MASTIFF—continued

British public as early pictures of the English mastiff! Wynn also says that Twici and John Gyfford in their hunting tract state that the mastiff was a good hound for the wild boar. They never mention such a dog nor make such a statement. Their treatise has probably been confused with some MS. of the "Master of Game," and even in this it is really the French matin and not his English confrère that is written of. Dalziel, who is very indignant about several inaccuracies of Wynn, has himself stated that our "Master of Game" gives a good description of the British bulldog (Dal. vol. xi. p. 205) which is entirely wrong, for there is no mention of it and the description we have of the various kinds of hounds and dogs, is what Gaston de Foix wrote of those breeds he was familiar with in the South of France!

Matins were often used for tackling the wild boar when run by other hounds, so as to save the more valuable ones when the boar turned to bay.

In this chase, as well as when they were used to protect their master's flocks against wolves, huge iron spiked collars were fastened round the dog's neck. In our illumination we see five of them thus depicted. These spiked collars were very formidable affairs, one of very ancient make which I have, measures inside nearly 8 inches in diameter and the 48 spikes are an inch long, the whole weighing without the padlock that fastened it together about two pounds.

Charles vi. of France (1380) used matins for hunting the wild boar (Noir. vol. ii. 300) and the kennels of the Kings of France known as the vautrait consisted of heavy dogs, between a matin and an alan called vautres or veutriers (Tresor de recherches, Borel), and as our MS. asserts that a cross between the two breeds made excellent boarhounds, it is likely that there were many of these in the Royal boarhound kennels. In the reign of Henry IV. of France (1589-1610) the name of alan disappears from the annals of these kennels, and we find only Matin and Dogues. These latter were imported from England; our bulldog was known under the name dogue and our mastiff as le grand dogue Anglais or the dogue de forte race. In England the name Mastiff was not in general use till a much later date, even as late as the end of the 18th century, Osbaldiston in his Dictionary ignoring the term mastiff, and using, like a true Saxon, the old term bandog (Wynn, p. 72). In the 17th and 18th centuries the terms were generally synonymous, and it seems quite possible that the mastiff of the ancient forest laws was not our bandog, but denoted as in France any large housedog capable of defending his master and his master's goods, watching his cattle, and, as frequently necessary, powerful enough to attack the depredatory wolf or the wild boar. These would in all likelihood be a very mixed breed, and thoroughly justify the name mestif or mongrel.

Cotgrave in his French-English dictionary gives the following:

"Mastin, a mastiue or bandog; a great country curre; also a rude, filthie, currish or cruell fellow."

We find the word *Matin* in France used as a term of opprobrium, or a name of contempt for any ugly or distorted body or a coarse person, "c'es un matin, un vilain matin." Many interesting facts about the Mastiff have been collected by Jesse in his History of the British Dog, but he also makes the mistake of considering that the Master of Game and Turbervile give us the description of the dogs then existing in England, whereas these descriptions really relate only to French breeds, although the characteristics may in many cases have tallied sufficiently, but in others a dire confusion has resulted from blindly copying from one another.

MENÉE, from Latin minare, something which is led, a following. This word frequently occurs in the mediæval romances, and usually denoted pursuit, either in battle or in the hunting field. Quant la bataille est ordeneie Cornent li duc forte menie (Borman, p. 37).

There are various meanings attached to menée: I. The line of flight the stag or other game has taken, and Chacier la menée seems to have meant hunting with horn and hound by scent on the line of flight, in contradiction to the chase with the bow or crossbow, which was called berser Si vont chacher les cers a la menée (Le Roman des Loherains 106 c. 30). In G. de F. (p. 157) it is used in the same sense: Chassier menée et crier et corner. The meaning in which Gaston de Foix uses the word menée is explained by him: Et puis se metre après, et chevauchier menée: c'est à dire par où les chiens et le cerf vont (G. d. F. 171). In one passage (p. 179) he says the huntsman should: chevauchier menée cueue et cueue de ses chiens (pp. 43 and 44. See also Chace dou cerf and Hard. de Font. Guer. Edit.

2. The challenge of the hound when on the line. Page 97, we read that a hunter should know whether the hounds have retrieved their stag by the doubling of their menée, i.e., the hounds would make more noise as soon as they found the scent or line of flight of the stag they were chasing. It is in this sense that Roy Modus uses it: Si le limier double sa menée, c'est a dire qu'il s'efforce de crier (fol. xvi. v.) and G. de F. uses it in this sense when he says a huntsman should know les gueules et menées de ses chiens. Menée evidently meant the sound made by the hound when actually following the scent, not when baying the game. Later the sense seems to have been widened, and a musical hound was said to have la menée belle (Salnove, p. 246).

3. A note sounded on a horn (see Appendix: Hunting Music). It was the signal that the deer was in full flight. It appears to be used in Twici to signify the horn-signal blown when the hounds are on the scent of hart, boar or wolf, to press the hounds onwards (Twici p. 23). This author says one cannot blow the menée for the hare, because it is at one time female and another

MENÉE—continued

male, and to this Dryden in his notes remarks that Twici is perfectly right in saying a man ought not to blow the menée for a hare; for as every one knows it is but a rare occurrence for a hare to go straight on end like a fox, for they commonly double and run rings, in which case if the hounds were pressed, they would overrun the scent and probably lose the hare. But he does not explain why Twici says if it were always male the menée could be blown at it as at other beasts such as the hart, the boar and the wolf. Is it that a male hare will occasionally run a long straight course of several miles, but that the female runs smaller rings and more constantly retraces her steps, and therefore the menée could never be blown at her?

4. Menée was also used in the sense of a signal on a horn in the Chace dou cerf: et tes iii menées feras Tres tout au mieus que tu porras.

In this poem we find the menée was blown at three points in the chase; when the hounds got on the line of the stag three menées were blown, and two for the questing of the stag, and finally two menées on arriving at the Seigneur's castle after taking the stag, the latter corresponding to the menées the M. of G. says should be sounded on the return of the huntsman at the hall or cellar door (p. 101). There was a curious old custom which occasioned the blowing of the horn in Westminster Abbey. Two menées were blown at the high altar of the Abbey on the delivery there of eight fallow deer which Henry III. had by charter granted as a yearly gift to the Abbot of Westminster and his successors. These eight fallow deer were to be taken from the Royal forest of Windsor at the King's expense to Westminster. The huntsmen who brought this gift to St. Peter were to sound their horns in the same manner in the sacred edifice as Twici says they were to do at the King's hall door, when they brought him his "rights" of the stag. (Prynne Antiquae Constit. Lond. 1672, p. 571, 672.)

The menée according to Mons. Pichon (see his interesting note to Hard. de Font. Guerin) was a very long note blown with one breath, and this meaning has also been adopted by the new French dictionary of Godefroy.

Neither Roy Modus, nor Gace, nor G. de F. use the word menée to denote a sound upon the hunting-horn, therefore it was probably already in the 14th century in France no longer much used in this sense.

METYNGE, here evidently means meating or feeding. As the M. of G. says: "or pasturing" as if the two words were synonymous, as metinge also was mid. Eng. for measure it might have been a deer of "high measure and pasturing." But anyhow the two were practically identical, for as Twici says: "Harts which are of good pasture. For the head grows according to the pasture; good or otherwise." See below Meute.

MEUTE had several meanings in old French Venery.

I. The M. of G. translated G. de. F.'s "grant cerf" as a hart of high feeding or pasture. But he omitted to render the following passage "Et s'il est de bonne meute, alons le laisser courre." The "bonne meute" is not translated by "high meating." It was an expression in use to indicate whether the stag was in good company or not. If a warrantable stag was accompanied by one or two large stags he was termed: "Un cerf de bonne mute" (or meute), but if hinds and young stags (rascal) were with him he was designated as a "cerf de mauvaise mute." In Roy Modus we read "La première est de savoir s'il est de bonne mute."

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Perhaps meute when used in this sense was derived from the old Norman word moeta, maeta, from mot, meet, come together. There was also an old Eng. word metta or gemetta, companion.

2. Meute was also used in another sense which is translated by M. of G. as haunts, probably the place the deer usually moves in. G. says "Il prendra congé de sa meute," and M. of G. has "he leaves his haunts." If a deer was harboured in a good country for hunting he was also called "En belle meute." (D'Yauville voc. Meute.)

It was in this sense that the Sénéchal de Normandie answers the question of his Royal mistress about the stag he himself had harboured that morning; he tells her the stag was En belle meute et pays fort.

3. Meute, mute, a number of hounds now called a pack or kennel of hounds or a cry of hounds.

Perhaps from motus to move; Dryden says, (p. 41), "from moot, in the sense of assembly." At all events it cannot be from muto to change. Nevertheless this may be the root word, as a mute of hounds probably did not mean in the first place the whole kennel, but a shift or change of hounds.

"Mute of hounds" (B. of St. Albans).

The word mute was derived immediately from the old French word mute

the old French word mute, meute, of which we are given the exact meaning in Roy Modus (fol. VI.). The inquiring apprentice is told what constitutes a pack of hounds; he learns that unless there be at least "twelve hounds and a lymer" it is not to be called a mute of hounds. But the passage is so quaint it is worth giving in full. "L'aprentis demande combien de chiens il fault pour prendre le cerf à force. Modus respond: Deux chiens ou troy, s'ils sont servans et bons, prennent bien un cerf à force; mais le déduit n'est si bon comme de le prendre de mute de chiens. L'aprentis demande ce qu'on appelle mute de chiens. Modus respond: Mute de chiens est, quand il y a douze chiens courans et ung limier, et si moins en y a, elle n'est pas dicte mute; et si plus en y a, mieux vault, car tant plus de chiens y a, et meillure est la chace et la noise qu'ilz font, et plus tost est prins le cerf si les chiens sont bons."

Mota and muta canem is an expression which occurs in the accounts of our early Kings. Canem de Mota appear in Close Rolls of 1216, also of 1212, 1213, and 4 Henry III. (Jesse ii. p. 25-33).