much holloaing and sounding of horns were the hounds uncoupled, and allowed to devour their share off the hide on the ground. The bowels or guts were often reserved, and put on a large wooden fork, and the hounds were allowed to have this as a sort of dessert after they had finished their portion on the hide. They were halloaed to by the huntsman whilst he held the fork high in the air with cries of Tally ho! or Tiel haut! or Lau, lau! This tit-bit was then thrown to them. This was called giving them the forhu, from the word forthuer, to whoop or holloa loudly. Probably our term of giving the hounds the holloa was derived from this. It was done to accustom the hounds to rally round the huntsman when excited by a similar halloaing when they were hunting, and had lost the line of the hunted beast.

When the deer was divided the daintiest morsels were reserved for the King or chief personage, and for this purpose placed on a large wooden fork as they were taken from the deer. These were called in France the daintiers or ménus droits, and consisted of the muzzle, the tongue, the ears, the testicles, and part of the guts ("the sweet guts that some call the Inchpinne"—Turb. p. 128). The vein of the heart and the small fillets attached to the loins (Turbervile says also the haunches, part of the nombles and sides) should also be kept for the lord, but these were generally recognised as the perquisites of

the huntsman, kennelmen, foresters, or parkers. In old French venery the huntsman took the hide, the shoulders and the nombles; the varlets or berners the neck; the huntsman and his limer the chine (Hardouin, 53, 56). "Master of Game" says that the huntsman who harbours the deer takes the right shoulder, the brisket bone to the flaps which hang with it unto the neck, and that the huntsman that undoes the deer gets the other shoulder and the hide; while the hides of all deer killed by the harthounds belonged to the Master of the Harthounds. The foresters and parkers got a shoulder of deer as their right. At a large royal hunt one can fancy that there must have been much confusion, for rights must sometimes have overlapped, and each part of the stag except those morsels reserved to the lord may have had several claimants.

The tithes of all the proceeds of the chase were due to the church, and we find the proctors coming to claim their rights. There is still another waiting for his share who is neither huntsman, noble, nor priest. This is the raven who sits solemnly by on the nearest tree, knowing that no huntsman well versed in his duties will forget to hang his tit-bit on a neighbouring branch, for the gristle at the spoon of the brisket known by French veneurs as the os corbin was ever reserved for Maître Corbeau. The Boke of St. Albans mentions the corbyn bone: "For that is corbyn's fee, at the death he will be." As for the oscorbin, says Turbervile, "it is cast up to the crowes or ravens which attend hunters,

and I have seen in some places a Raven so wont and accustomed to it, that they would never fail to croak and cry for it all the while you were breaking up of the deer and would not depart until she had it" (p. 135).

It was the Normans who brought with them the French ceremonials of the quarry to England, with all their other hunting customs, hunting cries, and "fair terms of venery." Legend has it that the famous Tristan was the first to instruct a huntsman on our shores in this matter, and perhaps the oldest detailed account we have of the undoing of the deer and the curée is the one given by the Minnesänger, Gottfried von Strassburg, in his rendering of the romance of Tristan and Isolde.

Tristan, wrecked on the coast of Cornwall, is lost in a forest, comes across King Mark's hunting party just as the stag is killed. The huntsman lays the deer out and prepares to cut him up, but not in the proper way required by the laws of venery. Tristan cannot resist stopping him and showing him the right way to do it:

Der Jägermeister zu ihm stund Und streckte ihn nieder auf den Grund, Auf alle viere, recht wie ein Schwein, Wie nun, Meister, was soll dass sein? Rief da der höfische Tristan: Lasst ab, um Gott, was fangt Ihr an? Zerwirkt man Hirsche auf diese Art? Der Jäger stand auf u. strick den Bart, Er sah ihn an und sprach dazu: Wie willst du Kind dass ich ihm thu? Man weiss nichts andres bei unserer Birsch Als wenn enthäutet ist der Hirsch, So spaltet man ihn behende Vom Kopf bis an das Ende, Und darnach in die viere So dass der vier Quartiere Kunis um viel darf grosser seyn Als die andere ins Gemein Das ist der Brauch in diesen Land Kind ist anders dir bekannt?

King Mark's huntsman is simply going to split the stag down the back and divide the carcase into four parts as nearly as he is able. We can well imagine the happy-go-lucky spirit of the Englishman, indifferent to the details of the fine art of venery, and the surprise of the courtly Tristan, accustomed only to polished French etiquette and anxious that honour shall be done to the noble stag in death, and horrified that he should be treated like a pig in the butcher shambles:

Ja sprach der Sohn von Riwalin
Das Land da ich erzogen bin
Das hat den Brauch nicht so wie hier.

Tristan then gets the huntsman to turn the stag over on his back, and proceeds to show him his manner of breaking up the deer:

Da ging er oben am Hirsch zu stehen Begann den strich zu schneiden Den Hirschen zu entkleiden Unten von dem Geas hernieder CURÉE—continued

Zu den Bugbeinen kehrte er wieder;

Die schalte er nach dem Brauch, der Flinke

Beide Hüftbeine nahm er drauf,

Die entschälte er Lauf um Lauf.

And so runs the legendary introduction of French custom into England, a custom in which great delight was always taken on the Continent whether it were performed after a day of "staghunting with running hounds by strength" in France,1 or after a large battue within an enclosure in Germany. The account we have in the Boke of St. Albans so closely resembles the methods of Tristan quoted above, that we may perhaps presume that Dame Juliana Bernes, or whoever the author was, had merely turned into English some Anglo-Norman or French version of the Tristan legend. "My dere chylde take hede how Tristram dooth you tell," of the Dame's may only allude to the hunting lore with which that hero's name was traditionally associated, but as his was one of the favourite romances of the thirteenth and fourteenth centuries, there is every probability that some MS. of the same was the source from which the

hunting rhymes of the good Dame were taken. Turbervile gives us a translation of the Du Fouilloux's chapter on the curée (p. 130) and another chapter of his own, which he says he adds to note some customs which he has noticed obtained in England and are not mentioned by the French veneur. The first is that after the ceremony of the deer's right foot being cut off and presented to the lord or prince, "our order is that the prince or chiefe (if so please them) do alight and take assaye of the deare with a sharpe knife, the which is done in this maner. The deare being layd upon his backe, the prince or such as they shall appoint, comes to it. And the chiefe huntsman (kneeling, if it be to a prince) doth hold the deare by the forefoote, whiles the prince or chief, cut a slit drawn along the brysket of the deare somewhat lower than the brysket towards the belly. This is done to see the goodnesse of the flesh, and howe thicke it is. This being done we use to cut off the deares head. And that is commonly done also by the chiefe personage. For they take delight to cut off his head with their woodknives, skaynes, or swords to trye their edge, and the goodnesse or strength of their arme. If it be cut off to reward the hounds withall, then the whole necke (or very neare) is cut off with it, otherwise it is cut off neare to the head. And then the head is cabaged (which is to say) it is cut close by the hornes through the brain pan, until you come underneath the eyes, and ther it is cut off. The piece which is cut from the hornes (together with the braines) are to reward the hounds. That other piece is to nayle up the hornes by, for a memoriall if he were a great deare of head."

The other differences that Turbervile notes are putting the dainty morsels in "a faire hand-kercher," instead of on a fork, and some special way of cutting out the shoulders which if not done according to rule "it is a forfayture and he is thought to be no handsome woodman."

We do not hear in England of the curée chaude, and curée froide; the former was when the hounds had their reward at once at or near the place where they had taken the stag; the latter was when the stag was taken home and the quarry prepared and given in the castle courtyard or near the house of the master. Gaston recommends this to be done occasionally, as then the hounds are more eager to reach home after a tiring day's hunting as they will hope to get the quarry on their return. (Chace dou Cerf, Roy Modus, fol. xxi. r, xxiv. v; G. de F., pp. 158-164; Hardouin, pp. 60, 61; Du Fouilloux, pp. 41-43 r; Sénéschal de Normandy, pp. 23, 24, 25; Turbervile, p. 130; Boke of St. Albans; De Noirmont, vol. ii. pp. 457, 460; Twici, p. 48.)

ERRORS IN ENGLISH LITERATURE ON AN-CIENT SPORT. Considering what good right we have of being proud of the national idiosyncrasythe love for sport—and that Britain's great wealth has helped to garner not only the choicest products of Europe's artistic treasures of bygone ages, but has succeeded in producing the finest breeds of the sportsman's two best friends, the horse and the dog, it is surprising that the history of our sport has been treated with such general neglect by English writers and students. In no sphere of historical research has such inaccurate and superficial work been done, and in no branch of human knowledge have writers so continually copied without check or verification the unsupported statements of previous authors. True, we must not forget that in the opinion of the modern covertside the book-loving sportsman is as incompetent a creature, as is in the eyes of real scholars the sport-loving amateur bookworm; but as other nations have produced scores of men placed by the world of sport and of letters in the first flight, it is singular how barren English literature has remained of sportsmen whose writings show research and serious study.

One became aware of all this soon after commencing one's researches in connection with the present work, for one discovered that mistakes made by early commentators, incorrectly quoted passages, erroneous deductions and wrong dates had become perpetuated to an astonishing extent.

With the exception, perhaps, of Sir Henry Dryden's scholarly treatise, which little work is, alas! known to but few, for only forty copies were issued, and that more than sixty years ago, no native pen has ever devoted more than a few brief pages to the early history of the chase in this country, though quite a number of foreigners have spared neither expense nor trouble to visit

1 "Les Roys qui ont regné en France, Voir la beste bien deffaire Est bien chose qui leur scait plaire."

Gace de la Buigne.