hym and makeþ his kyrre[1] and enquirreth or rewardeth his houndes, and so he haþ gret likyng and whan he comeþ home he comeþ joyfully for his lord haþ ȝeue hym to drynk of his good wyne at Kyrre, and whan he is commen home he shal doon of his cloþes and he shal doon of his shoone and his hosen and he shal wassh his theyes, and his legges, and his and perauanture alle his body, and in þe mene while he shal lat ordeyn wel his sopere with *wortes*,[2] *of þe nek* of þe hert and of other good metis and of good wyne *or ale*. And whan he hath wel ete and wel dronke he shal be al glad and wel and wel at his eese, than he shal goo to take þe eyre in þe euenyngis of the nyght for the gret hete þat he haþ had and þan he shal goo drynk and goo lye in his bed in faire fressh clothe3 and shal slepe wel and stedfastly al þe nyght without eny evel thought of eny synne, wherfore I say þat hunters goon in to paradis, whan þei dey and lyuen in þis world most joiful of eny other men ȝit I will preue þe how hounters lyuen lengest of eny oþere men. For as Ypocras[3] telleþ ful repleccions of metes sleeth moo men þat eny swerde or knyfe. And how þei ete and drynken lasse þan eny oþere men of this world, ffor in the mornyng at the semble þei ete a litell, and if þei eten wel at þe soper at the leest þei han defied here nature for þei ne haue ete but a litel and her nature shal not be enpeshed[4] to don here digestioun, Wherþourgh eny wikked humours oiþer superfluytes may be engendryd, and alway whan a man is sik, men butt hym to dyette and yeueth hym to drynk watir ymakyd with sugre or tysane and of soche þinggis to or thre dayes for to putt adoune evil humours and his superfluytees and ȝit euermore menn taken hym voide ; but to an huntere it nedeþ not to do so for he may haue no replecciouu be þat, be þat litel mete and be that travayle þat he hath, and supposed þat may nought be that he were ful of wicked humours ȝit men wote wel þat þe grettest termyneng of sikenesse þat may be is swoot, and whan þe hunters done her office or at horsbak or afoote þei swetenn ofte þan ȝif þei han eny evel, it mvst away in þe swetyng so þat kepe hym cold after þe hete, and therfore me semeþ þat I have preuyd it ynowe, for þe leches ordeyne litel mete to þe sik men for to hele and swote for termynyng and hele hem alout, and suche hunters ete lytel and ofte alwaies þei shuld leve longe and hole. And men desyren to leve long in þis world in helþe and in joye, and after deth helthe of mannys sowle

him and maketh his curée[1] and enquireth or rewardeth his hounds, and so he shall have great pleasure, and when he cometh home he cometh joyfully, for his lord hath given him to drink of his good wine at the curée, and when he has come home he shall doff his clothes and his shoes and his hose, and he shall wash his thighs and his legs, and peradventure all his body. And in the meanwhile he shall order well his supper, with wortes[2] and of the neck of the hart and of other good meats, and good wine or ale. And when he hath well eaten and drunk he shall be glad and well, and well at his ease. And then shall he take the air in the evening of the night, for the great heat that he hath had. And then he shall go and drink and lie in his bed in fair fresh clothes, and shall sleep well and steadfastly all the night without any evil thoughts of any sins, wherefore I say that hunters go into Paradise when they die, and live in this world more joyfully than any other men. Yet I will prove to you how hunters live longer than any other men, for as Hippocras[3] telleth : "full repletion of meat slayeth more men than any sword or knife." They eat and drink less than any other men of this world, for in the morning at the assembly they eat a little, and if they eat well at supper, they will — at least, in the morning—have corrected their nature, for then they have eaten but little, and their nature will not be prevented to do her digestion, whereby no wicked humours or superfluities may be engendered. And always, when a man is sick, men diet him and give him to drink water made of sugar and tysane and of such things for two or three days to put down evil humours and his superfluities, and also make him void (purge). But for a hunter one need not do so, for he may have no repletion on account of the little meat, and by the travail that he hath. And, supposing that which can not be, and that he were full of wicked humours, yet men know well that the best termination of sickness that can be is to sweat. And when the hunters do their office on horseback or on foot they sweat often, then if they have any evil in them, it must away in the sweating ; so that he keep from cold after the heat. Therefore it seemeth to me I have proved enough. Leeches ordain for a sick man little meat and sweating for the terminating and healing of all things. And since hunters eat little and sweat always, they should live long and in health. Men desire in this world to live long in health and in joy, and after death the health of the soul.

[1] Curée. See Appendix : Curée.
[2] Roots, Cabbage.
[3] In the Shirley MS. the copyist has carefully added " the Doctor " after Hippocras.
[4] Prevented, *Fr. empêché*.

and hunters han alle þise þingges, And þerfore be ye alle hunters and ye shul do as wise men, and þerfore I counsell to alle maner folke of what staat or of what condicioun þat þei be þat þei love þe houndes and þe huntyngis and lust of beestis on or oþer or of haukyng for Idilnesse and for to be ydel and haue no lust neiþer in houndes neiþer in haukes is no good token *for as seith in his book Phebus the Erle of Foys þat noble huntere* he segh neuere good man þat he ne had lust in some of þise, were he neuer so grete and Riche, for he had nede or were he neuer so grete he shuld not wete what it wete for he shuld not be vsed ne custommyd to trauayle and so nedys mvst anoþer man don þat he shuld don for men saiden in olde sawes so moche is a lord worth as he can make his londis availe.[1] *And also he saiþe in the forsaid* (*book*) þat he neuere segh man þat loued trauaile and lust of hundes and of hawkes þat he ne had mony good custummes in hym for þat cometh to hym of grett nobilnes and gentilnesse of hert, of what asstaat that the man be of, or a greet lord or a lityl or a poor or a ryche.

And hunters have all these things. Therefore be ye all hunters and ye shall do as wise men. Wherefore I counsel to all manner of folk of what estate or condition that they be, that they love hounds and hunting and the pleasure of hunting beasts of one kind or another, or hawking. For to be idle and to have no pleasure in either hounds or hawks is no good token. For as saith in his book Phœbus the Earl of Foix that noble hunter, he saw never a good man that had not pleasure in some of these things, were he ever so great and rich. For if he had need to go to war he would not know what war is, for he would not be accustomed to travail, and so another man would have to do that which he should. For men say in old saws : " The lord is worth what his lands are worth."[1] And also he saith in the aforesaid book, that he never saw a man that loved the work and pleasure of hounds and hawks, that had not many good qualities in him ; for that comes to him of great nobleness and gentleness of heart of whatever estate the man may be, whether he be a great lord, or a little one, or a poor man or a rich one.

G. d. F. says : " Tant vaut seigneur tant vaut sa gent et sa terre," p. 9.