## LA CHASSE ROYALE—continued

or in his name, drew pity even from the persecuted Protestants. It would seem that although he possessed the cruel traits of his mother's character, his mind was not so insensible to good as to be capable of the calm and cold indifference with which the Medicis were able to contemplate their crimes, and M. Chevreul may be right when he says that under different influences Charles might have developed those natural good qualities which he

is at pains to show us he possessed. The book on stag-hunting by Charles, La Chasse Royale, consists of twenty-nine chapters. The first deals with the way to stock a district with deer if there are not any there, for, says the author, if there are no stags it is useless to be a huntsman! He recommends that a number of parks be made in the district chosen, surrounded with palisades. Some hinds were to be captured and put within them, and leaps or openings were to be made in the fences so that stags could get in, which they will in the rutting time. He quotes several forests that had been stocked in this manner, amongst them his forest at Lyons. In the next four chapters the natural history of the stag is dealt with, and in the sixth chapter the King gives many ancient fables he had collected from various ancient authors and statements when they do not coincide with the observations he has made himself direct from nature. He ends this chapter with an observation made by Solinus, that when a stag hears the bay of hounds he will always fly towards the East. Charles adds, when the stag is chased, he is as likely to fly to the West or any other direction as he is to the East! Although he discredits such fables as that the stag is able to live six hundred years, as some of the ancient writers had asserted, yet he gives credence to the notion that maggots helped or occasioned the annual shedding of the deer's antlers. He says that these small maggots which accumulate between the flesh and the hide of the stag during winter wish to find a way out, and can find no other exit but at the place where the antlers join the head. Here they eat their way out and cause the deer by the irritation they set up to rub his antlers against the trees, and being loosened at the base the antlers are thus shed.<sup>1</sup>

Charles IX. gives five chapters on the different the black hounds—les chiens courans noirs. The pure breed of these, he says, are marked with red

or tan about the eyes, and generally also about the legs; they are of medium size, and slow but good line hunters; when the stag foils (or returns the same way by which he came), they follow him, and unravel every ruse, but if the stag gives them the change (i.e., puts up another deer, who takes his place), these hounds are so puzzled and astonished that they remain behind the horses and huntsman, hunting neither the right line nor the change. This breed of hounds is good for such as have the gout, but not for those who wish to shorten the life of a stag, and are therefore better in leash than uncoupled, says the King. The next in order are the chiens gris, their colour being that of a hare's pelt; they stand higher than the others and are faster, but have not such good noses. They do not hunt, as the black ones, slowly on the line, but quickly, making large circles, and when they are uncoupled they go off as if they had nothing in front of them, and thus often overshoot the line. They are not staunch hounds, and if the change gets up, it is impossible to check them. If a stag took a straight line, they would take it quickly, but if he rused, one might as well couple them and take them back to the kennel. Of the third breed the royal veneur cannot say enough in their praise: he says all the good qualities of the other breeds are united in them respecting the natural history of and the legends without any of their defects. They are quicker about stags. He quotes Aristotle, Oppian, and than the grey and wiser than the black, and when Pliny, and others, and without accepting their the change gets up, then is the time to see them theories, he criticises them, and rejects their ideas hunt; hounds of this breed are always staunch on the line. These are really royal hounds, as large as greyhounds with heads like a braque. They went by the name of greffiers, because of their origin, being bred from a white hound of the St. Hubert breed belonging to Louis XII., and an Italian brachet bitch belonging to the greffier or secretary of the King; the latter had thirteen puppies, and by the time Francis 1. became King the breed was established, elle estoit tout en estre. Charles says that the park des Loges near his house in St. Germain en Laye was only made to breed and bring up these white "running hounds" (chiens blancs greffiers). All other kinds of hounds are dismissed with short notice as being of mongrel breed. In the ninth chapter, at the end of which he speaks of doublenosed dogs, he says they are always used as limers, and make good ones. It was an old idea that dogs who suffered from this malformation had a better power of scent than others, a fallacy long exploded. The twelfth, thirteenth, and fourteenth chapters relate to the breeding of hounds, and treatment of breeds of "running hounds," which he divides bitches and puppies. In the last-named chapter into three races, according to colour. First are instructions are given as to how to put the puppies out to walk, first with a labourer who will take the puppy with him every day into the fields, but

<sup>1</sup> In a shed antler small cavities or perforations are to be seen, which were occupied by the veins and arteries that nourished the antler when attached to the head, but which then die and dry up. They are just such holes as might lead to the idea that they had been bored by maggots, and it is a fact that deer are pestered by parasites, such as the botfly, which deposits its eggs in the nostril of the deer. These get sniffed up and hatch out at the root of the tongue into maggots. Also small white maggots infest the deer in winter and get between their flesh and their hide, eating their way out. Rooks and magpies frequently sit on the backs of the deer and peck them out without any resistance from the deer. In French these maggots were called toms or tons (G. de Champgrand, d'Yauville). Probably these combined facts being observed, contributed to the mistaken notion that they caused the wonderful annual shedding of the antlers.

LA CHASSE ROYALE—continued must take care that his charge does not chase rabbits and hares or any other game he may find there. When a year old the hound was to be taken from the labourer, and put in charge of a gentleman who had a pack of hounds for the hare, as there is nothing so good to teach a hound to hunt well as to enter him at hare. After four months of careful treatment by the gentilhomme, the hound is to be taken away and put in the kennel. The King speaks of the place where the gentilhomme housed his hounds as the stable, and says he does this purposely as no one has a right to give the name kennel to any but the place where the hounds of the royal pack are kept. This royal monopoly he can scarcely have been able to insist on, as chevril seems to have been in constant use for any place where hounds were kept-royal or otherwise. Charles says that he does not agree with Du Fouilloux that there are certain sigus by which one can know which puppies will turn out the best dogs, such as three long hairs under the jaw, &c. It is only blood that tells, asserts the King, and quotes an old proverb, Il n'est chasse que chiens de race, and that in all truth if one wishes to know a hound well one must first see him hunt. The next chapters are occupied with madness and diseases of hounds, and various remedies. Then the nineteenth chapter tells us how a kennel-man or valet de chiens should be trained, and the ensuing chapter is about the qualities and knowledge necessary for a huntsman to possess. He says that both the valet and the veneur should be trained to their profession from the age of eleven or twelve, as the whole life of a man is too short to learn the art perfectly. The would-be huntsman must be healthy, well made, with a good intellect, for the principal part of his art lies in quick judgment. He must be learned in woodcraft, so that if the hounds are at fault or puzzled by the change, he can help them, and see by all the signs if they are hunting the right stag or not, without the aid of the harbourer, or connoisseur as he is called. Then the various signs of slot, fewmets, &c., are discussed and described. He quotes Phœbus in two instances only to differ with him, once when the Comte de Foix advises the Master to take the foot of a deer and press it in the ground and thus instruct the young huntsman as to the various appearances of the slot. This is little help, as the foot would be dried up, and it is better, says the King, only to show him the view when he finds it when hunting. Phoebus also asserts that the slot in which one can lay four fingers is the slot of 15. " la boutique de l'Angelier, 1621. a stag of ten; I should say, comments Charles, that when one can lay one's four fingers in the slot, it belongs to a stag, but it does not follow that it is a big old stag nor one of ten points. After the huntsman, the limer demands attention, and there are two chapters describing how to train the limer. This brings us to the last chapter, entitled Comme il faut hausser le nez de son chien—as some facetious commentator remarked, we leave the dog with his nose in the air. To hausser le nez of a hound was to teach him to follow a stale or faint scent, or the track where game had been some days

previously. This was done by first making him hunt heel on the line of the beast, and encouraging him to follow the very slightest indications of game. He tells the huntsman to mark how his limer hunts, as some hold their heads high and others low, snuffling on the ground. One wishes the book had been finished, for Charles tells us that he intends to write: "La maniere de trouver le cerf, le destourner, le laisser courre et pourchasser, quester et resquester jusques à la mort. Puis donner le droict à ses limiers et faire la curée à ses chiens." As it is in an unfinished state, and also being solely of the chasse royale, or stag-hunting, it has been overshadowed by the contemporary work of Jacques Du Fouilloux, who dedicated his book to Charles IX.

Though written a few years after Du Fouilloux's book we have here given it precedence, so as to let Du Fouilloux's work immediately precede its English translation.

DU FOUILLOUX, JACQUES, LA VENERIE DE JAQUES DU FOUILLOUX, ESCUYER SEIGNVR, DVDIT LIEV PAYS DE GASTINE EN POITOU, DEDIÉE AU ROY TRESCHRESTIEN CHARLES IX DE CE NOM.

Poitiers, par les de Marnefz et Bouchetz frères, 1561. Small fol. Privilege dated 23 December, 1560. With the frontispiece 57 woodcuts. There are some copies of this rare first edition without a date, the British Museum possessing one, on the title-page of which gentilhomme is substituted for escuyer.

- 2. Poitiers, Marnefz et Bouchetz frères, 1562. 3. Poitiers, do., without date, 4 preliminary leaves and 295 pages (chiffrées).
- 4. Poitiers, do., 1568.
- 5. Paris, Pour Galiot du Pré, 1573, first ed., with excerpts from G. de F.'s La Chasse.
- 6. La Venerie et Favconnerie. Paris, pour Felix le Mangnier, 1585.
- 7. Paris, Abel l'Angelier, 1601.
- 8. Paris ,,
- 1607 (?)
- Veuve Ab. L'Angelier, 1614.

- Cl. Cramoisy, 1624.
- en la boutique de l'Angelier, 1628 (the last edition that has the "Fauconnerie" added).
- 18. "Pierre Billains, 1634.
- 19. " " 1635.
- 20. ,, Pierre David, 1640.
- 21. Rouen, Clément Malassis, 1650.
- 22. Bayreuth, F. E. Dietzel, 1754.
- 23. Angers, Ch. Lebossé, 1844.