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

In the Prefs, 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 "dyuerse bokys concernynge to gentyll and noble men."

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A Treatyse of Fysshynge wpyth an Angle.



A Treatyse of
Fysshyng 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.



ELLIOT STOCK, 62, PATERNOSTER ROW,
LONDON, E.C.

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Preface

TO

Dame Juliana Berners' Treatyse on Fysshynge 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 authorefs'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 "xij flyes wyth whyche ye shall angle to y^e trought & grayllyng;" 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 authorefs forms of the moral value of the craft is not only very high, but has served to strike the keynote for all subsequnt followers of the art both in their praises and their practice of it. To this little

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 thyncarnacõn of our lorde. M.CCCC.lxxxvi," among the other "treatyses perteynyng to hawkyng & huntynge with other dyuers playfaunt materes belongynge vnto nobleffe," appeared the present treatise on angling. The aristocratic instincts of the

authors prompted this mode of publication, as she herself explains in the concluding paragraph—"by cause that this present treatyse sholde not come to the hondys of eche ydle persone whyche wolde desire it yf it were enprynted allone by itself & put in a lytyll plaunflet, therefore I haue compyld it in a greter volume of dyuerse bokys concernynge to gentyll & noble men to the entent that the forfayd ydle perones whyche sholde haue but lytyll mesure in the sayd dysporte of fysshynge sholde not by this meane vtterly dystroye 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 begynnyth a treatyse of fysshynge 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 revered by every true scholar of the craft, there occur but four books on angling, though each one of these possesses a fame peculiar to itself. First came Leonard Mascall's *Booke of Fishing 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 verses have perhaps never yet been surpassed; and finally, in 1651, appeared Barker's *Art of Angling*. With this fisherman and "ambassador's cook," as he calls himself, Walton must often have conversed.

It is a further testimony to the attractions which angling has always possessed for contemplative natures that the art appears here systematized, so to speak, as early as the middle of the fifteenth century in England, where it has been practised ever since with more enthusiasm and skill than in other countries. There is a sad gap in angling literature from the days of Ausonius, at the commencement of the fourth century, to those of Dame Juliana Berners. Fly-fishing, indeed, is not named between the time of Ælian and that of the Treatise. It is clearly described by the former writer, who alone among the ancients mentions it, but in the present book it is spoken of under the term "angling with a dubbe," as if it were well-known and practised. Not only so, but it is clear that the writer had books of angling lore before her, perhaps monkish manuscripts, as Hawkins suggests, which would be of inestimable interest could they now be recovered. Thus in speaking of the carp, the reader will find she writes—"as touchynge 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 saye of perfones credyble & also founde wryten in bokes of credence." No better rules can be given for fly-fishing at present than the two which she prescribes for angling—"for the fyrste and pryncypall poynt in anglynge: kepe y^e euer fro the water fro

the fighte of the fyfshē," 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 seldom feen with a dubbe at fuche tyme as whan he lepith in lyke fourme & manere as ye doo take a troughte or a gryalyngē." 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 seldom 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 fastnyd wyth a rennyngē 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 rodde foo preuy that ye maye walke therwyth: and there shall noo man wyte where abowte ye goo. It woll be lyghte & full nymbyll to fyfthe wyth at your luste. And for the more redynesse loo here a fygure,” and she adds the curious woodcut which the reader may see 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 six 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 streyghte: soo that your lyne may fusteyne and beere his lepyes and his plungys wyth the helpe of your crophe & of your honde.” The place, the time of day, and the weather in which to fish, 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 East, that is worste For comynly neyther wynter nor somer ye fyfthe 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 authorefs 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 fyssh 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: "Whan ye haue take a grete fysshe: vndo the mawe, & what ye fynde therin make that your bayte: for it is beste."

Just as the authorefs rises to eloquence at the beginning of the treatise when comparing the fisher'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 enthusiasme. 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, she 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 bleffynge 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 symple treatyse folowynge: by whyche ye may haue the full crafte of anglynge to dysport you at your luste: to the entent that your aege maye the more floure and the more lenger to endure."

M. G. W.



There begynneth the treatise of fyshynge wyth an Angler.



Salamon in his parables sayth that a good sprypte makyth a flourynge aeger that is a fayre aeger & a longe. And sayth it is soo: I aske this questyon. Whiche be the meanes & the causes that enduce a man in to a mery sprypte.: To wyl to my beste dyscrecion ic semeth good dysportes & honest gamys in whom a man floppeth wpythout ony repentance after. Thenne folowyth it y gode dysportes & honest games beyn cause of manns fayre aeger & longe life. And therefore nowd woll I chose of foure good dysportes & honeste gamys that is to wpyte: of huntynge: hawkynge: fyshynge: & foulynge. The beste to ray simple dyscrecion whpyche is fyshynge: callyd Anglynge wpyth a rodde: and a lyne

and an hoke) And therof to treat as my smplye wytte may luf
fyce: both for the sayd reason of Salamon and also for the rea-
son that phisph makyth in this wyse (¶ Si tibi deficient medici
medici tibi fiant: hec tria mens leta labor & moderata dieta.

¶ We shall vnderstonde that this is for to save } ¶ If a man lache
leche or medycyne he shall make thre thynges his leche & medy-
cyn: and he shall neede neuer no moo. The fyrste of thepm is a
mery thought. The seconde is labour not outraged. The thyr-
de is dyete mesurable. ¶ fyrste that if a man wyll euer more be
in mery thoughtes and haue a gladd spryte: he must eschewe
all contrarious company & all places of debate where he my-
ghte haue ony occasyons of malencoly. And if he woll haue a
labour not outraged he must thenne ordeyne him to his her-
tyes ease and pleasaunce wythout studie pensyfnesse or trauey-
le a mery occupacyon whych the man reioyce his herte: & in whych
the his sprytes may haue a mery delyte. And if he woll be dy-
etyd mesurably he must eschewe all places of rpytte whych is
caule of surfette and of spynesse) And he must draue him to pla-
ces of wyete apere and hungry: And ete nourishable meetes and
dyspitable also.

Now thenne woll I dyscryue the sayd dysportes and ga-
mes to fynde the beste of thepm as verily as I can alle
be it that the ryght noble and full worthy pryncce the du-
ke of Northe late callid mayster of game hath dyscryued the myr-
thes of huntynge lyke as I thynke to dyscryue of it and of alle
the other. For huntynge as to my entent is to laborious: For
the hunter must alwaye renne & folowe his houndes: trauey-
lynge & wyetynge full sore. He blowyth wll his wyppes blpster
And whan he wenyth it be an hare full oft it is an hegge hogge
Thus he chaspyth and wote not what. He comyth home at eyn-
rayn beten wyppchyd: and his clothes torne wete shode all my-
ry Some hounde losse: some surbat. Suche greues & many other
happth vnto the hunter } whych for dyspleasaunce of thepm I
loue it I dare not repute. Thus truly me semyth that this is
not the beste dysporte and game of the sayd soure. The dyspor-
te and game of hawkynge is laborious & noule also as me
semyth. For often the fawkenere leseth his hawkes as the hun-

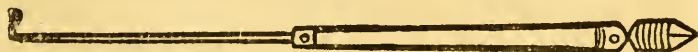
ter his hōudes. Thenne is his game & his dylpōrte goō. Full
often cōpeth he & Whpstkelyth tpll that he be rpyght eupll a thur
te. His hādwe taketh a bowe and lyste not ones on hym rewar
de. Whag he wolde haue her for to flee: thenne woll she bathe.
With mps fedpnge she shall haue the fronte: the Rpe: the Crap
and many other spknesles that brpnge thepm to the Sowle.
Thus by prouff this is not the beste dylpōrte & game of the sa
pd soure. The dylpōrte & game of fowlyng me sempth moost
spmple. For in the Wpnter season the fowler lpedpth not but in
the moost hardeest and coldest Weder: Whpche is greuous. For
Whag he wolde goo to his gynnēs he maye not for colde. Ma
ny a gynne & many a snare he makpth. Yet sorply dooth he fa
re. At morg tpede in the delde he is weete shode vnto his taplle.
Many other suche I coldde tell: but drede of magre makith me
for to leue. Thus me sempth that huntpnge & hadwkpnge & al
so fowlyng be so laborous and greuous that none of thepm
maye perfourme nor bi very meane that endure a man to a me
ry spyrte: Whpche is cause of his longe lpe acordpnge vnto p
sapyd parable of Salamon. ¶ Wdweles theñe folowpth it that
it must needes be the dylpōrte of spshpnge Wpth an angle. For
all other manere of spshpng is also laborous & greuous: often
makpnge folkes ful wete & colde. Whpche many tymes hath be
leē cause of grete Infirmytees. But the angler maye haue no
colde nor no dylease nor angre: but pf he be causer hymself. For
he maye not lese at the moost but a lyne or an hoke: of Whpche
he maye haue store plenteē of his owne makpnges: as this spm
ple treatpse shall teche hym. Soo thenne his losse is not greuo
us. and ocher grepfes maye he not haue: saupnge but pf ony
fille he breke away after that he is take on the hoke: or elles that
he catche nought: Whpche be not greuous. For pf he saylle of
one he maye not saylle of a nother: pf he dooth as this treatp
se techpth: but pf there be nought in the Water. And yet atte the
leest he hath his holsom walkie and mery at his ease. A Wete ay
re of the Wete sauoure of the meede floures: that makpth hym
hungry. He hereth the melodpous armony of fowles. He seeth
the ponge Wannes: hezons: duckes: cotes and many other fou
les Wpth theyr brodes. Whpche me sempth better thay alle the

mofte of honndys: the blaftes of hornps and the fcape of foulis
 that hunters: fawkeners & foulers can make. And pf the angler
 take fplhe: furely thenne is there noo man merier than he is in
 his fpyrte. ¶ Also who soo woll vfe the game of anglynge: he
 muft rpe eelp. Whiche thpng is prouffptable to man in this vps
 fe: That is to vpte: moost to the heele of his foule. ¶ For it shall
 caufe hym to be holp. and to the heele of his body. ¶ For it shall
 caufe hym to be hole. Also to the encrease of his goodps. ¶ For it
 shall make hym rpeche. As the olde englyfhe prouerbe fapth in
 this vpsfe. ¶ Who soo woll rpe eelp shall be holy helthp & zelp.
 ¶ Thus haue I prouvd in myn entent that the dypfporte & ga-
 me of anglynge is the vey meane & caufe that enducich a man
 in to a mery fpyrte: Whych after the fapde parable of Salo-
 mon & the fapd doctryne of philofoph makpch a flouryng aegge &
 a longe. And therefore to al pou chat beyn vertuous: gentyll: and
 free borne I wypte & make this fymple treatple folowynge: by
 whych pe may haue the full crafte of anglynge to dypfport pou
 at pour lufte: to the entent that pour aegge maye the more flou-
 re and the more lenger to endure.

Uf pe woll be crafty in anglynge: pe muft fyrfte lerne to
 make pour harnayf. That is to vpte pour rodde: pour
 lynes of dpuers colours. After that pe muft know how
 pe shall angle in what place of the water: how depe: and: what ti-
 me of day. ¶ For what manere of fplhe: in what wedpr. How ma-
 ny impedymentes there beyn in fplthynge y is callpd anglynge
 And in fpecyall wyth what baptyf to euery dpuers fplhe in e-
 che moneth of the yere. How pe shall make pour baptyf brede
 where pe shall fynde theym: and how pe shall kepe theym. And
 for the moost crafty thynge how pe shall make pour hokes of
 ftele & of osmonde: Some for the dubbe: and some for the flote:
 & the grounde. as pe shall here after al thyle fynde expreffed v-
 penly vnto pour knowlege.

¶ And how pe shall make pour rodde craftly here I shall teche
 pou. We shall kytte betwene Myghelmas & Candylmas a fayr
 ftaffe of a fadom and an halfe longe: & arme grete of hafpl: wy-
 lodde: or afpe. And bethe hym in an hote oupy: & fette hym euyn
 Thenne lete hym cole & dpe a moneth. Take themne & frette

hym faste wpyth a cockeshotecorde: and bynde hym to a fourme
 or ag. euyg square grete tree. Take thenne a plümers wire that
 is euyg and strepte & sharpe at the one ende. And hete the shar
 pe ende in a charcole fyre tpyll it be whyte: and brenne the staffe
 the wpyth thorough: euer strepte in the ppythe at bothe endes tpyll
 they mete. And after that brenne hym in the nether ende wpyth
 a byrde broche: & wpyth other broches eche gretter than other. &
 euer the grettest the laste: so that ye make pour hole ape tapre
 were. Thenne lete hym lye styll and kele two dayes. Unfrette
 hym thene and let e hym drpe in an hous roof in the smoke tpyll
 he be thugh drpe. ¶ In the same seasoyn take a fayr perde of gre
 ne haspall & beth hym euyg & strepghte. and lete it drpe wityh the
 staffe. And whan they beg drpe make the perde mete vnto the
 hole in the staffe: vnto halfe the length of the staffe. And to per
 fourme that other halfe of the crosse. Take a fayr thote of blac
 ke thorn: crabbe tree: medeler. or of Jlenyppe hpytte in the same se
 asoyn: and well bethyd & strepghte. And frette theym togpyder se
 telp: soo that the crosse maye iustly entre all in to the sayd ho
 le. Thenne shaue pour staffe & make hym tapre were. Thenne
 vprell the staffe at bothe endes wpyth longe hopis of yren or la
 toy in the clenest wise wpyth a pyke in the nether ende fastnyd
 wpyth a rennyng vpyce: to take in & oute pour crosse. Thenne
 set pour crosse an handfull wityh in the ouer ende. of pour staffe
 in suche wise that it be as bigge there as in ony other place abo
 ue. Thene arme pour crosse at thour ende do wne to y frette
 wpyth a lyne of. vij. heeres. And dubbe the lyne and frette it fast
 in y toppe wpyth a bowde to fasten on pour lyne. And thus shall
 ye make pou a rodde soo preuy that ye maye walke the wpyth:
 and there shall noo man wyte where abowte ye goo. It woll be
 lpyghte & full nympyll to spyke wpyth at pour luste. And for the
 more credynesse loo here a fpygure thereof in example.:



After that ye haue made thus pour rodde: ye must learne
 to coloure pour lynes of here in this wyse. ¶ Ifpreste ye
 must take of a whyte horse tpylle the lengest heere and

sayrest that ye can fynde. And euer the rounder it be the better it is. Departe it in to .viij. partes: and euerie parte ye shall colour by hymselfe in dyuers colours. As pelow: grene: browne: rabyne: russet. and duske colours. And for to make a good grene colour on your heer ye shall doo thus. ¶ Take smalle ale a quart and put it in a lypyll panne: and put thereto halfe a pounce of almy. And put thereto your heer: and lete it boyle softly half an houre. Thenne take out your heer and lete it drye. Thenne take a potell of water and put it in a panne. And put therin two handfull of oolops or of wyrt. And presse it wpth a tyle stone: and lete it boyle softly half an houre. And whan it is pelow on the scume put therin your heer wpth halfe a pounce of coprose betyn in powder and lete it boyle halfe a myle waye: and thenne sette it downe: and lete it kele fyue or syxe houres. Then take out the heer and drye it. And it is thenne the fynest grene that is for the water. And euer the more ye put thereto of coprose the better it is. or elles in stede of it vertgrees.

¶ A nother wyse ye maye make more bryghter grene (as thus) Lete woode pour heer in an woodfatte a lycht plunket colour. And thenne sethe hym in olde or wyrt lye as I haue sayd: sayunge ye shall not put thereto neyther coprose ue vertgrees.

¶ For to make your heer pelow dyght it wpth almy as I haue sayd before. And after that wpth oolops or wyrt wpythout coprose or vertgrees.

¶ A nother pelow ye shall make thus. Take smalle ale a potell: and stampe thre handfull of walnut leues and put togider: and put in your heer tyll that it be as depe as ye woll haue it.

¶ For to make russet heer. Take stronge lye a pnt and halfe a pounce of lute and a lypyll iuce of walnut leues & a quart of almy: and put theym alle togpyder in a panne and boyle theym well. And whan it is colde put in your heer tyll it be as derke as ye woll haue it.

¶ For to make a browne colour. Take a pounce of lute and a quart of ale: and seth it wpth as many walnut leues as ye maye. And whan they were blacke sette it from the fire. And put therin your heer and lete it lye styll tyll it be as browne as ye woll haue it.

¶ For to make a nother browne. Take strong ale and lute and tempre them togpyder. and put therin your heer two dayes and two nyghtes and it shall be ryght a good colour.

¶ For to make a tawney colour. Take lynne and Water & put theym toggyder: and also put pour heer therein foure or fyue houres. Thenne take it out and put it in a Tanners ose a day: and it shall be also fyne a tawney colour as nedpyth to our purposos.

¶ The sprte parte of pour heer ye shall kepe stpyll whyte for lynes for the dubbpyd hoke to splyshe for the trought and graylynge: and for smalle lynes for to rpe for the roche and the darle.

Whan pour heer is thus colourid: ye must knowe for whyche waters and for whyche seasons they shall serue.

¶ The grene colour in all cleze water from Apryll tpyll Septembre.

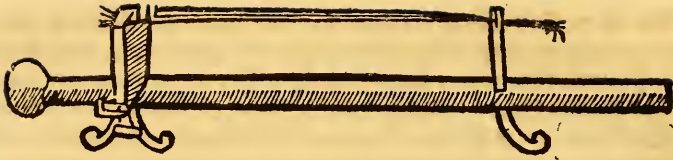
¶ The pelowe colour in euery cleze water from Septembre tpyll Nouembre: for is is lyke y Wedpys and other manere grasse whiche growyth in the waters and rpuers whan they beyn broken.

¶ The russet colour seruyth all the wynter vnto the ende of Apryll: as well in rpuers as in poles or lakys.

¶ The browne colour seruyth for that water that is blacke de dylthe in rpuers or in other waters.

¶ The tawney colour for those waters that beyn hethy or moxpylthe.

Now must ye make poure lynes in this wyse. ffirste loke that ye haue an Instrument lyke vnto this fygure portrayed folowynge. Thenne take pour heer & knytte of the smalle ende an hondfull large or more: for it is neyther stronge nor pet sure. Thenne torne the toppe to the taplle eue rpyche ppyke moche. And departe it in to thre partyes. Thenne knytte euery part at the one ende by hymself. And at the other ende knytte all thre toggyder: and put y same ende in that other ende of pour Instrument that hath but one clyst. And lett that other ende faste wyth the wegge foure fyngers in alle shorter than pour heer. Thenne twayne euery warpe one waye & ppyke moche: and fasten theym in thre clystes ppyke strepyghte. Take thenne out that other ende and twayne it that waye that it woll despyre prough. Thenne strepne it a lpyll: and knytte it for vndopynge: and that is good. And for to knowe to make pour Instrument: loo here it is in fygure. And it shall be made of tace saupnge the bolste vnderneath: whiche shall be of green.



When ye haue as many of the lynkys as ye suppose wol
 suffice for the length of a lynne :thenne must ye knytte
 theym toggyder wpyth a water knotte or elles a duchys
 knotte. And when your knotte is knytte: kytte of y^e voyde sho-
 te endes a skawe brede for the knotte. Thus shal ye make you-
 re lynes sayr & fyne: and also ryght sure for ony manere spylhe.
 ¶ And by cause that ye sholde knowe bothe the water knotte &
 also the duchys knotte: loo theym here in fygyure cast vnto the
 lyknesse of the draughte.

We shall vnderstonde that the moost subtyll & hardylke
 crafte in makynge of your harnays is for to make your
 hokis. For whoos makynge ye must haue fete sples. thyn
 and sharpe & smalle betey: A semp claff of prey: a bender: a pa-
 pyr of longe & smalle tongys: an harde knyfe somdeale thicke:
 an amelde: & a lypyll hamour. ¶ And for smalle spylhe ye shall
 make your hokes of the smallest quarell nedlys that ye can fyn-
 de of stele in this wyse. ¶ We shall put the quarell in a redde
 charcoale fyre tyll that it be of the same colour that the fyre is.
 Thenne take hym out and lete hym kele: and ye shal fynde hym
 well alayd for to spile. Thenne reyle the beude wpyth your kny-
 fe: and make the popnt sharpe. Thenne alape hym agayn: for
 elles he woll breke in the bendynge. Thenne bende hym lyke to
 the bende fygyurp hereafter in example. And gretter hokes ye
 shall make in the same wyse of gretter nedles: as^r .oderers ne-
 dles: or tapers: or shomakers nedlis spere popntes &

of shomakers nalles in especyall the beste for grete fysh. and
 that they bende atte the popnt whay they ben assayed: for elles
 they ben not good. ¶ Whay the hoke is bendyd here the hynder
 ende abroad: & fple it smothe for stretynge of thy lyne. Thenne
 put it in the fyre agayn: and peue it ag eafp redde here. Thenne
 sodaynly quenche it in water: and it woll be harde & stronge.
 And for to haue knowlege of pour Instrumentes: lo theym he-
 re in fygyre portrayd.



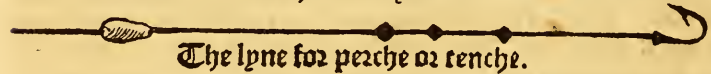
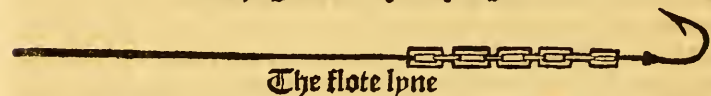
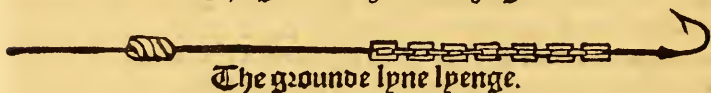
Whay pe haue made thus pour hokis: thenne must pe ser
 them on pour lynes acordynge in gretnesse & strength
 in this wyse. ¶ Pe shall take smalle redde silke. & pf it be
 for a grete hoke theise double it: not tdownyd. And elles for sma-
 le hokys lete it be spngle: & ther wyth frette thpyche the lyne the-
 re as the one ende of pour hoke shal spyte a strawe brede. Theñ
 sette there pour hoke: & frette hym wyth the same threde y t wo
 partes of the lengche that shall be frette in all. And whay pe co-
 me to the thyrde parte thenne torne the ende of pour lyne aga-
 yn vpon the frette dowble. & frette it so dowble that other thyr-
 de parte. Thenne put pour threde in at the hose t wps or thries
 & lete it goo at eche tyme rounde aboute the perde of pour ho-
 ke. Thenne wete the hose & draue it t pll that it be faste. And lo-
 ke that pour lyne lye euer more wythin pour hokys: & not with-
 out. Thenne kytte of the lynes ende & the threde as nyghe as
 pe maye: saupnge the frette.

Now pe knowe wyth how grete hokys pe shall angle to
 euey fysh: now I woll tell pou wyth how many hee-
 res pe shall to euey manere of fysh. ¶ For the menow
 wyth a lyne of one heere. For the wapyng roche. the bleke & the

gogpp & the ruffe wth a l^{yn}e of two heeris. For the darle & the
 grete roche wth a l^{yn}e of thre heeris. For the perche: the flou
 der & bremet wth foure heeris. For the cheuen chubbe: the bre
 me: the tenche & the ele wth. vij. heeris. For the troughte: grag
 l^{yn}ge: barbyll & the grete cheuy wth. ix. heeris. For the grete
 troughte wth. xij. heeris: For the samog wth. xv. heeris. And
 for the pyke wth a chalke l^{yn}e made bro^une wth your bro^u
 ne colour afor^lapd: armp^d wth a w^{pre}. as ye shal here hereafter
 whay I speke of the pyke.

¶ Your l^{yn}es must be plumbid wth lede. And ye shall w^{pte} y^e
 the nexte p^ube vnto the hoke shall be therfro a large fote & mo
 re. And euery plumb of a quantyte to the gretnes of the l^{yn}e.
 There be thre manere of plūbis for a grounde l^{yn}e rennyng.
 And for the flote set vpon the grounde l^{yn}e l^{yn}ge. .x. plumbes
 floppynge all togider. O^y the grounde l^{yn}e rennyng. ix. or .x.
 smalle. The flote plūbe shall be so heuy y^e the leest plucke of o
 ny l^{yn}e the mape pull it do^une iq to y^e water. And make your plū
 bis rounde & smothe y^e they st^upke not on stonys or on wedys.
 And for the more vnderstondynge lo theym here iq figure.

The grounde l^{yn}e rennyng



¶ Thene shall ye make your flotys iq this w^{yle}. Take a
 fayr corke that is clene without many holes. and bore it

through wpth a smalle hote prey: And putt therin a penne luste and strepghte. Euer the more flote the gretter penne & the greater hole. Thenne shape it grete in the mppdis and smalle at bothe endys. and specpally sharpe in the nether endes and lyke vnto the fygures solowpunge. And make theym smothe on a grpn dping stone. or on a tyle stone. ¶ And loke that the flote for one heer be no more thag a pese. For two heeres: as a beene. for twelue heeres: as a walnot. And soo euey lyne after the proporciō. ¶ All manere lynes that bey not for the groude must haue flotes. And the rennpunge groude lyne must haue a flote. The lpyenge groude lyne wpthout flote.



Now I haue leznd you to make all your harnaps. Here I will tell you how ye shall angle. ¶ Ye shall angle: vnderstande that there is. vij. manere of anglyng. That one is at the groude for the toughte and other fishe. Another is at y groude at an arche: or at a stange where it ebbpth and flowpth: for bleke: roche. and darse. The thyrde is wpth a flote for all manere of fpythe. The fourth wpth a menow for y toughte wpthout plumbe or flote. The fpyth is rennpunge in y same wple for roche and darse wpth one or two heeres & a flye. The sixte is wpth a dubbpd hoke for the toughte & graplyng. ¶ And for the fpylste and pypncypall poynt in anglyng: kepe y euer fro the water fro the sighte of the fpythe: other feere on the londē: or ellps behynde a bushe that the fpythe se you not. For pf they doo they wol not bptz. ¶ Also loke that ye shadow not the water as moche as ye may. For it is that thynge that woll soone fraye the fpythe. And pf a fpythe be afrayed he woll not bite longe after. For alle manere fpythe that fede by the groude ye shall angle for theim to the botom. soo that your hokps shall renne or lye on the groude. And for alle other fpythe that fede

aboute ye shall angle to theym in the myddes of the Water or
 somdeale byneth or somdeale aboute. For euer the gretter fythe
 the nizer he lyeth the botom of the Water. And euer the smaller
 fythe the more he symmyneth aboute. ¶ The thyrde good po-
 ynt is Whay the fythe bytyth that ye be not to halty to smyte
 nor to late: For ye must abide tyll ye suppose that the bayte be
 ferre in the mouth of the fythe: and theme abyde noo longer.
 And this is for the groude. ¶ And for the flote Whay ye se it pul-
 lyd softly vnder the Water: or elles carped vpon the Water soft-
 ly: thenne smyte. And loke that ye neuer ouersmyte the streng-
 the of your lyne for brekyng. ¶ And yf it fortune you to smyte
 a grette fythe wpyth a smalle harnays: thenne ye must lede
 hym in the Water and labour him there tyll he be drownd and
 ouercome. Thenne take hym as well as ye can or maye. and e-
 uer be waar that ye holde not ouer the strengthe of your lyne.
 And as moche as ye may lete hym not come out of your lynnes
 ende streyghte from you: But kepe hym euer vnder the rodde:
 and euermore holde hym streyghte: soo that your lyne may sus-
 tayne and beere his lepps and his plungys wpyth the helpe of
 your crosse & of your honde.

Here I will declare vnto you in what place of the Water
 ye shall angle. Ye shall angle in a pole or in a stoninge
 Water in euery place where it is ony thynge depe. The-
 re is not grette choyse of ony places where it is ony thynge de-
 pe in a pole. For it is but a pylow to fythe. and they lyue for y-
 more parte in hungre lyke prisoners: and therefore it is the lesse
 maystry to take theym. But in a ruer ye shall angle in euery
 place where it is depe and cleere by the grounde: as grauell or
 claye wpythout mudde or wedys. And in espectall yf that there
 be a manere whylpynge of Water or a couert. As any holow ban-
 ke: or grette rotys of trees: or longe wedes fleyng aboute in the
 Water where the fythe maye couere and hysd theymself at cer-
 tain tyms Whay they lyke Also it is good for to angle in de-
 pe styffe stremps and also in fallys of Waters and weares: and
 in floode gatys and mylle pyttes. And it is good for to angle
 where as the Water restyth by the banke: and where the streme
 rennyth nyghe there by: and is depe and cleere by the grounde

and in ony other placys Where ye may se any splysh houe or ha
ne ony feopnge.

MOwpe shall wyte what tyme of the dape ye shall angle
From the begynnynge of May vntyll it be Septem
bre the byrpnge tyme is ealy by the morowe from fou
re o fy clocke vnto eyghte of the clocke. And at after none from
foure of the clocke vnto eyghte of the clocke: but not soo good
as is in the mornynge. And yf it be a colde whpffelpng wynde
and a derke lowpynge dape. For a derke dape is moche better
to angle in than a cleere dape. From the begynnynge of Sep
tembre vnto the ende of Apryll spare noo tyme of the dape:

Allo many pole splyshes woll byte beste in the none tyme.

And yf ye be ony tyme of the dape the trought or graypynge
lepe: angle to hyn wyth a dubbe acordynge to the same month
And where the water ebbyth and flowyth the splysh woll byte
in some place at the ebbe: and in some place at the flood. After þ
they haue restynge behynde stangyns and archys of byrdoggs
and other luche manere places.

Here ye shall wyte in what weder ye shall angle. as If it
be before in a derke lowpynge dape whanne the wynde
blowyth softly. And in somer seASON whan it is breennyn
ge hote thenne it is nought. From Septembre vnto Apryll
in a faye sonny dape is eyght good to angle. And yf the wynde
in that seASON haue ony parte of the wynt: the wedyr thenne
is nought. And whan it is a grete wynde. And whan it knowlyh
reynnyh or haplyth. or is a grete tempestes as chonnyr or ligh
tenynge: or a wolp hote weder: thenne it is noughte for to an
gle.

MOw shall ye wyte that there ben twelue manere of spm
pedymentes whych cause a man to take noo splysh. W
out ocher comyn that maye casuelly happer. The fyrst
is yf pour harnys be not mete nor fetly made. The seconde is
yf pour harnes be not good nor fyne. The thyrde is yf that ye
angle not in bytynge tyme. The fourth is yf that the splysh be
scraped w^t the splyghte of a may. The fiftth yf the water be very
thynke: whete or redde of ony floode late fallen. The syxte yf
the splysh styre not for tolde. The seuenty yf that the wedyr

he hote. The eyght yf it rayne. The nynthe yf it hapll or sitow
 falle. The tenth is yf it be a tempeste. The enleuenth is yf it be
 a grete wynde. The twelftyth yf the wynde be in the West and
 that is worste for comynly neyther wynter nor somer yf fyll the
 woll nor byte thenne. The weste and northe wyndes beg good
 but the south is beste.

And now I haue tolde you how to make your harnaps:
 and how ye shall fysh the the wyth in al poyntes of sealon
 woll that ye knowe wyth what baytes ye shall angle to
 euery manere of fysh in euery moneth of the yere. Whych is
 all the effecte of the crafte. And wythout whych baytes knowe
 ey well by you all your other crafte here tofore auaylllyth you
 not to purpose. For ye can not brynge an hoke in to a fysh mo
 uth wythout a bayte. Whiche baytes for euery manere of fysh
 and for euery moneth here foloweth in this wyse.

For by cause that the Salmon is the moost statelly fysh
 that ony man maye angle to in freshe water. Therefore
 I purpose to begyn at hym. The salmon is a gentyll
 fysh: but he is combruous for to take. For comynly he is but
 in depe places of grete riuers. And for the more parte he hol
 dyth the myddys of it: that a man maye not come at hym. And
 he is in sealon from Marche vnto Myghelmas. In Whych
 sealon ye shall angle to hym wyth thys baytes whan ye maye
 gete theym. First wyth a redde worme in the begynnynge &
 endynge of the sealon. And also wyth a bobbe that bredyth in a
 dunghyll. And specially wyth a souerayn bayte that bredyth
 on a water docke. And he bytyth not at the grounde: but at y
 flote. Also ye maye take hym: but it is seldom seyn with a dubbe
 at suche tyme as whan he lepyth in lyke fourme & manere as ye
 doo take a troughte or a gypalynge. And thys baytes beg well
 prouyd baytes for the salmon.

The Troughte for by cause he is a right depyntous fysh
 and also a ryght feruente byter we shall speke nexte of
 hym. He is in sealon fro Marche vnto Myghelmas. He
 is on clene grauelly grounde & in a streame. We maye angle to hym

all tymes wpyth a grounde lpe lpenge or rennyng: sauynge in leppng tyme. and thenne wpyth a dubbe. And ealþ wpyth a rennyng grounde lpe. and forth in the dape wpyth a floce lpe.

¶ Pe shall angle to hym in Marche wpyth a mened hangyd on pour hoke by the nether neste wpythout floce or plumb: drawyng vp & downe in the streame tyll pe fele hym taste. ¶ In the same tyme angle to hym wpyth a groude lpe with a redde worme for the moost sure. ¶ In Aprill take the same baptes: & also Inneba other wple namyd. vij. eyes. Also the canker that bredyth in a grete tree and the redde snapll. ¶ In May take y stone flepe and the bobbe vnder the cowe toorde and the splke worme: and the bapte that bredyth on a fern lef. ¶ In Juny take a redde worme & nyppe of the heed: and put on thyn hoke a cod worme byfor. ¶ In Jully take the grete redde worme and the cod worme togpyder. ¶ In August take a fleshe flepe & the grete redde worme and the fatte of the bakon: and hnyde abowte thyn hoke. ¶ In Septembre take the redde worme and the mened. ¶ In Octobre take the same: for they ben specyall for the trougt all tymes of the yere. From Aprill tyll Septembre y trougt all leppth. thenne angle to hym wpyth a dubbyd hoke accordyng to the moneth. Whyche dubbyd hokys pe shall fynde in thende of this treatyse: and the monethys wpyth them.:

The graspyng by a nother name callyd vmbre is a de-lycpous sphe to manns mouthe. And pe maye take hym lpe as pe doo the trougt. And thys he hys baptes. ¶ In Marche & in Apryll the redde worme. ¶ In May the grene worme: a lpyll breyled worme: the docke canker. and the hadthory worme. ¶ In June the bapte that bredyth betwene the tree & the bakke of an oke. ¶ In Jully a bapte that bredyth on a fern lef: and the grete redde worme. And nyppe of the heed: and put on pour hoke a cod worme before. ¶ In August the redde worme: and a docke worme. And al the yere after a redde worme.

The barbpyll is a wete sphe: but it is a qualp meete & a perpyllous for manns body. For comonly he crypeth an introducyon to y febres. And yf he be etey rawe: he maye be cause of manns deth: whyche hath oft be seen. Thy-

se be his baptes. ¶ In Marche & in Apryll take sayr fresse the
 se: and laye it on a borde & kytte it in small square pecps of the
 lengthe of your hoke. Take thenne a candyl & brenne it on the
 ende at the popnt of your hoke tyll it be pelow. And thene byn
 de it on your hoke with fletchers sylke: and make it rough lyke
 a Welbede. This bapte is good all the somer seaso. ¶ In May
 & June take þ hadthorij worme & the grete redde worme. and
 nyppe of the heed. And put on your hoke a cod worme before. &
 that is a good bapte. In Iupll take the redde worme for the
 pf & the hadthorij worme togyd. Also the water docke lef wor
 me & the hornet worme togyd. ¶ In August & for all the pe
 re take the talowe of a shepe & softe chese: of eche plyke moche:
 and a lypyll honp & grynde or stampe theym togyd longe. and
 tempre it tyll it be tough. And put thereto floure a lypyll & ma
 ke it on smalle pelletys. And þ is a good bapte to angle wyth
 at the grounde. And loke that it synke in the water. or ellps it is
 not good to this purpoos.

The carpe is a deyntous fysh: but there beyn but fewe in
 Englonde. And therefore I wypte the lasse of hym. He is
 an euyll fysh to take. For he is soo stronge enampt
 in the mouthe that there maye noo weke harnassholde hym.
 And as touchynge his baptes I haue but lypyll knowlege of it
 And me were loth to wypte more than I knowe & haue prouyd
 But well I wote that the redde worme & the menow beyn good
 baptes for hym at all tymes as I haue herde saye of persones
 credyble & also founde wyrted in bokes of credence.

The cheupij is a stately fysh & his heed is a depty mos
 sell. There is noo fysh soo strongly enampt wyth sca
 lps on the body. And bi cause he is a stronge byter he ha
 the the more baptes which beyn thple. ¶ In Marche the redde
 worme at the grounde: For compnly thenne he woll byte there
 at all tymes of þ pere pf he be ony thinge hungry. ¶ In Apryll
 the dyche canker that bredith in the tree. A worme that bredith
 betwene the rynde & the tree of an oke The redde worme: and
 the ponge froshys whan the sete beyn kpt of. Also the stone flye
 the bobbe vnder the cowe towe: the redde snaylle. ¶ In May þ

bapte that bredpeth on the osper lef & the docke canker togpð
 vpon pour hoke. Also a bapte that bredpeth on a fetū lef: ꝑ cod
 worme. and a bapte that bredpeth on an hadthorū. And a bapte
 that bredpeth on an oke lef & a splke worme & a codworme to
 gpdet. ¶ In June take the ceket & the dorre & also a red wor
 me: the heed hptte of & a codworme before: and put theym on ꝑ
 hoke. Also a bapte in the osper lef: ponge fro shps the thre fete
 hitte of by the body: & the fourth by the knee. The bapte on the
 hadthorū & the codworme togpðer & a grubbe that bredpeth in
 a dunghpłl: and a grete greshop. ¶ In Iupll the greshop & the
 humbłsbee in the medow. Also ponge bees & ponge hornettes.
 Also a grete brended flpe that bredith in parhes of medowes &
 the flpe that is amonge ppsmeers hpłłps. ¶ In August take
 wortwormes & magotes vnto Myghelmas. ¶ In Septembre
 the redde worme: & also take the baptes whan ye may gete the
 pm: that is to vpre Cherpes: ponge mpcce not heeapd: & the hou
 se combe.

The breeme is a noble spshe & a depntous. And ye shall
 angle for hym from Marche vnto August wpth a redde
 worme: & theñe wpth a butter flpe & a grene flpe. & wıth
 a bapte that bredpeth amonge grene rede: and a bapte that bre
 deth in the barke of a deed tree. ¶ And for bremettis: take mag
 gotes. ¶ And fro that tyme forth all the yere after take the red
 worme: and in the tpuet browne breede. Noo baptes there be
 but they be not easp & therfore I lete theym passe ouer.

A Tenche is a good spsh: and heelith all manere of other
 spshe that be hurtē pf they maye come to hym. He is
 the most parte of the yere in the muddē. And he sprpeth
 smoot in June & Iuly: and in other seasons but lypłł. He is an
 eułl byter. his baptes be thpsē. For all the yere browne bre
 de to spd wpth honp in lpknesse of a butterpd loaf: and the gre
 te redde worme. And as for they take the blacke blood in ꝑ her
 te of a shepe & floure and honp. And tempre theym all togpðer
 somdeale softer than paak: & anopnt ther wpth the redde wor
 me: bothe for this spshe & for other. And they woll byte moche
 the better therat at all tymes.

¶ The petche is a daynceuous spshe & passpnce hollow and

a free bytting. This be his baptes. In Marche the redde wor-
me. In Aprill the bobbe vnder the cowe toorde. In May the clo-
thorij worme & the codworme. In Iune the bapte that bredtch
in an olde fallen oke & the grece canker. In Iupill the bapte that
bredtch on the osper lef & the bobbe that bredtch on the dung
hyll: and the haldehorij worme & the codworme. In August the
redde worme & maggotes. All the yere after the red worme as
for the beste.

¶ The roche is an easp fysh to take: And yf he be fatte & pen-
nyd thenne is he good meete. & thys be his baptes. In Mar-
che the most redp bapte is the red worme. In Aprill the bobbe
vnder the cowe toorde. In May the bapte y bredtch on the oke
lef & the bobbe in the dunghyll. In Iune the bapte that bre-
dith on the osper & the codworme. In Iupill hous fles. & the
bapte that bredtch on an oke. and the nocworme & machewes &
maggotes tyll Myghelmas. And after y the fatte of bakon.

¶ The dace is a gentyll fysh to take. & yf it be well refet then
is it good meete. In Marche his bapte is a redde worme. In
Aprill the bobbe vnder the cowe toorde. In May the docke can-
ker & the bapte on y slothorij and on the oken lef. In Iune the
codworme & the bapte on the osper and the whyte grubbe in y
dunghyll. In Iupill take hous fles & fles that crede in ppy-
mer hylls: the codworme & maggotes vnto Myghelmas. And
yf the water be cleze ye shall take fysh the whan ocher take none
And fro that tyme forth doo as ye do for the roche. For comynly
theyr byttinge & theyr baptes be lyke.

¶ The bleke is but a feble fysh. yet he is hollom. His baptes
from Marche to Myghelmas be the same that I haue wyrtten
before. For the roche & dace saupnge all the somer season almo-
che as ye maye angle for hym wyth an house fle: & in wynter
season w bakon & ocher bapte made as ye herafter may know.

¶ The rus is ryght an hollom fysh: And ye shall angle to hym
wyth the same baptes in al seasons of the yere & in the same wy-
se as I haue tolde pou of the perche: for they be lyke in fysh
& fedinge/ saupnge the rus is lesse. And therefore he must haue y
smaller bapte.

¶ The flounder is an hollom fysh & a free. and a subtyll byter
in his manere: For comynly whan he soukth his meete he se-

opth at grounde. & therfore ye must angle to hym wpyth a gro
unde lyne lpenge. And he hath but one manere of hapyte. & that
is a red worme. Whiche is moost chepf for all manere of fpythe.

¶ The gogey is a good fyfhe of the mochenes: & he byteth wel
at the grounde. And his hapytes for all the pere beg thysle. y red
worme: codworme: & maggotes. And ye must angle to hym w
a flore. & lete your hapyte be nere y botom or ellis on y grounde.

¶ The menow whan he shynith in the water then is he bytpr
And though his body be lyppl yet he is a rauenous biter & ag
egre. And ye shall angle to hym wpyth the same hapytes that ye
doo for the gogpy: saupnge they must be smalle.

¶ The ele is a qualp fpythe a rauendur & a deuourer of the bro
de of fpythe. And for the pyke also is a deuourer of fpythe. ¶ put
them bothe behynde all ocher to angle. For this ele ye shall fyn
de an hole in the grounde of the water. & it is blewe blackpthe
there put in your hoke tpyll that it be a foce wpyth y hole. and
your hapyte shall be a grete angyll t wpyth or a menow.

¶ The pyke is a good fpythe: but for he deuourpth so many as
well of his owne kynde as of other: ¶ I loue hym the lesse. & for
to take hym ye shall doo thus. Take a codlynge hoke: & take a
roche or a fresshe heering & a wyre wpyth an hole in the ende: &
put it in at the mouth & out at the taylle downe by the ridge of
the fresshe heering. And thenne put the lyne of your hoke in af
ter. & drawe the hoke in to the cheke of y fresshe heering. Then
put a plumb of lede vpon your lyne a yerde longe from your
hoke & a flore in mydwaye betwene: & caste it in a ppyte where
the pyke wpyth. And this is the beste & moost surest crafte of ta
kynge the pyke. ¶ A nother manere takynge of hym there is.

Take a frosshe & put it on your hoke at the necke bytwene the
shynne & the body on y backe half: & put on a flore a yerde ther
fro: & caste it where the pyke hauntpth and ye shall haue hym.

¶ A nother manere. Take the same hapyte & put it in *Ala fetida*
& cast it in the water wpyth scorde & a corke: & ye shall not fapll
of hym. And yf ye lyst to haue a good spote: thenne tpe the cor
de to a gole fore: & ye shall be god halpunge whether the gole or
the pyke shall haue the better.

Now ye wote with what hapytes & how ye shall angle to
euery manere fpythe. Now I will tell you how ye shall

kepe and fede your quicke baptes. Ye shall fede and kepe them all in generall: but euery manere by hymself wyth suche thyngs in and on whiche they brede. And as longe as they ben quicke & newe they ben spye. But whan they ben lik a slough or elles deed thenne ben they nought. Oute of thysse ben excepted thre broodes: That is to wyche of hornettes: humblybrees, & waspys. Whom ye shall bake in breede & after wyche theyr heedes in bloode & lete them drye. Also excepte maggotes: whiche whan they ben bredde grete wyth theyr naturell fedynge: ye shall fede them with feathermoxe wyth shepes talow & wyth a cake made of flour & hony. thenne woll they be more grete. And whan ye haue clenstyd them wyth sonde in a bagge of blankete kepte hote vnder your godwe or other warme thyng two houres or thre. they ben theyr beste & redy to angle wyth. And of the frothe kycte y legges by the knee, of the grasshop the legges & wynges by the body.

¶ Thysse ben baptes made to laste all the yere. s^r p^reste beyn flour & lene fleshe of the hepis of a cony or of a catte: virgyn were & shepys talow: and braye them in a mortar: And thenne temper it at the fyre wyth a lypyll purpysed hony: & soo make it vp in lypyll ballys & bapte them wyth your hokys after theyr quantyte. & this is a good bapte for all manere fleshe fyssh.

¶ Another, take the sewer of a shepe & these in lyke quantyte: & braye them togidre longe in a mortar: And take thenne flour & temper it ther wyth. and after that alaye it wyth hony & make ballys therof. and that is for the barbyll in especyall.

¶ Another for darsse, & roche & bleke. take whete & sethe it well & thenne put it in blood all a daye & a nyght. and it is a good bapte.

¶ For baptes for grete fyssh kepe especyally this rule. Whan ye haue take a grete fyssh: vnder the mawde, & what ye fynde there: make that your bapte: for it is beste.

¶ Thysse ben the .xv. spes wyth whiche ye shall angle to y^r trowght & grasplng: and dubbe lyke as ye shall now here me tell.

¶ Marche.

The-donne flpe the body of the donne Woll & the Wpngis
of the peatpche. A nother doone flpe. the body of blache
Woll: the Wpnges of the blackst drake: and the flay vnb
the Wpnge & vnder the taylor. ¶ Apryll.

¶ The stone flpe. the body of blache Wull : & pelowe vnder the
Wpnge. and vnder the taylor & the Wpnges of the drake. In the
begynnynge of May a good flpe. the body of reddyd Wull and
lappid abowte Wpth blache splke: the Wpnges of the drake & of
the redde capons hakyll. ¶ May.

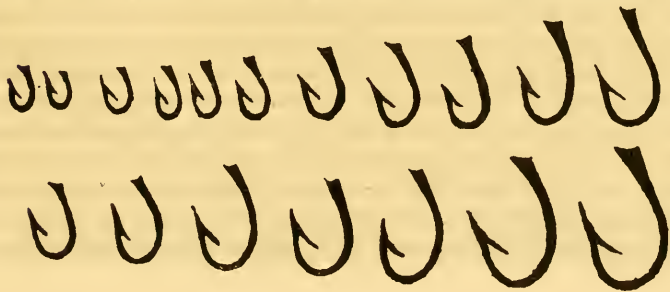
¶ The pelow flpe. the body of pelow Wull : the Wpnges of the
redde cocke hakyll & of the drake lypyd pelow. The blache lou
per. the body of blache Wull & lappyd abowte Wpth the herle of
y pecok taylor: & the Wpnges of y redde capon w^t a blewe heed.

¶ June. ¶ The donne cutte: the body of blache Wull & a pe-
low lste after epyther lste : the Wpnges of the bosarde bounde
on with backyd hempe. The maure flpe. the body of doske Wull
the Wpnges of the blackest maple of the Wplde drake. The t an
dy flpe at sapnt Wpllpams dape. the body of tandy Wull & the
Wpnges contrary epyther apent other of the whitest maple of y
Wplde drake. ¶ Iulij.

¶ The waspe flpe. the body of blache Wull & lappid abowte w^t
pelow threde: the Wnges of the bosarde. The shell flpe at sapnt
Thomas dape. the body of grene Wull & lappyd abowte Wpth
the herle of the pecokis taylor: Wpnges of the bosarde.

¶ August. ¶ The drake flpe. the body of blache Wull & lap-
pyd abowte Wpth blache splke: Wpnges of the maple of the blac
ke drake Wpth a blache heed.

¶ These spgures are put here in ensample of your hokes.



These folowyth the order made to all those whiche shall haue the vnderstandynge of this forsayde treatyse & vse it for theyr pleasures.

Untill that can angle & take fysh to pour pleasures as this forsayd treatyse teachyth & shewyth you: I charge & requyre you in the name of alle noble men that ye fysh not in noo poore mannes seuerall water: as his ponde: stede: or other necessary thynge to kepe fysh in wythout his licence & good wyll. ¶ Nor that ye vse not to breke noo manns gynnynge lpenge in theyr weares & in other places due vnto them. ¶ Ne to take the fysh awayne that is taken in them. ¶ For after a fysh is taken in a manns gynne yf the gynne be layed in the comyn waters: or elles in suche waters as he hireth: it is his owne propre goodes. And yf ye take it awayne ye robbe hym: whyche is a ryght shammfull dede to ony noble man to do þat the ups & byrbours done: whyche are punyshed for theyr euill dedes by the necke & other wyse whan they maye be aspyed & taken. And also yf ye doo in lyke manere as this treatise shewyth you: ye shal haue no nede to take of other mesyrs: whyles ye shal haue prouough of pour owne takynge yf ye lyste to labour therfore. whyche shall be to pou a very pleasure to se the fayr bryght shynnyng scalpd fyshes dyscepued by pour crafty meanes and drawen vpon londe. ¶ Also that ye breke noo manns heggys in gopnge abowte pour dysportes: ne oppn noo mannes gates but that ye shytt them agayn. ¶ Also ye shall not vse this forsayd crafty dysporte for no couetyse to thencreaseynge & sparingnge of pour money oonly: but pryncypally for pour solace & to cause the helthe of pour body. and speccially of pour soule. ¶ For whanne ye purpoos to goo on pour dysportes in fyshynge ye woll not desyre gretly many persones wyth you. whiche myghte lette pou of pour game. And thenne ye maye serue god deuotly in sapenge affectuouly pour custumable praper. And thus doyng ye shall escheue & vopde many vices. as ydolnes whyche is pryncypall cause to enduce man to many other vices. as it is ryght well knowen. ¶ Also ye shall not be to rauenus in takynge of pour sayd game as to moche at one tyme: whyche ye maye lyghtly doo yf ye doo in euery popnt as this present treatyse shewyth you in euery popnt. whyche sholde lyght

ly be occasyng to dystrope your owne dystrotes & other men =
nys also. As whan ye haue a suffyrer mese ye sholde couepte
nomore as at that tyme. ¶ Also ye shall bespe yourselte to nou=

¶ And for by cause that this present treatyse sholde not come
to the hondys of eche pole persone whiche wolde desire it yf ic
were enpryntyd allone by it self & put in a lpyll plaunflet ther
fore I haue compplyd it in a greter volume of dyuerse bokys &
concernyng to gentyll & noble men to the entent that the for
sapyd pole persones whiche sholde haue but lpyll mesure in the
sapyd dystroite of splyhyng sholde not by this meane vterly dystrope it.

