HUNT OFFICIALS—*continued*

Fourth since the Conquest Ninth. Witness by Waut Rodeney sheriff of the counties of Somerset and Dorset by virtue of a writ under privy seal of our said lord the king has paid for the wages of the huntsmen and the puture of the dogs of our said lord the king, one hundred and thirty one pounds eleven pence and one maille (halfpenny) in the manner be shewn below thus :

"To Edward Duke of York, Count of Canterbury, Rutland and Cork and lord of Tyndale, Master of herthounds of our said lord the king twelve pence daily.

"To Robert Hurlebat and Edward Benet Yeoman berners at horse for the said office to each of them four pence daily.

"To Roger Chenestonn, John Hayne, William Milbourne and Henry Digge yeoman berners on foot, of the same office, to each of them two pence daily.

"To Edmond Rokesbury and John Bowier yeoman veautrers of the said office to each of them two pence daily.

"To Thomas Benchesham, Robert Bailly, William Cawet and John Cawet grooms of the same office to each of them one penny halfpenny daily for their wages, and to the aforesaid Robert Hurlebat and Edward Benet for the expenses of two horses in their charge, for each horse 3 pence one farthing daily, and for the puture of forty dogs of our lord the king and twelve greyhounds for each of them three farthings daily, and for three limers for each of them one penny daily, commencing the above said wages, expenses and puture of the aforesaid dogs from the thirtieth day of September, the year of the reign of our lord the king the eighth, on the twenty ninth day of the same month in the following year for a whole year counting both days. In witness of which to this indenture the said sheriff and the aforesaid Duke has put the seal of his office, etc."

In conclusion, we may remark that the references we have given by no means include all the documents and records examined by us, but they probably suffice to show that no assertion has been made recklessly. From the great number we have looked into we have selected the most representative and interesting instances.

IDLENESS. Two sporting authors at least had preceded Gaston and the M. of the G. in stating that idleness was the cause of the seven deadly sins. For in Roy Modus (fol. v.) we read : "*Car je vous dy que les puissans en eschèvent ung vice mauvais que on appelle oysiveté, de quoy tous maulx viennent.*" And Gace de la Buigne also recommends the chase as saving those who pursue it from all idleness and sin :

> "*Et si ay prouve ce me semble*
> *Quant iay mis mes raisons ensemble*
> *Que deduit de chiens fait sauver*
> *Ceulx qui bien le veullent aymer*
> *Car qui doyseuse est enteche*
> *Ou de quelque autre peche*
> *De pecher ne luy souviendra*
> *Tant comme bien le servira.*"
>
> Werth, p. 76.

La Buigne, the worthy sporting chaplain of King John (*see* Bibliography) is at great pains in his poem to show the good accruing to the morals of the hunter from the pursuit of the chase, for being a priest he had to justify his love of sport in the eyes of the Church, which usually looked unkindly at any of its members who were addicted to this pleasure. La Buigne himself was by birth a Norman *gentilhomme qui comptait quatre quartiers de noblesse*, tells us he had carried hobbies to the field at the age of nine, and had been made to train a falcon when twelve years old, and when ordained priest he still continued to hunt once or twice a week, but always said mass first, and did not consider he had done wrong as he had no profit from the chase and only sought an honest recreation, the excess of which only is condemned by the laws (L'Eglise et la chasse, by G. de Genouillac). With many ingenious arguments he pleads the benefits accruing to mankind from the chase as well as to its immediate votaries, but he does not state so boldly as G. de F. that hunters are sure to go to heaven. G. de F. thinks that even a bad *veneur* will be granted a little corner in the outskirts or lower courts of Paradise : *Je vueil enseigner à tout homme d'estre veneur ou en une manière ou en autre ; mès je dis bien que s'il n'est bon veneur il n'entrera ja en paradis ; mes en queuques manières qu'ils soient veneurs, croy je bien qu'ilz entreront en paradis, non pas au milieu mès en aucun bout ou au moins seront ilz logiez ès fors bours ou basses cours de paradis seulement pour oster cause d'ocieuseté qui est fondement de tous maulx* (G. de F. p. 237).

ILLOEQUES, "here in this place," from the Latin *illo loco*. Sometimes it is spelt *illecques*, *iluec*, *illuec*, *ileuc*, *yleuc*, *illosques*, &c. Although this word has been a puzzle to several commentators of our MS., one meets with it constantly in Anglo-Norman and the Provence dialect. *Illecques ataint perchevals le cerf sant point de compagnie* (Borman, pp. 90, 242) ; *Iluec grant piece sunt ensemble* (T. M. pp. 31, 93, 142, &c.) ; *illecques lui donneras a mengier* (Roy Modus, lxix.) ; and in the will, written in French, of the Duke of York, when providing for a legacy, he says : *lour successours illocques a l'onneure de Dieu.* (Nicholson, Royal Wills.) In Phœbus : *Illec il faut rester tout coy* (here one must remain quite quiet). Whether, as one writer has suggested, it is the origin of the familiar *yoicks* we are unable to determine. In our MS. and in the MS. of Twety and Gyfford, the huntsman is told to cry *Illeosque* when he finds the place where the hare had been to feed (*see* Appendix : Hunting Cries). In the MS. of Twici we find no such word and the only subsequent work we find it in is the Boke of St. Albans where in the verses on hare-hunting we read, "Then iii motis shall ye blaw booth lowde and shill. There oon and there an other there he pasturyde has : Then say *Illoques Illoques* in the same place."

JOPEYE, synonymous with *jupper*, which, according to Cotgrave, is an old word signifying "to whoot, showt, crie out alowd." The French word *juper*, *jupper*, also spelt *joppeir*, had the same meaning, and we find it employed in the "Chace dou cerf" for a holloa in hunting in a similar way to *jopeye* in our text :

> "*Et puis juppe ou corne i. lonc mot*
> *Chaucuns en a joie qui l'ot.*"

The word could be probably traced back to such an exclamation as *per Jupiter*, and I have seen this suggested somewhere, but have not been able to trace it.

In the sense it is used in our M. of G. (p. 105) it means to holloa to the hounds, to encourage them with the voice.

KENEL, Mid. Eng. for kennel, answering to the O. F. *chenil*, from *chen*, and N. F. *kenil*, from *ken*, a dog. The termination is from the L. *ile*, occurring in *ouile*, a house or place for sheep, from *ouis*, a sheep. Hence *chenil* or *kenil* or the Italian *canile*, a place for dogs (canicularium).

Had we not the description of the kennel given us by our M. of G., we could scarcely have believed that such modern and sanitary housing arrangements could have obtained in the fourteenth and early fifteenth century. Here we have directions that the kennel should open on a sunny meadow, a "fair grene," that the hounds should have constant access to it by a "hinder dore." That the kennel should be cleaned out daily and well littered with fresh straw "righte thikke." That the hounds should have a bench to lie on raised a foot from the floor, that there should be gutters to drain the kennel, a chimney at which to warm the hounds when they come home wet from hunting. We are told that the hounds must be housed on the ground floor, but there must be a "soler" or floor above, so that the kennel may be warm, and last of all, "I would that some child lie or be in the kennel with the hounds for to keep them from fighting."

Even one hundred and fifty years later Du Fouilloux could not much improve on these arrangements, and amplifies this chapter but little. "A Kennell ought to be placed in some oriental part of the house," is the way Turbervile somewhat clumsily begins translating Du Fouilloux's : *Le Chenin doit estre située en quelque lieu bien orienté.* And even Somerville, who tells us that the kennel should be

> "Upon some little eminence erect
> And fronting to the ruddy dawn, its Courts
> On either hand wide opening to receive
> The sun's all cheering Beams,"
>
> "The Chase," p. 23,

has not much to add, although he lived more than three hundred years later.

The insistence upon plenty of fresh water, if possible "feyre running water," and upon cleanliness and sun, although rudimentary sanitary measures, is surprising when we consider how miserable human habitations usually were at that period.

KENETTES, small hounds, kenet, is a diminutive form of the Norman-French *kenet*, and the O. F. *chen*, *cienetes*, *chenet*, a dog : *i veneour a ii cienetes, Ne mie grans mais petitetes, Et plus blans que n'est flors d'espine* (Percival 22895). Derived from the Latin *canis*). *See* Appendix : Harriers.

LEGENDS OF HOUNDS. There are two legends relating to greyhounds which we give here, as they belong to the period of our MS., and one to that of Henry IV. They bear a suspicious similarity to each other, and except for the names of the personages concerned and of the places named might be the same. One is told of a large greyhound belonging to Charles of Blois. This hound was accustomed to accompany his master everywhere, and was with him when he was fighting the Duke of Montfort in Brittany. When the Count of Blois was advancing to the siege of the Chateau of Auray, on September 29, 1364, the hound abandoned his master, going over to the enemies' camp and caressing Montford. His knights looked upon this desertion as an evil omen, which was indeed fulfilled by the death of Charles of Blois at the battle of Auray, leaving Montford the sovereignty of the country (Lav. p. 36). The other well-known story, told by Froissart, is of Richard II.'s greyhound, who used to come up to the King and put his two forefeet on his shoulders and caress him. One day when Henry of Lancaster was present the greyhound went up to the latter in this manner and neglected the King, who said to the Duke of Lancaster : *Le levrier vous festoye et receult aujourd'hui comme Roi d'Angleterre que vous serez et ien seray deposé, et le levrier en a connaissance naturelle.* Soon after Richard was deposed and Lancaster ascended the throne as Henry IV.

The two legends given by G. de F. showing the fidelity of greyhounds to their masters were not new tales. The first is told in a very similar form by Pliny (viii. 40), and is again to be found in Vincentius Bellovacensis (233d, 20–25), in Brunnetto Latini (237, 3–6), and again in Bartholomeus Anglicus (1035, 4, v. and 1036, 2). It is afterwards told by Gace, who tells how King Appollo's faithful dog is found watching his dead master by the King as he journeys through the land. G. de F. seems to have added on to this foundation the story of the love-affair of the French King's son.

The *Chanson de Macaire*, from which the second story is taken, is supposed to have originated in the twelfth century. Gace gives the part relating to the greyhound, and G. de F. gives it again with a few slight alterations (Werth, 78 and 65). We must do him the justice of saying that he claims no originality for his stories, but says he has found them in *vrayes escriptures* (G. de F. p. 82).

In connection with these ancient legends of