would not be hunted for the sake of sport, but only for the sake of their skins. Bisse, bys, byse was a fur much in vogue at the period of our MS., as its frequent mention in contemporaneous records testify.

We find that judges had robes of blue cloth furred with minever, with hoods of miniver and *fur de Bys*, that King Henry IV.'s confessor had a robe of coloured cloth, with one "fur de Bys of 7 tir" (1409). (Queens Rem. Wardrobe Acc. 45/13; Wylie, vol. iv. pp. 213, 214.)

Sir Hugh Waterton goes to speak with King Henry at Wallingford, May 24, 1401, and "has violet robe furred with byse for livery"; this was probably his court robe as Chamberlain to the King, for he was "Camerarius" some time previous to the above entry. (Duc. Lanc. Rec. XXVIII. B 4, No. 2, Wylie, iv. pp. 175 and 186.) The same records recount the tawing of "500 bisses nō Tawak (10s. per 1250), = £6 5s. *od.*" (XXVIII. B 1., No. 2, Wylie, iv. p. 160.)

Another entry is to this effect:

"On Account of the Young Lords and Ladies" (one of whom was Henry V. the prince to whom our MS. is dedicated), are entered: "Summer gowns, cloaks, mantles. Scarlet gowns and caps. Fur de Bysses, de Popil"—the latter being another fur (Duc. Lanc. Rec. XXVIII. B 1, No. 4, Wylie iv. p. 171). There are many other entries besides the ones quoted, but these are sufficient to show that it was a popular fur in constant request. But what kind of fur it was, or from what it derived its name, we remain ignorant. Whether it owed its origin to the French word *bis* (dark brown), *i.e.*, a brown fur, or whether from the word *bisse*, denoting a female deer, hind or doe, O. Fr. *bisse, bise, bische*, Mod. Fr. *biche*,[1] we cannot discover. It is possible that the skin of the hind and doe, which would have in these early days been obtainable in great quantities, well tawed or tanned, would have been sufficiently pliable to make good linings and trimmings for cloaks and "pilches." If the rabbit was not beneath the notice of the bissehunter it may perhaps be inferred that whatever the original meaning may have been, *Bisse* was in the fourteenth and fifteenth century applied to any kind of commoner brown fur, and as an argument in the favour of this theory we may mention that among the imports of fur contained in a very interesting note of Wylie on the trade of Hull in 1401, we find, "Furrur de watmys, ermines, beaverswombs, redskins, fitchews (polecats), martens, beavers, and otters," but no mention of bisses (Wylie, iv. p. 266). Probably it was too plentiful or too insignificant to import. The earliest date at which we have found this fur mentioned is quoted under Byce in the Oxford Dictionary, "1280 A. Sarnum 11 Silk no Sendale nis þer none no bise no no meniuer."

BLEMISH is the word used by Turbervile for *brisées* (Turbervile, 1611, p. 95, 104, 114). Osbaldiston gives another meaning, for he says, "it is a hunting term used when hounds and beagles finding where a chase has been, make a proffer to enter but return." (British Sportsman.) Blemish, to plash down boughs to mark where a deer has entered or left covert. Blemish, a mark so made (Stuart, vol. ii. p. 547).

BLENCHES, trick, deceit; O. N. *blekkja* (Strat.). Blanch, or blench, to head back the deer in its flight. Blancher, or blencher, a person or thing placed to turn the deer in a particular direction.

BOCE, from the French *bosse*, O. Fr. *boce*, boss, hump or swelling. Cotgrave says: "boss, the first putting out of a Deere's head, formerly cast, which our woodmen call, if it bee a red Deere's, the burle, or seale, and, if a fallow Deeres, the button."

BRANCHES, bowes (*brisées*). When the huntsman went to harbour the deer he broke little branches or twigs to mark the place where he noticed any signs of a stag. Also, at times during the chase he was instructed to do the same, placing the twigs pointing towards the direction the stag had gone, so that if the hounds lost the scent he could bring them back to his last markings, and put them on the line again. In harbouring the stag a twig was broken off and placed in front of the slot with the end pointing in the direction in which the stag was going; each time the harbourer turned in another direction a twig was to be broken and placed so as to show which way he took; sometimes the twig was merely bent and left hanging on the tree, sometimes broken off and put into the ground (in French this was called making *brisées hautes* or *brisées basses*). When making his ring-walks round the covert the harbourer was told to put a mark to every slot he came across; the slot of a stag was to be marked by scraping a line behind the heel, of a hind by making a line in front of the toe. If it was a fresh footing a branch or twig should be placed as well as the marking, for a hind one twig, for a stag two. If it be a stale trace no twig must be placed. Thus, if he returned later the hunter would know if any beast had broken from or taken to covert since he harboured his stag in the morning. When the harbourer went to "move" the stag with his limer he was to make marks with boughs and branches so that the berners with their hounds should know which way to go should they be some distance from the limer. (Roy Modus, x. v; xii. r; xiii. r; Du Fouilloux, 32 r.)

CHANGE. The change, in the language of stag hunting, was the substitution of one deer for

[1] We find *bisse*, denoting hind, in the time of Edward II. The people of Lancaster praying for a continuance of a right granted to them by King John to chase and take the hares and foxes and other wild beasts excepting "*cerf, bisse, chevereil, e Pork salvage*" (Rolls of Parl., 8 Edward II., 1324–1325, quoted Jesse, vol. ii. p. 72).

another in the chase. After the hounds have started chasing a stag, the hunted animal will often find another stag or a hind, and pushing it up with its horns or feet will oblige it to get up and take his place, lying down himself in the spot where he found the other, and keeping quiet, with his antlers close over his back, so that the hounds will, if care is not taken, go off in chase of the substitute. Sometimes a stag will go into a herd of deer and try to keep with them, trying to shake off his pursuers, and thus give them the change.

A hound that sticks to the first stag hunted and refuses to be satisfied with the scent of another deer, is called a staunch hound, one who will not take the change. As the French called them, *chiens sages et fermes dans le change*, which was considered one of the most desirable qualities in a staghound by the old English and French huntsmen. G. de F., in speaking of the different kinds of running hounds, says that there were some that, when they came to the change, they would leave off speaking to the scent, and would run silently until they found the scent of their stag again, and others that did not run silent, but did not bay so loud while they were puzzled by the change (G. de F. p. 109; and *see* Appendix: Running Hounds).

CURÉE, Kyrre, Quyrreye, or Quarry. The ceremony of giving the hounds their reward was thus called because it was originally given to the hounds on the hide or *cuir* of the stag.

Twici, the huntsman of Edward II., says that after the stag is taken the hounds should be rewarded with the neck and bowells and the liver. ("Et il se serra mange sur le quir. E pur ceo est il apelee quyrreye.") When the hounds receive their reward after a hare-hunt he calls it the hallow. In the later English MS., Twety and Giffarde, we are told that "the houndes shal be rewardid with the nekke, and with the bewellis, with the fee, and thei shal be etyn undir the skyn," which is evidently a mistake, the translator having confused *sur* with *sous*; a few lines further on he makes the amusing mistake of writing *knyghtes* instead of roedeer, having confused *chevreuil* of the original MS. with *chevalier!* In the *Boke of St. Albans* we find the quarry given on the skin, and it is only in the "Master of Game" that it is expressly stated that a nice piece of grass was to be found on which the hounds' mess was to be put, and the hide placed over it, hair-side upwards, the head being left on it and held up by the antlers, and thus drawn away as the hounds rush up to get their share. According to Turbervile in his day the reward was placed *on* the hide, at least he does not in his original chapter on the breaking up of the deer notice any such difference between the French and English customs. In France, it is as well to expressly state, the *curée* was always given on the hide until the seventeenth century, but after that it seems the hide was placed over it just as described in our text (De Noirmont, vol. ii. p. 458). Preceding the quarry came the ceremonial breaking up of the deer. The stag was laid on its back with feet in the air, slit open, and skinned by one of the chief huntsmen, who took a pride in doing it according to laws of woodmanscraft. They took a pride in not turning up their sleeves and performing everything so daintily that their garments should show no bloodstains; nobles, and princes themselves, made it a point of honour to be well versed in this art. After the skinning was done, it was customary to give the huntsman who was "undoing" the deer a drink of wine; "and he must drinke a good harty draught: for if he should break up the dear before he drinke the Venison would stink and putrifie" (Turb. p. 128).

In old French venery, when the hide or the skin had been ripped open, it was supported on each side by pieces of wood being laid under it to prevent the escape of the blood whilst the stag was being cut up and divided. The paunch and the small guts were washed and cut up with pieces of bread, and after all the rest of the flesh had been taken away, the hide was held up by varlets on either side, and one of them with his sleeve turned up mixed the guts and the bread well with the blood. The hounds had meantime been kept coupled and held by the berners, chacechiens, or *valets de chiens*, under some shady tree, and the hunt servants had been busy cutting switches of hazel or of other handy wood to present to the gentlefolks present, who stood round armed with these, and with them prevented the hounds when uncoupled getting more than their share or getting at the quarry too soon. In the smaller packs of mere country knights or squires of France, the huntsman cut the switches, and on presenting them expected a *douceur* (De Noir., vol. ii. p. 460). The first hound to be rewarded was the limer, held on his leash by the huntsman who had harboured the deer with him. He was allowed to have part of the head of the stag, sometimes heart, neck, or shoulders, the head being held up by the antlers by one of the huntsmen, so that the nose touched the ground. We find in the "Master of Game" that the limers were rewarded after the other hounds, but they were never allowed to take their share with the pack.

The Seneschal de Normandy gives the *curée* to his limer before the other hounds: "*Car à mon chien doit estre faict, Le premier devoir, par honneur, Cella doit savoir tout veneur.*" And G. de F. tells us that the first thing to be done after the stag was divided was to fetch the limer: "*Il doit prendre la teste du cerf, et fere la tirier à son limier en fesant li grant feste et disant li de biaus motz, lesquieux seroient trop lonx et divers pour escrire*" (p. 163). Then only were the other limers present, but to whom the honour had not fallen to find the biggest stag, allowed to have their portion of the head, neck, or heart, and then only with