

A TREATISE OF THE LAWS OF THE FOREST

by M. John Manwood

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A
TREATISE OF THE
LAWES OF THE FO-
rest : Wherein is declared not onely
those Lawes, as they are now in force, but also the ori-

*ginall and beginning of Forests : And what a Forest is in
his owne proper nature, and wherein the same doth dif-*
fe; from a Chase, a Parke, or a Warren, with all such
things as are incident or belonging thereunto, with
their severall proper tearmes of Art.

ALSO A TREATISE OF THE
Pourallee, declaring what Pourallee is, how the
same first began, what a Pourallee man may do, how he may hunt
and vse his owne Pourallee, how farre he may pursue and fol-
low after his chase, together with the limits and bounds, as
well of the Forest, as the Pourallee.

Collected, as well out of the Common Lawes and
Statutes of this land, As also out of sundrie learned ancient Au-
thors, and out of the Assises of Pickering and Lancaster,
by JOHN MANWOOD.

Whereunto are added the Statutes of the Forest, a Trea-
tise of the severall offices of Verderours, Regardors, and Fore-
sters, & the Courts of Attachments, Swanimote, & Justice seat
of the Forest, and certaine principall Cases, Iudgements,
and Entries of the Assises of Pickering and Lan-
caster : neuer heretofore priated for
the publique.

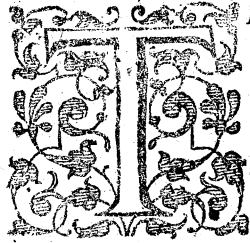
LONDON,
Printed for the Societie of Stationers.

Anno Dom. 1615.

Cum Privilegio.



The Preface to the matter.



*He auncient Lawes of this realme ha-
ving alwaies had a speciall regard un-
to the continnall studie and care that
Kings and Princes haue in great and
weightie affaires of matters of Com-
monweale, for the good of their Sub-
iects, whereby they are often times
wearied with the toyle of the same;
in respect thereof, the same Lawes haue giuen vnto them di-
uers royall prerogatiues of most noble and princely pleasures
to recreate themselues withall, to put away from them the re-
membrance of their laboursome toyle. Amongst which pre-
rogatiues, the royall prerogative of the libertie of a Forest is
not the least: For, a Forest both is and hath bene alwaies ac-
counted a franchise of such noble and Princely pleasure, that it
is not incident vnto any subiect of this realme to haue the same,
but onely vnto the Crowne and royall dignitie of a Prince. And
therefore there haue bene alwaies certaine particular lawes
differing from the Common Lawes of this Realms, that were
only proper vnto a Forest, belonging to the same for the conti-
nuance of it.*

*And it doth seeme that Forests haue bene of long time, and
that they are verie auncient things, although peradventure,
not in that nature that they are now used here in this Realme of
England. For it doth appeare, that there were Forests, yea,*

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King Dauid
in his 50.
Psalme.ver.10.

even in the verie time of king Dauid : For he saith in his 50. Psalme these words, O Lord, I need not to offer vnto thee burnt Sacrifices of beasts : for all the wild beasts of the Forest are thine, and so are the cattell vpon a thousand Hills : Then Ergo, there were Forests of wild beasts in his time. And it doth also appeare by sundrie auncient Histories, as in Concordantia Historiarum, and others, that Forests haue bene alwaies in this Realme, from the first time that the same was inhabited. And also you may read there that Gurguntius the sonne of Belyn being a king of this land, did make certaine Forests for his delight and pleasure in Wiltshire : and so haue diuers other kings also since his time in other places meet for that purpose : Which forests the Kings and Princes of this Realme haue alwaies maintained and preserued (with diuers Priuiledges and Lawes appertaining to the same) for places of pleasure and delight for their recreation.

Concordantia
Historiarū.

Gurguntius,

And if it happen that any offenders did enter into those priuiledged places, and that they did any trespasse therein, then they were punished with verie sharpe lawes and punishments according to the lawes that then were in force, which were sharpe-ly executed, and which lawes were then altogether uncertaine; and the offenders were punished at the kings will and pleasure, and not by any law certain : and those laws & punishments were duly executed and continued by the kings of this realme, vntill that Canutus a Dane came to be king of this land, which was about the yeare of our Lord 1016, who taking as great delight and felicitie in forests as other most noble Princes of this realme had done before his time, He for the better preseruation and maintaining of those priuiledged places of pleasure did establish certaine Laws & Canons, only concerning forests, which laws I haue here placed first of all in this booke : for although that they haue bene raked up a long time in the embers of oblivion, yet they are worthy to be remebred againe : And because that they are the most ancientest laws that I can find concerning forests, there-

Canutus, a
Dane, was
king here in
England, in
Anno Dom.
1016.

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therefore I haue placed them first of all before any others, to the end that those that shall read this booke, may both see and know what lawes there were in the beginning, concerning Forests, and how they haue altered and chaunged from time to time: and to that end I haue here set down all the statutes concerning forests that haue beene made since the time of the making of the said lawes, because that it may thereby appeare the more plainely how any one of them hath abrogated another, or any part thereof: by reason whereof, that which is law and in force at this day may the more easier bee discerned and knowne.

It appeareth by the lawes of Canutus the Dane king in his Canon the 30. that before his time, all wild beastes and birds were onely the kings: and that no other person might kill or hurt them. For the king by his royall Prerogative, his right and priuiledge was such in England, that all such things that none of his subiects could challenge any propertie in, they were then said to be the Kings: as wild beastes, birds, and such like, in whose lands or woods soeuer they were found. Wherefore the same King made this law, *Volo vt omnis liber homo prohibito suo habeat venerem siue viridem in planis suis super terras suas, sine Chacea tamen: & deuitent omnes meam vbicunque eam habere voluero*, which is: that from henceforth, I will (saith the King) that euery free man may take his owne vert and venison or hunting that hee can get upon his owne ground, or in his owne fields, being out of my Chase: And let all men refraine from my venerie in euery place where I will haue the same. And also it appeareth in the booke of S. Edward the confessor, which booke is the verie roote and originall ground of all the auncient lawes of England, that the same King Edward the confessor did confirme the same law in these words: *Volo vt omnis homo sit venatione sua dignus in nemore, campo, & dominico suo; & abstineat omnis homo a venerijs meis vbicunque pacem eos habere volo super pœnam vitæ*. And so it appeareth, that both the said

Canutus
Canon 30.

The booke
of the lawes
of S. Edward
the Confessor

Kings

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William the
Conqueror.

William
Rufus.

Henry the
first.

Liber Rubrus
cap. 1.

King Steuen.

King Henric
the second.

kings did grant and make this law, that after that time it should be lawfull for euerie subiect to enioy the benefit of his owne hunting that he could anyway take in his own land, or in his own woods or fields, so that euerie man should refraine from hunting the kings wild beasts in his owne forests and priuiledged places for them, upon paine of the losse of life of such an offendour. Which lawes William the Conquerour did afterwards in his time confirme, as it doth appeare in the said booke of the said Lawes, Chap. 47. And also he did continue the same all his life time. And after his death William Rufus his sonne in like sort continued those Lawes during his life, vntill hee was slaine in new Forest as hee was in hunting. And after the death of the said William Rufus without issue of his bodse, King Henric the first his brother succeeded him as next heire vnto the crowne of this Realme, and by his Charter did confirme all the said Lawes of the Forest of Saint Edward the Confessour, as it doth appeare in the Red booke in the Exchequer called Liber Rubrus cap. 1. Legum suarum, and also in the second Chapter of the said booke of the lawes of the forest in these words, Forestas vero Communi assensu omnium Baronum meorum in manu mea sic retineo sicut pater meus eas retinuit. And then afterwards in the 18. Chapter of the said booke, the plees of the forest are there specified and rehearsed in these words, Placita quoque forestarum satis sunt in commoditat valliã, sicut de assertis, de Cessione, de venatione, de combustione &c. Which Lawes of the forest afterwards did more and more increase, and so did continue during all the life of the said King Henric the first. And after his decease King Steuen by his Charter did confirme all the said Priuiledges, Lawes, and Customes made and graunted by Saint Edward the Confessour, and also by King Henry the first, his vncler, as it appeareth in the booke of the said lawes: All which said Lawes and Customes the said King Steuen did continue all his life. And after his decease King Henric the second succeeding him as next king of this realme,

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realme, by his generall Charter did confirme the said lawes of the forest in most things, and principally concerning the beginning of Charta de Foresta: For in the first booke of his lawes made in the 19. yeare of his raigne, Chap. 16. hee rehearseth and declareth the Law of the forest, and the verie nature of that, and doth farther shew there, how that the Lawes of the Forest doe varie and differ from the Common Law of this realme, as it doth appeare in the said Red Book in the Exchequer, in these words, Sanè Forestarum Lex, ratio, poena quoque vel absolutio delinquentium, siue pecuniaria fuerit siue corporalis, seorsù ab alijs regni Iudicijs secernunt, et solius regis arbitrio, seu cuiuslibet familiaris ad hæc specialitèr deputati subijcitur; legibus quidem proprijs subsistit, quæ non Iure communi sed voluntaria principum Institutione subnixæ esse debent, adeo vt per legem eius factum fuerit non Iustum absolute, sed Iustum secundum legem Forestæ dicatur, quia in Forestis penetralia regum sunt et eorum maximæ deliciæ, ad has quidem venandi causa Curis quandoque accedunt, vt modica quiete recreentur. And afterwards in the twelfth Chapter of the same booke, there doth follow another sentence concerning the lawes of the forest, in these words, In singulis Comitatus foresta regis non est, sed in nemorosis vbi ferarum latibula sunt & vberior pastura, nec interest cuius sunt nemora, siue enim regis siue regni procerum, liberos tamen & indemnes habeant feræ circumque discursus. So that by those texts before rehearsed, it doth appeare how the Lawes of the Forest were taken and used in times past, and by these words, Nec interest cuius sunt nemora &c. It is plainly shewed that the King then might and yet may also make a Forest in euery place where hee pleaseth, as well in the lands and inheritance of any of his subiects as in his owne demesne lands and inheritance, which was a great losse and hinderance to those that were owners of those lands that were so afforested. For after the same was so afforested, their pastures & profits of their lands was denoured

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denoured by the wild beasts of the King without any recompence for the same to be made vnto them. And this law of afforesting of the lands and inheritance of other men did then dayly so encrease, that the same was thought a very extreame heauie burden, as well vnto noble men and gentlemen, as also vnto the poore comminaltie of this realme to beare; for that they might not inclose their land, nor improue the same to their best profit, that was so afforested by the King, But they were forced to suffer their said lands afforested to lie open and not inclosed: And if any of them did chaunce to offend against the Assises or Lawes of the forest, the punishment was sometimes verie great for a small offence; and the forfeitures for the same, according to the will and pleasure of the King, and not according to the quantitie of the trespassse, nor yet according to the course of the common law of this realme. And this law did continue during the life of king Henry the second. And after his decease, the same continued likewise during the raigne of king Richard the first. And then after his decease, likewise during the raigne of king Iohn. And every one of the said kings did dayly increase and make more new forests and more in the lands of their subiects, to the great hinderance and impouerishing of their subiects.

Richard the
first.
King Iohn.

And this mischiefe was not at all remedied vntill the making of the Charter of the liberties of the forest, which was made by king Henry the third: And afterwards the same Charter was confirmed and enlarged by king Edward the first his sonne: which Charter was made for the pacifying of the comminaltie of this realme that then were much griened at this mischiefe. And therefore the same Charter, called Charta de Foresta, euen in the verie first Article of the same, did provide a remedie in that behalfe in these words, *Omnes forestæ quas Henricus auus noster afforestauit videantur per bonos et legales homines, & si boscum aliquem alium quam suū dominicum afforestauerit, ad damnum illius cuius boscus ille fuerit, statim deafforestentur &c.* By which braunch of the
said

Henric the
third.
Edward the
first.

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said Charter, you do see, that all forests that King Henry the third had made of the lands of any of his subjects, which were not the kings owne demesne lands, are here appointed to be disafforested againe.

And againe, in the third article of the said Charter of the forest, there is the very like remedie and prouision, that all such forests which King Richard the first, and also King Iohn had afforested and made of the lands or woods of any of his subjects, being not the demesne lands of the Crowne, that then all those lands and woods should be disafforested againe: For these three kings, that is to say, king Richard the first, king Iohn, and Henry the second had the newly afforested so much of the laids of their subjects, that the greatest part of this realme was then become forest.

And because the mischiefes, inconueniencies, and burthens that were then laid upon the comminalltie of this realme, were very great and heauie, by the meanes of the lawes of the forest: therefore the said Charter of the liberties of the forest, hath now moderated the extreameesse of those laws in a more milier order, as you may perceiue by the same.

For hee that doth attentinely read and examine the whole Charter of the forest, and euerie article therein, may thereby partly perceiue how hard and sharpe the lawes of the forest were in times past before the graunting of the same Charter: And also what inconueniences the inhabitants in Forests did then indure and suffer, by reason of the Forest lawes: all which are now provided for, and in a mesurable manner remedied, as you may perceiue by the examination of euerie article of the said Charter. And whereas the same Charter did allow or suffer any thing that hath since that time beene thought to bee ouer hard or sharpe: the same hath since againe beene moderated, as you may here perceiue by those Statutes that haue beene made since that time: So grations and mercifull haue the Noble Princes of this realme beene towards their louing subjects: So that now at this day, although

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though that lawes of the forest are of themselves very mild,
gentle & mercifull lawes towards the subjects of this realm, ouer
that they haue beene in times past; Yet notwithstanding, wee
do at this present live under the gouernement of so gracious
and mercifull a Queene, that her clemencie in the execution of
those lawes is much more greater than the fauour and clemen-
cie of the lawes themselves: Whose long life, prosperous raigne,
and most happie daies, GOD of his mercifull goodnesse
grant long to continue, to the great comfort of all
good Christian subjects. Amen.

**This Preface was annexed to the Authors first col-
lection of the Forest Lawes.**

To

To the Reader.

I Am not ignorant, (gentle Reader) how dangerous a thing it is, to range in so large a field, as I haue here vnder taken (which is to write of the laws of the forest being so learned a subiect) considering how many sundry learnedmen may be able to controll me, & also how many excellent wits are able far to surpasse me. But, seeing that the best able do seeme to be silent in this so necessarie a matter, giue me leaue, I pray you, as one that worst may, to hold the candle, & to begin the first enterprife herein: to thend, that some other of greater iudgement and learning may inlarge and amend that, which I haue begun: for many wil be willing to amend a thing begun by another, than to begin the same themselues. The reasons that moued me to vnder take this businesse, are these: First, the necessarie vse & common good that may arise and grow to all in general, by the publishing of this treatise, in making the forest lawes more certainly knowe than they were before, seeing that so few do know those lawes, & yet so many do fal into the danger therof: Secondly, for that I do see by experience, that the forest lawes are growne cleane out of knowledge in most places in this land, partly, for want of vse, and partly, by reason that there is very little or nothing extant of it in any treatise by it selfe, but lying scattered here and there in the reports of the yeres and termes of the common law, and in some other ancient Records remaining in sundry places not readily to be come by: by reason whereof, great iniuries & wrongs haue insued to many, & for want of the knowledge of these lawes, many fond opinions of vnlearned men, meere vanities and conceits, are taken and holden for law, which are neither law nor reason: Wherefore, as well to reuiue in memorie these lawes being so ancient and learned prerogatiue lawes, as also to satisfie the fond opinions and

To the Reader.

and blind conceits that such vnlearned men doe hold, I held it requisite to write this treatise, which I hope euen by the iudgement of the learned, shall be thought both needfull and very conuenient. And, in writing of this treatise, least, by following of mine own opiniō & conceit, I might therby the rather erre & be deceiued, I haue set downe nothing, for the which I haue not called to warrantie some one Author or other, & that not of the vnlearned sort, but euen of the best & learnedest writers, approuing euery argument by some lawfull authoritie, as you may see by the marginall notes therein, & that not by mine own weak opinion, but by the iudgement of graue and learned mē, whose good help and aduise I haue had in the perusing of this treatise: besides the approbation & allowance of the same by some of the most reuerend and learned Iudges of the common lawes.

For the order and method of this treatise, I haue drawn it into twentie seuerall chapters or heads, euery chapter containing in it selfe certaine particular arguments, which are handled in order according to the matter & subiect whereof it treateth: as it doth appeare *in the generall table of chapters in the beginning of this Booke.* The whole scope whereof doth perfectly declare thus much: First, the very true and proper nature of a forest, with the originall & beginning thereof: Secondly, wherein the same doth differ from a chafe, a parke, or any other roial franchise of pleasure, with euery part & member of the same & whatsoeuer is or may be belonging to a forest, & also how a forest ought to be ordered and gouerned by the laws and officers of a forest, to preferue the same in a continuall flourishing estate, & likewise, what abuses & misdemeanors do cause the decay and ruine of forests. And lastly, all sorts of trespasses, trespassors, offenders, and malefactors in forests, and their seuerall degrees, punishments, and remedies for the same. And, as I began at my first entrance to step into a forest by the

To the Reader.

meeres & boundaries of the same, so hauing gone through euery part of it, viewing and considering whatsoeuer is contained within the circumference thereof, I haue made, as it were, a perfect suruey of a forest, And do end within the pourallee, which, although it be altogether without the limits and bounds of the forest, yet for the better preferuation of forests, the lawes do in some sort as carefully regard the pourallees, as if the same were forest still, as more at large shall appeare by reading of the Chapter of the pourallees.

And thus (gentle Reader) hauing brought my worke to an end, I leaue the same to your view, the matter to the iudgement of the learned, and my selfe to your courtesies, desiring no greater gaine or reward at your hands for my trauell herein, than your friendly acceptation of this my poore labour: Which, if I find to be taken in good part, will encourage my going forward in a far greater: But, if otherwise, I shall not onely repent me of my trauell that I haue taken in this, but also smother that, which I haue in hand.

Your hartie welwiller
John Manwood.



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- 4 *What dogges may not be kept within a forest.*
- 5 *Of hambling or expeditating of dogs within a forest, and to what end.*
- 6 *What dogges shalbe expeditated.*
- 7 *By whom they are to be expeditated.*
- 8 *In what manner they are to be expeditated.*
- 9 *In what places dogges are to be expeditated.*
- 10 *What forfeiture there doth grow to the king for keeping of dogges unexpeditated within a forest.*
- 11 *Who shall be chargeable to pay the same forfeiture, and in what manner.*
- 12 *Whereof the same doth take the name of Expeditating, or Hambling.*

CHAP. XVII.

- 1 *Of Nuisance of the forest, and what shalbe said to be a Nuisance of the forest.*
- 2 *How many sorts of Nuisance of the forest there are.*
- 3 *Who shall inquire of Nusances of the forest.*
- 4 *How, and in what manner, the Nusances of the forest are to be remedied.*
- 5 *How, and in what manner, they that doe make Nusances of the forest shall be punished for the same.*
- 6 *Whereof the same taketh the name of Nuisance.*
- 7 *Of the difference betweene Nuisance at the Common law, and Nuisance by the Forest law.*

CHAP. XVIII.

- 1 *Of Hawking and Hunting within the forest.*
- 2 *Whom may hawke and hunt within the forest, and who*
- 3 *Of*

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3 Of licences to hunt within the forest, and how men may use their licence in hunting there.

4 Who may graunt a licence or warrant to hunt within the forest, and who may not.

5 Of the difference betweene a licence of pleasure, and a licence of profit.

6 Of him that hath a right or interest to haue yearely a fee Deere within a forest, and what remedie or meanes he hath by the law to come by the same.

7 If he that hath a licence or authoritie to hunt within the forest, doe abuse the same in hunting, then he shall be a trespasser in all ab initio.

8 Of a licence in law, and a licence in Fait, and their difference.

9 Of such as are trespassors and malefactors in hunting in forests, and how they are to be punished and used for the same.

10 Of the signification of these two words; Hawking, and Hunting.

CHAP. XIX.

1 That trespassers and offenders in forests ought to be attached by the ministers of the forest, they finding them with the manner.

2 If that such ministers of the forest, of themselves, be not able to take such trespassers, then they may make Hue and Cry after them, and so to cause the Country to rise and take them.

3 If that, after such hue and cry made, such trespassers and offenders doe still continue their euill doing, and will not yeeld themselves to be taken, then, if the foresters, or they that doe come to aid them, doe chance to kill any such offender in arresting or taking of him being within the limits and bounds of the forest, they shall not forfeit any goods, or any other thing, nor otherwise be arraigned for the same.

4 If

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4 If that any such offenders will not yeeld themselves to be taken, but doe rather flie out of the forest, to the end that they will not be knowne nor taken, then in some cases they are still to be followed and pursued with Huy and Cry, vntill that they be taken; and in some other cases, they are to be pursued with fresh suit within the view onely.

5 That all the commaunders, aiders, receiners, and assisters of trespassers and malefactors in the K forests, are all principall offenders, as well as they that did the offence: for, in trespasses of the forest, there are no accessaries, as there are in felonies.

6 How, and in what manner, Huy and Cry shall be made after an offender of the forest.

7 By whom the same shall be made.

8 How, and in what maner, the same shall be pursued and followed.

9 In what maner they are to be punished that doe refuse or neglect to follow the Huy and Cry, or to helpe to take offenders and trespassers of the forest.

10 In what cases, and for what offences, or trespasses of the forest, Huy and Cry is to be made.

11 Whereof called Huy and Cry.

CHAP. XX.

1 What Purlieu, or rather Pourallee, is.

2 How the same did first begin.

3 wherof it took the name of Purlieu, Pourluy, or Pourallee.

4 That the Purlieu in some sort is forest still.

5 That yet neuerthelesse the Purlieu is free for some men in some sort to hunt there.

6 Of the difference betweene the Forest and the Purlieu.

7 Of the difference betweene the Purlieu, and that which is no Purlieu, nor Forest, but is absolutely free.

8 VVho may hunt in the Purlieu, and who shall be said to be a Purlieu man.

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- 9 *In what sort a Purlieu man may hunt in the Purlieu.*
- 10 *When, and how often, a Purlieu man may hunt there.*
- 11 *How farre a Purlieu man may pursue and follow after his Chase.*
- 12 *When, and in what cases, a Purlieu man may pursue and follow his chase into the forest, and there take and haue the thing so chased and killed, and when not.*
- 13 *Of the Ordinances and laws of the Purlieus, and of their first beginning.*
- 14 *How, where, and in what sort, the offences and trespasses that are done and committed in Purlieus, shall be tried and punished.*
- 15 *That because in some sort the Purlieu is forest still, therefore the king hath certaine officers there, that doe attend upon the same, and haue charge of the Purlieus, which are called Raungers, being officers rather to the forest, than in the forest.*
- 16 *How a Raunger is made, what his oath, authoritie, and office is, and wherein the same doth chiefly consist.*
- 17 *VVhereof called Raungers, or Raunger.*

CHAP. XXI.

- 1 *Of the Courts of the forest in generall, and the officers thereto attendant.*
- 2 *What a Verderor is: how made: what his oath: what his office.*
- 3 *what a Regarder is: how made: what his oath: what his office.*
- 4 *what a forester is: how made: what his oath: what his office: And of the Bedles of the forest.*

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CHAP. XXII.

1 *When and how often the Court of Attachments shall be holden.*

2 *The dutie of the Verderors at this Court, and of what matters the Attachments there ought to be made.*

3 *The dutie of the Foresters, Keepers, woodwards, and other ministers of the forest at this Court.*

4 *Of presentments in the Court of Attachments.*

5 *How many kinds of Attachments of the forest there be: and of replenying of persons attached.*

6 *How men attached, that are baileable, shall be bayled, and by whom.*

CHAP. XXIII.

1 *Of the Court of Swanimote, and why so called.*

2 *That the Verderors are Iudges of this Court; not the chiefe warden of the forest, nor his lieutenant.*

3 *How often in one yeare the Swanimote shall be holden: and what officers, freeholders, and others owe their attendance there.*

4 *That upon default of appearance, the defaulters may be compelled to appeare by Distresse: and how those Distresses shall be taken.*

5 *About what matters the iurisdiction of the Swanimote is exercised.*

6 *Of Indictments or Presentments in the Swanimote court: and what Indictments or Presentments of the forest are trauesable, and what not: and of Outlawry.*

7 *The Charge giuen in the Swanimote.*

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CHAP. XXIII.

1 *That the Lawes of the forest differ from the common law of the reeve: and of the dignitie and authoritie of the Lord chiefe Iustice of the forest.*

2 *Of the warrant of generall Summons of the Lord chiefe Iustice of the forest to the sberife, to warn the Sessions: and of his warrant of generall Summons to the chiefe warden of the forest.*

3 *What persons ought to appeare at the Iustice seat before the lord Iustice of the forest by generall Summons, and what not.*

4 *Of appearance in proper person, by Atturney, by Gardein, by Prochein amy: Of appearance of a person let to baile or mainprise: Difference betweene baile and mainprise.*

5 *The manner of holding the high court of the lord chiefe Iustice in Eyre of the forest, commonly called the Iustice seat of the forest: and the charge given there to the Iurie.*

CHAP. XXV.

1 *Certaine principall notes of the Assises and Iters of the forests of Pickering and Lancaster.*

2 *Iudgements and Entries contained in the Assises of the forests of Pickering and Lancaster.*

3 *Certaine Iudgements and principall notes, taken out of the Records of the forest, digested into Titles.*

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