said, wiþout deyeng of eny harme. And some men seyn that it commeþ to hem of a worme[1] þ^t^ þei haue vnder þe tunge and ye shuld fynde but fewe houndes þat þei ne han a worme vnder the tunge, And many men seyn that ȝif þ^t^ worm were take from hem þei shuld neuer wex woode, but þerof make I noon affirmacion. Naþelees it is good to take it from hem. And men shulde take it away in þis maner. Men shal take þe hounde whan he is passed half a ȝeere and hoolde fast his fowre feet, and put a staf ouer wherte is mouthe bicause þat he shuld not bite and after take þe tounge and ye shal fynde þe worme vndir þe tounge. Than shul ȝe slitte þe tounge vndirnethe and put a nedel wiþ threde by twix þe worme and þe tounge and knyt it and draw þe worme out with þe þrede *or ellis wiþ a smal pynne of tre.* And not wiþstondyng þat men callen it a worme it is but a grete veyn þat houndes hauen vndir þe tounge. This woodenesse disseseth not oþere houndes hauen men neiþer beestes. That oþere woodnesse is called fallyng for whan þei wene to goo forþ ryȝtes þei falle nowe in oon syde and nowe in anoþer side and so þei did with inne forsaid teerme. This woodnesse streccheþ to non oþer heund (*sic*) ne to none oþere man ne beest. That oþer woodnesse is clepid yflanked[2] for þei ben so forswonge by the mydell of þe flankes as þough þei had neuyr ete mete and panteþ in her flankes with moch payn and wollen not ete, but stoupen loue with þe hede, and loken alway dounward, and whan þei goon þei take up her feet hie and goon jolling *as a dronkene man.* þis woodnesse streecheþ to noon othir houndes ne to non oþer þinges and þei dyen as it is saide bifore. That oþer woodnes is cleped for woodnesse slepyng for þei lyen alway and maken semblaunt as þei were asleped and so þei dey without mete, þis siknesse streccheþ to noon oþer þing. That other is woodnesse clepid woodnes of hede. Naþeles al woodnes ben of folynesse of hed, and of hete of hert, for her hedes bycomen grete and swellen fast, þei eten no mete and so þei deyen in þis woodnesse, and this woodnesse streccheþ to non oþer thyng, and in certayn I say neuer hounde þat had eny of all this woodnesse that euyr myght be hool. Neuertheles many men wenyn somtyme þat an hounde be woode whan he is nouȝt so. And þerfore þe best preef than eny man may doo it is for to drawe hym fro þe oþer houndes and assaye him iii daies alhool euerych on aftre oþer sewyng ȝif he

without doing any harm. Some men say that it cometh to them from a worm[1] that they have under the tongue, and ye should find but few hounds that hath not a worm under the tongue. And many men say that if that worm was taken from them they would never go mad, but thereof I make no affirmation. Nevertheless it is good to take it from them, and men should take it away in this manner. Men should take the hound when he is past half a year old and hold fast his fore-feet, and put a staff athwart his mouth so that he should not bite. And after take the tongue and ye should find the worm under the tongue, then ye should slit the tongue underneath and put a needle with a thread betwixt the worm and tongue and cut and draw the worm out with the thread or else with a small pin of wood. And notwithstanding that men call it a worm it is but a great vein that hounds have under their tongue. This madness diseaseth not other hounds, neither man nor other beast. That other madness is called falling, for when they want to walk straight they fall now on one side and now on the other side, and so die within the aforesaid term. This madness stretcheth to no other hound nor man or beast. That other madness is called flank madness,[2] for they be so sore and tucked up by the middle of the flanks as though they never ate meat, and pant in their flanks with much pain, and will not eat, but stoop low with the head and always look downwards, and when they go they take up their feet high and go rolling as a drunken man. This madness stretcheth to no other hound nor to any other things, and they die as it is said before. The other madness is called sleeping madness, for they lie always and make semblant as if they were asleep, and so they die without meat. This sickness stretcheth to no other thing. That other madness is called madness of head. Nevertheless all madnesses are of foolishness of the head and of the heat of the heart, for their head becometh great and swelleth fast. They eat no meat and so they die in that madness. This madness stretcheth to no other thing. And certainly I never saw a hound that had any of all these madnesses that ever might be healed. Nevertheless many men think sometime that a hound be mad when it is not so, and therefore the best proof that any man may do, is to draw him from the other hounds and assaye him three whole days each one after the other following, if he will eat flesh or any other

[1] See Appendix: Worming.
[2] "Lank madness" in Turbervile, p. 223. Tucked up. G. de F. (p. 88): "cousus parmi les flans" ("the flanks drawn in").

wil ete flesshe or eny other þinge and ȝif he wil not ete wiþinne iii daies slee hym as for a wood hound. The remedies for men or beestis than ben bitt with woode houndes moost nedes be don in a shoort tyme after þe biteng, for ȝif it were passed an hoole day it were hard to vndertake to hele hym of þe frest to woundes,[1] þat I of spak at þe begynnyng for alle þe oþer may do noon harme and þe remedies been of diuerse maners, some goon to þe see and þat is but a litel helpe and maketh ix wawes of þe see to passe ouer hym þat is so bitte, some taken an olde cok and pullen al þe fetheres from alle about his eris, and hongeþ hym by þe legges and by the wenges, and setteþ the cokkes eres vpon þe hool of þe bityng and stinketh[2] along the cok by the neke and bi þe shuldres bicause þat þe cookes eris shul soke þe vemyn of þe biteng, and so men doon longe vpon eueryche of þe woundes, and ȝif þe woundes be to litel þei must be made wydder with a barbouris launcet. And many men seyn, but þerof make I noon affirmacion þat ȝif þe hounde were woode þe cok shuld swelle and deye, and he þat was bitte wiþ þe hounde shal be hool, and ȝif þe cok ne deye not it is a tokenyng þat þe hounde was not woode. There is anoþer helpe for men may make sause of salt and vynegre and strong garlike ypilled and stamped and nettelis togedir and also hoote as it may be sufferyd to lay vpon þe bityng and þis is a good medecyne and a trew for it haþ be preuyd, and euery day shuld it be leide vpon þe bityng ii tymes also hoot as it may suffred, in to þe tyme þat it be hoole, or ellis by ix dayes. And ȝit þer is anoþer medecyne better þan alle the oþer. Take lekes and stronge garlek chibollis rewe and nettelis and hakk hem smale wiþ a knyff and þan medle hem with oyle olyff and vinnegre and boyle hem togiddre, and þan take alle þe herbis as hoot as þei may be suffred and laye vpon þe wounde euery day ii tymes, to þe wounde be hoole, or at þe lest bi ix daies but at the bygynnyng þat þe woundes be closed or garsed[3] vpon þe wounde for to drawe out þe vemyn of þe wounde bicause þat he gooþ not to the hert. And ȝif an hounde is bite of anoþer woode hounde it is a good þing for to halowe it alle aboute þe bityng with an hoott iren. The houndis also hauyn anoþer siknesse that is called the mamewe and þat commeþ to hem for cause þat þei be malencolious. Ther is iiii maners mamunesse þat on is clepid quyk mamewes þe whiche pulleþ[4] þe houndes and brekeþ her skynnes in many places,

thing. And if he will not eat within three days slay him as a mad hound. The remedies for men or for beasts that be bitten by mad hounds must need be done a short time after the biting, for if it were past a whole day it were hard to undertake to heal him of the two first madnesses[1] whereof I spake at the beginning, for all the others can do no harm, and the remedy may be of divers manners. Some goeth to the sea, and that is but a little help, and maketh nine waves of the sea pass over him that is so bitten. Some take an old cock and put all the feathers from above his vent and hangeth him by the legs and by the wings, and setteth the cock's vent upon the hole of the biting, and stroketh[2] along the cock by the neck and by the shoulders because that the cock's vent should suck all the venom of the biting. And so men doeth long upon each of the wounds, and if the wounds be too little they must be made wider with a barber's lancet. And many men say, but thereof I make no affirmation, that if the hound were mad, that the cock shall swell and die, and he that was bitten by the hound shall be healed. If the cock does not die it is a token that the hound is not mad. There is another help, for men may make sauce of salt, vinegar and strong garlic pulled and stamped, and nettles together and as hot as it may be suffered to lay upon the bite. And this is a good medicine and a true, for it hath been proved, and every day should it be laid upon the biting twice as hot as it can be suffered, until the time when it be whole, or else by nine days. And yet there is another medicine better than all the other. Take leeks and strong garlic and chives and rue and nettles and hack them small with a knife, and then mingle them with olive oil and vinegar, and boil them together, and then take all the herbs, also as hot as they may be suffered, and lay them on the wound every day twice, till the wound be healed, or at least for nine days. But at the beginning that the wound be cupped[3] or lanced for to draw out the venom out of the wound because that it goeth not to the heart. And if a hound is bit by another mad hound it is a good thing for to hollow it all about the biting with a hot iron. The hounds have also another sickness that is called the mange, that cometh to them because that they be melancholy. There are four manners of mange, that one is called the quick mange the which pulleth[4] the hounds and breaketh their skins

[1] The Shirley MS. has here been followed. [2] Should read "stroketh,' evidently a mistake of the scribe.
[3] In Shirley MS. and G. de F. "ventoused upon or gersed." The latter: "ventouses, que on appelle coupes," hence "cupped and lanced" would be the proper meaning.
[4] Makes them lose their hair. G. de F. (p. 90), "et si *poile* le chien."