

disposition of Monsieur the Director of the Artillery of this place in order to transport in Pamplona the effects of artillery. “

What was the mode of designating herdsmen? They were convened by the mayor at the time and known hour; he then carried out a drawing of lots in order to know the names of those leaving.

Thus a role of November 11, 1813 gives a report on eight herdsmen Mounicot, Lacomme, Sanchou, Lalanne, Malaganne, Buro, and Manaoutou, which must go to the magazine at Nay.

To leave with a cart and one or two pairs of oxen represented expenses, some is the destination of cartage. It was necessary to envisage fodder for the animals and food for the herdsman. They did not have always the means of facing this expenditure.

The collective, provided for its place by putting in recovery role on the taxpayers, in general the easiest, the sums thus collected allowed the payment of allowances to the herdsmen or their family. We found a list of taxpayers who were to joined together under these conditions the sum of 320 francs distributed out of 12 inhabitants: Bidau, Matardonne, Pasquine, Cazalla, White, Sauque, Arramonde, Prim, Labié, Laguerre, Esquerre, Aris-Pascau.

The tribulations of three herdsmen

These slow and painful cartages were not free from adventures as the tribulations testify so to three herdsmen (Hurou, Laguerre and Arramonde) started from Montaut to deliver fodder to the magazine at Pau and who are taken along, it seems counter to their liking, once making delivery, by soldiers of the 15th regiment of Chasseurs, in order to transport their effects towards Saint Palais.

Pressed to arrive at the end of their voyage, the Chasseurs hardly worry about the supply of oxen and those, for lack of food, cannot exceed Araujuzon. The official report of the incident specifies *that because of the weakness of oxen, not being able to move more in consequence of the tiredness of the long lot of mileage which they had already done “*. The Colonel of the regiment by no means intends to halt in this village to allow these poor animals to regain their strength. He requires of the mayor of the designation for three other herdsmen *“to help the failing ones and to leave with their carts (of course charges of the effects of the military).*

In this difficult situation our three herdsmen camp on the spot and inform their mayor of the misfortune which is theirs. Making the case for them, the mayor, Aris, writing to the Prefect on November 17, 1813 to inform him of the facts.

Granting only one confidence limited to the herdsmen of Araujuzon, he shows them *“to have pretended to leave the carts on the route”* (to perhaps adapt them?) and the urgent need for our three montaltois to recuperate.

In conclusion he asks the Prefect to give orders to operate their restitution. This last returns the mayor of Montaut under the prefect of Orthez.

Taking again his feather, our first magistrate depicts the dramatic situation of our broken down herdsmen in his district: our

unhappy left from here to the improvisist without being provided with fodder for their cattle, neither food for themselves, neither money to get some, nor to remain longer on the spot. "It does not hesitate to show the herdsmen of the place of flight and hopes that justice will be returned. The weeks pass one can suppose that tired of their state, the montaltois return to their premises... alas without carts!"

On January 14, 1814, alerted by the sub-prefect of Orthez, the mayor of Araujuzon wrote to his colleague at Montaut: *"I see that these unhappy herdsmen of your commune had the disgrace to return to their premises without taking their carts, however I will make all possible efforts to forward the carts to your commune by these messieurs who had cowardice to leave them in the road."* He adds that if he does not manage to obtain satisfaction it will be necessary to have recourse *"to the higher authorities"*.

Did the carts return to Montaut? One can hope for it for their owners... but we do not have the certainty of it.

By telling this anecdote we wanted to stress the *"adventures of road"* and the negative complement of the requisitions which often represented a prohibitory cost.

It also happened that the herdsmen, necessary to large expenses, and drawn to the fate start from Montaut with a cart (vacuum) and two pairs from oxen and, arrived at the destination, are driven back because the attachment or the cart was not appropriate.

Thus Pierre Manuel, domiciled at Montaut, leaves for Bayonne to place himself at the disposal of the Director of artillery in order to transport boxes to Pamplona. One imagines the importance of the voyage without oxen!

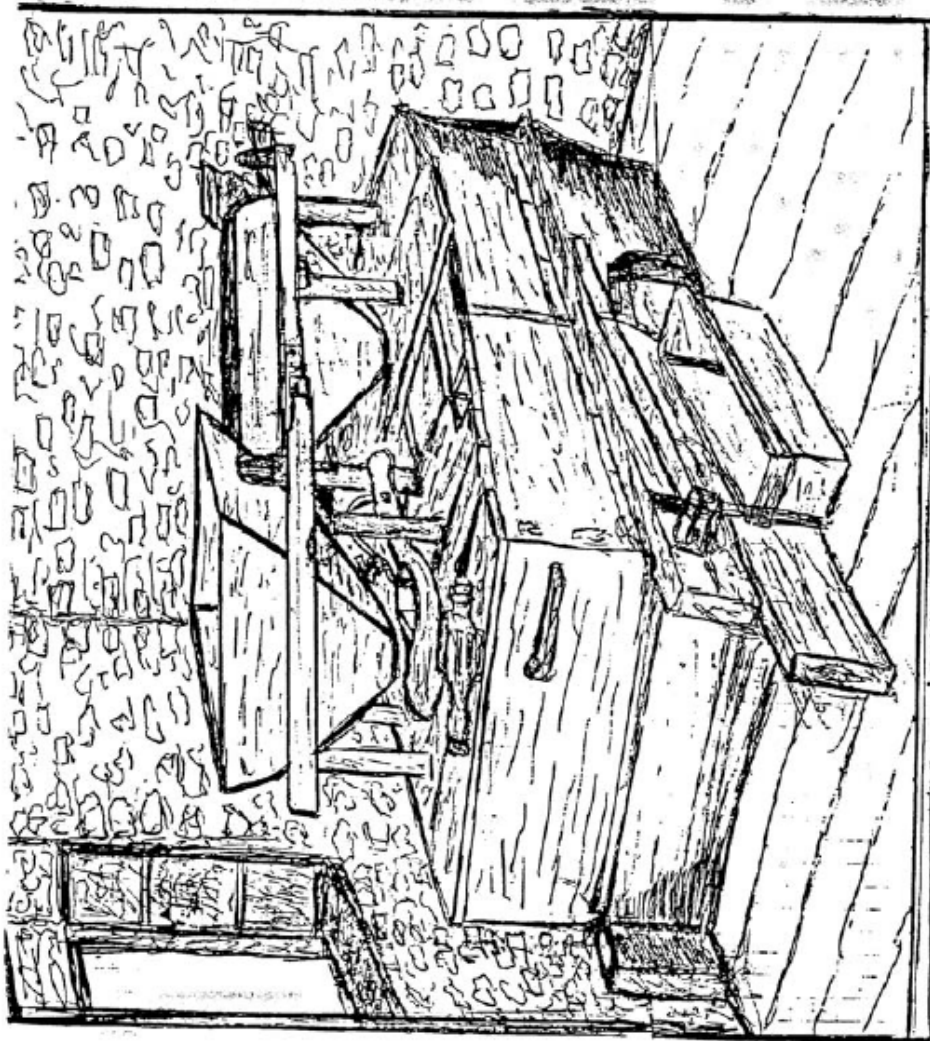
But, arriving at the arsenal one regards his cart as *"useless"* and one returns it from where it comes! More than two hundred kilometers outward journey and return for nothing!

Contributions in kind or in cash

The contributions of silver came to be added to the others: thus 90 francs in December 1813 to be used for the payment of the work carried out for re-establishment and service of the magazine of fodder at Nay; thus 1.403 francs for expenses of payment in Bayonne of 20 quintals metric of hay, 30 quintals of straw, 2 quintals of meat on the hoof for Oloron and the price of salt sent to Saint Jean Pied de Port, 547 francs for three horses; 550 for the share of contribution concerning three riders etc...

The relative importance of these contributions in kind or in cash does not seem to have moved to any great measure the elected officials of our commune. The various reports of the meetings of the town council do not refer to these more or less important "punctures" to which the inhabitants were subjected.

All the consulted official documents reflect only the constant concern of the mayor of the time to answer favorably to the requests within the shortest possible time going until threatening by sanction the recalcitrant ones or those which would provide products of bad quality



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It does not seem that the “required” showed difficulties to face the requests, delivering with punctuality the goods or fodder requested.

They undoubtedly regarded this contribution as a moral obligation, some which they were while thus acting, to add their contribution to the building of the victory of the armies of their country.

The opinion of the sergeant of royal gendarmerie

On January 29, 1819, he writes¹¹ our mayor the letter of which here is the text:

Under the terms of the orders of my chief superiors I invite you Monsieur associate to realize all the exceptional occurrences which will arrive in your commune, in twenty four hours at the latest, according to the said offence so that I go on the spot to note there which is to survey: corpses found on the ways in the withdrawing campaigns of the places, of the fires, effractions, assassinations, flights and of all the crimes which leave traces after them and of all the officers, warrant officers and soldiers on leave for a six-month period or permission and those sunken with absolute leave to their hearths.

How many mills of Montaut?

During the night of August 4, 1789, in a great dash of generosity and fraternity, the Parliament voted the abolition of the privileges. Among those, the right to build and exploit mills, as well as the right of banality¹² the liberalization of this constraint will bring, in tens of years to come a true explosion of requests for authorizations to build mills with prefectural authority. Our commune was not saved since their number had tripled¹³.

Before this increase and their disordered construction, the Empire decides to carry out an inventory.

Thus the general of Castellane, Prefect of department addresses to the mayors a model of table to be filled, comprising several columns on which, he writes *it does not appear useless to to me to give explanations.*

The perpendicular wheels are those which turn on an axis or horizontal axle.

The horizontal wheels are those which turn on a perpendicular axis: they are the wheels of the mills of the department.

The quality of grinding is economic or the parisienne, or the gross or the lyonnaise.

The economic grinding consists of making on several occasions passing the grains under the grinding stone to entirely extract the sound from it from the flour.

The grinding with the gross consists of on the contrary making pass the grains only once under the grinding stone: it is still that which is generally used, in the department.

When with the column entitled: “weight of the flours which they can make per annum,” one should not hear the real product of

grindings, which depends more or less on occupations, but their possible product by supposing them, always occupied, and by however deducing unemployments to which they are prone by the effect of the frosts, the drynesses, the floods or every other causes physical, and finally by time necessary to repairs which the ustensils require.

The mills about which it all was in Montaut were: the mill of Couteillon, the mills Train, Labarrère, Bergère, Pasquine, Blanquine for which it was necessary to add two saw mills: Matardonne, located at pré Hourcq and Navarre at Bordou.

Portrait of a miller of Montaut: Pierroutou

Pierre Monjouste born on October 23, 1870 in the Monjouste house, district of Mourle, close to Cuyaubere, son of François Monjouste and Marie Larre, married with Marie Audinet, sister of the cartwright known under the name of *Yantet dé Marcou*. Separated from his wife, he lived at the mill of Pasquine with a friend Marie..., who during the summer, did the season at Lourdes and spent the winter with him at the mill.

Miller of the district of Mourle and the surroundings, he was a also carrier. He worked in the career of Castera for private individuals who wanted to cook with a lime kiln. He tore off the stones, cut them, separated them according to their use, the stones of the door, the leagues, the pendens.

In 1935, he prepared the stones of a furnace for Jean-Marie Laguerre-Basse and Jean Berger-Maupas the sum of 300 francs. This furnace was charged and cooked in the Bourda-Couhet furnace.

He went down regularly to the village with his ass, *Batistou* to make his provisions, to deliver the grinding, or to sell the flour which returned to him from the taking away of his work: *la pugnère*, and did not fail to make a small turn in the bars of the village before returning to the mill.

When water was low in the Mouscle, he was going to grind the grain of his customers at the mill of Lestelle.

On the evening of September 28, 1937, after one day spent at the mill of Lestelle and returning to the Pasquine mill, Firmin Bourda-Couhet came to find him with a little bit of grain, asking him to grind it.

He started the mill; the completed work, Firmin undertook to filter the flour in blutoir it: *la barute*.

During this time, Pierroutou left to clog the leakages of the valves behind the mill with foam stoppers which he inserted in the holes using a stick.

Son travail terminé, Firmin s'inquiéta de ne pas voir revenir Pierroutou. Il sortit avec sa lanterne et le trouva tombé dans le canal du moulin la tête dans l'eau.

His work completed, Firmin worried about not see Pierroutou return. He left with his lantern and fallen in the channel of the mill found with his head in the water.

His appella neighbors: the first witness was Jean-Marie Labarrère, known as Riupouqué, who lived at the Pasquine farm with the Vignolles family.

While waiting for the arrival of Doctor Naudet of Lestelle, Firmin who had carried out the service of a firemen of Paris, practised artificial respiration to him for nearly one hour.

When Doctor Naudet arrived, on the spot, he could note only the death
Thus Pierrouitou finishes which, of alive sound said that he wished to die a soft
death. (*Text of René Laguerre-Basse*)

Culture of flax - Weaving and weavers of Montaut.

As of XIV century the historians refer to the culture of flax in Béarn of which we
find a mention in the treaty of paréage of 1308: *Just as the right on the flax is divided per
half*¹⁴.

La culture du lin faisait partie du quotidien, tant pour sa fibre que pour sa graine.

The culture of the flax formed part of paper, both for its fibre and its seed.

The notebooks of the guards¹⁵ at the beginning of the XVIII century have stated for
twenty years of the payment of the pledges to the inspector of manufactures by the
fabricators and the weavers of Montaut.

The intendent Lebret, in his memories going back to 1700, confirms the presence of
many weaver craftsmen: *the fabrics which they make in almost all the houses.*

One can thus affirm that the montaltois have, very early, used this textile fibre to
weave it.

Harvested in August, and exposed to the air for about fifteen days, steeped, the flax
was to undergo, before being abandoned for the ropemaking machines, the operation of
stripping.

To separate fibre from its scaly envelope and to actuate the *bargue*, was a sort of
wood guillotine, posed on a tripod, all the women of the vicinity were convened, arriving
with their material and beat in cadence before finding themselves around a table well
furnished for a meal brightened and prolonged by songs and dances. (S.Palay)

In many houses, a part provided for a trade was reserved for *a weaver* or "*tisnès*"
where he sat during several days or several weeks in order to weave the linen necessary for
the house (the trousseaus of future brides also represented a significant part of its activity
¹⁶).

To weave, with *échevaux* flax manufactured with the reel, he furnished the spindles
which he then placed in the shuttles.

On a weaving loom one tightened a wire stringer or (chain) and the shuttles
furnished with their spindles intersected the screen.

The presence of weavers and tailors of clothes in our commune is quite before the
XVII century and considerable documents of files specifies it.

From 1790, thanks always to the *patriotic Contribution*, we know that there were 16
inhabitants who made a profession as weavers, 8 tailors of clothes and 2 manufacturers of
shuttles.

We found besides at that time an Extract of the minutes of the Clerk's office of
justice of Nay in connection with a disagreement between two weavers of Montaut:

*On Saturday August 27, 1791, nine hours of the morning in front of us Jean Paul Cararet,
Justice of the Peace of the canton of Nay, assisted by sieurs Bernard Marque and Bernard
Loustalot, our assessors, appeared Bernard Basse and Anne Lavie, his wife of Montaut,
applicants, against the named Pourrot, Weaver of the place about the judgment of*

fourteen livres of wire of spinning top which was given to him to make fabric of it, as it is stated in the cédulle citation delivered by us to the said Basse on August 14 current, notified the said Pourrot.

We recognized by the original of the presentation which was made to us: the said Pourrocq is condemned to give to the said Basse and his wife 14 livres of wire of spinning top of which acts; so better this one does not like to pay of it the value with the statement of experts, taken or agreed between them or fault of these named by us of office with interests and at the expense that we liquidated with the sum of 3 livres, 105 sols, 6 deniers.

Notified copy of this judgement to the said Pourrocq, Weaver of Montaut at his residence, speaking in person.¹⁸

We find well in the list of 1790, Pourrocq, known as Guirondelle Pierre, father of another Pourrocq Jean which figure in a state of 1800.

These 16 representatives of a textile craft industry montaltois, could only work partially for their compatriots for which the requirements in clothing and linen could not ensure an activity throughout the year to them. "Clients" external to our village, undoubtedly of Coarraze or Nay, entrusted to them the realization of parts of clothing or linen room.

Spinning and weaving of wool

To spin and weave the wool of their sheep, with an aim of dressing it, was a secular activity of the inhabitants of our village.

It was necessary to guard against the bad weather and parts of clothing, the capes in particular, made it possible to support the cold in winter.

If we very do not have precise statistics concerning the number of spinning machines, it was to be the case of a majority of the women of our village, of weavers and tailors of clothes before the end of the XVII century, the XVII and especially XIX provide us precise figures.

To weave wool, it had initially to be spun primarily a female occupation at all times.

The wool yarn woven manually did not offer the regularity of contemporary wool and the wool fabrics carried out using rudimentary trades did not give products immediately pleasant to wear.

Often containing a grease, it had initially to be degreased Once (the fulling mill we spoke allowed this operation) dry, it had to be fullled to confer this fine and flexible aspect to it, a little brilliance which made it more pleasant to the eye and the skin!

This cloth allowed not only the clothes industry of capes but also parts of clothes for the daily clothes or the feastedays.

The "tailor of clothes", there was eight of them in our commune in 1800, went to the residence of his "customers" with his sewing machine with a crank on the back in order to cut and sew the clothes of the family. Taking into account the number and relative population of our

village, he was to also work for “thirds” which provided the raw material and for which it was necessary to deliver the finished products.

The communal records, in particular the role of the patriotic contribution²¹ give us the names of the weavers of the time: Bruquet, Pourroq dit Guirondelle, Sarti-Pilou, Bayle, Tuquet dit Lacommode, Hurou dit Pedebeye, Tisé cadet, Hourquet, Dastugue dit Cardet, Murette, Horgue, Pourroq, Pedevant, Pucheu Vve Courtie.

Which represents 15 weavers which could indifféremment weave wool oulin. A list dating from Year VIII, i.e. twenty years after makes it possible to find some of them and to know their age in 1800. Thus Guirondelle dit Pourroq is 38 years old, which is to say that she started to exert her trade at 18 years. Bayle is 42 years old, Pedebeye Hurou, 63, Pourroq 44, Cardet- Dastugues 56, and Hourquet 45.

To these six weavers still in activity in 1800 came to be added 9 others of them: Party, Arzagot, Cassoulet, Ceriso, Laurent Cassoulet, Touya, Canton-Casur, Courtade and Barrou-Tourat.

An additional proof of the activity of weaving at Montaut lies in the fact that we found two manufacturers of shuttles at the dawn of the XIX century: Bernard Simounet and Jean Prim.

The search for a teacher

We see, during the XVIII century, how our community proceeded for the recruitment of a teacher.

With the passing of years, the population increasing and thus manpower scolarisable, it appeared convenient with the town council to proceed to different choices: a man would have charge of the boys, a woman, girls, for whom a school had been just created.

Thus was made (23) at the beginning of the year 1837; the council was put in the search of *a person of enough capacity enjoying moralities and of a perfect control. He would have the care to raise the children of the commune according to the precepts of our religion and of the wish general.*

In order to attract the candidates, the amount of his fees was specified: 130 pounds including his treatment and his housing.

One also requested from each family a contribution: 1 franc per month for those with pupils who would learn how to read, write, calculate, embroider and knit;
- 0,75 franc for those which will only learn how to read, write and knit;
- 0,50 franc for those which would learn the primary elements.

A few months later, Marie Claracq, of Baudreix, holder of the patent of capacity of the second degree delivered by the vice-chancellor of the Academy of Pau and authorized by the Inspection committee to exert the functions of teacher, after consultation of the communal committee, is presented to the Committee of the district to the effect to be named teacher and engaged as such in February 1838.

On May 6 of the same year she is received officially by the municipality and it is agreed which will start with ten girls.