MANWOOD—continued

The Forest Eyre.

The Regard. The Clergy.

The Extent of the forests.

The Chase, the Park, and the Warren.

Then follow the selected Pleas, the left page containing the original version in Latin, while on the right page is printed the English rendering.

There is an excellent Glossary of which, however, we made no use whatever, for at the time our Glossary was compiled we were unaware of this book's existence, which we regret all the more as in it, as well as in an article that appeared in the April 1902 number of the Edinburgh Review, the whole subject of ancient Forest laws is reviewed in a scholarly and interesting manner.

BEC, Jehan du; Discours de l'antagonie du chien et du lièvre. (?) 1593, reprinted in 1850, Paris (Crapelet), in 1861, Paris (Bureau du Journal des Chasseurs), and in 1880 in the first volume of the "Cabinet de Vénerie," the latter containing many biographical details by Ernest Julien. According to Souhart, Brunet is wrong in giving four earlier editions of this work, viz., Rouen 1597, Bruxelles 1602, Paris 1607, and Paris 1612, which were editions of other books written by this author.

Jehan du Bec came of an ancient Norman family, many members of which had been illustrious from the early days of the 11th century. As Constables of Normandy and Marshals of France, as Abbots, archbishops, cardinals, and as soldiers they had served both church and state for many centuries. The father of Jehan, Charles du Bec, was created by Francis I., Sieur de Boury et de Vardes, Chevalier de Saint Michel, and vice-admiral of France. Jehan, his second son, was born in 1540, and spent his youth in Germany and in travels which took him to Italy, Egypt, and Palestine, so that he only returned to France in the latter part of Charles Ix.'s reign. Although said to have been educated as a Protestant, he took up arms in the royal and Catholic cause, and took part in the wars against the Huguenots. He was wounded badly in the stomach by a shot from an arquebus and suffered much for nine years. During these years he devoted himself to study and took a vow to enter the church. Through the influence of his relatives at court he obtained the Abbey of Mortimer from Henry III. The Abbey was situated near the many properties of the du chiens est une des actes principalles du chasseur de Becs, and thus the Abbot had every opportunity of devoting himself to hunting. In his epitaph placed near his tomb in the church of Mortimer it was related in quaint words that he had written as many books as he had received wounds. (Ce seignuer avoit sur son corps onze arquebusades, qu'il a mariées à autant de livres qu'il a composés.) All these books except the little treatise on the hound and hare seem to have been purely theological works and to have been lost sight of.

Our treatise itself consists of fourteen short

chapters. The arguments in the first of these respecting the nature of hounds and their "humours," are wearisome reading to those not interested in the curious views held even by the most highly educated in those days. Such statements, for instance, as that the hound being hot and dry, by nature, is the reason why he is possessed of such excellent scenting powers, that man lacks this scenting power because his brain is cold and damp, that the hare is of a melancholy cold, and dry nature, and that the qualities and attributes of hounds and horses vary according to the colour of their coat, appear to us absurd, although they may have been as interesting to du Bec's contemporaries, as the discovery of new bacilli and their cures are to us. The last few chapters are better reading for sportsmen, and we see that the Abbot knew something about harehunting, that he was a sportsman interested in that greatest of mysteries, i.e., scent, and one who loved seeing the hounds do their work.

He discusses the unfavourable winds and the reasons why he found his hounds would not hunt or only hunted badly when the South wind was blowing or the North wind from the sea. He states in what respect he thinks hare-hunting has advantages over stag-hunting, and says it is the chase par excellence for the gentilhomme. In harehunting, he says, one can let the whole pack go at once, but in stag-hunting half of the hounds are kept for the relays and scarcely more than two or three of those that started will be in at the death, &c. He warns against too much horn-blowing and holloaing, and says even if you see the hare, let the hounds hunt and do not holloa nor lift them, but let them hunt the line inch by inch. When speaking of the make and shape of the hounds, he remarks with some humour that he lays no stress on the shape of the ears as it is by strength and their noses that they hunt and not with their ears. (Pour les oreilles je n'en fais point compte, les chiens chassent du nez et de la force et non des oreilles. P. 44.)

Even the last three and most readable of his chapters in this treatise are interspersed with moral reflections as to how much men can learn from the wisdom shown by hounds, &c., but as other sportsmen, who were not priests, have shown that they did not consider such digressions out of place in a book on hunting, we must perforce pardon the moralising Abbot. In the last chapter, which is on rewarding the hounds, he says the best manner is to roast the hare and give it to them warm as it is thus most appetising! He ends this chapter and his book with: Voila comment bien faire la curée aux

DIALOGOS DE LA MONTERIA. MS. of the 16th century. Annonym. Bibl. de la Real Acad. de la Historia. Madrid.

This treatise is written in the form of a dialogue between three friends "Solino," "Sylvano," and "Montano," and relates not only to hunting as the title indicates, but also on all manners of the chase as also falconry. De la Vega speaks of it as one of

DIALOGOS—continued the best mediæval works on our subject, but we have not seen it.

GRYNDALL, William, London, 1596, sm. 4°, Il. Let., "Hawking, Hunting and Fowling with the true measures of blowing. . . ." Newly collected by W. G. Faulkener, imprinted at London by Adam Islip.

A very rare little volume, not contained in the Brit. Mus., but in the Bodleian Lib. there is a copy. It is a version of the Boke of St. Albans. See Boke of St. Albans and Harting's Introduction to the "Boke of the Keeping of Sparhawkes."

ANGELI (M. And.), Jaegerhoernlein. A discussion concerning the merits of sport and the position (as Christians) of sportsmen. Unimportant. Frankfurt, 1597.

2. A second augmented edition, Hamburg, no date.

LA CHASSE DU LIÈVRE aveques les levriers, au Roy de France et de Navarre.

I. Bibliothèque Nationale, Paris, possesses the only known copy of this MS.

1. It was printed in Paris, 1849, by Crapelet (62 copies), edited by M. Veinant.

This is a didactic poem on hare-coursing. It opens with:

"Puis que l'on ne voit plus luire l'acier des armes, Et que l'on n'entend plus la rumeur des alarmes. . ."

It is surmised that Habert wrote it, as the name is mentioned at the end. He wrote a similar poem on wolf-hunting which was published in 1624.

It must not be understood that the above bibliographical notes are in any way meant to represent a complete list of mediæval works on the chase before the end of the 16th century, for our chief object was to mention only those relating to the study of Venery in so far as the "Master of Game" is concerned. It may however be useful to add a list of other books of the 16th century and the date of their publications in a chronological order to which collectors desirous of complementing their libraries might like to refer.

Poetical works dealing with the chase were written

Cardinal Adriani Castellesi, Venise, 1505; Strozzi (father and son), Venice, 1513. Various poems collected under the title Poétes Latins, Venice, 1534.

Salel, Paris, 1539; Basurto, Ferd. de; Dialogo poético; Zaragoza, 1539; Parcius (on dogs), Paris, 1543;

Jodelle, Estienne; Ode de la Chasse; Paris, Chesneau, 1574;

2. Paris, Rob. le Fezelier, 1583; 3. Lyon, Rigaud, 1597;

4, Paris, Lemere, 1867;

5. Paris, Lemere, 1872;

Binet, Claude; Le chant forestier, Paris, 1575; Bullandre, Simon de, Le Lièvre, Paris, 1585; Jean Passerat, 1597.

Le Paumier's Greek poems on the woodcock, dat ng from about the same period.

Of works of lesser importance or treating with the chase and with falconry jointly there are several: Aquaviva, duke of Nardo, Naples, 1519;

An anonymous work called Weydtwergk, Strassburg, 1530;

Wotton, Edward; De Differentiis Animalium,

Brodoeus, Joannes; Annotationes in Oppiani Cynegeticon. Basilae, 1552;

Jenofonte; de la Caza y Monteria, Salamanca, 1552; Gyraldi, Venice, 1553;

Isachius, Alfons; De Venatione, Regii, 1570; A treatise by the well-known Conrad Heresbach, Cologne, 1571;

Two anonymous books called De Venatione et piscatione, Frankfurt, 1576; and Hawking, Hunting, Fishing, 1586;

Gauchet, Claude; Le Plaisir de Champs, Paris, 1583; Sebastien de Medicis' Tractatus de Venatione, piscatione, et aucupio, Cologne, 1588 and 1597;

Bernard's treatise published at Vinegria 1597. Relating to ordinances, and legal regulations respecting the chase there are quite a number; they were written by:

Mallenilloeus, Paris, 1561;

Jagdordnung Kaiser Maximilian II., of 1575, published by Dudik, Vienna, 1867; Godelmann's Dissertatio de jure venandi, Rostock,

Halbritter, Tübingen, 1586; Edicts et Ordinances, Paris, 1588;

Harpprecht, D. J.; Disp. de jure venandi, Tübingen, 1591; Stein von Reichenstein, De Jure venandi, Basel, 1591.

Prose treatises on the dog were written by: Demetrius Pegagomene, Emperor Paleologue's physician, about 1261, and printed Vienna 1535;

Carcano (Francisca), Venice, 1547; Blondus "De Canibus et Venatione, authore

Mich. Ang. Blondo," Rome, 1544. The real name of the author was Ravaldini Biondo,

and this book is catalogued under Biondo in the Brit. Mus. A treatise in which on some 37 leaves the dog is discussed. Of no real importance.

Fracastor of Verona, Venice, 1555. Concerning the wolf there are:

Tournon, 1598.

Figure d'un loup . . . des Ardennes, Paris, 1587; Jean Bauhin, La rage des loups, Monbeliard, 1591; Le Blanc (Guil.), L'affliction . . . des loups,

Pictorial works of the 16th century without further text than is contained in the legends beneath each picture; there are several, and four deserve to be mentioned specially:

STRADANUS, Joanes, also known as Jan van der Straet, and later on as Giovanni della