

### The XVIII century

The XVII century was marked by the loss of the autonomy of the province of Béarn and its attachment to France in the first third of the century.

This event, or this revolution, for people fiercely attached to their traditions and their freedom, will go hand in hand with the re-establishment of catholic worship by the Béarnais monarch for whom “*Paris is well worth a mass*” and by his immediate successor, Louis XIII.

This re-establishment, in spite of the edicts of Fontainebleau and Nantes, will go hand in hand with various constraints to which it will have to subject itself to hold it to the Reform, premises of the royal revocation whose consequences were badly perceived during its promulgation.

Little by little we witness “*volens nolens*” a slip in patriotism of the Béarnais towards a national feeling, even if pockets of resistance still exist day.

With the paddle of the XVIII century, our community, although very marked in its rurality, it will join this evolution and will be identified more and more, by its notables initially, then by a more total adhesion taking its share of the national events of the “*Century of Light*”.

Confronted with the heurs and misfortunes of the time, jurats and deputies will be able to follow a wise policy which would keep out the large disturbing currents and the new ideas, from the community and the inhabitants of our village.

#### Some famous Montaltois

The middle of this century will see the birth or arrival of some famous montaltois, to quote only Pierre Julien, royal notary, his son the abbot Jean Julien, future deputy (contemporary of Monseigneur de Noé who did not wish to sit there) to the French National Assembly, then schoolmaster in Montaut, Bertrand Navarre who will give rise to the craft industry of the chapelet (prayer beads), Jean Barthélémy Duclos, Procureur of the Court of Pau and another member of the Julien family in the person of Gabriel, surgeon and first jurat like Jean Bélardy in 1778.

#### A request of Jacques de Casenave

A handwritten document dating from the very first years of the XVIII century refers to a request of the vicar of Montaut addressed to the secretary of the bishop of Lescar, in connection with the remuneration, paid to him, for the service of a chapel

Here is the text: *Humbly beg Master Jacques de Casenave, priest vicar of Montaud, saying that the lord de Baratnau, priest of the place, gave the responsibility to serve a chapel dedicated to Saint Pierre the apostle and Saint Jean Baptiste, which was built with the variation of the parish on the*

mountain called *La Salle*, distant of all the dwellings, as it is noteworthy of Your Grandeur who then gave the commission to monsieur de Claracq his vicar-general, to have there the remuneration for the services of the chapel only 5 livres charged to say twenty masses there annually which returns only seven sols for each remuneration which is too moderate a thing given the distance of the aforesaid chapel and the care necessary to carry a clerk out to it to carry the chalice there, the candle and all the other things to celebrate the holy mass; which obliges us to beg your address to it Your Grandeur with which it belongs to rectify the reasonable wills of those which made such obits without enough light, as they arrived at that which made the foundation in question, who was a good woman *Jeanne de Pascau*. Thus we beg and request Your Grandeur to reduce the number of the masses or at least to allow him the aforesaid acquirer in the parish church or elsewhere if it were more convenient for him and begging God for your prosperity we request.

The receptionist of the request writes at the bottom of this one: *We order that presents it will be shown to the priest of Montaut Baratnau and to the heirs to the founder.*

This one answers: *I the undersigned, priest, priest of Montaut authorizes that the Bishop regulate the service in question waited that the request contains truth. Signed: Baratnau.*

The heiress of the founder: *I the undersigned, heiress of the founder, agrees for what looks to me like the Monseigneur regulates the masses in question in the manner that he will judge by the way. Signed: Monette.*

Lastly, the secretary of the bishop: *We, awaited the assent of the priest and the heir to the founder and the distance of the place, reducing the number of the masses to fourteen; so better begging him to say them in the parish church for seven sols per mass, of the assent of the heir. In Lescar this nineteenth of April one thousand seven hundred and six. By Monseigneur Guy Chauvet. (with the red wax seal of the bishop) secretary of the Bishop.*

### **The small gifts... facilitate the relations**

The reading of such or such document of files, in particular that of the “notebook of the guards”, informs us of the concern for our municipal officials to maintain good relations with the persons in charge of the capacity of the place that it is spiritual or temporal.<sup>2</sup>

Thus on February 12, 1723, by order of the jurats, the guard went to Nay to buy a present of two cheeses and eight butter balls to go to make an offering to Monseigneur Bishop and to request he enjoinder with one of his ordinances, the lord priest to confess the inhabitants, to name a vicar whom would reside in this place; (the priest of Montaut was a chaplain of Bétharram which undoubtedly preferred to live in his community).

It does not seem that this step was a crowning success since on April 6 of the same year Malescrabes was in Pau to obtain a confessor because the priest and the vicar refused *Passover approaching and nobody being confessed in the community.*

The attitude of the priest, the lord Baratnau, chaplain of Bétharram can be explained by a reflex of his bad mood following a lawsuit of the inhabitants of Montaut against the large *tithes* of the

community, (of which the chapel of Bétharram, which wished, according to the texts in force, to make it respect the rate of the tithe at 8 and not to 10, which would involve a heavier fiscal burden for the inhabitants of Montaut.).

They indeed had met in general assembly on March 12, 1723 to deplore it. Here are some passages of the official report: *The lord Baratnau, priest, leaves the community without a vicar and leaves the parish several working days (sic!) without a mass and goes away to Bétharram where the inhabitants are obliged to go to request him to come to the place when there are baptisms or other sacraments to be managed, since you lord Disez, his vicar, left; the result that it makes the inhabitants await for the church a long time and as the community is in need to have a priest and vicar which lives in this place, it would be necessary to deliberate on this subject as much better than the inhabitants having representation than above with Monseigneur the Bishop which had given the order to the lord of Supervielle de Mirapeix, the he could not come.*

The vicars general then decide to send Monsieur de Guichard, priest, who agrees to move. One thus goes to Pau on April 15 in order to give satisfaction to the inhabitants.

Late in its payments in 1775, perhaps because of the epizootic, the guard carries an expenditure a sum of 4 livres 12 sols, for a voyage that Lacaze, secretary, made to Pau, to go to request Monsieur de Day, former treasurer to await certain sums due him for several years for which he had written and continues to write the lord Lassalle, his clerk, several times, that he wanted faie or would send four cavaliers (a measure employed against recalcitrant communities) to the aforementioned Lacaze carrying two pairs of poulard to him being worth two livres, twelve sols and the voyage, two livres, which in all, is four livres twelve sols.

### **An étalon for Montaut**

On February 15, 1729, the lords Malescrabes and Prim, jurats decide to go to carry a gift to Monsieur le Chevalier and the Baron de Navailles in order to request them to exempt the establishment of a étalon (a standard of stud animals) on Montaut<sup>4</sup>, but call on the clerk of the time:

*The lord Chevalier ensured them that he could not absolutely exempt some, for the present, but he would make it possible for it to be discharged at the earliest.*

It seems well that le Chevalier in question received the present, but... that on the other hand... he delivered to them the said étalon!

Prim not wanting to have the responsibility himself to bring it back, returned to Montaut from where he sent a man suitable to seek it.

The assumption of responsibility of this reproducer was shared between Lestelle and Igon. *Sent from here estant at midnight through much snow a letter to the jurats of Lestelle and another which included requesting them to gather with the jurats of Igon interested in maintenance of the aforesaid étalon so that they could not claim ignorance about it.*

In order to ensure himself of the good execution of his orders, the baron de Navailles addresses a letter on February 13 to the jurats of Montaut *which delivered an opinion to them to go to take the étalon at Pau which is intended for the communities and it was necessary to pay 3 livres for the carrier!*

A few days passed and on the 16 *through large snow Bergère was in Pau to seek the aforementioned étalon and brings it back on the 17.*

Informed of this news, the jurats of Lestelle and Igon transport to our community to admire the animals and to make appropriate arrangements for their maintenance. It was stalled at the barn of Malescrabes.

A few weeks later, Monsieur de Navailles, inspector of the Stud farms, sends a letter to inform the jurats of Montaut, Lestelle and Igon to assemble the mares of the three communities at Lestelle on the saturday following to make the choice of them.<sup>5</sup>

The assumption of the responsibility of the étalon was ensured by the communities in turn; they were to ensure the provisioning of the oats, the hay and the straw.

The maintenance of the guard-étalon was ensured by a tax called coutize and levied on the inhabitants of the three communities<sup>6</sup>.

Igon and Lestelle were late several times to supply payment of the tax. The intendant gave the order then to build, at their expense a store of fodder at Lestelle.

In measurement of additional reprisals, he decided, by ordinance, the transfer of the étalon of Montaut to Lestelle in spite of the reserve of the inhabitants who had to supply the store: 28 quintals and half of hay, 20 quartaux of oats, 14 quintals of straw and 20 silver livres for the guard-étalon.

In 1776, undoubtedly in consequence of the epidemic of the “cattle plague” which delt a serious blow to the cattle population, and in the draft animals, such oxen and cows, a general assembly of the inhabitants of Montaut meets to decide the purchase of a second étalon because *the commune has a number of mares higher than the two other communities (Lestelle and Igon).*

Was this acquisition intended to improve the race of the plough horses and to increase their number?

### **The administration of the community**

During several centuries the administration of our village was ensured by jurats, deputies, notables, all elected or designated, according to the times.

The jurats, generally four, apart from their administrative offices, returned justice. With this intention, they were covered with a scarlet cloth hood. We have for proof a passage which appears in the book of the guard in the year 1767 “*Fact spends the 17 livres 12 sols, 8 deniers which it paid to Navarre’s, main tailor for a cloth hood that he provided to the lord jurats.*”<sup>7</sup>

The great decisions which engaged the future of the inhabitants or whose choice could have an effect on their everyday life were made<sup>8</sup> in general assemblies to which all the heads of households were invited.

The jurats and the deputies designated each year their personnel<sup>9</sup> with specific attributions. Thus we find guards-bourciers, to some extent accountable and charged to hold a

register on which the accounts of the community as well receipts for expenditure were reproduced. (See the excellent study of M.Léonce Peyrègne: *Items d' Abraham de Camy*).

A *common servant*, ancestor of our guard-pastoral, having a mission of helping the guards in their daily tasks, of ensuring a certain form of police force, but also of convening while going from house to house, the inhabitants at the general assemblies of the community.

The *Experts* were to evaluate the damage caused by the culture as well by the bad weather and by the wandering cattle.

The charge of *marguillier*, member of the parochial factory, consisted, originally, to hold the register of the names of the poor helped by the priest.

Thus, the priest Pommez in 1785 addressed the Matardonne-Bergé, treasurer of the poor a bill thus written: *You will pay thirty six livres two sols to the debtors on your role of receipt, giving, seven livres, thirteen sols to Mateu, three livres four sols to Clariot, seven livres, four sols to Bergerot, five livres, four sols to Seriso, three livres, seven sols to Soubiran and seven livres to Boué.étant given their misery.* The signatures of the jurats of the time follow: Julien, Esquerre, Ladagnoux, Pucheu.

Thereafter he had the responsibility for the administration of the goods of the church on which, especially until the Revolution, the community was closely dependent.

The jurats-deputies group still nominated the person in charge of distribution of the blessed bread every Sunday at the mass and which was to collect from the families the gifts devoted to the celebration of masses for the dead.

An important function was allocated to the *bell ringer*<sup>10</sup>. He was indeed to sound the angels in the morning, at midday and the evening; to sound the masses every Sunday and feastdays; to accompany the priest or the vicar to manage the sacrament of the oiling of the sick; to sound the anguish for all those dying; he was moreover charged to dig the graves of five sides in the cemetery Saint Hilaire and to bury the dead. He was to also sound the baptisms, the masses for the sould in Purgatory and those which the faithful ones celebrate; finally he was to clean the grounds of the church (at the time it was bare ground), every fifteen days

Then the obligations concerning a schedule came from the ringings: 9 hours, 9 hours 30 and 10 hours for the masses of the parish; but he was also to *sound Advents at 8 o'clock in the evening from the day of Saint Luce until Christmas, likewise announce the festivals by sounding the large bell the day before with the angels of the evening and the morning.*

These various functions did not concern the voluntary help and in spite of the modest remuneration assigned to this activity, several candidates presented themselves each year to fill it and it was a tradition, like specified in the report of the deliberations, *to make go the biddings*; the interest being to find the lowest bidder so as to not too burden the Community budget.

One can suppose that the selected candidate received some additional tips at the time of such family ceremonies like baptisms or marriages.

At all events, the deliberation<sup>11</sup> of March 3, 1777 gives further information interesting to us on the amount of the fees received for some of these functions. Thus the marguillier received four livres to fill his mandate; if he cleaned and replaced (him or rather his wife) the linen of church, he received five additional livres.

Our bell ringer, as for him, received only six livres, in spite of the importance of his task.

An official report of a meeting held at the "court" on March 31, 1778 reveals to us some names: jurats : Dominique Carlon, Jean Pnm, Jean Bélardy, Jean Daguette; deputies: Jean Tisné, Jacques Luciat, Jean Nebout, Jean Aris; two guards-bourciers, Jean Tachoué dit Garrot and Bernard Catala, dit Gaye; the marguilliers, François Laugère and Galié, dit Trey; the guards, Jean Massey dit Laguerre and Jean Matardone; servant of the guard, Jean Soubiran, chez Blanquine; the estimators of damage, François Castet dit Barou, Jean Touya, Pierre Burou et Jean Pédédaut.

### **The doctor of the community-Doctors and surgeons**

As of the middle of the XVIII century, two centuries before the creation of Social Security, the montaltoise community had, in the field of care, the concern of the least fortunate by taking responsibility for a doctor to cure their diseases and their sufferings.

On June 6, 1748, the inhabitants of the village are brought together, like always at the place of the church, *the present making for the absent ones; in which, assembled by the lord of Laguerre, first jurat, said and represented that they are informed of the frequent diseases which are among the inhabitants of this place and which there are many poor craftsmen who are overpowered by diseases without the means sufficient to even sometimes call a doctor, suffer and perish without help, this considered and the extent of the place, they represented in the community that it would be suitable that one doctor was paid with common expenses, mainly for the relief of the poor of the place and as the inhabitants appeared content with the care which the lord Pierre Benoît Nicoleau doctor of medicine of the town of Sempé in Bigorre gave to his patients for a certain time that he was called to see some in the parish, he proposes at the Community to engage the aforementioned lord Nicoleau, which the assembly concluded to do. On what was deliberated per unit of vote and a common voice which one will give to the lord, for his fee, the sum of one hundred livres per year to be taken from the common purse, and moreover he will be paid by the host seven sols per visit which he will make as gratuite on the first visit that the weather will allow for all the diseases that he will treat.*

As the inhabitants appeared satisfied with the care lavished by the lord Pierre Benoît Nicolau, of the town of Saint Pée, with patients in that place he came to even look after some patients in Montaut, with their satisfaction, the assembly decided *of a common voice*, to secure his services with the help of an annual fee of one hundred livres.

The precautions taken by the community for the choice of an qualified expert, went hand in hand with the expressed concerns

of the Procurer of the King<sup>13</sup> at the Parliament of Navarre which specified in a ruling of January 30, 1784:

*It results, Messieurs, of the multiple disadvantages of the temerity with which a considerable number of private individuals without title nor quality randomly dispense remedies for all kinds of diseases.*

*The rulings of Parliament order all kinds of people following the occupation of surgeon to represent and make say without expense their titles of reception.*

*If they do not have titles (surgeons and doctors) defending the involvement to do the functions of surgeon they will pay a penalty of 500 livres fine.*

### **Receipies and remedies of the XVIII century**

Doctors, surgeons, and also apothecaries played a large role in the care brought to the patients. The chance of our research made us discover some manuscripts praising the merits of the balsams, potions and other remedies of which the use or the application, thanks to their virtues, was to cure the suffering humanity of all its evils!

Here, for example, going back to 1769 the receipie *of an admirable Balsam*<sup>14</sup> *which is of so great a utility that one must always be equipped with it.*

In the margin of the manuscript, appears the following remark: *“It is necessary to make to this balm for the most skilful apothecary and all drugs of the first quality. ”*

Here the manner of manufacturing it: It is necessary to take a half ounce (30 grams) of male incense, one ounce of hard balm, two ounces of floral calamity, three ounces of benzoin, one half ounce of myrthe, one half ounce of aloe, six ambergris grains, one half ounce of angélique d'odeur and six musk grains.

It is necessary to take one ounce of oil of Ippéricum, to infuse it in thirty six ounces of spirit of wine (alcohol) rectified well and to let macerate for twenty four hours then to empty the wine into a container and to add the other ingredients and to hermetically cap it then to leave twenty days in the sun or on a furnace or ten days on hot ashes by observing that the ingredients are well pulverized.

This balm, as its receipie indicates, has many virtues, we could not resist the pleasure of enumerating them.

There is no blow of iron or fire which it does not cure in eight days, provided that the wound is not mortal (one would have suspected it! ...) by putting it with a feather or a cotton or an injection realising one would not bandage the wound with ordinary remedies (in this case... too much harms) the reason is that those make pus and that those (wounds) bandaged with this balm do not make any. It causes pain when one puts it on the wound, especially the first times that one makes use of it, but that lasts only one moment; soft to abstain from...!

This balm is excellent for the colic; it is necessary to take four or five drops in approximately two drops of pale wine.

It alleviates the pain of the gout by putting it on the part afflicted with a feather or a cotton.

It is admirable for the tooth ache by applying it to that which hurts with cotton soaked in this balm (When one remembers the expeditious manner that was used by the *pullers of teeth* of the time, many patients were to have recourse with this balm!)

It cures all kinds of ulcers, even the cankers and it is usable for all kinds of bites of poisonous animals and even of a mad dog.

It is good to prevent one from being marked by the small pox (a frequent disease in the XVIII century which left on the face indelible traces) by rubbing the grains on the face as they appear; it makes them dry and makes some marks disappear.

It cures the hemmorrhoides by rubbing them while lying down. It is good for all kinds of bruises; it is admirable for the crimson (kind of urticaria), it is necessary to swallow five to six drops in a bouillon, it is good for the bad eyes it is necessary to put a drop of it on the spot with a feather.

It cures the ills of the stomach by taking four to five drops in bouillon, in case one has the fever and in wine if one does not have it, it cleans the stomach and gives an appetite.

It should be noticed that this balm should never be heated when one makes use of it. When one takes this balm to put it in a flask, it should well be stopped for fear it does not evaporate.

When one bandageds a wound with ordinary remedies and that you want to cure with this balm, it should well be washed with tepid wine before applying it and it surely cures.

This balm is also very good to procure regularity with the women like extinguishing the heavy bleeding by taking some four or five drops in bouillon. It cures finally all kinds of fistules as vicious that they can be.

It is the universal miracle cure. It is a pity only that its users cannot today share their opinion of it! Our pharmacopeia is different!

We will continue our search for the remedies by a receipie concerning the use of sulphur and which goes back to 1765 and entitled: *Manner of usually taking sulphurs for asthma and of taking it in opiate*



With this intention, one mixes together the flowers of sulphurs with an equal quantity of honey from Narbonne; it is necessary to take them every day the demi-gros (30 grams) of this mixture in the early morning, by taking over two cups of infusion the large one of the root of Meusa, crossed by small pieces on which one pours a half setier (one quarter liter) of ebullient water that one lets infuse for a good fifteen minutes. One can lunch two hours afterwards.

One can also take it washed with the amount of a large half scrambled egg yolk on which one must drink the two cups of infusion above with sugar. This receipie was from a certain Boyer, doctor of the King.

Thus from then on for medicine and for the remedies under the Ancient Regime, each “inventor” of a receipie pled for his lucky find and very often by interposed apothecary (the label always had his importance) praised the extraordinary merits of his new potion.

Miracle cures? Yes if one enterait all the arguments proposed to make them sell. Let us not forget that it is the time of empirical medication which made rich the apothecaries and the reputation of many a Diafoirus and worse caused misery to the patients often reduced to the state of guinea-pigs.

It also made the joy of the authors, caricaturists and of the gazetiers of the time and we still have in memory the savoured counterparts of the *Hypochondriac Doctor in spite of him* our immortal Molière!

### **The royal notary of Montaut. Pierre Julien**

As Leonce Peyrègne wrote, one could devote to the Julien family a whole monograph, so much so this family of note played an important part in our village, in the field of the magistrate, even at the level of our province. We will be satisfied, not to tire our reader, of a rapid genealogy and some details, in connection with the life of Montaut, which enamelled the existence of such.

We initially put ourselves the question to know if Pierre Julien had been the first notary of our community. According to our research it seems that he was preceded by a fellow-member in the XVII century in the person by Master Duclos. In addition, since the XIV century one finds some in Nay and Asson.

At any event, our royal notary settles in 1753 in the villa Constance or Marie-Constance where resided during the XVIII century and XIX century, 1753 to 1873, during 130 years, members of his family. Leonce Peyrègne evoked some of them in his work *Petite chronique d'un village béarnais sous la Révolution*, he regarded them as notables.

Simon Julien’s father, had been born at the end of the XVII century at Montaut. A commercial farmer then, he had married in 1718 Antoinette Mounicot issue of a former family of montaltois farmers.

This marriage resulted in six children: three boys and three girls.

Two boys especially, hold our attention, Pierre, the future notary born in 1723 and Gabriel, the future surgeon, born in 1724.

Our future notary marriee<sup>15</sup> at 19 years, undoubtedly after rapid studies, on April 23, 1742 with Marie Cantonnet 25 years old, artisane of her trade, in Bétharram, as the certificate drawn from the registers of the parish church of Lestelle indicates. With the precondition, as was the custom, at the time, the publication of their bonds had been done during three consecutive Sundays without discovering any prevention.

This marriage will born eight children four boys and four girls between 1743 and 1760.

Among the first three remained in the local history: Gabriel, Jean and Alexis.

Undoubtedly clerk of notary in Pau, during a few years to perfect his competency and experience, (and to allow him to join together part of the sum intended for the purchase of his office) he resides with his father.

Following an edict<sup>16</sup> of the king Louis XV, signed in Versailles on January 1, 1754, registered at the Parliament of Navarre on February 9, which creates 90 hereditary royal notary offices in Béarn, he is put on the rolls and buys the charge, paying several thousand livres. This creation had a double goal, to fill the cases of the state (the venality of the charges had been created by his famous grandfather) on the one hand and to mitigate the disadvantage of the use of the clerks of the Fermes of which exactitude in drafting the acts was random and frequently misappropriated, on the other hand<sup>17</sup>.

A few months later the letters of patent given at Versailles on May 7, 1754 in connection with the rights of the notaries in the province of Béarn, fixed the tariffs of the various operations (marriage contracts, sales, wills, donations, transactions etc) with a decrease for those of the craftsmen.

Bringing forth a very important series of registers<sup>18</sup> notary Julien between September 1754, date of first act and February 1792, date of the last, which represents 38 volumes of which each one of them borders 700 pages, one can have an idea of the production of the study of Julien during these 38 businesss year and to confirm that this liberal activity was already largely remunerative (approximately 9000 acts) is to tell of the passion of our ancestors for the notarial act and the solidity of its contents!

He thus could, among other things, richly equip his two daughters, Marie and Gabriel, to buy a charge of procurer at the Court of Appeal of Pau for his eldest son, paying 15.500 livres, to offer to his son Jean to study at the grand seminary of Pau, finally to carry out a pleasant existence.

He is put very quickly to work; the first act is of September 24, 1754 and at the end of December of the same year<sup>19</sup>, he already passed about fifty acts. The surveys which we carried out in the mass of his registers to which he entrusted sometimes information on his everyday life, enables us to say that he had a very active life.

His customers largely overflowed Montaut and the bordering localities: Asson, Nay, Bénéjacq, Clarac, Lagos, Mifaget, Bruges, as well as others. He almost always traveled by horse, sometimes in the convoy and the rigour if the seasons did not forbid it, He writes as follows: *I was in Pontacq dinner*

at M.Lavigne and I withdrew myself for the evening with the snow which fell in large groups.

At the time of a marriage: I was at the wedding of Jean Larribat elder of Asson and of Marie Nerios of the same place and Marie Larribat, younger sister, married the same day Jean Castela of Bruges. Mr Pommès, priest of Montaut uncle and godfather of Marie Nerios, assigned to them the bridal blessing in the church of Asson likewise to both the others. I was to accompany the brother and the sister of Larribat with their parents and we on their premises had a fun festival where we remained until the following day 26. It snowed much during these two days.

Among the many marriage contracts which we found, it seemed to us interesting to quote of them one or two as witness of a certain time.

Two young people marry <sup>20</sup> in February 1792, the contract envisages a dowry of 1.500 livres more:

- a full cow with its continuation
- 12 young ewes and a ram
- 1 bed furnished with curtains of blue color bordered of braiding
- 1 cabinet with two doors a drawer in the middle of wood wrought and shoed with lock and key.
- 7 shrouds of flax
- 7 shrouds of toupe
- 14 towels of flax
- 14 towels of toupe
- 1 tablecloth of flax
- 1 tablecloth of toupe
- 1 capuçon of Valenciens doubled of cadis frieze
- 14 canes of fabric of flax and 14 canes of toupe, the whole evaluated for 150 livres.

In another contract <sup>21</sup>, the dowry is 625 livres payable, to scavoir the sum three hundred livres before the wedding, the sum of one hundred livres two years after the weddings, that of one hundred livres one year after this first payment and that of one hundred twenty livres the year afterwards; in the event of delay, the interest will run to the sum of money of the ordinance. And for pieces of furniture, linen, herds and seeds:

- a full cow or with its continuation
- a bed furnished with curtain and courtinon and teases with fringe and frangeaon, or an edge as left will be agreed;
- a straw mattress
- deuxaprigues
- a feather bed
- a cross bar
- a shroud
- a glaze and a cover
- 10 shrouds half of flax, half of toupe
- 10 of the same towels
- 10 shirts
- 2 tablecloths, one of toupe, the other of flax
- a toilet and a trunk of dawning
- a capuçon

- equipped for the day with its wedding from head to foot following its state; in addition to and beyond the herds of which it daily serves, which say seeds, pieces of furniture, linens and herds the aforementioned parts evaluated with the sum of ninety livres.

*With the case of death of the aforesaid marriage or posterity legitimates iceluy, the whole being returned the linens, pieces of furniture and herds in the state which will be, the seed in cash and the aforementioned sum of six hundred and twenty livres with the same terms that they will have been paid and it to be returned to the giver of the dowry or to his heirs (tournadot).*

Contracts of marriage, but also contracts<sup>22</sup> of apprenticeship; thus on May 4, 1777 Jacques Luciat, dit Nebout of the place, which has a baillé and baille in training for three years which began with the festival of Christmas of last year 1776 Jean Luciat his first son junior and also present in favour Pascal Prince, main blacksmith of the place of Asson so present and who obliges to show him in all his capacity to learn the aforementioned trade of blacksmith during the aforementioned time and to nourish him to board and bleach his linen as an apprentice. With the help of this, the aforementioned father Luciat says that his son obliges to obey the Master in the the aforementioned capacity as apprentice like a child of the family and the father obliges to maintain his herds and other ustensils necessary during his training to the end of which the Prince promises to give and deliver to that apprentice a hand hammer and a pair of clippers. And in the case the apprentice is a nourished patient of the Master he will return two days for one beyond the term and day for day beyond that, in the case he is nourished by his father.

The life which our notary leads in Montaut is shared between the duties of his charge, the drafting of the acts here and there, but also the continuation of his creditors who owe him money.

The eight births of his children had somewhat deteriorated the health of his wife, which regularly went in the company of one of her daughters to take water at Bagnères. It was at the time almost a forwarding; the travellers left early in the morning by horse to carry out the 35 kilometers separating the two localities. He notes in his notebook *My wife and Susine left to take water at Bagnères, Dominique Canton was their messenger and the mares Basse and Bergerot, their mounters. Fifteen days later: I was in Bagnères to seek my wife and Susine. Canton was the messenger and I had the horses of the priest, those were Ségot and Laulhé. We arrived here the following day.*

His health gives him concern sometimes; he then has recourse to the services of his brother, surgeon or one of his "boys" *Fluxion of the teeth from which I suffer much: bleeding. Not side, bleeding of the arm. Bled twice from the arm because of one of the sharp pains of the hip which did not let me breathe; one made me frictions and rectal injections! A few days later, he is feverish and newly bled from the arm!*

- Undoubtedly finding his house a little narrow, at the same time to place his family there and to receive his customers there, he decides into 1780 to do the work

of enlarging. He notes: *made work at my house on August 22 to September 1 and buy six tanks of briole, several lime tanks and carted these materials to my house.*

Two festivals hold a great importance in his notes, that of Saint Pierre, his patron and that of Saint Hilaire, the patron of the parish; They make a place in the Constance villa for merry family meetings, created solids meals well sprinkled during which Pierre Julien places a desired environment.

He was named first jurat<sup>23</sup> of Montaut per decision of Bourdier de Beauregard, the last lord engagist of our village in March 1778. Considering this charge not very compatible with his notarial function, because *his business suffers from it*, he writes, he requires to be relieved of his functions; which Beauregard does and names in its place Jean Bélardy; while adding *I invite the new jurats to often consult you; in your quality of notary and businessman which must persuade them more in your state, more than any other, to give them good council.*

In September Parisian friends come to visit him. *We were at the draw nets Mousquès, we each ate there a half bizet; we spent the evening at Laguerre on the 30 I was in Nay to wish them a happy voyage. The ladies took care of letters for my son at the abbey in Paris.*

### **His family**

His younger brother, Gabriel, the boys surgeons came to bleed him, was initially guard-bourcier of the community in 1759, swore in 1768, but his principal trade was that of surgeon jurat of the post where he was named in 1750, thanks to the recommendation of Theophilus de Bordeu, the famous Béarnais doctor<sup>24</sup> Dedicated in May 1765 as surgeon of the community of Montaut with the fees of 12 livres, as specified in the notebook of the guard of this year: *Made spend 12 livres which he paid to the lord Julien, surgeon jurat of this place which sum the community uses to pay for a Master surgeon of the place for the help that he gives to the sick poor of the place.*

He specifies that he has not been paid for 7 years. Thanked by the jurats, the inhabitants want nothing to pay and ask for the opinion of a lawyer to see whether the deliberation for the debt is well made!

Other members of his family marked their life as montaltoise and among them, the famous abbot Jean Julien whose street of our city bears (finally) the name.

He second born son Pierre although he had four sisters before him. He had been born in 1755

He was initially the pupil of Pommez the priest who gave, one finds it in various documents of files, the lessons to the young montaltois people. He passed then to the seminary of Pau as ordered in 1779. The bishop of Lescar, Monseigneur de Noé noticed him and made him his secretary during several years, then named him priest of Arrossès<sup>25</sup>.

# CONFÉDÉRATION-NATIONALE.



14 JUILLET 1790.

NOUS, Maire de la Ville de Paris, Commandant-Général de la Garde-Nationale-Parisienne, Président & Commissaires de la Commune pour le Pacte-Fédératif, certifions que M. *Julien* a assisté à la Fédération, en qualité de *Député* du Département de *Nancy* District de *Sau* & que pendant son séjour dans nos murs, il nous a donné les témoignages du plus pur Patriotisme & de la Fraternité la plus entière, en foi de quoi Nous lui avons délivré le présent Certificat, auquel nous avons apposé le cachet de la Fédération.

A l'Hôtel-de-Ville, le *10 juillet 1790*

*menage*

*Com*

*Julien*

*W. Doucet*  
*Com*

Signé, BAILLY, Maire.

LA FAYETTE, Commandant-Général.

CHARON, Président des Commissaires pour le Pacte-Fédératif.



Certificat de civisme de Jean Julien, député

In 1789, he will be a member of the commission which writes to the register of grievances of the low clergy, then represents his peers in the Estates General, finally with the French National Assembly to replace Monseigneur de Noé, elected a deputy official<sup>26</sup> although he did not wish to sit there, as we find confirmation in several documents, among others things, in the work of Father Lassalle devoted to the history of Bétharram. He had taken along with him to Paris his younger brother Alexis and it is he who, brought back from Paris on October 22, 1792 the song of the Marseillaise, then unknown in Béarn, teaching it there to the young people of Montaut that night at the inn. The following day October 23, he went in front of “the tree of Freedom”, he sang the work of Rouget de l’isle and drew salutes from twelve rifles after each verse. The “Te Deum” (rythymical hymn) at the church finished this patriotic festival.

The abbot Julien lent his oath to the Constitution and returned then to Béarn to his priest d'Arrosés where he still spent a few years before being withdrawn to Montaut. Appointed Justice of the Peace<sup>27</sup> of the canton of Nay, his difficult character and his independence with respect to the capacity caused his reference, even his arrest. L.Peyrègne which wished to some extent to rehabilitate him, devoted a monograph entitled to him: *Enmities of a judge under the Directory of the Consulate*.

He settled in the villa Constance after the death of his mother at the end of 1802, the census of Year XII confirms it to us, with his two sisters, Marie and Suzanne, both single people, as well as a servant of the name of Pierre Capéra and a maidservant, Marie Luciat-Nebout.

Victim of the “white terror” but also of his past as constitutional priest, he was in trouble with the hostility of his bishop, Monseigneur Loison<sup>28</sup>, when he made steps to belong to the certificated clergy by addressing letters to him very sharp and violent. He is manifest that his great regret was to not be able to take again his ministry<sup>28b</sup>

Polemist at heart, he maintained a correspondence “with vitriol” with the famous Jean Sempé de Lahitte-Toupière, known under the name of Father Joseph, former capuchin refractory priest who played an important part in the clandestine refugee of Lestelle. He had hoped for a “honourable fine” for abbot Julien!

One reports also his vindication against his former professor, Pomez, of which it disturbed the offices while playing skittles in front of the door of his church!

He could bring a little assistance to him at the time when this one had taken refuge in Nay at the most extreme of the revolutionary upheaval.

He founded a school in which in 1804, it had 10 pupils all, between 9 and 15 years, among which was Philippe Constant one of his nephews who will later be his heir. The enumeration of year VIII indicates the list of it to us and, curiously, we did not find any name of inhabitants of our village. He undoubtedly held pension and recruited elsewhere. Perhaps also his fellow-citizens did not have the means of supporting the price of the pension financially or did not wish, to put their children there, having on the spot an elementary school.

His relations within the family milieu did not always borrow greater cordiality... Handwritten testimonys report violent arguments with his brother Alexis and some of his

friends during which he would threaten the latter with death! He finished his days, it seems in the villa Constance villa, as the census of 1804 specifies to us, and died on May 13, 1821 as a result of stings of Frelons (wasps), says one.

We could still say some words of Gabriel, elder son of the notary, for whom his father had bought a charge of procurer: at the Court of Appeal of Pau in 1777. He formed thereafter part of the revolutionary administration as secretary of the Directory of the B.P. and member of the Committee of surveillance. ; He was confirmed in his functions by Monestier, representing in mission. He took again his functions under the Consulate, of the empire and the Restoration.

His son Constant Philippe, last owner of the villa Constance, had a brilliant career of jurist in Pau as lawyer, President of the Court and adviser at the Court of Appeal. He died in Montaut in 1878, without children.

We will finish this " genealogy " of the family Julien with Alexis, youngest son of the notary. He had been born on June 17, 1758 on return to Montaut after his voyage in Paris, he is named "active citizen" 1791. On January 22, 1793, he marries Mariane Padre, the marriage is blessed by his brother.

At the time of the sale of the national goods, he was a contractor<sup>30</sup> of wood of Couteillon which he reassigned to the commune for the same price.

He was made clerk at the Royal Court of Pau and married secondly on November 22, 1814, Magdeleine Navarre, of which we found the marriage contract

Alexis Julien domiciled in Pau and a "clerk<sup>31</sup> at the Royal Court" Magdeleine Navarre also domiciled in Pau, although native of Montaut.

*In contemplation of this marriage, the act says to us, and the more so as it is pleasant to the lord Thomas Navarre father of the future young married lady, here, present, constitutes a dowry with his daughter in advancement on her future succession and that of his wife, the sum of 1200 frank which he obliges to pay to the engaged couple.*

*On her side the aforementioned young lady Magdeleine Navarre constitutes a dowry the sum of 1800 frank and the following movable effects, consisting of a bed made of wood, a framework with iron clown rods, feather bed, thwart and square furnished with feathers, mattress made of wool, wool glaze, tail-stock, file, sky, turned with four faces and Indian bottom, curtains in cotton fabric; and others made up like the precedent, the tail-stock, file, sky, turned with four faces and Indian bottom, curtains in cotton fabric with squares of red color and others like the precedent, a long chair or duchess, with a mattress in straw, a feather bed, two pillows furnished with feathers; a cabinet with two doors of noyer, with a drawer with bottom, trimmed out with brass, lock and key, another cabinet with four doors with two drawers and their locks and keys; a fayancier with five doors, two bellow and three on top with locks and keys; a secretary with a large drawer on bottom, with six small drawers of which the interior is furnished with brass with locks and keys; 24 shrouds of flax;*



*48 towels of flax; 4 tablecloths of flax with large red and blue lines; 24 cloths; 30 chairs out of wood furnished out of snap ring; 3 eating tables; three ices or mirrors with their glazed frameworks; 6 brass candlesticks with their bobèches; 6 mouchettes and carries-mouchettes; 2 cauldrons of copper, two grills; 4 pans of copper average as well as small; a warming pan; a night table; a folding screen with five sheets furnished in fabric and wallpaper; 12 round earthenware dishes and ovals large as well as small; 3 dozen earthenware plates as well as clay; 2 earthenware soup tureens and their lids; another out of glazed red clay; 3 dozen tin spoons; a large tin spoon for soup; 3 dozen iron forks bleached; 12 table knives of which the handle bleached out of gold; 4 pots of clay large as well as small; 2 pots for grease; 2 pot spoons, one larger than the other; two lids for pots, of tin; a strainer; a crystal carafe; another carafe; an earthenware aiguière with handle with its lid made of brass, its bowl of earthenware, green grass color; three dozen glass bottles of England, large as well as small; 18 crystal glasses, small and large, of various forms; 4 salt crystal boxes; two earthenware salt boxes; 12 earthenware pots with jams; six coffee cups with their saucers, the whole of earthenware and their metal spoons; three pairs of iron fire-dogs, of which one is furnished with brass; three shovels, three tweezers; two iron toothed racks; two iron bars for fire; and an umbrella in green taffeta; which is 1800 francs furnishings he gained by his work and industry.*

The household of Alexis thus settles in Pau. In consequence of a relative disagreement, in the years which followed their marriage, each one obtains his freedom. Magdeleine will settle in Thèze near the family of Fanget, before returning to the family house where she will die out about 1880 at 95 years old.

On his side Alexis, once finished his professional career, returns to Montaut, but cannot settle in the villa Constance already occupied by his brother, the abbot and by two of his aunts. He will live in the old presbytere where he opens<sup>32</sup>, like his brother, a school. He dies in 1832 in Thèze where his wife lived.

### **Inventory of the furnishings and linens of the church**

Among their attributions, the jurats were to name one or two marguilliers, who had the responsibility for the goods of the church.

Thus<sup>33</sup> in March 1708, the lords Miqueu and Labarade, jurats put in hands of Jean de Hurou and Jean de Prim all the objects of worship the list of which is consigned in the registers of the community:

- 22 tablecloths of flax for the service of the altar and the baluster for communion;
- 27 towels;
- 5 paddles, 4 of flax and one of fabric, extremely used, amicts and cords;
- 3 surplis of fabric rather good;
- 2 large brass candlesticks;
- 2 iron candlesticks being used for the altar;

- 2 brass crosses for the processions;
- 2 brass lamps, one for the high altar, the other for the chapel of Saint Catherine;
- 1 small cauldron for holy water,
- 2 small bells to sound the sanctus.

### **The Missionaries of Montaut**

The notebooks of the guards, paid honor to Leonce Peyrègne, in one of his works, are a reflection taken sharply, of the everyday life of our community under the Ancient Regime; their reading, sometimes difficult, especially for the XVII century, is a rich lesson. In addition to the decisions which engaged all the inhabitants and for which they joined together the majority of the heads of household, the jurats and the deputies, throughout the year, for the largest good of all, spent communal finances which did not come from the tax.

It would be too long, even tiresome to tell the anecdotes which emerge to the turning of each page. We retained some of them which, by their originality, deserve attention. It is thus of the reception of the missionaries.

The safety of the hearts and spiritual training of our fellow-citizens show through the grinding concerns of our municipal officials as well as the maintenance of the church in the broad sense of the term since it includes the building itself as well as the luminary, the ornaments, the liturgical objects etc... During 160 years for which we have the accounts of the expenditure and receipts of the community, and for which we made many surveys, this concern is obvious and we consolidate in our assertion.

In the month<sup>34</sup> of February 1722, Pierre de Jeangran, guard bourcier, in charge of the finances of the community, informs us of the near arrival of the missionaries of Montaut. The state general of the church does not seem to also give to satisfaction "*the lords jurats guards and deputies were of opinion to make repairs to the church and for this reason, the aforementioned guard paid on February 8 to Berguin, carpenter, 8 livres 13 sols for the nails, slats, which he provided and for 4 days that he worked to repair the pews, platform and floor and 6 sols of Touya for cheville that he bought to attach a pillar to the beam of the church*"

It was necessary to provide housing for these holy men. The jurats decided that the only residence able to accomodate them was that of the lord Duclos, but it required also some installations. Jeangran provides sand and lime for the sum of 3 livres 10 sols "*for the construction of garde-robres which was to be useful for MM.Ies missionaries and 24 sols to Barbé for two working days.*"

We were in full winter and the seasons were more marked than today; it froze enough for stone to split. It was thus necessary to think of the heating of our preachers; one sent Lanot to seek two coal bags at Asson chez Dourau, where he found only one bag and only half of it; it cost him 30 sols for which it was necessary to add 12 sols for his voyage.

To give, heat to these men, was only one beginning; although "holy" they did not live only of spiritual foods. In order to improve the ordinary one offered trouts fished by Toutau to them, for which was paid 2

livres 18 sols, one bought for them for 2 livres 6 sols, butter and for 30 sols, potatoes *and all were made present*, adds our guard.

Before the success of their mission and not being able to face the multitude, they had to call upon fellow-members of Nay, Récollets, who had a convent there. They were given the responsibility to confess the montaltois, to exonerate them and to inflict a penitence to them. To thank them, the jurats made them address two wood tanks.

The mission ended finally in a procession with the Martyrdom of Bétharram on the 7 of the month. To go seems to have to given thirst to some... among others the jurats, deputies, guards, which needed to be refreshed upon returning from this hard test, in the company of the cantors and the carriers of the cross a round of mugs of wine was bought for 8 sols!

### **Fire in the woods of Content**

On February 25, 1739, fire took to the top of wood, in the undivided part. Alerted, the common servant sounded the alarm bell to call the inhabitants to fight against the flames. After several hours of fight, the fire is circumscribed and the rescuers... are thirsty! The municipal body, recipient in the extinction, accompanied by 28 inhabitants of the community of Montaut comes to be restored at the innkeeper Navarre. The expenditure is duly noted by the guard-bourcier.

### **Dam and... fish**

The inhabitants of Montaut find, with more or less right of title that the chaplains monopolize, thanks to their, bow nets and fish ponds, too great a quantity of fish from the Gave. What would cure this disadvantage? Building a dam<sup>35</sup> to prevent fish from going up to the mill of Couteillon.

The syndic does not agree, processing a lawsuit before the Court of Pau; which confirms a preceding ruling of August 23, 1707 maintaining the syndic in possession of the fish pond which is above of the aforesaid mill with defending the inhabitants of the community of Montaut to fish above the channel of the mill and declares the syndic has the right to build another fish pond above the aforesaid mill in such a place that he will want in the extent of the channel which will be built by Abadie with his funds and not below the aforesaid community of the inhabitants to prevent any disorder.

The Court orders the demolition of the aforesaid dam which had prevented fish from going up to the mill and request the repairing of the place.

### **A marriage contract of the XVIII century**

The chronicle of the village also tells that of the life of the men and their families. Among the “social” acts the marriage contract<sup>36</sup> holds an important place. It is the reflection of a certain mode life of the medium, practices, even of the rules or habits to which the rural world was attached. It appeared interesting to us to reproduce, as witness, the contents of one of them: *In the name of God,*

*Know all present and future that pacts and agreements of marriage were reached and made under the good graces of God and our holy mother Church, between Bernard B. and Jeanne de P; laborers of the place of Montaut, in the manner and forms following, to secure that led. Bernard B. opinion and assistance of Jean de B. his brother, Michel T., Bernard L; his cousin and other of his nearest relatives and friends promised themselves and constituted for marriage a legitimate husband for; Jeanne de P; which reciprocally of the opinion assistance and express assent of Jeanne de P., her mother, Jean P., her elder brother, of Simon J., her relative and other of her parents and friends was promised and constituted for woman a legitimate wife for Bernard B, and all left promised to solemnize this marriage after one left will be required by it by the other.*

*And as lad. de P. goes adventisse in the house of. B; the aforementioned Jean de P., her elder brother promised and constituted a dowry with lad. Jeanne de P; his sister, with much paternal and maternal goods, the sum of six hundred and twenty five payable livres, to secure the sum of three hundred livres before the wedding, of which two hundred livres will be employed to pay a similar sum that lad. B. must give to Jean M. of the same place for. constitution dotale promised to Marie de B. woman dud. Marracou in the marriage contract of last January 3, 1742, retained Cazaux, notary, controlled Nay the 9 of the same month by Me Daleman; the other three hundred and twenty five livres remaining will be paid to scavoir, the sum of one hundred livres two years after the weddings, and that of one hundred livres one year after this last payment and that of one hundred twenty five livres still a year after this last payment, and with each said payment, lad. B, will be held to make receipt of it, and fault for lad. de P. to make the aforesaid payments under the said terms. , the interest will run in favour lad. B., with the sum of the money of the ordinance.*

*And for pieces of furniture, linen, herds and seeds, lad. de P. also promised with the J. de P. a full cow or with its continuation, a bed garny of curtain and courtinon and teases with fringe and frangeon, or an ainsy edge that by parts will be agreed, a straw mattress, two aprigues, a feather bed, one cross a shroud, a glaze and a cover; ten shrouds, half of in and the other half of toupe, ten towels half of flax and half of toupe, ten shirts, two tablecloths one of flax and the other of toupe, a toilet, trunks of drowning, a capuçon, equipped for the day of the wedding with head to foot following her state, in addition to and beyond the herds which, which say seeds, movable linens and herds, lesd is useful daily. parts evaluating at the sum of ninety livres, without lad. evaluation can draw with any consequence that to only pay control, the aforementioned seeds, linens, herds and pieces of furniture will be to pay in cash to lad. P. before the end of the wedding to enjoy the said payements lad. de B. will be held to agree about it, carthe of tornadot aud. de P, for which the case of death dud. marriage or of the legitimate posterity the whole being returned, the movable linens and herds in the state they will be, the seed in species and the aforementioned sum of six hundred and twenty livres with the same terms which it had been paid and to be returned to aud. de P. or her heirs.*

*And for the observation of all the above lesd. parts obliged their goods and present causes and to come that they subjected to the rigours of justice, constituted procurers the notaries of the Parliament of the Seneshal, given up the renunciations of this need and necessary, thus to have it promised before God.*