yere a staggard þe v. yere a stag þe vi yere an hert of x.[1] *and þan at arst is he schaceable for alway bifore he shal be called but rascayle or foly.* Than is it faire to hunt to þe hert, for it is a fayre þing for to serche hure wel an hert, and a faire þing wel to herborowe hym, and a faire þing to mwe hym, and a faire þing to hunt hym, and a faire thyng to retreue[2] hym. And a faire þing to be at þe abbaies whedir it be on watir or on londe, and a faire þing is þe kyrre and a faire þing is to vndo hym wel and for to reyse þe ryghtes and wel faire þing and good is þe deuison and it be a good deere. In so moche þat considered alle þingges I [hold] þat it is þe fairest huntynge þat eny man may hunte after. Thei croteye here fumes[3] in diuers maners, aftere þe tyme and þe sesoun, and aftir þe pasture þat þei fynde, now in blak or drie eiþer in plat fourmes eyþer engleymed[4] or pressed and mony oþere dyuers maners þe which I shal more pleynly devyse whan I shal declare how þe hunter shal jugge, for some tyme þei mysiugen by þe fumes, and so doon þei by þe foot. And whan þei croteith here fumes in flat and not þik it is in Aueril or in maij into myddel of Juin wher þei han fedde of Tender corn, for ȝit her fumes bene foormed and also þei han not rekeuered here grece. But ȝit haue men seen soomtyme a grete dere and an old hie of grece,[5] þe whiche about myd hye sesoun croteieþ her fumes blak and drie, and therfore and for many oþere þinges many men may be bygiled of deere, for some gooþ bettir and bettir rennyng and bettir can flee than some as oþir bestis doon, and some bene more cunnyng and more wily þan oþere, as it is of men, for som ben wysere þan other. And commeþ to hem os (*sic*) the good kynde of hure good fadere and of hure moder, and of good getyng, and of good norture, and to be born in good constellacions, and in good sygnes of heuen, and þat in man and in alle oþer bestes. Men taken hem wiþ houndis wiþ greihoundis with nettis and wiþ cordes and with oþer harnays[6] wiþ puttes, and wiþ shott,[7] and with oþere gynnes, and with strengthe as y shal say here after *but in Engelonde þei ben not slayn but wiþ houndes, or with shotte or with strengh of rennyng houndes.* An olde deer is wonderewise and felle for to saue his liff, and to kepe his auntege for whan he is hunted and he is vncoupled to, as þe lymer meneþ hym or oþere houndes fynden hym wiþout limere, and ȝif he haue a deere that be his felawe he loueþ hym to þe houndes, in entent þat he may waraunt hym

the fourth year a staggard, the fifth a stag; the sixth year a hart of ten[1] and then first is he chaseable, for always before shall he be called rascal or folly. Then it is a fair thing to hunt the hart, for it is a fair thing well to seek a hart, and a fair thing well to harbour him, and a fair thing to move him, and a fair thing to hunt him, and a fair thing to retrieve[2] him, and a fair thing to be at the bay, whether it be on water or on land. A fair thing is the curée, and a fair thing to undo him well, and for to raise the rights. And a well fair thing and good is the venison if it be a good deer. In so much that considering all things I hold that it is the fairest hunting, that any man may hunt after. They crotey the fumes[3] in divers manners according to the time and season and according to the pasture that they find, now black or dry either in flat forms or engleymed[4] or pressed, and in many other divers manners the which I shall more plainly devise when I shall declare how the hunter shall judge, for sometimes they misjudge by the fumes and so they do by the foot. When they crotey their fumes flat and not thick, it is in April or in May, into the middle of June, when they have fed on tender corn, for yet their fumes be not formed, and also they have not recovered their grease. But yet have men seen sometimes a great deer and an old and high in grease,[5] which about mid-season crotey their fumes black and dry. And therefore by this and many other things many men may be beguiled by deer, for some goeth better and run better and fly better than some, as other beasts do, and some are more cunning and more wily than others, as it is with men, for some are wiser than others. And it cometh to them of the good kind of their father and mother, and of good breeding and of good nurture and from being born in good constellations, and in good signs of heaven, and this is the case with men and all other beasts. Men take them with hounds, with greyhounds and with nets and with cords, and with other harness,[6] and with pits and with shot[7] and with other gins (traps) and with strength, as I shall say hereafter. But in England they are not slain except with hounds or with shot or with strength of running hounds.

An old deer is wonder wise and felle (cunning) for to save his life, and to keep his advantage, for when he is hunted and is uncoupled to, when a lymer moveth him or other hounds find him without lymers, and if he have a deer with him he leaveth him to the hounds, so that he may warrant (save)

[1] In modern sporting terms a warrantable deer.
[2] Shirley MS. has "retreke."
[3] Cast their droppings.
[4] *Engleimen*, clammy, glutinous.
[5] G. de F., p. 17, "old and fat." See Appendix: Grease.
[6] Harness, appurtenances. See Appendix: Harness.
[7] Means from a cross-bow or long-bow.

self, and lat þe houndes onchace after þat oþere deer. And he wil abyde stille, and ȝif he alone and þe houndes fynde hym he shal go about his haunt wililiche and wiseliche and seche þe chaunge of oþere deer, for to make the houndes envoise,[1] and for to loke wher he may abide. And ȝif he may not abide he takeþ þan his leeue of his haunte and bygynneþ to fle þer he woot eny chaunge and þan whan he is þidere come þan he hardiethe among hem and some tyme he gooþ a way with hem and þan he makeþ a ruse in some side, and þer he stalleþ,[2] or quatteþ, vnto þe houndes byn forþ after þat oþer þe wiche ben fresshe and þus he chaungeth for to þat he may abide. And ȝif þere be eny wise houndes þe whiche can boldely onchace hym for that chaunge, and he seeþ þat al may not availle þan he bygynneþ to shew his wiles and ruseþ to and fro, and alle þat he doth, for þe houndes shuld not fynde his fues[3] in entente þat he may be fer from hom and þat he may saue hym self. Somtyme he fleeþ forþ with þe wynde, and þat is for iii causes for whane he fleeþ agayn þe wynde it renneþ in to his mouthe and drieþ hym and doþ hym grete harme, and þerfore he fleeþ oft forþ wiþ þe wynde for þat he may here alway þe houndes come aftir hym, and also for þat þe houndes shuld not sent ne fynde of hym, for his tayle is in þe wynde and not his nose,[4] and also þat whane þe houndes be nye hym þat he may wynde hem and hie hym wel fro hem. *Naþelees hir keynde is for þe moost perfite*[5] *to flee euyr on þe wynde to he be nye ouercome or at þe last side þe wynde so þat it be ay in his nose stirk.* And whan he shal here hym þat þei be ferre from hym, þann he ne hiethe hym not to fast. And whan he is wery and hoote þan he gooþ to yeeld hym and soilleþ hym to some grete Ryvere. And some tyme he shal falle[6] doune in þe water half a myle or more or he come to londe in eny syde. And þat he doþ for ii resons þat on is for to make hym self cold and for to refreysshe hym self of þe grete hete þat he had, þat oþer is for þat þe houndes and þe hunters may not come after hym, ne see his fues in þe watir with þe houndes as þei do on londe. And ȝif in þe cuntre is no grete Ryuere he goþ þan to þe litel, and shal bete vp þe water or foile doun þe water as hym likeþ best, þe mountance of a myle or more or he come a londe; and he shal kepe hym þat he shal touche noon of þe brynkes ne non braunches but alway in þe

himself, and let the hounds enchase after other deer. And he will remain still. And if he be alone and the hounds find him, he shall go about his haunt wilily and wisely and seek the change of other deer for to make the hounds envoise[1] and to look where he may abide. And if he can not abide he leaves his haunt and begins to fly there where he knows other change and then when he has come thither he herdeth amongst them and sometimes he goeth away with them. Then he maketh a ruse on some side, and there he stalleth[2] or squatteth until the hounds have gone after the other deer that are fresh, and thus he changeth so that he may abide. And if there be any wise hounds, the which can boldly enchase him from the change, and he sees that nought will avail, then he beginneth to show his wiles and ruseth to and fro. And all this he doth so that the hounds should not find his fues[3] in intent that he may be freed from them and that he may save himself.

Sometimes he fleeth forth with the wind and that for three causes, for when he fleeth against the wind it runneth into his mouth and dryeth him and doth him great harm. Therefore he fleeth oft forth with the wind so that he may always hear the hounds coming after him. And also that the hounds should not scent nor find him, for his tail is in the wind and not his nose.[4] Also, when the hounds be nigh him he may wind them and hye him well from them. But nevertheless his nature is for the most part to flee ever on the wind till he be nigh overcome, or at the least sideways to the wind so that it be ever in his nostrils. And when he shall hear them that they are far from him, he hieth him not too fast. And when he is weary and hot, then he goeth to yield, and soileth to some great river, and some time he foils down in the water half a mile or more ere he comes to land on any side. And that he doeth for two reasons, the one is to make himself cold, and for to refresh himself of the great heat that he hath, the other is that the hounds and the hunter may not come after him nor see his fues in the water, as they do on the land. And if in the country there is no great river he goeth then to the little (one) and shall beat up the water or foil down the water as he liketh best for the maintenance (extent) of a mile or more ere he come to land, and he shall keep himself from touching any of the brinks or branches but always (keep) in the middle of the

[1] Go off the scent.
[2] Stands still.
[3] Track or line.
[4] This should read as G. d. F. has it (p. 20): "et aussi affin que les chiens ne puissent bien assentir de luy, quar ilz auront la Cueue au vent et non pas le nez" ("and also that the hounds shall not be able to wind him, as they will have their tails in the wind and not their noses").
[5] Shirley MS. has "ptye"—*i.e.*, part, which makes the meaning clear.
[6] Shirley MS. has "foyle," which is unquestionably correct.