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AND OTHER POEMS



EDITED BY

JOHN SMALL, MIA., F.S.A. SCOT.

## PART I.

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PARTV.


## PREFACE.

## I.

A SKETCII OF SCOTTISH POETIRY UP TO TILE TIME OF SIR DAVID LYNDESAY, WITII AN OUTLINE OF HIS WORKS,
ry JOHN NiCHOL, B.A., Baliol Coll., Oxford, PROFESSOR OF ENGLISI LITERATURE IN THE UNIVERSITY OF GLISGOW.

The life and writings of Sir Divid Lyndesay are intimately associated with the political and intellectual movements of the transition age in which he flourished. The interest that adheres to them is, to a great extent, historical, and any attempt to estimato their significance will be assisted by a survey of the previous course of national thought.

Scottish literature properly speaking, that is to say, the literature which was not only written in Scotland and by Scotchmen, but which embodied local ideas in local language, stretches over somewhat more than 150 years. It begins in the 14 th century with Barbour in the celebration of national independence, and ends in the 16 th with Lyndesay and Knox in the advocacy of religious freedom. The Scotchmen who have written from the time of Drummond to that of Carlyle have been, with a few exceptions, and in spite of certain local characteristics, essentially English writers.

There is great similarity between the early literatures of all countries: rudeness of style and simplicity of thought mark the
first efforts of writers everywhere; there is a further similarity hetween almost all the early literatures of modern Europe. They are from the first largely aftergrowths. They begin in the naturalization of legends, and the commmication of truths previously diffused in ehler tongues; in re-translations of translations necessitated by the fusion of races which had each previonsly possessed some records of its own. Echoes caught from classic and mediaval tralition run through our earliest romances; if we except a few purely Celtic and Scandimarian fragments we must, to fund the roots of our ohl British literature, go back beyond itself. This last remark may, however, be applied with less reservation to the southern than to the northern section of our island, where continental influences affected manners more than thonght. The most cursory view of early Scottish poetry fimls it more nearly indigenous, reflecting more closely the cmrent of events in whieh our authors were more frequently actors, than that of the corresponting age in England, where a greater amount of luxury led, at an carlier period, to the development of a distinct literary class.

Authentic Scottish history becrins alont the date of the Noman conquest with the reign of Maloolm Cimmore, and stretches down to the union of the crowns under James VI. Before the first of those dates it is the comparatively haren chronicle of semi-burbarous tribes; after the last it becomes a part of the history of England. The intervening period of five and a half centuries may be divided into four great sections.

## DIVISIONS OF SCOTTISII HISTORY.

I. The first extends for 200 yoars, down to the death of Alexanter III, and exhilits Seotland as an intepondent kinglom, weasionally at war with, and sometimes interfering in, the allatis of her more pewerful neighbour.
II. The spomm, strething from $12 \Omega 3$ to 1390 - the date of the acesesion of leblert 1 ., the first of the Stewarts-is the period manked by the strugere with the English Edwards.
III. 'The thirl, axtemding over the reigns of Tonhert II. aut Joblort JlI., and the first four Jamezes, is marked hy renewed wars
with England,-the border raids, giving birth to the border ballads; the alliance, foreshadowing a union of the crowns; the defeat of Flodlen ; at home, by the Douglas wars; the first steps towards the civilization of the Highlands; the revival of classical learning among the ecelesiastics, and the establishment of the Universities.
IV. The fourth, begimning with the Regency consequent on the death of James IV., extends over the reigns of James V., Mary, and the Scottish reign of James VI. It is the period of the Reformation.

## CORRESPONDING DINISIONS OF SCOTTISII LITERATURE.

I. Of the first of those periods there are few literary relics. There are some English verses about the Battle of the Standard, but no contemporary records are left to $u s$ from the 12 th or the early part of the 13 th century in Scotland. If any ballads belonged to that age they are lost. ${ }^{1}$ A little later we come to the oldest authentic fragment of Scottish poctry in the well-known patriotic and religious lament beginning
'Quhen Alysandyr oure king wes dede That Scotland led in luve and le.'

The 13th century in Scotland is ushered into the history of literature mainly in comection with the traditionary verses and semifabulous life of Thomas Learmount, the rhymer of Ercildoune. Of this Scottish Orpheus or Merlin-whose very existence has been doubted by the sceptical spirit of modern criticism-the frequent references of later writers allow us to believe that he really lived and wrote, reaching the height of his fame about the year 1280 , and dying before the close of the century. He comes before us, like an early bard, in the comlined character of a poet and a prophet. His most celebrated prediction, relating to the death of the king, is circumstantially detailed by Bower, a chronicler who flourished in 1430 ; but as it is given in the form of the annomeement of a blast in Scotland on the 16 th of March, we are tempted to remark that such a prophecy was likely in some way or other to be fulfillet, and as we
${ }^{1}$ It will be understood that the writer speaks of the literature of Lowland of Anglo-Saxon Scotland, and does not hazard any opinion on the question of the old Celtic remains. Celtic has even less relation to Scottish than it has to English literature.
have different accounts of the year in which Alexander died, we eannot lay much stress on a coincidence connected with the day. Learmount is referred to in his prophetic character in The Bruce. The chroniclers Wyntown and Henry have agreed to represent him as endowed with a genuine spirit of divination; but they express suspicions as to the source from which this power was derived. Lesley, in his history of Scotch affairs (1578), mentions him along with the wizard Michael Scott. The Earl of Sterling, the poet Drummond--followed in the middle of the 17 th century by Archbishop Spotswood-allude to him as having 'foretold many ages before' the union of the crowns ' in the ninth degree of the Bruce's blood.' Unfortumately, the publication of the volume to which those writers refer can be traced only to the year 1603, when the union had actually taken place.

Ercildome's claims to be regarded as a poet have been considered to rest on a somewhat better foundation. Robert Manning of Brume, who lived only half a generation later (lis works bearing date in 1303 and 1338) distinctly names a Thomas as the author of an old version of the Geste of Sir Tristram, ${ }^{1}$ and the ryme of the third line of the Ceste in the Auchinleek MSS. leaves no dould that 'Ereeldome' is the right worl for the name of the author's dwelling that is missing from the first line. ${ }^{2}$ Sir Tristrem, althongh one of the later Arthmian legends, had at an early lerion become one of the stock stories of romance on the continent, and it may

```
\({ }^{1}\) I see in song, in sedreyng tale
    of Freeldoun st of Krndale,
    Nom pam says as pai [E. A K.] pam wroght,
    \& in per sayng it some's moght:
    pat may pou bere in sir Tristrem ;
    oner gestes it has pe steem [esteem], -
    oner alle that is or was-
    if men it sayd, as made Thomas.
        Story of Inglemede, i. :3, lines 93-100; ed. F. J. Fumivall,
                                    1871 (now in the press).
        \({ }^{2}\) I was at [Ereddome:]
            With Tomas spak Y' thare ;
        Ther horel Y' rede in romes,
            Who Tristrem gat and hare. . .
        Tomas tellow in tom,
            This antentours as that ware.
                (all. W. Fenth, 180hi, 1. 1-11.)
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have found its way to Scotland, and been translated there some years before it assumed its English dress in England. The oll copy of the Romance (supposed to have been transeribed in the 14th century) which was published by Sir Walter Scott in 180t, opens with an allusion to the Rhymer in the third person, and the language hardly squares with our notions of the Seoteh of the remote period to which it is referred by the editor ; but neither of those facts is deeisive against the belief in an original work of the Ihymer that may have been modified by transcription. The 'Geste of King Horne' has also been referred to a northem source of the same date, but, it appears, on insufficient authority. Learmount's fame will continue to be assoeiated with faery land and the ballads of our Scottish mythology.
II. There are a few remaining fragments of verse-as the taunting at the siege of Berwick, and a pran over Bannockburn-written by contemporaries of Wallace and Bruce, but our main poetical authority for the events and sentiments of the period is Joнs Barbour. Neither the place nor the date of this author's birth are known. He was Arehdeacon of Aberdeen in 1357; died in 1395, after having repeatedly travelled in England, and held some important offices. In 1375 he speaks of his work as being half finished. On its completion in 1378 he was presented with an annuity, avowetly granted to him and his heirs ' pro compilacione Libri de gestis illustrissimi principis quondam domini regis Roberti de Brus.' He is referred to by Wyntown as the author of another work, 'The Brute,' containing a genealogy of the kings of Scotland, from the everlasting Brutus down to the time of the first Stewarts, for which, according to one account, he received another pension. Mr Henry Bradshaw, the Librarian of the University of Cambritge, has proved ${ }^{1}$ that about 2200 lines of two MS. Troy Books in the Cambridge University and Bodleian Libraries-part of 'The Brute' above, -as well as a MS. collection of 50 Lives of Saints, in 40,000 lines, in the Cambridge University Library, are due to Barbour. Two MSS., transeribed by Joln Ramsay in 1489, are, with the ex-

[^0]ception of the passages enshrined by Wyntown in his Chronicle, onr earliest authorities for the text of the 'Brus.' The earliest printed edition of which any copies have been preserved, belongs to about 1570 , since when there have been nearly twenty, some of them altered to suit the knowledge of the people, with whom the work has always been a farourite. As the first really considerable poem produced in the northern part of our island, it has been compared by Mr Pinkerton and other critics, whose national zeal is apt to be excessive, with the masterpieces of Homer, Dante, and Chancer; but the comparison only holds good as pointing to a common freshness and rigour. If we are to look for prototypes to 'The Bruce,' we may find a better parallel in the fragments of the Roman Nrevius and Ennius, who seem to have executed in a somewhat similar way a design similar to Barbour's, and to have recalled, as he did, with comparative simplicity and sincerity, the great achievements of a great era of their country's history. The historical merit of Barbour's book is generally almitted to be considerable. Ite himself recommends it at the outset ly stating his resolution to give a faithful recorl ; and witing within 46 years of Bruce's death, he is able more than once to appeal to the authority of eye-witnesses as vouchers for the accuracy of his statements. We may presume that he has reported the main events of the struggle he celebrates exactly as they were believed to hare taken phace in the age during which he wrote. The amnals of contemporary warfare still warn us how short a time it takes to olscure facts: ${ }^{1}$ where strong emotions have free play not the most honest can be expectel to be always impartial ; and where great interests are at stake not every one can be expected to be lonest. In a rude age mythological ablitions cluster more thickly aromb the memories of great men; but though Barbour appeals to the belief in Divine interposition to explain a Scottish victory, ind attributes to his hero supernatural powers, ant aseribes his eally disasters to his sacrilegr, and crealits the report of the Euglish king's consulting a fiend, the wonder is that lis work as a whel is su free from fabulons alomments. His sentiment regaring
'Vibu the "xagerematod statoments exponsed hy Lord shaftestory, and at (nno fime widely eredited, ramarding the Indian Muting.
the reputed prophecies of the age is inspired loy a wholesome incredulity which reminds us of Chaucer's not caring 'three straws' for the oracles-
'Me think, quha sayis he knawis thingis
'To cum, he makrs gret gabingis.'
But we see no trace in Barbour of the scepticism which is fullgrown fliprancy. The whole tone of his writing is reverential, nor was he altogether free from the influence of the superstitions in which thie reverence of that age took shape. Cultivating a comparatively virgin soil, Barbour indulges in comparatively fetr of the commonplaces of medieval fiction: living withont even Chancer for a model, it was easier for him to be original than for us who are oppressed by so many centuries of literature. But his originality cannot be attributed, as the appearance of originality sometimes may, to ignorance. He was too zealons a stulent to be ashamed to go abroad for his knowledge, and his work bears frequent testimony to his learning. He avoids the pedantry of cramming lis pages with the names of ancient authors; but he frequently even goes out of his way to give illustrations from Greek and Latin history. Hi; travels seem to have had the effect of liberalizing his mind. The laureate of a national struggle for independence, he exhibits no unreasonable inveteracy; and his patriotism, tempered by a comprehensive charity, never clegenerates into patriotic rant. In an artistic point of view, his poem, as a whole, owes its main merit to its unity. The hero-a molel knight-is the backlone of the story, which is at once a chronicle and a chivalrous romance. The exaggerations which here and there occur never take from our sense of the reality of the picture ; and a great aim justifies those efforts which, in the case of Sir Lancelot and Sir Tristram, are apt to degenerate into gymnastic feats. The figures of Pruce and Douglas -'very perfect gentle knights,' - as drawn by Barbour, recall to our minds Achilles and Patroclus. But the implied compraison suggests a difference. A long poem which rests too much upon its unity cannot be without serious defects. A single highly-strung emotion is ground for a perfect lyrie ; one great action, coloured by passion, is enough for a ballad ; lut an epie requires variety. The conflict of
interests in the 'Ilial,' the rival herocs, Helen and Andromache, the backgromit of the gods, amply fulfil this requisite. Setting aside the difference of language (and compared with the language of Homer that of Parbour is prose) this makes a gulf between the two poems. National zeal is neederl to prevent 'The Bruce' from becoming wearisome. There is too great a similarity in the adventures; and the characters, with few exceptions, do not stand out with sufficient individuality. The want of versatility in Barbour's mind shows itself in his style. He has more than the average power of painting character. We often admire the pathos of his simple narative, and sympathize with the fervour of his patriotic reflections on the 'perfervidum ingenium' of men.

## 'Haud eauponantes bellum sed belligeranteis.'

But he seems either to have had comparatively little inventive fower, ar to have aroided exercising it. His wit is heary, and he is rarely humorous. The 'glow of generous sentiment' which pervales his porm elerates its tone ; but though a high level it is still a level, rising at the highest in his 'Bamockburn' to that of the last canto in Sir W. Scott's 'Mamion.'

Andrew of Wratowx, a Prior of the monastery of st Serf, a later contemprany of Bathou's, was born during the reign of I avid II., and dien sometime after 1419. His work, the 'Orygyale Cronykil of 'Seotland,' so called becaluse it professes to trace the history of our ancestors from their origin, was edited-so far as the part immediately concerning Scotmot-by Javid Macpherson in 17E9, and a new elition has lomg been a want. Like Barbour's, it is writton in outosyliahic verse, but it contains scarcely any poetry, and its historical value is impaired by an admixture of legends. To antipuarims it still presents an inturesting mirrer of ancient maners and bechefs, along with some of the earliest versions of the most popular mative that ditions, anong others the story of the witches ant Macheth, though met exactly as we find it in Shakespare. Berides the fatomite seremiratw authoritios of the middle age, he refers to several of the stambant Hassies, and holphimself over his work hy liberal quotations from Bantmur and other iuthens.

Here, though he flourishel at a somewhat later date, we may mention Henry the Minstrele, for his poem belongs to the early series of our metrical chroniclers. For all we know of his life we are indebted to a passage of Dr Mair's Latin History, in which he tells us that IIenry was blind, and leaves us to infer that he flowished about the year 1460. He calls himself a rural or rustic man, but it is evident that he must have receivel some education, for French worls are frequently introducel into his poem, and he refers to a Latin original of a Maistre Johm Dlair, as having furnished many of his ideas. Henry must have livel as late as 1492, when there is a record of the last of several donations presented to him by James IV. He never alludes to his blindness, and the descriptions which are among the prominent beatities of his work seem inconsistent with it ; but we are searecly justified on this ground in setting aside the positive testimony of a contemporary as to an obvious fact. Popular sentiment continnes to this day to revere Blind Harry. The poem of 'The Wallace,' composed in heroic couplets, is about the same length as 'The Bruce,' of which it is a counterpart. Hemy's verse is at least as smooth as Barbour's, and some critics have recorded their preference for the later poem ; but the weight of authority inclines to a different verdict. The author of 'The Wallace' is plainly the less educated of the rivals, and, though horn in a more refined age, has less refinement of feeling. The characters of 'The Bruce' are limited, but 'The Wallace' has only one. Everything centres round the figure of the gigantic yeoman, and his adventures are little more than a series of scenes of slaughter. The narrative is often highly vigorous, and the battle-pieces occasionally stirring ; lout it needs all the exaggeration of patriotism to attribute to the author 'the genius of a second Homer.' A modern Scotch version of Henry's work kept up in the hearts of the Scottish peasantry, down to the close of last century, the tide of Scottish prejudice which Burns says was pourel into his veins by its perusal. It is the great authority for those ineidents connected with the life of the hero which have been reproduced in the 'Tales of a Grandfather' and the 'Scottish Chiefs;' and from the first seene with the fishing-rod to the last on the scaffold, these are narrated with a vigour that has never been surpassed.
III. The literature of Scotland during the 14th century is remarkably free from the mark of English influence. Its foreign allusions, mostly continental, are subsidiary. It stands on its own basis, and is characterized by the freshness and vigour of an independent nation beginning to assert a place for itself in the intellectual world. The same phenomenon recurs, the same features are present, in the revolutionary and reforming literature of the $16 \mathrm{th}^{\prime}$; but in the 15th century we have an interval of comparative subjection, when imitation of southern models was the price paid for greater refinement and delicacy of speech. It has been said that in the generations after Chaucer's death, the light of his genins, which seemed to have gone out in the land of his birth, was rekindlet in the north, as the sum still shines over the Orkneys when the lamps are kindled in the streets of London. Varying the image, we may say that during the whole of this period a Chancerian wave passed over Seottish literature, and a movement was set on foot which largely influencel its thought and manner, its themes and the monle of handling them. Of this movement, an English prince, reared in England, was the natural leader and representative. By genins and education James I., the greatest of the ill-starred Stewart line-the best king who ever was a poet and the best poet who ever was a king -was well fitted to inaugurate a new era of thought and expression. The tragedy of his life, which typifies the premature struggle of rivilization against barmarism, is familiar to the most superficial reader of Scottish history. Like Alfrel the (ireat he at an early age manifested remarkable capacities in directions commonly opposed. He was ly nature a sollier and statesman, and equally by nature a man of letters. While still a prisoner of Henry's in the romel tower of Winlsor, he had converted the castle-yard into a conrt of martial exercise, and his chamber into a stuly. Out of doors he heeame a horseman ant a rumer; in lowers, a musician, a lawyer, and, studying 'his maisters dear,' himself a peret. His faner is said to have heen first inspired loy the sight of his future wife 'gathering flowers, hersulf a fairer flower,' hemeath his rasement. The prem callol firth log this beatifus risim is 'The King's Omair.' This word, which in Irelantic moms a lukk, and is son usel in the English Ancren lianle
of about 1220 A.D. (1. 282), was perhaps taken ly fames from the 'Complaynt of the Black Kinight,' generally, but probably falsely, attributed to Chancer,--

> 'Go, lytell quayre, unto my lyve's queen.'

James derived from the great English poet much more than the title of his poom-its verse, which is a modification of the rhyme royal ; its language, which, with a few northernisms, is English rather than Scotch ; and many of its ideas and images. The notion of the poet rising from slecp, and hearing the bell ring for matins, is eminently Chaucerian ; so is the description of the garden, the ardress to May, and much of the subsequent allegory. A more minute comparison of the two writers reveals many instances of the imitation, conscious or unconscious, of the one by the other. It has been remarked that the following coincidence between a stanza in 'Troylus and Cressida' ant one in the 'King's Quair' can hardly be acci-dental:-
'O weary ghost that wanderest to \& $\mid$ 'O besy ghost, ay flickering to \& fro fro,
Why nyht thou flyen out of the wofullest
Body that ever might on grounde go
O soule lurking in this woful nest
Fly forth without mine hertè \& it brest.'

- Chancer, T. \&. C. b. iv.

That never art in quiet or in rest
Till thou cam to the plaee that thou cam fro
Which is thy first \& very proper nest.'-K.'s Quair.

Chancer was to the minor poets of England during the 15th century what Byron was to those of the last, and Temnyson has been to those of the present generation-a voice to echo, and a standard to follow from a distance. But James I. was more than a minor poet; he not only outstripped all his contemporaries, but surpassed one of his models-Gower-and his highest flights fell not far short of the mattainable excellence of the other. If we compare the probluctions of our poet with the 'Canterbury Tales,' we find the latter to surpass the former in vigour, in life-like reality, in variety, and in humour ; but the case is not so elear if we compare those productions with the corresponding efforts of Chaucer's youth. The 'King's Quair'-an
antobiographic, descriptive, and allegorical peem of nearly 1400 lines-was probably written sometime before the royal author's marriage in 1424; a copy was preserved in the Bodleian library, and printed for the first time in 1776 . If Hawes ever saw this, he may have borrowed from it several hints in the composition of the 'Pastime of Pleasure.' The main defect of the earlier work lies in its resemblance to the later. The age of allegory in those days corresponded to what is with young writers now the era of adjectives; and James had not passel it when he wrote his 'Quair.' Neither had he aroided entirely the bad example of Gower in mixing up incongruons scraps of learning. Christian and Pagan myths are jumbled in lis pages. The poet invokes Calliope in the name of the Virgin ; Venus and St John co-operate to give him comnsel, and he puts a quotation from the Book of Ecclesiastes into the mouth of Minerva. Hence it is that the poem is appreciated better in fragments than as a whole ; but many of the descriptions, in richncss of imagery and harmony of versification, stand on a level with those of our greatest poets. In that of the Garden and the Lady there is, to borrow one of its own lines,
' Beanty enough to make a world to dote.'
Of the minor pienes attributed to the sume author, the most celebrated is 'Christ's Kink of the Green,' the popularity of which in later times is attested by Pope's couplet,
'One likes no language but the Faery Queen. A Scot will fight for Christ's Kirk o' the Green.'
Some crities have referred the poom to King Janes V., while one of the first Scottish schelars of the day summarily dismisses it as 'mudoultendy the production of a far later age' than that of James I. The name of this monarch is appended to the pems in the Bannatye IS. compiled in $150 . \mathrm{I}$. Its authenticity seems to stand or fall along with that of a similar composition to which allusiom is mate in the (nening stanza- - Peobles th the Ilay,' - and this last is refirred to Dy Mair, who livel in the 1 the century, as a work of the same danes. The two domens are in the same pecaliar stanza ; their dialect, alapted to the compernsion of the commen people, is very similar; and they treat similar suljects in the same way, being didactic satires
under the gnise of deseriptive burlesques of rural games, drawn in vivid rustic colours. In both the same humour and sprightiness are conspienous characteristics.

Of the writers in verse belonging to the age immediately succeening it may suffice to refer to the most prominent. Robert Menrison, the schoolmaster of Dunfermline (mentioned in Dunbar's ' Lament for the Makars,' 1507, as recently dead), must be regarded as one of the most successful of those who during the latter half of the 15th century followed up the impulse that had been given by James, and introduced into the northern part of our island the literary fashions, the favourite themes, the smoother measures, and the prevailing graees of the sonth. All the elucated Scotch minstrels of this period were more or less imitators of Chancer, and, for the most part, of his earlier and minor works. With the exception of a single fable, there is no Scoteh recast from the 'Canterbury Tales,' but there are several of the 'Flower and the Leaf' and 'Troylus and Cressida.' Henryson's 'Testament of Cresseit' was avowedly suggested by the latter, to which it is a sequel, preserving the stanza, and to some extent the manner, of the original. In the spirit of that poetical justice which rarely aceords with the facts of life, the poen proceeds to give us an account of the punishment which the author imagines to have ultimately overtaken the infidelity of the heroine. Desertel in her turn by Diomed, Cresseid returns to the honse of Calchas, and afterwards retires to an oratory or ' Kirk,' where she laments her fate, and pours forth reproaches against the goldess of love. Then follows an internde in which the principal mythological personages of autiquity, thongh with some confusion as to character, are introduced sitting in judgment on the faithless fair one. She is finally condemned to le stricken with leprusy, and to go loegging from house to house with cup and clapper, as the lepers were wont to do in the streets of Elinburgh. Nathaniel ILawthome lass wrought out with remarkable power a similar idea in his 'Lady Eleanore's Mantle,' but he has not transferred the heroine from Massachnsetts to Troy. Henryson has handled another legentary theme in the same fashion in his 'Tale of Orphens,' represented as a king of Thrace searching in vain for Eurydice through all the stars
of the milky way. In the course of his journey we meet with the fullowing classic reference-

> 'In his passage among the planets all He herd a heavenly melody \& sound Passing all instrumentis musical Caused by rolling of the spheres round.'

Orpheus then descends to the realms of Pluto, where he meets Julius Ciesar, Herol, Nero, and Iesabel, with many a pope and cardimel. The last reference is remarkable as perhaps the earliest indication in Seotch verse of the tone of thought which we shall find so predominant in the Satire of Lyndesay. The habit of confounding chronology, and attaching modern circumstances to ancient names, may perhaps be attributed more to the influence of Gower and Lydgate them to that of Chaucer. The fashion was set to them by the Gestu Remanorum. In his poem of 'The Bloody Sark,' Henryson has added an allecory to one of the traditionary incidents which appear in that collection. In lis extensive collection of Fables, he addresses 'Esop,' whose prose seems to have been often confounded liy the writers of this period with the verse of Phedrus, as a 'poet lanreate.' Among these fables, that of 'Sir Chanticleare and the Fox,' adaptel from the 'Numes Priest's Tale, and the ' Borrowstoun and Lantwart Mouse, conchuding with the moral afterwards pointed Dey Gay, are the most wortliy of note. One of the most farourable examples of Henryson's native style is the half-hmmorons, halfgraceful moralization on a lady's dress, entitled 'The Garment.' IIe is probally the author of 'Rubin and Makyne,' one of the carliest and hest of all our ballads. In the two last-mentioned pieces there is a directness and simplicity of thonght and language, favourably ("ntrasting with the somewhat involved manner of his more claborate compositions. These are, however, remarkalle for the prevailing smonthmes of their versification, as well as a peculiar swectness and 1) Winary, which thmaght distinguishes Ifmryson among his

III. It has brect saill ly a somthen reviewer of the present day, with what justive we will mot attempt to determine, that 'a Sontchman "ither thinks lik" an Englishman, or he thinks worse.' The
literary history of the northern part of our island during a great part of the 15 th century may seem to confirm this verdict, for, as we have seen, throughout that period the most prominent Scotch poets were mainly employed in recasting English models. A few local references and embellishments, an occasional pratriotic reference or touch of satire foreshadowing the revolutionary tendencies of the next age, are almost the sole indications of a national spirit. Lut during the closing years of the century, and the early years of the next, a new tide had set in. The aftermath of political antagonism to England, fostered by the turbulent chivalry of James IV., evoked a corresponling antagonism in the world of letters. Dr Irving has remarked that when the court became farourable to foreign alliances, the leading writers, in their anxiety to avoil the forms and phraseology of the 'southern' dialect, were rearly to adopit without restraint those of France, and through France those of Rome. A school of poetry, characterized by its classic mamerism, thus arose in the north, and even after the Reformation had severed the main bonds which united us to the Romance mations, contimed to exercise a liurtful effect on the form, if not on the substance, of our literature. This fashion was the more unfortunate that it was alien to the true national genius of a country having little essential sympathy with the modes of thought, and therefore little real affinity to the morles of expression, of the south. Camptell justly remarks, in reference to the prolific use of those 'aureate terms,' that 'when the writers of those days meant to be eloquent, they tore up words from the Latin, and planted them, as children do routless flowers in a mock garden.' But the growth of the fashion is at once explicable from history, and one of the most accomplished men of the time was largely instrumental in confirming it. The two poets whom we have next to mention make a sort of bridge between the periol we have marked as the thirl, and that which we have marked as the fourth, in the development of our literature. Inspired in the main by the spirit of the 15 th, they lived over the first quarter of the 16 th century, and witnessed the begimning of the intellectual war which led to the Reformation. Both, to the close of their lives, held firmly by the main points of the Catholic creed; hut the one as
a practical reformer, the other as a virulent satirist of the abuses of the Church, helped to pave the way for the bolder and more umeserved protests of the succeeding gencration. Of these two poets, the immediate predecessors of Sir David Lyndesay, Douglas is the representative of the more aristocratic and highly cultured element in the fancy of the time; Dunbar, of its more democratic, comparatively untutored, and revolutionary genius.

Gawan Douglas, an interesting account of whose eventful life is given in the work of Dr Irving, was bom in 147t, the third son of Arehibald the fifth, sometimes called the great, Earl of Angus. ILis education was completed at Paris, and entering holy orders on his retum, he devoted the leisure of the first and only quict part of his career to literature. In 1515 he was nominated to the See of Thukell, and becoming involven in the civil war whirh hat boken out among the leaders of the northern Chureh, he songht an asylum in England, where, in 152.2 , he died, the most learned and the most aniable of his illustrions race. Iouglas informs us that at one perion of his life he was requester to translate Homer, from which it has been reasomably infered that he was acquainted with Greek. Of his faniliarity with Latin we have ahmolant prouf. IHis youthful rembering of Ovid's 'Te Remmentio Amaris' has not been preservel ; lut lis version of the ' Eneal,' completel about the year 1.5l:, is remakable as the first attempt to transfer the work of a great reassic anthor directly into English. Donglas's translation of Virgil is a monument of industry and gool scholarship, being a faithful aml gemerally close luperentation of the wigital, hamgh somewhat wanting in prlish, a defect referable to the fact that the Whole comprition omly acoupied sixtecn months of the writer's time. 'The Earl of sumey is sabl to have had the plan of his hank-verse rembing of the soond and forrth books of the same Eyic sug-

 ideas: e. g. he makes the sybil a mun, amel puts into her month an almonition to, Fincas to proserome in counting his hemes: hut such


[^1]prologues which Doughas has prefixel to the several books of his work are among the best specimens of his maturer verse. In allusion to these we have from an carly Scoteh critic the following somewhat overstrained eulogy:-- Where he,' the author, 'hath his liberty, he showeth a matural and ample vein of poesy so pure, pleasant, and judicious, that I believe there is none that hath written before or since but cometh short of him. And in my opinion there is not such a piece to be found as his prologue to the eighth book, begimming, "Of drevilling and dreams"—at least, in our language.' The introductions to the seventh and twelfth books have also been highly and deservedly commended. They abound in rich and appreciative natural descriptions ; but, with the rest of the author's composition, they exhibit the defect of all rapid writing in being too diffuse. There is a superfluity of second-rate images instead of a single self-sufficient one. Every imaginative mind when it falls into a train of thought is beset with pietures: the task is to select from among them that which is the best, and make it do duty for the rast. Four lines from Donglas's description of the dawn will illustrate this-

> 'And eke the heavenly portals chrystalline Cnwarpis braid, the warld till illumine, The twinkling streamers of the Orient shed purple spraying with gold and azure blent.'

Each of the e lines separately gives a fair representation of some of the phenomena of the morning. The crystal gates bring luefure our minds the idea of the elear sky, the gates opening wide indicate the spreading light; then the element of colour is introduced, thoush in a somewhat confused metaphor; the twinkling streamers shed sprays of purple gold and blue. It is an image more fitting an aurora borealis transferred to the morning. The whole is more picturesque than powerful: there is something of that heaping up of attributes which is always the mark of a minor poet, and there is a want of what Mr Ruskin ealls 'Imagination Penetrative, the inspiration which leaps to the heart of an idea, and gives to it a perfect voice, generally in the simplest worls. One line in Chaucer suggests more than the four above instanced:

[^2]We have here at once the far-rippling lustre of the dawn, the


Of Jonglas's two extensive original works the better-known, 'The Palace of Honour,' has been compared to the 'Pilgrim's Progress;' but they may more properly be contrasted. Bumyan forgel out of the Bible and the fervour of his own heart, in the s ditudes of Bealfurd jail, the only popular allegory in the English language ; popular because it appeals directly to our homeliest conscioumess. Every peasant may be Christian on his way from Destruction, through Despond and Despair, over the Valley of the Shadow, and the river which is the Reality, of death, to the Shining City. Donglas, on the other hand, leaves his court and episengal audience-chamber, with his mind full of the orators and poets of Greece and Rome, to dream in a delightful arhour of a caralcale of ladies, wariors, sages, and latriots, votaries of all the gorls and goldesses, from Mars to Vemus, tronping to the Palace of Monour. This caraleale he joins, and muler guard of Callinpe, reaches the Castifian fountain, lut is prevented foom drinking of it by the pressure of the crowl. At length they reach their destimation, the Palace, which, like Chancer's Temple of Fame, is situated on a hard rock, slippery as glass. Like the Celestial City it afforls a view of the wond, and many striving in vain to enter it are camiod down by the weight of their crimes into a dismal lake. The poet and his guarlian are abmitted ly Patience, the porteress ; but, on attemp,ting to cross a marow lange which learls to the garden of the Muses, he falls intu the moat, and awakens from his trem to compose a lay in paise of homme, and idedicate it to Janes IV. Douglas's other lomg pem, 'King Hart,' plameal after a similar fashion, is a complex allowey of the progress of himm life, which has been comparen to Flether's 'Prople lshand.' Both works show a luxurant imagination and remarkable command of verse, but they are marred by ralumbincy and ineongruities.
 was hom almut the year 1460. He was educated at St Andrews, ant tonk his duaren at St Salvaton's in 1479. Early in life he lumane a Franiscan friar, and in the rotes of the orter went about
begring. The following is slighty abridged from the account given by himself in one of his hamorous poems of this somewhat puestionable portion of his career. It is strikingly illustrative of the spirit of the times ont of which, under the clirection of more honest, if not of abler, men, the Fieformation grew. 'Before the dawn of day methought St Francis, clarl in religious habit, appeared to me, and said, "Go, my servant, clothe thee in these vestments, and renounce the wohl." At the sight of him and his habit I was seared like one who sees a ghost. "And why", my son, art thou terrified at the sight of the holy weed?" "St Francis' reverence attend thee, and thanks for this intender benefit ; but with regrard to those garments of which thon art so liberal, it has never entered into my head to wear them more ; sweet confessor, take it not ill. In holy legends have I hearl it sail that bishops are more frequently canonized than friars: if, therefore, thon wouldst guide my soul towards heaven, invest me with larger robes. My friar days are done. Time was when in that clress I made good cheer, and preached and fleeched the folk from Berwick to Dorer, and even passed orer to Calais and Picardy; but this life let me in for many a pious fraud, from whith no holy water would cleanse me." What had thus appeared to me as St Francis was a fiend in the likeness of a friar: he vanished away with fiery smoke ; methought he carried the end of the house along with him.' This recalls to our minds Piers Plowman and Chancer's satires, and the coming events of which these words were shadows. But the Scotch poet-fortiter in morlo suatiter in re-acknowledges to us and to himself that a bishoprie bestowed in time would have led him to take a more favourable view of the Established Church. The origin of Dunbar's connection with the court is unknown, but we hear of hin between 1491 and 1500 as engaged in several foreign embassies which led him over most of the continent. In 1500 he received from the ling a pension of $\mathfrak{£ 1 0}$. During the next ten years he appears continually asking for more. In one of his lighter pieces he tells of his actually 'daneing in the queen's chamber' : a great part of his life was spent in dancing attendance on the king's antechamber. The spectacle of a poet so long a suitor for place is not a pleasant one, but it is con-
timally brought before us by the very titles of his poems, e. g. 'To the King when many benefices vacate,' 'Dunbar's Complaint to the King,' 'Dumbar's Remonstrance to the King,' 'To the Lords of the King's Exchequer,' 'On Asking,' ' On Giving,' 'On Taking,' (se., \&e. Many are devoted to those who hat by fair means or foul been promoted over him, for whom he finds no language strong enough. Some of his tirades against those fortmate recipients of undeserved favour are magazines of 16 th-century abuse ; but the abject complaints which the poet addresses to the king in person almost make us wish he had restricted himself to attacking his rivals.

Patronage is not always judicious, and the cleverest man about James's con't may have hal some reason to feel aggrieved in being passed over; lut the reader of Dunbar's poems may doubt whether a bishopric was his proper sphere. He pelts rice in the kennel with a eoarseness of language beyom that of Skelton. Dowered with 'the scorn of scom' he bursts through all restraints. The finest hymn of our century, Byron's 'Ave Maria,' appears in the same poem with a parorly on the commandments and a burlesique of the creed. Dunbar, who has sounder the depths of the religious feeling of his times, ridicules all the observances of his Church. Failing in his aim after promotion, he, however, succeetel in obtaining an increase of his pension, which rose by degrees to a very respectable ammity. There is a recont of a portion of this being paid to him in 1513, the year of Flodden. A poom in his hand refers to the return of the Duke of Allany to France, an event which took place in 1517. We hear mothing more of the poet, and only know from an allusion in Lymlesay's 'I'rpingo' that he must have been deal in 1830.

It is manifestly impossible within the space at our command to attompt even a general survey of the works of an muthor whose genius merits a distinct and extented criticism. We must be satisfien to cmumerate a few of the most familiar. Dunkar's writings have been romgly rangel moler three heals-Allegorieal, Atoral, and Satirical. Of those falling unler the first hean, 'The Gohlen Targe, an athengy in which the influence of the ' hamant of the Rose' and 'The Flower and the Leaf' is conspicuons, is generally referren to the uarly yars of the poet. It opens with a fine description of
the dawn, and a ship sailing up a stream, on the bank of whieh the poet is loitering. This ship lauds a 'world of ladies' in green kirtles, who are represented in glowing colours; but to recall the seene aright would, he says, exceed the genius of Tullins or Homer. In the assemblage he sees Nature, Dame Venus, the fresh Aurora, Juno, Latona, Proserpinc, and other 'mighty queens.' Cupid next appears, leading in a long array of gods and other male personages: these join the troop of the goldesses, and they dance together. At length, the poet being detected by Yenus, she issues an order for his arrest. 'Reason' then steps forwarl to defend him with his golden targe, and successfully resists the attacks of the fair archers, till Presence comes and throws dust into the eyes of Reason, and Love wins the day. Dunbar concludes with a eulogy of 'reverend Chaucer, rose of rhetors all,' of 'moral Gower and Lyilgate laureat,' and a modest apology for his own humble strains. 'The Thistlo and the Rose,' his other long poom, written for the court in 1503, celebrates the marriage of James with Margaret, the daughter of the English king. A recent editor commends the ingenious manner in which the herahlic emblems of the two countries are made to act, and the graceful avoidance of personal flattery in the indirect compliments that are paid to the queen-a mode of homage which she seems to have appreciated, for we are told that she remained in after life, 'though unstable in polities and even in morals, the stearly frient of the poet.' Lord Hales, Warton, and Ellis, are all lavish in their praises of this poem. 'Every reader,' says the first mentioned, 'will remember Langhorne's encomimm-

> "In nervous strains Dunbar's hold music flows, And Time still spares the Thistle and the Lose."

The great blemish of these two pieces lies in their classic mannerism. Such words as 'aureate,' 'melliflnate,' 'enamelling,' ' celical,' 'illuminate' as an adjective, so frequently reeurring, suggest the idea of somerrhat pedantic translations from the Latin.

In the opinion of many competent critics, Dunbar's 'Daunce of the Seven Deadly Sins,' which lies on the border land between satire and allegory, is the most powerful of his works. Its great merit is its intensity, and the nervous vigour of its personification. In a
few sufficient worls the horrid erew are summoned up, and made to pass before us, each with its distinguishing characteristie. An interesting comparison might lee instituted between these demons and the corresponding groups in ' Piers Plowman,' Saekville's 'Induction,' or even, not always to the disadrantage of the former, with those in the 'Faëry Queen' and the 'Inferno.' Perhaps the most striking illustrations of the poct's descriptive power are to be found in the somewhat longer composition entitled, 'The Twa Maryt Wemen and the Welo.' The night piece, especially, is elaborately artistie ; lut the morality of the whole is less to be recommended.

The leading characteristics of Dunbars genius are variety and furce. Itis rolume has leen compared to Tantallon Keep, grim and girt with flowers. It is a medley in which tenderness and exuberance, llistering satire and blooming fancies, meet. Allowing for some superfuity of decoration, his language is remarkably condensed: in general, every line carries its own picture or idea. Speaking more directly from his own experience, he interests us more than his contemporarices succech in duing. His writings are only in a minor degree bound mu with the politics of his age, and though they reflect its fashime, they often take a wider range, and appeal to universal sympathies. He hats not wearied us with any very long poem. His lyrical indiration and satirical anmus fiml vent within moderate bonnds, hat they are eonstantly shringing up at different points, and assuming rarions attitudes. At one time he is a quiet moralist, like llorare, philusophizing on the golden mean ; at another he is as tieree as Juvemal. The story of the battle between the 'Tailor and Souter' might have leen written by Rabelais ; the 'Devil's lmquest' is the original ol' the 'Ineril's Dhive'; the 'Mratitation on a Winter's Walk' is not manorthy of Cowrer. Mr Pinkerton writes as if he prefertell Dunbar to 'haneer. 'He unites in himself, and generally surpasses, the qualitins of the chief ohd English poets; the morals and satire of Langlanl; Chaner's humour, petry, and knowlelge of life ; the allugry of (inwer ; the description of Lydgate.' Ile

 are alsent fiom the pases of the Scotele peot: there is no pattem of
chivalry, no pious and learned parson, no snow-white Constance, or all-enduring Griselda. We have to strike out the dramatic element from Chaucer, and then begin to compare them.

Dunbar's position with regard to the Reformation is that of a wholly unconscious precursor. Like Erasmms he railed against the friars and their indulgences-'quorm pars fuit'-and lashed with his scorn the upstarts who had erept into places of dignity in the Church, but there is no reason to suspeet that he was more or less than a good Roman Catholic in his creed. His poems on the Confession and the Resurrection, his orisons and hymns, are written in the best spirit of Romanism. He had none of the protagonist spirit which is required to assail the traditions of a thousand years. Of a generally buoyant and probably luxurious temper, he, like most satirists, seems at times to have taken a gloomy view of the world. 'All earthly joy returns in pain' is the refrain of one of his poems; 'Timor mortis conturbat me' of another. As to Catullus, whom he more than once reealls, the 'atra dies' forms a background to all his gaiety. In the following sonnet he has summed his idea of lifu-

> 'What is this life but ane straucht way to deid Whilk has a time to pass \& nane to dwell A sliding wheel us lent to seek remeid A free choice given to Paradise or Hell A prey to death whom vain is to repell A short torment for infinite glatuess A short ane joy for lasting heaviness.'

There is something in this morbid morality indicating the saticty of an exhausted worldling; but on other occasions, as in the lines beginning-
' Be merry, man, \& tak not sare in mind The wavering of this wretched warld of sorrow,'
he takes a more cheerful view. This is another proof of his versatility. On one side we have 'Venitus vanitutum, et omniu ranitus;' on the other, the Phitosophie Douce.
IV. The progress of our rapid and neeessarily superficial sketch has brought us to the commeneement of our fourth period of Seotch literary history, that which begins with the reign of James V. The great event of this period was the reformation of religion, a revolution which, in Seotland even more decidedly than throughout the rest of
northern Europe, was rendered imperative by the moral and political degeneracy of the Chureh. The first half of the 16 th century was a transition age, exposed to all the perils which accompany instalility, and the process of shifting from one set of convictions to another, but in our island especially the transition was inevitable. Evils, which elsewhere might have been smoothed over or abated, had grown up unchecked in our remote corner of the Catholie world, and attained a height which called for sweeping measures. 'The old mational traditions of Seotland,' writes Mr Froude, 'which for some centuries hehl it together in spite of the general turbulence, were broken at the battle of Flodden ; its organic life as a separate nation died there ; and the anarchy which followed during the long minority of James V. resulted in the general moral disintegration of the entire people. The animosity against England threw them into a closer alliance with France, one consequence of which was that most of the nohlemen and gentlemen, after a semi-larbarous boyhood in their fathers' castles, spent a few years in Paris to complete their education, and the psendo-cultivation of the most profligate court in tho world, laid on like varnish over so uncouth preparation, produced as unlesirable specimens of human nature as could easily be met with.'

The Seotch Church in those days was the heal and front of this offending. The nohles who held the erozier differed from those who held the sword only in adding a transparent hypocrisy to their character of profligate feudal chiefs. With the old monks aseeticism was a shieh; with the later ceclesiastics it was a pretext. Professed celibates, they had no wives, but their elder sons generally succeedend them in their benefices. In England this was the exception $;^{1}$ in Scotland it was the rule. $\Lambda$ sense of those greater evils awoke in the hearts of the Scotch peophe, proverlially intolerant of half measures, the desire for a greater change than that in which the English people, proverlially prone to compromise, had acquieseed, and after half a century of persecntion and years of soncial war had goaded them to decisive action they rose, under the leadership of a few vigorons minds, to pull down the foundations of the rothe

[^3]During the period in which the elements of this movement were fementing, our attention is directed to three classes of writers:-

1. Those who either belonged to the Church, or stood apart from the stream of change in the lighter walks of literature.
2. Those who followel with bolder steps in the track of Dunbar, and satirized the moral corruption of the Establishnent.
3. Those who led the Reformation. Of the great literary representatives of this last class, George Buchanan and John Knox, we can have nothing here to say. We must be satisfied to inclicate a few of the anthors belonging to the first, and dwell at somewhat greater length on the leading representative of the second, Sir David Lyndesay.
4. One of the most accomplished of the Church dignitaries of those times was John Bellenden, sceretary of the Earl of Angus, and afterwards (1536) Arehdeacon of Muray, the author of two laborious translations-one from Boyce's, the other from Livy's history —among the best specimens of Scotch prose that have come to us from the writer's age. Desides these, and some minor treatises, Bellenden is the anthor of a work of considerable length in verse, callerl 'The Proheme of the Cosmographie,' an amplification of the ancient apologue of the 'Choice of Hercules,' that may in several passages be favourably compared with Hawes's 'Pastime of Pleasure.' It is worthy of note that, while adhering to the conservative party in the Chureh, and an opponent of religious reform, Bellenden was an alvocate of liberal measures in general politics. The combination is common among his countrymen.

Among other writers in the same path during the same age, it may here suffice to mention James Ivglis, abbot of Culross, anthor of a poem entitled 'A general satire, and possibly of a curious specimen of old Scotch prose, 'The Complaynt of Scotland;' Alexander Barclay, a Scot by birth, anthor of 'the Ship of Fools;'Sir Richard Maitland, father of the famons Lethington, and author in his old age of several light satirical verses, in which Protestant and Roman Catholic errors are reprimanded with equal severity ; WILliam Lauder, a sermonizer, and a denouncer also of Popish doctrine and Protestant avarice; George Bannatyne, a diligent guarlian of
old verse, himself the author of some very readable lines; Robert Senple, a voluminous versifier of wars, in which he seems to have had part, as well as vigorous assailant of the Bishop of St Andrew's ; and Alex.nyder Arbuthyot, the learned and judicious principal of King's College, Aberdeen, author of some legal treatises, and a collection of poems entitled 'The Scholar's Miseries,' in which he sets forth in fairly humorous verse the difficulties, temptations, ant troubles of a poor seholar striving to be honest. Among his other pieces there is a sprightly eulogium on the fair sex, entitled 'The Praises of Women,' which seems to have been composed in answer to some satire of the age. To a somewhat higher rank belong the verses of Alexinder Scott, a graceful poet of Queen Mary's reign, who has been calleel the Scotch Anacreon. The date of his binth, lis profession, and parentage, are doubtful, though the introluction of technical terms into his writings has given rise to the belief that he was a jurist. He seems to lave leant moderately to the sile of the refoiming party in the Church, but his verses are for the most part personal and amatory. From himself we learn that he was married, and deserted by his wife, a mishap from which his elastic temper made an easy recorery, leading him in his ripe years to satirize women in general, and yet leaving him the wish to be a lover in particular. The rerses with the refrain, 'Alide with her thou lovest best,' are marked by even more than his usual clegrance; as also the others, which open with the stanza,-

> 'Return thee, heart, homeward again, And hide where thou wast wont to be; Thom art a fool to suffir pin For love of her that loves not thee.

This poet is fond of addressing his heart, but he persuades us that it was incalable of receiving very decp impresions. Ilis playful rombless skim orer the surface of light emotions like the Carews and Sucklings of the next age of English verse. Seott's longest composition is a 'New-Year's Gift to Quech Hary when she first came lome', in lifor, , hut its pectical merit is inferior to its historical interest. He is also the author of a humorons priece, written after the model and in the measure of '('lnist's Kirk i' the (irem,' entitled ' $A$. Ionsting between Aldanson and Sym.' It may be compard with Dundars
'Tailor and Souter,' or the old English 'Tourmament of Tottenham.' These, with a few compositions of anonymous or doubtful authorship, nearly complete the list of works written in Scotland dming this period, which were unconnected with the ecelesiastical movements of the age.
2. The powerful minds of this era were all more or less concerner in those movements ; they were the soml and body of the time, and its really infmential literature gave to them their form and pressure. In Scotiand, as elsewhere during the 16 th century, the satirists of the old were playing into the hands of the adrocates of the new order of things, and with more or less of deliberate intention preparing the way for the approaching change. The interests of the Protestant Church were supported in the lighter walks of literature by sercral writers whose efforts may be classified as positive and negative, i. e. those who helped to give currency to the doctrines and new forms of worship of the reformers, and those who, directly or indirectly, threw various amounts of ridicule on the ereed and ceremonial of the Roman Catholies. Under the first head there fall a number of versified translations of the Psalms and other parts of Seripture, especially the parables of the New Testament, which became popular in Scotland during the same age when Stemhold and Hopkins were performing the same work for the English Puritans. It is curious to observe that many of the religions pieces of this date were fitted to old ballad and hunting tunes, while, on the other hand, the airs of the Latin liturgy were travestied by the accompaniment of ribald words. The seriousness of the new thought was invading the province of the light music of the old world, while the burlesque of immoration fastened itself to the solemn chants of the ancient service. Among the invectives of those days, many of the most pungent were anonymous. The best known among their lesser authors were John Dayidson, Regent of St Leonards' College ; Alexander Cunvinghay, Earl of Glencarn, who, with Knox, was zealously employed in pulling down the crows' nests; and Hexry Belfaves, of Kirkealdy, one of the defenders of the castle of St Andrew's. But the service rendered on the continent to the cause of reform by the learning and wit of Erasmus, was in our country shared by two writers, Lradesif and Buchanis, and we now pass
from a comparatively barren catalogue of minor names to a short survey of the career and writings of the former.

Sir David Lindesay was the eldest son of Davil Lyudesay of the Momit, in Fifeshire, in which county he was bom, probably about the year 1490, the junior by ten years of Luther and Sir Thomas More, the senior by ten years of Knox and Buchanan. In 1508 he was a student of St Andrew's, and passed from the university to the service of the court. In 1513 he was present with James IV. in the chapel at Linlithgow, when the supposed apparition came to warn that monarch against undertaking the expedition which resulted in the disaster of Flodlen. Subsequently he was for some years attendant, or gentleman-usher, to the young prince James V., a circumstance to which he alludes in the course of those frequent appeals for promotion which recall to our minds the similar petitions of Dunbar.

In the introluction to his 'Dreme' (1528) he thus appeals to the kindly memories of the monarch, then just entering on his regal office:-
'Quhen thon wes young, I bure the in myne arme
Full tenderlie, till thou begowth to gang ;
And in thy bed oft happet the full warme;
With lute in hand, syne softlie to the sang; '
then he tells him how, mingling amusement with instruction, he entertained his childhood with the heroic feats of Alexander and Arthur, with 'tales of Thebes and Troy divine.' $A$ year later, in the ' Complaynt,' he again reminds the prince,
'Quhow, as ane Chapman beris his pak I bure thy grace upon my bak; Aud, sumtymes strydtingis on my nek Dansand with mony bend and bek, The first sillahis that thow did mute Was, "pa da lyn, upon the lute;",
adhing a suggestive reference to the gossip of the court,-
'Tham men tyll wher did reeorde Sitiol Lymdsay wald be maid ane lorde, Thow hes maid Iordis, schir, be sanet Geill, Off smm that hes nocht seruit so weill.'

On another oceasion we hear of his mingling personal remonstrance with his characteristic vein of satire. This ciremmstance is narrated
as follows :-' The king being one day surrounded by a numerous train of nobility and prelates, Lyndesay declared himself a candidate for an office that had latuly become vacant. "I have," said he, "servit your grace lang, and luik to be rewardit as others are ; and now your maister taylor, at the pleasure of God, is departit, wherefore I would desire of your grace to lestow this little benefit upon me." The king replied that he was amazed at such an application from a person who could neither shape nor sew. "Sir," rejoiner the poet, "that maks mae matter; for you have given lishoprics and benefices to mony standing here about yon, and yet they can neither teach nor preach." ${ }^{1}$ This satire is perhaps not exclusively applicable to Lyndesay's age ; but as he himself appears to have enjoyed a comfortable pension in addition to the revenue from his estate, it is not easy to feel much sympathy with his demands for a pecrage. In 1530, however, two years after the accession of James to the throne, he was knighted, and made Lyon-king of Arms, or chief court herald, in which capacity he was, during the following year, despatched on an embassy to the Emperor Charles at Brussels. The year 1535 was made memorable in Lyndesay's literary eareer by the representation of the great and severe 'Morality,' entitled the 'Satyre of the Thrie Estaitis.' In this satire he came boldly before the puldie as a censor of ecclesiastical corruption, but it contains comparatively little that is absolutely inconsistent with the essential professions of a good Catholic, and we learn from a letter of Sir William Eure, dated 1540, that its publication was supposed to have been of really effective service in imposing a eheck on 'the naughtiness in religion, the presumption of lishops, the collusion of the Consistory courts, and the misusing of priests,' that were so prevalent. In the same year we hear of the poet's being sent on another embassy with a view to the negotiation of a royal marriage, an event to which he refers in a line of the remarkably vigorous, if not always delicate, verses, entitled, 'The answer to the Kingis Flyting.' The line-

> 'Sum sayis thare cummis ane bukler furth of France'
points to 1536 as the date of the composition. In 1537 the king's

[^4]wife, Magtalene, died, within forty days after her arrival in Scotland, and before her coronation, for which great preparations had been made, took place. Lyndesay wrote a dirge, or 'Deploratioun,' on the event, which, althongh evidently the expression of a second-land grief, is markel ly a classic mournfulness, a sustained dignits, suitable to the commemoration of a nation's loss, and here and there by a touch of pathos. It may be comparen, though unfavourably, with Chaucer's 'Lament for the Duchess.' The metre is the Chaucerian rhyme royal, and the 147 th line,
'Twynkling lyke sterris in ane frostie nycht,'
points to the writer's familiarity with the Prologue to the Canterbury Tales, from which it is transeribed verbatim. In allusion to the untimely plucking of the 'heuinly flour of France,' the Rose, from the stem of the royal Thistle on to which it had been grafted, he gracefully concludes-

> 'Thocht rute be pullit frome the leuis grene The smell of it sall in dispyte of thee Keip ay twa Nealmes in Peice \& Amite,'
a prediction which the new alliance in the following year, with Nary of Guise-although neither very gracious to the memory of the late queen, nor fortunate for the interests of our nation-helped to make good. In 1542 the poet was present at Falkland, and witnessel the death of the king, who had throughont his eareer treated him with a conspicuons and, under some of the circumstances, a remarkable favour. Shortly afterwards we hear of Lyudesay as one of the adherents of Arran's regency. From 1543-46, an interval which indicates a gap in his literary career, he sat in parliament as the representative of his county, and as late as 1548 he continued to be employel by the government on important missions to Holland aul Demmark. Memwhile, in 1546, the assassination of Cardinal Beaton, an event which the peet cellenates without regret in his 'Trageelie,' marken the first crisis of the Reformation. Lymlesay, who hat always been a lrotestant, and now avowed it openly, asponsed the canse of the insurgents. It was present in 1.547 with the garison in the castle of St Amber's, and would have had a cham on our rememhrance, if for nothing ctise, from the fact that he was among the most urgent of thoso
there assembled in persuading Knox to assume the spiritual direction of affairs. In 1550 he wrote his 'Squire Meklrm,' a tale of chivalry grafted on a basis of modern manners, the spirit of which is somewhat alien to that of the sterner section of the reformers with whom the poet had become associated; and three years later his ' Monarche,' the most claborate, if not the most striking, of his works, which probably conveys his matured views of religious history.

In 1555 we hear of Lyndesay presiding over a meeting of heralds, held for the purpose of pronouncing on some disputed point of his pseudo-science. In his latter days he retired to his family seat, the Mount, and died at some date previons to 1558. Me left behind him some tracts on heraldry, and, according to one accomnt, a history of his own times in Latin ; if this existed, it has not been preserved, and his reputation as a writer depends on his poems. These are all more or less comected with the condition and government of Scotland during the times in which he lived. To the lightest as to the gravest-ranging from sombre allegories and denunciations of national depravity, to lively ridicule of fashionable follies-he has attached satirical and political applications.
'The Dreme,' probably the earliest of his works, is one of the most imaginative. In the prologne to this poem, which Dr Wrarton praises for the richness of its style, the poet is described as rising from his bed after a sleepless winter night, and walking towards the sea-shore.
'By this,' he says, 'fair Tytane with his lemis lycht
Ouer all the land had spred his baner brycht.'
Wandering on the beach, and hearing the birds mourn for the summer, he sees in the cliffs 'ane lytill caue of stone,' and ensconces himself there with the intention of registering in rhyme 'sum mery matter of Antiquitie.' But, as often oceurs to would-be poets in similar circumstances,

> 'Bot Idelnes, ground of iniquitie, Scho maid so dull my spretis me within That I wyste nocht at quhat end to begin.'

Then by the weltering of the waves, which remind lin of 'the false world's instability;' he is lulled asleep, and led in fantasy hy Dame

Remembrance, as Sackville by the shade of sorrow, 'in twinkling of ane ee' 'down through the eird' to the nether world. There he sees abundance of popes, kings, emperors, and cardinals; among them Nero and Pharaoh, and 'divers princes mo,' - Oppressouris of the barnis of Israell,'-of 'Emprices, Quenis, and latyis of honouris,' and reflects on their vices; next, he passes to purgatory, with the safe remark,-

> ' But yit I do beliere and ever sall
> That the trew link can no waye err at all.
> Sic thing to be gret clerkis dois conclule, Quhowbeit my hope standis most in Cristis blul.'

He is then hurried through limbo, the abode of unbaptized infants -where, as in Virgil's hades, 'mony bablis ware makand drery mone' -and the heathen of old time, to the upper air, and the seven spheres, and the region of the moon, 'Queen of the sea ant beauty of the night.' Lastly, in a flight leyond the stars, he ascends, like Dante, to the empyrean ; there he wishes to remain, but he is waned ly Remembrance that he must first pass through the toils of earth. In returning there, throngh many 'goodly states and kingloms,' he eatches a glimpse of the grarden of Eden, the description of which presents some remarkable points of comparison with that of Dilton. Next, the poet sees his mative country, and !reaks into a soliloquy on the charm of her rivers, fountains, forests, the wealth of her mines, and the abmulance of everything needful for human wants and luxuries. In the midst of this he womlers
'That ryches suld nocht in this realme redound,'
and his conductress answers,-
'As for the land it lakis na uther thing,
Bot limbour and the pmylles govemyng.
While she is further expatiating on the canses which have hanpreal its proserity, they encomater the figure of an old man with lean visuse, who derlares himself to be Sir Commonweal, resolved to fuit a comatry whose Poluy las gone to France, where Justice has low her halanes, where Wrong is mptain of the ordinance, and it is impersiln hetwixt the Jonse and Loehmahen to tell an honest man from a thief. This leats to a gemeral sative on all elasese of the commanity, in the course of which the ecelesiastios come in for their full
share of censure. Sir Commonweal then takes his departure. The poet is carried back to his cavern, and roused from his dream by the firing of camon from a neighbouring vessel. He concludes with an exhortation to the king to rule his realm in unity and peace, to maintain justice, live temperately, and take an honest wife, remembering that the day will come when he too must stand at the same julgment bar as all those emperors and popes.

In one of the lines of the above-mentioned poem, Sir Commonweal is made to exclaim-
'Wo to the realme that has ouir young ane king.
In Lyndesay's 'Complaynt,' written in the following year, this thought is enlarged, and the poet, in a remonstrance addressed to James himself, laments the evil results of the premature committal of the government into his hands, and the false system of education into which he was betrayed by his flatterers. The freedom of this expostulation is, at least, as remarkalle as its rigour ; and it reflects no small credit on the youthful monarch that he was content to answer the appeal of his outspoken adviser by some verses of his own. In the course of the 'Complaynt,' Lyndesay indicates that he had already gone more than half across the border-line of Protestant and Roman Catholic beliefs, for he prays his grace to cause the spiritualitie of the realm
> 'To preche with unfen;eit intentis
> And treuly use the sacramentis Efter Christis institutionis, Leuyng thare vaine traditiounis Quhilkis dois the syllie scheip illude Quhame for Christ Iesus sched his bludeAs superstitions pylgramagis Prayaud to grauin ymagis Expres aganis the Lordis command.'

The date 1530 is, on the authority of the earliest printed edition, that of the 'Testament of the Papyngo,' in which, under the mask of two epistles to the ling from a favourite and mortally-wounded parrot, another direct attack is made on the more flagrant corruptions of the Church. It has been observed that in this poem Lyndesay follows the steps of Wyclyffe, in attributing the profligacy of the clergy in great measure to their wealth, and in insisting on the desirability
of a return to the poverty of the apostolic age. This error of ex-aggeration-if it be so-was more consistently upheld by the English than by the Scotch reformer, whose own personal requisites showed no genuine disdain of the good things of the world; but it was a sentiment naiurally engendered by the study of Church history, and the observation of the parallel growth of luxury and indifference among the higher ecclesiastics.

Perhaps the most remarkable verses in Lyndesay's 'Papyngo' are those in which, following in the track of Juvenal and all later satirists, he dilates on the text of Horace-

## 'feriuntque summos Fulmiaa montes.'

The history of the Stewarts, which, in the soberest recorl, reads like a series of chapters from the 'De casibus virorum illustrium,' supplies him with ample material for the enlargement, and he puts it to effective rhetorical, if not poetical, use. The tragedies of the luckless race are brought before us in a review, which is sufficiently impressive, even though, when Lyndesay wrote, tho crowning tragedy of the Stewart Queen had not yet been enacted. From the fate of James IV. the poet passes to a consideration of the rise and temporary disgrace of James Beaton, Archbishop of St Andrew's, who, as

> Chancellare and primate in power pastorall Ctam, nyxt the kyng most heych in this rogioun The ledder schuke, he lape, and gat ane fall.'

He then proceels to discourse of Wolsey in terms that might have afforded a hint to Shakspeare. Sixteen years afterwards, when David Beaton, the nephew of the former chancellor, had risen to still greater eminence and noturiety, ant, smilanly abnsing his power, had paid by his own death for the murder of Wishart, Lymdesay was, as we have seen, found consenting to lis fate. In the 'Tragedy of the Cardinal' he puts into the mouth of the deal potentate a confession of his past ambitions treasons, a vivid narrative of his doleful end, a solemm warning to his brother eeclesiasts to take warning from his fate, and an exhortation to princes to choose their servants warly and well. Some of the lines in this piece are among the most impressive in the author's works. It was avowelly suggested by loceaccio, and may
be compared with Dunbar's 'Testament of Kennedy.' Lyndesay more than once borrowed from Chancer. It is impossible to read the ' Nirror for Magistrates' side by side with the 'Papyngo,' and the verses on Beaton, without feeling convinced that Sackville must have afterwards borrowed from Lyndesay

Of Lyndesay's other minor pieces, the most prominent are the 'Complaynt of Bagsche,' an old dog of the court, who, having been replaced by a fresh farourite, is made the month-piece of a lament on the changes of fortune, and some good advice thus indirectly proferred to the new courtiers of the time; the 'Jonsting of Watson and Barbour,' which again recalls Dumbar's 'Tailor and Souter,' ridiculing at once the medical profession to which those gentlemen belonged and the fantastic fashion of toumaments; 'the Supplication to the King in contemplation of Syde Taillis,' a satirical assault on the long trains which appear to have been worn by the court ladies of that age, whose rohes and veils seem to have excited a greater amount of indignation in the mind of the moralist than the occasion could well have called for; and 'Kitteis Confessiom,' a somewhat elaborate attack, belonging to about the year 1541, on one of the most essential ceremonies of the Church. Many of Lyndesay's references point to abuses of the confessional, as an instrument of incuisition into the details of private life, precisely similar to those which are, with whatever amount of justice, complained of in this century. In one suggestive passage the girl, into whose month the verses are put, refers to the substitution, not peculiar to the Roman Catholic Church, of scarce intelligible formularies for good works. al She is speaking of her confessor-
'And mekle Latin he did mummil I hard na thing but hummil bummil

He bade me nocht to Christ be kynd To keip his law with hart and mynd

And lufe my neighbour as my sell
Of this na thenk he could me tell Jut gave me penance ilk anc day An Ave Marie for to say

Of all this penance I was glaid I had thame all parqueir I said

To mow \& steill I ken the pryce
Yet is it nocht bot mennis drame
The people to confound \& schame.'
IIe ends, however, with a commendation of confession as practised in the 'gude kirk primitive,' to which, with equal confidence, the reformers of the Church have in all times been wont to refer.

In his history of 'Squyre Neldrum,' of a later date (15.50), Lyndesay comes before us in another light, weaving into the form of a metrical romance the career and exploits of a contemporary Scotch laird. This, both from the liveliness of the narrative, which is frequently entertaining, the frequent elegance of the descriptions, and the general smoothness of the verse, is one of the most pleasing of the author's works. It opens with a reference to the antique tales, after which it is avowedly modelled; in particular, to Chancer's Troytus and the Lancelot of Arthurian tradition, with whom, it is arerred, the hero will bear a very faromable comparison; he is then described in glowing colours, stalwart, and stont of frame, brave, and courteons, and honourable, a lamb among laties, a lion among men. We are then toll of his feats of prowess, when the Scotch admiral sailed against Fingland, and of his rescuing a lady who was beset by ruffians. The Squire then proceels to France, where he wrought great deeds, under the Earl of Arran, orerpowering in a tournament, which is deseribed at graphic length, a notorions English champion, who was something of a bragrart. After more feats in Normandy. he sets sail with his companions for Scotland ; on the way, they encounter an English man-of-war, and, from its superior size, are in clanger of being overpowered; but the squire leads an assatult on the cnemics' ressel, and, defeating the captain in single combat, takes him prisoner, after, in remarkally courteons terms, sparing his life. In rearling his native country, the knight lodges in a castle, possessed ly a fair young widow, to whom, as Aneas to Dido, and, with a similar rosult, he narrates his alventures. The lore scene which follows is rery lively, and, thongh recalling some of the passaces from the ohl 'Morte I)'A保,' original in its details. The squire ant lady are vintually affimeal, hont olstacles intersene to prevent their formal union. Meanwhile, his good fortune exeites the jealousy of an evilly-
disposed neighbour; he is besct by a number of rufilans, and, after a scuffle, nearly resembling that of the brave knight in the ' liraes of Yarrow,' is nearly done to death. The tragedy is that, when his wounds are healed, he finds his lady married to another. The whole poem is a remarkable instance of the successful adaptation of the manners of one age to the facts of another.

The earlier of Lyndesay's two longest works, the 'Satyre of the Thrie Estaits,' is interesting in itself as a well-sustained invective against the fullies and vices of the time, and as being the first approach to a regular dramatic composition in Scotch literature, the ground having been previously occupied only by some of the rudest of the old mysteries and pageants. This play, which is, in fact, a 'Morality' on a large scale, was acted at Cupar, in 1535. We are informed that the court of King James sat nine hours to listen to it, and are relieved to learn, from lines 1910-25, that there was a break in the middle, to allow the audience to refresh and restore themselves.

The 'Satyre' is introduced, after the fashion of the moralities, by a prologue, put into the mouth of 'Diligence,' who, in some remarkably alliterative lines, begiming--

> 'The Father \& founder of faith \& felicite That your fashion formed to his similitude And his sone our Sariour scheild in necessitie,'
ushers in King Humanity. This monareh enters on the stage with a speech full of the best resolutions, but presently he is seduced by the arguments of three evil counsellors, Wantonness, Placebo, and Solace, to send for a notorious beanty, called Sensuality, who, serving Queen Venus, corrupts his court, especially his clergy, and, for a season, himself. In her train are three other personages, Flattery, Falsehood, and Deceit, who, after discoursing for some time in propria personâ, take the names of Devotion, Wislom, and Diseretion, and are installed, like wolves in shcep's elothing, as Confessor, Counsellor, and Treasurer to the king, whom they address in character, Flattery telling him, in a passage where there is an amusing jumble of little and great, that he is destined to conquer, among other mations--

> 'Spittelfield $\&$ the realm of Spain, Renfrew and all the realme of Franed Yea Rugland ${ }^{1}$ and all the realme of Rome $\quad[1$ Rutherglen $]$ Corstorphine and all Christendom.'

The unsuspicious sovereign welcomes the impostors, whose first efforts are successfully directed to resist three new-comers, who try to bring back better manners to the court. First, Good Counsel, on false information given to the king, is driven into exile; then Veritie appears with good advice to princes on her lips,
'And in hir hand beirand the New Testament;'
but as this is 'in English toung \& printit in England,' the first estate spritual unavimonsly denounce her as a heretic, who, with 'all thir Lutherians,' should be destroyed by fire. Refusing to recant her opinions, Truth is finally laid in the stocks, having first given utterance to the boldly emphatic words:-

> 'For our Christ's sake I am rieht weill content
> To suffer all thing that sall pleis his grace
> Howbeit ye put ane thorsand to torment
> Ten hundreth thowsand sall risc into their place.
> Get up! thou sleipis all too lang, o Lord,
> And mak sum ressonalill reformatioun
> On them that dois tramp doun thy gracious word.'

Next, Chastity comes forward ; being indignantly repulsed by the secomd estate, the lordstemporal, she seeks refuge with the third, that of the crajtsmen, but she is driven away by the citizens' wives, and laid in durance along with Truth.

A vallet now enters, amomeing the approach of 'King Divine Correction,' who turns out to be a more powerful champion of the right. Deceit, Flattery, and Falschool take fright:

> ' Remaine we heir, be God him sell
> We will be, al thre, lhangit,'
and ultimately rm away with the strong bow of their master. Then Correction comes on the stare in person, and, after delivering a sermon, in which a very modern view of soveregnty is set forth,-
' Quhat is ano king ? nocht but ane officiar
To cans his luiges live in equitie,'
rompels Ifumanity to reinstall Good Comsel, Truth, and Chastity in lis servier, warning lim of the fates of sadmapalus and Targuin.
'Sensuality' is allowed to depart for Rome, to dwell among bishops and cardinals. The king is advised to assemble parliament for the redress of grievances, and with a proclamation summoning this, the first part of the play comes to an end.

The second opens with an interview between Diligence and a poor man, called Pauper, who tells how, when his family fell into misfortunes, his father and mother dying, the neighbouring vicar and his clerk preyed upon their property, till he was stripped of everything, down to a single groat, which he had reserved in the vain hope of obtaining legal redress. Diligence scouts his folly, and while Pauper lies down to sleep over his cares, a new personage steps upon the stage-the favourite butt of Langland, Wyclyffe, and Chaucer, the immediate provoker of Luther's first challenge to Rome, -a Pardoner, with his relics for sale. After complaining that his business had been seriously injured by the wicked translators of the New Testament, he proceeds, in the fashion of an auctioneer, to vaunt his wares, among which are oyster-shells from Tartary, the horn of Colin's cow, the gruntil of St Antony's sow, and the cord that hanged John Armstrong, proclaiming to his audience, like Tetzel-

> 'Thocht ye have na contritioun Ye sall have full remissioun With help of Buiks \& bells.'

This worthy is then received into the house of a shoemaker, whom, by a strange rite, he divorees from his wife. Then follows a dialogue between Pauper and Pardoner, in the course of which the latter takes from the former his solitary groat. At the end they have a seuffe, and the relies are thrown into the water. The Three Estates are next represented as coming from the palace, 'going backwards, led by their vices.' Summoned before the king in parliament, they suffer a long rebuke from 'Sir John the Commonweill,' who comes forward in person to accuse them, and, in the course of a long conversation with Good Counsel, Correction, and others, gives, as the sum of a good Christian's belief, what amounts to an old Scotch version of the Apostles' Creed, followed up a little later by a plain practical sermon from 'Doctour.' While the various vices and abuses of the day are
coming in for their share of reprehension, Pauper again renews his complaints, and gives the following ludicrous account of his suit for the recorery of a lost horse :-
> ' Marry, I lent my gossip my mare, to fetch hame coals, And he her drounit into the quarry holes; And I ran to the consistory, for to pleingie, And there 1 happenit amang ane greedy meingie. Ther gave me first ane thing they eall citumatum; Within aucht days I gat but libellandum; Within ane month I gat ad opponeudum : In half ane year I gat inter-loquendum, And syne I gat-how call ye it?-ad replicandum. But I could never ane word yet understande him, And then they gart me cast ont mony placks, And gart me pay for four-amd-twenty acts. But or they came half gate to conclurlendum, The fiend ane plack was left for to defend him. Thus they postponed me twa year with their tiain, Syne, hodie ad octo bade me come again ; And then thir rooks they rowhit wonder fast, For sentence, silver, they eryit at the last; Of pyomunciandum they made me wonter fain, But I gut never my gude yray mure aguin.'

Shortly after, Sir Commonweal is promoted to his proper phace of dignity in the realm, and Diligence reals a set of new Acts for its better regulation, conspicuous among which are ilhe alministration of justice without respect of persons, the prohibition of pharlities in church livings, and the permission of homest marriage to the clergy. Falsehool and Deecit are then stripped of the religious robes which they have sacrilegionsly assunch, and executed along with Theft, who appears as a personification of the border clans. Flattery escapes by tuming hangman. At the close, Folly appears on the stage with a varioty of jests, and preaches on the text, 'Stultorum numerus infinitus.'

Lymlesay's 'Dialog concerning the Monarche', the longest and also the latest of his works, was written in 1553, five years before his own death, and twelve after that of the king, the want of whose guid. anre, and the alsence in France of the youthful gueen, he deplores in the introtuctory Epistil. In the same preface he wams his reader against Jooking in this work for any of the flowers of metome, - it is to low a plain simple history, with a moral at ardme convering a lessom of warning to governors, who are to learn from the canses of the
decline and fall of nations. In the opening of the poem itself, however, Lyndesay reverts to the allegorical manner of his 'Treme,' representing himself, under the name of Courtier, as entering a park on a May morning, and being met by an old man who turns out to be Experience, and to whom he expresses his intention of retiring from publie life in search of tranquillity. Experience tells him that this is scarcely to be attained in this world,' sen mennis lyfe bene bot battel,' full of storms and tribulations. Whereupon the poet proposes to set down what he can hear from his instructor regaring ' the miserable estate of the worll.' Before entering on his task he offers an apology for writing in lis native tongue, unlike those clerks who wish to prohibit the people from reading even the Seriptures for themselves. He defends himself by a series of examples. 'Moses did not promulgate his lars in Greek or in Latin, nor did Plato philosophize in Dutch, nor did Virgil write in Arabic. St Jerome translated the Bible into "his proper toung Romane": had he been born in Argyleshire he would have tmened it into Irische.' Therefore, the poct proceeds-
> ' Therefore I thynk one gret divisioun To heir thir Nunnis \& Systeris nycht and day Syngand and sayand psalmes \& orisoun Nocht understandyng quhat thay sying nor say Bot lyke ane stirlyng or ane Papingay Quhilk leirnit ar to speik be lang usage Thame I compair to byrdis in ane cage.'

The poem then proceeds, in some 6000 lines, begimning with the creation, to recount the rise and fall of the great ancient kingloms of the carth. The early chapters are occupied with a somewhat wearisome version of early Bible history; then follows a long account of the Assyrian monarchy from Ninus to Sardanapalus. This tiresome narration is relieved at one point by a digression, suggested by one of the intermptions of Courtier (who plays the part of one of the tame interlocutors in a Socratic dialogne) on Idolatry. Lyndesay takes this occasion of giving his own view regarding the proper use of images, which is, to serve as reminders of the true objects of worship, and never to be substituted for them. He then passes, in some vigorous eight-line verses-remarkable as forming a link between
the Chaneerian heptastich and the Spencerion stanza-to his favourite theme, the reproof of the friars and bishops of his own day, who are, to his mind, the worst of idolaters. Prayer, he maintains, should, after the pattern of the Patemoster, 'one schort compendious orison,' be addressed to neither saint nor angel, only to God limself. He ends with a verse, slightly modified from one in the 'Satyre if the Thrie Estaits' -
> 'Gett up! thow slepist all to lang, O Lorde, And mak ane haistie reformatioun On thame quliilk doth tramp doun ye grations worde And hes ane deidly Indiguatioun On thame quhilk makith trew narration On thy Gospell, schawing the verytie. O Lord! I mak the supplicatioun, Supporte our Faith, our Hope and Charytie.

Fortunately for our patience Lyndesay passes over the history of the three remaining monarchies of Daniel's prophecy-the Persian, the Greek, and the Roman-in comparatively few pages. In his survey of the last, he takes oceasion to give an account of the siege of Jerusalem, and then of the crucifixion of Clnist, which brought down the divine anger on the guilty are. He conclurles this part of the book with the reflection that as all those monarehies have pasecl, 'the great empires are meltel clean away,' so the world itself seems drawing to an end. But first, in another section, he prophesies the orerthrow of the fifth and worst monarehy of all, the great tyramy of molem times, that of the Churel. This gives him an opportmity of onee more inveighing against the luxury, covetonsness, and hypocrisy of the court of Rome, and again calling alond for a general reformation. Lastly, after a reference to the Pope himself as Antichrist, he ventures on an attempt to calculate the date of the millemium itself. He thinks the carth destingl tormbre altugether 6000 years. Of these, 2000 passed from Adam to Ahraham, 2000 between Ahraham and Christ ; as he writes, 1.5.s: of the remaining 0000 have passel - 117 are to eme. If Lymdesay is right, 317 of these lave now passell, 130 are yet to come. Niapier, a comburorary of the poet, less cantiomsly tixel the date of the same event in 1 gSs, which year only saw the adrent of Willime of Orange. Towards the close of the 'Momarelle' we have some
powerful verses about the signs of the times boding the last judgment. The following is, for the author, unusually poetical-

> ' We see the gret globe of the firmament Continuallie in moveyng marvellous The Sewin Planetes contrary thare intent Are reft about, with course contrarions The wynd and See with stormys furious The trubblit air with Frostis, Suaw, and Rane Ou to that day they travell ever in pane.'

The whole concludes with a description of the sunset, and an appeal to the charitable judgments of the gentle readers.

In the Prologue to his 'Monarche,' Lyndesay speaks modestly of his own skill as a poet. Like the Roman Persius, he acknowledges that he has never slept on the summit of Parnassus, nor kept company with the Mnses, nor drunk of Ifelicon's mellifluous fresh stream : his inspiration, religious rather than secular, is drawn from the contemplation of the hill of Calvary; and he prays that the miracle of Cana may be renerved in his case, converting the cold water of his instruction into wine. This criticism of the poet by himself may be accepted as, on the whole, correct. ILe, in common with many other authors of his country, is rather a man of keen thought and action, bent on recording and popularizing his intense convictions, than a professional writer. The predominating bent of his own mind and the temper of the times were alike unfavourable to the production of finished works of art. He had no inclination, like Plato's ideal philosopher, to take shelter in solitude. His wholo life was spent amid the politics of a stormy age, and we need not wonder that the pressure of public affairs, similar to that which during the period of his secretaryship held in abeyance even the mighty genius of Milton, exercised an unfavourable influence on the literary productions of a man who had more talent than genius, and who wrote, currente calamo, on such various themes with an ahmost 'fatal facility.' Lyndesay's greatest admirers have confessed that 'he has written so many verses that they cannot always be expected to reach a very high standard.' Ellis compares him unfavourally with Dunbar, and even with Douglas, and attributes his wido popularity as much to the opinions which he professed as to his poetical merit. There are passages in the 'Dreme,' and in 'Squire

Meldrum,' and in the 'Monarche,' especially in the descriptions of the morning and evening voices of the birds, which, for harmony of versification and grace of imagery, may be safely laid alongside of any corresponding to them in the works of his predecessors. But his writings are unequal, and in the main more distinguished by humour and good sense than ly high flights of imagination. He limself speaks of his 'raggit rural verse,' and passes not unwillingly from more delicate fancies to diseourse on the grave matters, with the rehearsal of whieh he desires rather to edify than to delight his readers. Vivacity, force, and courage, are his leading characteristies, and to these we ought to add, as enhancing the interest of his work, a keen power of observation-quickenel by a varied knowlelge of courts and cottages-which could seize on the main features of the society around him, and depict them in a faithful, though a somewhat rough outline. His learning in Latin, law, history, and divinity must have been considerable; but his reference to Hesiorl as 'the perfyte poet soverane' of Grecee, throws an imputation either on his familiarity with (ireck or on his taste as a critic. His style is generally clear and incisive, and, though frequently disfigured by a superabundance of aureate terms, leaves us little room to doulst of the author's meaning.

Spotswoul, speaking of Lyndesay's skill in heraldry and other puldie affiairs, says that 'he was much hated by the clergy'-a fact which is not surprising ; yet that he 'went unchallenged and was not brought in question'-a fact which, in face of the works we have roughly analyzel, is very much so. During the life of James V. he was probably protectel by the forlearance or even the connivance of a monarch who, although a Romanist, was to much of a free-liver to be inspised loy the spirit of persecution, and who relished the somewhat broad wit of the guartian, on whose shoulders he had ridten in childhoon, more than he oljected to his theological theories. On the death of the king the prestige of this farour may have remained with him ; the Roman Catholic party were, perhaps, nut bok enough to larass a courtier who wielded so keen a pen; and, after 1.546, when war had heen openly declared, the Protestants showed that they could defend themselves.

Lyndesay seems to have been by nature predestined to forward the great national movement of the 16 th century in Scotland-a movement which the attitude and social position of some of its leaders have caused to be misinterpreted. ${ }^{1}$ It was in its essence an uprising of the mass of the people, necessarily finding its mouthpieces in men of a higher rank, and such the author of the 'Satyre of the Thrio Estaits' fairly recognized it to be. He may almost be said to have been born a Protestant. His earliest differ from his latest works in being somewhat less explicit, less fully developed in the doctrinal views which they enunciate ; but in his 'Complaynt' and 'Papyngo' we already find more than the germs of an afterwards fully-developed revolt against the most fundamental principles of the Roman Chureh. In the 'Satyre of the Thric Estaits,' as in the 'Monarche,' he directly attacks ahmost all those points of faith and practice peculiar to Roman Catholicism, and lays down as the true basis of Christian belicf an adherence to the leading tenets upheld by the Reformers of his age. Beyond their range Lyndesay had never ventured. He is a Calvinist of the 16 th century, with a firm belief in original sin and reprobation, more tolerant of sins of blood than errors of brain, rejoicing with Tertullian over the agonies of the dammed.
> 'So thare Ioyis salbe without missour They sall liejoyis to se the gret dolour Off dampuit folk in hell, and thare torment Because of God it is the Iuste Iudgement.'

He rejects, as ficreely as Milton rejected, all intervention of mere human authority in religious matters; he will listen to neither priest, nor cardinal, nor pope; but the question of the meaning and extent of inspiration never occurs to him. To have the Bible, and to read it litcrally, is enough for him, as for Knox ; and we may question whether the great satirist would not have been ready to approve the most intolerant acts and sentences of the great preacher. A German bishop at the Roman conclave has just found it necessary to remind his anticnce that they do not live in the 14 th century. We onght,

[^5]on the other hand, to remember that Lyndesay and his compeers did not live in the 19th; that in the storms through which they fought there was more need of the hot heart and strong arm than the philosophic head ; that in history, and especially the history of Scotland, the thunder and the whirlwind of iconoclasm have often had to come lefore the still small voice.

## 

## 



 Eving of Armes.
Glud is monioit in four partis, Gs rftrr follownis, ©ic.

Guob Emprentit at the Command
 MACHABEVS, En Caquantyouin.


Absit Gloriari, Nisi in Cruce Domini nostri Iesu Christi.

## ABBREVIATIONS.

P. First edition of Lyndsay, printed at St. Andrews by John Scot in 1552. This is the basis of our Text. ${ }^{1}$ Its Seripture-reference Sidenotes are printed in our edition in italic.
L. Lambeth MS., preserved in the Library at Lambeth Palace, No. 332 in Todd's Catalogue of the Lambeth MSS.
E. Edinburgh MS., preserved in the Library of the University of Edinburgh. It is dated 1506.

As the present Edition is for the Early English Text Society's Reprints, every page must contain the same number of lines as its representative in the Society's first edition, in order that the same Index and Glossary may serve for both editions. But as this Fieprint has collations, which the Society's first edition has not, thimer leads between the lines here are often used, to make room for the collations.

[^6]
## TIIE EPISTIL. ${ }^{1}$



HOV Lytil ${ }^{2}$ quair, of mater This book miserabyll, Weil auchtest thou couerit to be with sabyl, Renunceand grene, the purpur, reid, \& quliit. To delicat men thou art nocht delectabyll,4

Nor 3 it tyll amorous folkis amiabyll:
To reid on the thai wyll haue no delite.
Warldye Peple wyll have at the ${ }^{3}$ dispyte, Quhilk fyxit hes thare ${ }^{4}$ hart and hole intentis 8
will be scorned by

On sensuall Luste, on Dignitie, and Rentis.
TI We haue no Kyng, the to present, allace!
Quhilk to this countre bene ane cairfull cace:
And als our Quene, of Scotland Heretour,
Sche duellith ${ }^{5}$ in France : I pray God saif ${ }^{6}$ hir grace.
It war to lang, for the to ryn that race,
And far langar, or that zoung tender flour
Bryng home tyll ws, ane Kyng and Gouernour.
Allace, tharefor, we may with sorrow syng,
Quhilk moste so lang remane without one kyng.
『ア I nott quhome to thy Simpylnes to sende:
With Cunnyng Men, frome tyme that thou be kende, 20
We have now no King;

13 and bir quarn tupued th in $F$ a fot whe wen -7
unet that thon 16 and hence $I$ am . sat.

The simplicity of this book will bar its aceeptance. Thy Vaniteis no waye thay wyll aduance ; Thynkand the proude, sic thyngis to pretende. Nochtwithstanding, the straucht way sal thou wende

Nevertheless,

[^7]| I commend it to <br> our Governors. | To thame quhilk hes the realme in gonernance : <br>  <br> Declare thy mynde to thame with circumstance. | 24 |
| :--- | :--- | :--- |
|  | Go first tyll Iames, our Prince and Protectour, |  |

As IIoly ${ }^{1}$ Scripture maketh mentioun ;
Sodom, Gomor, with thare Regionn and Roye;
God sparit nothir Man, Woman, nor Boye ;
Bot all wer brynt for thare ${ }^{2}$ offentioun.
Iherusalem, that moste tryumphant town,
Distroyit wes for thare Iniquytie,
As in the Scripture planelye thay may se.

- Declare to thame this mortall miserie, Be sweird and fyre, derth, pest, and pouertie, Procedis of Syn, gyf I can rycht discryue, For laik of Faith, and for Ydolatrye, For Fornicatioun, and for Adultrye, Off Princis, Prelatis, with mony ane man \& wyue. ${ }^{3}$
Expell the catse, than the effect belyue
Sall cease : quhen that the peple doith ${ }^{4}$ repent, Than God sall slak his bow, quhilk $3^{i t}$ is bent.

Mak thaim requeist quhilk hes the Gouernance
The Sinceir word of God for tyll Auance
Conforme to Christis Institutioun,
Without Ypocrisie or dissimulance:
Causyng Instice hanld ewinlye the Ballance;
On Publicanis makyng ${ }^{5}$ punyssioun ;
Commendyng ${ }^{6}$ thame of gude conditioun.
That beyng done, I dout nocht bot the Lorde
Sall of this countre hane Misericorde.
M Thoucht God with mony terrabyll effrayis
Hes done this cuntrie scurge by diners wayis,
Be Iuste Iugement, for our grenous offence,
Declare to thame thay sall hane mery dayis
Efter this trubyll, as the Propheit sayis :
Quhen God sall se our humyll Repentence, Tyll strange pepyll thoucht he hes genin lycence

The Rulers are implored to see the word of God duly taught, and justice admimis. tered:
then the Lord will lave mercy

If the people repent, it will again be well with them.

To be our scurge Induryng his desyre,
Wyll, quhen he lyste, that Scurge cast in the fyre.
${ }^{1}$ L Haly, E Holye $\quad{ }^{2}$ L L, E thair $\quad{ }^{3}{ }^{3} \mathrm{E}$ vyffe.
Trust

in God $\quad$| Pray thame that thay putt noeht thare ${ }^{1}$ esperance |
| :--- |
|  |
|  |
| In mortall Men onelye, thame tyll aduance, |

Psalme cxvii.
will lisarm their enemies.

This book Go hence, pure Buke, quhilk I haue ${ }^{4}$ done indyte 100100

In rurall ryme, in maner of dispyte, Contrar the warldlis Variatioun :
eschews rhetoric, Off Rethorick heir I Proclame the quyte. Idolatouris, I feir, sall with the flyte, ${ }^{5}$104

Because of thame thow makis Narratioun.
and will disdain the spite of hypocrites and sucli-like.

It has no elesance;

Bot principallye in God Omnipotent:
Than neid thai not ${ }^{2}$ to charge the realme of France
With Gounnis, Galayis, nor vther Ordinance.
So that thay be to God Obedient, 96
In thir premyssis ${ }^{3}$ be thay nocht negligent, Displayand Christis Banar hie on heyeht, Thare Ennimeis of thame sall haue ${ }^{4}$ no mycht.

Bot cure thow nocht the Indignatioun Off Hypocritis and fals Pharisience, Quhowbeit on the thay cry ane lowde vengence.108

- Requeist the Gentyll Redar that the redis, Thocht Ornat termes in to ${ }^{6}$ thy park not spredis, As thay in the may haue ${ }^{7}$ experience. Thocht Barran feildis beris nocht bot weidis, ${ }^{8}$112
jit brutall beistis sweitlye on thame feidis.
and the rearler is only to have patience with it.

Desyre of thame none vther recompance Bot that thay wald reid the with pacience: And, gene ${ }^{9}$ thay be in ony way offendit, 116 Declare ${ }^{10}$ to thame, it salbe weill amendit.

FINIS. ${ }^{11}$
IIEIR ENDIS YE EpISTIL \& FOLLoUis Ye PROLOGE, \&C.

| ${ }^{1} \mathrm{E}$ thair | ${ }^{2}$ L, E nocht | ${ }^{3}$ L promyssis | if |
| :---: | :---: | :---: | :---: |
| ${ }^{5} \mathrm{E}$ flytt | ${ }^{6}$ not in L | ${ }^{7} \mathrm{E}$ haif | idis |
| if, E |  | clair | in $\mathrm{E}, \mathrm{L}$, |

## THE PROLOGE.



> VSING And maruelling on the miserie Frome day to day in erth quhilk ${ }^{-1}$ dois Musing on mutability, incres,
And of ilk stait the instabilitie 120
Proceding of the restles besynes
Quhairon the most part doith thair mynd ${ }^{2}$ addres
Inorclinatlie,-on houngrye comatyce,
Vaine glore, dissait, and vthir sensuall vyce :124

- Bot tumlyng In my bed I mycht nocht lye ;

Quhairfore I fuir furth, in ane Maye mornyng, Conforte to gett of my malancolye, Sumquhat affore fresche Phebus vperysing, ${ }^{3}$

128 early, one May Quhare ${ }^{4}$ I mycht heir the birclis sweitlie syng :
Intyll ane park I past, for my plesure
Decorit weill be craft of dame Nature.
-T Quhov I ressauit confort naturall
132 There I was much comforted,
For tyll discryue at lenth it war to lang;
Smelling the holsum ${ }^{5}$ herbis medicinall, Quhare on the dulce and balmy dew down dang, Lyke aurient ${ }^{6}$ peirles on the twistis hang; 136
Or quhov that the Aromatik odouris smelling the sweet odours,
Did proceid frome the tender fragrant flouris;
TI Or quhov Phebus, that king etheriall, Swyftlie sprang vp in to the orient,

[^8]
In tyll his fyrie chariot tryumphall, ..... 176Quhose ${ }^{1}$ beawte ${ }^{2}$ brycht I culd nocht comprehend.All warldie cure anone did fro me weud,Quhen ${ }^{3}$ fresche flora spred furth hir ${ }^{4}$ tapestrie,

All care left me at sight of the gay flowers;
Wrocht be dame Nature quent, and euriouslie ..... 180
Depaynt with mony hundreth heunlie hewis;Glaid of the rysing of thare royall Roye,With blomes breckand on the tender bewis;
Quhilk did prouoke myne hart tyl natural Ioye. ..... 184Neptune, that day, and Eoll held thame coye,That men on far myeht heir the birdis sounde,Quhose noyis did to the sterrye heuin redounde.
The plesand Powne prunzeand his fedkrem fair ; ..... 188
Hearing the melody of
The myrthfull Maues maid gret melodie;
The lustye Lark ascending in the air,
Numerand hir naturall notis craftelye ${ }^{5}$;
The gay Goldspink ; the Merll rycht myrralye; ..... 192
The noyis of the nobyll Nychtingalis ; ..... the birds,Redundit throuch ${ }^{6}$ the montans, meids, ${ }^{7}$ and valis.
Contempling this melodious armonye,
Quhov euerilke bird drest thame for tyl aduance, ..... 196To saluss Nature with thare melodye,That I stude gasing, halflingis in ane trance,saluting nature, I was half entranced.
To heir thame mak thare naturall obseruance
So royallie that all the roches rang ..... 200
Throuch repercussioun of thare suggurit sang.
I lose ${ }^{8}$ my tyme, allace! for to rehers But a truce to vain description,
Sick vafrutful and vaine discriptioun,
Or wrytt, in to my raggit rurall vers, ..... 204
Mater without edificatioun ;
Consydering quhov that myne intentiounBene tyll deplore the mortall misereis, ${ }^{9}$seeing my pur-pose is to deplore
With continuall ${ }^{10}$ cairfull calamiteis, ..... 208

[^9]

And sic vaine superstitioun ${ }^{1}$ to refuse,
But I beseech God to be my Muse.
Bescikand the gret God to be my muse ;
Be quhose wysdome al maner of ${ }^{2}$ thing bene wrocht, -
Genes. i.
He created all things, The heych heuinnis, ${ }^{3}$ with all thair ornamentis; And without mater maid all thing of nocht;
Hell in myd Centir of the Elementis.

That heuinlye ${ }^{4}$ Muse to seik my hoill intent is,
The quhilk gaif sapience to king Salomone,
To Dauid grace, strenth to the strang Sampsone,
And of pure Peter maid ane prudent precheour ;
And, be the power of his deitee,
248
Psulme lxxxix.
Iuges iii.
Mat. iiii.
252
Off creuell Paule he maid ane cumnyng techeour.
I mon beseik, rycht lawly on my ${ }^{5}$ knee,
His heych superexcellent Maiestie,
That with his heuinlye spreit he me inspyre
256
To wrytt no thyng contrarye his disyre.
ๆI Beseikand als his Soueranc Sonne, Iesu, Quhilk wes consauit be the haly spreit, Incarnat of the purifyit Virgin trev, 260 the Virgin-born, In to the quhome the Prophicie was compleit,That Prince of peace, ${ }^{6}$ moist humyll \& mansweit, Quhilk onder Pylate sufferit passioun, Upone the Croce, for our saluatioun.
T And be that creuell ${ }^{7}$ deith intollerabyll
Lowsit we wer frome bandis of Balyall;
And, mairattouir, it wes so proffitabyll
That to this hour come neuir man, nor sall, 268
To the tryumphant ioye Imperiall Off lyfe, quhowbeit that thay war ${ }^{8}$ neuer sa gude, Bot be the vertew of that precions blude.

272 I betake myself, not to Parnassus, Swyftlie I sall go seik my Souerane:

[^10]but to Calvary, To Mont Caluare the strancht' waye mon I go, to taste the fount- To gett ane taist ${ }^{2}$ of that moist fresche fontane. ain opened in his
side by Longinus; That sors to seik my hart may nocht refrane

Off Hylicone, quhilk ${ }^{3}$ wes boith deip and wyde,
rho. xix. That Longeous ${ }^{4}$ did grane in tyll his syde.
a fountain, the strean from which
purges all the fatithtul of sin.

From that fresehe fontane sprang a ${ }^{5}$ famous flude, Quhilk redolent Rener throneh ${ }^{6}$ the warld jit rymis, $^{\text {it }}$ As christall cleir, and mixit bene with blude; Quhose sound abufe the heyest heuinnis dinnis, All faithfull peple purgeing frome thare symnis. Quharefor I sall beseik his Excellence 284
To grant me grace, wysedome, and Eloquence;
May I he washed with the blood of Christ,
and saved from writing amiss.
'Through llim
may my efforts liave a fruitful issue.
rhon. ii. Qulnare thov conuertit cauld watter in ${ }^{12}$ wyne, 296
And bayth me with those dulce \& balmy strandis Quhilk on the Croce did spedalie out spryng Frome his moste tender feit and heuinly handis;288

And grant me grace to wrytt nor dyte no thyng Bot tyll his heych honour and loude lonyng; But quhose support thare may ${ }^{7}$ na gud be wrocht Tyll his plesure, gude workis, ${ }^{8}$ word, nor thocht. 292

- Tharefor, ${ }^{9} \mathrm{O}^{10}$ Lorde, I pray thy Maiestie, As thov did sehaw thy heyeh power Dinyne First planelie in the Cane ${ }^{11}$ of Galelee, Conuoye my mater tyll ane fructuous fyne, And sane ${ }^{13}$ my sayingis baith frome sehame and syn. Tak tent ; for now I purpose ${ }^{14}$ to begyn.

9 FINIS.
heir endis the prologe and begingis THE Mater.


## THE FIRST BVKE OF THE MONARCIIE.

졍 INTO that Park I sawe appeir300
One ${ }^{1}$ ageit man, quhilk drew me neir,
Quhose ${ }^{2}$ beird wes weil thre quarteris ${ }^{3}$ lang ;His lair doun oner ${ }^{4}$ his schulders ${ }^{5}$ hang,
The quhilk as ony snaw wes quhyte ; ..... 304
Quhome ${ }^{6}$ to behald I thocht delyte ;
IIis habitt Angellyke of hew,Off culloure lyke the Sapheir blew.Onder ane Hollyng he reposit,308
Off quhose presens I was reiosit.
I did hym saluss renerendlye ;
So did he me, rycht courteslye.
To sitt down he requeistit me,312
Onder the sehaddow of that tre,To saif ${ }^{7}$ me frome the Sonnis heit,Amangis ${ }^{8}$ the flowris softe and sweit;For I wes werye for walking.316
Than we began to fall in talking :
I sperit ${ }^{9}$ his name with reuerence."I am," said he, "Experience."His name wasExperience.
courtiour.
4] "Than, Schir," said I, " 3 e can nocht faill320 I entreated him toTo gyff ane desolate man counsaill.3e do appeir ane man of faime ;Anl, sen Experience bene zour name,I praye $3^{\text {ow, }}$, Father ${ }^{10}$ venerabyll,Geue ${ }^{11}$ me sum counsell ${ }^{12}$ confortabyll."
324give meWe saluted; andhe asked me tositdown by him.
His appearance.

In that park I saw an aged man. down by him.

## EXPERIENCE.

He demanded my 9 " Quhate bene," quod he, " thy vocatioun, vocation.

Makand sic supplycatioun ?"

## courtiour.

$\begin{array}{lll}\begin{array}{ll}\text { I lave loug been a } \\ \text { courtier, but, }\end{array} & \text { "I haif," quod I, " bene, to this hour, } & 328 \\ & \text { Sen I could ryde, one " Courtiour; } \\ & \text { Bot now, Father,'2 I thynk it best, }\end{array}$
with your advice, Witl $z$ our counsell, to leif in rest, And frome thyne furth ${ }^{3}$ to tak myne eais, ${ }^{4} 332$
And quyetlie my God to pleais, ${ }^{5}$
And renunce Curiositie,-
am minded to Leueyng the Court, -and lerne to de. leave the court
and learn to die. Oft haue $I$ salit ${ }^{6}$ ouer the strandis,332
And traualit throuch ${ }^{7}$ diuers landis
Boith $^{5}$ south, and north, and ${ }^{9}$ est, and west;
$\begin{array}{lll}\begin{array}{ll}1 \text { have fond rest } \\ \text { nowhere, }\end{array} & \begin{array}{l}\text { 3itt can I neuer fynd quhare rest } \\ \text { Doith mak lis habitatioun, }\end{array} & 340 \\ & \text { Withoute } \text {;our supportatioun. } & \end{array}$
Quhen I beleif to be best easit, ${ }^{10}$
but ouly dis. Most suddantlye I am displeasit; ${ }^{11}$
appointment. Frome trubloyll quhen I fastast fle,314

Than fynd I most aduersate.
Schaw me, I pray zow hartfullye, Quhow I may leif most plesandlye, 'To serue my God, of kyngis Kyng,348

Sen I am tyrit for tranellyng ;
Teach me to be And lerne me for to be content content with quiet and a competency. Off quyet lyfe and sobir rent, That I may thank the kyng of glore, 352
As thocht I had ane $\mathrm{Myl}_{3}$ coun ${ }^{12}$ more.
Since an Conrts Sen enerilk ${ }^{13}$ Court bene variant, are full of change tush enve, Iprefer, now 1 am old, to rest, if it may be. Full of Inuy, and inconstant, Mycht I, but trubbyll, leif in rest
Now in my aige, I thynk it best."

| L, E ane ${ }^{2}$ L | L Fader ${ }^{3}$ | E thinfurth | ${ }^{4}$ I, eiss |
| :---: | :---: | :---: | :---: |
| ${ }^{5}$ L pleis, E pleis | ${ }^{6}$ L saillit | ${ }^{7} \mathrm{~L}$ in | ${ }^{8}$ E Boytis |
| ${ }^{9} \mathrm{~L}$ omitted | $1{ }^{10} \mathrm{~L}$ cisit | t Edis | esit |
|  | millioun | ${ }^{13} \mathrm{~L}$ euery |  |

## EXPERIENCE.

व "Thow art ane gret' fuill, Sonne," sail he,
You desire the impossible.
"Thyng to desyre quhilk ${ }^{2}$ may nocht be,3arnyng to have prerogatyue360

Aboue all Creature on lyfe. ${ }^{3}$
Sen Father Adam creat bene
In to the Campe of Damassene, Myeht no man say, ou to this hour, That euer he fand perfyte plesour, Nor neuer sall, tyll that he se God in his Diuyne Maiestie : Quharefore ${ }^{4}$ prepair the for tranell, 368
Sen memnis lyfe ${ }^{5}$ bene bot battell.
All men begynnis for tyll de The day of thare Natiuite:
And Iournelly thay do proceid, 372 Tyll Atrops ${ }^{6}$ cute the fatell threid; And, in the breif tyme that thai haue ${ }^{7}$
Betuix thare byrth on to thare graue, Thow seis quhat mutabiliteis, Quhat miserabyll Calamiteis ; Quhat trubbyll, trauell, and debait Seis thow in euere mortall stait!s Begyn at pure lawe Creaturis, 380 Ascending, syne, ${ }^{9}$ to Synaturis, To gret Princis and Potestatis, Thow sall nocht fynd, in non estatis, Sen the begynning, gennerallie, 384 Nor in our tyme now, ${ }^{10}$ speciallie,

On the very day of his birth he begins to die,372
fect bliss on earth is not for man. whether he be high or luw. Bot tiddious, ${ }^{11}$ restles besynes But ony maner of sickarnes."

## COURTIOUR.

" Prudent Father," quod I, " allace! 388
3 tell to me one cairfull cace !
This is a distressful state of thungs.

And sueh is the rule for all time. $3^{e}$ say that no man, to this hour,



## courtiour.

बा "Father," quod I, " cleeliure' to me
'The cause of this Fuggyllitie, -
That we bene all to Syn inclynde,
In werk, in word, and in our mynde.
I wald the veritie wer ${ }^{2}$ schawin,
Quho hes this seid amang ws sawin ;
And quhy we ar condampnit to dede; ${ }^{3}$
A group of questions touching man's nature and end.

And quhow that we may get remede." ${ }^{4}$

## EXPERIENCE.

Quod he: " the Scripture ${ }^{5}$ hes concludit
Men frome felicitite wer denulit
Be Adam, our Progenitour,
432

Umquhyle of Paradyse possessour ; pride, Gen. iii.
Be quhose ${ }^{6}$ most wylfull arrogance
Wes Mankynd brocht to this myschance,
Quhen ${ }^{\text {T }}$ he wes Inobedient,
In breking ${ }^{8}$ Godis commandiment.
Be solystatioun of his wyfe
He loste that heuinlye plesand lyfe.
Etand ${ }^{9}$ of the forbiddin ${ }^{10}$ tre,
Thare ${ }^{11}$ began all our miserrie. ${ }^{12}$
So Adam wes cause Radicall
That we bene fragyll Synmaris, all.
Rom. v.
we, siuners all,
Adam brocht in this Nationn
Syu, Deith, and als Dampnatioun.
Quho wyll say he is no Syumar,
1 Ioli. i.
Christ sayis he is ane gret lear.
Mankynde sprang furth of Adamis Loynis, $\quad 452$
And tuke ${ }^{13}$ of hym flesche, blude, ${ }^{14}$ and bonis;
And so, efter his qualytie
All ar Inclynit Synnaris to be.
are as we are.
I Bot ${ }^{15}$ 3it, my Sonne, dispare ${ }^{16}$ thow nocht; 456
For God, that all the warld hes wrocht,
But God has Hes maid ane Souerane remede, ${ }^{17}$
${ }^{1} \mathrm{~L}, \mathrm{E}$ declar $\quad{ }^{2} \mathrm{~L}$ war $\quad{ }^{3} \mathrm{I}, \mathrm{E}$ deide
${ }^{8} \mathrm{~L}$ breikin $\quad{ }^{9} \mathrm{~L}$ Eitand, E Ettand $\quad{ }^{10} \mathrm{~L}$ forbodin ${ }^{11} \mathrm{~L}, \mathrm{E}$ Thair ${ }^{12} \mathrm{E}$, L miserie ${ }^{13} \mathrm{E}, \mathrm{L}$ tuik
${ }^{14} \mathrm{E}, \mathrm{L}$ bluid $\quad{ }^{15} \mathrm{I}$, For $\quad{ }^{16} \mathrm{~L}$ dispair $\quad{ }^{17} \mathrm{E}$, L remeid MoNarche, 1.

| to ave us, | To saif ws boith ${ }^{1}$ frome syn and dede, ${ }^{2}$ |  |
| :---: | :---: | :---: |
|  | And frome etarne dampnatioun : | 460 |
|  | Tharefor ${ }^{3}$ tak consolatioun. |  |
|  | For God, as Scripture doith ${ }^{4}$ recorde, Hauerng of man Misericorde, |  |
| in sending his oully Son, Jesus, | Send doun his onelye Somne, Iesu, | 464 |
|  | Quhilk lychtit in one Virgin trew, And cled his heych Diuynitie |  |
|  | With our pure vyle Humanytie; |  |
|  | Syne frome our symuis, to conclude, | 468 |
|  | He wysche ws with his precious blude. ${ }^{5}$ |  |
|  | Quhowbeit throw Adam we mon dee, Throuch that Lorl we sall rasit bee ; |  |
| $\begin{aligned} & \text { IIIeb } x \text {. } \\ & \text { redeens, } \end{aligned}$ | And eucrilk man he sall releue | 47 |
|  | Quhilk in his blude ${ }^{5}$ doith ${ }^{4}$ ferme beleue, ${ }^{6}$ |  |
|  | And bryng ws all vito ${ }^{7}$ lis glore |  |
|  | The quhilk throw Alam bene forlore ; |  |
| but for our lack of faith. | Without that we, throw laik of faith, | 476 |
|  | Off his Godheid incur the wraith: |  |
|  | But quho in Christ fermely beleuis |  |
| Ioh.iii. 5. | Sall be releuit frome all myscheuis." |  |

## COURTIOUR.

What is firm of "Quhat faith is that that ;e call ferme?

Experience.
Hebr. ai. "Faith withont ILope and Charitie The answer. Aualit nocht, my Sonne," said he.
courtiour.
And charity? "Qubat Charite bene, that wald I knaw."

EXPERIENCE.
Quod he: "my Some, that sall I schaw.
1 corin.xiii. First, lufe thy Gol aboue all thyng, To love foll and our neigabour. And thy Nychtbour bui fenzeyng; ${ }^{8}$
${ }^{1} \mathrm{~L}, \mathrm{E}$ boyth ${ }^{2} \mathrm{E}, \mathrm{L}$ deid ${ }^{3} \mathrm{E}, \mathrm{I}$, Thairefor
${ }^{4} \mathrm{~L}, \mathrm{E}$ duis $\quad{ }^{5} \mathrm{E}, \mathrm{J}, \mathrm{b}$ aid ${ }^{6} \mathrm{~J}$, beleif, E belife
${ }^{7}$ L vatill ${ }^{*}$ E faingeing

Do none Iniure nor villanie,
Bot as thow wald wer ${ }^{1}$ done to the. Quyk faith but cheretabyll werkis ${ }^{2}$ Can neuer be, as wryttis Clerkis, More than the fyre, in tyll his mycht,492 Can be but heit, nor Some but lycht. Geue ${ }^{3}$ charitie into the failis, Thy Faith nor Hope no thyng anailis.
The Denyll hes Faith, and trymlis for dreid;496

Bot he wantis Hope and lufe in ${ }^{4}$ deid.
Do all the gude that may be wrocht ;-
But charitie, all anailis nocht.
Quharefore ${ }^{5}$ pray to the Trinite 500
For tyll support thy Charite.
${ }^{4}$ I Now hane ${ }^{6}$ I schawin the, as I can, Quhow Father Adam, the first man, Brocht in ${ }^{7}$ the warld boith Syn and Dede,504

And quhow Christ Iesu maid ${ }^{8}$ remede, Quhilk, on the day of Iugement, Sall ws delyuer frome torment, And bryng ws to his lestyng glore, 508 Quhilk sall indure for ener more.
Bot in this warld thow gettis no rest, I mak it to the manifest.
Tharefore, ${ }^{9}$ my Sonne, be diligent,
512 Be diligent, patient, and trast in God.

And in to God sett all thy traist : ${ }^{10}$
All thyng sall, than, cum for the best."

## courtiour.

T. "Father, I thank zow hartfullye 516

Off zour conforte and cumpanye,
And heuinlye consolatioun;
Makand 30 w supplicatioun,
Geue ${ }^{11}$ I durst put $30 w$ to sic pyne, 520
That ze wald pleis for to defyne,


Questions about Adam and his seed.
And gar me cleirlye vnderstand, Quhow Adam brak the Lordis command; And quhow, throw his transgressioun,524 War punyst his Successioun."

## Experience.

"My Sonne," quod he, "wald thow tak cure To luke ${ }^{1}$ on the Dinyne Scripture, In to the Buke of Genesis528
That storye thare thow sall nocht mis.
Others have dis. coursed eloquently of Adam.
And alswa syndrie cumnyng Clerkis
Hes done rehers, in to thare ${ }^{2}$ werkis, Off Adamis fall full Ornatly,532
Ane thousand tymes better nor I Can wrytt of that vnlappy man.
I will tell his story as best I can.

Bot I sall do the best I can
Schortlie to schaw that cairfull cace, ${ }^{3}$ 536 With the support of Gollis grace."

[^11]
## TIIE FIRST BVKE.

ANE ENCLAMATIOVN TO THE REDAR, TWYCHEYNG ${ }^{1}$
THE WRYTTYNG OF VULGARE AND
maternall LangVage.


GENTYL Redar, haif at me non dispyte, Thynkand that I presumptuously pretend, In vulgair toung so heych mater to writ;

540 I write in my mother tongue, from a wisli to instruct the unlearned, Off our most miserabyll trauell and torment, And quhow, in erth, 110 place bene parmanent.544

Quhowbeit that diuers deuote eunnyng Clerkis In Latyne toung hes wryttin syndrie bukis, Our vnlernit knawis lytill of thare werkis,
More than thay do the rauyng of the Rukis.
Quharefore ${ }^{2}$ to Coljearis, Cairtaris, \& to Cukis,To Iok and Thome,-my Ryme sall be diractit, 548 nolling of Latin.

I alliress myself to folk of low estate. With cunnyng men quhowbeit it wylbe laetit.

Thocht euery Commoun ${ }^{3}$ may nocht be one Clerk, 552
Nor hes no Leid except thare toung maternall, Quhy suld of god the maruellous heuinly ${ }^{4}$ werk Be hid frome thame? I thynk ${ }^{5}$ it nocht fraternall.

The vulgar should know of God's works. The father of heuin, q uhilk wes $\&$ is Eternall, 556 To Moyses gaif the Law, on mont Senay, Nocht in to Greik nor Latyne, I heir say.
He wrait the Law, in Tablis hard of stone, In thare awin vulgare ${ }^{6}$ language of Hebrew, 560 That all the bairnis of Israell, euery one,

[^12]Latin or Greek would have mocked them.

The freeks did like Mosen;
and so did the liomans,
tae Moser;
and so did the
liomans,

Mycht knaw the law, and so the sam ensew.
Had he done wryt in Latyne or in Grew, It had to thame bene bot ane sawrles Iest: ${ }^{1}$ 564 $3 e$ may weill wytt God wrocht all for the best.

B Arristotyll nor Plato, I heir sane, Wrait nocht thare hie Philosophie naturall In Duche, nor Dence, nor toung Italiane, 568 bot in thare maist ornate toung maternall, Quhose ${ }^{2}$ fame and mame doith ryng perpetuall. Famons Virgill, the Prince of Poetrie, Nor Cicero, the flour of Oratrie,

Wrait nocht in Caldye language, nor in Grew, Nor zit in to the language Sarazene, Nor in the naturall larguage of Hebrew, in writing Bot in the Romane toung, -as may be sene, - 576 in Latin.

Quhilk wes thair proper ${ }^{3}$ language, as I wene. Quhen Romanis rang Dominatoris in deid, The Ornat Latyne wes thare propir leil.

Ant the Romans In the mene tyme, ${ }^{4}$ 'quhan that thir bauld Romance 580 Ouer all the watld hat the Dominioun, ${ }^{5}$
foumled Latin schools,

Maid Latyne Scolis, thare glore for tyll auance, That thare language mycht be ouer all commom ; To that intent, be my Opinioun, 584
Inping that their Traistyng that thare Impyre sulde ay Indure: rulle wnuld last for ever.

Bot of fortune alway thay wer nocht sure.
Girnesis $x i$. If Off Languagis the first Ininersytie
Gorl's enree Wes maid be Goldis Maledictioun.
Qulen Babitone wes beillit in Calde.
Those beildaris gat none ther aflictiom:
Affore the tyme of that punyssiom
Wes bot one toung, quhilk Adam spak hym self, 592
labsuakes fron (HIE to secenty. two.

[^13]$\begin{array}{ll}\text { Nochtwithstandyng, I thynk it gret plesour, } & \\ \text { Quhare cunnyng men hes languagis anew, } & \\ \text { That, in thare 3outh, be deligent laubour, } & 596 \\ \text { Hes leirnit Latyne, Greik, and ald Hebrew. } \\ \text { That I am nocht of that sorte sore I rew : } \\ \text { Quharefore }{ }^{1} \text { I wald all bukis necessare } & \\ \text { For our faith wer in tyll our toung vulgare. } & 600\end{array}$

Christ, efter his glorious Ascentioun, Tyll his Disciplis send the holy Spreit, In toungis of fyre, to that intentiom, Thay, beand of all languagis repleit, Thronch all the warld, with wordis fair and sweit, Tyll euery man the faith thay suld furth schaw In thare awin leid, delynerand thame the Law.

Tharefore ${ }^{2}$ I thynk one gret dirisioun
To heir thir Numnis \& Systeris nyeht and day Syngand and sayand psalmes and orisoun, Nocht vnderstandandyng quhat thay syng nor say, Bot lyke one stirlyng or ane Papingay,
Quhilk leirnit ar to speik be lang vsage : Thame I compair to byrlis ${ }^{3}$ in ane cage.

Rycht so Childreyng ${ }^{4}$ and Ladyis ${ }^{5}$ of honouris
Prayis in Latyne,- to thame ane vneuth leid,-
Mumland thair matynis, euinsang, \& thare houris, Thare Pater Noster, Ane, and thare Creid. It wer als plesand to thare spreit, in deid, 'God haue mercy on me,' for to say thus, As to say 'Miserere Mei, Deus.'

Sanct Ierome in his propir toung Romane
The Law of God he trewlie did translait, Out of Hebrew and Greik, in Latyne plane,

The Latin services of nuns and sisters
deridel;
and so those of children and highborn ladies.
Still, I almire the learning of divers tongues by the clerkly,
wherenf, alas: I am not.

Actis ii.

Of S. Jerome's versions of the Testanents.

[^14]Had he been an
Argyleman, he would have written in Erse.

1 Cor. xiiii. S. Paul on
intelligible speech.

Quhilk has bene hid frome ws lang tyme, god wait, Onto this tyme: bot, efter myne consait, Haul Sanct Ierome bene borne in tyll Argyle, ${ }^{1}$ In to Yrische toung his bukis had done compyle. 628628

Prudent sanct Paull doith mak narratioun Twycheyng ${ }^{2}$ the diaers leid of euery land, Sayand thare bene more edificatioun In fyue wordis that folk doith vnderstand
Nor to pronunce of wordis ${ }^{3}$ ten thousand
In strange langage, sine wait not quhat it menis:
I thyuk sic pattryng is not worth ${ }^{4}$ twa prenis.
The mulearnele $\quad$ Sis Vulernit peple, ${ }^{5}$ on the holy day, 636 showh he preach. ed to in their

Solemuitlye thay heir the Euangell soung,
Nocht knawyng ${ }^{6}$ quhat the preist dois ${ }^{7}$ sing nor say,
Bot as ane Bell quhen that thay heir it roung:
mother tongue,
the proper me- $\quad$ it, wald the Preistis in to thare mother toung 640
dium
Pas to the Pulpitt and that doctryne declair Tyll lawid pepyll, it wer ${ }^{8}$ more necessair.

II wall Prelattis and Doctouris of the Law
With ws lawid peple wer nocht discontent,
Thocht we in to our vulgare toung did knaw
for their religisus Off Christ Iesu the lyfe aud Testament, instruetion

And quhow that we sulde keip commandiment; Bot in our language lat ws pray and reid
aud devotions. Our Pater Noster, Aue, and our Creid.
© I wald sum Prince of gret Diseretioun
In vulgare language planelye gart trauslait
And the laws The neilfull lawis of this Regioun :
shomble in a lampuage generally known,

Than wald thare noclit be half so gret debait
Amang ws peple of the law estait.
Geue ${ }^{9}$ eucry man the veryte did knaw,
We nedit nocht to treit thir men of law.

Tyll do our nyelitbour wrang we wald be war, Gyf we did feir the lawis punysment:

Thare wald noelt be sic brawlyng at the bar, Nor men of law loup to sie royall rent.
To keip the law gyf all men war content, And ilk man do as he wald be done to, The Iugis wall get lytill thyng ado.

II The Pronheit Dauid, Kyng of Israell, $66 t$ Darid
Compyld the plesand Psalmes of the Psaltair ${ }^{1}$
In his awin propir toung, as I heir tell;
And Salamone, quhilk wes lis sone and air,
Did mak his lonke in tyll his tomeng vulgair.
Quhy suld nocht thare sayng ${ }^{2}$ be tyll ws schawin In our language? I wall the cause wer knawin.

Lat Doctoris wrytt thare ${ }^{3}$ eurious questionis,
for the public
benefit.
aml Solmon wrote in their mother tongue; and we should have the Psalter in ours.

Let the Iearned
672
And argumentis sawin full of Sophistrye, Thare Logick, and thare heych Opinionis, Thare dirk Iugementis of Astronomye, Thare Medecyne, and thare Plilosoplye ; Latt Poetis schaw thare glorious Ingyne, As euer thay pleis, in Greik or in Latyne;

था Bot lat ws haif the bukis necessare
To commoun ${ }^{4}$ weill and our Saluatioun Justlye translatit in our toung Vulgare. And als I mak the Supplicatioun, O gentyll Redar, haif none Indignatiom, Thynkand I mell me with so hie matair. Now to my purpose fordwart ${ }^{5}$ wyll I fair.684

FINIS.

[^15]M HEIR FOLLOWIS TIE CREATIOUN OF ADAM AND EUE.

## 

After the creation QVIIEN God had maid the heuinis ${ }^{1}$ brycht, of the heavens, sun, moon,

The Sone $\&^{2}$ Mone for to gene lycht, The sterry heuin \& Christellyne,
Gene. i. And, be his Sapience diuyne,
and planets, The planetis, in thair circlis romot
Quhirling about with merie somnd,-
Off quhome Phebus was prineipall, Iuste in his Lyne Eelipticall,-
And gatue, ${ }^{3}$ be Diuyne Sapience, Tyll euery Ster thare Influence, With motioun continnall, Quhilk doith * indure perpetuall ;
And, farrest ${ }^{5}$ frome the heuin Imprye,
Gind male thie The erth, the walter, ${ }^{6}$ air, ant fyre :
He eled the erth with herbis and treis;
All kynd of fysches in the seis,
and their tenants, All kynd of best, ${ }^{7}$ he did prepair, With fowlis fleyng ${ }^{8}$ in the air. Thus, be his word all thyng was wrocht
all out of nothing. Without materiall, maik of nocht :
So, be his wysedome Infinyte
All wes maid plesand and perfyte.
Qulen hevin and erth, ${ }^{9}$ and thare contentis, Wer endit, with thare Ormamentis,
lastly, 1 e fash- Than, last of all, the Lorl began ivned man,

Off most vyle erth to mak the man.
Nocht of the Lille, ${ }^{10}$ nor the Liose, Nor Syper tre, ${ }^{11}$ as I suppose,
Nother of gold, nor precious stonis ;
am of clay, Off erth he maid flesche, blude, ${ }^{12}$ and bonis.
T'o that intent God maid hym thus,

|  | E that h | inis | ${ }^{2} \mathrm{E}$ the |  | ${ }^{3}$ E, raif |  | L dois |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| 5 | I. ferrest ${ }^{6}$ | I, wat | r. E vattir |  | ${ }^{7} 1$. beistis |  | ${ }^{*}$ J. fleind |
|  | 1. erd, E cirth | $1{ }^{1}$ | Lyllie |  | I. Cipertre |  | ${ }^{12} \mathrm{E}$ bluid |

That man sulde nocht be glorions, 716 Nor in hym self no thyng suld se Bot matere of humylite.
Quhen man wes maid, as I haue tald, God in his face did hym behald, Braithand in hym ane lyflie spreit. Quhen all thir werkis wer compleit, He maid man, to his simylitude, Precelland in to pulchritude,
Dotit with gyftis of Nature
Aboue ${ }^{1}$ all erthlye creature ;
Syne plesandlye did hym² connoye
$\mathrm{To}^{3}$ ane regioun repleit with Ioye,
Off all plesour quhilk bair the pryce,
And callit erthly ${ }^{4}$ Paradyce ;
And brocht, be Diuyne prouience, ${ }^{5}$
All beistis and byrdis ${ }^{6}$ tyll his presence.
Aclam did craftelye Impone
Ane speciall name tyll euery ${ }^{7}$ one,
And to all thyngis materiall,
He namyt ${ }^{8}$ thame in speciall:
Quhow he thame namyt jitt bene kend,
And salbe to the warldlis ${ }^{9}$ ent.
In to that gardyng of plesance
Two treis grew-most tyll auance,
Aboue ${ }^{1}$ all vther quhilk bair the pryce,-.
In mydelis of that Pararlyce.
The one wes callit the tre of lyfe;
The vther tre began our ${ }^{10}$ stryfe, -
The tre to knaw boith gude and euyll, -
Quhilk, be perswatioun of the Deuyll,
Began our misarie and wo.
Bot lat ws to our purpose go.
748

- Quhow God gaue ${ }^{11}$ Adam strait commande That tre to twyehe nocht with his hand:

Allam named the animals
and all other objects.
and was placed in Paradise.

732
and most talented, comely
that he should be meek.

Gene. ii.

He was ereated

All vther fructis of Paradyce

| ${ }^{1}$ L Abufe | ${ }^{2} \mathrm{~L}$ thame | ${ }^{3} \mathrm{~L}$ Till | ${ }^{4} \mathrm{~L}, \mathrm{E}$ erthlie |
| :---: | :---: | :---: | :---: |
| ${ }^{5} \mathrm{~L}$ sapience | ${ }^{6} \mathrm{~L}$ foullis, E beirdis | ${ }^{7} \mathrm{~L}$ euerilk |  |
| ${ }^{8} \mathrm{~L}$ nemmit | ${ }^{9} \mathrm{~L}$ warkis | ${ }_{10} \mathrm{E}$ to | ${ }^{11} \mathrm{~L}$ gaif |



Sen syne had sie perfyte plesoure.
Thay had puyssance Imperiall
Aboue all thyng materiall.
Als cunnyng Clerkis dois conclute,
Adam preceld ${ }^{2}$ in pulchritude
Most Naturall,--and the farest man
That euir wes, sen the warld began,
Except Christ Iesu, Gordis Somne,
To quhome wes no comparisone;
And Eua, the fairest Creature
That ener wes formit be ${ }^{2}$ nature.
Thocht thay wer naikit as thay wer mail.
No ${ }^{3}$ schame ather of vther hail.
Quhat plesour mycht ane man haif more
Nor ${ }^{4}$ haif his Lady hym before,
So lustye, plesand, and perfyte,
Rectdy to serue his appetyte! S0t
Thay had none vther cure, I wys,
Bot past thare tyme with Ioye and blys.
Wyld Beistis did to thame repair;
So did the Fowlis of the air,
With noyis ${ }^{5}$ most Angelycall
Makand thame myrthis Musicall;
The fyschis soumand ${ }^{6}$ in the strandis
Wer holelye ${ }^{7}$ at thare commandis:
All Creaturis, with ane accorcle, Obeyit hym ${ }^{8}$ as thare sonerane Lorde.
Thay sufferit nother heit nor cald, With euery plesour that thay wald.
Als, to the deith thay wer nocht thrall; And rychtso ${ }^{9}$ suld we haue ${ }^{10}$ bene all :
For he and all his Successouris
Suld hane ${ }^{10}$ possedit those plesouris, 820
Syne frome that Ioye materiall
Gone to the glore Imperiall.
Thay had, geue ${ }^{11}$ I can rycht diseryue,

[^16]| They enjoyed greatly the senses of | Gret loy in all thare wyttis fyue, - | 8.4 |
| :---: | :---: | :---: |
|  | In heiryng, seyng, gustyng, smellyng, Induryng thare delytesum dwellyng : |  |
| hearing, | Heiryng the byrdis armoneis, |  |
| taste, | Taistyng the fructis ${ }^{1}$ of diuers treis, | 828 |
| smell, | smellyng the balmye dulce odouris Quhilk did proceid frome fragrant flowris, Seyng so ${ }^{2}$ mony heuinlye hewis |  |
|  | Off ${ }^{3}$ blomes brekyng ${ }^{4}$ on the bewis; | 832 |
| and toucb. | Off twycheyng, als, thay had delyte Off vtheris bodeis soft and quhyte, |  |
|  | But doute. Induryng that plesour, |  |
| Were they chaste? | Thay luffit vther Paramour, - | 836 |
|  | No maruell bene thocht swa suld be, |  |
|  | Consyderyng thare gret bewte. |  |
|  | Als, God gate ${ }^{5}$ thame command expres |  |
| They were to increase. | To multyplie and tyll incres, | 840 |
|  | That thare seid and successioun |  |
|  | Myeht pleneis euery Natioun. |  |
|  | T I lyst nocht tarye tyll declare |  |
|  | All properteis of that place preclare :- | 844 |
| Delectable | Quhow herlis and treis grew ay grene, |  |
|  | Nor of the temporat air serene; |  |
|  | Quhow fructis Indeficient, |  |
|  | Ay alyke rype and redolent; | 818 |
|  | Nor of the Fontane, nor the fludis, |  |
|  | Nor of the flowris pulehritudis. |  |
| was Eden. | That mater Clerkis dois declare ; |  |
|  | Quharefore ${ }^{6}$ I speik of thame na mare. | 852 |
|  | The Scripture makis no mentioun |  |
|  | Quhow lang thay rang in that Regiomm; |  |
| Probaly their atode in it was but brief. | Bot I belene the tyme wes schorte, |  |
|  | As diuers Doctomis dois reporte. | 850 |

- OF THE ${ }^{1}$ MISERABYLL TRANSGRESSIOUN OF ADAM.
courtiour. ${ }^{2}$
- "FATHER, Hov happinnit" that mischance?"
(Quod I) : "schaw me the circumstance,
Declaryng me that cairfull cace, Quhow Adam lost that plesand place $\quad 860 \begin{gathered}\text { How did Adain } \\ \text { lose Eden, for }\end{gathered}$
Frome hym and his Snccessioun.
Quhow did proceid that transgressioun ?"


## Experience. ${ }^{2}$

Quod he: "efter my rude Ingyne

I sall rehers the that rewyne.
Quhen God, the Plasmatour of all,
S64
Gol made, In to the heuin Imperiall Did Creat all the Angellis brycht, He maid one Angell most of mycht,
among the angels, one superior to all, To quhome he gaif preheminence, Aboue thame all, in sapience. Decause all vther he did prefer, Namit he wes brycht Lucefer. 872 Lucifer.

He wes so plesand and so fair He thocht hym self without compair, And grew so gay and glorious He gan ${ }^{4}$ to be presumptuous, And thocht that he wald sett his sait In to the north, and mak debait Agane the Maiestic Diuyne;
Quhilk wes the cause of his rewyne. 880 For he incurrit Goddis Yre, And banyst frome the heuin ${ }^{5}$ Impyre and opposed Goa,880

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1-1 L Heir followis \quad }\mp@subsup{}{}{2}\mathrm{ E omitted }\mp@subsup{}{}{3}\mathrm{ E hapnit
    4 E begane }\mp@subsup{}{}{5}\mathrm{ E havin
```

| witl many of his felluws. | With Angellis mony one Legioun, Quhilkis ${ }^{1}$ wer of his opinioun. | 884 |
| :---: | :---: | :---: |
|  | Innumerabyll with hym thare fell : |  |
| Where they went. | Sum lychtit in the lawest hell, |  |
|  | Sum in the sey did mak repair, |  |
|  | Sum in the erth, sum in the air. | 888 |
|  | That most vonhapy eumpanye |  |
| They enried Adan. | Att Father Adam had Inuye, |  |
|  | Parsameyng ${ }^{2}$ Adam and his seid |  |
|  | In to thare places to ${ }^{3}$ succeid. | 892 |
|  | The Serpent wes the subtellest |  |
|  | Abote all beistis, and craftyest. |  |
| Genesis iii. | Than Sathan, with ane fals intent, |  |
| Sutan entered into the serpent, | Did enter in to that Serpent ; | 896 |
|  | Imagenyng sum craftye wyle, |  |
| wloo, to beguile <br> Adam, | Quhow he myeht Atam best begyle, |  |
|  | And gar ${ }^{4}$ hym brek commandiment. |  |
| aldressed himself to fichle Eve. | Bot to the woman first he went: | 900 |
|  | Traistyng the better to prenaill, |  |
|  | Full subtellye did hir assaill. |  |
|  | With facund wordis, fals and fair, |  |
|  | He grew with hir familiair, | 901 |
|  | That he his purpose myeht aunnce; |  |
|  | Beleuand in hir Inconstance. |  |
| Why does she shinn the tree of honwedre? | -T 'Quhat is the cause, Madame,' sail ${ }^{5}$ he, |  |
|  | 'That ; forbeir ; one plesand tre, | 908 |
|  | Quhilk bene, but peir, most pretious, |  |
|  | (Quhose fruct lene moste delytious?' |  |
| She alleges | 'I Ayll,' ${ }^{\text {c }}$ quod sehe,' 'thare to accord : |  |
|  | We ar forbyduin be the Lord, | 912 |
|  | The quhilk hes geuin ws lybertie |  |
|  | Tyll eait ${ }^{8}$ of euery fruct and tre |  |
|  | Quhilk growis in to P'aralyse: |  |
|  | lirek we command, we ar nocht wyse. | 916 |
|  | Te grue ${ }^{9}$ tyll ws ane strait command |  |
| her reasun, | That tre to twyele nocht with our hand: |  |



Eit we of it, without remede, He said, but dout, we sulde be dede. 920 Beleue nocht that, said the Serpent: Eit 3 e of it, Incontinent
Repleit ze sall be with Science, And haif perfyte Intelligence,924

Lyke God hym self, of ${ }^{1}$ euyll and gude.
Than, haistellye for to conclude, Heiryng of this prerogatyue, ${ }^{2}$
Sche pullit doun the fruct belyue, 928
Throw comnsall of the fals Serpent, And eit of it, to that intent, ${ }^{3}$
And patt hir Husband in belene, That plesand fruct gyf he wald preue, 932
That he suld be als Sapient
As the gret God Omnipotent.
Thynk ze nocht that ane plesand thyng,
That we, lyke God, suld eucr ryng?936

He , herand this Narratioun, And be hir solistatioun,
Mouit be prydefull ambitioun,
He eit, on that conditioun.
The principall poyntis of this offence
940 did likewise.
The nature of the offence.
War pryde and Inobedience,
Desyring for to be Equall
To God, the Creature of all.
944
Allace! Adam, quhy did thow so?
Quhy causit thow this mortall wo ?
Had thow bene constant, firme, and stabyll,
Thy glore had bene Incomparabyll.
948
Quhare ${ }^{4}$ wes thy consyderatioun,
Quhilk had the Dominatioun
Off euery leuyng Creature
What did not Adam forfeit by That God had formit be ${ }^{5}$ Nature, 952 Tyll vse thame at thy awin deuyse? Wes thow nocht prince of Paradyse?

[^17]| Till then he excelled in | Wes neuer man, sen syme, on lyue That God gane sic Prerogatyue : | 956 |
| :---: | :---: | :---: |
| stre | IIe gaif the strenth aboue Sampsone, |  |
| wisdom, | And sapience more than Salomone; Joung Absolone, in his tyme moste fair, |  |
| beaut, | To thy bewte wes no compair; Arestotyll thow did precell | 960 |
| natural plito. | In to Phylosophie naturell ; |  |
| poetry, | Virgill, in tyll his Poetrye, Nor Cicero, in tyll ${ }^{1}$ Oratrye, | 964 |
| and oratory. | War never half so Eloquent. Quhy brak thow Goddis commandiment? Quhare wes thy wytt, that wall nocht flee |  |
| Had not lie freewill not to sin? | Far frome the presens of that tree? Gaif nocht thy Maker the fre wyll To take the gude and leif the euyll? | 968 |
| He was without excure; | Quhow mycht thy forfalt be excusit, That Goddis commandiment refusit, | 972 |
| overcome of woman, | Throuch thy wyffis perswasioun? Quhilk hes bene the occasioun, |  |
| like many a man since; | Sen syne, that mony nobyll men, ${ }^{2}$ Be the euyll counsall of wemen, Alluterlye distroyit bene, | 976 |
| as history teaches. | As in the Storeis may be sene, Quhilk now we neid nocht tyll declair, Bot fordwart tyll our purpose fair. <br> Quhen thay had eaitin of the frute, Off Ioye than wer thay destitute. | 980 |
| Naked, they felt shime, ami made thenselves | Than gan ${ }^{3}$ thay, boith, ${ }^{4}$ for to ${ }^{5}$ thynk schame, And to be uaikit thocht defame, | 984 |
| hreeches, for decency | And maid thame Breikis of leuis grene, That thair secreitis suld nocht be sene. Bot in the stait of Innocence Thay had none sic experience ; Bot, quhen thay war to Syn subiectit, To schame and dreid thay war coactit. | 988 |

[^18]And in ane busk thay lid thame cloce, ${ }^{1}$
Aschamit of the Lordis voce, Quhilk callit Adam be his name.
Quod he: my Lord, I thynk gret schame
Naikit to cum to thy presence.
Thow hat none sic experience, Quod God, quhen thow wes Innocent.
Quly brake thow my commandiment?
Allace ! quod Adam to the Lorde, The veritie I sall recorde:
This woman that thow gaif to me Gart me eit of zone plesand tre. Rychtso the woman hir excusit, And said : the Serpent me abusit.
Than to the Serpent God said thus:
O thow Dissauer venimous, ${ }^{2}$
Because the woman thow begylit,
Frome thyne furth sall thow be exylit:
Curst and waryit ${ }^{3}$ sall thow be;
So sall thy seid be, efter the :
Cauld erth ${ }^{4}$ salbe thy fude, also,
And creipand on ${ }^{5}$ thy breist sall go:
Als, I sall putt Inamite ${ }^{6}$
Betuix the woman, euer, and the:
Betuix thy seid and womanis seid
Salbe continuall ${ }^{7}$ mortall feid.
Quhowbeit thow hes wrocht thir myscheuis, It sall nocht be as thow beleuis :
Sic seid salbe in woman sawin,
That thy power salbe doun thrawin;
Treddyng thy heid that thow may feill;
And thow sall tred hym on ${ }^{8}$ the heill.
This was his promys and menyng,
That the Immaculat Uirgyng
Sulde beir the Prince Omuipotent, (quhilk suld tred doun that fals Serpent,

They hide them992

God calls to Adam.

Adam's rejny. 996

God's rejoinder.

1000
Adam and Eve confess in full.

1004
The serpent

1008
is cursed
to feed on clay,
1012 to grovel,

1016 to be hated of man,

1020 and to be worster by him.

By this, the mission of Clurist
1024
was mystically denoted,

[^19]

## EXPERIENCE.

He was the tool Quod he : for he wes Instrument of satan, and was To Sathan, in this Miserie, ingly. Puneist he wes, as ze may se;
$\Lambda$ s, be experience, thow may knaw, Expres in to the commonn ${ }^{5}$ Law, Ane man conuickit for bewgrye,
An analogy The beist is brynt, als weill as he,
And so befell of the Serpent.
It was the Feynd, full of dispyte, Off Adamis fall quhilk had the wyte,
As he hes had of mony mo:
Bot tyll our purpose lat ws go.
Eve is sentenced IT Than to the woman, for hir offence, God did ${ }^{6}$ pronunce this sore sentence:
All plesour that thow had aflorrow
Sall cheangit be in lestyng sorrow: Quhare ${ }^{7}$ that thow suld with myrth and Ioy Haue borne thy byrth, butt pane or noy,1056
to sumpr impor in Now all thy bairnis s sall thow bair ehill-lirth, With dolour and continuall cair ;
and to be And thow salbe, for oucht thow can,

| ${ }^{1} \mathrm{~L}$ confound | ${ }^{2} \mathrm{E}$ gyff | ${ }^{3} \mathrm{E}$ affoir | ${ }^{4} \mathrm{E}$ straycht |
| :---: | :---: | :---: | :---: |
| ${ }^{5}$ cannoun | ${ }^{6} \mathrm{E}$ dois | ${ }^{7} \mathrm{E}, \mathrm{L}$ quhair | ${ }^{8} \mathrm{E}, \mathrm{L}$ barnis |

Euer subiectit ${ }^{1}$ to the man.
Be this sentence God did conclude
Wemen frome lybertie denude, Quhilk, be experience, 3 e may se,Quhow Quenis of moste hie degre Ar vnder moste subiectioun, And sufferis moste correctioun ; For thay, lyke byrdis in tyll ${ }^{2}$ ane cage, Ar keipit ay vader thirlage :
So all wemen, in thare ${ }^{3}$ degre, Suld to thare ${ }^{3}$ men subiectit be.
Quhowbeit, sum $3^{\text {it wyll stryue }}{ }^{4}$ for stait,
And for the maistrye ${ }^{5}$ mak debait,
Quhilk gyf thay want, boith ewin and morrow
Thare men wyll suffer mekle sorrow.
Off Eue thay tak that qualite, To desyre Soueranite.

And than tyll Adam said the Lord :
Because that thow hes done accord
Thy wyll, and harknit ${ }^{6}$ to thy wyfe,
Now sall thow lose this plesand ${ }^{7}$ lyfe.
1080
Thow wes tyll hir obedient;
Bot thow brake my commandiment.
Curste and baren the erth ${ }^{8}$ salbe,
Quhare euer ${ }^{9}$ thow gois, tyll that thow de:
But laubour, it sall beir no corne,
Bot Thirsyll, Nettyll, Breir, and Thorne:
For fude thow gettis none vther beild,
Bot eait the herbis apone the feild :
1088
Sore laubouryng, tyll thy browis sweit, Frome thyne furth sall thow wyn thy meit.
I maid the of the erth, ${ }^{8}$ certane;
And thow in erth sall turne agane.
Than maid he thame Abiljement, ${ }^{10}$
Off skynnis ane raggit rayment, Thame to preserue frome heit and cauld :

In striving for the mastery,
hey do after
Eve.

Adam is sentonced.
obedien the earth is to be barren,
to need tilling,
and to be weedy;
subject to her man.

Women are still so subject;
and so they should be. and to be weedy

1092 and he is to die.
He and his wife are clothed.

| Divine irony. | Than grew thare dolom ${ }^{1}$ mony fauld. | 1096 |
| :---: | :---: | :---: |
|  | Now, Adam, ar 3 e lyke tyll ws, |  |
|  | With zour gay garment ${ }^{2}$ glorious: |  |
|  | To thame thir wordis said the Lorde. |  |
|  | Than cryit thay boith Misericorde, | 1100 |
| The expulsion from Eden. | Quthen frome that Garth, with hartis sore, |  |
|  | Baneist thay wer, for euer more, |  |
|  | On to this wracheit vaill of sorrow, With daylie laubour, ewin ${ }^{3}$ and morrow. Efter quhose dolorous departyng, | 1104 |
| A cherub is set to guard it, | The Lorde gane Paradyce in kepyng Tyll ane Angell of Terubin, |  |
|  | That none suld hane ${ }^{4}$ entres thare in; | 1108 |
|  | Att the quhilk entres he did ${ }^{5}$ stand, |  |
|  | With flammand fyrie sweird ${ }^{6}$ in hand, |  |
| lest they should taste of the tree of life, | To keip that Adam and his wyfe |  |
|  | Sulde noeht taist of the tre of lyfe: | 1112 |
|  | For, gene ${ }^{7}$ thay of that tre had preuit, |  |
| and live for ever. | Perpetuallye thay mycht haue leuit. |  |
|  | So Adam and his Successioun |  |
|  | Off Paradyce tynt possessioum ; | 1116 |
| The fruit of original sin. | And be this syn Originall |  |
|  | War men to Miserie maid thrall. |  |
|  | My Somne, now may thow cleirly se, |  |
|  | This warld began with misere ; | 1120 |
|  | With miserie it doith proceid, |  |
|  | Quhose fyne sall dolour be and dreid. |  |

## COURTIOUR.

Father, ${ }^{8}$ quod I, quhat kynd of lyfe
How then fared it Led Adam, with his lustye wyfe,
Efter thare bailfull banesyng ? ${ }^{9}$
experience.
They wept, Quod he: continuall womentyng:
and wandered to My hart hes ;itt ${ }^{10}$ compassioun, Quhow thay went wandryng vp and doun, 1128


Weipyng,' with mony lowde 'allace!'
That thay had lost that plesand place,
In wyldernes to be exilde, ${ }^{\text {? }}$
Qulare thay fand nocht bot beistis ${ }^{3}$ wylde, Manesyng thame for tyll deuore, Quhilkis all obedient war affore.

## COURTIOUR.

Father, ${ }^{4}$ quod I, in quhat countre
1132

Did leif Adam, efter that he
1136
Was banesit frome that delyte? ${ }^{5}$

## EXPERIENCE.

Clerkis, quod he, hes put in wryte
Quhow Adam dwelt, with ${ }^{6}$ mekle baill, In Mamber,--in that lusty vaill Quhilk efter was the Iowis land,Quhare jit his Sepulture dois $^{7}$ stand. I lyste nocht tary tyll diseryue
The wo of Adam nor his wyue $;^{8}$
Nor tell quhen ${ }^{9}$ thay had Somnis two, Cayn ${ }^{10}$ and Abell, and no mo; Nor quhow curst Cayn, ${ }^{10}$ for Inuy, Did slay ${ }^{11}$ his Brother creuelly; ; ${ }^{12}$ 1140

1144
Of their two eldest sons.

Cain 1148
Nor of thare murnyng nor thare mone, Quhen thay, but Sonnis, wer left allone,Abell lay slane vpone the ground, Curst Cayn flemit and Uacabound; Nor quhow Gorl, of his speeiall grace, Send thame the thrid Sonne, fair of face, Most lyke Adam of tlesche and blude,-
Seth was his name, gratious and gude; -
Nor quhow blynd Lameth raikleslye ${ }^{13}$
Did slay Cayn, ${ }^{10}$ vnhappelye.
Adam, as Clerkis dois discriue, Begat with Eue, ${ }^{14}$ his wofull wyue,
and drealing the wild beasts.

Where did they then dwell?

In Mamre,
where is Adam's tomb.

Gene. iiii.
regretting Paradise,
by Eve,

| E Weping | ${ }^{2}$ E exilid | ${ }^{3}$ E baistis | ${ }^{4}$ L Fader |
| :---: | :---: | :---: | :---: |
| ${ }^{5} \mathrm{~L}$ delite | ${ }^{6} \mathrm{~L}$ in | ${ }^{7} \mathrm{~L}$ doith | ${ }^{8} \mathrm{~F}$ wyffe |
| L quhow | ${ }^{10}$ L Cayam <br> ${ }^{13} \mathrm{~L}$ rekleslie | ${ }^{11}$ L sla ${ }^{14}$ L Ewe | ${ }^{12} \mathrm{~L}$ crewally |



## FINIS.

| ${ }^{1} \mathrm{E}, \mathrm{L}$ childrene | ${ }^{2}$ E gryt | ${ }^{3} \mathrm{E}$ into | ${ }^{4}$ E Doungeoun |
| :---: | :---: | :---: | :---: |
|  | ${ }^{5} \mathrm{~L}$ ewill | ${ }^{6} \mathrm{E}$ haif |  |

HEIR FOLLOWIS ${ }^{1}$ QUIIOV GOD DISTROYIT ALL
Leueand ${ }^{2}$ CREATURE ${ }^{3}$ IN ERTH, FOR SYN, AND DROWNIT THAME, BE ANE TERRIBYLL FLUDE, ${ }^{4}$ IN THE TYME OF NOYE. ${ }^{5}$

## 0'今 (世) ED

countiour.
PRVDENT Father ${ }^{6}$ Experience,
Declare to me, or ze go hence, 1188

Quhat wes the cause God did distroje
All Creature, in the tyme of Noye.
EXPERIENCE.
Quod he: I trymmyll ${ }^{7}$ for to tell, That Infortune, ${ }^{8}$ quhow it befell;

1192 From a deplorable cause.
The cause bene so abhominabyll,
And the mater so miserabyll.
Bot, for to schaw the Circumstance, Manefestlye, of that myschance, 1196 First I mon gar the ${ }^{9}$ vnderstand Quhow Adam gaif expresse command That those ${ }^{10}$ quhilkis come ${ }^{11}$ of Sethis blude, Becanse thay wer gratious ${ }^{12}$ and gude, Suld nocht contract ${ }^{13}$ with Cainuis ${ }^{14}$ kyn, Quhilkis wer ${ }^{15}$ Inclynit, all, to Syn.
Tyll obserue that commandiment, Cain ${ }^{16}$ past in the Orient, With his wyfe, callit Calmana,-

1204 of Cain and his wife Calmana,

Quhilk was his awin Syster alswa,-
Quhare his ${ }^{17}$ ofspryng did lang remane,
Besyde the Montane of Tarbane. ${ }^{18}$
1208 in Taprobane.

| E beginnis | ${ }^{2} \mathrm{~L}$ leving | ${ }^{3}$ E creatoure | E fluid |
| :---: | :---: | :---: | :---: |
| ${ }^{5} \mathrm{~L}$ Excep | ept Noye and h | cumpany ${ }^{6}$ | ${ }^{6}$ L Fader |
| ${ }^{7} \mathrm{~L}$ trimbill | ${ }^{8} \mathrm{~L}$ inforto | un ${ }^{9}$ L jow | ${ }^{10} \mathrm{~L}$ thois |
| ${ }^{11} \mathrm{~L}$ war ${ }^{12}$ | ${ }^{12} \mathrm{~L}$ gracius | ${ }^{13} \mathrm{E}$ contrack | ${ }^{14} \mathrm{~L}$ Cayami |
| ${ }^{15} \mathrm{~L}$ wer all | ${ }^{16} \mathrm{~L}$ Cayam | ${ }^{17}$ E Quhais | ${ }^{18} \mathrm{~L}$ Terba |


| Of Seth and his wife Delbora. | And Seth did lang tyme lede ${ }^{1}$ his lyfe ; With Delbora, his prudent wyfe, Quhilk wes his Syster, gude and fair, In Damassene ${ }^{2}$ maid thare repair: In ${ }^{3}$ that countre of Sethis clan Discendit mony holy man. | 1212 |
| :---: | :---: | :---: |
| Adam, only while living, was obeyed. | So lang as Adam wes leueand, ${ }^{4}$ The peple ${ }^{5}$ did obserue command; Quhen he wes dede, and laid in ground, And peple greitly ${ }^{6}$ did abound, ${ }^{7}$ And Cayn ${ }^{8}$ slame, as I have schawin, And Sethis dayis all ouer ${ }^{9}$ blawin, | 1216 1220 |
| Seth's sons, <br> beholding the fair daughters of Cain, | The Sonnis, than, of Sethis blude, Seand the plesand pulchritude Off the Ladyis of Caymuis ${ }^{10} \mathrm{kyn}$, Quhowbeit thay knew weill it wes Syn, | 12.4 |
| concupiscent, wedded with them; | Opprest with sensuall lustis rage, Did tak thame in to Mariage : |  |
| and $\sin$ waxed rite. | And so corruptit wes that blude, The gude with euyll, and enyll with gude. Than, as the peple did incres, Thay did abound ${ }^{7}$ in wickitnes, ${ }^{11}$ As holy Scripture dois rehers: | 1228 |
| The poet's modesty. | Quhilk I abhor to putt in vers, Or tell with toung I am nocht abyll ; The suthe bene so abhominabyll,- | 1232 |
| Of lust antiphysical and otherwise. | Quhow men and wemen ${ }^{12}$ schamefullye Abusit thame selfis vnnaturallye; Quhose foull abhominatioun <br> And vncouthe formicatioun <br> I thynk gret schame to putt in wryte. | 1236 |
| Sce Paulus Orosius, for particulars. | All that Paull Orose doith indyte ; Quhilk gyf I wald at lenth declair, It wer yneuch ${ }^{13}$ to fyill the air. Gret Clerkis of Antiquiteis Hes wryttin mony trew storeis, | 1240 |

[^20]Quhilkis ar worthy to be commendit, Quhowbeit thay be nocht comprehendit
At lenth in the Diuyne Scripture:
Bot I sall do my besye cure
To tak the best,-as I suppose,-
That moste pertenis ${ }^{1}$ my purpose ;
And, with support of Christ, our kyng, I purpose to confirme no thyng

From among divers legends

Off the Auld Hystoricience
Contrarious tyll ${ }^{2}$ his excellence.
Quhowbeit, sum meunis Traditionis,-
Contrar ${ }^{3}$ Chrystis Institutionis,-
1256
Off thame thocht sum thyng I declair, Now latt ws proceid forthermair, And, with ${ }^{4}$ ane Language lamentabyll, Declare this mater miserabyll.

## COURTIOUR.

TI Father, ${ }^{5}$ the causis wald I knaw
Quhy thay of nature brak the Law.

## Experience.

I traist, quod he, that wyckitnes
Generith, throw ${ }^{6}$ sleuthfull ydilnes,
The Deuyll, with all the craft he can.
Quhen he persauis ane ydill man, Or woman geuin tyll ${ }^{7}$ ydilnes, He gettis eaisalye ${ }^{8}$ entres; 1268
And so, be this occasioun, And be the Feindis perswasioun, The hole ${ }^{9}$ warld, vniuersalye, Corruptit was alluterlye.1272

## courtiour.

Quhat wes the cause thay ydill ware?
That cace, quod I, to me declare.

[^21]Why were folk idle?

Wickedness is tlie child of idleness.
Why was the law of nature broken?

## EXPERIENCE.

Quod he: be my Imaginatioun,

| $\begin{array}{l}\text { For lack of } \\ \text { virtuous }\end{array}$ | For laik of vertuous Occupatiom : |
| :--- | :--- |

virtuous
occupation. $\quad$ For of Craftis thay had small vsage, Off Marchandyce, nor lawborage.
There was little
need for men to The erth, than, wes so plentuous need for men to
exert themselves, Off fruct ${ }^{1}$ and Spyce delicious; 1280
The herbis wer so confortabyll, Delytesum, and Medicinabyll; ${ }^{2}$ The Fontannis, fresche and redolent; To laubouryng ${ }^{3}$ thay tuke lytill tent.
All maner of beistis, at thare plesour,
Did multyplie, without lanbour.
from Adan's time The tyme betuix Adam and Noye
till Noal's.
To se the erth ${ }^{4}$ it wes gret Ioye, 1288
Plantit with precions treis of pryce.
Four famous Fludis of Paradyce
Ran throw the erth, in syndrie partis,
Spredlyng ${ }^{5}$ thare branchis in all airtis.
The walter was so strang and fyne,
The hounty of
nature dispensed Thay wald nocht laubour to mak wyne; nature dispensed
them froun toil, The fruct ${ }^{1}$ and herlis wer so grude, Thay maid no cair for vther fule: 1206
And so the peple tuke no cure,
Bot past ${ }^{6}$ thare ${ }^{7}$ tyme at thare plesure, ${ }^{8}$
Ay fyndand new Inventionis,
to their harm. To fulfyll thare Intentionis. 1300
So that the Lord Ommipotent
Ged repents. That he maid man did hym repent, And schew on tyll his Seruand Noye
Noal is warned of That he wald all the warll distroye,
the world's 1304
the world's.
destruction. $\quad$ Except hym self and his Meinje. Allace! quod Noye, quhen sall that be?
Than said the Lorl : sen thow so speris,
It is put off for
120 years. $\quad$ I sall Prolong sax score of $弓$ eris, 1308 120 years. Tarying rpone ${ }^{9}$ thare repentence,

| ${ }^{1} \mathrm{~L}$ frute ${ }^{2}$ L medicionabill |  |  |
| :---: | :---: | :---: |
| ${ }^{3} \mathrm{E}$ lawbowring, L lauborage | 4 I warld | ${ }^{5} \mathrm{~L}$ spreiding |
| ${ }^{6}$ E jassit ${ }^{7}$ L the | ${ }^{8} \mathrm{E}$ plesour | ${ }^{9} \mathrm{~L}$ apoun |

Or I fulfyll my Tust Sentence.
In the mene tyme fall thow to warke
By command,
Incontinent, and beild ane Arke;
Quhilk ${ }^{1}$ Noye began, Obedientlye,
And wrocht on it Continuallye,
And to the peple daylie ${ }^{2}$ precheit:
To cry for grace he to thame techeit,
And to thame planelye did deelair
That God his wand no more wald spair,
Bot on thame he wald wryk vengence. ${ }^{3}$
To Noye ;it gaue ${ }^{4}$ thay no credence ;
Noah builds an ark,
and meantime preaches.

And so thay wer Incounsolabyll,
Usyng thare luste abhominabyll,
And tuke his precheyng in dispyte,
Ay followyng thare foull delyte,
More and more, tyll that dulefull day
Quhilk ${ }^{5}$ all the warld pat ${ }^{6}$ in affray.

## COURTIOUR.

- Father, ${ }^{7}$ 3e gart me vuderstand, Quhen Adam brak the Lorlis command, $1: 328$
Tyll agment his afflictioun,
God gaue his MIaledictioun
On to the erth, quhilk ${ }^{8}$ wes so fair,
That it suld barren be and bair,
If God cursed the earth with barrenness,

And, without laubour, beir no corne
Nor fruct, ${ }^{9}$ bot thirsyll, ${ }^{10}$ breir, and thorne.
Now say ${ }^{3}$ e, in the tyme of Noye
how was it so
To se the erth it wes gret Ioye,
Plantit with fructis gude and fair.
The suthe of this to me declair:
Thir sayingis two gar me consydder,
Quhow 3 e mak thame agre to gydler.
1340

## EXPERIENCE.

God maid that promys, ${ }^{11}$ sickerlye;
The curse teok

```
\({ }^{1} \mathrm{~L}\) than \({ }_{6}{ }^{2} \mathrm{~L}\) dalie \({ }^{3} \mathrm{~L}\) wengeance \({ }^{4} \mathrm{E}\) geff
\({ }^{5}\) L That \(\quad{ }^{6}\) L put \(\quad{ }^{7}\) L Fader \(\quad{ }^{8}\) L that \(\quad{ }_{9}\) L frute
    \({ }^{10}\) E thrissill \({ }^{11}\) E promes, L promis
```

| not full effect at once, | Quhowheit, it come nocht instantlye, Quod he, as Clerkis dois conclude; |  |
| :---: | :---: | :---: |
| hut after the flood. | Bot, efter, quhen the furions Flude Distroyit the erth ${ }^{1}$ alluterlye, Than come that promys, siekerlye. | 1344 |
| $\begin{aligned} & \text { Even so, } \\ & \text { Adain } \end{aligned}$ | Ewin sielyke as Gol gaue ${ }^{2}$ command Adam to twyehe nocht with his hand, Nor eait of, the forbiddin tree,Gene ${ }^{3}$ he did so, that he sulde dee; | 1348 |
| was to die, but died not straightway; <br> Esay. ix. | Quhowbeit, he deit nocht, but weir, Efter that day nyme hundreth 3 eir. Rychtso, the Propheit Esayas, | 1352 |
| and the Messiah was to eome, | Speikand of Christ, the gret Messias, Sayand, the Bairne ${ }^{4}$ is tyll ws borne, To saif ${ }^{5}$ mankynd quhilk is forlorne, As he had bene borne Instantlye; | 1356 |
| but came not for long years. | 3 it wes he noeht borne, veralye, Efter that saying mony one zeir, As in the Seripture thow may heir. | 1360 |

${ }_{\text {ii }}$ pet.ii. Ane thousand 3 eir, quho reknyth ${ }^{6}$ rycht, With God is no Is bot one hour in Gorklis syeht. time.

Exemplis ${ }^{7}$ mony I myeht tell, Wer it nocht tedions for to dwell. 1364
Tyll our purpose latt ws proceid,
Description of the Schawand the heycht, and ${ }^{8}$ lenth, and breid, ark.

And qualitie of Noyis Arke, Quhilk wes ane rycht ${ }^{9}$ excellent warke, 1368
Its build, Off Pyne tre maid, bound weill about, Laid oner with pik, within ${ }^{10}$ and out, Iunit ${ }^{11}$ full elose with nalis strong,
dimensions, And wes thre hundreth Cubittis long, 1372 Fifty in breid, thretty in heycht; ${ }^{12}$ Thre Chalmeris, Iunit weill and wycht, ${ }^{13}$ And euerilk loft aboue ane vther ;
and lack of
working gear. Withouttin anker, air, or ruther. 1376 Ane rycht Cubeit, as I heir tell,

[^22]Off misour ${ }^{1}$ now mycht be ane ell.
In the myd syde ane dur thare wes, It had a door, For Beistis ane easy ${ }^{2}$ entres. 1380
This Ark, quhilk was boith lang and lairge, ${ }^{3}$
Maid in the bodum ${ }^{4}$ lyke one Bairge, ${ }^{5}$ -
Conerit with burdis weill abufe,
Moste lyke ane housse with sett on rufe, -
1384 a roof,
Quhose rigyng ${ }^{6}$ wes ane Cubeit braid, Quharein thare wes ane wyndo maid,-
Sum sayis, weill elosit with Christall eleir,
a window, -

Quharethrouch the day lyeht myeht weil appeir. 1388
This work the more wes to be prysit,
Because be God it was denysit. Gene. vii.
The makyng of this Ark, but weir,
Indurit weill ane hundreth 3 eir.
1392
T Quhen Noye had done compleit this wark,
God did hym close ${ }^{7}$ within the Ark;
With hym, his wyfe, and Somnis thre,
With thare thre wyfis, but mo menze;
And of all foulis of the air Off enerilk kynd enterit ane pair ; Ryehtso, two Beistis of euerilk kynde;
For quhy it wes the Lordis mynde
That generatioun suld nocht faill :
Qularefor of Fameill and of Maill Off euerilk kynd wer keipit two.
Bot to rehers myne ${ }^{8}$ hart is wo
The dolent Lamentatioun, That tyme, of euerilk Natioun, Sayand 'allace!' ane thousand syis, Quhen wynd and rane began to ryis:
The Roikis with rerd began to ryue, Quhen vglie cluddis ${ }^{9}$ did onerdryue, And dirkynnit so the Heuinnis ${ }^{10}$ brycht That Sonne nor Mone myeht schaw no lyeht: 1412

[^23]

Quhalis tumbland ${ }^{1}$ amang the treis, Wyld Beistis swomand ${ }^{2}$ in the seis. Byrdis, with mony pietuous ${ }^{3}$ pew, Afferitlye in the air thay flew
So lang as thay had strenth to flee, Syne swatterit doun in to the see. No thyng in erth wes left on lyue,
Beistis nor Fonlis, Man nor Wyue: ${ }^{4}$
God holelye ${ }^{5}$ (lid thame distroye, Except thame in the Ark, with Noye,
The quhilk lay fleittand on the flude: Welterand ${ }^{6}$ amang the stremes wode,
comported
themselves
the while.

With mony terrabyll affrayis,
Remanit ane hundreth and fyfty dayis,
In gret langour and henynes, ${ }^{7}$
Or wynd or ${ }^{8}$ rane began to ceis;
or 150 days it was leavy weather.

Sumtyme effectuonslye prayand, Sumtyme the Beistis vesiand: For, be the Lordis commandiment, He maid pronisioun suffecient.

For Noye dwelt in that ${ }^{9}$ Ark, but dout, Ane zeir compleit, or he come out ;Quhow, at more lenth in holy wryte
This clulefull storye bene Indyte, 1468

And quhow that Noye gan ${ }^{10}$ to reiose, Quhen Conductis of the heuin did close, So that the Rane no more discendit, ${ }^{11}$ Nor ${ }^{12}$ the flude no more ascendit. ${ }^{13}$
Quhen he persauit the heuimis eleir, He send furth Corbe, Messingeir,
In to the $A \mathrm{ir}$, for to espy
Crene ${ }^{1 t}$ he saw ony montanis dry.
save Noah and his party.
All living

Noah was shut up for a whole year.

Gen. viii.
1472
it clears up.

Sum sayis the lauin did furth remane, And come nocht to the Ark agane.
Furth flew the Dow, at Noyis command, And, qulnen scho did persaue dry land,

[^24]

| I, Olive | ${ }^{2} \mathrm{E}$ braik | ${ }^{3} \mathrm{I}$ / watter | ${ }^{1} \mathrm{E}$ moir |
| :---: | :---: | :---: | :---: |
| ${ }^{5} \mathrm{I}$, land | ${ }^{6}$ I/ pasturageis | ${ }^{7} \mathrm{~L}$. wyffis | ${ }^{8} \mathrm{~L}$ a erd |
| ${ }^{9}$ L liffis | ${ }^{10} \mathrm{E}$ watt gef | ${ }^{11} \mathrm{E}$ fluid, | P Feilde |
| ${ }^{12} \mathrm{E}$ wes -0 | ${ }^{13} \mathrm{E}$. 1 foir | ${ }^{14} \mathrm{~L}$ frutis | ${ }^{15} \mathrm{E}$ oup |

The holsmm herbis and fragrant flouris
Had tynt boith vertew and cullouris;
The feildis grene and fluryst meidis
Wer spulzeit ${ }^{1}$ of thare plesand weidis.
The erth, quhilk first wes ${ }^{2}$ so fair formit, Wres, be that furious flude, deformit ; Quhare vmquhyle wer the plesand planis,
Wer holkit Glennis and hie montanis :

1524
and ravaged;
instead of plains, inequalities;

Frome clattryng cragis, gret and gray, The erth was weschin quyte away.
M8 Bot Noye had gretast displesouris, Behauldand the dede Creatouris, 1532 Quhilk wes ane sycht ryeht Lamentabyll;Men, Wemen, Beistis, Innumerabyll, Seyng ${ }^{3}$ thame ly vpone the landis, And sum wer ${ }^{4}$ fleityng on the strandis:1536

Quhalis and Monstouris ${ }^{5}$ of the seis
Stickit on stobbis, amang the treis;
And, quthen the Fhude was decressand, Thay wer left welteryng ${ }^{6}$ on the land.1540

Affore ${ }^{7}$ the Flude duryng that space, The sey wes all into ane place;
Rycht so the erth, as bene desydit,
In syndrie partis wes nocht denydit,
As bene Ewrope and Asia
Denydit ar frome Africa.
3e se, now, diners Famous Ilis
Stand frome the mane land mony mylis :
1548
All thir gret Ilis, I vnderstand,
War, than, equall with the ferme land.
Thare wes none sey Mediterrane,
Bot onely the gret Occiane,
1552
and there was but one sea, and that placid.

As it dois, now, ouirthort the landis. Than, be the ragyng of that flude, The erth of vertew wes denude,1556
vigetation
blasted
some of them in strange positions.

Before the flood, 1544 the earth was undivided;
there were no islands:
$\begin{array}{ll}{ }^{1} \text { E spoiljeit } & { }^{2} \text { E vas first, } \mathrm{L} \text { so fair was } \\ { }^{4} \mathrm{~L} \text { lay } & { }^{5} \mathrm{E} \text { monstris } \mathrm{L} \text { seand } \\ & { }_{8} \mathrm{E} \text { valtering }\end{array}{ }^{7} \mathrm{~L}$ For ${ }^{8} \mathrm{E}$ bulrin

And so Gol's curse came to pass.

The quhilk afore wes to be prysit, ${ }^{1}$ Quhose bewtie than wes dissagysit. ${ }^{2}$ Than wes the Maledietioun knawin Quhilk wes be God tyll Adam schawin. 1560
I reid quhow Clerkis dois conclude,
During the fiod, Induryng that moste furious flude the wind raged from the S.W.; With quhilk the erth wes so supprest, The wyod blew furth of the southwest; 1564
of which fact As may be sene, be experience, Quhow, throw the watteris violence, The heych ${ }^{3}$ moutanis, in euery art, Ar bair forgane the southwest part; 1568
we have proof As the Montanis of Parraneis, The alpis, and Rochis in the seis; Rycht so, the Rochis, gret and gray, in divers Quhilk standis into Norroway; 1572
The heychast ${ }^{4}$ hyllis, in enery art ;
mountains. And in Scotland, for the moste ${ }^{5}$ part,
Throuch weltryng ${ }^{6}$ of that ${ }^{7}$ furious flude,
The Cragis of erth war maid denude: 1576
Travellers appeal- Traullyng ${ }^{8}$ men may consydder best
ed to in evidence. ed to in eridence. The montanis bair nyxt ${ }^{9}$ the southwest.

## COURTIOUR.

How long did $\mathbb{T}$ Declare, quod I, or $z^{2}$ conclude, Noah survive the flood?

Quhow lang leuit Noye efter the flude.
1580

EXPERIENCE.
From his six hun- Quod he: in Genesis thow may heir
dreeth sear, dredth year, Quhow that Noye wes sax hundleth zeir,
aene. ix. The tyme of this gret punysment, And aye to God obedient; 1584
And wes the best of Sethis blude; Aul als he leuit, efter the Flude,
for 350 years, Thre hundreth and fyfty 3 eris,As the sam serip,ture wytnes ${ }^{10}$ beris, 1588
${ }^{1} \mathrm{E}$ so soprysit ${ }^{4}{ }^{2} \mathrm{E}$ lines 15058 to 1563 omitted ${ }^{3} \mathrm{~L}$ hech
${ }^{7} \mathrm{~L}$ the hechest ${ }^{8} \mathrm{~L}$ Trawellit ${ }^{5} \mathrm{~L}$ maist ${ }^{9} \mathrm{~L}$ omitted ${ }^{6}$ Thow weltering ${ }^{10} \mathrm{E}$ vitues

And wes, or he Randerit ${ }^{1}$ the spreit,
Nyne hundreth and fyfty 3 eris compleit.
and died at 950 .
To schaw this storie Miserabyll
At lenth my wyttis ar nocht abyll : 1592
And als, my Sonne, as I suppose,
It langis ${ }^{2}$ noeht tyll our purpose
To sehaw quhow Noyis Sonnis thre
Men multiply.
Gan ${ }^{3}$ to Incres and multyplie; 1596
Nor quhow that Noye plantit the wyne,
And drank tyll he wes dronkin, syne,
And sleipit with his membris bair ;
And quhow Cham maid for hym no eair,
1600
Bot leuelı to se his Father ${ }^{4}$ so,
Quhowbeit his Brether wer ryeht wo ;
Nor qulnow Noye, but restrictioun, Gaue ${ }^{5}$ Cham his Maledictiom,
And put hym rader Seruytude
1604
and dealings with Shem, Ham, and Japhet.
To Sem and Iaphet, that war gude ;
Nor quhow God maid ane conuenent
With Noye, to mak no punysment,
Nor be no Flude the peple droun :
In signe of that conditioun,
His Rane Low sett ${ }^{6}$ in to the air, Off diners Heuinlye ${ }^{7}$ colomis ${ }^{s}$ fair,
For to be ane perpetuall sing
Be Flude to mak no punyssing.
This Story geue thow lyste to knaw, At lenth the Bibyll sall the schaw.

```1616
```


## FINIS.

81 HEIR ENDIS THE FIRST PART, AND FOLLOWIS THE SECUNDE PART.


In the first, the beildyng of babilone be NEMROD ;' AND QUHOW KYNG NYNUS BEGAN THE FIRST MONARCHE; AND OF THARE
YDOLATRYE; AND QUHOW SEMERAMIS
GoUernit the mipyre efter Hif HUSBANDE, KYNG NYNUS:

AS ${ }^{2}$ FOLLOWIS.

courtiour.
N F FATHER, ${ }^{3}$ I pray $z$ ow to me tell

Who first, after the flood, set great evils on foot?

The First Infortune ${ }^{4}$ that befell Immediatlye efter the Flude, And quho did first sched saikles ${ }^{5}$ blude, 1620 And quho Ydolatrye began.

## Experience.

TI Quod he: I sall do as I can. Efter the Flude I fynde no Storye

| We may pass at <br> once to Nimrod, <br> Gene. $x$. | Worthy to putt in Memorye, <br> Tyll Nemrod ${ }^{1}$ began to Ryng <br> Aboue ${ }^{6}$ the Peple as ane Kyng,- | 1624 |
| :--- | :--- | :--- |
|  | Quhilk wes the Principall man of one,-- |  |
| of on, <br> who built Baby. <br> lon. | That beilder was of Babilone. | 1628 |

## COURTIOUR.

W That Story, Maister, wall I knaw,
Quod I, geue ${ }^{7}$ ze the suthe wall schaw,
Why did he rear Qulyy and for quhat occasiom histower? 'Lhay beildit sic ane strang Dungeoun.

EXPERIENCE.
9T Than said to me Experience:
Father Experience I sall declare, with Deligence, will tell all.

Those Questionis, at thy command.
L Nembroth ${ }^{2} \mathrm{E}$ eftir ${ }^{3}$ L Fader ${ }^{4} \mathrm{E}$ infortoun
${ }^{5}$ E schakles $\quad{ }^{6} \mathrm{~L}$ abufo $\quad{ }^{7} \mathrm{~L}$ gif

Bot first, Sonne, thow mon vuderstand
Off Nemrod ${ }^{1}$ the Genologie,
His strenth, Curage, and Quantitie;
Quhowbeit Moyses, in his first Buke, That Story lychitlye did ${ }^{2}$ ouer Luke $:^{3}$
Off hym no more he doith declare, Except he was ane strang Huntare. Bot vtheris Clerkis Curious-4
As Oroce ${ }^{5}$ doith, and Josephus-
Discryuis ${ }^{0}$ Nemrod ${ }^{1}$ at more lenth, Boith of his stature and his strenth. This Nemrod ${ }^{1}$ was the fourt persoun Frome Noye be lyne discendyng doun:
Noye generit Cham, Cham generit Chus, And Chus, Nemrod: ${ }^{1}$ the suthe bene thus.
This Nemrod ${ }^{1}$ grew ane man of mycht;
That tyme in ${ }^{7}$ erth $^{8}$ wes none so wycht:
1652
He wes ane Gyane ${ }^{9}$ stout and strang;
Perforce wyll beistis he doun thrang.
The peple of that hole ${ }^{10}$ Regioun
Come vader his Dominioun:
No man thare wes, in all that land, His stalwartnes that durst ganestand. No maruell ${ }^{11}$ wes thocht he wes wycht:
Ten Cubitis large he wes of hycht, Proportionat, in Ienth and breid, Afferand to his hycht, we reid.
He grew so gret and glorious,
So prydefull and presumptuous, ${ }^{12}$
That he come Inobectient
To the gret God Omnipotent.
This Nemrod ${ }^{1}$ was the prineipall man
That first Yilolatrye began.
Than gart he all the peple call
To his presens, boith gret and small,
And, in that gret conuentioun,


Sum voder wrocht, and sum abone:
With strong Ingenious masonrye, Upwarte thare werk did fortifye. With brynt tylde, stonis large and wycht,
That Towre ${ }^{1}$ thay rasit to sic hycht
Abufe the airis Regioun,
And Iunit ${ }^{2}$ of so strong fassioum, With Syment ${ }^{3}$ maid of pyk and tar,-
Thay vsit none vther mortar,-
Thocht fyre or walter it ${ }^{ \pm}$assalit,
Contrare that Dungeoun nocht analit.
The land aboute wes fair and plane;
And it rose lyke one heych montane.
Those fuliche ${ }^{5}$ peple did intende
That to the Hewin it sulde ascende.
So gret one strenth wes neuir sene, ${ }^{6}$
In to the warld, with mennis eine. ${ }^{7}$
IT The wallis of that wark thay maid
Two and fyftye faldome ${ }^{8}$ braid.
One faldome, ${ }^{8}$ than, as sum men sayis,
Mycht bene two faldome ${ }^{8}$ in our dayis:
One man wes, than, of more stature
Nor two be ${ }^{9}$ now : thareof be sure.
बI Josephus ${ }^{10}$ haldis opinioun,
Sayand the heycht of this ${ }^{11}$ Dungeoun
Off large pasis ${ }^{12}$ of mesure bene
Fyue thousande, aucht score, and fourtene.
Be this raknyng, it is full ryeht
Sax ${ }^{13}$ mylis and ane half in hycht:
Ane thousande pais ${ }^{14}$ tak for ane myle,
And thow sall fynd it neir that style.
This towre, in compass round aboute,
Wer ${ }^{15}$ mylis ten, withouttin doute:
Aboute the Cetie of stagis
Foure houndreth and four score, I wys;
And, be this nommer, ${ }^{16}$ in compas,

1720
1716
proof against fire and water,
and altogether
$1724^{\text {an univivalled }}$ structure.
Its walls were
fifty-two lons;
fithoms in thickness.

1728
LIow the tower was
substantial,
1712
lufty,
well-compacted,

According to
Joscphus,
its height was
five and a half miles,
and its circuit some ten miles;

| ${ }^{1} \mathrm{~L}$ Tour | L junit ${ }^{3}$ E Symond | l ${ }^{4} \mathrm{~L}$ it had |
| :---: | :---: | :---: |
| ${ }^{5} \mathrm{~L}$ folisch | ${ }^{6} \mathrm{~L}$ with mennis ene ${ }^{7}$ | L was neuer sene |
| ${ }^{8} \mathrm{E}$ fadowm | L faddum ${ }^{9} \mathrm{~L}$ bene | ${ }^{10}$ L Iosaphus |
| ${ }^{11}$ L that | ${ }^{12}$ E spacis, L passis | L Five |
| E pace, L | ${ }^{15}$ L was ${ }^{16} \mathrm{E}$ nu | number, L nomber |

```
\begin{subarray}{c}{\mathrm{ of about sixty miles, }}\end{subarray}
miles, And, as Orotius reportis,
l
    |T The translatour of Orotius
    In tyll his Cronicle wryttis thus,
        1748
MThe translator of That, quhen the Somne is at the hycht,-
बT The translatour of Orotius
In tyll his Cronicle wryttis thus, 1748
The translator of That, quhen the Sonne is at the hycht,-
Att nonne \({ }^{2}\) quhen it doith \({ }^{3}\) schyne \({ }^{4}\) most myeht,-
The schalldow of that hydtuons \({ }^{5}\) strenth Sax myle and more it is of lenth. 1752
Thus maye \(z^{e}\) Inge, in to zour thocht, Gyfe Babilone be heych, or nocht.
```


## FINIS.

${ }^{1} \mathrm{E}$ brassin E shene ${ }^{2}{ }^{\mathrm{E}} \underset{{ }_{5} \mathrm{~L} \text { L hiddius }}{ }{ }^{3} \mathrm{~L}$ dois

## OF BABILONE. ${ }^{1}$

## 

## EXPERIENCE.



HAN the gret God Omnipotent,
God,
To quhom al thingis bene present; 1756 That wer, ${ }^{2}$ and is, and euir salbe, Ar present tyll his Maiestie ;-
all-knowing, The hid secretis of mannis hart
From his presens may not ${ }^{3}$ depart :-
1760
He , seand the Ambitioun
And the prydefull Presumptioun, Quhov thir proude peple did pretende Upe throuch the heuinnis tyll aseende,1764 of the Babelites, Quhilk wes gret folye tyll deuyse
Sick one presumptuous interpryse :For, quhen thay wer moste ${ }^{4}$ clelygent, Gode maid thame sick impediment,

1768
seeing the arabition and presumption Thay wer constranit, with hartis sore, Frome thyne depart, and beikd no more.
Sick Languagis on thame he laid,
That none wyste quhat ane vthir said:
1772
Quhare wes ${ }^{5}$ bot ane Language affore, Gode send thame Languagis three schore. ${ }^{6}$
II Affore that tyme all spak Ebrew;
Than sum began for to speik Grew, Sum Duche, sum language Sara;yne, And sum began to speik Latyne. The Maister men gan ${ }^{7}$ to go wylle: Cryand for treis, thay brocht thame tylde: 1780
balked their project,
by diversifying the one language.

Instead of 1776

Hebrew alone, sprang up Greek, Dutch, Saracenic, and Latin.

The overseers and the labourers

[^25]| beeame mutually unintelligible. | Sum said, 'bryng mortar heir atonis ;' <br> Than brocht thay to ${ }^{1}$ thame stoks and stonis. |  |
| :---: | :---: | :---: |
| Nimrod | IT And Nembroth, thare gret Campioun, Ran rageand lyke one ${ }^{6}$ wylde Lyoun, Manassyng thame with wordis ${ }^{2}$ rude: | 178 |
| but his men understood lim not, | Bot neuir one worde thay vnderstude. Affore ${ }^{3}$ thay fand ${ }^{4}$ hym gude and kynde; |  |
| and thought him mad. | Bot than thay thocht hym by his mynde, Quhen he so furiouslie did flyte. | 178 |
| 1tis mood of mind at their striking work. | Than turnit his pryde in to dispyte, So dirk Eclipsit wes his glore, Quhen thay wald wyrk for him no more. | 179 |
| God was gracious, | at Beholde ${ }^{5}$ quhov God wes so gratious To thame, quhilk wer so outtragious: |  |
| in not breaking their legs or arms, | Me nother braik thare leggis nor armis, Nor $\mathrm{j}^{i t}$ did thame none vther harmis, | 1790 |
| and in only con founding <br> speech. | Except of tomngis diuysioun. And, for fynall conclusioun, Constranit thay wer for tyll depart, Ilke cumpanye in one ${ }^{6}$ syndrie arte : | 180 |
| They disperse in every direction, | Sum paste ${ }^{7}$ in to the Orient, And sum in to the Occident, Sum south, sum north, as thay thoelit best; |  |
| and leave their undertaking unfinished. | And so thare poleysie left west. ${ }^{8}$ Bot quhov that Citie wes reparit Heir efter it salbe declarit. | 18 | FINIS.

${ }^{1} \mathrm{~L}$ omitted $\quad{ }^{5} \mathrm{~L}$ Dehald $\quad{ }^{2} \mathrm{E}$ wourdis $\quad{ }^{6} \mathrm{~L}$ ane $\quad{ }^{3} \mathrm{E}$ afoir $\quad{ }^{4} \mathrm{E}$ passit $\quad{ }^{8} \mathrm{~L}$ thocht

OF THE FIRST INUENTIOVN OF IDOLATRIE: QUHOW NEMBROTH COMPELD ${ }^{1}$ THE PEPLE

TYLL ADORE ${ }^{2}$ THE FYRE IN CALDiA.

## COURTIOUR.

NOW, Schir, ${ }^{3}$ " said I, schaw me the man

Quhilk first Ylolatrie began.

Who first
idolatrized?

## EXPERIENCE.

That sall I do with all my hart, My Somne, sail he, or we depart. Quhen Nembroth saw his purpose falit, And his gret laubour ${ }^{4}$ noeht aualit, In maner of contemptiom Departit furth of that regioun, And, as Orotius cloith ${ }^{5}$ rehers, He past in to the land of Pers, And mony one 3 eir did thare remane, And syne to Babilone come agane, And fand huge peple of Callie Remanand ${ }^{6}$ in that gret Citie, That wer glaid of his returnyng, And did obey hym as thare kyng. Nembroth, his name for tyll auance, ${ }^{7}$ Amang tham maid new ordinance, Sayand, I think 3 e ar nocht wyee, ${ }^{8}$ That to ${ }^{9}$ none Gocl makis Sacrifyce. IT Than, to fulfyll his fals desyre, He gart be maid ane flammand ${ }^{10}$ fyre, $\quad 1828$ establishes a fire,

| ${ }^{1}$ L | ${ }^{2}$ L adorne | ${ }^{3}$ L Fath | ${ }^{4}$ L lanbou |
| :---: | :---: | :---: | :---: |
| ${ }^{5} \mathrm{~L}$ dois | ${ }^{6}$ L Remanyng, | Ramanand | ${ }^{7}$ E aduance |
| ${ }^{8} \mathrm{E}$ | ss, L wise |  |  |


| great and perpetual, | And maid it of sic breid and hycht, ${ }^{1}$ He gart it byrn boith day and nycht. Than all the peple of that land |  |
| :---: | :---: | :---: |
|  | Adorit the fyre, at his command, | 1832 |
| it. | Prosternit on thare kneis and facis, Beseikand thare new God of gracis. To gyf thame more occasioun, He maid thame gret perswasioun : | 1836 |
| He argues the reasomahleness of the new cult, | This God, said he, is moist of mycht, Schawand his bemys on the nycht: Quhen Sonne and Monne ar baith obscure, His hewinlie brychtnes doith ${ }^{2}$ indure: Quhen memis memberis sufferit ${ }^{3}$ calke, Fyre warmyth thame, ewin as thay walde. | 1840 |
| and is obeyed. | IT Than cryit the Peple, at his desyre, Thare is no Gol except the fyre. | 1844 |
| Thus, prior to iconolatry, fire was idolized. | Or thare was ony Imagerie, Began this first Ylolatrie: |  |
|  | Att that tyme thare wes none ${ }^{4}$ raga To carue nor ${ }^{5}$ for to paynt Image. Than maid he proclamatiom, | 1848 |
| Of Nimrod's fanatical piety. | Quho ${ }^{6}$ maill nocht atoratioun To that new God, without remede |  |
|  | In to that fyre sulde suffer dede. I fynd no ${ }^{7}$ man, in to that lande, His tyrrannie that durste ganestande, | 1852 |
| Abraham arid | Bot ILabraham, ${ }^{8}$ and Aram his brother : |  |
| Haran withstand him; | That disobeyit I fynd none vther, Quhilk dwelland war in that cuntre, | 1856 |
| and so does Thara. | With thare Father, callit Thaire. ${ }^{9}$ Thir brether Nembroth did ${ }^{10}$ reprene, ${ }^{11}$ |  |
| They urge, that fire, being but an element, is inferior to God, | Sayand tyll ${ }^{12}$ hym, Lord, with zour leue, ${ }^{13}$ This fyre ${ }^{14}$ is bot ane Element : Praye 3 e to ${ }^{15}$ Gol Ommipotent, | 1860 |
| Greator of the heavenly lights, | Quhilk mail the ILeuinnis ${ }^{16}$ the his mycht, Somne, Monne, and sterris, to gyf lycht: | 1864 |



He maid the fyschis in the seis, The erth, with beistis, herbis, and treis: And, last of all, for to conelude, He maid Man, to his similitude:
To that gret God gyfe pryse ${ }^{1}$ and glore, Quhose Ring induris ${ }^{2}$ euermore.
© Than Nembroth, in his furious yre, Thir brether boith keste in the fyre: Habraham ${ }^{3}$ be God he wes preseruit, Bot Aram in the fyre he starnit. ${ }^{4}$ Quhen Thara ${ }^{5}$ harde his some wes dede, He did depart out of that stede, With Hahraham, ${ }^{3}$ Nachor, and thare wyffis, As the Scripture at lynthe discryffis, ${ }^{6}$ And left the land of Caldia, Aud paste to ${ }^{7}$ Nesopotamia, And dwelt in Tharan ${ }^{8}$ all his dayis, And deit thare, as the story ${ }^{9}$ sayis. The lyfe of Habraham, ${ }^{3}$ I supose, No thyng langith tyll our purpose: In to the Bilyyll thov may reid His verteous ${ }^{10}$ lyfe in worde and deid. Now to the I haue ${ }^{11}$ schawin the man That ${ }^{12}$ firste Ydolatrie began.

FINIS.

| ${ }^{1}$ E prayce, L prayss | ${ }^{2} \mathrm{~L}$ for euermore |  | ${ }^{3}$ L Abrahame |
| :---: | :---: | :---: | :---: |
| ${ }^{4}$ E, L stervit | ${ }^{5} \mathrm{~L}$ Tharie | ${ }^{6} \mathrm{E}$ desc | is, L discribis |
| ${ }^{7} \mathrm{~L}$ past in | ${ }^{8} \mathrm{~L}$ thairin | ${ }^{9} \mathrm{E}$ sto | L scripture |
| ${ }^{10} \mathrm{~L}$ vertuus | ${ }^{1} \mathrm{E}$ haif | L have I | ${ }^{2} \mathrm{~L}$ The |

# OF THE GRET MISERE AND SKAYTHIS THAT CUMIS OF WERIS, AND QUHOW KING NYNIS' BEGAN THE FIRST WERIS, AND STRAIK THE FIRS'T BATTELL. ${ }^{1}$ 

## COURTIOUR.

FATHER, ${ }^{2}$ I pray 3 ov, with my hart, Declair to me, or we depart, Who first maged Quho first legan thir mortall Teris, Quhilk euerilk faithfull hart efferis, And euere polesye doun thrawis,slighting the law Express agane ${ }^{3}$ the Lordis lawis; of Christ? Sen Christe, our kyng omipotent, Left Peace in tyll ${ }^{+}$his Testament.
Quhov doith ${ }^{5}$ proceid this creueltie ${ }^{6}$ Agnnis Justice and Equitie?
War, erues, In lande quhare ony Weris bene, wurks grat
misery Gret Miserrie thare may be sene:

All thyng on erth ${ }^{7}$ that God hes wrocht Weir doith ${ }^{5}$ distroye, and puttis at nocht:
to state Ceteis, with mony strang Duageom, Ar brynte, and to the erth doung doun ; 1904 Uirginis and Matronis ar dellorit ;
and Church, Templis ${ }^{8}$ that Rychelie bene decorit Ar brynt, and all thare Preistis spul; cit; Pure Orphelenis ${ }^{9}$ valer feit ar ful; ${ }^{\text {iit, }}$
to families, Mony aukl men maid childerles, And mony childer fatherles;
and to learning. Off famens Sculis the ${ }^{10}$ Ductryne, Boith natural science and Dinyne,
And enerilk vertew, trampit dom ;
${ }^{1-1} \mathrm{~L}$ began the first battell with ane schort diseriptioun of the four Monareheis.


No renerence done to lelegiom;
Strenthis distroyit allaterlie;
Fair Lalyis forcit sehamefullie ;
1916 of its effect on
3omng Welowis spuljeit of thare spousis,
Pure Lauborars houndit frome thare honsis. work-people,
Thare dar no Merchand tak on hand
To tranell nother ${ }^{1}$ be sey nor land, 1920 merchants, For Boucheouris, quhilk dois thame confounde :-
Sum murdrist bene, and sum ar drounde:
Craftis men of curions Ingyne
craftsmen,
Alluterlie put to rewjne:
1921
The Bestiall reft, the commonnis slane,
The land but lamboring doith ${ }^{2}$ remane.
Off Pollesye the perfyte warkis,-
Beildingis, Gardyngis, and plesand parkis,-
1928 nusbantry,
Alluterlie distroyit bene:
Gret graingis ${ }^{3}$ brynt thare may be sene :
Pyches bene turnit to powertie,
Plentie in tyll ${ }^{4}$ penuritie.
1932
Deith, Hounger, Darth, it is weill kende, It is fatal to life, Off Weir this ${ }^{5}$ is the Fatell ende:
Iustice turnit in tyrramye,
All plesour in aduersitye.
1936 to comfort,
The Wreir alluterlie ${ }^{6}$ kloun thrawis
Boith the Ciuill and Cannomn ${ }^{7}$ lawis :
to the laws,
Weir generit Murthour and myscheif,
Sore lamentyng withonte releif.
1940
Weir doith ${ }^{2}$ distroye Realmes and kyngis;
and to rulers.
Gret ${ }^{8}$ Princis weir to presoun bryngis;
Weir scheddis mekle saikles blude.
Sen I can saye of weir no gude,
1944
IT Declare to me, Schir, gyf 3 e can, Who initiated it ? Quho first this Miserrie began.

## FINIS.

```
' L nouther \quad }\mp@subsup{}{}{2}\mathrm{ L dois }\quad\mp@subsup{}{}{3}\textrm{E}\mathrm{ grangis, L grangeis
    4}\mathrm{ L Plante into }\quad\mp@subsup{}{}{5}\textrm{E}\mathrm{ that }\quad\mp@subsup{}{6}{6}\textrm{L}\mathrm{ vterly
        7 L canvoun and ciuill }\quad\mp@subsup{}{}{8}\textrm{E}\mathrm{ gryt
```

\%- HEIR FOLLOWITII ${ }^{1}$ ANE SCHORTE DISCRIPTIOUN ${ }^{2}$ OF TIIE FOUR MONARCHIS, Q $Q^{3}$ AND QVHOW KYNG NYNUS BEGAN THE FIRST MONARCHIE.

## -

experience.
OF Weris, said he, the gret outtrage Began in to the secunde aige,
It was graaping Be creuell, ${ }^{3}$ prydefull, conytous kyngis, king that originally made war, Renarris, ${ }^{4}$ but rycht, of wtheris ryngis. Quhowbeit Cayam, afore ${ }^{5}$ the flude, Wes first schedder of saikles blude,1952
and Nimus, to Nynus was first and principall man
begin, Qulilk wrangus ${ }^{6}$ conquessing began,
And was the man, withouttin faill, In erth that straik the first battell, ${ }^{7}$
whe also frst And first Imentit Imagerye, devised imagery.

Qulare throw came gret Idolatrye. बT We moste knaw, or we forthair wend,
His descent: Off quhome king Nynus did discend. 1960
Nynus, gyf I can rycht defyne,
Noal, $\quad$ He was frome Noye the fyft, be lyne :
11am, Cush, Noye generit Cham, Cham generit Chns,
Nimrol, Belus, And Chus, Nembroth, Nembroth, Bellus,
Nimus. And Bellus, Nyuns, - but lesing, -
Ninus was king $O f f$ Assiria the secund king, of Assyria, and fomed Nineveh, And beildar of thar gret Citie, The quhilk was callit Nynine, ${ }^{8}$
the earliest of And wes the first and principall man ${ }^{9}$ monarchies.


COURTIOUR.
Fither, said I, declaire to me Quhat signifyis one Monarehie.

EXPERIENCE.
The suith, said he, sonne, gyfe thov knew,
Monarchie bene one terme of Grew :
As, quhen one ${ }^{1}$ Prouince principall
Har ${ }^{2}$ hole power ${ }^{3}$ Imperiall, During thare Dominationis, Abufe ${ }^{4}$ all Kyngis and Nationis, One ${ }^{1}$ Monarchie that men doith ${ }^{5}$ call ; Off quhome I fynd four prineipall Quhilk heth ${ }^{6}$ rong sen the warld began.
courtiour.
Than said I: Father, gyf ze ean, Quhilk four bene thay, schaw me, I pray 3 ow.

## EXPERIENCE.

My sone, said he, that sall I say ${ }^{7}$ zow :
बा First, rang the kings of Asserianis;
Secundlye, rang the Persianis;
The Grekis, thridlye, with swerd and fyre
Perfors optenit the thrid Impyre;
The fourte Monarche, as I heir,
The Romanis brukit mony one 3 eir.
Latt vs first speik of Nynus king,
Quhov he began his Conquessing.
If The auld Greik Historitiane
Diodorus he wryttis plane,
Att ryeht gret lenth, of Nynus king,
Off his Impyre and conquessing ;
And of Semeramis, his wyfe,
That tyme the lustyest one lyfe.
ltt wer ${ }^{8}$ to lang to putt in wryte
Quhilk Diodore heth ${ }^{9}$ done indyte;

[^26]1972
198.

Their names?

1992

Dioforus writes of him, and of
What is meant by a monarchy ?

The word is Greek,

1976 and denotes a State to which all others are subordinate.

There have been four sueh.

The Assyrian,
Persian, Grecian, 1988
and Roman.
As to Ninus,
of him, and of

$$
0
$$1996

Semiramis,
at great length.

| When Nimrod died, and Belus, | Bot I sall schaw, as I suppose, Quhilk maist belangith thy purpose. <br> T Quhen Nembroth, Prince of Babilone, Oute of this wrechit ${ }^{1}$ warld wes ${ }^{2}$ gone, And his Sonne, Bellus, deid, alswa,The first Kyng of Asseria, - | 2004 |
| :---: | :---: | :---: |
| Ninus acceded to the throne. | This Nynus, quhilk wes ${ }^{3}$ secunde kyng, Tryumphandlie began tyll ${ }^{4}$ ryng, | 2008 |
| Not content with his own, | And wes nocht satifyit ${ }^{5}$ nor content Off his awin Regione nor his rent: Thynkand his glore for tyll aduance By his gret peple and puissance, | 2012 |
| but covetous of more, he prepared to aggress on Babylon and Cliahlea, with a view to amnex them. | Throuch Pryde, Couatyce, and vaine glore, Dyd hym prepare to conques more, And galtherit ${ }^{6}$ furth ane gret Armie Contrare Babilone and Callie, Quhareof he had ardent desyre Tyll ${ }^{7}$ Iune that land tyll ${ }^{7}$ his Impyre, Quhowbeit he had thareto no rycht: | 2016 |
| Anasterful, he proceeted as I shall show. | Bot, by his tyrranry ${ }^{s}$ and myeht, Withonttin feir of God or man, His Conquessing thus he began. <br> - His ${ }^{9}$ peple beand in arraye, To Caldia tuke the remly waye. | 2020 2024 |
| The Babylonians and Chaldeans, buaring of his design, | Quhen that the Babilonianis, To gidther ${ }^{10}$ with the Caldianis, Hard tell Kyng Nyuns wes cumand, Maid proclamationis thronch the land, | 2028 |
| resolved to resist him. | That ilke man, efter thare degre, Sulde cum, and saif thare awin cuntre. |  |
| Though unused to war, they encomntered Nimus firmly, on their frontier. | Quhowbeit thay had no vse of weir, Thay past ${ }^{11}$ forlwart withouttin feir, And pat thame selfis in gude order, To meit kyng Nynus on the border. In that tyme, ze sall vinderstande, Thare wes no harnes ${ }^{\text {t2 }}$ in the lande, | 2032 2036 |


| ${ }^{1}$ L wrachit | ${ }^{2} \mathrm{E}$ is | E was the. T, was seenomd |
| :---: | :---: | :---: |
| ${ }^{1} \mathrm{E}$ to, L. till | ${ }^{5} \mathrm{E}$ satefeit | ${ }^{\text {a }}$ E gatherit. l canmerit |
| ${ }^{7} \mathrm{~L}$ To | ```* Ltman! 9 *) E p:に-it``` | "This ${ }^{10} \mathrm{E}$ E, L Tugidule ${ }^{12} \mathrm{~L}$ harnes |

For tyll defende nor tyll Imaid, Quharethrow more ${ }^{1}$ slanchter thare wes maid: Thay faucht, throw strenth of thare bodeis, With gaddis of Trne, with stonis, and treis.

If With somd of horne, and hydduous ${ }^{2}$ cry, Thay ruschit to gilther ${ }^{3}$ rycht rudly, With hardy hart ${ }^{4}$ and strenth of handis, Tyll thousandis deid lay on the lamdis.

Description of the rude style of warfare then in vogue.

Desperate was the fighting,

Quhare men in battell nakit bene, Gret slauchter, sone, thare may be sene. Thay faucht so lang and creuellie, And with vncertane ${ }^{5}$ victorie,
No man mycht Iuge, that stude on far, Qulno gat the better nor the war:
Bot, quhen it did approche the nycht,
The Callianis thay tuke the flycht.
Than the kyng and his cumpanye
Wer rycht glaid of that victorye, Because he wan the first battell ${ }^{6}$
That strykkin wes in erth, but faill;
2056
And peceably of that Regioun
Did tak the hole Dominionn. ${ }^{7}$
Than wes he king of Caldia, Alsweill as of Asseria, 2060
As $s^{8}$ for the king of Arrabie, In his conquest mail hym supplie.

बI Off this 3 it wes he ${ }^{9}$ nocht content,
Bot to the Realme of Mede he went, Quhare Farnus, king of that cuntre, Did meit hym, with one ${ }^{10}$ gret armie.
Bot king Nynus the battell wan, Quhare slane wer mony nobyll man; 2068 And to that king wald gyf no grace, Bot planelic, in one ${ }^{10}$ publict place, With his sewin ${ }^{11}$ Somnis and his Ladie,
and thus Nimus
became their sovereign.
Chaldeans beat a retreat;
slaughter ; but
the victory was lotg uncertain.

Creuellie did thame Crucifie.
whom the crucified, with his seven sons and 2072 his queen.


## QUHOV KING NYNVS INUENTIT THE FIRST <br> ydolatrife of ymagis.

NYNYS one ${ }^{1}$ Ymage he gart mak
For King Bellus his Fatheris saik, Moist lyke his Father of figoure, Off quantite, and portratoure: Off fyne Golde wes that figour ${ }^{2}$ maid ;
Ane crafty Croun apone his haid, With precious stonis, in toknyng His father Bellus wes ane Kyng. In Babilone he ane tempyll maid, Off crafty work, ${ }^{3}$ boith heych ${ }^{4}$ and braid, Quharein that Ymage gloriouslie Wes thronit rpe tryumphandlie.

IT Than Nynus gaif ane strait command
Tyll all the peple of that land,-
Alsweill in tyll Asseria
As in Synear and Caldia, Under his Dominatioun,Thay suld make Adoratioun,
Apone thare kneis, to that figour, Under the pane of forfaltour.
Thare wes no Lorde, in all that land, His summonding ${ }^{5}$ that durst ganestand :
Than zoung and auld, boith gret and small, Tyll ${ }^{6}$ that I Inage thay prayit, all, And cheangit his name, as I heir tell, Frome Bellus to thare ${ }^{7}$ gret God Bell. In that tempyll he did deuyse

2104

Ninus makes an
and enthrones it in a temple in Babylon.

2100
The people, far and near, are commanded to du it homage,
under penalty;

2108
and they all submit.

2112 From Belus came the name of Bet.

| Sacrifices to it were enjoined; and no other god was to be recognized. | Preistis, for tyll ${ }^{1}$ mak sacrifyse. | 2110 |
| :---: | :---: | :---: |
|  | Be conswetud than come one ${ }^{2}$ law, |  |
|  | None vther God that thay wald knaw : |  |
|  | And als he gaif ${ }^{3}$ to that I'mage |  |
|  | Off Sanctuarie the Priuilage; |  |
| The right of sanctuary was granted that looked upon it. | For, qulat sum ${ }^{4}$ euer transgressour,- | 2120 |
|  | One ${ }^{2}$ homicede or oppressour,- |  |
|  | Seand that Ymage in the face, |  |
|  | Off thare gylt gat the kyngis grace. |  |

COURTIOUR.
TI Declare to me, sweit schir, said I,
Was there no
further idolatry? Wes there no more Ydolatry, 2124
Efter that this fals Itlole Bell
Wes thronit ${ }^{5}$ v1, ${ }^{6}$ as 3 me tell?

ExpERIENCE.
9f My Somne, said he, ineontinent
The nowellis throuch the warld thay went, 2128
The example set Quhow king Nynus, as I haif saill,
One curious Image he had mail,
To the 'quhiilk all his natioun
Maid denote adoratioun.
21.32
was universally Than encrye comtre tuke consait,
initited. Thay wald king Nynus contrafait:
Quhen ony fanous man wes deid,
The fammos deall Sett $\mathrm{pl}^{7}$ one Image in his steil, 2136
Quhilk ${ }^{8}$ thay did honour, from the splene,
As it ${ }^{9}$ Immortall God had benc.
and images made Jmagis sum maid, for the nomis, ofthem, in various subptunces.

Off fyne goll, sum of stokis and stonis,
Off syluer sum, and Euyr bone,
With diuers namis tyll eueryone: ${ }^{10}$
nence siturn, For sum thay callit Saturnus, Jupiter, Neptune,

Thare god of lufe,-and sum Pluto :
Thay callit sum Mercurius,
And sum the wyudie ${ }^{1}$ Eolus, 2148
Sum Mars,-maid lyke ane man of weir,
Inarmit weill ${ }^{2}$ with sword ${ }^{3}$ and speir,-
Sum Bacelus, and sum Apollo:
Off namis thay hat ane houndreth mo.
बI Ancl, quhen one ${ }^{4}$ Lady of gret fame
Wes dede, for tyll ${ }^{5}$ exalt hir name,
One ${ }^{4}$ Image of hir portratour
Wald set vpe ${ }^{6}$ in one ${ }^{4}$ oratour,
The quhilk thay callit thare godles,-
As Uenus, Iuno, and Palles,
Sum Cleo, sum Proserpina,
Sum Ceres, Uesta, and Diana;
And sum the gret goddes Mynarue
With eurions collouris thay wald earue.
Amang the Poetis thow may see
Off fals godis the genologee.
If So thir abhominationis
Did spred onerthort all nationis,
Escept gude Habraham, as we reid,?
Quhilk honourit God in word and deid;
For Habraham had his begimyng
Nynus began with tyrranrie,
And Habraham with humylitie:
Nymus began the first Impyre;
Habraham of weir had no ${ }^{8}$ desyre :
Nynus began Idolatrye;
Habraham, in spreit and veritye, 2176
He prayit to the Lorde allone,
Fals Imagry he wald hane none.
Off hym discendit, I heir ${ }^{9}$ tell,
The twelf gret Trybis ${ }^{10}$ of Israell.
2180
Those peple maid adoratiom,

2152 2160

2168
and Ninus, eontemporaries,

2172
contrasted,
and the other gods of tho Romans.

The paran got-
desses had a
similar origin,
of whom were
Yenus, Juno,
Pallas, de., ďe.

The poets genealogize them.

Abrataam,

[^27]

Those preistis the kyng gart vnderstand,
That ymage, maid be memis hanl, 2216

He wes one glorious God of lyfe, ${ }^{1}$
And had sic ane prerogatyfe,
That, by ${ }^{2}$ his gret power deuyne,
Wald eait Beif, Muttone, Breid, and wyne:
2220
led Nebuchaduczzar to believe it voracious,
Affore Bell, on his ${ }^{3}$ Aulter, laye
Fourty fresche Wodderis, fatt ${ }^{4}$ and fyne,
And sax gret Rowbouris ${ }^{5}$ of wyeht wyne,
Twelf gret Louls ${ }^{6}$ of bowtit floure,
Quhilk wes all eaitin in one ${ }^{7}$ houre,-
Nocht be that Image, deif and dum,
Bot be the prestis, all and sum,-
As in the Bibill thow may ken,-
Quhose nummer ${ }^{8}$ wer thre score and ten :
Thay and thare wyfis, euerilk day,

Eait all that on the Aulter lay.
2232
Than Daniell, in conclusioun, Schew the king thare abusioun, And of thare subtlety ${ }^{9}$ mail hym sure, Quhow, ${ }^{10}$ onderneth the tempyll flure, Throuch ${ }^{10}$ ane passage they cam, be nycht, And eait that meit with candell lycht. The king, quhen he the mater knew, Those preistis, with all thare wyffis, ${ }^{11}$ he slew: 2240 Fatal retribution. Thus subtellie the kyng was sylit, And all the peple ${ }^{12}$ wer begylit. My some, said he, now may thow ken Quhov, by the Preistis and craftismen, Aud be thare craftines and cure, Idolatrye did so ${ }^{13}$ lang indure. वI Behauld ${ }^{14}$ quhow Ihoue Boceatious
Hes wryttin workis wounderous
Off Gentilis superstitioun,
And of thare gret abusioun,-


| on the deseent of the gols, and chiefly, on Demogorgoll, | As in his gret Buke thow may see,Off fals Goddis the geneologie, Off Demogorgon, in speciall, Fore Grandschir ${ }^{1}$ tyll ${ }^{2}$ the Goddis all, Honourit amang Arehadience, ${ }^{3}$ | 2252 |
| :---: | :---: | :---: |
|  | And of the fals Philistience, ${ }^{4}$ | 2256 |
| Digon, and suehlike. | With thare gret deuilische god Dagone, With vtheris Idolis mony one. |  |
| I slurink to tell how the princes of strael lell into iuvaltry. | Bot I abhore the treuth to tell Off the Princis of Israell, Chosin be God Ommipotent, Quhow thay brak his commandiment. | 2260 |
| ii. Ref. xi. | Kyng Salomone, as the scripture sayis, |  |
| Solomon, in his senility, to pleasure his wives, | He doitit in his latter dayis: His wantom wyffis to compleis, He curit nocht God tyll ${ }^{5}$ displeis, And did committ Idolatrye, Wyrschipyng earuit I magerye,-6 | 2204 2268 |
| allored Moloch, <br> Chemosly, and <br> Ashtaroth. | As Moloch, god of Ammonitis, And Chamos, gon! of Moabitis, Astaroth, mod of sytoniains.? |  |
|  | So, for his inoberliens And fowle abhominatiom, | 2272 |
| Therefore his escendants were punished, | Wer puneist his successionn His some Roboam, I heir tell, Tynt the ten Trybis of Israell, | 2276 |
| in losing the headship of the ten tribes. | For his fatheris ${ }^{8}$ Ydolatrye, As in the scripture ${ }^{9}$ thow may see. |  |

## FINIS.



## COURTIOUR.

FATHER, ${ }^{1}$, it ane thyng I wald speir.
Behah, in enery ${ }^{2}$ kirk and queir
2.280 We see, in
churches and else-
where, images of
Christian stints:
Imageis maid with memnis hand,
To quhome bene gyffin ${ }^{4}$ diuers names:
Sum Peter, and Paull, sum Thone, ${ }^{5}$ \& Iames;
2284 ss. Peter, Paul,
de.,
SS. Michael and
Catherine,
Sanct Mychaell, with his wyngis and weyis ;
Sanct Katherine, ${ }^{6}$ with hir swerd and quheill ;
Ane hyude sett rp besyde sanct Geill.
$228 S$ S. Giles,
It war to lang for tyll ${ }^{-}$discryue
Sanct Frances, with his woumlis fyue.
Sanct Tredwall, als, there may be sene,
Quhilk on ane prik heth ${ }^{\text {s b boyth hir eine; }}$
2292
Sanct Paull, weill payntit with ane ${ }^{9}$ sworle, As he wall feycht at the first worde;
Sanct A ${ }^{\circ}$ ollin ${ }^{10}$ on altare stantis,
With all hir tethe in tyll hir handis ;
Sanct Rochee, ${ }^{11}$ weill seisit, men may se,
Ane byill ${ }^{12}$ brokin on his thye; ${ }^{13}$
Sanct Eloy ${ }^{14}$ he doith staitly stand,
Ane new hors schoo in tyll his hand;
Sanct ringane, ${ }^{15}$ of ane rottin stoke;
Sanct Duthow, ${ }^{16}$ boird out of ane bloke;
Sanct Androw, ${ }^{17}$ with his croce in hand;
Sanct George, vpone ane hors rydand;
ss. Francis and Tredwell,
S. Apellonia, 2296

SS. Roch
and Eligins, 2300
ss. Xinian,
Duthak, Andrew, \&e.,

2304

| ${ }^{1}$ L Fader | ${ }^{2}$ E enerilk | ${ }^{3}$ L Throw | ${ }^{4} \mathrm{E}$ gevin |
| :---: | :---: | :---: | :---: |
| ${ }^{5} \mathrm{E}$ Iohune | ${ }^{6}$ E Katrene | ${ }^{7} \mathrm{~L}$ to | ${ }^{8}$ E haith. I, hes |
| ${ }^{9} \mathrm{~L}$ a $\quad{ }^{10} \mathrm{~L}$ | L Appollonce | ${ }^{11} \mathrm{P}$ Rochoe, E | E Roche, İ Tioke |
| ${ }^{12} \mathrm{~L}$ byle | ${ }^{13} \mathrm{~L}$ thee ${ }^{16}$ Uuthe | ${ }^{14}$ L Heloy ${ }^{17} \mathrm{E}, \mathrm{L}$ Andio | ${ }^{15}$ L Ringjeane |


S. Cosmas, Damian, Crispinian, and a thousand more.

Sanct Bryde, weill caruit with ane koow, ${ }^{3}$
With coistlye collouris fyne and fair:
Ane thousand mo I mycht declair, 2308
As sanct Cosma, and Damiane, ${ }^{4}$
The Sowtars ${ }^{5}$ sanct Crispaniane.
All thir on altare staitly standis,-
Preistis eryand for thare offrandis,2312
To quhome we Commumnis, ${ }^{6}$ on our kneis, Doith ${ }^{7}$ wyrschip all thir Ymagereis ;
To these we do worship and put up supplications.
*

Wherein differs this from gentle idulatry?

In Kirk, in Queir, and in the closter, Prayand to thame our Pater noster ; 2316
In pylgramage frome town to tom, With offrand and with orisoun, To thame aye babland ${ }^{s}$ on our beidis, That thay wald help ws in our neilis. 2320
Quhat differis this,-declare to me,-
Frome the Gentilis Idolatrye?

## EXPERIENCE.

If Gyff that be trew that thow reportis,
It goith ${ }^{9}$ rycht neir thir ${ }^{20}$ samyn sortis :
2324
Bot we, be counsall of Clargye, Hes lycence ${ }^{11}$ to mak Imagerye, Quhilk of mleirnit bene the buikis; For, quhen lauid ${ }^{12}$ folk vpone thame luikis, 2328
$\underset{\substack{\text { and serve as } \\ \text { reminders }}}{ } \quad$ Itt bringith ${ }^{13}$ to rememberance reminders
Images are the books of the unlearned,

Off Sanctis lyuis the ciremmstance, Quhow, the faith for to fortifye, Thay sufferit pane rycht pacientlye. 2.332

Seand the Image of the Iinde,
of Christ, Men suld remember on the Blude Quhilk Christ, in tyll his Passioun, Did sched for our Saluatioun: $\boxed{230}$
Or, 'fuhen thow seis ane portrature
and of s. Mary, Off blyssit Marie, Uirgen pure,

|  | ${ }^{1} \mathrm{E} \mathrm{owp}$ | ${ }^{2} \mathrm{E}, \mathrm{L}$, sow | V, I, kow | L |
| :---: | :---: | :---: | :---: | :---: |
| I | I. Sowteris | ${ }^{6} \mathrm{E}$ Commondis. I Commonis |  |  |
|  | ${ }^{8} \mathrm{~L}$ baibland |  |  | ${ }^{1}$ L licience |
| ${ }^{12}$ L lawit ${ }^{13}$ L bringis |  |  |  |  |

One bony Babe ${ }^{1}$ rpone lir kne,

Than, in thy mynde, remember the
The worlis quhilks the Propheit said, -
Quhow sche suld be boith Mother ${ }^{2}$ and Maid.
If Bot quho that sittis doun on thare kneis,
Prayand tyll ony Imagereis, ${ }^{3}$
With oritiount or offerand,
Knelanl with cap in to thare hand,
No difference bene, I say to the,
Frome the Gentilis Idolatrye.
TI Rycht so, of diuers nationis
I reid abominationis, ${ }^{5}$ -
Quhow Grekis maid thare denotionn haill
To Mars, to saif ${ }^{6}$ thame in battaill;
TyH ${ }^{7}$ Iupiter sum tuke thare vayage,
To saif ${ }^{6}$ thame frome the stormys rage ;
Sum prayit to Uenus, from the splene,
That thay thare luffis ${ }^{8}$ mycht oltene ;
And sum to Iuno, for ryches,
Thare pylgramage thay wald addres.
It So doith our commoun ${ }^{9}$ populare,
Qulinilk war to lang for tyll ${ }^{7}$ declare
Thare superstitious pylgramageis
To mony diuers Imageis ; -
Sum to sanct Rochee, ${ }^{10}$ with deligence,
To saif thame frome the pestilence;
For thare teith, to sanct Apollene;
To sanet Tredwell, to mend thare eine :
Sum makis offrande to sanct Eloye, ${ }^{11}$
That he thare hors may weill connoye:
Thay ryn, quhen thay haif Iowellis tynte, To seik sanct Syith, or euer thay stynte ;
And to sanct Germane, to get remeid For malaleis in to thare ${ }^{12}$ heid.
Thay bryng mad men, on fuit and horsse, And byndis thame to sanct Mongose crosse: ${ }^{13}$

2340
and the prophery touching her.

2344 But to pray to them
is sheer idolatry.
2318
As ie was when
the ancients paid] their devotions to Nars,

2352
Jupiter,

Venus,
2356
Junn,
so it is when our
2360 commonalty repair to

> S. Roch,

2364
SS. Apollonia,
Tredwell, and Eligius,

2368

SS. Swithe and Germanus,

2379

| and Barbara, | To sanet Barbara ${ }^{7}$ thay cry full faste, | 2376 |
| :---: | :---: | :---: |
|  | To saif ${ }^{2}$ thame frome the thonder ${ }^{3}$ blaste: |  |
|  | For gude nouellis, as I heir tell, |  |
| Ss. Gabriel and Margaret, | Sum takis thare gait ${ }^{4}$ to Gabriell : | 2380 |
|  | Sum wyffis sanct Margret doith exhort |  |
|  | In to thare byrth thame to support; |  |
| SS. Antony, | To sanct Anthony, to saif the soow ${ }^{5}$ |  |
| Bridget, and | To sanct Bryde, to keip calf and koow : ${ }^{6}$ | 2384 |
| Sebastiam, | To sanct Bastien thay ryn and ryde, That frome the schote he saf thare syde; |  |
| or visit Crailcross. | And sum, in hope to gett thare haill, ${ }^{7}$ |  |
|  | Rynnis to the auld Rude of Kerrail. ${ }^{\text {s }}$ |  |
|  | Quhowbeit thir simpyll peple ${ }^{9}$ rude |  |
| The poor creatures mean well; | Think thare intentioun be bot gule, Wo be to ${ }^{10}$ Priestis, I say for me, Quhilk suld schaw thame the verratic. | 2388 |
| but the priests and bishops, because of their encouraging false religion, will have to give answer hereafter. | Prelatis, quhilkis hes of thame the cure, | 2392 |
|  | Sall mak answeir thareof, be sure, |  |
|  |  |  |
|  | Quhen no tyme beis for to repent,Quhare manyfest Idolatrye |  |
|  | Sall puncist be perpetuallye. | 2396 |



## He HEIR FOLLOWIS ONE EXCLAMATIOUN AGANIS IDOLATRIE.

## EXPERIENCE.

IMPRVDENT Peple,' Ignorant and blynd, $B y^{2}$ quhat reasone, law, or authoritie, Or quhat attentyck scripture, ${ }^{3}$ can $3 e$ fynd

What warrant is there for idolatry ?2400

Quhilk bene to bow zour bodye, or ${ }^{5}$ 3our kne, With deuote humyll alloratioun, Tyll ony Ydoll maid of stone or tre, Geueand ${ }^{6}$ thame offerand or oblationn.2404

Quhy did $z^{e}$ gyf the honom, laude, and ${ }^{7}$ glore, Perteynyng God,-ruhilk mairl all thyng of nocht, Quhilk wes, ant is, and salbe euirmore,'Iyll Ymagis by mennis handis wrocht? O fulysche ${ }^{8}$ folke, quhy haif $z^{e}$ succour socht Off thame quhilk can ${ }^{9}$ nocht help zow in distres? 3it reasonably reuolfe, in to zour thocht, In stok nor stone can be non holynes.2412
©f In the desert the peple ${ }^{1}$ of Israell,-Moyses remanyng in ${ }^{10}$ the mont Synaye,Thay mairl one moltin Calf of fyne mettell,

Of Moses and the golden calf.

Exoti, xxxii. Quhilk thay did honour as thare God verraye; ${ }^{11} 2416$ Bot, quhen Moyses discendit, I heir saye, And did consydder thare Ydolatrye,

| 1 L Pepill | ${ }^{2} \mathrm{~L} \mathrm{Be}$ | ${ }^{3}$ E Scriptoure ${ }^{4}$ | 4 L lesum |
| :---: | :---: | :---: | :---: |
| ${ }^{5} \mathrm{E} \text { on } \quad{ }^{6} \mathrm{E} \text { ge }$ | $\begin{aligned} & \text { revand } \\ & { }^{10} \mathrm{~L} \text { at } \end{aligned}$ | ${ }^{7} \mathrm{~L} \mathrm{or}{ }^{8} \mathrm{~L} \text { fulage }$ | ${ }^{9}$ L may |
| MONARCHE, | , I. |  |  |

Why is God's sule due given to images ?

Off that ${ }^{1}$ peple thre thousand gart he slaye, As the seripture at lenth doith ${ }^{2}$ testifye.

Daniell, xiiii. $\quad$ बT Because the holye propheit Daniell
In Babilone Ydolatrie repreuit, And wald noeht worschip ${ }^{3}$ thare fals Idoll Bell,

Of Daniel, Bel, and the seven ramping lions.

The hole ${ }^{4}$ peple at him wer so aggreuit, 2424
To that effect that he suld be myscheuit, Delyuerit hym tyll ${ }^{5}$ rampand Lyonis sewin :
Bot of that dangerous den he wes relenit
Throuch myrakle of the gret God of hewin.
Dan. iii.
4 Dehald quhow Nabuchodonosor ${ }^{6}$ king
Into the vaill ${ }^{7}$ of Duran did prepare
One Image of fyne Gold, one meruallous ${ }^{8}$ thing,
of Nebuchadnez- Thre score of cubyts heycht, ${ }^{9}$ and sax in square,- 2432
zar's colossus;
As more cleirlye the scrip,ture doith declare, -
To quhome all peple, by proclamatioun,
With bodeis bowit, and on thare kneis bare,
Rycht humelye maid adoration.
II Ane gret wommer, that day, wes sene, also, Quhow Nabuchodonosor, ${ }^{6}$ in his yre, and of Shadrach, Tuke Sydrach, Misach, and Aherlnago,-10 Meshach, and Abednego, in the fire.

Quhilks wald nocht bow thare kne, at his desyre, $2 \pm 40$ Tyll that Idoll, -gart kast thame in the fyre, For to lue brynt, or he sterit of that steid: Quhen he beleuit thay wer ${ }^{11}$ brynt, hone ${ }^{12}$ and lyre, Wes nocht consumit one small hair of thair heid. 2444
qा The Angell of the Lord wes with thame sene, In that hait furneis ${ }^{13}$ passing vpe ${ }^{14}$ and doun, In tyll ane rosye Garth as thay hat bene,-
No harm came to None spott of fyre distenyng cote ${ }^{15}$ nor goun. 2448 them.

Off victoric thay dis obtene the croum, And wer, to thame that maid adoratioun To that Ydoll, or bowit thare body doun, One wytnessing of thare dampnatioun.24.5

[^28]Quhat wes the eause, at me thow may demande, That Salomone ${ }^{1}$ rsit none Yimagrye ${ }^{2}$ -
In his trymmphand ${ }^{3}$ Tempyll for tyll stande-

Olf Abraham, Ysac, Iacole, nor Iesse,
that eschewed idolatry2460

Exodi. x. $x$.
Deut.v.
$216 \pm$ It is divinely prohibited.

Baru. vi. Ydolatrye, to thare confutioun In grauit stok or stons that did belene, Deelaryng thame thare gret abutioun ; ${ }^{8}$

2472 David denounced and derided it.2476

跚 The Denyllis, ${ }^{9}$ seand the enyll conditioun Off the Gentylis, and thare vnfaithfulnes, For tyll agment thare superstitioun, In those Ydolis thay maid thare entres, And in thame spak, as storyis doith expres: Than men beleuit of thame to gett releif, Askand thame help in all thare besynes; Bot, finallye, that turnit to thare myscheif.

[^29]Through idols the devils worked their will of the gentiles.

[^30] Quhen reik \& rowst ${ }^{10}$ thare fair colour doith faid:

|  | Thocht thay haue feit, one fute thay can not flee, |
| :--- | :--- |
|  | Quhowbeit the tempyll byrn abone ${ }^{1}$ thair haid: 2488 |
| images are only <br> images, | In thame is nother freindschip nor remaid. ${ }^{2}$ |

and can help neither themselves nor others.

Quhowbeit thay fal doun flatlyugis on the flure, Thay haif none ${ }^{4}$ strenth thare ${ }^{5}$ self to rais agane: Thocht Rattonis ouir thame ryn, thay tak no cure:
Quhowbeit thai breik thare neek, thay feil no pane. 2496
Quly sulde men psalmes to thame sing or sane?
Sen growand treis that jeirly berith ${ }^{6}$ frute
Ar more to pryse-I mak it to the plane-
Nor cuttit stockis, wanting boith crope and rute. 2500

Of Off Edinburgh the gret Ilolatrye
And manifest abominatiou, ${ }^{7}$
On thare feist day, all creature may se:
2503
Edinburgh Thay beir ane auld stock Image thronch ${ }^{8}$ the tom,nutorious for its idolatry.

With talbrone, trompet, ${ }^{9}$ schalme, and Chariom,-

Quhilk hes bene vsit mony one 3 eir ligone;
With prestis and freris in to ${ }^{10}$ processioun,
Siclyke as Bell wes borne throuch Dabilone.

- I $\Lambda$ schame $z^{e}$ nocht, $3^{\text {e }}$ seculare prestis and freris, Tyll so gret superstitioun to ${ }^{11}$ consent ? Ydolateris $z^{e}$ haue bene mony ${ }^{2}$ eris, $\begin{array}{lll}\text { The poet dehorts, } & \text { Expresse agane the Lordis commandiment: } & 2512 \\ & \text { Quharefor, brether, I counsall 3ow, repent: } & \\ & \text { Gyff no honour to caruit stock }{ }^{12} \text { nor stone; } \\ & \begin{array}{l}\text { Geue laude and glore to God Omnipotent }\end{array} \\ & \text { Allanerlie, as wyselie wrytisis }{ }^{13} \text { Ihone. }{ }^{14} & 2516\end{array}$

- Fy on zow Freris that vsis for to preche, And dois assist to sic Idolatrye! Quly do $z^{e}$ nocht the Ignorant peple teche Quhow ane dede Image, caruit of one ${ }^{1}$ tre, $\quad 2520$ and inveighs, As it wer holy sulde nocht honourit be, Nor borne on Burges backis yp and dom? Bot 3 e schaw planely zour Ipocrasie, Quhen $z^{e}$ passe formest in processioun.

बT Fy on 3 ow fostraris ${ }^{2}$ of Idolatrye, That tyll ane dede stock dois sic renerence, In presens of the reple, publykelie ! ${ }^{3}$ Feir je nocht Gorl, to commit sic offence?
I counsall $\boldsymbol{z}^{0} \mathrm{w}$, do $\boldsymbol{z}^{\mathrm{it}} \boldsymbol{3}$ our diligence dreadful consequences.
To gar suppresse sic gret abusioun. ${ }{ }$
Do ze nocht so, I dreid zour recompence
Salle nocht cllis bot clene confusiorm.
2532

Hal sanct Frances bene borne out thronch the ${ }^{5}$ toun, Or sanct Domnick, ${ }^{6}$ - thocht ${ }^{3} \mathrm{e}$ had nocht ${ }^{7}$ refusit With thame tyll haif ${ }^{s}$ past in processioun,-

The Elinburghers
In tyll that cais sum wald haif jow exeusit. 2536
Now men may see quhow that 3 e lane abusit That nolyll town, throuch zom $I_{\text {pocrasye }}$ :
Those peple trowis that thay may rycht weil vs it, Quhen 3 e pas with thame in to cumpanye.

2540

Tf Sum of 3 ow hes bene quyet counsallouris ${ }^{9}$
Pronoeand princis to sehed saikies blude, Quhilk nenir did zour prudent predecessouris:
Bot ze lyke furious Phariceis, demute
2544 and exciters to
Off charitie, quhilk rent Christ on the rude :
wrongful bloodshedding. For Christis Hoke, without malyce or yre, Conuertit fragyll faltouris, I conclude, De Goddis worde, ${ }^{10}$ withouttin sweird or fyre. 2548


| Math. xviii.Forgivenessinculcated, | Reid $3^{e}$ nocht quhow thut Christ hes gyffin ${ }^{1}$ con Gyff thy brother doith oucht the tyll offend, Than secretlye correct hym, hand for hand, | nd, |
| :---: | :---: | :---: |
|  | In freindly maner, or thow forther wend : Gyff he wyll ${ }^{2}$ nocht heir the, than mak it kend Tyll one, or two, be trew narratioun: <br> Gyf he, for thame, wyll nocht his mys amend, Declare hym to the congregation : | 2552 2556 |
|  | TI And, gyf he 3 it remanith obstinat, And to the holy kirk Incomsolable, ${ }^{3}$ Than lyke ane Turke hald hym excomminicat, ${ }^{4}$ |  |
| but consistently with discipline. | And with all faithfull fulk abhominabyll; Banysing hym, that he be no more able To dwell amang the faithfull cmpanye : Quhen he repentis, be nocht rmmerciable, Bot hym ressane ${ }^{5}$ agane rycht tenderlye. | 2560 $256 t$ |
| The contemporary clemy, | If Bot onr dum Doctoris of Diuinitie, And 3 e of the last fonde ${ }^{6}$ religionn, Off pure Transgressouris $z^{e}$ hane no petie, Bot cryis to put thame to confusiom : As cryit the Lowis, for the etfusioun Off Christis blude, in to thare bymand yre, Crucifige! so $3^{e},{ }^{7}$ with one vinioun, Cryis 'fy, gar cast that faltomr in the fyre.' | 2568 2572 |
| Roma. xvi. <br> Ephe.v. | Unmereifull memberis of the Antichrist, Extolland zour humane tralitione Contrar the Institutione of Chisist, ${ }^{\text {s }}$ |  |
| for their maiprartices, | Effeir ze mocht Jinine punytione? <br> Thocht sum of 3 ow be grade of conditione, Reddy for to ressane new recent wyne, I speik to 3 ow and bosis of perditione: Returne in tyme, or $3^{\text {e }}$ ryn to rewyne, ${ }^{9}$ | 2576 2580 |


| E, I, gevin | ${ }^{2}$ L. weill | ${ }^{3}$ L Ancounsalalill |
| :---: | :---: | :---: |
| L exeommmieat | ${ }^{5}$ resilliv | ${ }^{6} \mathrm{E}$ foumd. L fumb |
| ${ }^{7}$ E omitted | - E Cryet | ${ }^{9} \mathrm{~L}$, ruwroe |

9T As ran the peruerst Prophetis of Baall, -
Quhilkis did consent to the Idolatrye Off wickit Achab, king of Israell, Quhose nommer ${ }^{1}$ wer four hundreth and fyftie, 2584
Quhilkis honourit that Iloll opinlye:
Bot, quhen Elias did prene thare abusioun, ${ }^{2}$
He gart the peple sla thame creuellye ;
So at one hour came thare confusioun.

03 I pray 30 w , prent in $z^{3}$ our remembrance ${ }^{3}$
Quhow the reid Freris, for ${ }^{4}$ thare Idolatrye, In Scotland, Ingland, Spane, Italy, \& France, Upone one day wer puneissit ${ }^{5}$ pietnonslye.
Beliald quhow jour awin brether, now laitlye, In Ducheland, Ingland, Demmark, and Norowaye, Ar trampit dom, with thare Ipocrasye, And, as the snaw, ar meltit clene awaye. 2596

I maruell that our Byschoppis thynkis no schame
To gyf zow freris sic preheminens, -
Tyll vse ${ }^{6}$ thare office, to thare gret diffame,
The influence of monks decried,
Precheing for thame in opin andiens:
Bot, mycht A. Byschope eik tyll ${ }^{7}$ his awin expens, For ilk Sermone, ${ }^{8}$ ten Ducatis in his hand, He wald, or he did want that recompens; Go preche hym self, boith in to burgh and land. 2604

I I traist to se gude reformatione
Frome tyme we gett ane faithfull prudent king Quhilk knawis the treuth and his vocatione:
All Publicanis, I traist, he wyll domn thring, And wyll nocht suffer in his realme to ring Corruppit ${ }^{9}$ Serybis nor ${ }^{10}$ fals Pharisiens, Agane the treuth quhilk planely doith ${ }^{11}$ maling : Tyll ${ }^{12}$ that kyng cum we mon tak paciens.

[^31]iii. Reg. xviii.
are menared with the fate of the proplets of Baal,
and that of the real friars.

Now fairweill, freindis; beeause I can nocht flyte:
Quhowbeit I culde, ${ }^{1}$, mon hald me excusit, Thocht I agane Idolatrye Indyte, Or thame dispyte that wyl nocht 3 it refus it. 2616
in the suppression I praye to Gol that it be no more visit
of idolatrous of fidatians Amang the rewlaris of this Regioun,
praces That commoun peple be no more abusit, ${ }^{2}$ Bot gyf hym glore that bair the crenell ${ }^{3}$ croun ; 2620

Quhilk techeit ws, be his deuine Scripture, Tyll rycht prayer the perfyte redly way; As wrytith Matthew, ${ }^{4}$ in his sext Chepture, The Paternostor In quhat maner and to quhome we suld pray 2624 recommended, One schort compendious orisone, euerilk day, Most proffitabyll for boith body and saull ; The quhilk is nocht derectit, I heir say, To Ihone ${ }^{5}$ nor Iames, to Peter nor to Paull,

\begin{tabular}{|c|c|c|}
\hline \multirow{7}{*}{\begin{tabular}{l}
which is \\
addressed to God,
\end{tabular}} \& - \({ }^{\text {Nor }}{ }^{6}\) none vther of the Apostlis \({ }^{7}\) twelf, \& \multirow[b]{6}{*}{2632

2636} <br>
\hline \& Nor to no Sanct, nor Angell in ${ }^{8}$ the Hewin, Bot onely tyll our Father, ${ }^{9}$ God hym self ; \& <br>
\hline \& Quhilk orisione it doith, ${ }^{10}$ contene, full ewin,- \& <br>
\hline \& Most proffitabyll for ws,-petetionis sewin ; \& <br>
\hline \& Quhilk we lawid ${ }^{11}$ folk the Pater Noster call. \& <br>
\hline \& Thocht we say Psalmis nyne, ten, or alewin, \& <br>
\hline \& Off all prayer ${ }^{12}$ this bene the \& 26 <br>
\hline
\end{tabular}

Be reasoun of the makkar ${ }^{12}$ quhilk it maid, Quhilk wes the Sonne of Gorl, our Saluiour ; Be reasoun, als, to quhome it suld be said, -
aud, on many Tyll the Father ${ }^{9}$ of hewin, our Creatour, grounds, is the clief of prayers. Quhilk dwellis nocht in tempyll nor in tour.
He cleirlye seis our thocht, wyll, and intent: Quhat nedith ws ${ }^{14}$ at vtheris seik succour, Qulien in all place his power bene present?

- 3 e princis of the preistis, that suld preche, Quhy suffer $\mathfrak{z e}$ so gret abutioun? Quhy do ze nocht the sempyll peple teche Quhow and to quhome to dresse thare orisoun? 2648 Why do not the bishops teach to pray aright? Quhy thole $z^{e}$ thame to ryn frome tom to tom, In Pylgramage tyll ony Ymagreis, Hopand to gett, thare, sum Saluatioun,Prayand to thame deuotlye on thare kneis?2652

实 This wes the prettike ${ }^{1}$ of sum pylgranage: Quhen fillokis, in to Fyfe, began to fon, With Ioke \& Thom than tuke thay thare vayage ${ }^{2}$
In Angusse, tyll the feild Chapell of Dron:
2656 What is done on
Than Kyttoke thare, als callye as ane Con,
Without regarle other to Syn or schame,
Gaiff Lowre ${ }^{3}$ leif at layser to loupe on :
Far better had bene tyll haif biddin at hame. 2660
IT I haue sene pass one meruellous multytude,
3 ong men and wemen, Hyngand on ${ }^{4}$ thare f $f$ it,
Under the forme of feynit ${ }^{5}$ sanctyture,
For tyll adore one Image in Loreit. ${ }^{6}$
Nony came with thare marrowis for to meit, Committand, thare, fowll fornicatioun :
Sum kyst the claggit taill of the Ameit:7
Quhy thole $3^{e}$ this abominatioun?
2668
बi Off Fornicatioun and Idolatrye
Apperandlye $z^{e}$ tak bots lytill cure,
Seanl the maruellous ${ }^{9}$ Infelicitye
Quhilk heth ${ }^{10}$ so lang done in this land indure, 2672
In 3 our defalt quhilk heth ${ }^{10}$ the charge and cure.
This bene of trenth, my Lordis, with 3 our lene, ${ }^{11}$
Sic pylgramage heth ${ }^{10}$ mail mony one hure, Quhilk, gyf I plesit, planelye I mycht preue. ${ }^{12}$

If Quhy mak ze nocht the scripture manifest
Why are not
To pure peple, twyching Ilolatrye?

| ${ }^{1}$ L practik | age | ${ }^{3}$ L Lowrie | ${ }^{4}$ L by |
| :---: | :---: | :---: | :---: |
| L | L Laureit | ${ }^{7}$ L Hermeit | ${ }^{8} \mathrm{E}$ omit |
| L merwa | ${ }^{10} \mathrm{E}$ haith, L | " E, L l | ${ }^{12}$ E prei |



## HEIR FOLLOUIS QVHOV KYNG NYNUS BEILDIT THE <br> GRET CITIE OF NYNIUE; AND QUHOW IIE <br> UINCUSTE ZOROASTES, THE KYNG <br> OFF BACTRLA.'

## EXPERIENCE.



HIS Nynus, of Asseria king, ${ }^{2}$
Quhen he had mail his conquessing,
To beild one Citie he hym drest, Chosing the place quhare he thocht best,

2710
Quhare he had first dominioun, In Asseria, his awin regioun.

Thocht Assur, ${ }^{3}$ as the scriptur says,
Quhilk come affore king Nynus dayis,
And foundit that famous Citie,
The quhilk was callit Nyniue ;
Bot, as rehersis ${ }^{4}$ Diodore,
Nynus that Citie did decore
So maruellous ${ }^{5}$ tryumphantlye
As $z^{e}$ sall heir Immerleatlye, Upone the flude of Euphrates, Quhilk to behauld gret wounder wes.
One hundreth and fyftye stagys
That Citie wes of lenth, I wys:
The wallis, one hundreth fute of heycht, No wounder was thocht thay wer wycht: 2728 Sick breid, abufe ${ }^{6}$ the wallis, thare was, Thre cartis mycht sydlingis on thame 1 as: Four hundreth stageis and four score In circuit, but myn or more. 2732

[^32]Ninus builds a city.

Ninereh was on the Euphrates,
and was of great extent,
with huge walls,


Foure hundreth thousand men le wes:
In his Armie thare wes no les,-

And mett king Nynus, on the bordoure,
Ryeht vailzantlie, and in ${ }^{1}$ gitle ordoure,
On the Uangarle of his Armie,
On thame he ruscheit rycht rulelie,
And of thame slew, as I heir ${ }^{2}$ saye,
One hundreth thousand men, that day:
A fieree battle ensues,
2772
and horrid
2776
The rest that chapit wer vnslane
To Nynus gret ${ }^{3}$ oiste fled agane.
TI Off that king Nymus wes so noyit,
He restit neuer tyll he distroyit
All hoill that Regioun, vpe and doun,
And frome the King did reif the croun,
And maid the realme of Bactria
Subiectit tyll Asseria.
And in that samyn land, I wys,
He tuk to wyfe Semeramis,
Quha, ${ }^{4}$ as myne Author dois discryue,
W'as, than, ${ }^{5}$ the lustiest on lyue.
That beand done, without sulgeorne ${ }^{6}$
Tyll Nyniue he did returne,
With gret tryumphe of victorie.
As myne Authore dois specifie,
Boith Occident and Orient
War all tyll hym ${ }^{7}$ obedient.
It wald abhore the tyll heir red ${ }^{8}$
The saikles blude ${ }^{9}$ that he did sched.
Quhen he had roung, as thow may heir,
The space of thre and fourtye zeir,
Beand in his excelland glore,
The dolent deith did hym deuore,-
In quhat sorte, I am nocht certane:
Sum Author sayis that he wes slane,-
And left, tyll bruke his Heretage,
One lytill Babe ${ }^{10}$ of tender aige:

2788
marries Semiramis, home.

2792
Nighty conqueror,

2796 and shedder of much innocent blood,
after reigning 43 years, he dies.

2800
LIow he dies is not clear.

[^33]| Ninyas | 3oung Nynus wes the chyldis name, <br> Quhilk efter fluryste in gret fame. |
| :--- | :--- | :--- |
| is left heir at <br> lis deathe | Sum sayis that, be his wyffis |
|  | Kyng Nynus deasoun in presoun ; |
|  | As I sall schaw, or I hyne fair, |
| Quhow Diodore hath done ${ }^{2}$ declair, |  |

* FINIS. *
${ }^{1}$ E vyffis $\quad{ }^{2} \mathrm{E}$ donne, L doith
heir followis sum of The Wounderfull
dedis of the lustie quene semeramis.


## experience.

NYNVS luffit so Ardentlye

Ninus, uxorious, Semeramiz, his fair Ladye, 2812
Thare wes no thyng scho wald command ${ }^{1}$
Bot al obeyit² wes fra hand.
Scho, seand hym so Amorous,
Scho grew proude and presumptnous, ${ }^{3}$
allowed Queen
Semiramis,
And at the king scho did desyre
Fyue ${ }^{4}$ dayis to gonerne his Impyre ;
And he, of his beneuolence,
Did grant hir that preheminence,--
With Sceptour, Crown, and Rob royall,
2820
with all regal ensigns and prerogatives,
And hole ${ }^{5}$ power Imperiall,-
Tyll fyue dayis wer cum and gone,
That scho, as king, sulde ring allone.
2824
QT Than all the Princis of the land
Duryng that tyme maid lir ane bant :
Witlı bankat Royall myrrellie ${ }^{6}$
Merrymaking.
Scho treatit thame Tryomphantlie.
2828
So, the first day, the peple all
Came tyll ${ }^{7}$ hir seruyce, bound and thrall;
The first day, all the people waited on her;
Bot, or the secunde day wes gone,
Scho tuke sic glore ${ }^{8}$ to ryng allone,
2832
Be one decreit, maid thame amang,
The king scho patt ${ }^{9}$ in presone strang.
I reid weill of his presoning,
Bot nocht of his delyuering :
2836
Quhow euir, it wes in tyll ${ }^{10}$ his flowris
He was in full glory

| L demand | ${ }^{2} \mathrm{E}$ all ob |  |
| :---: | :---: | :---: |
| E Fyffe | ${ }^{5}$ L haill | ${ }^{6}$ E mer |
| ${ }^{7} \mathrm{~L}$ to | ${ }^{8}$ L plesour | ${ }^{4}$ L |



## FINIS.

```
\({ }^{1}\) E lyff \(\quad{ }^{2} \mathrm{~L}\) conqueriour \(\quad{ }^{3} \mathrm{E}\) bot be, L but
    \({ }^{4}\) E haif \({ }^{5} \mathrm{~L}\) my Autour \({ }^{6} \mathrm{~L}\) dois
    \({ }^{7} \mathrm{~L}\) omits lines \(2849-2950\).
```


## M OFF KYNG NYNUS SEPULTURE.

## EXPERIENCE.



IIE Quene a ${ }^{1}$ sepultur sche ${ }^{2}$ maid, 2851 Quhar sche ${ }^{2}$ king Nymus body laid,Off curius crafty wark ${ }^{3}$ \& wycht,

His was a right The Quhilk lad stagis ix. ${ }^{4}$ of hycht, $\&$ ten stagis of breill it wes :
Diodore saith ${ }^{5}$ it wes no les.
For aucht Stagis one myle thow tak, And thairefter thy nummer ${ }^{6}$ mak; So, be this compt, it wes, ${ }^{7}$ full rycht, One myle als and one ${ }^{8}$ stage of hycht.
Except the Towre of Balilone, So heych one wark ${ }^{3}$ I reid of none.
II Semiramis, this ${ }^{9}$ lustye Quene,
Consyddring quhat dainger bene
To haif on ${ }^{10}$ King of tender aige, Quhilk mycht nocht vse no vassalage, Scho tuke one curagious consait, Thinkand that scho wald mak dehait, 2856
according to Diodorus,
and, in leight, was secont to the only.

Semiramis, 2864

Geue ${ }^{11}$ ony maid rebellioun
Contrar hir Sonne, or his Regioun, Quhome sche did foster tenderly, And kepit hym full quyetly.
tendered her son 2872
Scho laid apart hir awin cleithyng, And tuke the Rayment of ane king: Quhen scho wes in tyll Armour dycht, Mycht no man knaw hir be one knycht.
Scho valjeantlye ${ }^{12}$ went to the weir, And to gyf battell tuke na feir,

| ${ }^{1}$ I ane | ${ }^{2} \mathrm{E}, \mathrm{L}$ scho | ${ }^{3} \mathrm{~L}$ werk | * E, L nyne |
| :---: | :---: | :---: | :---: |
| ${ }^{5} \mathrm{I}$, sayis | ${ }^{6} \mathrm{~L}$ nomber | ${ }^{7} \mathrm{~L}$ is | ${ }^{8}$ L and als ane |
| ${ }^{9} \mathrm{~L}$ his | ${ }^{10} \mathrm{E}, \mathrm{L}$ one | ${ }^{1} \mathrm{~L}$ gif | 12 E wailzeantlio |
| MONAR | HE, I. |  |  |


| She was feared and fortunate. | Dantyng all Realmes rounde aboute, That all the wald of hir had doute; | 2880 |
| :---: | :---: | :---: |
|  | More fortumat, in hir conquessing, |  |
|  | Nor ${ }^{1}$ wes hir Husband, Nynus king. <br> IT Babilone scho did fortyfie, |  |
| Babylon she strengtliened and adorned; | Templis and towris, tryumphandlie, | 2884 |
|  | So plesandlye ${ }^{2}$ did thame prepair, |  |
|  | Quhilk in the erth had no compair. |  |
|  | Quhowbeid Nemrod, ${ }^{3}$ of quhome I spake, |  |
|  | The hydduous dungeoun he gart make, | 2888 |
|  | And of the Citie the Fundiment, ${ }^{4}$ - |  |
|  | To quhome God maid Impediment, - |  |
| aud she completed what Nimrod had begun; | Quhare Nemrod ${ }^{3}$ left, thare scho began, And pat to wark mony one man | 2892 |
|  | Off all the Realmes round aboute: | 2892 |
|  | Off most Ingyne scho socht thame oute. |  |
| employing, in the work, $1,200,000$ men at once, and more, if we may credit Diodorns. | Scho had, wyrkand with tre and stonis, |  |
|  | Twelf ${ }^{5}$ hundreth thousand men at onis : ${ }^{6}$ | 2896 |
|  | Go reid the buke of Diodore, |  |
|  | And thow sall fynd the nummer ${ }^{7}$ more. |  |
| She enlarged the city, | On euerilk ${ }^{8}$ syde of Euphrates |  |
|  | That nobyll Citie beildit wes; | 2900 |
|  | And so that rywer of renown |  |
|  | Ran throuch the mydpart of the town. |  |
| and built strong bridges, | Ouerthort that flude scho bryggis ${ }^{9}$ maid |  |
|  | Off maruellons ${ }^{10}$ strenth, boith lang and braid: Thay wer fyue stagis large of lenth : | 2904 |
| and fortified them. | On euerilk bryg scho maid ane strenth. |  |
|  | The ${ }^{11}$ eireuit, as I said affore, |  |
| The size of Babylon, <br> and its walls, as to lieight and widtli. | Foure liundreth stagis and four score; | 2908 |
|  | The wallis hycht, quho wald discryue, |  |
|  | Thre hundreth fute, thre seore, and fyue. Sax Cairtis mycht pas, rycht easalie, ${ }^{12}$ |  |
|  | Abufe ${ }^{13}$ the wallis of that Citic, | 2912 |
|  | Sydlingis, withoute ${ }^{14}$ Impediment. |  |
|  | Consydder, le ${ }^{55}$ zour Iugement, |  |
|  | ${ }^{1}$ L Than ${ }^{2}$ Eplesantlie |  |
|  | ${ }^{3}$ E Quhowbeit Nembrod, L Nembroth |  |
|  | ${ }^{4} \mathrm{E}$ foumdement, L foundment ${ }^{5} \mathrm{P}$ Twell ${ }^{6} \mathrm{~L}$ a | tonis |
|  | ${ }^{7} \mathrm{~L}$ nomber ${ }^{\text {b }}$ E every ${ }^{9} \mathrm{~L}$ brigis ${ }^{10} \mathrm{E}$ marvalus. L mom | rwalus |
|  | ${ }^{11} \mathrm{~L}$ in ${ }^{12} \mathrm{E}$ asalye ${ }^{13} \mathrm{E}$ aboue ${ }^{14} \mathrm{~L}$ but ${ }^{15} \mathrm{~L}$ th | an be |

Gene ${ }^{1}$ those wallis wer hie, ${ }^{2}$ or nocht, And also curionslye wer wrocht,
As Diodore hes done defyne-
Quhilk doith transceud my rude Ingyne-
Off Babilone the magnificens;
To quhome 3 e wald gyf no eredens, Geue ${ }^{1}$ I at lenth wald put in wryte, Quhilk Diodore hes ${ }^{3}$ done indyte. Compare of Cities fynd I none Tyll Nynine and Babilone.
Frome Nynitue, in Asseria, Tyll Babilone, in Caldia, By Bryggis ${ }^{4}$ plesandlye 3 e may pas Upone the flude of Euphratas. Amang the fludis of Paradyce This Euphratas maye beir the pryce. All warkis quhilkis the ${ }^{5}$ Quene began
Transcendit the ingyne of man.
The pronde Quene Pantasilia, The Princes of Amasona, With hir Ladyis tryomphandlye, Att Troye quhilk faucht so wailjeantlye,
Nor 3 it the fair Madin of France,
Danter of Inglis Ordinance,
To Semeramis, in hir dayis,
Wer no compare, as bukis sayis.
Except trymmphand ${ }^{6}$ Iulyus,
Strong Hanniball, or ${ }^{7}$ Pompeyus,
Or Allexander the Concreoure, ${ }^{8}$
I fynd no gretter Werioure.

- Wale I rehers, as wryttis Clerkis,

Hir wounderfull and vailjeand ${ }^{9}$ werkis, It wer to me one ${ }^{10}$ gret lanbour,
And tiddions to the Auditour:-
Quhat scho did in Ethopia,
And in the lande of Medea;

[^34] 2924

The magnificence of Babylon has been ineredibly depicted by biotorus. 2932 2936

2940

2944 2948

They were a wonter.
(neveh amd Babylon were commerted by bridges over the Euphrates, 2928
'
a moble stream.

Neither was P'euthesilea
hor the maid of Orleans
comparable with semiramis;
and she has had few male superiors in warture.

It were laborious and telions to rehearse what she did in

Ethiopia and Media,

| in brilding, \&c., | Beildand Cities, Castellis, and Towris, Parkis, and Gardyngis of plesouris, For the exaltyng of hir name, And Immortall to mak hir fame. | 2952 |
| :---: | :---: | :---: |
| in levelling Mount Zarcæum, | Off Iarcieus the heych Montanis Scho gart ryue ${ }^{1}$ down and mak thame planis: Gret Orontes, that Montane wycht, Twenty and fyue stagis of hycht, | 2956 |
| and in making a conduit through Mount Orontes. | Tyll hir Palyce to ${ }^{2}$ draw ane lonche, By fors of men scho raif ${ }^{3}$ it throche. Had scho kepit hir Chastitie, Scho mycht hate bene one $A$ per se. | 2960 |
| But she was unchaste, | Quhen scho had ordorit ${ }^{4}$ hir Impyre, Off Uenus wark ${ }^{5}$ scho tuke desyre. One secreit Mansioun scho gart mak, Quhare scho maist ${ }^{6}$ plesandlye mycht tak | 2964 |
| was gregariona in her lewiness, | 3 omg Gentyll men, for hir plesom; The quhilk scho vsit' ${ }^{7}$ abufe mesour. One man allone mycht nocht be abyll To stanche hir luste insaciabyll: | 2968 |
| and never satisfled; | Guhen scho wes satifyit of one, Scho gart ane vther cum anone. The Lustiest of all the land Come quyetlye, ${ }^{8}$ at hir command : | 2972 |
| and she slew all her paramours. | Quhen thay, at lenth, had lyin hir by, Scho slew thame all, rycht cremelly. <br> Quhen hir Sone come tyll aige perfyte, Off hym scho tuke so gret delyte, | 2976 |
| Of her incest with her own son. | Scho cansit hym with hir to lye, Amang the rest, rycht quyetlye. Sum sayis, throuch sensmall lustis rage, | 2980 |
| tome any alie married him. | Scho band hym in to Mariage, And held hym vnder tutorye, To vphald hir anctoritye. ${ }^{9}$ | 2984 |

## FINIS.



QUHOV THE QUENE SEMERAMIS, WITH ONE' GRET
ALIDIE, PAST TO YNDE, AND FAUCHT WITH
THE KYNG STAWLOBATES; AND OF
HIR MINERRABYLL END.


EXPERIENCE.
VHEN Scho had lang tyme lenit in rest, Atter long repose,
To conques more scho hir aldrest; Because of diuers scho hard tell

Quhow that the Ynde Orientell

2988 she plans to subjugate lndia, Preceld in gret commoditeis, As Bestiall, Cornis, and fructfull treis, Al kynde of Spyce delicions,
Golde, Syluer, stonis precious; 2992
And quhow ${ }^{2}$ that plentuous ${ }^{3}$ land did beir Corne, Frute, ${ }^{4}$ and Wyne twyse ${ }^{5}$ in the 3 eir ;
With Oliphantis Innumerabyll,
In Battell wounder terrabyll.
elephants
included.
Scho, herand this, and mekle more,
Beleuand tyll agment hir glore,
Gart mak strait Proclamationis
To this end, she
Ir all and syndrie Nationis,
3000 her fendatories,
Schawand quhow ${ }^{2}$ it wes hir desyre,
All Princis vnder hir Impyre,-
In Esypt, and Arrabia,
In Perce, ${ }^{6}$ in Mede, and Caldia, 3004
In Grece, in Caspia, and Hyrcane,
scattered over
In Capadoce, Leid, and Maritane,
In Armanie, and Phrigia,
In Pamphilie, ${ }^{7}$ and Asseria,-
3108

| to produce great armies, | That ilke ${ }^{1}$ Land, efter thare degre, Sulde bryng tyll ${ }^{2}$ hir ane gret Armie, In all the gudlye haist thay may, |  |
| :---: | :---: | :---: |
| and to join her in | And meit hir in tyll ${ }^{3}$ Bactriay ; | 3012 |
| Bactria, | Declaryng thame that hir intent Was tyll ${ }^{2}$ pas to the Orient, |  |
| for a raid on India. | And mak Weir on the king of Inde. <br> Frome tyme thay knew quhat wes hir mynde, Than, be thare ${ }^{4}$ selfis, ilke ${ }^{1}$ Iegioum | 3016 |
| Her commands are obeyed. | Come fordwart, with thare Garnisoun : <br> Tryumphantlye, in gude array, <br> Tyll Bactria tuke the reddy way, <br> And maid thare Mostouris to the Quene. | 3020 |
| Such a force had never, till then, been seen on earth. | Bot sic ane sycht wes nener sencIn Battell ray so mony one Man Att onis-sen God the wark began. | 3024 |
| But spain, <br> Fratce, de., were sul yet. | Bot Spanze, France, Scotland, Ingland, Ducheland, Denmark, nor zit Yrland War nocht Inhabit in those dayis, Nor lang efter, myne Author sayis. <br> -T Ethesias he duis specifie | 3028 |
| The master of her | The noumber ${ }^{5}$ of this gret Armie, Sayand, thare come, at hir command, |  |
| infantry, <br> cavalry, | Fute men" threttye hundreth thousand, Off hors men, montit galzeardlye, Fyue hundreth thousand, veralye, | 3032 |
| camelvy, | One hundreth thonsand Camelis wycht, ${ }^{7}$ On enerilk Cameill raid ane knycht,Preparit tyll ${ }^{8}$ passe in to all partis. | 3036 |
| rehicles, smat boats | Thare wes ane hundreth thonsand Cairtis: Twoo thonsand boitis with hir scho eareis, On Hors, Camelis, and Dromodareis. Drygrgis for to mak scho did conclude | 3010 |
| wherewith to bridge the Indna, | Onerthort Ymbis, that furious flude, Quhilk bene of Vinde the vtmoist bordoure; On the quhilk thude, with ryelat gude ordoure. | 3044 |
|  |  |  |

Off hir ${ }^{1}$ Bairgis sehe bryggis maid, Quhareon hir gret Oiste saifly raid.
over which her host passed safely.

COVRTIOVR.
4 Father, ${ }^{2}$ I wald men vnderstude
Quhow sic ane maruellons ${ }^{3}$ multytude Mycht be att onis brocht to the feild, Reddy to feycht with speir and seheild. Sum men wyll luge this be ${ }^{4}$ ane fabyll, The mater bene so vntrouabyll. 3048
llow was such a vast multitude assembled?

3052

## EXPERIENCE.

If Itt may weill be, my Sounc, said he, As, be exempyll, we may se Quhow Danid, king of Israell, His peple ${ }^{5}$ gart nummer ${ }^{6}$ and tell
Be loab, his cheif Capitane, As holy Seripture schawis plane: Off feychtand men, in to that land, He fand threttyne hundreth thousand. Sen Dauid, in that small countre, Mycht haue rasit sic ane Armie, To this Lady it wes no woumler,--
The quhilk had greter ${ }^{7}$ Realmes ane hunder
Nor Danidis lytill Regioun,-
Thocht scho had mony $\mathrm{A}^{8}$ Legioun
Off men mo nor ${ }^{9}$ I tauld affore:
Tharefor, my Sonne, maruell no more.
3068
बT Stawrobates, the kyng of Inde,
Gretlie perturbit in his mynd,
Jeryng of sic ane multytude, .
To mak defens he did conclude,
And send one Message ${ }^{10}$ to the Quene, Prayand hir Maiestie serene
That scho wald, of hir speciall grace, Gyf hym Licence to leif in peace ; ${ }^{11}$

3064
3060 arms, in a small country,
it is no marvel
that Semiramis
collected so many
legions as she dal.

[^35]| but he also sends a menace; | Failand of that, thocht he suld dee, That he suld gar hir fecht ${ }^{1}$ or flee. |  |
| :---: | :---: | :---: |
| and he makes a vow to crucify her, if captured. | And tyll his God ane wowe he maid, Gyff no peace mycht of hir be had, ${ }^{2}$ And gyf he wan the victorye, That he the Quene suld Crucifye. <br> If At this bostyng the Quene maid bourdis, | 3080 |
| She jeers and perseveres. | Sayand, it sall nocht be, no ${ }^{3}$ wourdis <br> Sall gar me passe frome ${ }^{4}$ my purpose, <br> Bot mychtie straikis, as ${ }^{5}$ I suppose. | 3084 |
| Her answer reported. | The Messingeir schew to the kyng Off hir presmmptuous answeryng. Than Stawrobates, wyse and wyeht, | 3088 |
| He advances to do battle, | Come fordwart, lyke ane nobyll Knycht, With mony one thousand speir and scheild, Arrayit Royallie on the feild; | 3092 |
| valiant, and of desperate resolve. | Thynkand he wald his land defend, Or in the Battell mak ${ }^{6}$ ane end. <br> - The Quene, apone the vther syde, Full of presumptioun and of pryde, Hir Banaris plesandly displayit, With hardy hart and vneffrayit. | 3096 |
| semiramis and lee fight on the hndus, in vessels. | Apone ${ }^{r}$ Indus, that famus flude, Thay mett, ruhare sched wes mekle blude. In Bute, in Balingar, and Bargis, The twa Armyis on vtherris chargis. | 3100 |
| She wins, | Semeramis the Battaill wan, <br> Quhare drownit ${ }^{8}$ and slane wer mony one man, | 3104 |
| with dire slaughter. | So that the walter ${ }^{9}$ of the flude Ran reid, myxit with mannis blude. The king of Inde, with all his mycht, Frome Indus flude he tuke the flycht: | 3108 |
| He retreats to his chief city, | Tyll ${ }^{10}$ his cheif (itie he reterit, Quhare in lis presens thare apperit, |  |
| and reinforces with horsemen | In Battell raye, ane new armye Off rycht Inuincilyyll Chemalrye, | 3112 |



With Elephantis ane hyddous ${ }^{1}$ nommer, Quhilk efterwart maid mekle cummer.

9 Semeramis and hir cumpanye,
In the mene tyme, ${ }^{2}$ full ereuellie
Distroyit the bordouris of that land,
Tuke presonaris mo than ten thousand.
Sche tuke one curagious consait, Gret Elephantis to contrafait:
Sche had ten thousand Oxin hydis, Weill sewit to gydder, bak and syclis,
With mouth, and nois, teith, Eris, and eine,Quyke Elephantis as thay had bene, -
Rycht weill stuft ${ }^{3}$ full of stray and hay,
Quhareof the Yndianis tuke athray.
Apone Camelis and Dromodareis
Those fals figouris with hir scho careis.
Sere ${ }^{4}$ Indianis, quhen thay saw that sycht,
Afferitlye thay tuke the flycht;
For sic one sycht wes neuir sene, Gyff naturall beistis thay had bene.
'The Kyng hym self wes rycht afferit,
'Tyll he the veritie had sperit,
And knew, be his exploratouris,
Thay wer bot fenzeit fals figouris.
-T Than, manfullye, ${ }^{5}$ lyke men of weir,
Fordwart thay came ${ }^{6}$ withonttin feir ;
Pycht so Semeramis the Quene,
Quhilk for one man wes, aye, fyftene. ${ }^{7}$
Thir two Armeis full crenellye
Thay ruscheit to gydder ${ }^{8}$ so rudlie,
With hyddous cry and trumpettis somed,
Tyll thousandis dede laye on the ground.
Semeramis had sic one nummeir, ${ }^{9}$ Tyll order ${ }^{10}$ thame it wes gret cummeir.
Than the gret Elephantis of ynde,
Rycht strang and hardy of thare kynde,
and elephants.

Semiramis
harries his
borders success. fully.

3120 a happy idea.

She devises sham elephants,
which are mounted on camels and drometaries,3128
and so strikes $\%$ panic.

The King, by the aid of his scouts, discovers the cheat.

His troops rally;
and Semiramis, on her part, is nothing daunted.

Another
slaughterous
contest then
follows.

The Indian elephantry

[^36]${ }^{7} \mathrm{~L}$ firetene ${ }^{8} \mathrm{E}, \mathrm{L}$ togidder ${ }^{9} \mathrm{~L}$ ane nomber ${ }^{10} \mathrm{~L}$ ordour


Off fleand folkis,-quhilk wes gret wounder, -
So that the Bargis brake ${ }^{1}$ in schonder.
Sum sank, sum doun the reuar ran :
Than drownit thare mony one nobyll man,
Quhilk wer gret piete tyll deplore,
As wryttis² fanous Diodore.
II And, fynallie, for to conclude,
Wes nener sehed so mekle blude
At one tyme sen the ward began,
Nor slane so mony one saikles man;
And all throw the occasiom
And the prydefull perswasioun
Unprecelenter was the loss of life;
and all owing to this ineomparably wickell womar.
Off this ambitious, wyekit Quene:
Sick one wes neuir hard nor seme.
T Staurobates, the king of Y'nde,
Gretlye Reioysit, in his mynde,
3200
Off this ${ }^{3}$ tryumphe and victorye :
Semeramis, with hart ${ }^{4}$ full sorye,
Seand sa mony tane and slane,
Tyll hir countre returnit agane,
tabrohates
rejoices;
but Semiramis is sore at lieart for her mischance,

Lamentand fortmis variance
Quhilk broeht hir to so gret mysehance, -
Affore quhilk wes so fortmat,
And than of confort desolat.
ब Hir Sonne, one ${ }^{5}$ man of perfectioun,
Consyddrand ${ }^{6}$ his subiectioun,
His lybertie he did desyre,
That he mychte gouerne his Impyre.
3212
Seand his Mother vitious, ${ }^{7}$
And, with that, so ambitious,-
As myne Author doith ${ }^{8}$ specifye,-
He slew his Mother ${ }^{9}$ ereuellye. 3216 Quhat vther cause, or Intentiom, I fynd no speciall Mentioun :
Sum sayis, to be at Lybertie; 3208
after such past good forture.

Her son, chafing under subjection,
and seeing his
mother's
character,
puts her to death.

His motives for
Sum ${ }^{10}$ sayis, for hir Adultrie.

[^37]Was her enda judgment?

None vther cause I can defyne, Except punissioun deuyne. II Off this fair Lady coragious ${ }^{1}$
Behald the endyng dolorons; 3224
Quhilk wes bot twenty zeir of aige, Quhen scho began hir vassalage, And rang trymphandlye, but weir, The space of two and fourtye cir:3228

Quhen scho wes slane, seho was thre score,
With zeris two-scho wes no more;
As Diodore wryttis ${ }^{2}$ in his lonke,
His Cronikle (quho lyste to luke.
3232
© Off this Lady I mak ane ${ }^{3}$ ent,
Thyukand no way I can commend
Wemen for $t y l 1^{4}$ be to manlye,
Nor men for tyll ${ }^{4}$ be womanlye :3236

It is the win For qully, It bene the Lordis mynale of God,

All Creature tyll vse thare kynde ;
Men for tyll haue preheminens ${ }^{5}$
And wemen voder obediens;
Thocht all wemen inclynit be
Tyll haif the Soneranite,
As this Lauly, quhilk wald nocht rest
Tyll seho hir Iusband had subprest, ${ }^{6}$
This lady,
Tyll that intent that scho myelit ryng,
Allone to ${ }^{7}$ haif the gonernyng.
It Ladyis ${ }^{8}$ no way I can commenl
Fenale sovereigns
disaproveced Presumptuonslye quhilk d, ith ${ }^{9}$ pretend
Tyll rse the office of ane kyng, Or Realmes tak in gonernyns,
hathey neverso Quhowbeit ${ }^{10}$ thay wailgeant be and wycht, knightly, Goyng in Battell lyke one knycht, 3252
like Penthesilen, $\quad$ s did ${ }^{11}$ proule Pantasilia,
The Princes of Amasona.
againstreason. In memnis habyte, aganis reassomn:
Siclyke I think dirisioun.

|  |  | I, | ${ }^{3} \mathrm{I}$, one | ${ }^{4} \mathrm{~L}, \mathrm{t}$ \% |
| :---: | :---: | :---: | :---: | :---: |
|  | el | I, | E till | 12 Lat |
|  | 9 I dui | 10 | ${ }_{11}$ |  |

One prince to be effaminate,
Of kuychtlye corage desolate, Neglectand his auctoritie, ${ }^{1}$
Throuch ${ }^{2}$ beistlye sensualitie,
On the other
hatm, a prince, if cowardly, slothful, amb sensual, 3260 Accompanyit, boith day and nychtis, With wemen, more than wailjeant knychtis: Sic kyngis I discommend at all, Exempyll of Sardanapall.

COVRTIOV゙R.
Father, ${ }^{3}$ said $I$, schaw me quhow ${ }^{4}$ lang The successioun of Nynus rang.

## EXPERIENCE.

That sall $I^{5}$ do, with diligens, My Sonne, said he, or I go hens. Sen I haif schawin, at thy disyre, Quhat man began the first Impyre, Now wald I it wer to the kend Off that Impyre the fatell end.3272

## FINIS.

Promise of an answer.

How long reigned the line of Ninus?
like sardanapalus, is, likewise, to be condemned.

' E ancthoratie, L antorite<br>${ }_{4}$ E how<br>${ }^{2}$ L Throw ${ }^{3}$ L Fader<br>${ }^{5}$ L sall I

# QUHOV KING SARDANAPALUS. FOR HIS VITIOUS <br> LIFE, MAID ANE MISERABILL END. 

## EXPERIENCE.

| We may pass, at once, toSardanapalus sardanapaiu | BETVIX this Conquerour ${ }^{1}$ Nynus | 3276 |
| :---: | :---: | :---: |
|  | And sensuall Sardanapalus |  |
|  | I can nocht fynd no speciall storye |  |
|  | Worthy to put in memorye, |  |
|  | Except quhilk I haif done discryfe |  |
|  | Off Semerame, ${ }^{2}$ king Nynus wyfe : ${ }^{3}$ |  |
| and of him there is no good to be said. | Bot I can fynd no gude at all | 3280 |
|  | To wrytt of kying Sardanapall, |  |
| lle was the thirty--ixth king after Ninus. | Quhilk wes the saxt and threttye kyng | 3284 |
|  | Be lyne frome ${ }^{4}$ Nynus discendyng. |  |
| Detail is here unnecessary; | At lenth his lyfe for to declare |  |
|  | I thynk it is nocht necessare; |  |
| for that many have written of lime, the last of monarchs, | Because that mony cumyng clerkis | 3288 |
|  | Hes hyw discryuit in thare werkis: |  |
|  | Quhow lee wes last of Asserians |  |
|  | Quhilk had the hole preemynans, ${ }^{5}$ |  |
|  | That tyme of the first Monarche,- |  |
|  | In Cronicles as thow may se, - |  |
| $\begin{aligned} & \text { and the most } \\ & \text { depravel of } \end{aligned}$them all. | The last and the most ritious kyng | 3292 |
|  | Quhilk in that Monarche did ryng. |  |
|  | That Prince wes so effeminate, ${ }^{6}$ |  |
| Of lis vile life, | With sensuall luste intoxicate, ${ }^{7}$ |  |
|  | He did abhor the cumprane |  |


|  | Conqueriour | ${ }^{2} \mathrm{E}$, L S Semeramis | ${ }^{3} 1$, wive |
| :---: | :---: | :---: | :---: |
| ${ }^{\text {L }}$ of | ${ }^{5}$ E prehem | ans. 1 preeminans E intoxiocate | ${ }^{6} \mathrm{~L}$, infaminat |

Off his most nobyll chewalrye :
That he mycht haue ${ }^{1}$ the more delyte
Tyll ${ }^{2}$ vse his beistlye appetyte,
Conuersit with wemen nycht and daye,
And ${ }^{3}$ elothit hym in thare arraye, 3300 nis cotqueanity,
So that ma man that hym had sene
Could Iuge ane man that he had bene:
So, in huredome ${ }^{4}$ and harlatrye
Did keip hym self so quyetlye,
The Princis of Asserience
Off hym thay could geit no presence.
Thus leuit he contynualye,
Agane nature Inordinatlye.
-T Quhen to ${ }^{5}$ the Peirsis and the Medis
Reportit wer his vitious dedis,
With the Rewlaris ${ }^{6}$ of Babilone,
Thay did conclude, all in tyll one,
Thay wald nocht suffer for tyll ${ }^{2}$ ryng
Abufe thame ${ }^{7}$ sic ane vitious kyng:
Bot Arbates, ane Duke of Mede,
He Darflye tuke on hand that dede.

- Bot first he come to Nyniue,

To see the kyngis Maiestie,
And tyll one of the kyngis gaird
He gaif one secreit ryche rewaird, Tyll put hym in ane quyet place, Quhare he myeht se the kyngis grace, And be onsene with ony wyeht.
Bot he saw nother King nor Knycht
In tyll his maisteris cumpanye, Except ${ }^{8}$ wemen, allanerlye :
And as ane woman he wes cled, With wemen counsalit and led; And schamefullye he wes syttand, With Spindle and with Rock spinnand.
Quhen Arbates that sycht had sene,

3312 imagine his dethronement.

Arbaces, a Median duke, 3316
comes to Nineveh.

Through a bribe to one of the 3320 king's guards, he is admitted into the palace,
and secreted.
3296 aloof from men.

3304 libidinousness,
and seclusion.

3308
The Persians and Medes
dethonement.

3324

He sees the king surrounded by women, habited like a woman,
and shamefully spimning.

[^38]| Mis reasonable isterence. | His corage rasit frome the splene, And thocht it small difycultie | 3332 |
| :---: | :---: | :---: |
| He gathers an army. | For tyll ${ }^{1}$ depryue his Maiestie. <br> -I Than rasit he the Persianis, |  |
|  | With Medis and Babilonianis: | 3336 |
|  | Inarmit weill with speir and scheildis, |  |
| Sardanapalus resists, | Tryumphantlye thay ${ }^{2}$ tuke the feildis. <br> -T The king rasit Asserianis, ${ }^{3}$ |  |
|  | To gidther ${ }^{4}$ with the Caldianis, | 3340 |
|  | And thame resystit as he mycht; |  |
| but, at last | Bot, fynallie, he tuke the flycht, |  |
|  | To saif hym self, in Nyniue. |  |
| It is besieged. | Than segit thay that gret Citie, | 3344 |
|  | Contynuallie, two $z^{\text {eir }}$ and more, - |  |
|  | As wryttis ${ }^{5}$ famous Diolore, - |  |
| The Euphrates foods its banks | Tyll that the flude of Euphrates ${ }^{6}$ |  |
|  | Arrose with sic one furiousnes, | 3348 |
| with disastrous effect. | Quhare throuch ${ }^{7}$ ane gret part of the toun |  |
|  | By ${ }^{8}$ violence wes doungin doun. Than, quhen the kyng saw no remeid |  |
|  | Bot to be takin, or to be deid, | 3352 |
| The King, in despair, makes up a furious fire, | As man disparit, full of yre, |  |
|  | Gart mak ane furious flammand ${ }^{9}$ fyre, |  |
| casts in his valuables, his regal insignia, his servants, | And tuke his gold and Iowellis all, |  |
|  | With Sceptur, ${ }^{10}$ Croun, and Robe Reyall, With all his tender seruituris | 3356 |
|  | That of his Corps had gretest ${ }^{11}$ euris, |  |
| queens, and concubines, and then limself | To gydder ${ }^{4}$ with his lustye Quenis, And all his wantoun Concubenis, ${ }^{12}$ | 3360 |
|  | And in that fyre he dill thame cast, |  |
|  | Syne lape hym self in, at the last, Quhare all wer ${ }^{13}$ brynt in poulder small. |  |
| And so he perished, unrepentant | Thus endit kyng Sardanapall, | 3364 |
|  | Withouttin ony repentence, |  |
|  | As may be sene be this sentence, |  |


| L to | ${ }^{2} \mathrm{E}$ he | the | ${ }^{4}$ L, E Togidder |
| :---: | :---: | :---: | :---: |
| ${ }^{5}$ I, writith <br> ${ }^{8} \mathrm{I} . \mathrm{Be}$ | ${ }^{6}$ E Eufrates ${ }^{7}$ E Quhairthroch, L Quhairthrow |  |  |
|  | ${ }^{9} \mathrm{~L}$ fla | ${ }^{10} \mathrm{E}$ Schep | ${ }^{1}$ E gryttest |
|  |  |  | ${ }^{13} \mathrm{~L}$ / was |

䠉 Heir followyng，quhilk ${ }^{1}$ he did indyte， Affore his deith，in gret dispyte，－

3368 as witness his ungodly epitaph on himself． Quhilk is ane rycht vngodly thing， As $z^{e}$ maye se be his dyting．
＊FINIS．＊

## EPITAPHIUM SARDANAPALI．

汿 CVM te mortalem noris，presentibus exple
Delitijs animum，－－post mortem nulla voluptas，－— 3372 Carpe diem，etc． Et venere，\＆cœnis，\＆plumis SARDANAPALI．

保 Now haif I schawin，with deligence， The Monarche of Asserience，${ }^{2}$ The quhilk at ${ }^{3}$ Kyng Nynus began， And endit at this myscheant Man， And did Indure，withouttin weir， Ane thowsand，twa hundreth，and fourty 3 eir， As dois Indyte Ewsubius：

The Assyrian
3376 monarchy， beginning with Ninus，and ending with Sardanapalus， lasted 1240 years， according to 3380 Eusebius．

Reid hym，and thow sall fynd It thus．

$$
=0 \text { FINIS. }
$$

HEIR ENDIS THE SECUND PART，AND BEGYNNIS THE THRID PART．
${ }^{1}$ E quhow $\quad{ }^{2}$ E the Asserience $\quad{ }^{3}$ L that
and, in the first, Makand narpatione of re
Misariabyll distructioun of the fyle cieteis
CALLIT sODOME, GOMORE, SYBOIN, SEGORE, AND
adAMA, WITH THARE HOLE' REGIOUN; AND
ANE SCHORT DISCRIPTIOUN OF THE SECUND,
THRID, AND FERD MONARCHEIS; WITH
YE MISARABYLL DISTRUCTIOUN OF
IERUSALEM: AND, LAST; OF THE
spirituall monarchie.

## E(4) TS

courtiour.
M FATHER, ${ }^{2}$ I pray 3 ow to me tell
Quhat notabyll thyngis that befell
The history of the Duryng the Ryng ${ }^{3}$ of Asseriens, 3384 nations sulject to the Aseyrian monarely?

Quhilk had so lang prehemynens,-
I mene of vther Nationis
Under thare dominationis.
Experience.
That may be clone in termys schorte, 3388
Said he, as storyis doith reporte.
During the time
of this monatily
fericherd Sorlom and Gomorrah,

Gen. xix.
for their sins,
not to be dilated
on i:a the vinlenir
tolighe,
as being 1 m -
natural and
altogether abominable.

Inturyng this first Monarchie
Become that wofull misarie
Olf Sodome, Ciomore, and thare Regione,3392
As Scripture ${ }^{4}$ makis Mentione,--
Quhose peple ${ }^{5}$ wer so sensuall
In fylthie ${ }^{6}$ Symmis rmnaturall,
The quhilk in to my vulgar veirs 3396
My toung abhorris to reheirs:
Lyke brutall beistis, hy thare myntis,
Unmatmally abusit thare kyndis
by fylthie stynkand Lychorie
And most ahhominabyll Sodomie.
As holy scripture ${ }^{\text {a }}$ doith ${ }^{\text {s }}$ discryue,


In that countre ${ }^{1}$ wer Citeis fyue,
In the five cities of the plain,
Quhilk wer Sodome, and Gomora, Seboin, Serore, and Alama :
Amang thame all funde wes thare none
Undefylit, bot Lott allone.
传 Holy Abraham dwelt neir hand by,
Quhilk prayit for Lott effectuously :
For God maid hym aduertysment,
That he wahl mak sie punysehement. ${ }^{2}$
To Lott two Angellis God did sende,
IIym frome that furye tyll defende.
Quhen the peple ${ }^{3}$ of that regioun
Saw the Angellis cum to the toun, Transformit in to fair zoung men, Thay purposit thame for to ken, And abuse ${ }^{4}$ thame vnnaturallye
With thare foule ${ }^{5}$ stynkand Sodomye.
Off that gude Lott wes wounder woo,
And offerit thame his Douchteris ${ }^{6}$ twoo,
Thame at thare plesour for tyll vse:
Bot thay his Douchteris ${ }^{6}$ did refuse.
And than the Angellis, be thare myelit, Those men depryuit of thare sycht;
And so, perfors, leitt thame allone.
To Lottis lugyng' quhen thay wer gone,
Thay hym commandit haistelie
For tyll depart of that Citie.
That foule vmnaturall Lyehorie
A vengeance to the hewin did crye, The quhilk did mofe God tyll sic yre,
That frome the hewin Brintstone and fyre,
With awfull thoundryng, ranit doun,
And did consume that hole regioun. ${ }^{\text {s }}$
Off all that land chapit no mo
Except Lott and his Douchteris ${ }^{6}$ two :
His wyfe wes turnit in ${ }^{9}$ A stone,-

Lot only was righteous;

3408
for whom Alraham, knowing what would befall, interceded.

3412 Two angels are sent to lot.

3416
Tlie people make mistaken overtures to them.

3420
Lot offers them
his daughters,
who are declined.
3424
Angelic vengeance.

3198 Lot is warned to escape at once from the city.

3432
Fire and brimstone rain down, destructisely.3436

Lut and his daugiters save thenselves,


|  | So wyfles wes he left allone, 一 For scho wes Inobedient, | 3440 |
| :---: | :---: | :---: |
| but not so Lot's <br> disobedient wife | And kepit no commandiment. |  |
|  | Quhen the Angell gaif ${ }^{1}$ thame command |  |
|  | Sone tyll ${ }^{2}$ depart out of that land, |  |
| ()t lle warning not lo look back. | He monyste thame, vnder gret pane, Neuer to luke bakwart agane. | 344 |
| L.ot's wife, | Quhen Lottis wy fe hard the thoundring Off flammand fyre and lychtnyng, |  |
| bearing the uproar in the rear | The vgly cryis lamentabyll | 3448 |
|  | Off pelle ${ }^{3}$ most apponentabyll, - |  |
|  | For none of thame had fors ${ }^{4}$ to flee, - |  |
| moved by <br> eumbsity, turned <br> romind, | Scho zarnit that sorrowfull sycht to see ; |  |
|  | And, as seho turnit hir, anone | 45 |
| and was trans- <br> formed into a stone, still extant | Scho wes transformit in ${ }^{5}$ stone, |  |
|  | Quhare scho remanis tyll ${ }^{6}$ this daye : |  |
|  | Off hir I have no more to saye. <br> To schaw at leynth 1 am nocht abyll | 3456 |
|  | That pietious proces lamentabyll,- |  |
| Cities, castles, \&c. <br> were consumed, | Quhow Ceteis, Castellis, ${ }^{7}$ Tounis, and Towris, Uillagis, Bastailjeis, ${ }^{8}$ and Buwris, |  |
|  | Thay wer all in to poulder ${ }^{9}$ drewin ; | 346 |
| trees uptorn, | Forrestis be the ruttis vprewin ; ${ }^{10}$ |  |
|  | Thare Kyng, thare Quene, and peple all, 3 ong and auld, brynt ${ }^{11}$ in poukler small. |  |
| $\begin{aligned} & \text { life everywherer } \\ & \text { destroyell, } \end{aligned}$ | No Creature wes left on lyfe,- | 46 |
|  | Foulis, Beistis, Man, nor Wyfe: |  |
| $\begin{aligned} & \text { and the earth } \\ & \text { barow, } \end{aligned}$ | The erth, the Corne, herb, ${ }^{12}$ frute, and tre, The Bablis ypone the Noryse ${ }^{13}$ kne, |  |
|  | Rycht suddantlye, in one Instent, | 46 |
| in juderment, as in Noalt' days, | Unwerly come thare Iugement ; |  |
|  | As it come in the tyme of Noye, |  |
|  | Quhen Gorl did all the warld distroye. |  |
|  | For that self Syn of Sodomye, | 347 |
| only now to <br> punish impurity. | And most abhominabyll hewgrye ; ${ }^{14}$ |  |
|  | That vyce at lenth for tyll declar |  |



I thynk it is nocht necessare.

I Quhen all wes brynt,-Hesche, blud, \& bonis, 3176
Alter the conHagration, the eath sanh.
The Cuntre sank, for to conelude;
Quhare now ${ }^{2}$ standith ${ }^{3}$ ane vglye flude,
The quhilk is callit the dete sec,-
Nixt to the euntre of Iudee, -
Quhose stynkand strandis, blak as till,
$3+80$ Hence the
lead reia,
fetid and black.
The flewre of it men felith on far.
In tyll Orocius thow may reid
Off that euntre the lenth and breid:
3484
Of lenth, fyftye mylis and two,
And fourtene myle in ${ }^{4}$ breid, also.
$\sqrt{3}$ Lott of his wyfe ${ }^{5}$ wes so agast
3488
That he tyll $A^{6}$ wyld Montane past:
Off eumpanye he had no mo
Except his lustye Douchteris two ;
And, be thare promocatioun, $349:$
As Moyses makith ${ }^{7}$ narratioun,
Allone in to that montane wylde,
His Douchteris boiths he gat with chylle.
For thay beleuit, in thare thocht,
3496
That all the warld wes gone to nocht,
As it become of that Natioun;
Thynkand that Generatioun
Wall faill, withoute thay craftellye
3500
Gar thare Father with thame to lye.
And so thay fand ane erafty ${ }^{9}$ wyle,
Quhow thay thare Father mycht begyle,
And causit hym to drynk wycht wyne,
Quhilk men to Lyehorye doith ${ }^{10}$ Inelyne.
Quhen he wes full, and fallin on sleip,
IHis Douchteris quyetlye did creip
In tyll his bed, full secreitlye, Pronokand ${ }^{11}$ hym with thame to lye:
And knew nocht quhow he wes begylde,

[^39]
and when Abra- Quhen Abraham was of aige, I wene,
ham was 99.
Fonde score of zeris and nynteine;
Quhen this funle Syn of Sorlonye
Was puneisit so regorouslye.
From the sin Gret God Prescrue ws, in our tyme,
$35 \because 8$
thus visited may
God preserve us!
That we commit nocht sic ane cryme.

- Tiddins It wer for me to tell
maring the course This Monarche duryng quhat befell, of this monarchy, And wounderis that in erth ${ }^{3}$ wer wrocht,

Exod. i. Quhilk to thy ${ }^{4}$ propose langith nocht:-
the Iraelites As quhows the peple of Israell

:and were vexed
of Pharaoh ;

Aoses led them through the Exact. xiiii. Redrca,
Where Pharaoh and lis host perished;
the 1 sraelites roamed for 4 years;

Exod, $x$. Moses received the law ;

Iorue iii.
And of thare gret pmeisioun, ${ }^{7}$
Throuch Pharois persecusioun ;
And quhow ${ }^{5}$ Noyses did thame connoye Throuch ${ }^{8}$ the reid sey, with mekle Ioye, Quhare kyng lharo, ${ }^{9}$ rycht misarably,
Wes drownit, with all his huge army ; And 'fuhow ${ }^{5}$ that peple wandrand ${ }^{10}$ wes Fonrtye zeris in wyldernes.
Moyses, that tyme, as I heir saye,
3544
Ressanit the Law on Mont sinay:
That tyme, losne throuch ${ }^{8}$ Iordan


Leal those ${ }^{1}$ perle to Canam,
Quhare Saule, Danid, and Salamone,
With Hebrew Kiyngis mony one,
Did ryehelye ryng in that countre, ${ }^{2}$
Induryng this first Monarche.
TT The Sege of Thebes, misarabyll,
Quhare blude wes sched, lncomparabyll,
Off nobyll men, in to those dayis,
With vtheris ${ }^{3}$ terribyll affrayis;
As quhow the Grekis wrocht vengeance
Apone the nobyll Troyiance,
Because that Pareis did connoye,
Perfors, fair Helena ${ }^{4}$ to Troye, -
Quhilk wes king Menelans wyfe, -
Quhare mony one thonsand loste thare lyfe.
IT That tyme, the vailjeant Hereules
Out throuch ${ }^{5}$ the warld ${ }^{6}$ did hym addres, Quhare he did mony ane douchtye deid,
As in his storye thow may reid;
And quhow, throuch ${ }^{7}$ Dyonere, his wyfe,
That Campione did lose ${ }^{\text {s }}$ his lyfe:
In flammand ${ }^{9}$ fyre full furionslye
The deith he sufferit crenellye.

- That tyme, Remus and Romolus

Did found that Citie most famous
Off Rome, standing in Italie,
As in thare ${ }^{10}$ storye thow may se.
Wald thow reid Titus Leuius.
Thow suld fynd warkis wounderus;
Quhose douchtye deidis ar ${ }^{11}$ weill kende,
And salbe to the warldis ende ;
Thocht thay began with creueltie,
And endit with misaritie ;
As bene the maner, to conclude,
Off all scheddaris of saikles blude.

Joslat
3518
phencered;
and san!, tow いい,
atal solonnont, wht other Hetmew
kuges, fomrinhal.
35.4

Thebes was, then, besiegetl, with sad satleringr ;

3556
the (irceks warred on the Trojan:,
because of llelen
of Proy, wite of Menelatus;
3560

1lercules transarted louglity gests, and,
3564

Whou th Deianil:a,
came to an montimely end;
3568
and Romulus :und Renuts foumled Rome.
3.75

Whoran explomas
Lisy will reaf uf wombou-
3576 thinss,
ever mumbrahla.
Of cruelty and the litter watres

3580
of the ermel.
-I In Grece the ornat Poetry,

```
1. E the }\mp@subsup{}{}{2}\mathrm{ L cuntre }\mp@subsup{}{}{3}\mathrm{ L vther }\mp@subsup{}{}{4}\mathrm{ L Elena
    { } ^ { 5 } \mathrm { L } \text { Outthrow, E Owt throcht } \quad 6 \mathrm { E } \text { wardill}
7 E throwch, L throw * L loiss }\mp@subsup{}{}{9}\textrm{I}\mathrm{ flamhanm
    10) L the :1 I, w:|
```

|  | Medecene, Musike, Astronomy, ${ }^{1}$ |  |
| :---: | :---: | :---: |
|  | Duryng this first Monarche began | 3584 |
| Then, in Greece, appeared Homer and Hesiod; | De Homerus, that famous man, |  |
|  | To gydder with Hesiodus, |  |
|  | As diuers Auctoris schawis ${ }^{2}$ ws. |  |
|  | It wer to lang to put in ryme | 3588 |
| and many books were written. | The bukis quhilk thay wret ${ }^{3}$ in thare tyme. |  |
|  | Thir wer the actis principell |  |
|  | That Monarche duryng quhilk ${ }^{4}$ befell. |  |
| $\begin{gathered} \text { Gen. xviz. } \\ \text { Then, too, under } \end{gathered}$Abraham, | As for gude Abraham and his seid, | 3592 |
|  | In to the bibyll thow may reid |  |
|  | Quhow, in this tyme, as I heir tell, |  |
| began the spiritual kingdom. | Began the Kyngdome Spirituell, |  |
|  | As I have sehawin to the affore; | 3596 |
|  | Qubarefor I speik of thame no more. |  |

* FINIS. *

| L and Astronomye | ${ }^{2} \mathrm{~L}$ Autouris schawith |
| :---: | :--- |
| ${ }^{3} \mathrm{~L}$ wrait | ${ }^{4} \mathrm{~L}$ quhat |

# ANE SCHORT DISCRIPTIOUN OF THE SECUND, THRID, AND FERD MONARCIIE. ${ }^{1}$ 

## courtiour.

Me FATILER, said I, quhilk wes the man

The next
monarchy ?
'I hat the nyxt Monarchye began?

## EXPERIENCE.

Cyrus, said he, the kyng of Pers,-
As Cronicles hes done ${ }^{2}$ rehers,-
Prudent, and full of Pollicye,
Began the secunde Monarchye:
For he wes the most godly ${ }^{3}$ kyng
That euer in Pers or Mede ${ }^{4}$ did ryug ;
For he, of his Benyngnitie,
Delyuerit frome Captyuitie
The hole Peple of Israell,-
3608
In to the tyme of Daniell,-
The quhilkis had bene presoneris,
In Babilone, sewin score of zeris:
Tharefor God, of his grace benyng, Gaif hym ane diuyne knawleging.
Duryng his tyme, as I heir tell,
He vsit counsall of ${ }^{5}$ Daniell.
Carione ${ }^{6}$ at lenth doith ${ }^{7}$ specifie
Off his maruellous ${ }^{8}$ Natyuitie,
And of his vertuus vpbrynging,
And quhow he vincuste Cresus king,
With mony vther vailgeant deid;-
As in to Carione ${ }^{6}$ thow may reid, -

his vanquishing King Crcosus.

| He hal ten | Quhose ${ }^{1}$ Successioun did indure |  |
| :---: | :---: | :---: |
| suceessors, | Tyll the tent Kyng: thareof ${ }^{2}$ be sure. <br> 4I Bot, efter his gret conquessyng, | 3624 |
| lut, himself, ended miserably, | Rycht miserabyll wes his andyng. As Herodotus doith ${ }^{3}$ discryfe, In Seythia he lost his lyfe, |  |
| slain during the invasion of Scrthia. | Qulare the vndantit Scethianis Uineuste those nobyll Persianis. And, efter that Cerus ${ }^{4}$ wes dede, | 3628 |
| Queen Tomyris struck off his head, | Quene Tomyre hakkit of his hecte,Quhilk wes the quene of Seethianis,In the dispyte of Persianis: | 3632 |
| threw it into a vessel of blood, | Scho ${ }^{5}$ kest his heid, for to conclurle, In tyll ane vessell ${ }^{6}$ full of blude, And said thir wourdis, crenellye: | 3636 |
| and hade it drink it: fill. | ' Drynk, now, ${ }^{7}$ thy fyll, gyf thow he drye : For thow did aye bhute schedding thryste, Now dryuk at laser, gyf thow lyste.' |  |
| Then reignell his successors, | Efter that, Cyrus suecessiom Off all the warld had possessioun, | 3040 |
| till the time of Alexander, king of Nacedon, | बI Tyll Allexanter, with swerd and fyre, Obtenit, perfors, the thrids Impyre,Quhilk wes the king of Macedone: With vailjeant ${ }^{9}$ Grekis mony one, In battell fell and furions, | 3644 |
| who overcane barius, the last monarch of his line. | Winenste the mychtie Inarious, ${ }^{10}$ Quhilk wes the tent and the last kyng Quhilk did efter king Cytus ryng. As for this ${ }^{11}$ petent Empriour, | 3648 |
| Aiexander's expluits may be real at length | Allexanter the Conquereour, Geue thow at lenth wall reid his ryng, Aud of his erenell conruessyng, | 36.0 |
| in Englisll. | In Inglis toung, in his gret buke, Att lenth his lyfe thare ${ }^{12}$ thow may hake:- | - 3656 |
| $\begin{aligned} & \text { He vavared for } \\ & 12 \text { years, } \end{aligned}$ | Wes twelf zeris in his conquessyng; | 36.0 |
|  |  | ${ }^{4}$ L Cyrus <br> - Ei third <br> ${ }^{1} \mathrm{~L}$ that |

And quhow, for all his gret condrest, He leuit bot ane $z^{\text {pir }}$ in rest, Quhen be his Seruand secretlye
He poysonit wes, full pietuouslye.

- Lucane doith Allexander compair

Tyll thomeler, or fyreflaucht in the air,
One crenelle Plancit, A mortall weird
Doun thryngant peple with his sweird.
Ganges, that most famous flude,
He myxit with the Indianis blude ;
And Euphrates, with the blude ${ }^{3}$ of Pers :
Quhose creucltie for to rehers,
And saikles blude quhilk he did sched,
War rycht abhominabyll to ${ }^{4}$ be red.
Efter his schort prosperitie,
He deit with gret miseritie.
TI Itt wer to lang for to dissydit
Quhow all his realmes wer deuydit.
Aye quhill that Cesar Iulyus,
Quhen he had vincust Pompeyus, Wes chosin Emperiour and kyng,
Abufe ${ }^{5}$ the Iomanis for tyll ${ }^{6}$ ryng,
That potent Prince wes the first man
Quhilk the ferd Monarche legan ;
And hat the hole ${ }^{7}$ Dominioun
Off euerilk land and Regioun :
Quhose successouris did ryng, but weir,
Ouer the warll, mony one hundreth jeir.
Bot gentyll Iulyus, allace!
Rang Empriour bot lytill space, Quhilk I thynk petye tyll ${ }^{8}$ deplore:
In fyue Moneth and lytill more,
By fals exhorbitant treasoun, That prudent Prince wes trampit doun
And murdrest, in his counsall hons,
By creuell ${ }^{2}$ Brutus and Cascius. ${ }^{9}$

3660

3664

3668
lived one year in quict,
and was 1 wivoner by his strvimt

Lu':an's (coln [:urisons of hilu
$\mathrm{He}_{\mathrm{e}} \mathrm{tam}$ and the
Gamges with
blookl, and elie the Euphrates,
merriessly.

3672
His snceres ath its sequel.

3676
Julins Ciestr,
ling of the
Romans,

3680 set on foot the fourth monarely.

1Ie reigned
universally;
3684
and so did his successors for many centuries.

But he hinself
was king
but little more
than five months;
treasonably
murdered by
3692

[^40]

Off God, the Plasmatour of all,
For to doun thryng and to mak thrall Undandit Perle vitious, And als for to be grations
To thame quhilk vertuous wer and gude:
As Daniell heth ${ }^{1}$ done conclude, At lenth, in tyll his Propheseis, ${ }^{2}$ Quhow thare suld be four Monareheis.
His seemend Chepture ${ }^{3}$ thow maye see: Quhow, efter the first Monarchie, Quhen Nabuchodonosor ${ }^{4}$ kyng
Ane Y'mage sawe, in his slepyng,
With austeir luke, boith heych and breid;
And of fyne pure Gold wes his heid,
His breist and armes of syluer bryeht,
His wamb ${ }^{5}$ of Copper, hard and wycht,
His loynis ${ }^{6}$ and lymmis of Irne ${ }^{7}$ rycht strong,
His feit of clay Irne myxt among.
Frome $A^{8}$ montane thare come allone, 3744
But hand of man, A mekle stone,
Quhilk on that Figouris feit did fall,
And dang all doun in poulder ${ }^{9}$ small.
बt Off quhose Interpretatioun
Doctouris ${ }^{10}$ doith mak Narratioun.
The hede of gold did signifye,
First, of Asserianis Monareliye ;
The syluer breist thay did aprly
To Persianis, quhilk rang secundly ;
The wambe ${ }^{11}$ of eopper or of brasse,
Thridly, to ${ }^{12}$ Grekis comparit wasse ;
His loynis and lymmis of Irne and steill, 3756
Clerkis hes thame comparit weill
To Romanis, throuch thare diligence
To haue the Feird Preemynence
Abufe all vther Natioun.
Be this Interpretatioun,

Dani.vii.
by (ioul,
to repress the
3728
and to advantage
the good.

3732 The prophet
laniel foretold them.

3736
Of the vision of Nebuchanlnezzar, and of the imatge seen therein,

3740
the composition of its fariulus members,
ant how it was fulverized.
$3 \pi 48$
The interpretittion of the vision, as denoting
the Assyrian,
3752
the Persian, the Grecian,
and the Roman monarehies,

3760
and atso

| ter | d clay |  |
| :---: | :---: | :---: |
|  | Did signifye this letter ${ }^{1}$ day, |  |
|  | Quhen that the warld sulle be deuydit, As efterwart salbe disydit: | 3764 |
| and Clirist, of ever-during monarely | To Christ is signifyit the stone, Quhose ${ }^{2}$ Monarche sall neuer be gone ; |  |
|  | For voder his Dominioun | 3768 |
|  | All Princis sall be ${ }^{3}$ trampit doun. |  |
| which will be manifest at the Gelierais Judgment. | Quhen that gret kyng Ommipotent |  |
|  | Cumis to lis generall Iugement, |  |
|  | His Monarche, than, salbe knawin, As efter sall be ${ }^{3}$ to the schawin. us And als the Scripture sall the tell | 3772 |
| What Daniel saw, in his vision, | Quhow, in the aucht of Damell, He saw, in to his visioun, Be ane plane expositioun, | 3776 |
| abont the Greeks, | Quhow that the Grekis sulde wyrk ${ }^{4}$ vengeence Upone the Medis and Persience; ${ }^{5}$ |  |
|  | Compa:and Grekis tyll ane Gote <br> With ane horne,-fers, furions, ${ }^{6}$ and hote,- | 3780 |
| fand about the Merles and I'ersians. | Quhilk slew the Ram with homis two, Comparit tyll ${ }^{\text {T }}$ Pers and Mede, all so. |  |
|  | And so, be Daniellis prophesyis, ${ }^{8}$ All thir gret mychtie Monarchyis, The "uhilkis" all vther realmes supprysit, ${ }^{10}$ | 3784 |
| Goul devised these monarchies. | Be the gret Goll thay wer denysit: As be of Tytus, the Romane, Some and Jir to Uespasiane, | 3788 |
| Titus an iustru ment to seourge <br> the Jews. | Maid hym ane Furions Instrument, To put the Iowis to gret toment; Quhilk I purpose, or I hyne fair, Schortlie that processe ${ }^{11}$ to declair. | 379 |

* FINIS. *

of ye most miserabyl and most terrabill
Distructioun of ierusalem.


## courtiour.

3 FATHER, ${ }^{1}$ said I, declare to me
Induryng this ferd Monarehie
The maist Infortune that befell.

EXPERIENCE.
My Somne, said he, that sall I tell.
The moist and many fest misarie
Became apon ${ }^{2}$ the gret Cetie
Ierusalem, quhen it wes supprest,
As storyis makis manifest.
Bot, as the Seripture doith deuyse,
Ierusalem wes distroyit twyse ;
First, for the gret Idolatrye
Quhilk thay commyttit in Iowrye :
The honour aucht to God allone
Thay gaif Figuris ${ }^{3}$ of stoke and stone.
Affore ${ }^{4}$ Christis Incarnatiom
380 C
3796
What was the chief catamity under the fourth monarchy f

1t was the fail of Jerusalem.

Come this first desolatioun, Fyue hundreth zeris, four score, and ten,
In Cronicles as thow may ken:-
Quhow Nabuchodonosor ${ }^{5}$ kyng
That famous Citie did doun thryng ;
Thare Kyng, with peple mony one,
Brocht thame, all bound, to ${ }^{6}$ Babilone,
Quhare thay remanit Presoneris
The space of thre score ${ }^{7}$ and ten zeris:
3816 and there hell
them in bonds for 70 years,

And that first desolatioun

> 1 L Fader $\quad$ E rpoune ${ }^{3}$ E Fygouris, L to Fygouris
> $4 \mathrm{EAffoir} \quad{ }_{5} \mathrm{~L}$ Nahugodonosar ${ }^{6} \mathrm{~L}$ till
> " E scoire. L score of zeiris


## The aftlonarthe and ofther 成oums

OF

## 

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# The ghomathe 

AND OTHEF POEAS
() F

## Sir mavio 算monsam.

EDITED BY
JOHN SMALL, M.A., F.S.A. SCOT.

PART II.
[Eccond Exition, Ricbised, 1883.]

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Original Ecrics,
19.

RUNGAY: CHAY AN! TAYLOR, THE rHACCER PREES.

Quhilk thay refusit dispitfullye.

Quharefor sall cum that dulefull day,
That no remedy ${ }^{1}$ mak thow may:
Thy Dungiounis ${ }^{2}$ sall be dung in schounder, So that the warld ${ }^{3}$ sall on the wounder;
Thy tempyll, now most tryumphand,
Sall be ${ }^{4}$ tred dom amang the sand.
Aut, as he said, so it befell, As heir efter I sall the tell.

## COURTIOUR.

IT Schaw me, said I, with circumstance,
The speciall cause of that myschance.

## EXPERIENCE.

Quod he: as scripture doith ${ }^{5}$ conelude, For schedlyng of the saikles llude Off Prophetis quhilk is God to thame send, And, als, beeause that thay myskend Iesu, the Sonne of God Souerane, Quhen he amang thame did remane. For all the Myraklis ${ }^{6}$ that he schew, Malicionslye thay hym mysknew ; Thoeht, be ${ }^{7}$ his gret power diuyne, The walter ${ }^{8}$ cleir he turnit in wyne, And, be that self power and mycht, To the blynde borne he gaif the sycht, And gaif ${ }^{9}$ the ${ }^{10}$ crukit men thair feit, And maid the lypir ${ }^{11}$ haill compleit :
He halit all, and rasit the dede ; 3it held thay hym at mortall fede.
Because he schew the veritie,
Thay did conclude that he sulte de.
谞 The Byschoppis, princis of ${ }^{12}$ the preistis,
They grew so boildin, ${ }^{13}$ in thare breistis;
The Scrybis, the Doctouris of the law,


MONARCHE, II.

3856 The doleful day, lle said,
would come when
it shoula be spoiled;

Muthew xxiiiz.
and spoiled it was.

3864 The cause of this?

The shediling the innocent blood of the propheta,
3868
and the mistaking Jesus,

387 ) despite of His miracles;

Ihonii.
3876 for, though Me wrourht many and great, on wine, the blind, the halt, dic.s
$3880 \quad$ Ihon $x i$.
Math. $x$.
He was had at enmity, and was doomed to die.

Mathew xxrii. The local Jewish clerisy,

| aweless, | Off God nor man quhilkis stude none aw |
| :--- | :--- |
|  | On Christ Iesu to wyrk vengeance; |

and the Pharisees, Rycht so, the fals Pharesiance, Ane Sect of fenjeit Religioun,
ploted His ruin, Deuysit his confusioun, And send thare seruandis, at the last, 3892
Iho. xix. And with strang cordis thay band hym fast, bound Him , scourged Him ruthlessly with stripes, Syne seurgit ${ }^{1}$ hym, boith bak and syde, That none for blude mycht se his hyle: Thare wes nocht left ane penny breid 3896 Unwoundit, frome his feit tyll heid. In maner of dirisioun,
crowned Him
with thorns, $\quad$ Thay plett for hym ane creuell croun with thorns, Off prunzeand ${ }^{2}$ thormis, scharpe and lang, 3900 Quhilk on his hewinlye heid thay thrang;
made Him bar
His own gallows Syne gart hym, for the gretter lack, ${ }^{3}$
His own gallows
to culvary, Beir his awin Gallous, on his back, Tyll the vyle place of Caluare, 3904
Quhare mony ane thousand man ${ }^{4}$ mycht se.
IT That Innocent thay tuke, perforce,
and there nailed And platt hym bakwart to the Croce; ${ }^{5}$
Him to a cross.
Throuch ${ }^{6}$ feit and hanclis gret nalis thay thryst, 3908
Tyll blude abomdantlye ${ }^{7}$ out ${ }^{8}$ bryst :
His patience. Without grunschyng, ${ }^{9}$ elamor, or crye,
That pane he sufferit patientlye.
And, for agmentyng of his grefis, 3912
Twothicres were Thay hangit hym betuix two thefis; ${ }^{10}$
executed with Quhare men myeht se the bludy strandis
Hin.
From His feet Quhilkis sprang furth of his feit and hamelis:
and liands
Frome thornis, thristit on his heil,
ran blood abun. Ran doun the bnlryng stremis red :
dantly.
In the presens of mony one man,
That blude royall on roches ran.
Briefly, in anguish Schortly to say, that heuinlye ${ }^{11}$ Kyng
In extreme dolour thare did hyng, ${ }^{12}$ Tyll he said 'Consumatum est:'

$$
\begin{aligned}
& { }^{1} \text { L schurgit } \quad{ }^{2} \text { L pringeand, E prunje } \quad{ }^{3} \text { L lak } \\
& { }^{4} \text { E omitted }{ }^{5} \text { L cors }{ }_{6} \text { L Throw } \\
& 7 \text { Lhaboundanlie } \quad{ }^{8} \mathrm{E} \text { did } \\
& { }^{9} \mathrm{~L} \text { gruncheing, E grounsching } \quad{ }^{10} \mathrm{~L} \text { thevis } \\
& { }^{11} \text { E havynly }{ }^{12} \text { E ryng }
\end{aligned}
$$

With A loude ${ }^{1}$ crye, he gaif ${ }^{2}$ the gaist. and died.

Quhen he wes dede, thay tuke one dart, And peirst ${ }^{3}$ that Prence outthrouch the hart, Fra quham thare ran walter ${ }^{4}$ and blude. The erth than trymblit, ${ }^{5}$ to conclude;

TI Phebus did hyde his beymes bryeht,
That throuch the warld thare wes no lyeht;
The gret vaill of the tempyll rane; ${ }^{6}$
The dede men rais out of thare graue, ${ }^{7}$
And in the Cetie did appeir,
As in the Scripture thow may heir.
Than Ioseph, of Abaramathie, ${ }^{8}$
Did bury hym rycht honestlie :
Bot 3 it he rose, full glorionslye,
On the thrid day, tryumphandlye.
With his Disciplis, ${ }^{9}$ in certane,
Fourtye dayis he did remane;
Efter that, to the heuin ascendit.
Thir Iowis no thyng thare lyfe amendit, Nor gaif ${ }^{10}$ no eredens tyll his sawis,-
As at more lenth the storye schawis,-
Bot creucllye thay did oppres
All men that Christis name did profes,
And persecutit mony one:
Thay presonit boith Peter and Ihone; ${ }^{11}$
And Stewin ${ }^{12}$ thay stonit to the dele;
Frome Iames the les thay straik the hede.
This wes the canse, in conclusioun, Off thare creuell confusioun.

IT The prudent Iow, ${ }^{13}$ Iosephus, sayis
That he wes present in those dayis;
And, in his buke, makith mentioun, Quhow, efter Christis Ascentioun
The space of twa and fourty zeris, Began those crenell mortall weris, The secund 3 eir of Uespasiane,

3924
IIe was pierced.

3928 The phenomena
that followen lils crucifixion, with respect to the earth, the sun, the vail of the Temple, and the deat; as we hear in Scripture.

He was buried,

3936 but rose on the third day, Ihon $x x$.
stayed 40 days with His disciples, and ascended into Heaven.

Actis i.
The Jows mended not,

3944
but cruelly persecuted His followers,

Actis $v$.
3948
as ss. Peter, John, stepthen, and James, Actis vi. to their own harm.
3952 Josephus tells us, that,

42 years after the Ascension,
the cruel wars began,

[^41]| f.talat to many. | Quhare mony takin wer ${ }^{1}$ and slane. Iosephus planely doith ${ }^{2}$ conclude, Wes neuer sene sic one multytude, | 3960 |
| :---: | :---: | :---: |
| The city was full of victims, | Affore that tyme, in to the tom, Quhilk come for thare confusioun. Thare gret Infortune ${ }^{3}$ so befell, | 3964 |
| assembled against the Passover. | That all the Princis of Israell Conuenit agane the tyme of Peace, Bot tyll returne thay had no grace. |  |
| Titus invales <br> Judea. | The bald Romanis, with thare Chiftane, Tytus, the Sonne of Uespasiane, Thare Army ouer Iudea spred: | 3968 |
| The Jew <br> githered together in Jerusalem | Than all men to the Ciete fled, Belenand thare to get releif; Bot all that turnit to thare myscheif. <br> II The Romanis lappit thame about, That be no waye thay myeht wyn out. | 3972 |
| It was besieged for six months, | Sax Moneth did that ${ }^{4}$ Sege indure, Quhare loste wer mony one creature, Quhilkis thare in misary did renane, | 3976 |
| during which | Tyll thay wer takin, all, or slane. Duryng the tyme of this assailje, | 3980 |
| thousands were starved to dee:th, | Thare meit, and drynk, and all did failje; For thare wes sic ane multytude, That thousandis deit for falt of fude. Necessitie gart thame eit, perforsse, | 3984 |
| after enduring | Dog, Catt, and Rattone, Asse, and horsse. liyche men behuflit ${ }^{5}$ tyll ${ }^{6}$ eait thare goll, |  |
| griesous privation | Syme deit of hunger mony fold. <br> Sic hunger wes, without remeil ${ }^{7}$ <br> The quik behufit ${ }^{5}$ tyll eit the deid: | 3988 |
| and extreme distress. | The fylth of Closettis mony eit; To lenth thare lyfe thay thocht it sweit. © The famous Ladyiss of the tom, | 3992 |
| Women, from hunger | For falt of fude, thay fell in swom. Quhen thay mycht gett none vther meit, |  |
|  |  | ${ }^{6} \mathrm{~L}$ to |

Thay sfew thare propir Bairnis to eit ;
Bot all for nocht: dispytfullye, 3996
Thare awin sowldiouris, ${ }^{1}$ full gredelye, Tieft thame that fleselie most misarahyll ;
And thay, with murnyng lamentabyll, For extreme hanger, zald ${ }^{2}$ the spreit.
Thare wes the Prophesie compleit,
As Christ affore maid narratioun,
The day of his grym Passioun.
Quhen that the Ladyis ${ }^{3}$ for hym murnit,
Full pietuouslye he to thame turnit,
And said: douchterris, murne nocht for me;
Murne on zour awin posteritie:
Within schort tyme sall cum the day
That men of this Ciete sall say, Quhen thay ar trappit in the suair, 'Blyst be the wamb ${ }^{4}$ that nener bair;
The baren papis, than, thay sall ${ }^{5}$ blys :
That dulefull day $z^{2}$ sall nocht mys.'
Jhis prophesie ${ }^{6}$ it come to pas,
That day, with mony lowde 'allas!'
Sic sorrowfull lamentatioun
Wes neuer hard in that natioun.
Seand those lustye Ladyis sweit
Deand for hunger in the streit,
Thare husbandis nor thare elyyldring
Thus were veri fied the words of Christ,

Who bade the daughters of Jerusalem mourn, not for Him, but for their posterity,
who were destined bitterly to bewail their lot.

Partieulars of the

Mycht geue ${ }^{7}$ to thame na conforting,
Nor it $^{\text {it releif thame of thare harmis, }}$
Bot atheris ${ }^{8}$ deand in vtheris armis.
Efter this wofull Indigence,
Amang thame ${ }^{9}$ rose sic Pestilence,
Qulare in thare deit mony hounder, ${ }^{10}$
Quhilk tyll declare it wer gret wounder. TI And, for fynall ${ }^{11}$ conclusioun,
Those weirlyke wallis thay dang doun.
Prince Tytus, with his Chewalrye,
4028
wretehedness of the people,
and their miser-

To the siege succeeded a pestilenec.
${ }^{1}$ E suldiowris, $L$ soldiouris $\quad{ }^{2} \mathrm{E}$ zeld, L zauld ${ }^{3} \mathrm{E}$ Ladeis
${ }^{4} \mathrm{E}$ vymb ${ }^{5} \mathrm{~L}$ sall thai ${ }^{6} \mathrm{~L}$ prophacyis that 7 E geff, L gyf ${ }^{8} \mathrm{E}$ ather $\quad{ }^{9} \mathrm{E}$ omitted $\quad{ }^{10} \mathrm{E}$ huuder $\quad{ }^{11} \mathrm{~L}$ small
and Titus entered With sound of trompe, Tryumphandlye
Jerusalem. He enterrit in that gret Ciete.
4032
Bot tyll declare I thynk piete ${ }^{1}$
Shrieks, The panefull clamour horrabyll
Off woundit folk most miserabyll.
killing, Thare wes nocht ellis bot tak and ${ }^{2}$ slay;
4036
For thare mycht no man wyn away.
bood, The strandis of blude ran throuch the stretis ${ }^{3}$
Off dede folk trampit rnder fetis; ${ }^{4}$
Auld Wedowis in the preis wer smorit;
4040
rape, $\quad$ Joung Uirginis, ${ }^{5}$ schamefully deflorit;
The gret Tempyll of Salamone,-
With mony $A^{6}$ curyous caruit stone,
sacrilege, in
destroying the
'remple of
solomon,
With perfyte ${ }^{7}$ pynnakles on hycht,
4044
Qulilkis wer rycht bewtyfull and wycht,
Quhare in ryche Iowellis did aboumt, ${ }^{8}$ -
Thay ruscheit rudlye to the ground,
And sett, in tyll thare furious yre,
4048
burniug, Sancta Sanctorum in to ${ }^{9}$ fyre;
And, with extreme confusioun,
ruin. All thare gret Dungionis ${ }^{10}$ thay dang doun.

> IT Thare bursin wer the boildin breistis

4052
The elergr, Off Byschoppis, princis of the preistis:
Thare takiu ${ }^{11}$ wes the gret vengeence ${ }^{12}$
On ${ }^{13}$ fals Serybis and Pharisience.
reaping the
recompense of
their wickedncss, All thare payntit Ipocrasie,
That tyme, mycht mak thame no supplie.
grieved that they That day thay ${ }^{14}$ dulefullye repentit
ham shan tla
Clurist,
That to the deith of Christe consentit:
Thocht it wes oure Saluatioun,
4060
Itt wes to thare Dampnatiom. ${ }^{15}$
ann shed innocent The vengeance of the blude saikles,
140 1.
Frome Abell tyll Zacharies,
Mather xaxia. That day apon ${ }^{16}$ lerusalem fell.
4064
Vongeallee that
day, fell on Jerusalem,

But tiklius ${ }^{17}$ it wer to tell
The gret extreme confusioun,

[^42]And of blude sic effusioun : ${ }^{1}$
Wes neuer slane so mony ane man,
4068
At one tyme, sen the warld began.
The Iowis, that day, gat thare desyre, Quhilk thay did aske, in to thare yre,-
As bene in Scripture specifyit,-
in unparalleled
slaughter.

The Jews were then auswered,

4072
The day quhen Christe wes Crucifyit.
Quhen Ponce Pylat, the precedent, ${ }^{2}$
Said to thame, 'I am Innocent
Off the Iust Blude of Christ Iesus,'
Thay cryit, 'his Blude lycht vpon ws, And on our Generatioun :'
Thay gat thare Supplicatioun :
That day, with mony cairfull cry,
Thare blude wes sched aboundantly. ${ }^{3}$
T. Iosephus wryttith, ${ }^{4}$ in his buke,-

IIis Cronicle quho lyste to luke,-
Duryng that creuell Sege, certane,
Wer alewin ${ }^{5}$ hundreth thowsand slane;
Off Presonaris, weill tauld and sene,
Foure score of thousandis, and sewintene.
Out of the land thay did expell
All the peple of Israell,
And, for thare gret Ingratytude, Thay leif $3^{\text {it }}$ vnder Seruytude.
Thare is no Iow, in no cuntre,
Quhilk hes one fute of propertie,
Nor neuer had, withouttin weir,
Sen this day fyuetene ${ }^{6}$ hundreth 3 eir,
Nor neuer sall, I to the schaw,
Tyll that thay turne to Christis law.
Q Sum sayis that Iowis mony fald
Wer thretty for ane penny sald;
As Iudas sauld the Kyng of Glore
4088
Expelled from their home,
the Jews are still in servitude.

4092
They have been without land
since Christ's time, and will so remain, till converted.
It is said that they were once sold, thirty for a 4100 pemy.

For thretty pennyis, ${ }^{7}$ and no more.
${ }^{1}$ Efter that mony wer myscheuit,

[^43]|  | Qulken nouellis past quhow ${ }^{1}$ lang thay leuit |  |
| :---: | :---: | :---: |
|  | Apone thare Gold, withouttin doute | 4104 |
| open for their gold | Thay slyt thare bellyis, ${ }^{2}$ to sers ${ }^{3}$ it oute. |  |
| $\begin{aligned} & \text { others were } \\ & \text { banished into } \end{aligned}$ | The rest in Egypt thay did sende, |  |
| Eggyt; | Presonaris to thare lyuis ende. Tytus tuke, in ${ }^{4}$ his cumpanye, | 4108 |
| and others were <br> carried, bound to <br> Rome, | Gret nummer ${ }^{5}$ of the most worthye : With hym to Rome he led thame bound, Syne crenelly did thame confound : |  |
| to be mate a publie spectacle, | His ${ }^{6}$ victory for tyll decore, And for agmentyng of his glore, Gart put thame in to publict placis, Quhare all folk mycht behald thare facis; | 4112 |
| and at last to be eaten by lions. | Syne with wyld Lyonis erenellye <br> He gart deuore thame dulefullye. <br> बा This hie, Tryumphanl, mychtie toun | 4116 |
| Pasclal confusion ppiated laschal wrong | At Pasche wes put to confusicun, Because that in the tyme of Peace Thay Crucifyit ${ }^{7}$ the Kyng of grace. Sum hes this mater done indyte More Ornatly than I can wryte; | 4120 |
| Sell-depreciation. | Quharefor I speik of it no more: Onely to Gol be laude and glore. | 4124 |

* FINIS. *
${ }^{1}$ L how $\quad{ }^{2} \mathrm{E}$ belleis ${ }^{3} \mathrm{~L}$ serche $\quad{ }^{4} \mathrm{E}$ and
${ }^{5} \mathrm{~L}$ nomber ${ }^{6} \mathrm{E} \mathrm{As} \quad{ }^{7} \mathrm{E}$ Crusifeyt


## OFF YE MISERABYLL END OFF CERTANE TYRANE ${ }^{1}$

PRINCIS, AND, SPECIALLYE, THE BEGYNNARIS
OF THE FOUR MONARCHEIS.


EXPERIENCE.
OW haue ${ }^{2}$ I done declare, at thy desyris, As thow demandit, in to termys schort, And quhow ${ }^{3}$ began the principall impyris, As Cronicle and Scripture dois report:

The lesson of the four temporal Monarchies. Quhairfor, my Sone, I hartly the exhort, Perfytlie prent in thi remembrance ${ }^{4}$ Off this Inconstante warld the variance. 4132

- The Princis of thir foure gret Monarcheis,

In thare most hiest pompe Imperiallis, Traistyng to be moist sure sett in thare seis, ${ }^{5}$ The fraudful warld gaif to thame mortall fallis,- 4136

Their princes are not of fragrant memory.

For thare rewarde, ${ }^{6}$ bot dyrk memoriallis :
Thocht ouir the wadd thay had preheminence, Off it thay gat ${ }^{7}$ none ther recompence.

TI For, siclyke as the snaw doith melt in May, 4140
Throuch the reflex of Phebus bemys brycht, Thir gret Impyris rychtso ar went away :
Gone bene thare glore, thair power, \& thair mycht, Because thay wer reuaris withouttin rycht,

Usurpers, and merciless, they reaped their due. And blude scheddaris ${ }^{8}$ full creuell, to conclude : Rycht creuellye, tharefor, wes sched thare blude.

- Dehald quhow Gocl, aye sen the warld began, of tyrants Hes mail of tyrrane Kyngis Instrumentis

[^44]

बI Duke IIamiball, the strang Cartagiane, The danter of the Romanis pompe and glorye, Be his power wer mony one thousand slane, 4184
As may be red at lenth in tyll his storye.
At Cannas, quhare he wan the victorye,
On Romanis handis that dede lay on the ground, Thre hepit ${ }^{1}$ Buschellis wer of Ryugis found.4188

In to that mortall battell, I heir sane, Off the Romanis moste worthy weriouris, By presonaris, wer fourty ${ }^{2}$ thousand slane; Off quhom thare wes thretty wyse Senatouris,
And $\mathrm{xx} .{ }^{3}$ Lordis, the quhilkis had bene Pretouris, That deit in to ${ }^{4}$ defence of thare cuntre, And for tyll ${ }^{5}$ hald thare lande at lybertie.
isco Quhat rewarde gatt this ereuell Campioun, 4196
Quhen he had slane so gret one multytude, And quhen ${ }^{6}$ the glasse of his glorye wes roun?
Ane schamefull deith,-and, schortlye to conclude, and aftervards This bene reward of all schedlaris of blude;- 4200 put an end to himself with poison.
For he gat sic extreme confusioun,
He slew hym self in drynking strang poysoun. ${ }^{7}$
© Behald the two moste famous Campionis, That is to say, Iulyus and Pompey,

4204 And Julius and l'ompey; great conquerors, Alsweill maine land as Ylis in the sey,And to the toun of Rome gart thame obey:
For Pompeyus subdewit the Orient;4208

And Iulyus Cesar, all the Oceident.
TI Bot, fynaly, thir two did stryue for stait, Quhare throw thre hundreth M. ${ }^{9}$ men wer slane;
Bot Pompeyus, efter that gret debait,

4212 but of short-lived glory,

He murdreist wes: the storye tellis plane.
Than Iulyus wes Prince and Souerane,


| as kings, | Abufe the hole ${ }^{1}$ warld Empriour and kyng; |
| :--- | :--- |
|  | Bot, in to rest, schorte tyme indurit his ryng : |

9/ For, within fyue ${ }^{2}$ moneth $^{3}$ and lytill more, Amyd his Lordis in the counsall hous, He murdreist wes, -quhat nedeth proces ${ }^{4}$ more ?-
according to the luman history.

As I hane said, be Brute and Cascius.
4220
Gene ${ }^{5}$ thow wald knaw thare dethis dolorous,
Thow most at lenth go reid the Romane storye, Quhilk hes this mater put in memorye.

$$
\text { Tl Gone is the Goldin warld of Asserianis, }{ }^{6} \quad 4224
$$

Off quhome kyng Nynus wes first \& principall ;
The four Monarchies have, all, passed away;

Gone is the syluer warld of Persianis ;
The Copper warld of Grekis now is thrall ;
The warld of Irne, quhilk wes the last of all, 4228
Comparit to the Romanis in thare glore,
Ar gone, rychtso: I heir of thame ${ }^{7}$ no more.
बI Now is the warld of Ime myxit with clay,
As Daniell at lenth hes done indyte: 4232
and the world draws to a consclusion,

The gret Impyris ar meltit clene ${ }^{8}$ away;
Now is the warld of dolour and dispyte.
I se nocht ellis bot troubyll infinyte:
Quharefor, my Sonne, I mak it to the kend, $\quad 4236$ This warld, I wait, ${ }^{9}$ is drawand to ane end.

> IT Tokymnis ${ }^{10}$ of darth, humger, ${ }^{11}$ and pestilence, With creuell weris, boith be sey and land, as witness divers tukens.

Rasyng ${ }^{13}$ thy hart to God, and cry for grace, And mend thy ly fe, quhil thow hes tyme \& space. 4241

[^45]
## IIEIR FOLLOWIS THE FYFT SPIRITUALL ${ }^{1}$ AND <br> PAPALL MONARCHIE.

## courtiour.

5 FATHER, ${ }^{2}$ Is thare no Prince ringand, Quhilk hes the warh, now, at command ; As had the Kyngis of Asserianis, The Persis, Grekis, ${ }^{3}$ or the Romanis?
Quho hes, now, most Dominioun Off euerilk land and Regioun ?

## EXPERIENCE.

IT Thare is no Prince, my Sonne, sail he, That hes the principall Monarche
Abufe ${ }^{4}$ the warld vninersall, With hole power Imperiall, As Alexander, or Darius, Or as had Cesar Iulyus :
For Orient and Occident
To thame wer all obedient.
Nochtwithstandyng, I fynd one kyng
Quhilk in tyll ${ }^{5}$ Europe doith ryng, That is, the potent Pope of Rome,
Impyrand ${ }^{6}$ ouir all Christindome,-
There is, at pre-
sent, no miversal monarels,
like Alexander, 4256

To quhome no Prince may be compare,
As Canon lawis can declare. ${ }^{7}$
4264
All Princis of the Occident
ruling East and

But there is, in
the Pope of Rome, a king over all Christendom,

Ar tyll his grace obedient;
For he hes hole power compleit,
paramont as to all other prinees,
and reigning over Boith of the body and the spreit, both boly and
4268

Who is, now, nulversal monarch, or most nearly like one?

West.
soul.

Quhilk neuer had no prince affore,

[^46]

Proffessit ${ }^{1}$ in enery Regioun ;
Fals Heremitis, ${ }^{2}$ fassonit lyke the freris;
Proute parische ${ }^{3}$ elerkis, and pardoneris,
Thatre Gryntaris, and thare Chamberlanis,
With thare temporall Courtissianis.
Thus, all the warld, be land and sey,
His Sanctitude thay do obey :
nermits, parish
priests, di', dic.,

Nocht onely his spirituall kyngdome,
Bot the gret Empriour ${ }^{4}$ of Rome,
And Kyngis of euerilk regiom,
That day quhen thay resaue ${ }^{5}$ thare erown,
Thay mak aith of fidelytie
Tyll defende his auctorytie;
Moreouir, ${ }^{6}$ with humyll reuerence,

Thay mak tyll hym obedience,
Be thare ${ }^{7}$ selfis, or Ambassaldouris,
Or vtheris ornate Oratouris.
Quho doith ${ }^{8}$ gamestand his Maiestie,
His lawis, or his Lybertie,
4320

Or haldis ony opinioun
Contrar his gret Dominioun,
Outher be way of deid or wourdis,
Ar put to deith, be fyre or swourdis. ${ }^{9}$
Sanet Peter stylit wes Sanetus;
Bot he is callit Sanctissimus.
His style at lenth gyf thow wald knaw,
Thow moste go luke the Canon law,
Boith ${ }^{10}$ in the Sext and ${ }^{11}$ Clementene:
His staitly style thare may be sene:
Thare sall thow fynd, reid gyf thow can, Quhow ${ }^{12}$ he is nother God nor man.

## courtiour.

Q Quhat is he, than, be zour Iugement?
and he 18 nerther God nor man.

What is he, then,

Quod ${ }^{13}$ I. Me thynk hym different, Far, frome our Sonerane, Lord Iesus,

[^47]$\begin{array}{lll} & \text { And tyll his kynd contrarions : } & 4340 \\ \text { if he is neither? } & \text { For Christ wes God and naturall man. } & \end{array}$
Iton i. Gyf he be nother, quinat is he, than?
Experience.
The canon kitw declares.

बा The Canon law, my Sonne, said he, That questioun wyll ${ }^{1}$ declare to the. 4341
It doith ${ }^{2}$ transcend my rude Ingyne
His Sanctitude for tyll defyne, Or to schaw the aucthoritie Pertenyng to his Maiestie.4348

Ite is a prine that So gret one Prince quhare sall thow fynd, looses ind binds, That Spiritually may louse ${ }^{3}$ and bynd; Nor be quhame symnis ar forgyffin, ${ }^{4}$ Be thay with his Disciplis schrewin?
withithe anthority Quhame ener he byndis by his myeht, of Giul.

Thay boundin ar in Goddis sycht : Quhame ener he ${ }^{5}$ lowsis in erth heir dom, Ar lonsit be God in his Regiomn.
And he is Prince Als, ${ }^{6}$ he is Prince of Purgatorie, of I'urgatory.

Delyuering Sanlis from ${ }^{\text {a }}$, aine to glorie:
Off that dirke ${ }^{7}$ Inugeoun, but doute, Quham enir he ${ }^{5}$ plesis he takis thame oute. 4360
Throush him, our Oure secreit symis, enery zeir,
sins are remitted; We mon schaw to sum preist or freir,
And tak thare absolutiom,
Or ellis we gett no remyssiom.
4364
So, be this way, thay cleirly ken
The secretis ${ }^{8}$ of all seculare men;
and through him Thare secretio we knaw nocht at all:
weare, alse, held Thas ar we to thame bound and thrall.
in thrall.
4368
Quhat enir thare Ministeris ${ }^{9}$ commandis
Most be obeyit, withont demandis.
Quharefor, my Some, I say to the,
Hence I call him 'This is ane maruellous ${ }^{10}$ Monarche, 4372
a marvelums
mowarch, over
Qubilk hes power Imperiall
Inth body and Boith of the body and the Sanll. soul.

```
1 E vill I \quad 
    4 L/forgevin }\mp@subsup{}{}{5}\textrm{L},\mathrm{ Quhome he }\mp@subsup{}{}{6}\textrm{L}\mathrm{ Nisua
    7 Edark }\mp@subsup{}{}{8}\mathrm{ Lisecreittis }\mp@subsup{}{}{9}\mathrm{ I, Minster
    ** I one merwalus, E mervalus
```


## courtiour,

9 Father, ${ }^{1}$ quod I, declare to me
Quhow did begyn this Monarehe.
How originated the lapacy?

EXPERIENCE.
Quod he: Clirist Iesus, ${ }^{2}$ God and Man,
That Impyre grationslye began,
Nocht be the fyre, nor be the swourde, ${ }^{3}$
Bot be the vertew of his wourde;
And left, in tyll his Testament,
4380 Ephi. i.
4376

Mony ane deuote document,
With his Successouris to be vsit,
Thocht mony of thame be now abusit.
For Peter and Paull, with all the rest
Off thare Brethrin, ${ }^{4}$ maid manifest
The law of Gol, with trew intent, Preeheing ${ }^{5}$ the Auld and New Testament.
Thay led thare lyfe in ponertie, Deuotioun, and Humilytie, As did thare Maister, Christ Iesus ;
And war nocht half so glorious
As thare Successouris now in Rome, Impyrand ${ }^{6}$ ouer all Christindome.

9I Efter the deth of Peter and Paull, And Christis trew Disciplis ${ }^{7}$ all, Thare Successouris, within few zeris,As at more lenth thare storye beris,Full craftelye clam to the heyclit, Frome Spirituall lyfe to temporall myeht.

COURTIOUR.
T Father, or we passe forther ${ }^{8}$ more, Quhen did begyn thare ${ }^{9}$ temporall glore?

## EXPERIENCE.

Sonne, said he, thow sall viderstand.
Or euer ane Pape gat̀ ony land,

When liegan this temporal glory?

monarche, 11 .

L

| crown but that of mattyrdom. | Two amd thretty gule papis ${ }^{1}$ in Rome Ressauit the crown ${ }^{2}$ of Martyrdome, Bot nocht the Thrinfald Diadame,To weir ${ }^{3}$ thre crownis thay thocht gret scha Tyll Syluester the Confessoure | $4408$ |
| :---: | :---: | :---: |
| of the | Frome Constantene the Emprioure |  |
| Pope | Ressauit the Realme of Italie, Rychtso, of Rome the gret Cetie. That wes the rute ${ }^{4}$ of thare ryches: Than sprand the well ${ }^{5}$ of welthynes. | 4412 |
| The first Pope that was also a king 330. | Quhen that the Pape wes maid ane kyug, <br> All Princis bowit ${ }^{\text {at }}$ his 乃iddyng. <br> This Act wes done, withouttin weir, <br> Frome Christis deith thre hundreth 3 eir. | 16 |
| Lady Senswality <br> thent trok lodgings <br> at Ronse, <br> aml grew mighty | - Than Lady Sensualitie ${ }^{7}$ <br> Tuke Lugeing ${ }^{8}$ in that gret Cetie, Qulare scho sensyne hes done remane, As thare awin lady Souerane. | 4420 |
| Other kings, in imitation, soon beman to patronize | Than Kyngis, in tyll all Nationis, Mail Preistis gret fundationis: ${ }^{9}$ | 4424 |
| the Churech. | Thay thoelt gret mereit and honow To contrafait the Empriour ; |  |
| Note the pims fonlultations of siothuld <br> Gothan, | As did Dauid, of Scotland liyng, <br> The quhilk did fommle, duryng ${ }^{10}$ his ryug, <br> Fyftene ${ }^{11}$ Abbayis, with temporall lamdis, <br> Withonttin teindis and offerandis; | 4428 |
| imporerisling its king. | Be quhose holy simplicite He left the Crown in puerte. Now haif 1 selawin the, as I can, | 4432 |
| Thus the temporal power of the Comeh becan at Rome, | Qubow thare temperall hmpre beran, Ascendyng rp, ${ }^{32}$ aye gre by gre, Abufe ${ }^{13}$ the Fimpriouris Maieste. So, quhen thay gat amang thare handis Off ltalie all the Empriours landi- | 4436 |
| and apreat to <br> ulther linuls. | Efter that, in ilke cuntrie Sprang vp thare temporalite, | 4410 |



With so gret ryches and sie rent, That thay gan ${ }^{1}$ to be negligent

Negligence
In makyng ${ }^{2}$ Mimistratioum To Christis trew Congregatioun, 444
And tuke no more paine in thare precheing, And far les tratell ${ }^{3}$ in thare teeheing ;
Changeing thare Spiritualitie
In temporall Sensualitie.
4448 and also tuxury.

## COURTIOUR.

ब Father, ${ }^{4}$ thynk $3^{e}$ that thay ar sure That thare Impyre sall lang indure?

## EXPERIENCE.

Apperandlye it may be kende, Quod he, thare glore sall hane ane ende:
I mene, thare temporall Monarehie
Sall turne in tyll humylitie.
Throuch Goddis wourde, without debait,
Thay sall turne to thare first estait:
As Daniellis Prophesie apperis, Thareto sall nocht be mony ;eris. Quhowbeit, Christis faith sall neuer faill;
Bot more and more it sall prenaill,

4452
Will this empire last long ?

Thoeht ${ }^{5}$ Christis trew eongregatioun
Suffer gret trybulatiom.

## COURTIOUR.

© Father, ${ }^{4}$ said I, be quhat reassoun
Thynk 3 e thare Impyre may cum doun?

## EXPERIENCE.

Consydderyng thare preheminence, Quod he, for Inobedience;
Abusyng the eommandiment
Quhilk Christ left in his Testament; ${ }^{6}$ Usyng thare awin traditioun

Christ's religion is indefectible.

Why will this power be broken?

By reason of disobedience,

Math, xxviii. Ihon xv. 4468 shown in corrunting the faith.

|  | More than his Institutioun. <br> - For Christ, in his last conuentioun, ${ }^{1}$ |  |
| :---: | :---: | :---: |
| Christ command- <br> ed his disciples | The day of his Ascentioun, | 447 |
|  | Tyll his Disciplis ${ }^{2}$ gaif command, |  |
|  | That thay suld passe in euery land, |  |
| to teach andpreach, | To teche and preche, ${ }^{3}$ with trew intent, |  |
|  | His law and his commandiment. | 4476 |
|  | None vther office he to thame gaif: |  |
| and did not bid them seek for riches. | He did nocht lid thame seik nor craif |  |
|  | Cors presentis ${ }^{4}$ nor offerandis, |  |
|  | Nor gett Lordschipis of temporall landis. <br> IT Bot now it may be hard and sene, Baith with thyne eiris and thyne eine, | 4480 |
| Now we see the prelates careles. commants (0) | Quhow Prelatis, now, in euery ${ }^{5}$ land, |  |
|  | Takis lytill cure of Christis command, | 44 |
|  | Nother ${ }^{6}$ in to thare deidis nor sawis; |  |
|  | Neglectyng ${ }^{7}$ thare awin Canon lawis, |  |
| anl bearing <br> themselves un- <br> christianly. | Usyng thame selfis contrarious, |  |
|  | For the most part, to Christ Iesus. | 418 |
| Mat. 7 im. Christ did not shame toinstruct : | Christ thocht no schame to be ane Precheour, And tyll all peple ${ }^{8}$ of trewth ane techeour. ${ }^{9}$ |  |
|  | Ane pope, byschope, nor Cardinall, |  |
|  | To teche nor preche wyll ${ }^{10}$ nocht be thrall: | 419 |
| but the Pope and the rest instruct by proxy. | Thay send furth Freris for ${ }^{11}$ to preche fur thame, Quhilk garris the peple ${ }^{s}$ now abhor thanc. |  |
| $\begin{aligned} & \text { Ihon ri, } \\ & \text { Christ, who } \\ & \text { refused to be a } \\ & \text { king, } \end{aligned}$ | If Christ wald nocht be ane temporall kyng, |  |
|  | Rychely in to no realme to ryng, | 4496 |
|  | Bot flel temporall auctorite, |  |
|  | As in the Scripture thow may se. |  |
| contrasted with the Popes, | All men may knaw quhow popis ryugis, |  |
|  | In Dignitie abufe all kyngis, | 4500 |
|  | Als weill in temporalitie |  |
|  | As in to Spiritualitie. |  |
|  | Thow may se, be expericnce, |  |
| $\begin{aligned} & \text { princely } \\ & \text { potentates. } \end{aligned}$ | The popis Princely preheminence, | 450 |
|  | In Cronicles geue ${ }^{12}$ thow lyst to luke, |  |



Quhow Carion wryttis, ${ }^{1}$ in his buke, Ane Notabyll Narratioun :
The zeir of oure Saluatioun
Alewin hundreth and sax and fyftie, Pope ${ }^{2}$ Alexander, presumptuouslie,Quhilk wes the thrid pope ${ }^{2}$ of that name, To Fredrike ${ }^{3}$ Empriour did diffame:
In Ueneis, that tryumpliand town, That nobyll Empriour gart ly down
A pone his wambe, ${ }^{4}$ with schame and lake, Syne tred his feit apone his bake,
In toknyng ${ }^{5}$ of obedience.
Thare he schew his preheminence,
And causit his Clergy for to syng
Thir wourdis efter following :
T "Svper Aspidem \& basiliscum ambulabis, Et conculcabis leonem \& draconem." ${ }^{6}$
T Than said this humyll Empriour :
'I do to Peter this honour.'
The Pope ${ }^{2}$ answerit, with wordis wroith : 'Thow sall me honour, and Peter, boith.'领 Christ, for to schaw his humyll spreit, Did wasche ${ }^{7}$ his pure Diseiplis ${ }^{8}$ feit:
The Popis holynes, I wys, Wryll suffer Kyngis his feit to kys.
Birdis had thare nestis, and toddis thare den ;
Bot Christ Iesus, Saiffer ${ }^{9}$ of men, In erth had nocht ane penny breid Quhare on ${ }^{10}$ he mycht repose his heid. T Quhowbeit, the Popis excellence
Hes Castellis of Magnifycence ;
Abbottis, Byschoppis, and Cardinallis
Hes plesand palyces royallis:
Lyke Paradyse ar those prelattis places, Wantyng no plesoure ${ }^{11}$ of fair faces. Ihone, ${ }^{12}$ Androw, Iames, Peter, nor Paull

Carion tells us, that,

4508
in A.D. 1156, Pope Alexander 111.

4512
set his foot on the Emperor Frederic, lying prostrate,
the papal assistants singing, the while.
4520

## 

Ps. xci. 18.
The Emperor's protest.

The Pope's reply.

Christ was
humble:
4528
the Pope is laughty.

Luc. ix.
4532 Christ was quite indigent:
the Pope has grand edifices; and so have the abbots, \&e.,
and fair companions, withal. The Apostles

[^48]had few houses, Had few housis amang thame all :
Actis. iiii. Frome tyme thay knew the veritie
Thay did contempne all propertie,
despised wealth, And wer rycht hartfully content and fared bardly. Off meit, drynk, and Abilzement. ${ }^{1}$

Ihon xi. TI To saif ${ }^{2}$ Mankynde, that wes forlorne,
of Chist's crown, Christ bure ane creuell ${ }^{3}$ crown of thorne;
and of the Pope's The Pope, thre crownis, for the nonis, crowns.

Off goll, poullerit with pretions stonis.
Off gold and syluer, I aun sure,
Christ died in
utter poverty: $\quad$ Christ Iesus tuke bot lytill cure, 4552
utter poverty: And left nocht, quhen he zald the spreit,
To by hym self ane wynding scheit.
Pope John, at his II Bot his Successoure, gude Pope ${ }^{4}$ Iohne, ${ }^{5}$
death,
Quhen he deceisit in Auinione,
4556
left a matter of He left behynd hym one treassoure
twenty-five millions,

Off gold and syluer, by mesoure,
Be one Iuste comprutatioun,
Weill fyue and twentye mylliom,
4560
Palmerius asserts. $\Lambda s$ dois Indyte Palmerius :
Reid hym, and thow sall fynd it thus.
The Disciples were linown by their graces; - Christis Disciplis wer weill knawin

Thronch vertew, quhilk wes be thame schawin, 4564
In speciall feruent charitie, Gret pacience, and humylite:
the Ponest flock, The popis floke, in all regionis, by their tonsure.

## Ihon ii.

Christ, in Cana of Galilere, honomred marriage, practically;
ant S. Peter hat a wife, lifclong.4568Ar knawin best ${ }^{6}$ be thare clyppit crounis.
Christ he did honomr Matromony

In to the Cane ${ }^{7}$ of Galaly,
Quhare he, ${ }^{8}$ be his power Dinyne,
Did turne ${ }^{9}$ the walter ${ }^{10}$ in to Wyne;
And, als, chesit sum Maryit men
To be his seruandis, as 3 e ken :
And Peter, duryng all his lyfe,
He thocht no Syn to haif ane wyfe. ${ }^{n}$
4576
30 sall nocht fynd, in ${ }^{12}$ no passage,

| ${ }^{1}$ L. Habilzement | ${ }^{2}$ L 4 sauf | ${ }^{3} \mathrm{~L}$ one crewall | ${ }^{4}$ L. Paip |
| :---: | :---: | :---: | :---: |
| ${ }^{5}$ E lohnne | ${ }^{6} \mathrm{~L}$ best knawin | ${ }^{7} \mathrm{~L}$, Chan | ${ }^{5}$ L comitted |
| ${ }^{9}$ E return | ${ }^{10} \mathrm{~L}, \mathrm{E}$ watter | ${ }^{11} \mathrm{Evyff}$ | ${ }^{12} \mathrm{~L}$ a into |

Quhare Christ forbiddith mariage ;
Bot leifsum tyll ${ }^{1}$ ilk man to marye,
Quhilk wantis the gyft of Chaistitye.
IT The Pope hes maid the contrar lawis
In his kyngdome, as all men knawis:
None of his preistis dar marye wyfis, ${ }^{2}$
Under no ${ }^{3}$ les paine nor thare lyfis.
Thocht thay haif ${ }^{4}$ Concubynis fyftene, ${ }^{5}$
In to that cace, thay ar ouersene.
Quhat chaistytie thay keip in Rome
Is weill kend ouer all christindome.

- Clurist did schaw his obedience

Onto the Empriouris excellence,
And eausit Peter for to pay
Trybute to Cesar for thame tway.
Paull biddis ws be obedient
To Kyngis, as the most excellent.
IT The contrar did Pope Celistene,
Quhen that his Sanctytude serene
Did crown Hemry the Empriour :
I thynk he did hym small honour ;
For with his feit he did hym crown,
Syne with his fute ${ }^{6}$ the crown dang dom,
Sayand: 'I haif ${ }^{4}$ Auctoritie
Men tyll exalt to ${ }^{7}$ dignitie,
And to mak Empriouris and kyngis,
And Syne depryue thame of thare Ryngis.'
Peter, be my Opinioun,
Did neuer vse sic Dominioun.
Apperandlye, be my Iugement,
That Pope red neuer the new Testament:
Gyf he had lernit at that lore,
He had refusit sic vaine ${ }^{8}$ glore,
As Barnabas, Peter, and Paull,
And, rycht so, Christis Disciplis ${ }^{9}$ all.
IT The Capitane Cornelius,

Wedlock is not an uneluristian thing.

4580
The Pope suffers not his priests to mary,

4584
but winks at their conmbines.

Rome unebaste.
4583
Mat. xrii.
Christ aleferrei to the tempural rulers;

4592
and S. Panl en-
juins obedience to
kings.
b'ope Celostine
deemed otherwise.

His ignominious
treatment of the
Emperor Ilemry,
on crowning lim;
4600
and his proud
speeeh, prochaim-
ing his own
authority.
4004
S. Peter never did the like.

460 S
Had this Pope real the New Testament, he would have avoided sucla vaingloriousnesa, after old example. 4612

Of Cornelius, Actis. $x$.

[^49]

For sie thyng men ar nocht abhorit.
Bot quho that eitis flesche in to lent ${ }^{1}$
Ar terriblye ${ }^{2}$ put to torment;
And gyf ane preist happinnis to marye,
Thay do hym baneis, cursse, and warye,
Thocht it be nocht aganis the law
Off God, as men may cleirlie knaw.
Betuix thir ${ }^{3}$ two quhat difference bene,
Be faithfull folke it may be sene.
Sic Antithesis ${ }^{4}$ mony mo
I mycht declare, quhilkis I lat go,
And may nocht tary to compyle
Off ilk ordour the staitlye style.
The seilye ${ }^{5}$ Nun ${ }^{6}$ wyll tliynk gret schame,
Without scho callit be Madame;
The pure Preist thynkis he gettis no ryeht,
Be he nocht stylit lyke ane Knyeht,
And callit 'schir' affore his name,
As 'schir Thomas' and 'schir Wilzame.'
All Monkrye, ${ }^{7} z^{e}$ may heir and se,
Ar callit Denis, for ${ }^{\circledR}$ dignite :
Quhowbeit his mother mylk ${ }^{9}$ the kow,
He man be eallit Dene Androw, ${ }^{10}$
Dene Peter, dene Paull, and dene Robart.
With Christ thay tak ane painfull part,
With dowbyll clethyng frome the cald,
Eitand and drynkand quhen thay wald ;
With curious Countryng ${ }^{11}$ in the queir:
God wait gyf thay by heuin ${ }^{12}$ full deir.
My lorde Abbot, ryeht ${ }^{13}$ venerabyll,
Ay marschellit ${ }^{14}$ vpmoste at the tabyll ;
My lord Byschope, moste reuerent, Sett abufe Erlis, in Parliament;
And Cardinalis, duryng thare ryngis,
Fallowis to Princis and to Kyngis ;
The Pope exaltit, in honour,
are less recked of
than eating flesh-
meat in Lent,
and a priest's
marrying,
though the Law
4656
of diod allows it.

Bat enough of antitheses.

The vanity, as to titles,
of nuns,
4664
of priests,
with their 'Sir,'
4668
of monks, who,
though low-born,
4672 are, all, 'Deans.'

Of their delicacy
4676
and mummery.

Of the precelence of abbots,
of bishops,
of cardinais,
4684
and of the Pope.

[^50]|  | Alufe the potent Empriour. <br> The proule Persone, I thynk trewlye, |  |
| :--- | :--- | :--- |
| The proud parson, <br> living at ease, | He leidis his lyfe rycht lustelye; | 4688 |
|  | For quhy he hes none vther liyne, |  |

With hir pure coit ${ }^{1}$ of roploch graye.
And ${ }^{2}$ gyf, within tway ${ }^{3}$ dayis or thre, The eldest chyik hapmis ${ }^{4}$ to de, Otf the thrid kow he wylbe sure.

4724 and, if the eidest cliild dies, the third cow. Guhen he hes all, than, vnder his cure, Aud Father ${ }^{5}$ and Mother ${ }^{6}$ boith ar dede, Beg mon the babis, ${ }^{7}$ without remede:
Thay hauld the Corps at the kirk style ; And thare it moste remane ane quhyle, Tyll thay gett sufficient souerte For thare kirk rycht and dewite. Than cumis the Landis Lord, perfors, And cleiks tyll hym ane herield ${ }^{8}$ hors. Pure laubourars wald that law wer doun, Quhilk neuer was fundit be ${ }^{9}$ resoun. I hard thame ${ }^{10}$ say, onder confessioun, That law is brother ${ }^{11}$ tyll Oppressioun.

IT My Sonne, I hane schawin, as I can, Quhow this fyit Monarchie began, Quhose gret Impyre for to report At lenth the ${ }^{12}$ tyme bene all to schort.

* FINIS. *

| ${ }^{1} \mathrm{~L}$ cote | ${ }^{2} \mathrm{~L}$ Or | ${ }^{3} \mathrm{~L}$ tuo | S |
| :---: | :---: | :---: | :---: |
| ${ }^{5} \mathrm{E}$, L F Fader | ${ }^{6}$ L Moder | ${ }^{7} \mathrm{~L}$ barnis | is $\quad{ }_{8} \mathrm{~L}$ here |
| ${ }^{9} \mathrm{~L}$ foundit | ${ }^{10} \mathrm{~L}$ me | ${ }^{11} \mathrm{E}$ broder | er $\quad 12 \mathrm{E}$ omi |

## 8 HEIR FOLLOWIS ANE DISCRIPTIOUN OF' THE COURT OF' ROME.

## COURTIOUR.

FATHER, ${ }^{2}$ said I, quhat rewll keip thay in rome, How is Rome, the Quhilk hes the Spirituall Dominatioun 4744 head of Christendom, ruled? And Monarehie abufe all Clristindome ? Schaw me, I mak 3 ow supplicatioun.

## EXPERIENCE.

My Sonne, wald I mak trew narratioun, ${ }^{3}$
Not after ss. Said he, to Peter \& Paul thocht thay succeid, 4748
Peter and Paul.
I thynk thay preue nocht that, in to thare deid.
For Peter, Androw, \& Iohne war fyschearis fyne Off men and wemen, to the christin faith;
The fishing of Rome differs from that of the Aposties. Bot thay haif ${ }^{4}$ spred thare Net, with huik and lyne, 4752
On rentis ryche, ${ }^{5}$ on gold, and vther graith :
Sie fyscheing to neglect thay wylbe laith;
For quhy thai haif ${ }^{4}$ fyscheit in ouerthort the stranlis,
Ane gret part, trewlye, of all temporall landis: 4556
T With that, the tent part of all gude ${ }^{6}$ monebyll, For the vplaaldyng of thare digniteis:
Rome makes draughts of fine gold.

So bene thare fyscheing wounder profitabyll
On the dry land als weill as on the seis.
Thare herywalter ${ }^{7}$ thay spred ${ }^{8}$ in all countreis, And, with thare hois nett, daylie ${ }^{9}$ drawis to liome The most fyne gold that is in ${ }^{10}$ Christindome.

| ${ }^{-1} \mathrm{~L}$ omits | ${ }^{2} \mathrm{~L} . \mathrm{Fa}$ adel* | ${ }^{3} \mathrm{E}, 1.4747$ omitled | ${ }^{4}$ I. hane |
| :---: | :---: | :---: | :---: |
| ${ }^{3}$ E, L ryches | ${ }^{6}$ L gudis | ${ }^{7}$ L hery watter, E | watter |
| * | send | leyle ${ }^{10} \mathrm{~L}$ into |  |

II I dar weill say, within this fyftie ;eir, 4764
Rome hes ressett, ${ }^{1}$ furth of this Regioun, For Bullis $\mathbb{E}^{2}$ Benefyce, ${ }^{3}$-quhilk thay by full deir,Quhilk mycht, ful weil, haif ${ }^{4}$ payit a kingis ransoun.
Bot, war I worthye for to weir ane crown, 4768
Preistis suld no more our substance so consume, Sendyng, zeirlye, so gret ryches to Rome.

In to thare Tramalt ${ }^{5}$ nett thay fangit ane fysche, More nor ${ }^{6}$ ane quhaill worthye of memorye,- 4772
Of quhome thay haue had mony dayntay ${ }^{7}$ dysche,
Be quhome thay ar exaltit to gret glorye,-
That maruelous ${ }^{8}$ monstour callit Purgatorye.
Howbeit tyll ${ }^{9}$ ws it is nocht amyable,
Right profitable to Rome is It hes to thame bene veray ${ }^{10}$ profytable.

Latt thay that fructfull fysche eschaip thare nett, Be quhome thay haif so gret commoditeis, Ane more fatt fysche I traist thay sall nocht gett, 4780 Thocht thay wald ${ }^{11}$ sers ${ }^{12}$ onerthort the occiane ${ }^{13}$ seis. To lose that fish would be a loss indeed;

The ineoming is prodigious.

Purgatory.4776

Adew the daylie dolorous Derigeis!
Selye pure preistis may syng with ${ }^{14}$ hart full sorye,
Want thay that painefull palyce, Purgatorye. 4784
Fairweill, Monkyre, with ${ }^{15}$ Chanoun, Nun, \& Freir!
Allace! thay wylbe lychtleit in all landis:
Cowlis wyll no more be kend in kirk nor queir,
Lat thay that ${ }^{15}$ fructfull ${ }^{16}$ fysche eschaip thare
and it had better be guarded carefully.

I counsall thame to bynd hym fast in bandis :
For Peter, Androw, nor ${ }^{17}$ Iohne culde neuer gett
So profytable ane Fysche in to thare nett.

IT Thare Merchandyce, in tyll all Nationis, 4792
As prentit lede, thare walx, and perchement, Thare pardonis, and thare Dispensationis,

In sic trafyke ${ }^{1}$ thay ar nocht neglygent. ${ }^{2} \quad 4796$
and benefices. Off benefyce thay mak gude marchandyce, ${ }^{3}$ Throuch ${ }^{4}$ Symonye, quhilk ${ }^{5}$ thay lald lytill vyce.

Ioh. $x x$. Christ did command Peter to feid his scheip;
And so he did feid thame full tenderlye :
4800
Off that command thay take ${ }^{6}$ bot lytill keip;
How Christ's Bot Christis scheip thay spolje petuonslye; ${ }^{7}$
sheep are now entreated;

And with the woll thay eleith thame curionslye:
Lyk gormand wolfis, thay tak ${ }^{6}$ of thame thare fude, 4804 Thai eit thair flesche, \& drynkis boith mylk \& blude.

IT For that ${ }^{8}$ office thay serne bot lytill hyir:
I thynk sie Pastouris ar nocht for to pryse,
and how the
whepheris abnse their charges.

Mut. xei.
Quhilk can nocht gyde thare seheip abont the myir, ${ }^{9} 4808$ Thay ar so besye in thare merehandyse.
Thocht Peter wes porter of Paradyse,
That plesand passage craftelye thay close :
Throuch thame rycht ${ }^{10}$ few gettis entres, I suppose. 4812
Hathow xxiii. $\quad$ T Christ Iesus said, as Mathew did report, ${ }^{11}$
Of Seribes anl Pharisues, ancient and modern.

Wo be to ${ }^{12}$ Seribes and to ${ }^{13}$ Pharisience, The quhilkis did close of Paradyse the port. Off thame we haif the sam experience:
To enter thare thay mak small deligence,
Thay tak sic cure in temporall besynes;
Rychtso, frome ws thay stop the plane entres.
Those spiritual keis quhilkis Christ to I'eter gaif, 4820
Thare colour ${ }^{13}$ cleir with reik and rowst ar fiddit;
Unoecupyit thay hald thame in thare neif:
What has come to the keys given $\therefore$ 1'eter.

Off that office thay serne to be degranlit,
With Gochlis worle without that thay remed it, 4824 Oppinyng the port quhilk lang tyme hes bene closit, That we may enter, with thame, and he reiosit.


IT Contrar tyll ${ }^{1}$ Christis Instytutiom, To thame that deis in habit of ane Freir, Rome hes thame grantit full remissioun, To passe tyll heuin strancht way, withoutin weir ; Quhilk bene in Scotland vsit mony ane zeir. Be thare sic vertew ${ }^{2}$ in ane Freris lude, I thynk in vane Christ Iesu sehed his bhate.

Wald God the Pope, ${ }^{3}$ quhilk hes preheminence, With aluyse ${ }^{4}$ of his counsall generall,

That thay wald do thate detfull deligence, That Christis law mycht keipit be ouir all,

4836 And trewlye precheit beith to gret and small, And gene ${ }^{5}$ to thame Spirituall Auctorite Quhilk culde ${ }^{6}$ perfytlie schaw the Uerite!4840

Quho can not ${ }^{7}$ preche $a^{8}$ preist sulle not ${ }^{9}$ be namit, As may be preuit be the law Dinyne; And, be the Canon law, thay ar clefamit That takis Preistheid bot onely to that fyne: to do.
In speciall, to preche with trew intentis,
And minister ${ }^{12}$ the neidfull Sacramentis.

As for thare Monkis, ${ }^{13}$ thair chanomis, and thare Freris,

## And lustye Ladyis of Religiom,

I knaw nocht quhat to thare office efferis ;
Now-a-day saints compared with these of old.
Bot men may se thare gret abusioum.
Thay ar nocht lyke, in to conclusionn,
Nother in to thare wourdis nor thare warkis, To the Apostolis, ${ }^{14}$ Prophetis, nor Patriarkis.

Geue ${ }^{5}$ presentlye thare Prelatis can nocht preche,
Than latt ilke Byschope haif ane Suffragane, 4856 Bishops, aboveall Or successour, quhilk can the peple ${ }^{15}$ teehe,

[^51]|  | On thare expensis zeirlye to remane, |
| :---: | :---: |
| should be able to preach. | To cause ${ }^{1}$ the peple frome thare vyce ${ }^{2}$ refrane: And, quhen ane prelate hapnith ${ }^{3}$ to deceace, 4860 Than put ane perfyte precheour in his ${ }^{4}$ pleace. |
|  | Do thay nocht so, on thame sall ly the charge, Geueand wnhable men auctorite ; ${ }^{5}$ |
| An argument from analogy adduced. | As quho wald mak ane steirman tyll ane barge Off ane blynd borne, quhilk can no dainger se. Geue that schyp drown, forsuth, ${ }^{6}$ I say for me, Quho gaif ${ }^{7}$ that steirman ${ }^{8}$ sic commissioun |
|  | Suld of the schip mak restitutiom. 4868 |
|  | LS The humane Lawis that ar contrarius And nocht conformyng ${ }^{9}$ to the Law dinyne, |
| Bad laws shonid be repraled. | Thay suld expell, and hald thame odius, Quhen thay persaue thame cum to no gude fyne, - 4872 Inuentit bot be sensuall mennis Ingyne,As that law quhilk forbiddis mariage, Causyng $z^{\circ}$ ung Clerkis byrne ${ }^{10}$ in lustis rage. |
| Rom, vii. | बI Difficill ${ }^{11}$ is Chaistite tyll obserme, $4876$ <br> But speciall grace, lauboure, and abstinence. <br> In tyll our flesche aye ryngith, tyll we sterue, |
| Sexual motions are inborn; | That first Originall syn, Concupiscence, Quhilk we, throuch Adamis Inobedience, Hes done Incur, and sall indure for euer, Quhill that our saull and body deith ${ }^{12}$ dissener. |
| Gene. it. | Tharefor God maid of Mariage the bant, <br> In Paradyse, as Scripture doith ${ }^{12}$ recorde: |
| and, hence, marriage was instituted; | In Galclie, ryeht so, I vuderstand, Wes mariage honourit be Christ our Lorde: |
| Ihon iz. | Auld Law and New thareto thay do concorde. ${ }^{13}$ <br> I thynk for me, better that thay hat sleipit, 4888 Nor tyll have maid ane law and never keip it. ${ }^{14}$ |
|  | ${ }^{1}$ La cause, E caws $\quad{ }^{2} \mathrm{~L}$ vicis |
|  | ${ }^{3}$ L Quhan one prelat happinnis ${ }^{\text {a }}$ L thair |
|  | ${ }^{5} \mathrm{~J}$ Gevand viabill men the autorite ${ }^{6} \mathrm{~L}$ in faith |
|  | ${ }^{7} \mathrm{E}$ gene ${ }^{8} \mathrm{~L}$ steirisman ${ }^{9} \mathrm{~L}$ conformand |
|  | ${ }^{10} \mathrm{~L}$ to bine $\quad{ }^{11}$ E Diffissill ${ }_{14}^{12} \mathrm{~L}$ kejpit, E kephit $\quad{ }^{13} \mathrm{~L}$ accord |

बT Tuke nocht Christ Iesu his Humanitie Off ane Uirgene in mariage contractit, And of hir tlesche cled his Diuynitie? ${ }^{1}$
Quhy haif thay done that blysfull band deiectit, In thare Kyngdome? Wald God it wer correctit ;
That joung prelattis mycht mary lustye wyffis, ${ }^{2}$
And nocht in sensuall luste to leid thare lyffis.
4896
Dicl nocht Christ cheis of honest maryit men,
Alsweill as thay ${ }^{3}$ that kepit Chaistitie, For to be his Disciplis, as ze ken?
As in the Scripture cleirlye thay ${ }^{4}$ may se, 4892 on the clergy, no less than for others.

Luc. i.

The Apostles were married men, and remained so. Thay keipit, styll, thare wyfis, ${ }^{2}$ with honeste; As Peter, and his spousit Bretherin, all, Obseruit Chaistitie Matrymoniall.

Bot now apperis the prophesie of Paull, 4904
Quhow sum suld ryis, in to ${ }^{5}$ the latter aige, That frome the trew faith sulde depart and fall, And suld forbid the band of Mariaige : ${ }^{6}$ Als thow sall fynd, in to that ${ }^{7}$ sam passaige, 4908 Thay sulde command frome meitis tyll abstene, Quhilk God creat, his pepyll to sustene.

Bot, sen the Pope, our Spirituall prince \& kyng, He dois ouerse sic vyces manifest, 4912 And in his kyngdome sufferith ${ }^{8}$ for to ryng The men be quhome the veritie ${ }^{9}$ bene suplrest, I excuse nocht hym self more than the rest. ${ }^{10}$ Allace : how suld we membris be weill rsit, 4916 Quhen so our spirituall heidis bene abonsit ! ${ }^{11}$

TT The famous ancient, Doctor Auiceane, Sayis, quhen enyl rewme descendis ${ }^{12}$ frome the heid Rheum, descendIn to the membris, generith ${ }^{13}$ mekle peane, 4920 Without thare he maid, haistalye, remeid.

[^52]Quhen that cald hmmour donnwart dois proceid,
In Senownis ${ }^{1}$ it eausis Arthetica, Rychtso, in to the handis, crampe ${ }^{2}$ Chiragra.

II Off Malideis it generis mony mo,-
Bot gyf men gett sum Soueranc preserue,As, in the theis, Siatica Passio,
and somntimes, And, in the breist, sumtyme, the strang Caterne,- 4928 catarrl.

Rome, how changel!

Quhilk eausis ${ }^{3}$ men ryeht haistellye to sterue,-
And podagra, difficill for to eure,
In mennis feit quhilk lang tyme dois indure.
So, to this moste trymmphant court of Rome 4932
This simylitude full weill I may ${ }^{4}$ compare, Quhilk hes bene heirschyp of ${ }^{5}$ all Christindome,
And to the warld ane eny 116 examplare,
That vinculiyle was Lod ${ }^{7}$ sterre \& Lumynare, 4936
And the moste sapient Sors of sanctytude, Bot now, allace: bair of Beatytude.

Apo. xciii. Thare Kynglome ${ }^{8}$ may be callit Babilone,
 now i Babylon; As planelye menis ${ }^{9}$ the $A$ postill Iohne. Thare moste famous Citie hes ${ }^{10}$ tynt the fime; Inhabitaris thare of thare nobyll name: ${ }^{11}$ For quhy thay haif ${ }^{12}$ of Sanctis Habitacle 4944 To Symon Magns maid ane Tabernacle,

And horribyll vaill of enerilk kynd of vyce, Ane laithlye Loch of stynkand Lychorye,
 some wivkedness. Bordourit aboute with pryile and Symonye,Sum sayis, ane systerne full of Solomye, Quhose ryee in speciall gyf I wald declair, It wer aneuch for tyll perturbe the air. 4952


- Off treuth, the hoill ${ }^{1}$ Christin Religioun

Throuch thame ar scandalizat ${ }^{2}$ and offendit.
It ean nocht faill bot thare abusioun ${ }^{3}$
Affore the Throne ${ }^{4}$ of God it is ascendit:
4956
I dreid, but doute,-without that thay amend it,-
The plaiges ${ }^{5}$ of Iohnis Reuelatioun
Sall fall vpone thare Generatioun.
4959
O Lord, quhilk hes the hartis of euerilk kyng
In to thy hand, I mak the Supplicatioun, Conuert that Court, that, of thair ${ }^{6}$ grace benyng, Thay ${ }^{7}$ wald mak generall reformatioun Amang thame selfis, in euerilk Natioun That thay may be ane holy exemplair Tyll $^{8}$ ws, thy pure lawid commoun ${ }^{9}$ populair, © Hungrit, ${ }^{10}$ allace! for falt of Spirituall fude,
Because frome ws bene hyd the veritie. 4968
O Prince, quhilk sched for vs thy precious blude, Kendle in ws the fyre of Charitie, ${ }^{11}$
And saif ws frome Eterne Misaritie, 4964

A prayer for Rome's amendment,
Reproach and prediction. Luc. xizi. Apo. rvizi. Now lauboryng in to thy ${ }^{12}$ Kirk Militant, 4972 That we may, all, cum to thy kirk Tryumphant.

AMEN. ${ }^{13}$

| ${ }^{1}$ L hol | ${ }^{2}$ L sklandilizat | ${ }^{3} \mathrm{~L}$ habusioun | ${ }^{4} \mathrm{~L}$ trone |
| :--- | :---: | :---: | :---: | :---: |
| ${ }^{5} \mathrm{~L}$ plagius | ${ }^{6} \mathrm{E}$ thy $\quad{ }^{7} \mathrm{E}$ That ${ }^{8} \mathrm{~L}$ To | ${ }^{9} \mathrm{E}$ comund |  |
| ${ }^{10} \mathrm{~L}$ hungerit | ${ }^{11}$ E cherytie | ${ }^{12} \mathrm{E}$ omitted | ${ }^{13} \mathrm{E}$ Finis |

## heir endis the thride part, and BEGYNNIS THE FOURT

makand mentioun of the deith, and of the ANTICHRIST, ${ }^{1}$ AND GENERALL IUGEMENT, ANJ OF CERTANE PLESOURIS OF GLORIFIET BODY゙A.

AND QUHOW EUERY CREATURE DESYRIs
TO SE THE LAST DAY, WITH ANE
EXHORTATIOUN, BE EXPERIENCE, TO THE COURTIOUR. ${ }^{1}$

## 03 (※) El <br> COURTIOUR.

PRVDENT Father ${ }^{2}$ Experience,
You have reminded me of the Heetingness of worldly pomp and glory.

Sen $3 e$, of ${ }^{3}$ zour beneuolence, Hes causit me for to consydder4976

Quhow warldlye Pompe and glore bene slydder,-
By ${ }^{4}$ diuers Story is Miserabyll,
Quhilkis to relueirs ${ }^{5}$ bene Lamentabyll,-
Now tell me how 3 itt , or we passe furth of this vaill,4980

Jam to gainglory everlating.

I pray zow geue me 3 our counsaill, Quhat I sall do, in tyme cumyng, To wyn the glore Enirlestyng.

EXPERIENC'E.
IT My Some, said he, sett thy intent 4984
Obey the Lord, To keip the Lordis Commandiment, and shun
ambition.
And preis the noeht to clym oner hie
To no warkly Auctoritie. ${ }^{6}$
Quho in the wark doith ${ }^{7}$ moste reiose
4988
Ar farrest, aye, frome thare purpose.
Wald thow lene warlliye raniteis,
And thynk on foure extremeteis
How wiffus sin is Gnhilkis ar to cum, and that sehortlye, 4992
to he avoidel. Thow wald neluer syn wylfullye.
Think on denth, Prent thir four in thy memorye : heil, heavenly bliss,

The Deith, the Itell, and heuminis' glorye,


And extreme Iugement Gienerall, Quhare thow man ${ }^{l}$ rander compt of all ; Thow sall nocht faill to be content Off quyet lyfe and sobir rent ;
Considdryng no man can be sure
In erth ${ }^{2}$ one hour for tyll indure ;
So all warldly prosperitie
Is myxit with gret ${ }^{3}$ miseritie.
TI Wer thow Empriour of Asia,
Kyng of Europe and Affrica,
Gret Dominator of the sey,
And thocht the Henimis did the obey,
All Fysehis sowmyng ${ }^{4}$ in the strand,
All Beist and Fowle ${ }^{5}$ at thy command,-
Conchudyng, thow wer kyng of all
Under the heuin Imperiall,-
In that moste heych anctoritie ${ }^{6}$
Thow suld fynd leist tranquilitie.
Exempyll of kyng Salamone,
More prosperous lyfe had neuir none;
Sic ryches, with so gret plesoure,
Had neuer kyng nor Emprioure, With moste profunde Intelligence, And superexcelland ${ }^{7}$ Sapience.
His plesand Habitationis ${ }^{8}$
Precellit all vtheris Nationis;
Gardyngis and Parkis for Hartis and Hyndis,
Stankis with fysehe of diners kyndis;
Moste profunde Maisteris of Musike,
That in the warld ${ }^{9}$ wes none thame like;
Sic treasour of Gold ${ }^{10}$ and pretious ${ }^{11}$ stonis
In erth ${ }^{2}$ had neuir no kyng att onis:
He had sewin hundreth ${ }^{12}$ lustye Quenis,
And thre hundreth fair Concubenis ;
In erth thare wes no thyng plesand
Contrarious tyll his command:
and doomstay;
and thon shalt
have peace.
5000

No posperity is tualloyed.

5004
As ruler of the earth, the sea, the heavens,

5008 Eccle. ii.

Wiscom, 5020
magnificence,
luxury,

5024
and other sources of pleasure,
wealth,

5028
iii. Re. xi seraglio,
and, in short, command of everything he desired:

[^53]yet all these he counted vanity.

3itt all this gret prosperitie
5032
He thoucht it vaine and vanitie, And mycht neuir fynd repose compleit, Without afflixioun of the spreit.

## courtiour.

I marvel that he was not as happy as he was prosperous.

- Father, ${ }^{1}$ quod I, it maruellis ${ }^{2}$ me,

5036
He , haueand ${ }^{3}$ sic prosperite, With so gret ryches by mesoure,

Nor he had infynite plesoure.

## EXPERIENCE.

TI My Sonne, the suth gyf thow wald knaw, 5040 The veritie I sall the schaw.
Thare is no warllly thyng, at all, May satyfie ${ }^{4}$ ane mannis Saull;
insatiable, For it is so Insaciabyll,5044

That Heuin and Erth ${ }^{5}$ may nocht be abyll
One ${ }^{6}$ Saull allone to mak content, Tyll it se God Omnipotent:
Wes neuer none, nor neuer salbe, ${ }^{7}$
Saciate, ${ }^{8}$ that sycht tyll that he se.
Quharefor, my Sonne, sett nocht thy cure
Math.vi. In erth, quhare no thyng may be sure,
Except the deith allanerlye,
Quhilk followis man continuallye.
Tharefor, my Some, remember the, which is near and Within schorte tyme that thow mon de, certain.

Nocht knawing ${ }^{9}$ quhen, quhow, in quhat place, 5056 Bot as plesit ${ }^{10}$ the Kyng of Grace.

* FINIS. *

| ${ }^{1} \mathrm{I}, ~$ Fader | ${ }^{2} \mathrm{~L}$ merwallis | ${ }^{3} \mathrm{~L}$ havand |
| :---: | :---: | :---: | :---: |
| ${ }^{4}$ L satisfie, E sanctific | ${ }^{5} \mathrm{~L}$ erd | ${ }^{6} \mathrm{~L}$ ane ${ }^{7} \mathrm{E}$ sall he |
| ${ }^{8} \mathrm{~L}$ Sachiat | ${ }^{0} \mathrm{~L}$ knawand | ${ }^{10} \mathrm{~L}$ plesith |

## - OFF THE DEITIT.

OF Misarie moste Miserable
Is ${ }^{1}$ Deith, and most abhominable,-
That dreidful Dragone, with his dartis
Aye redly for to peirs the hartis
5060 Dreadful is leath, awaiting all.

Off euerilk Creature on lyue,
Contrar quhose strenth may no man stryue.
TOff dolent Deith this sore sentence 5064
Wes gyffin ${ }^{2}$ throw Inobedience
Off our Parentis,- allace tharefore !-
As I hane done declare affore,
Quhow thay and thare Posteritie
5068
Wer, all, condampnit for to ${ }^{3}$ dee.
Quhowbeit the flesche to deith be thrall,
God hes the Saull ${ }^{4}$ maid Immortall,
And so, of his benignytie,
Hes myxit his Iustice with ${ }^{5}$ mercie.
Tharefor, call to remenbrance ${ }^{6}$
Off this fals warld ${ }^{7}$ the variance,
Quhow we, lyke Pylgramis, ewin and morrow,
Ay trauellyng throw this vaill of sorrow;
Sum tyme in vaine prosperitie,
Sum tyme in gret Misaritie,
Sum tyme in blys, sum tyme in baill,
5076
5072
But (rud, who
made the soml
immortal, has tempered justice with mercy.

Sum tyme rycht seik, and sum tyme haill,
Sum tyme full ryche, and sum tyme pure.
Quharefor, my Some, tak lytill cure
Nother ${ }^{8}$ of ${ }^{9}$ gret prosperitie
5084
Nor, $弓$ itt, of ${ }^{9}$ gret misaritie;
Bot plesand lyfe and hard myschance,
It was sent for the disobedience of our first parents, as 1 have abready declared. Ponder thame boith in one ballance ;

Govern tbyself after this fact.


For he and his houshald attonis
Wer brynt be thomerder, tlesclie and bonis.
Sum leith' be extreme excesse
Off Ioy, as Ualeri doith expresse;
Sum be extreme Malancolye
Wyll de, but vther Maladye.
In Cronicles thow may weill ken, Quhow mony humdreth ${ }^{2}$ thousand men
Ar slime, sen first the warld began, ${ }^{3}$
In battell ; and quhow mony one man
Apone the see doith lose thare lyuis, Qulen schyppis apone roches ryuis.
Thocht sum de Naturally, throuch ${ }^{4}$ aige,
Fer mo deis raiffand ${ }^{5}$ in one raige.
Happy is he the qulilk hes space
Att his last hour to ery for grace.
Quhowbeit deith be abhominabyll,
I thynk it suld be confortabyll
Tyll ${ }^{6}$ all thame of the faithfull nummer ; ${ }^{7}$
For thay depart frome cair and cummer,
Frome trubyll, tranell, sturt, and stryfe,
Tyll Ioy and euirlestand lyfe.

- Polidorus Uirgilius

To that effect he wryttis ${ }^{8}$ thus:
In Trace, quhen ony chylle be borne,
Thare kyn and freindis cumis thame beforne,
With dolent Lamentatioun,
For the gret trybulatiom,
Calamitye, cummer, and cure,
That thay in erth ${ }^{9}$ ar to indure; Bot, at thare deith and burying, Thay mak gret Ioy and Bankettyng, ${ }^{10}$
That thay have past frome misarie To rest and grett felycitie.

- I Sen deith bene fynall ${ }^{11}$ conclusioun, Quhat valis ${ }^{12}$ warldly prouisioun,

5152
5124
household, -
joy,
$51 こ 5$ melancholy.

And many deaths
5132
battle,
slipwreck,
5136 obd age,
madness.

$$
5140
$$

should welcome death,
as endiug their
troubles, and
bringing them to felicity.

It is written, that, in Thrace, on the birth of a chilh,
there was lamentation,
but, at deathe and
burials, rejoicing;
and for good
cause.
Death

[^54]| is not to le withstood, | Quham wysedome may nocht contramand, Nor strenth that stoure may nocht ganestand! | 5160 |
| :---: | :---: | :---: |
|  | Ten thousand Myljeone ${ }^{1}$ of treasoure |  |
| nor put off. | May nocht prolong thy lyfe me houre; Efter quhose dolent departyng, | 5164 |
| Atter it comes jus, | Thy spreit sall passe, but tarying, Straucht way tyll ${ }^{2}$ Ioye Inestimabyll, |  |
| or misery; | Or to strang pane Intollerabyll. Thy ryle ${ }^{3}$ corruptit carioun Sall turne in ${ }^{4}$ Putrefactioun, | 5168 |
| the boty dissolving till the gencral resurrection. | And so remane, in puhder ${ }^{5}$ small, On to ${ }^{6}$ the ${ }^{7}$ Iugement Generall. |  |
|  | - * FINIS. ${ }^{8}$ 米 |  |
|  | ${ }^{1}$ L Millioum $\quad{ }^{2}$ I. to $\quad{ }^{3} \mathrm{E}$ wyle ${ }^{4} \mathrm{E}$. L into $\quad 5$ ${ }^{6} \mathrm{~L}$ Vutill $\quad{ }^{7} \mathrm{E}$ the dav of $\quad{ }^{8} \mathrm{E}$ omitted | powder |

## ANE SCHORT DISCRIPTIOVN OF THE ANTECHRISTE.



## Courtiour.

 VOD I : Father, ${ }^{1}$ I heir men say 5172 But, before then,That thare sall ryse, affore that ${ }^{2}$ day $\quad$ lhear tell,
Quhilk ze call generall Ingement,
One wyckit man, from sathan sent, a wicked man, And contrar to the law of Christ, 5176 Callit the creuell ${ }^{3}$ Antechrist.
And sum sayis, that myscheuous man
Discende sall of the Trybe of Dan,
And suld be borne in Babilone,
The quhilk dissaue sall mony one. Infydelis sall, of euery art, With that fals Propheit tak one part;
And quhow that Enoch and Elias
Sall preche contrar ${ }^{4}$ that fals Messias;
5184 and Euoch aund
Elias will
denounce him.
Bot, fynally, his fals Doctryne
And he sall be put to rewyne,
Bot nother ${ }^{5}$ be the fyre nor swourd,
5188
Bot be the vertew of Christis wourd :
And, gyf this be of veryte, ${ }^{6}$
Antichrist, is to come,
perchance of the tribe of Dan, and to take birth int Babylon.

He will have a
large folluwing;

The suith, I pray 30 w , schaw to me.

## Experience.

Tl My Sonne, ${ }^{7}$ said ${ }^{8}$ he, as wryttis ${ }^{9}$ Iohne, 5192
Thare sall nocht be one man allone,
Hanyng that name in speciall ;
Bot Antechristis in generall
Hes bene, and now ar, mony one:
And, rycht so, ${ }^{10}$ in the tyme of Iohne
Wer Antechristis, as hym self sayis ;
S. John said that there would be not one Anti5196 christ, but many.

Such there were, i. Iohn ii. he declares, in his own time ;
and there are And presentlye, now in thir dayis,
numerous others,
even nus,
Ar rycht mony, withouttin dout,
uurecognized. Wer thare fals lawis weill soucht out.
9I Quha wes one ${ }^{1}$ greter Antechrist,
And more contraryous to Christ,
Mallomet, still
olevell
ontrive Nor the fals Propheit Nachomeit, 5204
obeyed in Turliey,
wis one.
In Turkye it $^{3}$ thay ar obseruit, -
Quhare throuch the hell he hes deseruit.
Turks, Saracens,
aunl Jews are all,
anl Jews are, all,
Antichrists. That in the Somne of God nocht trowis
ii. Iokn i. Ar Antechristis, I the declare;

Because to Christ thay ar contrare.
1aniel foretolid C. Daniell sayis, in his propheseis, ${ }^{4}$
5212
Dan. wiii. That, efter the gret Monareheis,
the rise of a
putent king, Sall ryse ane martuellous ${ }^{5}$ potent Kyug,
potent kiing, Quhilk with ane schameles face sall ryng, -
Mychtie and wose in dirk speikyngis,-
5216
andsuceessful, And prospir in all plesand thyngis :
Throuch ${ }^{6}$ his falsheid and eraftynes,
He sall flow in to welthynes;
to the grieving
of the eunly $;$ The Godlye pepyll he sall noye 52.0
of the golly; By ereuell ${ }^{7}$ deith, and thame distroye;
hut fually to The kyng of Kyngis he sall ganestand, perish of himself.
ii. Tessa. ii.

Syne be distroyit withouttin hand.
s. Paut speaks of That thare salbe one departyng,
a coming Man of
$\mathbf{S i n}$,
sitting in God's
seat,
but to be put to
cunfusion,
And that man of Iniquitye
Tyll ${ }^{8}$ all men he sall opened ${ }^{9}$ be,
Quhilk sall sitt in ${ }^{10}$ the holy ${ }^{11}$ sait,
5228
Contrary Goil to mak delait: ${ }^{12}$
Bot that Some of Perditioun
Satle put to confusiom
Be power of the haly Sprcit,
in the fulness of Quhen he his tyme hes done compleit.
his time.


One ${ }^{1}$ gretar Antechriste to ryng
Nor thare hes bene, and presentlye
Ar now, as Clerkis can espye.
Tharefor, my wyll is, that thow knaw,
Quhat euer thay be that makis one ${ }^{1}$ law,-
Thocht thay be callit Cliristin men, By ${ }^{2}$ naturall reassoun thow may ken,-
Be thay neuer ${ }^{3}$ of so gret valour, Pape, Cardinall, Kyng, or Empriour,
Extolland thare Traditionis
Abufe Christis Institutionis,
Makand Lawis contrar to Christe,
He is ane verray Antechriste;
And quho ${ }^{4}$ doith ${ }^{5}$ fortifye or defend
Sic Law, I mak it ${ }^{6}$ to the kend,
Be it Pape, Empriour, Kyng, or Quene, Gret sorrow sall be on thame Sene,

5236
A mighty Anti-
christ reigns at
this very
moment.

Whoso,
5240 though called Christian,
whether spiritual
or temporal
potentate, enacts laws over-
riting Christ's institutions,
is a real
Antichrist ;
5248
and he who
upholds such laws
shall, but for
opportune repentance, suffer 5252 eventually. Att Christis extreme Iugement, Without that thay in tyme repent.

* FINIS. *


At 1. 5364, p. 175, below, the Lambeth MS. inserts the following lines, which are probably spurious :-
[Bot temporall princis myeht full some, 5364

## HEIR FOLLOUIS A SCHORT REMENBRANCE ${ }^{1}$ OF THE MOSTE ${ }^{2}$ TERRABYLL DAY OF THE EXTREME IUGEMENT.

## E0 (4) 0.3

courtiour.

## M FATHEP, ${ }^{3}$ said I, with , our Lycence, ${ }^{4}$

 Sen je haith $^{5}$ sic Experience,Questions concerning the
(ieneral Judgment.

3itt one thyng at zow wald I speir:Quhen sall that dreidfull day appeirQuhilk ze call Iugement Generall?Quhat thyngis ${ }^{6}$ affore that day sall fall?Quhare sall appeir that Dreidfull Iuge?5260Or quhow may Faltouris gett refnge?
EXPERIENCE.

Quol he : as to thy ${ }^{7}$ first questiom, I can mak no solutiom:

The time when it will take place is known to none but (xot.
sume have inferred,

Quharefor, perturbe nocht thyne intent
To knaw day, hour, nor moment.
To fod allone the day hene knawin, Quhilk nener was ${ }^{8}$ to none Augell schawin. Howheit, he diners ${ }^{9}$ coniectouris, 5268 Aul principall Expositouris Ofl Diniell and his Prophicie, And be the sentence of Elie, Guhilkis hes declarit, is thay can, 5272
from the lyevne age of the wolld,
its residual duration.

How lang it ${ }^{10}$ is sen the warld hegan, Aul for to schaw hes done thare cure, How lang thay traist ${ }^{\text {ll }}$ it sall indure, And, als, how mony aces ${ }^{12}$ bene, 5276 As in thare warkis may be sene.

| ${ }^{1}$ I S Fememberance, E Jiemembrance |  |  | ${ }^{2} \mathrm{~L}$ omitted |
| :---: | :---: | :---: | :---: |
| ${ }^{3} \mathrm{~L}$ | + ${ }^{\text {+ }}$ L Licience | ${ }^{5} \mathrm{~L}$ hame | ${ }^{6} \mathrm{~L}$ signis |
| ${ }^{7} \mathrm{~L}$ the | $\begin{aligned} & \therefore \text { E. L was neuer } \\ & { }_{11} \text { E treat } \end{aligned}$ | ${ }^{9}$ E dywers ${ }^{12}$ L aimeis | L omitted |

9I Bot, tyll declare thir questionis,
Thare bene diners opinionis.
Sum wrytaris ${ }^{1}$ hes the warld deuidit
In sex ageis; as ${ }^{2}$ bene desidit ${ }^{3}$
Into Fasciculus Temporum
And Cronica Cronicorum.
Bot, be the sentence of Elie,
The warld denydit is in thre ;
As emnyng Maister Carioun
Hes maid plane expositioun,-
How Elie sayis, withouttin weir,
The wark ${ }^{4}$ sall stand sax thousand jerr,-
Off quhome I follow the sentence,
And lattis the ${ }^{5}$ vther Bukis go hence.
Frome the Creatioun of Adam
Two thousand zeir tyll ${ }^{6}$ Abraham;
Frome Abraham, be this narratioun,
To Christis Incarnatioun,
Rychtso, hes bene two thousand zeris ;
And, be thir Prophiceis, apperis
Frome Christ, as thay mak tyll ws kent,
Two thousand tyll the warldlis ${ }^{7}$ end, Off quhilkis ar by gone, sickirlye,
Fyne thousand, fyue hundreth, thre, ${ }^{8} \&$ fyftye ;
And so ${ }^{9}$ remanis to cum, but weir,
Four hundreth, with sewin and fourtye ;eir:
And than the Lorde Ommipotent
Suld eum tyll his gret ${ }^{10}$ lugement.
Christ sayis, the tyme salbe ${ }^{11}$ maill schort,
As Mathew planelye doith ${ }^{12}$ report,
That, for the warldlis ${ }^{7}$ Iniquite,
The letter tyme sall ${ }^{13}$ schortnit be,
For plesour of the chosin nummer, ${ }^{14}$
That thay may passe frome care and cummer.
So, be this compt, it may be kend,
The warld is drawand neir ane end :

5312 so the world
There are disers opinions as to the end of the word, $5280^{8}$

The world's history has been divided into six 1eriods;

5284
also, by others, into three ;

5288
the aggregate being six thoursand years.

5292
Two thousand years divide Adam and Abraham; as many, Alraham and the Incarnation;
5296
as many, again, the Incarnation and tlie Consummation.

As 1 write, 558 have passed;
and 447 remain, 5304
before the
Julpment. Mathove xxitiii.
Christ has snid that the time should be short, for the sake of the elect, that they might enter into their rent.
draws to a conclusion,

```
    \({ }^{1}\) E wraitteris, L writaris \({ }^{2}\) L hes \({ }^{3}\) L decydeit
    \({ }^{4} \mathrm{E}\) wardill \({ }^{5} \mathrm{E}\) omitted \({ }^{6} \mathrm{~L}\) to
\({ }^{7} \mathrm{~L}\) warddis. E wardis \(\quad{ }^{8} \mathrm{~L}\) and thre \(\quad{ }^{9} \mathrm{E}\) omited
    \({ }^{10} \mathrm{~L}\) generall \(\quad{ }^{11} \mathrm{E}\) selbe \({ }^{12} \mathrm{~L}\) dois
                        \({ }^{13}\) E sell \(\quad{ }^{14} \mathrm{~L}\) nomber.
```



Thare Radious beymes ${ }^{1}$ ar turnit in reik;
For now in erth ${ }^{2}$ no thyng thay seik,

Except ryches and Dignitie,
5.3 .92

Followyng thare senstalitie.
Mony prelatis ar now ryngand,
The quhilkis no more dois vnderstamd
Quhat doith ${ }^{3}$ pertene to thare offyer,
Nor ${ }^{4}$ thow can kendyll fyre with yce.
Wo to Papis, ${ }^{5}$ I say for me,
Quhilk sufferis sic Enormite,
That Ignorant warldly creaturis
Suld in the kirk haif ony curis !
5360

No maruell ${ }^{6}$ thocht the peple ${ }^{7}$ slyle,
Quhen thay hane ${ }^{8}$ blynd men to thare gyde! ${ }^{9}$
For ane Prelat that can nocht preche,
Nor Goddis law ${ }^{10}$ to the peple teche,
Esaye comparith ${ }^{11} \mathrm{hym}$, in his wark,
Tyll ane dum Dog that can nocht hark;
And Christ hym callis, in his greif, ${ }^{12}$
5368
Moste ${ }^{13}$ lyke ane murdrer, ${ }^{14}$ or ane theif.
The cunnyng ${ }^{15}$ Doctour Angustyne
Wolfis and Deuyllis doith ${ }^{16}$ thame defyne.
The Canon Law doith ${ }^{16}$ hym defame
That of ane Prelat beris the name,
And wyll nocht preche ${ }^{17}$ the Dinyne ${ }^{18}$ Lawis, As the Decreis ${ }^{19}$ planelye schawis.
Bot those that hes Auctorite
To prouyde spirituall Dignyte
Mycht, geue ${ }^{20}$ thay plesit to tak pane, Gar thame lycht all thare Lampis agane :
Bot euer, allace! that is nocht done, So dirknit ${ }^{21}$ bene boith Sonne and Mone.柃 War Kyngis lyuis weill declarit, The quhilkis ar to the Mone comparit, Men mycht consydder thare estate

5376 How those in authority might prevent

5380 all this.

Heedless king reproved.

Frome Charitie degenerate.


| They should shame to call themselves | I thynk thay sulde thynk mekle schame Off Christ for ${ }^{1}$ to tak thare Siminame, |  |
| :---: | :---: | :---: |
| Christians; | Syne leif nocht lyke to ${ }^{2}$ Christianis, Bot more lyke Turkis and to Paganis. Turke contrar Turke makis lytill weir ; | 5388 |
| living, as they lise, at mutual emmity. | Bot Christiane Princis takis no feir,Quhilkis suld aggre ${ }^{3}$ as brother to brother,Bot now ilk ane dyngis doun ane vther. | 5392 |
| Thus do evil passions rule, as | I knaw no ressonabyll ${ }^{4}$ cause quhareforeExcept Pryde, Couatyce, and vaine ${ }^{5}$ glore- |  |
| to the Emperor, | The Empriour mouis his Ordinance Contrar the potent Kyng of France ; | 5396 |
| France, | And France, rychtso, with gret regour, Contrar his freinde the Empriour ; |  |
|  | And, rycht swa, ${ }^{6}$ France agane Ingland; | 5400 |
| England, | Ingland, alsso, aganis Scotland ; |  |
| Scotlamb. | And, als, the Scottis, with all thare myeht, Doith ${ }^{7}$ feycht, for tyll defend thare rycht: |  |
| Some of the <br> bad eflects | Betuix thir Realmes of Albione, Quhare Battellis hes bene mony one, Can be maid none Affinitie, | 5104 |
| of war are | Nor, zit, no ${ }^{8}$ Consanguinitic ; |  |
| instanced. | Nor, be no waye, thay can consydder That thay may have lang Peace ${ }^{9}$ to gydder. | 5408 |
| A prognostication. | I dreid that weir makis none endyng, Tyll thay be, boith, onder ane kyng. Thocht Christ, the Soncrane kyng of grace, Left, in his Testment, ${ }^{10}$ lufe and peace, | $5+12$ |
| Of the proneness of kings to engage in warfare. | Our Kyngis frome weir wyll nocht refrane, Tyll thare be mony anc thonsand slane,Gret heirschipis maid be see ${ }^{11}$ and land, As all the warld ${ }^{12}$ may voderstand. | 5116 |

## COURTLOUR.

kings may fight, to defend their own;

If Father, ${ }^{13}$ I thynk that temporall kyngis May fecht, for tyll ${ }^{14}$ defend thare ryngis;


For I haif sene the spirituall stait
Mak weir, thare rychtis tyll ${ }^{1}$ debait.
I saw Pape Iulius manfullye
Passe to the feild trymmphantlye,
With ane rycht aufull ordinance,
Contrar Lues, the ${ }^{2}$ kyng of France ;
And, for to do hym more dispyte, He did his Regiom interdyte.

## EXPERIENCLE.

T My Sonnc, said he, as I suppose, That langith ${ }^{3}$ weill tyll our purpose ;
How Some and Mone ar, boith, demude Off lycht, as Clerkis dois conchule,-
Comparyng thame, as 3 e hard tell,
To Spirituall stait and Temporell, And commoun peple, half disparit, Quhilk to the sterris bene comparit.
Lawd peple followis, ay, thare heilis;
And, speciallye, in to thare cleitis, The moste part of Religioun
Bene turnit in abusioun. ${ }^{4}$
Quhat dois auaill religions wedis,
Quhen thay ar ${ }^{5}$ contrur in thare dedis?
Quhat holynes is thare within
Ane wolf cled in ane Wodderis ${ }^{6}$ skin?
So, be thir toknis, dois appeir,
The day of Iurement drawis neir.
Now latt ws ${ }^{7}$ leif this ${ }^{8}$ morall sens,
Proceidyng tyll our purpose, hens,
And of this mater speik no more,
Begynning quhare we left affore.
领 The Scripture sayis, efter thir signis
Salbe sene mony maruellous thyngis:
Than sall ryse trylulationis ${ }^{9}$
In erth, ${ }^{10}$ and gret mutationis,

The spiritual state :mal the temproral : we, both, void of
$54: 32$ light;
and the com-

Lawlessness is
rifp, aml so are abuses in religinn.
as ind Pope Julius
agatinst Lewis of france.

What is the come of :lieep pe clothurs on wolves :

The inference.

But let us sesume

[^55]

Than sall boith ${ }^{1}$ men, wemen, and bairnis ${ }^{2}$ Cum crepand furth of howe Canernis, Quhare thay, for dreid, wer liyd affore, With seych, and sob, and hartis sore; Wandryng about as thay war wode, Affamysit for falt of fude. Non may mak vtheris confortyng, Bot dule for dule, and Lamentyng. Quhat may thay do bot weip and wounder, Quhen thay se roches schaik in sehounder, Throw trimlyng ${ }^{3}$ of the erth and quakyng? Off sorrow, than, salbe no slakyng. Quho that ${ }^{4}$ bene leuand, in those dayis, May tell of terrabyll affrayis : Thare ryches, rentis, nor tressour, That tyme, sall do thame small plesour. Bot, quhen sic wonderis dois appeir, Men may be sure the day drawis neir, That Inste men pas sall to the glore, Iniuste, to pane for euer more.

## COURTIOUR.

TI Father, ${ }^{5}$ said I, we daylie ${ }^{6}$ reid
One Artekle, in to ${ }^{7}$ our creid, Sayand that Christe Omnipotent, In to that generall Iugement, Sall Iuge boith dede and quik ${ }^{8}$ also. Quharefore, declare me, or ze go, Geue thare sall ony ${ }^{9}$ man, or wyue, That day be funding vpon lyue.

## EXPERIENCE.

Quod he: as to that questione, I sall mak, sone, ${ }^{10}$ solutione.
The Seripture planelye doith ${ }^{11}$ expone, Quhen all tokynnis bene ${ }^{12} \mathrm{cum}$ and gone, 3itt mony one hundreth thousand

Folk who Inad
abseondeal in caverns will creep forth,
and watnder abont, famished tor food;

5496 and there will be no comtorting.

5500
The earth will quake.

5504 Possessions will, then, be of no avail to yieht pleasure.
When these things shall come to pass, the end Dau. xiii.
will be nigh.

When Christ shall

5512 come to aljudicate at the Last Assise,

5516 will any man he found living?
${ }^{1} \mathrm{~L}$ baith ${ }^{2} \mathrm{~L}$ harnis ${ }^{3} \mathrm{~L}$ trembling ${ }^{4} \mathrm{E}$ than ${ }^{5} \mathrm{~L}$ Fader
${ }^{6} \mathrm{~L}$ dalie $\quad{ }^{7} \mathrm{~L}$ intill $\quad{ }^{8} \mathrm{~L}$ quik and deid
${ }^{9} \mathrm{E}$ salbe, L outher $\quad{ }^{10} \mathrm{~L}$ sum $\quad{ }^{11} \mathrm{~L}$ dois $\quad{ }^{22} \mathrm{~L}$ ar

| will be found alive. | That samyn day salle leuand: Quhowbeit, thare sall no Creature | 5524 |
| :---: | :---: | :---: |
|  | Nother of day nor hour be sure; |  |
| Christ will eome suddenly, | For Christ sall eum so suddantlye, That no man sall the tyme espye; |  |
| as came the Flood. | As it wes in the tyme of Noye, Quhen God did all the warld distroye. | 5528 |
| Men will, then, | Sum on the feild salbe lauberand; Sum, in the ${ }^{2}$ templis Mariand; |  |
|  | Sum, afore Iugis makand pley ; | 5532 |
| be variously | And sum men, saland on the sey. <br> Those that bene on the feild ${ }^{3}$ going |  |
| emproyel, | Sall nocht returne to thare luging. Quho bene apone lis hous aboue Sall haif no laser ${ }^{4}$ to remoue. | 5536 |
| aml will be taken, eren as they are, some to glory, | Two salbe in the Myyll ${ }^{5}$ grindyng, Quhilkis salbe taking, but warnyng ; ${ }^{6}$ |  |
| surd others to perdition. | The one, tyll enerlestyng glore, The vther, loste for euer more. | 5540 |
| $J_{\text {ust }}$ as the world | Two salbe lying in one bed; <br> The one, to ${ }^{7}$ plesour salbe led, <br> The vther, salbe left allone, | 5544 |
| is going on now, | Gretand with mony gryslie grone. <br> And so, my Some, thow may weill trow, |  |
| it slaill be going on then. | The warld salle as it is now, The peple vasing thare besynes, Ass holy Scripture doith expres. | 5548 |
| lynorant of the time of the end, | Sen no man knawis the hour, nor day, The Scripture biddis ws walk and lray, |  |
| we are to watch <br> aulp pray. | Alud for our Syn be penitent, As Christ wall cum Incontinent. | 55.2 |

## © TIIE MANER QUHOW CHRIST SALL CUM TO <br> HIS IUGEMENT.

## 0 (*) E0

## EXPERIENCE.



VHEN al takimnis bene brocht till end, Than sall the sone of gorl discend: As fyreflaucht haistely glansyng, 5556 Discend sall the ${ }^{1}$ most heminly kyng. As Phebus, in the Orient, Lychtnis, in haist, the Occirlent, So plesandlye he sall appeir
Amang the heuinlye chudelis cleir,
With gret power and Maiestie,
Aboue ${ }^{2}$ the cmintrie of Indee,
As Clerkis doith concludyng, ${ }^{3}$ haill,
Direct abone the lustye vaill
Off Iosaphat and Mont Olyueit:
All Prophesie thare salbe compleit.
The Angellis of the Ordoris ${ }^{4}$ Nyne
Tnueron ${ }^{5}$ sall that throne ${ }^{6}$ Diuyne
With heminlye consolatiom,
Makand hym Ministratioun.
In his presens thare salbe borme
The signis of Cros, and Crom of thorue, Pillar, Nalis, Scurgis, and Speir,
With enerilk thyng that ${ }^{7}$ did hym deir,
The tyme of his grym Passiomn ;
And, for onr consolatiom, Appeir sall, in his handis and feit,
And in his syle, the prent compleit
Off his fyne Woundis Precious,
Schynand lyke Rubeis Radions,

5560

5572
5568 5580

All tokens ended, the som of Giod will descend,

Hebre, xii.
like the sun,

Luc. $x x i$.
glorions and
majentic, over Jude., 5564
noar the Valley of Jehoshaphat Actis. i. and Mount Ulivet,

Mat.x.x. environed by angels,
and accompanied
remembrancers of llis passion,

5576
and exhibiting His five wounds,
rulliant,

[^56]confounding the Tyll Peprolatt confnsioun ;
bad.
bad. And, for fynall ${ }^{1}$ conclusioun,
Christ seated, $\quad$ IIe, Sittand in his Tryl,unall,
With gret power Imperiall.
i. Corin. x. Thare sill ane Angell blawe a blast

Mathew rxiiii.
an angel will summon

Quliilk sall ${ }^{2}$ mak all the warld agast,
With liydous ${ }^{3}$ voce, and vehement,-
5583
the world to liyse, dede folk, eum ${ }^{4}$ to Ingement.
judginent;
With that, all Reasonabyll Creature
That ever wes formit be Nature
and the dead will Sall suddantlye sturt $\mathrm{Y}^{5}$ attonis,
rise, with their
rise, with their bodies renewed,
at the sound of
his trumpet.
Coniunit witl Sanll, Flesche, Blnde, \& Bonis.
That terribyll Trumpat, I heir tell,
Beis hard in Henin, in erth, ${ }^{6}$ and hell:
Apoc. $x x$. Those that wer drownit in the sey
That boustious blast thay sall obey;
Quhare euer the body buryet wase,
All salle fundyng in that plase.
Mar.xizi. Angellis sall passe in ${ }^{7}$ the four airtis
Off erth, and bryog thame frome all partis,
Anl, with one instant diligence,
Present thame to his excellence.
S. Jerome was
ever pondering,
谞 Sanct Ierome thoucht continuallye
5604
On this Iugement, so arlentlye, Ife suid, quhidder I eit, or drynk,
and with drean, Or walk, or sleip, forsuth me thynk
on the judgment. That terralyyll Trumpat, lyke ane bell,
So quiklye in my eir doith ${ }^{9}$ knell,
As Instantlye it wer present,--
liyse, dede folk, eum to Ingement.
If he fered, still Gene Sanct Ierome tuke sic ane fray, 5612
more shoull we
fear.
The living will, then, at once become immortal,
i. Pe.iai. And, in the twynkling of me Ee,
i. Cori.xv. With fyre thay sall tramlatit be,


And neuer for to lee agane, -

As Dinine seripture schawis plane,-
Als reddy, boith for pane and glore,
As thay quhilk' ${ }^{1}$ deit lang tyme affore.

- The scripture sayis, thay sall appeir

In aige of thre and thretty zeir,
Quhidder ${ }^{2}$ thay deit ;oung or auld,
Quhose gret nummer may ${ }^{3}$ nocht be tauld.
That day sall nocht be myst one man
Quhilk borne wes ${ }^{4}$ sen the warll began.
The Angellis sall thame separate,
As Hird the Seheip doith ${ }^{5}$ fome the Gate; ${ }^{6}$
And those quhilk bene of Salialiis band
Tryming ${ }^{7}$ apone the erth sall stand,
On the left hand of that gret Iuge,
But espirance to gett refuge.
बI Bot those quhilk bene Predestinate
Sall frome the erth ${ }^{8}$ be Elenate ;
And that ${ }^{9}$ moste happy cumpanye
Sall ordourit be tryumphantlye,
Att the rycht hand of Christe, our kyng,
Heych ${ }^{10}$ in the air, with loude louyng.
बI Full Glorionslye thare sall compeir, ${ }^{11}$
More brycht than Phebus in his speir,
The Uirgene Marie, Quene of Quenis, With mony ane thousand brycht Uirgenis.
The Fatheris ${ }^{12}$ of the auld Testament,
Quhilk wer to God ${ }^{13}$ obedient,
Father Adam sall thame conuoye,
With Abell, Seith, Enoch, and Noye;
Abraham, with his faithfull warkis,
With all the prudent Patriarkis.
Iohne the Baptiste ${ }^{14}$ thare sall compeir,
The Principall and last Messyngeir,
Quhilk come bot half ane 3 eir affore
The cumyng of that kyng of glore ;
$56+8$
for woe,
$56 \because 0$ or for joy.

All will seem to loe of the age of thisty-three years.

Of this luge
mulitude Muth, w. xxvi.
50.2 the angels witl
bart the good and
the bad,
and will station
the latter on t'ie
$5(632$ lett of Christ,
i. Tess. iiii.
and the former
5636
on his tight hand.

5640 The Blessed
Virgin will appear,

5644 and the Saints of the old Testament, headed by Adam.

John the
Baptist,-
5652
who heralded the Christ,-

[^57]| Elias, | Moyses, Esayas, honorabyll, With all trew Prophetis Uenerabyll ; |  |
| :---: | :---: | :---: |
| David, | Dauid, with all the faithfull kyngis | 5656 |
|  | Quhilk verteonslye did rewle thare ryngis ; |  |
| Joshua, | The nobyll Cheiftane Iosue, ${ }^{1}$ |  |
| Julas Mrace | With gentyll Iudas Machabe, ${ }^{2}$ |  |
| ant other champions for the trulh, | With mony one ${ }^{3}$ nobyll Campioun, Quhilk, in thare tyme, with gret renoun, Manfullye, tyll thare lyuis ende, The Law of God thay did defende. | 5660 |
| with Ere, | 㖸 With Eue, that day, salle present The Lalyis of the Auld Testament: | 5664 |
| Delbor | Delbora, Aldamis Douchter deir, With the four ${ }^{5}$ lusty Ladyis cleir Quhilk kepit wer in the Ark with Noye. | 5668 |
| Saral, Keturah, | Sara and Cithara, with Ioye,-The quhilkis to Abraham wy ffis bene,- |  |
| Releeca, | With gude Rebecka, thare salbe sene; The prudent wyffis ${ }^{6}$ of Israell, | 66 |
| L.ealh, Rachei, Se. de., | Gude Lya, and the fair Rachell, With Iudeth, Hestar, and Susama, And the rycht sapient Quene Saba. |  |
| ss. Peter, Paut, | IT Thare sall compeir Peter and Panll, With Christis trew Disciplis, all : | 567 |
| $\begin{aligned} & \text { Laxrence, } \\ & \text { Sitephen, } \end{aligned}$ | Lawrence and Stewin, with thare blyst band Off ${ }^{7}$ Martyris, mo than ten thousand; |  |
| Gregros, se., | Gregor, Ambrose, and Augustyne, <br> With Confessoris, ane tryumphand tryne; | 5680 |
| Franeis, \&c. Sc., | With sanct Francois, ${ }^{8}$ and Dominic, Sanct Bernarl, and sanet Benedic ; |  |
| with stray monks of surts. | With small nummer ${ }^{9}$ of Monkis, and Freris, Off Carmeletis, and Corleleris, ${ }^{10}$ <br> That, for the lufe ${ }^{11}$ of Cluist onlye, lenuncit ${ }^{12}$ the warld rufenatlye. ${ }^{13}$ | 568 |
| Elizisteth, Amua. | - With Elezabeth and Anna All gude wyfis sall compeir, that da; | 568 |


| Toswa | Makaha | ${ }^{3} \mathrm{I} . \mathrm{E}$ ane ${ }^{4}$ | ${ }^{4} \mathrm{~L}$ Ew |
| :---: | :---: | :---: | :---: |
| ${ }^{6} \mathrm{~L}$ wivis | 7 L With | ${ }^{8}$ L Francis | ${ }^{9} \mathrm{~L}$ nomh |
| ${ }^{10} \mathrm{~L}$ Cordilei | ${ }^{11} \mathrm{~L}$ love | ${ }^{12}$ L liefusit | L all |

The blyst and holy Maglelane, ${ }^{1}$ That day, affore hir Sonerane. Rycht plesandlye scho sall present All Synnaris that wer penitent, Quhilk of thare gylt heir askit grace:
In Heuin, with hir, sall have ane place.
व Bot wo beis to that bailfull band
Quhilk sall stand Lawe at his left hand!
Woo, than, to Kyngis and Empriouris Quhilkis wer vnrychteus Conpuerouris, For thare glore and perticular² gude, Gart sched so mekle saikles blude! But Ceptour, Crown, and ${ }^{3}$ Robe Royall, That day thay sall mak compt of all, And, for thare creuell tyrranne, Sall punyste ${ }^{4}$ be perpetuallye.

- 30 Lordis and Barronis, more ${ }^{5}$ and les, That jour pure Temantis dois oppres, Be gret Gyrsome and dowbyll maill, More than zour landis bene auaill, With sore exhorbitant cariage,
With merchetis of thare mariage,
Tormentit boith in peace and weir,
With lirdyngis more than thay may beir;
Le thay haif payit to zow thare maill, Ancl, to the Preist, thare teindis haill;
And, ${ }^{6}$ quhen the land agane is sawin, ${ }^{7}$
Quhat restis behynd I wald wer knawin.
I traist thay and thare pure houshauld
Nay tell of hunger and of cauld.
Without 3 e haif of thame piete,
I dreill ze sall gett no Mercie,
That day, quhen Christ Omnipotent
Cumis tyll ${ }^{8}$ his generall Iugement.
बI Wo beis to ${ }^{9}$ publict Oppressouris,
To tyrrannis, and to transgressouris,

Holy Maglalene

5692
will present
penitent sinners.

5696 But woe to those
on His left haml:
usurping kings,
5700
cruel tyrants,-
to be punished
$570 t$
perpetually,-
nubles

5708 who have
oppressed
those subject
5719
to them:

5716 Pitilessness
to the poor will get,
57.20 on that day, 110 mercy.


| murderers, | To Murdararis, ${ }^{1}$ and ${ }^{2}$ commonn theifis, Quhilk nener did ment thare gret ${ }^{3}$ mischeifis ! |  |
| :---: | :---: | :---: |
| the lustfut, | Fornicatoris, and Ockararis, ${ }^{4}$ Commoun publict Adulteraris, | 5728 |
| heretics, | All prertinat wylfull Arratykis, ${ }^{5}$ |  |
| schismatics: | All fals dissaitfull Sysmatykis, All salbe present, in that place, With mony Lamentabyll 'allace.' | 5732 |
| There will be Cain, | Qा The cursit Cayn, ${ }^{6}$ that neuer wes gude, With all scheddaris of saikles blude; |  |
| Nimrol, | Nemrod, ${ }^{7}$ fundar of Babilone, With fals Idolatris ${ }^{\text {s mony one ; }}$ | 5736 |
| Ninus, - | Nynus, the kyng of Asseriay, <br> With gret dule sall compeir, that day,- |  |
| the first maker of images, | Quhilk first Innentit Imagery, Quharethrouch ${ }^{9}$ come gret Ydolatry: | 5740 |
| in Bel, - | For makyng of the Image Bell, That day his hyir salbe in hell. |  |
| Plaraoh, <br> Nero, | - The gret Oppressour, kyng Pharo, The tyranne Empriour Nero, | 5744 |
| Herod, | Sill with thame cursit kyng Herode bryng, With mony vther cairfull Kyng. |  |
| Antioehus, | The crenell kyng Antiochus, | 5748 |
| Holofernes, | With the moste furious Olofernus, Gret Oppressouris of Israell, |  |
| Judas, | That day thare hyre salbe in hell. <br> 9. With Iudas sall compeir one clan Off fals Tratouris to God and man. Thare sall compeir, of euerilk lane, | 5752 |
| Pontius Pilate, | With Ponce Pylat, ${ }^{10}$ one bailfull band Off temporall and of spirituall statis, | 5756 |
| wicked lawyers, | Fals Ingis, with thare Adnocatis. Thare sall our Senzeouris ${ }^{11}$ of the cessiom Off all thare faltis mak cleir confessiom. |  |
| framdulent officers, | Thare salbe sene the fraudfull fail;eis Off Schireftis, 1'rouestis, and of Bailseis ; | 5760 |



Officiallis, with thare Constry ${ }^{1}$ Clerkis, Sall mak compt of thare wrangus werkis ; Thay, and thare peruerst Procuratouris, Oppressouris boith of ryche and puris, Throw Delaturis full of dissait, Quhilk mony one gart beg thare mait. Gret dule, that day, to Iugis bene, That cumis nocht with thare conseience elene : That day sall pas be Peremptoris, Without cawteill or Dilatoris ;
No Duplycandum, nor Tryplicandum,
deceitful
5964 extortioners,

5768 julges not elean of consciencr,-
to be lealt with summarily,

But schortlye pas to Sentenciandum, Without Contineuationis, Or ony Appellationis.
That sentence sall nocht be retratit,
and sentenced
without remission.
5776 Nor with no man of Law deloatit.

ब $3 \mathrm{e}^{2}$ Lauboraris be sey and landis, Perfyte Craftismen, and ryche Merchandis, Leif zour dissait and crafty wylis, Quhilk syllie ${ }^{3}$ simpyll ${ }^{4}$ folk begylis; Mak recompence heir, as ze may, Remembryng on this dreidfull day. II With Machomeit sall compeir, but donte, Off Antechristis one hydduous route: Byschope Annas, and Cayphas, With hym in cumpany sall pas; With Scrylis and fals Pharisianis, Quhilk wrocht on Christ gret violensis; ${ }^{5}$ With mony one Turk and Sariscene, With gret sorrow thare salbe sene: Papis, for thare traditionis Contrar Christis Institutionis, With mony one cowle and clyppit crown, Quhilk Christis Lawis strampit down, And wald nocht suffer for to preche

5796 naughty monks, The veritie, nor the peple teche,

[^58]

- 3 e wantoun Ladyis, ${ }^{1}$ and burgis wyuis, That now for sydest talis stryuis, Flappand the fylth amang ;our feit, lasyng the duste in to the streit, That day, for all zour pomp and pryde, 3our talis sall nocht ;our hyppis hyile: Thir vaniteis ;e sall repent,
58.36 A parentletic skit at
the trains of lindies,

5810
with eonse ${ }_{1}$ hemes
threatened.

The Witch of Endor will bee there,
5844
ant a host of her sisters,

5818
from sumily quarters.

An admonition
58.5 to religions bretlaren
of all orders.
58.56 Their motives, in protessing sanctity, will,
then, be known to all,-whether they were pure, or corrupt.

Their ecclesiasti-
$586 \pm$ eal trappings will then,
stand them in no stead.

3e sall, that day, get no rewaird.

| dowis | ${ }^{2}$ L raissit | ${ }^{3}$ E omitted | L |
| :---: | :---: | :---: | :---: |
| ${ }^{5} \mathrm{~L}$ habusit | 6 | , E Geue thay | ${ }^{7}$ E geffi |
| Hzeit | ${ }^{9} \mathrm{~L}$ supers | ${ }^{10} \mathrm{~L}$ to | ${ }^{11}$ E sehorne |

They will be $\quad 3$ our polit payntit flatterye, 3our dissimulat Ypocrasye, recompensed That day thay sall be eleirlye knawin,
according to Quhen 3 e sall scheir as 3 e haue sawin. Tharefore, in tyme be penitent,
their deserts. Or ellis that day ${ }^{e}$ wylbe sehent. 9 I pray zow hartlie, as I may,
A warning Remember on 'that dreidfull diy,
addressed to abbots, priors, 3e Abbot, Pryor, and Pryores: Consydder quhat 3 e did profes,
\&c., with refer- And quhow that ;our promotioun
5880
ence to their grounds for taking vows of Wes no thyng for demotioun ; poverty, chatity, Bot tyll obtene the Abbasye, and oleedience. 3e maid 3 our wow of Chaistitye, Off powertie, and obedience:
Tharefor, remorl zour conscience,
Let them repent, Quhow thir thre wowis bene obseruit, And quhat rewarde ; $e$ have deseruit.
while they may. Quharefore, repent, qulill 3 e hane space; 5888 Sen God is lyberall of his grace.

## courtiour.

If Father, ${ }^{2}$ quorl I, declare to me
Where will our Quhare sall our 1'relatis ordonit" be,* priests then stanl? Quhilk now ${ }^{4}$ bene in ${ }^{5}$ the ward leuand;
With quhome sall cum that Spirituall ${ }^{6}$ band?

## experience.

Quorl he: as sanct Barnard discryuis,
Untess they Without that thay amend thare lyuis, reform their lives, it will mat he with prophels and the like.

And leif thare wantom vitions ${ }^{7}$ warkis,
Nocht with Prophetis ${ }^{8}$ nor P'atriarkis. Nocht with Martyris nor ${ }^{9}$ Confessouris,
SS. Peter and Paul will have none of their company; Thare Predecessouris, Peter and P'anll, That day wyll thame mysken, at all ;

[^59]So sall thay nocht, I say for me,

and they will he bestowed on the5904I traist thay sall dwell on the bordourOff Hell,-quhare thare salbe non ${ }^{2}$ ordour, -Endlang the Flude of Flagitone,Or on the brais of Acherone;Cryand on Caron, I conclude,To ferre thame ouer that furious ${ }^{3}$ flude,Tyll eternall confusioun,Without thay leif thare abusioun. ${ }^{4}$I traist those Prelatis, more and les,Sall mak cleir compt of thare ryches,That dreilfull day, with hartis sore,And quhat seruice thay did tharefore.The Princely pomp nor apparell ${ }^{5}$Off Pope, ${ }^{6}$ Byschope, nor Cardinall,Thare Royall Rentis, nor Dignite,That day sall nocht regardit be.Thare sall no talis, as I heir say,5920Off Byschoppis be borne vp, that day.Cum thay nocht with thare conscience clene,On thame gret sorrow salbe sene,5916 The nomp andbravery of popesand other churchdignitaries willbe disregarded.

And woe to these magnates, le their conscitncesWithout that thay thare $\mathrm{lyfe}^{7}$ amend In tyme: And so I mak ane end.
${ }^{1} \mathrm{E}, \mathrm{L}$ Apostolis ${ }^{2} \mathrm{~L}$ no ${ }^{3} \mathrm{~L}$ vglie ${ }^{4} \mathrm{~L}$ habusioun
5 E apperell $\quad{ }^{6}$ L Paip $\quad 7 \mathrm{~L}$ livis

M HEIR FOLLOWIS THE MANER QUHOV CHRIST SALL GEUE ${ }^{1}$ HIS SENTENCE.

## EXPERIENCE.

All nations will then be assembled,
and in the twinkling of an eye;


VHEN all thir Congregationis Beis brocht furth frome ${ }^{2}$ al nationis,Quhilk wilbe without lang proces, 5928 Thocht I haif maid sum lang degres; For, in the twinkling of one E,
All mankynd sall presentit be Affore that Kyngis Excellence,-
Mar. $x x$. Than schortlye sall he geue ${ }^{1}$ sentence; then Christ will pass sentence.

Those on II is right hand will be rewarded, as if they had befriended Him,

First sayand to that blysfull ${ }^{3}$ band Quhilk beis ordourit at his rycht hand, Cum, ${ }^{4}$ with my Fatheris ${ }^{5}$ Bennysom, 5936 And ressave $z^{\text {our }}$ possessionn, Quhilk bene for zow preordinat, Affore the warld wes first creat. when hungry, Quhen I wes hungry, ${ }^{2}$ e me fed ; 5940
naked,
sheiterless, thirsty, Quhen I wes naikit, 3 e me eled ; Oftymes $3^{e}$ gane ${ }^{6}$ me ITerberye, And gaif ${ }^{6}$ me drynk, quien I wes Drye, And vesyit? me with myndis meik, 5044
in prison, Quhen I wes presonar and seik:
in. In all sic trybulatiom,
3 e gaif me consolatioun.

$$
\text { It Than sall thay say, O Potent Kyng, } 5948
$$

Demurring, Qulhen saw we the desyre sic thyng?
We neuer saw thyne excellence
they will be
assumed, that, in doing grood to their fellow. men,

Subdewit to sic Indigence.
3is, sall he ${ }^{8}$ say, I jow assure, 5952 Quhen euer 3 e did ressatue the pure,


And, for my saik, mail thame supple, That gyft, but doute, ze gaif to me: Tharefor sall now ${ }^{1}$ begyn zour glore, Quhilk sall indure for euer more.

- Than sall he luke on his left hand, And say onto ${ }^{2}$ that bailfull band, Pas, with my Maledictioun, Tyll Eternall Afflixtioun, In cumpany with feindis fell,
In euerlestyng fyre of Hell:
Quhen I stude, naikit, att jour jett, Houngry, thristy, cauld, and wett, Rycht febyIl, seik, and lyke to de,
I neuer gat of zow supple ;
And, quhen I lay in presoun strang,
For zow I mycht haif lying ${ }^{3}$ full lang,
Without jour consolatiom,
Or ony supportatioun.
- Trymling for dreid, than sall thay say, With mony hylous harmesay, ${ }^{4}$
Allace! gude Lorde, quhen saw we the
Subiect to sic necessitie?
Quhen saw we the cum to our dure,
Houngry, thristy, naikit, pure ? ${ }^{5}$
Quhen saw we the in presoun ly,
Or the refusit herbery?
ब Than sall that most precelland ${ }^{6}$ Kyng 5980
Tyll those wrachis mak answeryng,
That tyme quhen ${ }^{7}$ ze refusit the puris
Quhilkis neilfull ${ }^{8}$ cryit at $3^{\text {our }}$ duris,
And of zour superfluitie
For my saik maid thame no supplie,
Refusand ${ }^{9}$ thame, $z^{\text {e me refusit, }}$
With wrecheitnes so 3 e wer ${ }^{10}$ abusit: ${ }^{11}$
Tharefor 3 e sall haue, to 3 our hyre,
The euerlestyng byrning fyre,
they did it to Christ,

5956 to their salration.

Those on the left land will he consigned to endless 5960 torment,
along with fiends, in hell fire,

5964 as having
ignored the

5968 discomforts
of Christ.

5972
Objecting to the imputation,
that they ever neglectel Christ,

5976 when hungry, thirsty, makel, in bumls, or in want of ietinge,
in slighting the poor,
they slighted
Him, and must, for so doing, be
5088
cast into neverending fire.

| ${ }^{1} \mathrm{~L}$ now sall | ${ }^{2} \mathrm{E}$ into, L rnto | ${ }^{3}$ | ${ }^{4}$ L |
| :---: | :---: | :---: | :---: |
| ${ }^{5} \mathrm{~L}$ and pure, | E or pure ${ }^{6}$ | L excellent | ${ }^{7}$ L omitted |
| ${ }^{8} \mathrm{~L}$ neidfullie | L Riefusit | ${ }^{10} \mathrm{E}$ | ${ }^{11} \mathrm{~L}$ habusit |


| Then will they bewail their existence, | But grace, but peace, or confortyug. |  |
| :---: | :---: | :---: |
|  | Than sall thay ery, ${ }^{1}$ full sore weipyng, | 5992 |
|  | That we wer maid, allace! gude Lorde! |  |
|  | Allace! is thare non ${ }^{2}$ Misericorde? |  |
| and wish that | But thus, ${ }^{3}$ withouttin hope of grace, Tyne presens of thy plesand face? | 5996 |
| they had died when babes. | Allace for ws! it had bene gude, |  |
|  | We had bene smorit in our cule. |  |
| The earth will gape, anl they will be engulterl, | TI Than, with one ${ }^{4}$ rair, the erth ${ }^{5}$ sall ryue, | 6000 |
|  | And swolly ${ }^{\text {c }}$ thame, boith man and wyue. Than sall those Creaturis forlorne |  |
| cursing the hour they were born. | Warie the hour that thay wer borne, |  |
|  | With mony zamer, ${ }^{7}$ jewt, and 3 ell, |  |
| From what time the flames athem them, | Frome tyme thay feill ${ }^{\text {s }}$ the flammis fell | 6004 |
|  | Apone thare tender bodeis byte, Quhose torment salbe Infinyte. |  |
| they will be bereft of all light, and will howl and cry | The erth ${ }^{5}$ sall close, ${ }^{9}$ and frome thare ${ }^{10}$ sycht | 6008 |
|  | Sall taking ${ }^{11}$ be all kyude of lyelit. |  |
|  | Thare salbe gowlyng ${ }^{12}$ and gretyng, |  |
|  | But hope of ony confortyng : |  |
| for evermore, | In that Inestimabyll pane |  |
|  | Eternallye thay sall remane, | 6012 |
|  | Byrnand in furions flammys ${ }^{13}$ rede, |  |
| Ever dying, but never dead, a minule of their misery will seem, to them, a thousand years. | Euer deand, bot neuir be ${ }^{14}$ dede ; | 6016 |
|  | That the small Minuth ${ }^{15}$ of one hour |  |
|  | To thame salbe so gret dolour, |  |
|  | 'Thay sall thynk thay haif done remane |  |
|  | Ane thousand zeir in to that pane. |  |
| Alas! I tremble to hear of hell and its evel:asting turments. | Allace! I trimyll tyll ${ }^{16}$ heir tell | 6020 |
|  | The terribyll Turmentyng of hell. |  |
|  | That panefull pytt quho can deplose, Quhilk mon indure for ener more? |  |
| The glorified will be transported to lleaven, | -T Than sall those glorifyit Creatmis, |  |
|  | With myrth and infinyte plesouris, |  |
|  | Comoyit with Ioy Angelicall, Passe to the Henin Imperiall, | 609.4 |


| ${ }^{1} \mathrm{E}$ cray | ${ }^{2}$ L. 110 | ${ }^{3}$ L this, | ${ }^{4}$ L ane | L. erd |
| :---: | :---: | :---: | :---: | :---: |
| ${ }^{0}$ L swelly | ${ }^{7}$ L 3 awmer | ${ }^{8}$ l, heir | ${ }^{9} \mathrm{E}$ cla | br. L cloiss |
| ${ }^{10} \mathrm{~L}$ that | ${ }^{11} \mathrm{E}, \mathrm{L}$ L takin | ${ }^{12} \mathrm{~L}$ | lling | I, thambis |
| ${ }^{14} \mathrm{E}$ | tted ${ }^{15} \mathrm{~L}$ | coment | ${ }^{16} \mathrm{~L}$ | 10 |

With Christ Iesu, our Souerane Kyng,
In glore Eternallye to ryng,
Off man quhilk passis the Ingyne
The thousand part for tyll ${ }^{1}$ defyne
Allanerlie of the leist plesoure
Preordinat for one Creature.

- Than sall one Fyre, as Clerkis sane,

Mak all the hyllis and valais plane.
Frome erth, vp to the Heuin Impyre,
All beis renewit by ${ }^{2}$ that fyre,
Purgeyng all thyng materiall
Under the heuin Imperiall:
Boith erth and walter, ${ }^{3}$ fyre and air,
Salle more ${ }^{4}$ perfyte maid, and fair,-
The quhilkis affore ${ }^{5}$ had myxit bene,-
Sall, than, be ${ }^{6}$ purifyit and maid ${ }^{7}$ clene.
The erth lyke Christall salbe cleir ;
And euerilk Planeit in his speir
Sall rest, withouttin more moueyng.
Boith sterny heuin and Clristellyng,-
The first and hiest heuin mouabyll,-
Sall stand, but turnyng, firme and stabyll.
The Sonne in to the Orient
Sall stand, and in the Occident
Rest sall the Mone, and be more cleir
Nor now bene Plebus in his speir.
And, als, that Lantern of the Henin
Sall gyf more lycht, be greis sewin,
Nor it gaue sen the warld began.
The Heuin renewit salbe, than ;
Rychtso, the erth, with sic denyse, Compairs tyll heumlye Paradyse. as So henin and erth salbe allone, ${ }^{9}$
As menith the Apostill Iohne.
The gret sey sall no more appeir, Bot lyke the Christall pure and cleir,
with Jesus Clıriat, to reimn, eterually,
ing glory such that
6028 even the thon-
samith part of it passes conception.

6032 ii. Pet.iis.
Then, sty the jearned,
a miversal fire will jurge
$60: 36$ the world,
and it will
be made new and clean.

The plarets will discontinue their motions,
the heavens stand still,

6048 and the sun be fixed in the East, and the moon in the Wext.
The moon will be as bright as the sun now is; and
6052
give seven times as much light as it ever before gave.

6056 The earth will be like a hearenly paradise.

Apo. xxi.
Of the heavens and the earth,
60 60
and the sea, like crystal,
${ }^{1} \mathrm{~L}$ to $\quad{ }_{6}^{2} \mathrm{~L}$ be $\quad{ }^{3} \mathrm{~L}$ watter $\quad{ }_{7}^{4} \mathrm{~L}$ mair $\quad{ }_{8}^{5} \mathrm{~L}$ before

| i. Cor it. and indescribable. | Passyng Tmaginatioun <br> Off Man to mak narratioun. |  |
| :---: | :---: | :---: |
| The glory <br> prepared by (ood will surpass alt experience | Off glore, fuhilk God haith ${ }^{1}$ done prepair Tyll euery one that ${ }^{2}$ cumis thare, The quhilk with eris nor with eine Off man may nocht be hard nor sene, | 6064 |
| ant imagination; | With hart it is vnthynkabyll, And with toungis Inpronunciabyll ; Quhose plesouris salbe so perfyte, | 6068 |
| amt, to the blessel, <br> ii. Pet. iii. a thousand years will seem a short hour,-a thing till then incommehensible. | Haneyng in God so gret delyte, The space, now, of one thousand ;eir That tyme sall nocht one hour appeir; Quhilk can nocht comprehendit be, Tyll we that plesand sycht sall se. | 6072 |
| ii. Cor xit. Panl, in the spinit, beheld heavenly secrets unlawful to be revealed. | TT Quhen Paull wes reuyst, in the spreit, Tyll the thrid Heuin, of glore ${ }^{3}$ repleit, He sayith, ${ }^{4}$ the Secretis quhilk he saw Thay wer nocht leifsum ${ }^{5}$ for to schaw To ${ }^{6}$ no man on the erth ${ }^{7}$ leucand: | 6076 6080 |
| Strive not, then, to moderstand the hidden things of future beatitude. | Quharefor, preis nocht tyll vnderstandQuhowbeit thare to thow haif ${ }^{8}$ desyreThe Secretis of the heuin Impyre. The more men lukis on Phebus brycht, The more febyll salbe thare sycht. | 6084 |
| Let no one le solicitous to penetrate the | Rychtso, latt no man sett thare cure To Sers ${ }^{9}$ the heych Dinyne Nature: |  |
| Divine nature. | The more men studye, I suppose, | 6088 |
| How is man to pry ont what batlles the quest even of angels? | Salbe the more frome thare purpose. To knaw quhareto sulde men Intend, ${ }^{10}$ Qulinlk Angellis can nocht ${ }^{11}$ comprehend? Bot, efter this ${ }^{12}$ gret Ingement, All thyng tyll ws salbe patent. | 6092 |
| Like Pand, It us resolve nus to be ofercurious | Latt ws, with Paull, our mynde addres,He, beand full of Heuinlynes, Full humilye he techeit ws,Nocht for to be to ${ }^{13}$ curious- | 6096 |
|  | ${ }^{1}$ Lhes $\quad{ }^{2}$ L quhilk $\quad{ }^{3}$ La joy $\quad{ }^{4} \mathrm{~L}$ sayis <br> ${ }^{6} \mathrm{I}$, Till $\quad{ }^{7} \mathrm{~L}$ in the erd ${ }^{8} \mathrm{~L}$ haith <br> ${ }^{10} \mathrm{~L}$ pretend ${ }^{11} \mathrm{~L}$ no thing $\quad{ }^{12} \mathrm{E}$ his | 5 L lesum <br> ${ }^{9}$ L. Serche <br> ${ }^{13}$ E oure |

Quhowbeit men be of gret Ingyne-
To ${ }^{1}$ scik the heych ${ }^{2}$ Secretis Diuyne, Quhose Iugementis ar vncersiabyll, And strange way is Inuestigabyll, ${ }^{3}$ That is to say, past out ${ }^{4}$ fynding, Off quhome no man may fynd endyng. It sufficith ${ }^{5}$ ws for tyll Implore Gret God to bryng ws to ${ }^{6}$ that glore.
about high
6100
recrets, Rom. xi.
unsearchable,
past finding out.

6104 God bring us to this glory! * FINIS. *
${ }^{1}$ E They $\quad{ }^{2} \mathrm{~L}$ hecht of $\underset{5 \mathrm{~L} \text { sufficit }}{ }{ }^{3} \mathrm{E}$ inuestiabill $\underset{{ }^{6} \mathrm{~L} \text { till }}{ } \quad{ }^{4} \mathrm{E}, \mathrm{L}$ out of

## OFF CERTANE PLESOURIS OF THE GLORIFEIT BODEIS. ${ }^{1}$

## EXPERIENCE.

SEN thare is non, in erth, ${ }^{2}$ may comprehend The Heuinlye glore \& plesouris Infinyte, Aimnot to fathom Quhairfor, ${ }^{3}$ my Sone, I pray the not ${ }^{4}$ pretend 6108 predestinate
delights. $\quad$ Ouer far to seik that maner of delyteQuhilk passit ${ }^{5}$ Naturall reasoun to Indyte,That God, affore that he the warld creatt, Preparit to thame quhilk ar predestinat.6112

All Mortall men salbe maid Immortall,-

That is to say, neuer to de agane,-
Impassabyll, and so Celestiall
That fyre nor swerd may do to ${ }^{6}$ thame no pane; 6116

The elect will be suljeet to no suffering.

Nor hete, ${ }^{7}$ nor call, nor frost, nor wynd, nor rane,-
Thocht sie thyng wer,--may ${ }^{8}$ do to thane no deir.
Those Creaturis, rycht so, salbe als cleir
As flammand ${ }^{9}$ Phebus in his Mantioun. ${ }^{10}$
Considder, than, gyf thare salbe gret lyeht,
They will be as splendent as the sull.

Quhen euery one in to that ${ }^{1 l}$ Regiom
Sall schyne lyke to the Sonne, and be als brycht:
Lat ws, with Paull, desyre to se that sycht.
To be dissoluit Paull had $\Lambda^{12}$ gret desyre,
With Clrist to be in tyll ${ }^{13}$ the heuin Impyre.
And, more attour, as Clerkis can diseryue,
Wonderfully acute will be

Thare maruellous myrthis beis incomparabyll: 6128
Amang the rest, in all thare wyttis fyue
Thay sall haue sensuall plesouris delectabyll.

```
\({ }^{1}\) L Bodyis \({ }^{2} \mathrm{~L}\) ed \({ }^{3}\) E Quharefor \({ }^{4}\) L nocht \(\quad{ }^{5} \mathrm{~L}\) passis
    \({ }^{6} \mathrm{l}\), omitted \(\quad{ }^{7} \mathrm{E}\) hote \(\quad{ }^{8} \mathrm{~L}\) mycht \(\quad{ }^{9} \mathrm{~L}\) flamband
        \({ }^{10} \mathrm{~L}\) mataioun \(\quad{ }^{11} \mathrm{~L}\) thair \(\quad{ }^{12} \mathrm{~L}\) ane \(\quad{ }^{13} \mathrm{~L}\) into
```

The heuinlye sound, quhilk salbe Innarrabyll, In thare eris continuallye sall ${ }^{1}$ ryng. 6132 all their senses. And, als, the sycht of Christ Iesus, our Kyng,

In his tryumphant throne Imperiall, With his Nother, the Uirgene Quene of quenis, Thare salbe sene : the Court Celestiall,-

6136
Apostolis, ${ }^{2}$ Martyris, Confessoris, and Uirgenis, Brychtar ${ }^{3}$ than Phebus in his speir that schynis, The Patriarkis, and Prophetis Ueneralyll,Thare salbe sene, with glore Incstimabyll.

TI And, with thare Spirituall Eis, salbe sene
That sycht quhilk bene most Superexeelland,-
God, as he is and euermore hes bene.
Continuallye that sycht contempland,
Augustyne sayis, he had leuer tak on hand
To be in Hell, he seyng the assence
Off God, nor be in Heuin, but his presence.

$$
\text { T Quho seis God in his Dinyuitie, } 6148
$$

He seis, in hym, all vther ${ }^{4}$ llesand thyngis, The quhilk with toung can noeht pronuncit be. Quhat plesour bene to that kyng of Kyngis!
The gretest pane the ${ }^{5}$ dampnit folk dounthryngis, 6152 And, to the ${ }^{6}$ Denyllis, the most punytioun, It is of god to want fruitioun.

And, mairattour, thay sall feill sic ane smell
Surmountyng far the fleure of erthly ${ }^{7}$ flowris, $\quad 6156$
And, in thare mouth, ane taist, as I heir tell,
Off sweit and Supernaturall Sapowris ;
Als, thay sall se the heuinlye brycht colowris ${ }^{8}$
Schenyng ${ }^{9}$ amang those Creaturis Diuyne, Quhilk tyll ${ }^{1}$ discryue transcendith mannis Ingyue.

```
 }\mp@subsup{}{}{1}\textrm{L}\mathrm{ to }\quad\mp@subsup{}{0}{2}\textrm{L}\mathrm{ Appostillis }\quad\mp@subsup{}{}{3}\textrm{E}\mathrm{ Brycht is }\mp@subsup{}{}{4}\textrm{L}\mathrm{ his }\mp@subsup{}{}{5}\textrm{L}\mathrm{ that
    6 L omitted \quad }\mp@subsup{}{}{7}\textrm{L}\mathrm{ erdlie }\quad\mp@subsup{}{}{8}\textrm{L}\mathrm{ cullouris
        9 L schyning
```

- And, als, thay sall haif ${ }^{1}$ sic agilitie, In one Instant to ${ }^{2}$ passe, for thare plesour,
swift of motion, and enjoying the dolor of the damned.

Nothing will be impervious to them.

Ten thousand mylis, in twynkling of one E : 6164
So thare Ioyis salbe without missour. ${ }^{3}$
Thay sall Reioyis to se the gret dolour Off dampnit folk in hell, and thare torment ; Because of God it is the Iuste Iugement. 6168

Subtellyte thay sall hane maruellouslye :
Subponyng ${ }^{4}$ that thare wer ane wall of bras,
One glorifeit body may rycht haistellye
Out throw that wall, without Impediment, pas, 6172
Siclyke as doith the Sone baime ${ }^{5}$ throw the glas;
As Christ tyll his Disciplis did appeir,
All entres clos, and non ${ }^{6}$ of thame did steir.

- Quhowbeit, in heuin thocht euerilk Creature 6176

Haue nocht alyke ${ }^{7}$ filicitie, nor glore,
3itt euerilk one sall haif so gret plesure,
And so content, thay sall ${ }^{8}$ desyre no more:
To haue more Ioye thay sall ${ }^{9}$ no way Implore; 6180
Bot thay salbe, all, satyfeit and content, Lyke to this rude exempyll subsequent.

Tak ane crowat, one pynte stope, and one quart,
One galloun pitschair, one puntioun, ${ }^{10}$ \& one twn, 6184
Of wyne, or balme ; gyf euerilk ${ }^{11}$ one thare part,
And fyll thame full, tyll that thay be ouir rwn :
The lytill crouat, in comparisoun, Salbe so full that it may hall no more
Off sic missouris, thocht thare ${ }^{12}$ be twenty score
II In to the Tron, or in the Pontioun. ${ }^{10}$
So, all ${ }^{13}$ those vesschellis, ${ }^{14}$ in one qualitie,
illustrated by
measures of different

May hald no more, without thay be ouir rwn; 6192 3itt haif thay nocht aly $\mathrm{ke}^{7}$ in quantitie: So, be this rude exempyll, thow may se,

| 1 L hane |  | 2 E omitted |  | ${ }^{3} \mathrm{~L}$ mesour |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 4 | E Suponyns, L sis | pponyng | ${ }^{5}$ L heme | ${ }^{6} \mathrm{~L}$ nane | 7 I, elike |
| $\delta$ | I that thai $\quad 9$ | E omitted | ${ }^{10} \mathrm{I}, \mathrm{p}$ | nsioun | ${ }^{11}$ I. cuery |
|  | 12 L , tha | ${ }^{13} \mathrm{~L}$ |  | E wescellis |  |

${ }^{4} \mathrm{E}$ Suponync, L supponyng ${ }^{5}$ L heme ${ }^{6} \mathrm{~L}$ nane ${ }^{7}$ I, elike
${ }^{\delta} \mathrm{L}$ that thai ${ }^{9} \mathrm{E}$ omitted ${ }^{10} \mathrm{I}$ ponsioun ${ }^{11} \mathrm{~L}$ uevery

Thocht enerilk one he nocht alyke in glore, Ar satyfeit so that thay desyre no more. 6196 capacity.

Thocht presentlye, be Goddis prouiance, Beistis, fowlis, and fyschis in the seis, Ar necessar, now, for mannis sustenance, With cornis, herbis, flowris, and fructfull treis,

Earthly protucts will then be no more.
The erth ${ }^{1}$ sall beir no ${ }^{2}$ plant, nor beist brutall, Bot, as the Heuinnis, brycht lyke buriall.

Suppone sum be on ${ }^{3}$ erth, walkand heir domn,
6204
Or heycht ${ }^{4}$ abone, quhare euer thay pleis to go, Off God thay haue, ay, cleir fruitioun, Boith est, or west, vp, doun, or to, or fro.

The elect will have the fruition of God everywhere.

Clerkis declaris plesouris mony mo,
6208
Quhilk dois transcend al mortal mamnis Ingyne The thousand part of those plesouris deffyne. ${ }^{5}$

IT In to the Heuin thay sall perfytlie knaw 6211
Thare tender freindis, thare father, ${ }^{6}$ \& thare mother, ${ }^{7}$
They will know their friends, in Thare Predecessouris quhillis thay neuer saw, Thair spousis, bairnis, syster, ${ }^{8}$ \& thare brother ; ${ }^{9}$ And enerilk one sall haue sic lufe tyll ${ }^{10}$ vther, Off rtheris glore and Ioy thay sall reioyse, 6216 As of thare awin, as Clerkis doith ${ }^{11}$ suppose.

IT Than salbe sene that brycht Ierusalame ${ }^{12}$
Apoc. $x x i$. Quhilk Thone saw, in his Reuelatione. We mortall men, allace! ar far ${ }^{13}$ to blame, 6220 That wyll nocht haif ${ }^{14}$ consideratione, Esa.lxvi. Of the New Jerusalem. And one continuall contemplatione, With hote desyre to cum on ${ }^{15}$ to that glore, Quhilk plesour sall indure for euer more.
O Lorde, our God and Kyng Omnipotent,
Quhilk knew, or thow the heuin and erth ${ }^{1}$ creatt,


| Who didet foresee who would be saved, | Quho ${ }^{1}$ wald to the be inobedient, And so disarue ${ }^{2}$ for to be Reprobatt, |
| :---: | :---: |
|  | Thow knew the nomer ${ }^{3}$ of predestinat, Quhome thow did call, and hes thame Instifeit, And sall, in Heuin, with the be Glorifeit. |
|  | Grant ws to be, Lorde, of that chosin sort $6232$ Quhame, of thy mercy superexcellent, Did puriffy-as scripture doith ${ }^{4}$ report- |
| grant that we may be of that number. | With the blude of that holy Innocent, Iesu, quhilk maid hym self Obedient On to the deth, and steruit on the Rude: Lat ws, O Lorde, be purgit with that blude. ${ }^{5}$ |
| Ro. viii. | बI All Creature that euer God Creat, As wryttis ${ }^{6}$ Paull, thay wys to se that day, $6240$ Quhen the Childryng ${ }^{7}$ of God, predestinat, Sall do appeir in thare new fresche array; |
| i. Cor*. xv. Corruption will then be done away. | Quhen Corruptioun beis elengit elene away, And cheangit beis thare Mortall Qualitie In the gret glore of Immortalitie. <br> I And, moreattour, all dede thyngis corporall, Onder the Concane of the Heuin Impyre, That now to laubour subicet ar, and thrall, ${ }^{8}$ - |
| The sum and moon, even,- | Sone, Mone, \& Sterris, ${ }^{9}$ Erth, walter, ${ }^{10}$ air, \& Fyre,In one maneir thay hane ane hote desyre, |
| as Erasmus says,- | Wissing that day, that thay may be at rest, As Erasmus Exponith ${ }^{11}$ Manifest. <br> We se the gret Glonbe ${ }^{12}$ of the Firmament Continuallie in moneyng marnellous; |
| and the firmament, planets, \&c., long for that day ; | The Sewin Planetis, contrary ${ }^{13}$ thare intent, Ar reft about, with coursse contrarions; |
|  | The wynd, and See, with stormys furions, The trublit Air, with Frostis, Snaw, and lane, On to that day thay trauell euer in pane. |
|  | ${ }^{1} \mathrm{E}$ Quha $\quad{ }^{2} \mathrm{~L}$ deserue $\quad{ }^{3} \mathrm{~L}$ nomber $\quad{ }^{4} \mathrm{~L}$ dois <br> ${ }^{6}$ L To saif mankynde and so I do conclude. <br> L Heading before 1. 6239 -Quhow enery creature desiris to se the last day. |
|  | ${ }^{6}$ L writith $\quad{ }^{7}$ L Childrene $\quad{ }^{8}$ L thraw $\quad{ }^{9} \mathrm{E}$ Sternis ${ }^{10} \mathrm{~L}$ watter ${ }^{11} \mathrm{~L}$ exponis ${ }^{12} \mathrm{~L}$ Globe ${ }^{13} \mathrm{~L}$ contrar |

38 And all the Angellis of the Ordouris Nyne, 6260 Haucand compatioun ${ }^{1}$ of our Misareis, Thay wys efter that day, and to that Fyne, To se ws fred frome our Infirmiteis, ${ }^{2}$ And elengit frome thir gret Calamiteis ${ }^{3}$ 6264 And trublus lyfe, quhilk newer sall haue end On to that day: I mak it to the kend.

* FINIS. *
${ }^{1}$ E, L compassioun $\quad{ }^{2}$ L Calamiteis $\quad{ }^{3}$ L oure Infirmiteis Oin to that day : I mak it to the kend.
and so do the angels of the nine orders.


## 1 <br> ANE EXHORTATIOUN GYFFIN BE FATHER ${ }^{1}$

 ExpERIENCE YNTO HIS SONE TIIE CURTEOUR.
## 50 ※ 1.

EXPERIENCE.

The end is nigh : think, then, on death.
 I Sone, now mark weil, in thy memory, Of this fals warld the trublus transitory, Quhose dreidfull dayis drawis neir ane end.

6269 Tharfor, cal ${ }^{2}$ god to be thi $i^{3}$ adiutory ; And euery day, my Sonne, Memento Mori ; And watt not ${ }^{4}$ quhen, nor quhare that thow sal wend. Heir to remane I pray the nocht pretend; And, sen thow knawis the tyme is verray schort, In Christis Blude sett all thy hole confort.

Muth.vi. Be nocht to myche solyst ${ }^{5}$ in temporall thyngis ; 6276 Sen thow persauis Pape, Empriour, nor ${ }^{7}$ Kyngis In to the erth haith no place parmanent. Thow seis that ${ }^{s}$ deith thame dulefully doun thringis,

Scorn the world: stay thyself on Clurist.

And rauis thame frome ${ }^{9}$ thare rent, ryches, and ringis. Tharefor, on C'lurist confirme thyne ${ }^{10}$ hole intent; And of thy callyng be rycht ${ }^{5}$ weill content. Than God, that fedis the fowlis of the air, All neidfull thyng for the he sall prepair.

Iob xiiii. Consydder, in thy contemplatiom, Ay, sen the warldlis ${ }^{11}$ first Creatioun, Mankynd hes ${ }^{12}$ tholit this misary mortall, Ay tormentit with trybulation,$6 \div 88$

Wretchedness has With dolour, dreid, and desolatioun. ever beem allprevalent, Gentiles, and Chosin peple ${ }^{13}$ of Isracll, To this mhap, all subiect ar, and thrall ;


Quhilk Misary, but doute, sall euer indure, $\quad 6292$ and will so Tyll the last day: my Sonne, thareof be sure.

That day, as I hane maid narratioun, Salbe the day of consolatioun
Tyll all the Childryng ${ }^{1}$ of the chosin noumer: 6296
Thare endit beis thare desolatioum.
And, als, I mak the supplycatioun,
In erthlye materis ${ }^{2}$ tak the no more eummer. 6299
Dreid nocht to dee ; for deith is bot ane slummer :" Fear not death;
Lene ane Iuste ${ }^{4}$ Iyfe, \& with ${ }^{5}$ ane Ioyus hart, leadajust life.
And of thy guddis tak plesandlye thy part.
Off our talkeing now latt ws mak ane end.
Behald quhow Phebus domwart dois diseend, 6304
Towart his palyee in the Occident.

Dame Synthea, I se, scho dois pretencl
And now I must end, as the sun is near his setting,

6308
With rissage paill, vp frome the Orient.
The dew now dounkis the rossis redolent:
The Mareguldis, that all day wer reiosit
Off Phebus heit, ${ }^{6}$ now eraftelly ar closit.
The blysfull byrdis bownis ${ }^{7}$ to the treis, 6312
And ceissis of thare heuinlye armoneis:
The Cornecraik in the croft, I heir hir ery ;
The bak, the ${ }^{8}$ Howlat, febyll of thare eis,
the birds of night
6316
For thare pastyme, now in the ewinnyng fleis;
are stealing furth,
The Nychtyngaill, with myrthfull melorly, Hir naturall notis persith throw the sky, Tyll Synthea, -makand her obseruance,-Quhilk on the nycht dois tak hir dalyance.6320

I se Polartike in the North appeir, And Uenus ryssing, with hir bemes cleir: and Venus is Quharefor, my Sonne, I hald it ${ }^{9}$ tyme to go. Wall God, said I, ze did ${ }^{10}$ remane all 3 eir,63.4 rising.
${ }^{1} \mathrm{~L}$ Childrena $\quad{ }^{2} \mathrm{~L}$ erdie maner $\quad{ }^{3} \mathrm{~L}$ slomber
${ }^{4} \mathrm{~L}$ one gude just $\quad{ }^{5} \mathrm{E}$ thow ${ }^{6} \mathrm{E}$ hett $\quad{ }^{7} \mathrm{~L}$ now bownis ${ }^{8} \mathrm{~L}$ and $\quad{ }^{9} \mathrm{E}$ omitted $\quad{ }^{10} \mathrm{E}$ do


[^60]

G THE TRAGEDIE.
둥 I, Dauid Betone, Umquhyle Cardinall, Off nobyll blude, be lyne, I did discend :
Duryng my tyme, I had no perigall ;
441 was of noble bloot, and gradually rose to great eminence.
Hot now is cum, allace! my faitell end. Aye, gre ly gre, vpwarte I did ascende; Swa that in to this realme did neuer ryng 48
So gret one man as I, vnder ane kyng.
Quhen I was aue zoung Ioly gentyll man, Prencis to serue I sett my hole intent. First, tyll ascende, at Arbroith I began,Ane Abasie of gret ryches and rent; Off that estait, 3 it, was I nocht contente:
To get more ryches, Dignitie, and glore,
My hart was set: allace! allace! tharefore.
56
(1) ${ }^{\mathbf{3}}$ I maid sic seruyce tyll our Sourane kyng,

He did Promone me tyll more hie estait,-
One Prince, abufe all preistis for tyll ryng, Arsehibyschope of Sanctandrons consecrat.

GO next, Archbishop of S. Andrews; Tyll that honour quhen I wes Elenate, My prydefull hart was nocht content, at all, Tyll that I create wes one Cardinall.

193it praist I tyll hane more auctoritie, 64
And, fynalie, was chosin Chancelare,
And, for vphalding of my dignitie, Was maid Legate: than had I no compare.
subsequently,
I purcheist-for my proffect singulare, Legate, \&c.; My Boxsis and my Threasure tyll auance,The Byschopreik of Merapose, in Frasce.

| then, prepotent in Scotland. | Ef Off all Scotland I had the Gouernall ; |  |
| :---: | :---: | :---: |
|  | But my awyse, concludit wes no thyng : | 72 |
|  | Abbot, Byschope, Arehibyschope, Carlinall, |  |
|  | In to this Realme no hiear could I ryng, |  |
|  | Bot I had bene Pape, Emperour, or Kinng. |  |
|  | For schortnes of the tyme, I am nocht abyll | 76 |
|  | At lenth to schaw my actis honorabyll. |  |
| I was prodigal; and I gamed deep. | TT For my moste Princelye Prodigalytie, |  |
|  | Amang prelatis in france, I bure the pryse : |  |
|  | I schew my Lordlye Lyberalytie, | 80 |
|  | In Banketting, playng at cartis, and Dyse: |  |
|  | In to sic wysedome I was haldin wyse, |  |
|  | And sparit nocht to playe, with Kyng nor knycht, |  |
|  | Thre thousand crownis of goll, vpon ane nycht. | 84 |
|  | T In France I maid seir honest Joyagis, |  |
|  | Quhare I did Actis ding of Remembrance. |  |
| One royal marriage I arranged, | Thronch me war maid Tryumphand Mariagis, | 88 |
|  | Tyll our sonerane boith prollet and plesance. | 88 |
|  | Quene Magdalene, the first Dochter of france, |  |
|  | With gret ryches, was in to Scotland brocht: |  |
|  | That mariage, throch my wysedome, wes wrocht. |  |
| and, afterwards, another. | Efter quhose deith, in france I paste agane: | 92 |
|  | The secunde Quene homwart I did connoye,- |  |
|  | That Lustye princes, Marie de Lorane,- |  |
|  | Quhilk wes resauit with gret tryumphe \& Ioye. |  |
|  | So seruit I our rycht Redouttit Roye. | 96 |
|  | Sone efter that, Harye, of Ingland Kyng, |  |
|  | Off our Souerane desyrit ane commonyng. |  |
|  | TI Off that metyng our Kyng wes weill content, |  |
|  | So that in 3orck was sett hoith tyme and place: | 100 |
|  | Bot our Prelatis nor I wall neuer consent |  |
| 1 frustrated a congress | That he sulde se Kyng ILarye in the face; |  |
|  | Bot we wer weill content-ruhowbeit his grace |  |

Had salit the sey,-to speik with ony vther, 104 of kings, Except that kyng, quhilk was his mother brother:

Quhair throch thear rose gret weir \& mortal stryfe, Gret heirschippis, honnger, darth, and desolatioun :

On ather syde did mony lose thare lyfe.
Geue I wald mak ane trew Narratioun, I causit all that trybulatioun :
For tyll tak peace I neuer wald consent, Wythout the kyng of france had bene content.112

TI Duryng this weir war takin presoneris, Off nobyll men, feelityng full furiouslie, Mony one Lorde, Barrone, and Bachileris, Quhar throuch our king tuke sie melancolie Quhilk draue hym to the dede, rycht dulefullie. Extreme Dolour ouirset did so his hart, That from this lyfe, allace! he did depart.

Bot, efter that boith strenth and speche wes lesit, 120
Ane paper blank his grace I gart subscryue,
In to the quhilk I wrait all that I plesit,
Efter his deth,—quhilh lang war tyll diseryue.
Throuch that wrytting I purposit, belyue,
With supporte of sum Lordis beneuolens,
In this Regioun tyll have Preemynens.
As for my Lord, our rychteous Gouernomr,
Gene I wald schortlie schaw the veritie,
Tyll hym I had no maner of fanour,
Duryng that tyme, I purposit that hee
Suld neuir cum to none Auctoritie :
For his supporte, tharefor, he brocht amang ws, 132
Furth of Ingland, the nobyll Erle of Angous.
Than was I put abak frome my purpose, and then And suddantlie caste in captyuitie,-
hut was fuiled in my devices;132

I practised selfish treachery,

| I was cast into <br> prison. | My prydefull hart to dant, as I suppose,-- <br> Deuysit by the heych Dininitie. | 136 |
| :--- | :--- | :---: |
|  | 3it in my hart sprang no humylitie : <br> Bot now the word of God full weill I knaw, - |  |
|  | Quho dois exault hym self, God sall hym law. | 140 |

Treaties were made with England.

In the meine tyme, quhen I wes so subiectit,
Ambassaldouris war sent in to Ingland, Quhare thay boith peace and mariage contractit; And, more surelie for tyll obserue that band, 144
War promeist diuers pleagis of Scotland.
Off that contract I wes no way content, Nor neuir wald thare to gene my consent,

Tyll Capytanis that kepit me in waird, 148
Gyftis of gold I gane thame, gret plentie ;
Rewlaris of court I rychelie did rewaird,
Through briberg, Quhare throuch I chapit frome Captyuitie: 1 was set free.

Bot, quhen I was fre, at my libertie, 152
Than, lyke ane Iyone lowsit of his Caige,
Out throuch this realme I gan to reil and rage.
Contrare the Gouernour and his companic
Oft tymes maid I insurreetioun,156
${ }^{1}$ moted against Purposyng for tyll haue hym haistelie the State,

Subdewit on to my eorrectioun,
Or put hym tyll extreme subiectioun.
Duryng this tyme, geue it war weill dissydit, 160
This realme by me was vterlie deuydit,
The Gouernour purposyng to subdew, I rasit ane oyste of mony ball Baroun, And maid ane raid quhilk Lythgow 3 it may rew ; 164
and enteredon For we distroyit ane myle about the town.
active hostilities,
For that I gat mony blak malysoun :
3 it , contrare the Gouernouris intent, With our joung Princes, we to Steruilyng went.168

For heygh contemptioun of the Gouernour, I broeht the Erle of Lennox furth of France:

The Earl of Lennox was disgraced That lustic Lord, leuand in gret plesour, Did loce that land and honest ordinance. through me.

Bot he and I fell, soune, at variance,
And, throch my counsall, was, within schort space, Forfaltit and flemit: he gat none vther grace.

Than, throuch my prudens, pratyke, and ingyne, 176
Our Gouernour I causit to consent,
Full quyetrie to my counsale inclyne;
Quhareof his Nobyllis war nocht weill content;
1 ingratiated myself with our For quhy I gart dissolue, in plane Parliament, 180 King.

The band of peace contractit with Ingland, Quharthroch com harme \& heirschip to scotland.

IT That peace brokin, arrose new mortall weris,
Be sey and land sic reif without releif,
184 The deplorable fruit of my counsels. Quhilk to report my frayit hart afferis. The veritie to schaw, in termes breif, I was the rute of all that gret myscheif. The south countre may saye, it had been gude188

That my Noryce had smorde me in my cude.

I wes the cause of mekle more myschance, For vphald of my glore and dignitie, And plesour of the potent Kyng of france. 192

With Ingland wald I have no vnitie:
Bot, quho consydder wald the veritie,
With England I would have no unity, We mycht full weill haue leuit in peace and rest, Nyne or ten zeris, and than playit lowis or fast. 196

Had we with Ingland kepit our contrackis,
to the Our nobyll men had leuit in peace and rest,

| dive misfortune of Sentland. | Our Marchandis hat nocht lost so mony packis | 200 |
| :---: | :---: | :---: |
|  | Our commoun peple had nocht bene opprest; |  |
|  | On ather syte, all wrangis had bene redrest: |  |
|  | Bot Edinburgh, sen syne, Leith, and Kyngorne |  |
|  | The day and hour may ban that I was borne. |  |


| Proseeuting my schemes, | 9. Our Gouernour, to mak hym to me sure, | 204 |
| :---: | :---: | :---: |
|  | With sweit and subtell wordis I did him syle, | 208 |
|  | Tyll I his Sone and Air gat in my cure. |  |
|  | To that effect, I fand that crafty wyle, |  |
|  | That he no maner of waye myeht me begyle: |  |
|  | Than leuch I, quhen his liegis did allege |  |
|  | Quhow I his Sone had gottin in to plege. |  |

The Erle of Angus and his Germane brother, I purposit to gar thame lose thare lyfe ; ..... 212
Rycht so, tyll hane distroyit mony vther,
I proposed whole-sale ruin.
In speciale, mony gentyll men of fyfe ;And purposit tyll put to gret Torment216
All fauoraris of the anld and new Testament.
Great was theThan enery freik thay tuke of me sic feir,'That tyme quhen I had so gret Gonernans,dread of me.Gret Lordis, dreidyng I sulde do thame deir,220'Thay durst nocht cum tyll court, but assurans :Sen syne thair hes nocht bene sic varims.Now, tyll our Prince Barronis, obedientlie,But assurance, thay cmm, full courteslie.224
My hope was moste in to the kyng of france,To gyddir with the Popis holynes,More nor in Gorl, my worselipe tyll anance.
My trust was not 1 traistit so in to thare gentylnes, ..... 228 in God.

Bot, quhen the day come of my faitell hure Fir was frome me thare supporte and succoure,
Than, to preserue my ryches and my lyfe, ..... 232
I maid one strynth, of wallis heyeh and braid,-Sic ane Fortres wes neuer found in fyfe,-

I built me a strong castle.236
Without God of ane hous be maister of wark,He wyrkis in vaine, thocht it be neuer so stark.For I was, throuch the hie power Diuine,Ryeht dulefulliye doung down amang the asse,240
Quhilk euld not be throch mortal mannis ingyne:Bot, as Dauid did slay the gret Gollyasse,Or Holopharne be Judeth keillit wasse,In myd amang his tryumphant Armye,So was I slane in to my cheiff Cietie.
Quhen I had gretest Dominatioun,As Lncifer had in the heuin Impyre,Came, suddantlyic, my DepryuatiounBe thame quhilk did my dolent deith conspyre.244248 assailed when at the height of my power.
But I fell, like Holofernes, -I gat no tyme, layser, nor lybertie,To saye In Manus Tuas Domine.252
$\sqrt{6}$ Behald my Faitell Infylicitie:I beand in my strenth Incomparabyll,That dreidfull Dungioun maid me no supple,My gret ryches, nor rentis proffitabyll.

Sudden was my destruction.256

My Syluer work, Iowellis inestimabyll, My Papall pompe, of gold my ryche threasure, My lyfe, and all, I loste in half ane hour.
IT To the peple wes maid ane Spectakle ..... 260Off my dede and deformit Carioun.

So crenell was thare furions byrnand Yre, I gat no tyme, layser, nor lybertie, To saye In Manus Tuas Domine.
Sum said, it wes ane manifest Myrakle;was accounted Sum said, it was Diuine Punitioun,providential. So to be slane, in to my strang Dungeoun.264
Quhen euery man had Ingit as hym lyste,Thay Saltit me, syne cloist me in ane kyste.
For seven months I laye vnburyit sewin monethtis and more, ..... 1 lay unburied.
Or I was borne to closter, kirk, or queir, ..... 268
In ane mydding, -quhilk paine bene tyll deplore,-Without suffrage of Chanoun, Monk, or freir.All proude Prelatis at me may Lessonis leir,Quhilk rang so lang, and so tryumphantlie,272Syne, in the dust doung doun so dulefullie.

## He TO THE PRELATIS.

| O ze My Brether Prencis of the Preistis, I mak jow, hartly, Supplyeatioun, |  | Let eeclesiarehs take warning from me, |
| :---: | :---: | :---: |
| Boith nycht and day renolfe, in to zour breistis, | 276 |  |
| The Proces of my Depriuatioun. |  |  |
| Consydder quhat bene 3 our Uocatioun : |  |  |
| To follow me I pray zow nocht pretend zow, |  |  |
| Bot reid at lenth this Sedull that I send 30 w. | 280 |  |
| 3 c knaw quhow Iesu his Disciplis sent, |  |  |
| Ambassaldouris, tyll euery Natioun, |  |  |
| To schaw his law and his commandiment |  | and do aright |
| To all peple, by Predycatioun. | 284 | their duty. |
| Tharefor I mak to 3 ow Narratioun, |  |  |
| Sen 3 e to thame ar verray Successouris, |  |  |
| 3 e aucht tyll do as did 3 om Predicessouris. |  |  |

Quhow dar $3^{e}$ be so bauld tyll tak on hand 288
For to be Herraldis to so gret one Kyng, To beir his Message boith to burgh and land,

3e beand dum, and can pronunce no thyng, Lyke Menstralis that can nocht play nor sing! 292
Or quhy suld men geue to sic Hirdis hyre, Quhilk can not gyde thare scheip about the myre?

Sehame; e nocht to be Christis seruaturis, And, for zour fee, hes gret Temporall landis, 296 Sync of zour office can nocht take the curis, As Cannone Law \& Scripture 3 ow commandis!

Woe to them, if incompetent!

3e wyll not want teind cheif, nor offrandis,

They should shame to neglect their cure,

Teinde woll, teind lamb, teind calf, teind gryce and guse ;

300
and to exact. To mak seruyce $3 e$ ar all out of vse.
Remembering my My deir brether, do nocht as 3 e war wount ;
listory, let them , history, let them amend.

Amend zour lyfe now, quhill zour day Induris:
Traist weill, $z^{e}$ sall be callit to $\boldsymbol{z}$ our count
304
Off euerilk thyng belanging to zour curis.
Leif hasarttrie, zour harlottrie, and huris,
Remembring on my viprouisit dede;
For efter deith may no man mak remede.

Prelates should not delegate their teaching.

3e Prelatis, quhilkis hes thousandis for to spende, 3e send ane sempyll freir for zow to preche:
It is zour eraft,-I mak it to 3 ow kend,3our selfis, in 3 our Templis, for to teche.
Bot farlye nocht, thocht syllie freris fleche ; For, and thay planelie schaw the veritie, Than wyll thay want the Byschope charitie.

They should
provide spiritual
food.

When conseerated, 1 pledged myself hectlessly;

Quharefor bene gewin zow sic Royall rent, Bot for tyll fynd the peple Spirituall fude, Prechand to thame the auld and new testanent? The law of God doith planelye so conclute. Put nocht zour hope in to no warklly gule,$3 \div 0$

As I haue done: behauld, my gret threasoure Maid me no helpe, at my vnhappye houre.

बI That day quhen I was Byschope conscerat, The gret Byble wes bound apon my lak:
Quhat wes tharein lytill I knew, god wat, More than ane beist berand ane precious pak. Bot haistelie my conueuent I brak; For I wes oblyste, with my awin consent, 328 The law of God to preche with gule intent.

实 Brether, rycht so, quhen $z_{0}$ wer consecrat, je oblyste zow all on the sammyn wyse.
$3 e$ may be callit Byschoppis countrafait,
332 the same with my As Gallandis buskit for to mak ane gyse. Now thyuk I, Prencis ar no thyng to pryse, Tyll geue ane famous office tyll ane fule; As quho walde putt ane Myter on ane Mule.336

Allace! and $j^{e}$ that sorrowfull sycht hade syne, Quhow I laye bulrand, baithit in my blude, To mend zour lyfe it had occasioun bene, And laif $;$ our auld corruptit conswetude: Failjeing thare of, than, schortlie I conclude, Without $j^{e}$ frome jour rebaldrye arryse,310

Failing repent. ance, my lot will be theirs. 3e sall be seruit on the sammyn wyse.

## N⿱⺈⿻コ一心 T TO THE PRENCIS．

－Imprudent Prencis，but discretioun， ..... 344Hauyng，in erth，power Imperiall，3 e bene the cause of this Transgressioun ：

Kings often choose amiss in spirituals．
I speik to $3^{\circ} \mathrm{w}$ all，in to generall，
Quhilk doith dispone all office spirituall，
Geuand the saulis，quhilk is bene Chrystis scheip， To blynd Pastouris，but conscience，to keip．
TI Quhen ${ }^{2}$ e，Prencis，doith laik ane officiar，
Ane Baxster，Browster，or ane maister Cuke， 352
Ane trym Tailjeour，ane counnyng Cordonar，
As they select craftsmen，look－ ing to their skill，
Ouir all the land at lenth $3 e$ wyll gar luke
Most abyll men sic officis tyll bruke，－
Ane Browster quhilk can brew moste hoilsum aill， 350
Ane cumnyng Cuke quhilk best can cessone caill，
Ane Tailjeour quhilk hes fosterit bene in france， That can mak garmentis on the gayest gyse． 3e Prencis bene the cause of this myschance，
so they should do，That，quhen thare doith vaik ony benefyse， with reference to chureh matters，
3 e aucht tyll do apone the sammyn wyse，－
Gar sears and seik，baith in to burgh and lande，
The law of God quho best can vnderstande．
ami nominate bishops，dic．，ac－ cording to their titness；

Mak hym Byschope，that prudentlie can preche，
As lois pertene tyll his vocatioun；
Ane Persone，quhilk his Parisone can teche：
Gar Uicaris mak dew Mynistratioun．
And，als，I mak ；ow supplieatioun， Mak zour Abhotis of rycht Religious men， Quhilk Christis law can to thare Conuent ken，

Bot not to rebaldis new cum frome the roste,
372
not making sum of haruly livers, Nor of ane stuffat stollin out of ane stabyll,The quhilk in to the scule maid nener na coste, Nor neter was tyll Spirituall science abyll, Except the cartis, the dyce, the ches, and tabyll,- 376 Off Rome rakaris, nor of rude Ruffianis, Off calsay Paikaris, nor of Publycanis,

- Nor to Fantastyke fenzeit flattaris, -

Most meit to gather mussillis in to Maye,Off Cowhubeis, nor, 3 it, of clatterraris, That in the kirk can nother sing nor saye, Thocht thay be clokit vp in clerkis arraye, Lyke doytit Doctoris new cum out of Athenis, 384 And mummyll ouer ane pair of maglit matenis.

类 Nocht qualyfeit to bruke ane benefyse,
Bot throuch schir Symonis solystatioun, I was promouit on the sammyn wyse, 一 Allace! throuch Prencis supplycatioun, And maid, in Rome, throuch fals narratioun, Byschope, Abbote, bot no Religious man : Quho me promouit I now thare banis ban. 392

Quhowbeit I was Legat and Cardinall, Lytill I knew tharein quhat sulde be done ; I vnderstude no science spirituall, No more than did blynd Alane of the mone.
I dreid the Kyng that syttith heych abone On zow Prencis sall mak sore punischement, Rycht so, on ws, throuch rychteous Ingement:
T. On $z^{\circ} \mathrm{w}$, Prencis, for mndescreit geuyng,

400
they, for giving, and I , for asking and accepting. And we, for our Inoportune askyng, Quhilk sulde haue done sic dignitic refuse.
Our Ignorance hes done the warld abuse, ..... 404 Throuch Couatyce of ryches and of rent. That euer I was ane Prelate I repent.O Kyngis, mak ${ }^{2}$ e no cair to geue, in cure,

Of nuns and she parsons.

Uirginis profest in to Religioun,408In tyll the keipyng of ane commoun hure?To mak, thynk je nocht gret diresioun,Ane woman Persone of ane parisoun,Quhare thare bene two thousand saulis to gyde,412
That frome Harlots can not hir hyppis hyde?

King David fore- Quhat and Kyng Dauid leuit in thir dayis,
saw not what we now see.

Or out of heuin quhat and he lukit down,The quhilk did found so mony fair Abbayis!416
Seand the gret Abhominatioun
In mony abayis of this Natioun,He wald repent, that Narrowit so his boundisOff zeirly rent thre seore of thousand poundis.420Mend, ye kinss; Quharefor I counsayle eueryilk christinit kyng,or be damned!

With in his realme mak Reformatioun, And suffer no mo Rebaldis for to ryug Abufe Clnistis trew Congregatioun :424

Failjeying thareof, I mak Narratioun That 3 e Prencis and Prelatis, all at onis, Sall bureit be in hell, Saule, blude, and bonis.
re That euer I brukit Benefice I rew, 428 Or to sic hycht so proudely did pretend.
Farewell; and I man depart: tharefor, my freinds, adew: write my story.

Quhare euer it plesith God, now man I wend. I praye the tyll my freindis me Recommend,432

And failje nocht at lenth to put in wryte My Tragedie, as I hane done Inlyte.

* ineir follouis the testament and comPLAYNT OF OUR SOUERANE LORDIS PAPYNGO, KYNG
IAMES THE FYFT, QUHILK LYITH SORE WOUNDIT, AND MAY NOT DEE TYLL EUERY MAN HAUE HARD QUHAT HE ${ }^{1}$ SAYIS. QUHAREFOR, GENTYLL REDARIS, HAIST 3OW, THAT HE ${ }^{1}$ WER OUT OF PAINE.
- COMPLYí BE SCHIR DAUID LYNDESAY, OF THE mont, KNYCHT, ALIAS, LYONE KYNG OF ALMEs.

SUPPOSE I had Ingyne Angelicall, With sapience more than Salamonicall, I not quhat mater put in memorie ; The Poctis anld, in style Heroyeall, In breue subtell termes Rethorycall,

4 Poetry has heen exhausted by my predecessors. Off eucrilke mater, tragedie, and storie, So ornatlie, to thare heych laude and glorie, Haith done Indyte, quhose supreme sapience Transcendith far ${ }^{2}$ the dull Intellygenee

ब Off Poetis now in tyll our vulgare ${ }^{3}$ toung;
For quhy the bell of Rethorick bene romg
Be Chawceir, Goweir, and Lidgate lanreate.

12 Chancer, Gower, Lydgate, Quho ${ }^{4}$ dar presume thir Poetis tyll Impung, Quhose sweit sentence throuch Albione bene ${ }^{5}$ song? Or quho can now the workis euntrafait Off Kennedie, with termes aureait? Or of Dunbar, quhilk language hal at large,

16 Kennerly, Dunbar, As maye be sene in tyll his golden targe ?

Quintyng, Mersar, Rowle, IIenderson, hay, and holland, Quintyne, \&e.,

[^61]and so is Bp. Gavin lrouglas,

Thocht thay be ded, thar libells bene leuand, Qulhilkis to reheirs ${ }^{1}$ makeith redaris to reiose. Allace for one, quhilk lampe wes of this land, Off Eloquence the flowand balmy strand, And, in our Inglis rethorick, the rose,21 As of Rubeis the Charbunckle bene chose! And, as Phebus dois Synthia presell, So Gawane Dowglas, Byschope of Dunkell,

- Had, quhen he wes in to this land on lyue,

Abufe vulgare Poetis prerogatyue,
Boith in pratick ${ }^{2}$ and speculatioun.
I saye no more: gude redaris may discryue
His worthy workis, in nowmer ${ }^{3}$ mo than fyue,32
specially renown- And, speciallye, the trew Translationn ed for his Translation of Virgil.

Aud, in the courte, bene present, in thir dayis, That ballattis breuis lustellic and layis, Quhilks tyll our Prince daylie thay do present. Quho ean say more than schir Iames Inglis says,40

In lallatts, ${ }^{4}$ furses, and in plesand playis?
Bot Cudrose hes his pen maid Impotent.
Kyde, in cumnyng and pratick rycht prudent;
And Stewarte, quhilk disyrith one staitly style, 44
Full Ornate werkis daylie dois compyle.
Stewart of Lome wyll carpe rycht curiouslie ;
Galbreith, Kynlouch, quhen thay lyst tham applie
In to that art, ar craftic of Ingyne.
aro maned and Bot, now of lait, is starte vpe, haistelie, One cumnung Clerk, quhilk wrytith craftelie, One plant of P'oetis, callit Ballentyne, Quhose ornat workis my wytt can nuelht defyne:

Gett he in to the courte anctoritie, enlogized. He wyll precell Quintyng and Kennetie.

So, thocht I had ingyne,-as I have none,-
I watt ${ }^{1}$ nocht quhat to wryt, be sweit sanct Ihone; ${ }^{2} 56$ For qully, in all the garth of Eloquence, Is no thyng left bot barrane stok aud stone: The Poleit termes ar pullit, euerilk one,

Declining to be Be thir forenamit Poetis of prudence;60

And, sen I fyud non vther new sentence, I sall declare, or I depart jow fro, The complaynt ${ }^{3}$ of ane woundit Papingo.

M Quharefor, because myne mater bene so rude 64 Off sentence, and of Rethorike denude, To rurall folke myne dyting bene directit, Far flemit frome the sycht of men of gude ; For cunnyng men, I knaw, wyll soune ${ }^{4}$ conclude68

It dowe no thyng bot for to be deiectit:
And, quhen I heir myne mater bene detractit, Than sall I sweir, I maid it bot in mowis, To landwart lassis quhilks kepith kye $\&$ 3owis. $\quad i 2$

[^62]
## 信 HEIR ENDIS THE PROLOUG, AND FOLLOWIS THE COMPLAYNT.

A fair bird perished helplessly.

The king had a parrot, whom I taught.

This proper bird he gane in gouernyng
To me, quhilk wes his simpyll seruetoure,
On quhome I did my delygence and cure,
T To lerne hir language artificiall,
To play platfute, and quhissill fute before. 88
She was most apt Bot, of hir Inelynatioun naturall,
Scho countrafaitit all fowlis, les and more:
Off hir eurage, scho wald, withont my lore,
Syng lyke the Merle, and crawe lyke to the coke, 92
Pew lyk the Gled, and chant lyke the Lauerock,
TI Bark lyk ane Dog, and kekell lyke ane ka, Blait lyke ane hog, and buller lyke ane bull, Gaill lyke ane goik, ${ }^{5}$ and greit quhen scho wes wa; 96 Clym on ane ${ }^{6}$ corde, syne lauch and play the fule :
${ }^{1} \mathrm{E}$ sell $\quad{ }^{2} \underset{5}{\mathrm{E}} \mathrm{E}$ pituus $\quad{ }^{3} \mathrm{E}$ Quhow $\quad{ }^{4} \mathrm{E}$ falket

Scho mycht have bene ane menstrall agane zule. This blyssit bird wes to me so plesande, Quhare euer I fure, I bure hir on my hande.
and she was constantly with me.100

II And so befell, in tyll ane myrthfull morrow, In to my garth I past, me to repose,This bird and $I$, as we wer ${ }^{1}$ wount aforrow,Amang the flowris fresche, fragrant, and formose. 104 My vitale spretis dewlie did reiose, Quhen Phebus rose, and raue the cloudis sabyll, Throueh bryehtnes of his beamys amyabyll.
$0 \cdot 9$ Without vapour was weill purificate 108
The temperat ${ }^{2}$ air, soft, sober, and serene ;
The erth be Nature so edificate
With holsum herbis, blew, quhyte, reid, \& grene ;
Quhilk eleuate my spretis frome the splene.
That day ${ }^{3}$ Saturne nor Mars durst not appeir, Nor Eole of his coue he durst noeht steir.

0 That daye perforee behuffit to be fair,
Be Influence and cours celestiall :
116
No planete presit ${ }^{4}$ for to perturbe the air ;
For Mereurions, be mouyng naturall,
Exaultit wes, in to the throne tryumphall
Off his mantioun, ${ }^{5}$ vnto the fyftene gre,
120
In his awin souerane signe of virginee. ${ }^{6}$

- That day did Phebus plesandlie depart

Frome Geminie, and enterit ${ }^{7}$ in Cancer ;
That daye Cupido did extend his dart ;
124
Uenus, that daye, coniunit with Iupiter ;
That daye Neptunus hid hym, lyke one sker;
That daye dame Nature, with gret besynes, Fortherit Flora to keyth hir craftynes:

128
II And retrograde ${ }^{8}$ wes Mars in Capricorne,
conspiring And Synthea in Sagitter assesit;

[^63]| to cause serenity. | That daye dame Ceres, goddes of the corne, |
| :---: | :---: |
|  | Full Ioyfullie Iohane Upponland ${ }^{1}$ applesit; |
|  | The bad espect of Saturne wes appesit, |
|  | That daye, be Iono, ${ }^{2}$ - of Inpiter the Ioye, - |
|  | Perturband spretis causyng to hauld coye. |

B The sound of birdis surmontit ${ }^{3}$ all the skyis, With melodie of notis Musyeall ;

All nature was charming,

Still, I was not long in happy mood.

The balmy droppis of dew Tytane vpdryis, Hyngande vpone the tender twystis small. The henimlie hew and sound Angelicall 140
Sic perfyte plesoure prentit in myne hart, That, with gret pyne, frome thyne I mycht depart.

IT So, styll amang those herbis amyabyll I did remane one space, for my pastance:
Bot warldlie plesour bene so variabyll,-Myxit with sorrow, dreid, and Ineonstance, That thare in tyll is no contyneuance. So, mycht I saye, my schorte solace, allace!148

Was dreuin in dolour, in one Iytill space.
For, in that garth, amang those fragrant flouris, Walkyng allone,-none bot my bird and Ye,Onto to the tyme that I had said myne houris, 152
The bird climbed a tree, beyond reach.

I warned her; bit she ventured still higher.

This Bird I sett vpon one branche me bye:
Bot scho began to speill, rycht spedalie, ${ }^{4}$
And in that tree scho did so heych ascende, That be no waye I mycht hir apprehende.156

Sweit bird, said I, be war, mont nocht ouer hie ;
Returne in tyme ; perchance thy feit may failje;
Thov art rycht fat, and noeht weill vsit to fle;
The gredie gled, I dreid, schc the assailze.
I wyll, said seho, ascend, vailje quod vailje:
It is my kynd to clym, aye, to the hyeht:
Off fedther and bone, I watt weill, I am wyeht.

[^64]$1-$ So, on the heychast lytill tender twyste, $16 t$
With wyng displayit, seho sat full wantomlie:
Bot Boreas blew one blast, or euer seho wyst,
Quhilk braik the branche, and blew hir, sodantlic,
Doun to the ground, with mony cairfull crye: 168
Upon ane stob scho lychit, on hir breist;
The blude ruschit ${ }^{1}$ out, and scho eryit for a preist.
M God wat gyff than my hart wes wo begone,
To see that fowle flyehter amang the flouris,
Quhilk, with gret murnyng, gan to mak hir mone.
Now cumyng ar, said scho, the faitall houris;
She prayed for longer life. Off bitter deth now mon I thole the schouris. O dame Nature, I pray the, of thy grace,176

Len me layser to speik one lytill space,
M For to complene my fait Infortunate, And so dispone my geir, ${ }^{2}$ or I depart ;
Sen of all conforte I am desolate,
Allone, except the deth, heir with his darte, With aufull cheir, reddy to peirs myne hart. And, with that word, scho tuke one passiom, Syne flatlyngis fell, and swappit in to ${ }^{3}$ swoun.184

With sory hart, peirst with compassioun, And salt teris distellyng frome myne Eine, To heir that birdis lamentatioun,

I did aproche, onder ane hauthorne grene,
188 hut recoverel, and spoke,
Quhare I mycht heir and se, and be vnsene;
And, quhen this bird had swomit twyse or thryse,
Scho gan to speik, sayng on this wyse :
IT O fals Fortune, quhy hes thov me begylit?

The wind blew her down, wounded.



| ${ }^{1} \mathrm{E}$ Ambisioun | ${ }^{2} \mathrm{E}$ weis | ${ }^{3} \mathrm{E}$ tharefoir |
| :---: | :---: | :---: |
| ${ }^{+}$E frome | ${ }^{5}$ E Pecoke | ${ }^{6}$ P prude |

~ HEIP FOLLOWIS THE FIRST EPYSTYLL OF THE PAPYNGO, DIRECT TO KYNG IAMES THE FYET.

PREPOTEN'T Prince, peirles of pulchritude,
Glore, honour, laude, tryumphe, \& victore 228

Be to thy heych excellent Celsitude,
With Marciall dedis dyng of memorie.
Sen Atropus ${ }^{1}$ consumit haith my glorie, And dolente deith, allace! mon ws depart,

232 Sire, dying, 1
I leif to the my trew ${ }^{2}$ vnfenzeit hart,
leave thee my heart,

汿 To gydder with this ${ }^{3}$ Cedull subsequent, With moist renerent Reconmendatioun.
I grant, thy grace gettis mony one document,-
Pe famous Fatheris predicatioun,
Witl mony notabyll Narratioun,
Be plesande Poetis, in style Heroyeall,-
Quhov thow suld gyde thy Seait Imperiall.240

T Sum doith deplore the gret Calamiteis
Off diuers Realmes Transmutatioun ;
Sum pieteouslie doith treait of Tragedeis,
All for thy graces Informatioun :
241 following precedent.
So I intend, but adullationn,
In to my barbour rusticall indyte,
Amang the reste, schir, sum thyng for to wryte.

㜿 Souerane, consaue this simpyll similytude 248
Off officiaris seruyng thy Senzeorie :
Quho gydis thame weil gettis of thy grace gret gude; Alviceas to
Qulıo bene Iniuste clegradit ${ }^{4}$ ar of glorie,

[^65]of servants. And cancillat out of thy memorie ; ..... 232
Providyng, syne, more plesand in thare place: Beleue, rycht so sall God do with thy grace.
9I Considder weill, thow bene bot officiare
And wassall to that kyng Incomparahyll: ..... 256
Preis thov to pleis that puissant ${ }^{1}$ prince preclare,Thou thyself art Thy ryche rewarde salbe Inestimabyll,but a servant.

Poets will laud
thee, if just.
but thou hast duties, too.

Exaultit heych, in glore Interminabyll, Abone Archangels, virtus, potestatis, ${ }^{2}$260Plesandlie placit amang the Principatis.
TI Off thy vertew Poetis perpetuallie
Sall mak mentioun, vito the warld be endit:
So thov excers thyne office prudentlie,2 3!
In heuin and erth thy grace salbe commendit:
Quharefor, afeir that he be nocht offemlit, Quhilk hes exaultit the to sic honour,Off his peple to be one Gouernour,-268

- And, in the ertl, haith maid sie ordinance, Under thy feit all thyng terrestryall Ar subiect to thy plesour and pastance.
Thy rights are Boith fowle, and fysche, ${ }^{3}$ and bestis pastorall,272 must ample;
Men, to thy seruyce, and wemen, thay hene thrall:
Halkyng, hountyng, armes, and leiffull amour ${ }^{4}$
Preordinat ar, be Gol, for thy plesour, -
बI Maisteris of Museik, to recreat thy spreit
With dantit voce and plesande Instrument.
Thus may thov be of all plesouris repleit, So in thyne office thor be deligent.
Bot, be thov found sleuthfull, or negligent,
Or Ininste in thyne exicutiom,
Thov sall nocht faill deuine puncissiom.

> TT Quharefor, sen thov hes sic capacitie,
Learn, then,

To leme to ${ }^{5}$ playe so plesamulie, and syng,284

Pyie hors, ryn speris with gret andacitic, Schu'e with hand bow, croshow, ${ }^{1}$ and culueryng,
Amang the rest, schir, lerne to be ane kyng:
Kyith, on that craft, thy pringnant fresche ingyne, 288 Grantit to the be Influence Diuine.

TAnd, sen the Diffinitioun of ane kyng
Is, for to haue of peple gouermance, Addres the, first, abufe all vther thyng,

292 First of all, govern thyself.

Tyll put thy bodye tyll sic ordinance,
That thyne vertew thyne honour may auance.
For quhov suld Prencis gouerne gret regionis, That can nocht dewlie gyde thare awin personis? 296

TI And, gene thy grace wald leif rycht plesandlie, Call thy Counsale, and cast on thame the cure; Thare Iuste Decretis defend and fortyfie.

But gucle counsale, may no Prince lang indure:
300
Wyrk with counsale, than sall thy work be sure.
Cheis thy counsale of the moste Sapient,
Without regarde to blude, ryches, or rent.
T. Amang all vther pastyme and plesour, 304
Now, in thy adolescent zeris jeing, W'ald thov, ilk day, studie, bot half one hour, The Regiment of princelie gouernyng, To thy peple it war ane plesand thyng : 308
Thare mycht thov fynd thyne awin vocatioun, Quhov thov suld vse thy sceptour, ${ }^{2}$ swerd, $\&$ croun.
d ${ }^{3}$ The Cronecklis ${ }^{3}$ to knaw I the exhorte, Quhilk may be myrrour to thy Maiestie : 312
Thare sall thov fynd boith ${ }^{4}$ gude \& euyll reporte Off euerilk Prince, efter his qualytie :
Thocht thay be dede, thare deidis sall nocht dee.
Traist weill, thov salbe stylit, in that storie, 316
As thov deseruis putt in memorie.

[^66]Moreover,
explore the chronicles.

Study, daily, the art of governing.
$\underset{\substack{\text { Pray to Clust, } \\ \text { to kepp thee from }}}{ }$ Request that Roye quhilk rent wes ${ }^{1}$ on the rude, doing injustice. The to defend frome dedis of defame, That no Poyte reporte of the bot gude:
For princes dayis Induris bot ane drame. ${ }^{2}$
Sen first kyng Fergus bure ane Dyadame, ${ }^{3}$
Thov art the last king, of fyue score and fyue;-
And all ar dede, and ${ }^{4}$ none bot thov on lyue,- 324
Off quhose number fyftie and fyue bene slane, And, moist parte, in thare awin mysgouernance. Quharefor, I the beseik, my Sonerane,

Profit by thy predecessors.

Be gentle with the nobility.

Consydder of thare lyuis the circumstance, 328 And, quhen thov knawis the cause of thare mischance, Off vertew, than, exault thy salis on hie, Traistyng to chaip that faitale destanie.

Trait ilk trew Barroun as he war thy brother, 332 Quhilk mon, at neid, the and thy realme defende: Quhen, suddantlie, one doith oppresse one vther, Lat Iustice, myxit with mercy, thame amende.
Haue thov thare hartis, thov hes yneuch to spend : 336
And, be the contrar, thov arte bot kyng of bone, Frome tyme thyne hereis hartis bene from the gone.

TI I hane no laser for to wryt at lenth
Myne hole intent ontyll thyne Excellence,
But I am too feeble to speak my whole mind.

Decressit so I am in wyt and strenth, My mortall wounde doith me sic violence.
Peple of me maye have experience:
Because, allace! I wes Incomsolabyll, 344 Now mon I dee, one Catyue myserabyll.

E HEHR FOLLOWIS THE SECUNDE EPISTYL OF THE PAPYNGO，DHRECTIT TO HIR BRETHER OF COURTE．

## 家 未来 未

BRETHER of court，with mynd precordial，
To the gret god hartlie I commend zow．
Imprent my fall in zour memoriall， 348 Togidter with this cedul that I send jow．

348 Shun，brethren， to aspire overmuch．

To preis ouer heych I pray $30 w^{1}$ not pretend $^{\text {3 }}$ jow：
The vaine ascens of court quho wyll eonsydiler， 351
Quho sittith moist hie sal fynd the ${ }^{2}$ sait most slidder．
R So， 3 ，that now bene lansyng vpe the ledder，
Tak tent in tyme，fassinnyng $z_{0}$ ur fingaris faste．
Quho clymith moist heych moist dynt hes of the The higher yon woder，
And leist defence aganis the bitter blast 356
Off fals fortune，quhilk takith neuer rest；
Bot，moste redouttit，daylie scho doun thryngis，
Nocht sparing Papis，Conquerours，nor kyngis．
II Thocht 3 e be montit vpe abone the skyis，$\quad 360$
And hes boith kyng and court in goternance，
Sum was als heych，quhilk now rycht lawly lyis，
Some courtiers
Complanyng sore the courtis variance．
have fallen from proul prosperity．

Thare preterit tyme may be experience， 364 Quhilk，throuch vaine hope of courte，did clym so hie， Syne wantit wyngis，quhen thay wend best to flie．

TI Sen ilke court bene vntraist and transitorie，
All Courts are
Cheangyng als oft as woddercok in wynd，

[^67]fickle, and are not without hypocrites.

Sum maikand glaid, and vther sum rycht sorie,Formaste, this day, the morne may go behyind,Lat not vaine hope of court 3 our reasone ${ }^{1}$ blyind:
Traist weill, sum men wyll gyf zov land, as lordis, 372
Quhilk wald be glaid to se zov hang in cordis.

I could testify in their disfavour.

Courtiers are raised up and cast down.

The most unwortiy sometimes lave most credit at court.

Some courtiers study to debauch princes,
rav I durst declare the myserabilitic
Of diuers curtis,-war nocht my tyme bene ${ }^{2}$ sehort,The dreidfull cheange, vaine glore, and vilitie, $\quad 376$
The painfull plesour, as Poetis doith reporte, Sum tyme in hope, sum tyme in disconforte ; And how sum men dois spend thair ;outhed haill In court, syne endis in the hospytaill: 380

- Quhov sum in court bene quyet cotusalouris, Without regarde to commoun weill or kyngis, Castyng thare cure for to be Conquerouris; And, quhen thay bene heych rasit ${ }^{3}$ in thare ryngis, $38 t$ How cheange of court tham dulfully down thringis; And, quhen thay bene frome thair estait deposit, Quhov mony of thare fall bene rycht reiosit:

T And quhou ${ }^{4}$ fonde fenjeit fulis and flatteraris 388
For small seruyce optenith gret rewardis ;
Pandaris, pykthankis, custronis, and clatteraris
Loupis vp frome laddis, sine lyclitis amang lardis ;
Blasphematours, beggaris, and commoun bardis 392
Sum tyme in court hes more auctoritie
Nor denote Doctouris in Diuinitie :
Quhov, in some countre, bene barnes of Baliall, Full of dissimilit payntit flatterric, 396
Prouocande, be Intoxicat counsall, Prenees tyll huredome and tyll hasardric:
Quho dois in Prencis prent sic harlotrie,

I saye for me, sic peirte ${ }^{1}$ promocatomis
Sulde puneist be abufe all strang tratomis.
稼 Quhate traners, troubyll, and calamitie
Haith bene in courte within thir hommeth zeris !
Quhat mortall cheangis, ${ }^{2}$ quhat miseritie!
Quhat nobyll men bene brocht vpon thair beris!
Traist weil, my freinds, follow zow mon 3 our feris:
So, sen in court bene no tranquillytie,
Sett noeht on it ;our hole fielycite.
The courte cheangeith, sumtyme, with sic outrage,
That few or none may makyng resistance,
And sparis nocht the prince ${ }^{3}$ more than the paige,
As weill apperith be experience.
The Duke of Rothasay mycht mak no defence,
The fite of the Duke of Quhilk wes pertenand Poye of this ${ }^{4}$ regioun, Rothesay. Bot dulefully denorit in ${ }^{n}$ nesoun.
Quhat dreid, quhat dolour had that nolyyll kyng, 416
Robart the thride, frome tyme he knew the cace
Of Robert III and his two sons.
Off his two Somnis dolente departyng !-
Prince Dauid deyid, and Iames captyue, allace !-
Tyll trew Scottis men quhilk wes a cairful cace. $\quad 120$
Thus may 3 e knaw, the courte bene variand, Quhen blude ryall the cheange may not ganestand.

Quho rang in court more hie and tryumphand Nor Duke Murdoke, quhil that his clay ${ }^{5}$ indurit?424

Was he nocht gret Protectour of Scotland?
3it of the court he was nocht weill assurit ;
Itt cheangit so, his lang seruyce wes smurit: ${ }^{6}$
He and his Sonne, fair Walter, but remede,
Forfaltit war, and put to dulefull dede.
Kyng Iames the first, the patrom of prudence,
King James 1. Gem of Ingyne, and peirll ${ }^{7}$ of polycie,

[^68]${ }^{5} \mathrm{E}$ dayis $\quad{ }^{6} \mathrm{E}$ smorit $\quad{ }^{7} \mathrm{E}$ perle
fell a rictim to conspiracy.

James II. was killeal by at cammoh.

Well of Iustice, and flude of Eloquence, 432 Quhose vertew doith transcende my fantasie For tyll discryue ;-3it, quhen he stude moste hie, De fals Exhorbitant conspiratioun That prudent Prince wes pieteouslic put dom.436

T Als, Iames the secunde, Roye of gret renoun, Beand in his superexcelland glore, Throuch reakles schuttyng of one gret camnom, The dolent deith, allace! did hym denore. 440
One thyng thair bene, of quhilk I maruell' more, That Fortune had at ${ }^{2}$ hym sic mortall feid, Throuch fyftie thousand, to waill him by the heid.

- My hart is peirst ${ }^{3}$ with panes for to pance ..... 444
Or wrytt that courtis variatiounOff Iames the ${ }^{4}$ thrid,--quhen he had gonernance,-The dolour, dreid, and desolatiom,The cheange of court, and conspiratiom ;448And quhov that Cochrame, with his companye,That tyme in courte clam so presumpteouslye.
It had bene gude, tha beirnes ${ }^{5}$ had bene mborne,
Be quhome that nobyll Prince wes so abusit: ..... 452
Thay grew, as did ${ }^{6}$ the weid abufe the come,-That prudent Lordis counsall wes refusit,-And held hym quyet, as he had bene inclusit.Allace! that Prince, be thare abusioun,456Was, fynalie, brocht to confusioun.
-95 Thay clam so heych, and gat sic audience, And with thare Prince grew so familiar, His Germane brother mycht get no presence;
and induredto,
distrace, bintish, The Duke of Albanie, nor the Erle of Mar, and execute

Lyke bancist men, was haldin at the bar,

[^69]Tyll, in the Kyng, thare grew sic mortall feir, He flemit the Duke and patt the Erle to dete.

Thus, Cochrame, with his eatyue companye, Forsit thame to flee; bot ;it thay wantit fedderis:
Abufe the heyelı Cederis of Libanye
Thay clam so hie, tyll thay lape ouir thair ledeleris; 468
On lawder bryge syne keppit wer in tedleris,
Stranglit to deith,- thay gat none vther grace,-
Thair king captyne, quhilk wes ane cairful cace.

बT Tyl putt in forme ${ }^{1}$ that fait Infortmat, 472 And mortall cheange, perturbith ${ }^{2}$ myne ingyne. My ${ }^{3}$ wytt bene waik, my fyngaris faitegate, To dyte, or wryt, the rancour, and rewyne, The Ciuyll weir, the battell Intestyne,-
How that the Sonne, with baner braid displayit, Agane the Fader, in battell, come arrayit.

Wald god that prince had bene, that day, confortit
With sapience of the prudent Salomone,
And with the strenth of strang Sampsone supportit,
With the bauld oste of gret Agamenone!
Quhat suld I wys, remedie wes ${ }^{4}$ thare none:
At morne, ane king with sceptomr, ${ }^{5}$ sweird, and cromn; Att ewin, ane dede deformit cariom!

Allace! quhare bene that rycht redontit Roye, ${ }^{\text {B }}$
That potent prince, gentyll king Iames the feirl?
I pray to Christe his Saule for to connoye:
Ane greater ${ }^{7}$ nobyll rang nocht in to the eirl.
And so was
O Atropus, warye we maye thy weird;
For he wes myrrour of hmmylitie,
Lode sterne and lampe of libiralytie.

| ${ }^{1}$ E him frome | ${ }^{2}$ E parturnith | ${ }^{3}$ E myne | ${ }^{+} \mathrm{E}$ was |
| :---: | :---: | :---: | :---: |
| ${ }^{5} \mathrm{E}$ | ${ }^{\text {a }}{ }^{6}$ E Kyng | ${ }^{2} \mathrm{E}$ gryter |  |
| monarche |  |  |  |


$\$$ Off Flodoun ${ }^{3}$ feilde the rewyne to renolfe, ${ }^{4}$ Or that most dolent daye for tyll deplore, 508 I nyll, for dreid that dolour zow dissolfe,
He was killem at Schaw how that prince, in his tryumpland glore, Flodien,

Distroyit was,-qulat nedeith proces more? -
Nocht be the vertew of Inglis ordinance,
Bot be his awin wylfull mysgouernance.
Allace! that daye had he bene counsalabyll,
He had obtenit laude, glore, ${ }^{2}$ and victorie.
Quhose pieteous proces bene so lamentabyll,
with many enthu- I nyll at lenth it put in memorie. siastic folluwers.

I neuer red, in Tragidie nor storie, At one Iornaye so mony nobyllis slane, For the defence and lufe of thare Sonerane.520

- Now, lorether, marke, in 3 our remembrance, ${ }^{5}$

Ane Myrrour of those mutabiliteis:
Gather, from these instancer, the inconstinus


[^70]Efter quhose deith quhat strainge aduersiteis,
of courts in general.

Quhat gret mysreule, in to this regiom rang, Quhen our $z^{\circ}$ ong prince could noder ${ }^{1}$ spek nor gang !

During his tender zouthe and imocence, 528
Quhat stouith, quhat raif, quhat murthur, \& myschance!
Thair wes not ellis bot wrakyng of vengeance,
The troubles at the Court
In to that court thare rang sic variance.
Diners rewlaris maid diters ordinance :
Sum tyme our Quene rang in anctoritio: ${ }^{2}$
Sum tyme, the prudent Duke of Albanie;
Sum tyme the realme was reulit be regentis;
Sum tyme, Lufetenentis, ledaris of the law.
Than rang so mony Inobedientis,
That few or none stude of ane ${ }^{3}$ vther aw. of King Jamen Iv.
Oppressioun did so lowde his bugyll blaw,
That none durst ryde bot ${ }^{3}$ in to feir of weir :540

Ioke vponeland, that tyme, did mys his meir.
IT Quho was more heycht in honour elenate,
Nor was Margareit, our heyeh \& mychtie princes?
Sic power was to hir appropriate,
541 of Queen
Margaret,
Off king and realme selo wes gonernores :
his consurt.
3it come one cheange, within ane schorte proces;
That peirle preclare, that lusty plesand quene,
Lang tyme durst nocht in to the court be sene.
The Archebischop of sanctandrus, Iames Betoun, Chancellare, and primate in power pastorall, Clam, nyxt the kyng, moste heyeh in this regioun.
The ledder schuke, he lape, and gat one fall: 552 Auctoritie, ${ }^{3}$ nor power spirituall, ${ }^{4}$
Ryches, freindship, mycht not, that tyme, prenail, Quhen dame Curia began to steir hir taill.

[^71]His heych prudence preualit hym ${ }^{1}$ nocht ane myte, ..... 556
That tyme the courte bair hym sic mortall feid:
As presoneir thay keipt hym, in dispyte;
and his And, sum tyme, wyst not quhare to hyde his heid,pluts and fillure.Bot, dissagysit lyke Ihone ${ }^{2}$ the raif, he raid.560
IIad nocht bene hope bair ${ }^{3}$ hym sic companye,
He had bene stranglit be malancolye.
Quhat cummer \& cair wes in the court of france, Quhen kyng franeose ${ }^{4}$ wes takin presoneir! ..... 564
The Duke of Burboun, amyd his ordinance,Troubles of the Deit ${ }^{5}$ at ane straik, ${ }^{6}$ rycht bailfull brocht on beir.French Court.
The court of Rome, that tyme, rane all aureir, Quhen Pape Clement wes put in strang presoun, ..... 568
The nolyyll Citie put to confusioun.
In Ingland, quho had greter gonernance
Nor thare trymmphand courtly Cardinall?
The commoun weill, sum sayis, he did auance, ..... 572
Be equale Iustice, boith to gret and small,Thare wes no Prelate to hym paregall.Inglismen sayis, hat he roung langer space,
He had deposit Sanct Peter of his place. ..... 576
Nz Ilis jrincely pompe, nor Papale grauitie,His palyce ryall, ${ }^{7}$ ryche, and radions,Nor, $3^{i t}$, the flude of Superfluitie
and his rice andOff his ryches, nor tranell tedions,580Frome tyme dame Curia held hym orlions,Preualit lymm not, nor prudence moste profound:The ledder braik, and he fell to the ground.
Quhare bene the douchty Erlis of Dowglas, ..... 581Scotish noble- Quhilkis ryallie in to this ${ }^{8}$ regioun rang ?

Quhilkis ryallie in to this ${ }^{8}$ regioun rang ? Forfalt and slane; quhat nedith more proces!
The Erle of Marche wes merschellit tham amang;

Dame Curia thame dulefullie doun thrang; $588{ }^{$|  and their various  |
| :---: |
|  forture  |$}$

And, now of lait, quho clam more heych, amang vs, Nor did Archebalde, Umquhyle the Erle of Angons?
Ha Quho with his Prince wes more familiar,
Nor of his grace had more auctoritie?
Was he nocht gret Wardane and chancellar ?
3it, quhen he stude vpon ${ }^{2}$ the heychest gre,
Traistyng no thyng bot perpetuitie,

Was suddanlie deposit frome his place, ' | especially, the |
| :--- |
| Earl of Angus. |

बT Quharefor traist nocht in tyll auctoritie, ${ }^{3}$ My deir brother, I praye jow hartfullie:
Presume nocht in ;our vaine prosperitie; 600
Conforme zour traist in God alluterlie ;
Le almonished
accordingly.
Syne, serue zour Prince, with enteir hart, trewlie;
And, quhen 3 e se the court bene at the best,
I counsall $\mathfrak{j}$ ow, than draw $j$ ow to $\mathfrak{j o u r}$ rest.

Quhare bene the heych ${ }^{1}$ tryumphant court of troye?
Or Alexander, with his twelf prudent peris?
Or Iulius, that rycht redoutit Roye?
Agamenone, moste worthy in his weris?
608
To schaw thare fyne my frayit hart aferis:
Sum murdreist war ; ${ }^{4}$ sum, poysonit pieteouslie ;
Thare cairfull courtis dispersit dulefullic.

IT Traist weill, thare is no constant court bot one, 612
Quhar Christ bene king, quhose tyme interminabyll
And heych ${ }^{1}$ tryumphant glore beis neuir gone.

No Court but that of Christ

That quyet court, myrthfull and Immutabyll,

$$
\begin{array}{lll}
{ }^{1} \mathrm{E} \text { heycht } & { }^{2} \mathrm{E} \text { vp } & { }^{3} \mathrm{E} \text { autoritie } \\
& { }^{4} \text { was }
\end{array}
$$

is to be trusted. But variance, standith, aye, ferme and stabyll : 616
Dissimilance, ${ }^{1}$ flattry, nor fals reporte
In to that court sall neuer get resorte.
Traist weill, my freindis, this is no fenzeit fare ;
For quho that bene in the extreme of dede,
The veritie, but doute, thay sulde declare,

Such are the true words of one dying.

Adieus to Edinburgh,
to Stirling, to Linlitligrow,
to Falkland in Fife.

Without regarde to fanour or to fede. ${ }^{2}$
Quhill 3 e haue tyme, deir brother, mak remede. ${ }^{3}$
Adew for euer ! of me $z^{e}$ get no more,
Beseikand God to bryng zow to his glore.
Adew, Edinburgh, ${ }^{4}$ thow heych tryumphant toun,-
Within quhose boundis ryeht blythfull hane I bene,-
Off trew merchandis the rute ${ }^{5}$ of this regioun, $\quad 628$
Moste reddy to resane court, king, and Quene!
Thy polecye and Iustice may be sene:
War deuotioun, wysedome, and honestie,
And credence ${ }^{6}$ tynt, thay myclit be found in the. 632
传 Adew, fair Snawdoun, with thy tomis hie,
Thy Chapell royall, ${ }^{7}$ Park, and tabyll rounde!
May, Inne, and Iuly walde I dwell in the,-
War I one man,-to heir the birdis sounde,
Qulilk doith agane thy royall roche redounde.
Adew, Lythquo, quhose palyce of plesance
Mycht be one patrone in Portingall or Frauce!
$\Rightarrow$ Fair weill, Falkland, the fortrace of fyfe, 640
Thy polyte Park, vnder the lowmound law!
Sum tyme in the I led ane lustye lyfe,
The fallow deir, to see thame raik on rawe.
Courte men to cum to the, thay stand gret awe, 644 Saycmil, thy burgh ${ }^{8}$ bene, of all hurowis, ${ }^{9}$ baill, Because in the thay nener gat gude aill.

| ${ }^{1} \mathrm{E}$ Dissimilant | ${ }^{2}$ E feide | ${ }^{3}$ E remade | E Edinbruch |
| :---: | :---: | :---: | :---: |
| ${ }^{5} \mathrm{E}$ curte | ${ }^{6} \mathrm{E}$ crydence | ${ }^{7} \mathrm{E}$ roall | ${ }^{6} \mathrm{E}$ brugh |
|  |  | wis |  |

R 2 HEIR FOLLOWIS THE COMMONYNG' BETUTX
the papingo and Hir holye executouris.

CHE Pye persauit the papingo in paine, He lychtit doun, and fenzeit him to greit: 648
Sister, said he, alace! quho hes 3 ow slane? I pray $30 w$, mak prouisione for 30 ur spreit, Dispone $z^{0}$ ur geir, and 3 ow confes compleit. I have power, be $30 u r$ contritioun, 652 Off all zour mys to geue $30 w^{2}$ full remissioun.

TI I am, said he, one Channoun regulare, And, of my brether Pryour principall: My quhyte rocket ${ }^{3}$ my clene lyfe doith declare; 656
The blak bene ${ }^{4}$ of the deith memoriall:

To the parrot came the magpie, -

Quharefor I thynk $z^{\text {our gudis naturall }}$
Sulde be submyttit hole in to my cure :
je knaw, I am ane holye Creature.
The Reuin ${ }^{5}$ come rolpand quhen he hard the rair ;
So did the Gled, with mony pieteous pew ;
And fenzeitlye thay contrafait gret cair.
Syster, said thay, 3 our raklesnes we rew :
Now, best it is our Iuste counsall ensew ;
Sen we pretend to heych promotioun, Religious men, of gret deuotioun.

I am ane blak Monk, said the ruclande reuin; 668
So said the gled, I am ane holy freir,
And hes power to bring 3ow quyke to heuin: realy to help
It is weill knawin, my conscience bene full cleir ;

[^72]| heavenward. | The blak Bybill pronounce I sall perqueir: |
| :--- | :--- |
| So tyll our brether je wyll geue sum gude : |  |
|  | God wat geue we hes ${ }^{1}$ neid of lyues fude. |


|  | us The Papyngo said: father, be the rude. Howbeit 3 our rayment be ${ }^{2}$ religions lyke, 3our conscience, I suspect, be nocht gude. | 676 |
| :---: | :---: | :---: |
| Charge and defence. | I did persane, quhen preuelye $3^{e}$ did pyke Ane chekin frome ane hen, vnder ane dyke. I grant, said he: that hen was my gude freind ; And I that chekin tuke, bot for my teind. | 680 |
| A priest's rights and powers. | 3 e knawe the fiith be ws mon be susteind ; ${ }^{3}$ So be the Pope it is preordinate, That spirituall men suld lene vpon thair teind : Bot, weill wat I, $3^{e}$ bene predestinate, In zour extreme to be so fortumate, To hane sic holy consultatioun. ${ }^{4}$ Quharefore we mak jow exhortatioun : | 684 688 |
|  | Sen dame Nature hes grantit jow sic grace, $^{2}$ Layser to mak confessioun generall, Schaw furth 3 our syn in haist, quhil 3 e haif space |  |
| $\begin{gathered} \text { Cinfess and } \\ \text { deliver; } \end{gathered}$ | Syne, of zour geir mak one memoriall: We thre sall mak , our festis funerall, And, with gret blys, bury we sall ;our bonis, Syne trentalls twenty trattyll all at onis. | 602 |

The renkis ${ }^{5}$ sall rair, that men sall on thame rew, 690 And crye Commemoratio Animarum.
We sall gar cheknis cheip, and geaslyngis pew,--
and you hall Suppose the geis and hemis sulde erye alarum ; -
he heartily
regretted,
 Cryand for gow $^{7}$ the cairfull corrynogh.

[^73]IT And we ${ }^{1}$ sall syng, ahout $3^{\text {onr }}$ sepulture,
Sanct Mongois matynis, and the mekle creil, 70 t
And, syne, denotely saye, I zow assure,
The auld Placebo bakwart, and the beid ;
besung, and
And we sall weir, for $;$ ow, the murnyng weid :
And, thocht ;our spreit with Pluto war profest, 708
Denotelie sall ;our derigie be addrest.
Father, sail scho, $3^{\text {our }}$ facunde ${ }^{2}$ wordis fair, Full sore I dreid, be contrar to zour dedis.
The wyffis of the village cryis, with cair, 712 Quhen thai persaue zour muow ${ }^{3}$ ouirthort thar medis: 3our fals consait boith duke \& draik sore dreidis.
I maruell, suithlie, $3^{e}$ be nocht eschamit For $z_{\text {our }}$ defaltis, beyng so defamit.716

It dois abhor my pure perturbit spreit Tyll mak to zow ony confessioun :
I heir men saye, $3^{e}$ bene one Ypocrite,
Exemptit frome the senze and the sessioun.
720 Proposal flatly
To put my geir in zour possessioun,
That wyll I nocht,-so help me dame nature !-
Nor of my corps I wyll 3 ow geue ${ }^{4}$ no cure.

$$
\text { II Bot, hal I heir the nobyll Nychtingall, } 724
$$

The gentyll Ia, the Merle, and Turtur trew, My Obsequees ${ }^{5}$ and feistis ${ }^{6}$ funerall
Ordour thay wald, with notis of the new.
The plesand Pown, most angellyke of hew,
Would that pleasant

Wald god I wer, this daye, with hym confest, And my deuyse dewlie be hym addrest!

The myrthfull Maueis, with the gay goldspink
The lustye Larke, wald god thay war present!

[^74]| in attendance on me! | My infortune, forsuith, thay wald forthink, ${ }^{1}$ |  |
| :---: | :---: | :---: |
|  | And conforte me, that bene so Impotent. The swyft Swallow, in prattick ${ }^{2}$ moste prudent, I wate scho wald my bledyng stem, belyue, With hir moste verteous stone restringityue. | 736 |
|  | Compt me the cace, vider confessioun,The Gled sail, proullye, to the Papingo, And we sall sweir, be our professioun, | 740 |
| The kite conjures the parrot, | Counsall to keip, and schaw it to no mo. We the beseik, or thow depart ws fro, Declare to ws sum causis reasonabyll, |  |
|  | Quhy we bene haldin so abhominabyll. <br> Be thy trauell thow hes Experience, First beand bred in to the Orient, Syne, be thy gude seruyce and delygence | 744 |
| knowing East and West, | To Prencis maid heir in the Occident: Thow knawis the vulgare pepyllis Iugement, Quhare thow transcurrit the hote Meridionall, Syne, nyxt the Poill, the plage Septemtrionall. | 748 |

No, be thyne heych ${ }^{4}$ ingyne superlatyue, 752
Off all countreis thow knawis the qualiteis ; Quharefore I the coniure, be God of lyue,
to tell the The veritie declare, withouttin leis, ${ }^{5}$
elaracter of ecelesiastics.

Qulhat thow hes hard, be landis, or be seis,
-T Father, sail scho, I, catyue Creature, Dar nocht presume with sic mater to mell ;
Off 3 our caces, 3 e knaw, I hane no cure:
The parrot Memand thame quhilk in prulence doith precell. ${ }^{6}$ hesitates, at first,

I maye nocht pew, my panes bene so fell, Aud, als, perchance, 3 e wyll nocht stanc content 764
To knaw the vulgare pepyllis Iugement.
${ }^{1} \mathrm{E}, \mathrm{P}$ forthing $\quad \begin{gathered}{ }^{2} \mathrm{E} \text { parttick } \\ \\ \\ { }^{5} \mathrm{E} \text { omits } 1.755 .\end{gathered}{ }^{9} \mathrm{E}$ restringatiue, E heycht

3it, wyll the deith alyte with trawe lis darte, All that lyis in my Memoryall I sall declare, with trew vnfenzeit hart; 768 Anl, first, I saye to zow, in generall, The commoun peple sayith, ze bene, all, Degenerit frome zour holy prematyuis, As testyfeis the proces of zour lyuis.772

- Off jour peirles, prudent prenicessouris

The begimyng, I grant, wes verray gude:
Apostolis, Martyres, Uirgines, Confessouris,

The sound of thair excellent Sonctitule
Was hard ouer all the wam, be land and flude;
776 Modern cleries are inferior to those of oll,
Plantyng the faith be Predicatiom, ${ }^{1}$
As Christe hal mail to thame Narratioun.

* To fortyfie the faith thay tuke no feir, $\quad 780$

Afore Prencis precheing full prudentlie;
Of dolorus deith thay doutit nocht the deir, The veritie declaryng feruentlie;
And Martyrdome thay sufferit pacientlie:
Thay tuke no cure of land, ryches, nor rent ;
Doetryne and deid war boith equeuolent. ${ }^{2}$
To schaw at lenth thair workis wer gret wounder, ${ }^{3}$
Thare myracklis thay wer so manifest ;
In name of Christe thay halit mony hounder, Rasyng the dede, and purgeing the possest, ${ }^{4}$
With peruerst spretis quhilks had bene opprest:
The crukit ran, the blynd men gat thare Ene, 792 The deiff men hard, the lypper war maid clene.

18 The Prelatis spowsit wer with pouertie,
Those dayis quhen so thay flurisit in fame, And, with hir, generit Larly Chaistitie, 796 And dame Deuotioun, notabyll of name:
Humyll thay war, simpyll, and full of schame.
workers of many miracles,

[^75]and by their
Chastity and Devotion were promoted.

Thus, Chaistitie ${ }^{1}$ and dame Denotiom War principall cause of thare promotioun.

TT Thus thay contynewit, in this lyfe deuyne, Aye tyll thare rang, in Romes gret Cietie, Ane potent Prince ${ }^{2}$ was namit Constantyne:
So it wa: till the time of Constantine,
author of the Church's temporalities.

Persauit the kirk had spowsit pouertie,
With gude intent, and mouit of pietie, Cause of Dinors he fande betuix thame two, And partit thame, withouttin worlis mo.

Withouttin ony Dispensatioun,
The kirk he spowsit with dame Propirtie, Quhilk haistalye, be procliamatioun, To ponertie gart mak narratioun,-812

Under the pane of peirsyng of hir eine,That with the kirk scho sulde no more be seine.

Sanct Syluester, that tyme, rang Pope in rome, Qulilk first consentit to the mariage816

Off propirtie, the quhilk began to blome, Taking ${ }^{3}$ on hir the cure, with heych ${ }^{4}$ corrage.
S. Sylvester was, then, pope; and, as to property,
he did indisereetly, in departing
fi m the prevedtat

Denotioun drew hir tyll one heremytage, Quhen scho consilerit lady propirtie,
So heych ${ }^{4}$ exaultit in to dignitie.
O Syluester, quhare was thy discretiom !
Quhilk Peter did renounce thow did resaue.
Androw and Thone did leif thare possessioun,8.4

Thar schippis, \& nettis, lyinnes, ${ }^{5}$ and all the laue:
Off temporall substance no thing wald thay haue,
Contrarius to thare contemplatioun,
Bot, soberlye, thare sustentatioun.
Ihone the Daptist ${ }^{6}$ went to the wyldernes:
Lazarus, Martha, and marie Magdalane

[^76]Left heretage and guddis, more and les:
Prudent Sanct Paule thocht propertic prophane ;
Frome toun to toun he ran, in wynde and rane,
Upon his feit, techeing ${ }^{1}$ the word ${ }^{2}$ of grace,
And neuer was subiectit to ryches.
The gled said : ${ }^{3}$ jit I heir no thyng bot gude: 836
Proceid schortlye, and thy mater aumee.
The Papyngo said: father, be the rule,
It wer to lang to schaw the circumstance,
Quhow propertie, with hir new alyance,
S32 set by the Apustles and others.

Grew gret with chylde, as trew men to me talde, And bure two dochteris, gudlie to behalde.

TThe eldest Dochter ${ }^{4}$ named was ryches;
The secunde, Syster Sensualytie ;
844
Quhilks did incres, within one schorte proces,-
Preplesande to the Spiritualytie,-
In gret substance and excellent bewtie. ${ }^{5}$
Thir Ladyis two grew so, within few zeris,
That in the warld wer non myeht be thare peris.
This ${ }^{6}$ royall Ryches and Lady Sensuall
Frome that tyme furth tuke hole the gouernance
Off the moste part of the stait spirituall:
And thay, agane, with humyll obseruance,
Amorouslie thare wyttis did auance, As trew luffaris, thare ladyis for to pleis:
God wate geue, than, thare hartis war at Eis.
Soune thay forget to study, praye, and preche, Thay grew so subiect to dame sensuall, And thocht bot paine pure pepyll for to teche $;^{7}$ 3it thay decretit, in thare gret counsall,

848

These soon grew all-powerful;
Riches and Sensuality.

Thay wall no more to mariage be thrall,

860 and then came neglect of duty,

[^77]

T Dame Chaistitie did steill away, for schame,
From tyme seho did persane thare proniance. 872
Dame Sensuall one letter gart proclame,
Sensuality And hir exilit Italy and France:
lorded it,
In Inglande couthe scho get none ordinance:
Than to the Kyng and courte of Scotlande
Scho markit hir, withouttin more demande.
TT Traistyng in to that court to get conforte,
Seho maid hir humyll supplycatioun.
Schortlye thay sairl, scho sulde get na supporte, 880
in Christian lands Bot bostit hir with blasphematiom:
generally.
To preistis go mak jour protestatioun.
It is, sail thay, mony one houndreth 3 eir
Sen Chaistitie had ony entres heir.
TT Tyrit for tranell, scho to the preistis past,
And to the rewlaris of religioun.
Off hir presens schortlye thay war agast,
Chastity, comuted Sayand, thay thocht it bot abusiom ss a cebel,

Hir to resane: so, with eonclusioun,
With one anyce, lecretit and gane ${ }^{3}$ (lome,
Thay walde resset no Rebell out of Iiome.
was scouted, Sulde we rasane that liomanis hes refusit, $\quad 892$
And baneist Inglande, Italye, and Franee,
${ }^{1}$ E Chiastytic ${ }^{2} \mathrm{E}$ tharall ${ }^{3}$ E geue

For ; our flattrye, than wer ${ }^{1}$ we weill abusit.
Pass hyne, said thay, and fast zour waye auance :
Amang the Nomnis go seik zour ordinance;
For we hane maid aith of filelytie
To dame Ryches and Sensualytie.

Than paciently seho maid progressioun
Towarde the Nomis, with hart syching ful sore.
900
Thay gaif hir presens, with processioun, Ressauand ${ }^{2}$ hir with honour, Iaud, and glore, Purposyng to preserue hir ener more. Off that nouellis come to dame Propertie, 904

To Ryches, and to Sensualytie ;
Quhilks sped thame at the post, rycht spedalye, And sett ane seage, proudlye, about the place. The sillye Nonnis did $z^{\text {eild }}$ thame haistelye, And humilye of that gylt askit grace, Syne gaue thair ${ }^{3}$ bandis of perpetuall peace. Ressauand ${ }^{2}$ thame, thay kest vp wykketis wyde :
Than Chaistytie walde no langer abyde.912

So, for refuge, fast to the freris scho fled, Quhilks said, thay wald of ladyis tak no eure. Quhare bene scho now? than said the gredy gled. Nocht amang 30 w , said scho, I $\mathfrak{z o w}$ assure:
I traist scho bene vpon the borrow mure, Besouth Edinburgh, and that rycht mony menis, Profest amang the Systeris of the schenis.

03 Thare hes scho found hir mother Ponertie, 920
And Denotioun, hir awin syster carnall; Thare hes scho found faith, hope, and charitie, ${ }^{4}$ Togidder with the verteous Cardinall :
Thare hes scho found ane Conuent jit vnthrall

916 Where is she now? At the Sheens,

[^78]other Virtues. To dame Sensuall, nor with ryches ${ }^{1}$ abusit, So quietlye those larlyis bene Inclusit.

|  | The Pyote said : I dreid, be thay ${ }^{2}$ assail;eit, |
| :--- | :--- | :--- |
|  | Thay rander thame, as did the holy Nonnis. |
|  | Doute nocht, said seho; for thay bene so artal;eit, |$\quad 928$

[^79]Quhow lang, traist $;$ e, those ladyis sall remane
So solyter, in sic perfcctioun? 956
The Papingo said: brother, in certane,
So lang as thay obey correctioun,
Cheisyng thare haddis be electioun,
Unthrall to ryches, or to poucrtie,
Will the nums
aforestid remain incorrupt ?

Bot as requyrith thare necessitie.
O prudent prelatis, quhare was 3 our prescianis,
That tuke on hand tyll obserue Chaistytic,
But austeir lyfe, laubour, and abstenance?
Persauit ; e nocht the gret prosperitie
Apperandlye to cum of propertie?
3e knaw gret cheir, gret eais, and Yilelues
To Lychorie was mother and maistres.
Thow rauis rnrockit, the rauin said, be the rude, So to reprone ryches or propertie.
Abraham and Ysaac war ryche, and verry gude;
Iacobe and Iosephe had prosperitie.
The Papingo said: that is verytie;
Ryches, I grant, is nocht to be refusit, Prouidyng, alwaye, it be nocht abusit.

Than said the Rauin one replycatioun ; 976
Syne said, thy reasone ${ }^{2}$ is nocht worth ane myte
As I sall preue, with protestatioun,

That no man tak my wordis in dispyte:
I saye, the temporall Prencis hes the wyte,
Blame thrown on Princes.

That in the kirk sic Pastours dois prouyde, To gouerne ${ }^{2}$ saulis that not tham selfis can gyde.

Lang tyme efter the kirk tuke propertie,
The Prelatis leuit in gret perfectioun, Unthrall to Ryches or Sensualytie, Under the loly Spreitis protectioun,984

All prelates have not been

968

972 Riches, their use, and their abuse.
964
How to preserve chastity.
${ }^{1} \mathrm{E}$ resone $\quad{ }^{2} \mathrm{E}$ goueran

Orderlye chosin be electioun,
spoilt by riches. As Gregore, Ierome, Ambrose, and Augustyne, 988
Benedie, Barnerd, ${ }^{1}$ Clement, Cleit, and Lyne.
Sic pacient Prelatis enterit be the porte, Plesand the peple be predicatioun.
Now dyke lowparis dois in the kirk resort:
Unfit bishops are
now closen; Be Symonie and supplycatioun now chosen;

Off Prencis be thare presentatioun.
So sillye Saulis, that bene Christis seheip,
Ar geuin to liungre gormande wolfis to keip. 996
No maruell is, thocht we Religions men
Degrenerit be, and in our lyfe confusit :
Bot sing and drynk, none vther eraft we ken,
and their
inferiors are like
and Spirituall ${ }^{2}$ Fatheris hes ws so abusit: 1000
inferiors are like Agane our wyll, those treukouris bene intrusit.
them.
Lawit men hes, now, religious men in euris;
Profest Uirgenis, in keipyng of strong huris.
Prencis, prencis, quhar bene zour heyeh prudence 1004
In dispositioun of zour Beneficeis?
The guerdonyng of 3 our Courticience
Misbestowal of
benefices. Is sum ${ }^{3}$ cause of thir gret Enormyteis.
Thare is one sorte, watand, lyke houngre fleis, 1008
For ${ }^{4}$ spirituall cure, thocht thay be no thing abyll, Quhose gredie thristis bene Insacialyyll.

W Prencis, I pray 30 w , lue no more abusit, To verteous men hauyng so small regarde.
Quhy sulde vertew, throuch flattrye, be ${ }^{5}$ refusit,
That men, for cumnyng, ean get no rewarle?
Allace, that euer one braggar, ${ }^{6}$ or ane barile,
Ane hure maister, or ${ }^{7}$ commom hasarture, $\quad 1016^{\circ}$
Sulde in the kirk get ony kynde of cure!


War I one man worthy to weir ane croun, Aye quhen thare vakit ony beneficeis, I suld gar call ane Congregatioun,1020 The principall of all the preliceis, 1f I were king, Moste counnyng clerkis of Uniuersiteis, Moste famous fatheris of religioun, -
With thare aduyse, mak dispositioun.
1024
-8 I sulde tispone all offices Pastorallis Tyll Doctours of cleuynitie, or Iure; And cause dame Uertew pull ${ }^{1}$ rp all hir salis, Quhen counnyng men had in the kirk moist cure; $1028 \begin{aligned} & \text { lhings would not } \\ & \text { be as now. }\end{aligned}$ Gar Lordis send thare sonnes, I 3ow assure, To seik science, and famous sculis frequent; Syne, thame promoue that war moste sapient.

Gret plesour war to heir ane Byschope preche, 1032
One Dane, or Doctour in Diuinitie,
One Abbote quhilk could weill his conuent teche,

One Persoun ${ }^{2}$ flowyng in Phylosophie:

Where are eloquence and I tyne my tyme, to wys quhilk wyll nocht be. War nocht the precheing of the beggyng freris; Tynt war the faith amang the Seculeris.

Na As for thare precheing, quod the Papingo,
I thame excuse, for quhy thay bene so thrall 1040
To Propertie and hir ding Dochteris two, -
Dame Ryches and fair larly Sensuall,-
Thay may nocht vse no pastyme spirituall; And in thare habitis thay tak sic delyte,

1044
Thay haue ${ }^{3}$ renuncit russat and roploch quhyte.
Cleikand to thame skarlote and Crammosie, With Meneuer, martrik, grice, \& ryche armyne, Ecclesiastics Thare lawe hartis exaultit ar so hie, 1048
indulge in gay apparel
and rank libilinousness.
who disposes of her elfects,

The fruit of their dluings.
-

Was nenter Dird, I watt, more penitent.
Than scho hir schrane, with denote contynance,
To that fals gler, cquhilk fenjeit hym one freir; 1068 Aul, quhen scho had fulfyllit hir pennance, The kite strives Full subtellye at hir he gan inqueir: the parrut,

Quhow 30 haif maid a hundreth thonsand huris, Quhilkis neuir hade bene, war not zour lychorus luris:
(And, gelue I lee, bartlye I me repent;

Cheis 3 ow, said he, quhilk of ws hrether heir Sall haue of all jour naturall geir the curis:1073
je knaw none bene more holye creaturis.
I am content, quorl the pure Papingo,
That $3 \mathrm{e},{ }^{3}$ freir Glet, and corly monk, 3 our hrother,
Haue cure of all my guddis, and no mo, 1076
To see thare Papale pompe it is ane pyne.
More ryche arraye is, now, with frengeis fyne, Upon the bardyng of ane Byscheopis Mule, Nor euer had Paule or Peter agane zule. 1052

Syne, fair ladyis thare Chene may not eschape, Dame Sensuall so sie seid haith in tham sawin. Les skaith it war, with lycence of the Pape, That ilke Prelate one Wyfe had of his awin, 1056 Nor se thar hastardis ouirthort the cuntre blawin; For, now, be thay ${ }^{1}$ weill cumin frome the sculis, Thay fall to work, as thay war commoun bullis.

Pew, quod the gled, thow prechis all in vaine: 1060
3 e Seculare folks ${ }^{2}$ hes of our cace no curis.
I grant, said scho; ;it men wyll speik, agane,

Sen, at this tyme, freindschip I fynd non vther.
We salbe th ;ow trew, as tyll our Mother, Quod thay, and sweir tyll fulfyll hir intent. Off that, said scho, I tak ane Thatrument.

The Pyote said: quhat sall myne office bee?
Ouirman, said scho, vnto the tother two.
The rowpand ${ }^{1}$ Reuin said : sweit syster, lat se

3 our holy intent; $f, r$ it is tyme to go.
1084
The gredie gled said: brother, do noeht so ;
We wyll remane, and hakdin vp hir herle, And neuer depart ${ }^{2}$ frome hiir, tyll seho be dede.
The Papingo thame thankit tenderlye, ..... 1088

And said: sen $z^{3}$ have tane on zow this cure,
Depart myne naturall guddis, equalye,
That euer I had, or hes, of dame Nature.
First, to the Howlet, Indegent and pure, 1092
Quhilk on the daye, for schame, dar nocht be sene, Tyll hir I laif my gaye galbarte of grene.

My brycht depurit Ene, as christall ${ }^{3}$ eleir,
On to the Bak ze sall thame ${ }^{4}$ boith present, 1096
In Phebus presens quhilk dar nocht appeir,
Off naturall syeht scho bene so Impotent.
My birneist beik I laif, with gude ${ }^{4}$ entent,
Onto the gentyll, pieteous Pillycane,
1100
To helpe to peirs hir tender hart in twane.
I laif the Goik, ${ }^{5}$ quhilk hes no sang bot one,
My musyke, with my voce Angelycall;
And, to the Guse, 3 e geue, quhen I am gone, 1104
My Eloquence and toung Rethoricall :
And tak and drye my bones, gret and small;
Syne, close thame in one cais of Ebure fyne, And thame present onto the Phenix, syne, 1108

To birne with hir, quhen scho hir lyfe ${ }^{6}$ renewis.
In Arabye $3^{e}$ sall hir fynde, but weir,
And sall knaw hir ${ }^{7}$ be hir moste heuinly hewis, -
her eyes and
She bequeathes her mantle;
beak;
her voice and tongue;

$$
\text { Gold, Asure, Gowles, Purpour, and Synopeir. } 1112
$$

to the Phenix. Hir dait is for to leif fyne houndreth ; eir :
Mak to that bird my commendatioun.
And, als, I mak 3 ow supplycatioun,
Sen of my corps I have 3 ow geuin the cure, 1116
3e speid zow to the court, but tareyng, ${ }^{1}$
And tak my hart, of perfyte portrature,
She leaves her
heart to the king; And it present onto my Souerane Kyng :
heart to the king;
I wat he wyll it clois in to one ${ }^{2}$ ryng.
Commande me to his grace, I zow exhorte, And of my passioun mak hym trew reporte.

3e thre my trypes sall haue, for zour trauell,
With luffer and lowng, to part equale amang $30 w, 1124$
Prayand Pluto, the potent prince of hell,
and, to her Geue 3 e failze, that in his seit ${ }^{3}$ he fang ; 3 ow.
Be to me trew, thocht I no thyng belang 3 ow :
Sore I suspect, ;our conscience be to large. 1128
Doute nocht, said thay; we tak it with the charge.
IT Adew, brether, quod the pure Papingo;
To talking more I hane no tyme to tarye:
Bot, sen my spreit mon fra my body go,
Commending her I recommend it to the quene of farye, ${ }^{4}$ spirit to the Queen of the Fays,

Eternallye in tyll hir court to carye,
In wyldernes, among the holtis hore.
Than scho inclynit hir hed, and spak no more. 1136
QS ${ }^{3}$ Plungit in tyll hir mortall passioun,
Full greuouslie scho gryppit to the ground.
It war to lang to mak narratioun
she falls, in act Off sychis sore, with mony stang and stound. 1140
to die,
Out of hir wound the blude did so ${ }^{5}$ abound, One coumpas round was with hir hlule mait reid:
Without remaid, thare wes ${ }^{6}$ no thyng bot dede.
${ }^{1}$ E tarynng $\quad{ }^{2} \mathrm{E}$ ane $\quad{ }^{3} \mathrm{P}$ feit $\quad{ }^{4} \mathrm{E}$ faraye
$\Leftrightarrow$ And, be scho had In Manus tuas said, 1144
Extinctit wer hir naturall wyttis fyue;
Hir hed full softlye on hir schulder ${ }^{1}$ laid, Syue, zaild the spreit, with panes pungityue.
The Rauin began rudely to ruge and ryue,
and gives up the ghost.

Full gormondlyke his emptie throte ${ }^{2}$ to feid.
Eait softlye, brother, said the gredy gled:
Quhill scho is hote, depart hir ewin amang ws ;
Tak thow one half, and reik to me ane vther: 1152
In tyll our rycht, I wat, no wycht dar wrang ws.
The Pyote sail: the feinde resaue the fouther. ${ }^{3}$
Quhy mak ;e me steplorne, and I zour brother?
3e do me wrang, schir gled ; I schrew zour harte. 1156
Tak thare, said he, the puddyngis, for thy parte.

Than, wyt $3 \mathrm{e}^{4}$ weill, my hart wos wounder sair, For to behalde that dolent departyng,
Hir Angell fedderis fleyng ${ }^{5}$ in the air :
1160
Except the hart, was left of hir no thyng.

Her pions executors

The Pyote said : this pertenith to the kyng, Quhilk tyll his grace I purpose to present.
Thow, quod the gled, sall faill of thyne entent. 1164
The Rauin said: god, nor I rax in ane raipe, And thow get this tyll other kyng or duke!
The Pyote said: plene I nocht to the pape,
Than in ane smedie I be smorit with smuke.
With that the gled the pece claucht ${ }^{6}$ in his cluke,

1168 and the kite gets the better of the rest.

And fled his way: the laue, with all thare mycht, To cheace the gled, flew, all, out of my sycht.

No. Now have $3^{e}$ hard this lytill Tragedie, 1172 This Tragedy The sore complent, the testament, \& myschance


Off this pure Bird, qulhilk did ascend so hie.
and Testament Bescikand 30 w , excuse myne Ignorance,
Because thow bene
But Rethorike, so rude, ..... 1180
Be neuer sene
Besycle none vther buke,With Kyng, nor Quene,
With Lord, nor man of gude. ..... 1184a poor thing, of With coit vnclene, ${ }^{1}$small account.
Clame kynrent to sum cuke :
Steil in ane nuke,
Quhen thay lyste on the luke.1188
For smell of smuke,
Men wyll abhor to beir the :
Heir I mansweir the:
Quhairfor, ${ }^{2}$ to lurke go leir the. ..... 1192
0お FiNIS. ..... Ell
${ }^{1}$ P, E one vnclene ${ }^{2} \mathrm{E}$ quharefor

## R1 HEIR FOLLOUIS THE DREME OF SCIIIR DAUID LY'NDEsAY, of THE MONT, ${ }^{1}$ FAMillar seruttour To our souerane lord, kyng iames THE FYFT, ${ }^{1}$ \&C.

## Is THE EPISTIL.

RYCHT Potent Prince, of hie Imperial blude, Onto thy grace I traist it be weill knawin, My sernyce done onto thy Celsitude, Quhill nedis nocht at lenth for to be sehawin; 4 Sire, 1 have And, thocht my zouthed now be neir oner blawin,
long served thee, -

Exeerst ${ }^{2}$ in seruyce of thyne Excellence, Hope hes me hecht ane gullie recompence.

Quhen thow wes joung, I bure the in myne arme, 8
Full tenderlie, tyll thow begouth to gang,
And in thy bed oft happit the full warme ;

With lute in hand, syne, sweitlie ${ }^{3}$ to the sang:
from thy very infancy,-
Sumtyme, in dansing, feiralie I flang ;
And, sumtyme, playand fairsis ${ }^{4}$ on the flure;
And, sumtyme, on myne office takkand cure;
And, sumtyme, lyke ane feind, transfegurate;
And, sumtyme, lyke the greislie ${ }^{5}$ gaist of gye;16

In diuers formis, oft tymes, disfigurate ;

And, sumtyme, dissagyist full plesandlye.
So, sen thy birth, I hane ${ }^{6}$ continewalye
Bene occupyit, and aye to thy plesoure ; 20
And, sumtyme, seware, Coppare, ${ }^{7}$ and Caruoure,
Thy purs maister and secreit Thesamrare, Thy Yschare, aye sen thy Natynitie, as those of usher,
${ }^{1-1} \mathrm{E}$ Kny ${ }^{t}$ alias Kyng of Armes, dereket onto our Souerane
${ }^{2} \mathrm{E}$ experte $\begin{aligned} & \text { Lord Kyng Iames the Fyft. } \\ & 3^{5} \mathrm{E} \text { softlye } \quad{ }^{4} \mathrm{E} \text { farsis }\end{aligned} \quad{ }^{5} \mathrm{E}$ gryslye

${ }^{6} \mathrm{E}$ haif $\quad{ }^{7} \mathrm{E}$ Copper.
and in various capacities,

| chamberlain, <br> dc. \&c. | And of thy chalmer cheiffe Culiculare, | 24 |
| :--- | :--- | :--- |
|  | Quhilk, to this houre, hes keipit my lawtie. |  |

## $\sqrt{3}$ TIIE PROLOUG.

IN to the Calendis of Iannarie, Quhen fresche Phebus, be mouyng circulair, Frome Capricorne wes enterit in Aquarie,

With blastis that the branehis maid full bair,

60 One morning in January,
The snaw and sleit perturbit all the air, And flemit Flora frome enery bank and bus, Throuch ${ }^{1}$ supporte of the austeir Eolus ;

T Efter that I the lang wynteris nycht64

Hade lyne walking, in to my bed, allone, Throuch ${ }^{1}$ heny thocht, that no way sleip I mycht, Remembryng of diuers thyngis gone, So, vp I rose, ${ }^{2}$ and clethit ${ }^{3}$ me anone. after a sleepless night, I rose,

Be this, fair Tytane, with his ${ }^{4}$ lemis lycht, Ouer all the land had ${ }^{4}$ spred his baner ${ }^{5}$ brycht.

- With cloke and hude I dressit me belyue, With dowbyll sehone, \& myttanis on my handis. $\quad 72$
Howbeit the air wes rycht penitratyue, Jit fure I furth, lansing ouirthorte the landis, Towarte the see, to schorte me on the sandis; Because vublomit was baith bank and braye.76

And so, as I was passing be the waye,
US I met dame Flora, in dule weid dissagysit,Quhilk in to May wes dulce and delectabyll: With stalwart stormes ${ }^{6}$ hir sweitnes wes suprisit;80

Hir heuynlie hewis war turnit in to sabyll, Quhilkis vmquhyle war to luffaris ${ }^{7}$ amiabyll. Fled frome the froste the tender flouris I saw, Under dame Naturis mantyll lurking law.84
${ }^{1}$ E Throw $\quad{ }^{2}$ E rais $\quad{ }^{3}$ E cleytht $\quad{ }^{4}$ E omitted ${ }^{5} \mathrm{E}$ banair $\quad{ }^{6} \mathrm{P}$ stromes $\quad{ }^{7} \mathrm{E}$ luffers
and went forth, for diversion.

There were no flowers;

|  | qT The small fowlis in flokkis saw I flee, |
| :--- | :--- |
|  | To Nature makand gret lamentatioun : |
| Thay lychtit doun besyde me, on ane tree, 一 |  |

The see ${ }^{1}$ was furth; the sand wes smoith ${ }^{2} \&$ dryye. $^{\text {d }}$
Than up and doun I mnsit myne alone,
116 Tyll that I spyit ane lytill Caue of stone, Heyeh in ane craig : vpwart I did approche, But tarying, and clam vp in the Roche,

And purposit, for passing of the tyme, 120
$M e^{3}$ to defonde frome Ociositie,
'With pen and paper to Piegester, in ryme, Sum mery mater of Antiquitic.
Bot Idelnes, ground of iniquitie,
Seho maid so dull my spretis me within, That I wyste nocht at quhat end to begin ;

Bot satt styll, in that coue, quhare I mycht se The woltryngr ${ }^{4}$ of the wallis ${ }^{5} \mathrm{vp}$ and dom,128

And this fals wardlis Instabilytie
Unto ${ }^{6}$ that sey makkand comparisoun, And of the warllis ${ }^{7}$ wracheit variasoun, ${ }^{8}$ To thame that fixis all ${ }^{9}$ thare hole ${ }^{10}$ intent,132 Considdryng quho moste had suld moste repent.

So with my hude my hede I happit warme, And in my cloke I fauldit boith my feit;
I thocht my corps with cauld sull tak no harme, ${ }^{11} 136$
My mittanis held my handis weill in heit:
The skowland eraig me couerit frome the sleit.
Thare styll I satt, my bonis for to rest, Tyll Morpheus with sleip my spreit opprest.

So, throw the bonstions blastis of Eolus, And throw my walkyng on the nycht before, And thronch the seis mouyng maruellons, ${ }^{12}$ Be Neptunus, with mony route and rore, Constranit I was to sleip, withouttin more ; And quhat I dremit, in conclusioun, I sall 30:v tell,-ane maruellous ${ }^{13}$ visioun. I

## 的 FINIS.

| ${ }^{1} \mathrm{E}$ sey | ${ }^{2} \mathrm{E}$ smothe | ${ }^{3} \mathrm{E}$ And | ${ }^{4} \mathrm{E}$ waltreyng |
| :---: | :---: | :---: | :---: |
| ${ }^{5} \mathrm{E}$ vallis | ${ }^{6} \mathrm{E}$ On to | 7 E warldis | 8 E warisoune |
| ${ }^{9} \mathrm{E}$ on it | ${ }^{10} \mathrm{E}$ omi | ${ }^{11} \mathrm{E}$ | t tak ham |
|  | E merualus | ${ }^{13} \mathrm{E}$ me | ous |

## He HEIR ENDIS ${ }^{1}$ THE PROLOUG, AND FOLLOWIS ${ }^{2}$ THE DREME. ${ }^{3}$

 E thocht ane lady, of portratour perfyte, 148 Did salus me, with benyng contynance; And I, quhilk of hir presens had delyte,

A lady, Remembrance, accosted ane.

Tyl hir agane maid humyl reuerence, And hir demandit, sauyng ${ }^{4}$ hir plesance,152

Quhat wes hir name: scho answerit courtesly :
Dame Remembrance, scho said, callit am I;
Quhilk cummyng is for pastyme and plesoure Off the, and for to beir the companye,156

Because I se thy spreit withoute mesoure
She hat come to (So sore ${ }^{5}$ perturbit be malancolye,
Causyng thy corps to vaxin cauld and drye; )
Tharefor, get vi, and gang, mone, with me.
So war we boith, in twynkling of ane Ee,
Doun throw the eird, ${ }^{6}$ in myddis of the centeir,
Or ener I wyste, in to the lawest hell.
In to that cairfull cone quhen we did enter, 164

She escorted me to Helt,

3owtyng and zowlyng we hard, with mony zell:
In flame of fyre, rycht furious and fell, Was cryand mony cairfull creature, Blasphemand God, and waryand nature.168
Thare sawe we diuers Papis and Empriouris, Withoute recouer, mony cairfull kyngis; Thare sawe we mony wrangous Conqueromis,

Withouttin ryeht, reiffaris of vtheris ryngis:

The men of kirk lay ${ }^{7}$ boundin in to byngis.
Thare saw we mony cairfull Cardinall,

And Arehebischopis in thare pontificall,
where I saw jupes, emperors, hiugs,
${ }^{1}$ E Endit ${ }^{2}$ E Followith
${ }^{3} \mathrm{E}$ after Heading has Thessalon. IV. Prophetias nolite spernere. Omnia antem probate: quod honum est tenete.
${ }^{4} \mathrm{E}$ savingr ${ }^{6} \mathrm{E}$ suir ${ }^{6} \mathrm{E}$ erd ${ }^{2} \mathrm{E}$ law
Proude and peruerst Prelattis, ont of nummer, ..... 176Priouris, Abbottis, and fals flattrand freris, -To speeifye thame all, it wer ane ${ }^{1}$ cummer,-Regulare channonis, churle ${ }^{2}$ monkis, it chartarers,Curious clerkis, and preistis seculeris:180Thare was sum part of ilk Religioun,In haly kirk quhilk did abusioun.us Than I demandit dame Remembrance ${ }^{3}$
The cause of thir ${ }^{4}$ Prelattis punysioun. ..... 184Scho sail, the cause of thare vulappy chanceWas Couatyee, Luste, and ambusioun, ${ }^{5}$The quhilk now garris thame want fruitiounOff God, and heir eternallic man ${ }^{6}$ dwell188
In to this painefull poysonit pytt of hell.Als, thay; did nocht instruct the Ignorent,Prouocand thame to pemence, be precheing,Bot seruit warldlie Prencis insolent,192
And war promouit be thare fenzeit flecheing, 7
Be Symonie was thare promotiom,-- More for deneris nor for deuotionn. ..... 196

Some of the causes
TI Ane ${ }^{8}$ vther cause of the ${ }^{9}$ punysiom. Off thir vnhappy prelattis, Imprudent, Thay maid nocht equale distributioun Off haly kirk the Patrimonie and rent; consigned
Bot temporallie thay haue it all mispent, Quhilkis suld haue bene trypartit in to thre:
First, to vphauld the kirk in honestie;
The secunde part, to sustene thare aistatis;204
The thrid part, to be gewin to the puris.
Bot thay dispone that geir all vther gaittis,-
these sacred On cartis, and dyee, on harllotrie, and huris:

[^80]Why were they in torment?
and hosts of the religious.


War Cruciate ${ }^{1}$ with panis regorous.
Bot, to expreme thare panis in speciall,
It dois exceid all my memoriall :
Importabyll paine thay had, but confortyng :
Thare blude royall maid thame no supportyng.
Sum catyue kyngis, for creuell oppressioun, And vther sum, for thare wrangus conquest,
War condampnit, thay and thare Successioun ;248

Sum, for publict adultrye and incest:
Sum leit thare peple neter leif in rest,
Delyting so in plesour sensuall;
Quliarefor thare paine was, thare, perpetuall.
US Thare was the cursit Empriour Nero, Off enerilk vice the horrabyll weschell ; Thare was Pharo, with diuers Prencis mo, Oppressonris of the barnis of Israell ; ITerode, and mony mo than I can tell: Ponce Pylat was thare, hangit be the hals, With vniuste Iugis, for thare sentence fals.

Dukis, Merquessis, Erlis, Barronis, Knychtis,
With thay Prencis, wer punyst panefullie;
Partyeipant thay wer of thare vnrychtis.
Fordwarte we went,-and leit thir Lordis lye,-
And saw quhare ladyis, lamentabyllie,
Lyke wod Lyonis, cairfullie eryand,
In flam of fyre rycht furiouslie fryand :
Emprices, ${ }^{2}$ Quenis, and ladyis of honouris, Mony Duches, and Comptas, full of cair.
Thay peirsit myne hart, thay tender creaturis, So pynit, in that pytt, full of dispare,
Plungit in paine, with mony reuthfull rair:-260$\simeq 68$

Sum, for thare pryde; sum, for Adultrye ;
Sum, for thare tyisting men to Lechurye;

[^81]

Thare myeht be sene mony sorrowfull Syre:
Sun for Inuy sufferit; and sum, for Tre;
Aud sum, for laik of restitutioun
Off wrangous geir, without remissioun :
Mansworne merehandiz, for thar wrangus winning ;
Hurdaris of gollt, and commoun Occararis;
Fals men of Law, in Cautelis rycht cumning ;
Theiffis, reuaris, and publict oppressaris.
Sum part thair was of vnleill Lauboraris:
Craftismen thair saw we, out of nummer.
Off ilke stait to declare it wer ane cummer ;

- And, als, langsum to me for tyll Inlyte 316

Off this presoun the panis in speciall,
The heit, the ealle, the dolour, and dispyte,
Quharefor, I speik of thame in generall,-
That dully ten, that furneis Infernall,
Quhose reward is rew, without remede,
Eucr deyand, and neuer to be dede ;
Homnger ${ }^{1}$ and thrist, in steid of meit and drynk,
And, for thare elethyng, tadis and Scorpionis.324

That myrke Mansioun is tapessit with stynk;
Thay se bot horrabyll visionis;
Thay heir bot scorne and derysionis
Off foule feindis, and blasphemationis;328

Thare feillyng is Importabyll passionis ;
T For melody, miscrabyll murnyng.
Thare is na ${ }^{2}$ solace, bot dolour ${ }^{3}$ Infinyte,
In bailfull beddis bitterlye burnyng,
With sobbyng, syching, sorrow, and with syte, 332

Thare conscience thare hartis so did byte.
To heir thame flyte, it was ane cace of cair, So in dispyte, plungeit in to dispair.336

308
of folk less exalted,

312 including merchants, lawyers, \&c., \&c.

Touching Hell, as to temperature,
$\qquad$


The Mynis of gold and stonis precious,
the bowets of the earth,

372
Up, throuch the walter, schortlie we Intendit,
Quhilk Inmirons the erth, withouttin doute; Syne, throw the air schortlie we ascendit, His Regionis throuch, behaldyng in and oute, Quhilk erth and walter closis round aboute:376

Syne, schortlie vpwarte throw the fyre we went, Qulink wes the hiest and hotest Eliment.

Quhen we had all thir Elimentis ouer past,That is to saye, Erth, walter, ${ }^{1}$ air, ant fyre,380 Upwart we went, withonttin ony rest.
To se the Meuynnis was our maist desyre:
Bot, or we myelit wyn to the heuin Impyre, We behuffit to passe the way, full ewin, 384 Up throuch the Speris of the Planetis sewin ;

M First, to the Mone, - and resyit all hir speir,Quene of the see, and bewtic of the nycht, Off nature wak and cauld, and no thyng clere; 388 For, of hir self, scho hes none vther lycht Bot the reflex of Phebus bemes brycht: The twelf singnis scho passis rounde aboute In aucht and twenty dayis, withouttin doute.392

IT Than we ascendit to Mercmions, Quhilk Poctis callis god of Eloquence, Rycht Doctourlyke, with termes delicious, In arte exparte, and full of sapience:
It wes ${ }^{2}$ plesour to pans on his prudence. ${ }^{3}$
Payntours, Poetis ar subiect to his cure ;
And hote and dry he is, of his nature.
And, als, as cunnyng Astrologis sayis,
400 radiant

He dois compleit his cours, ${ }^{4}$ naturallie,
${ }^{1} \mathrm{E}$ vatter ${ }^{2} \mathrm{E}$ was ${ }^{3} \mathrm{E}$ prudense ${ }^{1} \mathrm{E}$ curis


Aul, als, his regulare mouyng in the hewin on earth, Is Iuste vnder the Zodiack, full ewin.

耝 For to diseryue his diadame Royall,
Bordourit aboute with stonis sclyning brycht, 436
His goldin Cairt, or throne ${ }^{1}$ Imperiahl,
The foure stellis that drawis it full ryeht,
I leif to Poetis; because I haue no slycht:
Bot, of his nature, he is hote and drye,
and gorgems beyond my describing;

Completand, in ane zeir, his cours, trewlie.
Than vp to Mars, in hye, we haistit ws,-
Wounder hote, and lryer than the tounder ;'
His face flamand, as fyre rycht furions:
44
His bost \& brag, more aufull than the thounder,
fiery Mars,
Maid all the heuin most lyk to schaik ${ }^{3}$ in sehonder.
Quha wall behauld his countynance and feir,
Mycht call hym, weill, the god of men of wair: 448
With colour reid, and luke malicious,
Pycht colerick of his complexioun,
Austeir, angrye, sweir, and sedutions,
Principall cause of the distructiom
Off mony gude and nobyll Regioun :
War nocht Uenus his yre dois metigate,
This warld of peace ${ }^{4}$ wald be full desolate.
This god of greif, withouttin sudgeornyng, 456
In zeris twa his cours he doith compleit.
Than past we rp quhare Iupiter, the kyng,
Satt in his speir, rycht amiabyll and sweit, Complexionate with waknes ${ }^{5}$ and with heit.
That plesand Prince, fair, dulce, and delicate, Prouokis peace ${ }^{4}$ and banesis debait.

The auld Poctis, be superstitioun, feígne it of old, Held Iupiter the Father principall 464

[^82]|  | Off all thare goddes, in conclusioun, |  |
| :---: | :---: | :---: |
| to be king of all the gods; | For his prerogatyuis in speciall : |  |
|  | Als, be his vertew, in to generall, |  |
|  | To anlde Saturue he makis resistance, | 468 |
|  | Qulien, in his malice, he walde wyrk vengeance. |  |
|  | This Iupiter, withouttin sulgeornyug, |  |
|  | Iassis throw all the twelf planetis, full ewin, In zeris twelf : and, than, but tarying, | 472 |
| and Saturn, | We past vinto the hiest ${ }^{\text {l }}$ of the sewin, - |  |
|  | Tyll Saturnus, quhilk trublis all the hewin |  |
|  | With heuy cheir, and eullour paill as leid. |  |
|  | In hym we sawe bot dolour to the deit: | 476 |
|  | And cauld and dry he is, of his mature, |  |
|  | Foule lyke ane Oule, of euyll conditioun : |  |
|  | Rycht vnplesand he is of portrature. |  |
| every way disastrous. | His Intoxieat dispositioun, | 480 |
|  | It puttis all thyng to perxitioun,- |  |
|  | Ground of sciknes and malancolious, |  |
|  | Peruerst and pure, baith fals and Inuyous. |  |
|  | His qualite I can nocht loue, bot lack. As for his mouyng, naturallie, but weir, ${ }^{2}$ | 481 |
|  | About the singis of the Zodiack, |  |
| Then we reathed the firmament, | He dois eompleit his cours in thretty zeir : |  |
|  | And so we left hym in lis frosty speir. | 488 |
|  | Upwarte we did ascend, Incontinent, |  |
|  | But rest, tyll we come to the Firmannent, |  |
|  | The quhilk was fixit full of sterris brycht, Off figour round, ryeht plesand and perfyte, Quhose influence, and rycht excellent lycht, | 492 |
| storked with stars, - | And quhose nummer, may nocht be put in wryte. ${ }^{3}$ |  |
|  | 3it, emmyng Clerkis dois naturallye indyte, |  |
|  | How that he dois compleit his cours, but weir, | 496 |
|  | In space of sewin and thretty thousand zeir. |  |
|  | ${ }^{1}$ E heist ${ }^{2}$ Eveir ${ }^{3} \mathrm{Evryt}$ |  |

Than the nynt Speir, and monare principall Off all the laif, we vesyit,-all that heuin Quhose daylie motioun is contyneuall: 500
Baith firmament and all the planetis sewin, which moves round the earth,
Frome est to west, ${ }^{1}$ garris thame turne, ${ }^{2}$ full ewin,
In to the space of four and twenty houris. ${ }^{3}$
3 it, be the myndis of the Austronomouris, ${ }^{4}$
The sewin Planetis, in to thare proper speris, Frome west ${ }^{5}$ to est, thay mone, naturallie, Sum swyft, sum slaw, as to thare kynde afferis,-
As I haue schawin, afore, speciallie,-
Quhose motioun causis contynewallie Rycht melodious harmonie and sound, And all throw mouyng of those Planetis round.

Than montit we, with rycht feruent desyre,
Up throw the heuin callit Christallyne; And so we enterit in the heuin Impyre, Quhilk to discryue it passis myne Ingyue,Quhare God, in to his holy throne deuyne,
and, filtally, lleaven.

Ryngis, in to his glore ${ }^{6}$ Inestimalyyll, With Angellis cleir, quhilkis ar Immumirabyll.

In Ordouris nyne thir spretis glorions
Ar deuydit, the quhilkis excellentlye
Makis lonyng, with sound melodious, Syngand Sanctus ryelt wounder feruentlye.
Thir ordouris nyne thay ar full plesandlye
Denydit in to Ierareheis three,
And thre Ordouris in enerilk Ierarehe.
The lawest ordoure ar of Angelis bryeht, As Messingeris send vnto this law Regioun ; The secund ordour, Archangelis, full of mycht, 528 Uirtus, Potestatis, Prineipatis ${ }^{7}$ of renoun ;528

There, with Giod, are angels,
divided into

[^83]nine orders.

And there is the 'Irinity,

The saxt is callit Dominatioun ; The sewint, Thronus; the auchtin, Cherubin ; The nynt and heast, callit Seraphin.532

0 And, nyxt, on to the blyssit Trynitie, In his Trymmphant ${ }^{1}$ throne Imperiall :Thre in tyll one, and one substance in thre, Quhose indiuisabyll essens eternall 536
The rude Ingyne of mankynd is to small Tyll comprehend, quhose power Infinyte And deuyne nature no Creature can wryte.

So, myne Ingyne is nocht suffecient 540
For to treit of his heych Deuinitie :
All mortal men ar Insufficient
Tyll considder thay thre in vnitie.
Sic subtell mater I man, on neill, lat be : 544
To stuly on my Creill it war full fair,
And lat Doctouris of sic hic materis declare.

$$
\begin{aligned}
& \text { Than we beheld the blyste Humanitie } \\
& \text { Off Christe, sittand in to his Sege Royall, } \\
& \text { At the rycht hand of the Denynitie, } \\
& \text { With ane excelland courte Celestiall, } \\
& \text { Quhose exersitioun contynewall } \\
& \text { Was in louyng thair Prince with renerence; } \\
& \text { And on this wyse thay kepit ordinance. }
\end{aligned}
$$

Nyxt to the Throne we saw the ${ }^{2}$ Quene of Quenis, Weill cumpanyit with Lalyis of delyte:
Sweit was the sang of those blyssit Uirgimis:556
the B. v., with No mortall man thare solace may indyte. LIer attendants;

The Angellis brycht, in nummer infinyte,-
Euerilk ordour in thare awin degre,-
War officiaris suto the deite. ${ }^{3}$

Patriakis and Prophetis honorabyll, Collaterall counsalouris in his consistorye, Euangellistis, A postolis veneralyll, War Capitanis on to the Kyng of Glorye, Quhirk Chiftane lyke had woun ${ }^{1}$ the Uictorye.
Off that tryumphand courte celestiall
Sanct Peter was Lufetenand generall.
The Martyris war as nobyll stalwart Knyeltis, - 568
Discomfatouris of ereuell battellis thre,
The flesche, the warld, the feind, \& all his mychtis ;
Confessouris, Doctouris in Dininitie,

564
patriarchs, prophets, \&c., healed by S. Peter;

As Chapell clerkis on to his deite:
And, last, we sawe infinyte multytude
Makand seruyce vnto his ${ }^{2}$ Celsitude,
Quhilkis, be the lie Deuyne permissioun,
Filicitie thay had Innariabyll: 576
And of his Godhed cleir cognitioun ;
And compleit peace thay harl, Interminabyll:
Thare glore and honour was Inseparabyll.
That plesand place, repleit of pulchritude,
Imumirabyll it was of magnitule.
Thare is plentio of all plesouris perfyte,
Evident brychtnes, but obscuritie ;
Withouttin dolour, dulcore and delyte;
Withonttin rancour, perfyte Cheritie ;
Withouttin hunger, Sasiabilitie.
O happy ar those Saulis predestinate, Quhen Saule and body sall be glorificate! 588

Thir maruellous myrthis for to declare, Be Arthimatik thay ar Innumirabyll;
The portratour of that palace ${ }^{3}$ preclare,

584
Happy are those souls, 580

Of their unchanging felicity.580
fessors, D.1.'s,
de.


Quhare we mycht se the Erth all at one sycht, 624 But lyke one moit, as it apperit to me, In to the respect of the heuinnis bryeht. I haue maruell, quod I, quhow this may be:
The eirtl semis of so small quantitic,

She brought mo withinsight of t , minute in the distance.

The leist Sterne fixit in the Firmament Is more than all the ${ }^{2}$ eirth, be my Iugment. FINIS.

## QS THE QYANTITE OF THE ERTH.

Scho sayis: Some, thow hes schawin the veritie. The smallest sterne fixit in the firmament,
What is the size In deid it is of greter quantytie
of the earth? of the earth ?

Than all ${ }^{1}$ the eirth, efter the intent Off wyse and cumyug Clerkis sapient. Quhat quantytie is, than, the eirth ? quod Te. ${ }^{2}$636

That sall I schaw; quod scho, to the schortlie.

Efter the myndis of the Austronimouris, And, speciallie, the Auctour of the Speir, And vther diners gret Phelosiphomis,
It is $50,750 \quad$ The quantytie of the erth Circuleir leagues

Is fyftie thousand liggis, withouttin weir, no Teace Sewin houndreth, and fyftie, and no mo,-
Deuidyng, aye, ane lig in mylis two:
And euerilk myle in ancht stagis denyde:
Ilk ${ }^{4}$ staige, ane hundrith pais, twenty, and fyue ;
Ane pris, fyue fute, quha wald than rychtº desyde;
in circumfer- Ane fute, four palmes, geue I can rycht discryue;
645
ence.
Ane palme, four Inche; and, quha sa wald belyue
The Circuit of the eirth passe round abonte,
Man be considderit on this wyse, but doute.
Suppone that thare war none Impediment,
Bot that the eirtl ${ }^{6}$ but perrell wer, and plane, Syne, that the persom wer ryeht deligent,
A calculation. Aud jeid, ilk day, ten liggis in certane,
He myclit pas round aboute, and cum agane,
In four $\mathcal{Z}^{\text {elis, saxtene oulkis, and dayis two: }}$
Go reid the Auctom, ${ }^{7}$ and thow sall fynd it so.

## WFINIS.



## Na The deuisioun of the eirth.


hen, certanlye, scho tuke me be the hand, And said: my sone, eum on thy ${ }^{1}$ wayis with
me. 660
And so seho gart me cleirly vuderstand
How that the eirth trypartit wes in thre, -
In Affrik, Europe, and Assie,
Effer the myndis of the Cosmographouris,

The earth eonsists of three parts.

That is to say, the wardlis Diseriptouris ;
First, Asia contenis in the Orient,
And is, weill, more than baith the vther twane;
Affrik and Eivrope, in the Oceident, 668
And ar denydit be ane sey, certane,

Their relative magnitudes

And that is callit the see Mediterane,
Quhilk at the strait of Marrok hes entre,
That is betuix Spanze and Barbarie.
672
Towart the southwest lyis Affrica;
And, in the northwest, Europa doith staml ;
And all ${ }^{2}$ the est contenis Asia :
On this wyse is denydit the ferme lamd.
676 and situations.
It war mekle to me to tak on hand
Thir regionis to declare in speciall; jit, sall I schaw thare names in generall.

In mony diuers famous Regionis
680
$\sum$ Is deuydit this part of Asia, Weill planesit ${ }^{3}$ with Cieteis, towris, and townis:

- The gret Inde, and Mesopotamia, Penthapolis, Egypt, and Seria, ..... 684 Capadocia, Seres, and Armenye, Babilone, Caldia, Perth, and Arabye,

$$
{ }^{1} \mathrm{E} \text { thay } \quad{ }^{2} \mathrm{E} \text { omitted } \quad{ }^{3} \text { plenisit }
$$

| of Asia, | Sedone, Indea, and Palestina, | 688 |
| :---: | :---: | :---: |
|  | Euer, Sethea, Tyir, and Galelie, |  |
|  | Hiberia, Bactria, and Phelestina, |  |
|  | Hircanea, Compagena, and Samaric. |  |
|  | In lytill Asia standis Galathie, |  |
|  | Pamphilia, Isaria, and Leid, | 692 |
|  | Regia, Arathusa, Assiria, and Meil. |  |
| those of Africa, | 03 Secundlie, we considderit Africa, | 696 |
|  | With mony fructfull ${ }^{1}$ famous regioun,- |  |
|  | As Ethiope, and Tripolitana, |  |
|  | Jewges, quhare standis the tryumphant toun |  |
|  | Off nobyll Cartage, that ciete of renoun ; |  |
|  | Garamantes, Nadabar, Libia, |  |
|  | Getulia, and Maritania, | 700 |
| and those of Europe, | Futhensis, Numedie, and Thingetane: | 704 |
|  | Off Affrick thir ar the principall. |  |
|  | Than Ewrope we considderit, ${ }^{2}$ in certane, |  |
|  | Quhose Regionis sehortlie rehers I sall. |  |
|  | Foure principallis I fynd abone thame all, |  |
|  | Quhilkis ar Spanje, Italie, and France, |  |
|  | Quhose Subregionis wer mekle ${ }^{3}$ tyll anance : ${ }^{4}$ |  |
| the principal of which | Nether Seithia, Trace, and Garmanie, | 708 |
|  | Thusia, Histria, and Panonia, |  |
|  | Denmark, Gotland, Grunland, and Almanic, |  |
|  | Pole, Hungarie, Bocme, Norica, Rethia, | 713 |
|  |  | 71 |
|  | And was in foure ${ }^{5}$ deuidit Italie, - |  |
|  | Tuskane, Ethuria, Naiplis, and Champanye: |  |
| are specified | And subdeuydit sindry vther wayis, | 716 |
|  | As Lumbardic, Uencis, and vther ma, |  |
|  | Calaber, Romanie, and Ianewayis. |  |
|  | In Grece, Eperus and Dalmatica, |  |
|  | ${ }^{1} \mathrm{E}$ fruetfull $\quad{ }^{2} \mathrm{E}$ eonsidder $\quad{ }^{3} \mathrm{E}$ mikil | nance |

Tessalie, Athica, and Illeria,

Achaya, Boetia, and Macedone, Arehadie, Pierie, and Lacelone.

And France we sawe denydit ${ }^{1}$ in to thre, Belgica, Rethia, and Aquitane, And subdeuydit in Flanderis, Picardie, 724
Normandie, Gasconje, Burguinje, \& Bretane, And vtheris diuers Duchereis, in certane, The quhilks wer to lang for to deelare ; Quharefor, of thame as now I speik $1 a^{2}$ mare.

720 by name.

Subdivisions of France,723

In Spanze lyis Castelje and Arrogone, Nauerne, Galice, Portingall, and Garnate. Than sawe we famous Ylis mony one, Quhilks in the Occiane sey was situate. Thame to discryue my wyt wes desolate ; Off Cosmographie I am nocht exparte, For I did neuer study in that arte ;-

3it I sall sum of thare names declare,
As Madagasear, Gardes, and Taprobane,
And vtheris diuers Ylis gude and fair,
Situate in to the sey Mediterrane,
As Syper, Candie, Corsica, and Sardane,
Crete, Abilos, Thoes, Cecilia, Tapsone, Eolie, and mony vther ma.

Quho wald at lenth heir the Discriptiom
Off euerilk Yle, als weill as the ferme land,
And properteis of euerilk Regioun, To study and to reid man tak on hand,
And the attentike werkis voderstand,
Off Plenius, and worthy Tholomie,

736
732 and those of spain.

Sundry famons islards.

Referenees,
for further information.

Quhilks war ${ }^{3}$ exparte in to Cosmographic :
${ }^{1}$ E dewaydit $\quad{ }^{2}$ E no $\quad{ }^{3} \mathrm{E}$ wer monarche, II.
Thare sall ${ }^{1}$ thay fynd the names and properteis Off enery ${ }^{2}$ Yle, and of ilke Regioun. Than I inquirit of eirthly Paradyce, ..... 752
I inquired about Off the quhilk Adam tynt Possessiom. Eden.
Than schew scho me the Situatioun
Off that precelland place, full of delyte, Quhose properteis wer ${ }^{3}$ lang for to Indyte. ..... 756
FINIS. ${ }^{4}$
${ }^{\prime}$ E Thar sel " E eweriik ${ }^{3}$ E war ${ }^{4}$ E, P, omitted

## OS OF PARADICE.

TIIIS Paradyee, of all plesouris repleit,
Situate I saw in to the Orient.
That glorius gairth of enery flouris did theit:

The lusty Lillyis, the Fosis redolent,
I saw Paralise in the East.
Fresche holesum fructis Indeficient, Baith herbe and tree, thare growis ener grene, Throw vertew of the temperat ${ }^{1}$ air serene.

The sweit hailsum arromatyke odouris, 764
Proceidyng frome the herbis Medicinall, The heninlie hewis of the fragrant flowis, It was ane sycht wounder celestiall.
The perfectioun to schaw, in speciall, And Ioyis, of that Regioun Denyue, Off mankynd it exceidis the Ingyne :

II Ard, als, so hie ${ }^{2}$ in Situationn, Surmountyng the myd Regiom of the air,772 Quhare no maner of perturbatioun Off wolder may ascend so hie as thair: Four fludis flowyng frome ane Fontane fair, As Tygris, Ganges, Ewphrates, and Nyle,

776 Quhilk, in the est, Transcurris mony ane myle.

The countre closit is aboute, full rycht, With wallis hie, of hote and birnyng fyre, And straitly kepit be ane Angell brycht, Sen the departyng of Adam, our Grandschyre, ${ }^{3}$ Quhilk, throw his cryme, Incurrit Godilis Yre, And of that place tynte the Possessiom, Baith frome hym self and his Successioun.784

It stands very lofty.
Its delights batlle description.

[^84]| I begged to be shown Scotland. | Quhen this lufesum |  |
| :---: | :---: | :---: |
|  | All this foresaid had gart me vnderstand, I prayit hir, of hir beneuolence, |  |
|  | To sehaw to me the comitre of Scotland. Weill, somne, seho said, that sall I tak on hand. So, suddanlie scho brocht me, in certane, Ewin Iuste abone the braid Yle of Bertane, | 788 |
|  | Quhilk standis northwest, in the Oceime see, And denylit in famous Regionis two,The south part, Ingland, ane full ryche countre, | 792 |
| Its situation. | Scotland, be north, with mony Ylis mo. Be west Ingland, Yriland doith stand, also, Quhose properteis I wyll nocht tak on hand To schaw at lenth, bot only of Scotland. | 796 |

FINIS. ${ }^{2}$
${ }^{1}$ E lydy Rememberance $\quad{ }^{2}$ E omitted

## M OF THE REALAE OF SCOTLAND.

QUHILK, efter my sempyll Intandiment, And as Remymbrance ${ }^{1}$ did to me report, 800
I sall declare the suith and verrayment, As I best ean, and in to termes schort.

My account will be brief.
Quharfor, effecteouslie I 3ow exhorte, Quhowbeit my wrytting be nocht tyll auance, 804 3it, quhare I faill, excuse myne Ignorance.

Quhen that I had ouersene this Regioun, The quhilk, of nature, is boith gude and fair, I did propone ane lytill questiom, 808
Beseikand hir the sam for to declare.
Quhat is the cause our boundis bene so bair?
Quod I : or quhate dois mufe our Misere?
Or quhareof ${ }^{2}$ dais proceid our ponertie?812

For, throw the supporte of $j$ our hie prudence,
Off Scotland I persaue the properteis,
And, als, considderis, be experience,
Off this countre the gret commoditeis :
816 Fur, as to all
manner of
First, the haboundance of fyschis in our seis, And fructuall montanis for our bestiall, And, for our cornis, mony lusty vaill ;

The ryche Ryueris, plesand and proffitabyll ; ..... 820

The lustie lochis, ${ }^{3}$ with fysche of sindry kyndis;
Hountyng, halkyng, for nobyllis conuenabyll;
Forrestis full of Da, Ra, Hartis, and Hyndis; 823 naturaa adran-
The fresche fontanis, quhose holesum cristel strandis

[^85]

And, in to termes schorte, schaw myne intent,

And, syne, transcend more in to speciall.
the reasons are
So, this is myne conelusioun fynall : Wantyng of Iustice, polycie, and peace, 860
Ar cause of thir vnhappynes, allace!
次 It is deficill Ryches tyll incres, Quhare Polycie makith no residence; And Policey may neuer haue entres, Tot quhare that Iustice dois delygence To puneis quhare thare may be found offence. Iustice may nocht haue Dominatioun, Bot quhare Peace makis habitatioun.864

Prosperity defends on peace.

TI Quhat is the cause-that wald I vnderstand-
That we sulde want Iustice and polycie
More than dois France, Italie, or Ingland?
Madame, quod I, schaw me the veritic:
Sen we haue Lawis in to ${ }^{1}$ this countre, Quhy want we lawis Exersitioun? Quho suld put Iustice tyll exieutioun ? ?
Quharein dois stand our principall remeid? 876
Or quha may mak mendis of this myscheif?
Quod scho: I fynd the falt in to the heid;
For thay in quhome dois ly our hole releif,
I fynd thame rute and grund of all our greif ;
The fault is in our governors.

For, quhen the heddis ar nocht delygent, The membris ${ }^{3}$ man, on neid, be neeligent.

So, I conclude, the eausis principall
Off all the trubyll of this Natioun
Ar in to Prencis, in to speciall, The quhilkis lees the Gubernation, And of the peple Dominatioun, Quhose contynewall ${ }^{4}$ exersitioun 883 Sulde be in Iustice ${ }^{5}$ Exicutioun. ${ }^{2}$

[^86]|  | For, quhen the sleuthful hird dois sloug and sleip, Taking no cure in kepyng of his floke, Quho wyll go ${ }^{1}$ sers amang sic heirdis scheip, | 892 |
| :---: | :---: | :---: |
| $\begin{aligned} & \text { A parallel } \\ & \text { adduced. } \end{aligned}$ | May, habyll, fynd mony pure scabbit crok, And goyng wyll at large, withouttin lok: Than Lupis ${ }^{2}$ cumis, and Lowrance, in ane lyng, And dois, but reuth, the sely scheip dounthryng. | 896 |
|  | Bot the gude hird, walkryfe and delygent, Doith so, that all his flokis ar rewlit rycht, To quhose quhissill all ar obedient; |  |
| Carefill shepherd, sate sheep. | And, gene the wolffis cumis, daye or nycht, Thame to deuore, than ar thay put to flycht, Houndit, and slane be thare weill dantit doggis; So ar thay sure, baith $\boldsymbol{3}$ owis, lambis, \& hoggis. | 900 |
|  | So, I conclude that, throw the necligence Off our infatuate heidis Insolent, Is cause of all this realmes indigence, | 90 |
| Justice is what these realms want. | Quhilk is in Iustice hes nocht bene delygent, Bot to gude counsall inobedient, ILauand small Ee unto the comom weill, Bot to thare singulare proffect euerilk deill. | 908 |
|  | For, quhen thir Wolffis, be oppressioun, The pure peple but piete doith oppres, Than sulde the prencis mak punisioun, | 91 |
| The way to mend matters. | And cause tha ${ }^{3}$ Rehauhlis for to mak redres, That ryches mycht be, and Policey incres: |  |
|  | loot rycht difficill is to mak remeid, Quhen that the falt is so in to the heid. | 916 |

## FINIS. ${ }^{4}$

[^87]B TIIE COMPLAYNT OF THE COMOUN WEILL OF SCOTLAND.

AND, thus as we wer ${ }^{1}$ talking to and fro, We saw a bonstius berne cum ouir the bent,

But hors, on fute, als fast as he mycht go, Quhose rayment wes all raggit, rewin, \& rent ; With wisage leyne, ${ }^{2}$ as he had fastit lent:

920
1 saw a rough figure approach. ing.924

With scrip on hip, and pyikstaff in his hand, As he had purposit to passe fral hame. Quod I: gude man, I wald faine vnderstand, Geue that $z^{e}$ plesit, to wyt quhat wer jour name.

928 It was Jolm the Commonwealth. Quod he: my Some, of that I think gret schame; Bot, sen thow wald of my name have ane feill, Forsuith, thay call me Ihone the comoun weill.

Schir Commoun weill, quho hes 30 so disgysit? 932
Quod I: or quhat makis 3 ow so miserabyll?
I haue martell to se 30 w so supprysit, The quhilk that ${ }^{3}$ I haue sene so honorabyll. To all the warld 3 e haue bene proffitabyll,936

And weill honorit in enerilk Natioun :
How happinnis, now, zour tribulatioun?
$\nVdash$ Allace! quod he, thow seis how it dois stand With me, and quhow I am disherisit 940
Off all my grace, and mon pas of Scotland, And go, afore quhare I was ${ }^{4}$ cherisit.

He said he must go abroad,

Whence was his low astate? Remane I heir, I am bot perysit;
unheeded at home. For thare is few to me that takis tent, ..... 944
That garris me go so raggit, rewin, and rent:
My tender friendis ar, all, put to the flycht; For polecey is fled agane in France. My Syster, Instice, almaist haith tynt hir sycht, ..... 948
His friends were, That scho can nocht ${ }^{1}$ hald ewinly the ballance.
all, in evil case. ..... all, in evil case.
Plane wrang is plane capitane of Ordinance,The quhilk debarris Lante and reassonn ;And small remeid is found for oppin treassom.952
In to the south, allace! I was neir slane ;Ouer all the land I culd fynd no releiff:Almoist betuix the Mers and Lowmabane
In the sonth, mis- I culde nocht ${ }^{1}$ knaw ane leill man be ane theif. ..... 956 rule prevailed;
To schaw thare reif, thift, murthour, and mischeif,Anl recions workis, it wald infect the air;And, als, langsum to me for tyll declair.
In to the hicland I conld fynd no remeid ; ..... 960
Bot suddantlie I wes put to exile:
Tha sweir swyngeoris thay tuke of me non heid,
in the north, it
was just as bad, Nor amangs thame lat me remane ane quhyle.Als, in the oute Ylis, and in Argyle,964Unthrift, sweimes, falset, pouertie, and stryfePat polacey in dainger of hir lyfe.
In the lawland I come to seik refuge,
And purposit thare to mak my residence; ..... 968But singulare proffect gart me soune disluge,and he wasordered out of thelowlands.
And did me gret Iniuris and offence, Aml sail to me: swyith, harlote, hy the ${ }^{2}$ hence; And in this countre se thow tak no curis,972 So lang as my auctoritie induris.
He despared And now I may mak no langer debait; ${ }^{3}$
Nor I wate nocht quhome to I suld me mene;

[^88]For I haue socht throw all the $\mathrm{S}_{\mathrm{p}}$ irituall stait, $\quad 976$
Quhilkis tuke na complt for to heir me complene:
Thare officiaris, thay held me at distane;
For Symonie, he rewlis up all that rowte;
And Conatyce, that Carle, gart bar me oute.
980
Pryde haith chaist far ${ }^{1}$ frome thame humilitie ;
Deuotioun is fled ruto the freris;
Sensuale plesour hes bancist Chaistitie ;
Lordis of Religioum, thay go lyke Seculeris,
Taking more compt in tullyng thare deneris
984 They had renounced all virtue.
Nor thay do of thare constitutiom,-
Thus ar thay blyndit be ambitioun.
Oure gentyll men ar, all, degenerat;
Liberalitie and Lawte, boith, ar loste;
And Cowardyce with Lordis is laureate ;
And knychtlie curage, turnit in brag and boste ;
The Ciuele weir misgydis euerilk oist. ${ }^{2}$
Thare is nocht ellis bot ilk man for ${ }^{3}$ hym self :
That garris me go, thus baweist lyke ane elf.
Tharefor, adew: I may no langer taryé.
Fair weill, quod I, and with sanct Ihone to borrow. 996
Bot, wyt ze weill, my hart was ${ }^{4}$ wounder sarye,
Quhen comoun weill so sopit was in sorrow :
$3 i t$, efter the nyclit cumis the glaid norrow.
of the heads of the Church, corrupt.

The laity, too, were degenerate.

I asked him when le meant to come back.

Quharefor, I pray $30 w$, schaw me, in certane, 1000
Quhen that $3^{e}$ purpose for to cum agane.
That questioun, it sall be ${ }^{5}$ sone desydit, Quod he: thare sall na Scot laue confortyng Off me, tyll that I see the countre gydit 1004
(Be wysedome of ane gude auld prudent kyng, ) Quhilk sall delyte hym maist, abone all thyug,

His return depenled on a proper king,
E, P omitted $\quad{ }^{2} \mathrm{E}$ ouer ost, P eurer oist $\quad{ }^{3} \mathrm{E}$ omitted

| doing justice. To put Instice tyll exicutioun, |  |
| :--- | :--- | :--- |
|  | And on strang tratomis mak puneisioun. 1008 |


| Warning, he departed. | Als 3 it to the I say ane vther thyng : | 1012 |
| :---: | :---: | :---: |
|  | I se, rycht weill, that proucrbe is full trew, |  |
|  | Wo to the realme that hes onir zoung ane king. With that, he turnit his hak, and said adew. |  |
|  | Oucr firth and fell rycht fast ${ }^{1}$ fra me he flew, |  |
|  | Quhose departyng to me was displesand. |  |
|  | With that, Remembrance tuk me be the hand, |  |

And sone, me thocht, scho brocht me to the roche, 1016
And to the coue qulare I began to sleip.
With that, one schip did spedalye approche,
Just then a ship Full plesandlie saling apone the cleip,
appeared,
And, syne, did slake hir salis, and gan to creip 1020 Towart the land, anent quhare that I lay:
Bot, wyt ze weill, I gat ane fellown fraye.
All hir Cannomis sche leit craik of at onis:
Down schuke the stremaris frome the topeastell; 102t
Thay sparit nocht the poulder, nor the stonis;
and fired her Thay schot thare boltis, \& dom thar ankeris fell; guns;

The Marenaris, thay did so zoute and ;ell,
and I awoke. That haistalie I stert out of my dreme, 1028
Half in ane fray, and spedalie past hame,
And lychtlie dynit, with lyste and appityte, Syne efter, past in tyll ane Onitore, And tuke my pen, and thare began to wryte 1032

And you have seen what I dreamed.

All the visioun that I hane schawin afore :
Schir, of my dreme as now thov gettis no more.
But I beseik God for to senl the grace
To rewle ${ }^{2}$ thy realme in mitic and peace.
1036
${ }^{1} \mathrm{E}$ Our firth and se in rycht $\quad{ }^{2} \mathrm{E}$ rowle ${ }^{3} \mathrm{E}, \mathrm{P}$ omitted
heir endis tile dreale of AND begrnnis The
Exilortatioun tơ the kingis grace.

Schir, Sen that God, of his preordinance, Haith grantit the to haue the goucrnance Off his peple, and ereate the one Kyng, Faill nocht to prent in thy Remembrance, 1010 That he wyll nocht excuse thyne Igrorance, Gene thow be rekles in thy gonernyng. Quharefor, dres the, abone all vther thyng, Off his lawis to keip the obseruance, 1044 And thow schaip lang in Ryaltie to ryng.

Thank hym that hes commandit Dame Nature To prent the of so plesand portrature: Hir gyftis may be cleirly on the knawin.1048

Tyll dame Fortme thow nedis no procuratme;
For scho hes lairglie kyith it ${ }^{2}$ on the hir eme, Hir gratytude sche hes on to the schawin:
And, sen that thow mon scheir as thow hes sawin, ${ }^{3} 1052$
Hane all thy hope in God, thy Creature,
trust in God.
And aske hym grace, that thow may be his awin.
And, syne, considler thy vocatioun,
That for to laue the gubernationa
1056
Off this kynrik thov art predestinate.
Thov may weill wyt, be trew narratioun, Qulat sorrow and quhat trubulatioun
Haith bene in this pure realme infortinate.
Now conforte thame that hes bene desolate ;
And of thy peple hane compassioun, Sen thow be God art so preordinate.

[^89]

Tak tent, how prydful Tarquyne tynt his croum,
nor imitate
Tarquin. For the deforsyng of Lucres, the schene, And was depryuit, and bancist Romes tom.

And, in lispyit of his Lycherons lenyng, 1100 The Lomanis wald be snliect to no kyng,
Mony lang 3 eir, -as storyis doith recorle,Tyll Inlyus, ${ }^{1}$ throw verteous gouemyng
And Princelie curage, gane on thame to ryng, 1104

And chosin of Romanis Empriour and lorl.
wicked life is like to end unfortunately.
Quharfor, my Souerane, in to thy mynd remorl, That vicions lyfe makis, oft, ane enyll endyng, Without it be throw speciall grace restord.1108

And, gene thow wald thy faime and honour grew, Use comnall of thy prudent Lordis trew, And se thow noeht presumpteouslie pretend Thy awin perticulare weill for tyll Ensew :
Wyrk with counsall, so sall thow nener rew.
Remember ${ }^{2}$ of thy freindis the fatell end, Quhilks to gurle counsall wald not condiscend, Tyll bitter deith, allace! did thame persew.
Frome sic volhape I pray God the defend.
And, fynalie, remember ${ }^{2}$ thow mon dee, And suddanlie pas of this mortal see:
And art ${ }^{3}$ nocht sicker of thy lyfe two homis; 1120
Sen thare is none frome that seentence may fle,-
Kyng, Quene, nor knycht, of lawe estait, nor hie,-
Bot all mon thole of deith the bitter schomis.

Finally, remember that thou art but mortal.

Quhar bene thay gone, thir Papis \& empriouris? 1124
Bene thay nocht dede? so sall it fair on the :
Is no remeid, strenth, ${ }^{4}$ ryches, nor honomis.
综 FINIS.
${ }^{1} \mathrm{E}$ Iuleus $\quad{ }^{2} \mathrm{E}$ Remenber $\quad{ }^{4} \mathrm{E}$ ar


Confirmand our peace.
AMEN. ${ }^{2}$
Pscrone $\quad{ }^{2}$ E omitted
$\mathcal{L}$ heir beginnis the complaynt of
SCHIR DAUID LINDESAY.

$$
\Leftrightarrow 0( \pm) \approx 0
$$

SCHIR, I beseik thyne Excellence,

Heir my complaynt with pacience.
My dolent hart dois me constrane
Off my infortune to complane,
Quhowbeit I stand in gret dowtance
Quhome I sall wyte of my myschance:
Quhidder Saturnis creneltie,
Ryngand in my Natyuitie,
Be bad aspeet, quhilk wyrkis rengeance;
Or vtheris heuinlye influence ;
Or geue I be predestinate
In Courte to be Infortunate,
Quhilk hes so lang in seruyce bene, Contynewallie ${ }^{1}$ with kyng and quene, And enterit to thy Maiestie
The day of thy Natyuitie:
Quharethrow my freindis bene eschamit, And with my fais I am defamit, Seand that I am nocht ${ }^{2}$ regardit, Nor with my brether in Courte rewardit;
Blamand ${ }^{3}$ my sleuthfull neclygence, That seikis nocht ${ }^{2}$ sum recompence. Quhen diuers men dois me demand, Quhy gettis thow nocht sum peis of land, Als weill as vther men hes gottin? Than wys I to be dede and rottin, With sic extreme discomfortyng, That I can mak no answeryng.

[^90] MONARCHE, II.

16 24

Hear, patiently, my complaint.

What slatl I
blame?

Saturn's influence? 8

Or my desting ?

Long have I served the king and queen.

Yet I am disregarded and unrewarded.20

I am blamed, and taunted, and made miserable,
and am unable 10 give any answer.

| I am altogether <br> uncertain what to <br> do. | I wald sum wyse man did me teche <br> Quhidder that I suhd flatter or fleche. |
| :--- | :--- | :--- |
|  | I wyll nocht flyte, that I conclude, |
|  | For crabyng of thy Celsitude; |$\quad 32$

Bot I tuke nener non : ther cure, In speciall, bot for thy plesomr. Bot now I am na mair clisparc, ${ }^{1}$ Bot I sall get Princely rewairl, The quhilk, to me, sall be mair glore Nor thame thow did reward afore. Quhen men dois aske ocht at ane kyng, Sulde aske his grace ane nobyll thyng, To his Excellence honorabyll, And to the asker proffitabyll. Thocht I be, in my askyng, lidher, I praye thy grace for to considder : Thow hes maid baith lordis and lairdis, And hes gewin mony ryche rewarlis To thame that was full far to seik, Quhen I lay nychtlie be thy cheik.

I tak the Quenis grace, thy mother, My lord Chanclare, and mony vther, Thy Nowreis, and thy anld Maistres,I tak thame, all, to beir wytnes. Auld Wille Dile, wer he on lyue, My lyfe full weill he could discryne : Quhow, as ane Chapman beris his pak, I bure thy ${ }^{2}$ grace vpon my bak, And, sumtymes, strydlingis on my nek, Dansand with mony bend and bek. The first sillabis that thow did mute Was 'pa, Da Lyn, vpon the lute: ' Than playt ${ }^{3}$ I twenty spryngis, perqueir, Quhilk wos gret piete for to heir.
Fra play thow leit me nener rest ;
But gynkartoun thow lufit, ay, best :
And, ay, quhen thow come frome the scule, Than I behuffit to play the fule:
As I ${ }^{4}$ at lenth, in to my dreme, My sindry seruyce did expreme.

Devoted to thee,
not fail of rich rewand.

What sort of thing shonhl be

Who have been ennobled and remunerated.

Witnesses of ancient service specified.

84

How Lyndesay
amused the young king,
whose first effort of speeell was to
92 say 'Play, David Lyndesay, de.

The king, as a boy, was rather 96 exacting, as has been told elsc. where.

He was really attached to the poet, who, men sain, would be marle a lord, not undeservedy.

The story low his misfortune befell.

Te prayed to see his young master of age, and king,

My zoung maister that I myeht see Off eild, in his aistait ${ }^{3}$ Royall, Itauand power Imperyall:116
and loped to get, Than traistit I, ${ }^{4}$ withont demand, then, some land.

To be promonit to sum land.
Bot my askyng I gat ouer som, Because ane clips ${ }^{5}$ fell in the mone, $\quad 120$
The quhilk all Seotland mail asteir.
Than did my purpose ryn arreir,-
The quhilk war langsum to declare ; -
And, als, my hart is wounder sare,
Quhen I have in remembrance
The suddand cheange, to my myschance.
The kyng was bot twelf jeris of aige, Quhen new rewlaris come, in thare ${ }^{6}$ raige,128

For commoun weill makand no eair,
But for thare proffeit singulair.
Imprudentlie, lyk wytles fullis,
Thay tuke that joung linince frome the sculis,
Quhare he, viler OJjelience,
Was lernand ${ }^{7}$ vertew and scienre,
And haistelie plat in his hand
The gouernance of all Scotlant ;

As quho wall, in ane stormye hast, Quhen Marinaris bene all agast Throw dainger of the seis raige, Wald tak ane chylde of tender aige, Quhilk neuer hat bene on the sey, And to his biddyng all ${ }^{1}$ obey, Geuyng hym haill the gouernall Off schip, marchand, and Marinall, For dreid of rockis and foreland.
To put the ruther in his hamd, Without golds ${ }^{2}$ grace, is no refuge :
Geue thare be dainger, 3 e may Iuge.
I gyf thame to the deuyll of hell, Quhilk first denysit that counsell.
I wyll nocht say that it was treassoun;
Bot I dar sweir, it was no reassom.
I pray God, lat me neuer se ryng,
In to this realme, so zoung ane kyng.
永 I may nocht tary to desyd it,
Quhow than the court, ane quhyle, was gydit
Be thame that peirtlye tuke on hand
To gyde the kyng and all Scotland;
And, als, langsum for to declare
Thare facound flattryng wordis fair.
Schir, sum wald say, zour maiestie
Sall now go to zour lybertie;
3e sall to no man be coactit,
Nor to the seule no more suliectit:
We thynk thame verray naturail fulis, That lernis ouir mekle at the sculis.
Schir, 3 e mon ${ }^{3}$ leir to ryn ane speir,
And gyde $30 w$ lyke ane man of weir ;
For we sall put sic men aboute zow, That all ${ }^{4}$ the warld ${ }^{5}$ and mo sall doute $30 w$.
Than to his grace thay put ane gaird, Quhilk haistelie gat thare reward.

Softly! What it was like, and what it actually was.
Would this be prudent :
It was as if, in a terrible stom at sea, a chith were to be put in charge of a ship.
.
premilance prevailed at court, and eloquent flattery.

The king was not to be suljected to restraint.

Of the kind of learning advised
men placed about 172

$$
{ }^{1} \mathrm{P} \text { of } \quad{ }^{2} \mathrm{E} \text { goddis }{ }_{5 \mathrm{E} \text { wardl }}^{3 \mathrm{E} \text { man }} \quad{ }^{4} \mathrm{E} \text { omitted }
$$

| The diversions recominended to him: gatues, | Ilke man, efter thare qualitie, |  |
| :---: | :---: | :---: |
|  | Thay did solyst his maiestie. |  |
|  | Sum gart hym raiffell at the rakcat ; |  |
|  | Sum harld hym to the hurly hakcat; | 176 |
|  | And sum, to schaw thare courtlie corsis, |  |
| horse-racing, in reekless fashion, | Wald ryid to leith, and ryn thare horssis, And wychtlie wallope oner the sandis: |  |
|  | 3e nother sparit spmrris nor wandis; | 180 |
|  | Castand galmoundis, with bendis and beckis, |  |
|  | For wantones, sum braik thare neckis. |  |
| eards, and dice. | Thare was no play bot cartis and dyce ; |  |
|  | And ay schir flattre ${ }^{1}$ bure the pryce; | 184 |
|  | Roundand and rowkand, ane tyll vther. |  |
| An intimation that the playing was not lail', and | Tak thow my part, quod he, my bruther, And mak, hetuix ws, sicker bandis, |  |
|  | Quhen ocht sall raik ${ }^{2}$ amangs our handis, | 188 |
|  | That ilk man stand to help, his fallow. |  |
|  | I hald thareto, man, be alhallow, |  |
|  | Swa thow fysche nocht within my boundis. |  |
|  | That sall I nocht, ${ }^{3}$ be godis womlis, | 192 |
|  | Quod he, bot erar tak thy part: |  |
|  | Swa ${ }^{4}$ sall I thyne, be groddis ${ }^{5}$ lart ; |  |
| that there was disloyalty on the bart of the treasurer. | And, geue the Thesaureir be our freind, | 106 |
|  | Than sall we get baith tak ant temd. | 19 |
|  | Tak he our part, than quha dar wrang ws? |  |
|  | Bot we sall part the pelf amang ws. |  |
| The remolution of the courtiers to profit, as far as prossible, by | Bot haist vs, ${ }^{6}$ quhill the kyng is ${ }^{\text {a }}$, mig, |  |
|  | And lat ${ }^{7}$ ilk man keip weill ane toung, | 200 |
|  | And in ilk quarter have ane slye, |  |
|  | Wrs tyll aluerteis haistelie, |  |
|  | Quhen ony casmaliteis |  |
|  | Sall happin in tyll ${ }^{6}$ our countreis. | 204 |
| precent onsmtunities. | Lat ws mak sure prouissiou, |  |
|  | Or he emm to discretiom. |  |
|  | No more he wate nor dois ane suncte, |  |
|  | Quhat thyng it bene to haue, or wante: | 208 |


| 1 f: nattrer | 2 Ewaik ${ }^{3}$ | ${ }^{3}$ E noch | F So |
| :---: | :---: | :---: | :---: |
| 5 I' grods | ${ }_{6} \mathrm{E}, \mathrm{P}$ omitted | $1 \mathrm{I}^{\prime}$ | tter |

So, or he be of perfyte aige,
We sall be sicker of our waige ;
Aurl, syne, lat ilk ane carle craif vther : ${ }^{1}$
That mouth speik mair, quod he, my ${ }^{2}$ brother.
For god, nor I rax in ane raipe,
Thow mycht gene counsale to the Pape.
Thus lauborit thay within ${ }^{3}$ few 3 eris,
That thay become no pagis peris,
Swa haistelye thay maid ane band : ${ }^{4}$
Sum gadderit goll, sum conqueist land.
Schir, sum wahl say, be sanct Dinnyce,
Geue me sum fate ${ }^{5}$ Benefyce ;
And all the proffect 3 e sall have :-
Gene me the name, tak jow the lane.
Bot, be ${ }^{6}$ his Bowis war weill cumit hame,
To mak seruyce he wald thynk schame ;
Syne, slyp awaye, withouttin more,
Quhen he had gottin that he sang fore.
Me thocht it was ane pieteous ${ }^{7}$ thyng,
To se that fair, zoung, tender kyng,
Off quhome thir gallandis stude no awe,
To play with hym, pluke at the crawe :
Thay become ryche, I zowe assure,
Bot aye the Prence remanit pure.
Thare wes few of that garisoun
That lernit hym ane gude lessoun ;
Bot sum to crak, and sum to chatter,
Sum maid the fule, and sum did flatter.
Quod ane: the Deuyll stik me with ane knyfe, Bot, schir, I knaw ane maid in fyfe,
Ane of the lusteast wantoun lassis,
Quhare to, schir, be gods blude scho passis.
240
Hald thy toung, brother, quod ${ }^{8}$ ane vther ;
I knaw ane fairar, be fyftene futher.
Schir, quhen 3 e pleis to Leithgow pas,
Thare sall 3 e se ane lusty las.
His companions, mostly, endeavoured tc make him a fribble, or worse,
$2: 36$ by their empty talk, of which a sample is given by the poet.212

224
In anticipation of his coming of age, they grasped
at every source of gain, in sohl
while asking for only titular honours, secure 1
something mucl more substantial.

It was grierous to see the young king thus cheated.


[^91]Bot, my complaynt for to compleit, I gat the soure, and thay the sweit: Als, Thone Makerery, the kyngis fule, Gat dowbyll garmoundis agane the $;$ ule, 3it, in his maist tryumphant glore, For his rewarde, gat the grand gore. Now in the court seindell he gois, In dreid men stramp vpon his tois;
As I, that tyme, durst nocht be sene In oppin court, for baith my Einc.

ๆ Allace! I hane no tyme to tary,
To schaw 3 ow all the fery fary, Quhow those that had the gouernance Amangis thame selfis raist variance ;
And quho ${ }^{1}$ maist to my skaith consentit, Within few $z^{\text {eris }}$ full sore repentit,
Quhen thay could mak me no remeid :
For thay war harlit out be the heid, And vtheris tuke the gouernyng.
Weill wors than thay in alkin thyng.
Thay lordis tuke no more regairl,
Bot quho mycht purches best rewaird:
Sum to thare freindis gat benefyceis,
And vther sum gat Byschopreis.
For euery lord, as he thocht best,
Procht in ane bird to fyll the nest,
To be ane wacheman to his marrow :
Thay gan ${ }^{2}$ to draw at the cat harrow.
The proudest Prelatis of the kirk
Was faine to hyde thame in the myrk,
That tyme, so fail $3^{3}$ it $^{3}$ wes thare sycht.
Sen syne thay may nocht thole the lycht
Off Christis trew Gospell to be sene,
So blyndit is thare corporall Ene
With wardly lustis sensuall,
Takyng in realmes the gouernall,296

308
of the prelates, forgetful of their duties,

312 and hiding the
light of the Gospel, oceupied with affairs of state,316

They came off better than I.

254 of the luck, good and bad, of the king's foul,

288
at the time I was out of favour.

1t were long
292 to tell of the
variance among my enemies,
ant of their being displaced by advisers worse, in every
way, than themselves,-
men wholly
greedy, and who snatched at chureh-preferment, each for his favourite.
I-2

16
${ }^{1}$ E quhow ${ }_{3} \mathrm{E}$ feil ${ }^{2}{ }^{2}$ Eit began
${ }^{3}$ E feil 3 eit

\begin{tabular}{|c|c|c|}
\hline beside their calling. \& Paith gyding court and cessioun,Contrar to thare professioun,Quhareof I thynk thay sulde haue schame, Off spirituall preistis to tak the name. \& 20 <br>
\hline How priests of this shameful description are squken of in Holy Writ. \& For Esayas, in to his wark, Callis thame lyke Doggis that can nocht ${ }^{1}$ bark, That callit ar preistis, and can nocht preche, Nor Christis law to the peple teche. \& 324 <br>
\hline They should keep to things spiritual, \& Gene for to preche bene thare professioun, Quhy sulde thay mell with court, or Cessioun, Except ${ }^{2}$ it war in spirituall thyngis ; \& <br>
\hline leaving temporal atliairs to others. \& Referryng vato lordis and kyngis Temporall causis to be desydit? \& 328 <br>
\hline Ghostly duties are their proper business; \& Geue thay thare spirituall office gydit, Ilke man mycht say, thay did thare partis : \& <br>
\hline and they should esclew eards and luxtrions muleritiing. \& Bot, geue thay can play at the cairtis, And mollet moylie on ane Mrule, Thocht thay had neuer sene the scule, 3it, at this day, als weill as tham, Wyll be maid sic ane spiritnall man. \& 332

336 <br>
\hline Princes must answer for promoting such men, who will smart, unless they repent and reform. \& Prencis that sic prelatis promofis Accompt thareof to geue behuffis, Quhilk sall nocht pas but puneisehement, Withont thay mend and sore repent, And, with ${ }^{3}$ dew ministratioun, Wyrk efter thare vocatioun. \& 340 <br>
\hline But this they will not do, proud, and lireeders of discord and contention. \& I wys that thyng quhilk wyll nocht be, Thir peruerst Prelatis ar so hie : ${ }^{4}$ Frome tyme that thay bene callit lordis, Thay ar oceasioun of discorlis, And lairglie wyll propynis hecht, To gar ilk lord with vther fecht: Geue for thare part it may auaill, Swa, to the purpose of my taill. \& 344
345 <br>
\hline of the struggling, athong the lorls, tor superivity, \& That tyme, in court, mis ${ }^{5}$ gret debait, And cuerilk lond did stryue for stait, \& 352 <br>
\hline
\end{tabular}

$$
{ }^{1} \text { E noch }{ }^{2} \text { Ehei Exceps }{ }^{2} \text { E rayis }
$$

That all the realme mycht mak no redlyug,
Quhill on ilk syde thare was bhute sche ldyng,
And feildit vther, in land and burgh, ${ }^{1}$

Att Lyithgow, Melros, and Edinburgh. ${ }^{2}$
Bot, to deplore I thynk gret paine
Off nobyll men that thare was slane, And, als, langsum to be reportit
Off thame quhilk to the court resortit;
As tyrrannis, tratouris, and transgressouris, And commoun publict plaine oppressouris, Men murdresaris, and commoun theiffis,
In to that court gat, all, releiffis.
Thair was few lordis, in all thir landis, Bot tyll new regentis maid thare bandis. Than rais ane reik, or euer I wyste,
The quhilk gart all thare bandis bryste:
Than thay allone quhilk had the gyting,
Thay culde nocht keip thare feit frome slyding;
Bot of thare lyffis thay had sic dreit,
That thay war faine tyll trott oner tweid.


NOW, Potent Prince, I say to the, I thank the haly Trinitie,
That I hane lenit to se this daye,
That all that warl is went awaye,
And thow to no man art subiectit,
Nor to sic counsalouris coactit.
The foure gret verteous ${ }^{3}$ Cartinalis,
I see thame with the principalis:
For Instice haldis hir sweird on hie,
With hir ballance ${ }^{4}$ of Equitie,
And, in this realme, hes maid sic ordour,
Baith throw the heland and the bordour,
That oppressioun and all ${ }^{5}$ his fallowis
Ar hangit heych ${ }^{6}$ apon the gallowis. ${ }^{7}$
Dame Prudence hes the be the heil,

356

372
and of the
shedting of blood that followed.

Noblemen were slatu in great numbers;360
and wrong-doers of every stan? lad high holiday.

Then, of a sudden, affairs took a new turn, and the kiners alvisers were fain to betake themselves across the Tweed.372

1 am thankful to see, at last, those men fled, 376
and thee no
longer under their eontrol.

The times are improving.

Justice again elevates her sword and her seales, and puts down $3 \bigcirc 4$ oppression.

Prudence,

Temperance, And temporance dois thy ${ }^{1}$ brydill leid. $3 \leq 8$
and kindred virtues have resumed their sway.

I se dame force mak assistance,
Berand thy Targe of assurance ;
And lusty lady Chaistitie ILes baneist Sensualitic. 392
Riches fosters
thee; and
I pray that Poverty may keep far from thee, in the Hebrides.

Dame Ryches takis on the sic cure, I pray God that scho lang indure, That Pouertic dar nocht be sene In to thy hons, for baith hir Ene, 396
Bot frat thy grace fled mony mylis, Amangis ${ }^{2}$ the Hountaris in the Ylis.
Dissimulation is Dissimulance dar nocht schaw hir face,
nur mure seen. nu mure sten.

Quhilk wount was to begyill thy grace ;
Foly has flet Foly is fled out of the toun, away.

Policy and Peace begin to show fruit.

Quhilk ay was countrar to ressom ; Polyce and Peace begymis to plant, That verteous men can no thyng want;
Ravues will be And, as for sleuthfull Idyll ${ }^{3}$ lownis, Sall fetterit be in the Gailjeownis.
John Uphand Thone Upeland bene full blyith, I trow,
is blithe.
Because the rysche bus kepis his kow. 468
Only the Swa is thare nocht, I viderstand, spirituality is out of gear.

I pray thee to introduce, herein, a reformation; so that ecclesiasties may do their duty, and may Withoute gade ordour in this land, Except the spiritualitic. Prayand thy grace thareto haue Ee, 412 Canse thame mak ministration Conforme to thare vocatiom, To Preche with vufenjeit intentis, And trewly vse the Sacramentis, 416 Efter Christis Institutionis,
lay asite super-
stitions practices, forbidden by Christ.

Leuyng thare vaine tralitiomis, Qulilkis dois the syllie scheip Illude, Quhame for Christ Iesus sched his blude, -
$\Lambda s^{4}$ superstitions ${ }^{5}$ pylgramagis, Prayand to grawin ${ }^{6}$ Imagis,
Expres aganis the Lordis command.

$$
\begin{aligned}
& { }^{1} \text { E the }{ }^{2} \mathrm{~F} \text { Imang }{ }^{3} \text { E umitted }{ }^{4} \mathrm{E} \text { Iud } \\
& { }^{5} \text { P'superstitionis } \quad{ }^{\circ} \mathrm{E} \text { grauen }
\end{aligned}
$$

I do thiy grace tyll vnderstand, Geue thow to mennis lawis assent, ${ }^{1}$
Aganis the lordis commandiment,-
As Ieroboam and mony mo,
Prencis of Israell, allso,
Assentaris to Ydolatrie,
Quhilkis puneist war rycht pieteouslie,
And frome thare realmes wer rutit oute, -
So sall thow be, withouttin doute,
Daith heir and hyne, withouttin more, And want the euerlestyng glore.
Bot, gene thow wyll thy hart inclyne, And keip his blyssit law deuyne, As did the faithfull Patriarkis, Boith in thare wordis and thare warkis, And as did mony faithfull kyngis, Off Israell, duryng thare ryngis, As kyng Dauid and Salomone, Quhilkis Ymagis wald suffer none In thare ryche Tempillis for to stanul,
Because it was nocht goddis command,
Bot distroyit all Ydolatrie, As in the seripture thow may see; Quhose ryche rewarde was heuinly blys, Quhilk sall be thyne, thow doand this.
Sen thow hes chosin sic ane gaird,
Now am I sure to get rewaird ;
And, sen thow art the rychest kyng
That euer in this realme did ryng,
Off gold and stonis precions,
Maist prudent and Ingenious,
And hes thy honour done awance,
In Scotland, Ingland, and in France,
Be Merciall dedis honourabyll,
And art tyll euery vertew abyll,
I wat thy grace wyll nocht misken me, ${ }^{1} \mathrm{E}$ omits from 1.425 to end.

42 4 Should Your
Grate do otherwize, -as did Jeroboam and the like,
who assented
to idolatry, and were extirpated therefor, -

432 a penalty, doubtless, will be visited here, with loss of ghory liereatter.

But imitation
of the example of the Patriarcis,
in their worls and works,-as the Kings of Israel, Vavid and Solomon,
who suffered no images to stimul in their temples,444
but destroyed all illolatry, will be recompensed, is scripture sloows, with heavenly

Now my reward is certaill.

As thou art the richest kiner 452 Seotland has ever had, and art prodent and ingenious, and hast atvanced thy honour abroad by martial 456
prowess,

I know thon wilt not mistake me',

| fitioning. | Bot thow wyll rther geue or len me. | 460 |
| :---: | :---: | :---: |
| I would borrow one or two thousand pounds, | $\Leftrightarrow 0$ Wald thy grace len me, to ane day, |  |
|  | Off gold ane thousand pouml, or tway, And I sall fix, with gude intent, |  |
| enubitioning to islands climb mountains, and such like; | Thy grace ane daye of payment, | 46 |
|  | With Selit Oblygatioun, |  |
|  | Under this protestatioun : |  |
|  | Quhen the Basse and the Yle of Maye |  |
|  | Jeis sett tpon the mont Senaye; | 468 |
|  | Quhen the lowmound besyde Falkland |  |
|  | Beis lyftit to Northhumberland; |  |
| when priests, wives, aml winter change their nature; | Quhen kirkmen zairnis no dignitie, |  |
|  | Nor Wyffis no Soueranitie ; | 47 |
|  | W ynter but frost, snaw, wyind, or rane; |  |
|  | Than sall I geue thy gold agane; |  |
| $\begin{aligned} & \text { or after Dooms- } \\ & \text { day, when } \end{aligned}$ | Or I sall mak the payment |  |
|  | Efter the daye of Iugement, | 176 |
|  | Within ane moneth, at the leist, |  |
| S. Peter feasts scuteh fishermen. | Quhen Sanct Peter sall mak ane feist |  |
|  | To all the Fyschanis of Aberladye, |  |
|  | Swa thow haue myne Aequittance redlye. | 480 |
| The alternativeterms. | Failjeand thareof, be sanct Phillane, |  |
|  | Thy grace gettis nener ane grote agane. |  |
| Else, (rod cause thee to recom pense me. | IT Geue thow be nocht content of this, |  |
|  | I man requeist the Kyng of blys, | 48.1 |
|  | That he to me have sum regairl, |  |
|  | And cause thy grace me to rewairl. |  |
| For David says that God controls he hearts of all princes, | For Dauid, Kyng of Israell, |  |
|  | Quhilk was the gret Propheit Royall, | 48 |
|  | Sayis, God hes haill at his command |  |
|  | The hartis of Prencis in his hand: |  |
|  | Ewin as he lyste thame for to turne, |  |
|  | That mon thay do withoute sudgeorne; | 49 |
| learing them to exalt, <br> deserale <br> emuollt, | Sum tyll exault to Dignitie, |  |
|  | And sum to depryne in pronertie ; |  |
|  | Simm tyme of lauid men to mak lordis, |  |

And, sum tyme, lordis to bynd in cordis, And thame alutterlye distroye, As plesis God, that ryall Roye. For thow art bot ane Instrument To that gret kyng Ommipotent: So, quhen plesis his excellence, Thy grace sall mak me recompence ;
Or he sall canse me stand content Off quiet lyfe and sober rent, And tak me, in my letter aige, Unto my sempyll Hermytage, And spend it that my eldaris wom, As did Matussalem in his toun.
Off this complaynt, with mynd full meik, Thy graces answeir, schir, I beseik.

496 restrain,
destroy.
of fimil thon
art but an
500 instrument;
atul lle will
procure mo
either rew:ml,
or contentusent
with little, whed old, at my anleestr:l] home.

508
Of this complaint 1 beveech an answer.
as FINIS.

QUOD LINDESAY TO THE KYNG.
${ }^{1} \mathrm{P}$ omitted

Q ${ }^{\circ}$ Gentyll redaris, I wyll aduerteis 3 ow, that thare is of thir Bukis Imprentit in France, The quhilkis ar verray fals, And wantis the tane half, and all wrang spelit, and left out heir ane lyne, and thar twa wordis.

If To Conclude, thay ar all fals, and wantis mekle that this buke hes, as may be sene. Quha lyste tyll luke thame baith ouer, thay sall fynd my sayingis verray trew, and wors nor I do say. Preue and se ; than $3^{e}$ wyll geue me eredence: thay ar nocht worthe ane plake.

## (1)Je ifistorie

## of ane nobil and wallieand squyer,

## colilliam aftldrum,

VMQVHYLE LAIRD OF CLEISCHE AND BYNNIS.

## complitit be

Sir Braid zuriotsau of the ftont, ahns.

五goun taing of Armis.
II C
$\mathbb{T}$ be © Testament
OF THE SAID

# cetilliame 解lelorum, squycr, 

COMPILIT ALSWA BE
Sir manio Enutesav, Ne.

Cicero, Philip. 14.
Proprium sapientis est grata eorum virtutem memoria prosequi, qui pro Patria vitam protuderunt Ovid, 2. Fast.
Et memorem famam, qui bene gessit habet.
mpRENTIT AT EDINBVRGH, BE HENRIE CHARTERIS. anno M.D.xClit, Cum Priuilegio Regali.

The inistoric<br>OF ANE NOBIL AND WAILjEAND SQVYER,

## Totilliam ftrlintm,

VMQVHYLE LAIRD OF CLEISCHE AND BYNNIS.

COMPILIT BE

ALIAS,

H C

QVIIO that Antique Stories reidis
Considder may the famous deidis Of our Nolill Progenitouris,
4 Quhilk suld, to vs, be richt mirrouris, Thair verteous deidis to ensew, And vicious lening to eschew. Sic Men bene put in memorie,
8 That deith suld not confound thair glorie. Howbeit thair bodie bene absent, Thair verteous deidis bene present: Poetis, thair honour to auance,
12 Hes put thame in rememberance.
Sum wryt of preelair Conqueromis;
And sum, of vailjeand Empriouris; And sum, of Nobill Michtic Kingis,
16 That Royallie did reull thair Ringis ; And sum, of Campiounis and of Knichtis, That hauldlie did defend thair richtis, Quhilk vailjeandlie did stand in stour,
20 For the defence of thair honour ;

The fumous gest 3
of our noble
forefathers
instruct us to
ensue virtue
and to shun vire.
Such men are
justly memorized.
Their good deeds
survive; and
poets remind us
of them.
Some poets write
of conquerors ;
others, of royal
personages;
others, of
champions and
knights,
strenuous for their right and honour :
others, of
donghty squires;
others, still, of
the history of
lovers.
With the aid of Clio aml Minerva, I purpose to
deseant of a boh
squire, whom, and his private history, I tell of
fiom what I
know.

His yoult he
spent in love,
heasantly and
without reprof.
Also, he was as
valiant as many
another man
sung by peets.
He showh not tre
forgotten, lowing
to what he
snfferel for hiz
ludy's salke.
Sir Lanmelot
fonght no better,
and in a less
worthy "anse:
for his latly was an:odulteress; :amict lie loved in the d.rrk, like :a owl.

And smm, of Squyeris donchtie deidis. That wouders wrocht in weirlie weilis. sim wryt of deilis anorons;
थf As ("hanceir wait of Troilus.
How that he luifit Cressida ;
of Lason and of Medea.
With help of (len, I intemt,
2s Sa Minerue wall me sapience send, Ane Nubill Sipuyer to discryfe, Qubais douchtines, during his Lyf, I knaw my self: thairof I wryte;
32 And all his deitlis I dar indyte:
And secreitis, that I did not knaw, That Nobill Squyer did me schaw. Sa I intemb, the best I man, 36 Descryue the deidis and the Man ; Quhais ;outh did oceupie in lufe, Full plesantlie, withont reprufe: Quhilk did as monie douchtie deidis
$40 \quad$ ss mone ane that men of reilis, Quhilkis Poetis puttis in Memorie, For the exalting of thair glone. Quhairfir, I think,--sa God me saif:-
$4 t$ He sumb hat bace amagis the haif, That his hie honour suld not smure, Considering yuhat le did inlure, Oft times, for his Lathis sulk.
48 I wait, Sir Lancelote du lake, Quhan he did lufe King Arthuris wy fe, Faucht neuer lnetter, with swmer mor kefe, For his Larlie, in no battell :
52 Nor had not half so just quermell. The veritie quha list dempro, His Lufe was ane Adulterair; Anl durst not cime into hir sicht,
50 lont, lyke ane Houlet, on the nicht.

With this Sinyer it stmbe not so:
Itis lalie hilit him, and mo mo.
Hushamd nor Lemana hat seho none ;
G0 And so he hitel hir life alone.
I think it is no hapmie lyfo.
Ane Man to jaip his Maisteris wrye,
As tid Lancelote: this I conclude,
64 Of sic amour culd emm na grude.
Now to my lumpis will I pas,
And shaw jow how the Sipger was:
Ane gentilman of scotland borne;
68 So was his Father him beforne ;
Of Nohilnes lineallie discendit,
Quhilks thair gude fame hes ener iffendit.
Gude Williame Melham lie was namit, -
7: Guhilk in his honomr was nemer defanit,Stalwart and stont in enerie stryfe,
And bome within the selyate of Fyfe, To Cleiscle and Jiynnis richt Heritour,
76 Oulnilk stude, for Lufe, in monie stour.
He was bot twentie 3 mis of age, Quhen he began his Uassalage ;
Proportionat weill, of mid stature,
So Feirie, and wicht, ant micht inture ;
Ouirset with tramell, both nieht and day ;
Sieht hardie bath in emist and play;
Blyith in comtenance, richt fair of face,
St And stude weill, ay, in his Ladies grate : For he wis womder amiabill, And, in all deitis, homomall. And ay his honomr did anance,
88 In Ingland first, and syne in France. And thair his manad did assaill, Under the Kingis greit Amirall, Guhen the greit Niauie of Scotland
92 Passit to the sey, agmis Inglant.

Our spuire,
contratiwis, was alone lovel
ly his lady.
Unhaypy "as
1.annetol's lif';
am? no goorl
could rome of
intrigue like his.
The Squire was
born in scotland;
gentle, as was his
father, and as
were his fithers.
He was called
William
Melhum; stont ill quarre ;
lom in Fiteshire;
am, for love, he
fought often.
Ile began hife at
thenty, well-
built, manly,
endurant,
restless,
hearty,
comely,
atill ever
fincourite with
his lady.
He gained
repuic.
He siguatized his
prowess, when the
Sonttish nary set
sail aqainst
Eugland.

The Admiral of the fleet set fire 10 Craigfergus, sparing nothing.

The people were spoliated, and
fair women were
trampled on.
But the Squire saved women, priests, and
friars.
At last
le heard
a voice;
lie followed il ;
and he found a
woman, stripped.
'Two soldiers
stood parting the
phunder.
she was of the
fairest,
She implored
him to leely her,
a maid.
lle begged them to give back her shift, and keep the rest.

Gurgeous were
her kirtle, garland, belt, and
lnooelies; and
her shift was of laffety,
mamented with gold and silk.

The lady

And, as thay passit be Ireland Coist, The Adnirall gart land his Oist, And set Craigfergus into Fyre, 96 And saifit nouther Larne nor Byre. It was greit pietie for to leir Of the pepill the bailfull cheir, And how the Land folk wer spuiljeit ;
100 Fair wemen volerfute wer fuilzeit.
Bot this zomg Squyer, hauld and wicht, Sanit all wemen, quhair he micht: All Preistis and Freiris he did saue ;
$10 t$ Till, at the last, he did persaue, Behind ane Garding amialsill, Ane womanis voce richt lamentabill ; And on that roce he followit fast,
108 Till he did see liir, at the last, Spuiljeit, naikit as scho was borne:
Twa men of weir wer hir beforne,-
Quhilk wer richt cruell men and kene, 一
112 Partand the spuilzie thame betwene.
Ane fairer woman nor sclo wes
He had not sene in onie place.
Befoir him on hir kneis scho fell,
116 Sayand, for him that heryit Hell, Help me, sweit Sir; I am ane Mayd.
Than softlie to the men he said,
I pray ${ }^{\text {sow }}$ gine againe lir sark,
120 And tak to zow all vther wark.
Ilir Kirtill was of Scarlot reil ;
Of gold ane garland of hir lieid, Decorit with Enanelyne ;
$1 \cong 1$ Belt and Prochis of siluer fyne: Of zallow Taftais wes hir sark, Begaryit all with hrowderit wark, Richt craftelie with gold and silk.
1:8 Than said the Ladie, 'quhyte as milk,

Except my sark, no thing I craue ;
Let thame go hence, with all the lime. Quod thay to hir: be Simet Fillane, 132 Of this je get mathing tgme.

Than said the shayer, courtessie: Gule Freindis, I pray jow hartfullie, Gif ;e be worthie Men of Weir,
136 Restoir to hir agane hir Geir; Or, be greit God that all hes wrocht, That spailjie sallbe full deir bocht. Quod thay to him: we the defy,
140 And drew thair swordis haistely, Ancl straik at him with sa greit Ire, That from his Harnes flew the fyre; With duntis sa darflie on him dang,
144 That he was neuer in sic ane thrang. Bot he him manfullie defendit, And with are bolt on thame he bendit, And hat the ane vpon the heill,
148 That to the ground he fell doun deid ; Fur to the teith he did him cleif, Lat lim ly thair with ane mischeif. Than, with the vther, hand for hand, 152 He beit him with his birneist brand. The vther was baith stont and strang, And on the Squyer darflie dang. And than the Sinyer wrocht greit wonder,
156 Ay, till his sword did shaik in sunder. Than drew he furth ane sharp dagair, And did lim cleik be the Collair, And euin in at the collerbane,
160 At the first straik, he hes him slane:
He founderit fordward to the ground.
3it was the Squyer haill and sound;
For quhy he was sa weill enarmit,
$16 t$ He did escaip fra thame vnharmit.
prayed for her
shift only
They refused to
five it up
The Squire
requested
them
to comply,
and added a
threat.
They defied him,
drew their
swords, and set
upon him with
great fury
He returned the
charge, struck
one of them on
the heal, cleft it, and felled him to the ground.

Then he turned
to the other, a
powerful
rufian,
and had a hard
fight,
but drew a
dagrer, plunged
it into his neek,
and sent hin
reeling, slain.
llimself escaped
unhurt, being:
well-armed.

The fellows
despatehed, he
told the laty to
take her elothes.

Thanking him, she put them on.

He kissed her, and took his leave.

All were 10 to 10 the ships.

She srieved to
lose her
recouer,
embsere I him,
and wemed to mary lim.

Thoush then in stress, she was, she tol. 1 hm , an heiress.

She kisse 1 him, imquiringly.

He preaden that he must first go to France.
letumer, after
vatr, lie wombl
gladly wed her.
He valutel and liessed her.

She tave hima
love-trken, and
Wonlt soto
sootlaml.
He thanked her,
 efa, with

And, quhen he saw thay wer baith slane, He to that Latlie past agane, Quhair scho stule nakit on the bent,
168 And said: tak 3 our abuljement. And scho lim thankit, full homillie, And put hir claithis on spectifie. Than kissit he that Ladie fuir,
172 And tuik his leif at hir lat mair.
Be that the Taburne and Trumpet blew, Anl curnie man to shiphurd drew. That Ladie was dolent in hart,
176 From tyme scho saw lee wald depart,
That hir releait from hir hatmes,
And hint the syuyer in hir armes,
Ant suld: will ;e hade in this Land,
1s: I sall zow tak to my Ifusband.
Thocht I be cassin, now, in cair,
I and from shan, my Fatheris Lir, The quhitls may areme, of pemies romet,
184 Of willie Rent ane thowsant Pomet.
With that, hartlie scho did him kis.
Ar 3 ", quor scho, content of this?
(1f that, guod he, I wall be fame,
lee (iill I micht in this Realme remane:
bot I mon, first, pas intu Frame:
sa. quhen I ramagane, perchance, Amberer that the Peice be main,
192 Tomarie 3 w 1 will he glant.
Fair weill! I may ho langor tario:

Than graif scho him ane Lufe taking,
196 She riche Rabin sot in ane lang. 1 anm, quod sche, at sour command,
With ;ow to pat into Seothand.
I thank ;ow hart fullice, qued he:
200 . je ar onir zoung to saill the See,

And, speciallie, with Men of weir. Of that, quod scho, tak $z^{e}$ na feir:
I sall me cleith in mennis clais, 204 And ga with zow quhair evir $z^{2}$ pleas. Suld I not lufe him Paramonr, That saifit my Lyfe and my honour?
Ladic, I say 3 w, in certane,
2043 a sall hane lufe for lufe agane,
Trewlie, vinto my lytis end.
Fairweill! to God I zow eommend. With that, into his Boit he past,
212 Ind to the ship he rowit fast.
Thay weyit thair ankeris, and maid saill,-
This Nauie, with the Adminall,-
And landit in baulel Brytane.
216 This Admirall was Erle of Arrane,-
Quhilk was baith wyse and vailjeand, Of the blude Foyall of Scotlanrl,Accompanyit with monie ane Knicht, Quhilk wer richt wortlie men and wicht.
Amang the laif, this zoung Squyar Was with him richt familiar; And, throw his verteons diligence, 221 Of that Lord he gat sic erelence, That, quhen he did his courage ken, Gaif him cure of fyue hundreth men, Pahilkis wer to him obedient,
2.28 Reddie at lis commandement.

It wer to lang for to declair
The douchtic deidis that he did thair. becaus he was sa comageous,
232 Larlies of lim wes amorous.
He was ane Munzeom for ane Dame, Meik, in Chalmer, lyk ane lame:
Bnt, in the Feilil, ane Campiom,
236 Rampand lyke ane wyll I youn:

Fonliers.
the would in
with him, dressed
like a man.
Che would love
her deliverer.
He promives
her lis love
for life,
says adien,
and makes for the
ship.
They proseef,
aml hat in
Brittany:
im. er the E:rt
of Arran,
with whom were
many stout
figiter
The young
squire ston 1
so well with
the Earl, for
his muraze,
that he was made
captatin of five
humdren.

He wanght iwh
deeds; and the
tadies fancieal
him.
He ra* inint
nmmy dumes,
bat formidabte in
the field.

ILe was deft with arms, open-hanted beyond all, and lucky, lut \&゙OOL,
and so
all-beloved.
lemry VIII. of
Enoland was at
C'ulais, to fight
France.
The Freach king,
with his amy,
was hard ly.
The two
anmies only
skirmished.

The Squire lusted
for real war,
and selected
a band
to folluw him.

The Frenell king acrepted the
services of
himself and
company.
In the Englimh
host was a great
champion,
passing emafident
of his valour and
might,
Master TaHat

Weill practikit with Speir and Scheill, And with the formest in the Feild. No Chiftane was, amangis thame all,
240 In expensis mair liberall ;
In euerilk play he wan the pryse: With that, he was verteons and wyse. And so, becans he was weill pruift,
244 With euerie man he was weill luifit.

HARY the aucht, King of Inglanl, That tyme at Caleis wes lyand, With his trimphant ordinance,
248 Nakand weir on the Reahne of France. The King of France his greit armie Lay neir hand by, in Picardie, Quhair aither vther did assaill.
252 Howbeit, thair was na set battaill, Bot thair wes daylie skirmishing, Quhair men of armis brak monie sting. Quhen to the Squyer Meldrum
256 Wer tauld thir Nonellis, all and sum, He thocht he wald vesie the weiris, And waillit furth ane hundreth Speciris, And Futemen culiilk wer bauld \& stout, 260 The maist worthic of all his rout.

Quhen he come to the King of France, He wes sone prot in ordinance ; Richt so was all his companie,
264 That on him waitit continnallie. Thair was, into the Inglis Oist, Ane Campioun that llew greit boist: He was ane stout Man and ane strams, Quhilk Oist wadl, with his conluct, gring Outthrow the greit Armie ol France, His valiantnes for to anance.
Ind Maister Tallyart was his name,

272 Of Scottis \& Frenche quhilk spak distane ; And, on his Bomet, vsit to beir Of Siluer fyne takinnis of weir : And Proclamatiounis he gart mak,
276 That he wald, for his Ladies saik, With any gentilman of France, To fecht with him with Speir or Lance. Bot no Frenche man, in all that Land,
280 With him durst battell, hand for hand. Than, lyke ane Weiriour vailzeand, He enterit in the Scottis band. And, quhen the Squyer Meldrum
281 Hard tell this Campioun wes cmm, Richt haistelie he past him till, Demanding him qultat was his will. Forsuith, I can find none, quod he,
288 On hors, nor fute, dar fecht with me. Than, said he, it wer greit schame, Withont battell ze suhd pas hame. Thairfoir, to God I mak ane vow,
292 The morne my self sall fecht with 30 w , Outher on Horslak or on fute: Jour crakkis I count thame not ane cute. I sall be fund into the Feihl,
296 Armit, on Hors, with speir and Scheild. Maister Talbart said : my gule Chyld,
It wer maist lyk that thow wer wyld. Thow ar to 3 oung, and hes no micht
300 To fecht with me, that is so wicht:
To speik to me thow suld haue feir.
For I haue sic practik in weir,
That I wald not effeirit be
$30 t$ To mak debait aganis sic thre:
For I haue stand in monie stour,
And ay defendit my honour.
Thairfoir, my barne, I counsell the
disuainful
of speech, and vain.

For his kady, he
would engage
with any gentle-
anam of Prance.
The French
dreaded him.
lle visiter the
Scots.
istuire Mehtrum
accosted him,
demanting his
will.
He wished to
fislit.
He shouhl be
gratified;
and the Squire
would meet him
on the morrow, mounted or on
foot.
lle would come
mounted.
Master Tallart
accounts him a
stripling, and
mad to think of
such a thing,
and deelares
himself of
courage to
encounter with
three such as he;
for he had never
been worsted.
The stuire had
better beware. $\quad 308$ Sic interprysis to let be.

Neldrum,
replying, reminds
him how it fared
with Goliath at
the hands of
1)avid,
pimaty trats
(1) W.11,
anl agrees to
nect him the
next moming,
befise ten.

He propose
the ternas
of victory.
Naster Talbart
comernts ;
and they fix to
meet.

Talbart scorns
lim proukly,
filles wT, iml
tells Fow a yorthe
scot hal um in
tahen to fight
with him,
foulishly.
1:is friumls hate
Heir louths.
lle has none amul
homets that
174lumm will:
lome afont, wo
inatch for him

Nure houhts
M. I'Anhigur,

Than sail this squyer to the Kuicht:
I grant ;e ar baith greit and wicht. Joung lauil was far les than I,
312 Quhen he with Golias, manfullie. Withouttin , mother Speir or Scheilh, He fancht, and slew him in the Feikl. I traist that diond salle my Gyde,
316 And give me grace to stanche thy pryde.
Thocht thow be greit like Gowmakmome, Traist weill I sall zow meit the morne:
Beside Montruill, rpon the grene,
320) Befoir ten hamis I salthe sene:

And, gif $z^{2}$ wym in the Feill. Baith homs \& (iair I sall zow ;eilh. Sa that siclyke ;elloth me.
324 That I sall do, be Giod, quod he.
And thairte I gine the my hand ;
And swa, betwene thame, mail an Band, That thay suld meit rpon the mome.
328 loot Tallart matlat him bot Sime. Lychtlyand him with wordis of pryde; Sye, hamewat to his Oist culd metc. And shew the Brethen of his Lamd.
:and How ane 3 oung soot had tane on hand To fecelt with him hesile Montruill:
bot, I traist, he sall prafe the fuill. Guod thay: the mome that sall we ken:
:3:3; 'The Soottis ar hatdin hardie men.
Qumb he: I rompt tham not ane cute;
Ite sall motmon woin lix fute, And leif with me his armour heidht;
:30 For will I wait he hes montht.
On homener fute. to fordit with me.
Gued thay: the mome that sall we se. Cuhan to Mromsom te Obenie

341 Reportit was the veritie,
How that the Squyer had tane on hand
To feeht with TaIbart, hand for hand,
His greit courage he did commeml :
348 Sine, haistelie did for him semt.
And, quhen he come befoir the Loml, The veritie he did record; How, for the honour of scotlame.
352 That Battell he had tane on hand.
And, sen it giuis me in my hart.
Get I ane hors to tak my part, My traist is sa in Gordis graere,
356 To leif him lyand in the place.
Howbeit he stalwart be, and stout,
My Lorl, of him I hatue no dout.
Than send the Lord out throw the Lamd,
360 And gat ane hundreth hors, fra hamd:
To his presence he brocht in haist,
And bad the Squyer cheis him the best.
Of that the Squyer was rejoisit,
$36 t$ And elneisit the best, as he suppoisit,
And lap on him delynerlie,--
Was neuer hors ran mair plesantlie,-
With Speir and sword at his commanl.
368 And was the best of all the Land.
He tuik his leif, and went to rest;
Syne, airlie in the mome him drest, Wantonlie, in his weirlyke weirl.
37.2 All weill enarmit, suif the heid. He lap vpon his C'ursour wicht, And straucht him in his stirroppis richt. His speir, amil scheikl, \& helme wes lorne
376 With Squyeris that rad him beforne.
Ane veluet Cap on lepil he bair ;
Ane quoif of gold, to heik his hair.
This Lord of him trik sa greit Ioy,
hearing what the
syuire hat taken
in lianl,
commended his
daring, and
sammoned him.
Ale.arum
lat at heart
the honern:
of acoitume
11 duly
horsed,
he wonld
humble
Tallayt,
of whom he had
no fear.
A hundrel horses
were som
prolaced, for him
to choove from.
T.te siguare,
detighted,
selectera
charge:,
and monated
himn.

The next day he was up early, and donnel his armoze, But with his heall exposed,
and leaped on
his horse.
Squires attended
him.
His cap
and coif.
By tatour
he was provide l
with a right honourable escort.

## His

escatchem
a $1 d$
caparison.
lle sets off, amid
warlike music,

Mars-like.
Talbart, too, was
u) betimes,
and was at once
realy for business.

1le feared not
Mehirm.
He relatel, mult
ashamel, a
dream lie hath
dreamel.
An otter, from
the sea, role at
him, attacked
him, bit him till
he blen, and
dragged him
from his horse.
What could it
mem :
1)reams were
nothing.
IIe shumata
50 arm,
and show his

380 That he him self wald him conuoy : With him ane hundreth men of Armes, That thair suld no man do him harmes. The Squyer buir, into his seleild,
384 Ane Otter in ane siluer Feild. His hors was bairdit full richelie, Coucrit with Satyne Cramesie. Than fortward raid this Campioun, 388 With sound of Trumpet and Clarioun, And spedilic spurrit ouir the bent, Lyke Mars, the God Armipotent. Thus leif we rydand our Squyar,
392 And speik of Maister Talbart mair ; Quhilk gat vp airlie, in the morrow, And no maner of geir to borrow,Hors, Harnes, Speir, nor Scheild,-
396 Bot was ay redlie for the Feild ; And had sic practik into weir, Of our Sruyer he tuik na feir. And said vito his companjeoun, 400 Or he come furth of his Paulbeom : This nicht I saw, into my dreame,-Quhilk to reheirs I think greit shame, Me thocht I saw cum, fra the Ser,
$40 t$ Ane greit Otter, rydand to me, The quhilk was blak, with ane lang taill, And crucllie diel me assaill, And hait me till he gart me hlejl,
408 And drew me backwart fra my steil. Quhat this sulk mene I ean not say; Bot I was nener in sic ane fray. His fellow said: think 3 not sclame 412 For to gif eredence till ane dreame? 3e knaw it is aganis our Faith. Thairfoir, go dres sow in 3 our graith, And think weill, throw ;our hie conrage,

416 This day 3 e sall wyn vassalage. Than drest he him into his geir, Wantounlie, like ane Man of weir, Quhilk had baith hardines and fors,
420 And lichtlie lap ypon his hors. His hors was bairdit full brauelie, And couerit wes, richt courtfullie, With browderit wark and veluot grene.
42t Sunct Georges Croce thair micht be sene, On Hors, Harnes, and all his geir. Than raid he furth, withouttin weir, Comnoyit with his Capitane
428 And with monie ane Inglisman, Arrayit, all, with Armes bricht: Micht no man see ane fairer sicht. Than clariounis and trumpettis hlew,
432 And weiriouris monie hither drew. On euerie side come monie Mam, To behahl quha the Battell wan. The feild wes in the Medow grene,
436 Quhair eucrie man micht weill be sene. The IIerallis put thame sa in orlour, That no man passit within the hordonr ; Nor preissit to cum within the grene,
440 Bot Itcraldis and the Campinumis kene. The ordour and the circumstance Wer lang to put in remembrance. Quhen thir twa nobill Men of weir
44 Wer weill accowterit in thair geir, And in thair handis strang burdounis, Than Trumpotis blew \& Clariounis; And Heraldis cryit hie on hicht,
448 Now let thane go. Gorl shaw the richt! Than spedilie thay spurrit thair hors, And ran to vther, with sic fors, That baith thair speiris in sindrie flaw.
valour.
$\mathrm{H}_{\mathrm{t}}$ equipped
himself,
and leaped
on his horse,
who was adorned
with embroidery
and green velvet.
S. George was
his patron.
As he rode forth, with his
attendants, the
sight was a fair
one to behold.
The signal was
given to move;
and a crowd
drew near to see,
in a green
meadow.
The heralls,
protect the
champions from
the press,
and arrange
preliminaries.
When all was
ready, on the
sounding of
trumpets and
clarions,
proclamation was
made to begin.
They rushed at each other,
furiously; and the
by-standers
appiauded
their skill.
They rest, and
are supplied with
tuew spears.
Then the trumpets aqain blew, and the champions charged tark other impetuonsly.

Puth were over.
thrown,
with horses
:and all.
Thereat Tallart was much :tuashed, and would die or be revenged.
The squire jump/s
ne, and monts
his horse.
Seeing this, the
scots are
enheartened.
The Squire lifts
his visor, and
drinks wine,
with thanks.
Talbart remomits,
and challengex
the siquire to
rmon for his
l:ady's s.ake.
Meldrum
is ready
to figlt

452 Than said they all, that stude on raw:
Ane better cours than they twa ran
Was not sene sen the warld began:
Than baith the parties wer rejoisit.
456 The Campiounis ane qualyle repoisit, Till thay had gottin speiris new.
Than with triumph the trumpettis blew;
And they, with all the force thay can,
460 Wommer rudclic at aither ran,
And straik at vther with sa greit Ire, That fra thair Hames flew the Fyre. Thair Speiris war sa tetech \& strang,
$46 t$ That aither vther to Firth dom dang.
Baith hors \& man, with Speir and scheild,
Than flathingis lay into the feild.
Than Maister Tallart was eschamit :
468 Forsuith, for euer I am defamit ; And sail this: I had rather die, Without that I renengit be.
Our zomg byuyer-sic was his hap--
472 Wras first on fute ; and on he lap Upon his hors, without support. Of that the Scottis tuke gude comfort, Quhen thay saw him sa feirelie
476 Lump on his Hors sa galjeardice.
The Scruyer liftit his Uisair
Ane lytill space, to take the Air. Thay bad him wyue ; and he it drank,
480 And humillie lie did thame thank.
Be that, Tarbart on Hors mountit,
And of (our Syuyer lytill countit.
And eryit, gif he durst vondertak
4st To ryn anis for his Ladies saik.
The Squyer answerit hie on hicht:
That sall I to, he Marie lmicht.
I am eontent all day to rym,

488 Till ane of vs the honour wyn. Of that Talbart was weill content ; And ane greit Speir in hand he hent. The Squyer in his hand he thrang
49: Ilis Speir, quhilk was baith greit \& lan: With ane sharp heid of grumtin steill, Of quhilk he was appleisit weill. That plesand Feihd was lang and braid,
496 Quhair gray ordour and rowne was maid, And enerie man micht have gule sicht. And thair was monie weirlyke Knicht; Sum man of enerie Natioun
500 Was in that Congregationn. Than Trumpettis blew triumphantlie ; And thay twa Campiomis egreirlie Thay spurrit thair hors, with speir on breist ;
504 Perthe to preif thair pith thay preist: That round, rinkromme wes at vtterance. Bot Talbartis Hors, with ane mischance, He outterit, and to ryn was laith ;
508 Quhairof Tallart was wonder wraith. The Squyer furth his rink he ran, Commendit weill with euerie man,And him dischargit of his speir,
512 Honestlie lyke ane Man of Weir. Becans that rink thay ran in vane, Than Talbart wall not rym agane, Till he had gottin ane better steid,-
516 Quhilk was brocht to him with gude speid, Quhairon he lap, and tuik his speir, As brym as he hard bene ane Beir, And bowtit fordwart, with ane bend,
520 And ram on to the Rinkis end, And saw his hors was at command. Than wes he blyith, I vnlerstand, Traistand na mair to ryn in vame.

Lill one or other wins.
Talbart took his
spear ;
and the squire
tossel lifa,
we:d pleased
wion it.
It was a pletsant
phin and
spacious; and
thes spectators
were various.
The trumpets
sounded, ani
the champions
prepared for: a
run.
'T:Mbatet'
horve
balked.
The Squire was
inore fortunate
with his
courser.
Taibart must
have another
herse, on whith
le lexpest, fieroe
a, a lieur,
tried him, an 1
fourl him
tractable.
lie was
encouraged.

| They again | 524 | Than all the Trumpettis blew agane ; |
| :---: | :---: | :---: |
| dashed at each |  | Be that, with all the force they can, |
| other, |  | Thay richt rudelie at vther ran. |
| and, with a crash, |  | Of that meiting ilk man thocht wounder, |
| encountered. |  | And nane of thame thair marrow mist : Sir 'Talbartis speir in sunder brist ; |
| The Squire over- |  | Bot the Squyer, with his burdoun, |
| threw Talbart, | 53.2 | Sir Talbart to the eirth dang down. <br> That straik was with sic micht and fors, |
| with his horse, |  | That on the gromod lay man and hors; And throw the brydell hand him bair, |
| and wounder him | 536 | And in the breist ane span and mair, |
| very severely |  | Throw curras and throw gluifis of plait, That Talbart micht mak na debait: |
| with his spear. |  | The trencheour of the Sumyeris speil |
|  | 540 | Stak still into Sir Talbartis Geir. |
| He was thought |  | Than currie man, into that steid, |
| dead. |  | Did all beleue that he was deid. |
| The squire |  | The Squyer lap richt haistelie |
| dismounted to | 544 | From his Cursour, delinerlie, And to Sir Tallart maid support, |
| lis assistance. |  | And limmillie did him comfort. |
| Talbart then |  | Quhen Tallart saw, into his Scheiht, |
| reads his | 548 | Ane Otter in ane siluer Feill, This race, sail he, I may sair rew. |
| dream, which |  | For I see weill my dreame wes trew. Me thorht zone Otter gart me bided, |
| lie recounts. | 552 | And luir me backwart from my steid. |
| He will joust |  | Bot heir I row to Goul Soumane, |
| no more; |  | That I sall nemer Inst agane; |
| aud he reminds |  | And swertlie to the Squyer said, |
| the Squire of their | 556 | Thew knawis the cmming that we maid: Qulitk of vis twa suld tyne the Feill |
| compact, |  | He suld baith Hors mot Amour arid $^{\text {a }}$ |
| aul will act on it. |  | Till him that wan : quhairfoir, I will |

560 My Hors and Harnes geve the till.
Than sail the Squyer, courteouslie, The squire Brother, I thank ;ow hartfullie: Of $z^{\circ} \mathrm{w}$, forsuith, nathing I craue ; thanks him, bat is already content.

504 For I haue gotin that I wald hame. With euerie man he was commendit, Sa vailjeandlie he him defendit. The Capitane of the Inglis land
ons 'Tuke the zoung Spuyer be the hand, And led him to the Pailzeom, And gart him mak Collationn. Quhen Talbartis womdis wes bumd vip fast,
572 The Inghis Capitane to him past, And prudentlie did him comfort ; Syne said: Brother, I zow exhort To tak the Squyer be the hand.
576 And sa he did, at his command, And said : this bene hot chance of Armes. With that, he braisit him in his armes, Sayand: hartlic I zow forgeue.

He is applauded,
and is
homourably
entertained.
Talbart is
comforted, and
is exhorted to
slake hands with
the Squire.
He complies,
embracing and
forgiving him.
580 And than the Squyer tuik his leue, The Squire tikes Commentit weill with enerie man; his leare, Than wichtlie on his hors he wan, commended for With monie ane Nohill man conuoyit.
584 Lene we thair Talhart, sair annorit. Sum sayis, of that discomfitour He thoeht sic schame and dishonour, That he departit of that Laul,
588 And neuer wes sene into Inglant. Bot our Squyer did still remane, Efter the Weir, quhill Peice was tane. All Capitanes of the Kingis Gairtis
522 Gaif to the Squyer riche rewairdis:
Pecans he had sa weill debaitit, With euerie Nobill he wes weill traitit. Efter the Weir, he tuke licence ;
aequitter himself.
Some say that
T.llhart, for shame, withlrew, and never retmmed to England.

The Squire
remained,
was richly
rewarded, and, for his braters, wall treated.

After the war,
he stayed awhile
in Normandy,
the fleet being
delayed.
Afterwards he
returned to the

French Court.
and thence,
with his troop,
eight score
pieked men,
went to visit

King Lewis and
his companions.
The Court of
France was then
thronged with
foreign notahm, including

Englishmen.
An ambassador
was there, with
many Scottinh
knights, who:n
the English
envied and sought
to annoy.
These English
set upon the
Seots, and
besiegen them in a honte; and

596 Syine, did retume, with diligence, From Pyeardie to Nomandie ; And thair ane space remanit he, Becans the Nauie of Seotlom
(600) Wes still rpon the Coist lyand. Qulen he ane quayle lad sojomit, He to the Court of France returnit, For to decore his vassalege ;
cot From laranze tuke his veyage, Witlt ancht seoir, in his companie, Of waillit wicht anen and hardie, Enarmit weill, lyke men of Weir,
608 With Makint, Culuering, Pik, and Speir; And passit yp, throw Normandis, Till Ambiance in Pycardie, Quhair Nolnill Lowes, the King of France,
612 Wes lyanl, with his Ordmance, With monit ane Prince and worthie man. And in the Court of France wes, than, Ane mernellons Congregatiom
616 Of monie ane diuers Nation ; Of Ingland monie ane prudent Lord, Efter the Wheir makand reororl. Thair wes, than, ane Anblassalour, 600 Ane Lord, ane man of greit honour : With him was monie Nutill Kinicht Of Sentland, to defend thair richt, Qulink guydit thame sat homestlif, 624 Inglismen hat thame at inuse, And purposit to mak than cammer, Becans they wer of greiter number. And sa, quhairener thay with thame met, 62s Tpmon the Seotlis thay maid onset: Anl, lyke wylt 1 yomis furions, Thay layd me seige about the bous, Thame to destroy, sal thay intendit.

632 Our worthie Scottis thane weill defendit. The Sutheroun wes, ay, fywe for ane; Sa, on ilk syde, thair wets men slane. The Inglismen grew in gereit [re,
636 And cryit, swyith ? set the hous in fyre. be that, the Squyei Meldram Into the Market streit wes cum, With his folkis in gude array,
640 And stw the toun wes in ane fray: He did inquyre the occasioun. Quod thay : the Seotlis ar all put dom be Inglismen into thair Imnis.
$64 t$ Qnod he: I wald gif all the liynnis, That I micht com or thay departit. With that, he grew sa cruell-hartit, That he was like ane wyld Lyom,
648 And rudelie ran onthrow the tom, With all his companie weill arrayit, And with Baner full brail displayit. And, quhen thay saw the Inglis ront,
652 Thay set vpon thane, with ane selont; With reird sa rudelic on thame rusehit, That filtie to the eirth thay duschit: Thair was nocht ellis loot tak and slay.
656 This Sipyer wometer did, that day, Ind stoutlie stoppit in the stour, And dang on thame with dintis dour. Wes nener man buir better hand:
660 Thair micht na Buckler byde his brand ; For it was weill seuin quarter lang. With that sa derllie on thame dang, That, lyke ane worthie Campion,
664 Ay at ane straik he dang ane dom. Sum wes euill hurt ; and som wes slane ; Sum fell, quhilk rais not ; it agane. $^{\text {it }}$ Quhen that the Sutheroun saw his micht,

Nain of
many were
ruch party.

A hase project.
The Squire
appears
"ilportuncly on
the scene,
and learns what
the English are
doing.
He hozes he is
in time,
and sallies forth,
with his
comprany, to the
reme.
The Ehylishame
attacicel and
rougily handled.

The Squire was
redoubtable
is the fray,
with his long
sword.

One blow from it
sulficed for a
man;
and many
felt it.
The Southrons
fied aghast ; and, but for the

Freneh, it would
have sped worse with them.

When this
valorous exploit
was known to the

King of France,
the Squire was
put in orders;
and he did many
a noble deed.
For his courage
he was sought in marriage by a great lady ;
but he would
relurn to
Seotland.
lle was greatly
regrettel, luing
admired for his
daring.
Well escorted,
he made for
Iieppe, where he
procured a
blip for his
company,
and equipped
and provisioned
il.

G68 Effrayitlie thay tuke the flicht, And wist not quhair to flie, for haist : Thus throw the tom he hes thame chaist. Wer not Frenchemen come to the redding, 672 Thair had bene mekill mair blude shedding. Of this joumey I mak ane end, Quhilk euerie Nobill did commend. Quhen to the King the cace wes knawin.
676 And all the suith vato him shawin, How this Squyer sa manfullie On Sutheroun wan the victorie, He put him into ordiname.
680 And sa he did remane in France, Ane certane tyme, for his plesour.
Weill estemit in greit honour, Quhair he did monie ane Nobill deid.
684 With that, richt wantoun in his weid, Quhen Ladies knew his hie comagr, He was desyit in Mariage Be ane Ladie of greit Rent.
688 Bot jouth naid him sa insolent, That he in France wall not remane, Bot come to scotland hame agme. Thocht Frenche Ladies did for him mame, 692 The Scottis wer glaid of his retume. At cuerie Lord he tuke his leue; Bot his departing did thame greine; For he was luifit with all wichtis,
696 Quhilk had him sene defend his richtis.
Scottis Capitanes did him conuer, Thocht his departing did thane now. At leip lee maid him for the saill,
T00 Qubair he fumish hat ane gay veschaill, For his seff amb his Smen of Weir, With Artailzir, Hakhot, Bow, and speir; And firmeist hir with gude victuaill,
$70 t$ With the best wye that he culld waill. And, quhen the Schip was redlie matid, He lay bot ane day in the raid, Quhill he gat wint of the Southeist.
708 Than thay thair ankeris weyit on haist, And syne maid Saill, and forkwart past, Ine day, at morne ; till, at the last, Of ane greit saill thay gat ane sicht ;
Tl: And Phebous schew his bemis bricht, Into the morning richt airlie.
Than past the Skipper, richt sumelie, Up to the top, with richt greit feir,
716 And saw it wes ane Man of Weir, And cryit: I see nocht ellis, pertie, Bot we mon outher fecht or the. The Squyer wes in his bed lyanl,
720 Quhen he hard tell this new tyrand. Be this, the Ingtis Artaily, Lyke hailschot, maid on thame assail;e, And sloppit throw thair fechting saillis, ret And diuers dang out onir the waillis. The Scottis agane, with all thair micht, Of gimmis, than, thay leit fle ane flicht. That thay micht weill see puhair they wair,
728 Heidis and armes flew in the Air.
The Scottis Schip scho wes sal law,
That monie gumnis out ouir hir flaw, Quhilk far bezond thame lichtit dom.
732 Bot the Inglis greit Galzeoum
Fornent thame stude, lyke ane strang castell, That the Scottis gummis micht na way faill, Bot hat hir ay on the richt syde,
736 With monie ane slop, for all hir pryde, That monie ane beft wer on thair bakkis; Than rais the reik with rglie crakkis, Quhilk on the Sey maid sic ane somm,

After a short
delay,
the wind sat for them.

Before long they
caturnh sight of a
great sail, earty
one morning.
The Captam saw
it was a math of
wir, and was
much tharmed
The squire
hears the news.
Tne ship, which
is English, raties
them with a
broudsinle,
which is
returne l,
with dire effect.

Luckily, the
Scottish ship lay
low.
The English
galleon suffered
sorely from the

Sootisla artillery.
From the
booming of the

Lins people on shore knew that a battle was going forwatl.

The two ships
grappled; and
then began
a fierce contest,

With divers
wearons, terville
in its result.
Every man dil
lis best ; ant
hood flowed freels.

The linglish
Captain tells
the soots to yield, or die.

The Squire
amsiners him
fe:rlensly.
The fighting
contmues; and
the squire leaps
into the Englist

down the ('aptain.
At this,
the secots luave
their ship,
follow him,
fin latack the

740 That in the Air it did retound, That men micht weill wit, on the land, That shiphis wer on the Sey fechtand. Be this, thegyder straik the shippis,
744 And ather on ther laid thair clippis ; And than began the strang battell. Ilk man his marrow did assaill : Sa rudelie thay did rushe togidder,
T4s That nane micht hall thair feit for slidder: Sum with hallerert, and sum with speir ; But hakluattis did the greitest deir. Out of the top the gromdin dartis
75: I Id diuers peirs onthrow the hartis. Enerie man did his diligence Upon his fo to wirk vengence; Fuschand on vther ronttis rule,
756 That onir the waillis ran the hude. The Inglis Curitane eryit hic, Swyith! zeild zow, duggis, or ze sall die ; Aml, do je mot, l mak ane vow,
T60 That Scotland salbe yuyte of jow. Than peitlie answerit the Squyar, And said: O tratene Tauernar, I lat the wit, thow hes ma micht
T61 This day to put os to the flicht. Thay dertlie ay at vther tang: The sunger thristit throw the thranc, And in the Inglis schip, he lap,
T68 And hat the Capitane sic ance flap Upou his heid, till he fell dum: Welterand intill ane dedllie swoun. And, quhen the Soottio saw the Squyer
77: Had strikkin dom that rank limer, They left thair awin schip standand waist, And in the Inglis schip, in haist, They follwwit, all, thair Caritane;

776 And sone wes all the Sutheroun slane. Howbeit thay wer of greiter number, The Scottismen put thane in sie commer, That thay wer fane to leif the Feild,
780 Cryand mercie, than did thame zeihl. jit wes the Syuyer strakamd fast At the Capitane; till, at the last, Quhen he persanit no remeid,
784 Outher to zeild, or to be deid, He said: O gentill Capitane, Thoill me not fur to be slane. My lyfe to ;ow salbe mair pryse

Southrons,
thongh
surpassing
themselves in
number.
The siguire was
gating the
letter of the
Captain,
who, temithag
his adverbary

With rich promise
of tholld, legged
for merey.
He would glve up
ship and all, for
his hfe.
The Squire lifted
him up, and gave
order to ceaso
fighting;
and the figliting
reasert,
in favour of the
sects.
The Squire's
leech was
directer! to luok
affer
li.e rownlat;
and he was recompensed. The wounded, dying, and dead
disposed of, it was found that five score Englisls
were slain, and
fifteen of scots.
The English
Ciptain, seeing
this upshot, went
into a lrenzy, fofied Fortune, and thought
better of his former opinion of the Scots.

The Syuire
cheered him as
best lie could,
and proporml
dinner and wine.

They drank,
and set salil:
Aome of the
Englimh bemg
landed in Kent,
while others
went to siro bamel.
The English
Captain was
imprisoned,
with his
company, till lie
paid their

812 Quhamof he gat gude recompence. Than, quhen the woundit men wer drest, And all the deand men confest, And deid men cassin in the See,-
816 Quhilk to behald wes greit pietie,Thair was slane, of Inglis band, Fyue scoir of men, I roderstand,The quhilk wer cruell men and kene,-
820 And of the Seottis wer slane fyftene. And, quhen the Inglis Capitane Saw how his men wer tane and slane, And how the Scottis, sa few in number,
824 Had put thame in sa greit ane ermmer, He grew intill ane frenesy, Sayand: fals Fortom, I the defy; For I belenit, this day at mome, 8.2 ' That he was not in Scotland bome, That durst hane met me, hand for hand, Within the boundis of my brand.
The Squyer bad him mak gude cheir,
832 And said, it wes bot chance of TVein. Greit Conquerouris, $[$;ow assure, Hes hapmit siclike aduenture :
Thairfoir, mak mirrie, and go dyne,
836 And let vs preif the miclatie wyne. Sum drank wone, and sum drank Aill; Syue, put the shippis vnder saill, And waillit furth of the Inglis band
sifo Twa hundreth men, and put on land, Quyetlie, on the Coist of Kent ;
The laif in sootland with him went.
The Inglis Capitane, as I ges,
844 He wairdit him in the Blaknes,
And treitit him richt honestlie, Togither with his companie, And held thame in that Camivim,

818 Till thay had payit thair Ransoun.
Out throw the lam than sprang the fame, That Squyer Mellrum wes cum hame. Quhen thay hard tell how he debaitit,
852 With euerie man he was sa treitit, That, quhen he tramellit throw the laml, Thay bankettit him fra hame to hand, With greit solace; till, at the last,
836 Out throw Straitherne the Squyer pant.
And, as it did approch the nicht, Of ane Castell he gat ane sicht, Beside ane Montane, in ane vaill;
860 And than, efter his greit trauaill, He purpuisit him to repois, Quhair ilk man did of him rejois. Of this trimphant plesand place
$86 t$ Ane lustie Ladie wes Maistres, Quhais Lord was deid schort tyme befoir, Quhairthrow hir dolour wes the moir. Bot jit scho tuke smo comforting,
868 To heir the plesant dulce talking Of this joung squyer, of his chance, And how it furtunit him in France. This Squyer and the Ladie gent
87: Did wesche, and then to supper went. During that nicht thair was nocht ellis Bot for to heir of his NVurellis. Eneas, ${ }_{1}$ uhen he fled from Troy,
876 Did not Quene Dido greiter Ioy, Quhen he in Carthage did aryuc, And did the seige of Troy discryue. The wonderis that he did reheirs
880 Wer langsum for to put in vers, Of quahilk this Larlie did rejois. Thay drank, and syne went to repois. He fund his Chalmer weill arrayit
ransom.
The Squire,
returned with
fame, was well
treated and
banquetted
t. roughout the
land.

Travelling, oree,
towards night he
espied a castle,
where he fonnd
hospitable
reception.

The eastle
helonged to a
lady whose lorl had hately died, to her grief.

Vet she showed
interest in the
squire's acrount
of his adyentures.
After supper, he
went on tatking
as before.
Aeneas did not
please Dido more
than the Squire
the laty,
with his
wondrous
exploits.

The Siquire was
well housed, and led with sood meat and dink; and he fared bravely. The lady tells
lim he is
wermance : atd he
thanks her.
Ther frymp
fames; and then
the ©ouire
escorted her to
her bedroom,
amd went fo his onn.

But he could not
sleep a wink; fur
Cupid had
pierced hia
bentrt ; and he
made hi.: moan
in Venus,
complaning
that jast hefore
free, lie hat hard
ta'icn (aplive.
If whe anis hatw
lis. mind!
Ite wivled
himself burh in Frater, rather than shbject to fine cartiless of lismo.

The i.ut.
wertears hie Sguire hew, siling limactif,

884 With dornik work on buird displayit.
Of Uenisom he had his waill, Gude Aquavite, Wyne, and Aill. With notill Confeittis, Bran, and Geill ;
ses And swa the Squeer fuir richt weill. Sa, to heir mair of his narratioun. This Ladie come to his Collation, Sayand he was richt welcum hame.
892 Grandmercie : than, quod he, Madame.
Thay past the time with Ches and Tabill ;
For he to enerie gane was abill ;-
Than vonto bed drew enerie wicht;
896 To Chalmer went this Ladie bricht, The quhilk this squyer did connoy: Syne, till his hed he went, with Ior. That micht he sleppit neuer ane wink,
900 Dot still did on the Ladie think:
Cupido, with his fyrie dart,
Did peirs him so wit throw the hast. Sa all that nidht he did hot mum it;
904 Sun tyme sat yp, and sumtyme turnit,
Sichand with monis gant and grane,
To fair Vemus makimd his mane,
Sayand: Ladie, puhat may this mene?
908 I was anc fre man lait jistrene.
And now ane catiue bound and thrall
Fin ane that I think Flour of all.
I pay Gol sen shn knew my mynd,
312 How, for hir saik, I am sa pyml.

() I had hanit sic miselance,

To be suljace on sumiture
916 Thill ane quhilk takis of me na chow!
This Latio lutgit momand h, And hard the inpure primedy,
With theilfull hart makand his mone,

920 With monie cairfull gant and grone.
determines
that he sha!!
have love
for love,
and sighs
tor him.

She gets up, the
sm not yet risen,
puts on her
slippers, ani sees
that the squire's
door is maloched.
She stijs into his
room, am,
as a pretext,
opens a chest, to
take out a hos.
He sees
her come
quietly into
lita belroom,
scans her
unconcealed
charms with
great relish,
and grows
amorots.

As she in he claspes
her, wishes her
good-morrow,

| and will die, | 956 | Help me, 3 our man that is forlorne. |
| :---: | :---: | :---: |
| unless she relieves |  | Without $z^{e}$ mak me sum remeid, Withouttin dout I am bot deid; |
| him. |  | Qulairfoir, ${ }^{\text {e }}$ mon releif $m y$ harmes. |
| He talks, and | 960 | With that, he hint hir in his armes, And talkit with hir on the flure ; |
| makes all secure. |  | Syne, quyetlie did bar the dure. |
| She pretends |  | Squyer, quod scho, quhat is zour will? |
| to have : | 964 | Think $z^{e}$ my womanheid to spill? Na, God forbid! it wer greit syn : |
| seruple. |  | My Lord anl ${ }^{\text {e wes neir of Kyn. }}$ |
| She woukd get a |  | Quhairfoir, I mak ;ow supplicatioun, |
| dispensation, | 968 | Pas, and seik ane dispensatioun; |
| and then marry |  | Than sall I wed jow with ane Ring; Than may ${ }^{3}$ e leif at jour lyking : |
| him, quite |  | For $z^{\text {e ar }}$ zoung, lustie, and fair, |
| agreeable to her. | 972 | And, als, 3 e ar 3 our Fatheris Air. |
| She praises him, |  | Thair is na Ladie, in all this land, |
| and proposes |  | May zow refuse to hir |
| terms for his | 976 | IIaist to dispens the best ge may |
| becoming her |  | And thair to 3 ow I gene my hand, |
| husband. |  | I sall zow take to my Husband. |
| He would erer |  | Quod he: quhill that I may indure, |
| serve her, but is | 980 | I vow to he 3 our semiture ; Bot I think greit rexatioun |
| impatient. |  | To tarie vpon dispensatioun. |
| They kiss and |  | Than in his armis he did hir thrist, |
| embraee. | gst | And aither vther sweitlie kist: <br> And wame for wame thay vther hraissit: |
| Cupid enters |  | With that, hir Kirtill wes malaissit. Than Cupido, with his fyric dartis, |
| their liearts ; | 988 | Inflammit sa thir Luiferis hartis, |
| and the |  | Thay mieht nit manel of way disseuer, |
| twain proceel, |  | Nor ane micht not purt fra ane vther ; |
| In due |  | Bot, like wothind, thay wer baith wrappi |

992 Thair tenderlie he hes hir happit, Full softlie vp, intill his Bed:
Iudge $\boldsymbol{z}^{\text {e gif he hir schankis shed. }}$
Allace! quod scho, quhat may this mene?
996 And with hir hair scho dicht hir Ene.
I can not tell how thay did play;
Bot I beleue scho said not nay.
He pleisit hir sa, as I hard sane,
1000 That he was welcum ay agane.
Scho rais, and tenderlie him ki.t,
And on his hamd ane ling scho thrist ;
And he gaif hir ane lufe drowrie.
1004 Ane Ring set witl ane riche Rubie, In takin that thair Lufe for ener
Suld neuer frome thir twa disseuer. And than scho passit vnto hir Chalmer,
1008 And fand hir madinnis, sweit as Lammer, Sleipand full sound; and nuthing wist How that thair Ladie past to the Kist. Quod thay: Madame, quhair haue 3 e bene!
1012 Quod scho: into my Gardine grene, To heir thir mirrie birlis sang : I lat 3 ow wit, I thocht not lang, Thocht I had taryit thair quhill None.
1016 Quod thai: quhair wes zour hois of schone? Quhy jeil 3 c with ;our bellie bair?
Quod scho: the moming wes sa fair: For, be him that deir Iesus sauld,
1020 I felt ma wayis ony maner of cauld. Quod thay: Malame, me think ze sweit. Quod scho: 3 e see I sufferit heit ; The dew did sa on flouris fleit,
1024 That baith my Lymmis ar maid weit: Thairfoir ane quhyle I will heir ly, Till this dulce dew be fra me dry. Ryse, and gar mak our denner reddie.
course, to
natural
extremities;
she covering her eyes with her hair.

Her solace wity
such that he
was welcome
ever after.

She rises,
kisses him
tenderly, and they
exchange token
of constancy.
She returns to
her room, and
finds her maids
still sleeping.
Where had she
been?

In the garden,
where the time
passed swiftly.
Why did she go
out in unlress?

Because she did
not feel it coll.
Why was she
so inoist?
From the heat an-l
from the dew.
She will lie an!
dry herseli:
They are to go
about their work.
She rests, rises, dresses, goes to Mass, and appears.

The Squire
proceeds with
his stories.
The lovers turn to good aecount this phanant

May,
undetected.

The Squire
makes some
stay, diverting
himself in varioua ways.

He was an adept
at all manner of
games.

Of a siege.
A courier eones,
and tells that

Macfarlane lias
seized her entlie,
and ravaged the
comintry.
In fear, she goes
to the Squire,
and folls him
what has befalken.

1028 That salbe done, quod thay, my Ladie. Efter that scho had tane hir rest, Sho rais, and in hir Chalmer hir diest, And, efter Mes, to demer went.
1032 Than wes the Squyer diligent To declair monie sindrie storie Worthic to put in Memorie. Quhat sall we of thir Luiferis say,
1036 Bot, all this tyme of lustie May, They past the tyme with Ioy and blis, Full quyetli, with monie ane kis: Thair was na Creature that knew
1040 3it of thir Luiferis Chalmer glew. And sa he lenit, plesandlie, Ane certane time, with his Ladie; Sum time with halking and honting,
1044 Sum time with wantom hors rimning, And, sum time, like ane man of weir, Full gal;ardlie wald rym ane speir. He wan the pryse abone thame all,
1048 Baith at the Buttis and the Futehall. Till enerie solace he was abill, At eartis, and dyee, at Ches, and tabill: And, gif ${ }^{\text {; }}$ list, I sall $z^{\text {ow }}$ tell
1052 How that he seigit ane Castell. Ane hessinger come spentilic, From the Lemox to that Ladie, And schew how that Makfagon,
1056 And with him monic hauld Baron, Hir Castell had tane perfors, And nouther left hir kow nor hors, And heryit all that lame about;
1060 Quhairof the Ladie had greit dout. Till hir siquyer scho passit in haist, Aud schew him how scho wes opprest, And how he waistit monic ane myle

106t Betuix Dumbartane and Argyle. And, quhen the Squyer Meldrum Had hard thir Nonellis, all and sum, Intill his hart thair grew sic Ire,
1068 That all his bodie brint in fyre; And swoir it suld be full deir sald, Gif he micht find him in that hald. He and his men did them addres,
107! Richt haistelie, in thair Harnes ; Sum with bow, and sum with speir. And he, like Mars, the (rod of weir, Come to the Ladie, and tuke his leif;
1076 And scho gaif him hir richt hand gluif, The quhilk he on his basnet bure, And said: Madame, I jow assmre, That worthie Lancelot du laik
1080 Did neuer mair, for his Ladies saik, Nor I sall do, or ellis de, Without that 3 e renengit be. Than in hir armes scho him braist;
1084 And he his leif did take in haist, And raid that day, and all the nicht, Till, on the morne, he gat ane sicht Of that Castell, baith fair and strang.
1088 Than, in the middis, his men amang, To michtie Mars his vow he maid, That he suld neuer in hart be glain, Nor 3 it returne furth of that land,
1092 Quhill that strenth wer at his command. All the Temmentis of that Ladie Come to the Squyer haistelie, And maid aith of filelitie,
1096 That they suld neuer fra him flie. Quhen to Makfertand, wicht and bauld, The veritie, all haill, wes tauld, How the zomg Squyer Meldrum

On learning this
news, the Squire
warms with
wrath, and
declares himelf
realy fur atl
hazards.
He amd his
men arm
themselves.
He takes leave of
the laly, who
gives him her
right glove; and
be promises, that,
even at the cost of
his life, she shat
be revenged.
She embraces
hint and he
rides all that day,
and all the night,
betore he comes
in sight of the
castle.
In the midst of
his men, he
swears to Mars never to be happy, nor to leave the land, till the castle $y$ yields to him.

The lady's
tenants fiock to
liim, and make
oath to stand by
lim to the last.
Mactarlme,
hearing of the
Squire's coming
with intent to 1100 Wes now into the Cuntrie cum,
besiege the
fortress, victuals
it, resolved to
defend it to the death.

The Squire makes
preparations for
action.
He demands of
Maefarlane to
surrender.
Macfarlane
refuses, declaring
that he will stay
where he is.
His men discharge their arrows at the Squire's band.

The volley is
returned, with
gocd result.
Then follows a
shary fight ; turd
many are slain
on each side.
The squire ealls for sealing-
ladders, which
are set up and mounted.

The eantle is entered; and the squire plants lis bamer on the wall.

The fighting still goes on.

Macfarlane yielda,

Purpoisand to seige that place, Than vittaillit he thar Fortres, And swoir he suld that place defend, 1104 Bauldlie, vntill his lyfis end. Be this, the Squyer wes arrayit, With his Baner bricht displayit, With culuering, hakbut, low, and speir.
1108 Of Makfalaml he tuke na feir ; And, like ane Campioun courageous, He cryit and said : gif ouir the hous. The Capitane answerit, heichly,
1112 And said: tratour, we the defy :
We sall remane this hous within, Into despyte of all thy kyn.
With that, the Archeris, bank and wicht,
1116 Of braid arrowis let fle ane flicht
Amang the Squyeris companie ;
And thay, agane, richt manfullie, With Hakbute, Bow, and Culneryne,
1120 Quhilk put Makferlandis men to pyne; And on thair colleris laid full sikker, And thair began ane baiffull bikker: Thair was hot schot and schot agane, 1124 Till, on ilk sile, thair wes men slime. Than cryit the Squyer couragions:
Swyith! lay the ledderis to the hons. Ancl sa thay did, and clam, belyfe,
1128 As busie beis dois to thair hyfe.
Howbeit thair wes slane monie man,
3it wichtlie ouir the wallis they wan.
The Squyer, formest of them all,
1132 Plantit the Baner ouir the wall ;
And than began the mortall fray:
Thair wes not ellis hot tak and slay.
Than Makferland, that maid the prais,

1136 From time he saw the Squyeris face, Ypon his kneis he diul him zeild, Deliuerand him baith speir and scheild. The Squyer hartlie him ressauit,
1140 Commandand that he suld be sauit: And sa did slaik that mortall feid, Sa that na man wes put to deid. In fre waird was Makferland seisit,
114t And leit the laif gang quhair they pleisit. And sa this Squyer amorous Seigit and wan the Ladies hous, And left thairin ane Capitane ;
1148 Syne, to Stratherne returnit agane, Quhair that he with his fair Ladie Ressauit wes full plesantlie, And to tak rest did him connoy:
1152 Iudge 3 e gif thair wes mirth and Loy. Howbeit the Chalmer dure wes cloisit, They did bot kis, as I suppois it: Gif vther thing wes them betwene,
1156 Let them discouer, that Luiferis bene; For I am not in Lufe expart, And nener studyit in that art.

Thas they remainit in merines,
1160 Beleifand nener to hane distres. In that meine time, this Ladie fair Ane donchter to the Squyer hair : Nane fund wes fairer of visage.
$116 \pm$ Than tuke the Squyer sic courage, Agane the mirrie time of May, Threttie he put in his Luferay,-In Scarlot fyne, and of hew grene,
1168 Quhilk wes ane semelie sicht to sene. The gentilmen, in all that land, Wer glaid with him to mak ane band; And he wald plainelie tak thair partis,
and gives up to
the Squire his
spear and shield.
The Squire spares
his life; :nd
there is no more
blootshed.
All but
Mactarlane tre let go.
The Squire leaves a captain in charge of the castle, and returns to stratherne,
where the fair
lady receivel
him most
graciously.
How far they
carried their
rejoicing let
lovers discover;
for I am
unstudied in the
art of such.
So their
happiness
continued.
The lady bore
the Squire a
daughter, of the comeliest.

Against the merry time of May, lie put thirty of his mea in livery, scarlet and green, seemly to behold.

All the gentry
were lain of his
friendship, he
wishing only
their good will; and so he lived pheasantly.

He and the taty, whom he loved much, consoled each other, awaiting the dispensation.

But it was
mismanaged;
and the end was
sore grief.
Joy leads to sorrow.

Jealousy and envy pursued him; and, consequently, he had many a quarrel, but yet always defente 1 his honour.

A cruel knight, who lived hard by, envied the

Squire, aimed to part the lovers, and wished the lady tu marry some one else. She, howevar, refusel.

So the knight
resolvel to kill
the Squire, and swore that one or other of them should die. The Squire was quite lepared for a

1172 And not desyring bot thair hartis. Thus leuit the Squyer plesandlie, With Musick and with Menstralie. Of this Larlie he wes sa glaid, 1176 Thair micht na sorrow mak him sad: Ilk ane did rther consolatioun, Taryand voon dispensatioun. Had it cum hame, he had hir bruikit ;
1180 Bot, or it come, it wes miscuikit: And all this game he loneht full deir, As ze at lenth sall efter heir. Of warldlie Ioy it wes weill kend, 11st That sorrow bene the fatall end ; For Ielonsie and fals Inuie
Did him persew richt eruellie,I meruell not thocht it be so ;
1188 For they wer, euer, Luiferis fo :Quhairthrow he sturle in monie ane stour, And ay defentit his honour.

Ane crurll Knicht dwelt neir hand by,
1192 Quhilk at this Squyer hat Inuy ;
Imaginand, intill his hart,
How he thir Luiferis micht depart, And wald hane hat hir maryand
1190 Ane grentilman, within his land, The quhilk to him wes not in hude:
Bot, finallie for to concluke, Thairto scho wald neuer assent.

1200 Qulnairfoir, the Knichtset his Intent This nobill Siduyer for to destroy, And swore he suld nener have Iny In till his hart, without remed,
1204 Till ane of thame wer left for deid. This vailzeand squyer manfully In emist or play (lid him defy, Offerand him self for to assaill,

1208 Budie for borlie, in battaill.
The Knicht thairto not condiseemdit.
Bot to betrais him ay intendit.
sa it fell, anis rpon ane day,
1212 In Elimburgh, as I havd say:
This Squyer and the Ladic trew
Was thair, just matteris in persew.
That cruell Knicht, full of Inuy,
1216 Gart hald on them ane secreit Spy, Quhen thai suld pas furth of the toun, For this Scuyeris confusioun,
Quhilk traistit no man suld him greine,
1220 Nor of tressoun harl no beleiue.
And tuik his licence from his Oist, And liberallie did pay his Coist, And sa departit, byitl and mirrie,
I2.24 With purrois to pas ouir the Ferrie.
He wes bot anchtsum in his ront;
For of danger he hat no dont.
The Spy come to the Kinicht, anone,
1228 And him infomit how they wer gone.
Than gadlerit he his men in hy,
With thrie scoir in his company,
Accowterit weill in fair of weir,--
1232 Sum with bow, and sum with speir,And on the Suryer followit fast, Till thay did see him, at the last, With all his men richt weill arrayit,
1236 With cruell men nathing effrayit.
And, quluen the Ladie saw the ront,
God wait gif scho stude in greit dont.
Qued scho: zour enemeis I see;
1240 Thairfoir, sweit hart, I reid 3 ow fle:
In the cmintrey I will be kend :
3 ar na partie to defent.
je knaw zone Knichtis crueltie,
duel with him;
but the knight
preferred
treachery.
One day the
Squire and the
lady chanced to
go to Edinburgh.
The cruel knight,
full of envy, set a
sper, to watch
when they should
pass out of the
town.
The Squire
departed,
suspecting
nothing, with
purpose to cross the ferry.

His party was of efght.

The spy urotified
their starting.
The knight
collerterl his men,
-three surre, and
armed with bows
or spears, -gate
clase, and at last
came in sight of
the Squire and
his damutless
band.
The larly wats
alarmed.
She adrises the
Squire to tahe to
flight,
overmatched,
from the cruel
knight;
since he $\quad 1244$ That in his hart hes no mereie.
sought her
alone.
She would soon
find her way
to him.
He replies,
declining to turn
his back.
He draws his
sword, disposes
his men, and
encourages then.
The knight
demands the laty.

If not given
up, he will seize her.

The squire colts
on liinn, if a
kinght, to fight
with him singlehanderl.

Reaten, he will
five up the lady.
The knight will
not venture.
A contest wats
inevitable.
He looks to
heaven,
commends his
canse to Ciod, and prepares for work.

He aml his
fompaty dithl
forward,
conrageonaly.
The Squire

It is bot ane that thay wald have ; Thairfoir, deir hart, jour self 3 e sane. Howbeit thay tak me with this trane,
1248 I salbe sone at ;ow agane:
For $\mathfrak{z e}$ war nener sa hard staid.
Madame, quod he, be ze not raid;
For, be the halie Trinitie,
125. This day ane fute I will not fle.

And, be he had endit this word, He drew ane lang twa-handit sword, And put his aucht men in array, And bad that thay suld tak na fray. Than to the Squyer cryit the Knicht, And sain: send me the Ladie bricht.
Do je not sa, be Goddis Croce.
1260 I sall hir tak away perforce.
The Squyer said: be thow ane Knicht, Cum furth to me, ant shaw the richt, Bot hand for hand, without redding.
1204 That thair be ma mair blude shedding:
And, gif thow wimnis me in the feild,
I sall my Ladie to the ;eild.
The Knicht durst not, for all his land.
1268 Fecht with this suryer hanel for hand.
The suryer than saw no remeid,
Bot outher to fecht on to be deid.
To hemin he liftit r] his visage,
127: Cryant to Gond, with hie comrage :
To the my querrell I to commend:
Syne, bowtit fordwart, with ane benl.
W'ith comntenance baith bank and stout,
1276 He rutelie math in that ront ;
With him, his litill companie,
Quhilk them defendit manfullie.
The Squyer, with his hirneist brand,

1280 Amang his fa-men mail sic hand, That Gandefer, as sayis the Letter, At Gadderis Ferrie fincint mo better. His sword he swappit sa about,
128.4 That he greit roum maid in the rout ; And, like ane man that was dispairit, His mapoun sa on thame he wairit, Quhome euer he hit, as I hard say,
1288 Thay did him ma mair deir, that day. Quha euce come within his boundis, He chaipit not but mortall woundis. Sum mutilate wer, anl sum wer slane,
1292 Sum fled, and come not jit argane.
He hat the Knicht abone the breis, That he fell fordwart on his kneis: Wer not Thome Giffard did him saue,
1296 The Knicht had sone bene in his grave.
Bot than the Squyer, with his brand, Hat Thomas Giffard on the hand: From that time furth, during his lyfe,
1300 He newer weildit sword nor knyfe.
Than come ane sort, as brim as beiris, And in him festnit fyftene speiris, In purpois to hane bome him doun:
$130 t$ Bot he, as foreie Campioun, Amang thai wicht men wrocht greit wounder; For all thai speiris he schure in sunder. Nane durst cum neir him, hand for hand,
1308 Within the boundis of his brand.
This worthie Squyer courageons
Micht be compairit to Tydens, Quhilk faucht for to defend his Richtis,
1312 And slew of Thebes fyftie Knichtis. Rolland, with Brandwell, his bricht Irand, Faucht nemer better, hand for hand; Nor Gawin, aganis Golibras ;
acrquitted himself manfulle with his liright sword.
He hewed about
him, making great gaps; and no one that he struck did him any more harm that day. A hlow from him was death.

His execution
was terrible.
He knoeks the knight to his knees.

Tom Giffard
interposes,
who gets a blow, from the squire, on the hand, diwabling it for ife.

A crowel of fifteen assault him with spears;
but he hews all
their weapons
in two.
None durst attack
him singly.
For his courage,
the Squire may
he compared
with Tydens of
Theres.
None of
the famoras
knights of
romance ever 1316 Nor Olyuer, with Pharmmbras. I wait he faucht, that day, als weill As did Sir Gryme aganis (iraysteill. And I dar say, he was als abill
that day; $\quad 1320$ As onic Knicht of the round Tabill,
and this, Sirs, 1
undertake to
prove, with your
leave.
The knights
aforesaid fonglet
man for man, by
compact ;
but the squire
always hal five
against him.
The cruel tyrant
knight, seeing the

Scquire so hard to
kill, falls into a
great passion.

He and his men
will be accounted
craven, if the
squire escapes.

He must mot
escape.

## Three men are

sent to his rear.
There they hatek
at him, tlie
cowards; and he
falls on his
knces.

Even in that pilight, he wichls his sword
effectively, not And did his homour mair ananee Nor onie of thay Knichtis, perchance;
The quhilk I offer me to preif, $132+$ Gif that 3 e pleis, Sirs, with ;our leif.

Amang thay Knichts wes mail ane lame,
That they suld fecht bot hand for hand, Assurit that thair suld cum no mo.
1328 With this squyer it stude not so ; His stalwart stour quha wald discryfe, Aganis ane man thatir come, ay. fyfe.

Quhen that this cruell tyrane Knicht
1332 Saw the Squyer sa wounder wicht, And had no mieht him to destroy, Into his hart thair grew sie noy, That he was abill for to rage, 1336 That no man micht his Ire asswage. Fy on re ! satid he to his men : Ay aganis ane, sen we ar ten, Chaip he away, we ar eschamit ;
1310 Like cowartis, we salbe defamit. I hat rather be in hellis pane, Ur he suld chaip fra vs volane. And rallit thrie of his companie, Saict: pas helind him, quyetlie. Ami sat thay dirl, richt secreitlie, And come behind him, cowartlie, Amel hackit on his hochis amb theis, 13:8 Till that herell vem his kncis. 3it, quhen his schankis wer schome in sumpler, Tpon his kneis he wrocht greit wounder; Swoimat his sword romet about,

1352 Not haifand of the deith na dont.
Durst nane apmonthe within his houndis, Till that his cruell mortall womdis Bled sa, that he did swap in swoun ;
1356 Perfores behuifit him, than, fall doun. And, quhen he lay vpon the gromnl, They gaif him monie cruell wound, That men on far micht heir the knokkis,
1360 Like boucheouris hakkand on thair stokks. And, finallie, without wemed, They left him Iyand thair, for deid, With ma woundis of sword and kuyfe
1364 Nor ener hat man that keipit lyfe. Quhat suld I of thir tratouris say ? Quhen they had dons, they fled away. Bot than this lustie ladie fair,
1368 With dolent hart, stho maid sic cair, Quhilk wes greit pictie for to reheirs, And langsum for to pat in vers. With teiris scho waische his bludie face,
1372 Sichand with manie lond allace. Allace! quod seho, that I was borne:
In my querrell thow art forlome. Sall neaer man, efter this hour,
1376 Of my botie hate nair plesour ; For thow was gem of gentilnes, And werie well of worthines. Than to the eirth scho rushist doun,
1380 And lay intill ane deillie swoum. Be that, the Regent of the land Fra Edimburgh come fist rydand: Sir Anthonie I arsie wes his mame,
1384 Ane Knicht of France, and man of fame, Quhilk had the guidling, haillilie, Vnder Iohne, Duke of Albanie, Quhilk wes to our zoung King Tutour,
fearing death.

From loss of
blood, he falls
down, fainting.
Even then his
adsersaries
continuel their
:stack on him.
There they left
him, woumilert as
never man was
that survived.
Then they fled
awdy.
The lady
thereupon
bewails leerself
with bitter grief.
She weeps over
him, and laments
that she had been
born.
No more lovers
for ber, after
him!
Then she falls
into a swoon.
Directly the
Regent came
riding from
Edinburgh, to the rescne.

He was then a
man of great

| anthority; under | 1388 | And of all Scotland Gouernour. |
| :---: | :---: | :---: |
| the King, five |  | Our King was bot fyue zeiris of age, |
| years of age. |  | That time quhen done wes the outrage. |
| He was distressed |  | Quhen this gude Knicht the Squyer saw, |
| to see the Squire | 1392 | Thus lyand in till his deid thraw, |
| in such a |  | Wo is me! quod he, to see this sicht |
| condition. |  | On the, quhilk worthie wes and wicht. |
| He wished he had |  | Wrakl Gorl that I had hene with the, |
| been with the | 1396 | As thow in France was anis with m |
| Squire, as the |  | to the land of Picar |
| Squire was with |  | Quhair Inglis men had greit Inuy |
| him once in | 1400 | Bot manfullie thow me defendit, |
| Pieardie. |  | And vailzandlie did sane my lyfe. |
| Never whs there |  | Wras neluer man, with sworl nor knyfe, - |
| seen : |  | Nocht Hereules, I dar weill say, |
| better fiofiter | 1104 | That ener fancht botter for ane day. |
| than be against |  | Defendand me within ane stound, |
| lhe Southrons. |  | Thow dang seir Sutherom to the ground. |
| ne will do what |  | I may the mak no help, allace ! |
| he can, in | 1108 | Bot I sall follow on the chace, |
| following up the |  | Ficht sperlilie, hath day and nicht, |
| knight : |  | Fill I may wet that cruell Knicht. |
| he will cant him |  | I mak ame row, gif I may get lim, |
| into prison, ind | 1112 | In till ane Presoun I sall set himm |
| ttrike off his |  | And, quhen I heir that thew heis deil. |
| beal. |  | Than sall my handis straik of his hei |
| So saying, he |  | Writh that, he gatue his lers the spuris, |
| departs, and | 1416 | Ant spentelio thaw onir the furris: |
| conkes up with |  | He and his (xairl, with all thair micht, |
| the knight, |  | They ran, till thai suirtuik the Kuidht. |
| whom he |  | Guhen he apyrodit, he lichtit dom, |
| valoromsly tiken | 1420 | And, like ane vailand Campioun, |
| captive, |  | He tuik the Trrane presomar. |
| sends back, and <br> concigns to |  | And sent him lackward to Dumbar ; |
| prison |  | And thair remainit in presom, |

1424 Ane certane time, in that Dungeoun.
Let him ly thair, with mekill cair; And speik we of our heynd Squyar, Of quhome we can not speik bot gude.
1428 Quhen he lay hathand in his bhade, His freindis and his Ladie fair They maid for him sic dule and cair, Quhilk wer greit pietie to deploir:
143: Of that matter I speik no moir. Thay send for Leiehes, haistelie ; Syne, buir his bodie, tenderlie, To ludge into ane fair ludgyne,
1436 Quhair he ressanit medicyne. The greitest Leichis of the land Come, all, to him, without command, Aml all practikis on him pronit,
1440 Becaus he was sa weill belouit.
Thay tuik on hand his life to saue ;
And he thame graif quhat they wald have.
Bot he sa lang lay into pane,
1444 He turnit to be ane Chirurgiane:
Aml, als, be his natmall ingyne, He lernit the Art of Medicyne. He saw thame on his bodie wrocht,
1448 Quhairfoir the Science wes deir hocht. Bot, efterward, quhen he was haill, He spairit na coist, nor 3 it trauaill, To preit his practikis on the pure,
1452 And on thame preuit monie ane cure.
On his expensis, without rewaird:
Of Money he tuik na regairl.
Jit sum thing will we commoun mair
1456 Of this Ladie, quhilk maid greit cair, Quhilk to the Squyer wes mair pane Nor all his woundis, in certane.
And than hir freindis did conclude,
for a time.
Leaving him, let
us return to the
Squire
IIis friends and
the lady were in
great grief at his
"ase, in short.
Doctors were
summoned;
and he was
lodged and
medicined.
Every romedy
was tried, so
greatly was he
beloved.
No expense was
spared.
The length of his
awn cure
conserted him
into a chirurgeon.
He bought his
skill dearly.
Afterwards, when
made whole, he
practised
medicine for
1 ehalf of the
por, but quite
regardless
of recompence.
something
further of the
Jady, whieh
pained the Squire
more
than all his
wounds.
her friends
home; and home
she went.
The lovers never
met again ; and
she was married
against her will.
Still, her heart
was constantly
with the Squire.
Never did
any woman
of story pine
more for the
loss of her lover.
She left hinn
reluctantly.
IIclen did not grieve more.

Let us return to
the Squire.
Onee again
recovering, the
Squire
eonplatineal to the
Rearent ; but he
was sumb
afterwards shain,
-must molle,
valiant, and wise.
The binight was then set at
liberty ; and so
the matter was
left muredressed.
The king luing young,
1yrants rule 1
it last he was
would send her 1460 Becaus scho micht do him na gude, That scho suld take hir leif and go Till hịr cuntrie; and scho did so. Bot thir luiferis met neuer agane,
1464 Quhilk wes to thame ane lestand pane; For seho, agmis hir will, wes maryit, Quhairthrow hir weird seho daylie waryit. Howbeit hir bodie wes absent,
1468 Hir tender hart wes ay present, Baith nicht and day, with hir Squyar.
Wes nener Creature that maid sie cair : Penelope for Vlisses,
1472 I wait, had neuer mair distres ; Nor Cresseid for trew Troylus Wes not tent part sa dolorons. I wait it wes aganis hir hart
1476 That seho did from hir Lufe depart. Helene had not sa mekill noy, Quhen scho perfore wes brocht to Troy. I leif hir, than, with hart full sore,
1480 And speik now of this Squyer more.
Quhen this Squyer wes haill \& sound, And softlie micht gang on the gromm, To the Regent he dist complane ;
1484 Bot he, allace! wes richt sone slane Be Dauid Hume, of Wedkerburne, The quhilk gart monie Frenchemen murne ; For thair was nane mair nobill knicht, Mair vailzancl, mair wyse, mair wicht. And, sone peter that ermeltie, The Knicht was put to libertie, The ruhilk the Squyer had opprest:
1492 Sa wes his matter left vintrest. becaus the King was ;oung of age, Than tyrannis rang, into thair rage. Bot, efterward, as I hard say,

1496 On Striuiling brig, vpon ane day, This Knicht wes slane with crueltie,
And that day gat na mair mercie
Nor he gaif to the zoung Squyar.
1500 I say na mair : let him ly thair :
For cruell men, 3 e may weill ser, They end, ofttimes, with crueltic. For Christ to Peter said this worl,
1504 Quha ener straikis with ane sword, That man salbe with ane sword slane:

That saw is suith, I tell ;ow plane. He menis, quha straikis cruellie,
1508 Aganis the Law, without mercie. Bot this Squyer to nane offendit, Bot manfullie him self defendit. Wes neuer man, with sword nor knyfe,
1512 Micht saif thair honour and thair lyfe. As did the Squyer, all his dayis,
With monie terribill effrayis.
Wald I at lenth his lyfe declair,
1516 I micht weill writ ane vther quair.
Bot, at this time, I may not mend it, Bot shaw zow how the Squyer endit. Thair dwelt in Fyfe ane agit Lord,
1520 That of this Squyer hard record, And did desire, richt hartfullie,
To haue him in his companie ;
And send for him with diligence.
1524 And he come with obedience, And lang time did with him remane,
Of quhome this agit Lord was fane ; Wyse men desiris, commomnlie,
1528 Wyse men into thair companie ;For he had bene in monie ane Land, In Flanderis, France, and in Ingland ; Quhairfoir the Lord gaif him the cure
slain ruthlessly, and got no more merey than he had shown to the squire.

The cruel
often meet
a like end.
This is according to what Christ declared to $s$. Peter,
which applies to those who use the sword against the law.

The Squire was
none such.
It was for his
honour and his
life that he
fouglit.
To cut short
his history,
I will tell
how it ended.
An aged lord, in
Fife, hearing of
the Squire, sent
for him, to be his companion.

He came and
stayed,well-liked;
-the wise allect
the wise,-for the
nohleman
was travelled.
The Squire was
plaeed uver
the nobleman's household.

## He was a

courtier, and also knew the law;
and he was a just
judge,
befriending
the poor.
Also, he slowed
himself:
benefactor, from his knowledge of
medicine ; and, as
a leech, lie
wrought many a
cure, without
thought of
reward.
Pelf he valued
not at all.
His honour wis
all to him.
Once a year lie
gave a great
banquet, in
memory of his
lady ; and it
lacked no gool
thing in meat or
drink.
Thereto came lords, Jadies,
knights, and
squires ; and

1532 Of his houshald, I jow assure, And, in his Hall, cheif Merschall, And aulitour of his comptis all. He was ane richt Courticiane, 1536 And in the Law ane Practiciane; Quhairfuir, during this Lordis lyfe, Tchyref depute he wes in Fyfe,To euerie man ane equall Iudge,-
1540 And of the pure he wes refuge, And with Iustice did thame support, And curit thair sairis with greit comfort; For, as I did reheirs before, 1544 Of Medicine he tuke the Lore. Quhen he saw the Chirurgience Vpon him do thair diligence, Experience mail him perfyte ;
1.548 And of the science tuke sic delyte, That he did monie thriftie cure, And, speciallie, vion the pure, Withont rewairl for his expensis,
1552 Without regaird or recompencis. To golld, to siluer, or to rent, This Nobill squyer tuke litill tent. Of all this warld na mair he craifit,
1556 Sa that lis honour micht the saifit. And, ilk ;eir. for his Larlies saik, Ane lanket linall wald he maik; And that he maid on the Somtay
1560 Preceland to Ash whlnislay, With whll foull, sumisume and wyme. With tairt, and llam, and frutage fyne: Of Bran and Ceill thair wes na skant ;
1564 And Ipocras lie waled not want. I hane sme sittand at his Tabill, Lordis and Lairli honerabill, With Knichtis \& monie ane gay cipyar,-

1508 Quhilk wer to lang for to declair, With mirth, Musick, and menstrallic

All this he did for his Ladie, And, for hir saik, during his lyfe,
1572 Wahl nener be weddit to ane wyfe. And, quhen he did declyne to age, He faillit neuer of his courage. Of ancient storyis for to tell,
1576 Abone all vther he did precell ; Sa that euerilk Creature To heir him speik thay tuke plesure. Bot all his deidis honorabill
1580 For to descryue I am not abill. Of enerie man he was commendit, And, as he leiuit, sa he endit ; Plesandlie, till he micht indure,
1584 Till dolent deith come to his thure, And cruellie, with his mortall dart, He straik the Squyer throw the hart. His sanll, with Ioy Angelicall,

1588 Past to the Heuin Imperiall. Thus, at the Struther, into Fyfe, This nobill Squyer loist his lyfe. I pray to Christ for to comnoy
1592 All sic trew Luiferis to his Ioy. Say 3 e Amen! for Cheritie.
Adew : ;e sall get na mair of me.
there were
music and merriment.

For his lady's
sake, he never
took him a wife.

To the last he
was brave.
He talked well;
and all listened
to him with
pleasure.
But I describe
him feebly.

He was
commended of
every one; and,
as he lised, so he
died, when his
time came.
His soul went to
Heaven.
He died at

Struther, in Fyfe.
Christ save all
true lovers:

Say Amen!
I have done

The Testament<br>OF THE NOBILL AND VAIL3EAND SQYYER,

## Tadilliame ftolitum,

 of the byNNis.COMPYLIT BE


THE Holie man Ioh, ground of pacience, In his greit trubill trewlie did report,Quhilk I persane, now, be Experience,-

4 That memis lyfe, in eirth, bene womder short. My zouth is gine ; and eill now dois resurt :
My time is gane ; I think it bot ane dreane: 3it efter deith remane sall my gule fime.

8 I persaue shortlic that I man pay my det: To me in eirth no place bene permanent : My hart on it no mair now will I set, Bot, with the help of (iol ommipotent,
12 With resolute mind, go mak my Testament, And tak ny leif at cuntriemen and kyn, And all the warth: and thus I will begyn.

Thrie Lordis to me salle Exeratomis, -
16 Lindesayis, all thrie, in smmame of remour: Of my Testament thay sall have hail the emre, To put my mind till executiom. That Surname failgeit neuer to the Crom ;
20 Na mair will thay to me, I am richt sure, Quhilk is the caus that I give them the cure.

First, Dauid, Erll of Craufuirl, wise \& wicht ; And Iohne, Lord Lindesay, my maister special.
24 The thrid salbe ane nobill tranellit Knicht, Quhilk knawis the coistis of Feistis funemal three noblo The wise Sir Walter Lindesay they him cal, Lord of S. Iohne, and Kuicht of Torfichane,

28 Be sey and land ane vailzeand Capitane.

Thocht age hes maid my bodie impotent, 3 it in my lart hie courage doetlo precell ; Qubairfoir, I leif to God, with gude intent,
$3 \cdot$ My spreit, the quhilk he hes maid immortell,

My sonl I leave to (iml;

Intill his Court perpetuallie to dwell,
And neuir moir to steir furth of that steid, Till Christ diseend $\&$ judge baith quick $\&$ deinl.

30 I jow beseik, my Lorlis Executouris, My geir geue till the nixt of my kynrent. It is weill kend, I nener tuik na cures Of conquessing of riches nor of Rent:
my weallh, to my mext of Lin.
4) Dispone as 3 e think maist expedient. I nener tuik cure of gold more than of glas. Without honour, fy, fy vpon Riches !

I 3 ow requeist, my freindis, ane and all,
44 And nobill men, of quhome I am descentit, Faill not to be at my feist funerall, Quhilk throw the warll, I traist, salbe com- Let my friends mendit.
come to my funeral.

3e knaw how that my fame I hane defendit,
48 During my life, vnto this latter hour, Quhilk suld to zow be infinit plesour.

First, of my Bowellis clenge my bodie clene, Within \& out; syne, wesche it weill with wyne,-
52 Bot honestic see that nothing be sene :-
to Merenay, my tongue ;

Syne, clois it in ane coistlic caruit schryne Of Ceder treis, or of Cyper fyne: Anoynt my corps with Balme delicious,
56 With Cynamome, and Spyeis precious.

In twa caissis of gold and precious stanis Inclois my hart and toung, richt craftelie: My sepulture, syne, gar mak for my lanis,
60 Into the Temsill of Mars, triumphandlie, Of marbill stanis caruit richt curiouslie, Quhairin my lisist and banis ; sall clois, In that triumphand Tempill to repois.
$6 t$ Mars, Venus, and Mercurius, all thre Game me my natural inclinatiounis, Guhilk rang the day of my natiuitie; And sa thair heuinlie constellatiounis
68 Jid me support in monic Natiounis. Mars maid me hardie like ane feirs lyoun. Guhairthrow I conqueist honour \& renum.

Quho list to knaw the actis Bellical,
72 Let thame go reid the legent of my life : Thair sall that find the deidis martiall, How I have stand, in monie stalwart strife, Vietoriouslie, with speir, sheihl, sword, \& knife:
76 Qulntirfoir, to Mars, the Gol Armipotent, My compsincloisit ;e do till him present.

Mak offering of my toung Phetoricall Till Mercurius, quhilk gaif me eqoquence.
80 In his Tempill to hing perpetuall:
I can mak him na better recompence:
For, puhen I was brocht to the presence Of Kings, in Sontland, Ingland, \& in Framer,
8. My wrnate fonng my honour did auanere.

Tin fresche Vinns my hart $z^{e}$ sall present， Quhilk hes to me bene，ay，comfortahill： And in my fare sic grace scloe did imprent．
88 All creatures did think me anmathill．
to Venus， my heart．

Wemen to me seho inaid sa farorabill， Wes newer Latie that luikit in my face， bot honestlic I lid intene liir grace．

92．My freime Nir Dauil Lymsay of the Mont sull put in ordour my Processioun．
I will that thair pats formest in the fromt，
To heir my Pemseil，ane wicht Campioun ：
96 With him ane land of Mars his Religioun，－ That is to suy，in steid of Monkis \＆Freiris， In gude orlour，ane thowsand haghutteris．

Nixt them，ane thwsiml futemen，in ane rout．
100 With speir \＆sheild，with buckler，bow，\＆ brand，
In ane Luferay，zoung stahwart men is stont． Thridlie in ordour，thair sall cum ane hand Of nehill men，albill to wraik thair Harmes，－
lot Thair Capitane with my standart in his hand，－－ On bairdit hors，ane humdreth men of Armes．

Amang that band my baner salbe borne， Of siluer schene，thrie Otteris into sabill，
108 With tabroun，trumpet，clarioun，and home． For men of Armes verie conuenabill．
Nixt efter them，ane Campioun honoralill Sall beir my basnet with my funerall ；
112 Syne efter him，in ordour triumphall，
My arming sword，my gluifis of plait，\＆sheild， Borne be ane forcie Campioun，or ane Knicht Quhilk dicl me serue in monie dangerous feild ；and all my

With frot－soluliers and cavalry．

Exhibit my banner and helmet，
fishturg gear ;
nad a mortuary for Mars.
1.t there l.e cas colours:
let lamelbrambes le carrien;
and be there dancing :mbl surging.

116 Nixt efter him, ane man in armour hricht, Vpon :me lonet or ane cursour wicht,The quhilk salle ane man of greit honour, $V_{\text {pon }}$ ane speir to beir my coit armour.

120 Syne, nixt my Beir sall cun my Corspresent, 一 My hairlit hors, my harnes, and my speir, With sum greit man of my awin kyment, As I wes wont on my bodie to beir,
124 During my time, quhen I went to the weir; Quhilk salbe offerit, with ane gay garment, To Mars, his Preist, at my Interrement.

Duill weidis I think hypocrisie is scome,
128 With huidis heklit dom ouirthort thair ene. With men of armes my bodie sathe lorne: Into that band see that no hak he sene: My Luferay salle reid, hew, and grene;
132 The reid for Mas, the grene for frehe Tenus, The blew for lufe of (roll Meremins.

About my heir sall ryde ane multitude, All of ane luiferay of my cullouris thrie;
136 Erles and Lortis, Knichtis, and mon of gude: Ilk Earroun beiranl, in his hand, an lie, Ane Lawrer branche, in signe of victurie ; Becaus I fied neuer out of the feild,
140 Nor jit, as presoner, vinto my firis me zeild.

Agane, that day, faill not to wame and call All Men of Musick and of Menstrallic Ahout my lleir, with mirthis Musieall,
14 To dane and sing with lleninlic harmonie. Guhais plesant somel redoum sall in the skye. My spreit, I wait, sallbe with mirth \& l ley; Quhairfoir, with mirth my corps ze sal conuoy.

148 This beand done, and all thing renlit richt, Than plesantlie mak zour progressiom, Quhilk, I beleif, sallbe ane plesant sicht. Se that 3 e thoill na l'reist in my Processiom,

Let priests of
Senus assist ;

152 Without he be of Tenus Professioun:
Quhairfoir, gar wame all Venus chapel clarks, Quhilk hes bene most excreit in hir warkis.

With ane Bischop of that Religiom,
156 Solemnitlie gar thamesing my sanll mes, With organe, Timpane, Trumpet, \& Clanion, To shaw thair Musiek dewlie them adders:
and her Bislop sing Mass. I will, that day, be hard no hemines.
160 [ will na seruice of the Requiem, Bot Alleluya, with melodie and Game.

Efter the Euangell and the Offertomr, Throw all the Tempill gar proclame silence;
$16 t$ Than to the Pulpet gar ane Oratour Pas vp, and schaw, in oppin andience, An orator is to land me. Solempnitlic, with ornate eloquence, At greit laser, the legent of my life, 168 How I hane stand in monie stalwart strife.

Quhen he hes red my buik fra end till end, And of my life mail trew narrations, All creature, I wait, will me commend,
172 And pray to Gorl for my saluatioun. $\begin{aligned} & \text { All will pray for } \\ & \text { my salvation. }\end{aligned}$ Than, efter this Solemprizationn Of seruice, and all brocht to end, With granitie, than, with my bodie went,

176 Ancl clois it vp into my Sepulture,Thair to repois till the greit Iudgement,-
The quhilk may not corrupt, I jow assure,
Be vertew of the precions oyntment
'lien bury my body,
not to corrupt. 180 Of Balme, and rther Spyees redolent.
Let not be rung for me, that day, saull knellis;
Dot greit Cannomis gar them crak, for bellis.

Ane thousanl hakbuttis gar schute al at anis,
184 With swesch", tallumis, \& trumpettis, awfullie :
Lat never spair the poulder nor the stanis,
Quhais thumding somed redomd sall in the sky ;
That Mars may heir, quhair he, trimplandlie,
188 Abone Phebus, is situate, full euin,
Maist awfull Goul, vmder the sternie heuin.

And, syne, hing ri, aboue my sepulture, My bricht harnes, my scheild, \& als my speir,
and write ms epitaph.

Adien! all Lindesays.

Over my tomb hang up my arms;
Let balntes le fired.

Bot, maist of all, the fair Ladies of France,
212 Quhen thai heir tell, but dout, that I am deid, Extreme dolour wil change thair countenance, And, for my saik, will weir the muming weid. Quhen thir nouellis dois into Ingland spreid,
216 Of Londom, than, the lustie ladies cleir Will, for my saik, mak dule and drerie cheir.

Of Craigfergus my dayis darling, adew :
In all Ireland of feminine the flour.
n.2 In zour querrell twa men of weir I slew, Quhilk purposit to do zow dishonour.
3e suld hane bene my spons and paramour, With Rent and riches for my recompence,
2.) 4 Quhilk I refusit, throw zouth and insolence.

Fair weill: ze Lemant Lampis of lustines
Of fair Scotland: adew ! my Larlies all.
During my zonth, with ardent besines,
228 3e knaw how I was in ;our seruice thrall.
Ten thowsand times akw! abou thame all, Sterne of Stratherne, my Lallie Sonerane, For quhom I sched my hurl with mekill pane:

232 3it, wald my Ladie luke, at enin and morrow, On my Legend at lenth, scho wahd not mis
How, for hir saik, I sufferit mekill sorrow. 3it, giue I micht, at this time, get my wis,
230 Of hir sweit mouth, deir Cod, 1 hat ane kis.
I wis in vane: allace! we will dissener.
I say na mair: sweit hart, adew for ener :

Brether in Armes, adew, in gencrall!
$\geq f_{0}$ For me, I wait, zour hartis bene full soir.
All trew companzeounis, into speciall,
I say to $30 w$, adew, for euermoir,

The Ladies will regret hes.

Adieu! maid of Craigfergus.

Adieu! ladies of Scutland.

Above all, Star of Stratherne, adieu!

True friends adieu, till we

311
neet in Glory !

1 commend
myself to fion?

TIIE TESTAMENT OF SQVYER MELDRYM.
Till that we meit agane with God in Cloir !
244 Sir Curat, now gif me, incontinent, My Crysme, with the holie Sacrament.

My Spreit hartlie I recommend
In manus tuas, Domine.
248 My hoip to the is till ascend, Rex, quia relemisti me.
Fra Syn Resurexisti me; Or ellis my saull had bene forlorne :
252 With Sipience ducuisti me;
Blist tee the hour that thow wes borne :

## Gut sature

## of the thrig destaits,

## IN COMMENDA'TION OF VER'TEW

AND VITVPERATION OF VYCE.

## MAII BE

Sir wauid 解indesay of tbe

ALIAS,
Anon sing of Armes.

AT EDINBVRGH.
PRINTED BE ROBERT CHARTERIS.
1602.

# ANE <br> <br> PLEASANTSATYRE 

 <br> <br> PLEASANTSATYRE}

OF THE THRIE ESTAITIS,

In COMMENDATIOVN OF VERTEN AND VITVPERATIOVN OF VYCE:

AS FOLLOWIS.

## DILIGENCF.

THE Father and founder of faith and felicitie,
Nay God the Father,
That zour fassionn formed to his similitude,
And his Sone, our Sauiour, scheild in necessitie, - Gol the Son,
4 That bocht 3 ow from baillis ranson rude, Who ransomed us
Repleadgeand his presonaris with his hart- with his
blude,-
The halie Gaist, gonemour and grounder of grace,
blood,

Of wisclome and weilfair baith fontaine and flude,
8 Gif 3 ow all that I sie seasit in this place, protect and
And scheild 3ow from sinne,
inspire you with
And with his Spreit zow inspyre,
His spirit, till Till I have shawin my desyre.
12 Silence, Soueraine, I requyre;
For now I begin. my poem:

Tak tent to me, my freinds, and hald 3ow coy; My friend,
For I am sent to 30 w , as messingeir,
I present myself
16 From ane nobill and rycht redoubtit Roy, The quhilk hes bene alsent this monie 3 eir,Humanitie, give 3 e his name wald speir,as messenger from Quha bade me shaw to jow, but variance, King Humanity. Quha bade me shaw to jow, but variance, who will somn
20 That he intendis amang 3 ow to compeir, appear among you,
in trimmph
and in array，
to arenge misrule
and the death of
innorent folk．

A reform
is coming．
Misdoers， Tepart；
or you will be hanged．

Faithful men may sing．

The King says none slabll be wronged．

ISut exctise him，
if he is vicious
meantime，
and avoils
Correction，
Truth，and
Dineretion．

In the King＇s
name，I summon
the Three E－tates
$10:$ ：甲リビル
and do homage，－
the spirituality，
the burgesses，
and the
iemporal peers．

Hearers，
Le 1atitnt，

With ane trimph and awfull ordinance， With crown，and sword，and scepter in his hand， Temperit with mercie，quhen penitence appeiris；
24 Howbeit that hee lang tyme hes bene sleipand， Quhairthrow misreull hes rung thir monie zeiris， That imnocentis hes bene brocht on thair beiris Be fals reporteris of this natiom ：
28 Thocht joung oppressouris at the elder leiris， Be now assurit of reformatiom．

Sie no misdoeris be sa bauld
As to remaine into this hauld；
For quhy，be him that Iudas sauld， Thay will be heich hangit．
Now faithfull folk for ioy may sing， For quhy it is the iust bidling Of my soveraine lord the king， That na man be wrangit． Thocht he ane quhyll，into his flouris， Be gouernit be vylde trompouris，
40 And sumtyme lufe his paramouris，
Hauld ${ }^{2} \mathrm{him}$ excusit ； For，quhen he meittis with Correctioun， With Veritie，and Discretioun，
44 Thay will be banisched aff the toun， Quhilk hes him abusit． And heir，be oppin proclamatiom， I wairne，in name of his magnificence，
48 The thrie estaitis of this natioun， That thay compeir，with detfull diligence， And till his grace mak thair obedience． And，first，I wairne the Spritualitie ；
52 And sie the burgessis spair not for expence， Bot speid thame heir，with Temporalitie． Als，I beseik jow famons auditouris， Conveinit in this congregatioun，
56 To be patient the space of certaine houris，

Till $z^{c}$ have hard our short narration.
ambllatath bot
And, als, we mak 3 ow supplicatioun, my words, That na man tak our wordis intill distaine,
60 Althocht je hear, be declamatioun,
The common-weill richt pitionslie complaine.
Rycht so the vertenus ladie Veritie
though the
Commonwealth
complain, though

Will mak ane pitious lamentatioun ;
64 Als for the treuth sho will impresonit be,
And banischit lang tyme out of the toun.
And Chastitie will mak narratioun,
and thergh
How sho can get na ludging in this land,
Chstity be
68 Till that the heauinlie king Correctionn
hamishet.
Meit with the king and commoun, hand for haml.
Prudent peopill, I pray zow all,
Tak na man greif in speciall ;
72 For wee sall speik in generall,
For pastyme and for play.
Thairfoir, till all our rymis be rung,
And our mistoinit sangis be sung,
I shall speak
genemally, not of
indiviluals,
fire diversion.
Solet
every mans hold
76 Let enerie man keip weill ane toung,
And euerie woman tway.
his one tompre,
and erery
woman two.

## REX IVMANITAS.

O Lord of Lords, and King of kingis all, Luril Almizth,
Ommipotent of power, Prince but peir,
80 Euer ringand in gloir Celestial,Quha, be great micht, and haifing na mateir,
reigning in glory, Maid heauin and eird, fyre, air, and watter cleir,Maker of all from nothing, Send me thy grace, with peace perpetuall,
84 That I may rewll my realme to thy pleaseir ; Syne, bring my saull to ioy angelicall.
Sen thow hes ginin mee dominatioun And rewll of pepill subiect to my cure,
send the grate
to mule ats pleases
Thee; and save
me at last.
If I qoveru nut
88 Be I nocht rewlit be comsall and ressoun, In dignitie I may nocht lang indure.
I grant, my stait my self may nocht assure.
power will be
short-lived.

|  | 92 | Nor ${ }^{\text {it }}$ conserue my life in sickernes. |
| :---: | :---: | :---: |
| me, clirlst ; | 92 | Haue pitie, Lord, on mpe, thy creature, Supportand me in all my busines. <br> I thee requeist, quha rent wes on the Rude, |
| defend tue; |  | Me to defend from the deids of defame, |
| sare me from $\sin$ | 96 | That my pepill report of me bot girle, |
| and shame ; |  | And be my saifgaird baith from sin and shame. |
| and let me |  | I knaw my dayis induris bot as ane dreame: |
| rule as |  | Thairfoir, O Lord, I hairtlie the exhort, |
| is agreeable | 100 | To gif me grace to vse my dianleame |
| to Thee: |  | To thy pleasure and to my great comfort. |
|  |  | Wantonies. |
| Why so sald, my 1.and: |  | My Sonteraine Lord and Prince but pir, Quhat garris $3^{\circ} \mathrm{w}$ mak sic dreirie cheir? |
| Be lithe <br>  | 104 | Be blyth, sa lang as ze ar heir. Ame pas tyme with pleasure: |
| for the merry man live an lung |  | For als lang leifis the mirrie man |
|  |  | As the sorie, for ocht he can. |
| as the | 108 | His banis full sair, sir, sall I ban, |
| melianchus: |  | That dois zow displeasme. |
| Placelo and 1 |  | Sia lang as Placebor ame I |
| promice to |  | Remainis into jour company. |
| entiven you, | 112 | 3our grace sall luif richt mirrely : <br> Of this haii ze ma lont. |
| and to see th.it |  | Solang as 3 b hate vs in thre, |
| y yu want "w, |  | 3urr grace, sir, sall want na pleasure. |
| dieasure. | 110 | War Solace heir. I zow assure, He wald renge this rout. |
|  |  | plackbo. |
| Whare is sulace, <br> the jorial: |  | Gude brother myne, quhair is Solace, The mirrour of all mirrines ? |
|  | 120 | I hane great moruell, he the Mes, |
| We are dome for, |  | He taries sa lang. |
| without him. |  | Byde he away, wer ar bet shent: |

I ferlie how he fra vs went;
124 I trow he hes impediment That lettis him nocht gang. WANTONNES.

I left Solace, that same greit loun,
Drinkand into the burrows toun :
128 It will cost him halfe of ane croun, Althocht he had na mair.
And, als, he said hee wald gang see Fair ladie Sensualitie,
132 The buriall of all bewtie
And portratour preclair.
placebo.
Be God, I see him, at the last,
As he war chaist, rynnand richt fast ;
136 He glowris, euin as he war agast,
Or fleyit of ane gaist.
Na , he is wod drunkin, I trow.
Se ze not that he is wod fow?
140 I ken weill, be his creischie mow, He hes bene at ane feast.

SOLACE.
Now, quha saw euer sic ane thrang?
Me thocht sum said I had gaine wrang.
144 Had I help, I wald sing ane sang
With ane rycht mirrie noyse.
I hane sic pleasour at my hart, That garris me sing the troubill pairt,
148 Wald sum gude fellow fill the quart, It wald my hairt reioyce.
Howbeit my coat be slort and nippit, Thankis be to God, I am weill hippit,
152 Thocht all my gold may shone be grippit Intill ane pennic pursse ;

Something must
have hindered
his eoming.

1 left hin
drinking;
and he
said he was
going to see Lady
Sensuality, the
dainty beauty.

When last 1 saw him, he was runuing hard, as if scared by a ghost.

But no; he is
mad-drunk,
after a feast

Who says I hat
gone wrong ?
I should like to
sing you the
treble of a song,
if some one would
fill the quart.
Thank God, 1 an.
very stiff in the
back,
and not worth a pin.

Can you guess my name? I am Sandy Solace,
son of Bess, the wanton from her girihood,
and of four or five fathers,-no
joking,-one
after another.
I had a power of
Bires, lay and
cleric.
She is more than
a matelı for
twenty-four \&
night, honour
briglit.
Have you
seen the King ?
l am his player;
and he is soon
coming bere.
Long may
he reign!

Why so late?

I could not come
any quicker; and

Thocht I ane seruand lang haif bene, My purchais is nocht worth ane preine;
156 I may sing Peblis on the greine, For ocht that I may tursse.
Quhat is my name, can ze not gesse?
Sirs, ken ze nocht Sandie Solace?
160 Thay callit my mother bonie Besse, That dwelt betwene the bowis.
Of twelf zeir auld sho learnit to swyfe :
Thankit be the great God on lyue,
164 Scho maid me fatheris four or fyue :
But dout, this is na mowis.
Quhen ane was deid, sho gat ane vther :
Was never man had sic ane mother.
168 Of fatheris sho maid me ane futher, Of lawit men and leirit.
Scho is baith wyse, worthie, and wicht; For seho spairis nouther kuik nor knyeht,
172 3ea, four and twentie on ane nicht, And ay thair eine scho bleirit:
And, gif I lie, sirs, 3 e may speir.
Bot saw ye nocht the King cum heir?
176 I am ane sportour and playfeir
To that Royall zoung King.
He said he wall, within schort space, Cum pas his tyme into this place.
1801 pray the Lord to send him grace, That he lang tyme may ring.

PLACEBO.
Solace, quhy taryit ;e sa lang?

SOLACE.
The feind a faster I micht gang :
184 I micht not thrist out throw the thrang Of wyfes fyftein filder.

Then for to rin I tuik ane rink; Bot I felt neuer sik ane stink.
188 For our Lordis luif, gif me ane drink, Placebo, my deir brother.

## REX HVMANITAS.

My servant Solace, quhat gart jow tarie?
solace.
I wait not, sir, be sweit saint Marie :
192 I haue bene in ane feirie farie,
Or ellis intill ane trance :
Sir, I have sene, I zow assure, The fairest earthlie creature

196 That ever was formit be nature,
And maist for to arlvance.
To luik on hir is great delyte, With lippis reid and cheikis quhyte :
200 I wald renunce all this warld quyte,
For till stand in hir grace.
Scho is wantom, and scho is wyse
And cled scho is on the new gyse :
204 It wald gar all zour flesche vpryse,
To luik vpon hir face.
War I ane king, it sould he kend, I sould not spair on hir to spend,
208 And this same nicht for hir to send, For my pleasure.
Quhat rak of 3 our prosperitie, Gif $z^{e}$ want Sensualitie!
212 I wald nocht gif ane sillie the
For $z 0 \mathrm{ur}$ treasure.

REX HVMANITAS.
Forsuith, my freinds, I think 30 are not wyse Till counsall me to break commandement,

I have been in I have seen the

What is the
world worth
1 ran away as
soon as I could.
For God's love,
give me a drink.

Why did you delay?
sad confusion
loveliest creature
that ever was
created,
with red lips and
white cheeks,
most desirable, inviting,
and dressed in
the new fashion.

Such a face!
If 1 were a king,
cost what it might, I would send for her to night.
without is
noman?

384
for trying
to tempt one who
was mindel to
eschew lewdness, and repuliates his offer, as odious.

He lath, hitherto,
hat no manner
of experience
whitever.

Pacebo suys they
have no wish to
corruyt or
misload the King.
They will side with him, so that lie be not a young saint and then an old devil.
vouches the

Romish C'hureh,
in proof that
lechery is no sin.

Chastity is
banished out of lome.
sonace iorvises llis
Majesty to have a (rumbline,

216 Directit be the Prince of Paradyce,Considering $j^{e}$ knaw that my intent Is for till be to God obedient,Quhilk dois forbid men to be lecherous:
220 Do I nocht sa, perchance I will repent. Thairfoir, I think zour counsall odious, The quhilk $z^{e}$ gaif mee till ;
Becaus I haue bene, to this day,
224 Tanquam tabula rasa;
That is als mekill as to say, Redie for gude and ill.

PLACEBO.
Beleiue 3 e that we will begyll ;ow,
228 Or from 3 our vertew we will wyle 3ow, Or with euill counsall overseyll jow Both into gude and euill?
To tak ;our graces part wee grant,
232 In all 3 our deidis participant, Sa that 3 e be nocht ane 3 oung sanct, And, syne, ane auhl deuill.

## WANTONNES.

Beleive $3^{e}$, Sir, that Lecherie be $\sin$ ?
236 Na, trow nocht that: this is my ressoun quhy: First, at the Romane Kirk will 3 e begin,Quhilk is the lemand lamp of lechery,Quhair Cardinals and Bischops, generally,
240 To luif Ladies thay think ane pleasant sport, And out of Rome hes haneist Chastity, Quha with our Prelats can get na resort.
sOLACE,
Sir, quhill $\mathfrak{z}^{\circ}$ get ane prudent Queine,
244 I think 3 our Maiestie serein Sould hane ane lustie Concubein,

To play zow withall.
For I knaw, be zour qualitie,
248 3e want the gift of chastitie.
Fall to, in nomite Domini :
This is my counsall.
I speik, Sir, vader protestatioun, For the prelates
25. That nane at me haif indignatioun ;

For all the Prelats of this natioun, For the maist part, Thay think na schame to have ane huir ;
256 And sum hes thrie voler thair cuir.
This to be trew, Ile 3 ow assuir,
3 e sall heir efterwart.
Sir, knew $[\mathrm{j}]$ ] all the mater throch,
260 To play 3 e wald begin.
Speir at the Monks of Bamirrinoch, Gif lecherie be sin.

PLACEBO.
Sir, send 3 e for Sandie Solace,
264 Or ells zour monzeoun Wantonnes ; And pray my Ladie Priores

The suith till dechair, Gif it be sin to tak Kaity,
268 Ur to leif like ane bummillbaty. The buik sayis Ommia probate,

And nocht for to spair.

SENSVALITIE.
Luifers, awalk! behald the fyrie spheir!
272 Behauld the naturall dochter of Vemus !
Behauld, luifers, this lustie Ladie cleir, The fresche fonteine of Knichtis amorous, Repleit with ioyis dulce and delicions:
276 Or quha wald mak to Yenus nbservance? In my mirthfull chalmer melodious,
for his cosufort ;
as be lacks the
gift of chastity.
indulge, pretty
generally, in
concubinage;
and some of them
had a whole leand
of mistresises.
This is true;
and do thou
likewise.
Ask the monks of Bamirrinoch if lechery is sin.

Placebo tells tho
King to assk tlies
Prioress
whether
fornication is sin.

Prove all
things.

Lovers, look at me, Venus',
daughter,
luvely,
1111! of foys.
Pleasant is my
bower
to all.
See my lovely neck,
my glowing face, my shapely breasts.

1 please all
kings, and, specially, the Court of Rome.

My kiss is worth
a million of gold;
and yet I readily
give it to all.
My name is
Sensuality.
Let us sing a
somg to Venus.

Funiliarity
296
acquesces
in this.

Hanger
makes
answer
with
hesitation.

Thair sall thay find all pastyme and pleasance. Behaułd my heid! behauld my gay attyre !
280 Behauld my halse lusum and lilie quhite! Behauld my visage flammand as the fyre! Behauld my papis of portratour perfyte! To luke on mee luiffers hes greit delyte ;
284 Rycht sa hes all the Kingis of Christindome: To thame I haif done pleasouris infinite, And, speciallie, vnto the Court of Rome. Ane kis of me war worth, in ane morning,
288 A miljioun of gold, to Kuicht or King ; And $z^{i t}$ I am of nature sa towart, I lat no luiffer pas with ane sair hart. Of my name wald 3 e wit the veritie, 292 Forsuith, thay call me Sensualitie. I hauld it best, now, or we farther gang, To Dame Venus let vs go sing ane sang.

## HAMELINES.

Madame, but tarying. For to serue Venus deir, We sall fall to and sing. Sister Danger, cum neir.

DANGER.
Sister, I was nocht sweir To Venus observance. Howbeit I mak Dangeir, 3it, be continuance, Men may latue thair pleasance ; Thairfoir, let na man fray : We will tak it, perchance, Howheit that wee say nay.

## IIAMELINES.

Sister, chm on zour way ;

308 And let vs nocht think lang, In all the haist wee may, To sing Venus ane sang.

DANGER.
Sister, sing this sang I may not,
312 Without the help of gude Fund-Ionet. Fund-Ionet! hoaw! cum tak a part.

FVND-IONET.
That sall I do, with all my hart.
Sister, howbeit that I am hais,
316 I am content to beir a bais. je twa sould luif me as 3 our lyfe; 3e knaw I lernit jow baith to swyfe :
In my chalmer-3e wait weill quhair-
320 Sen syne the feind ane man 3 e spair.
hamelines.
Fund-Ionet, fy! 3 e ar to blame. To speik foull wordis think 3 e not schame

FVND-IONET.
Thair is ane hundreth heir sitand by,
324 That luifis geaping als weill as I, Micht thay get it in priuitie.
Bot quha begins the sang, let se.
rex ivmanitas.
Vp, Wantonnes! thow sleipis to lang.
328 Me thocht I hard ane mirrie sang:
I the command in haist to gang
Se quhat $j$ on mirth may meine.

WANTONNES.
I trow, Sir, be the Trinitie,

Danger aske for
the help of Fund-Jonet.
presses her
to sing a song
to Venus

Fund-Jonet, though hoarse, is ready to sing bass.

She claims their
love, since she
initiated them.

Objurgation.

Many a one
here is as wanton as 1 .

But the song!

The King tells Wantonness to see who is singing.

Sensuality, sir,
whom 1
would see.

Who is it?

Sensuality.

She can both
play and
dance.
Her neek is like
silk; her hair is
fine;
and 1 burn
with parsion.
She has not her equal om earth.

If you knew
love's lore, and
had once seen
her,
you would give a
million for her
love.
352

Shall she come to
you at once :
What is the
worth of power
and riches,
without joy
and quiet ?
Till you get a wife, take your pleasure.

332 Jon same is Sensualitie:
Gif it be scho, sume sall I sie That Soverance sereine. rex hymanitas.

Quhat war thay 30 , to me declair.
wantonnes.
336 Dame Sensuall, baith gude and fair.
placebo.
Sir, scho is mekill to avance ;
For scho can baith play and-dance,
That perfyt patron of plesance,
Ane perle of pulchritude :
Soft as the silk is hir quhite lyre,
Hir hair is like the goldin wyre:
My hart burnis in ane flame of fyre:
I sweir 30 w , be the Rude.
I think scho is sa wonder fair,
That in earth scho hes na compair.
War $z^{e}$ weill leirnit at luffis lair,
And syne had hir anis sene,
I wait, be cokis passioun,
3e wald mak supplicatioun,
And spend on hir ane millioun, Hir lufe for till obteine.

SOLACE.
Quhat say 3 e, sir ? ar 3 e content
That scho cum heir incontinent?
Quhat vails; our kingdome and zour rent,
And all 3 our great treasure,
Without 3 e haif ane mirrie lyfe,
And cast asyde all sturt and stryfe,
And, sa lang as 3 e want ane wyfe,
Fall to and tak ;our pleasure?

Gif that be trew quhilk $3^{2}$ me tell, I will not langer tarie,
Bot will gang preif that play, my sell, Howbeit the warld me warie.

Als fast as 3 e may carie,
Speid with all diligence :
Bring Sensulitie,
Fra-hand, to my presence.
Forsuth, I wait not how it stands ;
Bot, sen I hard of zour tythands, My bodie trimblis, feit and hands,

And, quhiles, is hait as fyre.
I trow, Cupido with his dart
Hes woundit me out-throw the hart;
My spreit will fra my bodie part, Get I nocht my desyre.
Pas on away, with diligence,
And bring hir heir to my presence :
Spair nocht for trauell nor expence ;
I cair not for na cost.
Pas on $\}$ our way, sehone Wantomes;
And tak with jow Sandie Solace,
And bring that Ladie to this place,
Or els I am bot lost.
Commend me to that sweitest thing,
And present hir with this same Ring;
And say I ly in languisehing,
Exeept scho mak remeid.
With siehing sair I am bot sehent,
Without scho cum, ineontinent,
My heauie langour to relent,
And saif me now fra deid.

WANTONNES.
Or 3 e tuik skaith, be Gods goun,

The King
yields,
defying
the world,
and orders them
to fetch
Sensuality, at
once, to him.
He finds himself
very much
excited.
Cupid's dart has
pierced him ;
and le is very
uneasy.
Let her come
immediately
despite trouble
and cost.
Wantonness and
Solace
are to bring
Sensuality to him
forthwith,
giving her a
ring;
for he longs and
sighs sorely for
her to come and
relieve his
distress.
shall
not be
disappointed. $\quad 396$
sensuality shall
come: but there
will be charges. $\quad 400$
will be charges.400
no ready coin.

Tbe King
gives it,
and bids them
make haste.
408

They promise
diligence,
whatever the
weather, and to
be back by mid-
aight.
412

416

I leuer thair war not, vp nor doun, Ane tume cunt into this toun, Nor twentie myle about.
Doubt ze nocht, Sir, bot wee will get hir :
Wee sall be feirie for till fetch hir ; But, faith ! wee wald speid all the better, Till gar our pursses rout.

SOLACE.
Sir, let na sorrow in jow sink;
Bot gif vs Ducats for till drink, And wee sall never sleip ane wink, Till it be back or eadge. 3e ken weill, Sir, wee haue no cun;e.
rex hymanitas.
Solace, sure that sall be no sunjie:
Beir $z^{e}$ that bag vpon zour lunzie.
Now, sirs, win weill zour wage:
I pray zow speil zow sone againe.

WANTONNES.
3e! of this sang, sir, wee ar faine:
Wee sall nother spair wind nor raine,
Till our days wark be done:
Fairweill! for wee ar at the flicht.
Placebo, rewll our Roy at richt:
We sall be heir, man, or midnicht,
Thocht wee marche with the Mone.

## WANTONNES.

Pastyme, with pleasance \& greit prosperitie, Be to $\mathbf{3 0 w}$, Soveraine Scnsualitie!

## SENSVALITIE.

Whither ?

Sirs, $3^{e}$ ar welcum : quhair go $3^{e}$ ? eist? or west?

WANTONNES.
420 In faith, I trow we be at the farrest. "Farrest."

SEASVALITIE.
Quhat is zour name? I pray zou, Sir, declair. Your name?

WANTONNES.
Marie ! Wantonnes, the Kings serretair. Wantomess.

SENSVALITHE.
Quhat King is that quhilk hes sa gay a hoy?
From what ling:

## WANTONNES.

424 Humanitie, that richt redoutit Roy, Quhilk dois commend him to zow hartfullie, And sends jow heir ane ring with ane Rubie, In takin that, abuife all creatour,
428 He hes chosen jow to be his Paramour.
He bade me say that he will be bot deid, Without that je mak, haistelie, remeid.

Htmanity ; and he sends : rut a ring, as a wken that he
has chosen you as his paramour. Do not delay.

SENSVACITIE.

How can I help him, althocht he suld forfair?
4323 ken , richt weill, I am na Medcinair.
How can 1, no physician, help him $r$

## SOL.ICE.

3es, lustie ladie, thocht he war never sa seik, In a very materat I wait 3 e beare his health into 3 uru breik. Ane kis of jour sweit mow, in ane morning, 436 Till his seiknes micht be greit comforting. And, als, he maks ;ow supplicatioun, This nicht to mak with him collatioun.

## SENSVALITIE.

I thank his grace of his benevolence.
440 Gude sirs, I sall be redllie, evin fra-hamb :

Sensuality agrees
to go at crace;
she will not neglect him, will come immediately, and will do his bidding.

Wantomess asks for Familiarity.

The request is granted.
congratulates
himself
on having led the

King so quickly
into $\sin$.
Me grieves
that lie
dill not keep

Sensuality
to himself,
ard abuses
himself.

He jests
about spraining

In me thair sall be fund na negligence, Baith nicht \& day, quhen his grace will demand. Pas 3 e befoir, and say I am cummand,
444 And thinks richt lang to haif of him ane sicht: And I to Venus do mak ane faithfull band, That in his arms I think to ly all nicht.

## WANTONNES.

That salbe done: bot 3 it, or I hame pas, 448 Heir I protest for Hamelynes, 3 our las.

## SENSVALITIE.

Scho salbe at command, sir, quhen 30 will : I traist scho sall find zow flinging zour fill.

## WANTONNES.

Now hay! for ioy and mirth I dance.
452 Tak thair ane gay gamond of France:
An I nocht worthic till avance,
That am sa gude a page,
And that sa spedelie can rin
450 To tyst my maister vato $\sin$ ?
The fiend a penny he will win Of this his mariage.
I rew richt sair, be stuct Michell!
460 Nor I had pearst hir my awin sell; For quhy zon King, be Bryrls bell, Kennis na mair of ane cunt Nor dois the noueis of ane freir.
464 It war bot almis to pull my eir, That wald not preif $z^{\prime}$ g gallant geir. Fy, that I am sa hlunt! I think, this day, to win greit thank.
468 Hay ! as ane bryillit cat, I brank: Alace! I haue wreistit my schank, Yit gangis, he sanct Michaell!

Quhilk of my leggis, Sirs, as ; trow,
one of his
472 Was it that I did hurt evin now?
Bot quhairto sould I speir at jow?
legs, but

I think thay baith ar haill.
Gude morrow, Maister, be the Mes!

## REX HVMANITAS.

476 Welcum, my menjeon, Wantonnes!
How hes thow sped in thy trauell?
Welcome:
What speed?

## WANTONNES.

Rycht weill, be him that herryit hell! Very good 3 our erand is weill dome.

## REX HVMANITAS.

480 Then, Wantomes, low weill is mee!
Thow hes deseruit haith meit and fie,
Be him that mail the Mone:
Then you deserve
reward.
But what shall
Thair is ane thing that I wahl speir:
484 Quhat sall I do, quhen scho cums heir? For I knaw nocht the craft, perqueir, Of luifers gyn :
Thairfoir, at lenth $z^{e}$ mon me leir
1 do when she
comes $f$ For
1 am a
novice in love-
How to begin.

## WANTONNES.

To kis hir \& clap hir, sir, be not affeard:
Kiss her,
Sho will not schrink, thocht 3 e kis hir ane span within the baird.
without fear
Gif 3 e think that sho thinks shame, then hyd the bairns eine of her resisting,
492 With hir taill, \& tent hir weil: 3 e wait quhat I meine. se, \&e.
Will $z^{e}$ leif me, Sir, first for to go to ?
Shall I go firet,
And I sall leirne zow all kewis how to do.
and show you?
hex hivmanitas.

14y no
manmel
of means.

Sile comes.
Be wise.

Eilory to thee,
Temas, for
giving me such
lextity :
1 will sarrifue

161 H14.

All lose me, -
rlorices:mel
laymen,-
and all will, the
yonng esperially.

Nome hore combla
truthtilly dous
this.

1 now goto a
powarfinl pince.

It delights me to
take him in
charge,

496 Thon art ouer perillous ane page sic practiks to preife.

WANTONNES.
Now, Sir, preife as $z^{e}$ pleis. I se hir command.
Vse zour self grauelie: wee sall by 3 ow stand.

## SENsVALITIE.

God forbid, Wantonnes, that $I$ gif the leife !
-
O Queene Vemms! vnto thy Celsitude
500 I gif gloir, honour, laul, and reneremee, Quha grantit me sie perfite pulchritude, That Princes of my persone hane pleasance. I mak ane vow, with humbill obseruance,
sot Richt remerentlie thy Tempill to visie, With sacrifice vanto thy Dyosie. Till everic stait I am so greabill, That few or name refuses me, at all :
508 Papis, Patriarks, or Prelats venerabill, Common pepill, and Princes temporall Ar subiect, all, to me, Dame Sensuall. Sa sall it be ay, quhill the warld indures,
512 And, speciallie, quhair 3 outhage hes the cures.
Onha lnawis the contrair?
I traist, few, in this companie, Wald thay declair the veritie,
516 ILow thay ve Sensualitie, Bot with me maks repair. And now my way I man auance Thto ane Prince of great puissance,
520 Guhom zoung men hes in gouernance, Rolland into his rage. 1 an richt glaid, I zow assure, That potent Irince to get in eure,
5.e. Quhilk is of lustines the luir,

And greitest of curage.
a bold youth.
O potent Prince, of pulchritude preclair, God Cupido preserue 3 our celsitude !

May tupid amu
528 And Dame Vemus mot keip ;our court fro cair, As I wald sho suld keip my awin hart-blud!

REX ILVMANITAS.
Welcum to me, peirles in pulchritude!
Welcum to me, thow sweiter nor the Lamber,
532 Qulnilk hes maid me of all dolour denute!
Solace, convoy this Ladie to my chamber. to my chamber.

SENSVALITIE.
I gang this gait with richt gute will.
1 :o willing!
Sir Wantonnes, tarie $3^{e}$ stil;
And, Hamelines, the cap 3 eis fill,
And beir hinn empanie.
[1IMMELINES.]
That sall I do, withoutin dout,
We will.
And he and I sall play cap'out.

WANTONNES.
510 Now, Ladie, len me that batye tout:
Fill in ; for I am dry.
3our dame, be this, trewlie, Hes gotten vpon the grmis.

Fill u1.

Suppore we
follow their
544 Quhat rak, thocht $3^{e}$ and I Go iume our iusting Lumis !
extmple?

HAMELINES.
Content I ain, with gude will,
I ann nothins:
Guhen ener 3 e ar reddie,
548 3our pleasure to fulfill.

## WANTONNES.

Now, weill said, be our Ladie !
I will do as my
master, and just
where we are,
on the floor.

God save the
hearers, and ketp
them from offending Christ, the Crucified:

May lie rule and guide you!

1. come, becatuse
kings, without
me, are nothing.
To such
my wisdom
is all.
But for me,

Good Counsel,
confusion is
inevitable.

I have dwelt
in many
a lainl,
lut have long
heen banished

Scotlame :

He bair my Maister cumpraie, Till that I may indure :
552 Gif 3 c be quisland wantumlie, We sall fling on the flure.

GVDE COVNSALL.
Immortall God, maist of magnificence, Quhais Maiestie na Clark can comprehend,
556 Must saue 3 ow all that givis sic audience, And grant zow grace him never till offend, Quhilk on the Croce did willinglie ascend, And sched his pretious bude on everie side;
560 Quhais pitious passioun from danger zow defend, And be zour gratious governour and gyde ! Now, my gude freinds, considder, I ;ow beseik, The caus maist principall of my cumming:
564 Princis or Putestatis ar nocht worth ane leik, Be thay not gydit be my gude gonerning. Thair was never Empriour, Conquerour, nor King,
Withont my wisdome that micht thair wil avauce.
568 My name is Gule Counsall, without teinjeing; Lorls, for lack of my lair, ar brocht to mischance. Finallie, for conclusiom, Quha halds me at delusioun
572 Sall be brocht to confusioun : And this I vulerstand;
For I haue maid my residence
With hie Princes of greit puissance,
576 In Ingland, Italie, and France, And monie ther Land. Bot out of scotland-wa! alace!-I haif bere fle imit lang tyme space :
560 That gamis omr gyders all want grace, And die befoir thair day:

Becaus thay lychtlyit Gude Counsall,
Fortune turnit on thame hir saill,
584 Quhilk brocht this Realme to meikill baill.
Quha can the contrair say?
My Lords, I came nocht heir to lie.
Wa is me ; for King Humanitie
588 Overset with Sensualitie,
In th' entrie of his ring,
Throw vicions counsell insolent.
Sa thay may get riches or rent,
592 To his weilfair thay tak na tent,
Nor quhat sal be th' ending. 3it in this Realme I wald mak sum repair, Gif I beleifit my name suld nocht forfiar'
596 For, wald this King he gydit 弓it with resiom, And on misdoars mak punitioun, Howbeit I haif lang tyme bene exyllit, I traist in God my name suld ;it be styilit:
600 Sa , till I se God send mair of his grace, I purpois till repois me in this place.

## FLATTERIE.

Mak romme, sirs, hoaw ! that I may rin ! Room:
Lo, se quhair I am new cum,
Begaryit all with sindrie hewis !
Let be zour din, till I begin,
And I sall schaw zow of my newis.
Thronchout all Christindome I hane past,
608 And am cum heir now, at the last, Tostit on sea ay sen 3 uill clay, That wee war faine to hew our Mast, Nocht half ane myle bezond the May.
612 Bot now amang 3ow I will remaine:
I purpois never to sail againe,
To put my lyfe in chance of watter.
Was never sene sic wind anl raine,
whence
manifold
misfortune.

I eome, for that
King Humanity, at the outset of
his reign, is
misguided by
vieions and
greedy
counsellors,
heelless of
consequences.
May the king
still be guiderl by
reason; and may
1 regain my
honour here.
Hence 1 mean to stay awhile.

Look at my
bravery, and
hear my news.
A traveller, $\mathbf{I}$
come, sea-tossed
since last

Christmas.
No more of sea
for me, nor its
risks and
storms!

There was such
a gale, and din
of voices,
rattling of ropes,
flapping and
rending of sails;
and I was in a
sad plight
therefrom.
Escaned,
1 am gay.
I am the same
that was with
you at Christmas.

Where are my
mates ?
Falsehood:

Who calls me?
636

Ben't you know me, brother P

Let us embrace,
as we love.

How here?

616 Nor of Schipmen sic clitter clatter. Sum bade haill! and sum bade standby!
On steirburd! hoaw ! ahuif! ! fy! fy!
Quhill all the raipis begnith to rattil.
620 Was never Roy sa fleyd as I,
Quhen all the sails playd brittill brattill.
To se the waws, it was ane wonder, And wind, that raif the sails in sunder.

Bot I lay braikand like ane Brok,
And shot sa fast, aboue and vnder, The Deuill durst not cum neir my dok.
Now am I scapit fra that effray:
628 Quhat say ${ }^{3}$ e, sirs? am I nocht gay?
Se ze not Flatterie, zour awin fuill,
That jeid to mak this new array?
Was I not heir with jow at 3uill?
3es, be my faith, I think on weill.
Quhair ar my fallows that wald nocht fail?
We suld hane cum heir for ane cast.
Hoaw! Falset, hoaw !

## FALSET.

Wa fair the Deuill?
Quha is that that cryis for me sa fast?

## FLATtERIE.

Quhy, Falset, hrother, knawis thou not me?
Am I nocht thy brother Flattrie?

## FALSET.

640 Now welcome, be the Trinitie!
This meitting cums for gule.
Now let me breste the in ny armis:
Quhen freinds meits, harts warmis,
Quod Iok, that frelie fude.
How happinit 3 ow into this place?

## flatterie.

Now, be my saul! evin on a cace :
Quite by way ot
I come in sleipand at the port,
648 Or ever I wist, amang this sort.
Quhair is Dissait, that limmer loun?
chance.

Where is Deait?

FALSET.
I left him drinkand in the tom :
He will be heir incontinent.
Drinking.
He will he here soon.

## FLATTERIE.

652 Now, be the haly Sacrament!
Thay tydingis comforts all my hart.
I wait, Dissait will tak my part :
He is a shrewd
He is richt craftie, as 3 e ken,
656 And counsallour to the Merchand-men.
Let vs ly doun heir, baith, and spy
Gif wee persaue him cummand by.
Let us watul hor him.

DISSAIT.
Stand by the gait, that I may steir.
660 Aisay! Koks bons! how cam I heir?
I can not mis to tak sum feir,
Into sa greit ane thrang.
Marie! heir ane cumlie congregationn!
Help me steer.
How came 1
here? I am
frightened.
Are you all of
664 Quhat! ar 3 e, sirs, all of ane matioun?
Maisters, I speik be protestatiom,
In dreid 3 e tak me wrang.
Ken 3 e not, sirs, quhat is my name?
I do not dare to
668 Gude faith! I dar not schaw it, for schame.
Sen I was clekit of my Dame,
3it was I never leill:
tell my name,
from shame.
For Katie Vnsell was my mother, Kitty Bad-un was
672 And common theif my father-brother: Of sic freindship I had ane fither;

Howbeit, I can not steill :
my mother; a thief, my father. Yet I cannot steal.

But I am ready
to borrow
and lend,
and to fight.
I live among merchants.
lly name?
1 am Deceit.

1 am with you
any way.
I met Good
Counsel,-
Devil take him!

How did you get away ?

1 slipued into a
brothel, and there
hid myself and
had adventures.
Why came you here?
king Iumanity.

And sol,
too.
Let u* devise

Nome cuming
scheme.

Bot jit I will borrow and len, 676 As, be my cleathing, 3 e may ken That I am cum of nobill men ; And, als, I will debait
That querrell with my feit and hands.
680 And I dwell amang the merchants: My name gif onic man demands, Thay call me Dissait.
Bon-iour ! bother, with all my hart.
684 Heir am I cum to tak 3 our part, Baitl into gude and enill. I met Gude Counsall be the way, Quha pat me in ane felloun fray : I gif him to the Deuill.

FALSET.
How chaipit ;e, I pray jow tell.

DISSAIT.
I slipit into ane bordell, And hird me in ane bawburds bed:
692 Bot smblenlie hir schankis I sched, With hoch hurlant amang hir howis : God wait gif wee maid monie mowis. Hew came ; heir, I pray ;ow tell me.

FALSET.
696 Marie! to seik King Humanitie.

## diss.itt.

Now, be the sude Ladie that me hair! That samin hors is my awin Mair. Now with our purpois let vs mell:
700 Qulat is $3^{\text {onn }}$ comsall, I pray $3^{\text {now }}$ tell. Sen we thrie seiks 3 on nobill King, Let rs lenge sum sultill thing.

And, als, I pray zow, as my hrother, Let us be
704 That we, ilk ane, be trew to vther. mutually truc.
I mak ane vow, with all my hart, I will aid you,
In gude and euill to tak zour part.
I pray to God, nor I be hangit,
708 Bot I sall die, or 3 e be wrangit.
and will not phy
you false.

## FALSET.

Quhat is thy comnsall that wee do? My advice is,
Marie ! sirs, this is my counsall, lo !
Till tak our tyme, quhill wee may get it ;
712 For now thair is na man to let it. work at once.
Fra tyme the King begin to steir him, we must keep
Marie! Gude Counsall I dreid cum neir him ;
And, he wee knawin with Correctioun,
716 It will be our confusioun.
away.
Thairfoir, my deir brother, deuyse
What deceit shall
To find sum toy of the new gyse.
we use?

## FLATTERIE.

Marie! I sall finde ane thousand wyles :
Let us disguise
720 Wee man turne our claithis, \& change our stiles, And disagyse vs, that na man ken vs. Hes na man Clarkis cleathing to len vs?
ourselves as And let vs keip grane countenance,
724 As wee war new cum ont of France.
from France.

## DISSAIT.

Now, be my saull! that is weill denysit.
Well thought :
3e sall se me sone disagysit.
I will soon
disguise myself,

## FALSET.

And sa sall I, man, be the Rude !
And I, too.
728 Now, sum gude fallow len me ane linde.
Lend me a hood.

DIssidT.
Now am I buskit, and quha can spy-
this was myself :
1 really am not
sure it is.

With the addition of a coif, 1 should be quite disguised.

What do you mean to make yourselt, Flattery ?

A friar.

You eannot preach.

I can flatter.
I may become
King's confessor.
Friars are
fisvoured.
bishops depute
them to preads;
and yet they
ditler from
Rishops.
They never
starve;
and groolwiver
mirle with them,

The Denill stik me!-gif this be I ?
If this be I, or not, I can not weill say.
732 Or hes the Feind or Farie-folk borne me away?

FALSET.
And, gif my hair war rp in ane how, The feind ane man wald ken me, I trow. Quhat sayis thou of my gay garmoun?

DISSAIT.
736 I say thou luiks euin like ane loun.
Now, brother Flatterie, quhat do $z^{e}$ ?
Quhat kynde of man schaip $3 e$ to be ?

## FLATTERIE.

Now, be my faith! my brother deir,
740 I will gang comnterfit the Freir.

DISSAIT.
A Freir! quhairto? 3 e can not preiche.
Flatterie.
Quhat rak, man! I can richt weill fleich.
Perchance Ile cum [till] that honour
744 To be the Kings confessomr. Pure Freirs are free at any feast, Anl marchellit, ay, amang the best. Als, God to them hes lent sie graces,
it8 That Bischops puts them in thair paces, Out-throw thair Ilioceis to preiche: Bot ferlie nocht, howbeit thay flei h; For, schaw thay all the veritie,
752 Thaill want the Bischons charitic. And, thocht the come war never sa skant, The gudewy fis will not let Freirs want ; For quhy thay ar thair confessoms,
ist Thair heaumbic prulent counsalours:

Thairfoir the wyfis plainlie taks thetir parts, And shawis the secreits of thair harts To Freirs, with better will, I trow, 760 Nor thay do to thair bed-fallow.

## IISSAIT

And I reft, anis, ane Freirs coull, Betuix Sanct Iohnestoun and Kimnoull. I sall gang fetch it, gif 3 e will tarie.

## FLATTERIE.

764 Now play me that of companarie: Je saw him nocht, this hundreth 3 eir, That better can counterfeit the Freir.

DISSAIT.
Heir is thy gaining, all and sum:
Here is the cowl.
768 This is ane koull of Tullilum.

## FLATTERIE.

Quha hes ane portouns for to len me?
The feind ane saull, I trow, will ken me.

## FALSET.

Now gang thy way, quhair ener thow will ;
Now you
772 Thow may be fallow to freir Gill :
Bot with Correctiom gif wee be kend,
I dreid wee mak ane schamefull end.

## FLATTERIE.

For that mater, I dreid na thing:
776 Freiris ar exemptit fra the King;
Aud Freiris will reldie entries get, Quhen Lords ar haldin at the 3 et .

## FALSET.

Wee man do mair $z^{i t}$, be Sanct Iames !
and ate more
opento them
than to their own
husbands.

1 will fetch a
friar's cowl l oneo
came by.

1 never saw a friar counterfeited better.

$$
0-1+2
$$

Who has a breviary to lend me?
will do.
Woe to us, if
found ont :

Have no tear.
Friars are
always
admitted.
change our $\quad 780$ For wee mon, all thrie, change our names. names. Hayif me, and I sall baptize thee.

DISsAIT.

What will you
call me?
or myself?

Name him.

1iscretion, then.

My compaternal present ?

All the devils in hell.

Keep them.
I baptize you.
Your name?

Name him.

Sapience.

Baptize me.
Be God! and thair-about may it be. How will thou call me, I pray the tell.

FALSET.
784 I wait not how to call my sell.

DISSAIT.
Bot 3 it anis name the bairns name.
FALSET.
Discretioun, Discretioun, in Gods name.

DISSAIT.
I neid nocht now to cair for thrift :
788 Bot quhat salbe my Godbairne gift?

FALSET.
I gif zow all the Deuilis of hell.

DLSSAIT.
Na, brother ; hank that to thy sell.
Now sit dom ; let me haptize the :
792 I wait not quhat thy mame sonld be.
FALSET.
Bot $z^{i t}$ anis name the lairns name.

IISSAIT.
Sapience, in ane warlis-schame.
Flatterie.
Brother Dissait, eum baptize me.

DLSSAIT.
Then kneel. $\quad 796$ Then sit dom lawlie on thy kne.

FLATCERIL.
Now, brother, name the hairns name.
Name him.

DISSAIT.
Devotioun, the Deuillis name.
Devotion.

FLATTERIE.
The deuill resaue the lurdoun loun !
You have wetted
800 Thow hes wet all my new schawin croun. ail my tonsure.

## DISSAIT.

Devotioun, Sapience, and Discretioun,
Now we can
Wee thre may rewll this Regioun.
Wee sall find monie eraftie things
804 For to begyll ane hundreth Kingis :
For thow can richt weil crak and clatter ; And I sall feinje; and thow sall flatter. control this reahn, what between rapouring, feigning, and flattering.

## Flatterie.

Bot I wald haue, or wee depairtit,
Let us take a
808 Ane drink, to mak vs better hartit.
(Now the King sall cum fia his chanber.)

## DISSAIT.

Weill said, be him that herryit hell!
So I was
I was euin thinkand that, my sell. thinking.
Now, till wee get the Kings presence,
812 Wee will sit doun and keip silence.
I se ane jeoman: quhat ever be, Ile wod my lyfe, 3 on same is he.
Feir nocht, brother ; bot hauld ;ow still,
Now let us keep quiet. I see the King coming. Let us learn his
816 Till wee haue hard quhat is his will. will.

## REX HVMANITAS.

Now, quhair is Placeloo and Solace?
Quhair is my minzeoun, Wantonnes?
Wantonnes! hoaw ! cum to me sone!

| I had not done. | 820 | wastonses. |
| :---: | :---: | :---: |
|  |  | Quhy cryit ${ }^{\circ}$, sir, till I had done? |
|  |  | rex hwhanitas. |
| What were rou doing: |  | Quhat was ${ }^{\text {e }}$ doand? tell me that. |
|  |  | WANTONAES. |
| Learning a |  | Mary ! leirand how my father me gat. |
| lesson, with |  | I wait nocht how it stamls, but doubt: |
| amazement. | 824 | Me think the warkl rimmis round about. |

REX HMMANITAS.
And sa think I, man: be my thrift! I se fyfteine Mones in the lift.

## HAMELINES.

Gat 3 e nocht that quhilk 3 e desyrit?

Yca are content? And tired.

I kept Placebo and Solace merry.
pleased:
Did you like it :

Very well.
Who are they
sonder:

When they come up, listen to them.

Bot, as for Placebo and Solace, I held them baith in mirrines.

$$
S t) 1.1 C E .
$$

Now schaw me, sir, l zow exhort,
832 How ar 3 e of 3 our luif content. Think ze not this ane mirrie sport?

IREX IIVMANITAS.
3 ea, that I do, in verament.
Quhat bairnis ar 3 ,m youn the bent?
836 I did nocht se them all this day.

## WANTONNES.

Thay will be heir incontinent.
Stand still, and heir quhat thay will say.

DISsAIT.
Laud, honor, gloir, triumph, \& victory we saiute the
840 Be to zour maist excellent Maiestie! King.

REX IIVMANITAS.
je ar welcum, gude freints, be the Rude! Youare wetcome.
Appeirandlie, 3 e seime sum men of gude. What are your Quhat ar 3 our names, tell me without delay. names? DISSAIT.

844 Discretioun, Sir, is my name, perfay. Discretion.

REX IIVMANITAS.
Quhat is $;$ our name, sir, with the clipit croun? yours?
Flattrie.
But dout, my name is callit Devotioun.
Hevotion.

REX HVMANITAS.
Welcum, Devotioun, be Sanct Iame!
Welcome.
Now, sirray, tell quhat is $z^{\text {mour name. }}$ And yours ?

FALSET.
Marie ! sir, thay call me:-quhat call thay me? my name?

REX HVMANITAS.
Can ye nocht tell quhat is zour name?
Don't you know it :

FALSET.
I kend it quhen I cam fra hame.
1 knew it just now.

REX HVMANITAS.
Quhat gars 3 e can nocht schaw it now?
Why cannot you tell it:

FALSET.
Marie ! thay call me thin drink, I trow !
Thin drink.

REX HVMANITAS.
Thin drink! quhat kynde of name is that?

IISSAII.

Sapiens, you are stupid.

Yes: Sypiens.

His name is Sapientia.

So it is.

Why could not you say so, yourself?

Pardon me.
From plethora of sapience
sometimes I am entranced.

I was up above
Trinity.

Sapience should be a likely person.

You may believe so.

With Sapience, Diseretion, and
bevotion, I can
now rule aright, and lave them for my secretary,

Sapiens, thou seruis to beir ane plat.
856 Me think thow schawis the not weill-wittit.

FALSET.
Sypeins, sir, sypeins: marie ! now 3 e hit it.

FLATTRIE.
Sir, gif $z_{\text {e pleis to }}$ let him say, His name is Sapientia.

FALSET.
860 That same is it, be Sanct Michell.

## REX HVMANITAS.

Quhy could thou not tell it thy sell?

## FALSET.

I pray zour grace apparloun me, And I sall schaw the veritie.
864 I am sa full of Sapience, That, sumtyme, I will tak ane trance: My spreit wes reft fra my bodie, Now heich abone the Trinitie.

## REX HVMANTTAS.

868 Sapience suld be ane man of gude.

FALSET.
Sir, ze may ken that, be my hule!

## REX HVMANITAS.

Now have I Sapience and Discretionn, How can I faill to rewll this Regioun?
872 And Devotiom, to be my confessour: Thir thrie came in ane happie hour. Heir I mak the my secretar;

And thou salbe my thesaurar ;
876 And thow salbe my counsallour
In sprituall things, and confessour.

## FLattrie.

I sweir to 3ow, sir, be sanct Amn!
3e met never with ane wyser man ;
880 For monie a craft, sir, do I can, War thay weill knawin.
Sir, I haue na feill of flattric, Bot fosterit with Philsophie ;
884 Ane strange man in Astronomie, Quhilk salbe schawin.

FALSET.
And I haue greit intelligence
In quelling of the quintessence.
888 Bot, to preif my experience, Sir, len me fourtie crownes, To mak multiplicatioun ;
And tak my obligatiom :
892 Gif wee mak fals narratioun, Hauld vs for verie lownes.

## DISSAIT.

Sir, I ken, be 3 our Physnomic, 3 e sall conqueis, or els I lie,
896 Danskin, Denmark, and Almane, Spittelfeild, and the Realme of Spane:
3 sall haue at zour governance Ranfrow and all the Realme of France ;
900 3ea, Rugland, and the tom of Rome, Castorphine, and al christindome:
Quhairto, sir, be the Trinitie!
$\mathcal{Z e}$ ar ane verie Apersie.
treasurer, and counsellor and confessor.

You have, in me, one of the wisost and most learned of men.

No flatterer, I am
an adept in
philosophy and
astronomy.

As for me, I know all about
the quintesserice.
Lend me forty
crowns; and, if
we deceive you,
count us villains.

I know, by your
physiognomy,
that you are
destined to conquer many
realms and
regions,-all
Christendom.
You are a very
A per se.

## FLATTRIE

| I have learned palmistry. | 904 | Sir, quhen I dwelt in Italie, <br> I leirit the craft of Palmistrie. |
| :---: | :---: | :---: |
| Show me you |  | Schaw me the lufe, Sir, of zour hand, |
| hand, to tell your |  | And I sall gar 3 ow vuderstand |
| fortune, | 908 | Gif 3 our grace be infortunat, |
| good. |  | 3 e be predest |
| You will have 15 |  | I see 3 e will haue fyfteine Queenes |
| quee |  | And fyfteine scoir of Concubeines. |
| concubine | 912 | The Virgin Marie saife $\mathbf{3}$ our grace |
| What a |  | Saw ever man sa quhyte ane face, |
| face |  | Sa greit ane arme, sa fair ane hand! |
| hands, legs ! |  | Thairs nocht sic ane leg in al this land. |
| ould kn | 916 | Far 3 e in armis, I think |
| lown 1500. |  | Howbeit 3 e dang doune fyfteine hund |

DISSAIT.

And how he fits Now, be my saull! thats trew thow sayis :
his clothes! Wes never man set sa weill his elais.
No man is fitter 920 Thair is na man in Christintie, for a king. Sa meit to be ane King as 3 e.

FALSET.

You should thank
the Trinity, sir, for sending us three to yon.

Sir, thank the haly Trinitie, That seud vs to 3 our eumpanie. 924 For God! nor I gaip in ane gallows, Gif ever $z^{e}$ fand thrie better fallows. REX IIVMANITAS. 3e ar richt welcum, be the Rude! 3 e seime to be thrie men of gude.
(Heir sall Gude Counsall schaw himself in the feild.)
yonder?
l3ring him, if he
wishes to come to mie.

Who is that 928 Bot quha is 3 on that stands sa still?
Ga spy, and speir quhat is his will ;
And, gif he 3 earnis my presence, Bring him to mee with Diligence.

DISs.AIT.
932 That sall wee do, be Gods breid!
We will do as
We 's bring him eather quick or deid.
you bid.

REX HVMANITAS.
I will sit still heir and repois. Go, while 1 sit
Speil zow agane to me, my Iois.

FALSET.
936 3e, hartlie, Sir : keip jow in clois
And quyet, till wee cum againe.
Brother, I trow, be coks toes !
3 on bairdit bogill cums fra ane traine.
Meantime, kecp
quiet.
But 1 fear
mischief.

DISSAIT.
940 Gif he dois sa, he salbe slaine.
I doubt him nocht, nor jit ane vther.
Trowit I that he come for ane traine, Of my freindis I sould rais ane futher.

## Flattrie.

944 I doubt full sair, be God him sell!
That $z^{\text {on }}$ auld churle be Gude Counsell.
1 fear it is (iood
Counsel.
Get he anis to the Kings presence, We thrie will get na audience.

He must not get near the ling.

## DISS.LIT.

948 That matter I sall tak on hand, And say, it is the Kings command, That he anone devoyd this place, And cum nocht neir the Kings grace,-
952 And that, vnder the paine of tressoun.
I will undertake
to say he must he
off at once, uniker

Flattrie.
Brother, I hauld zour counsell ressoun.
Well thought!
Now let vs heir quhat he will say.
What says he? Auld lyart beard, gude day ! gude day !

Giool morrow !

GVDE COVNSALL.

Good morrow!
The Lord better you!

We need no prayers, being good already.

Your name?

Good Counsel.

Is it so ?
Away, then !
And stay away, or we will slay you.

Only let me speak two words to the King.

Away !

1 know you well enough. You are Flattery, Deceit, and False Report, keeping me from the King.

956 Gude day, againe! sirs, be the rude! The Lord mot mak 3ow men of gude !

## DISSAIT.

Pray nocht for vs to Lord nor Ladie;
For we ar men of gude alreadie.
960 Sir, schaw to vs quhat is jour name.

GVDE COVNSALL.
Gude Counsell thay call me at hame.

FALSET.
Quhat says thow, carle? ar thow Gude Counsell ? Swyith! pak the sone, vnhappie vnsell!
964 Gif ever thou cum this gait againe, I vow to God, thou sall be slaine.
gvde covisall.
I pray ${ }^{2}$ ow, sirs, gif me licence To cum anis to the Kings presence,
968 To speik bot twa words to his grace.

## FLATTRIE。

Swyith ! hursone carle: devoyd this place !

GVDE COVNSALL.
Brother, I ken $;$ ow weill aneuch, Howbeit ge mak it never sa teuch :-
972 Flattrie, Dissait, and Fals Report, That will not suffer to resort Gude Counsall to the Kings presence.

> DISSAIT.

Be off!
Come again, and
be killed.

Suyith ! hursun carle : gang, rak the bence
976 Gif ever thou cun this gait agane,
I vow to Goul, thou sall be slane.

> (Heir sall thay hutle axay Gude Counsall.) $\quad \begin{aligned} & \text { Good Counsel } \\ & \text { is turned away }\end{aligned}$ [GVDE Covnsall.]

Sen, at this tyme, I can get na presence, I have no remedy Is na remeid bot tak in patience. but patience.
980 Howbeit Gude Counsall haistelic be nocht hard Though Good With zoung Princes, 3 it sould thay noch be skard; $\begin{gathered}\text { Counsel is not at } \\ \text { first heard by }\end{gathered}$ Bot, quhen $z$ outhheil hes blawin his wanton young Princes,
blast, Then sall Gude Counsall rewll him, at the last.
he rules them, finally, when youth is past. (Nono the Vycis gangs to ane comnsall.)

FLATTRIE.
98. Now, quhill Gude Counsall is absent,

Now that Good Brother, wee mon be diligent, And mak, betwix vs, sikker bands, Quhen vacands fallis in onic Lands,
988 That everie man help weill his fallow.
DISSAIT.
I had, deir brother, be Alhallow!
Sa 3 e fische noeht within our bounds.
Only do not poach.

## FLATTRIE.

That sall I nocht, be Gods wounds!
You may depend
992 Bot I sall plainlie tak 3 our partis. on me.

## FALSET.

Sa sall wee thyne, with all our hartis. Let us lose
Bot haist vs; quhill the King is $\boldsymbol{3}$ oung ; notime;
Let everie man keip weill ane toung, observing
996 And, in ilk quarter, haue ane spy,
secrecy, and
Vs till adverteis haistelly,
Quhen ony casualities
Sall happin into our countries :
employing spies
to warn us af

And let vs mak provisioun,
Or he eum to discretioun.
Na mair he waits, now, nor ane sant,
casualties,
while he is
still heerless.
At present, hap

| takes no thought. | Quhat thing it is to haif or want. |
| :--- | :--- |
| All must be done 1004 | Or he cum till his perfyte age, |
| before he comes | We sall be sikker of our wage : |
| of age. | And then let everie carle craif vther. |

## DISSAIT.

You are a That mouth speik mair, my awin deir brother.
cunning $\quad 1008$ For God! nor I rax in ane raip. counsellor. Thow may gif counsall to the Paip.
(Now thay returne to the King.)

REX HYMANITAS.

Why were you
so long away ?
Who was he
of the beard?

A burglar,
whom we have
disposed of.

Take we our
pleasure.

Quhat gart zou bid sa lang fra my presence? I think it lang since 3 e depairtit thence.
1012 Quhat man was 301 , with an greit bostons beird? Me thocht he maid 3 ow, all thrie, very feard.

DISSAIT.
It was ane laidlie lurdan loun, Cumde to lreak buithis into this tom.
1016 Wee hane gart bind him with ane poill, And send him to the theifis hoill.
rex hymanitas.
Let him sit thair, with ane mischance ; And let vs go to our pastance.
wantonnes.
1.et us play sume 1020 Better go reuell at the rackat, Or ellis go to the hurlic hackat, Or, then, to schaw our curtlie corsses, Ga se quhia best ean rin thair horsses.

SOLACE.
1.et Sensulity 1024 Na, soveraine, or wee farther gang, Gar Sensualitie sing ane sang.
(Heir sall the Ladies sing ane sang, the King sall ly doun amang the Ladies, and then Feritie sell ontcr.)

## VERITIE.

Diligite Institiam qui indicatis terram. Lore Justice, ye
Luif Iustice, $3^{e}$ quha hes ane Indges cure judges, holding
1028 In earth, and dreid the awfull Iudgement
Of him that sall cum iudge baith rich and pure, in dread the
Pycht terribilly, with bludy wounds rent.
That dreidfull day into zour harts imprent ;
1032 Beleuand weill, how and quhat maner 3 e Vse Iustice heir, til vthers, thair, at lenth, That day, but doubt, sa sall ze iulgit be. Wa, than, and duill be to zow Princes, all,
1036 Sufferand the pure anes for till be opprest !
In everlasting burnand fyre ${ }^{3}$ e sall
With Lucifer richt dulfullie be drest.
Thairfoir, in tyme for till eschaip that nest,
1040 Feir Gol, do law and Iustice equally Till everie man ; se that na puir opprest $\mathrm{V}_{\mathrm{P}}$ to the hevin on gow ane vengence cry. Be iust iudges, without fanour or feal;
1044 And hauld the Ballance euin till everie wicht, Let not the fault be left into the heal, Then sall the members reulit be at richt; For quhy subiects do follow, day and nicht,
1048 Thair governours, in vertew and in vyce.
3 e ar the lamps that sould schaw them the licht To leid them on this sliddrie rone of yce. Mobile mutatur semper cum principe rulgus.
1052 And, gif $3 e$ wald $3^{\text {our subiectis war weill geuin, }}$ Then verteonslie begin the dance, zour sell; Going befoir, then they anone, I wein, Sall follow zow, eyther till heuin or hell.
1056 Kings sould of gude exempils be the well; Bot, gif that 3 our strands be intoxicate, In steid of wyne, thay drink the poyson fell: Thus pepill follows, ay, thair principate.

Judgment.
As you have
judged others,
so shall you be
judged,
yourselves.
Woe to
oppressors,
reserved for
burning!
Then fear God, do justice, and prevent the cry to Heaven for vengeance on you.
Eschew
partiality.
Set an example of
virtue, and your
subjects will
imitate it.
Ye are to light their way.

According to
your guidance
the people will
follow, either to
Heaven or to
Hell.
Beware that,
instead of wine,
you give them not
driuk of poison,

| And do you, <br> Prelates, look to | 1060 | Sic luceat lux vestra coram hominibu, deant opera vestra bona. |
| :---: | :---: | :---: |
| it that your |  | And, specially, 3 e Princes of the Preists, |
| lights so shine ad |  | That of peopill hes spiritual cuir, |
| to advantage the |  | Dayly 3 e sould revolue into zour breistis, |
| lay folk. | 1064 | How that thir haly words ar still maist |
| Lead godly live and the people will copy you alike in your |  | In verteous lyfe gif that 3 e do indure, The pepill wil tak mair tent to jour deids Then to zom words, and, als, baith rich and |
| works and words. | 1068 | Will follow ;ow baith in 3 our warks and wor |
|  |  | l Flattrie spy Veritie with ane dum countenance.) |

My name is
Truth.
I have had much
experience.
I am in quest of King Humanity, whom I hope to tenefit, when once he knows 1t.e

1072 And hes over-saillit many stormie sey. Now am I seikand King Humanitie; For of his grace I hame gude esperance, Fra tyme that he acquaintit be with mee,
1076 His honour and heich gloir I sall avance.
(IIeir sull Veritie pas to hir sait.)

DISSAIT.
Gude day, father: quhair haue 3 e bene? Declair till vs of zour nouels.

## FLATTRIE.

Thair is now lichtit on the grene,
1080 Dame Veritie, be Buiks and bels!
Bot cum scho to the Kings presence, Thair is ma buit for vs to byle : Thairfoir, I red vs all go hence.

## FALSET.

Noton. 1084 That will we nocht 3 it, be Sanct Bryde ! Bot wee sall ather gang or ryb.

To Lords of Spritualitie,
go and lay a
And gar them trow, $30 n \mathrm{bag}$ of pryde
charge of heresy
1088 Hes spokin manifest heresie.
against her.
(Heir thay cum to the Spritualitie.)

## Flattrie.

O reverent fatheris of the Sprituall stait,
Wee counsall zow, be wyse and vigilant.
Dame Veritie hes lychtit, now of lait,
1092 And in hir hand beirand the Newtestament.
Be seho ressauit, but doubt wee ar bot schent:
Let hir nocht ludge, thairfoir, into this Land.
And this wee reid 30 w do ineontinent,
1096 Now quhill the King is with his luif sleipand.
We come to report of Lady Truth, who has appeared, bearing the New Testament.

She unust not be reeeiverl, but must be expelled from the land, and that while the King still sleeps.

## SPRITVALITIE.

Wee thank $\mathfrak{z o w}$, freinds, of $z$ our benevolence:
It shall be even
It sall be done, evin as $;$ hate devysit.
Wee think $z^{e}$ serue ane gudlie reeompence,
1100 Defendand vs, that wee be noeht supprysit.
In this mater wee man be weill aduysit, Now quhill the King misknawis the veritie. Be scho ressauit, then wee will be deprysit.
1104 Quhat is 3 our counsell, brother, now let se.

ABBOT.
I hauld it best, that wee, incontinent, Gar hauld hir fast into Captivitie, Vnto the thrid day of the Parlament,
1108 And then accuse hir of hir herisie, Or than banische hir out of this euntrie; For, with the King gif Veritie be knawin, Of our greit gloir wee will degradit be,
1112 And all our seereits to the commouns schawin.
so;
and yotl deserve
well of us.
We must be
cautious.
Her suceess
would be our ruin.

Let her be east
into bonds, and aecusel of heresy, or banislied.

If the liing comes to know her, we shall be degraled and exposed.

## PERSONE.

3e se the King is $\boldsymbol{i}^{\text {it effeminate, }}$
is as yet
immersed in the pleasures of youth; and 1 advise that you destroy the Lutherans, and Lady Truth, in particular.
son, contrlue
this
and do you,
Friar, ansist.
Bless you, both!
If free of speech, imprison lier, not to approarll the ling.

And gydit be Dame Sensualitie, Rycht sa with joung counsall intoxicate:
1116 Swa at this tyme 3 e haif zour libertie. To tak zour tyme, I hauld it best, for me, And go distroy all thir Lutherians, In speciall, 3 on ladie Veritie.

## SPRITVALITIE.

1120 Schir Persone, 3 e sall be my commissair, To put this mater till executioun ; And $3^{e}$, sir Freir, becans 3 e can declair The haill processe, pas with him in commissioun:
1124 Pas, all togidder, with my braid bemisoun ; And, gif scho speiks against our libertie, Then put hir in perpetuall presoun, That scho cum nocht to King Humanitie.

## (Heir sall threy pas to Verity.)

PERSONE.
What is your
business here?
Who anthorized
your mission?
I'nless you
receive 1 man, and remonnce your errors, 1 lear you will be bumt alive.

I recaut mothing
I have spoken.
If the King gets to know me, you will rne my comins.

Let him learn the truth, and your credit is at an ( ncl

1128 Lustie Ladie, we wald faine vnderstand Quhat earand ; haif in this Regiom. To preich, or teich, quha gaif to zow command? To counsall Kingis how gat ze commissioun?
1132 I dreid, withont ze get ane remissioum, And, syne, renunce 3 our new opiniones, The sprituall stait sall put 3 ow to perditioun, And in the fyre will bune 30 w , flesche and bones.

## veritie.

1136 I will recant nathing that I have seliawin:
I hane said nathing bot the veritie.
Bot, with the King fra tyme that I be linawin, I dreid ze spaiks of Spritualitie
1140 Sall rew that ever 1 cante in this cuntrie: For, gif the Veritio plainlie war prochanit, And, speciallie, to the Kings Maiestie, For four traditions $3^{p}$ wilhe all defamit.

FLATTRIE.

1144 Quhat buik is that, harlot, into thy hame? Out! walloway! this is the New Test'ment, In Englisch toung, and printit in England ! Herisie ! herisie ! fire! fire! incontinent.

This is the New
Testament, in
English, and
printed!
Heresy ! Fire:

## verity.

1148 Forsuith, my freind, 3 e hate ane wrang there is no iudgement ; heress in this For in this Buik thair is na heresie, book, but Christ's Bot our Christs word, baith dulce and redolent, - Worl, a fowing Ane springing well of sinceir veritie. well of truth.

## DISSAIT.

1152 Cum on zour way : for all zour jealow locks, You shall repent 3 our vantoun words, but donbt, $3^{e}$ sall repent: This nicht 3 e sall forfair ane pair of stocks, And, syne, the morne, be brocht to thoill Iudg- tried to-morrov. ment.

VERITIE.

1156 For our Christs saik I am richt weill content To suffer all thing that sall pleis his grace. Howbeit ze put ane thousand to torment,

1 am ready to suffer for Christ. Persecution Ten hundreth thowsand sall rise into thair place. syreads faith. (Veritie sits down on hir kinies, and sayis:)
1160 Get vp !-thow sleipis all too lang, O Lord,-
Arise, O Lord!
And mak sum ressonabill reformatioun On them that dois tramp doun thy gracions word, And hes ane deidlie indignatioun
1164 At them quha maks maist trew narratioun. Suffer me not, Lord, mair to be molest ! Gude Lord, I mak the supplicatioun, With thy vnfreinds let me nocht be supprest.
1168

Convert those
that trample on Thy Word and set themselves against true teaching.

Let me not be grieved and crushed by Thy enemies.

Do your will,
Lords.
1 have spoken.

Now, Lords, do as $z^{e}$ list. I have na mair to say.

FLATTRIE.

Rest here till
day.
Truth is put in the stocks.

We have made fast the babbler.

You deserve these ten crowns as reward.

Sit doun, and tak 3ow rest,
All nicht, till it be day.
(Thay put Veritie in the stocks, and returne to Sprituctite.)
Sit doun, and tak 3ow rest,
All nicht, till it be day.
(Thay put Veritie in the stocks, and returne to Sprituctite.)
Sit doun, and tak 3 ow rest,
All nicht, till it be day.
(Thay put Veritie in the stocks, and returne to Spritualite.)

DISSAIT.
1172 My Lord, wee hane, with diligence,
Bucklit vp weill zon bledrand baird.
1172 My Lord, wee hane, with diligence,
Bucklit vp weill zon bledrand baird.

SPRITVALITIE.
I think 3 e serue gude recompence.
Tak thir ten crowns for ; our rewaird.

VERITY.
In me is fulfilled, this day, the propliecy, that the truth must suffer violence; to be read in Isaiah, chapter 1 s .

See, too, what S . Paul say's to Timothy.

But I trust in God to deliver me.

I fear, however, that the Spiritual Princes will be risited by the plagues of the Apocalypse.

Amend, and so escape.
f the Propheit Esay Is practickit, alace! on mee, this day, Quha said: the veritie sould be trampit doun Amid the streit, and put in strang presoun.
1180 His fyue and fiftie chapter quha list luik, Sall find thir words writtin in his Buik. Richt sa, Sanet Paull wrytis to Timothie, That men sall turne thair earis from veritie.
1184 Bot in my Lord God I haue esperance: He will provide for my deliverance. Bot 3 e, Princes of Spritvalitie, Quha sould defend the sinceir veritie,
1188 I dreid the plagues of Iohnes Revelatioun Sall fal vpon thair generatioun. I comsall jow this misse t'amend, Sia that je may eschaip that fatall end.

## Chistitie.

1 have long heen 1192 How lang sall this inconstant warld indure, That I sould baneist be sa lang. alace! Few creat ures or nane takis on me cure, Quhilk gars me monie nieht ly harbrieles.

1196 Thocht I hane past all 3 eir, fra place to plare. Amang the Temporal and Spirituall staits, Nor amang Princes, I can get na grace, Bot boustuouslie am halden at the zetis.

1 wanter frosn place to place, and neither the Temporal
Estate, nor the Spiritual, nor Princes show me favour.

DLLIGENCE.
1200 Ladie, I pray $3^{\prime}$ w schaw me 3 our name. It dois me noy, 3 our lamentatioun.

CHASTITIE.
My freind, thairof I neid not to think shame ; Dame Chastitie, baneist from town to town.

## DILIGENCE.

1204 Then pas to ladies of Religioun, Quhilk maks thair vow to obserue Chastitie. Lo! quhair thair sits ane Priores of renown Amangs the rest of $S_{p}$ ritualitie.

## CHASTITIE.

1208 I grant, ${ }^{3}$ on Ladie hes vowit Chastitie For hir professioun ; thairto sould accord. Scho maid that vow for ane Abesie, Bot nocht for Christ Iesus our Lord.

She should be as good as her profession.

Only she tonk not her vows for Christ.
1212 Fra tyme that thay get thair vows, I stand ford, Thay banische hir out of thair cumpanie: With Chastitie thay can mak na concord, Bot leids thair lyfis in Sensualitie.

The nuns have banished Chastity,
according better with Sensuality.
1216 I sall ohserue zour counsall, gif I may. Cum on, and heir quhat $3^{\circ n}$ Ladie will say. Still, I will aet on your advice. (Chastitie passis to the Ladie Priores, and sayis :) My prudent, lustie, Lastie Priores, Remember how 3 e did vow Chastitie.
1220 Madame, I pray 3 ow, of 3 our gentihes, That $z^{e}$ wald pleis to haif of me pitie, And this ane nicht to gif me harberie:

As you have bound yourself to chastity, take pity on me, Madam, and give me sheiter for this single night,

1 pray you.
Otherwise, so
much the worse.

Off at once:
You don't suit.
Some old monk or friar may take youin.

Or apply to the prelates.

Lady Sensuality says 1 am not to consort with you.

If you wish to learn more of the truth, the Spiritual Lords, too, have excluded me from their presence.

My Lords, hail to you!

Of your
benevolence, harbour me.

Far-t ravelled, I can get no lodging.

As to my name, it is Clastity.

Take me in to-
night, for charity.

For this I mak jow supplicatioun.
1224 Do ze nocht sa, Madame, I dreid, perdie! It will be caus of depravatioun.

## PRIORES.

Pas hynd, Madame: be Christ! ze cum nocht heir: 3e are contrair to my cumplexioun.
1228 Gang seik ludging at sum auld Monk or Freir : Perchance thay will lee 3 our protectioun. Or to Prelats mak zour progressioun, Quhilks ar obleist to 3 ow, als weill as I.
1232 Dame Sensuall hes geuin directioun 3ow till exelude out of my cumpany.

## CHASTITIE.

Gif ye wald wit mair of the veritie, I sall schaw jow, be sure experience,
1236 How that the Lords of Sprituality Hes baneist me, alace! fra thair presence. (Chastitie passes to the Lords of Spritualitie.)

My Lords, land, gloir, triumph, and reverence
Mot be vnto zour halie Sprituall stait !
1240 I zow beseik, of jour benerolence, To harbry mee that am sa desolait. Lords, I have past throw mony meouth schyre ; Bot in this Land I can get na ludgeing.
1244 Of my name gif 3 e wald haif knawledging, Forsuith, my Lords, thay call me Chastitie. I zow bestik, of 3 orr graces leming, Gif me ludging, this nicht, for charitie.

## SPRITV゙ALITIE.

Pass on,
stranger.
Your staying here
any longer will
be pail dear for.

1248 Pas on, Madame,--we knaw jow nocht ;Or, be him that the warld wrocht : 3our crumming sall he richt deir coft, Gif $3^{\rho}$ mak langer tarie.

Al3130'T.

1252 But doubt, wee will baith leif and die With our luif, Sensualitic. Wee will haif na mair deall with the Then with the Queene of Farie.

## PERSONE.

1256 Pas hame amang the Numnis, and dwell, Quhilks ar of Chastitie the well. I traist thay will, with Buik and bell, Ressane jow in thair Closter.

## CIIASTITIE.

1260 Sir, quhen I was the Numnis amang, Out of thair dortour thay mee dang, And wald nocht let me bide sa lang To say my Pater noster :
1264 I se na grace, thairfoir, to get. I hauld it best, or it be lait, For till go prone the Temporall stait, Gif thay will mee resaif.
1268 Gud day, my Lord Temporalitie, And jow, merchant of gravitie! Ful faine wald I haue harberic, To ludge amang the laif.

## TEMPORALITIE.

1272 Forsuith, wee wald be weil content To harbrie 3 ow with gude intent, War nocht we haif impediment ; For quhy we twa ar maryit.
1276 Bat, wist our wyfis that 3 e war heir, Thay wald mak all this town on steir. Thairfoir, we reid 3 ow rin areir, In dreid $\mathfrak{j}$ be miscaryit.

We prefer
Sersuality, and
will have no
dealings
with you.

Go and stay
with the nuns.
They will give you a reception.

The unns alrove me from their dormitory, before I could say a
Pater Noster.
I had better try, then, whether the Temporal Estate will take me in.

My Lord
Temporality, I
would fain lodge with you.

Gladly, but for the hindrance that we are married.

Considering our wires, you had better take yourself out of harm's reach.

## CIIASTITIE.

Ye men of craft, 1280 3e men of craft, of greit ingyne,
house and feed
me, for Christ's passion.
ou are welcome; and we will do for you the best in our way. Gif me harhric, for Christis prue, And win Gols bemesone and myne, And help my hungrie hart.

SOWTTAI.
1284 Welcum, be him that mail the Mone!
Till dwell with vs till it be Ime.
We sall mend baith ;our hois and schone, And plainlie tak ;our part.

## TAYLOVR.

1s this Lady 1288 Is this fair Ladie Chastitie?
Chastity f Yuu
must nut : tay
ont there.
Fou have 1nc
jity ; and I
propose that we
carouse together.

Where in somi
father:

Ininhing,

1292 jumr great displeasonr I forthink. Sit doun, Nalame, and tak ane llink; And let na sorrow in zow sink, Bot let vs play caprout.

1 will joingou. 1296 Fill in, anl play cap'ont ; For I am womler div. 'The Denill suy' alf' [lair snont, That haits this commany.

Mother! 1300 ILoaw ! mymine, mymnie, mymuie:

## TAY1.OVRS WYFE.

 Now, welcum, be the Trinitic! I think it war ane great pitie That thon sould ly thair ont.> SOHTAR.

## IENNIE.

Quhat wahl thow, my deir durhter Iemis?
Icmic, my Iny, , puthair is thy datie?

IENNV.
Mary ! dinkand with ane lustie Ladie,

1304 Ane fair zoung mayden, cled in quhyte,
and hay py, with
Of quhow my dadie taks delyte.
Scho hes the fairest forme of face, Furnischit with all kyud of grace.
1308 I traist, gif I can reckom richt, Scho schaips to lutge with him all nicht.
sowtars wrfe.
Quhat dois the Sowtar, my grulman?
ienvie.
Mary! fillis the cap and tumes the can.
1312 Or he cum hame, he (ionl! I trow
He will be drumkin lyke ane sow.
TAYLONTS WYFE.
This is ane greit "lispyte, I think, For to resane sie ane kow-clink.
1316 Quhat is jour counsell that wee do?

SOWTARS WYFE.
Cummer, this is my comsall, lo!
Ding $z^{e}$ the tane, aml I the vther.
TAYLOYRS WYFE.
I am content, be Goils mother :
1320 I think, for mee, thay huirsone smaiks
Thay serue richt weill to get thair paiks.
Quhat, maister feind, neids ail this haist?
For it is half ane $z$ eir, almaist,
1324 Sen ever that loun laborde my ledler.
SOWTERS WYFE.
God! nor my trewker mence ane ledder !
For it is mair nor fourtie dayis
Sen ever he cleikit vp my clayis;
1328 And, last quhen I gat chalmer glew, That fonll Sowter began till spew.

And it is more than forty lays since the cobbles showed me the benevolence; aml then he was sick over it.

If they are really drinking with a
harlot, let us sive
them a good dressing.

Here without
our leave ?
You shall feel
my distaff.
What is your
name?

Chastity.
riat is what
1 never loved.

Aly husband makes me
keep claste.
1 am not to he triffel with; and I may show my apirit again.

And now thay will sit doun and drink In company with ane kow-clink.
Gif thay haif done vs this dispyte, Let vs go ding them till thay dryte.
(Heir the rifis sall chase away Chastitie.)

## TAYLOVRS WYFE.

Go hence, harlot! how durst thow be sa band To ludge with our gudemen, but our licence?
1336 I mak ane vow to lim that Iulas sanll, This rock of myne sall be thy recompence. Schaw me thy name, cludron, with diligence.
chastitie.
Marie! Chastitie is my name, be Sanct Blais !

TAYLOVRS WYFE.
1340 I pray Gorl, nor he work on the rengence ; For I luifit, never, Chastitie, all my dayes.

SOWTARS WYFE.
Bot my gudeman- the treuth I sall the tell,Cars mee keip Chastitie, sair agains my will.
1344 Becans that Monstour hes maid sic ane mint, With my bedstaf, that dastard beirs ane dint. And, als, I vow, cum thow this gait againe, Thy buttoks salhe heltit, be Sanct Blaine!
(Ileir sall thay speik to thair gudemen, and ding them.)

TAYLOYRS WYFE.
Youshall repent 1348 Fals hurson carle, but tout thou sall forthink what you
h:we done.

As an earnest of
my revenge,
there is a how. 1352 And, to begin the play, tak, thair, ane dap.

SOWTAR.
The feind ressane the hands that gaif mee that! Damn you!

SOWTARS WYFE.
Quhat now, huirsun? begins thow for til ban? Do you curse? Tak, thair, anc vther vpon thy peild harnc-pan. Take another Qulat, now, cummer? will thow nocht tak my will you help part?
me, gossip ?

TAYLOVRS WYFE.
That sal I do, cummer, with all my hart. Heartily.
(Heir sull thay ding thair gudemen with silence.)

TAYLOVR
Alace! gossop, alace! how stands with \}ow? She has broken Zon cankart carling, alace! hes brokin my brow. my head.
Now weils 30 w Preists, now weils $30 w$, all 3 our Well is it with lifes,
the priests, not to have such
That ar nocht weddit with sic wickit wyfes. wicked wires.

SOWTAR.
Bischops ar blist, howbeit that thay be waryit,
And blessed For thay may fuck thair fill, and be vmmaryit. are bishops.
1364 Gossop, alace! that blak band we may wary, Alas, that we That ordanit sic puir men as vs to mary. must marry : Quhat may be done bot tak in patience? Malediction And on all wyfis we'ill cry anc loud vengence. on wives!
(Heir sall the ryfis stand be the watter syde, and say:)

## SOWTARS WYFE.

1368 Sen of our cairls we have the victoric, Quhat is 3 our counsell, cummer, that be done?

Come off best, what shall we du:

## TAYLOVRS TYFE.

Send for gudc wine, \& halil our sulfis merie: Send for wine, I hauld this, ay, best, cummer; he Sanet Clone ! and be merry.

SOWTARS WYFE.

I will go fill
the quart.
clothes, and mak
haste back.
I will get a
meal ready.

1372 Cumer, will je draw aff my hois \& schone, To fill the Quart I sall rin to the toun.

## TAYLOVRS WYFE.

That sal I do, be him that maid the Mone, With all my hart: thairfoir, cummer, sit dom.
1376 Kilt vp 3 our claithis abone 3 our waist, And speid jow hame againe in haist ; Aml I sull provyde for ane paist, Our corsses to comfort.
sowtans wyfe.
I amafraid of the 1380 Then help me for to kilt my clais.
frove, and of
drowning, unless some one suipurts me. Ghhat gif the padoks nip my tais? I dreid to droun heir, be Sanct Blais, Without I get snpport.
(Sho lifts up hir clais aboue hir waist, se enters in the water.)

But I slaall not drown, if 1 go another way.

I will go with you by any roal.
$138 \pm$ Cummer, I will nocht drom my sell, Go east about the nother mill.

## TAYLOYRS WYFE.

I am content, be Bryds bell!
'To gang with zow, quhair ever $z^{e}$ will.
(Heir sall thay depairt, and pust to the Paljeoun.)
diligesce to chastitie.
Why out so tate? 1388 Madame, 'fuhat gals 3 ow gang sa lait?
Which was
hinder to you, the
Temporal Estate, or the Spiritual?

Tell me how 3 e hatme done delait
With the Temporall amd Spiritnall stait. Quha dil jow maist kymunes?
CII.ISTITIE.
treated me like a
beggar, and drove me away.

They both 1392 In fath, I finm bot ill, and war.
Thay gat moe stam fra hame askar,
Evin lyk ame begger at the har, And fleimit mair amblesse.

## MHIGENCE.

1390
I comsall jow, but tarying,
Go tell King Gang tell Humanitie, the King.

Humanity.
Perchance hee, of his grace bening,
Perhaps he
Will mak to zow support. will aid you

CHAST1TIE
1400 Of zour comsell, I am content
1 aceept your
To pas to him incontinent, advice, hoping And my service till him 1 resent, that good may In hope of sums comfort. come of it. (IIei- sall thay pas to the himg.)

## DILIGENCE.

1404 Hoaw! Solace, gentil Solace, declair vuto the Solace, earry king
word to the fing
How thair is heir ane Iadie, fair of face, That in this cuntrie can get ma lulging, Bot pitifullie flemit from place to phace,
1408 Without the king, of his speciall grace, As ane servand hir in his court resaif.
Brother Solace, tell the king all the cace, That scho may be resavit amang the laif. that there is a sair latly here, praying tole received at his

Court, as : servant.

Tell the news
persuasively.

## SOLACE.

1412 Soverane, get vp, and se ane hevinlie sicht, - Sire, look at this Ane fair Ladie, in qurhyt abuiljement. Scho may be peir vnto ane king, or knicht,fine creature, Most lyk ane Angell, be my iudgment.
angel, methinks.

## IREX IIVMANITAS.

1416 I sall gang se that sicht, incontinent.
I am comins. Madame, behauld gif ze hane knawledging Of 3 on Ladie, or qulat is hir intent. 'Thairefter wee sall turne, but tarying.

It may be that
I know her.
It is Chastity.
As she and I camnot stay in one place, if you prefer my company, Sire, send her, at onee, out of the country.

Be it just as you
please. I submit
the matter to
your decision.

1420 Sir, let me se quhat 3 on mater may meine : Perchance that I may knaw hir be hir face. But doulb, this is Dame Chastitie, I weine. Sir, I and scho camot byde in ane place ;
1424 But, gif it be the pleasour of zour grace That I remaine into jour company, This woman richt haistelie gar chase, That scho na mair be sene in this cuntry.

## REX IIVMANITAS.

1428 As ever 3 e pleis, sweit hart, sa sall it be. Dispone hir as je think expedient, Evin as ze list, to let lir line or die. I will refer that thing to zour Indgement.

## SEASVALITIE.

Then let her be
expetled the
country, to die,
if she returns.
Sapience and
Discretion, do your tuty.

1432 I will that scho be flemit incontinent, And never to cum againe in this cuntrie ; And, gif scho dois, but doubt scho sall repent, As, als, perthance, a duilfull deid sall die.
1436 Pas on, sir Sapience, aml Discretioun, And banische hir ont of the kings presence.

## ULSCRETIOVN.

Madam, we
obey yon,
obligingly.
Lady Clustity,
come and be set
in the stocks.
1440 And at ;our hand serne gudely recompence. Dame Chastitie, cum on : Je not agast: Wee sall, rycht sone, ypon , our awin expence, Into the stocks 3 our bony finte mak fast.
(Heir sall they hurit Chustitie to the stocks; and scho sall say :)
Patience, sirs. 1444 I pray 3 ow, sirs, le patient;
I yield to your
commands,
Till do what je command,

|  | Sen I se thair is na remeid, | having no choice |
| :---: | :---: | :---: |
| 1448 | Howbeit it war to suffer deid, | but death or |
|  | Or flemit furth of the land. | bamslument. |
|  | I wyte the Empreour Constantine, | The Emperor |
|  | That I am put to sie ruine, | Constantine is to |
| 1452 | And bancist from the Kirk ; | blame for my |
|  | For, sen he maid the Paip ane King, | disfavour,-the <br> fruit of his |
|  | In Rome I could get na ludging ; | having made tho |
|  | Bot heidlangs in the mirk. | Pope a king. |
| 1456 | But Ladie Sensualitie | Lady Sensuality, |
|  | Sen syne hes gydit this cuntrie, And monic of the rest ; | since then, las |
|  | And now scho reulis all this land, | borne sway, and |
| 1460 | And hes decryit, at hir command, | has ordered that |
|  | That I suld be supprest. | 1 be put down. |
|  | Bot all comes for the best | But good comes |
|  | Til him that louis the Lord : | to the good; and |
| 1.164 | Thocht I be now molest, | I hoje for better |
|  | I traist to be restordo. | fortune. |

(Heir sall they put hir in the stocks.)
Sister, alace ! this is ane cairful cace,
It is sad that we should be so abhorred by kings.

## verity.

1468 Be blyth, sister. I trust, within schort space,
We shall soon be That we sall be richt honorablie restorde, And with the King we sall be at concorde; well with the king; For I heir tell, divyne Correctioun
1472 Is new landit, thankit be Christ our Lord! for Correction las I wait hee will be our protectioun.
(Hir sall enter Corrections Varlet.)

## varlet.

Sirs, stand abak, and hauld zow coy.
I am Correction's I am the King Correctiouns boy,

Yeld Se that 3 e mak obedience
obedience
to him, at sight.
He is reforming
the nations of
Christend $m$,
and will do
here as
elsewhere.
God lias sent him,
to punish
offenders
with wars,
plagues, death,
and poverty.
To the penitent
le will show
grace;
but the
obstinate he
will east down.
Our words are
intended
for all ;
and you must
take them in
good part.
1 will make haste
now, and give
notice that all is
made ready.

Vntill his nobill excellence, Fra tyme ze se his face;
1480 For he maks reformatiouns Out-throw all Christin Natiouns, Quhair lie finds great debaits : And, sa far as I moderstand, 1484 He sall reforme, into this Land, Evin all the thrie estaits. God furth of heavin hes him send, To punische all that clois offend

Against his Maiestie ;
As lyks him best, to tak vengence,
Sumtyme with Sword and Pestilence, With derth and povertie.
1492 Bot, quhen the peopill dois rejent, And beis to God obedient, Then will he gif them grace :
Bot thay that will nocht be correctit
1496 Rycht sudaulie will be deiectit,
And fleinit from his face.
Sirs, thocht wee speik in generall, Let na man into speciall

Tak our worls at the warst.
Quhat ever wee do, cquhat ever wee say, I pray jow tak it all in play,

And iudg, ay, to the hest.
1504 For silence I protest
Baith of Lord, Laird, and Larlie.
Now I will rim, but rest,
And tell that all is ready.

## Dlssait.

This news of 1508 Prother, heir ;e zon proclamatioun?
reformation
stuns me.

I dreid full sair of reformatiom :
3on message maks me mangit.

Quhat is 3 ur comisell, to me tell.
1512 Femane wee heir, be God him sell: Wee will be, all thre, hansit.

## FLATTRIE.

Ile gang to Spiritualitie,
And preich ont-throw his dyosie, Quhair I will lee vnknawin; Or keip me closse into sum closter, With mony piteons Pater noster, Till all thir blasts be blawin.

## DISSAIT.

15:0 Ile be weill treitit, as 3 ken, With my maisters, the merchand men, Quhilk can mak small debait.
3e ken richit few of them that thryfes,
1524 Ur can begyll the landwart wyfes, But me, thair man, Dissait. Now, Falset, quhat sall be thy schift?

FALSET.
Na, cuir thow nocht, man, for my thrift.
1528 Trows thon that I be chaft?
Na , I will leif ane lustie lyfe
Withoutin ony sturt and stryfe,
Amang the men of craft.
FLATTRIE.
1532 I na mair will remaine besyl jow, Bot counsell 3ow, rycht weill to gyde zow, Byd noclit on Correctioun.
Fair-weil! I will na langer tarie.
1536 I pray the alrich Queene of Farie To be zour protection.

## DISSAIT.

Falset, I wald wee maid ane band.

What do you
advise ${ }^{5}$ For, if We stay here, we shatl be hanged.

1 will go and
preach where I
sm unknown, or will keep dose, in some cloister, till more
quiet times.

Dy masters, the merchants, will look after me; for few of them can thrive without Deceit.
Ant you, Falsehood?

I for myself.
Aml mad?
1 shall do bravely
among the
craftsmen.

My counsel is, not to stay for Correction. Good bye :

May the Queen of the Fays defend you!

Let us conspire,
and, while the king sleeps, steal his box.

1540

Now, quhill the King is ;it sleipand, Quhat rack to steill his Box?

## FALSET.

Well said: Now, weill saill, be the Sacrament!
I sall it steill incontinent, Thocht it had twentie lox.
(Heir sall Falset stcill the Kings box with silesce.)
Here it is. $\quad 1544$ Lo! heir the Box: now let vs ga:
It will repay us.

Fien st. And
let us throw
away our clothes, 1548
to baffle pursuers.
wis we were
safe away.

Now we are
seeure, let us
part our boot $y$,
and then be off.

I must have most; as I stole the box, while you only looked on.

Withbohl my share at your peril.

Break the locks,

This may suffice for our rewairds.

## DISSAIT.

Jea, that it may, man, be this day:
It may weill mak of landwart lairds. Now let vs cast away our clais, In dreid sum follow on the chase.

FiLsET.
Rycht weill denysit, man, be Sanct Blais ! Wald God wee war out of this place!

## $1015 S .11 T$.

1552 Now, sen thair is na man to wrang vs, I pray 3 ow, brother, with my hart, Let vs ga part this pelf amang vs ; Syne, haistely we sall depart.
F.sLSET.

1556 Trows thon to get als mekill as I ?
That sall thow nocht: I staw the Box. Thou did nathing bot luikit by, Ay lurkeand lyke ane wylie fox.

DISSAIT'
1560 Thy heid sall heir ane cuppill of knox, Pellour, without I get my part. Swyitl! ! huirsun smaik, ryfe vp the lox,

Or I sall stick the throuch the hart.
or I stab you.
(Heir sall they fecht with silenec.)

## F.ALSET.

1564 Alace! for ever my eye is out.
Walloway! will na man red the men?
My eye is out.
Will no one separate them?

LISS.IIT.
Vpon thy craig tak thair ane clout.
There is a clout To be courtesse I sall the ken. for your civility.
1568 Fair-weill! for I am at the flicht: I will nocht lyde on ma demands. And wee twa meit againe this nicht, Thy feit salbe with foutie hancls.

I am going, with
what I have;
and you will not see me again soon.
(Heir sal Dissait rin away with the Box, throuch the vater.)

DIVYNE CORRECTIOVN.
1572 Beati qui esuriont \& sitiunt Iustitiam. Thir ar the words of the redoutit Roy, The Prince of peace, abone all Kings King, Quthilk hes me sent all cuntries to convoye,
1576 And all misdoars dourlie to dom thring. I will do nocht without the conveining Ane Parleament of the estaits all: In thair presence I sall, but feinjeing,
1580 Iniquitic vnder my Sword dom thrall. Thair may no Prince do acts honorabill, Bot gif his counsall thairto will assist. How may he knaw the thing maist profitabil,
1584 To follow vertew, and vycis to resist, Without he be instructit and solist? And, quhen the King stands at his counsell sound, Then welth sall wax, and plentie, as he list;
1588 And policie sall in his Realme abound. Gif ony list my name for till inquyre,

Blessed are they who rightly consider justice. So says lle who has sent me to repress transgressors. Supported by the three Estates, I purpose to put an end to iniquity. Like council, like king.

A king, to do
aright, req̧uires
guidance.
If he is heedful, great is the reward.

Ny name is I am callit Divinc Correctiom.

1 proft all I fled throch mony vncouth land \& schyre,
nations;
and I have come
here to right all
manner of
wrongs.
I am all
to kings.
Rieh and poor
are alike to me.
1 bring
tranquillity ; and
I put down and
1unish traitors
and tyrants.
What is a king
but an officer
husied in seeuring equity and in admonishing trespassers?

If the king is a t.rant, tlen follow war, poverty, and shameful slaughter.

I am a judge, come from afar, unwavering, unsedueible. Many grieve at my advent; but the virtuous rejoice thereat.

1592 To the greit profit of ilk Natiom. Now am I cum into this Regioun, To teill the sround that hes bene lang vnsawin, To punische tyrants for thair transgressioun, 1596 And to caus leill men liue vpon thair awin. Na Realme nor Land but my support may stand; For I gar Kings line into Royaltie. To rich and puir I heir ane equall hand,
1600 That thay may line into thair awin degrie: Quhair I am nocht is no tranquillitie. be me tratours and tyrants ar put doun, Quha thinks na sclame of thair inionitie, $160 t$ Till thay be pmisched be mee, Correctiomn. Qulat is ane King ? nocht bot ane officiar To cans his Leiges line in erfuitie, And, vinder Gorl, to be ane punischer
1608 Of trespassours against his Maiestic. Bot, qualen the King dois line in tyranne, Breakanl Instice, for feare, or affectiom, Then is his licalme in weir and povertie,
16l2 With sehamefull slancliter, but correctiom. I am ane Iudge richt potent and seveir, Com, to do Iustice, monie thowsand myle : I am sa constant, baith in peice and weir, 1616 Na bud nor fanour may my sicht oversyle. Thair is, thairfoir, richt monie, in this Ile, Of my repair, but chout, that chis repent. Bot verteous men, I traist, sall on me smyle, $16 \div 0$ And of my cumming sall be richt weill content.

## GVDE COVNSELL.

The faitliful
weleome yon,
come to eurrect
faults and crimes. $16: 1$

Wrelom, my Lord, welcum, ten thonsand tyms, 'Till all fiathfull men of this Regioun ! Weleum, for till correct all falts and eryms Amang this cankerl congregationn!

Louse Chastitie, I mak supplicatioun: Release Chastity
Put till fredome fair Latic Veritic, and Lady Truth, Quha be vnfaithfull folk of this Natioun
1628 Lyis bund full fast into Captivitie.
now lying in
captivity.

## CORRECTIOYN.

I mervel, Gude-counsell, how that may be.
Ar $z^{e}$ nocht with the King fumiliar?
Are not you friends with the king?

GVDE COVNSELL.
That I am nocht, my Lord, full wa is me!
On the
1632 Bot, lyke ane begger, am halden at the lar: contrars, Thay play bo-keik, evin as I war ane skar. I am hed aloof. Thair came thrie knanes, in cleitling counterfeit, Three knaves And fra the King thay gart me stand affar, - kept me from
1636 Quhais names war Flattrie, Falset, and Dissait ; the king. Bot, quhen thay knanes hard tell of zour cum- Hearing of your ming,
coming, they
stoke off, each in
Thay staw away, ilk ane, ane sintrie gait, And cuist fra then thair counterfit cleithing.
a separate
direction,
1640 For thair leuing full weill thay can debait. The merchandmen thay haif resanit Dissuit; As for Falset, my Lorl, full weill I ken, merchants, He will be richt weill treitit, air and lait,
$16 \pm 4$ Amang the maist part of the crafts men; Flattrie hes taine the habite of ane Freir, Thinkand to begyll Spiritualitie.

Falsehood to the
eraftsmen, and llattery to the spirituality.

## CORRECTIOVN.

But dout, my freind and I liue half ane ;eir,
1648 I sall search out that great iniquitie. How, now, Sisters? quha hes zow sa disgysit?

We shall find out

## Quhair lyis 3 on Ladyes in Captiuitie?

all shortly.
Where are the ladies?
How disguiset!

## veritie.

Vnfaithfull members of iniquitie,
The wicked have
1652 Dispytfullie, my Lord, hes vs supprysit. oppressed us.

## CORRECTIOTN.

Release the ladies, and break the stocks.

And be in good earnest.

Break the locks, and take them by the hand.

I would fain
assault their persecutors.

Gang put jon Ladyis to thair libertie, Incontinent, and break doun all the stocks. But doubt, thay ar full deir welcum to mee.
1656 Mak diligence: me think $3^{e}$ do bot mocks. Speid hand, and spair nocht for to break the locks;
And tenderlie tak them vp be the hand.
Hat I them heir, thay knaues suld ken my knocks,
1660 That them opprest, and baneist aff the land.
(Thuy tuk the Ludyis furth of the stocks; and Feritie sall say:)

## VERITIE.

And now, Sire, I
beg you to go to King llumanity, and to dismiss from his service Lady sensuality, in favour of Good Comnsel.

It shall be so; and he will stand by you three.

Wee thank $3^{\text {onn }}$, sir, of jour benignitie. Bot I beseik 3 our maiestic Royall, That ${ }^{c}$ e wall pas to King IImmanitie, 1664 And fleime from him ;on Lartie Sensuall, And enter in his service Gude-comsell; For ye will find him verie counsalabill. corrections.

Cum on, Sisters: as 3 e haif said, I sall,
1668 And gar him stand with 3 ow thrie, firme and stabill.
(Correctioun pussis torcurls the King, with Veritie, Chustitie, and Gudc-counsell.) wantonyes.

Who is it that 1
see, ready to
flee away?
What means
this?
ls he friend,
or foe?
What says he?
I know lim not. 1676

Solace, knawis thou not quhat I se?
Ane knicht, or ellis ane king, thinks me,
With wantoun wings, as lie wald tle.
Brother, quhat may this meine?
I voderstand nocht, he this day,
Quhidler that he be freind or fay. Stand still, and heare quhat he will say.

Sic ane I haif nocht seine.

SULACE.

3on is ane stranger, I stand forke:
He semes to be ane lustie Lorl.
Be his heir-comming for conerrle,
And be kinte till our kins,
Me sall be welcome to this plate,
Ancl treatit with the Kingis grace:
Be it nocht sa, we sall him chace,

## CORFECTIUEN.

Get vp, sir King ! 3e haif sleipit aneuch Into the armis of Laulie Sensual.
Be suir that mair belangis to the plench;
1696 As efterward, perchance, rehears I sall. liemember how the King Sordanapall Amang fair Lalyes tuke lis lust sa lang, Sa that the maist pairt of his Leiges al
1700 Tiebeld, and syne him duilfully doun thrang.
Remember how, into the tyme of Noy, For the foull stinck and sin of lechery, Goul, be my wande, did al the wand destroy.
1704 Sodome and Gomore, richt sa, full rigorously, For that ryld sin, war brunt maist cruelly. Thairfoir, I the command, incontinent

If this stranser
proves to be we.l.
disposed to the
king, he shall
the welcome
and farourel.
Otherwise, we
will drive him off.

Let us wake
the King.
Up, sire, and see
al strange thing!

How dare you
tonch the King ?
You shall
lie langed.

You have had
sleep enough.
More mis.
becomes you.
King sarda-
napalus, lust ful,
was dethroned.
Inter Noah, for lechery the world was destroved.

Therefor, toon, sutom and liomorrah were liment. decortingly,
lanish Sensuality， if you wouhd not repent．

Banische from the that huir Sensualitic ； 1708 Or els，but doult，rullie thow sall repent．

RES IIVMANITAS．
Be quhom haue ze sa greit anthoritie， Quha duis presume for til correct ane King？ Knaw ze nocht me，greit King ILumanitie， 1712 That in my Regioun Poyally dois ring？

## CORRECTIOYN．

I have power to ruin princes that， unrepentantly， live amiss．

First， 1 reform you；then， your suljects．

Out，harlot ：

Let me return
to Rome．
Among its
princes I
shall thrive．
Adien！It does
not matter．
My eurse on you，
following my foes！
Pitiful King ！
Bislops and C：arlianals womad fompery ne． There is no earthly joy withont ame．

Venus preserse
you，leme
Spinitual．
I emmot resist．

I hate power greit Prinees to doun thring， That liues contrair the Maiestie Divyne， Against the trenth quhilk plainlie duis mating：
1716 Repent they mocht，l put them to ruyne． I will begin at thee，quatiok is the head， And mak on the，first，reformation ： Thy Leiges，than，will follow the，but pleid． 1720）Swyith！harkt．Hence，without dilatiom．

## ふEべふVALITIE．

My Lorl，I mak $3^{n}$ w supplicatiom， Gif me licence to pas againe to Rome． Amang the Princes of that Natiom， 1724 I lat jow wit，my fresche beatic will blume． Aden，Sir King！I may na langer tary． I cair nocht that：als gute luife cums as gais． I recommon and $^{\text {an }}$ to the Quecne of Farie．
1728 I se $z^{e}$ will he gratit with my fais． As for this king，I cure lim noclet twa strais． Wiar 1 amang Bischops and Camtinals， I wald get trould，silver，and precions clais．
1732 Na cathlio iny，but my prence，arails． （Itrir sell strion phes to sprititualitie．）
My Lomde of the Spirituall stait， Yenus preserne jaw，air and lait； For I can mak na mair delsait．

1736 And am baneischt this Recrioun, lie comsell of Correctioun. lie ze nocht my pmoterioun,

I may seik my lulgeins.

## spiritvalitte.

Welcum, our dayis darling !
Welcum, with all our hart!
Wee. all, lut femzeing,
1744 Sall plainly tak zour part.
(IIeir sal the Dishops, Abtols, unt Persons his the Ladies.)

## CORLEETHON.

Sen 3 e ar quyte of Smsmalitie, Resane into $z^{n}$ ur survice Gute-rommsall, And, richt sa, this fair Larlie Chastitie,
1748 Till ze mary sum Gueene of bude-royall: Observe, then, Chastitic matrimoniall. Richt sa, resane Veritie be the hand. Tse thair counsell, four fame sall nerer fall:
1752 With thame, thairfoir, mak ane perpetuall band.
(Ileir sall the Kïng resme Comensell, Ieritic, \& Chustitie.)
Now, sir, tak tent quilat I will say ;
Ohserve thir same, baith nicht and day, And let them never part jow fray ;
1756 Or els, withontin doubt, Turne 3 e to Senstalitio, To vicions lyfe, and relaklric, Out of zour Realme, richt schamefullie,

3e sall be ruttit out;
As was Targuine, the Romane King
Quha was, for his vicions living.
And for the sehamefull ravisching
1764 Of the fair chaist Lucres,
He was digraidit of his crom,

I have left your King, tein: banished by: connsel of Correction.
lou are my
sole resort.

Welcome, darling, heartily. We will, all, le on your side.

Quit of Sensuality,
entertain Good
Councel ; also
Chastity, till
you mary,
and after;
and Truth.
Advise with
them, and agree with them.

Listen to them,
Sire, nirint and
day, at your sile;
else, if you lurn
to Sensuality, you
will be expelleci
from your realm;
as was Targuin,
who, for
ravishing chaste
1,tteretia, was
deprived of
lis crowl,
and banished.
History tells what I did by him.

1768

And baneist aff his Regiomn.
I maid on him correctioun, As stories dois expres.

REX HVMANITAS.

I trust you, wortliy of trust.

Sulmissive, I
permit you to pmoish and to forgive.

1 will make a league with you, and will abide by your counsel.

I am content to zour counsall t'inclyne, je beand of gude conditionn.
At zour command sall be all that is myne;
1772 And heir I gif 3 ow full commissioun
To pmische faults and gif remissioun.
To all vertew I salhe consociabill:
With jow I sall confirme ane vnioun,
1776 And at jour comsall stand, ay, firme and stabill.
(The King imbraces Correction, with a humbil comntenance.)

CORRECTIOVN.

Convene, at once,
a l'arliament of
the three Estates; and then address
jourselt to
comphaints.
I counsall 3 ow, incontinent
To gar proclame ane Parliament Of all the thrie estaits,
1780 That thay he heir, with diligence, To mak to zow obedience, And, syne, dres all debaits.

## REX HVMANITAS.

That salbe done but mair demand.
niligence, learn 1784 Hoaw! Diligence, cum heir, fra hand, And tak zour informationn.
Gang warne the Spiritualitie, Rycht sa, the Temporalitie, Be oppin proclamatioun, In gudlic haist for to compeir, In thair maist hotomall maneir, To gif vs thair comsils. 1792 Quhat that heis ahsent, to them schaw, That thay sall vulerly the law, And punisclit be, that fails.
miligence.
Sir, I sall, baith in bruch and land,
1796 With diligence do zour commant, V lon my awin expens.
Sir, I hane servit 3 ow all this 3 eir ;
Bot I gat never ane dinneir,
1800
$3 i t$, for my recompence.
1 will serve you, aud at my
own charges.
For all this year's services 1 have got no recompence.

REN IIVMANITAS.
Pas on, and thou salbe regairdit,
And, for thy service, weill rewairdit; For quly, with my consent,

You shall be welt
rewarded;
1804 Thou sall hane, zeirly, for thy hyre,
and the reward
The teind mussellis of the ferrie myre, Confirmit in Parliament.
shall be confirmed in Parliament,

## DILIGENCE.

I will get riches throw that rent,
1808
Efter the day of Dume ;
Quhen, in the colpots of Tranent, Butter will grow on brume.
All nicht I hat sa meikill drouth,
1812 I micht nocht sleip ane wink.
Or I proclame ocht with my mouth, But doubt I man haif drink.

## correctiovn.

Cum heir, Placebo and Solace,
1816 With zour companzeoum, Wantonnes.
I knaw weill 3 our conditioun :
For tysting King IImanitie
To resaue Sensualitie,
1820
3e man suffer pruitioun.

## WANTONNES.

We grant, my lort, we hane done ill ;

Placebo, Solace, and Wantomess, you, for enticing King llumanity to receive Sensuality, must be punished.
so we yield.
Yet, deceived, we really thought there was no harm in lechery, it being so common. countenanced, everywhere, by the great, and even by our own prelates.

Ask my Lady
Prioress if Lechery be sin.

We will amend, if pardoned.

But let us sing,
dance, \&c., \&e.,
for the King's pheasure.

Take your
pardon,
conditionally.
of conrse
Princes may
divert themselves
harmlessly, as
with hawking
and humting,
in time
of peare,
and with
throwing the
spear, against
asiur it in war.

1828
1832 Anl with our Prelatis, mair and les.
Speir at my Ladie Priores
(iif lechery be sin.

## solace.

1836 To dance, to play at Chesse and Tabils, To reid Stories and mirrie falils, For pleasure of our King.

## SORIRCTIOVN.

Thairfoir, wee put vs in 3 our will. Bot wee haife bene abusit ;
1824 For, in gude faith, sir, wee beleifit That lecherie had na man greifit, Becaus it is sa vsit.

## PLACEBO.

3e se how Sensualitic
With l'rincipals of ilk cuntrie Bene glanllie lettin in,

Sir, wee sall mend our conditiom, Sa je give vs remissiom.

But gine vs line to sing,

Sa that 3 e do na vther cryme,
1840 3e sill be parknit at this tyme;
For yuhy, as I smpuis,
lrinces may sumtyme suik sulace
With mirth and lawful mimines,
Thair spirits to reioyis.
Anl, richt sa, Halking and Munting Ar honest pastiners for ane king, Into the tyme of peace ;
1848 And keme to rintane heavie spear, That he, into the t yme of wear,

May follow at the cheare.

にEX HVM.LN゙1'LS.

Quhair is Sapience and Discretiom?
1852 And quly cums nocht Devotioun mar?

VERITIE.
Sapience, sir, was ane verie lum ;
And Discretiom was nathing war.
The suith, Sir, gif I wald report,
1856 Thay did begyle ;our Excellence,
And wald not suffer to resort
Ane of vs thrie to 3 our presence.

## Cilastitie.

Thay thrie war Flattrie, and Dissait,
1860 And Falset, - that vnhappie lom,Against rs thrie quhilk maid deloait, And baneischt vs from town to town. Thay gart vs twa fall into sowne,
$186 t$ Quhen thay vs lockit in the stocks.
That dastart knane, Discretioun, Full thifteonslie dit steill zour Pox. REX IIYMANITAS.

The Denill tak them, sen thay ar gane!
1868 Me thocht them, ay, thrie verie smaiks.
I mak ane vow to Sanct Mavane, Quhen I them finde, thays lear thair paiks: I se they have playit me the glaiks.
1872 Gude-comusall, now schaw me the best, Qulien I fix on zow thrie my staiks,
How I sall keip my Realme in rest.
Initium sapientire est timor Domini.

## GVDE-COVNSALL.

1876 Sir, gif $z$ our hienes $z$ earnis lang to ring, First, dread ;our God, abuif all vther thing;

Where are
sipiemor,
[hiscretion, amb
levation:

The Devil take
Sapience and
Diseretion were sad fellows. To say truth, they deceived you, and prevented our getting access to yous.

They were, really, Flatters, 1)ceeit, and Falsehoorl; and they Irove us tionn town to town, and jut us in the stockis. Discretion stole gour hox. the rascals ! If 1 find them, they shall be patiol for forling me.

Goobl rounsel, now show me how, relying ot yon three, 1 can kel my realm in quiet.

If yon would reign long, fear God;
for son are at an instrument in His hands, appointed to rule 11 is people.

First, let a king be just; next, merciful, withont severity or partiality.

To govern is a grave thing.

A king has his choice letween great lahour and perpetual intamy.

Of some the fane, of others the shame, will le rehearsel a thousind ye.urs after they are dead.
sindy the rhronicles; for there you will le:rn that the fleerts of a wince never die.

Ohey me, smil
be glorious.

King llumanity
charges all
members of
Parliament to
repair to the
Court forthwith, in due form.

Let none be
alisent or contunations.

Also, as you have leamol the firnt balf of cur phay,

For 3 e ar bot ane mortall instrument To that great God and King Ommipotent,
1880 Preordinat, be his divine Maiestie, To reull his peopill intill vnitie.
The principall point, Sir, of ane kings office
Is for to do to euerilk man instice,
1884 And for to mix lis iustice with mercie, But rigour, fanour, or parcialitie.
Forsuith, it is na littill obseruance, Great Iiegions to hane in gouernance.
1888 Quha ener taks on him that kinglie cuir, To get ane of thir twa, he suld be suir,Great paine and labour, and that continuall, Or ellis to haue defame perpetuall.
1892 Quha guydis weill they win immortall fame; Quha the contrair, they get perpetuall schame; Efter quhais death, but dout, ane thonsand; ;ir Thair life at lenth rehearst sall be, perqueir.
1890 The Chroniklis to knaw I jow exhort:
Thair sall $弓 e$ finde baith gude and euill report ; For enerie Prince, efter his qualitie, Thocht he he deil, his deils sall neuer die.
1900 Sir, gif ze please for to vee my comsall, 3our fame and mame sall be prepetuall.
(Heir sall the messinger Diligence returne and coy a Moyzes, a Hoyzes, " Hoyzes, (1, wlaty:)

At the command of King Itumanitie, I waime and charge all members of Parliament,
1904 Paith sprituall stait an T Tomporalitie, That till his. Grace thay be obedient,
Ant sucill them to the Comt, incontiament, In gude ordsur arayit royally.
1908 Qula heis alsent, or inmbedient, The Kings displeasure thay sall moderly.
And, als, I mak ;ow exhertatinum, Sen $z^{2}$ haif heard the first pait of our play,

| 12 | Go tak ane drink, and mak Collatioun: <br> llk man drink till his marow, I jow pray. Tarie nocht lang: it is lait in the day. | refresh your- <br> setres, and piedige <br> etall other. <br> lequick. |
| :---: | :---: | :---: |
| 1916 | Let sum drink Ayle, and sum drink ('laret wine: Be great Doctors of Physick I heare say, That michtie drink comforts the dull ingine. | Let some <br> drink ale; <br> others, claret, comtorting. |
|  | And ;e, Ladies, that list to pisch, Lift vp ;our taill plat in ane disch ; | Let the ladies, |
| 1920 | And, gif that zour mawkine cryis quhisch, Stop in ane wasp of stray. | setves of this intermission. |
|  | Let nocht jour blader burst, I pray jow For that war euin aneuch to slay $30 w$ : | o not be preentel from turning; for |
| 1924 | For $z^{i t}$ thair is to cmm, I say 3 ow, The best pairt of oui Play. | the best part of the play is still behind. |

The End of the first part of the Satyre.
(Nou sall the pepill mak Collation: then beginnis the Interlude; the Kings, Bischops, and principall pluyers Liing out of their sents.)

PaVPER, TILE PVRE MAN.
Of zour almis, gule fulks, for Gods hife of give me alms, heavin!
For I have motherles hairns, either sax or seavin.
1928 Gif 3 e'ill gif me na gule, for the luife of Iesus, good people, for my motherless little ones; or, at least, direct me Wische me the richt way ill Sanct-Androes. to S. Andrews.

Quhair hane wee gottin this gudly companjeoun? Be orf, Swyith! Out of the feild, fills raggit lomn! wretch :
1932 God wait gif heir be ane weill keipit place, How eame Quhen sic ame vilule begger C'arle maty get entres. he here?

How negligent,
buth provost
and baitics!
Gff with this
clown; or mo
nore play.
why such
violence?

Shall 1 cut
your ears ofl? awsy ; or 1 will
break your back.

Come down ; or I will murder yon,
a.ese dustarlly
comrtiers, as soon
dothes, learn to
swear and to
trip daintily.

He calleal me
knave, to the face.
Ask pardon; or
be stain.
Come down ; or you shatl lose yunt head.

1936 Without ze cum and chase this Carle away,
The Denill a worl 3 e'is get mair of our play. Fals huirsun, raggit Curle, quhat Deuil is that thou rugs?

Quha Devil mail the ane gentill man, that wall not cut thy lugs?

DILIGENCE.
Tak siureit 1940 Quhat, now : Me thinks the carle begins to crack.
as they get whole $194 t$ Quhat say 3 e till thir court dastards? Be thay
Fy on zow offeiars, that mends nocht thir failjics!
I gif jow all till the denill, baith Provost ant Bailjies.

## Payper.

 Swyith, carle! Away! Or be this day Ise break thy back.(IIeir sall the Cinle rlin rp and sit in the Kings tchyre.)
Cum domn; or, he Gots arom! fals lom, I sall slay the.
pitper.
Now, sweir be thy brunt schinis. The Ineuill ding them frat the: get hail clais,
Sa sme do thay leir th sweir, and trip on thair tais.

Me thocht the carle callit me knane, evin in my face.
Be Sanct Filkane: thou salbe slane, bot gif thou ask graue.
1948 Loup dom ; or, be the ginde Lorl! thow sall los thy heid.

1'IVPER.
I sal anis drink, or I ga, thocht thom had sworne I will drink betiore my deil.

1 go, any way.
(Heir Diligpace castis aray the ledter.)

DILIGENCE.
Loup now, gif thwn list; for thou hes lost the Now yon may ludier. junp down.
P.AVPER.

It is, full weil, thy kime to lomp and licht in a Jumping into ledder.
1952 Thou sal be faine to fetch agane 3 e ledilet, or I loup.
like you.
I sall sit heir, into this tcheir, till I hathe tumde I will sit here till
the stoup.

I have emptien
the pitcher.
(IHei, sall the Curle lowp aff the sraffelld.)
Swyith! begger! bogill! haist the away!
Thow art over pert to spill our play.
Go! Don't spuil
our play.

PAYPER.
1956 I wil not gif, for al 3 our play, worth an sowis fart ; Bother your phay For thair is richt lytill play at my lungrie hart. I am hungry.

DHLIGENCE.
Qulnat Devill ails this cruckit carle?
What ails
the fellow?

PAYPER.
Marie! Meikill sorrow. I can not get, thocht I sasp, to bee, nor to borrow.

I am in great grief. I can neither bes nor borrow. DILIGENCE.

Quhair deuill is this thon dwels? Or quhats thy intent?

Where do you live? And what do you want?

## PAVPER.

I dwell into Lawthiane, ane myle fra Tranent.
I live in Lothian, near Tranent.

## DILIGENCE

Where would you go, really ?

To S. Andrews, for justice.

1964 Sir, evin to Sanet-Androes, for to seik law.

## DILIGENCE.

Edinburgh is the place for that.

I could get none
there, 3evil
take the crew :

Explain to me, in full, how yon
have come to
this condition.
Quhair wald thou be, carle? The suth to me schaw.

## PAYPER.

For to seik law, in Edinburgh was the neirest way.

PAVPER.
Sir, I socht law thair this monie deir day;
Bot I culd get nane at Sessioun nor Sein; :
1968 Thairfoir, the mekill din Denill droun all the meinge!

## DILIGENCE.

Shaw me thy mater, man, with al the circumstances,
How that thou hes happinit on thir vnhappie chances.

## Payper.

 My father was eighty and more; my mother, ninet y -five.I surported them. 1976
We hada
mare that foaled yearly ;
and three cows,
of the best.
My father died;
and my mother
mourned bitterly.

1 will delare Gude-man, will $\mathfrak{z e}$ gif me 3 our Charitie, the black trutl. 1972 And I sall declair zow the black veritic. My father was ane auld man, and ane hoir, And was of age fourscoir of 弓eirs and moir ; And Mald, my mother, was fourseroir and fyfteine; And with my labour I disl thame baith susteme. Wee hal ane Mreir, that earyit salt and erill ; And everie ilk ;ur scho hrocht vs hame ane foill. Wee had thrie ky, that was baith fat and fair,Natne tyilier into the tom of Air. My father was sa waik of hlome ant hane, That he deit; quhairfuir my mother maid great maine.

Then scho leit, within anc day or two; Then she died,

1084 And thair began my povertic and wo.
Oar gude gray Meir was baittand on the feild ;
Ant our Lands laird tuik hir for his hyreild.
The Vickar tuik the best Cow be the hear,
1988 Incontinent, quhen my father was thed;
And, quhen the Vickar haml tel how that my fathers death, mother and anoller, on
Was dead, fra-hand he tuke to him ane vther.
Then Meg, my wife, dicl mume, both evin \& Next, Mes, my: morow,
'Till, at the last, scho deit for verie sorow.
And, quhen the Vickar hard tell my wyfe was deat,
The thrid Cow he cleikit be the head.
Thair vmest clayis, that was of rapploch gray,
1996 The Vickar gart his Chark bear them away.
Quhen all was gaine, I micht mak na debeat,
Bot, with my bairns, past for till beg my meat.
Now haue I tall zow the blak veritie,
2000 How I am brocht into this miserie.

## DILIGENCE.

How did ze person? Was he not thy gude freind?
But the parson
patper.
The devil stick him! IIe curst me for my teind,
And halds me $z^{i t}$ vnder that same proces,
2004 That gart me want the Sacrament at Pasche.
In gude faith, sir, thocht he wald cut my throt,
I haue na geir except ane Inglis grot,
Quhilk I purpois to gif ane man of law.

## DILIGENCE.

2008 Thou art the daftest fuill that ever I saw. Trows thou, man, be the law to get remeid Of men of kirk? Na, nocht till thou be deid.
to my misery.
The mare went for heriot. The viear took one cow, ou my my mother's. wife, grievel to death ;
and then the vicar trok the thirl cow. The vicur's cterk, too, got spuil. At this I was driven to ber.

Thus, in truth, was 1 brought to this.
was your friend?

He excommunicated me for not paying my tithes. I have only a groat left, with which I mean to tee a laryer. from priest. by law.

## 1＇Averer．

I＇v＂wat law may a vicar take three cuws trom me：

Lse in liaw
enomell for steh．

Sidely use shomil not be law．

And where is ：t
law to le fontul，
tor rob sue of
time cows：$\quad 2020$

This is
1）ばっだ law．

Certiin prelates
of these parts
ate in thae to
make free with
Womankind．
1s this Jaw
batd，or gook ．
lie quiet：You mast be math．

There is peril
in－Jo．aking
thas of priests．

Perils 1
heal mothing．

Ane for my father，and for my wyfe ane vther，
And the thrid Cow he tuke fril Mald，my mother． Ane for my father，amd for my wyfe me vther，
And the thrid Cow he tuke frai Mald，my mother．

## DHLIGENCJ．

Sir，be quhat law，tell me，qulairfoir，or quhy， 2012 That ane Vickar sonkld tak fra me thrie ky．

## DHJJENCE．

Thay hame na law excepitand consuetude， Qulikilk law，to them，is sutlicient and gude．

PAVPER．
Ane consurtude agrinist the common weill
2016 Sould be ma law，I think，be sweit Sanct（icill！ （rubair will $z^{e}$ lime that law，tell，gif ge can $^{2}$ To tak thrie ky fra ane pure hushand man；

It is thair law，all that thay hate in rise， Thocht it be Cow，Sow，Gancr，Gryse，or Guse．

1．avper．
Sir，I wald specir at 3 ow ane questioun．
2024 Behauld sum Prelats of this Regioun：
Manifestlic，during thair lustie lyfis，
Thay swyfe Ladies，Madinis，and ther mens wylis；
And sa thair cunts thay lame in consuctule．
2028 Wuhider say 3 e that law is cvill，or gude？

BLLIGENじた。
Hald thy toung，man！It seims that thou war mangit．
Speik thom of Preists，but dould thon will be hangit．

I＇AVPLAR．
Be him that huir the eruell Crom of thome：
2032 I cair now the the hagit erin the mome．

## DHLIGLELE.

De sure, of Preistis thon will get nia support. Priests will not help you. PIVPLK.

Gif that be trew, the feime resame the sort !
Sa, sen I se I get na rther grace,
2036 I will ly dom, and rest mee in this place.
The liend take them, then! Ant 1 will lie down and rest me. (Patper lyis doun in the feild. Pardoner enters.)

PARDONER.
Bona dies! Bona dies !
Devoit peopill, gute day I saly zow.
Now tarie ane lytill quhyll, I pray $30 w$,
2940 Till I be with jow knawin.
Wrait $z^{e}$ weill how I am namit?
Ane nohill man, and vnlefamit,
Gif all the suith watr schawin.
2044 I am sir Robert Rome-raker,
Ane perfite publike pardoner,
Admittit be the Paip.
Sirs, I sall schaw 3 ow, for my wage,
2045 My pardons and my pilgramage,
Quhhilk $3 e$ sall se and graip.
I gine to the deuill, with gude intent,
This vnsell wickit New-testament,
2052
With them that it tramslaitit.
Sen layik men knew the veritie,
Pardoners gets no charitie,
Without that thay debait it
2056 Amang the wiues, with wrinks and wyles,
As all my marrowis men begyles
With our fair fals flattrie.
3ea, all the crafts I ken perqueir,
2060
As I was teichit be ane Freir
Callit Hypocrisic.
Bot now, allace! our greit abusioun

Good day !
Devont people, stay and learn
whulan.
1 am very
resucetable,
if the truth
were known.
I an a pardoner, highly recommenter.

You shall have
proof of my wates
and merit.
The levil take
the New Testa-
ment and its
translators:
Among laymen
pratoners now
meet with
no success,
and have to
confine themselves to femate clients.

I am an adept, taught ly

Friar llyporrisy.
But now, alas!
it is hard times
witl us.
$3 y$ credit is spoilt by knowletge of the New Testament.

Renewed
cursing.

Would that
Luther and the rest hat been smothered by their chrisom-eloths!

As to S. Paul, I
wish he had never
heen born ; and I
winh his books
were kept out
of sight, or
else torn up.

Come and
see my
patent pardous.
Even without
repentance you
Ghall have
full pardon.
Here is a
primer relic
of a man;
and here is
one of it
peceant heant.
Here, tor, is the
comblhat throtherl
Iohn Ammatroni:
whoso is hatreet
with it ned 2096
neve bernowned.

Is cleirlie knawin, till our confusionn, That we may sair repent.
Of all credence now I am quyte;
For ilk man halds me at dispyte, That reids the New-test'ment.

2068 Duill fell the braine that hes it wrocht!
Sia fall them that the Buik hame brocht !
Als, I pray to the Rude, That Martin Luther, that fals lom,
2072 Black Bullinger, and Melancthonn
Itat bene smorde in their cude.
Be lim that buir the crowne of thorne!
I wald Sanct Paull had nener bene borne ;
And, als, I wald his buiks
War never red into the kink,
Bot anangs freirs, into the mirk, Or rinen amang ruiks.
(Heir sall he lay doun his geir tpon ane buirl, and say:)
2080 My patent pardouns 3 e may se, Cum fra the Cane of Tartarie, Weill seald with oster-schellis.
Thocht $j e$ have na contritioum,
2084 3e sall haue full remissioun,
With help of Buiks and bellis.
Heir is ane relict, lang and haid,
Of Fine Macoull the richt claft blaid,
With teith and al togider.
Of Collings cow heir is ane horne;
For eating of Makcomals corne, Was slaine into Baquhidder.
2092 Heir is ane enirn, haith great and lang, -
Quhilk haugit Jolme the Amistraug, 一 Of gude hemp, soft aurl somd.
Gude, halie peopill, I stame fur'l,
Qula ever beis hangit with this cond Neids never to he dround.

The culum of Sanct Bryols kow ;
The gruntill of Sanct Intonis sow,
Quhilk buir his haly bell. Quhaever he be heiris this bell clinck, -
Gif me ane ducat for till drink,-
He sall never gang to hell,
2104 Without he be of Baliell borne.
Maisters, trow ze that this be scorne?
Cum, win this pardoun : cum.
Quha luifis thair wyfis nocht with thair hart,
2108 I hane power them for till part.
Me think zow deif and dum.
Hes naine of zow eurst wickit wyfis, That halls jow into sturt and stryfis?
2112 Cum, tak my dispensatioun.
Of that cummer I sall mak 3 ow quyte,
Howbeit ;our selfis be in the wyte,
And mak ane fals narratioun.
2116 Cum, win the pardom,-now let se,-
For meill, for malt, or for monie,
For cok, hen, guse, or gryse.
Of reliets heir I have ane hmder.
2120 Quhy cum 3 e nocht? This is ane wonder.
I trow je be nocht wyse.
sowtar.
Welcum hame, Robert Rome-raker,
Our halie, patent pardoner !
$2124 \quad$ Gif 3 e hane dispensatiom
To pairt me and my wickit wyfe,
And me deliver from stur't and stryfe,
I mak 3 ow supplicatioun.

## pardoner.

2128 I sall 3 ow pairt hut mair demand, Sa I get mony in my hand.

Thairfoir, let se sum cunze.

See S. Bride's
cow's tail, and
S. Antomy's
sow's shont.
He who hears:
this hell-I
wager a
Ancat,-will
never go to helt,
unless forn
of Belial.
Have a purdon.
I can part ill-
assorted eonples.
If any of you has
a troublesome
wife, I can relieve
him of her,
though he may be
in the wrong
and may lie.
I take
anything in
payment.
My relies
you are fools
to despise.

Welcome home,
pardoner:
If you can
separate neand
my wicked wife,
I pray you
to help me.

I will do it
for money.
Show your coin.

I have only five shillings; but they shall be yours.

What is your wife like?

Quarrelsome, filthy,
violent,
altogether
disagreeable.
She vexes me all
day, and scolds
my sleep away.
The Devil himself
could not abide
the horror.

I hear yca, thief; and you shall
smart, when I
lay hold of you. 2148
pruise you, may
1 swing for it!

I haue na silver,-be my lyfe !-
2132 Bot fyue sehillings, and my schaipping knyfe. That sall je haue, but sunze.

## PARDONER.

Quhat kynd of woman is thy wyfe?

SOWTAR.
Ane quick Devill, Sir ; ane storme of stryfi;
Ane Frog that fyles the winde;
Ane fistand flag; a flagartie fuffe:
At ilk ane pant scho lets ane puffe, And hes na ho behind.
All the lang day scho me dispyts ; And all the nicht scho flings and flyts, Thus sleip I never ane wink.
That Cockatrice, that commom huir, 2144 The mekill I evill may nocht induir Hir stuburnnes and stink.
sowtars wife.
Theif! carle! thy words I hard ryeht weill.
In faith, my freindschip $z^{e}$ sall feill, And I the fang.

SOTPTAR.
Gif I sail ocht, Dame,-be the Rude !-
Except ${ }^{2}$ e war baith fair and gude, God! nor I hang !
pardoner.
Dame, I can part 2152 Fair dame, gif $\mathrm{ge}^{\mathrm{c}}$ wall be ane wower, To part jow twa I have ane power.

Tell on. Ar ze content?

SOWTARS WYFE.
je, that I am, with all my hart,
21.56 Fra that fals huirsone till lepart, Gif this theif will consent.
sene:1rtily, if this thiet will.
Cansses to part I hane anew ;
I have at
Decaus I gat nat chamber-glew. wite's gous
2160 I tell ${ }^{2}$ ow, verely,
res.ant ;
I meruell nocht sa mot I lyfe ;
for this drone
Howbeit that swingeour can not swyfe, He is baith cauld and dry.
is no husband
to joor me.

## PARDONER.

2164 Quhat wil ;e gif me, for ;our part?
What will you give?

## sowtars wyfe.

Ane cuppill of sarks, with all my hart, The best claith in the land.

Two shifts, of the Le:3t of stuff.

## PARDONER.

To part sen $z^{e}$ ar baith content,
I will separate
2168 I sall ;ow part incontinent:
you, if you do
Bot $3^{e}$ mon do command.
my bilding.
My will and finall sentence is,
Aly sentence
Ilk ane of jow vthers arsse kis.
2172 Slip dom jour hois. Me thinkis the carle is glaikit.
Set thou not by, hombeit scho kisse and slaik it.
is, that you
kiss each other.
Bame, do you
kiss first.
(Heir sall scho kis his arsse with silence.)
Lift up hir clais: kis hir hoill with ;our hart. And now kiss her.
sowtar.
I pray 3 ow, sir, forbid hir for to fart.
(IIeir sall the Carle kis hir arsse uith silence.)

## pardonel.

2176 Dame, pas $j e$ to the east end of the tom ;
And pas $j^{e}$ west, crin lyke ane cuckahl lom.

Now one will go eant, and the other will go west.

Away, both!
llow glad
they are!

Where are you?
2180

Here, rascal.

I have obeyed you, and have found a horsebean on Dame Flesher's dunghill.

You may persuade the women it is good
against fever.
Be wary, now, and you will have them at your will, fat thed near.

What is sail of the ?

Your reputation
is very good with
a few, lut exeeed-
ingly bad with
the majority.
Keep out of the power of King Correction,
however ; or,
leing what you
are, you will
assuredly
be hanged.

Go hence, 3 e baith, with Baliels braid blissing Schirs, saw 3 e ever mair sorrowles pairting?
(Heir sall the boy cry aff the lill.)

WILKIN.
Hoaw ! maister, hoaw ! quhair ar ze now ?

## PARDONER.

I am heir, Wilkin, widdiefow.

## WILKIN.

Sir, I haue done zour bidding;
For I have fund ane great hors-bane-
2184 Ane fairer saw 3 e never nane,-
Vpon Dame Fleschers midding.
Sir, 3 e may gar the wyfis trow It is ane bane of Sanct Bryds cow, Gude for the feuer quartane. Sir, will 3 e renll this relict weill, All the wyfis will baith kis and kneill, Betuixt this and Dumbartane.

PARDONER.
2192 Qulat say thay of me in the toun?

## WILKIN.

Sum sayis $3 e$ ar ane verie loun ;
Sum sayis Legatus natus;
Sum sayis ;'ar ane fals Saracene;
And sum sayis 3 e ar, for certaine,
Diabolus incarnatus.
Bot keip 3 ow fra subicetioun
Of the curst King Correctiom ;
For, be $3^{e}$ with him fangit, Becaus $3^{e}$ ar ane Rome-raker,
Ane commom, pulick cawsay-paker,
But doubt 3 e will be hangit.

Quhair sall I ludge into the toun?
WHLKN.
With gude, kynde Christiane Anderson, Quhair $\mathrm{ge}^{\text {e will be weill treatit. }}$
Gif ony limmer 3 ow demands,
2208 Scho will defend jow with hir hands, And womanlie debait it.
Bawburdic says, be the Trinitic!
That scho sall beir jow cumpanie,
2212 Howbeit 3 e byde ane 3 eir.
PARDONER.
Thou hes done weill, be Gods mother !
Tak $3 e$ the taine, and I the t'other ;
Sa sall we mak greit cheir.
WILKIN.
2216 I reid 30 w , speid 3 ow heir, Won't delay
And mak na langer tarie.
Byde 3 e lang thair, but weir
I dreid zour weird 30 w warie.

Where shall
I lodge ?

Christiane Anderson will treat yon well, and will defent
you as a
woman can.
Pawburdie says
she will beal you
company, though
you stay a year.

Well lone:
Each taking one, we shall fare bravely.
any longer ;
or it will not
be good for sou.
(Heir sall Pauper rise und rax him.)

PAVPER.
2220 Quhat thing was $;$ on that I hard crak \& cry ?
I have been dreaming of I haue bene dreamand and dreueland of my ky. my cow. With my richt hand my haill borlie I saine: Send her to Sanct Bryd, Sanct Brycl, send me my ky againe! me, s. Bride !
2224 I se standant zonder ane halie man :
To mak me help let me se gif he can.

Can yonder holy
man help me?

Halie maister, God speid jow ! and gude morne! Goodmorrow!sir. PARDONER.

Welcum to me, thocht thou war at the horne. Welcome!
2228 Cum, win the pardoun ; and syne I sall the saine. Have a pardon.

PAVIER.

Will it restore iny cow ?

I ask if you will have a pardon.

Untie your purse, and have a parton.

I can liess away all your ailments. llave a pardon.

What will it cost?

What money
have you:-

A groat.

No more silver?

Give me
that, then.

1 will. Ancl now for the pardon.

I pardon yon for a thousand yeurs.

2940
I have ane grot heir, bund into ane rag.

PARDONER.
Wil that pardoun get me my ky againe?
PARDONER.
Carle, of thy ky I haue nathing ado.
Cum, win my pardon ; and kis my relicts, to.
(Heir sall he saine limm rith his relictis.)
2232 Now lows thy pursse, \& lay doun thy offrand, And thou sall hate my pardon, euin fra hand. With raipis and relicts I sall the saine againe; Of Gut or grauell thou sall neuer haue paine. 2236 Now win the pardon, limmer ; or thou art lost.

PAVPER.
My haly father, quhat wil that pardon cost?
palido eik.
Let se quhat mony thou bearest in thy bag.

PIVPER.
ther siluer bot ane groat?
payper.
Gif I haue mair, sir, cum and rype my coat.
pardoner.
Gif me that grot, man, gif thou hest nai mair.
PAYPER.
With all my heart, maister. Lo! tak it thair. 2244 Now let me se jour pardon, with jour leif.

## PARDONER.

Ane thousime 3 cir of pardons I the geif.

PAVPER
Ane thousand jeir? I will not liue sa lang.

I shan't live so long. five me the parton.

PARDONER.

2248 Ane thousand zeir I lay vpon thy head,
For a
With totiens quotiens. Now mak me na mair thousant plead.
years. And
Thou hast resaifit thy pardon now alrearly. now enough!

PAVPER.
Bot I can se na thing, sir, be our Lady ! I see nothing;
2252 Forsuith, maister, I trow I be not wyse, money gone, To pay ere I haue sene my marchandryse. and no wares, That $z^{e}$ haue gottin my groat full sair I rew. to my grie? Sir, quhidder is 3 our pardon black, or blew? Show me what
2256 Maister, sen ze haue taine fra me my cunjie, yougive me My marchandryse schaw me, withouttin sunjie ; for my coin; Or to the Bischop I sall pas, and pleinzie or 1 will comIn Sanct-Androis, \& summomd 3 ow to the Seinjie. train of you.

PARDONER.
2260 Quhat craifis the carle? Me thinks thou art not The fellow must wise.
be silly.

PAVPER.
I craif my groat, or ellis my marchandrise.
My proat, or something for it.

## PARDONER.

I gaif the parton for ane thowsand ;eir.
I pardoned
you fir a thousand years.

PAVPER.
How sall I get that pardon, let me heir.
How shall I get the pardon?

## PARDONER.

2264 Stand still, and I sall tell the haill storie. When you die, Quhen thow art deid, and gais to Purgatorie,
to be tormented a thousand years, the pardon will relieve you.

Shall I get nothing the while?

No, to be plain.

Then give
me baek iny
groat;
for you don't
bargain
fairly.
When I die, I
must moto

Purgatory.
Eut tell me where
1 shall find you.
In hell, where
you can't
hel ${ }^{2}$ yourself.
Pefore you helped me, I shonld
get serorched.
Do yom think 1 will thy blind l:mhs?
Give me back my gront.

II must be mad.
You don't get
your groat agair.

Being condempit to paine a thowsand zeir, Then sall thy pardom the releif, but weir.
2268 Now be content. Je ar ane mervelous man.

PAYPER.
Sall I get nathing for my grot quhill than?

## PARDONER.

That sall thon not, I mak it to zow plaine.

## PASPER.

Na? Than, gossop, gif me my grot againe.
2272 Quhat say 3 e, maisters? Call $3^{e}$ this gude resomn,
That he somld promeis me ane gay pardoun, And lie resane my money in his stead, Syme mak me na bayment till I be dead?
2.76 Guhen I and dinl, I wait full sikkerlie, My sillie saull will pas to Purgatorie.
Dechair me this:-Now God nor Baliell bind the:-
Qulum I am thair, curst carle, quhair sall I find the?
2280 Not into heavin, bot, rather, into hell. Quhen thou are thair, thon man not help thy sel. Quhen will thon cum my dolnurs till ahait, Or I the find, my hippis will get ane hait.
2284 Trowis thon, butchour, that I will by blind lamlis?
Gif me my grot. The devill dryte in thy gambis :

## PARDONER.

Suyith ! stanclalak ! I trow this man he mangit. Thou gets not this, carle, thocht thou suld be hangit.

PAVPER.
2288 Gif me my grot, weill buml into ane clont ; Or, be Gods breid! Robin sall beir ane ront.

Give me my
groat ; or you shatl bee thrashed.
(Heir sal thay fecht utith silence; and Panper sal cast doun the buird, and cast the relicts in the water.)

## DILIGENCE.

Quhat kind of daffing is this al day? Suyith! smaiks, ont of the feikl! away!
2292 Into ane presoun put them sone; Syne hang them, quhen the play is done. (ITeir sall Diligence mak his proclamatioun.)
Famous peopill, tak tent, and ;e sall se The thrie estaits of this matiom
2296 Cum to the Court, with ane strange gravitie. Thairfoir, I mak jow supplicatioun, Till ze hane heard our haill narratioun, To keip siknce and be patient, I pray jow.
2300 Howbeit we speik be adulatiom, Wee sall say mathing loot the suith, I say zow. Gude, verteons men, that luifis the veritie, I wait thay will excuse our negligence.
2304 Bot vicions men, denurle of charitie, As feinzeit, fals, flattrand Saracens, Howbeit thay cry on vs ane loud vengence, And of our pastyme mak ane fals report,
2308 Quhat may wee do bot tak in patience, And ws refer vinto the faithfull sort?

Our Lord Jesus, Peter, nor Paull Culd nocht compleis the peopill all ;
2312 Bot sum war miscontent.
Howbeit thay schew the veritie, Sum said that it war heresie, Be thair maist fals indgement.

What fooling is
this? Away:
Shut them up; and hamy them, when the play is over.

Tine three Estates are comine to Court, with strange gravity. Be silent, then, ] pray you, till 1 have toll all.

I shall speak
the truth only.
The virtuous will make allowance.

As to the vieious, uncharitable, they will ery vengeance on us: but we must have patience, and refer ourselves to the faithful.

Even Christ and the Saints could
not please all.
Though they
showed the
truth, some
denounced it.
(IHeir sall the thrie cstaits cum fren the pelzooun, gangand backwart, led be thair ryces.)

## WANTONNES.

| What is that | 2316 | Now, braid benedicite! |
| :--- | ---: | ---: |
| I see ? |  | Quhat thing is ; on that I se? |
| Look, Solace: |  | Luke, Solace, my hart! |

SOLACE.
What think you? Brother Wantomes, quhat thinks thow ?
The three Estates, march . ing backwards.

WANTONNES.
Backwards?
It is a shame
they should
march so.
$\underline{9} 324$
Correction
must soon
effect a reform.
Let us tell the King.

Sire, we have seen
a strange thing, -
the three Estates
proceeding to
Parliament
backwards.

Indeed?
Send them to me, lest they go wrong.

It is greit schame for them, I say, Backwart to gang. I trow the King Correctioun Man mak ane reformatioun, Or it be lang.
Now let vs go and tell the King.

> (I'cusu.)

Sir, wee haue sene ane mervelons thing, Be our iudgement:
The thrie estaits of this Regiom Ar cummand backwart, throw this tom, To the Parlament.

## REX IIVMANITAS.

Backwart, backwart? How may that be? Gar speid them haistelie to me, In dreid that thay ga wrang.

## PLACEBO.

Sir, I se them zonder cummand.
Thay will be heir evin frat hant,
Als fast as thay may gang.

## GVDE-COUNSELL.

2340 Sir, hahl ;ou stil, \& skar them nocht, Till je persaue quhat be thair thocht, And se quhat men them leids;
And let the King Correctioun
2344 Mak ane scharp inquisitioun, And mark them be the heids. Qulien $z^{e}$ ken the occasiom That maks them sic persuasiom,
2348 je may expell the caus ; Syne, them reforme, as $j^{e}$ think best, Sua that the Realme may line in rest, According to Gods lawis.

Hon't alarm
them, till we
learn their intant and their lealers;
and let kins:
Correction
obsurve them
narrowly.
First, we must
find ont the canse
of this procedure;
and then they may le reformed, and the realm may lise in peace.
(Heir sall the thrie estaits cum, and turne thair fuces to the King.)

## SPIRITVALITIE.

2352 Gloir, honom, land, trimmph, and victorie Be to zour michtie prudent excellence! Heir ar we cum, all the estaits thrie, Readie to mak our dew obedience,
2356 At jour command, with humbill observance, As may pertene to Spinitualitie, With counsell of the Temporalitie.

## TEMPORALITIE.

Sir, we, with michtie curage, at command
2360 Of 弓our superexcellent Maiestie, Sall mak seruice baith with our hart and hant, And sall not dreid in thy defence to die. Wee ar content, but doulst, that wee may se
2364 That nobill, heavinlie King Correctioun, Sa he with mercie mak punitioun.

## MERCIISND.

Sir, we ar heir, , our Burgessis and Merchands. Thanks be to God that we may se 3 our face,

All hail to your Excellency : We come to mahe our obedience, at your comman l, with advice of the Temporalty.

Sire, at your command, we will in ke service, even with our lives. King Correction is weleome, so he punish with merey. welcome you,
hoping for your support, and for quiet.

3!isdoers removed, merchants may live.
e weleome
our Estates.

We will take steps against offenders;
and, with all equity, we will use the sword in punishment.

My friends, I would ask one thing.

I wish to know the real cause of your marehing backwards.

We have gone so for many a year ; and, whatever you think, we find it most agreeable.

Sit down, my Loris, and let the Ki:g consider.

The rest, too, may be seated ; and the Court will he openet.

My Lords, we
specially wish

2368 Traistand wee may, now, into divers lands Convoy our geir, with support of zour grace ; For now, I traist, wee sall get rest and peace. Quhen misdoars ar with jour sword overthrawin, 2372 Then may leil merchands live vpon thair awin.

## REX HVMANITAS

Welcum to me, my prulent Lords, all! je ar my members, suppois I be zour head. Sit doun, that we may, with jour inst counsall,
2376 Agranis mistoars find soveraine remeid. Wee sall nocht spair, for fauour nor for feid, With zour arice, to mak punitioun, And put my sword to execution.

## CORRECTIOVN.

2380 My tender freinds, I pray 3 ow, with my hart, Declair to me the thing that I wald speir. Quhat is the caus that je gang, all, backwart ? The veritie thairof faine wald I heir.

## SPIRITVALITIE.

2384 Soveraine, we haue gaine sa this mony a jeir. Howbeit ${ }^{3}$ e think we go vndecently, Wee think wee gang richt wonder pleasantly.

## DILIGENCE.

Sit dom, my Lords, into $z^{\text {our }}$ proper places ;
2388 Syne, let the King consider all sic caces. Sit domn, sir seribe, and sit doun, dampster, to ; And fence the Court, as 3 e war wont to do.
(Thuy ar set doun ; $\int$. Gud-Counsell sal pus to his seat.)

REX IIVMANITAS.
My prudent Lords of the thrie estaits, 2392 It is our will, abuife all vther thing,

For to reforme all them that maks debaits to take order for
Contrair the richt, quhilk daylie dois maling, the better ruling
And thay that dois the Common-weil donn of the commonthring.
wealth.
2396 With help and counsell of King Correctioun,
Kine Correction
It is our will for to mak punisching, aiding us, we will do away And plaine oppressour's put to subicetioun. with oppression.

## SPIRITVALITIE.

Quhat thing is this, sir, that 3 e have devysit? You must
2400 Schirs, 3 e haue neid for till be weill advysit.
Be nocht lasistie into zour execution ; Avoid haste
And be nocht onir extreime in zour punitioun : and severity.
And, gif ze please to do, sir, as wee say, We counsel
2404 Postpone this Parlament till ane vther day.
For quhy the peopill of this Regioun
May nocht inhure extreme correctioun.
adjournment;
for the people cannot endure extreme correction.

## CORRECTIONN.

Is this the part, my Lords, that je will tak
Do you thins further our
2408 To mak vs supportatioun to correct?
It dois appeir that 3 e ar culpabill,
That ar nocht to Correctioun applyabill.
Suyith! Diligence. Ga schaw it is our will
You must, indeed,
be in fault.
Diligence, let
all complain
2412 That everilk man opprest geif in his Bill. that would.

## DILIGENCE.

All maneir of men I wairne, that be opprest, Cum and complaine, and thay sallee redrest ; For quhy it is the nobill Princes will,

All shall have justice, if they apply for it;
and such is the
2416 That ilk compleiner sall gif in his Bill. will of the Prince.

## IOHNE THE COMMON-WEILL.

Out of my gait! For Gods saik, let me ga! stand aside !
Tell me againe, gude maister, quhat ze say. Repeat that.

## DILIGENCE.

All that suffer wrong shall get their due.

I am rejoiced to hear this.

Your name:

John the Conmonwealth.
And where is this new-come king ?

I will present yont.

God bless lis
face! Let me
see if I can run.

You are too slow.
2424 Forsuith, thay call me Iohne the common-weil. Gude maister, I wald speir at zou ane thing: Quhair traist $z^{e}$ I sall find zon new-cumde King? diligence.

Cum over, and I sall schaw the to his grace. IOILNE.

2428 Gods bemnesone licht on that luckie face! Stand by the gait: let se gif I can loup. I man rin fast, in cace I get ane coup. (IHeir sull Iohne loup the stunk, or els fall in it.) DILIGENCE,

Speid the away. Thou taryis all to lang. IOIINE.

I cangonofaster. 2432 Now be this day I may na faster gang.

IOIINE TO TIIE KING.
God save both
Your Graces:
Bless their
fine fitees !

Your name, good man:

I warne al that be wrangouslie offendit, 2420 Cum and complaine, and thay sall be amendit. IOHNE.

Thankit be Christ, that buir the croun of thorne! For I was never sa blyth sen I was borne.

DILIGENCE.
Quhat is thy name, fallow? That wald I feil. IOINEE.
$\qquad$

IOINEE.

2436
Marie! Iolme, the common-weil of fair Scotland.
John the
Commonweath. REX IIVMANITAS.

The commoun-weill hes bene amang his fais.
The common-
wealth was among lis entenies.

## IOHNE.

3e, sir. That gars the commoun-weil want elais.
So he had no clothes.

REX IIVMANITAS.
Quhat is the caus the common-weil is crukit?
Why is the Conmonweath lame:

IOLINE.
2440 Decaus the common-weill hes bene overlukit.

REX HVMANITAS.
Quhat gars the luke sa with ane dreirie hart?
Why look yon so sad?

IOHNE.
Becaus the thrie estaits gangs, all, backwart.
REX HVMANITAS.
Sir common-weill, knaw 3 e the limmers that
Do you know the rugues that lead them?

LOHNE.
2444 Thair canker cullours, I ken them be the heads. I know them,As for our reverent fathers of Spiritualitie, the lealers of the Thay ar led be Couetice and cairles Sensualitie; spirituality, And, as 3 e se, Temporalitie hes neid of correctionn, and alse the
2448 Quhilk hes, lang tyme, bene led be publick leader of the oppressioun. Temporalts.
Loe, quhair the loun lyis lurkand at his back! For him a Get vp! I think to se thy craig gar ane raip crack. rope were fit. Loe! heir is Falset and Dissait, weill I ken, Anl I know
2452 Leiders of the merchants and sillie crafts-men. others' leaders.
Quhat mervell thocht the thrie estaits backwart what wonder, if the three gang,
backwards,
and that $I$, for
my part, want
warm chothes !
Reform them;
or else 1
must beg.
Ae to Flattery, who defrauded

415,-
and Falselsood
and Deceit,
$I$ curso them.
Much harm has
been wrought.
Lord Correction, I pray you to
excommunicate
all three.

Be it so.
Serjeants, inprison these thieves, llanging would be none too much for them.

We obey. Welp, brother ?

Get up, you
vile-looking
miscreant!

Yuu shall repent
your past life.

Quhen sic an vyle emmpanie dwels them amang, Quhilk hes reulit this rout monie deir dayis,
2456 Quhilk gars Iohn the common-weil want his warme clais!
Sir, call them befoir $30 w$, and put them in ordour;
Or els Iohn the common-weil man beg on the bortomr.
Thon feinjeit Flattrie, the feind fart in thy face!
2460 Quhen ze was guyeler of the Court, we gat litill grace.
Ryse vp, Falset and Dissait, without ony sumge. I pray God, nor the devils clame dryte on thy grunse:
Behauld as the loun lukis evin lyke a thief.
2404 Monie wicht warkman thou brocht to mischief.
My soveraine, Lord Correctionn, I mak jow supplication,
Put thir tryit trukers from Christis congregation.

## correctioun.

As $z^{e}$ hane devysit, but donbt it salbe done.
2468 Cum heir, ny Surgeants, and do zour debt sone. I'ut thir thrie pellours into pressomn strang. Howbeit je sombl hang them, ze do them na wang.

## FIRsT SERGELNT.

Soverane Lords, wee sall obey zour commands.
2472 Brother, vpon thir limmers lay on thy hands. Ryse vl' sone, loun! Thou luiks evin lyke ane lurden.
3our month war meit to drink an wesche iurden.

> SECNND SERGEANT.

Cum heir, gossop; cum heir, cum heir.
24763 our rackles lyfe je sall repent.

Quhen was 3 e wont to be sa sweir?
Stand still, and be obedient.

FIRST SERGEINT.
Thair is nocht, in all this tomn,-
2480 Bot I wald nocht this taill war tald,-
Bot I wald hang him for his goun, Quhideler that it war Lairl or laid. I trow this peirour be spur-gaid.
2484 Put in thy hand into this cord.
Howbeit I se thy skap skyre skaid, Thou art ane stewat, I stand foird.
(Heir sall the vycis be led to the stocks.)

SECVND SERGEINT.
Put in ;our leggis into the stocks;
2488 For 3 e had never ane meiter hois. Thir stewats stinks as thay war Broks. Now ar 3 e sikker, I suppois.
(Puusa.)
My Lords, wee hane done zour commands.
Shall we shat up
2492 Sall wee put Covetice in captivitie?

## CORRECTIOVN.

3e: hardlie lay on them ;our liants;
Just so; and
Rycht sa, vpon Sensualitic.

SPIRITVALITIE.
Thir is my Grainter and my Chalmerlaine,
These are my
2496 And hes my gould and geir vnder thair cuiris. I mak ane vow to God, I sall complaine I will complain Vnto the Paip how ze do me iniuris.

COVETICE.
My reverent fathers, tak in patience.
I sall nocht lang remaine from ;our presence.
Fathers, I will soon return.

Adieu! 2508 Adew! my Lord.

Meanwhile my spirit remains with gou;
and, Correction gone, we shall both come back.

Adieu!

Adien! We assort naturally

Adieu! Alas that we must part!

I trust we shall soon come together again.

Hasten back. You are indispensable.

Adieu! 2508 Adew!my Lord.

Adew! my awin sweit hart.
Now duill fell me, that wee twa man depart.

SENSVALITIE.
My Lord, howbeit this parting dois me paine,
2512 I traist in God we sal meit sone agane.
spirityalitie.
To cum againe, I pray $30 w$, do 3 our eure.
Want I jow twa, I may nocht ling indure.
(Ileir sal the Sergeants chase them away; and they sal gang to the seat of Sensualitie.)

TEMPORALITIE.

The Estates should strive for Commonwealth.

So let us concert
to this end, con-
forming to the
cotmmon law,
and using the aid
of (inod ('minse)
versed in the etum law and the eivil.

Thocht for ane quhyll I man from zow depairt, I wait my spreit sall remaine in jour hart ; And, quhen this King Correctioun beis absent, 2504 Then sall we twa returne incontinent. Thairfoir, adew !

## SPIRITVALITIE.

Adew! be Sanct Mavene!
Pas quhair $z^{e}$ will, we ar twa naturall men.

SENSVALITIE.

## SPIRITVALITIE.

(
My Lords, $3^{e}$ knaw the thrie estaits
2516 For Common-weill suld mak debaits. Let, now, amang vs, be devysit Sic actis that with gude men be praysit, Confornitig to the common law ;
2520 For of na man we sunh stand aw. Amb, for till saif vs fra mumell, Schone, Dilignee, fetch vs Gude-counsell ; For quhy he is ane man that knawis
2524 Daith the Cammon Civill lawis.

## DILIGENCE.

Father, ze man, incontinent, Passe to the Lords of Parliament ;
For quhy thay ar determinat, all, 2528 To do mathing by zour eounsall.

Youmust at
once pass to the
Lords of l'arlisa-
ment, who will
do nothing
without yon.

GVDE-COVNSALL.
That sal I do within schort space;
Praying the Lord to send vs grace
For till conclude, or wee depart,
2532 That thay may profeit efterwart.
Baith to the Kirk and to the King
I sall desyre na vther thing.
(Pazsa.)
My Lords, God glaid the eumpanic!
2536 Quhat is the caus 3 e send for me?

## MERCHAND.

Sit doun, and gif vs zour counsell,
How we sall slaik the greit murmell
Of pure peopill, that is weill knawin,
2540 And as the Common-weill hes schawin. And, als, wee knaw it is the Kings will, That gude remeid be put thairtill. Sir Common-weill, keip ze the bar:
2544 Let nane except jour self cum nar.

## Ionne.

That sall I do as I best ean :
I sall hauld out baith wyfe and man. 3e man let this puir ereature
2548 Support me for till keip the dure. I knaw his name full sickerly : He will complaine, als weill as I.

Why do you send for me?
Softly: May we arrange all,
before we
separate!
Heartily I
desire this.

Sit lown, and
tell us how the
murmurs of the
poor are to
be stilled.
The ling is con-
cerned about this.
Commonwealtl, keep out intruders.

As well as
I am able.
But this poor creature must help.

I know him; and he has complaints to make.

## GVDE-COVNSALL.

While busied with reform, -
seconded by
the ling, -
you must not only punish robbery.

In peace you
should provide
against war,
and not as before, but reqular men-at-arms.

You must be mare alert.

The Commonwealth must be more honoured.

The Commons
daily grow poorer
Their rents keep
them starved.
Tithes to the
1'relates grieve the husbandmen.

Gentle folk,
too, increase
their grievance.
They will be ruinfal, but for God's pity.

This is true.
I had cattle and norves; mow, my clothes only.

2552 Sum reformatioun to mak into this land,-
My worthy Lords, sen $z^{e}$ haue taine on hand And als $;$ e knaw it is the Kings mynd, Quha till the Common-weil hes, ay, bene kynd,Thocht reif and thift wer stanchit weill aneuch,
2556 3it sumthing mair belangis to the pleuch. Now, into peace, $弓$ e sould provyde for weirs, And be sure of how mony thowsand speirs The King may be, quhen he hes ocht ado ;
2560 For quhy, my Lords, this is my ressoun, to : The husbaul-men and commons thay war wont (ro, in the battell, formest in the front.
Bot I have tint all my experience,
$256 t$ Without 3 e mak sum better diligence.
The Common-weill mon rther wayis be styllit ;
Or, be my faith ! the King wilbe leegyllit. Thir pure commouns, daylie, as $z^{e}$ may se, Dechyis doun till extreme povertie; For stim ar hichtit sa into thair maill, Thair winning will nocht find them water-kaill. How Prelats heichts thair teinds, it is well knawin,
2572 That husband-men may not weill hald thair awin. And now begins ane plague amang them, new, That gentill men thair steadings taks in few: Thus man thay pay great ferme, or lay thair steil. 2576 And sum ar plainlie harlit out be the heid, And ar distroyit, without God on them rew. patper.

Sir, he Gods hreil! that taill is verie trew.
It is weill kend, I had lwith nolt and hors;
2580 Now, all my geir 3 e se vpon my cors.
combections.
Or I depairt, I think to mak ane ortomr.

IOIINE.
I pray 3ow, sir, legin, first, at the horkour, begin at the For how can we fend vs aganis Inglant,
2584 Quhen we can nocht, within our natiue Land, Destroy our awin Scots common trator theifis, Quha to leill laborers daylic dois mischeifis? Wrar I ane King, my Lorl, be Gods wommls ! border; for low ean we defend ourselves against Englantl, if we eannot root out our own thieves?

Were I a king,
2588 Quhaever heht common theifis within thair all chicftains boumds, - that harbourent
Quhairthrow that, dayly, leil men micht be commonthieves
wrangit, -
Without remeid thair chiftanis suld be hangit. Quhidder he war ane knicht, ane Lord, or Lairl,
2592 The Devill draw me to hell, and he war spairl.

## TEMPORALITIE.

Quhat vther enemies hes thou, let vs ken.
IOINE.
Sir, I compleine vpon the idill men ;
For quhy, sir, it is Gorls awin bidding,
2596 All Christian men to wirk for thair living. Sanct Paull, that pillar of the Kirk, Sayis to the wretchis that will not wirk, And bene to vertews laith,
2600 Qui non laborat non manducet, This is, in Inglische toung or leit: (Quba labouris nocbt be sall not cit. This bene against the strang beggers,
2604 Fidlers, pypers, and pardoners. Thir Iugglars, Iestars, and idill cuitchours, Thir carriers, and thir quintacensours, Thir babil-beirers, and thir bairls,
2608 Thir sweir swyngeours with Lorls and Lairds, Ma then thair rents may susteine, Or to thair profeit neidfull bene,

What other erremies have you?

The idle: for all Christians should earn their living. S. Paul says, with reference to such as will not work, and are averse from virtue: 'No Iabour, no meat.'

This, of beggars and the like. Jugglers, jesters, idle gamblers, and people of this sort are a useless expense, and of no sort of profit


CORRECTIOVN.
Quhom vpon ma will ze compleine?
Do you eomplain of any one else:

IOIINE.
2648 Marie! on ma, anl ma againe.
For the pure peopill cryis, with cairis, The infetching of Iustice airis, Exereit mair for cottetice

Of many.
The Eyres
satisfy covet-
ousness rather
2652 Then for the punisching of vyce. Ane peggrell theif that steillis ane kow Is hangit ; bot he that steillis ane bow, With als meikill geir as he may turs,
2656 That theif is hangit be the purs. Sic pykand peggrall theifis ar hangit; Bot he that all the warld hes wrangit,Ane cruell tyrane, ane strang transgressour,
2660 Ane common, publick, plaine oppressour,By buds may he obteine fanours Of Tresurers and compositours: Thocht he serve greit punitioun,
2664 Gets easie compositioun.
And, throch laws consistoriall,
Prolint, corrupt, and perpetuall, The common peopill ar put sa voder,
2668 Thocht thay be puir it is na wonder.
than justice.
A petty thief
is hanged;
a wholesale
robber, fined.
A heinous
transgressor, if of substance, will give bribes, buy favours, and, though he deserves severe punishment, will get off easily.

It is no wonder, owing to the consistorial laws, that the common people are poor

## correctiovn.

Gude Iohne, I grant all that is trew :
It is even mo; Zour infortoun full sair I rew.
Or I pairt aff this Nationn,
and I pity you.
But I will reform
2672 I sall mak reformatioun.
all, betore I go.
And, als, my Lord Temporalitie, I zow command, in tyme that 30 Expell oppressioun aff 3 our lands.
2676 And, als, I say to 30 w , merchands,

Lord Tempor
ality, put down
oppression betimes.

Merchants,
if ever I find
you keeping
company with
Deceit, I will
use my sword,
and do strict
justice on you.
Lord Spiritualty, you are to let
your lands to real
husbandmen, and not to gentlemen, that neither will work nor ean,

I am willing to do so, if Spiritualty does likewise.
nat lords, are you willing ?

We must enn-
sider; fir it is not good to resolve hastily in such matters.

You klaall be punished, if you do not consent.

We demur
to your title
to ] अแй:h us.

Gif ever I find, le land or sie, Dissait be in 3 our cmpanie, Quhilk ar to Common-weill contrair,
2680 I vow to God I sall not spair 'To put my sword to executioun, And mak on 3 ow extreme punitioun. Mairover, my Lord Spiritualitie, 6684 In gullie haist I will that 3 e Set into few zour temporall lands To men that labours with thair hands, Bot nocht to ane gearking gentill man, 6688 That nether will he wirk, nor can,Quhairthrech the policy may incresse.

## TEMPORALITIE.

I am content, sir,- be the messe !Swa that the Spiritualitie
2692 Sets thairs in few, als weill as wee.

## CORRECTIOVN.

My Spirituall Lords, ar 3 e content? SPIRITVALITIE.

Na! na! Wee man tak advysement. In sic maters for to conclude
2696 Ouir haistelie wee think nocht gude.

CORRECTIOYN.
Conclude $3^{e}$ nocht with the Common-weil, Ze salbe pmischit, be Sanet Geill!
(Heir sull the Bischops cum, with the Freir.)
sllurityalitie.
Schir, we can sclaw exemptioun
2700 Fra jour temporall pmitionn, The quhilk wee purpois till debait.

CORRECTIOVN.
Wra! Tham e think to stryme for stait! so you aro $^{\text {! }}$
My Lords, quhat say ze to this play? ambitious:
TEMPORALITLE.
2704 My soverane Lords, we will obay, We will do And tak zour part with hart and hand, whatever Quhatever 3 e pleis vs to command. you command.
(IMeir sal the Temporal stait sit doun on thuir knies, $\mathcal{S}$ say:)
Bot wee bescik $30 w$, Soveraine,
2708 Of all onr cryms that ar bygrine
To gif vs ane remissioun.
And heir wee mak to 3 ow conditioun
The Common-weill for till defend
2712 From henceforth till our liues end.
For past crim?3
we crave
forgiveness.
The Common-
wealth we will
ever defend.

CORRECTIOVN.
On that conditionn I an content
Then I
Till pardon 3 ow, sen 3 e repent.
The Common-weill tak be the hand,
2716 And mak with him perpetuall band.
pardon you.
Make a league with the Cummonwealth.
(Heir sall the temporal staits, to wit, the Lords and merchands, imbreasse Iuhne the Common-weill.)

Iohne, haue $z e$ ony ma debaits
Against the Lords of Spirituall staits?

IOIINE.
Na, sir. I dar nocht speik ane word.
2720 To plaint on Preistis, it is na bourd.
CORRECTIOVN.
Flyt on thy fow fill, I desyre the,
Swa that thon schaw bot the veritie.

## IOIINE.

Grandmerces! Then I sall nocht spair
2724 First to compleine on the Vickirir.
Do you charge
anything further agisinst the
Spiritual Estate?

I do not dare to complain: of priests.

13lame your fill, so yon speak truth.

Then, there
is the vicar.

A poor cotter, who has children, dies. Of his two cows the vicar takes one, and the coverlet. If the wife dies, he takes the other cow, with a coat.

Let there be an end of this.

Do you lell the truth?

I recount
my own
experience.
Our vicar
robbed me
of three cows,
for my father,
wife, and mother.
fies 3 it thrie tyaie kye of myne;
Ane for my father, and, for my wyfe, ane vther,
And the thrid cow he tuke for Mald, my mother.

## IOINNE.

Our Persone, heir, he takis na vther pyne Bot to ressane his teinds, and spend them, syne ; Howbeit he be obleist, be guld ressom, 2748 To preich the Evangell to his parochom. Howneit thay suld want preiching sevintin zeir, Our P'ersom will not want ane seheif of beir.

## 1 MVPER.

Our lishops, with thair lustie rokats quhyte, Thay flow in riches, royallie, and delyte. Lyke Paradice bene thair palices and places,

| 2756 | And wants na pleasour of the fairest faces. | have pretty <br> women. |
| :---: | :---: | :---: |
|  | Als, thir Prelates hes great prerogatyues ; | Moreover, they |
|  | For quhy thay may depairt, ay, with thair wyues, Withont ony correction or dimmage, | clange their <br> wives, and <br> with impunity, |
|  | Syne, tak ane vther wantoner, but mariage. | scoming wedloek. |
|  | But doubt, I wald think it ane pleasint lyfe, | 1 should |
| 2760 | Ay on, duhen 1 list, to part with my wyfe, | thiak Hıis |
|  | Syne, tak ane vther, of far greiter bewtic. | very pleasant. |
|  | Bot ever, alace! my Lords, that may not be ; | But 1 am |
|  | For I am bund, alace ! in mariage. | marrical. |
| 2764 | Bot thay, lyke rams, rutlie in thair rage, | They indulge |
|  | Vnpysalt, rimis amang the sillie zowis, | their lust as |
|  | Sa lang as kynde of nature in them growis. | lung as it lasts. |
| 2768 | PERSON. |  |
|  | Thou lies, fals huirsm, ragrit loun. | Liar, not a |
|  | Thair is na Preists, in all this toun, | priest in town has ever done thus. |
|  | That ever vsit sic vicious erafts. |  |
| 2772 | IOIINE. |  |
|  | The feind ressane thay flattrand chafts! Sir Domine, I trowit 3 e had be clum. | What a simpleton, |
|  | Quhair Devil gat we this ill-fairle blaitie bum? | to say this! |
|  | PERSON. |  |
| 2776 | To speik of Preists, be sure it is na bourds. | Such heresy |
|  | Thay will burne men, now, for rakles words ; | is deserving |
|  | And all thay words ar herisie, in deid. | of the stake. |
|  | IOHNE. |  |
|  | The mekil feind resaue the saul that leid! | I say what |
|  | All that I say is trew, thoeht thou be greifit; | is true; and 1 |
|  | And that I offer on thy pallet to preif it. | can prove it. |
|  | SPIRITVALITIE. |  |
| 2780 | My lorls, quhy do 3 e thoil that lurdun loun | Why is $t^{\prime}$ is varlet allowed |
|  | Of hirk-men to speik sic detractionn? | to slander <br> the clergy? |

This 19 I let jow wit, my Lords, it is na bourds

That law is goorl, heing of old use.

When l'ope, I will repeal it.

You shall repent there words.
past joking.

The villain puts me out of charity.

The wretch
shall rue
lis speaking
of the cow.

Then give my three cows back.

Don't you fear to speak of me?

An hour after my father was dead, the vicar seized my cow.

If he has $\quad 2784$ Quhy, my Lorl? Sayis he oclit bot verity? 3e can nocht stop ane pure man for till pleinje. Gif he hes faltit, summond him to jour Seinge.

## spiritvalitie.

jea, that I sall. I mak greit God a vow,
2788 He sall repent that he spak of the kow.
I will not suffer sic words of $z$ on villaine.

PAVPER.
Than gar gif me my thrie fat ky againe.

## spirityalitie.

Fals carle, to speik to me stands thou not aw?

## payper.

2792 The feind resaue them that first devysit that law !
Within an houre efter my dade was deid, The Vickar had my kow hard be the heid.

PERSON.
Fals huirsun carle, I say that law is gude, 2796 Becaus it hes bene lang our consuetude.

## papper.

Quhen I am Paip, that law I sal put doun. It is ane sair law for the pure commom.

## SPIRITVALITIE.

I mak an vow, thay words thou sal repent.

$$
-5+1
$$

Of Prelats for till speik sie wantoun words.
(Heir Spritualitie fames and rages.)
3on villaine puttis me out of Charitie.

## TEMPORALITIE.

## GVDE-COVNSALL.

2800 I jow requyre, my Lorls, be patient. We came,
Wee came nocht heir for disputatiouns; not to dispute,
Wee came to make gude reformatiouns. but to refrm.
Heirfoir, of this zour propositioun Do you take
2804 Conclucle, and put to executioun. aetion, then.

MERCIIND.
My Lords, conclud that al the temporal lands
Let the temporal Be set in few to laboreris with thair hands,
lands be leased With sie restrictiouns as sall be devysit, to husbandmen,
2808 That thay may liue, and nocht to be supprysit, With ane ressonabill augmentatioun ; And, quhen thay heir ane proclamatioun, That the Kings grace dois mak him for the weir,
2812 That thay be redilie with harmeis, bow, and speir. As for myself, my Lorl, this I conclucle.
gVDE-COVNSALL.
Sa say we all. Jour ressoun be sa grde, To mak ane Act on this we ar content.

IOHNE.
2816 On that, sir Scribe, I tak ane instrument. Quhat do 3 e of the cors-present and kow?
on terms which
they can bear.
And let them
hold themselves
in readiness
against being
required for war.

You have only to make an Art on this.

## GVDE-COVNSALL.

I wil conclude nathing of that, as now, What say the Without my Lord of Spiritualitie
2820 Thairto consent, with all this haill cleargie. My Lord Bischop, will 3 e thairto consent?

What of the mortuary
and cow?
elergy and the Lord Bishop to this matter?

## SPIRITVALITIE.

Na, na! Never till the day of Tulgement We will never Wee will want mathing that wee have in vse, - give up anyhing
2824 Kirtil, nor kow, teind lambe, teind gryse, nor we have heen guse. used to enjoy.

## TEIPORALITIE.

The King had better apply to the Pope
for a decree against mortuaries, which we object to.

Record my dissent, notary.

Forsuith, my Lord, I think we suld conclude, Seing this kow 3 e have in consuetude, Wee will decerne, heir, that the Kings grace
2828 Sall wryte vnto the Papis holines.
With his consent, be proclamatioun
Baith cors-present and cow wee sall cry doun.

## SPIRITVALITIE.

To that, my Lords, wee plainlie disassent.
2832 Noter, thairof I tak ane instrument.

## TEMPORALITIE.

My lord, be him that al the warld hes wrocht!
Wee set nocht by quhider ze consent or nocht. 3e ar bot ane estait, and we ar twa; Et vbi maior pars ilid tota.

## IOHNE.

Consider, now, the money that goes to Rome in bribes.

If I were a King,
never a jenny
more should find its way there.

There must be a stop put to this.

The complaint is very just. We merchants alone have sent enormous weallh thither.

My lords, ${ }^{\text {e haif richt prudentlie concludit. }}$ Tak tent, now, how the land is clein denudit Of gould and silver, quhilk daylie gais to Rome, 2840 For buls, mair then the rest of Christindome. Wiar I ane King, sir, he coks passioun! I sould gar mak ane proclamatioun, That never ane penny soull go to Rome at all, 2844 Na mair then did to Peter nor to Paull. Do ze uncht sa, heir, for conclusioun, I gif $z^{\prime} w$, all, my haid black malesoun.

MERCILAND.
It is of trentlt, sirs, be my christimiome!
2848 That mekil of our money gais to lome; For we merchants, I wait, within our bounds, Hes furneist I'reists ten hundreth thowsand punds,

For thair finnance: nane knawis sa weill as wee. Let this be
2852 Thairfoir, my Lords, devyse sum remedie;
remedied. For, throw thir playis, and thir promotioun,

So much gole -
Mair for denners nor for derotiom,
Sir Symonie hes mail with them ane band,
2856 The gould of weilht thay leid out of the land ; The Common-weil thairthroch being sair opprest. Thairfoir, devyse remeid, as je think best.
and not for spiritual pur-
poses, -has gone out of the
country, that the
Commonwealth
suffers sorely
in consequence.

## GVDE-COVNSALL.

It is schort tyme sen ony benefice
2860 Was sped in Rome, except greit Bischopries; Bot, now, for ane vnworthie Vickarage Ane Preist will rin to Rome, in Pilgramage. Ane cavell quhilk was never at the scule
2864 Will rin to Rome, and keip ane Bischops mule, And, syne, cum hame, with mony colorit crack, With ane buirtin of benefices on his back; Quhilk benc against the law, ane man alane
2868 For till posses ma bencfices nor ane. Thir greit commends, I say, withoutin faill, Sould nocht be ginen bot to the blude Royall. Sa I conclude, my Lorls, and sayis, for me,
2872 3e sould annull all this pluralitie.

SPIRITVALITIE.
The Paip hes giuen vs dispensatiouns.

## GVDE-COVNSALL.

3ea, that is, be 3 our fals narratiouns.
Thocht the Paip, for $z^{\text {our p }}$ pleasour, will dispence,
2876 I trow that can nocht cleir $;$ our conseience.
Advyse, my Lords, quhat 3 e think to conclude.

## TEMPORALITIE.

Sir, be my faith ! I think it verie gude,

People now visit
Rome, not for bishoprics only, but even for vicarships.

A poor illiterate creature will go to Rome, tend a Bishop's mule, and return laden with benefices, in the teeth of the law.

Such abuses, and that of pluralities, should be
abolished.

The Pope las
given us dispensations.

You deceir* ing lim. But, even then, you cannot clear your consciences. What shall be done?
priests should
keep away from
Rome; as they impoverish the realm for their own benefit.

And I think a
priest should
have but one
benefice, or none.

We concur
in this.

That, fra hencefurth, na Preistis sall pas to Rome ;
2880 Beeaus our substance thay do still consume. For pleyis, and for thair profeit singulair, Thay haif of money maid this realme bair. And, als, I think it best, be my advyse,
2884 That ilk Preist sall haif bot ane benefice; And, gif thay keip nocht that fundatioun, It sall be caus of deprivatioun.

## MERCHAND.

As 3 e haif said, my Lord, we wil consent.
2888 Scribe, mak ane act on this, incontinent.
gyde-conssall.
My Lords, thair is ane thing 3 it mproponit,How Prelats and Preistis aucht to be disponit: This beand done, we hane the les ado. Quhat say $\mathfrak{j}$ e, sirs? This is my counsall, lo ! That, or wee end this present Parliament, Of this mater to tak rype advysement. Mark weill, my Lorls, thair is na benefice
2896 (iiuen to ane man, bot for ane gude office. Quha taks office, and syne thay can nocht vs it, Giuer and taker, I say, ar laith abusit. Ane Bischops office is for to be ane preichour, 2900 And of the law of God ane publick teachour ; Rycht sa, the Persone rnto his parochoun Of the Evangell sould leir them ane lessom. Thair soukl ma man desyre sic dignities, 2904 Without he be albill for that office ; And, for that caus, I say, without leising, They haue thair teinds, and for na vther thing.
spirityalitie.


Where do you learn that we onehthto be preachers?

Now, what is
the duty of prelates and priests?

We should decide
1his point, before
we break up.
Benefices are
given for good.
An office should
be duly served.
A bishop
should preach;
and a parson
shouhl teach the Gosprel.

The clergy ought
to be qualified.
Tithes are to
reward sersices.

GVDE-COVNSALL.
2908 Lnik quhat Sanct Paul wryts vinto Timothic. Real what s. Tak, thair, the Buik: let se gif $z^{e}$ can spell. $\begin{gathered}\text { Paul writes } \\ \text { to Timothy. }\end{gathered}$

SPIRITVALITIF.
I never red that. Thairfoir, reid it, ; our sel. Head it yourself.
(Gude-Counsall sall read thir uordis on ane Buik.)
Fidelis sermo: Si quis Episcopatum desiderat, bonum opus desiderat. Oportet [ergo,] cum irreprehensibilem esse, vnius vxoris virum, sobrium, prudentem, ornatum, pudicum, hospitalem, The duty doctorem, non vinolentum, non percussorem, sed modestum.

That is:
of $a$
Bishop.
This is a true saying: If any man desire the office of a Bishop, he desireth a worthie worke. A Bishop, therefore, must be onreproneable, the husband of one wife, $\&-$.

## SPIRITVALITLE.

3e temporall men, be him that heryit hell! You laymen have
2912 3e ar ovir peart with sik maters to mell. no business with such things.

## TEMPORALITIE.

Sit still, my Lord. Je neid not for til braull.
Thir ar the verie words of th' Apostill Paull.
S. Paul himself says this.

## SPIRITVALITIE.

Sum sayis, be him that woare the croun of some say it had thorne!
been well, if Paul had never
2916 It had bene gude that Paull had neir bene borne. been born.

GVDE-COVNSALL.
Bot 3 e may knaw, my Lord, Sanct Pauls intent. Did you never
Schir, red $3 e$ never the New testament? read the New

SPIR1TVALITIE.
Na , sir. Be him that nur Lord Jesus sauld! Never Now
2920 I red never the New testament, nor auld ; or old; nor Nor ever thinks to do, sir, be the Rude! read them. I heir freiris say that reiding dois na gude. $\quad T_{n}$ reat is bad.

## GVDE-COVNSALL.

Reading would be no wrong to you, it being your duty. What do you say to this?

Don't pester me.

You are unfit for your office. Your tithes were never given you to reward what you now do.

How very
apostolic!
For tithes give teachers.

Or preachers.

Our parson neve: preached.

What does our preaching concern you:

Should you get tithes gratis?

Till zow to reid them I think it is na lack ; 2924 For, anis I saw them, baith, bund on zour back,That samin day that 3 e was consecrat. Sir, quhat meinis that?

SPIRITVALITIE. The feind stick them that wat !

## MERCHAND.

2928 Then befoir God how can 3 e be excusit, To haif ane office, and waits not how to vs it? Quhairfoir war gifin 3 ow all the temporal lands, And all thir teinds $3 e$ haif amang 3 our hands?
2932 Thay war ginin zow for vther causses, I weine, Nor mummil matins and hald zour clayis cleine. 3e say to the Appostils that 3 e succeid; Bot je schaw nocht that into word nor deid. 2936 The law is plaine. our teinds suld furnisch teichours.

## GVDE-COVNSALL.

3ea, that it sould, or susteine prudent preichours.

## PAVPER.

Sir, (iod! nor I he stickit with ane knyfe, (iif ever our Personu preichit, in all his lyfe.
persone.
2940 Quhat devii.raks the of our preiching, vidocht?
payper.
Think $z^{e}$ that 30 suld have the teinds for nocht ?
rersune.
Trowis thou to get remeid, carle, of that thing?

PIVPER.
3ea, be Gods hreil! : richt sont, wat I ane King. bere would if were king.

PERSONE.
2944 Wak thou of Prelats mak drprivationn! Wonly ym PIVYER.

Na; I suld gar them krip thair fimelatioun. Not so.
Quhat devill is this (tuhom of sould Kings Why should
stand aw kings tear to
To do the thing that thay somld be the law? ohey the law?
2948 War I ane King, be coks deir passioun! If there be not
I sould richt sone mak reformationn. a reformation,
Failzeand thairuf, zour gratee somld richt sone the priests will
finde suon have it all
That Preists sall leid zuw lyke ane bellie hlinde. their own way.

> IOHNE.

2952 Guhat gif King David wat leinand in thir dayis, If King David, The quhilk diu foulud sa mony may Abayis ! whotounded so Ar, out of heuvin were now living, Or', out of heavin 'quhat gif he luikit doun, or were he to And saw the great abominatioun
29.5f Amang thir Ahesses and thir Numries,Thair publick humbomes and thais harlotries ! look down from Heaven and see the eorruption of the religious houses, He wald repent he marrowit sa his bounds Of zeirlie rent thriescoir of thowsand poumds.
2960 His successours maks litill russe, lges,
he would wish he had been more liberal.
llis successnrs little value his virtuen.

## ABBASSE.

How dar thou, carle, presume for to declair, What impertiOr for to mell the with sa heich a mater? nence in $y$ you:

2964 For, in Scotland thair did ;it never ring, ... Never had wo I let the wit, -ane mair excellent King. a hetter King ; Of holines he was the verie plant, ant he is, now, And now, in heavin, he is ane mirhtfull Sanct; a mighty suint.

## He founder

fifteen abbeys,greatly enriching the church,-unlike present kings.

Perdition reward
your presump-
tion, in judging
so holy a man!

2968 Becaus that fyftein Abbasies he did found, Quhairthrow great riches hes ay done abound Into our Kirk, and daylie 3 it abunds: Bot kings, now, I trow, few Abbasies founds.
2972 I dar weill say, thou art condempuit in hell, That dois presume with sic maters to mell. Fals, huirsum carle, thou art ovir arrogant, To indge the deids of sic ane halie Sanct.

## IOHNE.

What said Janes 2976 King Iames the first, Roy of this Regiomn, I. of him:

He wias
too profuse ;
and his suc-
cessors suffered from his holiness.

2980 His suceessours that halines did repent, Quhilk gart them do great inconvenient.

## ABBASSE.

This wretch
prates heresy,
and deserves to be burnt,
for speakius against our law and liberty.

My Lord Bishop, I mervel how that ${ }^{e}$ Suffer this carle for to speik heresie;
2984 For, be my faith ! my Lord, will 3e tak tent, He servis for to be lruant incontinent. 3e can nocht say bot it is heresie, To speik against our law and libertie.

## spiritvalitie.

Let him 2988 Sancte pater, I mak 3 ow supplicatiom,
be charged, and taken to
the stake,
if he merits death. Exame 3 on carle ; syne, mak his dilatioun. I mak ane vow to God omnipotent, That liystour salbe brunt incontinent.
2992 Venerabill father, I sall do zour command: Gif he seruis deid, I sall sune vnderstand.
(P'auss.)

10HINE.

Me think $;$ e speik as 3 e war wraith.
2996 To 30 w I will mathing dechair ;
For ze ar nocht my ordinair.

FLATTRIE.
Qulnom in trowis thou, fals monster mangit?
IOINE.
I trow to God to se the langit.
3000 War I ane King, be coks passioun !
I sould gar mak ane eongregatioun
Of all the freirs of the four orlouris,
And mak zow vagers on the bordours.
3004 Schir, will 3 e give me audience, And I sall schaw zour excellence-
Sa that zour grace will give me leife,-
How into God that I beleife.

CORRECTIUVN.
3008 Schaw furth zour faith, and feinze nocht.

## IOIINE.

I beleife in God, that all hes wrocht, And creat everic thing of nocht: And in his Son, our Lord Iesu,
3012 Incarnat of the Virgin trew ; Quha vnler Pilat tholit passioun, And deit for our Salvatioun ; And, on the thrid day, rais againe,
3016 As halie seriptour sclawis plane. And, als, my Lord, it is weill kend, How he did to the heavin ascend, And set him doun at the rieht hand
3020 Of God the father, I vnderstand, And sall cum iudge on Dumisday. Quhat will ze mair, sir, that I say?

You are amer?
It is not to you
that 1 will
declame anythins.

Whom do you trust in?

1 thust tosee you hanged.
If 1 were a king,
I woukd send
friars of all
sorts packing.
To Your Ex-
cellency 1
am willing to
state my belief.

State it, and honestly.

1 believe in
God the Creator ;
and in Christ,
Virgin-born,
erucified,
deal, ant
risen again on
the third day ;
ascended into
Heaven;
seated at Goul's
right hand;
who will eome
to jutge at
Doomsday.

Sny the rest.

Holy Church, but not in bishops or friars, a graceless
crew, altogether.
fon seems $\frac{1}{}$
froul Thristi:m.
letermine, my Lorits, what shall be clone as to Prelates.
he given to
preachers only:
and no sheep
tow wolves.
Heresy is bred
liy bad listops,
indepentent of the prince.

Henwe, kings
shouble griver
bishorries to
such only as peath throntry.
wht their secrs.
And every prosent
should preath in his parish.

3024 I trow Sanctam Ecclesian, Bot nocht in thir Bischops, nor thir Freirs, Qulilk will, for purging of thir neirs, Sard up the ta raw and doun the vther. 3028 The mekill Devill resaue the firlder !

## CORKECTHOVN.

Say quhat 3 e will, sirs, he Sanct Tan! Me think Iohne ane gude Christian man.

THMMORALIJWE.
My Lonts, let be zour disputatioun. Conchule, with firm deliberatiom, How Jrelats, fra thyne, sall be ctisponit.

## MERE'IIANH。

I think, for me, evin as $z^{e}$ frest proponit, That the Kings grace sall gif na benefice 3036 Bot till ane peichom that can vse that office. The sillie sanls that bene Christis seheip, Sould norlit he givin to gormand wolfis to keip. Guhat bene the raus of all the heresies,
3040 Bot the abmsiom of the prelacies? Thay will eorrect, and will noelt becorrectit ; Thinkand to na prince thay wil be subiectit: Qubairfoir, I cam find na better remeid 3044 Bot that thir kings man take it in thair heid, That thair be cinen to na man heselonpries, Execpt thay premeh outthroch thair thosies, Aml ilk persone prejeh in his parochon:
sfas And this 1 say, for finall eomelnsion.

## TEMPORALITIE.

Wee think zour comsall is verie gule :
As $\boldsymbol{j}$ e haue said, wee all conclute.
Of this conclusioun, Noter, wee mak ane act.

SERYBE.
3052
I wryte all day, bot gets never ane plack.
PAVPER.
Och!my Lords, for the halie Trinitie, Remember to reforme the consistorie. It hes mair neid of reformatioun
3056 Nor Ploutois court, sir, be coks passioun !

IERAONE.
Quhat caus hes thou, fals pellour. for to pleinje? why complain Quhair was $z^{e}$ ever smmond to thair seinz? of the conistory:

## PAVIER,

Marie! I lent my gosson my mear, to fetch hame 1 lent my coills;
3060 Ant he hir dromit into the querrell hollis. And I ran to the Consistorie, for to pleinse ; I hastered to the And thair I happinit amang ane greidic meinje. eonsistory, to Thay gane me, first, ane thing thay call citandum; lodge a com-
3064 Within aucht dayis, I gat loot lybellandum ; paint; and dere
Within ane moneth, I gat al opponendum ; 1 fell anong
In half ane zeir, I gat interloquentum; cunning and
And, syne, I gat-how call ;e it ?-ad replican- extortionate
dum: Lawyers, who
3068 Bot I could never ane word $3^{i t}$ volerstand him. had ny case And than thay gart me east out many plackis, aljourned and
Anl gart me pay for four and twentic actis; adjourned, amd
Bot, or thay came half gait to concludendum, drained me of all
3072 The feind ane plack was left for to defend him. my moner, in Thus thay postponit me twa ;ir, with thair traine, payment of Syne, hodie ad octo, ball me cmm againe; their fees;
and they cried for silver, to the last ; but I never got my good mare, after all.

Herein, agaln, we will reform.

The law-charges
are excessive.
We will have it herc as it is in France. The Spiritualty shall look atter spiritual matters; the Temporalty, after temporal.

This goes against our interest, which we will not forego.

And than thir ruiks thay roupit wonder fast For sentence silver : thay cryit, at the last. Of pronunciandum thay maid me wonder faine; Bot I gat never my gude gray meir againe.

## TENPORALITIE.

My Lords, we mon reforme thir consistory lawis, Quhais great defame aboue the heavins blawis. I wist ane man, in persewing ane kow, Or he had done, he spendit half ane bow. Sa that the kings honour wee may avance, Wee will conclude as thay haue done in France. Let Sprituall maters pas to Spritualitie, And Temporall maters to Temporalitie : Quha failzeis of this sall cost them of thair gude. Scribe, mak ane act; for sa wee will conclude.

## SPIRITVALITIE.

That act, my Lords,-plainlie I will declair,-
It is againis our profeit singulair.
Wee will nocht want our profeit, be Sanct Geill !

## TEMPORALITIE.

Your interest is selfish; and your consent does not signify.

Temporal Judges, not spiritual, thould have coguizanee of matters temporal.

We have given
our decision. 3100
30923 3ur profeit is against the Common-weil. It salbe done, my Lords, as 3 e hatue wroeht: We cure nocht quhidder $\mathfrak{z}^{e}$ consent, or nocht. Guhairfoir servis, then, all thir Temporall Tudges, Gif temporall maters somld seik at 3 ow refuges? My Lord, 3 e say that 3 e ar Sprituall :
Quhairfoir mell $3 e$, than, with things temporall? As we hame done conclude, sa sall it stand.

$$
3100
$$ Seribe, fut our Acts in orlour, evin fra hand.

## MPIRITVALITIE.

Till all $z^{\text {onr }}$ acts plainlic $I$ disassent.
Nutar, thairof I tak anm instrmment.
(Heir sall Veritie and Chustitie mak thair plaint at the bar.)

## VERITIE.

My Soverane, I beseik ;our excellence,
I beseech that
3104 Vse Iustice on Spiritualitie,
The quhilk to vs hes tone great violence,
Spiritualty may
get his due for lin Becaus we did rehers the veritie. Thay put vs close into Captivitie ;
violence to us

He cast us inte
3108 And ва remanit into subiectioun,
Into great langour and calamitie,
Till we war fred be King Correctioun.

CHASTITIE.
My lord, I haif great caus for to complaine.
3112 I could get na ludging intill this lame,
The Spirituall stait had me sa at dislane.
With Dame Sensuall thay latue maid sir ane band,
Amang them all na freindschip, sirs, I fand;
3116 And, quhen I came the nobill innis amang, My lustie Ladie Priores, fra hand,
Out of hir dortour durlic scho me dang.
veritie.
With the advese, sir, of the Parliament,
3120 Hairtlie we mak 3 w supplicatioun, Cause King Correctioun tak, incontinent, Of all this sort examinatioun.
Gif thay be digne of deprivatioun, -
3124 3e haue power for to correct sic cases, Chease the maist cumning Clerks of this natioun, And put mair prudent pastoms in thair places. My prudent Lords, I sity that pure eraftsmen
31:8 Abufe sum Prelats ar mair for to commend. Gar exame them, and sa $3 e$ sall sume ken How thay in vertow Biorhogs dois transemm.

Let King
Correction
examine
all persons
of this surt.
Let fit
clergy be
substituted
for unfit.
Even joor
craftsmen kıu\%
thelr business
better than
trime hishop,
sCRIBE.

What is your eraft ?

That of tailor, to make and to mend.

Why called tailor?

Because I can make doublets, enats, and hose.

And what are you called :

A shoemaker.

Why so called:

Because 1 make
foot-gear.
I should like to
show a sample
of my skill.

Things are, indeed, out of order, when very shocmakers and tailors surpass, in their voeations, our prelates.

Thy life and eraft mak to thir Kings kend. 3132 Quhat craft hes thow declair that to me plaine.

TAILBEOVR.
Ane tailjeour, sir, that can baith mak and mend : I wait, nane better into Dumbartane.

SCRIBE.
Quhairfoir of tailjeours beirs thou the styl?

TAIL3EOUR.
3136 Becaus, I wait, is nane, within ane myll, Can better vse that craft, as I surpois; For I can mak baith doublit, coat, and hois.

SCRIBE.
How cal thay 3 ou, sir, with the schaiping knife?

SOWTAR.
3140 Ane sowtar, sir ; nane better into Fyfe.

SCRIBE.
Tel me quhairfoir ane sowtar je ar namit ?

SOWTAR.
Of that surname I neid nocht he aschamit; For I can mak schone, brotekins, and buittis.
3144 Gif me the coppie of the Kings cuittis, And 3 e sall se, richt sune, quhat I can do. Heir is my lasts, and weill wrocht ledler, to.

GVDE-COVNSALL.
O Lord my God This is an mervelous thing,
3148 How sic misortour in this Realme sould ring. Sowtars and tailjeours thay ar far mair expert In thair pure cralt, and in thair handie art, Nor ar our Prelatis in thair vocatiom.
35:2 I pray sow, sirs, mak reformatiom.

VERITHE
Alace! alace! Quhat gars thir temporal Kings such to blame
Into the Kirk of Christ admit sic doings?
My Lords, for lufe of Christs passioun,
3156 Of thir ignorants mak deprinationn, Quhilk in the court can do bot flatter and fleich ; And put into thair places that can preich. Send furth, and seik sum devoit cmming Clarks,
3160 That ean steir yp the preopill to gude warks.

CORRECTIOYN.
As 3 e have done, Madame, I am content. Diligence, explore
Hoaw ! Diligence, pats hynd, ineontinent, the towns, cities,
And seik ontthrow all towns and cities, and universities,
3164 And visie all the vinversities. and bring hither Bring vs sum Doctours of Divinitie, With licents in the law and Theologie, With the maist comning Clarks in all this land.
dectors of divinity, licen-
tiates in law and theology, and
3168 Speid sune zour way, and bring then heir fra searned elerks, hand.
forthwith.

## DILIGENCE.

Quhat gif I find sum lalie provinciall, What if 1 Or minister of the gray freiris all, Or ony freir, that can preich prudentlie?
find any, besides
these, that
3172 Sull I bring them with me in cumpanie?
can preach?

## CORRECTIOVN.

Cair thou nocht quhat estait saever he be, Let then
Sa thay can teich and preich the veritie. be incluted. Maist eumning Clarks with vs is best behufit: No matter
3176 To dignitie thay salle, first, promuifit. what their titles, Quhiller thay be Munk, Chamon, Preist, or they that can Freir, preach shall Sa thay can proich, faill nocht to bring them he rased, first, heir. todignity.

## DILIGENCE.



## TEMPORALITIE.

Sire, pity our daughters, hard
to dispose of,
unless dowried
with land.
The market is spoilt for them, since the daugh ters of prelates can be endowed with such large marriageportions.

The wealth of the prelates keeps our ditughters unwelded.

And some of them go naughty.

There is reason in this complaint ;
and here, too, I will reform, before 1 go away.

Clear the way for me.

Alack, if I
amitaken!

Sir, we beseik jour soverane celsitude
Of our dochtours to hane compassioun,
Quhom wee may na way marie, be the Rude!
3184 Without wec mak sum alienatioun
Of our land, for thair supportationn ; For quhy the markit raisit bene sa hie, That Prelats dochtours of this natioun
3188 Ar maryit with sic superfluities, Thay will nocht spair to gif twa thowsand pound,
With thair dochtours, to ane nobill man ;
In riches sa thay do superabound.
3192 Bot we may nocht do sa, be Sanct Allane! Thir proud Prelats our dochters sair may ban, That thay remaine at hame sa lang vmmaryit. Schir, let zour Barrouns do the best thay can, 3196 Sum of our clochtours, I dreid, salbe miscaryit.

## CORRECTIOVN.

My Lord, jour complaint is richt ressomabill, And, richt sa, to our dochtours profitabill. I think, or I pas aff this natioun, Of this mater till mak reformatioun.
(IIcir sall enter common thijt.)
THIFT.
Ga by the gait, man ; let me gang.
How Devill came I into this thrang?
With sorrow I may sing my sang,
And I be taine.

For I hame run baith nicht and day ;
Throw speid of fut I gat away.
Gif I be kend heir, wallaway!
I will be slaine.
Pavper.
Quhat is thy name, man, be thy thrift?
THIFT.
Huirsun, thay call me common thift ;
For quhy I had na vther schift,
Sen I was borne.
In Eusdaill was my dwelling place:
Mony ane wyfe gart I cry alace ;
At my hand thay gat never grace,
Bot ay forlorne.
Sum sayis, ane king is cum amang vs,
That purposis to head and hang vs.
Thair is na grace, gif he may fang vs,
Bot on an pin.
Ring he, we theifis will get na gude.
I pray God and the halie Rude,
He had bene smoird into his cude, And all his kin.
Get this curst King me in his grippis,
My eraig will wit quhat weyis my hippis.
The Devill I gif his toung and lippis,
That of me tellis.
Adew! I dar na langer tarie ;
For, be I kend, thay will me carie,
And put me in ane fierie farie:
I se nocht ellis.
I raife Be him that herryit hell!
I had almaist forzet my sell.
Will na gude fallow to me tell
Quhair I may finde
The Earle of Pothus best haikuay :

My leg.
saved ine.
If recognized,
I am lost.

What is your mame?

Comimon Theft; for I live
by thiering.
My home was
in Ewisdale,
where 1 vexel
the wives.
They say that
a King has come,
who means
to hang us.
I wish he and all
his kindred had
been smothered in
their chrisoms.
He would soon
do for me.
Let no one delate
against me.
Good-bye! If
I am known,
it will fare
ill with me.
I had almost
forgot myself.
Will no one
tell me where
I can find
a certain backney

I came about,-
sturdy, and fleet
as the wind?
Here are my
bridle and spurs.
I should like to
spirit him away. 3244
If I got sight of
him, we should be
a long way off
before midnight. $\quad 3248$
Which is the way
to the stother?
My mother wonld
like to sue me.
With Lord
Lindesay's genet, and beyond, the water of Annatid, I should not fear.

What brought you here,
Oppression?
What have
you done? $\quad 3960$

The King
set me here.
1 wish 1 could
see Temporalty.
Pray stay here
half an hour.
1 was never
backward to defend you.

Put your leg in my phace.

I will relieve and
release you soon. 327.

That was my tarand heir away.
He is richt starek, as I heir say, And swift as winde.
Heir is my brydill and my spuris, To gar him lance ovir land and furris.
Micht I him get to Ewis durris, I tak na cuir.
Of that hors micht I get ane sicht,
I haife na dould, 3 it or midnicht,
That he and I sould tak the flicht Throch Dysert mure.
Of cumpanarie, tell me, brother, Quhilk is the richt way to the Strother.
I wald be weleum to my mother, Gif I micht speid.
I wald gif baith my coat and bonet,
To gret my Lord Lindesayis broun Ionet.
Wrar he bezond the watter of Amet.
We souhl nocht dreik.
Quhat now, Oppressiom, my maister deir !
Quhat mekill Devill hes broeht jow heir? $^{\text {on }}$
Maister, tell me the cans, perpueir,
Quhat is that ;e hane dome.
oppressiovn.
Forsuith, the kings maiestie
Hes set me heir, as ze may se.
Micht I speik Temperalitie,
He wald me releife sons.
I beseik ; ww, my brother deir,
Bot halfe ane houre for to sit heir.
3e knaw that I was never sweir
30w to rlefund.
Put in zour lear into my place ;
And heir I sweir, be (ionls grace,
3ow to releife within schort spare,
Syne, let ;ow went.

## THIFT.

Than, maister deir, gif me $3^{\text {our }}$ hand,
And mak to me ane faithfull band, That $;$ e sall cum agane fia hand, Withoutin faill.
oppressiove.
Tak, thair, my hand, richt faithfullie.
Als, I promit the, verelie,
To gif to the ane cuppill of kye , In Liddisdaill.
(Thift puts his legs in the stockis.)
Haif I nocht maid ane honest schift,
That hes betrasit common Thift?
For thair is nocht, vnder the lift,
Ane curster cors.
I am richt sure that he and I,
Within this hal zeir, craftely
Hes stolne ane thowsand scheip and ky, By meiris and hors.
Wald God I war baith sound and haill,
Now liftit into Liddisdaill!
The Mers sould find me beif and kaill.
Quhat rak of bread!
War I thair liftit, with my lyfe,
The Devill sould stick me with ane knyfe,
And ever I come againe to Fyfe, Quhill I war dead.
Adew ! [ leife the Devill amang 3ow:
That in his fingers he may fang 3 ow, With all leill men that dois belang $30 w$ :

For I may rew
That ever I came into this land ;
For quhy, 3 e may weill vorlerstand, I gat na geir to turne my hamul.

3it anis, arlew :

Then give me your hand, and promise to return soon eertainly.

1 promise
faithfully.
And I will give you a couple of cows, too.

So I have
betrayed Common
Theft, the
miserable wretch.
Within the
twelvemonth 1
am sure he and I
have stolena thousahd sheep aml kine.

Would I were
in Liddistale!
The Mers should
teed me well.
Once there, I
would never
more return
to Fyfe.
Adien! The Devil
take you and all
your loyal men!
1 regret having
ever come here,
where my chane
has beell so $\mathrm{pmon}^{2}$.
Once more, adieu!

# (Heir sull Diligence conuoy the thicie (larks.) 

DILIGEACE.

I bring three elerks, very intelligent, able to preach, and also to teach Latin.

They are a doctor of divinity and two licentiates, ailogether godly.

My blessing on this company.

We come to serve you, ready to do whatever you command.

Welcome! Sit down, and advise ns.

Exert yourself in your office. First, seareh out all that are in. competent to fulfil their dutiea, and put others in their places.

Yon are the head of this congregation; and I will be diligent to support you.
and the common peopil thay can preich, And, in the Scuilis, in Latine toung can teich. This is ane Doctour of Divinitie ; And thir twa, Licents, men of gravitie. 1 heare men say, thair conversatioun 3312 Is maist in Divine Contemplatioun.

DOCTOVR.
Grace, peace, and rest from the hie Trinitie, Mot rest amang this godlie cumpanie !
Heir ar we cumde, as 3 our obedients.
3316 For to fulfil zour inst commandements.
Quhatenir it llease zour Grace vs to command, Sir, it sall be obeyit, euin fra haml.

## REX HVMANITAS.

Gud freinds, $3 e$ ar richt welcome to vs all.
3320 Sit dom, all thrie, and geif vs 3 our counsall.

CORRECTIOVN:
Sir, I give 3 ow baith counsal \& command, In 3 our office rse exercitioun;
First, that je gar search, ont throch all ;our land,
Quha can noeht put to executioun
Thair office efter the institntiom
Of godlie lawis, confurme to thair roeationn:
Pat in thair places men of gule comditiom :
3328 And this ;e do without dilation.
3 e ar the head, sir, of this congragatiom,
Preordinat be God omnipotent.
Quhilk lies me semel to mak $z^{w}$ supportatioun,
3332 Into the quibilk I salthe diligent.

And quhasaever beis inohertient,
And will noeht sutfer for to be correctit, Thay salbe, all, deposit incontinent,
And from 3 our presence they sall be deiectit.

GVDE-COVNSAl.
Begin, first, at the Spritualitie, And tak of them examinatioun, Gif they can rse their divyne dewetie.
3340 And, als, I mak zow supplicatioun, All thay that hes thair oflices misvsit, Of them make haistie depritatioun, Sa that the peopill be na mair abusit.

## CORRECTIOYN.

3344 3e ar ane Prince of Spritualitie.
How haue 3 e vsit ; our office, now let se.

SPIRITVALITIE.
My Lords, quhen was thair ony Prelats wont Of thair office till ony King mak count?
3348 Bot of my office gif $3^{\text {e wald }}$ hane the feill, I let zow wit, I haue it vis weill ;
For I tak in my count twyse in the zeir, Wanting nocht, of my teincl, ane boll of beir.
3352 I gat gude payment of my Temporall lands, My buttock-maill, my coattis, and my offrands, With all that dois perteine my benefice. Consider, now, my Lorl, gif I be wyse.
3356 I dar nocht marie contrair the common law ; Ane thing thair is, my Lord, that $3 e$ may knaw. Howbeit I dar nocht plainlie spouse ane wyfe, 3it Conenbeins I haue had four or fyfe ;
3360 And to my sons 1 haue gituin rich rewairds, And all my dochters maryit vpon lairds. I let $z^{\circ} \mathrm{w}$ wit, my Lord, I am na fuill, For quhy I ryde vpon ane amland Muill.

And they who
refuse to be
corrected shall
be deprived

Make a begill
ning with the
Spiritualty;
and let all that
have misused
their offices 100
forthwith
ejected.

How have you discharged your duties ;

When did a prelate account to a king ?

Still, you shall know all. 1 look well after creaturecomforts, and exact everything that 1 have a claim to, judiciously.

The law forbid-
ding me to marry,
1 have had four or five concubines.

I care for my children, too; and I ride an amblurg mule.

Also, 1
live well.
Further, I
pension divers
temporal lords,
that they may
always take
my part.
And this is all.

I thonght you should preach and teach.

Why your mitre?

I don't know.

It means that you should teach and preach.

A friar takes my
duties till Easter.

This abbot and
this prioress are
seorners and
hypoerites.
They break
their vows
and live
unchastely.
Examine
into this.

3364 Thair is na Temporall Lord, in all this land, That maks sic cheir, I let 3 ow vnderstand. And, als, my Lord, I gif, with gude intentioun, To divers Temporall Lords ane 3 eirlie pensioun,
3368 To that intent, that thay, with all thair hart, In richt and wrang sal plainlie tak my part. Now hane I tauld zow, sir, on my best ways, How that I haue exercit my office.

## correctiovn.

3372 I weind zour office had bene for til preich, And Gods law to the peopill teich.
Quhairfoir weir $3 e$ that mytour, 3 e me tell.
spiritvalitie.
I wat nocht, man, be him that herryit hel !
corrections.
3376 That dois betakin that $\mathfrak{j}$, with gude intent, Sould teich \& preich the auld \& New testament.
spiritvalitie.
I hane ane freir to preiche into my place:
Of my office $z^{e}$ heare na mair quhill Pasche.

## chastitie.

3380 My Lords, this Abbot and this Priores Thay scornc thair gods. This is my reason quhy Thay beare an habite of feingeit halines, And, in thair deid, thay do the contrary.
3384 For to liue chaist thay vow solemnitly ; Bot, fra that thay be sikker of thair bowis, Thay liue in huirdome and in harlotry. Examine them, Sir, how thay obscrue thair vowis.

## CORRECTIOVN.

All three shall be scrutinized.

3388 Sir Scribe, $3^{e}$ sall, at Chastities requeist, Pas and exame $3^{\text {on }}$ thrie, in gullic haist.
$\therefore$ ARIBE

Father Abbot, this counsall bids me speir :
How $z^{e}$ haue vsit zour Abbay, thay wald heir.
339:- And, als, thir Kugs hes giluin to me commisximm Of zour office for to mak inquisitiom.

ABBOT.
Tuiching my office, I say to zow, plainhe, My Monks and I, we leif richt easelie.
3396 Thair is na Monks, from Carrick to Carraill, That fairs better, and drinks mair holsum Nill. My Prior is ane man of great devotiom ; Thairfoir daylie he gets ame double portiom.

SCRIBE.
3400 My Lords, how have 3 e keipt 3 our thrie vors ?

ABBAS.
Indeid, richt weill, till I gat hame my bows.
In my Abbay quhen I was sure professour, Then did I leife as did my predecessour.
3404 My paramours is baith als fat ant fair As ony wench into the tom of Air.
I send my sons to Pareis, to the scullis:
I traist in God that thay salbe na fuillis.
3408 And all my donchters I hane weill providit. Now iudge ze gif my office be weill gydit.
sCRIBE.
Maister Person, schaw vs gif $3^{\circ}$ can preich.
PERSONE.
Thocht I preich not, I can play at the caiche.
$3+12$ I wait thair is nocht ane, amang zow all, Mair ferilie can play at the fut-ball ; And, for the carts, the tabils, and the dyse, Aboue all persouns I may beir the prose.

I an to inquire
how you latwe
used your abley
and acquitted
yourcelt of your dutios.

Hy monks and 1 Had a jovial life, ambeat and drink very s:tisfactorily.

Dy prior, a most levout man, gets a double share of ale.

How have you kept your three vows?

1 have lived
like my
predecessor.
My paramotur:
are in capital case;
my sons are educated at Paris; and I provide for my daughters. Don't 1 do well:

Parson, can you preath?

Though I am not able to preach, 1 lawe rare skill in all manner of sports and games.

1 study my 3416 Our round bonats, we mak them, now, four-
dress, also.
Such is my life.
You learn no
more from me.

Now for my
Lady Prioress.
Why did
you turn
Chastity away :

She did not suit me.

1 follow custom ;
and 1 will enlighten you no further.

Now lirect some of your elunning clerks that ean preach, to make a sermon ont of hand.

1 will do so at onct.

You can tearh in the schouls, I know. Now prearh a sermon in English.

3428 Now caus sum of jour cumning Clarks Quhilk ar expert in heavinlie warks, And men fulfillit with charitie, That can weill preiche the veritie,
3432 And gif to sum of them command Ane sermon for to make fra hamt.

## corrections.

As 3 e have said, I am content
To gar sum preich incontinent.
(Panse.)
3436 Magister noster, I ken how ;e can teiche Into the scuillis, and that richt ornatlic. I pray jow, now, that $z^{e}$ wall please to preiche In Inglisch tomog, laud folk to edifie.

I will otey yon 3440 Soverane. I sall ohey zow humbillie, With ane schort sermon, presentlie, in this place,

And schaw the word of Cod, rntionaitlie
And sinceirlie. as ( rod will gitue me grace. (lleir sall the Doctour pas to the pulpit, and say:)
3444 Si vis arl vitam ingredi, serva mandata,
I evoit peopill, Sanct Paull, the preichour, sayis:
The fervent hife and fatherlie pitie
Quhilk God almichtic hes schawin, mony wasis,
3448 To man, in his corrupt fragilitie,
Exceids all luife in earth, sa far that we
May never to Ged mak recompence conding;
As quhasa lists to reid the veritie
3452 In halie Seripture, he may find this thing. Sic Dens dilexit mundum.
Tuiching nathing the great prerogatime
Quhilk God to man, in his creatioun, lent.-
3456 How man, of nocht creat, superlatiue
Was to the Image of God omnipotent,--
Let vs consider that speciall luife ingent,
God had to man, quhen our foirfather fell,
3460 Drawing vs, all, in his loynis immanent, Captive from gloir, in thirlage to the hel. Quhen Angels fell, thair miserabil ruyne Was never restorit ; bot, for our miserie,
$346 t$ The Son of God, secund persone divyne, In ane pure Virgin tuke humanitie. Syne, for our saik, great harmis sufferel he, In fasting, walking, in preiching, caulh, and heit;
3168 And, at the last, ane schamefull death deit he; Betwix twa theifis, on Croce, he zeild the Spreit: And, quhair an drop of his maist precious hlulp Was recompence sufficient and conding
347.2 Ane thowsand warkls to ransoun from that worl Infernall feind, Sathan, notwithstanding.
He luifit vs sa, that, for our ransoning. He sched furth all the blude of his boulie,-
antion miall
give me grace
l"vout puaple, $\therefore$ - loul tearlies us that Goul's grod-will to tillen and frail man strpasses all earthly love, and that we can make no latet return for it.

Altil thiv you
will time in the scriptures.

I Wall not now
dwell on the tact.
that God ereated
man in llis
own imare.
Rather, let its
consititer (iod's
great love to mam,
when diam tell,
and we with him.
Angels fell, to
remain fallen;
but ('hrist
ascu:ned
hmmanity, to
rescue math.
Sorely did Ire
suffer for us, ant,
at last, was
erurifiel, between
two thieves.
A single drop of
Ilis blowl wonld

- Hflice for reverent
at thons:amt
worlds; anlyet,
for love of us,
Heshed all

3476 Riven, rent, and sair womlit, qulair he dirl hing, His then,
on the cross on Calvary.

Thus was
Satan worsted, we were saved from hell, and the gate of Paradise was opened to all mankind. For this love God asks only love.

And love is a
lukder with
hat two steps,
by which we
Kith Heaven.

First, love trani; and, scoudly, love your nejghbour.

Utherwise, there is no salvation. - ") says tliex holy Goxpld.

There is
180 Frnmedy
lor such am
Io not eschew
all manner
ol sintand engum
in good works.

Naild on the Croce, on the Mont Calvary. Et copiosa apud eum redemptio.
O cruell death, be the the venemous
3480 Dragon, the Devill infernall, lost his pray.
Be the the stinkand, mirk, contageous, Deip pit of hell mankynd escaipit fray. Be the the port of Paradice, alsway, 3484 Was patent maid vnto the heavin sa hie,Opinnit to man and maid ane reddie way To gloir eternall with th' haly Trinitie. And $3^{i t}$, for all this luife'incomparabill, 3488 God askis na rewaird fra vs againe, Bot luife for luife. In his command, but fabill, Conteinit ar all haill the lawis ten, Baith ald and new, and commandements ilk ane.
3492 Lufe bene the ledter, quhilk hes bot steppis twa, Be quhilk we may clim vp to lyfe againe, Out of this vaill of miserie and wa.

Diliges Dominum Deum tum ex toto corde tuo, \& proximum tum sicut teipsum: in his duolus mandatis, \&c.
3496 The first step, suithlie, of this lelder is, To luife thy Goll, as the fontaine and well Of luife and grace ; and the secund, I wis, To luife thy nichtbour as thou luifis thy sell.
3 3ow Culra tynis ane stop of thir twa, gais to hel, Bot he repent, and turne to Christ anone.
Hauld this na fahill: the halie Evangell
Bears, in effect, thir words, everie one.
Si vis an vitum ingredi, serva mandata Dei.
Thay tyne thir steps, all thay yulta ever did sin
In pryde, invy, in ire, and Lerleris,
In covetice, or ony extreme win,
3508 Into sweimes, or into glattonie ;
()r quha dois nowht the deids of mercie.
(iff humgrime met, and gif the maikit clayis.

Now, walloway! Thinks thon na schame to lie? This is

| 35 |  | ali talse. |
| :---: | :---: | :---: |
|  | Thou sayis thair is bot twa steppis to the heavin ; Quha failjeis them man backwarts fall in hell. I wait it is ten thowsand mylis and sevin : | steps to Ileaven, <br> but many |
| 3516 | Gif it be na mair, I do it vpon thy sell. |  |
|  | Schort-leggit men, I se, be Bryds bell! | will |
|  | Gif thay be the words of the Evangeli, | Let thert. One must |
| 3520 | The sprituall men hes mister of ane gyde. |  |

ABBOT .
And I beleif that ernikit men and blinde How about the
Sall neuer get vp rpon sa hich ane ledder. lame and bind?
By my gude faith, I dreid to ly behinde, I must be
3521 Withont God draw me vp into ane tedder. hauled up. Quhat and I fal? Than I will break my hlediter. And in I fall :
And I eum thair this day, the Devill speid me, Toget up, fod Except God make me lichter nor ane ferlder, must make me lighter than a
$35 \geq 8$ Or send me doun gude Wideok wingis to flie. feather, or give me good woupcocks' wings.

PERSONF.
Com doun, dastart, and gang sell draiff. Come down,
I vuderstand nocht quhat thow said. dastard, and w.
Thy words war nather corne nor caiff : your way. You
3532 I wald thy toung againe war laid. prate nonsense.
Quhair thou sayis pryde is deidlie sin, Fride is
I say pryde is bot honestie ; hunesty;
And Covetice of warldlie win
3536 Is bot wisdome, I say for me: wisdom:
Ire, hardines, and gluttonie
and anger and
Is nathing ellis but lyfis fude :
the rest, whith
The naturall sin of lecherie
you denombe,
3540 Is bot trew luife. All thir ar gute.
are, all. yomil.

God and the Chureh forbid them to good Christians.

If they were sin, we cleries should avoid them.

God and the Kirk hes ginin rommand That all gude Christian men refuse them. PERSONE.

Bot, war thay sin, I vnderstand, 3544 We men of Kirk wald never vse them.

## DOCTOVR.

Brother, may the
Trinity support you, for the good of your suljects !
people, pray
for your rulers,
that the wicked may have justice.

1 pray for your
safety and parton; and may God bless you!

The Spiritual Estate means to resist, under advice of yonder friar.

3556 My lords, I persaue that the Sprituall stait, Be way of deid, purpois to mak debait; For, be the counsall of $;$ on flattrand freir, Thay purpois to mak all this toun on steir.

## FIRST LICENT.

Do you think they will disobey the rlecrees of. 1; miament?

Since the Pope wars against the King of frume, they think that prelates may hetent their patrimony.

3560 Traist 3 e that thay wilhe inobedient To that quhilk is decreitit in Parliament?

## DHLIGENCE.

Thay se the Paip, with awfull orlinance, Makis weir against the michtie King of France.
:3564 Richt sa, thay think that prelats suld nochtsungie, Be way of ileded defend thair patrimonie.

FIRST LICENT.
I pray the, brother, gar me viderstand Where did Christ Quhair ever Christ possessit ane fut of land. possess hand?

## DILIGENCE.

3568 3ea, that he did, father, withoutin fail ; For Christ Tesus was King of Israell.

He had land; for He was King of Israel.

## FIRST LICENT.

I grant that Christ was king abufe al kings ;
Bot he mellit never with temporall things;
3572 As he hes plainlie done declair, him sell ; As thou may reid in his halie Evangell :
Birds hes thair nests, and tods hes thair den ; Bot Christ Lesus, the Saviour of men,
3576 In all this warld hes nocht ane penny braid Quhairon he may repois his heavinlie head.

Christ was, indeed, king of kings; but lie asoidel temporal matters.

Thus, we read, In the Gospel, that lie had not where to lay llis head.

## DILIGENCE

And is that trew?
And is
this true?

## [SECVND LICENT.]

3es, brother, be Alhallows!
3580 Christ Iesus had na propertie bot the gallows, And left not, quhen he zeildit vp the Spreit, To by himself ane simpill winding-seheit.

It is. He hall no property but the ('ross; and He did not leave chongh to buy a winding-shcet.

## DILIGENCE,

Christs successours, I vnderstand,
His successore
3584 Thinks na schame to have temporall land, Father, they hane na will, I jow assure, In this warld to be indigent and pure.
scorn not wealth, unwilling to be poor. Bot, sir, sen 3 ar eallit sapient, But why wats
3588 Deelair to me the cans, with trew intent, Quhy that my lustie Ladie Veritie
not Lady Truth
treated woll
Thes nocht bene weill treatit in this cuntrie.

BATCHELER.

Where the
coumsels of begging friars prevail, undoubtedly the truth is despised, causing confusion.

Is not it so ?
Institute
a reform.
Friars prefer to do the preacbing.

They woukd lose, if the prelates did it,

So banislı that
friar, at once,
from the lind.
Otherwise,
he will surely
work mischief.
dud the prioress
is of evil
influence.
You should
deprive them
both, I think.

If ordered,
we will soon
despoil them.

Let them be
banished the
country directly. $\quad 3620$

Forsuith, quhair Prelats vses the counsall
3592 Of beggand freirs, in monie regioun, And thay Prelats, with Princes principall, The veritie, but doulbt, is trampit doun, And Common-weill put to confusioun.
3596 Gif this be trew, to 3ow I me report. Thairfoir, my Lords, mak reformatioun, Or ze depart, hairtlie I zow exhort. Sirs, freirs wald never, I zow assure, That ony Prelats vsit preiching: And Prelats tuke on them that cure, Freirs wald get nathing for thair fleiching. Thairfoir, I counsall 30 w , fra hand 3604 Banische 3 on freir out of this land, And that incontinent.
Do ze nocht sa, withoutin weir He will mak all this tom on steir : I knaw his fals intent. Zon Priores, withoutin fabill, I think scho is nocht profitabill For Christis regioun.
3612 To legein reformationn, Mak of them deprivatiom :

This is my opinioun.
FIRST SERGEANT.
Sir, pleis 3 e that we twa invaid them, 3616 And ;e sall se vs sone degraid them Of coill and chaplaric. CORRECTIOVN. P'as on. I am richt weill content. Syne, lamische them, incontinent, Uut of this cmorrie.

FIRST SERGEANT.
('um on, sir freir, and be nocht fleyit. The King, nur maistrr, mon he olneyit ;
come, friar The King must han wed ;

Bot se sall hame na hame.

The Freirs will say, without delay, Nos sumus exempti.
(Heir sall thay spuilze Flattrie of the Freirs habite.)
gVDE-COVNSALL.
Sir, be the halie Trinitie !
3644 This same is feinzeit Flattrie :
I ken him be his face.
Beleiuand for to get promotioun, He sairl that his name was Devotioun,

And sa hegylit zour grace.
but you xhall take no harm.

It you would
travel, this hood
and gown will
keep you warm.

Whrat mean these monsters: 1 :am not subject to funnatn laws.

Let us take the hood and gown. How like a seamp le looks!

These triats, to escape promishment, claim exemption.

They are altogether exempt, I assinte 3004.

At the Julisment, when Clorist that say 'Comm', se blessed,' the friturs will saty they are exempt,

1 see this
is Flattery,
in disprnise.

Toget promotion.
he callem himselt
|hevotion, : anl $=1$ lawitedyy.

FIRST SERGEANT.
Cume on, Lady Cum on, my Ladie Priores.

Prioress. We
will teach you a new dance.

We sall leir zow to dance-
And that within ane lytill space,-
Ane new pavin of France.
(Heir sall thay spmil;e the Priores; and scho sall haue ane kirtill of silk onder hir habite.)

Methinks this
holy prioress
has turned into
a courtesan.
Now, hrother, be the Masse !
Be my iudgement, I think
This halie Priores
3656
Is turnit in ane cowclink.

PRIORES.
Curse on my
friends, who would have me a nun, and not marry !
Il was their
elved that made
we : prioress.
Nums sing ever,
but with no
maderstanding.
They are not
necessary to
the Clumelt.
I meas to mary,
and hecome
housewife.
Marfing is more 3672 Dariage, be my opinioun,
religious than to
be friter or mun.

My lomls, don't
let me lue hamen. :3676
1 samoif
I gif my freinds my malisom, That me compellit to le ane Nun, And wald nocht let me marie.
3660 It was my freinds grearlines
That gart me lee ane Priores :
Now hartlie them I warie.
Howheit that Numis sing nichts and dayis,
3664 Thair hart waitis nocht quhat thair mouth sayis;
The suith I jow declair.
Makand zow intimatioun,
To Christis congregatioun
Numnis ar nocht necessair.
Bot I sall do the best I can,
And marie sum gude lonest man,
Ant brew gule aill and tun. It is better Religioun

As to be freir or Num.

FLATTERIE FREIR.
My Lords, for Gols saik lot mot hang me, Howheit that widtiefows wald wrang ne.

I cam mak na domait

To win my meat at jleuch nor harrowis;
Bot I sall help to lang my marrowis,-

3e'ill all be hangit,-I se noeht ellis,-
And that ineontiment.
Dissait.
, walloway! Will 3 e gar hang vs?
Devill brocht 3 on curst king amang vs,
For mekill sturt and stryfe.
dissait.
Now, walloway! Will 3e gar hang vs? $_{\text {The Devill broeht } 3 \text { on curst king amang vs, }}^{\text {For mekill sturt and stryfe. }}$
dissait.
Now, walloway! Will 3e gar hang vs? $_{\text {The Devill broeht } 3 \text { on curst king amang vs, }}^{\text {For mekill sturt and stryfe. }}$ For mekill sturt and stryfe.

## flatterie.

3696 I had bene put to deid amang 3 ow,
3696 I had bene put to deid amang jow,
War noeht I tuke on hand till hang jow ;
And sa I saifit my lyfe.
I heir them say, thay will ery doun
3700
Baith Falset and Dissait.

CORRECTIOVN.
Than pas thy way, \& greath the gallons ;
Syne, help for to hang up thy fellowis.
Thou gets na vther grace.
[Flatterie.]
Of that office I am content.
Bot our Prelates, I dread, repent, Be I fleimde from thair face.
(Heir sall Flattrie sit besyde his marroucis.)
dissait.
Now, Flattrie, my auld companjeoun,
Quhat dois zon King Correetioun?
Knawis thou nocht his intent?
Deelair to vs of thy novellis.
[Flatterie.]
And that in

All freirs and Nunnis in this Regioun,
Sa far as I can feill,
earn my bread by tillage; but 1 catr help to hang my companions.
'Then go and prepare the gallows for them, You get no brace but this.

I consent.
Bat our prelates
will miss the.

What is Cor-
rection doing?
Tell me what you know.

I only know that you will all be lamged.

Througli you?
It was the Devil
that brought Correction here.

To save myself,
I offered to
hang you.
All friars and
nums are to
be eried down,
as unnecessary,
and as opposed to the common welfare.

Becaus thay ar nocht necessair :
And, als, thay think thay ar contrair 3704 To Iohne the common-weill.
(Heir sal the Kings and the temporal stait round tognder.)

CORRECTIOVN.
These prelates
shall, all, tre deprived; and these three
clerks shall
supersede them.
This is because God's Word was neglected.

Be it so.
Effect the change.

Patience:
We wiil ohey. we will complain to the Popre.
sucla reformation is new in scotant,
(The Kings servants lay hands on the thrie prelats, fo says:)
WANTONNES.

3716 For we will do the Kings commandement.

## SPIRITVALITIE.

I mak ane vow to Cod, and je vs handill, 3e salbe curst and gragit with buik and candill. Syne, we sall pas vnto the Paip, and pleinzie,
With the advice of King Humanitie, Heir I determine, with rype adyysement, That all thir Prelats sall deprivit be,
3708 And, be decreit of this present Parliament, That thir thrie cunning Clarks sapient Immediatlie thair places sall posses; Becaus that thay haue bene sa negligent, 3712 Suffring the word of God for till decres.

## REX HVMANITAS.

As 3 e haue said, but dout it salbe done.
Pas to, and mak this interchainging sone.

My Lords, we pray zow to be patient; syne, wer sall pas rito the Pap, and plimzie,
3720 And to the Devill of hell condemne this meinze; For quhy sic reformatioun, as I weine, Into Scotland was never hard nor seine.
(IIrir sal thay spuil; them with silence, and put thair habite on the thrie Clarks.)
mercianid.
We mervell of jow, paintit sepulturis,
3724 That was sa bauld for to accept sic cuiris,...

With glorious habite rydand vpon ;un Muillis. fowh, ats you Now men may s, $z^{\text {e ar bot verie fuillis. now appar: }}$
spiritvalitie.
We say, the Kings war greiter fuillis nor we,
3728 That vs promovit to sa greit dignitie.
The kings that exalted us were greater fools.

## ABBOT.

Thair is ane thowsand in the kirk, but doubt,
The Chureh has many more tike us. Sic fuillis as we, gif thay war weill socht out.

But let us go drink with sensuality.
3732 Let vs ga soup with Sensmalitie.

> (Hfir sall thay pas to Sensualitie.)
> SPIRITVALITIE.

Madame, I pray 3 ow mak vs thrie gute chteir. sadame, pray We cure nocht to remaine with zow all ;eir. treat us.

SENSVALITIE.
Pas fra vs, fuillis, be him that hes vs wrocht!
Away! I will
have nothing to
3736 3e ludge nocht heir ; becaus I knaw jow nocht. do with you.

SPIRITVALITIE.
Sir Covetice, will ze, also, misken me? You will help us,
I wait, richt weill, 3 e wil baith gif and len me. Covetousness?
Speid hand, my freind ; spair nocht to break the break open my lockis:
3740 Gif me ane thowsand erouns out of my box. box, and give me a thousand crowns.

## covetice.

Quhairfoir, sir fuil, gif ;ow ane thowsand crowns? Why give them to Ga hence. Je seime to be thrie verie lowns. you: be off!

## SPIRITVALITIE.

I se nocht els, brother, withoutin faill,
The world is turned topsy-
3744 Bot this fals warld is turnit top onir taill. turyy. Sen all is vaine that is voder the lift, We must seek a To win our meat we man mak vther schift. living otherwise.

If we do not work, we shall starve.

Then let us go where we are not known.

It is these friars that have ruined me, by usurping my place in preaching.

Curse on this reformation : For 1 have, still, two daughters to marry, and lack portions for them.

As for me, being young, I will go to France, and turn soldier.

With our labour except we mak debait,
3748 I dreid, full sair, we want baith drink and meat.

## PERSONE.

Gif with our labour we man vs defend, Then let vs gang quhair we war never keml.

## SPIRITVALITIE.

I wyte thir freirs, that I am thus abusit;
3752 For by thair counsall I haue bene confusit. Thay girt me trow it suffysit, allace ! To gar them plainlie preich into my place.

## ABBOT.

Allace! This reformatiom I may warie; 3756 For I haue $3^{\text {it twa dochters for to marie; }}$ And thay ar baith contractit, be the Rude! And waits nocht how to pay thair tocher-gude.

## PERSONE.

The Devill mak eair for this vnhappie chance ; 3760 For I am zoung, and thinks to pas to France, And tak wages amang the men of weir, And win my living with my sworl and speir.
(The Bischop, Albot, persone, and Priores depairts, altogidder.)

GVDE-COYNSALL.
Or 3 e depairt, sir, aff this Regiom,

Before you go, let Jolin the Commonwealth be dressed out; for he has been neglected,
and is in
much distress.

Gif Iohne the common-weill ane gay garmoun. Becaus the Common-weill hes lene overluikit, That is the caus that Common-weill is cruikit. With singular profeit, he hes bene sa supprysit, 3768 That he is baith cauld, nakit, and disgysit.

## CORRECTLOYN.

As $z^{e}$ hane said, father, I am content. Sergeants, gif Iohne ane new ahniljement,-

Of Sating，Damais，or of the Velveit fyne ；－
3772 And gif him place in our Pithliament，syne．
（Heir sul thay cleith Iohne the Common－meil gorgeouslie，and set him doun amung them，in the P＇arliument．）
All verteons peopil now may the reiosist，
Sen Common－weill hus sultin ane gay garmon；
Aml，ignorants out of the Kirk deposit，
3776 Devoit Doctours and（larks of renoun
Now，in the Kirk，sall hatue dominioun ；
And Giude－counsall，with Ladie Veritie， Ar profest with our kings Maiestic．
3780 Blist is that Realme that hes ane prudent King， Qulilk tois delyte to hair the veritic， Punisching thame that plainlie ildis maling Contrair the Common－wrill and equitie．
3784 Thair may na peopill hane prosperitie， Quhair ignorance hes the dminioun， And common－weil be tirants trampit doun．
( P'ulusa.)

Now，maisters， $3^{\circ}$ wall heir，incontinent，
3788 At great leysour，in 3 our presence，proclanit
The Nobill Acts of our Parliament，
Of quhilks we neid nocht for to be asehamit．
Cum heir，trumpet，\＆sound $z$ our warning tone，
3792 That every man may knaw quhat we hane done．
（Heir sall Diligenee，with the Scribe unt the trumpet，pas to the pulpit，wivt proctroure the Actis．）

It is devysit he thir prudent Kings，King Correct－
Correctioun and King Hnmanitie，
That thair Leigis，induring all thair Ringis，
3796 With the avyce of the estaits thrie，
Sall manfullie defend and fortifie
The Kirk of Christ，and his Religioun，

seat in whr
Darliament．

Rejure，now，
 the（inmmon－ Wealth latas grot a kay farment ； isporamuses．in the Church，hase Inen exchanged for fit clerics；
and（Good Counse］
and Truth are
friends with the King．
Happy is the realm whose king loves Iroth and punishes in． justice．

There is no prosperity
under ignorance and tyramy．

You sliall bow
hear the Acts
of our Parliament proclaimed．

Summon all， to hear what we have done． ion and Kine IIumanity have resolved that their lieges shall defend the Chureh，and
earnestly, undel
pain of punishment.

The Aets passed
by the last
Parliament, being
wholesome,
shall tre
duly observed;
and they that
break them
shall suffer.

The temporal
lands are to
be leased, as
in Franee,
to real husband-
men, but
with equitable
restrictions.

Noblemen
are not to
connive at
thieves, but
are to be re-
sponsible for
their stealing, if they do not commit them for trial.

Justices, with
a l'resident,
are to be
appointed in
Elgin, or in
Inverness, for
the northern
quarters, to
sative long
jomers

Without dissimulance or hypocrisie,
3800 Vnder the paine of thair punitioun.
2. Als, thay will, that the Acts honorabill Maid, be our Prince, in the last Parliament, Becaus thay ar baith gude and profitabill,-
3804 Thay will that everie man be diligent Them till observe, with vnfeinzeit intent. Quha disobeyis, inobedientlie, Be thir lawis, lut doubt, thay sall repent,
3808 And painis conteinit thairin sall vnderly.
3. And, als, the Common-weil for til advance, It is statute that all the Temporall lands Be set in few, efter the forme of France, 3812 Til verteous men that labours with thair hands, Resonabillie restrictit with sic bands, That thay do service, nevertheles, And to be subiect, ay, vuder the wands; 3816 That riches may with policie incres.
4. Item, this prudent Parliament hes devysit, Gif Lords halds vnder thair dominioun
Theifis, quhairthroch puir peopil bein supprisit,
3820 For them thay sall make answeir to the crom, And to the pure mak restitutioum, Without thay put them in the iudges hauds, For thair default to suffer pumitioun ;
3824 Sa that na theifis remane within thair lands.
5. To that intent, that Instice sould incres, It is conchudit, in this Parliament, That, into Elgin, or into Innernesse,
3828 Sall be ane sute of Clarks sapient, Togidder with ane prudent Precident, To do instice in all the Norther Airtis, Sa equallic, without impediment, That thay neid nocht seik iustice in thir pairts.

6．With licence of the Kinks halimes， That iustice may be done contimallie， All the maters of Scotland，mair and les． To thir twa fimous saits，perpetuallie， Salbe directit ；becans men seis，plainli， Thir wantoun Nmmis ar na way necessair Till Common－weill，nor zit to the glorie
3840 Of Christs Kirk，thocht thay be fat and fair． And，als，that fragill ordour feminine Will nocht be missit in Christs Religioun ： Thair rents rsit till ane hetter fyne，
3844 For Common－weill of all this Regiom． Ilk Senature，for that prectioun， For the vphalding of thair gravitic， Sall hane fyue humdreth mark of lensionn：
3848 And，also，bot twa sall thair nummer be． Into the North，saxteine sall thair remaine； Saxtein，rycht sa，in our maist famons toun Of Edinburgh，to serve our Soveraine ；
35.52 Chosen，without partiall affectiomn． Of the maist cumning Clarks of this Regiom ； Thair Chancellar chosen of ane famous Clark， Ane cuming man of great perfectioun，
3856 And，for his pensiom，hane ane thowsand mark．
7．It is devysit，in this Parliament， From this day furth，na mater Temporall－ Our new Prelats thairto hes done consent，－－
3860 Cum befoir Iudges consistoriall， Quhilk hes bene sa prolixt and partiall， To the great hurt of the commmitie． Let Temporall men seik Iudges Temporall ；
3864 And Sprituall men，to Spritualitie．
8．Na bencfice beis giffin，in tyme rumming， Bot to men of gule ernditioun， Expert in the halie Scripture，and cumming， And that they be of gude condition，

She Chureht
assenting，
spiritual matters
are there to be
adjurliated on．
Anns，its heimg
maneressary
either to state or Clumeh， are to be abolished；ant
their reventes
are to the
applied more
for the pmblic
interest．
The Senators
are to be
stipendiary，
and their
number is 10
he fixed．
There are 10 be thirty． two royal councillors， chosen，im－ partially，for their ability ；
and their
Chancellor，a learned man，is to have loun marks， as salary．

From this
day forth， temporal
nuatters shan
rome before
temporal
¡ulges，and
spiritual
matters be－
fore spirituai
julges．
Penefices are
to be hestowed
on erudite
ecelesiasties，
of goonl hife, and qualified to preach or eise to teach. As ignurant priests alound, disgracing the dignity of
teachers, the
Bishops are to ordain mone but men of learning, and fit for the priesthood.

As an m-
skiltul tailor
is not tolematen,
so ath ignorant
cleric shomle mot
be entured.

Isaiah condemns such.

No prelate is to attempt to restore the
(nstom of death-presents.

No jerwon
but of the
Bood-royal
is to hold
a plurality.
Mortuaries
are to be
done away
with, as beim,
dotrimental 10
tise commonatly;
and the Baroms
are no lingry

Of publick vices but supitionn, And yualefiet richt prudentlie to preich To thair awin folk, haith into land and toun, 3872 Or ellis in famous scullis for to teich.
[9.] Als, beeaus of the great pluralitie
Of ignorant Preists, ma then ane Legiom,Quhairthroch of Teicheouris the heieh dignitie
3876 Is vilipendit in ilk Regioun,--
Thairfoir our Court hes maid ane provisioun, That na Bisehops mak teichours, in tyme cumming,
Except men of gude erulitioun,
3880 And for Preistheid qualefeit and cunning. Siclyke as $\mathfrak{e}$ se, in the borrows tom,
Ane Tail; ;our is nocht sufferit to remaine, Without he can mak doublet, coat, and gown-3884 He man gang till his prentischip againe,Bischops sould nocht ressaue, me think certaine, Into the Kirk except ane cuming Clark.
Ane ideot preist Esay compaireth, plaine,
3888 Till ane dum dogge, that can nocht byte nor bark.
10. From this day furth, se ma Prelats pretend, Thler the paine of inobedience, At Prince or Pap to purchase ane command
3892 Againe the kow ; becaus it dois offence.
Till ony I'reist we think sufficience
Ane bernefice for to serve (inal withall.
Twa I'relacies sall na man hatle, from thence,
3896 Without that he be of the blude Royall.
11. Item, this prudent comusall hes eonclurlit, Sia that our haly Vickars be nocht wraith, From this day furth, thay salle cleane demudit
3900 baith of cors-present, row, and rmest claith;
To pure commons becaus it hath done skaith.
And, maimoter, we think it lytill foree,
Howheit the baromms thairto will be laith,

3904 From thine furth thay sill want that hyrald to wat lors. bervers.
$1 \because$. It is derreit, that, in this l'arlimment, anformon Ilk lisehop, Minister, l'riour, and P'ersoun, haviw the To the effect thay may tak better tent
3908 To sanlis vnder thair dominiom,
cure of somes
gion of those
Efter the forme of thair fundatioun,
Ilk Dischop in his Diosie sall remaine.
And everilk Persone in his parachom,
3912 Teiching thair folk from viees to refrane.
mader them,
(t) contine thern-
selves to thuir
charges, minis-
tering at is due.
13. Becaus that "larks our sulustance dois mame to consume
For bils and proces of thair prelacies, Thairfoir thair sall na money ga to Fome,
3916 From this day furth, for any bencfice, Bot gif it be for greit Archhischopriss. As for the rest, na money galis at all, For the incressing of thair dignities,
3920 Na mair nor did to Peter nor to Panll.
14. Considering that our Preists, for the maist as our priests, part,
Thay want the gift of Chastitie, we se,Cupido hes sa perst them throch the hart,-
3924 We grant them licence and frie libertie for the most part, want the gift of
chastity, they
That thay may haue fair Virgins to thair wyfis, may marry maids, and so And sa keip matrimoniall Chastitie, And nocht in huirdome for to leid thair lyfis.
3928 15. This Parliament, richt sa, hes done barons are m, conclude,
longer to mary
From this day forth, our Barrouns temporall
Sall na mair mix thair nobil ancient blude With bastard bairns of Stait Spirituall.
3932 Ilk stait amang thair awin selfis marie sall. Gif Nobils marie with the Spritualitie, the illegitimate chiluren of prelates.

Noblemen oflend From thyne, subiect thay salbe, and all ine by such Sal be degraithit of thair Nobilitie,
and shall so remain until, on payment of a fine, they be relabilitated.

In like manner, ecclesiastics are to find wives in their own orker, after ancient precedent. Such are the Acts of this Parliament. Let them
he obeyed.
None but the
malicious will resist them

Hy blessing for your bounty
and for your
noble Acts!

May you use
then well.
nigued, thes
will benefit
declareit, they should be observel.

But hehear Deceit and his companions, and hamish Flattery, the scoundrel.

Then we h:ul, all
hutter rest

3936 And from amang the Nobils cancellit, Vnto the tyme thay by thair libertie, Rehabilit be the ciuill magistrate. And sa sall marie the Spiritualitie:
3940 Bischops with bischops sall mak affimitie; Abbots and Priors, with the Priores ; As Bischop Annas-in Scripture we may se,-Maryit his dochter on Bischop Caiphas.
3944 Now have 3 e heard the Acts honorabill Devysit in this present Parliament, To Common-weill, we think, agreabill. All faithfull folk sould heirof be content

3948 Them till observe with hartlie trew intent. I wait nane will against our Acts rebell, Nor till our law be inobedien, Bot Plutois hand, the potent prince of hell.
(Heir sall Pauper cum befoir the King, and say:)

## PAVPER.

3952 I gif $30 w$ my braid bemesomn, That hes givin Common-weill a goun. I wald nocht, for ane pair of plackis, 3e had nocht maid thir nobill Actis.
3956 I pray to God and sweit Sanct Geill To gif fow grace to vse them weill. Wrer thay weill keipit, I vnderstand, It war great honour to Scotland.

3960 It had bene als gude 3 e had sleipit, As to mak aets, and be nocht keipit. Bont I beseik 3 ow, for Allallows, To leid Dissait, and hang his fellows,
3964 And banische Flattrie aff the tom ;
For thair was never sic ane lom.
That heand done, I lanld it best
That expice man ea to his rest.

CORRBETIOLN:

3968 As thou hes said, it salbe done.
Suyith! Sergeants, hang 3 on swingeours sone.
(Itei. sul the Sergeants lous the presoners out of the stocks, and leid them to the gallows.)

FIRST SERGEAN'T.
Cum heir, sir Theif; rom heir, cum heir.
Quhen war ze wont to be sa sweir?
3972 To hunt Cattell 3 e war, ay, speilie ;
Thairfoir 3 e sall weane in ane widdie.
thift.
Man l be hangit? Allace! allace!
Is thair nane heir may get me grace?
3976 jit or $I$ die, gif me ane drink.

FIRST SERGEANT.
Fy ! huirsun carle. I feil ane stink.

THIFT.
Thocht I wald nocht that it war wittin, Sir, in gude faith I am bedirtin.
3980 To wit the veritie, gif 3 e pleis, Louse doun my hois, put in zour neis.

FIRST SERGEANT.
Thou art an limmer, I stand foird.
Slip in thy head into this coird;
3984 For thou had never ane meiter tippit.
THIFT.
Allace! This is ane fellon rippit. (Pausa.)

The widdifow wairdanis tuke my geir, And left me nether hors nor meir,

It shall be so. sicrgeants

Here, Thief
You were not so slow in ste:ling.

You must swing.

Will no one
save me ?
Give me a drink.

Phew :

You can tell
what has
happened,
if you use
your nose.

Rascal, slip, your head int. this eord,-:a good fit.

A bad go, this:

I have been
stripped of
all; and now 1 must be hanged.

Repent, evil-doers;
or else confess,
and make ready,
If you stay, and if Correction lays hands on you,
a noose will be your grace.

Farewell,
fellow-thieves !
Farewell,
ye cmmning
in our eraft,
nimble of
foot, strong
of hand, whose
names are so
many that 1
have no time
to repeat them !
If Correction catches you, it will be all up, with you.

Make haste !

But give me
$1: 111=10$
reliese nature

3988 Nur earthlie gude that me belangit.
Now, walloway! I man be hangit.
Repent zour lyfis, ze plaine oppressours, All 3 e misdoars, and transgressours ;
3092 Or ellis gar chuse 3 ow gude confessours, And mak ;ow forte:
For, gif $z^{e}$ tarie in this land, And cum vnder Correctiouns hand,
3996 3our grace salbe, I vaderstand, Ane gude scharp coird. Adew! my bretheren, common theifis, That helpit me in my mischeifis.
4000 Adew ! Grosars, Nicksons, and Bellis: Oft have we rin outhoart the fellis. Adew! Robsomis, Hansles, and Pyllis, That in our cuaft hes mony wylis,
4004 Lytils, 'Trumbels, and Armestrangs. Adew ! all theifis that me belangs, Tailjeours, Curwings, and Elwands, Speidie of fut, and wicht of hands,-
4008 The Scottis of Ewrisdaill, and the Graimis :
I hane na tyme to tell ;our namis.
With King Correctioun and 3 e be fangit, Beleif, richt weill, $3^{e}$ wilbe langit.

## fllist sergeant.

4012 speid haml, man, with thy clitter clatter.

## 'TIIIT'。

For Gods saik, sir, let me mak watter.
Howbeit I hane bene cattel-gredie.
It schamis to pische into ane wildie.
(Ifeir sal Thif\% be dratein op, or his figour.)

> SECVNO SERGEANT.

01016 ('um heir, Dissait, mer (wnpanserm.

Saw ever ane man lyker ane loun,
To hing vpon ane gallows?

DAss.at.
This is aneuch to make me mangit.
4020 Duill fell me, that I man he hangit !
Let me speik with my fallows.
I trow wan-fortune brocht me heir.
Quhat mekill feind maid me sa speidie?
4024 Sen it was said, it is sevin 3 eir, That I sould weaue into ane widdie.
I leirit my maisters to be gredie.
Adew! for I se na remeid.
4028 Luke quhat it is to be evil-delitie.

SECVND SERGEANT.
Now in this halter slip thy heid.
Stand still. Me think ze draw aback.

DISSAIT.
Allace: Maister, 3 e hurt my crag,

## SECVND SERGEANT.

4032 It will hurt better, I woid an plak, Richt now, quhen $3^{e}$ hing on ane linag.

DISSAIT.
Alew : my maisters, merchant men.
I hane jow servit, as 3 e ken,
4036 Truelie, baith air and lait.
I say to 30 w , for conclusioun,
I dreirl 3 e gang to confusioun,
Fra tyme 3 e want Dissait.
4040 I leirit zow, merchants, mony ane wyle,
Vpalands wy fis for to legyle, Vpon anc makit-lay:

What a rascal
to hang !

1 am stumned.
I to he hangeat?
l.et me spara.

I am unluchy.
seven years
ago it was
forctodd I sloould
be hatiferl.
1 taught grevi.
I am done for.
This contreol
evil coursm.

Slip your hear in.
Do you flinch?

You hurt
my neck.

It will hurt
more directly.

Fitrewell,
merchantmen,
whom I have
served well:
You will fare
ill, without
Deceit.
I taught you
to chatat the
comber wis.
and to malm off on them worthless wares for souncl.

I was always
"hispering you,
and putting you
up to tricks.
lt is well that
Correction knows not of your eraft.
1 tanght you to mix new wine and old ;
to buy cheap
and sell dear;
and the art of adulteration.

Remember usury, imitating
your betters.
Never mind
seant measure
or short weight.
Goorl-bye, ofd
friends. l was
true to you;
and you will
grieve for me,
especially Tom
Williamson.
Tom, pray for me heartily, and reflect on my doings ; for you learned from me how to cheat the Bishop and his clerks.

Somer merehants, you may curse youder king.

And gar them trow jour stuffe was gude,
4044 Quhen it was rottin,-be the Rude !And sweir it was nocht sway.
I was ay roundand in zour ear,
Aul leirit jow fur to ban and sweir
Quhat zour geir cost in France, Howbeit the Devill ane word was trew.
3our craft gif King Correctioun knew, Wald turne zow to mischance.
405. I leirit 3 ow wyllis many fauld :

To mix the new wyne and the auld,That faschioun was na follie ;To sell richt deir, and by gude chaip ; 4056 And mix Ry-meill amang the saip, And Saiffrone with Oyl-dolie.
For;et nocht ocker, I counsall zow, Mair then the vicker dois the kow, Or Lords thair donlill maill. Howbeit 3 our elwand he too skant, Or zour pound-wecht thrie mees want, Think that bot lytill faill.
$406 t$ Alew ! the greit Clan Iamesone, The blude Royal of Clappertoun :

I was, ay, to 3 ow trew.
Baith Andersone and Paterson
Ahove them all, Thome Williamsone, My absence $z^{e}$ will rew.
Thome Williamsone, it is $\boldsymbol{z}$ our pairt To pray for me with all ;our hairt, And think vpon my warks; How I leint jow ane gude lessom, For to begyle, in Edinlmigh tom, The Bischop and his Clarks.
4076 3e, zoung merchants, may cry allace: For wanting of jour wonted grace, 3 on chsst King ; may han.

Hal I leitit bot halfe ane ；eir，
4080 I sould have leirit 3 ow erafts perqueir．
To begyle wyfe and man．
How may 3 e，merchants，mak delait，
Fra tyme ze want zomr man Dissat ？
In six montios
mure 1 would
hase made
you alepors．
You wi＇！strice
froithesty，with－
4084 For zow I mak great cair．
Without I ryse fra deid to lyfe，
I wait weill，弓e will never thryfe
Farther nor the fourth air．
out Dereit．

Inless 1 rome to
lite，you will not
tlarive many
generations．
（Heir sal Dissait be drawin cp，or ellis his figure．）

FIRST SERGEANT．
4088 Cum heir，Falset，\＆mense the gallows． 3 man hing vp amang zour fallows， For zour cankart conditiom． Monie ane trew man haue 3 e wrangit ：
4092 Thairfoir，but doulbt，3e salbe hangit，
But mercie or remissioun．

## FALSET．

Allace！Man I be hangit，to ？
Quhat mekill Devil is this ado？
How came I to this cummer？
Dy gude maisters， 3 e craftsmen，
Want 3 e Falset，full weill I ken，
3e will，all，die for hunger．
41003 e ，men of craft，may cry allace．
Quhen 3 e want me， 3 e want 3 our grace；
Thairfoir，put into wryte
My lessouns that I did zow leir．
4104 Howbeit the commons eyne $z^{2}$ bleir，
Count $z^{e}$ nocht that ane myte．
Find me ane Wobster that is leill， Or ane Walker that will mocht steill，－

How did 1 inem
this misure of
being langed：
Craftsment，you
will staree，w：th－
out Falschoonl．
As you will
miss lue，
note down my
instructions．

Don＇t mind
practising guile．
Is any wewer
or fuller
homast ：
Come，Falseliond， and grace the Lellows，with yonr mates．

For voir wrong－ doing you must swing．

A miller that
will not steal you
may count holy.
Among lutchers,
to blow up their
meat is only
a joke:
and I taught
it to them.
Tailors, too,
learned from me,
in the towns.
Country tailors
1 allowed
to calhare.
Andro Fortom
will be frantic
ahout me:
and Tailor
Baharage will
roar at seein,
me hanced.
Not so beaton
Jamie Ralfe,
honest fool;
nor Willie
Cadyench, the
selfish maltworm.
To the inewers
of Cowpertown
1 leave :
hearty curse.
They think it
no larm to brew
washy ale.
bo you know
how they make
harncont?

Or ane Millair that hes na falt, That will nather steill meall nor malt, Hanld them for hatie men.
4112 At our flesehers tak 3 e na greife.
Thocht thay blaw leane mutton and beife, That thay seime fat and fair, Thay think that practick bot ane mow.
4116 Howbeit the Devill a thing it dow, To thame I leirit that lair.
I leirit Tailjcours, in everie tom,
To schaip fyue quarters in ane goun, In Angus, and in Fyfe.
To rplands Tailgeours I gatue gule leife
To steill ane sillie stamp, or sleife, Vinto Kittok, his wyfe.
Het My gurle maister, Andro Fortom, Of 'Tailycours that may weir the croun, Fur me he will be mangit.
Tailyour Bahmage, my sone and air, I wat, for me will rudlie rair, Fratyme he se me hangit.
The bartit leacon, Iamie Ralfe, Quha never ;it hoeht kow nor calfe, liecaus he can motht steall; Willie Calljeoch will make na plead, Howbeit his wyfe want beife and bread. (ret he gude barmie aill.
+136 To the hronsters of Cowper tom
[ leife my braid hack malesoun, Als hatlie as I may.
To make thinne aill thay think na falt, Of mekill lume and lytill malt, Agane the market-lay.
And thay man mak, withontin loubt, Ane kynde of aill thay rall Ilarns-out. W'ait ;e how thay mak that ?
 Of strang wesche scho will tak ane indane, And settis in the gyle-fat.
4148 Quha drimks of that aill, man or page, It will gar all his harnis rage. That iurtane I may rew:
It gart my heid rin hiddie giddie.
4152 Sirs, God ! nor I die in ane widdie, Gif this taill be nocht trew. Speir at the Sowtar, Georlie Sillie, Fra tyme that he hart fill his bellie
4156 With this vuhelthsum aill. Than all the Baxters will 1 ban, That mixes bread with dust and bran, And fyne flour with beir maill.
4160 Adew ! my maisters, Wrichts and Maissouns. I haue neid to leir zow few lessoms: 3e knaw my craft perqueir.
Adew! blak-Smythis and Loriners.
4164 Adew! ze craftie Cordiner's, That sellis the schone over deir.
Gold Smythis, fair-weill! abone them all.
Remember my memoriall,
4168 With mony ane sittill cast.
To mix, set ze nocht by twa preinis.
Fyne Ducat gold with hard Gullingis, Lyke as I leirnit 3 ow last.
417: Quhen I was ludgit vpaland,
The Schiphirds maid with me ane band, Richt craftelie to steill.
Than did I gif ane confirmatioun
4176 To all the Schiphirdis of this Natiom, That thay sould never be leill,
And ilk ane to reset ane vther.
I knaw fals Schiphirds, fyftie fidder,-
4180 War thair canteleinis kend,-

A nesety halsuy ]erts stale intw
the mathing-
vat ;
and the ale
hurns the
brains.
This 1 know
from trial :
and I tell
the trath.
Ask Geordie
Sillie how it
was with him, when he had drunk of it.
Hy curse
on cheating
bakers!
Wrights and
masons umbey.
stand my
atts well;
anl rordwatiners
know hus to
chame for shous.
Farcwell, gold.
sulths, you
what do not
stick at mixing
hase metal with
wold, after my
[usconing.
The country
shepherds
I initiated
in stealing.
Hencelurth,
shephards,
thanks to me,
are safe to be
dishonest.
Little is
known of the
trichs to
which they
agree together.
Craftsmen,
too, are sellom
trusty.
But I must be off, to the King of the Fays, or else to hell.

Alas! No one ever tried harder than Common Thief to live honestly.

He was a rare
hand at spiriling
away cows.
Satan take
thy soul,
faithful leceit!
The merdiants
will never fiml
your equa'.

- bo will co
with me:
Come, ye
materful kings,
invaldre,
Mpressors,
with Pharaoh,
to hell.
Shedders of
innocent blood,


How thay mak, in thair conventiouns, On montans, far fra ony touns, To let them never mend.
4184 Amang craftsmen. it is ane wonder To find ten leill amang ane hunder: The treuth I to jow tell.
Adew! I may na langer tarie.
4188 I man pas to the King of Farie, Or ellis the rycht to hell. (Heir sall he luke rp to his fallows hingand.)
Wa is me! For the gude common thift, Was never man maid ane mair honest schift His leiting for to win. Thair was nocht ane, in all Lidsdaill, That ky mair craftelie culd staill, Quhair thon hings on that pin. 4196 Sathan ressaue thy saull, Dissait! Thou was to me ane faithfull mait, Anl, als, my father brother. Inill fell the sillie merchant men! 4200 Tor mak them service, weill I ken, Thaill never get sic ane rther.
(Ifrir sall thay festim the coard to his mert, with ane dura rountenunce. Thairefter, he sa'l suy:)

Gif any man list for to be my mait, C'm follow me ; for I am at the gait.
tont Cum follow me, all eatyfe, covetons Kings, Feaners, hut richt, of whems liealmis aml Rings, Thaghler with all wrangols conduerours. And luring, with ;ow all puhlick opmessomes, 4208 With Phama, King of Egiptians: With him, in hell, sathe , 1 recompence. All cruell sehedilers of hhude immoernt, ('mu follow 1ue; or celis rin and repent.
421: J'relatis that hes mal benefeits mot then,

And will nocht teich nor preiche the veritie, Without at Gorl, in tyme, thay cry for grace, In hiddcous hell I sall prepair thair place.
4216 Cum follow me, all fals comptit Indges. With Pontius Pilat I sall prejair zour ludges. All $z^{2}$ officials that parts men with thair wytis, Cum follow me ; or els gang ment zour lyfis ;-
4220 With all fals leiders of the constric law, With wanton Scribs and Clarks, intill ane raw, That to the puir maks mony partiall traine, Syne, hodie ad octo bids them cum againe.
4224 And je that taks rewairds at baith the hands, 3 e sall, with me, be bund in Baliels bands. Cum follow me, all curst vnhappie wyis, That with $z^{\circ}$ our gutemen dayly flytis and stryfis,
4228 And quyetlie with rybalds makes repair, And taks na cure to make ane wrangous air. 3 e sal, in hel, rewairdit be, I wein, With Iesabell, of Israell the Queene.
4232 I haue ane curst vnhappie wyfe, my sell. Wald God scho war befoir me into hell! That Bismair, war scho thair, withoutin doubt, Out of hell the Devill scho wald ding out.
4236 3e maryit men, evin as $3^{e}$ luife zour lyfis, Let never preists be hamelie with 3 our wy fis. My wyfe with preists sho doith me greit onricht, And maid me nine tymes cuckald, on ane nicht.
4240 Fairweil! For I am to the wildie wend; For quhy falset maid never ane better ent.
ana nale previato.
wirelentimg,
will be lost.
Come, false julleres, and Pontins l’ilates.

Ye that part
man and wife,
that alouse
the law on
the injury
of the poor,
and that take
bribes, must :C
with me.
Unfathtul wives,
who vex their
lusbands ant
wrong them,
will lee rewarded
in hell, with
Jezebel.

And what a
wife 1 have:
She would turn the Devil himself out of hell.

Married men,
beware of prikents.
Me they have curkohterd roundly.
fool-bye.
Falselamel
never made : better end.
(Heir sal he be heisit op, and not his figure ; ant an Citato or ane Ke salbe castin vp, as it war his saull.)

## FLATTRIE.

Hane I nocht chaipit the widdic weil?

For I deserved t.244 For I had nocht bene wranit
it even more
richly than my
companions,
in that 1
hearuiled tiae
three Fstates.
with my hood
on, 1 was
thought good.
Am 1!
Let the greatest
of rascals
only don a
friar's dress,
and the wives
will deem him
a very saint.
That drens
covers more
heat than charity.
1s a wolf
in a sheepos
skin holy:
lint, せrajuel,
1 will not stay
to chatter.
I will go,
hunbly, and
teach the Bermit
of Loretto how
to flatter.

Becaus I servit, -be Ahallows !-
Till haue bene merchellit amang my fellowis,
And heich aloue them hangit.
4248 I maid far ma falts nor my maits :
I begylle all the thrie estaits With my hypocrisie.
Quhen I had on my freirs hude,
4252 All men beleifit that I was gude.
Now iutge $z^{e}$ gif I be.
Tak me an rackles rubyatour,
Ane theif, ane tyrane, or ane tratour,
Of everie ryce the plant ;
Gif him the halite of ane freir,
The wytis will trow, withoutin weir, He be ane verie Saint.
4260 I knaw that cowle and skaplarie Gemers mair hait nor charitie, Thocht thay be blak or blew.
Qubat halines is thair within
4264 Ane wolfe cled in ane wedlers skin?
Iulge ${ }^{\text {e e gif this be trew. }}$
Sen I haue chaipit this tinie farie,
Alew ! I will na langer tarie,
To cumber 3 w with my clatter ;
Bot I will, with ane humbill spreit,
Gang serve the Hermoit of Lareit,
And leir him for till flatter.
(Heir sel ruttor Foly.)

FOl.IE.

Fiomb-d:yy! Don't yon return
:1!y - alut.:-
Drumk fixts
are ulal.
I) Mnt Y̌ou


4272
Gude day, my Lords, and, als, God saine!
Dois na man bid gute day againe? Quhen fuillis ar fow, then ar thay faine.

Kin ze norht me?

4276 How call thay me can ;e nocht tell?
Now, be him that herryit hell!
I wait nocht how thay eall my sell, Bot gif I lie.

## DILIGENCE.

4280
Quhat brybour is this that maks sie beiris?

Folie.
The feint ressane that mouth that speirs !
Gute-man, ga play ;ow with ;our feiris, With muck ypon jour mow.

DILIGENCE.
4284 Fond fuill, quhair hes thou bene sa lait?

## FOLIE.

Marie! Cummand throw the Schogait.
Bot thair hes bene ane great debait
Betwixt me and ane Sow.
4288 The Sow eryit guff, and I, to-ga :
Throw speid of fute, I gat awa ;
Bot, in the miclst of the cawsa,
I fell into ane midding.
4992 Scho lap vpon me, with ane bencl.
Quhaever the middings sould amend, God send them ane misehevous end!

For that is bot Gods bidding ;
4296 As I was pudlit thair, God wait, Bot with my club I maid debait, Ise never cum againe that gait,

I sweir jow, be Alhallows!
4300 I wald the officiars of the tom, That suffers sic confusioun, That thay war harbreit with Mahown, Or hangit on ane ratlows.

My name?
I don't know, myself, unless 1 lie.

What leggarly wretch is this?

Ont on you that
ask! lio and
play with
your flllows.

Where have you been so late?

I have had
a quarrel
with a sow.
I maraged to
run away, but
fell into a
dung-heap.
She sprang
on me.
Bhess the dung-heaps !
Bemired there,
if 1 lrad not
had my elub,
I should never
have saved
myself.
The officers of
the town should
be made to rue
It for their
negligence.

| The Devil take | 4304 | Fy, fy, that sic |
| :---: | :---: | :---: |
| those who leave |  | Sould stand sa lang lont policie! |
| the country uncared-for! |  | I gif them to the Devill, hartlie, That hes the wyte. |
| I wish the Provost would look to the dung-heap where I met my mischance. | 4308 | I wald the Provost wald tak in heid Of zon midding to make remeid, Quhilk pat me and the Sow at feid. Quhat may I do bot flyte? |

REX HVMANITAS.
Diligence, bring yonder fool hither.

At once.
Folly, go to
the King.

Is that he, with
the gilt cap ?

Yes. Come along.

Good-day!
1 have a complaint to make.

A sow.
She lias sworn to slay or to maim me.

You should do justice to all.

4312 Pas on, my servant Diligence, And bring 3 on fuill to our presence.

DILIGENCE.
That sall be done, but tarying. Foly, $z^{e}$ man ga to the King.
folie.
4316 The King? Quhat kynde of thing is that? Is zon he, with the goldin Hat?
diligence.
Jon same is he. Cum on thy way.

FOLIE.
Gif 3 e be King, God ;ow gude day.
4320 I have ane plaint to make to jow.
rex hivmanitas.
Quhom on, Folie?

FOLIE.
Marie! On ane Sow.
Sir, scho hes sworne that seho sall sla me,
4324 Or ellis loyte baith my balloks fra me. Gif $z^{2}$ he King,--le Sanct Allan !3e sould do lustice to ilk man.

IIad I nocht keipit me with my club,
4328 The Sow had drawin me in ane dub.
I heir them say thair is cum to the tom Ane King, callit Correctioun. I pray zow tell me quhilk is he.

## DILIGENCE.

4332 3on, with the wings. May nocht se?
FOLIE.
Now, wallie fall that weill fairle mow !
Sir, I pray ;ow correct ;on Sow, Quhikk with hir teith, but sword or knyfe,
4336 Had maist hane reft me of my lyfe.
Gif 3 e will nocht mak correctioun, Than gif me zour protectiom Of all Swyne for to be skaithles,
4340 Betuix this tom and Invemes.

## DILIGENCE.

Foly, hes thou ane wyfe at hame?

## FOLIE.

3ea, that I haue, God send hir schame !
I trow, be this, scho is neir deid:
4344 I left ane wyfe bindand hir heid.
To schaw hir seiknes I think schame.
Scho hes sic rumbling in hir wambe,
That all the nicht my hart overcasts
4348 With bocking and with thmoder-blasts.

## DILIGENCE.

Peradventure scho he with bairne.

FOLIE.
Allace! I trow scho be forfairne.
Scho sobbit, and scho fell in sown;

My club alone
savedme.
Which is King
Correction, who,
they say, has
come totown?

He with the wings.

Bless him:
Sire, correct
yomber sow
for all but
killing me.
If you will nots,
then protect me
from all swine
between here
and lnverness.
llave you a wife?

Yes, and nearly
dead, I imarine.
1 don't know
what has eome
to her; but she
Was in a very
bad way all the
night long.

Perhaps she is preanant.

She is almost worn ollt, 1 think.

She fell into a swoon; and then they rubbed her up and down ; and then she got some comfort, but to the great discomfort of everybody around. And she was quite unable to control herself.

You had better take her to the doctors.

Pshaw! She is not to be moved,
she is in such
a condition;
and she con-
stantly cries
for a priest. 4372

Didn't she recover at last?

Yes, but noisily. 1 pity her, when she sighs.

4352 And than thay rubbit hir vp and doun. Scho riftit, routit, and maid sic stends, Scho zeill, and gaid at baith the ends, Till scho had castin ane cuppill of quarts;
4356 Syne, all turnit to ane rickill of farts.
Scho blubert, bockit, and braikit still; Hir arsse gaid evin lyke ane wind-mill. Scho stumblit, and stutterit, with sic stends, 4360 That sclio recantit at baith the ends. Sik dismell drogs fra hir seho schot, Quhill scho maid all the fluir on flot. Of hir hurdies scho had na hauld, 4364 Quhill scho had twmed hir mony fauld.

## DILIGENCE.

Better bring hir to the Leitches heir.

FOLIE.
Trittill trattill! Scho may nocht steir. Hir verie buttoks maks sic beir, It skars baith foill and fillie. Scho bocks sik bagage fra hir breist, He wants na bubbils that sittis hir neist ; And ay scho eryis, a preist! a preist!

With ilk a quhillie lillie.

## DILIGENCE.

Recoverit scho noclit, at the last?

FOLIE.
3ea; bot, wit ${ }^{e}$ weil, scho fartit fast.
Bot, quhen scho sichis, my hart is sorie.

## DILIGENCE.

Does she drink at all ?

4376 Pot drinks scho ocht?

## FOLIE.

Be,-he Sanct Marie !- Well, she does

Ane quart at anis it will nocht tarie, not slick at a
And leif the Devill a drap. quart at onee,

4380 Than sic flobloage sclo layis fra hir, but with disAbout the wallis, God wiat, sic wair!

Quhen it was drunkin, I gat to skair
'The lickings of the cap.
arrecable conserguences;
and 1 get the leavings.

DILIGENCE.

1384 Quhat is in that creill, I pray the tell.
What is in that basket?

## FOLIE.

Marie ! I haue Folie-Hats to sell.
1 have foolscaps to sell.

DILIGENCE.
I pray the, sell me ane or tway.

FOLIE.
Na. Tarie quhill the market-day.
4388 I will sit doun heir,--be Sanct Clune !And gif my babies thair disiune.
Cum heir, gude Glaiks, my dochter deir.
Thou salle maryit, within ane $z^{\text {eir, }}$
4392 Vpon ane freir of Tillilum. Na: thon art nather deaf nor dum. Cum hidder, Stult, my sone and air. My ioy, thou art baith gule and fair.
4396 Now sall I fend $3^{\text {ow }}$ as I may, Thocht $z^{e}$ cry lyke ane Ke all day.
mardect-day. 1 will give my babes their breakfast.
Glaiks, my daughter, you shall marry a Iriar within a year. But thou art neither deaf nor duml.

Stult, my boy, you are a fine fellow.
It is hated to make shift for you.
(Heir sal the bairns cry kerk, lyke ane Trae; and he sal put meat in thair mouth.)

## DILIGENCE.

Get vp, Folie, but tarying, rouy, nastan And speid $\boldsymbol{3}$ ow, haistelie, to the King. to the King.
4400 Get vp. Me think the carle is dum. Get up!

## FOLIE.

Bah! Bah!

Out of this
trance, and get up; or else I will take your wallet.
shame on you.

If I get up
again I will
break your pate.
1 am overcome
at sight of
yonder fair lass
in a satin gown.
If I had you in
a quiet place,
you would not
wish to run away.
You pretty-armed
thing, I should
like to kiss
your lips.
Angry as you
look, if chance
favoured, you
would try
my mettle.

Now, bum, balerie, bum, bum.

## DILIGENCE.

I trow the trucour lyis in ane trance. Get vp, man, with ane mirrie mischance;
4404 Or-be Sanct Dyonis of France !Ise gar the want thy wallet. It's schame to se, man, how thow lyis.

## FOLIE.

Wa! Jit againe? Now, this is thryis.
4408 The Devill wirrie me, and I ryse,
Bot I sall break thy pallet.
Me think my pillok will nocht ly doun.
Hauld doun zour head, 3 e lurdon loun.
44123 fair las with the Sating goun
Gars ;ow thus bek and bend.
Take, thair, ane neilill for $弓$ our cace.
Now, for all the hiding of zour face,
4416 Had I jow in ane quyet place, $3 e$ wald nocht waine to flend. Thir bony armis, that ar cled in silk, Ar evin als wantoun as any wilk.
4420 I wall forbeir baith bread and milk, To kis thy bony lippis.
Suppois $z^{e}$ luke as $3^{e}$ war wraith, War $z^{e}$ at quyet hehind ane elaith,
44243 e wald not stick to preife my graith With hobling of jour hippis.

## diligence.

Suyith ! harlot. Haist the to the King, And let allame thy trattilling.
Lo! heir is Folie, sir, alreadie,-
Ane rieht sweir swingeour, be our Ladie!

FOLIE.

Thou art not half sa sweir, thy sell.
Quhat meins this pulpit, I pray the tell.

## DILIGENCE.

4432 Our new Bischops hes maid ane preiching ;
Bot thou heard never sic pleasant teiching.
Jon Bischop wil preich throch the coast.

FOLIE.
Than stryk ane hag into the poast;
4436 For I hard never, in all my lyfe,
Ane Bischop cum to preich in Fyfe.
Gif Bischops to be preichours leiris, Wallaway ! quhat sall word of freiris?
4440 Gif Prelats preich in brugh and laml, The sillie freirs, I mulerstand.
Thay will get na mair meall nor malt ; $\mathrm{Sa}, \mathrm{I}$ dreid, freirs sall die for falt.
4444 Sen sa is, that jon nolill King
Will mak men Bischops for preiching, Quhat say $3^{e}$, sirs? Haull 3 e nocht best That I gang preich, amang the rest?
4448 Quhen I haue preichit on my best wayis, 'Then will I sell my merchandise
To my bretherin and tender maits
That dwels amang the thrie estaits;
4452 For I hane, heir, gude chaifery
Till any fuill that lists to by.
(Heir sall Foly hing cp his hattis on the pulpet, and say :)
God sen I had ane Doctours hude!

## REX HVMANITAS.

Quhy, Folie? Wald thou mak ane preiching?

And you?
What means
this pulpit?

Our new Bisholes preach. You never heard such pleasant instruction.

Note that ; for
I never heard
of the like.
If Bishops
learn to preach,
I suspect
that the friars
will starve
to death.
If that ling
gives bishopries
for preaching, why shouk not I preach ?

After preaching
as best I can,
I will go sell my
wares among
the three Estates,
to any fool
that will buy.

I wish I had a doctor's hood.

FOLIE.

I would, and in plain words.

Let us hear
what he says.

The the pots best befit him.

Shall I act as clerk for you?

First, the fiend take that ugly face:

Solomon, the wisest Kin: of Israel, has said that fools
are innumerable; and I am not ashamed to be one, since there are so many.

1 have kinlted in every land, Earls, lukes, Kings, de, fools now, as
they have long been.

4456 3ea, that I wall, sir,-be the Rude !But eyther flattering or fleiching.

## REX HVMANITAS.

Now, brother, let vs heir his teiching,To pas our tyme,-and heir him raife.

## DILIGENCE.

4460 He war far meiter for the kitching, Amang the pottis, sa Christ me saife! Fond Foly, sall I be thy Clark, And answeir the, ay, with amen?

## folie.

4464 Now, at the begiming of my wark, The feind ressane that graceles grim!
(Heir sal Folie begin his sermon, as followis:)
Stultorm numerus infinitus. Salomon, the maist sapient King,
4468 In Israell quhan he did ring, Thir worls, in effect, did write: The number of fuillis ar infinite. I think na schame-sa Christ me saife!-
4472 To be ane fuill, amang the laife, Howbeit ane humdreth stands heir by, Perventure als great fuillis as I. Stultorum.
4176 I hane, of my Genelogie, Dwelland in everie cuntrie, Earles, Duiks, Kings, ant Empriours, With mony guckit Conquerours,
4480 Quhilk dois in Folie perseveir, And hes thone sa this many zeir.

Sum seiks to warldlie dignities, And sum, to sensuall vanitics.
4484 Quhat vails all thir vaine honours, Nocht being sure to leife twa houris?
Sum greidic fuill dois fill ane box; Ane vther fuill cummis, and breaks the lox,
4488 Aud spents that vther fuillis hes spaird, Quhilk never thocht on them to wairde.
Sum dois as thay sould never die.
Is nocht this folie? Quhat say ${ }^{3}$ ?
4492 Sapientia luius mundi stultitia est apud aet as if they Deum.
Becaus thair is sa many fuillis
Hydand on hors, and, sum, on muillis, Heir I hate bocht gude chafery
4496 Till ony fuill that lists to by, And, speciallie, for the thrie estaits, Quhair I lave mony tender maits; Quhilk causit them, as ze may se, $^{\text {e }}$
4500 Gang backwart throw the haill cuntrie. Gif with my merchandise $3^{e}$ list to mell, Heir I hate Folie-Hattis to sell. Quhairfoir is this Hat, wald ;e ken?
4504 Marie! For insatiabill merchant men. Qulien Gorl hes send them abuntance, Ar nocht coutent with sufficiance, Bot saillis into the sturmy llastis,
4508 In Winter to get greater castis,-
In mony terribill great torment,
Against the Acts of Parliament. Sum tynis thair geir, and sum ar crounde:
4512 With this sic merchants sould be crounde.

## DILIGENCE.

Quhom to schaips thou to sell that lrude? I trow, to sum great man of gude.

They ain after unsubstantial things, though
life is quite nucertain.

One fuot hoards
gold; and
another frol
steals and
spends it.
Others are so
foolish as to
were never to die.
There being
many wealthy fools,

I have bought
goods for them,
ant, especially,
for the three
Estates, in which
I have many
mates, as appears
from their acts.
I have fools-
caps to sell.
This one is for
the merchants.
Not eontent with
abundance,
they run risks
in winter-time,
in the tecth
of the Acts of
Parliament,
with various
results.
This cap suits such.

And this hood is for some rich man ?

## FOLIE.

I would sell it to some one old and eold, realy to die, With a family of children, and who, yet, weds a mere giri, trusting that she will not make him a cuckold.

For the like of him this cap is suitel.

This hude to sell richt faine I wald
4516 Till him that is baith auld \& cald, Reddie till pas to hell, or heavin, And hes fair bairns, sax or seavin, And is of age fourscoir of 3 eir, 4520 And taks ane lasse to be his peir, Quhilk is noeht fourteine zeir of age, And ioynis with hir in mariage, Geifand hir traist that scho nocht wald
4524 Rycht haistelie mak him cuckald. Quha maryes, beand sa neir thair dead, Set on this Hat vpon his head.

## DILIGENCE.

What eap is this?

This cap is huly
and ordained,
and is for
spiritual fools
who, unfit, under-
take eures from mere motives of gain,
and sell them-
selves to Satan.
This cap is
proper for such.

Are such int the
Church now P
How shall I
recognize them?

Quhat Hude is that, tell me I pray the.

FOLIE.
4528 This is ane haly Hude, I say the. This Hude is ordanit, I the assure, For Sprituall fuillis that taks in cure The saullis of great Diosies, And regiment of great Abesies, For gredines of warlllie pelfe, Than can noeht iustlie gyde them selfe. Vthers sauls to saife it settis them weill, 4536 Syne, sell thair awin saullis to the Deuill Quhaever dois sa, this I conclude, Vpon his heid set on this Hude.

## DILIGENCE.

Foly, is thair ony sic men
1540 Now in the Kirk, that thou can ken? How sall I ken them?

## FOLIE.

Na, keip that elois. Know them Ex operibus eorum cognoseetis eos. ly their works.
4544 And fuillis speik of the Prelacie, It will be hauldin for herisie.

## REX IIVMANITAS.

Speik on hardlie. I gif the leife.
I give you leave to speak.

FOLIE.
Than my remissioun is in my sleife.
Will 3 e leife me to speik of Kings?

## REX HVMANITAS.

jea: hardlie speik of all kin things.
[folie.]
Couforming to my first narratioun, 3e ar, all, fuillis, be Coks passioun !

## DILIGENCE.

4552 Thou leis. I trow this fuill be mangit.
A lie. He is demented.

FOLIE.

Gif I lie, God! nor thou be hangit.
For I have heir-I to the tell,-
Ane nobill eap imperiell,
4556 Quhilk is nocht ordanit bot for doings Of Empreours, of Duiks, and Kings,For princelie and imperiall fuillis: Thay sould have luggis als lang as Muillis.
4560 The pryde of Princes, withoutin faill, Gars all the warld rin top ovir taill. To win them warldlie gloir and gude, Thay cure nocht schedding of saikles blude.

## Not so.

For I have, here, a noble cap, suited for royal fools of every sort and deseription. Princes confuse the world by their jride, and, to satisfy it, slay the innocent.

England would have troubled us sorely, but for the aid of France.

And now the
Emperor is
going to blows
with France.
His reason I
know not
Princes in
general are, this
ycar, in a com-
motion, which
sume will regret.
The Pope has
sent his army into the field, whtloing the oht Saints.
ls this charity ?
Or is it folly?
Christ taught not this foolishness; for such it is, among Christians.

For them is
this cap.
Fulfilled, now, is Merlin's prophecy,
which 1 learnt from my grandmother ;
and thus it
rens.

4564 Qulat cummer haue $3 e$ had, in Scotland, Be our auld enemies of Ingland? Had nocht bene the support of France, We had bene brocht to great mischance. Now, I heir tell, the Empreour, Schaippis for till be ane Conquerour, And is muifing his ordinance Against the Nobill King of France.
4572 Bot I knaw nocht his iust querrell, That he hes for till mak lattell. All the Princes of Almanie, Spainz', Flanders, and Italie,
4576 This present 3 eir, ar in ane flocht:
Sum sall thair wages find deir bocht.
The Paip, with bombard, speir, and scheild, Hes send his armie to the feild.
4580 Sanct Peter, Sanct Panll, nor Sanct Androw Raisit never sic ane Oist, I trow.
Is this fraternall charitie?
Or furious folie? Quhat say ze?
4584 Thay leird nocht this at Christis Scuillis: Thairfoir, I think them verie fuillis.
I think it fulie,--be Gods mother !Ilk Christian Prince to ding doun vther.
4588 Becaus that this lat sould belang them, Gang thou, and part it evin amang them. The Prophesie, withouttin weir, Of Merling beis compleit this 3 eir.
4592 For my gudame, the Gyre Carling, Leirnde me the Prophesie of Marling ; Quhairof I sall schaw the sentence, Gif 3 e will gif me audience:

Flan, Fran resurgent, simul Hispan viribus vrgent,
Dani vastabment, Vallones valla parabunt.

Sic tibi nomen in a mulier cacavit in olla. Hoc epulum comedes.

## DILIGENCE.

Marie! That is ane il-sanorit dische.
A fonl mess.

## FOLIE.

Sa, be this Prophesic plainlie appeirs, So, friars are
That mortall weirs salbe amang freirs. to wrangle;
Thay sall nocht knaw weill, in thair elosters,
their religion
5604 To quhom thay sall say thair Pater nosters.
being disordered.
Wald thay fall to, and fecht with speir and would that sheild,
they fought
The feind mak cuir quhilk of them win the with spear feill.
and shield!
Now of my sermon haue I maid ane end ;
Finaliy I com-
5608 To Gilly-mouband I jow all commend:
And I zow all beseik, richt hartfullic, Gilly-moubuml.

Pray for the saull of gude Cacaphatic,-
Pray, too, for

Quhilk laitlie drounit himself into Lochleavin,- Cacaphatie, who
5612 That his sweit saull may be aboue the heavin. was drownet.

## DILIGEACE.

Famous peopil, hartlie $I$ zow requyre
Take our play
This lytill sport to tak in patience.
We traist to God, and we leif ane vther 3 cir,
5616 Quhair we haue failit, we sall do diligence, With mair pleasure, to mak jow recompence;
Becanse we haue bene, sum part, tedious, With mater rude, denude of eloquence,
5620 Likewyse, perchance, to sum men odious.
Now let ilk man his way avance ;
in good part.
Next year, if we
live, we will
try to do better;
for we have been tedious, ruile, and, perchance, invidious.

Let sum ga drink, and sum ga dance: drink, and try
Menstrell, blaw vp ane brawll of France ; Let se quha hobbils best.

Printed at Edinburgh, be Robert Charteris.
An. Do. MDCII.
And are to be sauld in his Buith, on the North side of the Gait, at the West side of the auld Proanots Closhead.

## $T$ ty

## Bthinor flocms of emadersaun, <br> NAMELY:

 [compylit 1537]
 ne liunis dilnting, [1536]

The complaint and anoblict Confersionn of the Fingis Anlo薢ingstis, [about 1536]
> dne suppliationu to the fingis crace in contempliour of Syor Traillis and atlissollit fancis, [ab. 1538]

##  [between 1537 and 1541]

 [1D. 1538] [reprinted from the warilis, 1568]
ant enestriptiour of grour coftris
 [printed from the bancatyme ms.]

# DEPLORATIOUN 

OF TIIL<br>DEITH OF QUENE MAGDALENE.<br>[From the Wraties, 1508.']<br>

0Cruell Deith ! to greit is thy puisance,

O cruel death! Denorar of all carthlie leuyng thingis; thy might is 800 Alam! we may the wyit of this mischanee,
In thy defanlt this cruell tyrane ringis, great!

1 Adam: we hare thee to blame And spairis nother Empryour nor Kingis. And now, allace! hes reft furth of this lamd for this, that we have lo $t$ the flower of The flour of France, and confort of Scothand.

France athd joy of scotland.

## © THE DEPLORATIOUN OF THE DEYTH OF QUENE MAGDALENE.

[From the edition of Jascuy, Paris, 1558, printed from the British Museum copy, C. 12. \% 2.$]$

O Crewell deyth, to greit is thy puissance, Devorar of all erthly leryng thingis. Adame, we may the wyit of yis mischance; In thy default this crewell tyranne ryngis, 4 And spairis nother empryour nor kyngis, And now, allace! hes reft ${ }^{2}$ furth of this land, The flour of France, and confort of scotland.
${ }^{2}$ mispriut rest

[^92]©ा Father Alam! allace that thow alusit ..... 8
Thy disoberienee Thy fre wyll, being Inobedient; Thow chesit Deith, and lesting lyfe refusit, Thy Successioun, allace! that may reןent, That thow hes maid mankynd so lmpotent, ..... 19
posterity mortal. That it may mak to Deith no resistance,-- Exemple of our Quene, the flour of France.

Thy fre wyll, being Inobedient ;
Thow chesit Deith, and lesting lyfe refusit,
Thy Successioun, allace! that may reן这,
That it may mak to Deith no resistance,--
Exemple of our Quene, the flour of France.
Cruel dragon, Death! O dreidfull Dragoun! with thy dulefull dart, Quhilk did nocht spair, of Feminine the flour, ..... 16
Death!
Bot cruellie did pers liir throuch the hart,
thou gavest her no respite And wald nocht give liir respite for ane hour,To remane with hir Prince and Paramonr,to take leave of
luer prinee That scho at laiser mycht haue tane licence,20
lier prinee.That scho at laiser mycht haue tane licence,
Scotland on the may cry ane loud vengeance 'Thou didst spare
Methuselih fore Thow leit Mathusalem leif nine houndreth zeirNethuselah formany years,but didst devourthis peerlessThre score and nyne ; bot in thy furious rage,Thow dil denore this zoung Princes hut peir,24
princess in her seventeenth year
Or scho was compleit seuintene $\boldsymbol{3}$ eir of age;
Thow leit Mathusalem leif nine houndreth zeir Thre score and nyne; bot in the furious rage, Thow dil denore this 3 oung Princes lut peir,

4 Father allame, allace yat thow abusit
Thy fre will! beyng inobedient, Thow cheisit deyth, and lestyng lyif refusit. Thy successioun, allaee! yat may repent That thow hes maid mankynd so impotent,
That it may maik to deyth no resistance, Exampill of our Quene, the tlour of France!

G O dreidful Dragone, wyth thy duilfull dart, Quhilk dial nocht spair of femynine the flomr,
Bot crewellye did pros hir throw the hart, And wald nocht gif her resput for ane home, To remane wyth ' hir pryer and paramome, That sche at haser mycht hof" tane lieroer, scotland on the may cry, ane ${ }^{3}$ loud rangence.

- Thow leit matussalem leist nynne hundreth ' jeir Thre seotr and nymt, bot in thy furions mage Thow ${ }^{5}$ did deroil this zowng princes but peir,
Or sehe was compleit sevintene $z^{4}$ ir of age;

Gredie gorman! quhy did thow nocht asswage [ K , hack] Thy furious rage contrair that lustie Quene,
Tyll we some fruct han of hir borlie sene? ¿8 before she left suy issue.

O Dame Nature! thow did no diligence
Contrair this theif quhilk al the wald confoundis;
Had thow with naturall targis maid defence,
That brybour had not cummit within hir boundis, 32
And hat bene sauit from sic mortall stountis, This mony ane zeir: bot fuhair was thy discretion,

Where was thy
That leit hir pas, til we had sene succession?
 Fy on jow baith, that mail no resistance!

36 Fie on you! Vents :nn Cupid, you interliened not
In to zour Court je neuer hat sic two, So leill Luffaris without dissimulance, As Iames the Fift, and Magtalene of France,
Discenting boith of hlude Imperiall,
To quhome in lufe I find no perigall.
Dante Nature!
thend hilat not interwite in her lethatt.

Gredye gorman, quhy did thow nocht asswage
Thy furious rage contrar yat hustye Quene,
Till we sum fruct had of hir borly sene?
Ti O dame nature, thow did no deligence
Contrar this theif quhilk all the warld confundis; Had thow wyth naturall targis maid defence, That brybour had nocht cund wytin hir bundis,
And had bene sauit from sic mortall stoundis
This mony ane zeir, bot 'fubar was thy discretioun
That leit hir pas till we had sene successioun?

4 O Venus, wyth thy blind sone ${ }^{2}$ Cupido,
36
Fy on zow bayth yat maid no resistance!
In-to 3 our court ${ }^{3}$ e neuer ${ }^{3}$ had sic two
So leill luffars wythout dissimulance,
As Lames the fift, ${ }^{4}$ and Maglaleue of France, it Discendyng boyth of blude imperiall, To quhom in lufe I find no paregall.
1 misprint sit 2 blud sone 3 nener + fist

| Lite Leander, | For as Leander swame outthrow the flude, To his fair Lady Hero, mony nichtis, |
| :---: | :---: |
| James Fifth crussed the floods | So did this prince throw bulryng stremis wode With Erlis, baronis, squyaris, \& with knichtis, Contrair Neptune and Eol, and thare michtis, And left his leahme in greit disesperance, |
| to seek his love. | To seik his Lufe, the first Dochter of France. <br> And scho lyke prudent Quene Penelope, Ful constantlie waht change hym for none vther, |
| And she for him left home aud friends. | And for his plesour left hir awin comentre, Without regard to Father or to Mother, Takyng no cure of Sister, nor of Brother, But schortlie tuke hir leif, and left thame all, |
| [ $\mathrm{K}_{\text {ii] }}$ | For lufe of hym, to quhome lufe maid hir thrall. |
| Dame Fortune, thy fasourable aspect proved false. | O Dame Fortune! 'pahare was thy greit confort Till hir to quhome thow was so fanorable? Thy slyding gyftis maid hir no support, Hir hie lynage, nor Riches intellible ; |

© For as Lyander swame outhrow the flude To his fair lady Hero mony nychtis,
So did this prynce, throw bulryng streimis ${ }^{1}$ wode, Wyth erlis, barronis, squyaris, and wyth knychife, Contrar Neptume, and eoll, and yair mychtis, And left ${ }^{2}$ his realme in greit disaperance.
To seik his lufe, the first dochter of France.
ef And sche, lyke prodent Kuene penelope,
Fut constantly wald change him ${ }^{3}$ for nonne wither, And for his pesour left ${ }^{3}$ hir awin cuntre,
Wythout reqard to fader or to monder,
Takyng no cmre of sister nor of brother, Dot schorty tuke hir leif, and left ${ }^{2}$ yame all, For hufe of him to quhom lufe maid hir thrath,

- O dame fortme ! yuhar was thy greit confort

Till hir to dulome thow was so fuorabill?
Thy slyding giftes mad hir no suphort,
nlir hie lyage nor liches intellebill;

I se thy puissance bone bot varialle,
I ree lly power
is unstu:nly.
Quhen hir father, the most hie eristinit King, Till his deir Chyld mycht mak $n o$ smporting.

The potent Prince, hir lustie lufe and Knicht, With his most hardie Noblis of Scotlam, Contrair that bailfull bribour had no micht, Thocht all the men had bene at his commant, Of France, Flanderis, Italie, and Ingland, With fiftie thonsand Milliom of tresome, Mycht nocht prolong that Ladyis lyfe ane hour.
$6 t$
IVer bustamed rould do nothing to sive her.

63
Not all the
treasures of the world could give at hour's resjite.

O Paris! of all Citeis principall, Quhilk did resaue our Prince with land \& glorie, Solempnithe throw Arkis triumphall, Quhilk day bene digne to put in memorie. For as Pompey, efter his Victorie, Was in to Rome resanit with greit Ioy, So thou resauit our richt redoutit Roy.

72 Paris! thou didst weleome our prince with triumphal urches,

76 as Rome did Pompey.

I se thy puissance bene lot variabill, Quhen hir father the moist hie eristinit kyng Till his ${ }^{1}$ deir chyld myt mak no surportyng.

4T The potent Prince, hir lusty lufe and knycht,
With his moist hardy noblis of Scotland, Contrar yat bailfull bribour had no mycht, Thocht all the men hat bene at his commind Of France, Flanders, Italie, and Ingland ;
With fifte thowsand millioun of thresour, Mycht nocht prolong yat ladyis lyfe ane hour.
$\$$ O Pareis! of all Citeis principall, Quhilk did ressaue our Prince with laud ${ }^{2}$ ard glorin,

For as pompey, eftir ${ }^{3}$ his victorie,
Was in-to Rome ressanit with greit Ioy,
So thow ressauit ${ }^{4}$ our richt redoutit Iioy.

| Never was <br> marrise so <br> celebrated; | Bot at his Mariage maid vpon the morne, |
| :--- | :--- |
|  | Sic solace, and Solempnizatioun, |
|  | Was nener sene afore, sen Christ was borne, |

it was a confirma- Thare selit was the confirmatiountion of the ancientleague.Of the weill keipit ancient alliance
Maid betwix Scotland and the realme of france. ..... 84
$[\mathrm{K} \mathrm{ii}$, back $]$ I neuer did se one day more glorions, I never saw such rieh array, So mony in so riche abiljementis Of Silk and gold, with stonis precious ;
music, banquet- Sic Banketting, sic somul of Instrumentis,
(but soon was the joy changed to Sone was our solace changit in to sorrow. sorrow).

O traytour deith, quhom none may contramand! 92
What pre- Thow mycht hane sene the preparatioun parations were made by the three estates of Scotland. Mairl be the thre Estaitis of Scotland With greit confort and consolationn,

Bot at his mariage maid wpone the morne, Sic solace and solempnizatioun Was newer affoir sen Christ was borne,
Nor to Scotland sic consolatioun ;
Thair selit was the confirmatioun
Of the weil kwipit ancient alliance,
Maid betuix Scotland and the realme of Franer.

- I nener did se one day moir glorious, so mony in so riche aliljementis Of silk and Gold, with stonis precious, Sic hankettyng, sic sownd of instrumentis,
With sang and dance and marcial tornamentis ;
loot lyk ane storme eftir ${ }^{1}$ ane plesand morow, Sone was our ${ }^{2}$ solace clangeit in-to sorow.
- O tratour deil! fulhom none may contramand,

Thow micht hef sene the preparatioun
Maid be the there entaitis of scotlam,
With greit confort and consolatioun,

In euerilk Cicte, Castell, Toure, and Town,
96
And how ilk Nobill set his hole intent
To be excellent in Habil;ement.

Theif! saw thow nocht the greit preparatiuis
Of Edinburgh, the Nobill famous tom?
Thow saw the peple labouring for thare lyuis
To mak triumphe with trump ant Clarioun!
Sic plesour was nener in to this Fiegionn, As suld hane bene the day of hir contrace, 10.4

With greit propynis geuin till hir grace.

Thow saw makand rycht costlie scaffalding, Depayntit weill with Cold and asure fyne, Recldie preparit for the vpsetting, With Fontanis flowing watter cleir and wyne; Disagysit folkis, lyke Creaturis deuyne, On ilk scaffold, to play ane syndrie storie ! Bot all in greitingr turnit thow that glorie!
forntains to run with watter and uine.
scaffolds were constructed,
(Death turned all to weeping!)
In euerylk Cite, Castell, Toure, and Town, ..... 96
And how ilk nobill set his hoil intent To be excellent in abiljement.
T Theif: saw thow nocht the greit preparatiuis Of Edinburgh, the nobill famous toun? ..... 100Thou saw the pepill laboryng for yair liuis,To mak triumphe with trium and clarioun ;Sic plesour was neuer in-to yis regioun,As suld hef bene the day of hir entrece,104With greit propinis giffin till her grace.

Thow saw makand richt costly scaffalding,
Depaintit weill with Gold and asmre fyne, Reddye preparit for the wpsetting,108

With fontanis flowing walter cleir and wyue ;
Disagysit folks lyk creaturs deuine,
On ilk scaffald to play ane sindry storie ;
Bot all in greting, turnit thow yat gloric!112
[K iii] Many fresh gallants.

Craftsmen with bows, dressed in green.

Burgesses in scarlet and grane. Sum in scarlot, and sum in claith of grane, For till haue met thare Lady Souerane.

The prorost, and Pronest, Baillies, and lordis of the toun,120 The Senatouris in orlow consequent, Cled in to Silk of Purpure, blak, and brown ; the lorss of Syne the greit Lordis of the Parliament, parliament. With mony knychtlic Barroun and baurent
barons and124
 is chanzed to sable!)

Next, the Syne, all the Lordis of Religioun, spiritual peers
and all the cunting Cl riks;

Thow saw mony ane lustie fresche galland, Weill ordourit for resaning of thair Quene; Ilk Craftisman, with bent bow in his hand, Full galjeartlie in schort clething of grene; The honest Burges, cled thow sull hane sene, baillies,

And Princes of the preistis renerable, 128 Full plesandlie in thare Processioun, With all the cumnyng Clerkis honorable.

- Thow saw mony ane lustye fresche galland Wrill ordourit for ressaning of yat Quene, Ilk craftisman with hent how in his hand, Ful galjeartlye in schort clething of grene;
The honest lurges cled thow suld hef sene, Sum in scarlot, and sum in clayt of grane, for till hef met yair lady sourrane.
${ }^{-}$Prouest, Baillies, and Lomdis of the Toun,
The smatouris in ordow consequont, Cled in-to silk of pmpure lhak of hrown, Sye the greit Lordis of the jwriament, With mony lonyclitly larrown and hament,
In silk and diold in colomse confortabill ;
bot thow, allace: all that in-to sabill.
GF Sye all the Lomis of erligiom,
And l'rinces of the prestis remerahinh, 128 Fal preandy in yair processom, With all the cumyng clerkis honoralill,

Dut thiftnonslie, thow Tyme tresmable !
All thare greit solace and solempuiteis,
Thow turnit in till (nlefull Dirigne
Syne, mixt in Ordour, passing throw the toun,
Thow suld hane ham the din of Instrumentis,
Of Tabrone, Trumpet, Srhalme, \& Clariom,
With reird redoumband throw the Elementis;
The Meranktis, with thare awfull Vestimentis,
With Maseris, vou ather of thare hamtic,
To rewle the [reis, with bumeist siluer wamdis.
Syne, last of all, in Orfow trimmphall,
That most Illuster I'minces honomble,
With hir the lustie Litly is of scotland,
Quhilk suld hame bene ane syeht most delectable: 1 1t
Hir rayment to rehers, I am mocht alle,
Of Gold and perde, and precions stonis hyeht
Twyokling lyke steris in ane frostie nycht.
Under ane Pale of gohd scho suld haue past,
Be Burgeis ' borne, clothit in silkis fyne;

Bot thiftuously, ${ }^{2}$ thow tyrane tresonabill!
All yair greit solace, and solempmiteis, $\quad 1 \because 2$
Thow tornit in-till dulefull derigeis.
ब Syne nixt in ordour, pa-sing throw the Tomn,
Thow suld hef hard the dyne of instrmentia,
Of tabrone, trumport, shalme, and clavioun;
$1: 1 ;$
With reid redoundand throw the elimpatis;
The heranldis with yair awful vestimatis, With masers wpone ather of yair hamlis,
To Rewll ye preis with burueist Silute wandis.
er Gyne last of all, in ortorr trimmphall,
That moist Illuster Princes honomble;
With hyr the lusty ladyis of senthand,
Qulailk suht hef bene ane syeht moist drecedibll:
Hir rayment to rehers I am nocht hainll,
Of Gold and perles and precious stomis lirycht, Twynklyg lyk sterris in ane frostye nycht.

GT Onder ane pale of Gold sche suhl haf past,
113
Be burgis borne clothit in silkin fyn:

| followed by the <br> Master of the <br> household <br> allerlast (last of <br> all). | The greit Maister of houshold all thare last; With hym in ordour all the kingis tryne, Quhais ordinance war langsun to defyne; On this maner, scho passing throw the tom, | 152 |
| :---: | :---: | :---: |
| Many a blessing awaited her | Suld hate resauit mony benisoun |  |
| from maidens and wives, | Of Virginis, and of lustie burges wyiffis,Quhilk suld hate bene ane sycht celestiall,-- | 150 |
| shouting, Vive la Reine! | Tiue la Royne cryand for thare lyiffis, With ane Harmonious somnd Angelieall, In euerilk comer, myrthis Musicall ; |  |
| (Tyrant ! to change our Alleluia unto allace!) | Bot thow, tyrane, in quhome is found no grace, Our Alleluya hes tumit in allace! | 160 |
| The Orators would have speechified to her. | Thow suld haue hard the ornate Oratouris Makanl hir hienes Salutatioun, Boith of the Clergy, tom, and comsalomis, With mony Notable Narratioun ; | $10 t$ |
| The Coronation was to take place in the Abley church of Holyrood. | Thow suld haue sene hir Coronatioun, In the fair Abbay of the Holy rude, In presence of ane myrthfull multitude. | 168 |

The greit maister of howshold all yair last, With him in ordour all the Kyngis tryne, Quhais ordinance war langsum to define;
On this maner sche passing throw the Toun, Suld hef ressauit mony benesoun
© Of virginis and of lusty hurges wyiffis, Quhilk suld hef hene ane sycht celestiall,
Tena la royna, cryand for yair lyifis,
With ane armonious ${ }^{1}$ somend Angelicall ;
In enerylk ${ }^{2}$ corner myrthis musicall.
Bot thow, tyrane, in cullome is fund no grace,
Our Allellaya, hes turnit in allace:

- Thow suld hef hard the ornat oratours

Makand hir hyous salutationen,
Boith of the clergy, town, amd counsalour:
16.4

With mony notabill narration ;
Thow suld hef sene hir corouationn
In the fair alay of the holy rule,
In presence of ane myrthfull multitude.

Sic Banketing, sic aufull Tomamentis
On hors if fute, that tyme quhilk suld haue bene :
Sie Chapell Royall, with sic lnstrumentis, And craftie Musick, singing from the splene,
In this countre wats nener hard nor sene!
Bot all this greit solempnite anl gram,
Turnit thow hes In Requirn ceternem!
Inconstant wark! thy freindschip I defy !
176 Fickle word:
Sen strenth, no wisdome, riches nor honour,
Yertew nor bewtic, none may certefy
Within thy boundin, for to remane ane hour ;
Quhat valith to the king or Empryour,
Sen prynecly puissance may nocht lee exemit
From Deith, quhose dolum can nocht be expremit?
Sen man in erth hes ma place permanent,
Bot all mon passe lie that homible port,
Lat us pray to the Lorl Ommipotent, That dulefull lay to he our grest comfort,
[ $\mathbf{K}^{\mathbf{~ i i i j}, \text {, no sig.] }}$
such bantitets and tuurnathents;
music by the
choir royal, -
but all is hushed in the mans for departed souls.

Front Thas dornt
nor exempt from death:
all must pass threugh that gate 184 of dreal.
L.et us pray for a safe urrival

[^93]to where Magdalene has gone.

Death may destroy the body,
but cannot consume the glory of Magdalene.

Poets shall put her in everlasting memory.

That in his Realme we may with hym resort, Quhilkis from the hell, with his hlude ransonit bene, With Magdalene vmrulhyle of scotland Quene. 189

O Deith! thocht thow the body may denore Of enery man, it hes thow no puissance, Of thare vertew for to consume the glore !
As salbe sene of Magdalene of France,
Umquhyle our quene, quhom Poetis sal auance, And put hir in perpetuall memorie ; So sall hir fame of the hane Victorie.196
[K iiij, back] Thou hast slain the fleur-de-lis engrafted oll our thistle,

Thocht thou hes slane the heuinly flour of France, Quhilk Impit was in to the Thrissill kene, Quharein all Scotland saw thair hail plesance, And maid the Lyoun reioysit frome the splene ;200
but its fragrance shall enclure and keep the two realms in amity.

Thocht rute be pullit frome the lenis grene,
The smell of it sall, in dispyte of the, Keip ay twa Realnes, in I'eice and Amite.

Quoul Lindesay:

That in his realme, we may wyth him revort, Quhilks from the hell wyth his bude ransonit bene,
Wyth Jagdalene, wmpuhile ${ }^{1}$ of scotland Quene.
C O Devth : thocht thow the holy may devoir,
Of euery man ;it hes thow now prisance,
Of yair sertn, for to constame the gloir,
As sallo seme of $\mathrm{II}[a]$ ghalene of France,
Wmqulyle ${ }^{2}$ our quene, qulom ${ }^{3}$ portis sall araner, And put hir in perpetuall memorie;
forsal him f: me of the hef victorie.

- Thocht thow lies slane the hevinly flour of Franer. Quhilk imput was vato the thrisil keue, Quharin all seotland sol ${ }^{4}$ yar hail pheanee, And maid the lyom refosit frem ye sheme ;
Thocht rute be jull et from the lywis greme, The smell of it sal, in dielyte of the, Kup ay twa realmes in pace and amite.


## Finis.

## TILE ANSWER

## QUHILK SCHIR DACID LINDEsAY MADD TO

$Y^{\mathrm{E}}$ KLNGIS FLYTING.

## 趽

REdoutit Roy, zour ragment I hane red, Quhilk dois perturb my dull Intendement. From 3 our flyting, wald God, thet I wer fred, Or ellis sum Tygerris toung wer to me lent: Schir! pardone me, thocht I be Impacient, Quhilk bene so with zour prunzeand pen detractit, And rude report frome Venus Court deiectit.

Lustie Ladyis, that [on] 3our Libellis lukis,
My cumpanie dois hald abhominable, Commandand me beir companie to the Cukis.
Moist lyke ane Deuill, thay hall me detestable;

Redoubtable
king! I have read
your discuurec.

Would 1 hat a tiger's tompue:

Pardon my impationce.

Ladies who real your 1 mem
hold me
detestable.

Wese I a poet I should wreak my vengeance on you;

To wreik me on zour wemnemons wryting;
Bot I man do as dog dois in his den, Fald baith my feit, or fle fast frome ;our flyting. The mekle Deuil may nocht indure jour dyting ;
Quharefor, Cor mumdum crea in me! I cry, Proclamand jow the Prince of Poctry.
yrum are the jrince of pretrs.

| I must reply <br> since you <br> command. | Bot sen your grace hes geuin me sic command, |  |
| :--- | :--- | :--- |
| Thongh you are <br> now strong as <br> an elephant, | Thocht ze be now strang lyke ane Elephand, | 24 |
| time will tell <br> upon your valour. | The day wyll cum, and that within few zeiris, |  |
|  | That ;e wyll draw at laiser with jour feiris. | 28 |


|  | Quhat can $z^{e}$ say forther, bot I am failzeit In Venus werkis? I grant, schir, that is trew ; |
| :---: | :---: |
| Time was when I was hetter accoutred. | The tyme hes bene, I was better artailjeit Nor I am now ; bot it full sair I rew |
| I regret errors of youth. | That euer I did Mouth thankles so persew. <br> Quharefor tak tent, and zour fyne powder spair, |
| Waste not your vigour. | And waist it nocht, bot gyf 3 e wit weill quhair. |

Thocht 3 e rin ruclelie, lyke ane restles Ram,
Schutand zour bolt at mony sindrie schellis,
It is a game for Beleif richt weill, it is ane ly ydand gam ; leisurely playing.

Quharefore be war with dowbling of the bellis, For mony ane dois haist thair awin saule knellis ;40
[1 Ed. 1592, eooll And speciallie, quhen that the well ' gois dry, Syne can nocht get agane sic stufe to by.

The fient take your comusel, that would mot provide you with a princess,
allowing the time to pass away.
[K 4, back]

I give zour comsale to the feynd of hell, That wald nocht of ane Princis ; ow prouide ; $^{2}$ Tholand zow rin schutand frome schell to schell, Waistand zour corps, lettand the tyme ouerslyde; For, lyke ane boisteons Bull, $z^{e}$ rin and ryde Royatouslie lyke ane rule Rubeatour, 4848


Wald God the Lady that luffit jow best,

Had sene 3 ow thair ly swetterand lyke twa swyne!
weltering like
Bot to indyte how that dudhroun wes drest, Drowkit with dreggis, quhimperand wit/ mony quhryne! That proces to report, it wer ane pyne.
On jour behalf I thank God tymes ten seore, That $z^{\circ}$ p preseruit from gut $\&$ frome grandrore.

61 swine.

- 1 thank God for yourpteservation.

Now, schir, fairweill! becanse I can nocht flyte; 641 camnotsood. And thocht I could, I wer nocht tyll anance
Aganis your ornate Meter to indyte.
Bot 3 it be war with lawbouring of zour lance! But heware!
Sum sayis thare eummis ane bukler furth of france, 68 a quren cones Quhilk wyll indure 3 our dintis, thocht thay be dour. from France, who will satisfy you.

Quod Lindesay in his tlyting
Aganis the Kingis dyting.

# IHE COMPLAINT 

AND

## PUBLICT CONFESSIOUN OF TIIE KINGIS AULD HOUND

Callit

## BAGSCIIE,

directit to bawte, the kingis best belouit dog, aND HIS COMPANBEONIS.


#### Abstract

Maid at Command of King dames tife fyft, be schir dauid lindesiy of the mont knycht,


 Alias lyoun king of alimes, de.Now or the king pas of the tom.

I hane followit the Court so lang, Quhill in gude faith I may no mair ; The Countre knawis I may nocht gang ; I an so crukit, auld, and sair,12

That I wait nocht quhare to repair ;
For quhen I had authorite, I thocht me so familiar, I newer dred necessite.16

I have followed the court mitil I am no more able.

When 1 hatl plae and power I never dreated this.
am no more able.

To whom shall I plain in my extrme nead?


Llace! quhome to suld I comphayne
In my extreme Necessitie?
Or quhameto sall I mak my maine?
In Court na Dogr wyll do for me.
Bescikant sum, for Cherite,
bar my luml le prayer to the kintr"s fucurite doges.

To beir my Supplicatiom, To Scudlar, Luffra, and Bawte,$s$

I rew the race that Georlie Steill
Brocht Bawte to the kingis presence：
I pray God lat hym neuer do weill，
Sen syne I gat na audience．
For Bawte now gettis sic erelence， That he lyis on the kingis nycht goun， Quhare I perforce，for my offence， Man in the clois ly lyke ane loun．

For I haif bene，ay to this hour， Ane wirrear of lamb and hog；
Ane tyrrane，and ane Tuljeour， Ane murdreissar of mony ane dog．
Fyue foullis I chaist outthroch ane scrog， Quharefor thare motheris did me warie； For thay war drownit all in ane borg： Speir at Ihone Gordoun of Pittaric，

Quhilk in his hous did bryng me vp，
And vsit me to slay the deir ；
Sweit milk and meill he gart me sup：
That craft I leimit sone perqueir．
All vther vertew ran arreir，
Quhen I began to bark and flyte；
For thare was nother Monk nor freir，
Nor wyfe nor barne，but I wald byte．

Quhen to the King the cace was knawin Of my vnhappy hardines， And all the suth unto liym schawin， How euerilk dog I did oppres， Then gave his grace command expres， I suld be brocht to his presence． Nochtwithstanding my wickitnes， In Court I gat greit audience．

28

Plabne on the
day that Bawle wat brought to the king．

20
［K 3，back］
He supplanted me as favourste．

1 lie in the outer passage like as $2 \mid$ villam．

1 have worried lambs and one－ rear－old sheep．

A．k of Joln fordon
who rearel ine．

I respecterl neither monk nor friar．

When the hing heard of my viciousnt゙os，44
he had me hrought to Conat IS andperterred me．
[K 2] \&

I showed my ingratitude to old friends.

To the Capitane of Bad 3 eno , Quhilk in his hous did find me fude Two zeir, with vther houndis mo.
Bot quhen I saw that it was so, That I grew hich into the Comt,
I wronght them For his reward I wrocht hym wo, wo.

And cruellie I did hym hurt.56

I cared for I tuke cure of na kynd of thing, nought but to please the king ; Bot pleis the Kingis Majestic.
hut when he Bot quhen he knew my crueltie, heard of my misdeeds, he ordered me to be hanged, My falset and my plane oppressiom, He gane command that I suld be llangit without confessioun.61
lut took pity on And jit because that I was anld, me on aceount of my old age. Ilis grace thocht petie for to hang me, Bot leit me wander quhare I wall ; Than set my fais for to fang me, ..... 68 Ant cuery bonchon dog dom dang me.

1 lecame an out- Quben I trowit best to be ane laircl,
cast aud a butt. 'Than in the court ilk wicht did wrang me, And this I gat for my rewaird. ..... 72

I nearly strangled I had wirreit blak Makesom, Makesoun;

Wer nocht that rebaldis come and red ;
Bot he was flemit of the tom.
Frome tyme the king saw low I bled,
He gart lay me vpon ane bed,
he fled from the Frre with ane knife I was mischenit.
tuxis.
[K 2, , back] This Makesoun for foir he fleel
Ane lang tyme or he was relenit.

And Patrik Striviling in Eresle, I bure hym bakwart to the grommd.
And had hym slane within ane yulyle, War nocht the helping of ane homml.
jit gat he mony bludie womd, As jit his skyn wyll schaw the mankis. Find me ane Dog, 'fuhare euter ye fouml, Ites maid sa mony blutie sarkis!

Gude brother Lanceman, Lyndesayis dug, Quhilk ay hes kepit thy lante, And neuer wirryit lamb nor hog, Pray Luffra, Seudlar, and Baute, Of me, Bagsche, to hane pitie, And pronide me ane portioum In Dumfermeling, quhare I may dre Pennance for my extortionn.

Get be thare Solistatioun, Ane letter frome the Kingis grace, That I may have Collatiom, With fyre and Candil in the place. Bot I wyll leif schort tyme, allace!
Want I gute fresche flesche for my gammis;
Betuix Aswednisday and Paice, I man hane lene to wirrie Lambis.

Baute! considder well this bill, And reid this Cedull that I send 3ow, And euerilk poynt thareof fulfill, And now in tyme of mys amend $30 w$. I pray 30 w that 3 e nocht pretend ;ow To clym ouer hie, nor do ma wrang; Bot frome zour fais, with richt defenl ;ow, And tak exemple quhow I gang.1128496

Putrink stirlims
1 surely mangled.
I

Fint me a doge that ham matle so 85 many blumly Hirts.

Brother Lanceแ:1!,
9.) pray the eosurt
favenrites
that I may have
: th anyhan in
Dunfermline

100 with fire and candle.
1 will live short time unless I get fresh thesh for my maw.
sawte, ponde
over this
scherlule;
$\left[\begin{array}{ll}\mathbf{K} & 1\end{array}\right]$
108 take warnins
by ne ;
climb not too hish.

| I was begond all <br> interferenee <br> man or deg. | I was that na man durst eum neir me, <br> Nor pat me furth of my lugeing; |
| :--- | :--- |
|  | Na dog durst fra my Denner sker me, |
|  | Quhen I was tender with the king. |

Now every cur
tramples mee tramples me down.

The quhilk, before, be me war wrangit,
And sweris I serue na vther thing,
Bot in ane helter to be hangit.

| Thongh ye arc now tamiliar with the king, | Thocht ${ }^{2} \mathrm{~b}$ be hamelie with the King, 3e Luffra, Scudlar, and Bawte, |  |
| :---: | :---: | :---: |
| aprres not your | De war that je do nocht doun thring |  |
|  | 3our nychtbouris throw authorite! | 12 |
|  | And gour exemple mak be me, |  |
|  | And beleif weill 3 e ar bot doggis ; |  |
|  | Thoclit 3 e stand in the hiest gre, |  |
| lite no lambs nor ewes, | Se 3 e byte nother lambs nor loggis. | 12 |

Thocht ${ }^{2}$ e haue now greit andience, Se that be zow be nane opprest ;
elise a tine of 3e wylbe punischit for zour offence, punishment will come.

Frome tyme the King be weill confest.
Thare is na dog that hes transgrest
Throw cruelte, and he may fang hym,
His Maieste wyll tak no rest,
The eallors Tyll on ane gallous he gar hang hym.
gapes for every transgressor.

|  | I was anis als far ben as 3 e ar, And had in Court als greit credence, And ay pretendit to be hicar ; |
| :---: | :---: |
|  | Sot quhen the Kingis excellence |
|  | Iid knaw my falset and offence, |
|  | And my prydefull presumptioun, |
|  | I git none ther recompence, |
| hat sed dint of | But hoyit and houndit of the tom. |

Wes nener sa volkynd ane coree,
As quhen I had authorite;
Of my freindis I tuke na force,
The qulilkis afore hat done for me.
1 paill no atten-
timut to my
This Prouerb, it is of verite,
Quhilk I hard red in tyll ane letter:
148 trienls.
"Hiest in Court, nixt the wedlie,
Without he gyde hym all the hetter."
$15:$

I tuke na mair compt of ane Lord
Nor I did of ane keiching knaif.
Thocht euerilk day I maid discord,
I was set vp abone the laif;
The gentill hound was to me slaif,
And with the Kingis awin fingeris fed;
N゙ext the throne, next the halter:

I aecounted no more of a lord that of a hitchen knate. 156

The loounis and ridhes were my slaves.
The sillie raichis wald I raif;
Thus for my euill deidis wes I drel.
100

Tharfor, Bawte, luke best about, Quhen thow art hiest with the King;
For than thow standis in greitest dont,
Be thow nocht gude of gouerning.
Put na pure tyke frome his steiding,
Nor 3it na sillie Ratchis raif ; $^{2}$
He sittis abone that seis all thing,
And of ane knicht can mak ane knaif.

Quhen I come steppand ben the flure, All Rachis greit roume to me rell ;
I of na creature tuke cure,
Bot lay vpon the kingis bed,
With elaith of gold thocht it wer spren ;
For feir, ilk freik wald stand on far, With euerilk Dog I was so dred,
Thay trimblit quhen thay hard me nar.

172
I used to lie on the king's leed.

Every dug trembled when I was near.

| Brother Bawte! | Gude brother Bawte! beir the euin, | 180 |
| :---: | :---: | :---: |
|  | Thocht with thy Prince thow be potent; |  |
|  | It cryis ane vengeance from the heuin, |  |
| do not oppress | For till oppres ane Innocent. |  |
| the innocent. | In welth be than most vigilent, |  |
|  | And do na wrang to dog nor beiehe, |  |
|  | As I haue, quhilk I now repent: |  |
| Do not rob. | Na Messane reif, to mak the riche. | 184 |



Traist weill thare is none oppressour,
[L, back] Nor boucheour dog, drawer of blude,
No wrong-doer Ane Tyrrane, nor ane transgressour, will henceforth
tee spared.

Frome tyme furth that his Celsitude
Dois cleirlie knaw the verite;
Dot he is flemit, for to conclude, Or hangit hich vpon ane tre.200


| I say no more! gude freindis, adew, | 208 | Adicu: |
| :---: | :---: | :---: |
| In dreid we neuer meit agane ! |  |  |
| That euer I kend the Court, I rew ; Wes neuer wycht so will of wane. |  | I rue that ever I knew the court. |
| Lat no Dog now serue our Sonerane, Without he be of gude conditioun ! | $\because 12$ |  |
| Be he peruerst, I tell jow plane, He hes neid of ane gude Temissioun. |  |  |
| That I am on this way mischeuit, | 216 |  |
| The Erle of Hountlie I may warie ; He wend I had bene weill relenit, Quhen to the Court he gart me carie. |  | 1 curse the Earl of lluntly. |
| Wald God I war now in Pittarie ! | 290 | Would I were new in Pittarie. |
| Pecause I hane bene so enill dedie, |  | Whave lreen such |
| Adew! I dar no langer tarie! |  | I dreal that I |
| In dreid, I waif in till ane wydulie. |  | shatl wave in a halter. |

## FINIS

# ANE SUPLICATION 

dhectit frome schir dauid lyndesay, knicht, TO THE KINGIS GRACE, IN CONTEMPTIOUN OF SYDE TAILLIS. one small fault to be reformed.

The matter is too vile for an ornate style. cannot be made of foul weeds. I refer to these low-hanging skirts which drag through the mire. have train-bearcrs for their jontifical robes, their royal robes,
retice the Highlands and the Borders to order;

| Your Grace has | ir, thocht zour grace hes put gret ordour |
| :---: | :---: |
| Hediced the | Baith in the Hieland and the Bordour, |
| the Borders to |  |
|  |  |
|  | Tyll haue sum Reformatioun |

still there remains
one ermall fault to Of ane small falt, quhilk is nocht Tressoun, Thoeht it be contrarie to Ressoun.
Because the Matter bene so vyle, It may nocht haue ane Ornate style; 8
Quharefor, I pray zour Excellence To heir me with greit Pacience. Of stinkand weidis maculate
A rose chaplet No man may mak ane Rois Chaiplat. 12 Souerane, I mene of thir syde taillis, Quhilk throw the dust and dubbis traillis, Thre quarteris lang behind thare heillis, Expres agane all Commoun weillis.16

Thoulh blshops Thocht Bischoppis in thare pontificallis Have men for to beir up thare taillis,
For dignite of thare office ;
Rychtso ane Quene, or ane Emprice,-
Howbeit thay vse sie granite,
$\left[\begin{array}{l}\text { [1 orio. Comform- Conformand } \\ \text { and }\end{array}\right.$ to thare Maieste, -
andl
and queens for Thocht thare Rol, Royallis be vpborne,

SChir, thocht 3 our grace hes put gret ordour Baith in the Hieland and the Bordour, 3 it mak I Supplicatioun, Tyll haue sum Reformatioun4812

1 think it is ane verray seorne 24

That euery Lady of the land
Suld haue hir taill so syde traillant!
Howbeit thay bene of hie estait,
The Quene thay suld nocht counterfait.
Quhare euer thay go, it may be sene,
How kirk and calsay thay soup, clene.
The Imagis in to the kirk,
May think of thare syde tailis Irk,
For quhen the wedder bene most fair,
The dust fleis hiest in the air,
And all thare facis dois begarie!
Giue thay culd speik, thay wald thame waric.
To se I think ane plesand sicht,
Of Italic the Ladyis bricht,
In thare clething most triumphand,
Aboue all vther christin land.
3 it quhen thay trauell throw the townis, Men seis thare feit beneth thare gownis,
Four Inche abone thare proper heillis, Circulat about als ronnd as quheillis;
Quhare throw thare dois na poulder ryis,
Thare fair quhyte lymmis to suppryis.
Bot I think maist abusioun,
To se men of Religioun
Gar beir thare taillis throw the streit, That folkis may behald thare feit.
I trow sanct Bernard nor sanct Blais
Gart nener man beir vp thare clais;
Peter, nor Paule, nor sanct Androw,
Gart neuer beir vp thare taillis, I trow.
Bot I lauch best to se ane Nwn,
Gar beir hir taill abone hir bwn,
For no thing ellis, as I suppois, Bot for to schaw hir lillie quhyte hois.
In all thare Rewlis, thay will nocht find, Quha suld beir vp thair taillis behind.

36
I think it dis-
srisceful that
every lady mhould
have leer skirts
so long.
$2 \mathrm{~S} \quad$ [1. II, back]

They sweep the
pavements clean.

39
They begrime the
images in charch.

The ladies of Italy

40
show their feet
four inches mater their dresses.

48 As for those
churehmen,

52
Peter and Paul had no trains nor train-bearers.

56 It Is ridiculons to see nuns with [sign. Liii.]
their tails horme beland tlem;

| but worst of all, every dirty anderelia must skirt below her knees. | Bot I haue maist in to despyte, Pure Claggokis cled in roiploch quhyte, Quhilk hes skant twa markis for thare feis, Wyll haue twa ellis beneth thare kneis. Kittok, that clekkit wes zistrene, The morne wyll counterfute the Quene. | 61 |
| :---: | :---: | :---: |
| [I orio.mylkit] | Ane mureland Meg that mylkis ${ }^{1}$ the jowis, Claggit with elay abone the howis, In barn nor byir scho wyll nocht byde, Without hir kirtyll taill be syde. <br> In Burrowis wantoun burges wyiffis, Quha may haue sydest taillis stryiffis, Weill bordourit with Ueluoit fyne: | 68 82 |
| It is a nuisance to walk behind them; | Bot following thame, it is ane pyne! In Somer quhen the streitis dryis, Thay rais the dust abone the skyis! | ic |
| you get nose, mouth, and eyes full of dust. | None may go neir thame at thare eis, Without thay couer month and neis, Frome the powder, to keip thare ene. Consider give thare Cloiffis be clene ! Betuixt thare cleuing, and thare kneis, | So |
| What of their own lintus ? | Quha myeht behald thare sweitie theis, Begairit all with dirt, and dust, That wer aneuch to stanche the lust Of ony man that saw thame naikit. I think sie giglottis ar bot glaikit, | 84 |
| [L iii, back] | Without profite to haue sic pryde, Harland thare elaggit taillis so syde. | 88 |
| Twere well they had hreeclies. | I wald thay borrowstounis bamis had breikkis, To keip sic mist fra Malkimis cheikkis ; I dreid rouch Malkin de for drouth, Quhen sie dry dust blawis in hir mouth. I think maist pane, efter ane rane, | 92 |
| What an exposure <br> when their skirt wre tucked up! | To se thame towkit vp agane; <br> Than, quhen thay step furth throw the streit. <br> Tharo faldingis flappis about thair feit, | 96 |

Thare laithic lyning furthwart flypit, Quhilk hes the muk and midding wypit.

Thay waist more claith within few zeris, Nor wald claith fyftic score of freiris.
Quhen Marioun frome the midling grois, Frome hir morne turne scho strypis ${ }^{1}$ the nuis.
And all the day quhare euer scho go,
Sic liquour scho likkith up also;
The Turcumis of hir taill, I trow,
Myeht be ane supper till ane sow.
I ken ane man, quhilk swoir greit aithis,
How he did lift ane Kittokis elaithis,
What a watte of cloth tox)
[1 orig. strsint]

The acoumu'a
tims on their skirts mipht serve a pig for sulper.

And wald have done, I wait nocht 'quhat;
But sone remeid of lufe he gat:
He thocht na schame to mak it wittin,
How hir syde taill was all beschittin!
Of filth sie flewer straik till his hart,
That he behouit for till depart.
(Quod scho) sweit schir, me think ${ }^{2}$ erew !
(Quod he) jour tail makis sic ane stew,
That be sanct Bryde, I may nocht livde it !
3e war nocht wyse, that wall nocht lyyde it.
Of Taillis I wyll no more Indyte,
For dreid sum Duddroun me despyte.
Nocht withstanding, I wyll conclute,
That of syde Taillis can cum na gule,
Syder nor may thare hanclethis hyde;
The remanent proceidis of pryde,
And Pryde proceidis of the Denill ;
Thus alway thay proceid of euill.
Ane vther fault, Schir, may he scne:
Thay hyde thare face all bot the ene.
Quhen gentill men biddis thame gude day,
Withont Renerence thay slyde away,
That none may knaw, I zow assure,
Ane honest woman be ane hure.

120
Won't let it ! $w^{2}$ sexn!
[1. iiij; no sin.]

Skirts lower than the aneles come from pride, ant pride from the

Anotlier fault.
I2, They hime their fices.

You can't tell a decent woman
132 from a whore.

# Without thare naikit face I se, 

 Thay get no mo gude dayis of me! The French ladies Hails ane Frence Lady quhen 3 e pleis,have beetter have better manners.

Scho wyll disconer mouth and neis, 136
And with ane humill countenance, With Uisage bair mak reuerence.
It's well enough to wear a covering in the Quhen our Ladyis dois ryde in rane, rain. Suld no man haue thame at disdane, 140
Thocht thay be couerit, mouth and neis.
In that cace thay wyll nane displeis ;
Nor quhen thay go to quiet places, I thame excuse to hyde thare facis, 14
Quhen thay wald mak Collatioun With ony lustie Companjeoun;
[Liiij, back] Thoeht thay be hid than to the ene, $3 e$ may considder quhat I mene. 118
But they ought
to show their Bot in the kirk, and market placis, to show their faces in church and market.
hem to slow their faces and fect.

I think thay suld nocht hide thare facis. Without thir faltis be sone amendit, My flyting, schir, sall neuer be endit; 152
Bot wald your grace my counsall tak, Ane Proclamatioun ze suld mak, Baith throw the land and Borrowstomis, To schaw thare face, and cut thare gownis;
Nane suld fra that Exemptit be, Except the Quenis Maieste.
Because this mater is nocht fair, Of Rethorik it man be bair.160

Will they call Wemen wyll say this is no bourlis,
my words vile? To wryte sie vyle and filthy wordis, 1.ct them deanse
the fill of thicir Bot wald thay elenge thare filthy taillis, the filth of their own tails first. Quhilk ouir the myris and middingis traillis, $\quad 164$ Thau suld my wrytting clengit be; None vther mendis thay get of me: The suith suld noclit be hallin clos, Veritus non querit Angulos.

I wait gule wemen that hene wyse, 'This rurall Ryme wyll noeht disuryse.
None wyll me blame, I jow assure, Except ane wantoun glorions hure, Quhais flyting I feir nocht ane fle. Fair weill! $z^{e}$ get no more of me!

Wise women will
not timd fault
with the.

172
1 don't cave what
strumpets inay
say.

Quod Lindesay in contempt of the syde taillis, That duddrounis \& duntibouris throu the dubbis trailis.

## KITTEIS CONFESSIOUN,

## COMPYLIT (AS. TS BELEUIT) Be SCHIR DAUID LINDESAY OF THE MONT, KNICHT. \&e.

the curate, and kitte.

The Curate
confessed Kittie; have kissed her.

$T$he Curate Kitte culd Confesse, And seho tald on baith mair and lesse. Quhen seho was telland as scho wist, The Curate Kitte wall have kist ;
Bot $;$ it ane countenance he bure, Degeist, deuote, daine, and demure, And syne began hir to exempne:He was best at the efter game.-8
(Quod he) have 3 e na wrangous geir? (Quod scho) I staw ane Pek of beir. (Quod he) that suld restorit be, Tharefore delyuer it to me.12

Tibbe and Peter bad me speir, Be my conscience thay sall it heir.
Did she live in (Quod he) leue 3 e in lecherie? (Quod seho) Wyll Leno mowit me. 16
(Quod he) his wyfe that sall I tell, To mak hir acquentance with my sell.
Was she ronscous (Quod he) ken 3 e na Heresie? of any heresy?

I wait nocht quhat that is, (quod sche).20

Had she auy (Quod he) lard ze na Inglis Bukis ?
English books? (Quod scho) my Maister on thame lukis, (Quol he) the Bischop that sall knaw, For I am sworne that for to schaw.2 !
(Quod he) quhat said he of the King ?
(Quod scho) of gute he spak na thing.
(Qnod he) his grace of that sall wit, And he sall lose his lyfe for it.
Qulien scho in mynd dich mair remolue, (Quod he) I can nocht ;ow absolue, Bot to my Chalmer cum at euin, Absoluit for to be and schreuin. (Quod scho) I wyll pas tyll ane vther ; And I met with sehir Andro my brother, And he full clenchie did me schryue, Bot he wes something talkatyue.
He speirit mony strange cace, Quhow that my lufe did me Inlmace, Quhat day, how oft, quhat sort, ${ }^{1}$ and quhare?
(Quod he) I wald I had bene thare!
He me absoluit for ane plak,
Thocht he na pryce with me wall mak,
And mekle Latyne he did mummill, I hard na thing but hummill bummill,
He schew me nocht of Goddis word, Quhilk scharper is than ony sword, And deip in tyll our hart dois prent Our Syn, quhairthrow we do repent. He pat me na thing in to feir, Quharethrow I suld my syn forbeir ; He sehew me nocht the Maledictioun Of God for Syn, nor the afllictionn, And in this lyfe, the greit miseheifOrtanit to punische hure, and theif. Nor schew he me of hellis pan', That I mycht feir, and vice refrane. He counsalit me nocht till abstene, And leid ane holy lyfe and clene. Of Christis blude, na thing he knew,
Nor of his promisses full trew,

|  | That saifis all that wyll beleue, |  |
| :---: | :---: | :---: |
| nor speak of faith in Christ, | That Sathan sall vs neuer greue. |  |
|  | He techit me nocht for tyll traist |  |
|  | The confort of the haly Gaist ; | 64 |
|  | IIe bad me nocht to Christ be kynd, |  |
| nor keeping His law. | To keip his law with hart and mynd, |  |
|  | And loue and thank his greit mercie, |  |
|  | Fra Syn and hell that sanit me. | 68 |
|  | And lufe my Nichtbour as my sell : |  |
|  | Of this na thing he could me tell ; |  |
| But he prescribed penance, | Bot gaue me pemnance, ilk ane day |  |
|  | Ane Ane Marie for to say, | 72 |
|  | And Frydayis fyue, na fische to eit ; - |  |
|  | Bot butter and eggis ar better meit ; - |  |
| and bade her bny <br> a mass for a <br> plack, | And with ane plak to by ane Messe |  |
|  | Fra drounkin schir Iohne latynelesse. | 7 |
| (which she could earn again, and goa | (Quod he) ane plak I wyll gar Sanle |  |
|  | Gine the agane with hande dande. |  |
| pilgrimage the very way to corruption), | Syne in to Pilgramage to pas, |  |
|  | The verray way to wantounes. | 80 |
|  | Of all his pennance I was glaid, |  |
|  | I had thame all parqueir, I said; |  |
| So now sle knows the price uncteanuess. ncteamess | To mow and steill, I ken the pryce, |  |
|  | I sall it set on Cinerf and Syce. |  |
|  | Bot he my comusale culd nocht keip, |  |
| He fell asleep by <br> the fire, | He mail hym be the fyre to sleip, |  |
|  | Syne cryit, Colleris, beif, and Coillis, |  |
|  | Hois, and schone, with dowlill soillis, | 8 |
|  | Caikis, and Comdill, Creische, and Salt, |  |
|  | Curnis of meil, and luffillis of Malt, |  |
| [L \%, manck] | Wollin, and liming, werp, and woft; |  |
|  | Dame! keip the keis of jour woll loft. |  |
| and raved, being half-thunk. | Throw drink and sleip maid lim to raif; |  |
|  | And swa with rs thay play the knaif! |  |
|  | Freiris sweiris be thare professiom, |  |
|  | Nane can be saif but this Confessiom, |  |

And garris all men voderstand
Su，friars sull thes
That it is Godlis awim command；
3 it is it nocht bot mennis clrame，
The peple to confoum and sehame．
It is nocht ellis loot mennis law，
Maid，mennis myndis for to knaw， Quharethrow thay syle thame as thay will，
And makis thare law conforme thare till ；
Sittand in mennis eonscience，
Abone Goddis Magnificence，
And dois the peple teiche and tyste，
To serne the Paip，the Antechiste．
To the greit God Ommipotent
Confes thy Syn，and sore repent；
10 mertaining to the servion of
Autichrist．

And traist in Christ，－as wrytis I＇anle，－－
Quhilk sched his hlude to saif thy Saule；
For nane can the alsolue bot he，
Nor tak away thy syn frome the．
Gine of gude counsall thow hes neid，
Or hes noeht lernit weill thy Creinl，
Or wickit vicis regne in the，
The quhilk thow ean noclit mortifie，
Or be in Desperatioun，
And wald hane Consolationn，
Than till ane preichour trew thow fas，
And schaw thy Sym and thy trespas；
Thow nedis nocht to schaw hym all， Nor tell thy Syn baith greit and small， Quhilk is mpossible to be， Jot schaw the vice that troubillis the， And he sall of thy saule hane reuth， And the Instruct in to the trenth， And with the word of verite
Sall confort and sall counsall the ；
The Sacramentis schaw the at lenth， Thy lytle faith to stark and strenth，
peope．
］ 110
（onffossion in muly
a humatn duvioe，
（Confers thy sin （u）Gol．
$11 \because$
He moly can absulve．

120
Sou may show what weinhow ［1． 2 ］
youm consciente （1）a taithtul preather，

soll with the word of trutls．

|  | And how thow suld thame richtlic vse, <br> And all Hypocrisie refuse. <br> Confessioun first wes ordanit fre, |
| :--- | :--- |
| such was the <br> only contesion <br> known in the <br> primitive Church. | In this sort in the Kirk to be. <br> Siva to confes, as I descryue, <br> Wes in the gude Kirk Primityue; <br> Swa wes Confessiom ordanit first, <br> Thocht Codrus kyte suld cleue and birst. |

FINIS.

## TILE IUSTING

## betctix

IAMES WATSOUN, AND HHONE B.ARBOC゚F,
seruitouris to king lanes the fyft,
COMPYLIT BE SCHIR DAUID LINDLSAY
OF The mont, kNicht, \&e.

IN Sanctandrois on Witsoun Momumblay, Twa Campionis tharemanheid dil assay, Past to the Barres, Enarmit heil and handis,
Wes nener sene sic Iusting in no landis,
In presence of the Kingis grace and Quene,
Quhare mony lustie Lady mycht be scue.
Mony ane Knicht, Barroun, aul baurent, Come for to se that anfull Tormament.
The ane of thame was gentill James Watsoun, And Iohne Barbour the vther Campioun ; Vnto the King thay war familiaris, And of his Chalmer boith Cubicularis.

At St Amlrews on Whitnmmfay (A) champions met in tournament [ 1.2, b:cck]
in presence of tho court, nobles, stand gertle-folk:

Iames was ane man of greit Intelligence, Ane Medicinar, ful of Esperience ;
And Iohne Barbour, he was ane nobill Leehe,
Crukit Carlingis he wall gar thame get speche.
Frome tyme they enterit war in to the feill, Full womanlie thay weildit speir and scheild, And wichtlie waifft in the wynd thare heillis, Hobland lyke Cadgeris rydand on thare creillis;
Bot ather ran at vther with sic haist, That thay could neuer thair speir get in the reist. Quhen gentil Iames trowit best with Iohne to meit,

James W゙atson, au experienced medicinar,
and John Barbour, a noble leech.

How they bore
themselvis on entering the lists;
their charging.

Jumes's thrust
kanderl:anwing the horse's iect.

I am rycht sure gude Iames had bene undone, John took aim by War not that Iolne his mark tuke be the mone. (Quod Iohne) howbeit thou thinkis my leggis lyke rokkis,
Ny speir is gude: now keip the fra my knokkis! 28
A parley. Tary (quod Iames) ane quhyle, for, be my thrift, The feind ane thing I can se bot the lift ! Nomore can I (quod Iohne) be goddes breid! I se no thing except the steipill heid!32
[L 1] $\quad 3$ it thocht thy braunis be lyk twa barrow trammis, A seeond elarge. Defend the, man! Than ran thay to, lyk rammis:

At that rude rink, Iames had bene strykin doun, Wer not that Iohne for feirsnes fell in swoun ;
And rychtso Iames to Iohne had done greit deir,

They break their spears.

They draw swords,
lut fail in wielding them,

Wer not, amangis his hors feit he brak his speir. (Quol Iames) to Iolne, it for our ladyis saikis, $_{\text {it }}$ Lat vs to gidder straik thre market straikis.40

I had, (quod Iohne,) that sall on the he wrokin ; But or he spurrit lis hors, his speir wes brokin. From tyme with speiris none could his marrow meit, Iames drew ane sweird, with ane rycht auful spreit, 44 And ran til Iohne, til haif raucht him ane rout; Iohnis swerl was roustit, \& wald no way cum out.
Than Iames leit dryfe at Iohne with boith his fystis;
He mist the man, \& dang vpon the lystis, 48
And with that straik, he trowit that Ioln was slane, His swerd stak fast, and gat it neucr agane. Be this gude Iohne had gottin furth his swerd, And ran to Iames with mony aufull word :
My furiousnes forsuith now sall thow find !
Straikand at Iames, his swerd flew in the wind.
Than gentill Ianes began to crak greit worlis,
Allace! (quot he), this day for falt of swordis!
Than ather ran at wher with new raicis,
and try boxing- With gluifis of $\mathrm{I}^{\text {lait }}$ thay dang at vtheris facis. gloves.

Quha wan this feill, no creature eould ken,

| Till at the last，Iohne cryit fy，red the mren ！ | 60 | Now one cuald tell who was the ［1．1，lack］ |
| :---: | :---: | :---: |
| 3e，red，（quod Inmes，）for that is my desyre， |  |  |
| It is ane hour sen I began to tyre． |  | victor． <br> both haw！had |
| Sone be thay had endit that royall rink， |  | chough on it． |
| Into the feild mycht no man stand for stink． | 61 | The ntemely was intolerable． |
| ＇Than euery man that stule on far，cryit fy ！ |  |  |
| Sayand adew！for dirt partis cumpany． |  |  |
| Thare hors，harnes，and all geir was so gule． |  |  |
| Louyng to God，that day was sehed no blude． | 68 | Noblowl was wiel． |

FINIS．

Quod Lindesay，at command of King Iames the Fyft．

## （\％）

NEWLIE AND CORRECT－
lie Imprentit at Elinburgh，be Iohne Soot． At the Expensis of IIemic Charteris．And ar to be sauld in the sail Hemies

Buith，on the north syite of the gait，abone the

Throne．
The 3 eir of God .1568 ．
3 eiris．

## ANE DISCRIPTIOUN OF

## PEDER COFFEIS

# HAVING NA REGAIRD TILL HONESTIE IN THAIR YOOCATIOUN. 

[From the Bannatyne MS., where it is attributed to Lyndesay.
Vol. I. leaf $162 a$, top.]
I purpose to
describe the
entire race of
jeetlar knaves,
Who set
themselves up
and injure the good name of our hurghs.

A paltry dealer, who traverses the country luying fowls against a rise in jrice;
he forestalls the market
while he begs his fool.
A lyines trafficker in ohd relies, deceives women

With canting voice.

IT is my purpoiss to discryve
This hole ${ }^{1}$ perfyte genolagie
Of pedder knavis superlatyve, Pretendand to awtoretie,4

That wait of nocht bot beggartie. 3 e burges sonis prevene thir lownis, That wald distroy nobilitie, And baneiss it all borrow[s] tomnis.8
Thay ar deelarit in sevin pairtis;
[1] Ane (scroppit cofe) quhen he begymis, Sormand all and sindry airtis, For to by hemnis reid-wod he rymmis;12

He lokis thame vp in to his innif, Vnto ane derth, and sellis thair egris, Regraitandly on thame he wymis, And secondly his meit he beggis.16
[2] Ane swyngeor coife, amangis the wyvif, In land-wart dwellis with subteill menis, Exponand thame anld sanctis lywis, And sanis thame with deid menis banis;20

Lyk Tome-rakaris, with awsterne granif, Speikant curlyk ilk ane till veler
Peipand peurly with peteouss gramif, ${ }^{2}$ Lyk fengeit Symmye and his hruder.21
[3] Thir (cur colleis) that sailis oure sone, And thretty sum abowt ane pak, With bair blew bonattis and hobboh schone, And beir bonmokkis with thame thay tak; Thay schamed schrewis, God gif thame lak, At none quhen merchantis makis gud cheir, Steilis doun, and lyis behind ane prak, Drinkand bot dreggis and barmy beir.
[4] Knaifatic ${ }^{1}$ coff misknawis him sell, Quhen he gettis in a furit goun ; Grit Lueifer, maister of hell, Is noeht sa helie as that lown;
As he cumis brankand throw the tom,
With his keis elynkand on his arme,
That calf clovin-futtit fleid custroun, Will mary nane bot a burgess bairne.
[5] Ane dyvour coffe, that wiry hen, Distroyis the honor of our natiom, Takis gudis to frist fra fremmit men, And brekis his obligationn; Quhilk dois the marchandis defamatioun; Thay ar reprevit for that regratour. Thairfoir we gif our declaratiom, To hang and draw that commoun tratour.
[6] Ane curloreouss coffe, that hege skraper, He sittis at hame quhen that thay baik, That pedder brybour, that scheip-keipar, He tellis thame ilk ane caik by caik; Syne lokkis thame vp, and takis a faik, Betwix his dowb[1]ett and his Iackett, And eitis thame in the buith that smaik; God that he mort in to ane rakkett.

[^94]Law traters who comanence their voyitge lefore the stitutory uncting of the seatoon;
their means are
so smatl that
thirty combine to raise one puck.

A linavish
huckater who
rises to civie
distinction

36
puts on airs
and aspires to the
hand of a
40 Imrgess's
daughter.
[leaf 162 l]
A frandulent bankrupt takes roods on erealit from
41 ioreigners, ami breaks through his obligations; he brines atiscredit to fullow-triders.
hang

A niggartly
curmulgeon, a wife-carl,
eounts the calses as they are baking,
keeps the kess of the buntry, eats out of his 56

A miser tho will not use his money, but lives like a cursed wretch;
he grows in asarice.

Show this to the provost,
that lie may banish them from the Burress Row to the shoe Street; and crop their ears, that they may he recognized.
[7] Ane gader-all ${ }^{1}$ coffe, he is orir reche, And hes na hap his gude to spend, Bot levis lyk ane wareit wreche, And trestis nevir till tak ane end; 60 With falsheid erir dois him defend, Proceding still in averice, And leivis his sawle na gude commend, Dot walkis ane wilsome wey, I wiss.64

I 3ow exhort all that is heir, That reidis this bill, 3 e wald it schaw Vnto the provest, and him requeir, That he will geif thir coffis the law, 68 And baneis thame the burgess raw, And to the scho streit je thame ken; Syne cutt thair luggis, that 3 e may knaw, Thir peddir knaris be burges men.72
quod Linsdsay.

## FINIS.

${ }^{1}$ The word in the MS. was at first Cathentrall; the first six letters have been altered by the writer himself, though it is not easy to say to what. Gutcer-all or gather-all seems the most likely reading, although not perfectly certain. Cuthedrall, given by Chalmers and others, is condemned by the original as clearly as by the sense.

## (1) ©he wathis of the fir= mons and worthis andot




 qufill buas not orfoir Emprontit.

$$
\sim\left(\underset{\tilde{*}_{\sim}^{*}}{\sim}\right) \sim
$$

बT The contentis of the fuke, and qutat watio ar aummentit, the nixt sube sall sthaw.

9I Viuet etiam post funcra virtus.
IOB. VII.

ФI Militia est vita hominis super terram.
बI Arowlic Emprentit for IOHNE SCOT, at the exprnsis of forntic Chateris: and ar to bo sauld in lyis まuity, on the nortly sume of the gait, whome the Tbrome.
> ß: CVM PRIVILEGIO REGALI. ANNO. DO. M.D.LXVIII.

# THE CONTENTIS OF THIS 

## BVKE FOLLOWING.

## $\sim(\%) \sim$

IT Ane Dialog betuix Father Experience and ane Courteour, of the Miserabill estait of the wark: dengdit in four bukis, or in four Monarcheis.

ๆT The Testament and Complaynt of our Souerane Lordis Papingo, King Iames the Fyft.
IT The dreme, direct to our said Souerane Lord, quhairin ar contenit,
9. The diuision of the eirth.

If The descriptiom of Paradice.
If The descriptiom of the Realme of Scotland.
af And the Complaint of the Commoun weill of Scotland.
II Ane exhortatioun to the Kingis grace.
If The Complaint vnto the Kingis grace, omittit in the Imprentingis of Rowen und Londoun.
वा The Tragedie of Dauid Betoun Cardinall, and Archelischep of Sanctandrois.

IT The deploratioun of the deith of Quene Magdalene.
IT Ane answer to the Kingis flyting, neuer befoir Imprentit. ${ }^{1}$
IT The Complaynt and Confessionn of Bagsehe, ye Kingis auld houmd, direct to Bawtie, and his Companjeonis.
बI Ane supplicatioun to the Kingis grace, in contemptioun of syde taillis, and missellit facis.
TT Kitteis Confessioun.
at The Iusting betuix Iames watsone, and Iohne Barbour, fimiliar seruitouris to King Iames the Fyft.

## Edition of 1582 udds

[at The Historie of the Squyer Willian Mellum of the Benis, ${ }^{2}$ nomer lefoir Imprentit.

- The Testament of the said Sciuyer.]

[^95]
# ß:VNTO TIIE GODTIE $\Lambda$ ND CIIRT- 

STLANE REIDAR, HENTIE CHAPTERLS WISCHIS GRACDE,
AND PEICE FROM IESUS ChLIST OUR sALdtoch, WITH
THE PERPETUALL ASSIsTENCE OF HIS HALIE spllite.

1T is the commoun and accustomit mamer (gentill reidar) of all thame quhilk dois prohemiate vpon ony vther mannis watk, cheillio to tramel about twa pointis. The ane is, to rleelair the properteis of ye Anthour, nocht onlie externall, as his oriqinall, birth, vocatiom, estait, strenth, giftis of the bodie, substance, demaner of loums: hot alswa intermall: as the qualiteis, habites, \& dispositiones of the myme, his ingyne, knawlege, wisdome, giftis of the Spirit, aml all vther vortewis quhilk culd instlie be knawin to have bene in him. Sut seing it is nocht monie jeiris past, sen it hes pleisit the etermall forl to wall our Authour out of the miserabill and trubilsum calamiteis of this transitorie lyfe, ontil his celestiall ioy, and heninlie habitationn, swa that the memorie of him is bot as jit recent, and not out of the hartis of mony zit leuand, to fuhome his haill maner of lyfe was better hatwin than rato me, I think it not greitlie neidfull to tary the flairom, but will remit the to lerne it at rair mouthis. The vther is, to decclair his maner of wryting, the rtilitie of his wakin, \& quhat frute, pofite, and commotitie, may ensew and follow to the diligent reilar and reuoluar of the samin. Nouther in this is it greitly neidfull to me to trauell, seing the samin may be maist esilie of perfytelie knawin be his awin pen. For besydis the plesand amd delectabill versis, hesydis the craftie and ingenions poeticall inumtionis, hesylis the fintefull and commorlions Historyis, haith lmmane and dinine, baith recent and ancient, besydis the hailsum and motalill comsellis \& armonitionis to Princis, to Prelates, anl to all estatis, quhat vice or iniquitie rang in his dayis, qulitlk he did not relnke? not onlie of the spirituall, hot alswa of the temporall estait? qulat wortemins or commendabill fact hes he not praisit, and desyrit to be lad in the dew honour, and honorabill estimationn? Bot gif we sall consilep an I wey the tyme, quhen he did wryte the maist paid of thir warkis, being ane tyme of sa sreit \& hlind ignoranee, of manifest and homibill abhominationis and abosis: it is to be meruellit how he durst sat
planelic inuey aganis the wyeis of all men, bot cheifie of the spirituall estait, being sa bludie \& cruell boucheouris. He nemer ceissit, baith in his grane and merie materis, in ernist \& in bourdis, in wryting and in wordis, to challenge and carp thame. It cummis to my memorie ane prettie trik, quhilk sumtyme I hane hard reportit of him. The Kingis grace, Iames the Fyft, beand on ane certane tyme accumpanyit with ane greit nowmer of his Nobillis, \& ane greit menze of Bischoppis, Abbottis and Prelatis standing about, he quiklie $\&$ prettilie inuentit ane prettie trik to teme yame. He cummis to the King, and efter greit dewgard \& salutationis, he makis him as thocht he war ' to requyre sum wechtie thing of the Kingis grace. The King persanamd, demanclis quhat he wald loane? he answeris: "Schir, I haue seruit $z$ our grace lang, \& lukis to le rewardit as vtheris ar. And now zour maister Tailzeour at the plesure of Cod is departit ; quhairfoir I wald desyre of your grace, to bestow this lytil benefite upon me, as ane part of reward of my lang seruice, to mak me zour maister tailjeom." "The King beleuand in detle his tailjeour to be departit, sayis to him: "Quhairto wall thow be my tailzcour? thow can nouther schaip nor sew?" he answeris: "Schir, that makis na mater: for $z^{e}$ hate genin Dischoprikis and benefices to mony standing heir about zow: and zit can thay nonther teiche, nor preiche. And quhy may I not than as weill be zour tailjeour, thocht I can nouther schaip nor sew; seing teiching and preiching is ma les requisite to thair vocatioun, than schaiping \& sewing is to ane tail?ouris." The King incontinent persauit his consait, and lench menilie thairat: bot the Bischoppis at sic bourding leuch neuer ane quhit. Na les emist and vehement was he aganis thame, in his fairsis and publict playis, quhairin he was verray craftie \& excellent. Sie ane spring he gaif yame in the play, playit besyde Edinburgh, in mresence of the Quene Regent, and ane greit part of the Nobilitie, with ane exceding greit nowmer of pepill, lestand fra ix. houris afoir none, till .vi. homis at euin, quhair, amangis mony baith graue materis, and merie trikkis, he brocht in ane Bischop, ane Persone, ane Freir, and ane Nun, deckit up in thair papisticall omamentis, and maner of rayment. And thairefter brocht in King correctioun, quha, reformand sinhlie deformities in his Realme, passit to the tryall of his Clergie. And findand thame to be altogidder Idiotis, vaworthic of ony functiom eeclesitsticall, decernit thame $t$ o be degralit of thair digniteis, and spulzit of thair officis: quhike heand execntit, \& thay denulit of thair vpmaist gamentis, thay war fund hot verray fulis, hypocrites, flatteraris, d nowhtie persones. Quhainy he signify to the pepill, that howatener thay war estemit of the warle, thay harl na thing qubairin thay instlic glorie io be pastomis of Christis Kirk, and feilaris of his flock, bot onlio thair ontwan omamentis, and trimmpant tytillis. Bot leand inwarlie comsiterit, thay wald be fund bet

[^96]verray hyrelingis, enemeis to Christ if temomis of his thock. This phay did enter with sie greit in thair hartio, that thay stmpyt he all menis to be anengit thairof. Thay manemit thair pomimall womsellis, thay consultit how thay suld best sustene thair kinednme inclynanl to ruyne, guhilk laitlie hand suttin sa phblict ane woml: thay jeid about to hame his haill warkis combunpuit for howicall, and cessit not, in Kirk ant makke, publictlic aml piuclic, to rath and rayll aganis him, as ane Heretike. Iowt to retmon to our pupme. Nochtwithstanding the himand fyre berme aganis him in thair brecistis, the hatrent consanit in thair hartis, thair pujswame amd power euin in that tyme, quhen thay had the ball at thair fute, quhen nouther Prince, nor wher was alil to withstam ' than', zit culd thay neuer get power ourer this sempil man, nor haif yair hatis satiat in him. Thay hat thair Comoun Lawis: thay haw the Mmionnal Lawis of the Realne, ant actis of Parliament haldin be yat samin King, quhame he senit, with 'quhome from his anth ib he conuersit, that na man suld resscoun or call in thout the authonitio of thair spirituall Father: that Imagis suld be hemowit: that the libertie of halie Kirk (as thay namit it) suld be mantenit, and defomit. Anl gif ony war suspectit in ony heretimall pint, agmis the commankmentis of this yair Kirk, incontinent thay war cytit, thay war apmehendit, and incarcerat in strang pesoun: \& linallic thay war compellit outher to alinve (quhairthrow thay remanit infunit all thair clayis, nouther micht enioy homomis. nor dignitcis for thair tyme) or ellis thay behouit maist ernellie sutier the fyre. How cummis it than, that this our Authour being sa plane aganis thame, and as it war professit enemie to thame, culd esthaip thair snairis, quen etheris, in doing les, hes cruellie perischit? Sum will think, because his wryting was commounlie mixit with mowis, and colourit with crafti, consaitis (as Chaueer and vtheris hand dune hefoir) the matter was the mair mitigate. Bot this can not satisfie : for ha mowis in sic materis culd mitigate thair bludie breistis. Sum will think becanse he was continuallie in Court, and seruit the King, he was wilie onemene. Bot in my iugement, that is the greiter canse of offone: namelie th haif thair vaniteis and wickitnes pablischit in Court and sicht of Princis. Nouther culd this be saiftie to vtheris, MI. Patrik Hammiltoun Abbot of Feim, being of the blade Joyall, haing ane man of greit literature, and of sic lyfe, that the verray chem is thame silti-
 thair malice, bot sufferit cruell deith by fyre. Romert Furester, alswa gentilman, on the samin maner was tomentit. Amb howheit thir dit ernellie perische, $j^{i t}$ in all agis, and in all nations, it hes pesit (ind, of his greit mercy, to rais and steir up his Prophetis and servandi-, quhame he hes michtilie preseruit, to repreit the gencratimis pesent of thair vnrichteonsnes: to rtter and oppin to the pepill the corrup-

[^97]tioun than regnand : and, as it war, aganis the Denill and the warld, to testifie his treuth, to walkin thame out of thair Ignorance. He steirit up the anld and ancient Doetomis, to impugne and stranglie to confute all heresyis springand and rysand. Bot thame at this present I will omit for breutie, \& will speik rather sumquhat sen corruptioun and superstitioun enterit amangis thame, quhilk war rewlaris and Pastouris of the Kirk of God : sen thay begouth to leif preiching of pure Christ, and to set up thame selfis: to conqueis Realmis, prouincis, and countreis : to subdew Princis and Potestates: and finallie to exalt thame selfis abone all that is callit God. In quhilk dayis war mony leimit men \& godlie Bischoppis in this cuntrie : as Seruanus, Columba, Aidanus, Fimnanus, Colmannns, Leninus, Gallus, and mony ma, quha baith in this Realme, and in Ingland, did lang delbell, and hald out the Romische superstitionis and ceremoneis, as is at lenth contenit in the auld Historyis of Beda, and vtheris. He rasit vp alswa in the dayis of Carolus Magnus, twa of our cuntrie men, baith of greit eruditioun and leiming, the ane callit Iohne, surnamit Mailrosius : the other, Claudius Clemens. Thir twa passand ont of Scotland, at command of King Achaius (as Bocthins wrytis) to ye partis of France, come to Paris, and war the oceasiom of the fundatioun of ye Uninersitie of the samin, \& sindrie vtheris, and war the first professouris of liberall sciences in thame. Nouther ceissit thay with ane Adelbertus ane Frencheman, and Bertramms, to inwey on ye stait of ye Kirk, than tendand and declynand fast to corrmptiom, vatill Clandins, \& Adelbertus war clappit in clois presoun, and Iohe departit the cuntrie, \& come in Ingland, quhair (as sum wrytis) at the perswasion of certane Monkis, he was slaine, be certane his awin discipulis, impacient of his admonitiones and correctionis. Efter thir, quhen the sindrie seetis of Freiris began to spring rp, he raisit in France Guilielmus de .S. Amore : Nigellus: Nicolatus, and Amoldus de villa noua : in Italie ye Abbot Ioachimus Calaber: in Germanie, IIidegardis ye Prophetes, with sindrie vtheris, quhilk stranglie wrait aganis the superstitionis and Idilteth of the begging Freiris, and vther abusis of the Clergie. And howbeit yair admonitiones culd not be hard, nor thair writing tane in gude part, bot vtterlie reiectit and despysit, $z^{\text {it }}$ war thay not cummit to that furie \& rage, as to bruyle and scald quha sa ener suld speik aganis thame, bot contentit thame selfis with prosom or banischement of sic persones as war contrarions to thame, demraiding thame of thair digniteis and offices: and excommonicating thane ont of thair Kirkis. Bot quhen thair iniquiteis was cummin to maturitio, Gond raisit rp in Ingland, Tohne Uicleif, qula, seand the haill ecelesiasticall estait to be altogider eorrupt: the word of Gond to he cummit to ueglect and contempt : and mennis traditionis abone to be extollit : did mast emistlie teiche, and wryte ane luge nowmer of rohmis and bukis aganis

[^98]thame. Than was the beist rnquyetit of his restings sait, and buran to rage and fret, to seik the deith muld destruetioun of this prive matn. Bot all for nocht. The Lord did potentir presime him from sair suairis and girmis : and, nochtwithstanding all thair furie, [he] dhpartit in the Lord in peice. And howbeit efter deith laneome commomnho
 yame. Persewand alswa with maist extremitic all that adhonit tohim, or did allow his doctrine, Thay brint the Lome Cohbam, Shlir Pher Actoun, Knicht, Wilhame Thome, Williame Tayleir, Lidnatllowenhon, Iohne Cleydom. Thay bansehit Elemor Cohhame' thay mumprit in presoun Iohne Astom, Reminalk Pecock, Bischno of ' 'hichestor, with ane infinite noumber ma. Thair was na cul in thair furie. Quhill thay war thus busie in Inglaml, lengan Iohne Ihus and Hierome of Praga to preiche in Boheme, men of sie leiming amb lyfe, that thay war in almintiom ${ }^{1}$ enin th the vertay arluersaris tham selfis, quhairof remainis yit sufficient testimoncis writtin be l'usgius, and rtheris of the Antichristiane menze. 'Thay, beand ertit to the comsall of Constance, come rpon ane saifconiluct of sigisumulus the Empriour, than King of Boheme, present at the romsall; ant thair gait ane resoun \& declarationn of thair fath and thetrine : frat the constant professioun quhairof, quhen yai culd whit lee disswadit, thay, contrair the saifcomduct, contrair all promises, cruedlie brint thame, Satisfyand the Empriour with this sroulle Liw, of thair awin forgeing, quod mulle filles sit hereticis sopmomtle: Thair is ma promis to be keipit to heretikes. Quhat frute this gutchie law hes wrocht, the battell betuix the Thok, aml Lowes, King of Ungine ame Boheme, \& the occasionn tharof, quair the satid lowes promelnit, to the greit hurt of all Christianitie, will declair: amt mony whem histories alswa, quhilkis for schortues I onit. Now ont Irelatus, laith to ly behind, willing to schaw rair gule seruice to ye halie Sait, apprehemlit heir in Scotlanl, Jianll 'raw, teiming the dostrine quhilk Uicleif \& Hus hal teichit, \& maid anc samificu of him in Sanctamtrois. And fintand the sawour of this samition fragrant and smelland, thay tuke the Uicar of Dokor, Freir Kohur, Symsone, Bawerage, Kennelie, Stratom, Goulay and mony mat. quha, becanse yai culd not allow yair vaine supurstitiones and Idolatries, expres aganis the commandement of ye Lonl thain (inl, wat cuttit of be the fyre. Thay had now lemit to dispute with fyre de faggot, for our auld Bischoppis \& Pastouris war decayit, quhilk is war wont to be lampis, and as it war leidsternis, to all mationis adiavent: from quilome passit furth mony lernit men to all cuntreis, to lnsland, France, Germanie, Latowe, Pruse, and vther partis, is thair Chronikillis testifyis, plantand and teichand the ('hristiand fith, \& all godlie sciencis. Bot now, dull Asymis harl asectudit to thair rowmis, beand maryit with dame propertie, and riches, and fair laly

[^99]Sensualitie : and swa efter ye rait of vther Realmis, war beenmmit Idil bellyis, Ignorant blokkis, ant dum doggis. Nouther war thay Idill in Italie: thair eruellie safferit Thomas Rhedonensis the Carmehite. And in Florence the godlie blak Freir, lieronymus Sanoronola. Thus continewand yair rage in all Realmes, enin to the rttermaist of yair power, it pleisit ye mercyfull God, of his greit merey, \& fanourabill lufe towartis man, quhairby he wahk not haif man vtterlie to perische, to gif (as it war) lycht to the wark : and that be reuelling of his word and Enangel, he the mouthis of his seruandis Luther, Bucer, Zuinglins, Oecolampalius, Caluine, \& mony vtheris: be quhome he hes discouerit yair cankerit corruptioun \& aukd festur in sic sort, yat na man (except he wille wiffullie blind) may not persaif ye rennome \& fylth thairof. And zit hes ye maist part of yir (how saeuer ye poweris of ye warkd hes bene contrarious to yame) departit in ye Lord, in quietnes. Now sum wil say, thir war preicheouis, of Ministeris of the word, and had bene sumtyme anoyntit schauchingis, markit ${ }^{l}$ with the beistis mark, and had maid defectioun from thame, quhairfoir thay persewit thame the mair scharplie and eruellic. Bot the Lord Coblame, Robert Forester, Straitom, wer nonther selanelingis nor preicheouris. Richarl Mekimis, ane boy of .xvij. zeiris of age, brint in Lomdoun, was na preicheom. 'The lyke Ingement sufferit Maistres An Askew, with mony wemen, quhilk zit war na preirheonis. Bit forther, sum will obiect the entuitie of the tyme qularin our Authoir lenit: that the power of the arluersaries was restraynit, that thay culd not rage and rin at ryot at thair libertie, and plesour, as thay war wont. And ;it ane lytill befoir his deith thay bint. .I. George Uischart, and Adam Wallate, Mariner. Ancl schortlie efter our Authours deith thay tuke the auld man Walter Mill, and eruellie brint him : althocht fra that fyre rais sic ane stew, quhilk struke sie sturt to thair stomokis, that thay rewit it enere efter. Then hes it not bene serionsnes intermixit with iocunditie: it hes mocht bene contimall abyding nor seruing in court, it hes nocht bene blude rayall, nor fanour of Princes: nonther teiching nor preiching, nor equitie of tyme, cuhd be protection to ony aganis sa cuncll and feirs alnersaries, of equall will, rase, and furie, indifterentlie aganis all. It is rather the proydence, the [ngement, the power, am the inmensihill fanour and merey of Gorl towartis his sanctis and elect: quhilk von ye ane part, of his lufe towarlis his chesin, to satisfie thair thrist, \& desyre, quhilk thay hat to he dissolut, ant to ho with Christ, yat yai suhd not he langer enforcit to helatd ye wiekit vaniteis of yis ward: l'artlie, of his inst Jugemont, beeanse the warld was not worthie of thame, for it hes lufit mirknes rather yan licht, and delytit mair in lejs yan in ye tre uth. Aml partlie, tomanifest to all pepill ye cruell, hhilie, demsatiahil hartis of ye memberis of Antichrist, ge pilleris of the matignant Kirk, he did (as it wer) gif

[^100]ouir into yair handis, ye lyfis, ye possessionis, gulis, and quhatsunener externall thing yai hat, to loe maid mokkings stokkis, of bo be disponit at thair libertie, and plesom. On the veluer pait, be dmatir his michtie prouidence, and power, qulaingy he wil not sullid: and hair of the heidis of his chosin to perische, bui his permiscioun: and to encorage his elect, seing yat nouther ghle mer will wan fall ratn yame, by ye will of yair Father: he hes maist mirlitili manteynit yame, amangis ye midulis of yis malignont quencatimn. 'This Dus-r-
 returne, omittand the spectial abusis of the ('lergie, fine exchewine of prolixitie, \& terlionsnes, to be socht out of his awin watkis lar yo diligent reidar. Now as he hes bene scharp and vigilint in mating ye enormiteis of the spinitualitie, swa hes he not bene neghigent, mor sleuthfull in rebuking ye defaltis of ye tempuralitie, and all fetatis yairof. He hes not spairit King, Cont, Comsalouris, Nolilitie, nm vtheris of inferiour estait. And howbeit yai war not aldwithlum commit to sic corruptioun and furie. Yat fai micht not lexir mair equallie with generall almonitionis and reprochis, yan 'the piritnalitie, 3 it als lytill amembement followit in the ane stait, as in the vther. Quhat laubouris tuke he, that the landis of this emontrie micht be set out in Fewis, after ye fassion of simble vther Iimanms, fur the incres of policie, and riches? Bot quhat hes he pmotit? (bulwn ane pure man with his haill race and whember hes lank,wit ont yaib lyfis on ane lytill peice of gromd, amt brocht it to sum $\mathrm{p}^{\text {mint }}$ and perfection: than must the Larelis brother, kinnisman, or sumnm, haif it: ant ye pure man, with his whe \& balocis, for all yal tratullis, schot out to beg yair meit. He yat tuke lytill hanmmis on it, man enioy yo frutes, and commoditeis of it: he man eit rp the sweit \& lambouris of ye pure mamis browis. Thus the pure dar mak matione, nor bigging, in cace yai big yame selfis out. Dht althocht mon wisk at yis, and ouirluke it, zit he sitts alme yat seis it, aml sal luge it. He yat heiris ye sichis \& complaintis of ye pure oppresit. sall mot for ener suffer it mpunischit. Quhat hes he alswa whithen insenis sis Heriald hors, denysit for mony fure mamis hut? lint inuba lus dimittit it? finallie, quhat oppressiom or vice hes he not whant ? Bot yir sall sulfice for exempll. And gif he had leifit in yir lait dayis, qulat hat he said, of ye mmatamal mutheris: ye mold slauchteris: ye manifest reifis: ye continuall heirschiphis: ye phane oppressionis: ye lytill regarl of all 1 ersones to ye ammmom weith: ye mantening of derth, to the vninersall hurt of the fure in transunting of victuallis furth of re Realme, eomarabe to yo statutis yaimen, for ye particular weill of few, \& hurt of mony: the lmpertins "f
 pmaschit: The multidrle of Kirkis desitute of Ministuris thow the hail cuntrie: The slaw alministratioun of Iustice, and fer les
executioun: with all kynde of impieteis (as it wer) publictlie, and frelie Regnand. 3 it nochtyeles we luke fur redres and reformatioun of all sic horribil deformities, at ye handis of sic rewlaris as Gol hes, and sall strenthin with his Spirit, lychtin with ye pure word of his Enangel, endew with his feir (quhilk is ye begimning of all wisdome) with sic knawlege, sic Iugement, and zeill, yat yai sall to yair vttermaist endenour, auance, and set fordwart all Instice, and equitie, and suppres all vice and iniquitie: to ye glorie of Gol : to ye auauncement of his word: to ye elificatioun of his Kirk, and to ye confort, and quietnes of yis trulillit and affictit common weilth. Quhilk God of lis greit mercie grant that we may schortlie se. Amen.

I hane alredlic passit ye bounlis of ane preface: zit ane thing restis to admonische ye (gentill reidar) of yir warkis following. The mair part of yame hes bene sindrie tymes in sindric places imprentit: as heir in Scotlaml, quhilk $3^{i t}$ war not sa correct as neid requyrit. Thay haif bene Imprentit in Rowen, bot altogidder sa corrupt aml fals, that na man can be alill to atteyne to the Authoris mynde be yame. For besyilis the wrang Ortographie, and fals spelling, the transpositiones of wordis \& lynis: yair is alswa sic defectiones, yat sumtymes will want twa, or thre ${ }^{1}$ lymis in ane sentence: sumtynes als mony abound, and be doublit.

Qulairthrow the mymlis of honest men ar alienatit from reiling of sa fratefull warkis: , outh is alnsit and cormptit: the Authour an I lis warkis schamefullie blottit, and barbuljeit: the cmatrie infanit: \& sic personis as lanbouris for inst correctioun vtterly discmagit, seand thair lauboures anl trauellis sa haistelic yairefter to lee corruptit, at the private appetite and grelines of certane golles Ignorantis: quhilk in respect of yir greit hurtis, desernis na small punischement. Thay ar lykewise laitlie Imprentit in Londoun, with lytill better succes than ye vther. For yai haif gane alont to hring thame to ye sonthcrne language, alterand ye ners and collomis yairof, in sic phacis, as yai cull admit na alteratioun: quhairfoir ye native grace and first mymd of ye wryter, is oftentymes pernertit. And for ye Ortographie, transpositiones, and defectiones, thay ar almaist commonn with the vther.

Thus seing this famous Anthour, and lis notalill warkis to be sat velanonslic handillit, and sa miseralillie and malitionslie mankit, and alterat : we haif gane alout, and takin som tratuellis, to vinlicate yame from yir blottis, \& corruptions: and to relues and bring thame to the natiue integritie, and first mening of ye wryter. Quhilk salbe elike persanit in ye reiding: hot maist esilip, gif my wil confer this editioun with yame yat hes preceinl it: quhairin, quhat difference is betuix rycht \& wrans wryting, letuix correct and racorrect Imprenting, salbe elrirlie senc.

Mair, we haif eikit simbie warkis of ye samin Authour, puhilkis hes not bene befoir Imprentit: to ye intent, that ma thing of sa

[^101]Nobill ane wryter suld perische, throw neglignnec, of shuthfulnes of this present age, lyot suld be reseruit to ye frut, of all froturitwis following. And forther intendis (he ye help of (imi) to use se lyk diligence, in all warkis of yis wryter, quhilkis sall heirelter, foe iny menis, cum to our handis.

I will deteyne the ma langer (guble Reilar) from the wadkis thame selfis: bot will commit the to the protectionn of ye. Anmy hitir, our (ind : ernistlie desyrand ye to call ypon hin : yat he will rais and strir m mony Dauid Lymlesayis, yat will continuallic anmonische laith Prince and pepill of thair clewtie, and rocatioun, yuhairnnto ge Lomd yair God hes callit yame: yat will rebuke and relreif all sic deffalts as salbe fund in yame : yat will commit to letteris, and wryte, 3 e honour, ye gloir, ye fane, and succes of vertew, and inlmaceris yairof: The dishonour, ye schame, ye defame, and mischeil' ot 'yee ant impietie, and enhanteris thairof. To be notifyit and maid knawin tn all agis to cum : that it may be ane prik and spur to ye verteons and godlie, to ga fordwart in all richteonsnes, and equiti"; that it may be ane stay and brydill to reteyne of hald hak ye wickit and mondie from all wickitness, and iniquitie. To the intent: yat (ind may be glorifyit: his Kirk edifyit : and this commonn wilth confortit, anl quietit.

## ${ }^{1}$ Gut a dyortatiour of all rstatis, to the reiomg of thit present \{uarkis.

## 

GEN that it is maist worthie for to he Lamentit of cuerilk warldlie wicht: To se the warkis of plesant Portrie To ly sa hid and sylit from the sicht
Of those, in hart quha dois reivis aricht, In Vulgar toung for to behald and heir Vertew and vyce disclosit, and brocht to licht, In thair richt collouris planclic to appeir.
Thairfoir (gude Reidar) haif I trancll tane,
Intill ane volume now breiflie for to bring
Of Dauid Lyndesay, the haill warkis ilk tune,
Knicht of the Mont, Lyoum, of $A[\mathrm{r}]$ mis King,
Quha in our dayis now diel laitlie liing,
Quhais pregnant practick, and yuhais ormate style,
To be commendit be me, neilis na thing:
Lat warkis beir witnes, quhilkis he hes done comp:le.

```
'sign. A .ij.
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'Thocht Gawine Dowglas, Bischop of Dumkell, In ornate meter surmount did euerilk man; Thocht Kennedie and Dunbar bure the bell, For the large race of Rethorik thay ran : 3it neuer Pocit of our Scottische clan, Sa cleirlie schew that Monstour with his markis, The Romane God, in cuphome all gyle leegan: As dois gude Dauid Lyndesay in his warkis.

Quhairin na stait he spairit, bot stoutlie schew thame, How thay baith God and man had sore offendit:
With fleschehukis of flatterie he nener clew thame; Of quhat degre sa ener thay discendit, Thair auld misdeid he prayit thame ay to mend it, Empriour, nor King, Duke, Erle, Prince, nor Paip, Gif thay to quell Christis flock it still pretendit:
Goddis Iust Iugementis na way suld thay eschaip.
With prettie problemis, and sentences maist sage, With plesand prouerbis in his warkis all quhair, With staitlic storyis aggreing to our age, ${ }^{1}$ With similitudis semelie he dois declair, With weil waillit wordis, wyse, and familiar, Of queynt conuoy, this iojons gem Iocound, Intill his bukis to speik he did nocht spair Aganis all vyce, ay quhair it did abound.

Princes approche! cum Rewlaris in ane Random!
Tieid heir 3 e Lordis of the meyner menze, The end of hicht; jour pryde leme to abandom. Cum, schameles schauelingis of Sathanis senze, Rynnand in vyce, ay still with oppin renje; Of proud Prelatis reid heir the suddane fall, Quha for to stoup zit did neuer denze, Under the zock of him that creat all.

Cum teynefull tyrannis, trimmilling with ;our trayne! Cum nouchtic Newtrallis with zour bailfull band!
3e haif ane cloik now reddy for the rayne :
For fair wether, ane rther ay at hand. Idolateris chaw neir to Burgh and land, Reid heir $;$ our lyfe at large, baith mair and min, With Mypocrites ay slyding as the sand,
As humloik how of wit, and rertew thin

[^102]Opressomis of the pure, cum in till paris:
Flatteraris thok fordwart! for I [haif] hard whe, 3e had ane saw ridht sickel for all samis.
Lawieris, and seryhis, quha hes zour saulis to sell!
Craftismen, and Merchandis, gif [yat] ;e ho mell
With fratud or falset, than 1 zow dessre,
Teid in this buke, the speiche wif $3^{0}$ can sull, Quhat Iust reward ze sall hail for zour hyme.

Amang the rest, now Courteouris cmm lidher!
Thocht 3 e be skeich, and skip abone the skyin,
3it constantlie I pray ;ow to considder,
In to this serow, quhat Lymdesay to 3 weryis.
Cum all degreis, in Lurdanerie quha lyis,
And fane wald se of sin the feirfull fyne:
And lerne in vertew how for to vpryis!
Reid heir this buke, and ge sall find it syne.
With Seripture ancl with storyis naturall,
${ }^{1}$ Pichelie replenischit from end to eml, In till this buke, quha list to reid, thay sall Find mony lessoun largelie to commenl; The braid difference quhairin weill may be kend Betwene verteons and vicions leuing.
Lat vs thairfoir our lyfe in rertew spemel, Sen vyee of mankynd is the haill mischening.

Lat Lyndesay now as he war zit on lyif, Pas furth to lyeht, with all his sentence hie: Vnto all men thair dewtie to deseryue Quhairin thay may ane lyuelie Image se, Of his expressit mynd in Poctrie, Prentit, as he it publischit with his pen:
That him self speik, I think it best for me; Gif gloir to God, quhilk gaif sie Giftis to men.

## Finis.

## [On the lower half of this page legins]

The Epistil Nun-
cupatorie of Schir Danid Iyndesay of the
Mont Knicht, on his Dialog of the Mi-
serabill estait of the warld.

[^103]```
PR Early English Text
1119 Society
A2 [Publications]
no.11 Original series. no. 11,10,,35, 37,47
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[^0]:    ${ }^{1}$ Transactions of the Cambridge Antiquarian Society, 1866.

[^1]:    ${ }^{1}$ To his recollections of which the writer hat to acknowledge his oblygations.

[^2]:    'And all the Orient laugheth at the sight.'

[^3]:    ' Query- F'. J. Fumisall.

[^4]:    ' See Henry Charteris's Preface to Lyndesay's Works, infra, p. 4*.

[^5]:    ${ }^{1}$ I especially refer to the error of Mr Buckle, who, while giving a perfectly accurate representation of the present state of theological feeling in Scotland, has misapprehended the springs of the Scotch Reformation.

[^6]:    ${ }^{1}$ The copy from which the Society's 1st edition was printed is now in the British Museum. The copy with which the present text is collated, is in the University Library, Edinburgh.

[^7]:    ${ }^{1}$ Not in E or L. Later copies add 'To the Redar.' ${ }^{2}$ E litill $\quad{ }^{3} \mathrm{~L} \mathrm{y}^{e}$ at ${ }_{6} \mathrm{~L}$ sauf L , E yare ${ }^{5} \mathrm{~L}$ duellis

[^8]:    ${ }^{1} L$ yat $\quad{ }^{2} \mathrm{E}$ tham, L myndis dois $\quad{ }^{3} \mathrm{E}$ vprysing
    ${ }^{4}$ E, L Quhair ${ }^{5} \mathrm{~L}$ hailsum, E holsoum
    ${ }^{6} \mathrm{E}$ orient, L aureant $\quad{ }^{7} \mathrm{~L}$ trone $\quad{ }^{8}$ net in L

[^9]:    ${ }^{1}$ L, E Quhoss $\quad{ }^{2}$ L beaulte, E bewtie $\quad{ }^{3}$ L, E Quhene ${ }^{4}$ L, E his ${ }^{5} \mathrm{~L}$ meralie ${ }^{6} \mathrm{~L}$ throw ${ }^{7} \mathrm{E}, \mathrm{L}$ montanis, meidis ${ }^{8}$ L loiss, E loss $\quad{ }^{9} \mathrm{~L}$ miserieis $\quad{ }^{10} \mathrm{~L}$ continewall

[^10]:    ${ }^{1}$ L reperstitioun $\quad{ }^{2}$ L omitted $\quad{ }^{3} \mathrm{E}$ havinnis, L hevinis
    ${ }^{4}$ E havinlie $\quad{ }^{5} \mathrm{E}$ myn $\quad{ }^{6} \mathrm{E}$ paice $\quad{ }^{7} \mathrm{E}$ crewall
    ${ }^{8} \mathrm{~L}$ thai be

[^11]:    ${ }^{1}$ E luik $\quad{ }^{2}$ E thaire $\quad{ }^{3} \mathrm{E}$ caice

[^12]:    ${ }^{1}$ E Tuichyng $\quad{ }^{2}$ L Quhairfor, E Quhairefor $\quad{ }^{3}$ E commond
    ${ }^{4}$ E havinlye $\quad{ }^{5} \mathrm{~L}$ hald $\quad{ }^{6} \mathrm{~L}$ naturall

[^13]:    
    ${ }^{5} \mathrm{E}$ dominatioun

[^14]:    ${ }^{1}$ L Quhairfore $\quad{ }^{2}$ E Thairfore $\quad{ }^{3}$ E beirdis
    ${ }^{4}$ E Childreng ${ }^{5}$ E Lac'eis

[^15]:    ${ }^{1}$ E Psalter ${ }^{2}$ L sayingis ${ }^{3} \mathrm{~L}$ the ${ }^{4}$ E commond
    ${ }^{5} \mathrm{E}$ fordvart

[^16]:    ${ }^{1}$ L precellit $\quad{ }_{6}^{2}$ E off $\quad{ }^{3} \mathrm{~L}$ Na ${ }^{4} \mathrm{~L}$ Than ${ }^{5} \mathrm{~L}$ ioyis
    ${ }^{6}$ L swemand, E swoumand $\quad{ }^{7}$ L halalye ${ }^{8}$ L thame
    ${ }^{9}$ L richtsua, E rycht so $\quad{ }^{0}$ E haif $\quad{ }^{11} \mathrm{~L}$ gif, E gyue

[^17]:    ${ }^{1} \mathrm{~L}$ in $\quad{ }^{2} \mathrm{E}$ omits from 1.927 to $1.958 \quad{ }^{3} \mathrm{~L}$ incontinent
    ${ }^{4}$ L Quhan ${ }^{5} \mathrm{~L}$ of
    MONARCHE, I.

[^18]:    ${ }^{1}$ Lhis ${ }^{2}$ Eman ${ }^{3}$ Ehegane ${ }^{4}$ L, E boyth
    ${ }^{3}$ E till

[^19]:    ${ }^{1} \mathrm{~L}$ closs $\quad{ }^{2} \mathrm{E}$ vennemous, L venomus $\quad{ }^{3} \mathrm{E}$ vareit
    ${ }^{4}$ Lerd $\quad{ }^{5}$ E onder $\quad{ }^{6}$ E Inanimitie
    ${ }^{7}$ L perpetuall $\quad{ }^{8} \mathrm{E}$ doun

[^20]:    ${ }^{1}$ L leid $\quad{ }^{2}$ L Dammassine ${ }^{3}$ L Off $\quad{ }^{4} \mathrm{~L}$, E levand ${ }^{5}$ L pepill ${ }^{6}$ E grytlie ${ }^{7}$ L habound ${ }^{8}$ L Cayau ${ }^{9}$ E owr ${ }^{10}$ Cayamis $\quad{ }^{11} \mathrm{E}$ vekidnes $\quad{ }^{12} \mathrm{E}$ vomen $\quad{ }^{13} \mathrm{~L}$ aneuch

[^21]:    ${ }^{1}$ E partenis $\quad{ }^{2} \mathrm{~L}$ to $\quad{ }^{3} \mathrm{~L}$ contrar to $\quad{ }^{4} \mathrm{~L}$ in
    ${ }^{5}$ L Fader $\quad{ }_{6}$ Generit of $\quad{ }^{7} \mathrm{~L}$ to $\quad{ }^{8} \mathrm{E}$ eissaly, L esalie

[^22]:    ${ }^{4}$ La erd $\quad{ }^{2}$ L, E gaif $\quad{ }^{3}$ E geff, L gif ${ }^{4}$ L barne ${ }^{5}$ La sauf
    ${ }^{6}$ L rekins $\quad{ }^{7}$ L Exampillis $\quad{ }^{8}$ Lomitted $\quad{ }^{9}$ E rycht and ${ }^{10}$ L baith in ${ }^{11}$ L lognit ${ }^{12}$ Lhicht ${ }^{13}$ E veycht

[^23]:    ${ }^{1}$ E mesour $\quad{ }^{2}$ L esy $\quad{ }^{3} \mathrm{E}, \mathrm{I}$ large $\quad{ }^{4} \mathrm{E}$ boddom
    ${ }^{5}$ E, L Barge $\quad{ }^{6} \mathrm{E}$ rigin $\quad{ }^{7}$ L cloiss $\quad{ }^{8} \mathrm{~L}$ my
    ${ }^{9}$ E cloudis $\quad{ }^{10}$ E Hevynnis

[^24]:    and then the dove. 1484

[^25]:    ${ }^{1-1} \mathrm{~L}$ quhair throw he stopit the beilding of Babilone
    ${ }^{2} \mathrm{~L}$ was $\quad{ }^{3} \mathrm{E} . \mathrm{L}$ nocht $\quad{ }^{4} \mathrm{~L}$ maist $\quad{ }^{5} \mathrm{P}$ wos, L was
    ${ }^{6}$ E thre scoir, L thre score $\quad{ }^{7}$ E began

[^26]:    ${ }^{1}$ L ane $\quad{ }^{2} \mathrm{E}$ and $\quad{ }^{3}$ E pouir $\quad{ }^{4} \mathrm{E}$ abouf $\quad{ }^{5} \mathrm{~L}$ dois
    ${ }^{6} \mathrm{~L}$ hes $\quad{ }^{7} \mathrm{E}, \mathrm{L}$ schaw $\quad{ }^{8} \mathrm{~L}$ It war $\quad{ }^{9} \mathrm{E}$ haith

[^27]:    ${ }^{1}$ E vindie $\quad{ }^{2} \mathrm{E}$ veill $\quad{ }^{3} \mathrm{~L}$ suerd ${ }^{4} \mathrm{~L}$ ane ${ }^{5} \mathrm{~L}$ to
    ${ }^{6}$ E oup $\quad{ }^{7}$ L Abrahame and his seid $\quad{ }^{8}$ L na
    ${ }^{9}$ E hard $\quad{ }^{10}$ Tryblis

[^28]:    ${ }^{1} \mathrm{~L}$ thois ${ }^{2} \mathrm{~L}$ dons ${ }^{3} \mathrm{E}$ virschip ${ }^{4} \mathrm{~L}$ hoill ${ }^{5} \mathrm{~L}$ to
    ${ }^{6}$ L Nabugotonosar ${ }^{7}$ L, land ${ }^{8}$ L merwalns
    ${ }^{9}$ E cubitis heiche, L hiecht ${ }^{10} \mathrm{~L}$ Abdunago
    ${ }^{16}$ E var, L war $\quad{ }^{12}$ L baine $\quad{ }^{13}$ L hoit fourniss
    ${ }^{4}$ E owp is E coit

[^29]:    If Traist weill, in thame is none Diuinitie,
    No gods,

[^30]:    ${ }^{1}$ L Salamon
    ${ }^{4}$ L saufgard
    ${ }^{1}$ L Salamon ${ }^{2}$ E Imagerye ${ }^{3}$ E tryumquhant, $L$ trivmphant
    ${ }^{6}$ L ${ }^{5}$ E contray, L contraire ${ }^{6} \mathrm{E}$ 3it ${ }^{7} \mathrm{~L}$ or ${ }^{8} \mathrm{~L}$ habusioun $\quad{ }_{9} \mathrm{E}$ Dewillis $\quad{ }^{10} \mathrm{E}$ ruist, L roust and reik

[^31]:    ${ }^{1}$ E number, L nomber ${ }^{2}$ L habusioun ${ }^{3}$ L rememberance
    ${ }^{4}$ L throw ${ }^{5} \mathrm{~L}$ proist ${ }^{6} \mathrm{E}$ vss ${ }^{7} \mathrm{~L}$ to ${ }^{8} \mathrm{E}$, L Sermond
    ${ }^{9}$ L Corrupt ${ }^{10} \mathrm{~L}$ and ${ }^{11}$ dalie dois ${ }^{12} \mathrm{~L}$ Quhill

[^32]:    ${ }^{1}$ E Dactis $\quad{ }^{2}$ L the king $\quad{ }^{3}$ L als sure $\quad{ }^{4}$ L rehersith
    ${ }^{5} \mathrm{~L}$ marwalus $\quad{ }^{6} \mathrm{E}$ abone

[^33]:    ${ }^{1} \mathrm{~L}$ wailgeandlie and with $\quad{ }^{2} \mathrm{~L}$ herd $\quad{ }^{3} \mathrm{E}$ omitted
    ${ }^{4}$ L And $\quad{ }^{5} \mathrm{~L}$ That tyme ${ }^{6} \mathrm{~L}$ sudeorne ${ }^{7} \mathrm{~L}$ Till him war all ${ }^{8}$ E reid $\quad{ }^{9} \mathrm{E}$ bluid $\quad{ }^{10} \mathrm{~L}$ litill bab

[^34]:    ${ }^{1}$ E Gyff, L Gif ${ }^{2}$ L hech ${ }^{3}$ L my autour haith ${ }^{4} \mathrm{~L}$ Bargis $\quad{ }^{5} \mathrm{~L}$ this $\quad{ }^{6} \mathrm{E}$ tryvmquhant $\quad{ }^{7} \mathrm{E}$ and
    ${ }^{8} \mathrm{~L}$ conqueriour $\quad{ }^{9} \mathrm{E}$ wailjant $\quad{ }^{10} \mathrm{~L}$ oure

[^35]:    ${ }^{1}$ E this $\quad{ }^{2}$ L Fader $\quad{ }^{3}$ E mervalus, L merwalus
    ${ }^{4}$ L to be $\quad{ }^{5}$ E pepill $\quad{ }^{6}$ L nomber $\quad{ }^{7} \mathrm{E}$ grytar
    ${ }^{8}$ E ane. Lone ${ }^{9}$ Limore than ${ }^{10} \mathrm{~L}$ ane messenger ${ }^{11}$ E paice

[^36]:    ${ }^{1}$ L hiddius $\quad{ }^{2} \mathrm{E}$ meintỵme $\quad{ }^{3} \mathrm{E}$, L stuffit
    ${ }^{4}$ E The, L Seir $\quad{ }^{5}$ L manifestlie ${ }^{6}$ L come, E cam

[^37]:    ${ }^{1}$ L, E brak $\quad{ }^{2}$ L writith $\quad{ }^{3} \mathrm{~L}$ his $\quad{ }^{4} \mathrm{E}$ hir hart
    ${ }^{5} \mathrm{~L}$ than ane $\quad{ }^{6} \mathrm{~L}$ consilderand $\quad{ }^{7} \mathrm{~L}$ vicius
    ${ }^{8}$ L Antour dois $\quad{ }^{9} \mathrm{~L}$ Moder $\quad{ }^{10} \mathrm{~L}$ And sum

[^38]:    ${ }^{1}$ E haif $\quad{ }^{2} \mathrm{~L}$ to $\quad{ }^{3} \mathrm{E} \mathrm{He} \quad{ }^{4}$ E hurdoume
    ${ }^{5} \mathrm{~L}$ omitted $\quad{ }^{6}$ L Reullaris $\quad{ }^{7} \mathrm{E}$ omitted ${ }^{8}$ E Acep,t

[^39]:    ${ }^{1}$ E walleys $\quad{ }^{2}$ E Quhairthrow $\quad{ }^{3} \mathrm{~L}$ standis
    ${ }^{4} \mathrm{~L}$ of ${ }^{5} \mathrm{~L}$ life ${ }^{6} \mathrm{~L}$, to ane ${ }^{7} \mathrm{~L}$ makis ${ }^{8} \mathrm{~L}$ tuo
    ${ }^{2}$ L subtell ${ }^{19} \mathrm{~L}$ dois $\quad 11$ E Prowoikand, L provocaud

[^40]:    ${ }^{1}$ L how $\quad{ }^{2} \mathrm{~L}$ crewall $\quad{ }^{3} \mathrm{E}$ fluid $\quad{ }^{4} \mathrm{E}$ for to
    ${ }^{5}$ E abouf $\quad{ }^{6}$ L to $\quad{ }^{7}$ L hoill $\quad{ }^{8} \mathrm{E}$ for tyll ${ }^{9}$ E Cascious. L Cassius

[^41]:    ${ }^{1} \mathrm{E}$ ane luid
    ${ }^{5} \mathrm{E}$ trembleit
    ${ }^{9}$ L Discipulis $\quad 10 \mathrm{~F}$ gaif, L geff ${ }_{11} \mathrm{E}$ Iohnne ${ }^{12} \mathrm{E}$ Stery ${ }^{13}$ E omitted

[^42]:    ${ }^{1} \mathrm{E}$ erett pitie $\quad{ }^{2} \mathrm{~L}$ or $\quad{ }^{3} \mathrm{E}$ streittis $\quad{ }^{4} \mathrm{E}$ feittis
    ${ }^{6} \mathrm{E}$ Wyrqinis ${ }^{6} \mathrm{~L}$ one ${ }^{7} \mathrm{E}$ parfit ${ }^{5} \mathrm{~L}$ habomed ${ }^{9}$ E the
    ${ }^{10} \mathrm{E}$ Doungeonis ${ }^{11} \mathrm{E}$ talkyne $\quad 12 \mathrm{E}$ wengeance ${ }^{13} \mathrm{~J}$ off
    ${ }^{14}$ L omitted ${ }^{15} \mathrm{~L}$ Condampnatioun $\quad{ }^{16} \mathrm{E}$ vponne ${ }^{17} \mathrm{E}$ tyddious, $L$ telius

[^43]:    ${ }^{1} \mathrm{~L}$ affusioun $\quad{ }^{2} \mathrm{~L}$ president $\quad{ }^{3} \mathrm{~L}$ haboundanly
    ${ }^{4}$ E vrettith $\quad{ }^{5}$ E alevyn $\quad{ }^{6} \mathrm{~L}$ fivetene, E fyftene 7 E penneis

[^44]:    ${ }^{1}$ L Tirmane $\quad{ }^{2}$ E haif $\quad{ }^{3}$ E how, L quho
    ${ }^{4}$ L rememberance $\quad{ }^{5} \mathrm{E}$ settis $\quad{ }^{6} \mathrm{E}$ revard
    ${ }^{7} \mathrm{~L} 3$ it gat thai $\quad{ }^{8} \mathrm{E}$ bludscheddaris

[^45]:    ${ }^{1}$ L hoill ${ }^{2}$ E fywe ${ }^{3}$ L month ${ }^{4}$ L nedis wordis
    ${ }^{5}$ LGif ${ }^{6}$ E Asseriance ${ }^{7} \mathrm{~L}$ also of thame I heir
    ${ }^{*}$ L quite ${ }^{9} \mathrm{E}$ watt ${ }^{10}$ E Toknis ${ }^{4} \mathrm{~L}$ hungel', darth ${ }^{12}$ L Thairfore ${ }^{13}$ E haysing, L Rasing

[^46]:    ' L Fyft and Spirituall Monarchie ${ }^{2}$ L Fader
    ${ }^{3}$ L the Greikis ${ }^{4}$ E Abouf ${ }^{5}$ L into
    ${ }^{6}$ E Impyreand owr $\quad{ }^{7}$ L omits Il. 426t, 4265

[^47]:    ${ }^{1}$ L Profest $\quad{ }^{2}$ L. Hermyttis $\quad{ }^{3}$ L paroche
    ${ }^{4}$ L Empriouris $\quad 5$ E resaif $\quad{ }^{6}$ L Moreoure
    ${ }^{7}$ E tham, L thame $\quad{ }^{8} \mathrm{~L}$ Quha dois $\quad{ }_{9} \mathrm{E}$ swerdis ${ }^{10} \mathrm{E}$ And $\quad{ }^{11} \mathrm{E}$ of ${ }^{12} \mathrm{E}$ Huw ${ }^{13} \mathrm{E}$ Quhod

[^48]:    ${ }^{1}$ E vrettis $\quad{ }^{2}$ L Paip $\quad{ }^{3}$ P Fedrike, E Fedrake $\quad{ }^{4}$ E vymbe
    ${ }^{5}$ E takyne ${ }^{6} \mathrm{E}$ drachonem ${ }^{7} \mathrm{~L}$ wesche ${ }^{8} \mathrm{~L}$ Discipulis
    ${ }^{9}$ L Sufferit $\quad{ }^{10} \mathrm{~L}, \mathrm{E}$ Quhairon ${ }^{11} \mathrm{~L}$ plesouris ${ }^{12}$ E Thonne

[^49]:    ${ }^{1}$ L lesum to ${ }^{5} \mathrm{~L}$ fivetene
    ${ }^{2}$ E vyffis, $L$ wivis ${ }^{3}$ L na
    ${ }^{6} \mathrm{E}$ futt $\quad 7 \mathrm{E}$ till, L in

[^50]:    ${ }^{1}$ L in lent $\quad{ }^{2}$ L terrabillie $\quad{ }^{2} \mathrm{E}$ omitted $\quad{ }^{4} \mathrm{~L}$ Anthethisis
    ${ }^{5}$ L sely $\quad{ }^{6}$ E Nonn $\quad{ }^{7}$ L Channonis, Monkis $\quad{ }^{8} \mathrm{~L}$ of
    ${ }^{9}$ L mylkit $\quad{ }^{10} \mathrm{E}$ Androve $\quad 1 \mathrm{~L}$ Countering
    ${ }^{12}$ E havin $\quad{ }^{13} \mathrm{~L}$ most $\quad{ }^{14} \mathrm{~L}$ merchellit

[^51]:    ${ }^{1}$ L to $\quad{ }^{2}$ E werteu, L virtu $\quad{ }^{3}$ E Pape $\quad{ }^{4}$ L anise
    ${ }^{5} \mathrm{~L}$ gif $\quad{ }^{6} \mathrm{~L}$ couth ${ }^{7} \mathrm{~L}$ Quha couth nocht $\quad{ }^{8} \mathrm{~L}$ ane
    ${ }^{9}$ E noch, L nocht $\quad{ }^{10} \mathrm{~L}$ To $\quad{ }^{11} \mathrm{~L}$ thai suld thair hartis
    ${ }^{12}$ L minster $\quad{ }^{13} \mathrm{E}$ Monnkis $\quad{ }^{14} \mathrm{~L}$ Appostillis
    ${ }^{1 s}$ L pepill

[^52]:    ${ }^{1}$ E Deuinytie $\quad{ }^{2} \mathrm{~L}$ wivis ${ }^{3} \mathrm{~L}$ thame $\quad{ }^{4} \mathrm{~L}$ thom
    ${ }^{5}$ L ryiss now in $\quad{ }^{6}$ E meriage $\quad{ }^{7} \mathrm{~L}$ the $\quad{ }^{8} \mathrm{~L}$ sufferis
    ${ }^{9}$ E vertu $\quad{ }^{10} \mathrm{E}$ that he rest $\quad{ }^{11} \mathrm{~L}$ hahusit
    ${ }^{12}$ L rewyne discendith $\quad{ }^{13}$ generis MONARCHE, 11 .

[^53]:    ${ }^{1} \mathrm{~L}$ mon $\quad{ }^{2} \mathrm{~L}$ erd $\quad{ }^{3} \mathrm{~L}$ omitted $\quad{ }^{4} \mathrm{~L}$ sweming $\quad{ }^{5} \mathrm{~L}$ foull
    ${ }^{6}$ L antorite ${ }^{7}$ L super excellent ${ }^{8}$ E line 5020 omitted
    ${ }^{9} \mathrm{E}$ wardill $\quad 10 \mathrm{E}$ Gould $\quad 11 \mathrm{~L}$ precins $\quad 12 \mathrm{E}$ humderith

[^54]:    ${ }^{1} \mathrm{~L}$ deis $\quad{ }^{2}$ E hunderith $\quad{ }^{3} \mathrm{E} 11.513 \approx, 5133$ omitted
    ${ }^{4}$ E throcht, L throw ${ }^{5} \mathrm{~L}$ ravand $\quad{ }^{6} \mathrm{~L}$ To ${ }^{7} \mathrm{~L}$ nomber
    ${ }^{8} \mathrm{~L}$ writith $\quad{ }^{9} \mathrm{~L}$ erd $\quad{ }^{10} \mathrm{~L}$ bancatting $\quad{ }^{11} \mathrm{~L}$ be smal! ${ }^{12} \mathrm{~L}$ availlis

[^55]:    ${ }^{1} \mathrm{E}$ to $\quad{ }^{2} \mathrm{~L}$ omitted $\quad{ }^{3} \mathrm{~L}$ langis $\quad{ }^{4} \mathrm{~L}$ habisioun
    ${ }^{5} \mathrm{~L}$ bene $\quad{ }^{6} \mathrm{I}$ Wedder ${ }^{7} \mathrm{E}$ lattis $\quad{ }^{8} \mathrm{E}$ tyll
    ${ }^{9} \mathrm{~L}$ trubill attonis $\quad{ }^{10} \mathrm{~L}$ erd

[^56]:    ${ }^{1} \mathrm{~L}$ that $\quad{ }^{2} \mathrm{~L}$ Abufe $\quad{ }^{3} \mathrm{~L}$ dois conclude in $\quad{ }^{4} \mathrm{~L}$ Ordouris ${ }^{5}$ L Invirone $\quad{ }^{6} \mathrm{E}, \mathrm{L}$ trone $\quad{ }^{7} \mathrm{~L}$ quhilk

[^57]:    ${ }^{1}$ L thame that $\quad{ }^{2} \mathrm{~L}$ Quhether $\quad{ }^{3} \mathrm{~L}$ nomber can
    ${ }^{4}$ E wes borne ${ }^{5} \mathrm{~L}$ dois ${ }^{6} \mathrm{~L}$ Gait ${ }^{7}$ L Trimbling ${ }^{8} \mathrm{~L}$ erd ${ }^{9}$ E omitted $\quad{ }^{10}$ L Heich $\quad{ }^{11}$ Lappeir $\quad{ }^{12}$ L Faderis ${ }^{13}$ E Christ $\quad{ }^{14}$ L Babtist

[^58]:    ${ }^{1} \mathrm{~L}$ Consistorie $\quad{ }^{2} \mathrm{E}$ 3it $\quad{ }^{3} \mathrm{~L}$ sely
    ${ }^{4} \mathrm{E}$ sempyll $\quad{ }^{5} \mathrm{~L}$ violence

[^59]:    ${ }^{1} \mathrm{~L}$ of $\quad{ }^{2} \mathrm{~L}$ Farder $\quad{ }^{3} \mathrm{~L}$ ordourit $\quad{ }^{4} \mathrm{~L}$ omitted ${ }^{5}$ Lanto ${ }^{6} \mathrm{~F}$ sprituall ${ }^{7} \mathrm{~L}$ vicins ${ }^{8} \mathrm{E}$ Proflitis ${ }^{9} \mathrm{~L}$ and

    * L inserts here: 'Oure lapis, Bischopis, and Cardimallis, With thair most precius aparallis.'

[^60]:    © 8 HER FOLLOUIS THE TRAGEDIE OF THE UMQVHYLE MAIST REUEREND FATHER DAUHD, BE THE MERCY OF GOD, CARDINALL AND ABCHIBYSCHOPE OF SANCTANDROUS, \&C. 汿 COMPLYIT BE SCHIR DAUID LYNDESAY, OF THE MONT, KING OF ARMES.

    ## 汿 THE PROLOG.

    NOCHT Lang ago, efter the hour of pryme, Secreitly sittyng in myne Oratorie, I tuk ane Buke,-tyll occupye the tyme,Quhare I fand mony Tragedie and storie, Quhilk Thone Bochas had put in memorie,-

    4 Sitting in my oratory, I was reading, in Boceaccio, Quhov mony Prencis, Conquerouris, and kingis War dulfullie deposit frome thare ryngis:

    Quhov Alexander, the potent Conquerour, 8 In Babilone was poysonit pieteouslie; And Iulius, the mychtie Emperiour, Murdreist at Rome, causles and creuellie ; Prudent Pompey, in Egypt schamefullie 12 He murdreist was,-qulat nedith proces more? Quhose Tragideis war pietie tyll deplore.

    II I sittyng so, vpon my Buke redyng, Rycht suddantlie afore me did appeir
    Ane woundit man, aboundantlie bledyng, With vissage paill, and with ane dedlye cheir ;
    Semand ane man of two and fyftic zeir ; In Rayment reid, clothit full curiouslie,16
    of the tragical end of Alexander, Julius, and Pompey; Off vellot and of Saityng Crammosie.

[^61]:    ${ }^{1}$ Later els. read seho $\quad{ }^{2} \mathrm{E}$ fra $\quad{ }^{3} \mathrm{E}$ wulgare ${ }^{4} \mathrm{P}$ Quhoo $\quad{ }^{5} \mathrm{E}$ bee MONARCHE, II.

[^62]:    ${ }^{1}$ E wat $\quad{ }^{2}$ E Ione $\quad{ }^{3} \mathrm{E}$ complent ${ }^{4} \mathrm{E}$ sone

[^63]:    ${ }^{1}$ E war $\quad{ }^{2}$ E temporat $\quad{ }^{3}$ E onnitted $\quad{ }^{4}$ E planeit persit
    ${ }^{5}$ E motioun $\quad{ }^{6}$ E virginitie $\quad{ }^{7} \mathrm{E}$ enter ${ }^{6} \mathrm{E}$ refrogarde

[^64]:    ${ }^{1}$ E Ypland $\quad{ }^{2}$ E Iuno ${ }^{3}$ E sormontit ${ }^{4}$ Eplesandlic

[^65]:    ${ }^{1} \mathrm{E}$ Antropus $\quad{ }^{2} \mathrm{E}$ trow $\quad{ }^{3} \mathrm{E}$ his $\quad{ }^{4} \mathrm{E}$ degardit

[^66]:    ${ }^{1}$ E corshow $\quad{ }^{2} \mathrm{E}$ septour $\quad{ }^{3} \mathrm{E}$ Cornecklis $\quad{ }^{4} \mathrm{E}$ omitied

[^67]:    ${ }^{1}$ E omitted $\quad{ }^{2} \mathrm{E}$ that

[^68]:    ${ }^{1}$ E peirtle $\quad{ }^{2}$ E chengis $\quad{ }^{3}$ Eprence $\quad{ }^{4}$ E his

[^69]:    ${ }^{1}$ E meruell $\quad{ }^{2} \mathrm{E}$ in $\quad{ }^{3} \mathrm{E}$ perste $\quad{ }^{4} \mathrm{E}$ onitted ${ }^{5} \mathrm{E}$ beruies $\quad{ }^{6} \mathrm{E}$ ded

[^70]:    ${ }^{1}$ E trymlit $\quad{ }^{2} \mathrm{E}$ omitted $\quad{ }^{3} \mathrm{E}$ Floudoun $\quad{ }^{4} \mathrm{P}$ ronolfe
    ${ }^{5} \mathrm{E}$ rememberance $\quad{ }^{6} \mathrm{E}$ circumstance $\quad{ }^{7} \mathrm{E}$ thare

[^71]:    ${ }^{1}$ E nother $\quad{ }^{2}$ E autoritie $\quad{ }^{3}$ E omitted
    ${ }^{4}$ E puorr sprituall

[^72]:    

[^73]:    ${ }^{1}$ E heue ${ }^{2} \mathrm{E}$ bene ${ }^{3} \mathrm{E}$ sustinit ${ }^{4} \mathrm{E}$ consulation $\therefore$ E rukis ${ }^{6}$ E bruch ${ }^{7}$ E omitted

[^74]:    ${ }^{1} \mathrm{E}, \mathrm{P}$ omitted $\quad{ }^{2} \mathrm{E}$ facounde $\quad{ }^{3} \mathrm{E}$ mow ${ }^{4} \mathrm{E}$ gef ${ }^{5} \mathrm{E}$ olsequens $\quad{ }^{6} \mathrm{E}$ festis

[^75]:    ${ }^{1}$ E Predicasioun $\quad{ }^{2}$ E equiuolent $\quad{ }^{3} \mathrm{P}$ wunder
    ${ }^{4}$ E profest

[^76]:    ${ }^{1}$ E Caistitie ${ }^{2}$ E Prence ${ }^{3}$ E Talkyng ${ }^{4}$ E heycht ${ }^{5}$ E lynuis $\quad{ }^{6}$ E Babtist

[^77]:    ${ }^{1}$ E teching $\quad{ }^{2} \mathrm{E}$ wourd ${ }^{3} \mathrm{E}$ omitted ${ }^{4} \mathrm{E}, \mathrm{P}$ docther
    ${ }^{5}$ E bowtie ${ }^{6} \mathrm{E}$ the ${ }^{7} \mathrm{E}$ theche

[^78]:    ${ }^{1}$ E war $\quad{ }^{2}$ E Reseuand $\quad{ }^{3}$ E thir $\quad{ }^{4}$ E cheritie

[^79]:    ${ }^{1}$ I: reches ${ }^{2} \mathrm{E}$ thaty be ${ }^{3} \mathrm{E}$ the ${ }^{4} \mathrm{E}$ viher ture
    ${ }^{5} \mathrm{~F}$ sage $\quad{ }^{6} \mathrm{E}$ erritualitic

[^80]:    ${ }^{1} \mathrm{E}$ bot $\quad{ }^{2} \mathrm{E}$ chrul $\quad{ }^{3} \mathrm{E}$ Iememberance $\quad{ }^{4} \mathrm{E}$ thair ${ }^{5} \mathrm{E}$ ambitioun $\quad{ }^{6} \mathrm{E}$ manne $\quad{ }^{7} \mathrm{E}$ flenehyng $\quad{ }^{8} \mathrm{P}$, E And ${ }^{9} \mathrm{E}$ omitted

[^81]:    ${ }^{1}$ E Curciate $\quad{ }^{2} \mathrm{E}$ omitted

[^82]:    ${ }^{1}$ E trone $\quad{ }^{2}$ E thounder ${ }_{j}{ }^{3}$ E schak $\quad{ }^{4}$ E pace
    ${ }^{3} \mathrm{E}$ waiknes

[^83]:    ${ }^{1} \mathrm{E}$ wast $\quad{ }^{2} \mathrm{E}, \mathrm{P}$ omitted $\quad{ }^{3} \mathrm{E}, \mathrm{P}$ zeris
    ${ }^{4}$ P Austronomeris, E Astronomeris $\quad{ }^{5} \mathrm{E}$ vast ${ }^{6} \mathrm{E}$ he glore ${ }^{7}$ E Iotestas, Principatus

[^84]:    ${ }^{1} \mathrm{E}$ temporall
    ${ }^{2}$ E hei
    ${ }^{3} \mathrm{E}$ granschyr

[^85]:    ${ }^{1}$ E Remembrance $\quad{ }^{2}$ E quhare $\quad{ }^{3}$ P loochis

[^86]:    ${ }^{1} \mathrm{E}, \mathrm{P}$ omitted $\quad{ }^{2} \mathrm{E}$ execusioun $\quad{ }^{3} \mathrm{E}$ men'rıs ${ }^{4}$ E contyanwell ${ }^{5}$ E juste

[^87]:    ${ }^{1}$ E omitted ${ }^{2} \mathrm{E}$ Lupus ${ }^{3} \mathrm{E}$ that ${ }^{4} \mathrm{E}, \mathrm{P}$ omitted

[^88]:    ${ }^{1}$ E yoch ${ }^{2}$ E omitted ${ }^{3}$ I' bebait

[^89]:    ${ }^{1}$ E thay Rememberance $\quad{ }^{2} \mathrm{P}$ kyith $\quad{ }^{3} \mathrm{E} 1.1052$ omitted

[^90]:    ${ }^{1}$ E Contynuallie $\quad{ }^{2} \mathrm{E}$ noch $\quad{ }^{3}$ E Blemand

[^91]:    ${ }^{1}$ E Quod he $\quad$ E bordall
    ${ }^{3}$ haistelly

[^92]:    ${ }^{1}$ Printed from Lord Mostyn's copy.

[^93]:    4. Sic banckatyng, sic aufull tornamentis,

    On hors ${ }^{2}$ and fute yat tyme ( $\mathrm{f}^{\text {uhilk }}$ suld ${ }^{3}$ hef bene ;
    Sic chapell rosal wythe sic instrumentis,
    And craftye ${ }^{t}$ muste singyng from the splone, $\quad 172$
    In this cuntre was neuer hard nor sene;
    Bot al this greit solempnite and grame,
    Turnit thow hes In requiem aternam.
    © Inconstant watld! th]y frendschip I dofye, ${ }^{5}$ 176
    Sen strentl nor wistome, liches nor honour, Wertew nor bewtr, nome may certefie
    Wythin thy bowndis ${ }^{6}$ for to remane ane hour ;
    Quhat valith to lie kyng or Empryour,
    Sin pryncely puiswance may nocht be exemit
    From Deyth, ${ }^{7}$ quhas dolour, can ${ }^{*}$ not be expremit?

    - Sen man in erth hes na place permanent, Bot all mon pas be yat horribill port, 184
    Let ws pray to ye lord omnipotent
    That duleful day to be our greit comfort;

[^94]:    ${ }^{1}$ MS. Rnaifutica.

[^95]:    ${ }^{1}$ The words Neuer befoir Imprentit omitted in ed. of 1592.
    ${ }^{2} \mathrm{Ed} .1592$ Bymuis.

[^96]:    'sign. © ij, hack.

[^97]:    ${ }^{1}$ leaf iii, not signed.

[^98]:    ${ }^{1}$ leaf iii, back, not signed.

[^99]:    ${ }^{1}$ leaf iv, not signed.

[^100]:    ${ }^{1}$ teaf is, beck, not signal.

[^101]:    'sign, 1 .j. mack.

[^102]:    'A .ij., back.

[^103]:    ${ }^{1}$ A .iii. no sign.

