RUNNING HOUNDS AND RACHES—*continued*

We find also that "Pantryes, Chippinges and broken bread" were given to the hounds, *Chippings* being frequently mentioned in the Royal accounts as well as meat for the hounds (Liber Niger Domus Ed. IV. Collection of Ordinances of the Royal Households. Jesse, ii. 125. Privy Purse Expenses Henry VIII. 1529–1532).

The cost of the keep of some of the King's hounds were paid for out of the exchequer, others were paid from the revenues and outgoings of various counties, and an immense number were kept by subjects who held land from the crown *by serjeantry* or *in capite* of keeping a stated number of running hounds, greyhounds and brachets, &c., for the King's use (Blount's Ancient Tenures, Plac. Coron. 12, 13 Ed. I. Issue Roll 25 Henry VI. Domesday, tom. i. fol. 57 v.)

The care taken of hounds in the Middle Ages was great, a varlet or *chacechien* slept in the kennel with them, they were rubbed down daily with wisps of straw and combed with wooden combs, instructions were given for keeping them clean (*see* Appendix: Kennel) which are really surprising when we remember that cleanliness was not one of the most noticeable virtues of those days. Medicines were prescribed with the same care as for human beings, needles were kept for sewing up any wounds they might get at a stag- or boar-hunt. On non-hunting days they were exercised, their feet were bathed, and in Plate XV. we see how medicine is administered and they are carefully attended. If they were off their feed, a variety of fare was provided. In the very ample accounts kept by the *Maitre Veneur* or master huntsman of Charles VI. of France (1388) these show that he bought the pluck of fifteen sheep to give to some hounds that seemed poorly and refused to eat their bread. 16 *freissures de mouton dont on a donné à menger à plusieurs chiens descouragés et qui ne vouloient menger de pain.* A few days later, the same hounds get some bean broth with 6 *pinttes de saing de porc*, the latter costing 12 sous, the beans 10*s.* 8*d.*, and the salt for the broth 6 sous. Notwithstanding this pampering the hounds seem not to have recovered as quickly as Sire Phillippe de Courguilleroy, the maitre veneur, had expected, and as it was feared the hounds were going mad they were sent on a pilgrimage to Sainte Mesmer (mod. St. Mamer) to hear a mass and to have offerings of wax candles and silver made for them at that Saint's shrine. (*Pour faire yllec chanter une messe devant les dis chiens et pour faire offrendes de cire et d'argent devant ledit Saint pour ce 24 j. de fevrier.* 20*s.*) St. Mesmer seems to have had a reputation as a protecting Saint for hounds, for Louis of Orleans also sent his hounds on a similar pilgrimage thither and paid for masses for them (Champollion Figeac 93, quoted by Wylie, iv. 283; Noir. i. 403).

Hounds were also sent to the seaside to be bathed as a cure for madness (*see* Appendix: Madness). In the French *veneur's* accounts just alluded to there appear sums paid for wooden combs for the hounds, for shoes and boots and clothing for the poor varlets "who sleep with the hounds and received no pay" (*pour 2 poures varlès qui gisent de nuiz avec les d. chiens et qui n'ont nuls gages*). Olive oil, sulphur, quicksilver and other ungents to make ointments of for the said hounds, and salt and vinegar to bathe their feet with, also appear repeatedly as being bought for the hounds.

We see by the early records of our Kings that a pack of hounds did not always remain stationary and hunt within easy reach of their kennels, but were sent from one part of the Kingdom to another to hunt where game was most plentiful or where there was most vermin to be destroyed. As early as Edward I.'s reign we find conveyances were sometimes provided for hounds when they went on long journeys. Thomas de Candore or Candovere and Robert le Sanser (also called Salsar), huntsmen of the stag and buckhounds (Close Rolls 49 Henry III.; 6, 8 Ed. I.) were paid for a horse-litter for fifty-nine days for the use of their sixty-six hounds and five limers (Ward. Acc. 14, 15 Ed. I.) And as late as Henry VIII.'s time the hounds seemed to travel about considerable distances, as in the Privy Purse expenses of that King the cart covered with canvas for the use of his hounds is a frequently recurring item. Pl. XLVIII. and XLIX. depict at the top of each picture what are probably intended to be running hounds.

SCANTILON, O. F. *eschantillon*, Mid. Eng. *Scantilon*, mod. Eng. scantling, mason's rule, a measure; the huntsman is continually told to take a *scantilon*, that is a measure of the slot or foot print of the deer, so as to be able to show it at the meet, that with this measure and the examination of the droppings which the huntsman was also to bring with him the Master of the Game could judge if the man had harboured a warrantable deer. (*See* Appendix: Slot and Trace.)

SEASONS OF HUNTING. In mediæval times the consideration for the larder played a more important part in fixing the seasons for hunting wild beasts than it did in later times, the object being to kill the game when in the primest condition. Beginning with the

Red deer stag: according to Dryden's Twici, p. 24 (source not given), the season began at the Nativity of Saint John the Baptist (24 June), and *ended* Holyrood Day (14 September). Our text of the M. of G. nowhere expressly states when the stag-hunting begins or terminates, but as he speaks of how to judge a hart from its fumes in the month of April and May (p. 18) and further says that harts run best from the "entry of May into St. John's tide" (p. 21), we might infer that they were hunted from May on. He also says that the season for hind-hunting begins when the season of the hart ends and lasteth till Lent. But as this part of the book was a mere translation from G. de F. it is no certain guide to the hunting seasons in England. The Stag-hunting season in

SEASONS OF HUNTING—*continued*

France, the *cervaison*, as it was called, began at the *Sainte Croix de Mai* (3rd May) and lasted to *la Sainte Croix de Septembre* (Holyrood day, Sept. 14), the old French saying being "*Mi Mai, mi teste, mi Juin, mi graisse; à la Magdeleine venaison pleine* (July 22) (Menagier de Paris, ii.). And although the stag was probably chiefly hunted in England between Midsummer and the middle of September, when they are in the best condition, it was considered the best time to kill them, but they were probably hunted from May on in the early days in England as they were in France. Had this not been customary we imagine the Duke of York would have inserted one of his little interpolations in the text he was translating, and stated that although the season began in May *beyond the sea*, it only began later in England.

In the old romances we continually find the knights going to hunt or shoot in spring time; it was: *Un jor de pasque au tens nouvel*, that King Arthur went hunting the white stag, and *Un poi après la pentecoste* that Tristan went to the forest to shoot (Erec et Eneide 27; T. M. i. 1739). In Twety and Gyfford we read that the "tyme of grece, begynnyth alle way atte the fest of the Nativyte of Saynt Johan baptist. Later on, according to Dryden, the season of the stag began two weeks after midsummer (July 8).

Red deer hind, Holyrood day (Sept. 14) to Candlemas (Feb. 2) (Twici, p. 24; Man. p. 181). According to others the hind and the doe season ends on Twelfthday or Epiphany (Jan. 6).

Fallow deer buck. According to the Forest Laws the season began at the Nativity of St. John (June 24) and ended on Holyrood day (Sept. 14). Dryden adds a second date, *i.e.*, two weeks after Midsummer to the former, but does not quote the source.

Fallow doe was hunted from Holyrood day (Sept. 14) to Candlemas (Feb. 2).

Roe deer buck was hunted from Easter to Michaelmas (Sept. 29).

Roe doe, Michaelmas to Candlemas.

Hare. According to the Forest Laws (Man. 176) the season commenced Michaelmas (Sept. 29) and ended at Midsummer (June 24); Dryden in his notes in Twici states that it commenced at Michaelmas and ended at Candlemas (Feb. 2), while the Boke of St. A. gives the same date as the first-named in Manwood. According to the M. of G. the hare seems to have enjoyed no close season, as G. de F.'s assertion that the hunting of the hare "lasteth all the year" is also translated without comment (p. 10) *Et le peut chassier toute l'année, en quelque temps que ce soit quar touzjours sa sayson dure* (G. de F. p. 204).

In Twety and Gyfford we also find that "The hare is alway in season to be chasyd."

Roy Modus gives the best time for hunting the hare by strength of hound as the months of March and April, for the unsportsmanlike reason that hares are more feeble then than at any other time of the year! (fol. xxx.) For snaring them he gives May and June (fol. lxxij.)

In the 16th century in France the hare-hunting season was from the middle of September till the middle of April (Du Fouilloux, p. 51; De Noir. ii. p. 476). In England the same season seems to have been observed (Blome, p. 91).

Wildboar. According to the Forest Laws (Manwood and Twici), the boar was hunted from Christmas Day to Candlemas (Feb. 2), but we have evidence that boar-hunting usually began earlier. The boar was in his prime condition when acorns, beechmast, and chestnuts were plentiful, and was considered in season from Michaelmas to St. Martin's Day (*Roy Modus*, xxxi.). And by some even from Holyrood day (Borman, p. 100). King Clovis goes hunting in the Ardennes for boar, *Apres la feste Sainte Crois, Que saingler encraissent de nois, De nois de glans et de favine, Le brost desdaigne et le racine* (Part. de Blois, 525).

The huntsmen of King John of England were sent to hunt in the forest of Cnappe in order to take two or three boars a day in November. King John's letter giving instructions on this point to one Rowland Bloet is dated 8th November 1215 (Jesse, ii. 32).

The Welsh Laws of Howel Dha, A.D. 940, provided that the wild boar should be hunted between the 9th of Nov. and Dec. 1.

Wolf. According to the Forest Laws, in the book already quoted, the season during which the wolf was hunted began at Christmas and ended at the Annunciation (March 25), but considering the destruction wrought by this beast it is far more likely that it was hunted throughout the year.

Fox. According to the Forest Laws the season opened on Christmas Day and ended on March 25, but nevertheless the fox was hunted early in the autumn, for we have it on Twety and G.'s authority that "the sesoun of the fox begynneth at the natyvite of owre Lady, and durryth til the Annunciacion (Sept 8th to March 25th)."

The Boke of St. Albans gives the season of the fox and wolf from the Nativity to the Annunciation of Our Lady and that of the boar from the Nativity to the Purification of Our Lady. Manwood and other accepted authorities quote the above as alluding to the Nativity of Christ, whereas the Nativity of Our Lady, Sept. 8, was intended, thereby creating some confusion.

According to the Wardrobe Accounts of Edward I. the foxhunting season began on 1st September, for we find that William de Blatherwyke the King's Foxhunter was paid for: "the expense of the horse from September 1, on which day the (fox) hunt season began (*seisona ad venand' ad vulpes*) after the dead season (*seisonam mortuam*) to the 19th Nov. 80 days, 3d. by day." Ward. Acc. Ed. I. 1299–1300.

No doubt one of the reasons why the fox was not hunted earlier in the year was on account of the fur which was of course of less use or value if obtained in summer.