iwex and so stronge þat he myght not be hool þerwith. Take a nedel and bowe it in þe myddel þat it be croked and take wel and sotilly þe flessh þat is vpon þe ye wiþ þe nedil and drawe it up on hie and þan kitte it with wiþ (*sic*) a Rasoure, but take good kepe þat þe nedil touche not þe ye. Thise þingges can wel don þe smytthes[1] for as þe nayle is drawe out of þe hors eye in þe same wise he must be drawe out of þe houndis ye *and wiþout faut he shal be hoole.* And also anoþer siknesse comeþ to þe houndes eres þe which comeþ outt of þe rewme[2] of þe hede of þe hounde for þei clawe hem so mooche with þe hyndere feet þat þei make moche foule þing come out þerof and so out of her eres commeþ foule þing, and somtyme þerof þei bicome deef. Therfore ȝe shul take wyne levke warme, and wiþ a cloþ wayssh it clene iii or iiii tymes in þe day and whan it is wayssh ȝe shul cast þerinne oyle and Camamylle[3] mylk warme iii dropes and suffre hym nat to clawe it ne froot it a grete while and do so contynually in to þe tyme þat it be hole. Also houndes haven anoþer siknesse þat commeth to hem of þe Rewme þat is to sayn þat þei haue the male morte[4] in her noose therlis as hors havyn. Wherfore þei may noþing smelle ne wynde and at the last some deye therof. And thei take it moost whan the hounte in snawe. To þis siknesse boyle mastik and sens in smal powder in faire watir and of a þing þat men clepyn Ostoraces calamynt[5] de brigilla[6] of Rve[7] and mynt and of sawge and holde þe houndes nose vpon þe pottis mouth, wher in þe þinges shuld boile so þat he may receyue within his nose thrilles þe smoke þat comeþ out of þo pott, and

grown and so strong that he might not be healed therewith, take a needle and bow it in the middle that it be crooked, and take well and subtly the flesh that is upon the eye with the needle and draw it up on high, and then cut it with a razor, but take good care that the needle touch not the eye. These things the smiths can do well,[1] for as the nail is drawn out of a horse's eye, right so it must be drawn out of the hound's eye, and without fault he shall be whole. And also another sickness cometh into the hound's ears the which cometh out of the rewme[2] of the head of the hound, for they claw themselves so much with the hinder feet that they make much foul things come out thereof, and so out of her ears cometh much foul things, and some time thereof they become deaf. Therefore they should take wine luke-warm and with a cloth wash it well, and clean three or four times in the day, and when it is washed ye should cast therein oil and camomile[3] milk, luke-warm, three drops, and suffer him not to claw it nor rub it a great while, and do so continually until the time that he be whole. Also hounds have another sickness that cometh to them of the rewme, that is to say, they have the malemort[4] in their nostrils as horses have, wherefore they can smell nothing nor wind, and at the last some die thereof, and they take it most when they hunt in snow. For this sickness boil mastic and incense in small powder in fair water, and of a thing that men call Ostoraces calamynt,[5] brygella[6] of rue[7] and mint and of sage, and hold the hound's nose upon the pot's mouth wherein these things should boil so that he may retain within his nostrils the smoke that cometh

[1] Shirley MS. "that be marshals for horses" is here added.
[2] Cold, from Fr. *rieume*, Mod. Fr. *rheume*.
[3] Camomile. In G. de F. (p. 93) "oil of roses" is the first part of the prescription.
[4] Malemort, glanders. G. de F. (p. 93) *morvel*, Mod. Fr. *morve*.
[5] *Estoracis calamita*, G. de F. p. 93. Lavallée appends the note: "*Storax et Styrax calamita.*" Storax, a resin resembling benzoin, was in high esteem from the time of Pliny to the eighteenth century. It was obtained from the stem of *Styrax officinalis*, a native of Greece and the Levant. Owing to the destruction of the trees it has now disappeared from commerce. Liquid storax, a soft brown viscid resin, heavier than water, is obtained from the *Liquidambar orientale*, a tree forty feet high, forming forests in Asia Minor. It is used but seldom in medicine, but has a reputation in chronic bronchial affections. Externally it has been employed in scabies. In our MS. four other ingredients mentioned by G. de F. have been left out, but the Shirley MS. gives them: "and oyle of Kamamyle and of Mallyor of anshes and of calamynt," *i.e.*, oil of camomile, melilot (Meliters), rosemary, thymus calamita, a species of balm. Possibly this is a mint called *Calaminta nepeta*, a plant formerly much used in medicine as a gentle stimulant and tonic. Melilot, a genus of clover-like plants of the natural order of *Leguminose*. The common melilot, a yellow-flowered annual, common in Britain, has when in flower a peculiar odour like a Tonka bean. The blue melilot, a native of Africa, is cultivated in many parts of Europe, particularly in Switzerland and Tyrol, and has the peculiar melilot odour in a high degree. The name Bokhara clover has been given to one or more species.
[6] Mildew. G. de F. (p. 93) Nigella, Nielle.
[7] *Rewe*, Mod. Eng. *rue*, Lat. *ruta*. This herb was in great repute among the ancients, and is still employed in Medicine as a powerful stimulant. It was formerly called the Herb of Grace, because it was used for sprinkling the people with holy water. "There's fennel for you, there's rue for you; and here's some for me, we call it herb grace o' Sunday. O, you must wear your rue with a difference."—*Hamlet*, Act IV. Scene 5. Both rue and sage were considered antidotes to poison, and are mentioned in old medicinal books as efficacious against the plague. It was thought that no poisonous animal could rest in the shade of rue, and its oil and balsam purified pest-infected air. "Salvia cum ruta, faciunt tibi pocula tuta" was an old saying which was rendered in German by the old rhyme:

"Trink Rauten Salbei in dein Wein
So wird kein Gift dir schädlich sein."

in þis wise serue hym a longe while iii or iiii tymes euery day in to þe tyme þat he be hool, and þis is good for an hors, whan he haþ þe glaundres strongly commyng out þe nose. Also þer is anoþer siknesse of houndes þe whiche commeþ to hem in her þrotes and somtyme commeth so to men in soche a wise þt þei mowe not haue donne here mete, and so þei must cast it owt ageyn, and somtyme þe siknesse is so stronge vpon hem þat þei may noþing haue donn wiþ inne her bodies and so deyen. The best medecyne is to go where þei wil and lat hem ete al þat euere þei wil, for sumtyme þe contrarious þing turneþ hem to good and þan ȝeue hem to ete flesshe riȝt smale ikitt and putt in broth oiþer in gootes mylk or cowes mylk a litel and a litel by cause þei mowe swalowe it down wiþout trauaile, and ȝeue hem not to moche at onys þat þei mowe defie it þe bettir, and also buttred egges doþ hem moche good. And somtyme þe houndes burten hem self in þe feet in her legges and in her legges and in her brest, and whan it is in þe joyntis of here feet þat ben renne out of her places þe best help þat þer is to brynge hem agayn to þe joint of soche a man þat can wel don it, and þan ley vpon þe place flex iweted in the white of egges and lat hem rest into þe tyme þt þei be hoole, And if ther be ony broke boon men shuld knytt it aȝenst in þe best wise þat oo boon agayn the other and bynde it wiþ flex aboue as I haue said with iiii splyntes wel ibounde þerto þat oon agayn þat oþer, bicause þat þe bonys shuld not vnyoyne, and men shuld remeve the boondes fro iiii daies to iiii daies alhole and ȝef hem drynk the juse of herbis þat byn clepid concilida maior[1] and minor[2] and medle in brothe or in her mete and þat shal make þe bonys joyne to giders. Also many houndes ben lost be the feet. And if sometyme þei be a chavffed,[3] Take vynnegire and of sote paces in the chymneyis and wayssh his fete therewiþ in to þe tyme þat þei byn hole. And if þe sooles of her fete be sure batyd bicause perauenture þat þei han ronne in hard conttre or amonge stonys, take watire and smale salt wiþinne and þerwith wasshe here fete þe same day þat þei haue hunted, and ȝif þei haue huntyd in euyl contre among thornes or breres þat þei be hurt in her legges or in her fete wayssh her legges in shepis talow wel iboyled and wyne, whan it is cold and froot hem wel wel vpward agayn þe heer. The beest that men may do with

thereof out of the pot. And in this wise serve him a long while, three or four times every day, until the time that he be whole, and this is good also for a horse when he hath the glanders strongly coming out of the nose. Also there is another sickness of hounds, the which cometh to them in their throats and sometime cometh so to men in such wise that they may not keep down their meat, and so they must cast it out again. In some time the sickness is so strong on them, that they can keep nothing down in their body and so die. The best medicine is to let them go wherever they will, and let them eat all that ever they will. For sometime the contrary things turneth them to good. And give them to eat flesh right small cut, and put in broth or in goat's milk a little, and a little because that they may swallow it down without labour, and give him not too much at once, that they may digest better. And also buttered eggs doeth them much good. And sometimes the hounds hurt themselves in their feet, and in their legs, and in their breast. And when it is in the joints of their feet that be run out of their places, the best help that there is is to bring them again into joint, by such men as can well do it, and then lay upon that place flax wetted in white of egg, and let them rest until the time that they be whole. And if there be any broken bones men should knit it again in the best wise, the one bone against that other and bind it with flax above as I have said, and with four splints well bound thereto that one against that other, because that the bone should not unjoin, and men should remove the bands from four days to four days all whole. And give them to drink the juice of herbs that are called consolida major[1] and minor,[2] and mix it in broth or in her meat, and that shall make the bones join together. Also many hounds be lost by the feet, and if some time they be heated[3] take vinegar and soot that is within the chimney, and wash his feet therewith until the time that they be whole, and if the soles of the feet be bruised because, peradventure, they have run in hard country or among stones, take water, and small salt therein, and therewith wash their feet, the same day that they have hunted, and if they have hunted in evil country among thorns and briars that they be hurt in their legs or in their feet, wash their legs in sheep's tallow well boiled in wine when it is cold, and rub them well upward against the hair. The best that men may

[1] *Consolida major*. Lavallée in his note (p. 94) translates this *consoude*, which in English is comfrey, Latin, *Symphytum*, a perennial herb one kind of which was formerly esteemed as a vulnery (*Symphytum officinale*). Its young leaves and blanched shoots are still boiled as vegetables.
[2] *Consolida minor* (Lavallée: note, *petit consoude*), Mod. Fr. *Brunelle*. G. de F. p. 94. Eng. Selfheal. Lat. *Prunella vulgaris*. It was at one time in repute as a febrifuge. It is mildly aromatic and slightly astringent.
[3] Heated, Fr. *eschaufer*, Mod. Fr. *echauffer*.