GACE DE LA BUIGNE—continued

the papal edicts that had gone forth from time to time to forbid the clergy to hunt and hawk had been powerless to check the raging passion of that time, and excuses and subterfuges had always been found to successfully evade such prohibitions. It seems that Gace's predilection for sport was not in any way detrimental to him, and probably number of his royal prisoner's retinue by thirty-five, made him a favourite at the court of the sportloving Valois Kings. When King John was taken prisoner to England after the battle of Poitiers, he was accompanied by his chaplain, and it was to him that the sporting education of the King's fourth son, Philip, Duke of Burgundy, was confided. Philip was fifteen years old at the Battle of Poitiers, and it was on this battlefield that he earned the name of le Hardi-the Bold, for he followed his father into the thickest of the melée and standing behind him warned him of the blows of his adversaries, calling out "Père, gardez vous à droite! Père, gardez vous à gauche!"

During their imprisonment in England the young Prince found plenty of occasions to fly his hawks under the guidance of the sporting chaplain. In the accounts of King John, kept by Denys Collors during the last year of his captivity (July 1359 to July 1360), there are several entries which have reference to this.

"Payé a M. Gasse pour Monsieur Philippe li XVIIIe à cheval, qui fu en rivière le dit Samedy, IIIs. VIIId." (aller en riviere was the term used for hawking for waterfowl).

"Past de Berry, pour ii Tabours achetez de li pour Mons. Philippe pour chacer les oiseaux de riviere, XIIS." These drums were sounded by beaters near the rivers and brooks and among the reeds and rushes on marshes to frighten the waterfowl and make them rise, so that a hawk could be flown at them. There is also an entry of xxs. paid by the French king to the falconer of King Edward III., who brought back a falcon that "Messire Gasse" had lost. Another item is viiis, for a basin for the hawks to bathe in. Hawking gloves and hoods for lanners and boujeons (large cross-bow arrows) for Phillip also appear in these accounts, and finally, "A Messire Gasse premier Chappellain pour don fait a li par le Roy et payé de son commandement C escuz—valent XIIIs. IIIId." (Phil. Soc. Misc. vol. ii. p. 107-143.) In 1359 the King was removed from his residence at the Savoy in London to Hereford, and it was here that Gace was commanded to write his treatise on the chase, so that the young prince, being thus learned in sport, might avoid the sin of idleness and learn good manners.

"Gaces de la Buignes, premier chappellain de tres excellent prince le roy Jehan de france que Diex absoille, commenca ce Romans des Deduis a heldefort en engleterre lan mil trois cens cinquante neuf, du commandement du dit seigneur a fin que messire phelippe son quart filz et duc de bourgoigne qui adoncques etoit Jovenne apreist des deduis pour eschiuer la pechie doiseuse, et quil en fust miel enseigne en meurs, et en vertus, et depuis le dit Gace le parfist a Paris." (MS XIX., Ashburnham Catalogue II., Barrois MS. 64, 14th century.)

Thus does Gace begin his treatise, but he was not to complete it for many years later. At the time of King John's removal to Hereford the peace negotiations between France and England had been ruptured, the Dauphin not agreeing to pay the large ransom for his father nor to agree to the humiliating terms of the peace, and Edward III. thereupon reduced the and the chaplain was one of the number that was obliged to abandon his master and return to France, his safe conduct being signed June 20, 1359. It was on October 28 of the same year, after the chaplain returned to Paris, that King Edward sailed for France with the best appointed army that had been raised in England for a century, with upwards of six thousand waggons of transport. It was on this expedition that Froissart tells us that the King had in his suite thirty falconers, all carrying hawks, thirty hounds and as many greyhounds, so that every day he could hunt or hawk at his pleasure. These were for the King's use alone, as his nobles were provided with hounds and hawks of their own. They also had many small boats "made surprisingly well of boiled leather, conveyed on carts." These were large enough to contain three men to enable them to fish on any pond or lake, and they were of great use to the lords and barons during Lent. Provisions must have been scarce, as little was to be had from the country itself, except the game, for Froissart says the plains had not been ploughed for three years previously, and the French would have died of hunger had not corn been sent from Cambrai and Flanders. The English had to take everything with them from England except the forage and oats for their horses, who had to shift as they could without much of either. Until France was delivered of these hungry, devastating hosts and peace restored, Gace could have had little heart, even if he had the time in the general commotion, to think of continuing his verses, and it was many years later that the book was parfist a Paris in the reign of Charles v. The exact date has never been decided, although it must have been after 1373, as in the poem Gace mentions Pierre d'Orgemont as Chancellor of France, to which dignity he was elected on November 20, 1373. Great confusion was created by part of Gace's poem being printed anonymously at the end of Gaston Phoebus. This was published by Antoine Verard as Phébus des deduiz de la Chasse des bestes sauuaiges et des Oyseaux de proye. The part of this book which related to the Oyseaux de proie, or falconry, was part of Gace de la Buigne's poem. This publication was not dated, but is believed to have been printed about 1507. Besides this edition of Verard's two others appeared, one without a date, by Jehan Trepperel, with the same title as Verard's, and Gace's poem mutilated by alterations and omissions, following after Gaston Phoebus. The other edition of Gace was by Philippe le Noir in 1520. The result of the amalgamation of G. de F.'s and Gace's works in these early editions, without any acknowledgment of the authorship of the latter, and suppression of those parts of the originals which might lead

GACE DE LA BUIGNE—continued

to the identification of Gace, has been that the latter treatise of falconry has been constantly attributed to G. de F. Although in Lallement's Bibliography (1763) the above editions of Gace's works are mentioned, the title under which they were published is not given. Lacurne de St. Palaye, in his Memoires sur l'Ancienne Chevalrie (1781), is one of the first to elucidate the double authorship of Verard's Deduiz des beste sauuages et des oiseaux de proie. He also gives a very full précis of the contents of Gace's original MS. (vol. iii. pp. 389-419). Gace did not write in such obsolete French that any one with a fair knowledge of that language and of the French terms of venery could not easily read much of the MS., but it is somewhatlong-winded, and to the student who is searching merely for information referring to the hunting and hawking customs of the time, there is much weary wading through seas of moral allegories. However, there is much sporting lore to reward one, and one closes the pages with a sympathetic feeling for the kindly chaplain, who is a thorough master of woodcraft and a sportsman delighting in every turn of the chase, who had to defend himself against bitter attacks accusing him of indulging in his sporting proclivities to the detriment of his spiritual duties. He is at great pains to show that much good results from the devotion to sport, for one eschews idleness and learns many good habits. He declares that many great personages belonging to the Church, as also the Kings of France, would not have hunted if it had been displeasing to the Church or to God; that the Church takes tithes of all the proceeds of the chase, thus showing its approval thereof. And did not the great St. Denys, Bishop of Senlis, write on falconry? He gave, says Gace, the sound advice never to fly a hawk in a high wind:

> "Ung acteur qui fut de grant pris Qui fut evesque de senlis Fist une chasse de faulcons La ou il monstre aux compaignons Et leur enseigne la maniere Quant fait bon aller en riviere Mais il monstre tout clerement Qu'il ny fait pas bon par grant vent "

("Never attempt to fly a hawk in a high wind, unless you want to lose it," writes Mr. Harting in his book on Hawks.) Philippe de Victri, Bishop of Meaux, was another dignitary of the Church who, Gace says, wrote in praise of sport. But all these apologies of the Maitre Chapellain in favour of men of his cloth being allowed to pursue the chase without reproach did not prevent his royal master, Charles v., from issuing in 1369 an edict expressly forbidding ecclesiastics not only to hunt but to make use of bow or cross-bow (L'Eglise et la Chasse, p. 75).

Gace, besides the defence of his favourite pursuit, never forgets that he is writing for his royal pupil, and weaves as much moral advice as he can into his verse. One can divide his book into two parts, the first the allegorical account of the fight between the Virtues and Vices, and the second the argument between falconers and hunters as to the pre-eminence of the one over the other.

In the first part Gace begins by telling the prince that he who wishes to understand falcons and to have them well trained must avoid certain sins or he will never succeed. He must avoid greed, luxury, idleness, and envy. Then follows a description of a day's hawking which was a complete failure because Pride and Anger were allowed to accompany the sportsmen. Among other misadventures, one bird is lost, another is killed, and the falconer spurs his horse in anger, which, taking the bit between its teeth, gallops off and ends by tumbling with the rider into a ditch. Another day the Virtues go out unaccompanied by the Vices, but find them already in the field when they arrive; a fight ensues, in which the Virtues are victorious. A council is then held, and the possibility of excluding all Vices from the ranks of falconers discussed. Reason objects, and declares that the Vices have so many supporters in all the countries of the world that it would be impossible to turn them out. A supper follows the day's hawking; it is served in a large room where there are two large fireplaces much appreciated by the sportsmen, especially as, Gace tells us, the chimney did not smoke, evidently a rare virtue in the days of open grates and huge fireplaces:

"Benoit soit qui tel cheminée Fist; car n'y ot point de fumée."

After some preliminary civilities as to who should take the chief place at table, the seat of honour is accorded to Honneur and Vaillance, as belonging to the royal house of France. Grace is said after the repast by Gace, and marvellous stories of hawking, strange flights and adventures in hawking, are told, till time comes for the party to retire to bed. Each one present wishes to pay his own bill, but Honneur declares he will pay them all, and he is allowed to, as he has the right to do so being one of the royal family. Thus does the old chaplain veil his lessons of noblesse oblige for his young pupil's benefit. He gives us during the recital of the above in many long verses numerous sidelights on the customs of his time; for instance, a poor man should not keep many falcons, as he will ruin himself, as it does not belong to his estate. If he love hawks then let him take service with a great lord, where he will by training hawks obtain much honour:

> "Va tantot servir ung seigneur Pour avoir prouffit et honneur."

But if he will not go into service let him train well one hawk; he can then sell it without shame, and thus obtain corn, wine, and linen to furnish his house with, and his wife will be pleased if he does not come back empty-handed from the river. A bachelor may keep several, and if he has one "bien affaictee de bonne main," he can exchange it for a royal courser with some great seigneur who wants a falcon, thus may a man of low degree keep a few hawks and trade with them. But every great lord must have a great number of hawks in his establishment ("De bons oyseaulx de grant foysons"), but he must be above selling them:

"Grant seigneur, duc, prince ou conte De les vendre doix avoir honte Mais les doit souvent acheter."