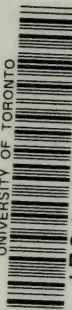



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Poems of Alexander Montgomerie

And Other Pieces from Laing MS. No. 447

287°





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John Laing  
in Paris

POEMS OF ALEXANDER MONTGOMERIE  
SUPPLEMENTARY VOLUME

SCOTTISH TEXT SOCIETY

LAING MS. No. 447, FOL. 15<sup>a</sup>  
(EDINBURGH UNIVERSITY)



Poems  
OF  
Alexander Montgomerie

And Other Pieces from Laing MS. No. 447

*SUPPLEMENTARY VOLUME*

EDITED

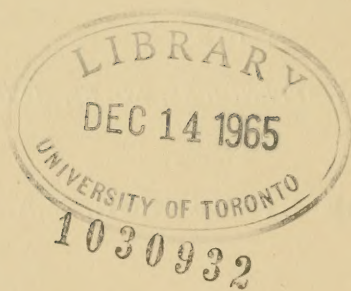
*WITH INTRODUCTION, APPENDICES, NOTES, AND GLOSSARY*

BY

GEORGE STEVENSON, M.A.

Printed for the Society by  
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2.	TITLE-PAGE OF WALDEGRAVE'S FIRST EDITION OF "THE CHERRIE AND THE SLAE" (BRITWELL COURT, BUCKS.)	<i>To face p. 1</i>
3.	TULLIBARDINE MS. OF THE "FLYTING," FOL. 9a.	" 337



## INTRODUCTION.

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§ 1. THE object of this supplementary volume may be briefly explained. During the interval of now rather more than twenty years since the late Dr Cranstoun edited the poems of Montgomerie for the Society, a considerable amount of new material has been found which has an important bearing on the text of the poet's writings, and which also adds in a most interesting way to our scanty knowledge of his personal history. Especially notable is the recovery of three neglected manuscripts, the first public mention of which we owe to Dr Rudolf Brotanek of Vienna,<sup>1</sup> whose valuable monograph on Montgomerie deserves to be better known in Scotland than it is. Two of these at least, and possibly also the third, although this is not so likely, date, there can be no reasonable doubt, from Montgomerie's own lifetime. One, the Tullibardine copy of the "Flyting with Polwart," goes back, indeed, if the present editor's view as to the

<sup>1</sup> 'Studien zu Alexander Montgomerie': Oscar Hoffmann (Englische Studien, xx. band, 1895); 'Untersuchungen über das Leben und die Dichtungen Alexander Montgomerie': Rudolf Brotanek (Wien und Leipzig, 1896).

date of its transcription is correct, to a time almost if not actually contemporary with the memorable encounter of the two poets, and in that case supplies us with a version nearly fifty years earlier than the printed edition of 1629 which Dr Cranstoun, in common with Laing and other editors, was of necessity obliged to rely on. Besides its linguistic value, in providing us with a text free from the anglicising tendencies of the Scottish printers, the Tullibardine manuscript will be found to possess some other interesting features—of ownership, augmentations of the text, variant readings, and of a differing arrangement of the “invective” epistles of the “flyters”—which are duly noted and discussed later on. A like interest and value attaches to the transcript of “The Cherrie and the Slae,” which, along with a collection of hitherto unpublished anonymous poems, some of which are not improbably by Montgomerie himself, forms the contents of another of these manuscripts. The third, belonging to the Harleian collection in the British Museum, is a somewhat later copy of the “Flyting.” It need only be remarked at present that in any future critical edition of Montgomerie’s writings these new sources of the text must certainly be taken account of as of primary importance. The personal documents and references of one kind or another which have been found are more extensive than might have been expected at this late day. By means of these it has been possible to fill out a little the hitherto very meagre accounts of the poet’s life. Finally, as an outcome of the renewed study of his writings, following the publication of Dr Cranstoun’s volume in 1887, valuable light has been thrown on the literary influences affecting Montgomerie

in his poetical compositions.<sup>1</sup> It has seemed desirable that this supplementary material, touching the career and work of the last of the "Makaris," should find a place amongst the Society's publications, and it is to this end the present volume has been undertaken.

§ 2. The new biographical matter will be found set forth and discussed at length in the Appendices, and need not be further dealt with here: a few words to point its general importance, however, may be a convenience. The account given of the poet's genealogy (Appendix A, chart and notes) is based for the most part on evidence drawn at first hand from authentic and unpublished documents—charters, wills, protocol books, Court of Session, Commissary, and other records—in the Register House, Edinburgh, and has involved, it may be permissible to say, a lengthy and rather irksome search. Some of the results of this investigation are of considerable importance. Thus it is now possible for the first time to show with certainty, and without the usual dependence on conjecture, to which generation of the Montgomeries of Hessilheid, a branch of the Eglinton family, the poet belonged. His connection, indeed, with this noble house has hitherto been vouched for in no very sufficient way. Our new sources of information, however, put it now beyond question that the poet was a younger son of John Montgomerie, the fourth laird of Hessilheid. It will be noted that this corrects an error which, since the date of James Paterson's valuable account of the family,

<sup>1</sup> Unfortunately Dr Brotanek does not appear to have had an opportunity of examining the Laing and Harleian MSS. which he noted in catalogues, and was able to make but a cursory inspection of the Tullibardine MS. Now that the contents are before him it is to be hoped that he may yet express his views on the new texts.

contained in his well-known history of Ayrshire, published in 1847, has persisted down to the present time. Paterson in his genealogy places the poet in an earlier generation of the family, assigning to him as his father Hugh, the third laird of Hessilheid. For this statement, however, he adduces no evidence at all, and there need be no hesitation now in saying that the Ayrshire antiquary is here covertly indulging himself in the pleasure of conjecture.

§ 3. An interesting result of this arrival at the true parentage of the poet is the discovery that through his mother, Margaret Fraser, a great granddaughter of Sir John Stewart of Derneley, Montgomerie could claim a not very distant kinship with James VI., in whose household, it has long been known, he held for some years a position as one of his majesty's servitors. That the king's interest in the poet's fortunes would be all the livelier on account of this family relationship is probable enough, and it may serve to explain the intimate footing on which Montgomerie at one time appears to have stood with James. In one of a series of juvenile poems, discovered some years ago in the Bodleian Library,<sup>1</sup> the king addresses Montgomerie in the affectionately familiar style of "Belouit Sandirs," and in the year 1583 made him the recipient of a substantial pension. The friendships which Montgomerie likewise enjoyed with Esmé Stewart, first Duke of Lennox, and afterwards with his son Ludovic, the second duke,<sup>2</sup> were in all likelihood the

<sup>1</sup> Since edited by Mr R. S. Rait under the title of 'Lusus Regius.'

<sup>2</sup> A line in one of Montgomerie's sonnets, addressed to Ludovic Stewart, suggests a close intimacy. "Adeu, swete duke, whose fater held me deir." A sonnet was also inscribed by the poet to the wife of this nobleman, "M. L. Ruthuen, Duchess of Lennox."



outcome also of this bond of kinship which through his mother united him to the Stewart line. The exact degree of relationship in which he stood to James and to the Lennoxes may be seen in the genealogical table on page 253.

§ 4. Of the life-records, eleven in all, given in Appendix D, three only have hitherto been known, Nos. II., VI., and XI., and of these II. is now printed for the first time; while the copy of VI., which appears in an article contributed to 'Notes and Queries' (January 4, 1868) by James Paterson, the Ayrshire antiquarian, already referred to, is neither strictly accurate nor complete.<sup>1</sup> A reprint of this, taken from Paterson's article, is also appended by Dr Brotanek to his study of the poet. The interesting record, No. XI., connecting Montgomerie with Barclay of Ladyland's Catholic plot to land Spanish troops on the island of Ailsa Craig in the summer of 1597, is given in précis in the published Register of the Privy Council, but without recognition on the editor's part that the Montgomerie referred to is the poet. The verbatim copy printed in our Appendix is taken from the original document in the Register House. Dr Brotanek draws attention to this record, but being misled by Paterson's erroneous genealogy of the poet, he is under the impression that it has reference to a nephew of Montgomerie.<sup>2</sup> An important letter, discovered among

<sup>1</sup> Dr Irving is the first to draw attention to these documents recording the grant of Montgomerie's pension. See his Introduction to the 1821 edition of the poems, p. xi. It is probable that he owed his knowledge of them to David Laing.

<sup>2</sup> Mr T. F. Henderson ('A History of Scottish Vernacular Literature,' p. 253) also notes this entry in the Privy Council Register; but accepting as he does the old and mistaken view of Montgomerie's parentage, it is not easy

the State Papers relating to Scotland in the Record Office, London, from Robert Bowes, Elizabeth's ambassador at the Scottish Court, to Lord Burghley, throws additional light on this conspiracy, showing it to have been of wider extent than is indicated in the meagre record of the Scottish Privy Council.<sup>1</sup>

§ 5. The discovery of Montgomerie's implication in Barclay of Ladyland's Catholic plot, a conspiracy which ended in a desperate scuffle off the shores of Ailsa Craig, in which the Ayrshire laird lost his life, throws a new and unsuspected light on the public interests of the poet. The records, however, are still too scanty to enable us to determine how far Montgomerie was mixed up in the Catholic intrigues of the time; but it is clear that he had to some extent been drawn into the tangled politics of James's reign. An attempt to deal with this point has been made in Appendix B, where also may be found an account of the circumstances which involved the poet in the embittering litigation that inspires a well-known series of his sonnets. This chapter of his life has hitherto been wrapt in all but complete obscurity, nothing previously having been known of the matter beyond its connection with the king's grant of a pension to him in the year 1583. In the account given in Appendix B, important information is drawn from official records of the suit, which the editor has had the good fortune to discover in the Register House, Edinburgh. These are

to see how he reconciles his identification of the Montgomerie referred to in the record with the poet. His further statement that "old Hugh," the third Laird of Hessilheid, was alive at the date of this record (July 14, 1597) is inaccurate: "old Hugh" died on January 23, 1556. (See 'Register of Testaments, Commissariat of Glasgow,' vol. ii. p. 58.)

<sup>1</sup> See Appendix D, p. 334.

printed in full among the life-records in Appendix D (Nos. V., VIII., IX., X.). The most important is the long "Decreet," No. X., which reviews at great length the opposing arguments of the litigants, and contains the final judgment of the court. Besides the personal and linguistic interest of these records, it is hoped they may have some historic value as examples of legal procedure in the Scottish civil courts of the sixteenth century. The punctuation and numbered paragraph divisions are, of course, editorial.

§ 6. Attention may be drawn to one or two other new records of interest. Nos. III. and IV. relate to a debt of £300 sterling, incurred by the poet, along with two others, in the year 1580, for the purchase of a vessel from a Southampton merchant, by name Henrie Gelis (or Gyllis). Some discussion of this curious transaction, which probably has to do with the Catholic intrigues of the time, will be found in Appendix B, p. 264. Further light is thrown on the friendly relations existing between Montgomerie and his kinsman and patron Ludovic, second Duke of Lennox, by record VII., this being a ratification of the poet's pension by the Duke ("for guid and thankfull service done and to be done be þe said Capitane Alexander to ws"), who, at this date, November 2, 1591, was claiming to have "vndoutit rycht" to the bishopric of Glasgow (*v. p.* 279). The poet's pension, it should be mentioned, was a charge on the revenues of the see. Finally, we have in record I. a print of the last will and testament of Montgomerie's mother, in which the poet is named as her executor. A copy of his father's will, dated January 4, 1558/9, is also given on p. 258.

§ 7. Before proceeding now to an account of the three

new manuscripts, the contents of which are here for the first time made public, and offering some appraisal of their value for textual purposes, it may be well first of all to briefly review what has hitherto been done towards producing a critical text of Montgomerie's writings. No very clear account of this has yet been given by previous editors. Although there is not the least question of the high contemporary reputation of the poet, both at the court and in the country at large,<sup>1</sup> remarkably little of his work would seem to have been known through the medium of printed texts in his own lifetime. Most of his poetry, perhaps the best of it, has survived to modern times in manuscript. The principal of these sources is the well-known Drummond Manuscript,<sup>2</sup> preserved in the library of the University of Edinburgh, which contains almost all of Montgomerie's miscellaneous lyrics, sonnets, occasional and devotional poems. This important manu-

<sup>1</sup> In the course of some youthful compositions, King James twice hails Montgomerie as the "Maister Poete" of his court, and in another place addresses him as "Belouit Sandirs, maister of oure airt." These poems of the king appear to have been written round about the year 1582 (see Appendix B, p. 267). Some ten years later one of the court rhymers, a certain Rob Stene (see note, p. 352), lamenting his own unfitness to sing the praises of his royal master, expresses the hope that he may soon hear—

Montgumry with his'ornat style  
And cunning, quhilk nane can rehearse,  
Your wit and vallour put in verse;  
For quhy, your poyet laureat  
Your gifts sowld only registrat.

By the beginning of the seventeenth century, Montgomerie's reputation appears to have been widely spread. Timothy Pont's reference to him as that "renomit poet" is well known. Another contemporary, the historian David Calderwood, credits him with "a singular vaine of poesie," and further alludes to him as "that excellent poet Mr Montgomerie." When in 1601 there was a question in the General Assembly of preparing a fresh version of the Psalms for use in the Scottish churches, the same historian records that it was "Montgomerie and sum vthers principalls of english poesie" who volunteered their services. The offer was declined.

<sup>2</sup> Collation, i.-iv., 1-83 text, V.-X., measuring  $5\frac{1}{4}$  by  $7\frac{1}{8}$  inches.



script was gifted to his old university by Drummond in the year 1627. Of its history previous to this nothing is known; but from the character of the writing—a clear Italian hand—and the style of the orthography, it may be safely inferred that it was written out no very long time before the date of Drummond's parting with it. On the back of the first leaf is inscribed the signature "Margaret Ker." The following conjecture as to who this unidentified lady was, apparently a previous, if not the first, owner of the manuscript, may be taken for what it is worth. At the time when it may be presumed the manuscript was written, a Margaret Ker, wife of Mark Ker, the first Earl of Lothian (created 1606), and daughter of John Lord Herries, was residing at Newbattle Abbey, near the town of Dalkeith, a few miles from Edinburgh. It is not improbable that this is the lady in question. Her husband, like Montgomerie, was attached to the court, occupying the position of Master of the Requests. Her brother-in-law, George Ker, was the notorious Catholic intriguer who was caught with the Spanish Blanks in December of 1592. Through his position at the court and his Catholic sympathies, it is more than likely Montgomerie had formed a friendship with the Kers of Lothian. In one of his sonnets he joins with the names of two other supporters of the Catholic cause, that of a person call "Keir," who may possibly have been a member of the Lothian family, perhaps the notorious George Ker himself.<sup>1</sup> Newbattle Abbey, the seat of the

<sup>1</sup> Adeu, suete Duke, whose father held me deir;  
 Adeu, companions, Constable and Keir;  
 Three treuar hairts, I trou, sall neuer tuin.

The duke here referred to was Ludovic, second Duke of Lennox; Constable was the poet, author of 'Diana,' and an active intriguer in the Catholic interest, both in England and Scotland.

Lothians, is only a few miles distant from Hawthornden, the home of Drummond, and that a friendship existed between these neighbouring county families is scarcely to be doubted. Through this channel, then, it is possible that the manuscript of Montgomerie's poems came into the possession of Drummond.

§ 8. The other hitherto known manuscript sources of the poet's works are the Maitland Quarto, now in the Pepysian Library at Cambridge, and George Bannatyne's Manuscript in the Advocate's Library at Edinburgh. The former contains the two lyrics, written by Montgomerie in praise of his kinswoman, Lady Margaret Montgomerie, eldest daughter of the third Earl of Eglintoun, some time prior to her marriage in 1582 with Lord Seton, afterwards created Earl of Wintoun. Two other poems from the same manuscript have been conjecturally assigned to the poet. The earliest source, however, of Montgomerie's writings is the Bannatyne Manuscript. This contains seven of his compositions, four of which are certainly of the original date of the manuscript, 1568; the other three were probably engrossed some time later. It should be noted in passing that Montgomerie's appearance among the poets of Bannatyne's original collection disposes of the statement in the 'Dictionary of National Biography' and elsewhere that he was born in 1556.<sup>1</sup>

§ 9. It does not appear that Montgomerie himself made any effort to publish his poems. All of his writings which, so far as can be ascertained, found their way into print during his own lifetime, amounts to barely a third of what he is known to have written. Among the pref-

<sup>1</sup> See Appendix A, p. 257.

atory sonnets to James VI.'s "Essayes of a Prentise" (1584) is one by Montgomerie; this, and a few citations taken by the king to illustrate points in his discussion of Scottish prosody, are the earliest examples of his verse to appear in print. Two of these quotations are from "The Cherrie and the Slae." Thirteen years later, in 1597, an unfinished and corrupt version of this poem was published by Waldegrave, and was followed by a second impression in the same year, freed from the obvious blunders of the first print. These issues of Waldegrave have been a source of some perplexity to Montgomerie's critics and editors. Dr Brotanek, the last to discuss the question, puts forward the theory that the first edition was printed from one of the no doubt many manuscript copies of the poem then in circulation, and that it was published without the poet's sanction; and that afterwards a version freed from the errors and corruptions of transcribers was sent to the printer by Montgomerie himself in his own defence. This view, Dr Brotanek holds, is substantiated by the statement, which appears on the title-page of Waldegrave's second impression, that it was "Printed according to a Copie corrected by the Author himselfe." There is, however, a difficulty in the way of accepting this seemingly reasonable view of the matter. Waldegrave's second impression contains some errors which it is hard to believe would have been allowed to remain in any manuscript read by the author himself and intended for the press; and these are not of a kind to be charged to the printer. Moreover, Ritson's point that it is extremely unlikely that Montgomerie would have corrected a copy for such a purpose, without at the same time seizing the opportunity to bring his poem to some sort of con-

clusion,—as issued in both of Waldegrave's prints it breaks off abruptly in the middle of a stanza,—is not to be so lightly set aside as Dr Brotanek is disposed to do. It is much more probable that neither edition was issued with the author's sanction.

§ 10. Doubtless it was the publication of these corrupt and incomplete texts which prompted Montgomerie in later life to revise and finish his allegory. In this its final form, however, it did not appear until 1615, some time after the poet's death. Hart was the printer. The alterations and additions introduced are very extensive. Besides minor changes throughout the already written portion, forty-seven new stanzas are added. The first five stanzas and the seventh are more or less recast, and stanzas 10 (ll. 127-140), 58-66 (ll. 799-924), 78-114 (ll. 1071-1595) are new. In all, the poem is increased from 930 to 1596 lines. The general effect of these changes and amplifications is to elaborate, without, it must be admitted, improving, the opening conventional description of a morning in May, a description which owes all its features to the established tradition of the court allegories; and further and more especially to emphasise the didactic element in the poem by prolonging the discussion between Experience, Reason, Skill, Wit, Hope, Courage, Will, Dread, Despair, and the other allegorical figures that range themselves in opposing sides to thrash out the question whether the hero's enterprise to pluck the cherries is a wise or foolhardy one. Hart's edition naturally superseded the earlier issues of Waldegrave, and it is this final version of the poem only which throughout the two succeeding centuries continued to be reprinted. Its popularity was

astonishing. With the single exception of Blind Harry's 'Wallace,' no poem in Scotland was more widely and continuously read during the seventeenth and eighteenth centuries than "The Cherrie and the Slae." Including Waldegrave's earlier versions, twenty-two editions at least were printed, besides a Latin translation which was twice reissued. It may be well to give the dates of these, since a number are unnoted in Dr Cranstoun's bibliography: 1615, 1636, 1645, 1668, 1675, 1682, 1698, 1700 (at Belfast), 1706, 1722, 1724, 1726, 1746, 1751, 1754, 1757, 1768, 1779, 1782, 1792; Dempster's Latin version, 1631, 1696, and an undated edition. In the early years of the eighteenth century Montgomerie's reputation appears to have been as high as ever it was. An interesting, though obviously exaggerated, testimony to his popularity at this time is found in a document written by one of his kinsmen (see page 255), who mentions the fact that the Edinburgh advocates were in the habit then of interlarding their pleadings with "Oratorious and Satyricull Apothegems" taken from both the "Flyting" and "The Cherrie and the Slae." And James Kelly, the compiler of a well-known collection of Scottish proverbs, published in 1721, refers to the latter poem as "an ingenious Scottish book, . . . so commonly known to Scottish men that a great share of it passes for proverbs." No doubt it was the neatly rhymed expression of these old saws and sayings, fitting them for ready quotation, which more than anything else gave to the poem its prolonged life and popularity.

§ 11. The most notable of the editions printed in the first quarter of the eighteenth century was that included in the 'Evergreen' in 1724 by Allan Ramsay. This was avowedly an "edited" text. Ramsay's own account of



his sources is given in a footnote. "This edition," he writes, "is taken from two curious old ones, the first printed by Robert Waldegrave in 1597, according to a copy corrected by the author himself; the other by Andro Hart, printed in 1615." This remains the only proof we have of Hart's edition, for since Ramsay's time all copies of it have disappeared. It is of some importance to determine how Ramsay discharged his editorial duties, since the texts of David Laing and Dr Cranstoun are largely based on the 'Evergreen' version. This, however, can only be done approximately, since but one of his sources, Waldegrave's print, is now available for purposes of comparison. Between the date of Hart's lost edition, however, and the publication of Ramsay's text, ten reprints at least of the poem were issued, and copies of these exist. The nearest in point of time to Hart's edition is Wreittoun's, published in 1636. There is no reason to suppose that this is anything but a reprint of Hart's earlier edition, with the spelling probably modified to some extent in an English direction. The other issues immediately following show only a few unimportant variations from Wreittoun's text, and these are obviously due to the printer's oversight. Wreittoun's version, then, we may safely take as reproducing, save in the matter of a certain proportion of the spellings, Hart's lost edition.

§ 12. The basis of Ramsay's text is the 1615 edition, and this he would seem, on the whole, to have followed closely; but from time to time he introduces a reading from Waldegrave's earlier version, and occasionally imports an emendation of his own. Had these changes been acknowledged, and the displaced readings given in footnotes, no objection, of course, could be taken to his

editorial procedure, although the value or necessity of his alterations might often be doubted. How far Ramsay interfered with the orthography of Hart's edition it is impossible to say, but it is hardly doubtful that he did take liberties in this respect, and curiously enough usually in the direction of giving to the language of the poem a more Scottish complexion than it is likely to have had in the 1615 edition. At this date, and even a good deal earlier, the tendency to Anglicise the spelling of books published in Scotland was strongly marked, and there can be little doubt that Hart's print of "The Cherrie and the Slae" would be in keeping with this rapidly growing practice. But the remarkable thing is that the 'Evergreen' text is little if any less Scottish in its orthography than even the earlier editions of Waldegrave. In a number of instances, indeed, characteristic northern spellings appear in Ramsay's text where both of Waldegrave's 1597 prints have southern forms. Thus "come," "some," "go," "so," "of," "two," "oft-tymes," "have," "most," "mo," "na," "grave," "deadlie," in Waldegrave, appear in the corresponding passages in the 'Evergreen' as "cum," "sum," "gae," "sae," "aft," "twae," "aftentymes," "haif," "maist," "mae," "nae," "graif," "deidlie." It is little likely that these spellings were found in Hart's edition. Forms like "gae," "sae," "twae," "mae," "nae," "aftentymes," are, indeed, characteristic rather of Scottish orthography in Ramsay's time than in Montgomerie's.

§ 13. In certain instances of grammatical usage Ramsay would seem also to have interfered with his original texts; but in these, contrary to his dealing with the orthography, he gives a more modern cast to the constructions. Thus

the northern ending in -s, or -is(es), of the present indicative singular and plural, when the nominative is other than a personal pronoun, or when a pronoun, is separated from its verb, is invariably dropped. This there is not the least doubt must be a departure from the idiom of the texts he was using. The verbal form in question of course appears regularly in Waldegrave; but that it was also used in Hart's edition may be inferred from its appearance in Wreittoun's later reprint of 1636, a text, as already noted, showing English influence strongly in its orthography. Thus Wreittoun's lines, "The strong ay with wrong ay, *Puts* weaker to the walls," appear in the 'Evergreen' as "The strang ay with wrang ay, *Put* weaker to the walls."

Other examples are—

If yee were sent for we suspect,  
Because the *Doctours doubts*,  
Your yeares now *appeares* now  
With wisdom to be vext.

—WREITTOUN.

Gif ze were sent for we suspect,  
Because the *Doctour douts*,  
Zour zeirs now *appeir* now  
With wisdom to be vext.

—'EVERGREEN.'

I grip fast if the ground be good,  
And *fleets* where it is false.

—WREITTOUN.

I grip fast gif the grund be gude,  
And *fleit* quhair it is false.

—'EVERGREEN.'

By Ramsay's time this regular idiom of early Scots had probably come to be regarded as a vulgarism; hence its disappearance from the 'Evergreen.' Again, in the char-

acteristic Middle Scots' usage of 'ane' before substantives beginning with a consonant, Ramsay is much less uniform than Wreittoun, though he is supposed to be reproducing a text of considerably earlier date. The truth is, Ramsay was not a trustworthy transmitter of texts, even allowing for the laxer conceptions of an editor's duty in those days. The antiquarian enthusiasm with which he set himself to recover the remains of early Scottish poetry, was not accompanied by any corresponding zeal for strict adherence to the letter of his original texts. Where it is possible to compare his publications with his originals, as in the case of his printed selections from the Bannatyne Manuscript, his editorial license is manifest and notorious. A similar, if not quite so extensive, liberty he has clearly taken in his edition of "The Cherrie and the Slae." For the purposes of a text society it is of little or no value: it cannot be regarded as representing the language of the originals, and it does not even reproduce the vernacular of Ramsay's own day.

§ 14. The text of "The Cherrie and the Slae," prepared by David Laing in 1821, and reproduced by Dr Cranstoun for the Scottish Text Society in 1887, is made up partly from the 'Evergreen' and partly from Waldegrave's second print of 1597, which Ramsay had used. It is pieced together in the following way: lines 1-140, Waldegrave; 141-154, 'Evergreen'; 155-812, Waldegrave; 813-938, 'Evergreen'; 939-1084, Waldegrave; 1085-1596, 'Evergreen.' Laing here discards the opening stanzas as they were finally shaped and revised by the poet, preferring to retain these in their original form: the rest of the earlier text he also preserves, adding to it the new stanzas of the poet's final version as these

appear in Ramsay's contaminated edition. The result is a composite text, of which we may be quite sure the poet would most strongly have disapproved. It is to be regretted that Dr Cranstoun thought fit to follow Laing in this composite arrangement of his, and did not rather adopt the sounder plan of printing separate texts of both versions of the poem. As it is, notwithstanding the editorial labour which has been expended on "The Cherrie and the Slae," no convenient prints of the poem, in either of its forms, have hitherto been made available for readers of Montgomerie. The recovery of a neglected copy of the earlier version from among the Laing Manuscripts in Edinburgh University Library has suggested the desirability of supplying this need. In the present volume, accordingly, will be found set out on opposite pages, for convenience of reference, the first printed edition (Waldegrave's first issue of 1597) and the recovered text of the Laing Manuscript. The latter supplies some interesting variants, which throw light on certain obscure passages. It has besides the additional interest of being the only contemporary manuscript of the poem, and reproduces a somewhat older orthography than either of Waldegrave's prints. It pretty certainly was engrossed at an earlier date.<sup>1</sup> In footnotes to our reproduction of the first printed edition are also given every variant, other than unimportant differences in spelling, found in Waldegrave's second issue of 1597. The reader is thus put in possession of all the material available for getting at the text of the poem in its earliest known form. The later revised and expanded version of 1615 is separately printed in its entirety, not,

<sup>1</sup> See notes, §§ 5 and 6, pp. 345, 346.



however, in Ramsay's doctored text, but as it appears in Wreittoun's edition of 1636. In point of time this, as we have already noted, is the nearest print which can now be had to the lost edition of 1615. Save in the matter of orthography, there is no reason to suspect any interference on Wreittoun's part with his original. It is clearly a bookseller's reprint, in which the spelling has been modified to suit the changing linguistic fashion of the time, and possibly also to secure it a wider sale in the English market. As such it has the further interest of throwing light on the rapidity with which in printed books Southern English was supplanting the native dialect. Ramsay's variant readings, where these are not merely orthographical, are given in the footnotes. For further discussion of Wreittoun's text, see notes, § 6, p. 346.

§ 15. The remarkable popularity of "The Cherrie and the Slae" during the century following the poet's death probably helped in no small measure to keep alive an interest in the "Flyting with Polwart," the humour of which it is difficult nowadays to appreciate. As is pointed out later, there is reason to believe that the "Flyting" was written about the year 1582, and quotations from it appear two years later in King James's "Reulis and Cautelis." If the exchange of "invective" epistles between the rival poets was carried on by means of printed broadsides—which is probable enough, seeing that the "Flyting" was a contribution to the court amusements in the first irresponsible years of James's reign,—these sheets are not known to have been gathered into a single volume till Hart put out an edition in 1621, and of this edition all copies have perished. The only

knowledge we have of it is derived from a descriptive entry in the catalogue of the long - since dispersed Harleian Library. Following Hart's edition, no fewer than eight issues of the "Flyting" appeared down to the time of its publication in Watson's 'Choice Collection' in 1711, when it ceased to be reprinted, till the modern impressions of Laing and Dr Cranstoun. The dates of these successive issues, some of which are overlooked by Dr Cranstoun, are 1629 (Edin., two editions,—one by the Heires of Andro Hart, the other by the Heires of Thomas Finlayson for John Wood), 1632, 1665, 1666, 1679, 1688, 1711. Portions were also included in Sibbald's 'Chronicle' in 1802. Laing's text (reprinted by Dr Cranstoun) is taken from the edition issued by the heirs of Andro Hart in 1629. On the title-page of the other edition printed in the same year for John Wood there appears the statement that it was "newlie corrected and enlarged."<sup>1</sup> According to Laing, however, who submitted the two impressions to a "minute comparison," they in no material way differ from one another; "and," continues Laing, "if these poems ever were 'corrected and enlarged,' we have no means left to ascertain the extent of the alteration." That the verse epistles of the "Flyting" did, however, undergo alteration at some time or other is now made certain by the recovery of a manuscript copy of much earlier date than the editions examined by Laing. The credit of first drawing attention to this neglected manuscript, advertised in a sale catalogue of the library of Mr Robert S. Turner, sold in 1888 by Messrs Sotheby, Wilkinson,

<sup>1</sup> This is rather misleading, seeing that Montgomerie died at least fourteen years prior to the appearance of Wood's edition.

and Hodge, is due, as has already been mentioned, to Dr Brotanek. Unable, however, to obtain more than a cursory glance at it ("nur eine oberflächliche Besichtigung desselben") from Mr Quaritch, into whose possession it had passed, Dr Brotanek was not in a position to give any detailed account of the manuscript. It has since been acquired for the purpose of the present volume, and is now printed for the first time. This new version of the "Flyting" presents some interesting variations from the earlier surviving texts. In the first place, the epistles, or verse "invectives," are arranged differently, those of Montgomerie being first given and then Polwart's: in the printed editions they are placed in the order of alternate attack and reply. Montgomerie's first invective, the opening epistle in the printed texts, beginning "Polwart 3ee peip like a mouse amongst thornes," is, however, awanting. The binding of the manuscript makes it impossible to follow the "gatherings," so that we cannot say whether or not a leaf has been torn out at the beginning. Two new stanzas are found in Montgomerie's second epistle (p. 154); but they are of no literary value whatsoever, being merely a further addition to the string of abusive epithets with which he castigates his opponent. A third new stanza occurs in Polwart's last invective (p. 182), which levels at Montgomerie the interesting and suggestive charge of pilfering proverbial sayings from Italian sources.<sup>1</sup> Besides these actual additions to the text, a considerable number of the stanzas show important variations from the corresponding passages in the printed editions.

<sup>1</sup> See App. C, p. 291.

§ 16. The statement in the original sale catalogue (repeated by Quaritch), that the manuscript is in the poet's own handwriting, is without vouchers of any kind, and must, in the meantime at any rate, be set aside as a mere conjecture. A special interest of another kind, however, attaches to the manuscript. On the first page, under the title "Invectives Capitane Alexander Montgomerie et Pollwart et cetera," is written a sonnet inscribed "To his Majestie," and signed "Tullibardine." In the left-hand corner there is also traced the coat of arms of the Murray family, showing the three mullets pearl within a double tressure and the five fleurs-de-lis. On one side of the shield the letter W is inscribed, and on the other M. The only member of the family to whom these initials can well be referred is Sir William Murray, who died on March 15, 1582/3 (Nisbet's 'Heraldry,' vol. ii., App., p. 191). He held the position of Comptroller to the King, and was a member of the Privy Council. It is noteworthy that one of Montgomerie's sonnets (Cranstoun, p. 121) is addressed to a "W. Murray," who may have been the same man. The complimentary sonnet to his Majesty may reasonably be taken as indicating that the manuscript had at some time or other been presented to James. During the ten months from August 1582 to June 1583 the king was in the hands of the Ruthven raiders, and as we know that the "Flyting" was a contribution to the court amusements, it may be inferred that it was carried through some time prior to the Raid. In all probability, then, taking into account the date of Sir William Murray's death, this poetic encounter between Polwart and Montgomerie is to be dated from the year 1582.

The Tullibardine Manuscript is nicely bound in full roan leather, and consists of sixteen leaves, measuring 8 by  $6\frac{1}{4}$  inches. It is carefully written in a neat legible hand, characteristic of the second half of the century, and is without ornamentation. The text begins on f. 2*a* and ends on f. 15*a*; f. 1*a* contains the title and dedicatory sonnet to the king; ff. 1*b*, 15*b*, 16*a*, and 16*b* are blank. Of the importance of the manuscript for textual purposes there can be no question. It antedates by at least forty-six years the earliest surviving print—Hart's edition of 1629—which hitherto has been relied on by modern editors. The language shows far less admixture of Southern forms, and probably approximates closely to the actual words of the rival poets.

§ 17. Dr Brotanek draws attention to another neglected manuscript of the "Flyting," which he has noted in the Harleian Collection in the British Museum. It is bound up (Harl. MS. 7578, No. 3) in a folio volume of miscellaneous pieces, some on parchment and some on paper, and of widely varying date. The descriptive entry in the Museum catalogue begins: "(1) A single leaf, verse and prose. (2) Nineteen vellum leaves, containing Lydgate's Proverbs to f. 12, and thence a collection of his Balades of the 15th century. (3) On paper, an old set of poems in several parts, entitled 'Polwart and Montgomerie flyting.' At the end, 'Scriptum per me Johannem Rutherford,' 12 leaves. Also on the outside, 'John Rutherford his buik.' (4) Part of Drama entitled, 'Nebuchadnezzars fiery furnace.' On paper 4to, p. 321-368, original pages," &c. With the exception of one blundering omission of eleven lines, this



copy of the "Flyting" is carefully written, and may have been engrossed any time during the first quarter of the seventeenth century,—it is not likely to have been earlier. The arrangement of the epistles is the same as appears in the printed editions; but the absence of the address "To the Reader," and the presence of variant readings throughout the body of the text, show that it is not taken from Hart's edition of 1629. Possibly it is a copy of the lost edition of 1621; but more likely it represents an independent manuscript tradition. It throws light on several obscure passages of the text, and must take rank as the second earliest source of the "Flyting."

§ 18. It is noteworthy that during the time of Montgomerie's widespread popularity in the seventeenth and eighteenth centuries, no edition of his shorter poems was published. These, it will be remembered, are, with some half-dozen exceptions, preserved in the Drummond Manuscript. A few pieces, seven in all to be precise, are usually appended to the earlier reprints of "The Cherrie and the Slae"; but excepting these, the whole of the comparatively large collection of miscellaneous lyrics, sonnets, devotional and occasional poems, amounting to some two-thirds of his verse, remained unprinted down to modern times. A Scottish printer at the beginning of the seventeenth century might well have hesitated to venture on their publication. Like the most of the poetry, other than religious, which is known to have been composed in Scotland in the last two decades of the sixteenth century, Montgomerie's writings reflect almost exclusively the literary interests of the Court, and these interests were obviously not in

tune with the temper of the nation generally. It may seem surprising, however, that a century later, when led by collectors like Watson and Ramsay there was a revival of interest in old Scots poetry, Montgomerie's lyrics and sonnets were not laid under contribution for the poetic miscellanies then appearing. The explanation of this seeming neglect is, there can be little doubt, the simple fact that the existence of the Drummond Manuscript was at that time unknown; and it would appear that until a much later date its existence continued to be unknown. Neither Hailes nor Pinkerton alludes to it, nor does either of them draw on its contents, although the latter prints ('Ancient Scottish Poems,' 1786) two of Montgomerie's lyrics from the less important Maitland Quarto. It is also clear that the existence of Montgomerie's miscellaneous poems was not even preserved as a family tradition, since William Montgomery of Rosemount, in his account of his kinsman the poet, written at the beginning of the eighteenth century, makes no reference to them, although he is careful enough to mention the titles of the few poems appended to the reprints of "The Cherrie and the Slae."<sup>1</sup> The first to

<sup>1</sup> The possibility of a printed edition of the shorter poems of Montgomerie, all copies of which might be assumed to have perished (like the 1615 edition of "The Cherrie and the Slae" and the 1621 edition of "The Flying with Polwart"), is raised by an account given of the poet by Thomas Dempster, author of the 'Historia Ecclesiastica Gentis Scotorum.' Dempster, whose interest in Montgomerie is shown by his translation into Latin hexameters of "The Cherrie and the Slae," was born in Aberdeenshire in 1579. His education was chiefly obtained abroad, and as a Catholic scholar there was in later years no place for him in the universities of his own country. He taught successively in Paris, Pisa, and Bologna, where he died in 1625. 'The Historia Ecclesiastica' appeared two years later. The erudition of this work is unfortunately marred by many inaccuracies, and still more by deliberate

draw on the Drummond Manuscript was Sibbald, who in his 'Chronicle' (Edin., 1802, 4 vols.) prints a number of Montgomerie's shorter poems (see Cranstoun's list, p. lv). A further selection of some nine or ten pieces was made by Dr Irving to illustrate his account of the poet given in his 'Lives of the Scottish Poets' (1804). It was, however, reserved for David Laing to issue the first collected and edited text of Montgomerie's poems, drawing on all the then known sources of the poet's writings. This appeared in 1821, with a critical and biographical introduction by Dr Irving. An announcement five years later by "Messrs W. & D. Laing" that a new edition was in preparation of 'The Poems of Alexander Montgomerie and Sir Patrick Hume of Polwart' in two volumes, octavo, remained an unfulfilled promise. It is of interest, however, to know that Laing had contemplated a revision of his earlier work.

§ 19. Valuable at the date of its publication, as presenting for the first time a collected text of Montgomerie's writings, Laing's volume, judged by present-day standards of editing, is not an entirely satisfactory production. Attention has been drawn to his dealing with "The

falsifications, the names even of writers and books being invented for the purpose probably of exalting his country in the eyes of Continental friends. In his notice of Montgomerie he mentions, besides "The Cherrie and the Slae" and "The Flyting with Polwart," two other volumes: 'Epigrammata,' lib. i., 'Cantiones Amatorix, lib. i.' A charitable interpretation of his mention of these unknown books may be that through transmission of manuscript copies he had come to a knowledge of the fact that Montgomerie was the author of a considerable body of miscellaneous poems, and that he gave the poet the benefit of a genuine doubt in his mind as to whether or not these had appeared in printed form. But it is noteworthy that he makes no comment on them, whereas on both the "Flyting" and "The Cherrie and the Slae" he passes extravagant eulogiums.

Cherrie and the Slae." Further editorial liberties are taken with a number of the minor poems in the Drummond Manuscript. In these, changes are made (without acknowledgment) in the scribe's order of the lines, an interference which has the effect of altering the structure of the stanzas. Thus in No. XLIV. of the miscellaneous poems, the lines of the stanza are arranged as follows in the manuscript:—

Remember rightly, vhen 3e reid,  
 The woe and dreid,  
 But hope to speid,  
 I drie into despair.  
 My hairt within my breist does bleid  
 Vnto the deid,  
 Vithout remeid ;  
 I'm hurt, I wot not vhair.  
 Alace ! vhat is the cause, think I,  
 But grace that I in langour ly?

And so on throughout the poem. This in Laing's text becomes—

Remember rightly, vhen 3e reid,  
 The woe and dreid, but hope to speid,  
 I drie into dispair.  
 My hairt within my breist does bleid  
 Vnto the deid, vithout remeid ;  
 I'm hurt, I wot not vhair.  
 Alace ! vhat is the caus, think I,  
 But grace that I in langour ly?

The form of the stanza is here shortened ; but in No. XVI. the editorial arrangement has a precisely opposite effect. The manuscript places the lines in the following order:—

O vhat a martyrd man am I !  
 I freat—I fry—I wrest—I wry—  
 I wrassil with the wind ;  
 Of duill and dolour so I dry,  
 And wot not vhy this grit invy  
 Of fortun now I find ;  
 But at this tyme hir spyt I spy :  
 O vhat a martyrd man am I !

Laing turns this into—

O vhat a martyrd man am I !  
 I freat—I fry—  
 I wrest—I wry—  
 I wrassil with the wind ;  
 Of duill and dolour so I dry,  
 And wot not vhy  
 This grit invy  
 Of Fortun nou I find :  
 Bot at this tyme hir spyt I spy :  
 O vhat a martyrd man am I !

Unwarrantable liberties of a similar kind are taken with Nos. XXI., XXVIII., and XXXIV. Again, instead of obtaining accurate copies of the three poems which he prints from the Maitland Quarto, he is content to reproduce Pinkerton's very inaccurate transcripts.

§ 20. Some account of the Laing Manuscript may now conveniently precede a discussion of the anonymous miscellaneous poems which, in addition to the version of "The Cherrie and the Slae," are contained in it. There is no way of ascertaining definitely when the manuscript passed into the possession of Laing; but it is clear, since he makes no reference to it in the 1821 edition of Montgomerie's poems, that it was subsequent to that date. On the fly-leaf there is an inscription which con-



veys the information that it was presented to Laing by "W. L. Melville," and a label affixed to the sheepskin cover shows that it at one time belonged to the library of the Earl of Leven and Melville. There can be no doubt that the donor was the Honourable William Henry Locke Melville, third son of the seventh Earl of Leven, whose literary interests are shown in several published works.<sup>1</sup> It is possible that the manuscript was presented to Laing shortly after the publication of Montgomerie's poems in 1821, and as a consequence of the interest evoked by that volume; and it may have been the discovery of this additional textual source which suggested to him the project of a new edition, advertised in 1826, but never carried out. Along with the bulk of Laing's great collection, the manuscript passed into the possession of the University of Edinburgh in 1878, after the owner's death. From the pagination it would appear that it originally consisted of eighty-four leaves. The original sheepskin covers are still preserved. When first inspected by the present writer, the manuscript presented a most dilapidated appearance, the binding being loose, one of the covers imperfect, and several of the leaves detached. It has since been carefully repaired by the binder who works for the Bodleian Library. The first three leaves are lost, and a gap of twenty-one leaves occurs between folios forty-eight and sixty-nine: leaf forty-six appears to have been cancelled. An examination of the quires shows that some leaves had been torn out previous to the present numbering of the pages. In this way a

<sup>1</sup> It is known that Mr Leslie Melville presented Laing with several manuscripts.

leaf has been removed after folio fourteen, and several after folio thirty-one. As it now is, the manuscript consists of sixty leaves measuring  $7\frac{1}{2}$  by  $5\frac{3}{8}$  inches. The manner of its original compilation is rather a puzzle. Over a dozen hands, all characteristic of the late sixteenth century, can be traced in the transcriptions. It might be presumed that these indicate a series of succeeding owners were it not that the hands do not follow one another in regular order. Poems in different parts of the manuscript are found written out by the same scribe. Thus three persons have been at the transcription of "The Cherrie and the Slae," one of whom has also written Nos. 1, 2, 3, 4, 8, 9 (except a few lines), 14, 15, 16, 20, 28. Another hand has transcribed Nos. 5, 6, 11, 29, 31, 33, 34. These may suffice to show how the manuscript has been compiled. The writing in most of the poems shows haste, a circumstance which, together with the constantly changing hand, makes the manuscript not an easy one to decipher. On one or two of the pages there is some scribble in French. A possible explanation of these peculiarities is that we have here an early and crude example of an album of verses, or perhaps a poetical commonplace book, belonging to some household interested in poetry. It is likely that it was long in the possession of the Melvilles, and it may well have originated with some member or members of this family. One of these who was living at the time, William Melville, the fourth son of Sir John Melville of Raith, from whom is descended the family of Leven and Melville, was Commendator of Tunghland and Kilwinning, and it is a curious fact that a tradition, recorded some seventy years after Montgomerie's death, connects the

poet with this place.<sup>1</sup> As a Lord of Session from 1587 to 1614 (it was during these years Montgomerie figured in the Court of Session as a litigant), William Melville must have spent much of his time in Edinburgh, and have come into contact with the court circle of poets. Another of the Melvilles with whom our manuscript may possibly have originated, was the older brother of the above, Sir Robert Melville of Murdocairney. Holding responsible offices of state under James, and figuring prominently at the court, he could scarcely fail to have been familiar with the group of writers, Montgomerie among the rest, whom the king was pleased to have around him. It is altogether too airy a speculation, perhaps, to suggest that the manuscript-book in question lay in the house of one or other of these members of the Melville family, by whom from time to time a court versifier was invited to engross an occasional composition; yet in this way might be explained the appearance of so many differing hands in the manuscript.

§ 21. Of the miscellaneous poems, numbering thirty-six, which, together with the version of "The Cherrie and the Slae," make up the contents of the Laing MS., two are variants of well-known compositions of Montgomerie, namely, the devotional piece entitled "A Godly Prayer" (No. XXX.), the earliest copy of which is found in Bannatyne's Manuscript, and the verses, "Nan Luffis bott Fullis vnlud agane" (No. VI.). The latter piece is found complete in the Drummond Manuscript: the

<sup>1</sup> Recorded in 'A Large Description of Galloway,' by Mr Andrew Symson (MS. Adv. Lib., Edinburgh), 1684, enlarged 1692. The passage is quoted by Dr Cranstoun, p. xvi.

version in the Laing MS. has only the first three stanzas, and these are, to judge by certain manifest errors and omissions, the transcription of an imperfect memory; but the language is less tinctured with English forms. Dr Brotanek has pointed out that the refrain, "Nan luffis bott fullis vnlud agane," is no doubt a rendering of Ronsard's line, "Car un homme est bien sot d'aimer si on ne l'aime" (see App. C, p. 297). A version of Hume's devotional poem beginning "The Weicht of Sin is wondir greitt" is found in No. XXXV. This is the only known transcript of the poem contemporary with its composition, and from the character of the orthography it is probably nearer in point of spelling to the poet's original than Waldegrave's printed version in the edition of Hume's 'Hymns,' published in 1599.<sup>1</sup> A special interest attaches to No. XI, beginning, "My freind, if þow will credeitt me in oucht." It appears in an English dress in 'The Paradyce of Dainty Devises,' first published in London in 1576, and is there ascribed to Jasper Heywood, son of the dramatist (see notes). This is an interesting addition to the increasing body of evidence that the Scottish poets of James's reign were by no means unacquainted with the poetic miscellanies of the Elizabethans. Of the remaining poems of the Laing MS. none, so far as the editor has been able to ascertain, has appeared in print before. Like

<sup>1</sup> The change in spelling coming over the language at this time was largely due to the tendency of the Scottish printers to anglify the orthography of manuscripts placed in their hands for publication. Wherever it is possible to compare printed and manuscript versions of contemporary date, the former will invariably be found to have a more anglicized form of spelling. Compare, for example, Waldegrave's prints of "The Cherrie and the Slae" with the Laing Manuscript copy, or the Tullibardine "Flying" with the print of 1629.

the selections above mentioned, all, with one exception, appear in the manuscript without indication of their authorship. The "I. Nisbit" whose name appears at the end of No. VII., a conventional supplication of a lover to his mistress, beginning "Fresche flureis fair, and lusum ladie quhyte," it has not been possible to identify. Under sonnet No. XXIII., which opens with the attractive lines—

I serve ane dame moir quheiter than the snaw,  
 Quhois straichtnes dois þe Ceder treis exceid,  
 Quhois teith surpass þe oriant peirle in hew,  
 Quhois collourit lippis surmountis þe skarlet threid.  
 The hinging lokkis that cummis from hir heid,  
 Dois staingze the grace and glorie of þe gold ;  
 The braith *quhilk* dois out of hir mouth proceed,  
 Dois moir than *flouris* a sweitar smell vnfauld,

is carelessly inscribed the name of "I. Arnot," but without the customary "quod" before it. That this is intended to imply authorship may be doubted ; under Sonnet No. XXV., commencing "The tender snow, of granis soft and quhyt," are scribbled in like manner the signatures of "goirg hay, Iames Arnot, Ihone Hay, Ioannes Arnot." These cannot be traced ; but see note on page 362. The fact that "The Cherrie and the Slæ" appears anonymously in the collection, as also one or two shorter pieces by Montgomerie and Hume, naturally suggests the possibility that others are by the same writers. Including a group of nine sonnets, some twenty pieces in the manuscript belong to the conventional style of amatory court poetry of the period ; the remaining numbers are of a religious or devotional kind. In point of style, and in the general tone of their sentiments, some of these latter



poems strongly recall the manner of Hume;<sup>1</sup> notably is this the case with Nos. XXXI.—XXXIII., and XXIX. and XXXIV., which reproduce the ballad quatrain that Hume employs in his best-known piece, "The Day Estival." Even more reminiscent of Montgomerie are some of the love poems in the collection. The accent and lilt of his verse are caught in such a stanza as the following :—

Prepotent palme Imperiall,  
 Of perfyte pulchritude preclair !  
 O lusume Lamp Etheriall,  
 Quhais beamis bricht hes no compair !  
 Zour angell face, fragrant and fair,  
 Hes me bereft of my pur hairt,  
 Quhais perfytnes I will declair,  
 Gif ze wald tak it in gude pairt.—(No. IV., p. 196.)

Montgomerie's disposition to revert to his own phrases and images, to play the plagiarist on his own compositions even to the extent of repeating himself through entire lines, is commented on by both Dr Brotanek and Dr Cranstoun, and should be apparent to any careful reader of his poems. It may strengthen the supposition, then, that the lyric from which the above stanza is quoted is his, to find in it an exotic simile of the euphuistic kind, which is already used in two of his accredited poems. Compare lines 49-52—

Lyke as it is the lizairtis kynd,  
 Of mannis face to pray hir fude,  
 So nature still steris vp my mynd  
 To wew 3our peirles pulchritude,

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<sup>1</sup> Compare especially Hume's "Recantation" and "Of God's Omnipotence."

with the following from one of the lyrics in the Drummond MS. (Cranstoun, p. 189)—

Lyk as the lyssard does indeid  
 Leiu by the manis face,  
 Thy Beutie lykuyse suld me feid,  
 If we had tyme and space.

He returns to the simile in one of his sonnets where, in reference to King James, he writes—

I feid affection vhen I sie his Grace,  
 To look on that vhairin I most delyte;  
 I am a lizard fainest of his face,  
 And not a snaik with poyson him to byte."

Compare also with the third and fourth lines of the stanza quoted the following from another of Montgomerie's lyrics (Cranstoun, p. 185)—

O lovesome Lady, lamp of licht,  
 Freshest of flouris fair!  
 Thy beutie and thy bemes bright  
 Maks me to sigh full sair.

Not less reminiscent is the poem commencing, "King cupaid, gracles god of glaikes" (p. 198), which elaborates into seven eight-line stanzas the lover's conventional defiance of Cupid, a sentiment which inspires Montgomerie's sonnet "Against the God of Love" (Cranstoun, p. 124). Besides the familiar description of Cupid in "The Cherrie and the Slae" (stanzas 8 and 9), there are throughout Montgomerie's miscellaneous lyrics frequent references to the god of love. No special significance, of course, can be attached to this, since such allusions are quite common in this class of poetry; but here again phrases of Montgomerie's known compositions occur. Thus the line, "For

I have leirnid to countt my kinch," recalls "The man may ablene tine a stot who cannot count his kinch," from "The Cherrie and the Slae" (p. 111, l. 1099); and p. 199, l. 19, "Than, drocht, do att þat þow dow," is all but an exact repetition of a line in "The Flyting," "Do, droche, quhat þow dow" (p. 136, l. 64). Similar parallels are found scattered throughout a number of the other poems in the manuscript, but these must be sought in the notes. The most, perhaps, that can be made of these resemblances is to give us warrant for suggesting that there is at least a strong probability that some of the compositions in question are the work of Montgomerie.<sup>1</sup> It is not to be supposed that all of his miscellaneous poems are gathered into the Drummond Quarto and those other poetic collections already mentioned: others there must have been afloat in manuscript in his own day. It should also be borne in mind that the Scottish poets who in James's reign cultivated this style of poetry were few in number, and probably confined to the Court circle. The most active exponents of it, after Montgomerie, were the unknown Stewart of Baldynnis, and William Fowler, the Queen's secretary, and uncle to Drummond of Hawthornden. Stewart himself made a careful collection of his poems in manuscript for the king, which James carried with him to England. It is now in the Advocates' Library. None of the poems in the Laing MS. appear in it. Fowler is best known for his translations from Petrarch's "Triumphs," and a sonnet cycle, entitled "The Tarantula of Love," the manuscripts of which are both in Edinburgh University

<sup>1</sup> Those which seem to the editor to have most claim to be regarded as possibly Montgomerie's for the reasons given are Nos. I., IV., V., VIII., X., XII., XIV., XX.-XXVII.

Library. His private papers, including a prose translation of a large part of Macchiavelli's 'Prince,' and a bundle of miscellaneous verse, passed, after his death, into the hands of his nephew, the poet Drummond. These are now in the library of the Society of Scottish Antiquaries. They include none of the pieces in question; nor, it may be added, do any of these poems appear in the greater collections of Maitland, or of Bannatyne. If the best of them are not the workmanship of Montgomerie, it would seem, then, that he had closer rivals in the art of writing this artificial form of amatory poetry than has hitherto been supposed.

§ 22. The appearance of a batch of sonnets in this haphazard gathering of verse in the Laing MS. is suggestive of the vogue which the sonnet at this date was enjoying in Scotland. It has scarcely yet been sufficiently recognised how popular this form of verse was with Scottish writers in the reign of James VI., probably for the reason that most of the surviving examples remain still unprinted. Among the unpublished 'Rapsodies' of Stewart of Baldynnis' "3ovthfull Braine" are thirty-three sonnets. A few of his titles will serve to show the nature of his subjects: "Vpone the Portrait of Cupid," "Of the Qualities of Luif," "Of the Assaultis of Luif," "In going to his Luif," "Of Chastitie," "Of Fidelitie," "Of Trewth," "Of Ambitious Men," "At Command of His Maiestie In Praise of the Art of Poesie." Some eighty of Fowler's sonnets survive, of which seventy-one comprise "The Tarantula of Love,"—a sonnet-sequence in the manner of those appearing so plentifully in England and on the Continent. Prefatory sonnets to Fowler's translation of Petrarch's 'Triumphs'

are inscribed by a number of writers whose identity can only be vaguely conjectured—such as R. Cokburne and A. Colville; and by others the initials of whose names are only given—E. D., F. D., M. W. “Maister Johnne Murray,” a sharer in the later desperate fortunes of Francis Stewart, the Earl of Bothwell, left a collection of sonnets which at one time was among the Drummond manuscripts (No. 26 in catalogue). It appears to have been lost. A hint of what his style was like is found in a sonnet addressed to him by Montgomerie, who ventures the advice—

Flie loue, Phœnix. Feirs thou not to fyre  
 Inuironing the aluayis upward ayr?  
 Which thou must pas, before that thou come thair,  
 Vharas thy sprit so spurris thee to aspyre.

His cousin, Sir David Murray of Gortley, Comptroller of the King's Household in 1600, and himself a sonneteer,<sup>1</sup> apparently had a high notion of his poetic gift, as appears from the following lines in the first of two eulogistic sonnets—

While eagle like vpon the lofty wings  
 Of thy aspiring Muse, thou flies on hie,  
 Making th' immortall sprites in loue with thee, &c.

Besides the two Hudsons, “violaris” of the Court, whose names are familiar, and King James, who appears to have been fond of the sonnet, others who are known to have tried their hand at this form of verse are John Burel, the Master of the Scottish Mint;<sup>2</sup> John Dikes,

<sup>1</sup> He wrote a sonnet cycle (twenty-six in number) entitled ‘Coelia,’ but, like Drummond, in southern English. Also a poem, “The Tragical Death of Sophonisba,” prefixed to which is a sonnet by John Murray.

<sup>2</sup> See his ‘Historie of Pamphilus and other Poems.’ Waldegrave, undated.



minister at Kilbrennie, who wrote "Eucharistic sonnets —so he calls them—for his Majesties preservation";<sup>1</sup> and James Melville (author of the 'Diary'), who has a dedicatory sonnet prefixed to his 'Morning Vision,' and addressed "To my gracious and dreade Sovereigne, James the Sext, King of Scottes, and Prince of Poets in his language," which is subscribed, "Your Majesties maist humble Oratour and new Prentise in Poesie." A couple of sonnets by the Hew Barclay of Ladyland, with whom Montgomerie was embroiled in Catholic intrigue, are found in the Drummond MS.; one also by a lady of the name of Christen Lyndesay, and another by Ezechiel Montgomerie, possibly a relative of the poet's. An anonymous author inscribes a prefatory sonnet to Marie Maitland's quarto manuscript, dated 1586, "In commendatioun of hir buik." A little further research would doubtless extend this evidence of the sonneteering in Scotland. It should be pointed out that no examples are found in the Bannatyne and Maitland folios; and all the evidence we have goes to show that the writing of Scottish sonnets did not begin until the early years of James's personal reign. By this time the great outburst of sonneteering in the South had started, and it seems little doubtful that it was from this quarter, notwithstanding the fact of Montgomerie's indebtedness to Ronsard, that the first impulse to sonnet-writing in Scotland came. With but few exceptions—Montgomerie himself supplies almost all of them—the sonnets of the Scotchmen follow the dominant English model of three quatrains of alternately rhyming lines and a final couplet; but these quatrains they interlace

<sup>1</sup> Spotswood, p. 467.

with rhyme in the manner of Spenser's favourite form, which gives the scheme *a b a b b c b c c d c d e e*. The sonnets in the Laing MS. are examples of this. Dr Hoffmann is bold enough to suggest that this variation in the English sonnet-form originated with Montgomerie, and that Spenser noted it in the examples occurring in the 'Essayes of a Prentise.' It is in this brochure of the king's that the first Scottish sonnets appear in print—nineteen in number, and all of them in the form associated with Spenser's name. It is true that these precede by seven years the English poet's first published examples in the "Visions," included in the volume of 'Complaints' of 1591; none the less it seems unsafe to make such use of the fact as Dr Hoffmann does. Spenser's familiarity with the sonnet, there can be no doubt, was of much earlier date: it appears there is even a probability that the "Visions" were finished as early as 1580, although publication was delayed for eleven years. Dr Hoffmann overlooks the fact, moreover, that in a publication dated 1592, entitled, 'Foure Letters and certaine Sonnets, especially touching Robert Greene,' a sonnet of Spenser's appears inscribed to Gabriel Harvey, dated from "Dublin this xvij of July 1586," in which the scheme of rhymes in question is adopted. Now there is good reason to believe that up to this time Spenser had not been out of Ireland since his arrival there in 1580 with Lord Grey of Wilton, and in this case it is very unlikely that a copy of the king's 'Essayes' should have reached him.<sup>1</sup> After all,

<sup>1</sup> It may be presumed, however, that James's first experiments in authorship would be speedily known in England. A copy of the 'Essayes' was forwarded in December of the year in which it was published, by the Earl of Arran to Lord Burleigh, accompanied by the following (hitherto unrecorded) letter: "My very gude Lord, I have heirwith Imparted to

there is no great difficulty in supposing that this slight variation in the interlacing rhymes of the sonnet should not have suggested itself to the two poets independent of one another. Still the fact remains that, so far as can be ascertained, priority of publication rests with the Scottish writers.

§ 23. A question of wider interest is the extent to which in Montgomerie's day the cultivation of Scottish poetry in general was affected by the influence of Elizabethan writers. Any lengthy discussion of this would be out of place here; but attention may be drawn to some neglected scraps of evidence which tend to show that the literary intercourse of the two countries was more intimate than has as yet perhaps been supposed. One initial difficulty, serious enough too, in the way of reaching a satisfactory conclusion on this debatable matter, is the comparative scantiness of the poetic remains which have come down to us from James's reign. It would appear that in Montgomerie's time there was no widely diffused interest in, and consequently but little demand for, general literature,—a circumstance attributable in large measure, no doubt, to the narrowing controversies of the Reformation, which warped the

*3our Lordship* his hienes first pruif and prentissage in poesie, Be the reiding *quherof 3our Lordship* will persaeue a gude Inclinatioun in his majestie to do weill. I doubt not bot his nixt sall mak these fructis to seme abortif. Remitting the *present* consideration of thame to *3our Lordshipis* discretioun I commit *3our gude Lordship* to goddis holy protectioun. Arran. halyrudehous this xxviii of december 1584. To the richt honourabile my very gude Lord, my L. Burghley L. heich thesaurer of England" (Lansdowne MSS. No. 7, Brit. Mus.) It is very interesting to compare this very temperate opinion of James's "first pruif and prentissage in poesie," expressed in a private letter, with the adulation which the royal author was receiving in public.

literary taste of the Scottish people in a way to which there is hardly a parallel in the southern kingdom. Of the secular poetry that was written, only a small part appears to have been published; and although a fair amount still survives in manuscript, and some (Montgomerie's own, for instance) has since been put into print, there is reason to believe that not a little has perished. It is extremely doubtful whether this vernacular poetry would have had any better fortune at the hands of the Scottish printers had it reached a higher degree of excellence than it did. Montgomerie's verse, after all, is as tolerable, to say the least, as that of not a few of the Elizabethan minor poets whose work apparently found an easy market among English readers. In Scotland at this time, it must be remembered, the development of a taste for general literature, and for poetry in particular, was deprived of the stimulus which in the south emanated from two most potent sources. The humanising influences of the Renaissance had never penetrated the Scottish universities, and it may be surmised that, unlike their sister institutions in England, they were pervaded by much too rigorous a spirit to permit of any dalliance along the primrose path of letters. The young wits—if so they may be termed—trained in their schools could hardly be passing out with eager thoughts for the betterment of Scottish verse; nor was it possible for them under the circumstances of the time to drift into the ranks of a company of roisterous pamphleteers in their native metropolis, there to spread a taste among the citizens for picaresque tales, romance, and lyric poetry. Scotland at this time, too, lost its only chance of a national drama. The effect of the

Elizabethan stage, presenting its daily round of romantic comedy, tragedy, and burlesque, must have been enormous in the way of educating and stimulating among the people a taste for poetry and imaginative literature in general; and hardly less important is it to consider how this continual mimic presentation of the real passion and humour of life, touched and blent with the attractive colours of romance, would invade and help to destroy the artificialities of coterie verse-making, with its ingenious ringing of the changes on worn-out sentiments and far-fetched fancies. An occasional visit of a London company, or a court or college masque—even these under the frown of the Presbyterian fathers—was all that Scotland knew of these southern delights.

§ 24. The only place indeed where it may be claimed that a detached interest in literature existed was the Court, and apparently this interest was strongest there in the earlier years of James's personal reign, when Catholic influence was at its height. The effect upon the young king of his companionship with Esmé Stewart,<sup>1</sup> Lord of Aubigny (later the Duke of Lennox), whose arrival in 1579 as a secret emissary of the Guises opens a new chapter of Catholic intrigue in Scotland, has been reprobated by Scottish historians, possibly with justice enough; but if James's morals were not improved by this contact with Aubigny and his retinue from the Court of Henry III., it is little doubtful that he was introduced to a more liberal atmosphere in matters literary than would otherwise have surrounded him. To the zealous Presbyterian of those days poetry, when it was not chartered in

<sup>1</sup> James laments his death in one of his best poems, "The Phoenix," included in the 'Essayes of a Prentise.'



the service of religion, was "a profane and unprofitable exercise." Alexander Hume, in condemning the singing of "prophane sonnets and vaine ballats of loue," or the rehearsing of "fabulos faits of Palmerine, Amadis, or such-like raueries," at "Princes' courts, in the houses of greate men, and at the assemblies of yong gentlemen and yong damesels," is voicing, in a way that recalls the tone of Stephen Gosson's "abuse," the spirit of Scottish puritanism in its attitude to the culture of letters. But within the circle of the Court, from about 1580 onwards for some ten or twelve years at least, poetry was freely cultivated under the king's patronage. Contributions of James's own are seen in the 'Essayes of a Prentise,' and the 'Poetical Exercises,' published in 1584 and 1591 respectively; and the new poems, including portions of a masque, found some years ago in a neglected manuscript in the Bodleian Library, are not likely to have been written later than the 'Essayes.' It is to this time also, and to this restricted centre of literary activity, that the translations from Petrarch and Ariosto by Fowler<sup>1</sup> and

<sup>1</sup> The dedication of Fowler's manuscript to "Ladye Ieane Fleming Ladye Thirstane, spous to the right honorable Sir Iohne Maetland," is dated "Edinburgh the ix. December 1587." A passage from it will show the spirit in which the translation was undertaken: "Francis Petrarch, a noble Florentine, hes dewysed and erected these Triumphs in the honour of her whome he lowed, thairby to mak hir more glorious and himself no leß famous; which when I had fullye pervsed, and finding thame bothe full and fraughted in statelye verse, with morall sentences, godlye sayings, brawe discoursis, propper and pithie arguments, and with a store of sindrie sort of historeis, embellished and inbroudered with the curious pasmentis of poesie and golden frenzeis of eloquence, I was spurred thairby and pricked forward incontinent be translation to mak thame sumwhat more populare than they ar in thair Italian originall; And especiallye when as I perceaued, bothe in Frenche and English traductionis, this work not onely traduced, bot evin as it wer mayled and in everie member miserablie maimed and dismembered, besydis the barbar

Stewart, and from Du Bartas by Hudson,<sup>1</sup> are to be assigned. One of Montgomerie's many appropriations from Ronsard can be traced in a sonnet penned in 1582; and in the same year, as we have seen, he is charged by his opponent in the "Flyting" with pilfering the Italians. Alexander Hume, after his return from a four years' sojourn in France (1579-1580?), and before he had turned puritan, was for a time at the Court, delighting in those "prophane sonnets and vaine ballatis of love," and practising that "frivolous form of verse," which in later years he so strongly condemned and lamented. To this poetry he was doubtless first attracted during his residence in France. On the 24th of June 1587, the French ambassador, M. Courcelles, reports the arrival of Du Bartas, "whom the kinge sente for a yearr past to expound his poesie."<sup>2</sup> James had already shown his interest in Du Bartas, who at that time was dividing with Ronsard the allegiance of French readers, by including a translation of his "Uranie" in the 'Essayes of a Prentise.' There is in all this the evidence of French and Italian influence at work upon the coterie

grosnes of boyth thair translationis, which I culd sett down by prwif (wer not for prolixitie) in twoe hundreth passages and more. Bot Madame as I purpose not be debaising of thair doings to enhawse my awin, nor by extenuating thair trawellis, and derogating from thair desertis, to arrogat more praise to myself, so do I now expose the same to the sight and vew of all the world whose iudgement and censeur I must vnderlye." But apparently Fowler never found his publisher.

<sup>1</sup> 'The Historie of Judith,' published 1584.

<sup>2</sup> 'Extracts from the Despatches of M. Courcelles, French Ambassador at the Court of Scotland, 1586-1587' (Bannatyne Club). In Sir James Melville's 'Memoirs,' p. 363 (Bannatyne Club), the visit of the French poet is thus alluded to: "Thir ambassadoirs wes not weill imbarkeit, when Mons<sup>r</sup>. du Bartas arruit heir to vesit the Kingis Maiestie, who, he hard, had him in gret esteem for his rare poesies set out in the Frenche tong."

of Scottish Court poets; but it is also not less certain that they were well acquainted with, and to some extent affected by, the poetry of "the refined and gallant school of Surrey," and of yet later developments in English verse. Clear indications of this in the work of Montgomerie have been traced with painstaking and scholarly care by Dr Brotanek, to whose monograph the reader may be referred,<sup>1</sup> and also to what is noted in Appendix C.

§ 25. It is also significant in this connection that, as has already been noted, one of the poems in the Laing MS. is a Scottish rendering of a piece occurring in 'The Paradyce of Dainty Devises.' In the Drummond MS. the lyric beginning, "My fancie feeds vpon the sugred gall," hitherto ascribed to Montgomerie, is also, as Dr Brotanek points out, taken from another of the English miscellanies, Procter's 'Gorgious Gallery of Gallant Inventions'; and attention has been drawn by Dr Hoffmann to the appearance in this same manuscript of one of Henry Constable's 'Diana' sonnets. There can be little doubt, too, that Montgomerie was familiar with the earliest and most influential of the Elizabethan verse collections—Tottel's 'Miscellany.' An interesting reference to two of these anthologies, which confirms the view that they were known by the Scottish poets, occurs in the introductory note to one of the unpublished poems of William Fowler, found among his private papers in the library of the Society of Scottish Antiquaries. Addressing the "Christian Reader," in explanation of the title of one of his poems, which he calls "The Pest," he writes as follows: "Efter the conception and delyverie of this poesie, I was in a long doubt with myself how to

<sup>1</sup> Capitel 4, 'Der Gedankenhalt und die Quellen der einzelnen Dichtungen,' pp. 84-135.

name it, but being at last resolved I haif called it 'the pest,' not for noveltie, naþer 3it for terrour, but after the practised example of Hebrew wemen quha gaive ther children thair names by sic accidents as surprised tham in thair delyverie . . . I culd in following and in borrowing from others (lyk to the Inglish wrytars who Intitulut þair bookes with glorious inscriptions of 'the Gorgeous gallerye of gallant Inventionis,' or 'the Paradice of Dayntie deuysis'), haif nikhamed the same also with 'the deplorable and more than Tragical discourse of all the infernall furyes'; bot that were boythe vanitie and follye."<sup>1</sup> An unpublished sonnet prefixed to Fowler's translations of Petrarch, by one of the ladies of the Court, whose identity is concealed under the initials "F. D.," is also in this connection worth quoting for its literary references:—

The glorious greiks dois praise thair Homer's quill,  
 And citeis sevin dois strywe quhair he was borne;  
 The Latins dois of Virgill vante at will,  
 And Sulmo thinks her Ouid dois adorne;  
 The Spanzell laughs (sawe Lucan) all to scorne,  
 And France for Ronsard stands, and settis him owt;  
 The better sort for Bartas blawis the horne,  
 And Ingland thinks thair SURRYE first but dout.

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<sup>1</sup> In view of the Society possibly undertaking at some future date an edition of Fowler's writings, the following hitherto unrecorded references to a number of his autograph letters in the Record Office, London, may be noted: State Papers relating to Scotland, Vol. 30, No. 58; Vol. 31, Nos. 16, 23, 24, 127; Vol. 32, Nos. 3, 5, 8, 9, 11, 13, 16, 19, 20, 41, 51, 53, 54, 56, 60, 61, 62, 91; Vol. 33, No. 90. Fowler at this time was apparently in the pay of the English Government, conveying information as to the movements of the Catholic intriguers. Writing to Patrick, Master of Gray, on October 1, 1584, Mary Queen of Scots warns him of Fowler: "You have also to beware of Fowler, who was formerly in the service of the Countess of Lennox, my mother-in-law, in as much as he will not fail to accost you to extract what he can from you."

To praise thair owen these countries gois about :  
 Italians lyke Petrarchas noble grace,  
 Who well deserwis first place amange that rout.  
 Bot FOULAR, thou dois now thame all deface,  
 No vanting grece nor Romane now will strywe ;  
 They all do yield sen Foulter doith arrywe.

§ 26. Between the two countries in James's reign a channel of literary communication was kept open by the coming and going of soldiers of fortune, Government envoys, and political intriguers of one kind or another, who happened to be, according to the manner of that age, men of letters as well.<sup>1</sup> A veteran of this type was Thomas Churchyard, whose literary career begins with Tottel's 'Miscellany,' and stretches over into the next century. In the first two decades of Elizabeth's reign, a time of small achievements in literature, he was one of the most popular poets of the day. Contributions of his appear in 'The Mirror for Magistrates' and 'The Paradyce of Dainty Devises.' Indefatigable to the last, he was, however, unable to keep pace with the later developments of English poetry, and suffered the taunt from Spenser of having sung himself hoarse. No one could have been more familiar with the literature of the Elizabethan period, or a better guide to it. Among his intimate friends were Sidney and Raleigh; and he had

<sup>1</sup> One of Montgomerie's sonnets is dated from London. He was probably doing duty there as an envoy. Thomas Hudson (translator of Du Bartas' 'Judith,' and a contributor to 'England's Parnassus') appears to have been an Englishman, and likewise Robert Hudson, another of James's Court musicians and poets (probably a brother of the former), whom Montgomerie eulogises in the following couplet :—

Thy Homer's style, thy Petrark's high invent,  
 Sall vanquish death, and live eternally.

Only four of his sonnets have survived.



also taken a vigorous hand in the ceaseless literary squabbles of the time, the object of his especial enmity being the novelist Nash. As a soldier of fortune he had fought in Scotland, France, and in the Low Countries. In later life he enjoyed some measure of Court patronage, and was employed on several occasions to arrange pageants for the Queen's entertainment. We first hear of Churchyard in connection with Scottish affairs presumably as early as 1547, when he served in the army which Somerset in the autumn of that year led into Scotland. He was present at the rout of Pinkie, and in June of the following year was captured at St Monans in Fife, and for the next three years held a prisoner, probably at St Andrews. Ten years later we find him again in Scotland, serving in the English army which, under Lord Grey, co-operated with the Scots in laying siege to Leith, at that time held by a French emissary force in the interests of the Queen Regent. Of this and of the later siege of Edinburgh Castle, Churchyard has left accounts in two poems, published in his volume, 'Churchyarde's Chippes from Scotland' (1575). It is, however, in a visit which he made to the Scottish Court in 1580 that our interest here chiefly centres. Chalmers in his memoir of the poet notes this visit, and also the circumstance that some misdemeanour had necessitated his temporary withdrawal from England. He then hazards the opinion that "Elizabeth's agents perhaps made use of his blandishments of tale-telling and poetic scribbling to soothe the king." Certain it is that Churchyard was at the Court, and evidently in high favour with James. This appears from the following reference in an unpublished letter of Randolph's to Walsingham, dated June 22, 1580: "Churchyarde is here

grate in the Court, and, as he sayth hymselfe, kingis man. I pray your highness lette me knowe what he was that he slewe last, which, as he saythe, is the cawse of his commynge hyther." In the Treasurer's accounts also there is a record that in February 1581 payment was made to "Thomas Churchyard, Inglisman, conform to the kingis precept," a sum of two hundred pounds "Scotch money." Churchyard, who seems to have had a touch of the swaggering swashbuckler about him, appears to have incurred the jealous enmity of certain unknown persons in Edinburgh, who on more than one occasion attempted his life by firing on him. Accordingly, in the end of June 1581, he obtained the king's leave to depart southwards again. This visit of Churchyard's to the Scottish Court, which extended for over a year, coincides with the period of James's dawning literary ambitions, and of his beginning to play the part of a patron of letters. In such literary surroundings as have been described, Churchyard was not the man to hide his light under a bushel; his presence at the Court and the king's patronage of him he doubtless owed to his prestige as an English poet. Nothing is more likely than that he took a part in promoting the literary activities of the Court, and it is easy to think that in the circumstances he would vigorously press upon the attention of the Scottish poets English models.<sup>1</sup>

§ 27. Another of these gentlemen of fortune who

<sup>1</sup> In his poem entitled "A Praise of Poetsie" he commends "Dauy Lindzay and Buckananus" (the latter he had possibly met in Edinburgh), and in the marginalia notes, "Iames the first that was King of Scotland and K. Iames the sixt now reigning, great poets." Has this evidence of James's authorship of the 'Quair' been noted? Churchyard no doubt got his information at the Scottish Court during his residence there.

brought in the train of their more serious business a knowledge of English poetry to Scotland, was Henry Constable, author of the 'Diana,' a collection of sonnets, first published in 1592, which, according to Drayton, rivalled in popular favour those of Sidney and Daniel. Sprung of an ancient Catholic family, Constable was born in 1562, and graduated from Cambridge by special grace of the senate in 1580. Thereafter he seems speedily to have embarked on a career of political intrigue in the Catholic interest. In this connection he was inevitably brought into touch with Scottish affairs, for the northern kingdom in those years was the centre towards which for the time being the various lines of Catholic scheming converged. On certain grounds of evidence which, however, he does not disclose, Mr W. H. Hazlitt concludes that "Constable spent no inconsiderable portion of his time in Scotland during his earlier life, and it is surmised that he obtained some employment about the person of the Queen, after whose death he continued to enjoy the esteem of her son, to whom some of his sonnets are addressed." To the king's 'Poetical Exercises,' which came out in 1591, Constable contributed a prefatory sonnet,<sup>1</sup> and in the following year four more appeared in the 'Diana' with the following titles: "To the King of Scots, touching the subject of his poems dedicated wholie to heavenly matters." "To the King of Scots upon occasion of a sonnet the King wrote in complaint of a contrarius wind which hindered

<sup>1</sup> To this the "sensible old English critic, Edmund Bolton," alludes in his 'Hypercritick': "Noble Henry Constable was a great master in the English tongue, nor had any gentleman of our nation a more pure, quick, or higher delivery of conceit, witness among all other that sonnet of his before his Majesty's *Lepanto*."—Warton's 'History of English Poetry.'

the arrival of the Queene out of Denmark (1589).” “To the King of Scots upon occasion of his longe stay in Denmark, by reason of the coldnesse of the winter and freezing of the sea.”<sup>1</sup> “To the King of Scots, whome as yet he had not seene.” The allusions in these sonnets point to personal and friendly relations having been established with James sometime after the publication of the ‘*Essayes of a Prentise*,’ and some years before the date of the ‘*Poetical Exercises*.’ A reference to him in a letter of Thomas Fowler’s to Lord Burghley, written on October 20, 1589, gives definite evidence of his presence in Scotland at that date. A year later he was maturing a scheme by which the Catholic Powers were to make certain James’s accession to the throne of England, on the understanding that he would relieve the English Catholics of their existing disabilities. In October 1597 he is referred to by a Scottish correspondent as “one Constable, a fine poetical wit, who resides in Paris, has in his head a plot to draw the Queen [*i.e.*, of Scotland] to be a Catholic.” Probably his last visit to Scotland was paid in March 1599, when he arrived in Edinburgh armed with a commission from the Pope. But after a vain effort to negotiate with the king, he was obliged to take himself off in September. A year later he fell under suspicion of being the author of a book entitled ‘*A Counterfeit Discourse*,’ to which allusion is made in a letter from George Nicolson to Sir Robert Cecil (July 22, 1600): “The *king* is much offended thereat, accompting some practising Papist to have made it. Walter Quin, as I

<sup>1</sup> James sailed for Norway on October 22, 1589, and did not return till May of the following year.

hear, judgethe that Henry Constable hathe made it; for he saythe that Constable is a very great writer, and that the booke hath his method and reasons. The *king* hathe given it to Mr John Sharpe<sup>1</sup> to answer." Invincible to the last in his devotion to the Catholic cause, Constable, after suffering imprisonment in the Tower in 1602, died at Liège in 1613.

§ 28. Between Montgomerie and Constable there is good reason to believe a warm friendship existed, and it may well have been their common attachment to the Catholic interest which first drew them together. The affectionate allusion which the Scottish poet makes to Constable has already been noted, and the fact also of one of Constable's sonnets in a Scottish dress appearing amongst the collection of Montgomerie's poems in the Drummond MS. That poetry was often a subject of their conversation is not to be doubted, nor can we suppose that Constable would fail to communicate to his Scottish friend what he knew and could commend of the yearly rich issues of verse in the southern kingdom.

§ 29. For another and greater of the Elizabethans, namely, Sir Philip Sidney, King James appears to have entertained an admiration and an affection, which it would certainly be easier to understand if it could be shown that he had actually come under the spell of Sidney's personal charm. Unfortunately we have no direct evidence of Sidney's presence in Scotland. There can, however, be no question of the king's familiarity with

<sup>1</sup> In all likelihood the "M. J. Sharpe," a Scottish advocate, who was bitterly attacked by Montgomerie in a couple of sonnets, apparently for supposed or actual mismanagement of his suit against Erskine.



his poems, and this knowledge was doubtless shared by the writers of his Court. We first hear of Sidney in connection with Scottish affairs on the occasion of the coming to London of the Banished Lords, when he acted as Elizabeth's messenger in communicating with the exiled nobles (Calderwood, iv. 356). On this occasion he appears to have set himself to promote friendly relations between the two countries. Writing to Sir Edward Wotton<sup>1</sup> on September 4, 1585, Walsingham remarks, "The poor Earl of Angus and Earl of Mar received here [*i.e.*, at the English Court] little comfort otherwise than from Sir Philip Sidney." With the Master of Gray he also about this time struck up a friendship, and even appears to have been privy to Gray's plot to overreach the Earl of Arran (*v.* 'Hamilton Papers,' vol. ii., July 28, 1585). One of his last letters, dated from the camp at Nimeguen on May 17, 1586, is addressed in friendly terms to Gray (Salisbury MSS.); while in a letter to Archibald Douglas (November 6, 1586) Gray writes feelingly of the loss of his "dear friend and brother, Sir Philip Sidney, the most sorrowful death that I ever heard of in my time" (Salisbury MSS.). It seems that Sidney had also some share in negotiating the grant of a pension to James from Elizabeth in 1585. Referring to this matter, Walsingham, in a letter dated 23rd May of that year, to Wotton at Edinburgh, remarks: "The writing of the enclosed that you shall receive from Sir Philip Sidney, which he hath prayed me to peruse, groweth upon an advice delivered unto him by Mr Douglas [*i.e.*, Archibald] touching the offer of a pension which you are

<sup>1</sup> English ambassador in Scotland.

directed to make unto the king." It would be pleasant to think that these negotiations had brought Sidney to the Scottish capital. How friendly in any case the relations between James and the English poet were may be shown from several contemporary references. The news of Sidney's fatal wound at Zutphen was received with dismay in the Scottish Court. Writing from Edinburgh to Archibald Douglas on October 24, 1586, Roger Aston remarks: "The hurt of Sir Philip Sidney is greatly lamented here, and chiefly by the king himself, who greatly lamenteth and [is] so heartily sorry as I never saw him for any man. To-morrow his Majesty is determined to write him" (Salisbury MSS.).<sup>1</sup> But Sidney was already dead, having died on the 17th of the month. An account of an interview with James by Henry Leigh, in the 'Calendar of Border Papers' (vol. i.), records the following expression of the king's admiration for Sidney's writings: "Then he commended Sir Philip Sidney for the best and sweetest writer that ever he knew—surely it seemeth he loved him much." This interest of the king in Sidney is further corroborated by Fulke Greville, who, in referring to the honour paid to Sir Philip by various sovereigns, writes: "As first with that chief and best of princes, his most excellent Majesty, then King of Scotland, to whom his service was affectionately devoted, and from whom he received many pledges of love and favour." At the date of Sidney's death, October 17,

<sup>1</sup> For these interesting references to Sidney in the Salisbury MSS. the editor is indebted to Professor Malcolm Wallace of Toronto University, whose forthcoming life of the poet, based as it is on a more thorough investigation of all the records and possible sources of information than has yet been attempted, should prove a work of great value.

1586, James was twenty years of age, and had never been out of his kingdom.<sup>1</sup>

§ 30. If the evidence were not too circumstantial to admit of any reasonable doubt that Edmund Spenser was in Ireland in 1583, there might be a possibility that he was the envoy, "Maister Spenser," referred to in the following postscript to one of James's letters to Queen Elizabeth, dated from St Andrews, on July 2: "I have staied maister Spenser upon the *lettre* quhilk is writtin with my awin hand, & quhilk sall be readie within tua daies." That Spenser's poetry was known at the Scottish Court, however, there is interesting confirmation in the fact that the king was greatly annoyed at the aspersions cast on his mother in the fifth book of the 'Fairie Queen,' where she figures as the "False Duessa." He complained of this to the English agent in Scotland, Robert Bowes, who promptly addressed a letter to Lord Burghley on the subject: "The *King* hath conceaued great offence against Edward Spenser [*sic*] publishing in prynte in the second part of the Fairy Queene and ixth chapter some dishonourable effectis (as the *King* demeth thereof) against himself and his mother deceased. he alledged that this booke was passed with preuiledge of her *maiestes* comissioners for the veiwe and allowance of all writinges to be receaued into Printe. But therin I haue (I think) satisfied him that it is not giuen out *with* such *preuiledge*,

<sup>1</sup> Prefixed to a small volume of Latin poems on the death of Sir Philip Sidney by various hands, published at Cambridge, February 10, 1587, is a sonnet in English by King James. It is also worth noting that an edition (the third printed) of the 'Arcadia' was published in Edinburgh in 1599, and that a MS. of the Astrophel and Stella sonnets, which is likely to have been William Fowler's, was in the collection gifted by Drummond to Edinburgh University.

yet he still desyreth that Edward Spencer for his faulte may be deuly tryed and punished. Edin. 12 nov. 1596." (State Papers relating to Scotland, Record Office, London.) The matter continued to rankle in the king's mind. As late as February 25, 1598, George Nicolson, in a letter to Sir Robert Cecil, after mentioning "a book by Walter Quyn concerning the king's title to England," which Waldegrave had refused to print "until the Acts of Parliament almost done should be ended," goes on to say, "Quyn is also answering Spencer's book whereat the king was offended."<sup>1</sup>

§ 31. In bringing to a conclusion these introductory notes, the editor would offer his sincere thanks to

<sup>1</sup> An earlier letter of Nicolson's to Bowes, dated June 18, 1595, brings to light an amusing instance of James's annoyance with another English writer, Barnaby Rich. In Rich's 'Farewell to the Militarie profession: conteining verie pleasant discourses fit for peaceable tyme,' there appears a story of how the devil enticed a girl unwittingly to marry him, and was afterwards so plagued by her constant demands for new clothes to keep pace with the changing fashions of the time, that in despair he fled into Scotland, "never staiying till he came to Edenbrough where the Kyng kept his court. And now forgettingt all humanitie which he had learned before in Englande, he began againe afreshe to plaie the devill, and so possessed the King of Scots himself with such straunge and unacquainted passions that by conjecture of phisitions and other learned men, that were then assembled together to judge the kinges diseases, thei al concluded that it must needes be some feende of hell that so disturbed their prince. Whereupon proclamatiouns were presently sent forthe that whosoever could give relief should have a thousand crounes by the yere so long as he did live. The desire of these crounes caused many to attempt the matter, but the furie of the devill was such that no man could prevail." The humour of this story failed to commend itself to James, and his displeasure is thus noted by the correspondent above mentioned: "In the conclusion of a booke in England called Rich his farewell printed by V. S. for Tho. Adams at the signe of the white lyon in Paules churchyard 1594 such matter is noted as the *King* is not well pleased thereat; so as one grief comes in thend of another, it wold please the *King* some thinck that some order were taken therewith. The *King* saies litle but thinkes more."—(State Papers relating to Scotland, Vol. 56, No. 13, Record Office, London.)

those who have helped him in his labour of preparation. He is specially indebted to Dr Brotanek for courteously placing at his disposal an elaborate series of variant readings from successive issues of "The Cherrie and the Slae," which have been used in framing note, § 6, page 346, and for directing his attention to the hitherto unnoted Harleian MS. of the "Flyting." For the elucidation of some obscure and intractable passages in the texts, and the clearing up of a number of puzzles in the glossary, he has greatly to thank Dr W. A. Craigie; and to the Rev. John Anderson, Curator of the Historical Department of the Register House, as well as to his colleague, Mr William Angus, he is under obligations for invaluable guidance in his search among the Edinburgh records. Mr Angus also very kindly undertook the transcription of the legal documents connected with Montgomerie's lawsuit, printed in Appendix D; but responsibility for the accuracy of these must rest with the editor, since by him they have twice been collated with the originals.<sup>1</sup> To his friend Mr H. W. Meikle, the editor is also much indebted for a transcription of Waldegrave's second edition of "The Cherrie and the Slae," from the unique copy in the Advocates' Library, which has been used for purposes of comparison with the first issue. On behalf of the Society acknowledgment is also to be made to the Keeper of the Manuscripts in the British Museum, and to the Library Committee of the University of Edinburgh, for the privilege readily granted of printing in full the Harleian and Laing MSS.; and to Mr Christie Miller of

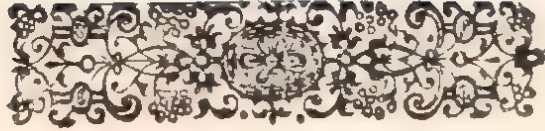
<sup>1</sup> The editor is also responsible for the transcript and collation of the Laing, Harleian, and Tullibardine MSS.



Britwell Court, for similar courteous permission to reprint, from his unique copy, Waldegrave's first edition of "The Cherrie and the Slae." It only remains to make grateful acknowledgment that the opportunity to carry out the research necessary for the preparation of this volume has been made possible for the editor by his tenure of a Fellowship under the Carnegie Trust for the Universities of Scotland.

TORONTO, *October 26, 1910.*





THE CHERRIE  
AND THE SLAYE,

*Composed into Scottis Meeter,*  
by ALEXANDER MONT-  
GOMERIE.



EDINBURGH  
*PRINTED BE RO-*  
*bert UValde-graue Printer*  
to the Kings Majestic. Anno  
Dom. 1597.

THE CHERRIE AND THE SLAYE

BY ALEXANDER MONTGOMERIE



THE CHERRIE

THE CHERRIE AND THE SLAE

(LAING AND WALDEGRAVE TEXTS)



## OFF THE CHERRY AND þE SLAE.

## I.

F. 15 a.



BOUT ane bank, quhair birdis on bewis  
 Ten thousand tymes þair nottis renewis  
 Ilk hour into the day,  
 Quhair merle and maveis nicht be sene,  
 With progne and with phelomene, 5  
 Quhilk causit me to Stay.  
 I lay and lenit me to ane buß,  
 To heir þe birdis beir ;  
 Thair mirth was so melodius,  
 Throw nature of þe 3eir : 10  
 Sum singing, sum springing,  
 So heich into þe skye ;  
 So nimlie and trimlie  
 Thir birdis flew me by.

## 2.

I saw the hurchun and the hair, 15  
 Quhilk fed amange the flouris fair,  
 war happin to and fro :  
 I saw the cwnyng and the kat,  
 Quhais downis with the dew was wat,  
 With mony beistis ma. 20  
 The hairt, the hynd, the da, the rae,  
 the fumart, and the fox,  
 was skippin all frome bray to bray,  
 Amang the watter brokis ;  
 Sum feidding, sum dreidding, 25  
 In cais of suddane snairis ;  
 With skipping, and trippin,  
 thay hanttit ay in pairis.

## THE CHERRIE AND THE SLAYE.

## I.



ABOUT ane bank, quhair birds on bewes  
 ten thousand times *thair* notes renews  
 ilk houre into the day,  
 The Merle, the<sup>1</sup> Maveis, may<sup>2</sup> be seine,  
 the Progney and the Philomeine, 5  
*Quhilk* caussit me to stay.  
 I laye and leind<sup>3</sup> me to ane busse,  
 to heir thir<sup>4</sup> birdis beir;  
 Thair noyce are<sup>5</sup> so melodiousse,  
 throwe natour of þe zeir: 10  
 Some singing, some springing  
 with wingis into þe skye;  
 So nymlic and trimlic,<sup>6</sup>  
 thir birds thay flew me by.

## 2.

I sawe the Hurchone and the Haire, 15  
 quha fed amang the flowers faire,  
 that<sup>7</sup> hopping to and fro:  
 I sawe the Cunnin and the Cat,  
 quhais downes with the dewe was wat,  
*With* other<sup>8</sup> beastis mo. 20  
 The Hairt, the Hynd, the Dae, the Rae,  
 the Fulmarte, and the Fox,  
 Were skippan<sup>9</sup> all from bray to bray,  
 Amang the watter brox;  
 Some feiding, some<sup>°</sup>dreiding, 25  
 In caice of suddane snairis;  
 Some tripping, some skipping,<sup>10</sup>  
 thay huntit all in pairis.

<sup>1</sup> &.<sup>5</sup> mirth was.<sup>8</sup> Monie.<sup>2</sup> nicht.<sup>6</sup> trimlic and nimlic.<sup>9</sup> skowping.<sup>3</sup> leynit.<sup>10</sup> With skipping and tripping.<sup>4</sup> the.<sup>7</sup> Wer.

LAING]

3.

F. 15 b.

The air was so attemperat,  
 But ony mist Immaculatt, 30  
     Baith purefeit and cleir :  
 The feildis ower all was flureischit,  
 As natour haid thame nurischitt,  
     Bayt<sup>h</sup> delicat and deir :  
 And euerie blume on branche and bewch 35  
     So prettillie thay spred,  
 hingang thair heidis out ower the heuch,  
     In mayis cullo<sup>ur</sup> cled ;  
     Sum knapping, Sum drapping  
         Of balmie liquor sweet, 40  
     Destelling and smelling  
         Throw phebus helsum heit.

4.

The Coukou and þe cussatt cryid,  
 the turtill, on the vþer syde,  
     Na plesure haid to play : 45  
 Sua sc[h]ill in sorow was hir sang,  
 That w<sup>th</sup> hir voce the rochis rang,  
     for echo *ansuerit* ay,  
 Lamenting still Narcissus'<sup>1</sup> cais,  
     That steruit at the well ; 50  
 Quha throw þe schadow of his face  
     for luif did slay him sell :  
     Sair weiping and creiping,  
         about þat well he baid ;  
     quhylis lying, quhylis crying, 55  
         Bot it na *ansuer* maid.

<sup>1</sup> MS. *narrascus*.

## 3.

[WALDEGRAVE

The ayr was so attemperat,  
 but ony mist Immaculat, 30  
     baith puryfeit and cleir :  
 The flouris fair ware flurischit,  
 as natour had thame nurischit,  
     bait<sup>h</sup> delicate and deir :  
 And every blome on branche and bewche 35  
     so prettillie was<sup>1</sup> spred :  
 Syne<sup>2</sup> hang thair heids out over ane<sup>3</sup> hewche,  
 in Mayis cullour cled ;  
     Some knopping, Some dropping  
     the<sup>4</sup> balmie liquour sweit, 40  
     Distelling and smelling  
     Throw Phœbus healthsome<sup>5</sup> heit.

## 4.

The Cuckoe and the Cuschate cryit,  
 The Turtill, on the vther side,  
     no plesour had to play : 45  
 So schill in sorrowe was hir sang,  
 that throwe hir voce the roches rang,  
     and<sup>6</sup> Ecchoe answerit aye,  
 Lamenting fair Narcisses cace,  
     that steruit at the well ; 50  
 Quhairthrowe<sup>7</sup> the shadow of his face  
     for luife that slewe<sup>8</sup> him sell :  
     Sair<sup>9</sup> weiping and creiping,  
     about the well he baid ;  
 Quhyllis lying, quhyllis crying, 55  
     bot it na answer maid.

<sup>1</sup> were.<sup>2</sup> And.<sup>3</sup> the.<sup>4</sup> of.<sup>5</sup> hailsum.<sup>6</sup> for.<sup>7</sup> Quha with.<sup>8</sup> did slay.<sup>9</sup> Quhyllis.

LAING]

5.

F. 16 a.

The dew as dyamontis did hing  
 Vpoun the tender twiskis 3ing,  
     Owertwinkling all þe treis :  
 And ay *quhair* flouris did flureis fair, 60  
 Thair suddanlie I saw repair  
     Ane suarme of sounding beis.  
 Sum sueitlie hes the hony socht,  
     *Quhill* thay war claggit soir ;  
 Sum willinglie the wakx hes wrocht 65  
     To keip it vp in store ;  
     So heipping, for keiping,  
         Into thair hyvis thay hyd it :<sup>1</sup>  
     preceislie and viselie,  
         for winter thay provydit. 70

6.

To pen the pleasur of þat park,  
 how euerie blaysum, brench, and bark,  
     Aganis the sone did schyne,  
 I leave to poyetis to compyle,  
 In staitlie verß and ornate style : 75  
     It passit my ingyne.  
 Bot as I movit me allone,  
     I saw ane rever Rin  
 Out ouer ane craig and Roch of stone,  
     Syne lichtit in ane lin : 80  
         With tumbling and Rumbling,  
         Among the rockis round,  
     Devalling and falling  
         Into þe pitt *profound*.

<sup>1</sup> MS. hydīt.





LAING]

7.

F. 16 b. To heir the stertlie streameis cleir, 85  
 Me thocht it mwsick to þe eir,  
 Quhair daskene did abound,  
 With trubill sueit, & tennozr Iust ;  
 And ay the echo reparcust  
 hir diapassoun sound, 90  
 Set with þe ci soll fa uthe clewe,<sup>1</sup>  
 Thairby to know the note,  
 Sounding ane michtie senabrewe  
 Out of þe elphis thrott :  
 Discreittlie, mair sueitlie, 95  
 Nor craftie amphiou ;  
 Or mwssis that vsis  
 That fountoun eloquon.

8.

Quha wald hawe tyrit to heir that tune,<sup>2</sup>  
 Þe birdis corroborat ay abone, 100  
 Throw schuitting of þe larkis?  
 sum flew so heiche into þe skyis,  
 Quhill cupid walknit with the cryis  
 Of naturall chappell clerkis ;  
 Quha leaving all the heavinis aboue, 105  
 alleichtit on þe ʒeird.  
 Lo,<sup>3</sup> heir þat littill god of luif  
 Befoir me þair appeird ;  
 So myldlyke and childlyke,  
 With bow threis quarteris skant ; 110  
 So moylie so coylie,  
 he luikit lyk ane sant.

<sup>1</sup> Lines 90 and 91 had puzzled the scribe : he writes—  
 Hir Draffassoun sound

Set with þe resoll fair Ruthe clewe (!).

<sup>2</sup> 'Towne' has been stroked out and 'tune' written in above.

<sup>3</sup> MS. To.

## 7.

[WALDEGRAVE

To heir the<sup>1</sup> startling streames cleire, 85  
 I<sup>2</sup> thocht it musike to the eire,  
     quhair deskant did abound,  
 With treble sweet, and tenor just ;  
 and ay the eccho repercust,  
     the *Diapason* sound ; 90  
 Set with the C. sol fa ut cleife,  
     quhairby<sup>3</sup> to knaw the note,  
 Thay sownd<sup>4</sup> ane michtie semebreife,  
     out of the Elphis throte ;  
     Discreitlie, mair sweitlie, 95  
     nor craftie Amphion,  
 Nor muisses that vses  
     at fountaine Helicon.

## 8.

Quha wald haue tyrit to heir that tune,  
 quhilk birds corroborate abune,<sup>5</sup> 100  
     throw schouting of the Larkis ?  
 Quha flewe<sup>6</sup> sa hie into the skyis,  
 quhil Cupid walknit throw<sup>7</sup> the cryis,  
     of natures chappell clarkis ;  
 Quha leueing all the heuins aboue, 105  
     syne lichtit on<sup>8</sup> the eird :  
 Loe, how that littil God of loue  
     befoir me thair appeird,  
     So mildlike and childlike,  
     wzth bowe thrie quartars scante ; 110  
     So moylike and coylike,<sup>9</sup>  
     he luikit like ane Sancte.

<sup>1</sup> thae.<sup>2</sup> me.<sup>3</sup> Thairby.<sup>4</sup> Thair soundt.<sup>5</sup> ay abune.<sup>6</sup> Sum flies.<sup>7</sup> walkinnes with.<sup>8</sup> Alighted in.<sup>9</sup> moylie and coylike.

LAING]

9.

F. 17 a.

Ane cleirlye crisp hang ower his eis,  
 his quaver be his nakkit theis  
     hang in ane siluer caifß : 115  
 Of gold betuix his schouleris grew  
 Tua prettie wingis quhairwit<sup>h</sup> he flew,  
     On his left arme ane brace.  
 That god of all his geir he schowk,  
     And layit it on þe ground : 120  
 I ran als bissie for to luik  
     Quhair fairleis nicht be fund :  
     I maisit, I gaisit,  
     To se that geir so gay :  
     Persaving my having, 125  
     he comptit me his pray.<sup>1</sup>

10.

“Quhat wald thou gif me frend,” quod he,  
 “To haue thir prettie wingis to flie,  
     To sport the for ane quhyle?  
 Or quhat, gif I suld lend the heir 130  
 my bow and all my schuting geir,  
     Sum bodie to begyle?”  
 “That geir,” quod I, “can nocht be bocht,  
     3it wald I haue it fane.”  
 “Quhat gif,” quod he, “it cost þe nocht, 135  
     Bot rander it agane?”  
     His wingis þa<sup>n</sup> he bringis than,  
     And band þame on my bak :  
     “Go, flie now,” quod he now,  
     And so my leif I tak. 140

<sup>1</sup> The revised edition of 1615 introduces an additional stanza here. See p. 76.

9.

[WALDEGRAVE

Ane cleinly cirspe hang ouer his eies,  
 his quauer be his naikit thies  
     hang in ane siluer lace : 115  
 Of gold betwein<sup>1</sup> his schoulders grewe  
 twa proper<sup>2</sup> wings quhairw<sup>it</sup> he flewe,  
     on his left arme ane brace.  
 This God of all his geire he schuik,  
     and laid it on the ground : 120  
 I ran als bessie for to luik  
     quhair farleyis nicht be found :  
     Amazed, I gazed,  
         to sie that geir sa gay :  
     Persaueing my haueing, 125  
         he comptit me his pray.

10.

“Quhat wald thow giue, my freind,” quod he,  
 “till haue thir<sup>3</sup> prettie wings to flie,  
     to sport thee for ane quhile?  
 Or quhat, gif I suld lend thee heir 130  
 my bowe and all my schuitting geir,  
     some bodie to begyle?”  
 “That geir,” quod I, “cannot be bocht,  
     3it wald I<sup>4</sup> haue it faine.”  
 “Quhat gif,” quod he, “it cost thee noch,  
     Bot rander<sup>5</sup> it againe?” 135  
     His wings than he brings than,  
     and band thame on my bak :  
     “Go<sup>6</sup> flie now,” quod he now,  
     and so my leife I tak. 140

<sup>1</sup> betwix.<sup>2</sup> pretty.<sup>3</sup> thae.<sup>4</sup> I wald.<sup>5</sup> randring.<sup>6</sup> So.



LAING]

11.

F. 17 b. I sprang vpoun cwpidois wingis,  
 the bow and quaver bayth resingis,  
     To lene me for ane day.  
 As Icarus *witʰ* borrowit *flycht*,  
 I muntit heichar nor I mycht, 145  
     Oure perrellus ane play.  
 Than *furtʰ* I drew that deidlie dairt,  
     that sumtyme hurt his mother ;  
 quhair*witʰ* I hurt my wantoun hairt,  
     In hoip to hurt ane vþer. 150  
     I hurt me and bruit me,  
     the ofter I it hanteil ;  
     Sum se now, In me now,  
     the butterfle and candill.

12.

As scho delytthyth in the low, 155  
 So was I browdin of my bow,  
     As ignorant as scho :  
 And as scho fleis *quhill* scho be fyr it,  
 So, *witʰ* the dairt that I desyrit,  
     My handis hes hurt me to. 160  
 As fulyche faetoun, by suit,  
     his faþeris cairt obtenit,  
 I langit in cupiddis bow to schuit,  
     bot wist *nocht* quhat it menit.  
     Mair wilfull nor skylfull, 165  
     to flie I was so fund,<sup>1</sup>  
 desyring, Inspyring,  
     And sa was sene appond.

<sup>1</sup> MS. forfund.

## 11.

[WALDEGRAVE

I sprang so heich on Cupid's<sup>1</sup> wings,  
 quha bowe and quauer baith resings,  
 to lend me for ane day,  
 As Icarus *wit* borrowit *flicht*,  
 quha<sup>2</sup> mountit heicher nor he<sup>3</sup> nicht, 145  
 ore perrellous ane play.  
 Than *furt* he<sup>4</sup> drew that deadly dairt  
 quhilk sometyme hurt<sup>5</sup> his mother ;  
 Quhairwith I hurt my wanton hairt,  
 in<sup>6</sup> hope to hurt ane vther. 150  
 It hurt me and brunt<sup>7</sup> me,  
 the offer I it handle :  
 Cume sie now, In me now,  
 the Butterflie and candle.

## 12.

As scho delyttis into the lowe, 155  
 so was I browdin on<sup>8</sup> my bowe,  
 as ignorant as scho :  
 And as scho flies quhill scho be fyrit,  
 so, with the dairt that I desyrit,  
 my handis<sup>9</sup> hes hurt me to. 160  
 As fulisch Phaetone, be suite,  
 his fathers cairte obtaind,  
 I langit in luiffis bowe to schuite,  
 and wist not quhat it meind.  
 Moir wilfull nor<sup>10</sup> skilfull, 165  
 to flie I was so fond,  
 Desyring, Impyring,  
 and so was seene appond.

<sup>1</sup> I sprang up on *Cupidoes*.<sup>2</sup> I.<sup>3</sup> I.<sup>4</sup> I.      <sup>5</sup> schot.<sup>6</sup> I.<sup>7</sup> it burt.<sup>8</sup> in.      <sup>9</sup> hand.<sup>10</sup> than.

LAING]

13.

F. 18 a.

To lait I leirnit, quha hewis he,  
the spail sall fall into his ey: 170

To lait I went to scuillis:  
To lait I hard the suallow preich,  
. . . . .<sup>1</sup>

The scuilmaister of fuillis:  
To lait I find the nest I seik,  
quhan as þe birdis ar flowne: 175  
To lait the stable duir I steik,  
quhan as þe steid is stowin.

To lait ay þair stait ay  
All fulych folk espy:  
behind so, þai find so, 180  
remeid, and so do I.

14.

Gif I had ryplie bene aduysit,  
I had nocht rachle Interprysit  
To flie w<sup>it</sup>h borrowit pennis;  
Nor 3it had sayit the ercher craft, 185  
Nor schot my self w<sup>it</sup>h sic ane schaft,

As reassoun quyt miskennis.  
fra wilfulnes gaif me my wound,  
I had na force to flie;  
Than come I grainand to the ground: 190

“freind, welcum hame!” quod he;  
“quhair flew 3e? quhome slew 3e?  
or quha bringis hame þe buitting?  
I se weill,” quod he weill,  
“3e haif bene at the schuitting!” 195

<sup>1</sup> Line omitted in MS.

13.

[WALDEGRAVE

To lait I knaw, quha hewes to hie,  
 the speill sall fall into his eye : 170  
     to lait I went to schooles :  
 to lait I hard the swallow preich,  
 to lait experience dois teich—  
     the School-maister of fooles :  
 To lait I<sup>1</sup> find the nest I seik, 175  
     quhen all the birdis are flowne :  
 To lait the stabill dure I steik,  
     quhen all the steids are stolne.  
     To lait ay thair state aye  
     all foolish folke espye : 180  
     They find to, behind to,<sup>2</sup>  
     remeid, and so do I.

14.

Bot had I<sup>3</sup> ryplie bene aduysit,  
 I had not raschellie Interprysit,  
     to soire with borrowit pennis ; 185  
 Nor 3it haue sayit the Archere craft,  
 nor schot my selfe w<sup>it</sup> sic ane schaft  
     as ressoun quite miskennis.  
 Fra wilfulnes gaif me the<sup>4</sup> wound,  
     I had na force to flie : 190  
 Thane come I granand to the ground :  
     “friend, welcome hame !” quod he ;  
     “Quhair flew 3e? quhom slew 3e?  
     or quha bringis hame the buiting?  
 I see now,” quod he now, 195  
     “3e haue bein at the schuiting !”

<sup>1</sup> to.<sup>2</sup> Behynd so, they fynd so.<sup>3</sup> Gif I had.<sup>4</sup> my.

LAING]

15.

F. 18 b.

As scorne *cumis* comonlie *wiþ* skayth,  
swa I behuiffit to byd þame bayth,

And þat in stakarin stait.

For vnder cuir I gat sic chak,

þat I *mycht* nowther deme nor nek,

200

bot aþer stell or meit ;

my agony was so exstreme,

I swet and sownit for feir ;

bot or I waknyt of my dreme,

he spuilzeit me of my geir :

205

*wiþ flycht* þan oure heych þan,

spran[g] cupide in þe skyis ;

forzetting, and setting

At *nocht* my cairfull cryis.

16.

Sa lang *wiþ flycht*<sup>1</sup> I followit him,

210

*quhill* that my feiblit eyis grew dim,

for stairing on þe starnis ;

*quha* flew sa thik befoir my eyne,

sum reid, sum zallow, sum blew, sum grene,

that trublit all my harnis ;

215

*quhill* ewerie thing appeirit twa

to my barbulzeit brane ;

bot lang *mycht* I haiff luikit so

or cupide cum agane :

*quha* thundring, *wiþ* woundring,

220

I hard vpthrow the air ;

throw cluidis so he thudis so,

he flew I wist not *quhair*.

<sup>1</sup> See the better reading on opposite page.





LAING]

17.

F. 19 a.

Fra tyme I saw that god was gane,  
 And I in langour left allane, 225  
 And soir tormenttit, to,  
 Sumtyme I *sycht* quhan I wald sane,  
 Sumtyme I musit and maist gaine maid,  
 I wist *nocht* quhat to do ;  
 sumtyme I raiffit half in ane rage, 230  
 as ane into dispair :  
 To be opprest *witʒ* sic ane paige  
 Lord ! gif my hart was sair !  
 Lyk dido, cwpido  
 I widdill and I werie, 235  
 quha reft me, and left me  
 In sic ane fere farie.

18.

Than feld I currage and dispair  
 Inflamyng my breist *witʒ* vncowth fyr,  
 To me befor vnknawin ; 240  
 bot now na bluid in me remanis,  
 bot brunt and bould *witʒin* my wanis,  
 And all away was blawin.  
 To quenche me soir I was devorit,  
 with schiftis I went about ; 245  
 bot ay þe mair I schep to smorr it,<sup>1</sup>  
 the baldar It brak out,  
 ay pressing but seissing,  
*quhill* it *mycht* brek þe boundis ;  
 my hew so, furth schew so, 250  
 the dolour of my woundis.

<sup>1</sup> MS. smorrit.

17.

[WALDEGRAVE

Bot fra<sup>1</sup> I sawe that God was gane, 225  
 and I in langour left allane,  
     and soire tormentit, to,  
 Sumtyme I sicht quhill I was sad,  
 sumtyme I muissit, and maist gane mad,  
     I wist not quhat to do ; 230  
 Sumtyme I ravit halfe in ane rage,  
     as ane into dispaire :  
 To be opprest *wit* sic ane page  
     Lord ! gif my hairt was saire !  
     Like Dido, Cupido 235  
     I widill and I warye,  
     Quha left me, and reft me,<sup>2</sup>  
     In sic ane furye farye.

18.

Thane felt I currage and desyre  
 inflame my hairt *wit* vncowth fyre, 240  
     to me befoir vnknawin ;  
 Bot now na bluid in me remaines,  
 vnbrunt and bruilzeit throw<sup>3</sup> my vaines,  
     be luiffis bellowes blawin.  
 To quenche it or I was devorit, 245  
     with siches I went about ;  
 Bot ay the moire I schape to smor it<sup>4</sup>  
     the baulder it brak out,  
     Aye pressing but sessing,  
     *quhill* it may breik the bounds : 250  
     My hewe so, furth schew so,  
     the dolour of my wounds.

<sup>1</sup> Fra that.<sup>2</sup> Quha reft me, and left me.<sup>3</sup> boild within.<sup>4</sup> Orig. smorit.

LAING]

19.

F. 19 b.

*Wit*h deidlie wissag, pail and wane,  
 moir lyk ane attomie nor ane man,  
     I widderrit clene away :  
 Lyk walx befoir þe fyre, I feld 255  
 My hart *wit*h<sup>i</sup>n my bosum melt,  
     And peice and peice decay ;  
 my wanis *wit*h branling lyk to brek—  
     my punsß lap *wit*h pyth—  
 So [feruently]<sup>1</sup> did me Infect 260  
     that I was wexit<sup>2</sup> þair*wit*h.  
     My hart ay did start ay  
     the fyrie flamis to flie,  
 Ay hoipping, throw loipping,  
     to com to libertie. 265

20.

Bot och ! allace ! byd it behuiffit,  
*Wit*h<sup>i</sup>n my cairfull corpis me luiffit,  
     and preissoun of my breist,  
*wit*h sychis sobbit and oursett,  
 Lyk to ane fysche fanggit in þe net, 270  
     In deid-thraw vndeceist,  
 quha tho<sup>cht</sup> in wane do strywe be strenth  
     for to pull out hir heid ;  
 It proffeittis nathing at þe lenth,  
     bot haistis hir to hir deid : 275  
     *wit*h wreisting and thrysting,  
     the faster stykis scho :  
 thair I so did ly so,  
     my dayth a[d]uansing to.

<sup>1</sup> Blank space in MS. The reading in the text is taken from W<sup>2</sup>.

<sup>2</sup> MS. 'weyit.'





LAING]

21.

F. 20 a. The mair I wreslit *wit*h the wynd, 280  
 In faster stait my selff I find ;  
     na myrth my mynd culd meisß :  
 moir noy nor I had neuir nane  
     . . . . .<sup>1</sup>  
     throw drewt*h* of my disseis.  
 3it waiklie, as I *mycht*, I raiss ; 285  
     my sycht grew dim and dark ;  
 I stakkerrit at þe windil straxis,  
 Na taikin I was stark.  
     bayt*h* sychtles and *mycht*les,  
     I grew almaist at anis : 290  
     . . . . .  
     . . . . .<sup>2</sup>

22.

With sober paice so I approche  
 Towardis þe revar and þe roche,  
     *quhair* of I spak befoir ;  
 quhais *cumming* sic ane rumour maid ;  
 and to the sie It softlie slid : 295  
     the craig was stay and schoir.  
 than pleasour did me so provok,  
     perforce þair to repair,  
 betuix þe rever and the rok,  
     *quhair* hoip grew *wit*h dispair. 300  
     ane tre þair, I sie þair,  
     of scherreis in þe breyis ;  
 below, to, I saw, to,  
     ane buß of bitter slayis.

<sup>1</sup> Line omitted.<sup>2</sup> Last two lines omitted.



LAING]

23.

F. 20 b. The cherreis hang abone my heid, 305  
 Lyk twinkling rubeis round and reid,  
 so hie vp in þe heuch ;  
 quhais schaddow in þe rever schew,  
 als graithlie glansing, as þai grew  
 on trimbling tuiskis teuch ; 310  
 quhilk bowit throw burding of þair byrth,  
 Inclyning doune þair toppis :  
 reflex of phebus in þe firth  
 now cullorit all þair knoppis,  
 w<sup>it</sup>h dansing, and glansing, 315  
 In tirlis<sup>1</sup> lik dornik champ ;  
 w<sup>it</sup>h streming and leming,  
 throw lychtnes<sup>2</sup> of þat lamp.

24.

W<sup>it</sup>h earnest ey, þair I espy  
 the fruit betuix me and þe sky, 320  
 half gait almaist to hevin ;  
 the craige so heych of growth and tryme,<sup>3</sup>  
 as ony arrow evin ;  
 I callit to mynd how daphnes did  
 Into the Lowrell schrink, 325  
 quhan frome appollo scho hir hid :  
 Ane thowsand tymes I think  
 that trie þair, to me þair,  
 als hie as lowrell thocht :  
 and spying, but trying, 330  
 to get the fruit I thocht.<sup>4</sup>

<sup>1</sup> MS. cuik.<sup>2</sup> MS. 'lychtles.'<sup>3</sup> The scribe has run two lines into one. See opposite page.<sup>4</sup> See the better reading on opposite page.

23.

[WALDEGRAVE

The Chirries hang abune my heid,  
 like twinkling rewbeis round and reid, 310  
 so hich vp in þe hewch ;  
 Quhais schaddowes in þe River schew,  
 Als graithlie glansing, as thay grewe,  
 on trimbling twistis tewch ;  
 Quhilk bowed throw burding of thair birth, 315  
 in hanging<sup>1</sup> downe thair toppis :  
 Reflexe of Phœbus in the firth  
 oreouerit<sup>2</sup> all the<sup>3</sup> knoppis,  
 Wit<sup>h</sup> dansing, and glansing,  
 in tirls dornik champ : 320  
 Quhilk streimet, and gleimet,<sup>4</sup>  
 throw lichtnes<sup>5</sup> of that lamp.

24.

Wit<sup>h</sup> ernest eye, I can<sup>6</sup> espye  
 the fruit betwix me and the skye,  
 halfe gaite almaist to hevin : 325  
 The craige so cumbersome to clime,  
 the trie so hich of growth and trime,  
 as ony arrow evin ;  
 I call to minde how Daphne did  
 within the Laurell schrink, 330  
 Quhan from Appollo scho hir hid :  
 ane thousand times I think  
 That trie then, to me then,  
 as hich as<sup>7</sup> laurell thocht :  
 Espyring, but tyring, 335  
 to get the<sup>8</sup> fruit I socht.

<sup>1</sup> Inclining.<sup>2</sup> Newe colourit.<sup>3</sup> thair.<sup>4</sup> Ay streimand and gleimand.<sup>5</sup> brichtnes.<sup>6</sup> quhil I.<sup>7</sup> As he his.<sup>8</sup> that.

LAING]

25.

F. 21 a.

To clyme þat craig it was na buit,  
 Lat be to preis to pull the fruit  
 In top of all the trie ;  
 I saw na way quhairby to cum, 335  
 by ony craft, to gett it clum,  
 appeirrantlie to me.  
 The rok was vglie, stay and dreich,  
 the tre bayt<sup>h</sup> hie and small ;  
 I was affrayit to mynt so heych, 340  
 for feir to gett ane fall.  
 affrayit to say it,<sup>1</sup>  
 I luikit vpoun lofte ;  
 quhyllis mynting, quhyllis staying,<sup>2</sup>  
 I changit pvrposß oft. 345

26.

Bot d[r]eid, wit<sup>h</sup> danger, and dispair,  
 forbad me mynting ony mair,  
 to rax abone my reich.  
 "tuich !" quod currage, "man, go to,  
 he is bot daft þat hes ado, 350  
 that spairis [for] ony speiche.  
 I haif oft hard suyth men say,  
 As we may sie oure selff<sup>is</sup>,  
 that fortoun helpis þe hardie ay,  
 and pultronis plane repellis. 355  
 than feir not, nor heir noch<sup>t</sup>,  
 Dreid, dangeir, or dispair :  
 [To fazarts hard]<sup>3</sup> hasardis  
 Is dreid, dangeir, and dispair.<sup>4</sup>

<sup>1</sup> MS. 'sayit.'<sup>2</sup> See the better reading on opposite page.<sup>3</sup> Blank space in MS.<sup>4</sup> For correct reading see opposite page.





LAING]

27.

F. 21 b. "Quha speiddis, bot sic as heych espyris? 360  
 quha triumphis *nocht*, bot sic as tyris  
 To win ane noble name?  
 of schrinking, *quhat* bot schame succeidis?  
 Than do as thow wald haif þai deidis  
 In register of fame. 365  
 I put the cais, thow *nocht* prevellis,  
 so thow *wit* honour die,  
 thy lyf, bot *nocht* thy currage faillis,  
 sall poettis pen of þe.  
 thy name than, frome fame than, 370  
 sall neur be cut of:  
 thy graife ay sall haif ay  
 ane honnest epitaphe.

28.

"Quhat can thow loß, quhan honour levis?  
 renowne thy vertew ay revevis, 375  
 gif wailzeantlie thow ende."  
 quod danger: "hulie, man, tak heid,  
 Vntymous spurring spyllis the speid:  
 tak tent quhat 3e pretend.  
*thocht* currage counsall the to clyme, 380  
 be war thow kep na skayth:  
 haif thow na help bot god and him,  
 thay may begyll þe bayth.  
 thy sell now can tell now  
 the counsall of þai clarkis; 385  
*quhair*throw 3it, I trow 3it,  
 thy breist dois beir the markis.

27.

[WALDEGRAVE

"Quha speids, bot sik as hie aspyris? 365  
 quha tryumphis not, bot sic as tyris  
 to win ane nobill name?  
 Of schrinking, quhat bot schame succedis?  
 thane do as thou wald haue thy deidis  
 in register of fame. 370  
 I put the caice, thou not preuail,<sup>1</sup>  
 swa thou *wit* honor die,  
 Thy life, bot not thy curage fail,<sup>2</sup>  
 sall Poettis pen of thee.  
 Thy name than, from fame than, 375  
 sall never be cut off:  
 Thy graue aye sall haue aye  
 ane<sup>3</sup> honest Epitaphe.

28.

"Quhat can thou lose, quhen honor liues?  
 renowne thy vertewe ay reuiues, 380  
 gif vailzeantly thou end."  
 Quod danger, "hulie, friend, tak heid,  
 vntyneous spurring spillis the speid:<sup>4</sup>  
 tak tent quhat ze pretend.  
 Thocht currage counsall thee to clim, 385  
 beware thou kep na skaith:  
 Haue thou na help bot hope in<sup>5</sup> him,  
 he may begyle ze<sup>6</sup> baith.  
 Thy sell now can tel now  
 the counsal of these<sup>7</sup> clarkis; 390  
 Quhairthrow zit, I trowe zit,  
 thy breist dois beir the markis.

<sup>1</sup> preuaild.<sup>2</sup> faild.<sup>3</sup> That.<sup>4</sup> steid.<sup>5</sup> &.<sup>6</sup> the.<sup>7</sup> thae.

LAING]

29.

F. 22 a.

“ Brunt barne *wit*h fyre the danger dreidis ;  
 sa I beleife thy bosum bleiddis,  
     sen last that fyre thow felt : 390  
 besyddis þæt, sindall tymes thow seyis,  
 that euir currage keippis þe keyis  
     of knowledge be his belt :  
 tho*cht* he go forward *wit*h the gwnnis,  
     small<sup>1</sup> powder he *provydis* : 395  
 be *nocht* ane novice *wit*h the Nunnis,  
 that red *nocht* bay*th* the syddis :  
     fuill haist ay, almaist ay,  
     ouresyllis the *sycht* of sum,  
 quha luikis *nocht*, nor huikis *nocht*, 400  
     quhat efterwart<sup>2</sup> may cum.

30.

“ Bot wysdome biddis the wyslie way  
 the sentence of phelosophie—  
     ane lessoun worthe to leir—  
 qu*h*ilk is, in tyme for to tak tent, 405  
 and *nocht* quhan tyme is past, repent,  
     ay by repentance deir.  
 Is thair na honour efter lyfe,  
     except thow slay thy selff?  
 qu*h*airfor hes atropus that knyfe? 410  
 I trow thow can *nocht* tell  
     quhat bot it, wald cuit it,  
     qu*h*ilk clotho<sup>3</sup> skar*ß* hes spun :  
 distroying thy Ioying,  
     befoir it be begun. 415

<sup>1</sup> MS. ‘smam.’<sup>2</sup> MS. efter wart.<sup>3</sup> MS. echesth?





LAING]

31.

F. 22 b

"All *ouris* ar reput to be wyß—  
*our* heych, *our* law, *our* rasche, *our* nyce,  
*our* het, or 3it *our* cauld :  
 thow semyis vnconstant be thy signis ;  
 thy thocht is on ane thowsand thingis ; 420  
 thow wait not *quhat* thow wald.  
 Lat fame hir petie on the pour,  
 quhan all thy banis ar brokkin :  
 3on sla, suppois thow think it sour,  
 will satisfie to slokkin 425  
 thy thyrst now, I traist now,  
 gif þat þow wald it preife ;  
 and may to, I say to,  
 thy panis all releife.

32.

"Quhat fuill art thow to de of thyrst, 430  
 And thow may quensche it, gif thow list,  
 so easalie but pane !  
 moir honour is to winques ane,  
 nor feycht *wit*h ten sum and be tane,  
 and nowther hurt nor slane : 435  
 þe practik is to bring to pas,  
 and *nocht* to Interpryß ;  
 It is als guid drinking out of glas,  
 as gold in ony wayis.  
 I leuir haif euer 440  
 In hand ane foull or twa,  
 nor seand ten thowsand  
 abone my heid all day.

## 31.

[WALDEGRAVE

"All owers ar recknit<sup>1</sup> to be vice—  
 ore hie, ore law, ore rich, ore wyis,<sup>2</sup>  
 ore heit, or ʒit ore cauld :  
 Thou seemes vnconstant be thy sings ;  
 thy thocht is on ane thousand things ;      425  
 thou wattis not *quhat* thou wald.  
 Let fame hir pittie on the poure,  
 quhill<sup>3</sup> all thy banes ar brokin :  
 ʒone *Slaye*, suppose thou think it soure,  
 may satisfie to slokkin      430  
 Thy thrist now, I traist now,  
 gif that thou wald it preife :  
 I say to, it may to  
 thy painis all releife.<sup>4</sup>

## 32.

"Quhat fuill art thou to die for<sup>5</sup> thrist,      435  
 and syne may quenche it, quhen<sup>6</sup> thou list,  
 so easilie but paine !  
 Maire honor is to vanquisch ane,  
 nor feicht *witʒ* tensusm and be tane,  
 and ather hurt or slaine :      440  
 Now all the practick is to passe,<sup>7</sup>  
 and not to interprise ;  
 Now as<sup>8</sup> gude drinking out of glasse,  
 as gold in ony wise.  
 I had<sup>9</sup> lever haue ever,      445  
 ane foull in hand or tway,  
 Nor seand ten fleand  
 aboue me all the day.

<sup>1</sup> reput.<sup>2</sup> nyce.<sup>3</sup> Quhair.

<sup>4</sup> Thy drouth now, O youth now,  
 Quhilk drownis thee with desyre :  
 Aswage than thy rage, man ;  
 Foull water quenches fyre.

<sup>5</sup> of.<sup>6</sup> gif.<sup>7</sup> The practick is to bring to passe.<sup>8</sup> And als.<sup>9</sup> Omits 'had.'

LAING]

33.

F. 23 a.

“ Luik *quhair* thow *lycht* befor thow loip,  
 and slip na certantie for hoip, 445  
     *quha* gyddis the bot be ges.”  
 quod currage : “ cowarttis takis na cuir  
 to sit *wit*h schame, sa thay be suire :  
     I lyk þame all the les.  
*quhat* pleasur purchest is but pane, 450  
     or honour win *wit*h eyis ?  
 he will *nocht* ly *quhair* he is slane,  
 that dowsis befor he deis.  
     for feir than, I heir than  
     bot only ane remeid 455  
 that latt is, and þat is,  
     for to cuit of þe heid.

34.

“ Quhat is the way to haill thy hurt ?  
*quhat* way is þair to stay<sup>1</sup> thy sturt ?  
     *quhat* menis may mak the myrrie ? 460  
*quhat* is the confort that thow craiffis ?  
 suppois thayis sophystis the dissauis,  
     thow knawis it is the chyrrie.  
 sen for it only thow bot thristis,  
     the sla can be na buit : 465  
 In it als thy helth consystis,  
     and in na vþer fruit.  
     thow quaikkis now, and schaikis now,  
     and studies<sup>2</sup> at our stryfe :  
 auisse þit, it lysis þit, 470  
     on na les nor thy lyfe.

<sup>1</sup> MS. slay. Cf. pp. 35, 89.<sup>2</sup> MS. standis. Cf. pp. 35, 89.

33.

[WALDEGRAVE

"Luik quhair thow<sup>1</sup> licht befoir thou loupe,  
 and slip na certaintie for hope, 450  
     quha gydis thee bot be gesse."  
 Quod currage : "cowartis takis na cuire  
 to sit with schame, sa thay be suire :  
     I like thame all the lesse.  
 Quhat plesour purchessit is but paine, 455  
     or honor woone *with* ease ?  
 He will not lye *quhair* he is slaine,  
 that douttis befoir he deis.  
     For feir than, I heir than,  
     bot onlie ane remeid : 460  
 That latt is, and thatt is  
     for to cuttee<sup>2</sup> off the heid.

34.

"Quhat is the way to heall thy hurt ?  
*quhat* way is thair to stay thy sturt ?  
     *quhat* meanes may mak thee merrie ? 465  
 Quhat is the comfort that thou craues ?  
 suppois the Sophists thee dessaues,  
     thou knawis it is the Cherrie.  
 Sen for it only thou bot thristis,  
     the *Slae* can be na buit : 470  
 In it also thy health consistis,  
 and in na vther fruit.  
     Thou quaikis aye,<sup>3</sup> and schaikis aye,<sup>3</sup>  
     and studies at *our* strife :  
 Aduise ye, it lyis ye, 475  
     on na lesse nor thy life.

<sup>1</sup> to.<sup>2</sup> Cut.<sup>3</sup> now . . . now.

LAING]

35.

F. 23 b.

“Gif ony patient wald be pancit,  
 quhy suld he loip quhan he is lancit,  
     or schrink quhan he is schorne?  
 For I haif hard scherurgeonis say, 475  
 oftymes posponing of ane day  
     may *nocht* be mendit the morne.  
 tak tyme in tyme, or tyme be tint,  
     for tyme will *nocht* remane :  
*quhat* force hes fyre out of the flint 480  
     bot als hard mache agane?  
     delay *nocht*, and stay *nocht*,  
     and thow sall sie it sa :  
 sic gettis ay, as settis ay  
     stout stomakis to the bray. 485

36.

“*Thocht* all *begynning* be maist hard,  
 anes rytches haif than efterward ;<sup>1</sup>  
     than schrink *nocht* for ane schoure :  
 fra anis that thow thy *ganning* gett,  
 thy pane and travell is forzett : 490  
     the sweit exceiddis the soure.  
 go to now quyklie, feir *nocht* thir,  
     for hoip and hap haddis heiche.”<sup>2</sup>  
 quod danger : “be *nocht* dreddand, *þær*,  
     the *mater* is of *mycht* : 495  
     fyrst spy bayt*h*, and try bayt*h*,  
     aduysment dois no ill :  
 I say than, thow may than,  
     be wilfull quhan thow will.

<sup>1</sup> Line corrupt. Cf. pp. 37, 90.<sup>2</sup> Line corrupt. Cf. pp. 37, 90.

35.

[WALDEGRAVE

"Gif ony patient wald be panssit,  
 quhy suld he loup quhan he is lanceit,  
     or schrink quhen he is schorne?  
 For I haue hard Chirurgianes say, 480  
 oft tymes defferrand of the<sup>1</sup> day  
     may<sup>2</sup> not be mend the morne.  
 Tak tyme in tyme, or tyme be tint,  
     for tyme will not remaine :  
 Quhat forssis<sup>3</sup> fyre out of the flint, 485  
     bot als hard matche againe?  
     Delay not, nor stay not,  
     and thou sall sie it sa :  
 Sic<sup>4</sup> gettis ay, as<sup>5</sup> settis ay  
     stout stomakis to the bray. 490

36.

"Thocht all beginnings be most hard,  
 the end is plesant<sup>6</sup> efterward ;  
     now<sup>7</sup> schrink not for ane schoure :  
 Fra anes that thou thy grening get,  
 thy paine and trauell is forzet : 495  
     the sweet exceids the soure.  
 Go to now<sup>8</sup> quicklie, fear not thir,  
     for hope gude hap hes heichte."  
 Quod danger : "be not suddane, schir,  
     the matter is of weichte : 500  
     First spye bait $\frac{1}{2}$ , and trie bait $\frac{1}{2}$ ,  
     aduishment dois na ill :  
 I say to,<sup>9</sup> thou may to,<sup>9</sup>  
     be wilfull quhen you will.

<sup>1</sup> ane.<sup>2</sup> nicht.<sup>3</sup> force hes.<sup>4</sup> So.<sup>5</sup> that.<sup>6</sup> And yschewis plesand.<sup>7</sup> Then.<sup>8</sup> than.<sup>9</sup> than . . . than.



LAING]

37.

F. 24 a.

“Bot 3it to mynd the proverb call, 500  
 ‘quha vsß perrellis perysch sall’;  
 schort *quhill* þair lyffis lestis.”  
 “and I haif hard,” quod hoip, “that hie  
 suld nivr scheip to saill the sie,  
 that for all perrellis castis. 505  
 how money throwcht dispair ar deid,  
 that neuer perrellis previtt!  
 how mony also, gif 3e reid,  
 of lyffis hes bene releiffit.  
 quha being, sum deing, 510  
 but danger and dispair:  
 ane hunder, I wunder,  
 bot thow hes hard declair.

38.

“Gif vertew held *nocht* vp thy hert,  
*quhilk* is the best and noblest *pairt*, 515  
 thy work wald *nocht* go weill:  
*considderring* thy compan3eonis can  
 persuad ane syllie sempte man  
 to hasart for his heill.  
 suppois thay haife dissavit sum, 520  
 or we and þai *mycht* meit,  
 thay gett na creiddit *quhair* we cum,  
 In ony men of spreit:  
 be reassoun þair treassoun  
 be ws is fyrst espyit; 525  
 reveilling þair deilling,  
*quhilk* dow *nocht* be denyit.

37.

[WALDEGRAVE

“ Bot zit to mind thir proverbs<sup>1</sup> call, 505  
 ‘ quha vsis perrellis perrisch sall’ ;  
 schort quhile thair lyffis<sup>2</sup> lastis.”  
 “ And I haue hard that hoip,” quod he,  
 “ maid never schip to saille the see,<sup>3</sup>  
 that for all perrills castis. 510  
 How many throw dispaire ar dead,  
 that never perrellis preiuit !  
 How many also, as we read,<sup>4</sup>  
 of liues hes bene<sup>5</sup> releiuit.  
 Some deing, some being,<sup>6</sup> 515  
 but danger or dispaire :<sup>7</sup>  
 Ane hunder, I woonder,  
 that I haue hard declair.<sup>8</sup>

38.

“ Gif we twa hald not vp thy hairt,  
 quhilk is the cheife and nobillest *pairt*, 520  
 thy work will<sup>9</sup> not gang weill,  
 Considdering that<sup>10</sup> companions can  
 perswade ane sillie sempill man  
 to haissard for his heill.  
 Suppois thay haue disswadit<sup>11</sup> some, 525  
 or we and thay<sup>12</sup> *nicht* meit,  
 Thay get na credit *quhair* we come,  
 in ony man of spreit :  
 Be ressoun thair tressoun  
 be vs was first espyit ; 530  
 Preveilling<sup>13</sup> thair deilling,  
 quhilk dowe not be denyit.

<sup>1</sup> the proverbe.<sup>2</sup> lyfe them.<sup>3</sup> And I haif hard (quod Hope) that he  
Sall nevir schaip to sayle the se.<sup>4</sup> gif thow reid.<sup>5</sup> we haue.<sup>6</sup> Quha being euin deing.<sup>7</sup> bot dispaired.<sup>8</sup> Bot thou hes hard declaird.<sup>9</sup> wald.<sup>10</sup> thae.<sup>11</sup> desauit.<sup>12</sup> Or thay and we.<sup>13</sup> Reveiling.





LAING]

41.

F. 25 a.

“Immagening gif thow war laid 555  
 In graif, and syne mycht heir it said,  
     wald thow *nocht* sweit for schame?  
 3it, fayt<sup>h</sup>, I dow<sup>t</sup> nocht bot thow wald;  
 thairfoir, gif thow hes eis, behald  
     how thay wald smoir thy fame! 560  
 go to, and mak na mair excuiß,  
     or lyfe and honor loiß,  
 and owther thame or ws refuiß;  
 thair is na vþer choiß:  
     Consider, Togidder, 565  
         that we can neuir duell:  
     at lenth ay, by strenth ay,  
         thay pultronis we expell.”

42.

Quod danger: “sen I vnderstand  
 that counsall can be na *command*, 570  
     I haif na mair to say;  
 Except bot gif thow think it guid,  
 Tak counsall 3it, or we conclud,  
     of wyser men nor þai,  
 that ar bot rakles, 3oung and rasche, 575  
     suppois 3e think ws fleit:  
 gif of *our* fallowschip 3e fasche,  
     gang *wit<sup>h</sup>* [thame] hard[*l*]ie beit.  
     god speid 3ow, thay leid 3ow,  
         that hes *nocht* meikle wit: 580  
     expell ws, 3e will tell ws,  
         heirefter *quhat cumis* 3it.”

41.

[WALDEGRAVE

"Imagine than<sup>1</sup> gif thou were laid  
 in graue, and syne nicht heir that<sup>2</sup> said,  
 wald thou not sweat for schame?  
 Yes, fait<sup>3</sup>, I dout not bot thou wald;  
 thairfoir, gif thou hes eyes, behald 565  
 how thay wald smoir thy fame!  
 Go to, and mak na mair excuse;  
 now life or honor lose,  
 and ather thame or vs refuse;  
 Thair is na vther chose: 570  
 Consider, togidder,  
 that we can never dwell:  
 At lenthe aye, be<sup>3</sup> strenth aye,  
 sic<sup>4</sup> pultrons we expell."

42.

Quod danger: "sen I vnderstand 575  
 that counsall can be na command,  
 I haue na mair to say;  
 Except that gif he think<sup>5</sup> it gude,  
 tak counsall zit, or ze conclude,  
 of wiser men than<sup>6</sup> thay: 580  
 Thay ar bot witlesse<sup>7</sup> young and rasche,  
 suppois thay think vs fleit:<sup>8</sup>  
 Gif of our fellowschip you fasch,  
 gang wit<sup>3</sup> thame hardlie beit.<sup>9</sup>  
 God speid you, thay leid you, 585  
 that hes not meikill wit:  
 Expell vs, and tell vs,  
 heirefter comes not zit."

<sup>1</sup> man.<sup>2</sup> this.<sup>3</sup> be.<sup>4</sup> Thae.<sup>5</sup> gif that he thoct.<sup>6</sup> nor.<sup>7</sup> rakles.<sup>8</sup> fleid.<sup>9</sup> beid.



LAING]

43.

F. 25 b.

Quhill danger and dispair reteirrit,  
 expereance come in, and sperit,  
     *quhat* [all] þe mater menit. 585  
 with him come ressoune, wit, and skill,  
 and þai begound to speir at will,  
     “*quhair* mak 3e to, my freind?”  
 “To pluik 3own lustie cherrie, lo!”  
     quod he, “and *nocht* the slay.” 590  
 quod þai: “is þair na mair ado,  
     or 3e win vp the bray,  
     bot to it, and do it,  
         perforce the fruit to pluik?  
         . . . . .<sup>1</sup> 595  
     *our* mater to conduct.

44.

“I grant 3e may be guid aneuch,  
 bot 3it þe hasard vp the heuche  
     requyris ane greittar gyd.  
 als wyse as 3e ar may gang wrang; 600  
 thairfoir tak counsall, or 3e gang,  
     of sum that standis besyd.  
 bot *quhilk* war thai thre 3e forbad  
     3*our* company rych now?”  
 quod will: “thre preichouris, to *persuad* 605  
     the poysonit slay to pow.  
     thay tratlit, and ratlit,  
         ane lang half *hour* and mair:  
     fuill haist þam!<sup>2</sup> thay call thame  
         dreid, danger, and dispair. 610

<sup>1</sup> Line omitted in MS., space blank.<sup>2</sup> MS. þan.

43.

[WALDEGRAVE

Quhill danger and dispair reteirit,  
 Experience came in, and speirit, 590  
     *quhat* all the matter meind :  
 With him came ressonn, wit, and skill,  
 and thay began to speir at will,  
     “*quhair* mak ze to, my friend ?”  
 “To pull<sup>1</sup> zone lustie cherrie, loe !” 595  
     quod he, “and not the slaye.”  
 Quod thay : “is thair na mair adoe,  
     or ze gang vp the braye,  
     Bot to it, and do it,  
         perforce the fruit to pluck ? 600  
     Weill brother, some other,  
     wer better<sup>2</sup> to conduct.

44.

“I grant ze may be gude aneuch,  
 bot zit the hassard of ane<sup>3</sup> hewch,  
     requyris ane better<sup>4</sup> gyde. 605  
 As wise as ze ar may gang wrang ;  
 thairfoir tak counsall, or ze gang,  
     of some that stands beside.  
 Bot *quhilk* wer zone thrie ze forbad,  
     *your* company richt now ?” 610  
 Quod will : “thrie prechours, to *perswad*  
     the poyssonit *Slae* to pow.  
     Thay trattell,<sup>5</sup> thay rattell,<sup>5</sup>  
         ane lang halfe heure and mair :  
     Foul fall thame ! they cal thame 615  
     dreid, danger, and dispair.

<sup>1</sup> pluk.<sup>2</sup> meter.<sup>3</sup> zon.<sup>4</sup> grauer.<sup>5</sup> tratlit . . . ratlit.

LAING]

45.

F. 26 a.

“Thay ar mair fascheous nor of effect :  
 ʒon hasarddis<sup>1</sup> durst *nocht*, for þair nek,  
 clyme vp the craig *witʰ* ws.  
 fra we determenit [to] die,  
 or ellis to clyme the chyrrie trie, 615  
 thay baid about the buß.  
 thay ar conditionat lyke the catt—  
 thay wald *nocht* weit thair feit ;  
 bot ʒit gif of the fruict we gett,  
 thay wald haif fane to eit. 620  
*thocht* thay now, I say now,  
 to hasard hes na hert ;  
 ʒit luik we, and pluik we  
 the fruit, þai wald haif *pairt*.

46.

“Bot fra we gett *our* wayage win, 625  
 thay sall *nocht* than the cherrie cun,  
 that wald *nocht* *Interpryß*.”  
 “weill,” quod experence, “ʒe bost ;  
 bot he that counttis *witʰout* his ost,  
 oftymes he counttis twyß. 630  
 ʒe sie the bair skin on his bak,  
 bot byd *quhill* ʒe it gett ;  
*quhan* ʒe haif done, it is tyme to crak :  
 ʒe fysche befoir þe net.  
*quhat* haist, *schir*, ʒe taist,<sup>2</sup> *schir*, 635  
 the cherrie, or ʒe pow it :  
 bewar ʒit, ʒe ar ʒit,  
 mair talkattiue nor trowit.”<sup>3</sup>

<sup>1</sup> MS. hasarddis.<sup>2</sup> MS. traist.<sup>3</sup> MS. trow it.

45.

[WALDEGRAVE

"Thay ar maire faschious nor of feck :  
 3one faissard<sup>1</sup> durst not, for his<sup>2</sup> neck,  
     clime vp the Craig *wit* vs.  
 For we determinate war<sup>3</sup> to die, 620  
 or else to clime 3one Cherrie trie :  
     thay baid about the busse.  
 Thay ar conditionate like the Cat,  
     that<sup>4</sup> wald not weit her<sup>5</sup> feit ;  
 Bot 3it gif of the fruite we gat, 625  
     thay wald be faine to eit.  
     Thocht thay now, I say now  
     to haissard hes na hart ;  
     3it luck we, and pluck we,  
     the fruit, thay wald haue part. 630

46.

"Bot gif<sup>6</sup> we get *our* voyage won,  
 thay sall not than our<sup>7</sup> *Cherrie* con,  
     That wald not *Interprise*."  
 "Weill," quod experience, "3e boist ;  
 bot he that comptis without his oist, 635  
     oft tymes he comptis wise.  
 3e sell the Bear skin on his bak,  
     bot bide quhill 3e it get ;  
 Quhen 3e haue done, its tyme to crak :  
     fisch not<sup>8</sup> befoire the net. 640  
     *Quhat* haist, schir, 3e taist, schir,  
     the *Cherrie*, or 3e pow it :  
     Beware 3it, 3e ar 3it,  
     Mair talkatiue nor trowit."<sup>9</sup>

fai3ardis.

<sup>2</sup> thair,<sup>3</sup> Omits 'war.'<sup>4</sup> They.<sup>5</sup> their.<sup>6</sup> fra.<sup>7</sup> the,<sup>8</sup> 3e fische.<sup>9</sup> Orig. trow it.

LAING]

47.

F. 26 b.

“Call danger bak agane,” quod skill,  
 “To sie *quhat* he can say to will, 640  
     we se him schod to strait :  
 we may *nocht* trow *quhat* ilkane tellis.”  
 quod danger : “we concluddit ellis,  
     he schíruis not for *our* mait :<sup>1</sup>  
 for I can tell þow all perqueir, 645  
     His counsail, or he cum.”  
 quod will : “*quhairto* suld he cum heir  
     for to behald his *cunning*?  
     he speikis ay, and seikis ay,  
     delay of tyme by dryftis : 650  
     he greiffis ws, and devis ws,  
     *wit*h *sophistrie* and *schiftis*.”

48.

Quod ressoun : “*quhy* was he debard?  
 the taill is euill may *nocht* be hard :  
     þit lat ws heir þame anis.” 655  
 than danger to declair<sup>2</sup> begane,  
 how hoip and currage tuik þe man,  
     to leid him all þair lanis ;  
 for þai wald haif him win the hill,  
     but ather stop or stay : 660  
 and quha was welcumer nor will?  
     he wald be formast ay.  
     he culd do, and suld do,  
     quha euir wald or *nocht*.  
     sic speidding *proceidding* 665  
     Vnlyklie was, I *thocht*.

<sup>1</sup> MS. nait.<sup>2</sup> MS. dispair.

47.

[WALDEGRAVE

"Call danger back agane," quod skill, 645  
 "and<sup>1</sup> see *quhat* he can say to will,  
 We see him schod to<sup>2</sup> strait :  
 We may not trowe that ilk ane tells."  
 quod curage : "we concludit ells,  
 he serues not for *our* mait : 650  
 For I can tell you all perqueir,  
 his counsall, and *ze* will."<sup>3</sup>  
 Quod wil : "quhairto suld he come heir ?  
 he can not hald him still."<sup>4</sup>  
 He speiks ay, and seiks ay, 655  
 delayis of tymes<sup>5</sup> be drifts :  
 He grieues vs, and deues vs,  
*wit*h sophistries and schifts."

48.

Quod ressoun : "quhy was he debard ?  
 the tale is ill may not be hard ; 660  
*zit* let vs heir him anes."  
 Thane danger to declaire begane,  
 how hope and curage tuik the man,  
 and led him all thair lanes ;  
 For thay wald haist<sup>6</sup> him vp the hill, 665  
 but ather stop or stay :  
 And quha wes welcomer nor will ?  
 he wald be foremaist ay.  
 He culd do, and suld do,  
 quha ever wald or nocht. 670  
 Sic speiding preceeding  
 Vnlikelie was, I thocht.

<sup>1</sup> To.<sup>2</sup> sa.<sup>3</sup> or he cum.<sup>4</sup> his tung.<sup>5</sup> Delay of time.<sup>6</sup> haif.





49.

[WALDEGRAVE

"Thairfoir I wisse him<sup>1</sup> to be war,  
 and raschlie not to run ore far,  
     *wit* sic ane<sup>2</sup> gyde<sup>3</sup> as 3e."  
 Quod curage : "friend, I heir 3e<sup>4</sup> fail ;  
 remember better on *your* tail :  
     3e said it nicht<sup>5</sup> not be :  
 Beside *that* 3e wald not consent,  
     that ever we suld clim."  
 Quod will : "for my *part*, I repent  
     that we saw you or him ;<sup>6</sup>  
     For thay ar the stayer  
         of vs, als weill as he :  
     I think now, thay schrink now ;  
         go fordwart, let thame be.

675

680

685

50.

"Go to, quhat do we heir bot gucks?<sup>7</sup>  
 thay say *that* voyage never lucks,  
     quhair ilk man<sup>8</sup> hes ane voit."  
 Quod wisdome grathlie :<sup>9</sup> "schir, I grant,  
 we were the<sup>10</sup> war your voite to want,  
     some sentence now<sup>11</sup> I note :  
 Suppois 3e speak it bot be gesse,  
     some fruit *thairin* I find :  
 3e wald be fordwart, I confesse,  
     and *comes* oft tymes behind.  
     It may be, that thay<sup>12</sup> be  
         dissavit that never doutit :  
     Indeid, schir, that heid, schir,  
         hes meikill wit about it."

690

695

700

<sup>1</sup> wischt them.<sup>2</sup> without sik.<sup>3</sup> gydis.<sup>4</sup> 3ou.<sup>5</sup> culd.<sup>6</sup> We saw them mair nor him.<sup>7</sup> Go, go, we do not heir bot guckis.<sup>8</sup> ane.<sup>9</sup> grauelie.<sup>10</sup> na.<sup>11</sup> heir.<sup>12</sup> may.

LAING]

51.

F. 27 b.

Than wilfull will begane to raige, 695  
 and sweir he saw na thing in aige,  
 bot anger, Iyr, and gruge :  
 “and for my self,” quod he, “ I sueir  
 To quyt all my companʒeonis heir,  
 and þai admit ʒow Iudge. 700  
 experience hes growne sa auld,  
 that he begynnis to raife :  
 the laif, but currage, ar sa cauld,  
 na haisartting þai haife :  
 for danger, for stranger, 705  
 he maid þame go fra þame ;  
 We pray þame,<sup>1</sup>  
 That nowther dow nor dar.

52.

“ Quhy may nocht we twa leid þis ane ?  
 I led ane hundreth all my lane, 710  
 but counsall of þame all.”  
 “ I grant,” quod wysdome, “ ʒe haif led ;  
 bot I wald speir, how mony sped,  
 or fortherit but ane fall ?  
 bot owther few or nane, I trow, 715  
 experience can tell.  
 he sayis þat man [may] wit bot ʒow,  
 the fyrst tyme þat he fell.  
 he kennis now, quhais peennis now  
 thow borrowit him to flie. 720  
 his woundis ʒit, quhilk stoundis ʒit,  
 he gat þame euir of þe.”

<sup>1</sup> Rest of line blank. For correct reading of this, and preceding line, see opposite page.

51.

[WALDEGRAVE

Thane wilful will began to rage,  
 and sware he fand na thing in age,  
 bot anger, yre, and grudge :  
 "And for my selfe," quod he, "I sweir  
 to quite all my companions heir, 705  
 and thay admit you<sup>1</sup> Iudge.  
 Experience is growne sa auld,  
 that he begins to raue :  
 The laife, but curage, are sa cauld,  
 na hassarting they haue : 710  
 For danger, for stranger,  
 hes ever maid thame ware<sup>2</sup>  
 Go fra thame, we pray thame,  
 that neither do nor dare.

52.

"Quhy may not we<sup>3</sup> three lead this ane ? 715  
 I led ane hundret<sup>4</sup> myne allane,<sup>4</sup>  
 but counsall of thame all."  
 "I grant," quod wisdome, "ze haue led ;  
 bot I wald speir, how many sped,  
 or fordward<sup>5</sup> but ane fall ? 720  
 For thair is nane or few,<sup>6</sup> I trow,  
 Experience can tell :  
 Men sayis that he<sup>7</sup> may wite bot you,  
 the first tyme that he fell.  
 He kens now, quhais pezzes now 725  
 thou borrowit fra the Clarkis.<sup>8</sup>  
 His wounds zit, quhilk sounds zit,  
 I trowe dois beir the markis."<sup>9</sup>

<sup>1</sup> the.<sup>2</sup> Hes maid them nor they war.<sup>3</sup> these.<sup>4</sup> all my lane.<sup>5</sup> furderit.<sup>6</sup> But uther few or nane.<sup>7</sup> He sayis that man.<sup>8</sup> Thou borrowit him to flie.<sup>9</sup> He got them than throw thee.

LAING]

53.

F. 28 a.

“That,” quod ex[p]erience, “is trew :  
will flatterrit him quhan first he flew,  
and sett him, in ane low.

725

will was his counsall and convoy,  
to borrow fra the blindit boy  
bayth quaver, wingis, and bow ;  
quhairwith befoir he sayit [to] schuit,  
he neuir 3eild to 3owth,

730

nor 3it had neid of ony fruit,  
to quensche his deidlie drewth :  
quhilk pynnis him, and dwynnys him,  
To deid, I wait not how :  
gif will þan did Ill þan,  
himselff remember now.

735

54.

“Fyrst, I, experience, was þair,  
Lyk as I wse to be all quhair,  
quhat tyme he wyttis will  
to be maist [cause] of his myscheife ;  
I my selff can be ane<sup>1</sup> preife  
and witnes þairintill.

740

thair is na boundis bot I haif bene,  
nor secrettis fra me hid ;  
nor secret thing bot I haif sene,  
that he or ony did :

745

thairfoir now, na moir now,  
Lat him think to recyll ;  
For quhy now, evin I now,  
am detbound to reveill.

750

<sup>1</sup> MS. na. Cf. pp. 55, 99.

53.

[WALDEGRAVE

"Than," quod Experience, "is it trew :<sup>1</sup>  
 Wil flatterit him, quhan that he flew,<sup>2</sup> 730  
 and set him in ane low.  
 Wil, was his counsall and convoy,  
 to borrowe fra the blindit boy  
 baith quiver and his<sup>3</sup> bow ;  
 Quhairwith befoir he seyit to schuit, 735  
 he never<sup>4</sup> yeild to youth,  
 Nor 3it had need of any fruit,  
 to quench his deadly drouth :  
 Quhilk pynis him, and dwinis him,  
 to deid, I wat<sup>5</sup> not how : 740  
 Gif Will than did ill than,  
 himselfe consider<sup>6</sup> now.

54.

"For I, Experience, was thair,  
 like as I vse to be all quhair,  
 quhat tyme he wytis<sup>7</sup> will 745  
 To be the<sup>8</sup> cause of his mischeife ;  
 for I my self can be ane preife,  
 and wnesse thairintill.  
 Thair is na bounds bot I haue bene,  
 nor heich things<sup>9</sup> from me hid ; 750  
 Nor secreit things bot I haue sene,  
 that he or any<sup>10</sup> did :  
 Thairfoir now, na moir now,  
 let him think to conceill ;<sup>11</sup>  
 For quhy now, evin I now, 755  
 am detbond to reveill.<sup>12</sup>

<sup>1</sup> That (quod Experience) is trew.<sup>2</sup> when first he flew.<sup>3</sup> wingis, and.<sup>4</sup> neither.<sup>5</sup> he wattis.<sup>6</sup> remembers.<sup>7</sup> wytit.<sup>8</sup> maist.<sup>9</sup> Nor hidlingis.<sup>10</sup> onie.<sup>11</sup> conceild.<sup>12</sup> reveild.



LAING]

55.

F. 28 b.

“My custome Is for to declair  
 the trewt<sup>h</sup>, and nowther eik nor pair,  
 for ony man, ane Iott :  
 gif wilfull will delyttis in leis,  
 example in thy self thow seis, 755  
 how he can turne his coit,  
 and *wit<sup>h</sup>* his langage wald alloure  
 the 3it to brek thy banis.  
 sum tyme thow saw gif he was suir :  
 thow vsit his counsall anes :<sup>1</sup> 760  
 quha wald 3it behald 3it,  
 To wrak þe war nor we.  
 think on now, of 3on now,”  
 quod wysdome than to me.

56.

“I will,” quod experience, “gif þat he 765  
 submittis him self to 3ow and me,  
 I wait *quhat* I suld say :  
 oure guid adwyß he suld *nocht* want,  
 provyding alwayis þat he grant  
 to put 3on will away, 770  
 and bannis bayt<sup>h</sup> him and dispair,  
 þat all guid purpos spillis ;  
 swa he will mell *wit<sup>h</sup>* him na mair,  
 lat þame twa flyt þair fyllis.  
 sic cossing, but lossing, 775  
 all honest men may vse.”  
 “that change now war strange now,”  
 quod resson, “to refuis.”<sup>2</sup>

<sup>1</sup> MS. oftymes.<sup>2</sup> The revised edition of 1615 introduces nine additional stanzas here. See pp. 100-104.

55.

[WALDEGRAVE

" My custome Is for to declair  
 the truet<sup>h</sup>, and nather<sup>1</sup> eik nor pair,  
     for any<sup>2</sup> man, ane jot :  
 Gif wilfull will delytis in leis, 760  
 exempill in thy selfe thou seis,  
     how he can turne his cote,  
 And witz<sup>h</sup> his language till<sup>3</sup> allure  
     thee for<sup>4</sup> to brek thy banes.  
 Some tyme ze sawe<sup>5</sup> gif ze war<sup>6</sup> sure : 765  
 thow vsit his counsall anes,  
     Quha wald zit, behauld<sup>7</sup> zit,  
     To wrak thee, war than<sup>8</sup> we.  
 Think on now, of zone now,"  
     quod wisdome than to me. 770

56.

" Than,"<sup>9</sup> quod Experience, " gif that he  
 will come himselve<sup>10</sup> to you and me,  
     I wat quhat I suld say :  
 Gif he be wise,<sup>11</sup> he sall not want,  
 providing alway that<sup>12</sup> he grant 775  
     to put zone will away,  
 And banisch bait<sup>h</sup> him and dispaire,  
     that all gude purpose spillis ;  
 Swa he wald mell witz<sup>h</sup> vs<sup>13</sup> na mair,  
     let thame twa flyte thair fillis : 780  
     Sic coissing, but loissing,  
     all honest men may vse."  
 " That change now were strange now,"  
     quod ressoun, " to refuse."

<sup>1</sup> nevir.<sup>2</sup> onie.<sup>3</sup> wald.<sup>4</sup> zit.<sup>5</sup> thou knawis.<sup>6</sup> he was.<sup>7</sup> be bald.<sup>8</sup> wer not.<sup>9</sup> weill.<sup>10</sup> Submittis himself.<sup>11</sup> Our gude advyse.<sup>12</sup> alwayis gif.<sup>13</sup> Sa he will melle with them.

LAING]

57.

F. 29 a.

Than altogidder þai began  
 To say, "cum on, thow marterit man, 780  
     and do as we devyße."  
 abbaysit, ane bony *quhill* I baid,  
 I maysit, or I my anßir maid ;  
     I turnit me anis or tuyse,  
 behaldin euerie ane about : 785  
     I ferrit to speik in haist.  
 sum semit asuid, sum dred for dout,  
     will ran reid wod almaist,  
     *wit* wringing, and thringing,  
     his handis on vþer dang : 790  
 dispair to, for kair to,  
     wald neiddis himself go hang.

58.

Quhill than experience persaut,  
 quod he : "remember gif he<sup>1</sup> raiffit,  
     as will alleggit of lait, 795  
 quhan as he sueir, *nocht* ellis he saw  
 In aige, bot anger, slak and slaw,  
     and cankarrit of consait :  
 he culd *nocht* luik, as he alleggit,  
     þat all openyonis sperit. 800  
 he was sa frak and fyre edgit,  
     he *thocht* ws sone bot feirde.  
     'quha pances *quhat* chancis,'<sup>2</sup>  
     quod he, 'na wirschip wynniss :  
 ay sum best sall cum best, 805  
     that hap weill, raik weill rynniss.'

<sup>1</sup> Cf. p. 105.<sup>2</sup> MS. chanchis.

57.

[WALDEGRAVE

Thane altogidder thay began 785  
 to say, "come on, thou martyrit man,  
 and do as we devise,"  
 Abaisd, ane bony quhile I baid,  
 and muissit, or I<sup>1</sup> answer maid,  
 and turnit<sup>2</sup> me anes or twise, 790  
 Behalding every ane about :  
 I feirit to speik in haist.  
 Some seimd assurit, some dred for dout,  
 Some<sup>3</sup> ran reid wood almaist,  
 Wit<sup>h</sup> wringing, and thringing, 795  
 his hands on vther dang :  
 Dispaire to, for cair to,  
 Wald needs himselve go hang.

58.

Fra time<sup>4</sup> experience persaut,  
 quod he : "remember 3e ressaut,<sup>5</sup> 800  
 as will alledgit of laite,  
 Quhen as he sware, nocht else<sup>6</sup> he saw  
 in age, bot anger, slack and slaw,  
 and cankerit of consait :  
 He<sup>7</sup> culd not luck, as he alledgit, 805  
 that all opinions speirit.  
 He was sa frak and fyerie edgit,  
 he thoct not to be feirit.<sup>8</sup>  
 'Quha pansis on chancis,'  
 quod he, 'na worschip winnis : 810  
 Ay some best sall come best,  
 that hapweill, rakwell riznis.'

<sup>1</sup> And musd or I my.<sup>2</sup> I turnd.<sup>3</sup> Will.<sup>4</sup> Quhilk quhen.<sup>5</sup> remember gif we raut.<sup>6</sup> nocht else.<sup>7</sup> 3e.<sup>8</sup> He thoct us four bot feirit.

LAING]

59.

F. 29 b.

“ 3it,” quod experience, “ behald,  
 for all the taillis that he hes tauld,  
     how he him self behaiffis.  
 becaus dispair culd cum na speid, 810  
 Lo! *quhair* he hingis, all bot the heid,  
     and in ane widdie wayffis.  
 gif þou be suir,<sup>1</sup> now thow may sie  
     To men that *wit* þame mellis :  
 gif þai had hurt or helpit the, 815  
     *considder* be þame selffis.  
     than chuiß þe to vse þe,  
     be ws, or sic as 3on :  
     say sone now, haif done do,  
     mak owther of or on.” 820

60.

“ Persawis þow now *quhair* fra *proceiddis*  
 the franik fantassais þat feiddis  
     thy fureous flamyis of fyre ?  
*quhilk* dois thy belfull breist combure,  
 that nane bot we *quha* can the cuir, 825  
     nor knawis *quhat* dois requyre.  
 the passiones of þi persing spreit,  
     that waistis thy wettal breth,  
 hes held thy havie hairt *wit* heittis :  
     *dyßir* drawis on the drewth.<sup>2</sup> 830  
     thy pvnces *renvn*ces  
     all kynd of quyet rest ;  
     that fewar hes euir  
     thy persoun so opprest.”

<sup>1</sup> MS. besuir.<sup>2</sup> Cf. pp. 61, 106.

59.

[WALDEGRAVE

“3it,” quod experience, “behauld,  
 for all the tales that he hes tauld,  
     how he himselfe behaues. 815  
 Because dispair culd come na speid,  
 luik,<sup>1</sup> *quhair* he hangs, all bot the heid,  
     and in ane withie waues.  
 Gif thou be sory,<sup>2</sup> thou may see  
     two men that *wit* thame mellis : 820  
 Gif thay haue hurt or helpit thee,  
     consider be thame selfis.  
     Than chuse 3e,<sup>3</sup> to vse 3e,<sup>3</sup>  
     With<sup>4</sup> vs, or sic as 3one :  
     Say sone now, haue done now, 825  
     mak ather off or one.”

60.

“Persaues thou not *quhair* fra procedis  
 the frantick fantasses that feids  
     thy furious flaming fire?  
 Quhilk dois thy bailfull breist combuir, 830  
 bot<sup>5</sup> nane bot we” (quod thay) “can cuir,  
     nor kennis<sup>6</sup> *quhat* dois require.  
 The passions of thy pensiuie spreits,<sup>7</sup>  
     that waists thy fatal<sup>8</sup> breath,  
 Hes healit<sup>9</sup> thy heaue hart with heits :<sup>10</sup> 835  
     desire drawes on the<sup>11</sup> death.  
     Thy punssis denuncis<sup>12</sup>  
     all kind of quiet rest ;  
 That fever, hes ever,  
     thy person ay<sup>13</sup> opprest.” 840

<sup>1</sup> Lo.<sup>5</sup> That.<sup>8</sup> vitall.<sup>11</sup> thy.<sup>2</sup> Gif 3ou be suir ains,<sup>6</sup> or knawis.<sup>9</sup> holit.<sup>12</sup> Renuncis.<sup>3</sup> the . . . the.<sup>7</sup> The persing passion of thy Spreit.<sup>10</sup> heit.<sup>13</sup> sa.<sup>4</sup> Be.



LAING]

61.

F. 30 a.      Quod thay : “ war thow acquaintit *wit* skill,      835  
 he knawis *quhat* hvmoris dois the ill,  
     *quhair* throw thy cairris contractis ;  
 he knawis the ground of all thy greif,  
 and recepie for thy releife ;  
     all medecinis he makis.”      840  
 “ cum on,” quod skill, “ *content* am I  
 To put to my helping hand ;  
 prouyding alwayis he apply  
 To counsall and command.  
     *quhill* we than,” quod he than,      845  
     “ ar myndit to returne,<sup>1</sup>  
 gif place now, in cais now,  
     þe get ws *nocht* agane.

62.

“ Assuir thy selff, gif þat we sched,  
 thow sall *nocht* get thy pvrpois sped ;      850  
 tak tent, we haif the tauld.  
 haif done, and dryfe *nocht* of the day :  
 the man that will *nocht* quhan he may,  
 he sall *nocht* quhan he wald.  
*quhat* will thow do, I wald we wist :      855  
 accept, or gif ws oure.”  
 quod he : <sup>2</sup> “ I think me mair nor blist  
 to find sic famous foure  
 besyd me, to gyd me,  
     now quhan I haif to do,      860  
 considdering the sueiddring  
 I fand me first Into.

<sup>1</sup> Cf. pp. 63, 107.<sup>2</sup> ‘I’ in Wreittoun and all later editions.



LAING]

63.

F. 30 b.

“Quhan currage craiffit ane stomak stout,  
 and danger draife me Into dowl,  
     *With* his companzeoun dreid : 865  
 quhyllis will wald vp abone the air,  
 quhyllis I was arplonit<sup>1</sup> in dispair ;  
     quhyllis hoip held vp my heid.  
 sic prettie reassonis and replyis,  
     on ewerie syd thay schew, 870  
 that I, quha was *nocht* werray wyse,  
     *thocht* all thair taillis was trew.  
     Sa mony, and bony,  
         auld *pro*blames thay *pro*ponit,  
     bayt*h* quyklie and lyklie, 875  
     I mervellit meik*e* on it.

64.

“*Ȝ*it hoip and currage wan the feild,  
*thocht* dreid and danger never *Ȝ*eild,  
     bot fled to find refuige.  
 swa, fra the foure come, þai war fane, 880  
 becaus he callit thame bak agane,  
     and gled þat *Ȝ*e war Iudge ;  
*quhair* thay war fugitive befoir,  
     now þai ar frak and fre,<sup>2</sup>  
 to speik and stand in<sup>3</sup> aw no moir,” 885  
     quod reassoun, “sa suld be :  
     ofttymes but crymes,  
     bot evin be force<sup>4</sup> It failis :  
     the strange ay, *with* wrang ay,  
     pvs*ß* waikar to [the] wallis ; 890

<sup>1</sup> Scribal error for ‘oreplon[g]it’?<sup>2</sup> MS. fure.<sup>3</sup> MS. na.<sup>4</sup> MS. befoir.

63.

[WALDEGRAVE

“Than currage with <sup>1</sup> ane stomack stout,  
 and danger drewe me into dout, 870  
     *Wit* his companione dreid :  
 Quhillis will wald vp abune the ayre,  
 quhillis I was dround into dispaire ;  
     quhillis hope held vp my heid.  
 Sic pithie ressounis and replies, 875  
     on every side thay schewe,  
 That I, quha wes not very wise,  
     *thocht* all thair tales wer <sup>2</sup> trewe.  
     So monie, and bonie,  
         auld probleames thay expound, <sup>3</sup> 880  
     Bait *z* quicklie and liklie,  
     I marvell <sup>4</sup> meikill ond.

64.

“*3*it hope and currage wan the feild,  
*thocht* dreid and danger wald not <sup>5</sup> *3*eild,  
     bot fled to find refudge : 885  
 Fra we conveind, sa <sup>6</sup> thay were faine,  
 because he <sup>7</sup> cald thame bak againe,  
     thay glaid to get him <sup>8</sup> Iudge ;  
*Quhair* <sup>9</sup> thay were fugitiue befoir,  
     now ar thay <sup>10</sup> franck and fre, 890  
 To speak and stand in awe na moir.” <sup>11</sup>  
     quod ressoun : “swa suld be :  
     Oft tymes nowe, but crimes now,  
         men being forced falls : <sup>12</sup>  
     The strang ay, *wit* wrang ay, 895  
     puts waiker to the walls ;

<sup>1</sup> Quhen Courage crau'd.<sup>3</sup> propond.<sup>6</sup> Swa fra *3e* fowr met.<sup>8</sup> And glad that *3e* war.<sup>11</sup> stand na awna moir.<sup>4</sup> marveld.<sup>9</sup> For.<sup>12</sup> Bot evin be force it falls.<sup>2</sup> was.<sup>5</sup> Danger nevir.<sup>7</sup> *3e*.<sup>10</sup> thay are.

LAING]

65.

F. 31 a.

“*Quhilk* Is ane falt, thow man confes; 895  
 strenth Is *nocht* ordanit to oppres

*wit*h regour by the *rycht*;

bot, be the contrar, to sustene

the waik, that over burdenit bene,

ats meikte as þai *mycht*.”

“sua hoip and currage did,” quod I,

“experience sic lyk,

schew skill and wit reassonis quhy

that danger lap the dyk.” 900

quod dreid : “*þir*, tak heid, *þir*,

Lang speiking *part* man spill :

Incist *nocht*, we wüst *nocht*,

we want aganis oure will.

66.

“*Wit*h currage we war sa content, 905

þe neur socht oure small *consent*;

of ws þe stand na aw.

thair Logeik Ressonis þe allowit;

þe war determenit to trow it :<sup>1</sup>

allegences past for law. 910

for all þe proverbes we pervsit,

þe *thocht* thame skantlie skyllit;

oure reassonis had bene ats weill refusit,

had þe bene ats weill willit<sup>2</sup>

To *our* syd, as *þour* syd, 915

sa trewlie I may term it :<sup>3</sup>

we sie now In the now

effectioun dois afferm it.”<sup>4</sup>

<sup>1</sup> MS. trowit.<sup>2</sup> MS. will it.<sup>3</sup> termit.<sup>4</sup> MS. affermit.





LAING]

67.

F. 31 b.

Experyence than smyrtling smyllit :

“we war no barnis to be begyld,”

920

quod he and schuik<sup>1</sup> his heid :

“for awthoris quha allegis ws,

thay man *nocht* ga about the buß,

For all thair deidlie feid.”

Finis quod mongomerie

<sup>1</sup> MS. schuit.

67.

[WALDEGRAVE

Experience thairat blinkt and smylit :<sup>1</sup> 925  
 “We are na bairns to be begylit,”  
 quod he, and schuik his heid :  
 “For authours quha alledgis vs,  
 thay may not win<sup>2</sup> about the bus,  
 for all thair deadly feid.” 930

*Printed be R. W.*

cum Privilegio Regali.

<sup>1</sup> Experience then smyrkling smyld.

<sup>2</sup> ga.



THE CHERRIE AND THE SLAE

(WREITTOUN TEXT)

## THE CHERRIE AND THE SLAE.

## I.

**A** Bout a Bank with balmie bewes,  
 where nightingals their nots renews,  
 With gallant Goldspinks gay,  
 The Mavise, *Mirle*, and *Progne* proud,  
 The Lintwhite, Lark, and Laverock loud,                   5  
 Saluted mirthful *May*.  
 When *Philomel* had sweetly sung,  
 To *Progne* she deplored,  
 How *Tereus* cut out her tongue,  
 And falsely her deflorde ;                                   10  
 Which storie, so sorie,  
 To shew ashamd she seemde,<sup>1</sup>  
 To heare her so neare her,  
 I doubted if I dream'd.

## 2.

The Cushat crouds, the Corbie cries,                   15  
 The Cuckow couks, the pratling Pyes  
 To geck her they begin.  
 The Iargoun of<sup>2</sup> the iangling Iayes,  
 The craiking Crawes, the keckling Kayes,  
 They deav'd me with their din.                           20  
 The painted Pawne, with *Argoes* eyes,  
 Can on his Mayock cal ;  
 The Turtle wailes on withered trees,  
 And Echo answered<sup>3</sup> all,  
 Repeating, with greiting,                                   25  
 How faire *Narcissus* fell,  
 By lying, and spying,  
 His shadow in the Well.

<sup>1</sup> E. To schaw hir self scho seimt.<sup>2</sup> Orig. Largoun or. E. Jargoun or.<sup>3</sup> E. answers.

## 3.

[WREITTOUN

I saw the Hurcheon and the Hare  
 In hidlings hirpling heere and there, 30  
     To make their morning mange ;  
 The Con, the Conny, and the Cat,  
 Whese dainty dounes with dew were wat,  
     With stiffe mustaches strang ;  
 The Hart, the Hynd, the Dae, the Rae, 35  
     The Fulmart, and false Foxe :  
 The bearded Buck clamb up the brae,  
     With birsie Baires and Brocks.  
     Some feeding, some dreading,  
     The Hunters subtile snares, 40  
     With skipping and tripping,  
     They plaid them all in paires.

## 4.

The aire was sober, soft and sweet,  
 But <sup>1</sup> mistie vapours, wind, and <sup>2</sup> weet,  
     But quyet, calme and cleare, 45  
 To foster *Floras* fragrant flowres,  
 Whereon *Apollos* paramours  
     Had trinckled many a teare ;  
 The which like silver shakers shynde,  
     Imbrodering beauties bed, 50  
 Wherewith their heavy heads declinde,  
     In Mayes colours clad :  
     Some knopping, some dropping  
     Of balmie liquor sweet,  
     Excelling in <sup>3</sup> smelling, 55  
     Through Phœbus wholsome heat.

<sup>1</sup> E. Nae.<sup>2</sup> E. nor.<sup>3</sup> E.W.<sup>2</sup> and.



WREITTOUN]

5.

Mee thought an heavenly heartsome thing,  
 Where dew like Diamonds did hing,  
     Ou'r twinckling all the trees,  
 To study on the flourishde twists, 60  
 Admiring natures alcumists,  
     Laborious busie Bees,  
 Whereof some sweetest hony sought  
     To stay their lives to<sup>1</sup> sterve ;  
 And some the waxie vessels wrought, 65  
 Their purchase to preserve :  
     So heaping for keeping,  
     It in their hyves they hide ;  
     Precisely, and wisely,  
     For winter they provide. 70

6.

To pen the pleasures of that Parke,  
 How every blossome, branch, & bark,  
     Against the Sun did shine,  
 I passe to Poets to compile  
 In high heroick stately stile, 75  
     Whose Muse surmatches mine.  
 But, as I looked mine alone,  
     I saw a river rinne  
 Out ou'r a steepie rock of stone,  
     Syne lighted in a linne, 80  
     With tumbling, and rumbling,  
     Amongst the Roches round,  
 Devalling, and falling,  
     Into a pit profound.

<sup>1</sup> E. frae.

## 7.

[WREITTOUN

Through routing of the river rang 85  
 The Roches, sounding like a sang,  
 Where Descant<sup>1</sup> did abound,  
 With Treble,<sup>2</sup> Tenor, Counter, Meene ;  
 An<sup>3</sup> echo blew a Basse between,  
 In Diapason sound, 90  
 Set with the C-sol-fa-uth cleife,  
 With long and large at list,  
 With Quaver, Crotchet, Semi-briefe,  
 And not a Minim mist :  
 Compleetly, and<sup>4</sup> sweetly 95  
 She firdound<sup>5</sup> flat and sharp,  
 Than Muses, which uses<sup>6</sup>  
 To pin *Apollo's* harpe.

## 8.

Who would have tyr'd to heare that tone?  
 Which birds corroborate ay abone, 100  
 With layes of lovesome Larks ;  
 Which climb so high in Christal skyes,  
 While *Cupid* wakned<sup>7</sup> with the cryes  
 Of natures chappel Clarks ;  
 Who, leaving al the heavens above, 105  
 Alighted on the eard.  
 Lo ! how that litle Lord of love  
 Before me there appeard !  
 So mild-like, and child-like,  
 With bow three quarters skant ; 110  
 Syne moylie, and coylie,  
 Hee looked like a Sant.

<sup>1</sup> E. Das Kane. Cf. L. p. 8.<sup>2</sup> E. Triple.<sup>3</sup> E.W.<sup>2</sup> And,<sup>4</sup> E.W.<sup>2</sup> more.<sup>5</sup> E. fridound.<sup>6</sup> E.W.<sup>2</sup> Nor Muses that uses.<sup>7</sup> E. walkens, W.<sup>2</sup> walkinnes.

WREITTOUN]

9.

A cleanly crispe hang over his eyes ;  
 His Quaver by his naked thyes  
     Hang in a silver lace : 115  
 Of gold betweene<sup>1</sup> his shoulders grew  
 Two pretty wings wherewith he flew,  
     On his left arme a brace.  
 This god soone off his geare he shook  
     Vpon the grassie ground : 120  
 I ran as lightly for to looke  
     Where ferlies might be found :  
     Amazed, I gazed  
     To see his geare so gay ;  
     Perceiving mine having, 125  
     He counted mee his prey.

10.<sup>2</sup>

His youth and stature made mee stout ;  
 Of doublenesse I had no doubt,  
     But bourded with my Boy.  
 Quoth I, "how call they thee, my child?" 130  
 "*Cupido*, sir," quoth he, and smilde ;  
     "Please you mee to imploy ?  
 For I can serve you in your sute,  
     If you please to impire,  
 With wings to flee, and shafts to shute, 135  
     Or flames to set on fire.  
     Make choice then of those then,  
     Or of a thousand things ;  
     But crave them, and have them :"  
     With that I woo'd his wings. 140

<sup>1</sup> E. betwixt ; W.<sup>2</sup> betwix.<sup>2</sup> This stanza first appears in the revised version of 1615.



WREITTOUN]

13.

As she delites into the low,  
 So was I browden of my bow, 170  
     As ignorant as she :  
 And as she flyes while she is<sup>1</sup> fir'de,  
 So with the dart that I desirde,  
     Mine hands hath<sup>2</sup> hurt mee to.  
 As foolish PHAETON by sute, 175  
     His father's chaire<sup>3</sup> obtainde,  
 I longed<sup>4</sup> in loves bow to shoote,  
 Not marking what it mean'de :  
     More wilful, than skilful,  
     To flee I was so fond, 180  
     Desiring, impyring,<sup>5</sup>  
     And so was seene upond.

14.

Too late I knew, who hewes too high,  
 The spaille shal fall into his eye :  
     Too late I went to schooles : 185  
 Too late I heard the swallow preach,  
 Too late *Experience* doth teach—  
     The Schoole-master of fooles.  
 Too late I find<sup>6</sup> the nest I seek,  
     When all the birds are flowne ; 190  
 Too late the stable door I steeke,  
     When as the steede is stowne.<sup>7</sup>  
     Too late ay, their state ay,  
     As<sup>8</sup> foolish folk espy ;  
     Behind so, they finde so 195  
     Remead, and so doe I.

<sup>1</sup> E.W.<sup>2</sup> quhyl scho be.      <sup>2</sup> E.W.<sup>2</sup> My hand hes.<sup>4</sup> E. sa langt I.<sup>5</sup> E. aspyring. Cf. L. p. 12.<sup>3</sup> E.W.<sup>2</sup> cart.<sup>6</sup> E.W.<sup>2</sup> to fynde.<sup>7</sup> E.W.<sup>2</sup> Quhen all the steids are stowin.<sup>8</sup> E.W.<sup>2</sup> all.



WREITTOUN]

17.

So long with sight I followed him, 225  
 While both my dazeled eyes grew dimme  
     Through staring of<sup>1</sup> the starnes ;  
 Which flew so thick before mine eyne,  
 Some red, some yellow, blew, and<sup>2</sup> greene,  
     Which troubled all mine<sup>3</sup> harnes, 230  
 That every thing appeared two  
     To my barbuilled braine ;  
 But long might I lye looking so  
     Ere<sup>4</sup> *Cupid* came againe ;  
     Whose thundring, with wondring, 235  
     I heard up through the Aire ;  
     Through clouds so, he thuddes so,  
     And flew I wist not where.

18.

Then when<sup>5</sup> I saw that god was gone,  
 And I in langour left alone, 240  
     And sore tormented too,  
 Sometime I sigh'd while I was sad,  
 Sometime I musde, and most gone mad,  
     I doubted<sup>6</sup> what to doe ;  
 Sometime I rav'd halfe in a rage, 245  
     As one into despare :  
 To be opprest with such a page  
     Lord ! if my heart was saire !  
     Like *Dido*, *Cupido*  
     I widdle and I wary, 250  
     Who reft mee, and left mee,  
     in such a feirie farie.

<sup>1</sup> E. With stairing on.<sup>2</sup> E. sum.<sup>3</sup> E. W.<sup>2</sup> my.<sup>4</sup> E. W.<sup>2</sup> or.<sup>5</sup> E. frae.<sup>6</sup> E. W.<sup>2</sup> wist not.





WREITTOUN]

21.

But O ! alas ! it was abusde,  
 My carefull corps kept it inclusde  
     In prison of my breast,  
 With sighs so sopped and ou'rset,  
 Like to a fish fast in a <sup>1</sup> net, 285  
     In deadthraw undeceast ;  
 Which, though in vaine it strives <sup>2</sup> by strength  
     For to pul out her head,  
 Which profites nothing at the length,  
     But hastning to her dead ; 290  
     With thristing and wristing <sup>3</sup>  
     The faster still is sho ;  
 There I so, did lye so,  
     My death advancing to.

22.

The more I wrestled with the wind, 295  
 The faster still my selfe I finde :  
     No mirth my minde could <sup>4</sup> mease.  
 More noy than <sup>5</sup> I had never none,  
 I was so altered and ou'rgone,  
     Through drouth of my disease : 300  
 Yet weakly, as I might, I raise,  
     My sight grew dimme and dark ;  
 I staggered at the windling strayes,<sup>6</sup>  
     No token I was stark.  
     Both sightles, and mightles, 305  
     I grew almost at once ;  
 In anguish I languish,  
     With many grievous groanes.

<sup>1</sup> E. W.<sup>2</sup> the.<sup>3</sup> E. W.<sup>2</sup> wristing . . . thirsting.<sup>5</sup> E. W.<sup>2</sup> nor.<sup>2</sup> E. Quha thoct in vain scho stryve.<sup>4</sup> E. W.<sup>2</sup> micht.<sup>6</sup> E. windill-straes.

23.

[WREITTOUN

With sober pace yet I<sup>1</sup> approach  
 Hard to the River and the Roch, 310  
 Whereof I spake before ;  
 The river such a murmure made,  
 As to the sea it softly slade :  
 The Craige was stay and shore.<sup>2</sup>  
 Then *Pleasure* did me so provoke 315  
 There partly to repaire,  
 Betwixt the River and the Rocke,  
 Where *Hope* grew with *Despare*.  
 A tree then, I see then,  
 Of Cherries on the Braes ; 320  
 Below, too, I saw, too,  
 A bush of bitter Slaes.

24.

The Cherries hang aboue mine head,  
 Like trickling<sup>3</sup> Rubies round and red,  
 So high up in the Heugh ; 325  
 Whose shadowes in the river<sup>4</sup> shew,  
 As graithly [glancing], as they grew  
 On trembling twists and teugh,  
 Whiles<sup>5</sup> bow'd through burden of their birth,  
 Declining downe their tops : 330  
 Reflexe of *Phæbus* off<sup>6</sup> the firth  
 Now coloured all their knoppes,  
 With dancing, and glancing,  
 In tirl as<sup>7</sup> Dornick champe,  
 Which streamed,<sup>8</sup> and leamed, 335  
 Through lightnes of that lampe.

<sup>1</sup> E. W.<sup>2</sup> I did.<sup>2</sup> E. The craig hich, stay and schoir. Cf. pp. 22, 23.<sup>3</sup> E. W.<sup>2</sup> twynkland. Cf. pp. 24, 25.<sup>4</sup> Orig. rivers.<sup>5</sup> E. W.<sup>2</sup> Quhilk.<sup>6</sup> E. aff.<sup>7</sup> E. In tirls. Cf. pp. 24, 25.<sup>8</sup> E. streimaned.



27.

[WREITTOUN

Then *Dread*, with *Danger*, and *Despare*, 365

Forbade me<sup>1</sup> minting any mare,

To raxe above my reach.

“What? tush!” quoth *Courage*, “man, go to,

He is but daft that hath to doe,

And spares for everie speach ; 370

For I have oft heard sooth men say,

And we may see’t<sup>2</sup> ourselves,

That Fortune helps the hardie ay,

And pultrons ay<sup>3</sup> repels.

Then care not, an[d] feare not,<sup>4</sup> 375

*Dread*, *Danger* nor *Despare* :

To fazards, hard hazards

Is death,<sup>5</sup> or they come there.

28.

“Who speeds, but such as high aspyres?

Who triumphs not, but such as tyres 380

To win a noble name?

Of shrinking what but shame succeeds?

Then doe as thou would have thy deeds

In register of fame.

I put the case, thou not prevailde, 385

So thou with honour die,

Thy life, but not thy courage failde,

Shal Poets pen of thee.

Thy name then, from Fame then,

Can<sup>6</sup> never be cut off ; 390

Thy grave ay shal have ay

That honest Epitaph.

<sup>1</sup> E. W.<sup>2</sup> my.

<sup>2</sup> E. W.<sup>2</sup> see.

<sup>3</sup> E. W.<sup>2</sup> plaine.

<sup>4</sup> E. Then feir nocht nor heir nocht.

<sup>5</sup> E. W.<sup>2</sup> deid.

<sup>6</sup> E. W.<sup>2</sup> Sall.

WREITTOUN]

29.

"What canst thou losse, when honour lives?  
 Renowne thy vertue ay revives,  
     If valiantly thou end." 395  
 Quoth *Danger*: "huly, friend, take head;  
 Vntimous spurring spilles the stead:  
     Take tent what yee pretend.  
 Thogh *Courage* counsel thee to climb,  
     Beware thou kep no skaith: 400  
 Have thou no helpe, but *Hope* and him,  
     They may beguile thee baith.  
     Thysell now can<sup>1</sup> tell now  
     The counsel of these<sup>2</sup> Clarkes;  
 Wherethrow yet, I trow yet, 405  
     Thy breast doth beare the marks.

30.

"Burnt bairne with fire the danger dreads;  
 So I believe thy bosome bleeds,  
     Since last that fire thou felt:  
 Besides that seindle times thou sees 410  
 That ever *Courage* keeps the keys  
     Of knowledge at his belt:  
 Though he bid forward with the<sup>3</sup> Gunnes,  
     Smal powder he provides:  
 Be not a Novice of that Nunnes 415  
     Who<sup>4</sup> saw not both the sides.  
     Fooles haste<sup>5</sup> ay, almaist ay,  
     Ou'rsyles the sight of some,  
     Who luikes not, or huikes not,<sup>6</sup>  
     What afterward may come. 420

<sup>1</sup> E. may.<sup>2</sup> E.W.<sup>2</sup> thae.<sup>3</sup> E. his.<sup>4</sup> E.W.<sup>2</sup> That.<sup>5</sup> E. fule-haist; W.<sup>2</sup> fuil-haist.<sup>6</sup> E. Quha huikis not, nor luikis not.

## 31.

[WREITTOUN

"Yet WISEDOME wisheth thee to wey  
 This figure in Philosophy—  
     A lesson worth to leare—  
 Which is, in time for to take tent,  
 And not, when time is past, repent,                   425  
     And buy repentance deare.  
 Is there no honour after life  
     Except thou slay thy sel?  
 Wherefore hath *Atropus* that knife?  
     I trow thou canst<sup>1</sup> not tell,                   430  
     Who but it, would cut it,  
         Which *Clotho* scarce hath spun,  
     Destroying the<sup>2</sup> ioying,  
     Before it be begun.

## 32.

"All ou'r's are repute to be vice—                   435  
 Ou'r high, ou'r low, ou'r rash, ou'r nice,  
     Ou're hote, or yet ou'r cold :  
 Thou seemes unconstant by thy signes ;  
 Thy thought is on a thousand things ;  
     Thou wats not what thou would.                   440  
 Let *Fame* her pittie on thee powre,  
     When all thy bones are broken :  
 Yon Slae, suppose thou think it sowre,  
     Would<sup>3</sup> satisfie to sloken  
     Thy drouth now, of youth now,                   445  
     Which dries thee with desire :  
     Asswage then, thy rage then,<sup>4</sup>  
     Foule water quencheth fire.

<sup>1</sup> E. W.<sup>2</sup> can.<sup>2</sup> E. W.<sup>2</sup> thy.<sup>3</sup> E. W.<sup>2</sup> May.<sup>4</sup> E. W.<sup>2</sup> Asswage than thy Rage, Man.



WREITTOUN]

33.

"What foole art thou to die a thirst,<sup>1</sup>  
 And now may quench it, if thou list, 450  
     So easily, but paine?  
 More honour is to vanquish ane,  
 Than fight with tensome and be tane,  
     And either hurt or slay[ne]:  
 The practick is to bring to passe, 455  
     And not to enterprise;  
 And as good drinking out of glasse  
     As gold in any wise.<sup>2</sup>  
     I lever have ever  
         A fowle in hand, or tway, 460  
     Then seeing ten flying<sup>3</sup>  
         About me all the day.

34.

"Looke where thou lights<sup>4</sup> before thou loupe,  
 And slip no certainty for *Hope*,  
     Who guides thee but be gesse." 465  
 Quoth Courage, "cowards take no cure  
 To sit with shame, so they be sure:  
     I like them all the lesse.  
 What pleasure purchast is but paine,  
     Or honour won with ease?<sup>5</sup> 470  
 He wil not lye where he is slaine,  
     Who<sup>6</sup> doubts before he dies.  
     For feare then, I heare then,  
     But onely one remead,  
     Which latt is,<sup>7</sup> and that is, 475  
     For to cut off the head.

<sup>1</sup> E. of Thrist.<sup>2</sup> E. ony ways.<sup>3</sup> E.W.<sup>2</sup> Nor seand ten fleand.<sup>4</sup> E. light.<sup>5</sup> E.W.<sup>2</sup> wyn with eis.<sup>6</sup> E.W.<sup>2</sup> That.<sup>7</sup> Orig. lattis.



WREITTOUN]

37.<sup>1</sup>

"Though all beginning<sup>2</sup> be most hard, 505  
 The end is pleasant afterward ;  
 Then shrinke not for no<sup>3</sup> showre :  
 When once<sup>4</sup> that thou thy greening get,  
 Thy paine and travel is forget :  
 The sweete exceeds the sowre. 510  
 Goe to then quickly, feare no<sup>5</sup> thir,  
 For *Hope* good hap hath height."  
 Quoth *Danger*, "be not sudden, Sir,  
 The matter is of weight.  
 First spy both, then<sup>6</sup> try both, 515  
 Advisement doth none ill :  
 Thou may then, I say then,<sup>7</sup>  
 Be wilful when thou<sup>8</sup> will.

38.<sup>9</sup>

"But yet to minde the proverbe call,  
 'Who uses perils perish shal' ; 520  
 Short while their life them lasts."  
 "And I have heard," quoth *Hope*, "that he  
 Should<sup>10</sup> never shape to saile the sea,  
 That for all perils casts.  
 How many through *Despate* are dead 525  
 That never perils priev'd !  
 How many also, if thou read,  
 Of lives have we releiv'd !  
 Who being even dying,  
 But DANGER, but desparde ; 530  
 A hunder, I wonder,  
 But thou hast heard declare.

<sup>1</sup> In orig. wrongly numbered 38.<sup>2</sup> E.W.<sup>2</sup> beginnings.<sup>3</sup> E. a ; W.<sup>2</sup> anc.<sup>4</sup> E.W.<sup>2</sup> Frae anes.<sup>5</sup> E.W.<sup>2</sup> not.<sup>6</sup> E, and ; W.<sup>2</sup> syne.<sup>7</sup> E.W.<sup>2</sup> I say than, 3e may than.<sup>8</sup> E.W.<sup>2</sup> 3e.<sup>9</sup> In orig. wrongly numbered 37.<sup>10</sup> E.W.<sup>2</sup> sall.



WREITTOUN]

41.<sup>1</sup>

"What if Melancholy come in,  
 And get a grip ere thou begin?  
 Then is thy labour lost;  
 For he will hold thee hard and fast,  
 Til time and place and fruite be past, 565  
 And thou give up the ghost:  
 Then shal be graven upon that place,<sup>2</sup>  
 Which on thy tombe is<sup>3</sup> laid,  
 'Sometime there liv'd such one'<sup>4</sup>—alas,<sup>4</sup>  
 But how shal it bee said? 570  
 'Heere lyes now, but prise now,  
 Into dishonours bed,  
 A cowart, (as thou art),  
 Who<sup>5</sup> from his fortune fled.'

42.<sup>6</sup>

"Imagine, man, if thou were laid 575  
 In grave, and syne might heare this said,  
 Would thou not sweat for shame?  
 Yes, faith, I doubt not but thou would;  
 Therefore, if thou have eyes,<sup>7</sup> behold  
 How they would smore thy fame! 580  
 Goe to, and make no more excuse,  
 Ere life and honour losse,  
 And either them or us refuse:  
 There is no other chose.  
 Consider, togidder, 585  
 That we doe<sup>8</sup> never dwell:  
 At length ay, but<sup>9</sup> strength ay,  
 The<sup>10</sup> pultrons we expell."

<sup>1</sup> In orig. wrongly numbered 42.<sup>2</sup> E.W.<sup>2</sup> gravd upon the stane.<sup>3</sup> E. graif is; W.<sup>2</sup> graue beis.<sup>4</sup> E.W.<sup>2</sup> liued sik a ane.<sup>5</sup> E.W.<sup>2</sup> That.<sup>6</sup> In orig. wrongly numbered 43.<sup>7</sup> E. has ene.<sup>8</sup> E.W.<sup>2</sup> can.<sup>9</sup> E. by.<sup>10</sup> E.W.<sup>2</sup> Thae.

43.

[WREITTOUN

Quoth DANGER, "since I understand  
 That counsall can be no command, 590  
     I have no more to say ;  
 Except, if that you thinke<sup>1</sup> it good,  
 Take counsel yet, ere ye conclude,  
     Of wiser men then<sup>2</sup> they :  
 They are but rackles, young and rash, 595  
     Suppose they thinke us fleit :  
 If of our fellowship ye fash,  
     Goe with them hardly beit.  
     God speed you, they lead you,  
         Who have<sup>3</sup> not meekle wit ; 600  
     Expel us, yeeil tell us,  
         Heereafter comes not yet."<sup>4</sup>

44.

While *Danger* and *Despare* retir'de,  
*Experience* came in, and spear'de  
     What all the matter meande ; 605  
 With him came *Reason*, *Wit*, and *Skill*.  
 Then they began to aske<sup>5</sup> at *Will*,  
     "Where make you to, my friend ?"  
 "To pluck yon lustie Cherrie, loe !"  
     Quoth he, "and quyte the slae." 610  
 Quoth they, "is there no more adoe,  
     Ere yee win up the brae,  
     But doe it, and to it,<sup>6</sup>  
     Perforce your<sup>7</sup> fruite to pluck ?  
 Well, brother, some other 615  
     Were better to conduct.

<sup>1</sup> E.W.<sup>2</sup> he thoct.<sup>2</sup> E.W.<sup>2</sup> nor.<sup>3</sup> E.W.<sup>2</sup> That hes.<sup>4</sup> Cf. p. 42.<sup>5</sup> E.W.<sup>2</sup> speir.<sup>6</sup> E.W.<sup>2</sup> Bot to it, and do it.<sup>7</sup> E.W.<sup>2</sup> the.





47.

[WREITTOUN

"But when<sup>1</sup> we get our voyage wun, 645  
 They shal not then a Cherrie cun,  
 Who<sup>2</sup> would not enterprise."  
 "Well," quoth *Experience*, "ye boast ;  
 But he that reckon'd but his hoast,<sup>3</sup>  
 Oftimes he counteth twise.<sup>4</sup> 650  
 Ye sell the Baires skin on his back,  
 But bide while ye it get ;  
 When ye have done, its time to crack :  
 Ye fish before the net.  
 What haste, sir, ye taste, sir, 655  
 The Cherrie, ere yee pow it :  
 Beware, sir, ye are, sir,<sup>5</sup>  
 More talkative nor trowit."

48.

"Call *Danger* back againe," quoth *Skil*,  
 "To see what he can say to *Wil*, 660  
 We see him shoad so straite :  
 We may not trow what each one tels."  
 Quoth *COURAGE*, "we concluded els,  
 He serves not for our mate ;  
 For I can tel you al perquiere 665  
 His counsel ere he come."  
 Quoth *Hope*,<sup>6</sup> "whereto should he come here ?  
 He cannot hold him dum :<sup>7</sup>  
 He speaks ay, and seeks ay  
 Delays oft times and drifts,<sup>8</sup> 670  
 To grieve us, and dieve us,<sup>9</sup>  
 With Sophistrie<sup>10</sup> and shifts."

<sup>1</sup> E. W.<sup>2</sup> fra.<sup>2</sup> E. W.<sup>2</sup> That.<sup>3</sup> E. W.<sup>2</sup> countis without his oist.<sup>4</sup> E. He aftentymes counts twyse.<sup>5</sup> E. W.<sup>2</sup> Bewar 3it, 3e ar 3it.<sup>6</sup> E. W.<sup>2</sup> *Will*.<sup>7</sup> E. He cannot hald his himdumb (!).<sup>8</sup> E. W.<sup>2</sup> Delay of tyme be driftis.<sup>9</sup> E. W.<sup>2</sup> He greuis vs and deues vs.<sup>10</sup> E. W.<sup>2</sup> sophistries.

WREITTOUN]

49.<sup>1</sup>

Quoth *Reason*, "why was he debarde?  
 The tale is ill cannot<sup>2</sup> be heard;  
 Yet let us heare him anes." 675  
 Then *Danger* to declare began,  
 How *Hope* and *Courage* tooke the man,  
 To leade them<sup>3</sup> all their lanes;  
 How<sup>4</sup> they would have him up the hill,  
 But either stoppe or stay; 680  
 And who was welcomer than *Will*?  
 He would be foremost ay:  
 He could doe, and should doe,  
 Who ever would or nought.  
 Such speeding proceeding 685  
 Vnlikely was, I thought.

50.<sup>5</sup>

"Therefore I wisht him<sup>6</sup> to beware,  
 And rashly not to run ou'r far,  
 Without such guides as yee."  
 Quoth *Courage*, "friend, I heare you faile, 690  
 Take better tent unto your tale,  
 Ye said it could not bee:  
 Besides that ye would not consent  
 That ever we should clim."  
 Quoth *Wil*, "for my part I repent, 695  
 We saw them more than him;  
 For they are the stayare  
 Of us, as well as hee:  
 I thinke now they shrinke now:  
 Goe forward, let them bee. 700

<sup>1</sup> In orig. wrongly numbered 57.<sup>3</sup> E. him; W.<sup>2</sup> and led him.<sup>5</sup> In orig. wrongly numbered 58.<sup>2</sup> E.W.<sup>2</sup> may not.<sup>4</sup> E.W.<sup>2</sup> For.<sup>6</sup> E.W.<sup>2</sup> them.

51.

[WREITTOUN

“Goe, goe, we doe nothing<sup>1</sup> but guckes :  
They say the voyage never luckes,  
Where each one hath a vote.”

Quoth *Wisedome* gravely, “Sir, I grant,  
We were no worse your vote to want, 705  
Some sentence now I note :

Suppose you speake it but be gesse,  
Some fruite therein I finde ;

Ye would be foremost<sup>2</sup> I confesse,  
But comes oft-times behind. 710

It may be that they bee  
Deceiv'd that never doubted :  
Indeed, sir, that head, sir,  
Hath meekle wit about it.”

52.

Then wilful WILL began to rage, 715  
And swore he saw nothing in age,

But anger, yre, and grudge :

“And for myselfe,” quoth he, “I sweare  
To quyte all my companions heere,  
If they admit you iudge. 720

*Experience* is growne so old,

That he begins to rave :

The rest,<sup>3</sup> but *Courage* are so cold,  
No hazarding they have ;

For *Danger*, farre stranger, 725

Hath made them than they were ;

Goe fra them, we pray them,<sup>4</sup>

Who neither<sup>5</sup> dow nor dare.

<sup>1</sup> E. we naithing do.

<sup>2</sup> E. W.<sup>2</sup> fordward.

<sup>3</sup> E. W.<sup>2</sup> laif.

<sup>4</sup> E. Gae frae then, we pray then.

<sup>5</sup> E. That nouter.

WREITTOUN]

53.

“Why may not wee<sup>1</sup> three leade this one?  
 I led an hundreth mine alone, 730  
 But counsel of them all.”  
 “I grant,” quoth WISEDOME, “ye have led;  
 But I would speere, how many sped,  
 Or furthered but a fall?  
 But either few or none, I trow, 735  
*Experience* can tell.  
 He sayes that<sup>2</sup> man may wite but you,  
 The first time that hee fell.  
 He kens then, whose pens then,  
 Thou borrowed him to flee. 740  
 His wounds yet, which<sup>3</sup> stounds yet,  
 He got them then through thee.”

54.

“That,” quoth *Experience*, “is true:  
*Will* flattered him, when first he flew,  
*Wil* set him in a low. 745  
*Will* was his counsell and convoy;  
*Will* borrowed<sup>4</sup> from the blinded Boy  
 Both Quaver, wings, and bow;  
 Wherewith before he say’d to shoote,  
 He neither yeeld to youth, 750  
 Nor yet had need of any fruite,  
 To quench his deadly drouth;  
 Which pines him, and dwines him,  
 To death, I wot not how:  
 If WILL then, did ill then, 755  
 Himselfe remembers now.

<sup>1</sup> E. W.<sup>2</sup> these.<sup>2</sup> E. the.<sup>3</sup> E. that.<sup>4</sup> E. W.<sup>2</sup> To borrow.



WREITTOUN]

57.

"Wel," quoth *Experience*, "if hee  
 Submits himselfe to you and mee, 785  
 I wote what I should say :  
 Our good advise he shall not want,  
 Providing alwayes that hee grant  
 To put yon *Will* away, 790  
 And banish both him and *Despære*,  
 That all good purpose spils ;  
 So he will mell with them no mare,  
 Let them two flyte their fils :  
 Such cossing, but lossing, 795  
 All honest men may use."  
 "That change now were strange now,"  
 Quoth *REASON*, "to refuse."

58.<sup>1</sup>

Quoth *Will*, "fy on him, when he flew,  
 That powde not Cherries then anew <sup>2</sup> 800  
 For to have staide his hurt."<sup>3</sup>  
 Quoth *Reason*, "though he beare the blame,  
 He never saw nor needed them,  
 While <sup>4</sup> he himselfe had hurt.  
 First when he mistred not, he might, 805  
 He needs, and may not now :  
 Thy folly, when he had his flight,  
 Empashed him to pow.  
 Both hee now, and we now,  
 Perceives <sup>5</sup> thy purpose plaine, 810  
 To turne him, and burne him,  
 And blow on him againe."

<sup>1</sup> Stanzas 58-66 first appear in the revised version of 1615.<sup>2</sup> Orig. a new.<sup>3</sup> E. sturt.<sup>4</sup> E. Till.<sup>5</sup> E. Perceiv.





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61.

Quoth *Will*, "I marvel what you meane ;  
 Should I not trow mine own two eyne,  
     For all your Logick schooles?  
 If I did not, I were not wise."  
 Quoth *Reason*, "I have told you thrise,                   845  
     None ferlies more than fooles ;  
 There be more<sup>1</sup> senses than the sight,  
     Which ye ov'rhaile for haste,  
 To wit, if ye remember right,  
     Smel, hearing, touch, and taste.                                 850  
     All quick things have such<sup>2</sup> things,  
     I meane both man and beast,  
 By kinde ay, we finde ay,<sup>3</sup>  
     Few lackes them at<sup>4</sup> the least.

62.

"So, by that consequence of thine,                                 855  
 Or Syllogisme said like a swine,  
     A Kow may learne<sup>5</sup> thee laire.  
 Thou uses onely but the<sup>6</sup> eyes :  
 She touches, tastes, smels, heares, and sees ;  
     Which matches thee, and maire.                                 860  
 But since no<sup>7</sup> triumph yee intend,  
     As presently appeares,  
 Sir, for your Clergie to be kend,  
     Take yee two asses eares.   865  
     No Miter perfyter  
     Got *Midas* for his meed ;  
     That hood, sir, is good, sir,  
     To hap your braine-sick-head.

<sup>1</sup> E. mae.<sup>2</sup> E. sick.<sup>3</sup> E. Be kynd then, we fynd then.<sup>4</sup> E. in.<sup>5</sup> E. teach.<sup>6</sup> E. thyne.<sup>7</sup> E. to.

63.

[WREITTOUN

“Ye have no feele for to defyne,  
 Though yee have cunning to decline 870  
     A man to bee a moole:  
 With little work yet, yee may vowde  
 To grow a gallant horse and good,  
     To ride thereon at Yoole.  
 But to our ground where wee began, 875  
     For all your gustlesse iests,  
 I must be master of<sup>1</sup> the man,  
     But thou to brutal beasts;  
     So wee two must<sup>2</sup> bee two,  
     To cause both kinds be knowne; 880  
     Keep mine then from thine then,<sup>3</sup>  
     And each one use their owne.”

64.

Then *Will*, as angry as an ape,  
 Ran ramping, swearing, rude and rape,  
     Saw he none other shift; 885  
 He would not want an inch his<sup>4</sup> wil,  
 Even whether't<sup>5</sup> did him good or ill,  
     For thirty of his thrift:  
 He would be forrest in the field,  
     And master, if he might; 890  
 Yea, hee should rather die than yeeld,  
     Though *Reason* had the right.  
     “Shal he now, make mee now  
     His subiect or his slave?  
     No, rather my father 895  
     Shal quick goe to the<sup>6</sup> grave.

<sup>1</sup> E. to.<sup>2</sup> E. maun.<sup>3</sup> E. keip thyne then frae myne then.<sup>4</sup> E. of.<sup>5</sup> E. quhither it.<sup>6</sup> E. his.



67.

[WREITTOUN

Then altogether they began 925  
 And said,<sup>1</sup> "Come on, thou martyrde man,  
 What is thy will, advise."  
 Abasde, a bony while I stood,<sup>2</sup>  
 And musde, ere I mine<sup>3</sup> answe're made ;  
 I turnd me once or twise, 930  
 Beholding everyone<sup>4</sup> about,  
 Whose motions mov'd<sup>5</sup> me maist.  
 Some seem'd assured, some dread for doubt,  
*Will* ran red-wood for haist,  
 With wringing and flinging, 935  
 For madnes like to mang ;  
*Despare* too, for care too,  
 Would needs himselve goe<sup>6</sup> hang ;

68.

Which when *Experience* perceiv'd,  
 Quoth he, "remember if I<sup>7</sup> rav'de, 940  
 As *Will* allegde of late,  
 When as<sup>8</sup> he swore, nothing he<sup>9</sup> saw  
 In age, but anger, slack and slaw,  
 And cankred in<sup>10</sup> conceite :  
 Ye could not lucke, as he alledgde, 945  
 Who<sup>11</sup> all opinions spearde.  
 Hee was so frack and frie edg'd,  
 He thought us foure but feard.  
 'Who panses what chances,'  
 Quoth hee, 'no worship wins. 950  
 To some best shal come best,  
 Who<sup>12</sup> hap wel, rack well rins.'

<sup>1</sup> E. W.<sup>2</sup> To say.<sup>2</sup> E. W.<sup>2</sup> baid.<sup>3</sup> E. W.<sup>2</sup> my.<sup>4</sup> E. ilky ane.<sup>5</sup> Orig. mo'vd.<sup>6</sup> E. himsell gae.<sup>7</sup> E. gif we.<sup>8</sup> E. Quhen that.<sup>9</sup> E. he naithing.<sup>10</sup> E. of.<sup>11</sup> E. That.<sup>12</sup> E. W.<sup>2</sup> That.

WREITTOUN]

69.

"Yet," quoth *Experience*, "behold,  
 For all the tales that ye have <sup>1</sup> told,  
     How hee himselfe behaves. 955  
 Because *Despairo* could come no speed,<sup>2</sup>  
 Loe ! heere he hings,<sup>3</sup> all but the head,  
     And in a widdy waves.  
 If you be sure once, thou may see,  
     To men that with them mels ; 960  
 If they had hurt or helped thee,  
     Consider by themsels.  
     Then chuse thee, to use thee  
         By us, or such as yon :  
     Syn<sup>4</sup> soone now, have done now ; 965  
         Make either off or on."

70.

"Perceiv'st <sup>5</sup> thou not wherefra proceeds  
 The frantick fantasie that feeds  
     Thy furious flamm<sup>g</sup> fire ?  
 Which doth thy bailfull brest combur, 970  
 That none, indeed," quoth they,<sup>6</sup> "can cure,  
     Nor helpe thine <sup>7</sup> hearts desire.  
 The piercing passions of the spirit,<sup>8</sup>  
     Which <sup>9</sup> wastes thy vitall breath,  
 Doth hold <sup>10</sup> thine heavy heart with heate : 975  
     Desire draws on thy death.  
     Thy pounces pronounces <sup>11</sup>  
         All kinde of quyet rest ;  
     That fever hath ever  
         Thy person so opprest. 980

<sup>1</sup> E.W.<sup>2</sup> he hes.<sup>2</sup> E. not cum speid.<sup>3</sup> E.W.<sup>2</sup> quhaire he hangs.<sup>4</sup> E. sae ; W.<sup>2</sup> say.<sup>5</sup> E.W.<sup>2</sup> persauces.<sup>6</sup> E.W.<sup>2</sup> That nane bot we, quod thay. Cf. p. 60.<sup>7</sup> E. Or help thy.<sup>8</sup> E.W.<sup>2</sup> passion of thy spreit.<sup>9</sup> E.W.<sup>2</sup> That.<sup>10</sup> E.W.<sup>2</sup> Hes holit.<sup>11</sup> E.W.<sup>2</sup> renuncis.

71.

[WREITTOUN

"Couldst<sup>1</sup> thou come once acquaint with *Skil*,  
 Hee knowes what humours doth<sup>2</sup> thee ill,  
 And how thy cares contracts;<sup>3</sup>  
 Hee knowes the ground of all thy grieffe,  
 And recipies of<sup>4</sup> thy reliefe: 985  
 All medicines hee makes."  
 Quoth *Skil*, "come on,<sup>5</sup> content am I  
 To put mine helping hand:  
 Providing alwayes hee apply  
 To counsel and command. 990  
 While wee then," quoth he then,  
 "Are minded to remaine,  
 Give place now, in cace now  
 Thou get us not againe.

72.

"Assure thy selfe,<sup>6</sup> if that we shed, 995  
 Thou shalt not get thy purpose sped;  
 Take heede,<sup>7</sup> wee have thee told.  
 Have done, and drive not off the day:  
 The man that will not when he may,  
 Hee shal not when hee would. 1000  
 What wilt<sup>8</sup> thou doe? I would we wist:  
 Accept, or give us ou'r."  
 Quoth I, "I think me more than blest  
 To finde such famous foure  
 Beside mee, to guide mee, 1005  
 Now when I have to doe;  
 Considering what<sup>9</sup> swidering  
 Ye found me first into.

<sup>1</sup> E. cond.<sup>4</sup> E. W.<sup>2</sup> for.<sup>7</sup> E. W.<sup>2</sup> tent.<sup>2</sup> E. He kens quhat Humors dois.<sup>5</sup> E. W.<sup>2</sup> Cum on, quod Skill.<sup>8</sup> E. W.<sup>2</sup> wald.<sup>3</sup> E. cair contraks.<sup>6</sup> E. thysell.<sup>9</sup> E. W.<sup>2</sup> the.

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73.

"When *Courage* crav'd a stomack stout,  
 And *Danger* drave mee into doubt, 1010  
     With his companion *Dread* :  
 Whiles *Wil* would up above the aire ;  
 Whiles I am <sup>1</sup> drownde in deepe *Despare* ;  
     Whiles *Hope* held up mine head.  
 Such pithie reasons and replies, 1015  
     On every <sup>2</sup> side they shew,  
 That I, who was not very wise,  
     Thought all their tales were true.  
     So mony and bony,  
         Old problemes they proponit, 1020  
     But <sup>3</sup> quickly and likely,  
         I marvell meekle on it.

74.

"Yet *Hope* and *Courage* wan the field,  
 Though *Dread* and *Danger* never yeild,<sup>4</sup>  
     But fled to finde refuge : 1025  
 Yet, when ye foure came,<sup>5</sup> they were faine,  
 Because ye gart us <sup>6</sup> come againe :  
     The[y] griende to get you iudge.  
 Where they were fugitive before,  
     Yee made them frank and free 1030  
 To speak and stand in aw no more."  
     Quoth *Reason*, "so should bee :  
     Oft-times now, but crymes now,  
         But even perforce, it fals,  
     The strong ay with wrong ay 1035  
         Puts <sup>7</sup> weaker to the wals ;

<sup>1</sup> E. was.<sup>2</sup> E. ilka.<sup>3</sup> E.W.<sup>2</sup> Baith.<sup>4</sup> E. neir wald 3eild.<sup>5</sup> E. Swa fra 3on (3e, W.<sup>2</sup>) Four met.<sup>6</sup> Read 'them,' as in W.<sup>2</sup>, p. 65.<sup>7</sup> E. put.





WREITOUN]

77.

*Experience* then smirking<sup>1</sup> smilde : 1065  
 " We are no bairnes to be beguild,"  
 Quoth he, and shooke his head ;  
 " For Authors who alledges us,  
 They stil would win<sup>2</sup> about the bus  
 To foster deadly feede :<sup>3</sup> 1070  
 For wee are equal for you all ;  
 No persons wee respect ;  
 We have been so, are yet, and shall  
 Be found so in effect.  
 If we were as ye were, 1075  
 We had comde unrequyrde ;  
 But wee now, ye see now,  
 Doe nothing undesirde.

78.

" There is a sentence said by some,  
 ' Let none uncald to counsell come, 1080  
 That welcome weines to bee ' ;  
 Yea, I have heard another yet,  
 ' Who came<sup>4</sup> uncald, unserv'd shuld sit ' ;  
 Perhaps, sir, so may yee."  
 " Good-man, grande mercie for your gecke," 1085  
 Quoth *Hope*, and lowly lowts :  
 " If yee were sent for, we suspect,  
 Because the Doctours<sup>5</sup> doubts.  
 Your yeares now appeares<sup>6</sup> now  
 With wisdom to be vext, 1090  
 Reioycing in gloysing,  
 Till you have tint your text.

<sup>1</sup> E.W.<sup>2</sup> smyrkling.<sup>2</sup> E. They wald not gae.<sup>3</sup> Cf. pp. 68, 69.<sup>4</sup> E. cum.<sup>5</sup> E. Doctour.<sup>6</sup> E. appeir.

79.

[WREITTOUN

"Where yee were sent for, let us see  
 Who would be welcomer than wee?  
 Prove that, and we are payde." 1095  
 "Wel," quoth *Experience*, "beware;  
 You know<sup>1</sup> not in what case you are;  
 Your tongue hath you betrayde.  
 The man may able<sup>2</sup> tine a stot  
 Who<sup>3</sup> cannot count his kinch; 1100  
 In your owne bow you are ov'rshot,  
 By more then halfe an inch.  
 Who wats, sir, if that, sir,  
 Is<sup>4</sup> sowre, which seemeth sweet?  
 I feare now ye heare now 1105  
 A dangerous decreete.

80.

"Sir, by that sentence yee have said,  
 I pledge, ere<sup>5</sup> all the play bee plaid,  
 That some shall lose a laike.  
 Since yee but put me for to prove 1110  
 Such heads as help for my behove,  
 Your warrand is but waike.  
 Speare at the man your selfe, and see,  
 Suppose you strive for state,  
 If hee regrated<sup>6</sup> not how hee 1115  
 Had learnd my lesson late,  
 And granted hee wanted  
 Both *Reason, Wit, and Skill*;  
 Compleaning, and meaning,  
 Our absence did him ill. 1120

<sup>1</sup> E. Ye ken.<sup>2</sup> E. ablens.<sup>3</sup> E. That.<sup>4</sup> E. be.<sup>5</sup> E. or.<sup>6</sup> E. regarded.

WREITTOUN]

81.

"Confront him further face for<sup>1</sup> face,  
 If yet hee rewes his rackles race,  
 Perhaps and ye shall heare ;  
 For ay since Adam and since Eve,  
 Who first thy leasings did believe, 1125  
     I sold thy doctrine deare.  
 What hath beene done, even to this day,  
     I keep in minde almaist :  
 Ye promise further than ye pay,  
     Sir *Hope*, for all your haste ; 1130  
     Promitting, unwitting,  
         Your heghts yee never hooked ;  
     I show you, I know you ;  
         Your bygones I have booked.

82.

"I would,<sup>2</sup> incace a count were crav'd, 1135  
 Shew thousand,<sup>3</sup> thousands thou deceivde,  
     Where thou was true to one ;  
 And, by the contrare, I may vant,  
 Which thou must,<sup>4</sup> though it grieve thee, grant,  
     I trumped never a man, 1140  
 But truely told the naked trueth  
     To men that meld with mee,  
 For neither rigour nor for rueth,  
     But onely loath to lie.  
     To some yet to come yet 1145  
         Thy succour shall<sup>5</sup> be slight ;  
     Which I then must<sup>6</sup> try then,  
         And register it right."

<sup>1</sup> E. to.<sup>2</sup> E. could.<sup>3</sup> E. thousands.<sup>4</sup> E. maun.<sup>5</sup> E. will.<sup>6</sup> E. maun.

83.

[WREITTOUN

"Ha, ha!" quoth *Hope*, and lowdly leugh,  
 "Ye'r<sup>1</sup> but a prentise at the pleugh, 1150  
     *Experience*, yee prieve.  
 Suppose all bygones as yee spacke,  
 Ye are no Prophet worth a plack,  
     Nor I bound to believe.  
 Yee should not say, sir, till yee see; 1155  
     But, when yee see it, say."  
 "Yet," quoth *Experience*, "at thee  
     Make many mints I may,  
         By signes now, and things now,  
         Which ay before mee beares, 1160  
     Expressing, by gessing,  
         The perill that appears."

84.

Then *Hope* replyde, and that with pith,  
 And wisely weigh'd his words therewith  
     Sententiously and short; 1165  
 Quoth hee, "I am the Anchor grip  
 That saves the Sailers and their ship  
     From perill, to their port."  
 Quoth hee, "oft times that<sup>2</sup> Anchor drives,  
     As wee have found before, 1170  
 And loses many thousand lives  
     By shipwrack on the shore.  
     Your grips oft but slips oft,  
         When men have most to doe,  
     Syne leaves them, and reaves them 1175  
         Of my companion too.<sup>3</sup>

<sup>1</sup> E. ze are.<sup>2</sup> E. the.<sup>3</sup> E. thy Companzions to.

WREITTOUN]

85.

"Thou leaves them not thy selfe alone,  
 But to their grieve when thou art gone  
     Gars *Courage* quite<sup>1</sup> them als."  
 Quoth *Hope*, "I would ye understood,                   1180  
 I grip fast if the ground be good,  
     And fleets<sup>2</sup> where it is false.  
 There should no fault with mee be found,  
     Nor I accusde at all.  
 Wyte such as should have sound<sup>3</sup> the ground       1185  
     Before the Anchor fall.  
     Their leede ay, at neede ay,  
         Might warne them, if they would ;  
 If they there would stay there,  
         Or have good anchor-hold.                   1190

86.

"If yee read right, it was not I,  
 But onely Ignorance, whereby  
     Their Carvels all were cloven.  
 I am not for a trumper tane."  
 "All," quoth *Experience*, "is ane ;                   1195  
     I have my processe proven,  
 To wit, that we were cald, each one,  
     To come before wee came ;  
 That now obiection ye have none,  
     Your selfe may say the same.                   1200  
     Ye are now, too<sup>4</sup> farre now,  
         Come forward, for to flee ;  
 Perceive then, ye have then  
         The worst end of the tree."

<sup>1</sup> E. quhat.<sup>2</sup> E. fleet.<sup>3</sup> E. plumd.<sup>4</sup> E. owre.

87.

[WREITTOUN

When *Hope* was gald into the quick, 1205  
 Quoth *Courage*, kicking at the prick,  
 "Wee let you well to wit ;  
 Make hee you welcomer than wee,  
 Then bygones, bygones, farewell he,  
 Except hee seeke us yet. 1210  
 Hee understands his owne estate,  
 Let him his chiftanes chuse ;  
 But yet his battel will bee blate,  
 If hee our force refuse.  
 Refuse us, or chuse us, 1215  
 Our counsel is, hee clim ;  
 But stay hee, or stray hee,  
 We have none<sup>1</sup> help for him.

88.

"Except the Cherrie be his chose,  
 Bee ye his friends, wee are his foes ; 1220  
 His doings we despite.  
 If we perceive him satled sa  
 To satisfie him with the Slae,  
 His company we quite."  
 Then *Dread* and *Danger* grew so<sup>2</sup> glad, 1225  
 And wont that they had wun ;  
 They thought all seald that they had said,  
 Sen they had first begun.  
 They thought then, they mought then  
 Without a partie plead ; 1230  
 But yet there, with *Wit* there,  
 They were dung downe indeed.<sup>3</sup>

<sup>1</sup> E. nae.<sup>2</sup> E. full.<sup>3</sup> E. with speid.



WREITTOUN]

89.

"Sirs, *Dread* and *Danger*," then quoth *Wit*,  
 "Ye did yourselves to mee submit ;  
     *Experience* can prove." 1235  
 "That," quoth *Experience*, "I past :  
 Their owne confession made<sup>1</sup> them fast ;  
     They may no more remove.  
 For, if I right remember mee,  
     This maxime then they made, 1240  
 To wit : the man with *Wit* should wey  
     What Philosophs had<sup>2</sup> said.  
     Which sentence, repentance  
     Forbade him deare to buy ;  
 They knew then how true then, 1245  
     And preasde not to reply."

90.

Though hee dang *Dread* and *Danger* down,  
 Yet *Courage* could not [be] overcome,  
     *Hope* heght him such an hyre :  
 He thought himselfe, so<sup>3</sup> soone he saw 1250  
 His enemies were laid so law,  
     It was no time to tyre.  
 Hee hit the yron while it was hait,  
     Incace it might<sup>4</sup> grow cold ;  
 For he esteemde his foes defaite, 1255  
     When once he found them folde.  
     "Though we now," quoth hee now,  
     "Have beene so free and franke,  
 Vnsought yet, ye<sup>5</sup> mought yet  
     For kindnesse cund us thanke. 1260

<sup>1</sup> E. Thair awin Confessions make.<sup>4</sup> E. should.<sup>2</sup> E. haif.<sup>5</sup> E. he.<sup>3</sup> E. how.

91.

[WREITTOUN

"Suppose it so as thou hast said,  
 That unrequyrde wee offered<sup>1</sup> aide,  
 At least it<sup>2</sup> came of love.  
 Experience, yee start too<sup>3</sup> soone,  
 Yee dow nothing while<sup>4</sup> all be done ;                    1265  
 And then perhaps yee prove  
 More plaine than pleasant, too, perchance :  
 Some tell that have you tryt ;  
 As fast as you your selfe advance,  
 Ye dow not<sup>5</sup> wel deny it.                                    1270  
 Abide then your tide then,  
 And waite upon the wind ;  
 Ye know, sir, ye ow, sir,  
 To hold you ay behinde.

92.

"When yee have done some doughty deeds,            1275  
 Syne ye should see how all succeeds,  
 To write them as they were."  
 "Friend, huly, haste not halfe so fast,  
 Lest," quoth *Experience*, "at last  
 Ye buy my doctrine deare.                                    1280  
*Hope* puts that haste into your head,  
 Which boyles your barmie braine ;  
 Howbeit, Fooles haste comes hulie speede ;  
 Faire heights make fooles be faine.<sup>6</sup>  
 Such smyling, beguiling,                                    1285  
 Bids feare not for no freets ;<sup>7</sup>  
 Yet I now deny now  
 That al is gold that gleets.

<sup>1</sup> E. proffert.<sup>2</sup> E. that.<sup>3</sup> E. owre.<sup>4</sup> E. Ze naithing dow till.<sup>5</sup> E. cannot.<sup>6</sup> E. will mak fulis fain.<sup>7</sup> E. Bids feir not any freits.

WREITTOUN]

93.

"Suppose not silver all that shines :  
 Oft times a tentlesse Merchant tines, 1290  
     For buying geare be gesse ;  
 For all the vantage and the winning  
 Good buyers gets<sup>1</sup> at the beginning."  
     Quoth *Courage*, "not the lesse,  
 Whiles as good Merchant<sup>2</sup> tines as wins, 1295  
     If old mens tales bee true.  
 Suppose the pack come to [the] pins,  
     Who can his chance eshew ?  
     Then, good sir, conclude, sir,  
     Good buyers have done baith ; 1300  
     Advance then, take chance then,  
     As sundry good ships hath.

94.

"Who wist what would bee cheape or deare  
 Should neede to traffique but a yeare,  
     If things to come were kend. 1305  
 Suppose all bygone<sup>3</sup> things be plaine,  
 Your Prophecy is but prophane ;  
     Ye're<sup>4</sup> best behold the end.  
 Yee would accuse mee of a crime  
     Almost before wee met ; 1310  
 Torment you not before the time,  
     Since dolour payes no debt.  
     What<sup>5</sup> by past, that I past,  
     Ye wot if it was well :  
     To come yet, by doome yet, 1315  
     Confesse ye have no feele."

<sup>1</sup> E. get.<sup>2</sup> E. Merchants.<sup>3</sup> Orig. bygones.<sup>4</sup> E. ye had.<sup>5</sup> E. Quhats.



WREITTOUN]

97.

"Come on," quoth he, "companion, *Skill*, 1345  
 Ye understand both good and ill,  
     In Physick yee are fine ;  
 Be mediciner unto this<sup>1</sup> man,  
 And shaw such cunning as yee can,  
     To put him out of paine. 1350  
 First gard the ground of all his griefe,  
     What sicknes ye suspect ;  
 Syne looke what hee lackes for<sup>2</sup> reliefe,  
     Ere<sup>3</sup> further he infect.  
     Comfort him, exhort him, 1355  
     Give him your good advice ;  
 And panse not, nor skanse not,  
     The perill nor the price.

98.

"Though it be cumbersome, what recke ?  
 Finde out the cause by the effect 1360  
     And working of his veines.  
 Yet while we grip it to the ground,  
 See first what fashion may bee found  
     To pacifie his paines.  
 Doe what ye dow to have him haile, 1365  
     And for that purpose prease :  
 Cut off the cause, the effect must<sup>4</sup> faile,  
     So all his sorrowes cease.  
     His fever shall never  
     From thencefoorth have no force ;<sup>5</sup> 1370  
 Then urge him to purge him,  
     He will not waxe the worse."

<sup>1</sup> E. mediciner to the.<sup>2</sup> E. quhat laiks for his.<sup>3</sup> E. or.<sup>4</sup> E. maun.<sup>5</sup> E. Frae thencefurth haif a Forss.



WREITOUN]

101.

Then *Reason* rose with gesturè grave,  
 Belyve conveyeing all the lave,  
 To see<sup>1</sup> what they would say ;  
 With silver scepter in his hand,  
 As Chiftane chosen to command, 1405  
 And they bent to obey.  
 He pased long before he spake,  
 And in a study stood ;  
 Syne hee began and silence brake :  
 "Come on," quoth he, "conclude 1410  
 What way now we may now  
 Yon Cherrie come to catch ;  
 Speak out, sirs, about, sirs ;  
 Have done—let us dispatch."

102.

Quoth *Courage*, "scourge him first that skars ; 1415  
 Much musing memory but marres ;  
 I tell you mine intent."  
 Quoth *Wit*, "who will not partly panse  
 In perils, perishes perchance,  
 Ov'r rackles may repent." 1420  
 "Then," quoth *Experience*, and spake,  
 "Sir, I have seene them baith,  
 In bairnlines<sup>2</sup> and lye aback,  
 Escape and come to skaith.  
 But what now of that now? 1425  
 Sturt followes all extreames ;  
 Retaine then the meane then,  
 The surest way it seemes.

<sup>1</sup> E. heir.<sup>2</sup> E. braidieness.



103.

[WREITTOUN

"Where some hes further'd, some hes faild ;  
 Where part hes perisht, part prevailld : 1430  
     Alike all cannot lucke.  
 Then either venture, with the one,  
 Or, with the other, let alone  
     The Cherrie for to plucke."  
 Quoth *Hope*, "for feare folke must<sup>1</sup> not fash." 1435  
     Quoth *Danger*, "let not light."  
 Quoth *Wit*, "bee neither rude nor rash."  
     Quoth *Reason*, "yee have right."  
         The rest then, though[t] best then,  
         When *Reason* said it so, 1440  
         That, roundly and soundly,  
         They should together goe

104.

To get the Cherrie in all haste,  
 As for my safety serving maist.  
     Though *Dread* and *Danger* feard 1445  
 The peril of that irksome way,  
 Lest that thereby I should decay,  
     Who then so weake appearde,  
 Yet *Hope* and *Courage* hard beside,  
     Who with them wont contend, 1450  
 Did take in hand us for<sup>2</sup> to guide  
     Vnto our iourneyes end ;  
     Impleadging, and waidging,  
         Both two their lives for mine,  
     Providing the guiding 1455  
         To them were granted syne.

<sup>1</sup> E. maun.<sup>2</sup> E. us all.

WREITTOUN]

105.

Then *Dread* and *Danger* did appeale,  
 Alledging it could not<sup>1</sup> be well,  
 Nor yet would they agree ;  
 But said they should sound their retreat, 1460  
 Because they thought them no wise meete  
 Conductores unto mee,  
 Nor to no man in mine estate,  
 With sicknes sore opprest ;  
 For they tooke ay the nearest gate, 1465  
 Omitting oft the best.  
 Their nearest perquearest  
 Is alwayes to them both,  
 Where they, sir, may say, sir,  
 “What reckes them of your skaith?” 1470

106.

“But as for us two, now we sweare  
 By him, before whom we<sup>2</sup> appeare,  
 Our ful intent is now  
 To have you whole, and alway<sup>3</sup> was,  
 That purpose for to bring to passe ; 1475  
 So is not theirs, I trow.”  
 Then *Hope* and *Courage* did attest  
 The gods of both these parts,  
 If they wrought not all for the best  
 Of mee, with upright hearts. 1480  
 Our Chiftane than liftane  
 His scepter, did enioyne  
 “No more there uproare there !”  
 And so their strife was done—

<sup>1</sup> E. neir.<sup>2</sup> E. befoir we maun.<sup>3</sup> E. always.

107.

[WREITTOUN

Rebuiuing *Dread* and *Danger* sore, 1485  
 Suppose they meant well evermore  
 To me, as they had sworne ;  
 Because their neighbours they abusde,  
 In so farre as they had accusde  
 Them, as ye heard beforne. 1490  
 “Did ye<sup>1</sup> not else,” quoth he, “consent  
 The Cherry for to pow?”  
 Quoth *Danger*, “we are well content ;  
 But yet, the maner how ?  
 We shal now, even all now, 1495  
 Get this man with us there ;  
 It rest is, and best is,  
 Your counsel shall declare.”<sup>2</sup>

108.

“Wel said,” quoth *Hope* and *Courage*, “now  
 We thereto will accord with you, 1500  
 And shall abide by them ;  
 Like as before we did submit,  
 So wee repeate the samine yet ;  
 We minde not to reclaime.  
 Whom they shal chuse to guide the way, 1505  
 Wee shal him<sup>3</sup> follow straight ;  
 And further this man, what we may,  
 Because wee have so height ;  
 Promitting, but flitting,  
 To doe the thing we can 1510  
 To please both, and ease both,  
 This silly sickly man.”

<sup>1</sup> E. he.<sup>2</sup> E. It rests then, ands best then  
Zour counsell to declair.<sup>3</sup> E. them.





WREITTOUN]

113.

As *Reason* ordeinde,<sup>1</sup> all obeyde ;  
 None was ov'r rash, nor none<sup>2</sup> affraide, 1570  
     Our counsel was so wise :  
 As of our iourney *Wit* did note,  
 We found it true in every<sup>3</sup> iote :  
     God bles'd our<sup>4</sup> interprise.  
 For even as wee came to the tree, 1575  
     Which, as yee heard mee tell,  
 Could not be clum, there suddenly  
     The fruite for ripnes fell.  
     Which hasting and tasting,  
     I found myselfe relievde 1580  
 Of cares all and sares all  
     Which minde and body grievde.

114.

Praise be to God, my Lord, therefore,  
 Who did mine health to mee restore,  
     Being so long time pinde ; 1585  
 Yea,<sup>5</sup> blessed bee his holy Name,  
 Who did from<sup>6</sup> death to life recleame  
     Mee, who was so unkinde.  
 All Nations also magnifie  
     This everliving Lord ; 1590  
 Let me with you, and you with mee,  
     To laude him ay accord ;  
     Whose love ay wee prove ay  
     To us above all things ;  
 And kisse him and blesse<sup>7</sup> him 1595  
     Whose Glore eternall rings.

<sup>1</sup> E. ordert.<sup>2</sup> E. nane was.<sup>3</sup> E. ilka.<sup>4</sup> E. bliss the.<sup>5</sup> E. And.<sup>6</sup> E. frae.<sup>7</sup> E. bliss.

THE FLYTING  
BETWEEN  
MONTGOMERIE AND POLWART  
(TULLIBARDINE AND HARLEIAN TEXTS)



## Invectives.

CAPITANE  
 ALEXANDER MONTGOMEREE  
 &  
 POLLVART & CETERA

---

TO HIS MAIESTIE.

ALL reddie as al reddie I have bene,  
 All reddie shall I be quhill lyf may lest ;  
 All reddie evir sorrow to sustene,  
 On land and sey, at large or fetterit fast ;  
 In trubleous tyme, in boist of fortounes blast, 5  
 In heich estate, or 3it in law degree,  
 In wea[1]the or woe, in healthe or secknes cast,  
 As I have bene al reddie shall I bee.  
 Then if my dewtie may deserve sick fee,  
 Forget not me quhois hart is whoillie 3ouris, 10  
 Quhois lyf and deathe sayis bot, forget not mee,  
 Submitting all into your princelie pouveris.  
 And since alreddie (S<sup>ir</sup>) I am your thrall,  
 Forget not me amangis your servantis all.

TULLIBARDINE.

<sup>1</sup> F. 1 b. blank.

# POLWART AND MONTGOMERIE FLYTING.

## Montgomerie to Polwart.

F. 22a. Polwart, 3e peip like a mouse amongst thornes ;  
 Na cuning 3e keip ; Polwart, 3e peip ;  
 3e luik lyk a sheipe and 3e had two hornes :  
 Polwart, 3e peip like a mous amongst thornes.

Bewer what thow spekes, litle foull earthe taid, 5  
 With thy canigait breikes, Bewar what thow speiks,  
 Or ther shall be weit cheikes for the last þat thow made :  
 Beware what thow speikes, litle foull earth taid.

Foull mismaid miting, borne in the merfþ,  
 Be word and by writting, foulle mismaid miting, 10  
 Leiv aff thy Flyting, come kis my erfþe,  
 Foule mismaid miting, borne in the merfþe.

And we mell thou shall 3ell, litle cultron cuist ;  
 Thou shall tell even thy sell, and we mell thou sall 3ell.  
 thy smell was so fell, and stronger nor muist ; 15  
 And we mell thou shall 3ell, litle cultron cuist.

Thou art deand and dri[d]land like ane foule beist ;  
 Fykand and fidland lyke Robene reid breist,  
 Strydand and strydland, doand and dridland ;  
 Thow art doand and dridland like ane foull beist.<sup>1</sup> 20

<sup>1</sup> These lines do not occur in the Tullibardine MS.

## TULLIBARDINE]

F. 7 b. THE FIRST FLYTTING, IN FORME OF REPLY  
TO ALEX<sup>r</sup>. MONTGOMEREIS FIRST FLYTTING,  
BE POLLART.

DISPITFULL speidder ! puir of spreit ! 15  
Begune *wit*h baibling me to blame ?  
gok, wyt not me to gar the greit ;  
thy tratling, trewcour, I sall tame.  
*quhair* þow beleivit to win a name,  
thow sall be blasit of ane beild, 20  
and sall resaeue baith skaith and schame,  
and syne be forcit to flie the feild.

Thy raggit roundaillis, reifand royt,  
sum schort, *sum* lang, and [out] of lyne,  
*wit*h skabrous collouris, fowsome floyt, 25  
proceeding from ane pynt of wyne,  
*quhilk* haultis for fault of feit lyk myne—  
þit, fuuill, þow thocht na schame to wreit þame,  
at menis *command* that laik ingyne,  
*quhilkis* doytit dyvouris gart the dyt þame. 30

Bot, gokit guiff, I am rycht glaid  
thow art begun in wreit to flyt.  
sen, loun, thy language I have laid,  
and put þe [to] thy pen to wryt,  
Bot, dog, I sall þe so dispyt, 35  
*wit*h priking put [þe] to sik speid,  
and caus þe, cur, that worklum quyt,  
syne seik ane hoill to hyd thy heid.

## Polwarts reply to Montgommrie.

Dispitefull Spider! poore of Spreite!  
 Begines with babling me to blame?  
 Gooke, wyte me not to garre the grete;  
 Thy tratling, truiker, I shall tame.  
 Where thow beleives to win ane name, 25  
 thow shall be banished of all beild,  
 And syne receaue bothe skaithe and schame,  
 And so be forced to leaue the field.

Thy ragged roundells, ravand Royte,  
 Some schort, some long, some out of lyne, 30  
 With scabrous colours, fousome floyt,  
 Proceeded frome ane pynt of wyne,  
 Whilk hailts for laike of feitt lyk myne—  
 3eit, foule, thow thocht no schame to wreit them,  
 at mens command that laikes Ingyne, 35  
 Whilk doytet dyvors gars the dyte theme.

Bot, gooked goose, I ame richt glaid  
 Thow art begune in wreit to flyte.  
 Senn, loune, thy language I have laid,  
 And put the to thy penn to wryt, 40  
 Now, dogg, I shall the so despyte,  
 With pricking put the to such speide,  
 And caufß the, cure, that warkloume quyte,  
 Syne [seeke] ane hole to hyd thy hede.

## TULLIBARDINE]

3it, knave, acknowledge thyne offence,  
 or I grow crabit, for to clair the. 40  
 ask merce, mak obedience  
 In tyme, for feir that [I] forfair the.  
 Evill sprit, I will no langer spair the.  
 Blaid, blek þe, to bring in ane gwyse ;  
 And to mak pennance sone prepair the ; 45  
 Syne pas furth as I sall devyse.

F. 8 a. first fair, threid bair, w<sup>t</sup>h fundrit<sup>1</sup> feit,  
 recanting thy vnseamelie sawis,  
 In pilgramage to allareit ;  
 suin be content to quyt the caus, 50  
 and in thy teith bring in the tawis,  
 w<sup>t</sup>h bekis my bidding to abyd,  
 quhidder thow will let belt thy bawis,  
 or kifß all cloffis that standis besyde.  
  
 And of thir tua tak thou<sup>2</sup> thy choiß,  
 for thy awin profeit I procure the,  
 or, with ane prik in to thy noiß,  
 To stand *content*, I sall *coniure* the ;  
 Bot at this tyme think I forbuir the,  
 becaus I can not trait þe fairer. 60  
 sit þow this charge, I will assure the  
 the secund salbe sumthing sairer.

<sup>1</sup> MS. fundeit.<sup>2</sup> MS. to.

[HARLEIAN

F. 22 *b*. 3it, knave, acknowledge thy offence 45  
 Or I grow crabeit, and so clair the.  
 Aske mercie, mak obedience  
 In tyme, leist for<sup>1</sup> feirleß I forefaire [the].  
 Ill spreite, I will no longer spare thee.  
 Blaidde, blecke the, to bring in [ane] gyße; 50  
 And [to] drie pennaunce sone prepare the;  
 Syne pas foorth as I shall devyße.

First faire, thred baire, withe fundred feite,  
 Recanting thy wnseemlie sawes,  
 In pilgrimag to allareitt; 55  
 Syne be content to quyt the caufße,  
 And in thy teithe bring me the tawes,  
 With beckeß my bidding to abid,  
 Whither thou wilt let me belt thy<sup>2</sup> bawes,  
 Or kis all cloffs that stands beside. 60

And of thir twa take thow thy choofße,  
 For thy [awin] profeytt I procure the,  
 Or, with a prick into thy Nofße,  
 To stand content, I shall conjure the;  
 Bot all this tyme thinke I forebuir the, 65  
 Becaus I cannot treat the fairer.  
 Sitt thow this chairge, I will assure the  
 The Second shalbe something sairer.

<sup>1</sup> Omit.<sup>2</sup> 'belt thy' repeated in MS.

TULLIBARDINE]

F. 2 a. ANE FLYTTING OR INVECTIVE BE CAPITANE  
ALEXANDER MONTGOMERIE AGANIS THE  
LAIRD OF POLLART.

FALS feckles fowlmart, Loe heir a defyance!  
Go, sey thy science: do, droche, quhat þow dow.  
Gang trot in ane tow, mandrak but myance: 65  
We will heir tyance, peild pellet, on that pow.  
For mony 3eld 3ow thow cald fra ane know,  
And hid þame in ane how, stark theif, quhen þow staw þame,  
Mensweirand thow saw thame, and maid bot a mow;  
Synne fyld by the row, quhen they come that aw þame. 70

Thy dittay wes deid; þow docht not deny it:  
Thy trumperie wes tryd; thy falset they fand:  
Burrio the band: "cor mundum," þow cryd,  
Condepnit to be dryd, and hung vp fra hand. 74  
Quhill þow payit ane pand, in that stour þow did stand;  
With ane willing wand þow wes weill scurgit;  
Synne finallie furgit quhy thow left þe land.  
Now, Sir, I demand how this poyd may be purgit?

Schort mischappin schit, that schuip sick ane swnzie,  
Als proud as 3e prunzie, 3our pen salbe plukkit. 80  
Cum kifs quhair I cuckit, and change me þat cwnzie.  
3our gruntill lyk grunzie is gracles and gukkit;  
3our mowthe wald be mwkkit, till 3e wer instructit.  
3our flirdome wanfuckit, 3e tersell of ane taid,  
3our meitter mismaid hes louslie lukkit: 85  
thow cwmelie conductit thy termes on ane slaid.

F. 2 b. Arpit angrie Ettercoip, and auld vnsell aip,  
Thow<sup>1</sup> grenis to gaip vpon the grey meir.  
Ga pley wit<sup>h</sup> thy peir, I sall pay the lyk a paip;  
Thow will rax in ane raip or þe end of the 3eir. 90

<sup>1</sup> MS. Throw.



## Montgomrie to Polwart,

Fals fecles founmart, Lo heir a defyance !  
 Go, asay thy sayance : doe, droche, quhat thow dow. 70  
 Trote, tyke, to a towe, mandrag but myance :  
 Wee will heir tythance, peild polwart, of thy pow.  
 Manie zeild 3ow hes [thow] cald over a know,  
 Syne hyd them in a how, stark theife, quhen thow staw them,  
 Mensweiring thow saw them, and maid bot a mow ; 75  
 Syne fyld in the row, quhen the men come that awe them.

Thy dittay was deith ; thow darr not deny it :  
 Thy trumperie was tryed ; thy falsit they fand :  
 Borrow the band : " cor mundum " thow cryed,  
 Condemned to die, and [be] hung vp fre hand. 80  
 While thow paid a pand, in that stour thow did stand ;  
 With a willie wand thy skin was weill scourged ;  
 F. 23 a. Syne feinzeitlie forged, thow left the land.  
 Now, sirs, I demaund how [t]his podd can be purged ?

3it, wanshappen schitt, thow schup such a suinzei, 85  
 As proud as 3e pruinze, 3our penns shalbe plucked.  
 Come kis where I cucked, and change [me] that cunzie.  
 3our gryses grunzie is gracles and gooked ;  
 3our mouth must be <sup>1</sup> mucked, quhill 3e be Instructed.  
 Foule flirdome <sup>2</sup> wanfucked, tersell of a taid ! 90  
 Thy metter mismaid hes louslie luicked :  
 I graunt thow conducted thy termes in a staid.

Little angrie attercope, & old vnsell ape,  
 3e grein for to gaipe vpon the gray meir.  
 Play with thy peir, or I will pull the lyk a pape ; 95  
 Go ryd in a rope for this Noble new 3eir.

<sup>1</sup> MS. me.<sup>2</sup> MS. frildome.

## TULLIBARDINE]

I promeis the heir to thy chaftis ill cheir,  
 Till þow gang and leir to lik at þe lowderis ;  
*Witʰ* pottingeris poulderis except þow ovrsmeir,  
 that scab that 3e beir will scall the to þe schoulderis.

Tusche, twyscheillit trumpour, *witʰ* tratling þow trowis, 95  
 Makand vane vowis to mache þe *witʰ* me :  
*Witʰ* þe poynt of ane kie weill brunt on thy browis,  
 Now god seu kowis quhairfra come 3e.  
 I tell þe, bumbie, ane doggis deid þow will die,  
 Quhen I sall syne sie the hung be þe heillis, 100  
 for stuff þat þow steillis ; into þe cuntrie  
 Na man may save the, for þow art past the seillis.

Proud, poysonit pykthank, perverſs and puir,  
 I dow not induir to be dobbit *witʰ* ane duik ;  
 Iʼse fell the lyk ane fluik, flat on þe fluir. 105  
 thy scrowis obscur ar borrow[it] fra sum buik ;  
 fra lyndsay þow tuik, þow art bot chawceris cuik ;  
 Ay lyand lyk ane ruik, if na man wald scar the.  
 Bot I sall debar the þe kingis kitching nuik ;  
 Thow art fleyit for ane luik, bot I sall ryd nar the. 110

Stif, stridand stikdirt, Iʼse gar þe stink,  
 To teiche þe to think *witʰ* thy maister to mel.  
 On sick as thy sell, pert pratling prink,  
 Culd þow not wair ink, thy tratlingis to tel ?  
 Hy, 3e huirſone, to hel, amangis þe feyndis fel, 115  
 And drink of þat wel that poysonit thy pen,  
 Quhair devillis in þair den dois 3ammer & 3ell :  
 Heir I the expell from all christinit men.

[HARLEIAN

I promeis the heir to thy chaftes ill cheir,  
 Except thou go leir to lick at the louder ;  
 With pottingars poudar thy self thou oversmeir,  
 The castell þe weir weill seald on þour shoulder. 100

This twyfsē sealed trumper, with his tratling he trows,  
 Making vaine voues, to match him with me :  
 Withe the print of a key weill brunt on thy browes,  
 Now god save kowes quhairfra com þee.  
 For all þour Bombee, þe<sup>1</sup> warred a little wie : 105  
 I think for to see þow hing by the heilles,  
 For tearmes that thou steiles of ald poetrie.  
 Now quaha shuld trow þow that is past both the seales ?

Proud, poysond pykthank, perverst & perjured !  
 I dow not Indur it,<sup>2</sup> to be bitten with a duik ; 110  
 I shall fell the lyk a fluik, flatlings on þe fluir.  
 Thy sorrowes obscure is borrowed fro some buik ;  
 Fro Lindsey thou tuik ; thou art chawsers cuik ;  
 Still lieing lik a ruik, if men would not skarr the.  
 Bot, beist, I debare [thee] the kings chimney nuik ; 115  
 Thou fliees for a luik, bot I shall ride nere the.

Fals strydand stickard, I will garr the stink.  
 How durst thou mint with thy maister to mell ?  
 On such as thy sell, littill pratling pink,  
 Could thou not warre Ink, thy tratling to tell ? 120  
 F. 23 b. How, horsone, to hell, among the feindes fell,  
 To drinke of that well that poysond thy penn,  
 Wher divelles in ther denn dois þeammer & þell ;  
 Heir I the expell from all cristian men.

<sup>1</sup> Hart, þe'r.<sup>2</sup> MS. Indurit.

TULLIBARDINE]

THE SECUND INVECTIVE AGANIS  
ALEX<sup>r</sup>. MONTGOMERIE, REPLYING  
TO HIS SECUND FLYTTING THAT BEGINIS  
IN þIR WORD/S:<sup>1</sup>

BLAIRD, baibling bystour-baird, obey :  
Learne, scybald knave, to knave thy sell, 120  
Vyld vagabound, or I Invey,  
Cuistroun, *witʰ* cuiffis the [to] compell.  
Tryit, tratling trewconr, þe trewth to tell,  
Stowp þow nocht at the secund charge,  
Mischevous mischant, we sall mell, 125  
In landward langwad[ge] we sall mell.

Quhairfoir, loun, as þow luifis thy lyf,  
I bothe command and counsall þe  
for till eschew this sturtsome stryf,  
and *witʰ* thy manlie maister grie. 130  
F. 8 b. for þis effect I sumound the  
Be publict proclamatioune ;  
Cum and compeir vpon thy knie,  
And kiß my fair fundatioun.

Bot, lord ! I lawche to sie the bleitter, 135  
gloir in thy ragmentis, rasche and rail,  
*witʰ* mankit, manschocht, mankit meitter,  
Trottand and twmbland top over taill.  
As carlingis comptis þair fartis, doyd snail,  
Thy rowstie ratryme, maid but mater, 140  
I culd weill follow, wald I sail,  
Or pres to fische *witʰ*in thy watter.

<sup>1</sup> Blank space in MS.

## Polwart to Monntgomrie.

- Bleird**, babling bystor-baird, obey ; 125  
 Leirne, skybald knaue, to know thy sell,  
 Vylde vagabound, or I Invey,  
 Custrone, with cuiffs the to compell.  
 3et, traitland truiker, trewth to tell,  
 Stoup thow not at the secund charge, 130  
 Mischeivous mischant, we shall mell,  
 With laidlie language, loud & lairge.
- Whair, lowne, as thow loveth thy lyffe,  
 I both commaund and counsell thee  
 For to eschew this sturtsome stryffe, 135  
 And with thy manlie maister grie.  
 To this effect I summound thee  
 Be Publick Proclamatioun,  
 Gouk, to *compeir* vpon thy knee,  
 And kis my foule foundatioun. 140
- Bot, lord ! I lauch to see the blooster,  
 Gloir in thy ragmentes, rash to rail  
 With mingtie, mankit, mangleit metter,  
 Tratland and traland top over taill.  
 As carlinges ther farts, doild snail, 145  
 Thy rustie ratrymes, maid but matter,  
 I culd weill follow, would I seall,  
 Or preafß to fishe within thy watter.

## TULLIBARDINE]

Onlie becaus, oule, þow dois vs it,  
 I will wreit verß off commune kynd—  
 And, swinþeour, for thy saik refuis it—

145

To crab þe, bumlar, by thy mynd.  
 Pudlar, I pittie the so pynd,  
 To buckill him that beiris the bell ;  
 Iak stro, Be better anes Ingynit,  
 Or I will flyt aganis my sell.

150

Bot breffie, beist, I anßer the,  
 In ðermone schort I am content,  
 And sayis thy similitudis vnslie  
 Ar nawayis verie pertinent :  
 Thy coyd comparisonis asklent  
 Ar monstros lyk to the that maid thame ;  
 Thy barking borrowit is vnlent,  
 3it wer they waik let the inuaid þame.

155

F. 9 a.

Also I may be Chawceris man,  
 And [3et] thy maister not the les ;  
 Bot, wolf, thow waistis in cop and Can,  
 In gluttonie, thy grace I ges.  
 ga, drunken dyvour, þe addres,  
 or borrow þe Ambassattis<sup>1</sup> brekis,  
 To heir me now þei prais expres,  
 Knaif, if þow can, vnwait thy cheikis.

160

165

First, of thy iust genologie,  
 Tyk, I sall tell þe trewth I trow ;  
 Thow wes begottin, sum sayis to me,  
 betuix þe devill and ane duin kow,  
 sa quhen the feynd wes a nicht fow,  
 In banket birland at the beir ;  
 Thow sowkit syne ane broid blak sow,  
 Amangis þe middingis, mony 3eir.

170

<sup>1</sup> In the margin of the MS. the scribe has written, 'ambassattis Is þe name of ane fuill.' Cf. 'Als Jhone Makrery, the kyngis fule gat dowbyll gar-moundis agane the Yule' (Lyndsay, vol. i. pp. 53, 283-4).

[HARLEIAN

Only becaus, owle, thow dois vſe it,  
 I will wryt verſß of common kynd— 150  
 And, Swingeor, for thy ſaik reſuſe it<sup>1</sup>—  
 To crab thow, bumbler, by thy mynd.  
 Pedler, I pittie the ſo pynd,  
 To buckle him that<sup>2</sup> beres the bell ;  
 Iockſtro, be better one Ingynd, 155  
 Or I ſhall flit againſt my ſell.

F. 24 a. Bot breiflie, beist, to aunſweire thee,  
 In ſermon ſchorte I ame content ;  
 And ſays<sup>3</sup> thy ſimilitudes wnslie  
 Ar<sup>4</sup> nowayes verie *pertinent* : 160  
 Thy tyrd comparisones asklent  
 Are monſtrous lik the mule that maid them ;  
 Thy borrowed barking is violent,  
 3ett war they warſe, let men owt wear them.  
 Also I may be CHAUSERS mane, 165  
 And 3et thy maister *nocht* the les ;  
 Bot, volfe, that waists both cop and cane  
 In gluttonie, thy grace I geſe.  
 Go, drukin divor, the addreſe,  
 And borrow the ambassed breekes, 170  
 To heir me now thy praiß expreſe,  
 Knaue, if thou can, without wett chekes.  
 First, of thy Iuſt genalogie,  
 I ſhall tell the treuth I trow ;  
 Thow was begottin, ſome ſays to me, 175  
 Betwixt the Devill and a Dumme<sup>5</sup> kow,  
 And at nicht *quhen* that the feind was fow,  
 At banqueit birland at the beir ;  
 Thow ſowkit<sup>6</sup> ſyne ane ſweit bed ſow,  
 Among the midings, mony a yeir. 180

<sup>1</sup> MS. that.<sup>2</sup> 'him that' repeated in MS.<sup>3</sup> MS. asays.<sup>4</sup> MS. Or.<sup>5</sup> sic !<sup>6</sup> MS. swallowed !



## TULLIBARDINE]

On ruittis and ruinscheochis on þe feild, 175  
*witʰ* nolt þow nurischit neir a ʒeir,  
*quhill* that þow past both puir and peild,  
 Into argyle, sum guide to leir ;  
 As, þe last nicht, did weill appeir,  
*quhill* þow stuid fidging at the fyre, 180  
 fast fykand *witʰ* [thy] hieland cheir,  
 my flytting forcit þe so to flyre.

Into þe land quhair þow wes borne,  
 I reid of nocht bot it is scant,  
 of cattell, clothing, and of corne, 185  
 Or welth and weifair bothe dois want.  
 now, taidface, tak þis for ane tant,  
 I heir ʒowr howsing is richt fair,  
 quhair howland howlattis ay do hant,  
*witʰ* robene reidbrest but repair. 190

F. 9 b. The cuntre folkis *witʰin* the land,  
 I knaw, ar men of meikill rent  
 And luifing, as I vnderstand ;  
*quhilk* in ane Innes wilbe content  
 To live, and leave þair hous in lent. 195  
 In lent moneth, and long in summer ;  
*Quhair* tuelf knichtis kichingis hes a vent,  
 It will to furnes<sup>1</sup> do þame cwmmmer.

In stoir of lambes and lang taillit wedders,  
 þow wattis *quhair* money cupple gais, 200  
 In scheilling, tyit fast in tedderis,  
 In felloun flokis of anes and twais.  
 Abreid, athort ʒour bankis and brais,  
 ʒe do abound in coill and calk ;  
 and thinkis, lyk fuillis, to fly all fais, 205  
*witʰ* targettis, twilʒeis, and twm talk.

<sup>1</sup> MS. furmes.

[HARLEIAN

On ruins and ruinchs in the feild,  
 With nolt thow nurished was a yeir,  
 Whill that thow past both puir and peild,  
 Into Argyle, some lerr to leir ;  
 As, the last night, did weill appear, 185  
 quhen thow stood fidgeing at the fyre,  
 Fast fykand with thy hiland cheir,  
 My flyting forct the so to flyre.

Into the land quher thow was borne,  
 I reid of naucht bot it was scant, 190  
 . . . . .<sup>1</sup>  
 Wher welth & weifair baith doth want.  
 Now, taid<sup>2</sup>-face, take this for no tant,  
 I heir 3our housing is *right* fayer,  
*quhair* houlring houlates ay doth hannt, 195  
*With* robein reid-breist bot repaire.<sup>3</sup>

F. 24 b. The lords and lairds within that land,  
 I know, are men of meikle rent  
 And leiving, as I wnderstand ;  
 Whilk in ane Innes will be content 200  
 To leiv, and lett ther houfs in lent,  
 In lentrone moneth & the long sommer,  
 Wher Twelv Knights chimneys hes ane vent,  
 Whilk for to furnish doth them cumber.

For store of lambes and long taid wedderes, 205  
 Thow knowes quhair many couples goes,  
 For steilling, tyed fast in tedderes,  
 In fellon flocks of anes and twaes.  
 Abyd, athort 3our banks and braes,  
 Ye do abound in coll and calk ; 210  
 And thinks, lik fools, to flee all faes,  
 With Targetes, tuilzes, & toome talk.

<sup>1</sup> Line awanting in MS.<sup>2</sup> MS. taider.<sup>3</sup> MS. repover.

## TULLIBARDINE]

Allas ! puir hudpyk, hunger bittin,  
 Accustomit *wit*h scurrulitie,  
 bydand lyk bystouris all beschittin,  
 In feildis *wit*hout felicitie, 210  
 Bair, barrane, but fertilite,  
 for fault of cattell, corne, & gerss ;  
 3our bankettis of sick vilitie,  
 deir of þe dog brane of þe merß.

woif, witles vanter, war nor wys, 215  
 cwstroun, þow wald "cor mundum" [cry].  
 Over laidnit loune *wit*h lang taillit lyse,  
 Thy doyttit dytmentis sone deny,  
 Trewcour, or I thy trumperie try,  
 And mak a legent of thy lyf; 220  
 for, flyt I aneis, folk will cry, "fy!"  
 Then þow wilbe warreit with ilk wyf.

F. 10 a.

FOLLOWIS ANE INTERLUDGE  
 AGANIS C. ALEX<sup>r</sup>. MONTGOMERY,  
 BEFOIR POLLARTIS THRID AND LAST  
 INVECTIVE.

SIR SWYNGEOUR, seing I want wairis  
 And sawis, to slaik the of thy sairis,  
 This *present* from þe pottingaris, 225  
 I think meit to amend þe.

for feir thy fevir feidis on follie,  
*wit*h fasting stomak, tak oydollie  
 mixt *wit*h ane mowthfull of melanchollie,  
 from flewme for to defend the; 230

[HARLEIAN

Allace! poore hog-pyks hunger bittin,  
 Accustomed with scurrillitie,  
 Bystaud lyk bystors all beschittin, 215  
 In feilde *wit*hout fertility,  
 Bare, barron with sterility,<sup>1</sup>  
 For falt of cattell, corne, & gresse;  
 Your banqueits of most nobility  
 Deir of the dogbran in the merß. 220

Witles vaunter, were thow wyße,  
 Custron, thow would "cor mundum" cry.  
 Over-laiden loun *wit*h long taid lyc[e],  
 Thy doytit dytting sone<sup>2</sup> deny,  
 Trooker, or I thy trumperie try, 225  
 And mak a legend of thy lyf;  
 Or, flyt I anes, folk will cry, "fy!"  
 Then thow will be warred with everie wyf.

### Polwarts Medecine to Mountgoumry.

Sir Suingeor, seing I want wairres  
 And Salues, to slaik the of thy saires, 230  
 This present from þe potingares,  
 Me think meit to amend thee.

First, or thy fevour feid on folie,  
 With fasting stomack, tak oyldolie,  
 Mixt with a mouthfull of melancholie, 235  
 frome floome for to defend thee:

<sup>1</sup> MS. sterily.<sup>2</sup> MS. some.

## TULLIBARDINE]

Syne pas ane space, and smell ane flour,  
 Thy Inwart pairtis to purge & scour,  
 Tak þe thre byttis of ane ill hour,  
 And rubarb, baich and bitter.

This dewlie done, but onie din, 235  
 Syne sup sex soipis, but sumthing thin,  
 of the deill scad, thy guttis *witʰ* in,  
 To <sup>1</sup> haill þe of þe skitter.

Vnto ane bed syne mak þe boun ;  
 Tak ane sweit serop worth ane croune, 240  
 And drink it *witʰ* þe devill ga down,  
 To recreat thy sprit.

And, last of all, craig to ane coird,  
 send for ane powder, and pay ford,  
 callit þe vengeance of þe lord, 245  
 for thy muuge mowthe so meit.

F. 10 b.

Gif this preſſerve ʒe nocht from pane,  
 Pas to the potticaris agane ;  
 Sum recepeis dois ʒit remane  
 To haill bruik, byle, & blister. 250

As diadregma quhen ʒe dyn,  
 And diagducolicum wat *witʰ* wyne,  
*Witʰ* powder I drait verie fyne,  
 And mair ʒit quhen ʒe mister.

<sup>1</sup> MS. The.

[HARLEIAN

Syne pas ane space, and smell ane flour.  
 Thy Inward *paire* to purg and scour,  
 Tak the three byts of ane blacke hour,  
     And ruberb, bache & bitter. 240

This dewly doone, but any dinne,  
 Supe syne sax soopis,<sup>1</sup> bot somthing thinn,  
 Of the devill scade, thy guttes within,  
     To heall the of thy skitter.

Wnto thy bed syne make the boune ; 245  
 Take ane sweet sorrop woorth a croune,  
 And drynk it *wit* the devill go doune,  
     To recreat thy spreit.

And, last of all, craig in a cord,  
 Send for a powder, and pay ford, 250  
 Cald the vengeanc[e] of the lord,  
     For thy mug mouth most meit.

Iff this preserv the not from paine,  
 Pas to the pottinggars againe ;  
 Some recipies doth 3et remaine 255  
     To haille bruik, byll, or blister.

F. 25 b. As diadragma quhen 3e dyne,  
 Or diabolicon watt in wyne,  
 With pouder I droit fellon fyne,  
     And more 3it *quhen* 3e mister. 260

<sup>1</sup> MS. soopine. The scribe has probably taken down the 'ne' from the word 'doone' in the line above.

TULLIBARDINE]

## THE SECUND INVECTIVE.

VYLD venymous vipper, wanthreiviness of thingis, 255  
 Half ane elph, half ane aip, of nature denyit,  
 Thow<sup>1</sup> flyttis and þow freittis, þow fartis and þow flingis ;  
 Bot this bargane, vnbeist, deir sall þow by it.  
 "The kuif is weill wairit þat twa home bringis,"  
 This proverb, peild pellet, to þe is applyit : 260  
 Spruug speidder of spyt, thow spewis furt[h] springis ;  
 Wanschaippin wowbat, of þe weirdis Invyit,  
 I can schaw how, quhair, and quhat begate the ;  
     Quhilk wes nather man nor wyf,  
     Nor humane creature on lyf ; 265  
     Fals stinkand steirar vp of stryf,  
     Hurkland howlat, have at the !

Into the hinderend of harvest, on ane alhallow evin,  
 quhen our goode nichtbouris ryddis, if I reid richt,  
 sum buklit on ane bwnwyd, and sum on ane bene, 270  
 ay trippand in trowpis fra the twie-licht ;  
 sum saidlit ane scho aip all grathit into grene,  
 sum hobling on hempstaikis, hovand on hicht.  
 the king of pharie, *witʰ* þe court of the elph quene,  
*witʰ* mony alrege incubus, ryddand that nicht. 275  
 Thair ane elph, and ane aip, ane vnsell begate,  
     In ane peitpot, by powmathrone ;  
     That brachart in ane buß wes borne ;  
     They fand ane monstour on the morne,  
     War facit nor ane cat. 280

F. 3 b. The wurd sisteris wandering, as they wer wont than,  
 Saw revinis ruge at þis rat be ane rone-ruite.  
 They musit at þis mandrak mismaid lyk ane man ;  
 Ane beist bund *witʰ* ane bunwyd in ane auld bute.

<sup>1</sup> MS. Throw.



## MONTGOMERYES ANSWEIR TO POLUART.

Wyld venemous viper, wanthriftest of things,  
 Half ane elph, half ane ape, of natur denyit,<sup>1</sup>  
 Thow flait with a Cuntrey, the quhilk was the kings ;  
 Bot that bargaine, wnbeist, deare shalt thow buie it.  
 "The cuiff is weill waired that twa hombe brings," 265  
 This proverb, foull pett, to the is applyit :  
 First, spider, of Spit thow speus out springs ;  
 Yet, wanshappen wolbet, of the weardes invyit,  
 I can tell the, how, quhen, or quhere, & quha gat the ;  
 The quhilk was netheir man nor wyfe, 270  
 Nor humane creatur on lyfe :  
 Thow stinkand steirar vp of stryff,  
 Fals houlat, hav at thee !

In the hinder end of harvest, on ahallow even,  
*Quhen* our good neighbours doth ryd, If I reid *rycht*, 275  
 Sum bukled on a buinvand, and some one a bene,  
 Ay trottand in trowpes from the *twylycht* ;  
 Some saidland a sho aipe all graithid into greine,  
 Some hobland one ane hempstalk, hovand to þe heicht.  
 The King of pharie, and his Court, *witþ* the elph queine, 280  
 With mony elrich Incubus, was rydand that *nycþt*.  
 Ther ane elph, on<sup>2</sup> [ane] ape, ane vnsel begat,  
 Into ane pot, by powmathorne ;  
 Þat brachart in ane bus was borne ;  
 Thei fand a monstour on þe morne, 285  
 Ware faced nor a cat.

F. 26 a. The weird sisters wandring, as they were woont then,  
 Saw Reavenes Rugand at that ratton be a rone-ruit.  
 They mused at the mandrak vnmaid lyke a man ;  
 A beist bound with a boonwand in ane old boott. 290

<sup>1</sup> MS. deny it.<sup>2</sup> MS. one.

## TULLIBARDINE]

How this ghaist haid bene gottin, to ges they begane, 285  
Swir sweillit in ane swyneskin and smeirit *our witz* sute ;

The bellie that it buir they bitterlie ban.

Of that mismaid mowdywart, mischeif they mwte.

That cankerit *camscheocht*, *vncristnit*, they curfs ;

And baid þat it suld nevir be but 290

The glengoir, gravell, & þe gut,

And all þe plaigis þat euir wes put

In pandorus poysonit purs.

“The coche, þe *connoche*, the collik, and þe cauld,  
The coirdis, þe colt evill, þe claspis, and the cleikis, 295

The hunger, þe hart euill, þe hoist, mot þe hauld ;

The boche, and þe barbillis, and þe cannogait breikis,

The ringbane, the banescheven, on thy sprung spauld,

The feirsie, þe falling evill, that fellis mony freikis,

Ourgane *witz* angilberreis, as thow growis auld, 300

The choikis, the charbunkill, *witz* þe wormis in thy cheikis,

The snuf, þe snoir, þe scheippisch, the schanker,

*Witz* the bleid[s] and bellithrow,

thy bytting battis, the baneschaw,

the mischeif on thy melt & maw, 305

The scabbis, and þe canker.

“The frenesie, the fluikis, the fykis, and þe felt,

The feveris, the totteris, *witz* the spenzie fleis,

The doyt, and the dysmell, indifferentlie delt,

the pelodie, the palsie, þe poikis lyk peis, 310

the [s]neising, the snytting, *witz* swaming to swelt,

the wandevill, þe wildfyre, þe womeit, þe weis,

þe mair, the migram, þe mureill, þe melt,

the warbillis, þe wood-worme, that doggis of deis,

The phtiseik, þe twithzaik, þe tittis, and þe turrillis, 315

[HARLEIAN

How that gaist had bene gottin, to gesse thei began,  
 Weill sweddelled in a swyns skine and smeirit over *witʒ* suit ;  
 The bellie at it first bare full bitterlie they bann.  
 Of this mismaid mowdewart, mischeife they muit.  
 That crooked, cramschohe cryll, wncristend, they curfʒ ; 295  
     They bad that baith should not be but  
     The glengoir, graveill, and the gut,  
     And all the plagues that first was put  
     Into Pandoraes purfʒe.

“The coch and the cannoch, the colik & cald, 300  
 The cordes and the Goutewill, the claspis & the cleiks,  
 The hunger and the hairtill, and the host schall þe hold ;  
 The botche and the barbles, with the canigait breikes,  
*Witʒ* bokblud, bainespavin, sprong in þe spald,<sup>1</sup>  
 The fersie, the falling-evill, that fells monie a freek, 305  
 Overgane all withe angleberries, as thow growes auld,  
 The kinkhost, the charbuncle, & wormes in thy cheeikes,  
 The snufe and the snore, the chaudpifʒ, and the canker,  
     With the bladdes and bellithraw,  
     The bleirring battes and the baneschaw, 310  
     With mischeif of the melt and maw,  
     The clap and canker.

“The frencie, the fluxes, the fyke, and the felt,  
 The feaveirs, the fercie, with the Spenzie flies,  
 The doit and the dismall, indefferantlie delt, 315  
 The powlings, the palsie, with pockes lik peis,  
 The swerfe and the sweating, with sounding to swelt,  
 The wonbill, the wildfyre, the vomit and the veis,  
 The mair and the Ingrame,<sup>2</sup> with meiths in thy melt,  
 The warbles, the wood-worme, wherof dogs deis, 320  
 F. 26b. The tисicke, the toothaike, the tites and tirls,

<sup>1</sup> This line is written in the margin by the scribe.

<sup>2</sup> ‘Mygrame’ in the margin in a later hand.

## TULLIBARDINE]

- F. 4 a.     The panefull poplasie, the pest,  
               The rottin roup, þe auld rest,  
               with paines and parlasie opprest,  
               And nippit *witʰ* þe nirrilis.
- “The bruik, þe byllis, with blisteris and blainis,           320  
 baith beld and bleirit, brokin bakit, staneblind,  
 wirriand on wind flaiffis, and windie wainis,  
 the hoikis in þi choikis, hakkit heillis ay behind,  
 Thy swyne poikis, þe poistrume, and, pisching *witʰ* pane,  
 Hydropasie, herschaw, and hyves, sall the bind.           325  
 The skuznering cattaris and hartskaid remanis,  
 baith kruikit and crampit, and chitterrit to the chin,  
 the stayne and þe stu[r]die, the stane and þe sturdie,  
       Lipper lispane of the lidder ill,  
       of dubbis & dreggis to drink thy fill;                   330  
       no wyf will wische the worfʰ *witʰ* hir will,  
       for þow art not wurdie.
- “The messillis, the mwillis, þe mallange mak þe mantane,  
 The fuming, þe flewme, þe foothing, the flame,  
 The gelling, þe gulsocht, þe gall-hauld, þe gauntane,       335  
 The stane worme, þe ringworme, not slaiking of swame,  
 The wirsome, þe wraitis, not wormis be thow wantane,  
 The pluirasie, þe pluckeuill, ay dwynand in ane dwame,  
 Hoikis hoillis in thy heillis, with the fyre of St Antane,  
 The louslie phirasie, the tarrie vncame,                   340  
 Ay ryvand of ane reif of venymeous water,  
       The lymphat, lunscheocht lithargie,  
       The aikand aixis extasie,  
       Desyrand daylie for to die,  
       Bot nevir the better.<sup>1</sup>                                       345

<sup>1</sup> These stanzas occur only in the Tullibardine MS.

[HARLEIAN

The painfull poplisie and Pest,  
The rotte, the roupe, and the old rest,  
With parleis and plurasies opprest,  
And nipd with the nirleis.

325

## TULLIBARDINE]

"Wo worth," quod þe weirdis, "the wicht[is] that the wrocht!  
 Threid bair be thair thrift as thow art vanthrewin!  
 Als hard be thair hansell þat helpis þe [to] ocht!  
 The rottin rim of thy womb *witʰ* ruikis salbe revin;  
 All boundis, quhair þow byddis, to baill salbe brocht; 350  
 Thy gall and thy gwiſorne to þe glaidis salbe gevin;  
 Ay schort be thy sollace; *witʰ* schame be [þou] socht:  
 In hell mot þow hawnt, and hyd the from heavin;  
 And ay as þow growis auld, So eik in [thy] anger,  
     To live *witʰ* lymmeris and outlawis, 355  
     With hurcheonis, aittand hipis & hawis;  
     Bot quhen þow cumes quhair þe cok crawis,  
     Tarie no langer.

"Botht schame and sorrow on hir snowt that sufferis the to sowk;  
 Or scho þat cairis for thy creidill, cauld be hir cast; 360  
 Or bringis onie bedding for thy blae bowk;  
 Or lowsis af thy ludʒeotis so long as they lest;  
 Or offerris the ony thing all the lang oulk;  
 Or first refreschis þe *witʰ* fuide, albeit þow suld fast;  
 Or quhen thy duddis ar bedirtin, þat givis thame ane dowk; 365  
 A[1]s gromes, quhair thow grainis, at thy gruntill be agast;  
 Als freamit be thy fortoune, As foule is thy forme.  
     First, sewin ʒeir, be thow dum and deif;  
     And eftir that, a commoun theif:  
     Thow art markit for a meischeif, 370  
     Foule vnworthie worme!

"Vntrowit be thy tounge, ʒit tratling all tymes.  
 Ay fals be thy fingeris, bot laith to *confess*.  
 All cuntreis *quhair* thow cwmes accuse þe of crymes;  
 Ay þe langer that thow live thy luk be the leſſ. 375

[HARLEIAN

"Woe woorthē," quothe the weirdes,<sup>1</sup> "the wichtes þat the wroocht!  
 Threid-baire be there thrift as thow art wanthriuen!  
 As hard be ther handsell that helps the to ought!  
 The rottin riñe of thy wombe with rockes shall be reaven;  
 All boundes, wher thou bides, to baill shalbe broucht; 330  
 Thy gall and thy guisserone to gledes shalbe given;  
 Ay schort be thy solace; with schame be [thou] sought:  
 In hell mot thou haunt, and hide the from heavin;  
 And ay as thou auld growes, swa eikand be thy anger,  
     To liue with limmers and owtlawes, 335  
     Vith Hurcheons, eitand hippes and haes;  
     Buit quhen thow comes quhair cockes crawes,  
     Tarie ther no longer.

"Shame and sorrow on her snout that suffers þe souk;  
 Or sho that caires for thy cradle, cald be her caste; 340  
 Or bringes ony bedding for thy blae bouk;  
 Or louses aff thy lingzeiles so lang as they may lest;  
 Or offeres the any thing all [the] long owke;  
 Or fyrst<sup>2</sup> refresheith the<sup>3</sup> withe food, howbeit thow should fast;  
 Or, quhen thy duddes are beshitten, that giues the ane douk;  
 All grooms, quhen thow greites, at thy ganting be agast. 346  
 Als froward be thy fortune, as foull ill thy forme.  
     First, seavin 3ears, be thow dumbe & deiff;  
     And after that, ay a common theife:  
     Thuß art thow marked for mischeif, 350  
     Foull wnwoorthie worme!

F. 27 a. "Wntrowed be thy tongue, yett tratling all tymes.  
 Ay the longer that [thou] lives thy lucke be the lesse.  
 All Cuntreys quher thow comes accusß the of crymes;  
 And fals be thy fingers, bot lothe to confesß: 355

<sup>1</sup> MS. wordes.<sup>2</sup> Interlineation.<sup>3</sup> Interlineation.



## TULLIBARDINE]

3it still be þow reivand, bot rude of thy rymes.  
 All ill be þow vsand, and ay in exceß.  
 Ilk moone be þow mad, fra past be the pryme[s];  
 Syne plaigit *witʰ* povertie, thy pryde to oppres.  
 With wolfis and wilcattis thy weird be to wander;      380  
     Draigit throw dirtie dubbis and dykis;  
     Taigilt and townsilt *witʰ* toun tykis.  
     Say, lowsie lowne, *quhat* evir þow lykis;  
     Thy tounge is no sclander."

F. 5 a. Fra þe weird sisteris saw the schaip of that schit,      385  
     "Littill luk be thy lot," quod they, "*quhair* þow lyis."  
     "Thy fowmart face," quod þe first, "to flyt salbe fit."  
     "Nikniven," quod þe nixt, "sall nureische þe thryse;  
     To ryde post in Elphin none abiller nor it."  
     "To dryve doggis furth to dryt," þe third did devyse:  
     "All they dayis sall þow be of thy bodie bot a bit.      391  
     As suche as þow seames, als scharp be thy syse."  
 Then dewlie they deimit, *quhat* deid it suld die.  
     The first said, "suirle of a schot";  
     The nixt said, "In a rynnand knot";      395  
     The thrid, "be thrawing of þe throt,  
     Lyk a tyk on a trie."

The[n] wilfullie voitit the weirdis in ane voce,  
 The deid of þat daiblet, and then they *witʰ* drew;  
 To let it ly þair allone, they *thocht* littill lose,      400  
 In ane den be ane dyksyde, or the day dew.  
 Thair a cleir cumpany cum eftir close,  
 Nickniven *witʰ* hir nymphis, in nomber anew,  
 With chairmes from cathnes and chanrie of Rosß,  
 Quhais *cw*ning consistis in casting a clew;      405  
 Sein þat same thing they said to þameself:

[HARLEIAN

Ay reaving and raigne in rood raterrymes.  
 All ill be thow vñsand, and ay in excese.  
 Ilke moone be thow madd, Fra past be the pryemes ;  
 Still plagued with povertie, thy pryd to oppresse.  
 With warwoolffs and wild cates thy weird be to wander ; 360  
     Draigit throw durtie dubbes & dikes ;  
     Tousled and tugled with toun tykes.  
     Say, lowsie lyar, *quhat* thow lykes ;  
     Thy tongue is no sclander."

Fra the sisters had sene the schaip of that sheitte,      365  
 "Littill lucke [be] thy lote, ther quhare thow lyes.  
 Thy froward face," quoth the first, "to flytte shall be fitt."  
 "Nieniren," quoth the nixt, "shall nurish the twyße ;  
 To ryd post to Elphin non ableer nor it."  
 "To dryve dogges out<sup>1</sup> of dirt," the thrid can devise : 370  
 "All thy dayes schall thow be bot of thy bodie a bitt.  
 Als suith is this sentenc, as scharp is the sysse."  
 Syne dewly thej demann'd, *quhat* deith it should dy.  
     The first said, "surlie of a schoote" ;  
     The secund, "of a runing knotte" ;      375  
     The thrid, "be the throuing of his throat,  
     Lyk a tyk over a tree."

Quhen the weirdsisteres had thus voted, all in a voice,  
 The deid of the dablet, and syne then withdrew ;  
 To lett it ly all alane, thej *thocht* it litle losse,      380  
 In a den by a dyk, or the day dew.  
 Then a cleere companje and soone after closse,  
 Nieniren with her Nymphes, in number anew,  
 With charmes from caitnes and chanrie of Rosse,  
 F.27 b. Whois cuning consistes in casting of a clewe ;      385  
 They seing this sarrie thing, said to themselves :

<sup>1</sup> Interlined, and might be 'but.'

TULLIBARDINE]

“This maikles monstour is meit for ws,  
 And for *our* craft *commodious* ;  
 Ane vglie aip and incubus,  
 And gottin of Elf.”

410

Thir venerabill virginis quhome 3e wald call wiches,  
 In tyme of thair triumph, they tirlt me that taid ;  
 Sum bakward on broidswis, & *sum* on blak bicheis,  
 Sum, in steid of ane staig, over ane stark munk straid.  
 From the heavinis to the hellis, sum hobbillis, sum hichis ;  
*With* þair mowthis to þe moone, sick murgeonis they maid.

F. 5 b. Sum, be force, & effect, the four windis fichis ; 417

And, nyne tymes, wirdersones, about the thorne raid ;

And glowrand to þe ground grivouslie gaipis,

By craft *coniurand* feyndis by force. 420

Furth of ane carne, bysyde ane croce,

Thir ladyis licht fra thair horsþ,

And band þame *with* raipis.

Syne bairfute and bair ledgit, to bapteisþ that barne,  
 To ane well went thy west, by ane wood syde ; 425

They saw the schit all beschyttin and soipit in charne.

On ane thre headit hecate in haist þair they cryit :

“As we have fund in this feild this fundlin forfarne,

First, his faith he forsaikis, in the feynd to *confyde*,

Be vertew of thir wordis & of this raw 3arne, 430

And thryse thre and threttie knottis on ane blew threed ;

And of deid menis memberis, weill schewit in ane schoe,

Quhilk we have band from top and tae,

Ewin of ane hundreth men and mae :

Now grant ws, devillis, ere ve gae 435

Our dewtie to doe.

[HARLEIAN

“This thriftles thing is meit for ws,  
 And for our craft comodious ;  
 Ane vglie ape and Incubus,<sup>1</sup>  
 Gottin with ane elffe.” 390

Thir venerable virgines whome the world call witches,  
 In the tyme of ther triumphe, tirrd me the taide :  
 Some backward raid on broodsowes, and some one black bitches,  
 Some, in stead of a staug, over a stark monnke strade.  
 Fra the how to the heicht, some hobles, some hitches ; 395  
 Withe their mouths to the moone, murgions thej maid.  
 Some, be force, in effect, the four wendes fitches ;  
 And, nyne tyms, withershines, about the throne raid ;  
 Some glowring to ground, some greivously gaipes ;  
 Be craft conjurand feind *perforce*. 400  
 Foorth of a cairne, besyd a croce,  
 Ther ladies lichtand *frome* their horse,  
 And band them with raipes.

Syne bairfoote and bairlegd, to baptize that bairne,  
 Till a watter they went, be a wode syde ; 405  
 They fand the shitte all beshittin in his<sup>2</sup> owin shairne.  
 On three headed Hecatus, to heere them, thej crjde :  
 “As we haue found in the feild this foundling foorfairne,  
 Firstt, his faith he forsakes, in the to confide,  
 Be *vertew* of ther wordes and be this raw zairne ; 410  
 And quhill their thryse threttie knottis on this blew threid byd ;  
 And of ther mens members, weell sowed to a schoo,  
 Wilks we have taine, *frome* top to tae,  
 Even of ane hundreth men & mae :  
 Now grant ws, goddesse, or we gae, 415  
 Our dewties to doe.

<sup>1</sup> MS. Ineubus.<sup>2</sup> MS. the.

## TULLIBARDINE]

“ Be þe moving of þe mone, mapamone,<sup>1</sup> & þe kingis ell,  
 Be þe phlegitoun, the sevin starnis, and þe Chairlvane,  
 Be the hicht of þe heavin, and lawnes of hell,  
 Be all the brether of belliallis buird in ane band, 440  
 Be the pollis, þe planeittis, and singis all tuell,  
 Be þe michtis of þe moone—lat mirknes remane,—  
 Be the elementis [all] that our craft can *compell*,  
 Be the floodis Infernall, and fureis of pane,  
 Be all the ghaistis of our gang, that dwellis þair doun, 445  
     In signe of stikis, that stinking strand,  
     And pluto, that *our* court *command*,  
     Resave this harlot of *our* hand,  
         In name of Mahoun.

F. 6 a. “ That this worme, in *our* wark, sick wonder can wirk ; 450  
 And, throw poyson of þis poyd, *our* practic prevaillis  
 To cut of our *cwmm*er to cum to the kirk,  
 For the half of *our* help I hauld heir is haill.  
 Let nevir þis vndoche of evill doing Irk,  
 All boundis quhair it bydis may brocht be to baill. 455  
 Of blifs let it be als bair as þe birk,  
 That tittest þat taidrell may tell ane ill tail :  
 Let no wo in þis warld to þis wrache be wantit.”  
     Be they haid said, the fyre flauch flew ;  
     Bothe thunder, weit, and windis blew ; 460  
     Quhair be the *cwmming* *cummeris* knew  
         Thair asking wes grantit.

Quhen þe *cummeris* that crab *wit*h pluto *contractit*,<sup>2</sup>  
 They promiseit, as parentis, [syne,] for thair awin pairt,  
 Ane mother of mischeif, an they nicht mak it, 465  
 Ane Imp of all ill most meit for þair airt.

<sup>1</sup> maxamone.

<sup>2</sup> The order of this stanza and the next is reversed in Hart's edition of 1629 (see Cranstoun's print). The Harleian text would appear to have been copied from a version following the same order as Hart's ; but the scribe has omitted thirteen lines by passing from the tenth line of the stanza to line eleven of the next. See opposite page.

[HARLEIAN

28 a. " Be the heicht of the hevins, & be the howneß of hell,  
 Be the weindes, and the weirdes, & the charlewaine,  
 Be the hornes, the handstaffe, and the kinges Ell,  
 Be thunder, be fyreflauchtes, be drouthe, & be raine, 420  
 Be the Polles, and the plannetts, & the signes all twell,  
 Be the mirknes of the moone—lett mirknes remaine—  
 Be the elementes all, that our craftes<sup>1</sup> can compell,  
 Be the feindes infernall, and the furries in paine—  
 Gar all the gaists of the dead, that dwels ther doune, 425  
     In Lethe and Styxe the stinkand<sup>2</sup> strand[s],  
     And Pluto, that *3our* courts commands,  
     Receiv this howlett aff our hands,  
     In name of MAHOUNE ;

" That this worme [, in our] worke, some wonders may wirk ; 430  
 And, throug the poysons of that podde, *our* partiquies prevail  
 To cutt off our cumber frae coming to the kirke,  
 For the halfe of our help and hes it heir hail.  
 Lett never this vndoght of ill doing irke,  
 Bot ay blyth to begin all barrett & baill. 435  
 Off all blis lett it be als bair as the birk,  
 That titest the taidrell may tell ane ill telle :  
 Lett no vice in this world in this wanthrif be wanted."  
     Be they had said, the fyreflauchts flew ;  
     And as they could the[y] maid it whryne. 440  
     Itt shaine the self ay sensyne  
     The baird of it so bair.<sup>3</sup>

Fra the kummers that crab had with Pluto contracted,  
 They promist, as parents, syne, for ther owin parte,  
 A mover of mischeife, and thej mycht, for to do it ; 445  
 as an imp<sup>4</sup> of all ill, most apt for ther art.

<sup>1</sup> MS. *draftis*.<sup>2</sup> MS. *sturkand*.<sup>3</sup> Cf. lines 486-8 on page 164. See footnote on page 162.<sup>4</sup> MS. a Nimphe !



## TULLIBARDINE]

Nikniven, as nwrische, to teich it, gart tak it,  
 To saill the see in a sive, bot compas or cairt ;  
 And milk of ane harin tedder, that wyfis suld be wrakit,  
 And þe kow give ane choppin wes wont give a quart ; 470  
 That bairnis suld bane baith bloode & banis,  
     Quhen they haue neither milk nor meill ;  
     Compellit be hunger for to steill,  
     Then sall they give him to the deill,  
     Ofter nor anes. 475

Fra the dames devoitlie haid done þair devoir,  
 In having that hurchoun, they haistit þame hame,  
 of þat mater to mak amangis þame na moir,  
 saifing, nixt, þat þe Nunes þat nirlend suld name.  
 thay cowit ther [the] kytrell, the face of it bair, 480  
 And nipit it so done neir, that to sie it wes schame ;  
 Syne callit it peild pollart, they peild it so sair.  
 "Quhair we clip" quod þe cwmm̄eris, "it cum̄meris na kame,  
 F. 6b. For we have [heght] to Mahoun for hansell his hair."  
     They maid it lyk a scrapit swyne ; 485  
     And ay as they pold it, they gart it quhryn,  
     And schuif, as we may sie syne,  
     The face of it bair.

Be ane eftir midnicht, þair office they endit ;  
 for then it wes na tyme for trumpouris to tairie : 490  
 sum bakvard on biches and broodsowis bend[it],  
 that cruikit crokadeill [they] quyt *witʰ* þame they carie.  
 vnto þe cocatrice in ane creill they send it ;  
 quhair, sevin ʒeiris, it sowkit, sweillit, singit and sarie,  
 The [kin of it] be þe cry, incontinent kend it, 495  
 feching fude for to feid it, from the feild of pharie.  
 Ilk elph of þame all broch ane almond oisteris ;<sup>1</sup>

<sup>1</sup> Cf. correct reading on p. 165.



[HARLEIAN

NIENIREN, as Nurish, to teach [it], gard tak it  
 To saille sure in a seif, but compas or cairt ;  
 And milk of ane hairne tedder, *thocht* wyffes should be wraik't,  
 And the kow giv a choppin was woont to giv a quart. 450  
 Mony babes and bairnes shall blis thy bair banes,  
*Quhen* they haue nether milk nor meill ;  
 Compeld for hunger to steall :  
 Then shall thej giv to þe devill,  
 Able ofter nor anes. 455

Being after midnycht, ther office was ended :  
 Al that tyde was no tyme for trumpers to tarrie :  
 Syne backward, on horsebacke, breiflie they bended ;  
 That camiosed cokatriß they quyt with them cary.  
 To Kait of Creif, in a creill, soon they gard send it ; 460  
 Wher, sevin 3ears, it satt, baith singled & sarrie,  
 The kinne of that, be the cry, Incontinent kend it ;  
 Syne fetchet food for to feid it, furth fra the pharrie.  
 Ilk elffe of them all brought ane almous hous oster ;

## TULLIBARDINE]

Bot wes no dayntie dische ;  
 Ane foul phlegmatik fowsum fiche :  
 Insteid of sawthe, on it they piche. 500  
 Sic fude [feid] sick foisteris !

And first fra þe father, syne sindrie haid fed it,  
 Mony mwnkis and marmaidynis come w<sup>it</sup>h þe moþer.  
 “Black boiche on þair bouk,” quod thay, “that first breid it!”  
 Ay offerring þat vndoche fra ane to ane vþer : 505  
 quhair that serpent [had] sowkit, sair wes to sched it.  
 bot belyve it began to bwkill the brother.  
 In þe bark of ane bowrtrie, quhyllumis they bed it.  
 Thair taillis w<sup>it</sup>h the tounge of it, they lyk and ruther ;  
 Sum fartand, sum flyrand, thair phisnomeis þi flyp ; 510  
 Sum schevilland þair chaftis, and slavere chek[is] ;  
 sum luiking lyce in þe crown of it keikis ;  
 sum in thair oaxteris it cleikis,  
 Lyk a bagpype.

F. 7a. With mudgeounes, and murgeounis, and mowing þe bane,  
 They leit it, they lift it, they loif it, they lak it, 516  
 They graip it, they grip it ; It greitis, they grane ;  
 They bind it, they baw it, they bed it, they brat it.  
 It skitterit, it squeillit ; they startit ilk ane,  
 quhill þe ky in the cuntrie startillit and chaisit, 520  
 quhilkis rairing ran rid wood, rowtand in a rane.  
 þe wild deir in thair den þe din hes displasit.  
 The cry wes [sa] vglie, of aipis, elfis, and owlis,  
 That geiſ and geislingis cryis & craikis ;  
 In dubbis dowkit duikis & draikis ; 525  
 All folkis, for feir, þe feildis forsaikis ;  
 And the toun tykis ʒowlis.

[HARLEIAN

Indeed it was a dentie Dishe ; 465  
 A Foull flegmutricke fousome fishe ;  
 In steid of sault, on it they pyshe.  
 Sike food feid sike a foster !

Syne, fra the fathers side fynlie had fed it,  
 Mony monkes and marmasits come with the mother— 470  
 Blacke botche fall the breist and the bellie that bred it !  
 Ay offered they that vndoght fra ane to another :  
 Where that smatched hade sucked, so sair it was to shed it.  
 But beleife it begane to buckie the brother.

In the barke of ane bourtrie, whylloms they bed it. 475  
 All talking<sup>1</sup> w<sup>it</sup> ther tongues the ane to another,  
 With flirting and flyrring, ther fisnomie thej flipe ;

F. 29 a. Some, lookeand lyce, in the croune of it keikes ;<sup>2</sup>  
 Some choppis þe kedd<sup>is</sup> into ther cheekes ;  
 Some in there oxtere hard it cleekes, 480  
 Lyk ane auld bagpype.

Withe mudꝓons, and murgeons, And moving the braine,  
 They lay it, they last it, they lowfse it, they lease it,  
 They graipe, they gripe it ; It greets, and the[y] graine.  
 They bed it, they baw it, they binde it, they braste it. 485  
 It skittered, it scarted ; they skirlde Ilk ane :  
 All the kye in the cuntrey they skarred & chased,  
 That roaring they<sup>3</sup> woodraine, and rowted in a raine.  
 The wyld deir fra there denne ther dine hes displaced.  
 The cryes so vglie, of elphs, aips, and Oules, 490  
 That geese and geisling cryes & craikes ;  
 In dubes doune [douks the] doiks & draikes ;  
 All beistes, for feare, the feildes forsaikes ;  
 And the toune tykes ꝓoules.

<sup>1</sup> MS. tuckine.<sup>2</sup> MS. breik<sup>is</sup>.<sup>3</sup> MS. that.

## TULLIBARDINE]

Sick ane mirthles music theß menstrall's did mak,  
 That cattell keist capriell's behind *witʰ* þair heill's ;  
 Bot littill tent to þe toune [þair time <sup>1</sup>] leit þame tak, 530  
 Bot rameist ran reid-wood, and raveld þe reill[is].  
 fra þe cummeris thame knew, they come *witʰ* a crak,  
 To *coniure* the vndoche, *witʰ* clewis and creill[is] ;  
 All þe boundis þairabout grew bleknit & blak :  
 for the din of that daiblet raisit þe devill's. 535  
 To *coniure* *witʰ* a clap, fra caves they came far ;  
 And for godbarne gift they gave,  
 To teich that theif to steill & rave ;  
 Bot ay þe langer þat it live,  
 The warld be þe war. 540

Finis quod alex<sup>r</sup>. Montgomerie

*contra*

Pollart.

F. 10 b. THE LAST AND THRID FLYTTING AGANIS  
 C. ALEX<sup>r</sup>. MONTGOMRIE, AS ANE REPLY  
 TO HIS THIRD INVECTIVE, BEGINAND  
 IN THIR WORD/S : IN THE HENDER END.

INFERNALL, froward, fumus fureis fell !  
 Curst, crabit, cankert sclawe, *comper* to quell  
 ʒon chairibald, ʒon captive execrabil.  
 provok my pen profundlie to distell  
 Sum dour dispyt, to daunt ʒon dewill in hell, 545  
 And dryve, *witʰ* duill, to deid detestabil,  
 That mad, malicious, monstour miserabil ;  
 Ane tyk tormentit, tratling out of Tun,  
 That ryinis reid-wood, at ilk midis of þe moone.

<sup>1</sup> MS. to twne.

[HARLEIAN

Sike a nurishles musick ther menstrales did mak, 495  
 Whilk kye caist capreles behynd with ther heeles ;  
 Little tent to their tyme the tone<sup>1</sup> leot them take,  
 But ay remaniest reid-woode, and raveild in ther reilles.  
 Then the kumeres that ze ken came all with a clake,  
 To conjur that Codzoigh, with clewes in ther creeles ; 500  
 Whill all the bounds them about grew blaickned & blacke :  
 For the dinn of theifs daiblettes raisd all the devills.  
 To concurre in the cause they were come so farre ;  
 For they were godbairne gifts wald giv,  
 To teache the child to steall and reauē ; 505  
 And ay the longer that it leiv,  
 The warld should be the warr.

### Polwarts 3 Flyting against Mountgoumrie.

**Infernall**, frawart, feaming furryes fell !  
 Curst, cankerd, crabd clotho ! help to quell  
 3on caribald, 3on cative execrable : 510  
 Provyd my penne profoundlie to distell  
 Some dure dispyte, to daunt 3on devill of Hell,  
 And dryve, with dulle, to death detestable,  
 This mad, maliciouß, monstour miserable ;  
 Ane tyk tormented, trotting out of towne, 515  
 That rynes reidwoode, at ilk midēs of the moone.

<sup>1</sup> MS. tome.

## TULLIBARDINE]

Reveill<sup>1</sup> 3our rairing [rage] and eger Ire, 550  
 Inflamit *witʰ* fairfull thundring thudis of fyre  
 To plaig the poisonit pykthank pestalent.  
*witʰ* fleing fyreflauchis burning bricht and schyre,  
 Devoir 3on devillish dragone, I desyre ;  
 And waist his wareit veynym violent. 555  
 Coniure þis beistlie begger impotent :  
 Suppres all power of king pluttois sprit,  
 That<sup>2</sup> byddis and barkis in him als blak as Iet.

Bot, reikis rewkis and rewinis, ere 3e ryve him,  
 desist, delay his death, quhill I discryve him ; 560  
 Syne ryplie to his rude raving reply.  
 To doofull dollour derflie, or 3e dryve him,  
 Throw plutois power, all pleafsur I depryve him ;  
 The loun<sup>3</sup> *man* lik his womeit, and deny  
 His schameles sawis, lyk sathanis slavish smy,<sup>4</sup> 565  
 Quhais maneris, with his mismaid memberis heir,  
 Dois correspond, as planelie dois appeir.

His peild pallat, and vnpleasant pow,  
 The fowsome *flokis* of flaeis dois overflow,  
 with vamis and wondis ; all bleknit full of blainis 570  
 Out *our* þe nek ; athort his nittie now  
 Ilk lowsie lyce lurkand lyk ane lint bow,<sup>5</sup>  
 His hairie hair, and bruisit, birny branis  
 weill baillit, þe bluid evanischit from his wanis ;  
*witʰ* scoiris and crakis athort his froisnit front, 575  
 In runkillis run ruwth in þe stewis brunt.

His luggis baith lang and lasie *quha* can bot lak,  
 That to þe trone he can so mony tak ?  
*witʰ* blastit bowellis, boldin *witʰ* bristin<sup>6</sup> baill,  
 and streichlie hairis blavin widdersins abauk. 580

<sup>1</sup> Hart, Renew.<sup>2</sup> MS. And.<sup>3</sup> MS. toun.<sup>4</sup> MS. slavishing.<sup>5</sup> MS. pow.<sup>6</sup> MS. brist in.

[HARLEIAN

F. 29<sup>b</sup>. Resceiv þour roaring rage and eager Ire,  
 Inflamed with fearfull thundring thuddes of fyre,  
 To plague this poysond pykethanke pestilent.  
 With flieing fyreflaughts burning brycht & shyre, 520  
 Devore þon develishe dragon, I desyre;  
 And waist his wearied venome virolent.  
 Conjure this braislie begger Impotent:  
 Suppres all power of this evill spereit,  
 That bides & barkes in him als black as Ieit. 525

But, Reikie Rookes and Ravens, or þe riue him,  
 Desist, delay his death, whill I descryue him;  
 Syne Ryplie to his Reauing rood Reply.  
 To dreadfull dollour derflie, or þea dryue him,  
 Throgh Plutoes power, pleasure to depryue him, 530  
 The loune may licke his vomit, & deny  
 His schameles sawes, lykes Sathans slaiuish smy,  
 Whois maneres, with his mismaid members heere,  
 . . . . .<sup>1</sup>

His peild pallat, and vnpleasant pow, 535  
 The fousoume flocke of fleaes dois overflow,  
 With wames and woundes; all blackned full of blaines  
 Out over the necke; athort [h]is neatie nowe  
 Ilk loufþ lyes lucked lyk a lardge lint<sup>2</sup> bow,  
 That hurtes his harnes and pearce them to his paynes;  
 Whill witt and vertue vanished fra the vaines; 541  
 With scarts and scores athort his frozin front,  
 In Rankells rune, within the stew brunt.

His luggs baith lang and leane quha can but lacke,  
 That to the trone hes tane so many a take? 545  
 With blasted bowels, bounden with bruised bluid;  
 And happing hairs blowin withershines Aback.

<sup>1</sup> Line omitted in MS.<sup>2</sup> Illegible in the MS.



## TULLIBARDINE]

for fundrit<sup>1</sup> beistis, for fault of humo<sup>ur</sup> wak,  
 Hes not þair hairis so sned as totheris gude.  
 The blairit buk and bystour, to conclude,  
 Hes richt trim teith, sum quhat sett on ane thraw,  
 Ane toppit turde richt tewchlie for to taw. 585

With laidlie lippis, and lynning-syd turnd out ;  
 His noiß weill lit in bacchus blude about ;  
 his stinkand end corroptit as men knawis ;  
 Contageous cankerß clairis his sneivilling snowt ;  
 his schewin schoulderis schawis þe merkis, but dout, 590  
 of tarledderis tewch, tyris and vþer tawis,  
 and girdis of gaylayis, growand new in gawis.

F. 11 b. Swa all his fowsome forme thair[to] effeiris,  
 quhair with, for filth, I will not fyll 3our earis.

Bot of his conditionis to carp for a quhyll, 595  
 and compt 3ow his qualiteis compassit with cair,  
 appardoun me, poettis, to alter my styl,  
 And wissel my werß, for fylling þe air.  
 Returning directlie agane to Argyle,  
 Quhair last þat I left him baith bairfute & bair, 600  
 Quhen richtlie I raknit thy race verie vyld,  
 Discendit of a dewill, as I did declair—  
 Bot quhilk of þe godis sall gyde me aricht,  
 Abhorring sa abhominabill,  
 Sua doolfull and detaistabill, 605  
 sua knavishe, canker[d], execrabill,  
 And vareit ane wicht ?

<sup>1</sup> MS. fundeit ; Hart, foot-foundred.

[HARLEIAN

For fundred beistes, for fault of foodde full weak,  
 Hes not there haire so snood as other good.  
 The blaired bucke and bystour, to conclude, 550  
 Hes right trume teathe, somewhat sett in a thrawe,  
 Ane Toped turde right tewchlie for to taw.

F. 30a. With laidlie lipps, and linning-syde turnd out ;  
 His nose weill little in bacchus blood about ;  
 His stinking end corrupted as men knawes ; 555  
 Contigiouß cankers carues his snasting snoote ;  
 His shaven shoolders schawes the markes, no dout,  
 Of tewch tairledders, Tyrs and other tawes,  
 And girdes of galeyes, ground now in gawes.  
 Swa all his fouslome forme therto effeires, 560  
 Vith whilk, for filth, I will not fill 3our eares.

### The Second Part of Polwarts 3 Flyting.

**H**ot of his conditiones to carpe for a quhile,  
 And count 3ow his qualities compast with caire,  
 Appardone me, Poetes, to alter my style,  
 And wyslie my verße, for fylling the air. 565  
 Returning directlie againe to argyle,  
 Where last þat I left him baith bairfoote & baire,  
 Where rightlie I reckned his race verie vyld,  
 Descending of devills, as I did declare—  
 But quhilk of the gods will guyd me aright, 570  
 Abhorring so abhominable,  
 So dulefull and detestable,  
 So knavishe, cancerd, execrable,  
 And wearied a wicht ?

## TULLIBARDINE]

In Argyle, with þe gate, he ʒeid amange glennis,  
 Ay vsing þe office þair of a beist,  
 Quhill blistles wes banisit for handling þe hennis;      610  
 Syne forðward to flanderis fast fleid or he ceist.  
 from þe poore anis þe pultrie he plukit be þe peʒnis,  
 Incessing In corpis; þe hart in his breist,  
 And Curage, inclynit to knaverie, men kennis,  
 To pestilent purpoisþ panelie he preist.<sup>1</sup>      615  
 Bot trewlie, to tell þe trewth vnto ʒow,  
     In nawayis wes he wyse;  
     He visis cairtis and dyce,  
     And fled na kynd of vyce,  
     Or few, as I trow.      620

F. 12 a. He was ane fals schismatik, notor[ious]lie namit;  
 Baith hurdome, & homeceid, vnsell he vsit;  
 for schismes, and Symonie, þat smachart wes schameit;  
 Pryde, Ire, and Invy, that vndoche abvsit.  
 Of caching, and coweitting, bitterlie blameit;      625  
 for baidrie, and bordaling, lukles he luft;  
 [Thrist<sup>2</sup>], drynes, and drinking, that devill defamit;  
 fals, fenʒeit, and flytting *witʒ* [flaterie] infusit;  
 Maist sinfull and sensuall—schame to reherþ!  
     Quhais feckles fuilichnes,      630  
     And beistlie brukilnes,  
     Can na man, I ges,  
     weill put in verþ.

Ane vairloche, ane woirwolf, ane wowbat of hair,      634  
 Ane devill, and ane dragoun, ane doyld dromodarie;  
 Ane counterfute cuistroun that clerkis dois not cair;  
 Ane claverand cohubie that crakis of þe farie;  
 Quhois favourles phisnome dois dewlie declair  
 His vyces and viceousnes. thocht I wald warie,

<sup>1</sup> MS. preisþ.<sup>2</sup> Blank space in MS.

[HARLEIAN

In argyll, among Gaites, he 3ead within glenns, 575  
 All there vsing Offices of a bruit beast,  
 Whill blisles wes banished for handling of henns ;  
 Syne forthward to flanders fast he fled or he ceast.  
 Frome poore anes the pultrie he plucked be the penns,  
 Delighting in thift ; the hart in his breist, 580  
 And Couraig, inclyned to knavery, men kennis,  
 To pestilent purposes playnly he preast.

Bot trulie, to tell all the treuth wnto 3ow,  
 In nowayes wes he wyse ;  
 He vsed both caird & dyce, 585  
 And fled no kynd of vyce,  
 Or fewe,<sup>1</sup> as I trow.

F. 30 b. He was ane fals Chismatick, notoriouslie named ;  
 Both hoordoome, homicid, vnsell he vsed ;  
 With all the sevine sinnes, the smatched wes schamed ;  
 Pryde, Ire, and Invye, this vndooght abused. 591  
 For greedie coveteousnes bitterlie blamed ;  
 For badrie, and bordelling, luckles he loved ;  
 Thrist, drynes,<sup>2</sup> & drunknes, the dytour defamed ;  
 \* Fals, feinzeid, *wit* flytterie & flaterie infused ;<sup>3</sup> 595  
 Maist sinfull and sensuall—shame to rehearse !  
 Whoß fecles folishnes  
 And beastlie brucklenes,  
 . . . . .<sup>4</sup>  
 Weill put into verse. 600

Ane warloche, ane warwoolffe, Ane volbet but hair,  
 Ane devill, and a dragon, ane deid dromadarrie ;  
 Ane counterfit Coustrom that clarcks doth cair,  
 Ane clavering Coohoobee that craks of the pharie,  
 Whais favo<sup>r</sup>les fisnome doth dewlie declare 605  
 His vices and viciousnes. altho I wald wearrie,

<sup>1</sup> MS. flewe.<sup>2</sup> MS. dryves.<sup>3</sup> MS. refused.<sup>4</sup> Line omitted in MS.

## TULLIBARDINE]

Arcandam astrologia, a lanterne of lair, 640  
 Affirmis his bleiritnes, to wisdome contrair,  
 betaikning bothe bobbing and beldnes in aig.  
 Greit fraud, and fals dissait,  
 Capping *wit*h coyd conceat ;  
 witness sum verß he wreit, 645  
 Half in a rage.

Ane Anagramme,<sup>1</sup> also, concerning that race,  
 Suirle sayis, it is a signe of a licherous lowne.  
 His pailnes mixt pairtli *wit*h broun in the face,  
 Arcandam ascryvis to baibling ay boun, 650  
 And tratling Intemperat, tymeles but place ;  
 Ane cowart, 3it cholerik, and drunk in<sup>2</sup> ilk toune.  
 And als his asß earis, an signe in schort space,  
 That frenatik fuil sall grow mad lyk mahoun,  
 Bot 3it sall he live lang, allace, *quhair* wer loß ; 655  
 for sick ane traitling *tratour*,  
 And baibling blasphematur,  
 wes nevir formit of *natur*—  
 Sua gukit ane guise.

Quhois *honorabill* origine, þe note of his name, 660  
 Callit etimologie, beiris richtlie record :  
 His surname, it flowis fra tua *termes* of defame—  
 from mont & gomorath, *quhair* dewillis, be þe lord,  
 His kynsmen, wes clenelie cast out, to his schame,  
 That is of þair clan, quhome chryst hes abhord ; 665  
 and beiris of þe birth place þe horribill name,  
*Quhair* sodomeit synneris *wit*h smwik wer smord.  
 Now sen all is suth is said son3ie,<sup>3</sup>  
 Vnto þe cappit clerk,  
 A prettie peice of wark, 670  
 That bitterlie dois bark,  
 I mak<sup>4</sup> þis reply.

<sup>1</sup> MS. Indagine.<sup>2</sup> MS. drunken.<sup>3</sup> Line incomplete. 'Son3ie,' scribal error for 'smye.' Cf. p. 177.<sup>4</sup> MS. has 'k' written over 'y.'

[HARLEIAN

ARCANDAMS astrology, ane lainterne of laire,  
 Affirms his blairdnes, To wisdom contrairrie,  
 Betaiking baith baibling and boldness of ag[e],  
 Great fraude, and fals deceat, 610  
 Capped with quyet conceat ;  
 Witnes some verse he wreat,  
 Half daft in a rage.

His Anagram, also, concerning that race,  
 Says surlie, it is a signe of a lecherous loune. 615  
 His palen[e]s mixt pairtlie with broun in the face,  
 Arcandam descryues to babling ay boun,  
 And tratling Intemperat, tymles, but place ;  
 A Cowart, zett collerick, and drunk in <sup>1</sup> in ilk town.  
 And als his asse eares, they signe in short space, 620  
 The frantick fooll shall grow made lyke mahoun,  
 But zit shal he <sup>2</sup> liue long, quhilk, allace ! were a los ;  
 for sic a tryed t[r]aitour,  
 and babling blasphematur,  
 wes never formed of nature— 625  
 Sa gooked a goosse.

F. 31 a. Whais origine noble, the note of his name,  
 Called ETIMALOGIE, beirs rychtlie record :  
 his surname doth flow from twa terms of deffame—  
 frome MOUNT and GOMORA, where devils, be the lorde,  
 his kinsmen, wes cleinlie cast out, to his shame, 631  
 That is of there Clan, quhom chryst hes abhored ;  
 And beirs of the birthplace the horrible name,  
 Where sodomeit sinners with stinking were smorde.  
 Now sen all his suith that's said of this smye, 635  
 Wnto that capped clarke,  
 And prettie pece of wark,  
 That bitterlie doth barke,  
 I may this reply.

<sup>1</sup> MS. drukin.<sup>2</sup> MS. shalhe.



## ANE VTHER.

VYLE villane, vane, and war nor I have cald þe,  
 Thy widderit vane <sup>1</sup> is *dammischit*, deid & dryit.  
 Beschittin bystour bodie, I forbaid þe 675  
 To mache *witʰ* me, or elis þow sall deir by it.  
 Thy speich but purpois, sporter, is espyit,  
 That wreitis of wichis, warlochis, & of wratches ;  
 Bot Invective aganis him þow defyit,  
 Rob stene,<sup>2</sup> ʒe raif, forʒetting quhom ʒe mache. 680

Leve boigillis, brouneis, gyr carlingis, & ghaistis :  
 dastard, þow daffis, that *witʰ* sic dewillrie mellis.  
 Thy peild perambill's alsʒe prolixtlic lastis ;  
 Thy reasonis sawres of reik and nothing ellis ;  
 F. 13 a. Thy sentences of swit richt sweitlic smellis, 685  
 Thow [sat] neir the chymly [nuik] þat maid þame,  
 Seik be þe ingle, amangis þe oister schellis,  
 Dreidand my danger, durst not weill debait þame.

Thy tratling, tinklar, wald gar ane taid spew,  
 And cairl cattis veip vinager *witʰ* bothe þair ene. 690  
 Thow said, I borrowit blaidis, *quhilk* is not trew :  
 The clene contrarie, smachart, salbe sene.  
 I neuir haid of that making ʒe mene  
 ane verʒ in wreit, in print, or ʒit perquere ;  
*quhilk* I can prive, & clenge me wonder clene ; 695  
 Thocht singill votes no *wreiter* can forbeir.

<sup>1</sup> Hart, wame.

<sup>2</sup> In the margin of the MS. the scribe has written, 'Rot stene þe king's fuile.'



**Polwarts last Flytinge against  
Mountgomrie.**

**W**ylde villane, vaine, and warse nor I haue cauld [thee],  
 Thy withered vane is damnified and dryd, 641  
 Beschittin bystour, bauldlie I forebad thee  
 To mell with me, or els thow should deir buy it.  
 Thy speach but purpose, sporter, is espyed,  
 That wryts of witchs, warloks, wraths, and wratchs ; 645  
 But invectives against him weill defyed,  
**R**ob stevin, thou ravis, forgetting whom thow matches.

Leife boggils, bruneis, gyre carlings, and gaists ;  
 Dastard, thow daffs, that with such develirie mels.  
 Thy peild preamables our prolixlie lests ; 650  
 Thy reasons savours of reeke & nothing els :  
 Thy sentences of suit rycht sweetlie smells,  
 Thow satt so neare the chimney nuik that made thame,  
 Fast be the Ingle, among the oister shells,  
 Dreadand <sup>1</sup> in danger, durst no weell debate thame, 655

F. 31 b. Thy tratling, Truiker, wald gare taides spew,  
 And kerle catts weepe vinegar with ther ein.  
 Thow said, I borrowed bladés ; that is not trew :  
 The contrarie, fals smatched, shalbe sene.  
 I never had of that making 3e mene 660  
 Ane verß in wryt, in print, or 3it perqueir ;  
 quhilk I can prove, & clenge [me] wonder cleene ;  
 Thocht single wordes no wryter can forbear.

<sup>1</sup> MS. Dread and.

## TULLIBARDINE]

To prive my speikin probabill & plane,  
 Thow man confess þow vsit my Invention :  
 I raknit first thy race ; syne þow agane,  
 In þe same sort, maid of thy maister mentioun. 700  
 Thy wit is waik, *wit* me to have dissentioun,  
 for to my speichis þow nevir maid reply.  
 at libertie to ly is thy intentioun :  
 I *ansuer* ay, quhilk þow dar not deny.

Thy freindis ar feyndis ; of aipis þow fenzeis myne ; 705  
*wit* my assistance, saying quhat þow can.  
 I compt sik kynred<sup>1</sup> better 3it nor thyne—  
 Cheiflie of beastis þat ar most lyk to men.  
 grant, guif, þat my<sup>2</sup> Invention waris the than,  
*wit* out þe *quhilk* þow micht haue barkit waist : 710  
 and laid the ground quhairon thow, beist, begane  
 to big þe barge<sup>2</sup> quhairon þow braggis maist.

The lak of Iudgment may be als *persawit*.  
 Thir tua cheif pointis of reasoun wantis in þe :  
 Thow attribuitis to aipis, *quhair* thow hes ravit, 715  
 The illis of horf, a monsterous sicht to sie !  
 na *mervell* that ill wyn ill wairit be ;  
 for all thir illis thow staw, I *am* certane,  
 from simplis dytmentis of ane horf did die,  
 Or *porter* feildis that dwellis into dumbartane. 720

F. 13 b. Amangis thes illis of aipis, *quhilk* thow hes tauld,  
 Thocht to ane horfse perteing properlie,  
 Thow puttis þe spaven in þe former spauld,  
 Quhilk vsis in þe hinder hocht to be. 725  
 fra horsmen anes thy *cunning* heir and sie,  
 I feir auld Allane haue no moir ado :  
 Allace ! *puir man* ! he may ly doun and die,  
 Syn thow succeid to weir the siluer scho.

<sup>1</sup> MS. kynrik ; Hart, kindred. Cf. p. 181.

<sup>2</sup> Hart, brig. Cf. p. 181.

[HARLEIAN

To proue my speeches probable and plaine,  
 Thow must confesse thow vseed my Invention : 665  
 I reckened first thy race ; syne thow againe,  
 In that same sorte, made of thy maister menc<sup>i</sup>oun.  
 Thy witt is weake, with me to have discention,  
 For to my speeche thow never made reply.  
 Att libertie to ly is thy Intention : 670  
 I Answeire ay, *quhilk* thow cannot deny.

Thy freindes ar feindes ; of Aips thow fenzes myne ;  
 With my assistance, saying all thou cane.  
 I count such kinred better 3it nor thyne—  
 Cheiflie of beastes that most resemble mane. 675  
 Grant, if that my invention wars thyne then,  
 Without the quhilk thow might haue barked waist :  
 I laid the gronde whairon thou, beast, begane  
 To big the bridge whairof thou bragis maist.

Thy lake of Iudgment may be als perceaued. 680  
 Ther twa cheif poyntes of reason wantis in thee :  
 Thow attributes to aips, quher thow hes reaued,  
 The Ills of horß ! ane monstros sight to see !  
 No marveill thocht ill wyne ill waired bee ;  
 For all the ills thow stawe, I ame *rycht* certayne, 685  
 from *SEMPLES* ditmentes of ane horß did die,  
 of *PORTERFEILDES* that dwelt into Dumbartane.

F. 32<sup>a</sup>. **Amongs** the Ills of aips, that thow hes taulde,  
 Thogh to a horsse perteyning properlie,  
 Thow putt<sup>e</sup>s the Spavein in the forder spald, 690  
 That vses in the hinder hoche to bee.  
 Fra horse-men anes thy cuning heir & see,  
 I feir auld *ALLANE* gett no moir adoe :  
 Allace ! p<sup>u</sup>ir mane ! he may ly doune & dye,  
 Syne thow shall succede to weare the silver shoe. 695

## TULLIBARDINE]

Forder þow fleis *witʰ* vther foulis vingis,  
 Ourcled *witʰ* cleirar collouris nor thy awin, 730  
 But speciallie *witʰ* sum of simpillis thingis,  
 Or for ane plukit guif, thow haid bein knawin ;  
 Or lyk ane cran, In mowt-tyme soone ourthrawin,  
 That man tak ay nyne steppis befoir scho flie ;  
 So in þe gut þow micht have stand and blawin, 735  
 As long as thow lysis gravellit, lyk to die.

I speik not of 3our viteous divisiounes,  
 Quhair thow<sup>1</sup> pronuncit, bot 3it p<sup>ro</sup>ponit bot pairt ;  
 Incummerit *witʰ* so mony coyd infusiounes :  
 qu<sup>h</sup>ilk schawis ye rimde<sup>2</sup> but rethorik or airt. 740  
 Thy memorie is schort—beschirew thyn hairt !  
 Speikand of ane thing, twyse or thryfs at aneis,  
 And can not from ane proppit place depart,  
 Except I wer to force the *witʰ* quhin staneis.

for krokodeill thow<sup>3</sup> 745  
 of ignorence, fy ! fuill, thinkis þow no schame ?  
 Thy pikkillit, pur paremeonis, but skill,  
 pykit from Irisch Italianis, ar to blame ;  
 beggit from poetis brokingis for to blame,  
 for laik of language I wat weill þow dois it, 750  
 making that vertew vice to thy defame,  
 Quhair evrie mi<sup>n</sup>nym<sup>4</sup> aucht to be refusit.<sup>5</sup>

F. 14 a. The thingis I said, gif þow wald now deny,  
 Weining to wry þe veritie *witʰ* wylis ;  
 Lik quhair I laid, and pikill of that py : 755  
 Thy knaverie knawin, credence from þe expellis ;  
 The feckles folie all þe air defylis ;  
 I find so mony faultis, ilk ane our vther,  
 first, I man tell the all thy staitlie styllis,  
 Henc[e] I beteich þe to thy birkin brother. 760

<sup>1</sup> MS. throw.<sup>2</sup> MS. rinde.<sup>3</sup> The rest of this line is awanting.<sup>4</sup> MS. mi<sup>n</sup>myn.<sup>5</sup> This stanza appears only in the Tullibardine MS.

[HARLEIAN

**J**farder thow flies with other foules winges,  
 over-clade withe cleerere collozrs then thy awin,  
 but speciallie with some of SEMPLES things,  
 or for ane plucked goofse, thow had bein knowin ;  
 Or lik ane Craine, in mounting sone ouerthrowen, 700  
 That must take ay nyne stepps befoir she flie ;  
 So in þe Goute thow might have stand & blowen,  
 Als long as thow lay graveled, lyk to dye.

I speak not of thy vitioufs diuisions,  
 Where thow pronounces, and 3it propones bot *pairt* ; 705  
 Incombred with so many tryed confusions :  
 Quhilk schaws thy ryme But rethorick or airt.  
 Thy memorie is short—beschrew thy hairt !  
 Telling ane thing over, twyfsse or thryse at3ines  
 And cannot frome ane proper place depart, 710  
 Except I were to frigg the with quhin stones.

The things I said, if that thow would deny,  
 Weaning to wrye the veritie withe wyls ;  
 Lick quher I laid, and pickle of that pye :  
 Thy knaverie credence fra the quyt exylls ; 715  
 Thy fecks follie all the air defyls ;  
 I fynd so many faults, ilk ane over other,  
 First, I must tell the all thy staitlie styls,  
 And syne bequeth the to thy birken brother.

TULLIBARDINE]

## POLLART GUID NICHT.

- FONND flytter, scheitt schytter, baccoun bytter, befyld!  
 blunt bleitter, padok speitter, pudding eitter, perverß!  
 hen pluker, closet muker, hous cukker, vere vyld!  
 Tanny cheikis, [I] think þow speikis *witʰ* thy breikis, foul erfß!  
     Woodelyk hudepyk, ay lyk to live in lak! 765  
     flour þe pin, scabbit skin! eit it in þat þow spak.
- Gum gait, gallit and scald, foul fawit, quhy flait þow?  
 Steill 3ow, fill tow, þow dow not defend þe.  
 Rum royt, found floyt, doyld doyt, sillie fuuill!  
 Quhat if I wald out cry, fy! fy! folk wald fell the. 770  
     Sweir sow, ay fow, doyld kow, foul fall thy banis!  
     Richt styld, defyld, wood wyld, ilk mone aneis.
- Tairie taid, mismaid, Invaid me if þow dow;  
 Lik laidill, husche paidill, schyt þe saidill, þowis be drest.  
 Kreschie sowtter, scho cluitter, mensche mowter, dar þow mow?  
 Swamp sandie, come fra candie, *witʰ* grandie opprest, 776  
     Led preif, lo theif, mischeif on thy lippis!  
     blaird baird, thy revaird is repaird for thy hippis!
- Bumbill baitie, Ise defait the: now debait the, if þow dar.  
 Tarmigant, and þow vant, Ise dant þe *witʰ* dinging. 780  
 Taid bak, swith pak, and thow crak, cum not nar.  
 Sillie snark, lene raik, rak ane aik *witʰ* þe hinging.  
     vnhallat, peillit pallat, ryp wallat, quhen þow spotches;  
     mischanchit, ill pancit, thryse lancit of þe boches!
- F. 14 b. Saitling slaiker, glaid glaiker, rum raiker for releif, 785  
 Lounatik, frenatik, schismatik swin3eour, sob!  
 Tuirdfacit, ay chaisit, almaist fyld for ane theif!  
 Meslie kyt, and þow flyt, deill dryt in thy gob.  
     Cruik mow, widdiesow, soone bow, or I wand the,  
     Hellis ruik, *witʰ* thy buik, leif þe nuik, I *command* þe. 790



**FOND** flytter, shite shytter, bacon bytter, all defyld ! 720  
 Blunt bleitter, paddock pricker, puddein eatter, *perverß* !  
 Henn plucker, clossett mucker, houß caker, very vyld !  
 Tannie cheeks, I think thow speiks *wit* thy breeks, foull ers !  
 Wood tyk, hoodpyk, ay like to live into lake !  
 Floure the pinn, scabbed skine ! eit it in þat thou speiks. 725

<sup>32b.</sup> **Gumgad**, bald skade, foull<sup>1</sup> faide, quhy flait thow ?  
 Steil 3ow, fill tow, now thow dowe not defend thee.  
 Wha kend thy end, fals fiend,<sup>2</sup> phantastick muill !  
 theif smye ! they wald cry, fy ! fy ! to gar end thee.  
 Sweir sow, doild kow, ay fow, foull fall thy banes ! 730  
 Verie vyld, defyld, ay woodwyld, ilk month anes.

Tarrie taid, thows defait ; now debait the, if thow dow.  
 Hush padle, lick ladle, shytt saddle, thows be drest.  
 Creishie souter, shoo clooter, minche moutter, dar thow mow ?  
 . . . . .<sup>3</sup>  
 Fals preife, lean theiff ! mischeif fall thy lipps ! 735  
 Blaird baird, thy rewaird is prepared for thy hipps !

Erse slaiker, gled glaiker, roome Raiker for releiffe,  
 Lunaticke, frenatick,<sup>4</sup> Swingeor ! Sobb.  
 Turd facd, ay chasd, almost fyld for a theife !  
 Mislie kite, and thow flyte, Ille dryte in thy gobb. 740  
 Tout mowe, woodie sow, sone bowe, or I wand thee,  
 Hell ruik ! with thy book, leiuie þe nuike, I command thee.

<sup>1</sup> Repeated in MS.<sup>2</sup> MS. flend.<sup>3</sup> Line omitted in MS.<sup>4</sup> MS. frematick.



## TULLIBARDINE]

Land lowper, licht scoipper, raggit rowpper, lyk a revin,  
Halland schaiker, drawcht raiker, bannok baiker beschittin.  
Craig in perrell, twm barrell, quyt þe querrell, or be schevin.

1

Hellis spark, skald clark, & þow bark, I sall belt þe.  
Scaid scald, *our* bald, soone fauld, or I melt the. 795

Laisie luggis, leap Iuggis ! twm mwggis on þe midding ;  
Tanny flank, reidschank, pyk thank, I man pay the.  
Spew blek, brek nek, cum and bek at my bidding.  
Fals loun, mak þe boun, mahoun *man* have þe ;  
Rank ruittour, scurliquitour, and Iuittour, nane fower, 800  
Decrest, opprest, possesset *witʰ* plutois power.

Cappit knaif, proud slaif, 3e raif vnrokkit ;  
Quhill's slaiverand, *quhillis* claverand, and vaiferand *witʰ* vyne.  
greidie gukkit, puir vnplukkit, ill Instructit, 3eis be knokit.  
Gleyit gangrell, auld mangrell, to þe hangrell *witʰ* pyne. 805  
Callumniatour, blasphemator, fals tratour most vntrew,  
Thy cheiping and peiping, *witʰ* weiping þow sall rew.

Mad manter, vane vanter, & hanter of sclavrie,  
Keillie lippis, kis<sup>2</sup> my hippis, in grippis þowfs behint.<sup>3</sup>  
Pudding prikker, bang þe bicker, nane quiker in knaverie. 810  
Baill brewer, poysons spewer, mony trewer hes bene tint.  
Swyne keiper, dirt dreiper, throt steiper fra þe drowth !  
Lieand *lymmer*, mony trimmer, I *man skymmer* in thy mowthe.

Fleyit fwll, mad mule, die in duil on ane aik.  
knave kend, christ send euill end on þat mow ! 815  
Pudding wricht, out of sicht thowse be dicht lyk a draik.  
Iok blunt, thrawin frunt, kis þe cunt of ane kow.  
Purspeiller, hen steiller, cat keiller, now I know þe.  
Rubiator, fornicator by nator, foul fa the !

<sup>1</sup> Line omitted in MS.<sup>2</sup> MS. Kif.<sup>3</sup> Cf. lines 809-810 with Harl. MS., which has the same order as Hart.

[HARLEIAN

Land louper, light skouper, ragged Rouper, lik a Raven,  
Halland shaiker, draught raiker, bannock baiker, all beshittin.  
Craig in parrell, toome the barrell, quyte the quarrell, or be  
shavi[n]. 745

Rude ratler, commone tratler, poore pratler outflittin !  
Hell sparke, scalded clairk, & thow bark, I shall belt þee.  
Scad skald, overbald, sone fald, or I melt thee.

Lousie lugges, leape Iuggs ! toome the muggs on þe midding ;  
Tanny flank, reedeshank, pykethanke, I must pay thee. 750  
Spew blecke, wooddie necke, come & becke at my bidding.  
Fals loune, make the boune, MAHOUNE must have thee ;  
Ranke riato<sup>re</sup>, scurliqhittor ! and Iuitore, nane<sup>1</sup> fower,  
Decrest, opprest, possess with plutoes power.

Capped knaue, proude slave, 3e reave ay wnrocked ; 755  
Whils slauerand, whils stamerand & wavering w<sup>it</sup>h wyne.  
greddie gouked, poore and plucked, ill Instructed, 3eis be knoked.  
33<sup>a</sup>. Gleyde gangrell, auld mangrell, to the hangrell, & sua pyne.  
Calumniatoure, blasphematour, wyld traitor vntrew,  
Thy cheiping and peiping, withe weep[ing] thow shalt rew. 760

**Madd** mantor, vaine vaunter, ay haunting in slavery,  
Pudding pricker, baing the bicker ! none quicker in knavery.  
Kaillie lipps, kis my hipps, into grips thowfð behind.  
Baill brewer, poysan spewer, monie trewer had bein pynd.  
Swyne keeper, landleeper, tuird steipar frome þe drouthe ! 765  
Leane limmer, steell gimmer, I shall skimmer in thy mouth.

Fleyd foole, madd moole, die with doole on<sup>2</sup> ane aik.  
Knave kend, cryst send [ill end] on that mowe !  
Pudding wrycht, out of sight thow shall be dight lik a draik.  
Iock blunt, thrawin frunt, kill the cunt of a kowe. 770  
Purfse peiller, henn steeller, catt killer, now I quell thee.  
Rubiato<sup>ur</sup>, fornicator by nato<sup>ur</sup>, foull befall thee !

<sup>1</sup> MS. mane.<sup>2</sup> MS. or.

## TULLIBARDINE]

F. 15 a. Tyk stikker, spewd viccer, pot likker, I man pay þe. 820  
 feird fleir, loud leir, & gleir in þe gallowis!  
*witʰ* a cunt, deid runt, I sall dunt *quhill* I flie the.  
 Buttrie bag, fill the knag, þow will wag *witʰ* the morrowis.  
 Coyd clatterer, skin batterer, and flatterer of freindis,  
 Vyld, widderit, mathie midderit, & confedderit *witʰ*  
 feyndis! 825

Blind brok, kiß dok, boird bloik, banischit townes!  
 Allace! theifis face, na grace for that grunzie!  
 Beld bissat, marmissat, lancepissat<sup>1</sup> to the lownes!  
 Deid dring, dryd sting, þow will hing but a sunzie.  
 Lik butter, throt cutter, fisch gutter, fyl þe fetter! 830  
 Cum bleitand, and greitand, and eitand thy letter.

Finis

<sup>1</sup> MS. lance pissat.

[HARLEIAN

Tyk stiker, Poysand vickar, pott lickar, I mane pay þee.  
 Feard flyer, loud lyer, gocked gleyer on þe gallous!  
 Iocke blunt, deid runt, I shall dunt whill I sla thee. 775  
 Buttrie bagg, fill knagg, thow will wagg *witʰ* thy fellows;  
 Tyrd clatterer, skine batterer, & flatterer of freinds,  
 Vyld, woodered, misordered, confeddered *witʰ* feinds!

Blind blocke, loose dock, bord block, banishd tounes!  
 Alace! theifs face, no grace for þat groonʒee! 780  
 bald bisset, marmisset, landpreizyd to þe louns!  
 Deid dring, dryd sting, thow will hing bot a soonʒee.  
 lick butter, throat cutter, fishe gutter, fill þe fetter!  
 Sone bleitand, & greetand, fast eitand thy laidlie letter.

Finnis.

Scriptum per me **iobanem rutherford**  
 cum manu mea et non aliena.

Finnis. Amen.<sup>1</sup>

<sup>1</sup> On F. 33 *b.*, besides some scribble, is written, "Vir sapit qui pauca loquitur, the man is wyse that speikes few things."

John rutherford  
 his buik.



MISCELLANEOUS POEMS

(FROM THE LAING MANUSCRIPT)

## MISCELLANEOUS POEMS.

## I.

## [LUIF STILL IN HOPE WITH PACIENCE.]

F. 8 a.



LUIF still in hope with pacience,  
 My gentill hairt, for all thy woo.  
 Quhy ar[t] thou euer so [in] suspence?  
 Quhy threat 3e in 3our body so?

Quhy is all plesure past 3e fro? 5  
 Quhy art thou so dismaid but sence?  
 Quhy art thou to thy self sic fo?  
 Luif still in hope with pacience.

F. 8 b.

Althocht I leive in mirthles mone,  
 Half mingled with melancolie, 10  
 Wald god þe day sall come anone,  
 That þow thy awin desyre sall sie;  
 Althocht it cum nocht instantlie,  
 As 3e wald wiß with diligence,  
 3it on na wayis 3e weirie be, 15  
 Bot luif in hope with pacience.

In Luifis court quaha listis to duell,  
 At euery schoure þai may nocht schrink,  
 Bot oft man suffer stormes fell,  
 And of þe well of dolour drink; 20  
 No thing can gar þame wray nor wrink,  
 No thing can do to thame offence,  
 Bot pacientlie that thay will think,  
 To luif in hope with pacience.



[LAING MS.]

- Hope is þe onlie meit remeid, 25  
 For þame þat lȳis in memorie ;  
 Hope causis captivis demit to deid,  
 In presoun strang richt blyith to be ;  
 Hope causis men in rageing see,  
 To sowme thocht þai sie no defence : 30  
 Hope causis luifaris, verrilie,  
 To luif in hope with pacience.
- Hope causit Jacob fourtene ȳeiris  
 In bondage baþ for to remane ;  
 F. 9 a. Hope causit atrides and his feiris 35  
 In Troy ten ȳeiris to fecht full fane ;  
 Houpe causit penelopie to refrane  
 Lang tuentie ȳeiris in obseruance :  
 Hope causit luifaris to constrane,  
 And luif in hope with pacience. 40
- My Ladyis hert is nocht of Stone,  
 I watt sche will nocht sie me die ;  
 I watt sche is nocht sic ane one  
 As, god forbid, se crueltie.
- Hir gentilnes assuris me 45  
 My service sche will recompance,  
 Assuring hir that quhill I die,  
 To luif in hope with pacience.<sup>1</sup>
- O peirles peirle of pulchritude !  
 O cheif charbucle of chaistitie ! 50  
 O deaisie deir ! O rubie rude !  
 The fairest flour of feminie.  
 O plicht-anker of constancie !  
 Except my seruice but offence,  
 Assuring ȳow þat quhill I die, 55  
 To luif in hope with pacience.

FINIS.

<sup>1</sup> The MS. has a line drawn between the last two stanzas, perhaps to indicate that the poem is not completely given.

LAING MS.]

## II.

[SUEIT HAIRT, REIOS IN MYND.]

F. 9 b.

SUEIT hairt, reioß in mynd,  
 With conforte day and nicht,  
 3e haue ane luif as kynd  
 As euer luifit weicht ;  
 Thocht I be out of sicht, 5  
 Latt *nocht* 3our courage fall,  
 My Joyfull hert and licht,  
 3e haif and euer sal.

My bony burde, be blyith,  
 And 3e sall find me so 10  
 Imprent to 3ow, I kyith,  
 To latt 3ow nocht be woo ;  
 Quhaireuer I ryde or go,  
 3e sall *nocht* sorie be,  
 My leill luif, hert, and Ioo, 15  
 Nane hes my hairt bot 3e.<sup>1</sup>

And 3ie, my trew luif sueit,  
 This do 3e *nocht* gang stand,  
 My blyithnes for to beit,  
 As I serve at 3our hand ; 20  
 To think me *nocht* constand,<sup>2</sup>  
 My bony burd, lat be :  
 My constant hairt sall stand  
 To 3ow *quhill* þat I die.

<sup>1</sup> A stroke is drawn between this stanza and the next.<sup>2</sup> MS. has 'd' written over 't.'

[LAING MS.]

F. 10 a.      I bid no mair of ʒow,  
                   But god grant ʒow his bliß :  
 God be als blyith of ʒow,  
                   As I wald be of þis,  
 ʒour lillie lippis to kiß,  
                   Thinkand þat mynd of ʒouris,  
                   My awin trew luif sche is,  
                   That luifis hir paramouris.

FINIS quod nescio.

## III.

[WO WORTH THE FALL OF FORTOUNIS  
QUHEILL.]

F. 10 a.      Wo worth the fall of fourtounis quheill,  
                   That was so cheangeabile vnto me !  
 Than, quhen I thocht me sure and weil,  
                   Thow threw me down rycht suddanlie ;  
 Syne causit all my pleasures be  
                   Turnit in dolour day and nicht,  
 For absence of hir fair bewitie,  
                   Quha onlie hes my hairtis licht.

Schir Troyalus was nocht opprest  
                   Wit<sup>h</sup> sic lamentabill peirsit payne  
 For Cresceidis luif, quhome he luifit best,  
                   Wald into troy turne nocht agane ;  
 Bot ʒit, sueit hairt, I mak ʒow plane  
                   Of þis oure pairting so suddanlie,  
 I may nocht langer þis remane,  
                   Sen all my pleasure is gone from me.

LAING MS.]

F. 10 b. I am into dispair, allace !  
 Agane I will 3ow newer sie,  
 Remane or hant into þe place  
 Quhair I may beir 3ow company ; 20  
 Bot 3it, sueit hairt, I testife,  
 My constant hairt sall *nocht* remove,  
 Albeit 3e haue fra me absent be,  
 Quha onlie hes my hairtis love.

FINIS quod nescio.

## IV.

[PREPOTENT PALME IMPERIALL.]

F. 13 a. PREPOTENT palme Imperiall,  
 Of perfyte pulchritude preclair !  
 O lusume Lamp Etheriall,  
 Quhais beamis bricht hes no compair !  
 3our angell face, fragrant and fair, 5  
 Hes me bereft of my puir hairt,  
 Quhais perfytnes I will declair,  
 Gif 3e wald tak it in gude pairt.

My witt of knowlege is to faint,  
 With barrane speich and barbour brane, 10  
 My toung vnabile is to paint  
 That constant lufe þat dois remane  
 Within my hairt, with greif and payne,  
 For laik of knowlege to furth schawe ;  
 Sens I can *nocht* þe same explane, 15  
 O wald to god 3our grace wald knawe !

[LAING MS.]

O happie war the Rethoriciane,  
 That with sueit wourdis wald lament it!  
 Alß happie war the gude musiciane,  
 Wald sett and caus it to be prentit; 20  
 And in 3our graces hand present it,<sup>1</sup>  
 Sua that 3e wald reid and *pervs* it,<sup>2</sup>  
 To knaw so soir I am tormentit,  
 So that my grosnes war excusit.

F. 13 b. The vehement wodnes of the wind, 25  
 Or rageing of þe Roring sey,  
 Nor canownis with þair thundering din,  
 Nor 3et in battels for to be,  
 Throw force of armes thocht I suld die,  
 War noch*t* so grevous to my hairt, 30  
 As to schaw furt*h* my mynde to þe,  
 Or latt 3ow knaw my painfull pairt.

For quhen I haue declairit at large  
 My mynde to 3ow with diligence,  
 And hes committit all þe charge 35  
 To 3our wisdome and excellence,  
 Or 3it to 3ow suld do offence,  
 That I so bauldlie durst proceid,  
 Than suld I tak in patience,  
 Ilk day to die ane sindrie deid. 40

Quhairfore I humele pray 3our grace,  
 Latt my complaint cum peirß 3our eareis,  
 Gif pitie in 3our hairt hes place,  
 As be 3our pulchritude appeiris;  
 Than suld I noch*t*, with fludis of teiris, 45  
 Bevaill the day, nor weip þe nicht,  
 Nor 3it be faischet with deidis feiris,  
 Throw absence of 3our bewte bricht.

<sup>1</sup> MS. presentit.<sup>2</sup> MS. *pervsit*.

LAING MS.]

F. 14 a. Lyke as it is the lizairtis kynd,  
 Of mannis face to pray hir fude, 50  
 So nature still steris vp my mynd  
 To wew 3our peirles pulchritude ;  
 Quhairfore schortlie to conclude,  
 Lat clemencie in 3ow be schawin,  
 And nocht of mercie so denude, 55  
 As rigorously to slay 3our awin.

Quhat vantage hes ane armit knycht,  
 His 3eild in presoun for to kill ?  
 Or be *quhat* equitie or richt,  
 May he on him his rage fulfill ? 60  
 Lykewyse, sens I am in 3our will,  
 And for 3our pitie dois imploir,  
 Lat 3our sueit confort cum vntill  
 3our bundman now and euir moir.

FINIS quod ane luiffar.

## V.

[KING CUPAID, GRACLES GOD OF GLAIKES.]

F. 32 a. KING cupaid, gracles god of glaikes,  
 Sen þou takis pastym for to pyne  
 Thay sarwandis þat sick pleßur takis  
 To leif lyk sempell slaives of thayne,  
 Thow sell nocht hurtt þis hairtt of myne ; 5  
 I sell lett all þai flanis fle bay :  
 Schott on, thow sall bott trawill tyne :  
 Deirtt In þai nok, I þe defay.

[LAING MS.]

I call þe king bott in to s[c]ourne,  
 Thay moþer, gwklett goddes quene ; 10  
 For sene þe our þat I was borne,  
 Thay baneist rebell I hawe bene.  
 Thay curt I hawe contemitt clene,  
 And ever sell do *quhill* I die :  
 In spaitt of þe, itt selbe sene, 15  
 Fra leuff I sell leif ever fre.

Blind<sup>1</sup> best, I bid þe bend þai bowe,  
 Schairp w[e]ill þai schaft, bind on þai braice ;  
 Than, drocht, do att þat þow dow,  
 For luf I sell nocht say, 'alefs !' 20  
 Nocht throw gud gaiding, bott be grace,  
 I hawe eschewitt þai deidlie dairttis :  
 My freddome þow dar nocht defaice,  
 For all þai bowttis of bludie hairttis.

F. 32 b. In nathing zeitt I hawe bene wyß, 25  
 except I newer folowitt þe ;  
 For all þe wyllis þow can dewayß,  
 þai sleichtis sell neu[i]r subgek me.  
 na presens, nor perswationis slie,  
 sell newer mouf my mynd ane Inch ; 30  
 nor bewtie sell nocht blind my eie,  
 For I hawe leirnid to countt my kinch.

Thay painfull plessuris & annoyis,  
 Thay hukis þat hundrethe hes orthraune,  
 Thay schortt delytt in constantt loyis, 35  
 Thy creweltie is ever schawin  
 Bott contra sik as is [thayne] awin ;  
 Sa, Fas tratour, vngraitt & periurd,  
 By art & prouff, þai craff Is knayne  
 To me, quha newir þis kyndnes curd. 40

<sup>1</sup> MS. Belind.



LAING MS.]

Now of þai outlawes I am ane,  
 Sell newer ser the for reward,  
 Be trane or tressone be I tene,<sup>1</sup>  
 For panis will be for me prepairitt ;  
 I sell nocht houp for to be speritt, 45  
 Þat hes þai dedlie wraithe deserwitt ;  
 Bott I sell stand vpoun my gaird,  
 Ay bodin as I wald be serwitt.

F. 33 a. 3itt sair, alas, I pittie some,  
 Thatt hes bene men of knowlege kend, 50  
 And 3itt wíth the hes bene owircum,  
 Quhais witt I can na wayis commend ;  
 As for mysellff, I sel defend,  
 And cairis nocht by þai feid ane ble,  
 Dischairging frindschip ; and so I end : 55  
 Fair will þat day I dyne wíth the !

FINIS. Amen.

## VI.

[NAN LUFFIS BOTT FULLIS VNLUD AGANE.]<sup>2</sup>

F. 36 b. NAN luffis bott fullis vnlud agane,  
 Quha spendis<sup>3</sup> þair tyme and cumis na speid ;  
 Mak þis ane mexeme to remene,  
 Thatt luifis<sup>4</sup> beiris nan bott fullis at feid ;  
 And þai gett ay ane gud geis heid 5  
 In recompence of all þair pane :  
 So of nacessetie man succeid,  
 Nan luifis bott fullis vnlude agane.

<sup>1</sup> MS. sene.<sup>2</sup> This poem is by Montgomerie. See Cranstoun (Misc. Poems, x.) for complete version of six stanzas from the Drummond MS.<sup>3</sup> tyns.<sup>4</sup> Love.

[LAING MS.]

3itt will<sup>1</sup> ane wyß man weil<sup>2</sup> be war,  
 And will nott wenter butt adwyß : 10  
 Gritt foullis, for me, I think þai ar,  
 That seik<sup>3</sup> hett<sup>3</sup> watter wnder yse.  
 3itt sum mair welfull ar nor wyß,  
 Thatt for þair lufis saik wald be slene<sup>4</sup>  
 Bayand repentance on<sup>5</sup> þatt pryce : 15  
 Nan luffis bott ful<sup>6</sup>is vnnlud agane.

Thocht sume we sie In evere age,  
 Lyk as gukitt<sup>6</sup> ful<sup>6</sup>is gangis<sup>7</sup> gukitt gaittis,  
 Quhair ressonne gettis na place for [r]age,  
 Thay luf þame best þat þame bott cancent<sup>8</sup>is<sup>8</sup> 20  
 Same<sup>9</sup> of þair<sup>10</sup> folleis wyttis þe fattes,  
 As desteneis<sup>11</sup> did þame disdane  
 [Quhilks are bot cappit vane conceats]:<sup>12</sup>  
 Nan lufis bott full<sup>13</sup>is onlud<sup>13</sup> agane.

*Finis.*

## VII.

[FRESCHÉ FLUREIS FAIR, AND LUSUM  
LADIE QUHYTE.]

F. 82 a. FRESCHÉ flureis fair, and lusum ladie quhyte,  
 Off nato<sup>1</sup>ris work in erthe the maist perfyte,  
 Gewe eir vnto my wofull hewines :  
 This sedell schorte my sorrowis sall resyite,  
 And bitter greife, that dois my bowellis byte, 5

<sup>1</sup> 3e wot.<sup>2</sup> will.<sup>3</sup> warme.<sup>4</sup> MS. bestene.<sup>5</sup> Buy on repentance of,<sup>6</sup> Lyk glaikit.<sup>7</sup> gang.<sup>8</sup> They love best them vhilk thame bot haits.<sup>9</sup> Syne.<sup>10</sup> Repeated in the MS.<sup>11</sup> Destinie.<sup>12</sup> Line omitted in MS.<sup>13</sup> MS. on lud.

LAING MS.]

That tounge, nor tyme, nocht trewlie can expres ;  
 Bot being drewin throw dolour to distres,  
 Pane doithe me preis this paper to present,  
 In my absence, my langour to lament.

For as the seik in dainger oft is sene, 10  
 lang tyme he hoipis for help of medecein,  
 his sair to cuir, and dollour to remeid ;  
 Sua haif I fund aganis my predestene,  
 The lang dissimulance of my cairis kene,  
 To my grit greife and sorrow to succeid ; 15  
*Quhair*throw at lenthe, taisting the stoundis of deid,  
 Forceit I am *your* mercie to Imploir,  
 To be my leiche, or dollour me dewoir.

Oft in deserte I wander myne alone,  
 From day to nicht in mynd makand my mone, 20  
 Calling to count þe caussis of my cair.  
 Sum tyme guid hoip *your* luiff trowis to obtane,  
 Sum tyme dispair byddis me lat it alane :  
*Your* hie estait to myne is na compair.  
 Sum tyme I think, *quhair*foir sould I dispair, 25  
 Sen luiffe is blind, & fleis but Iudgement?  
*Quhair* luiffe doith licht sould nane be miscontent.

F. 82 b. Sua esperance my fyrie flameis doith feid,  
 Prowoiking will in purpois to *proceid*,  
 Dryweand of tyme in rampart of the laife ; 30  
 And I agre, thocht I sould suffer deid,  
 Tyme to prowye, quhill tyme prowye remeid,  
 For tyme of tymeis to luiffaris is <sup>1</sup> releife ;  
*Quhilk* tyme, I dout nocht, gewe 3e haid to preife,  
 And my trew pairt and Faythfull constantnes, 35  
 Bot sumtyme 3e wald pitie my distres.

<sup>1</sup> MS. ar.

[LAING MS.]

Christ, gewe my Breist war of the cristell cleir,  
 That my trew hairt in presence nicht appeir,  
 With Iudgeing eis beffore 3ow to be sene,  
 Thair sould 3e se 3our portratour but peir, 40  
 3our face so sueit to me that is sa deir,  
 3our cheik, 3our chin, 3our lywelie cristell ene ;  
 Thair sould 3e se þe dairtis and arrowis kene,  
 quhilk in 3our handis my bludie hert doith pers,  
 mair crewalie nor I can heir reherse. 45

With perceing eis, fra that I did persaife  
 the guidlie gift þat natour to 3ow gaife,  
 3our bewtie Bricht, 3our bountie but compair,  
 the wantoune 3outhe, quhilk libertie doith craiffe,  
 Fredome forsuik & vald na fredome haiff, 50  
 bynding myself to be 3our pressoner ;  
 my mynd also opprest with crewell cair,  
 Into 3our will dois 3eld without ane straik,  
 refuseand lyfe and Fredome For 3our saik.

F. 83 a. O sueit, contreit, my spreit talk in 3our hauld, 55  
 With hert Inwart, conwert my cairis cauld ;  
 lang thocht hes socht, and brocht me to this place ;  
 persaife 3our slaiff, 3e hawe me as 3e wald,  
 heir to fulfill 3our will, my ffeit I fawld ;  
 Sen I apply, deny me nocht 3our grace, 60  
 In neid, vith speid, remeid my crewall caiff ;  
 It war to Far to mar me but offence,  
 Sen stay 3e may alway my wiolence.

Sueit thing, condng, benyng of memorie,  
 my Paneis to lane war wane but remedie ; 65  
 But sen 3e ken quhairin the mater standis,  
 my sair dispair prepair to pacifie.  
 hawe reuthe, with trewth, let nocht 3our schiruan[is]

LAING MS.]

For stownd of wond ar found amang 3our handis ;  
 Bot sen 3e ken that men ar in 3our bandis, 70  
 Crowall at all 3e wilbe callit awayis,  
 to sla þe man that 3eldis at 3our deuyse.

FINIS. Amen. quod I Nisbit.

## VIII.

[AS EIS AR MESSAGE TO ÞE HAIRT.]

F. 6 a. As eis ar message to þe hairt,  
 The hairt consultis with þe thoct,  
 So thoct and mynd consultis Inwart  
 To will, and quhen that thay haue wrocht,  
 Directis þe handis, and handis hes brocht 5  
 This bill vnto 3our guidlie heidis ;  
 3our guidlie heidis this send hes socht,  
 And socht is mercy and remeid.

Remeid man mend my mellodie,  
 Than mellodie is my desyre, 10  
 Desyre is medicene for me,  
 And medicene þat I requyre,  
 And I requyre luif to inspyre,  
 3our hert to myne, as myne is 3ouris,  
 That 3ouris ower myne may haif impyre, 15  
 And myne to serve 3ow at all houris.

As at all hour I salbe readie,  
 quhen 3e ar readie to ressaue it,  
 Ressaue it, 3e [quha] ar my Ladie,  
 for 3e ar Ladie quha suld haif it, 20  
 Sen 3e suld haif it quha can craif it,  
 Craif it can none bot 3ow allone,  
 To 3ow allone now heir I laif it,  
 Now laif 3e it, my hairt is gone.

[LAING MS.]

## IX.

## [OCH, LUIF, IN LANGOUR HEIR I LY.]

- F. 6 b. " OCH, Luif, in langour heir I ly  
 Interrogatis.<sup>1</sup> With wofull cheir ;  
 In luifis rage opprest am I,  
 As 3e sall heir,  
 That I am cassin clene in cair, 5  
 And confortles,  
 And woundit in 3our bewtie fair  
 With sic distres.  
 Och love, haue pitie on my payne  
 And constancie, 10  
 And caus my wofull cair refrane :  
 Sueithairt haue reuth on me."
- She answers.<sup>2</sup> " 3our lust & languore I lament  
 With hairt richt soir ;<sup>3</sup>  
 3our Ramping rage, and 3our intent, 15  
 Dois evill dischore ;  
 That 3e ar cassin clene in cair,  
 And confortles,  
 And woundit in my bewtie fair  
 With sic distres— 20  
 3e may gang seik sum medicene,  
 Bot nocht at mee,  
 Sum vþer may that may 3ow deine  
 3our lust to satisfie."

<sup>1, 2</sup> In the margin in a different hand.

<sup>3</sup> Originally these two lines read—

och, loue, haif pitie on my payne,  
 with hert richt soir.

The alteration in the text has been made in a contemporary, but different, hand.

LAING MS.]

" My burd so bricht, bayt<sup>h</sup> day and nicht, 25  
     With wofull cheir,  
 Quhen þat 3e ar out of my sicht,  
     And luif but weir,  
 It dois me peirß so vehement  
     In at my braynis ; 30  
 Sueit hairt, 3e suld be weil content  
     To eiß my paynis.  
 It is 3our luif þat I do choiß  
     & cawe trewlie,  
 Al vþir vemen to refuis : 35  
     Sueit hert haif Reuthe on me." <sup>1</sup>

F. 7 a.  
Anßueris.<sup>2</sup>

" Quhy call 3e me 3our burde so bricht,  
     Be day or nicht ?  
 My freindis will cheis sum vþer weicht 40  
     For me, I say,  
 That of great kin and clan is cummit,  
     To be my maik ;  
 Thairfoir I pray 3ow hald 3our tung,  
     3our paynis to slaik,  
 And noch perturbe 3our mynd no moir 45  
     in vanitie ;  
 Latt wit and wisdome 3ou restoir,  
     And seik no louf of mee."

" O fragrant flouris of eloquenc[e],<sup>3</sup>  
     of femini[e], 50  
 Sen euer in 3ow is my pretens,  
     Quhill þat I die,

<sup>1</sup> Last four lines added in the same hand as has amended lines 13 and 14.

<sup>2</sup> In the margin in a different hand.

<sup>3</sup> MS. eloquent.



[LAING MS.]

And sen I schaw þe suith full sueit  
     To 3ow but weir,  
 Ane temperat tree will bear gud frute                   55  
     Ainis in þe 3eir,  
 Althocht þe branches dois nocht glance  
     In wemenis eie ;  
 3it for 3our humble obseruance,  
     Sueit hert haif reuth on mee."                   60

" As fragrant <sup>1</sup> flouris of eloquence  
     I neuer knew,  
 Now as I sie, 3e man go hence,  
     And nocht persew,  
 F. 7 b. Nor braik 3our brane for me in vane                   65  
     In ony wayis,  
 For sindrie tymes I schew [3e] plane  
     Thair was na mayis.  
 Go, <sup>2</sup> plant 3our treis quhair euer 3e pleis,  
     And latt me bee ;                   70  
 Ressaue 3our frute wíth mekill eis,  
     And seik na luif of mee."

" Now, I possessour of all cair,  
     Sueit ladie fair,  
 Till oppin my pak and sell no wair,                   75  
     I say no mair,  
 For gif my life lay in 3our luif,  
     Than war I lost ;  
 Quhen I offend, 3e may repruif  
     Me wíth gryte bost                   80  
 Heir as I meane 3e may obstene  
     From feminie,  
 Les nor 3our grace, do as 3e meane :  
     Sueit hairt haif reuth on me."

<sup>1</sup> MS. fragrant.<sup>2</sup> MS. To.

LAING MS.]

- "O lustie lufe of lufaris all," 85  
     This lady sayis,  
 "3our wordis with weping makis me fall,  
     This all my dayis,  
 To pas with 3ow in ony place,  
     Quhair euer 3e pleiß," 90  
 Into hir armes sche did him brace,  
     And to him sayis :  
 F. 8 a. "O trew luif myne, qu<sup>h</sup>ilk is myne awin,  
     And ay salbe,  
 Desyring 3ow þat it war knawin, 95  
     That 3e wad marie me."  
  
 "To marie the !" he sayis agane,  
     " How nicht þat be ?  
 For sindrie tymes 3e schew me plane  
     My law degree, 100  
 And said thy frendis wald nocht consent,  
     Nor gif 3e leive,  
 And bad me seik sum medicene,  
     Quhilk did me greive ;  
 Most rissolut expell[t] my suite <sup>1</sup> 105  
     In termis hie : <sup>2</sup>  
 3e and 3our freindis thay may go hence,  
     And seik no luif of me."

FINIS quod nescio.

## X.

[REDOLENT ROIS, MY ONLIE SCHOIS.]

- F. 72 a. REDOLENT roiß, my onlie schois,  
     I man disclois my siching sair ;  
 my frendle fois, throcht passing wois,  
     for to reioiß I may no mair.

<sup>1</sup> MS. frute.   <sup>2</sup> Written over the word "intermitive," which is stroked out.

[LAING MS.

*quhat* cruell cair, *quhat* deip dispair,  
 maybe *compairt* into my pairt?  
*quha* may repair my sicing sair,  
 or sall prepair to mand my smairt?

5

Except my sueit, with hairt *contreit*,  
 I do repeit with fervencie,  
*quhilk* to retreit, luif causis fleit,  
 for sorrow, heit of ardencie.  
 Sen destinie, my libertie,  
 Alluterlie is reft away,  
 assuring me that I sall die,  
 Except 3e be þe onle stay.<sup>1</sup>

10

15

Sen þat I now on force mun bow  
 to 3ow, in deid, to seik remeid,  
 houping thairthro 3e will allow,  
 to quha I bow I sall proced,  
 seiking but dreid, favour, or steid,  
 Till atropis threid my lyve devoir :  
 To seik my deid, 3our name will spreid,  
 as homicede for euermore.

20

my hairt, convert þis dairt fra me,  
 my luif, remow þis ruif of cair,  
 my deir, apeir, þat feir my<sup>2</sup> fle,  
 my dow, be now my conforter ;  
 my bird, 3our word, as suord, is sair ;  
 my breist, is persit with uyolence :  
 me saif, I craif, to haif na mair  
 bot hert for hert in recompence.

25

30

F. 72 b.

<sup>1</sup> Between this stanza and the next a line is drawn in the MS.<sup>2</sup> my = may.

LAING MS.]

quhilk hert, as rube in this ring,  
 I do coniwre into 3our cuir,  
 Hoiping it sall get conforting, 35  
 ßeruand 3our plesand portratour;  
 quhilk, gif 3e do ressaue, be suir,  
 nocht cowntting þis my crwell cair,  
 my lyfe my na langer Indwre,  
 quhill meitting<sup>1</sup> . . . 40

## XI.

[MY FREIND, IF þOW WILL CREDEITT  
ME IN OUCHT.]

F. 33 a. My freind, if þow will credeitt me in oucht,  
 To quhome þe treuthe in trayall weill appeiris,  
 Nott worthe is witt quhill it be derlie bocht :  
 Thair is na wisdome bott in hoirie hairis.  
 3itt, gif I can of wisdome aucht defyne, 5  
 As weill as wþairis hawe of happynes,  
 Than to may wordis, my freind, þi eris inclyne :  
 The thingis þat mak þe wyse ar thes I ges :  
  
 Feir god, and know þi self in eiche degrie ;  
 Be freind to all, familiar bot to few ; 10  
 to licht of credeitt se þow newer be,  
 for trayall oft in trust dois tresone schawe ;  
 To wthairis faultis cast not to muche þai eir<sup>2</sup> ;  
 Accuse na man of guild, amend þai awin ;  
 of medling muche dois mischeif of[t] arýis, 15  
 And oft debaitt by tiekill toung is sawin.

<sup>1</sup> Unfinished in the MS.<sup>2</sup> 'eyes,' correctly in English version. See note.

[LAING MS.]

- F. 33 b. Quhat thing þow willtt hawe hid, to nane declair,  
 in word or deid bewer of had I wist ;  
 So spend þai gud þat sum þow ever spair,  
 For freindis lyk halk's dois soir frome emptie fist.<sup>1</sup> 20  
 Cutt outt þai cott according to þai claithe ;  
 Suspectit persounes se þow always flie ;  
 Beleue not him þat anes hes broken his treuth,<sup>2</sup>  
 Nor ʒitt of gilt w<sup>it</sup>hout desert be fre.
- Tyme quicklie slippis, bewar how thow it spend ; 25  
 of wantoun ʒouth repent's ane panefull aige ;  
 Begin na thing butt ane eye to þe end,  
 nor bow þai eir frome counsell of þe saige.  
 gif thow to far lett out þi fansie sleip,  
 and wittles will frome reasonnes rewle outstartt, 30  
 thy folie sell at lenthe be maid þi quhipp,  
 And soir þe stryippis of schame sell caus þe smartt.
- To do to mucche ffor auld men is bott lost ;  
 Of freindschip had to wemen comes<sup>3</sup> lyk gane ;  
 Bestow not þow on childrene to much cost, 35  
 For *quhat* þow dois for thais is all [in] waine.  
 The auld man, or he can requyt, he deis ;  
 Vnconstand is þe womanis wauering mynd ;  
 Full sone þe boy thy freindschip will despyis,  
 And him for luif þow sell ingratfull find. 40
- The agit man is lyk þe barrane ground ;  
 The woman lyk þe reid þat waggis w<sup>it</sup> wind ;  
 Thair my na trust in tender age be fund ;  
 And of þe thre the boy is most vnkynd.  
 Iff þow haif fund ane faithfull freind indeed, 45  
 Bewer þow lose not loufe of suche a one ;  
 He sell sumtyme stand þe In better steid,  
 Than treasure greitt of gould or pretious stone.

<sup>1</sup> I remember an old verse of Chaucer, ' With empty hand men should no hawkis lure ' (Maitland of Lethington to Cecil, Jan. 20, 1560).

<sup>2</sup> English version, ' troath,' to rhyme with ' cloath.'

<sup>3</sup> MS. comemes.

LAING MS.]

## XII.

## [O FRAGRANT FLOUR, FAIR AND FORMOIS.]

- F. 75 a. O FRAGRANT flour, fair and formoiß,  
 And *nychtingall* in to the *nycht*,  
 Quhat suld I say? thow art the choiße,  
 Ane Lantern and ane Lamp of *Lycht*.  
 I wait thair is na warldlie *wycht*, 5  
 That for *your* favour mair remanis ;  
 Quhan I think on *your* bewteis *brycht*,  
 My spreit is pacefit from panis.
- I suffer tormenttis for *your* saik,  
 So þat my eyes *witʰ* tereis dois weir. 10  
 Ane *cumlie* mak, 3e haif na maik,  
 Nor 3it in *persoun* hes na peir.  
 Bot wnto *fantus* I effer,  
 Becaus I am tormentit so ;  
 Quhan he *thocht* on his darling deir, 15  
 his hairt was woundit ay *witʰ* wo.
- To teirris he did himself apply,  
 The *dairttis* of luif so did him lance ;  
 Into the lyk estait am I,  
 Vpoun *your* persoun *quhen* I panß. 20  
 Quhan of *your* face I gett ane glanß.  
*Your* bewtie dois my body bind ;  
 My panis wald pacefie, perchance,<sup>1</sup>  
 In caiße I culd *your* favour find.
- F. 76 a. Suppoiß *your* self I do *nocht* sie, 25  
 3it I ly trappit In *your* tranis,  
 And *thocht* my body absent be,  
 My constant hairt *witʰ* 3ow remanis.

<sup>1</sup> MS. perchanche.

[LAING MS.]

3our cumlie corpis so me *constranis*,  
 That I for favour man procur. 30  
 Be memorantive of my panis,  
*Quhilk* for 3our saik I do Induir.

With dolour damone did deokay  
 for mentas luif, a[nd] so he deis,  
 quaha had hir pictour *present* ay, 35  
 hung in ane brod befor his eyes.  
 3it pancing on hir *properteis*,  
 maist madlie<sup>1</sup> þair he did amaiß :  
 my luif surmunttes in ma degreis,  
 howbeid that dayth distroyit his dayis. 40

Now sen my lyf lysis in 3our handis,  
 remeid þe dolour *quhilk* I dree ;  
 I am sa bund into 3our bandis,  
 that frome 3our luif I can *nocht* flie,  
 beseiking 3ow sa guid to be 45  
 me of my tormenttis to relax,  
 that onlie adamand ar 3e,  
*Quhairto* my luife adheranttis takis.

## XIII.

[GRUND THE ON PATIENCE, BLIND NOT THY  
CONSCIENCE.]

F. 76 b. GRUND the on patience, blind not thy conscience,  
 Do to God reuerance, thankand him ay ;  
 Preis the with dilligence to put away negligence ;  
 Content the with sufficiency ; this worlde will away.<sup>2</sup>

<sup>1</sup> MS. modlie.<sup>2</sup> Written in a later hand and repeated on F. 77 b.





[LAING MS.]

Quhat fairlie thocht I tuke þe flicht?  
 I was persewit wîth lad and loun : 10  
 Rycht quyetlie into þe nicht,  
 From the falkirk I maid me boun.  
 My parentis may spair mony croun,  
 Of gold and geir thay ar richt ryfe ;  
 Thairfor thay brocht me to þis toun, 15  
 Heir for to be ane burges wyfe.

It is nocht lang sen he begane,  
 My fatheris hous for to frequent :  
 Thay bad me tak ane mercheant man,  
 Quhome wîth I was richt weill content. 20  
 Fra tyme to him I gif consent,  
 My freindis in haist gart feche me heir ;  
 That mariage he may sair repent,  
 As his schaft-bleid can witnes beir.

## XVI.

[IN SOMER QUHEN ÞE FEILDIS AR FAIR.]

F. 14 a. IN somer quhen þe feildis ar fair,  
 Wîth fragrant flouris ouer spred,  
 The grund depaintit euerie quhair,  
 Wîth cullozris costlie cled ;  
 Quhen þat priapus out foirth fair, 5  
 That god of garding gay,  
 And beuche and branche and all was fair  
 Of all kynde frute I say.<sup>1</sup>

<sup>1</sup> This is apparently the first stanza of a poem, the rest of which is awaiting. It concludes F. 14 a. F. 14 b. is blank, after which a leaf has been torn out.

LAING MS.]

## XVII.

[I WIS I WAIR TRANSFIGURAT IN ANE RING.]

- F. 69 *b*. I wiß I wair transfigurat in ane ring,  
 To link about my maistris finger fyne ;  
 Or ellis into hir snaw quhyte hals to hing,  
 To be inclosit into hir bosome fyne.  
 Gif it war day, I culd my myne inclyne, 5  
 To wring hir handis and vew hir bewtie fair ;  
 Gif it war nicht, think þe that I suld tyne  
 That precious tyme þat war presentit þan ?  
 No, surelie, no, no, no, my maistris than  
 Suld find ane ring transformit in ane man. 10

## XVIII.

[GLADE AM I, GLADE AM I.]

- F. 79 *a*. GLADE am I, glade am I,  
 my mother is gone to henislie,  
 steiche þe dur & cache me,  
 lay me doun & streche me,  
 ding me, & dang me, 5  
 3e, gif I cry hang me—  
 3e, gif I die of þe same,  
 Bury me, burie, in goddis name.

[LAING MS.]

## XIX.

[I HOIPE TO SÆRVE, SANE SYNE TO DESERUE.]

- F. 74 a. I HOIPE to sære, sane syne to deserue,  
 Syne never for to suerue from hir þat I luif best ;  
 Quhair for, minerve, Imply my pen to sære,  
 for to deserue *sum* favour that may lest.<sup>1</sup>

## XX.

[MY BREIST IS MAID THE VERRAY GRAIF  
OF WOO.]

- F. 12 a. MY breist is maid the verray graif of woo ;  
 My sichis ar windis and tempestis of my cair ;  
 My hairt, allace, *quhilk* peirsit is in two,  
 Owerquhelmit *lyis with* cluddis of cauld dispair.  
 O thow, my sueit, my deirrest, and my fair, 5  
 quhois cristell eis my passioun hes increst,  
 drop doun *sum* grace *quhilk* may my paynis impair,  
 And pitie him quhois mynd is woyd of rest.  
 This for 3our saik and luif I am molest ;  
 This for 3our saik thir sorrowis I sustene ; 10  
 This for 3our saik I am so sore opprest,  
 That euermore in sadnes I remane ;  
 And euer sall *quhill* that 3our hevinlie face  
 Pronounce my dume, or ellis grant me *sum* grace.  
 Giffand *with* all dew reuerence, 15  
 Peirsit *with* luif be violence,  
 To 3ow my hairt in governence,  
 My ladie deir,  
 Quhois neue sueit wordis of eloquence,  
 Excell now heir. 20

FINIS quod Constancie.

<sup>1</sup> Written at the top of the leaf, the rest of which is blank.

LAING MS.]

## XXI.

## ANE DREAME.

F. 70 a. I DREAMIT ane dreame, o that my dreame wer trew !  
 Me thocht my maistris to my chalmer came,  
 And with hir harmeles handis the cowrteingis drew,  
 And sueitlie callit on me be my name :  
 " Art ze on sleip," quod sche, " o fy for schame !      5  
 haue ze nocht tauld that luifaris takis no rest ? "  
 Me thocht I ansuerit, " trew it is, my dame,  
 I sleip nocht, so your luif dois me molest."  
 With that me thocht hir nicht-gowne of sche cuist,  
 Liftit þe claiß and lichtit in my armis ;      10  
 Hir Rosie lippis me thocht on me sche thirst,  
 And said, " may this nocht stanche you of your harmes ! "  
 " Mercy, madame," me thocht I menit to say,  
 Bot quhen I walkennit, alace, sche was away.

## XXII.

[YOUR OUTUARD GESTURE, FORME, AND  
 FASSOINS FAIR.]

F. 73 b. YOUR outuard gesture, forme, and fassoins fair,  
 decleris þe invard secrettis of ingyne,  
 quheir is contenit sic verteuis hed and cair,  
 þat al þe warld dois se in you to schyne,  
 resembling weil þe verteuis raice & lyne      5  
 quhair of ze com ; quhois name to last for ay  
 is eternissid be you, and mede devyne  
 in register þat never sal decay.  
 quhair by I hoip, mestres, hap quhat so mey,  
 for sic revarð, as Justly I expect      10  
 to cum fra hir, quhair vertew beiris þe sway,  
 quhilk alvayis suld produce þe awin effect.  
 Sens as be nature, so ze ar inclynde,  
 plece constancie into þis verteuis mynde.

[LAING MS.]

## XXIII.

[I SERVE ANE DAME MOIR QUHEITER  
THAN THE SNAW.]

- F. 74 *b*. I SERVE ane dame moir quheiter than the snaw,  
 Quhois straichtnes dois þe Ceder treis exceed,  
 Quhois teith surpass þe oriant peirle in hew,  
 Quhois collourit lippis surmountis þe skarlet threid.  
 The hinging lokkis that cummis from hir heid, 5  
 Dois staingze the grace and glorie of þe gold ;  
 The braith *quhilk* dois out of hir mouth proceid,  
 Dois moir than *flouris* a sweitar smell vnfauld.  
 3it sche, allace, within hir breist dois hauld  
 Moir feirsnes than the lyoun feirs and vyld ; 10  
 Sche hes ane hait for seasoun hard and cauld,  
 That from my mynd all pleasur hes exyld.  
 Loo, this my dame dois work my lesting soir ;  
 3it will I serve, althocht I die thairfore.

I. ARNOT.

## XXIV.

[THE ROYALL PALICE OF ÞE HEICHEST HEWIN.]

- F. 77 *b*. THE royall palice of þe heichest hewin,  
 the staitlie fornace of þe sterrie round,  
 the loftie wolt of wandring planettis sewin,  
 þe air, þe fyre, þe wattir, & þe ground—

LAING MS.]

suppois of thais þe science be profound, 5  
 surppassing far our gros & sillie sens,  
 The pregnazt spreittis zit of þe leirnit hes fund,  
 by age, by tyme, & lang experience,  
 Thair pitche, thair powir, and Influnce,  
 the cowers of natwre & hir mowingis all; 10  
 Sa þat we neid *nocht* now be in suspence  
 off erthelie thingis, nor zit celestiall ;  
 Bot onlie of þis monstwre luif we dout,  
 quhais craftie cowers no cwning can find out.

## XXV.

[THE TENDER SNOW, OF GRANIS SOFT  
& QUHYT.]

F. 78 b. THE tender snow, of granis soft & quhyt,  
 Is *nocht* so sone *conswmit* with phebus heit,  
 As is my breist, beholding my delyte,  
 Pyneit *with* þe *presence* of my lady sueit.  
 The surgeing seyis, *with* stormie streameis repleit, 5  
 Tormoylit *nocht* þe wandring shipis sa sair,  
 As absence dois torment my werie spreit,  
 fleitting a *flocht* betuixt hoip & dispair.  
 My captive corps consumis with cursed cair ;  
 Mistrust & dreid hes baneist esperance, 10  
 That I am forceit to perische quhae sould mair,  
 & trast þe wyte vpon remembrance ;  
 Than absence, *presence*, remembrance, all thre,  
 Torment me for hir saik eternallie.<sup>1</sup>

<sup>1</sup> Underneath this sonnet are scribbled the names 'goirg hay,' 'Iames Arnot,' 'Ihone Hay,' 'Ioannes Arnot.'



[LAING MS.]

## XXVI.

## ANE SCOTTIS SONNETT.

F. 79 a. FIRST serve, syne sute, quhiles seme to lichlie luif,  
 gif thow intend to win thy ladyis grace ;  
 Serve hir, and sche thy constancie sall pruif,  
 gif in hir mynd that modestie haue place ;  
 Persewing hir may rander the relaise, 5  
 Or ellis thow can *nocht* conqueis hairtis desyre.  
 appeirantlie sumtyme to forgett, I gaise,  
 Hes na les force to kendill cupydis fyre.  
 hes thow *nocht* hard of mony leirant schyre  
 Thus sayit, 'flie luif and it will fallow the '? 10  
*Quhilk* na wayis *commandis* the to espyre,  
 Bot wald þow suld *nocht* perrell libertie.  
 Be trew, craue tyme, assoyt *nocht* gif thow can :  
 Find sche þe deschit, thow art ane marterit man.

## XXVII.

## SONET.

F. 83 b. THOCHT Polibus, pisander, and vith them,  
 Antinous, vith monie wowaris, than  
 Did preis for to suppryse, & bring to schame,  
 Penellope, in absence of hir man,  
 3it sche remanit chast as sche began, 5  
 To tyme vlisses happinit to cum hame ;  
 That nane of thais as 3it, do quhat þai can,  
 lang saxtene 3eir is dowcht to defyle hir fame.  
 Ewin so, most sueit, discreet, and mansueit muse,  
 Remember on 3our 3oldin *3iruiture* : 10  
 Thoill nane 3our blaseme bewtie to abuse,  
 Thocht thai vith leing lippis vald 3ow allure ;  
 Bot sen my lyffe dois on 3our luife depend,  
 In trew luiff with Penellope contend.

FINIS.

LAING MS.]

## XXVIII.

## SONNETT.

F. 5 a. NEVERE, madame, of 3our mercie me infold,  
 That I may remerciat, throuch 3our mercie so,  
 To crave 3our mercie, gif I durst be so bold :  
 Without 3our mercie, my lyfe can haif no ho.  
 Craifing 3our mercie, as hes done mony mo, 5  
 3our merciles peirles persoun, most preclair,  
 Imprent with mercie intill all tyme ago.  
 . . . . .<sup>1</sup>  
 That, but 3our mercie, is trappit in 3our snair.  
 Abyding 3our mercie, and can no wayis eschew, 10  
 Sen bountie and bewetie, but mercie, ar but rair,  
 Haue mercie on me þat is 3our lufair trew,  
 For except þat 3e mak mercie of remeid,  
 My awin tua handis, but mercie, salbe my deid.

FINIS. Amen.

## XXIX.

[SOME MEN FOR SUDDANE JOY DO WEIP.]

F. 34 a. SOME men for suddane Joy do weip,  
 And some for sorrow sing,  
 Quhen þat þai ly in danger deip,  
 To putt away mur[n]ing.  
 Retenen þame tua, þis I begin, 5  
 being in Joy and pan,  
 In siching to lament my sin,  
 bott 3itt reioce agane.

<sup>1</sup> Line omitted.

[LAING MS.]

My sinfull lyf dois still increß,  
 My sorrow is þe mor ; 10  
 Frome wicketnes I can nocht ceiß,  
 Wo is my hairtt þairfor.

Som tyme quhen I think to do wiell  
 And serue god nicht and day,  
 My wiecket natur dois rebell, 15  
 And leidis me astray.

As bonnd and capteue wnto sin,  
*Quhilk* grewis me full soire,  
 This miserie I do liue In ;  
 Wo is my hairtt þairfor. 20

In deid sumtyme I do repent,  
 And pardon dois obtene ;  
 bott zitt, alace, Incontenentt,  
 I fall to sin agane.

F. 34 b. My corrup nature is so ill, 25  
 Offending mor and more,  
 That I offend my lord god still ;  
 Wo is my hairtt þairfor.

Wo is my hairt, wo is my mynd,  
 Wo is my saull and spritt, 30  
 That to my lord I am vnkynd,  
 In quhome I suld delytt.

Hes lowe alwayis I suld regerd,  
*Quhilk* towartt's me was so peure ;  
 bott I with sin do him reward, 35  
 Most vnkynd creature,

LAING MS.]

The best, þe bird, þe fische, þe fowll,  
 Thair maker do obeay ;  
 Bott I, þatt am ane leiffing saull,  
 Am far much worß þan þai. 40

For þai, according to þair kynd,  
 To serue him do nocht ceaß ;  
 Bott I, *wit*z sinffull hairtt and mynd,  
 Do daylie him displeiß.

Thes do I sore complene of sine, 45  
 And withe king david weip,  
 For I do ffeill my hairt *wit*zin,  
 The wairthe of god full deip.

F. 35 a. To hevene my eyis I dar nocht lift,  
 Aganest it I hawe trespass ; 50  
 Nor In þe eirthe I find no scheift,  
 Nor succoure þat can lest.

Quhat sell I do ? sell I dispair,  
 And frome my saweoure slyd ?  
 Nay, god forbid, þair is na feir, 55  
 Sen chrest for me hes deid.

God became man and for ws men,  
 He died and rais again ;  
 Hes merci greitt, we may se þan,  
 For ever dois remane. 60

Thairfoir my sinns will I confesß,  
 To god and mur[n]jing mak,  
 Quha will forgeif þe same dowttles,  
 For his sonne Chrystis saik.

[LAING MS.

If sin In me god suld respect,  
 Than do I knaw full will,  
 hes Justice wald me sone rewers  
 To þe deip pitt of hell. 65

His glorius eyis can nocht abayd  
 the full and <sup>1</sup> fillthe smuk,  
 quhairwith I am, on everie said,  
 Coweritt as with ane Clok. 70

F. 35 b.

Bott he in Chryst dois me behald,  
 In quhome he dois delytt ;  
 And myn offences manifold,  
 throw him releiffitt quytt. 75

Reputting me amang the Just,  
 Forgeifing all my sun,  
 Thairfor my faithe, my houp, my trest,  
 Sell ever be In hem. 80

O Lord, Increß trew faithe In me,  
 Thy guid spritt to me geif,  
 Thatt I my grow in lowe to the,  
 And evir seik to leiff

In trew obedience of þai will,  
 And thankfullnes of hairtt ;  
 And with þai graice so gaid me still,  
 Thatt [I] my newir depairtt 85

Frome thy trew[th], lord, and testement,  
 all þe dayis of my lyff ;  
 nor frome <sup>2</sup> þai Churche most Innocent,  
 thy awin trew spous & wyf. 90

<sup>1</sup> MS. fullane.<sup>2</sup> MS. frome.

LAING MS.]

Bott frome þatt fillthie hour of rome,  
 Lord keip me ever more,  
 as gratuslie as þow hes done, 95  
 thank's be to þe þairfor.

F. 36 a.

And sen thow hes of gudnes,  
 Forgevine all my sine,  
 Strenthe me þai trewthie for to confesß,  
 And boldlie die þairin. 100

Thatt as I have confessitt þe,  
 Befor þe wickitt sortt,  
 Thow may in þai guid tyme knaw me,  
 to my Joy & confortt.

My Saull, retorne vnto þai rest, 105  
 Thow artt will satisfeytt ;  
 The lord hes grantit þai requist,  
 And nothing þe denayitt.

Prais be to god, þe Faþer of nicht,  
 praisß be to þe, o Cryst, 110  
 praisß be to þe, Helie gost,  
 Thre in on most heist.

*Finis.*

## XXX.

[PECCAUI PATER, MESERERE MEI.]

F. 80 a.

PECCAUI pater, meserere mei,  
 I am nocht worthie to be callit thy chyld,  
 quha stubburnelie hes went so lang astray,  
 nocht lyk the sone, but lyk the prodigall wyld. 5  
 my sillie saull with synnis is sa defylit,  
 That sathan seik's to cache it as a prey.  
 god<sup>1</sup> grant me grace that he may be begylit :  
 Peccaui, pater, meserere mei.

<sup>1</sup> MS. got.

[LAING MS.]

I am abaysed how I dar be sa bauld,  
 Befoir thy godlie *presens* till appeir ; 10  
 Or hazaret anis the heavinis for to behauld,  
 Quha am nocht wourdie that þe earth suld beir.  
 ʒit damne me *nocht*, quhome thow hes bocht so deir ;  
 Sed saluum me fac, dulcis fili dei,  
 For out of luke þis leasing now I leir, 15  
 Peccau, pater, miserere mei.

Gif thow, o lord, *witʰ* rigour wald reuenge,  
 quhat flesche befoir þe fatles suld be fund?  
 Or quho is he quhais conscience culd him clenge,  
 Bot by his brother is to sathan bund? <sup>1</sup> 20  
 ʒit, of thy grace, thow tuke away þat ground,  
 And send thy sone *our* penulties to pay,  
 To saif ws from þe hideous, hellische hund :  
 Peccau, pater, miserere mei.

F. 80 b. I houpe for mercie, *thocht* my sinnis be hudge : 25  
 I grant my guilt, and gronis to þe for grace.  
 Thocht I wald flie, *quhair* suld I find refuge?  
 Till heuin? o lord, þair is thy duelling place :  
 The earth, thy futestule, ʒea, in hels palace,<sup>2</sup>  
 doun *witʰ* þe deid ; bot all most þe obey. 30  
 Thairfoir I cry, *quhill* I haif tyme and space,  
 Peccau, pater, miserere mei.

O gracious god, my guiltines forgeve,  
 In sinneris deith sen thow dois *nocht* delyte,  
 Bot rather þat þai suld convert and leive 35  
 as witnes for thy sacret holy wryte.  
 I pray the, thanne, thy promeis to perfyte  
 With me, and I sall *witʰ* þe psalmes <sup>3</sup> say,  
 To pen thy prais, and wondrous workis Indyte,  
 Peccau, pater, miserere mei. 40

<sup>1</sup> 'Bot by his birth to Satan he is bund?'—Drummond MS.

<sup>2</sup> 'alace,' Drummond MS.

<sup>3</sup> 'Psalmist,' Drummond MS.



LAING MS.]

Suppois I sled, lat me *nocht* sleip in sleuth,  
 In stinkand sty *wit*h sathanis sinfull suyne ;  
 Bot mak my tung þe trumpett of thy treut*h*,  
 And len my verse sic vingis as ar devyne.  
 Sen þow hes grantit me so gude ingyne 45  
 To luif þe, Lord, in galland style and gay,  
 Lat me no moir so trim ane talent tyne :  
 Peccau*i*, pater, miserere mei.

F. 81 a. Thy spreit, my spreit to speik, *wit*h speid, inspyr.  
 Holp, holie ghost ! and be mongomries muse ; 50  
 flie down on me in forkit tungis of fyre,  
 as þow did on thyne awin apostles vse ;  
 And *wit*h thy fyre me ferventlie infuse  
 To luif<sup>1</sup> þe, lord, and langer *nocht* delay.  
 My former folische fictionis I refuis : 55  
 Peccau*i*, pater, miserere mei.

Stoup, stubborn stomak, þat hes bene so stout ;  
 Stoup, filthy flesche, careou*n* of clay ;  
 Stoup, hardned hairt, before þe lord, and lout ;  
 Stoup, stoup in tyme, defer *nocht* day by day. 60  
 Thow watt not [weill] quhen thou man pas away ;  
 [The Tempter, als, is bissie to betrey.]<sup>2</sup>  
 Confess thy synnis, and schame *nocht* for to say,  
 Peccau*i*, pater, miserere mei.

To gryte Iehova salt all glore be givn, 65  
 Quha schwpe my saull to his similitude ;  
 And to his sone, quhome he send down from heavin,  
 quhen I was lost, to by me *wit*h his blude ;  
 And to þe holy ghost, my gyder gude,  
 Quho mot confirm my fayt*h* to tak na fray, 70  
 In me cor mundum crea—I conclude :  
 Peccau*i*, pater, miserere mei.

<sup>1</sup> 'laud,' Drummond MS.<sup>2</sup> Omitted line supplied from the Drummond MS.

[LAING MS.]

## XXXI.

[O LORD, MY GOD, TO þE I CRAY, HEIR  
MY COMPLMENT.]

F. 37 a. O LORD, my god, to þe I pray, heir my complment,  
*Witʰ* sinnis so sair opprest am I that I wax fantt ;  
 My hairt is wexit Inwartlie *witʰ* pane & greif,  
 That I am forst to cum to þe to seik releif,  
 Confessing all my sinfullnes in thy presence, 5  
 beseiking þe to grant me grace for my offence.  
 my sinnis hes so provokit thyne Ire, þat I, allace !  
 Deserwitt hes þe hellis fyr for my trespass.

ʒitt, Lord, to the I call and pray *witʰ* hairtt Intreit :  
 Thy word dois say nocht anis at all thow hes delytt 10  
 In sinneris deithe, bott wald þat þai suld turne ;  
*quhilk* promiss, lord, keip wnto me þat sair dois murne.  
 If þat þow, lord, did call to mynd *our* sinis ilkane,  
 than Iustifeit of adame kynd þair sell be nane.  
 Except þow of [thy] fre merce saf ws frome deid, 15  
 We ar all damnett eternalie *witʰ*outt remeid.

Sen nan can throu his awin desertis be maid *perfy*t,  
 we þe beseik into our hairt, grant ws þai spreitt ;  
 For nan can come to þe excep þat þow him draw,  
 As chryst wnto his awin electt dois planlie schaw ; 20  
 Bott latt<sup>1</sup> thy spritt *witʰ* ws remane we þe exhort,  
 In all *our* anguishe, greif, & pane ;  
 and for þai names saik defend þai flok ilk ane,  
 dispersit to þe warldis end, & bring thame hame

<sup>1</sup> MS. þatt.

LAING MS.]

F. 37 b. Into thay fald, þat now is wyd scatteritt abrod : 25  
 be þow þair protectour, and gaid, þair lord, þair god.  
 thow artt our heid, and over<sup>1</sup> þai scheip, & ever sell  
 thay faithfull folk defend, & peik frome pittis all ;  
 evin as þow keipit þai serwand noy þe ark w<sup>it</sup>h<sup>in</sup>,  
 quhen þow did all þe warld distroy for adame sine ; 30  
 and sauitt lott, quhen, In thayne air, þow did reproue  
 Sodom, w<sup>it</sup>h<sup>in</sup> furius flames of fyre frome hevine abou[e.]

Thow brocht Iserall throw þe reid sie, baith saif & sund ;  
 and pharaoh, w<sup>it</sup>h<sup>in</sup> his gritt armie, þairin þow drownde ;  
 and Ionas, in þe quhellis bellie, þow safit thre dayis, 35  
 syne send him into neniwe to preiche þai wayis.  
 Thow did also preseru & keip þai serwandis thrie,  
 sidrach, misache, abendnago, quhen, cruelie  
 be nebagodneser king, þai wer<sup>2</sup> all tene,  
 syne to his presoun causit bring þir thrie ilkane. 40

And furiously, into his yre, thir cheldrene thre  
 he cast into ane flame of fyre, þair bruntt to be ;  
 bott thy angell withe þame abod þe fyre to suaige,  
 þat hurtt was no hair of þair heid for all his raig.  
 þow did, o lord, defend and keip Susana 45  
 frome Iudges fals, qu<sup>h</sup>ilk did pretend to wirk hir schame ;  
 And daniell in þe lyouns dene þow did preserue :  
 Sic is þai fawore to all þame þat do þe serue.

F. 38 a. Amangis þir exemplis all, we may imbring, 49  
 How thow preserwit Dauid frome saull, and maid him king ;  
 And efter þat, of presone strang þow did relewe  
 paull þe sulderis frome amang, þat none him greif.  
 quhatt mister I to multiplie exampellis awld ?  
 thair restis an wark of þai merci 3itt to behald, 54  
 of Iames the sext, our nobill king, quhome chryst mocht keip  
 W<sup>it</sup>h<sup>in</sup> Dauid, thow did him for to bring of dangeris deip.

<sup>1</sup> MS. 'evare.'<sup>2</sup> MS. will.

[LAING MS.]

Quhen þat hes fois begud to fane and him persew,  
 Achitophell and absalon thow þan overthrew ;  
 And þow did dullfulie doun ding þame, did þhame deir :  
 Chryst, grantt him lang over ws to ring in þai trew feir. 60  
 Nott onlie dois þow [þame] defend frome perelis gritt,  
 bott als oft [als] þai do offend, þow dois remeitt  
 thair sinnis ilk ane, and dois nocht lay þame to þair chairg,  
 As in þe scriptur fund we may the same at large.

Now sen þat þow hes heirtofor<sup>1</sup> þai þeruantis sawitt, 65  
 and sufferitt nane to be forlone, þat mercy crawitt,  
 witz petie than behald my greif, my pane, & smartt,  
 and for þai names saik releif my troublitt hairtt.  
 The sowme of all þat I wald haue is þai merci,  
 The quhilk for chrystis saik I craue of þe onlie, 70  
 Forgeif me, quhen I haue offenditt, & finalie<sup>2</sup>  
 bring me, quhen þat my lyf is enditt, to glore witz þe.

*Finis.*

## XXXII.

[O LORD, MY GOD, SEN I AM BROCHT TO  
GREITT DISTRES.]

F. 38 b. O LORD, my god, sen I am brocht to greitt distres,  
 and In my bodie þair is nocht bott hewenes,  
 mak haist In tyme to succur me, o richteous Iudge,  
 sene I haue nane In eirth bott þe for my refuge.  
 My onlie hoip and confidence In þe is sett, 5  
 assuring me þatt myne offence sell be forzitt,  
 And all my tormenttis sell tak end witz suddan speid,  
 quhen þow sick confortt sell me send as I haue neid.

<sup>1</sup> MS. heir to for.<sup>2</sup> MS. fimalie.

LAING MS.]

Lord, strenthen me *witʰ* patience to suffer ay  
 quhatt pleasis best þai excellence on me to lay, 10  
 and lett me nocht declyne att all In tyme of neid,  
 bott ever more on þe to call for my remeid.  
 help me to beir my burden, lord, for I am weik,  
 and lett þai strenthe and cair accord, for þai name saik.  
 assist me *witʰ* þai holie spreitt, þat I may still, 15  
*witʰ* constantt hairtt and houp repleitt, abaid þai will.

At leist sum pairtt, I þe beseik, to suaige my pane ;  
 as thow artt loving, kynd, & meik, þai wrathe refrane ;  
 Into thy iustice and iudgment deall nocht *witʰe* me,  
 bott, sen þat I am panitent, grantt me mercie. 20  
 Quhen strenthe and senses ar all gone, & wordis failt,  
 my hairtt and mynd in þe alone sell be all heill.  
 þai promeß, nor tender love, na tyme, nor tyd,  
 butt of my hairtt will I remoue, nor ʒitt lett slyd.

F. 39 a. If þat þai pleasur be, þat I sell now depairtt, 25  
 I recommend my saull to þe *witʰ* thankfull hairtt ;  
 quhen it sell have ane duelling plaice *witʰ* angellis hie,  
 to ring in hevenlie Ioy and peice perpetualie.  
 If þatt þai pleasure be my lyf to spair,  
 releif me of my miserie and presentt cair, 30  
 remeid me þat am lyk to mange, and sor opprest,  
 And [I] will sing þai praisß as lang as I my lest.

*Finis.*

## XXXIII.

[QUHA SO DOIS PUT ÞAIR CONFIDENCE.]

F. 39 a. QUHA so dois put þair confidence,  
 and treistis in me *witʰ* trew accord,  
 to thame I sell be ane defence,  
 In tyme of neid (thus sayis þe lord)

[LAING MS.]

If þai stand stiflie be my word, 5  
 Frome dangeris gritt þai selbe frei ;  
 thocht weickit perische be þe suord,  
 to myne ane bukler will I be.

Thocht Pharoth w<sup>it</sup>h his gritt armie,  
 Israell to kill he did Intend, 10  
 I led þame saiflie<sup>1</sup> throw þe sea,  
 And from his bost did þame defend,  
 quhair he maid ane mischeifus end,  
 baith he and all hes compannay ;  
 Thairfor to all I mak itt kend, 15  
 to myne ane bukler will I be.

F. 39 b.

Thocht I did all þe warld distroy,  
 becaus þe wickit wald nocht mend,  
 3itt sawitt I my sarwantt Noy,  
 And frome þe flud did him defend ; 20  
 quhair Sodem maid ane weickit end,  
 I<sup>2</sup> sawitt lot, as 3e may sie :  
 To weickitt thocht greitt plaigis I send,  
 to myne ane bukler will I be.

Thocht wickit saull, and absalon, 25  
 Daid his kingdom wald haue rentt,  
 3itt causit I him to ring abone,  
 And did þame plege w<sup>it</sup>h punischement.  
 For Saull by his awin suord wes schent,  
 And absalom was hangitt hie ; 30  
 Be þis it is richt euident,  
 to myn ane bukler will I be.

Becaus wickitt Iesabill, þe quene,  
 Eleas blod scho snair to spill,  
 On hir gritt sorrow þir was sene ; 35  
 3itt him I sawitt frome her Ill.

<sup>1</sup> MS. throw saiflie.<sup>2</sup> MS. and.



LAING MS.]

For hors ran over hir at þair will,  
 Doggis knew hir baneis assuretlic :  
 Thocht wickitt wald my sarwand's kill,  
 To myne ane bukler will I be. 40

F. 40 a. Thocht wickitt haman gartt vp sett  
 Ane pair of gallows, lairg and lang,  
 Belewene surelie for to gett  
 Mordecai thairon to hang ;  
 3itt I red him out of þat thrang ; 45  
 Haman þairon was hangit hie :  
 quhair ever myne dois ryd or gang,  
 to myne ane bukler will I be.

Quhen Dan[i]ell wes overthrawin,  
 in presoun deip w<sup>it</sup>z lyonnes strang, 50  
 To him they did no thing bot fane,  
 And lickit him w<sup>it</sup>z tungis sa lang ;  
 Bot quhen his fais come þame amang,  
 they did þame ryis dispytfulie :  
 Thocht myne sumtyme dois suffer wrang, 55  
 to þame a bukler will I be.

Quhen susanna was In point of deid,  
 to me scho did boithe cray & call,  
 And me bethocht to mak remeid,  
 and I did heir hir by and by. 60  
 Thay þatt accusitt hir wranguslie,  
 ane schamefull deid I gartt þame die :  
 Thocht my sarwandis In danger lay,  
 To þame ane<sup>1</sup> bukler will I be.

<sup>1</sup> MS. 'my.'



[LAING MS.]

- F. 40 *b*. Now 3e þat ar myne cheldrene deir,  
 and be with me enteritt in band,  
 3e knaw full oft 3e stuid in feir  
 of tensall baith of lyf and land ;  
 For quhen grett king did 3ow gainstand,  
 and als 3our preistis þat ar so hie,  
 As þen I sawitt 3ow fra þair hand,  
 Sa will I<sup>1</sup> 3itt 3our bukler be. 65
- 3e knaw they thocht 3ow to distroy,  
 quhairfor þai sett þair men of weir,  
 thinken þairwith 3ow to annoy,  
 and daylie to 3ow do grett deir ;  
 Bott 3itt to feicht I did 3ow leir,  
 and I gaue 3ow þe wictorie ;  
 As þan I did 3our baner beir,  
 Sa will I 3itt 3our bukleir be. 75
- Sen I frome boundage maid 3ow frie,  
 And outt of egypt did 3ow call,  
 Thair wickitt lawes se 3e latt be—  
 to þame attend na thing at all.  
 And be not lyk þe doge þatt sell  
 His womett lik maist schamfulie,  
 Do 3ow so, plaiges sall on 3ow fall,  
 And I sall nott 3our bukler be. 80
- F. 41 *a*. And thocht I hawe begone to serue,  
 according to þe law 3e sett,  
 Fra 3e begin and for to sweirue,  
 3our richteousnes sell be for3ett. 90

<sup>1</sup> ' Will I ' repeated in the MS.

LAING MS.]

Than I in haist, bott ony latt,  
 Sall plaige 3ow for Inequitie,  
 Besyd þe plaig, þat 3e sell gett, 95  
 I sall no mor 3our buckleir be.

Howbeit the wickitt did mak lawis  
 for to suppress my word of licht,  
 Compelling myne be greitt ouerthrawis,  
 the sam obey be þair gritt mycht. 100  
 Now sa far as they ar not rycht,  
 bot saweris of Idolatrie,  
 Do þame ganstand, both day and nicht,  
 And ay 3our buckler will I be.

Thocht nabucadonosor king 105  
 cast sidrach and abendnago,  
 And mesach als, into þe fyre,  
 becaus on na wayis þai wald go  
 Worschip the Imag he maid tho,  
 bott prayitt to me richt ardentlie ; 110  
 And I did saife þame frome þair fo :  
 Lyk wayis 3our bukler will I be.

F. 41 b. Thocht I the wickit tholl 3ow kill,  
 and violent deith do 3ow deuoir,  
 This promess sure I mak 3ow<sup>1</sup> till, 115  
 Ane<sup>2</sup> better lyf I sell restoir  
 To 3ow, quhair þat 3e sell In glore  
 Ay<sup>3</sup> ring withe me continulie ;  
 quhair 3e sell dwell<sup>4</sup> for evermore ;  
 quhair I sell ay 3our bukler be. 120

*Finis.*<sup>1</sup> MS. to.<sup>2</sup> MS. and.<sup>3</sup> MS. Do.<sup>4</sup> MS. dwell.

## XXXIV.

[HARKEN, HERKENE, ME THINK ANE  
TROMPETT DOIS STUND.]

- F. 41 *b*. HARKEN, herkene, me think ane trompett dois stund,  
blawing ane dreidfull blast ;  
aryß, 3e deid, outt of þe grund,  
cum to 3our Judgme~~z~~ntt Last.
- The king of kingis, and god most hie, 5  
sall mak þis blast to blaw ;  
for he sell cum In maistir[ie],  
to Judge boithe hie and law.
- Ten hundreth thousand angellis bricht,  
appostellis, and prophettis, 10  
His marteris all in oppin sicht,  
Sell sit In Judgment sett,
- F. 42 *a*. For to beir witneß, schairp and schor,  
aganis þe wickit trane,  
quhome cryst sell dame for ever more 15  
wnto eternall pane.
- For god, dowlles, most neidis be Just,  
and thocht it seames lang,  
ane compt of all men tak he must,<sup>1</sup>  
of all þair evell and wrang. 20
- Quhat evere man befor hes done,  
In secreitt or In sicht,  
In presence of þat feirfull throne,  
It selbe brocht to licht.

<sup>1</sup> MS. most.

LAING MS.]

Bott sowme will say, I wein, 25  
 and lauche goddis word to scorn :  
 “the warld is now as it hes bene,  
 sene mankynd first was borne.

“Thairfoir it is vncredabill,  
 thatt chryst sould come sa sone ; 30  
 It is also wnpossibille,  
 this warld suld be vndone.

“Thir thingis ar feynit of subtill men,  
 as thingis to mak ws feir :  
 Come, lett ws tak oure pleseure than, 35  
 as lang as we be heir.”

F. 42 b.

To this sanct peter ansuoris,  
 contrary þair desyre,  
 that bothe þe heven,<sup>1</sup> and eik þe arthe,  
 ar keip in stor for fyre, 40

Unto þe day of last iudgment,  
 and of perditione,  
 quhair *witʰ* þe vngodlie selbe brunt,  
*witʰ* greitt destructioun.

Our god, quhilk promisit to come, 45  
 his promess will nocht beir ;  
 quhairfor he will not tary lang,  
 his coming is not far.

Ane day is had as muche *witʰ* him,  
 as we ane thowsand þeir's ; 50  
 Agane ane thousand þeir's *witʰ* him,  
 bott as ane day appeiris.

<sup>1</sup> MS. hevenen.

[LAING MS.]

Not onlie peter wryttis so,  
 that this day is at hand ;  
 bot we haue ressonis money mo, 55  
 as ȝe sell vndirstand.

Our maister, Cryst, himsellff dois say,  
 Sa dois þe apposell's all,  
 that þis same last & dreidfull day,  
 Lyk to ane theif cum sell. 60

F. 43 a.

Quhen þai sell wein þat all is will,  
 In peice and quyit rest,  
 euen than sell fall distrouctioun fell,  
 quhen þai think on it leß.

Thai bocht and sauld befor þe fluid, 65  
 thy drank and spairit na coist,  
 thy tuik þair lust, as þai wor wod,  
 and suddenlie wer lost.

Sa sell þai do befor the dome,  
 as chryst dois plainlie say ; 70  
 we sie the lyk to pas is come,  
 quhy doutt we of þis day ?

Sanct Iames did beir the Iewis in hand,  
 now money ȝeiris befor,  
 that Chryst, þe Iudge, did present stand, 75  
 and knokit at þe dure.

In his appocalipß, sant Ihone,  
 dois planlie testife,  
 that chryst sayis [in] his awin persone,  
 "behold, I come schortlie." 80

LAING MS.]

Sant peter wrett ane vþair quhair,<sup>1</sup>  
 and I beleif it trew :  
 The finell end of all is neir,  
 and schortlie will Insew.

F. 43 b.

If they did think þe end at hand, 85  
 sa mony ȝeiris ago,  
 muche moir aucht we to vnderstand,  
 thair be not money mo.

This by þe scripturis evident,  
 it planlie dois appeir : 90  
 now proue we sell by argument,  
 þat this same day drawis neir.

All thingis þatt be vnder þe sonne,  
 manis saull exceptit plane,  
 Lykwyse as they [did] anis begune, 95  
 sa sell thay end againe.

The fyre w<sup>it</sup> heitt, and rege ferwent,  
 Dois sor consume and burne,  
 As sur and sertene argument,  
 That all to it sell turne. 100

Quhat so dois waist in evere pairt,  
 the hail most neidis decay :  
 the warld dois waist in evere airthe,  
 quhairfor it most away.

The sune, þe mone, þe starnis so fair 105  
 and all þat hevenlie host,  
 the wateris, and þe mowing air,  
 Sum of þair strenthe heve lost.

<sup>1</sup> Sic.

[LAING MS.]

F. 44 *a*.

The erthe of auld gauē heir encreß,  
*wit*hout tillage or pane;<sup>1</sup> 110  
 bott now hir strenthe is les and les,  
 and les þe workmanis gane.

Now herbes haue lost thair auncient strenthe,  
 that they did haue beforē;  
 Thais do laik thair breid and lenthe, 115  
 and smaller is þe corn.

The bodie[s] of all beistis grow les  
 then they haue bene before;  
 thairby may ȝe planlie ges,  
 thair kynd is feblit soir. 120

We haue hard tell of gyanttis fell,  
 that wer in elder tyme;  
 bot now we be lyk emmettis small,  
 if we compair to þame.

Euerie thing quhen it is new, 125  
 then it is fresche and fair;  
 bott ȝeitt we find this resoun trew,  
 it waxis auld and bair.

Religioun trew was anis ferwent,  
 bott now we see it cauld; 130  
 that is ane certene argument,  
 this world is faint and auld.

F. 44 *b*.

Bott quhat so ever waxis auld,  
 it wenischis away;  
 thairfor by resone manifald, 135  
 this world must neidis decay.

<sup>1</sup> MS. labozr.



LAING MS.]

Quhen nott on dall, nor zitt on hill,  
 ze sie þe sune do stand,  
 na langer dowtt, I think, ze will,  
 that nicht is neir at hand. 140

So quhen no wertew wsit is,  
 in greitt, nor zett in small,  
 than may we trewlie trust to this,  
 the warld sell hawe ane fall.

Quhen naturall hert dois man forsaik, 145  
 and wynature dois abound,  
 It cawsis<sup>1</sup> him *witʒ* fefeir quaik,  
 and dois his lyf confound.

[So] quhen þe lowe to god is small,  
 and self lowe dois exceid, 150  
 then certenlie some plaige mortall,  
 sone efter lett ws dreid.

Now luf to god is out of land,  
 and sellff luf waxis strange ;  
 quhairfor þe warld most ceafß to stand, 155  
 I think, or it be lang.

Quhen daiþe drawis nereist man vnto,  
 thy raig in þair mad moid ;  
 thy hawe no skylle to say or do,  
 bott feir as þai war wode. 160

F. 45 a.

Before þe end of all lykwayß,  
 salbe in quyet rest ;  
 Now Antechryst dois stile deuyß  
 the godle to molest.

<sup>1</sup> MS. cawsit.

[LAING MS.]

Bott lett þat beist still rage and roir,  
 and kill by sea and land,  
 feir not, 3e folk of Chryst, thairfor,  
 for 3our iudge is at hand. 165

He will 3ow tak to heven full hie,  
 and rais 3ow frome þe ground : 170  
 Prepair 3ow then to heir, schortlie,  
 this ioyfull trompit sound.

Our King is Iames, þe we pray,  
 Lord, saif him *witʰ* þai grace ;  
 Keip all his subiectis in gud stay, 175  
 and all his foes defece.

Come, Lord, come quicklie, we þe pray,  
 and tak ws wp on hie,  
 that we may sing [in bliss] for ay  
 eternall prais to the. 180

*Finis.*

## XXXV.

## [THE WEICHT OF SIN IS WONDIR GREITT.]

F. 45 b.

THE weicht of sin is wondir greitt,  
 quha may þat grevus burden beir.  
 my god, maist huumle I submeitt  
 my sellf befoir þai heichnes heir.  
 och, reuthfuly Inclyne þai eir 5  
 wnto my peitifull complentt :  
 Thy punysmentis & plaigis reteir  
 frome me, pure pyning pennitent.

LAING MS.]

quhen darknes hes [t]he hevenes rewest,  
 But ather mone or starrie licht ; 10  
 quhen man and beist is at ther rest,  
 throw secreitt silence of þe nicht ;  
 I, waltering lyk ane wofull wicht,  
 Still walking in my bed I lay :  
 My sinis presentis thame in my sicht, 15  
 Och, harkin ! lord, for help I cray.

My pansing dois ogment my pane,  
 becauþ I can nocht be excusitt ;  
 I am sa oft relapis agane  
 Into þe sin *quhilk* I refussitt. 20  
 Thaj clemenci I haue abussitt,  
 be leiding of ane wickit lyff ;  
 My spreit, *wit*hin þis flesch Infusitt,  
 is lyk to pereish in the stryff.

Och, to my fais than sell I ʒeild, 25  
 and all þai merceis quyt despair ?  
 och, sell I now gif over þe feild,  
 and newer luik for mercy mair ?  
 F. 47 a. *quhilk* hes so oft, baith leitt and air,  
 Sung praiþ to þe *wit*h joyfull hairt ? 30  
 no, lord, preserwe me frome þat snair,  
 and leit þis cup frome me depairtt.

I haue assurance of þai spreitt,  
 that þow þe laidneitt will releif,  
*quhilk cumis* to þe *wit*h hairtt contreitt, 35  
 and in þi bontie dois beleif.  
 my feibill faith, o lord, revieue,  
 for thocht my sinis be lyk þe sand,  
 ʒit þow art habill to forgif,  
 and raiþ me *wit*h þai helping hand. 40

[LAING MS.]

Quha can onfenzeitlie repentt?  
 quha can frome wickeitnes abstene  
 vnles þai grace be to þame lentt,  
 to sich & sob *witʒ* weiping ene?  
 þe prayer *prøfeittis* nocht ane prene, 45  
 except þe same from faith *prøceid* :  
 Latt faithe and graice In me grow grene,  
 that I may turne to þe In neid.

Lord, *witʒ* my sellff I am dissplesitt,  
 and weirreis of þis burdene fasst ; 50  
 thay wreytʒ, þairfor, let be appeisitt :  
 forʒett my full offen[c]is past.  
 I feir, I faint, I am agast,  
 quhen I prepend my awin estait ;  
 bot þis releif I find at last, 55  
 my penitence is no to leitt.

F. 47 b.

Albeitt þow be ane vp richt Iudge,<sup>1</sup>  
 thow art my *fæter* nocht þe les,  
 My bukler, & my sur refuge,  
 My only<sup>2</sup> confort I confes. 60  
 Hawe peitie on my greitt distres,  
 cast nocht me catewe clene away :  
 thow knawis þe Inwartt hevenes,  
 for sin to suffer everie day.

This þan, my god, of graice I craif, 65  
*Witʒ* humell hewe hairtt of þe,  
 my sinis ar lyk me to dissayff,  
 bot let me nocht desaiffit be.  
 tak nocht þai helping hand frome me,  
 for I am fraell and Imperfytt ; 70  
 gif me nocht over to drone & dei,  
 Into my flechely hairtis delytt.

<sup>1</sup> MS. Iugde.<sup>2</sup> Repeated in the MS.

LAING MS.]

Thy werking spreitt, let me assist,  
 Into þis feirce & fechting feill,  
 that I may wailzeandle resist 75  
 the fleche, þe warld, þe dewell, & hell.  
 My secreitt sinis frome me expell ;  
 My natur hes currupit þow knawis :  
 Mak me to precteis, & furth tell,  
 Thy præceptis, prayeris, & holy lawis. 80

Thir giftis, I grant, I meritt nocht,  
 For I in sin was borne & bred ;  
 bot Iesus Chryst he hes me bocht  
 Frome deith, evene wíth his blud he sched ;  
 hes merittis hes me frelie fred, 85  
 mak me þairfor pærticipent :

F. 48 a.

Let me be wíth his Iustice cleid,  
 and conteit þai redemitt santt.

Nocht he, bot I, hes deith deserwitt,  
 Nocht I, bot he, dois merit graice ; 90  
 For me, nocht for him sellff, he sterwitt,  
 Wíth the to purches me a plaice.  
 throw him I am in happie caiff,  
 evin wíth þai godheid reconseild ;  
 to the, throw him, quhome I Imbraice, 95  
 Be praiß, quha hes þir Ioyis reweild.

FINIS.

## XXXVI.

[CONSIDER, MAN, HOW TYME DO PAS.]

F. 71.

CONSIDER, man, how tyme do pas,  
 And lykwayis how all fleche is gairß ;  
 As tyme consumes þe strongest ark,  
 So daiþe at last sell straik þe stark.<sup>1</sup>  
 Thocht luistie 3outhe dois bewtie beire, 5  
 3itt 3outhe, be aige, In tyme dois weir ;  
 And aige at last a deiþe doiþe bringe  
 to riche & poure, emprioure & king.  
 Thairfoir liue as thow suldest die,  
 thay saull to saiv frome Iepardie ; 10  
 And as þow waldest be done vnto,  
 So to þai nichtbouris alwayis do.  
 The hevinlie Ioyis at lenthe to sie  
 Lat faithe In chryst þi authoꝝr be.

FINNIS quod.<sup>2</sup><sup>1</sup> MS. strak.<sup>2</sup> The name 'hay' has been stroked out.



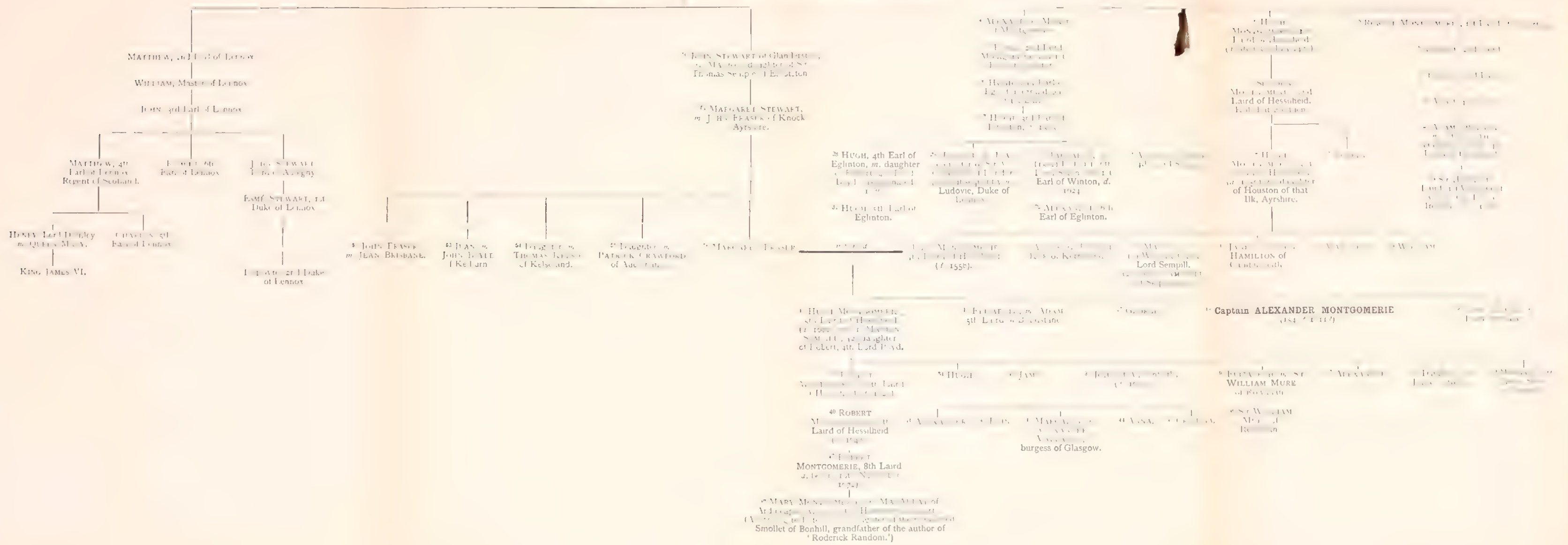


# THE GENEALOGY OF ALEXANDER MONTGOMERIE.

ALEXANDER, 1st Lord Montgomerie

St JOHN STEWART of Derneley, 1st Earl of Lennox, m. MARGARET MONTGOMERIE

ALEXANDER, Master of Montgomerie



1st Earl of Lennox,

STEWART of Glanders  
ARION, daughter of S  
is Semple of Elliotsto

MARGARET STEWART,  
DCH FRASER of Knock  
Ayrshire.

M  
Ea  
Reg

HENRY, Lord Dar  
m. QUEEN MARI

MARGARET FRASER,

KING JAMES V

48 MARY M  
Ardincaple,  
(According to  
Smollet of E

## APPENDIX A.

### THE GENEALOGY OF ALEXANDER MONTGOMERIE.

THE chart affixed to this appendix practically summarises the results of the present inquiry into Montgomerie's family history. The information on which it is based has been drawn from rather widely scattered, and in part, at least, not very readily accessible sources. These are sufficiently indicated in the detailed references given in the notes. It may be well, however, since the following account of the poet's genealogy is at variance in certain important points with what has been hitherto known of the subject, to state with some fulness the more authoritative parts of the evidence. Those interested in the matter will thus be in a position to judge for themselves of the editor's conclusions. It should be mentioned that the order of birth assigned in the chart to the members of each generation is, with the exception of the eldest born, mostly conjectural. In the case of a family having a landed succession, it is usually, and for obvious enough reasons, not difficult to ascertain the names of succeeding heirs. On the other hand, to settle the respective positions of younger members is far from easy and often impossible. Of the generation to which the poet himself belonged we know that at least two brothers were born before him; but with regard to his sisters, of whom there is authentic evidence of two, it is, as pointed out later, impossible to say with any degree of certainty whether they were older or younger than the poet. The genealogy of the Montgomeries of Braidstane, a collateral branch, is given as far as the sixth laird, since it throws some light on the question of Montgomerie's parentage. His relationship to the Eglinton family is also shown, and to Margaret Montgomerie, Countess of Winton, the lady for whom he has been supposed, on very trivial grounds however, to have indulged a hopeless passion. His mother's connection, too, with the House of Stewart is indicated in order to bring out clearly Montgomerie's own degree of kinship to James VI. and to the two dukes of Lennox, who were his friends and patrons.

The view now generally accepted, that the poet belonged to a well-known Ayrshire family of the sixteenth century, the Montgomeries of Hessilheid, a junior branch of the noble House of Eglinton, has

been fairly well established, although the evidence hitherto adduced is, it must be admitted, rather less precise than one might wish. At the time Dr Irving wrote his first account of Montgomerie, published in 'Lives of the Scottish Poets' in 1802, any evidence there had been to connect the poet with Hessilheid had apparently dropped entirely out of sight, and the notion is accordingly dismissed by Irving as mere conjecture. As far back as 1710, however, Sir Robert Sibbald, in his 'Account of the Writers who treat of the Description of Scotland' (p. 22), had drawn attention to a passage in Timothy Pont's 'Topographical Account of the District of Cuninghame' (at that time in manuscript), written about the year 1604, in which reference is made to Hessilheid Castle as being famous as the birthplace "of that renomet poet, Alexander Montgomery." Pont, whose accuracy has been well vouched for in other particulars, was perfectly familiar with the district, and writing at a time when Montgomerie was probably still alive, he is not likely here to have made a mistake. Some time after the publication of 'Lives of the Scottish Poets,' Pont's account of Hessilheid was rediscovered by Chalmers, the well-known literary antiquarian; and on the strength of this contemporary evidence Dr Irving, to whom the information had been passed on by David Laing, ventures the remark in his second account of the poet, prefixed to the collected edition of Montgomerie's poems, published in 1821, that it is "more than probable that the poet was a younger brother of Montgomerie of Hazelhead."<sup>1</sup>

A further step towards establishing Montgomerie's connection with the family at Hessilheid was taken a few years later. In 1827 a contributor to the notes in Thomas Lyle's 'Ancient Ballads and Songs' (p. 102) drew attention to the fact that Sir William Mure of Rowallan, in a poem addressed to Charles I., then Prince of Wales, had claimed descent from the family of the poet Montgomerie. The lines are well known now, but it may be permissible to quote them here.

Matchless Montgomerie in his native tongue,  
In former times to thy great Sire<sup>2</sup> hath sung,  
And often ravish'd his harmonious ear  
With strains fit only for a prince to hear.

---

<sup>1</sup> It is not quite clear which laird of Hessilheid Irving is here referring to. Pont mentions that the owner of the estate at the time he was writing was Robert Montgomerie. This was the sixth laird, and, as it now turns out, a nephew of the poet. It may be worth mentioning that the Robert Montgomerie to whom Pont refers succeeded to the estate in 1602, which shows that it was after that date that the 'Topographical Account of the District of Cuninghame' was written. In the Maitland Club edition the date of Pont's Manuscript is given as "about 1600."

<sup>2</sup> James VI. of Scotland.

My Muse, which nought doth challenge worthy fame,  
 Save from Montgomery she her birth doth claim  
 (Although his Phœnix ashes have sent forth  
 Pan for Apollo, if compared in worth)  
 Pretendeth title to supply his place,  
 By right hereditary to serve thy grace.

The note in Lyle's volume goes on to state that Mure of Rowallan was the son of Elizabeth Montgomery, who "appears to have been daughter to Hugh Montgomery of Hazelhead, Ayrshire (descended of Eglintoun), by Marioun Sempill, daughter of Lord Sempill, and sister to Montgomery, author of 'The Cherry and the Slæ.'" Occasion will be taken later to show that this conjecture as to Rowallan's parentage on his mother's side is so far erroneous, inasmuch as it confuses two Elizabeths of the Hesselheid family belonging to different generations. But otherwise the connection of Sir William Mure with the Montgomeries is well vouched for.

A detailed account of the House of Montgomerie in its various branches was included by James Paterson, a well-known antiquary of last century, in his 'History of the County of Ayr,' published in 1847. Unfortunately, in the section dealing with the Hesselheid family no specific references are given to his sources of information; but it is quite clear he had access to authentic documents of some kind. The successive heads of the family from its origin to its close are traced with accuracy: this it has been possible to verify from independent sources. On the other hand, as will be shown later, junior members are not always assigned to their proper generations; some are included that probably ought not to be,<sup>1</sup> while a number, well authenticated, pass unnoted. In his preface Paterson mentions that for the general purposes of his history, in which he includes genealogies of all the more important Ayrshire families, he had consulted the public records and various private charter-chests. Further, it appears he had examined two manuscript accounts of the family of the Montgomeries,—one written by a Hugh Montgomerie of Broomlands (another of the junior branches), not later than the year 1750; the other of more recent date by Captain John Hamilton Montgomerie of Barnahill, County Ayr. He was also acquainted with a printed volume entitled 'The Montgomerie Manuscripts, 1603-1706.' This interesting work was compiled by a certain William Montgomery of Rosemount in the County of Down, Ireland, early in the eighteenth century; but it did not actually appear in print till 1830, in which year it was published at Belfast. In 1869

<sup>1</sup> The most notable example is the statement that Robert Montgomerie, the well-known Archbishop of Glasgow, was the poet's brother. I have not been able to find any definite evidence to connect him with the Hesselheid family. Sibbald is probably the source of this conjecture. See 'Chronicle of Scottish Poetry' (1802), vol. iii. p. 343, where he describes Robert as "perhaps the brother of Captain Montgomerie."



it was reissued with elaborate editorial notes, not always accurate, however, by the Rev. George Hill. It contains a great deal of interesting information about the various branches of the Montgomerie family, but singularly ill arranged; without the editorial apparatus provided by Mr Hill in the second edition it is a confusing work to consult. Paterson was necessarily in his perusal of it confined to the first edition, and would appear indeed to have read even this with no very great care.

Seventeen years after the publication of his history of Ayrshire and its families, Paterson returned to the subject of Montgomerie's genealogy in an article contributed to 'Notes and Queries,'<sup>1</sup> in which he also advances arguments to prove that the poet was married and had a family. Brotanek alludes to this article as "der einzige bedeutende Beitrag zur Biographie des Dichters," and as "James Patersons wichtige Mittheilungen." In point of fact, however, it adds nothing material to what had been already more concisely stated in the history of Ayrshire.

Two elaborate histories of the Montgomerie family, one<sup>2</sup> published in 1863, the other<sup>3</sup> in 1891, are sometimes cited as works of authority on the question of Alexander's parentage. An examination of these, however, shows that neither in treating of the Hesselheid branch has gone outside the writings of Paterson for information.

From this brief *résumé* of what has been done to establish Montgomerie's genealogy it will be seen that the poet's connection with the family at Hesselheid is still rather scantily attested. Ultimately it rests on two scraps of evidence,—Timothy Pont's statement that Montgomerie's birthplace was Hesselheid Castle, and the lines quoted from the poem of Sir William Mure of Rowallan. The rest is conjecture. No authentic evidence of any kind has been brought forward to show exactly to which generation of the family the poet belonged, or who were his parents. If the information given in the note, already referred to, in Lyle's 'Ancient Ballads and Songs' were correct, Montgomerie's father would appear to have been Hugh, fifth laird of Hesselheid, and his mother either Marioun Sempill or a daughter of Robert Lord Boyd, for the fifth laird of Hesselheid was twice married. But, as will be shown later, this Hugh Montgomerie was undoubtedly the poet's eldest brother. The view generally accepted regarding Montgomerie's parentage, and that which appears in the usual text-books and works of reference,<sup>4</sup> is taken from Paterson. According to this writer, Alexander Montgomerie was the second son of Hugh, third laird of Hesselheid, and of a lady of the name of

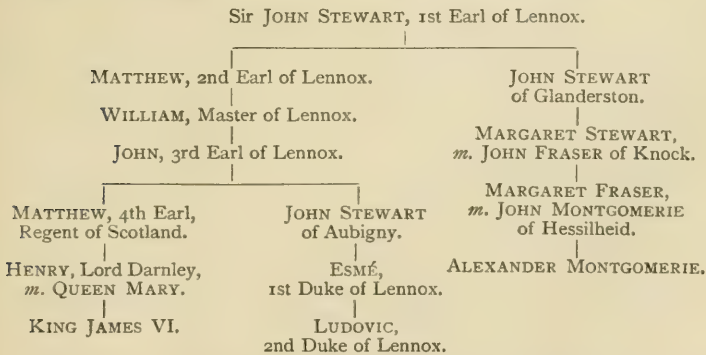
<sup>1</sup> January 4, 1868.

<sup>2</sup> 'A Genealogical History of the Family of Montgomery,' by J. H. Montgomery, published at Philadelphia, U.S.A.

<sup>3</sup> 'A Family History of Montgomery of Ballyleck,' by George S. Montgomery.

<sup>4</sup> For example, the 'Dictionary of National Biography.' The article on Montgomerie is written by Dr Cranstoun.

Houston, daughter of a well-known family in Ayrshire at that time. Nowhere, however, does Paterson advance any evidence in support of this statement, and it is doubtless a mere guess. In any case evidence can now be brought forward to show that the poet was the son, pretty certainly the third son, of John Montgomerie, fourth laird of Hessilheid. This correction would not perhaps be of so much importance (although it is satisfactory at least to place Montgomerie's parentage beyond dispute) were it not for the fact that it brings to light an interesting relationship for the poet through his mother's family, a relationship which we may not unfairly assume had some considerable influence on his career at the Scottish Court. John Montgomerie, we shall see, married Margaret Fraser, a granddaughter of Sir John Stewart of Glanderston, younger son of Sir John Stewart of Derneley, first Earl of Lennox, from whom were descended in direct line King James VI. and the two dukes of Lennox, Esmé and Ludovic. The King's friendly regard for Montgomerie is well known. He addresses him in one of his poems as "Belovit Sandirs, maister of oure airt," and employed him at the Court as one of his "servitors," often summoning him to his presence when, as Montgomerie himself states, "he took pleasure into poesie." The fruit of their conversation is no doubt seen in the King's 'Reulis and Cautellis.' In 1583 the poet received from his royal kinsman a pension for life,—not, however, a happy gift as it turned out. With the Lennoxes Montgomerie was on equally cordial terms. He makes affectionate reference to them in his sonnets, and was at one time in the service of Ludovic. All this friendly interest in the poet was no doubt quickened by the fact that he was a member of the Stewart clan, and no very distant kinsman of his exalted patrons. The exact degree of relationship may be seen from the following table:—



The most trustworthy account of the house of Montgomerie in its main branch (the Eglinton family) will be found in vol. ii. of 'The Scots Peerage,' now in process of publication. The article is from the



trustworthy pen of the Curator of the Historical Department of the Register House, Edinburgh. The family history, it appears, reaches back to a Norman ancestor, Roger, whose eldest son came to England with the Conqueror, and afterwards figured in history as the Earl of Shrewsbury. It is conjectured that a grandson of this earl was the first of the family to settle in Scotland. The genealogy of the Scottish branch, however, does not become authentic until Sir John Montgomerie of Eaglesham<sup>1</sup> is reached in the second half of the fourteenth century. Through his marriage with the daughter of Sir Hugh Eglinton of that Ilk, the estates of Eglinton and Ardrossan passed into the possession of the Montgomeries.<sup>2</sup> Further lands were acquired in the next generation by Sir Hugh Montgomerie, who married the half-sister of King Robert II. Sir Hugh is included in Dunbar's "Lament for the Makaris," and is also celebrated as a poet in Wynton's 'Chronicle.' In 1445 the head of the house, Alexander, was raised to the peerage as Lord (Baron) Montgomerie. His eldest daughter married Sir John Stewart of Derneley, afterwards first Earl of Lennox.

It is tolerably certain that the founder of the Hesselheid branch of the family was a grandson of the first Lord Montgomerie. In Douglas's 'Peerage of Scotland' he is described as "Hugh of Hisslot."<sup>3</sup> Elsewhere he is sometimes designated as of "Bagraw," the name of another part of the family possessions.<sup>4</sup> The earliest charter references, however, to Hesselheid which I have noted are two entries in the Register of the Great Seal, dated 25th April and 16th June 1505, in which Sir John Montgomerie (usually denoted as of Corsecraigs), son of "Hugh of Hisslot," is found owner of the estate.<sup>5</sup> According to Paterson, Sir John, whom we may describe as the second laird of Hesselheid, fell at the battle of Flodden in 1513. He was succeeded by his son Hugh,<sup>6</sup> whom Paterson, as already pointed out, erroneously states to be the father of the poet.

The first hint that Paterson's genealogy is at fault on this point was obtained from a neglected account of the poet given in 'The Montgomerie Manuscripts,' a volume to which reference has already been made. The writer, William Montgomerie, belonged to the Braidstane branch of the family, founded by Robert Montgomerie,

<sup>1</sup> He is mentioned by Froissart as having distinguished himself at Otterburn in 1388, taking Hotspur prisoner.

<sup>2</sup> Report on the muniments of the Earl of Eglinton and Winton (Historical Manuscript Commission).

<sup>3</sup> *I.e.*, Hesselheid. In the records the name is spelt variously.

<sup>4</sup> Paterson gives the date of his death as 1452, but the following charter shows that he was alive at a much later time: 5 Jul. 1476, Apud Edinburgh; Rex concessit Hugoni Montgomery de Bagraw et heredibus ejus,—terras de Ireland in baronia de Kilbride, vic. Lanark, &c.

<sup>5</sup> 'Heichedis, Heslyhedis et Bawgraw.'

<sup>6</sup> Died 23rd January 1556: Register of Testaments, Commissariat of Glasgow, vol. ii. f. 58.

brother of "Hugh of Hislot" (see chart). He had in his possession family documents dating back as far as 1603. Discussing the accomplishments of his ancestors, this writer notes amongst them the "gift of poesy," and mentions "Imprimis, Cap. Alex<sup>r</sup>. Montgomery, *mother brother to our 6<sup>t</sup> Laird*. This gentleman was an Excellent Poet, witness his poesy called the cherry & y<sup>e</sup> Slae (that magazine of pithy witt), and his sett matches of flyteing in verse (ag<sup>t</sup> the Laird of Polwart before King James 6<sup>t</sup> & his Scottish Court), out of w<sup>ch</sup> two poems of few Sheets The Advocates in Edinbrugh take many Oratorious and Satyricull Apothegems. Also his Dumb Solsequium: and his confession of a sinner (entituled his Lamentation) haveing for a Chorus (as it were at y<sup>e</sup> end of every Stanza) those words—viz: Peccavi Pater! misere mei. Then you may read his Non ardes ad Deum converti, it being his morning Muse: and also See his Declina a malo, & fac bonum, w<sup>ch</sup> smal remainders of his elegant writeings have had (as I verily beleive) above a thousand impressions in London, Edinbrugh, Glasgow, and Aberdeen (if altogether be reconed), & will never faile to be reprinted again & again in Scotland: I do not think they have as yet been out done, tho paralleled. The first named of them is lyrical, & is Sung to an harmonious musical tune, & was turned into Latin verses with the Same number of foot and unisons as in the Original: a stupendious work indeed! fitt for the acute witts of that Scottish friary (beyond our Seas) w<sup>ch</sup> undertook it."

The sixth laird of Braidstane, to whom Montgomerie is here stated to have stood in the relationship of "mother brother" (*i.e.* uncle), was Sir Hugh Montgomerie, who (according to Paterson) early in the seventeenth century received from James VI. a portion of the forfeited lands of O'Neil in Ulster, where he proceeded to establish his family. In 1622 he was created Viscount of Ardres. His father was Adam, fifth laird of Braidstane, who in Burke's 'History of the Commoners of Great Britain and Ireland' is stated to have married Elizabeth (a sister of the poet, according to 'The Montgomerie Manuscripts'), daughter of John Montgomerie of Hessilheid.<sup>1</sup> This then clearly points to Alexander Montgomerie having been the son not of Hugh, the third laird (as affirmed by Paterson), but of John, fourth laird of Hessilheid. It is possible now to definitely prove this by evidence obtained from official records. The first entry in the Register of Acts and Decrets (vol. 109, f. 243), dealing with the Erskine-Montgomerie lawsuit,<sup>2</sup> begins as follows: "24th December, 1586. The quhilk day the lordis

<sup>1</sup> In Lodge's 'Peerage of Ireland,' published in 1754, there is the following passage: "Adam, the fifth laird (*i.e.*, of Braidstane), purchased lands from Hugh, Earl of Eglinton, and married the daughter of ———— Montgomery, Laird of Hasilheads, by whom he had issue four sons, viz. (1) Sir Hugh, his Successor, created Viscount Montgomery," &c. See also notes to this Appendix.

<sup>2</sup> An account of this suit is given in Appendix B.

of counsell of consent of the parteis procuratouris vnderwritten, advocattis the actioun and caus persewit of befoir be Williame, now Archibischope of Glasgow, aganis Alexander Mongomery, brothairgermane to Hew Mongomery of Hissilheid," &c. The "Hew Mongomery" of this date was, on Paterson's own showing, the fifth laird, who succeeded to the estate on the death of his father, John Montgomerie,<sup>1</sup> in 1558, and was in possession until 1602. His brother is here seen to be the poet.

A further interesting piece of corroborative evidence may be cited. John Montgomerie married, as already stated, Margaret Fraser, whose will, dated 7th July 1584, is fortunately preserved in the Register of Testaments of the Commissariat of Edinburgh (vol. 13). It is therein stated that the will was "Faythfullie maid & gevin vp be Alexander Montgummerie, hir lauchfull sone, quhome scho nominat & maid hir executour and intromettour with hir gudis & geir."<sup>2</sup>

Lastly, there is in the Register of the Privy Council of Scotland, under date 14th July 1597, an entry recording that "Alexander Montgomerie, bruther to the laird of heslott, wes arte parte, at the leist vpoun the counsale, devise, and foirknaulege, with vmquhile hew barclay of ladyland" in a "treasounable interprise" to facilitate the coming of a "Spanishe armeie" for the subversion "of the trew religioun, alteratioun of the estate, and disturbing of the publict peace and quietnes of this haill Iland." The "laird of heslott" in 1597 was the Hugh Montgomerie already referred to in the entry in the Register of Acts and Decrets<sup>3</sup> quoted above. Of the poet's intimacy with Hew Barclay of Ladyland we have clear evidence in the sonnets of the 'Drummond Manuscript.' These various items of information leave no room for doubt as to who were the father and mother of Alexander Montgomerie.

The date of the marriage of Montgomerie's parents, which would have been of some assistance in determining his birth year, has not been ascertained; but that it was prior to 21st April 1548 is certain. On that date there is an entry in the first protocol book of William Hegait, a notary of Glasgow, recording the sale of certain properties to "John Monthtgumry, younger, of Heselheide,<sup>4</sup> and Mergarete Frissell his spous." The marriage of Margaret Fraser's parents took place, according to Robertson,<sup>5</sup> "about the year 1520," and that she herself was married to John Montgomerie some sixteen or seventeen years later seems fairly deducible from an entry in Hegait's second

<sup>1</sup> John Montgomerie's last will and testament is quoted further on.

<sup>2</sup> A print of the will is given on p. 300.

<sup>3</sup> His last will and testament is given in "Glasgow Protocols."

<sup>4</sup> His father, Hugh Montgomerie, the third laird of Hesselheid, was still alive at this date. He died on 23rd January 1556 (Register of Testaments, Commissariat of Glasgow, vol. ii. f. 58).

<sup>5</sup> 'Genealogical Account of the Principal Families in Ayrshire,' p. 352.

protocol book. On 4th November 1560, the notary enters the sale of a "tenement of land" by George Montgomerie, "fiar of the property," second son of "Margaret Frissall, relict of q. John Mwingumry of Heselheid."<sup>1</sup> It is not likely, seeing that there is no mention of the sale having been made with consent of curators, that at this date George Montgomerie was under twenty-one years of age, which would carry his birth-year back to about 1539. Besides George and his eldest brother Hew, the fifth laird, there were at least three other members of the family: Agnes, who married John Smollat<sup>2</sup> (pretty certainly an ancestor of the author of 'Roderick Random'), and died in 1596; Elizabeth, already mentioned as wife of the fifth laird of Braidstane; and Alexander. Whether the poet was older than his two sisters it is impossible to say. On the whole, however, it would seem that David Laing's original conjecture of 1545, as about the year of Montgomerie's birth, is near the mark. Laing had only one piece of definite evidence to go upon,—the appearance of Montgomerie among the poets of the Bannatyne MS. written in 1568. In the 'Dictionary of National Biography'<sup>3</sup> and elsewhere the date 1556 is given as the poet's birth year, but this is obviously impossible. Montgomerie could scarcely have attained a place in Bannatyne's Manuscript at the age of twelve!

It is of importance now, as establishing Montgomerie's connection with the house of Stewart, to determine the genealogy of his mother, Margaret Fraser. Paterson, in his 'History of the County of Ayr' (vol. ii. p. 290), records that "John Montgomerie of Heselheid married Margaret, daughter of John Fraser of Knock by Margaret his wife, daughter of the Hon. John Stewart of Glanderston, fourth son of John, first Earl of Lennox." This is given with a circumstantiality which seems to point to its being based on definite documentary evidence. It is possible that Paterson derived his information from the Broomlands Manuscript, a genealogical history of the Montgomeries of Ayrshire, to which, as already stated, he had

<sup>1</sup> An earlier entry, dated 13th June 1558, recording the resignation of "a tenement of land with yard and pertinents" by "John Mwingumry of Heselheide," in "favour of his son George," indicates that John Montgomery, the poet's father, was still alive at this date; but there is evidence to show that he died before the close of the year.

<sup>2</sup> The marriage contract, dated 5th September 1564, is recorded in the Register of Deeds, vol. viii. f. 464a.

<sup>3</sup> Dr Cranstoun, who wrote the article for the Dictionary, took this date from G. S. Montgomery's 'Family History of Montgomery of Ballyleck,' where it is given without any citation of authority. The author of this family history, as already pointed out (p. 252), drew on Paterson for his statements about the Montgomeries of Heselheid, but is himself responsible for this conjectural variation as to the poet's birth year, Paterson suggesting the date 1554. Mr T. F. Henderson ('Scottish Vernacular Literature') puts it at "probably about 1540," but on what evidence does not appear.



access. In any case corroboration is found in Crawford's manuscript Baronage,<sup>1</sup> where it is stated that John Montgomerie "left issue by Margt Fresile, daughter to John of Knok." The intimacy of the Frasers of Knok and the Montgomeries of Hessilheid is vouched for by the fact that various members of the two families appear as joint-witnesses in documents which have been preserved. Two examples may be cited from records in the Register House. (1) In the Register of Acts of Caution and Consignation in Bills of Suspension, vol. xii., under date 19th June 1592, is an entry recording that Neil Montgomerie of Langschaw had become surety for Patrick Crawford of Auchinames, and among the witnesses are the following: John Boyll of Kelburn, Johnne Fraser of Knock, Hew Montgomerie of Hessilheid (the poet's eldest brother). John Boyll and Patrick Crawford were married to sisters of John Fraser of Knock, and would accordingly stand in the relationship of uncles by marriage to the other witness, Hew Montgomerie, assuming that Paterson's statement regarding his mother's parentage is correct. (2) The last will and testament of John Montgomerie, the poet's father, is preserved in the Register of Testaments of the Commissariat of Glasgow (vol. ii. f. 68b), and is in the following brief terms: "Sen þair Is na thing mair certane nor þe deid, nor mair vncertane nor þe hour of deid, This Is It, þat þe said Johnne Montgumery, seik in body and hail in spreit, be his hand-wrytt declaris in effect as eftir followis: In þe first, leifand his saull to god omnipotent, and his body to be burreit in þe paresche kirk of beith, he constitut and nominat margaret fresler, his spous, and hew muntgumry, his eldast sone and apperand air, his executoris,<sup>2</sup> and committet to him be quhatsumeueris persoñ or personis, and siclyk þe dettis awchtand be him to quhatsumeuer persoñ or personis, as þai will anðer befor þe sicht of þe he Iuge. The quhilk hand-wrytt and subscription was maid & writtin þe foirsaid the ferd day of Ianuar, the 3eir of god Im v<sup>c</sup> lvij 3eiris, Befoir þir witnes, Patrik Muntgumry of giffen,<sup>3</sup> Robert Ker of Kerrisland, Iohne fresler of Knok, and Iohne frasler, his sone and apperand air, with vþiris dyuerf." John Montgomerie died in the same year that he made his will, two years after his father, and was probably a comparatively young man. Robert Ker of Kerrisland, who signs as a witness, was

<sup>1</sup> Preserved in the Advocates' Library.

<sup>2</sup> The scribe has evidently omitted a part of the original.

<sup>3</sup> In her last will and testament Margaret Fraser is described as "Lady Giffen and Hessilheid, relict of vmquhile Johnne Montgumerie." It would appear from this that after the death of her first husband she had married into the family of the Montgomeries of Giffen. This must have been subsequent, however, to 5th September 1564, for on that date her name appears as "Margaret Freser, Lady Hessilheid," in the marriage contract of her daughter Agnes with John Smollet, son and apparent heir to William Smollet, burgess of Dumbarton. But it is noteworthy that in this contract Patrick Montgomery of Giffen appears as one of Lady Hessilheid's sureties (Register of Deeds, vol. viii. f. 464a).

his brother-in-law. It would seem natural that some relative of his wife should be among the witnesses, and from what has been already advanced there can be no reasonable doubt that the two Frasers who adhibit their signatures to the will are the father and brother of Margaret Fraser, the mother of Alexander Montgomerie.

It has been already mentioned that John Fraser of Knock, whom we may now regard as the poet's grandfather, married Margaret, daughter of Sir John Stewart of Glanderston. There is charter evidence to prove this.<sup>1</sup> The genealogy of Stewart of Glanderston is well ascertained, and is recorded in various peerages and histories of the house of Stewart. He was, as Paterson states, the fourth son of Sir John Stewart of Derneley, first Earl of Lennox, from whom was descended Lord Henry Darnley, husband of Queen Mary, and father of King James VI.

Reference has been made to Paterson's article on Montgomerie in 'Notes and Queries' (Jan. 4, 1868), one object of which is to establish the point that the poet was married and had a family.<sup>2</sup> According to this account Montgomerie had two children, named Alexander and Margaret, the former of whom went to Ireland, was settled in Derry by his kinsman, Hugh, Viscount of Ardres, and became prebend of Do. Quoting from 'The Montgomerie Manuscripts,' Paterson points out that this Alexander Montgomerie was an Episcopalian, and that, despite his clerical office, he had shown a valiant spirit in the wars of the Irish Rebellion, obtaining a military command. He died in 1658. His son John entered the army and became proprietor of several estates in Ireland. His will is recorded in the Probate Court in Dublin on 28th August 1679. "Singular enough," continues Paterson, "adhibited to his signature are the *arms* of the *Montgomeries of Hessilheid*,<sup>3</sup> with the initials 'A. M.' above." But the main evidence adduced to prove Montgomerie's marriage is taken from a trial for witchcraft recorded by Pitcairn,<sup>4</sup> which took place in Glasgow on 23rd March 1622. It appears there that a certain Margaret Wallace was accused of having bewitched the child of Alexander Vallange or Vallance, burgess of Glasgow, and Margaret Montgomery, his spouse. "Mr Alexander Montgomery," brother to Mrs Vallange, had been called as a witness, but had absented himself on the ground of sickness, forwarding a certificate in proof of this. For the defence it was urged that his (Mr Alexander's) deposition could "nocht haue bene ressaut gif he had compeirit becaus it wald haue bene objectit contrair him that he and Margaret Montgomerie (Mrs Vallance) *are brother bairns of the hous of Hessilheid* quhais dochter is allegit to haue bene witchit," &c. "Now, there was no one," adds Paterson, "to whom the expression 'brother bairns' could apply save to the children of Captain Alexander Montgomerie, whose

<sup>1</sup> See notes to chart.

<sup>2</sup> Dr Brotanek accepts this as proved. *Op. cit.*, p. 22.

<sup>3</sup> The italics are Paterson's.

<sup>4</sup> Criminal Trials, vol. iii. p. 535.

elder brother John<sup>1</sup> succeeded to the family estate of Hessilheid. True, when the trial took place in 1622, Robert, the grand-nephew of the poet, was in possession of the property; but the passage does not state the precise relationship of the parties; it merely says that they were 'brother bairns of the hous of Hessilheid,' and there are no others in the pedigree of the family to whom such reference could be made but to the brothers John and Alexander."

This somewhat positive statement of Paterson it is now possible, from charter evidence, to definitely disprove. The Margaret and Alexander Montgomery who appear in the trial for witchcraft were the children not of the poet but of his nephew, John Montgomerie of Auchinbothy. This appears from the following charter: "Apud Edinburgum, 22 Feb., 1634. Rex, . . . ratificavit cartam de data apud Stranrawer et Glasgow I et 10 Jul., 1632, per Margaretam, Annam, et Cristinam Montgomerias, filias et heredes portionarias quondam Ioannis Montgomerie de Auchinbothy, cum consensu Alexandri Wallange, mercatoris, burgen. de Glasgow, mariti dicte Marg, et Hugonis Montgomerie de Grainscheoch, mariti dicte Anne, factam Roberto Montgomerie de Hessilheid, heredibus ejus et successoribus, —de earum septima parte terrarum et molendini granorum de Watterheidis (Watterlandis), et terrarum de Halkettis, in baronia de Cunynghame, vic. de Air . . ." <sup>2</sup> Margaret Montgomerie, the wife of Alexander Vallange, is here seen to be the daughter of John Montgomerie of Auchinbothy.<sup>3</sup> His will is recorded in the Register of Testaments of the Commissariat of Glasgow, vol. iii. f. 97, and therein appear the names of his three daughters as given in the charter above. It is also clear that the Alexander referred to in the witchcraft trial was another of Auchinbothy's family. Who the Alexander Montgomerie was who went to Ireland and became the prebend of Do. it is impossible to say. He may have been Auchinbothy's son, or he may have been the son of Hugh Montgomerie, fifth laird of Hessilheid, which would equally or rather better explain the appearance of the Hessilheid arms attached to the will registered in Dublin. The point is of no great consequence. It is at least certain that Paterson's belief in the poet's marriage is devoid of any valid evidence.

The question of Montgomerie's relationship to Sir William Mure of Rowallan remains to be dealt with. Dr Cranstoun and Mr Tough concur in stating that Mure was a nephew of Montgomerie, being the son of his sister Elizabeth. But this, there can be no doubt, is a mistake. Dr Cranstoun cites, apparently as his sole authority, the note, already quoted at the beginning of this article, which appears in Lyle's

<sup>1</sup> As already shown, he was the poet's father.

<sup>2</sup> Register of the Great Seal of Scotland.

<sup>3</sup> That he was a nephew of the poet is proved by charter evidence, to which reference will be found in the notes to the genealogical chart.



'Ancient Ballads and Songs' (1827). It is there stated that "This lady [*i.e.*, Elizabeth Montgomerie] appears to have been daughter to Hugh Montgomery of Hazelhead, Ayrshire (descended of Eglintoun), by Marion Sempill, daughter of Lord Sempill, and sister to Montgomery, author of 'The Cherry and the Slae.' This statement is curiously complicated with error. The Hugh Montgomerie who married Marion Sempill was Alexander Montgomerie's eldest brother, the fifth laird of Hesselheid. The Hugh Montgomerie who has been supposed to be the poet's father was the third laird. The poet had a sister Elizabeth, but, as has been pointed out, she married Adam Montgomerie of Braidstane. The following charter conclusively proves who the Elizabeth Montgomerie was that married into the Rowallan family and became the mother of Sir William Mure.

"24 Ian., 1593. Rex confirmavit cartam Willelmi Mure de Rowallan, qua, proimpletione contractus matrimonialis inter se et Wil. Mure filium suum et heredem apparentem ab una, Hugonem Montgomerie de Hesselheid et Eliz. Montgomerie ejus filiam legitimam ab altera partibus de data apud Hesselheid 23 Sept., 1592, vendidit dicte Elizabethae Montgomerie (spouse dicti filii sui) in ejus pura virginitate in vitali reddito, 40 solidatos terrarum antiqui extentus de Glassoch . . ." <sup>1</sup> At the date this charter was granted the laird of Hesselheid was Hugh Montgomerie, the poet's eldest brother, and it is his daughter Elizabeth who is here seen to have been contracted in marriage with the laird of Rowallan. Her son, Sir William Mure the poet, born in the following year, 1594, was accordingly a grandnephew of Alexander Montgomerie. <sup>2</sup>

<sup>1</sup> Register of the Great Seal of Scotland. Among the witnesses signing appears "Io. Montgomery de Auchinbothy," brother of the Elizabeth mentioned in the charter.

<sup>2</sup> From two entries in the manuscript Protocol Book (1612-1620) of Robert Brown, notary public, preserved in the Drummond Collection, Edinburgh University Library, it would appear that by 1620 Sir William Mure had succeeded to the family estate, and that he was also at this date married and had a son named Alexander.

## APPENDIX B.

### MONTGOMERIE IN THE SCOTTISH LAW COURTS.

ONE of the few facts hitherto ascertained about Montgomerie's personal history is that at some period of his life he was involved in a prolonged and embittering lawsuit. Exactly how this case arose has never been satisfactorily elucidated; and even opposite views have been taken as to the final judgment of the Court. There is, however, no dubiety as to what the litigation was about. The poet's right to a pension of five hundred merks, granted to him by James VI. in 1583, and made chargeable on certain rents of the Archbishopric of Glasgow, had been challenged, and apparently with sufficient reason to necessitate a lengthy trial. So much can be gathered from a series of sonnets written by Montgomerie himself during the course of the legal proceedings, and from two entries, one in the 'Register of Presentation to Benefices,' the other in the 'Register of the Privy Seal,' to both of which attention was first directed by Dr Irving in 1821. The first of these entries is merely an official record of the King's grant to the poet, dated at Falkland on September 27, 1583; the other, of date March 21, 1589, is of much greater interest. It is primarily a ratification and re-conferment of the former grant, made necessary by the difficulties which Montgomerie was now experiencing in the uplifting of his pension; but, incidentally, it adds in an interesting way to our knowledge of the poet's career and friendly relations with the King. Unfortunately, it falls short at a point where curiosity is naturally aroused. It offers no explanation at all of how a pension, formally conferred by royal grant, and enjoyed by Montgomerie for a number of years, had come to be interfered with, nor does it name the person or persons by whom this had been done. On these points the sonnets also throw no clear light. These poems, however, give a most lively record of the feelings with which the poet followed the changing phases of the case. We gather from them that he had obtained some initial success in the proceedings, which leads him to address the Lords of Session in complimentary terms, and to chaff in good-humoured confidence the opposing side. This mood is succeeded by one of growing anxiety

and irritation. He appeals to the King to come to his assistance, raises points for the judges' consideration, complains querulously of their long delays, and urges them to make a speedy end of the matter—

“Then mak the poet pensioner, I pray,  
And byde be justice, as 3e haif begun.  
Sen I haif richt, vhy suld I be ou'r-run?”

There is, finally, a complete loss of temper and an unedifying display of reckless abuse and bitter invective, in which he spares neither the Lords of Session nor his own counsel. Were there no other evidence, the mood in which these sonnets close should be sufficient to assure us that the final pronouncement of the Court had been adverse to Montgomerie. Later, when the first rage of disappointment had spent itself, he recovers, and writes with some approach to dignity about his loss. There can be scarcely any doubt that the following sonnet was penned at this time:—

“Adeu, my King, Court, Cuntrey, and my Kin :  
Adeu, suete Duke, whose father held me deir :  
Adeu, Companiones, Constable and Keir :  
Thrie treuar hairts, I trou, sall neuer tuin.  
If byganes to revolve I suld begin,  
My Tragedie wald cost 3ou mony a teir  
To heir how hardly I am handlit heir,  
Considring once the honour I wes in.  
Shirs, 3e haif sene me griter with his grace,  
And with 3our vmquhyle Maister, to, and myne :  
Quha thocht the Poet somtyme worth his place,  
Suppose 3e sie they shot him out sensyne.  
Sen wryt, nor wax, nor word is not a word :  
I must perforce ga seik my fathers suord.”

It is clear from what we now know of the circumstances that the result of this lawsuit had a disastrous effect on Montgomerie's fortunes. Besides depriving him of a substantial pension, it would necessarily involve him in a heavy monetary loss. The legal proceedings had engaged the Courts, off and on, for seven years. The view hitherto held that the writ of the Privy Seal, already alluded to, subsequently restored to the poet his pension is quite erroneous, for, as we shall see, the decision in the trial was reached five years after the date of the writ. Far more serious to Montgomerie than these pecuniary losses was the breach occasioned in his friendly relations with the King, and his consequent expulsion from the Court. That this was in some way due to the lawsuit is tolerably certain. It will be more convenient, however, to return to this point later, when the reader has been made acquainted with what can now be told of the matter.

The circumstances out of which these troubles arose prove, on investigation, to have been closely connected with the tangled politics of James's reign, from 1583 (the year in which Montgomerie received his pension) to 1593, when a final decision was given in the lawsuit. To understand how this came about, we must first try to see by what means Montgomerie came to be mixed up in politics at all, and on which side his interests were engaged. It is well known from authentic records, and from several references in his own poems, that he was engaged as a servitor at the Scottish Court, a position he probably owed to his family connections. There is, unfortunately, no means of ascertaining in what year he received this appointment. The view, first tentatively put forward by Dr Irving, the poet's earliest biographer, and since generally accepted, that he was engaged in the service of the Regent Morton as early as 1577, depends on a supposed identification of the poet with a certain "Captain Montgomerie," referred to by James Melville in his diary as "a good honest man, the regent's domestic"; and also on an interpretation of a personal allusion in one of the sonnets. It seems now quite certain that the poetical reference is not to Morton, but to the first Duke of Lennox, who came to Scotland in 1579; and the fact, which Dr Irving himself points out, that amongst the gentlemen of Morton's household was a Captain Robert Montgomerie, must make it, until better evidence is adduced, exceedingly doubtful whether Melville's remark was intended for the poet. Although this particular evidence rather crumbles away on examination, there is nothing improbable in the notion that Montgomerie was at the Court in 1577. The earliest official information on the subject, however, is of date seven years later. This is the King's grant to Montgomerie of his pension, which, we learn from an entry in the Register of Deeds (vol. 40, f. 40), was made on July 7, 1583. It is afterwards recorded, in the 'Register of Presentation to Benefices' on September 27, where it is mentioned that payment was to date from the previous year. We may fairly assume this was a reward for past services, the more so since there is authentic evidence that Montgomerie was acting as servitor to his Majesty in 1584. This we know from two interesting records which appear in the 'Register of Deeds.' These have reference to a curious transaction in which the poet was concerned. The first, dated November 3, 1584, is an acquittance by a certain Henrie Gelis, merchant of Southampton, in favour of Montgomerie, in which the former, in consideration of "certane gratitudis and guid deidis done, and sovmes of money realie ressauit be me in novmerit money fra Alexander Montgomerie, gentillman of Scotland, quherof I hald me weill contentit and payit," relieves the poet of his share of a debt of £300 sterling contracted along with two others, "Richert Ramsay and Andro Mertyne, Scottismen." The second entry, dated eight weeks later (December 30), is a renunciation and dis-

charge by Montgomerie of this acquittance. No reason is assigned for this curious act, but it appears that the £300 debt was "the pryce of ane bark callit the 'James Bonaventor' of Southampton," purchased by the three debtors on December 2, 1580. The original document conveying Montgomerie's renunciation is fortunately preserved in the Register House, and has the poet's autograph signature at the foot. It begins, "I, Alexander Montgomeray, servitor to the Kingis maiestie," but it does not appear whether this position was held by the poet at the time the 'James Bonaventor' was bought. Neither is any hint given of the purpose for which Montgomerie and his two companions acquired a vessel of this size, nor what the occasions may have been for the payment of the "sovmes of money" which the Southampton merchant acknowledges. We may suspect, however, from what is known of Montgomerie's career at a later date, that his dealings with Henrie Gelis were connected with political, and if so, pretty certainly with Catholic, intrigue. Into this it will be necessary to enter more fully presently. As throwing light on Montgomerie's connection with the Court at this time, we may note an affectionate reference in one of his sonnets to his kinsman, Esmé Stewart, first Duke of Lennox, who, it may be mentioned, at the date of the Southampton transaction was secretly sharing in Jesuit schemes for the overthrow of Protestantism both in Scotland and England, and the restoration of Mary Queen of Scots.

Unless we assume that Montgomerie had made acquaintance with the Duke at an earlier period on the Continent, his friendship with his noble kinsman must have been formed at the Scottish Court between 1579 and 1582. Lennox first arrived in Scotland in September 1579, and in a very short time became the chief favourite of the young King. Under the guidance of this gay and accomplished courtier, versed in all the arts of depravity practised at the Court of Henry III. of France, James, for the next few years, was introduced to a round of debasing revels. He was taught to hate the Presbyterians, and even to dally with the notion of becoming a Catholic. His latent disposition to act as an absolute ruler was sedulously encouraged. One of the charges brought against Lennox at a later date was that he had "debauched" the morals of his youthful sovereign. The opposition which these ongoings aroused culminated in the Ruthven Raid in the summer of 1582. In December Lennox escaped to France, where he died on May 26, 1583. The strongest evidence we have that Montgomerie was a well-known figure at the Court during Lennox's ascendancy is furnished by the Tullibardine MS. of the 'Flyting.'<sup>1</sup> It has long been known from quotation in James's treatise on Scottish prosody, the 'Reulis and Cautelis,' that the 'Flyting' must have been written as early as 1584. The Tullibardine MS., how-

<sup>1</sup> Note also "The Navigatioun" (Miscellaneous Poems), dating probably from 1579.



ever, enables us to date it somewhat earlier. This encounter between Montgomerie and Polwart, we are also informed by the compiler of "The Montgomerie Manuscripts," was carried through "before King James VI. and his Scottish Court."<sup>1</sup> It was, in fact, a rather gross contribution to the Court amusements of those years.

Interesting light is thrown on the King's friendship with Montgomerie at this time by the discovery some years ago of a number of poems by James, contained in an autograph manuscript in the Bodleian Library. One is addressed to Montgomerie in the following terms: "Ane Admonitioun to the Maister Poete to leaue of greit crakking quhich he did shau, leist he not only sklander himself but alsua the hail professours of the Airt." The opening stanzas indicate a friendliness of spirit towards Montgomerie which amply confirms the claim he puts forward in several of his sonnets to have stood high in the King's regard.

"Gif patient eire to sumthing I man say,  
 Belouit Sandirs, maister of oure airt :  
 The mous did help the lyon one a day,  
 Sa I protest ye tak it in guid pairt,  
 My admonition cumming from a hairt  
 That uishis weill to you & all youre craft ;  
 Quha uald be sorry for to see you smairt,  
 Thocht uther poetes trouis ye be gain daft.

A freind is ay best kend in time of neid,  
 Quhilk is the caus that garris me tak sik caire  
 Nou for youre state, sen thair is cause indeid,  
 For all the poetis leaue you standand baire.  
 Auld cruiked Robert makis of you the haire,  
 And elf-gett Polluart helpis the smithy smuik ;  
 He countis you done, & hopes, but ony maire,  
 His time about to uinn the chimlay nuik.

But as the guid cherurgian oft dois use,  
 I meane to rype the wound befoir he heald.  
 A pardon me ! & think it na excuse,  
 Suppois I tell the cause quhy thay haue raild ;  
 And sine consider quither ye haue failde,  
 Or quhat hes causid thaim this uay to bakbite you,  
 In to that craft thay neuer yit preuaild  
 Abeit of lait thay hope for till out-flyte you."

At the close of this friendly but admonitory poem a sonnet is appended, the opening lines of which run as follows:—

"Remember of my protestatioun now  
 And think that loue hes gert me tak thir panis ;  
 Fullis counsall quhiles uill help uise men, I trow ;  
 Quhilk is the cause that garris me brek my branis."

<sup>1</sup> See page 254.

In another sonnet, addressed to Bacchus, the King adverts to Montgomerie in terms which seem to give some colour to a charge of intemperance made many times in the 'Flyting' by Polwart—

“ O nichtie sunne of Semele the faire,  
 Bacchus, borne be Ioue the god of nicht,  
 O tuis borne boy, quho euer dou & daire  
 Subdue all mortall uith thy liquore uicht,  
 Quho uith thy pouer blindit hes the sicht  
 To sum ; to utheris thou the eirs hes deafed ;  
 Fra sum thou takis the taist ; sum smelling richt  
 Dois laike ; some tuiching ; sum all fiue bereaued  
 Are of. The greit Alexander craued  
 Thy mercy oft. Oure maister poet nou  
 Is uorred be the : ue smaller then sall leue it  
 To strive uith the. Then on his tombe I uou  
 Sall be : heir lysis quhom Bacchus be his uine  
 Hes trappit first, & maide him rander sine.”

The allusion in the first of these quotations to “elf-gett Polluart” is a reminiscence of one of Montgomerie's lines in the 'Flyting,' “There ane elph and ane aip ane vnsell begate,” referring to Polwart. A very probable date for the composition of the King's 'Admonitioun' would be shortly after, or perhaps just before, Polwart's last epistle in the 'Flyting.' That is in the year 1582. James was then barely seventeen, which may account for the unwonted tone of deference that accompanies his laboured admonition to the much older poet. Montgomerie was at least twenty years the King's senior. In later times, after his expulsion from the Court, Montgomerie recalls how James—

“ laughed som tym for to look,  
 Hou I chaist Polwart from the chimney nook.”

There is an interesting allusion in another of his sonnets, addressed, in the days of his banishment, to his friend Robert Hudson, a poet and musician, who also took part in the revels of the Court at the time we are considering. He reminds Hudson of happier days—

“ 3it 3e haif sene his Grace oft for me send,  
 Quhen he took plesure into Poesie.”

These interviews with the King to discuss and read poetry could not have taken place later than 1586, for in that year Montgomerie left Scotland under a royal licence to travel on the Continent for five years, and there is good reason, as we shall see, for believing that he did not again resume his former place of favour at the Court. It is not likely, however, that the conversations with James took place during the time the King was in the hands of the Ruthven Raiders—that is, from August 1582 to June 1583. Either, then, Montgomerie is referring to the time when Lennox was the ruling spirit of the



Court, or to the years immediately after the downfall of the Raiders, when James again gathered his old favourites around him. The King's friendship for the poet at this later time is shown by the pension which he bestowed on Montgomerie a month after he had escaped from the Raiders.

There is a special interest in thus endeavouring to fix within definite limits the period of Montgomerie's conversations on poetry with the King, because of a suggestion thrown out by Dr Hoffmann that our poet was the inspirer of James's famous tractate, the 'Reulis and Cautelis.'<sup>1</sup> This, it will be remembered, was published in 1584. [It may be worth while to mention here that there is authentic evidence of Montgomerie's presence in Edinburgh in this year. His mother, the "richt honorabill Ladie Margaret Fraſer, Ladie Giffen and Hessilheid," died in August 1583. Her will is registered on July 7 of the following year, and the "Commissaris" of Edinburgh certify that the poet had appeared to take the necessary oath before assuming the "office of executorie." Further, in the second of the two entries in the 'Register of Deeds' dealing with the purchase of the 'James Bonaventor' from Henrie Gelis of Southampton, it is mentioned that Montgomerie "compeirit personallie" before the Lords of Council on December 30, 1584.] There is much to be said for Dr Hoffmann's suggestion. At the time the 'Reulis' appeared James was seventeen years old. Astonishingly precocious as he no doubt was, it yet seems highly improbable that, without a good deal of "coaching," he could have formulated the elaborate counsels on Scots versification which appear in his tractate. The old notion that they were derived from his early instructor, George Buchanan, has nothing to commend it. There is no reason to believe that the Humanist poet ever wrote a line of vernacular verse. He died in 1582 when the King was fifteen, and for some time previous to this had ceased to take active supervision of James's education. He had openly forsworn the trivialities of his early muse, and was engaged in the arduous undertaking of his prose history of Scotland. That he devoted any time to schooling his youthful pupil in the artificialities of Middle Scots prosody is scarcely conceivable. On the other hand, the King's tractate is, in the principles of versification which it expounds, related in the closest way to Montgomerie's practice as a poet. Several of the "reulis" and "cautelis" are, in fact, illustrated by quotations from his verse. The purpose of the tractate, no doubt, was to formulate, after the manner of the numerous contemporary treatises on prosody appearing in England, the principles of the "new poetry" which at the Court of James had largely displaced the style and tradition of the "makaris" of the Golden Age. Of this movement Montgomerie was the chief exemplar, and, as we have seen, he is hailed by James himself as the "Maister poete" of the Court.

<sup>1</sup> See also *Anglia*, *Beiblatt*, 1894, p. 162 f.

Montgomerie could scarcely have been at the Scottish Court during these early years of James's reign without being drawn into the eager politics of the time. The interest of European diplomacy was for the moment centred in the intrigues then going on in Scotland. Catholic emissaries from France and Spain were fitting to and fro, with no lack of encouragement from a large section, probably a third, of the Scottish nobles. The King's adherence to the Catholic side was zealously sought, and doubtless he would have been quite prepared to yield this, had it been clear to him he would thus further his chances of ascending the throne of England. The dangers of a Catholic invasion by way of the north were well known to Elizabeth, and her policy was directed to strengthening the hands of the Protestant party in Scotland. There can be little doubt that Montgomerie's interests were engaged on the side of the Catholic earls. His family connections, both on his father's and on his mother's side, belonged to this party. Lennox, his kinsman and patron, had come to Scotland "as the express emissary of the Guises to work by all means in his power for the restoration of Mary Stewart and of the ancient religion."<sup>1</sup> When in 1581 Jesuit agents, representing Spanish aims, were in Scotland, among the nobles who cordially received them was the head of Montgomerie's house, the Earl of Eglinton. Mendoza, the Spanish ambassador in England, writing in the same year to Philip of Spain regarding this movement in Scotland, reports that one of their emissaries, Father Holt, "then went to Edinburgh where he was received . . . by the principal lords and counsellors of the King, particularly the Duke of Lennox, the Earls of Huntly, Eglinton, Argyle, Caithness, and others, who are desirous of bringing the country to the Catholic faith." Later he adds, "Holt and his predecessor have converted many, and said mass and preached on Christmas Day and Epiphany at Lord Seton's house." Lord Robert Seton, later on the Earl of Wintoun, was, next to Lennox, probably the most active of the Catholic lords. He was a son-in-law of the Earl of Eglinton, having married in 1582 the Margaret Montgomerie whose charms are celebrated by her relative the poet in terms so warm as to have raised the suspicion that Montgomerie was something more than an impartial admirer.<sup>2</sup> With another of the noted Catholics of that time, Lord Robert Semple, he was also on terms of intimacy. Semple was married to Agnes Montgomerie, a sister of the Lady Margaret just mentioned; and his daughter married the poet's

<sup>1</sup> Hume Brown, 'History of Scotland,' vol. ii. p. 175. Also Dr Law, 'Edinburgh Review,' April 1898.

<sup>2</sup> Um dieselbe Zeit (April 10, 1582) fand ein Herzens-roman des Dichters seinen Abschluss durch die Heirat Lady Margaret Montgomerys des Tochter Hughs of Eglintoun mit Robert, Maister of Seyton dem nachmaligen Earl of Wintoun (Brotanek, p. 12).

eldest brother, Hugh, the fifth Laird of Hessilheid. Montgomerie sings his praises in a poem of welcome on his return from France, the second stanza of which begins—

“ Then welcome hame, my lord,  
 Suetie Semple, welcome hame ;  
 Quhais vertues wan the word  
 That forrest flies with fame.”

At a later date, 1591, we find Ludovic, second Duke of Lennox, acknowledging Montgomerie's services, and amongst those who witness the document are such well-known Catholics as the Earl of Huntly, Lord Claud Hamilton, and others.<sup>1</sup> Finally, as establishing the poet's connection with the Catholics, we have authentic evidence of his implication in a plot to land Spanish soldiers in the island of Ailsa Craig, and of his denunciation in consequence by the Privy Council. But this was at a much later time, and will best be discussed afterwards.

We have seen that Montgomerie received his pension soon after the overthrow of the Ruthven Raiders in the summer of 1583. The political party to which there can be no doubt he was attached was once more in office, and under the leadership of Arran pursued a policy of systematic revenge upon the Presbyterians. The most prominent members of the Raid faction were forced to flee the country. During this time Montgomerie was in attendance on the King as one of his servitors. It is unnecessary here to trace the events which brought about the downfall of the Arran Administration, and the return to power of the Banished Lords in November of 1585. But this change, we shall see, had most important consequences for the poet. One of those who had for the past two years been living across the English border, and who now returned to share in the restored prosperity of the Raiders, was a certain William Erskine, cousin of the Earl of Mar. He is mentioned in the Act of Abolition, passed by the new Parliament in December 1585, as “ Maister Wm. Erskin, persoun of Campsie,” and is, along with many others, relieved of the “ dome of foirfaltour ” passed upon him during the time of the Arran supremacy. He appears at the first meeting of the new Privy Council, and as member of the Parliament which met at Linlithgow in December to ratify the revolution. Some time prior to 1579 he had been appointed to the Chancellorship of Glasgow University.<sup>2</sup> It was this man, a prominent member of the Raid party, an enemy of the Catholics, who was now to be the immediate cause of Montgomerie's troubles.

Amongst those who, on the downfall of Arran, had returned to Scotland, was Lord Claud Hamilton, for many years an exile from his country. Formerly he had held the position of Commendator of Paisley, but had been foirfalted as far back as 1568, and again in

<sup>1</sup> See Life-Records, No. VII., p. 311.

<sup>2</sup> ‘ Register of the Privy Council,’ February 14, 1579-80.

1579. In the latter year his commendatorship was given to William Erskine.<sup>1</sup> Owing to the change now brought about in the political situation, Hamilton was able to return to Scotland, and a special Act of Pacification was passed in December 1585 rescinding all previous sentences against him, and restoring him to the full possession of his former "landis, benefices, levingis," &c. He accordingly resumed the commendatorship of Paisley, and some means had to be sought to meet the claims of Erskine. This was done by his elevation to the Archbishopric of Glasgow, the appointment being recorded on December 21, 1585, both in the 'Register of Presentation to Benefices' (vol. ii. f. 139a) and in the 'Register of the Great Seal.' It will be remembered that Montgomery was at this time drawing his pension from the revenues of the see.

It is hard to follow the windings and involutions of James's diplomacy both at this time and later; but it is scarcely possible that Erskine's appointment could have had his willing consent. For four years, ever since the death of Archbishop Boyd in 1581, he had been engaged in a bitter wrangle with the Kirk through his obstinate efforts to place Robert Montgomerie, a worthless but pliant "tulchan," in the vacant see; and as late as May 1584 the Arran Parliament had passed a special Act proclaiming this Robert Montgomerie Archbishop of Glasgow in defiance of the Kirk's pronouncement of excommunication upon him. But now, in the terms of Erskine's appointment, not only is Robert Montgomerie's claim ignored, but also all and every kind of gift made from the lands and revenue of the bishopric (and there had been many) "be our said souerane lord sen the deceis of the said vmquhile Mr James Boyd, *last archiebishop of the said bishoprik*, with all and quhatsumeuir fewes, rentalles, takks, and *pensiones*, maid and grantit be our said souerane lord or ony vther persoun vpoun the said bischopruck, or onie pairt þairof, sen þe deceis [1581] of the said vmquhile Mr James [Boyd]," are declared "to ceas and to be of nane avale, force, nor effect."<sup>2</sup> The Lords of Council and Session are ordered to grant the necessary forms for giving effect to Erskine's appointment, and from another source we know this was done. One grant only is excepted—namely, a pension of 200 merks to a certain "Nicoll Carnecorß."<sup>3</sup>

No reason is given for this particular exemption, but possibly Carnecors was not one on whom the restored party had any cause to take vengeance. If the King had a desire, and it is reasonable to suppose he had, to save Montgomerie's pension, apparently he was not in a convenient position to press the matter. Neither the poet nor the other pensioners of the bishopric, however, were willing to

<sup>1</sup> 'Register of Presentation to Benefices,' vol. ii. f. 22a.

<sup>2</sup> *Ibid.*, vol. ii. f. 139a.

<sup>3</sup> In a ratification of this pension granted by Parliament in April 1592 he is described as the King's "louit Nicoll Carnecors, son lauchfull to Nicoll Carnecors of Calfhill."



surrender their privileges without a struggle. There was always the possibility that the law-courts, biassed by the strong running currents of political feeling, might endeavour to thwart this attempt to force the King to undo his former gifts to his friends. Erskine was not slow to put the matter to the test. Within twenty-five days of the date of his appointment, an action is filed in his name in the Commissary Court of Edinburgh against James Boyd, second son of James Boyd of Kipps, to have his pension from the revenues of the see of Glasgow reduced.<sup>1</sup> Other suits of a similar kind follow in rapid succession. He even sues Robert Montgomerie "to make payment of the soumis and rentis of þe bischoprik of Glasgow of sindrie 3eirris bigane," which shows that Montgomerie, despite the Kirk, had succeeded in intronning with the revenues of the diocese.<sup>2</sup>

It is not until the very end of 1586 that we come on the first documentary evidence of proceedings against the poet. This is an Interlocutor of the Court of Session, dated December 24. The record, however, shows that earlier in the year proceedings had been taken against Montgomerie in the Commissary Court of Edinburgh. But for some reason not specified it had been agreed to transfer the action to the higher Court. The Interlocutor of the Lords of Session accordingly discharges the Commissary Court from all further proceeding in the matter. This is explicitly stated to have been done "with consent of the parteis concerned." The Interlocutor further fixes January 6, 1586/7, and days following, for the hearing of the case. Unfortunately, at this point the records fail us, the 'Register of Acts and Decreits' containing no account of what happened when the action was resumed. There is, of course, the possibility that in the interval of twelve days some arrangement had been come to which for the time being obviated the necessity of further litigation.

An explanation of the difficulty may perhaps be found in the fact that some time in the year 1586 Montgomerie, under a royal licence, left the country to proceed to "Flanderis, Spaine, and vthiris beyond sey." It is not stated in the 'Register of the Privy Seal,' from which this information is derived, in which month Montgomerie set out. The year, it is to be remembered, did not end till March 24, of what in the new style would be 1587. It is thus possible that the poet's departure had been forced upon him at the very time the case was in the Court, and that proceedings were by arrangement suspended during his absence. One thing at least is certain, that when Montgomerie started for the Continent no judgment had been given against him, since the record in the 'Privy

<sup>1</sup> 'Commissariot of Edinburgh—Decreits,' 15th January 1585/6.

<sup>2</sup> He is described in this record ('Register of Acts and Decreits,' vol. 104, f. 399a) as "Robert, allegit Archibischope."

Seal Register' states that James undertook to protect, maintain, and safeguard his pension.<sup>1</sup> The formal and emphatic way in which the King's promise is recorded in the Register, suggests of itself that the poet had been despatched abroad on business touching the King's interests, and at a time when his pension was being threatened. The licence to go abroad, which is for a period of five years, is stated to have been given "vpoun speciall and guid respectis moving our said souerane loird," and the record further informs us that Montgomerie "depairtit of his realme to þe partiris of Flanderis, Spaine, and vþiris beyond sey."

The temptation is strong here to connect this journey of the poet with the activities of the Scottish Catholics on the Continent, to which James at this period was paying special and indulgent attention. There was great need for such services as Montgomerie could render as courier or spy. About this time we hear of Robert Bruce, a well-known secret agent, being despatched to the King of Spain by Huntly, Morton, and Lord Claud Hamilton, to urge that the Armada attack should be made by way of Scotland. James was not a party to the scheme, but he was acquainted with it, and prepared without scruple to turn events to his advantage whichever way things might happen. It is an interesting coincidence, if nothing more, that in 1586 a licence to go abroad for five years was given by the King to two notorious Catholic intriguers with whom there is reason to believe Montgomerie was on friendly terms. These were Hew Barclay of Ladyland and Sir William Stewart of Houston. Barclay was a west country laird, and one of the most daring promoters of the Catholic interest in Scotland.<sup>2</sup> Two sonnets by him are found in the Drummond MS., one of which is addressed in a friendly way to Montgomerie. It was he who hatched the abortive plot to land Spanish soldiers on Ailsa Craig, for his share in which we shall see Montgomerie was denounced as a rebel in 1597. Sir William Stewart had been the prime mover in rescuing James from the Ruthven Raiders, and as Captain of the King's Guard at the time Montgomerie was acting as one of his Majesty's servitors, must have known the poet well. In 1584 we find his servitor, John Young, witnessing Henrie Gelis's acquittance to Montgomerie for his share of the debt incurred in connection with the 'James Bonaventor.'<sup>3</sup> The royal licence,

<sup>1</sup> See Appendix D, VI. It is clear from this that some time between the date of Erskine's appointment and Montgomerie's departure the King had "restored" to the poet his pension, but obviously without the sanction of the new Archbishop.

<sup>2</sup> He was mixed up in the affair of the Spanish Blanks, and along with others was denounced by Act of Parliament on January 5, 1593.

<sup>3</sup> There seems a possibility that Montgomerie had at an earlier date come into contact with Stewart in Flanders. In 1575, if not even before then, Stewart was serving with other Scots under the Prince of Orange. Five years later, as Colonel, he had five companies of Scots under his command. ¶ From a line in the 'Flying,'

dated in the 'Register of the Privy Seal,' May 21, 1586, granting permission to Barclay and Stewart to leave the country, states that they are about to "procede to þe pairtis of France, Flanderis, and vþiris bezond sey, during the space of fyve 3eiris, for performing certane honorabill effairis committit to þair charge, to þe profitt and commoditie of þe publict estait of þis realme. And alsua to þe advancement of vþiris his maiesteis honorabill intentions." Shortly after his departure we find Stewart in Paris avowing himself to Mendoza (the Spanish Ambassador), the accredited agent of the Catholic earls of Scotland.

Montgomerie, we learn from the Privy Seal record, set out for the Continent in the same year as Barclay and Stewart, and his business appears to have been of a hazardous kind. In no long time he had fallen under suspicion of some sort and was thrown into prison, but in which part of the Continent it is impossible to say. In March 1589 he is still "deteynit and halden" in captivity, "to the greit hurt and vexatioun of his persoun, attour the lose of his guidis." But the King continues a kindly interest in him. The writ of the Privy Seal, from which we derive our information of this unfortunate chapter in the poet's life,<sup>1</sup> refers to Montgomerie's "service" as meriting "augmentatioun" rather than "diminishing," and also speaks of providing "better occasioun" for the poet continuing in his majesty's employment "in all tyme heireftir." This was in March 1589. By that time Montgomerie had been probably about two years in captivity. In some of his poems he writes with great bitterness of this experience.

written, as we have seen, not later than 1582, it appears that Montgomerie some time previous to this had got into trouble in Argyle, and had fled to Flanders. Polwart's statement could scarcely be a pure invention, although he turns the occasion to humorous account (F., I. 611). In Flanders at this time, Montgomerie, who since Polwart calls him a "redshank" and Dempster an "eques montanus," was certainly a soldier of some sort, would not unnaturally seek to attach himself to the Scots Brigade. Later on, strong efforts were made by the Catholics to detach the Scots from the Dutch. Queen Mary herself even interposed (with what success is not known) to bribe Stewart with the promise of a substantial pension. Now, in a letter written by Dr Wilson, agent for the Low Countries, to Davison, dated January 25, 1578, there is the following suggestive passage: "I told M. de Famara lately, and willed him to signify to the Prince, that practices were laid to corrupt the Scots; and I named two men especially, Captain Wyer and Captain Montgomerie, who are suspected to be of Don John's faction for the Scottish Queen's sake. . . ." It is impossible, of course, to say whether the Captain Montgomerie here referred to was the poet; and for this, amongst other reasons, that his relative Robert Montgomerie of Braidstane held a captaincy, and was an emissary in negotiating Scottish aid to the Prince of Orange. ('Calendar of State Papers,' Scottish Series, vol. iv. p. 602.) But at least it may be said that in what little is known of this Robert Montgomerie, there is no reason to believe that he had any share in or sympathy with the ever-recurring Catholic plots of this period. It is otherwise, we have seen, with the poet.

<sup>1</sup> See Appendix D, VI.



One of them, evidently composed during his confinement, contains these stanzas :—

“ Quhen men or wemen visitis me,  
 My dolour I disguyse,  
 By outward sight that nane may sie  
 Quhair inward langour lyes.  
 Als patient as my pairt appeiris,  
 With hevy hairt, when no man heirs,  
 For baill then burst I out in teirs,  
 Alane with cairfull cryis.  
  
 All day I wot not vhat to do,  
 I loth to sie the licht ;  
 At evin then I am trublit, to,  
 So noysum is the nicht.  
 Quhen Natur most requyrs to rest,  
 With pansing so I am opprest,  
 So many things my mynd molest,  
 My sleiping is bot slicht.”

And then his mind reverts to happier times at the Court—

“ Remembring me vhair I haif bene,  
 Both lykit and belov’t,  
 And nou sensyne vhat I haif sene,  
 My mynd may be commovt.”

At a later date, when the decision of the Commissary Court had gone against him, and his pension had been annulled, he taunts the King with his broken promise—

“ Wes Bishop Betoun bot restord agane,  
 To my ruin reserving all the rest,  
 To recompence my prisoning and pane?  
 The worst is ill, if this be bot the best.  
 Is this the frute, sir, of your first affectione  
 My pensiou perish vnder your protectione ?”

In these lines it would seem to be implied that the restoration of Bishop Betoun and Montgomerie's imprisonment were in some way related to one another. Curiously enough, the first official information there is of James's intention to restore Betoun to the Bishopric of Glasgow is in an entry in the 'Register of the Privy Council,' dated March 17, 1586/7, and of course the scheme would be on foot previous to its official announcement. The plan was accordingly taking shape at the very time we have seen reason to believe that proceedings in the Court of Session over the question of Montgomerie's pension had been suspended. It is a mere conjecture, but not without some shadow of support in the few facts that are known, that the poet had been sent to the Continent to carry despatches to Betoun, and perhaps to put himself at the bishop's disposition as a courier or agent of some sort. Service of that kind was attended

with sufficient risk, and if Montgomerie had been caught with compromising letters it might very well have led to a lengthy term of imprisonment. In one of his sonnets to the King on the subject of his pension, he remarks that he had kept himself "Of crymes . . . clene," and then goes on to use these words—

" With, not without, your warrand, zit I went ;  
In wryt, not words : the papers are in place.  
Sen chance, not change, hes put me to this pane,  
Let richt, not reif, my Pensiou bring agane."

In the sonnet following he rehearses to the King this catalogue of his woes—

" If lose of guidis, if gritest grudge or grief,  
If povertie, imprisonment, or pane,  
If for guid will, ingratitude agane,  
If languishing in langour but relief,  
If det, if dolour, & to become deif,  
If travell tint, and labour lost in vane,  
Do properlie to Poets appertane—  
Of all that craft my chance is to be chief."

If these troubles had befallen Montgomerie whilst engaged in the way suggested, the sarcastic reference to the King having recompensed him by restoring Betoun to the see of Glasgow would have considerable point.

James's object in seeking to reinstall Betoun in his former position was that he might use him for political purposes on the Continent. Circumspection, however, had to be exercised in bringing this about, for Betoun was a notorious enemy of the Reformation, a Catholic, and, till her death, the trusted agent of Queen Mary. It is interesting to note the steps by which the King sought to carry out his plan, and how, later on, the question of Betoun's restoration became the central argument in Montgomerie's lawsuit. James had, in the first place, to deal with Erskine, who, as we have seen, was raised to the bishopric in December 1585. The terms of Erskine's appointment, as recorded in the Register of the Great Seal and in the Register of Presentation to Benefices, are without the slightest ambiguity in their meaning. But on March 17, 1587, occurs a curious entry in the 'Register of the Privy Council' "explaining" Erskine's appointment, of two years previous. It is declared to have been merely contingent, and that the King now "meaning to imploy James sumtyme Archiebischope of Glasgow in his service" has "restoirit and reponit in integrum the said James . . . aganis the sentence of foirfaltour and baratrie given against him."<sup>1</sup>

<sup>1</sup> Betoun (a nephew of the Cardinal) was consecrated Bishop of Glasgow in 1552 at Rome. In 1560, to escape "the wild fury of the Reformers," he left Scotland, carrying with him to France the muniments of his see, "which he carefully deposited partly in the Scots College, partly in the Charter House or Monastery of

Erskine, however, is to be permitted to enjoy the temporalities of the see until Betoun's restoration is ratified by Act of Parliament. On the day following this entry in the 'Privy Council Register,' Forster wrote to Walsingham: "I thinke your honour hath knowledge that the Bischope of Glasgow is restored by opyn proclamatioun at Edinburgh to the said bischoprick, and is appoynted by the Kinge to be his ambassadour in France as he was in his late mother's tyme." Four months later Parliament assembled. Whether it was because the King was apprehensive of some difficulty in getting the estates to acquiesce in Betoun's restoration, or because a compromise had been forced upon him, the fact remains that in July a measure was introduced and passed, which, although its immediate purpose was to reinstall Betoun, does not mention his name or his office. Later on we shall see that Erskine took full and successful advantage of the ambiguity thus created. The bill, which passed in July, took the form of a general ratification of the Acts of Pacification, passed in 1573, and of Abolition, passed in the interests of the Ruthven Raiders in 1585. These measures rescinded in general terms sentences of *foirfaltour* and *barratrie* passed at various times previous, and extending in their operative power to the date of Queen Mary's return to Scotland on August 19, 1561. But in the Act of Abolition of 1585 Betoun is by name expressly exempted from its provisions. With the obvious purpose of getting over this difficulty, a clause is accordingly inserted in the July Act of 1587 explicitly stating that the Acts of 1573 and 1585 shall apply "without ony maner of exceptioun, aþer of personis or crymes, except as sal be exceptit in the present act." That this Act was interpreted at the time as applying to Betoun is shown by the fact that before the session of Parliament closed applications were lodged on behalf of certain individuals to whom grants out of the bishopric had previously been made, craving that the restoration of Betoun might not interfere with their existing rights.

Meantime it would seem that Erskine had been persuaded or forced into acquiescing in this plan for placing Betoun again in the see of Glasgow. The party to which he belonged was not now all powerful as it had been at the time of his appointment in December 1585, and James would be freer to take his own way. There were, however, ties of intimacy between Erskine and the King, going back to James's boyhood, before he had assumed the duties of his royal office in 1579; and while it was necessary for the scheme which

Carthusians in Paris." He became Queen Mary's ambassador at the French Court. As late as 1569 he is referred to in charters as Archbishop of Glasgow *in absentia*. Sentence of *barratrie* was passed upon him on September 19, 1570. On February 12, 1573, he is denounced (along with others) in the 'Register of the Privy Council' as a rebel and a traitor. On November 9 of the same year James Boyd of Trochrig was appointed Archbishop of Glasgow. Boyd died in 1581.

the King now had on hand, that Erskine should demit his ecclesiastical office, James would be willing that some compensation should be given. There can be little doubt that this is the meaning of the following curiously reticent entry in the 'Register of Presentation to Benefices' (vol. ii. f. 177*b.*), dated July 23, 1587—that is, a few days after the so called Act of Restitution had been passed: "Remembering the of ald gude, trew and thankfull s̄eruite done to his maiestie at all tymes be his familiare and weil belouit s̄eruitour, Mr *William Erskin*, persoun of campsie, *continewallie* fra the tyme of his hienes birth; the diligent caires, panes, and travellis tane be him in his maiestie's educatioun, not onlie in tender 3̄eirris bot als cairfullie ȝairefter onto the tyme his hienes pleased accept the regiment of this realme in his awin persoun, and now sensyne; Be the quhilk daylie and continewall lang s̄eruite, the said Mr *William* hes not allanerlie bestowit and debursit thairthrow his haill leving and patrimonie, bot als consumit ȝe best pairt of his tyme & 3̄eirris, *withouth* ony respect bot depending vpoun his graces onlie provisioun of ane honest lyfe and leving." Remembering these things, the King had (this record goes on to state) promoted Erskine "to ane honorabill place, calling, and leving, quhilk ȝaireftir he, *at his maiesteis speciall desyr dimittit and ourgave agane*, disappointing himself of that thing quhilk his hienes prouidit to him for ane honorabill lyfe & leving: Quhairfoir his grace, not being ony wayis willing the said Mr *William* sal be frustrat of his expectatioun and lang s̄eruite foirsaid, bot rather considdering his greit loyaltie, prone, prompt and reddie s̄eruite & obedience at all times by past, willing to gif him gud occasioun to continew steidfast and affectionat ȝairin, according to his guid dispositioun and nature, knawin to his hienes," confers upon him a pension of "24 chalderis beir." For greater security thereof, "his maiestie promittis *in verbo* to caus ratifie ȝe samin in parliament in maist ample forme." There is no record of any such ratification. In view of what had gone before, and what was to follow, these references to Erskine are truly remarkable. A prominent member of the Ruthven Raid faction, he had been foirfaldet and obliged to flee the country. Along with Mar and others, he had in August 1584 been summoned for "treasoun" by the Parliament. In 1585 he had ousted Robert Montgomerie, the King's nominee, from the see of Glasgow. Later on he opposed Betoun in the law courts, and, for a time at least, successfully vindicated his title to the bishopric.

The indirect method by which the King had attempted to bring about Betoun's restoration proved ineffectual. The flaw in the scheme lay in this, that while the Ratification Act of 1587 expressly cancels any exceptions to the general pardon given by the Acts of 1573 and 1585, it does not, on the other hand, take cognisance of the fact that these Acts are by their own terms stated to be applicable

only to those who had conformed to the principles and practice of the Reformed Church, and had acknowledged the King's authority. Betoun, whatever might be argued with regard to the second of these conditions, had certainly never complied with the first. This weak point was readily detected by Betoun's opponents, and Erskine, later on in his further proceedings against Montgomerie (whose chief argument is that Erskine has no right to call in question his pension since he is no longer Archbishop), makes successful use of it before both the Court of Session and the Commissary Court.<sup>1</sup>

The wrangle over Betoun's attempted restoration continued for some years. The references to it in the 'Register of the Privy Council' are rather conflicting. Thus, in an entry dated March 21, 1588/9 it is referred to as still holding good. But two months later (29th May) a resolution was passed proclaiming that Betoun, and others in similar case, were still under the ban of their former sentences of foirfaltour. The point, however, was not finally settled until 1592, when Parliament by an "Act of Interpritation" determined that the benefits of the Pacification of 1573, the Act of Abolition of 1585, and of the Act of Ratification of 1587, only applied to such as had "professed the trew religioun."<sup>2</sup>

By this time, however, the situation had become further complicated. James, in November 1587, had bestowed the temporal possessions of the see on Walter Stewart, Prior of Blantyre, and now, when the scheme to restore Betoun (who it had been intended should only get the teind-sheaves along with the ecclesiastical title) was seen to have failed, he proceeded to an attempt to hand the bishopric over to his kinsman and favourite, Ludovic Duke of Lennox.

Montgomerie, on his return to Scotland, probably in 1591, must have found his title to draw his pension considerably embarrassed by the unsettled state in which the legal occupancy of the bishopric of Glasgow was now placed. His first step seems to have been to get his status recognised by Lennox. This we learn from an interesting entry in the 'Register of Deeds,'<sup>3</sup> under date November 2, 1591, in which Lennox ratifies the poet's pension (but reduced from 500 to 400 merks), "seing we haif now vndoutit rycht to þe said bischoprik of Glesgw and haill temporall landis þerof, being willing that all questioun and pley may be removit and takin away quhilk may impeid þe said Capitane Alexander in the peceable bruiking & vptaking of þe said pension," the ratification being

<sup>1</sup> Decreet, § 41, p. 327.

<sup>2</sup> According to a statement in his argument against Montgomerie before the Commissary Court, Erskine obtained decree against Betoun in June 1592, "dis-chairgand þe said Mr James Betoun to trubill þe tennenttis of the said bischoprick for þair dewteis as pairtie fundin to haiwe na rycht þerto." (Decreet, § 50, p. 331.)

<sup>3</sup> Vol. 40, f. 40.



likewise made with "expres consent and assent of Walter, priour of Blantyre for all rycht, titill, entres and clame he hes, or may haif, to þe said pensioun, or ony part þerof." It is significant of Montgomerie's connection with the Catholic faction that this benefit is conferred "for guid & thankfull seruice done & to be done be þe said Capitane Alexander to ws [*i.e.*, Lennox], and to gif him occasioun to continew þerin," and that the document is signed by (amongst others) Huntly, Robert Lord Setoun, and Claud Hammiltoun.

Montgomerie, however, had now to reckon with Erskine, who was vigorously pressing his title to the bishopric before the Lords of Session.<sup>1</sup> Under the conditions of Erskine's appointment in 1585, we have seen that all pensions drawn from the bishopric were, with one exception, that to Nicoll Carnecors, rescinded. There can be no doubt, however, that either privately, or by writ of the Privy Seal which has not been preserved, the King had, after the terms of Erskine's appointment were announced, restored to Montgomerie his pension. Accordingly we find, when the poet left Scotland in 1586, James undertaking to safeguard, maintain, and protect his pension. But by whatever means it came about, the royal safeguard certainly proved ineffectual, for Erskine succeeded in uplifting, with the rest of the revenues of the see, Montgomerie's pension for 1586 and 1587.<sup>2</sup> To recover this was the poet's first step when, after his return to Scotland, he resumed legal proceedings in the Court of Session against Erskine.<sup>3</sup> The answer which Erskine made to this challenge was to raise the whole question of Montgomerie's title to draw a pension at all from Glasgow. This he did in the Commissary Court of Edinburgh, calling upon the poet to produce his "letteris of pensioun." Montgomerie appealed to the Lords of Session to have

<sup>1</sup> In Decreet, § 44 (iii.), p. 329, Erskine refers to an action about this time in which the Lords of Session had upheld his "vndouttit rycht to the said bischoprik." See also § 47, and § 50 in which he states that he "obtenit decreit" against Betoun in June 1592.

<sup>2</sup> It is to this action of Erskine that the writ of the Privy Seal (21st March 1588/9), ratifying and reconferring Montgomerie's pension, no doubt refers when it states that "nochtwithstanding of þe said licence and protectioun, the said Capitane Alexander his factouris and servitouris hes bene maist wranguslie stoppit, hinderit, and debarrit in the peceabill possessioun of his said pensioun, but ony guid ordour or forme of Iustice." That this was an irregular seizure on Erskine's part would seem to be indicated by a reference [Remit, § 5 (ii.), p. 313] to a successful action of double poinding raised by the poet (probably through his factors in 1587), in which the Lords of Session decreed that payment should be made to Montgomerie of his pension for 1586, "and in tyme cuming, as partie fund be the saidis Lordis to haif best richt þerto, and discharging the said Mr William [Erskine] of all calling and troubling of the saidis tennentis (*i.e.*, those who were responsible for the payment of the pension) as partie fund be the saidis lordis to have na richt."

<sup>3</sup> Remit, § 2, p. 312.

this action taken out of the Commissary Court and brought before the Court of Session, on the ground that the Commissars "being dependents of the House of Mar" were prejudiced in favour of Erskine and sure to give a partial judgment; and, further, that one of the Commissaris, John Prestoun, was acting as Erskine's procurator in the action which Montgomerie himself had raised to recover his pension for 1586-7. This appeal was so far sustained by the removal of Prestoun from among the judges, but the action was remitted once more to the Commissary Court. This we learn from a Remitt of the Court of Session, dated December 10, 1592. The next record is an Interlocutour of the Commissary Court, February 23 following, in which Montgomerie being called and not appearing to maintain his defences lodged, decree is given against him. The effect of this Interlocutour is to uphold the relevancy of Erskine's principal action, which it would seem had been challenged by Montgomerie, and to permit him to go forward with his proof, his "summondis reductive." The final pronouncement of the Court is given five months later, on July 13, 1593. It is a "decreit" reviewing at great length the arguments of both parties. For all practical purposes the judgment is wholly in favour of Erskine. It "reducis, retraits, rescindis, cassis and annullis" the poet's pension from the time of Erskine's appointment to the bishopric and during all his future occupancy of the see; but "reseruand always to the said Capitane Alexander actioun of improbatioun as accordis of the law." In short, the finding of the Court is that the poet has no title to his pension from 1585 onwards, unless he can prove that Erskine is not, and never was, the Archbishop of Glasgow. This had been one of the main defences laid before the Court on Montgomerie's behalf to defeat Erskine's claim; and it rested on the extraordinary argument that Betoun's restoration was not only accomplished by the Act of 1587, but that it had a retrospective effect, annulling all appointments to the see since Betoun fled from Scotland in 1561; that, in fact, Betoun had never, since his appointment in 1552, ceased to be the Archbishop of Glasgow. A further point in Montgomerie's case brings to light a curious transaction between James and the Archbishop. To maintain the position that Betoun's restoration was a valid one, it was necessary to get over the difficulty of his not having professed the true religion or acknowledged the King. Montgomerie's counsel urges that James, having employed Betoun as his ambassador in a foreign court, had *ipso facto* purged him of any disability on that score, and further states that a special dispensation had been given by the King in his own handwriting, relieving Betoun from the necessity of making any confession of faith or public acknowledgment of the royal authority.<sup>1</sup> The argument is

<sup>1</sup> Decreet, § 14, p. 321.



pressed home with the vigorous statement that such dispensation, coming from the "Prince," is of force to invalidate any decrees in the law courts against Betoun, and, moreover, to nullify Erskine's appointment in 1585.

It is significant of the shadowy character of Lennox's claim that throughout his defences in the final stage of the legal proceedings Montgomerie ignores him altogether.<sup>1</sup> Neither James nor the Duke, who must both have been following the case with keen interest, could have viewed with approval this extreme way of pressing Betoun's title.<sup>2</sup> It was an awkward time to raise his claims at all. Parliament in July 1592 had passed the Act of "Interpritation" which was aimed against Betoun, and in the beginning of 1593 the country had been shaken by the discovery of the Spanish Blanks. At such a time James could not have come to Montgomerie's help to secure a judgment in his favour, which would, by proclaiming at the same time Betoun's restoration, have seemed to flout the action of the Parliament, and have played into the hands of the extreme Protestant faction.<sup>3</sup> Montgomerie would be left to fight his own battle. There might well be irritation on the King's part, and the sonnets show that there was certainly vexation and virulence on the poet's. The explanation of his breach with James and forfeiture of his position at the Court probably lies here. In one of his later sonnets, written in exile, addressing two of his old Court companions, "Constable and Keir," he refers to his dismissal—

"Shirs, 3e haif sene me griter with his grace,  
And with 3our vmquhyle Maister, to, and myne;  
Quha thoght the Poet somtyme worth his place,  
*Suppose 3e sie they shot him out sensyne."*

Erskine, in defence of his title to the archbishopric, and in support of his claim to have Montgomerie's pension reduced, takes his stand on the following (amongst other less important) arguments: (1) he was lawfully provided to the bishopric in 1585; (2) the Privy Council had decided that he should enjoy the fruits of the

<sup>1</sup> Erskine refers to him (Decreet, § 44 (iii.), p. 329) as "pretending ane factorie to þe bischoprik of Glasgow."

<sup>2</sup> It is worth noting that on July 21, 1593, an Act of Parliament was passed in favour of Lennox, in which it is stated that he already was in possession of the rent and patrimony of Glasgow, and is now gifted with "the rycht of the superioritie of the haill temporall landes," &c.

<sup>3</sup> It is also not at all improbable that Montgomerie was himself now something of a person "suspect." It appears to have been possible to obtain surreptitiously "pretended decreets" from the Privy Council in cases which were still pending in the Court of Session. (*Vide* Hill Burton's Introduction to the Register of the Privy Council, vol. II. p. xxvii.) In a case recorded in 1573 there was "a direct challenge" on the part of the Court of Session to the Privy Council, affirming that they were not competent judges in the matter.

bishopric till Betoun was restored by Parliament; (3) Betoun has not yet been restored, for he is not "comprehendit" in the Act of 1587; (4) the Privy Council, in May 1589, had definitely pronounced Betoun to be still under the ban of his former sentences of barratrie and foirfaltour; (5) the Act of "Interpritation" of 1592 had given statutory sanction to the view that Betoun, and others similarly placed, could not enjoy any benefits from the Acts passed in 1573, 1585, and 1587; moreover, this had been settled by decision of the Court of Session; (6) the terms of his (Erskine's) appointment only admitted the right of Nicol Carnecors to continue drawing a pension from the revenues of the bishopric; (7) that decrees of reduction had been obtained against the other claimant pensioners; (8) that even from the beginning Montgomerie's pension had been granted in violation of the common law, which provided that when a bishopric was vacant (as was the case with Glasgow in 1583) the sovereign had no legal right to prejudice the future occupant by making grants out of the revenues of the see.<sup>1</sup>

After the judgment given against him in the Commissary Court in July 1593, Montgomerie does not appear to have attempted an appeal to the Court of Session. At least no record of such has been found. Some years later (1597) we find him once more in serious trouble. This was in connection with Barclay of Ladyland's abortive scheme to land Spanish troops in the island of Ailsa, one of the interminable Catholic plots that continued to be hatched in Scotland down to the close of James's reign, the history of which yet remains to be written. Barclay, who, like Montgomerie, came of a well-known Ayrshire family, was a zealous Catholic, and appears in the records as a daring intriguer. At an earlier date (1593) he is found masquerading in Rome under the name of Don Ugo. Later we hear of him being apprehended in Scotland and committed to the Tolbooth of Edinburgh. Subsequently he was removed to the Castle of Glasgow. From thence he managed to effect his escape, and fled to Spain, where, according to the 'Register of the Privy Council,' he "traffiqued and had intelligence with the enemeyis of the said trew religioun." He then formed the scheme of capturing the island of Ailsa, and of fortifying and victualling it "for the ressett and conforte of the Spanishe army, luki'd for be him to cum and arryuit at the saidis partis for invasioun of

<sup>1</sup> Montgomerie seems to anticipate an argument of this kind, based on the common law, in the Remit of November 1592, § 7, p. 314, where he pleads that even were the see vacant in 1589 (which, of course, he does not admit) when his pension was reconferred upon him by writ of the Privy Council, yet the temporal lands of the bishopric had two years previously been annexed to the Crown, and that on that account the King's grant to him "convalesis." But this argument would not hold good for the earlier period from 1583 to 1587, the date of the Act of Annexatioun.

this Iland." The plot was discovered by a certain "Maister Andro Knox, minister at Paisley," who had already made himself conspicuous by his success in tracking Catholic intrigues. It was he who had apprehended in the Isle of Cumray George Ker, brother of Mark Ker, Lord Newbattle, and discovered on him the famous "Spanish Blanks." Getting together a company of friends, as zealous in their hatred of Catholics as himself, Knox encountered Barclay on his arrival at Islay, and demanded his surrender, "meaning nawayes his hurte nor drawing of his blude." To do this Barclay "absolutelie refusit," and defending himself against "sic as drew narrest him . . . and at last passing backward in the deip, drownit and perisheit in his awne wilfull and disperat resolutioun."

How far Montgomerie was actually implicated in this plot we have no means of knowing. The only record which connects him with it states that he "wes arte, parte, at the leist vpoun the counsale, devise, and foir knowlege with vmquhile hew barclay of ladyland in the lait treasounable interprise diuisit tuiching the surprising and taking of Ilisha."<sup>1</sup> He was summoned to appear before the Privy Council, and on failing to do so was denounced as a rebel on July 14, 1597.

After this date Montgomerie disappears from the public records, and of his subsequent life nothing more has been discovered. It is assumed that he died some time between the years 1605 and 1615. For the latter of these dates there is authentic evidence in the fact that on the title-page of the edition of 'The Cherrie and the Slae' published in that year, it is stated that the poem had been "newly altered, perfyted, and divided into 114 Quatuorzeims, not long before the Author's Death." The date 1605, however, may be given up as having any bearing on the question when Montgomerie died. It has been taken into account because of the publication in that year of a small volume of metrical psalms in Scots, entitled 'The Mindes Melodie,' authorship of which has been assigned to Montgomerie, since two of the psalms in the collection are known from other sources to have been written by him; and from the fact that it appeared anonymously, it is concluded that the author could not have been dead, because the publisher in that case would have been sure to put his name upon the title-page. The inconclusiveness both of the reason for ascribing the book to Montgomerie at all, and of the argument drawn from it, need scarcely be criticised. David Laing in the 1821 edition of Montgomerie's poems includes 'The Mindes Melodie'; but in 1852, when he published a "Specimen of a proposed Catalogue of a portion of the Library at Britwell House," he, with more caution, describes this book as having been "attributed to Alexander Montgomery." Dempster, who was a contemporary of the poet, but living abroad and always a careless chronicler, gives the date of Montgomerie's death as MDXCI., which may possibly be a slip, either of the author or the

<sup>1</sup> See 'Life-Records,' No. XI., p. 334.

printer, for MDCXI. It is rather curious that a mistake of a precisely similar kind occurs in the record which Dempster gives of Semple's death.<sup>1</sup> The year 1611 would seem to approximate fairly well to the time of Montgomerie's death suggested by the statement on the title-page of 'The Cherrie and the Slae,' and may, perhaps, be taken as the nearest approach which can now be made to the actual date.<sup>2</sup> Dempster further informs us that the news of Montgomerie's death was received with great grief by the King, *magno regis dolore*. If this be true, there is, perhaps, some ground for believing that, although no record survives, James had come to the assistance of the aged poet in his closing years. Some reparation he may have made to him for the loss of his pension, a loss which, from all that can now be gathered of the circumstances, seems to have befallen the poet through no fault of his own, but to have been due to the tangled and conflicting political rivalries of the times.<sup>3</sup>

<sup>1</sup> Brotanek points out that Dempster falls into another similar error in recording the date of Sir Patrick Hume's death.

<sup>2</sup> George Chalmers, the well-known Scottish antiquary, states in some notes, preserved in the Laing Collection in Edinburgh University Library, that Montgomerie died as early as 1598, and that the King honoured the poet's memory with an epitaph. He cites no authority, however, and the value of his statements cannot in consequence be tested. G. S. Montgomery, in his 'Genealogical History of the Family of Montgomery,' printed for private circulation at Philadelphia in 1863, gives the date of the poet's death as 1611, but without citing his authority. A similar unsupported statement is quoted in the Appendix of this book from a letter of the Rev. Robert Leask of Belturbit, who assigns Montgomerie's birth to the year 1540 and his death to 1607.

<sup>3</sup> The restoration of Betoun was finally, and beyond all question, effected by an Act of Parliament passed on June 29, 1598, in which statutory sanction is given to the very arguments advanced by Montgomerie in the Commissary Court—namely, that the Pacification of February 1572/3 (ratified by Parliament in April 1573), the Act of Pacification and Abolition of 1585, and the Act of Restitution of 1587 did extend to Betoun, "and speciallie dispensand with the Act of 1592"—that is, the so called "Act of Interpretation." Had this view of these Acts been accepted by the Commissary Court in 1593, Montgomerie could hardly have lost his pension.

## APPENDIX C.

### NEW SOURCES OF MONTGOMERIE'S POETRY.

ALTHOUGH we may accept the interpretation which the unknown editor of the 1629 edition of the 'Flyting' gives of the spirit in which Montgomerie and Polwart carried through their famous encounter—

“No cankering envy, malice, nor despite  
Stirred up these men so eagerly to flyte ;  
Bot generous emulation ”—

it would be quite a mistake to suppose that all of the abusive charges which the opponents fling at one another are to be taken in a purely Pickwickian sense. To do so would be to miss a good deal of the point and savour of the 'Flyting.' Under cover of the game, personalities of a most pointed kind were indulged in, sometimes slyly, sometimes delivered with amazing directness and vigour. We may suspect that these were the parts most relished by the circle at the Court for whose amusement the “sett matches of flytting” were undertaken.<sup>1</sup> There is no mistaking the intention of Polwart's repeated references to Montgomerie's intemperance, even had we not on this point a further testimony from King James himself.<sup>2</sup> The most interesting, however, of these personalities, which have in them a suggestion of malice prepense, are the accusations of plagiarism which the two poets bring against one another. Montgomerie himself is the first to introduce this charge. In his second epistle he thus takes Polwart to task—

“Thy scrowis obscur ar borrowit fra sum buik ;  
Fra Lyndsay þow tuik ; þow art bot Chawcer's cuik.”

And again, more vigorously—

“I think for to see þow hing by the heills,  
For tearmes that thow steills of auld poetrie.”

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<sup>1</sup> See Appendix A, p. 255.

<sup>2</sup> See Appendix B, p. 267.



To which his opponent replies—

“Forder þow fleis with vþer foulis vingis,  
Ourcled with cleirar collouris nor thy awin ;  
But speciallie with sum of Sempillis things,  
Or for ane pluckit guiff thow had bein knawin.”

And in an interesting passage which occurs only in the Tullibardine MS.—

“Thy pykillit puir paremeonis but skill,  
Pykit fra Irisch Italianis ar to blame.”

Montgomerie's charge he flings back with some warmth—

“Thow said I borrowit blaidis, quhilk is not trew ;  
The clene contrarie, smachart, salbe sene.  
I neur had of that making 3e mene  
Ane verse in wreit, in print, or 3it perquere,  
Quhilk I can prive, and clenge me wonder clene ;  
Thocht singill wordis no wreiter can forbeir.”

This little passage-at-arms is not without its value as evidence of the way in which the gentle art of plagiarism was viewed in those days. How the matter actually stands with regard to Polwart there is scant means of testing, for little of his poetry beyond his share of the ‘Flyting’ survives. In Montgomerie's case the question has now an entirely new interest, since the discovery made some years ago of his indebtedness to Ronsard, and to certain writers in England—an indebtedness which would appear to fully justify Polwart's accusation. It is, however, highly improbable that Polwart had Ronsard in view. He specially names Sempill ; and the allusion seems scarcely appropriate. In Sempill's verse, as we have it, there is little to suggest comparison with Montgomerie. He writes in the vein of an older tradition, without any of the French and Italianate graces cultivated by the poets of James's Court. There is, of course, the possibility that Polwart is alluding to earlier compositions of Montgomerie, which have not survived, written, it may be, in the manner of those preserved in Bannatyne's manuscript, before he had felt the attraction of the new poetry in England and France.

A general discussion of the literary influences affecting Montgomerie's practice as a poet scarcely falls within the limits appropriate to this volume. - The subject has already received scholarly treatment from two continental writers, Dr Oscar Hoffmann and Dr Rudolf Brotanek, the former tracking Montgomerie's debt to Ronsard, and the latter more particularly examining the influence of Wyatt and Surrey, and their followers.

It may be permissible, however, without trenching unduly on the results which these writers embody in their dissertations, to set forth here certain specific instances of borrowing discovered in Montgomerie's works. It is, of course, open to argument whether he had

any intention of passing off the translations in question as original poems. That at least may be said of some of them; in the case of others it is less easy to resist the conclusion that we are detecting the poet in deliberate plagiarism. In considering the point, however, it is to be remembered that, so far as is known, Montgomerie's miscellaneous poems were not published in his lifetime; and that, with but minor exceptions, our only source is the Drummond MS., which was written out probably not long before Drummond's books and manuscripts became the property of Edinburgh University in 1627. A collection made by an admirer of the poet a number of years after his death, and probably from floating manuscripts, would obviously be liable to contain pieces wrongly attributed to him. Dr Brotanek draws attention to what seems a clear instance of such wrong ascription. On fol. 81 of the Drummond MS. is engrossed a devotional poem, beginning "Auay, vane world, bewitcher of my hairt." Both Laing and Cranstoun accept it as Montgomerie's. It forms, however, part of Lady Culross's 'Godly Dreame,' printed in Edinburgh in 1603, while the authoress was yet living.

Of greater interest is the case, also pointed out by Dr Brotanek, of one of the poems of the Drummond MS. appearing in the well-known Elizabethan miscellany, Procter's 'Gorgious Gallery of Gallant Inuentions.' To facilitate comparison the two versions may be given:—

" My fansie feeds vpon the sugred gall ;  
 Against my will, my weill does work my wo ;  
 My cairfull chose does chuse to keep me thrall ;  
 My frantik folie fannis vpon my fo :  
 My lust alluirs my licorous lippis to taist  
 The bait vharin the suttle hook is plaic't.

My hungrie hope doth heap my hevy hap ;  
 My syndrie sutes procuris the mair disdane ;  
 My stedfast steppis ʒit slydis into the trap ;  
 My tryed treuth intanglis me in trane :  
 I spy the snair, and will not bakuards go ;  
 My resone ʒeelds, and ʒit sayis na thairto.

In plesand path I tred vpon the snaik ;  
 My flamming thrist I quench with venemous wyne ;  
 In daintie dish I do the poyson tak ;  
 My languour bids me rather eit nor pyne :  
 I sau, I sett—no flour nor fruit I find :  
 I prik my hand, ʒit leaves the rose behind."

—[Drummond MS., f. 36 b.]

" My fancy feedes vpon the sugred gaule ;  
 My witlesse will vnwillingly workes my woe ;  
 My carefull choyse doth choose to keepe mee thraule ;  
 My franticke folly fawns vpon my foe :  
 My luste alluirs my lickering lyppes to taste  
 The bayte wherin the subtill hooke is plaste.



My hungry hope doth heape my heavy hap ;  
 My sundry sutes procure my more disdayne ;  
 My stedfast steppes yet slyde into the trap ;  
 My tryed truth entangleth mee in trayne :  
 I spye the snare, and will not backward go ;  
 My reason yeeldes, and yet sayeth euer, no.

In pleasant plat I tread vpon the snake ;  
 My flamyng thirst I quench with venomd wine ;  
 In dayntie dish I doo the poyson take ;  
 My hunger biddes mee rather eate then pine.  
 I sow, I sett, yet fruit, ne flowre I finde :  
 I pricke my hand, yet leaue the Rose behinde."

—[*'Gorgious Gallery of Gallant Inuentions.'*]

It seems reasonable to suppose that the English version is the original. Procter's Miscellany was published in London in 1578, and next to the poem in question is another which is evidently a companion piece. Although Montgomerie appears as early as 1568 in Bannatyne's manuscript, it is not until sixteen years later, in the 'Essayes of a Prentise,' that any specimen of his poetry is found in print, and then only a prefatory sonnet, and a few isolated passages to illustrate some of the King's "reulis and cautellis." The possibility that copies of his poems had been carried into England before the date of Procter's publication is remote; and even had this happened it is unlikely that they would have excited sufficient interest for one of them to have appeared in Southern form in a collection like the 'Gorgious Gallery.'

In the case of another of the Drummond poems—sonnet 40—which is found in Henry Constable's sonnet sequence, entitled 'Diana: the praises of his Mistres in certaine sweete Sonnets,' the circumstances are rather different, although consideration leads to a similar conclusion.

The two versions are as follows:—

"Thine eye the glasse where I behold my hart ;  
 mine eye the window through the which thine eye  
 may see my hart, and there thy selfe espy  
 in bloody cullours how thou painted art.  
 Thine eye the pyle is of a murdring dart ;  
 mine eye the sight thou tak'st thy leuell by,  
 to hit my hart, and neuer shootes awry :  
 mine eye thus helps thine eye to worke my smart.  
 Thine eye a fire is both in heate and light ;  
 mine eye of teares a riuer doth become,  
 oh, that the water of mine eye had might  
 to quench the flames that from thine eye doth come ;  
 Or that the fire that's kindled by thine eye,  
 The flowing streames of mine eyes could make drie."

—[*'Diana: The Praises of his Mistres.'*]

"Thyne ee the glasse vhare I beheld my [hairt ;]  
 Myn ee the windo throu the vhilck thyn ee  
 May see my hairt, and thair thy self espy  
 In bloody colours hou thou painted art.  
 Thyne ee the pyle is of a murth[ering dart ;]  
 Myne ee the sicht thou taks thy levell by,  
 To shute my hairt, and nevir shute aury :  
 Myn ee thus helpis thyn ee to work my smarte.  
 Thyn ee consumes me lyk a flaming fyre ;  
 Myn ee most lyk a flood of teirs do run.  
 Oh, that the water in myne ee begun  
 Micht quench the burning fornace of desyre ;  
 Or then the fyr els kindlit by thyn ey,  
 The flouing teirs of sorou micht mak dry."

—[Drummond MS., *f.* 71 *a.*]

The first edition of the 'Diana' was published in London in 1592. By that time Montgomerie had in all likelihood considerable reputation as a poet ; and there is reason to believe that before this date he had visited London. Dr Hoffmann, who first drew attention to the appearance of the sonnet in Constable's volume, does not hesitate to ascribe it to Montgomerie. But this can scarcely be conceded. The Drummond MS., the sole authority for including it among Montgomerie's poems, cannot have been written out much before the end of the first quarter of the seventeenth century,—that is, a good thirty years after the date of the publication of the 'Diana,' and long after Montgomerie's death. There is, accordingly, no evidence at all that Montgomerie ever laid claim to the sonnet. An interesting fact is mentioned by Dr Brotanek which bears on the point. A manuscript of Constable's sonnets, written about 1590 (known as Todd's MS.), is published in 'Harleian Miscellany,' vol. ix. p. 489 ff. There the sonnets are divided into three parts, "each parte contayning 3 severall arguments, and every argument 7 sonets." The sonnet in question appears as the third in the first part. It thus takes its place as one of a definite sonnet scheme conceived and written by Constable. For the variations which appear in the Scots and English versions, Dr Brotanek offers the ingenious explanation that the Drummond transcript was made from an early draft of the sonnet which was subsequently altered by Constable.

The question of authorship in the case of this poem derives a further interest from the fact that there is a strong probability that Montgomerie and Constable were well known to one another, if not, indeed, intimate friends. Constable, who, it may be mentioned, graduated at Cambridge in 1580 at the age of 18, was much in Scotland during the reign of James VI. A sonnet of his in praise of the King is prefixed to the 'Poetical Exercises' (see also Introduction). It is significant, in view of his possible intimacy with Montgomerie, that as a Catholic he fell under suspicion of being im-

plicated in treasonable dealings with France against Elizabeth, and was forced to leave England for five years. There can be little doubt that it is to him Montgomerie refers in the opening lines of sonnet xvii. (see Cranstoun's edition):—

“Adeu, my King, court, cuntry, and my kin :  
Adeu, suete Duke, whose father held me deir :  
Adeu, companions, Constable and Keir,  
Thrie treuar hairts, I trou, sall neuer tuin.”

This is the sonnet in which Montgomerie alludes to his dismissal from the King's service, and it could not have been written prior to the adverse judgment of the Commissary Court on July 13, 1593,<sup>1</sup> a year after the publication of the 'Diana.' If Constable had, as Dr Hoffmann seems to suggest, cribbed one of Montgomerie's sonnets, it would appear at any rate to have occasioned no breach in their friendship!

Attention is drawn in the Introduction to a Scots rendering, found in the Laing MS. and printed in this volume,<sup>2</sup> of a poem by Jasper Heywood (son of the dramatist), which appears in yet another of the Elizabethan miscellanies, "The Paradyce of Dainty Devises," published in 1576. These translations are valuable evidence of the interest taken at this time by Scotchmen in the lyric collections of England. In Montgomerie's case there can be no doubt that somewhat of his poetic nurture was drawn from this source. The parallel references given by Dr Brotanek fully establish this. But other influences, coming both from France and Italy, were affecting the poets of James VI.'s Court. The older Chaucerian tradition, which moves so strongly in the period from Henryson to Lyndsay, is almost entirely displaced by those fresh interests. Possibly there is an allusion to Montgomerie's practice in the new style in these scornful lines of Polwart:—

“Thy raggit roundaillis, reifand royt,  
Sum schort, sum lang, and out of lyne,  
With skabrous collouris, fowsome floyt,  
Proceeding from ane pynt of wine.”

Dr Hoffmann and Dr Brotanek are apt to assume too readily an ignorance on Montgomerie's part of Italian poetry. The point requires further investigation. In the translations of Fowler and Stewart there is at least evidence of first-hand knowledge of Petrarch and Ariosto among the Court poets; and it is also worthy of mention that Fowler composed a sequence of seventy-one sonnets in the manner of Petrarch, to which he gives the characteristically Italian title, "The Tarantula of Love."

In one of the new stanzas found in the Tullibardine MS. of the

<sup>1</sup> See Appendix B, p. 281.

<sup>2</sup> P. 210.

'Flyting' occurs a jibe of Polwart's which indeed directly affirms that Montgomerie borrowed from Italian sources. The stanza is unfortunately incomplete and somewhat obscure in part; probably for this reason it was not included in the printed editions. But the charge of borrowing gnostic sayings from "Irish [*i.e.*, contemptible] Italianis" is clear enough:—

"Thy pikkillit, pair paremeonis, but skill,  
Pykit from Irish Italianis, ar to blame."

Dr Hoffmann, however, has a strong case when he asserts that it was to Ronsard, "welcher bekanntlich Petrarca und Ariosto nachahmte und theilweise übertrug, verdankt Montgomerie wohl auch zum grössten theile diejenigen gedanken, welche an den petrarchismus erinnern."<sup>1</sup> His discovery of Montgomerie's translations, and, it must be admitted, appropriations from Ronsard, is of great interest. It is disappointing to find among the poems taken from the French poet the sonnet addressed by Montgomerie to his kinswoman, Margaret Montgomerie, daughter of the Earl of Eglinton, on the occasion of her wedding with Robert Lord Seton in 1582. If, as Dr Brotanek affirms, this marriage brought to a close "ein Herzens-roman des Dichters," it cannot be said there is any keen sense of disappointment in the sonnet he borrowed from Ronsard to commemorate her union with Lord Seton.

"Heureuse fut l'estoile fortunée,  
Qui d'un bon œil ma Maistresse aperceut :  
Heureux le bers, et la main qui la sceut  
Emmaillottes le iour qu'elle fut née,  
Heureuse fut la mammelle en-mannée,  
De qui le laict premier elle receut :  
Et bien-heureux le ventre qui conceut  
Telle beauté de tant de dons ornée.  
Heureux parens qui eustes cest honneur  
De la voir naistre vn astre de bon-heur !  
Heureux les murs naissance de la belle !  
Heureux le fils dont grosse elle sera,  
Mais plus heureux celuy qui la sera  
Et femme et mere, en lieu d'une pucelle !"

OF MY LADY SEYTON.

M. M.

"O happy star, at evning and at morne,  
Vhais bright aspect my Maistres first out f[and.]  
O happy credle, and O happy hand  
Which rockit hir the hour that sho wes b[orne.]  
O happy Pape, 3e rather nectar hor[ne ;]  
First gaiv hir suck, in siluer suedling band !

<sup>1</sup> *Op. cit.*, p. 38.

O happy wombe consavit had beforne  
 So brave a beutie, honour of our land !  
 O happy bounds, vher dayly 3it sho duells,  
 Vhich Inde and Egypts happynes excells !  
 O happy bed vharin sho sall be laid !  
 O happy babe in belly sho sall breid !  
 Bot happyer he that hes that hap indeid,  
 To mak both wyfe and mother of that [maid.]”

—[Drummond MS., *f.* 74 *a.*]

Of a numbered sequence of three sonnets found in the Drummond MS. (Nos. 39, 40, 41 in Cranstoun), the first and third are derived from Ronsard; the second is the sonnet already quoted as occurring in Constable's 'Diana.' The first is suggested by, rather than a translation of, a sonnet in 'Le Premier Livre des Amours,' beginning "Œil, qui des miens à ton vouloir dispose"; but both words and thought are borrowed in the concluding lines:—

“Tousiours grauez en l'ame ie ne parte  
 Vn œil, vn ris, vne larme, vne main.  
 3it vhil I live at leist I sall regrate  
 Ane ee, a teir, a sigh, a voce, a hand.”

For the third Montgomerie appropriates a portion of a Chanson of thirty-four lines from 'Le Second Livre des Amours':—

CHANSON.

“Harsoir, Marie, en prenant maugré toy  
 Vn doux baiser acoude sur la couche,  
 Sans y penser ie laissay dans ta bouche  
 L'ame en baissant qui s'enfuit de moy.  
 Comme i'estois sur le poinct de mourir,  
 Et que mon ame amusée à te suiure,  
 Ne reuenoit mon corps faire reuiure,  
 Ie renuoyay mon cœur pour la querir.  
 Mais mon cœur pris de ton œil blandissant  
 Aima trop mieux estre chez toy, Madame,  
 Que retourner, et non plus qu'à mon ame  
 Ne luy chalut de mon corps perissant.  
 Lors si ie n'eusse en te baisant rauy  
 De ton haleine vne vapeur ardente,  
 Qui depuis seule (en lieu de l'arme absente  
 Et de mon Cœur) de vie m'a seruy :  
 Voulant harsoir mon tourment appaiser,  
 Par qui sans ame et sans cœur ie demeure,  
 Ie fusse mort entre tes bras à l'heure  
 Que maugré toy ie te pris vn baiser.  
 Bien que ton œil me face vne dure ecarmouche,  
 Moy veincu de sa flame et luy tousiours veinqueur :  
 Bien que depuis trois ans sa cruelle rigueur  
 Me tienne prisonnier de ta beauté farouche :  
 Bien que son traict meurtrier iusqu'à l'ame me touche,

Si ne veux-*ie* eschapper de si douce langueur,  
 Ne viure sans avoir ton image en mon cœur,  
 Tes mains dedans ma playe, et ton nom en ma bouche.  
 Ce m'est extreme honneur de trespasser pour toy,  
 Qui passes de beauté la beauté la plus belle.  
 Vn soudart pour garder son enseigne et sa foy,  
 Meurt bien sur le rempart d'une forte Rochelle.  
 Je mourray bien-heureux s'il te souvient de moy.  
 La mort n'est pas grand mal, c'est chose naturelle."

"So suete a kis *zistrene* fra thee I reft,  
 In bouing doun thy body on the bed,  
 That evin my lyfe w*it*in thy lippis I left  
 Sensyne from thee my spirits wald neuer shed ;  
 To folou thee it from my body fled ;  
 And left my Corps als cold as on Kie.  
 Bot when the Danger of my Death I dred,  
 To seik my spreit I sent my harte to thee ;  
 Bot it wes so inamored with thyn ee,  
 With thee it myndit lykuuse to remane :  
 So thou hes keepit captive all the thrie,  
 More glaid to byde then to returne agane.  
 Except thy breath thare places had suppleit,  
 Euen in thyn Armes thair doutles had I deit."

—[Drummond MS., f. 71 *b*.]

Sonnets 56 and 57 in the Drummond MS. form part of a sequence of five. Both are from Ronsard.

"Pardonne moy, Platon, si ie ne cuide  
 Que sous le rond de la voute des Dieux,  
 Soit hors du monde, ou au profond des lieux  
 Que Styx entourne, il n'y ait quelque vuide.  
 Si l'air est plein en sa voute liquide,  
 Qui reçoit donc tant de pleurs de mes yeux,  
 Tant de soupirs que ie sanglote aux cieus,  
 Lorsqu'à mon dueil Amour lasche la bride ?  
 Il est du vague, ou si point il n'en est,  
 D'un air pressé le comblement ne naist :  
 Plus-tost le ciel, qui piteux se dispose  
 A recevoir l'effet de mes douleurs,  
 De toutes parts se comble de mes pleurs,  
 Et de mes vers qu'en mourant ie compose."

"Excuse me, Plato, if I suld suppose  
 That onderneath the heuinly vaulted round  
 Without the world, or in pairts profound  
 By Stix inclos'd that emptie place is none.  
 If watrie vaults of Air be full echone,  
 Then what contenis my teirs which so abound  
 With sighis and sobbis which to the hevins I sound  
 When Love delytis to let me mak my mone ?



Suppose the solids subtilis ay restrantis,  
 Vhich is the maist, my maister, 3e may mene ;  
 'Thoght all war void, 3it culd they not contene  
 The half, let be the haill of my Complaintis,  
 Vhair go they then? the Question wald I c[rave]  
 Except for suth the hevins suld thame [ressave]."

—[Drummond MS., f. 76 a.]

"Qui vouldra voir comme Amour me surmonte,  
 Comme il m'assaut, comme il se fait vainqueur,  
 Comme il r'enflamme et r'englace mon cueur,  
 Comme il reçoit vn honneur de ma honte :  
 Qui vouldra voir vne ieunesse pronte  
 A suiure en vain l'obiet de son malheur,  
 Me vienne lire : il voirra la douleur,  
 Dont ma Deesse et mon Dieu ne font conte.  
 Il cognoistra qu' Amour est sans raison,  
 Vn doux abus, vne belle prison,  
 Ou vain espoir qui de vent nous vient paistre :  
 Et cognoistra que l'homme se deçoit,  
 Quand plein d'erreur vn aueugle il reçoit  
 Pour sa conduite, vn enfant pour son maistre."

"Vha wald behold him vhom a god so grievis?  
 Vhom he assaild, and danton'd with his [dairt,]  
 Of vhom he freizis and inflams the hairt,  
 Vhais shame siclyk him gritest honour givis?  
 Vha wald behold a 3outh that neuer [leives]  
 In vain, to folou the Object of his smarte?  
 Behold bot me, persaiv my painfull pairt,  
 And th' archer that, but mercy, me misch[eivis.]  
 Thair sall he sie vhat Resone then can do  
 Against his bou, if once he mint bot to  
 Compell our hairts in bondage basse to be[ir,]  
 3it sall he se me happiest appeir,  
 That in my hairt the Amorous heid does [lie]  
 With poyson'd poynt, vhair of I gloure [to die.]"

—[Drummond MS., f. 76 a.]

Two remaining sonnets, 47 and 60 in the Drummond MS., are taken, one from 'Le Premier Livre,' the other from 'Le Seconde Livre des Amours' :—

"Petit barbet, que tu es bienheureux,  
 Si ton bon-heur tu sçauois bien entendre,  
 D'ainsi ton corps entre ses bras estendre,  
 Et de dormir en son sein amoureux !  
 OÙ moy ie vy chetif et langoureux,  
 Pour sçauoir trop ma fortune compendre,  
 Las ! pour vouloir en ma ieunesse apprendre  
 Trop de raisons, ie me fis malheureux.



Je voudrois estre vn pitaut de village,  
 Sot, sans raison et sans entendement,  
 Ou fagoteur qui trauaille au bocage :  
 Je n'aurois point en amour sentiment.  
 Le trop d'esprit me cause mon dommage,  
 Et mon mal vient de trop de iugement."

## TO HIS MAISTRES MESSANE.

"Ha ! lytill Dog, in happy pairt thou crap,  
 If thou had skill thy happynes to spy,  
 That secreit in my Ladyis Armis may ly,  
 And sleep so sueitly in hir lovely lap.  
 Bot I, alace ! in wrechednes me wrap,  
 Becaus ouer weill my misery knou I  
 For that my 3outh to leirne I did apply  
 My ouer grit skill hes maid my oune mishap  
 Vhy haif I not, O God, als blunt a b[raine]  
 As he that daylie worbleth in the wyne  
 Or to mak faggots for his fuid is fane ?  
 Lyk as I do I suld not die and dúyn :  
 My pregnant spreit, the hurter of my harte,  
 Lyk as it does, suld not persave my smarte."

—[Drummond MS., f. 73 a.]

"Si j'avois un haineux qui me voulust la mort,  
 Pour me venger de luy, je ne voudrois luy faire  
 Que regarder les yeux de ma douce contraire,  
 Qui, si fiers contre moy, me font si doux effort.  
 Ceste punition, tant son regard est fort,  
 Luy seroit une horreur et se voudroit défaire ;  
 Ny le mesme plaisir ne luy sçauroit plus plaire,  
 Seulement au trespas seroit son reconfort.  
 Le regard monstrueux de la Meduse antique  
 Au prix du sien n'est rien que fable poétique :  
 Meduse seulement tournoit l'homme en rocher,  
 Mais ceste-cy en-roche, en-eauë, en glace, en foue,  
 Ceux qui de ses regards osent bien approcher,  
 Et si eu les tuant la mignonne se joue."

"Had I a foe that hated me to dead,  
 For my Reuenge, I wish him no more ill  
 Bot to behold hir eiyis, vhillk euer still  
 Av feirce against me with so sueet a feid.  
 Hir looks belyve such horroure suld him b[reid,]  
 His wish wold be, his cative corps to kill.  
 Euen plesurs self could not content his wi[ll ;]  
 Except the, Death, no thing culd him reme[id.]  
 The vgly looks of old MEDUSA'S eiy[s.]  
 Compaird to hirs ar not bot Poets leyis ;  
 For hirs exceids thame in a sharper sort :  
 The GORGON bot transformit men in sta[nis,]  
 Bot she inflammis and freizis both at anis ;  
 To spulzie hairt, that Minion maks hir sp[ort.]"

—[Drummond MS., f. 77 a.]

These citations by no means exhaust the tale of Montgomerie's debts. Rather is it in the numerous reminiscent lines and phrases, in thoughts and images skilfully wrought into the fabric of his verse, that one finds the strongest evidence of Montgomerie's obligations to Ronsard. Dr Brotanek gives references to some sixty of these.

"Nan luifis bott fullis vnlude agane,"

the refrain of one of Montgomerie's best known minor poems, seems a happy rendering of Ronsard's—

"Car un homme est bien sot d'aimer si on ne l'aime."

In the fine "Sang on the Lady Margaret Montgomerie," lines 31-35,

"Or had this nympe bene in these dayis  
Quhen Paris judgit in Helicon  
Venus had not obtenit sic prayis,"

are probably suggested by—

"Et si Paris qui vit en la valée  
La grand beauté dont son cœur fut épris  
Eust veu la tienne, il t'eust donne le pris  
Et sans honneur Venus s'en fust allée."

Both thought and phrase of Ronsard are found in the lines—

"But she inflammit and freizis both at anis ;  
To spulzie hairt, that Minion maks hir sport."

"Renflame et renglace mon cœur" is from one poem and from another—

". . . . mais quand je te veux dire  
Quelle est ma mort, tu ne t'en fais que rire  
Et de mon mal tu as le cœur joyeux."

Montgomerie was fond of this last thought, and repeats it more than once—

"My pane is but hir pastyme and hir play."

And again—

"I pray thee, nou, thy cunning for to kyth  
And burne hir breist that of my baill is blyth."

An interesting example of the transmission of a poetic image occurs in his lyric "In Prais of his Maistres." Montgomerie writes—

"The mold is lost vharin wes maid  
This *A per se* of all."

Dr Hoffmann finds it in Ronsard—

"Lorsque le Ciel te fit, il rompit le modèle."

And again—

“ Ou bien va-t'en la haut crier  
A la Nature et la prier  
D'en faire une aussi admirable ;  
Mais j'ay grand peur qu'elle rompit  
Le moule alors qu'elle la fit,  
Pour n'en tracer plus de semblable.”

The thought, however, is of earlier origin than Ronsard. It occurs in Surrey's "A praise of his Love," in which Nature is made to lament that—

“ When she had lost the perfit mold  
.  
.  
.  
.  
.  
She could not make the lyke agayne.”

In this instance, however, it is more likely that Montgomerie borrowed neither from Ronsard nor Surrey, but from an anonymous lyric, "A praise of his Ladye," which, like Surrey's, appears in Tottel's 'Miscellany,' and is usually assigned to John Heywood. It is without doubt an imitation of Surrey's poem. The fourth stanza runs—

“ I thinke nature hath lost the moulede,  
Where she her shape did take :  
Or els I doubt if nature could,  
So faire a creature make.”<sup>1</sup>

And there are other interesting parallels between this poem and Montgomerie's. Heywood, for example, writes—

“ The vertue of her liuely lokes,  
Excels the precious stone :  
I wishe to haue none other bokes  
To read or loke vpon.  
In eche of hir two cristall eyes  
Smileth a naked boye  
It would you all in harte suffise  
To see that lampe of ioye.”

With which may be compared Montgomerie's lines—

“ The bony blinks my courage feeds  
Of hir tua christall ees,  
Tuinkling illuminous,  
With beams Amorous ;  
Qubairin tua naikit Boyis resorts,  
Quhais countenance good hope reports ;  
For they appeir  
Vith smyling cheir,  
As they vald speir  
At me some sports.”

Moralising on the practice of poetic larceny, common among his

<sup>1</sup> The image goes back to Ariosto (Orlando Furioso, canto x. l. 84).

contemporaries in England, Sir Philip Sidney, himself far from immaculate, writes in one of his "Astrophel and Stella" sonnets—

" You that poor Petrarch's long deceased woes,  
With newborn sighs and denizen'd wit do sing :  
You take wrong ways ! Those far-fet helps be such  
As do bewray a want of inward touch ;  
And sure at length, stolen goods do come to light."

These lines are quoted by Dr L. E. Kastner,<sup>1</sup> in an interesting examination of Drummond's indebtedness to Phillippe Desportes, where he also refers to the "larcenous acts" of Montgomerie and William Alexander of Menstrie. Dr Kastner concludes with the reflection: "In whatever way we look at the matter, the methods of these Scottish poets do betray a 'want of inward' touch, and must in future affect considerably the estimate of their poetic talent." From the latter part of this judgment we must venture to demur. The estimate which has been generally formed of Montgomerie's poetic talent is not, indeed, a very high one; but it is unlikely that it will be in any way diminished by the discovery of his indebtedness to Ronsard and the poets of the English miscellanies. He has left a sufficient body of poetry of his own to maintain the position he now holds in literary history. It would certainly occur to no one to suggest that he is a poet of striking originality. The gift he has of graceful, fluent, and occasionally even beautiful verse-making, he employs (leaving out of count his devotional poetry, some personal sonnets, and his share of the 'Flyting') in expressing in various combinations the allegorical images, conceits, and fanciful similes which, at the time, were, it may be said, the common property of poets. The artificiality of all this he rarely invades and elevates with a genuinely deep personal emotion. He seldom if ever, in consequence, rises above the level of a minor poet. Judged from the point of view of comparative criticism, his chief claim to consideration probably lies in this, that he was the acknowledged master of a little group of Court poets in Scotland, who, by their translations, imitations, and original efforts, were displaying in the Scots vernacular, as far as their limited powers would admit, the fashions of a new style of poetry in vogue throughout Europe. Had the language of Scotland continued to be the medium of a cultivated poetry, this experiment would doubtless have assumed a greater importance; for Montgomerie at least must have credit for developing the native prosody, and for adding not a little to the grace and cadence of the poetic diction of his country.

<sup>1</sup> 'The Modern Language Review,' October 1907.

## APPENDIX D.

### LIFE-RECORDS OF MONTGOMERIE.

#### I.

[TESTAMENT OF MARGARET FRASER, LADY GIFFEN and HESSILHEID,<sup>1</sup> dated at Irvine, 27th August 1583. Registered 7th July 1584.]

THE testament testamentar and Inventar of þe gudis, geir, soumes of money, & dettis, *pertening* to *vmquhile* ane richt honorabill Ladie Margaret Fraßer, Ladie Giffen and Hessilheid, relict of *vmquhile* Iohne Montgummerie of Hessilheid the tyme of hir deceis, Quha deceist in the moneth of August, the 3eir of god 1<sup>mv</sup>c<sup>lxxxiiij</sup> 3eris, ffaythfullie maid & gevin vp be Alexander Montgummerie hir lauchfull sone, quhome scho, *nominat* & maid hir executour and intromettour *wit* hir gudis & geir in hir latter will, vnderwrittin off þe dait, at þe toun of Irrwine, the xxvij day of August, the 3eir of god foirsaid, as þe *samin* at lenth proportis.

In the first, þe said *vmquhile* margaret fraßer, Ladie Giffen and Hessilheid, had þe gudis, geir, soumes of money, & dettis of þe avale & *prices* efter following *pertening* to hir, as hir awine proper gudis & geir þe tyme of hir deceis foirsaid, viz. : Item in vencilis & domicilis, *wit* þe *abulzementis* of hir body, estimat to þe soume of tuentie pundis.

Summa of the Inventar . . . . . xx<sup>l</sup>.  
ffollouis þe dettis awand to þe deid. [A long list is then given of the deceased lady's debtors.]

Summa of þe dettis awand to þe deid . . . . . iij<sup>c</sup>lxxxvij<sup>lib</sup> xviiij<sup>sh</sup> viij<sup>d</sup>.

Summa of the Inventar *wit* þe dettis . . . . . iij<sup>c</sup>xvij<sup>lib</sup> xviiij<sup>sh</sup> viij<sup>d</sup>.

Na diuisioun.

The quot is componit for . . . . . x *merkis*.

ffollouis þe deid's legacie & latter will.

At the toun of Irrwine, the xxvij day of August, the 3eir of god 1<sup>mv</sup>c<sup>lxxxiiij</sup> 3eris, the *quhilk* day ane honorabill Ladie Margaret Fraßer, Ladie Giffen and Hessilheid, maid her Legacie & latter will as follouis, viz. : Item, I leive my saule to god, my maker, and my

<sup>1</sup> The poet's mother.

body to be bureit in þe *commoun* buriall of þe kirk of Irrwine. Item, I mak *alexander montgummrie*, my sone, my *executour* & *intromettour* *with* my *gudis* & *geir*. Item, as to þe *Inventar* of my *gudis* and *geir* and *dettis* awand to me, I leive þame to the vpgeving of my said *executour*. Item, I leive my haill *gudis*, *geir*, & *dettis* awand to me, to be gevin vp, as said is, to my said sone, *alexander montgummrie*, conforme to my dispositioun, maid of befoir in my former testament be *gullime nasmyth*, *notar* at þe burgh of Irwine, off þe dait the 3eir of god 1<sup>m</sup>v<sup>c</sup>lxxxj 3eris, the xiiij day of September, as þe *samen* in þe self mair fullelie *proportis*. This Legacie & latter will, abouewrittin, wes maid be þe mouth of þe deid, and writtin be me, Mr Iohn 3oung, *Minster* at Irrwine, at hir *command* in hir awine *chalmer* in þe toun of Irrwine, day, 3eir, moneth, & place abouewrittin, Befoir thir witness, hew *montgomery* of *hessilheid*, *Thomas montgomery* in *lugdourig*, *William baillie*, *Servand* to þe said hew *montgomery*, & *Thomas boyd*, *sumtyme* redar at þe Kirk of Bayth in *Cunynghame*, *with utheris* *diveris*. Sic subscribitur Mr Iohne 3oung, *Minster* at Irwine for þe tyme.

We, Messrs *eduard henrysoun*, *alexander sym*, *Iohne prestoun*, *Commissaris* of *edinburgh*, specialie *constitut* for *confirmatione* of *testamentis*, be þe tenor heirop *ratifeis*, *apprevis*, & *confirmis* þis *present* testament or *inventar*, in sua far as þe samyn is dewlie & lauchfullie maid, of þe *gudis* & *geir* aboue *specifeit* *allanerlie*, & *gewis* & *committis* þe *intromissioun* *with* þe *samen* to þe said *alexander muntgumrie*, *executour* *testamentar* to þe said *vmquhile margaret Fraßer*, his mother, *Rerseruand* compt to be maid be him þerof, as *accordis* of þe law. And þe said *alexander*, being suorne, hes maid *faith* *trewlie* to execute þe said office of *executorie*; And hes *fundin* *cawtion* þat þe *gudis* & *geir* aboue writtin *salbe* *furthcumand* to all *parteis* *haifand* *entres*, as law will. *quhervpoun* *caution* is *fundin*, as ane act maid þervpoun *beris*. (*Commissariot* of *Edinburgh*, *Register* of *Testaments*, vol. 13.)

## II.

[REGISTRATION of a grant of a Pension of 500 merks yearly to ALEXANDER MONTGOMERIE, dated at Falkland, 27th September 1583.]

Oure souerane lord ordanis ane *lettere* etc., *Gevand*, *grantand*, and *disponand*, to *Alexander Montgomerie*, ane 3eirlie *pensioun* of fyve *hundreth merkis* *money* of this *realme*, for all the *dayis* of his *liftyme*, To be 3eirlie *tane* and *vplifit* of þe *reddiest maillis*, *teindis*, *fruitis*, *rentis*, *proffeitis*, *emolumentis* and *dewiteis*, of the tua *pairt* of þe



bishoprik of glasgow. And for the mair suir payment, to þe said Alexander, of þe said pensioun, assignand & disponand to him, þe victuall of þe landis vnderwrittin, pertening to þe said archibischoprik : That is to say, furth of dalbethe, nyne bollis malt, sevin bollis meill ; furth of comflattis, threttein bollis tua firlottis malt, and ellevin bollis meill ; furth of kenmure, nyne bollis malt, sevin *bollis* ane pect meill ; furth of deldowy wester, nyne *bollis* malt, aucht *bollis* tua firlottis meill ; furth of þe four pairtis of sheddilstoun, fourtie bollis malt, and threttie *bollis* meill ; furth of dalmernok, threttie tua bollis meill—To be 3eirlie tane vp and intromettit *with*, be þe said alexander and his factouris, in his name, in tyme *cumming*, for þe space foirsaid, fra þe handis of þe fewaris, fermoraris, takismen, tennentis, rentellaris and possessouris of þe saidis landis, *present* and being for þe tyme, at þe termes of payment vsit and wount ; Beginnand þe first payment þerof anno lxxxij 3eiris, and siclike 3eirlie in tyme *cumming*, during þe said space. With power etc. With *command* þerin to the lordis etc. Subscriuit at Falkland þe xxvij day of September 1583. (Register of Presentations to Benefices, &c., vol. 2, f. 92b.)

## III.

[ACQUITTANCE by HENRIE GELIS, Merchant, Southampton, in favour of ALEXANDER MONTGOMERY. Registered 3rd November 1584.]

In *presence* of þe lordis of counsale, *comperit* *personalie* henri gelis, *merchand* of þe toun & cuntie of southamptoun in England, and gaif in þis acquittance & discharge vnderwrittin, *subscriuit* *with* his hand, & desyrit þe *samin* to be insert & *registrat* in þe buikis of counsal to haif þe strenth, force, & effect of þair act & decreit in tyme to cum *et ad perpetuam rei memoriam*, And þe saidis lordis decreit & *authoritie* to be *interponit* *perto*, *with* *letters* & *executorialis* to be direct þervpoun in maner *specifeit* þerintill. The *quhilk* desir þe saidis lordis thocht resonable, and þerfor hes ordanit & ordanis þe said acquittance & discharge to be insert & *registrat* in the saidis bukis, to haif þe strenth, force, & effect of þair act & decreit in tyme to cum *et ad perpetuam rei memoriam*; and hes *interponit* & *interponis* þair decreit & *authoritie* þerto, and *decernis* & ordanis *letters* & *executorialis* to be direct þervpoun in maner *specifit* þerintill off the *quhilk* the tenor followis : Be it kend till all men be þir *present* *lettres*, me, henrie gelis, merchand of þe toun & cuntie of southamptoun in England, for my self, & takand þe burding on me for all þe *adminstratouris* & assignais in and to þe actioun *with/in* *specifit*, ffor *certane* *gratitudis*



& guid deidis done, and sovmes of money realie ressautt be me in novmerit money fra alexander montgomery, gentillman of scotland, quherof I hald me weill contentit & payit, To haif renuncit & dischergit, lik as be þe tenour heirof for me & in name & behalf forsaid, I renunce & simpliciter discharges all action, title, interes, or clame quhatsumeuir competent to me, or myne, aganis þe said Alexander for his awin pairt allanerlie be vertew of quhatsumeuir band, obligation, or promess maid be him to me, or myne, befor þe day & dait heirof; And in speciall my action & clame aganis him for payment of þe sovm of thre hundreth poundis striueling vpon his obligation, daitit vpon þe secund day of December 1580 3eiris, seilit & subscriuit be him, with all þat may follow or result þerupoun for þe said Alexanders pairt þerof allanerlie, as said is, Byndand & obliissand me & my forsaidis be þir presentis nevir to call, follow, nor þersew þe said alexander, nor ony in his name, þerfor be law, nor by law in Iugement, nor outwith in scotland, nor ellis quheir; And to releif him, his factouris & seruitouris, of quhatsumeuir lettres of our admiralite of Ingland, purchest or raisit be me aganis him, his gudis, or geir, quhenevir þe samin may be apprihendit, and to keip him, and his, fre & scaythless þerof for now & evir; Providing alwayis þat þis my renunciatioun & discharge be nocht extendit to richert ramsay and andro mertyne, scottismen, bund with þe said alexander coniunctlie & severalie to me in þe said sovm, as þe said obligatioun; Bot þat nochtwithstanding heirof I may persew þam, or ony of þam, þerfor in solidum, pro rata, and to vse þe power of my saidis lettres of admiralite aganis þam, þair gudis & geir, as gif þis said discharge had nevir bene gevin; And for þe mair securite I am content & consentis þat þir presentis be actit & registrat in the bukis of our souerane lordis counsale, and schiriffes or commissaris bukis of Edinburcht, or ony of þam ad perpetuam rei memoriam and þair auctorite to be interponit herto: In Witnes of þe quhilk thing to þir my present lettres of renunciatioun & discharge, I haif subscriuit þe samin with my hand as followis at þe burcht of þe cannogait, besyd Edinburcht þe tuelf day of october þe 3eir of god I<sup>mc</sup> fourscoir & four 3eiris, Befor þir witnes: maister Ihone Chalmer of Corrayth, Patrik Turnour, burges of Edinburgh, Patrik Blacader, Ihone 3oung, servitour to William Commendator of Pettinveme, Ihone Robesoun, writter, & James Logane, notar publict. Sic subscribitur.

HENRE GELIS.

Maister IHONE CHALMER of corrayth, witnes.

IHONNE 3OUNG, as witnes.

PATRIK TURNOUR, Witnes.

IAMES LOGANE, as witnes.

IHONE ROBESOUN, as witnes.

(Register of Deeds, vol. 22, f. 415 b.)

## IV.

[RENUNCIATION AND DISCHARGE by ALEXANDER MONTGOMERY in favour of HENRY GYLLIS, Merchant of Southampton, Registered 30th December 1584.]

In *presens* of the lordis of Counsale, compeirit personallie alexander Montgomerie, *ſir*uitour to the Kingis Maiestie, and gawe in this renunceatioun and dischaige vnderwrittin, subſcryveit *wit*h his hand, and desyreit the *samin* to be insert and *regiſtrat* in þe buikis of counsale, To remane þerin *ad perpetuam rei memoriam*, To haif the strenth, force, and effect of ane act and decreit of the lordis þairof in tyme tocum. The *quhilk* desyre the saidis lordis thocht ressonable, and þerfoir hes ordanit and ordanis the said renunceatioun and dischaige to be insert and *regiſtrat* in thair saidis buikis, To remane þerin *ad perpetuam rei memoriam*, To haue þe strenth, force, and effect of þair act and decreit in tyme tocum, and hes interponit and interponeis þair decreit and *authoritie* þairto, Off the *quhilk* the tennour followis : I, Alexander Montgomeray, *ſir*uitour to the kingis maiestie, be the tennor heirof renuncis, dischargeis, and simpliciter reuokis all and quhatsumeuer dischargeis and acquittances quhatsumeuer allegeit gevein and grantit to me be henry gyllis, Inglisman, merchand of the toun and comptie of Southhamptoun In england; and speciallie ane allegeit discharge, maid and gevein be the said henry gellis to me, of ane band and obligatioun maid and subſcryuit be me to him anent the payment of the sowme of thre hundrethe pundis sterling, as for the pryce of ane bark callit the James bonaventor of southhamptoun, coft be me, Richart ramsay, and andro martene, as equall portionar, byaris, and Intromettoris thairof, as the said obligatioun of the dait the second day of December 1580 3eiris at mair lenth proportis: And forder, I am content, and be thir presentis consentis, that the said allegeit acquittance and discharge be null and of nane avaiill In the selff, and the *samin* to haiff na strenth, force, nor effect, nather In Iugment nor outwith in ony tyme cuming; And to that effect I am content and consentis that the said henrie haiff full powar and libertie to call and persew for the haill contentis and poyntis of þe said obligatioun and sowme of money thairin conteinit, befoir quhatsumeuer Iudge or Iudges within this realme siklyk, and als frelie as he micht haiff done In ony tyme befoir the making of the said allegeit discharge, notwithstanding of the *samin*. And for the mair securitie, I am content and consentis that this my revocatioun and discharge be insert and *regiſtrat* in the bukis of oure souerane lordis counsale and sessioun *ad perpetuam rei memoriam*, To haue the strenth of ane act and

decreit of the Lordis thairof, and *par autoritie* to be interponeit theirto, with the executoriallis to be direct heirvpoun in forme as effeiris. In Witnes of þe *quhilk* thing, I hawe subscryveit þis my reuocattion & dischaige *with* my hand At edinburgh, the aucht day of December, the 3eir of god Im<sup>vc</sup> fourscoir and four 3eiris, Befoir thir witness; Thomas Hay, messinger, Henry Logane, Johnne Robesoun, Alexander Campbell, Wrytteris, and James Logane, notter publict. Sic Subscribitur

A. MONTGOMORYE.

THOMAS HAY, as Witnes.

JAMES LOGANE, as Witnes to the premis.

HENRY LOGANE, as Witnes.

JOHN ROBESOUN, as Witnes.

[Indorsed on back of principal.]

Penultimo Decembris 1584. Robert ressaue this *lettere & registrat* the same, becaus alexander mongomery hes comperit personallie, and consentit to the *registratioun* thairof.

A. H., Clericus Registre.

Penultimo Decembris 1584.

In *presens* of þe clerk of register, *compeirit* personalie alexander montgomery, Seruitour to þe kingis *maiestie*, & desyrit þis Renunciatioun & Discharge to be *registrat ad perpetuam rei memoriam* etc. & *lettres & executorialis* direct þerupoun &c. [Signed] R. SCOTT.

(Register of Deeds, vol. 23, f. 80.)

## V.

[INTERLOCUTOR, *in causa*, WILLIAME Archbishop of Glasgow, *v.* ALEXANDER MONGOMERY. 24th December 1586.]

THE *quhilk* day the lordis of counsall, of *consent* of þe partiis *procuratoris* vnderwritin, aduocattis þe actioun and caus *persewit* of befoir be william, now archibischope of glasgow, aganis alexander mongomery, broþair-germane to hew mongomery of hissilheid, befoir the *Commissaris* of Edinburgh, tuiching þe productioun befoir thame of ane gift of pensioun maid be the said archibischope<sup>1</sup> to the said Alexander of ane 3eirlicie pensioun of v *chalderis*, xv *bollis*, ij

<sup>1</sup> The record here is wrong; the gift was made not by the Archbishop but by the King. Errors of this sort occasionally creep into the Register through the carelessness of the clerk making the "extracted proces" from the papers laid before the Court.

*firlotis*, i *pect* meill, and v chalderis, ij *firlotis* malt, 3eirlie, to be vpliftit furth of the rediest fruttis and rentis of the said archibischoprik, and certane landis assignit to him, *with*in the baroney of glasgow, for suir payment thair of to the said alexander during his lyftyme; and to haif hard and sene þe samin reduceit, rescindit, cassit, and annullit, for certane causis specificit in the said precept, raisit in the said mater, as at mair lenth is *contenit* in the said *Commissaris* precept, direct in the said mater To thame selffis to be proceidit befor þame siclyk and in the samin maner as it mycht or suld haif bene proceidit befor the saidis *Commissaris*; And heis assignit and assignis to mr John russeill, *procuratour* for the said alexander mongomery, þe sexth day of Ianuar nixt-tocum, *with continewatioun* of dayis, to answer to þe said precept, sua þat þerefoir þe saidis lordis may proceid and do forder iustice in the said mater as efferis; And þerfoir dischairgis the saidis *Commissaris* of all forder proceeding in the said mater, and of thair offices in þat part; And in the mentym *continuis* þe said mater etc. vnto þe day foirsaid: The said Bischope of glasgow *comperand* be mr alexander king, his *procuratour*, and þe said Alexander Montgomery *compeirand* be þe said mr John russell, *quhilkis* ar wairnit heirof *apud acta*.—(Register of Acts & Decreets, vol. 109, f. 243.)

## VI.

[RATIFICATION by writ of the Privy Seal of the pension of 500 merks to Capitane ALEX<sup>R</sup>. MONTGOMERIE, dated 21st March 1588/9.]

ANE *lettre* maid makand mentioun that oure souerane loird, ffor diveris gude causis and considerationis moving his hienes, and for þe gude trew and thankfull service done and to be done to his maiestie be his *gude* servitour Capitane Alex<sup>r</sup>. Montgomerie, with avise and consent of þe loirdis of his maiesties secreit counsall, Gevand, grantand, and disponand to him ane 3eirlie pensioun, during all the dayis of his lyftyme, of þe sowme of fyve hundreth merkis money of þis realme, To be 3eirlie tane and vpliftit furth of þe reddiest maillis, teindis, fruttis, rentis, proffittis, emolimentis, and dewiteis of þe tua *part* of þe bischoprik of glasgw; and for þe mair sure payment þairof to be maid to the said capitane alex<sup>r</sup>, assignand to him the victuals of þe landis vndirwritin pertenyng to þe said bischoprik—That is to say, furth of dalbathe Nyne bollis malt, Sevin bollis meill; fforth of conflattis xiii bollis, tua firlottis malt, and ellevin bollis meill; furth of Kenmv[r]e Nyne bollis malt, sevin bollis ane peck meill; furth of daldowy wester nyne bollis malt, aucht bollis tua firlottis meill; furth of þe foure partis of scheddilstoun fourtie bollis malt, and threttie

bollis meill; and furth of dalmernok threttie tua bollis meill—To be zeirlie tane vp and Intromettit with be þe said alex<sup>r</sup>, and his factouris in his name, In tyme *cuning* for þe space foirsaid, fra þe handis of þe fewaris, fermoraris, tennentis, takismen, rentallar, and possessouris of þe saidis landis *present* and being for þe tyme, at þe termes of payment vsit and wount; Beginnand þe first payment þairof off þe crope and zeir of God I<sup>mv</sup> four scoir tua zeiris, and siclyke zeirlie in tyme *cuning* during þe said space: according to þe *quhilk*, þe said capitane alexander obtenit decreit of the loirdis of counsall with *lettres* in þe foure formes þairupoun; Be vertew of þe quhilkis he become in peceabill possessioun of vplifting and intrometting *wit* his said pensioun fra þe tennentis, and vþiris addettit in payment þairof, Continuallie *quhill* þe zeir of God I<sup>mv</sup> foure scoir sex zeiris; at þe quhilk tyme, vpoun speciall and guid respectis moving *our* said souerane loird, his hienes gave and grantit to þe said capitane alex<sup>r</sup> his maiesties licence to depart and pass of þis realme to þe pairtis of france, flanderis, spane, and vþiris beyond sey, for þe space of fyve zeiris þaireftir; during þe *quhilk* space *our* said souerane loird tuik þe said capitane alex<sup>r</sup> and his said pensioun vnder his maiesties protectioun, maintenance, and saufgaird, as the protectioun maid þairvpon at mair lenth beiris. According to þe *quhilk*, he departit of þis realme to þe pairtis of flanderis, spane, and vþiris beyond sey, *quheras* he remanit Continewallie sensyne deteynit and halden in prison and captiuitie, to the greit hurt and vexatioun of his persoun, attour þe lose of his guidis. In þe menetye, nocht*wit*standing of þe said licence and protectioun, the said capitane alex<sup>r</sup> his factouris and servitouris hes bene maist wranguslie stoppit, hinderit, and debarrit In the peceabill possessioun of his said pensioun, but ony guid ordour or forme of Iustice, to his greit hurt, hinder, and preiudice; quhair as his guid service meritit rather augmentatioun, nor diminisching of þe said pensioun. His hieness, þairfoir, movit with the premis, and willing þe said capitane alex<sup>r</sup> sall have bettir occasioun to continew in his said service, to his maiestie in all tyme heireftir, Now — eftir his hienes lauchfull and perfyte aige of xxi zeiris compleit, and *generall* revocatioun maid in parliament — Ratefeand, apprevand and confermand to þe said capitane alex<sup>r</sup> all and hail þe *lettres* of pensioun aboue specifeit, And all and sindrie poynttis, pass, claus, and articlis contenit þairintill, and willis and grantis, and for his hienes, and his successouris, perpetuallie decernis and ordanis the samin to stand guid, valiabil, and effectuall in þe self, Eftir þe forme & tennour þairof in all poyntis, nocht*wit*standing *quhat*sumevir revocatioun, decreit, sentence, suspensioun, or vþir *pretendit* rycht or restitutioun intervinand In þe meantyme; and speciallie the restitutioun of James bischope of glasgw, out of þe quhilk, *our* said souerane loird now, as þan, speciallie exceptis and reservis to þe said capitane alex<sup>r</sup> þe



said pensioun, Sua þat he may bruik þe samin, siclyke as gif þe said *pretendit* restitutioun had nevir bene grantit. Attour his hienes of new gevis, grantis, and disponis to þe said capitane alex<sup>r</sup>, during all the dayis of his lyfetyme, all and hail þe said zeirlye pensioun of fyve hundreth *merkis* money foirsaid; and for sure payment þairof, assignand and disponand to him the victuall of þe townis and landis aboute writtin, To be vplifit and payit to him In maner aboute ex- premit; Beginnand þe first termes payment of þe crope and zeir of god Im<sup>vc</sup> fourescoir sex zeiris zeirlye, sensyne this instant crope and zeir of god Im<sup>vc</sup> fourescoir aucht zeiris, fourescoir nyne zeiris, approche- and, and siclyke zeirlye, and termelie, in tyme *cuming* during his said lyiftyme: ffor payment *quhair*of oure said souerane loird willis and grantis þat þe *lettres* in þe four formes, purchest be þe said capitane alex<sup>r</sup> vpoun his said first gift, salbe als valiabil, guid, and sufficient, for causing of him to be ansuerit and obeyit of his said pensioun of þe croppis and zeiris of god foirsaid and In tymes *cuming*, Siclyke as gif þe samin had past be ane new decreit, and *lettres* of four formes þairvpoun &c. With *command* in þe samin to officiaris of armes to put þir saidis *lettres* in þe four formes, purchest be þe said capitane alexander vpoun his said first gift, to dew executioun In all pointis for causing of him to be ansuerit and obeyit of his said pensioun of þe croppis and zeiris of god foirsaid, and in tyme *cuming*, *nochtwith-* standing of ony suspensioun or discharge gevin, or to be gevin, to þame In þe contrair, vndir þe pane of deprivation: *quhairvnto* þe sicht of þir *presentis* salbe ane sufficient warrand, With *command* alsua gif neid beis, to þe loirdis of counsall, to grant and direct *lettres* conforme heirto In forme, as effeiris &c. At halieruidhous, the xxi day of merche, The zeir of god Im<sup>vc</sup> fourescoir aucht zeiris.

Per Signaturam.

(Register of the Privy Seal of Scotland, vol. 59, f. 88 a.)

## VII.

[GIFT AND RATIFICATION of a Pension of 400 merks to Capitane ALEXANDER MONTGOMERIE by LODOVIK, Duke of Levenox. 2nd November 1591.]

IN PRESENS of þe lordis of counsall, *compeirit personalie* Mr Alex- ander King, *procuratour* specialle constitut for Lodovik, Duke of Levenox, and his *curatouris* vnderwrittin, be þis gift and Ratificatioun vnderwrittin, Giffin in subscryuit *with þair* handis, And desyrit þe samyn to be insert & *registrat* in þe buikis of counsall, To haif þe strenth, force, and effect of ane act & decreit of þe lordis þerof, Thair decreit and *authoritie* to be *Interponit* þerto, And *lettres* and execu-

*torialis* to be derect wpone thame for fulfilling *herof* in all pointis in maner *specifeit herintill*; The quhilk desyre *he saidis lordis thocht ressonabil*, and *herfoir hes ordanit, & ordanis, he foirsaid gift and ratificatioun to be insert and registrat in he saidis buikis, to haif he strenth, fforce, and effect of pair act & decreit in tyme to cum, And hes interponit, & interponis, pair decreit & authoritie hereto, And decernis and ordanes lettres and executorialis to be derect wpone thame for fulfilling herof in all pointis, in maner specefeit herintill*; Off *he quhilk the tennour followis*: BE IT KEND till all men be *hir present lettres, We, Lodovik, Duke of Lennox, Earl Darnelie, Lord Tarbolton and Obinzie, etc., fforsamekle as our souerane lord, vpone he sevint day of Julii, the zeir of god Im<sup>yc</sup> fourscoir thrie zeiris, with aduise of he lordis of his hienes secreit counsale, be his lettres vnder he privie seill gaif, grantit, & disponit to Capitane Alexander Montgomrie, for all he dayes of his lyfetye, Ane zeirlie pensioun of he sowme of fyve hundreth merkis money of his realme, to be zeirlie vplifit of the reddiest mailes, teyndis, fruttis, rentis, proffeittis, emolumentis, and dewteis of he twa pairt of he bischoprik of glesgw; And for he mair sure payment to he said capitane alexander of he said pensioun assignit & disponit to him he victuall of he landis vnderwrittin perteneng to he said Archibischoprik—That is to say, ffurth of dalbethe, nyne bollis malt, sevin bollis meill; ffurth of comflattis, xiiij bollis twa firlottis malt, and alevin bollis meill; ffurth of kenmur, nyne bollis malt, vij bollis i pect meill; ffurth of daldowie wester, nyne bollis malt, aucht bollis twa firlottis meill; furt<sup>h</sup> of he foure pertis of scheddilstoun, fourtie bollis malt and xxx bollis meill; And furt<sup>h</sup> of dalmernok, xxxij bollis meill; to be zeirlie tane vp & Intromettit with be he said capitane alexander, and his factouris, in his name in tyme cuming for he space foirsaid, ffra the handis of he fewaris, fermoraris, tennentis, takismen, rentallar<sup>is</sup>, and possessouris of he saidis landis present and being for he tyme, at he termes of payment vsit & wont; Begynnand he first payment herof in he zeir of god Im<sup>yc</sup> fourscoir twa zeiris, And siclyk zeirlie in tyme cuming during he said space, as he lettres of gift, maid to he said alexander hervpone, at mair lenth *propertis*; Quhilkis wer diuers tymes ratefeit be our souerane lord efter his hienes *perfyte aige*, And he said pensioun of new disponit to he said capitane alexander, quherby he hes guid rycht hereto during his lyfetye, alwayes seing we haif now vndoutit rycht to he said bischoprik of glesgw, and haill temporall landis herof, being willing *pat all questioun and pley may be removit and takin away Quhilk may impeid he said capitane alexander in the peceable bruiking & vptaking of he said pensioun in maner following*: Thairfore with expres consent & assent of Walter, priour of blantyre, for all rycht, titill, entres, & clame he hes or may haif to he said pensioun or ony part herof, and als with consent of our curatouris vndersubscryveand for pair interes, for guid & thankfull seruice done,*



& to be done, be þe said capitane alexander to ws, and to gif him occasioun to continew þerin, WITT 3e ws to haf gevin, grantit, and disponit, and be þir *presentis with* consent foirsaid, gevis, grantis, & disponis to þe said capitane alexander, during all þe dayes of his lyfetye, All and Haill þe 3eirlie pensioun of ffoure hundreth merkis money of þis realme in full satisfioun & contentatioun of þe pensioun abouewrittin; Lyk as we bind & obleis ws, our airis & successouris, be our selffis, our chalmerlanis and factouris, in our name to mak guid & thankfull payment to þe said capitane alexander, during þe space foirsaid, off all & haill þe said pensioun of ffoure hundreth merkis money foirsaid, 3eirlie & termlic, at two termes in þe 3eir, witsonday and mertymes in winter, be equale portionis, Begynnand þe first termes payment þerof at þe terme of witsonday, in þe 3eir of god Im<sup>ve</sup> fourscoir ten 3eiris, and sua furth 3eirlie & termlic in tyme cuming, during all þe dayes of his lyfetye; and in cais it sall happin ws, or our foirsaidis, to failzie in thankfull payment of þe said pensioun, as said is, be þe space of Twentie dayes efter ony of þe saidis termes, Than & in þat cais It salbe lesum, Lyk as we with consent abouespecifeit grantis & aggreis, þat þe said capitane alexander sall haif full and frie regres & ingres to þe haill victuallis respective aboue expremit; And with power to him, and his factouris in his name, to intromet with & vptak þe samyn victuallis of all 3eiris & croses efter þe said failzie, but ony declaratour fra þe fewaris, fermoraris, rentellaris, tennentis, taxmen, occuparis, & possessouris of þe samyn, 3eirlie and termlic, in tyme cuming, during þe space foirsaid, and þervpone to dispone at his plesour acquittances & dischairges of þe said pensioun, to mak, gif, subscriue, & delyuer, quhilkis salbe als sufficient to þe ressaueris þerof as gif þai wer gevin & subscriuit be ws, but ony reuocatioun or agane-calling quhatsumevir. And we foirsuith with consent foirsaid, our airis, successouris, and assignis, sall warrand, acquiet, & defend þe said capitane alexander during all þe dayes of his lyfetye, All & haill the said 3eirlie pensioun of ffour hundreth merkis money foirsaid, 3eirlie To be payit as is abouewrittin, lelilie & trewlie, but fraud or gyle, Aganis all deidlie: And for the mair securitie, we ar content & consentis þat þir *presentis* be insert & registrat in þe buikis of counsall, to haif þe strenth of ane decreit interponit þerto, with lettres and executorialis of poinding & horning to be vpone ane simple charge of sax dayes allanerlie, þe ane but prejudice of þe vþer. And for Registring heiroy, makis and constitutis m<sup>r</sup> alexander king, aduocat, and ilkane of þame, conjunctlie & seuerallie, our verie lauchfull & vndoutit *procuratouris*, To compeir befor þe saidis lordis and consent to þe registring heiroy in maner foirsaid. IN WITNES of þe quhilk thing, we, & our foirsaidis curatouris, In taikin of þair consentis, and þe said comendator, hes subscrivit þir *presentis with* our handis AT EDINBURGH, þe fyft day of August, þe 3eir of god Im<sup>ve</sup> fourscoir ellevin 3eiris, Befor þir witness: George Erle

of Huntlie, Claud Lord Paislay, Andro Maister of Vchiltrie, Robert Lord Setoun, Mr Robert Dowglas, provest of Linclowden, John Murray of Tullibardin, and<sup>1</sup> Setoun of Parbroth, Controller. Sic Subscribitur

LENOX.

J. L. THYRLSTANE.

BLANTYRE.

HUNTLY.

R. LORD SETOUN Witnes.

CLAUD HAMMILTOUN as Witnes.

ANDRO, Maister Vchiltrie, as Witnes.

CULLUTHY.<sup>2</sup>

LYNCLOUDEN Witnes.

PARBROTH Controller Witnes.

TULLIBARDIN as Witnes.

(Register of Deeds, vol. 40, f. 40.)

## VIII.

[REMITT *in causa* CAPITANE ALEXANDER MONTGOMERY against Mr WILLIAME ERSKIN, Person of Campsie. 10th November 1592.]

§ 1. Anent our souerane lordis *letteres*, purchest at the instance of capitane alexander montgomery, Aganis mr Williame erskin, persone of campsie, & Messris Iohnne prestoun, edward bruce, Iohnne arthour, and Iohnne nicolsonne, commissaris of edinburgh, for *pair* interes, Makand mentioun that, *quher* þe said Mr Williame hes intentit ane *pretendit summoundis* and actioun befoir the commissaris of edinburgh aganis þe said capitane alexander for productioun befoir thame of the *letteris* of pensiou, *grantit* be our souerane lord to the said capitane alexander, of the soume of fyve hundreth merkis 3eirlie, To be vplifit furth of the reddiest fruitis of the Arche-

<sup>1</sup> Space blank in MS.

<sup>2</sup> In a charter, dated November 23, 1583 (Reg. Mag. Sig.), the name of Eufamie Wemys is entered as the "spouse of magister David Carnegy of Culluthy." This may have been the lady to whom Montgomerie addressed his sonnet (number 44 in Cranstoun) beginning with the punning line, "TrEU FAME WE MIS thy trumpet for to tune." Culluthy was one of the Lords of Session, a Privy Counsellor, and Commissioner of the Treasury. In the Register of the Privy Council, December 28, 1594, there is this curious entry in reference to another Eufame Wemys: "Bond of Caution by Andro Wemys of Myrecairnie for Eufame Weyms his daughter 5000 merks to remove herself from the Queen's company, not to come within eight miles of her presence without the King's licence, and to have no intelligence with her by word, writing or message."

bischoprik of glasgow, and for suir pament thairof, having assignit to the said capitane alexander þerintill, Sex chalderis malt, and fyve chalderis meill, To be tane vp furth of the landis of scheddlestoun, conflattis, daldowie, and vþeris speciall landis, liand within the baronie of glasgow, Togidder with quhatsumeuir letteres of ratificatioun, graztit be his Maiestie to the said capitane alexander, of the said gift of pensioun, with quhatsumeuir new gift, or Lettere, grantit or gevin to the said Capitane Alexander be his hienes thairof, at ony tyme sen the said Mr Williames pretendit provisioun to the said archibischoprik, To be sene and considerit be þe saidis commissaris, and to heir and sie þe samyn, retreitit, rescindit, cassit and annullit for certane pretendit ressonis, contenit in the said pretendit summondis; Conforme to þe quhilk the saidis commissaris intendis to proceid, and gif pretendit decretit contrar the said Capitane alexander, Albeit þai be very suspect and incompetent to be Iuges þerto; BECAUS the saidis commissaris, at þe leist, Messrs Iohnne prestoun, edward bruce, & Iohnne nicolsone, ar ordiner procuratouris, favouraris, and dependaris of the hous of mar, and freindis thairof, and is onlie counselloris and assisteris of thame in all thair actionis. § 2. lyk as the said mr Iohnne prestoun is ordiner procuratour for the said mr william, not onlie in all his actionis, bot in speciall in the actioun depending at the said capitane alexanderis instance befor the saidis [Lordis] aganis the said mr william, for the wrangus intromissioun with his pensioun of the croppis and zeiris of god lxxxvj and lxxxvij zeiris, As þe summondis depending þerant, and minites thairof, schawin to the lordis of counsall, beiris; In the quhilk the said mr Iohnne, is<sup>1</sup> procuratour for the said mr william, in defence of his richt and prouisioun to the said benefice, and impugning of his provisioun to the said pensioun, Quhairby he can na wayis be Iuge competent in the said pretendit reducioun, the samyn being lykwayes coincident with the first vpoun the richt of the said capitane alexanderis pensioun foirsaid, and deweties thairof of þe zeiris foirsaidis; And albeit it micht appeir that he wer declynit in the said pretendit reducioun, zit he is onlie assister & movear of the said Mr William þerto, and at his plesour advisis the proces thairof, And not onlie daylie sittis in iugement, pronounces þe interloquoutouris, Bot also at the advising of the proces Continewallie present with the saidis commisseris, ressonis with thame, and solistis thame in favouris of the said mr william, quhilk þe said capitane alexander Referris simpliciter to the aithis of þe remanent commissaris, quher he hes nather partie nor procuratour to resson for him in the said caus, at the tyme of the advising þerof, quhilk forme, obseruit be the said Mr Iohnne, is not onlie contrair to the lordis of counsall (for sa oft quhen ane of þe saidis lordis ar dischairgit, he is

<sup>1</sup> MS. "as."

removit at the advising of the proces); Bot also the sitting of the said Mr Iohn in iugement, þe advising of the proces *with* the remanent *commissaris*, The keping of the haill dyettis in iugement, and pronouncing of þe haill *interloquoutouris*, makis the remanent *commissaris* partialitie mair manifest, in suffering the *premiss*. § 3. And also the saidis *messris* edward bruce and Iohnne nicolsone, *procuratouris* and *favouraris* of the said hous of mar, be *persuasioun* of the said Mr Iohn prestoun, will not faill maist partiallie to proceid in the said *pretendit* reducioun aganis the said Capitane alexander, to his greit wraik, gif they be sufferit to cognosce þerin, Seing the *commoditie* þerof redoundis to the said mr williame erskene, ane of the maist speciall freindis of the said hous, & quhome the saidis *commissaris* grittumulie *favour*, and ar vnder freindschip; and ilk ane of thame hes already gevin counsall to him þerin, for his furtherance *contrair* the said capitane Alexander. § 4. And als þe saidis *commissaris* in deductioun of the said proces, hes *committit* manifest iniquitie in repelling of the allegeance, *quhilk* wes fundin relevant and admittit be the saidis lordis *interloquoutour* in *favouris* of the priour of Blantyre, in the caus foirsaid, as is recent in the saidis lordis memories—To wit, the saidis *commissaris* hes maist partialie repellit restitutioun of bischope Betoun, without ony *conditioun contenit* in the act of restitutioun. § 5. Attour, the said *pretendit* actioun of reducioun is, and will not onlie be *preiudiciall*, (i) to the said actioun depending at þe said capitane alexanderis instance befor the saidis lordis aganis the said Mr Williame, for repayment to him of the said pensiou, wranguslie intromettit *with* and tane vp be him the saidis tua 3eiris lxxxvj and lxxxvij, *quherin* the said mr Iohnne prestoun, ane of the saidis *commissaris*, hes comperit *procuratour* for the said [Mr Williame Erskin]<sup>1</sup> as said is, As the said *sumboundis* þerof schewin to the saidis lordis beiris; (ii) Bot alsua to the decreit of double poinding, gevin at the said capitane alexanderis instance befor the saidis lordis, decerning the tennentis of the saidis landis To *ansuer* and mak pament to him of the said pensiou of the crope and 3eir of god lxxxvj 3eiris, and in tyme *cuming*, as *partie fund* be the saidis lordis to haif best richt þerto, and discharging the said Mr Williame of all calling and troubling of the saidis tennentis for the samin, as *partie fund* be the saidis lordis to have na richt, notwithstanding the haill *defens* proponit be him in the *contrax*, as the said decreit schawin to the saidis Lordis at lenth beiris. § 6. Lyk as the said reducioun is only movit to tak away the said capitane alexanderis repament to him of the said pensiou, wranguslie tane vp be the said mr william, he knowing that he will gett sic favourable and *summer* proces in the said *pretendit* reducioun befor thame, as he pleis desyr, sua that þe said capitane alexander salbe

<sup>1</sup> MS. has erroneously "capitane alexander."



allutterlie wraikit, and the hail richt of his pensioun & actioun during his lyf tyme wranguslie evictit fra him, *quherin* þe saidis *commissaris* aucht nawayes to be sufferit to proceed in preiudice, and befor the decisioun of the said *capitane alexanderis* pensioun foirsaid, depending befor the saidis lordis as said is.<sup>1</sup> § 7. And last, the saidis *commissaris* *partialitie* is mair manifest, and þair iniquitie clerlie appeiris, be repelling of tua maist relevant exceptionis: (i) the ane berand that þe said m<sup>r</sup> williame had na power to reduce nor retreat the said pensioun, In respect that albeit the samyn wes grantit *sede vacante* be his maiestie, zit the said pensioun being grantit out of the temporall landis of the said Bischoprik of Glasgw, be þe act of annexatioun<sup>2</sup> convalesſ, In sa far as the said act not onlie annexis the temporall landis to the croun, Bot alsua reseruis all pensionis grantit furth þerof, *quhilkis* ather hes tane effect be possioun or decreittis, as the said *capitane alexanderis* pensioun hes.<sup>3</sup> And albeit be þe said act the *prelatis* lyfrent be reseruit, zit he hes na power to reduce, in respect reductioun will tak away the pensioun and caus the samyn ceis efter his deceis. (ii) And forder, it wes maist relevantlie allegit that the said m<sup>r</sup> william erskynis provisioun wes be the restitutioun [of James Betoun] tane away, quha wes restoirit puirlye and simplie without ony kynd of conditionis, and sua be þe saidis lordis *interloquoutour* restorit, *quhilk* restitutioun & benefite of *parliament* could not be tane away be ony interpretatioun in this posterioir *parliament*, haldin in Iuin lxxxxij *zeiris*, without ane new calling and *convocatioun*, as in the saidis twa exceptionis at lenth qualifiet in the proces is be þe saidis *commissaris* *signatouris* writtin with þair clerkis handwrite repellit, As þe samyn merkit vpoun the margene product befor þe saidis lordis testifies. The proces lykwayis shawin (*quhilk* the said *capitane alexander* repeitis as ane part of this his supplicatioun) *quherby* they [*i.e.*, the defenders] be þair *signatouris* hes repellit maist iust and relevant exceptionis and eikis proponit for the said *capitane alexanderis* part, not onlie foundit vpoun the saidis lordis decreittis and *interloquoutouris*, Bot alsua vpoun

<sup>1</sup> There is no record of how this action ended.

<sup>2</sup> This refers to the Act of Parliament passed on the 29th July 1587, annexing the temporalities of benefices to the Crown.

<sup>3</sup> The wording in the Act of Parliament on which this argument is based is as follows: "And Becaus thair ar diuerſ pensionis grantit to mony personis furth of þe saidis annext landis, alsweill be þe saidis prelatis and vþiris ecclesiasticall personis as be our souverane lord, the benefice vacand in his hienes handes, ather throw deceiſ or be proces of foirfaltour or barratrie led aganis the possessour of þe benefice, Oure souverane lord, and his saidis thrie estaittis of parliament, decernis and declairis þat the saidis pensioneris sall nawayes be hurt nor preiugit in þair saidis pensionis (thay being lauchfullie prouidit þarto) be þe said annexatioun, sua þat þe saidis pensioneris have bene authorizit be decreittis of þe lordis of counsall, or oþer Iuges ordiner, or have bene in lauchfull possessioun of þair pensionis at ony time preceding."

the expres actis of parliament and ratificatioune of the said capitane alexanderis pensioun, grantit be his maiestie. § 8. And albeit the said Bischope betoun had neur bene effectualie restoirit, and the said m<sup>r</sup> williames *pretendit* provisioun *continewallie* stand, zit he can not be hard to reduce the said capitane Alexanderis pensioun, gevin be his maiestie zeirlie, to be vpliftit furth of the temporall landis of the said bischoprik, In respect that lyk as the temporalitie to ws be the said persewaris deceiss, sua will þe said capitane alexanderis pensioun conuales, And þis being proponit in the proces at greit lenth is maist partialie & wilfullie repellit be the saidis commissaris, as the proces product befor þe saidis lordis beiris. And þerfoir the saidis commissaris aucht and sould be *simpliciter* dischairgit of all proceeding in the said mater, And þe samin aduocat to the saidis lordis. § 9. And anent the charge gevin to the said m<sup>r</sup> william erskyn and commissaris foirsaidis for þair interes, To haif comperit befor þe lordis of counsall, at ane *certane* day bigane, Bringand *with* thame the *pretendit* precept persewit in the said mater, And to haif hard and sene the said caus advocat to the saidis lordis, And þe saidis commissaris dischairgit of all forder proceeding þerintill in tyme cuning, ffor the caussis foirsaidis, Or ellis to haif allegit ane ressonable caus quhy the samin sould not have bene done, as at mair lenth is contenit in the saidis letteres : THE SAID CAPITANE alexander montgomrey, Comperand be Messris Iohnne scharpe and alexander king, his procuratoris, and the said M<sup>r</sup> Iohnne prestoun, ane of the saidis commissaris of edinburgh, being *persounalie present* for him selff, and as procuratour for the said M<sup>r</sup> William erskene, and þe remanent commissaris being lykwayes *persounalie present*, Thair richtis, ressones, & allegationis being hard sene and considerit be þe saidis lordis, and they þerwith being ryplie advisit, THE LORDIS of counsall Remittis þe foirsaid actioun and caus, persewit be the said m<sup>r</sup> william erskene aganis the said capitane alexander montgomery, agane To Messris edward bruce, Iohn arthour and Iohnne Nicolson, thrie of þe saidis commissaris of edinburgh, Allanerlie, and ordinis thame to proceid and minister iustice þerintill, as they will answer to the kingis Maiestie vpoun the executioun of þair offices, notwithstanding the hail resson abouewrittin of þe saidis letteres of aduocatioun ; As also in respect þe saidis thrie commissaris being *persounalie present*, as said is, and being inquirit gif they had gevin ony partiall counsall in the said mater to ony of the saidis parties, maid faith þat they had gevin nane. § 10. And the saidis lordis Ordains þe said m<sup>r</sup> Iohnne prestoun, the fourt commissar foirsaid, to be removit frome all cognosceing or decyding in þe said caus, or to sitt or be *present with* the rest of the saidis commissaris, the tyme of þair consultationis þerintill, In respect the said m<sup>r</sup> Iohnne declairit that he had gevin counsall to the said M<sup>r</sup> William [Erskin], as ordiner procuratour for him in all his actionis, and had removit him self willinglie out of Iugement the

tyme of the first intending and deductioun of the said proces befor þe saidis *commissaris* : And in the menetyme, *continewis* the said mater, depending betuix the saidis parties, in the same forme, force & effect, as it is now, but preiudice of *partie*. And þe parties *comperand* as said is ar warnit heirop *apud acta*. § II. Attour, the saidis lordis decernis & ordains the said Capitane alexander montgomery To re-found, content, and pay to the said Mr William erskin, þe soume of fyve pundis money, as for expensþ of pley, maid, debursit, and sustenit be him in obteneing the said mater remittit, Togidder *witþ* þe soume of vþir fyve pundis pait be him to the saidis lordis, Conforme to þair act & ordinance, maid þerant, and ordinis Letteres to be direct heirvpoun, gif neid beis, in forme as efferis. (Register of Acts & Decrees : vol. 138, f. 207.)

## IX.

[INTERLOCUTOR *in causa* Mr WILLIAME ERSKYNE against  
Capitane ALEXANDER MONTGOMERIE. 23rd February  
1592/3.]

In þe terme assignit be þe saidis *commissaris* to geiwe and pronunce interlocutour, in þe actioun and caus persewit be mr Williame erskyne aganis capitane Alexander montgomerie, and vpoun þe defensþ, alsweill principall, eikit, as reformit, proponit for þe pairt of þe said defendar, and vpoun þe ansueris maid þairto conforme to þe last act ; The said Mr Williame erskyne, persewar, *comperand* be James stirling, his *procuratour*, And þe said capitane Alexander Montgomerie, defendar, being oftentimes callit and nocht *comperand*, The saidis *commissaris* be þair interlocutour, Repellis þe haill *exceptionis* proponit for þe pairt of þe said defendar, alsweill principall, eikit, as reformit defensþ, *proponit* for þe pairt of the said alexander montgomerie, aganis þe *summundis* reductiwe, persewit be þe said mr williamie erskyne aganis him ; And admittis þe poyntis of þe saidis *summundis* to þe said mr williamie erskyne his *probatoun*, togidder *witþ* þe replyis following : That is to say, the reply proponit aganis þe first principall defence, and aganis þe first principall eik, As alsua þe replyis maid to þe secund eikis, As alsua þe replyis maid to the last eikit secund exceptioun. And for prewing of þe saidis *summundis* and replyis *respectiue*, assignis to him *literatorie pro prima*, and ordanis him to haiwe preceptis to *summund* sic witnessþ, & to produce sic richtis and documentis as he will vse for *probatoun* þerof, and ordanis him to wairne þe pairtie heirto. (Commissariot of Edinburgh : Decrees, vol. 23.)



## X.

[DECREET WILLIAM ERSKYNE, Persone of Campsie, against  
Capitane ALEXANDER MONTGOMERIE. 13th July 1593.]

§ 1. ANENT þe actioun and caus intentit and persewit befor þe saidis *commissaris* be Mr Williame erskyne, persone of campsie, lauffullie prowdyt be oure souerane lord to þe archibischopre of glasgow, and hawand vndoutit *rycht*, be vertew of his said prowisioun, to þe fruttis, rentis, teindis, maillis, fermis, proffettis, emolumentis, dewteis, and casualiteis of þe samyn, of all 3eiris during his prowisioun, And sua hes guid *rycht* to persew þe actioun of reducioun vnderwritin aganis capitane alexander montgomerie ffor production and exhibitioun *with* him befor þe saidis *Commissaris* [of] ane *pretendit lettere* of pensioun of þe sowme of fywe hundreth merkis money, to be vplifit furt*h* of þe reddiest fruttis of þe said archibischoprie of glasgow, And for suir payment þerof, hawing assignit to him þerintill sex chalderis malt, and fyiwe chalderis meill, or þerby, To be tane vp 3eirlie furt*h* of þe landis of scheddelston, conflattis, daldowie, and vtheris *speci*all landis lyand *with*in þe barronie of glasgow, allegit, grantit and gewin to him for all þe daxis of his lyfytyme be oure souerane lord, allegit hawand power to geiwe þe samyn as vacand in his hienis handis of þe daitt þe  
day of                      the 3eir of god I<sup>m</sup><sup>ve</sup>                      3eiris,<sup>1</sup> Togidder *with* quhatsumewer *pretendit letteris* of ratificatioun, grantit be oure souerane lord þerfir, of þe said *pretendit* gift of pensioun to þe said capitane alexander, *with* quhatsumeuir new gift or *lettere*, grantit and gewin to him be oure said souerane lord, of þe foirsaid pensioun, sen þe said *complenaris* prowisioun foirsaid of þe said archibischoprie, of quhatsumeuir daitt or daittis þe saidis *letteris* of ratificatioun and new gift of þe said pensioun be of; To be sein and *considerit* be þe saidis *commissaris*, and to haiwe hard and sein þe samyn first *pretendit lettere* of pensioun, *with* þe said ratificatioun and new gift of þe samyn, grantit be our said souerane lord to þe said capitane alexander as said is, sua far as þe samyn may be extendit to þe 3eiris during þe quhilk þe said *complenar* stuid fullilie prowdyt to þe said archibischoprie as said is, Be retreitit, rescindit, cassit, annullit, decernit, and declairit to haiwe bein frome þe begynning, and to be in all tyme cumming, null and of nane awaill, force, nor effect, *with* all þat hes followit, or þat may follow þerupoun, for þe caussis following: § 2. IN the first, Becaus þe said *pretendit* gift of pensioun was grantit and gewin to þe said capitane alexander furt*h* of þe said archibischoprie be oure said souerane lord, hawand

<sup>1</sup> Spaces blank in MS.

þan onlie þe *rycht* of patronage of þe said archibischoprie, In respect of þe place and seate þerof being vacand in his hienis handis, And sua during þat tyme had na power to geiwe ony pensiounis furth of þe samyn, nor diminische þe patrimonie þerof in preiudice of þe archibischope to be electit; And þat be expres prowisioun of þe *commoun* law, prowying þat sua lang as þe place episcopall vaikis þair suld be na innowatioun maid in preiudice of him quha is to be electit, and speciallie in hurt and diminutioun of þe patrimonie of þe benefice; § 3. Lyik as it is of veritie, eftir þe granting and gewing of þe said *pretendit lettere* of pensioun to þe said capitane alexander, The said *complenar*, in þe moneth of Decembir 3eir of god *Imvclxxxv* 3eiris, was deulie and lauffullie prowdyt to þe said archibischoprie as said is, without ony exceptioun or reseruatioun mentionat þerintill of þe said *lettere* of pensioun, bot be þe *contrair contenand* and berand an expres claus of reuocatioun of all pensiounis grantit be oure said souerane lord to ony persoun or personis furth of þe said archibischoprie *sede vacante*, Except onlie of ane pensioun of tua hundredth merkis grantit to nicoll carnecors,<sup>1</sup> Sua þat be þe *complenaris* prowisioun foirsaid the force and strent<sup>h</sup> of þe said capitane alexander his *lettere* of pensioun foirsaid, maid and grantit to him during þe tyme þat þe said seate vaikit, is extinct, expyrit, and of na force at all tyme þereftir; § 4. And albeit þe said *pretendit lettere* of pensioun had been ratefeit be oure said souerane lord at ony time efter þe said *complenar* was lauffullie prowdyt to þe said archibischoprik, or 3it of new disponit to him, The said ratificatioun or new dispositioun, grantit eftir þe said prowisioun, can nathir mak þe first *lettere* of pensioun of ony better estaitt, nor of gritter strent<sup>h</sup> & force nor þe samyn was befoir þe said ratificatioun; nather 3it can þe said ratificatioun, or new dispositioun, mak ony new *rycht* to þe said capitane alexander for bruiking of þe said pensioun of þe 3eiris foirsaidis, The said *complenar* than being lauffullie prowdyt to þe said benefice as said is; And þerfoir þe said *pretendit lettere* of pensioun, gewin to þe said capitane alexander *sede vacante* be oure said souerane lord, hawand þan na power to geiwe þe samyn as said is and ratificatioun þerof, with þe said *pretendit* new gift and dispositioun quhatsumewir sensyne of þe samyn pensioun eftir, þe said *complenaris* prowisioun as said is, aucht, and suld be, retreittit, rescindit, cassit, annullit, decernit, and declairit to haiwe been frome þe tyme of þe said prowisioun, and to be in all tyme cumming, Null and of nane awaill, force, nor effect, with all þat hes followit, or þat may follow þervpoun, for þe caussis foirsaidis, As þe *summundis* and *lybellit* precept raisit þervpoun at lent<sup>h</sup> beris. § 5. The said m<sup>r</sup> williamme erskyne, persewar, *comperand* be James Stirling his pro-

<sup>1</sup> A special ratification of this pension was passed by Parliament in 1592; but no reason is assigned for its grant. Carnecors is there described as "sone lauchfull to Nicoll Carnecros of Calfhill."

curatour, And þe said capitane alexander montgomerie, defendar, being laifullie wairnit to þis day To haiwe hard sentence and decreitt *pronuncit* in þe said matter, and *comperand with* James King his procuratour, Quha befoir sentence allegit þat na sentence aucht to be *pronuncit*, Becaus he offerit him to impreiwe directlie þe persewaris admissioun, *quhilk* fallin, þe persewar can haiwe na *rycht*, In respect he is presentit be his *presentatioun* *contenand* ane *expres command* to ressaive and admitt, and *þerfoir* na sentence aucht to be *pronuncit* in þe said matter, bot ane day assignit to him for *improbatioun* in maner foirsaid. § 6. The *rychtis*, *ressonis*, *allegationis*, of bayth þe saidis *parteis*, Togidder *with* þe writtis, *richtis*, and titles *productit* be þame *hinc inde* being be þe saidis *commissaris* hard, sein, and considerit, and þai *ryplie þerwith* aduysit, The saidis *commissaris*, notwithstanding of þe said alleagance, be þair decreitt *REDUCIS*, *RETREITIS*, *rescendis*, *cassis*, and *annullis*, þe said *pretendit lettere* of pensiou, *with* þe said *ratificatioun* and new gift of þe samyn, grantit be our said souerane lord to þe said capitane alexander, as said is, sua far as þe samyn may be extendit to þe *zeiris* during þe *quhilk* þe said *complenar* stuid fullie *prowydit* to þe said archibischoprie, as said is, and decernis and declairis þe samyn to haiwe bein þe tyme of þe said archibischopis *provisioun*, and to be in all tyme *cumming* during his lyfytyme and *provisioun* to þe said benefice, null and of nane awaill, force, nor effect, *with* all þat hes followit, or þat may follow *þervpoun*, *Reseruand* always to þe said Capitane Alexander Montgomerie actioun of *improbatioun* as accordis of þe law. § 7. BECAUS in þe first principall *exceptioun*, *proponit* for þe pairt of þe said capitane alexander aganis þe *ressoun* *reductiwe* of þe saidis *summundis*, It was *exceptit* þat þe said capitane alexander aucht to be *simpliciter* *assoilzeit* frome þe said *pretendit* *precept* and haill *contentis þerof*, and [that] þe *persewar* can *nawayis* be hard to quarrell his gift of pensiou *productit*, nor *ratificationis* past *þervpoun*, In respect þat giff ony *rycht*, title, or *provisioun*, þe *persewar* had to þe said archiebischoprie of glasgow, The samyn was grantit to him be *deceis* of *vmquhile* bischope Iames boyde, *quhilk* *vmquhile* bischope Iames boyde was *prowydit* be þe foirfatorie, or *baratrie*, of bischope Iames betoun, *quhilk* bischope Iames betoun, lang befoir þe *intending* of þis caus, *viz.* : in þe moneth of Iuly, *anno* lxxxvij, was *restoirit* aganis *quhatsumewir* *proces* or *dome* of foirfatorie, or *baratrie*, led or *deducit* aganis him, þat *pure et simpliciter* *with-*out ony kyind of *restrictioun* or *conditioun*, *quhairby* þe said bischope Iames betonis *provisioun* to þe said archiebischoprik of glasgow (*quha* was *prowydit þerto* lang befoir þe *persewar* and his *authour*) not onlie *convalescit*, bot alsua was *redintegrat*, and all *provisiounis* grantit to *quhatsumewer* *persoun* or *personis*, throwch or be his foirfatorie, *rescindit* and *annullit* : And sua þe *persewaris* *rycht* and title being be *expres* act of *parliament* tane away, he can *neuir* be hard be

virtew *þerof* [to] quarrell *þe* said defender. § 8. And quhair it is meant, *þat* in *þe* act of parliament, maid at *edinburgh*, *þe* fyrst day of Iunii, anno lxxxij *þeiris*, It was expreslie fund *þat* *þe* ratificatioun *concludit* at *perthe* and *þerefter* ratefeit in parliament, *with* *þe* act of abolitioun, maid at linlithgow in *þe* moneth of december, anno lxxxv *þeiris*, And *þe* act maid in *þe* parliament haldin at linlithgow in *þe* moneth of Iunii, anno lxxxvij, ratifeand *þe* saidis actis, *with* *þe* haill eikis maid *þerto*, was onlie extendit and maid in fauour of sic personis quha professit *þe* trew religioun (as the samyn is *presentlie* professit *within* *þis* realme), and hes acknowledgit his hienes *authoritie*, and *þairby* wald infer *þat* *þe* said bischope Iames betoun is nawayis restoirit, he nather acknowledging the kingis maiestie, nor *þit* professand *þe* religioun *presentlie* professit *within* *þis* realme— To *þat* it is *ansuerit*, *þat* *þe* said act of parliament nawayis derogatis to *þe* said bischope Iames betonis restitutioun, nor takkis away *þe* effect *þerof* for dyuerss and sindrie caussis efter mentionat: § 9. IN the first, gewand, & not grantand, *þat* *þe* actis of linlithgow and *Edinburgh*, maid in *þe* *þeiris* of god lxxxv and lxxxvij *þeiris*, war *relatiwe* to *þe* pacificatioun maid at *perthe*, And *þat* it war expreslie *prowydit* in *þe* said pacificatioun *þat* *þe* samyn suld be extendit to na persoun except these onlie quha ar professoris of the Kingis maiesteis *authoritie* and religioun, *þit* It is of veritie *þat* in *þe* said act of pacificatioun, it is expreslie *þrowydit* *þat* in caice *þai* be in *þe* cuntrie of scotland quha ar restoirit *þairby*, *þai* sall be subiectt to *þe* said conditioun and *þrowisioun*; <sup>1</sup> And *þe* act of parliament *productit*, maid in *þe* *þeir* of god lxxxij, *quhilk* is *allegit* to be ane interpretatioun of *þe* said act of pacificatioun, *þe* samyn can not be ane interpretatioun maist cleir and manifest in *þe* selff, *speceallie* *þe* said interpretatioun can not be extend direct *contrair* to *þe* wordis and *meaning* of *þe* said former act, *quhilk* astrictis onlie *þe* present personis *within* *our* realme to be subiect to the makking confessioun of *þair* *þayth*, And be *þe* expres *meaning* and wordis *þerof* is [not] nor can not be extendit to sic personis, as was *furth* of *our* realme *þe* tyme of *þe* *granting* of *þair* pacificatioun, and as *þit* remanis *furth* *þerof*; § 10. And *trew* it is *þat* *þe* tyme of *þe* restitutioun of *þe* said bischope betoun, and *continualle* *sensyne*, he was and hes remanit *furth* of *our* realme, *quhairby* nather *þe* said first act of pacificatioun, nor *þit* *þe* last act interpreting *þe* samyn, can be extendit to him and he *þerby* *excludit* fra *þe* benefite of pacificatioun. § 11. *Secundlie*, *Beaus* *þe* act maid in anno lxxxij *þeiris* is onlie extendit to *þe* act of abolitioun maid in *þe* *þeir* of god Imvelxxxv, and *nocht* to *þe* act of pacificatioun maid *þat* *þeir*,<sup>2</sup> *Quhilk* act of pacificatioun is *þe* ground

<sup>1</sup> That is, only those in Scotland at the time of the Act of Pacification are required to profess the reformed religion, not those who were abroad. See reply to this argument in § 44 (i).

<sup>2</sup> The Statute here referred to is entitled in the Acts of Parliament: "Actis of



and fundament of restitutioun of foirfalt or barat personis ; And þis act of pacificatioun, maid now in anno lxxxij 3eiris, not being extendit to þe said act of pacificatioun maid at lylithgow, þe samyn remanis hail to all personis foirfalt, notwithstanding ony derogatioun þat may be comprehendit in þis present act. § 12. Thridlie, the said act of interpretatioun maid in þe moneth of Iunii, anno lxxxij 3eiris, can nawayis derogate nor preiudge þe act maid in þe 3eir of god lxxxvij,<sup>1</sup> quhairby þe said bischope Iames betoun is restoirit, Becaus not onlie is þe said act *pure et simpliciter* conteanit without ony kyind of limitatioun or conditioun, but also þe said act of restitutioun of þe said bischope is fund be þe lordis of sessioun to be effectuell to him, and he þairby restoirit, notwithstanding the non makking confessioun of his fayth, & acknowledging þe kingis maiesteis authoritie ; § 13. And sua þe said act being be þe lordis of sessioun alreddie interpretit and extendit in favouris of þe said bischope betoun, þair is na contrair interpretatioun, albeit be act of parliament,<sup>2</sup> can or may be ressaut to þe hurt, preiudice, and derogatioun, of ane grace anis grantit in parliament without ony conditioun or limitatioun, quhilk grace can nocht be takkin away be ony kyind of posterior act, without ane new calling or convictioun vpoun ane new deid or cryme, seing be þe said act of restitutioun all former deidis and crymes ar alluterlie extinct and tane away. § 14. And attour, giff ony fact was in þe persoun of the said bischope Iames betoun þe tyme of his restitutioun foirsaid, throwch nocht makking confessioun of his fayth and acknowledging of þe kingis maiesteis authoritie, It is allegit and offerit to be prowin þat befor þe makking of þe said act in anno lxxxij 3eiris, þe samyn war sufficientlie purgit, in sua far as our souerane lord directit ane commissioun to þe said archiebischope, gewand and grantand to him commissioun to intreate and do his maiesteis effairis with foraine princes and natiounis, makand and constituand him his maiesteis ambassadour, quhilk commissioun þe said archiebischope acceptit ; And forder, lang befor þe makking of þe said act of interpretatioun foirsaid, our souerane lord be his speciall handwritt dispensit with þe non makking of þe confessioun of þe said bishopis fayth, and acknowledging of þe kingis maiesteis authoritie ; quhairby It is cleir and manifest þat þe said act of interpretatioun productit can

the restitution of the noblemen and otheris ressaut to þe kingis maiesties fauour and abolitioun of the force of processis of foirfaltour and other materis concerning thame." In the 1587 Act it is referred to as "þe said general restitutioun, pacificatioun, and abolitioun, maid at lylithgow." Montgomerie's point seems to be that the Act of 1592 is to be interpreted as applying only to a section of the Act of 1585. It is rather remarkable, on the other hand, that in Erskine's argument it is not pointed out that the Act of 1585 expressly excepts Betoun by name from its benefits.

<sup>1</sup> MS. has lxxxii, an obvious error.

<sup>2</sup> This places the interpretation of the Court of Session above that of Parliament.

nawayis be extendit to þe said archiebischope, na mair than he had bein suche ane persoun as had maid *confessioun* of his fayth, and acknowledgit þe kingis maiesteis *authoritie*, *quhilk* in effect he hes done, in sua far as þe kingis maestie hes dispensit *þerwith* in maner foirsaid. § 15. TO THE *quhilk* It was eikit: Last, the said alexander aucht to be *simpliciter* assoilzeit fra þe said *pretendit* precept and haill *contentis þerof*, and þe persewar can haiwe na entres to persew *reductioun* of þe said Alexander his gift, Becaus It is of veritie þat, giff ony *rycht* þe persewar can pretend to þe said bischoprik of glasgow, the samyn is as prowydit *þerto* be deceis of *vmquhile* bischope boyde, or þan be the foirfalterie of bischope betoun; And trew it is þat þe said benefice neuer vaikit be þe foirfalterie of bischope James betoun, nather þe tyme þat þe persewar was prowydit, nor zit his *predecessour*, In respect þe said bischope betoun was neuer as zit foirfalt; § 16. And albeit þair was sentence of baratrie gewin and pronuncit aganis him, zit it is trew þat nather þe persewar nor his *predecessour*, was prowydit to þe said archiebischoprie as vacand *throwcht* þe said sentence of baratrie; And albeit thay or ather of þame had bein prowydit on þat maner, zit þe said sentence fallin and being tane away, þe persewaris *provisioun*, grantit to him *throwcht* þe deceis of *vmquhile* bischope James boyde, quha was prowydit *throwcht* þe inhabilitie of þe said *vmquhile* bischope betoun of necessitie man fall; And trew it is þat þe said sentence and effect *þerof* is tane away, in sua far as sen þe gewing *þerof*, viz.: in þe 3eir of god Imvelxxxvij, our souerane lord hes gewin and grantit to þe said archiebischope James betoun, *commissioun* to intreate his maiesteis *effairis furtþ* of þe cuntrie and hes maid him *ambassadour* to his maestie, and *þerby* hes allowit þe departure *furtþ* of þe *contrie*, and þe remaning *furtþ* of þe samyn, *quhilk* takkis away þe said sentence of baratrie and effect *þerof*, *Quhilk* sentence is onlie gewin and pronuncit aganis þe said archiebischope for his departing and remaning *furtþ* of þe cuntrie, *without our* souerane lordis licence and traffiqueing *with* foraine natiounis, and *þerfor* þe said archiebischopis departing and remaning *furtþ* of þe cuntrie being allowit in maner foirsaid, The said sentence of baratrie being þairby nocht onlie tane away, bot also þe persewaris gift dependand *þervpoun* lyikwayis falland, *absolutour* aucht to be gewin *simpliciter* frome þe said *pretendit* precept. § 17. Lyik as alsua in þe secund reformit eikis, proponit for þe pairt of þe said defendar aganis þe resson *reductiwe* of þe saidis *summundis*, and þe persewaris entres *coniunctlie*, It was exceptit *peremptourlie*, þat *absolutour* aucht to be gewin fra þe said haill resson, Becaus the persewar can neuer pretend him self to be lauffullie prowydit to þe bischoprik of glasgow be his *rycht* and title *productit*, ffor in sua far as his pensiou is tane away be þe deceis of *vmquhile* Mr James boyde, last *pretendit* archiebischope of glasgow, þe persewaris *rycht* in þat pairt man fall,

seing he be his new prowisioun can be in na better conditioun þan þe said *vmquhile* m<sup>r</sup> James, quha in veritie was neuer lauffullie prowidit, þair being ane vther persoun on lyiff prowidit and institute in þe said benefice, *with* lang and continuall possessioun following þer

pon, neuer as 3it lauffullie tane away; At the leist þe said m<sup>r</sup> James, giff ony be or may be *pretendit*, be *speciall* act of parliament is reducit, retreittit and rescindit þerof; it followis þat þe persewaris authoris *rycht* being tane away, his *rycht* and prowisioun, in sua far as þe samyn leins be þe said M<sup>r</sup> James deceis, man also fall. § 18. And on þe vther pairt, in sua far as þe samyn prowisioun takkis fundament fra þe allegit foirfaltour of *vmquhile* James archiebischepe of glasgow, It is crawit *ante omnia* þat þe said *pretendit* foirfaltour salbe productit, seing it is exceptit negatiue þat he was neuer foirfalt to þis hour; and þair is na *speciall* caus sett down in þe prowisioun bot þe deceis of boyde, and foirfaltour of betoun, nather of þe tua being caus<sup>d</sup> efficient to mak þis benefice &c. in our souerane lordis handis, seing be boydis deceis, hawing na *rycht*, nathing culd fall, and be þe *allegationis* of beatonis foirfaltour, na sic foirfaltour being, far les can fall. § 19. And it is crawit þat *3our lordships* diligentlie aduert to þis argument, þat na vther subiect be tane in in þis iudgment for maintenance of þe said prowisioun, bot þe speciall caus *contenit* in þe gift productit; ffor quhair indirectlie It is meanit þat seing nather be þe deceis of boyde, nor foirfaltour of betoun, *quhilk* was not, ony *rycht* can be establischt or *pretendit*, sentence of baratrie is obrudit be þe persewaris *ansuer*, It is crawit þat *3our lordships* be nocht mowit þerby, ffirst, seing þe prowisioun is nocht tane in þat respect, nor makkis ony mentioun of þe said sentence; Nixt, seing þair is na sentence of baratrie productit to þe *quhilk*, giff þe persewaris prowisioun suld lein, it man be ane pairt of his *rycht*, And þe excipient man be hard to obiet þair aganis; And It is merwellit þat *3our lordships* be *3our* decisioun will suddanlie proced in þis matter, quhen as þe samyn argument and sentence of baratrie being vsit befor þe lordis of counsaile, in þe caus of þe reductioun of þe rhetour persewit be þe kingis aduocate, and þe laird of balfour, aganis andro lamb for retreitting of ane *seruice*, *quherby* bischope betoun was *seruit generall* and nearest air to *vmquhile* Iohnne beytoun<sup>1</sup> of balquhairge, his father, The lordis fand þe said matter sua intricate and difficill þat þe samyn l<sup>y</sup>is as 3it vndecydit. § 20. And 3it of superabundance to *ansuer* forder, certane it is, þat anis bischope betoun was lauffullie prowidit, and his prowisioun cled nocht onlie *with* *arriennal* bot *with* *diriennal* *possessioun*,<sup>2</sup> and þerfor his *rycht* anis standing man stand *continuallie*

<sup>1</sup> MS. has "seytoun."

<sup>2</sup> So in the original, but clearly a scribal error for "triennal" and "dicennal." These terms have reference to a privilege extended by the law of Scotland to churchmen at this date, which is explained in the following passage from



during his lyfityme, except it be lauffullie tane away ; giff it stand, ergo þe persewar is na bischope ; giff it fallis, it man be of necessitie ather be foirfaltour, or be þe baratrie ; nocht be þe foirfaltour, becaus þair was neuer nane, nor can nocht be verefeit ; nocht be þe baratrie, quhilk is nocht as zit productit ; becaus giff ony sic be, it is expreslie tane away be þe act of parliament ; And sua, giff þe persewar hes na rycht to þe bischopiik, far les he is *contradictour* to þe reducioun of þe pensioun ; § 21. And quhair maist indirectlie þair is ane vnproffitable disputatioun tane in þis iudgment vpoun þe interpretatioun of þe act of parliament, It is cawit þat *your lordships* will not exceid þe boundis of *your* jurisdiction in þat pairt ; And zit certane it is þat, be þe act maid in Iuly lxxxvij, bischope betoun is anis lauffullie and deulie restoirit and reintegrat to þe title of his benefice ; And all and quhatsumeuer prowisiounis (And *consequentlie* þe persewaris authoris *prouisioun* quhervpoun his awin dependis) proceding vpoun his foirfaltour or baratrie, expreslie retreittit and rescindit ; þerfoir þair man be sum posterior fact or deid, statute or constitutioun, quhilk may mak him to tyne and anull þat benefice quhilk was acqyrit. § 22. As to þe gewing of þe *confessioun* of his fayth, for ane schort ansuer, þair is na statute, nor act of parliament, maid sen þe said moneth of Iuly, Imvelxxxvij, *contening* ony sic limitatioun. § 23. And now *ansuering* to þe reply maid to þe last eik, as to ony decreitt, retouerit of doubill punding at þe persewaris instance aganis bischope betoun, þe samyn is onlie gewin for null defence in his absence, and nawayis gewin *in foro contradictorio*, and sua can nocht preiudge þe excipient ; § 24. Item as to þe nixt pairt, þat bischope boyde was prowdyt to þe benefice, and be vertew of his prowisioun in possessioun be þe space of sex or sewin 3eiris, and sua hawing ane title standing *with* ane *triennial* possessioun—It is *ansuerit* þat, he had nather title nor possessioun ; ffor as to his title, þair was ane vthir persoun standing lauffullie prowdyt, quha is zit on lyiff, and his prowisioun neuer tane away, And as to þe possessioun it is rather *intrusio in beneficio vniuentis*. § 25. As to þe nixt argument, þat þe *allegatioun* of bischope

Erskine's 'Institute of the Law of Scotland,' Book III., § 33: "Our law has, however, so far favoured churchmen, because their rights are more exposed to accidents than those of other men, through the frequent change of incumbents, that thirteen years' possession is accounted sufficient to support a churchman's right to any subject as part of his benefice, though he should produce no title in writing to it. But this is not properly prescription: For prescription establishes a firm right in the possessor, which stands good against all grounds of challenge; whereas the *dicennalis et triennalis possessio* confers on the churchman no more than a presumptive title; his possession is presumed to be well founded, till the contrary appear; and hence the rule is thus expressed by the canonists *Decennalis et triennalis possessor non tenetur docere de titulo*; his title is presumed from his possession; but as it is barely a presumption, it may be elided by a contrary proof." See also 'An Institute of the Laws of Scotland,' by Andrew M'Douall, vol. ii. (1752), pp. 39, 40.

'betonis not foirfaltour is *ius tertii*, ansueris, it is *exclusum iuris agentis*; and quhiddel þe excipient hes rycht fra bischope betoun or nocht, the persewar can neuer be hard to reduce his pensioun. § 26. And quhair in þe thrid pairt of þe said reply, þe persewar offerit him to preiwe, þat þe caus of þe vacatioun of þe benefice of glasgow procedit nocht onlie becaus of þe foirfaltour, bot also of þe baratrie, *3our lordships* can ressaive na vther probatioun by þe persewaris prowisioun product. § 27. As to þe last pairt of þe reply, first, anent þe decreitt of þe secreitt counsall, to wit, þat it was decernit in þe persewaris fauoris þat he suld be ansuerit and obeyit of þe fruttis of þe said archiebischoprik ay and *quhill* bischope betoun war restoirit, þe excipient ansueris tua thingis: ffirst, þe secreitt counsell war nocht iudges competent to decyid in ony sic caus; next, *res inter alios acta* and can nocht preiudge þe excipient. § 28. The samyn ansuer is repeittit aganis þe last decreitt of þe sessioun, *quhilk* is also gewin for non comperance, na pairteis rycht tryit, And far les can be vsit as ane argument aganis þe excipient, quha neuer comperit to tak away his prowisioun. § 29. In respectt of the *quhilkis* premis, absolutour man be gewin fra þe saidis *summundis* of reductioun, protesting in caice *3our lordships* do in þe *contrair* for reductioun of þe proces, nullitie þerof, remeid of law, tyme, and place. § 30. AND last of all, in þe last eikit reformit *exceptionis* proponit for þe pairt of þe said Alexander, It was exceptit and allegit, þat þe said Alexander aucht to be *simpliçiter* assoilzeit frome þe said *pretendit* precept of reductioun, BECAUS It is of veritie þat, giff ony rycht or title þe persewar hes to þe benefice and bischoprik of glasgow, þe samyn is throwche and be þe deceis of *vmquhile* bischope Iames boyde, or inhabilitie of bischope betoun, *quhilk* bischope boyde was lyikwayis prowydit be þe inhabilitie of bischope betoun, *quhilk* bischope betoun was onlie maid vnhabile to bruk þe said benefice throwch proces and sentence of baratrie, led and deducit aganis him vpoun þe xix day of September, *1m<sup>v</sup>clxx<sup>o</sup>* 3eiris, Be þe *quhilk* þe said bischope is decernit and declairit to haiwe incurrit þe panis of *prescriptioun*, and his benefice of þe said archiebischoprie of glasgow to vaik, *conforme* to þe act of parliament—*quhilk* sentence being tane away, þe persewaris rycht of all necessitie man fall. § 31. And trew it is þat þe said sentence of baratrie is tane away, in sua far as sen þe gewing þerof, videlicet, in þe 3eir of god *1m<sup>v</sup>clxxxvij* 3eiris, our said souerane lord gaiwe and grantit full *commissioun* to þe said bischope betoun to trawell in his *maiesteis* effairis *with* foraine natiounis and princis, makand and *constitutand* þe said bischope his *maiesteis* ambassadour, *quhilk* *commissioun* is ane sufficient ground and caus to tak away þe said decreitt of baratrie, in sua far as þe said decreitt is gewin and *pronuncit* allanerlie aganis the said archiebischope for his departure and *remaning* furtþ of þe cuntrie *without* oure souerane lordis licence, and nocht returning to þe samyn, being chairgit to þat effect; *quhilkis*

deids ar sufficientlie purgit and tane away be þe said *commissioun*; And sua þe said decreitt and effect þerof is fallin, *quhilk* being fallin þe persewar and his aouthouris *rycht* of all necessitie is fallin, *quherby* þe persewar hes nather *rycht* nor entres to reduce. § 32. And þis *commissioun* grantit to þe said bischope betoun is as effectuall [to] þe said decreitt of baratrie and giftis following þervpoun, as giff þe said decreitt *with* all þat hes followit þervpoun had bein *in foro contradictorio* retreitit, In respect þat ane sentence gewin for ane cryme may be tane away, *with* all þat hes followit þervpoun, be ane gracious restitutioun; and þe *commissioun* abowe *specifit* is in effect ane gracious restitutioun. § 33. And quhair *your lordships* meanis in *your* signatour to repell þe principill alleagance, quhairvnto þis eik is maid, in respect of þe replis To ansuer þerto, it is trew and of veritie, þat þe saidis replis of nawayis meittis þe saidis exceptionis, nor elidis þe samyn; ffor albeit *vmquhile* bischope boyde was prowydit to þe said archiebischoprik be our souerane lord, and be vertew þerof *continewit* in *possessioun* to þe hour of his deceis, and had ane *provisioun with* trieznal *possessioun*, and [that] eftir his deceis þe persewar was prowydit, and not onlie *continewit* in *possessioun*, bot also obtenit decreittis, zit þat is na argument to elyde þe said *exceptionioun*, *quhilk* is not foundit nor groundit vpoun ony nullitie of þe said decritt of baratrie, or *provisiounis* following þervpoun, bot vpoun ane posterior deid done be þe prince; *quhilk* is in effect ane gracious restitutioun, and takkis away *nocht* onlie þe haill decreitt, bot also þe haill *provisiounis*. § 34. And quhair It is *allegit* þat þair is na *rycht* qualifeit in þe persoun of þe defendar, To þat it is *ansuerit*, þat þe defendar, being prowydit to ane *pensioun*, hes gud entres to propone þe said *exceptionioun*, and to exclude þe persewar bayth in his *rycht* and persute. § 35. And quhair *it* is *allegit* þat, be þe granting of þe said *commissioun*, þe decreitt of baratrie is not tane away bot man byid ane *reductioun*, To þat it is *ansuerit*, þat þe *contrair* þerof is of veritie, for ane sentence and dome vpoun ane cryme may alsweill be tane away be ane gracious restitutioun, as be ane *reductioun*. § 36. And quhair It is *allegit* þat, sen þe granting of þe said *commissioun*, þe persewar hes obtenit decreittis aganis bischope betoun, To þat it is *ansuerit*, þat these decreittis *militatis* nathing in þis caice, in respect þe saidis decreittis ar gewin for null defence, And þe said defendar nather callit nor *comperand* to þe gewing þerof, quha, *nochtwithstanding* the samyn, man be hard to use his defens, resultand vpoun þe said *commissioun*; § 37. And albeit bischope betoun wald *nocht* use his defens, zit þe said defendar, hawand *rycht* of ane *pensioun* to be takin out of þe said bischoprik, and be vertew þerof *nocht* onlie in *possessioun* be vplifting þe samyn, bot also be recouering of decreittis *in foro contradictorio* aganis þe samyn persewar lang *after* his *rycht* and *provisioun* productit, Sua þat þe decreitt gewin aganis þe said bischope can *militate* nathing aganis þe defendar, bot he

may vse quhatsumeuer defence *competent*, *nochtwithstanding* þe saidis decreittis.<sup>1</sup> § 38. SECUNDLIE, absolutour aucht to be gewin fra þe said *pretendit* precept of reductioun, Becaus þe persewar hes na kynd of *rycht* nor entres to persew þe samyn, and his *pretendit* rychtis and titlis of þe said benefice ar allutterlie extinct and tane away, in sua far as þe samyn originallie dependis vpoun þe inhabilitie of bischope betoun, *quhilk* inhabilitie is, be act of parliament maid in þe 3eir of god *Imvclxxxvij* 3eiris, tane away be þe restitutioun of þe said bischope, *quhilk* restitutioun extendis bayth to foirfalterie and baratrie; And the said bischope being fullie restoirit, all prowisiounis grantit & gewin of his benefice throwch his inhabilitie fallis. § 39. And quhair It is allegit in þe *pretendit* reply, That be act of counsell It is declairit & fund þat þe said archiebischope was neuer effectuellie restoirit, and þat þe act of parliament aucht nawayis to be extendit to him, And lyikwayis þat þe act of parliament maid in þe 3eir of god *Imvclxxxvij* is relative to þe former actis of pacificatioun, and speciallie þe act of perthe quhairintill it is expreslie prowydit, þat þe act of pacificatioun salbe onlie extendit to þame quha professis the kingis *authoritie* and religioun, *quhilk* þe said bischope betoun hes *nocht* done—To þat it is ansuerit, þat notwithstanding þe said prowisioun *contentit* in the act of perthe, and notwithstanding the saidis actis of counsell, the said archiebischope is fund be þe lordis of sessioun anis effectuellie & fullilie restoirit, quhairby þe persewaris *rycht* is allutterlie tane away; And þe lordis hawing fund þe samyn, 3our *lordships* man find þe lyik. § 40. And as to þe act of interpritatioun maid in þis instant 3eir of god *Imvclxxxij* 3eiris, þe samyn is na ground for þe persewar, in respect þat, befor þe makking þerof, *nocht* onlie is þe said bischope pure restoirit, bot also fund be interlocutour of þe lordis of sessioun effectuellie restoirit; *quhilk* nather be posterior act of parliament, nor be interpritatioun, can neuer be tane away; ffor ane grace anis grantit can neuer be tane away, albeit ane persoun vpoun ane new cryme be of new *convictit*; In respect quhairof absolutour aucht to be gewin *simpliciter* fra þe said *pretendit* precept, AS þe saidis exceptiounis and eikis maid þerto in þameselff at lenth beiris.

§ 41. TO THE QUHILK IT was replyit for þe pairt of þe said mr williame erskyne, persewar: And first to þe first *principall* exceptioun proponit for þe pairt of þe said capitane alexander, defendar, That The first *pretendit* eik, or new defence, foundit vpoun bischope Iames betonis restitutioun allegit grantit pure et *simpliciter*, *without* ony conditioun or restrictioun, aucht to be repellit; Becaus *nocht* onlie be act of counsell maid in þe 3eir of god *lxxxvj* 3eiris,<sup>2</sup> It is expreslie sett down and ordanit þat þe persewar suld intronett *with* þe fruttis of þe said bischoprik, *conforme* to his prowi-

<sup>1</sup> The grammar of this sentence has got twisted, though the meaning is clear enough.

<sup>2</sup> 17th March 1583.



sioun of þe crope lxxxvij, and 3eirlie þereftir quhill þe said bischope James betoun suld be lafulie restoirit in parliament, Bot als it is of veritie, þat þe said bischope James betoun on nawayis was comprehendit in þe said act of parliament maid in þe moneth of Iuly lxxxvij 3eir, nor 3it culd clame ony benefite of restitutioun þerby; Becaus þe said act of parliament maid in Iuly lxxxvij 3eiris *contenis* ane ratificatioun and *confirmatioun* of þe act of parliament maid in december lxxxv 3eiris, quhilk also ratifeis and apprewis þe first pacificatioun concludit at Perth in þe moneth of februar lx tuelff 3eiris, And þereftir *confirmit* in þe parliament haldin at *edinburgh*, in þe moneth of apryle lxxij 3eiris, *quherin* it is *speciallie* prowydit, þat na personis suld bruike þe benefite of þe samyn act, except þai quha sall mak confessioun of þair fayth, and acknowledge þe trew religioun *presentlie* *professit within* þis realme. § 42. lyik as þe kingis *maiestie*, and lordis of secreitt counsell, hes vpoun þe xxix day of May, lxxxix 3eiris, and by *dyuersis* vtheris actis sensyne, decernit & ordanit all actis of parliament maid in *our* souerane lordis minoritie aganis quhatsumeuer [persounis], sustenand þe proces of baratrie, foirfalterie, or *excommunicatioun*, and quha hes *nocht* gewin confessioun of þair fayth, *professand* þe trew religioun *presentlie* *professit within* þis realme, and *speciallie* aganis bischope James betoun—to stand in þe awin strench aganis þame, *nochtwithstanding* quhatsumeuer vtheris actis of pacificatioun, abolitioun, or restitutioun; discharging *simpliciter* all *dispensationis* or vther indulgence quhatsumeuer, obtenit be þe saidis personis contrair to þe tenour of þe saidis actis, dispensand *with* þair *nocht* gewing confessioun of þair fayth, and decernand þe saidis *dispensationis* to haiwe na fayth in iudgment, nor *outwith* þe samyn. And trew it is þat, þe said bischope James betoun as 3it hes gewin at na tyme confessioun of his fayth, nor 3it professit þe trew religioun *presentlie* *professit within* þis realme; And þairfoir, the said act of pacificatioun, nor na benefite þerin *contenit*, can be extendit to þe said bischope James betoun; [þis] and was *expreslie* decydit in þir samyn termis befoir þe lordis of sessioun, betuix george *muzro* of mekle tarrell and Iohnne roß, proweist of nairne, as þe practique heirwith productit testefeis. § 43. And forder to remowe all scrupel, be *speciall* act of parliament concludit be þe estaittis & haill body of parliament in þe moneth of Iuly lxxxij 3eiris, It is *expreslie* fund decernit and declairit þat, þe act of pacificatioun concludit at perthe, þe act of abolitioun maid at linlithgow lxxxv 3eiris, *with* þe act maid in þe parliament haldin at *edinburgh* lxxxvij 3eiris, ratifeand þe said actis, *with* þe haill eikis maid þerto, Be þe quhilk þe defendar *pretendis* þe restitutioun of þe said bischope James betoun, ar onlie extendit and maid in faouris of sic personis quha professis þe trew religioun, as þe samyn is *presentlie* *professit within* this realme; And þat na persoun nor personis quha war forfalt, *convict* of baratrie, or quha tint þair benefice *ipso facto*, may be hard

to seik þe benefites of þe saidis actis, or clame restitutioun þairby, befoir þat þai profes þe trew religioun as said is, as þe said act of parliament *presentlie* productit beirs; And þerfoir seing as 3it þe said bischope Iames betoun hes not maid *confessioun* of his fayth, he can pretend na restitutioun. § 44. And quhair It is allegit be þe defendar, þat þe said act of parliament in þe lxxx tuelff 3eir, derogatis nathing to þe said bischope betonis restitutioun, for þe thrie ressonis sett down in þe said exceptioun, IT is ansuerit: (i) first, *generallie* That it *contenis nocht* ane derogatioun to þat *quhilk* was neuer, viz., to þe said bischopis restitutioun, quha was neuer restoirit; And to þe first ressoun þe samyn is irrelewant, *nocht* affirmand þat þe saidis actis of restitutioun dispensis *with* þe *confessioun* of þair fayth quha is absent *furth* of þe realme; ffor þe trewth is þat þe first act of pacificatioun, as als þe act of abolutioun maid at lirlithgow, exceptis þe benefitit personis *furth* of the realme, and excludis þame fra the benefite *þerof*; (ii) Attoure, bayth þe first and secund ressoun *contenit* in þe said exceptioun aucht to be repellit, in respect of þe *speziall* wordis *contenit* in þe said act of parliament maid in the lxxx tuelff 3eir, statute and *declaratioun* þerin *contenit*, *quhilk* is ane law and aucht to rewle þe subjectis; (iii) And to þe thrid ressoun, I repeitt *nocht* onlie þe lordis practique and decisioun betuix þe saidis george munro and Iohne ros, bot also þe said act of parliament maid in þe lxxx tuelff 3eir, and expres statute and *declaratioun* þerin *contenit*, Sen þe *quhilk* þe said defendar can allege na decisioun of þe lordis in faouris of the said bischopis restitutioun, bot be þe *contrair* þair being ane matter of triple punding, persewit at þe instance of certane tennentis of þe lordschip of glasgow, aganis þe Duke<sup>1</sup> on þe ane pairt, *pretending* ane factorie to þe bischoprik of Glasgow be þe *allegit* restitutioun of þe said Mr Iames betoun & his inhabilitie þereftir declairit, and aganis þe priour of blantyir as fewar of þe saidis landis on þe secund pairt, and me, on þe thrid pairt, The samyn argument being proponit anent þe said Mr Iames betonis restitutioun: The lordis hes decernit þe persewar to be ansuerit and obeyit be vertew of his prowisioun, as hawand vndouttit *rycht* to þe said bischoprik, and þat of all 3eir is sen þe parliament haldin in þe lxxxvij 3eir, and 3eirlie in tyme *cumming* during his lyiftyme. § 45. And quhair it is allegit, þat þe said impediment, be *nocht* gewing of þe *confessioun* of his fayth, was purgit be þe directing of ane *commissioun* to þe said bischope to treate his maiesteis effairis as ambassadour, and þat his maiestie be his *speziall* hand writt dispensit *with* him for *nocht* gewing *confessioun* of his fayth, ffor *ansuer* þerto, I repeitt, (i) þe act of counsell productit, maid in þe persewaris faouris in þe lxxxvij 3eir<sup>2</sup> of god, Ordainz him to be ansuerit of þe fruttis of þe said benefice, quhill mr Iames betoun war fullie restoirit in parliament; (ii) Nixt, þe act of counsell

<sup>1</sup> Ludovic, Duke of Lennox.

<sup>2</sup> 17th March 1585.



maid in May, lxxxix, annulled all sic dispensationis grantit in maner *specifit* in þe said act, and declarand þe samyn to mak na fayth;<sup>1</sup> (iii) Thridlie, þe persewar repeittit þe said act of parliament; (iv) And last, albeit sic dispensationis war, zit þe kingis dispensatioun can nocht preiudge his *rycht*, nather can þe said priwie dispensatioun haiwe þe force of ane act of parliament, befoir þe samyn war ratifeit in parliament: In respect quhairof, and of þe expres derogationis maid to þe dispensationis be þe saidis actis of counsell & parliament, þe said *pretendit* exceptioun aucht to be repellit. § 46. And Nixt, It Was replyt to þe eik proponit for þe pairt of þe said Alexander Montgomerie to þe said first exceptioun proponit aganis þe persewaris title and prowisioun, That þe samyn aucht to be repellit, In respect of his prowisioun standand, *witþ* þe lordis decreitt interponit þerto decerning *letteres* in all þe four formes for ansuering and obeying of him of þe fruttis of þe said benefice, conforme to his prowisioun, according to þe *quhilk* he hes bein in possessioun of þe fruttis of þe said benefice *continuallie* sen his said prowisioun be vplifting of ane pairt, and recouering of decreittis of ane vther pairt; § 47. Lyik as he hes obtenit ane decreitt aganis þe said m<sup>r</sup> James betoun, allegit bischope of glasgow, and certane tementtis of þe said bischoprik, decernand þame to ansuer and obey him conforme to his prowisioun of þe croppis *Im<sup>o</sup>* lxxxvij, lxxxviii, lxxxix, lxxxx, lxxxxj, and þis instant crope lxxxij zeiris, and syclyik zeirlie in tyme *cumming*, as pairtie fundin be þe saidis lordis to haiwe best *rycht* þerto, as þe saidis decreittis *presentlie* *producit* beris; In respect of þe *quhilkis* prowisioun and decreitt standand in the awin strentþ, vnreducit or quarrellit, þe said *pretendit* eik aucht to be repellit. § 47. Attour, giff neid beis, he offerit him to preiwe, þat bischope James boyde his predecessour was prowydit to þe said benefice be our souerane lord, beand lafull patroun and hawand þe *rycht* of þe dispositioun of þe title of þe said benefice, quha, be vertew of his prowisioun, was in peaceable possessioun to þe tyme of his deceis, be þe space of sex or sewin zeiris, or þairby, be vplifting of þe dewteis, etc., quha deceisit in august, or þairby, lxxxi, and sua hawand ane title *witþ* ane triennial and pacifick possessioun, vnquarrellit in his tyme; & he [*i.e.*, Erskine] beand prowydit throwche his deceis, baytþ þair prowisiounis standand, þe said eik aucht to be repellit. § 48. fforder, quhair the defendar alleges, þat *vmquhile* bischope James boydis prowisioun, as alsua his [*i.e.*, Erskine's], is grantit vpoun þe foirfaltour of þe said bischope James betoun, and þat he was never foirfaltit, It is ansuerit: (i) ffirst, þat þe defendar deducis na *rycht* in his persoun frome þe said bischope James betoun, bot onlie allegis *ius tertii*, *quhilk* can nocht elid *per viam exceptionis* myne, and myne predecessouris, prowisiounis,

<sup>1</sup> This refers to a writ of the Privy Council, of date May 29, 1589, in which Betoun (along with others) is expressly declared to be still under the ban of his former sentence of foirfaltour.

cled *with* possessioun, standand vnreducit, and authorizit *with* þe lordis decreittis, and *speciallie* aganis þe said m<sup>r</sup> Iames betoun in maner foirsaid ; (ii) Nixt, my prowisioun is grantit to me be quhatsumewir *rycht* þe samyn *mycht* haiwe cummit in oure souerane lordis handis ; And sua in caice þe said benefice vaikit be þe said sentence of baratrie, *specifeit* in þe said eik, zit þat samyn caus is includit in þe *generall* caus of vacatioun, *specifeit* in my prowisioun ; (iii) Thridlie, he offerit him to preiwe, gif neid beis, þat þe caus of þe vacatioun *specifeit* in þe said *vmquhile* bischope Iames boydis prowisioun to þe said bischoprik of glasgow, is *nocht* onlie be ressoun of þe foirfaltour led aganis þe said bischope Iames betoun, bot also be ressoun of þe proces and sentence of baratrie led aganis him, and *specifeit* in the said last eik productit be þe defendar. § 49. And quhair It is allegit, þat þe said sentence is tane away, in sua far as in þe 3eir of god, etc., lxxxvij, oure souerane lord gaiwe *commis-sioun* of ambassadorie to the said bischope Iames betoun, and þerby hes allowit his depairting and remaning out of Scotland, That pairt is altogidder irrelewant ; ffor albeit he had gewin him *commis-sioun*, zit it followis *nocht* þat ather his hienes hes allowit his first depairting out of þe cuntrie, nor zit takkis þe samyn away þe decreitt of baratrie gewin aganis him ; ffor albeit now, *ex post facto*, he wald geiwe ane speciall allowance of his first depairting, zit þe decreitt of baratrie wald stand *without* ane *speciall* reductioun ; lyik as þe posterior allowance culd be na relewant caus of reductioun of þe decreitt gewin of befoir. § 50. Attoure, *nocht* onlie in þe said lxxxvij 3eir of god is þair ane *speciall* act of counsell sett doun ordaning him to be *ansuerit* of þe fruttis of þe said benefice, ay and *quhill* Iames betoun war fullie restoirit, and þat *conforme* to his *prouisioun*, As þe act productit beiris, Bot also he hes obtenit decreitt aganis þe said m<sup>r</sup> Iames betoun sen þe said fourscore sewin 3eir of god, viz., in Junij 1592, dischairgand þe said m<sup>r</sup> Iames betoun to trubill þe *tennentis* of þe said bischoprik for þair dewteis, as pairtie fundin to haiwe na *rycht* þerto, In respect quhairof þe said *pretendit* eik aucht to be repellit. § 51. THRIDLIE, It was repliyt to þe reformit secund eikis, proponit aganis þe ressoun reductiwe of þe saidis *summundis*, and þe persewaris entres *con-iunctlie*, That þe first and secund pairt of þe said eik, *proponit* aganis þe persewaris entres, aucht to be repellit, In respect of þe titles productit, and of þe precept *desering* reductioun of þe said pensiou during þe 3eiris and tyme of þe said persewaris prowisioun allanerlie ; lyik as þe persewar declairis þat he insistis in reductioun of þe pensiou onlie for þe tyme of his prowisioun during his lyiftyme allanerlie, And is *content* þat þe defendaris pensiou be *reseruit* to him frielie efter þe persewaris deceis, and declairis þat he insistis for reductioun of þe said pensiou in tyme *cumming* during his lyiftyme allanerlie. § 52. And quhair þe said defendar, *ansuerand* to þe ressoun of þe saidis *summundis*, opponis aganis þe persewaris title

& *provisioun* of *vmquhile* m<sup>r</sup> James boyd, be quhais deceis þe persewar is allegit to be prowytit, It is ansuerit þerto, that þe samyn aucht to be repellit, In respect of (i) *vmquhile* bischope James boydis *provisioun* standand vnreducit, *quhilk* was nocht onlie cled *with* *possioun* during his lyfytyme be þe space of aucht or nyne zeiris, lyik as he deit in *possioun* þerof in þe moneth of [August] zeir of god lxxxj zeiris, bot als his *provisioun* was authorizit be dyuers decreittis of þe lordis of sessioun, & vtheris iudgis ordinare gewin þerto; (ii) As als in respect of þis persewaris *provisioun* gewin be þe deceis of þe said *vmquhile* m<sup>r</sup> James boyde, and vtherways in maner *specifeit* in his *provisioun*, Be vertew quhairf þe said persewar nocht onlie hes bein in *possioun* in maner *specifeit* in þe ansuer maid to þe last eik *productit*, bot lyikwayis þe said *provisioun* is authorized nocht onlie be þe lordis decreitt decernand *letteres* for ansuering and obeying of him conforme þerto, bot also be ane vther decreitt of doubill punding vpoun *letteres* raisit at þe *tennentis* instance aganis þe said persewar on þe ane pairt, þe said m<sup>r</sup> James betoun, on þe vther pairt, and þe Duke of lennox *pretendit rycht* be factorie to þe fruttis of þe said benefice, on þe thrid pairt, Be þe quhilk decreitt þe said persewar is decernit to be ansuerit and obeyit as pairtie hawand onlie *rycht* to þe fruttis of þe said benefice, and þe Duke and þe said m<sup>r</sup> James dischairgit to truble & molest þe saidis *tennentis*, as pairteis hawand na *rycht* to þe fruttis of þe said benefice, in maner *specifeit* in þe ansuer maid to þe last eik and decreitt heirwith *productit*<sup>1</sup>; (iii) As also þe said persewar hes bein in use to reduce dyuers *pensiounis*, be vertew of his *rycht* gewin *sede vacante* vpoun þe samyn *ressoun contenit* in þis precept: In respect quhairf, and of þe said persewaris, & his *predecessoures*, *provisioun* standand cled *with* *possioun* sua mony zeiris, authorized be þe saidis decreittis standand lyikwayis in þair awin *strent*, þe said defendar can nocht be hard to obiet þe said *pretendit* eik aganis þe said persewaris, or his *predecessouris*, *provisioun*; (iv) nor zit can þe persewar be *compellit* to enter in *disputatioun* *with* þe defendar þervpoun, quha deducis na *rycht* in his persoun frome þe said bischope James betoun; (v) nor zit aucht þe *persewar* to be *compellit* to produce þe *foirfaltour*, or sentence of *baratrie*, *quhervpoun* ather his or his *predecessouris* *provisioun* is foundit, þe saidis *provisiounis* standand cled *with* *possioun* & authorized *with* *decreittis*, as said is; (vi) And *quher* It is meanit þat þe *foirfaltour* led aganis þe said bischope James betoun, & all *provisiounis* gewin þervpoun, is *retreittit* & *rescindit*, þe same is sufficientlie ansuerit to in þe reply maid to þe *principall* *exceptioun*, *quhilk* we repeit in þis place; (vii) And als *quher* þe defendar meanis þat we wald obtrude ane sentence of *baratrie* as þe caus of *vacatioun* of þe said benefice, *quhilk* is nocht *specifeit* in þe gift *pro-*

<sup>1</sup> This decree is not to be confused with that given in the action of triple poiding referred to in § 44 (iii).

ducit,—To þat it is *ansuerit*, that þe samyn is includit in þe *generall* caus of *vacatioun*, as als þe said *sentence* of *baratrie* is ane of þe causis *speciallie* expressit in þe *provisioun* of *vmquhile* bischope James boyde, *our* *predecessour*; (viii) Item, to þe last eik berand ane *ansuer* to þe reply maid to þe *defendaris* eik, *producit* of befoir, I repeitt þe said reply or *ansuer* maid to þe said eik maid befoir as ane sufficient *ansuer* heirto. § 53. AND last of all, It was replyt to þe last reformit eikis *proponit* for þe pairt of þe said *Alexander*, That þe first *pretendit* eik þerof, foundit vpoun ane *allegit* *commissioun* of *ambassadrie* gewin to bischope James betoun, *quhilk* *tacite* *importis*, as the *defandar* wald meane, ane *gracious* *restitutioun*, That þe said eik is onlie bot ane *repetitioun* of þat *quhilk* was *allegit* and decydit in þe *principall* *defenss*; And þerfoir þe *persewar* repeittis his *ansuer* maid to þat pairt of þe *principall* *exceptionis*, as ane sufficient *ansuer* heirto. § 54. Secundlie, þe *secund* *pretendit* eik is lyikwayis decydit befoir, for þe *defandar* hes done na mair in þir last eikis bot repeittit his *principall* *defenss*, and maid tua eikis of þat *quhilk* was ane *defence* befoir, and þerfoir þe *persewar* lyikwayis repeittis his former *ansueris* maid þerto. § 55. And *quher* þe *defandar* in þe said last eik wald meane þat þe said bischope James betoun is fund be the *lordis* of *sessioun* to haiwe bein fullie anis *restoirit*, It is *ansuerit* þerto þat þe *contrar* is manifest be þe *decisioun* of the *lordis* *producit* in *proces*, and decreittis gewin aganis þe said bischope James betoun at þe *persewaris* *instance*; Lyik as þe *persewar* offeris him to *preiwe*, giff neid beis, þat in þe *proces* of *dubill* *punding*, *quher* vpoun þe last decreitt *proceidit*, *quhilk* now is lyand in *proces*, þe said *alleagance* of bischope betonis *restitutioun* was *proponit* & repellit be þe *lordis* of *sessioun*; As alsua be *expres* *act* of *parliament* *producit* lyikwayis in *proces*, it is fund þat þe *benefite* of *restitutioun* was neuer extendit to þe said bischope James betoun, nor to na vþeris quha hes *nocht* gewin *confessioun* of þair *fayth*; for albeit þe said *act* of *restitutioun* war extendit *generallie* to all *personis*, zit it is euer *with* þe *provisioun* & *cautioun* *contenit* in þe first *act* of *pacificatioun*, ratifeit in þe said lxxxvij 3eir of god, To wit, þai sall geiwe *confessioun* of þair *fayth* etc., Sua þat albeit all *personis* war *restoirit* *with* þat *provisioun*, zit nane *can* inioy þe *benefite* of þe said *restitutioun* *quhill* þai fullill þe said *provisioun* in sic soirt þat, albeit þe said *bischope* James betoun war *nocht* exceptit furth of þe said *pacificatioun* bot *comprehendit* vnder þe samyn, zit he culd neuer clame þe *benefite* þerof befoir he geiwe þe *confessioun* of his *fayth*; And giff he wald *compeir* *presentlie* and geiwe *confessioun* in þat caice, it mycht be þat he mycht inioy þe *benefite* of þe said *act* of *pacificatioun*, vþerwayis *nocht*, as at mair *lenth* is *contenit* in þe *ansueris* maid to þe first *exceptionis*. In respect *quherof* þe said *pretendit* *secund* eik *aucht* to be repellit, As þe saidis *replyis* maid to þe saidis *exceptionis* and eikis *respective* in þame self at *lenth* beris.—*Quhilkis* *replyis*, *with* þe *poynttis* of



þe *summundis*, being fund relewant, and admittit to *probatioun* and dyuers<sup>s</sup> *termes* by, he prewit þe samyn sufficient. (Commissariot of Edinburgh, Decrets, vol. 24, f. 26a.)

## XI.

[DENUNCIATION of ALEXANDER MONTGOMERIE by the  
Privy Council. 14th July 1597.]

ANENT oure souerane lordis lettres direct, makand mentioun, for sa mekle as it is vnderstand to the kingis maiestie and lordis of his secreit counsale, That Alexander Montgomerie, brother to the laird of heslott, wes arte, parte, at the leist vpoun the counsale, diuise, and foirknowledge with vmquhile hew barclay of ladyland in the lait treasounable interprise diuisit tuiching the surprising and taking of Ilisha, within the boundis and dominionis of this realme, fortifeing and victualling of the same for the resett and conforte of the Spanishe army, looked for and procurit be the said vmquhile hew to haue cum and arryvit in the saidis pairtis for subuersioun of the trew religioun, alteratioun of the estate, and disturbing of the publict peace and quietnes of this haill Iland : And Anent the charge gevin to the said Alexander, To haue compeirit personalie before the kingis maiestie and lordis of secreit counsaile this xiiii day of Iuly instant, To haue ansuerit to sic thingis as sould haue bene particularlie inquirit of him concerning the premis<sup>s</sup>, and to haue vndirlyne tryale and pvnishment for the same, according to the lawis of this realme, vnder the pane of rebellious &c., with certificatioun &c., lyke as at mair lenth is contenit in the saidis lettres, executionis, and indorsationis thair of : Quhilkis being callit and the said alexander not comperand, The lordis of secreit counsale ordanis lettres to be direct To denunce him &c. (Register of the Privy Council, vol. v, f. 555.)<sup>1</sup>

<sup>1</sup> The following hitherto unpublished communication from Robert Bowes, the English ambassador at the Scottish Court, to Lord Burghley, dated July 4, 1597, throws interesting light on this Catholic plot: "It is reveyled and knawin to be of veretye that the conspiracye to haue ben acomplished by the taking and forcing of Ilishay was deuysed by the Larde of Ladyland, coronall hakerson, the Spanish Ambassadour, quha conuenit in Fraunce in the towne of Nants in October last, *quhair* Ilishay was termed the Isle of Guyanna and giuen out as very fertile and comodious for fisching, but inhabited by barbarous people, and anes possessed *nocht* recouerable be no enemy out of thandis [*i.e.* the hãndis] of men of warr. For taking whereof ther was contributioun *promisit* by sondry noblemen of Fraunce and of England & of Scotland, the names wherof sall, god willing, come shortlie to knowledge. The trofiquers for this contributioun was in Fraunce Hakerson, In Ingland Richard Skeldon, And in Scotland Ladylande himself. The chiefe ende of the taking hereof was, first, to set off and manteyne

## XII.

The following extract from Calderwood (vol. 3, p. 708), which further research may show to have reference to Montgomerie, has been noted since Appendix B was put into type. But it may be well to record it here:—

“Captain Montgomerie being directed from the king required the Assemblie in his Hienesse’ name not to meddle with removing anie of the members of the Colledge of Glasgow speciallie the Principal seeing his majestie is patron and erecter of the said Colledge.” If this is the poet, it is likely that he was in attendance on the king during his detention by the Ruthven Raiders, for the passage has reference to the General Assembly which convened at Edinburgh on April 24, 1583. Calderwood further mentions [vol. 8, App. 250] that “upon Fryday the Secund (August, 1583) the king’s old houshold servants were changid for the most part and the rest were likewise to be removed, as James Murray of Powmaes, Captain Montgomerie,” &c. Montgomerie received his pension from the King on July 7, 1583, ten days after his escape from the Raiders.

ane publike masß in this Islande *quhilk* sould be patent to all distressed papy[s]te[s] *quhairfra* so euer they sall come. Ane place of releife & refreshment to the Spanyart, or rather a porte to them at ther arryvall in Ireland, And ane store house to keipe furnishing & all thingis *profytable* to the vse of therle [*i.e.* the erle] of Tyrone, with the *quhilk* Erle Ladylande by his comisßars hes ben buissy sen his last coming to Scotland. After the taking of the said Island, Ladyland deused to have sent william Liddell to Spayne with message of ther interpryse, and to crave mony & furnishing. The bark that was fugetyue, out of the *quhilk* Ladylande came *quhen* he drowned, is arryued at Southamton; his coffers broken vp and ane great quantety of *letteres* gottin therein. Sua that if the said *william* may be *aprhended*, and hope to doe, god willing, shortlie, ther wilbe ane great *revelation* of treason touching both the countryses.” [State Papers relating to Scotland (Record Office, London), vol. 61, no. 12. i. endorsed, ‘Discoverie of Ladylands dissygnes in taking of Ilishaye.’]









# NOTES

TO

## THE CHERRIE AND THE SLAE.

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§ 1. **Allusions to Classical Mythology.**—In the annotations appended to Dr Cranstoun's edition of Montgomerie's poems, the various references to legendary story found in 'The Cherrie and the Slae' are already traced to their classical sources. Allusions of this kind, it ought, however, to be remembered, form a conventional feature of the class of poem to which Montgomerie's allegory belongs, and are not to be taken as indicating a close acquaintance on the poet's part with the classical writers who first gave these legends currency in Europe. His 'mythological lore,' which Dr Cranstoun inclines to regard as too ostentatiously paraded, is, as a matter of fact, drawn from a common stock, open and familiar to the romantic allegorists, both in England and Scotland, during the fifteenth and sixteenth centuries. Montgomery, out of his own knowledge of the classics, makes no fresh contribution to the ordinary round of these allusions. With Chaucer, Gower, and Lydgate to draw upon, and the works of their Scottish imitators, he had no occasion indeed to go farther afield. The following notes, supplementing Dr Cranstoun's, make this clear:<sup>1</sup>—

7-14. *Legend of Progne and Philomela.* Told at length by Chaucer in the 'Legend of Good Women' (No. vii.). See also 'Troilus,' II., 64 ff.; Lydgate, 'Temple of Glas' (ll. 97-99)—

“Ther sawe I writen eke þe hole tale  
Hov Philomene into nyȝtyngale  
Iturnd was, and Progne vnto a swalow.”

See also his 'Falls of Princes' (f. 9*a.*); 'Reson and Sensuallyte'

<sup>1</sup> Unless when otherwise stated, the notes refer to the expanded version of the poem published in 1615, represented in this volume by Wreittoun's print of 1636.

(ll. 4302 ff.); and 'Complaint of the Black Knight' (l. 374); Gower's 'Confessio Amantis' (V., ll. 5551-6047); 'The Kingis Quair' (stanza 55); Gavin Douglas's 'Palice of Honour' (Small, I., p. 23, l. 4).

48-56. *Echo and Narcissus* (1597 ed.). The legend is related in the 'Romance of the Rose' (ll. 1469-1538). Montgomerie had in all likelihood read Chaucer's translation. 'Here starf the faire Narcissus,' the epitaph which the dreamer of the 'Romance' found written in 'lettres smale' on a stone by the well's side, is echoed in Montgomerie's lines—

"Lamenting sair Narcissus cace  
Quha staruit at the well."

See also 'The Boke of the Duchesse' (ll. 735-6); Gower's 'Confessio Amantis' (I., ll. 2275 ff.), where the story is told at length; 'Palice of Honour' (Small, I., p. 23, l. 23).

96. *Craftie Amphioun* (1597 ed.). Cf. Chaucer, 'The Maunciples Tale' (ll. 116-118)—

"Certes the King of Thebes, Amphioun,  
That with his singing walled that citee,  
Coude never singen half so wel as he";

'The Knightes Tale' (l. 1546); 'The Merchantes Tale' (l. 1716); Lydgate, 'The Temple of Glas' (ll. 1310-1312)—

"And Amphioun þat hath such excellence  
Of musike, ay dide his bisynes  
To please and queme Venus þe goddes."

See also Skelton, 'Garland of Laurel' (ll. 272-273); Douglas, 'The Palice of Honour' (Small, I., p. 21, l. 2).

103 ff. *Cupid*. The description which Montgomerie gives of the god of love, a principal figure necessarily in the romantic allegories, preserves the conventional features. Cf. Chaucer, 'The Knightes Tale' (ll. 1105-1108)—

"Beforn hir stood hir sone Cupido,  
Up-on his shuldres wings hadde he two;  
And blind he was, as it is ofte sene;  
A bowe he bar and arwes brighte and kene."

'The Kingis Quair' (stanza 94)—

"There sawe I sitt the blynd god Cupide,  
With bow in hand þat bent full redy was,  
And by him hang thre arowis in a cas."

See also the 'Romance of the Rose' (l. 877 ff.); 'The Goldin Terge' (ll. 110, 111); 'Palice of Honour' (Small, p. 19, l. 24 ff.).

158. *Icarus*. See Gower, 'Confessio Amantis' (IV., l. 1035 ff.), where the legend is recounted at length.

175. *Phaeton*. Gower, 'Confessio Amantis' (IV., l. 979 ff.).

249. *Dido*. Chaucer includes the story of Dido in his 'Legend of Good Women.' Cf. also 'Hous of Fame' (ll. 140-382); 'Boke of the Duchesse' (ll. 731-734); 'Parliament of Foulis' (l. 289); Gower, 'Confessio Amantis' (IV., ll. 77-146); Lydgate's 'Falls of Princes' (II., l. 13); 'Complaint of the Black Knight' (l. 375).

343 ff. *Daphne and Apollo*. Cf. Lydgate, 'The Temple of Glas' (ll. 111-115)—

" I sawȝ hov Phebus with an arow of gold  
Iwoundid was, þuruȝoute in his side,  
Only bi envie of þe god Cupide,  
And hou þat Daphne vnto a laurer tre  
Itturned was, when she did fle."

See also Lydgate's 'Reson and Sensuallyte' (ll. 2466-2486); Gower, 'Confessio Amantis' (I., l. 336, III., l. 1684 ff.); Chaucer, 'Knights Tale' (ll. 1204-1206); 'Troilus' (III., l. 726-728).

429 ff. *Atropus and Clotho*. The Fates are often alluded to in the romantic allegories. Cf. Chaucer, 'Troilus,' iv., 1208. Atropos figures in Lydgate's 'Assembly of Gods,' and is assigned an important place in the action, being identified with Death. References also are found in 'The Story of Thebes' (ff. 359 *a*, 374, &c.); 'Reson and Sensuallyte' (f. 219 *a*); 'Life of Our Lady' (f. g5 *b*), where all three Fates are mentioned—Clotho, Lachesis, and Atropos; 'Temple of Glas' (ll. 782-783); Lyndsay, 'Experience and ane Courteour,' 'Tyll Atrops cut the fatell threid' (l. 373, Laing); 'Papyngo,' 'Sen Atropus consumit haith my glorie' (l. 231).

§ 2. **Allegorical Figures.**—The 'debate' (concerning the poet's enterprise to pull the Cherrie), which is opened at stanza 27 by Dread, Danger, and Despare, on the one hand, and Courage and Hope on the other, and continued from stanza 44 to the end with the help of Experience, Reason, Wit, Skill, Will, and Wisdom, belongs to the same romantic allegorical tradition. Montgomerie invents no new figures, and pursues a thoroughly conventional method in the development of his allegory. In the 'Romance of the Rose' Daunger is the 'cherl' that lies in wait, with Wikked-Tonge and Shame, to intercept adventurous lovers attracted by the beauty of the Rose (ll. 3016 ff.). As in 'The Cherrie and the Slae,' Reasoun figures among the counselors of the lover to warn him of the perils of his quest (ll. 3189 ff.). Cf. also the long discussion between Reasoun and the lover (ll. 4629 ff.). Drede, also (ll. 3958 ff.), and Hope (ll. 4435 ff.) appear in the Romance. The lover in Gower's 'Confessio' (Bk. III., 1158 ff.) describes a contest in his heart between Wit, 'with Resoun in compaignie,' on one side, and Will, 'which hath Hope of his acord,' on the other. Lyd-



gate's knight in the 'Temple of Glas' (l. 641 ff.) is drawn from side to side by Hope and Dread, and Danger and Despair. Usually in allegories of this type, Danger, the lover's most forbidding opponent, is accompanied by one or other of the following—Disdain, Pride, or Dread, and is opposed by Hope, Courage, Grace, and Pity. Cf. 'Parliament of Foules,' l. 136; 'Confessio Amantis,' III., 1537 ff., V., 6613 ff.; 'Temple of Glas,' ll. 198, 631, 646, 652, 739, 776, 895, 1141; 'Falls of Princes,' f. 311 *b*; 'Reson and Sensuallyte,' ff. 236 *a*, 238 *b*, 280 *a*; 'Complaint of the Black Knight,' ll. 13, 250; 'Court of Love,' ll. 831, 973, 1036; 'The Goldin Terge,' ll. 150-153, 156, 169-171, 223. Amongst the allegorical figures which appear in Gavin Douglas's 'King Hart' are Danger (Small, p. 97, l. 1 ff.), Dreid of Disdane (p. 92, l. 5), Reassoun, Wit (p. 106, l. 18 ff., p. 114, l. 24), Wisdom (p. 108, l. 28 ff., p. 113, l. 13 ff.). These allegorical figures of the Romances become part of the stock machinery of the sixteenth century lyric writers. Compare, for example, Wyatt's 'Complaint upon Love to Reason, with Love's answer.' 'Despair counselleth the deserted Lover to end his woes by Death, but Reason bringeth comfort.' In another of Wyatt's poems (Ald. ed., p. 138) appear Will, Hope, Desire, Love.

§ 3. **Conventional Nature References.**—Dr Cranstoun (p. xvii) is inclined to support a long held opinion that the descriptive passages at the commencement of 'The Cherrie and the Slae' were inspired by the beautiful scenery along the banks of the river Dee, where it joins the Tarffe two miles above the town of Kirkcudbright. At this point still stand the ruins of Compston Castle, which a local tradition—to be traced as far back as 1684<sup>1</sup>—points to as at one time the dwelling-place of the poet. No doubt it is true, as Dr Cranstoun states, that 'balmy bewis,' 'the routing river,' 'the stark streim,' 'reflex of Phebus in the Waters,' 'roches sounding like a sang,' 'swarms of sounding bees,' 'lays of luvesome larks,' and 'the skipping and tripping of four-footed creatures,' may be noted in and around this charming spot; and that the place-names, Hartland, Buckland, Borland, Brockloch, point to the existence in the district of the 'dae,' the 'rae,' the 'boar,' the 'brock,' although they are now no longer to be found there. But such expressions and lists of animals are mere commonplaces of the romantic allegory. In the 'Kingis Quair' (§ 155-157) are enumerated, amongst others, the hart, roe, hare, rabbit, bear, fox. James does not include the hedgehog, but he has the porcupine and the marten, if not, like Montgomerie, the pole-cat. It is possible that Montgomerie had Henryson's 'Parliament of Fouere-futtit Beistis' in mind when he made his catalogue. All of the animals mentioned in 'The Cherrie and the Slae' appear

<sup>1</sup> 'A Large Description of Galloway' (1684-1692), by Mr Andrew Symson, MS., Advocates' Library.

at the Parliament. Cf. also such resemblances between the enumerations of the two poets as these :

“I saw the Hurcheoun and the Hare  
In hidlings hirpling heere and there.”  
—Montgomerie, ll. 29, 30.

“The hardbakkit hurcheoun and the hirpland hair.”  
—Henryson, l. 895, S.T.S. ed.

“The Hart, the Hynd, the Dae, the Rae.”  
—Montgomerie, l. 35.

“The Da, the Ra, the hornit Hart, the Hynd.”  
—Henryson, l. 892.

So far as English poetry in the fifteenth and sixteenth centuries is concerned, the ultimate source of these conventional lists of animals assembled in the parks and meadows of the romantic allegory is, of course, Chaucer, and Chaucer himself in this is but an imitator of the court poets of France. The persistence of the tradition is well seen by comparing the opening of ‘The Cherrie and the Slae’ with a stanza like this from the ‘Parlement of Foules’—

“On every bough the briddes herde I singe,  
With voys of aungel in hir armonye,  
Som besyd hem hir briddes forth to bringe;  
The litel conyes to hir pley gunne hye,  
And further al aboute I gan espye  
The dredful roo, the buk, the hert and hinde  
Squerels, and bestes smale of gentil kinde.”  
—ll. 190-196.

Many of the terms used by Chaucer in his descriptions of these imaginary parks and gardens came to have a kind of consecrated usage, and others were gradually added until a language of conventional expressions was evolved on which the later allegorists but ring the changes over and over. There are few of the epithets employed by Montgomerie in the descriptive stanzas of ‘The Cherrie and the Slae’ which cannot often be paralleled in earlier writers. ‘Pratling Pyes’ and ‘iangling Iayes’ recalls Chaucer’s ‘jangling pye’ and ‘scorning jay’;<sup>1</sup> ‘keckling kayes’ may be suggested by Lyndsay’s ‘kekill lyke ane ka’ (‘Papyngo,’ l. 94). A single stanza of Lyndsay’s ‘Dreme’ (ll. 92-98) supplies a number of Montgomerie’s phrases. Cf. ‘balmy liquor sweet,’ ‘O fair Phebus! quhare is thy hoilsum heit?’ ‘mystie vapouris,’ with Montgomerie’s ‘balmie liquor sweet’ (l. 54), ‘through Phœbus wholsome heat’ (l. 56), ‘mistie vapours’ (l. 44). Other expressions occurring in the ‘Dreme,’ ‘I musit myne allone’ (l. 116), ‘I leif to poetis (l. 439) to describe,’ ‘Throw vertew of the

<sup>1</sup> Cf. also ‘Man of Law’s Tale,’ l. 676, ‘thou janglest as a jay’; ‘Garland of Laurel,’ l. 1262, ‘iangelyng iays.’

temperat air serene' (l. 763), 'reflex of Phebus bemis brycht,' recall Montgomerie's 'Bot as I mussit myne allane' (l. 77), 'I leife to Poets to compyle' (l. 74), 'The air was so attemperat, But ony mist Immaculatt' (ll. 29-30), 'Reflexe of Phœbus in the firth' (l. 317). Lyndsay's lines, 'The Poetis auld in style heroycall . . . So ornatlie to thair heych laude and glorie, Haith done indyte, quhose supreme sapience Transcendith far the dull intellygence Of Poetis now . . .' ('Papyngo,' ll. 4-10) may have been in Montgomerie's recollection when he wrote, 'I leife thir Poets to compyle (cf. *supra*) In staitlie verse and ornat style It passis my Ingyne' (ll. 74-76), the two last lines of which, in the 1615 edition, he changed to, 'In high heroick stately stile, Whose Muse surmatches mine.' The second line of 'The Cherrie and the Slae' in its revised version, 'Where nightingals their nots renew,' echoes a line in 'The Buik of Alexander' (p. 107, l. 3). 'And nichtingalis thare notis neuis,' which in its turn may have been suggested by 'Nichtgalis with notes newit there songe' from the older 'Destruction of Troy' (l. 12, 973), which has been credited to the 'mysterious' Huchown of Awle Ryale. That Montgomerie also acquired part of his poetic vocabulary from Dunbar is clear from the following resemblances—

"The birdis sang vpoun the tendir croppis  
With courius nottis, as Venus chapell-clarkis

The skyis rang for schowtting of the larkis."

—'The Goldin Terge,' ll. 20, 21, 25.

"Quba wald haue tyrit to heir that tune,  
Quhilk birds corroborate abune,  
Throw schouting of the Larkis?  
Quba flewe sa hie into the skyis  
Quhil Cupid walknit throw the cryis  
Of natures chappell clarkis."

—'Cherrie and the Slae,' ll. 99-104.

Here also in Dunbar's poem appear the familiar phrases, 'reflex of Phebus visage bricht' (l. 33), 'cristall air' (37), 'the mirry fowlis armony' (46), 'balmy levis' (97), and 'rossis reid,' with 'knoppis,' 'powderit bricht with hevinly beriall droppis' (22-23). Cf. Montgomerie's description of the flowers hanging 'thair heidis out ower the heuch, In mayis cullour cled; Sum knapping, Sum drapping, Of balmie liquor sweit' (ll. 37-40).

Through these imaginary meadows of the romantic allegory a river almost invariably runs, and the poet's description is scarcely complete without a reference to the sound of its waters (see 'The Cherrie and the Slae,' stanzas 6 and 7). Compare the 'Romance of the Rose' (ll. 110-134), where the stream comes down 'full stiff and bold . . . from an hille that stood ther neer'; also the line in the 'Palice of Honour' (p. 8, l. 5), 'the flude rumland as thonder routit.' (Cf.

'Through routing of the river rang the Roches,' C. and S., ll. 85, 86).  
In the 'Kingis Quair' (§ 152) we have—

"The cristall water ran so clere and cold  
That in myn erë maid contynualy  
A maner souñ mellit *wit*h armony."

In 'The Cherrie and the Slae' the 'deskant' of the running  
'streames' is echoed back—

"And ay the eccho repercust  
The Diapason sound."

—ll. 89, 90;

while in the 'Palice of Honour' it is the melody of the birds—

"Quhais schill noitis fordynned all the skyis,  
Of repercust air the echo cryis  
Among the branches of the blomed treis."

—p. 2, ll. 4-6.

Descriptive lists of trees are frequently given (cf., for example, 'The Parlement of Foules,' ll. 176-182), and enumerations of birds as in the garden of 'Romance of the Rose,' where in May-time is heard the 'jargoning' of nightingales, finches, turtles, laverokkes, thrustles, and mavys (cf. Montgomerie's list). Along the banks of the river that flowed through the 'lusty plane' of the 'Kingis Quair,' the poet sees 'a long[ë] rawe of treis . . . full of leuis grene' and 'fruyte delitable' (§ 152); and in the 'Romance of the Rose' mention is even made of the very tree Montgomerie chose as the symbol of his love aspirations—

"And many hoomly trees there were,  
That peches, coynes, and apples bere,  
Medlars, ploumes, pere, chesteynes,  
Cheryse, of which many on fayn is."

—ll. 1373-1376.

A reference in 'The Cherrie and the Slae' to bees busy storing their hives (ll. 62-70) is paralleled by a line in the Prologue to the 'Palice of Honour,' 'And beis wrocht materiall for thair hyue' (l. 45). Other parallels might be cited to show how thoroughly conventional the opening description of Montgomerie's poem is. He is writing with his eye on the traditionary gardens and meadows of the 'rose' allegories, and not on the river scenery of the Kirkcudbrightshire Dee, where, indeed, the nightingale does not sing nor the cherry ripen in the month of May. There is little, if anything, in Montgomerie's poetry to warrant the statement that he shows 'a realistic fidelity to nature,' and it must be allowed that in this respect he has nothing to compare with Hume's notable poem, 'The Day Estival.'

§ 4. **Proverbs.**—The popularity of 'The Cherrie and the Slae' during the seventeenth and eighteenth centuries appears to have been mainly due to the rich store of proverbial sayings which it con-

tains. 'That magazine of pithy witt,' the editor of 'The Montgomery Manuscripts' calls it, from which, and the 'Flyting,' 'the Advocates in Edinbrugh take many Oratorious and Satyricull Apothegems.' James Kelly (the compiler of a volume of Scottish Proverbs) some years later, in 1721, refers to 'The Cherrie and the Slae' as 'so commonly known to Scottish men that a great share of it passes for proverbs.' Something of his proverbial wisdom Montgomerie may have gathered from the wiseacres of the market-place; but here again it is clear that he is following a well-marked tradition of the romantic allegory. The 'Romance of the Rose' is rich in adages of a homely sort. 'Burnt bairne with fire the danger dreads,' Montgomerie writes (l. 407); but William of Lorris has it, 350 years earlier, 'Brent child of fyr hath muche drede' (l. 1820). Such 'wise saws' as 'A fooles belle is sone runge,' 'For no man at the first stroke, Ne may nat felle doun an oke,' 'The maister lesith his tyme to lere, Whan the disciple wol not here,' are found on almost every other page of the Romance. Chaucer acquired the practice from his French masters, and gathered into his poems a store of proverbs derived probably more from books than from the lips of living men. The 'Troilus' is a mine of wisdom of this kind. Lydgate, as might be expected, is particularly partial to the adage. 'Better late than never' ('Assembly of Gods,' 1204), 'Such as ye haue sowe must ye nedes reepe' (1244, 1245), 'He must nedys go that the deuell dryues' (20, 21), are the kind of proverbs the monk delights in. It is possible sometimes to trace these sayings through a succession of writers. In the 'Confessio Amantis' (1917-1918) the lover is warned of setting his love on one beyond his reach—

" Ful ofte he heweth up so hihe  
That chippes fallen in his yhe."

Lydgate ('Secrees of the Philosophres,' l. 459) follows with—

" Yit were me loth ovir myn hed to hewe."

An anonymous writer in the Bannatyne Manuscript (f. 257 *b.*) brings down the saying a stage further—

" Now quho so evir hewis to hie  
I heir men say and soth it is  
The spailis will fall and hurt his ee."

Finally, it appears in 'The Cherrie and the Slae' (ll. 183, 184)—

" Too late I knew who hewes too high  
The spail shall fall into his eye."<sup>1</sup>

The Scottish poets of the fifteenth and sixteenth centuries are particularly fond of interlarding their poems with this sort of old-world

<sup>1</sup> In the modernised version by J. D., published in 1779, this line is rendered—

" The chips may fall and chase his eye."



wisdom. None succeeded better than Montgomerie in couching these proverbial sayings in neat and memorable lines, and it is probable that in Scotland but for 'The Cherrie and the Slae' a number of those 'sweete sawes' had long since perished.

§ 5. **The Laing MS. and Waldegrave Texts.**—The number of important variations in these texts from one another makes it clear that they are quite independent copies of the poem. Sometimes two of the texts are in agreement against the third, but this happens in no regular and consistent way. In the footnotes to the print of Waldegrave's first edition, I have given the variants of his second impression in every instance, except where it is merely an unimportant difference of spelling. The reader is thus in a position to make a comparison for himself of the three texts, and in this way sometimes to clear up an obscure passage. A few examples of how the three versions vary may be of interest—

<i>Laing MS.</i>	<i>Waldegrave, First Edition.</i>	<i>Waldegrave, Second Edition.</i>
The feildis ower all was flureischit (32)	The flouris fair ware flurischt	The flouris fair wer flurischt
Ane suarme of sounding beis (62)	ane swarme of sownding beis	In swarmes the sounding beis
And all away was blawin (243)	be luiffis bellowes blawin	By luffis bellies blawin
quhais cumming sic ane rumour maid; and to the sie It softlie slid: the craig was stay and schoir. (294-296)	Qubais running sicke ane murmure maid, as to the sey It swiftlie slaid, ore craig, ore clewch, ore schoir.	Qubais running sic a murmure maid, That to the Sey it softlie slaid; The craig was high and schoir.
thy thyrst now, I traist now, gif þat þow wald it preife; and may to, I say to, thy panis all releife. (426-429)	Thy thyrst now, I traist now, gif that thou wald it preife: I say to, it may to thy painis all releife.	Thy drouth now, O youth now, Quhilk drownis thee with desyre; Aswage than thy rage, man— Foull water quenches fyre. (Cf. reading on p. 87.)
for to behald his cunning? (648)	he can not hald him still.	He cannot hold his tung.
he kennis now, quhais pennis now thow borrowit him to flie. his woundis ʒit, quhilk stoundis ʒit, he gat þame eur of þe. (719-722)	He kens now, quhais pennes now thou borrowit fra the Clarkis. His wounds ʒit, quhilk sounds ʒit, I trowe dois beir the markis.	He kennis now quhais pennis now Thou borrowit him to flee: His woundis ʒit quhilk sounds ʒit, He gat them than throw thee.
the passionnes of þi persing spreit. (827)	The passions of thy pensie spreits.	The persing passion of thy spreit.
swa, fra the foure come, þai war fane, (880)	Fra we conveind, sa they were faine.	Swa fra ʒe fowr met they were fayne.
for all þe proverbes we pervsit, ʒe thoct thame skantlie skyllyt; (912-913)	For all the proverbs ʒe pervsit, ʒe thoct vs skantly skillit;	For all the proverbs they perusit, ʒe thoct them skantly skild.



§ 6. *Notes to Wreittoun's Text (1636).*—The following notes include all the textual variations from Wreittoun's version of the poem found in four representative editions published between the dates of Wreittoun's issue and Ramsay's 'Evergreen' text of 1724. The four editions selected are Edward Raban's (Aberdeen, 1645, denoted here as R.), the Edinburgh edition of 1682, published by Andrew Anderson's heir (A.), Sander's Glasgow edition of 1698 (S.), and the text printed by Watson in his 'Choice Collection of Comic and Serious Scots Poems,' the first part of which, containing 'The Cherrie and the Slae,' appeared in 1706 (W.). To record the increasing editorial liberties with the text of later editions would be a useless task. But the notes here, taken along with the variants of the 'Evergreen' version from Wreittoun's text, all of which (except orthographical) are set forth in the footnotes to the present edition, will enable those who are interested in the question to see how far Ramsay 'edited' his text. Where Ramsay has a reading which is not in Waldegrave, nor in Wreittoun, nor in any of the four texts from which the variants here recorded are taken, it may fairly be assumed that he is interpolating an emendation of his own. The following variants will also be found useful in clearing up some obscure passages in the poem:—

18. Jargoun of] *orig.* Largoun or, *an error repeated in R.A.S.*, Jargoun or W. 44. vapours] vapour A.; and] nor S. 48. trinckled] trickl'd W. 55. in] and S. 87. Descant] Dascant R., Descants A. 95. and] more R.S.W. 96. firdound] friddound R., fir'd down (!) W. 98. pin] tune A. 156. shots] shafts S. 174. hath] have A.W. 218. swound] sound R.S., sown'd A. 227. of] on A.W. 230. mine] my A. 232. barbuilied] barboyled R., barbuiled A., barboulied S., parboiled (!) W. 244. I doubted] In doubting S. 250. wary] wearie S. 258. By loves bellows blowne] All by Loves bellows blown S., By Love his Bellows blown W. 274. punes] pulses R.S.W. 287. it] she W. 303. Windling strayes] windle-strayes R., windle-straes A.W. 327. glancing as] colourd as R., when A., as above S.; *for whole line S. has Their Shape as graithly as they grew.* Cf. pp. 24, 25. 334. tirl as] Tirlis R., trile as A.S.W. Cf. Laing MS., p. 24. 354. know] knew W. 375. Then care not, an[d] feare not] Then fear not, and hear not R., Then spare not, and fear not A.W. 404. these] those R., their A. 419. or] nor R., who A.S.W. 449. a thirst] a thrist W., of thirst R. 459. I lever] Ile ever W. 463. lights] light R.A.S.W. 470. Or honour won] Of honour win R. 477. thine] thy A.W. 503. as] who A.W. 505. beginning] beginnings S.W. 511. no] not R.A.S.W. 536. the] these R.W. 540. we and they] they and we S. 548. doing] doings S.W. 592. you thinke] thou think A.S., yee think R.W. 607. aske] speir S. 613. But doe it and to it] Bot to it and do it A.S. 622. stands] stand A. 639. we] they R.W. 644. they would not] they would have R.W., We would not A. 649. that reckon'd] that

reckons A., who reck'ned W. 650. counteth] counted R., has counted W. 670. Delays oft times] delay oft times A., Delay of Time W. 678. them all] them A., him all S.W. 781. behold] Bee bold. 795. crossing] tossing W., scoffing A. 801. hurt] sturt A.W. 810. perceives] Perceiv A.W. 813. would we] should wee R., would you W. 819. let] let's W. 826. you] ye R. 847. more] mo R. 851. such] sick A.W. 861. no] to R.A.S.W. 886. his] of R., of's. 905. mark] mare R.W. 908. leave] learn R. 916. get] gets W. 923. and speare] but speir R. 954. Ye have] he hes R.W., I have S. 957. heere] where R. 971. That none indeed (quoth they)] *omits* indeed R., That indeed (quoth he) W. 973. passions of the spirit] passion, &c., A.W., passions of the sprit A.S., passions of thy sp'rit (W.), spirit R. 977. pronuncis] renuncis R.S.W. 981. couldst] coud A. 985. of] for R. 1013. am] was R. 1021. But] baith R. 1026. ye] the A.W. 1047. Dreid] Danger A.S.W. 1083. came] come R. 1115. regrated] regarded W. 1121. for] to A.S.W. 1135. would] could R. 1136. thousand] thousands S. 1176. my companion] thy companion R., companions W. 1185. sound] found S. 1194. trumper] trumpet R.S.W. 1200. may] must R.A.W.S. 1218. none] no R.A.S. 1237. made] make W. 1248. [be] overcome] *omits* be A.S., bee overcome R.W. 1250. so] how. 1254. might] should A. 1259. ye] he A.W. 1284. make] makes R.A.W. 1295. Merchant] Merchants S.W. 1297. come] comes A.S.W. 1308. ye're] yee are R., ye'ad S., ye'd W., ye had A. 1335. would] will R. 1348. medciner unto] mediciner to W. 1370. thencefoorth] henceforth A.W. 1377. sloking] slockning A.S.W. 1381. your] his R.A.S.W. 1393. breeds] breed A., bred R.S. 1399. on] in R.A.S.W. 1474. alway] alwas W. 1478. of] at A.W. 1491. ye] he A.W. 1533. nere] than R.W., then A. 1570. nor none] none was W. 1574. bles'd] bless R.A.W. 1579. hasting . . . tasting] tasting . . . hasting R.A.W.

NOTES  
TO  
THE FLYTING OF POLWART  
AND MONTGOMERIE.

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To the editions of 'The Flyting' recorded by Dr Cranstoun (Introduction, pp. liii, liv), the following three, noted by Dr Brotanek, may be added: 1. 'The Flitting betwixt Montgomerie and Polvart, Edinburgh, Printed by John Wreittoun. 1632.' 4to. The only known copy of this edition is in the Library of Worcester College, Oxford. 2. 'The Flyting betwixt Montgomerie and Polwart. Newly corrected and amended. Edinburgh, Printed Anno Dom. 1666.' 8vo. (See Hazlitt, Third and Final Series of Bibliogr. Collections and Notes, p. 163.) 3. 'The Flyting betwixt Montgomerie and Polwart. Newly corrected and amended. Printed in the year 1679.' 12mo. (See Hazlitt, Second Series of Bibliogr. Collections and Notes, p. 402.)

Reference should also be made to Dr Brotanek's interesting discussion of the origins of the 'Flyting' as a form of literature both in England and Scotland.<sup>1</sup> While agreeing with the accepted view that the ultimate source is probably to be found in the *jeux-partis* and *serventois* of French poetry, Dr Brotanek maintains the immediate influence of the invectives of Poggius' 'Florentinus' (1380-1459). Poggio, well known, it seems, to Englishmen before he accepted the invitation of Cardinal Beaufort in 1419, was the author of a diatribe, 'In Felicem Anti-papam,' three 'In Philelphum,' and five 'In Laurentium Vallam.' (See Basel edition, 1538, pp. 155-251.) These works appear to have been known in this country. In the 'Palice of

<sup>1</sup> P. 96 ff.

Honour' (Small, vol. i. p. 47, l. 13) there is a reference to his invectives against Laurentius Valla—

“ And Poggius stude with mony girne and grone,  
On Laurence Valla spittand and cryand ‘fy!’ ”

Skelton also mentions him—

“ Poggeus also, that famous Florentine,  
Mustred ther amonge them with many a mad tale.”

Dr Brotanek quotes a number of passages from Poggio to show that between the ‘streitschriften’ of the Humanist scholar and Dunbar’s ‘Flyting’ there is a probable connection. Some of these parallels are remarkably close, but perhaps none sufficiently individual to make it impossible that they are but common abusive epithets expressive of the coarse controversial habit of the age. It is always, however, a possibility that the court ‘flyters’ were partly burlesquing the more serious invectives of the scholars and theologians of the early renaissance.

The indebtedness of ‘The Flyting of Montgomerie and Polwart’ to that of Dunbar and Kennedy is sufficiently brought out in Dr Cranstoun’s elaborate notes. A few additional points are here dealt with :—

131. 13. *cultron*. Probably a false form of *culroun*, *culrun*, through association with *custron*, *cuistroun*. The meaning of the two words came to be much the same, that of ‘base-born rascal, low-bred fellow.’ (*Custron* derives from O.F. *coistron*, *coestron*, and originally signified ‘a scullion,’ N.E.D.) Sir James Murray suggests that *culroun* may be a corrupt form of *cullion*, ‘rascal, vile fellow.’ If *cuist* be taken as a truncated form of *cuistron*, the preceding word *cultron* would qualify adjectivally. Cf. ‘Where is yon cullion knave’ (‘Peebles to the Play’).

131. 17-20. The scribe has misplaced lines 18 and 19 of this stanza, which should run as printed by Hart—

“ Thou art doeand and dridland like ane foule beast ;  
Fykand and fidland, thou art doeand and dridland,  
Strydand and stridland like Robin red-brest :  
Thou art doeand and dridland like ane foule beast.”

132. 20. *blisit of ane beild*. The Harleian MS. and later printed versions read ‘banished of all beild.’ The ‘ane,’ as Dr W. A. Craigie suggests to me, may be a misrendering by the Tullibardine scribe of ‘a,’ meaning all. The only interpretation of ‘blisit’ seems to be that given in the Glossary, proclaimed, hounded out of every dwelling or shelter—*i.e.*, as a disreputable person.

132. 25. *with skabrous collouris*. Cf. ‘His verse is scabrous and hobbling’ (Dedication to Dryden’s translation of ‘Juvenal’); ‘Lucre-

tius is scabrous and rough in these [archaisms] (Ben Jonson's 'Discoveries'), N.E.D.

134. 44. *to bring in ane gwyse*, to lead in a masked dance.

136. 73. *Burrio—Borrow* (137. 79), hangman. Fr. bourreau. Cf.—

“For why? a thousand lovers not the les  
Thought they persauv'd that Burrio Death to bost  
Within [hir] eyis and sau him vhar he sat,  
3it feirles ran they. . . .”

In Hart's edition the word appears in a form nearer to the French—viz., 'burreaue.'

138. 98. *kowis—kowes* (139. 104). Hart (1629) prints 'crowes,' an apparent misreading which led Dr Cranstoun astray in his annotation. In the 1688 edition the word is changed to 'witness.' The meaning of the line is obscure, but may possibly be interpreted as 'God give his protection to cattle in the countryside where you hail from.' Montgomerie in this epistle has already accused Polwart of stealing ewes (l. 67 ff.), and later on Polwart retorts by bringing a charge of pilfering hens against Montgomerie (l. 610 ff.). It is part of the fun of the flyting.

138. 102. *past the seillis—past both the seales* (139. 108). It is probable that this has its source in some legal expression. The seals referred to may be the Privy and the Great Seal; and to 'be past the seals' (which from the context would seem to mean to be in a position beyond the help of any man) may imply a judgment that would or could not be rescinded either by the Privy or the Great Council, to whom in criminal causes there was an ancient right of appeal in Scots law.

142. 155. *coyd*. I am indebted to Dr Craigie for pointing out to me that this is a variant spelling of *cude*, *cuide*, glossed in Jamieson as 'hairbrained, appearing as one deranged, Border; synon. *skeer*.' Later scribes and printers had apparently failed to recognise the word in this unusual form. In Hart's edition of 1629 and in the Harleian MS. it is rendered *tyrd*, which with the context is meaningless. The word occurs in three other places in the Tullibardine MS. Line 739—

“Incummerit with so many coyd infusiones.”

The last word should be 'confusiones.' Hart's edition (1629) and the Harleian MS. read—

“Incombred with so many tryed confusions.”

'Tryed' here neither alliterates nor makes good sense. Line 644—

“Capping with coyd conceat”

in the Tullibardine MS. is rendered in Hart's edition—

“Cappit with quyet conceit.”



So also in Harleian MS. Line 824—

“Coyd clatterer, skin batterer, and flatterer of freindis.”

Harleian and Hart read, ‘Tyrd clatterer,’ &c.

154. 329. *lidder*, variant of *lither*, ‘sloth, laziness.’ Cf. ‘Ill! he’s just ill wi’ the lidder’ (Jamieson, ‘Suppl.’).

154. 335. *gelling*. Probably from the verb *gell*, ‘to ache or tingle with cold.’ Cf. ‘The growlan fishwives hoise their creels, Set a’ their banes a gelling’ (Picken’s ‘Poems,’ 1788, Jamieson).

154. 343. *axis*. Scottish form of *access*, meaning the approach of some feverish illness, hence an attack of ague, fever, &c. Cf. ‘Troilus,’ II., 1316, ‘A charme . . . The whiche can helen the of thyn accesse’ (N.E.D.); ‘Kingis Quair,’ 467, ‘Bot tho began myn axis and turment.’

166. 516. *they loif it, they lak it*. Cf. ‘First to lofe and syne to lak, Peter, it is schame’ (‘Rauf Coilzear,’ l. 87).

166. 518. *Baw*. Dr Cranstoun takes this in the sense of ‘hush, lull.’ From the context it is perhaps more likely to be a northern form of ‘ball.’ Cf. ‘Tale of Beryn,’ l. 1026—

“And stert up in a wood rage,  
And *ballid* on his croun.”

—(N.E.D.) See Glossary

168. 541. *Infernal, froward, fumus, fureis fell*. Cf. Lydgate, ‘Bochas,’ VII., ii. (1554), 166*b*—

“Hasty, fumous, with furies infernal,  
Of wilful malice innocentes blood to shede.”

170. 573. *birny*. An adjective derived from *birns*, the charred stems of burnt heath, suggesting the blackened, sour appearance of the moor after burning. *Birny brains* probably means here a mind worn to moroseness and sour exhaustion through intemperate living. Cf. ‘Why shud ony woman marry wi’ a man that has a birny, sour, or wolfish kind of temper’ (Ford, ‘Humorous Scotch Stories,’ 1904, p. 103).

170. 574. *baillit*. The dictionaries do not record any verbal form of the common substantive *bail* (*bale, bele, beal, &c.*), ‘flame, fire, blaze’; but the context here is not inconsistent with the interpretation given in the glossary. The N.E.D. derives the substantive from O.N. *bál* rather than from O.E. *blēl*. Dr W. A. Craigie suggests *beillit, bealed*, ‘festered, suppurated,’ as a possible reading, and this, on the whole, would seem to be the more probable meaning of the word. *Beillit* is used by Wyntoun to describe the appearance of marshy land, and the word is also applied figuratively to the mind. Cf. Montgomerie’s use of *beill* (‘Misc. Poems,’ vi. 10), and *bealing* (‘Misc. Poems,’ xxxvii. 20).



172. 590-592. Jamieson explains these lines thus: 'His peeled shoulders show the marks of the cat-and-nine-tails. Of these, and of the marks of other instruments for flogging, there are tires or rows; as well as of the strokes received on board the galleys which grow in different cicatrices.'

178. 680. *Rob Stene*. A poem entitled 'Rob Stene's Dream,' an allegorical satire on Sir John Maitland, Chancellor of Scotland (1587-1595), is printed in the publications of the Maitland Club. It contains the following reference to Montgomerie—

"Muntgumry, quhome sacred nymphis  
In Helicon, with hallowit lymphis,  
And in Parnase, the Muses myld,  
Did foster as thair proper chyld."

There is no very certain evidence to identify the author, Rob Stene. Mr G. Neilson points out in an interesting article in the 'Scottish Historical Review' (April 1905) that in all probability he was the Robert Stevin whose name appears in the Exchequer Rolls as receiving wages from the King during the year 1587-8: 'Item to Robert Stevin for his vaiges during the spaice foresaid, takand monethlie £6. summa £72.' His office is not disclosed; but if the sidenote in the Tullibardine MS. (see footnote, p. 178) refers to the same person, he apparently fulfilled the function of a court jester. This, however, does not seem to harmonise very well with Mr Neilson's further identification of Robert Stene with Robert Stevin, master of the Grammar School of the Canongate. The possibility of two persons having the same name in Edinburgh at that time is not to be underrated. There is a further reference to Rob Stene in a passage in King James's 'Admonitioun' to Montgomerie (see App. B., p. 268)—

"Quhen a' was done ye had sa ill a grace,  
Ye sta away and durst na maire be sene;  
Ye sta away and luikit lyke Rob Stene."

One of the poems of Stewart of Baldyneis is introduced with the following lines—

"Ane New Sort of rymand rym  
Rymand alyk in rym and  
rym Rynd efter  
sort of Rob Steine Teine  
is to purches Robs teine."

170. 575. *froisnit*. Perhaps a scribal error for *fronsit*, 'wrinkled, puckered.' Cf. Henryson, 'The Paddock and the Mouse,' l. 43 ff.—

"The mous beheld vnto hir fronsit face,  
Hir runkillit cheikis, and hir lippis syde,  
Hir hingand browis," &c.

But Harleian MS. has *frozín*, and Hart *frozen*.

180. 719. *Porterfield*. The person referred to here may have been 'Robert Portarfeild, clerk to our souerane lordis houß,' whose name appears frequently in the Register of the Privy Seal—e.g., on 27th March 1585, 24th June 1586, 9th June 1587.

182. 746. *paremeonis*. False plural of *paramia*, 'adage, proverb.' Cf. Puttenham, 'English Poesie' (Arber), 199, 'Parimia or Prouerb, or, as we vse to call them, old said sawes, as thus: As the olde cocke crowes so doeth the chick,' &c. (N.E.D.).

182. 747. *Irisch Italianis*. *Irisch* here can only have the significance of 'contemptible.' *Ersch* is applied by Dunbar to Kennedy as an expression of the lowlander's contempt for the highlander ('Flyting,' l. 273). This contemptuous reference of Polwart to the Italians, by whom the Scottish poets, like their contemporaries in England, were being influenced, may be compared with Ascham's protest against the invasion of English poetry by Italianate fashions in the second quarter of the sixteenth century. See App. C., pp. 293, 294.

182. 760. *birkin brother*. Dr Cranstoun suggests 'poverty stricken brother' by analogy from the saying, 'As bare as the birk' (birch tree). The reference to 'staitlie styllis' in the preceding line rather points to *birken*, being merely a variant of *birky*, 'strutting, pretentious.' A possible meaning, however, is 'birched, well flogged,' from *birken*, 'to birch.' Cf. 'They birkened those they met, from the rump to the crown of the head.' The brother referred to was probably Hew Montgomerie, fifth laird of Hessilheid.

184. 766. *Flour þe pin*. This is probably one of the many expressions which Polwart uses in referring to Montgomerie's intemperance. *Pin*, in the sense of a four-and-a-half gallon cask, was in use as early as 1570 (N.E.D.). *Flour* is probably an early example of *floor*, meaning, 'to finish, empty, dispose of.' Cf. 'I was the first man that floored his gallon.' Polwart in another line of the 'Flyting' (187. 745) applies the term 'toome the barrell' to Montgomerie, which conveys the same idea. *Flour þe pin* is interpreted by Dr Cranstoun as 'gambler,' but it is difficult to see how this meaning is derived.

184. 769. *royt*, a disorderly or dissipated person, rather than 'babbler,' as Dr Cranstoun glosses it. Cf. 'Royet lads may mak sober men' (Ramsay's 'Proverbs').

184. 789. *Cruik-mow*. Cf.—

"O kend my minny I were wi' you,  
Ill-fardly wad she crook her mow."

—Herd, 'Collected Songs,' ii. 51.

186. 792. *Halland schaikier*. Lit. one who shakes the 'hallan' or light partition wall built in former times in cottages between the door and the fireplace to act as a draught-screen. It was on this that wandering beggars rattled when they came asking alms.

NOTES  
TO  
MISCELLANEOUS POEMS.  
(LAING MANUSCRIPT.)

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I.

192. 1. *Luif still in hope with patience.* Cf. the unidentified lines quoted by King James in chapter two of his *Reulis and Cautelis* :—

“ Sen patience I man have perforce  
I live in hope with patience.”

192. 18. *At euerye schoure þai may nocht schrink.* Cf. Montgomerie, ‘Misc. Poems,’ xl. 45, ‘I shaip not for no suddan schours to shrink’; ‘Cherrie and the Slae,’ l. 48, ‘Than schrink nocht for ane schoure.’ Montgomerie’s fondness for ringing the changes on his own phrases is noted both by Dr Cranstoun and Dr Brotanek, and cannot fail to impress any careful reader of his poems.

193. 51. *O deaisie deir.* Cf. Montgomerie, ‘Misc. Poems,’ xxxix. 1, ‘Adieu, O desie of delyt.’

The subject of the poem is a variation on a well-worn theme in the chivalric love poetry which has its rise in the ‘Romance of the Rose.’ Cf. ll. 25-40 with the following passage of William of Lorris’s poem as given in the English translation :—

“ And so for lovers in hir wening,  
Whiche Love hath shit in his prisoun;  
Good-Hope is hir salvacioun.  
Good-Hope, how sore that they smerte  
Geveth hem bothe wille and herte  
To profre hir body to martyre;  
For Hope so sore doth hem desyre  
To suffre ech harm that men devyse,  
For joye that aftir shal aryse.

Hope in desire [to] cacche victorie ;  
 In Hope, of love is al the glorie,  
 For Hope is al that love may give ;  
 Nere Hope, ther shulde no lover live.

Hope kepith his bond, and wil abyde  
 For any peril that may betyde ;  
 For Hope to lovers, as most cheef  
 Doth hem endure[n] al mischeef ;  
 Hope is her help whan mister is."

—l. 2766 ff., 'Fragment B.'

## III.

195. 1. *Wo worth the fall of fortounis quheill.* References to the wheel of fortoun are constantly met with in the love poetry of which the Romance of the Rose is the principal source and great exemplar. Cf. Chaucer's 'Fortune,' Troilus, I. l. 848 ff ; 'Kingis Quair,' stanzas 159-165 ; also Montgomerie, 'Invective against Fortun.'

195. 10. *Peirsit payne.* Cf. Montgomerie, 'Misc. Poems,' lii. 7, 'My hairt is pynd and persit so with panis.' 12. Relative 'Quha' omitted at the beginning of the line in accordance with a common Middle Scots usage.

196. 23. *Haue* which spoils the line metrically should be omitted.

## IV.

198. 49-52.—

"*Lyke as it is the liȝairtis kynd,  
 Of mannis face to pray hir food,*" &c.

Cf. Montgomerie, 'Misc. Poems,' xxxix. 7-10—

"Lyk as the lyssard does, indeid,  
 Leiv by the manis face,  
 Thy beutie lyukyse suld me feid,  
 If we had tyme and space."

Also sonnet xxvii. 3—

"I am a liȝard fainest of his face."

Alexander of Menstrie, in one of the songs (7) of his 'Aurora,' makes use of the same simile—

"Behind a little bush (O poore refuge)  
 Fed with her face, I Liȝard-like remane."

Dr Cranstoun explains the simile in an interesting note on p. 339 of his edition of Montgomerie's poems.

## V.

199. 10. *Gwkklett*. The intrusion of an 'l' into the spelling of this word is possibly due to association with 'glaikit,' which has much the same meaning, viz. 'silly, giddy.' Cf. Montgomerie, 'A Description of Vane Lovers,' l. 18, 'Lyk glaikit fools, gang gooked gaits.' Cf. p. 201, l. 18, and variant in footnote.

199. 17. *Blind, best, &c.* Cf. Montgomerie, 'Against the God of Love,' l. 1, 'Blind brutal boy, that with thy bow abuses.'

199. 19. *Than, drocht, do att þat þow dow*. A corrupt line: 'att may be a scribal error for 'all.' Cf. Montgomerie, 'Flyting,' l. 70. 'Doe, droigh, what thow dow.'

199. 32. *For I hawe leirnid to countt my kinch*. Cf. Montgomerie, 'Cherrie and the Slae,' ll. 1099, 1100—

"The man may ablens tine a stot  
Who cannot count his kinch."

The meaning, as well as the philological source, of *kinch* is somewhat uncertain. The N.E.D. connects it, but doubtfully, with 'kinch' (parallel form of 'kink,' cf. *benc*, *bench*), 'a noose,' in its secondary sense of 'a catch, hold, advantage,' and suggests '(one's) lot' as a further derived meaning. Cf. 'Our Heroick burials are oft led like a martial triumphe. . . . But, alas, if in death we could count our just kinsh we might rather dismay and feare.' Birnie, *kirk-buriall* (1606). 'To reckon up one's fortune, to take a just measure of one's lot,' seems to suit the context in the passages quoted. Dr Cranstoun glosses *kinch* as 'cattle, kine,' and quotes from Henderson's 'Scottish Proverbs,' 'The man may eithly tine a stot that cannot count his *kine*.' But this, there can scarcely be any doubt, is a corrupted form, through popular usage and misunderstanding, of Montgomerie's lines in 'The Cherrie and the Slae.'

## VI.

The fact that this and another authentic poem of Montgomerie, No. xxx., appear anonymously in the Laing MS. strengthens the supposition that some of the other pieces are by him. The refrain, 'Nan luifis bott fallis vnlude agane,' is no doubt a rendering of Ronsard's line, 'Car un homme est bien sot d'aïmer si ou ne l'aime.' See App. C., p. 299.

## VII.

202. 30. *Dryweand of tyme in rampart of the laife*. This line seems hopelessly obscure. Apparently it modifies 'will' in the preceding line, and perhaps has some such meaning as 'putting off time, loiter-

ing behind the rest' (*i.e.*, other lovers or suitors). Cf. Hawes, 'Pastime of Pleasure,' xvi. 29, 'Dryve of no lenger but tell me your mynde.' 'Rampart' may be a scribal error for 'rearwart.'

203. 59. *my ffeit I fawld*—*i.e.*, in sign of subjection. Cf. Montgomerie, 'Misc. Poems,' li. 35, 36:—

"Quhen Iupiter the schap of bull did tak,  
Befoir Europe quhen he his feit did fauld."

The expression is found as early as Ælfric, *Gen.* xlix. 32, 'He feold his feet [vulg. collegit pedes suos] uppon his bed' (N.E.D.) Cf. also colloquial use, 'Ye hinna faul't yer fit i' my hoose this towmon' (Alexander, *Johnny Gibb*).

203. 57. *lang thocht hes socht, and brocht me to this place.* Cf. Montgomerie, 'Misc. Poems,' xxxiv. 5, 'For thocht hes wrought and brocht me to despair.' 61. *In neid, with speid, remeid my crewall caið.* Cf. Montgomerie (*ib.* l. 4), 'Remeid with speid, or deid I must sustene.' 64. *Sueit thing, conding, benyng of memorie.* Cf. Montgomerie (*ib.*, l. 2), 'Sueit thing, bening, and 3ing, of 3eiris grene.'

## IX.

This is apparently a crude imitation or burlesque of the pastoral wooing of Henryson's 'Robin and Makyn,' with the position of the wooers reversed. Here it is the maid who first rejects the advances of her lover and afterwards repents, only to find she has lost her chance. It is a feeble production, and apparently was not revised by its author. Some other hand has tried to mend it.

207. 65. *braik 3our brane.* The expression is frequently met with in old Scottish poetry. King James uses it in the sonnet, part of which is quoted on page 268—'Quhilk is the cause that garris me brek my branis'; also Montgomerie (Sonnet xlvi, l. 9), 'To brek 3our brains, 3e bunglers, is no bute.' Cf. modern expression, 'to cudgell my brains.'

207. 75. *Till oppin my pak and sell no wair.* A proverbial expression. Cf. 'To what purpose should you open your pack and sell none of your wares . . .?' (Letter of Maitland of Lethington to Cecil, 15th August 1581.)

## X.

209. 22. *Till atropis threid my lyve devoir.* Cf. Montgomerie, 'Misc. Poems,' xxxiv. 38, 'My life from stryfe or knyfe of Atropus, also 'The Cherrie and the Slae,' l. 429, 'Wherefore hath Atropus that knife?' See notes to 'The Cherrie and the Slae,' § 1, p. 339.



210. 33. *Quhilk hert as rube in this ring.* Cf. Montgomerie, 'Misc. Poems,' xxv. 13, 'A rubie rich within a royal ring.' The expression is common, and can be traced to Chaucer.

## XI.

This poem appears in the Elizabethan miscellany, 'The Paradyce of Dainty Devises' (1576), and is there attributed to Jasper Heywood, the younger son of the dramatist. This transcript into Scots may have been made by Montgomerie. Father Jasper Heywood was a noted Catholic intriguer, and a prominent figure in the Jesuit schemes for the reconversion of Scotland to Catholicism in the early years of James's reign. Montgomerie's connection with Catholic intrigue is discussed in App. B. He may have become acquainted with Heywood through this connection. The English version of the poem is as follows:—

"Who mindes to bring his ship to happy shore,  
Must care to know the lawes of wisdomes lore.

My freend, if thou wilt credit me in ought,  
To whom the trueth by triall well appears,  
Nought worth is wit till it be deere bought:  
There is no wisdom but in hoarie haire.  
Yet, if I may of wisdom ought define,  
As well as others haue of happinesse,  
Then to my wordes, my freend, thy eare incline:  
The things that maks thee wise are these I gesse:

Fear God, and knowe thyselfe in each degree;  
Be freend to all, familer but to fewe;  
Too light of credit see thou neuer bee,  
For triall oft in trust dooth treason shewe;  
To others faults cast not too much thy eyes;  
Accuse no man of guilt, amend thy owne;  
Of medling much dooth mischief oft arise,  
And oft debate by tickle tung is sowne.

What thing thou wilt haue hid, to none declare,  
In woord or deede beware of had I list;  
So spend thy good that some thou neuer<sup>1</sup> spare,  
For freendes like Haukes do soare from emptie fist.  
Cut out thy coat according to the cloath;  
Suspected persons see thou alwaies flee;  
Beleeue not him that once hath broke his troath,  
Nor yet of gift without desart be free.

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<sup>1</sup> 'Ever' in Laing version.

Time quickly slippes, beware how thou it spend ;  
 Of wanton youth repents a painefull age ;  
 Begin nothing without an eye to th' end,  
 Nor bow thine eare from counsaill of the sage.  
 If thou too farre let out thy fancie slippe,  
 And witlesse will from reasons rule out start,  
 Thy folly shall at length be made thy whip,  
 And sore the stripes of shame shall cause thee smart.

To doo too much for olde men is but lost ;  
 Of freendship had to women come[s] like gayne ;  
 Bestow not thou on children too much cost,  
 For what thou doost for these is all in vaine.  
 The olde man or he can requite, he dies ;  
 Unconstant is the woman's wauering minde ;  
 Full soone the boy thy freendship will despise,  
 And him for loue thou shalt ungratefull finde.

The aged man is like the barrane ground ;  
 The woman like the reede that waggeth with the winde ;  
 There may no trust in tender yeeres be found ;  
 And of the three the boy is most vnkinde.  
 If thou haue found a faithful freend indeede,  
 Beware thou loose not loue of such a one ;  
 He shall some time stand thee in better steede,  
 Than treasure great of golde or precious stone."

Finis. Iesper Heywood.

Heywood was born in 1535; educated at Oxford; B.A., 1553, M.A., 1558; Probationer Fellow of Merton College, 1554-8; Fellow of All Souls College, 1558, but resigned on account of religious diffculties; admitted to the Society of Jesus at Rome, 1562; Professor at Dillingen, in Bavaria, for seventeen years; came to England in 1581 with Father William Holt<sup>1</sup> on Jesuit mission; imprisoned, 1583; transported to France, 1585; died at Naples on 9th January 1598. Translated two of Seneca's Tragedies. (See Dict. of Nat. Biog. and article by Dr Graves Law on 'English Jesuits and Scottish Intrigues, 1581-2,' 'Edinburgh Review,' April 1898.)

212. 26. *3it I ly trappit in 3our tranis.* Cf. Montgomerie, 'Misc. Poems,' viii. 41, 'To sie my love attrappit in a trane'; Sonnet xxxviii. 5, 'I wyt the trane that took me with a trap.'

#### XIV.

The triolet or common rondel is used by Montgomerie in the opening epistle of the 'Flyting with Polwart.' The only other Scottish poet of the period I have noted using this verse form is Sir John

<sup>1</sup> See App. B., p. 271, for reference to Holt's visit to Scotland as a Jesuit agent in 1581.

Maxwell of Southbar, to whom there is a reference in the line, 'Sprang thou from Maxwell and Montgomerie's Muse,' in a sonnet addressed to Sir William Mure of Rowallan, by a writer whose identity is concealed under the initials A. S. William Motherwell, in an article in the 'Paisley Magazine,' August 1, 1828, quotes examples of Maxwell's verse from a manuscript in his possession, of which he gives the following description: "A small MS. of thirty-six leaves closely and beautifully written, the first date of which is 17th March 1584, and the last date 3rd July 1589. It appears to be nothing else than a book of boyish exercises and attempts at verse-making," &c. Of several triolets quoted this is an example:—

" I die for lwife of sweit Susanna  
But rest or rwife,<sup>1</sup> I die for lowe,  
I wald remove, sir, yet I canna,  
I die for lowe of sweit Susanna."

The manuscript also contains a transcript of Montgomerie's sonnet to King James prefixed to the 'Essays of a Prentise.'

## XV.

The following charter from the Register of the Great Seal of Scotland throws an interesting light on the subject of these verses, which are apparently only a portion of a longer poem:—

*24th September 1597.* Rex concessit Thome Lowthiane mercatori burgensi de Edinburgh, heredibus ejus et assignatis, terram posteriorem infra duo tenementa terre dicti Tho. per eum noviter edificat. (continen. 3 cellaria, 3 cameras et solium cum superiore horto) ex parte australi vici regii burgi de Edinburgh prope montem castris (inter terram dicti Tho. ab Adamo Wallace conquestam, et terras Francisce Weir); que fuit quondam Roberti Donaldsoun in Falkirk burgensis de Striviling; et regi devenit ob existentiam dicti Rob. mense Aug. 1597 convicti et mortem passi pro quibusdam criminibus magice, sorcerie, diabolice incantationis et consultationis cum sagis: Tenend. in libero burgagio: Test. ut in aliis cartis oc.

The Beggis (Beatrice?) Donaldsoun of the poem was no doubt the daughter of Robert Donaldsoun, who, according to the above charter, was put to death for sorcery in August 1597. Evidently by this date Beggis had become the wife of Thomas Louthian, hence the royal grant of part of her father's land to her husband. In the Register of the Privy Council there is an entry on the 6th October 1584 recording the complaint of "Beigis Wyise, spouse to William Donaldsoun,

<sup>1</sup> Misprinted 'rwise' by Motherwell. Cf. 'My luif remow þis ruif of care,' p. 209, l. 26.

burgess of Striviling," against Lord Robert Semple,<sup>1</sup> 'prior of Quhit-terne.' It is not improbable that this is the same Donaldsoun, although the Christian name is different.

## XVI.

215. 5. Cf. Dunbar, 'Goldin Terge,' l. 118, 'Thair wes the god of gardynis, Priapus.'

## XX.

It is hard to believe that this and the following four sonnets could have been written by any other Scottish poet than Montgomerie. They are clearly the work of a practised verse-maker, and with the exception of Montgomerie there is no known poet<sup>2</sup> writing in Scots at this time who used the sonnet form with any distinction.

## XXI.

The subject of this sonnet is a variation of a common theme in the amatory poetry of the century, both in England and in France. Cf. Philippe Desportes, 'Diane,' Livre II. xxviii. :—

"Celle que j'aime tant, lasse d'estre cruelle,  
Est venuë en songeant la nuic me consoler :  
. . . . .  
Ouvrant ce beau coral qui les baisers attire,  
Me dist ce doux propos : 'Cesse de soupirer,  
Et de tes yeux meurtris tant de larmes tirer,  
Celle qui t'a blessé peut guarir ton martire.'  
O douce illusion ! O plaisante merveille !  
Mais combien peu durable est l'heur d'un amoureux  
Voulant baiser ses yeux, hélas ! moy, malheureux !  
Peu à peu doucement je sens que je m'éveille  
Encore long-tans depuis d'une ruse agreable,  
Je tins les yeux fermez et feignois sommeiller :  
Mais, le songe passé, je trouve an reveiller  
Que ma joye étoit fausse et mon mal veritable."

Cf. also Livre I. xliv. :—

"O songe heureux et doux ! où fuis tu si soudain,  
Laissant à ton depart mon ame desolée?" &c.

<sup>1</sup> Semple's daughter was married to Montgomerie's eldest brother, Hugh, the fifth Laird of Hessilheid. See p. 271.

<sup>2</sup> The only other Scottish sonneteers who have left any considerable body of poems in this form are William Fowler and Stewart of Baldynniss.

A sonnet of Wyatt's deals with the same theme: 'The Lover having dreamed enjoying of his Love, complaineth that his Dream is not either longer or truer' (Aldine Edition, p. 4). Compare also the poem entitled 'A most rare and excellent Dreame' in the Elizabethan miscellany, 'The Phœnix Nest' (1593), where the line occurs, 'She with hir hand doth put the curtaine by,' a close parallel to 'And with hir harmeles handis the cowrteingis drew,' l. 3 of the sonnet in the Laing MS. Sonnet li. in Alexander of Menstrie's *Aurora* has the same subject:—

"I dream'd the nymph that ore my fancie reignes  
Came to a part whereas I pans'd alone  
Then said, 'What needs you in such sort to mone?  
Have I not power to recompense your pains?'" &c.

The ultimate source of his fancy is no doubt to be found in the 'Romance of the Rose.' Cf. ll. 2552-2585.

### XXIII.

The appearance of the name 'I. Arnot' at the end of this sonnet, without the customary 'quod' before it, does not warrant us in taking this to be the name of the author. Underneath Sonnet xxv. are scribbled four names (*v. p. 220 n.*), two of which are Iames and Ioannes Arnot. There is no means of identifying these. A 'Johnne Arnot' was provost of Edinburgh in 1589 (*v. Pitcairn's 'Criminal Trials,' 14th May 1589*). Another, or perhaps the same, John Arnot appears in the Register of the Privy Council in 1606, and is described as burgess of Edinburgh and servitor to the King. In the same year also appears the name of 'Sir Johne Arnote, Treasurer-depute.' See also Letters and State Papers of the reign of James VI., p. 153 (Abbotsford Club). The sonnet is quite in the manner of Montgomerie.

219. 3. *Quhois teith surpasþ þe oriant peirle in hew.* Cf. Montgomerie, xxxv. 44, 'Hir teeth lyk pearle of orient.'

### XXIV.

The author of this sonnet has probably had in mind a passage from Henryson's fable of 'The Preiching of the Swallow':—

"The firmament payntit with sternis cleir  
From eist to west rolland in cirkill round  
And euerilk Planet in his proper Spheir  
In mouing makand Harmonie and sound;  
The Fyre, the Air, the Watter, and the ground—  
Till understand it is aneuch, I wis,  
That God in all his werkis wittie is."

It may strengthen the supposition that the sonnet is by Montgomerie to point out that Henryson's fable of the Swallow is alluded

to in 'The Cherrie and the Slae' (l. 172), and that Montgomerie nowhere else makes reference to any other of Henryson's poems.

220. 9. *Pitch*, highest point or altitude (of a star). Cf. 'Blazing comets . . . when they begin to decline from their pitch, they fall to the earth' (N.E.D.).

## XXVI.

221. 9, 10. Hes thow *nocht* hard of mony leirant schyre thus sayit, 'flie luif and it will follow the'? Cf. Montgomerie, 'Misc. Poems,' xlii. 22-24:—

"For folou love, they say, and it will flie,  
Wald 3e be lov'd, this lessone mon 3e leir ;  
Flie vhlome love and it will folou thee."

221. 12. *Ane marterit man*. Cf. Montgomerie, 'The Cherrie and the Slae,' ll. 779, 780:—

"Than altogidder þai began  
To say, 'Cum on, thou marterit man.'"

## XXVII.

221. 11. *Blaseme* or *blaseine*. The manuscript may be taken to read either way. As 'blaseine' the word would mean, 'bright, shining.' Cf. Spenser's use in the 'Fairie Queen' (I. iv. 8), 'Her bright blazing beautie.' The other alternative is a northern variant of 'blossom' (cf. *blaysum*, p. 6, l. 72), making 'flowerlike beauty.' Cf. the theme of the sonnet with Montgomerie's lines (Cranstoun, p. 155):—

"Then lyk Penelope appeir,  
Quha wes so constant tuenty 3eir :  
Quhen 3our Vlysses is not neir,  
Tentation may assay 3ou ;  
3it vary not, I 3ou requair,  
And I sall stoppe Vlysses eir.  
Fareweill, my Love and Lady cleir ;  
Be permanent, I pray 3ou."

Cf. also 'Tottel's Miscellany', the second edition, 1557 (Arber's reprint, p. 241):—

"I that Vlysses yeres haue spent  
To find Penelope," &c.

## XXIX.

This poem may possibly be one of Hume's compositions. He uses the same stanza in his 'Day Estivall,' and the tone is in keeping with his 'Hymnes and Sacred Songs,' one of which, it is to be noted, appears



anonymously in the Laing Manuscript (*v.* p. 243). Montgomerie has no example of this stanza form, and the coarse allusion to the Church of Rome in l. 93 could not have come from one whose Catholic sympathies are well vouched for.

## XXX.

One of Montgomerie's most popular devotional poems, and composed early in his life. It appears in both the Bannantyne and Drummond MSS., and was printed along with one or two other pieces as an appendix to the frequent editions of 'The Cherrie and the Slae,' published in the seventeenth and eighteenth centuries. It is to be noted that it appears in the Laing MS. without any ascription to Montgomerie.

## XXXI.-IV.

In style and general tone these four poems closely resemble Hume's 'Hymnes and Sacred Songs.' Cf. especially Hume's 'Recantation,' and 'Of God's Omnipotence.'

## XXXV.

This is one of Hume's 'Hymns,' number viii. in the edition published by Waldegrave at Edinburgh in 1599. (Edited, with Hume's other publications, for the Scottish Text Society by Professor Lawson in 1902.) A manuscript volume in the Advocates' Library contains, besides various poems by Burel and Sempill, seven out of the eight 'Hymns' which Hume wrote. The eighth wanting is the poem which appears here in the Laing MS. No other manuscript copy is known to exist. The appearance of one of Hume's poems in the manuscript without his name attached to it strengthens the supposition that the four preceding poems may also be his.

245. 59. *My bukler, and my sur refuge.* Cf. refrain 'To myne ane bukler will I be' in poem xxxiii., p. 232.

## NOTES TO APPENDIX A.

The following notes and references show the sources of the evidence on which the genealogical chart fronting Appendix A. has been based. For the reference numbers see the chart.

1. 'The Scots Peerage,' vol. iii., edited by Sir James Balfour Paul. The article on the Eglinton Family is contributed by the Rev. John Anderson, Curator of the Historical Department, Register House, Edinburgh. 2. 'The Complete Peerage,' edited by G. E. C. The marriage contract is given in the Historical MSS. Report on the muniments of the Earl of Eglinton and Winton, App. I. p. 11. In 1461, July 20, King James III. granted a charter of resignation to 'John Lord Dernele and Margaret Montgomery, his spouse, and the longest liver of them, of the dominical lands of Torboltone, Drumley, Dregarne, and Ragahill, on the resignation of the said John Lord Dernlee.'—'Archæological and Historical Collections relating to the Counties of Ayr and Wigton,' vol. ii. p. 151. 3. 'The Scots Peerage.' 4. 'The Scots Peerage.' 5. For the genealogy of the Montgomeries of Braidstane see 'The Montgomery Manuscripts,' edited by the Rev. George Hill, 1869; 'A Genealogical History of the Family of Montgomery, comprising the Lives of Eglintoun and Braidstane, &c.' (pp. 35-39), by Emilia G. S. Reilly (a descendant of the Montgomeries of Braidstane), published 1842; Paterson's 'History of the County of Ayr' (1847); Lodge's 'Peerage of Ireland,' 1754; Burke's 'History of the Commoners of Great Britain and Ireland'; G. E. C.'s 'Complete Peerage,' vol. v.; Nisbet's 'System of Heraldry' (1722), p. 384. A charter, dated May 4, 1468, records the grant of the lands of Braidstane by Alexander Lord Montgomerie to his grandson, Robert Montgomerie *v.* Laing Charters, No. 156, edited by the Rev. John Anderson. On p. 3 of 'The Montgomery Manuscripts' it is stated that "the first introducer and encourager" of the Braidstane family in Ireland was Sir Hugh Montgomerie, subsequently Viscount of Ardres, who is further described as the "6th Laird of Braidstane." His genealogy is then given as follows: "The said Hugh was the eldest son of Adam (the second of the name), the fifth Laird who married the daughter of Montgomery, Laird of Hasilhead (an ancient family descended of the Earls of

Eglintoun). This second Adam (besides breeding his four sons) purchased land from one of the said Earles (I have the deed thereof); which Adam was the eldest son of Adam (the first Montgomery of that name) and 4th Laird of Braidstane. This Adam married Colquhoun's sister (the Laird of Luss, chief of his ancient sept). This Adam the first (last-mentioned) was son to Robert, the 3rd Laird of that name, who was son of Robert, the second Laird of that name, who was son of Robert, the first of that name, and first Laird of Braidstane, who was the second son of Alexander, one of the earls of Eglintoun." Lodge's genealogy of the family, published in 1754, agrees with this. Paterson's account is contradictory: he gives two genealogies in different parts of his history, one in agreement with the above and one at variance. 6. Reg. Mag. Sig., July 5, 1476, at which date Hugh Montgomerie was still living; Douglas's 'Peerage of Scotland.' 7. Reg. Mag. Sig., April 25, 1505; May 27, 1508; Nov. 3, 1509; May 8, 1550; Jan. 19, 1607 (confirming charter dated June 16, 1505); Crawford's MS. Baronage. 8. Reg. Mag. Sig., May 4, 1529; Oct. 16, 1548; Nov. 19, 1552; Pitcairn's 'Criminal Trials,' vol. i. p. 388; Reg. Privy Seal, June 22, 1602; Crawford's MS. Baronage; 'The Historie and Descent of the House of Rowallane,' p. 86; Hist. MSS. Commission, Tenth Report, p. 25. Hugh, the third laird, died Jan. 23, 1556, *v* Register of Testaments, Commissariat of Glasgow, vol. 2, f. 58. 9. Paterson's 'History of the County of Ayr'; Index to Deeds (Register House, Edinburgh), July 10, 1555; March 13, 1556; March 26, 1558; Crawford's MS. Baronage; Reg. Privy Seal, June 22, 1602; Calendar of Charters, vol. viii., June 18, 1554 Register House, Edinburgh); Register of Testaments, Commissariat, of Glasgow, vol. 2, f. 68*b*. In the last Will and Testament of Hugh, second Earl of Eglinton, dated 18th and 31st August 1546, he is described as 'Johne Montgumry, young Laird of Hesselheid.' (Fraser, 'Memorials of the Montgomeries,' vol. ii. p. 142.) 10. Henry Gibsone's Protocol Book, Feb. 19, 1559; Paterson's 'History of the County of Ayr'; 'The Scots Peerage.' 11. Glasgow Protocols, vol. v. p. 14; Pitcairn's 'Criminal Trials,' vol. i. pp. 381-386; G. E. C.'s 'Peerage,' vol. vii. p. 110; 'The Scots Peerage,' vol. iii. p. 437. In an action recorded in the Register of Decreits, Commissariat of Edinburgh, Nov. 17, 1590, 'Robt. Boyd' is described as 'relict of vmquhile Marion Montgomerie.' 12. Calendar of Charters (Register House, Edinburgh), Sept. 19, 1544; Reg. Mag. Sig., Sept. 6 and 11, 1551. 13. Register of Testaments, Commissariat of Glasgow, vol. ii., ff. 58*a* and 68. 14. Reg. Mag. Sig., Sept. 11, 1551; Feb. 2, 1576; Mar. 20, 1579. 15. Index to Deeds (Register House, Edinburgh), Mar. 14, 1561; Reg. Privy Seal, Mar. 4, 1580; Reg. Mag. Sig., Feb. 13 and Mar. 18, 1590-91; Reg. of Cautions, &c., in Suspension, June 19, 1592; Jan. 4 and 24, 1593; Reg. Privy Seal, June 22, 1602; Pitcairn's

'Criminal Trials'; Gibsone's Protocol Book, vol. i. (*v.* Glasgow Protocols, vol. v. p. 14). His last Will and Testament given in Glasgow Protocols, vol. ii., f. 68 ('Archæological and Historical Collections relating to the Counties of Ayr and Wigton,' vol. i. p. 179 *note*). The evidence that Hugh, the poet's eldest brother, married Marion Semple is clear, although Paterson thinks otherwise. In the 'Historie of the House of Rowallane' it is stated that the wife of Hugh Montgomerie and mother of the Elizabeth Montgomerie who married Sir William Mure was 'one of eleven daughters to the Lord Sempill.' This is also mentioned in Crawford's MS. Baronage. Her last Will and Testament is given in the Register of Testaments, Commissariat of Edinburgh. She died in 1593. Her name is there given as Marioun. In Pitcairn's 'Criminal Trials' an entry, dated December 1, 1576, alludes to her as 'Marioun Sempill, Ladye Hasilheid,' and there is this further reference, 'Hew Montgomerie of Hasilheid, Marioun Sempill, his spous,' &c. In Sir A. Hay's 'Estimate of the Scottish Nobility,' edited by Rogers for the Grampian Club in 1873 (pp. 33, 57, 61), Hugh Montgomerie's wife is given as a daughter of Lord Boyd. Brotanek accepts this, and adds that it is on this Lord Boyd that the poet wrote the epitaph which appears in his words (*v.* Cranstoun, p. 222).

**16.** The Montgomery MSS.; Burke's 'Commoners'; Lodge's 'Peerage' (ed. 1754, vol. ii.); Paterson, in 'History of the County of Ayr,' states that she had issue 'Hugh, Viscount Montgomerie of Ardres, 1560.'

**17.** Calendar of Charters (Register House, Edinburgh), vol. viii., June 18, 1554; William Hegait's Second Protocol Book (Register House, Edinburgh), June 13, 1558; Index to Deeds (Register House, Edinburgh), May 21, 1563; Glasgow Protocols, vol. v. p. 14.

**18.** The Montgomerie MSS.; Pont's Topographical Account of Cunningham, Ayrshire; Reg. Privy Council, July 14, 1597.

**19.** In the Register of Deeds, vol. viii., f. 464*a*, under date Sept. 5, 1564, is recorded the marriage contract of the poet's sister Agnes, to John Smollet, son and apparent heir to William Smollet, burghess in Dumbarton. Hew Montgomerie, 5th laird of Hesselheid, and Patrick Montgomerie of Giffen, appear as sureties for 'Margaret Freser, Lady Hesselheid'; Reg. Mag. Sig., Aug. 26, 1583 (confirming charter of date July 20, 1570); Reg. Privy Council, May 26, 1592; Paterson, 'History of the County of Ayr.'

**20.** See entries under **5**.

**21.** See entries under **5**.

**22.** Laing Charters (edited by Rev. John Anderson), No. 2243; see also entries under **5**.

**23.** The Montgomery MSS.; Laing Charters, No. 924; Burke's 'Commoners'; Lodge's 'Peerage' (ed. 1754, vol. ii.)

**24.** The Montgomerie MSS.; Paterson's 'History of the County of Ayr'; Laing Charters, No. 1582 (May 15, 1636), No. 1499 (infected as heir of his father Adam in certain lands in Beith).

**25, 26, 27.** 'The Scots Peerage.'

**28.** 'The Scots Peerage.' Born 1563. His younger sister, Margaret, who married Robert, 6th Lord Seton in 1582,

must have been at least 20 years younger than Alexander Montgomerie, whose sonnets to her have led both Dr Cranstoun and Dr Brotanek into the fanciful supposition that the poet entertained a hopeless passion for her. 29*a*. 'The Scots Peerage,' vol. ii. p. 442. 29. 'The Scots Peerage.' 30. The marriage bond is dated April 10, 1582. Hew Montgomerie appears as one of the 'cautionaris and sureties.' Fraser, 'Memorials of the Montgomeries, &c.,' vol. ii. p. 321; also vol. i. p. 48. 31. 'The Scots Peerage.' 32. 'The Scots Peerage.' 33. Paterson's 'History of the County of Ayr'; Reg. Mag. Sig., Mar. 18, 1590-91; Jan. 19, 1607; Reg. Privy Seal, Sept. 29, 1603. 34*a*. Reg. Privy Seal, Sept. 24, 1583. 34. Reg. Privy Seal, June 22, 1602, Register of Testaments, Commissariat of Edinburgh (Marion Sempill's last Will and Testament, Dec. 27, 1593); Robert Brown's Protocol Book, p. 192 (*v.* Archæological and Historical Collections relating to Ayrshire and Galloway, 1895). 35. Reg. Privy Seal, Mar. 4, 1580; June 22, 1602; Reg. Mag. Sig., Jan. 5, 1590: this charter records the transference of the lands of Auchinbothie from John Spreule to John Montgomerie; Mar. 18, 1590; Jan. 24, 1593; Feb. 22, 1634; Reg. of Testaments, Commissariat of Glasgow, Oct. 1603, vol. iii., f. 97. 36. Reg. Mag. Sig., Sept. 1592, Jan. 24, 1593; 'The Historie and Descent of the House of Rowallane,' written prior to 1657 by Sir W. Mure, *v.* p. 86. The mother of Elizabeth was a daughter of Lord Sempill, *v.* 15. 37. Reg. Privy Council, Sept. 1623. 38. Crawford's MS. Baronage. 39. Laing Charters, No. 1294, Crawford's MS. Baronage. 40. Paterson's 'History of the County of Ayr.' 41. Pitcairn's 'Criminal Trials,' Mar. 22, 1622. 42. A natural son. See Robert Brown's Protocol Book, p. 192 (Archæological and Historical Collections relating to Ayrshire and Galloway, 1895). 43. Pitcairn's 'Criminal Trials,' Mar. 22, 1622; Reg. Mag. Sig., Feb. 22, 1634; Aug. 5, 1646; Register of Testaments, Commissariat of Glasgow, Oct. 1603, vol. iii., f. 97. 44 and 45. Reg. Mag. Sig., Feb. 22, 1634; Aug. 5, 1646; Laing Charters, Oct. 13, 1647. 46. Reg. Mag. Sig., Sept. 23, 1592. 47 and 48. Paterson's 'History of the County of Ayr.' 49. G. E. C.'s 'Complete Peerage.' 50. Reg. Mag. Sig., Nov. 11, 1537. 51. Reg. Mag. Sig., Nov. 11, 1537; Sept. 13, 1571; Register of Testaments, Commissariat of Glasgow, vol. ii., f. 68*b*; 'Genealogical History of the Stewarts,' by Andrew Stewart (1798); Robertson's 'Genealogical Account of the Principal Families in Ayrshire,' p. 352. 52. Register of Cautions in Suspension, vol. xii., June 19, 1592; Register of Testaments, Commissariat of Glasgow, vol. ii., f. 68*b*. 53. Register of Cautions in Suspension, vol. xii., June 19, 1592. Jean Fraser's son John (a full cousin of Alexander Montgomerie) married (1) Marion, da. of Hugh Crawford of Kilbirny, (2) Elizabeth, da. of Barclay of Ladyland (*v.* Paterson, vol. ii. p. 141, and Crawford's MS. Baronage). This was pretty certainly a sister of Hew Barclay



who figures in Montgomerie's sonnets, and who was the leader of the Catholic plot of 1597 in which the poet was involved. Montgomerie also refers to Kilbirny (*v.* Cranstoun, p. 123). From an entry, dated June 6, 1548, in the Protocol Book of Henry Preston (Register House, Edinburgh), f. 221*a*, we learn that Archibald, Earl of Argyle, and David Barclay (brother of Hew), became equal cautioners for Hugh Crawford de Kylburny. 55. Burke's 'Commoners,' vol. i. p. 553; Crawford's 'History of Renfrew'; Nisbet's 'Heraldry,' vol. ii. App., p. 90. 56. William Hegait's Second Protocol Book, Nov. 4, 1560; Paterson's 'History of the County of Ayr'; Glasgow Protocols, vol. v. p. 31, Nov. 12, 1560. 57. Reg. Mag. Sig., May 8, 1550.



## GLOSSARY.

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THE abbreviations employed are of the usual kind : *sb.* substantive ; *v.* *pp.* verb, past participle ; *pron.* pronoun, &c. The reference numbers are to page and line.

—

- Abaid, abayd, *v.* abide, endure, 225. 69, 232. 16 ; abod, *pa. t.* remained, 230. 43.
- Abaysed, *v. pp.* abashed, 227. 9.
- Abone, *adv.* above, 233. 27.
- Abreid, *adv.* abroad, 144. 203.
- Abulzementis, *sb. pl.* wearing-apparel, 300. 18.
- Accordis, *v. pr. t.* agrees, is in harmony with, 301. 27.
- Adamand, *sb.* adamant, 213. 47.
- Addettit, *v. pp.* indebted, 307. 12.
- Adherenttis, *sb.* adherence, 213. 48.
- Affrayit, *v. pp.* frightened, afraid, 26. 340.
- Agit, *ppl. adj.* aged, 211. 41.
- Aik, *sb.* oak, "the gallows," 186. 814.
- Aikand, *ppl. adj.* aching, 154. 343.
- Ainis, *adv.* once, 207. 56.
- Air, *adv.* early, 244. 29.
- Airthe, *sb.* direction, quarter, 240. 103.
- Aithis, *sb. pl.* oaths, 312. 40.
- Aixis, *sb.* ague fit, 154. 343.
- Alefs, *interj.* alas, 199. 20.
- Alevin, *numer. adj.* eleven, 309. 23.
- Allanerlie, *adv.* only, merely, 301. 23.
- Alleggit, *v. pa. t.* alleged, 58. 795.
- Allechtit, *v. pa. t.* alighted, 8. 106.
- Alluterlie, *adv.* completely, 209. 14.
- Amaifs, *v.* wonder, be astonished, 213. 38.
- Aneuch, anew, *adv.* enough, 44. 597, 100. 800.
- Angilberreis, *sb. pl.* fleshy excrescences on the feet of sheep, cattle, &c. (Jamieson), 152. 300.
- Ansuoris, *v. pr. t.* answers, 238. 27.
- Apeir, *v. imper.* appear, 209. 27.
- Appeirantlie, *adv.* apparently, 221. 7.
- Appond = upon it, 12. 168.
- Apprewis, *v. pr. t.* approves, 328. 8.
- Ardencie, *sb.* ardency, 209. 12.
- Ark, *sb.* chest, coffer, 36. 3.
- Arpit, *adj.* quick, ready, precocious, 136. 87.
- Aryis, *v. pr. t.* arise, 210. 15.
- Asay, *v. imper.* try, put to the test, 137. 70.
- Ascryvis, *v. pr. t.* attributes, 176. 650.
- Asklent, *adv.* aslant, beside the mark, 142. 155.
- Assoilzeit, *v. pp.* absolved, acquitted, 319. 29.
- Assoyt, *v. imper.* become infatuated, 221. 13.
- Astrictis, *v. pr. t.* lays under obligation, 320. 30.
- Ather, *conj.* either, 244. 10.
- Athort, *prep.* across in all directions, all about, 144. 203, 170. 571.
- Attemperat, *ppl. adj.* temperate, mild, 4. 29.
- Attomie, *sb.* one having a wasted appearance, a living skeleton, 20. 253.
- Aucht, oucht, *sb.* anything, aught, 210. 1, 5.
- Avale, *sb.* value, 300. 15.
- Aw, awe, *v. pa. t.* owned, 136. 70.
- Awayis, *adv.* always, 204. 71.
- Awin, *adj.* own, 192. 12.
- Baibling, *sb.* foolish talk, 176. 650.
- Baich, bache, *adj.* ill-tasted, nauseous, 148. 234.
- Baid, *v. pa. t.* remained, 4. 54.

- Baidrie, badrie, *sb.* bawdry, unchastity, 174. 626.
- Baill, *sb.* mischief, evil, torment, 156. 350, 186. 811.
- Baillit, *v. pp.* festered, bealed (?), 170. 574.
- Baine-spavin, *sb.* a disease of horses, hard swelling on the inside of the hock joint, 153. 304.
- Bainnis, *v. pr. t.* banish, 56. 771.
- Bairnliness, *sb.* childishness, 122. 1423.
- Band, *sb.* agreement, 303. 8; bandis, *pl.* bonds, 204. 70, 213. 43.
- Bane, *v.* curse, 164. 471.
- Baneis, *sb. pl.* bones, 234. 38.
- Baneist, banisit, *v. pp.* banished, 220. 10, 174. 610.
- Baneschaw, banescheven, *sb.* sciatica, or hip-gout, 152. 304.
- Banket, *sb.* banquet, 142. 172; *pl.* bankettis, 146. 213.
- Barat, *adj.* convicted of baratrie, 321. 1.
- Baratrie, *sb.* the offence of trafficking in ecclesiastical preferments or offices of state, 319. 36.
- Barbillis, barbles, *sb. pl.* inflammatory disease of the mucous membrane under the tongue of horses and cattle, 152. 297.
- Barbour, *adj.* barbarous, uncultured, 196. 10.
- Barbulzeit, barbuilzeit, barbuilied, *pp. adj.* confused, bewildered, 16. 217, 80. 232.
- Barmie, *adj.* flighty, full of ferment, 117. 1282.
- Barrane, *adj.* bare, unattractive, 146. 211, 196. 10.
- Barret, *sb.* strife, contention, 163. 435.
- Baß, *adj.* base, servile, 193. 34.
- Battis, *sb. pl.* a skin disease caused by parasitical worms; also used to denote colic, 152. 304.
- Baw, *v. pr. t.* thump, shower blows on (?), 166. 518.
- Bay, *adv.* by, 198. 6.
- Be, *prep.* by, 247. 6.
- Bedirtin, *v. pp.* defiled with dirt, 156. 365.
- Begud, *v. pa. t.* began, 231. 57; *pp.* begone, 235. 89.
- Behuiffit, *v. pa. t.* had to, was obliged, 16. 197.
- Beild, *sb.* shelter, 132. 20.
- Beir, *sb.* beer, 142. 172.
- Beir, *v.* shout, 2. 8. Cf. schouting of the larkis, 9. 101.
- Beir, *v.* carry, bear, 33. 79, &c.; *pa. t.* buir, 152. 287.
- Beit, *v.* kindle, increase, 194. 19.
- Beld, *adj.* bald, 154. 321.
- Belewene, *v. pr. p.* believing, 234. 43.
- Bellithraw, *sb.* colic, 153. 309.
- Belyve, *adv.* immediately, 166. 507.
- Benyng, *adj.* gracious, benign, 203. 64.
- Beschirew, *v. imper.* beshrew, mischief take, 182. 741.
- Beschittin, beshitten, *v. pp.* befouled with excrement, 146. 209, &c.
- Beseik, *v. pr. t.* beseech, 229. 18; beseiking, *pr. p.* 229. 6.
- Best, *sb.* beast, 199. 17.
- Betaikning, *v. pr. p.* betokening, 176. 642.
- Beteich, *v. pr. t.* hand over, 182. 759.
- Beuche, bewch, *sb.* bough, 215. 7, 4. 35; *pl.* bewis, 2. 1.
- Bewer, *v. imper.* beware, 131. 5, 211. 46.
- Bewitie, *sb.* beauty, 195. 7; bewteis, *pl.* 212. 7.
- Bicker, *sb.* drinking cup, goblet, 186. 810.
- Bid, *v. pr. t.* entreat, pray, 195. 25.
- Big, *v.* build, 180. 712.
- Bill, *sb.* petition, 204. 6.
- Birk, *sb.* birch tree, 162. 456.
- Birkin, *adj.* strutting (?), 182. 760.
- Birland, *v. pr. p.* carousing, swilling, 142. 172.
- Birny, *adj.* like charred heath stems (?), 170. 573.
- Birsie, *adj.* bristly, 73. 38.
- Bissat, *sb.* buzzard, 188. 828.
- Bladdes, bleid[s], *sb. pl.* a disease like smallpox, 153. 309, 303.
- Blae, *adj.* livid, pallid, 12. 151.
- Blaid, *sb.* fellow, rascal, 134. 44.
- Blaidis, *sb. pl.* large portions, long passages, 178. 691.
- Blainis, *sb. pl.* pustules, small ulcerations, 154. 320.
- Blaird, blairit, bleird, bleirit, *adj.* bleary-eyed, fowl-eyed, 140. 119, 172. 583, &c.
- Blaseine or blaseme, *adj.* shining, or blossom-like. See note, 221. 11.
- Blasit, *v. pp.* proclaimed, publicly denounced (?), 132. 20.
- Blasphimatour, *sb.* blasphemmer, 176. 657.
- Blate, *adj.* slow, dull, 115. 1213.
- Blaysum, *sb.* blossom, 6. 72.
- Bleid[s]. See Bladdes.
- Bleird, bleirit. See Blaird.
- Bleiritnes, blairdnes, *sb.* blurred vision, blindness (mental), 176. 641.

- Bleirring, *ppl. adj.* dimming the sight, 153. 310.  
 Bleitand, *v. pr. p.* bleating, complaining, 156. 361.  
 Bleitter, *v.* bluster, 140. 135.  
 Bleitter, *sb.* blusterer, 184. 762.  
 Blek, *v. imper.* blacken (thysel), 134. 44.  
 Bleknit, *ppl. adj.* blackened, polluted, 168. 534.  
 Blistles, *adj.* miserable, 174. 610.  
 Boche, boiche, botche, *sb.* boil, ulcer, 152. 297, 166. 504; *pl.* 184. 784.  
 Bodin, *v. pp.* prepared, armed, 200. 48.  
 Boird, bord, *ppl. adj.* bored, 188. 826.  
 Boist, bost, *sb.* threat, menace, boast, 130. 5, 207. 80, 33. 12.  
 Bok blod, *sb.* blood-vomiting, 153. 304.  
 Boldin, *v. pp.* swollen, 170. 579.  
 Bombee, *sb.* bluster, 139. 105.  
 Bonnd, *adj.* being in a state of serfdom, 223. 17.  
 Bordaling, bordelling, *sb.* frequenting brothels, 174. 626.  
 Bouk, bowk, *sb.* body, 166. 504, 156. 361.  
 Bould, *v. pa. t.* boiled, 18. 242.  
 Boun, *adj.* ready, 148. 239.  
 Bourded, *v. pa. t.* jested, joked, 76. 129.  
 Bowrtrie, *sb.* elder tree, 166. 508.  
 Bowttis, *sb. pl.* spoil, plunder, 199. 24.  
 Brace, braice, *sb.* a covering for the arm (part of a suit of armour), 10. 118, 199. 18.  
 Brace, *v.* embrace, 208. 90.  
 Brachart, *sb.* little brat, 150. 278.  
 Braislie, *adj.* blustering, 171. 523.  
 Brane, *sb.* brain, 196. 10.  
 Brane, *sb.* flesh of animals as food, 146. 214.  
 Branling, brangling, *vbl. sb.* agitation, pulsing, 20. 258.  
 Brat, *v. pr. t.* wrap up in a clout, 166. 518.  
 Breid, *sb.* breadth, 241. 115.  
 Breikes, *sb. pl.* breeches, 131. 6.  
 Breyis, *sb. pl.* steep river banks, 22. 302.  
 Bristin, *ppl. adj.* bursting, 170. 579.  
 Brod, *sb.* frame, 213. 36.  
 Broid, *adj.* brood, having a litter, 142. 173.  
 Broid-swis, *sb. pl.* brood-swine, 160. 413.  
 Brok, *sb.* dirty rascal, 188. 826.  
 Brokingis, *sb. pl.* fragments (?), 182. 749.  
 Brokis, brox, *sb. pl.* beavers, 2. 24.  
 Brouneis, bruneis, *sb. pl.* a kindly disposed elf or sprite, so called from its supposed shaggy brown appearance, 178. 681.  
 Browdin, *v. pp.* enamoured, 12. 156.  
 Bruik, *sb.* boil, 148. 250, 154. 320.  
 Bruik, *v.* enjoy, 308. 1.  
 Bruilzeit, *v. pa. t.* grew hot, burned, 19. 243.  
 Bruit=burt, *v. pa. t.* pierce, prick, 188. 831.  
 Brukilnes, *sb.* unfaithfulness, 174. 631.  
 Brunt, *v. pp.* burned, 138. 97, &c.  
 Buckie, *v.* strike, push roughly, 167. 274.  
 Buckill, bwkill, *v.* grapple with, to "tackle," 142. 148, 166. 507.  
 Buie, by, *v.* buy, 151. 264, 228. 68.  
 Buir, *v. pa. t.* bore, 152. 287.  
 Buird, *sb.* council, 162. 440.  
 Buit, *sb.* remedy, means of help, 26. 332, 34. 465.  
 Buitting, *sb.* booty, plunder, 14. 193.  
 Buk, *sb.* swaggering fellow, 172. 583.  
 Bukler, *sb.* shield, protector, 233. 8.  
 Buklit, *v. pa. t.* mounted, 150. 270.  
 Bumbie, *sb.* braggart, 138. 99.  
 Bumbill-baitie, *sb.* silly bungler, 184. 779.  
 Bumbler, bumlar, *sb.* bungler, 143. 152, 142. 146.  
 Bunwyd, bwnwyd, boonwand, buinwand, *sb.* hemp- or flax-stalk; hollow stems of cow-parsnip, 150. 270, 284.  
 Burd, *sb.* sweetheart, maiden, 194. 9, 206. 25.  
 Burding, *sb.* burden, 302. 39.  
 Bureit, *v. pp.* buried, 301. 1.  
 Burrio, *sb.* hangman, 136. 73.  
 Buß, *sb.* bush, 2. 7.  
 But, *prep.* without, 202. 26, &c.  
 Byaris, *sb. pl.* buyers, 304. 26.  
 Bydand, *v. pr. p.* remaining, dwelling, 146. 209.  
 Byle, byll, *v.* to cause to suppurate, 148. 250.  
 Byllis, *sb. pl.* boils, 154. 320.  
 Bystaud, *v. pp.* situated, placed, 147. 215.  
 Bystour, *sb.* braggart, swaggerer, 172. 583; *pl.* 146. 209.  
 Bystour-baird, *sb.* bragging rhymster, 140. 119.  
 Bystour-bodie, *sb.* braggart, 178. 675.  
 Bytter, *sb.* eater, 184. 761.  
 Cache, *v. imper.* catch, 216. 3.  
 Caching, *vbl. sb.* self-seeking, catching at (for one's own advantage), 174. 625.

- Cair, *v.* to drive backwards and forwards, 174. 636.
- Cairl-cattis, kerle-catts, *sb. pl.* tom-cats, 178. 690.
- Cairtis, *sb. pl.* cards, 174. 618.
- Cais, *sb.* case, lot, chance, 203. 61.
- Calk, *sb.* chalk, 144. 204.
- Camosed, *adj.* flat-nosed, 165. 459.
- Camscheocht, *sb.* crooked, ill-grained person, 152. 289.
- Candie (?), 184. 776.
- Capping, *v. pr. p.* excelling (?), 176. 644; capped, *pp.* crowned (?), 177. 611.
- Cappit, *adj.* saucy, impudent, touchy, 186. 802.
- Capriellis, *sb. pl.* caprioles, the capers or leaps a horse makes without advancing, 168. 529.
- Careoun, *sb.* carrion, body, 228. 58.
- Carlingis, *sb. pl.* old women, hags, 140. 139.
- Carp, *v.* talk, 172. 595.
- Carvels, *sb. pl.* small, fast-sailing ship, 114. 1193.
- Cassin, cuist, *v. pp.* cast, 205. 5, 218. 9; *pa. t.* keist, 168. 529.
- Cassit, *v. pp.* annulled, quashed, 312. 11.
- Cast, *sb.* lot, destiny, 156. 360.
- Catewe, cative, *adj.* wretched, miserable, 245. 62, 220. 9.
- Cattaris, *sb. pl.* inflammation of the mucous membrane of the throat and nose, a running cold in the head, 154. 326.
- Chaftis, *sb. pl.* cheeks, jaws, 138. 91, 166. 511.
- Chairbald, caribald, *sb.* monster, 168. 543.
- Chak, *sb.* check, 16. 199.
- Chalmer, *sb.* bedroom, 218. 2, 301. 13.
- Champ, *sb.* the cloth ground on which embroidery is worked, 24. 316.
- Charbunkill, charbucle, *sb.* carbuncle, 152. 301, 193. 50.
- Chaudpiss, *sb.* gonorrhoea, 153. 308.
- Chitterit, *v. pp.* made to "chatter" with cold, 154. 327.
- Choikis, *sb. pl.* jaws, neck, glands of the throat, 154. 323.
- Chois, *sb.* the chosen one, the "flower," 212. 3.
- Chois, cheis, *v.* choose, 206. 33, 39.
- Choppin, *sb.* a Scottish half-pint measure, 164. 470.
- Chymlay, *sb.* chimney, 178. 686.
- Claggit, *v. pp.* clogged, 6. 64.
- Clair, *v.* maltreat, 134. 40; *pr. t.* clairis, 172. 589.
- Clais, *sb. pl.* clothes, 218. 10.
- Claithe, *sb.* cloth, 211. 21.
- Clake, *sb.* clattering noise (of geese or other birds); applied contemptuously to women's noisy talk, 169. 499.
- Clap, *sb.* gonorrhoea, 153. 312.
- Claspis, *sb. pl.* "an inflammation of the termination of the sublingual gland, a disease of horses" (Jamieson), 152. 295.
- Claverand, *ppl. adj.* palavering, babbling, 174. 637.
- Cleikis, *sb. pl.* "cramp in the legs" (Jamieson), 152. 295.
- Cleirlie, *adj.* bright, shining, 10. 113.
- Clenge, *v.* exculpate, 227. 19.
- Clew, *sb.* ball of worsted, twine, &c., 158. 405; *pl.* 168. 533.
- Clewch, *sb.* precipitous gorge or ravine, 23. 300.
- Cloffis, *sb. pl.* clefts, arses, 134. 54; cloffis, 115. 60.
- Closet-muker, *sb.* one who cleans out water-closets, 184. 763.
- Clutter, *sb.* cobbler, botcher, 184. 775.
- Clum, *v. pp.* climbed, 26. 336.
- Cocatrice, cokatris, *sb.* basilisk, used as term of contempt, 164. 493.
- Coche, *sb.* cough, 152. 294.
- Codzoigh, *sb.* "puny wight" (Jamieson), 169. 500.
- Coft, *v. pa. t.* bought, 304. 25.
- Cognosce, *v.* adjudicate, 313. 10; *vbl. sb.* cognosceing, 315. 41.
- Cohubie, cohoobee, *sb.* booby, 174. 637.
- Coill, *sb.* coal, 144. 204.
- Coirdis, *sb. pl.* a disease of the sinews of a horse, 152. 295.
- Coit, cote, *sb.* coat, 56. 756.
- Colt-evill, *sb.* a disease of the penis affecting horses, 152. 295.
- Comde, *v. pp.* come, 110. 1076.
- Compair, *sb.* equal, compeer, 196. 4.
- Comper, *v. imper.* compeer, appear, 168. 542.
- Compt, *sb.* count, reckoning, 237. 19, 301. 26.
- Comptis, *v. pr. t.* counts, 140. 139.
- Con, *sb.* squirrel, 73. 32.
- Condng, *adj.* worthy, 203. 64.
- Coniwr, *v.* solemnly make over, 210. 34.
- Connoche, *sb.* murrain (?), 152. 294.
- Conny, *sb.* rabbit, 73. 32.
- Conqueis, *v.* to gain, win, 221. 6.

- Conteit, *v. pp.* counted, reckoned, 246. 88.  
 Contemitt, *v. pp.* scorned, 199. 13.  
 Contentatioun, *sb.* compensation, satisfaction of monetary claim, 310. 6.  
 Contreit, *adj.* penitent, 203. 55.  
 Convales, *v.* become valid, 315. 9; *pa. t.* conualescit, 319. 43.  
 Convert, conwert, *v.* transform, 203. 56; turn aside, throw back, 209. 25.  
 Corbie, *sb.* raven, 72. 15.  
 Cossing, *vbl. sb.* exchanging, 56. 775.  
 Cott, *sb.* coat, 211. 21.  
 Couks, *v. pr. t.* utters the note of the cuckoo, 72. 16.  
 Coweiting, *vbl. sb.* coveting, 174. 625.  
 Coweritt, *v. pp.* covered, 225. 72.  
 Cowit, *v. pa. t.* clipped, 164. 480.  
 Cowrs, *sb.* course, 220. 10.  
 Cowrteingis, *sb. pl.* curtains, 218. 3.  
 Coyd, *adj.* hare-brained, 142. 155, 176. 644, 182. 739, 188. 824.  
 Crab, *v.* enrage, 142. 146.  
 Craff, *sb.* craft, 199. 39.  
 Craif, craiffe, crawe, *v.* crave, 203. 49, 204. 21, 206. 34; *pp.* crawitt, 231. 66.  
 Craig, *sb.* neck, 148. 243, 186. 793.  
 Craiking, *pp. adj.* croaking, 72. 19.  
 Crak, *v.* boast, brag, 46. 633; *pr. t.* 184. 781.  
 Cramschohe for Camschohe, *adj.* crooked, ill-grained, 153. 295.  
 Cray, *v.* cry, 234. 58.  
 Creill[is] *sb. pl.* wicker-baskets, 168. 533.  
 Creishie, kreschie, *adj.* greasy, 184. 775.  
 Crewalie, *adv.* cruelly, 203. 45.  
 Crewall, crewell, crowall, *adj.* cruel, 203. 61, 52, 204. 71.  
 Crisp, cirspe, *sb.* curl (of hair), 10. 113.  
 Cruik-mou, *sb.* twisted mouth, sour-visaged person, 184. 789.  
 Cryll, *sb.* dwarf, 153. 295.  
 Cuckit, *v. pa. t.* voided excrement, 136. 81.  
 Cuffis, *sb. pl.* slaps, 140. 122.  
 Cuist. See Cassin.  
 Cuist for cuistroun, 131. 13.  
 Cuistroun, custrone, cwstroun, *sb.* scullion, rascal, 140. 122, 174. 636.  
 Cukker, caker, *sb.* defiler, 184. 763.  
 Cultron, *sb.* vagabond, rascal, 131. 13. See note.  
 Cumber, Cwmmmer, *v.* inconvenience, embarrass, 144. 198; *pr. t.* cum-  
 meris, troubles, 164. 483; *sb.* obstruction, hindrance, 162. 452.  
 Cumlie, *adv.* comely, 12. 11.  
 Cummeris, cwmmeris, *sb. pl.* witches, hags, 162. 461, 164. 483.  
 Cummis, *v. pr. t.* comes, 219. 5; *pp.* cummit, 206. 41.  
 Cun, *v.* taste, 46. 626; *pp.* cund, experienced, 116. 1260.  
 Cunt, *sb.* female pudenda, 186. 817.  
 Cupaid, *sb.* Cupid, 198. 1.  
 Curd, *v. pa. t.* cared for, troubled about, 199. 40.  
 Currupit, *v. pp.* become corrupt, 246. 78.  
 Cushat, *sb.* wood-pigeon, 72. 15.  
 Cussat, cuschate, cushat, *sb.* wood-pigeon, 4. 43, 72. 15.  
 Cwmelie, *adv.* fittingly, appropriately, 136. 86.  
 Cwning, *sb.* skill, cunning, 220. 14.  
 Cwnyng, cunnin, *sb.* rabbit, coney, 2. 18.  
 Cwnzie, *sb.* coin, 136. 81.  
 Daffis, *v. pr. t.* playest the fool, 178. 682.  
 Daibleit, *sb.* little devil, imp, 158. 399, 168. 535; *pl.* 169. 502.  
 Daithe, dayth, deithe, *sb.* death, 242. 157, 213. 40, 247. 7.  
 Dall, *sb.* dale, 242. 137.  
 Dammischit, *v. pp.* damaged, 178. 674.  
 Dang, *v. pr. t.* knock, pierce, 216. 5; *pa. t.* (of ding) struck, smote, 58. 790.  
 Dant, *v.* subdue, quell, 184. 780.  
 Daskene, 8. 87. See Deskant.  
 Deaisie, *sb.* daisy, 193. 51.  
 Deand, *v. pr. p.* acting, discharging, 131. 17.  
 Deav'd. See Devis.  
 Debaitt, *sb.* strife, 210. 16.  
 Decrest, *v. pp.* shrunken, 186. 801.  
 Defaice, defece, *v.* destroy, deface, 199. 23, 243. 176.  
 Defaite, *v. pp.* undone, defeated, 116. 1255.  
 Defay, *v. pr. t.* defy, 198. 8.  
 Deflorde, *v. pp.* violate, ravish, 72. 10.  
 Dei, *v.* die, 245. 71; *pr. t.* deis, 213. 34.  
 Deid, *sb.* death, 193. 27; *poss.* deidis, death's, 197. 47.  
 Deid-thraw, *sb.* death-throe, 20. 271.  
 Deill, *sb.* devil, 184. 788.  
 Deimit, *v. pa. t.* judged, 158. 393.  
 Deine, *v.* think fit, 205. 23.



- Deir, *sb.* hurt, injury, 231. 59, 235. 76.  
 Deir, *adj.* beloved, 212. 15.  
 Deirtt, *v. imper.* dart, shoot, 198. 8.  
 Dekay, *v.* fall into a decline, 213. 33.  
 Delt, *v. pp.* apportioned, 152. 309.  
 Deme, *v.* decide, 16. 200; *pp.* demit, condemned, 193. 27.  
 Denayitt, *v. pp.* denied, 226. 108.  
 Depaintit, *v. pp.* adorned, 215. 3.  
 Derflie, *adv.* violently, 170. 562.  
 Desaffit, *v. pp.* deceived, 245. 68.  
 Deschit, *v. pp.* abashed, discouraged, 221. 14.  
 Deskant, *sb.* harmonised music, 9. 87.  
 Detbound, *ppl. adj.* obliged, under obligation, 54. 750.  
 Deuyse, *sb.* will, pleasure, command, 204. 72.  
 Devalling, *v. pr. p.* falling, 6. 83.  
 Devis, *v. pr. t.* deafens, worries (with talking), 48. 651; *pa. t.* deav'd, 72. 20.  
 Devoir, *sb.* devour, 209. 22.  
 Dew, *v. pa. t.* dawned, 158. 401.  
 Dewayß, *v.* devise, 199. 27.  
 Dewoir, *v.* devour, 202. 18.  
 Diadregma, *sb.* 148. 251.  
 Diagducolicum, *sb.* 148. 252.  
 Diapassoun, *adj.* harmonious, 8. 90.  
 Dicht, *v. pp.* handled, treated, 186. 816.  
 Ding, *v.* strike, knock, pierce, 216. 5, 231. 59; *pa. t.* dang, 58. 790; *vbl. sb.* dinging, 184. 780; *pp.* dung, 155. 1232.  
 Dischore, *v.* reveal, 205. 16.  
 Discryve, *v. pr. t.* describe, 170. 560.  
 Disponis, *v. pr. t.* convey, assign in legal form, 308. 3.  
 Dissait, deceat, *sb.* deceit, 176. 643.  
 Dissayff, *v.* deceive, 245. 67.  
 Dittay, *sb.* indictment, judgment, 136. 71.  
 Dobbitt, *v. pp.* pecked, dabbed, 138. 104.  
 Docht, dowcht, *pa. t.* 136. 71, 221. 8.  
 Doild, doylde, doyd, *adj.* stupid, 141. 145, 174. 635, 140. 139, &c.  
 Dok, *sb.* buttocks, fundament, 188. 826.  
 Dome, *sb.* the last judgment, 239. 69.  
 Dornik, *adj.* of Tournay cloth, 24. 316.  
 Dow, *sb.* dove, 209. 28.  
 Dow, *v.* can, be able, 199. 19, &c.  
 Dowk, *sb.* a plunge into water, 156. 365.  
 Doyd. See Doild.  
 Doyt, *sb.* idiot, fool, 184. 768; idiocy, 152. 309.  
 Doytit, *adj.* stupid, crazy, 132. 30, 146. 218.  
 Draigit, *v. pp.* befouled with dragging through mud, 158. 381.  
 Drait, *v. pa. t.* voided excrement, 148. 253.  
 Drav, *v.* draw, 214. 3.  
 Drawcht-raiker, *sb.* a privy scavenger, 186. 792.  
 Dree, drie, *v.* suffer, 135. 51, 213. 42.  
 Dreich, *adj.* difficult to climb, "stiff," 26. 338.  
 Drowin, *v. pp.* impelled, driven, 202. 7.  
 Dridland, *v. pr. p.* "urinating in small quantities" (Jamieson), 131. 17.  
 Dring, *sb.* a low or base fellow, 188. 829.  
 Droche, drocht, *sb.* dwarf, 136. 64, 199. 19.  
 Drone, *v.* to drown, 245. 71.  
 Dryftis, *sb. pl.* off-puttings, procrastinations, 48. 650.  
 Dryt, *v.* void excrement, 184. 788, 158. 390.  
 Dryweand, *v. pr. p.* putting off, spending (time) (?), 202. 30.  
 Dubbis, *sb. pl.* puddles, small pools of rain water, 154. 330, 158. 381.  
 Duddis, *sb. pl.* clothes, rags, 156. 365.  
 Duik, *sb.* duck, 138. 104.  
 Duill, *sb.* sorrow, grief, 168. 546.  
 Duin, *adj.* dark, dingy coloured, 142. 170.  
 Dullfulie, *adv.* dismally, 231. 59.  
 Dume, *sb.* doom, 217. 14.  
 Dung, *v. pp.* struck, knocked, 115. 1232.  
 Dunt, *v.* thump, beat, 188. 822.  
 Dur, *sb.* door, 216. 3.  
 Dwame, *sb.* sorrow, fainting fit, 154. 338.  
 Dwynnis, *v. pr. t.* causes to waste or pine away, 54. 733; dwinis, 55. 739; dwynand, *pr. p.* wasting away, languishing, 154. 338.  
 Dymell, dismall, *sb.* melancholy, 152. 309.  
 Dyt, *v.* write, compose, 132. 30; *pp.* dyted, 104. 911.  
 Dytmentis, *sb. pl.* compositions, 146. 218, 180. 718.  
 Dytour, *sb.* writer, author, 175. 594.  
 Dytting, *sb.* writing, composition, 147. 224.  
 Dyvour, divor, *sb.* beggar, ne'er-do-well, 142. 163; *pl.* 132. 30.  
 Except, *v. imper.* accept, 193. 54.  
 Effeir, *v. pr. t.* appertain, belong to, 212. 13; effeiris, 172. 593, 316. 12.



- Effrayit, *v. pp.* frightened, scared, 27. 345.
- Eiche, *adj.* each, 210. 9.
- Eik, *v.* augment, add to, 56. 752; *pr. p.* eikand, 157. 334; *pp.* eikit, 322. 5.
- Eikis, *sb. pl.* supplementary statements or arguments in legal documents, 314. 31.
- Eird, *sb.* earth, 9. 106.
- Eis, *sb.* eyes, 203. 39, 217. 6.
- Eis, *sb.* ease, 207. 71.
- Eiſs, *v.* ease, relieve, 206. 32.
- Eitand, aittand, *v. pr. p.* eating, 156. 356, 188. 831.
- Elidis. See Elyde.
- Elis, ellis, els, *adv.* else, 178. 676, 216. 3.
- Elrich, alrege, *adj.* weird, hideous, 150. 275.
- Elyde, *v.* to refute, overturn, 326. 20; *pr. t.* elidis, 326. 15.
- Emmettis, *sb. pl.* ants, 241. 123.
- Empashed, *v. pp.* prevented, hindered, 100. 808.
- Ers, *sb.* the buttocks, fundament, 184. 764.
- Eschewitt, *v. pp.* escaped, 199. 22.
- Esperance, *sb.* hope, 202. 28.
- Espyre, *v.* aspire, 221. 11.
- Eternissid, *v. pp.* made eternal, 218. 7.
- Etercoip, attercope, *sb.* spider, *fig.* an ill-natured person, 136. 87.
- Evanischit, *v. pa. t.* vanished away, 170. 574.
- Excipient, *sb.* defendant in a law case, 323. 30.
- Executorialis, *sb. pl.* "any legal authority employed for executing a decree or sentence of court" (Jamieson), 305. 2.
- Expremit, *v. pa. t.* expressed, 308. 7.
- Extasie, *sb.* ecstasy, 154. 343.
- Eyis, *sb.* ease, 34. 451.
- Faide, *sb.* scum (?) (Cranstoun), 185. 726.
- Failzie, *v.* fail, 310. 23.
- Fair, *v. pa. t.* went, 215. 5.
- Fairlie, *sb.* wonder, 215. 9.
- Fais, *sb. pl.* foes, 234. 53.
- Faischet, *v. pp.* afflicted, troubled, 197. 47.
- Faissard, *sb.* coward, 47. 618; *pl.* fazarts, 27. 363.
- Falling-will, *sb.* epilepsy, 152. 299.
- Falset, falsit, *sb.* falsehood, 136. 72.
- Fand, *v. pa. t.* found, 136. 72.
- Fane, *v.* fawn, 231. 51, 57.
- Fane, *adv.* gladly, 193. 36.
- Fangit, *v. pp.* caught, 20. 270.
- Fantassais, *sb. pl.* morbid fancies, 60. 822.
- Fantt, *adj.* faint, 229. 2.
- Farie, pharie, *sb.* fairy-folk, 174. 637.
- Farleis, farleyis, *sb. pl.* wonders, 10. 122.
- Fas, *adj.* false, 199. 38.
- Fascheous, faschious, *adj.* troublesome, 46. 611.
- Fash, *v.* bother, be troubled, 123. 1435.
- Fassoins, *sb. pl.* features, face, 218. 1.
- Fatles, *adj.* faultless, 227. 18.
- Fattes, *sb. pl.* Fates, 201. 21.
- Fawld, *v.* fold, 203. 59; fauld, *v. imper.* yield, crouch, 186. 795.
- Fawore, *sb.* favour, 230. 48.
- Fazarts. See Faissard.
- Feaming, *ppl. adj.* foaming, 169. 508.
- Febilit, *v. pp.* become feeble, 241. 120.
- Fече, *v.* fetch, 215. 22; *pr. p.* feching, 164. 496; *pr. t.* fichis, 160. 417; *pa. t.* fetchet, 165. 463.
- Fecht, feicht, *v.* fight, 193. 36; *ppl. adj.* fechting, 246. 74.
- Feckles, fecles, *adj.* weak, feeble, worthless, 136. 63, &c.
- Feele, *sb.* knowledge, understanding, 103. 869.
- Fefeir, *sb.* fever, 242. 147.
- Feid, *sb.* enmity, 200. 54.
- Feid, *v.* feed, 202. 28.
- Feill, *sb.* field, 246. 74.
- Feill, *v.* feel, 224. 47.
- Feinzeitlie, *adv.* deceitfully, 137. 83.
- Feir, *sb.* fear, 209. 27; *pl.* 197. 47.
- Feir, *v.* fear, 238. 34.
- Feird, *adj.* frightened, timid, 188. 821.
- Feirie-farie, fere-farie, furye-farye, *sb.* bustle, confusion, 18. 237, 80. 252.
- Feirsie, fersie, phercie, phirasie, *sb.* a disease resembling glanders, 152. 299, 154. 340.
- Feit, *sb.* feet, 203. 59.
- Fell, *adj.* strong, disgusting, 131. 15; ruthless, cruel, 192. 19.
- Felloun, *adj.* great, huge, 144. 202.
- Felt, *sb.* the stone, 152, 307.
- Feminie, *sb.* womankind, 193. 52, 206. 50.
- Fenzeis, *v. pr. t.* feigns, 180. 705; feynit, *pp.* invented, 238. 33.
- Fere-farie. See Feirie-farie.
- Ferlies, *v. pr. t.* wonders, 102. 846.
- Fetter (?), 188. 830.
- Feynit. See Fenzeis.
- Fiche. See Fече.

- Fichis, *v. pr. t.* fetches, 160. 417.  
 Fidging, *v. pr. p.* fidgiting, 144. 180.  
 Fidland, *v. pr. p.* fussing about trifles, 131. 18.  
 Firdound, *v. pa. t.* warbled, 75. 96.  
 Flaeis. See Fle.  
 Flait. See Flyttis.  
 Flame, *sb. (?)*, 154. 334.  
 Flanis, *sb. pl.* arrows, 198. 6.  
 Flatlings, *adv.* at full length, flat, 139. 111.  
 Fle, *sb.* flea, 200. 54; *pl.* flaeis, 170. 569.  
 Flegmutricke, *sb.* phlegmatic person, 167. 466.  
 Fleit, *v.* to pass away, 209. 11.  
 Fleitting, *v. pr. p.* floating, 220. 8.  
 Flewme, floome, *sb.* phlegm, mucous secretion; in old physiology one of the four bodily "humours," 146. 230, 154. 334.  
 Fleyit, *pa. adj.* frightened, 138. 110, 186. 814.  
 Flirdome, *sb.* bounce, bluster, 136. 84; braggart, 137. 90.  
 Flocht, *sb.* a state of anxious suspense, "a flocht," in a flutter, agitation, 220. 8.  
 Floyt, *sb.* scum, 132. 25, 184. 769.  
 Fluik, *sb.* flounder, 138. 105.  
 Fluikis, fluxes, *sb. pl.* diarrhoea, 152. 307.  
 Flureis, *sb.* blossom, 201. 1.  
 Flureis, *v.* flourish, 6. 60; *pp.* flureis-chit, 4. 32.  
 Flyp, *v. pr. t.* turn inside out, 166. 510.  
 Flyre, *v.* to grimace, flier, 144. 182; *pr. p.* flyrand, 166. 510.  
 Flytterie, *sb.* contention (in words), wrangling, 175. 595.  
 Flytting, *vbl. sb.* word combat, "slanging match," 174. 628.  
 Flyttis, *v. pr. t.* scoldest in vituperative fashion, 150. 257; flait, *pa. t.* didst wrangle, 151. 263, 184. 767.  
 Foirfalt, *adj.* having had one's estates and offices confiscated (= forfeited), 321. 1.  
 Foirfalterie, *sb.* the legal confiscation of a person's estates and offices, 319. 35.  
 Fois, *sb. pl.* foes, 208. 3.  
 Footting, *sb.* = foot-halt (?), a disease which attacks the feet of sheep, 154. 334.  
 Foraine, *adj.* foreign, 321. 30.  
 Forbuir, *v. pa. t.* put up with, spared, 134. 59.  
 Ford = for it, 148. 244.  
 Forfair, *v. pr. t.* destroy, 134. 42; forfarne, foorfairne, *pp.* exhausted, perished, 160. 428.  
 Formoif, *adj.* beautiful, comely, 212. 1.  
 Forst, *v. pp.* forced, 229. 4.  
 Fortherit, *v. pp.* made progress, 52. 714.  
 Forzett, *v. imper.* forget, 245. 52; *pp.* forjitt, forgotten, 231. 6.  
 Foster, *sb.* foster-child, nursling, 167. 468; *pl.* foisteris, 166. 501.  
 Fower, *adj. comp.* more drunken, tipsy, 186. 800.  
 Fowlmart, founart, fumart, fulmarte, *sb.* pole-cat (as term of contempt), 2. 22, 136. 63.  
 Fowsome, *adj.* foul, offensive, 132. 25.  
 Frack, frak, *adj.* prompt, eager, contentious, 58. 801, 105. 947.  
 Fraell, *adj.* frail, 245. 70.  
 Franik, *adj.* wild, frenzied, 60. 822.  
 Fray, *sb.* alarm, fright, 228. 70.  
 Freamit, *adj.* adverse, unpropitious, 156. 367.  
 Fred, *v. pp.* freed, 246. 85.  
 Freek, *sb.* man, 153. 305; *pl.* freikis, 152. 299.  
 Freetts, *sb. pl.* superstitions, omens, 117. 1286.  
 Freittis, *v. 2 pr. t.* frettest (peevishly), 150. 257.  
 Frenatik, *adj.* frantic, frenzied, 176. 654; *sb.* one who is frantic, a lunatic, 184. 786.  
 Frendle, *adj.* friendly, 208. 3.  
 Frenesie, frenchie, *sb.* delirium, insanity, 152. 307.  
 Froisnit, frojin, *ppl. adj.* dried up, withered as by frost, 170. 575, 171. 542.  
 Frunt, *sb.* face, 186. 818.  
 Full, *adj.* foul, 245. 52.  
 Fulyche, fulisch, *adj.* foolish, 12. 161.  
 Fumart. See Fowlmart.  
 Fumus, *adj.* angry, furious, 168. 541.  
 Fundred, *adj.* lame, broken down, 134. 47, 173. 548.  
 Fuuill, fwill, foule, *sb.* fool, 132. 28, 186. 814.  
 Fykand, *v. pr. p.* fidgiting, fussing, 131. 18, 144. 182.  
 Fyke, *sb.* piles (?), 153. 313; *pl.* 152. 307.  
 Fyl-the-fetter, *sb.* one who defiles the "fetter," 188. 830.  
 Fyld, *v. pa. t.* dirtied, 136. 70; *pr. p.* fylling, polluting, 172. 598.  
 Fyld, *v. pp.* condemned, 184. 787.

- Fyre-flauch, *sb.* lightning, 162. 459 ;  
*pl.* fyre flauchts, fyre flauchis, 163.  
 439, 170. 553.
- Gaid, *v.* guide, 225. 87 ; *pr. t.* gyddis,  
 34. 446 ; *pr. p.* gaidding, 199. 21.
- Gaird, *sb.* guard, 200. 47.
- Gairf, gers, gresse, *sb.* grass, 247. 2,  
 146. 212.
- Gaise, *v. pr. t.* guess, 221. 7.
- Gait, *sb.* way, 24. 321.
- Gall-hauld, *sb.* gall disease, the stone  
 (?), 154. 335.
- Gallit, *v. pp.* galled, irritated, 184.  
 767.
- Gangrell, *sb.* vagabond, 186. 805.
- Ganning, *sb.* profit, reward, 36. 489.
- Ganting, *vbl. sb.* gaping, yawning, 157.  
 366.
- Gar, *v.* make, cause, 132. 17, 192.  
 21 ; *pr. t.* gars, garris, 133. 36,  
 214. 5 ; *pa. t.* gart, 132. 30, &c.
- Garding, *sb.* garden, 215. 6.
- Gate, *sb.* goat, 174. 608 ; *pl.* gaites,  
 175. 575.
- Gauntane=ganting, 154. 335.
- Gawis, *sb.* scars, cicatrices, 172. 592.
- Gaylayis, galeyeyes, *sb. pl.* galleys, 172.  
 592.
- Geck, *v.* mock, 72. 17.
- Gecke, *sb.* jibe, taunt, 110. 1085.
- Geir, *sb.* dress, attire, 10. 119.
- Gelling, *sb.* a shivering cold accom-  
 panied with aches, 154. 335.
- Gersf, gresse. See Gairf.
- Ges, gaise, *v. pr. t.* guess, 210. 8,  
 221. 7.
- Gesture, *sb.* bearing, manner, 218. 1.
- Gewe, *conj.* if, 202. 34, 203. 37.
- Gewis, *v. pr. t.* gives, 301. 24 ; *pr. p.*  
 giffand, 217. 15.
- Girdis, *sb. pl.* strokes, blows, 172. 592.
- Glaid, gled, gleyit, gleyde, *adj.* squint-  
 eyed, 184. 785, 186. 805.
- Glaidis, gledes, *sb. pl.* kites, 156. 351.
- Glaiker, *sb.* one who befools, a wanton  
 deceiver, 184. 785.
- Glaikes, *sb. pl.* tricks, trickery, 198. 1.
- Glaikit, *adj.* silly, senseless, 201. 18.
- Gleets, *v. pr. t.* glitters, 117. 1288.
- Gleimet, *v. pa. t.* gleamed, 25. 321.
- Gleir, gleyer, *sb.* squinter, 188. 821.
- Glengoir, *sb.* syphilis, 152. 291.
- Gleyit. See Glaid.
- Gloir, *v.* glory, 140. 136.
- Glore, *sb.* glory, 228. 65.
- Glowrand, *v. pr. p.* staring, 160. 419.
- Gloysing, *vbl. sb.* emending or ex-  
 plaining a text, 110. 1091.
- Gob, *sb.* mouth, 184. 788.
- God-barne, *sb.* god-child ; god-barne  
 gift=a present made to a god-child,  
 168. 537.
- Gok, gooke, gouk, *sb.* fool, 133. 23,  
 141. 139.
- Gokit, gooked, gukit, gukkit, *adj.*  
 stupid, foolish, 132. 31, 176. 659,  
 136. 82.
- Goldspinks, *sb. pl.* goldfinches, 72. 3.
- Graif, *sb.* grave, 217. 1.
- Graiffie, *adv.* solemnly, 50. 684.
- Grainis, *v. pr. t.* groans, 156. 366 ; *pl.*  
 grane, 166. 517 ; *v. pr. p.* grainand,  
 granand, 14. 190.
- Graip, *v. pr. t.* grasp, seize, 166. 517.
- Graithlie, *adv.* finely, 24. 309.
- Grandie (?), 184. 776.
- Granis, *sb. pl.* grains, 220. 1.
- Grathit, *v. pp.* arrayed, bedecked,  
 150. 272.
- Grathlie, *adv.* promptly, 51. 690.
- Gravell, graveill, *sb.* gravel, 152.  
 291.
- Gravellit, *v. pp.* prostrated with  
 gravel, 182. 736.
- Greening, *vbl. sb.* longing, 90. 508.
- Greit, grete, *v.* cry, weep, 132. 17 ;  
*pr. p.* greitand, 188. 831.
- Greit, *adj.* great, 29. 59.
- Grene, *v.* yearn, long for, 214. 8 ; *pr.*  
*t.* grein, 137. 94 ; grenis, longest  
 for, 136. 88.
- Grening, greening, *vbl. sb.* object of  
 desire or longing, 37. 494, 90. 508.
- Grewis, *v. pr. t.* grieves, 29. 18.
- Grie, *v.* agree, 140. 130.
- Griende, *v. pa. t.* longed, 108. 1028.
- Gritt, gryte, *adj.* great, 231. 61, 233.  
 6, 35, 228. 65, 207. 80.
- Grittumlie, *adv.* greatly, 313. 13.
- Gromes, *sb. pl.* men, 156. 366.
- Gronis, *v. i pr. t.* groan, 30. 26.
- Grund, *v. imper.* rest, establish, 213.  
 1.
- Grund, *sb.* ground, 215. 3.
- Gruntill, *sb.* snout, 136. 82, 156. 336.
- Grunzie, *sb.* snout, mouth, 136. 82,  
 188. 827.
- Gryses, *v.* pig's, 137. 88.
- Gryte. See Gritt.
- Gud, guide, *sb.* substance, wealth,  
 211. 19 ; good, 144. 178.
- Guild, *sb.* guilt, 210. 14.
- Guif, *sb.* goose, 132. 31, 180. 708.
- Gukit. See Gokit.
- Gukkis, *sb. pl.* foolish sayings, 50.  
 681.
- Gulsocht, *sb.* jaundice, 154. 335.

- Gungad, gum-gait, *sb.* one galled with after effects of gonorrhœa (?) (cf. gum-gall'd whore, N.E.D.), 184. 767.
- Gut, *sb.* gout, 182. 734.
- Gwißorne, guisserone, *sb.* gizzard, 156. 351.
- Gwklett, *adj.* silly, giddy, 199. 10.
- Gwyse, gyße, *sb.* "A dance or performance in disguise or masks" (N.E.D.), 134. 44.
- Gyanttis, *sb. pl.* giants, 241. 121.
- Gyd, *sb.* guide, 44. 599.
- Gyddis. See Gaid.
- Gyder, *sb.* one who guides, 228. 69.
- Gyr-carlingis, *sb. pl.* witches, hags, 178. 681.
- Habill, *adj.* able, 244. 39.
- Haddis, *v. pr. t.* holds, 36. 493.
- Haiff, *v.* have, 203. 50.
- Haisartting, *vbl. sb.* 52. 704.
- Hait, *adj.* hot, 116. 1253.
- Hakkit, *ppl. adj.* hacked, 154. 323.
- Halkis, *sb. pl.* hawks, 211. 20.
- Halland-schaiker, *sb.* a wandering beggar, 186. 792.
- Hals, *sb.* neck, 216. 3.
- Hangrell, *sb.* a gallows, 186. 805.
- Hansell, *sb.* reward, 156. 348; gift expressive of good wishes, 164. 484.
- Hant, *v.* betake oneself to, go to, 196. 19.
- Hard, *v.* heard, 48. 654, 241. 121.
- Harin, *adj.* made of hair, 164. 469.
- Harnis, harnes, *sb. pl.* brains, 16. 215, 171. 540.
- Hartskaid, *sb.* heartburn, 154. 326.
- Haultis, hailts, *v. pr. t.* halts, 132. 27.
- Hazaret, *v. pr. t.* hazard, 227. 11.
- Hed, *sb.* regard, 218. 3.
- Heght, *v. pa. t.* promised, 116. 1249; *pp.* heichte, height, 37. 498, 90. 512.
- Heghts, *sb. pl.* promises, 112. 1132.
- Heich, heych, *adj.* high, 2. 12, 16. 206; *comp.* heichar, 12. 145; *superl.* heichest, 219. 1.
- Heichnes, *sb.* highness, 243. 4.
- Heiht, *sb.* height, 163. 417.
- Heill, *sb.* welfare, prosperity, 38. 519.
- Heill, *adj.* whole, 232. 22.
- Heitt, *sb.* heat, 240. 97.
- Helie, *adj.* holy, 226. 111.
- Helsum, *adj.* wholesome, 4. 42.
- Hem, *pron.* him, 225. 80.
- Herschaw, *sb.* (?), 154. 325.
- Hert, hairt, *sb.* heart, 194. 1, 7. 15.
- Hes, *pron.* his, 231. 57, 246. 85.
- Heuch, hewche, *sb.* crag, 4. 37.
- Hevenes, *sb.* heavens, 244. 9.
- Hew, *sb.* hue, 219. 3.
- Hewe, *adj.* heavy, 245. 66.
- Hewenes, *sb.* heaviness, 231. 2, 201. 3.
- Hewin, *sb.* heaven, 219. 1.
- Hewis, *v. pr. t.* hews, 14. 169.
- Hichis, *v. pr. t.* hitches, hobbles, 160. 415.
- Hidlingis, *sb. pl.* hiding-places, 54. n.; in hidlings, *adv.* stealthily, secretly, 73. 30.
- Hie, *adj.* high, 9. 102, 34. 169.
- Hirpling, *v. pr. p.* moving with short limping motion like a hare, 73. 30.
- Ho = hold, 222. 4.
- Hocht, hoche, *sb.* hough, 180. 724.
- Hoikis, *sb. pl.* a disease usually affecting the face or eyes, 154. 323, 339.
- Hoillis, *sb. pl.* holes, 154. 339.
- Hoirie, *adj.* hoary, 210. 4.
- Hoist, *sb.* cough, 152. 296.
- Homicede, *sb.* homicide, 209. 24.
- Houling, *adj.* howling, 145. 195.
- Houp, *v.* hope, 200. 45.
- Hour, *sb.* whore, 226. 93.
- Hovand, *v. pr. p.* rising, ascending, 150. 273.
- How, *sb.* hollow, 136. 68.
- Howland, *vbl. adj.* howling, 144. 189.
- Howlat, *sb.* owl, 150. 267.
- Hudge, *adj.* huge, 227. 25.
- Hudpyk, hudepyk, *sb.* stupid, simpleton, 146. 207, 184. 764.
- Huirsonne, horsone, *sb.* whoreson, bastard, 138. 115.
- Hukis, *sb. pl.* hooks, 199. 34.
- Hulie, *interj.* gently, cautiously, 28. 377.
- Humele, huumle, *adv.* humbly, 197. 41, 243. 3.
- Humell, *adj.* humble, 245. 66.
- Hurchoun, hurchun, hurchone, *sb.* hedgehog, 2. 15, &c.; *pl.* 156. 356.
- Hurdome, hoordoome, *sb.* whoredom, 174. 622.
- Hurkland, *vbl. adj.* crouching, cowering, 150. 267.
- Husche-paidill, *sb.* lump-fish, 184. 774.
- Hydropasie, *sb.* dropsy, 154. 325.
- Hyre, *sb.* wage, reward, 116. 1249.
- Hyves, *sb. pl.* any eruptive disease of the skin—*e.g.*, chicken-pox, 154. 325.
- Imbring, *v.* introduce, 230. 49.
- Impair, *v.* lessen, mitigate, 217. 7.
- Impire, *v.* to rule as an absolute monarch, 76. 134; *pr. p.* impyring, 78. 181.



- Impleading, *v. pr. p.* putting in pledge, pledging, 123. 1453.  
 Imply, *v. imper.* employ, 217. 3.  
 Impreiwie, *v.* disprove, 319. 5.  
 Imprent, *v. pp.* imprinted, fixed in the mind, constant, 194. 11, 222. 7.  
 Improbatioun, *sb., Sc. Law term*, an action raised to prove a document (writ, title, &c.) to be false or forged, 319. 25.  
 Impyre, *sb.* empire, sway, 204. 15.  
 Incubus, *sb.* "a feigned evil spirit or demon (originating in personified representations of the nightmare) supposed to descend upon persons in their sleep" (N.E.D.), 150. 275.  
 Ingle, *sb.* fire on the hearth, 178. 687.  
 Ingrame, scribal error for migram (*q. v.*), 153. 319.  
 Ingyne, *sb.* mind, intellect, 132. 29, 218. 2.  
 Ingynit, *v. pp.* minded, disposed, 142. 149.  
 Inhabilitie, *sb.* disability or disqualification (for an office), 322. 22.  
 Insert, *v. pp.* inserted, 302. 25.  
 Insew, *v.* follow, 240. 84.  
 Interponis, *v. pr. t.* interposes, 302. 34; *pp.* 302. 28.  
 Invoid, *v. imper.* attack, 184. 773.  
 Invey, *v. pr. t.* come with hostile intention, attack, 140. 121.  
 Invyit, *v. pp.* envied, 150. 262.  
 Inwardlie, *adv.* inwardly, 229. 3.  
 Ioate, *sb.* jot, whit, 99. 773.  
 Ioo, *sb.* sweetheart, 194. 15.  
 Iuittour, *sb.* tippler, drunkard, 186. 800.  
 Kayes, *sb. pl.* jackdaws, 72. 19.  
 Keckling, *pp. l. adj.* chattering, cackling, 72. 19.  
 Keikis, *v. pr. t.* looks, searches, 166. 512.  
 Keillie, *adj.* besmeared with kail or broth, 186. 809.  
 Keip, *v. pp.* kept, 238. 40.  
 Keist, *v. pa. t.* cast, 168. 529.  
 Kep, *v. pr. t.* catch, 28. 381.  
 Kichingis, *sb. pl.* kitchens, 144. 197.  
 Kie, *sb.* key, 138. 97.  
 Kinch, *sb.* possessions, lot, fortune (?), 111. 1100, 199. 32. See note.  
 Kinkhost, *sb.* hooping-cough, 153. 307.  
 Knag, *sb.* keg or small barrel (knaggie, wooden mug), 188. 823.  
 Knapping, *v. pr. p.* budding, 4. 39.  
 Knayne, knawin, *v. pp.* known, 199. 39, 208. 95.  
 Knoppis, *sb. pl.* the rounded flower or seed-vessels of a tree or plant, here applied to the clusters of cherries, 24. 314.  
 Kowis, *sb. pl.* cows, 138. 98.  
 Kruikit, *pp. l. adj.* crooked, bent, 154. 327.  
 Kuif, *sb.* cuff, 150. 259.  
 Kyith, *v. pr. t.* declare, 194. 11.  
 Kynrik, *sb.* kingdom, 180. 707.  
 Kyt, *sb.* kite, 184. 788.  
 Kytrell, *sb.* a vile or filthy wretch, 164. 480.  
 Laidlie, *adj.* foul, loathsome, 172. 586.  
 Laidnit, *pp. l. adj.* ladened, 146. 217; laidneitt, *vbl. sb.* 244. 34.  
 Laif. See Lave.  
 Laif, *v. pr. t.* leave, 204. 23.  
 Laik, *v.* lack, 214. 12; *sb.* 196. 14.  
 Laike, *sb.* a stake at a game, 111. 1109.  
 Lair, *sb.* learning, 176. 640.  
 Laisie, lasie, *adj.* lousy, 186. 796, 170. 577.  
 Lak, *v. pr. t.* scold, abuse, 166. 516.  
 Lak, *sb.* want, 184. 765.  
 Lance, *v.* pierce, 212. 18; *pp.* lancit, lanced, lansde, 36. 473, 184. 784, 84. 492.  
 Lancepissat, landpreized, *sb.* lance-corporal, used as term of contempt, 188. 828, 189. 781.  
 Land-lowper, land-leeper, *sb.* vagabond, 186. 791, 187. 765.  
 Landpreized. See Lancepissat.  
 Landward, *adj.* rustic, boorish, 140. 126.  
 Lane, all my=all by myself, 52. 710.  
 Lane, *v.* conceal, 203. 65.  
 Lansde, *v. pp.* lanced, 89. 492.  
 Latt, *sb.* delay, 236. 93.  
 Lauche, lawche, *v.* laugh, 238. 26, 140. 135; *pa. t.* leugh, 113. 1149.  
 Lauchfullie, *adv.* lawfully, 301. 23.  
 Lave, laif, *sb.* rest, those remaining, 52. 703, 122. 1402, 202. 30.  
 Lay, *v. pr. t.* lie, 244. 14, 234. 63.  
 Leare, leir, *v.* learn, teach, 87. 423, 235. 77; *pr. t.* 138. 92; *pp.* leirnid, 199. 32.  
 Lease, *v. pr. t.* lace, 167. 483.  
 Leasing, *sb.* gleaning, saying, 227. 15.  
 Leasings, *sb. pl.* lies, falsehoods, 112. 1125.  
 Leede, *sb.* ship's lead, 114. 1187.  
 Leiche, *sb.* physician, 202. 18.  
 Leif, *v.* live, 199. 16; *pp. l. adj.* leiffing, 224. 39.

- Leill, *adj.* leal, true, 194. 15.  
 Lein, *v.* rest, depend on, 323. 29;  
*pr. t.* supports (itself by), 323. 9.  
 Leir. See Leare.  
 Leirant, *adj.* learned, 221. 9.  
 Leit, *v. pa. t.* laid, cast down, 166.  
 516.  
 Leit, *v. imper.* let, 244. 32.  
 Leitt, *adv.* late, 244. 29, 245. 56.  
 Lelilie, *adv.* faithfully, 310. 34.  
 Leming, *vbl. sb.* gleaming, flashing,  
 24. 317.  
 Les, *v.* to make less, degrade, 207. 82.  
 Lest, *v.* last, exist, 217. 4, 232. 32.  
 Lesum, *adj.* lawful, permissible, 310.  
 18.  
 Leuff, *sb.* love, 199. 16.  
 Levit, liuet, *v. pa. t.* lived, 40. 549.  
 Lichlie, *v.* despise, disdain, 221. 1.  
 Licht, *adj.* ready, easy, 210. 11.  
 Licht, *v.* kindle, 202. 27.  
 Lichtit, *v. pa. t.* alighted, 6. 80, 218.  
 10.  
 Lidder, *sb.* sloth, laziness, 154. 329.  
 Liftane, *v. pr. p.* raising, lifting, 124.  
 1481.  
 Lingzeiles, *sb.* bandages, 157. 342.  
 Lint-bow, *sb.* the pod which holds the  
 seeds of the flax, 170. 572.  
 Lintwhite, *sb.* linnet, 72. 5.  
 Lipper, *sb.* "term of contempt fre-  
 quently applied to a dog" (E.D.D.),  
 154. 329.  
 Lispane, *v. pr. p.* lisping, 154. 329.  
 Lithargie, *sb.* lethargy, state of torpor,  
 154. 342.  
 Lizairtis, *sb. poss.* lizard's, 198. 49.  
 Loif, *v. pr. t.* love, 166. 516.  
 Loip, *v. pr. t.* leap, 34. 444; *pr. p.*  
 loipping, louping, 20. 264.  
 Louder, *sb.* "lever or handspoke for  
 lifting the mill-stones; any long  
 stout rough stick" (E.D.D.), 139.  
 98; *pl.* 138. 92.  
 Louf, *sb.* love, 206. 48.  
 Loun, lowne, *sb.* scamp, rascal, 215.  
 10, 140. 127; *pl.* 188. 828.  
 Louslie, *adj.* lousy, filthy, 154. 340;  
*adv.* meanly, scurvily, 136. 85.  
 Louis, *sb.* louse, 171. 539.  
 Lout, *v.* bow, make obeisance, 228.  
 59.  
 Low, lowe, *sb.* flame, 12. 155.  
 Lowe, *sb.* love, 223. 33.  
 Lowsie, *adj.* lousy, filthy, 158. 383,  
 170. 572.  
 Lowse, *v. pr. t.* loose, 167. 483; *pr. t.*  
 lowsis, loosens, sets free, 156. 362.  
 Loyis, *v.* lies, is found to be, 199. 35.  
 Lucked (?), 171. 539.  
 Luckis, *v. pr. t.* succeeds, 50. 682;  
*pp.* lukkit, luicked, 136. 85.  
 Ludzeotis, *sb. pl.* infants' cloths (?),  
 156. 362.  
 Lufair, *sb.* lover, 222. 12; *pl.* luifaris,  
 luferis, 208. 84, 193. 31.  
 Lunscheocht, *sb.* lung disease, 154.  
 342.  
 Lusum, *adj.* lovely, loveable, 196. 3.  
 Lycht, *v. pr. t.* alight, 34. 444.  
 Lyik, *adj.* like, 211. 34.  
 Lyis, *v. pr. t.* lies, 193. 26.  
 Lykwayß, *adv.* likewise, 34. 161,  
 36. 2.  
 Lymmche, *sb.* rogue, 186. 813; *pl.*  
 156. 355.  
 Lymphat, *adj.* maddening (?), 154.  
 342.  
 Lynning-side, *adv.* inside, 172. 586.  
 Lyse, lyc[e], *sb. pl.* lice, 146. 217.  
 Lywelie, *adv.* lively, bright, 203. 42.  
 Ma, *adj. comp.* more, 213. 39.  
 Mache, *v.* to match, contend, 178.  
 676.  
 Maik, *sb.* companion, husband, 206.  
 42.  
 Maikles, *adj.* matchless, 160. 407.  
 Mair, *v.* waste, 220. 11.  
 Mair, *sb.* nightmare, 152. 313.  
 Maisit, *v. pa. t.* was astonished,  
 amazed, 10. 123.  
 Maistir[ie], *sb.* authority, power,  
 237. 7.  
 Mak, *sb.* equal, match, 212. 11.  
 Mallange (?), 154. 333.  
 Man, mun, *v. aux.* must, 180. 697,  
 209. 17, &c.  
 Mand, *v.* to heal, make better, 209. 8.  
 Mandrak, mandrag, *sb.* poisonous  
 plant, used as term of abuse, 136.  
 65, 150. 283.  
 Mang, mange, *v.* to become distracted,  
 105. 936, 232. 31.  
 Mange, *sb.* a meal, 73. 31.  
 Mangrell, *sb.* mongrell, 186. 805.  
 Mankit, *ppl. adj.* mangled, mutilated,  
 140. 137.  
 Manschocht, *ppl. adj.* munched (?),  
 140. 137.  
 Mansueit, *adj.* gentle, 221. 9.  
 Mantane, *v. pr. p.* stammering (?),  
 154. 333.  
 Manter, *sb.* stammerer, 186. 808.  
 Mar, *v.* grieve, distress, 203. 62.  
 Marmissat, *sb.* marmoset, as term of  
 contempt, 188. 828; *pl.* marmasits,  
 167. 470.



- Marterit, *ppl. adj.* martyred, tormented, 221. 14.  
 Mathie, *adj.* maggoty, filthy, 188. 825.  
 Maw, *sb.* stomach, 152. 305.  
 May, *sb.* maiden, 203. 23.  
 May, *pron.* my, 210. 7.  
 Mayock, *sb.* mate, 72. 22.  
 Mede, *v. pp.* made, 218. 7.  
 Meikle, meekle, mekill, meckle, *adj.* much, great, 50. 694, 108. 1022, 109. 1042, 207. 71.  
 Meiß, mease, *v.* appease, calm, 22. 282.  
 Meit, mait, *sb.* checkmate, 16. 201.  
 Meit, *adj.* fit, proper, 193. 25.  
 Meiths, *sb. pl.* maggots, 153. 319.  
 Meitter, *sb.* metre, 136. 85.  
 Mel, *v.* come to blows with, fight, meddle, 56. 773, 138. 112, 131. 13, &c.; *pr. t.* mellis, 178. 682; *pa. t.* meld, 112. 1142.  
 Melt, *sb.* melt, spleen, 152. 305, 313.  
 Melt, *v.* "to knock down; properly by a stroke in the side where the melt or spleen lies" (Jamieson), 186. 795.  
 Memorantive, *adj.* mindful, 213. 31.  
 Mensche, mowter, minche, moutter (?), 184. 775.  
 Menstrallis, *sb. pl.* minstrels, 168. 528.  
 Mensweirand, *v. pr. p.* perjuring, 136. 69.  
 Merle, *sb.* blackbird, 2. 4.  
 Merß, *sb.* low flat ground usually beside a river or sea, or between hills; the district of Berwickshire between the Lammermoors and the Tweed, 131. 9.  
 Meslie, *adj.* measly, contemptible, 184. 788.  
 Messillis, *sb. pl.* measles, 154. 333.  
 Mestres, *sb.* mistress, 218. 9.  
 Mey, *v. aux.* may, 218. 9.  
 Midderit, *sb.* midriff (?), 188. 825.  
 Midding, *sb.* dunghill, 186. 796; *pl.* 142. 174.  
 Midis, *sb.* middle, 168. 549.  
 Migram, *sb.* severe headache usually affecting one side of the head only, 152. 313.  
 Mingtie, *adj.* mixed up, 141. 143.  
 Minnym (?), *sb.* minim, smallest portion, particle, 182. 752.  
 Mint, *v.* venture, strive, 139. 118.  
 Mints, *sb. pl.* threatening gestures, 113. 1158.  
 Mischanchit, *adj.* unlucky, ill-fated, 184. 784.  
 Mischant, *sb.* wretch, villain, 140. 125.  
 Mischappin, *ppl. adj.* ill-shaped, deformed, 136. 79.  
 Mismaid, *adj.* deformed, 150. 283.  
 Mister, *v. pr. t.* to have need of, require, 148. 254, 230. 53; *pa. t.* 100. 805.  
 Miting, *sb.* a creature of diminutive size, 131. 9.  
 Mo, *adj. comp.* more, 239. 55.  
 Mocht. See Mot.  
 Mone, *sb.* complaint, lamentation, 202. 20.  
 Money, *adj.* many, 239. 55.  
 Moole, muill, *sb.* mule, 187. 767, 103. 871, 185. 728.  
 Most, *v. must*, 237. 17, 19. 102.  
 Mot, mocht, *v.* may, can, 228. 70, 230. 55; mought, *pa. t.* 115. 1229.  
 Mouf, *v.* move, 199. 30.  
 Mow, *v.* to grimace, make faces, mouth, 184. 775.  
 Mow, *sb.* mouth, 186. 815; grimace, 136. 69.  
 Mowdywart, *sb.* mole, 152. 288.  
 Mowt-tyme, *sb.* moulting-time, 182. 733.  
 Moylic, moylike, *adv.* demurely, 8. 111, 9. 111.  
 Mudgeounes, mudzons, *sb. pl.* motions of the face denoting discontent, scorn, &c. (Jamieson), 166. 515.  
 Muist, *sb.* musk, 131. 15.  
 Mun. See Man.  
 Munge, *adj.* grumbling, 148. 246.  
 Mureill (?), 152. 313.  
 Murgeounis, *sb. pl.* murmurs, grumbings, 166. 515; grimaces, twisting of body and face, 160. 416.  
 Mwggis, *sb. pl.* mugs, 186. 796.  
 Mwillis, *sb. pl.* kibes, chilblains, 154. 333.  
 Mwkkit, *v. pp.* cleaned out, 136. 83.  
 Mwssis, muisses, *sb. pl.* muses, 8. 97.  
 Mwte, muit, *v. pr. t.* mutter, 152. 288.  
 My, *v. aux.* may, 209. 27, 210. 39, 211. 43, 225. 88, 232. 32.  
 Myance, *sb.* means, wages, 136. 65.  
 Myne, *sb.* mind, 216. 5.  
 Mynt, *v.* mount, 26. 340.  
 Mynting, *v. pr. p.* venturing, 26. 344.  
 Nan, *pron.* none, 229. 17.  
 Nek, neck, *v.* to prevent receiving check, a term in chess, 16. 200.  
 Neniwe, *sb.* Nineveh, 230. 36.  
 Nichtbouris, *sb. pl.* neighbours, 247. 12.

- Nimlie, *adv.* nimbly, 2. 13.  
 Nirlend, *sb.* puny creature, 164. 479.  
 Nirrilis, nirlis, *sb. pl.* an eruptive skin disease, species of measles, 154. 319.  
 Nittie, neatie, *adj.* lousy, having nits or lice, 170. 571.  
 Noifs, *sb.* nose, 134. 57.  
 Nok, *sb.* point of an arrow (?), 198. 8.  
 Nolt, *sb.* cattle, 144. 176.  
 Now, *sb.* crown of the head, 170. 571.  
 Noy, *sb.* annoyance, 22. 283.  
 Noy, *sb.* Noah, 230. 29.  
 Nuik, *sb.* corner, 138. 109.  
 Nureische, nwrische, *v.* nourish, 158. 388, 164. 467.  
 Oblissand, *v. pr. p.* obliging, laying under obligation, 303. 14.  
 Obstene, *v.* to refrain from, withhold, 207. 81.  
 Ocht, *adv.* in any degree, in any way, 156. 348.  
 Ogment, *v.* augment, 244. 17.  
 Onfenzeitlic, *adv.* sincerely, 245. 41.  
 Openyonis, *sb. pl.* opinions, 58. 800.  
 Or, *adv.* ere, before, 134. 40, &c.  
 Oreschute, *v. pr. t.* overpass, allow to pass, waste, 41. 542.  
 Oriant, *adj.* orient, 219. 3.  
 Orthraune, *v. pp.* overthrown, 199. 34; *pr. t.* 236. 99.  
 Oster, *sb.* oyster, 165. 464; *pl.* oisteris, 164. 497.  
 Ought, *sb.* anything, 157. 328.  
 Oulk, owke, *sb.* week, 156. 363.  
 Our, *sb.* hour, 199. 11.  
 Ouresyllis, *v. pr. t.* covers, blinds, beguiles, 30. 399.  
 Ourfleit, *v.* pass away, waste, 40. 537.  
 Oursett, oresette, *v. pp.* overcame, 20. 269; *pr. t.* 31. 404.  
 Oursmeir, *v. pr. t.* oversmear, 138. 93.  
 Outfittin, *v. pp.* beaten in a "flyting" match, 187. 746.  
 Outstart, *v.* break away from, 211. 30.  
 Owerquhelmit, *v. pp.* overwhelmed, 217. 4.  
 Owther, *conj.* either, 52. 715.  
 Oxteris, *sb. pl.* armpits, 166. 513.  
 Oydolie, oydollie, *sb.* olive oil, 146. 228.  
 Pacefie, *v.* pacify, 212. 23; *pp.* pacefiit, 212. 8.  
 Padok-speitter, *sb.* one who impales frogs with a spit, 184. 762.  
 Paip, pape, *sb.* pap, 136. 89.  
 Pair, *v.* to impair, make less, 56. 752.  
 Pak, *sb.* pedlar's pack, bundle, 207. 74.  
 Pallat, pellet, *sb.* crown of the head, 170. 568, 184. 783, 136. 66.  
 Palsie, *sb.* palsy, 152. 310.  
 Paneis, *sb. pl.* pains, 203. 65.  
 Panse, *v. imper.* think of, contemplate, 120. 1357, 212. 20; *pr. t.* pansis, pances, 59. 803; *pr. p.* pancing, 213. 37; *pp.* pansed, 122. 1407; *vbl. sb.* panning, 244. 17.  
 Panssit, pansde, pancit, *v. pp.* cured, healed, 36. 472, 89. 491, 184. 784 (Fr. panser, to apply medicines).  
 Paramouris, *sb. sing.* lover, 195. 32.  
 Paremeonis, *sb. pl.* proverbs, adages, 182. 747. (False plural of "par-cemia.")  
 Parlasie, *sb.* palsy, 154. 318; parleis, 155. 324.  
 Partiquies, *sb. pl.* practices, 163. 431.  
 Pasß, *sb. pl.* passages, 307. 38.  
 Pawne, *sb.* peacock, 72. 21.  
 Pay (?), 136. 89.  
 Peik, *v.* raise, 230. 28.  
 Peild, *adj.* shaven, 136. 66, 170. 568; stripped, destitute, 144. 177.  
 Peip, *v. pr. t.* squeak (like a mouse), 131. 1.  
 Peir, *sb.* equal, 203. 40, 212. 12.  
 Peirle, *sb.* pearl, 23. 3, 193. 49.  
 Peirless, *adj.* peerless, 193. 49.  
 Peirsit, *ppl. adj.* pierced, 195. 10.  
 Peitpot, *sb.* hole formed by digging peat, 150. 277.  
 Pellet. See Pallat.  
 Pelodie (?), 152. 310.  
 Penns, *sb. pl.* plumes, feathers, 52. 719, 136. 80.  
 Perambillis, *sb. pl.* preambles, 178. 684.  
 Perfyte, *adj.* perfect, 201. 2.  
 Perqueir, perquere, *adv.* exactly, forthwith, by heart, 48. 645, 178. 694; perquearest, *superl.* readiest, 124. 1467.  
 Pers, *v.* pierce, 203. 44.  
 Persaife, *v.* perceive, 203. 46; *pp.* persawit, 180. 713.  
 Persew, *v.* pursue, 207. 63; *pp.* 215. 10.  
 Peticipientt, *sb.* a partaker, 246. 86.  
 Pervs, *v.* peruse, 197. 22.  
 Petie, *sb.* pity, 231. 67.  
 Pett, *sb.* peat as a term of obloquy (?), 151. 266.  
 Peure, *adj.* pure, 223. 34.  
 Pharie, *sb.* fairyland, 150. 274, 164. 496.  
 Phelomene, philomel, *sb.* the nightingale, 2. 5, 72. 7.

- Phirasie, phercie. See Feirsie.  
 Phisnome, fisnome, *sb.* face, physiognomy, 174. 638.  
 Phtiseik, *sb.* a lung disease, 152. 315.  
 Piche, pyshe, *v. pr. t.* urinate, 166. 500; *pr. p.* 154. 324.  
 Pikill, *v. imper.* nibble, eat sparingly, 182. 755; *pp.* pikillit, picked out one by one, 182. 746.  
 Pin, *sb.* a four and a half gallon cask (?), 184. 766.  
 Pin, *v.* tune (?), 75. 98.  
 Pink, *sb.* a diminutive creature, brat, elf, 139. 119.  
 Pitche, *sb.* highest point or altitude (of a star), 220. 9.  
 Plack, *sb.* small copper coin; used proverbially (as in text) to express worthlessness, 113. 1153.  
 Plaig, *sb.* plague, 236. 95; *pl.* 235. 87.  
 Plaige, plege, *v.* plague, 236. 94, 233. 28.  
 Plece, *v. imper.* place, put, 218. 14.  
 Pleiſſ, *v.* please, 208. 89.  
 Plesand, *adj.* pleasant, 210. 36.  
 Pleſſur, *sb.* pleasure, 198. 3.  
 Pley, *sb.* plea, action at law, 309. 40.  
 Plicht-anker, *sb.* sheet-anchor, 193. 53.  
 Pluckeuill, *sb.* pimply rash (?), disease of the "pluck" (?), 154. 338.  
 Pluirasie, *sb.* pleurisy, 154. 338.  
 Poikis, *sb.* pustules, 152. 310, 154. 324; *swyne-poikis*=swine-pox (?).  
 Poistrume, *sb.* falling sickness (?), 154. 324.  
 Pold, *v. pa. t.* cropped, clipped, 164. 486.  
 Poplasie, poplisie, *sb.* apoplexy, 154. 316.  
 Portratour, *sb.* image, figure, 203. 40, 210. 36.  
 Potticaris, pottingaris, pottingeris, *sb. pl.* apothecaries, 138. 93, 146. 225, 148. 248.  
 Pow, *sb.* head, 136. 66.  
 Powde, *v. pa. t.* pulled, 100. 800.  
 Powlings, *sb. pl.* (?), 153. 316.  
 Poyd, *sb.* toad, 136. 78, 162. 451.  
 Preasde. See Preis.  
 Precept, *sb.* legal writ, 322. 6.  
 Preclair, *adj.* famous, illustrious, 196. 2, 222. 6.  
 Precteis, *v.* practise, 246. 79.  
 Predestene, *sb.* foreordained lot, 202. 13.  
 Preichouris, *sb. pl.* preachers, 44. 605.  
 Preife, *sb.* witness, 185. 735.  
 Preife, *v.* put to the test, 202. 34.  
 Preis, *v.* press, 213. 3, 221. 3; *pa. t.* preist, preast, preasde, urged, 174. 615, 116. 1246.  
 Prepend, *v.* contemplate, 245. 54.  
 Prepotent, *adj.* all powerful, 196. 1.  
 Presens, *sb. pl.* presents, 199. 29.  
 Pressoner, *sb.* prisoner, 203. 51.  
 Pretens, *sb.* purpose, claim, design, object of desire, 206. 51.  
 Previtt, preiuit, *v. pa. t.* proved, put to the test, 38. 507; *pr. p.* prewung, 316. 34.  
 Prink = pink.  
 Procuir, *v.* solicit earnestly, 213. 30.  
 Progne, *sb.* the swallow, 2. 5.  
 Prolixitie, *adv.* prolixly, 178. 683.  
 Properteis, *sb. pl.* 213. 37.  
 Proportis, *v. pr. t.* sets forth, declares, 300. 13.  
 Proppit, *pp. adj.* (?), 182. 743.  
 Prunzie, pruinze, *v. pr. t.* trim, deck, dress, 136. 80.  
 Pryme, *sb.* the first half of the hours between sunrise and mid-day, 158. 378.  
 Pudding wricht, *sb.* pudding maker (?), 186. 816.  
 Pudlar, pedlar, *sb.* trifler (?), 142. 147.  
 Pulchritude, *sb.* beauty, 193. 49.  
 Pultrie, *sb.* poultry, 174. 612.  
 Pultronis, *sb. pl.* cowards, 26. 355.  
 Punsſ, punes, punssis, *sb. pl.* pulses, 20. 259, 60. 831.  
 Pure, *adj.* poor, 243. 8.  
 Purspeiller, *sb.* purse-stealer, 186. 818.  
 Pvsſ, *v. pr. t.* pushes, 64. 890.  
 Pyes, *sb. pl.* magpies, 72. 16.  
 Pykit, *v. pp.* stolen, 182. 748.  
 Pykthank, *sb.* flatterer, parasite, 138. 103, 170. 552.  
 Pyne, *v.* to cause to suffer, torment, 198. 2; *pp.* pynd, pyneit, 142. 147, 220. 4; *pp. adj.* 243. 8.  
 Pyne, *sb.* torment, 186. 805.  
 Pyth, pithe, *sb.* vigour, force, 20. 259.  
 Quhair, *sb.* book, 240. 81.  
 Quhaireuer, *adv.* wherever, 194. 13.  
 Quhan, *adv.* when, 212. 7.  
 Quheill, *sb.* wheel, 195. 1.  
 Quheir, *adv.* where, 218. 3.  
 Quheiter. See Quhyt.  
 Quhellis, *sb. poss.* whale's, 230. 35.  
 Quhiles, *adv.* sometimes, 221. 1.

- Qubill, *adv.* until, 193. 55, 217. 13.  
 Quhin-staneis, *sb. pl.* whin-stones, 182.  
 744.  
 Quhipp, *sb.* whip, 211. 31.  
 Quhois, *pron.* whose, 217. 6.  
 Quhryn, whryne, *v.* squeal, 163. 440,  
 164. 486.  
 Quhyllunis, *adv.* at times, 166. 508.  
 Quhyt, quhyte, *adj.* white, 220. 1, 216.  
 3; *compar.* quheiter, 219. 1.  
 Quite, quyt, *v.* quit, leave, 52. 699,  
 93. 610, 114. 1179, 132. 37, 186. 793.  
 Quyet, quyt, *adj.* quiet, 239. 62, 242.  
 162.  
 Quyetlie, *adv.* quietly, 215. 11.  
 Quytt, *adv.* quite, 225. 76.  
  
 Rachle, raschellie, *adv.* rashly, 14. 183.  
 Rad, *adj.* afraid, 121. 1392.  
 Ragmentis, *sb. pl.* rigmaroles, 140.  
 136.  
 Raif, *v. pr. t.* rave, talk wildly, 178.  
 680; *pa. t.* raiffit, 58. 794; *pr. p.*  
 reifand, ravand, reivand, reaving,  
 132. 23, 133. 29, 158. 376, 159. 356.  
 Raigne, *v. pr. p.* raging, 159. 356.  
 Raik, *sb.* a very lean person, 184. 782.  
 Raiker, *sb.* scavenger, 184. 785.  
 Raine. See Rane.  
 Rak, *v. imper.* strain, 184. 781.  
 Raknit, *v. pa. t.* reckoned, 172. 601.  
 Rameist, *adj.* crazy, frantic, 168. 531.  
 Ramping, *pp. adj.* violent, blustering,  
 205. 15.  
 Rane, in a=continuously, without ces-  
 sation, 166. 521.  
 Rape, *adv.* quickly, 103. 884.  
 Ratryme, *sb.* rigmarole, doggerel verse,  
 140. 140; *pl.* raterrymes, 159. 356.  
 Ratton, *sb.* rat, 151. 288.  
 Rave, reau, *v.* to plunder, 168. 538;  
*pp.* ravit, 180. 715.  
 Raveis, *v.* ravish, 214. 8.  
 Raveld, *v. pa. t.* entangled, 168. 531.  
 Rax, *v.* to reach, stretch, 26. 348, 136.  
 90.  
 Reaving. See Raif.  
 Reconseild, *v. pp.* reconciled, 246. 94.  
 Recyll, *v.* drawback, 54. 748.  
 Red, *v. pa. t.* removed, rescued, 234.  
 45.  
 Redintegrat, reintegrat, *v. pp.* renewed,  
 restored, 321. 43, 326. 13.  
 Refrane, *v. imper.* refrain, withhold,  
 193. 37, 205. 11, 232. 18.  
 Rege, *sb.* rage, 240. 97.  
 Registrat, *v. pp.* registered, 302. 25.  
 Regrated, *v. pa. t.* regretted, 111.  
 1115.  
 Reich, *sb.* reach, 26. 348.  
 Reid, *sb.* reed, 211. 42.  
 Reidschank, *sb.* nickname for a High-  
 lander, from the colour of his bare  
 legs, 186. 797.  
 Reid-wood, rid-wood, *adj.* furious with  
 rage, distracted, 168. 531, 166. 521.  
 Reif (?), 154. 341.  
 Reifand, ravand. See Raif.  
 Reik, *sb.* smoke, 178. 684.  
 Reikie, *adj.* blackened with smoke,  
 171. 526; reikis, 170. 559.  
 Reill[is], *sb. pl.* reels, lively dances,  
 168. 531.  
 Reintegrat. See Redintegrat.  
 Reioß, *v.* rejoice, 208. 4; *imper.* 194.  
 1.  
 Reivand. See Raif.  
 Relaise, *sb.* release, liberation, 221. 5.  
 Relapis, *v. pp.* relapsed, 244. 19.  
 Relewe, *v.* relieve, 230. 51; *pp.* re-  
 leiffit, 225. 76.  
 Remaniest=rameist.  
 Remeid, *v.* remedy, succour, 202. 12;  
*imper.* 213. 42, 232. 31; *sb.* 193.  
 25.  
 Remett, *v.* remit, forgive, 231. 62.  
 Remow, *v.* remove, 209. 26.  
 Reparcust, repercust, *v. pa. t.* rever-  
 berated, 8. 89.  
 Repleitt, *adj.* full, abounding, 232. 16.  
 Reputting, *pr. p.* reckoning, 225. 77.  
 Requyt, *v.* repay, 211. 37.  
 Respect, *v.* take note of, 225. 65.  
 Ressaue, *v.* receive, 204. 18; *imper.*  
 resceiv, 171. 517.  
 Ressauneris, *sb. pl.* receivers, 310. 28.  
 Resyite, *v.* recite, 201. 4.  
 Reteir, *v.* withdraw, 243. 7.  
 Retenen, *v. pr. p.* remembering, 222. 5.  
 Rethoriciane, *sb.* rhetorician, 197. 17.  
 Retreit, *v.* reject, 209. 11.  
 Reuthe, *sb.* ruth, 203. 68.  
 Revieue, *v. imper.* revive, 244. 37.  
 Revin, reavin, *v. pp.* riven, torn, 157.  
 329.  
 Revinis, reavenes, rewinis, *sb. pl.*  
 ravens, 150. 282, 170. 559.  
 Reweild, *v. pp.* revealed, 246. 96.  
 Rewers, *v.* reverse, banish, 225. 67.  
 Rewest, *v. pp.* clothed, covered again,  
 244. 9.  
 Rewkis, *sb. pl.* rooks, 170. 559.  
 Rhetour, *sb.* a return made to Chancery  
 of the brieve of inquest relative to  
 the service of an heir, with the ver-  
 dict of the jury upon it; a special  
 return of the value of lands (N.E.D.),  
 323. 34.



- Rid-wood. See Reid-wood.  
 Ring, *v.* reign, 231. 60, 232. 28; *pr.* 1. 128. 1596.  
 Ringbane (?), 152. 298.  
 Roiß, *sb.* rose, 208. 1.  
 Rone-ruit, *sb.* root of the mountain-ash, 150. 282.  
 Rood, *adj.* rude, 159. 356.  
 Roundaillis, *sb. pl.* rondels, 132. 23.  
 Roupe, *sb.* croup, hoarseness, 154. 317.  
 Rowper, *sb.* crier, croaker, 186. 790.  
 Rowstie, *adj.* rusty, rough, unpolished, 140. 140.  
 Rowtand, *v. pr. p.* bellowing, 166. 521.  
 Royt, *sb.* a disorderly or dissipated person, 132. 23, 184. 769.  
 Rubiatour, *sb.* robber, "a swearing worthless person" (?), 186. 819.  
 Rude, *adj.* red, 193. 51.  
 Rude, *adv.* roughly, rudely, 103. 884.  
 Ruge, *v.* tear, tug, 150. 282; *pr. p.* 151. 288.  
 Ruif, *sb.* an iron rivet or washer, here figuratively in the sense of bond or fetter, 209. 26.  
 Ruik, *sb.* cheat, swindler, 138. 108, 184. 789.  
 Ruinchs, ruinscheochis, *sb. pl.* wild mustard, 144. 175, 145. 181.  
 Ruittis, *sb. pl.* roots, 144. 175.  
 Ruittour, *sb.* rioter, roysterer (?), 186. 800.  
 Runkillis, rankells, *sb. pl.* wrinkles, creases, 170. 576.  
 Runt, *sb.* hardened cabbage-stalk, a term of contempt applied to a wizened old man or woman (?), 188. 822.  
 Rusde, *v. pp.* commended, 109. 1059.  
 Ruther, *v. pr. t.* roar, 166. 509.  
 Ruwth, *adv.* plentifully, 170. 576 (?).  
 Ryche, *v.* reach, strive, 50. 668.  
 Rynnand, *ppl. adj.* running, 158. 395.  
 Ryp-wallat, *sb.* pickpocket, 184. 783.  
 Rytches (?), 36. 487.  
 Ryve, *v. pr. t.* tear, 170. 559; *pr. p.* 154. 341.  
 Saidland, *v. pr. p.* burdening, riding on, 151. 278; *pa. t.* 150. 272.  
 Saitling, *ppl. adj.* (?), 184. 784.  
 Samyn, samen, *adj.* same, 301. 22, 24.  
 Sane syne, *adv.* afterwards, 217. 1.  
 Santt, *sb.* saint, 246. 88.  
 Sarwantt, *sb.* servant, 233. 19; *pl. sarwandis*, 198. 3.  
 Satled, *v. pa. t.* settled, determined, 115. 1222.  
 Sauitt, sawitt, *v. pp.* saved, 230. 31, 233. 36.  
 Saweoure, *sb.* Saviour, 224. 54.  
 Saweris, *sb. pl.* sowers, 236. 102.  
 Sawis, *sb. pl.* salves, 146. 224.  
 Sawres, *v. pr. t.* savours, 178. 684.  
 Sawthe, *sb.* salt, 166. 500.  
 Sayance, *sb.* skill, 137. 70.  
 Sayit, *v. pp.* tried, essayed, 14. 185.  
 Scabbis, *sb. pl.* the itch, skin disease produced by parasites, 152. 306.  
 Scaid, scald, *adj.* scabbed, 186. 794, 795, 184. 767.  
 Scald, *sb.* a scold, "flyter," 186. 795 (?).  
 Scall, *v.* burn, pain, 138. 94.  
 Schaft-bleid, *sb.* jawbone, 215. 24.  
 Schanker, *sb.* gonorrhœa, 152. 302.  
 Sched, *v. pr. t.* separate, part, 62. 849; *schod*, *shoad*, *pp.* parted with, cast off, 48. 641, 95. 661.  
 Scheift, *sb.* resource, help, 224. 51; *pl. schiftis*, devices, expedients, 18. 245.  
 Scheilling, *sb.* a shelter for sheep on the hills during night, 144. 201.  
 Scheip, schip, *v.* plan, try, contrive, fashion, 38. 504; *pa. t.* schep, schape, schuip, shup, schwpe, 18. 246, 136. 79, 228. 66.  
 Scheippisch = chaudpiß, *sb.* gonorrhœa, 152. 302.  
 Scheitt, schit, shite, *sb.* excrement, as term of contempt, 158. 385, 184. 761.  
 Schent, *v. pp.* killed, 233. 29.  
 Scherreis, *sb. pl.* cherries, 22. 302.  
 Scherurgeonis, chirurgianes, *sb. pl.* surgeons, 36. 475.  
 Schevilland, *v. pr. p.* distorting, 166. 511.  
 Schevin. See Schuif.  
 Schew, *v. pa. t.* showed, 18. 250, &c.  
 Schewit, *v. pp.* sowed, 160. 432; *pp.* sewin, scattered, 219. 3.  
 Schiftis. See Scheift.  
 Schîruand[is], *sb. pl.* servants, 203. 68; *îeruantis*, 231. 65.  
 Schiruis, *v. pr. t.* serves, 48. 644.  
 Schismatik, chismatick, *sb.* one who joins in a schism, 174. 621.  
 Schoir, *adj.* steep, threatening, craggy, 22. 296; severe, 237. 13.  
 Schois, *sb.* choice, chosen one, 208. 1.  
 Schorne, *v. pp.* shorn, 36. 474.  
 Schuif, *v. pa. t.* shaved, 164. 487; *schevin*, *pp.* shaven, 186. 793.  
 Schuip, schup. See Scheip.  
 Schuit, *v.* shoot, 12. 163; *schott*, *imper.* 198. 7.

- Schuit for Schuik, *v. pa. t.* shook, 68. 922.  
 Schuiting, *v. pr. p.* shouting, 8. 101.  
 Schyne, *v.* shine, 218. 4.  
 Schyre, *adv.* clear, bright, 170. 553.  
 Schyre, *sb.* sir, 221. 9.  
 Scoipper, *sb.* a giddy, unsettled creature, 186. 790.  
 Scrowis, *sb. pl.* scrolls, 138. 106.  
 Scurliquitour, *sb.* scurrilous babbler (?), 186. 800.  
 Seald, *v. pp.* fixed (?), 139. 100.  
 Seames, *v. pr. t.* seems, 237. 18.  
 Sedell, *sb.* writing, 201. 4.  
 Seif, sive, *sb.* sieve, 165. 448.  
 Seissing, sassing, *v. pr. p.* ceasing, 18. 248.  
 Sell, *v. aux.* shall, 198. 5.  
 Semabrewe, semebreife, *sb.* semibreve, in music a whole note, 8. 93.  
 Sempell, *adj.* simple, 198. 4.  
 Sen, sene, *conj.* since, 132. 33, &c.  
 Send, *v. pa. t.* sent, 227. 22, 228. 67, 230. 36.  
 Send, *sb.* message, prayer, 204. 7.  
 Ser, *v.* serve, 200. 42; *pr. p.* seruand, 210. 36; *pp.* serwitt, 200. 48.  
 Serop, sorrop, *sb.* syrup, 148. 240.  
 Sertene, *adj.* certain, 240. 99.  
 Sey, *sb.* sea, 197. 26; seyis, 220. 5.  
 Sey, *v. imper.* try, 136. 64.  
 Shairne, charne, *sb.* excrement, 160. 426.  
 Shakers, *sb. pl.* spangles (?), 73. 49.  
 Shewin, *ppl. adj.* shaven, narrow, 172. 590.  
 Sic, sick, *adj.* such, 193. 43, 198. 3.  
 Sich, *v.* sigh, 245. 44; *pr. p.* 222. 7; *vbl. sb.* 208. 2.  
 Sichis, sychis, *sb. pl.* sighs, 20. 267, 217. 2.  
 Sicker, *adv.* surely, 104. 906.  
 Sindall, sendill, *adv.* seldom, 30. 391.  
 Sindrie, *adj.* different, 197. 40, 208. 99.  
 Singit, *ppl. adj.* puny, shrivelled, 164. 494.  
 Siruiture, *sb.* servitour, attendant, 221. 10.  
 Skabrous, *adj.* blotched, 132. 25.  
 Skade, *sb.* wizened creature, 185. 726.  
 Skald. See Scaid.  
 Skarr, *v.* scare, frighten, 139. 114.  
 Skarfs, skairse, *adv.* scarcely, 30. 413.  
 Skayth, *sb.* harm, 16. 196.  
 Skirilde, *v. pa. t.* screamed shrilly, 167. 486.  
 Skitter, *sb.* diarrhoea, 148. 238.  
 Skunnering, *ppl. adj.* disgusting, sickening, 154. 326.  
 Skybald, scybald, *sb.* scoundrel, lazy ne'er-do-well, 140. 120.  
 Skyllit, *adj.* skilled, 66. 913.  
 Skymmer, *v.* (?), 186. 813.  
 Slaid. See Slyd.  
 Slaid, *sb.* den (?), 136. 86.  
 Slaiff, *sb.* slave, 203. 58.  
 Slaik, *v.* alleviate, soothe, cure, 206. 44; *pr. p.* 154. 336.  
 Slaiker, *sb.* one who licks in a slobbering way, 184. 785.  
 Slaverand, *v. pr. p.* slavering, 186. 803.  
 Slayis, slais, *sb. pl.* sloes, 22. 304.  
 Sled. See Slyd.  
 Sleichtis, *sb. pl.* acts of cunning, 199. 28.  
 Sleikie, sleikit, *adj.* smooth, deceitful, 40. 528, 41. 533.  
 Sleip, *v.* slip, 211. 29.  
 Sleuth, *sb.* sloth, 228. 41.  
 Slie, *adj.* sly, 199. 29.  
 Slokkin, *v.* quench, 32. 425.  
 Slowthing, slewthing, *sb.* delay, neglect, 40. 537, 101. 824.  
 Slyd, *pa. t.* sled, slaid, 23. 299, 228. 41; *v.* slide, 224. 54.  
 Smachart, smatched, *sb.* term of contempt for a small person, 178. 692, 167. 473.  
 Smeirit, *v. pa. p.* smeared, 152. 286.  
 Smore, smorr, *v.* extinguish, 18. 246, 92. 580; *pp.* smord, suffocated, 176. 667.  
 Smwik, *sb.* smoke, 176. 667.  
 Smy, *sb.* minion, sneak, 170. 565, 177. 635, 185. 729.  
 Smyrtling, *v. pr. p.* smiling, 68. 920.  
 Snair, *v. pp.* plotted, 233. 33.  
 Snair, *sb.* snare, 222. 9.  
 Snark, *sb.* grumbler (?), 184. 782.  
 Snasting, *ppl. adj.* running with nasal mucus, 173. 556.  
 Sned, snood, *adj.* neat, trim, 172. 582.  
 Sneivilling, *ppl. adj.* snivelling, 172. 589.  
 Snoir, snore. *sb.* snivels, a disease amongst animals (?), 152. 302.  
 Snytting, *vbl. sb.* clearing the nose with a snort, 152. 311.  
 Soipis, *sb. pl.* small portions of food or drink, 148. 236.  
 Soipit, *v. pp.* steeped, soaked, 160. 426.  
 Soippit, sopped, *ppl. adj.* faint, weary, overcome, 21. 270, 82. 284.  
 Soir, *v.* soar, 211. 20.  
 Sonne, *sb.* sun, 240. 93.  
 Sonzie (?), 176. 668.



- Sounding, *v. pr. p.* swooning, 153. 317.
- Sowkit, *v. pa. t.* sucked, 142. 173.
- Sowme, *sb.* sum, 231. 69.
- Sowme, *adj.* some, 238. 25.
- Sowme, *v.* swim, 193. 30.
- Sownit, *v. pa. t.* swooned, 16. 203.
- Sowre, *adj.* sour, 87. 443.
- Spaill, *sb.* splinter, chip, 14. 170.
- Spairit, *v. pa. t.* spared, 239. 66.
- Spaitt, *sb.* spite, 199. 15.
- Spauld, spald, *sb.* shoulder, 180. 723, 152. 298.
- Spaven, *sb.* a disease of horses affecting the hock-joint, 180. 723.
- Speidding, *vbl. sb.* progressing, 48. 665.
- Spenzie, *adj.* Spanish, 152. 308.
- Speritt, *v. pp.* spared, 200. 45.
- Spew-blak, *sb.* one who vomits black bile, 186. 798.
- Spill, *v.* destroy, 233. 34; *pr. t.* spyllis, 28. 378, 56. 772.
- Spotches, *v. pr. t.* poachest, 184. 783.
- Springis, *sb. pl.* lively tunes, 150. 261.
- Spruug, *ppl. adj.* brisk, 150. 261.
- Spuilzeit, *v. pp.* robbed, 16. 205.
- Staingze, *v.* stain, make to seem tarnished, 219. 6.
- Stakarın, stakkarand, *ppl. adj.* staggering, 16. 198.
- Stakkerrit, *v. pa. t.* staggered, 22. 287.
- Stale, stell, *sb.* stale, term in chess, 16. 201.
- Stanche, *v.* heal, 218. 12.
- Stark, *adj.* strong, 22. 288.
- Stark, *adj.* barefaced, shameless, 136. 68.
- Starnis, *sb. pl.* stars, 240. 105.
- Staw, *v. pa. t.* stole, 136. 68, 180. 718.
- Stay, *adj.* steep, 22. 296, 26. 338.
- Stayar, *sb.* hinderer, 50. 677.
- Stayis, *v. pr. t.* stops, holds back, 27. 356.
- Stayne, stane, *sb.* the stone, 154. 328.
- Steel-gimmer, *sb.* one who steals gimmers (a gimmer is a two-year-old ewe), 187. 766.
- Steid, *sb.* support, 209. 21.
- Steik, *v. pr. t.* shut, 14. 176; *steiche, imper.* 216. 3.
- Steill-zow, *sb.* one who steals ewes, 184. 768.
- Steris, *v. pr. t.* stirs, 198. 51.
- Sterrie, *adj.* starry, 219. 2.
- Stertlie, *adj.* leaping, rippling, 8. 85.
- Sterwitt, *v. pa. t.* died, 246. 91.
- Stew, *sb.* battle, brawl, 170. 576; *stewis, poss.* 171. 543.
- Stickard, *sb.* = stickdirt, term of contempt, 139. 117.
- Stiffie, *adv.* firmly, 233. 5.
- Stikis, *sb.* Styx, 162. 446.
- Stikker, *sb.* stabber, slayer, 188. 820.
- Stime, *sb.* smallest portion, 91. 553.
- Stinting, *v. pr. p.* holding back, 27. 349.
- Stor, *sb.* store, 238. 40.
- Stoundis, *v. pr. t.* smarts, aches, 52. 721.
- Stour, *sb.* trouble, perilous situation, 136. 75.
- Stownd, *sb.* pang, spasm of pain, 204. 69; *stoundis, pl.* 202. 16.
- Stowp, *v. imper.* yield, stoop, 140. 124.
- Straichtnes, *sb.* straightness, 219. 2.
- Straik, *v.* strike, 247. 4.
- Straik, *sb.* stroke, 203. 53.
- Strak = stark, *adj.* stiff, rigid (as in death), 36. 4.
- Strange, *adv.* strong, 242. 154.
- Streche, *v. imper.* stretch, 216. 4.
- Streichlie, *adj.* in wisps like flax (?), 170. 580.
- Strenthe, *v. imper.* strengthen, 226. 99.
- Striueling, *adj.* sterling, 303. 10.
- Strydand, *v. pr. p.* striding, 131. 19, 139. 117.
- Strydland, *v. pr. p.* straddling, 131. 19.
- Stryppis, *sb. pl.* stripes, 211. 32.
- Strywe, *v.* strive, 20. 272.
- Sturdie, *sb.* a disease affecting the brain of sheep and cattle, making them run about in giddy fashion, 154. 328.
- Sturt, *sb.* trouble, vexation, 34. 459.
- Sturtsome, *adj.* troublesome, vexatious, 140. 129.
- Styme, *sb.* glimpse, glimmer, 40. 534.
- Suaige, *v.* assuage, 230. 43.
- Subgek, *v.* subject, 199. 28.
- Subscriuit, *v. pp.* subscribed, 302. 24.
- Sueiddring. See Swidering.
- Suin, syne, *adv.* afterwards, then, 134. 40.
- Sun, *sb.* sin, 225. 78.
- Sunzie, swnzje, suınzei, *sb.* excuse, 188. 829, 136. 79.
- Surmatches, *v. pr. t.* excels, 74. 76.
- Surmunttes, *v. pr. t.* surpasses, 213. 39.
- Sute, *v. imper.* solicit, 221. 1.
- Suıyne, *sb.* swine, 228. 42.

- Suyth, *adj.* trustworthy, 26. 352.  
 Swame, *sb.* tumorous growth (?), 154. 336.  
 Swaming, *sb.* dizziness, swooning, 152. 311.  
 Swamp-sundie (?), 184. 776.  
 Sweillit, *v. pa. t.* swaddled, 152. 286.  
 Sweillit, *v. pa. t.* swilled, drank to excess, 164. 494.  
 Sweir, *adj.* unwilling, obstinate, 184. 771.  
 Swelt, *sb.* suffocation, 152. 311, 79. 218.  
 Swerfe, *sb.* swoon, 153. 317.  
 Swidering, sueidring, *vbl. sb.* swithering, hesitation, 107. 1007, 62. 861.  
 Swingeour, swingeor, swyngeour, suingeor, *sb.* scoundrel, 142. 145, 146. 223, 184. 786.  
 Swir, *adv.* unwillingly, 152. 286.  
 Swit, *sb.* soot, 178. 685.  
 Swith pak (?), 184. 781.  
 Swnzje. See Sunzje.  
 Sycht, *v. pa. t.* sighed, 18. 227.  
 Syne, *adv.* then, 195. 5.  
 Syse, *sb.* judgment, doom, 158. 392.
- Taid, *sb.* toad, 131. 5, 136. 84.  
 Taidrell, *sb.* puny creature, 162. 457.  
 Taiglit, *v. pp.* harassed, wearied, 158. 382.  
 Taikin, *sb.* token, 22. 288.  
 Tairie, *adj.* tar-smear'd, dirty, 184. 773.  
 Tairie, *v.* tarry, delay, 164. 490.  
 Tanny, *adj.* tawny, dirty (?), 184. 764.  
 Targettis, *sb. pl.* ornaments in the cap, tassels, 144. 206.  
 Tarledderis, *sb. pl.* thongs, 172. 591.  
 Tarmigant, *sb.* brawler, noisy braggart, 184. 780.  
 Taw, *v.* chew, suck greedily, 172. 585.  
 Tawis, *sb. pl.* a leather belt or lash used by schoolmasters, 172. 591.  
 Tedder, *sb.* tether, halter, 164. 469; *pl.* 144. 201.  
 Teirris, *sb. pl.* tears, 212. 17.  
 Tene, *sb.* trouble, 214. 6.  
 Tensall, *sb.* loss, 235. 68.  
 Tensum, *sb.* ten at a time, 32. 434.  
 Tent, *sb.* heed, 168. 530.  
 Tersell, *sb.* puny creature, 136. 84.  
 Teuch, *adj.* tough, 24. 310.  
 Tewchlie, *adv.* toughly, 172. 585.  
 Thai, thais, thays, *pron.* those, 44. 603, 211. 36, 34. 462.  
 Pai, *pron.* they, 193. 30; thy, 210. 13, 14, 243. 174.
- Phame, *pron.* them, 231. 59.  
 Thay, *pron.* thy, 199. 13.  
 Thayne, *pron.* thine, 230. 31, 198. 4.  
 Theis, thies, *sb. pl.* thighs, 10. 114.  
 Thes, *adv.* thus, 224. 45.  
 Thes, *pron.* these, 210. 8.  
 Pi, *pron.* thy, 211. 7, 29.  
 Thinkand, thinken, *v. pr. p.* thinking, 195. 30, 235. 75.  
 Thir, *pron.* these, 217. 10.  
 Pir, *adv.* there, 233. 35.  
 Thirst, *v. pa. t.* thrust, 218. 11.  
 This, *adv.* thus, 195. 15, 208. 88, 217. 9, 219. 13.  
 Thocht, *conj.* though, 193. 30, &c.  
 Tholl, *v.* tolerate, endure, 236. 113; *imper.* thoill, 221. 11.  
 Powls=thou's, thou shalt, 186. 809.  
 Thrang, *sb.* strait, 234. 45.  
 Thraw, in a, irregularly, 172. 584.  
 Thrawin, *adj.* twisted, distorted, expressive of ill-nature, 186. 817.  
 Threat, *v.* vex, distress, 192. 4.  
 Thrift, *sb.* fortune, luck, 156. 347.  
 Thringing, *vbl. sb.* thrusting, pressing, 58. 709.  
 Thrists, *v. pr. t.* thirsts, 34. 464.  
 Throt-steiper, *sb.* drunkard, 186. 812.  
 Throuch, throw, *prep.* through, 222. 2, 197. 48.  
 Thy, *pron.* they, 242. 158, 159.  
 Tiekil, *adj.* unreliable, gossiping (?), 210. 16.  
 Tine, tyne, *v.* lose, 111. 1099, 198. 7; *pl. adj.* tint, lost, 101. 816.  
 Tinklar, *sb.* vagabond, 178. 689.  
 Tirl, *sb.* rippling wave-like movement, 83. 334; *pl.* 25. 320.  
 Tirrd, tirtl, *v. pa. t.* stripped, turned over, 161. 392, 160. 412.  
 Tirrillis, tirls, *sb. pl.* some disease; St Vitus's dance (?), 152. 315.  
 Tisicke, *sb.* a hacking cough, 153. 321.  
 Tittest, *adv.* soonest, most quickly, 162. 457.  
 Tittis, *sb. pl.* a disease of horses, causing their legs to contract spasmodically (E.D.D.), 152. 315.  
 Tormoyilt, *v. pa. t.* disturbed, agitated, 220. 6.  
 Totteris, *sb. pl.* staggers, a disease of sheep, 152. 308.  
 Tout-mowe, *sb.* drunkard, 185. 741.  
 Tow, *sb.* halter, 136. 65.  
 Towsilt, *v. pa. p.* roughly handled, 158. 382.  
 Traitland, tratland, tratling, *vbl. adj.* chattering, idle talk, 141. 129, 144, &c.

- Traland, *v. pr. p.* trailing, 141. 144.  
 Trane, *sb.* artifice, snare, 200. 43; *pl.* 212. 26.  
 Trane, *sb.* company, procession, 237. 14.  
 Tratling, *v. pr. p.* trotting, 168. 548.  
 Trawill, *sb.* labour, 198. 7.  
 Trayall, *sb.* trial, 210. 2, 12.  
 Treistis, *v. pr. t.* trusts, 232. 2.  
 Trest, *sb.* trust, 225. 79.  
 Trewcour, trooker, truiker, *sb.* loose fellow, trickster, 146. 219, 140. 123, &c.  
 Trim, *adj.* fine, strong, 228. 47.  
 Trimmer, *sb.* virago, scold, 186. 813.  
 Trinckled, *v. pp.* shed, 73. 48.  
 Trone, *sb.* pillory, 170. 578.  
 Trotland, *v. pr. p.* trotting, 140. 138.  
 Trubill, *sb.* treble, 8. 88.  
 Trumped, *v. pa. t.* deceived, 112. 1140.  
 Trumper, trumpour, *sb.* deceiver, 114. 1194; *pl.* 164. 490, 138. 95.  
 Trumperie, *sb.* deceit, worthlessness, 136. 72.  
 Tryme, Trume, *adj.* trim, 24. 322, 173. 551.  
 Tuckine (?), 167. 476.  
 Tugled, *v. pp.* pulled, jerked about, 159. 362.  
 Tuich, tusch, *interj.* tush, 26. 349, 138. 95.  
 Turd, *sb.* lump of excrement, 185. 739, 172. 585.  
 Twilzeis, tuiłzes, *sb. pl.* quarrels, squabbles, 144. 206.  
 Twistis, twiskis, *sb. pl.* twigs, 25. 310, 6. 58.  
 Twithzaiak, *sb.* toothache, 152. 315.  
 Twm, toome, *adj.* empty, 144. 206.  
 Twne, tone, *sb.* tune, 168. 530.  
 Twys-cheillit = twice sealed, 138. 95.  
 Tyance, tythance, *sb.* tidings, 136. 66.  
 Tyk, *sb.* dog, loose fellow, 142. 168, &c.; *pl.* 158. 382, 166. 527.  
 Tyne. See Tine.  
 Tyre, *v.* grow tired, relax effort, 116. 1252; *pr. t.* 28. 361.  
 Tyris, *sb. pl.* bands, 172. 591.  
 Uyolence, *sb.* violence, 209. 30.  
 Vaiferand, *v. pr. p.* wavering, swaying, 186. 803.  
 Vaikis, *v. pr. t.* is vacant, 318. 6; *pa. t.* 318. 21.  
 Vailzeantly, *adv.* valiantly, 29. 381.  
 Vairloche. See Warloche.  
 Vamis, *sb. pl.* blisters, spots, 170. 570.  
 Vanthrewin. See Wanthriuen.  
 Vareit, *v. pp.* cursed, 172. 607.  
 Vemen, *sb. pl.* women, 206. 35.  
 Viccer, vickar (?), 188. 820.  
 Vilitie, *sb.* vileness, 146. 213.  
 Vmquhile, *adv.* and *adj.* formerly, former, "the late," 300. 5, &c.  
 Vnbeist, *sb.* monster, 150. 258.  
 Vncame (?), 154. 340.  
 Vncowth, *adj.* strange, unknown, 18. 239.  
 Vndirlyne, *v. pp.* undergone, been subjected to, 334. 21.  
 Vndoche, vndoght, *sb.* puny creature, good-for-nothing, 162. 454.  
 Vngraitt, *adj.* ungrateful, 199. 38.  
 Vnhallat, *pp. adj.* unholy, 184. 783 (?).  
 Vnrokkit (?), 186. 802.  
 Vnsell, *sb.* a wicked or worthless person, 174. 622; *adj.* worthless, wretched, 136. 87.  
 Vnslie, *adj.* unskilful, 142. 153.  
 Vntrowit, *v. pp.* unbelieved, discredited, 156. 372.  
 Vnwait, *adj.* unwet, 142. 166.  
 Votes, *sb. pl.* (?), 178. 695.  
 Vpir, vper, vpair, *pron.* and *adj.* other, 206. 35, 39. 23, 240. 81; vpairis, *pl.* 210. 6.  
 Wad, wald, *v. aux.* would, 208. 96.  
 Wailzeandle, wailzeantlie, *adv.* valiantly, 28. 376, 246. 75.  
 Wair, *sb.* ware, commodities, 207. 75; *pl.* 146. 223.  
 Wair, warre, *v.* spend, exhaust, 138. 114; *pp.* 150. 259, 180. 716.  
 Wairthe, *sb.* wrath, 224. 48.  
 Waist, *adv.* in vain, to no purpose, 180. 709.  
 Walking, *v. pr. p.* lying awake, 244. 14; *pp.* 218. 14.  
 Wallat, *sb.* wallet, 184. 783.  
 Waltering, *v. pr. p.* tossing about, 244. 13.  
 Wand, *v. pr. t.* lash, thrash, 184. 789.  
 Wandevill, *sb.* some kind of disease, 152. 312.  
 Wane, *adj.* vain, 20. 272.  
 Wanfuckit, *v. pp.* misconceived, misbegotten, 136. 84.  
 Wanis, *sb. pl.* veins, 20. 258.  
 Wanschaippin, wanshappen, *adj.* deformed, misshapen, 137. 85, 150. 262.  
 Wantane, *v. pr. p.* lacking, 154. 337.  
 Wanthrift, *sb.* prodigal, 163. 438.  
 Wanthriftiest, *adj. superl.* most prodigal, 150. 255.

- Wanthriuen, vanthrewin, *ppl. adj.* ill-thriven, sickly, stunted, 156. 346; *superl.* wanthreivnest, 150. 255.
- Warbillis, warbles, *sb. pl.* worms that breed between the outer and inner skins of beasts, 152. 314.
- Wareit, warreit, *ppl. adj.* cursed, 146. 222, 170. 555.
- Warloche, vairloche, *sb.* wizard, 175. 601, 174. 634; *pl.* warloks, 179. 645.
- Warreit, *v. pp.* tormented, worried, 146. 222.
- Warwoolffe, woirwolf, *sb.* man-wolf, 175. 601; *pl.* 159. 360.
- Wat, wait, *v. pr. t.* know, 182. 749, 212. 5, &c.
- Way, wey, wie, *v.* weigh, ponder, 30. 402, 116. 1241.
- Wayage, *sb.* voyage, 46. 625.
- Wayffis, *v. pr. t.* waves, 60. 812.
- Wedders, *sb. pl.* wethers, 144. 199.
- Weicht, *sb.* weight, 243. 1.
- Weicht, wicht, *sb.* wight, man, 206. 39, 194. 4, 244. 13.
- Wein, *v. pr. t.* ween, suppose, 238. 25; *pr. p.* 182. 754.
- Weir, *v.* wear, wear out, 212. 10, 247. 6.
- Weir, *sb.* doubt, uncertainty, "but weir" = without doubt, 206. 28.
- Weir, *sb.* war, 235. 74.
- Weird, *sb.* doom, destiny, 158. 380; *pl.* weards, the Fates, 150. 262.
- Weirreis, *v. pr. t.* wearies, 245. 50.
- Weis, *sb.* some kind of disease, 152. 312.
- Weinischis, *v. pr. t.* vanishes, 241. 134.
- Wettal, *adj.* vital, 60. 828.
- Wew, *v.* view, 198. 52.
- Wexit, *v. pp.* vexed, 229. 3.
- Wey. See Way.
- Whryne. See Quhryne.
- Wichis, *sb. pl.* witches, 178. 679.
- Wicht. See Weicht.
- Widderrit, *v. pa. t.* withered, 20. 254; *ppl. adj.* 178. 675.
- Widdersins, witharshines, *adv.* backwards, contrariwise, 170. 580, 160. 418.
- Widdie, withie, *sb.* rope of willow twigs, halter, 60. 812.
- Widdiesow, woodiesow, *sb.* 184. 789.
- Wieckett, *adj.* wicked, 223. 15; *wiketnes*, 223. 11.
- Will, *adv.* well, 199. 18, 225. 66, 239. 61.
- Wind-flaiffis, *sb. pl.* belches of wind (?), 154. 322.
- Windil-strayis, windling-strayes, *sb. pl.* stalks of withered grass, *fig.* trifles, 22. 287, 82. 303.
- Winques, *v.* vanquish, 32. 433.
- Wirriand, *v. pr. p.* growling, complaining, 154. 322.
- Wirsome, *sb.* pus, foul matter, 154. 337.
- Wiß, *v.* wish, 192. 14.
- Wissag, *sb.* visage, 20. 252.
- Wissel, *v.* change, 172. 598.
- Wited. See Wyt.
- Witt, *sb.* mind, knowledge, 196. 9, 210. 3.
- Wod, *adj.* mad, 239. 67.
- Wodnes, *sb.* madness, 197. 25.
- Woif, *adj.* mad, hare-brained, 146. 215.
- Woit, *sb.* vote, 50. 683.
- Wolt, *sb.* vault, 219. 3.
- Womeit, womett, *sb.* vomit, 170. 564, 235. 86.
- Wonbill, *sb.* some kind of disease, 153. 318.
- Wond, *sb.* wound, 204. 69.
- Woo, *adj.* sorrowful, 194. 12.
- Woodelyk, *adj.* mad-like, 184. 765.
- Woodie-necke, *sb.* gallow's-neck, gallow's-bird, 187. 751.
- Woodraine, *v. pa. t.* ran madly, wildly, 167. 488.
- Wood-wyld, *adj.* stark mad, 184. 772.
- Wor, *v. pa. t.* were, 239. 67.
- Worklum, warkloume, *sb.* instrument, pen, 132. 37.
- Wourdie, *adj.* worthy, 227. 12.
- Wowaris, *sb. pl.* wooers, 221. 2.
- Wowbat, wolbet, *sb.* a hairy caterpillar, puny dwarfish creature, 150. 262, 174. 634.
- Woyd, *adj.* void, 217. 8.
- Wraithe, *sb.* wrath, 200. 46.
- Wraitis, *sb. pl.* warts, 154. 337.
- Wratches, *sb. pl.* evil spirits, 179. 645.
- Wray, *v.* turn (M.E. wreien, wrier deceive, 192. 21).
- Wreisting, wristing, *vbl. sb.* twist, writhing, 20. 276.
- Wreitis, *v. pr. t.* writes, 178. *pa. t.* wreit, wreat, wrett. 240. 81.
- Wreyth, *sb.* wrath, 245. 1.
- Wring, *v.* ring, 216. 6.
- Wrink, *v.* change, turn.
- Wry, *v.* twist, equivocate.
- Wparris. See Vp̄ir.
- Wurdie, *adj.* worthy,
- Wylis, *sb. pl.* wiles, a
- Wynature, *sb.* drunk
- Wyß, *adj.* wise, 190

Wyt, *v. imper.* blame, 132. 17; *pa. t.*  
wited, 99. 759.

Wyte, *sb.* blame, 220. 12.

Ȝammer, *v. pr. t.* howl in whining  
fashion, 138. 117.

Ȝarne, Ȝairne, *sb.* 160. 430.

Ȝeild, *sb.* captive, 198. 58.

Ȝeild, *v.* yield, 244. 25.

Ȝeird, *sb.* earth, 8. 106.

Ȝeis = ye's = ye shall, 186. 804.

Ȝeitt, Ȝitt, *adv.* yet, 199. 25.

Ȝeld, Ȝeild, *adj.* barren, not in milk,  
136. 67.

Ȝeld, *v.* yield, 203. 53; *pr. t.* 204. 72.

Ȝoldin, *pp. adj.* yielded, surrendered,  
221. 10.

Ȝow, *sb.* ewe, 136. 67.

Ȝowlis, *v. pr. t.* howls in whining  
fashion, 166. 527.

THE END.





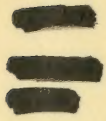




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