COMPANION VOLUME TO THE "TREATYSE OF FYSSHYNGE WYTH AN ANGLE."

In the Pref, and shortly will be Published, uniform with "The Treatyse of Fysshynge wyth an Angle,"

A FACSIMILE OF

The Book of Saint Albans,

BY DAME JULIANA BERNERS.

CONTAINING THE

TREATISES ON HAWKING, HUNTING, AND HERALDRY.

PRINTED AT ST. ALBANS BY THE SCHOOLMASTER-PRINTER IN 1486.

With an Introduction by William Blades, Author of the "Life and Typography of Caxton."

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As The Book of Saint Albans is the Work in which The Treatyse of Fysshynge wyth an Angle was incorporated on its first publication, its possession by the Subscribers to the latter should be secured, in order to complete the set of "dyuerfe bokys concernynge to gentyll and noble men."

A full Prospectus concerning the publication of "The Book of Saint Albans" will be sent on application to

ELLIOIT STOCK, 62 PATERNOSTER ROW, LONDON, E.C.
A Treatise of FYSSHYNGE wyth an Angle.
A Treatise of

Fysshynge wyth an Angle

BY

DAME JULIANA BERNERS:

BEING A FACSIMILE REPRODUCTION OF THE FIRST BOOK ON THE
SUBJECT OF FISHING PRINTED IN ENGLAND BY

WYNKYN DE WORDE

AT WESTMINSTER IN 1496.

With an Introduction by

REV. M. G. WATKINS, M.A.

ELLIO T STOCK, 62, PATERNOSTER ROW,
LONDON, E.C.

1880
Preface

to

Dame Juliana Berners’ Treatise on Fishynge wyth an Angle.

The scholarly angler is here presented with an exact facsimile of the first English treatise on fishing. The book is of extreme interest for several reasons, not the least curious being that it has served as a literary quarry to so many succeeding writers on fishing, who have not disdained to adapt the authoress’s sentiments to their own use, and even to borrow them word for word without acknowledgment. Walton himself was evidently familiar with it, and has clearly taken his “jury of flies” from its “six flyes wyth whiche ye shalle angle to yerought & grayllynge;” while Burton, that universal plunderer, has extracted her eloquent eulogy on the secondary pleasures of angling for incorporation with the patchwork structure of his “Anatomy of Melancholy.” Besides giving the earliest account of the art of fishing, the estimate which the authoress forms of the moral value of the craft is not only very high, but has served to strike the keynote for all subsequent followers of the art both in their praises and their practice of it. To this little
Preface.

treatise more than to any other belongs the credit of having assigned in popular estimation to the angler his meditative and gentle nature. Many pure and noble intellects have kindled into lasting devotion to angling on reading her eloquent commendation of it. Such men as Donne, Wotton, and Herbert, Paley, Bell, and Davy, together with many another excellent and simple disposition, have caught enthusiasm from her lofty sentiments, and found that not their bodily health only, but also their morals, were improved by angling. It became a school of virtues, a quiet pastime in which, while looking into their own hearts, they learnt lessons of the highest wisdom, reverence, resignation, and love—love of their fellow-men, of the lower creatures, and of their Creator.

Nothing definite is known of the reputed authoress, Dame Juliana Barnes or Berners. She is said to have been a daughter of Sir James Berners of Roding Berners in the county of Essex, a favourite of King Richard the Second, who was beheaded in 1388 as an evil counsellor to the king and an enemy to the public weal. She was celebrated for her extreme beauty and great learning, and is reported to have held the office of prioress of the Benedictine Nunnery of Sopwell in Hertfordshire, a cell to the Abbey of St. Alban, but of this no documentary evidence exists. The first edition of her "Book of St. Alban's," printed by the schoolmaster-printer of St. Alban's in 1486, treats of hawking, hunting, and coat-armour. In the next edition, "Enprynted at Westmestre by Wynkyn the Worde the yere of thyncarnacon of our lorde. M.CCCC.lxxxvi," among the other "treatyfes perteynyng to hawkyng & huntynge with other dyuers playfaunt materes belongyng vnto noblesse," appeared the present treatise on angling. The aristocratic instincts of the
authorefs prompted this mode of publication, as she herself explains in the concluding paragraph—"by cause that this present treatyfe sholde not come to the hondys of eche ydle perfone whyche wolde desire it ys it were enprynted allone by itselv & put in a lytyll plaunflet, therfore I haue compylyd it in a greter volume of dyuerfe bokys concernynge to gentyll & noble men to the entent that the forfayd ydle perfones whyche sholde haue but lytyll mefure in the fayd dysporte of fyffhyng sholde not by this meane ytterly dyftroye it." The present publication is the "little pamphlet" which was enclosed in this "greater volume." An edition of it as a distinct treatise appears to have been issued by Wynkyn de Worde soon after that of 1496, with the title, "Here begynneth a treatyfe of fyffhyng wyth an Angle" over the curious woodcut of the man fishing which is on the first page of the present facsimile, but only one copy of it is known to be in existence. At least ten more editions appeared before the year 1600. This shows the great popularity of the book at the time of its publication, and considering how human nature remains the same, and the charms of angling are equally grateful to every fresh generation of anglers, affords a sufficient reason for the strong antiquarian delight which all literary anglers of the present century have felt in the book. It is worth while briefly to trace the bibliography of angling onwards until the appearance in 1653 of Walton's Compleat Angler, when the reader will be on familiar ground. In the interval of more than a hundred and fifty years between these two names of Berners and Walton, so deeply reverenced by every true scholar of the craft, there occur but four books on angling, though each one of these possessses a fame peculiar to itselv. First came Leonard Mafcall's Booke of Fishting with Hooke and Line, published in
1590. Taverner's *Certaine Experiments concerning Fish and Fruite* followed in 1600. Then came in 1613 the *Secrets of Angling* of the celebrated angling poet, J. D. [John Dennys], whose verfes have perhaps never yet been surpassed; and finally, in 1651, appeared Barker's *Art of Angling*. With this fisherman and "ambaffador's cook," as he calls himself, Walton muft often have converfed.

It is a further testimony to the attractions which angling has always possessed for contemplative natures that the art appears here syftematifed, fo to fpeak, as early as the middle of the fifteenth century in England, where it has been practifed ever fince with more enthusiasm and fkill than in other countries. There is a fad gap in angling literature from the days of Aufonius, at the commencement of the fourth century, to thofe of Dame Juliana Berners. Fly-fifhing, indeed, is not named between the time of Ælian and that of the Treatyfe. It is clearly described by the former writer, who alone among the ancients mentions it, but in the preffent book it is fpoken of under the term "angling with a dubbe," as if it were well-known and practifed. Not only fo, but it is clear that the writer had books of angling lore before her, perhaps monfih manufcripts, as Hawkins fuggefs, which would be of ineftimable interest could they now be recovered. Thus in fpewing of the carp, the reader will find she writes—"as touch-ynge his baytes I haue but lytyll knowlege of it. And me were loth to wryte more than I knowe & haue prouyd. But well I wote that the redde worme & the menow ben good baytys for hym at all tymes as I haue herde fayre of perfones credyble & alfo founde wryten in bokes of credence." No better rules can be given for fly-fifhing at preffent than the two which she prefcribes for angling—"for the fyftte and pryncypall poynf in anglynge: kepe y euer fro the water fro
the fighte of the fyssh," and "also loke that ye shadow not the water as moche as ye may." The "troughte" is to be angled for "wyth a dubbe" [artificial fly] "in lepynge time;" but as for the salmon, "ye may take hym: but it is feldom seen with a dubbe at suche tyme as whan he lepith in lyke fourme & manere as ye doo take a troughte or a gryalynge." With the imperfect tackle and clumsy rod of those days, it is no wonder that the capture of salmon with a fly, which is still the crowning achievement of the craft, could feldom be effected.

After the eloquent pleading for angling with which the treatise opens, the lady at once proceeds to teach the making of the "harnays" of it. The rod she orders to be constructed somewhat resembles, save in its larger size, the modern walking-stick rod. A hazel wand, or failing it, one of willow or mountain ash, is to be procured, as thick as the arm and nine feet in length. This is to form the butt, and is to be hollowed out by means of divers red-hot irons into a tapering hole, which is to receive the "croppe," or top, as we now call it, when not in use. This "croppe" is to be made of a yard of hazel, joined to a length of blackthorn, crab, medlar, or "jenypre." All these are to be cut between Michaelmas and Candlemas, the lady giving very particular directions as to their drying and the like. When the two portions of the "crop" are "fretted together," the whole rod is to be shaved into a shapely taper form; the staff encircled with long hoops of iron or latten at both ends, and finished with a "pyke in the nether ende fasnyd wyth a rennynge vyce: to take in & oute youre croppe." The line is then to be wound round the crop and tied fast with a bow at the top. The reader will note that there is no mention of a reel; it was only used, seemingly until the beginning
of this century, for large salmon and pike. An angler who hooked a fish when armed with this ponderous rod (which must from its description have been nearly eighteen feet long, as large as a modern salmon rod), would act as Izaak Walton would have done in the like predicament,—throw the rod in to the fish and recover it when he could. But the lady is wonderfully pleased with this mighty rod, and thus concludes—"Thus shall ye make you a roddo foo preuy that ye maye walke therwyth: and there shall noo man wyte where abowte ye goo. It woll be lyghte & full nymbyll to fysshe wyth at your lufe. And for the more redynesse loo here a fygure," and she adds the curious woodcut which the reader may fee reproduced at page 5.

Then follow directions how to dye and make lines and hooks. There were evidently no manufacturers of hooks in the fifteenth century: each angler made his own. The casting of plummets and forming of floats succeed. The fix methods of angling and the mode of playing a fish are next treated, and the latter alone shows that Dame Juliana must herself have been a proficient in the craft. No one but a thoroughly good fisher could have summed up the art of playing a fish in the words—"kepe hym euer vnder the rodde, and euermore holde hym freyghte: soo that your lyne may fusteyne and beere his le pys and his plungys wyth the helpe of your croppe & of your honde." The place, the time of day, and the weather in which to fishe, are next particularly described after the exactitude peculiar to fishing manuals of the olden time. These paragraphs are well worth the consideration of a modern angler, especially the charge, "yf the wynde be in the Eeft, that is worsle For comynly neyther wynter nor somer ye fysshe woll not byte thenne."
The following part of the treatise, with what baits and how to angle for each kind of fish, together with a brief description of each, certainly furnished Walton with a model for some of his chapters. This portion of her book is regarded by the authoress as most necessary to be known and proficiency in carrying out her rules "is all the effecte of the crafte." She adds amusingly, "for ye can not brynge an hoke in to a fyfish mouth wythout a bayte." A few of the quaint receipts of her age succeed; how to keep live baits, to make pastes and the like, ending with a rule which is often given to flyfishers for trout at the present day: "When ye haue take a grete fyffe: vndo the mawe, & what ye fynde therin make that your bayte: for it is beste."

Just as the authoress rises to eloquence at the beginning of the treatise when comparing the fishe's happy life with the toils and troubles which too often fall to the lot of the hunter, hawker, and fowler, so the end of these rules once more recalls her enthusiasm. The last two pages of the book give us a portrait of her conception of the perfect angler, and it is no presumption to say that a nobler and truer picture has never been limned. Simplicity of disposition, forbearance to our neighbours' rights, and consideration for the poor, are strongly inculcated. All covetousness in fishing or employment of its gentle art to increase worldly gain and fill the larder is equally condemned. She holds the highest view of angling; that it is to serve a man for solace, and to cause the health of his body, but especially of his soul. So she would have him pursue his craft alone for the most part, when his mind can rise to high and holy things, and he may serve God devoutly by saying from his heart his customary prayer. Nor should a man ever carry his amusement to excess, and catch too much at one time;
this is to destroy his future pleasure and to interfere with that of his neighbours. A good sportsman too, he adds, will busy himself in nourishing the game and destroying all vermin. So will what Walton calls "the civil, well-governed angler" escape the vices which spring from idleness, and enjoy the full delights of an elevating and noble recreation. "And all those that done after this rule shall haue the blesynge of god & faynt Petyr, whyche he theym graunte that wyth his precyous blood vs boughte."

"And therefore to al you that ben vertuous: gentyll: and free borne I wryte & make this fymple tryatye folow-ynge: by whyche ye may haue the full crafte of anglynge to dysport you at your lufte: to the entent that your aege maye, the more floure and the more lenger to endure."

M. G. W.
These begynneth the treatise of spylinge wyth an Angle.

Alamond in his paraphys saith that a good spyrte maketh a flourynge age, that is a faire age and a longe. And spyth it is soo; I ask this question, what is the meanes and the causes that enuoc a man in to a meyp spyrte. Truly to my beste dplacred, it semeth good dplacredes and honest games, by whom a man joyeth wythout ony repentance after. Thenne foloweth it gode dplacredes and honest games ben cause of manys faire age and longe life. And therefore now well I chose of source good dplacredes and honeste games, that is to wyte of hynge: hauynge: spylnage: soulyngne. The beste to my simple dplacreden why the is spylnage: called Anglynge wyth a roode: and a byne
and an hoke: And therof to treate as my smpyle wyhte may tak sper: both for the sapyd reason of Salamoy and also for the rea-
sion that phisik maketh in this wyhte. [Si tibi deficiant medici
medici rbi habit: er tria mens lera labor & moderata dieta.
C Pe shal understande that this is for to sapy; Pk a man lacke
leche or medycyne he shal make the thynge his leche & meCy
yne: and he shall neve neuer no moo. The syptide of theyn is a
meyp thought. The seconde is labour not outrageo. The thyr
de is dypte mearurable. Fyrste that pk a man wyllyuer more be
in meyp thoughtes and have a glade sypyrte: he must etcheve
all contarpous company & all places of debate where he m-
ghe have any occaspons of malencoly. And pk he wolle have a
labour not outrageouse he must thenne ordevyne him to his her
tys eaze and pleasaunce Wythout sudype pensipnestle or trauyp
le a meyp ocupacypon whyche mape reiope his herte: & in why
che his sypyrtes may have a meyp delpte. And pk he wolle be dy
ertpo meareably he must etcheve all places of ryptwe whyche is
cause of surtette and of spynnes. And he must drawe him to pla
ces of sware mape and hungry: And ete nourishable meetes and
dysspable also.

Now thenne wolle I dyscape the sapyd dysportes and ga
mps to fynde the beste of theyn as veryly as I can have
be it that the rght noble and full worthy papnce the du
ke of voke late callid mapster of game hath dyscape the mp
thes of hunteynge lyke as I thynke to dyscape of it and of alle
the other. For hunteynge as to mpentyent is to labopous: For
the hunter must allwape renne & folowe his houndes: trauelp-
lyngne & Mepynge full lye. He blowythe tyll his lppes blpfer
And whan he wempth it be an harc full oft it is an hegye hogg
Thus he chasypth and wote not what. He compth home at sup
rapy betwyppckyd: and his clothes towe were showe all mp
some hounde lote: some surbat. Suche greues & many other
happth unto the hunter: whyche for dyspleysaunce of theyn is
love it I dare not repote. Thus truly me sempth that this is
not the beste dysporte and game of the sadp soure. The dyspor-
te and game of hawknynge is labopous & nopasce alsd as me
sempth. For often the fawknener leseth his hawkses as the hun-
ter his houeses. Thenne he his game & his oplspote goon. Full often cæpeth he & wrippeth till that he be ryght cupill a thu-
ste. His hauke taketh a bowe and lyke not ones on hym redan-
de, whan he volde have her fo to fle: thenne wol he bathe.
With mps sepyng he shall have the Frone: the Trap: the Crap
and many other sphines that bryngyn theym to the Souldie.
Thus by prouf this is not the betste oplspote & game of the la-
po foyre. The oplspote & game of flyngynge me sempth moost
lymple. For in the wintern season the sowle (speth) not but in
the moost harcest and coldest . whpyche is greuous! For
whan he volde goo to his gynnes he mape not for colde. Ma-
np a gynne & manly a snare he makpyth. Pet lovpely dooth he fa-
re. At mony tyde in the owde he is bete stode vnto his taplle.
Many other tuche I codde teill: but brede of magte makith me
foz to leue. Thus me sempth that-hunypng & hawkyng & al-
to flyngynge bery to labowrous and greuous that none of thym
mape persume now bi very meane that endure a man to a me-
ry (prepte: whypyche is caule of his longe lyte acodyngyn vnto
lapo parable of Salamon. [Dowreles these folowpyth it that
it must nedes be the oplspote of spathyng wyth a angle. For
all other manere of spathyng is also labowrous & greuous; ofte
makynge folkes ful wete & colde: whyche many tymes hath be
leyn cause of grete Inskipptees. But the angler mape haue no
colde noz no pleasse noz angre: but pf he be caules hymself. Fo-
he mape not lese at the owde but a lyne or an hoke: of whyche
he mape haue storz: plente of his owne makynge as this lym-
ple tretaple shall tetche hym. S00 thenne his losse is not greuo-
us. and other grypttes mape he not haue: lapyng but pf ony
fishe breke awap after that he is take on the hoke: for elles that
he catche not hought: whypyche ben not greuous. Fo2 pf he saylle of
one he mape not saplle of a nother: pf he dooth as this tretap-
le tetchp: but pf there be nought in the water. And yet atte the
leest he hath his holson Walke and merp at his eale. a Betre ap-
re of the Betre fawoure of the meede floures: that makpyth hym
hungry. He herethe the melopous armoyn of fowdes. He seeth
the pongs &wannes: heezons: dukes: cotes and many other for
les wyth thepr brodes: whypche me sempth better than alle the
...people of houndps: the blistes of hornys and the lype of howis that hunters: sakkners @ fowlers can make. And of the angler take sPste: surel6 thinne is there noo man merier then he is in his spperpe. Also who too will vie the game of anglynge: he must sppe erly which thynge is prouffstarp to may in this ys pe: This that is to wpte: mould to the heele of his soule. For it shall cause hym to be b召开 and to the heele of his body. For it shall cause hym to be hole. Also to the enence of his goodys. For it shall make hym rype. As the olde engly the prouerbe saith in this ypde. Who too will rype erly shall be halph helthp & zelp.

Thus have I proud in myn entent that the despore @ game of anglynge is the verye meane & caule that endueich a may in to a mery spperpe: Whpyche after the topde parable of Solomong @ the topd doctrine of phiylk malph a flourynge age @ a longe. And therefore al pou that ben vettous: gentpll: and free borne I wptre @ make this ymple treatpse folowynge: by Whpyche pe may haue the full yaste of anglynge to opipore pou at pou luste: to the entent that pour age make the more flour and the more lenger to endure.

If pe wll be cayp in anglynge: pe must spste: leane to make your harnays: That is to wpte your roode: your lynes of dppers colpques. After that pe must know how pe shall angle in what place of the watter: how depe: and what ti me of dpp. For what manere of spste: in what veppe: bow ma np impesymmentes there beg in spsthyngy is callyp anglynge. And in speppall wpt: what hapyes to evey dppers spsthe in e: the moneth of the pere. How pe shall make your baptes brede: where pe shall fpnde thepp: and bow pe shall kepe thepp. And for the moost cayp thyngpe: how pe shall make your hokes of flece @ of osmonde: Some for the dubb: and some for the flote: @ the grounde. As pe shall here after al thple fpnde expressd e- penlp into your knowlege.

And bow pe shall make your roode cayl: pe shall teche you. Pe shallspe betwene Mghelmas @ Candelmas a fape stasse of a fadow and an halfe longe: @ arme grete of happl: by lowe: or aqpe. And be the hym in an hate oupy: @ sette hym oupy. Thenne let hym cole @ dype a moneth. Take these to sette
hym safte wyth a cockesnoteorde: and bynde hym to a fourme or ag. cuppy square grete tree. Take thynne a plumers wire that is cuppy and strepe @ shappe at the one ende. And herte the shappe ende in a charcole ypre topp it be wypte: and brende the staffe the wyth throughe: ever strepe in the pythe at bothe endes topp theye mete. And after that brende hym in the nether ende wyth a bynde brochel @ wyth other broches eche greter than other. Ever the gretest the laste: to that pe make pour hole ape tappe were. Thenne lette hym llen topp and kele two vapes. Unsette hym there: and lette hym drupe in an hous roof in the smoke topp he be throughe drpe. In the same season take a sapp: pepe of gre ne halple: @ both hym cuppy @ strepghte. and lette it drupe with the staffe. And whan theye be drpe make the pepe mete unto the hole in the staffe: unto halfe the length of the staffe. And to per fourme that other halfe of the cropppe. Take a sapp thate of blacke thon: cabb be yee: medeler. or of Jenypre kptte in the same se aon: and well bethyd @ strepghte. And fritte them togyder fely: soo that the cropppe mape lustly entre all in to the sapp halple. Thenne shawe pour stafae @ make hym tappe were. Thenne upprell the staffle at bothe endes wyth longe hopis of pyen or la toy in the commonly wise wyth a pple in the nether ende saffnpo wyth a remnyngge ypre: to take in @ oure pourc cropppe. Thenne sette pour cropppe an handsfull withyn the oure ende of pour staffe in suche wise that it be as bigge thare as in any other place aboue. Theine arme pour cropppe at thoure ende dowme to 9fette wyth a lyne of vj. hezes. And dubbe the lyne and fitte it falt in 9 topp wyth a bove to fallen on your lynpe. And thus shall pe make pou a rodde too preu that pe mape walke the wyth: and there shall noo may wypte where abowte pe goo. It Woll be lyghter @ full mmbplll to spibe the wyth at pour luste. And for the more cuspynesse loo here a spygure the 20f in example.

After that pe haue made thus pour rodde: pe must leme to colour pour lynes of here in this wypte. Ofprete pe must take of a wypte horse tappe the lengest here and
 Yaprett that pe can spnde. And ever the cownde it be the better it is. Deprate it up to, vi partes: and ever part pe shal colour by hymselfe in dpuets colours. As pelode; grene; browne; ral-hep; ruffle; and bulke colours. And so to make a good grene colour on your hear pe shal doo thus. Take smalle ale a quarte and put it in a lyttell panne: and put thereto halfe a pounde of alpm. And put thereto your hear: and let it boiple softly half an houre. Thenne take out your hear and lette it drpe. Thenne take a potell of water and put it in a panne. And put therin two handfull of yolops or of wyprey. And press it wyth a tyle stone: and let it boiple softly half an houre. And when it is pelow on the scume put therin your hear wyth halfe a pounde of coprolo beypn in powdore and let it boiple halfe a mple wape: and thenne settte it downe: and let it kele fynne or lyfe houres. Then take out the hear and drpe it. And it is thenne the fynest grene that is for the water. And ever the more pe put thereto of coprolo the better it is. Colles in fede of it vertgees.

A nother wyple pe mape make more brughtre grene as thus. Lete woode your hear in a woodefarce a lyght plunlet colour. And thenne sette the hym in olde ox wypryn lyke as I have sapd; sa-upnge pe shal not put thereto nepther coprolo se vee vertgees.

For to make your hear pelow dpyght it wyth alpm as I have sapd before. And after that wyth olyps ox wypryn wythout copro sose ox vertgees. A nother pelow pe shal make thns. Take smalle ale a potell: and stampe thre handfull of walnout leues and put togidere. And put in your hear eplle that it be as depe as pe voll have it. For to make ruffle hear. Take stronge lpe a ppnt and halfe a pounde of fote and a lyttell luce of walnout eups @ a quarte of alpm: and put them alle togdore in a panne and boiple theym well. And when it is colde put in your hear eplle it be as deke as pe woll have it. For to make a browne colour. Take a pounde of fote and a quarte of ale: and seth it wyth as many walnout leups as pe mape. And when they were blake sette it from the fire. And put therin your hear and lette it lypl eplle it be as browne as pe woll have it.

For to make a nother browne. Take strong ale and fote and temper them togdore: and put therin your hear two dapes and two peppites and it shal be rpyght a good colour.
For to make a tawyne colour. Take lyme and water & put them together: and also put pour heer therein together. Thenne take it out and put it in a Tanners ose a day: and it shall be also lyme a tawyne colour as needeth to our purporses. 

The spryte parte of pour heer pe shall keep still whyte for lynes to: the dubbpo hole to sipple for the tought and graipynge: and for smalle lynes for to rye for the roche and the darke.

When your heer is thus colourid: pe must knowe for which waters and for whyche seasons they shall seue. 

The greene colour in all cleare water from Appoll till September. The pelowe colour in every cleare water from September till Nouembre. For is is lyke y'bedys and other manner grasse whiche growth in the waters and rpuers when they ben broken. 

The ruffer colour seruyeth all the ymper unto the ende of Appoll: as well in rpuers as in polles or lakys. 

The browne colour seruyeth for that water that is blacke de vilage in rpuers or in other waters. 

The tawyne colour for those waters that ben heath or morplycle.

Now must pe make pource lynes in this ymppe. Sipste loke that pe haue an Instrument lyke unto this figure porwashad solowynge. Thenne take pour heer & kypte of the smalle ende an hondfull large or more. For it is neyther stronge nor pet lure. Thenne come the topp to the taple euerye pluke moche. And deparde it y in to the partes. Thenne knypte every part at the one ende by hymself. And at the other ende knypte all thee togyder: and put y' lume ende in that other ende of your Instrument that hath but one elpte. And sett that other ende tathe wyth the wegge soure fyngers in alle holes than pour heer. Thenne elpepe every warpe one wape & pluke moche. And tassen theym in the elptes pluke steepht. Take thenne out that other ende and elpepe it that wape that it voll desyre nonough. Thenne steephe it a lypoll: and knypte it for un dopyng: and that is good. And for to knowe to make your Instrument: loo here it is in figyre. And it shall be made of tace launynge the hole underneath: whiche shall be of grene.
When ye have as many of the lynkps as ye suppose wol sufffle for the length of a lynpe: thenne must ye knytte theym togeoper wyth a darer knotte or elles a duchys knotte. And when pour knotte is knytte: kytte of y boype shot te endes a shawe brede for the knotte. Thus shal ye make your lyynes sayre & lynpe: and also rght sure for any manere sylfhe. And by cause that ye sholde knolde bothe ye ducys knotte & elles the duchys knotte: loo theym here in sylgure castke into the lpyknesse of the draughte.

E shall undresonde that the mooft sylfpl & hardyske crafte in makynge of your harnaps is for to make your hokis. For whos makynge ye must haue feres plies thpyg and sharpe & smalle beten. A temp clani of prepe: a bender: a ppre of longe & smalle tongps: an harde knype somedale thycpe: an amuelde: a lyrplll hamour. And for smalle sylfhe ye shal make your hokes of the smaleste quarell nedlp that ye can spin de of keppe in this ypyle. Ye shal pur the quarell in a reede charcole sypre syll that it be of the same colour that the sypre is. Thenne take hym out and lete hym kele: and ye shal ynde hym well alapd for to spyle. Thenne repse the beede Wyth your knapke: and make the poynte sharpe. Thenne alape hym agagyn: for elles be woll breke in the bendynge. Thenne bene hym yke to the beede yfigurpe herafter in example. And greeter hokes ye shal make in the same ypyle of greeter nedles: as bodeztes nedles: or taples: or shomakers nedles sypre poyntes.
of shomakers nalles in espeyall the beste for grete pithhe, and that they benede atte the port that they beg assayed for elles they ben not good. When the hoke is benopd here the hynder ende aboue: 

Thenne put it in the lyne agayn: and peue it an eaph rede here. Thenne sodapulp quenche it in water: and it wull be harde @ Strange. And for to haue knowedge of your Instrumentes: so they mhe re in spycure postapd.


When pe haue made thus your hokis: thenne must pe see theym on your lynes acowrpyng in grentesse @ streng.

In this yple. Pe shall take small rede silke @ pf it be for a grete hoke theie double it:not edwnyd: And elles for smal holps lette it be spngle: @ the wpth frette thpcke the lyne the re as the one ende of your hoke shal spte a srawe brede. They sette there your hoke: @ frette hyn wpth the same threde @ two partes of the lengtche that shall be frette in all. And when pe co me to the threde parce thenne tome the ende of your lyne aga py upon the frette dubble. @ frette it so dubble that other thpe de parce. Thenne put your threde in at the hole chypys or thries @ lette it goo at ech eyme rounde abowde the pever of your ho ke. Thenne were the hose @ drawe it till that it be faste. And lo ke that your lyne lype enemo more wptyn your holps: @ not with out. Thenne kytte of the lyrys ende @ the threde as nghe as pe mapes launynge the frette.

Wh ye knowe wpth how grete holps pe shall angle to

Neuyp sptheneo | Woll tell you wpth how manh hee res pe shall to euyz manere of sithhe. Cf or the menow wpth a lyne of one heeze. For the warring roche, the blke @ the
gappe the rufe byth a lyne of two heezes. For the darse & the
Grete roche byth a lyne of thre heezes. For the peche: the flou
der & bremet with four heezes. For the cheuen chubbe: the bre
me: the tenche & the cle byth. vi. heezes. For the troughte: grap
lynge: barbyll & the grete cheuy byth. ix. heezes. For the grete
troughte byth. ci. heezes: For the lamoq byth. xv. heezes. And
for the ppke byth a chalke lyne made browne with your brow
ne colour asorlnd: armpo With a byre, as pe shal here herafter
whan I speke of the ppke.

Your lynes must be plumbid byth lede. And pe shall byte p
the nette pube vnto the hole shall be therto a large fote & mo
res. And every plume of a quanta to the gretnes of the lyne.
These be thre mane of plubes for a grounde lyne rennynge.
And for the flote set vpon the grounde lyne lyngenge. x. plumes
fornynge alle togider. By the founde lyne rennynge. ir. x.
small. The flote plube shall be fo heup the leest plucke of o-
ny lythe mape pull it downe in to p Water. And make your plu
bis rounde & smothe p they speke not on stonys or on weops.
And for the more understondynge to themp here in figure.

The grounde lyne rennynge

The grounde lyne lyngenge.

The flote lyne

The lyne for peche or tenche.

The lyne for a ppke:

Plube: Coke armpo byth byre

Thene shall ye make your flotys in this byle. Take a
sape cooke that is clerle without many holes, and bore it
through with a small hole pren: And putt therin a penne luste and stripe. Ever the more slotte the gretter penne & the gretter hole. Thenne shape it gret in the myddis and small at bo the endps: and speprely shape in the nether endes and lyke vn to the figures foloweinge. And make thepm smothie on a gron dpng stone: or on a lyke stone. \([\text{And loke that the slotte for one heer be nonow thag a pele. For two heeres: as a beene. for twelue heeres: as a walnot. And loo every lyne after the proportion.} \] All manere lynes that bey not so: the grounde must have slottes. And the renpynge grounde lyne must have a slotte. The lyenge grounde lyne without slotte.

Now I have leynyd you to make all your harnaps. Here I woll tell you how peshall angle. \([\text{We shall angle: undestonde that there is.} \] manere of angling. That one is at the grounde for the toughte and other fishe. A nother is at grounde at an arches or at a stange where it ebbyth and lowpyth: for blake roche and darse. The thyrde is with a slotte for all manere of fishe. The fourth with a menow for the toughte withplunde or fote. The fift is renpynge in the same way for roche and darse with one or two heeres & a lyce. The lyric is with a dubbprod hole for the toughte 2 grapyling. \([\text{And so the fishe and payncpall point in anglinge: kepe the euer fro the water fro the sighte of the fishe: other fere on the londe: or elles behynde a bushie that the fishe le you not. For pf they doo they wol not byt.} \] Also loke that ye shadow not the water as moche as ye may. For it is that thinge that woll soone scape the fishe. And pf a fishe be afayed he woll not bite longe after. For alle manere fishe that fede by the grounde peshall angle for theim to the bottome: for that poore holpes shall renne or ly by the grounde. And for alle other fishe that fede
above pe shall angle to theyn, in the mydodes of the water or somdeale hyneth or somdeale above. For ever the greter fishe the never he lyth the botome of the water. And ever the smaller fysshhe the more he synpmynth above. [The thynde good po-
pnt is whan the fysshhe hyneth that pe be not to halsy to simpte
not to laze] For pe must abide till pe suppose that the bapte be
serre in the mouth of the fysshe, and themy abode noo longer.
And this is for the groud. [And for the flote whan pe fe it pul-
lyd softly unter the water: or elles carped vpon the water los-
tly: thenne simpte. And lyke that pe neuer ouesimpte the streng-
the of your lyne for brekynge. [And if it fortune you to sim-
pte a grete fisshhe wpyth a smalle harneys: thenne pe must leve
hyn in the water and laboure him there till he be drownpyd and
overcom. Thenne take hyn as well as pe can or mape, and e-
er bewaar that pe holde not over the strengthe of your lypne.
And as moche as pe may lete hyn not come out of your lynes
ende [requested], and overmore holde hyn [requested], so that your lypne may sus-
tepne and beeze his lepps and his plungys wpyth the helpe of
your crippe or your homde.

Here I woll declare vnto you in what place of the water
pe shall angle. Pe shall angle in a pole or in a standinge
water in every place where it is ony chynge depe. The
re is not grete chypol of any places where it is ony chynge de-
pe in a pole. For it is but a pypion to fisshhe, and they lype for
more parte in hungre lypse prisoners: and therfore it is the lyte
mapstie to take theym. But in a puer pe shall angle in every
place where it is depe and cleere by the grounde: as grauell 0r
clape lypethout madde or wedps. And in espeyall pe that there
be a manerse wyppynge of water or a couer. As an holow ban-
ke; or grete copys of treees: or longe wedes slenpyng above in the
water where the fisshhe mape couere and hyde themysel at cer-
tayny tymes whan they lyphe. Also it is good for to angle in de-
pe slype fisshems and also in fallys of wateres and weares: and
ly floode gapys and mpylle pyttes. And it is good for to angle
where as the water restypp by the banke: and where the strene
renmyth nyphe there by: and is depe and cleere by the grounde
and in any other places where ye may see any salt house or have any scoping.

Now shall wyte what tymp of the vape pe shall angle from the begyninge of May untill it be September the byrype tymp is sly by the moneth from soure of cloche unto epghere of the clocke. And at after note from soure of the clocke unto epghere of the clocke: but not too good as is in the monyinge. And if it be a sole wyse helping wynde and a dueke lowrynge vape. For a dueke vape is moche better to angle in than a clewe vape. From the begyninge of September unto the ende of April yeare noo epyme of the vape: Also many pole spyshe welle brye better in the none tymp.

And if pe le any tymp of the vape the eough you maylyngge tyme:angle to bymp with a stubbe accopyngge to the same moneth. And where the water ebbyth and flowpeth the spishe welle brye in some place at the ebbbe: and in some place at the flood. After they have restynge behynye neaphys and archys of byrypeps and other suche maner places.

Ere pe shall wyte in what wedere pe shall angle, as if the before in a dueke lowrynge vape whame the wynde lowpeth softe. And in somer season when it is brempynge hote thenne it is nought. From September unto April in a vape somyn vape is right good to angle. And if the wynde in that season have any part of the Opert. the Wedpr therme is nought. And when it is a grete wynde. And when it knowdich reynych or happlych, or is a grete tempestas chondreps or ligt tynych: or a heavy hote Wedec. thenne it is noughte for to angle.

Now shall pe wyte that there ben twelve manere of bymp-peynyches whyche cause a man to take noo spishe. The firste is pf poure harnaps be not mete noo selip made. The seconde is pf poure baptes be not good noo spynce. The thrynde is pf that pe angle not in byrypeps epyme. The fourthe is pf that the spishe be seaped at the byrype of a man. The fift pf the water be very thycke: whyte or rede of any floode late faller. The ipre pf the spishe be not for colde. The sevented pf that the Wedpr
he hate. The eght pf it rapne. The myth pf it hapill or snow
talle. The tenth is pf it be a tempeste. The enleventh is pf it be
a grete Wynde. The twelfpith pf the Wynde be in the Eelk and
that is worste For componly neyther bynter nor somer spethe
Woll nor byte thenne. The weste and northe Wyndes bey good
but the soth is best.

And now I have tolde you how to make your harneps:
and how pe shall spe and the dyth in al pontes Reason
Woll than pe knowbe with what baptes pe shall angle to
every manere of spethe in every moneth of the yere 
whyche is all the eefecte of the water. And whych Baptes know
by well by you all your other caste here rofory whatlyth you
not to purpose. For pe can not brynge an hole in to a spith mo-
th wythout a bapte. Which Baptes for every manere of spith
and for every moneth here solowyth in this dyth.

Or by causer that the Samog is the moost stately spith
that any may mape angle ro in freth water. Therefor
I purpose to begyn at hpm. [The samog is a gentyll
spithe: but he is combourous for to take. For componly he is but
by depe places of grete spurres. And for the moe parte he hol-
dyth the myndews of it; that a man mape nor come at hpm. And
he is in seale syn Marche unto Myghelmas. [Thy whyche
seale pe shall angle to hpm lyth thysle baptes than pe mape
gre the hemp. Freste blyth a reede yome in the begynynge e
everynge of the seale. And also blyth a bobbe that beedthy in a
dunghyld. And speccyly blyth a souwage bapte that beedthy
on a water docke. [And he byrt th not at the grounde: but at y
flote. Also pe may take hpm: but it is selbom seeg with a bobbe
at suche tyne as whan he lepith in lyke forynge e manere as pe
donake a toughte or a gypalynge. And thysle baptes bey well
proyd baptes for the samog.

The Toughte for by causer he is a right devousous spith
and also a eght sevente bytce he shall speke nexte of
hpm. He is in seale syn Marche unto Myghelmas. He
is on clene grevely groode e in a threme. He may angle to hpm
all tymes byth a grounde lyne lyenge or cennynge: saupng is leppynge tymes, and thenne byth a dubbe. And elp byth a cennynge grounde lyne, and forth in the bapse byth a scorte lyne.

[...]

Jy shall angle to hyn in Marche byth a menow hangyd on pour holes by the nether nestle bythout scorte or plumb: drawng by / doynde in the freme cyll pke seyle hyn take. [Jy the same tymes angle to hyn byth a groûde lyne with a rede worne for the mould sure. Jy Aprill take the same baptes: & also Inneba other byse nampd. by. eyes. And the canker that bredyth in a grete tree and the rede snapill. Jy May take a stone slye and the bobbe under the scote towe and the lyke worne: and the bapte that bredyth on a fes hely. Jy Jupny take a rede worne & npppe of the heedes and but on thyp hoke a cod-worne byple. Jy Jupll take the grete rede worne and the codworne togerber. Jy August take a fleshy slye & the grete rede worne and the fatte of the bakon: and bynde abowste thyp hoke. Jy September take the rede worne and the menow. Jy Octobre take the same: for they ben speyall for the towght all tymes of the pese. From April till September by thogh leppeth, thenne angle to hyn byth a dubbpd hoke acomedynge to the moneth. Whych the dubbpd holys pe shall bynde in then de of this treatle; and the monethes byth theym.

The grappe by a nother name calld ombre is a veplepynge spishe to manyes mouth. And pe menpe take hyn slyke as pe doe the towght. And thypse be his baptes. Jy Marche & in Aprill the rede worne. Jy May the grene worne: a lesyll brepled worne: the docke canker, and the haldehowe worne. Jy June the bapte that bredyth betveth the tree & the barke of anake. Jy Jupll a bapte that bredyth on a fes hely: and the grete redeworne. And npppe of the he de and put on pour hoke a codworne before. Jy August the rede worne: and a docke worne. And al the pese after a rede worne.

The barbyll is a slyte spishe: but it is a qualy meete & a pevpplous for manys body. For compny he preueth an introduction to 7 Fêbres. And pf he be etey ralde: he menpe be cause of manys dethe: whyche hath ofte be seen Thp-
se be his baptes. CIf Marche & in Apyll take sapy fresche the
se: and lape it on a borde & lyte it in small square perps of the
lengthe of your hoke. Take thene a candyl & brenne it on the
ende at the point of your hoke tyll it be pelow. And thene hryn
de it on your hoke with sletcher slyke: and make it rough lyke
a welbeke. This bapte is good all the somer season. CIf May
& June take $ haithow wrome & the grete redde wrome, and
ryppe of the heede. And put on your hoke a codworne before: that is a good bapte. CIf Apyll take the redde wrome for the
pf & the haithow wrome togyde. Also the water boche lefte wron
e & the hornet wrome togyder. CIf August C for all the pe-
re take the talowe of a shepe & solte these: of eche slyke moche:
and a lytple hopn & gynowe or fame thepm togyde yonge, and
tempre it tyll it be tough. And put thereto flource a lytplea ma-
ke it on smalle pelletys. And $ is a good bapte to angle byth
at the gronnde. And loke that it lyndke in the water, or stlyppes it is
not good to this purpous.

The carpe is a depeitous slythe: but there ben but sebe in
Englande. And therfore If wypte the lasse of hym. He is
an eypull slythe to take. For he is too strange enarmo
in the mouthe that there maye noo whe be harnshoke hym.
And asouchynge his baptes If haue but lyttle knowlege of it
And me were loth to wypte more than If knowe & haue proues.
But well If noted that the redde wrome & the menwy ben good
baptes for hym at all tymes as If haue heede lapye of persones
andable & also founde wypteg in boches of credence.

The cheuph is a fletely slythe & his heed is a depe mot-
tell. There is noo slythe so strongly enarmo byth clo-
ys on the body. And bi cause he is a strange byter he ha
the the more baptes whiche he mythe. CIf Marche the redde
worme at the gronnde; For compyngh theme he wol byte there
at all tymes of $ pere pf he be any thinge hungry. CIf Apyll
the sych canker that brethid in the tree. A worme that breith
betwene the cynbe & the tree of anoke. The redde worme: and
the pongs froshys whan the fete ben kpt of. Also the stone flj
the bobbe under the học towe: the redde snaple. CIf May $
bapte that brede rth on the oluer leps & the doche cankar togge
upon pour hoke. Also a bapte that bredmth on a runy leps: &y cow
worune. And a bapte that brede rth on an haldthorn. And a bapte
that brede rth on an oke leps & a spike worune & a codworune to-
gyder. [In June take the rcker & the dorse & also a red wor
me : the heed hytte of & a codworune beforr: and pur thrym on y
hoke. Also a bapte in the oluer leps: ponge froshyss the thrte le
hitte of by the body: & the fourth by the kne. The bapte on the
haldthorn & the codworune togyder & a grubbe that bredmth in
a tounghyll: and a grete greshop. [In Lup the greshop & the
bunblybee in the medow. Also ponge bees & ponge hornettes.
Also a grete brederne flpe that bremth in parties of medowes &
the flpe that is amonr pesmees hyllps. [In August take
wureworunes & magotes into Myghelmas. [In September
the redev worune: & also take the baptes whan ye may gete the
pyn:that is to wure: Chepese: ponge mpye not heepdy: the how
le combe.

Ihe breeme is a noble tsphe & a depntous. And ye shall
tangle for hym from Marche unto August wuth a redev
worune: & these wuth a butter flpe & a grene flpe. & With
a bapte that brede rth amongre grene redev: and a bapte that bre
dmth in the barke of a deed tree. [And for bernettys: take mag
gotes. [And tro that tymen forth all the pere after take the red
worune: and in the quyer browne breede. Moe baptes there be
but they not ealy & therfore I lete them paste over.

ATenche is a good tsphe: and heeltith all manere of oth
ers tsphe that be burrey pyt they maye come to hym. He is
the most parr of the pere in the mudde. And he stirpeth
moost in June & July:and in other seassons but tspesl. He is a
eunly bpter: his baptes be cynde. For all the pere browne bree
de tospdy wuth honp in lykness of a butteryd look: and the gree
tey redev worune. And as for chypf take the blakke blood in y her
tte of a shepe @ stowre and honp. And tempere them all togyder
somdeale loser than passt: & anonyr then wuth the redev wor
me: bothe for this tspshe & for other. And they well byte moche
the better threat at all tymes.

C The petch is a vapenceous tspshe @ passynge hollow and
a free bypnyg. This be his baptes. In Marche the rede worne. In Apill the bobbe under the cowe towde. In May the Coehoi beworne at the cowe towne. In June the bapte that breedith in an olde fallen oke & the greke canker. In Julill the bapte that breedith on the osper lept & the bobbe that breedith on the dunghyll. In Novemr the halderly beworne & the cowe towne. In Augill the cowe towne & maggotes. All the pere after the cowe towne as for the beste.

[The roche is an easie lp she to take: And if he be fatte & pen npd thenne is he good meete, & thyle ben his baptes. In Marche the most redp bapte is the cowe towne. In Apill the bobbe under the cowe towde. In May the bapte yp breypth on the oke lept & the bobbe is the dunghyll. In June the bapte that breedith on the osper & the cowe towne. In Julill hoes spyes & the bapte that breedith on an oke. And the cowe towne & mathed ves & maggotes onpl Mysghelmas. And after yp thefate of bakyng.

[The vace is a genpl spshe to take. & pfl be well cefet they is it good meete. In Marche his bapte is a cowe towne. In Apill the bobbe under the cowe towde. In May the docke canker & the bapte on yp slothory & on the oke lept. In June the cowe towne & the bapte on the osper. And the bapte grubbbe on yp dunghyll. In Julill take hoes spyes & spes that crede in ppl mer hyles: The cowe towne & maggotes unto Mysghelmas. Andyp the water be cleere yp shall take spshe. The whan othertake none And se that tyne forth doo as yp do for the roche. For compyn yp thep baptes blyke.

[The bleke is but a sable spshe. ey he is hollom. His baptes from Marche to Mysghelmas be the same that I haue brytyn before. For the roche & darle laupynge all the somer leaflon almo the as pe mape angle for bpyn wpth an house flpe: & in wpnter leaflon wp bakyn other bapte made as pe hy afer may know.

[The ruf is ryght an hollom spshe: And yp shall angle to hym wpth the same baptes in al seafons of the pere & in the same ys se as I haue tolde pou of the perthe: For they ben bypke in spshe & fredung: laupynge the ruf is lesse. And therefore he must haue yp smaller bapte.

[The flounder is an hollom sttlye & a free. and a subpl bypke in his manere: For compynly what he scapth his meete he se=
opeth at grounde.  

therefore ye must angle to hym byth a grounde lyne lypenge. And he hath but one manere of baptse.  

that is a red bore, which is most cephe for all manere of spylthe.  

The goyen is a good fithe of the morchese;  

he byteth bel at the grounde. And his baptes for all the pere by thylpe,  

red bore: cond bore: & maggotes. And ye must angle to hym by a flore.  

lete pour baptse be nere y bottom or ellis on y grande.  

The menow what he thynrith in the water then is he bytYPE  

And though his body be bytill pet he is a raveneous biter & an egre.  

And ye shall angle to hym byth the same baptes that ye  

doo for the goynt: saupnge they must be smalle.  

The ele is a qualy fisyle a ravenour & a deuourer of the bro  

de of spylthe. And for the ppke also is a deuourer of splithe I put  

them bothe behynpe all other to angle. For this ele ye shall by  

pe an hole in the grounde of the water.  

it is blewe blayk spylthe,  

there put in your hoke byll that it be a fore bythyn y hole, and  

your baptse shall be a grete angylly byprch or a menow.  

The ppke is a good spylthe: but ye deuouryth so manyp as  

well of his owne hynpe as of other: I lose hym the lette.  

& for to take hym pe shall dooth thus. Take a coolyngpe hoke:  

take a  

croche or a fresalle heynge:  

a byche byth an hole in the ende:  

put it in at the mouth:  

out at the tapelle downe by the edge of the fresalle heypng.  

And thenne put the lyne of your hoke in after:  

drawe the hoke in to the cheke of y fresalle heypng.  

The s  

put a plumbe of lye upon your lyne a peze longe from your  

crove hoke & a flore by mpzype betwene:  

caste it in a ppete where the ppke byth.  

And this is the best: ye must sureff caste of takynge the ppke.  

A nother manere takynge of hym there is.  

Take a fresalle s  

put it on your hoke at the neche bytpene the  

spylne & the boop on y backe hal:  

put on a flore a peze ther fro:  

caste it whære the ppke haumpth and pe shall haue hym.  

A nother manere. Take the same baptse & put it in Asa ketida  

& cast it in the water byth scoree & a croke:  

pe shall not sappl of hym. And pe pe lpt to have a good spote:  

thenne the pe the co  

be to a gode fere:  

pe shall le god halpynge whether the gode or the ppke shall haue the better.

Now pe bote with what baptes ye must angle to  

eyry manere spylthe. Now I will tell you how pe shall
kepe and sleve your quple baptes. Pe shall sleve and kepe them all in generall: but evry manne by hymself wyth suche thingis in and of whiche they breve. And as longe as they ben quple & newe they ben syne. But when they begin a slough or elles deed thenne ben they nought. Oute of thysle ben excepte thre brodes: That is to wyse of honeytys: humpblhes: walppys. Whom pe shall bake in breede & after dipppe thepr heedes in blo de & let them brepe. Also excepte maggores: Which ye thel beyn brede grete wyth thepr naturell sepyng: pe shall sleve the pyl seprmore wyth thypes talow & wyth a cake made of flourre & hony. thenne will they be more grete. And when pe have clensyd thepm wyth sonde in a bagge of blanket kepte here under your gowne or other warm theping two houre or thre. thye ben they beske & copy to angle wyth. And of the sroste hpyete p legge by the knee, of the grasshop the leggys & wynges by the body.

Thysle ben baptes made to lakse all the pylre. Spste been flourre & lene seelke of the hegis of a cony or of a catte. dregyn were & theppys talowe: and brace thepm in a motre: And thenne tempre it at the spre wyth a lptpl purpsped honye: 20 make it up in lptpl ballyps & bapte thewyth pory holps after thep quantpte. pe this is a good bapte for all manere of the spste.

A nother, take the ledere of a shepe of chese in lpyhe quantpte: & brace theim together longe in a motere: And take thenne flourre & tempre it thewyth: and after that alawe it wyth honye & ma ke ballyps therof: and that is for the barbpli in elpyppall.

A nother for darle: roche & blehe. take where & sethe it well & thenne put it in blood all a bape & a nyghte: and it is a good bapte.

For baptes for grete spste keep esppecally this rule. Whan pe have take a grete spste: byno the made: & what pe synde ther: ty make that poures bapte: for it is beske.

Thysle ben the ch. slipes wyth whyche pe shall aulge to: tro ught & grapilping: and dubbe lype as pe shall now here me tell.

Marche.
The donne flye the body of the donne wolle & the wyngis of the petype. A nother done flye the body of blake wolle: the wynges of the blackest drake: and the flap and the wynges under the flap. 

The stone flye the body of blake wolle: & pelowe under the wynges and under the flap & the wynges of the drake. In the beginynge of May a good flye the body of codpode wolle & lappin above wiphe blache spikle: the wynges of the drake & of the redde capons hakill.

The pelow flye the body of pelow wolle: the wynges of the redde cocke hakill & of the drake lptypd pelow. The blache louper the body of blache wolle & lappyn above with the heze of peck tulple: the wynges of redde capoys of a blache heed.

June. The donne cutte the body of blache wolle & a peelow lptste after euther lpye: the wynges of the bosalde bounde on with bakerd hempe. The maure flye the body of dolke wolle the wynges of the blackest maple of the wylde drake. The tanulp flye at laptnt Wpllpams vape. the body of candye wolle the wynges contrary to euther spenst other of the whitest maple of wylde drake.

Juyll. The walpe flye the body of blache wolle & lappyn above wiphe pelow threde: the wynges of the bosalde. The shell flye at laptnt Thomas vape. the body of grene wolle & lappyn above wiphe the heze of the peckes tulple: wynges of the bosalde.

August. The drake flye the body of blache wolle & lappyn above wiphe blache spikle: wynges of the maple of the blake drake wiphe a blache heed.

These figures are put here in example of four holles.
There foloweth the order made to all those which shall have the understanding of this foliapo treatise & doe it for their pleasures.

Ge that can angle & take fysthe to your pleasures as this foliapo treatise teythch & thedepth pou: I charge & requyre you in the name of all noble men & that ye fysthe not in noo poore mannes seuerall water, as his pondes:stewes:or other necessary thinges to kepe fysthe in wythout his licence & good wyll. Note that ye vse not to breke noo mannes gynnes: leyenge in theire weares & in other places dyue unto them. Ne to take the fysthe atawe that is taken in theym. For after a fysthe is taken in a manmys gynne pf the gynne be lapsed in the company weares:o elles in suche waters as he hireth:it is his owne proper goodes. And pf pe take it atawe pe robbe hyn: whyche is a ryght shamfull deye to any noble man to do s that the uyps & brphours done: whyche are punisshed for theyr euyll deves by the necke & other uypse what they maye be akippe & takken. And also pf pe doo in lyke manere as this treatise thedepth pou: pe shall have no neede to take of other mesips: Whiles pe shal have enough of your owne takynge pf pe lypte to labour therfore. Whyche shall be to pou a vesp pleasure to see the faire ryght thingynge scalpe fysthes dyscepeud by your castep meanes and braveyu pon londe. Note that pe breke noo manmys heygges in gynge absolwe pour dysporte: ne oppy noo mannes gates but that pe lypte theym again. Also pe shall not vse this for lapyd castyf dysporte for no cawetpleses to thencreasynge & spa rynge of your monep onipl but pvpneppally pour foule place & to cause the helthe of your body & speupally of your soule. For whanne pe purpoos to goo on your dispotes in fysthyng pe vall not desyre greely many persones beth pou, whiche my ghte lette pou of poum game. And thenne pe maye ferue god be ughtly in lapenge affectuously poure custimable prayere. And thus dopynge pe shall escheve & yvope many vices, as pypynes whyche is pvpneppally cause to enduce may to many other by res, as it is ryght well knownen. Also pe shall not be to rauendo us in takynge of your lapd game as to moche at one tyme: whiche pe maye lyghtly doo pf pe doo in evey popnt as this present treatise thedepth pou in evey popnt. Whyche holde ryght
ly be occassion to dystrope pone dwte dyspotez & other men -
yns also. As whan ye haue a luffrepent mele pe sholde couyte
nomore as at that tyme. [Also pe shall blespe yourselfe to nou-
rypt the game in all that pe mape: & to dystrope all suche rymp
ges as ben devoueres of it. [And all those that done oftere this
rule shall haue the blesynge of good & lawnt Deyptre whyche he
them graunte that uphe his preposus blyod us boughthe.

[And for by cause that this present treatple sholde not come
to the hands of eche pole persone whyche wolde desire it pe ic
were enpynted allone by itsel su put in a lyryll plausklet ther
sore I haue camplyod it in a greter volume of opurese bohs
conceynge to gentyll & noble men to the entente that the for
sape pole persone whiche sholde have but lyryll mesure in the
sape dyspote dylyng sholde not by this meane btye slp
dyrope it.