THE CRAFT OF VENERY—continued saye he hath seen a hart of more Branches thinck

he was not in this land.

Sr Hunter, how will ye blowe when the hart is moved or stert and out of your sight. Then blow after one mot 2 motz and yf your houndes com not to your will hasteliche as you would, you shall blowe iiii mottes to warne the men that the hart is stert, and to drawe themme to yow. And then to Reserchen vpon my howndes iii tymes. And when he is far from yow, Blowe thus, trout, trout trororout, trout, trout, trororout, trorororout v tymes the last mot. And why, for as muche as he is at vncerteyne wher the hart is becom or my men and howndes, and would chase with my houndes that be before and rechase with those that com after, whiche we clipe chase forlorgne the other chase is cleped profet Trout, trout, trout, trout, trout, trout, trororororout, thow shalt begin with a long mot and end with a long, So that every man about yow shall knowe your parley by your blowing, and what poynt yow be in. And when the hart is take he shalbe vndo, as other be. And yf the howndes be hardy, and take the hart by might and strengthe then the hunter shall have the syd and he that vnlacethe him shall have the showlder by reason And the howndes shall have the neck the liver and the panch and that shalbe eaten at sight and that is the querrery. The hed shalbe borne home before the Lo[rd] and ye shall Blowe mene at the hall dore, And when the Bore he shalbe vndo and shall have xxxii hastelettes and ye shall geve to your howndes the Bowells broyled with Bred, and that is cleped Rewardes for as muche as is eat on syt is cleped quarryery and the other Reward.

When the Ro is taken reward your houndes with the feet and he shalbe borne home all hole, and the skyn shall dwell with the kitchin, He is not enquelled nor no beast of venery for why he is croysethe

before the houndes.

Ye shall begin with the Ro thus So howye in every chace in feld and wod for to cople and vncople But to no best enquiled shall not be sayd, so howye, but vnto tho that ben enchased it shalbe sayd at the last, by right at euery word, And So howye is as muche to saye as, Sa ho, but so howye is more short to say than sa ho we say so howze.

To blow the pryz is by 3 long mottes and after 3 short mottes and a long mot at the last.

To the fox ye shall blowe at the first 3 mottes and after let your howndes out of cuples and saye, so howze 3 tymes all in hite and trayle after cha ha ha hue ho sire hoe. And yf your hownd that traylethe hath A name as Beamond, etc., ye shall saye Oyez a Beamond, done oyez huye a luy, done a luye, et, avant a Beamond Avant ho sire ho ho ho and drawe all to him and yf he be vncerteyne then trayle after him and when he is found rechase after him as in maner of other bestes and saye to your howndes avant ensemble avant a luy dons aluy aluy and vpon default make 3 Assignes as on the hare ho ho ore sa ho hoye Asigne aseygne hoy aluy aluy dons aluy, and when he is take make your way homeward. Ye maye not chase the fox all the yere by the right of venery, but in Season, at

Christmas vntill ouer Lady Daye, The hare is all wayes in season.

Yf yow fynd of a fox out of Season will you then rechasen vpon your howndes, yes but I will not knowe it is a fox, and not speake of him but as a hare and yf he be taken I shall rewarde my howndes with Bred and make no abay. Nor the fox shall

not be brought into the hall.

Yf a quarter of the Forest be set with Archers or with Greyhowndes and Wanlassours and it be in gresse tyme of veneyson. And the best ben taken in the Laund with Greyhownd, the greyhound y' penchethe him first and . . erle to the deethe shall have the hyd be right be it Buk or Doe but not of hart or hynd for he that Restreineth it shall have the hyd ever more yf the best woderth and come to the Archers, and be hit with any Archer, he that draweth first blod of him yf it be within the 4° quarters shall have the hyde. And yf he smyt without the 4° quarters and another within, he that smyteth last shall have the hyd be it hart or Buck. And yf the Lo[rds] Hunt[er] be present and hath blown his mot with his horne, he shall have the neck and the hed of every best that is taken in his presence, thoughe none of his howndes be vncupled, or els in his absence he that settethe the Wantlesse shall have the same fee. He that owethe the knyfe shall have the chyne wherewith he is vndo and shall have a shoulder and the forester the other shoulder. And yf the beast be penched by the greyhound and escapethe and wodethe and then the archer shot him and be hurt and yet the greyhound take him, The greyhound shall have the foxe and the Archer shall have a peny for his shot. In park maye no man aske a fee, but at the will of the Lord. Yf a Best be taken in forest or park out of Season the hed is forfet to him that onethe the chase and the fee is the Master foresters or parkers whether he be.

EXPLICIT.

by Budaeus, translated into French as Traitte De la Venerie, dealing with the chase of the stag. It was printed according to Souhart: "Dans le 2. livre de sa philologie imprimée à Bâle en 1533 in-f° (Walder), et à Paris, en 1536 in-f° (Vascosan), puis dans le 2. volume du Receuil de Crénius: 'Variorum Autorum consilia et studiorum methodi.' Rotterdam, 1694, in 4°. Un extrait en parut en 1564, à la suite du dictionnaire français-latin de Jean Thierry, sous le titre d'Excerpta de Venatione."

This Excerpta was in two parts: 1. "De Venatione ex posteriore philologia Budaei; 2. De Aucupio et accipitraria ex eodem Budaei libro et prioribus annotationibus in Pandectas

Of the second part there seems to have been no translation, and I cannot find it mentioned anywhere among works on Falconry Mr.

Harting does not give it among the Latin or French authors in his Bibliotheca Accipitraria. Probably the first part would also have been sunk in oblivion if the MS. of the French translation by Le Roy had not been discovered at the Library of the Institut by M. de Gaulle. (Le chasseur conteur, ed. 1860, pp. 155, 156, 157.)

This MS. M. Henri Chevreul published for the first time with an excellent introduction to:

"Traitte de la Venerie, par Feu Monsieur Budé, Conseiller Du Roy François I. et Maistre Des Requestes Ordinaire De Son Hostel. Traduit du latin en français par Loys Le Roy dict Regius, suyvant le commandement qui lui en a este faict à Blois par le Roy Charles IX. Publié pour la première fois, d'après le manuscrit de l'Institut par Henri Chevreul, 1861." Only 230 copies were issued.

Guillaume Budé, better known in his day under his latinised name of Budaeus, was one of the greatest savants of the time. Born in 1467, in Paris, he was a son of Jean Budé, seigneur d'Yerre, de Villiers-sur-Marne et de Marly. From his earliest youth he had been in a position to follow studious inclinations had he possessed any. But these did not develop in his boyhood, and in spite of tutors and opportunities for study provided for him by his father, he failed to take advantage of them, and, it is said, returned after three years from Orleans, where he was sent to study jurisprudence, almost as ignorant as he went there. He devoted himself to hunting, fishing, and riding, and it was not until his twenty-fourth year that he seemed to be seized with a desire for information, in consequence of which he applied himself to the study of Greek and philosophy, soon becoming renowned for his erudition. Charles viii. received him at his Court, and his successor, Louis XII., employed him in several important confidential missions to Rome, and wished to make him Counsellor of the Parliament and appointed him as one of his secretaries. Budé, wishing to devote himself entirely to his books, refused the first honour and soon resigned his secretaryship, and retired from Court. He, however, reappeared there again later in the reign of Francis 1. at the solicitations of that monarch, and was his constant companion in all his travels, being with him also at the Field of the Cloth of Gold. He induced Francis to found the College de France and the post of "Maitre de la Librairie" was created for him. He wrote works on philology, philosophy, and on jurisprudence, and did much for the revival of the study of Greek. It seems a curious anomaly that so learned a man should have condescended to write a description of the chase of the stag, and probably had he lived at any other period or at any other Court where the monarch was not so addicted to the ruling passion of the age as was Francis I., Budé's De Venatione would not have been penned.

De Venatione is written, according to competent critics, in a most barbaric Latin, but luckily for the average student it has been rendered nto French under the title given above by Loys le Roy, a learned man of much distinction, who wrote a life of Budé, and was commanded by Charles IX. to make the translation. This translation remained in manuscript till it was published by M. H. Chevreul in 1861, who precedes his edition with an interesting biography of Budé and Le Roy, from which we have taken the few abridged facts here given.

As one reads the *Traitte de Venerie* one sees that Budé was writing not so much, if at all, for the edification of sportsmen as for proving his contention that the Latin language was the only one worthy of a polished writer, and that it could be adapted even to the terms of venery. Francis I., who was fond of discussions with the men of letters he attracted to his Court, and with whom Budé was a great favourite, had evidently mooted the question as to the advantages of using Latin instead of French, as was then the general custom among the learned. Francis argued in favour of employing French, instancing the subject of venery as one that could not be so easily described in Latin as it could in the good terms of the French sporting vocabulary

This much we gather from the treatise itself, which is in the form of a dialogue between Francis 1. and Budé. Budé declares that when the ancient Latin tongue is required to accommodate itself to things that are new, it is ashamed, for it is as if a nobleman were to be obliged to serve an apprenticeship to a trade. Upon which Francis retorts: "Si ce qu'il me souvient vous avoir ouy dire est vray, il fault que la Latinité perde ceste honte qui semble illiberale et maligne, ou qu'elle se desparte de plusieurs parties de la vie, et soit rejettée des jurisdictions, des parlemens, des palais, des eglises, des sermons ": and that if Latin remains a stranger to pleasures of venery and falconry, as well as other things that concern the courts of nobles and princes, it had better retire and remain in the shade, and: "Parler seulement avec les trespassez et avec les ombres de l'antiquité Romaine": and continues Francis: "Or sus donc, puis que vous vous estes souvent monstré envers moy fidele et diligent protecteur tant de la langue Latine que de la Grecque sa parente, et intercesseur liberal et courageux, aprenez nous comment la Latinité puisse converser entre les veneurs, et parler elegamment et proprement en leurs assemblées."

And to show that this is possible is evidently the whole raison d'être of the book. The author constantly breaks away from the subject in hand to defend his theory as to the adaptability of the Latin tongue, to praise the King, and to apologise for daring to speak of venery before Francis, who is such a past master in the art. The King recalls him to the thread of his story, telling him that he should keep on the scent of the first beast started, and not allow himself to go off on another line. He tells him to speak freely of the chase, so that he can judge whether Budé only writes from book-knowledge or from personal experience. Budé