

WILD BOAR—continued

Marches counting the March he was farrowed in, therefore entered on his third year, which is also in accordance with more modern authorities.

Turberville says that a young boar entering the third year of his age is called a boar which hath lately left the sounder. The next year he shall be called a "Bore." The next year after a *Sanglier*, which we by corruption have called a singular in Tristrums precepts. A great old swine, you may call him a bore or Sanglier which left the Sounder four or five years since, or a swine royall (Turb. p. 153).

The Latin word *singulus*, isolated, solitary, was the origin of the word *sanglier* and also of the Italian *cinghiale*, therefore the word *singular* in the B. of St. Albans and of "Tristram's precepts" is nearer to the original form and not such a corruption as our 16th-century writer Turberville imagined. Lavallée in his chapter on the *Vautrait* agrees that it is in the third year that the young boar leaves the sow and becomes a solitary and independent bachelor (Lav. Chasse à courre). In France different names were also given to them at different ages. At six months they were called *Marcassins* on account of the striped markings with which the little pigs come into the world and which were known as their *livrée*. For the next six months they were *bêtes rousses*, from the age of one to two years they were *bêtes de compagnie*; from two to three ragot, *Sanglier a son tiers ans*; at three years old, *quartanier* or *quartan*; at four years and after that, *vieux sanglier, solitaire* or *vieil ermite*.

We do not find the word sounder among these terms, but *compagnie* or *troupe* for a herd of wild swine. The designation *quartanier* or *quartan* is a very ancient one for a large wild boar, and occurs in the ancient Romance legends and poems of 13th and 14th centuries (see Godefroi Dict. and Borman, p. 64). G. de F. mentions them as *bêtes rousses* and *bêtes noires* (German. *Schwarzwild*). They are classed in the *Book of St. Albans* as beasts of the Stinking Foot (see Appendix: Fewte) and in *Roy Modus* they are also in the list of *bestes puans* (f. lxii.).

Farrow (Sub.) was a term for a young pig, in Mid. Eng. *farh, far*, Old Eng. *feorh* (Strat.). *Farrow* (verb) was the term used when sows gave birth to young. G. de F. says that although it is usual for wild swine to breed only once he has known wild sows to farrow twice in the year, and Lavallée in his chapter on *Le Vautrait* in his *Chasse à Courre en France* (p. 331) says that which is "a rare occurrence in our climate is a rule in the Campagna of Rome." Domenico Boccamazza (Italian author writing 1548) says: "Le scrofe figliano due volte l'anno, cioe de marzo ed aprile, ed de luglio ed de agosto." (The sows farrow twice in the year that is to say in March or in April and in July or August.) Mr. Harting gives an account of a wild boar kept by Mr. F. H. Salvin for six or seven years of which it is stated that "as she had young in summer time only, I suspect they breed but once a year in the

wild state" (Ex. Brit. An. p. 111). This is also what Du Fouilloux and Turberville state. Brehm corroborates that wild boar breed but once a year, and do so when they are 18-19 months old. If they breed oftener than once a year they are descended from domestic pigs.

G. de F. says that wild boars can wind acorns as far as a bear can (p. 58), and turning to his chapter on bears, we find that he says that bears will wind a feeding of acorns six leagues off! It is certain that when there was a good crop of horse-chestnuts, acorns or beechmast blown down by the wind, that wild boars would arrive in large numbers from miles distant; whether guided by instinct or by scent is difficult to determine (Lav. Preface to Garnier's *Chasse au Sanglier*).

Wild Boars are great travellers not confining themselves to any haunts or district, but arriving when a food-supply is plentiful and then disappearing again to seek fresh pastures, which led to their being called *hôtes* (guests), or as Gaston spells it *oustes*. *Le sanglier n'a demeure certaine, aussi dit on qu'il n'est qu'un hôte, parce qu'il ne fait que courir de forest et bois en autre (Maison Rustique (1572), Livre 6, Chap. 31, also Raimondi i., ii. chap. 2, quoted by Lavallée (G. de F. p. 58)).* Baudrillart tells us that these animals are so fond of chestnuts and acorns that they will traverse large rivers to get to the forests where they abound. A fact which one may doubt unless corroborated by other authorities, and this we have not as yet found to be the case.

Routing or *rooting*. A Wild Boar is said to root when he is feeding on ferns or roots; "Whatsoever he feed on (but fearne and rootes) is called feeding, but when he feedeth on fearne or rootes then it is called rowting or fearning, or (as some call it) worming, because when he doth but a little turne up the ground with his nose, he seeketh for wormes. So may you say that he hath been mowing. When he hath broken into any barne or Grayner of a farme to seeke corne and Akornes or pease, or such like. And when he feedeth in a close and rowteth not, then shall you say he graseth" (Turb. p. 153, 154).

Argus as our MS. calls the dew-claws of the boar, were in the later language of venery called the *gards* (Blome, p. 102). Twety and Gyfford named the dew-claws of the stag *os* and of the boar *ergos*. "How many bestis bere *os*, and how many *ergos*? The hert berith *os* above, the boar and the buk berith *ergos*."

Grease, as the fat of the boar or sow was called, was supposed to bear medicinal qualities. "And fayre put the grece whan it is take away, In the bledder of the boore my chylde I yow pray, For it is a medecine: for mony maner pyne" (Boke St. Albans). The fat of wild swine was considered a remedy for many things, used alone or mixed with other ingredients. In fact there seems to have been scarcely any parts of the wild pig's body that did not possess medicinal qualities, if ancient authorities could be believed. The different parts were considered sure remedies for broken bones, disjointed limbs, sciatica, gout,

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carbuncles, poisonous bites of serpents, &c. There are two entertaining pages in Topsell's *Fourfooted Beasts* (pp. 703, 704) on this subject.

Wild boar hunting was pursued in the early middle ages in much the same manner as stag-hunting, only the season for it was in winter and not in summer. The huntsmen were dressed in grey, at least such are the instructions that G. de F. gives, and armed with lances (*espieu*) and swords (see Appendix: Arms). The huntsman went out and sought for the boar with his lime hound (Twici, p. 2), and he looked for and recognised the signs of a boar, as the harbourer did those of the stag. The trace of the sow differed from that of the boar, who also made deeper holes in routing or feeding than did the sow. The hunters also looked for the wallowing pools used by them, and judged by the impression made if a big boar had been there, and their quest was made easier by the fact that the chaseable boar is a solitary animal and does not herd with the other swine. The trees against which he rubbed himself on coming from his wallowing were also examined and from them a conclusion could be drawn as to the height he stood. G. de F. directs that at the place of meeting there shall be four large fires made, one for the Lords, another for the lesser folk, another for the kitchen, to roast and heat up some food for hunters and hounds, and the fourth for the hounds, the varlets, the greyhounds and pages.

The boar was hunted with any big powerful hounds (see Appendix: *Veltres* and *Alautes*), for after the lime hound had found him no such fine hunting was required as for the "beasts of sweet fewte," he was a "stinking beast" and made no such doublings and "ruses" to save his life as the hare or stag. Mastiffs and mongrel curs, any large savage dogs the loss of whom the master would not regret so much as that of one of his good running hounds or greyhounds, were made use of. We see that greyhounds were employed, probably the heavy greyhounds that G. de F. mentions as well as a cross between *alautes* and greyhounds, and *Alans* veautres, which we read had bodies of a big greyhound, but with coarse heads, lips and ears. They were tenacious, heavy and ugly, but good for the chase of bear or boar. The whole pack was not laid on at once, but two or three relays kept in reserve. When the boar stood at bay, then the huntsmen on foot or on horseback came up and surrounded him and killed him with their lances or with their swords. G. de F. says to kill a boar on horseback with the sword was the best and most noble manner. *La plus bele chose et plus noble*. But it was always dangerous to attack the boar on foot and he does not advise it. To those interested in pigsticking we must leave the mastering of the many directions for doing so successfully which he gives and with the least danger to man and horse. The length of the spear, how to use it for thrusting or throwing, how to ride with shortened stirrups so as to be able to turn and

bend easily in the saddle, how to meet a charging boar with a sword, and where to strike are all discussed by G. de F. who ends his instructions with again saying, *C'est bele mestrise et bele chose qui bien scet tuer un senglier a l'espée*. (p. 220.)

At the death of the boar the *prise* was blown as for a stag. Then a large fire was made, and after the undoing of the boar the hounds were rewarded with the liver and entrails which, with pieces of bread, had been soaked in the blood and then cooked over the fire. This was called the *fouaill*, not the *curée*, from its being first put on the fire or *feu*. Plate VIII. shows the preparations for the *fouaill* after the death of the boar; men are warming themselves by the fire, another has a bag from which he is taking the bread destined for the hounds which are held in couples awaiting their reward.

Besides various methods of encompassing the death of the wild boars when they committed depredations in the potato patches and fields of the peasants, such as pits and nets of all kinds, Gaston says that boars may also be taken *en ventrian* (Lav. p. 349). The hunters would take their hounds with them in couples to the windward side of the forest or wood, where they thought boars were likely to be feeding on acorns or beechmast, and letting one dog loose waited till he had found out the whereabouts of the boar, which they would become aware of by his baying. Then they approached with the other hounds as quickly and quietly as possible, uncoupling them and surrounding the boar, or when the boar was bayed by the dogs, the hunters shot at him with bows and arrows. How to shoot boars at the wallowing pool or soil (F. Seuill) is also treated of by G. de F. who takes this, as he did much other matter, from the book of *Roy Modus*.

When the pool or soil of the boar has been found the archer erects a stand or gets on the trunk of a tree some feet above the ground so that the boars should not get wind of him as soon as they would did he stand on the ground. About two hours before daylight he was to take up his position on this stand and await the coming of the boar. If he missed his aim or only wounded the boar he was to put his dog on the tracks and follow after. If night overtook him he should light a fire, "for every archer who knows his profession (*metier*) should carry a hatchet, and a flint and tinder with him for this purpose, and have a loaf of bread and flagon of wine slung on his back, *quar on ne scet les aventures qui avienent en chasse* (G. de F. pp. 266, 268). It became one of the chief diversions of a later age in Germany and France to attack the wild boar within an enclosure, as it was called *dedans les toiles*. The boar being driven from his haunt into a large enclosure made of stretched canvas, and there attacked by men on horseback or, if any one was particularly anxious to show his prowess, even on foot. Pig-sticking in a park must have been the last kind of sport the English enjoyed with the wild boar, who were preserved in parks long after they had ceased to exist in the forests.