LIMER—continued

pp. 49 and 139). The cost of the keep of a limer was, as we have heard, usually 1d., but sometimes 1½d. daily (Pat. and Close Rolls, 12 and 16 Ed. III.). It would almost seem that the dogs that went by the name of bercelets (see Appendix: Bercelet) did the work of a limer on occasions, as we so frequently find one or two bercelets accompanying a pack of hounds, and on these occasions we find no mention of limers as well. (See Pl. x. to xi.).

When not quoting or translating the old text the more modern spelling of *li*mer has been used.

tion by M. of G. the description of the huntsman's enjoyment of the beauties of nature (p. 6 and 7) is charming, we still think it worth while to give here the original French of G. de F. Quant le veneur se liève au matin, il voit la très douce et belle matinée et le temps cler et serain et le chant de ses oiseletz que chantent doulcement mélodieusement et amoureusement chascun en son langage, du mieulx qu'il puent, selon ce que nature leur aprent. Et quant le soleill sera levé, il verra celle doulce rosée sur raincelles et herbetes, et le soleill par sa vertu les fera reluysir. C'est grant plaisance et joye au cuer du veneur (G. de F., p. 6).

G. de F.'s predecessor, the author of Roy Modus, uses very similar words: "En ceste doulce saison, que toute nature se resjouist, et que les oisillons chantent mélodieusement en la verde forest, et la rosée gette ses doulces larmes qui reluisent sur les feuilles pour la clarté du soleil." (Roy Modus, fol. xiv. v.)

Although there is every internal evidence that G. de F. had Roy Modus before him when he wrote, yet the very fact that he should not have discarded all such sentimental allusions to nature as superfluous in a hunting book, shows that he was thoroughly alive to such charms.

The beauties of the forest in the spring and early summer are repeatedly described in the old French and Arthurian romances, in very similar words. We have, for instance, a passage when Tristan and Isolde are in the forest where they have fled from the Court of King Mark:

"At morning in the dew they went
Down to the meadows wide extent
Whereon the grass and coloured flowers
Stood new refreshed by dewy showers
They greeted not unholdly Tristan and Isolde
The wild birdlets of the wood
Bid them welcome too renewed
In their sweet toned latin."

"Tristan and Isolde," Kroeger, p. 226.

In another romance we find:

"Ce fut May par une matinée Li soleil liève, qui abat la rousée Li oisel chantent par ta seve ramée" (Aubery de Bourgoing.)

We close with a somewhat later description of the dew and birds and flowers, but still belonging to the fifteenth century. It occurs in John Gower's *Confessio Amantis*, where Acceon goes hunting in the forest: "So hym befell up on a tyde
On his huntyng as he came ryde
In a forest alone he was
He sawe upon the grene gras
The fayre fresh floures spring
He heard among the leaves synge
The throstle and the nightingale."

We might go on multiplying such similarities, but nowhere have we a more direct confession from any hunter than the one that G. de F. makes that these things are a great pleasure and joy to the heart of the hunter.

MADNESS. O. E. and Mid. Eng. Woodness, wodnesse, and wodnyss; mad, wode. The seven different orts of madnesses spoken of by M. of G. are also mentioned in nearly all subsequent works on old hunting dealing with "sicknesses of hounds." They are the Hot burning madness, Running madness, Dumb madness, Lank madness, Rheumatic madness or slavering madness, Falling madness, Sleeping madness.

These are mentioned in Roy Modus, and the cure for rabies, of taking the afflicted dog to the sea and letting nine waves wash over him, as well as the cock cure mentioned in our English MS., were both taken by Gaston from Roy Modus, or both derived them from some common source. Aucnus en vont à la mer, qui est un bien petit remedè. (R. Modus, fol. xlv. r.) "Some goeth to the sea and that is but a little help" (p. 49).

The water cure is mentioned also by Albertus Magnus: Canis rabidus in aqua calida per longitudinem corporis immergatur per novem dies. (Alb. Mag., 215. a 27).

It seems likely to have been to try the efficacy of this cure that King Edward I. sent some of his hounds to Dover to bathe in the sea, the following account for which is entered in his Wardrobe Accounts:

"To John le Berner, going to Dover to bathe six braches by the King's order and for staying there for 21 days for his expense 3. 6d" (6 Edward I. Quoted from MS. Philipps, 8676).

The means of recognising rabies by a cock is also mentioned in a recipe of the eleventh century given by Avicenna (957–1037), and it appears again in Vincentius Bellovacensis and is also to be found in Alexander Neckham. Although the manner of using the cock for this purpose varies, we see by the fact of its being mentioned in different works preceding our MS. that the cock enjoyed some legendary renown for at least a couple of centuries before Gaston. (Werth, p. 55.)

Of all the many remedies prescribed by various writers before and after the time of M. of G. none seem to be given with much faith in their power, and probably most of the writers who transmitted them would have shared Markham's opinion that: "The best and only cure is to knock them on the head for it." Certainly a happier fate for the hounds than to be subjected to some of the fanciful experiments suggested.

Nowadays only two varieties of rabies are recognised: furious and dumb rabies. The

MADNESS—continued

numerous divisions of the old authors were based on different stages of the disease and slight variations in the symptoms. These on the whole are fairly correctly stated, for the hoarse howl of the rabid dog is very characteristic, and they also exhibit considerable ingenuity in effecting their escape, often travelling for long distances at night, biting everything that comes in their way, and returning exhausted to the place from which they started.

Our author remarks that at the beginning of their woodness they wag their tails and smell and lick other dogs, and this friendliness has been noted as an early symptom of rabies in a pack of hounds.

When a dog is attacked with rabies its owner often supposes that the dog has a bone in its throat, so that a report of this condition is regarded by veterinary surgeons with suspicion. This corresponds with the description in our text (p. 47) of dogs, with their mouths "somewhat gaping, as if they were *enosed* in their throat."

Our MS. says that their madness "may not last but nine days," but Du Fouilloux, who borrowed much from Gaston Phoebus, says that this madness may last nine months, a ridiculous mistake made probably by his printers, which once more has been copied by Turbervile, who says a hound "may continue thus nyne months, but not past:"! (Turb. p. 222). Thus does an impossible mistake or misprint perpetuate itself at the hands of the ignorant.

Hounds suspected of incipient madness were sent on pilgrimages and offerings made at the shrines of saints and masses said for their recovery. In the accounts of the chief huntsman of Charles VI. of France is the following entry (1388): "Robin Raffon varlet des chiens du Roy N. S. pour argent à lui baillé pour mener les dis chiens à Saint Mesmer pour doubte de Mal de rage et pour faire yllec chanter une messe devant les dis chiens et pour faire offrendes de cire et dargent devant ledit saint pour ce 24°j. de fevrier, 20s."

Louis of Orleans' accounts also show money paid for his hounds, sent on a like pilgrimage to St. Mesmer "pour doubte de Mal de rage" as well as for ointments and needles for stitching their wounds, etc. (Champillion Figeac, 93).

MASTIFF, from F. metif., O. F. mestif, M. E. mastyf, mestiv, mixed breed, a mongrel dog. (Cent. Dict., Murray.) Some etymologists have suggested that the word mastiff was derived from masethieves, as these dogs protected their master's houses and cattle from thieves (Manwood, p. 113). Others again give mastinus, i.e., maison tenant, house-dog, as the origin, but the first derivation given of mestif, mongrel, is the one now generally recognised.

Although it will be quite evident to any one comparing the dogs depicted in our illustration, with any picture of the British Mastiff that the two are very different types, we must not therefore conclude that the artist was at fault,

but that the French matin, which is what our MS. describes and depicts, was by no means identical with our present English breed of mastiffs, nor even with the old British mastiff or bandog. The French matins were generally big hardy dogs somewhat light in the body with long heads, pointed muzzles, flattened forehead and semi-pendant ears; some were rough and others smooth coated. Baron de Noirmont remarks in his valuable historical work on La chasse, that it is exceedingly difficult to determine the physical characteristics of this very mixed breed. Lavallée says that the name matin was applied to all dogs of an indeterminate breed, therefore there were matins of all shapes and sizes (Lav. p. 39). Placed in juxtaposition are some of the distinguishing points of the British Mastiff, taken from Wynn's History of that dog, and the points of a French matin as given in Baudrillard's Dictionnaire des Chasses:

MASTIFF Elongated, with flat Massive and short, with great depth and squareness of skull. Erect and semi-pendant. Small, roundish, semierect or pendant. BodyLong and somewhat large, Massive, cylindrical, or without being thick. thick-set and muscular. Curved upwards. Short, thick at the root . . . carried straight down. Long and muscular. Comparatively short, a long, low-standing ani-

Rather short on the body, Hard, short, and fine, but longer on the lower part, and on the tail; some are smooth and others rough coated.

The history of the British Mastiff has been written by Wynn, Dalziel, Rawdon Lee, Vero Shaw, and others far more amply than can be possibly done in such a note as this, and in all these treatises there is much that is interesting, but in the research after description and pictures of the early English dog many mistakes have been made. For instance Wynn asserts that "Berjeau also gives figures of a mastiff dog and bitch with puppies. The latter from George Tubberville's Noble Art of Hunting plate 28, also a mastiff dog from the 1611 edition of Tubberville." (Wynn, p. 124.) As it happens these woodcuts that adorn the pages of Turbervile (not Tubberville) were taken from Jacques du Fouilloux's French work, as was also nearly all of the text, and the hounds described therein are all "running hounds," and it is these French hounds of the 16th century that the woodcuts represent, and which have been given to the