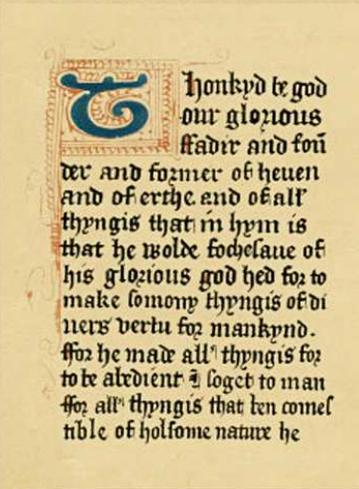


FREEMASONRY DOCUMENTS COLLECTION

# The Cooke Manuscript



Old English ORIGINAL TEXT  
With MODERN TRANSLATION in FRONT  
CIRCA 1450

# The Cooke Manuscript

*Circa 1450*

THonkyd be god [Fol. 4]  
our glorious  
ffadir and foun  
der and former of heuen  
and of erthe and of all  
thyngis that in hym is  
that he wolde fochesaue of  
his glorius god hed for to  
make so mony thyngis of d  
uers vertu for mankynd. [10]  
ffor he mader all thyngis for

*Thanked be God,  
our glorius  
father and foun  
der and former of Heaven  
and of earth and of all  
things that in him is,  
that he would vouchsafe, of  
his glorious God-head, for to  
make so many things of di  
vers virtue for mankind;  
for He made all things for*

to be abedient & soget to man  
ffor all thyngis that ben comes  
tible of holsome nature he  
ordeyned hit for manys susty [Fol.4 b.]  
nans. And all to be hath yif  
to man wittys and conyng  
of dyvers thyngys and craft  
tys by the whiche we may  
trauayle in this worlde to [20]  
gete wit our lyuyg to make  
diuers thingys to goddis ple  
sans and also for our ese and  
profyt. The whiche thingis  
if I scholde rehearse hem hit

*to be obedient and subject to man,  
for all things that are comes  
tible of wholesome nature he  
ordained it for mans suste-  
nance. And also he hath given  
to man wits and cunning  
of divers things, and crafts,  
by the which we may  
travel in this world to  
get with our living to make  
divers things to God's plea-  
sure, and also for our ease and  
profit. The which things  
if I should rehearse them it*

wre to longe to telle and to  
wryte. Wherfor I woll leue.  
but I schall schew you some  
that is to sey ho and in what [Fol. 5]  
wyse the sciens of Gemetry [30]  
firste be ganne and who wer  
the founders therof and of  
othur craftis mo as hit is no  
tid in the bybill and in othur  
stories.

HOw and in what ma  
ner that this worthy  
sciens of Gemetry be gan I  
wolle tell you as I sayde bi

*were too long to tell, and to  
write. Wherefore I will leave (them),  
but I shall shew you some,  
that is to say how, and in what  
wise, the science of Geometry  
first began, and who were  
the founders thereof, and of  
other crafts more, as it is noted  
in the Bible and in other  
stories.*

*How and in what man-  
ner that this worthy  
science of geometry began, I  
will tell you, as I said be-*

fore. ye schall undirstonde [40]  
that ther ben vii liberall sciens  
by the whiche vii all sciens  
and craftis in the world were [Fol. 5 b.]  
fyrste founde. and in especiall  
for he is causer of all. that is to  
sey the sciens of Gemetry of all  
other that be. the whiche vii sci  
ens ben called thus. as for the  
first that is called fundament  
of sciens his name is grammer [50]  
he techith a man rygthfully to  
speke and to write truly. The  
seconde is rethorik. and he te

*fore. Ye shall understand  
that there be 7 liberal sciences,  
by the which 7 all sciences  
and crafts, in the world, were  
first found, and in espwciall  
for he is causer of all, that is to  
say the science of geometry of all  
other that be, the which 7 sci-  
ences are called thus. As for the  
first, that is called [the] fundament  
of science, his name is grammar,  
he teacheth a man rightfully to  
speak and to write truly. The  
second is rhetoric, and he teach-*

chith a man to speke formabe  
ly and fayre. The thrid is  
dioleticus. and that sciens techith  
a man to discerne the trowthe [Fol. 6]  
fro the fals and comenly it is  
telligid art or soph'stry. The fourth  
ys callid arsmetryk the whiche [60]  
techeth a man the crafte of  
nowmbers for to rekyn and  
to make a count of all thyge  
The ffte Gemetry the which  
techith a man all the mett  
and mesurs and ponderaton  
of wyghtis of all mans craft

*eth a man to speak formab-  
ly and fair. The third is  
dialecticus, and that science teacheth  
a man to discern the truth  
from the false, and commonly it is  
called art or sophistry. The fourth  
is called arithmetic, the which  
teacheth a man the craft of  
numbers, for to reckon and  
to make account of all things.  
The fifth [is] geometry, the which  
teacheth a man all the metcon,  
and measures, and ponderacion,  
of weights of all mans craft.*

The. vi. is musik that techith  
a man the crafte of song in  
notys of voys and organ & [70]  
trompe and harp and of all [Fol. 6 b.]  
othur pteynyng to hem. The  
vii is astronomy that techith  
man the cours of the sonne  
and of the moune and of other  
sterrys & planetys of heuen.  
OWr entent is princi  
pally to trete of fyrst  
fundacion of the worthe scyens  
of Gemetry and we were [80]  
the founders ther of as I seyde

*The 6th is music, that teacheth  
a man the craft of song, in  
notes of voice and organ,  
and trumpet, and harp, and of all  
others pertaining to them. The  
7th is astronomy, that teacheth  
man the course of the sun,  
and of the moon, and of other  
stars and planets of heaven.  
Our intent is princi-  
pally to treat of [the] first  
foundation of the worthy science  
of geometry, and we were  
the foundes thereof, as I said*

by fore there ben vii liberall  
scyens that is to say vii sciens or  
craftys that ben fre in hem  
selfe the whiche vii. lyuen [Fol. 7.]  
only by Gemetry. And Ge  
metry is as moche to sey  
as the mesure of the erth  
Et sic dicit a geo ge quin R ter  
a latine & metron quod e [90]  
mensura. Una Gemetria. i,  
mensur terre uel terrarum.  
that is to say in englishe that  
Gemetria is I seyd of geo that is  
in gru. erthe, and metron that is

*before. There are 7 liberal  
sciences, that is to say, 7 sciences, or  
crafts, that are free in them-  
selves, the which 7 live  
only by geometry. And geo-  
metry is as much to say  
as the measure of the earth,  
"Et sic dicitur a geo ge quin R ter  
a latin et metron quod est  
mensura. Una Geometria in  
mensura terra vel terrarum,"  
that is to say in English, that  
gemetria is, I said, of geo that is  
in gru, earth, and metron, that is*

to sey measure. And thus is this  
nam of Gemetria compounyd  
as isseyd the mesur of the erthe.  
MErvile ye not that I  
seyd that all sciens lyue [100]  
all only by the sciens of Geme-  
try. ffor there is none artifici-  
all ne honcrafte that is wroght  
by manys hond bot hit is  
wrougght by Gemetry. and a  
notabull cause. for if a man  
worche wit his hondis he wor-  
chyth wit some manner tole and  
ther is none instrument of ma-

*to say measure, and thus is this  
name of Gemetria comounded  
and is said [to be] the measure of the earth.  
Marvel ye not that I  
said, that all sciences live  
all only, by the science of geome-  
try, for there is none [of them] artifici-  
al. No handicraft that is wrought  
by mans hand but it is  
wrought by geometry, and a  
notable cause, for if a man  
work with his hands he wor-  
keth with some manner [of] tool, and  
there is none instrument, of ma-*

teriall thingis in this worlde [110]  
but hit come of the kynde of  
erthe and to erthe hit wole  
turne a yen. and ther is none [Fol. 8.]  
instrument that is to say a tole  
to wirche wit but hit hath  
some prooprpcion more or lasse  
And some proporcion is mesure  
the tole er the instrment  
is erthe. And Gemetry is  
said the mesure of erthe Where  
fore I may sey that men lyuen  
all by Gemetry. ffor all  
men here in this worlde lyue

*terial things, in this world  
but it come[s] of the kind of  
earth, and to earth it will  
turn again, and there is none  
instrument, that is to say a tool  
to work with, but it hath  
some proportion, more or less.  
And proportion is measure,  
the tool, or the instrument,  
is earth. And geometry is  
said [to be] the measure of [the] earth, Where-  
fore, I may say that men live  
all by geometry, for all  
men here in this world live*

by the labour of her hondys.

MOny mo pbacions I

wole telle yow why that

Gemetry is the sciens that all re [Fol. 8 b.]

sonable men lyue by. but I

leue hit at this tyme for the loge

processe of wrytyng. And now [130]

I wollprpcede forther on me ma

ter. ye schall understonde that

amonge all the craftys of the

worlde of mannes crafte

masonry hath the moste no

tabilite and moste parte of this

sciens Gemetry as hit is

*by the labour of their hands.*

*Many more probations I*

*will tell you, why that*

*geometry is the science that all rea-*

*sonable men live by, but I*

*leave it, at this time, for the long*

*process of writing. And now*

*I will proceed further on my matter.*

*Ye shall understand that*

*among all the crafts of the*

*world, of man's craft,*

*Masonry hath the most notabil-*

*ity and most part of this*

*science, geometry, as it is*

notid and seyde in storiall  
as in the bybyll and in the  
master of stories. And in poli/cronico [140]  
a cronycle prinyd and in the [Fol. 9.]  
stories that is named Beda  
De Imagine mundi & Isodorus  
ethomologiarum. Methodius  
epus & martirus. And other  
meny mo seyde that masonry is  
principall of Gemetry as  
me thenkyth hit may well  
be sayde for hit was the first  
that was foundon as hit is [150]  
notid in the bybull in the first

*noted and said in history,  
as in the Bible, and in the  
master of history. And in [the] Policronicon  
a chronicle printed, and in the  
histories that is named Bede.  
"De Imagine Mundi;" et Isodorus  
"Ethomologiarum." Methodius,  
Episcopus et Martiris, and others,  
many more, said that masonry is  
principal of geometry, as  
me thinketh it may well  
be said, for it was the first  
that was founded, as it is  
noted in the Bible, in the first*

boke of Genesis in the iiii  
chapter. And also all the doc  
tours aforsayde acordeth ther to  
And sume of hem seythe hit [Fol. 9. b.]  
more openly and playnly  
rygt as his seithe in the by  
bull Genesis  
ADam is line linyalle  
sone descendyng doune [160]  
the vii age of adam byfore  
noes flode ther was a man that  
was clepyd lameth the  
whiche hadde ii wyffes the  
on hyght ada & a nother

*book of Genesis in the 4th  
chapter; and also all the doc-  
tors aforesaid accordeth thereto,  
and some of them saith it  
more openly, and plainly,  
right as it saith in the Bi  
ble, Genesis.  
Adam's line lineal  
son, descending down  
the 7th age of Adam before  
Noah's flood, there was a man that  
was named Lamech the  
which had 2 wives, the  
one hight Adah, and another*

sella by the fyrst wyffe that  
hyght ada he be gate ii sonys  
that one hyght Jobel and the other  
height juball. The elder sone [Fol 10.]  
Jobell he was the fists man [170]  
that ever found gemetry and  
masonry. and he made how  
sis & namyd in the bybull  
Pater habitancium in tento-  
ris atque pastorum That is to  
say fader of men dwellyng  
in tentis that is dwellyng  
howsis. A. he was Cayin is  
master mason and governor

*Zillah; by the first wife, that  
hyght Adah, he begat 2 sons  
that one hyght Jabal, and the other  
hyght Jubal. The elder son,  
Jabal, he was the first man  
that ever found geometry and  
Masonry, and he made houses,  
and [is] named in the Bible  
"Pater habitancium in tento-  
ris atque pastorum," that is to  
say, father of men dwelling  
in tents, that is, dwelling  
houses. And he was Cain's  
master mason, and governor*

of all his werkys whan [180]  
he made the Cite of Enoch  
that was the firste Cite  
that was the first Cite that [Fol. 10 b.]  
ever was made and that made  
Kayme Adam is sone. and  
yaf to his owne sone. Enoch  
and yaff the Cyte the name  
of his sone and kallyd hit  
Enoch. and now hit is  
callyd Effraym and ther was [190]  
sciens of Gemetry and ma  
sonri fyrst occupied and  
contrenyd for a sciens and

*of all his works, when  
he made the city of Enock,  
that was the first city;  
That was the first city that  
ever was made, and that made  
Cain, Adam's son, and  
gave to his own son Enock,  
and gave the city the name  
of his son, and called it  
Enock. And now it is  
called Ephraim, and there was  
[the] science of Geometry, and ma-  
sonry, first occupied, and  
contrenid, for a science and*

for a crafte and so we may  
sey that hit was cavse & fun  
dacion of all craftys and  
sciens. And also this man [Fol. 11.]  
Jobell was called Pater  
Pastorum  
THE master of stories [200]  
seith and beda de yma  
gyna mundi policronicon &  
other mo seyn that he was  
the first that made deperceson  
of lond that every man myght  
knowe his owne grounde  
and laboure there on as for

*for a craft, and so we may  
say that it was [the] cause and foun-  
dation of all crafts, and  
sciences, and also this man,  
Jaball, was called "pater  
pastorum."  
The master of stories  
saith, and Bede, De Im-  
agine Mundi, {the} Policronicon, and  
other more say that he was  
the first that made depercession  
of land, that every man might  
know his own ground,  
and labour thereon, as for*

his owne. And also he de-  
partid flockes of schepe that  
every man myght know his [210]  
owne schepe and so we may [Fol. 11 b.]  
sey that he was the first  
founder of that sciens. And his  
brother Juball. or tuball  
was founder of mysyke &  
song as pictogoras seyth  
in policronycon and the  
same seythe ylodoure in his  
ethemologii in the vi boke  
there he seythe that he was [220]  
the first foundere of mysyke

*his own. And also he de-  
parted flocks of sheep, that  
every man might know his  
own sheep, and so we may  
say that he was the first  
founder of that science. And his  
brother Jubal, or Tubal,  
was [the] founder of music and  
song, as Pythagoras saith  
in [the] Policronicon and the  
same saith Isodore in his  
Ethemologies, in the 6th book,  
there he saith that he was  
the first founder of music,*

and song and of organ &  
trompe and he founde that  
sciens by the soun of pon/deracion  
of his brotheris hamers that [Fol. 12.]  
was tubalcaym.

SOthely as the bybull  
seyth in the chapitre  
that is to sey the iiii of Genes'  
that he seyth lameth gate apon [230]  
his other wiffe that height sella  
a sone & a dooucter the names of  
them were clepid tubalcaym  
that was the sone. & his doghter  
hight neema & as the poli

*and song, and of organ and  
trumpet, and he found that  
science by the sound of pon-/deration  
of his brother's hammers, that  
was Tubal Cain.  
Soothly as the Bible  
saith in the chapter,  
that is to say, the 4th of Genesis,  
that he saith Lamech begot upon  
his other wife, that hight Zillah,  
a son and a daughter, the names of  
them were called Tubal Cain,  
that was the son, and his daughter [was]  
called Naamah, and as the Poli-*

cronycon seyth that some men  
sey that sche was noes wyffe  
wether hit be so other no we afferme/ hit nott  
YE schulle understonde  
that this sone tubalcaym [240]  
was founder of smythis  
craft and other craft of  
meteil that is to sey of eyron  
of braffe of golde & of silver  
as some docturs seyn & his  
syster neema was fynder of  
weverscraft. for by fore that time  
was no cloth weuyn but  
they did spynne yerne and

*cronicon saith, that some men  
say that she was Noah's wife:  
whether it be so, or no, we affirm/ it not.  
Ye shall understand  
that this son Tubal Cain  
was [the] founder of smiths'  
craft, and of other crafts of  
metal, that is to say, of iron,  
of brass, of gold, and of silver,  
as some doctors say, and his  
sister Naamah was finder of  
weavers-craft, for before that time  
was no cloth woven, but  
they did spin yarn and*

knytte hit & made hem suche [250]  
clothyng as they couthe  
but as the woman neema  
founde the craft of weuyng [Fol. 13.]  
& therefore hit was kalled wo  
menys craft. and thes iii  
brotheryn aforesayd had know  
lyche that god wold take ven  
gans for synne other by fyre  
or watir and they had greter  
care how they myst do to [260]  
sauē the sciens that they founde  
and they toke her conselle  
to gedyr & by all her witts

*knit it, and made them such  
clothing as they could,  
but as the woman Naamah  
found the craft of weaving,  
and therefore it was called wo-  
men's craft, and these 3  
brethren, aforesaid, had know-  
ledge that God would take ven-  
geance for sin, either by fire,  
or water, and they had greater  
care how they might do to  
save the sciences that they [had] found,  
and they took their counsel  
together and, by all their witts,*

they seyde that were. ii maner of  
stonn of suche vertu that the one  
wolde never brenne & that stone  
is callyd marbyll. & that other stone  
that woll not synke in water. &  
that stone is named latrus. and  
so they deuysyed to wryte all [270]  
the sciens that they had ffounde in  
this ii stonys if that god wolde  
take vengns by fyre that the  
marbyll scholde not brenne  
And yf god sende vengans  
by waterthat the other scholde not  
droune. & so they prayed ther

*they said that [there] were 2 manner of  
stone[s] of such virtue that the one  
would never burn, and that stone  
is called marble, and that the other stone  
that will not sink in water and  
that stone is named latres, and  
so they devised to write all  
the sciences that they had found in  
these 2 stones, [so that] if that God would  
take vengeance, by fire, that the  
marble should not burn.  
And if God sent vengeance,  
by water, that the other should not  
drown, and so they prayed their*

elder brother jobell that wold  
make ii. pillers of thes. ii  
stones that is to sey of marbyll [280]  
and of latrus and that he wold [Fol. 14.]  
write in the ii. pylers all  
the sciens & crafts that all they  
had founde. and so he did  
and therfor we may sey that  
he was most connyng in  
sciens for he fyrst bygan  
& performed the end by for  
noes flode.  
KYndly knowyng of [290]  
that venganns that god

*elder brother Jabal that [he] would  
make 2 pillars of these 2  
stones, that is to say of marble  
and of latres, and that he would  
write in the 2 pillars all  
the science[s], and crafts, that all they  
had found, and so he did  
and, therefore, we may say that  
he was most cunning in  
science, for he first began  
and performed the before  
Noah's flood.  
Kindly knowing of  
that vengeance, that God*

wolde send whether hit  
scholde be bi fyre or by water  
the bretherne hadde hit not  
by a maner of a prophecy they [Fol. 14 b.]  
wist that god wold send one ther  
of. and ther for thei writen  
here sciens in the. ii. pilers  
of stone. And sume men sey  
that they writen in the. stonis [300]  
all the. vii sciens. but as  
they in here mynde that a ven  
ganns scholde come. And  
to hit was that god sentd ven  
ganns so that ther come suche

*would send, whether it  
should be by fire, or by water,  
the brethren had it not  
by a manner of a prophecy, they  
wist that God would send one there-  
of, and therefore they wrote  
their science[s] in the 2 pillars  
of stone, and some men say  
that they wrote in the stones  
all the 7 science[s], but as  
they [had] in their mind[s] that a ven-  
geance should come. And  
so it was that God sent ven-  
geance so that there came such*

a flode that alle the worl was  
drowned. and alle men wer  
dede ther in saue. viii. personis  
And that was noe and his [Fol. 15.]  
wyffe. and his iii. sonys & [310]  
here wyffes. of whiche. iii  
sones all the world cam of.  
and here namys were na  
myd in this maner. Sem. Cam.  
& Japhet. And this flode was  
kalled noes flode ffor he &  
his children were sauyed ther  
in. And after this flode many  
yeres as the cronycle telleth

*a flood that all the world was  
drowned, and all men were  
dead therein, save 8 persons,  
And that was Noah, and his  
wife, and his three sons, and  
their wives, of which 3  
sons all the world came of,  
and their names were na-  
med in this manner, Shem, Ham,  
and Japhet. And this flood was  
called Noah's flood, for he, and  
his children, were saved there-  
in. And after this flood many  
years, as the chronicle telleth,*

thes. ii pillers were founde [320]  
& as the polycronicon seyth that  
a grete clerke that callede puto-/goras  
fonde that one and hermes the  
philisophre fonde that other. &  
thei tought forthe the sciens that  
thei fonde ther y wryten.  
Every cronycle and sto  
riall and meny other  
clerkys and the bybull in princi  
pall wittenes of the makynge [330]  
of the toure of babilon and hit  
is writen in the bibull Genesis  
Capter x wo that Cam noes

*these 2 pillars were found,*  
*and as the Pilicronicon saith, that*  
*a great clerk that [was] called Pythag/oras*  
*found that one, and Hermes, the*  
*philosopher, found that other, and*  
*they taught forth the sciences that*  
*they found therein written.*  
*Every chronicle, and his-*  
*tory, and many other*  
*clerks, and the Bible in princi-*  
*pal, witnesses of the making*  
*of the tower of Babel, and it*  
*is written in the Bible, Genesis*  
*Chapter x., how that Ham, Noah's*

sone gate nembrothe and he  
war a myghty man apon the  
erthe and he war a stronge  
man like a Gyant and he was [Fol. 16.]  
a grete Kyng. and the bygyn  
ynge of his kyngdom was  
trew kyngdom of babilon and [340]  
arach. and archad. & talan &  
the lond if sennare. And this  
same CamNemroth be gan the towre  
of babilon and he taught and  
he taught to his werkemwn the  
crafte of masuri and he had  
wit hym mony masonys mo than

*son begot Nimrod, and he  
waxed a mighty man upon the  
earth, and he waxed a strong  
man, like a giant, and he was  
a great king. And the begin-  
ning of his kingdom was [that of the]  
true kingdom of Babylon, and  
Arach, and Archad, and Calan, and  
the land of Sennare. And this  
same Nimrod began the tower  
of Babylon . . . and  
he taught to his workmen the  
craft of measures, and he had  
with him many masons, more than*

xl thousand. and he louyd &  
cheresched them well. and hit  
is wryten in policronicon and [350]  
in the master of stories and in  
other stories mo. and this a part  
wytnes bybull in the same  
x. chapter he seyth that a  
sure that was nye kynne to  
CamNembrothe yede owt of the londe of  
senare and he bylled the Cie  
Nunyve and plateas and other  
mo thus he seyth. De tra illa  
& de sennare egreffus est asure [360]  
& edificauit Nunyven & pla-

*40 thousand. And he loved and  
cherished them well. And it  
is written in [the] Policronicon, and  
in the master of stories, and in  
other stories more, and this in part  
witnesseth [the] Bible, in the same  
x. chapter [of Genesis,] where he saith that A-  
sur, that was nigh [of] kin to  
Nimrod, [and] went out of the land of  
Senare and he built the city [of]  
Nineveh, and Plateas, and other  
more, this he saith "de tra illa  
et de Sennare egressus est Asur,  
et edificavit Nineven et Plateas*

teas ciuiyate & cale & Jesu qoqz  
inter nunyven & hec est Ciuitas  
magna.

REson wolde that we schold [Fol. 17.]

tell opunly how & in  
what maner that the charges  
of masoncraft was fyrst foun  
dyd & ho yaf first the name  
to hit of masonri and ye [370]  
schyll know well that hit told  
and writen in policronicon &  
in methodus episcopus and marter  
that asur that was a worthy lord  
of sennare sende to nembroth

*civitatum et Cale et Jesu quoque,  
inter Nineven et hoec est Civitas  
magna."*

*Reason would that we should  
tell openly how, and in  
what manner, that the charges  
of mason-craft was first found-  
ed and who gave first the name  
of it of masonry. And ye  
shall know well that it [is] told  
and written in [the] Policronicon and  
in Methodius episcopus and Martyrus  
that Asure, that was a worthy lord  
of Sennare, sent to Nimrod*

the kynge to sende hym masons  
and workemen of craft that myght  
helpe hym to make his Cite  
that he was in wyll to make. [Fol. 17 b.]  
And nembroth sende hym xxx [380]  
C. of masons. And whan they  
scholde go & sende hem forth. he  
callyd hem by for hym and seyde  
to hem ye most go to my co  
syn asure to helpe hym to bilde  
a cyte but loke that ye be well  
gouernyd and I schall yeue  
yov a charge profitable for  
you & me.

*the king, to send him masons  
and workmen of craft that might  
help him to make his city  
that he was in will to make.  
And Nimrod sent him 30[380]  
hundred of masons. And when they  
should go and [he should] send them forth he  
called them before him and said  
to them--"Ye must go to my cou-  
sin Asur, to help him to build  
a city; but look [to it] that ye be well  
governed, and I shall give  
you a charge profitable for  
you and me.*

WHen ye come to that lord [390]  
loke that ye be trewe to  
hym lyke as ye wolde be to  
me. and truly do your labour [Fol. 18.]  
and craft and takyt reson-  
abull your mede therfor as ye  
may deserue and also that ye  
loue to gedyr as ye were  
bretheryn and holde to gedyr  
truly. & he that hath most conyng  
teche hit to hys felaw and [400]  
louke ye gouerne you ayenst  
yowr lord and a monge  
yowr selfe. that I may haue

*When ye come to that lord*  
*look that ye be true to*  
*him like as ye would be to*  
*me, and truly do your labour*  
*and craft, and take reason-*  
*able your meed therefore as ye*  
*may deserve, and also that ye*  
*love together as ye were*  
*brethren, and hold together*  
*truly; and he that hath most cunning*  
*teach it to his fellow; and*  
*look ye govern you against*  
*your lord and among*  
*yourselves, that I may have*

worchyppe and thonke for  
me sendyng and techyng  
you the crafte. and they res/ceuyd  
the charge of hym that was here [Fol. 18 b.]  
maister and here lorde. and  
wente forthe to asure. &  
bilde the cite of nunyve in [410]  
the countre of plateas and other  
Cites mo that men call cale  
and Jesen that is a gret Cite  
bi twene Cale and nunyve  
And in this maner the craft  
of masonry was fyrst prefer  
ryd & chargyd hit for a sciens.

*worship and thanks for  
my sending, and teaching,  
you the craft." and they re-/ceived  
the charge of him that was their  
master and their lord, and  
went forth to Asur, and  
built the city of Ninevah, in  
the country of Plateas, and other  
cities more that men call Cale  
and Jesen, that is a great city  
between Cale and Nineveh.  
And in this manner the craft  
of masonry was first prefer-  
red and charged it for a science.*

<p>ELders that were bi for us  of masons had tese  charges wryten to hem as [420]  we haue now in owr char [Fol. 19.]  gys of the story of Enclidnis  as we have seyn hem writen  in latyn &amp; in Fresnche bothe  but ho that Enclyd come to ge-  metry reson wolde we  scholde telle yow as hit is  notid in the hybull &amp; in other  stories. In xii Capitlor Genesis  he tellith how that abraham com to [430]  the lond of Canan and owre</p>	<p><i>Elders that were before us,  of masons, had these  charges written to them as  we have now in our char-  ges of the story of Euclid,  as we have seen them written  in Latin and in French both;  but how that Euclid came to [the knowledge of]  geometry reason would we  should tell you as it is  noted in the Bible and in other  stories. In the twelfth chapter of Genesis  he telleth how that Abraham came to  the Land of Canaan, and our</i></p>
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lord aperyd to hym and seyde I  
schall geue this lond to thi  
seed. but ther sylle a grete hunger  
in that lond. And abraham toke [Fol. 19 b.]  
sara his wiff wit him and  
yed in to Egypte in pylgre-  
mage whyle the hunger du-  
red he wolde hyde ther. And A-  
braham as the cronycull seyth [440]  
he was a wyse man and a  
grete clerk. And couthe all  
thevii sciens. and taughte  
the egypeyans the sciens of  
Gemetry. And this worthy

*Lord appeared to him and said, I  
shall give this land to thy  
seed; but there fell a great hunger  
in that land, and Abraham took  
Sarah, his wife, with him and  
went into Egypt in pilgrim-  
age, [and] while the hunger [en]dur-  
ed he would bide there. And A-  
braham, as the chronicle saith,  
he was a wise man and a  
great clerk, and couthe all  
the 7 science[s] and taught  
the Egyptians the science of  
geometry. And thid worthy*

clerk Enclidnis was his  
clerke and lerned of hym.  
And he yaue the firste name  
of Gemetry all be that hit [Fol. 20.]  
was ocupied bifor hit had [450]  
no name of gemetry. But  
hit is seyde of ylodour Ethe-  
mologiarum in the v. booke. Ethe-  
mologiarum Capitolo p'mo. seyth  
that Enclyde was one of the first  
founders of Gemetry &  
he yaue hit name. ffor in  
his tyme ther was a wa-  
ter in that lond of Egypt that

*clerk, Euclid, was his  
clerk and learned of him.  
And he gave the first name  
of geometry, all be that it  
was occupied before it had  
no name of geometry. But  
it is said of Isodour, Ethe-  
mologiarum, in the 5th booke Ethe-  
mologiarum, capitolo primo, saith  
that Euclid was one of the first  
founders of geometry, and  
he gave it [that] name, for in  
his time that was a wa- [there]  
ter in that land of Egypt that*

is callyd Nilo and hit flowid [460]

so ferre in to the londe that men

myght not dwelle therin

Then this worthi

clerke Enclide taught

hem to make grete wallys

and diches to holde owt the

watyr. and he by Gemet'

mesured the londe and depar

tyd hit in dyvers partys. &

mad every man to close his [470]

awne parte wit walles and

diches an then hit be came

a plentuos conuntre of all

*is called [the] Nile, and it flowed*

*so far into the land that men*

*might not dwell therein.*

*Then this worthy*

*clerk, Euclid, taught*

*them to make great walls*

*and ditches to holde out the*

*water; and he, by geometry,*

*measured the land, and depar-*

*ted it in divers parts, and*

*made every man close his*

*own part with walls and*

*ditches, and then it became*

*a plenteous country of all*

maner of freute and of yonge  
peple of men and women  
that ther was so myche pepull  
of yonge frute that they couth'  
not well lyue. And the lordys  
of the countre drew hem to  
gedyr and made a councell [480]  
how they myght helpe her  
childeryn that had no lyflode  
compotente & abull for to fynde  
hem selfe and here childron  
for they had so many. and  
a mong hem all in councell  
was this worthy clerke Encli

*manner of fruit and of young  
people, of men and women,  
that there was so much people  
of young fruit that they could  
not well live. And the lords  
of the country drew them [selves] to-  
gether and made a council  
how they might help their  
children that had no livelihood,  
competent and able, for to find  
themselves and their children  
for thy had so many. And  
among them all in council  
was this worthy clerk Euclid,*

dnis and when he sawe that  
all they couthe not btynge  
a bout this mater. he seyde [490]  
to hem woll ye take your sonys [Fol. 21 b.]  
in gouernanns & I schall teche  
hen suche a sciens that they  
schall iyue ther by jentel  
manly vnder condicion that  
ye wyl be swore to me to  
perfourme the gouernanns that  
I schall sette you too and  
hem bothe and the kyng  
of the londe and all the lordys [500]  
by one assent grauntyd ther too.

*and when he saw that  
all they could not bring  
about this matter he said  
to them- "Will ye take your sons  
in governance, and I shall teach  
them such science that they  
shall live thereby gentle-  
manly, under condition that  
ye will be sworn to me to  
perform the governance that  
I shall set you to and  
them both." And the king  
of the land and all the lords,  
by one assent, granted thereto.*

REson wolde that euery man  
woulde graunte to that  
thyng that were profetable to him  
self. and they toke here so [Fol 22.]  
nys to enclide to gouerne  
hem at his owne wylle &  
he taught to hem the craft  
Masonry and yaf hit the  
name of Gemetry by cavse [510]  
of the partyng of the grounde that  
he had taught to the peple  
in the time of the makyng  
of the wallys and diches a  
for sayd to clawse out the

*Reason would that every man  
would grant to that  
thing that were profitable to him-  
self, and they took their sons  
to Euclid to govern  
them at his own will, and  
he taught to them the craft,  
Masonry, and gave it the  
name of geometry, because  
of the parting of the ground that  
he had taught to the people,  
in the time of the making  
of the walls and ditches a-  
foresaid, to close out the*

watyr. & Isodor seyth in his  
Ethemologies that Enclide  
callith the craft Gemetrya  
And ther this worthy clerke [Fol. 22 b.]  
yaf hit name and taught [520]  
hitt the lordis sonys of the  
londe that he had in his teching  
And he yaf hem a charge that  
they scholde calle here eche  
other ffelowe & no nother  
wise by cavse that they were  
all of one crafte & of one  
gentyll berthe bore & lords'  
sonys. And also he that were

*water, and Isodore saith, in his  
Ethemologies, that Euclid  
calleth the craft geometry;  
and there was this worthy clerk  
gave it name, and taught  
it the lords' sons of the  
land that he had in his teaching.  
And he gave them a charge that  
they should call here each  
other fellow, and no other-  
wise, because that they were  
all of one craft, and of one  
gentle birth born, and lords'  
sons. And also he that were*

most of connyng scholde be [530]  
gouernour of the werke and  
scholde be callyd maister &  
other charges mo that ben [Fol. 23.]  
wryten in the boke of char  
gys. And so they wrought  
with lordys of the lond & made  
cities and tounys castelis  
& templis and lordis placis.  
WHat tyme that the chil  
dren of isrl dwellid [540]  
in egypte they lernyd the  
craft of masonry. And  
afturward they were

*most of cunning should be  
governor of the work, and  
should be called master, and  
other charges more that are  
written in the book of char-  
ges. And so they wrought  
with lords of the land, and made  
cities and towns, castles  
and temples, and lords' palaces.  
What time that the chil-  
dren of Israel dwelt  
in Egypt they learned the  
craft of masonry. And  
afterward, [when] they were*

dryuen ont of Egypte they  
come in to the lond of bihest  
and is now callyd ierlem  
and hit was ocupied & char [Fol. 23 b.]  
gys y holde. And the makyng  
of salomonis tempull that  
Kyng Daudid be gan. kyng [550]  
dauid louyd well masons  
and he yaf hem rygt nye  
as they be nowe. And at the  
makyng of the temple in  
salomonis tyme as hit  
is seyde in the bibull in the  
iii boke of Regu in tercio

*driven out of Egypt, they  
came into the land of behest,  
and is now called Jerusalem,  
and it was occupied and char-  
ges there hel. And the making  
of Solomon's temple that  
king David began. (King  
David loved well masons,  
and he gave them right nigh  
as they be now.) And at the  
making of the temple in  
Solomon's time as it  
is said in te Bible, in the  
3rd book of Regum in tercio*

Regum Capitulo quinto. That  
Salomon had iiii. score  
thowsand masons at [560]  
his werke. And the kyngis [Fol 24.]  
sone of Tyry was his master  
masen. And other crony  
clos hit is seyde & in olde  
bokys of masonry that  
Salomon confirmed the char-  
gys that dauid has fadir had  
yeue to masons. And salo-  
mon hym self taught hem  
here maners byt lityll [570]  
differans fro the maners

*Regum capitulo quinto, that  
Solomon had 4 score  
thousand masons at  
his work. And the king's  
son, of Tyre, was his master  
Mason. And [in] other chroni-  
cles it is said, and in old  
books of masonry, that  
Solomon confirmed the char-  
ges that David, his father, had  
given to masons. And Solo-  
mon himself taught them  
there manners [with] but little [their ?]  
difference from the manners*

that now ben usyd. And fro  
thens this worthy sciens  
was brought in to fraunce  
And in to many other regions[Fol. 24 b.]  
SUmtyme ther was  
a worthe kyng in  
ffrauns that was clepyd Ca  
rolus s'cundus that ys to sey  
Charlys the secunde. And this [580]  
Charlys was elyte kyng  
of ffrauns by the grace of  
god & by lynage also. And  
summe men sey that he was  
elite by fortune the whiche

*that now are used. And from  
thence this worthy science  
was brought into France  
and into many other regions  
Sometime there was  
a worthy king in  
France that was called Ca-  
rolus secundus, that is to say,  
Charles the Second, and this  
Charles was elected king  
of France, by the grace of  
God and by lineage also. And  
some men say that he was  
elected by fortune, the which*

is fals as by cronycle he  
was of the kynges blode  
Royal. And this same kyng  
Charlys was a mason [Fol. 25.]  
bi for that he was kyng. And [590]  
after that he was kyng he louyd  
masons & cherschid them  
and yaf hem chargys and  
manerys at his deuse the whiche  
sum ben yet used in fraunce  
and he ordeynynd that they  
scholde haue a semly onys  
in the yere and come and  
speke to gedyr and for to be

*is false, as by [the] chronicle he  
was of the king's blood  
royal. And this same King,  
Charles, was a mason  
before that he was king, and  
after that he was king he loved  
Masons and cherished them,  
and gave them charges and  
manners at his device, [of] the which  
some are yet used in France;  
and he ordained that they  
should have [an] assembly once  
in the year, and come and  
speak together, and for to be*

reuled by masters & felows [600]  
of thynges a mysse.  
ANd soone after that come  
seynt ad habell in to Englund [Fol. 25 b.]  
and he conuertyd seynt Albon  
to cristendome. And seynt  
Albon lovyd well masons  
and he yaf hem fyrst here  
charges & maners fyrst  
in Englund. And he or  
deyned conuenyent to pay [610]  
for the trauayle. And after  
that was a worthy kyng  
in Englund that was callyd

*ruled by masters and fellows  
of all things amiss.  
And soon after that came  
Saint Adhabell into England,  
and converted Saint Alban  
to Christianity. And Saint  
Alban loved well masons,  
and he gave them first their  
charges and manners first  
in England. And he or-  
dained convenient [times] to pay  
for the travail. And after  
that was a worthy king  
in England that was called*

Athelstone and his yong  
est sone lovyd well the  
sciens of Gemetry. and  
he wyst wellthat hand craft [Fol. 26.]  
had the practyke of the sci  
ens of Gemetry to well  
as masons wherefore he [620]  
drewe hym to consell and ler  
nyd practyke of that sciens  
to his speculatyf. For of spec  
culatyfe he was a master  
and he lovyd well ma  
sonry and masons. And  
he bicome a mason hym

*Athelstan, and his young-  
est son loved well the  
science of geometry, and  
he wist well that hand-craft  
had the practice of the sci  
ence of geometry so well  
as masons, wherefore he  
drew him to council and learn-  
ed [the] practice of that science  
to his speculative, for of specu-  
lative he was a master,  
and he loved well mason-  
ry and masons. And  
he became a mason him-*

selfe. And he yaf hem charges  
and names as hit is now  
vsyd id Englond. and in [630]  
othere countries. And he[Fol. 26 b.]  
ordyned that they schulde haue  
resonabull pay. And pur  
chased a fre patent of the kyng  
that they schoulde make a  
sembly whan thei sawe re-  
sonably tyme a cu to gedir to  
here counselle of the whiche  
Charges manors & semble  
as is write and taught in the [640]  
boke of our charges wher

*self, and he gave them charges  
and names as it is now  
used in England, and in  
other countries. And he  
ordained that they should have  
reasonable pay and purchas-  
ed a free patent of the king  
that they should make [an] assem-  
bly when they saw a reason-  
able time and come together to  
their councillors of which  
charges, manners, and assembly,  
as it is written and taught in the  
book of our charges, wherefore*

for I leue hit at this tyme.

GOod men for this

cause and this maner

masonry toke firste begyn- [Fol 27.]

nyng. hit befyll sumtyme

that grete lordis had not so

grete poss essions that they

myghte not a vauce here

fre bigeton childeryn for[650]

they had so many. Therefore

they toke counsell howe they

mygt here childeryn avance

and ordeyn hem onestly to

lyue. And sende after wyse

*I leave it at this time.*

*Good men for this*

*cause and this manner*

*Masonry took [its] first begin-*

*ning. It befel sometime[s]*

*that great lords had not so*

*great possessions that they*

*might not advance their*

*free begotten children, for*

*thet had so many, therefore*

*they took counsel how they*

*might their children advance*

*and ordain them honestly to*

*live. And [they] sent after wise*

maisters of the worthy sci  
ens of Gemetry that they thorou  
here wysdome schold ordey/ne  
hem sum honest lyuyng [Fol. 27 b.]  
Then on of them that had the [660]  
name whiche was callyd  
Englet that was most sotell  
& wise founder ordeyned  
and art and callyd hit ma  
sonry. and so with his art ho  
nestly he thogt the childeren  
of get lordis bi the pray  
er of the fathers and the fre  
will of here children. the

*masters of the worthy sci-  
ence of geometry that they, through  
their wisdom, should ordain  
them some honest living.  
Then one of them, that had the  
name which was called  
Englet, that was most subtle  
and wise founder, ordained  
an art and called it Ma-  
sonry, and so with his art, hon-  
estly, he taught the children  
of great lords, by the pray-  
er of the fathers and the free-  
will of their children, the*

wiche when thei taugt with [670]  
hie Cure bi a serteyn tyme  
they were not all ilyke ab/ull  
for to take of the forseyde art [Fol. 28.]  
Wherefore the forsayde maister  
Englet ordeynet thei were  
passing of conyng schold  
be passing honoured. And  
ded to call the connynger maister  
for to enforme the lasse of con-  
nyng masters of the wiche [680]  
were callyd masters of no-  
bilite of witte and connyng  
of that art. Neverthelesse thei com

*which when they [were] taugt with  
high care, by a certain time,  
they were not all alike able  
for to take of the [a]foresaid art  
wherefore the [a]foresaid master,  
Englet, ordained [that] they [who] were  
passing of cunning should  
be passing honoured, and  
ded to call the cunninger master  
for to inform the less of cun-  
ning masters, of the which  
were called masters, of no-  
bility of wit and cunning  
of that art. Nevertheless they com-*

maundid that thei that were lasse  
of witte schold not be callyd  
seruanter ner sogett but felau  
ffor nobilite of here gentyll [Fol. 28 b.]  
nnode. In this maner was the  
forsayde art begunne in the  
lond of Egypte by the forsayde [690]  
maister Englat & so hit went  
fro lond to londe and fro kyng  
dome to kyngdome after that ma-  
ny yeris in the tyme of kyng  
adhelstone wiche was sum  
tyme kyng of Englonde bi  
his counnseller and other greter

*manded that they that were less  
of wit should not be called  
servant, nor subject, but fellow,  
for nobility of their gentle  
blood. In this manner was the  
[a]foresaid art begun in the  
land of Egypt, by the [a]foresaid  
master Englet, and so it went  
from land to land, and from king-  
dom to kingdom. After that, ma-  
ny years, in the time of King-  
Athelstan, which was some  
time king of England, by  
his councillors, and other greater*

lordys of the lond bi comyn  
assent for grete defavt y  
fennde amonger masons thei [700]  
ordeyned a certayne reule [Fol 29.]  
a mongys hom on tyme of  
the yere or in iii yere as nede  
were to the kyng and gret  
lordys of the londe and all the  
comente fro proynce to proynce  
and fro countre to countre  
congregacions scholde be made  
by maisters of all maisters  
masons and felaus in the[710]  
forsayd art. And so at suche

*lords of the land, by common  
assent, for great default  
found among masons, they  
ordained a certain rule  
amongst them: one time of  
the year, or in 3 years as need  
were to the king and great  
lords of the land, and all the  
comonalty, from province to province,  
and from country to country,  
congregations should be made,  
by masters, of all masters,  
Masons, and fellows in the  
[a]foresaid art, and so, at such*

congregacons they that be mad  
masters schold be examined  
of the articuls after writen. &  
be ransakyd whether thei be [Fol. 29 b.]  
abull and kunnyng to the pr  
fyte of the lordys hem to serue  
and to the honour of the forsaid  
art and more ouer they schulde  
receyue here charge that they [720]  
schuld well and trewly dis  
pende the goodys of here lordis  
and as well the lowist as the  
hiest for they ben her lordys  
for the tyme of whom hei take

*congregations, they that be made  
masters should be examined,  
of the articles after written, and  
be ransacked whether they be  
able and cunning to the pro-  
fit of the lords [having] them to serve  
and to the honour of the [a]foresaid  
art. And, moreover, they should  
receive their charge that they  
should well and truly dis-  
pend the goods of their lords,  
as well the lowest as the  
highest, for they be their lords,  
for the time, of whom they take*

here pay for here ceryce  
and for here trauayle. The  
firste article ys this that euery  
maister of this art schulde be  
wysse and trewe to the lord that he [730]  
seruyth dispendyng his godis  
trule as he wolde his awne  
were dispendyd. and not yefe  
more pay to no mason than  
he wot he may diserue after the  
derthe of korne & vytayl in the  
contry no fauour with stondyg  
for euery man to be rewardyd  
after his trauayle. The secnd

*their pay for their service  
and for their travail. The  
first Article is this,--That every  
master of this art should be  
wise and true to the lord that he  
serveth, dispending his goods  
truly as he would his own  
were dispensed, and not give  
more pay to no mason than  
he wot he may deserve, after the  
dearth of corn and victual in the  
country, no favour withstanding,  
for every man to be rewarded  
after his travail. The second*

article is this that euery master [740]  
of this art scholde be warned  
by fore to cum to his cogregat  
that thei com dewly but yf thei [Fol. 30 b.]  
may asscusyd by sume maner  
cause. But neuerlesse if they  
be founde rebell at suche con  
gregacions or fauty in eny  
maner harme of here lordys  
and reprene of this art thei  
schulde not be excusyd in no [750]  
manere out take perell of dethe  
and thow they be in peryll of  
dethe they scall warne the

*Article is this,--That every master  
of this art should be warned,  
before, to come to his congregation,  
that they come duly, but if they  
may [be] excused by some manner [of]  
cause. But, nevertheless, if they  
be found rebel[lious] at such con-  
gregations, or faulty in any  
manner [of] harm of their lords,  
and reproof of this art, they  
should not be excused in no  
manner [with]out taking peril of death,  
and though they be in peril  
of death, they shall warn the*

maister that is pryncipall of the  
gederyng of his dessese. the  
article is this that no master  
take noprentes for lasse terme [Fol. 31.]  
than vii yer at the lest. by  
cause whi suche as ben with i  
lasse terme may not profitely [760]  
come to his art. nor abull  
to serue truly his lorde to  
take as a mason schulde  
take. The iiii article is this  
that no master for no profyte take  
no prentis for to be lernyd  
that is bore of bonde blode

*master that is principal of the  
gathering of his decease. The  
[third] Article is this,--That no master  
take no [ap]prentice for [a] less term  
than 7 year[s] at the least, be-  
cause such as be within [a]  
less term may not, profitably,  
come to his art nor able  
to serve, truly, his lord [and] to  
take as a mason should  
take. The 4th Article is this,--  
That no master, for no profit, take  
no [ap]prentice, for to be learned,  
that is born of bond blood,*

fore bi cause of his lorde to  
whom he is bonde woll take  
hym as he well may fro [770]  
his art & lede hym with hym out  
of his logge or out of his  
place that he worchyth in for  
his felaus perauenter wold help  
hym and debte for hym. and  
thereoff manslaughter mygt  
ryse hit is forbede. And also  
for a nother cause of his art  
hit toke begynnyng of grete  
lordis children frely begetyn [780]  
as hit is iseyd bi for. The

*for, because of his lord, to  
whom he is bond, will take  
him as he well may, from  
his art and lead him, with him, out  
of his lodge, or out of his  
place, that he worketh in, for  
his fellows, peradventure, would help  
him and debate for him, and  
thereof manslaughter might  
[a]rise, it is forbid[den.] And also  
for another cause of his art,  
it took beginning of great  
lords' children, freely begotten,  
as it is said before. The*

v. article is thys that no master  
yef more to his prentis in  
tyme of his prentishode for  
no prophite to be take than he [Fol 32.]  
note well he may disserue  
of the lorde that he seruith nor not  
so moche that the lorde of the place  
that he is taught inne may  
haue sum profyte bi his te- [790]  
chyng. The vi. article is  
this that no master for no coue  
tyse ner profite take no pren  
tis to teche that is unperfyte that  
is to sey havyng eny maym

*5th Article is this,--That no master  
give more to his [ap]prentice in  
time of his [ap]prenticehood, for  
no profit to be take[n], than he  
note[s] well he may deserve  
of the lord that he serveth, nor not  
so much that the lord, of the place  
that he is taught in, may  
have some profit of his teach-  
ing. The 6th Article is  
this,--That no master for no coveteous-  
ness, nor profit, take no [ap]pren-  
tice to teach that is imperfect, that  
is to say, having any maim*

for the whiche he may not  
trewely worche as hym  
ought for to do. The vii.  
article is this that no maister be [Fol. 32 b.]  
y founde wittingly or help [800]  
or procure to be mayntener &  
susteyner any comyn nygtwal  
ker to robbe bi the whiche  
maner of nygtwalking  
thei may not fulfyll ther days  
werke and traueyell thorow  
thecondicion her felaus mygt  
be made wrowthe. The viii  
article is this that yf hit befall

*for the which he may not  
truly work as he  
ought for to do. The 7th  
Article is this,--That no master be  
found wittingly, or help  
or procure. to be [a] maintainer and  
sustainer [of] any common night wal-  
ker to rob, by the which  
manner of night-walking  
they may not fulfil their day's  
work and travail, [and] through  
the condition their fellows might  
be made wroth. The 8th  
Article is this,--That if it befall*

that any mason that be perfyte and [810]  
connyng come for to seche  
werke and fynde any vnperfit  
and vnkunnyng worchyng [Fol. 33.]  
the master of the place schall re  
ceyue the perfite and do a wey the  
vnperfite to the profite of his lord  
The ix. article is this that  
no maister schall supplant  
a nother for hit is seyde in the  
art of masonry that no man [820]  
scholde make ende so well  
of werke bigonne bi a no  
ther to the profite of his lorde

*that any mason that be perfect, and  
cunning, come for to seek  
work and find an imperfect  
and uncunning working,  
the master of the place shall re-  
ceive the perfect, and do away the  
imperfect, to the profit of his lord.  
The 9th Article is this,--That  
no master shall supplant  
another for it is said, in the  
art of masonry, that no man  
should make end so well  
of work begun by ano-  
ther, to the profit of his lord,*

as he bigan hit for to end  
hit bi his maters or to whome  
he scheweth his maters.

This councell ys made bi dy [Fol. 33 b.]

uers lordis & maisters of  
dyvers provynces and diuers  
congregacions of masonry [830]

and hit is to wyte that who that  
covetyth for to come to the  
state of that forseyd art hit be-  
hoveth hem fyrst princypally  
to god and holy chyrche &  
all halowis and his master  
and his felowis as his awne

*as he [that] began it, for to end  
it by his matters, or to whom  
he sheweth his matters.*

*This council is made by di-  
vers lords and masters of  
divers provinces and divers  
congregations of masonry  
and it is, to wit, that who that  
coveteth for to come to the  
state of the [a]foresaid art it be-  
hoveth them first, princypally,  
to God and holy church, and  
all-halows, and his master  
and his fellows as his own*

brotheryn. The seconde poynt  
he most fulfyller his dayes  
werke truly that he takyth for [840]  
his pay. The. iii. point he can [Fol. 34.]  
hele the counsell of his felows  
in logge and in chambere  
and in euery place ther as masons  
beth. The iiii. poynt that he be  
no dissever of the forseyd art  
ne do no preiudice ne susteyne  
none articles ayenst the art  
ne a yenst none of the art  
but he schall susteyne hit [850]  
in all honovre in as moche

*brethren. The second Point,--  
He must fulfil his day's  
work truly that he taketh for  
his pay. The 3rd [Point].--That he can  
hele the counsel of his fellows  
in lodge, and in chamber,  
and in every place there as Masons  
be. The 4th Point,--That he be  
no deceiver of the [a]foresaid art,  
nor do no prejudice, nor sustain  
no articles, against the art,  
nor against none of the art,  
but he shall sustain it  
in all honour, inasmuch*

as he may. The. v. poynt  
whan he schall take his  
pay that he take hit mekely  
as the tyme ys ordeynyd bi [Fol. 34 b.]  
the maister to be done and that  
he fulfyll the accepcons  
of trauayle and of his rest  
y ordeyned and sette by the  
maister. The. vi. poynt yf [860]  
eny discorde schall be bitwe  
ne hym & his felows he  
schall a bey hym mekely &  
be styll at the byddyng of  
his master or of the wardeyne

*as he may. The 5th Point,--  
When he shall take his  
pay, that he take it meekly,  
as the time is ordained by  
the master to be done, and that  
he fulfil the acceptations  
of travail, and of rest,  
ordained and set by the  
master. The 6th Point,--If  
any discord shall be be-  
tween him and his fellows he  
shall obey him meekly, and  
be still at the bidding of  
his master, or of the warden*

of his master in his masters  
absens to the holy day fo-  
lowyng and that he accorde  
then at the dispocion of his  
felaws and not upon the wer [870]  
keday for lettyng of here  
werke and profyte of his lord  
The. vii. poynt that he covet  
not the wyfe ne the doughter  
of his masters nother of his  
felaws but yf hit be in ma-  
tuge nor holde concubines  
for dyscord that mygt fall a  
monges them. The. viii

*of his master, in his master's  
absence, to the holy-day follow-  
ing, and that he accord  
then at the disposition of his  
fellows, anot upon the work-  
day for letting of their  
work and profit of his lord.  
The 7th Point,--That he covet  
not the wife, not the daughter,  
of his masters, neither of his  
fellows, but if it be in mar-  
riage, nor hold concubines,  
for discord that might fall a-  
mongst them. The 8th*

poynt yf hit befalle hym [880]  
ffor to be wardeyne vndyr  
his master that he be trewe mene  
bitwene his master & his [Fol. 35 b.]  
felaws and that he be besy in  
the absence of his master to  
the honor of his master and pro-  
fit to the lorde that he serueth  
The. iX. poynt yf he be wyser  
and sotellere than his felawe  
worchyng with hym in his [890]  
logge or in eny other place  
and he perseyue hit that he schold  
lefe the stone that he worchyt a-

*Point,--If it befall him  
for to be warden under  
his master, that he be true mean  
between his master and his  
fellows, and that he be busy in  
the absence of his master to  
the honour of his master and pro-  
fit of the lord that he serveth.  
The 9th Point,--If he be wiser,  
and subtler than his fellow  
working with him in his  
lodge, or any other place,  
and he perceive it that he should  
leave the stone that he worketh up-*

pon for defawte of connyng  
and can teche hym and a  
mende the stone he schall en/forme  
hym and helpe him that the more  
loue may encrease among hem  
and that the werke of the lorde be not [900]  
lost. Whan the master and the fe  
lawes be for warned ben y  
come to suche congregaconnis  
if nede be the Schereffe of the  
countre or the mayer of the  
Cyte or alderman of the towne  
in wyche the congregacons ys  
holden schall be felaw and so

*on, for default of cunning,  
and can teach him and a-  
mend the stone, he shall in-/form  
him and help him, that the more  
love may increase among them,  
and that the work of the lord be not  
lost. When the master and the fel-  
lows be forewarned [and] are  
come to such congregations,  
if need be, the Sheriff of the  
Country, or the Mayor of the  
City, or Alderman of the Town,  
in which the congregations is  
holden, shall be fellow, and [as] soci-*

ciat to the master of the congre  
gacion in helpe of hym ayenst re [910]  
belles and vpberyng the rygt  
of the reme. At the fyrst begyn [Fol. 36 b.]  
nyng new men that neuer were  
chargyd bi fore beth charged  
in this manere that schold  
neuer be theuys nor theuys  
meynteners and that schuld  
tryuly fulfyll here dayes  
werke and truayle for here  
pay that they schull take of [920]  
here lord and trewe a count  
yeue to here felaus in thyn

*ate, to the master of the congre-  
gation, in help of him, against re-  
bels and [for the] up-bearing the right  
of the realm. At the first begin-  
ning new men, that never were  
charged before, be charged  
in this manner,--That [they] should  
never be thieves, nor thieves'  
maintainers, and that [they] should  
truly fulfil their day's  
work, and travail, for their  
pay that they shall take of  
their lord, and [a] true account  
give to their fellows, in things*

gys that be to be a countyd of  
hem and to here and hem  
loue as hem selfe and they  
schall be trew to the kyng  
of englund and to the reme  
and that they kepe with all ther  
mygt and all the articles  
a for sayd. After that hit schall [930]  
be enqueryd if ony master or  
felaw that is y warnyd haue  
y broke ony article be forsayd  
the whiche if they haue done  
hit schall be de termyned ther.  
Therefore hit is to wyte if

*that be to be accounted of  
them, and to hear, and them  
love as themselves. And they  
shall be true to the King  
of England, and to the realm,  
and that they keep, with all their  
might, and all the Articles  
aforesaid. After that it shall  
be enquired if any master, or  
fellow, that is warned, have  
broke[n] any Article beforesaid,  
the which, if they have done,  
it shall be determined there.  
Therefore, it is to wit, if*

eny master or felawe that is  
warnyd bifore to come to  
suche congregaconnis and be  
rebell and woll not come or [Fol. 37 b.]  
els haue trespassed a yens  
any article beforseyd if hit  
may be prouyd he schall for-  
swere his masonri and schal  
no more vse his craft. The  
whiche if he presume for to do  
the Scherefe of the countre in the which  
he may be founde worchyng  
he schall prison him & take all  
his godys in to the kynges hond [950]

*any master, or fellow, that is  
warned before to come to  
such congregations and be  
rebell[ious], and will not come, or  
else have trespassed against  
any Article beforesaid, if it  
may be proved, he shall for-  
swear his Masonry and shall  
no more use his craft; the  
which, if he presume for to do,  
the Sheriff of the Country, in which  
he may be found working,  
he shall [im]prison him and take all  
his goods into the king's hand*

tyll his grace be grantyd him & y sche  
wed for this cause principally wher  
thes congregatonns ben y ordeyned  
that as well the lowist as[Fol 38.]  
as the hiest schuld be well  
and trewely y seruyd in  
his art biforessayd thorow  
owt all the kyngdom of  
Englond. Amen so mote  
hit be [960]

*till his grace be granted him and shew-  
ed. For this cause, principally, where  
these congregations ordained  
that as well the lowest, as  
the highest, should be well  
and truly served in  
his art, beforesaid, through-  
out all the kingdom of  
England. Amen: So Mote  
it be.*