LE LIVRE DU ROY MODUS—continued

been requested to be judge in the matter. The verses end with "explicit le jugement que fist le Comte de Tancarville").

D. Fowling.

The second part is allegorical:

E. The first dream, in which Satan has to justify himself before God for the mischief he has worked

F. The second dream, fight of the Virtues and Vices. G. The third dream, God's revenge.

Then follows an account of the beginning and causes of the war in Brittany with Charles of Blois and the young Count of Montfort, of the battle of Auray where the latter was killed, and where Bertrand du Guesclin, who is called the King's Eagle of the West, was taken prisoner (1364).—(See Werth, p. 50; N. C. L. Abraham's Description des MSS. français du moyen âge de la Bibliotheque royale Copenhague, Copenhague, 1844, MS. XX. 47.)

After reading Modus one is not impressed with the conviction that even the first part came from the pen of the Comte de Tancarville. A grand seigneur actively engaged, as he was, as a high functionary at court, and employed with important missions by his sovereigns, and living at a time when his country was distracted with the English invasions and the internal feuds in Brittany, as well as between the houses of Burgundy and Orleans, and such an ardent follower of both venery and falconry that one would expect to sit down and pen such chapters of moralising sentiment and beast imagery as we find interspersed in the first part of Modus, or to go into details of how the poor man could snare his game in the cheapest manner. The chapter beginning: Cy devise comment les cinq bestes doulces sont appropriées aux preudommes du temps passé and those following on the natural history of the animals and the symbolic meanings of their characteristics seem far more likely to have come from the scholarly pen of a clerk well versed in the zoology of the early Middle Ages (such as Avicenna and Isidor), and were probably written by the clerk who tells us that he copied the part on sport from a much older work. The verses may have been written by the Comte de Tancarville, although the reference to him in them is no convincing proof, as it is more probable that an admiring contemporary would refer to him as a great authority than that he should write himself down one.

was inevitable since the time that Venery and book the form and manner of all the deduis with Falconry were rivals, but the form of the discussion enclosing all the arguments for and against the two deduis to a competent judge, and that judge the Comte de Tancarville, are presented to us for the first time in Modus.

The subject of these verses was rewritten and much amplified by Gace de la Buigne. It is very evident that he knew them and probably had them before him when writing, as he follows the same sequence of argument and the facts related are

identical. But we cannot find any sign that he knew the prose part of Modus, which he nowhere alludes to, nor quotes. It is therefore probable that the verses were before him in a separate MS. Now the Comte de Tancarville and Gace de la Buigne were companions in captivity in England, when Gace was commanded by his King to write a book on sport for the young Prince Philip; and what more likely than that the Comte de T. had in his possession the verses which, even if he had not written them, were penned in praise of the sport he loved so well, and in which he was mentioned?

The latest treatise written on this question of authorship, which is by M. Paul Petit (1900), summarises the various theories of his predecessors (we were only enabled to obtain one of the 34 copies published just before going to press). We find he agrees with us in refuting the idea that Tancarville could have been the author, and although M. Petit makes some interesting suggestions, he leaves one in the same unavoidable uncertainty as to the name of the author, the compiler, and the scrivener, though inclining to accept M. Chassant's theory that the rosace should read "Henri de Ferrières and Denis d'Hormes."

The part of the first book relating to the chase has been attributed by some to the 13th century (Grässe, Lit. Geschichte, 112, 591). Blaze also considers that there is internal proof in the existing MSS. that they had been copied from a much older he came to be looked upon as the authority on both work. He takes the first lines of the introductory branches of sport, seems scarcely the kind of man chapter as a confirmation of this theory: Autemps que le Roy Modus donnoit doctrine de tous déduis, il disoit à ses aprentifz, as well as the fact that the author in some places relates what Modus advises and then adds his own reflections. For instance in the chapter of Cy devise à prendre Widecos en plusieurs manières he gives those methods indicated by Modus and then interrupts himself saying: "The author speaks in this manner: King Modus put in his book and taught all the manners of how to take beasts and birds, but because it would take too long to write and to repeat all that he has shewn and taught, I will confine myself to those that are the most pleasurable and the least practised " (fol. cxxxii. r.).

> Further on again: "Modus answers (to the apprentice), one takes them in many manners, which he will show to the apprentice, but I keep to one of the manners he shewed, and which I will put in this book " (fol. cxxxvii. r.).

And also in the last chapter treating of falconry The subject was not new, as such a discussion we find: "Inasmuch as the King Modus put in his other birds, such as the goshawk, jerfalcon, lanner, between two ladies and the sending of a letter and saker, the merlin and the hobby, I have only put in this book the manner of deduis with the falcon and the sparrowhawk, how to train and how to fly them, and the sport one has with them, for three reasons: The first reason on account of briefness, for the matter would be too long, the second, because the sport with the falcon and the sparrow hawk are the most enjoyable and that which is most liked and prized, the third, that he who knows well to help the falcons and sparrow hawks knows

the better how to manage the others" (fol. ci. r. and v.). From here to the end of the chapter appears to be an interpolation of the transcriber when

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copying from an older work. But is there such a work now known which could be looked upon as a source for the sporting chapters of Modus? (also ff. lxx. r., lxii. v., lxxiii., cvi. v., xcvii., &c.)

The moralising parts in the Natural History show the direct influence of such works as De Naturis rerum of Alexander Neckham, and Liber de natura rerum of Thomas Cantimpratensis (Werth, p. 54). Werth gives folio and line from *Modus* and the above works to show the similarity and identical views and passages from Vincent de Beauvais, Albertus Magnus and other early authors.

But all writers on natural history in the Middle Ages derived their inspiration from the same sources, Aristotle and Pliny, Isodor, and the Physiologus of the earliest Middle Ages, and later on, but at a still very early date, the numerous Bestiaries were all responsible for popularising the most wonderful traditions about animals, such for instance as that the stag lives for six hundred years, that he is able to renew his strength and youth by fighting and killing a snake and eating it (fol. lxii. r.), the cunning of the fox who will pretend to be dead till fowls boldly approach him with fatal results to themselves (fol. lxxvi. r.), and many another like fable.

Allegorical symbolism fills their pages; God, the Devil, the Church, the Virtues and the Vices, all find their counterparts in the beast world, which seems to have been regarded as a mirror of human life, an aspect of natural history which could not possibly be omitted even in the writing of a purely practical book, such as Modus was evidently intended to be.

The explanation of the curious title of Le livre du Roy Modus et de la Royne Racio is given by the author (fol. cxviii. v.), Modus, being method, and Racio, reason. They are wedded, for there can be no good method without reason, and no reason without good method (Car bonne manière ne peut sans raison, raison sans bonne manière).

M. Petit considers it possible that the title of this book may have been suggested to the author by the work of the Emperor Frederic II. (written some hundred years previously). He found in chap. x., Modus autem . . .; two folios farther on, chapter xiv.: Modus exeundi . . .; Modus agendi, modus autem, modus vero, dictus est modus, hic est modus, modi etiiam, modus pugnae, modus matris, modus accedendi . . .; from the barbaric Two chapters follow on the hunting of the wild Latin of the text, the word modus seems to catch the sow, then the wolf, fox and otter have each a chapter. eye with repeated insistency, chapters and sentences So far the instructions of Modus show how to take begin in this manner, chapter xxxi. contains the all these beasts with strength of hounds, Cy devise word modus sixteen times, M. Petit asks if it is comme on doit prendre à force de chiens. And not possible that it is Frederic II. who is disguised under the name of Modus suggested to the compiler by his exuberant use of that word, and if it might not be that we can look for the source of Modus in the works of this author. The only writings that have been preserved of the Emperor Frederic, relating to sport, are his chapters on falconry, although there were undoubtedly others on venery which have been lost, for he himself tells that he

will speak of venery and other chases: "De reliquis vero venationibus, proecipué de illis in quibus nobiles delectantur, vita comite, post complementum hujus operis dicetur à nobis."

Petit then goes on to compare sentences which occur in the falconry part of Modus with corresponding ones in Frederic the Great.

The form of the book is one of question and answer between a master and his apprentices, the chapters nearly always beginning "Les aprentis demandent au Roy Modus . . . Modus respond . . . &c."

Sometimes it is one apprentice who puts the question, and sometimes there are several.

The first illumination in the MSS, that are illustrated is that of a King on his throne with the apprentices standing or seated before him receiving his instructions. In some Queen Racio is seated beside him. It is *Modus* that gives all the practical instruction on the chase, on falconry, and fowling, and Racio who answers all questions on the characteristics of the various animals, and she is responsible for the natural history and moralising already alluded to.

In the preliminary chapter the apprentice asks Modus which is the most pleasant and beautiful of all deduis, and Modus answers, "As all persons have not the same wishes nor courage and are also of diverse natures, therefore God ordained there should be several deduis (or kinds of sport) so that every one could find one suited to his pleasure and his estate, therefore there are various deduis, some belonging to the rich, others to the poor. And for this reason I will take them according to order and precedence and will commence with the venery of stags, and how one shall take them by strength of hounds, which sport is one of the most pleasurable that is " (fol. v. v.).

On this follow 21 chapters on all that concerns stag-hunting, how to track a stag to his lair, how to unharbour, to hunt, to blow the horn, how to kill him when at bay, and how to perform the curée. Much from these chapters was used by G. de F. in his book (see G. de F. p. 133 and Modus, fol. ix. r. and p. 129, fol. vii. v., &c.). Then there is a chapter on the characteristics of dogs in which Racio speaks, and this part of the book finishes with Explicit la chace dou cerf (fol. xxvi. r.).

After two chapters on hind-hunting, the fallowbuck, the roe, and the hare are dismissed with one chapter to each. The wild boar demands more attention and 12 chapters are devoted to the description of how to hunt him with due ceremony. although perhaps on some rare occasions nets might be employed (as in otter-hunting in large rivers, fol. xliii. r.), still Modus was instructing his apprentices in the noblest kind of hunting as he considered, and the fittest for nobles, viz., chasing animals in the open country with running hounds. As he states in the beginning, he takes everything in order; after the above chapters, he says that as it is not possible for every one to hunt with hounds