couerte þei wil abide in some litel strength besydes al þat day til it be nyȝt. Thei wynde a man[1] as fer as eny oþer beest or ferþer. The ly non with herbes and wiþ flowres and specially in Maij þe which makeþ hem renouel[2] her heer and hur fleissh and some good hunters *of by ȝonde þe see* seyn that in þat tyme þei bere medecyne for þe good heerbes and þe good floures þat þei ete but þeruppon I make non affirmacion. They eten al maner of fruytes and alle maner corn. And whan al þat failleþ hem þe wroot[3] in the grounde with þe rowel of her snowte þe which is ryght hard þei wroot so depe in þe grounde til þei fynde þe Rootes of þe feerme and of þe spryng and of oþer rootes of þe whiche þei han þe sauoure in þe erthe. And þerfore haue I saide þat þei wynde wondirly ferre and mervelously. And also þei ete alle vermyn and alle kareynes and oþer foule þingges þei han an hard skyn and stronge flessh and specially vppon þe shuldire that is called þe sheeld. Here seson bygynneþ from þe holy crosse day in Septembre[4] in to þe feest of Seynt Andrewe[5] for þan goon þe bremyng of þe sowes for þei ben in here grece whan þei be wiþdrawen from þe sowes. The sowes byn in her seson fro þe bremyng tyme, *which is to say þe xii day of Cristmasse*, in to þe tyme þᵗ þei han farowed. The boores turn hem comonly to þe bay at þe partyng of his den for þe pride that is in hem, and rennen vpon some houndes and vpon men also. But whan þe boor is chaufed or wrooþ or hurt þan he renneþ vpon al þing þat he seeþ bifore hym he dwelleþ in the strong woode and moost thyk that he may fynde and renneþ þe moost couerte way and þe strengeste, þat he may for he wold not be sayn, and also for he tresteþ not wel myche on his rennyng, but only on his defence and his despitous dedis,[6] and ofte he abideþ and turneth hym to a bay and *specially whan he is at þe bremyng*[7] and hath a litel auauntage bifore þe houndis of þe firste rennyng, for þei shul neuere ouertake hym but ȝif oþere newe houndes be vncoupled to hym he shal wel renne and flee from þe sonne ryseng in to þe sonne goyng doun ȝif he be a yonge boor of iii yere old,[8] and countyng from þe monyth of Marche that he is farowed inne he parteþ from his moder and may wel gendre at þe ȝeeres ende.[9] They han iiii tusshes to in þe jawle boue and ii in the nethir jawle, of

covert or thicket for the day, and wait for the night. They wind a man[1] as far as any other beast or farther. They live on herbs and flowers especially in May, which maketh them renew[2] their hair and their flesh. And some good hunters of beyond the sea say that in that time they bear medicine on account of the good herbs and the good flowers that they eat, but of this I make no affirmation. They eat all manner of fruits and all manner of corn, and when these fail then they root[3] in the ground with the rowel of their snouts which is right hard; they root deep in the ground till they find the roots of the ferns and of the spurge and other roots which they scent under the earth. And therefore have I said they wind wonderfully far and marvellously well. And also they eat all the vermin and carrion and other foul things. They have a hard skin and strong flesh, especially upon their shoulders which is called the shield. Their season begins from the Holy Cross day in September[4] to the feast of St. Andrew[5] for then they go to the brimming of the sows. For they are in grease when they be withdrawn from the sows. The sows are in season from the brimming time which is the twelfth day after Christmas till the time when they have farrowed. The boars turn commonly to bay on leaving their dens for the pride that is in them, and they run upon hounds and some at men also, but when he is heated, or angered, or hurt, then he runs at anything he sees in front of him.

He dwells in the strongest wood and the thickest that he can find and generally runs to covert in the thickest, for he does not wish to be seen, as he trusts not in his running, but only in his defences and in his desperate deeds.[6] He often stops and turns to bay, and especially when he is at the brimming[7] and hath a little advantage before the hounds of the first running, and these will never overtake him unless other fresh hounds be uncoupled to him.

He will well run and fly from the sun rising to the setting of the sun, if he be a young boar of three years old.[8] In the third March counting that in which he was farrowed, he leaves his mother and can engender at the year's end.[9]

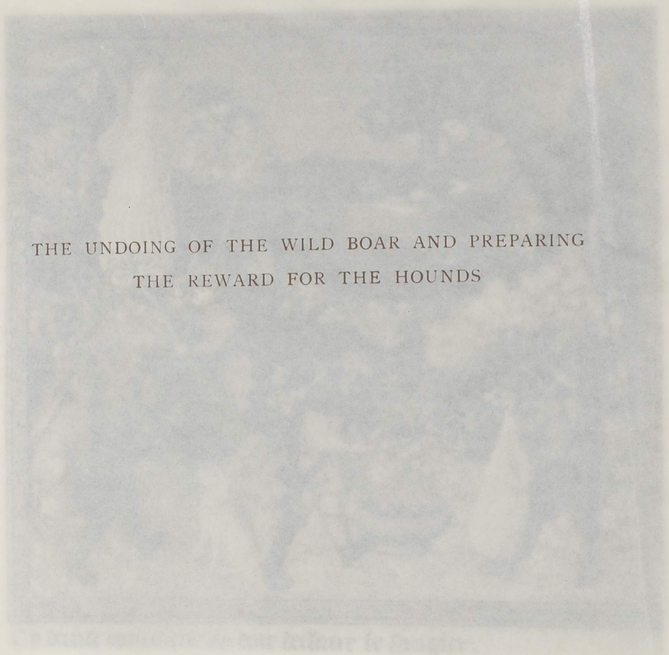
They have four tusks, two in the jaw above and two in the nether jaw; of small teeth speak not

[1] G. d. F., p. 58, says they wind acorns as well or better than a bear, but nothing about winding a man. See Appendix: Wildboar. [2] From F. *renouveler*. [3] See Appendix: Wildboar. [4] September 14. [5] November 30.

[6] Despiteful or furious deeds. G. d. F., p. 60, says that he only trusts in his defences and his weapons ("en sa défense et en ses armes").

[7] G. d. F., p. 60, has the following sentence in lieu of the words in italics: "Espicialment un grant sanglier longuement fuit quant chiens le chassent espicialment quand il est une fois atrote et a un pou d'avantaige devant les chiens de la muete."

[8] As this is somewhat confused we have followed G. d. F. text in the modern rendering. [9] See Appendix: Wildboar.



THE UNDOING OF THE WILD BOAR AND PREPARING THE REWARD FOR THE HOUNDS