## WOLF—continued

cares not for the hounds but waits for them and runs at his ease, but the young wolf will run his full speed and will tire and has not the great power of an old wolf. Another chapter describes how to take wolves in a covert, that is with nets and archers, and greyhounds (fol. xxxix. r., xlix. r.). The quickest greyhounds were always slipt first to wind the wolf, and then the heavier ones to pull him down; these were called the receveours or receveurs (De Noir. ii. p. 462). The most popular book on wolf-hunting in the olden days, to judge from the fact that it went through more than one hundred editions, was Clamorgan's La Chasse du Loup (see Bibliography), written in the latter half of the 16th century and dedicated to King Charles IX.

A priest named Gruau acquired some celebrity by his book on the same subject dedicated to Louis XIII., but the former seems to have enjoyed the sport as well as the satisfaction of ridding the country of a nuisance, as he says it is one of the finest chases there is, while the priest is more occupied with the killing than the sport.

The Duke of York says that when a wolf is chased by greyhounds it looks round and knows at once if one of these is likely to take him, and hastens his speed accordingly, but if he looks and sees that he need not fear them, he takes his time and just keeps ahead of them. That the wolf, so to speak, keeps an eye on his pursuers, Clamorgan also notices, for he says when men pursue him with clubs and other missiles he will always know which man threw the one that hurt him most and attacks him at the first oppor-

The wolf-hunters had a sporting vocabulary of their own and special cries for encouraging their hounds, the most constant of which seems to have been harlou loulou harlou (from hare (harry) the wolf). In the Roman du Rou the boy who is holding a greyhound sees a wolf, and cries le leu, le leu; hence it is possible that the eleu eleu of the English huntsman is a corrupted remnant of our ancient chase of the leu or loup.

The whole history of French wolf-hunting is well given by De Noirmont, while the few remaining records of the history of the wolf in Britain have been carefully collected by Mr. Harting in his Extinct British Animals.

WORMING A DOG. This was supposed to be a preventive to the power of a mad dog's bite. It was a superstition promulgated in very early times, and seems to have been believed in until comparatively recent times. We find it repeated in one book of venery after another, French, English, and German. In England by our author Turbervile, Markham and others.

Pliny suggests this operation, and he quotes Columna as to the efficacy of cutting off a dog's tail when he is very young (Pliny, chap. xli.).

G. de F. and the Duke of York are careful to say that they only give the remedy for what it is worth, saying: "Thereof make I no affirmation," and further on: "Notwithstanding that men call

it a worm it is but a great vein that hounds have underneath their tongue."

Gace de la Buigne says: Il a dessoubz la langue ung ver, qui le fait enrager souvent (Werth, p. 66), and Bartholomeus Anglicanus contributes:

Sub lingua canis jacet aliquando vermiculus, qui Graece dicitur lytta, qui facit canes rabidos, quo extracto cessat morbus.

In later days the operation seems not to have been considered as a preventive to madness, but to render innocuous the bite of a mad dog. Scott in his "Field Sports" has a paragraph worth quoting. "On the point of worming a dog, as a preventive to his power of using his teeth in a rabid state. This remedy in Dr. Johnson's emphatic language: 'the extraction of a substance, nobody knows what and nobody knows why,' was originally received on the authority of Pliny; and it was either Pliny or one of his wonder-working contemporaries who prescribed as a cure for the belly-ache in a beast, the simple and easy method of beholding a duck swimming on water. But an elder of Pliny, Columna, if I recollect aright, had anticipated him, and forestalled all knowledge and all fame of this most important discovery resolved at driving madness out of the dog at one end or other. This sage instructs posterity: 'If a whelps tail be bitten off and the string be taken away neither will the tail grow again, nor will the dog ever go mad. At any rate one limb of the proposition remains to this day unbroken. He proceeds to explain: 'There is a small worm in the dog's tongue, which if taken out while they are young, they will never go mad nor lose their appetite.' The fact is there is no worm in the case, which is the dog's mouth, it is merely a portion of the fraenum or bridle of the tongue so often clipped by the scissors of the nurse. In the operation of worming, says Mr. Blane, it is common to strip off this fraenum or bridle from the tongue; the violence made use of in doing which, puts it on the stretch so that when removed from the mouth, its recoil is adduced as a proof that it is alive and it proves it a worm in the opinion of credulity. A gentleman of late who must need cutting for the simples as much as our dogs do worming against rabies, has actually proposed to petition the Legislature for a law to compel us all to mangle the tails of our puppies."

In "Dogs and their Management," by Ed. Mayhew, partly rewritten by A. J. Sewell, we read: "Worming, as it is generally called, is often practised upon dogs and both Blaine and Youatt give directions for its performance. I shall not follow their examples. It is a needless and therefore a cruel operation, and though often requested to do so, I will never worm a dog. . . . People who talk of a worm in the tongue of a dog only show their ignorance and by requesting it should be removed, expose their want of feeling.

"As to worming being of any, even the slightest protection in case rabies should attack a dog, the idea is so preposterous that I shall not here stay to notice it."

## BIBLIOGRAPHY

In giving a brief bibliographical account of mediæval literature relating to the chase—exclusive of hawking, on which subject there already exists a very excellent bibliography by my friend Mr. J. E. Harting—I am tempted to include also the works that appeared in the first century of modern times. For it was only in the sixteenth century that the creaking handpresses really got to work on our subject. With very few exceptions, none of the quatro-cento printers of the title-pageless, blacklettered productions of the fifteenth century appeared to have considered hunting a fit subject for their labours, and even in France, where our theme had occupied more busy pens than had been employed in any other country, the great classic of Gaston Phoebus that had inspired our Plantagenet prince to turn author, was not deemed worthy of printer's ink until the first decade of the "Century of the Renaissance" had created a demand for other than Bibles and ecclesiastical chronicles. Two exceptions, curiously enough, were two famous works of French and English origin that saw the dawn of modern light in the same year—1486—both issuing from primitive little presses in small provincial towns. Which of these two books, the Roy Modus or the Boke of St. Albans, of which I shall have more to say anon, was first in this race it is impossible to say, for of the English work we know not even the name of the printer, for Wynken de Worde in the colophon of his subsequent reprint intentionally or unintentionally hides his predecessor's identity, and only states that it was printed by our sometime Schoolmaster of St. Albans.

In setting oneself the task of giving a brief summary of the principal fountain-heads of mediæval sporting lore it is not necessary to extend our cosmopolitan investigations much beyond France, Germany, and Britain. Neither the Italians nor I. was used for both above editions. the Spaniards were much addicted to the chase, though both were partial to the less robust amusement of hawking. And neither the Sclavonic, nor, to go a step further back, the Semitic race produced many veneurs. For these reasons we can almost exclusively confine our researches to the three dominant peoples who between them have ruled the destinies of Europe since it emerged from the dark ages.

Taking French sporting literature first, we soon discover that its superiority over any other consists in its quality rather than in its quantity, for in the

latter respect it is closely approached by that of Germany, while Britain's literature until forty years ago did not exceed a fifth of that of either France or Germany. The three fountain-heads of venery are French; no other country produced a Roy Modus, a Gaston Phoebus, or a Venerie. From these three classics not only French, but English, German, Italian, Dutch, and even Spanish authors "borrowed" with an unconscionable freedom for nearly three centuries.

For purposes of comparison it will probably be found most convenient to consult the various works here treated in chronological order, irrespective of their place of origin.

LA CHACE DOU SERF (Cerf). MS. second half of 13th century. Anonymous.

I. MS. Bibliothèque Nat. Paris, f. fr. 1593 (anc. 7615). Vellum. 13th Cent. The 56th article (according to Souhart the 54th) of a collection of diverse French poetry, fol. 165-169.

II. MS. Biblioth. Nat. Paris. According to Werth this copy is in the "reserve," on three

III. MS. Arsenal Library, Paris, 2769, fol. 225-233. See Jubinal I. p. 154. A modern

It has been printed:

1. Jubinal, "Nouveau Recueil de contes, dits, fabliaux," Paris, 1839. Vol. I. pp. 154-172. It is carelessly done and full of mistakes.

2. "La Chasse du Cerf," Paris, 1840. Edited by Baron Jérôme Pichon. As only sixty copies were printed it has become very scarce. MS.

3. "Journal des Chasseurs," 5th year.

La Chasse du Cerf is the oldest treatise on the chase in the French language. It dates from the end of the 13th century and its authorship is unknown. It is in the form of a didactic poem in which the master instructs his pupil, through the medium of question and answer, in the science of woodcraft and of stag-hunting. It consists of 532 verses of eight syllables, and these contain in an abridged form the whole stag-hunting lore and the manners and customs of venery of the 13th century.