RUNNING HOUNDS AND RACHES—continued

ancestry of the modern English hound. We do not know what breed were in the royal kennels in the reign of Henry IV., but probably some descendants of those brought to this country by the Normans, about the origin of which breed nothing seems known.

According to M. le Verrier de la Conterie, in his time (1778) there were only two pure breeds of Norman hounds, one black and tan, the other white, and it is said that they descended from the black and white hounds of St. Hubert crossed with the grey and fallow hounds of France and Brittany (Venerie Normande).

Our ancient race of Talbots is said to have also descended from the St. Hubert breed, crossed with the fallow hounds of Brittany, and from various crosses with Talbots we owe our ancient breeds of Southern or slow, and Northern or fleet hounds. But the M. of G. unfortunately does not help to throw any light on the history of our hounds, and his chapter on the points and characteristics a hound should possess are simply a translation of G. de F.'s opinions, which he has somewhat abridged by leaving out a passage. On page 59 our text breaks off, and omitting all the first part of the description of a perfectly good hound, begins again at the end of the description of a bold hound. We give in English the part of Gaston's chapter (G. de F. p. 107) omitted by the Duke of York

"Other hounds there are which are smaller, which go quickly enough, and chase and rechase fairly well, and these are worth more than the above mentioned. Some hounds hunt with their noses in the air, others with their noses on the ground. The former are worth more in the wood and the covert, there where the beast touches with all the body, and these are to be had everywhere. Also they are better for water, for they always hunt in the air. The hound that hunts with his muzzle on the ground keeps better in the fues than the one who hunts in the air and is a better recoverer (of a lost scent). And when a beast flies the champagne or the paths, the one who puts his nose to the ground will hunt, and will keep on the line and will scent there where the one who hunts in the air will never have any news. Also there are hounds that are so fond of their fues, that they will never circle, but will hunt straight there where the beast has been. And when they are at the end of a ruse that the beast has made, they know not how to take another turn or other advantage, except going

backwards and forwards on the same line. These

hounds are good recoverers, although they know

no other skill; but they like to examine their fues well so as not to lose their beast. For at least the huntsman will know up to where the beast has run, and where the hounds have missed it, and then he can help them to recover their beast, as I shall say when I speak of the huntsman.

"Also with men and with dogs of all kinds, some are wiser and better than others. And of hounds we have three manners that are good and wise, the first we call a bold hound (chien baud), and this one is perfectly good. And of these I have never seen but three. For a bold hound should be courageous and lively (or joyful) questing and retrieving well, always ready to go forward and ardent and willing in his hunting; and he should be swift and strong in his hunting and busy all the day, enchasing and rechasing, questeying 1 well (criant) all the day with the foot,2 with a well toned mouth. He should sorrow greatly and with great regret leave what he hunts. A bold dog should kill the beast he is uncoupled to whatever change there may be. And if the beast he hunts puts itself with the change of other beasts, whether they are stags or other beasts, whatever they be he should hunt only his beast, always he should open (give tongue) and should not stop his questeying on account of the change, but when he has severed his beast, and it has gone from the change then he should double his music. And when the beast has foiled and made a ruse, and he scents that it has not gone more forward, then he should go back without opening (crier) there where he came hunting, scenting first one side and then the other until he finds where the beast has turned out of her rusing, and then should he questey again and follow after.

"Other dogs there are which are good which when they are at the end of a ruse of a beast make a turn either forwards or backwards till they have found their beast, and this is a good thing but not such a sure manner as that of the bold hound, for in circling or ranging they may find the change.

"A bold hound, if a beast that he hunts flies up or down the water, will when he comes to the water cross over and hunt up and down on the banks of the water for a long time, until he has found where the beast has come out. And if he cannot find him he will recross the water and try the place where he went into the water, and will go back in the water and wind all the branches and reeds which are on the water, and hold to the banks up and down the water, without wearying until he has found the fues."

And here the M. of G. takes up the thread again with "A bold hound should never complain nor howl." Chiens band we see is rendered

As M. of Game uses the term to open and to questey when rendering G. de F.'s term crier, we have done the same instead of employing the modern term to challenge, or speak on the scent. For routes also M. of G. always translates fues, i.e., line; so we have also kept to the old word.

Bien Criant avec le pié, meaning that the noise the hound makes when hunting should vary according to

whether he is on the line of foot of his beast, or whether he is merely hunting for the line, so that the huntsman the change, or by a foil.

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by him as a bold hound, not a baux hound (see Du Fouilloux and Turbervile). The French word baud meaning hardi, was derived from the Italian baldo, courageous, superb, and was a word constantly in use in O. F. in this sense. Roy Modus says: Il est trois manières de chiens saiges, les uns qui sont appelés baulz, les autres ferbaulz, et les autres baulz retifz. The first he says would hunt any beast started for them by the limer, and were staunch, i.e., not subject to run the change. The second ferbaulz hunt nothing but the stag, and if his beast goes with the change they hunt silently until the beast is severed from the change. The third (baulz retifz) will also hunt no beast but the stag, and where there are other deer they remain quiet without hunting at all, keeping behind the horses and huntsmen (Roy Modus, xxvii. v.).

G. de F. has also a description of the bauds mus (ferbaulz of Modus) and baus restif, translated by M. of G. as "bolde and orped" and "restreyed." Though a better rendering of mus would have been mute, for those that are silent when the stag is with the change.

The word baulz or baus seems not to have indicated any particular breed of hounds, but the characteristics of different running hounds in the chase. Lavallée considers that it was so employed by both Modus and G. de F., and that these chiens bauds did not denote distinct breeds of hounds. Du Fouilloux makes baux the name of a breed (see Bibliography: Du Fouilloux), but probably makes a mistake in thus naming the Greffiers. He says the Baux hounds originated in the reign of Louis XI. or Louis XII., which is true of the Greffiers, but both Modus and Gaston, as we see, wrote of chiens baulz a century or two before Louis XI.'s time.

Keep of Hounds. The usual cost of the keep of a hound at the time of our MS. was a halfpenny a day, of a greyhound three farthings, and of a limer or bloodhound one penny a day.¹

However for the Royal harthounds an allowance of $\frac{3}{4}d$. a day was made for each hound (Q. R. Acc. 1407, see Appendix: Hunt Officials), and we also find occasionally that only $\frac{1}{2}d$. a day was made for the keep of a greyhound. In Edward I.'s reign $\frac{1}{2}d$. a day was the allowance made for fox- and otter-hounds (14, 15, 31, 32, 34, Edward I. Ward. Acc.), and sometimes $\frac{3}{4}d$. and sometimes $\frac{1}{2}d$. a day for a greyhound. The Master of Buckhounds was allowed $\frac{1}{2}d$. a day each for his hounds and greyhounds.

In the reign of Richard III. the master of Harthounds was allowed 3s. 3d. a day "for the mete of forty dogs and twelve greyhounds and 3d. a day for three limers" (Rolls of Parl. vol. v. p. 16).

The Boke of Curtasye (14th century, Percy Society, iv. p. 26), gives us information which quite agrees with the payments entered in the Wardrobe and other accounts of the King's

hunting establishment. Under the heading of De Venatore et suis Canibus we find:

"A halpeny tho hunte takes on the day
ffor every hounde, tho sothe to say,
Tho vewter two cast of brede he tase,
Two lesshe of grehoundes, yf that he hase,
To ychech a bone that is to telle,
If I to you the sothe shalle spelle."

And under the head of De Pistore we find the baker is told to make loaves for the hounds:

"Of the baker now speke y wylle,
And wat longes his office untylle;
Of a Lunden buschelle he shalle bake
XX lovys, I undurtake;
Manchet and chet to make brom bred hard
ffor chaundeler and grehoundes and huntes reward."

Chet, a word not in use since the 17th century, meant wheaten bread of the second quality made of flour more coarsely sifted than that used for manchet which was the finest quality.

Brom bread was oaten bread. The chet loaf of the 14th and 15th centuries in all likelihood bore small resemblance to the present day English loaf, but probably resembled the coarse brown or black bread of the Continent, and the Brom bread may possibly have been very much the same as a modern dog biscuit. In some remote Alpine valleys on asking for bread one is presented with a brown hard flat biscuit, almost impossible to masticate, which does duty among the peasants there as bread. It would be much more suitable for a hungry hound, and makes one think one is back in the Middle Ages, and that this was a specimen of brom bread for the running hounds.

As has been mentioned elsewhere (see Appendix: Berner) one of the ancient feudal rights was that of obtaining bran from the vassals for the hounds' bread, known as the right of brennage, from bren, bran. In the time of Edward the Confessor three thousand cakes of dogbread were one of the dues of Chitenham in Gloucester which at the time of the Domesday Survey, had been commuted for the sum of sixteen shillings to be paid in money (Ellis's Introduction to Domesday Book, i. 262).

Although bread was the staple food given to hounds, yet they were also provided with meat. At the end of a day's hunting they received a portion of the game killed (see Curée), and if this was not sufficient or it was not the hunting season game was expressly killed for them. In a decree from King John to William Pratell and the Bailiffs of Falke de Breaut of the Isle of Ely, the latter are commanded to find bread and paste for the hounds as they may require "and to let them hunt sometimes in the Bishops chase for the flesh upon which they are fed" (Close Rolls, 17 John). In an extract from the Wardrobe Accounts of 6 Edward I. we find a payment was made of 40s. by the King to one Bernard King for his quarry for two years past on which the King's dogs had been fed (MS. Phillipps 8676).

According to the ancient Welsh laws it was one of the three dues appertaining to a lord from his man that