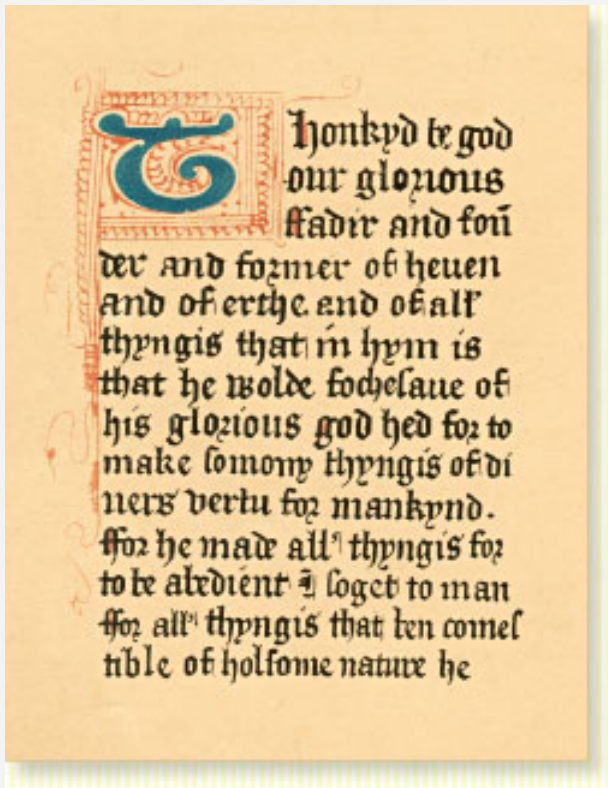


 Retour Old Charges



Le Manuscrit Cooke

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original anglais moderne

THonkyd be god
 our glorious
 ffadir and fo[un]
 der and former of heuen
 and of erthe and of all
 thyngis that in hym is
 that he wolde foche[s]aue of
 his glorius god hed for to
 make [s]o mony thyngis of di
 uers vertu for mankynd.
 ffor he mader all thyngis for
 to be abedient & [s]oget to man
 ffor all thyngis that ben come[s]
 tible of hol[s]ome nature he
 ordeyned hit for manys [s]usty
 na[n]s. And all to be hath yif
 to man wittys and cony[n]g
 of dy[ver]s thyngys and craft
 tys by the whiche we may
 trauayle in this worlde to [20]
 gete [wit] our lyuyg to make

[Fol. 4]

[10]

[Fol.4 b.]

Thanked be God,
 our glorius
 father and found-
 er 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 obedient and subject to man,
 for all things that are comes
 tible of wholsome 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

diuers thingys to goddis ple
 |s|ans and also for our e|s|e and
 profyt. The whiche thingis
 if I |s|cholde reher|s|e hem hit
 wre to longe to telle and to
 wryte. Wherfor I woll leue.
 but I |s|chall |s|chew you |s|ome
 that is to |s|ey ho and in what
 wyse the |s|ciens of Gemetry
 fir|s|te be ganne and who |wer|
 the founders therof and of
 othur craftis mo as hit is no
 tid in |the| bybill and in othur
 |s|tories.

How and in what ma
 ner |th|at this worthy
 |s|ciens of Gemetry be gan I
 wole tell you as I sayde bi
 fore. ye |s|chall undirstonde
 |that| |ther| ben vi|i| |liberall |s|ciens
 by the whiche vi|i| all |s|ciens
 and craftis in the world were
 fyr|s|te founde. and in especiall
 for he is causer of all. |that| is to
 sey |the| |s|ciens of Gemetry of all
 other that be. the whiche vi|i| sci
 ens ben called thus. as for the
 fir|s|t |that| is called fundament
 of sciens his name is gra|mmer|
 he techith a man ry|g|thfully to
 |speke and to write truly. The
 |s|econde is rethorik. and he te
 chith a man to |speke formabe
 ly and fayre. The thrid is
 dioletic|us|. and |that| |s|ciens techith
 a man to discerne the trowthe
 fro |the| fals and comenly it is
 tellid art or |s|oph'stry. The fourth
 ys callid ar|s|metryk |the| whiche
 techeth a man the crafte of
 nowmbers for to rekyn and
 to make a coun|t| of all th|y|ge
 The ffte Gemetry the which
 techith a man all the met|t|

[Fol. 5]
 [30]

[40]

[Fol. 5 b.]

[50]

[Fol. 6]

[60]

profit. The which things
 if I should rehearse them it
 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 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-
 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 6th is music, that teacheth
 a man the craft of song, in
 notes of voice and organ,
 and trumpet, and harp, and of all

and me[s]u[r]s and ponderat[i]o[n]
of wy[gh]tis of all mans craf[t]
The. vi. is musi[k] that techith
a man the crafte of [s]ong in
notys of voys and organ &
trompe and harp and of all
othur [p]teynyng to hem. The
vi[i] is a[s]tronomy that techith
man [the] cours of the [s]onne
and of [the] moune and of ot[her]
[s]terry[s] & planetys of heuen.

[70]
[Fol. 6 b.]

OWr entent is princi
pally to trete of fyrst
fundacion of [the] worthe [s]cy[en]s
of Gemetry and we were
[the] founders [ther] of as I seyde
by fore there ben vi[i] liberall
[s]cyens [that] is to [s]ay vi[i] [s]ciens or
craftys that ben fre in hem
selfe the whiche vi[i]. Iyuen

[80]

only by Gemetry. And Ge
metry is as moche to [s]ey
as the me[s]ure of the erth

[Fol. 7.]

Et sic dici[t] a geo [ge] [q]ui[n] [R] ter
a latine & metro[n] quod [e]
men[s]ura. U[na] Gemetria. i,
mens[u]r terre uel terra[rum].
that is to [s]ay in engliche that
Gemetria is I [s]eyd of geo [that] is
in gru. erthe, and metro[n] [that] is
to [s]ey me[s]ure. And thus is [this]
nam of Gemetria c[om]pounyd
as is[s]eyd the me[s]ur of [the] erthe.

[90]

Mervile ye not that I
[s]eyd that all [s]ciens lyu[e]
all only by the [s]ciens of Geme
try. ffor there is none artifici[-]
all ne honcrafte that is wro[gh]th
by manys hond bot hit is
wrou[gh]t by Gemetry. and a
notabull cau[s]e. for if a man
worche [wit] his hondis he wor
chyth [wit] so[m]e ma[n]ner[er] tole and

[100]

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
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 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
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,

[ther] is none in [s]trument of ma[-]
 teriall thingis in this worlde
 but hit come of [the] kynde of
 erthe and to erthe hit wole
 turne a yen. and ther is n[one]
 in [s]trument [that] is to [s]ay a tole
 to wirche [wit] but hit hath
 some p[ro]p[or]cion more or la[s]s[e]
 And some proporcion is me[s]ure
 the tole er the in[s]trment
 is erthe. And Gemetry is
 [s]aid the me[s]ure of erth[e] Whe[re]
 fore I may [s]ey [that] men lyuen
 all by Gemetry. ffor all
 men here in this worlde lyue
 by [the] labour of her hondys.
MOny mo pbacions I
 wole telle yow why [that]
 Gemetry is the [s]ciens [that] all re
 sonable m[e]n lyue by. but I
 leue hit at [this] tyme for [the] l[og]e
 [pro]ce[s]s[e] of wrytyng. And now
 I woll[pr]p[cede] forthe[r] on me ma
 ter. ye [s]chall under[s]tonde [that]
 amonge all [the] craftys of [the]
 worlde of mannes crafte
 ma[s]onry hath the mo[s]te no
 tabilitie and mo[s]te [par]te of [this]
 [s]ciens Gemetry as hit is
 notid and [s]eyd in [s]toriall
 as in the bybyll and in the
 ma[s]ter of [s]tories. And in poli/cronico
 a cronycle [pri]nyd and in the
 [s]tories [that] is named Beda
 De Imagine m[un]di & Isodo[rus]
 ethomologia[rum]. Methodius
 epus & marti[rus]. And ot[her]
 meny mo [s]eyd [that] ma[s]on[ry] is
 principall of Gemetry as
 me thenkyth hit may well
 be [s]ayd for hit was [the] first
 that was foundon as hit is
 notid in the bybull in [the] first
 boke of Genesis in the iii[i]

[110]

[Fol. 8.]

[Fol. 8 b.]

[130]

[140]

[Fol. 9.]

[150]

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 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
 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
"Ethomolegiarum." 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
 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.

Adams 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

chap|ter|. And al|s|o all the doc
tours afor|s|ayde acordeth |ther| to
And |s|u|me of hem |s|eythe hit
more openly and playnly
ry|g|t as his |s|eithe in the by
bull Gene|s|is

[Fol. 9. b.]

ADam is line linyalle
|s|one de|s|cendyng doun|e|
the vi|i| age of adam byfore
noes flode |ther| was a ma|n| |that|
was clepyd lameth the
whiche hadde i|i| wyffes |the|
on hyght ada & a nother
|s|ella by the fyr|s|t wyffe |th|at
hyght ada |he| be gate i|i| |s|onys
|that| one hyght Jobel and the o|ther|
height juball. The elder |s|one
Jobell he was the fists ma|n| [170]
|that| e|ver| found gemetry and
ma|s|onry. and he made how
|s|is & namyd in |the| bybull
Pa|ter| habitanci|um| in tento|
ris atq|ue| pasto|rum| That is to
|s|ay fader of men dwellyng
in tentis |that| is dwellyng
how|s|is. A. he was Cayin is
ma|s|ter| ma|s|on and go|ver|nor
of all his werkys when
he made |the| Cite of Enoch
that was the fir|s|te Cite
that was the fir|s|t Cite |th|at
e|ver| was made and |that| made
Kayme Adam is |s|one. |an|d
yaf to his owne |s|one. Enoch
and yaff the Cyte the n|am|e
of his |s|one and kallyd hit
Enoch. and now hit is
callyd Effraym and |ther| wa|s|
|s|ciens of Gemetry and ma
|s|onri fyr|s|t occupied and
c|on|trenyd for a |s|ciens and
for a crafte and |s|o we may
|s|ey |that| hit was cav|s|e & f|un|

[160]

[Fol 10.]

[180]

[Fol. 10 b.]

[190]

Zillah; by the first wife, that
hight Adah, he begat 2 sons
that one hight Jabal, and the other
hight 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 works, when
he made the city of Enoch,
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 Enoch,
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 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 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

dacion of all craftys and
 |s|ciens. And al|s|o |thi|s| ma|n|
 Jobell was called Pa|ter|
 Pasto|rum|

[Fol. 11.]

THe mas|ter| of |s|tories

[200]

|s|eith and beda de yma
 gyna m|un|di policronicon &
 other mo |s|eyn that he wa|s|
 |th|e first that made de|per|ce|s|ion
 of lond |th|at| e|ver|y man myght
 knowe his owne grounde
 and labou|re| the|re| on as for

his owne. And also he de
 |par|tid flockes of |s|chepe |th|at|

e|ver|y man myght know hi|s|

[210]

owne |s|chepe and |s|o we may

[Fol. 11 b.]

|s|ey that he was the fir|s|t

founder of |th|at| |s|ciens. And his

brother Juball. or tuball

was founder of my|s|yke &

|s|ong as pictogoras |s|eyth

in policronycon and the

|s|ame |s|eythe ylodou|re| in his

ethemologi|i| in the v|i| boke

there he |s|eythe that he was

[220]

|th|e| fir|s|t foundere of my|s|yke

and |s|ong and of organ &

trompe and he founde |th|at

|s|ciens by the |s|oune of pon/deracion

of his brotheris hamers |th|at|

[Fol. 12.]

was tubalcaym.

SOthely as |th|e| bybull

|s|eyth in the chapitre

|th|at| is to |s|ey the iii|i| of Gene|s|'

|th|at| he |s|eyth lameth gate apon

[230]

his other wiffe |th|at| height |s|ella

a |s|one & a do|ou|c|ter| |th|e| names of

th|em| were clepid tubalcaym

|th|at| was |th|e| |s|one. & his doghter

hight neema & as the poli

cronycon |s|eyth |th|at| |s|ome men

|s|ey |th|at| |s|che was noes wyffe

we|ther| h|it| be |s|o o|ther| no we afferme/ hit nott

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 and
 trumpet, and he found that
 science by the sound of pon-/deracion
 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-*

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

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

YE [s|chul|le] under[s|tonde
 [that] [th]is [s|one tubalcaym
 was founder of [s|mythis
 craft and o|ther] craft of
 meteil [that] is to [s|ey of eyron
 of braffe of golde & of [s|il|ver|
 as [s|ome docturs [s|eyn & his
 [s|ys|ter] neema was fynder of
 we|ver|scraft. for by fore [that] time
 was no cloth weuyn but
 they did spynne yerne and
 knytte hit & made h|em| [s|uch|e|
 clothyng as they couthe
 but as [the] woman neema
 founde [the] craft of weuyng
 & [ther]fore hit was kalled wo
 menys craft. and [th|es ii|i|
 brotheryn afore[s|ayd had know
 lyche [that] god wold take ven
 gans for [s|ynne o|ther] by fyre
 or watir and they had gre|ter|
 care how they my|s|t do to
 [s|aue [the] [s|ciens that [th|ey fo|un|de
 and [th|ey toke her con|s|el|le|
 to gedyr & by all her wit|ts
 [th|ey [s|eyde [that] were. i|i| ma|ner| of
 [s|tonn of [s|uche |ver|tu [that] [the] one
 wolde ne|ver| brenne & [that] [s|to|ne|
 is callyd marbyll. & [that] o|ther] sto|ne|
 [that] woll not [s|ynke in wa|ter|. &
 [that] stone is named la|tr|us. and
 [s|o [th|ey deuy|s|yed to wryte all
 [the] [s|ciens [that] [th|ey had ffounde in
 this i|i| [s|tonys if [that] god wol|de|
 take vengns by fyre [that] [the|
 marbyll [s|cholde not bren|ne|
 And yf god [s|ende vengans
 by wa|ter|[that] [th|e o|ther] [s|cholde not
 droune. & so [th|ey prayed [ther|
 elder brother jobell [that] wold
 make i|i|. pillers of [th|es. i|i|
 [s|tones [that] is to [s|ey of marb|yll|
 and of la|tr|us and [that] he wold

[240]

[250]

[Fol. 13.]

[260]

[270]

[280]

[Fol. 14.]

save the sciences that they [had] found,
 and they took their counsel
 together and, by all their witts,
 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 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
 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 flood that all the world was
 drowned, and all men were
 dead therein, save 8 persons,

write in the i[i]. pylers all|
 |the| |s|ciens & craf|ts| |that| all| |th|ey
 had founde. and |s|o he did
 and |ther|for we may |s|ey |that|
 he was mo|s|t co|nn|yng in
 |s|ciens for he fyr|s|t bygan
 & |per|formed the end by for
 noes flode.

KYndly knowyng of [290]

|that| venganns |that| god
 wolde |s|end whether hit
 |s|cholde be bi fyre or by wa|ter|
 the bretherne hadde hit n|ot|
 by a ma|ner| of a |pro|phesy they
 wi|s|t |that| god wold |s|end one |ther|
 of. and |ther| for thei writen
 he|re| |s|ciens in |the|. i|i|. pilers

of |s|tone. And |s|u|me men |s|ey
 |that| |th|ey writen in |the|. |s|tonis
 all |th|e. vi|i| |s|ciens. but as
 |th|ey in here mynde |that| a ven
 ganns |s|cholde come. And

to hit was |that| god |s|entd ven
 ganns |s|o |that| |ther| come |s|uche
 a flode |th|at al|le| |th|e| worl was
 drowned. and al|le| men w|er|
 dede |ther| in |s|aue. vii|i|. |per|sonis

And |that| was noe and his
 wyffe. and his ii|i|. sonys &
 here wyffes. of whiche. ii|i|

sones a|ll| |th|e| world cam of.
 and here namys were na
 myd in this ma|ner|. Sem. Cam.
 & Japhet. And |this| flode was
 kalled noes flode ffor he &
 his children were |s|auyed |ther|
 in. And af|ter| this flode many
 yeres as |th|e| cronycle telleth
 thes. i|i| pillers were founde
 & as |th|e| polycronicon |s|eyth |that|

a grete clerke |that| callede puto|l|goras
 |f|onde |that| one and hermes |th|e|
 philisophre fonde |that| other. &

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,
 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
 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
 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

thei tought forthe [the] [s]ciens [that]
thei fonde [ther] y wryten.

Every cronycle and [s]to
riall and meny other
clerkys and the bybull in [pri]nci
pall wittenes of the makyn[ge]
of the toure of babilon and hit

[330]

is writen in [the] bibull Gene[sis]
Cap[ter] [x] wo [that] Cam noes
[s]one gate nembrothe and he
war a myghty man apon [the]
erthe and he war a stron[ge]
man like a Gyant and he w[as]

[Fol. 16.]

a grete Kyng. and the bygyn
yn[ge] of his kyngdom was
trew kyngd[om] of babilon and
arach. and archad. & talan &
the lond if [s]ennare. And this

[340]

same CamNemroth be gan [the] towre
of babilon and he taught and
he taught to his werkemwn [the]
crafte of ma[s]uri and he had
[wit] h[ym] mony ma[s]onys mo [th]an
[x]l [th]ou[s]and. and he louyd &
chere[s]ched them well. and hit

[350]

is wryten in policronicon and
in [the] mas[ter] of [s]tories and in
other [s]tories mo. and [this] a part
wytnes bybull in the [s]ame

[x]. chap[ter] he [s]eyth [that] a
[s]ure [that] was nye kynne to
CamNembrothe yede owt of [the] londe of
[s]enare and he bylled the Cie

Nunyvye and plateas and o[ther]
mo [th]us he [s]eyth. De tra illa
& de [s]ennare egressus est a[s]u[re]
& edificavit Nunyven & pla-
teas ciuiya[te] & cale & Jesu q[ui]o[qu]z
in[ter] nunyven & hec [est] Ciuita[s]
magna.

[360]

RE[s]on wolde [that] we [s]chold
tell opunly how & in
what ma[n]er [that] [the] charges

[Fol. 17.]

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
civitatum et Cale et Jesu quoque,
inter Nineven et hoc 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 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
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

of ma[s]oncraft was fyr[s]t fo[un]
 dyd & ho yaf fir[s]t [the] name
 to hit of ma[s]onri and ye
 [s]chyll know well [that] hit told
 and writen in policronicon &
 in methodus ep[iscopu]s and mar[ter]
 [that] a[s]ur [that] was a worthy lord
 of [s]ennare [s]ende to nembroth
 [the] kynge to [s]ende h[ym] ma[s]ons
 and workemen of craft [that] myght
 helpe hym to make his Cite
 [that] he was in wyll to make.

[370]

And nembroth [s]ende h[ym] [xxx]
 C. of masons. And whan [they]
 [s]cholde go & [s]ende h[em] forth. he
 callyd hem by for h[ym] and [s]eyd
 to hem ye mo[s]t go to my co
 [s]yn a[s]ure to helpe h[ym] to bilde
 a cyte but loke [that] ye be well
 go[uer]nyd and I [s]chall yeue
 yov a charge [pro]fitable for
 you & me.

[Fol. 17 b.]

[380]

WHen ye come to [that] lord
 loke [that] ye be trewe to
 hym lyke as ye wolde be to
 me. and truly do your labour
 and craft and takyt re[s]on[-]
 abull your mede [ther]for as ye
 may de[s]erue and al[s]o [that] ye
 loue to gedyr as ye were
 bre[th]eryn and holde to gedyr
 truly. & he [that] hath most c[on]yng

[390]

[Fol. 18.]

teche hit to hys felaw and
 louke ye go[uer]ne you ayen[s]t
 yowr lord and a monge
 yowr selfe. [that] I may haue
 worchyppe and thonke for
 me [s]endyng and techyng
 you the crafte. and [they] re[s]ceyuyd

[400]

the charge of h[ym] [that] was here
 mai[s]ter and here lorde. and
 wente forthe to a[s]ure. &
 bilde the cite of nunyve in
 [the] count[r]e of plateas and o[ther]

[Fol. 18 b.]

[410]

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.
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
 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, 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

Cites mo [that] men call cale
and Jesen [that] is a gret Cite
bi twene Cale and nunyve
And in this ma|ner| [the] craft
of ma|s|onry was fyr|s|t |pre|fer
ryd & chargyd hit for a |s|ci|en|s.

ELders [that] we|re| bi for us
of ma|s|ons had te|s|e

charges wryten to hem as
we haue now in owr char
gys of [the] |s|tory of Enclidnis
as we haue |s|eyn hem writ|en|
in latyn & in Fre|s|nche bothe
but ho [that] Encl|y|d come to ge|l|
metry re|s|on wolde we

|s|cholde telle yow as hit is
notid in the hybull & in other
|s|tories. In [xii] Capit|l|or| Gene|sis|
he tellith how [that] abrah|am| com to

the lond of Canan and owre
lord aperyd to h|y|m| and |s|eyd I
|s|chall geue this lond to [th|i|
|s|eed. but [ther|] |s|yll a grete hun|ger|

in [that] lond. And abraham toke
|s|ara his wiff [wit|] him and
yed in to Egypte in pylgre|l|
mage whyle [the] hunger du
red he wolde hyde [ther|]. And A

brah|am| as [the] cronycull |s|eyth
he was a wy|s|e man and a
grete clerk. And covthe all
[the|vi|i|] |s|ciens. and taughte
the egypeyans [the] |s|ciens of

Gemetry. And this worthy
clerk Enclidnis was his
clerke and lerned of hym.

And he yaue [the] fir|s|te name
of Gemetry all be [that] hit

was ocupied bifor hit had
no name of gemetry. But
hit is |s|eyd of ylodour Ethe

mologia|rum| in [the] v. boke. Ethe
mologia|rum| Cap|itolo| p'mo. |s|eyth
[that] Encl|y|de was on of [the] fir|s|t

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 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
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,
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

[420]
[Fol. 19.]

[430]
[Fol. 19 b.]

[440]
[Fol. 20.]
[450]

founders of Gemetry &
 he yaue hit name. ffor in
 his tyme ther was a wa
 ter in that lond of Egypt that
 is callyd Nilo and hit flowid
so ferre in to the londe that men
 myght not dwelle therin

[460]

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
 awne parte wit walles and
 diches an theen hit be came
 a plentuos conuntre 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
 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
 dnis and when he sawe that
 all they couthe not btynge
 a bout this mater. he seyd
 to hem woll ye take your sonys
 in gouernanns & I schall teche
 hen suche a sciens that they
schall iyue ther by jentel
 manly vnder condicion that
 ye wyll be swore to me to
perfourme the gouernanns that
 I schall sette you too and
 hem bothe and the kyng

[470]

[480]

[490]

[Fol. 21 b.]

of the land and all the lords,
 by one assent, granted thereto.

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
 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 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-
 drewn of Israel dwelt
 in Egypt they learned the
 craft of masonry. And
 afterward, [when] they were
 driven out of Egypt, they
 came into the land of behest,
 and is now called Jerusalem,

of [the] londe and all [the] lordys
by one a[ss]ent gra[un]tyd [ther] too.

REson wolde [that] e[uer]y m[an]
woulde graunte to [that]
thyng [that] were [pro]fetable to h[im]
[s]elf. and they toke here [s]o
nys to enclide to go[uer]ne
hem at his owne wyll &
he taught to hem the craft
masonry and yaf hit [the]
name of Gemetry by cav[s]e

of [the] [par]tyng of [the] grounde [that]
he had taught to [the] peple
in the time of [the] making
of [the] wallys and diches a
for [s]ayd to claw[s]e out [the]
watyr. & I[s]odor [s]eyth in his
Ethemologies [that] Enclide
callith the craft Gemetrya

And [ther] this worthy clerke
yaf hit name and taught

hitt the lordis [s]onys of [the]
londe [that] he had in his tech[in]g
And he yaf h[em] a charge [that]
they scholde calle here eche
other ffelowe & no nother
wise by cav[s]e [that] they were

all of one crafte & of one
gentyll berthe bore & lor[ds]
[s]onys. And also he [that] we[re]

most of c[on]nyng scholde be
go[uer]nour of [the] werke and
scholde be callyd mais[ter] &

other charges mo [that] ben
wryten in [the] boke of char
gys. And [s]o they wrought
[with] lordys of [the] lond & made
cities and tounys ca[s]telis
& templis and lordis placis.

WHat tyme [that] [the] chil
dren of i[s]rl dwellid
[in] egypte they lernyd [the]
craft of masonry. And

[500]

[Fol 22.]

[510]

[Fol. 22 b.]

[520]

[530]

[Fol. 23.]

[540]

and it was occupied and charges 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 capitolo 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 chronicles it is said, and in old books of masonry, that Solomon confirmed the charges that David, his father, had given to masons. And Solomon himself taught them there manners [with] but little [their ?] difference from the manners 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 Carolus 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 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

afturward [th]ey were
 dryuen ont of Egypte [th]ey
 come in to [th]e lond of bihest
 and is now callyd ierle[m]
 and hit was ocupied & char
 gys y holde. And [the] mak[yn]g
 of [s]alomonis tempull [that]
 Kyng Dauid be gan. k[yn]g
 dauid louyd well ma[s]ons
 and he yaf hem ry[g]t nye
 as [th]ey be nowe. And at [the]
 makyng of [the] temple in
 [s]alomonis tyme as hit
 is seyde in [the] bibull in [the]
 ii[i] boke of Regu in [ter]cio
 Reg[um] Cap[itolo] quinto. That
 Salomon had iii[i]. score
 thow[s]and masons at
 his werke. And [the] kyngi[s]
 [s]one of Tyry was [his] ma[s]||ter
 ma[s]en. And other crony
 clos hit is [s]eyd & in olde
 bokys of ma[s]onry that
 Salomon c[on]firmed [the] char
 gys [that] dauid has fadir had
 yeue to ma[s]ons. And [s]alo
 mon hym [s]elf taught h[em]
 here maners byt lityll
 differans fro the maners
 that now ben u[s]yd. And fro
 thens [this] worthy [s]ciens
 was brought [in] to fraunce
 And in to many o[ther] regi[on]s
SUmtyme ther w[as]
 a worthye kyng in
 ffrauns [that] was clepyd Ca
 rolus [s]'c[un]du[s] [that] ys to [s]ey
 Charlus [the] [s]ecunde. And [this]
 Charlus was elyte kyng
 of ffrauns by the grace of
 god & by lynage also. And
 [s]u[m]me men [s]ey [that] he was
 elite by fortune [the] whiche

[Fol. 23 b.]

[550]

[560]

[Fol 24.]

[570]

[Fol. 24 b.]

[580]

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
 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
 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
 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
 I leave it at this time.

is fals as by cronycle he
 was of [the] kynges blode
 Royal. And [this] [s]ame kyng
 Charlys was a ma[s]on
 bi for [that] he was kyng. And
 af[ter] [that] he was kyng he louyd
 ma[s]ons & cher[s]chid them
 and yaf hem chargys and
 ma[ner]ys at his deui[s]e [the] which[e]
 [s]um ben yet u[s]ed in fraunce
 and he ordeynyd that [th]ey
 [s]cholde haue a [s]emly onys
 in [the] yere and come and
 [s]peke to gedyr and for to be
 reuled by ma[s]ters & felows
 of thynges a my[ss]e.

[Fol. 25.]
 [590]

AND [s]oo[n]e af[ter] [that] come
 [s]eynt ad habell in to Englonde
 and he c[on]uer[tyd] [s]eynt Albon
 to cristendome. And [s]eynt
 Albon lovyd well ma[s]ons
 and he yaf hem fyr[s]t he[re]
 charges & maners fyr[s]t

[600]

[Fol. 25 b.]

in Englonde. And he or
 deyned c[on]uenyent to pay
 for [the] trauayle. And af[ter]
 [theat] was a worthy kynge
 in Englonde [that] was callyd
 Athelstone and his yong
 est [s]one lovyd well the
 [s]ciens of Gemetry. and

[610]

he wy[s]t well [that] hand craft
 had the practyke of [the] [s]ci
 ens of Gemetry to well
 as masons wherefore he
 drewe hym [to] c[on]sell and ler
 nyd practyke of [that] [s]ciens
 to his [s]peculatyf. For of [s]pec
 culatyfe he was a ma[s]ter
 and he lovyd well ma
 [s]onry and ma[s]ons. And
 he bicome a mason hym
 [s]elfe. And he yaf hem charg[es]
 and names as hit is now

[Fol. 26.]

[620]

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
 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
 which when they [were] taught 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-
 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

vsyd id Englund. and in
 othere countries. And he
 ordyned [that] [they] [s]schulde haue
 re[s]onabull pay. And pur
 cha[s]ed a fre patent of [the] k[y]ng
 that they [s]choulde make a
 [s]sembly whan thei [s]awe re[-]
 [s]onably tyme a c[u] to gedir to
 he[re] counsel[le] of [the] whiche
 Charges manors & [s]emble
 as is write and taught [in] [th]e
 boke of our charges wher
 for I leue hit at this tyme.

GOOD men for this
 cau[s]e and [this] man[er]
 ma[s]onry toke fir[s]te begyn[-]
 nyng. hit befyll [s]um[tyme]
 [that] grete lordis had not [s]o
 grete po[s]s[e]s[s]ions [that] they
 myghte not a vauce here
 fre bigeton childeryn for
 [they] had so many. Therefore
 they toke coun[s]ell howe [they]
 my[g]t here childeryn ava[n]ce
 and ordeyn hem one[s]tly to
 lyue. And [s]ende af[ter] wy[s]e
 mai[s]ters of [the] worthy [s]ci
 ens of Gemetry [that] [they] thorou
 here wy[s]dome [s]chold ordey/ne
 hem [s]um[hone]s[t] lyuyng
 Then on of them [that] had [the]
 name whiche was callyd
 Englet [that] was most [s]otell
 & wi[s]e founder ordeyned
 and art and callyd hit ma
 [s]onry. and so [with] his art ho
 nestly he tho[g]t [the] children
 of get lordis bi [the] pray
 er of [the] fathers and [the] fre
 will of here children. [the]
 wiche when thei tau[g]t [with]
 hie Cure bi a [s]erteyn ty[me]
 [they] were not all ilyke ab/ull

[630]
 [Fol. 26 b.]

[640]

[Fol 27.]

[650]

[Fol. 27 b.]
 [660]

[670]

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
 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
 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
 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

for to take of [the] for[s]eyde art
 Wherefore [the] for[s]ayde mai[s]ter
 Englet ordeynet thei were
 pa[s]sing of conyng [s]chold
 be pa[s]sing honoured. And
 ded to call [the] c[on]nyn[ger] mai[s]ter
 for to enforme [the] la[s]se of c[on]
 nying ma[s]ters of [the] wiche
 were callyd ma[s]ters of no
 bilite of witte and c[on]nyng
 of [that] art. Ne[ver] [th]e[le]s[s]e [th]e[i] c[om]
 maundid [that] thei [that] were la[s]se
 of witte [s]chold not be callyd
 [s]eruan[ter] ner [s]ogett but felau
 ffor nobilite of here gentyll
 nnode. In this ma[n]e[r] was [the]
 for[s]ayde art begunne [i]n [the]
 lond of Egypte by [the] for[s]ayde
 mai[s]ter Englat & so hit went
 fro lond to londe and fro k[yn]g
 dome to kyngdome af[ter] [that] ma-
 ny yeris in [the] tyme of kyng
 adhel[s]tone wiche was [s]um
 tyme kynge of Englonde bi
 his co[un]n[s]el[ler] and other gre[ter]
 lordys of [the] lond bi c[om]yn
 a[s]sent for grete defavt y
 fennde amon[ger] ma[s]ons [th]e[i]
 ordeyned a certayne reule
 a mongys hom on tyme of
 [the] yere or in ii[i] yere as nede
 were to [the] kyn[g] and gret
 lordys of [the] londe and all [the]
 comente fro [pr]oynce to [pr]oynce
 and fro co[un]tre to co[un]tre
 c[on]gregacions [s]cholde be made
 by mai[s]ters of all mai[s]ter[s]
 ma[s]ons and felaus in the
 for[s]ayd art. And [s]o at [s]uche
 c[on]gregac[ions] they [that] be mad
 ma[s]ters [s]chold be examined
 of [the] articuls af[ter] writen. &
 be ran[s]akyd whether thei be

[Fol. 28.]

[680]

[Fol. 28 b.]

[690]

[700]

[Fol 29.]

[710]

[Fol. 29 b.]

after his travail. The second
 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
 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,
 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
 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

abull and kunnyn[g] to [the] [pr]
 fyte of [the] lordys hem to serue
 and to [the] honour of [the] for[s]aid
 art and more o[uer] they [s]chulde
 receyue here charge [that] they
 [s]chuld well and trewly di[s]
 pende [the] goodys of here lordis
 and as well [the] lowi[s]t as [the]
 hie[s]t for they ben her lordys
 for [the] tyme of whom [h]ei take
 here pay for here ceryyce
 and for here trauayle. The
 fir[s]te article ys this [that] e[uer]y
 mai[s]ter of [th]is art [s]chulde be
 wys[s]e and trewe to [the] lord [that] he
 [s]eruyth di[s]pendyng his godis
 trule as he wolde his awne
 were di[s]pendyd. and not yefe
 more pay to no ma[s]on than
 he wot he may di[s]erue af[ter] [the]
 derthe of korne & vytayl in [the]
 c[ou]ntry no fauour [with] stondyng
 for e[uer]y ma[n] to be rewardyd
 af[ter] his trauayle. The se[c]nd
 article is this [that] e[uer]y ma[s]ter
 of [th]is art [s]cholde be warned
 by fore to cum to his cogrega[t]
 [that] thei com dewly but yf thei
 may a[s]s[cu]s[yd] by [s]ume ma[n]er
 cause. But ne[uer]le[s]s[e] if [th]ey
 be founde rebell at [s]uche c[ou]
 gregacions or fauty in eny
 ma[n]er harme of here lordys
 and reprene of this art thei
 [s]chulde not be excu[s]yd in no
 ma[n]er[e] out take [per]ell of dethe
 and thow they be in [per]yll of
 dethe they [s]call warne [the]
 mai[s]ter [that] is pryncipall of [the]
 gederyng of his de[s]s[e]s[e]. [the]
 article is this [that] no ma[s]ter
 take noprentes for la[s]s[e] terme
 than vi[i] yer at [the] le[s]t. by

[720]

[730]

[740]

[Fol. 30 b.]

[750]

[Fol. 31.]

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 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 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 [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, principally,

caus[e] whi [s]uche as ben [with] [i]
 la[s]s[e] terme may not [pro]fityly
 [760] come to his art. nor abull
 to serue truly his lorde to
 take as a mason [s]chulde
 take. The iii[i] article is [this]
 [that] no ma[s]ter for no [pro]fyte take
 no prentis for to be lernyd
 that is bore of bonde blode
 fore bi cau[s]e of his lorde to
 whom he is bonde woll tak[e]
 hym as he well may fro
 [770] his art & lede hym [with] h[ym] out
 of his logge or out of his
 place [that] he worchyth in for
 his felaus [per]auen[ter] wold help
 hym and debte for h[ym]. and
 thereoff man[s]laughter my[g]t
 ry[s]e hit is forbede. And also
 for a nother cau[s]e of his art
 hit toke begynnyng of grete
 lordis children frely beget[yn]
 [780] as hit is [i]seyd bi for. The
 v. article is thys [that] no ma[s]ter
 yef more to his prentis in
 tyme of his prenti[s]hode for
 no [pro]phite to be take than he
 [Fol 32.] note well he may di[s]s[erue]
 of [the] lorde [that] he [s]eruith [nor] not
 [s]o moche [that] [the] lorde of [the] place
 [that] he is taught [i]nne may
 haue [s]um [pro]fyte bi his te[-]
 [790] chyng. The v[i]. article is
 this [that] no ma[s]ter for no coue
 ty[s]e ne[r] [pro]fite take no p[re]n
 tis to teche [that] is un[per]fyte [that]
 is to [s]ey havynge eny ma[ym]
 for [the] whiche he may not
 trewely worche as hym
 ought for to do. The vi[i].
 article is this [that] np mai[s]ter be
 [Fol. 32 b.] y founde wittyngly or help
 [800] or [pro]cure to be maynte[ner] &
 [s]u[s]tey[ner] any comyn ny[g]twal

to God and holy church, and
 all-halows, and his master
 and his fellows as his own
 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 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 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
 Point,--If it befall him
 for to be warden under
 his master, that he be true mean

ker to robbe bi the whiche
ma|ner| of ny|g|twalkin|g|
thei may not fulfyll |ther| day|s|
werke and traueyell thorow
|the|c|on|dicion he|r| felaus my|g|t
be made wrowthe. The vii|i|
article is this |that| yf hit befall
|that| any ma|s|on |that| be |per|fyte and
c|on|nyng come for to |s|eche
werke and fynde any vn|per|fit
and vnkunnyng worchyng
|the| ma|s|ter| of |the| place |s|chall re
ceyue |the| |per|fite and do a wey |the|
vn|per|fite to |the| |pro|fite of his lord
The ix. article is this |th|at
no mai|s|ter| |s|chall supplant
a nother for hit is |s|eyd in |the|
art of ma|s|onry |that| no man
|s|cholde make ende |s|o well
of werke bigonne bi a no
ther to |the| |pro|fite of his lorde
as he bigan hit for to end
hit bi his maters or to wh|om|e
he |s|cheweth his maters.
This councell ys made bi dy
uers lordis & mai|s|ters of
dyvers |pro|vynces and di|uer|s|
c|on|gregacions of ma|s|onry
and hit is to wyte |that| who |that|
covetyth for to come to the
|s|tate of |that| for|s|eyd art hit be
hoveth hem fyrst |pri|ncypally
to god and holy chyrche &
all halowis and his mas|ter|
and his felowis as his a|wn|e
brotheryn. The |s|econde poynt
he mo|s|t fulfyll his dayes
werke truly |that| he takyth for
his pay. The. ii|i|. |point| he can
hele the councell of his felo|ws|
in logge and in chambere
and in e|uer|y place |ther| as ma|s|on|s|
beth. The iii|i|. poynt |that| he be
no di|s|s|eyver of |the| for|s|eyd art

[810]

[Fol. 33.]

[820]

[Fol. 33 b.]

[830]

[840]

[Fol. 34.]

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-
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-
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
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

ne do no |pre|judice ne |s|u|s|teyne
 none articles ayen|s|t |the| art
 ne a yen|s|t none of |the| art
 but he |s|chall |s|u|s|teyne hit
 in all honovre in as moche
 as he may. The. v. poynt
 whan he schall take his
 pay |that| he take hit mekely
 as the tyme ys ordeynyd bi
 the mai|s||ter| to be done and |that|
 he fulfyllle the accepcions
 of trauayle and of his re|s|t
 y ordeyned and |s|ette by |the|
 mai|s||ter|. The. vi|. poynt yf
 eny di|s|corde |s|chall be bitwe
 ne hym & his felows he
 |s|chall a bey hym mekely &
 be styлле at |the| byddyng of
 his ma|s||ter| or of |the| wardeyne
 of his ma|s||ter| in his ma|s||ter|s
 absens to |the| holy day fo|-
 lowyng and |that| he accorde
 then at |the| di|s|pocion of his
 felaus and not upon |the| wer
 keday for lettyng of here
 werke and |pro|fyte of his lord
 The. vi|i|. poynt |that| he covet
 not |the| wyfe ne |the| doughter
 of his ma|s|ters no|ther| of his
 felaws but yf hit be in ma|-
 tuge nor holde c|on|cubines
 for dy|s|cord |that| my|g|t fall a
 monges them. The. vii|i|
 poynt yf hit befalle hym
 ffor to be wardeyne vndyr
 his ma|s||ter| |that| he be trewe mene
 bitwene his ma|s||ter| & his
 felaws and |that| he be be|s|y in
 the ab|s|ence of his ma|s||ter| to
 |the| honor of his ma|s||ter| and |pro||-
 fit to |the| lorde |that| he |s|erueth
 The. iX. poynt yf he be wy|s|er
 and |s|otellere |th|an his felawe
 worchyng |with| hym in his

[850]

[Fol. 34 b.]

[860]

[870]

[880]

[Fol. 35 b.]

[890]

fellow, that is warned, have
 broke[n] any Article before said,
 the which, if they have done,
 it shall be determined there.
 Therefore, it is to wit, if
 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 before said, 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
 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, before said, through-
 out all the kingdom of
 England. Amen: So
 Mote it be.

logge or in eny other place
 and he |per| |s|eyue hit |that| he |s|chold
 lefe the stone |that| he worchyt a-
 pon for defawte of c|on|nyng
 and can teche hym and a
 mende |the| |s|tone he |s|chall en/forme
 hym and helpe h|im| |that| the more
 loue may encre|s|e among h|em|
 and |that| |the| werke of |the| lorde be not [900]
 lo|s|t. Whan the ma|s|ter| and |the| fe
 lawes be for warned ben y
 come to |s|uche c|on|gregac|on|ns
 if nede be |the| Schereffe of |the|
 countre or the mayer of |the|
 Cyte or alderman of |the| town|e|
 in wyche the c|on|gregac|on|s ys
 hold|en| |s|chall be felaw and so
 ciat to |the| ma|s|ter| of the c|on|gre
 gacion in helpe of h|ym| ayenst re [910]
 belles and vpberyng |the| ry|g|t
 of the reme. At |the| fyrst beg|yn| [Fol. 36 b.]
 nyng new men |that| ne|uer| we|re|
 chargyd bi fore beth charged
 in |th|is manere that |s|chold
 neuer be theuys nor |th|euys
 meynteners and |that| |s|chuld
 tryuly fulfyll he|re| dayes
 werke and truayle for he|re|
 pay that |th|ey |s|chull take of [920]
 here lord and trewe a coun|t|
 yeue to here felaus in th|yn|
 gys |that| be to be a countyd of
 hem and to here and hem
 loue as hem |s|elfe and they
 |s|chall be trew to the kynge
 of englond and to the reme
 and that they kepe |with| all |ther|
 my|g|t and all the articles
 a for |s|ayd. Af|ter| that hit |s|chall [930]
 be enquiryd if ony ma|s|ter| or
 felaw that is y warnyd haue
 y broke ony article be for|s|ayd
 the whiche if they haue done
 hit schall be de termyned |ther|.

Therefore hit is to wyte if
 eny ma[s]ter or felawe that is
 warnyd bifore to come to
 [s]uche c[on]gregat[ion]ns and be
 rebell and woll not come or
 els haue tre[s]pas[s]sed a yen[s]t
 any article befor[s]ayd if hit
 may be [pro]uyd he [s]chall for-
 [s]were his ma[s]onri and [s]chal
 no more v[s]e his craft. The
 whiche if he [pre]s[um]e for to do
 [the] Sc[her]efe of [the] countre [in] [the] which
 he may be founde worchynge
 he [s]chall [pri]s[on] h[im] & take all
 his godys [in] to [the] kynges hond
 tyll his [gra]ce be [gra]ntyd h[im] & y [s]che
 wed for [this] cau[s]e [pri]ncipally w[her]
 [th]es c[on]gregat[ion]ns ben y ordeyned
 that as well the lowist as
 as the hie[s]t [s]chuld be well
 and trewely y [s]eruyd in
 his art bifore[s]ayd thorow
 owt all the kyngdom of
 Englund. Amen [s]o mote
 hit be

[Fol. 37 b.]

[950]

[Fol 38.]

[960]



Retour Old Charges