ymages passed for writing is he keye of alle good have men mind of things passed, for writing is the remembraunce. And ffrist I wylle begynne to dis- key of all good remembrance. cryue be nature of the hare2, Secoundly of the nature

And first I will begin by describing the nature of of the hert, the iii of the buk and of his nature, be the hare, secondly of the nature of the hart, thirdly iiii of the Roo and his nature, thev. of the wilde boor of the buck and of his nature, fourthly of the roe and and of his nature. The vi. of the wolf and of his of his nature, fifthly of the wild boar and of his nature, nature. The vii of the fox and of his nature. The sixthly of the wolf and of his nature, seventhly viii of the grey and of his nature. The ix. be Cat of the fox and of his nature, eighthly of the and of his nature. The x. of the Martryn and of his badger and of his nature, ninthly of the cat and nature. The xi. of the otere and of his nature. Now of his nature, tenthly of the marten and his nature, haue I rehersed how I wyl in this litel book discryve leventhly of the otter and of his nature. Now have be nature of these forsaid beestis of venery and of I rehearsed how I will in this little book describe chase, and perfore nowe wil I nempne be houndes the nature of these aforesaid beasts of venery and be which I wil discryue here aftir bothe of nature of chace, and therefore will I name the hounds and condicions. And first I wil begynne at Racches and here nature. And aftir at greyhoundes And hure nature, And aftir at Alauntis and at here nature, And aftire and aftire (sic) at spaynels and hure nature, And aftir at Mastifs4 that men callen curres and at hure nature And aftir at small curres that fallen to be terryers and at hure nature, And aftir I shal devise and telle be siknesse of houndes and be corrupcioun. And fferthermore aftir wil I deuise what condicions and maners a good huntere shuld have and of what poort he should be and aftir I wil parts he should be, and after that I will describe deuyse of the maner and shap of the kenet 5 and how it shuld be environd and araied and ouermore I wyl deuyse of what fassion an hunters horne shuld be dryve, And aftir how be couples shuld be mad for be Racches and of what length and fferthermore preue I wyl by sondrye resouns in this litel prologe pat per nys no mannys lif that vseth gentil game and disport lasse displeable vnto God than is the lyff of a perfit and skylful huntere nor pat more good cometh of. The first resoun is for the game causeth ofte a man to eschewe be vij deedly synnes. Secoundly men byn bettir rydyng, and more just and more vndyrstondyng, and more appert, and more esye and more vndirtakyng, and bettir knowyng of all contrees and of alle passages and short and long alle good gustumes and maners commethe therof and helthe of man and of his sowle for ho that fleeth be vij dedly synnes as we bileve, he shal be saued, than a good huntere shal be saued, and in this world haue joye ynow, and of gladnesse and of solace so that he kepe hym of too thingis, oon is that he

the which I will describe hereafter, both of their nature and conditions. And first I will begin with raches (running hounds) and their nature, and then greyhounds and their nature, and then alaunts and their nature, and then spaniels and their nature, and then mastiffs4 that men call curs and their nature, and then of small curs that come to be terriers and their nature, and then I shall devise and tell the sicknesses of hounds and their diseases. And furthermore I will describe what qualities and manners a good hunter should have, and of what the manner and shape of the kennel, and how it should be environed and arranged. Also I will describe of what fashion a hunter's horn should be driven, and how the couplings should be made for the raches and of what length. Furthermore I will prove by sundry reasons in this little prologue, that there is no man's life that useth gentle game and disport less displeasable unto God than the life of a perfect and skilful hunter, or from which more good cometh. The first reason is that hunting causeth a man to eschew the seven deadly sins. Secondly men are better when riding, more just and more understanding, and more alert and more at ease and more undertaking, and better knowing of all countries and all passages; in short and long all good customs and manners cometh thereof, and the health of man and of his soul. For whoso fleeth the seven deadly sins as we believe, he shall be saved, therefore a good hunter shall be saved, and in this world have joy enough and of gladness and of solace, so that he keep himself from two things. One is that he leave not the knowledge

⁵ The final "t" is a mistake of the transcriber: it should read "kenel." See Appendix: Kennel.

ne lese pe knowlech ne pe seruise of God from whom al good cummeth for his huntyng. The ne his owne duedys be which myght hym moost avayle. Now shal I preue be how an huntere ne may by non resoun falle in ony of the vii deedly synnes for whan a man is ydul and recheless without out travayle and men ben occupyed to be doyng somme pinges and abideth ther in here oiber in here Chambre it is a thyng which draweth men to ymaginacioun of fleishly lust an plaisire, for suche men han no lust, but alway for to abyde in oon place, and thenketh in pryde or in auarice eiber in wrethe, oiber in slawthe or or in gloteny or in lechery or in envie; for be Imagynaciouns of man rather falleth to euel than to good for be pre enemyes the which mankynd hath, pat is pe deuel, the world, and the fflayssh, ban is bis preuyd ynowe. Natheless there ben many othure resouns be which were to longe for to telle, And also euery man þat hathe good resoun knoweth wel pat ydilnesse 1-is foundement of alle wikked Imagynaciouns. Now shal y preue be how Imagynacioun is lord and mayster of alle werkis good and euyl pat mannys body or his evyl lasse or more neuere were y do that raither bei were Imagined or ythow3t, pan is ymaginacioun maistresse of alle werkes, for afterthat Imaginacioun biddeth men doon good werkes or euell, which that evire it be, as by forun is sayd. And 3if a man notwithstondyng that he were wise shuld ymagine alway that he were a fool, eyther bat he had othur siknesse, he shuld so be, for sith he shuld wene stedfastly þat he were a fool, he shuld doon a foolis dedis as his Imaginaciouns shuld comaund and he byleuyth it stedfastly. Wherfore me benketh bat I haue preuyd ynowe of Imaginacioun, nat withstondyng bat ber bene mony obere resons be which I leve for long wryteng. And berfore every man that hab good reson knoweth wel bat it is trouth. Nowe shal I preue how be good huntere ne may not be ydell ne in dremyng ne may not have evel Imaginacions ne after noon euel werkis. For the next day bifore that he shal go to his office the nyght bifore he shal lay hym adoune in his bedde and shal not benk but for slepe and to do his office wele and besily as a good huntere shal do and shall not haue a do ne thenk but on be nedys that he is ordeyned for to and henys not ydel for he hath ynow ado to ymagyne to aryse erly and wel to don his office wibout penkyngis on obere Synnes or other evil dedis. And erly in the dawnyng of the day he myst be

nor the service of God, from whom all good cometh, for his hunting. The second that he lose not the secund that he ne lese be seruise of his maystir service of his master for his hunting, nor his own duties which might profit him most. Now shall I prove how a hunter may not fall into any of the seven deadly sins. When a man is idle and reckless without work, and be not occupied in doing some thing, he abides in his bed or in his chamber, a thing which draweth men to imaginations of fleshly lust and pleasure. For such men have no wish but always to abide in one place, and think in pride, or in avarice, or in wrath, or in sloth, or in gluttony, or in lechery, or in envy. For the imagination of men rather turns to evil than to good, for the three enemies which mankind hath, are the devil, the world and the flesh, and this is proved

Nevertheless there be many other reasons which are too long to tell, and also every man that hath good reason knoweth well that idleness1 is the foundation of all evil imaginations. Now shall I prove how imagination is lord and master of all works, good or evil, that man's body or his limbs do. You know well, good or evil works small or great never were done but that beforehand they were imagined lymmes don. Thou wost wel pat good werkes or or thought of. Now imagination is the mistress of all deeds, for imagination biddeth a man do good or evil works, whichever it be, as before is said. And if a man notwithstanding that he were wise should imagine always that he were a fool, or that he hath other sickness, it would be so, for since he should think steadfastly that he were a fool, he would do foolish deeds as his imagination would command, and he would believe it steadfastly. Wherefore methinks I have proved enough of imagination, notwithstanding that there beeth many other reasons the which I leave to avoid long writing. Every man that hath good sense knoweth well that this is the truth.

Now I will prove how a good hunter may not be idle, and in dreaming may not have any evil imaginations nor afterwards any evil works. For the day before he goes out to his office, the night before he shall lay him down in his bed, and shall not think but for to sleep, and do his office well and busily, as a good hunter should. And he shall have nothing to do, but think about all that which he has been ordered to do. And he is not idle, for he has enough to do to think about rising early and to do his office without thinking of sins or of evil deeds. And early in the dawning of the day he must be up for to go unto his quest, that in

¹ Shirley MS.: "By writing have men mynde of things passed." ² Gaston de Foix has a different sequence, putting the hart first and the hare sixth, and having four animals more, namely, the reindeer, the chamois (including ibex), the bear and the rabbit, while the "Master of Game" has one animal, the Marten, of which Gaston de Foix does not speak (G. de F., p. 2).

³ See Appendix: Venery. 4 G. d. F. follows a different sequence, commencing with alaunts, then greyhounds, raches, spaniels, and says "fifthly I will speak of all kinds of mongrel dogs, such as come from mastiffs and alaunts, from greyhounds and running hounds, and other such." "Quintement de toutes natures de chiens meslés comme sont de mastins et d'alans, de levriers et de chiens courans et d'autres semblables "(p. 2). See Appendix : Mastiffs.

¹ See Appendix : Idleness.