is to say 2898 livres. They obtained profit of cause.

There was no essence, it was necessary again, to rebuild the bridge! ... The chaplains went back to the task and passed a new convention with Bairon, in spite of his vexations, on June 18, 1864. The superior, Dabadie, showed a great leniency while accepting a significant part of the debt to which the Court had condemned it. They financed the new operation with up to 2000 livres.

On their side the communities of Lestelle and Montaut were held to regulate the balance of the sums due. Assigned, they answered that they would pay at the time of the total completion of the work.

The totality of the construction had not fallen into the Gave; part of the materials were recovered and the building site was carried out under the best conditions.

The bridge was finally finished²¹ in spring 1687 thanks to the tenacity of the contractor, but especially of the chaplains and for more than three centuries since, it is still present! It accurately ensured the traffic between the two banks, considering the passing of hundreds of thousands of pilgrims going to Bétharram, and brought joy, especially when ivy had taken it by storm, to thousands of photo hobbyists.

It had an unquestionable impact on the development of turning around a craft industry manufacturing the objects of piety, among other things the chaplets, an extension of the pilgrimages of Bétharram. This activity of "tournerie" (wood turning) on boxwood existed already in Montaut and in the surrounding villages since the beginning of manufacture of combs and boxwood buttons at Saint Pée in the XVI century like some craftsmen of our village.

The Gave changes bed

In his History of N.D of Bétharram, the Father Henri Lassalle wrote:

'In 1678, the Gave which ran along the lands of Montaut flowed onto the bank of Lestelle; the Saillet and the Loustau land were welded with the land of Abadie of Montaut by the old bed of the Gave which the chaplains seized by right of aggradation " .²²

These new grounds which did nothing any more except in the locality of Couteillon and Bourdon, were cultivated by the chaplains to the great displeasure of the inhabitants of Montaut which well hoped to recover them knowing their richness, because of their alluvial soil.

Some fifty years later, following an extraction of a vase on these same grounds by two peasants from Montaut, the chaplains asked for repair of what they regarded as damage.

It was the beginning of a long lawsuit in which the jurats made a case for the montaltois and of essence of which rested on the right of ownership of the land added by the Gave. It would take too long a time to enter in detail the battle; let us say only that this one finished, to the satisfaction of the two parties thanks to the intervention of Gabriel Julien, younger brother of the notary, in 1768, 42 years later!"

Navigation on the Gave... dream or reality?

To make the Gave navigable germinated certainly in the spirit of several intendants of the province and to make of it a waterway of current use at a time when the roads were very few and were badly maintained, seems completely logical.

Only, one man whose name fortunately passed into posterity, undertook this gigantic work with courage, tenacity and... all the while ruining himself!

It is about an engineer of the name of Isaac de Lom d'Arce, worthy follower of Gaston of Foix, to which colonel Massie knew to pay homage in a long article published in 1974 in the Review of the Society of Letters and Arts.

The traffic, of which he was the initiator, indeed was a reality. If one believes a chronicle of the time, in 1648, the Bayonnais teel of the approach to their city of three boats loaded with slates led by fifty men who came from Saint Pée de Bigorre. and the chronicler adds: *That had never been seen!*

During 18 years, from 1630 to 1648, this inhabitant of Béarn undertaking and persevering “ *jumped rocks, to move sand and gravel, to break bow nets and passelis and to dispossess the bordering owners of their lands to rectify the profile of the Gave. He risked his life several times!*

He nevertheless was encouraged by two rulings of the Parliament of Pau in 1630 and 1648 which enjoined the residents to open their bow nets (barrages) to allow free navigation on the Gave.

Thanks to him, our ancestors transfer to pass by our village the boats of 16 barrels, loaded with slates, carried by the current to descend with the assistance of horses or oxen for which the communes, enjoined by a ruling of the Parliament, had the obligation to create and to maintain the tow paths.

In spite of the future of this mode of transportation, which badly included our ancestors who had retained to themselves only the constraints of their right of ownership, this traffic strictly speaking did not make great strides in our sector.

The reality, resulting from a dream, fell into the lapse of memory! ...

The manufacture and trade of the objects of piety.

It is in 1689 in the current state of our research, that one finds the first mention of the grave of a certain Sériseau, native of

Montaut, in which he sold chapelets (prayer beads) manufactured at this place by his fellow-citizens.

This first craft industry would develop, the number of the *chapelétaires* passed a score in the first decades of XVI century to reach a figure higher than thirty at the beginning of the Revolution²⁴.

The presence of the boxwood closeby joined with the utilization of pedal turners (which will become thereafter, hydraulic turners) allowed the manufacture of the pearls (beads) which were then assembled by hand at residences. We will return.

The second mill

We did not find through the municipal files, or others, the exact date of its construction, but a request²⁵ of the people of Montaut in 1576, mentions the existence of a mill on the Mouscle, *carried by a flood after about fifteen years*. (which would make it originate around 1560) the montaltois require of the sovereign authorization to rebuild it.

After investigation, a proposal is made by Joan deu Pla, master mason of Lestelle to rebuild it for 700 ecus, summarily paid over 14 years with interest.

Another proposal is made by Bernard and Joan deu Clos, brothers, with the baron de Miossens, to build the mill in one year and to give it a stronghold tank for grain of 24 quartaux.

A notarial act²⁶ dating from September 16, 1639, factually states of the sale of *a mill with its grinding stones and others which are now in iceluy, on the brook called Mouscle, for the sum of 3,429 francs bourdelois, five sols*, by Jean du Clos, known as Pébaron of Montaut with David Becquel *vice superior of the chapel of the Martyrdom Notre Dame de Bétharram François Gabaret, Jean Pierre Mondusert, Pierre de Pruges, all chaplains of the aforementioned chapel, all present and stipulating... of a mill with their grinding stones and others on the brook called Mouscle, roof of slate with all its rights and dependences for the sum of 3,429 francs bourdelois, five sols*.

In his declaration of goods of the tax-census of January 2, 1675, the syndic of the chaplains of Bétharram, Jean de Tarrible, recalls that his community required of Jean Duclos, known as Pébaron, a mill built on Mouscle. This mill comprises right of banality but *demolished many years since (actually, undoubtedly during the flood of 1648) by the overflow of the Mouscle, the community reserved the right to rebuild it when it seems good for them and the freedom to forever after put a small grinding stone on the brook for the blacksmiths and other craftsmen who would have need to build there*.

NOTES

1 J.P.Babelon *Henri IV* Paris Fayard 1982. It is indeed a religious peace granted to the French dissidents. It grants a minority

denominational a certain number of rights to allow the faithful to practice their faith with complete freedom of conscience, but not of public worship.

2 H.Lassalle *op.cit.* page 205.

3 Fonds Dupuy vol. 153 148v. Bibliothèque Nationale.

4 4H.Lassalleop.cfc page 205'-

5 P de Marca *Treaty of the Wonders.*

6 H.Touton *History of the Chapel of Bétharram*

7 P.Marca *op.cit.*

8 J.Fargues *Bétharram according to Poiré, Marca and Labastiâe* Tarbes 1921.

9 H.Lassalle *op.cit.* page 201.

10 They were the "Wars of religion".

10b See in appendix the act of purchase of the mill.

11 *Memories of Bigorre* Divides into volumes V page 513

12 ADPAE2312

12b This *dîme*, actually an eighth and not a tenth made the object of contention between the chaplains and the inhabitants of Montaut. 12t Charter of foundation of Lestelle of 1335.

13 Private archives

14 ADPA Montaut BB1

15 It is about important raw.

16 The 16 syndics of the chaplains very narrowly supervised the management of their inheritance, knowing to recall to the ones and the others, their duties.

17

17b ADPA Montaut BB1

18 ADPA Montaut BB1

19 H.Lassalle *op.cit* p.158

20 ADPA Montaut CC2

21 A 21 marble plate fixed on the bridge points out this date and the name of the contractor: Daniel Bairon, of Lescar, main engineer.

22 H.Lassalle *op.cit.* p.217.

23 ADPA Montaut BB1

24 the role of the Patriotic Contribution provides us the figure of it.

25 ADPA Montaut BB1

26 Act passed in front of Jean Bruchelle, public notary with Nay.

27 ADPA Montaut CCI In the same tax-census, of 1675, Mr. of Terrible, syndic of Bétharram declares that he holds and possesses a house, barn, farmyard and garden called d'Abadie as well as the right of the forest because of the acquisition of the house d'Abadie.

Holds and possesses a mill in the aforementioned place of Montaut called Coutillofi and there a dependant at the house of Abadie to which right of banality is attached and all the inhabitants of the aforesaid place are held to go to grind their grain with the peines du For.

They have the right to take 12 sols tournois of each lime furnace which is done in the extent of the territory.

For the whole of their land goods, they pay a tax of 127 sols tournois and 42 livres 6 sols to the treasurer of the Domain for the mills of Cotillion and de Clos.

