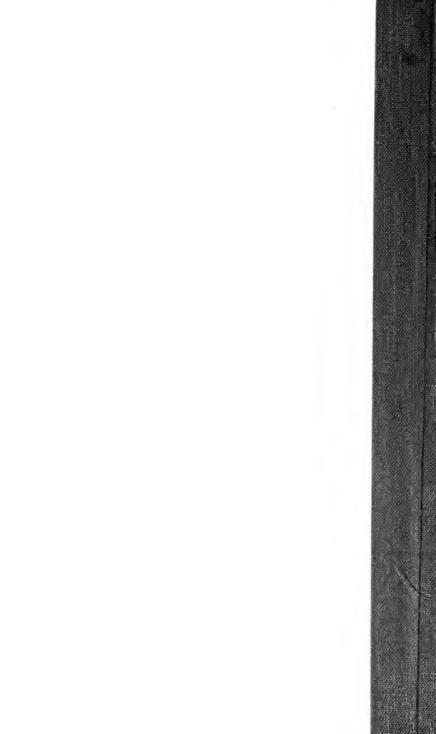


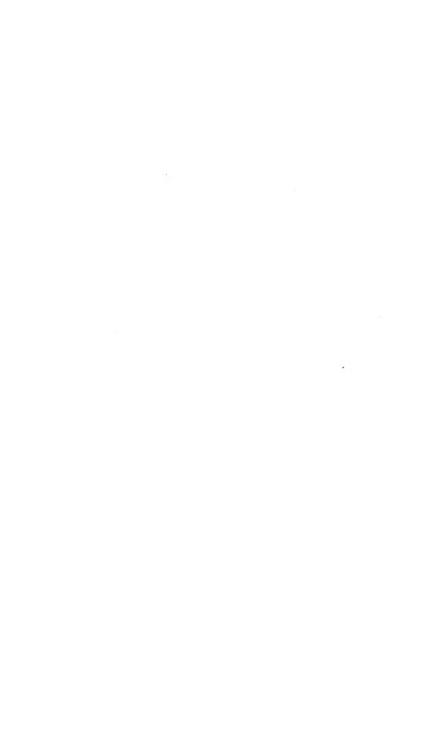
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The Monanche and other Poems

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Sir Dabid Myndesny.

Early English Text Society

Original Series. No. 11.

1865.

[Second Edition, 1883.]

BERLIN: ASHER & CO., 53 MOHRENSTRASSE.

NEW YORK: C. SCRIBNER & CO.; LEYPOLDT & HOLT.

PHILADELPHIA: J. B. LIPPINCOTT & CO.

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The Monanche

AND OTHER POEMS

OF

Sir Nabid Lyndesay.

EDITED BY

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

PART I.

[Second Edition, Revised, 1883.]

38025.06

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.

MDGCCLXV.

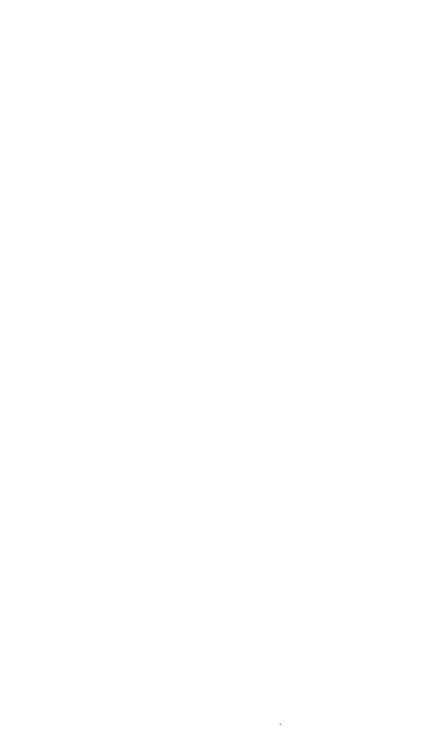
PR 1112 A2 no.11

Original Series,

Sin David Lyndesay's Works.

PART V.

The Minor Poems.



PREFACE.

T

A SKETCH OF SCOTTISH POETRY UP TO THE TIME OF SIR DAVID LYNDESAY, WITH AN OUTLINE OF HIS WORKS,

BY JOHN NICHOL, B.A., BALIOL COLL., OXFORD,

The life and writings of Sir David 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 estimate 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 14th century with Barbour in the celebration of national independence, and ends in the 16th 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

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first efforts of writers everywhere; there is a further similarity between almost all the early literatures of modern Europe. are from the first largely aftergrowths. They begin in the naturalization of legends, and the communication of truths previously diffused in elder tongues; in re-translations of translations necessitated by the fusion of races which had each previously possessed some records of its own. Echoes caught from classic and mediaval tradition run through our earliest romances; if we except a few purely Celtic and Scandinavian fragments we must, to find the roots of our old 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 thought. The most cursory view of early Scottish poetry finds it more nearly indigenous, reflecting more closely the current of events in which our authors were more frequently actors, than that of the corresponding age in England, where a greater amount of luxury led, at an earlier period, to the development of a distinct literary class.

Authentic Scottish history begins about the date of the Norman conquest with the reign of Malcolm Canmore, and stretches down to the union of the crowns under James VI. Before the first of those dates it is the comparatively barren chronicle of semi-barbarous 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 SCOTTISH HISTORY.

- I. The first extends for 200 years, down to the death of Alexander III., and exhibits Scotland as an independent kingdom, occasionally at war with, and sometimes interfering in, the affairs of her more powerful neighbour.
- II. The second, stretching from 1283 to 1390—the date of the accession of Robert II., the first of the Stewarts—is the period marked by the struggle with the English Edwards.
- III. The third, extending over the reigns of Robert II. and Robert III., and the first four Jameses, is marked by renewed wars

with England,—the border raids, giving birth to the border ballads; the alliance, foreshadowing a union of the crowns; the defeat of Flodden; at home, by the Douglas wars; the first steps towards the civilization of the Highlands; the revival of classical learning among the ecclesiastics, and the establishment of the Universities.

IV. The fourth, beginning 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 DIVISIONS OF SCOTTISH 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 us from the 12th or the early part of the 13th 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 poetry 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 connection with the traditionary verses and semi-fabulous 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 combined 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 announcement of a blast in Scotland on the 16th of March, we are tempted to remark that such a prophecy was likely in some way or other to be fulfilled, and as we

¹ It will be understood that the writer speaks of the literature of Lowland or 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.

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have different accounts of the year in which Alexander died, we cannot 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 17th 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.' Unfortunately, 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.

Ereildoune's claims to be regarded as a poet have been considered to rest on a somewhat better foundation. Robert Manning of Brunne, who lived only half a generation later (his works bearing date in 1303 and 1338) distinctly names a Thomas as the author of an old version of the Geste of Sir Tristram, and the ryme of the third line of the Geste in the Auchinleek MS. leaves no doubt that Ereeldoune' is the right word for the name of the author's dwelling that is missing from the first line. Sir Tristrem, although one of the later Arthurian legends, had at an early period become one of the stock stories of romance on the continent, and it may

```
<sup>1</sup> I see in song, in sedgeving tale
 of Ereeldoun & of Kendale,
 Nou þam says as þai [E. & K.] þam wroght,
 & in ber saying it semes noght:
 bat may bou here in sir Tristrem;
 oner gestes it has be steem [esteem],—
 over alle that is or was-
 if men it sayd, as made Thomas.
      Story of Inglande, i. 3, lines 93-100; ed. F. J. Furnivall,
                       1871 (now in the press).
    <sup>2</sup> I was at [Ereeldoune:]
         With Tomas spak Y there;
      Ther herd Y rede in roune,
         Who Tristrem gat and bare . . .
      Tomas telles in toun.
         This autentours as that ware.
                                  (ed. W. Scott, 1806, L. 1-11.)
```

have found its way to Scotland, and been translated there some years before it assumed its English dress in England. The old copy of the Romance (supposed to have been transcribed in the 14th century) which was published by Sir Walter Scott in 1804, opens with an allusion to the Rhymer in the third person, and the language hardly squares with our notions of the Scotch of the remote period to which it is referred by the editor; but neither of those facts is decisive against the belief in an original work of the Rhymer that may have been modified by transcription. The 'Geste of King Horne' has also been referred to a northern source of the same date, but, it appears, on insufficient authority. Learmount's fame will continue to be associated with facry 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 pæan over Bannockburn-written by contemporaries of Wallace and Bruce, but our main poetical authority for the events and sentiments of the period is John BARBOUR. Neither the place nor the date of this author's birth are known. He was Archdeacon 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, avowedly 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 Cambridge, 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., transcribed by John Ramsay in 1489, are, with the ex-

¹ Transactions of the Cambridge Antiquarian Society, 1866.

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ception of the passages enshrined by Wyntown in his Chronicle, our 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 favourite. 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 Chaucer; but the comparison only holds good as pointing to a common freshness and vigour. If we are to look for prototypes to 'The Bruce,' we may find a better parallel in the fragments of the Roman Nævius 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 admitted to be considerable. He himself recommends it at the outset by stating his resolution to give a faithful record; and writing 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 have taken place in the age during which he wrote. The annals of contemporary warfare still warn us how short a time it takes to obscure facts: 1 where strong emotions have free play not the most honest can be expected to be always impartial; and where great interests are at stake not every one can be expected to In a rude age mythological additions cluster more thickly around the memories of great men; but though Barbour appeals to the belief in Divine interposition to explain a Scottish victory, and attributes to his hero supernatural powers, and ascribes his early disasters to his sacrilege, and credits the report of the English king's consulting a fiend, the wonder is that his work as a whole is so free from fabulous adornments. His sentiment regarding

¹ Vide the exaggerated statements espoused by Lord Shaftesbury, and at one time widely credited, regarding the Indian Mutiny,

the reputed prophecies of the age is inspired by a wholesome ineredulity which reminds us of Chaucer's not earing 'three straws' for the oracles—

> 'Me think, quha sayis he knawis thingis To cum, he makvs gret gabingis.'

But we see no trace in Barbour of the scepticism which is fullgrown flippancy. The whole tone of his writing is reverential, nor was he altogether free from the influence of the superstitions in which the reverence of that age took shape. Cultivating a comparatively virgin soil. Barbour indulges in comparatively few of the commonplaces of mediaval fiction: living without even Chaucer 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 zealous a student to be ashamed to go abroad for his knowledge, and his work bears frequent testimony to his learning. He avoids the pedantry of cramming his pages with the names of ancient authors; but he frequently even goes out of his way to give illustrations from Greek and Latin history. 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 degenerates into patriotic rant. In an artistic point of view, his poem, as a whole, owes its main merit to its unity. The hero—a model knight—is the backbone of the story, which is at once a chronicle and a chivalrous romance. 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 Bruce and Douglas - very perfect gentle knights,'-as drawn by Barbour, recall to our minds Achilles and Patroclus. But the implied comparison 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 lyric; one great action, coloured by passion, is enough for a ballad; but an epic requires variety. The conflict of XVI PREFACE.

interests in the 'Iliad,' the rival heroes, Helen and Andromache, the background of the gods, amply fulfil this requisite. Setting aside the difference of language (and compared with the language of Homer that of Barbour is prose) this makes a gulf between the two poems. National zeal is needed 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 narrative, and sympathize with the fervour of his patriotic reflections on the 'perfervidum ingenium' of men.

'Haud cauponantes bellum sed belligeranteis,'

But he seems either to have had comparatively little inventive power, or to have avoided exercising it. His wit is heavy, and he is rarely humorous. The 'glow of generous sentiment' which pervades his poem elevates its tone; but though a high level it is still a level, rising at the highest in his 'Bannockburn' to that of the last canto in Sir W. Scott's 'Marmion.'

Andrew of Wyntown, a Prior of the monastery of St Serf, a later contemporary of Barbour's, was born during the reign of David H., and died sometime after 1419. His work, the 'Orygynale Cronykil of Scotland,' so called because it professes to trace the history of our ancestors from their origin, was edited-so far as the part immediately concerning Scotland-by David Macpherson in 1789, and a new edition has long been a want. Like Barbour's, it is written in octosyllabic verse, but it contains scarcely any poetry, and its historical value is impaired by an admixture of legends. To antiquarians it still presents an interesting mirror of ancient manners and beliefs, along with some of the earliest versions of the most popular native traditions, among others the story of the witches and Macbeth, though not exactly as we find it in Shakespeare. Besides the favourite secondrate authorities of the middle age, he refers to several of the standard classics, and helps himself over his work by liberal quotations from Burbour and other authors.

Here, though he flourished at a somewhat later date, we may mention Henry the Minstrel, 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 Henry was blind, and leaves us to infer that he flourished about the year 1460. He calls himself a rural or rustic man, but it is evident that he must have received some education, for French words are frequently introduced into his poem, and he refers to a Latin original of a Maistre John Blair, as having furnished many of his ideas. Henry must have lived 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 searcely justified on this ground in setting aside the positive testimony of a contemporary as to an obvious fact. Popular sentiment continues 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. Henry'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 born 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; but 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 poured into his veins by its perusal. It is the great authority for those incidents 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 scene with the fishing-rod to the last on the scaffold, these are narrated with a vigour that has never been surpassed.

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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 16th: 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 Chancer's death, the light of his genius, which seemed to have gone out in the land of his birth, was rekindled in the north, as the sun 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 Chaucerian wave passed over Scottish literature, and a movement was set on foot which largely influenced its thought and manner, its themes and the mode of handling them. Of this movement, an English prince, reared in England, was the natural leader and representative. By genius 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 civilization against barbarism, is familiar to the most superficial reader of Scottish history. Like Alfred the Great he at an early age manifested remarkable capacities in directions commonly opposed. He was by nature a soldier and statesman, and equally by nature a man of letters. While still a prisoner of Henry's in the round tower of Windsor, he had converted the castle-yard into a court of martial exercise, and his chamber into a study. Out of doors he became a horseman and a runner; in doors, a musician, a lawyer, and, studying 'his maisters dear,' himself a poet. His fancy is said to have been first inspired by the sight of his future wife 'gathering flowers, herself a fairer flower,' beneath his casement. The poem called forth by this beatific vision is 'The King's Quair.' This word, which in Icelandic means a book, and is so used in the English Ancreu Riwle

of about 1220 A.D. (p. 282), was perhaps taken by James from the 'Complaynt of the Black Knight,' generally, but probably falsely, attributed to Chaucer,—

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

James derived from the great English poet much more than the title of his poem—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 sleep, and hearing the bell ring for matins, is eminently Chaucerian; so is the description of the garden, the address 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' and one in the 'King's Quair' can hardly be accidental:—

'O weary ghost that wanderest to & fro,

Why nyht thou flyen out of the wofullest

Body that ever might on grounde go

O soulè lurking in this woful nest

Fly forth without mine hertè & it brest.'

— Chaucer, T. & C. b. iv.

 $\mbox{`O}$ besy ghost, ay flickering to & fro

That never art in quiet or in rest

Till thou cam to the place that thou cam fro

Which is thy first & very proper nest.'—K.'s Quair.

Chaucer was to the minor poets of England during the 15th century what Byron was to those of the last, and Tennyson 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 unattainable excellence of the other. If we compare the productions 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 clear if we compare those productions with the corresponding efforts of Chaucer's youth. The 'King's Quair'—an

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autobiographic, descriptive, and allegorical poem 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 passed it when he wrote his 'Quair.' Neither had he avoided entirely the bad example of Gower in mixing up incongruous scraps of learning. Christian and Pagan myths are jumbled in his pages. The poet invokes Calliope in the name of the Virgin; Venus and St John co-operate to give him counsel, and he puts a quotation from the Book of Ecclesiastes into the mouth of Minerya. Hence it is that the poem is appreciated better in fragments than as a whole; but many of the descriptions, in richness 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 berrow one of its own lines,

'Beauty enough to make a world to dote.'

Of the minor pieces attributed to the same author, the most celebrated is 'Christ's Kirk 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 critics have referred the poem to King James V., while one of the first Scottish scholars of the day summarily dismisses it as 'undoubtedly the production of a far later age' than that of James I. The name of this monarch is appended to the poems in the Bannatyne MS. compiled in 1564. Its authenticity seems to stand or fall along with that of a similar composition to which allusion is made in the opening stanza—'Peebles to the Play,'—and this last is referred to by Mair, who lived in the 15th century, as a work of the same James. The two poems are in the same peculiar stanza; their dialect, adapted to the comprehension of the common people, is very similar; and they treat similar subjects in the same way, being didactic satires

under the guise of descriptive burlesques of rural games, drawn in vivid rustic colours. In both the same humour and sprightliness are conspicuous characteristics.

Of the writers in verse belonging to the age immediately succeeding it may suffice to refer to the most prominent. ROBERT HENRYson, 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 graces of the south. All the educated 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 Scotch recast from the 'Canterbury Tales,' but there are several of the 'Flower and the Leaf' and 'Troylus and Cressida.' Henryson's 'Testament of Cresseid' 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 accords with the facts of life, the poem proceeds to give us an account of the punishment which the author imagines to have ultimately overtaken the infidelity of the heroine. Deserted in her turn by Diomed, Cresseid returns to the house of Calchas, and afterwards retires to an oratory or 'Kirk,' where she laments her fate, and pours forth reproaches against the goddess of love. Then follows an interlude in which the principal mythological personages of antiquity, though with some confusion as to character, are introduced sitting in judgment on the faithless fair one. She is finally condemned to be stricken with leprosy, and to go begging from house to house with cup and clapper, as the lepers were wont to do in the streets of Edinburgh. Nathaniel Hawthorne has wrought out with remarkable power a similar idea in his 'Lady Eleanore's Mantle,' but he has not transferred the heroine from Massachusetts to Troy. Henryson has handled another legendary theme in the same fashion in his 'Tale of Orpheus,' represented as a king of Thrace searching in vain for Eurydice through all the stars

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of the milky way. In the course of his journey we meet with the following 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 Casar, Herod, Nero, and Iesabel, with many a pope and cardinal. The last reference is remarkable as perhaps the earliest indication in Scotch 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 than to that of Chaucer. The fashion was set to them by the Gesta Romanorum. In his poem of 'The Bloody Sark,' Henryson has added an allegory to one of the traditionary incidents which appear in that collection. In his extensive collection of Fables, he addresses 'Esop,' whose prose seems to have been often confounded by the writers of this period with the verse of Phædrus, as a 'poet laureate.' Among these fables, that of 'Sir Chanticleare and the Fox, adapted from the 'Nunnes Priest's Tale, and the 'Borrowstoun and Landwart Mouse,' concluding with the moral afterwards pointed by Gay, are the most worthy of note. One of the most favourable examples of Henryson's native style is the half-humorous, halfgraceful moralization on a lady's dress, entitled 'The Garment,' He is probably the author of 'Robin and Makyne,' one of the earliest and best of all our ballads. In the two last-mentioned pieces there is a directness and simplicity of thought and language, favourably contrasting with the somewhat involved manner of his more elaborate compositions. These are, however, remarkable for the prevailing smoothness of their versification, as well as a peculiar sweetness and delicacy, which throughout distinguishes Henryson among his compeers.

III. It has been said by a southern reviewer of the present day, with what justice we will not attempt to determine, that 'a Scotchman either thinks like an Englishman, or he thinks worse.' The



literary history of the northern part of our island during a great part of the 15th 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 patriotic reference or touch of satire foreshadowing the revolutionary tendencies of the next age, are almost the sole indications of a national spirit. But 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 corresponding antagonism in the world of letters. Dr Irving has remarked that when the court became favourable to foreign alliances, the leading writers, in their anxiety to avoid the forms and phraseology of the 'southern' dialect, were ready to adopt without restraint those of France, and through France those of Rome. A school of poetry, characterized by its classic mannerism, thus arose in the north, and even after the Reformation had severed the main bonds which united us to the Romance nations, continued to exercise a hurtful 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 modes of expression, of the south. Campbell 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 rootless 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 period we have marked as the third, and that which we have marked as the fourth, in the development of our literature. Inspired in the main by the spirit of the 15th, they lived over the first quarter of the 16th century, and witnessed the beginning 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; but the one as XXIV PREFACE.

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 unreserved protests of the succeeding generation. 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.

GAWAIN DOUGLAS, an interesting account of whose eventful life is given in the work of Dr Irving, was born in 1474, the third son of Archibald the fifth, sometimes called the great, Earl of Angus. His education was completed at Paris, and entering holy orders on his return, he devoted the leisure of the first and only quiet part of his career to literature. In 1515 he was nominated to the Sec of Dunkeld, and becoming involved in the civil war which had broken out among the leaders of the northern Church, he sought an asylum in England, where, in 1522, he died, the most learned and the most amiable of his illustrious race. Douglas informs us that at one period of his life he was requested to translate Homer, from which it has been reasonably inferred that he was acquainted with Greek. Of his familiarity with Latin we have abundant proof. His youthful rendering of Ovid's 'De Remedio Amoris' has not been preserved; but his version of the 'Anead,' completed about the year 1513, is remarkable as the first attempt to transfer the work of a great classic author directly into English. Douglas's translation of Virgil is a monument of industry and good scholarship, being a faithful and generally close representation of the original, though somewhat wanting in polish, a defect referable to the fact that the whole composition only occupied sixteen months of the writer's time. The Earl of Surrey is said to have had the plan of his blank-verse rendering of the second and fourth books of the same Epic suggested by the previously existing heroics of the Bishop of Dunkell. Douglas, like his contemporaries, confounded ancient and modern ideas: e. g. he makes the Sybil a nun, and puts into her mouth an admonition to Eneas to persevere in counting his beads; but such incongruities occur less frequently than in Henryson. The original

⁴ To his recollections of which the writer has to acknowledge his obligations.

prologues which Douglas has prefixed to the several books of his work are among the best specimens of his maturer verse. In allusion to these we have from an early Scotch critic the following somewhat overstrained eulogy:- 'Where he,' the author, 'hath his liberty, he showeth a natural 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, beginning, "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 pictures: the task is to select from among them that which is the best, and make it do duty for the rest. Four lines from Douglas's description of the dawn will illustrate this—

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

Each of these lines separately gives a fair representation of some of the phenomena of the morning. The crystal gates bring before our minds the idea of the clear sky, the gates opening wide indicate the spreading light; then the element of colour is introduced, though 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 calls 'Imagination Penetrative,' the inspiration which leaps to the heart of an idea, and gives to it a perfect voice, generally in the simplest words. One line in Chaucer suggests more than the four above instanced:

'And all the Orient laugheth at the sight.'

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We have here at once the far-rippling lustre of the dawn, the ἀνηριθμον γελασμα of the sky.

Of Donglas'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. Bunyan forgel out of the Bible and the fervour of his own heart, in the solitudes of Bedford jail, the only popular allegory in the English language; popular because it appeals directly to our homeliest consciousness. 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. Douglas, on the other hand, leaves his court and episcopal audience-chamber, with his mind full of the orators and poets of Greece and Rome, to dream in a delightful arbour of a cavalcade of ladies, warriors, sages, and patriots, votaries of all the gods and goddesses, from Mars to Venus, trooping to the Palace of Honour. This cavaleade he joins, and under guard of Calliope, reaches the Castilian fountain, but is prevented from drinking of it by the pressure of the crowd. At length they reach their destination, the Palace, which, like Chaucer's Temple of Fame, is situated on a hard rock, slippery as glass. Like the Celestial City it affords a view of the world, and many striving in vain to enter it are carried down by the weight of their crimes into a dismal lake. The poet and his guardian are admitted by Patience, the porteress; but, on attempting to cross a narrow bridge which leads to the garden of the Muses, he falls into the moat, and awakens from his dream to compose a lay in praise of honour, and dedicate it to James IV. Douglas's other long poem, 'King Hart,' planned after a similar fashion, is a complex allegory of the progress of human life, which has been compared to Fletcher's 'Purple Island.' Both works show a luxuriant imagination and remarkable command of verse, but they are marred by redundancy and incongruities.

WILLIAM DUNBAR—after Burns the greatest of Scotch poets—was born about the year 1460. He was educated at St Andrews, and took his degree at St Salvator's in 1479. Early in life he became a Franciscan friar, and in the robes of the order went about

begging. The following is slightly abridged from the account given by himself in one of his humorous poems of this somewhat questionable portion of his career. It is strikingly illustrative of the spirit of the times out of which, under the direction of more honest, if not of abler, men, the Reformation grew. 'Before the dawn of day methought St Francis, clad in religious habit, appeared to me, and said, "Go, my servant, clothe thee in these vestments, and renounce the world." At the sight of him and his habit I was scared 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 intended benefit; but with regard to those garments of which thou 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 heard it said that bishops are more frequently canonized than friars: if, therefore, thou wouldst guide my soul towards heaven, invest me with larger robes. My friar days are done. Time was when in that dress I made good cheer, and preached and fleeched the folk from Berwick to Dover, and even passed over to Calais and Picardy; but this life let me in for many a pious fraud, from which 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 Chaucer's satires, and the coming events of which these words were shadows. But the Scotch poet—jortiter in modo suaviter in re-acknowledges to us and to himself that a bishopric 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 him between 1491 and 1500 as engaged in several foreign embassies which led him over most of the continent. In 1500 he received from the king a pension of During the next ten years he appears continually asking for £10. more. In one of his lighter pieces he tells of his actually 'dancing 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 conXXVIII PREFACE.

tinually 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,' 'Dunbar's Remonstrance to the King,' 'To the Lords of the King,' 'Dunbar's Exchequer,' 'On Asking,' 'On Giving,' 'On Taking,' &c., &c. Many are devoted to those who had by fair means or foul been promoted over him, for whom he finds no language strong enough. Some of his tirades against those fortunate recipients of undeserved favour are magazines of 16th-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 court may have had some reason to feel aggrieved in being passed over; but the reader of Dunbar's poems may doubt whether a bishopric was his proper sphere. He pelts vice in the kennel with a coarseness of language beyond that of Skelton. Dowered with 'the scorn of scorn' he bursts through all restraints. The finest hymn of our century, Byron's 'Ave Maria,' appears in the same poem with a parody on the commandments and a burlesque of the creed. Dunbar, who has sounded the depths of the religious feeling of his times, ridicules all the observances of his Church. Failing in his aim after promotion, he, however, succeeded in obtaining an increase of his pension, which rose by degrees to a very respectable annuity. There is a record of a portion of this being paid to him in 1513, the year of Flodden. A poem in his hand refers to the return of the Duke of Albany to France, an event which took place in 1517. We hear nothing more of the poet, and only know from an allusion in Lyndesay's 'Papingo' that he must have been dead in 1530.

It is manifestly impossible within the space at our command to attempt even a general survey of the works of an author whose genius merits a distinct and extended criticism. We must be satisfied to commerate a few of the most familiar. Dunbar's writings have been roughly ranged under three heads—Allegorical, Moral, and Satirical. Of those falling under the first head, 'The Golden Targe,' an allegory in which the influence of the 'Romaunt of the Rose' and 'The Flower and the Leaf' is conspicuous, is generally referred to the early years of the poet. It opens with a fine description of

the dawn, and a ship sailing up a stream, on the bank of which the poet is loitering. This ship lands a 'world of ladies' in green kirtles, who are represented in glowing colours; but to recall the scene aright would, he says, exceed the genius of Tullius or Homer. In the assemblage he sees Nature, Dame Venus, the fresh Aurora, Juno, Latona, Proserpine, and other 'mighty queens.' Cupid next appears, leading in a long array of gods and other male personages: these join the troop of the goddesses, and they dance together. length, the poet being detected by Venus, she issues an order for his arrest. 'Reason' then steps forward 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 Lydgate laureat,' and a modest apology for his own humble strains. 'The Thistle and the Rose,' his other long poem, 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 heraldic 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 politics and even in morals, the steady friend 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 encomium—

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

The great blemish of these two pieces lies in their classic mannerism. Such words as 'aureate,' 'mellifluate,' 'enamelling,' 'celical,' 'illuminate' as an adjective, so frequently recurring, suggest the idea of somewhat 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 XXX PREFACE.

few sufficient words the horrid crew are summoned up, and made to pass before us, each with its distinguishing characteristic. An interesting comparison might be instituted between these demons and the corresponding groups in 'Piers Plowman,' Sackville's 'Induction,' or even, not always to the disadvantage of the former, with those in the 'Faëry Queen' and the 'Inferno.' Perhaps the most striking illustrations of the poet's descriptive power are to be found in the somewhat longer composition entitled, 'The Twa Maryt Wemen and the Wedo.' The night piece, especially, is elaborately artistic; but the morality of the whole is less to be recommended.

The leading characteristics of Dunbar's genius are variety and force. His volume has been compared to Tantallon Keep, grim and girt with flowers. It is a medley in which tenderness and exuberance, blistering satire and blooming fancies, meet. Allowing for some superfluity 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 contemporaries succeed in doing. His writings are only in a minor degree bound up with the politics of his age, and though they reflect its fashions, they often take a wider range, and appeal to universal sympathies. He has not wearied us with any very long poem. lyrical inspiration and satirical animus find vent within moderate bounds, but they are constantly springing up at different points, and assuming various attitudes. At one time he is a quiet moralist, like Horace, philosophizing on the golden mean; at another he is as fierce as Juvenal. The story of the battle between the 'Tailor and Souter' might have been written by Rabelais; the 'Devil's Inquest' is the original of the 'Devil's Drive'; the 'Meditation on a Winter's Walk' is not unworthy of Cowper. Mr Pinkerton writes as if he preferred Dunbar to Chaucer. 'He unites in himself, and generally surpasses, the qualities of the chief old English poets; the morals and satire of Langland; Chaucer's humour, poetry, and knowledge of life; the allegory of Gower; the description of Lydgate.' He forgets that the highest attributes of Chaucer's genius is unrepresented in Dunbar. The nobler characters of the 'Canterbury Tales' are absent from the pages of the Scotch poet; there is no pattern 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 Erasmus he railed against the friars and their indulgences—'quorum 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 suspect 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 recalls, the 'atra dies' forms a background to all his gaiety. In the following sonnet he has summed his idea of life—

'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 gladness A short ane joy for lasting heaviness.'

There is something in this morbid morality indicating the satiety 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 'Vanitas vanitatum, et omnia vanitas;' on the other, the Philosophie Douce.

IV. The progress of our rapid and necessarily superficial sketch has brought us to the commencement of our fourth period of Scotch 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 Scotland even more decidedly than throughout the rest of

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northern Europe, was rendered imperative by the moral and political degeneracy of the Church. The first half of the 16th century was a transition age, exposed to all the perils which accompany instability. 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 Catholic world, and attained a height which called for sweeping measures. 'The old national traditions of Scotland, writes Mr Froude, 'which for some centuries held 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 The animosity against England threw them into a closer alliance with France, one consequence of which was that most of the noblemen and gentlemen, after a semi-barbarous boyhood in their fathers' castles, spent a few years in Paris to complete their education, and the pseudo-cultivation of the most profligate court in the world, laid on like varnish over so uncouth preparation, produced as undesirable specimens of human nature as could easily be met with.

The Scotch Church in those days was the head and front of this offending. The nobles who held the erozier differed from those who held the sword only in adding a transparent hypoerisy to their character of profligate feudal chiefs. With the old monks asceticism was a shield; with the later ecclesiastics it was a pretext. Professed celibates, they had no wives, but their elder sons generally succeeded them in their benefices. In England this was the exception; in Scotland it was the rule. A sense of those greater evils awoke in the hearts of the Scotch people, proverbially intolerant of half measures, the desire for a greater change than that in which the English people, proverbially prone to compromise, had acquiesced, and after half a century of persecution and years of social war had goaded them to decisive action they rose, under the leadership of a few vigorous minds, to pull down the foundations of the rotte

¹ Query—F. J. Furnivall.

During the period in which the elements of this movement were fermenting, 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 followed with bolder steps in the track of Dunbar, and satirized the moral corruption of the Establishment.
- 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 indicate a few of the authors belonging to the first, and dwell at somewhat greater length on the leading representative of the second, Sir David Lyndesay.
- 1. One of the most accomplished of the Church dignitaries of those times was John Bellenden, secretary of the Earl of Angus, and afterwards (1536) Archdeacon of Moray, 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. Besides these, and some minor treatises, Bellenden is the author of a work of considerable length in verse, called '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 Church, and an opponent of religious reform, Bellenden was an advocate 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 Inglis, abbot of Culross, author 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, author of 'the Ship of Fools;' Sir Richard Maitland, father of the famous 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 guardian of

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old verse, himself the author of some very readable lines; Robert Semple, 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 Alexander Arbuthnot, 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, and troubles of a poor scholar 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 Alexander Scott, a graceful poet of Queen Mary's reign, who has been called the Scotch Anacreon. The date of his birth, his profession, and parentage, are doubtful, though the introduction of technical terms into his writings has given rise to the belief that he was a jurist. He seems to have leant moderately to the side of the reforming 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 recovery, leading him in his ripe years to satirize women in general, and yet leaving him the wish to be a lover in particular. The verses with the refrain, 'Abide with her thou lovest best,' are marked by even more than his usual elegance; as also the others, which open with the stanza,—

'Return thee, heart, homeward again,
And bide where thou wast wont to be;
Thou art a fool to suffer pain
For love of her that loves not thee.

This poet is fond of addressing his heart, but he persuades us that it was incapable of receiving very deep impressions. His playful rondels skim over the surface of light emotions like the Carews and Sucklings of the next age of English verse. Scott's longest composition is a 'New-Year's Gift to Queen Mary when she first came home,' in 1562, but its poetical merit is inferior to its historical interest. He is also the author of a humorous piece, written after the model and in the measure of 'Christ's Kirk o' the Green,' entitled 'A Jousting between Adamson and Sym.' It may be compared with Dunbar's

'Tailor and Souter,' or the old English 'Tournament of Tottenham.' These, with a few compositions of anonymous or doubtful authorship, nearly complete the list of works written in Scotland during this period, which were unconnected with the ecclesiastical movements of the age.

2. The powerful minds of this era were all more or less concerned in those movements; they were the soul and body of the time, and its really influential literature gave to them their form and pressure. In Scotland, as elsewhere during the 16th century, the satirists of the old were playing into the hands of the advocates 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 several 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 creed and ceremonial of the Roman Catholics. Under the first head there fall a number of versified translations of the Psalms and other parts of Scripture, especially the parables of the New Testament, which became popular in Scotland during the same age when Sternhold and Hopkins were performing the same work for the English Puritans. It is curious to observe that many of the religious 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 innovation 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 Davidson, Regent of St Leonards' College; Alexander Cunningham, Earl of Glencairn, who, with Knox, was zealously employed in pulling down the crows' nests; and HENRY Belnayes, 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, LYNDESAY and BUCHANAN, and we now pass

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from a comparatively barren catalogue of minor names to a short survey of the career and writings of the former.

SIR DAVID LYNDESAY was the eldest son of David Lyndesay of the Mount, in Fifeshire, in which county he was born, 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 Flodden. 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 introduction to his 'Dreme' (1528) he thus appeals to the kindly memories of the monarch, then just entering on his regal office:—

'Quhen thou wes young, I bure the in myne arme Full tenderlie, till thou begowth to gang; And in thy bed oft happet thé full warme; With lute in hand, syne softlie to thé 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; And, sumtymes strydlingis on my nek Dansand with mony bend and bek, The first sillabis that thow did mute Was, "pa da lyn, upon the lute;"'

adding a suggestive reference to the gossip of the court,—

'Than men tyll uther did recorde
Said Lyndsay wald be maid ane lorde,
Thow hes maid lordis, schir, be sanct Geill,
Off sum that hes nocht scruit so weill.'

On another occasion we hear of his mingling personal remonstrance with his characteristic vein of satire. This circumstance 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 lately 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 bestow 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," rejoined the poet, "that maks nae matter; for you have given bishopries and benefices to mony standing here about you, and yet they can neither teach nor preach."' 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 peerage. 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 public 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 check on 'the naughtiness in religion, the presumption of bishops, 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 there cummis ane bukler furth of France' points to 1536 as the date of the composition. In 1537 the king's

¹ See Henry Charteris's Preface to Lyndesay's Works, infra, p. 4*.

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wife, Magdalene, 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, although evidently the expression of a second-hand grief, is marked by a classic mournfulness, a sustained dignity, suitable to the commemoration of a nation's loss, and here and there by a touch of pathos. It may be compared, though unfavourably, with Chaucer's 'Lament for the Duchess.' The metre is the Chaucerian rhyme royal, and the 147th 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 transcribed 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 Realmes in Peice & Amite,'

a prediction which the new alliance in the following year, with Mary 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 witnessed the death of the king, who had throughout his career treated him with a conspicuous and, under some of the circumstances, a remarkable fa-Shortly afterwards we hear of Lyndesay 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 employed by the government on important missions to Holland and Denmark. Meanwhile, in 1546, the assassination of Cardinal Beaton, an event which the poet celebrates without regret in his 'Tragedie,' marked the first crisis of the Reformation. Lyndesay, who had always been a Protestant, and now avowed it openly, esponsed the cause of the insurgents. He was present in 1547 with the garrison in the eastle of St Andrew's, and would have had a claim on our remembrance, if for nothing else, from the fact that he was among the most urgent of those

there assembled in persuading Knox to assume the spiritual direction of affairs. In 1550 he wrote his 'Squire Meldrum,' 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 elaborate, 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 previous to 1558. He left behind him some tracts on heraldry, and, according to one account, 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 connected 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 Warton 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 occurs 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 him of 'the false world's instability,' he is lulled asleep, and led in fantasy by Dame

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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 ladyis of honouris,' and reflects on their vices; next, he passes to purgatory, with the safe remark,—

'But yit I do believe and ever sall
That the trew kirk can no waye err at all.
Sie thing to be gret clerkis dois conclude,
Quhowbeit my hope standis most in Cristis blud.'

He is then hurried through limbo, the abode of unbaptized infants—where, as in Virgil's hades, 'mony babbis 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 and beauty of the night.' Lastly, in a flight beyond the stars, he ascends, like Dante, to the empyrean; there he wishes to remain, but he is warned by Remembrance that he must first pass through the toils of earth. In returning there, through many 'goodly states and kingdoms,' he catches a glimpse of the garden of Eden, the description of which presents some remarkable points of comparison with that of Milton. Next, the poet sees his native country, and breaks into a soliloquy on the charm of her rivers, fountains, forests, the wealth of her mines, and the abundance of everything needful for human wants and luxuries. In the midst of this he wonders

'That ryches suld nocht in this realme redound,'

and his conductress answers,-

'As for the land it lakis na uther thing Bot laubour and the pepylles governyng.'

While she is further expatiating on the causes which have hampered its prosperity, they encounter the figure of an old man with lean visage, who declares himself to be Sir Commonweal, resolved to quit a country whose Policy has gone to France, where Justice has lo-t her balances, where Wrong is captain of the ordinance, and it is impossible betwint the Merse and Lochmaben to tell an honest man from a thief. This leads to a general satire on all classes of the community, in the course of which the ecclesiastics 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 cannon 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 judgment 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 remarkable as its vigour; 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 unfenzeit 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 blude—
As superstitious pylgramagis
Prayand to gravin 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 king 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

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of a return to the poverty of the apostolic age. This error of exaggeration—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 naturally 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 Fulmina montes.'

The history of the Stewarts, which, in the soberest record, 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, the 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 Clam, nyxt the kyng most heych in this regioun The ledder schuke, he lape, and gat ane fall.'

He then proceeds 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 notoriety, and, similarly abusing his power, had paid by his own death for the murder of Wishart, Lyndesay was, as we have seen, found consenting to his fate. In the 'Tragedy of the Cardinal' he puts into the mouth of the dead potentate a confession of his past ambitious treasons, a vivid narrative of his doleful end, a solemn warning to his brother ecclesiasts to take warning from his fate, and an exhortation to princes to choose their servants warily and well. Some of the lines in this piece are among the most impressive in the author's works. It was avowedly suggested by Boccaccio, and may

be compared with Dunbar's 'Testament of Kennedy.' Lyndesay more than once borrowed from Chaucer. It is impossible to read the 'Mirror 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 favourite, is made the mouth-piece of a lament on the changes of fortune, and some good advice thus indirectly proferred to the new courtiers of the time; the 'Jousting of Watson and Barbour,' which again recalls Dunbar's 'Tailor and Souter,' ridiculing at once the medical profession to which those gentlemen belonged and the fantastic fashion of tournaments; '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 robes 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 'Kitte'is Confessioun,' 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 inquisition 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 mouth the verses are put, refers to the substitution, not peculiar to the Roman Catholic Church, of scarce intelligible formularies for good works, of 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. But gave me penance ilk ane day. An Ave Marie for to say.

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

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To mow & steill I ken the pryce

Yet is it nocht bot mennis dramc The people to confound & schame.'

He 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 Meldrum,' of a later date (1550), Lyndesay comes before us in another light, weaving into the form of a metrical romance the career and exploits of a contemporary Scotch 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 Chaucer's Troylus and the Lancelot of Arthurian tradition, with whom, it is averred. the hero will bear a very favourable comparison; he is then described in glowing colours, stalwart, and stout of frame, brave, and courteous, and honourable, a lamb among ladies, a lion among men. We are then told of his feats of prowess, when the Scotch admiral sailed against England, and of his rescuing a lady who was beset by ruffians. The Squire then proceeds to France, where he wrought great deeds, under the Earl of Arran, overpowering in a tournament, which is described at graphic length, a notorious English champion, who was something of a braggart. 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 danger of being overpowered; but the squire leads an assault on the enemies' vessel, and, defeating the captain in single combat, takes him prisoner, after, in remarkably courteous terms, sparing his life. In reaching his native country, the knight lodges in a castle, possessed by a fair young widow, to whom, as Æneas to Dido, and, with a similar result, he narrates his adventures. The love scene which follows is very lively, and, though recalling some of the passages from the old 'Morte D'Arthur,' original in its details. The squire and lady are virtually affianced, but obstacles intervene to prevent their formal union. Meanwhile, his good fortune excites the jealousy of an evillydisposed neighbour; he is beset by a number of ruffians, and, after a seuffle, nearly resembling that of the brave knight in the 'Braes 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 follies 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, beginning—

'The Father & founder of faith & felicite That your fashion formed to his similitude And his sone our Saviour scheild in necessitie,'

ushers in King Humanity. This monarch 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 beauty, 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 propriâ personâ, take the names of Devotion, Wisdom, and Discretion, and are installed, like wolves in sheep's clothing, 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 nations—

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'Spittelfield & the realm of Spain,
Renfrew and all the realme of France
Yea Rugland and all the realme of Rome [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 spiritual unanimously 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 right weill content
To suffer all thing that sall pleis his grace
Howbeit ye put ane thowsand to torment
Ten hundreth thowsand sall rise into their place.
Get up! thou sleipis all too lang, O Lord,
And mak sum ressonabill reformatioun
On them that dois tramp down thy gracious word.'

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

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

'Remaine we heir, be God him sell We will be, al thre, hangit,'

and ultimately run away with the strong box of their master. Then Correction comes on the stage in person, and, after delivering a sermon, in which a very modern view of sovereignty is set forth,—

'Quhat is ane king? nocht but ane officiar To caus his leiges live in equitie,'

compels Humanity to reinstall Good Counsel, Truth, and Chastity in his service, warning him of the fates of Sardanapalus and Tarquin. '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 preved 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 relies 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 divorces 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 seuffle, and the relics 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

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coming in for their share of reprehension, Pauper again renews his complaints, and gives the following ludicrous account of his suit for the recovery 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 I happenit amang ane greedy meingie. They gave me first ane thing they call citandum: Within aucht days I gat but libellandum; Within ane month I gat ad opponendum: 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 out mony placks, And gart me pay for four-and-twenty acts. But or they came half gate to concludendum, The fiend ane plack was left for to defend him. Thus they postponed me two year with their train, Syne, hodie ad octo bade me come again; And then thir rocks they rowhit wonder fast, For sentence, silver, they cryit at the last; Of pronunciandum they made me wonder fain, But I gat never my gude gray mare again,'

Shortly after, Sir Commonweal is promoted to his proper place of dignity in the realm, and Diligence reads a set of new Acts for its better regulation, conspicuous among which are the administration of justice without respect of persons, the prohibition of pluralities in church livings, and the permission of honest marriage to the clergy. Falsehood and Deceit are then stripped of the religious robes which they have sacrilegiously assumed, and executed along with Theft, who appears as a personification of the border clans. Flattery escapes by turning hangman. At the close, Folly appears on the stage with a variety of jests, and preaches on the text, 'Stultorum numerus infinitus.'

Lyndesay's 'Dialog concerning the Monarché,' 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 guidance, and the absence in France of the youthful queen, he deplores in the introductory Epistil. In the same preface he warns his reader against looking in this work for any of the flowers of rhetorie,—it is to be a plain simple history, with a moral attached, conveying a lesson of warning to governors, who are to learn from it the causes of the

decline and fall of nations. In the opening of the poem itself, however, Lyndesay reverts to the allegorical manner of his 'Dreme,' 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 public 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 regarding 'the miserable estate of the world.' Before entering on his task he offers an apology for writing in his native tongue, unlike those clerks who wish to prohibit the people from reading even the Scriptures for themselves. He defends himself by a series of examples. 'Moses did not promulgate his laws 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 turned it into Irische.' Therefore, the poet proceeds-

'Therefore I thynk one gret divisioun
To heir thir Nunnis & Systeris nycht and day
Syngand and sayand psalmes & orisoun
Nocht understandyng quhat thay syng 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, beginning with the creation, to recount the rise and fall of the great ancient kingdoms of the earth. 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 interruptions of Courtier (who plays the part of one of the tame interlocutors in a Socratic dialogue) 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

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the Chaucerian heptastich and the Spencerian stauza—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 Paternoster, 'one schort compendious orison,' be addressed to neither saint nor angel, only to God himself. He ends with a verse, slightly modified from one in the 'Satyre of the Thrie Estaits'—

Gett up! thow slepist all to lang, O Lorde,
And mak ane haistic reformatioun
On thame quhilk doth tramp down ye gratious worde
And hes ane deidly Indignatioun
On thame quhilk makith trew narratioun
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 occasion to give an account of the siege of Jerusalem, and then of the crucifixion of Christ, which brought down the divine anger on the guilty race. He concludes this part of the book with the reflection that as all those monarchies have passed, 'the great empires are melted clean away,' so the world itself seems drawing to an end. But first, in another section, he prophesies the overthrow of the fifth and worst monarchy of all, the great tyranny of modern times, that of the Church. This gives him an opportunity of once more inveighing against the luxury, covetousness, and hypocrisy of the court of Rome, and again calling aloud 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 millennium itself. He thinks the earth destined to endure altogether 6000 years. Of these, 2000 passed from Adam to Abraham, 2000 between Abraham and Christ; as he writes, 1553 of the remaining 2000 have passed—447 are to come. If Lyndesay is right, 317 of these have now passed, 130 are yet to come. Napier, a contemporary of the poet, less cautiously fixed the date of the same event in 1688, which year only saw the advent of William of Orange. Towards the close of the 'Monarche' 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 there intent Are reft about, with course contrarious The wynd and See with stormys furious The trubblit air with Frostis, Snaw, and Rane On 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 Muses, nor drunk of Helicon'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 renewed 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. He, 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 whole 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 almost '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 unfavourably with Dunbar, and even with Douglas, and attributes his wide popularity as much to the opinions which he professed as to his poetical merit. There are passages in the 'Dreme,' and in 'Squire lii preface.

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 by high flights of imagination. himself speaks of his 'raggit rural verse,' and passes not unwillingly from more delicate fancies to discourse on the grave matters, with the rehearsal of which he desires rather to edify than to delight his 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—quickened by a varied knowledge 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 Hesiod as 'the perfyte poet soverane' of Greece, throws an imputation either on his familiarity with Greek or on his taste as a critic. style is generally clear and incisive, and, though frequently disfigured by a superabundance of aureate terms, leaves us little room to doubt of the author's meaning.

Spotswood, speaking of Lyndesay's skill in heraldry and other public affairs, 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 analyzed, is very much so. During the life of James V. he was probably protected by the forbearance or even the connivance of a monarch who, although a Romanist, was too much of a free-liver to be inspired by the spirit of perscention, and who relished the somewhat broad wit of the guardian, on whose shoulders he had ridden in childhood, more than he objected to his theological theories. On the death of the king the prestige of this favour may have remained with him; the Roman Catholic party were, perhaps, not bold enough to harass a courtier who wielded so keen a pen; and, after 1546, when war had been 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 16th century in Scotland-a movement which the attitude and social position of some of its leaders have caused to be misinterpreted. 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 Thrie 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 Church. In the 'Satyre of the Thrie Estaits,' as in the 'Monarche,' he directly attacks almost all those points of faith and practice peculiar to Roman Catholicism, and lays down as the true basis of Christian belief 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 16th 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 damned.

> 'So there Ioyis salbe without missour They sall Rejoyis to se the gret dolour Off dampnit folk in hell, and there torment Because of God it is the Iuste Iudgement.'

He rejects, as fiercely 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 literally, 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 audience that they do not live in the 14th century. We ought,

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.

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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 before the still small voice.

I Ane Dialog betnix Experience and and Compteour.

Off the Wiscrabyll Estait of the Warld,

CF Compylit be Schir Dauid Lyndes say of ye Mont, Unyeth, alias Lyone Ryng of Armes.

And is Denivit in Foure Partis, As efter followis, $\mathfrak{S}c$.

And Emprentit at the Command and Expensis off Doctor MACHABEVS,

En Copmanhouin.

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 Scripture-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 1566.

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 Reprint has collations, which the Society's first edition has not, thinner leads between the lines here are often used, to make room for the collations.

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.

THE EPISTIL.



HOV Lytil² quair, of mater This book miserabyll, Weil auchtest thou couerit to be with sabyl, Renunceand grene, the purpur, reid, & guhit. To delicat men thou art nocht delectabyll, 4

Nor zit tyll amorous folkis amiabyll: To reid on the thai wyll haue no delite. Warldlye Peple wyll haue at the³ dispyte, Quhilk fyxit hes thare⁴ hart and hole intentis On sensuall Luste, on Dignitie, and Rentis.

¶ We have no Kyng, the to present, allace! Quhilk to this countre bene ane cairfull cace: And als our Quene, of Scotland Heretour, Sche duellith⁵ in France: I pray God saif⁶ hir grace. It war to lang, for the to ryn that race, And far langar, or that 30ung tender flour Bryng home tyll ws, ane Kyng and Gouernour.

Allace, therefor, we may with sorrow syng,

Quhilk moste so lang remane without one kyng.

I nott quhome to thy Simpylnes to sende: With Cunnyng Men, frome tyme that thou be kende, 20 its acceptance. Thy Vanite is no waye thay wyll aduance; Thynkand the proude, sic thyngis to pretende. Nochtwithstanding, the straucht way sal thou wende

¹ Not in E or L. Later copies add 'To the Redar.' ³ L y^e at ⁴ L, E yare ⁵ L duellis ⁶ L sauf

will be scorned by the worldly.

We have now no King;

12 and our gusen Ewens thin F

16 to ingto and hence I am .

> The simplicity of this book will bar

sad.

Nevertheless.

I commend it to our Governors.	To thame quality hes the realme in gouernance: Declare thy mynde to thame with circumstance. Go first tyll Iames, our Prince and Protectour, And his Brother, our Spirituall Gouernour And Prince of Preistis in this Nation.	28
	Efter Reuerend Recommendatioun, Under there feit thow lawlye the submyt,	20
If they are suited with it, others are	And mak thame humyll supplicatioun, Geue ² thay in the fynd wrang Narratioun, That thay wald pleis thy faltis to remyt: And of thare grace, geue ³ thay do the admyt,	32
not to be heeded.	Than go thy waye quhare euer thow plesis best: Be thay content, mak reuerence to the rest.	36
Those in power	To faithfull Prudent Pastouris Spirituall, To ⁴ Nobyll Erlis, and Lordis Temporall, Obedientlye tyll thame thow the addres, Declaryng thame this schort memoriall, Quhow Mankynd bene to miserie maid thrall. At lenth to thame the cause planelie confesse,	40
are prayed to christianize the laws,	Beseikand thame all lawis to suppresse Inuentit be Mennis Traditioun, Contrar to Christis Institutioun:	44
and are admon- ished	And cause thame cleirlye for tyll vnderstand That, for the brekyng ⁵ of the Lord <i>is</i> command, His Thrynfald wande of Flagellatioun Hes Scurgit this pure Realme of Scotland, Be mortall weris, baith be sey and land,	48
Re. xxiiii. & Theii. that the woes of Scotland are owing to its sins. i. Cor. iii.	With mony ⁶ terrabyll trybulatioun. Tharefor mak to thame trew ⁷ narratioun, That al thir weris, this derth, hunger, and Pest Was nocht bot for our Synnis manefest. ⁸	52
Gene, vii,	Declare to thame quhow, in the tyme of Noye, Alluterlye, God did the warld distroye,	56
	¹ L, E Broder ² L, E Gyf ³ L, E gef ⁴ E No ⁵ E brakin ⁶ L mony one ⁷ E New ⁸ E manif	

As Holy¹ Scripture maketh mentioun; Sodom, Gomor, with there Regioun 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 there Iniquytie, As in the Scripture planelye thay may se.

Holy Scripture is vouched for parallel instances. Gene. xix.

60

Matthew, xxxiii.

Luc. xiii.

¶ Declare to thame this mortall miserie, Be sweird and fyre, derth, pest, and pouertie, Procedis of Syn, gyf I can rycht discryne, For laik of Faith, and for Ydolatrye, For Fornicatioun, and for Adultrye,

misery; Iere, xv.

64 Sin breeds all

68

Off Princis, Prelatis, with mony ane man & wyue.3 Expell the cause, than the effect belyue Sall cease: gulien that the peple doith 4 repent, Than God sall slak his bow, quhilk zit is bent.

but penitence will 72 earn pardon.

Mak thaim requeist quhilk hes the Gouernance The Sinceir word of God for tyll Anance Conforme to Christis Institutioun, Without Ypoerisie or dissimulance: Causyng Iustice hauld ewinlye the Ballance; On Publicanis makyng⁵ punyssioun; Commendyng⁶ thame of gude conditioun. That beyng done, I dout nocht bot the Lorde Sall of this countre have Misericorde.

The Rulers are implored to see the word of God duly taught, and justice adminis-

76 tered:

Thought God with mony terrabyll effrayis Hes done this cuntrie scurge by divers wayis, Be Iuste Iugement, for our greuous offence, Declare to thame thay sall have mery dayis Efter this trubyll, as the Propheit sayis: Quhen God sall se our humyll Repentence, Tyll strange pepyll thought he hes geuin lycence To be our scurge Induryng his desyre, Wyll, quhen he lyste, that Scurge east in the fyre. 80 then the Lord will have mercy

84

If the people re-88 pent, it will again be well with them.

¹ L Haly, E Holye ² L. E thair 3 E vyffe. L makand, E making ⁴ L dois, E doithe ⁶ L commendand, E commending

Trust in God Psalme cxvii.	Pray thame that thay putt nocht thare esperance In mortall Men onelye, thame tyll aduance, Bot principallye in God Omnipotent: Than neid that not to charge the realme of France With Gounnis, Galayis, nor vther Ordinance. So that thay be to God Obedient, In thir premyssis be thay nocht negligent,	92 96
will disarm their enemies.	Displayand Christis Banar hie on heycht, Thare Ennimeis of thame sall haue ⁴ no mycht.	
This book	Go hence, pure Buke, quhilk I haue ⁴ done indyte In rurall ryme, in maner of dispyte, Contrar the warldlis Variatioun: Off Rethorick heir I Proclame the quyte.	100
and will disdain the spite of hypocrites and	Idolatouris, I feir, sall with the flyte, ⁵ Because of thame thow makis Narratioun. Bot cure thow nocht the Indignatioun Off Hypocritis and fals Pharisience,	104
such-like.	Quhowbeit on the thay cry ane lowde vengence.	108
It has no ele- gance;	¶ 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.	
and the reader is only to have patience with it.	Thocht Barran feildis beris nocht bot weidis, ⁸ 3it brutall beistis sweitlye on thame feidis. Desyre of thame none vther recompance Bot that thay wald reid the with pacience:	112
	And, geue ⁹ thay be in ony way offendit, Declare ¹⁰ to thame, it salbe weill amendit.	116

FINIS.11

HEIR ENDIS YE EPISTIL & FOLLOUIS YE PROLOGE, &c.

¹ E thair ² L, E nocht ³ L promyssis ⁴ E haif ⁵ E flytt ⁶ not in L ⁷ E haif ⁶ E veidis ⁹ L gif, E gyff ¹⁰ E, L declair ¹¹ not in E, L

THE PROLOGE.

VSING And maruelling on the mi Frome day to day in erth quhilk¹ incres, And of ilk stait the instabilitie Proceding of the restles besynes Quhairon the most part doith thair mynd² addres Inordinatlie,—on houngrye couatyce, Vaine glore, dissait, and vthir sensuall vyce:		Musing on mutability,
¶ 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 Quhare⁴ I mycht heir the birdis sweitlie syng: Intyll ane park I past, for my plesure Decorit weill be craft of dame Nature.	128	early, one May morning, I sallied forth into a park.
¶ Quhov I ressauit confort naturall 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; Or quhov that the Aromatik odouris Did proceid frome the tender fragrant flouris;	132 136	There I was much comforted, smelling the sweet odours,
¶ Or quhov Phebus, that king etheriall, Swyftlie sprang vp in to the orient, Ascending in his throne ⁷ Imperiall, Quhose brycht and ⁸ buriall bemes resplendent	140	and seeing the rising of the sun,

¹ L yat ² E tham, L myndis dois ³ E vprysing ⁴ E, L Quhair ⁵ L hailsum, E holsoum ⁶ E orient, L aureant ⁷ L trone ⁸ not in L

	Illumynit all on to the Occident, Confortand euerye corporall creature Quhilk formit war, in erth, be dame Nature;	144
who had left his night-robe behind, and put on a glo- rious garb.	Quhose donke impurpurit ² vestiment nocturnall, With his imbroudit mantyll matutyne, He lefte in tyll ³ his regioun aurorall, Quhilk on hym watit quhen he did declyne Towarte his ⁴ occident palyce vespertyne, And rose in habyte gaye and glorious, Brychtar nor gold or stonis precious.	148 152
The moon paled;	Bot Synthea, the hornit nychtis quene, Scho loste ⁵ hir lycht, and lede ane lawar saill, Frome tyme hir souerane lorde that scho had sene, And in his presens waxit dirk and paill, And ouer hir visage kest ane mistye ⁶ vaill; So did Venus, the goddes amorous, With Jupiter, Mars, and Mercurius.	156
Saturn set; and the northern stars	Rychtso the auld Intoxicat Saturne, Persauyng Phebus powir, his beymes brycht, Abufe the erd ¹ than maid he no sudgeourne, ⁷ Bot suddandlye did lose ⁸ his borrowit lycht, Quhilk he ⁹ durst neuir schaw bot on the nycht. The Pole artick, wrsis, and sterris all Quhilk situate ar in the Septemtrionall,—	160 164
hid (hemselves.	Tyll errand schyppis quhilks ar the souer gyde, Conuoyand thame, vpone the stromye nycht, Within thare frostie circle,—did thame hyde. Quhowbeit that sterris haue none vthir lycht Bot the reflex of Phebus bemes brycht, That day durst none 10 in to the heuin appeir, Till he had circuit all our Hemispeir. 11	168 172
	Me thocht it was ane sycht 12 celestiall, To sene Phebus 13 so angellyke ascend 1 Lerd, Eerthe 2 Eimpurpurat 3 E to 4 E to 5 L loist, E lost 6 L lusty 7 L sudiorne 8 L loiss, E loss 2 L sche 10 L nocht 11 L Hevin	

In tyll his fyrie chariot tryumphall, Quhose¹ beawte² brycht I culd nocht comprehend. All warldlie cure anone did fro me wend, Quhen³ fresche flora spred furth hir⁴ tapestrie, Wrocht be dame Nature quent, and curiouslie	176 180	All eare left me at sight of the gay flowers;
Depaynt with mony hundreth heuinlie hewis; Glaid of the rysing of there royall Roye, With blomes breekand on the tender bewis; Quhilk did prouoke myne hart tyl natural Ioye. Neptune, that day, and Eoll held thame coye, That men on far mycht heir the birdis sounde, Quhose noyis did to the sterrye heuin redounde.	184	and ${\bf I}$ was glad at leart.
The plesand Powne prungeand his feddrem fair; 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; The noyis of the nobyll Nychtingalis; Redundit throuch ⁶ the montans, meids, ⁷ and valis.	188 192	Hearing the melody of the birds,
Contempling this melodious armonye, Quhov euerilke bird drest thame for tyl aduance, To saluss Nature with thare melodye, That I stude gasing, halflingis in ane trance, To heir thame mak thare naturall observance So royallie that all the roches rang Throuch repercussioun of thare suggurit sang.	196 200	saluting nature, I was half entranced.
I lose ⁸ my tyme, allace! for to rehers Sick vnfrutful and vaine discriptioun, Or wrytt, in to my raggit rurall vers, Mater without edificatioun; Consydering quhov that myne intentioun Bene tyll deplore the mortall misereis, ⁹ With continuall ¹⁰ cairfull calamiteis,	204 208	But a truce to vain description, seeing my pur- pose is to deplore mortal miseries.
¹ L. E. Ouhoss ² L. begulte E. bewtie ³ L. E. Ouhe	ne	

 $^{^1}$ L, E Quhoss 2 L beaulte, E bewtie 3 L, E Quhene 4 L, E his 5 L meralie 6 L throw 7 E, L montanis, meidis 6 L loiss, E loss 9 L miserieis 10 L continewall

	¶ Consisting in this wracheit¹ vaill of sorrow.	
My theme is mournful, and my	Bot sad sentence sulde haue ane sad indyte;	
	So termes brycht I lyste nocht for to borrow.	010
	Off murnyng mater men hes no delyte:	212
diction will be lustreless.	With roustye termes, tharefor, wyl I wryte, ²	
	With sorrowful seychis ³ ascending from the splene	,
	And bitter teris distellyng frome myne eine;4	
I invoke no	¶ Withoute ony vaine inuocatioun	216
	To Minerua or to Melpominee:	
	Nor 3itt ⁵ wyll I mak supplicatioun,	
	For help, to Cleo nor Caliopee:	0.20
pagan Muse,	Sick marde Musis may mak me no supplee.	220
	Proscrpyne I refuse, and Apollo,	
or god;	And rycht so Ewterp, Jupiter, and Juno.	
	¶ Quhilkis bene to plesand Poetis conforting.	
	Quharefor, because I am nocht one of tho,	224
	I do desyre of thame no supporting.	
for 1 have never slept on	For I did neuer sleip on Pernaso,	
Parnassus,	As did the Poetis of lang tyme ago,	0.32
	And, speciallie, the ornate Ennius;	228
nor drunk	Nor drank I neuer, with Hysiodus,—	
	¶ Off Greee the perfyte poet souerane,—	
of Helicon.	Off Hylicon, the sors of Eloquenee,	
	Off that mellifluus, famous, fresche fontane:	232
	Quharefor I awe to thame no reuerence.	
	I purpose nocht to mak obedience	
	To sie mischeand Musis nor malmontrye	000
	Afore tyme vsit in to poetrye.	236
Rhamnusia, if I chose a Musc,	Raucand ⁶ Rhamnusia, goddes of dispyte,	
would best befit	Mycht be to me ane Muse rycht conuenabyll,	
	Gyff I desyrit sic help for tyll indyte	0.40
	This murnyng mater, mad and miserabyll.	240
	I mon go seik ane muse more confortabyll,	
	¹ E vrachet ² E vrytt ³ L sichis ⁴ L ene ⁵ E 3et ⁶ E Reauand, L Ravand	

And sic vaine superstitioun ¹ to refuse, Beseikand the gret God to be my muse;	But I beseech God to be my Muse.	
Be quhose wysdome al maner of thing bene wroch The heych heuinn is, with all thair ornaments; And without mater maid all thing of nocht; Hell in myd Centir of the Elementis.	t,—	Genes. i. He created all things,
That heuinlye ⁴ Muse to seik my hoill intent is,	248	iii. Re. iii.
The quhilk gaif sapience to king Salomone,		Psulme lxxxix.
To Dauid grace, strenth to the strang Sampsone,		Iuges iii.
And of pure Peter maid ane prudent precheour;	252	Mat. iiii.
And, be the power of his deitee, Off creuell Paule he maid ane cunnyng techeour.	-0-	Actis ix.
I mon beseik, rycht lawly on my 5 knee, His heych superexcellent Maiestie,		and endowed men of old with various gifts.
That with his heuinlye spreit he me inspyre To wrytt no thyng contrarye his disyre.	256	
¶ Beseikand als his Souerane Sonne, Iesu, Quhilk wes consauit be the haly spreit,		Luc. i. And I beseech Jesus,
Incarnat of the purifyit Virgin trev,	260	the Virgin-born,
In to the quhome the Prophicie was compleit,— That Prince of peace, moist humyll & mansweit,		
Quhilk onder Pylate sufferit passioun,		Luc. xxiii.
Upone the Croce, for our saluatioun.	264	and crucified,
¶ And be that creuell ⁷ deith intollerabyll Lowsit we wer frome bandis of Balyall; And, mairattouir, it wes so proffitabyll		whose death loosed our bonds,
That to this hour come neuir man, nor sall,	268	
To the tryumphant ioye Imperiall		Hebr. ix.
Off lyfe, quhowbeit that thay war ⁸ neuer sa gude, Bot be the vertew of that precious blude.		and whose blood alone saves.
¶ Quharefor, in steid of the mont Pernaso, Swyftlie I sall go seik my Souerane:	272	I betake myself, not to Parnassus,

but to Calvary, to taste the fount- ain opened in his side by Longinus; Iho. xix.	To Mont Caluare the straucht ¹ waye mon I go, To gett ane taist ² of that moist fresche fontane. That sors to seik my hart may nocht refrane Off Hylicone, quhilk ³ wes boith deip and wyde, That Longeous ⁴ did graue in tyll his syde.	276
a fountain, the stream from which purges all the faithful of sin.	From that fresche fontane sprang a ⁵ famous flude, Quhilk redolent Reuer throuch the warld 3it rynni As christall cleir, and mixit bene with blude; Quhose sound abufe the heyest heuinnis dinnis, All faithfull peple purgeing frome thare synnis. Quharefor I sall beseik his Excellence To grant me grace, wysedome, and Eloquence;	284
May I be washed with the blood of Christ, and saved from writing amiss,	And bayth me with those dulee & balmy strandis Quhilk on the Croce did spedalie out spryng Frome his moste tender feit and heuinly handis; And grant me grace to wrytt nor dyte no thyng Bot tyll his heych honour and loude louyng; But quhose support thare may ⁷ na gud be wrocht Tyll his plesure, gude workis, word, nor thocht.	288 292
Through Him	¶ Tharefor, ⁹ O ¹⁰ Lorde, I pray thy Maiestie, As thoy did schaw thy heych power Diuyne First planelie in the Cane ¹¹ of Galelee,	
Ihon, ii, may my efforts have a fruitful issue.	Quhare thov convertit cauld watter in 12 wyne, Convoye my mater tyll ane fructuous fyne, And saue 13 my saying is baith frome schame and sy Tak tent; for now I purpose 14 to begyn.	296 vn.
	-T -T	

¶ FINIS.

HEIR ENDIS THE PROLOGE AND BEGINGIS THE MATER.

 1 E straycht 2 E test 3 L that 4 L Longenus 5 L one 6 E throycht 7 L can 8 E warkis, L werkis 9 L Thairefore 10 L gude 11 E Cance 12 L into 13 E saif 14 E purposs

THE FIRST BVKE OF THE MONARCHE.

INTO that Park I sawe appeir One ¹ ageit man, quhilk drew me neir,	300	In that park I saw an aged man.
Quhose ² beird wes weil thre quarteris ³ lang;		
His hair down over his schulders hang,		
The quhilk as ony snaw wes quhyte;	304	
Quhome ⁶ to behald I thocht delyte;	904	
• •		
His habitt Angellyke of hew,		His appearance.
Off culloure lyke the Sapheir blew.		
Onder ane Hollyng he reposit,	308	
Off quhose presens I was reiosit.		
I did hym saluss reuerendlye;		We sainted; and he asked me to sit
So did he me, rycht courteslye.		down by him.
To sitt down he requeistit me,	312	
Onder the schaddow 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 was
, , ,		Experience.
COURTIOUR.		
¶ "Than, Schir," said I, "3e can nocht faill	320	I entreated him to
To gyff ane desolate man counsaill.		give me
3e do appeir ane man of faime;		
And, sen Experience bene 30ur name,		
I praye 30w, Father 10 venerabyll,	201	some comforting
Geue 11 me sum counsell 12 confortabyll."	024	counsel.
and me sum counsen comortabyn.		
10 27 001 17 0		

EXPERIENCE.

He demanded my ¶ "Quhate bene," quod he, "thy vocatioun, was a sic supply catioun?"

COURTIOUR.

I have long been a courtier, but,	¶ "I haif," quod I, "bene, to this hour, Sen I could ryde, one 1 Courtiour;	328
with your advice,	Bot now, Father, ² I thynk it best, With 3our counsell, to leif in rest, And frome thyne furth ³ to tak myne eais, ⁴ And quyetlie my God to pleais, ⁵	332
am minded to leave the Court and learn to die.	And renunce Curiositie,— Leueyng the Court,—and Ierne to de. Oft haue I salit ⁶ ouer the strandis, And traualit through ⁷ diuers landis	336
1 have found rest nowhere,	Boith's south, and north, and 9 est, and west; 3itt can I neuer fynd quhare rest Doith mak his habitatioun, Withoute 3our supportatioun.	340
but only disappointment.	Quhen I beleif to be best easit, ¹⁰ Most suddantlye I am displeasit; ¹¹ Frome trubbyll quhen I fastast fle, Than fynd I most aduersate.	344
	Schaw me, I pray 30w hartfullye, Quhow I may leif most plesandlye, To serue my God, of kyngis Kyng,	348
Teach me to be content with quiet and a competency.	Sen I am tyrit for trauellyng; And lerne me for to be content Off quyet lyfe and sobir rent,	352
Since all Courts are full of change	That I may thank the kyng of glore, As thocht I had ane Mylzeoun ¹² more. Sen euerik ¹³ Court bene variant, Full of Inuy, and inconstant,	592
and envy, I prefer, now I am old, to rest, if it may be.	Mycht I, but trubbyll, leif in rest Now in my aige, I thynk it best."	356

EXPERIENCE.

EXPERIENCE.		
¶ "Thow art ane gret¹ fuill, Sonne," said he,		You desire the impossible,
"Thyng to desyre quhilk may nocht be,—		impossible,
3 arnyng to haue prerogatyue	360	
Aboue all Creature on lyfe. ³		
Sen Father Adam creat bene		
In to the Campe of Damassene,		
Mycht no man say, on to this hour,	364	Ferfect bliss on
That euer he fand perfyte plesour,		earth is not for man.
Nor neuer sall, tyll that he se		
God in his Diuyne Maiestie:		
Quharefore 4 prepair the for trauell,	368	
Sen mennis lyfe ⁵ bene bot battell.		Job vii.
All men begynnis for tyll de		On the very day
The day of there Natiuite:		of his birth he begins to die,
And Iournelly thay do proceid,	372	
Tyll Atrops ⁶ cute the fatell threid;		
And, in the breif tyme that thai haue?		
Betuix there byrth on to there graue,		
Thow seis quhat mutabiliteis,	376	and is always full
Quhat miserabyll Calamiteis;		of care,
Quhat trubbyll, trauell, and debait		
Seis thow in euere mortall stait! ⁸		
Begyn at pure lawe Creaturis,	380	whether he be
Ascending, syne, to Synaturis,		high or low.
To gret Princis and Potestatis,		
Thow sall nocht fynd, in non estatis,		
Sen the begynning, gennerallie,	384	
Nor in our tyme now, 10 speciallie,		And such is the
Bot tiddious, 11 restles besynes		rule for all time.
But ony maner of sickarnes."		
COURTIOUR.		
	388	
ge tell to me one cairfull cace!	300	This is a distress-
3e say that no man, to this hour,		ful state of things.
¹ E gryt ² L that ³ L live, E lyffe ⁴ E Quhairfor, L Quhairefore ⁵ L livis ⁶ E Atrop ⁷ E, L haif ⁸ L estait ⁹ L vp ¹⁰ L omitted ¹¹ L tedius	us	

Happiness here is imperfect and alloyed.	Hes found, in erth, perfyte plesour, Without infortunat variance. Sen we bene thrall to sic myschance,	392
Why, then, do we strive after wealth and rank?	Quhy do we set so our Intentis On Ryches, Dignitie, and Rentis? Sen in the erth bene no man sure One day but trubbyll tyll Indure; And, werst of all, quhen ³ we leist wene,	396
Death is sudden.	The creuell deith we mon sustene. Geue ⁴ I 3our Fatherheid ⁵ durste demand, The cause I wald faine vnderstand:	400
I would have you tell me of the want of others.	And als, Father, I 30w Implore, Schaw me sum trubbyll gone afore; That, heryng vtheris Indigence,	404
That there are fellow-sufferers is a consolation to the unfortunate.	I may the more haif patience. Marrowis in trybulatioun Bene Wracheis consolatioun."	
	Quod he: "efter my small cunnyng To the I sall mak answeryng.	408
Misery comes of sin,	Bot, Ordourlie for to begyn, This Misarie procedis of Syn. Bot it wer lang for to defyn it	412
to which all are prone.	Quhow all men ar to Syn Inclynit. Quhen ⁶ Syn aboundantlye ⁷ doith ⁸ ryng, Iustly God makith ⁹ punyssing:	
God's divers rods,	Quharefore ¹⁰ gret God in to his handis, To dant the warld, hes divers wandis. Efter our enyll condition	416
for punishment,	He makis on ws punytioun ¹¹ With hunger, darth, and Indigens; ¹² Sum tyme, gret plagis and pestilens; ¹³	420
enumerated.	And sum tyme with his bludy wand, Throw creuell weir ¹⁴ be sey and land: Concludyng, all our misarie	424
	Proceidis of Syn, alluterlie." 1 L erd 2 E parfyt 3 L quhan 4 L gyf, E g L Faderheid 6 L Quhan 7 L haboundanlie 8 L 9 L makis 10 L, E Quhairefor 11 E punission 12 E plagis and pestilens 13 E greyt darthe and indig	L dois

COURTIOUR.

¶ "Father," quod I, "declare¹ to me The cause of this Fragyllitie,—		A group of ques- tions touching man's nature and
That we bene all to Syn inclynde,	428	end.
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	432	
And quhow that we may get remede."4		
EXPERIENCE.		
Quod he: "the Scripture hes concludit		
Men frome felicitite wer denudit		
Be Adam, our Progenitour,	436	Through Adam's
Umquhyle of Paradyse possessour;		pride, Gen. iii.
Be quhose 6 most wylfull arrogance		
Wes Mankynd brocht to this myschance,		
Quhen ⁷ he wes Inobedient,	440	
In breking ⁸ Godis commandiment.		
Be solystatioun of his wyfe		and Eve's impor-
He loste that heuinly plesand lyfe.		tuning Adam,
Etand ⁹ of the forbiddin ¹⁰ tre,	444	
Thare 11 began all our miserrie. 12		
So Adam wes cause Radicall		Rom. v.
That we bene fragyll Synnaris, all.		we, sinners all,
Adam brocht in this Natioun	448	
Syn, Deith, and als Dampnatioun.		
Quho wyll say he is no Synnar,		1 Ioh. i.
Christ sayis he is ane gret lear.		
Mankynde sprang furth of Adamis Loynis,	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.
¶ Bot15 3it, my Sonne, dispare16 thow nocht;	456	
For God, that all the warld hes wrocht,		But God has wrought a remedy
Hes maid ane Souerane remede, 17		wrought a remouy
¹ L, E declar ² L war ³ L, E deide ⁴ L remeid ⁵ E Scriptour ⁶ L, E quhois ⁷ L Q ⁸ L breikin ⁹ L Eitand, E Ettand ¹⁰ L forbodi ¹¹ L, E Thair ¹² E, L miserie ¹³ E, L tuik ¹⁴ E, L bluid ¹⁵ L For ¹⁶ L dispair ¹⁷ E, L rei	n	
MONARCHE, I.		Q

to save us,	To saif ws boith 1 frome syn and dede, 2 And frome etarne dampnatioun: Tharefor 3 tak consolatioun.	460
in sending his only Son, Jesus,	For God, as Scripture doith ⁴ recorde, Haueyng of man Misericorde, Send doun his onelye Sonne, Iesu, Quhilk lychtit in one Virgin trew, And cled his heych Diuynitie With our pure vyle Humanytie;	464
Apocal. ii. whose blood Rom. v.	Syne frome our synnis, to conclude, He wysche ws with his precious blude. ⁵ Quhowbeit throw Adam we mon dee,	468
$Heb.\ x.$ redeems,	Through that Lord we sall rasit bee; And euerilk man he sall releue Quhilk in his blude ⁵ doith ⁴ ferme beleue, ⁶ And bryng ws all vnto ⁷ his glore	472
but for our lack of faith.	The quhilk throw Adam bene forlore; Without that we, throw laik of faith, Off his Godheid incur the wraith: But quho in Christ fermely beleuis	476
Ioh. iii. 5.	Sall be releuit frome all myscheuis."	
What is firm faith?	COURTIOUR. ¶ "Quhat faith is that that 3e call ferme? Schir, gar me vnderstand that terme."	480
Hebr. xi. The answer.	EXPERIENCE. "Faith without Hope and Charitie Aualit nocht, my Sonne," said he.	
And charity ?	COURTIOUR. " Quhat Charite bene, that wald I knaw."	484
1 Corin, xiii, To love God and our neighbour.	EXPERIENCE. Quod he: "my Sonne, that sall I schaw. First, lufe thy God aboue all thyng, And thy Nychtbour but fengeyng; 8	
	¹ L, E boyth ² E, L deid ³ E, L Thairefor ⁴ L, E dois ⁵ E, L bluid ⁶ L beleif, E belife ⁷ L vntill ⁸ E fainggeing	

Do none Iniure nor villanie,	488	Do as you would be done by.
Bot as thow wald wer ¹ done to the.		ce done by.
Quyk faith but cheretabyll werkis ²		Iaco. ii. Of faith, real
Can neuer be, as wryttis Clerkis,		Of faith, fear
More than the fyre, in tyll his mycht,	492	
Can be but heit, nor Sonne but lycht.		
Geue ³ charitie into the failis,		Iaco. ii.
Thy Faith nor Hope no thyng auailis.		and spurious.
The Deuyll 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 auailis nocht.		
Quharefore ⁵ pray to the Trinite	500	
For tyll support thy Charite.		Pray for charity.
¶ Now haue 6 I schawin the, as I can,		
Quhow Father Adam, the first man,		Recapitulation.
Brocht in the warld boith Syn and Dede,	504	
And quhow Christ Iesu maid ⁸ remede,		
Quhilk, on the day of Ingement,		
Sall ws delyuer frome torment,		
And bryng ws to his lestyng glore,	508	
Quhilk sall indure for euer more.		
Bot in this warld thow gettis no rest,		
I mak it to the manifest.		
Tharefore, my Sonne, be diligent,	512	Be diligent, pa-
And lerne for to be patient;	012	tient, and trust in
And in to God sett all thy traist: 10		God,
All thyng sall, than, cum for the best."		
Till bilying sail, than, cam for the best.		
COURTIOUR.		
¶ "Father, I thank 30w hartfullye	516	
Off 3our conforte and cumpanye,		
And heuinlye consolatioun;		
Makand 30w supplicatioun,		
Geue ¹¹ I durst put 30w to sic pyne,	520	1
That as small alois for to the place;	0.20	

¹ E war ² E varkis ³ L. E Gyff ⁴ L is ⁵ L, E Quhairfor ⁶ E haif ⁷ E into ⁸ L fand ⁹ E Thairfor ¹⁰ E trest ¹¹ E Gyf

That 3e 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, War punyst his Successioun."	524
	EXPERIENCE.	
	"My Sonne," quod he, "wald thow tak cure	
	To luke ¹ on the Diuyne Scripture,	
	In to the Buke of Genesis	528
	That storye there thow sall nocht mis.	
Others have dis- coursed eloquent-	And alswa syndric cunnyng Clerkis	
ly of Adam.	Hes done rehers, in to thare werkis,	
	Off Adamis fall full Ornatly,	532
	Ane thousand tymes better nor I	
	Can wrytt of that vnhappy man.	
I will tell his	Bot I sall do the best I can	
story as best I can.	Schortlie to schaw that cairfull cace, ³	536
	With the support of Goddis grace."	

¹ E luik ² E thaire ³ E caice

THE FIRST BVKE.

ANE EXCLAMATIONN TO THE REDAR, TWYCHEYNG1 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; Bot quhair I mys I pray the till amend. Tyll vnlernit I wald the cause wer kend Off our most miserabyll trauell and torment, And quhow, in erth, no place bene parmanent.

540 I write in my mother tongue. from a wish to instruct the unlearned,

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Quhowbeit that divers denote cunnyng Clerkis In Latyne toung hes wryttin syndrie bukis, Our vnlernit knawis lytill of thare werkis, More than thay do the rauyng of the Rukis. Quharefore² to Colzearis, Cairtaris, & to Cukis,— To Iok and Thome,—my Ryme sall be diractit, With cunnyng men quhowbeit it wylbe lactit.

who know nothing of Latin. 548

> I address myself to folk of low estate.

Thoeht euery Commoun³ may nocht be one Clerk, 552 Nor hes no Leid except there toung maternall, Quhy suld of god the maruellous heuinly 4 werk Be hid frome thame? I thynk⁵ it nocht fraternall. The father of heuin, quhilk wes & is Eternall, To Moyses gaif the Law, on mont Senay, Noeht in to Greik nor Latyne, I heir say. He wrait the Law, in Tablis hard of stone, In there awin vulgare 6 language of Hebrew, That all the bairnis of Israell, every one,

The vulgar should know of God's works.

Exo. xx. Moses delivered the Law in Hebrew, the language of the 560 Israelites. Exod, xxi.

¹ E Tuichyng ² L Quhairfor, E Quhairefor ³ E commoud ⁴ E havinlye ⁵ L hald ⁶ L naturall

Latin or Greek would have mocked them.	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: 3e may weill wytt God wrocht all for the best.	564
The Greeks did like Moses;	Arristotyll nor Plato, I heir sane, Wrait nocht thare hie Philosophie naturall In Duche, nor Dence, nor toung Italiane, Bot in thare maist ornate toung maternall,	568
and so did the Romans,	Quhose ² fame and name doith ryng perpetuall. Famous Virgill, the Prince of Poetrie, Nor Cicero, the flour of Oratrie,	572
in writing in Latin.	Wrait nocht in Caldye language, nor in Grew, Nor 3it in to the language Sara3ene, Nor in the naturall language of Hebrew, Bot in the Romane toung,—as may be sene,—Quhilk wes thair proper language, as I wene. Quhen Romanis rang Dominatoris in deid, The Ornat Latyne wes thare propir leid.	576
And the Romans	In the mene tyme, 4 quhan that thir bauld Romance	580
founded Latin schools, hoping that their rule would last for ever.	Ouer all the warld had the Dominioun, ⁵ Maid Latyne Scolis, there glore for tyll anance, That there language mycht be ouer all commoun; To that intent, be my Opinioun, Traistyng that there Impyre sulde ay Indure; Bot of fortune alway thay wer nocht sure.	584
Genesis xi. God's curse	¶ Off Languagis the first Dinersytie Wes maid be Goddis Maledictioun. Quhen Babilone wes beildit in Calde, Those beildaris gat none vther afflictioun:	588
has multiplied languages from one to seventy- two,	Affore the tyme of that punyssioun Wes bot one toung, quhilk Adam spak hym self, Quhare now of toungis thare bene thre score and t	

 $^{^1}$ E gest $^{-2}$ L, E Quhoss $^{-3}$ E propir $^{-4}$ E meintyme 5 E dominatioun

Nochtwithstandyng, I thynk it gret plesour, Quhare cunnyng men hes languagis anew, That, in thare 30uth, be deligent laubour, Hes leirnit Latyne, Greik, and ald Hebrew. That I am nocht of that sorte sore I rew: Quharefore I wald all bukis necessare For our faith wer in tyll our toung vulgare.

Still, I admire the learning of divers tongues by the clerkly,

whereof, alas! I am not.

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

Actis ii.

The tongues of fire were given,

that all might know the Law.

Tharefore I thynk one gret dirisioun
To heir thir Nunnis & Systeris nycht 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 byrdis in ane cage.

608 The Latin services of nuns and sisters

derided;

Rycht so Childreyng⁴ and Ladyis⁵ of honouris Prayis in Latyne,—to thame ane vneuth leid,— Mumland thair matynis, euinsang, & thare houris, Thare Pater Noster, Aue, 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.'

and so those of children and high-born ladies.

Sanct Ierome in his propir toung Romane The Law of God he trewlie did translait, Out of Hebrew and Greik, in Latyne plane, Of S. Jerome's versions of the Testaments.

¹ L Quhairfore ² E Thairfore ³ E beirdis ⁴ E Childreng ⁵ E Laceis

Had he been an Argyleman, he would have writ- ten in Erse.	Quhilk has bene hid frome ws lang tyme, god wait Onto this tyme: bot, efter myne consait, Had Sanct Ierome bene borne in tyll Argyle, ¹ In to Yrische toung his bukis had done compyle.	628
1 Cor. xiiii. S. Paul on	Prudent sanct Paull doith mak narratioun Twycheyng ² the diuers leid of euery land, Sayand thare bene more edificatioun	
intelligible speech.	In fyue wordis that felk doith vnderstand Nor to pronunce of wordis ³ ten thousand In strange langage, sine wait not quhat it menis: I thynk sic pattryng is not worth ⁴ twa prenis.	632
The unlearned should be preached to in their	Solemnitlye thay heir the Euangell soung, Nocht knawyng ⁶ quhat the preist dois ⁷ sing nor sa Bot as ane Bell quhen that thay heir it roung:	636 y,
mother tongue, the proper me- dium	3it, wald the Preistis in to there mother toung Pas to the Pulpitt and that doctryne declair Tyll lawid pepyll, it wer ⁸ more necessair.	640
for their religious	¶ I wald Prelattis and Doctouris of the Law With ws lawid peple wer nocht discontent, Thocht we in to our vulgare toung did knaw Off Christ Iesu the lyfe and Testament,	644
instruction	And quhow that we sulde keip commandiment; Bot in our language lat ws pray and reid Our Pater Noster, Aue, and our Creid.	648
And the laws should be in a language gener- ally known,	I wald sum Prince of gret Discretioun In vulgare language planelye gart translait The neidfull lawis of this Regioun: Than wald there nocht be half so gret debait Amang ws peple of the law estait. Geue 9 euery man the veryte did knaw,	652
	We nedit nocht to treit thir men of law. ¹ L Ergile, E Argyll ² L, E Twyching ³ E vonre ⁴ E vyrth ⁵ L pepill ⁶ L vnderstanding ⁷ L thai ⁸ E war ⁹ L, E Gyff	656 dis

Tyll do our nychtbour wrang we wald be war, Gyf we did feir the lawis punysment: Thare wald nocht be sic brawlyng at the bar, Nor men of law loup to sic royall rent. To keip the law gyf all men war content, And ilk man do as he wald be done to, The Iugis wald get lytill thyng ado.	660	for the public benefit.
¶ The Propheit Dauid, Kyng of Israell,	664	David
Compyld the plesand Psalmes of the Psaltair ¹ In his awin propir toung, as I heir tell;	001	
And Salamone, quhilk wes his sone and air,	0.00	and Solomon wrote in their
Did mak his buke in tyll his toung vulgair.	668	mother tongue; and we should
Quhy suld noeht thare sayng ² be tyll ws schawin In our language? I wald the cause wer knawin.		have the Psalter in ours.
Lat Doctoris wrytt thare 2 curious questionis,		Let the learned
And argumentis sawin full of Sophistrye,	672	
There Logick, and there heych Opinionis,		
Thare dirk Iugementis of Astronomye,		
Thare Medeeyne, and there Philosophye;	0-0	and mosts was
Latt Poetis schaw there glorious Ingyne, As euer thay pleis, in Greik or in Latyne;	676	Latin and Greek
As eder thay piers, in Greik or in Latyne;		at their pleasure;
¶ Bot lat we haif the bukis necessare		but let the books
To commoun ⁴ weill and our Saluatioun		necessary for the common weal and
Justlye translatit in our toung Vulgare.	680	for our salvation be translated into
And als I mak the Supplicatioun,		the vulgar tongue.

FINIS.

684

O gentyll Redar, haif none Indignatioun, Thynkand I mell me with so hie matair. Now to my purpose fordwart⁵ wyll I fair.

 $^{^1}$ E Psalter $\phantom{^{1}}^2$ L saying is $$ L the $\phantom{^{1}}^4$ E commond $^5$ E for dvart

HEIR FOLLOWIS THE CREATIOUN OF ADAM

AND EUE.

After the creation	QVHEN God had maid the heuinis 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,	688
and planets,	The planetis, in thair circlis round	
	Quhirling about with merie sound,—	
	Off quhome Phebus was principall,	
	Iuste in his Lyne Eclipticall,—	692
	And gaue, ³ be Diuyne Sapience,	
	Tyll euery Ster thare Influence,	
	With motioun continuall,	
	Quhilk doith indure perpetuall;	696
	And, farrest ⁵ frome the heuin Impyre,	
God made the	The erth, the walter, ⁶ air, and fyre:	
earth and sea,	He eled the erth with herbis and treis;	
	All kynd of fysches in the seis,	700
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, maid of nocht:	704
	So, be his wysedome Infinyte	
	All wes maid plesand and perfyte.	
	Quhen heuin and erth,9 and thare contentis,	
	Wer endit, with there Ornamentis,	708
Lastly, He fash-	Than, last of all, the Lord began	
ioned man,	Off most vyle erth to mak the man.	
	Nocht of the Lille, 10 nor the Rose,	
	Nor Syper tre, ¹¹ as I suppose,	712
	Nother of gold, nor precious stonis;	
and of clay,	Off erth he maid flesche, blude, 12 and bonis.	
	To that intent God maid hym thus,	
	$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	leind

That man sulde nocht be glorious, Nor in hym self no thyng suld se	716	
Bot matere of humylite.		that he should be meek.
Quhen man wes maid, as I haue tald, God in his face did hym behald,	720	Const.
Braithand in hym ane lyflie spreit.	720	Gene. ii.
Quhen all thir werkis wer compleit,		
He maid man, to his simylitude,		He was ereated
Precelland in to pulchritude,	724	comely
Dotit with gyftis of Nature	,	and most talented,
Aboue ¹ all erthlye creature;		·
Syne plesandlye did hym² conuoye		
To ³ ane regioun repleit with Ioye,	728	
Off all plesour quhilk bair the pryce,		
And callit erthly 4 Paradyce;		and was placed in
And brocht, be Diuyne prouience, ⁵		Paradise.
All beistis and byrdis ⁶ tyll his presence.	732	
Adam did eraftelye Impone		Adam named the
Ane speciall name tyll euery ⁷ one,		animals
And to all thyngis materiall,		and all other objects.
He namyt ⁸ thame in speciall:	736	orgects.
Quhow he thame namyt 3itt bene kend,		
And salbe to the warldlis ⁹ end.		
In to that gardyng of plesance		
Two treis grew—most tyll anance,	740	Of the two trees in Eden.
Aboue ¹ all vther quhilk bair the pryce,—		m Bacil.
In myddis of that Paradyce.		
The one wes callit the tre of lyfe;		
The vther tre began our 10 stryfe,—	744	
The tre to knaw boith gude and euyll,—		
Quhilk, be perswatioun of the Deuyll,		
Began our misarie and wo.	748	
Bot lat ws to our purpose go. ¶ Quhow God gaue ¹¹ Adam strait commande	140	.
That tre to twyche nocht with his hand:		Adam was not to touch the tree of
All vther fructis of Paradyce		knowledge.
The state of the s		

To eat of it would be death to him.	v / 60	752
	With dowbyll deith than sall thow dee:	
	Tharefore I the command, be war, ² And frome this tree thow stand afar.	==0
Adam was alone.	3itt Father Adam wes allone,	756
Adam was alone.	But cumpanye of ony one.	
	Than thocht the Lord it Necessare	
	Tyll hym to ³ Creat ane helpare.	760
	¶ God patt in Adam sic Sapour	100
He was sent to	That for to sleip he tuke plesour,	
sleep,	And laid hym down apone the grounde;	
	And quhen ⁴ Adam wes slepand sounde,	764
a rib was taken	He tuke ane Rib furth ⁵ of his syde,	101
from him,	Syne fyld it vp with flesche and hyde,	
and woman was	And maid ane Woman of that bone:	
made therefrom.	Fairar of forme wes ⁶ neuer none.	768
	Than tyll Adam Incontinent	
	That fair Lady he did present,	
	Quhilk schortlye said, for to conclude,	
	Thow art my flesche, my bonis, and blude;7	772
She was called	And Virago he callit hir, than,—	
Virago,	Quhilk is, Interpreit, maid of man,—	
and then Eve.	Quhilk Eua efterwart wes namyt,	
	Quhen, ⁸ for hir falt, ⁹ sche ¹⁰ wes diffamyt.	776
They were sancti-	Than did the Lord thame Sanctyfie,	
fied.	Saying ¹¹ 'Incres and Multyplie.'	
	Be this men suld leif all there kyn,	
Men should cling	And with there Wyffis mak dwellyn,	780
to their wives;	And, for there saik, leif Father and Mother,	
	And lufe thame best aboue all vther:	
	For God hes ordanit thame, trewlye,	
for they two are one, bodily.	To be two saulis in one bodye.	784
one, boany.	¶ My wytt is waik for tyll Indyte	
	Thare heuinlye plesouris Infinyte.	
	Wes neuer none erthlye ¹² Creature	
	1 E ait 2 E vare 3 E cum to 4 L quhan 5 I 6 E vas 7 L my bonis, flesche and blude 8 L Quh 9 E fame 10 E scho 11 L Sayand 12 L erdlie, E e	

Sen syne had sie perfyte plesoure. Thay had puyssance Imperiall Aboue all thyng materiall. Als cunnyng Clerkis dois conclude,	788	Great was their happiness.
Adam preceld¹ in pulchritude Most Naturall,—and the farest man	792	Adam
That euir wes, sen the warld began,		
Except Christ Iesu, Goddis Sonne,		
To quhome wes no comparisone;	796	
And Eua, the fairest Creature		and Eve were
That euer wes formit be ² nature.		passing fair.
Thocht thay wer naikit as thay wer maid.		They were naked,
No ³ schame ather of vther haid.	800	but not ashamed.
Quhat plesour mycht ane man haif more		
Nor ⁴ haif his Lady hym before,		
So lustye, plesand, and perfyte,		Of Eve's graces,
Reddy to serue his appetyte!	804	
Thay had none vther cure, I wys,		
Bot past there tyme with Ioye and blys.		
Wyld Beistis did to thame repair;		The beasts,
So did the Fowlis of the air,	808	birds,
With noyis ⁵ most Angelyeall		
Makand thame myrthis Musicall;		
The fyschis soumand ⁶ in the strandis		and fishes were
Wer holelye ⁷ at there commandis:	812	under them.
All Creaturis, with ane accorde,		
Obeyit hym ⁸ as thare souerane Lorde.		
Thay sufferit nother heit nor cald,		
With enery plesour that thay wald.	816	They wanted for
Als, to the deith thay wer nocht thrall;		nothing;
And rychtso ⁹ suld we haue ¹⁰ bene all:		
For he and all his Successouris		
Suld haue 10 possedit those plesouris,	820	and their pos-
Syne frome that Ioye materiall		terity might have been equally
Gone to the glore Imperiall.		favoured,
Thay had, geue 11 I can rycht discryue,		
1 T 11:4 2 E . C 3 T N 4 T CH 5		

¹ L precellit ² E off ³ L Na ⁴ L Than ⁵ L ioyis ⁶ L swemand, E swoumand ⁷ L halalye ⁸ L thame ⁹ L richtsua, E rycht so ⁰ E haif ¹¹ L gif, E gyue

They enjoyed	Gret Ioy in all thare wyttis fyue,—	824
greatly the senses of	In heiryng, seyng, gustyng, smellyng,	
	Induryng thare delytesum dwellyng:	
hearing,	Heiryng the byrdis armoneis,	
taste,	Taistyng the fructis¹ 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 touch.	Off twycheyng, als, thay had delyte	
	Off vtheris bodeis soft and quhyte,	
	But doute. Induryng that plesour,	
Were they	Thay luffit vther Paramour,—	836
chaste?	No maruell bene thocht swa suld be,	
	Consyderyng there gret bewte.	
	Als, God gaue ⁵ thame command expres	
They were to in-	To multyplie and tyll incres,	840
crease.	That there seid and successionn	
	Mycht pleneis euery Natioun.	
	¶ I lyst nocht tarye tyll declare	
	All properties of that place preclare:—	844
Delectable	Quhow herbis and treis grew ay grene,	
	Nor of the temporat air serene;	
	Quhow fructis Indeficient,	
	Ay alyke rype and redolent;	848
	Nor of the Fontane, nor the fludis,	
	Nor of the flowris pulchritudis.	
was Eden.	That mater Clerkis dois declare;	
	Quharefore I speik of thame na mare.	852
	The Scripture makis no mentioun	
	Quhow lang thay rang in that Regioun;	
Probably their	Bot I belove the tyme wes schorte,	
abode in it was but brief,	As diuers Doctouris dois reporte.	856

* FIXIS. *

¹ L frute ² L sa ³ L With ⁴ L brekand, E breiking ⁵ E gaif ⁶ L, E Quharfore

OF THE MISERABYLL TRANSGRESSIOUN OF ADAM.

COURTIOUR.2

"FATHER, Hov happinnit3 that mischance?" (Quod I): "schaw me the circumstance, Declarying me that cairfull cace, 860 How did Adam Quhow Adam lost that plesand place lose Eden, for Frome hym and his Successioun. himself and his descendants? Quhow did proceid that transgressioun?"

EXPERIENCE.2

1-1 L Heir followis

4 E begane

Quod he: "efter my rude Ingyne 864 I sall rehers the that rewyne. Quhen God, the Plasmatour of all, God made, In to the heuin Imperiall Did Creat all the Angellis brycht, He maid one Angell most of mycht, 868 among the angels, one superior to all, To quhome he gaif preheminence, Aboue thame all, in sapience. Because all vther he did prefer, 872 Lucifer. Namit he wes brycht Lucefer. He wes so plesand and so fair He thocht hym self without compair, And grew so gay and glorious He gan4 to be presumptuous, 876 He grew proud, And thocht that he wald sett his sait In to the north, and mak debait Agane the Maiestie Diuyne; and opposed God, Quhilk wes the cause of his rewyne. 880 For he incurrit Goddis Yre, And banyst frome the heuin⁵ Impyre who banished hum.

² E omitted

5 E havin

3 E hapnit

with many of his fellows.	With Angellis mony one Legioun, Quhilkis ¹ wer of his opinioun.	884
W	Innumerabyll with hym there 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 vnhappy cumpanye	000
They envied	Att Father Adam had Inuye,	
Adam.	Parsaueyng ² Adam and his seid	
	In to there places to 3 succeid.	892
	The Serpent wes the subtellest	
	Aboue all beistis, and craftyest.	
Genesis ili.	Than Sathan, with ane fals intent,	
Satan entered into	Did enter in to that Serpent;	896
the serpent,	Imagenyng sum craftye wyle,	
who, to beguile	Quhow he mycht Adam best begyle,	
Adam,	And gar ⁴ hym brek commandiment.	
addressed himself	Bot to the woman first he went:	900
to fickle Eve.	Traistyng the better to prenaill,	
	Full subtellye did hir assaill.	
	With facund wordis, fals and fair,	
	He grew with hir familiair,	904
	That he his purpose myeht anance;	
	Beleuand in hir Inconstance.	
Why does she	¶ 'Quhat is the cause, Madame,' said be,	
shun the tree of knowledge?	'That 3e forbeir 3one plesand tre,	908
	Quhilk bene, but peir, most pretious,	
	Quhose fruct bene moste delytious?'	
She alleges	'I Nyll,'6 quod sehe,7 'thare to accord:	
	We ar forbyddin be the Lord,	912
	The quhilk hes geuin ws lybertie	
	Tyll eait ⁸ of enery fruct and tre	
	Quhilk growis in to Paradyse:	
	Brek we command, we ar nocht wyse.	916
	He gaue 9 tyll ws ane strait command	
her reason.	That tre to twyche nocht with our hand:	
	¹ L Quhilk ² L, E Persaueyng ³ L place for to ⁴ E gart ⁵ L quod ⁶ L will not ⁷ E scho ⁸ E eit ⁹ L, E geff	

Eit we of it, without remede,		
He said, but dout, we sulde be dede.	920	
Beleue nocht that, said the Serpent:		The serpent rejoins.
Eit 3e of it, Incontinent		
Repleit 3e sall be with Science,	004	
And haif perfyte Intelligence,	924	
Lyke God hym self, of 1 euyll and gude.		
Than, haistellye for to conclude,		
Heiryng of this prerogatyue, ²	000	
Sche pullit doun the fruct belyue,	928	
Throw counsall of the fals Serpent,		
And eit of it, to that intent,3		She ate, and urged Adam, who,
And patt hir Husband in beleue,	000	
That plesand fruct gyf he wald preue,	932	
That he suld be als Sapient		
As the gret God Omnipotent.		
Thynk 3e nocht that ane plesand thyng,	000	
That we, lyke God, suld euer ryng?	936	
He, herand this Narratioun,		
And be hir solistatioun,		seduced,
Mount be prodefull ambitions		
Mouit be prydefull ambitioun,	0.40	
He eit, on that conditioun.	940	did likewise.
He eit, on that conditioun. The principall poyntis of this offence	940	did likewise. The nature of the offence.
He eit, on that conditioun. The principall poyntis of this offence War pryde and Inobedience,	940	The nature of the
He eit, on that conditioun. The principall poyntis of this offence War pryde and Inobedience, Desyring for to be Equall		The nature of the
He eit, on that conditioun. The principall poyntis of this offence War pryde and Inobedience, Desyring for to be Equall To God, the Creature of all.	940 944	The nature of the
He eit, on that conditioun. The principall poyntis of this offence War pryde and Inobedience, Desyring for to be Equall To God, the Creature of all. Allace! Adam, quhy did thow so?		The nature of the
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He eit, on that conditioun. The principall poyntis of this offence War pryde and Inobedience, Desyring for to be Equall To God, the Creature of all. Allace! Adam, quhy did thow so? Quhy causit thow this mortall wo? Had thow bene constant, firme, and stabyll, Thy glore had bene Incomparabyll. Quhare ⁴ wes thy consyderatioun, Quhilk had the Dominatioun	944	The nature of the
He eit, on that conditioun. The principall poyntis of this offence War pryde and Inobedience, Desyring for to be Equall To God, the Creature of all. Allace! Adam, quhy did thow so? Quhy causit thow this mortall wo? Had thow bene constant, firme, and stabyll, Thy glore had bene Incomparabyll. Quhare4 wes thy consyderatioun, Quhilk had the Dominatioun Off euery lenyng Creature	944	The nature of the offence.
He eit, on that conditioun. The principall poyntis of this offence War pryde and Inobedience, Desyring for to be Equall To God, the Creature of all. Allace! Adam, quhy did thow so? Quhy causit thow this mortall wo? Had thow bene constant, firme, and stabyll, Thy glore had bene Incomparabyll. Quhare4 wes thy consyderatioun, Quhilk had the Dominatioun Off euery leuyng Creature That God had formit be5 Nature,	944	The nature of the offence. What did not Adam forfeit by
He eit, on that conditioun. The principall poyntis of this offence War pryde and Inobedience, Desyring for to be Equall To God, the Creature of all. Allace! Adam, quhy did thow so? Quhy causit thow this mortall wo? Had thow bene constant, firme, and stabyll, Thy glore had bene Incomparabyll. Quhare4 wes thy consyderatioun, Quhilk had the Dominatioun Off euery lenyng Creature	944	The nature of the offence. What did not Adam forfeit by

 $^{^1}$ L in 2 E omits from l. 927 to l. 958 $3 L incontinent Monarche, i.

Till then he ex- celled in	Wes neuer man, sen syne, on lyue That God gaue sie Prerogatyue:	956
strength,	He gaif the strenth aboue Sampsone,	
wisdom,	And sapience more than Salomone;	
	30ung Absolone, in his tyme moste fair,	
beauty,	To thy bewte wes no compair;	960
	Arestotyll thow did precell	
natural philo-	In to Phylosophie naturell;	
sophy, poetry,	Virgill, in tyll his Poetrye,	
	Nor Cicero, in tyll ¹ Oratrye,	964
and oratory.	War neuer half so Eloquent.	
	Quhy brak thow Goddis commandiment?	
	Quhare wes thy wytt, that wald nocht flee	
Had not be free-	Far frome the presens of that tree?	968
will not to sin?	Gaif nocht thy Maker the fre wyll	
	To take the gude and leif the euyll?	
He was without	Quhow mycht thy forfalt be excusit,	
excuse;	That Goddis commandiment refusit,	972
overcome of	Through thy wyffis perswasioun?	
woman,	Quhilk hes bene the occasioun,	
like many a man	Sen syne, that mony nobyll men, ²	
since;	Be the euyll counsall of wemen,	976
	Alluterlye distroyit bene,	
as history teaches.	As in the Storeis may be sene,	
	Quhilk now we neid nocht tyll declair,	
	Bot fordwart tyll our purpose fair.	980
	Quhen thay had eaitin of the frute,	
	Off Ioye than wer thay destitute.	
Naked, they felt	Than gan ³ thay, boith, ⁴ for to ⁵ thynk schame,	
shame, and made themselves	And to be naikit thocht defame,	984
breeches, for	And maid thame Breikis of leuis grene,	
decency.	That thair secreitis suld nocht be sene.	
	Bot in the stait of Innocence	
	Thay had none sic experience;	988
	Bot, quhen thay war to Syn subjectit,	
	To schame and dreid thay war coactit.	

 $^{^{1}}$ L his $^{-2}$ E man $^{-3}$ E begane $^{-4}$ L, E boyth 5 E till

And in ane busk thay hid thame cloce, ¹ Aschamit of the Lordis voce,	992	They hide them- selves.
Qubilk callit Adam be his name. Quod he: my Lord, I thynk gret schame		God calls to Adam.
Naikit to cum to thy presence.		Adam's reply.
Thow had none sic experience,	996	
Quod God, quhen thow wes Innocent.		God's rejoinder.
Quhy brake thow my commandiment?		
Allace! quod Adam to the Lorde,		
The veritie I sall recorde:	1000	
This woman that thow gaif to me		Adam and Eve confess in full.
Gart me eit of 3 one plesand tre.		
Rychtso the woman hir excusit,	7001	
And said: the Serpent me abusit.	1004	
Than to the Serpent God said thus:		The serpent
O thow Dissauer venimous, ²		
Because the woman thow begylit,	7000	
Frome thyne furth sall thow be exylit:	1008	
Curst and waryit ³ sall thow be;		is cursed
So sall thy seid be, efter the:		
Cauld erth ⁴ salbe thy fude, also,	1010	to feed on clay,
And creipand on thy breist sall go:	1012	to grovel,
Als, I sall putt Inamite ⁶		
Betuix the woman, euer, and the:		
Betuix thy seid and womanis seid	1016	
Salbe continuall ⁷ mortall feid.	1016	to be hated of man,
Quhowbeit thow hes wrocht thir myscheuis, It sall nocht be as thow beleuis:		
Sic seid salbe in woman sawin,		
That thy power salbe down thrawin;	1090	and to be worsted
Treddyng thy heid that thow may feill;	1020	by him.
And thow sall tred hym on 8 the heill.		
This was his promys and menyng,		By this, the
That the Immaculat Uirgyng	1024	mission of Christ
Sulde beir the Prince Omnipotent,	IVMI	was mystically denoted,
Quhilk suld tred down that fals Serpent,		
the state of the s		

and the confusion of Satan.	Sathan, and all his companye, And thame confunde ¹ alluterlye.	1028
	COURTIOUR.	
Questions about the serpent.	Quod I: geue ² Sathan, prince of hell, Spak in the Serpent, as 3e tell, And beistis can no way syn at all, Quhy wes the Serpent maid so thrall? I heir men say, affore ³ that hour The Serpent had ane fair figour, And 3eid straucht ⁴ vp vpone his feit, And had his membris all compleit, As vtheris beistis vpone the bent.	1032 1036
	EXPERIENCE.	
He was the tool of Satan, and was punished accord- ingly.	Quod he: for he wes Instrument To Sathan, in this Miserie, Puneist he wes, as 3e may se; As, be experience, thow may knaw, Expres in to the commoun ⁵ Law,	1040
An analogy instanced from the common law.	Ane man connickit for bewgrye, The beist is brynt, als weill as he, Quhowbeit the beist be Innocent: And so befell of the Serpent.	1044
	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.	1048
Eve is sentenced	¶ Than to the woman, for hir offence, God did ⁶ pronunce this sore sentence: All plesour that thow had afforrow Sall cheangit be in lestyng sorrow:	1052
to suffer dolor in child-birth,	Quhare ⁷ that thow suld with myrth and Ic Haue borne thy byrth, butt pane or noy, Now all thy bairnis ⁸ sall thow bair With dolour and continuall cair; And thow salbe, for oucht thow can,) y 1056
	L confound ² E gyff ³ E affoir ⁴	E straycht ⁸ E, L barnis

Euer subjectit ¹ to the man. Be this sentence God did conclude Wemen frome lybertie denude,	1060	subject to her man.
Quhilk, be experience, 3e may se,— Quhow Quenis of moste hie degre Ar vnder moste subjectioun, And sufferis moste correctioun;	1064	Women are still so subject;
For thay, lyke byrdis in tyll ² ane cage, Ar keipit ay vnder thirlage: So all wemen, in thare ³ degre, Suld to thare ³ men subjectit be.	1068	and so they should be.
Quhowbeit, sum 3it wyll stryue ⁴ for stait, And for the maistrye ⁵ mak debait, Quhilk gyf thay want, boith ewin and morrow	1072	In striving for the mastery,
Thare men wyll suffer mekle sorrow. Off Eue thay tak that qualite, To desyre Soueranite. And than tyll Adam said the Lord:	1076	they do after Eve.
Because that thow hes done accord Thy wyll, and harknit ⁶ to thy wyfe, Now sall thow lose this plesand ⁷ lyfe.	1080	Adam is sentenced.
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:	1084	For his dis- obedience, the earth is to be barren,
But laubour, it sall beir no corne, Bot Thirsyll, Nettyll, Breir, and Thorne: For fude thow gettis none vther beild,		to need tilling, and to be weedy;
Bot eait the herbis apone the feild: Sore laubouryng, tyll thy browis sweit, Frome thyne furth sall thow wyn thy meit. I maid the of the erth, ⁸ certane;	1088	
And thow in erth sall turne agane. Than maid he thame Abil3ement, 10 Off skynnis ane raggit rayment, Thame to preserue frome heit and cauld:	1092	and he is to die. He and his wife are clothed.

¹ L subject ² E omitted, L intill ³ E, L thair ⁴ E stryf, L strive ⁵ L maisterie ⁶ L herkint ⁷ E present ⁸ E erd ⁹ E Quhair evyr ¹⁰ L Habilyement

	Than grew there dolour mony fauld.	1096
Divine irony.	Now, Adam, ar 3e lyke tyll ws,	
	With 3our gay garment 2 glorious:	
	To thame thir wordis said the Lorde.	
	Than cryit thay boith Misericorde,	1100
The expulsion	Quhen frome that Garth, with hartis sore,	
from Eden.	Baneist thay wer, for euer more,	
	On to this wracheit vaill of sorrow,	
	With daylie laubour, ewin ³ and morrow.	1104
	Efter quhose dolorous departyng,	
A cherub is set to	The Lorde gaue Paradyce in kepyng	
guard it,	Tyll ane Angell of Ierubin,	
	That none suld have 4 entres there in;	1108
	Att the quhilk entres he did 5 stand,	
	With flammand fyric sweird in hand,	
lest they should	To keip that Adam and his wyfe	
taste of the tree of life,	Sulde nocht taist of the tre of lyfe:	1112
,	For, geue thay of that tre had preuit,	
and live for ever.	Perpetuallye thay mycht haue leuit.	
	So Adam and his Successioun	
	Off Paradyce tynt possessioun;	1116
The fruit of	And be this syn Originall	
original sin.	War men to Miserie maid thrall.	
	My Sonne, now may thow cleirly se,	
	This warld began with misere;	1120
	With miserie it doith proceid,	
	Quhose fyne sall dolour be and dreid.	
	GOVERNOVED	
	COURTIOUR,	
	Father, quod I, quhat kynd of lyfe	1101
How then fared it with the twain?	,,	1124
	Efter there bailfull banesyng?	
	EXPERIENCE.	
They wept,	Quod he: continuall womentyng:	
	My hart hes 3itt 10 compassioun,	
and wandered to and fro,	Quhow thay went wandryng vp and doun,	1128
	¹ E dolor, L dollour ² L garmond ³ E evyn, L	evin
	⁴ E haiff ⁵ L doith ⁶ L suerd ⁷ E gyff	
	⁸ L Fader ⁹ L banissing ¹⁰ E 3eit	

Weipyng,¹ with mony lowde 'allace!'
That thay had lost that plesand place,
In wyldernes to be exilde,²
Quhare thay fand nocht bot beistis³ wylde,
Manesyng thame for tyll deuore,
Quhilkis all obedient war affore.

regretting Paradise,

1132 and dreading the wild beasts.

COURTIOUR.

Father,⁴ quod I, in quhat countre Did leif Adam, efter that he Was banesit frome that delyte?⁵ Where did they 1136 then dwell?

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 3it his Sepulture dois 7 stand. I lyste nocht tary tyll discryue The wo of Adam nor his wyue; 8 Nor tell quhen 9 thay had Sonnis two, Cayn¹⁰ and Abell, and no mo; Nor quhow curst Cayn, 10 for Inuy, Did slay¹¹ his Brother creuelly; ¹² Nor of there murnyng nor there mone, Quhen thay, but Sonnis, wer left allone,— Abell lay slane vpone the ground, Curst Cayn flemit and Uacabound: Nor quhow God, of his speciall grace, Send thame the thrid Sonne, fair of face, Most lyke Adam of flesche and blude,— Seth was his name, gratious and gude ;-Nor quhow blynd Lameth raikleslye¹³ Did slay Cayn,10 vnhappelye. Adam, as Clerkis dois discriue, Begat with Eue,14 his wofull wyue,

1140 In Mamre,

where is Adam's tomb. Gene. iiii.

1144 Of their two eldest sons.

1148 Cain slew Abel.

1152

Of their third son,

1156

Lamech, who killed Cain.

1160 Adam, by Eve,

had 32 sons, and as many daughters.	Off men Childryng ¹ thretty and two, And of Dochteris alyke also. Be this thow may weill vnderstand	
	That Adam saw mony ane thowsand	1164
	That of his body did discend,	
	Or he out of the warld did wend.	
Gene. v. He lived	Adam leifit in erth, but weir,	
930 years, and in sorrow,	Compleit nyne hundreth and thretty 3eir;	1168
and in sorrow,	And all his dayis war bot sorrow,	
	Rememberyng, boith ewin and morrow,	
	Off Paradyce the prosperitie,	
looking back- wards	Syne of his gret ² miseritie:	1172
warus	His hart mycht neuer be reiosit,	
	Remembryng quhow the heuin wes elosit	
and forwards,	Frome hym and his successioun,	
	And that, be his transgressioun.	1176
and died, and went to	Efter his deith, as I heir tell,	
Hades,	His Saul discendit to ³ the hell,	
	And there remanit presoneir,	
for \$000 years	In that Dungeoun,4 thre thousand 3eir	1180
and more,	And more,—so did boith euyll ⁵ and gude,—	
till Christ came,	Tyll Christ for thame had sched his blude:	
	Than, be that most precious ransoun,	
when he was	Thay wer delyuerit of presoun.	1184
released.	I haue 6 declarit now, as I can,	
	The miserie of the first man.	

FINIS.

 1 E, L childrene 2 E gryt 3 E into 4 E Doungeoun 5 L ewill 6 E haif

HEIR FOLLOWIS¹ QUHOV GOD DISTROYIT ALL LEUEAND² CREATURE³ IN ERTH, FOR SYN,

AND DROWNIT THAME, BE ANE

TERRIBYLL FLUDE,⁴ IN THE

TYME OF NOYE,⁵

COURTIOUR,

PRVDENT Father⁶ Experience,

Declare to me, or 3e go hence,

Quhat wes the cause God did distroye

All Creature, in the tyme of Nove.

1188

Why was the flood?

EXPERIENCE.

Quod he: I trymmyll⁷ for to tell, That Infortune, 8 quhow it befell; 1192 From a deplorable 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 the⁹ vnderstand Quhow Adam gaif expresse command Gene ni. Adam's command That those 10 quhilk is come 11 of Sethis blude, to Seth's children Because thay wer gratious 12 and gude, 1200Suld nocht contract¹³ with Cainuis¹⁴ kyn, touching intermarriage. Quhilkis wer 15 Inclynit, all, to Syn. Tyll observe that commandiment, Cain 16 past in the Orient, 1204 of Cain and his wife Calmana, With his wyfe, callit Calmana,— Quhilk was his awin Syster alswa,— Quhare his 17 of spryng did lang remane, Besyde the Montane of Tarbane. 18 1208 in Taprobane.

¹ E beginnis ² L leving ³ E creatoure ⁴ E fluid ⁵ L Except Noye and his cumpany ⁶ L Fader ⁷ L trimbill ⁸ L infortoun ⁹ L 3ow 10 L thois ¹³ E contrack 11 L war ¹² L gracius ¹⁴ L Cayamis 15 L wer all ¹⁶ L Cayam ¹⁷ E Quhais ¹⁸ L Terbane

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	1212
	Discendit mony holy man.	
Adam, only while	So lang as Adam wes leueand, ⁴	
living, was obeyed.	The peple 5 did observe command;	1216
•	Quhen he wes dede, and laid in ground,	
	And peple greitly 6 did abound, 7	
	And Cayn ⁸ slane, as I have schawin,	
	And Sethis dayis all ouer9 blawin,	1220
Seth's sons,	The Sonnis, than, of Sethis blude,	
beholding the fair daughters of Cain,	Seand the plesand pulchritude	
,	Off the Ladyis of Caynnis 10 kyn,	
	Quhowbeit thay knew weill it wes Syn,	1224
concupiscent,	Opprest with sensuall lustis rage,	
wedded with them;	Did tak thame in to Mariage:	
and sin waxed	And so corruptit wes that blude,	
rife.	The gude with euyll, and euyll with gude.	1228
	Than, as the peple did incres,	
	Thay did abound in wickitnes, 11	
	As holy Scripture dois rehers:	
The poet's	Quhilk I abhor to putt in vers,	1232
modesty.	Or tell with toung I am nocht abyll;	
	The suthe bene so abhominabyll,—	
Of lust antiphysical and otherwise.	Quhow men and wemen 12 schamefullye	
	Abusit thame self is vnnaturallye;	1236
	Quhose foull abhominatioun	
	And vncouthe fornicatioun	
	I thynk gret schame to putt in wryte.	
See Paulus Orosius, for	All that Paull Orose doith indyte;	1240
particulars.	Quhilk gyf I wald at lenth declair,	
	It wer yneuch 13 to fyill the air.	
	Gret Clerkis of Antiquiteis	
	Hes wryttin mony trew storeis,	1244
	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	E owr

Quhilk is ar worthy to be commendit,		
Quhowbeit thay be nocht comprehendit		From among
At lenth in the Diuyne Scripture:		divers legends
Bot I sall do my besye cure	1248	
To tak the best,—as I suppose,—		I pick only the
That moste pertenis ¹ my purpose;		most pertinent;
And, with support of Christ, our kyng,		
I purpose to confirme no thyng	1252	
Off the Auld Hystoricience		
Contrarious tyll ² his excellence.		
Quhowbeit, sum mennis Traditionis,—		resolved to keep,
Contrar ³ Chrystis Institutionis,—	1256	mainly, to authentic facts.
Off thame thocht sum thyng I declair,		
Now latt ws proceid forthermair,		
And, with ⁴ ane Language lamentabyll,		
Declare this mater miserabyll.	1260	
·		

COURTIOUR.

¶ Father,⁵ the causis wald I knaw Quhy thay of nature brak the Law.

Why was the law of nature broken?

EXPERIENCE.

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

Wickedness is the child of idleness.

1264

1264

1264

1264

1264

1272

COURTIOUR.

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

Why were folk idle?

¹ E partenis ² L to ³ L contrar to ⁴ L in ⁵ L Fader ⁶ Generit of ⁷ L to ⁸ E eissaly, L esalie ⁹ E holl

EXPERIENCE.

	Quod he: be my Imaginatioun,	
For lack of	For laik of vertuous Occupatioun:	1276
virtuous occupation.	For of Craftis thay had small vsage,	
	Off Marchandyce, nor lawborage.	
There was little	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.	1284
	All maner of beistis, at there plesour,	
	Did multyplie, without laubour.	
from Adam's time	The tyme betuix Adam and Noye	
till Noah's.	To se the erth ⁴ it wes gret Ioye,	1288
	Plantit with precious treis of pryce.	
	Four famous Fludis of Paradyce	
	Ran throw the erth, in syndric partis,	
	Spreddyng ⁵ thare branchis in all airtis.	1292
	The walter was so strang and fyne,	
The bounty of	Thay wald nocht laubour to mak wyne;	
nature dispensed them from toil,	The fruct ¹ and herbis wer so gude,	
,	Thay maid no cair for vther fude:	1296
	And so the peple tuke no cure,	
	Bot past ⁶ thare ⁷ tyme at there plesure, ⁸	
	Ay fyndand new Inuentionis,	
to their harm.	To fulfyll there Intentionis.	1300
	So that the Lord Omnipotent	
God repents.	That he maid man did hym repent,	
	And schew on tyll his Seruand Noye	
Noah is warned of	That he wald all the warld distroye,	1304
the world's destruction.	Except hym self and his Meinze.	
	Allace! quod Noye, quhen sall that be	3
	Than said the Lord: sen thow so speris,	
It is put off for 120 years.	I sall Prolong sax score of 3eris,	1308
	Tarying vpone 9 there repentence,	
	1 T fants 2 T m-1:-i1:11	
	¹ L frute ² L medicionabill ³ E lawbowring, L lauborage ⁴ L warld	⁵ L spreiding
		⁹ L apoun

Or I fulfyll my Iust Sentence.		
In the mene tyme fall thow to warke		By command,
Incontinent, and beild ane Arke;		
Quhilk 1 Noye began, Obedientlye,		Noah builds an
And wrocht on it Continuallye,		ark,
And to the peple daylie ² precheit:		and meantime
To cry for grace he to thame techeit,	1316	preaches.
And to thame planelye did declair		
That God his wand no more wald spair,		
Bot on thame he wald wryk vengence. ³		
To Noye 3it gaue 4 thay no credence; 1320		Men would none of his sermons,
And so thay wer Incounsolabyll,		
Usyng there luste abhominabyll,		
And tuke his precheyng in dispyte,		
Ay followyng thare foull delyte,	1324	but went on from
More and more, tyll that dulefull day		bad to worse.
Quhilk ⁵ all the warld pat ⁶ in affray.		
-		

COURTIOUR.

¶ Father, 7 3e gart me vnderstand, Quhen Adam brak the Lordis command, 1328Tyll agment his afflictioun, God gaue his Maledictioun If God cursed the earth with On to the erth, quhilk wes so fair, barrenness, That it suld barren be and bair. 1332 And, without laubour, beir no corne Nor fruct,9 bot thirsyll,10 breir, and thorne. Now say 3e, in the tyme of Noye how was it so 1336 fruitful in the days of Noah? To se the erth it wes gret Ioye, Plantit with fructis gude and fair. The suthe of this to me declair: Thir saying is two gar me consydder, Quhow 3e mak thame agre to gydder. 1340

EXPERIENCE.

God maid that promys, 11 sickerlye;

The curse took

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^{1} L than ^{2} L dalie ^{3} L wengeance ^{4} E geff ^{5} L That ^{6} L put ^{7} L Fader ^{8} L that ^{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;	
but after the flood.	Bot, efter, quhen the furious Flude Distroyit the erth ¹ alluterlye,	1344
Even so, Adam	Than come that promys, siekerlye. Ewin sielyke as God gaue ² command Adam to twyche nocht with his hand, Nor eait of, the forbiddin tree,—	1348
was to die, but died not straight- way;	Geue ³ he did so, that he sulde dee; Quhowbeit, he deit nocht, but weir, Efter that day nyne hundreth 3eir.	1352
Esay. ix. and the Messiah was to come,	Rychtso, the Propheit Esayas, 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.	3it wes he noeht borne, veralye, Efter that saying mony one 3eir, As in the Scripture thow may heir.	1360
ii Pet. ii.	Ane thousand zeir, quho reknyth frycht,	
With God is no	Is bot one hour in Goddis sycht.	
time.	Exemplis mony I myeht tell,	
	Wer it nocht tedious for to dwell.	1364
	Tyll our purpose latt ws proceid,	
Description of the	Schawand the heyeht, and 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 ouer with pik, within 10 and out,	
	Iunit 11 full close 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 lack of working gear.	And euerilk loft aboue ane vther;	1050
	Withouttin anker, air, or ruther. Ane rycht Cubeit, as I heir tell,	1376
	1 L erd 2 L, E gaif 3 E geff, L gif 4 L barne 6 L rekins 7 L Exampillis 6 L omitted 9 E 10 L baith in 11 L loynit 12 L hicht 13 E	⁵ L sauf rycht and I veycht

Off misour now mycht be ane ell. In the myd syde ane dur thare wes, It had a door, 1380 For Beistis ane easy 2 entres. This Ark, quhilk was boith lang and lairge,3 Maid in the bodum 4 lyke one Bairge,5— Couerit with burdis weill abufe. Moste lyke ane housse with sett on rufe,— 1384 a roof, Quhose rigyng⁶ wes ane Cubeit braid, Quharein there wes ane wyndo maid,a window,-Sum sayis, weill closit with Christall cleir, glazed, haply. Quharethrough the day lyelit mycht weil appeir. 1388 This work the more wes to be prysit, Because be God it was denysit. Gene. vii. The making of this Ark, but weir, It took a century to construct it. Indurit weill ane hundreth zeir. 1392 ¶ Quhen Noye had done compleit this wark, God did hym close within the Ark; With hym, his wyfe, and Sonnis thre, Noah and his family embark, 1396 With there thre wyfis, but mo menge; And of all foulis of the air with birds Off euerilk kynd enterit ane pair; and beasts. Rychtso, two Beistis of euerilk kynde; in pairs, For guly it was the Lordis mynde 1400 That generatioun suld nocht faill: Ouharefor of Fameill and of Maill Off euerilk kynd wer keipit two. for propagation's 1404 Bot to rehers myne⁸ hart is wo The dolent Lamentatioun. That tyme, of euerilk Natioun, Sayand 'allace!' ane thousand syis, Quhen wynd and rane began to ryis: 1408 The Roikis with rerd began to ryue, Quhen vglie cluddis did onerdryue, The flood is ushered in And dirkynnit so the Heuinnis¹⁰ brycht That Sonne nor Mone myeht schaw no lycht: 1412

¹ E mesour ² L esy ³ E, L large ⁴ E boddom ⁵ E, L Barge ⁶ E rigin ⁷ L cloiss ⁸ L my ⁹ E cloudis ¹⁰ E Hevynnis

with a great commotion of the elements.	The terrabyll trymling¹ of erth² quaik Gart Biggyngis³ bow, and Cieteis schaik; The thounder raif the cluddis sabyll, With horrabyll sound appouentabyll; The fyreflauchtis flew ouerthorte the fellis; Than wes thare nocht bot 30wtis and 3ellis: Quhen thay persauit without remede	1416
It rains for 40 days and nights.	All Creature to suffer dede. All Fontains frome the erth vp sprang, And frome the Heuin the rane down dang Fourty dayis and fourty nychtis.	1420
	Than ran the Peple to the heychtis: Sum clam in cragis, sum in treis, And sum to heychast 4 montanis fleis,	1424
Consternation	With more terrour nor I can tell. Bot all for nocht: the fludis fell, And wynd did rowt with sic ane reird	1428
ensues,	That enerilk wycht ⁵ waryit ⁶ his weird, Cryand, allace! that thay wer borne, Into that flude to be forlorne. Men mycht no help mak to thare wyfis, Nor 3it support thare bairnis ⁷ lyfis.	1432
	The Fludis rose ⁸ with so gret ⁹ mychtis That thay ouer couerit all the heyehtis: Thay mycht no more thare lyuis lenth,	1436
and death.	Bot swame so lang as thay had strenth, And so, with cryis Lamentabyll, Endit thare lyuis Miserabyll. Aboue ¹⁰ montanis that wer moste hie Fifty Cubitis rose the see.	1440
How dumb	Men may Imagyne, in there mynd, All Creature, in to there kynd, Boith Beistis and Foulis in the air, In there maneir maid mekle 11 cair.	1444
ereatures	The Fyschis thocht thame euyll begyld, ¹² Quhen thay swame through ¹³ the woddis wyld;	1448

¹ E trymbling, L trimbling ² E erd ³ E begynnis, L bigings ⁴ L hiest ⁵ E Veycht ⁶ E wareit ⁷ L barnis ⁸ L roiss so ⁹ L with sic mychtis ¹⁰ L Abufe ¹¹ L mekill ¹² E begylit ¹³ L throw

Quhalis tumbland 1 amang the treis,	
Wyld Beistis swomand ² in the seis.	
Byrdis, with mony pietuous ³ pew,	comported themselves
Afferitlye in the air thay flew 145	2 the while.
So lang as thay had strenth to flee,	
Syne swatterit down in to the see.	
No thyng in erth wes left on lyue,	All living
Beistis nor Foulis, Man nor Wyne: 4 145	6 perished,
God holelye ⁵ did thame distroye,	
Except thame in the Ark, with Noye,	save Noah and
The quhilk lay fleittand on the flude:	his party.
Welterand ⁶ amang the stremes wode, 146	0
With mony terrabyll affrayis,	
Remanit ane hundreth and fyfty dayis,	For 150 days
In gret langour and heuynes, ⁷	it was heavy weather.
Or wynd or ⁸ rane began to eeis;	4
Sumtyme effectuouslye prayand,	
Sumtyme the Beistis vesiand:	
For, be the Lordis commandiment,	
He maid provisioun suffecient. 146	8
For Noye dwelt in that Ark, but dout,	Noah was shut
Ane zeir compleit, or he come out ;—	np for a whole year.
Quhow, at more lenth in holy wryte	Gen. viii.
This dulefull storye bene Indyte, 147	2
And quhow that Noye gan 10 to reiose,	
Quhen Conductis of the heuin did close,	It clears up.
So that the Rane no more discendit, ¹¹	
Nor ¹² the flude no more ascendit. ¹³	6
Quhen he persauit the heuinnis eleir,	
He send furth Corbe, Messingeir,	The raven is
In to the Air, for to espy	sent forth to explore,
Gene 14 he saw ony montanis dry. 148	80
Sum sayis the Rauin did furth remane,	
And come nocht to the Ark agane.	
Furth flew the Dow, at Noyis command,	and then the
And, quhen scho did persaue dry land, 148	34 dove.

¹ E tumland ² L swemand ³ E piteous ⁴ E wyff ⁵ L halelie ⁶ L weltering ⁷ E havines ⁶ L and ⁹ L the ¹⁰ begane ¹¹ E assendit ¹² L Nor 3 it ¹³ E line 1476 omitted. ¹⁴ E gef, L gif MONARCHE, I.

The dove brings	Off ane Olyue ¹ scho brak ² ane branche,	
back an olive- branch,	That Noye mycht knaw the walter ³ stanche;	
,	And there no more 4 scho did sudiorne,	
	Bot with the branche scho did returne,	1488
in token of	That Noye mycht cleirly vnderstand	
land again.	That felloun Flude was decressand:	
	And so it did, tyll, at the last,	
	The Ark vpone the ground stak fast,	1492
The ark rests in	On the tope of ane Montane hye,	
Armenia.	Into the land of Armanye.	
	And, quhen that Noye had done espye	
	Quhow that the erth ⁵ began to drye,	1496
Noah opens	Than dang he down the durris all,	
the doors	And lowsit thame the quhilk wes thrall.	
	The foulis flew furth in the air,	
to his charge.	And all the Beistis, pair and pair,	1500
	Past furth to seik there pastorages. ⁶	
	Thare wes, than, bot aucht Personages,—	
	Noye, his thre Sonnis, and there wyuis,7—	
	On erth ⁸ that left was with there lyuis; ⁹	1504
	Quhome God did blys and Sanctyfie,	
	Sayand, incres and multyplie.	
The patriarch is	God wait geue ¹⁰ Noye wes blyith and glaid,	
happy to be at large once more.	Quhen of that presoun he wes fraid.	1508
He sacrifices,	Quhen Noye had maid his Sacrifyce,	
	Thankand God of his Benifyce,	
	He standard on mont Armanye,	
looks abroad,	Quhare he the countre mycht espye,	1512
and is grieved,	3e may beleue his hart was sore,	
seeing the earth	Seyng the erth,—quhilk wes affore	
	The Flude ¹¹ so plesand and perfyte,	
	Quhilk to behald wes ¹² gret delyte,—	1516
bare,	That now was barren maid and bair,	
	Afore 13 quhilk fructuous was and fair.	
the trees	The plesand treis beryng fructis ¹¹	
uprooted,	Wer lyand rewin vp 15 be the rutis;	1520
	¹ L Olive ² E braik ³ L watter ⁴ E mo	
	⁵ L land ⁶ L pasturageis ⁷ L wyffis ⁸ L c ⁹ L liftis ¹⁰ E watt gef ¹¹ E fluid, P Feilde	
	¹² E wes so ¹³ E Afoir ¹⁴ L frutis ¹⁵ E o	
		-

The holsum herbis and fragrant flouris Had tynt boith vertew and cullouris; The feildis grene and fluryst meidis		vegetation blasted
Wer spulzeit ¹ of there plesand weidis.	1524	and ravaged;
The erth, quhilk first wes ² so fair formit,		
Wes, be that furious flude, deformit;		
Quhare vmquhyle wer the plesand planis,		instead of plains,
Wer holkit Glennis and hie montanis:	1528	inequalities;
Frome elattryng eragis, gret and gray,		
The erth was weschin quyte away.		
Bot Noye had gretast displesouris,		
Behauldand the dede Creatouris,	1532	
Quhilk wes ane sycht rycht Lamentabyll;—		
Men, Wemen, Beistis, Innumerabyll,		and carcases strewed about,
Seyng ³ thame ly vpone the landis,		stiewed about,
And sum wer ⁴ fleityng on the strandis:	1536	
Quhalis and Monstouris ⁵ of the seis		
Stickit on stobbis, amang the treis;		some of them in strange positions.
And, quhen the Flude was decressand,		strange positions.
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,		Before the flood, the earth was un-
In syndrie partis wes nocht deuydit,	1544	divided;
As bene Ewrope and Asia		
Deuydit ar frome Africa.		
3e se, now, diuers Famous Ilis		
Stand frome the mane land mony mylis:	1548	
All thir gret Ilis, I vnderstand,		there were no islands:
War, than, equall with the ferme land.		istanas.
Thare wes none sey Mediterrane,		
Bot onely the gret Occiane,	1552	and there was but one sea, and that
Quhilk did nocht spred sie bulryng ⁸ strandis		placid.
As it dois, now, ouirthort the landis.		
Than, be the ragyng of that flude,		
The erth of vertew wes denude,	1556	

 $^{^1}$ E spoilgeit 2 E vas first, L so fair was 3 L seand 4 L lay 5 E monstris 6 E valtering 7 L For 8 E bulrin

And so God's	The quhilk afore wes to be prysit, ¹ Quhose bewtie than wes dissagysit. ² Than wes the Maledietioun knawin	
pass.	Quhilk wes be God tyll Adam schawin.	1560
During the flood,	I reid quhow Clerkis dois conclude, Induryng that moste furious flude	
the wind raged from the S.W.;	With quhilk the erth wes so supprest,	
from the S.W.;	The wynd blew furth of the southwest;	1564
of which fact	As may be sene, be experience,	
	Quhow, throw the watteris violence,	
	The heych ³ montanis, in enery 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 heyehast hyllis, in enery art;	
mountains.	And in Scotland, for the moste 5 part,	
	Through weltryng ⁶ of that ⁷ furious flude,	1550
Travellers appeal-	The Cragis of erth war maid denude:	1576
ed to in evidence.	Trauellyng ⁸ men may consydder best The montanis bair nyxt ⁹ the southwest.	
	The montains pair nyxt, the southwest.	
	COURTIOUR.	
How long did	¶ Declare, quod I, or 3e conclude,	
Noah survive the flood?	Quhow lang leuit Noye efter the flude.	1580
	v c v	
	EXPERIENCE.	
From his six hun- dredth year,	Quod he: in Genesis thow may heir	
dreath year,	Quhow that Noye wes sax hundreth zeir,	
Gene. ix.	The tyme of this gret punysment,	
	And aye to God obedient;	1584
	And wes the best of Sethis blude;	
	And als he leuit, efter the Flude,	
for 350 years,	Thre hundreth and fyfty 3eris,—	
	As the sam scripture wytnes 10 beris,—	1588
	$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	

And wes, or he Randerit ¹ the spreit,	
Nyne hundreth and fyfty zeris 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 nocht 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,	Of Noah's wine- bibbing, self-
And sleipit with his membris bair;	exposure,
And quhow Cham maid for hym no eair, 1600	1
Bot leuch to se his Father 4 so,	
Quhowbeit his Brether wer rycht wo;	
Nor quhow Noye, but restrictioun,	
Gaue ⁵ Cham his Maledictioun, 1604	and dealings with Shem, Ham, and
And put hym vnder Seruytude	Japhet.
To Sem and Iaphet, that war gude;	
Nor quhow God maid ane convenent	
With Noye, to mak no punysment, 1608	
Nor be no Flude the peple droun:	In token of no
In signe of that conditioun,	second flood,
His Rane Bow sett ⁶ in to the air,	the rainbow is set
Off divers Heuinlye ⁷ colouris ⁸ fair, 1612	in the firmament.
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	

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

E randrit
 L langith
 E Begane
 L Fader
 E geff, L Gaif
 L omitted
 Havinlye
 L cullouris

IN THE FIRST, THE BEILDYNG OF BABILONE BE NEMROD; 1 AND QUHOW KYNG NYNUS BEGAN THE FIRST MONARCHE; AND OF THARE YDOLATRYE; AND QUHOW SEMERAMIS GOUERNIT THE IMPYRE EFTER HIR HUSBANDE, KYNG NYNUS: AS 2 FOLLOWIS.

A (*)

COURTIOUR.

FATHER, I pray 30w to me tell

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

The First Infortune⁴ that befell Immediative efter the Flude, And quho did first sched saikles blude, And quho Ydolatrye began.

1620

EXPERIENCE.

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

We may pass at once to Nimrod, Gene, x.

Worthy to putt in Memorye, Tyll Nemrod¹ began to Ryng 1624

Aboue the Peple as ane Kyng, of On, Quhilk wes the Principall man of one,—

1628

who built Babylon.

That beilder was of Babilone.

COURTIOUB.

That Story, Maister, wald I knaw, Quod I, geue 7 3e the suthe wald schaw,

Why did he rear his tower?

Quly and for quhat occasioun Thay beildit sie ane strang Dungeoun.

1632

EXPERIENCE.

¶ Than said to me Experience:

will tell all.

Father Experience I sall declare, with Deligence, Those Questionis, at thy command.

> ² E eftir ³ L Fader L Nembroth 4 E infortoun ⁷ L gif ⁵ E schakles ⁶ L abufe

Bot first, Sonne, thow mon vuderstand Off Nemrod 1 the Genologie, His strenth, Curage, and Quantitie; Quhowbeit Moyses, in his first Buke, That Story lychtlye did 2 ouer Luke: 3 Off hym no more he doith declare, Except he was ane strang Huntare. Bot ytheris Clerkis Curious—4	1636 1640	Nimrod's gene- alogy, &e., are scanted by Moses.
As Oroce ⁵ doith, and Josephus— Discryuis ⁶ Nemrod ¹ at more lenth, Boith of his stature and his strenth. This Nemrod ¹ was the fourt persoun	1644	Other writers are more minutiose about him.
Frome Noye be lyne discendyng doun: Noye generit Cham, Cham generit Chus, And Chus, Nemrod: the suthe bene thus. This Nemrod grew and man of mycht;	1648	His descent.
That tyme in 7 erth 8 wes none so wycht: He wes ane Gyane 9 stout and strang; Perforce wyld beistis he down thrang.	1652	
The peple of that hole 10 Regioun Come vnder his Dominioun: No man thare wes, in all that land, His stalwartnes that durst ganestand. No maruell 11 wes thocht he wes wycht:	1656	He became a king.
Ten Cubitis large he wes of hycht, Proportionat, in lenth and breid, Afferand to his hycht, we reid. He grew so gret and glorious,		Of his great stature and huge bulk.
So prydefull and presumptuous, 12 That he come Inobedient To the gret God Omnipotent.	1664	Forgetting himself,
This Nemrod was the principall man That first Ydolatrye began. Than gart he all the peple call To his presens, boith gret and small, And, in that gret conventioun,	1668	he introduced idolatry. Convoking an assembly,

 $[\]begin{smallmatrix} 1 \text{ L Nembroth} & 2 \text{ E doith} & 3 \text{ L oureluke} & 4 \text{ L curius} \\ 5 \text{ E Oross} & ^6 \text{ L describis} & ^7 \text{ E on} & ^8 \text{ L erd} & ^9 \text{ L gyaud} \\ \begin{smallmatrix} 10 \text{ L haill} & ^{11} \text{ E mervell, L marwell} & ^{12} \text{ E presumptious} \end{smallmatrix}$

Gene. xi.	Did propone his Intentioun. My Freindis, said he, I mak it knawin	1672
he harangues about the flood.	The gret wengeance that God hes schawin,	
about the hood.	In tyme of our fore Father Noye,	
	Quhen he did all the warld distroye,	1676
	And dround thame in ane furious flude:	
In provision	Quharefor I thynk we sulde conclude Quhov we maye make one strang defence	
against the con-	Aganis sick walteris violence, 4	1680
tingency of a second,	For to resyste his furious Yre,	1000
	Contrarye ⁵ boith to flude and fyre.	
	Latt ws go spye sum plesand feilde,	
	Quhare one strang biggyng we maye beilde,—	1684
he proposes the building of a city,	One Cityie, with ane strang Dungeoun,	
and of a tower	That none Ingyne may ding it down;	
	So heych, so thike, so large, and 6 lang,	
	That Gode tyll ws sall do no wrang:	1688
to the stars, and to dethrone	Itt sall surmonte the Planetis sewin,	
God.	That we frome Gode may wyn the hewin. Those peple, with one ferme intent,	
	All tyll his counsell did consent,	1692
A site is chosen	And did espy one plesand place	1002
for them,	Harde on the flude of Euphratace.	
	The peple thare did thame prepair,	
in the plain of	In to the plane feilde of Synear,8	1696
Shinar, in Chaldea.	Quhilk now of Caldie beryth? the name,	
	Quhilk did lang tyme flureis in fame.	
The people lay the foundation,	¶ There gret Fortres than did they founde,	
, and real real real real real real real real	And kaiste tyll thay gat souer grounde; 10	1700
	All fell to warke, boith man and chylde;	
	Sum holkit claye, sum brynt the tylde.	
under Nimrod's instructions,	Nembroth, that curious Campioun, Deuysar ¹¹ wes of that Dungeoun.	1704
	No thyng thay sparit there laubouris,	1101
and ply with	Lyke besy beis vpone the flouris,	
great diligence.	Or Emottis trauelling in to Iune:	

¹ E Forfader, L Forefader ² L drownit ³ L watteris, E valteris ⁴ E wiolence ⁵ P Contraye ⁶ L, E so ⁷ E Ewphratece ⁸ L Synnair ⁹ L beiris ¹⁰ P groune ¹¹ E devyser

Sum vnder wrocht, and sum abone:	1708	
With strong Ingenious masonrye,		How the tower was
Upwarte thare werk did fortifye.		
With brynt tylde, stonis large and wycht,		substantial,
That Towre ¹ thay rasit to sic hycht	1712	
Abufe the airis Regioun,		lofty,
And Iunit ² of so strong fassioun,		
With Syment ³ maid of pyk and tar,—		well-compacted,
Thay vsit none vther mortar,—	1716	
Thocht fyre or walter it ⁴ assalit,		proof against fire and water,
Contrare that Dungeoun nocht aualit.		,
The land aboute wes fair and plane;		
And it rose lyke one heych montane.	1720	
Those fuliche ⁵ peple did intende		
That to the Hewin it sulde ascende.		
So gret one strenth wes neuir sene, ⁶		and altogether
In to the warld, with mennis eine. ⁷	1724	an unrivalled structure.
¶ The wallis of that wark thay maid		Its walls were fifty-two long
Two and fyftye faldome 8 braid.		fathoms in thick-
One faldome, than, as sum men sayis,		ness.
Mycht bene two faldome ⁸ in our dayis:	1728	
One man wes, than, of more stature		
Nor two be 9 now: thereof be sure.		
¶ Josephus ¹⁰ haldis opinioun,		According to
Sayand the heyeht of this 11 Dungeoun	1732	Josephus,
Off large pasis 12 of mesure bene		
Fyue thousande, aucht score, and fourtene.		
Be this raknyng, it is full rycht		its height was
Sax ¹³ mylis and ane half in hycht:	1736	five and a half miles,
Ane thousande pais 14 tak for ane myle,		-
And thow sall fynd it neir that style.		
This towre, in compass round aboute,		and its circuit
Wer ¹⁵ mylis ten, withouttin doute:	1740	some ten miles;
Aboute the Cetie of stagis		
Foure houndreth and four score, I wys;		and the city had
And, be this nommer, 16 in compas,		a girth
1177 27 1 37 2 1 47 11	,	

Aboute three score of mylis It was:	1744
And, as Orotius reportis,	
There wes fyue score of brasin portis.	
¶ The translatour of Orotius	
In tyll his Cronicle wryttis thus,	1748
That, quhen the Sonne is at the hycht,—	
Att nonne ² quhen it doith ³ schyne ⁴ most brycht,	_
The schaddow of that hydduous ⁵ strenth	
Sax myle and more it is of lenth.	1752
Thus maye 3e Iuge, in to 3our thocht,	
Gyfe Babilone be heych, or nocht.	
	And, as Orotius reportis, Thare wes fyue score of brasin¹ portis. ¶ The translatour of Orotius In tyll his Cronicle wryttis thus, That, quhen the Sonne is at the hycht,— Att nonne² quhen it doith³ schyne⁴ most brycht, The schaddow of that hydduous⁵ strenth Sax myle and more it is of lenth. Thus maye 3e Iuge, in to 3our thocht,

QUHOV GOD MAID THE DYUERSITIE OF LANGUAGIS, 'AND MAID IMPEDIMENT TO THE BEILDARIS OF BABILONE.'

RE 4 SI

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-k
The hid secretis of mannis hart

all-knowing,

From his presens may not³ depart;— He, seand the Ambitioun And the prydefull Presumptioun, Quhov thir proude peple did pretende Upe through the heuinnis tyll ascende,— Quhilk wes gret folye tyll deuyse Sick one presumptuous interpryse:-For, guhen thay wer moste⁴ delygent, Gode maid thame sick impediment, Thay wer constranit, with hartis sore, Frome thyne depart, and beild no more. Sick Languagis on thame he laid, That none wyste quhat ane vthir said: Quhare wes⁵ bot ane Language affore, Gode send thame Languagis three schore.⁶ ¶ Affore that tyme all spak Ebrew; Than sum began for to speik Grew, Sum Duche, sum language Sarazyne, And sum began to speik Latyne. The Maister men gan⁷ to go wylde: Cryand for treis, thay brocht thame tylde:

seeing the ambition and presumption

1760

 $1764\,$ of the Babelites,

1768 balked their project,

by diversifying the one language.

1776 Instead of Hebrew alone, sprang up Greek, Dutch, Saracenic, and Latin.

The overseers and the labourers

 $^{^{1}}$ L quhair throw he stopit the beilding of Babilone 2 L was 3 E. L nocht 4 L maist 5 P wos, L was 6 E thre scoir, L thre score 7 E began

became mutuall y unintelligible.	Sum said, 'bryng mortar heir atonis;' Than brocht thay to 1 thame stoks and stonis.	
Nimrod stormed;	¶ And Nembroth, there gret Campioun, Ran rageand lyke one ⁶ wylde Lyoun, Manassyng thame with wordis ² rude:	1784
but his men un- derstood him 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.	1788
His 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.	1792
God was gracious,		
in not breaking their legs or arms,	He nother braik there leggis nor armis, Nor 3it did thame none vther harmis,	1796
and in only confounding their speech.	Except of toungis diuysioun. And, for fynall conclusioun,	
They disperse in	Constranit thay wer for tyll depart, Ilke cumpanye in one ⁶ syndrie arte: Sum paste ⁷ in to the Orient,	1800
every direction,	And sum in to the Occident, Sum south, sum north, as thay thocht best;	
and leave their undertaking un- finished.	And so there poleysic left west. ⁸ Bot quhov that Citic wes reparit Heir efter it salbe declarit.	1804

OF THE FIRST INVENTIONN OF YDOLATRIE: QUHOW NEMBROTH COMPELD' THE PEPLE TYLL ADORE? THE FYRE IN CALDIA.

COURTIOUR.

NOW, Schir, ³ said I, schaw me the man Quhilk first Ydolatrie began.

1808 Who first

EXPERIENCE.

That sall I do with all my hart, My Sonne, said he, or we depart. Quhen Nembroth saw his purpose falit, And his gret laubour4 nocht aualit, In maner of contemptioun Departit furth of that regioun, And, as Orotius doith⁵ rehers, He past in to the land of Pers, And mony one zeir did thare remane, And syne to Babilone come agane, And fand huge peple of Caldie Remanand 6 in that gret Citie, That wer glaid of his returning, And did obey hym as there kyng. Nembroth, his name for tyll auance,7 Amang tham maid new ordinance, Sayand, I think 3e ar nocht wyce,8 That to⁹ none God makis Sacrifyce. ¶ Than, to fulfyll his fals desyre, He gart be maid ane flammand 10 fyre,

Nimrod, on his

1812

departed,

1816 sojourned long in Persia,

returned to Babylon,

1820

was welcomed, and was reinstated as king.

1824

He disapproves the total neglect of sacrifice,

1828 establishes a fire,

 ¹ L compellit
 ² L adorne
 ³ L Fathir
 ⁴ L laubouris
 ⁵ L dois
 ⁶ L Remanyng, E Ramanand
 ⁷ E aduance
 ⁸ E wyss, L wise
 ⁹ L till
 ¹⁰ L flamband

great and per- petual,	And maid it of sic breid and hycht, ¹ He gart it byrn boith day and nycht. Than all the peple of that land	
and commands his lieges to adore it.	Adorit the fyre, at his command, Prosternit on there kneis and facis, Beseikand there new God of gracis. To gyf thame more occasioun,	1832
He argues the reasonableness of the new cult,	He maid thame gret perswasioun: This God, said he, is moist of mycht, Schawand his bemys on the nycht: Quhen Sonne and Monne ar baith obscure,	1836
	His hewinlie brychtnes doith ² indure: Quhen mennis memberris sufferit ³ calde, Fyre warmyth thame, ewin as thay walde.	1840
and is obeyed.	¶ Than cryit the Peple, at his desyre, Thare is no God except the fyre.	1844
Thus, prior to iconolatry, fire was idolized.	Or thare was ony Ymagerie, Began this first Ydolatrie: Att that tyme thare wes none ⁴ vsage	
Of Nimrod's fanatical piety.	To carue nor ⁵ for to paynt Image. Than maid he proclamatioun, Quho ⁶ maid nocht adoratioun	1848
	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 and Haran withstand him;	Bot Habraham, ⁸ and Aram his brother: That disobeyit I fynd none vther, Quhilk dwelland war in that cuntre,	1856
and so does Thara.	With there Father, callit Thaire. ⁹ Thir brether Nembroth did ¹⁰ repreue, ¹¹	
They urge, that fire, being but an element, is inferior to God,	Sayand tyll ¹² hym, Lord, with 3our leue, ¹³ This fyre ¹⁴ is bot ane Element: Praye 3e to ¹⁵ God Omnipotent,	1860
Creator of the heavenly lights,	Quhilk maid the Heuinnis ¹⁶ be his mycht, Sonne, Monne, and sterris, to gyf lycht:	1864

He maid the fyschis in the seis, and of all things else, The erth, with beistis, herbis, and treis: And, last of all, for to conclude, godlike man included; 1868 He maid Man, to his similitude: To that gret God gyfe pryse¹ and glore, and that He is worthy of all Quhose Ring induris² euermore. honour. ¶ Than Nembroth, in his furious yre, Nimrod 1872 Thir brether boith keste in the fyre: Habraham³ be God he wes preseruit, Bot Aram in the fyre he staruit.4 burns Haran alive. Quhen Thara⁵ harde his sonne wes dede, He did depart out of that stede, 1876 Thara, thereupon, with his kins-With Habraham, 3 Nachor, and there wyffis, men, As the Scripture at lynthe discryffis,6— And left the land of Caldia, And paste to 7 Mesopotamia, 1880 migrates to Haran, in Meso-And dwelt in Tharan 8 all his dayis, potamia, and dwells and dies And deit there, as the story 9 sayis, there. The lyfe of Habraham,³ I supose, No thyng langith tyll our purpose: 1884 In to the Bibyll thoy may reid For Abraham, see the Bible. His verteous 10 lyfe in worde and deid. Now to the I haue 11 schawin the man Thus began idolatry. That 12 firste Ydolatrie began. 1888

FINIS.

E prayee, L prayss
 L for euermore
 L Abrahame
 E, L stervit
 L Tharie
 E descryuis, L discribis
 L past in
 L thairin
 E storie, L scripture
 L vertuus
 E haif, L haue I
 L The

OF THE GRET MISERE AND SKAYTHIS THAT CUMIS OF WERIS, AND QUHOW KING NYNUS BEGAN THE FIRST WERIS, AND STRAIK THE FIRST BATTELL.1

COURTIOUR.

	FATHER, ² I pray 30v, with my hart,	
	Declair to me, or we depart,	
Who first waged	Quho first began thir mortall Weris,—	
war,	Quhilk euerilk faithfull hart efferis,	1892
	And euere polesye down thrawis,—	
slighting the law	Express agane ³ the Lordis lawis;	
of Christ?	Sen Christe, our kyng omnipotent,	
	Left Peace in tyll ⁴ his Testament.	189 6
	Quhov doith ⁵ proceid this creueltie ⁶	
	Aganis Justice and Equitie?	
War, eruel,	In lande quhare ony Weris bene,	
works great misery	Gret Miserrie thare may be sene:	1900
	All thyng on erth ⁷ that God hes wrocht	
	Weir doith 5 distroye, and puttis at nocht:	
to State	Ceteis, with mony strang Dungeoun,	
	Ar brynte, and to the erth doung doun;	1904
	Uirginis and Matronis ar deflorit;	
and Church,	Templis ⁸ that Rychelie bene decorit	
	Ar brynt, and all thare Preistis spul;eit;	
	Pure Orphelenis ⁹ vnder feit ar ful ; cit,	1908
to families,	Mony auld men maid childerles,	
	And mony childer fatherles;	
and to learning.	Off famous Sculis the 10 Doctryne,	
	Boith natural science and Diuyne,	1912
	And euerilk vertew, trampit down;	

¹⁻¹ L began the first battell with ane schort discriptioun of the four Monarcheis.

 ² L Fader
 ³ E againis, L aganis
 ⁴ L into
 ⁵ L dois
 ⁶ L crewaltie
 ⁷ L in erd
 ⁸ L Tempillis
 ⁹ E Orphelins, L Orphanis
 ¹⁰ L Scolis the gret

No renerence done to relegioun; Strenthis distroyit alluterlie; Fair Ladyis forcit schamefullie; 1916 Of its effect on women. 30ung Wedowis spulzeit of there spousis, Pure Lauborars houndit from there housis. work-people, Thare dar no Merchand tak on hand To trauell nother 1 be sey nor land, 1920 merchants, For Boucheouris, quhilk dois thame confounde:-Sum murdrist bene, and sum ar drounde: Craftis men of curious Ingyne craftsmen, 1924 Alluterlie put to rewyne: The Bestiall reft, the commonnis slane, The land but lauboring doith 2 remane. Off Pollesye the perfyte warkis,— Beildingis, Gardyngis, and plesand parkis,— 1928 husbandry, &c., &c. Alluterlie distroyit bene: Gret graingis3 brynt thare may be sene: Ryches bene turnit to powertie, Plentie in tyll⁴ 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 tyrrannye, All plesour in aduersitye. 1936 to comfort, The Weir alluterlie⁶ down thrawis Boith the Ciuill and Cannoun 7 lawis: to the laws, Weir generit Murthour and myscheif, Sore lamentyng withoute releif. 1940 Weir doith 2 distroye Realmes and kyngis; and to rulers. Gret⁸ Princis weir to presoun bryngis; Weir scheddis mekle saikles blude. Sen I can saye of weir no gude, 1944 ¶ Declare to me, Schir, gyf 3e can, Who initiated it? Quho first this Miserrie began.

FINIS.

¹ L nouther ² L dois ³ E grangis, L grangeis ⁴ L Plante into ⁵ E that ⁶ L vterly ⁷ L cannoun and civill ⁸ E gryt HEIR FOLLOWITH ANE SCHORTE DISCRIPTIOUN OF THE FOUR MONARCHIS,

AND QVHOW KYNG NYNUS BEGAN THE FIRST MONARCHIE.

M

EXPERIENCE.

	OF Weris, said he, the gret outtrage	
	Began in to the secunde aige,	1948
It was grasping	Be ereuell, prydefull, couytous kyngis,	
kings that origin- ally made war,	Renarris, ⁴ but rycht, of vtheris ryngis.	
	Quhowbeit Cayam, afore ⁵ the flude,	
	Wes first schedder of saikles blude,	1952
and Ninus, to	Nynus was first and principall man	
begin,	Quhilk wrangus ⁶ conquessing began,	
	And was the man, withouttin faill,	
	In erth that straik the first battell, ⁷	1956
who also first	And first Inuentit Imagerye,	
devised imagery.	Quhare throw came gret Idolatrye.	
	¶ We moste knaw, or we forthair wend,	
His descent:	Off quhome king Nynus did discend.	1960
	Nynus, gyf I can rycht defyne,	
Noah,	He was frome Noye the fyft, be lyne:	
Ham, Cush,	Noye generit Cham, Cham generit Chus,	
Nimrod, Belus,	And Chus, Nembroth, Nembroth, Bellus,	1964
Ninus.	And Bellus, Nynus,—but lesing,—	
Ninus was king	Off Assiria the secund king,	
of Assyria, and founded Nineveh,	And beildar of thar gret Citie,	
	The quhilk was callit Nyniue, ⁸	1968
the earliest of	And wes the first and principall man 9	
monarchies.	Quhilk the first Monarchie began.	
	-	

 ¹ L followis
 ² E discriptionne
 ³ L crewall
 ⁴ L revaris
 ⁵ E afoir
 ⁶ E vrangous, L That wranguss
 ⁷ L battaill
 ⁸ E, L Ninivie
 ⁹ E omitted

COURTIOUR.

¶ Father, said I, declaire to me Quhat signifyis one Monarchie.

What is meant by a monarchy?

EXPERIENCE.

The suith, said he, sonne, gyfe thov knew,
Monarchie bene one terme of Grew:
As, quhen one¹ Prouince principall
Had² hole power³ Imperiall,
During there Dominationis,
Abufe⁴ all Kyngis and Nationis,
One¹ Monarchie that men doith⁵ call;
Off quhome I fynd four principall

The word is Greek,

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

1980 There have been four such.

COURTIOUR.

Than said I: Father, gyf 3e can, Quhilk four bene thay, schaw me, I pray 30w.

Quhilk heth⁶ rong sen the warld began.

Their names?

EXPERIENCE.

My sone, said he, that sall I say 30w:

¶ 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 3eir.
Latt vs first speik of Nynus king,
Quhov he began his Conquessing.

¶ The auld Greik Historitiane
Diodorus he wryttis plane,
Att rycht gret lenth, of Nynus king,

Off his Impyre and conquessing;

That tyme the lustyest one lyfe. Itt wer⁸ to lang to putt in wryte

Quhilk Diodore heth⁹ done indyte;

And of Semeramis, his wyfe,

1984

The Assyrian,
Persian,
Greeian,

and Roman.

As to Ninus,

1992

1988

Diodorus writes of him, and of

1996

2000

Semiramis,

Community

at great length.

¹ L ane ² E and ³ E pouir ⁴ E abouf ⁵ L dois ⁶ L hes ⁷ E, L schaw ⁸ L It war ⁹ E haith

F 2

When Nimrod died, and Belus,	Bot I sall schaw, as I suppose, Quhilk maist belangith thy purpose. ¶ Quhen Nembroth, Prince of Babilone, Oute of this wrechit¹ warld wes² 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	
but covetous of more, he prepared to aggress on	By his gret peple and puissance, Through Pryde, Couatyce, and vaine glore, Dyd hym prepare to conques more,	2012
Babylon and Chaldea, with a view to annex them.	And gadtherit ⁶ furth ane gret Armie Contrare Babilone and Caldie, Quhareof he had ardent desyre	2016
Masterful, he proceeded as I shall show.	Tyll ⁷ Iune that land tyll ⁷ his Impyre, Quhowbeit he had thareto no rycht: Bot, by his tyrranry ⁸ and mycht, Withouttin feir of God or man,	2020
The Babylonians and Chaldeans, hearing of his	His Conquessing thus he began. ¶ His peple beand in arraye, To Caldia tuke the reddy waye. Quhen that the Babilonianis, To gidther with the Caldianis,	2024
resolved to resist	Hard tell Kyng Nynus wes cumand, Maid proclamationis through the land, That ilke man, efter there degre,	2028
Though unused to war, they en- countered Ninus firmly, on their frontier.	Sulde cum, and saif there awin cuntre. Quhowbeit they had no vse of weir, They past 11 fordwart without feir, And pat theme selfis in gude order, To meit kyng Nynus on the border.	2032
	In that tyme, 3e sall vnderstande, Thare wes no harnes 12 in the lande,	2036

whom he crucified, with his

seven sons and his queen.

For tyll defende nor tyll Inuaid, Quharethrow more 1 slauchter thare wes maid: Description of the rude style of Thay faucht, throw strenth of there bodeis, warfare then in 2040 vogue. With gaddis of Irne, with stonis, and treis. ¶ With sound of horne, and hydduous² cry, Thay ruschit to gidther³ rycht rudly, Desperate was the fighting, With hardy hart and strenth of handis, 2044Tyll thousandis deid lay on the landis. Quhare men in battell nakit bene, Gret slauchter, sone, there may be sene. and dire the slaughter; but Thay faucht so lang and creuellie, the victory was 2048 long uncertain. And with vncertane 5 victorie, No man mycht luge, that stude on far, Quho gat the better nor the war: Bot, guhen it did approche the nycht, At night-fall the 2052 Chaldeans beat a retreat; The Caldianis thay tuke the flycht. Than the kyng and his cumpanye Wer rycht glaid of that victorye, Because he wan the first battell⁶ That strykkin wes in erth, but faill; 2056 And peceably of that Regioun and thus Ninus became their Did tak the hole Dominioun.⁷ sovereign. Than wes he king of Caldia, Alsweill as of Asseria, 2060As8 for the king of Arrabie, In his conquest maid hym supplie. ¶ Off this 3it was he 9 nocht content, Bot to the Realme of Mede he went. 2064 Then he passed to Media, and van-Quhare Farnus, king of that cuntre, quished Pharmus, 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 planelie, in one 10 publict place,

Creuellie did thame Crucifie.

With his sewin 11 Sonnis and his Ladie,

¹ E, L mair ² E hiddowous, L hiddius ³ E, L togidder ⁴ L hert ⁵ L incertaine ⁶ L battaill ⁷ E haill dominatioun ⁸ L And ⁹ E omitted ¹⁰ L ane ¹¹ E, L sevin

	Off that tryumphe he did reiose; ¹	
	Syne fordwart to the feilde he gose: ²	
Next he conquered	Than conquest he Armenia,	
many other lands,—	Perce, Egypt, and Pamphelia,	2076
	Capadoce, Leid, and Maritane,	
	Caspia, Phrigia, and Hyrcane,—	
all Africa and	All Affrica and Asia, ³	
Asia, save India and Bactria; and those he seized subsequently.	Except gret Ynde and Battria,	2080
	Quhilk he did conques efterwart	
	As 3e sall heir, or we 4 depart.	
A digression announced.	Now wald I, or we forther wend,	
	That his Ydolatrye wer kend;	2084
	Syne, efter that, withoute sudiorne,	
	Tyll our purpose we sall returne.	

 1 E, L reioss 2 E, L goiss 3 L Asia and Affrica 4 L $_{3}\mathrm{e}$

QUHOV KING NYNVS INUENTIT THE FIRST YDOLATRIE OF YMAGIS,

NYNVS one ¹ Ymage he gart mak		Ninus makes an
For King Bellus his Fatheris saik,	2088	effigy of his father, Belus,
Moist lyke his Father of figoure,		
Off quantite, and portratoure:		
Off fyne Golde wes that figour ² maid;		of fine gold,
Ane crafty Croun apone his haid,	2092	crowned and embellished,
With precious stonis, in toknyng		
His father Bellus wes ane Kyng.		
In Babilone he ane tempyll maid,		
Off crafty work, boith heych and braid,	2096	
Quharein that Ymage gloriouslie		and enthrones it
Wes thronit vpe tryumphandlie.		in a temple in Babylon.
¶ Than Nynus gaif ane strait command		
Tyll all the peple of that land,—	2100	
Alsweill in tyll Asseria		The people, far
As in Synear and Caldia,		and near, are com- manded to do it
Under his Dominatioun,—		homage,
Thay suld make Adoratioun,	2104	
Apone there kneis, to that figour,		
Under the pane of forfaltour.		under penalty;
Thare wes no Lorde, in all that land,		
His summonding ⁵ that durst ganestand:	2108	
Than 30ung and auld, boith gret and small,		and they all
Tyll ⁶ that Ymage thay prayit, all,		submit.
And cheangit his name, as I heir tell,		
Frome Bellus to thare gret God Bell.	2112	From Belus came the name of Bet.
In that tempyll he did deuyse		the name of Det.

 1 L ane $^{-2}$ L image 3 L week, E wark 4 L heich 5 E sommonding 6 L to 7 L that

Sacrifices to it were enjoined; and no other god was to be recognized. The right of sanctuary was granted to transgressors that looked upon it.	Preistis, for tyll¹ mak sacrifyse. Be conswetud than come one² law, None vther God that thay wald knaw: And als he gaif³ to that Ymage Off Sanctuarie the Priuilage; For, quhat sum⁴ euer transgressour,— One² homicede or oppressour,— Seand that Ymage in the face, Off thare gylt gat the kyngis grace.	2116 2120
	COURTIOUR.	
Was there no further idolatry?	¶ Declare to me, sweit schir, said I, Wes there no more Ydolatry, Efter that this fals Idole Bell Wes thronit ⁵ vp, ⁶ as 3c me tell?	2124
	EXPERIENCE.	
The example set by Ninus	¶ My Sonne, said he, incontinent The nowellis through the warld thay went, Quhow king Nynus, as I haif said, One curious Image he had maid,	2128
. ,	To the quhilk all his natioun Maid denote adoratioun.	2132
was universally imitated.	Than energy cuntre take consait, Thay wald king Nynus contrafait: Quhen ony famous man wes deid,	
The famous dead were deified,	Sett vp ⁷ one Image in his steid, Quhilk ⁸ thay did honour, from the splene,	2136
and images made of them, in various substances.	As it ⁹ Immortall God had bene. Imagis sum maid, for the nonis, Off fyne gold, sum of stokis and stonis, Off syluer sum, and Euyr bone, With divers namis tyll everyone: ¹⁰	2140
Rence Saturn, Jupiter, Neptune,	For sum thay callit Saturnus, Sum Inpiter, sum Neptunus; And sum thay callit Cupido,—	2144
¹ E till, L to ² L ane ³ E hes gaifin ⁴ L omitted ⁵ L tronit ⁶ E wpe ⁷ E oupe ⁶ L quhome ⁹ E it the ¹⁰ E euerychone, L euerilk one		

There god of lufe,—and sum Pluto:		
Thay callit sum Mercurius,	2148	
And sum the wyndie ¹ Eolus, Sum Mars,—maid lyke ane man of weir,	2140	and the other
Inarmit weill ² with sword ³ and speir,—		gods of tho
Sum Bacchus, and sum Apollo:		Romans.
Off namis thay had ane houndreth mo.	2152	
¶ And, quhen one ⁴ Lady of gret fame	2103	
Wes dede, for tyll ⁵ exalt hir name,		
One ⁴ Image of hir portratour		The pagan god-
Wald set vpe ⁶ in one ⁴ oratour,	2156	desses had a
The quhilk thay callit there goddes,—	2100	similar origin,
		of whom were
As Uenus, Iuno, and Palles,		Venus, Juno,
Sum Cleo, sum Proserpina,	2160	Pallas, &c., &e.
Sum Ceres, Uesta, and Diana;	100ش	
And sum the gret goddes Mynarue		
With eurious collouris thay wald carue.		
Amang the Poetis thow may see	2164	The poets gene- alogize them.
Off fals godis the genologee.	2104	
¶ So thir abhomination is		
Did spred ouerthort all nationis,		
Except gude Habraham, as we reid,7	01.00	Abraham,
Quhilk honourit God in word and deid;	2168	
For Habraham had his beginnyng		and Ninus, con- temporaries,
In to the tyme of Nynus king.		
Nynus began with tyrranrie,	0150	
And Habraham with humylitie:	2172	
Nynus began the first Impyre;		contrasted,
Habraham of weir had no ⁸ desyre:		
Nynus began Idolatrye;	0.1 = 0	
Habraham, in spreit and veritye,	2176	
He prayit to the Lorde allone,		
Fals Imagry he wald have none.		The former ab- horred images.
Off hym discendit, I heir ⁹ tell,		norrea minges.
The twelf gret Trybis 10 of Israell.	2180	The tribes of Israel, his seed,
Those peple maid adoratioun,		worshipped,
¹ E vindie ² E veill ³ L sperd ⁴ L ane	5 L to	

¹ E vindie ² E veill ³ L suerd ⁴ L ane ⁵ L to ⁶ E oup ⁷ L Abrahame and his seid ⁸ L na ⁹ E hard ¹⁰ Trybbis

not dead idols, but the God of life.	With humyll supplicatioun, Tyll hym quhilk wes¹ of kyngis king, That hewin and erth² maid of no thing: Dede Ymagis thay held at nocht, That wer with mennis handis wrocht, Bot the almychtic God of lyue. My sonne, now haif I done discryue Thir questionis, at thy command, The quhilkis³ thow did at me demand.	2184 2188
Why did idolatry last so long ?	COURTIOUR. ¶ Quhat wes the cause,—schir, mak me sure,—Ydolatrye did so⁴ lang indure Outthrouch the warld so generalie, And with the Gentilis, specialie?	2192
Prescription,	EXPERIENCE. Quod he: sum causis principall I fynd in my memoriall. First, wes through princis commandiment, Quhilk did ydolatryc inuent;	2196
lucre of gain,	Syne, ⁵ singulare proffeit of the preistis, Payntours, Goldsmythis, Masonnis, ⁶ Wrycht <i>is</i> : Those men of craft full curiouslie Maid Imagis so plesandlie,	2200
priesteraft,	And sauld thame for ane sumptuous ⁷ pryce, So, be there crafty Merchandyce, Thay wer maid ryche abone ⁸ mcsure. As for the Priestis, I the assure,	2204
account for it.	Large proffeit gat, ouerthort all landis, Through sacrifyce and offerandis, And, be there fayned sanctitude,	2208
Daniell xiii. Thus, in the time of Daniel, the priests of Bel,	Abusit mony one ¹⁰ man of gude; As, in the tyme of Daniell, The preistis of this Idoll Bell. Quhen Nabuchodonosor ¹¹ king In Babilone royallie did ring,	2212
	¹ L is ² L erd ³ L quhilk ⁴ L sa ⁵ L A ⁶ L and ⁷ E sowmptionss ⁸ L abufe ⁹ E fenget, L feingeit ¹⁰ L ane ¹¹ L Nabingodon	

Those preistis the kyng gart vnderstand, That ymage, maid be mennis hand, He wes one glorious God of lyfe, ¹ And had sic ane prerogatyfe, That, by ² his gret power deuyne,	2216	extolling their idol,
Wald eait Beif, Muttone, Breid, and wyne: And so the king gart, euery daye, Affore Bell, on his ³ Aulter, laye	2220	led Nebuchaducz- zar to believe it voracious,
Fourty fresche Wodderis, fatt ⁴ and fyne, And sax gret Rowbouris ⁵ of wycht wyne, Twelf gret Louis ⁶ of bowtit floure, Quhilk wes all eaitin in one ⁷ houre,—	2224	and to make it bounteous offer- ings of victual and drink.
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:	2228	The priests, seventy in number,
Thay and thare wyfis, euerilk day, Eait all that on the Aulter lay. Than Daniell, in conclusioun,	2232	and their wives, consumed the viands, of course.
Schew the king thare abusioun, And of thare subtlety maid hym sure, Quhow, onderneth the tempyll flure, Throuch one passage they cam, be nycht, And eait that meit with candell lycht.	2236	Daniel unmasked the imposture.
The king, quhen he the mater knew, Those preistis, with all there wyffis, 11 he slew: Thus subtellie the kyng was sylit, And all the peple 12 wer begylit.	2240	Fatal retribution.
My sonne, said he, now may thow ken Quhov, by the Preistis and craftismen, And be thare craftines and cure, Idolatrye did so 13 lang indure.	2244	Idolatry was kept up by craft and greed.
¶ Behauld 14 quhow Ihone Boccatious Hes wryttin workis wounderous Off Gentilis superstitioun, And of there gret abusioun,—	2248	See Boccaccio on pagan supersti- tion,

on the descent of the gods, and chiefly, on Demo- gorgon,	As in his gret Buke thow may see,— Off fals Goddis the geneologie, Off Demogorgon, in speciall, Fore Completely tyll? the Goddis all	2252
Dagon, and such-like.	Fore Grandschir ¹ tyll ² the Goddis all, Honourit amang Archadience, ³ And of the fals Philistience, ⁴ With there gret deuilische god Dagone, With vtheris Idolis mony one.	2256
I shrink to tell how the princes of Israel fell into idolatry.	Bot I abhore the treuth to tell Off the Princis of Israell, Chosin be God Omnipotent,—	2260
iii, Reg. xi. Solomon, in his senility, to pleasure his wives,	Quhow thay brak his commandiment. Kyng Salomone, as the scripture sayis, He doitit in his latter dayis: His wantoun wyffis to compleis, He curit nocht God tyll ⁵ displeis,	2264
adored Moloch, Chemosh, and Ashturoth.	And did committ Idolatrye, Wyrschipyng caruit Ymagerye,—6 As Moloch, god of Ammonitis, And Chamos, god of Moabitis,	2268
	Astaroth, god of Sydoniains. ⁷ So, for his inobediens And fowle abhominatioun,	2272
Therefore his descendants were punished, in losing the headship of the ten tribes.	Wer puneist his successionn: His sonne Roboam, I heir tell, Tynt the ten Trybis of Israell, For his fatheris ⁸ Ydolatrye, As in the scripture ⁹ thow may see.	2276

FIXIS.

 1 Granschir 2 L to 3 L Archadianis 4 L Philistianis 5 L his God for to 6 L Ymagrie 7 L Sedoniance 6 L faderis 9 E schriptour

¶ OFF IMAGEIS VSIT AMANG CRISTIN MEN.

COURTIOUR.

FATHER, 1 git ane thyng I wald speir.		
Behald, in enery ² kirk and queir	2280	We see, in
Through 3 Christindome, in burgh and land,		churches and else- where, images of
Imageis maid with mennis hand,		Christian saints:
To quhome bene gyffin ⁴ diuers names:		
Sum Peter, and Paull, sum Ihone, & Iames;	2284	SS. Peter, Paul,
Sanct Peter, carnit with his keyis;		&c.,
Sanct Mychaell, with his wyngis and weyis;		SS. Michael and
Sanct Katherine, with hir swerd and quheill;		Catherine,
Ane hynde sett vp besyde sanct Geill.	2288	S. Giles,
It war to lang for tyll ⁷ discryue		
Sanct Frances, with his woundis fyue.		SS. Francis and
Sanct Tredwall, als, there may be sene,		Tredwell,
Quhilk on ane prik heth boyth hir eine;	2292	
Sanct Paull, weill payntit with ane 9 sworde,		
As he wald feycht at the first worde;		
Sanct Apollin 10 on altare standis,		S. Apollonia,
With all hir tethe in tyll hir handis;	2296	
Sanct Rochee, 11 weill seisit, men may se,		SS. Roch
Ane byill 12 brokin on his thye; 13		
Sanct Eloy ¹⁴ he doith staitly stand,		and Eligins,
Ane new hors schoo in tyll his hand;	2300	
Sanct ringane, 15 of ane rottin stoke;		SS. Ninian,
Sanct Duthow, 16 boird out of ane bloke;		Duthak, Andrew,
Sanet Androw, 17 with his croce in hand;		&e.,
Sanct George, vpone ane hors rydand;	2304	
¹ L Fader ² E euerilk ³ L Throw ⁴ E gev ⁵ E Johnne ⁶ E Katrene ⁷ L to ⁸ E beith J		

Fader ² E euerilk ³ L Throw ⁴ E gevin ⁵ E Iohnne ⁶ E Katrene ⁷ L to ⁸ E haith, L hes ⁹ L a ¹⁰ L Appollonce ¹¹ P Rochoe, E Roche, L Roke ¹² L byle ¹³ L thee ¹⁴ L Heloy ¹⁵ L Ringgeane ¹⁶ Duthe ¹⁷ E, L Andro

SS. Antony and Bridget,	Sanct Anthone, sett vp ¹ with ane soow; ² Sanct Bryde, weill caruit with ane koow, ³ With coistlye collouris fyne and fair: Ane thousand mo I mycht declair,	2308
SS. Cosmas, Damian, Cris- pinian, and a thousand more.	As sanct Cosma, and Damiane, ⁴ The Sowtars ⁵ sanct Crispaniane. All thir on altare staitly standis,—	2000
To these we do	Preistis eryand for thare offrandis,— To quhome we Communnis, ⁶ on our kneis, Doith ⁷ wyrschip all thir Ymagereis; In Kirk, in Queir, and in the closter,	2312
worship and put up supplications.	Prayand to thame our Pater noster; In pylgramage frome town to toun, With offrand and with orisoun,	2316
Wherein differs this from gentle idolatry?	To thame aye babland ⁸ on our beidis, That thay wald help ws in our neidis. Quhat differis this,—declare to me,— Frome the Gentilis Idolatrye?	2320
radiatry .	EXPERIENCE.	
In little, if you tell aright.	¶ Gyff that be trew that thow reportis, It goith ⁹ rycht neir thir ¹⁰ samyn sortis: Bot we, be counsall of Clargye,	2324
Images are the books of the unlearned,	Hes lycence 11 to mak Imagerye, Quhilk of vnleirnit bene the buikis; For, quhen lauid 12 folk vpone thame luikis,	2328
and serve as reminders	Itt bringith ¹³ to rememberance Off Sanctis lyuis the circumstance,— Quhow, the faith for to fortifye,	
of Christ,	Thay sufferit pane rycht pacientlye. Seand the Image of the Rude, Men suld remember on the Blude	2332
	Quhilk Christ, in tyll his Passioun, Did sched for our Saluatioun: Or, quhen thow seis ane portrature	2336
and of S. Mary,	Off blyssit Marie, Uirgen pure,	
	¹ E owp ² E, L sow ³ E, L kow ⁴ L Den ⁵ L Sowteris ⁶ E Commondis, L Commonis ⁷ I ⁸ L baibland ⁹ L gais ¹⁰ L the ¹¹ L licie ¹² L lawit ¹³ L bringis	. Dois

One bony Babe¹ vpone hir kne,		
Than, in thy myude, remember the	2340	and the prophecy
The wordis quhilks the Propheit said,—		touching her.
Quhow sche suld be boith Mother ² and Maid.		
¶ Bot quho that sittis doun on thare kneis,		
Prayand tyll ony Imagereis, ³	2344	But to pray to
With oritioun 4 or offerand,		them
Kneland with cap in to there hand,		
No difference bene, I say to the,		is sheer idolatry.
Frome the Gentilis Idolatrye.	2348	
¶ Rycht so, of divers nationis		As ic was when
I reid abominationis,5—		the ancients paid their devotions to
Quhow Grekis maid thare denotion haill		Mars,
To Mars, to saif 6 thame in battaill;	2352	
Tyll ⁷ Iupiter sum tuke thare vayage,	2002	Jupiter,
To saif ⁶ thame frome the stormys rage;		o apricer,
Sum prayit to Uenus, from the splene,		Venus,
That thay there luffis mycht obtene;	2356	· cirally
And sum to Iuno, for ryches,	2000	Juno,
There pylgramage thay wald addres.		, and
¶ So doith our commoun populare,		so it is when our
Quhilk war to lang for tyll declare	2360	commonalty
There superstitious pylgramageis	2000	repair to
1 10 0		
To mony divers Imageis;—		0.5.1
Sum to sanct Rochee, 10 with deligence,	0264	S. Roch,
To saif thame frome the pestilence;	2364	
For there teith, to sanct Apollene;		SS. Apollonia,
To sanct Tredwell, to mend there eine:		Tredwell, and Eligius,
Sum makis offrande to sanct Eloye, 11	0000	
That he thare hors may weill convoye:	2368	
Thay ryn, quhen thay haif Iowellis tynte,		
To seik sanct Syith, or euer thay stynte;		SS. Swithe and Germanus,
And to sanct Germane, to get remeid		Germanus,
For maladeis in to there 12 heid.	2372	
Thay bryng mad men, on fuit and horsse,		
And byndis thame to sanct Mongose crosse: 13		SS. Kentigern

 ¹ L Ane bony bab
 ² L Moder
 ³ L Imagryis
 ⁴ E, L orisoun
 ⁵ E, L Abhominationis
 ⁶ L sauf
 ⁷ L To
 ⁸ L wivis
 ⁹ L commonis
 ¹⁰ L Roke
 ¹¹ L Heloy
 ¹² E, L the
 ¹³ L corss

and Barbara,	To saint Barbara ¹ thay ery full faste, To saif ² thame frome the thonder ³ blaste:	2376
SS. Gabriel and Margaret,	For gude nouellis, as I heir tell, Sum takis there gait to Gabriell: Sum wyffis sanet Margret doith exhort	
65.	In to there byrth thame to support;	2380
SS. Antony,	To sanet Anthony, to saif the soow; ⁵	
Bridget, and	To sanct Bryde, to keip ealf and koow:6	
Sebastian,	To sanct Bastien thay ryn and ryde,	
or visit Crail- cross.	That frome the schote he saf there syde;	2384
	And sum, in hope to gett there haill, ⁷	
	Rynnis to the auld Rude of Kerrail.8	
	Quhowbeit thir simpyll peple ⁹ rude	
The poor creatures mean well;	Think there intention be bot gude,	2388
	Wo be to 10 Priestis, I say for me,	
	Quhilk suld schaw thame the verratic.	
but the priests and bishops, because of their encouraging false religion, will have to give answer hereafter.	Prelatis, quhilkis hes of thame the cure,	
	Sall mak answeir thereof, be sure,	2392
	On the gret day of Iugement,—	
	Quhen no tyme beis for to repent,—	
	Quhare manyfest Idolatrye	
	Sall puneist be perpetually.	2396
	buil pulicus se perpendinge.	2000
	1 L. Rarbara 2 L. sauf 3 L. thundaris 4 B	Contt

¹ L Berbera ² L sauf ³ L thunderis ⁴ E gett ⁵ E, L sow ⁶ E, L kow ⁷ E heill ⁸ E Karreil, L Carail ⁹ pepill ¹⁰ L Wo to

HEIR FOLLOWIS ONE EXCLAMATIOUN AGANIS IDOLATRIE.

EXPERIENCE.

IMPRVDENT Peple, Ignorant and blynd,
By 2 quhat reasone, law, or authoritie,
Or quhat attentyck scripture, 2 can 3e fynd
Leifsum for tyll commit Idolatrie?
Quhilk bene to bow 30ur bodye, or 30ur kne,
With deuote humyll adoratioun,
Tyll ony Ydoll maid of stone or tre,
Geueand thame offerand or oblatioun.

Quhy did 3e gyf the honour, laude, and ⁷ glore,
Perteynyng God,—quhilk maid all thyng of nocht,
Quhilk wes, and is, and salbe euirmore,—
Tyll Ymagis by mennis handis wrocht?

2408
O fulysche ⁸ folke, quhy haif 3e succour socht
Off thame quhilk can ⁹ nocht help 30w in distres?
3it reasonably reuolfe, in to 30ur thocht,
In stok nor stone can be non holynes.

2412

¶ In the desert the peple ¹ of Israell,—
Moyses remanyng in ¹0 the mont Synaye,—
Thay maid one moltin Calf of fyne mettell,
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 L Be ³ E Scriptoure ⁴ L lesum ⁵ E on ⁶ E gevand ⁷ L or ⁸ L fulage ⁹ L may ¹⁰ L at ¹¹ E werraye MONARCHE, I.

G

	Off that ¹ peple thre thousand gart he slaye, As the scripture at lenth doith ² testifye. 2420
Daniell, xiiii. Of Daniel, Bel, and the seven ramping lions.	¶ Because the holye propheit Daniell In Babilone Ydolatric repreuit, And wald nocht worschip³ thare fals Idoll Bell, The hole⁴ peple at him wer so aggreuit, 2424 To that effect that he suld be myscheuit, Delyuerit hym tyll⁵ rampand Lyonis sewin: Bot of that dangerous den he wes releuit Throuch myrakle of the gret God of hewin, 2428
Dan. iii. Of Nebuchadnez- zar's colossus;	¶ Behald quhow Nabuchodonosor 6 king Into the vaill 7 of Duran did prepare One Image of fyne Gold, one meruallous 8 thing, Thre score of cubyts heyelt, 9 and sax in square, — 2432 As more cleirlye the scripture doith declare, — To quhome all peple, by proclamatioun, With bodeis bowit, and on thare kneis bare, Rycht humelye maid adoratioun. 2436
and of Shadrach, Meshach, and Abednego, in the fire.	¶ Ane gret wounder, that day, wes sene, also, Quhow Nabuchodonosor, ⁶ in his yre, Tuke Sydrach, Misach, and Abednago,— ¹⁰ Quhilks wald nocht bow thare kne, at his desyre, 2440 Tyll that Idoll,—gart kast thame in the fyre, For to be brynt, or he sterit of that steid: Quhen he beleuit thay wer ¹¹ brynt, bone ¹² and lyre, Wes nocht consumit one small hair of thair heid. 2444
No harm came to them.	¶ 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 had bene,— None spott of fyre distenyng cote ¹⁵ nor goun. 2448 Off victorie thay did obtene the croun, And wer, to thame that maid adoratioun To that Ydoll, or bowit thare body doun, One wytnessing of thare dampnatioun. 2452
	¹ L thois ² L dois ³ E virschip ⁴ L hoill ⁵ L to ⁶ L Nabugodonosar ⁷ L land ⁸ L merwalus ⁹ E cubitis heiche, L hiecht ¹⁰ L Abdunago ¹¹ E var, L war ¹² L baine ¹³ L hoit fourniss ¹⁴ E owp ¹⁵ E coit

THE SECIND BIKE OF THE MONARD	JII E.	01
Quhat wes the cause, at me thow may demande, That Salomone ¹ vsit none Ymagrye ² — In his tryumphand ³ Tempyll for tyll stande— Off Abraham, Ysac, Iacobe, nor Iesse, Nor of Moyses, there sauegarde ⁴ throuch the see, Nor Iosue, there valgeant Campioun. Because God did command the contrarye ⁵ That they sulde vse sic superstitioun.	2456 2460	Famous ancients that eschewed idolatry.
¶ Behald quhow the gret God Omnipotent, To preserue Israell frome Idolatrye, Derectit thame one strait commandiment, Thay suld nocht mak none caruit ymagrye, Nother of gold, of syluer, stone, nor tre, Nor gyf ⁶ worschip tyll ony simlytude Beand in hewin, in erth, nor ⁷ in the see, Bot onelye tyll his souerane celsitude.	2464 2468	Exodi. xx. Deut. v. It is divinely prohibited.
¶ The Propheit Dauid planely did repreue Ydolatrye, to thare confutioun In grauit stok or stone that did beleue, Declaryng thame thare gret abutioun; Spekand, in maner of dirysioun, Quhow dede Idolis, be mennis handis wrocht, Quham thay honourit with humyll orisioun, Wer in the markat daylie sauld and bocht.	2472 2476	Baru. vi. David denounced and derided it.
The Deuyllis, seand the euyll 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.	2480 2484	Through idols the devils worked their will of the gentiles.
¶ Traist weill, in thame is none Diuinitie, Quhen reik & rowst 10 thare fair colour doith faid: ¹ L Salamon ¹ L saufgard ¹ L saufgard ² E contray, L contraire ² E 3it ² E Dewillis ² E ruist, L roust an	phant Lor	No gods,

G 2

images are only images,

Thocht thay haue feit, one fute thay can not flee, Quhowbeit the tempyll byrn abone thair haid: 2488 In thame is nother freindschip nor remaid.² In sie fyguris quhat fauour can 3e fynd? With mouth, and eris, & eine thocht thay be maid, All men may se thay ar dum, deif, and blynd. 2492

and can help neither themselves nor others. Quhowbeit thay fal doun flatlyngis on the flure, Thay haif none strenth thare self to rais agane: Thocht Rattonis ouir thame ryn, thay tak no cure: Quhowbeit thai breik thare neck, thay feil no pane. 2496 Quhy sulde men psalmes to thame sing or sane? Sen growand treis that zeirly berith frute Ar more to pryse—I mak it to the plane—Nor cuttit stockis, wanting boith crope and rute. 2500

Edinburgh notorious for its idolatry. And manifest abominatioun,⁷
On there feist day, all creature may se:

2503
Thay beir ane auld stock Image through the toun,—
With talbrone, troumpet,⁹ schalme, and Clarioun,—
Quhilk hes bene vsit mony one 3cir bigone;
With preistis and freris in to ¹⁰ processioun,
Siclyke as Bell wes borne through Babilone.

¶ Aschame 3e nocht, 3e seculare prestis and freris, Tyll so gret superstitioun to¹¹ consent?
Ydolateris 3e haue bene mony 3eris,

The poet dehorts,

Ydolateris 3e haue bene mony 3eris,

Expresse agane the Lordis commandiment:

Quharefor, brether, I counsall 3ow, repent:

Gyff no honour to caruit stock 12 nor stone;

Geue laude and glore to God Omnipotent

Allanerlie, as wyselie wryttis 13 Ihone. 14

2516

¹ E about ² L force nor feid ³ E down ⁴ L no ⁵ L thame ⁶ L quhilk zeirlie beiris ⁷ L abhominationn ⁸ L throw ⁹ L talberoun, trumpat ¹⁰ L omitted ¹¹ E till ¹² E, L stok ¹³ L writith ¹⁴ E Iohnne

¶ Fy on 30w Freris that vsis for to preche,
And dois assist to sic Idolatrye!

Quhy do 3c nocht the Ignorant peple teche
Quhow ane dede Image, caruit of one¹ tre,
As it wer holy sulde nocht honourit be,
Nor borne on Burges backis vp and doun?

Bot 3c schaw planely 30ur Ipocrasie,
Quhen 3c passe formest in processioun.

2524

¶ Fy on 30w fostraris² of Idolatrye,
That tyll ane dede stock dois sic renerence,
In presens of the peple, publykelie!³
Feir 3e nocht God, to commit sic offence?
I counsall 30w, do 3it 30ur diligence
To gar suppresse sic gret abusioun.⁴
Do 3e nocht so, I dreid 30ur recompence
Salbe nocht ellis bot elene confusioun.

2532

Had sanct Frances bene borne out through the ⁵ toun,
Or sanct Domnick, ⁶—thocht 3e had nocht ⁷ refusit
With thame tyll haif ⁸ past in processioun,—
In tyll that cais sum wald haif 3ow excusit.

Now men may see quhow that 3e haue abusit
That nobyll town, through 3our Ipocrasye:
Those peple trowis that thay may rycht weil vs it,
Quhen 3e pas with thame in to cumpanye.

2540

¶ Sum of 30w hes bene quyet counsallouris?
Prouocand princis to sched saikles blude,
Quhilk neuir did 30ur prudent predecessouris:
Bot 3e lyke furious Phariceis, denude
Off charitie, quhilk rent Christ on the rude:
For Christis floke, without malyce or yre,
Conuertit fragyll faltouris, I conclude,
Be Goddis worde, 10 withouttin sweird or fyre.

2548

¹ L ane ² L fosteris ³ L pul lictlie ⁴ L habusioun ⁵ L that ⁶ E, L Dominik ⁷ E bene ⁸ L to haue ⁹ E consallowris ¹⁰ E vord

Math. xviii.	Reid 3e nocht quhow that Christ hes gyffin comme		
Forgiveness inculcated,	Than secretly correct hym, hand for hand, 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: Gyf he, for thame, wyll nocht his mys amend,	2552	
	Declare hym to the congregationn:	2556	
	¶ And, gyf he 3it remanith obstinat, And to the holy kirk Incounsolable,³ Than lyke ane Turke hald hym excomminicat,⁴		
but consistently with discipline.	And with all faithfull folk abhominabyll; Banysing hym, that he be no more able	2560	
	To dwell among the faithfull cumpanye: Quhen he repentis, be nocht vnmerciable,		
	Bot hym ressaue ⁵ agane rycht tenderlye.	2564	
	¶ Bot our dum Doctoris of Diuinitie, And 3e of the last fonde ⁶ religioun,		
The contemporary clergy,	Off pure Transgressouris 3e haue no petie, Bot cryis to put thame to confusioun: As cryit the Iowis, for the effusioun	2568	
	Off Christis blude, in to there byrnand yre,		
	Crucifige! so 3e, ⁷ with one vnioun, Cryis 'fy, gar cast that faltour in the fyre.'	2572	
Roma. xvi. Ephe. v.	Unmercifull memberis of the Antichrist, Extolland 3our humane traditione		
	Contrar the Institutione of Christ, ⁸	2576	
for their malpractices,	Effeir 3e nocht Diuine punytione t Thocht sum of 30w be gude of conditione,	2010	
	Reddy for to ressaue new recent wyne, I speik to 30w auld bosis of perditione:		
	Returne in tyme, or 3c ryn to rewyne,9	2580	
	1 F I gavin ² I weill ³ L incounsalabill		

¹ E, L gevin ² L weill ³ L incounsalabill ⁴ L excommicat ⁵ resauv ⁶ E found, L fund ⁷ E omitted ⁸ E Cryst ⁹ L ruwyne

¶ As ran the peruerst Prophetis of Baall,—
Quhilkis did consent to the Idolatrye
Off wickit Achab, king of Israell,—
Quhose nommer¹ wer four hundreth and fyftie,
Quhilkis honourit that Idoll opinlye:
Bot, quhen Elias did preue thare abusioun,²
He gart the peple sla thame creuellye;
So at one hour came thare confusioun.

iii. Reg. xviii.
2584

are menaced with the fate of the prophets of Baal,
2584

2584

Quhow the reid Freris, for thare Idolatrye,
In Scotland, Ingland, Spane, Italy, & France,
Upone one day wer puneissit pictuouslye.

Behald quhow your awin brether, now laitlye,
In Ducheland, Ingland, Denmark, and Norowaye,
Ar trampit doun, with thare Ipocrasye,
And, as the snaw, ar meltit clene awaye.

2596

I maruell that our Byschoppis thynkis no schame
To gyf 30w freris sic preheminens,—
Tyll vse⁶ thare office, to thare gret diffame,
Precheing for thame in opin audiens:
Bot, mycht A. Byschope eik tyll⁷ 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 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 down thring,
And wyll nocht suffer in his realme to ring
Corruppit⁹ Serybis nor¹⁰ fals Pharisiens,
Agane the treuth quhilk planely doith ¹¹ maling:
Tyll¹² that kyng cum we mon tak paciens.

2612

¹ E number, L nomber ² L habusioun ³ L rememberance ⁴ L throw ⁵ L pynist ⁶ E yss ⁷ L to ⁸ E, L Sermond ⁹ L Corrupt ¹⁹ L and ¹¹ dalie dois ¹² L Quhill

	Now fairweill, freindis; because I can nocht flyte: Quhowbeit I culde, 3e mon hald me excusit, Thocht I agane Ydolatrye Indyte,	
in the suppression of idolatrous practices.	Or thame dispyte that wyl nocht 3it refus it. I praye to God that it be no more vsit Amang the rewlaris of this Regioun, That commoun peple be no more abusit, ² Bot gyf hym glore that bair the creuell ³ croun;	2616 2620
The Paternoster recommended,	Quhilk techeit ws, be his deuine Scripture, Tyll rycht prayer the perfyte reddy way; As wrytith Matthew, in his sext Chepture, In quhat maner and to quhome we suld pray One schort compendious orisone, euerilk day, Most proffitabyll for boith body and saull; The quhilk is nocht derectit, I heir say, To Ihone nor Iames, to Peter nor to Paull,	2624 2628
which is addressed to God,	¶ Nor ⁶ none vther of the Apostlis ⁷ twelf, Nor to no Sanct, nor Angell in ⁸ the Hewin, Bot onely tyll our Father, ⁹ God hym self; Quhilk orisione it doith ¹⁰ contene, full ewin,— Most proffitabyll for ws,—petetionis sewin; Quhilk we lawid ¹¹ folk the Pater Noster call. Thocht we say Psalmis nyne, ten, or alewin, Off all prayer ¹² this bene the principall;	2632 2636
and, on many grounds, is the chief of prayers.	Be reasoun of the makkar ¹² quhilk it maid, Quhilk wes the Sonne of God, our Saluiour; Be reasoun, als, to quhome it suld be said,— Tyll the Father ⁹ of hewin, our Creatour, Quhilk dwellis nocht in tempyll nor in tour. He cleirlye seis our thocht, wyll, and intent: Quhat nedith ws ¹⁴ at vtheris seik succour, Quhen in all place his power bene present?	2640 2614
	¹ L couth ² L habusit ³ L crewall ⁴ E wrytteth N	lathow Lof

L couth
 L cauth
 L L couth
 L L Iohnue
 L Nor to
 L Appostillis
 L Fader
 L orisoun it dois
 L laude
 L prayeris
 E maker
 E neid was

¶ 3e princis of the preistis, that suld preche,
Quhy suffer 3e so gret abutioun?
Quhy do 3e nocht the sempyll peple teche
Quhow and to quhome to dresse thare orisoun?
Quhy thole 3e thame to ryn frome toun to toun,
In Pylgramage tyll ony Ymagreis,—
Hopand to gett, thare, sum Saluatioun,—
Prayand to thame deuotlye on thare kneis?

2652

This wes the prettike¹ of sum pylgramage:

Quhen fillokis, in to Fyfe, began to fon,

With Ioke & Thom than tuke thay thare vayage²

In Angusse, tyll the feild Chapell of Dron: 2656 What is done on pilgrimage,

Than Kyttoke thare, als cadye as ane Con,

Without regarde other to Syn or schame,

Gaiff Lowre³ leif at layser to loupe on:

Far better had bene tyll haif biddin at hame. 2660

¶ I have sene pass one meruellous multytude,
3 ong men and wemen, flyngand on 4 thare feit,
Under the forme of feynit 5 sanctytude,
For tyll adore one Image in Loreit. 6

Mony came with thare marrowis for to meit,
Committand, thare, fowll fornicatioun:
Sum kyst the claggit taill of the Armeit: 7

Quhy thole 3e this abominatioun? 2668

¶ Off Fornicatioun and Idolatrye
Apperandlye 3e tak bot^S lytill cure,
Seand the maruellous Infelicitye
Quhilk heth¹⁰ so lang done in this land indure,
In 3our defalt quhilk heth¹⁰ the charge and cure.
This bene of treuth, my Lordis, with 3our leue, 11
Sie pylgramage heth¹⁰ maid mony one hure,
Quhilk, gyf I plesit, planelye I mycht preue. 12

2676

 $2672\,$ scenes of

¶ Quhy mak 3e nocht the scripture manifest To pure peple, twyching Idolatrye?

Why are not

dissoluteness.

 1 L practik 2 L woyage 3 L Lowrie 4 L by 5 E. L fengeit 6 L Laureit 7 L Hermeit 8 E omitted 9 L merwalus 10 E haith, L hes 11 E, L leif 12 E preif

-	THE SECOND DONE OF THE MONANCHE.	
the fruits of old idolatry set forth?	In 3our precheing quhy haif 3e nocht exprest Quhow mony kyng s of Israell ereuellye ¹ Wer puneissit, be God, so rigorouslye? As Ieroboam, and mony mo, but doute For wyrschippyng of caruit Imagerye,	2680
iii. Reg. xiii,	War frome there realmes rudly erutit oute.	2684
Why is priestcraft	¶ Quhy thole 3e, onder 3our Dominioun, Ane craftye preist or fen3eit fals armeit Abuse ² the peple of this Regioun, Onely for thare perticular profeit, And, speciallye, that Heremeit ³ of Lawreit?	2688
suffered,	He pat the comoun ⁴ peple in beleue	
	That blynd gat seycht, and crukit gat there feit, The quhilk that palgard no way can ⁵ appreue.	2692
to the special detriment of womankind?	3e maryit men that hes trym wantoun wyffis, And lusty dochteris of 30ung tender aige, Quhose honestie 3e suld lufe as 30ur lyffis, Permyt thame nocht to passe in pylgramage, To seik support at ony stok Image: For I haue wyttin gud wemen passe fra hame, Quhilk hes bene trappit with sic lustis rage, Hes ⁶ done returne boith with gret syn and schame.	2696 2700
Domine, usque- quo!	¶ Gett vpe! 7 thow slepist 8 all to lang, O Lorde And mak one haistie reformatioun On thame quhilk doith tramp doun thi gratious 9 w And hes ane 10 deidly Indignatioun Att thame quhilk makith trew narratioun Off thy 11 Gospell, schawing the verytie. O Lord! I mak the supplicatioun, Supporte our Faith, our Hope, and Charytie. 12	
	FIXIS	

FINIS.

HEIR FOLLOUIS QVHOV KYNG NYNUS BEILDIT THE GRET CITIE OF NYNIUE; AND QUHOW HE UINCUSTE ZOROASTES, THE KYNG OFF BACTRIA.¹

EXPERIENCE.



HIS Nynus, of Asseria king,²
Quhen he had maid his conquessing,
To beild one Citie he hym drest,
Chosing the place quhare he thocht best,
2712

Ninus builds a city.

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 tryumphantlye As 3e sall heir Immedeatlye, 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: Sick breid, abufe⁶ the wallis, there was, Thre cartis mycht sydling is on thame las: Four hundreth stage is and four score In circuit, but myn or more.

Gene. x.

2716 An apparent discrepancy between Holy Scripture

and a statement of Diodorus.

720 075100

Nineveh was on the Euphrates,

and was of great

and was of great extent,

2728

with huge walls,

2732

 1 E Bactis 2 L the king 3 L als sure 4 L rehersith 5 L marwalus 6 E abone

	Off towris, aboute those wallis, I wene,	
	Ane thousand and fyue hundreth bene,	
and many lofty towers.	Off heycht two hundreth fute ¹ and more,	0=00
	As wryttis ² famous Diodore.	2736
Jona, iii,	¶ The scripture makis mentioun,	
	Quhen God send Ionas to that toun,	
	To schaw thame of his puneisment,	
Jonah attests its magnitude.	Outthrouch the Citie quhen he went,	2740
3	Thre dayis Iornay tyll ³ hym it wes:	
	The Bybill sayis it was no les.	
	My Sonne, now haif I schawin to the	
	Off the beildyng of Nyniue:	2744
It was named after its founder.	For the agmentyng 4 of his fame,	
	Nynus gart ⁵ call it efter his name.	
	🖙 Quhen he that gret Citie had endit,	
	To conques more 3it ⁶ he intendit,	2748
Ninus sets out for	And did depart from Nymine,	
	And rasit vp ⁷ one gret arme	
	Off the most stalwarte men and stoute	
	Off all his Regionis rounde aboute:	2752
	In gret ordour tuke there Iorna	
Bactria,	Towarte the realme of Baetria.	
	Off wycht fute men, I vnderstande,	
with an immense	He had sewintene hundreth thousande,	2756
army.	Withoute hors men and weirlyke cairtis,	
	Quhome he ordourit in sindry partis;	
	Quhilk tyll ⁸ discryue I am nocht abyll,	
	Quhose nummer ⁹ bene so vntrowabyll.	2760
Oxyartes, king of	¶ Zoroastes, that nobyll kyng,	
Bactria,	Quhilk Bactria had in gouernyng,—	
	That prudent Prince, as I heir 10 tell,	
	Did in Astronomye precell,	2764
and author of	And fand the Art of Magica,	
magic,	With naturall science mony ma,—	
	Seand king Nynus on the feilde,	
encounters with Ninus.	Fordwart he cam, with speir 11 and scheilde,—	2768
	9 E hundret fut 2 L writith 3 L to 4 L And for agmenting 5 L He gart it 6 L om 7 E oup 8 L to 9 L nomber 10 L hard 11 H	itted Espere

Foure hundreth thousand men he wes:		
In his Armie thare wes no les,—		
And mett king Nynus, on the bordoure,		A fierce battle ensues,
Rycht vail; antlie, and in 1 gude ordoure,	2772	,
On the Uangarde of his Armie,		
On thame he ruscheit rycht rudelie,		
And of thame slew, as I heir ² saye,		and horrid
One hundreth thousand men, that day:	2776	slaughter.
The rest that chapit wer vnslane		
To Nynus gret ³ oiste fled agane.		
¶ Off that king Nynus wes so noyit,		Ninus perseveres,
He restit neuer tyll he distroyit	2780	
All hoill that Regioun, vpe and doun,		
And frome the King did reif the croun,		
And maid the realme of Bactria		reduces Bactria,
Subjectit tyll Asseria.	2784	
And in that samyn land, I wys,		
He tuk to wyfe Semeramis,		marries Semi-
Quha, ⁴ as myne Author dois discryue,		ramis,
Was, than, ⁵ the lustiest on lyue.	2788	
That beand done, without sudgeorne ⁶		
Tyll Nyniue he did returne,		and returns
With gret tryumphe of victorie.		home.
As myne Authore dois specifie,	2792	
Boith Occident and Orient		Mighty con-
War all tyll hym ⁷ obedient.		queror,
It wald abhore the tyll heir red ⁸		
The saikles blude that he did sched.	2796	and shedder of
Quhen he had roung, as thow may heir,		much innocent
The space of thre and fourtye zeir,		after reigning 43
Beand in his excelland glore,		years, he dies.
The dolent deith did hym deuore,—	2800	
In quhat sorte, I am nocht certane:		How he dies is
Sum Author sayis that he wes slane,—		not clear.
And left, tyll bruke his Heretage,		
One lytill Babe ¹⁰ of tender aige:	2804	
	_001	

¹ L waily eandlie and with ² L herd ³ E omitted ⁴ L And ⁵ L That tyme ⁶ L sudeorne ⁷ L Till him war all ⁸ E reid ⁹ E bluid ¹⁰ L litill bab

Ninyas 3oung Nynus wes the chyldis name,

Quhilk efter fluryste in gret fame.

Sum sayis that, be his wyffis¹ treasoun

is left heir at his death.

Kyng Nynus deit in presoun;
As I sall schaw, or I hyne fair,

Quhow Diodore hath done² declair,

* FINIS. :

2808

¹ E vyffis ² E donne, L doith

HEIR FOLLOWIS SUM OF THE WOUNDERFULL DEDIS OF THE LUSTIE QUENE SEMERAMIS.

EXPERIENCE.

NYNVS luffit so Ardentlye		Ninus, uxorious,
Semeramis, his fair Ladye,	2812	
There wes no thyng scho wald command ¹		
Bot al obeyit ² wes fra hand.		
Scho, seand hym so Amorous,		
Scho grew proude and presumptuous, ³	2816	allowed Queen
And at the king scho did desyre		Semiramis,
Fyue ⁴ dayis to gouerne his Impyre;		
And he, of his beneuolence,		
Did grant hir that preheminence,—	2820	
With Sceptour, Crown, and Rob royall,		ensigns and prerogatives,
And hole ⁵ power Imperiall,—		
Tyll fyue dayis wer cum and gone,		to reign for five
That scho, as king, sulde ring allone.	2824	days.
¶ Than all the Princis of the land		
Duryng that tyme maid hir ane band:		
With bankat Royall myrrellie ⁶		Merrymaking.
Scho treatit thame Tryumphantlie.	2828	
So, the first day, the peple all		The first day, all
Came tyll ⁷ hir seruyce, bound and thrall;		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,		on the second
The king scho patt ⁹ in presone strang.		day, she cast the king into prison.
I reid weill of his presoning,		
Bot nocht of his delyuering:	2836	He was in full
Quhow euir, it was in tyll 10 his flowris		glory

when he died,	He did of deith suffer the schowris,	
	And mycht nocht lenth his lyfe ¹ one houre,	00.10
	Thocht he wes the first Concreoure: ²	2840
a sanguinary	Quhose Conquessing, for to conclude,	
monster.	Wes nocht bot ³ gret schedding of blude.	
	Now haue 4 3e hard of Nynus king,	
	Quhow he began, and his ending;	2844
So writes Diodorus.	Quhowbeid myne Author, ⁵ Diodore,	
	Off hym haith wryttin mekle more.	
	Princis, for wrangus conquessing,	
	Doith 6 mak, oft tymes, ane envil ending:	2848
The moral of his	Thocht he had lang prosperitie, ⁷	
story.	He endit with miseretie.	

FINIS.

 1 E lyff 2 L conqueriour 3 E bot be, L but 4 E haif 5 L my Autour 6 L dois 7 L omits lines 2849-2850.

OFF KYNG NYNUS SEPULTURE.

EXPERIENCE.

HE Quene a¹ sepultur sche² maid, 2851 Quhar sche² king Nynus body laid,— Off curius crafty wark³ & wycht, The Quhilk had stagis ix.⁴ of hycht, & ten stagis of breid it wes:

His was a right noble mau-oleum,

Diodore saith⁵ it wes no les.

For aucht Stagis one myle thow tak,
And thairefter thy nummer⁶ mak;
So, be this compt, it wes,⁷ full rycht,
One myle als and one⁸ stage of hycht.

Except the Towre of Babilone,
So heych one wark³ I reid of none.

2856 according to Diodorus,

2860 was second to the tower of Babylon only.

and, in height,

¶ Semiramis, this lustye Quene,
Consyddring quhat dainger bene
To haif on lo King of tender aige,
Quhilk mycht nocht vse no vassalage,
Scho tuke one curagious consait,
Thinkand that scho wald mak debait,
Geue lo ony maid rebellioun
Contrar hir Sonne, or his Regioun,
Quhome sche did foster tenderly,
And kepit hym full quyetly.
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 valgeantlye lo went to the weir,

And to gyf battell tuke na feir,

Semiramis,

2864

to secure the succession,

2868 succession,

tendered her son diligently,

 $2872^{m dilige}$

2876 and, herself, played the man valiantly.

¹ L ane ² E, L scho ³ L werk ⁴ E, L nyne ⁵ L sayis ⁶ L nomber ⁷ L is ⁹ L and als ane ⁹ L his ¹⁰ E, L one ¹¹ L gif ¹² E wailgeantlie MONARCHE, I.

H

	Dantyng all Realmes rounde aboute,	
She was feared	That all the warld of hir had doute;	2880
and fortunate.	More fortunat, in hir conquessing,	
	Nor ¹ wes hir Husband, Nynus king.	
Babylon she	¶ Babilone scho did fortyfie,	
strengthened 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,—	
and she completed		
what Nimrod had begun;	And pat to wark mony one man	2892
,	Off all the Realmes round aboute:	
	Off most Ingyne scho socht thame oute.	
employing, in the	Scho had, wyrkand with tre and stonis,	
work, 1,200,000 men at once, and	Twelf ⁵ hundreth thousand men at onis: ⁶	2896
more, if we may credit Diodorns.	Go reid the buke of Diodore,	
create production	And thow sall fynd the nummer ⁷ more.	
She enlarged the	On euerilk ⁸ syde of Euphrates	
city,	That nobyll Citie beildit wes;	2900
	And so that ryuer of renown	
	Ran through the mydpart of the town.	
and built strong	Ouerthort that flude scho bryggis ⁹ maid	
bridges,	Off maruellous 10 strenth, boith lang and braid:	2904
	Thay wer fyue stagis large of lenth:	
and fortified them.	On euerilk bryg scho maid ane strenth.	
mem.	The 11 circuit, as I said affore,	
The size of	Foure hundreth stagis and four score;	2908
Babylon,	The wallis hycht, quho wald discryue,	
and its walls, as to height and	Thre hundreth fute, thre score, and fyue.	
width.	Sax Cairtis mycht pas, rycht easalie, 12	
	Abufe 13 the wallis of that Citie,	2912
	Sydlingis, withoute 14 Impediment.	
	Consydder, be 15 3 our Ingement,	
	¹ L Than ² E plesantlie	
	³ E Quhowbeit Nembrod, L Nembroth ⁴ E foundement, L foundment ⁵ P Twell ⁶ L a	ttonis
	⁴ E foundement, L foundment ⁵ P Twell ⁶ L a ⁷ L nomber ⁸ E every ⁹ L brigis ¹⁰ E marvalus, L me	erwalus
	7 L nomber 6 E every 9 L brigis 10 E marvalus, L m 11 L in 12 E asalye 13 E aboue 14 L but 15 L (l	an be

Geue ¹ those wallis wer hie, ² or nocht, And also curiouslye wer wrocht, As Diodore hes done defyne—	2916	They were a wonder.
Quhilk doith transcend my rude Ingyne— Off Babilone the magnificens; To quhome 3e wald gyf no credens, Geue ¹ I at lenth wald put in wryte, Quhilk Diodore hes ³ done indyte.	2920	The magnificence of Babylon has been incredibly depicted by Diodorus.
Compare of Cities fynd I none Trill Namins and Pakilana	2924	
Tyll Nyniue and Babilone. Frome Nyniue, in Asseria,	2924	37
Tyll Babilone, in Caldia,		Nineveh and Babylon were
By Bryggis ⁴ plesandlye 3e may pas		connected by bridges over the
Upone the flude of Euphratas.	2928	Euphrates,
Amang the fludis of Paradyce	2020	
This Euphratas maye beir the pryce.		a noble stream.
All warkis qubilkis the ⁵ Quene began		
Transcendit the ingyne of man.	2932	
The proude Quene Pantasilia,		Neither was
The Princes of Amasona,		Penthesilea
With hir Ladyis tryumphandlye,		
Att Troye quhilk faucht so wailzeantlye,	2936	
Nor 3it the fair Madin of France,		nor the maid of
Danter of Inglis Ordinance,		Orleans
To Semeramis, in hir dayis,		
Wer no compare, as bukis sayis.	2940	comparable with
Except tryumphand 6 Iulyus,		Semiramis;
Strong Hanniball, or 7 Pompeyus,		
Or Allexander the Concreoure, ⁸		and she has had
I fynd no gretter Werioure.	2944	few male superiors in
¶ Wald I rehers, as wryttis Clerkis,		warfare.
Hir wounderfull and vail; eand 9 werkis,		It were laborious and tedious to
It wer to me one 10 gret laubour,		rehearse what
And tiddious to the Auditour:—	2948	she did in
Quhat scho did in Ethopia,		Ethiopia and Media,
And in the lande of Medea;		

¹ E Gyff, L Gif ² L hech ³ L my autour haith ⁴ L Bargis ⁵ L this ⁶ E tryymquhant ⁷ E and ⁸ L conqueriour ⁹ E wailyeant ¹⁹ L oure

in building, &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. The Had scho kepit hir Chastitie,	2960
But she was unchaste,	Scho mycht haue bene one A per se. 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 gregarions in her lewdness,	30ung Gentyll men, for hir plesour; The quhilk seho vsit ⁷ abufe mesour. One man allone mycht nocht be abyll	2968
and never satisfied;	To stanche hir luste insaciabyll: Quhen scho wes satifyit of one, Scho gart ane vther cum anone. The Lustiest of all the land	2972
and she slew all her paramours.	Come quyetlye, ⁸ at hir command: Quhen thay, at lenth, had lyin hir by, Scho slew thame all, rycht creuelly. Quhen hir Sone come tyll aige perfyte, Off hym scho tuke so gret delyte,	2976
Of her incest with her own son.	Scho causit hym with hir to lye, Amang the rest, rycht quyetlye. Sum sayis, throuch sensnall lustis rage,	2980
Some say she married him,	Scho band hym in to Mariage, And held hym vnder tutorye, To vphald hir auctoritye.	2984

FINIS.

¹ E ryf ² E till ³ E reif ⁴ E orderit, L ordourit ⁵ L werkis ⁶ L most ⁷ L did ⁶ L quicklie ⁹ E auctoryte, L autorite

QUHOV THE QUENE SEMERAMIS, WITH ONE' GRET ARMIE, PAST TO YNDE, AND FAUCHT WITH

THE KYNG STAWROBATES; AND OF HIR MISERRABYLL END.



EXPERIENCE.

To conques more scho hir addrest; Because of divers scho hard tell

VHEN Scho had lang tyme leuit in rest, After long repose,

Quhow that the Ynde Orientell 2988 she plans to subjugate India, Preceld in gret commoditeis, As Bestiall, Cornis, and fructfull treis. a land rich in all manner of natural Al kynde of Spyce delicious, products, Golde, Syluer, stonis precious; 2992 And quhow² that plentuous³ land did beir Corne, Frute,⁴ and Wyne twyse⁵ in the 3eir; With Oliphantis Innumerabyll, elephants included. In Battell wounder terrabyll. 2996 Scho, herand this, and mekle more, Beleuand tyll agment hir glore, Gart mak strait Proclamationis To this end, she issues an edict to In all and syndrie Nationis, 3000 her feudatories, Schawand quhow² it wes hir desyre, All Princis vnder hir Impyre,— In Egypt, and Arrabia, In Perce, in Mede, and Caldia, 3004 In Grece, in Caspia, and Hyrcane, scattered over divers countries, In Capadoce, Leid, and Maritane, In Armanie, and Phrigia, In Pamphilie, and Asseria,— 3.008

La ² E how ³ L plantuous ⁴ E fruct ⁵ E twyss ⁶ L Peirs ⁷ L Pamphilia

to produce great armies,	That ilke ¹ Land, efter thare degre, Sulde bryng tyll ² hir ane gret Armie,	
and to join her in Bactria,	In all the gudlye haist thay may, And meit hir in tyll ³ Bactriay; Declaryng thame that hir intent	3012
for a raid on India.	Was tyll ² pas to the Orient, And mak Weir on the king of Ynde. Frome tyme thay knew quhat wes hir mynde, Than he thand selfic illed Borium.	3016
Her commands are obeyed.	Than, be there self is, ilke Regioun Come fordwart, with there Garnisoun: Tryumphantlye, in gude array,	
Such a force had	Tyll Bactria tuke the reddy way, And maid there Mostouris to the Quene. Bot sic ane sycht wes neuer sene—	3020
never, till then, been seen on earth.	In Battell ray so mony one Man Att onis—sen God the warld began.	3024
But Spain, France, &c., were not yet.	Bot Spanze, France, Scotland, Ingland, Ducheland, Denmark, nor 3it Yrland War nocht Inhabit in those dayis,	
	Nor lang efter, myne Author sayis. ¶ Ethesias he dois specific	3028
The muster of her infantry,	The noumber ⁵ of this gret Armie, Sayand, there come, at hir command, Fute men ⁶ threttye hundreth thousand,	3032
cavalry,	Off hors men, montit galzeardlye, Fyue hundreth thousand, veralye,	0002
cametry,	One hundreth thousand Camelis wycht, ⁷ — On euerilk Cameill raid ane knycht,— Preparit tyll ⁸ passe in to all partis.	3036
vehicles, and boats	There wes are hundreth thousand Cairtis: Two thousand boittis with hir scho careis,	
wherewith to	On Hors, Camelis, and Dromodareis. Bryggis for to mak scho did conclude Ouerthort Yndus, that furious flude,	3040
bridge the Indus,	Quhilk bene of Ynde the vtmoist bordoure; On the quhilk flude, with rycht gude ordoure,	3044
	¹ E, L ilk ² L to ³ L into ⁴ L thame ⁵ L nummer ⁶ E futmen ⁷ E veycht ⁸ E to	

Off hir¹ Bairgis sche bryggis maid, Quhareon hir gret Oiste saifly raid. over which her host passed safely.

COVRTIOVR.

¶ Father,² I wald men vnderstude Quhow sic ane maruellous³ multytude Mycht be att onis brocht to the feild, Reddy to feycht with speir and scheild. Sum men wyll Iuge this be⁴ ane fabyll, The mater bene so vntrouabyll.

How was such a vast multitude assembled?

3052

3076

3048

EXPERIENCE.

¶ Itt may weill be, my Sonne, said he, As, be exempyll, we may se Quhow Dauid, king of Israell, If King David 3056 possessed His peple⁵ gart nummer⁶ and tell Be Ioab, his cheif Capitane, As holy Scripture schawis plane: Off feychtand men, in to that land, He fand threttyne hundreth thousand. 3060 1,300,000 men-atarms, in a small Sen Dauid, in that small countre, country, Mycht haue rasit sic ane Armie, To this Lady it wes no wounder, it is no marvel that Semiramis 3064 collected so many The quhilk had greter⁷ Realmes ane hunder legions as she did. Nor Danidis lytill Regioun,— Thocht seho had mony A⁸ Legioun Off men mo nor I tauld affore: 3068Tharefor, my Sonne, maruell no more. ¶ Stawrobates, the kyng of Ynde, Stabrobates, King of India. Gretlie perturbit in his mynd, perturbed, Herving of sic ane multytude, . 3072 To mak defens he did conclude, sends her a And send one Message 10 to the Quene, petition, praying Prayand hir Maiestie serene to be left alone;

¹ E this ² L Fader ³ E mervalus, L merwalus ⁴ L to be ⁵ E pepill ⁶ L nomber ⁷ E gryttar ⁸ E ane. L one ⁹ L more than ¹⁰ L ane messenger

That scho wald, of hir speciall grace, Gyf hym Licence to leif in peace;¹¹

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.	3 080
She jeers and perseveres.	¶ At this bostyng the Quene maid bourdis, Sayand, it sall nocht be, no ³ wourdis Sall gar me passe frome ⁴ my purpose, Bot mychtie straikis, as ⁵ I suppose.	3084
Her answer reported.	The Messingeir schew to the kyng Off hir presumptuous answeryng. Than Stawrobates, wyse and wycht,	30 88
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. ¶ The Quene, apone the vther syde,	
	Full of presumptioun and of pryde, Hir Banaris plesandly displayit, With hardy hart and vneffrayit.	3096
Semiramis and he fight on the Indus, in vessels.	Apone ⁷ Indus, that famus flude, Thay mett, quhare sched wes mekle blude. In Bote, in Balingar, and Bargis,	3100
She wins,	The twa Armyis on vtherris chargis. Semeramis the Battaill wan, 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 Ynde, with all his mycht, Frome Yndus flude he tuke the flycht:	3108
He retreats to his chief city,	Tyll ¹⁰ his cheif Citie he reterit, Quhare in his presens thare apperit,	
and reinforces with horsemen	In Battell raye, and new armye Off rycht Inuincibyll Cheualrye,	3112

¹ E feycht ² E haid ³ L na ⁴ L fra ⁵ L omitted ⁶ L to mak ⁷ E Wpoune, L Apounn ⁶ L dround ⁹ E Vatter, L Watter ¹⁰ L to

With Elephantis ane hyddous 1 nommer,		and elephants.
Quhilk efterwart maid mekle cummer.		
¶ Semeramis and hir eumpanye,		Semiramis
In the mene tyme, ² full creuellie	3116	
Distroyit the bordouris of that land,		harries his
Tuke presonaris mo than ten thousand.		borders success- fully.
Sche tuke one curagious consait,		
Gret Elephantis to contrafait:	3120	A happy idea.
Sche had ten thousand Oxin hydis,		
Weill sewit to gydder, bak and sydis,		
With mouth, and nois, teith, Eris, and eine,—		She devises sham
Quyke Elephantis as thay had bene,—	3124	elephants,
Rycht weill stuft ³ full of stray and hay,		which are
Quhareof the Yndianis tuke affray.		mounted on camels and
Apone Camelis and Dromodareis		dromedaries,
Those fals figouris with hir scho careis.	3128	
Sere ⁴ Yndianis, quhen thay saw that sycht,		
Afferitlye thay tuke the flycht;		and so strikes a
For sic one sycht wes neuir sene,		panic.
Gyff naturall beistis thay had bene.	3132	
The Kyng hym self wes rycht afferit,		The King, by the
Tyll he the veritie had sperit,		aid of his scouts, discovers the
And knew, be his exploratouris,		cheat.
Thay wer bot fengeit fals figouris.	3136	
¶ Than, manfullye, ⁵ lyke men of weir,		His troops rally;
Fordwart thay came 6 withouttin feir;		
Rycht so Semeramis the Quene,		and Semiramis,
Quhilk for one man wes, aye, fyftene. ⁷	3140	on her part, is nothing daunted.
Thir two Armeis full creuellye		
Thay ruscheit to gydder ⁸ so rudlie,		Another
With hyddous cry and trumpettis sound,		slaughterous contest then
Tyll thousandis dede laye on the ground.	3144	follows.
Semeramis had sic one nummeir,9		
Tyll order 10 thame it wes gret cummeir.		
Than the gret Elephantis of ynde,		The Indian
Rycht strang and hardy of there kynde,	3148	elephantry

¹ L hiddius ² E meintyme ³ E, L stuffit
⁴ E The, L Seir ⁵ L manifestlie ⁶ L come, E cam
⁷ L fivetene ⁸ E, L togidder ⁹ L ane nomber ¹⁰ L ordour

	Fordwart thay came, and wald nocht ceis,	
make terrible	Tyll throcht ² the myddis of the preis	
confusion,	Off the gret oist thay rudlye ruscheit,	
	That men and horsse tyll erth ³ trabuscheit.	3152
and trample	Those fengeit beistis, withouttin spreit,	
down the stuffed effigies.	Wer fruschit and fulgeit vnder feit.	
The King and	The king of Ynde, with curage kene,	
the Queen meet,	Mett with Semeramis the quene,	3156
	He ⁴ rydand on ane Eliphand:	
and engage in	Bot scho with hym faucht hand for hand,	
a duel.	And gaif the king so gret assaye	
	That he wes neuir in sic affraye,	3 160
He finds her	To stryke ⁵ at hym scho tuke no feir,	
well-nigh his match,	So weill sche vsit ⁶ wes in weir.	
,	His strakis scho had bot ⁷ lytill comptit,	
albeit he is the	Wer nocht the king wes so weill montit.	3164
better mounted.	Athir at ⁸ vther straik so faste	
They tire.	Tyll thay wer tyrit at the laste.	
Stimulated by	¶ The king he thocht hym self eschamit	
shame,	With one woman to 9 be diffamit,	3168
	And wes determit nocht to flee,	
and grown	Thocht in that 10 Battell he suld dee.	
desperate,	As man the quhilk disparit bene,	
	He rudely ran vpone the quene,	3172
he wounds her;	And through the arme gaif 11 hir ane wound	
	Quhilk tyll hir hart gaif 11 sic one stound	
and she takes to	That sche constranit was to fle.	
flight.	Than all the rest of hir Armie,	3176
	Quhen thay persauit that scho wes gone,	
Her army follows.		
	The Quene ouerthort the flude sche raid	
While crossing	On bryggis quhilkis wer of botis ¹² maid:	3180
the Indus on the bridge of boats,	With hir, one sobir cumpanye,	
,	Quhilk with hir fled affraytlie.	
pursued by the	The Yndianis followit on the chace:	
Indians,	Than on the Bryggis come sic one prace 13	3184
	1.12	

 $^{^{1}}$ E cam, L come 2 L throw 3 E on erth they 4 L omitted 5 E strak 6 E scho wsit 7 L full 8 L on 9 E till 10 L the 11 E geff 12 E boittis, L boitis 13 E preis, L praiss

Off fleand folkis,—quhilk wes gret wounder,— So that the Bargis brake 1 in schonder. Sum sank, sum doun the reuar ran: Than drownit there mony one nobyll man. 3188 great numbers are drowned. Quhilk wer gret piete tyll deplore, As wryttis² famous Diodore. ¶ And, fynallie, for to conclude, Wes neuer sched so mekle blude 3192 Unprecedented was the loss At one tyme sen the warld began, of life; Nor slane so mony one saikles man; And all throw the occasionn and all owing to this incomparably 3196 wicked woman. And the prydefull perswasioun Off this ambitious, wyckit Quene: Sick one wes neuir hard nor sene. ¶ Staurobates, the king of Ynde, Stabrobates rejoices; Gretlye Reiovsit, in his mynde, 3200 Off this 3 tryumphe and victorye: Semeramis, with hart⁴ full sorve. but Semiramis is sore at heart for Seand sa mony tane and slane, her mischance. Tyll hir countre returnit agane, 3204 Lamentand fortunis variance Quhilk brocht hir to so gret myschance,— Affore quhilk wes so fortunat, after such past good fortune. And than of confort desolat. 3208¶ Hir Sonne, one⁵ man of perfectioun, Her son, chafing Consyddrand 6 his subjectioun, under subjection, His lybertie he did desyre, That he mychte gouerne his Impyre. 3212 Seand his Mother vitious,⁷ and seeing his mother'ь And, with that, so ambitious, character, As myne Author doith 8 specifye,— He slew his Mother⁹ creuellye. 3216 puts her to death. Quhat vther cause, or Intentioun, I fynd no speciall Mentioun: Sum sayis, to be at Lybertie; His motives for 3220 so doing? Sum¹⁰ sayis, for hir Adultrie.

¹ L, E brak ² L writith ³ L his ⁴ E hir hart ⁵ L than ane ⁶ L considder and ⁷ L vicius ⁸ L Autour dois ⁹ L Moder ¹⁰ L And sum

Was her end a	None vther cause I can defyne,	
judgment?	Except punissioun deuyne.	
	¶ Off this fair Lady coragious¹	
	Behald the endyng dolorous;	3224
She became	Quhilk wes bot twenty zeir of aige,	
queen when 20 years old,	Quhen scho began hir vassalage,	
reigned for	And rang tryumphandlye, but weir,	
42 years,	The space of two and fourtye 3cir:	3228
and died at the	Quhen scho wes slane, scho was thre score,	
age of 62.	With zeris two—scho wes no more;	
	As Diodore wryttis ² in his buke,	
	His Cronikle quho lyste to luke.	3232
	¶ Off this Lady I mak ane ³ end,	
She is not to be	Thynkand no way I can commend	
commended for her virile ways.	Wemen for tyll ⁴ be to manlye,	
	Nor men for tyll ⁴ be womanlye:	3236
It is the will	For quhy, It bene the Lordis mynde	
of God,	All Creature tyll vse thare kynde;	
	Men for tyll haue preheminens 5	
that women	And wemen vnder obediens;	3240
should be subor- dinate to men,	Thocht all wemen inclynit be	
whatever their aspirations to the	Tyll haif the Soueranite,	
contrary.	As this Lady, quhilk wald nocht rest	
This lady,	Tyll scho hir Husband had subprest, ⁶	3244
ambitiou s, kept down her	Tyll ⁴ that intent that scho mycht ryng,	
husband.	Allone to 7 haif the gouernyng.	
	¶ Ladyis ⁸ no way I can commend	
Female sovereigns	Presumptuouslye quhilk doith ⁹ pretend	3248
disapproved of,	Tyll vse the office of ane kyng,	
	Or Realmes tak in gouernyng,	
be they never so	Quhowbeit 10 thay wail; cant be and wycht,	
knightly,	Goyng in Battell lyke one knycht,	3252
like Penthesilea,	As did 11 proude Pantasilia,	
	The Princes of Amasona,	
against reason.	In mennis habyte, aganis reassoun:	
	Siclyke I think dirisioun.	3256
	¹ L Ladyis curagius ² L writith ³ L one ⁴ L preeminence ⁶ L supprest ⁷ E till ⁸ E L ⁹ L dois ¹⁰ E Howbeit ¹¹ L doith	L to adeis

One prince to be effaminate,
Of knychtlye corage desolate,
Neglectand his auctoritie,
Throuch² beistlye sensualitie,
Accompanyit, boith day and nychtis,
With wemen, more than wailgeant knychtis:
Sie kyngis I discommend at all,
Exempyll of Sardanapall.

On the other hand, a prince, if cowardly, slothful, and sensual,

3260

like Sardanapalus, is, likewise, to be condemned.

COVETIONE.

Father,³ said I, schaw me quhow⁴ lang The successioun of Nynus rang. How long reigned the line of Ninus?

EXPERIENCE.

That sall I⁵ 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.

3268

3272

Promise of an answer.

FINIS.

¹ E aucthoratie, L autorite ⁴ E how ² L Throw ⁵ L sall I ³ L Fader

QUHOV KING SARDANAPALUS. FOR HIS VITIOUS LIFE, MAID ANE MISERABILL END.

EXPERIENCE.

We may pass,	BETVIX this Conquerour ¹ Nynus	
at once, to Sardanapalus	And sensuall Sardanapalus	
	I can nocht fynd no speciall storye	
	Worthy to put in memorye,	3276
	Except quhilk I haif done discryfe	
	Off Semerame, king Nynus wyfe: 3	
and of him there	Bot I can fynd no gude at all	
is no good to be said.	To wrytt of kyng Sardanapall,	3280
He was the	Quhilk wes the saxt and threttye kyng	
thirty-sixth king after Ninus.	Be lyne frome ⁴ Nynus discendyng.	
Detail is here	At lenth his lyfe for to declare	
unnecessary;	I thynk it is nocht necessare;	3284
for that many	Because that mony cunnyng clerkis	
have written of him, the last of	Hes hym discryuit in there werkis:	
the Assyrian monarchs,	Quhow he wes last of Asserians	
	Quhilk had the hole preemynans, ⁵	3288
	That tyme of the first Monarche,—	
	In Cronicles as thow may se,—	
and the most	The last and the most vitious kyng	
deprayed of them all.	Quhilk in that Monarche did ryng.	3292
	That Prince wes so effeminate, ⁶	
Of his vile life,	With sensuall luste intoxicate, ⁷	
	He did abhor the cumpanye	
	¹ L Conqueriour ² E, L Semeramis ⁴ L of ⁵ E preheminans, L preeminans ⁷ E intoxiocate	³ L wive ⁶ L infaminat

Off his most nobyll chewalrye:	3296	aloof from men.
That he mycht haue ¹ the more delyte		
Tyll ² vse his beistlye appetyte,		
Conversit with wemen nycht and daye,		
And ³ elothit hym in thare arraye,	3300	His cotqueanity,
So that na 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,	3304	libidinousness,
The Princis of Asserience		
Off hym thay could gett no presence.		and seclusion.
Thus leuit he contynualye,		
Agane nature Inordinatlye.	3308	
¶ Quhen to ⁵ the Peirsis and the Medis		The Persians and
Reportit wer his vitious dedis,		Medes
With the Rewlaris ⁶ of Babilone,		
Thay did conclude, all in tyll one,	3312	imagine his
Thay wald nocht suffer for tyll ² ryng		dethronement.
Abufe thame 7 sic ane vitious kyng:		
Bot Arbates, ane Duke of Mede,		Arbaces, a
He Darflye tuke on hand that dede.	3316	Median duke,
¶ Bot first he come to Nyniue,		comes to Nineveh.
To see the kyngis Maiestie,		
And tyll one of the kyngis gaird		Through a bribe
He gaif one secreit ryche rewaird,	3320	to one of the king's guards,
Tyll put hym in ane quyet place,		he is admitted
Quhare he mycht se the kyngis grace,		into the palace,
And be onsene with ony wycht.		and secreted.
Bot he saw nother King nor Knycht	3324	
In tyll his maisteris cumpanye,		
Except ⁸ wemen, allanerlye:		He sees the king
And as ane woman he wes cled,		surrounded by women,
With wemen counsalit and led;	3328	habited like a
And schamefullye he wes syttand,		woman,
With Spindle and with Rock spinnand.		and shamefully
Quhen Arbates that sycht had sene,		spinning.
0		

His reasonable inference.	His corage rasit frome the splene, And thocht it small difycultie	3332
He gathers an army.	For tyll¹ depryne his Maiestie. ¶ Than rasit he the Persianis, With Medis and Babilonianis: Inarmit weill with speir and scheildis,	3336
Sardanapalus resists,	Tryumphantlye thay ² tuke the feildis. ¶ The king rasit Asserianis, ³ To gidther ⁴ with the Caldianis, And thame resystit as he mycht;	3340
but, at last, flees to Nineveh.	Bot, fynallie, he tuke the flycht, To saif hym self, in Nyniue.	3344
It is besieged.	Than segit thay that gret Citie, Contynuallie, two 3eir and more,— As wryttis ⁵ famous Diodore,—	3344
The Euphrates floods its banks,	Tyll that the flude of Euphrates ⁶ Arrose with sic one furiousnes, Quhare through ⁷ ane gret part of the toun	3348
with disastrous effect.	By solence 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,	0002
casts in his valuables, his regalinsignia, his servants,	And tuke his gold and Iowellis all, With Sceptur, 10 Croun, and Robe Rayall, With all his tender seruituris	3356
queens, and con- cubines, and then himself.	That of his Corps had gretest 11 curis, To gydder 4 with his lustye Quenis, And all his wantoun Concubenis, 12 And in that fyre he did thame east, Syne lape hym self in, at the last,	3360
And so he perished, unrepentant,	Quhare all wer 13 brynt in poulder small. Thus endit kyng Sardanapall, Withouttin ony repentence, As may be sene be this sentence,	3364

¹ L to ² E he ³ E the Asserianis ⁴ L, E Togidder ⁵ L writith ⁶ E Eufrates ⁷ E Quhairthroch, L Quhairthrow ¹⁰ E Scheptour ¹¹ E gryttest ¹² E Conquebenis, L Concubynis ¹³ L was

Heir followyng, quhilk¹ he did indyte, Affore his deith, in gret dispyte,—
Quhilk is ane rycht vngodly thing,
As 3e maye se be his dyting.

3368 as witness his ungodly epitaph on himself.

* FINIS. *

EPITAPHIUM SARDANAPALI.

☼→ CVM te mortalem noris, præsentibus exple Delitijs animum,—post mortem nulla voluptas,— Et venere, & cœnis, & plumis SARDANAPALI.

3372 Carpe diem, etc.

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 3eir,
As dois Indyte Ewsubius:
Reid hym, and thow sall fynd It thus.

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

FINIS. FINIS.

HEIR ENDIS THE SECUND PART, AND BEGYNNIS
THE THRID PART.

¹ E quhow ² E the Asserience ³ L that

AND, IN THE FIRST, MAKAND NARRATIONE OF YE MISARABYLL DISTRUCTIOUN OF THE FYUE 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.



COURTIOUR.

3384

FATHER,² I pray 30w to me tell Quhat notabyll thyngis that befell Duryng the Ryng³ of Asseriens,

Oubilk had so lang prehemynens.-

The history of the nations subject

to the Assyrian monarely?	I mene of vther Nationis	
	Under there dominationis.	
	EXPERIENCE.	
	That may be done in termys schorte,	3388
	Said he, as storyis doith reporte.	
During the time	Induryng this first Monarchie	
of this monarchy	Become that wofull misarie	
perished Sodom	Off Sodome, Gomore, and thare Regione,—	3392
and Gomorrah, Gen. xix.	As Scripture ⁴ makis Mentione,—-	
	Quhose peple ⁵ wer so sensuall	
for their sins,	In fylthie ⁶ Synnis vnnaturall,	
not to be dilated	The quhilk in to my vulgar veirs	3396
on in the vulgar tongue,	My toung abhorris to reheirs:	
	Lyke brutall beistis, by there myndis,	
as being un-	Unnaturally abusit there kyndis	
natural and altogether	By fylthie stynkand Lychorie	3400
abominable.	And most abhominabyll Sodomie.	
	As holy scripture 7 doith 8 discryne,	
	¹ E, L Hoill ² L Fader ³ E King ⁴ F	Scriptoris

⁵ E Quhais pepill ⁶ E fyllthy ⁷ E scriptour ⁵ L dois

In that countre wer Cite's fyue,	2101	In the five cities of the plain,
,,,,,,,,,	3404	
Seboin, Segore, and Adama:		*
Amang thame all funde wes thare none		Lot only was righteous;
Undefylit, bot Lott allone.	0.400	
55	3408	
Quhilk prayit for Lott effectuously:		for whom Abra- ham, knowing
For God maid hym aduertysment,		what would befall, interceded,
That he wald mak sie punysehement. ²		
	3412	Two angels are sent to Lot.
Hym frome that furye tyll defende.		vent to not.
Quhen the peple ³ of that regioun		
Saw the Angellis cum to the toun,		
, 8 ,	3416	
Thay purposit thame for to ken,		The people make mistaken over-
And abuse ⁴ thame vnnaturallye		tures to them.
With there foule ⁵ stynkand Sodomye.		
Off that gude Lott wes wounder woo,	3420	
And offerit thame his Douchteris ⁶ twoo,		Lot offers them
Thame at there plesour for tyll vse:		his daughters,
Bot thay his Douchteris did refuse.		who are declined.
And than the Angellis, be there myeht,	3424	
Those men depryuit of there sycht;		Angelic
And so, perfors, leitt thame allone.		vengeance.
To Lottis lugyng ⁷ quhen thay wer gone,		
	3428	Lot is warned to
For tyll depart of that Citie.		escape at once from the city.
That foule vnnaturall Lychorie		·
A vengeance to the hewin did crye,		
•	3432	
That frome the hewin Brintstone and fyre,		Fire and brim-
With awfull thoundryng, ranit down,		stone rain down, destructively,
And did consume that hole regioun.		
9	3436	
Except Lott and his Douchteris two:		Lot and his
His wyfe wes turnit in 9 A stone,—		dauginters save themselves,
¹ E, L cuntre ² E punyshment, L pynisment ³ E, L pepill ⁴ E aboue ⁵ E fuill ⁶ P douct	heris	
⁷ L ludgeing ⁸ E grounde or region ⁹ E int		
		τ 9

	So wyfles wes he left allone,—	
but not so Lot's disobedient wife.	For scho wes Inobedient,	3440
	And kepit no commandiment.	
	Quhen the Angell gaif ¹ thame command	
	Sone tyll ² depart out of that land,	
Of the warning not to look back.	He monyste thame, vnder gret pane,	3444
not to took offer.	Neuer to luke bakwart agane.	
Lot's wife,	Quhen Lottis wyfe hard the thoundring	
	Off flammand fyre and lychtnyng,	
hearing the uproar in	The vgly cryis lamentabyll	3448
the rear,	Off peple ³ most appouentabyll,—	
	For none of thame had fors ⁴ to flee,—	
moved by	Scho 3 arnit that sorrowfull sycht to see;	
euriosity, turned round,	And, as seho turnit hir, anone	3452
and was trans- formed into a	Scho wes transformit in a ⁵ stone,	
stone, still extant.	Quhare scho remanis tyll ⁶ this daye:	
	Off hir I have no more to saye.	
	To schaw at leynth I am nocht abyll	3456
	That pietious proces lamentabyll,—	
Cities, castles, &c.,	Quhow Ceteis, Castellis, Tounis, and Towris,	
were consumed,	Uillagis, Bastailzeis, ⁸ and Bowris,	
	Thay wer all in to poulder ⁹ drewin;	3460
trees uptorn,	Forrestis be the ruttis vprewin; 10	
	Thare Kyng, thare Quene, and peple all,	
	3ong and auld, brynt 11 in poulder small.	
life everywhere	No Creature wes left on lyfe,—	3464
destroyed,	Foulis, Beistis, Man, nor Wyfe:	
and the earth	The erth, the Corne, herb, 12 frute, and tre,	
bared,	The Babbis vpone the Noryse 13 kne,	
	Rycht suddantlye, in one Instent,	3468
in judgment, as	Unwerly come there Ingement;	
in Noah's days,	As it come in the tyme of Noye,	
	Quhen God did all the warld distroye.	
	For that self Syn of Sodomye,	3472
only now to	And most abhominabyll bewgrye; 14	
punish impurity.	That vyce at lenth for tyll declare	
	¹ E geff ² L to ³ E, L pepill ⁴ E horss,	L force

 ¹ E geff
 2 L to
 3 E, L pepill
 4 E horss, L force

 6 L one
 6 E, L to
 7 L Bastilgeis
 8 L Castilgeis

 9 L powder
 10 E owprevin
 11 L war brint

 12 L herbis
 13 E Nurryss, L Nuriss
 14 E bowgre

3508 profit by his oblivion,

I thynk it is nocht necessare. ¶ Quhen all wes brynt,—flesche, blud, & bonis, 3476 After the conflagration, Hyllis, valais, stokis, and stonis,-The Cuntre sank, for to conclude; the earth sank. Quhare now 2 standith 3 ane vglye flude, The quhilk is callit the dede see,— 3480 Hence the Dead Sea. Nixt to the cuntre of Iudee,-Quhose stynkand strandis, blak as tar, fetid and black. The flewre of it men felith on far. In tyll Orocius thow may reid 3484Off that cuntre the lenth and breid; Orosius's measurement of it. Of lenth, fyftye mylis and two, And fourtene myle in 4 breid, also. Lott of his wyfe 5 wes so agast 3488 Lot commences hermit. That he tyll A⁶ wyld Montane past: Off cumpanye he had no mo attended by his two daughters, Except his lustye Douchteris two; And, be there prouocatioun, 3492 As Moyses makith 7 narratioun, Allone in to that montane wylde, on a wild mountain. His Douchteris boith⁸ he gat with ehylde. For thay beleuit, in there thocht, 3496 Thinking the world bereft of That all the warld wes gone to nocht, males, save their father, As it become of that Natioun; Thynkand that Generatioun to keep up the race, Wald faill, withoute thay craftellye 3500 Gar there Father with theme to lye. And so thay fand ane crafty 9 wyle, the maidens craftily bemuse Quhow thay there Father myeht begyle, Lot with strong 3504 drink, And eausit hym to drynk wycht wyne, Quhilk men to Lychorye doith 10 Inclyne. aphrodisiae, Quhen he wes full, and fallin on sleip,

¹ E walleys ² E Quhairthrow ³ L standis ⁴ L of ⁵ L life ⁶ L to ane ⁷ L makis ⁸ L tuo ⁹ L subtell ¹⁰ L dois ¹¹ E Proweikand, L provocand

His Douchteris quyetlye did creip In tyll his bed, full secreitlye,

Prouokand 11 hym with thame to lye: And knew nocht quhow he wes begylde,

and become mothers, each of a son.	Tyll boith his Douchteris wer with chylde: And bure two Sonnis, in certane,— Thay beand in that wyld Montane,—	3512
Thence sprang two nations,	Off quhome two Nationis did proceid, As in the scripture thow may reid,	
according to Scripture.	In the quhilk scripture thow may se Att lenth this wofull misarie	3516
This catastrophe to Sodom, &c., took place 391	¶ This misarie become, but weir, Frome Nocis flude thre hundreth ;eir,	
years after the Flood,	To gidther with four score and alewin,— As comptit Carione, 2—full ewin.	3520
41 years after the death of Noah,	And efter Noeis deith, I ges,	
and when Abra- ham was 99.	Ane and fourtye 3cir there wes; Quhen Abraham was of aige, I wene, Foure score of 3cris and nynteine;	3524
	Quhen this foule Syn of Sodomye Was puneisit so regorouslye.	
From the sin thus visited may God preserve us!	Gret God Preserue ws, in our tyme, That we commit nocht sic ane cryme. ¶ Tiddius It wer for me to tell	3528
During the course of this monarchy,	This Monarche duryng quhat befell, And wounderis that in erth ³ wer wrocht,	3532
Exod. i.	Quhilk to thy ⁴ purpose langith nocht:— As quhow ⁵ the peple of Israell	
sojourned in Egypt, and were vexed of Pharaoh;	Did lang tyme in to Egypt dwell; And of there gret puncisioun, ⁷ Through Pherois persecusioun;	3536
Moses led them through the Exod. xiiii. Red Sea,	And quhow ⁵ Moyses did thame convoye Throuch ⁸ the reid sey, with mekle Ioye, Quhare kyng Pharo, ⁹ rycht misarably,	3540
where Pharaoh and his host perished; the Israelites	Wes drownit, with all his huge army; And quhow ⁵ that peple wandrand ¹⁰ wes	3010
roamed for 40 years; Exod. xx. Moses received the law; Iosue iii.	Fourtye 3eris in wyldernes. Moyses, that tyme, as I heir saye, Ressauit the Law on Mont Sinay: That tyme, Iosue throuch 8 Iordan	3544
	The state of the s	

 ¹ E, L Togidder
 ² L Charioun
 ³ L in erd that
 ⁴ L my
 ⁵ E how
 ⁶ L intill
 ⁷ E punissioine, L punitioun
 ⁸ E Throcht, L Throw
 ⁹ L Pharao
 ¹⁰ L wanderand, E wandrane

Led those 1 peple to Canaan, Quhare Saule, Danid, and Salamone, With Hebrew Kyngis mony one, Did rychelye ryng in that countre, 2 Induryng this first Monarche.	3548	Joshu i pionecred; and Saul, David, and Solomon, with other Hebrew kings, flourished.
• 0	3552	Thebes was, then, besieged, with sad suffering;
	3556	the Greeks warred on the Trojans,
Because that Pareis did conuoye, Perfors, fair Helena ⁴ to Troye,—		because of Helen of Troy, wife of Menelaus;
· · · · · · · · · · · · · · · · · · ·	3560	
Quhare mony one thousand loste thare lyfe. ¶ That tyme, the vail; eant Hereules Out through 5 the warld 6 did hym addres, Quhare he did mony ane doughtye deid,	3564	Hercules transacted doughty gests, and,
As in his storye thow may reid; And quhow, through Dyonere, his wyfe, That Campione did lose his lyfe:	9500	through Deianira, came to an un- timely end;
In flammand ⁹ fyre full furiouslye The deith he sufferit creuellyc.	3568	
¶ That tyme, Remus and Romolus Did found that Citic most famous		and Romulus and Remus founded Rome.
Off Rome, standing in Italie,	3572	
As in thare 10 storye thow may se.		***
Wald thow reid Titus Leuius, Thow suld fynd warkis wounderus;		Whose explores Livy will read of wondrous
Quhose douchtye deidis ar ¹¹ weill kende,	3576	
And salbe to the warldis ende;		ever memorable.
Thocht thay began with creueltie, And endit with misaritie;		Of cruelty and the bitter wages
As bene the maner, to conclude,	3580	
Off all scheddaris of saikles blude.	3500	of the eruel.

E the ² L cuntre ³ L vther ⁴ L Elena
 L Outthrow, E Owt threeht ⁶ E wardill
 E throweh, L throw ⁸ L loiss ⁹ L flamband
 L the ¹¹ L war

¶ In Grece the ornat Poetry,

	Medecene, Musike, Astronomy, 1	
	Duryng this first Monarche began	3584
Then, in Greece,	Be Homerus, that famous man,	
appeared Homer and Hesiod;	To gydder with Hesiodus,	
	As divers Auctoris schawis ² ws.	
	It wer to lang to put in ryme	3 588
and many books were written.	The bukis quhilk thay wret ³ in there tyme.	
were written.	Thir wer the actis principell	
	That Monarche duryng quhilk ⁴ befell.	
Gen. xvii.	As for gude Abraham and his seid,	3592
Then, too, under Abraham,	In to the Bibyll thow may reid	
	Quhow, in this tyme, as I heir tell,	
began the spirit- ual kingdom.	Began the Kyngdome Spirituell,	
	As I have schawin to the affore;	3596
	Quharefor I speik of thame no more.	

* FINIS. *

 $\begin{array}{cccc} \textbf{L} \ and \ Astronomye & ^2 \ L \ Autour is \ schawith \\ & ^3 \ L \ wrait & ^4 \ L \ quhat \end{array}$

ANE SCHORT DISCRIPTIOUN OF THE SECUND, THRID, AND FERD MONARCHE.1

COURTIOUR.

FATHER, said I, quhilk wes the man That the nyxt Monarchye began?

The next monarchy?

EXPERIENCE.

Cyrus, said he, the kyng of Pers,—	3 600	Cyrus, king of Persia,
As Cronicles hes done ² rehers,—		
Prudent, and full of Pollicye,		laid its found- ations.
Began the secunde Monarchye:		ations.
For he wes the most godly ³ kyng	3604	Godly was he;
That euer in Pers or Mede ⁴ did ryng;		
For he, of his Benyngnitie,		ii, Para, xxxvi.
Delyuerit frome Captyuitie		for he set at
The hole Peple of Israell,—	3608	liberty the whole people of Israel,
In to the tyme of Daniell,—		
The quhilkis had bene presoneris,		led captive for
In Babilone, sewin score of 3eris:		seven-score years.
Tharefor God, of his grace benyng,	3612	God inspired him
Gaif hym ane diuyne knawleging.		with wisdom;
Duryng his tyme, as I heir tell,		and he took
He vsit counsall of 5 Daniell.		counsel with Daniel.
Carione ⁶ at lenth doith ⁷ specifie	3616	
Off his maruellous Natyuitie,		nativity, and of
And of his vertuus vpbrynging,		
And quhow he vincuste Cresus king,		his vanquishing
With mony vther vailgeant deid;—	3620	King Crossus.
As in to Carione 6 thow may reid,—		

 ¹ L Monarchies
 4 L Mede or Pers
 5 L omitted
 6 L Carioun
 8 E marvalus, L merwalus

He had ten successors,	Quhose ¹ Successioun did indure Tyll the tent Kyng: thareof ² be sure. ¶ Bot, efter his gret conquessyng,	3624
but, himself, ended miserably,	Rycht miserabyll wes his endyng. As Herodotus doith ³ discryfe,	9024
slain during the invasion of Scythia.	In Seythia he lost his lyfe, Quhare the vndantit Scethianis Uincuste those nobyll Persianis.	3628
Queen Tomyris struck off his head,	And, efter that Cerus ⁴ wes dede, Quene Tomyre hakkit of his hede,— 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 conclude, In tyll ane vessell ⁶ full of blude, And said thir wourdis, creuellye:	3636
and bade it drink its fill.	'Drynk, now, ⁷ thy fyll, gyf thow be drye: For thow did aye blude schedding thryste, Now drynk at laser, gyf thow lyste.'	5050
Then reigned his successors,	Efter that, Cyrns successioun Off all the warld had possessioun,	3640
till the time of Alexander, king of Macedon,	¶ Tyll Allexander, with swerd and fyre, Obtenit, perfors, the thrid § Impyre,— Quhilk wes the king of Macedone: With vail3eant 9 Grekis mony one, In battell fell and furious,	3644
who overcame Darius, the last monarch of his line.	Uincuste the mychtic Darious, ¹⁰ Quhilk wes the tent and the last kyng Quhilk did efter king Cyrus ryng. As for this ¹¹ potent Empriour,	3648
Alexander's exploits may be read at length	Allexander the Conquereour, Gene thow at lenth wald reid his ryng, And of his creuell conquessyng,	3652
in English. He ravaged for 12 years,	In Inglis toung, in his gret buke, Att lenth his lyfe thare 12 thow may luke:— Quhow Allexander, that potent Kyng, Wes twelf 3eris in his Conquessyng;	- 3656
	¹ L Quhois ² E, L thairof ³ L dois ⁵ L Quho ⁶ L one weschall ⁷ L thou ⁹ L wailgeand ¹⁰ L Darius ¹¹ L the	⁴ L Cyrus ⁸ E third ¹ L that

And quhow, 1 for all his gret conquest, lived one year in quiet, He leuit bot ane zeir in rest, Quhen be his Seruand secretlye 3660 and was poisoned. by his servant. He poysonit wes, full pietuouslye. ¶ Lucane doith Allexander compair Tyll thounder, or fyreflaucht in the air, Lucan's comparisons of him One creuell² Planeit, A mortall weird 3664 Down thryngand peple with his sweird. Ganges, that most famous flude, He stained the Ganges with He myxit with the Indianis blude; blood, and eke 3668 the Euphrates, And Euphrates, with the blude³ of Pers: Quhose creueltie for to rehers, And saikles blude quhilk he did sched, mercilessly. War rycht abhominabyll to⁴ be red. Efter his schort prosperitie, 3672 His success and its sequel. He deit with gret miseritie. ¶ Itt wer to lang for to dissydit Quhow all his realmes wer deuydit. Ave quhill that Cesar Iulyus, 3676 Julius Casar. Quhen he had vincust Pompeyus, Wes chosin Emperiour and kyng, king of the Romans, Abufe⁵ the Romanis for tyll⁶ ryng, That potent Prince wes the first man 3680 set on foot the fourth monarchy. Ouhilk the ferd Monarche began; And had the hole 7 Dominioun He reigned universally; Off euerilk land and Regioun: Quhose successouris did ryng, but weir, 3684 and so did his successors for Ouer the warld, mony one hundreth zeir. many centuries. Bot gentyll Iulyus, allace! Rang Empriour bot lytill space, But he himself was king Quhilk I thynk petye tyll⁸ deplore: 3688 In fyue Moneth and lytill more, but little more than five months; By fals exhorbitant treasoun, That prudent Prince wes trampit down treasonably murdered bv And murdrest, in his counsall hous, 3692 Brutus and Cassius. By creuell² Brutus and Cascius.⁹

¹ L how ² L crewall ³ E fluid ⁴ E for to ⁵ E abouf ⁶ L to ⁷ L hoill ⁸ E for tyll ⁹ E Cascious. L Cassius

Next came	¶ Efter that Iulyus wes slane,	
Octavian,	Did ryng the 1 gret Octaviane,	
	Off Empriouris one of the best:	3696
a ble-sed	Duryng his tyme wes peace ² and rest	
sovereign.	Ouer all the warld, in ilk regioun,	
	As storyis makith mentioun.	
	And als ³ I mak it to the plane,	3700
In his days was	Duryng the tyme of Octaviane,	
the birth of Jesus,	The Sonne of God, our Lord Iesew,	
	Tuke mankynd of the Uirgine trew,	
in Bethlehem,	And wes, that tyme, in Bethelem borne,	3704
Math. ii.	To saif 4 mankynde, quhilk 5 wes forforne;	
incarnate for	As Scripture makith anarratioun	
man's salvation.	Off his blyst Incarnatioun.	
	¶ Now haif ⁸ I tald ⁹ the, as I can,	3708
This of the four	Quhow the four Monarchyis began.	
monarchies;	Bot, in thy mynde, thow may consydder	
	Quhow warldly power ¹⁰ bene bot slydder;	
	For all thir gret Impyris ar gone:	3712
and there has	Thow seis there is no Prince allone	
been no fifth.	Quhilk hes the hole 11 Dominioun,	
	This tyme, of enery Regioun.	
	COURTIOUR.	
What right had	¶ Father, 12 quhat reasone 13 had those 14 kyngis	2716
the kings afore-		3/10
said to do as they	Renarris ¹⁵ to be of vtheris ryngis,	
	But ony rycht or Iuste querrell	
	Quhairthrough 16 that thay myeht mak battell,	0.7.00

EXPERIENCE.

3720

3724

¶ My Sonne, said he, that sall be 19 done As I best can, and that rycht sone.

And commoun 17 pepyll to 18 dounthyrng?

To this, said I, mak answeryng.

were foreordained,

These monarchies Thir Monarcheis, I vnderstand, Preordinat wer by the command

> ⁹ L tauld ¹⁰ E pouir ¹¹ E holle, L hoill 12 L Fader 13 L ressoun 14 L thois
> 15 L reveris 16 E Quhairthrocht, L Quhairthrow ¹⁷ E commound ¹⁸ L till ¹⁹ E salbe

Off God, the Plasmatour of all,		Dani. vii.
For to down thryng and to mak thrall		to repress the
Undandit Peple vitious,	3728	bad,
And als for to be gratious		and to advantage the good.
To thame quhilk vertuous wer and gude:		
As Daniell heth ¹ done conclude,		
At lenth, in tyll his Propheseis, ²	3732	The prophet
Quhow there suld be four Monarcheis.		Daniel foretold them.
His secund Chepture ³ thow maye see:		
Quhow, efter the first Monarchie,		
Quhen Nabuehodonosor ⁴ kyng	3736	Of the vision of
Ane Ymage sawe, in his slepyng,		Nebuchadnezzar, and of the image
With austeir luke, boith heych and breid;		seen therein,
And of fyne pure Gold wes his heid,		
His breist and armes of syluer brycht,	3740	
His wamb ⁵ of Copper, hard and wycht,		
His loynis ⁶ and lymmis of Irne ⁷ rycht strong,		the composition
His feit of clay Irne myxt among.		of its various members,
Frome Λ^8 montane there come allone,	3744	
But hand of man, A mekle stone,		
Quhilk on that Figouris feit did fall,		and how it was pulverized.
And dang all down in poulder small.		pairverized.
¶ Off quhose Interpretation	3748	The interpreta-
Doctouris 10 doith mak Narratioun.		tion of the vision, as denoting
The hede of gold did signifye,		
First, of Asserianis Monarchye;		the Assyrian,
The syluer breist thay did apply	3752	
To Persianis, quhilk rang secundly;		the Persian,
The wambe 11 of copper or of brasse,		
Thridly, to 12 Grekis comparit wasse;		the Grecian,
His loynis and lymmis of Irne and steill,	3756	
Clerkis hes thame comparit weill		
To Romanis, through there diligence		and the Roman
To have the Feird Preemynence		monarchies,
Abufe all vther Natioun.	3760	
Be this Interpretationn,		and also

these latter days;	The myxit feit with Irne and clay Did signifye this letter ¹ day, Quhen that the warld sulde be deuydit, As efterwart salbe disydit:	3764
and Christ, of ever-during monarchy,	To Christ is signifyit the stone, Quhose ² Monarche sall neuer be gone; For vnder his Dominioun	3768
which will be manifest at the General Judgment.	All Princis sall be ³ trampit doun. Quhen that gret kyng Omnipotent Cumis to his generall Iugement, His Monarche, than, salbe knawin,	3772
What Daniel saw, in his vision,	As efter sall be ³ to the schawin. And als the Scripture sall the tell Quhow, in the aucht of Daniell, He saw, in to his visioun,	3776
about the Greeks,	Be ane plane expositioun, Quhow that the Grekis sulde wyrk ⁴ vengeence Upone the Medis and Persience; ⁵ Compa:and Grekis tyll ane Gote	3780
and about the Medes and Persians.	With ane horne,—fers, furious, ⁶ and hote,— Quhilk slew the Ram with hornis two, Comparit tyll ⁷ Pers and Mede, all so.	
God devised these	And so, be Daniellis prophesyis, ⁸ All thir gret mychtie Monarchyis, The quhilkis ⁹ all vther realmes supprysit, ¹⁰ Be the gret God thay wer deuysit:	3784
monarchies. Titus an instrument to scourge	As he of Tytus, the Romane, Sonne and Air to Uespasiane, Maid hym ane Furious Instrument,	3788
the Jews.	To put the Iowis to gret terment; Quhilk I purpose, or I hyne fair, Schortlie that processe ¹¹ to declair.	3792

* FINIS. *

E lattir, L latter
 L Quhois
 L to latter
 L Persianis
 L furious fers
 L to latter
 L prophaeyeis
 L Quhilk
 L suppressit
 L processe shortlie

OF YE MOST MISERABYL AND MOST TERRABILL DISTRUCTIOUN OF IERUSALEM.

COURTIOUR.

FATHER, 1 said I, declare to me Induryng this ferd Monarchie
The maist Infortune that befell.

What was the chief calamity under the fourth monarchy?

EXPERIENCE.

My Sonne, said he, that sall I tell. The moist and manyfest misarie Became apon² the gret Cetie Ierusalem, quhen it wes supprest, As storyis makis manifest. Bot, as the Scripture doith deuyse, Ierusalem wes distroyit twyse; First, for the gret Idolatrye Quhilk thay commyttit in Iowrye: The honour aucht to God allone Thay gaif Figuris³ of stoke and stone. Affore 4 Christis Incarnationn Come this first desolatioun, Fyue hundreth zeris, four score, and ten, In Cronicles as thow may ken:-Quhow Nabuchodonosor⁵ kyng That famous Citie did down thryng; There Kyng, with peple mony one, Brocht thame, all bound, to 6 Babilone, Quhare thay remanit Presoneris The space of thre score and ten zeris: And that first desolatioun

It was the fall of Jerusalem.

3800

Baru. vi.
This city was twice laid waste;
3804 once, for its idolatry,

in lieu of right worship,

3808

590 years B C.,

3812 by Nebuchadnezzar,

> who carried its people to Babylon,

3816 and there held them in bonds for 70 years,

L Fader ² E vpoune ³ E Fygouris, L to Fygouris
 E Affoir ⁵ L Nabugodonosar ⁶ L till
 E scoire, L score of zeiris

the poor alone excepted.	Wes callit the Transmigratioun. Wes no man left, in all thare landis, Bot Purellis lauborand with thare handis, Trall models (Grove king of Pare)	3 820
Cyrus came to their rescue.	Tyll mychtie Cyrus, king of Pers,— As Daniell heth done ³ rehers,— Wes mouit, be God, for tyll restore The Iowis quhare that thay wer afore. ⁴ ¶ Geue ⁵ I neglect, I wer to blame,	3 82 4
At the last siege of Jerusalem, the destruction sur- passed that of	The last Sege of Ierusalem, Quhose rewyne wes most miserabyll, And for to tell rycht terrabyll. Wes neuer, in erth, ⁶ Cetie nor toun,	3828
Tyre, Thebes, and Troy.	Gatt sic extreme distructionn: The townis of Tyre, Tebes, nor Troye, Thay sufferit neuer half sic noye. The Emprioure Uespasiane	3832
Then was fulfilled the prophecy of Christ,	He did denyse that Sege, certane. ¶ Thare wes the Prophesie ⁸ compleit Quhilk Christ spake on mont Olyueit. Quhen he Ierusalem beheld,	3836
Luc. xix, xxi. Mark xiii. Who, divinely prescient,	The teris frome his eine disteld: Seand, be Diuyne prescience, The gret distruction and vengence	3840
was moved to pity,	Quhilk wes to cum on that Cetie, His hart wes persit with Petie, Sayand: Ierusalem, and thow knew Thy gret rewyne, sore wald thow rew;	3844
the Holy City knew not its fate,	For no thyng I can to the schaw, The veritie thow wyll ⁹ nocht knaw, Nor hes ¹⁰ in consydderatioun Thy ¹¹ holy visitatioun.	3 848
and would not consider, Mathew xxiii. and refused to accept His protection.	Thy peple wyll no way considder, Quham ¹² gadtherit ¹³ I wald haif ¹⁰ to gidder,— As crrand scheip bene with thare hirdis, Or as the Hen gadderis ¹⁴ her byrdis	3852
	Under hir wyngis, tenderlye,— 1 E left no man 2 E laubowrand 3 L doit 4 L Affoire 5 L gif 6 L erd 7 E Thebis, L 8 L prophacie 9 E vill 10 L haue 11 L T 12 L Quhome 13 E gatherit, L gadderit 14 E gatheris L gadderit	Tebis

¹⁴ E gatheris, L gadderith

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Garly English Text Society

Original Series. go. 19.

1866.

[Second Edition, 1883.]

BERLIN: ASHER & CO., 53 MOHRENSTRASSE.

NEW YORK: C. SCRIBNER & CO.; LEYPOLDT & HOLT.

PHILADELPHIA: J. B. LIPPINCOTT & CO.

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PART II.
[Second Edition, Revised, 1883.]

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.

MDCCCLXVI.

Original Series,

Quhilk thay refusit dispitfullye.

Quharefor sall cum that dulefull day,
That no remedy¹ mak thow may:
Thy Dungiounis² sall be dung in schounder,
So that the warld³ sall on the wounder;
Thy tempyll, now most tryumphand,
Sall be⁴ tred down amang the sand.
And, as he said, so it befell,
As heir efter I sall the tell.

3856 The doleful day, He said,

would come when it should be spoiled;

Mathew xxii/i.
and spoiled it was.

COURTIOUR.

¶ Schaw me, said I, with circumstance, The speciall cause of that myschance. 3864 The cause of this?

EXPERIENCE.

Quod he: as scripture doith⁵ conclude, For scheddyng of the saikles blude Off Prophetis quhilkis God to thame send, And, als, because that thay myskend Iesu, the Sonne of God Souerane, Quhen he amang thame did remane. For all the Myraklis⁶ that he schew, Maliciouslye thay hym mysknew; Thocht, be is gret power diuyne, The walter⁸ 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 sulde de. The Byschoppis, princis of 12 the preistis,

The shedding the innocent blood of the prophets,

3868

and the mistaking Jesus,

3872 despite of His miracles;

Ihon ii.

3876 for, though He wrought many and great, on wine, the blind, the halt, &c.,

3880

Math. x. He was had at enmity, and was doomed to die.

Ihon xi.

3884

Mathew xxvii.
The local Jewish clerisy,

They grew so boildin, 13 in there breistis; The Scrybis, the Doctouris of the law,

¹ L remeid ² E Doungeounis ³ E vardle
⁴ E Salbe ⁵ L dois ⁶ E mirakles ⁷ L he be
⁸ E, L watter ⁹ E gef ¹⁰ L to ¹¹ E lippir ¹² E and ¹³ E boldin

MONARCHE, II.

K

aweless,	Off God nor man quhilkis stude none aw	
	On Christ Iesu to wyrk vengeance;	3888
and the Pharisees,	Rycht so, the fals Pharesiance,	
	Ane Sect of fenzeit Religioun,	
plotted His ruin,	Deuysit his confusioun,	
	And send there servandis, at the last,	3892
Iho. xix.	And with strang cordis thay band hym fast,	
bound Him, scourged Him	Syne seurgit 1 hym, boith bak and syde,	
ruthlessly with	That none for blude mycht se his hyde:	
stripes,	Thare wes nocht left ane penny breid	3896
	Unwoundit, frome his feit tyll heid.	
	In maner of dirisioun,	
crowned Him	Thay plett for hym ane creuell croun	
with thorns,	Off prungeand thornis, scharpe and lang,	3900
	Quhilk on his hewinlye heid thay thrang;	
made Him bear	Syne gart hym, for the gretter lack, ³	
His own gallows to Calvary,	Beir his awin Gallous, on his back,	
	Tyll the vyle place of Caluare,	3904
	Quhare mony ane thousand man ⁴ mycht se.	
	¶ That Innocent thay tuke, perforce,	
and there nailed	And platt hym bakwart to the Croce; 5	
Him to a cross.	Through 6 feit and handis gret nalis thay thryst,	3908
	Tyll blude aboundantlye ⁷ out ⁸ bryst:	
His patience.	Without grunsehyng,9 clamor, or crye,	
	That pane he sufferit patientlye.	
	And, for agmentyng of his grefis,	3912
Two thicves were	Thay hangit hym betuix two thefis; 10	
executed with Him.	Quhare men mycht se the bludy strandis	
From His feet	Quhilk is sprang furth of his feit and handis:	
and hands	Frome thornis, thristit on his heid,	3916
ran blood abun-	Ran down the bulryng stremis reid:	
dantly.	In the presens of mony one man,	
	That blude royall on roches ran.	
Briefly, in anguish	Schortly to say, that heuinlye ¹¹ Kyng	3920
He spoke His last words,	In extreme dolour thare did hyng, 12	
	Tyll he said 'Consumatum est:'	
	1 I lun-it 2 I uninessed Engune 3 I le	, le

¹ L schurgit ² L pringcand, E prunge ³ L lak

⁴ E omitted ⁵ L cors ⁶ L Throw

⁷ L haboundanlie ⁸ E did

⁹ L gruncheing, E grounsching ¹⁰ L thevis

¹¹ E havynly ¹² E ryng

With A loude 1 crye, he gaif 2 the gaist. and died. Quhen he wes dede, thay tuke one dart, 3924 And peirst³ that Prence outthrough the hart. He was pierced. Fra guham there ran walter 4 and blude. The erth than trymblit,5 to conclude: ¶ Phebus did hyde his beymes brycht, 3928 The phenomena that followed Ilia That through the warld there were no lyeht; crucifixion, with respect to the The gret vaill of the tempyll raue;6 earth, the sun, the The dede men rais out of thare graue,7 vail of the Temple, and the 3932 dead; as we hear And in the Cetie did appeir, in Scripture. As in the Scripture thow may heir. Than Ioseph, of Abaramathie,8 He was buried. Did bury hym rycht honestlie: Bot zit he rose, full gloriouslye, 3936 but rose on the third day, On the thrid day, tryumphandlye. Ihon xx. With his Disciplis,⁹ in certane, staved 40 days with His disciples. Fourtye dayis he did remane; and ascended into 3940 Heaven. Efter that, to the heuin ascendit. Actis i. Thir Iowis no thyng there lyfe amendit, The Jews mended not, Nor gaif 10 no credens tyll his sawis,-As at more lenth the storye schawis,— Bot ereuelly thay did oppres 3944 but cruelly persecuted His All men that Christis name did profes, followers, And persecutit mony one: Thay presonit boith Peter and Ihone; 11 Actis v. 3948 as SS. Peter, John, And Stewin¹² thay stonit to the dede; Stephen, and Frome Iames the les thay straik the hede. James, This was the cause, in conclusioun, Actis vi. to their own Off there creuell confusioun. harm. ¶ The prudent Iow, 13 Iosephus, sayis $3952\,$ Josephus tells us, That he wes present in those dayis; And, in his buke, makith mentioun, Quhow, efter Christis Ascentioun 42 years after the Ascension. The space of twa and fourty zeris, 3956 Began those creuell mortall weris, the cruel wars began, The secund zeir of Uespasiane,

fatal 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	Affore that tyme, in to the toun,	
of victims,	Quhilk come for there confusioun.	
	Thare gret Infortune ³ so befell,	3964
assembled against	That all the Princis of Israell	
the Passover.	Conuenit agane the tyme of Peace,	
	Bot tyll returne thay had no grace.	
Titus invades	The bald Romanis, with there Chiftane,	3968
Judea.	Tytus, the Sonne of Uespasiane,	
	Thare Army ouer Iudea spred:	
The Jews	Than all men to the Ciete fled,	
gathered together in Jerusalem.	Belenand there to get releif;	3972
	Bot all that turnit to there myscheif.	
	¶ The Romanis lappit thame about,	
	That be no waye thay mycht wyn out.	
It was besieged	Sax Moneth did that 4 Sege indure,	3976
for six months,	Quhare loste wer mony one creature,	
	Quhilkis there in misary did remane,	
during which	Tyll thay wer takin, all, or slane.	
	Duryng the tyme of this assailze,	3980
thousands were	There meit, and drynk, and all did failge;	
starved to death,	For there wes sie ane multytude,	
	That thousand is deit for falt of fude.	
	Necessitie gart thame eit, perforsse,	3984
after enduring	Dog, Catt, and Rattone, Asse, and horsse.	
	Ryche men behuflit 5 tyll 6 eait thare gold,	
grievous privation	Syne deit of hunger mony fold.	
	Sic hunger wes, without remeid ⁷	3988
	The quik behufit ⁵ tyll eit the deid:	
and extreme	The fylth of Closettis mony eit;	
distress.	To lenth there lyfe thay thocht it sweit.	
	¶ The famous Ladyis [§] of the toun,	3992
Women, from	For falt of fude, thay fell in swoun.	
hunger,	Quhen thay mycht gett none vther meit,	
	¹ L war tane ² L dois	
	³ E misfortoune ⁴ L the ⁵ E behowflit	6 L to
	⁷ E remaid ⁸ E Ladeis	

Thay seew there propir Bairnis to eit;		slew their own
Bot all for nocht: dispytfullye,	3996	children for food,
There awin sowldiouris, full gredelye,		which, however,
Reft thame that flesche most misarabyll;		the soldiers snatched from
And thay, with murnyng lamentabyll,		them.
For extreme hunger, 3ald2 the spreit.	4000	
Thare wes the Prophesie compleit,		Luc. xxiiii.
As Christ affore maid narratioun,		Thus were veri- fied the words of
The day of his grym Passioun.		Christ,
Quhen that the Ladyis ³ for hym murnit,	$\boldsymbol{4004}$	
Full pietuouslye he to thame turnit,		
And said: douchterris, murne nocht for me;		Who bade the
Murne on 3our awin posteritie:		daughters of Jerusalem mourn,
Within schort tyme sall cum the day	4008	not for Him, but for their
That men of this Ciete sall say,		posterity,
Quhen thay ar trappit in the snair,		
'Blyst be the wamb ⁴ that neuer bair;		who were des-
The baren papis, than, thay sall ⁵ blys:	4012	tined bitterly to bewail their lot.
That dulefull day 3e sall nocht mys.'		
This prophesie 6 it come to pas,		
That day, with mony lowde 'allas!'		Particulars of the
Sic sorrowfull lamentatioun	4016	
Wes neuer hard in that natioun.		
Seand those lustye Ladyis sweit		
Deand for hunger in the streit,		wretchedness of
There husbandis nor there ehyldring	4020	the people,
Mycht geue ⁷ to thame na conforting,		
Nor 3it releif thame of there harmis,		
Bot atheris 8 deand in vtheris armis.		and their miser- able end.
Efter this wofull Indigence,	4024	able end.
Amang thame 9 rose sic Pestilence,		To the siege
Quhare in there deit mony hounder, 10		succeeded a pestilence.
Quhilk tyll declare it wer gret wounder.		
¶ And, for fynall ¹¹ conclusioun,	4028	
Those weirlyke wallis thay dang doun.		The city-walls were razed;
Prince Tytus, with his Chewalrye,		

and Titus entered Jerusalem.	With sound of trompe, Tryumphandlye He enterrit in that gret Ciete.	403 2
Shrieks,	Bot tyll declare I thynk piete ¹ The panefull clamour horrabyll	
Silliers,	Off woundit folk most miserabyll.	
killing,	There wes nocht ellis bot tak and 2 slay;	4036
6,	For there mycht no man wyn away.	2000
blood,	The strandis of blude ran through the stretis ³	
	Off dede folk trampit vnder fetis; ⁴	
	Auld Wedowis in the preis wer smorit;	4040
rape,	3oung Uirginis, 5 schamefully deflorit;	
	The gret Tempyll of Salamone,—	
	With mony A ⁶ curyous carnit stone,	
sacrilege, in	With perfyte ⁷ pynnakles on hycht,	4044
destroying the Temple of	Quhilkis wer rycht bewtyfull and wycht,	
Solomon,	Quhare in ryche Iowellis did abound,8—	
	Thay ruscheit rudlye to the ground,	
	And sett, in tyll there furious yre,	4048
burning,	Sancta Sanctorum in to ⁹ fyre;	
	And, with extreme confusioun,	
ruin.	All there gret Dungionis ¹⁰ thay dang doun.	
	¶ There bursin wer the boildin breistis	4052
The clergy,	Off Byschoppis, princis of the preistis:	
	Thare takin 11 wes the gret vengeence 12	
reaping the recompense of	On 13 fals Scrybis and Pharisience.	
their wickedness,	All there payntit Ipocrasie,	4056
	That tyme, mycht mak thame no supplie.	
grieved that they had slain the	That day thay 14 dulefully e repentit	
Christ,	That to the deith of Christe consentit:	
	Thocht it wes oure Saluatioun,	4060
	Itt wes to thare Dampnatioun. ¹⁵	
and shed innocent	The vengounce of the blade buildes,	
	Frome Abell tyll Zacharies,	
Mathew xxiii. Vengeance, that	That day apon 16 Ierusalem fell.	4064
day, fell on	Bot tiddius ¹⁷ it wer to tell	
Jerusalem,	The gret extreme confusioun,	
		E the Loff

And of blude sic effusioun: ¹ Wes neuer slane so mony ane man, At one tyme, sen the warld begau.	4068	in unparalleled slaughter.
The Iowis, that day, gat there desyre,		The Jews were then answered,
Quhilk thay did aske, in to there yre,—		then answered,
As bene in Scripture specifyit,—	4072	
The day quhen Christe wes Crucifyit.		
Quhen Ponce Pylat, the precedent, ²		who had accepted,
Said to thame, 'I am Innocent		Math. xxvii.
Off the Iust Blude of Christ Iesus,'	4076	
Thay cryit, 'his Blude lycht vpon ws,		for themselves
And on our Generatioun:		and their heirs,
Thay gat there Supplicatioun:		the eonsequences
That day, with mony cairfull cry,	4080	of doing the Christ to death.
Thare blude wes sched aboundantly. ³		
¶ Iosephus wryttith,⁴ in his buke,—		Josephus records, that,
His Cronicle quho lyste to luke,—		bilat,
Duryng that creuell Sege, certane,	4084	during the siege,
Wer alewin ⁵ hundreth thowsand slane;		1,100,000 were slain, and 97,000
Off Presonaris, weill tauld and sene,		taken captive.
Foure score of thousandis, and sewintene.		
Out of the land thay did expell	4088	Expelled from
All the peple of Israell,		their home,
And, for there gret Ingratytude,		the Jews are still
Thay leif 3it vnder Seruytude.		in servitude.
There is no Iow, in no cuntre,	4092	They have been
Quhilk hes one fute of propertie,		without land
Nor neuer had, withouttin weir,		
Sen this day fyuetene 6 hundreth zeir,		since Christ's
Nor neuer sall, I to the schaw,	4096	time, and will so
Tyll that thay turne to Christis law.		remain, till
¶ Sum sayis that Iowis mony fald		It is said that
Wer thretty for ane penny sald;		they were once sold, thirty for a
As Iudas sauld the Kyng of Glore	4100	penny.
For thretty pennyis, ⁷ and no more.		

¹ L affusioun
² L president
³ L haboundanly
⁵ E alevyn
⁶ L fivetene, E fyftene
⁷ E penneis

¶ Efter that mony wer myscheuit,

Some were ripped open for their gold;	Quhen nouell's past quhow¹ lang thay leuit Apone there Gold, withouttin doute Thay slyt there bellyis,² to sers³ it oute.	4104
others were banished into Egypt; and others were carried, bound, to	The rest in Egypt thay did sende, Presonaris to thare lyuis ende. Tytus tuke, in 4 his cumpanye, Gret nummer 5 of the most worthye:	4108
to be made a public spectacle,	With hym to Rome he led thame bound, Syne creuelly did thame confound: His ⁶ victory for tyll decore, And for agmentyng of his glore,	4112
and at last to be eaten by lions.	Gart put thame in to publict placis, Quhare all folk mycht behald thare facis; Syne with wyld Lyonis creuellye He gart denore thame dulefullye. This his Trypyshaml mychtic tour	4116
Paschal confusion expiated Paschal wrong.	¶ This hie, Tryumphand, mychtie toun At Pasche wes put to confusioun, Because that in the tyme of Peace Thay Crucifyit ⁷ the Kyng of grace. Sum hea this mater days indute.	4120
Self-depreciation,	Sum hes this mater done indyte More Ornatly than I can wryte; Quharefor I speik of it no more: Onely to God be laude and glore.	4124

* FINIS. 🛧

 1 E how 2 E belleis 3 L serche 4 E and 5 L nomber 6 E As 7 E Crusifeyt

OFF YE MISERABYLL END OFF CERTANE TYRANE¹ PRINCIS, AND, SPECIALLYE, THE BEGYNNARIS OF THE FOUR MONARCHEIS.

到(水)障

EXPERIENCE.

OW haue² I done declare, at thy desyris,

As thow demandit, in to termys schort,

And quhow³ began the principall impyris,

The lesson of the four temporal Monarchies.

As Cronicle and Scripture dois report: Quhairfor, my Sone, I hartly the exhort, Perfytlie prent in thi remembrance⁴ Off this Inconstante warld the variance.

4132

¶ The Princis of thir foure gret Monarcheis,
In there most hiest pompe Imperiallis,
Traistyng to be moist sure sett in there seis,
The fraudful warld gaif to theme mortall fallis,—4136
Their princes are not of fragrant memory.

There rewarde, bot dyrk memoriallis:
Thocht ouir the warld thay had preheminence,
Off it thay gat none vther recompence.

¶ For, sielyke as the snaw doith melt in May, 4140
Through the reflex of Phebus bernys brycht,
Thir gret Impyris rychtso ar went away:
Gone bene thare glore, thair power, & thair mycht,
Because thay wer reuaris withouttin rycht,
And blude scheddaris full creuell, to conclude:
Rycht creuellye, tharefor, wes sched thare blude.

¶ Behald quhow God, aye sen the warld began, of tyrants Hes maid of tyrrane Kyngis Instrumentis 4148

God has ever made scourges,	To scurge peple, and to keill mony one man, Quhilk is to his law wer Inobedientis: Quhen thay had done perfurneis his ententis, In dantyng wrangus peple schamefullye, He sufferit thame be scurgit creuellye;	4152
	Ewin as the scule ³ Maister doith mak ane wand, To dant and dyng Scollaris of rude ingyne, The quhilkis wyll nocht study at his command: He scurgis ⁴ thame, and only to that fyne, That thay suld to his trew counsall inclyne: Quhen thay obey, and mesit bene his yre,	4156
to be destroyed when done with:	He takis the wand and castis in to the ⁵ fyre.	4160
Exo.vii.	¶ God of kyng Pharo ⁶ maid one Instrument,-	-
	Quhilk wes the gret kyng of Egyptience,7—	
	His awin peculier peple to torment:	
as King Pharaoh, for instance;	That beand done, he wrocht ⁸ on hym vengence,	4164
,	And leit hym fall through Inobedience;	
	And, fynallie, he, with his gret armye,	
Exo. xiiii.	In the reid sey thame drownit dulefullye.	
	¶ Rycht so, of Nabuchodonosor ¹⁰ kyng,— God maid of hym ane furious Instrument,	4168
	Ierusalem and the Iowis to down thryng, 11	
and King Nebu- chadnezzar; Dan. iiii.	Quhen thay to God wer Inobedient; Syne reft hym frome 12 his ryches and his rent, And hym transformit in ane beist brutell, Sewin 3eris and more, as wryttis Daniell.	4172
	¶ Alexander, through prydefull tyrrannye,	
	In 3eris twelf did mak his gret conquest,	4176
	Aye scheddand saikles blude full creuellye:	
and Alexander the	Tyll he wes kyng of kyngis, he tuke no rest.	
Great;	In all the warld quhen he wes full possest,	
	In Babilone thronit 13 tryumphantlye,	4180
	Through poysoun strang deceisit dulefullye.	
		in the throw ra

¶ Duke Hanniball, the strang Cartagiane,
The danter of the Romanis pompe and glorye,
Be his power wer mony one thousand slane,
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 hepit¹ Buschellis wer of Ryngis 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 xx. ³ Lordis, the quhilk is had bene Pretouris,

That deit in to ⁴ defence of thare cuntre,

And for tyll ⁵ hald thare lande at lybertie.

Quhen he had slane so gret one multytude,

And quhen the glasse of his glorye wes roun?

Ane schamefull deith,—and, schortlye to conclude,

This bene reward of all scheddaris of blude;—

For he gat sic extreme confusioun,

He slew hym self in drynking strang poysoun. 4196

4196

and afterwards put an end to himself with poison.

¶ Behald the two moste famous Campionis,
That is to say, Iulyus and Pompey,
Quhilkis did conquesse all erthly Regionis,—
Alsweill maine land as Ylis in the sey,—
And to the toun of Rome gart thame obey:
For Pompeyus subdewit the Orient;
And Iulyus Cesar, all the Occident.

¶ Bot, fynaly, thir two did stryue for stait,
Quhare throw thre hundreth M.9 men wer slane;
Bot Pompeyus, efter that gret debait,
He murdreist wes: the storye tellis plane.
Than Iulyus wes Prince and Souerane,

¹ E hapit ² E fyfte ³ L twenty
⁴ L omitted ⁵ L to ⁶ L omitted ⁷ E poysone
⁸ L erdlie ⁹ E, L thowsand

as kings,

Abufe the hole warld Empriour and kyng;
Bot, in to rest, schorte tyme indurit his ryng:

4216

¶ For, within fyue² moneth³ and lytill more,
Amyd his Lordis in the counsall hous,
He murdreist wes,—quhat nedeth proces⁴ more?—
As I haue said, be Brute and Cascius.

4220

according to the Roman history.

The four Monarchies have, all,

passed away;

As I have said, be Brute and Cascius.

Geue⁵ thow wald knaw thare dethis dolorous,

Thow most at lenth go reid the Romane storye,

Quhilk hes this mater put in memorye.

¶ Gone is the Goldin warld of Asserianis,⁶

Off quhome kyng Nynus wes first & principall;

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,

Comparit to the Romanis in there glore,

Ar gone, rychtso; I heir of thame⁷ no more.

and the world draws to a conclusion, ¶ Now is the warld of Irne myxit with clay,
As Daniell at lenth hes done indyte:

The gret Impyris ar meltit clene⁸ 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,
This warld, I wait,⁹ is drawand to ane end.

¶ Tokynnis 10 of darth, hunger, 11 and pestilence, With creuell weris, boith be sey and land, Realme aganis realme with mortall violence, 4240 Quhilk signifyis the last day ewin at hand: Quharefor, 12 my Sonne, be in thy faith constand, Rasyng 13 thy hart to God, and cry for grace, And mend thy lyfe, quhil thow hes tyme & space. 4244

as witness divers tokens.

* FINIS. 🛧

L hoill
 E fywe
 L month
 L nedis wordis
 E Asseriance
 L also of thame I heir
 L quite
 E watt
 E Toknis
 L hunger, darth
 L Thairfore
 E Raysing, L Rasing

HEIR FOLLOWIS THE FYFT SPIRITUALL 1 AND PAPALL MONARCHIE.

COURTIOUR.

FATHER, Is there no Prince ringand, Quhilk hes the warld, 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 ?

Who is, now, nulversal monarch, or most nearly

4248 like one?

EXPERIENCE.

¶ There is no Prince, my Sonne, said he, That hes the principall Monarche Abufe⁴ the warld vniuersall, With hole power Imperiall, As Alexander, or Darius, 4256 Or as had Cesar Iulyus: For Orient and Occident To thame wer all obedient. Nochtwithstandyng, I fynd one kyng Quhilk in tyll⁵ Europe doith ryng,— That is, the potent Pope of Rome, Impyrand⁶ ouir all Christindome,— To guhome no Prince may be compare, As Canon lawis can declare 7 4264 All Princis of the Occident Ar tyll his grace obedient; For he hes hole power compleit, Boith of the body and the spreit, Quhilk neuer had no prince affore,

There is, at pre-4252 sent, no universal monarch.

like Alexander. Se.

ruling East and

West.

4260 But there is, in the Pope of Rome, a king over all Christendom,

> paramount as to all other princes,

and reigning over both body and 4268 soul.

¹ L Fyft and Spirituall Monarchie ² L Fader ³ L the Greikis ⁴ E Abouf 5 L into ⁶ E Impyreand owr ⁷ L omits II, 4264, 4265

	Except the mychtic kyng of glore.	
Christ's Lieu-	To Christe he is gret Lewtennand,	4050
tenant,	In holy Peteris Saitt¹ syttand:	4272
he is king of all the kings in	So he is of all kyngis Kyng	
Europe,	Quhilkis in to Europe now doith Ryng.	
	¶ And, as the Romane Empriouris,	
	Hauyng the warld ² vnder thare curis,	4276
	Had Princis, Knychtis, and Campionis,	
As dominated the	Rewlaris in tyll all Regionis,	
Roman emperors,	Uphaldyng thare Aucthoritie, ³	
	Usyng Iustice and polisie;	4280
so dominates the	¶ Rycht so, this potent pope of Rome,	
Pope of Rome.	The Souerane kyng of Christindome,	
	He hes, in tyll ilk countre,	
Princes,	His Princis of gret ⁴ grauytie;	4284
eardinals,	In sum countreis, his Cardinallis,	
	In there moste precious apparallis:	
archbishops, &c.,	Archibyschoppis, Byschoppis, thow may se,—	
	Defendyng his auctoritie,—	4288
	With vther potent Patriarkis;	
heads of learned	Collegis full of cunnyng Clerkis;	
and religious houses,	Abbottis and Priouris, as 3e ken,	
nouses,	Misrewlaris of relegious men;	4292
officials,	Officiallis, with there Procuratouris,	
•	Quhose langsum law ⁵ spolzeis the puris;	
archdeans, &c.,	Archidenis and Denis of dignitie;	
doctors of	Gret Doctouris of Diuynitie;	4296
divinity, with their attendants,	There Chantouris, and there Sacristanis,	
their attendance,	There Tresoureris, and there subdenis;	
	Legionis of preistis Seculeris,	
monks, and the	Personis, Uicaris, Monkis, and Freris,	4300
like,	Off divers Ordouris mony one,—	
	Quhilk langsum wer for tyll ⁷ expone,—	
quaint in dress,	In syndrie habitis, as 3e ken,	
quanto in accorp	Diffrent frome vther Christin men;	4304
	Fair Ladyis of Relegioun,	2001
mans,	Tan Enagle of Relegiodity	

¹ E Seitt ² E Havand the vardle ³ L Autorite ⁴ E omitted ⁵ L lawis ⁶ L Thesauraris ⁷ L to

Proffessit 1 in euery Regioun;	
Fals Heremitis, ² fassonit lyke the freris;	hermits, parish
Proude parische ³ clerkis, and pardoneris, 4308	priests, &c., &c.,
There Gryntaris, and there Chamberlanis,	
With there temporall Courtissianis.	
Thus, all the warld, be land and sey,	are, all, subject to
His Sanctitude thay do obey: 4312	him.
Nocht onely his spirituall kyngdome,	
Bot the gret Empriour ⁴ of Rome,	
And Kyngis of euerilk regioun,	Kings, when
That day quhen thay resaue 5 there erown, 4316	crowned,
Thay mak aith of fidelytic	swear fealty to
Tyll defende his auctorytie;	him,
Moreouir,6 with humyll reuerence,	
Thay mak tyll hym obedience, 4320	and acknowledge
Be there selfis, or Ambassaldouris,	obedience.
Or vtheris ornate Oratouris.	
Quho doith ⁸ ganestand his Maiestie,	All that withstand
His lawis, or his Lybertie, 4324	him
Or haldis ony opinioun	
Contrar his gret Dominioun,	
Outher be way of deid or wourdis,	are put out of the
Ar put to deith, be fyre or swourdis. ⁹ 4328	way.
Sanct Peter stylit wes Sanctus;	S. Peter was
Bot he is callit Sanctissimus.	Sanctus ; he is Sanctissimus,
His style at lenth gyf thow wald knaw,	
Thow moste go luke the Canon law, 4332	and has other
Boith ¹⁰ in the Sext and ¹¹ Clementene:	great titles, besides;
His staitly style there may be sene:	
There sall thow fynd, reid gyf thow can,	
Quhow ¹² he is nother God nor man. 4336	and he is neither God nor man.
COURTIOUR.	

Quhat is he, than, be 30ur Iugement? What is he, then, Quod 13 I. Me thynk hym different, Far, frome our Souerane, Lord Iesus,

J L Profest2 L Hermyttis3 L paroche4 L Empriouris5 E resaif6 L Moreoure7 E tham, L thame8 L Quha dois9 E swerdis10 E And11 E of12 E How

	And tyll his kynd contrarious:	4340
if he is neither?	For Christ wes God and naturall man.	
Ihon i.	Gyf he be nother, quhat is he, than?	
	EXPERIENCE.	
The canon law	¶ The Canon law, my Sonne, said he,	
declares.	That questioun wyll ¹ declare to the.	4344
It is beyond me	It doith ² transcend my rude Ingyne	
to define him.	His Sanctitude for tyll defyne,	
	Or to schaw the aucthoritie	
	Pertenyng to his Maiestie.	4348
He is a prince that	So gret one Prince quhare sall thow fynd,	
looses and binds,	That Spiritually may louse ³ and bynd;	
	Nor be quhame synnis ar forgyffin, ⁴	
	Be thay with his Disciplis schrewin?	435 2
with the anthority	Quhame euer he byndis by his mycht,	
of God.	Thay bound ar in Goddis sycht:	
	Quhame euer he ⁵ lowsis in erth heir doun,	
	Ar lousit be God in his Regioun.	4356
And he is Prince	Als, ⁶ he is Prince of Purgatorie,	
of Purgatory.	Delyuering Saulis from paine to glorie:	
	Off that dirke Dungeoun, but doute,	
	Quham euir he ⁵ plesis he takis thame oute.	4360
Through him, our	Oure secreit synnis, enery 3eir,	
sins are remitted;	We mon schaw to sum preist or freir,	
	And tak there absolutioun,	
	Or ellis we gett no remyssioun.	4364
	So, be this way, thay cleirly ken	
	The secretis ⁸ of all seculare men;	
and through him we are, also, held	There secretis we knew nocht at all:	
in thrall.	Thus ar we to thame bound and thrall.	4368
	Quhat cuir thare Ministeris commandis	
	Most be obeyit, without demandis.	
	Quharefor, my Sonne, I say to the,	
Hence I call him a marvellous	This is ane maruellous 10 Monarche,	4372
monarch, over	Quhilk hes power Imperiall	
both body and soul.	Boith of the body and the Saull.	
	¹ E vill I ² L dois ³ E Sprytually may low	-24

¹ E vill I ² L dois ³ E Sprytually may lowss ⁴ L forgovin ⁵ L Quhome he ⁶ L Alsua ⁷ E dark ⁶ E secreittis ⁹ L Minster ¹⁰ L one merwalus, E mervalus

COURTIOUR.

¶ Father,¹ quod I, declare to me How originated 4376 the Papacy? Quhow did begyn this Monarche. EXPERIENCE. Quod he: Christ Iesus,² God and Man, That Impyre gratiously began, Jesus founded it. Nocht be the fyre, nor be the swourde,3 Bot be the vertew of his wourde: 4380Ephi. i. And left, in tyll his Testament, and peacefully. Mony ane denote document, Luc. ir. With his Successouris to be vsit, Thocht mony of thame be now abusit. 4384 For Peter and Paull, with all the rest SS. Peter and Paul, and the rest. Off there Brethrin,4 maid manifest The law of God, with trew intent, Precheing⁵ the Auld and New Testament. 4388 Thay led thare lyfe in ponertie, poor, devout, and humble. Denotioun, and Humilytie, As did there Maister, Christ Iesus; And war nocht half so glorious 4392 were not altogether the patterns As there Successour's now in Rome, of modern Rome. Impyrand⁶ ouer all Christindome. ¶ Efter the deth of Peter and Paull, And Christis trew Disciplis 7 all, 4396 Thare Successouris, within few zeris,-Their successors soon passed As at more lenth there storye beris,— Full craftelye clam to the heyeht, $4400 \begin{array}{l} {\rm from\ the\ spiritual} \\ {\rm to\ the\ temporal.} \end{array}$ Frome Spirituall lyfe to temporall mycht. COURTIOUR. ¶ Father, or we passe forther⁸ more, When began this Quhen did begyn thare temporall glore? temporal glory? EXPERIENCE.

Sonne, said he, thow sall vnderstand.

Or euer ane Pape gat ony land,

The early Popes were landless,

¹ L Fader ² L Iesu ³ E swerd ⁴ L Brethir ⁵ E Preching ⁶ E Impyreand ⁷ L Discipulis ⁸ L fordermore ⁹ L that MONARCHE, II.

and wore no crown but that of martyrdom.	Two and thretty gude papis in Rome Ressauit the crown of Martyrdome, Bot nocht the Thrinfald Diadame,— To weir thre crownis thay thocht gret schame:—	4.108
Of the donation of Constantine to Pope Sylvester.	Tyll Syluester the Confessoure	4412
The first Pope that was also a king became so A.D. 330.	Than sprang the well ⁵ of welthynes. Quhen that the Pape wes maid ane kyng, All Princis bowit ⁶ at his biddyng. This Act wes done, withouttin weir, Frome Christis deith thre hundreth 3cir.	4416
Lady Sensuality then took lodgings at Rome, and grew mighty.	¶ Than Lady Sensualitie ⁷ Tuke Lugeing ⁸ in that gret Cetie, Quhare scho sensyne hes done remane, As there awin lady Souerane.	4420
Other kings, in imitation, soon began to patronize the Church.	Than Kyngis, in tyll all Nationis, Maid Preistis gret fundationis: ⁹ Thay thocht gret mercit and honour To contrafait the Empriour;	4424
Note the pions foundations of Scotland,	As did Dauid, of Scotland kyng, The quhilk did founde, duryng ¹⁰ his ryng, Fyftene ¹¹ Abbayis, with temporall landis, Withouttin teindis and offerandis;	4428
impoverishing its king. $% \label{eq:continuous} % Thus the temporal % % % % % % % % % % % % % % % % % % %$	Be quhose holy simplicite He left the Crown in pouerte. Now haif 1 schawin the, as I can, Quhow there temporall Impyre began,	4432
power of the Church began at Rome,	Ascendyng vp, 12 aye gre by gre, Abufe 13 the Empriouris Maieste. So, quhen thay gat amang there handis Off Italie all the Empriours landis,	4436
and spread to other lands.	Efter that, in ilke cuntrie Sprang vp thare temporalite,	4440

¹ L popis 2 E croune 5 E wair 4 E rutt
5 L wail 6 L levit 7 L Spiritualite
8 E Lugyng 1 L funditionis 10 E durand
11 L Fivetene 12 E owp 13 E about

With so gret ryches and sie rent,

That thay gan¹ to be negligent

In makyng² Ministratioun

To Christis trew Congregatioun,

And tuke no more paine in thare precheing,
And far les trauell³ in thare techeing;

Changeing thare Spiritualitie

In temporall Sensualitie.

Negligence followed,

in preaching and teaching,

in preaching and teaching,

4448 and also huxury.

COURTIOUR.

¶ Father,⁴ thynk 3e that thay ar sure Will this empire last long?

That there Impyre sall lang indure?

EXPERIENCE.

Apperandlye it may be kende, Quod he, there glore sall have ane ende: 4452 Probably, it will not. I mene, there temporall Monarchie Sall turne in tyll humylitie. Through Goddis wourde, without debait, The clergy will 4456 soon become again as they were Thay sall turne to there first estait: aforetime. As Daniellis Prophesie apperis, Thareto sall nocht be mony zeris. Quhowbeit, Christis faith sall neuer faill; 4460 Christ's religion Bot more and more it sall prenaill, is indefectible. Thocht⁵ Christis trew congregatioun Suffer gret trybulatioun.

COURTIOUR.

¶ Father, said I, be quhat reassoun why will this Thynk 3e thare Impyre may cum down? 4464 power be broken?

EXPERIENCE.

Consydderyng thare preheminence, Quod he, for Inobedience; Abusyng the commandiment Quhilk Christ left in his Testament;⁶ Usyng thare awin traditioun By reason of disobedience,

Math. xxviii.

4468
Acti. i.
shown in corrupting the faith.

¹ E begane ² E makin ³ E travaill ⁴ L Fader ⁶ L Testiment

More than	his Inst	itutioun.	
¶ For C	Thrist in	hie last	connention 1

	¶ For Christ, in his last conventioun,¹	
Christ command-	The day of his Ascentioun,	4472
ed his disciples	Tyll his Disciplis ² gaif command,	
	That they suld passe in enery land,	
to teach and	To teche and preche,3 with trew intent,	
preach,	His law and his commandiment.	4476
	None vther office he to thame gaif:	
and did not bid	He did nocht bid thame seik nor craif	
them seek for riches.	Cors presentis ⁴ nor offerandis,	
	Nor gett Lordschipis of temporall landis.	4480
	¶ Bot now it may be hard and sene,	
	Baith with thyne eiris and thyne eine,	
Now we see the	Quhow Prelatis, now, in enery ⁵ land,	
prelates careless of Christ's	Takis lytill cure of Christis command,	4484
commands,	Nother ⁶ in to there deidis nor sawis;	
	Neglectyng ⁷ thare awin Canon lawis,	
and bearing	Usyng thame selfis contrarious,	
themselves un- christianly.	For the most part, to Christ Iesus.	4488
Mat. iiii.	Christ thocht no schame to be ane Precheour,	
Christ did not shame to	And tyll all peple ⁸ of trewth ane techeour. ⁹	
instruct:	Ane pope, byschope, nor Cardinall,	
	To teche nor preche wyll 10 nocht be thrall:	4492
but the Pope and the rest instruct	Thay send furth Freris for 11 to preche for thame,	
by proxy.	Quhilk garris the peple ⁸ now abhor thame.	
Ihon vi.	¶ Christ wald nocht be ane temporall kyng,	
Christ, who refused to be a	Rychely in to no realme to ryng,	4496
king,	Bot fled temporall auctorite,	
	As in the Scripture thow may se.	
contrasted with the Popes,	All men may knaw quhow popis ryngis,	
the Topes,	In Dignitie abufe all kyngis,	4500
	Als weill in temporalitie	
	As in to Spiritualitie.	
	Thow may se, be experience,	
princely potentates.	The popis Princely preheminence,	4501
Potentimen	In Cronicles geue ¹² thow lyst to luke,	
	¹ E inventionne ² L Discipillis ³ L proche and	techo

¹ E inventioune ² L Discipillis ³ L preche and teche ⁴ L Corpspresentis ⁵ L euerilk ⁶ L nouther ⁷ L neglectand ⁶ E pepill ⁹ E Prechour ¹⁰ E will ¹¹ L omitted ¹² E gyf

Quhow Carion wryttis, ¹ in his buke, Ane Notabyll Narratioun: The 3eir 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:	4508 4512	Carion tells us, that, in A.D. 1156, Pope Alexander 111.
In Ueneis, that tryumphand town, That nobyll Empriour gart ly down Apone his wambe, with schame and lake, Syne tred his feit apone his bake, In toknyng ⁵ of obedience.	4516	set his foot on the Emperor Frederic, lying prostrate,
Thare he schew his preheminence, And causit his Clergy for to syng Thir wourdis efter following: ¶ "Syper Aspidem & basiliscum ambulabis,	4520	the papal assistants singing, the while.
Et conculcabis leonem & draconem." ⁶ ¶ 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.'	4524	Ps. xci. 13. The Emperor's protest. The Pope's reply.
Christ, for to schaw his humyll spreit, Did wasche ⁷ his pure Disciplis ⁸ feit: The Popis holynes, I wys, Wyll suffer Kyngis his feit to kys.	4528	Christ was humble: the Pope is haughty.
Birdis had thare nestis, and toddis thare den; Bot Christ Iesus, Saiffer of men, In erth had nocht ane penny breid Quhare on he mycht repose his heid.	4532	Luc. ix. Christ was quite indigent:
¶ Quhowbeit, the Popis excellence Hes Castellis of Magnifycence; Abbottis, Byschoppis, and Cardinallis Hes plesand palyces royallis: Lyke Paradyse ar those prelattis places,	4536	the Pope has grand edifices; and so have the abbots, &c.,
Wantyng no plesoure 11 of fair faces. Ihone, 12 Androw, Iames, Peter, nor Paull 1 E vrettis 2 L Paip 3 P Fedrike, E Fedrake 6 E drachonem 7 L wesche 8 L Disc	vymbe	

had few houses, Actis. iiii. despised wealth,	Had few housis among thame all: Frome tyme thay knew the veritie Thay did contempne all propertie, And wer rycht hartfully content	4544
and fared hardly.	Off meit, drynk, and Abil3ement. ¹	
Ihon xi.	¶ To saif ² Mankynde, that wes forlorne,	1510
Of Christ's crown,	Christ bure ane creuell ³ crown of thorne;	4548
and of the Pope's crowns.	The Pope, thre crownis, for the nonis,	
	Off gold, poulderit with pretious stonis.	
	Off gold and syluer, I am sure,	1550
Christ died in utter poverty:	Christ Iesus tuke bot lytill cure,	4552
	And left nocht, quhen he 3ald the spreit,	
	To by hym self ane wynding scheit.	
Pope John, at his death,	¶ Bot his Successoure, gude Pope ⁴ Iohne, ⁵	1550
	Quhen he deceisit in Auinione,	4556
left a matter of twenty-five	He left behynd hym one treassoure	
millions,	Off gold and syluer, by mesoure,	
	Be one Iuste computationn,	4560
	Weill fyue and twentye myllioun,	4500
Palmerius asserts.	· ·	
	Reid hym, and thow sall fynd it thus.	
The Disciples were known by	¶ Christis Disciplis wer weill knawin	4564
their graces;	Through vertew, quhilk wes be thame schawin,	4564
	In special feruent charitie,	
	Gret pacience, and humylite:	
the Pope's flock, by their tonsure.	The popis floke, in all regionis,	4568
	Ar knawin best ⁶ be there elyppit crounis.	4000
Ihon ii. Christ, in Cana of	Christ he did honour Matromony	
Galilee, honoured marriage, prac-	In to the Cane? of Galaly,	
tically;	Quhare he, ⁸ be his power Diuyne, Did turne ⁹ the walter ¹⁰ in to Wyne;	4572
	And, als, chesit sum Maryit men	1012
	To be his servandis, as 3e ken:	
and S. Peter had	And Peter, duryng all his lyfe,	
a wife, lifelong.	He thocht no Syn to haif ane wyfe. 11	4576
	3e sall nocht fynd, in 12 no passage,	10.0
	⁵ E Iohnne ⁶ L best knawin ⁷ L Chan ⁸ L	L Paip omitted into

Quhare Christ forbiddith mariage;	Wedlock is not an
Bot leifsum tyll ¹ ilk man to marye,	unchristian thing.
Quhilk wantis the gyft of Chaistitye. 458	80
¶ The Pope hes maid the contrar lawis	The Pope suffers
In his kyngdome, as all men knawis:	not his priests to marry,
None of his preistis dar marye wyfis, ²	
Under no ³ les paine nor thare lyfis. 458	84
Thocht thay haif 4 Concubynis fyftene, ⁵	but winks at their
In to that cace, thay ar ouersene.	concubines.
Quhat chaistytie thay keip in Rome	Rome unchaste.
Is weill kend ouer all christindome. 458	88
¶ Christ did schaw his obedience	Mat. xrii.
Onto the Empriouris excellence,	Christ deferred to the temporal
And causit Peter for to pay	rulers;
Trybute to Cesar for thame tway. 459	92
Paull biddis ws be obedient	and S. Paul en-
To Kyngis, as the most excellent.	joins obedience to kings.
¶ The contrar did Pope Celistene,	Pope Celestine
Quhen that his Sanetytude serene 45	96 deemed otherwise.
Did erown Henry the Empriour:	His ignominious treatment of the
I thynk he did hym small honour;	Emperor Henry,
For with his feit he did hym crown,	on crowning him;
Syne with his fute ⁶ the crown dang doun, 46	800
Sayand: 'I haif 4 Auctoritie	and his proud speech, proclaim-
Men tyll exalt to 7 dignitie,	ing his own
And to mak Empriouris and kyngis,	authority.
And Syne depryue thame of there Ryngis.' 46	504
Peter, be my Opinioun,	S. Peter never did
Did neuer vse sie Dominioun.	the like.
Apperandlye, be my Iugement,	
That Pope red neuer the new Testament: 46	308 Had this Pope
Gyf he had lernit at that lore,	read the New Testament,
He had refusit sic vaine ⁸ glore,	he would have avoided such
As Barnabas, Peter, and Paull,	vaingloriousness, after old example.
, , ,	Of Cornelius,
¶ The Capitane Cornelius,	Actis. x.
L lesum to ² E vyffis, L wivis ³ L na ⁴ L hau ⁵ L fivetene ⁶ E futt ⁷ E till, L in ⁸ E waine ⁹ L Discipillis	

and of S. Peter's humility before him.	Quhen Sanct Peter come tyll his hous, Tyll worschyp¹ hym, fell at his feit: Bot Sanct Peter, with humyll spreit,² Did rais hym vpe with diligence, And did refuse sic Reuerence.	4616
Of S. John, and of the angel Apoca, xix. &	¶ Rychtso, Sanct Iohne the Euangelist The Angellis feit he wald haif ³ kist; Bot he refusit sic honoure,	4620
xxii. who forbade his	Sayand: 'I am bot Seruitoure,	
worship, showing cause.	Rychtso, thy fallow and thy brother:	
	Gyff glore to God, and to none vther.'	4624
Act. xiiii. Of SS. Barnabas	¶ Alykewyis, ⁴ Barnabas and Paull Sie honour did refuse at all.	
and Paul, who, at Lystra,	In Listra, quhare thay wrought gret werkis,	
refused the honour of the	The preist ⁵ of Iupiter, with his clerkis,	4628
priests of Jupiter, ready to sacrifice	And all the peple, with there auyse,	
to them, whereat they were	Wald haif maid to thame Sacrifyse;	
troubled;	Off quhilk thay wer so discontent,	
	That thay there clothyng ⁷ raif ⁸ and rent;	4632
and S. Paul ad- monished them to	And Paull among thame rudely ran,	
give glory to God alone.	Sayand: 'I am ane mortall man: Gyf glore to God, of kyngis kyng,	
	That maid heuin, erth, and enery thyng.	4636
	Sen Peter and Paull vaine glore refusit,	4050
And the Popes?	With Popis 10 quhy sulde sic glore be vsit?	
	Peter, Andro, Iohne, Iames, and Paull,	
	And Christis trew Disciplis, 11 all,	4640
There is no apo- stolic warrant for	Be Goddis worde thare faith defendit;	
the manner in which the Pope	To byrne and skald ¹² thay neuer pretendit.	
defends his tradition.	The pope defends his tradition	1011
Breaches of the	Be flammand ¹³ fyre, without remissioun: Quhowbeit men breik ¹⁴ the law Diuyne,	4644
divine law,	Thay ar nocht put to so gret pyne. 15	
	For huredome, nor Ydolatrye,	
how grievous	For Incest, nor Adultrye,	4648
soever,	Or quhen 30ung Uirginnis ar deflorit,-	
	$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	eithing

For sie thyng men ar nocht abhorit.		are less recked of
Bot quho that eitis flesche in to lent ¹		than eating flesh-
Ar terriblye ² put to torment;	4652	meat in Lent,
And gyf ane preist happinnis to marye,		and a priest's
Thay do hym baneis, cursse, and warye,		marrying,
Thocht it be nocht aganis the law		though the Law
Off God, as men may cleirlie knaw.	4656	of God allows it,
Betuix thir ³ two quhat difference bene,		
Be faithfull folke it may be sene.		
Sic Antithesis 4 mony mo		But enough of
I mycht declare, quhilkis I lat go,	4660	antitheses.
And may nocht tary to compyle		The vanity, as to
Off ilk ordour the staitly style.		titles,
The seilye ⁵ Nun ⁶ wyll thynk gret schame,		of nuns,
Without seho callit be Madame;	4664	
The pure Preist thynkis he gettis no rycht,		of priests,
Be he nocht stylit lyke ane Knycht,		
And callit 'schir' affore his name,		with their 'Sir,'
As 'schir Thomas' and 'schir Wiljame.'	4668	
All Monkrye, ⁷ 3e may heir and se,		of monks, who,
Ar callit Denis, for dignite:		
Quhowbeit his mother mylk ⁹ the kow,		though low-born,
He man be callit Dene Androw, 10	4672	are, all, 'Deans.'
Dene Peter, dene Paull, and dene Robart.		
With Christ thay tak ane painfull part,		
With dowbyll clethyng frome the cald,		Of their delicacy
Eitand and drynkand quhen thay wald;	4676	
With curious Countryng ¹¹ in the queir:		and mummery.
God wait gyf thay by heuin 12 full deir.		
My lorde Abbot, rycht ¹³ venerabyll,		Of the precedence of abbots,
Ay marsehellit 14 vpmoste at the tabyll;	4680	01 200000,
My lord Byschope, moste reuerent,		of bishops,
Sett abufe Erlis, in Parliament;		
And Cardinalis, duryng there ryngis,		of cardinals,
Fallowis to Princis and to Kyngis;	4684	
The Pope exaltit, in honour,		and of the Pope.

Abuse the potent Empriour. The proud parson, living at ease, He leidis his lyfe rycht lustelye; For quhy he hes none vther pyne, Bot tak his teind, and spend it syne. Bot he is oblyste, be resoun, 2 To preche on tyll perrochioun; 3 megleets not his perquisites. Some parsons are given to pellicacy, the wyll nocht want ane boll of beir. Some parsons are given to pellicacy, the wyll nocht want ane boll of beir. Some parsons are given to pellicacy, the wyll nocht want ane boll of beir. Some parsons are given to pellicacy, the wyll nocht want ane boll of beir. Sum Personis hes at thare command generating the wantoun Wencheis of the land; the wantoun Wencheis of summondyng, syne tak ane vther but woddyng, syne tak ane vther but woddyng, syne tak ane vther but woddyng, syne tak ane vther of more bewte: And tak ane vther of more bewte: denied to laymen, bot Secularis want is that lyberte, and tak ane vther of more bewte: denied to laymen, bot Secularis want is that lyberte, the quhilk ar bound in mariage. Bot thay, lyke Rammis in to thair rage, Unpissillit rynnis amang the 3 owis, So lang as Nature in thame growis. The vicar will rob a poor familyman. The util the provided but the provided but the poor man be dying, and has three cows, And hes thre ky, withouttin mo, The Uicare moist haue one of tho, 13 With the gray cloke that happis the bed, Howbeit that he be purelye cled. And gyf the 14 wyfe de on the morne,			
though he may neglect his cure, Bot tak his teind, and spend it syne. Bot he is oblyste, be resoun, 2 To preche on tyll perrochioun: 3 Thought thay want precheing sewintene geir, He wyll nocht want ane boll of beir. Some parsons are given to pellicacy, Als, thay haue gret prerogatyflis, and change their mistresses at pleasure. That may depart, ay, with thare wyflis, Without Diuors or summondyng, Syne tak ane vther but woddyng. 4700 Some would value this privilege, Ay quhen he lyst, to chenge his wyfe, And tak ane vther of more bewte: denied to laymen, but enjoyed brutshily by the elergy. Unpissillit rynnis amang the 3owis, So lang as Nature in thame growis. The vicar will rob a poor familyman. The word want ane boll of beir. Sum Personis hes at thare command The wantoun Wencheis of the land; Als, thay haue gret prerogatyflis, and the ane vther but woddyng. 4700 Some would value this privilege, Ay quhen he lyst, to chenge his wyfe, And tak ane vther of more bewte: denied to laymen, Eot Secularis want is that lyberte, The quhilk ar bound in mariage. Bot thay, lyke Rammis in to thair rage, Unpissillit rynnis amang the 3owis, So lang as Nature in thame growis. And, als, the Uicar, as I trow, 10 He wyll nocht faill to tak ane kow, And vmaist claith, thoucht babis thame ban, Frome ane pure selye housband man. Frome ane pure selye housband man. Quhen that he lyis for tyll de, Haiffeing 1 small bairnis 1 two or thre, And hes thre ky, withouttin mo, The Uicare moist haue one of tho, 13 With the gray cloke that happis the bed, Howbeit that he be purelye eled.		The proude Persone, I thynk trewlye, He leidis his lyfe rycht lustelye;	4688
He wyll nocht want ane boll of beir. Some parsons are given to pellicaey, Als, thay haue gret prerogatyffis, and change their mistresses at pleasure. That may depart, ay, with thare wyffis, Without Diuors or summondyng, Syne tak ane vther but woddyng. 4700 Some would value this privilege, Ay quhen he lyst, to chenge his wyfe, And tak ane vther of more bewte: denied to laymen, but enjoyed brutishily by the clergy. The quhilk ar bound in mariage. Bot thay, lyke Rammis in to thair rage, Unpissillit rynnis amang the 30wis, So lang as Nature in thame growis. The will rob a poor familyman. If the poor man be dying, and has three cows, And vmaist claith, thoucht bab is thame ban, Frome ane pure selye housband man. Quhen that he lyis for tyll de, Haiffeing man shall bairnis two or thre, And hes thre ky, withouttin mo, the vicar takes one, with his coverlet; With the gray cloke that happis the bed, Howbeit that he be purelye cled.		Bot tak his teind, and spend it syne. Bot he is oblyste, be resoun, To preche on tyll perrochioun:	4692
given to pellicacy, Als, thay haue gret prerogatyffis, and change their mistresses at pleasure. That may depart, ay, with thare wyffis, Without Diuors or summondyng, Syne tak ane vther but woddyng. 4700 Some would value this privilege, Ay quhen he lyst, to chenge his wyfe, And tak ane vther of more bewte: denied to laymen, but enjoyed brutishly by the clergy. Bot thay, lyke Rammis oin to thair rage, Unpissillit rynnis amang the 30wis, So lang as Nature in thame growis. The vicar will rob a poor familyman. The vicar will rob and that he lyis for tyll de, Haiffeing 1 small bairnis 2 two or thre, And hes thre ky, withouttin mo, the vicar takes one, with his coverlet; With the gray cloke that happis the bed, Howbeit that he be purelye cled.		He wyll nocht want ane boll of beir.	
That may depart, ay, with thare wyffis, Without Diuors or summondyng, Syne tak ane vther but woddyng. 4700 Some would value this privilege, And tak ane vther of more bewte: denied to laymen, Bot Secularis want is that lyberte, The quhilk ar bound in mariage. But enjoyed brutshly by the elergy. Bot thay, lyke Rammis in to thair rage, Unpissillit rynnis amang the 30wis, So lang as Nature in thame growis. The wicar will rob a poor familyman. If the poor man be dying, and has three cows, And vmaist claith, thoucht babis thame ban, Frome ane pure selye housband man. Quhen that he lyis for tyll de, Haiffeing small bairnis two or thre, And hes thre ky, withouttin mo, The Uicare moist haue one of tho, 13 With the gray cloke that happis the bed, Howbeit that he be purelye eled.		The wantoun Wencheis ⁴ of the land;	4696
this privilege, Ay quhen he lyst, to chenge? his wyfe, And tak ane vther of more bewte: denied to laymen, Bot Secularis wantis that lyberte, The quhilk ar bound in 8 mariage. Bot thay, lyke Rammis 9 in to thair rage, Unpissillit rynnis amang the 30wis, So lang as Nature in thame growis. The vicar will rob a poor family-man. The wyll nocht faill to tak ane kow, And vmaist claith, thoucht babis thame ban, Frome ane pure selye housband man. Frome ane pure selye housband man. Quhen that 8 he lyis for tyll de, Haiffeing 11 small bairnis 12 two or thre, And hes thre ky, withouttin mo, the vicar takes one, with his coverlet; With the gray cloke that happis the bed, Howbeit that he be purelye eled.	mistresses at	That may depart, ay, with there wyffis, Without Dinors ⁵ or summondyng,	4700
denied to laymen, Bot Secularis want is that lyberte, The quhilk ar bound in mariage. Bot thay, lyke Rammis in to thair rage, Unpissillit rynnis amang the 3owis, So lang as Nature in thame growis. The vicar will rob a poor familyman. The will rob a last three cows, And vanist claith, thoucht babis thame ban, Frome ane pure selye housband man. The uicare moist haue one of tho, 13 With the gray cloke that happis the bed, Howbeit that he be purelye eled.		Ay quhen he lyst, to chenge his wyfe,	
Unpissibilit rynnis among the 30wis, So lang as Nature in thame growis. The viear will rob a poor familyman. The viear will rob a poor familyman. The viear will rob a poor familyman. The wyll nocht faill to tak ane kow, And vmaist claith, thoucht babis thame ban, Frome ane pure selye housband man. Quhen that he lyis for tyll de, Haiffeing hall bairnis two or thre, And hes thre ky, withouttin mo, the viear takes one, with his coverlet; With the gray cloke that happis the bed, Howbeit that he be purelye cled.	denied to laymen,	Bot Secularis wantis that lyberte,	4704
a poor familyman. He wyll nocht faill to tak ane kow, And vmaist claith, thoucht babis thame ban, Frome ane pure selye housband man. Quhen that ⁸ he lyis for tyll de, Haiffeing ¹¹ small bairnis ¹² two or thre, And hes thre ky, withouttin mo, the vicar takes one, with his coverlet; With the gray cloke that happis the bed, Howbeit that he be purelye cled.	brutishly by the	Unpissillit rynnis amang the 30wis,	4708
Frome ane pure selye housband man. 18 the poor man be dying, and has three cows, 19 the vicar takes one, with his coverlet; 10 The Uicare moist haue one of tho, 13 with the gray cloke that happis the bed, 10 Howbeit that he be purelye eled. 4712 4713 4714	a poor family-	He wyll nocht faill to tak ane kow,	
three cows, And hes thre ky, withouttin mo, the vicar takes one, with his coverlet; The Uicare moist haue one of tho, 13 With the gray cloke that happis the bed, Howbeit that he be purelye cled.		Frome ane pure selye housband man. Quhen that ⁸ he lyis for tyll de,	4712
one, with his coverlet; With the gray cloke that happis the bed, Howbeit that he be purelye cled.	three cows,	And hes thre ky, withouttin mo,	4716
And gyf the 14 wyfe de on the morne,	one, with his	With the gray cloke that happis the bed, Howbeit that he be purelye cled.	3110
and he takes the second cow, if the wife dies; Thocht all the babis suld be forlorne, The vther kow he cleik is 15 awaye,	second cow, if the	Thocht all the babis suld be forlorne,	4720

With hir pure coit 1 of roploch graye. And 2 gyf, within tway 3 day is or thre, The eldest chyild hapnis 4 to de, Off the thrid kow he wylbe sure. Quhen he hes all, than, vnder his cure, And Father⁵ and Mother⁶ boith ar dede, Beg mon the babis, without remede: Thay hauld the Corps at the kirk style; And there it moste remane are guhyle, Tyll thay gett sufficient souerte For there kirk rycht and dewite. Than cumis the Landis Lord, perfors, And cleiks tyll hym ane herield⁸ hors. Pure laubourars wald that law wer doun, Quhilk neuer was fundit be⁹ resoun. I hard thame 10 say, onder confessioun, That law is brother 11 tyll Oppressioun.

¶ My Sonne, I haue schawin, as I can, Quhow this fyft Monarchie began, Quhose gret Impyre for to report At lenth the ¹² tyme bene all to schort. 4724 and, if the eldest child dies, the third cow.

4728

And then he delays to bury his dead parishioners, until he is sure of his dues.

4732

The landlord, too, is extortionate.

4736 The law sanction ing all this is accounted oppressive.

4740 So much for the Fifth Monarchy.

* FINIS. *

⁵ E, L Fader ⁶ L Moder ⁷ L barnis ⁸ L herezeild ⁹ L foundit of ¹⁰ L men ¹¹ E broder ¹² E omitted

HEIR FOLLOWIS ANE DISCRIPTIOUN OF THE COURT OF ROME.

COURTIOUR.

FATHER,² said I, quhat rewll keip thay in rome,
Quhilk hes the Spirituall Dominatioun
And Monarchie abufe all Christindome?
Schaw me, I mak 30w supplicatioun.

EXPERIENCE.

My Sonne, wald I mak trew narratioun,³

Not after SS.
Peter and Paul.

Said he, to Peter & Paul thocht thay succeid,
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 haif⁴ 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 haif⁴ fyscheit in ouerthort the strandis, Ane gret part, trewlye, of all temporall landis: 4756

¶ With that, the tent part of all gude⁶ monebyll,
For the vphaldyng of thare dignites:
So bene thare fyscheing wounder profitabyll
On the dry land als weill as on the seis.

4760
Thare herywalter⁷ thay spred⁸ in all countreis,
And, with thare hois nett, daylie⁹ drawis to Rome
The most fyne gold that is in ¹⁰ Christindome.

Rome makes draughts of fine gold.

 $^{^{1-1}}$ L omits 2 L Fader 3 E l. 4747 omitted 4 L haue 5 E, L ryches 6 L gudis 7 L hery watter, E hely watter 8 L send 9 E deyle 10 L into

¶ I dar weill say, within this fyftie zeir, 4764 Rome hes ressett, furth of this Regioun, For Bullis & Benefyce, —quhilk thay by full deir,— Quhilk mycht, ful weil, haif4 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.

The incoming is prodigious.

In to there Tramalt⁵ nett thay fangit ane fysche, More nor 6 ane quhaill worthye of memorye,— Of quhome thay have had mony dayntay dysche, Be quhome thay ar exaltit to gret glorye,— That maruelous 8 monstour callit Purgatorye. Howbeit tyll⁹ ws it is nocht amyable, 4776 It has to thame bene veray 10 profytable.

Right profitable to Rome is Purgatory.

Latt thay that fructfull fysche eschaip there nett, Be quhome thay haif so gret commoditeis, Ane more fatt fysche I traist thay sall nocht gett, 4780 To lose that fish Thocht thay wald 11 sers 12 ouerthort the occiane 13 seis. Adew the daylie dolorous Derigeis! Selve pure preistis may syng with 14 hart full sorye, Want thay that painefull palyce, Purgatorye. 4784

would be a loss indeed;

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 handis. 4788

and it had better be guarded carethare fully.

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.

¶ There Merchandyce, in tyll all Nationis, As prentit lede, there walx, and perchement, There pardonis, and there Dispensationis, Thay do exceid sum temporall princis rent:

4792 Of the gain from pardons, dispensations.

 2 L of ¹ L resauit 3 E Benyfies ⁴ L haue ⁵ L Tramald ⁶ L than ⁷ L dantie ⁸ L Merwalus ⁹ L Quhowbeit to 12 L serche ¹³ L occient 14 E thow 15 E the 16 L frutefull 17 L and

In sic trafyke¹ thay ar nocht neglygent.² 4796 Off benefyce thay mak gude marchandyce,3 and benefices. Through 4 Symonye, quhilk 5 thay hald lytill vyce.

Christ did command Peter to feid his scheip; Ioh. xxi. 4800 And so he did feid thame full tenderlye: Off that command thay take bot lytill keip; How Christ's Bot Christis scheip thay spolze petuouslye; And with the woll thay cleith thame curiouslye:

sheep are now entreated;

and how the shepherds abuse

their charges. Mat. xvi. I thynk sie Pastouris ar nocht for to pryse, Quhilk can nocht gyde thare scheip about the myir, 4808 Thay ar so besye in there merchandyse. Thocht Peter wes porter of Paradyse, That plesand passage craftelye thay close: Through thame rycht¹⁰ few gettis entres, I suppose, 4812

Lyk gormand wolfis, thay tak⁶ of thame there fude, 4804 Thai eit thair flesche, & drynkis boith mylk & blude.

¶ For that 8 office thay serue bot lytill hyir:

Mathow xxiii. Of Scribes and Pharisees, ancient and modern.

¶ Christ Iesus said, as Mathew did report, 11 Wo be to 12 Scribes and to 13 Pharisience, The quhilkis did close of Paradyse the port. 4816 Off thame we haif the sam experience: To enter there they mak small deligence, Thay tak sic cure in temporall besynes; Rychtso, frome ws thay stop the plane entres.

Those spiritual keis quhilk is Christ to Peter gaif, 4820 Thare colour 13 cleir with reik and rowst ar fadit: Unoccupyit thay hald thame in there neif:

the keys given S. Peter.

What has come to Off that office thay serve to be degradit, With Goddis worde without that thay remeid it, 4824 Oppinyng the port quhilk lang tyme hes bene closit, That we may enter, with thame, and be reiosit.

> ¹ L traffique ² E thay mak gude marchandrece ³ E l. 4797 omitted ⁵ L that 4 L Thocht ⁷ L spuilge pietiuslie
>
> ⁸ L thair ⁹ L myre ¹⁰ L omitted ¹¹ E II, 4813 to 4817 omitted 12 L to ye 13 L cullour

¶ Contrar tyll¹ Christis Instytutioun, Iohn x. 4828 A friar's hood To thame that deis in habit of ane Freir, supersedes Rome hes thame grantit full remissioun, Christ's blood. To passe tyll heuin straucht way, withoutin weir; Quhilk bene in Scotland vsit mony ane zeir. Be there sic vertew² in ane Freris hude, 4832 I thynk in vane Christ Iesu sched his blude. Wald God the Pope, quhilk hes preheminence, With aduyse⁴ of his counsall generall, That thay wald do thate detfull deligence, 4836 A sigh for ecclesiastical reforma-That Christis law mycht keipit be ouir all, And trewlye precheit baith to gret and small, And gene⁵ to thame Spirituall Auctorite Quhilk culde⁶ perfytlie schaw the Uerite! 4840 Quho can not⁷ preche a⁸ preist sulde not⁹ be namit, As may be preuit be the law Diuyne; And, be the Canon law, thay ar defamit What a right priest should skill That takis Preistheid bot onely to that fyne: 4844 to do. Tyll¹⁰ all vertew there hartis thay suld¹¹ inclyne, In speciall, to preche with trew intentis, And minister 12 the neidfull Sacramentis. As for there Monkis, 13 their chanounis, and there 4848 Freris. And lustye Ladyis of Religioun, I knaw nocht quhat to there office efferis; Now-a-day saints compared with Bot men may se there gret abusioun. those of old. Thay ar nocht lyke, in to conclusioun, 4852 Nother in to there wourd is nor there warkis, To the Apostolis, 14 Prophetis, nor Patriarkis. Geue⁵ presently thare Prelatis can nocht preche, Than latt ilke Byschope haif ane Suffragane, 4856 Bishops, above all Or successour, quhilk can the peple 15 teche,

 9 L to 2 E werteu, L virtu 3 E Pape 4 L auise 5 L gif 6 L couth 7 L Quha couth nocht 8 L ane 9 E noch, L nocht 10 L To 11 L thai suld thair hartis 12 L minster 13 E Mounkis 14 L Appostillis 15 L pepill

should be able to preach.	On there expensis zeirlye to remane, To cause the peple frome there vyce refrane: And, quhen ane prelate hapnith to deceace, Than put ane perfyte precheour in his pleace.	4860
An argument from analogy adduced.	Do thay nocht so, on thame sall ly the charge, Geneand vnhable men auctorite; ⁵ As quho wald mak ane steirman tyll ane barge Off ane blynd borne, quhilk can no dainger se. Gene that schyp drown, forsuth, ⁶ I say for me, Quho gaif ⁷ that steirman ⁸ sie commissioun Suld of the schip mak restitutioun.	486 4 486 8
Bad laws should be repealed.	The humane Lawis that ar contrarius And nocht conformyng ⁹ to the Law diuyne, Thay suld expell, and hald thame odius, Quhen thay persaue thame cum to no gude fyne,—Inuentit bot be sensuall mennis Ingyne,—As that law quhilk forbiddis mariage, Causyng 30ung Clerkis byrne ¹⁰ in lustis rage.	4872
Rom. vii.	¶ Difficill ¹¹ is Chaistite tyll obserue, But speciall grace, lauboure, and abstinence.	4876
Sexual motions are inborn;	In tyll our flesche aye ryngith, tyll we sterue, That first Originall syn, Concupiscence, Quhilk we, through Adamis Inobedience, Hes done Incur, and sall indure for euer, Quhill that our saull and body deith 12 disseuer.	4880
Gene. ii. and, hence, marriage was insti- tuted; Ihon ii.	Tharefor God maid of Mariage the band, In Paradyse, as Scripture doith ¹² recorde: In Galelie, rycht so, I vuderstand, Wes mariage honourit be Christ our Lorde: Auld Law and New thareto thay do concorde. ¹³ I thynk for me, better that thay had sleipit, Nor tyll haue maid ane law and neuer keip it. ¹⁴	488 4 4888
	¹ L causs, E caws ² L vieis ³ L Quhan one prelat happinnis ⁴ L thair ⁵ L Gevand vnabill men the autorite ⁶ L in fai ⁷ E geue ⁸ L steirisman ⁹ L conformand ¹⁰ L to birne ¹¹ E Diffissill ¹² L dois ¹³ L ac ¹⁴ L keipit, E kepit	

¶ Tuke nocht Christ Iesu his Humanitie Off ane Uirgene in mariage contractit, And of hir flesche cled his Diuynitie?¹ Quhy haif thay done that blysfull band deiectit, In there Kyngdome? Wald God it wer correctit; That 30ung prelattis mycht mary lustye wyflis,² And nocht in sensuall luste to leid there lyflis.	4892 ; 4896	Math. i. and for the clergy, no less than for others. Luc. i.
Did nocht Christ cheis of honest maryit men, Alsweill as thay ³ that kepit Chaistitie, For to be his Disciplis, as 3e ken? As in the Scripture cleirlye thay ⁴ may se, Thay keipit, styll, thare wyffis, ² with honeste; As Peter, and his spousit Bretherin, all, Obseruit Chaistitie Matrymoniall.	4900	The Apostles were married men. and remained so.
Bot now apperis the prophesie of Paull,	4904	i. Tim. iiii.
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, Thay sulde command frome meitis tyll abstene, Quhilk God creat, his pepyll to sustene.	4908	S. Paul's prophecy has come to pass.
Bot, sen the Pope, our Spirituall prince & kyng, He dois ouerse sic vyces manifest, And in his kyngdome sufferith for to ryng The men be quhome the veritie bene supprest, I excuse nocht hym self more than the rest. Allace! how suld we membris be weill vsit,	4912 4916	The Pope is as blameworthy as those under him.
Quhen so our spirituall heidis bene abusit! ¹¹		

¶ The famous ancient, Doctor Auiceane,
Sayis, quhen euyl rewme descendis 12 frome the heid
In to the membris, generith 13 mekle peane,
Without thare be maid, haistalye, remeid.

produces gout,	Quhen that cald humour dounwart dois proceid, In Senownis¹ it causis Arthetica, Rychtso, in to the handis, crampe² Chiragra.	4924
and, sometimes, cutarrh.	¶ Off Malideis it generis mony mo,— Bot gyf men gett sum Souerane preserue,— As, in the theis, Siatica Passio, And, in the breist, sumtyme, the strang Caterue,— Quhilk causis³ men rycht haistellye to sterue,— And podagra, difficill for to cure, In mennis feit quhilk lang tyme dois indure.	- 4928
Rome, how changed!	So, to this moste tryumphant court of Rome This simylitude full weill I may dompare, Quhilk hes bene heirschyp of all Christindome, And to the warld ane enyll examplare, That vmquhyle was Lod sterre & Lumynare, And the moste sapient Sors of sanctytude, Bot now, allace! bair of Beatytude.	4932 4936
Apo. xviii. Once a Jerusalem, now a Babylon;	Thare Kyngdome ⁸ may be callit Babilone, Quhilk vmquliyle was ane brycht Hierusalem, As planelye menis ⁹ the Apostill Iohne. Thare moste famous Citie hes ¹⁰ tynt the fame; Inhabitaris thareof, thare nobyll name; ¹¹ For quhy thay haif ¹² of Sanctis Habitacle To Symon Magus maid ane Tabernacle,	4940 4944
and full of loath- some wickedness.	And horribyll vaill of enerilk kynd of vyce, Ane laithlye Loch of stynkand Lychorye, Ane cursit Cone, corrupt with Conatyce, Bordourit aboute with pryde and Symonye,— Sum sayis, ane systeme full of Sodomye,— Quhose vyce in speciall gyf I wald declair, It wer aneuch for tyll perturbe the air.	4948
	¹ L Sennonis ² E omitted ³ L causith ⁴ L m	nay be

⁹ L Sennonis ² E omitted ³ L causith ⁴ L may be ⁵ L to ⁶ E omitted ⁷ E. L Loid ⁸ E Kingdon ⁹ L menith ¹⁰ L haith ¹¹ E men ¹² E haue

¶ Off treuth, the hoill¹ Christin Religioun
Throuch thame ar scandalizat² and offendit.

It can nocht faill bot thare abusioun³
Affore the Throne⁴ of God it is ascendit:

I dreid, but doute,—without that thay amend it,—
The plaiges⁵ of Iohnis Reuelatioun
Sall fall vpone thare Generatioun.

¶ Reproach and prediction.

Luc. xiii.

Apo. xviii.

Conuert that Court, that, of thair grace benyng,

Thay wald mak generall reformatioun

Amang thame selfis, in euerilk Natioun

That thay may be ane holy exemplair

Tylls ws, thy pure lawid commoun 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, and future beatitude.
Now lauboryng in to thy 12 Kirk Militant, 4972
That we may, all, cum to thy kirk Tryumphant.

AMEN.¹³

HEIR ENDIS THE THRIDE PART, AND BEGYNNIS THE FOURT

MAKAND MENTIOUN OF THE DEITH, AND OF THE ANTICHRIST, 'AND GENERALL IUGEMENT, AND OF CERTANE PLESOURIS OF GLORIFIET BODYIS. AND QUHOW EVERY CREATURE DESYRIS TO SE THE LAST DAY, WITH ANE EXHORTATIOUN, BE EXPERIENCE. TO THE COURTIOUR.1

ME (*) EM

COURTIOUR.

4976

4980

4988

4992

PRVDENT Father² Experience, Sen 3e, of 3 3our beneuolence,

You have reminded me of the fleetingness of worldly pomp

I am to gain glory

everlasting.

Hes causit me for to consydder

Quhow warldlye Pompe and glore bene slydder,—

and glory.

By 4 diners Storyis Miserabyll,

Now tell me how

Quhilk is to reheirs bene Lamentabyll,— 3itt, or we passe furth of this vaill,

I pray sow geue me sour counsaill,

Quhat I sall do, in tyme cumyng, To wyn the glore Euirlestyng.

EXPERIENCE.

¶ My Sonne, said he, sett thy intent Obey the Lord,

4984 To keip the Lordis Commandiment,

and shun ambition

And preis the nocht to clym ouer hie

To no warldly Auctoritie.6 Quho in the warld doith moste reiose

Ar farrest, aye, frome there purpose. Wald thow leve warldlye vaniteis,

And thynk on foure extremeteis

How wilful sin is to be avoided.

Quhilkis ar to cum, and that schortlye,

Thow wald neuer syn wylfullye. Prent thir four in thy memorye:

Think on death, hell, heavenly bliss,

The Deith, the Hell, and heuinnis⁸ glorye,

1-1 L omitted 3 E for ² E, L Fader 4 L Be ⁷ L dois ⁵ E reheris 6 L Autorite

⁸ E heuenis, L hevinlie

And extreme Iugement Generall,	4996	and doomsday;
Quhare thow man ¹ rander compt of all;		
Thow sall nocht faill to be content		and thou shalt
Off quyet lyfe and sobir rent;		have peace.
Considdryng no man can be sure	5000	
In erth ² one hour for tyll indure;		
So all warldly prosperitie		No prosperity is
Is myxit with gret ³ miseritie.		unalloyed.
¶ Wer thow Empriour of Asia,	5004	
Kyng of Europe and Affrica,		As ruler of the
Gret Dominator of the sey,		earth, the sea, the heavens,
And thocht the Heuinnis did the obey,		
All Fyschis sowmyng ⁴ in the strand,	5008	
All Beist and Fowle ⁵ at thy command,—		and of all
Concludyng, thow wer kyng of all		creatures,
Under the heuin Imperiall,—		
In that moste heyel auctoritie ⁶	5012	thou wouldst,
Thow suld fynd leist tranquilitie.		least of all, find tranquillity.
Exempyll of kyng Salamone,		ii. Par. ix. Consider Solo-
More prosperous lyfe had neuir none;		mon, with his
Sic ryches, with so gret plesoure,	5016	enjoyments, Eccle. ii.
Had neuer kyng nor Emprioure,		
With moste profunde Intelligence,		
And superexcelland 7 Sapience.		wisdom,
His plesand Habitationis ⁸	5020	magnificence,
Precellit all vtheris Nationis;		
Gardyngis and Parkis for Hartis and Hyndis,		luxury,
Stankis with fysche of diners kyndis;		
Moste profunde Maisteris of Musike,	5024	and other sources
That in the warld wes none thame like;		of pleasure,
Sic treasour of Gold ¹⁰ and pretious ¹¹ stonis		wealth,
In erth ² had neuir no kyng att onis:		
He had sewin hundreth 12 lustye Quenis,	5028	iii. Re. xi.
And thre hundreth fair Concubenis;		seraglio,
In erth there wes no thyng plesand		and, in short, command of
Contrarious tyll his command:		everything he desired:
¹ L mon ² L erd ³ L omitted ⁴ L sweming ⁵ L autorite ⁷ L super excellent ⁸ E line 5020 c	L foull	
9 E wardill 10 E Gould 11 L precius 12 E hu		
i.		

yet all these he counted vanity.	3itt all this gret prosperitie He thoucht it vaine and vanitie, And mycht neuir fynd repose compleit, Without afflixioun of the spreit.	5032
I marvel that he was not as happy as he was prosperous.	COURTIOUR. ¶ Father,¹ quod I, it maruellis² me, He, haueand³ sic prosperite, With so gret ryches by mesoure, Nor he had infynite plesoure.	5036
	EXPERIENCE.	
If thou wouldst know the truth, no worldly thing satisfies man's soul,	¶ My Sonne, the suth gyf thow wald knaw, The veritie I sall the schaw. There is no warldly thyng, at all, My standard for the standard for the school of the school of the standard for the school of the school of the standard for the school of the school	5040
inactioble	May satyfie ⁴ ane mannis Saull; For it is so Insaciabyll,	5044
which nought but the sight of	That Heuin and Erth ⁵ may nocht be abyll One ⁶ Saull allone to mak content, Tyll it se God Omnipotent:	0011
God can content.	Wes neuer none, nor neuer salbe, ⁷ Saciate, ⁸ that sycht tyll that he se. Quharefor, my Sonne, sett nocht thy cure In erth, quhare no thyng may be sure,	5048
Math. vi. Luc. xii. Be anxious, then, about nothing on earth, save death,	Except the deith allanerlye, Oubilt followis man continuallye	5052
which is near and certain.	Within schorte tyme that thow mon de,— Nocht knawing ⁹ quhen, quhow, in quhat place, Bot as plesit ¹⁰ the Kyng of Grace.	5056
	" FINIC "	

* FINIS. *

¹ L Fader	² L merwallis	³ L havand
4 L satisfie, E sanctific	⁵ L erd	⁶ L ane ⁷ E sall be
⁸ L Sachiat	9 L knawand	10 L plesith

OFF THE DEITH.

OF Misarie moste Miserable		
Is¹ Deith, and most abhominable,—		
That dreidful Dragone, with his dartis 50	060	Dreadful is death,
Aye reddy for to peirs the hartis		awaiting all.
Off enerilk Creature on lyne,		
Contrar quhose strenth may no man stryue.		
¶ Off dolent Deith this sore sentence 50	064	
Wes gyffin ² throw Inobedience		It was sent for
Off our Parentis,—allace therefore!—		the disobedience of our first
As I have done declare affore,		parents, as 1 have already declared.
Quhow thay and there Posteritie 50	068	, , , , , , , , , , , , , , , , , , , ,
Wer, all, condampnit for to ³ dee.		
Quhowbeit the flesche to deith be thrall,		
God hes the Saull ⁴ maid Immortall,		But God, who
And so, of his benignytie, 50	072	
Hes myxit his Instice with ⁵ mercie.	tempered justice with mercy.	
Tharefor, call to remembrance ⁶		
Off this fals warld the variance,		
Quhow we, lyke Pylgramis, ewin and morrow, 50	076	Fickle is this
Ay trauellyng throw this vaill of sorrow;		world,
Sum tyme in vaine prosperitie,		with its weal and
Sum tyme in gret Misaritie,		woe,
Sum tyme in blys, sum tyme in baill, 50	080	joy and bale,
Sum tyme rycht seik, and sum tyme haill,		
Sum tyme full ryche, and sum tyme pure.		
Quharefor, my Sonne, tak lytill eure		and divers vicissi- tudes.
Nother ⁸ of ⁹ gret prosperitie 50	084	tudes.
Nor, 3itt, of ⁹ gret misaritie;		
Bot plesand lyfe and hard myschance,		Govern thyself after this fact,
Ponder thame boith in one ballance;		
$ \begin{array}{cccccccccccccccccccccccccccccccccccc$		

	Considdryng none auctoritie,	5088
	Ryches, wysedome, nor dignitie,	0000
Everything that	Empyre of Realmes, bewtie, nor strenth,	
we here strive after and enjoy is	May nocht one day our lyuis lenth.	
transitory.	Sen we ar sure that we moste de,	5092
	Fairweill all vaine felyscitie!	0002
	¶ Gretlye it doith ² perturbe my mynde,	
Death, though	Off dolent Deith the divers kynd.	
common to all, strikes in various	Thought Deith tyll enery man resortis,	5096
ways,	3itt strykith he in syndrie sortis:	0000
as by fevers,	Sum, be hait ³ Feuer <i>is</i> violence;	
pestilence,	Sum, be contagious Pestilence;	
positioners	Sum, be Iustice executioun,	5100
	Bene put to deith ⁴ without Remissioun;	0100
capital punish-	Sum, hangit; sum doith lose thare heidis;	
ment,	Sum, brynt; sum, soddin in to leiddis;	
torture,	And sum, for there valeifsum actis,	5104
	Ar rent and rewin apone the ractis; ⁵	5104
poison,	Sum ar dissoluit by poysoun;	
,	Sum on the nycht ar murdreist down;	
	Sum fallis in to frynasie; ⁶	5108
various	Sum deis in Idropesie, ⁷	0100
maladies,—	And vtheris strange Infirmeteis, ⁸ —	
some of	Quharein mony and thousand deis,	
worte of	Quhilk humane Nature dois abhor,—	5112
which are	·	3112
which are	As in the Gutt, grauell, and gor;	
	Sum, in the flux, and feuir quartane,	
enumerated,—	Bot, ay, the houre 10 of deith vncertane.	511 <i>c</i>
	Sum ar dissoluit suddantlye, Be Cattarue, or be Poplesye; ¹¹	5116
10 1		
self-murder,	Sum doith distroy thame self, also,	
11. 3.4. 1	As Hanniball and wyse Cato.	5100
lightning,-	Be thounder deith sum doith 12 consume;	5120
as in the case of	As he did the thrid kyng of Rome, Callit Tullius ¹³ Hostulius,	
Tullus Hostilins	,	
	As wryttis 14 gret Ualerius;	
	¹ E wane ² L dois ³ E hett ⁴ L deid ⁵ I	rakis
	⁶ L into the franuesie ⁷ L Edropasie ⁸ E Infirm	ametis
	⁹ E quhare ¹⁰ E owre ¹¹ L Poplacie ¹² L do	ois sum
	L' L Hus A L Writtin	

Off Ioy, as Ualeri doith expresse; Sum be extreme Malancolye Wyll de, but vther Maladye. In Cronicles thow may weill ken, Quhow mony hundreth² thousand men Ar slane, sen first the warld began,³ In battell; and quhow mony one man Apone the see doith lose thare lyuis, Quhen schyppis apone roches ryuis. Thocht sum de Naturally, throuch⁴ aige, Fer mo deis raiffand⁵ in one raige. Happy is he the quhilk hes space Att his last hour to cry for grace. Quhowbeit deith be abhominabyll, I thynk it suld be confortabyll Tyll⁵ all thame of the faithfull nummer; For thay depart frome cair and cummer, Frome trubyll, trauell, sturt, and stryfe, Tyll Ioy and euirlestand lyfe. ¶ Polidorus Uirgilius To that effect he wryttis⁵ thus: In Trace, quhen ony chylde be borne, Thare kyn and freindis cumis thame beforne, With dolent Lamentatioun, For the gret trybulatioun, Calamitye, cummer, and cure, That thay in erth⁰ ar to indure; Bot, at thare deith and burying, Thay mak gret Ioy and Bankettyng,¹¹⁰ That thay haue past frome misarie To rest and grett felycitie. ¶ Sen deith bene fynall¹¹¹ conclusioun, Quhat valis¹² warldly prouisioun, Poeath 15128 **Total meancholy.* **Sand many deaths* **S	For he and his houshald attonis Wer brynt be thounder, flesche and bonis. Sum deith ¹ be extreme excesse	5124	and his household,—
Wyll de, but vther Maladye. In Cronicles thow may weill ken, Quhow mony hundreth² thousand men Ar slane, sen first the warld began,³ In battell; and quhow mony one man Apone the see doith lose thare lyuis, Quhen schyppis apone roches ryuis. Thocht sum de Naturally, throuch⁴ aige, Fer mo deis raiffand⁵ in one raige. Happy is he the quhilk hes space Att his last hour to cry for grace. Quhowbeit deith be abhominabyll, I thynk it suld be confortabyll Tyll⁶ all thame of the faithfull nummer; Frome trubyll, trauell, sturt, and stryfe, Tyll Ioy and eurilestand lyfe. ¶ Polidorus Uirgilius To that effect he wryttis⁶ thus: In Trace, quhen ony chylde be borne, Thare kyn and freindis cumis thame beforne, With dolent Lamentatioun, For the gret trybulatioun, Calamitye, cummer, and cure, That thay in erth⁰ ar to indure; Bot, at thare deith and burying, Thay mak gret Ioy and Bankettyng,¹⁰ That thay haue past frome misarie To rest and grett felycitie. ¶ Sen deith bene fynall¹¹ conclusioun,	Off Ioy, as Ualeri doith expresse;		joy,
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Quhow mony hundreth 2 thousand men Ar slane, sen first the warld began, 3 In battell; and quhow mony one man Apone the see doith lose thare lyuis, Quhen schyppis apone roches ryuis. Thocht sum de Naturally, throuch 4 aige, Fer mo deis raiffand 5 in one raige. Happy is he the quhilk hes space Att his last hour to cry for grace. Quhowbeit deith be abhominabyll, I thynk it suld be confortabyll Tyll 6 all thame of the faithfull nummer; For thay depart frome cair and cummer, Frome trubyll, trauell, sturt, and stryfe, Tyll Ioy and euirlestand lyfe. ¶ Polidorus Uirgilius To that effect he wryttis 8 thus: In Trace, quhen ony chylde be borne, Thare kyn and freindis cumis thame beforne, With dolent Lamentatioun, For the gret trybulatioun, 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 haue past frome misarie To rest and grett felycitie. ¶ Sen deith bene fynall 11 conclusioun,	Wyll de, but vther Maladye.		
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Apone the see doith lose thare lyuis, Quhen schyppis apone roches ryuis. Thocht sum de Naturally, throuch aige, Fer mo deis raiffand in one raige. Happy is he the quhilk hes space Att his last hour to cry for grace. Quhowbeit deith be abhominabyll, I thynk it suld be confortabyll Tyll all thame of the faithfull nummer; For thay depart frome cair and cummer, Frome trubyll, trauell, sturt, and stryfe, Tyll Ioy and eurilestand lyfe. ¶ Polidorus Uirgilius To that effect he wryttis thus: In Trace, quhen ony chylde be borne, Thare kyn and freindis cumis thame beforne, With dolent Lamentatioun, For the gret trybulatioun, Calamitye, cummer, and cure, That thay in erth ar to indure; Bot, at thare deith and burying, Thay mak gret Ioy and Bankettyng, 10 That thay haue past frome misarie To rest and grett felycitie. ¶ Sen deith bene fynall 11 conclusioun,			battle,
Quhen schyppis apone roches ryuis. Thocht sum de Naturally, throuch aige, Fer mo deis raiffand in one raige. Happy is he the quhilk hes space Att his last hour to cry for grace. Quhowbeit deith be abhominabyll, I thynk it suld be confortabyll Tyll all thame of the faithfull nummer; For thay depart frome cair and cummer, Frome trubyll, trauell, sturt, and stryfe, Tyll Ioy and euirlestand lyfe. ¶ Polidorus Uirgilius To that effect he wryttis thus: In Trace, quhen ony chylde be borne, Thare kyn and freindis cumis thame beforne, With dolent Lamentatioun, For the gret trybulatioun, Calamitye, cummer, and cure, That thay in erth art to indure; Bot, at thare deith and burying, Thay mak gret Ioy and Bankettyng, 10 That thay haue past frome misarie To rest and grett felycitie. ¶ Sen deith bene fynall 11 conclusioun,			
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Fer mo deis raiffand 5 in one raige. Happy is he the quhilk hes space Att his last hour to cry for grace. Quhowbeit deith be abhominabyll, I thynk it suld be confortabyll Tyll 6 all thame of the faithfull nummer; 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 chylde be borne, Thare kyn and freindis cumis thame beforne, With dolent Lamentatioun, For the gret trybulatioun, 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 haue past frome misarie To rest and grett felycitie. ¶ Sen deith bene fynall 11 conclusioun,		5136	old age,
Happy is he the quhilk hes space Att his last hour to cry for grace. Quhowbeit deith be abhominabyll, I thynk it suld be confortabyll Tyll all thame of the faithfull nummer; For thay depart frome cair and cummer, Frome trubyll, trauell, sturt, and stryfe, Tyll Ioy and euirlestand lyfe. Polidorus Uirgilius To that effect he wryttis thus: In Trace, quhen ony chylde be borne, Thare kyn and freindis cumis thame beforne, With dolent Lamentatioun, For the gret trybulatioun, Calamitye, cummer, and cure, That thay in erth are to indure; Bot, at thare deith and burying, That thay haue past frome misarie To rest and grett felycitie. Sould welcome death, Yet the good should welcome death, 11 is written, that, in Trace, on the birth of a child, 11 is written, that, in Thrace, on the birth of a child, 12 is there was lamentation, 13 is there was lamentation, 14 deaths and burials, rejoicing; 15 is and for good cause. and for good cause.			
Att his last hour to cry for grace. Quhowbeit deith be abhominabyll, I thynk it suld be confortabyll Tyll all thame of the faithfull nummer; For thay depart frome cair and cummer, Frome trubyll, trauell, sturt, and stryfe, Tyll Ioy and euirlestand lyfe. Polidorus Uirgilius To that effect he wryttis thus: In Trace, quhen ony chylde be borne, Thare kyn and freindis cumis thame beforne, With dolent Lamentatioun, For the gret trybulatioun, Calamitye, cummer, and cure, That thay in erth ar to indure; Bot, at thare deith and burying, Thay mak gret Ioy and Bankettyng, 10 That thay haue past frome misarie To rest and grett felycitie. Source of the good should welcome death, 14 Yet the good should welcome death, 15 144 15 144 16 14 bringing their troubles, and bringing them to tellicity. 18 14 is written, that, in Thrace, on the birth of a child, 19 148 11 is written, that, in Thrace, on the birth of a child, 19 148 10 149 11 is written, that, in Thrace, on the birth of a child, 10 148 11 is written, that, in Thrace, on the birth of a child, 10 148 11 is written, that, in Thrace, on the birth of a child, 11 is written, that, in Thrace, on the birth of a child, 11 is written, that, in Thrace, on the birth of a child, 12 is are diagrams. 14 the good should welcome death, 15 144 16 in Thrace, on the birth of a child, 17 in Thrace, on the birth of a child, 18 in Thrace, on the birth of a child, 18 in Thrace, on the birth of a child, 19 148 10 14 than the death, 20 21 22 22 22 22 22 22 22 22 22 22 22 22			
Quhowbeit deith be abhominabyll, I thynk it suld be confortabyll Tyll ⁶ all thame of the faithfull nummer; 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 chylde be borne, Thare kyn and freindis cumis thame beforne, With dolent Lamentatioun, For the gret trybulatioun, 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 To rest and grett felycitie. ¶ Sen deith bene fynall 11 conclusioun,			
I thynk it suld be confortabyll Tyll all thame of the faithfull nummer; 7 For thay depart frome cair and cummer, Frome trubyll, trauell, sturt, and stryfe, Tyll Ioy and euirlestand lyfe. ¶ Polidorus Uirgilius To that effect he wryttis thus: In Trace, quhen ony chylde be borne, Thare kyn and freindis cumis thame beforne, With dolent Lamentatioun, For the gret trybulatioun, Calamitye, cummer, and cure, That thay in erth ar to indure; Bot, at thare deith and burying, Thay mak gret Ioy and Bankettyng, 10 To rest and grett felycitie. ¶ Sen deith bene fynall 11 conclusioun,		5140	
Tyll 6 all thame of the faithfull nummer; 7 For thay depart frome cair and cummer, Frome trubyll, trauell, sturt, and stryfe, Tyll Ioy and euirlestand lyfe. ¶ Polidorus Uirgilius To that effect he wryttis 8 thus: In Trace, quhen ony chylde be borne, Thare kyn and freindis cumis thame beforne, With dolent Lamentatioun, For the gret trybulatioun, 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 haue past frome misarie To rest and grett felycitie. ¶ Sen deith bene fynall 11 conclusioun,			
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Tyll Ioy and euirlestand lyfe. ¶ Polidorus Uirgilius To that effect he wryttis thus: In Trace, quhen ony chylde be borne, Thare kyn and freindis cumis thame beforne, With dolent Lamentatioun, For the gret trybulatioun, Calamitye, cummer, and cure, That thay in erth are to indure; Bot, at thare deith and burying, Thay mak gret Ioy and Bankettyng, 10 That thay haue past frome misarie To rest and grett felycitie. ¶ Sen deith bene fynall 11 conclusioun, It is written, that, in Thrace, on the birth of a child, there was lamentation, but, at deaths and burials, rejoicing; 5156 and for good cause.		5144	troubles, and bringing them to
To that effect he wryttis 8 thus: In Trace, quhen ony chylde be borne, Thare kyn and freindis cumis thame beforne, With dolent Lamentatioun, For the gret trybulatioun, 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 haue past frome misarie To rest and grett felycitie. ¶ Sen deith bene fynall 11 conclusioun, It is written, that, it is written, that, it is written, that, it is written, that, in Thrace, on the birth of a child, 11 tis written, that, in Thrace, on the birth of a child, 12 there was lamentation, 13 but, at deaths and burials, rejoicing; 14 so written, that, in Thrace, on the birth of a child, 15 there was lamentation, 16 but, at deaths and burials, rejoicing; 17 and for good cause.			felicity.
In Trace, quhen ony chylde be borne, Thare kyn and freindis cumis thame beforne, With dolent Lamentatioun, For the gret trybulatioun, 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 haue past frome misarie To rest and grett felycitie. ¶ Sen deith bene fynall 11 conclusioun, 5148 bin Thrace, on the birth of a child, there was lamentation, but, at deaths and burials, rejoicing; 5156 and for good cause.	¶ Polidorus Uirgilius		
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For the gret trybulatioun, 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 haue past frome misarie To rest and grett felycitie. ¶ Sen deith bene fynall 11 conclusioun, samentation, but, at deaths and burials, rejoicing; but, at deaths and burials, rejoicing; and for good cause.	There kyn and freindis cumis thame beforne,		
That thay in erth and burying, Thay mak gret Ioy and Bankettyng, 10 That thay haue past frome misarie To rest and grett felycitie. ¶ Sen deith bene fynall 11 conclusioun, 15152 but, at deaths and buryials, rejoicing; 5156 and for good cause.	With dolent Lamentatioun,		
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 haue past frome misarie To rest and grett felycitie. ¶ Sen deith bene fynall 11 conclusioun, 5152 but, at deaths and burials, rejoicing; 5156 and for good cause.	For the gret trybulatioun,		lamentation,
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Bot, at thare deith and burying, Thay mak gret Ioy and Bankettyng, 10 That thay have past frome misarie To rest and grett felycitie. ¶ Sen deith bene fynall 11 conclusioun, but, at deaths and burials, rejoicing; 15156 and for good cause.	•		
Thay mak gret Toy and Bankettyng, 10 rejoicing; That thay have past frome misarie 5156 To rest and grett felycitie. and for good cause.	Bot, at there deith and burying,		
That thay have past frome misarie To rest and grett felycitie. ¶ Sen deith bene fynall ¹¹ conclusioun, 5156 and for good cause.	Thay mak gret Ioy and Bankettyng, 10		
To rest and grett felycitie. ¶ Sen deith bene fynall ¹¹ conclusioun, and for good cause.		5156	
¶ Sen deith bene fynall ¹¹ conclusioun,			
			cause.
			Death

7	0	.)
1	1)	Ö

THE FOURT BUKE OF THE MONARCHE.

is not to be withstood,	Quham wysedome may nocht contramand, Nor strenth that stoure may nocht ganestand!	5160
	Ten thousand Myl3eone ¹ of treasoure	
nor put off.	May nocht prolong thy lyfe one houre;	
	Efter quhose dolent departyng,	5164
After it comes	Thy spreit sall passe, but tarying,	
joy,	Straucht way tyll ² Ioye Inestimabyll,	
or misery;	Or to strang pane Intollerabyll.	
	Thy vyle ³ corruptit carioun	5168
	Sall turne in ⁴ Putrefactioun,	
the body dissolv-	And so remane, in pulder ⁵ small,	
ing till the general resurrection.	On to 6 the 7 Iugement Generall.	

* FIXIS.8 *

 1 L Millioun 2 L to $^{-3}$ E wyle 4 E, L into 5 L powder 6 L Vntill 7 E the day of 8 E omitted

ANE SCHORT DISCRIPTIOUN OF THE ANTECHRISTE.

COURTIOUR.

VOD I: Father, I heir men say 5172 But, before then, That there sall ryse, affore that 2 day Quhilk 3e call generall Ingement, One wyckit man, from sathan sent, And contrar to the law of Christ, 5176

1 hear tell,

a wicked man,

Callit the creuell³ 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 guhow that Enoch and Elias Sall preche contrar⁴ that fals Messias; Bot, fynally, his fals Doctryne And he sall be put to rewyne, Bot nother⁵ be the fyre nor swourd. Bot be the vertew of Christis wourd:

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

And, gyf this be of veryte,6

Antichrist, is to come,

perchance of the tribe of Dan, and 5180 to take birth in Babylon.

> He will have a large following:

5184 and Euceli and Elias will denounce him.

At last, he will be put down by 5188 the Word of Christ.

Is this true?

EXPERIENCE.

¶ My Sonne, said he, as wryttis Iohne, Thare sall nocht be one man allone, Hauving 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 savis;

5192

S. John said that there would be not one Anti-5196 christ, but many. Such there were. i. Iohn ii. he declares, in his own time;

¹ E, L Fader ² E the ³ L crewall ⁴ L in contrar ⁶ E the werite ⁷ E Sowne
⁹ L writith ¹⁰ L richtsua ⁵ L nouther ^e L savis

and there are numerous others, even now, unrecognized.	And presentlye, now in thir dayis, Ar rycht mony, withouttin dout, Wer thare fals lawis weill soucht out.	5200
Mahomet, still obeyed in Turkey, was one.	¶ Quha wes one¹ greter Antechrist, And more contraryous to Christ, Nor the fals Propheit Machomeit, Quhilk his curste² Lawis maid so sweit?— In Turkye 3it³ thay ar obseruit,—	5204
Turks, Saracens, and Jews are, all, Antichrists.	Quhare through the hell he hes deseruit. All Turkis, Saragenis, and Iowis, That in the Sonne of God nocht trowis	5208
ii, Iohn i.	Ar Antechristis, I the declare;	
	Because to Christ thay ar contrare.	
Daniel foretold	Daniell sayis, in his propheseis,4	5212
Dan. viii.	That, efter the gret Monarcheis,	
the rise of a potent king,	Sall ryse ane maruellous potent Kyng,	
,	Quhilk with ane schameles face sall ryng,—	
	Mychtie and wyse in dirk speikyngis,—	5216
and successful,	And prospir in all plesand thyngis:	
	Through his falsheid and eraftynes,	
	He sall flow in to welthynes;	F0.10
to the grieving of the godly;	The Godlye pepyll he sall noye	5220
	By creuell ⁷ deith, and thame distroye;	
but finally to perish of himself.	The kyng of Kyngis he sall ganestand,	
	Syne be distroyit withouttin hand.	
ii. Tessa. ii.	¶ Paull sayis, affore the Lordis eumyng,	5224
S. Paul speaks of a coming Man of	That there salbe one departyng,	
Sin,	And that man of Iniquitye	
	Tyll ⁸ all men he sall opened ⁹ be,	~ > > >
sitting in God's seat,	Quhilk sall sitt in 10 the holy 11 sait,	5228
	Contrary God to mak debait: 12	
but to be put to confusion,	Bot that Sonne of Perditioun	
	Salbe put to confusioun	5000
	Be power of the haly Spreit,	5232
in the fulness of his time.	Quhen he his tyme hes done compleit.	
	Beleue nocht that, in tyme cumyng,	
	¹ L Quho was anc ² L cursit ³ E 3cit	
	4. I	

⁴ L prophaeies ⁵ L merwallus ⁶ L throw ⁷ L crewall ⁸ L To ⁹ L opinnit ¹⁹ L on

One¹ gretar Antechriste to ryng Nor there hes bene, and presently Ar now, as Clerkis can espye. Therefor, my wyll is, that thow knaw, Quhat euer thay be that makis one law,-Thocht thay be eallit Christin men, By² naturall reassoun thow may ken,— Be thay neuer³ of so gret valour, Pape, Cardinall, Kyng, or Empriour, Extolland there Traditionis Abufe Christis Institutionis. Makand Lawis contrar to Christe, He is ane verray Antechriste; And quho4 doith5 fortifye or defend Sie Law, I mak it to the kend, Be it Pape, Empriour, Kyng, or Quene, Gret sorrow sall be on thame Sene, Att Christis extreme Iugement, Without that thay in tyme repent.

5236 A mighty Antichrist reigns at this very moment.

Whoso.

5240 though called Christian.

whether spiritual or temporal potentate, enacts laws over-

potentate, enacts laws overriding Christ's institutions,

5248 is a real Antichrist;

5252 eventually.

and he who upholds such laws shall, but for opportune repentance, suffer

¹ L ane ² L Be ³ L men ⁴ E Qwho ⁵ L dois ⁶ E on

FINIS.

At l. 5364, p. 175, below, the Lambeth MS. inserts the following lines, which are probably spurious:—

[Bot temporall princis mycht full sone, Quhilkis ar comparit to the mone, And hes takin autorite
To prouide spirituall dignite,
Makand gude reformatioun
Apoun that congregatioun.
Gif thai do noeht, thai sall repent
At this gret day of Iugement.
Quhan bischoprikis ar now vacand,
In quhome bene saullis ten thowsand,
The quhilkis bene Christis awin deir Scheip,
To blind hirdis ar gevin to keip,
Quhilkis skarslie knawis the day be nycht,
Thai ar so febill of thair sicht.]

5364 [L. MS, fol, 112]

HEIR FOLLOUIS A SCHORT REMENBRANCE 1 OF THE MOSTE 2 TERRABYLL DAY OF THE EXTREME IUGEMENT.

COURTIOUR.

FATHER, 3 said I, with 3our Lycence.4

	Sen 3e haith ⁵ sic Experience,	
Questions con- cerning the	3itt one thyng at 30w wald I speir:	525 6
terming the	Quhen sall that dreidfull day appeir	
General Judg-	Quhilk 3e eall Iugement Generall?	
ment.	Quhat thyngis ⁶ affore that day sall fall?	
	Quhare sall appeir that Dreidfull Iuge ?	5260
	Or quhow may Faltour's gett refuge?	
	EXPERIENCE.	
	Quod he: as to thy? first questioun,	
	I can mak no solutioun:	
The time when	Quharefor, perturbe nocht thyne intent	5264
it will take place is known to none	To knaw day, hour, nor moment.	
but God.	To God allone the day bene knawin,	
	Quhilk neuer was to none Angell schawin.	
Some have	Howbeit, be divers conjectouris,	5268
inferred,	And principall Expositouris	
	Off Daniell and his Prophicie,	
	And be the sentence of Elie,	
from the bygone	Quhilkis hes declarit, as thay can,	5272
age of the world,	How lang it 10 is sen the warld began,	
	And for to schaw hes done there cure,	
its residual	How lang thay traist 11 it sall indure,	
duration.	And, als, how mony ages 12 bene,	5276
	As in there warkis may be sene.	
	¹ L. Rememberance, E. Remembrance ² L. omit	

³ L Fader ⁴ L Licience ⁵ L haue ⁷ L the ⁸ E, L was neuer ⁹ E dywers ¹¹ E trest ¹² L aigeis ⁶ L signis ¹⁰ L omitted

¶ Bot, tyll declare thir questionis, Thare bene diners opinionis. Sum wryttaris¹ hes the warld denidit In sex ageis; as² bene desidit³ Into Fasciculus Temporum And Cronica Cronicorum.	5280	There are divers opinions as to the end of the world, &c. The world's history has been divided into six periods;
Bot, be the sentence of Elie,	5284	
The warld deuydit is in thre;		also, by others,
As eunnyng Maister Carioun		into three;
Hes maid plane expositioun,—		
How Elie sayis, withouttin weir,	5288	the aggregate being six thou-
The warld sall stand sax thousand 3eir,—		sand years.
Off quhome I follow the sentence,		
And lattis the vther Bukis go hence.		
Frome the Creation of Adam	5292	Two thousand years divide
Two thousand 3eir tyll ⁶ Abraham;		Adam and
Frome Abraham, be this narratioun,		Abraham ; as many, Abra-
To Christis Incarnatioun,		ham and the Incarnation;
Rychtso, hes bene two thousand 3eris;	5296	,
And, be thir Prophiceis, apperis		as many, again, the Incarnation
Frome Christ, as thay mak tyll ws kend,		and the Con-
Two thousand tyll the warldlis ⁷ end,		summation.
Off quhilkis ar by gone, sickirlye,	5300	
Fyue thousand, fyue hundreth, thre, ⁸ & fyftye; And so ⁹ remanis to cum, but weir,		As I write, 5553 have passed;
Four hundreth, with sewin and fourtye 3eir:		and 417 remain,
And than the Lorde Omnipotent	5304	
Suld cum tyll his gret 10 Iugement.		before the
Christ sayis, the tyme salbe 11 maid schort,		Judgment. Mathow xxiiii.
As Mathew planelye doith 12 report,		Christ has said
That, for the warldlis ⁷ Iniquite,	5308	that the time should be short,
The letter tyme sall 13 schortnit be,		for the sake of the elect, that
For plesour of the chosin nummer, 14		they might enter
That thay may passe frome care and cummer.		into their rest.
So, be this compt, it may be kend,	5312	So the world
The warld is drawand neir ane end:		draws to a conclusion,

¹ E wraitteris, L writaris

² L hes

⁴ E wardill

⁵ E omitted

⁶ L to

⁷ L warldis, E wardiis

⁸ L and thre

¹⁰ L generall

¹¹ E selbe

¹² L dois

¹³ E sell

¹⁴ L nomber

	For legionis ar cum, but doute,	
whereof here	Off Antechristis, wer thay sought out;	
are many tokens apparent.	And mony toknis² dois appeir,	5316
	As efter, schortlye, thow sall heir,—	
S. Jerome	Quhow that Sanct Iherome doith indyte,	
	That he hes red, in Hebrew wryte,	
sums up fifteen	Off fyftene signis in speciall,	5320
notes of the Consummation.	Affore that Ingement Generall.	0020
Consummation.	Off sum of thame I tak no cure,	
	Quhilk I fynd nocht in the scripture:	
Some of them	One part of thame thocht I declare,	5324
shall here be specified.	First wyll I ⁵ to the Scripture fare.	
Mar. xiii.	¶ Christe sayis, affore that day be done, ⁶	
Mathew xxiiii. Among these are	There salbe signis in Sonne and Mone:	
darkening of the	The Sonne sall hyde his beymes brycht,	5328
sun and moon,	So that the Mone sall gyf no lycht;	0020
	Sterris, be mennis Iugement,	
and falling of	Sall fall furth ⁹ of the Firmament.	
stars;	¶ Off this signis, 10 or we forther gone,	5332
a mystical	Sum morall sence we wyll expone.	0002
signification here attaching to	As cunnyng Clerkis hes declarit,	
g to	And hes the Sonne and 11 Mone comparit,	
sun,	The Sonne, to the stait spirituall,	5336
moon,	The Mone, to Princis temporall,	0000
and stars.	Rychtso, the sterris thay do compare	
	To the lawd common populare.	
	The Mone and 11 sterris hes no lycht	5340
Application of	Bot the reflex of Phebus brycht:	01.20
••	So, quhen the Sonne of lycht is dyrk,	
this interpreta-	The Mone and sterris man 12 be myrk.	
tion to	Rychtso, quhen Pastouris ¹³ spirituallis,	5344
popes, & ., who	Popis, 14 Byschopis, and Cardinallis,	
have degenerated,	In there beginning schew gret lycht,	
spiritually, and grown worldly.	The Temporall stait wes rewlit rycht. 15	
	¶ Bot, now, allace! it is nocht so:	5348
	Those schynand Lampis bene ago, 16	
	0 /	

 1 L cummerit
 2 L takynnis
 3 L omitted

 4 E the day of
 5 L I go
 6 E of dome
 7 E sell

 8 E sternis
 9 E out
 10 L signe
 11 E the

 12 L mon
 13 L Pasturis
 14 L Paipis

 15 L at rycht
 16 E agone

There Radious beymes ¹ ar turnit in reik; For now in erth ² no thyng thay seik, Except ryches and Dignitie, Followyng there sensualitie. Mony prelatis ar now ryngand,	5352	An invective launched against
The quhilk's no more dois vnderstand Quhat doith's pertene to there offyce, Nor4 thow can kendyll fyre with yee.	5356	ignorant prelates,
Wo to Papis, ⁵ I say for me, Quhilk sufferis sic Enormite,	5000	neglectful popes,
That Ignorant warldly creaturis Suld in the kirk haif ony curis! No maruell ⁶ thocht the peple ⁷ slyde,	5360	and the abuses prevalent in the Church.
Quhen thay haue ⁸ blynd men to thare gyde ! ⁹ For ane Prelat that can nocht preche, Nor Goddis law ¹⁰ to the peple teche,	5364	Esay lvi.
Esaye comparith ¹¹ hym, in his wark, Tyll ane dum Dog that can nocht bark; And Christ hym callis, in his greif, ¹² Moste ¹³ lyke ane murdrer, ¹⁴ or ane theif.	5368	Iohn x. Isaiah's comparison of an un-
The cunnyng ¹⁵ Doctour Augustyne 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 Diuyne ¹⁸ Lawis,	5372	and what Christ and S. Augustine say of him.
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:	5376	How those in authority might prevent
Bot euer, allace! that is nocht done, So dirknit ²¹ bene boith Sonne and Mone. War Kyngis lyuis weill declarit,	5380	all this. Heedless kings reproved.
The quhilk is ar to the Mone comparit, Men mycht consydder thare estate Frome Charitie degenerate.	5384	

They should shame to call themselves Christians;	I thynk thay sulde thynk mekle schame Off Christ for to tak thare Surname, Syne leif nocht lyke to Christianis, Bot more lyke Turkis and to Paganis. Turke contrar Turke makis lytill weir;	5388
living, as they live, at mutual enmity.	Bot Christiane Princis takis no feir,— Quhilkis suld aggre³ as brother to brother,— Bot now ilk ane dyngis down ane vther.	5392
Thus do evil passions rule, as	I knaw no ressonabyll ⁴ cause quharefore— Except 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;	
n	And, rycht swa, France agane Ingland;	5400
England, Scotland.	Ingland, alsso, aganis Scotland; And, als, the Scottis, with all there mycht,	
	Doith 7 feycht, for tyll defend there rycht:	
Some of the bad effects	Betuix thir Realmes of Albione, Quhare Battellis hes bene mony one, Can be maid none Affinitie,	5404
of war are	Nor, 3it, no ⁸ Consanguinitie;	
instanced.	Nor, be no waye, thay can consydder	5408
A prognostication.	That thay may have lang Peace ⁹ to gydder. I dreid that weir makis none endyng, Tyll thay be, boith, onder ane kyng.	
	Thocht Christ, the Soucrane kyng of grace, Left, in his Testment, ¹⁰ lufe and peace,	5412
Of the proneness of kings to engage in warfare.	Our Kyngis frome weir wyll nocht refrane, Tyll thare be mony ane thousand slane,— Gret heirschipis maid be see 11 and land, As all the warld 12 may vnderstand.	5416

COURTIOUR.

Kings may fight, to defend their own; ¶ Father, 13 I thynk that temporall kyngis May fecht, for tyll 14 defend thare ryngis;

For I haif sene the spiritual stait Mak weir, there rychtis tyll¹ debait. I saw Pape Iulius manfullye Passe to the feild tryumphantlye, With ane rycht aufull ordinance, Contrar Lues, the 2 kyng of France; And, for to do hym more dispyte, He did his Region interdyte.

¶ My Sonne, said he, as I suppose,

5420

as did Pope Julius

5424

against Lewis of France.

EXPERIENCE.

That langith³ weill tyll our purpose; How Sonne and Mone ar, boith, denude Off lycht, as Clerkis dois conclude,— Comparying thame, as ze hard tell, To Spirituall stait and Temporell, And commoun peple, half disparit, Quhilk to the sterris bene comparit. Lawd peple followis, ay, there heidis; And, speciallye, in to there deidis, The moste part of Religioun Bene turnit in abusioun.4 Quhat dois auaill religious wedis, Quhen thay ar⁵ contrar in there dedis? Quhat holynes is there within Ane wolf cled in ane Wodderis⁶ skin? So, be thir toknis, dois appeir, The day of Iugement drawis neir. Now latt ws7 leif this8 morall sens, Proceeding tyll our purpose, hens, And of this mater speik no more, Begynning quhare we left affore. The Scripture savis, efter thir signis

Salbe sene mony maruellous thyngis:

Than sall ryse trybulationis⁹

In erth, 10 and gret mutationis,

5428

The spiritual State and the temporal are, 5432 both, bight; both, void of

and the commonalty are despondent.

5436

Lawlessness is rife, and so are abuses in religion.

5440

What is the good. of sheep's clothing on wolves?

5444

The inference.

But let us resume 5448 our thread.

Mathew xxiiii. Mar. xiii. Luc. xxi. 5452 After the signs aforesaid will

follow great. marvels.

1 E to ² L omitted ³ L langis 4 L habusioun ⁶ L Wedder ⁷ E lattis ⁸ E tvll ⁵ L bene ⁹ L trubill attonis 10 L erd

	Als weill heir vnder as aboue,	
	Quhen vertewis of the heuin sall moue.	
There will be	Sic creuell weir salbe, or than,	5456
wars,	Wes neuer sene sen the warld began,	
breeding great	The quhilk sall cause gret Indigence,	
misery.	As darth, hunger, and pestilence.	
The sea will	The horribyll soundis of the sey	5460
bellow,	The peple sall perturbe and fley.	
and will rise	Ierome sayis, it sall ryse on heyeht	
	Abone ¹ montanis, to mennis sycht;	
	Bot it sall nocht spred ouir ² the land,	5464
like a wall,	Bot, lyke ane wall, ewin straycht vpstand,	
and then subside	Syne sattell down agane so law	
out of sight.	That no man sall the walter ³ knaw.	
Whales will roar,	Gret Quhalis sall rummeis, rowte, and rair,	5468
	Quhose sound redound sall in the air;	
fishes will cry	All fysche ⁴ and Monstouris maruellous	
out;	Sall cry, with soundis odious,	
and men,	That men sall wydder on the erd,	5472
wailing, will curse their fate;	And, wepyng, ⁵ wary sall thare weird,	
	With lowde allace and welaway, ⁶	
	That ever thay baid to se that day;	
specially, those	And, speciallye, those that dwelland be	5476
dwelling on the sea-coasts.	Apone the cost of the see.	
	Rycht so, as Sanct Ierome concludis,	
	Sall be sene ferleis in the fludis:	
The sea will	The sey, with mouyng maruellous,	5480
burn;	Sall byrn with flammis ⁷ furious:	
and so will the	Rychtso sall byrn fontane and flude;	
fountains. Vegetation	All herb ⁸ and tre sall sweit lyk blude;	
	Fowlis sall fall furth of the air;	5484
and the animal creation will com-	Wylde beistis to the plane repair,	
port themselves	And, in there maner, mak gret mone,	
strangely. Ezeckiel xxxvii.	Gowland with mony gryslye ⁹ grone.	
The dead will	The bode of dede creaturis	5488
come from their graves.	Appeir sall on thare 10 Sepulturis:	

 $^{^{1}}$ L above 2 L our 3 L watter 4 L fischeis 5 L weip and 6 E walaway, L waloway 7 L flambis 8 E erb 9 E gresle 10 E the

Than sall boith ¹ men, wemen, and bairnis ² Cum crepand furth of howe Cauernis, Quhare thay, for dreid, wer hyd affore, With seych, and sob, and hartis sore;	5492	Folk who had absconded in caverus will creep forth,
Wandryng about as thay war wode, Affamysit for falt of fude.		and wander about, famished for food;
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 schounder,	5496	and there will be no comforting.
	5500	The earth will quake.
	5504	Possessions will, then, be of no avail to yield pleasure. When these things shall come
· ·	5508	to pass, the end Dan. xiii. will be nigh.

COURTIOUR.

¶ Father,⁵ said I, we daylie⁶ reid
One Artekle, in to⁷ our creid,
Sayand that Christe Omnipotent,
In to that generall Iugement,
Sall Iuge boith dede and quik⁸ also.
Quharefore, declare me, or 3e go,
Geue thare sall ony⁹ man, or wyue,
That day be funding vpon lyue.

EXPERIENCE.

Quod he: as to that questione, I sall mak, sone, 10 solutione. The Scripture planelye doith 11 expone, Quhen all tokynnis bene 12 cum and gone, 3itt mony one hundreth thousand 5516 will any man be found living?

5512 come to adjudicate at the Last

Assise,

When Christ shall

5520 Mat. xxiiii.
The Scripture
assures us, that
many hundreds
of thousands

L baith ² L barnis ³ L trembling ⁴ E than ⁵ L Fader
 ⁶ L dalie ⁷ L intill ⁸ L quik and deid
 ⁹ E salbe, L outher ¹⁰ L sum ¹¹ L dois ¹² L ar

will be found alive.	That samyn day salbe leuand: Quhowbeit, there sall no Creature	5524
	Nother of day nor hour be sure;	0021
Christ will come	For Christ sall cum so suddantlye,	
suddenly,	That no man sall the tyme espye;	
as came the Flood.		5528
as came the 1 loou.	Quhen God did all the warld distroye.	0020
Men will, then,	Sum on the feild salbe lauborand;	
,,	Sum, in the templis Mariand;	
	Sum, afore Iugis makand pley;	5532
be variously	And sum men, saland on the sey.	0002
be variously	Those that bene on the feild going	
employed,	Sall nocht returne to thare luging.	5536
	Quho bene apone his hous aboue	9930
	Sall haif no laser to remone.	
and will be taken, even as they are,		
some to glory, and others to	Quhilkis salbe taking, but warnyng;6	FF 10
perdition.	The one, tyll enerlestyng glore,	5540
	The vther, loste for euer more.	
Just as the world	Two salbe lying in one bed;	
	The one, to 7 plesour salbe led,	
	The vther, salbe left allone,	5544
is going on now,	Gretand with mony gryslie grone.	
	And so, my Sonne, thow may weill trow,	
it shall be going on then.	The warld salbe as it is now,—	
on then.	The peple vsyng thare besynes,	5548
	As ⁸ holy Scripture doith expres.	
1gnorant of the	Sen no man knawis the hour, nor day,	
time of the end,	The Scripture biddis ws walk and pray,	
we are to watch	And for our Syn be penitent,	5552
and pray.	As Christ wald cum Incontinent.	

* FINIS. *

 1 E wardill 2 L into 3 L be in feild 4 E lasar 5 L one Mylne 6 L tarying 7 L till 8 L the

THE MANER QUHOW CHRIST SALL CUM TO HIS IUGEMENT.

(*) A

EXPERIENCE.

VHEN al takinnis bene brocht till end, Than sall the sone of god discend: As fyreflaucht haistely glansyng, 5556 Discend sall the 1 most heuinly kyng. As Phebus, in the Orient, Lychtnis, in haist, the Occident, All tokens ended, the Son of God will descend,

Hebre. xii.

like the sun,

5560So plesandlye he sall appeir Amang the heuinlye cluddis cleir, Luc. xxi. With gret power and Maiestie, glorious and majestic, Aboue² the cuntrie of Indee, over Judea, As Clerkis doith concludyng,3 haill, 5564 near the Valley Direct about the lustye vaill of Jehoshaphat Off Iosaphat and Mont Olyneit: Actis. i. and Mount Olivet, All Prophesie there salbe compleit. The Angellis of the Ordoris 4 Nyne 5568Mat. xxv. environed by Inueron⁵ sall that throne⁶ Diuyne angels, With heninly consolation, Makand hym Ministrationn. and accompanied In his presens there salbe borne 5572 The signis of Cros, and Croun of thorne, Pillar, Nalis, Scurgis, and Speir, remembrancers of His passion, With euerilk thyng that did hym deir, The tyme of his grym Passionn; 5576 And, for our consolationn, Appeir sall, in his handis and feit, and exhibiting His five wounds, And in his syde, the prent compleit Off his fyne Woundis Precious, 5580 Schynand lyke Rubeis Radious, radiant.

¹ L that ² L Abufe ³ L dois conclude in ⁴ L Ordouris ⁵ L Invirone ⁶ E, L trone ⁷ L quhilk

confounding the bad.	Tyll Reprobatt confusioun; And, for fynall¹ conclusioun,	
Christ seated,	He, Sittand in his Trybunall, With gret power Imperiall.	5584
i. Corin. x. Mathew xxiiii. an angel will summon	There sill are Angell blawe a blast Quhilk sall ² mak all the warld agast, With hydous ³ voce, and vehement,—	5588
the world to judgment;	Ryse, dede folk, cum ⁴ to Iugement. With that, all Reasonabyll Creature That euer wes formit be Nature	
and the dead will rise, with their bodies renewed,	Sall suddantlye start vp ⁵ attonis, Coniunit with Saull, Flesche, Blude, & Bonis.	5592
at the sound of his trumpet.	That terribyll Trumpat, I heir tell, Beis hard in Heuin, in erth, ⁶ and hell:	
Apoc. xx. Those drowned in the sea will come forth, and all other mortals.	Those that wer drownit in the sey That boustious blast thay sall obey; Quhare euer the body buryet wase, All salbe fundyng in that plase.	5596
Mar. xiii. Angels, deputed, will bring them together.	Angellis sall passe in ⁷ the four airtis Off erth, and bryng thame frome all partis, And, with one instant diligence, Present thame to his excellence.	5600
S. Jerome was ever pondering,	Sanct Ierome thoucht continuallye On this Iugement, so ardentlye, He said, quhidder I eit, or drynk,	5604
and with dread, on the judgment.	Or walk, or sleip, forsuth me ⁸ thynk That terrabyll Trumpat, lyke ane bell, So quiklye in my eir doith ⁹ knell, As Instantlye it wer present,—	5608
If he feared, still more should we fear. The living will, then, at once become immortal,	Ryse, dede folk, eum to Iugement. Gene Sanct Ierome tuke sie ane fray, Allace! quhat sall we Synnaris say? — ¶ All those quhilk 10 funding bene 11 on lyne Salbe Immortall maid belyne;	5612
i. Pe. iiii. i. Cori. xv.	And, in the twynkling of one Ee, With fyre thay sall translatit be,	5616
	1 L small 2 L will 3 E hydious, L hiddius 4 L ar 5 L wp 6 L erd 7 L to 8 L I 9 L dois 10 I 11 L bene foundin	

And neuer for to dee agane,—
As Diuine scripture schawis plane,—
Als reddy, boith for pane and glore,
As thay quhilk¹ deit lang tyme affore.

¶ The scripture savis, they sall appears

¶ The scripture sayis, thay sall appeir
In aige of thre and thretty 3cir,
Quhidder² thay deit 3cung or auld,
Quhose gret nummer may³ nocht be tauld.
That day sall nocht be myst one man
Quhilk borne wes⁴ sen the warld began.
The Angellis sall thame separate,
As Hird the Scheip doith⁵ frome the Gate;⁶
And those quhilk bene of Balialiis band
Trymling† apone the erth sall stand,
On the left hand of that gret Iuge,
But espirance to gett refuge.

¶ Bot those quhilk bene Predestinate Sall frome the erth⁸ be Eleuate; And that⁹ moste happy cumpanye Sall ordourit be tryumphantlye, Att the rycht hand of Christe, our kyng, Heych¹⁰ in the air, with loude louyng.

¶ Full Gloriouslye 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 3cir affore
The cumyng of that kyng of glore;

for woe,

 $5620\,$ or for joy.

All will seem to be of the age of thirty-three 5624 years.

Of this huge

multitude

Mathew xxvi.

5028 the angels will part the good and the bad,

and will station the latter on the left of Christ,

i. Tess. iiii.

and the former 5636

on his right hand.

5640 The Blessed Virgin will appear,

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

5648

John the Baptist,-

5652 who heralded the Christ.—

Moses, Elias,	Moyses, Esayas, honorabyll,	
	With all trew Prophetis Uenerabyll;	
David,	Dauid, with all the faithfull kyngis	5656
	Quhilk verteouslye did rewle thare ryngis;	
Joshua,	The nobyll Cheiftane Iosue, ¹	
Judas Maceabeus,	With gentyll Iudas Machabe, ²	
and other	With mony one ³ nobyll Campioun,	5660
champions for the truth,	Quhilk, in there tyme, with gret renoun,	
	Manfullye, tyll thare lyuis ende,	
	The Law of God thay did defende.	
with Eve,	With Eue,4 that day, salbe present	5664
	The Ladyis of the Auld Testament:	
Delbora,	Delbora, Adamis Douchter deir,	
	With the four ⁵ lusty Ladyis cleir	
	Quhilk kepit wer in the Ark with Noye.	5668
Sarah, Keturah,	Sara and Cithara, with Ioye,—	
	The quhilkis to Abraham wyffis bene,—	
Rebecca,	With gude Rebecka, there salbe sene;	
	The prudent wyffis ⁶ of Israell,	5672
Leah, Rachel, &c.	Gude Lya, and the fair Rachell,	
&c.,	With Iudeth, Hestar, and Susanna,	
	And the rycht sapient Quene Saba.	
SS. Peter, Paul,	¶ Thare sall compeir Peter and Paull,	5676
	With Christis trew Disciplis, all:	
Lawrence,	Lawrence and Stewin, with there blyst band	
Stephen,	Off ⁷ Martyris, mo than ten thousand;	
Gregory, &c.,	Gregor, Ambrose, and Augustyne,	5680
	With Confessoris, ane tryumphand tryne;	
Francis, &c. &c.,	With sanct Francois, ⁸ and Dominie,	
	Sanet Bernard, and sanet Benedic;	
with stray monks	With small nummer ⁹ of Monkis, and Freris,	5684
of sorts.	Off Carmeletis, and Cordeleris, 10	
	That, for the lufe 11 of Christ onlye,	
	Renuncit 12 the warld vnfenatlye. 13	
Elizabeth, Anna.	¶ With Elezabeth and Anna	5688
	All gude wyffis sall compeir, that da;	
	¹ L Ioswa ² L Makaba ³ L. E ane ⁴ L Ewa	⁵ L fair
		nomber Lalluterli e

The blyst and holy Magdelane, ¹ That day, affore hir Souerane.	Holy Magdalene
Rycht plesandlye scho sall present 5692 All Synnaris that wer penitent,	will present penitent sinners.
Quhilk of thare gylt heir askit grace: In Heuin, with hir, sall haue ane place.	
¶ Bot we beis to that bailfull band 5696 Quhilk sall stand Lawe at his left hand!	But wee to those on His left hand:
Woo, than, to Kyngis and Empriouris	usurping kings,
Quhilkis wer vnrychteus Conquerouris, For thare glore and perticular ² gude, 5700	
Gart sched so mekle saikles blude!	cruel tyrants,—
But Ceptour, Crown, and Bobe Royall,	
That day thay sall mak compt of all,	to be punished
And, for there creuell tyrrannye, 5704	
Sall punyste 4 be perpetuallye.	perpetually,—
¶ 3e Lordis and Barronis, more ⁵ and les,	nobles
That your pure Tennantis dois oppres,	
Be gret Gyrsome and dowbyll maill, 5708	who have
More than 3our landis bene auaill,	
With sore exhorbitant cariage,	oppressed
With merchetis of there mariage,	those subject
Tormentit boith in peace and weir, 5712	
With birdyngis more than thay may beir;	
Be thay haif payit to 30w there maill,	to them!
And, to the Preist, there teindis haill;	
And, ⁶ quhen the land agane is sawin, ⁷ 5716	Pitilessness
Quhat restis behynd I wald wer knawin.	
I traist thay and there pure houshauld	to the poor
May tell of hunger and of cauld.	will get,
Without 3e haif of thame piete, 5720	on that day,
I dreid 3e sall gett no Mercie,	no mercy.
That day, quhen Christ Omnipotent	
Cumis tyll ⁸ his generall Iugement.	
¶ Wo beis to ⁹ publict Oppressouris, 5724	Woe to users
To tyrrannis, and to transgressouris,	of force,

murderers,	To Murdararis, and commoun theifis, Quhilk neuer did mend there gret mischeifis!	
the lustful,	Fornicatoris, and Ockararis, ⁴	5728
,	Commoun publict Adulteraris,	
heretics,	All pertinat wylfull Arratykis, ⁵	
schismatics:	All fals dissaitfull Sysmatykis,	
	All salbe present, in that place,	5732
	With mony Lamentabyll 'allace.'	
There will be	¶ The cursit Cayn, ⁶ that neuer wes gude,	
Cain,	With all scheddaris of saikles blude;	
Nimrod,	Nemrod, ⁷ fundar of Babilone,	5736
	With fals Ydolatris ⁸ mony one;	
Ninus,—	Nynus, the kyng of Asseriay,	
	With gret dule sall compeir, that day,—	
the first maker of images,	Quhilk first Inventit Ymagery,	5740
or images,	Quharethrouch gome gret Ydolatry:	
in Bel,→	For makyng of the Image Bell,	
	That day his hyir salbe in hell.	
Pharaoh,	¶ The gret Oppressour, kyng Pharo,	5744
Nero,	The tyranne Empriour Nero,	
Herod,	Sall with thame cursit kyng Herode bryng,	
	With mony vther cairfull Kyng.	
Antiochus,	The creuell kyng Antiochus,	5748
Holofernes,	With the moste furious Olofernus,	
	Gret Oppressouris of Israell,	
	That day there hyre salbe in hell.	
Judas,	¶ With Iudas sall compeir one clan	5752
	Off fals Tratouris to God and man.	
	There sall compeir, of euerilk land,	
Pontius Pilate,	With Ponce Pylat, 10 one bailfull band	
	Off temporall and of spirituall statis,	5756
wicked lawyers,	Fals Ingis, with there Aduocatis.	
	Thare sall our Senzeouris ¹¹ of the cessioun Off all thare faltis mak cleir confessioun.	
6	There salbe sene the fraudfull fail; eis	5760
fraudulent officers,	Off Schireffis, Pronestis, and of Bailgeis;	0100
	On Schnems, 1 lodesus, and of Dangels,	

 ¹ L Murderaris
 ² E and to
 ³ L omitted
 ⁴ L Occuraris
 ⁵ E Arritikis
 ⁶ L Cayam
 ⁷ L Nembroth
 ⁸ L Ydolatouris
 ⁹ L Quhairthrow
 ¹⁰ L Pilot
 ¹¹ E Senegeouris

Officiallis, with there Constry 1 Clerkis,		
Sall mak compt of there wrangus werkis;		deceitful
Thay, and there peruerst Procuratouris,	5764	extortioners,
Oppressouris boith of ryche and puris,		
Throw Delaturis full of dissait,		
Quhilk mony one gart beg there mait.		
Gret dule, that day, to Iugis bene,	5768	judges not clean
That cumis nocht with there conscience clene:		of conscience,-
That day sall pas be Peremptoris,		to be dealt with
Without cawteill or Dilatoris;		summarily,
	5772	
Bot schortlye pas to Sentenciandum,		
Without Continenationis,		and sentenced
Or ony Appellationis.		without remission.
That sentence sall nocht be retratit,	5776	
Nor with no man of Law debatit.		
¶ 3e ² Lauboraris be sey and landis,		
Perfyte Craftismen, and ryche Merchandis,		Let cheats and
	5780	crafty men turn to honest ways,
Quhilk syllie ³ simpyll ⁴ folk begylis;		,
Mak recompence heir, as 3e may,		mindful of that
Remembryng on this dreidfull day.		day.
¶ With Machomeit sall compeir, but doute,	5784	
Off Antechristis one hydduous route:		there,
Byschope Annas, and Cayphas,		with Annas,
With hym in cumpany sall pas;		Caiaphas,
With Scrybis and fals Pharisianis,	5788	Scribes,
Quhilk wrocht on Christ gret violensis; ⁵		Pharisees,
With mony one Turk and Sariscene,		Turks, and
With gret sorrow there salbe sene:		Saracens,
Papis, for there traditionis	5792	1 1
Contrar Christis Institutionis,		perverted Christ's laws,
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,		

¹ L Consistorie ² E 3it ³ L sely ⁴ E sempyll ⁵ L violence

Bot Lawit ¹ men pat ² to gret torment, Quhilk vsit Christis Testament. sovereigns that abetted religious perversions, All Kyngis and Quenis thare salbe kend, The quhilk sic Lawis did defend. In that court sall cum mony one Off the blak byik ³ of Babilone.	
sovereigns that abetted religious perversions, All Kyngis and Quenis thare salbe kend, The quhilk sic Lawis did defend. In that court sall cum mony one	
The quhilk sic Lawis did defend. In that court sall cum mony one	
In that court sall cum mony one	:
· ·	
	:
martyrers of The Innocent blude, that day, sall crye 5804	
One loude vengeance, full petuouslye,4	
On those creuell ⁵ bludy bowchouris,	
prophets and Martyreris of Prophetis and Prechouris,—	
Sum with the fyre, sum with the sworde,— 5808	3
who plainly Quhilk planely precheit Goddis worde:	
declared God's word, That day thay sall rewardit be,	
Conforme to there Iniquitie.	
Sodomites, ¶ The Sodometis and Gomoriance, 5812	,
On quhome God wrocht so gret vengeance,	
Korah, Dathan, With Choro, Dathan, and Abyrone,	
Abiran, and the like, With there assistance, mony one,	
The holy Scripture wyll the 6 tell, 5810	5
Quhow thay sank, all,7 down to the hell.	
Simon Magus. With Symon Magus sall resort	
Off proude Preistis ane schamefull sort.	
And there will be ¶ That samyn day there salbe sene 5820)
Mony one creuell ⁵ cairfull Quene:	
Semiramis, Quene Semeram, kyng Nynus wyfe,—	
Ane Tygir full of sturt and stryfe,—	
Jezebel, To gydder with Quene Iezabell, 582-	Ł
Quhilk wes ⁷ boith couetous ⁹ and creuell;	
Delilah, The fals desaitfull Dalyda;	
Clytemnestra,— The creuell ⁵ Quene Chtamistra,	
who slew The quhilk did murdres, on the nycht, 5828	3
Agamemon,— Agamenon, 10 boith wyse and wycht,	
The quhilk wes hir awin souerane Lorde,	
As Grekis storyis dois recorde;	
and many another With crenell Quenis mony one, 583:	2
Quhilk langsum wer for tyll expone.	
¹ L lawde ² L put ³ E byill ⁴ L pietiusly	

¶ 3e wantoun Ladyis,¹ and burgis wyuis,		
That now for sydest talis stryuis,		
Flappand the fylth amang 3our feit,	5836	A parenthetic
Rasyng the duste in to the streit,		skit at
That day, for all 3our pomp and pryde,		the trains of
3our talis sall nocht 3our hyppis hyde:		ladies,
Thir vaniteis 3e sall repent,	5840	with conse tuences
Without that 3e be penitent.		threatened.
¶ With Phitonissa, I heir tell,		The Witch of
Quhilk rasit ² the Spreit of ³ Samuell,		Endor will be there,
That day, with hir, there sall resorte	5844	•••••
Off rank Wycheis one sorrowfull sorte,		and a host of her
Brocht frome all partis, mony one myle,—		sisters,
Frome Sauoy, Athell, and Argyle,		
And frome the ryndes of Galloway,	5848	from sundry
With mony wofull Wallaway.		quarters.
¶ 3e Brether of Religioun,		
In tyme leif 3our abusioun,4		An admonition
With quhilk 3e haif the warld abusit, ⁵	5852	to religious
Or 3e, that day, salbe refusit.		brethren
I speik to 30w all, generallye,		
Nocht tyll one Ordonre speciallye.		of all orders.
That day, all Creature sall ken	5856	Their motives,
Geue 3e war ⁶ Sanctis, or warldly men,		in professing sanctity, will,
Or gyf ⁷ 3e tuk the Skapellarye,		sancing, win,
That 3e mycht leif more plesandlye,		then, be known
And gett ane gude grosse Portioun,	5860	to all,—whether they were pure,
Or for Godlye Denotionn.		or corrupt.
That day, 3our faynit ⁸ Sanctytudis		Their ecclesiasti-
Sall nocht be knawin be 30ur Hudis:		
3our Superstitious 9 Ceremoneis,	5864	eal trappings will
Participand tyll ¹⁰ Ydolatreis,		then,
Corde, cuttit schone, 11 nor clippit hede,		•
That daye sall stande 30w in no stede:		stand them in no
For cowlis blak, gray, nor begaird,	5868	stead.
3e sall, that day, get no rewaird.		

 ¹ L wedowis
 2 L raissit
 3 E omitted
 4 L habusioun

 5 L habusit
 6 L Gif 3e be, E Gene thay
 7 E geff

 8 L feingeit
 9 L superstitionis
 10 L to
 11 E schorne

They will be	3our polit payntit flatterye,	
	3our dissimulat Ypocrasye,	
recompensed	That day thay sall be cleirlye knawin,	5872
according to	Quhen 3e sall scheir as 3e haue sawin.	
	Tharefore, in tyme be penitent,	
their deserts.	Or ellis that day 3e wylbe schent.	
	¶ I pray 30w hartlie, as I may,	5876
A warning	Remember on that dreidfull day,	
addressed to abbots, priors,	3e Abbot, Pryor, and Pryores:	
access, prioris,	Consydder quhat 3e did profes,	
&c., with refer-	And quhow that 3our promotioun	5880
ence to their grounds for	Wes no thyng for denotioun;	
taking vows of	Bot tyll obtene the Abbasye,	
poverty, chastity,	3e maid 3our wow of Chaistitye,	
and obedience.	Off powertie, and obedience:	5884
	Tharefor, remord 3our conscience,	
Let them repent,	Quhow thir thre wowis bene obseruit,	
Let them repent,	And quhat rewarde 3e haue descruit.	
while they may.	Quharefore, repent, quhill 3e haue space;	5888
wine they may:	Sen God is lyberall of his grace.	0000
	Sen dod is 13 betain of this State.	
	COURTIOUR.	
	\P Father, ² quod I, declare to me	
Where will our	Quhare sall our Prelatis ordorit ³ be,*	
priests then stand?	Quhilk now 4 bene in 5 the warld leuand;	5892
	With quhome sall cum that Spirituall ⁶ band?	
	EXPERIENCE.	
	Quod he: as sanct Barnard discryuis,	
Unless they reform their	Without that thay amend there lyuis,	5000
lives, it will not	And leif there wantoun vitious warkis,	5896
be with prophets and the like.	Nocht with Prophetis ⁸ nor Patriarkis,	
	Nocht with Martyris nor ⁹ Confessouris,	
SS. Peter and Paul will have	The quhilk is to Christ wer trew prechouris:	• 0 •
none of their	Thare Predecessouris, Peter and Paull,	5900
company;	That day wyll thame mysken, at all;	

L of
 L Fader
 L ordourit
 L into
 E sprituall
 L vicius
 E Proffetis
 L and
 L inserts here: 'Oure Paipis, Bischopis, and Cardinallis, With thair most precius aparallis.'

So sall thay nocht, I say for me, and they will be bestowed on the With the Apostlis¹ ordourit be. I traist thay sall dwell on the bordour 5904Off Hell,—quhare there salbe non2 ordour, confines of Hell, Endlang the Flude of Flagitone, Or on the brais of Acherone; except they 5908 renounce Cryand on Caron, I conclude, To ferre thame ouer that furious 3 flude, Tyll eternall confusioun, Without thay leif there abusioun.4 their mal-5912 practices.
Prelates must, I traist those Prelatis, more and les, then, give account Sall mak cleir compt of there ryches, of their riches. That dreidfull day, with hartis sore, And guhat seruice thay did tharefore. The Princely pomp nor apparell⁵ 5916 The pomp and bravery of popes Off Pope, Byschope, nor Cardinall, and other church dignituries will Thare Royall Rentis, nor Dignite, be disregarded. That day sall nocht regardit be. There sall no talis, as I heir say, 5920 Off Byschoppis be borne vp, that day. Cum thay nocht with there conscience clene, And woe to these magnates, be On thame gret sorrow salbe sene, their consciences 5924 not clean! Without that thay there lyfe⁷ amend In tyme: And so I mak ane end.

* FINIS. *

¹ E, L Apostolis ² L no ³ L vglie ⁴ L habusioun ⁵ E apperell ⁶ L Paip ⁷ L livis

HEIR FOLLOWIS THE MANER QUHOV CHRIST SALL GEUE 1 HIS SENTENCE.

EXPERIENCE.

All nations will then be assembled,

VHEN all thir Congregationis Beis brocht furth frome² al nationis,— Quhilk wilbe without lang proces, 5928 Thocht I haif maid sum lang degres;

and in the	For, in the twinkling of one E,	
twinkling of an eye;	All mankynd sall presentit be	
	Affore that Kyngis Excellence,—	5932
Mat. xx.	Than schortlye sall he geue ¹ sentence;	
then Christ will pass sentence.	First sayand to that blysfull ³ band	
Those on His	Quhilk beis ordourit at his rycht hand,	
right hand will be rewarded,	Cum, ⁴ with my Fatheris ⁵ Bennysoun,	5936
as if they had befriended Him,	And ressaue 3our possessionn,	
beilienaea 11,	Quhilk bene for 30w preordinat,	
	Affore the warld wes first creat.	
when hungry,	Quhen I wes hungry, 3e me fed;	5940
naked,	Quhen I wes naikit, 3e me cled;	
shelterless,	Oftymes 3e gaue 6 me Herberye,	
thirsty,	And gaif ⁶ me drynk, quhen I wes Drye,	
	And vesyit ⁷ me with myndis meik,	5944
in prison,	Quhen I wes presonar and seik:	
ill.	In all sic trybulatioun,	
	3e gaif me consolatioun.	
	¶ Than sall thay say, O Potent Kyng,	5948
Demurring,	Quhen saw we the desyre sic thyng?	
	We neuer saw thyne excellence	
they will be	Subdewit to sic Indigence.	
assured, that, in doing good to	3is, sall he ⁸ say, I 3ow assure,	5952
their fellow- men,	Quhen euer 3e did ressaue the pure,	

² L of ³ L blissit ⁴ L Pas ⁵ L Faderis 1 L Gif ⁶ E geue ⁷ E wesyit ⁸ L he sall

And, for my saik, maid thame supple,		they did it to Christ,
That gyft, but doute, 3e gaif to me:	F0 F0	
Therefor sall now begyn 3our glore,	5956	to their salvation.
Quhilk sall indure for euer more.		
¶ Than sall he luke on his left hand,		Those on the left hand will be con-
And say onto 2 that bailfull band,		signed to endless
Pas, with my Maledictioun,	5960	torment,
Tyll Eternall Afflixtioun,		
In cumpany with feindis fell,		along with fiends, in hell fire,
In euerlestyng fyre of Hell:		
Quhen I stude, naikit, att 30ur 3ett,	5964	as having
Houngry, thristy, cauld, and wett,		
Rycht febyll, seik, and lyke to de,		ignored the
I neuer gat of 3ow supple;		
And, quhen I lay in presoun strang,	5968	discomforts
For 30w I mycht haif lying ³ full lang,		
Without 3our consolatioun,		of Christ.
Or ony supportatioun.		
¶ Trymling for dreid, than sall thay say,	5972	Objecting to the
With mony hydous harmesay, ⁴		imputation,
Allace! gude Lorde, quhen saw we the		that they ever
Subject to sie necessitie?		neglected Christ,
Quhen saw we the eum to our dure,	5976	when hungry,
Houngry, thristy, naikit, pure ?5		thirsty, naked, in bonds, or in
Quhen saw we the in presoun ly,		want of refuge,
Or the refusit herbery?		
¶ Than sall that most precelland 6 Kyng	5980	
Tyll those wrachis mak answeryng,		they will be told,
That tyme quhen 3 ge refusit the puris		that,
Quhilkis neidfull ⁸ cryit at 30ur duris,		
And of 3our superfluitie	5984	in slighting the
For my saik maid thame no supplie,	0001	poor,
Refusand 9 thame, 3e me refusit,		ther allabted
With wrecheitnes so 3e wer ¹⁰ abusit: ¹¹		they slighted Him, and must,
Tharefor 3e sall haue, to 3our hyre,	5988	for so doing, be
The euerlestyng byrning fyre,	9000	east into never-
The energestying byrining Tyre,		ending fire.
¹ L now sall ² E into, L vnto ³ L lyne ⁴ I	L harmishay	
	L omitted L habusit	
I herdrame - I herdsic I was	T Handair	0.0

	But grace, but peace, or confortyng.	
Then will they	Than sall thay cry, full sore weipyng,	
bewail their existence,	That we wer maid, allace! gude Lorde!	5 992
,	Allace! is there non ² Misericorde?	
and wish that	Bot thus,3 withouttin hope of grace,	
	Type presens of thy plesand face?	
they had died	Allace for ws! it had bene gude,	5996
when babes.	We had bene smorit in our cude.	
The earth will	¶ Than, with one ⁴ rair, the erth ⁵ sall ryue,	
gape, and they will be engulfed,	And swolly thame, boith man and wyue.	
wm be engunen,	Than sall those Creaturis forlorne	6000
cursing the hour	Warie the hour that thay wer borne,	
they were born.	With mony 3amer,7 3ewt, and 3ell,	
From what time	Frome tyme thay feill ⁸ the flammis fell	
the flames attack them,	Apone thare tender bodeis byte,	6004
attack mem,	Quhose torment salbe Infinyte.	
they will be	The erth ⁵ sall close, ⁹ and frome thare ¹⁰ sycht	
bereft of all	Sall taking ¹¹ be all kynde of lycht.	
light, and will howl and cry	Thare salbe gowlyng 12 and gretyng,	6008
	But hope of ony confortyng:	
	In that Inestimabyll pane	
for evermore,	Eternallye thay sall remane,	
ioi evermore,	Byrnand in furious flammys ¹³ rede,	6912
Ever dying, but	Euer deand, bot neuir be 14 dede;	0012
never dead, a	That the small Minuth 15 of one hour	
minute of their misery will seem,	To thame salbe so gret dolour,	
to them, a thou- sand years.	Thay sall thynk thay haif done remane	6016
Julia y cara	Ane thousand zeir in to that pane.	0010
Alas! I tremble	Allace! I trimyll tyll ¹⁶ heir tell	
to hear of heli	The terribyll Turmentyng of hell.	
and its everlast- ing torments.	That panefull pytt quho can deplore,	6020
	Quhilk mon indure for our more?	0020
The glorified will	¶ Than sall those glorifyit Creaturis,	
be transported to	With myrth and infinyte plesouris,	
Heaven,	Convoyit with Ioy Angelicall,	6024
	Passe to the Heuin Imperiall,	0021
	<u> </u>	

With Christ Iesu, our Souerane Kyng,		with Jesus Christ, to reign, eternally,
In glore Eternallye to ryng,	2000	in glory such that even the thou-
Off man quhilk passis the Ingyne	6028	sandth part of it
The thousand part for tyll ¹ defyne		passes conception.
Allanerlie of the leist plesoure		
Preordinat for one Creature.		
¶ Than sall one Fyre, as Clerkis sanc,	6032	ii. Pet. iii. Then, say the
Mak all the hyllis and valais plane.		learned,
Frome erth, vp to the Heuin Impyre,		
All beis renewit by ² that fyre,		a universal fire will purge
Purgeyng all thyng materiall	6036	the world,
Under the heuin Imperiall:		
Boith erth and walter, ³ fyre and air,		
Salbe more ⁴ perfyte maid, and fair,—		and it will
The quhilkis affore had myxit bene,—	6040	
Sall, than, be ⁶ purifyit and maid ⁷ elene.		be made
The erth lyke Christall salbe cleir;		new and clean.
And euerilk Planeit in his speir		The planets will
Sall rest, withouttin more moueyng.	6044	discontinue their motions,
Boith sterny heuin and Christellyng,—		motions,
The first and hiest heuin mouabyll,—		the beavens stand
Sall stand, but turnyng, firme and stabyll.		still,
The Sonne in to the Orient	6048	and the sun be
Sall stand, and in the Occident		fixed in the East, and the moon in
Rest sall the Mone, and be more cleir		the West.
Nor now bene Phebus in his speir.		The moon will be as bright as the
And, als, that Lantern of the Heuin	6052	sun now is; and the sun will
Sall gyf more lycht, be greis sewin,	0002	give seven times as much light as
Nor it gaue sen the warld began.		it ever before gave.
The Heuin renewit salbe, than;		
Rychtso, the erth, with sic deuyse,	6056	The earth will be
· · · · · · · · · · · · · · · · · · ·	0000	like a heavenly
Compair ⁸ tyll heuinlye Paradyse.		paradise.
So henin and erth salbe allone, 9		Apo. xxi. Of the heavens
As menith the Apostill Iohne.	coco	and the earth,
The gret sey sall no more appeir,	6060	and the sea, like
Bot lyke the Christall pure and cleir,		erystal,
IT to 9 The 3 Tomother AT mate	5 T Lofons	

i. Cor. ii. and indescribable.	Passyng Imaginatioun Off Man to mak narratioun.	
The glory prepared by God	Off glore, quhilk God haith¹ done prepair	6064
will surpass all experience	Tyll every one that 2 cumis there,	
	The quhilk with eris nor with eine Off man may nocht be hard nor sene,	
and imagination;	With hart it is vnthynkabyll,	6068
	And with toungis Inpronunciabyll;	
	Quhose plesouris salbe so perfyte,	
and, to the blessed,	Haueyng in God so gret delyte,	
ii. Pet. iii. a thousand years	The space, now, of one thousand 3eir	6072
will seem a short	That tyme sall nocht one hour appeir;	
hour,—a thing till then incom-	Quhilk can nocht comprehendit be,	
prehensible.	Tyll we that plesand sycht sall se.	2082
ii. Cor. xii. Paul, in the	¶ Quhen Paull wes reuyst, in the spreit,	6076
spirit, beheld heavenly secrets	Tyll the thrid Heuin, of glore ³ repleit,	
unlawful to be revealed.	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:	6080
Strive not, then,	Quharefor, preis nocht tyll vnderstand—	0000
to understand the	Quhowbeit there to thow haif 8 desyre—	
hidden things of future beatitude.	The Secretis of the heuin Impyre.	
	The more men lukis on Phebus brycht,	6084
	The more febyll salbe there sycht.	
Let no one be	Rychtso, latt no man sett thare cure	
solicitous to penetrate the	To Sers ⁹ the heych Dinyne Nature:	
Divine nature.	The more men studye, I suppose,	6088
How is man to	Salbe the more from thare purpose.	
pry out what baffles the quest	To knaw quhareto sulde men Intend, ¹⁰	
even of angels?	Qulrilk Angellis can nocht ¹¹ comprehend?	
	Bot, efter this 12 gret Iugement,	6092
	All thyng tyll ws salbe patent.	
Like Paul, let us resolve	Latt ws, with Paull, our mynde addres,—	-
not to be over- curious	He, beand full of Heuinlynes,	0000
	Full humilye he techeit ws,— Nocht for to be to 13 curious—	6096
	Notification to be to curious	
	$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	⁵ L lesum ⁹ L Serche ¹³ E oure

Quhowbeit men be of gret Ingyne—
To¹ seik the heych² Secretis Diuyne,
Quhose Iugementis ar vncersiabyll,
And strange wayis Inuestigabyll,³—
That is to say, past out⁴ fynding,—
Off quhome no man may fynd endyng.
It sufficith⁵ ws for tyll Implore
Gret God to bryng ws to⁶ that glore.

6100 about high secrets, Rom. xi. unsearchable,

past finding out.

6104 God bring us to this glory!

* FINIS. *

¹ E They ² L hecht of ³ E inuestiabill ⁴ E, L out of ⁵ L sufficit ⁶ L till

OFF CERTANE PLESOURIS OF THE GLORIFEIT BODEIS, $^{\mathrm{I}}$

EXPERIENCE.

	BAI BRIDE CE.	
Aim not to fathom predestinate delights.	SEN thare is non, in erth, ² may comprehend The Heuinlye glore & plesouris Infinyte, Quhairfor, ³ my Sone, I pray the not ⁴ pretend Ouer far to seik that maner of delyte— Quhilk passit ⁵ Naturall reason to Indyte,— That God, affore that he the warld creatt, Preparit to thame quhilk ar predestinat.	6108 6113
The elect will be subject to no suffering.	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; Nor hete, 7 nor cald, nor frost, nor wynd, nor rane Thocht sie thyng wer,—may 8 do to thame no dein Those Creaturis, rycht so, salbe als cleir	,—
They will be as splendent as the sun.	As flammand ⁹ Phebus in his Mantioun. ¹⁰ Considder, than, gyf thare salbe gret lycht, Quhen euery one in to that ¹¹ Regioun Sall schyne lyke to the Sonne, and be als brycht: Lat ws, with Paull, desyre to se that sycht. To be dissoluit Paull had A ¹² gret desyre, With Christ to be in tyll ¹³ the heuin Impyre.	6120 6124
Wonderfully acute will be	And, more attour, as Clerkis can discryue, Thare maruellous myrthis beis incomparabyll: Amang the rest, in all thare wyttis fyue Thay sall haue sensuall plesouris delectabyll.	6128
	 L Bodyis ² L e.d ³ E Quharefor ⁴ L nocht ⁵ L L omitted ⁷ E hote ⁸ L mycht ⁹ L flam L mansioun ¹¹ L thair ¹² L ane ¹³ L in 	band

The heuinlye sound, quhilk salbe Innarrabyll, In there eris continually esall ryng. And, als, the sycht of Christ Iesus, our Kyng,

6132 all their senses.

In his tryumphant throne Imperiall, With his Mother, the Uirgene Quene of quenis, There salbe sene: the Court Celestiall,— Apostolis,² Martyris, Confessoris, and Uirgenis, Brychtar³ than Phebus in his speir that schynis, The Patriarkis, and Prophetis Uenerabyll,— There salbe sene, with glore Inestimabyll.

6136 The constituents of the Court Celestial.

¶ And, with there Spirituall Eis, salbe sene That sycht quhilk bene most Superexcelland,— God, as he is and euermore hes bene. Continually 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.

There will be seen the vision beatific of God,

¶ Quho seis God in his Dinynitie, He seis, in hym, all vther⁴ plesand thyngis, The quhilk with toung can nocht pronuncit be. Quhat plesour bene to se that kyng of Kyngis! The gretest pane the⁵ dampnit folk dounthryngis, 6152 And, to the Deuyllis, the most punytioun,

6148

6140

6144

imparting joy unspeakable.

And, mairattour, thay sall feill sic ane smell Surmountyng far the fleure of erthly flowris, And, in there mouth, ane taist, as I heir tell, Off sweit and Supernaturall Sapowris; Als, thay sall se the heuinlye brycht colowris⁸ Schenyng⁹ amang those Creaturis Diuyne, Quhilk tyll¹ discryue transcendith mannis Ingyne.

It is of god to want fruitioun.

6156

6160

Other pleasures of the blessed.

1 L to ² L Appostillis ³ E Brycht is 5 L that ⁴ L his ⁶ L omitted ⁷ L erdlie ⁸ L cullouris 9 L schyning

¶ And, als, thay sall haif 1 sic agilitie,

In one Instant to² passe, for there plesour, Ten thousand mylis, in twynkling of one E: 6164swift of motion. and enjoying So there Ioyis salbe without missour.3 the dolor of the damned. Thay sall Reiovis to se the gret dolour Off dampnit folk in hell, and there torment; Because of God it is the Iuste Iugement. 6168 Subtellyte thay sall have maruellouslye: Subponyng⁴ that there wer ane wall of bras, One glorifeit body may rycht haistellye Nothing will be impervious to Out throw that wall, without Impediment, pas, them. Siclyke as doith the Sone baime⁵ 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 i. Cor. xv. Haue nocht alyke7 filicitie, nor glore, 3itt euerilk one sall haif so gret plesure, And so content, thay sall 8 desyre no more: Each will be as happy as he can. To have more Iove 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 euerilk11 one thare part, The diverse allotment of And fyll thame full, tyll that thay be ouir rwn: future bliss The lytill crouat, in comparisoun, 6188 Salbe so full that it may hald no more Off sic missouris, thocht thare 12 be twenty score ¶ In to the Twn, or in the Pontioun.¹⁰ So, all¹³ those vesschellis,¹⁴ in one qualitie, May hald no more, without thay be ouir rwn; 6192

3itt haif thay nocht alyke7 in quantitie:

So, be this rude exempyll, thow may se,

⁸ L that thai ⁹ E omitted ¹⁰ L ponsioun

² E omitted

⁴ E Suponyng, L Supponyng ⁵ L beme ⁶ L nane ⁷ L elike

¹³ L sall ¹⁴ E wescellis

³ L mesour

1 L haue

 12 L thai

illustrated by measures of different Thocht euerilk one be 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, 6200 Earthly products With cornis, herbis, flowris, and fructfull treis, will then be no Than sall there be non sic commodities: more. The erth¹ sall beir no² plant, nor beist brutall, Bot, as the Heuinnis, brycht lyke buriall. Suppone sum be on³ erth, walkand heir donn, 6204Or heyeht 4 abone, quhare euer thay pleis to go, The elect will have the fruition Off God thay have, av, cleir fruitioun, of God everywhere. Boith est, or west, vp, doun, or to, or fro. Clerkis declaris plesouris mony mo, 6208 Ouhilk dois transcend al mortal mannis Ingyne The thousand part of those plesouris deffyne.⁵ ¶ In to the Heuin thay sall perfytlie knaw 6211 They will know their friends, in There tender freindis, there father, 6 & there mother, 7 There Predecessouris quhilk is they never saw, Thair spousis, bairnis, syster, 8 & thare brother; 9 And euerilk one sall haue sie lufe tyll 10 vther, Off vtheris glore and Ioy thay sall reioyse, 6216 As of there awin, as Clerkis doith 11 suppose. ¶ Than salbe sene that brycht Ierusalame 12 Apoc. xxi. Quhilk Ihone saw, in his Reuelatione. We mortall men, allace! ar far 13 to blame, 6220Esa. lxvi. That wyll nocht haif 14 consideratione, Of the New Jerusalem. And one continuall contemplatione,

And one continual 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,

L erd
 L none
 L in
 L heich
 E diuyne, L divine
 L fader
 L moder
 L thair sister
 L broder
 L to
 L dois
 E Ierusalen
 E for, L fer
 L haue
 L omitted

Who didst fore- see 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 Iustifeit, And sall, in Heuin, with the be Glorifeit.	6228
grant that we may be of that number.	Grant ws to be, Lorde, of that chosin sort Quhame, of thy mercy superexcellent, Did puriffy—as scripture doith ⁴ report— 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	6232 6236
Ro. viii.	¶ All Creature that euer God Creat, As wryttis ⁶ Paull, thay wys to se that day, Quhen the Childryng ⁷ of God, predestinat, Sall do appeir in thare new fresche array;	6240
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.	6244
	\P And, more attour, all dede thyngis corporall,	
The sun and moon, even,—	Onder the Concaue of the Heuin Impyre, That now to laubour subject ar, and thrall, ⁸ — Sone, Mone, & Sterris, ⁹ Erth, walter, ¹⁰ air, & Fyn In one maneir thay have ane hote desyre,	6248 re,—
as Erasmus says,—	Wissing that day, that thay may be at rest, As Erasmus Exponith ¹¹ Manifest.	6252
and the firma- ment, planets, &c., long for that day;	¶ We se the gret Gloube 12 of the Firmament Continuallie in moneyng maruellous; The Sewin Planetis, contrary 13 thare intent, Ar reft about, with course contrarious; The wynd, and See, with stormys furions, The trublit Air, with Frostis, Snaw, and Rane, On to that day thay trauell euer in pane.	6256
	1 E Quha ² L descrue ³ L nomber ⁴ L do conclude. L Heading before 1. 6239—Quhow enery creature desirting the last day. ⁶ L writith	is to se ternis

And all the Angellis of the Ordouris Nyne, 6260 and so do the Haueand compatioun 1 of our Misareis, Thay wys efter that day, and to that Fyne, To se ws fred frome our Infirmiteis,2 And clengit frome thir gret Calamiteis³ And trublus lyfe, quhilk neuer sall haue end On to that day: I mak it to the kend.

angels of the nine orders.

6264

FINIS. *

¹ E, L compassioun ² L Calamiteis ³ L oure Infirmiteis ANE EXHORTATIOUN GYFFIN BE FATHER 1 EXPERIENCE VNTO HIS SONE THE CURTEOUR.

EXPERIENCE.

Y Sone, now mark weil, in thy memory, Of this fals warld the trublus transitory, Quhose dreidfull dayis drawis neir ane end. 6269

The end is nigh: think, then, on death. Tharfor, cal² god to be thi³ adiutory; And every day, my Sonne, Memento Mori; And watt not⁴ 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.

Math. vi.

Be nocht to myche solyst⁵ in temporall thyngis; 6276 Sen thow persauis Pape,⁶ Empriour, nor⁷ Kyngis In to the erth haith no place parmanent. Thow seis that⁸ deith thame dulefully down thringis, And rauis thame frome⁹ thare rent, ryches, and ringis.

Scorn the world: stay thyself on Christ.

And rauis thame frome thare rent, ryches, and ringis.
Tharefor, on Christ confirme thyne the hole intent;
And of thy callyng be rycht weill content.
Than God, that fedis the fowlis of the air,
All neidfull thyng for the he sall prepair.

6284

Iob xiiii,

Consydder, in thy contemplatioun, Ay, sen the warldlis¹¹ first Creatioun, Mankynd hes¹² tholit this misary mortall, Ay tormentit with trybulatioun,

6288

Wretchedness has ever been allprevalent, With dolour, dreid, and desolatioun. Gentiles, and Chosin peple¹³ of Israell, To this vnhap, all subject ar, and thrall;

¹ L Gevin be Fader
 ² E tak
 ³ L thine
 ⁴ L wait nocht
 ⁵ E omitted
 ⁶ L Paip
 ⁷ L and
 ⁸ E, L the
 ⁹ L omitted
 ¹⁰ L thi
 ¹¹ L warldis
 ¹² L haith
 ¹³ L pepill

Quhilk Misary, but doute, sall euer indure, Tyll the last day: my Sonne, tharcof be sure.	6292	and will so continue.
That day, as I have maid narratioun, Salbe the day of consolatioun Tyll all the Childryng ¹ of the chosin noumer: There endit beis there desolatioun.	6296	
And, als, I mak the supplycatioun, In erthlye materis ² tak the no more cummer. Dreid nocht to dee; for deith is bot ane slummer Leue ane Iuste ⁴ lyfe, & with ⁵ ane Ioyus hart, And of thy guddis tak plesandlye thy part.	6299 : ³	Fear not death; lead a just life.
Off our talkeing now latt ws mak ane end. Behald quhow Phebus downwart dois discend, Towart his palyce in the Occident. Dame Synthea, I se, scho dois pretend	6304	And now I must
In tyll hir wattry Regioun tyll ascend, With vissage paill, vp frome the Orient. The dew now dounkis the rossis redolent: The Mareguldis, that all day wer reiosit Off Phebus heit, 6 now craftelly ar closit.	6308	end, as the sun is near his setting,
The blysfull byrdis bownis ⁷ to the treis, And ceissis of thare heuinlye armoneis: The Cornecraik in the croft, I heir hir cry;	6312	
The bak, the 8 Howlat, febyll of thare eis, For thare pastyme, now in the ewinnyng fleis; The Nychtyngaill, with myrthfull melody, Hir naturall notis persith throw the sky, Tyll Synthea,—makand her observance,—	6316	the birds of night are stealing forth,
Quhilk on the nycht dois tak hir dalyance.	6320	
I se Polartike in the North appeir, And Uenus ryssing, with hir bemes cleir: Quharefor, my Sonne, I hald it 9 tyme to go. Wald God, said I, 3e did 10 remane all 3eir,	6324	and Venus is rising.
¹ L Childrena ² L erdlie maner ³ L slomber ⁴ L one gude just ⁵ E thow ⁶ E hett ⁷ L now b ⁸ L and ⁹ E omitted ¹⁰ E do		

That I mycht of your heuinlye Lessonis leir: Off 3our departyng I am wounder wo.

To my grief, we must part.

Tak pacience, said he; it mone be so: Perchance I sall returns with deligence.

Thus I departit from Experience,

And sped me home, with hert sychyng full sore,

6328

And enterit in my quyet Oritore. I tuke paper, and there began to wryt 6332 This Miserie, as 3e haue hard afore.1

The reader is implored to be charitable.

All² gentyll Redaris hertlye I Implore For tyll³ excuse my rurall rude Indyte, Thought Phareseis wyll haue⁴ at me dispyte, 6336 Quhilkis wald not⁵ that there craftynes wer kend.

Latt God be Inge: and so I mak are end.

FINIS.

QUOD LYNDESAY.

1552.

 2 E And 3 L to ⁴ L Pharasvis haue ¹ L before ⁵ E nocht



HEIR FOLLOUIS THE TRAGEDIE OF THE UMQVHYLE MAIST REUEREND FATHER DAUID, BE THE MERCY OF GOD, CARDINALL AND ARCHIBYSCHOPE OF SANCTANDROUS, &c. COMPLYIT BE SCHIR DAUID LYNDESAY, OF THE MONT, KING OF ARMES.

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 Ihone Bochas had put in memorie,—Quhov mony Prencis, Conquerouris, and kingis War dulfullie deposit frome thare ryngis:

4 Sitting in my oratory, I was reading, in Boccaccio,

8

12

Quhov Alexander, the potent Conquerour,
In Babilone was poysonit pieteouslie;
And Iulius, the mychtie Emperiour,
Murdreist at Rome, causles and creuellie;
Prudent Pompey, in Egypt schamefullie
He murdreist was,—quhat nedith proces more?—
Quhose Tragideis war pietie tyll deplore.

of the tragical end of Alexander, Julius, and Pompey;

¶ 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 fyftie 3eir;
In Rayment reid, clothit full curiouslie,
Off vellot and of Saityng Crammosie.

MONARCHE, 11.

when I had an apparition of a man bleeding.

20

16

	With febyll voce, as man opprest with paine,	
He spoke of his	Soiftlye he maid me supplycatioun, Sayand, my freind, go reid, and reid againe,	24
misfortunes,	Geue thow can fynde, by trew Narratioun,	
	Off ony paine lyke to my Passioun:	
	Rycht sure I am, war Ihone Bochas on lyue,	
	My tragedie at lenth he wald discryue.	28
	Sen he is gone, I pray the tyll indyte	
	Off my Infortune sum Remembrance,	
	Or, at the leist, my Tragedie to wryte,	
and prayed me to make a record	As I to the sall schaw the Circumstance,	32
of them.	In teirmes breue, of my vnhappy chance,	
	Sen my beginnyng tyll my faitell ende,	
	Quhilk I wald tyll all creature war kende.	
	I not, said I, mak sie memoriall,	36
	Gene of thy name I had Intelligence.	
He told me his name, and	I am Dauid, that eairfull Cardinall,—	
dictated as follows:	Quhilk doith appeir, said he, to thy presens,—	
	That vmquhyle had so gret preeminens.	40
	Than he began his dedis tyll indyte,	
	As 3e sall heir: and I began to wryte.	

THE TRAGEDIE.

I, Dauid Betone, Umquhyle Cardinall, Off nobyll blude, be lyne, I did discend: Duryng my tyme, I had no perigall; Bot now is cum, allace! my faitell end. Aye, gre by gre, vpwarte I did ascende; Swa that in to this realme did neuer ryng So gret one man as I, vnder ane kyng.	44	I was of noble blood, and gradually rose to great eminence.
Quhen I was ane 30ung Ioly gentyll man, Prencis to serue I sett my hole intent. First, tyll ascende, at Arbroith 1 began,— Ane Abasie of gret ryches and rent; Off that estait, 3it, was I nocht contente: To get more ryches, Dignitie, and glore, My hart was set: allace! tharefore.	52 56	First, I was Abbot of Arbroath;
I maid sic seruyce tyll our Souerane kyng, He did Promone me tyll more hie estait,— One Prince, abufe all preistis for tyll ryng, Arschibyschope of Sanctandrous consecrat. Tyll that honour quhen I wes Eleuate, My prydefull hart was nocht content, at all, Tyll that I create wes one Cardinall.	60	next, Archbishop of S. Andrews;
And, fynalie, was chosin Chancelare, And, for vphalding of my dignitie, Was maid Legate: than had I no compare. I purcheist—for my proffect singulare, My Boxsis and my Threasure tyll auance,—	64	subsequently, Legate, &c.
The Byschopreik of Merapose, in France.		рэ

then, prepotent in Scotland,	Off all Scotland I had the Gouernall; But my awyse, concludit wes no thyng: Abbot, Byschope, Archibyschope, Cardinall, In to this Realme no hiear could I ryng,	72
	Bot I had bene Pape, Emperour, or Kyng. For schortnes of the tyme, I am nocht abyll At lenth to schaw my actis honorabyll.	76
I was prodigal; and I gamed deep.	¶ For my moste Princelye Prodigalytie, Amang prelatis in france, I bure the pryse: I schew my Lordlye Lyberalytie, In Banketting, playng at cartis, and Dyse: In to sic wysedome I was haldin wyse,	80
	And sparit nocht to playe, with Kyng nor knycht, Thre thousand crownis of gold, vpon ane nycht.	84
One royal marriage I arranged,	¶ In France I maid seir honest Uoyagis, Quhare I did Actis ding of Remembrance. Throuch me war maid Tryumphand Mariagis, Tyll our Souerane boith proffet and plesance. Quene Magdalene, the first Dochter of france, With gret ryches, was in to Scotland brocht: That mariage, throch my wysedome, wes wrocht.	88
and, afterwards, another.	Efter quhose deith, in france I paste agane: The secunde Quene homwart I did conuoye,— That Lustye princes, Marie de Lorane,—	92
	Quhilk wes resauit with gret tryumphe & Ioye. So seruit I our rycht Redouttit Roye. Sone efter that, Harye, of Ingland Kyng, Off our Souerane desyrit ane commonyng.	96
1 frustrated a congress	¶ Off that metyng our Kyng wes weill content, So that in 3orek was sett boith tyme and place: Bot our Prelatis nor I wald neuer consent That he sulde se Kyng Harye in the face; Bot we wer weill content—quhowbeit his grace	100

Had salit the sey,—to speik with ony vther,

Except that kyng, quhilk was his mother brother:

Quhair throch thar 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.

¶ Duryng this weir war takin presoneris,
Off nobyll men, fechtyng full furiouslie.

¶ Duryng this weir war takin presoneris,
Off nobyll men, fechtyng 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,
Ane paper blank his grace I gart subscryue,
In to the quhilk I wrait all that I plesit,
Efter his deth,—quhilk lang war tyll discryue.
Throuch that wrytting I purposit, belyue,
With supporte of sum Lordis beneuolens,
In this Regionn tyll haue Preemynens.

As for my Lord, our rychteous Gouernour,

Geue I wald schortlie schaw the veritie,

Tyll hym I had no maner of fauour,

Duryng that tyme, I purposit that hee

Suld neuir cum to none Auctoritie:

For his supporte, tharefor, he brocht amang ws,

Furth of Ingland, the nobyll Erle of Angous.

Than was I put abak frome my purpose, And suddantlie caste in captyuitie,— and then

116 to the death of our Sovereign.

I was east into prison.	My prydefull hart to dant, as I suppose,— Deuysit by the heych Diuinitie. 3it in my hart sprang no humylitie: Bot now the word of God full weill I knaw,— Quho dois exault hym self, God sall hym law.	136 140
Treaties were made with England.	In the meine tyme, quhen I wes so subjectit, Ambassaldouris war sent in to Ingland, Quhare thay boith peace and mariage contractit; And, more surelie for tyll observe that band, War promeist divers pleagis of Scotland. Off that contract I wes no way content, Nor neuir wald thare to gene my consent,	144
Through bribery, 1 was set free.	Tyll Capytanis that kepit me in waird, Gyftis of gold I gaue thame, gret plentie; Rewlaris of court I rychelie did rewaird, Quhare through I chapit frome Captyuitie: Bot, quhen I was fre, at my libertie, Than, lyke ane Lyone lowsit of his Caige, Out through this realme I gan to reil and rage.	148 152
I plotted against the State,	Contrare the Gouernour and his companie Oft tymes maid I insurrectioun, Purposyng for tyll haue hym haistelie Subdewit on to my correctioun, Or put hym tyll extreme subjectioun. Duryng this tyme, geue it war weill dissydit, This realme by me was vterlie deuydit,	156 160
and entered on active hostilities,	The Gouernour purposyng to subdew, I rasit ane oyste of mony bald Baroun, And maid ane raid quhilk Lythgow 3it may rew; For we distroyit ane myle about the town. For that I gat mony blak malysoun: 3it, contrare the Gouernouris intent, With our 30ung Princes, we to Steruilyng went.	164 168

For heygh contemption of the Gouernour,
I brocht the Erle of Lennox furth of France:
That lustic Lord, leuand in gret plesour,
Did loce that land and honest ordinance.
Bot he and I fell, soune, at variance,
And, throch my counsall, was, within schort space,
Forfaltit and flemit: he gat none vther grace.

The Earl of Lennox was disgraced through me.

172

176

Than, throuch my prudens, pratyke, and ingyne, Our Gouernour I causit to consent,
Full quyetlie to my counsale inclyne;
Quhareof his Nobyllis war nocht weill content;
For quhy I gart dissolue, in plane Parliament,
The band of peace contractit with Ingland,
Quharthroch com harme & heirschip to scotland.

1 ingratiated myself with our 180 King.

¶ That peace brokin, arrose new mortall weris, Be sey and land sic reif without releif, 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 gude That my Noryce had smorde me in my cude.

184 The deplorable fruit of my counsels.

I wes the cause of mekle more myschance,
For vphald of my glore and dignitie,
And plesour of the potent Kyng of france.
With Ingland wald I haue no vnitie:
Bot, quho consydder wald the veritie,
We mycht full weill haue leuit in peace and rest,

192

196

188

With England I would have no unity,

Nyne or ten 3eris, and than playit lowis or fast.

to the

Had we with Ingland kepit our contrackis, Our nobyll men had leuit in peace and rest,

dire misfortune of Scotland,	Our Marchandis had nocht lost so mony packis Our commoun peple had nocht bene opprest; On ather syde, all wrangis had bene redrest: Bot Edinburgh, sen syne, Leith, and Kyngorne The day and hour may ban that I was borne.	200
	¶ Our Gouernour, to mak hym to me sure, With sweit and subtell wordis I did him syle, Tyll I his Sone and Air gat in my cure.	204
Prosecuting my schemes,	To that effect, I fand that crafty wyle, That he no maner of waye mycht me begyle: Than leuch I, quhen his liegis did allege Quhow I his Sone had gottin in to plege.	208
	The Erle of Angus and his Germane brother, I purposit to gar thame lose thare lyfe;	212
I proposed whole- sale ruin.	Rycht so, tyll haue distroyit mony vther, Sum, with the fyre, sum, with the sword and kny In speciale, mony gentyll men of fyfe;	fe;
	And purposit tyll put to gret Torment All fauoraris of the auld and new Testament.	216
Great was the dread of me.	Than enery freik thay tuke of me sic feir, That tyme quhen I had so gret Gouernans, Gret Lordis, dreidyng I sulde do thame deir,	220
	Thay durst nocht eum tyll court, but assurans: Sen syne thair hes nocht bene sic varians. Now, tyll our Prince Barronis, obedientlie, But assurance, thay cum, full courteslie.	224
	My hope was moste in to the kyng of france,	<i>⊒</i>
	To gyddir with the Popis holynes,	
My trust was not	More nor in God, my worschipe tyll anance. 1 traistit so in to thare gentylnes,	228
in God.	That no man durste presome me tyll oppres:	0

Bot, quhen the day come of my faitell hure Far was frome me thate supporte and succoure,

Than, to preserue my ryches and my lyfe, I maid one strynth, of wallis heych and braid,— Sie ane Fortres wes neuer found in fyfe,— Beleuand thare durst no man me inuaid. Now fynd I trew the saw quhilk Dauid said,— 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, Rycht dulefulliye doung down amang the asse, Quhilk culd 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 Lucifer had in the heuin Impyre, Came, suddantlyie, my Deprynatioun Be thame quhilk did my dolent deith conspyre. So creuell was thare furious byrnand Yre, I gat no tyme, layser, nor lybertie, To saye In Manus Tuas Domine. \$\alpha\$ Sasailed when at the height of my power. 248 assailed when at the height of my power. 248 assailed when at the height of my power. 252 \$\alpha\$ Behald my Faitell Infylicitie: I beand in my strenth Incomparabyll, That dreidfull Dungioun maid me no supple, My gret ryches, nor rentis proffitabyll. My Syluer work, Iowellis inestimabyll, My Papall pompe, of gold my ryche threasure, My lyfe, and all, I loste in half ane hour.	Far was frome me there supporte and succoure,		
Sie ane Fortres wes neuer found in fyfe,— Beleuand thare durst no man me inuaid. Now fynd I trew the saw quhilk Dauid said,— 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, Rycht dulefulliye doung down amang the asse, Quhilk culd 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 Lucifer had in the heuin Impyre, Came, suddantlyie, my Deprynatioun Be thame quhilk did my dolent deith conspyre. So creuell was thare furious byrnand Yre, I gat no tyme, layser, nor lybertie, To saye In Manus Tuas Domine. 248 assailed when at the height of my power. 248 assailed when at the height of my power. 250 Sudden was my destruction. Sudden was my destruction. Sudden was my destruction. Sudden was my destruction.		232	
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	I beand in my strenth Incomparabyll, That dreidfull Dungioun maid me no supple, My gret ryches, nor rentis proffitabyll. My Syluer work, Iowellis inestimabyll, My Papall pompe, of gold my ryche threasure,	256	destruction

260

My death

 \P To the peple wes maid ane Spectakle

Off my dede and deformit Carioun.

	Sum said, it was an 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,	
I 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,	272
	Syne, in the dust doung down so dulefullie.	

TO THE PRELATIS.

O 3e My Brether Prencis of the Preistis,
I mak 30w, hartly, Supplycatioun,
Boith nycht and day reuolfe, in to 30ur breistis,
The Proces of my Deprivatioun.
Consydder quhat bene 30ur Uocatioun:
To follow me I pray 30w nocht pretend 30w,
Bot reid at lenth this Sedull that I send 30w.

280

3e knaw quhow Iesu his Disciplis sent,

3e knaw quhow Iesu his Disciplis sent,
Ambassaldouris, tyll euery Natioun,
To schaw his law and his commandiment
To all peple, by Predycatioun.
Tharefor I mak to 30w Narratioun,
Sen 3e to thame ar verray Successouris,
3e aucht tyll do as did 30ur Predicessouris.

Quhow dar 3e 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!

Or quhy suld men geue to sic Hirdis hyre,

Quhilk can not gyde thare scheip about the myre?

Schame 3e nocht to be Christis seruaturis,

And, for 3our fee, hes gret Temporall landis,

Syne of 3our office can nocht take the curis,

As Cannone Law & Scripture 3ow commandis!

3e wyll not want teind cheif, nor offrandis,

and to exact.	Teinde woll, teind lamb, teind calf, teind gryce guse; To mak seruyce 3e ar all out of vse.	and 300
Remembering my history, let them amend.	My deir brether, do nocht as 3e war wount; Amend 3our lyfe now, quhill 3our day Induris: Traist weill, 3e sall be callit to 3our count Off enerilk thyng belanging to 3our curis. Leif hasarttrie, 3our harlottrie, and huris, Remembring on my vnprouisit dede; For efter deith may no man mak remede.	304 308
Prelates should not delegate their teaching.	3e Prelatis, quhilkis hes thousandis for to spende, 3e send ane sempyll freir for 30w to preche: It is 30ur craft,—I mak it to 30w kend,— 30ur selfis, in 30ur 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.	312
They should provide spiritual food.	Quharefor bene gewin 30w sic Royall rent, Bot for tyll fynd the peple Spirituall fude, Prechand to thame the auld and new testament? The law of God doith planelye so conclude. Put nocht 30ur hope in to no wardly gude, As I haue done: behauld, my gret threasoure Maid me no helpe, at my vnhappye houre.	316 320
When consectated, I pledged myself fixed-lessly;	¶ That day quhen I was Byschope consecrat, The gret Byble wes bound apon my bak: Quhat wes tharein lytill I knew, god wat, More than ane beist berand ane precious pak. Bot haistelie my connenent I brak; For I wes oblyste, with my awin consent, The law of God to preche with gude intent.	324 328
and it is	Brether, rycht so, quhen 3e wer consecrat, 3e oblyste 3ow all on the sammyn wyse.	

3e may be callit Byschoppis countrafait, As Gallandis buskit for to mak ane gyse. Now thynk I, Prencis ar no thyng to pryse, Tyll geue ane famous office tyll ane fule; As quho walde putt ane Myter on ane Mule. 332 the same with my brother bishops.

336

Allace! and 3e that sorrowfull sycht hade syne, Quhow I laye bulrand, baithit in my blude, To mend 3our lyfe it had occasioun bene, And laif 3our auld corruptit conswetude: Failzeing thare of, than, schortlie I conclude, Without 3e frome 3our rebaldrye arryse, 3e sall be seruit on the sammyn wyse.

Failing repentance, my lot will be theirs.

TO THE PRENCIS.

Kings often choose amiss in spirituals,	¶ Imprudent Prencis, but discretioun, Hauyng, in erth, power Imperiall, 3e bene the cause of this Transgressioun: I speik to 30w 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.	344 348
As they select craftsmen, look- ing to their skill,	¶ Quhen 3e, Prencis, doith laik ane officiar, Ane Baxster, Browster, or ane maister Cuke, Ane trym Tail3eour, ane counnyng Cordonar, Ouir all the land at lenth 3e wyll gar luke Most abyll men sic officis tyll bruke,— Ane Browster quhilk can brew moste hoilsum aill, Ane cunnyng Cuke quhilk best can cessone caill,	352 356
so they should do, with reference to church matters,	Anc Tail3cour quhilk hes fosterit bene in france, That can mak garmentis on the gayest gyse. 3e Preneis bene the cause of this myschance, That, quhen thare doith vaik ony benefyse, 3e 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.	360 364
and nominate bishops, &c., ac- cording to their fitness;	Mak hym Byschope, that prudentlie can preche, As dois pertene tyll his vocatioun; Ane Persone, quhilk his Parisone can teche: Gar Uicaris mak dew Mynistratioun. And, als, I mak 30w supplicatioun, Mak 30ur Abbotis of rycht Religious men, Quhilk Christis law can to thare Conuent ken,	368

Bot not to rebaldis new cum frome the roste,

Nor of ane stuffat stollin out of ane stabyll,—

The quhilk in to the scule maid neuer na coste,

Nor neuer 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,

372 not making such of unruly livers,

¶ Nor to Fantastyke fenzeit flattaris,—
Most meit to gather mussillis in to Maye,—
Off Cowhubeis, nor, zit, 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,
And mummyll ouer ane pair of maglit matenis.

unqualified persons, &c., &c.

384

380

*Nocht qualyfeit to bruke ane benefyse,
Bot throuch schir Symonis solystatioun,
I was promouit on the sammyn wyse,—
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.

I myself exemplified what I here denounce,

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 30w Prencis sall mak sore punischement,
Rycht so, on ws, throuch rychteous Iugement:

and shall rue it, as will my patrons;

¶ On 30w, Prencis, for vndescreit geuyng, Tyll Ignorantis, sic officis tyll vse; And we, for our Inoportune askyng, Quhilk sulde haue done sic dignitic refuse. 400 they, for giving, and I, for asking and accepting.

	Our Ignorance hes done the warld abuse, Through Couatyce of ryches and of rent. That euer I was ane Prelate I repent.	404
Of nuns and she parsons.	O Kyngis, mak 3e no cair to geue, in cure, Uirginis profest in to Religioun, In tyll the keipyng of ane commoun hure? To mak, thynk 3e nocht gret diresioun, Ane woman Persone of ane parisoun, Quhare thare bene two thousand saulis to gyde, That frome Harlots can not hir hyppis hyde?	408 412
King David fore-saw not what we now see.	Quhat and Kyng Dauid leuit in thir dayis, Or out of heuin quhat and he lukit down, The quhilk did found so mony fair Abbayis! Seand the gret Abhominatioun In mony abayis of this Natioun, He wald repent, that Narrowit so his boundis Off 3cirly rent thre score of thousand poundis.	416 420
Mend, ye kings; or be damned!	Quharefor I counsayle eueryilk christinit kyng, With in his realme mak Reformatioun, And suffer no mo Rebaldis for to ryng Abufe Christis trew Congregatioun: Failzeying thereof, I mak Narratioun That 3e Preneis and Prelatis, all at onis, Sall bureit be in hell, Saule, blude, and bonis.	424
Farewell; and write my story.	Or to sic hycht so proudely did pretend. I man depart: tharefor, my freinds, adew: Quhare euer it plesith God, now man I wend.	428
	I praye the tyll my freindis me Recommend, And failze nocht at lenth to put in wryte My Tragedie, as I haue done Indyte.	432

HEIR FOLLOUIS THE TESTAMENT AND COM-PLAYNT OF OUR SOUERANE LORDIS PAPYNGO, KYNG IAMES THE FYFT, QUHILK LYITH SORE WOUNDIT, AND MAY NOT DEE TYLL EUERY MAN HAUE HARD QUHAT HE¹SAYIS. QUHAREFOR, GENTYLL REDARIS, HAIST 30W, THAT HE¹ WER OUT OF PAINE.

¶ COMPLYIT BE SCHIR DAUID LYNDESAY, OF THE MONT, KNYCHT, ALIAS, LYONE KYNG OF ARMES.

SUPPOSE I had Ingyne Angelicall,

With sapience more than Salamonicall,
I not quhat mater put in memorie;
The Poetis auld, in style Heroyeall,
In breue subtell termes Rethorycall,
Off euerilke mater, tragedie, and storie,
So ornatlie, to thare heych laude and glorie,
Haith done Indyte, quhose supreme sapience
Transcendith far² the dull Intellygence

8

¶ Off Poetis now in tyll our vulgare³ toung;
For quhy the bell of Rethorick bene roung
Be Chawceir, Goweir, and Lidgate laureate.
Quho ⁴ dar presume thir Poetis tyll Impung,
Quhose sweit sentence throuch Albione bene⁵ song?
Or quho can now the workis cuntrafait
Off Kennedie, with termes aureait?
Or of Dunbar, quhilk language had at large,
As maye be sene in tyll his golden targe?

12 Chaucer, Gower,
Lydgate,

Chaucer, Gower,
Lydgate,

Chaucer, Gower,
Lydgate,

Chaucer, Gower,
Lydgate,

Punbar,

Ourbar,
Ourb

Quintyng, Mersar, Rowle, Henderson, hay, and holland, Quintyne, &c.,

Q

¹ Later eds. read scho
² E fra
³ E wulgare
⁴ P Quhoo

⁵ E bee

MONARCHE, 11.

are dead ;	Thocht thay be ded, that libells bene leuand, Quhilkis to reheirs makeith redaris to reiose. Allace for one, quhilk lampe wes of this land, Off Eloquence the floward balmy strand, And, in our Inglis rethorick, the rose,	20 24
and so is Bp. Gavin Douglas,	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	28
specially renown- ed for his Trans- lation of Virgil.	His worthy workis, in nowmer ³ mo than fyue, And, speciallye, the trew Translatioun Off Uirgill, quhilk bene consolatioun To cunnyng men, to knaw his gret Ingyne, Als weill in Naturall Science as Deuyne.	32 36
Several living poets	And, in the courte, bene present, in thir dayis, That ballattis breuis lustellie and layis, Quhilks tyll our Prince daylie thay do present. Quho can say more than schir Iames Inglis says, In ballatts, ⁴ farses, and in plesand playis? Bot Culrose hes his pen maid Impotent. Kyde, in cunnyng and pratick rycht prudent; And Stewarte, quhilk disyrith one staitly style, Full Ornate werkis daylie dois compyle.	40
are named and	Stewart of Lorne wyll carpe rycht curiouslie; Galbreith, Kynlouch, quhen thay lyst tham applie In to that art, ar craftie of Ingyne. Bot, now of lait, is starte vpe, haistelie, One cunnyng Clerk, quhilk wrytith craftelie, One plant of Poetis, callit Ballentyne,	48
	Quhose ornat workis my wytt can nocht defyne: 1 E rehers 2 E practik 3 E numer 4 E ballati	52 is

Gett he in to the courte auctoritie, He wyll precell Quintyng and Kennetie. eulogized.

rhetoric, the

popinjay.

complaint of a wounded

So, thocht I had ingyne,—as I have none,— I watt¹ nocht quhat to wryt, be sweit sanct Ihone; ² 56 For guly, in all the garth of Eloquence, Is no thyng left bot barrane stok and stone: The Poleit terms ar pullit, euerilk one, Declining to be a mere copyist, Be thir forenamit Poetis of prudence; 60 And, sen I fynd non vther new sentence, I sall declare, or I depart 30w fro, The complaynt³ of ane woundit Papingo.

Quharefor, because myne mater bene so rude 64 I tell, without 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 soune⁴ conclude 68 It dowe no thyng bot for to be deiectit: And, guhen I heir myne mater bene detractit, Than sall I sweir, I maid it bot in mowis, To landwart lassis quhilks kepith kye & 30wis. 72

² E Ione 1 E wat ³ E complent 4 E sone

HEIR ENDIS THE PROLOUG, AND FOLLOWIS THE COMPLAYNT.

A fair bird perished helplessly.	QUIIO elymmis to hycht, perforce his feit mon faill Expreme I sal¹ that be Experience, Geue that 30w pleis to heir one pieteous² taill, How³ one fair Bird be faitell violence Deuorit was, and mycht mak no defence Contrare the deth, so fail3eit⁴ naturall strenth; As efter I sall schaw 30w at more lenth.	: 76
	¶ One Papyngo, rycht plesand and perfyte,	80
The king had a parrot, whom I taught.	Presentit was tyll our moist nobyll kyng, Of quhome his grace one lang tyme had delyte: More fair of forme, I wat, flew neuer on wyng. This proper bird he gaue in gouernyng To me, quhilk wes his simpyll seruetoure, On quhome I did my delygence and cure,	84
She was most apt in imitation,	¶ To lerne hir language artificiall, To play platfute, and quhissill fute before. Bot, of hir Inelynatioun naturall, Scho countrafaitit all fowlis, les and more: Off hir eurage, scho wald, without my lore, Syng lyke the Merle, and crawe lyke to the coke,	88 92
	Pew lyk the Gled, and chant lyke the Lauerock,	
and every way clever;	¶ 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; Clym on ane ⁶ corde, syne lauch and play the fule: 1 E sell 2 E pituus 5 E Quhow 6 E omitted 4 E falget	96

Scho mycht haue bene ane menstrall agane 3ule. This blyssit bird wes to me so plesande, Quhare euer I fure, I bure hir on my hande.	100	and she was constantly with me.
¶ And so befell, in tyll ane myrthfull morrow, In to my garth I past, me to repose,— This bird and I, as we wer¹ wount aforrow,— Amang the flowris fresche, fragrant, and formose. My vitale spretis dewlie did reiose, Quhen Phebus rose, and raue the cloudis sabyll, Through brychtnes of his beamys amyabyll.	104	One morning I took her into my garden.
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 nocht steir.	112	I was in high spirits ;
That daye perforce behuffit to be fair, Be Influence and cours celestiall: No planete presit ⁴ for to perturbe the air;	116	for the weather
For Mercurious, be mouyng naturall, Exaultit wes, in to the throne tryumphall Off his mantioun, ⁵ vnto the fyftene gre, In his awin souerane signe of virginee. ⁶	120	was fine;
¶ That day did Phebus plesandlie depart Frome Geminie, and enterit ⁷ in Cancer; That daye Cupido did extend his dart; 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:	124 128	the sun and the planets
¶ And retrograde ⁸ wes Mars in Capricorne, And Synthea in Sagitter assesit:		conspiring

¹ E war ² E temporat ³ E omitted ⁴ E planeit persit ⁵ E motioun ⁶ E virginitie ⁷ E enter ⁸ E retrogarde

And Synthea in Sagitter assesit;

Still, I was not long in happy mood. 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 Inconstance,— That thare in tyll is no contyneuance. So, mycht I saye, my schorte solace, allace! Was dreuin in dolour, in one lytill 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, 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. Sweit bird, said I, be war, mont nocht ouer hie; Returne in tyme; perchance thy feit may fail; the gredie gled, I dreid, scho the assail; the lycht: I warned her; but warned her; Thov art rycht fat, and nocht weill vsit to fle; The gredie gled, I dreid, scho the assail; the lycht: I wyll, said scho, ascend, vail; quod vail; the lycht:	to cause serenity.	That daye dame Ceres, goddes of the corne, Full Ioyfullie Iohane Upponland¹ applesit; The bad espect of Saturne wes appesit, That daye, be Iono,²—of Iupiter the Ioye,— Perturband spretis causyng to hauld coye.	132
I did remane one space, for my pastance: Bot war/dlie plesour bene so variabyll,— Myxit with sorrow, dreid, and Inconstance,— That thare in tyll is no contyneuance. So, mycht I saye, my schorte solace, allace! Was dreuin in dolour, in one lytill 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, This Bird I sett vpon one branche me bye: Bot scho began to speill, rycht spedalie, And in that tree scho did so heych ascende, That be no waye I mycht hir apprehende. Sweit bird, said I, be war, mont nocht ouer hie; Returne in tyme; perchance thy feit may fail; The gredie gled, I dreid, scho the assail; I wyll, said scho, ascend, vail; quod vail; 11 I wyll, said scho, ascend, vail; quod vail; 11 I wyll, said scho, ascend, vail; quod vail; 11 Bot warned her; The gredie gled, I dreid, scho the hycht:		With melodic of notis Musycall; The balmy droppis of dew Tytane vpdryis, Hyngande vpone the tender twystis small. The heuinlie hew and sound Angelicall Sic perfyte plesoure prentit in myne hart,	140
Walkyng allone,—none bot my bird and Ye,— Onto to the tyme that I had said myne houris, This Bird I sett vpon one branche me bye: Bot scho began to speill, rycht spedalie, And in that tree scho did so heych ascende, That be no waye I mycht hir apprehende. Sweit bird, said I, be war, mont nocht ouer hie; Returne in tyme; perchance thy feit may fail; Thoy art rycht fat, and nocht weill vsit to fle; The gredie gled, I dreid, scho the assail; I wyll, said scho, ascend, vail; quod vail; 1 I is my kynd to clym, aye, to the hycht:	long in happy	I did remane one space, for my pastance: Bot war/dlie plesour bene so variabyll,— Myxit with sorrow, dreid, and Inconstance,— That there in tyll is no contyneuance. So, mycht I saye, my schorte solace, allace!	144 148
Returne in tyme; perchance thy feit may fail;e; Thov art rycht fat, and nocht weill vsit to fle; The gredie gled, I dreid, sche the assail;e. I wyll, said scho, ascend, vail;e quod vail;e: It is my kynd to clym, aye, to the hycht:	a tree, beyond	Walkyng allone,—none bot my bird and Ye,—Onto to the tyme that I had said myne houris, 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,	152 156
Off fedther and bone, 1 watt well, 1 am wyent. 1 E Vpland 2 E Iuno 3 E sormontit 4 E plesandli	but she ventured	Returne in tyme; perchance thy feit may failse; Thov art rycht fat, and nocht weill vsit to fle; The gredie gled, I dreid, scho the assailse. I wyll, said scho, ascend, vailse quod vailse: It is my kynd to clym, aye, to the hycht: Off fedther and bone, I watt weill, I am wycht.	160

So, on the heychast lytill tender twyste, With wyng displayit, seho sat full wantounlie:
Bot Boreas blew one blast, or euer seho wyst,
Quhilk braik the branche, and blew hir, sodantlie,
Doun to the ground, with mony cairfull crye:
Upon ane stob seho lychit, on hir breist;
The blude ruschit¹ out, and scho cryit for a preist.

The wind blew her down, wounded.

164

168

God wat gyff than my hart wes wo begone,
To see that fowle flychter amang the flouris,

Quhilk, with gret murnyng, gan to mak hir mone.

Now eumyng ar, said scho, the faitall houris;

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,

She prayed for longer life.

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 passioun,
Syne flatlyngis fell, and swappit in to³ swoun.

180

184

Then she fell, and swooned,

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,
Quhare I mycht heir and se, and be vnsene;
And, quhen this bird had swounit twyse or thryse,
Scho gan to speik, sayng on this wyse:

188 hut recovered, and spoke,

¶ O fals Fortune, quhy hes thov me begylit? This day at morne quho knew this cairfull cace? Uaine hope in the my reasonn haith exilit, Hauyng sic traist in to thy fenzeit face. 192 blaming false Fortune,

¹ E ruscit ² E gair ³ E omitted

200		
who brought her to the Court.	That ever I wes brocht in to the court, allace! Had I in forrest flowin, amang my feris, I mycht full weill haue leuit mony 3eris.	196
Ambition proved ner ruin;	Prudent counsell, allace! I did refuse, Agane reassoun vsyng myne appetyte: Ambitioun¹ did so myne hart abuse, That Eolus had me in gret dispyte. Poetis of me haith mater to indyte, Quhilk clam so heych: and wo is² me thairfore,³ Nocht doutyng that the deth durste me deuore.	200 204
and now she must die.	This daye, at morne, my forme ⁴ and feddrem fair Abufe the prude Pacoke ⁵ war precellande; And now, one catyue carioun, full of cair. Baithand in blude down from my hart distelland! And in myne cir the bell of deith bene knelland. O fals warld, fy on thy felycitie, Thy Pryde, Auaryce, and Immundicitie!	208 212
The good things of the world are vain.	¶ In the, I see, no thyng bene permanent; Off thy schort solace sorrow is the ende; Thy fals Infortunate gyftis bene bot lent: This day, ful proude ⁶ ; the morne, no thyng to spe O 3e that doith pretende aye tyll ascend, My fatale ende haue in rememberance, And 3ow defende frome sie vnhappy chance.	end.
She seemed to send this counsel to the king:	Quhydder that I wes strickin in extasic, Or throuch one stark Imagynatioun, Bot it apperit, in myne Fantasic, I hard this dolent lamentatioun. Thus dullit in to desolatioun, Me thocht this bird did breue, in hir maneir, Hir counsale to the Kyng, as 3e sall heir.	220 224
	· · · /	

HEIR FOLLOWIS THE FIRST EPYSTYLL OF THE PAPYNGO, DIRECT TO KYNG IAMES THE FYFT.

PREPOTENT Prince, peirles of pulchritude, Glore, honour, laude, tryumphe, & victore 228 Be to thy heych excellent Celsitude, With Marciall dedis dyng of memorie. Sen Atropus¹ consumit haith my glorie, And dolente deith, allace! mon ws depart, 232 Sire, dying, I leave thee my I leif to the my trew 2 vnfengeit hart, heart, To gydder with this Cedull subsequent, With moist reverent Reconmendatioun. 236 and this I grant, thy grace gettis mony one document, document. Be famous Fatheris predicatioun, With mony notabyll Narratioun, Be plesande Poetis, in style Heroycall,— Quhov thow suld gyde thy Seait Imperiall. 240 ¶ Sum doith deplore the gret Calamiteis Off divers Realmes Transmutatioun: Sum pieteouslie doith treait of Tragedeis, All for thy graces Informatioun: 244 following precedent. So I intend, but adullatioun, In to my barbour rusticall indyte, Amang the reste, schir, sum thyng for to wryte.

Souerane, consaue this simpyll similytude 248

Off officiaris seruyng thy Sengeorie:

Quho gydis thame weil gettis of thy grace gret gude;

Advice as to treatment

Quho bene Iniuste degradit 4 ar of glorie,

 $^{^{1}}$ E Antropus 2 E trow 3 E his 4 E degardit

of servants.	And cancillat out of thy memorie; Prouidyng, syne, more plesand in there place: Beleue, rycht so sall God do with thy grace.	252
Thou thyself art but a servant.	Preis thov to pleis that puissant ¹ prince preclare, Thy ryche rewarde salbe Inestimabyll, Exaultit heych, in glore Interminabyll,	256
	Abone Archangels, virtus, potestatis, ² Plesandlie placit amang the Principatis.	260
Poets will laud thee, if just.	¶ Off thy vertew Poetis perpetuallie Sall mak mentioun, vnto the warld be endit: So thov excers thyne office prudentlie, In heuin and erth thy grace salbe commendit: Quharefor, afeir that he be nocht offendit, Quhilk hes exaultit the to sic honour,— Off his peple to be one Gouernour,—	234 268
Thy rights are most ample;	¶ And, in the erth, haith maid sie ordinance, Under thy feit all thyng terrestryall Ar subject to thy plesour and pastance. Boith fowle, and fysche,³ and bestis pastorall, Men, to thy seruyce, and wemen, thay bene thrall: Halkyng, hountyng, armes, and leiffull amour⁴ Preordinat ar, be God, for thy plesour,—	272
but thou hast duties, too.	¶ 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 thov be deligent. Bot, be thov found sleuthfull, or negligent,	276 280
	Or Iniuste in thyne exicutioun, Thoy sall nocht faill deuine puneissioun.	
Learn, then,	¶ Quharefor, sen thov hes sic capacitie, To lerne to ⁵ playe so plesandlie, and syng,	284
	¹ E pussant ² E potestas ³ E feysche ⁴ E arm ⁵ E and	our

Ryde hors, ryn speris with gret audaeitie,
Schu'e with hand bow, crosbow, 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.

¶ And, sen the Diffinitioun of ane kyng
Is, for to haue of peple gouernance,
Address the, first, abufe all vther thyng,
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?

292 First of all, govern thyself.

¶ And, geue thy grace wald leif rycht plesandlie,
Call thy Counsale, and cast on thame the cure;
Thare Iuste Decretis defend and fortyfie.
But gude counsale, may no Prince lang indure:
Wyrk with counsale, than sall thy work be sure.
Cheis thy counsale of the moste Sapient,
Without regarde to blude, ryches, or rent.

¶ Amang all vther pastyme and plesour, 304
Now, in thy adolescent 3eris 3eing,
Wald 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.

The Cronecklis³ to knaw I the exhorte,

Quhilk may be myrrour to thy Maiestie:

Thare sall thov fynd boith⁴ 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,

As thov deseruis putt in memorie.

¹ E corsbow ² E septour ³ E Cornecklis ⁴ E omitted

Pray to Christ, to keep thee from doing injustice.

Request that Roye quhilk rent wes¹ on the rude, 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

320

Off quhose number fyftie and fyue bene slane, And, moist parte, in there awin mysgouernance. Quharefor, I the beseik, my Souerane,

Profit by thy predecessors.

Consydder of there lyuis the circumstance, 328 And, quhen thov knawis the cause of there mischance, Off vertew, than, exault thy salis on hie, Traistyng to chaip that faitale destanie.

Trait ilk trew Barroun as he war thy brother,

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 there 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.

Be gentle with the nobility.

But I am too feeble to speak

my whole mind.

¶ I haue no laser for to wryt at lenth

Myne hole intent ontyll thyne Excellence,

Decressit so I am in wyt and strenth,

My mortall wounde doith me sic violence.

Peple of me maye haue experience:

Because, allace! I wes Incounsolabyll,

Now mon I dee, one Catyue myserabyll.

¹ E was ² E dreme ³ E Dayadame ⁴ E omitted

HEIR FOLLOWIS THE SECUNDE EPISTYL OF THE PAPYNGO, DIRECTIT TO HIR BRETHER OF COURTE.

学 未未未 匈

BRETHER of court, with mynd precordial, To the gret god hartlie I commend 30w. Imprent my fall in 3our memoriall, 348 Shun, brethren, to aspire Togidder with this cedul that I send 30w. overmuch. To preis ouer heyeh I pray 30w1 not pretend 30w: The vaine ascens of court quho wyll consydder, Quho sittith moist hie sal fynd the^2 sait most slidder.

So, 3e, that now bene lansyng vpe the ledder, Tak tent in tyme, fassinnyng 30ur fingaris faste. Quho clymith moist heych moist dynt hes of the The higher you woder, 356

aim, the greater the risk.

And leist defence aganis the bitter blast Off fals fortune, quhilk takith neuer rest; Bot, moste redouttit, daylie scho doun thryngis, Nocht sparing Papis, Conquerours, nor kyngis.

¶ Thocht 3e be montit vpe abone the skyis, And hes boith kyng and court in gouernance, Sum was als heych, quhilk now ryeht lawly lyis, Complanying sore the courtis variance. There preterit tyme may be experience,

Some courtiers have fallen from proud prosperity.

360

368

364 Quhilk, through vaine hope of courte, did clym so hie, Syne wantit wyngis, quhen thay wend best to flie.

¶ Sen ilke court bene vntraist and transitorie, Cheangyng als oft as weddercok in wynd,

All Courts are

¹ E omitted

² E that

fickle, and are not without hypocrites.

Sum maikand glaid, and other sum rycht sorie,— Formaste, this day, the morne may go behyind,-Lat not vaine hope of court 3our reasone 1 blyind: Traist weill, sum men wyll gyf 30v laud, as Iordis, 372 Quhilk wald be glaid to se zov hang in cordis.

I could testify in their disfavour.

I durst declare the myserabilitie Of divers curtis,—war nocht my tyme bene² schort,— The dreidfull cheange, vaine glore, and vilitie, 376 The painfull plesour, as Poetis doith reporte, Sum tyme in hope, sum tyme in disconforte; And how sum men dois spend thair 3 outhed haill In court, syne endis in the hospytaill: 380

Courtiers are raised up and cast down.

¶ Quhov sum in court bene quyet counsalouris, Without regarde to commoun weill or kyngis, Castyng there cure for to be Conquerouris; And, quhen thay bene heveh rasit³ in there ryngis, 384 How cheange of court tham dulfully down thring is; And, guhen thay bene frome thair estait deposit, Quhov mony of there fall bene rycht reiosit:

The most unworthy sometimes have most credit at court.

¶ And quhou⁴ fonde fengeit fulis and flatteraris 388 For small seruyce optenith gret rewardis; Pandaris, pykthankis, custronis, and clatteraris Loupis vp frome laddis, sine lychtis 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 flatterrie, Pronocande, be Intoxicat counsall, Prences tyll huredome and tyll hasardrie:

Some courtiers study to debauch princes,

Quho dois in Prencis prent sic harlotrie,

3 E resit 4 E quhan 2 E be 1 E resone.

396

I saye for me, sic peirte ¹ pronocatouris Sulde puneist be abufe all strang tratouris. \$\sim\$ Quhate trans, troubyll, and calamitie	400	most criminally,
Haith bene in courte within thir houndreth 3eris! Quhat mortall cheangis, ² quhat miseritie! Quhat nobyll men bene brocht vpon thair beris! Traist weil, my freinds, follow 30w mon 30ur feris		Mark the courts of the last three centuries.
So, sen in court bene no tranquillytie, Sett nocht on it 30ur hole fielycite.	408	
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, Quhilk wes pertenand Roye of this ⁴ regioun, Bot dulefully denorit in presoun.	412	The fate of the Duke of Rothesay.
Quhat dreid, quhat dolour had that nobyll kyng, Robart the thride, frome tyme he knew the cace Off his two Sonnis dolente departyng!— Prince Dauid deyid, and Iames captyue, allace!— Tyll trew Scottis men quhilk wes a cairful cace.	416 420	Of Robert III and his two sons,
Thus may 3e 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 day ⁵ indurit? Was he nocht gret Protectour of Scotland? 3it of the court he was nocht weill assurit;	424	
Itt cheangit so, his lang seruyce wes smurit: 6 He and his Sonne, fair Walter, but remede, Forfaltit war, and put to dulefull dede.	428	Of Duke Murdok and his son Walter.
Kyng Iames the first, the patroun of prudence, Gem of Ingyne, and peirll ⁷ of polycie,		King James 1.
1 E peirtle 2 E chengis 3 E prence 4 E h 6 E dayis 6 E smorit 7 E perle	is	

fell a victim to conspiracy.	Well of Iustice, and flude of Eloquence,— Quhose vertew doith transcende my fantasie For tyll discryue;—3it, quhen he stude moste hie, Be fals Exhorbitant conspirationn That prudent Prince wes pieteouslie put doun.	432
James II. was killed by a cannon.	¶ Als, Iames the secunde, Roye of gret renoun, Beand in his superexcelland glore, Throuch reakles schuttyng of one gret cannoun, The dolent deith, allace! did hym denore. One thyng thair bene, of quhilk I maruell¹ more, That Fortune had at² hym sic mortall feid, Throuch fyftie thousand, to waill him by the heid.	440
Equally unfortunate was James III.,	¶ My hart is peirst ³ with panes for to pance Or wrytt that courtis variatioun Off Iames the ⁴ thrid,—quhen he had gouernance,— The dolour, dreid, and desolatioun, The cheange of court, and conspiratioun; And quhov that Cochrame, with his companye, That tyme in courte clam so presumpteouslye.	444 448
deluded by false friends,	It had bene gude, tha beirnes ⁵ had bene vnborne, Be quhome that nobyll Prince wes so abusit: Thay grew, as did ⁶ the weid abufe the corne,— That prudent Lordis counsall wes refusit,— And held hym quyet, as he had bene inclusit. Allace! that Prince, be thare abusioun, Was, fynalie, brocht to confusioun.	452 456
and induced to disgrace, banish, and execute	Thay clam so heych, and gat sic audience, And with there Prince grew so familiar, His Germane brother mycht get no presence; The Duke of Albanie, nor the Erle of Mar, Lyke bancist men, was haldin at the bar, 1 E meruell 2 E in 5 E bernies 4 E omitted	460

Tyll, in the Kyng, there grew sic mortall feid,

He flemit the Duke and patt the Erle to dede.

his real friends.

464

Thus, Cochrame, with his catyue companye,

Forsit thame to flee; bot 3it thay wantit fedderis:

Abufe the heych Cederis of Libanye

Thay clam so hie, tyll thay lape ouir thair ledderis; 468

The end of his favourities.

On lawder bryge syne keppit wer in tedderis,

Stranglit to deith,—thay gat none vther grace,—

Thair king captyue, quhilk wes ane cairful cace.

¶ Tyl putt in forme¹ that fait Infortunat,
And mortall cheange, perturbith² myne ingyne.

My³ 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.

472

His own son fought against him.

Wald god that prince had bene, that day, confortit

With sapience of the prudent Salomone, 480

And with the strenth of strang Sampsone supportit,

With the bauld oste of gret Agamenone!

Quhat suld I wys, remedie wes⁴ thare none: 483

At morne, ane king with sceptour, 5 sweird, and croun;

Att ewin, ane dede deformit carioun!

Allace! quhare bene that rycht redoutit Roye,⁶
That potent prince, gentyll king Iames the feird!
I pray to Christe his Saule for to conuoye:
488
Ane greater⁷ nobyll rang nocht in to the eird.
O Atropus, warye we maye thy weird;
For he wes myrrour of humylitie,
Lode sterne and lampe of libiralytie.
492

¹ E him frome ² E parturbith ³ E myne ⁴ E was ⁵ E septour ⁶ E Kyng ⁷ E gryter MONARCHE, 11.

He was stern, but just.	Duryng his tyme so Iustice did preuaill, The Sauage Iles trymblit¹ for terrour; Eskdale, Euisdale, Liddisdale, and Annerdale Durste nocht rebell, doutyng his dyntis dour; And of his Lordis had sic² perfyte fauour; So, for to schaw that he aferit no fone, Out throuch his realme he wald ryde hym alone.	496 499
Great was his fame abroad.	And, of his court, through Europe, sprang the fame Off lustic Lordis and lufesum Ladyis 3ing, Tryumphand tornayis, iustyng, & knychtly game, With all pastyme accordyng for one kyng. He wes the 2 glore of princelie gouernyng, Quhilk, through the ardent lufe he had to france, Agane Ingland did moue his Ordinance.	,— 504
He was killed at Flodden,	¶ Off Flodoun ³ feilde the rewyne to reuolfe, ⁴ Or that most dolent daye for tyll deplore, I nyll, for dreid that dolour 30w dissolfe, Schaw how that prince, in his tryumphand glore, Distroyit was,—quhat nedeith proces more?— Nocht be the vertew of Inglis ordinance, Bot be his awin wylfull mysgouernance.	508 512
with many enthusiastic followers.	Allace! that daye had he bene counsalabyll, He had obtenit laude, glore, ² and victorie. Quhose pieteous proces bene so lamentabyll, I nyll at lenth it put in memorie. I neuer red, in Tragidie nor storie, At one Iornaye so mony nobyllis slane, For the defence and lufe of thare Souerane.	51 6 520
Gather, from these instances, the inconstancy	¶ Now, brether, marke, in 3our remembrance, ⁵ Ane Myrrour of those mutabiliteis: So may 3e knaw the courtis inconstance, ⁶ Quhen prencis bene, thus, pullit frome thair ⁷ seis; ¹ E trymlit ² E omitted ³ E Floudoun ² P rouse E rememberance 6 E circumstance 7 E than	olfe

Efter guhose deith guhat strainge aduersiteis, Quhat gret mysreule, in to this region rang, Quhen our 3 ong prince could noder 1 spek nor gang! of courts in general.

528During his tender southe and innocence, Quhat stouith, quhat raif, quhat murthur, & myschance!

The troubles at the Court

Thair wes not ellis bot wrakyng of vengeance, In to that court there range sic variance.

Diners rewlaris maid diners ordinance:

532

Sum tyme our Quene rang in auctoritie:2

Sum tyme, the prudent Duke of Albanie;

Sum tyme the realme was reulit be regentis;

Sum tyme, Lufetenentis, ledaris of the law. 536

Than rang so mony Inobedientis,

That few or none stude of ane³ vther aw.

of King James IV.

Oppressionn did so lowde his bugyll blaw,

That none durst ryde bot3 in to feir of weir: 540

Ioke vponeland, that tyme, did mys his meir.

¶ Quho was more heyeht in honour eleuate, Nor was Margareit, our heyeh & mychtie princes? Sic power was to hir appropriate, 544 Of Queen Off king and realme scho wes gouernores:

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. 548

The Archebischop of sanctandrus, Iames Betoun, Chancellare, and primate in power pastorall, Clam, nyxt the kyng, moste heych in this regioun. The ledder schuke, he lape, and gat one fall:

552 The Archbishop of S. Andrews,

Margaret,

his consort.

Auctoritie, nor power spirituall, 4 Ryches, freindship, mycht not, that tyme, prenail, Quhen dame Curia began to steir hir taill.

> ¹ E nother ² E autoritie ³ E omitted ⁴ E puorr sprituall

and his plots and failure.	His heych prudence preualit hym ¹ nocht ane myte, That tyme the courte bair hym sic mortall feid: As presoneir thay keipt hym, in dispyte; And, sum tyme, wyst not quhare to hyde his heid, Bot, dissagysit lyke Ihone ² the raif, he raid. Had nocht bene hope bair ³ hym sic companye. He had bene stranglit be malancolye.	
Troubles of the French Court.	Quhat cummer & cair wes in the court of france, Quhen kyng francose ⁴ wes takin presoneir! The Duke of Burboun, amyd his ordinance, Deit ⁵ at ane straik, ⁶ rycht bailfull brocht on beir. The court of Rome, that tyme, rane all aureir, Quhen Pape Clement wes put in strang presoun, The nobyll Citie put to confusioun.	564 568
Of Cardinal Wolsey,	In Ingland, quho had greter gouernance Nor thare tryumphand courtly Cardinall? The commoun weill, sum sayis, he did auance, Be equale Iustice, boith to gret and small, Thare wes no Prelate to hym paregall. Inglismen sayis, had he roung langer space, He had deposit Sanct Peter of his place.	572 576
and his rise and full.	His princely pompe, nor Papale grauitie, His palyce ryall, 7 ryche, and radious, Nor, 3it, the flude of Superfluitie Off his ryches, nor trauell tedious, Frome tyme dame Curia held hym odious, Preualit hym not, nor prudence moste profound: The ledder braik, and he fell to the ground.	580
Scottish noblemen,	Quhare bene the douchty Erlis of Dowglas, Quhilkis ryallie in to this segioun rang? Forfalt and slane; quhat nedith more proces! 1 E omitted 2 E Ione 2 E bure 4 E francos 5 E Deid 6 E strake 7 E royall 8 E his	581

The Erle of Marche wes merschellit tham amang;
Dame Curia thame dulefullie down thrang;
588
And, now of lait, quho clam more heych, amang vs,
Nor did Archebalde, Umquhyle the Erle of Angous?

and their various fortune;

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, ' 596

Forfalt, and flemit: he gat non vther grace.

¶ Quharefor traist nocht in tyll auctoritie,³
My deir brother, I praye 30w hartfullie:
Presume nocht in 30ur vaine prosperitie;
Conforme 30ur traist in God alluterlie;
Syne, serue 30ur Prince, with enteir hart, trewlie;
And, quhen 3e se the court bene at the best,
I counsall 30w, than draw 30w to 30ur rest.

604

Quhare bene the heych¹ tryumphant court of troye?

Or Alexander, with his twelf prudent peris?

Or Iulius, that rycht redoutit Roye?

Agamenone, moste worthy in his weris?

To schaw there fyne my frayit hart aferis:

Sum murdreist war;⁴ sum, poysonit pieteouslie;

Thare cairfull courtis dispersit dulefullie.

¶ Traist weill, thare is no constant court bot one, 612

Quhar Christ bene king, quhose tyme interminabyll

And heych¹ tryumphant glore beis neuir gone.

That quyet court, myrthfull and Immutabyll,

¹ E heycht ² E vp ³ E autoritie ⁴ E was

is to be trusted.	But variance, standith, aye, ferme and stabyll: Dissimilance, flattry, nor fals reporte In to that court sall neuer get resorte.	616
Such are the true words of one dying.	Traist weill, my freindis, this is no fengeit fare; For quho that bene in the extreme of dede, The veritie, but doute, thay sulde declare, Without regarde to fauour or to fede. ² Quhill 3e haue tyme, deir brother, mak remede. ³ Adew for euer! of me 3e get no more, Beseikand God to bryng 30w to his glore.	620 624
Adieus to Edinburgh,	Adew, Edinburgh, ⁴ thow heych tryumphant toun,—Within quhose boundis rycht blythfull haue I bene Off trew merchandis the rute ⁵ of this regioun, Moste reddy to resaue court, king, and Quene! Thy polecye and Iustice may be sene: War deuotioun, wysedome, and honestie, And credence ⁶ tynt, thay mycht be found in the.	
to Stirling, to Linlithgow,	Adew, fair Snawdoun, with thy touris hie, Thy Chapell royall, Park, and tabyll rounde! May, Iune, and Iuly walde I dwell in the,—War I one man,—to heir the birdis sounde, Quhilk doith agane thy royall roche redounde. Adew, Lythquo, quhose palyce of plesance Mycht be one patrone in Portingall or France!	636
to Falkland in Fife,	Fair weill, Falkland, the fortrace of fyfe, 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, Sayand, thy burgh ⁸ bene, of all burrowis, ⁹ baill, Because in the thay neuer gat gude aill.	640 644
	¹ E Dissimilant ² E feide ³ E remade ⁴ E Edinb ⁵ E curte ⁶ E crydence ⁷ E roall ⁸ E brugh ⁹ E borrowis	

THE PAPINGO AND HIR HOLYE EXECUTOURIS.

FHE Pye persauit the papingo in paine,

He lychtit doun, and fenzeit him to greit:

Sister, said he, alace! quho hes zow slane?

I pray zow, mak provisione for zour spreit,

Dispone zour geir, and zow confes compleit.

I haue power, be zour contritioun,

Off all zour mys to geue zow² full remissioun.

¶ I am, said he, one Channoun regulare,
And, of my brether Pryour principall:
My quhyte rocket³ my clene lyfe doith declare;
The blak bene⁴ of the deith memoriall:
Quharefor I thynk 3our gudis naturall
Sulde be submyttit hole in to my cure:
3e knaw, I am ane holye Creature.

660

The Reuin⁵ come rolpand quhen he hard the rair;
So did the Gled, with mony pieteous pew;
And fengeitlye thay contrafait gret cair.
Syster, said thay, 30ur raklesnes we rew:
Now, best it is our Iuste counsall ensew;
Sen we pretend to heych promotionu,
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 30w quyke to heuin: ready to help
It is weill knawin, my conscience bene full cleir;

¹ E Commanyng ² P 3our ³ E roket ⁴ E omitted ⁵ E Rewin

heavenward.	The blak Bybill pronounce I sall perqueir: So tyll our brether 3e wyll geue sum gude: God wat geue we hes ¹ neid of lyues fude.	672
Charge and defence.	The Papyngo said: father, be the rude. Howbeit 3our rayment be² religious lyke, 3our conscience, I suspect, be nocht gude. I did persaue, quhen preuelye 3e 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.	676 680
A priest's rights and powers.	3e knawe the faith be ws mon be susteind; 3 So be the Pope it is preordinate, That spirituall men suld leue vpon thair teind: Bot, weill wat I, 3e bene predestinate, In 3our extreme to be so fortunate, To haue sie holy consultatioun. ⁴ Quharefore we mak 30w exhortatioun:	684 688
Confess and deliver;	Sen dame Nature hes grantit 30w sic grace, Layser to mak confessioun generall, Schaw furth 30ur syn in haist, quhil 3e haif space Syne, of 30ur geir mak one memoriall: We thre sall mak 30ur festis funerall, And, with gret blys, bury we sall 30ur bonis, Syne trentalls twenty trattyll all at onis.	: 692
and you shall be heartily regretted,	The reukis ⁵ sall rair, that men sall on thame rew, And crye Conmemoratio Animarum. We sall gar cheknis cheip, and geaslyngis pew,— Suppose the geis and hennis sulde crye alarum;— And we sall serue Secundum Vsum Sarum, And mak 30w saif: we fynd sanct Blase to borgh Cryand for 30w ⁷ the cairfull corrynogh.	700
	¹ E heue ² E bene ³ E sustinit ⁴ E consula ⁵ E rukis ⁶ E broch ⁷ E omitted	tion

¶ And we¹ sall syng, about 30ur sepulture,
Sanct Mongois matynis, and the mekle creid,
And, syne, denotely saye, I 30w assure,
The auld Placebo bakwart, and the beid;
And we sall weir, for 30w, the murnyng weid:
And, thocht 30ur spreit with Pluto war profest,
Denotelie sall 30ur derigie be addrest.

701

702

703

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705

708

Father, said scho, 3our facunde wordis fair,

Full sore I dreid, be contrar to 3our dedis.

The wyffis of the village cryis, with eair,

Quhen thai persaue 3our muow ouirthort thar medis:

3our fals consait boith duke & draik sore dreidis.

I maruell, suithlie, 3e be nocht eschamit

For 3our defaltis, beyng so defamit.

716

It dois abhor my pure perturbit spreit

Tyll mak to 30w ony confessioun:

I heir men saye, 3e bene one Ypocrite,

Exemptit frome the sen3e and the sessioun.

To put my geir in 30ur possessioun,

That wyll I nocht,—so help me dame nature!—

Nor of my corps I wyll 30w geue⁴ no cure.

¶ Bot, had I heir the nobyll Nychtingall,
The gentyll Ia, the Merle, and Turtur trew,
My Obsequees⁵ and feistis⁶ funerall
Ordour thay wald, with notis of the new.
The plesand Pown, most angellyke of hew,
Wald god I wer, this daye, with hym confest,
And my deuyse dewlie be hym addrest!

The myrthfull Maueis, with the gay goldspink were now The lustye Larke, wald god thay war present! 732

¹ E, P omitted ² E facounde ³ E mow ⁴ E gef ⁵ E obsequens ⁶ E festis

	My infortune, forsuith, thay wald forthink,1	
in attendance on me!	And conforte me, that bene so Impotent.	
me.	The swyft Swallow, in prattick ² moste prudent,	
	I wate scho wald my bledyng stem, belyue,	736
	With hir moste verteous stone restringityue.	
	Compt me the cace, vnder confessioun,—	
	The Gled said, proudlye, to the Papingo,—	
	And we sall sweir, be our professioun,	740
The kite conjures	Counsall to keip, and schaw it to no mo.	• 10
the parrot,	We the beseik, or thow depart ws fro,	
	Declare to ws sum causis reasonabyll,	
	Quhy we bene haldin so abhominabyll.	744
		144
	Be thy trauell thow hes Experience,	
	First beand bred in to the Orient,	
	Syne, be thy gude seruyce and delygence	
knowing East and West,	To Prencis maid heir in the Occident:	748
west,	Thow knawis the vulgare pepyllis Iugement,	
	Quhare thow transcurrit the hote Meridionall,	
	Syne, nyxt the Poill, the plage Septemtrionall.	
	So, be thyne heych ingyne superlatyue,	752
	Off all countreis thow knawis the qualiteis;	
	Quharefore I the coniure, be God of lyue,	
to tell the	The veritie declare, without in leis, ⁵	
character of ecclesiastics.	Quhat thow hes hard, be landis, or be seis,	756
ecclesiastics.	Off ws Kirkmen, boith gude and euyll reporte;	.00
	And quhov thay Iuge, schaw ws, we the exhorte.	
	¶ Father, said scho, I, catyue Creature,	
	Dar nocht presume with sic mater to mell;	760
	Off 3our caces, 3e knaw, I have no cure:	
The parret hesitates, at first,	Demand thame qubilk in prudence doith precell.	
neoreaces, at mess,	I maye nocht pew, my panes bene so fell,	
	And, als, perchance, 3e wyll nocht stand content	764
	To knaw the vulgare pepyllis Iugement.	
	¹ E, P forthing ² E parttick ⁹ E restringative, E he	eycht
	⁵ E omits 1, 755, ⁶ E presell	-

3it, wyll the deith alyte withdrawe his darte, All that lyis in my Memoryall I sall declare, with trew vnfen3eit hart; And, first, I saye to 30w, in generall, The commoun peple sayith, 3e bene, all,	768	but then consents to answer in full.
Degenerit frome 3 our holy prematyuis, As testyfeis the proces of 3 our lyuis. Off 3 our peirles, prudent predicessouris	772	
The beginnyng, I grant, wes verray gude: Apostolis, Martyres, Uirgines, Confessouris, The sound of thair excellent Sanctitude Was hard ouer all the warld, be land and flude; Plantyng the faith be Predicatioun, As Christe had maid to thame Narratioun.	776	Modern cleries are inferior to those of old,
* To fortyfie the faith thay tuke no feir, Afore Preneis precheing full prudentlie;	780	
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; Doctryne and deid war boith equeuolent. ²	784	who were fearless, free from avarice,
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,	788 792	workers of many miracles,
The deiff men hard, the lypper war maid clene. The Prelatis spowsit wer with pouertie, Those dayis quhen so thay flurisit in fame, And, with hir, generit Lady Chaistitie,	796	
And dame Deuotioun, notabyll of name: Humyll thay war, simpyll, and full of schame.		who were espoused to Poverty,

 $^{^{1}}$ E Predicasioun 2 E equiuolent 3 P wunder 4 E profest

and by their Chastity and Devotion were promoted.	Thus, Chaistitie ¹ and dame Deuotioun War principall cause of there promotioun.	800
So it was till the time of Constantine,	¶ Thus thay contynewit, in this lyfe deuyne, Aye tyll thare rang, in Romes gret Cietie, Ane potent Prince ² was namit Constantyne: Persauit the kirk had spowsit pouertie, With gude intent, and mouit of pietie, Cause of Diuors he fande betuix thame two, And partit thame, withouttin wordis mo.	804
author of the Church's temporalities.	Syne, schortlie, with ane gret solempnitie, Withouttin ony Dispensatioun, The kirk he spowsit with dame Propirtie, Quhilk haistalye, be procliamatioun, To pouertie gart mak narratioun,— Under the pane of peirsyng of hir eine,— That with the kirk scho sulde no more be seine.	808 812
S. Sylvester was, then, pope; and, as to property,	Sanct Syluester, that tyme, rang Pope in rome, Quhilk first consentit to the mariage Off propirtie, the quhilk began to blome, Taking ³ on hir the cure, with heych ⁴ corrage. Deuotioun drew hir tyll one heremytage, Quhen scho considerit lady propirtie, So heych ⁴ exaultit in to dignitie.	816 820
he did indis- creetly, in departing	O Syluester, quhare was thy discretioun! Quhilk Peter did renounce thow did resaue. Androw and Ihone did leif thare possessioun, 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.	824 828
fi m the precedent	Ihone the Baptist ⁶ went to the wyldernes: Lazarus, Martha, and marie Magdalane ¹ E Caistitie ² E Prence ³ E Talkyng ⁴ E he	ycht
	⁵ E lynnis	

Left heretage and guddis, more and les: Prudent Sanet Paule thocht propertie prophane; Frome toun to toun he ran, in wynde and rane, Upon his feit, techeing ¹ the word ² of grace, And neuer was subjectit to ryches.	832	set by the Apostles and others.
The gled said: ³ ;it I heir no thyng bot gude: Proceid schortlye, and thy mater anance. The Papyngo said: father, be the rude, It wer to lang to schaw the circumstance, Quhow propertie, with hir new alyance, Grew gret with chylde, as trew men to me talde, And bure two dochteris, gudlie to behalde.	836 840	From property sprang
¶ The eldest Dochter ⁴ named was ryches; The secunde, Syster Sensualytie; 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 3eris, That in the warld wer non mycht be thare peris.	844 848	Riches and Sensuality.
This of royall Ryches and Lady Sensuall Frome that tyme furth tuke hole the governance Off the moste part of the stait spirituall: And thay, agane, with humyll observance, Amorouslie thare wyttis did avance, As trew luffaris, thare ladyis for to pleis: God wate geue, than, thare hartis war at Eis.	852 856	These soon grew all-powerful;
Soune thay forget to study, praye, and preche, Thay grew so subject to dame sensuall, And thocht bot paine pure pepyll for to teche; ⁷ 3it thay decretit, in there gret counsall,	860	and then came neglect of duty,

 $^{^1}$ E teching $^{\quad 2}$ E wourd $^{\quad 3}$ E omitted $^{\quad 4}$ E, P docther 5 E bowtie 6 E the 7 E theche

Thay wald no more to mariage be thrall,

and scorn of wedlock.	Traistyng surely tyll obserue Chaistytie. And all begylit, quod Sensualytie.	
The meaning of Chastity.	That thay mycht leif at large, without thirlage, At libertie to lede thare lustic lyffis, Thynkand men thrall, ² that bene in mariage;	864 868
Sensuality lorded it,	Dame Sensuall one letter gart proclame, And hir exilit Italy and France: In Inglande couthe scho get none ordinance:	, 872 876
in Christian lands generally.	Bot bostit hir with blasphematioun: To preistis go mak 3our protestatioun. It is, said thay, mony one houndreth 3eir	880 884
Chastity, counted a rebel,	¶ Tyrit for tranell, scho to the preistis past, And to the rewlaris of religioun. Off hir presens schortlye thay war agast, Sayand, thay thocht it bot abusioun Hir to resaue: so, with conclusioun, With one auyce, decretit and gaue³ dome, Thay walde resset no Rebell out of Rome.	888
was scouted,	Sulde we rasaue that Romanis hes refusit, And baneist Inglande, Italye, and France,	892
	¹ E Chiastytie ² E tharall ³ E geue	

For 3our flattrye, than wer¹ we weill abusit.

Pass hyne, said thay, and fast 3our waye and earner:

Amang the Nonnis go seik 3our ordinance;

For we have maid aith of fidelytie

To dame Ryches and Sensualytie.

and bid to take refuge among the nuns,

896

and bid to take refuge among the nuns,

Than paciently scho maid progressioun

Towarde the Nonnis, with hart syching ful sore.

Thay gaif hir presens, with processioun,

Ressauand² hir with honour, laud, and glore,

Purposyng to preserue hir euer more.

Off that nouellis come to dame Propertie,

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 3eild thame haistelye,
And humilye of that gylt askit grace,
Syne gaue thair³ bandis of perpetuall peace.

Ressauand² 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 cure.
Quhare bene scho now? than said the gredy gled.

Nocht amang 30w, said scho, I 30w assure:

I traist scho bene vpon the borrow mure,
Besouth Edinburgh, and that rycht mony menis,
Profest amang the Systeris of the schenis.

Thare hes scho found hir mother Pouertie, 920

And Deuotioun, hir awin syster carnall;

Thare hes scho found faith, hope, and charitie,

Togidder with the verteous Cardinall:

Thare hes scho found ane Conuent 3it vnthrall

924

¹ E war ² E Resevand ³ E thir ⁴ E cheritie

THE TESTAMENT OF THE PAPYNGO. other Virtues. To dame Sensuall, nor with ryches abusit, So quietly those lady bene Inclusit. The Pyote said: I dreid, be thay 2 assail; eit, Thay rander thame, as did the holy Nonnis. 928 Doute nocht, said scho; for thay bene so artalzeit, Thay purpose to defend thame with thair gounnis: The nuns there will retain them. Reddy to schute, thay have sax gret Cannounnis,— Persenerance, Constance, and Conscience, 932Austerytie, Laubour, and Abstynance. ¶ To resyste subtell Sensualytie, Strongly thay bene enarmit, feit and handis, Be abstynence, and keipith pouertie, 936 Contrar ryches and all hir fals seruandis: How effectual resistance may Thay have ane Boumbard, braissit vp in bandis, To keip there porte, in myddis of there³ clois, Quhilk is callit Domine custodi nos: 940 Within quhose schote there dar no Enimeis Approche there place, for dreid of dyntis doure. Boith nycht and daye thay wyrk, lyke besye beis, For there defence,—reddye to stand in stoure,— 944 be made to Sensuality, And hes sic watcheis on thare vtter toure,4 That dame Sensual with seage 5 dar not assail; e, Nor cum within the schote of there artail; e. The Pyote said, quhareto suld thay presume 948 For to resyste sweite Sensualytie, Or dame ryches, quhilk is reularis bene in Rome? Ar thay more constant, in there qualytie, which Rome does not resist. Nor the prencis of Spiritualytie,6 952

Quhilkis plesandlye, withouttin obstaikle, Haith thame resauit in there habitakle?

¹ E reches 3 E the 4 E viher ture ² E thay be ⁶ E spritualitie ⁵ E sage

Quhow lang, traist 3c, those ladyis sall remane So solyter, in sic perfectioun? The Papingo said: brother, in certane,	956	
So lang as thay obey correctioun, Cheisyng thare heddis be electioun, Unthrall to ryches, or to pouertie, Bot as requyrith thare necessitie.	960	Will the nuns aforesaid remain incorrupt?
O prudent prelatis, quhare was 30ur prescianis, That tuke on hand tyll obserue Chaistytie, But austeir lyfe, laubour, and abstenance? Persauit 3c nocht the gret prosperitie Apperandlye to cum of propertie? 3e knaw gret cheir, gret eais, and Ydelnes	964	How to preserve chastity.
To Lychorie was mother and maistres. Thow rauis vnrockit, the rauin said, be the rude,	968	
So to reproue 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.	972	Riches, their use, and their abuse.
Than said the Rauin one replycatioun;	976	
Syne said, thy reasone is nocht worth ane myte As I sall preue, with protestatioun, That no man tak my word is in dispyte: I saye, the temporall Prencis hes the wyte, That in the kirk sic Pastours dois prouyde, To gouerne saulis that not tham selfis can gyde.	980	Blame thrown on Princes.
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
¹ E resone ² E goueran		S

MONARCHE, I.

200		
spoilt by riches.	Orderlye chosin be electioun, As Gregore, Ierome, Ambrose, and Augustyne, Benedic, Barnerd, Clement, Cleit, and Lyne.	988
Unfit bishops are now chosen;	Sic pacient Prelatis enterit be the porte, Plesand the peple be predicatioun. Now dyke lowparis dois in the kirk resort: Be Symonie and supplycatioun Off Preneis be thare presentatioun. So sillye Saulis, that bene Christis scheip,	992
	Ar geuin to hungre gormande wolfis to keip.	996
and their inferiors are like them.	No maruell is, thocht we Religious men Degenerit be, and in our lyfe confusit: Bot sing and drynk, none vther craft we ken, Our Spirituall ² Fatheris hes ws so abusit: Agane our wyll, those treukouris bene intrusit. Lawit men hes, now, religious men in curis; Profest Uirgenis, in keipyng of strong huris.	1000
Misbestowal of	Prencis, preneis, quhar bene 30ur heych prudence In dispositioun of 30ur Beneficeis? The guerdonyng of 30ur Courticience Is sum ³ cause of thir gret Enormyteis.	1004
benefices.	There is one sorte, watend, lyke houngre fleis, For spirituall cure, thocht thay be no thing abyll Quhose gredie thristis bene Insaciabyll.	1008 l,
0.	Preneis, I pray 30w, be no more abusit, To verteous men hauyng so small regarde. Quhy sulde vertew, through flattrye, be 5 refusit,	1012
Alas, that virtue is slighted!	That men, for cunnyng, can get no rewarde? Allace, that euer one braggar, ⁶ or ane barde, Ane hure maister, or ⁷ commoun hasarture, Sulde in the kirk get ony kynde of cure!	1016
16/	$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	Frome

War I one man worthy to weir ane croun, Ave guhen there vakit ony beneficeis, I suld gar call ane Congregatioun,— The principall of all the preliceis, Moste counnyng clerkis of Universiteis, Moste famous fatheris of religioun,-

With there aduyse, mak dispositioun.

1020 If I were king.

1024

I sulde dispone all offices Pastorallis Tyll Doctours of deuynitie, or Iure; And cause dame Uertew pull 1 vp all hir salis, Quhen counnyng men had in the kirk moist cure; 1028 things would not Gar Lordis send there sonnes, I 30w assure, To seik science, and famous sculis frequent; Syne, thame promoue that war moste sapient.

be as now.

1032 Gret plesour war to heir ane Byschope preche, One Dane, or Doctour in Diuinitie, One Abbote quhilk could weill his conuent teche, One Persoun² flowyng in Phylosophie: I type my tyme, to wys quhilk wyll nocht be. War nocht the precheing of the beggyng freris,

Where are eloquence and 1036 learning?

As for there precheing, quod the Papingo, I thame excuse, for guhy thay bene so thrall To Propertie and hir ding Dochteris two,-Dame Ryches and fair lady Sensuall,— Thay may nocht vse no pastyme spirituall; And in there habitis they tak sic delyte,

Tynt war the faith amang the Seculeris.

Thay haue³ renuncit russat and roploch quhyte.

Cleikand to thame skarlote and Crammosie, With Meneuer, martrik, grice, & ryche armyne, There lawe hartis exaultit ar so hie,

Ecclesiastics

1048

1040

1044

1 E put

² E Persone

³ E heue

258	THE TESTAMENT OF THE PAPYNGO.	
indulge in gay apparel	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 3ule.	1052
and rank libidi- nousness.	Syne, fair ladyis thare Chene may not eschape, Dame Sensuall so sic seid haith in tham sawin. Les skaith it war, with lycence of the Pape, That ilke Prelate one Wyfe had of his awin, Nor se thar bastardis ouirthort the cuntre blawin For, now, be thay weill eumin from the sculis, Thay fall to work, as thay war commoun bullis.	1056
	Pew, quod the gled, thow prechis all in vaine: 3e Seculare folks ² hes of our cace no curis. I grant, said scho; 3it men wyll speik, agane,	1060
The fruit of their doings.	Quhow 3e haif maid a hundreth thousand huris, Quhilkis neuir hade bene, war not 30ur lyo	homia
	luris:	1064
	And, gene I lee, hartlye I me repent; Was neuer Bird, I watt, more penitent.	
The kite shrives	Than scho hir schraue, with denote contynance, To that fals gled, quhilk fengeit hym one freir; And, quhen scho had fulfyllit hir pennance, Full subtellye at hir he gan inqueir:	1068
the parrot,	Cheis 30w, said he, quhilk of ws brether heir Sall haue of all 30ur naturall geir the curis: 3e knaw none bene more holye creaturis.	1072
who disposes of her effects,	I am content, quod the pure Papingo, That 3e,3 freir Gled, and corby monk, 3our brothe Haue cure of all my guddis, and no mo, Sen, at this tyme, freindschip I fynd non vther. We salbe to 3ow trew, as tyll our Mother,	r, 1076
	Quod thay, and sweir tyll fulfyll hir intent.	70.16

1 P thay be

Off that, said scho, I tak ane Instrument.

 2 P floks

³ E the

1080

The Pyote said: quhat sall myne office bee?

Ouirman, said scho, vnto the tother two.

The rowpand¹ Reuin said: sweit syster, lat se

3 our holy intent; for it is tyme to go.

The gredie gled said: brother, do nocht so;

We wyll remane, and haldin vp hir hede,

And neuer depart² frome hir, tyll scho be dede.

The Papingo thame thankit tenderlye, 1088

And said: sen 3e haue tane on 30w 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 christall³ cleir,
On to the Bak 3e sall thame⁴ boith present,
In Phebus presens quhilk dar nocht appeir,
Off naturall sycht scho bene so Impotent.
My birneist beik I laif, with gude⁴ entent,
Onto the gentyll, pieteous Pillycane,
To helpe to peirs hir tender hart in twane.

1096

her eyes and beak;

I laif the Goik,⁵ quhilk hes no sang bot one,
My musyke, with my voce Angelyeall;
And, to the Guse, 3e geue, quhen I am gone,
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 lyfe⁶ renewis.

In Arabye 3e sall hir fynde, but weir,

And sall knaw hir⁷ be hir moste heuinly hewis,—

and her bones,

¹ E rolpand ² E deport ³ E christell ⁴ E omitted ⁵ E Goilk ⁶ E liue ⁷ E hir kuaw

to the Phœnix.	Gold, Asure, Gowles, Purpour, and Synopeir. Hir dait is for to leif fyue houndreth 3eir: Mak to that bird my commendatioun. And, als, I mak 30w supplycatioun,	1112
She leaves her heart to the king;	Sen of my corps I haue 30w geuin the cure, 3e speid 30w to the court, but tareyng, 1 And tak my hart, of perfyte portrature, And it present onto my Souerane Kyng: I wat he wyll it clois in to one 2 ryng. Commande me to his grace, I 30w exhorte, And of my passioun mak hym trew reporte.	1116 1120
and, to her executors, sundries.	3e thre my trypes sall haue, for 3our trauell, With luffer and lowng, to part equale amang 3ow, Prayand Pluto, the potent prince of hell, Geue 3e fail3e, that in his seit3 he fang 3ow. Be to me trew, thocht I no thyng belang 3ow: Sore I suspect, 3our conscience be to large. Doute nocht, said thay; we tak it with the charge	1128
Commending her spirit to the Queen of the Fays,	¶ Adew, brether, quod the pure Papingo; To talking more I haue no tyme to tarye: Bot, sen my spreit mon fra my body go, I recommend it to the quene of farye, ⁴ Eternallye in tyll hir court to carye, In wyldernes, among the holtis hore. Than scho inclynit hir hed, and spak no more.	1132 1136
she falls, in act to die,	Plungit in tyll hir mortall passioun, Full greuouslie scho gryppit to the ground. It war to lang to mak narratioun Off sychis sore, with mony stang and stound. Out of hir wound the blude did so ⁵ abound, One coumpas round was with hir blude maid reid Without remaid, there wes ⁶ no thyng bot dede.	1140
	¹ E tarynng ² E ane ³ P feit ⁴ E farayo ⁵ E sore ⁶ E was	3

And, be scho had In Manus tuas said, 1144 Extinctit wer hir naturall wyttis fyue; Hir hed full softlye on hir schulder laid, Syne, saild the spreit, with panes pungityue. and gives up the ghost. The Rauin began rudely to ruge and ryue, 1148 Full gormondlyke his emptie throte² 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: In tyll our rycht, I wat, no wycht dar wrang ws. The Pyote said: the feinde resaue the fouther.³ Quhy mak 3e me stepbarne, and I 3our brother? 3e do me wrang, schir gled; I schrew 3our harte. 1156 Tak there, said he, the puddyngis, for thy parte.

Her pions executors

1152

1160

1164

Than, wyt 3e4 weill, my hart wos wounder sair, For to behalde that dolent departing, Hir Angell fedderis fleyng⁵ in the air: Except the hart, was left of hir no thyng. 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.

wrangle for her remains:

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 claucht⁶ in his cluke, And fled his way: the laue, with all there mycht, To cheace the gled, flew, all, out of my sycht.

1168 and the kite gets the better of the rest.

Now have 3e hard this lytill Tragedie, 1172 This Tragedy The sore complent, the testament, & myschance

¹ E sulder ² E thorte ³ E fother ⁴ E wat we ⁵ E fletyng ⁶ E claukit

and Testament thus ends,—	Off this pure Bird, quhilk did ascend so hie. Beseikand 30w, excuse myne Ignorance, And rude indyte, quhilk is nocht tyll auance. And, to the quair, I geue commandiment, Mak no repair quhare Poetis bene present:	1176
	Because thow bene	
	But Rethorike, so rude,	1180
	Be neuer sene	
	Besyde none vther buke,	
	With Kyng, nor Quene,	
	With Lord, nor man of gude.	1184
a poor thing, of small account.	With coit vnclene, ¹	
	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.

FINIS. 20

1192

¹ P, E one vnclene ² E quharefor

HEIR FOLLOUIS THE DREME OF SCHIR DAUID LYNDESAY, OF THE MONT, FAMILIAR SERUITOUR TO OUR SOUERANE LORD, KYNG IAMES THE FYFT. &c.

THE EPISTIL.

RYCHT Potent Prince, of hie Imperial blude,

Onto thy grace I traist it be weill knawin, My seruyce done onto thy Celsitude, Quhilk nedis nocht at lenth for to be schawin; 4 Sire, I have long served And, thocht my zouthed now be neir ouer blawin, thee,-Excerst² in seruyce of thyne Excellence, Hope hes me hecht ane gudlie recompence. Quhen thow wes 30ung, 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, sweitlie³ to the sang: from thy very infancy,-Sumtyme, in dansing, feiralie I flang; 12 And, sumtyme, playand fairsis⁴ on the flure; And, sumtyme, on myne office takkand cure; And, sumtyme, lyke ane feind, transfegurate; And, sumtyme, lyke the greislie⁵ gaist of gye; 16 In divers formis, oft tymes, disfigurate; And, sumtyme, dissaggist full plesandlye. and in various capacities, So, sen thy birth, I haue⁶ continewalve Bene occupyit, and aye to thy plesoure; 20

And, sumtyme, seware, Coppare, and Caruoure,

Thy purs maister and secreit Thesaurare,

Thy Yschare, age sen thy Natyuitie,

1-1 E Kny^t alias Kyng of Armes, dereket onto our Souerane

Lord Kyng Iames the Fyft.

² E experte ³ E softlye ⁴ E farsis ⁵ E gryslye ⁶ E haif ⁷ E Copper

chamberlain, &c. &c.	Qubilk, to this houre, hes keipit my lawtie. Louyng be to the blyssit Trynitie, That sic ane wracheit worme hes maid so habyll Tyll sic ane Prince to be so greabyll!	24 28
The stories of Hector, Arthur,	Bot, now, thov arte, be Influence naturall, Hie of Ingyne, and rycht Inquisityue Off antique storeis and dedis marciall. More plesandlie the tyme for tyll ouerdryue, I haue, ² at lenth, the storeis done discryue Off Hectour, Arthour, and gentyll Iulyus, Off Alexander, and worthy Pompeyus,	32
Jason, Medea, Hercules, &c.,	¶ Off Iasone, and Media, all at lenth, Off Hercules the actis honorabyll, And of Sampsone the supernaturall strenth, And of leill Luffaris storeis amiabyll; And oft tymes³ haue² I fein;eit mony fabyll,— Off Troylus the sorrow and the Ioye, And Seigis all, of Tyir, Thebes, and Troye.	36 40
with many prophecies, I have told you;	The Prophise of Rymour, Beid, & Marlyng, And of mony vther plesand storye,— Off the reid Etin, ⁴ and the gyir carlyng,— Confortand the, quhen that I sawe the sorye. Now, with the supporte of the king of glorye, I sall the schaw ane storye of the new, The quhilk affore I neuer to the schew.	44
and now I relate something besides.	Bot humilie I beseik thyne Excellence, With ornate terms thocht I can nocht expres This sempyll mater, for laik of Eloquence, 3it, nochtwithstandyng all my besynes, With hart and hand my mynd ⁵ I sall adres, As I best can, and moste compendious.	52
	Now I begyn: the mater hapnit thus.	56
	¹ E agreabill ² E hef ³ E oftymes ⁴ E Eitin	⁵ E pen

THE PROLOUG.

IN to the Calendis of Ianuarie, Quhen fresche Phebus, be mouyng circulair, Frome Capricorne wes enterit in Aquarie, With blastis that the branchis maid full bair, The snaw and sleit perturbit all the air, And flemit Flora frome enery bank and bus, Throuch¹ supporte of the austeir Eolus;	60	One morning in January,
¶ Efter that I the lang wynteris nycht Hade lyne walking, in to my bed, allone, Through¹ heuy thocht, that no way sleip I mycht, Remembryng of diuers thyngis gone, So, vp I rose,² and elethit³ me anone. Be this, fair Tytane, with his⁴ lemis lycht, Ouer all the land had⁴ spred his baner⁵ brycht.	64 68	after a sleepless night, I rose,
¶ With cloke and hude I dressit me belyue, With dowbyll schone, & myttanis on my handis. Howbeit the air wes rycht penitratyue, 3it fure I furth, lansing ouirthorte the landis, Towarte the see, to schorte me on the sandis; Because vnblomit was baith bank and braye. And so, as I was passing be the waye,	72 76	and went forth, for diversion.
Quhilk in to May wes dulce and delectabyll: With stalwart stormes ⁶ hir sweitnes wes suprisit; Hir heuynlie hewis war turnit in to sabyll, Quhilk is vmquhyle war to luffaris ⁷ amiabyll. Fled frome the froste the tender flouris I saw, Under dame Naturis mantyll lurking law.	80	There were no flowers;
¹ E Throw ² E rais ³ E cleytht ⁴ E omitted ⁵ E banair ⁶ P stromes ⁷ E luffers		

200	THE DAILS.	
and the small birds wished for summer.	¶ The small fowlis in flokkis saw I flee, To Nature makand gret lamentatioun: Thay lychtit down besyde me, on ane tree,— Off thare complaynt I hade compassioun,— And, with ane pieteous¹ exclamatioun, Thay said: blyssit be Somer, with his flouris; And waryit be thow, wynter, with thy schouris.	88
The lark longed	¶ Allace! Aurora, the syllie ² Larke can crye, Quhare hes thow left thy balmy lyquour sweit, That vs reiosit, we mountyng in the skye? Thy ³ syluer droppis ⁴ ar turnit ⁵ in to sleit.	92
for the sun's warmth,	O fair Phebus, quhare is thy hoilsum heit? Quhy tholis thoy thy heuinlie plesand face With mystic vapouris to be obscurit, allace?	96
and for the season of daisies and roses,	Quhar art thov, May, with Iune, thy syster scheme Weill bordourit with dasyis of delyte? And gentyll Iulet, with thy mantyll grene, Enamikit with rosis reid and quhyte? Now, auld and cauld Ianeuar, in dispyte, Reiffis frome vs all pastyme and plesoure. Allace! quhat gentyll hart may this Indure?	100
and was not able to sing.	¶ Ouersylit ar with cloudis odious The goldin ⁸ skyis of the orient, Cheangeyng ⁹ in sorrow our sang melodious, Quhilk we had wount to sing with gude intent, Resoundand to the heuinnis firmament: Bot now our daye is cheangit in to nycht.	108
Pensive, I	With that thay rais, & flew furth out 10 of my sych Pensyue in hart, passing full soberlie, Onto the see 11 fordwart I fure anone:	ht,

_	The see ¹ was furth; the sand wes smoith ² & dryyo Than vp and doun I musit myne alone, Tyll that I spyit ane lytill Caue of stone, Heych in ane craig: vpwart I did approche, But tarying, and clam vp in the Roche,		passed on to the sea, climbed up a rock,
r	And purposit, for passing of the tyme,	120 124	and sat down in a nook, intending to write something.
	Bot satt styll, in that coue, quhare I mycht se The woltryng ⁴ of the wallis ⁵ vp and doun, And this fals wardlis Instabilytie Unto ⁶ that sey makkand comparisoun, And of the wardlis ⁷ wracheit variasoun, ⁸ To thame that fixis all ⁹ thare hole ¹⁰ intent, Considdryng quho moste had suld moste repent.	128 132	While I was musing there,
	So with my hude my hede I happit warme, And in my cloke I fauldit boith my feit; I thocht my corps with cauld suld tak no harme, My mittanis held my handis weill in heit: The skowland craig me couerit frome the sleit. Thare styll I satt, my bonis for to rest, Tyll Morpheus with sleip my spreit opprest.	136 140	sleep overcame
	So, throw the boustious blastis of Eolus, And throw my walkyng on the nycht before, And throuch the seis mouyng maruellous, 12 Be Neptunus, with mony route and rore, Constranit I was to sleip, withouttin more; And quhat I dremit, in conclusioun, I sall 30w tell,—ane maruellous 13 visioun.	144	and I dreamed as follows.
	FINIS.		
	LE core 2 E amotho 3 E And 4 E maltinom		

 $\begin{smallmatrix} 1 & E & \text{sey} \\ 5 & E & \text{vallis} \end{smallmatrix} \quad \begin{smallmatrix} 2 & E & \text{smothe} \\ 6 & E & \text{on to} \end{smallmatrix} \quad \begin{smallmatrix} 3 & E & \text{And} \\ 7 & E & \text{warldlis} \end{smallmatrix} \quad \begin{smallmatrix} 8 & E & \text{warisoune} \\ 8 & E & \text{warisoune} \end{smallmatrix}$

HEIR ENDIS¹ THE PROLOUG, AND FOLLOWIS² 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 me. Tyl hir agane maid humyl reuerence,
And hir demandit, sauyng⁴ hir plesance,
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,
Because I se thy spreit withoute mesoure
(So sore⁵ perturbit be malancolye,
Causyng thy corps to vaxin cauld and drye;)
Tharefor, get vp, and gang, anone, with me.
So war we boith, in twynkling of ane Ee,

She had come to cheer me up.

She escorted me to Hell, Down 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,

3 owtyng and sowlyng we hard with mony sell:

30wtyng and 30wlyng we hard, with mony 3ell: In flame of fyre, rycht furious and fell, 164

168

172

Was eryand mony eairfull creature,

Blasphemand God, and waryand nature.

There sawe we divers Papis and Empriouris, Withoute recover, mony cairfull kyngis; There sawe we mony wrangous Conquerouris, Withouttin rycht, reiffaris of ytheris ryngis:

Withouttin rycht, reiffaris of vtheris ryngis: The men of kirk lay⁷ boundin in to byngis. There saw we mony cairfull Cardinall, And Archebischopis in there pontificall,

where I saw popes, emperors, kings,

¹ E Endit ² E Followith

³ E after Heading has *Thessalon*, *V*. Prophetias nolite spernere. Omnia autem probate; quod bonum est tenete.

⁴ E saving ⁵ E soir ⁶ E erd ⁷ E law

Priouris, Abbottis, and fals flattrand freris,— To specifye thame all, it wer ane ¹ cummer,— Regulare channonis, churle ² monk <i>is</i> , & chartarers,	176 180	and hosts of the religious.
Scho said, the cause of thare vnhappy chance Was Couatyce, Luste, and ambusioun, ⁵ The quhilk now garris thame want fruitioun	184 188	Why were they in torment?
And war promouit be there fengeit flecheing, ⁷ Nocht for there seience, wysedome, nor techeing: Be Symonie was there promotioun,—	19 2 196	Some of the causes
¶ Ane ⁸ vther cause of the ⁹ punysioun. Off thir vnhappy prelattis, Imprudent, Thay maid nocht equale distributioun Off haly kirk the Patrimonie and rent; Bot temporallie thay haue it all mispent, Quhilkis suld haue bene trypartit in to thre: First, to vphauld the kirk in honestie;	200	specified that consigned
The secunde part, to sustene there aistatis; The thrid part, to be gewin to the puris. Bot thay dispone that geir all vther gaittis,— On cartis, and dyee, on harllotrie, and huris: 1 E bot 2 E chrul 3 E Rememberance 4 E that E ambitioun 6 E manne 7 E flenchyng 8 P. E.		these sacred personages

to perdition.	Thir catyuis tuke no compt of thair awin curis; Thare kirkis rewin, there ladyis clenely cled, And rychelye rewlit, boith at burde and bed.	208
There were Simon Magus, Caiaphas,	Thare bastarde barnis proudely thay prouydit; The kirk geir larglye thay did on thame spende: In thare difaltis, thare subdetis wer misgydit, And comptit nocht thare God for tyll offend, Quhilk gart tham want grace at thair letter end. Rewland that 1 rowte I sawe, in Capis of Bras, Symone Magus, and byschope Cayphas.	212 216
Annas, Judas, Mahomet, &c. &c.	Byschope Annas, and the treatour Iudas, Machomete, that Propheit poysonabyll, Choro, Dathan, and Abirone thare was: Heretykis we sawe vunumerabyll. It wes ² ane sycht rycht wounderous lamentabyll, Quhow that thay lay, in to tha ³ flammis fletyng, With cairfull cryis, girnyng, and greityng.	220 224
Disobedience and abuse sorely visited.	¶ Religious men wer punyste panefullie, For vaine glore, als, for Inobedience,— Brekand thare constitutionis wylfullie, Nocht haiffand thare Ouermen in reuerence. To knaw thare rewle thay maid no delygence: Unleifsumlie thay vsit propertie, Passing the boundis of wylfull pouertie.	228
Blame attributed to Constantine,	Full sore wepyng, with vocis lamentabyll, Thay cryit lowde: O Empriour Constantyne, We may wyit thy ⁴ possessioun poysonabyll Off all our gret punysioun and pyne. Quhowbeit thy purpose was tyll ane gude fyne,	232 236
F emporal	Thow baneist ⁵ frome ws trew deuotioun, Haiffand sie Ee tyll our promotioun. ¶ Than we beheld ane den full dolorous,	200
•	Quhare that Prencis and lordis temporall	240
	¹ E the ² E was ³ E that ⁴ E thay ⁵ E ba	mest

War Cruciate ¹ with panis regorous. Bot, to expreme there panis in speciall, It dois exceed all my memoriall: Importabyll paine thay had, but confortyng: There blude royall maid thame no supportyng.	214	princes and nobles were punished in a place apart,
Sum catyue kyngis, for creuell oppressioun, And vther sum, for thare wrangus conquest, War condampnit, thay and thare Successioun; Sum, for publict adultrye and incest: Sum leit thare peple neuer leif in rest, Delyting so in plesour sensuall;	248	for their crueity, sensuality, &c., &c.
Quharefor thare paine was, thare, perpetuall. Thare was the cursit Empriour Nero, Off enerilk vice the horrabyll weschell; Thare was Pharo, with divers Prencis mo, Oppressouris of the barnis of Israell; Herode, and mony mo than I can tell: Ponce Pylat was thare, hangit be the hals, With vniuste Iugis, for thare sentence fals.	252 256	Such were Nero, Pharaoh, Pontius Pilate,
Dukis, Merquessis, Erlis, Barronis, Knychtis, With thay Prencis, wer punyst panefullie; Partycipant 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:	260 264	dukes, mar- quesses, earls, &c.,
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:— Sum, for thare pryde; sum, for Adultrye; Sum, for thare tyisting men to Lechorye;	268 272	empresses, queens, duchesses, &c.
¹ E Curciate ² E omitted		

MONARCHE, 11.

Of their vicious lives,	Sum had bene creuell and malicius;	
	Sum, for making of wrangous heretouris.	
	For to rehers there lyffis vitious,	276
	It wer bot 1 tarye to the auditouris:	
	Off Lychorye thay wer the verray luris;	
	With there prouocatyue Impudicitie,	
	Brocht mony ane man to Infelicitie.	280
	Sum wemen, for there pussillamytie,	
	Ouerset with schame, thay did thame neuer schryu	е
	Off secreit Synnis done in quietie;	
passed without repentance.	And sum repentit neuer in there lyue:	284
repontation	Quhairfor, ² but reuth tha ³ ruffeis did thame ryue,	
	Regoruslie, withoute compassioun:	
	Gret was there dule and lamentatioun.	
	That we wer ⁴ maid, thay cryit oft, allace!	288
	Thus Tormentit with panis Intollerabyll.	
	We mendit nocht, quhen we had tyme and space,	
How they	Bot tuke, in eird, our lustis delectabyll:	
bewailed their state,	Quharfor, with feindis, vgly and horrabyll,	292
	We ar condampnit for euer more, allace!	
	Eternalie, withouttin hope of grace.	
	¶ Quhare is the meit and drynke delicious,	
	With quhilk we fed our cairfull cariounis,—	296
	Gold, syluer, sylk, with peirlis precious,	
recurring to their	Our ryches, rentis, and our possessionis?	
former comforts.	Withouttin hope of our remissionis,	
	Allace! our panis ar Insufferabyll,	300
	And our tormentis to compt Innumirabyll.	
	Than we beheld quhare mony ane thousand	
Of the fry	Comoun peple laye flichtrand in the fyre:	
-	Off enerilk stait there was ane bailfull band.	304
	⁴ E war to ² E Ouharefor ³ E that ⁴ E w	ar

Thare mycht be sene mony sorrowfull Syre: Sum for Inuy sufferit; and sum, for Yre; And sum, for laik of restitutioun Off wrangous geir, without remissioun:	308	of folk less exulted,
Mansworne merehandis, for thar wrangus winning Hurdaris of gold, and commoun Occararis; Fals men of Law, in Cautelis rycht cunning; Theiffis, reuaris, and publict oppressaris. Sum part thair was of valeill Lauboraris: Craftismen thair saw we, out of nummer. Off ilke stait to declare it wer ane cummer;		including merchants, lawyers, &c., &c.
And, als, langsum to me for tyll Indyte Off this presoun the panis in speciall, The heit, the calde, the dolour, and dispyte, Quharefor, I speik of thame in generall,— That dully den, that furneis Infernall, Quhose reward is rew, without remede, Euer deyand, and neuer to be dede;	316 320	Touching Hell, as to temperature,
Hounger ¹ and thrist, in steid of meit and drynk, And, for there elethyng, tadis and Scorpionis. That myrke Mansioun is tapessit with stynk; Thay se bot horrabyll visionis; Thay heir bot scorne and derysionis Off foule feindis, and blasphemationis; There feillyng is Importabyll passionis;	324 328	personal discomforts,
¶ For melody, miserabyll murnyng. Thare is na² solace, bot dolour³ Infinyte, In bailfull beddis bitterlye burnyng, With sobbyng, syching, sorrow, and with syte, Thare conscience thare hartis so did byte. To heir thame flyte, it was ane cace of cair, So in dispyte, plungeit in to dispair.	332 336	and doleful noises.
¹ E Hunger ² E no ³ E dolur		m 2

Then we visited Purgatory,	A lytill aboue that dolorous doungeoun, ¹ We enterit in ane countre ² full of cair, Quhare that we saw mony ane legioun Greitand and gowland with mony reuthful rair. Quhat place is this, quod I, of blys so bair? Scho answerit and said: Purgatorye, Quhilk purgis Saulis, or they cum to glorye.	340
through which we hurried on	Quharefor, said I, leif we this sorte in thrall: I purpose neuer to cum heir agane; Bot, 3it, I do beleue, and euer sall, That the trew kirk can no waye erre at all. Sie thyng to be gret Clerkis dois conclude; Quhowbeit, my hope standis most in cristis blude.	344
to the Limbus Puerorum,	¶ Abufe that, in the thrid presoun, anone We enterit in ane place of perditione, Quhare mony babbis war makand drery mone, Because thay wantit the fruitioun Off God, quhilk was ane gret punytioun: Off Baptisme thay wantit the Ansenze. Upwart we went—and left that myrthles menze—	352 356
and to the Limbus Patrum.	In tyll ane volt, abone that place of paine, Unto the quhilk, but sudgeorne, we ascendit. That was the Lymbe, in the quhilk did remaine Our Forefatheris, because Adam offendit, Etand the fruit the quhilk was defendit. ³ Mony ane 3eir thay dwelt in that doungeoun, In myrknes and in desolatioun.	360
Then we passed up through	Than, through the erth, of nature cauld and dry, Glaid to eschaip those places parrelous, We haistit ws, rycht wounder spedalye: 3it we beheld the secretis maruellous,	368

The Mynis of gold and stonis precious, Off syluer, and of euerilk fyne mettell, Quhilk to declare it wer ouer lang to dwell.		the bowels of the earth,
Up, through the walter, schortlie we Intendit, Quhilk Inuirons the erth, withouttin doute; Syne, throw the air schortlie we ascendit, His Regionis through, behaldyng in and oute, Quhilk erth and walter closis round aboute: Syne, schortlie vpwarte throw the fyre we went, Quhilk wes the hiest and hotest Eliment.	372 376	and through the upper air,
Quhen we had all thir Elimentis ouer past,— That is to saye, Erth, walter, air, and fyre,— Upwart we went, withouttin ony rest. To se the Heuynnis was our maist desyre: Bot, or we mycht wyn to the heuin Impyre, We behuffit to passe the way, full ewin, Up through the Speris of the Planetis sewin;	380 384	beyond the seven planets:
First, to the Mone,—and vesyit all hir speir, Quene of the see, and bewtie of the nycht, Off nature wak and cauld, and no thyng clere; 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.	388 392	namely, the Moon;
¶ Than we ascendit to Mercurious, Quhilk Poetis callis god of Eloquence, Rycht Doctourlyke, with termes delicious, In arte exparte, and full of sapience: It wes² plesour to pans on his prudence.³ Payntours, Poetis ar subject to his cure; And hote and dry he is, of his nature.	396	sprightly Mercury;
And, als, as cunnyng Astrologis sayis, He dois compleit his cours, ⁴ naturallie,	400	radiant

¹ E vatter ² E was ³ E prudense ⁴ E curis

Venus,	In thre houndreth, and aucht, and thretty dayis. Syne, vpwart we ascendit, haistelye, To fair Uenus, quhare scho rycht lustelie Was set in to ane sett of syluer schene,— That fresche Goddes, that lustie luffis quene.	404
amorous and beautiful,	Thay peirsit ¹ myne hart, hir blenkis amorous: Quhowbeit that, sumtyme, seho is chengeabyll, With countynance and cheir full dolorous, Quhylummis, rycht plesand, glaid, and delectabyli Sumtyme, constant, and, sumtyme, variabyll, 3it hir bewtie, resplendand as the fyre, Swagis the wraith of Mars, that god of Yre.	408 I, 412
and provoking love;	This plesand Planeit, geue I can rycht discriue, Scho is baith hote and wak, ² of hir nature: That is the cause, scho is prouocatyue, Tyll all thame that ar subject to hir cure, To Uenus werkis tyll that thay may Indure: Als, scho completis hir coursis naturall In twelf monethis, withouttin ony fall.	416
the Sun,	¶ Than past we to the speir of Phebus brycht, That lusty lampe and lanterne of the³ heuin, And glader⁴ of the sterris⁵ with his lyeht, And principall of all⁶ the planetis sewin, And satt in myddis of thame all, full ewin, As Roye royall, rollyng in his speir, Full plesandlie, in to his goldin Cheir,—	424
the source of all life	Quhose Influence and vertew excellent Geuis the lyfe tyll euerilk erthlie thyng: That Prince of euerilk planeit, precellent, Dois foster flouris, ⁷ and garris heirbis ⁸ spryng Throuch the cauld eirth, and causis birdis syng:	428
	¹ E pairsit ² E vak ⁵ E omitted ⁴ E gyldo ⁵ E sternis ⁶ E omitted ⁷ E fluris ⁸ E herl	

And, als, his regulare mouyng in the hewin Is Iuste vnder the Zodiack, full ewin.		on earth,
For to discryue his diadame Royall, Bordourit aboute with stonis schyning brycht, His goldin Cairt, or throne Imperiall, The foure stedis that drawis it full rycht, I leif to Poetis; because I have no slycht: Bot, of his nature, he is hote and dryc, Completand, in ane 3eir, his cours, trewlie.	436 440	and gorgeous beyond my describing;
Than vp to Mars, in hye, we haistit ws,— Wounder hote, and dryer than the tounder; ² His face flamand, as fyre rycht furious: His bost & brag, more aufull than the thounder, Maid all the heuin most lyk to schaik ³ in schonder Quha wald behauld his countynance and feir, Mycht call hym, weill, the god of men of weir:	411	fiery Mars,
With colour reid, and luke malicious, Rycht colerick of his complexioun, Austeir, angrye, sweir, and sedutious, Principall cause of the distructioun Off mony gude and nobyll Regioun: War nocht Uenus his yre dois metigate, This warld of peace ⁴ wald be full desolate.	452	fruitful of destruction;
This god of greif, withouttin sudgeornyng, In 3eris twa his cours he doith compleit. Than past we vp 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.	456 460	Jupiter,
The auld Poetis, be superstitioun, Held Iupiter the Father principall 1 E trone 2 E thounder 3 E schak 4 E pace 5 E waiknes	464 e	feigne i, of old,

to be king of all the gods;	For his prerogatyuis in speciall: Als, be his vertew, in to generall, To aulde Saturne he makis resistance, Quhen, in his malice, he walde wyrk vengeance.	468
and Saturn,	This Iupiter, withouttin sudgeornyng, Passis throw all the twelf planetis, full ewin, In 3eris twelf: and, than, but tarying, We past vnto the hiest of the sewin,— Tyll Saturnus, quhilk trublis all the hewin With heuy cheir, and cullour paill as leid. In hym we sawe bot dolour to the deid:	472 476
every way disastrous.	And cauld and dry he is, of his nature, Foule lyke ane Oule, of euyll conditioun: Rycht vnplesand he is of portrature. His Intoxicat dispositioun, It puttis all thyng to perditioun,— Ground of seiknes and malancolious, Peruerst and pure, baith fals and Inuyous.	480
Then we reached the firmament,	His qualite I can nocht loue, bot lack. As for his mouyng, naturallie, but weir, ² About the singis of the Zodiack, He dois compleit his cours in thretty 3cir: And so we left hym in his frosty speir. Upwarte we did ascend, Incontinent, But rest, tyll we come to the Firmament,	484 488
stocked with stars,—	The quhilk was fixit full of sterris brycht, Off figour round, rycht plesand and perfyte, Quhose influence, and rycht excellent lycht, And quhose nummer, may nocht be put in wryte. ³ 3it, cunnyng Clerkis dois naturallye indyte, How that he dois compleit his cours, but weir, In space of sewin and thretty thousand 3cir.	492 496
	¹ E heist ² E veir ³ E vryte	

Than the nynt Speir, and mouare principall Off all the laif, we vesyit,—all that heuin Quhose daylie motion is contyneuall: Baith firmament and all the planetis sewin, Frome est to west,¹ garris thame turne,² full ewin, In to the space of four and twenty houris.³ 3it, be the myndis of the Austronomouris,⁴	500 504	which moves round the earth,
The sewin Planetis, in to thare proper speris, Frome west ⁵ to est, thay moue, naturallie, Sum swyft, sum slaw, as to thare kynde afferis,— As I haue schawin, afore, speciallie,— Quhose motioun causis contynewallie Rycht melodious harmonic and sound, And all throw mouyng of those Planetis round.	508	as do the planets, with harmony,
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 Ingyne,— Quhare God, in to his holy throne deuyne, Ryngis, in to his glore ⁶ Inestimabyll, With Angellis cleir, quhilkis ar Innumirabyll.	512 516	and, finally, Heaven.
In Ordouris nyne thir spretis glorious Ar deuydit, the quhilkis excellentlye Makis lonyng, with sound melodious, Syngand Sanctus rycht wounder feruentlye. Thir ordouris nyne thay ar full plesandlye Deuydit in to Ierarcheis three, And thre Ordouris in euerilk Ierarche.	520 524	There, with God, are angels,
The lawest ordoure ar of Angelis brycht, As Messingeris send vnto this law Regioun; The secund ordour, Archangelis, full of mycht, Uirtus, Potestatis, Principatis of renoun; 1 E wast 2 E, Pomitted 3 E, P 3 eris 1 P Austronomeris, E Astronomeris 5 E vast 6 E h T E Potestas, Principatus	528 ie glor	divided into

nine orders.	The saxt is callit Dominatioun; The sewint, Thronus; the auchtin, Cherubin; The nynt and heast, callit Scraphin.	532
And there is the Trinity,	And, nyxt, on to the blyssit Trynitie, In his Tryumphant¹ throne Imperiall:— Thre in tyll one, and one substance in thre, Quhose indivisabyll essens eternall The rude Ingyne of mankynd is to small Tyll comprehend, quhose power Infinyte And deuyne nature no Creature can wryte.	536
	So, myne Ingyne is nocht suffecient	540
which no man can understand.	For to treit of his heych Deuinitie: All mortal men ar Insufficient Tyll considder thay thre in vnitie. Sic subtell mater I man, on neid, lat be: To study on my Creid it war full fair, And lat Doctouris of sic hie materis declare.	514
We saw, also, Christ, in His humanity;	Than we beheld the blyste Humanitie Off Christe, sittand in to his Sege Royall, At the rycht hand of the Deuynitie, With ane excelland courte Celestiall, Quhose exersitioun contynewall	548
	Was in lonyng thair Prince with reuerence; And on this wyse thay kepit ordinance.	552
the B. V., with Her attendants;	Nyxt to the Throne we saw the ² Quene of Quenis, Weill cumpanyit with Ladyis of delyte: Sweit was the sang of those blyssit Uirginnis: No mortall man thare solace may indyte. The Angellis brycht, in nummer infinyte,— Eucrilk ordour in thare awin degre,—	556
	War officiaris vnto the deite. ³	560

¹ E Tryumphand ² E that ³ E, P diete

Patriarkis and Prophetis honorabyll,
Collaterall counsalouris in his consistorye,
Euangellistis, Apostolis venerabyll,
War Capitanis on to the Kyng of Glorye,
Quhilk Chiftane lyke had woun¹ the Uictorye.
Off that tryumphand courte celestiall
Sanct Peter was Lufetenand generall.

564
patriarchs, prophets, &c., headed by s. Peter;

The Martyris war as nobyll stalwart Knychtis,— 568

Discomfatouris of creuell battellis thre,
The flesche, the warld, the feind, & all his mychtis;
Confessouris, Doctouris in Diuinitie,
As Chapell clerkis on to his deite: 572

And, last, we sawe infinyte multytude
Makand seruyce vnto his² Celsitude,

Quhilkis, be the hie Deuyne permissioun,
Filicitie thay had Inuariabyll: 576
And of his Godhed cleir cognitioun;
And compleit peace thay had, Interminabyll: Of their unchanging felicity.
That plesand place, repleit of pulchritude, 580
Innumirabyll it was of magnitude.

Thare is plentic of all plesouris perfyte,

Euident brychtnes, but obscuritie;

Withouttin dolour, dulcore and delyte;

Withouttin 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; whose joys are past numbering, depicting,

The portratour of that palace³ preclare, depicting,

¹ E voun ² E the ³ E, P place

and imagining.	By Geomatre it is Inmesurabyll; By Rethorike, als, Inpronunciabyll: Thare is none eiris may heir, nor Eine may se, Nor hart may thynk, thare greit ² felyeitie.	592
Even S. Panl could not do them justice.	Quhare to sulde I presume for tyll indyte— The quhilk Sanct Paule, that doctour sapient, Can nocht expres, nor in to paper wryte— The hie excelland worke Indeficient, And perfyte plesoure, euer parmanent, In presens of that mychtie kyng of glore, Quhilk was, and is, and sall be³ euer more!	596 600
In vain I would have stayed there,	At Remembrance humilye I did inquyre, Geue I mycht in that plesour styll remane. Scho said: aganis reasoun is thy desyre: Quharefor, my freind, ⁴ thow mon returne agane, And, for thy Synnis, be pennance, suffer paine, And thole the dede, with creuell panis sore, Or thow be ding to ryng with hym in glore.	604 608
My conductress hurried me down again.	Than we returnit, sore aganis my wyll, Doun throw the speris of the heuinnis cleir. Hir commandiment behuffit I fulfyll, With sorye hart, wyt 3e, withouttin weir. I wald full faine haif taryit thare all 3eir; Bot scho said to me: thare is no remede: Or thow remane heir, first thow mon be dede.	612 616
I questioned her about the earth.	Quod I: I pray 30w hartfullye, madame, Sen we have had sic Contemplatioun Off heninlye plesouris, 3it or we passe hame, Lat we have sum consideratioun Off eirth, and of his Situatioun. Scho answerit and said: that sall be done. So wer we, boith, brocht in the air, full sone,	620
	1 E Impronucia byll 2 E, P omitted 3 E salbe 4 E frind	

Quhare we mycht se the Erth all at one sycht, Bot lyke one moit, as it apperit¹ to me, In to the respect of the heuinnis brycht. I haue maruell, quod I, quhow this may be: The eirth semis of so small quantitie, The leist Sterne fixit in the Firmament Is more than all the² eirth, be my Iugment.

624

She brought me within sight of it, minute in the distance.

628

FINIS.

E appeirit ² E omitted

THE QVANTITE OF THE ERTH.

What is the size of the earth?	Scho sayis: Sonne, thow hes schawin the veritie. The smallest sterne fixit in the firmament, In deid it is of greter quantytie Than all ¹ the eirth, efter the intent Off wyse and cunnyng Clerkis sapient. Quhat quantytie is, than, the eirth? quod Ie. ² That sall I schaw, quod scho, to the schortlie.	632 636
It is 50,75 0 leagues	Efter the myndis of the Austronimouris, And, speciallie, the Auctour of the Speir, And vther divers gret Phelosiphouris, The quantytie of the erth Circuleir	640 Bene te
in circumfer- ence.	And euerilk myle in aucht stagis deuyde: Ilk ⁴ staige, ane hundrith pais, twenty, and fyue; Ane pais, fyue fute, quha wald than rycht ⁵ desyde Ane fute, four palmes, geue I can rycht discryue; Ane palme, four Inche; and, quha sa wald belyue The Circuit of the eirth passe round aboute, Man be considderit on this wyse, but doute.	
A calculation.	Suppone that there war none Impediment, Bot that the cirth ⁶ but perrell wer, and plane, Syne, that the personn wer rycht deligent, And 3eid, ilk day, ten liggis in certane, He mycht pas round aboute, and cum agane, In four 3eris, saxtene oulkis, and dayis two: Go reid the Auctour, ⁷ and thow sall fynd it so.	652 656
	FINIS.	

 $^{^1}$ E omitted 2 E he 3 E sehaw to the 4 E In 5 Other editions here read—tham weil 6 E erith 7 E Author

THE DEUISIOUN OF THE EIRTH.

(Mari	AF3
	9
123	
AC.	

hen, certanlye, scho tuke me be the hand,

And said: my sone, cum on thy way is with

me.

660

And so scho gart me cleirly vnderstand

How that the eirth trypartit wes in thre,—
In Affrik, Europe, and Assie,

Efter the myndis of the Cosmographouris,

The earth consists of three parts.

664

That is to say, the wardlis Discriptouris;

First, Asia contenis in the Orient,
And is, weill, more than baith the vther twane;
Affrik and Ewrope, in the Occident,

And ar deuydit be ane sey, certane,

And that is callit the see Mediterane,

Their relative magnitudes

668

680

Quhilk at the strait of Marrok hes entre,
That is betuix Spange and Barbarie.

672

Towart the southwest lyis Affrica;
And, in the northwest, Europa doith stand;
And all² the est contenis Asia:
On this wyse is deuydit the ferme land.
It war mekle to me to tak on hand
Thir regionis to declare in speciall;
3it, sall I schaw thare names in generall.

In mony divers famous Regionis

Is deuydit this part of Asia,

Weill planesit³ with Cieteis, towris, and townis:

• The gret Ynde, and Mesopotamia, The divisions
Penthapolis, Egypt, and Seria, 684

Capadocia, Seres, and Armenye, Babilone, Caldia, Perth, and Arabye,

¹ E thay ² E omitted ³ plenisit

of Asia,	Sedone, Iudea, and Palestina, Euer, Sethea, Tyir, and Galelie, Hiberia, Bactria, and Phelestina, Hircanea, Compagena, and Samaric. In lytill Asia standis Galathie, Pamphilia, Isaria, and Leid, Regia, Arathusa, Assiria, and Meid.	688 692
those of Africa,	Secundlie, we considderit Africa, With mony fructfull ¹ famous regioun,— As Ethiope, and Tripolitana, 3ewges, quhare standis the tryumphant toun Off nobyll Cartage, that ciete of renoun; Garamantes, Nadabar, Libia, Getulia, and Maritania,	696 700
and those of Europe,	Futhensis, Numedie, and Thingetane: Off Affrick thir ar the principall. Than Ewrope we considderit, ² in certane, Quhose Regionis schortlie rehers I sall. Foure principall's I fynd abone thame all, Quhilkis ar Spanze, Italie, and France, Quhose Subregionis wer mckle ³ tyll auance:	704
the principal of which	Nether Scithia, Trace, and Garmanie, Thusia, Histria, and Panonia, Denmark, Gotland, Grunland, and Almanie, Pole, Hungarie, Boeme, Norica, Rethia, Teutonia, and mony diuers ma. And was in foure ⁵ deuidit Italie,— Tuskane, Ethuria, Naiplis, and Champanye:	708 712
are specified	And subdeuydit sindry vther wayis, As Lumbardic, Uencis, and vther ma, Calaber, Romanie, and Ianewayis. In Grece, Eperus and Dalmatica,	716
	¹ E fruetfull ² E eonsidder ³ E mikil ⁵ E fowr	⁴ E aduance

Tessalie, Athica, and Illeria, 720 by name. Achaya, Boetia, and Macedone, Archadie, Pierie, and Lacedone. And France we sawe denydit in to thre,— Belgica, Rethia, and Aquitane, 724And subdeuydit in Flanderis, Picardie, Normandie, Gasconze, Burguinze, & Bretane, Subdivisions of France, And vtheris divers Duchereis, in certane, The quhilks wer to lang for to declare; Quharefor, of thame as now I speik na2 mare. 728In Spanze lyis Castelze and Arrogone, Nauerne, Galice, Portingall, and Garnate. Than sawe we famous Ylis mony one, Quhilks in the Occiane sey was situate. 732 and those of Spain. 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 there names declare, 736As Madagascar, Gardes, and Taprobane, And vtheris divers Ylis gude and fair, Sundry famous

As Madagascar, Gardes, and Taprobane,
And vtheris diuers Ylis gude and fair,
Situate in to the sey Mediterrane,
As Syper, Candie, Corsica, and Sardane,
Crete, Abidos, Thoes, Cecilia,
Tapsone, Eolie, and mony vther ma.

Quho wald at lenth heir the Discriptioun
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 vnderstand,
Off Plenius, and worthy Tholomie,
Quhilks war³ exparte in to Cosmographie:

¹ E dewaydit ² E no ³ E wer MONARCHE, II. 744

748

740

References, for further information.

islands.

ับ

Thare sall¹ thay fynd the names and properteis

Off euery² Yle, and of ilke Regioun.

Than I inquirit of eirthly Paradyce,

Off the quhilk Adam tynt Possessioun.

Than schew scho me the Situatioun

Off that precelland place, full of delyte,

Quhose properteis wer³ lang for to Indyte.

756

FINIS.4

¹ E Thar sel ² E eweriik ³ E war ⁴ E, P, omitted

OF PARADICE,

THIS Paradyee, of all plesouris repleit, Situate I saw in to the Orient. That glorius gairth of enery flouris did fleit: The lusty Lillyis, the Rosis redolent, 760 I saw Paradise in the East. Fresche holesum fructis Indeficient, Baith herbe and tree, there growis euer grene, Throw vertew of the temperat 1 air serene. The sweit hailsum arromatyke odouris, 764 Proceeding from the herbis Medicinall, The heuinlie hewis of the fragrant flouris,— It was ane sycht wounder celestiall. Its delights battle description. The perfectioun to schaw, in speciall, And Ioyis, of that Regioun Denyne, Off mankynd it exceidis the Ingyne: ¶ And, als, so hie² in Situationn, Surmountyng the myd Regioun of the air, 772Quhare no maner of perturbatioun Off wodder may ascend so hie as thair: 1t stands very lofty. 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, 780 Sen the departyng of Adam, our Grandschvre,³ Its wall and its guard. Quhilk, throw his cryme, Incurrit Goddis Yre, And of that place typte the Possessioun, Baith frome hym self and his Successioun. 784

3 E granschyr

¹ E temporall

² E hei

Quhen this lufesum lady Remembrance¹ All this foresaid had gart me vnderstand, I prayit hir, of hir beneuolence, To sehaw to me the countre of Scotland. 788 I begged to be shown Scotland. Weill, sonne, scho said, that sall I tak on hand. So, suddanlie scho brocht me, in certane, Ewin Iuste abone the braid Yle of Bertane, Quhilk standis northwest, in the Occiane see, 792 And denydit in famous Regionis two,-The south part, Ingland, ane full ryche countre, Scotland, be north, with mony Ylis mo. Its situation. Be west Ingland, Yriland doith stand, also, 796 Quhose properteis I wyll nocht tak on hand To schaw at lenth, bot only of Scotland.

FINIS.2

¹ E lydy Rememberance

² E omitted

OF THE REALME OF SCOTLAND.

QUHILK, efter my sempyll Intandiment, And as Remymbrance ¹ did to me report, I sall declare the suith and verrayment, As I best can, and in to termes schort. Quharfor, effecteouslie I 30w exhorte, Quhowbeit my wrytting be nocht tyll auance, 3it, quhare I faill, excuse myne Ignorance.	800 804	My account will be brief.
Quhen that I had ouersene this Regioun, The quhilk, of nature, is boith gude and fair, I did propone ane lytill questioun, 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 dois proceid our pouertie?	808 812	Whence is Scotland's ill condition?
For, throw the supporte of 3 our hie prudence, Off Scotland I persaue the properteis, And, als, considderis, be experience, Off this countre the gret commoditeis: First, the haboundance of fyschis in our seis, And fructuall montanis for our bestiall, And, for our cornis, mony lusty vaill;	816	For, as to all manner of
The ryche Ryueris, plesand and proffitabyll; The lustic lochis, ³ with fysche of sindry kyndis; Hountyng, halkyng, for nobyllis conuenabyll; Forrestis full of Da, Ra, Hartis, and Hyndis; The fresche fontanis, quhose holesum cristel strand	820 823 lis	natural advan- tages, it is

¹ E Remembrance ² E quhare ³ P loochis

well provided with them.	Refreschis so the fair fluriste grene medis: So laik we no thyng that to nature nedis.	
Some of them particularized.	Off euery mettell we have the ryche Mynis, ² Baith Gold, Syluer, and stonis precious. Howbeit we want the Spyces and the Wynis, Or vther strange fructis delycious, We have als gude, and more neidfull for ws. Meit, drynk, fyre, clathis, thar mycht ³ be gart about Quhilk is als is nocht in al the Mapamound:	828 831 ound,
Why are we, then, so poor?	More fairer peple, nor of gretar ingyne, Nor of more strenth gret dedis tyll indure. Quharefor, I pray 30w that 3c wald defyne The principall cause quharefor we ar so pure; For I maruell gretlie, I 30w assure, Considerand the peple and the ground, That Ryches suld nocht in this realme redound.	836 840
Not because of the people or land.	My Sonne, scho said, be my discretioun, I sall mak answeir, as I vnderstand. I say to the, vnder confessioun, The falt is nocht—I dar weill tak on hand— Nother in to the peple nor the land. As for the land, it lakis na vther thing Bot laubour and the pepyllis governyng.	844
The question is repeated.	Than quharein lyis our Inprosperitie? ⁴ — Quod I: I pray 30w hartfullie, Madame, 3e wald declare to me the veritie;— Or quho sall beir ⁵ of our barrat the blame? For, be my treuth, to se I thynk gret schame So plesand peple, and so fair ane land, And so few verteous dedis tane on hand.	848 852
Some of	Quod scho: I sall, efter my lugement, Declare sum causis, in to generall, 1 E, P omitted 2 E Myudis 3 E may 4 E Improsperitie 3 E bair	856

And, in to termes schorte, schaw myne intent, And, syne, transcend more in to speciall. So, this is myne conclusioun fynall:		the reasons are enumerated.
Wantyng of Iustice, polycie, and peace,	860	
Ar cause of thir vnhappynes, allace!	000	
F It is deficill Ryches tyll incres,		
Quhare Polycie makith no residence;		
And Policey may neuer haue entres,	864	
Bot quhare that Iustice dois delygence		Prosperity de-
To puneis quhare thare may be found offence.		pends on peace.
Iustice may nocht haue Dominatioun,		
Bot quhare Peace makis habitatioun.	868	
¶ 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 veritie:	872	Why are we behind France,
Sen we have Lawis in to 1 this countre,		&c. ?
Quhy want we lawis Exersitioun?		
Quho suld put Iustice tyll exicutioun?		
Quharein dois stand our principall remeid?	876	
Or quha may mak mendis of this myscheif?		
Quod seho: 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;	880	The fault is in our governors.
For, quhen the heddis ar nocht delygent,	000	
The membris ³ man, on neid, be necligent.		
So, I conclude, the eausis principall		
Off all the trubyll of this Nationn	884	
Ar in to Preneis, in to speciall,		
The quhilk is hes the Gubernatioun,		Our princes are,
And of the peple Dominatioun,		chiefly, to blame.
Quhose contynewall ⁴ exersitioun	888	
Sulde be in Iustice ⁵ Exicutioun. ²		
177		

¹ E, P omitted ² E execusioun ³ E menbris ⁴ E contynnwell ⁵ E juste

A parallel adduced.	For, quhen the sleuthful hird dois sloug and sleip, Taking no cure in kepyng of his floke, Quho wyll go¹ sers amang sic heirdis scheip, May, habyll, fynd mony pure scabbit crok, And goyng wyll at large, withouttin lok: Than Lupis² cumis, and Lowrance, in ane lyng, And dois, but reuth, the sely scheip dounthryng.	892 896
Careful shepherd, safe sheep.	Bot the gude hird, walkryfe and delygent, Doith so, that all his flokis ar rewlit rycht, To quhose quhissill all ar obedient; And, geue the wolffis cumis, daye or nycht, Thame to deuore, than ar thay put to flycht, Houndit, and slane be there weill dantit doggis; So ar thay sure, baith 30wis, lambis, & hoggis.	900
Justice is what these realms want.	So, I conclude that, throw the necligence Off our infatuate heidis Insolent, Is cause of all this realmes indigence, Quhilkis in Iustice hes nocht bene delygent, Bot to gude counsall inobedient, Hauand small Ee vnto the comoun weill, Bot to thare singulare proffect enerilk deill.	904 908
The way to mend matters.	For, quhen thir Wolffis, be oppressioun, The pure peple but piete doith oppres, Than sulde the preneis mak punisioun, And cause tha ³ Rebauldis for to mak redres, That ryches mycht be, and Policey incres: Bot rycht difficill is to mak remeid, Quhen that the falt is so in to the heid.	912 916

$\mathrm{FINIS.^4}$

¹ E omitted
² E Lupus
³ E that
⁴ E, P omitted

THE COMPLAYNT OF THE COMOUN WEILL OF SCOTLAND.

AND, thus as we wer¹ talking to and fro,
We saw a boustius 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:
And fordwart fast his wayis he did aduance,—
With ane rycht malancolious countynance,—
924

With scrip on hip, and pyikstaff in his hand,
As he had purposit to passe fra hame.
Quod I: gude man, I wald faine vnderstand,
Geue that 3e plesit, to wyt quhat wer 3our name.
Quod he: my Sonne, of that I think gret schame;
Bot, sen thow wald of my name haue ane feill,
Forsuith, thay call me Ihone the comoun weill.

Schir Commoun weill, quho hes 30w so disgysit?

Quod I: or quhat makis 30w so miserabyll?

I haue maruell to se 30w so supprysit,

The quhilk that³ I haue sene so honorabyll.

To all the warld 3e haue bene proffitabyll,

And weill honorit in enerilk Natioun:

How happinnis, now, 30ur tribulatioun?

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.

Remane I heir, I am bot perysit;

¹ E war ² E Lvk ³ E omitted ⁴ E wes

unheeded at home.	For there is few to me that takis tent, That garris me go so raggit, rewin, and rent:	944
His friends were, all, in evil case.	My tender friendis ar, all, put to the flycht; For polecey is fled agane in France. My Syster, Iustice, almaist haith tynt hir sycht, That scho can nocht¹ hald ewinly the ballance. Plane wrang is plane capitane of Ordinance, The quhilk debarris Laute and reassoun; And small remeid is found for oppin treassoun.	948 952
In the south, mis- rule prevailed;	In to the south, allace! I was neir slane; Ouer all the land I culd fynd no releiff: Almoist betuix the Mers and Lowmabane I culde nocht¹ knaw ane leill man be ane theif. To schaw there reif, thift, murthour, and mischeif, And vecious workis, it wald infect the air; And, als, langsum to me for tyl! declair.	956
in the north, it was just as bad;	In to the hieland I could fynd no remeid; Bot suddantlie I wes put to exile: Tha sweir swyngeoris thay tuke of me non heid, Nor amangs thame lat me remane ane quhyle. Als, in the oute Ylis, and in Argyle, Unthrift, sweirnes, falset, pouertie, and stryfe Pat polacey in dainger of hir lyfe.	960 964
and he was ordered out of the lowlands.	In the lawland I come to seik refuge, And purposit there to mak my residence; Bot singulare proffect gart me soune disluge, And did me gret Iniuris and offence, And said to me: swyith, harlote, hy the hence; And in this countre se thow tak no curis, So lang as my auctoritic induris.	968 972
He despaired	And now I may mak no langer debait; ³ Nor I wate nocht quhome to I suld me mene;	
	¹ E noch ² E omitted ³ P bebait	

For I have socht throw all the Spirituall stait, Quhilk is tuke na compt for to heir me complene: Thare officiaris, thay held me at disdane; For Symonie, he rewlis vp all that rowte; And Couatyce, that Carle, gart bar me oute.	976 980	of the heads of the Church, corrupt.
Pryde haith chaist far ¹ frome thame humilitie; Deuotioun is fled vnto the freris; Sensuale plesour hes baneist Chaistitie; Lordis of Religioun, thay go lyke Seculeris, Taking more compt in tellyng thare deneris Nor thay do of thare constitutioun,— Thus ar thay blyndit be ambitioun.	984	They had re- nounced all virtue.
Oure gentyll men ar, all, degenerat; Liberalitie and Lawte, boith, ar loste; And Cowardyce with Lordis is laureate; And knychtlie eurage, turnit in brag and boste; The Ciucle weir misgydis euerilk oist. ² Thare is nocht ellis bot ilk man for ³ hym self: That garris me go, thus baneist lyke ane elf.	988 992	The laity, too, were degenerate.
Tharefor, adew: I may no langer tarye. Fair weill, quod I, and with sanet Ihone to borrow. Bot, wyt 3e weill, my hart was wounder sarye, Quhen comoun weill so sopit was in sorrow: 3it, efter the nycht cumis the glaid morrow. Quharefor, I pray 30w, schaw me, in certane, Quhen that 3e purpose for to cum agane.	99 <u>6</u> 1000	I asked him when he meant to come back.
That questioun, it sall be 5 sone desydit, Quod he: thare sall na Scot haue confortyng Off me, tyll that I see the countre gydit Be wysedome of ane gude auld prudent kyng, Quhilk sall delyte hym maist, abone all thyng, E, P omitted 2 E ouer ost, P euer oist 4 E wes 5 E salbe	1004 ted	His return de- pended on a proper king,

298 THE DREME.

doing justice.	To put Iustice tyll exicutioun, And on strang tratouris mak puncisioun.	1008
Warning, he departed.	Als 3it to the I say ane vther thyng: I se, rycht weill, that prouerbe is full trew, Wo to the realme that hes ouir 30ung ane king. With that, he turnit his bak, and said adew. Ouer firth and fell rycht fast ¹ fra me he flew, Quhose departyng to me was displesand. With that, Remembrance tuk me be the hand,	1012
Just then a ship appeared,	And sone, me thocht, scho brocht me to the roche, And to the coue quhare I began to sleip. With that, one schip did spedalye approche, Full plesandlie saling apone the deip, And, syne, did slake hir salis, and gan to creip Towart the land, anent quhare that I lay: Bot, wyt 3e weill, I gat ane fellown fraye.	1016 1020
and fired her guns;	All hir Cannounis sche leit craik of at onis: Down schuke the stremaris frome the topeastell; Thay sparit nocht the poulder, nor the stonis; Thay schot thare boltis, & down thar ankeris fell; The Marenaris, thay did so zoute and zell, That haistalie I stert out of my dreme, Half in ane fray, and spedalie past hame,	
And you have seen what I dreamed.	And lychtlie dynit, with lyste and appityte, Syne efter, past in tyll ane Oritore, And tuke my pen, and thare began to wryte All the visioun that I haue schawin afore: Schir, of my dreme as now thoy gettis no more. Bot I beseik God for to send the grace To rewle ² thy realme in vnitie and peace.	1032 1036
	FINIS.3	

¹ E Our firth and se in rycht
² E rowle
³ E, P omitted

HEIR ENDIS THE DREME (**) AND BEGYNNIS THE EXHORTATIOUN TO THE KYNGIS GRACE.

Schir, Sen that God, of his preordinance,
Haith grantit the to haue the gouernance
Off his peple, and create the one Kyng,
Faill nocht to prent in thy Remembrance,
That he wyll nocht excuse thyne Ignorance,
Geue thow be rekles in thy gouernyng.
Quharefor, dres the, abone all vther thyng,
Off his lawis to keip the observance,
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.

Tyll dame Fortune thow nedis no procurature;

For scho hes lairglie kyith it² on the hir cure,

Hir gratytude sche hes on to the schawin:

And, sen that thow mon scheir as thow hes sawin,³ 1052

Haue all thy hope in God, thy Creature,

And aske hym grace, that thow may be his awin.

And, syne, consider thy vocatioun,

That for to have the gubernationa 1056

Off this kynrik thov art predestinate.

Thov may weill wyt, be trew narratioun,

Quhat sorrow and quhat trubulatioun

Haith bene in this pure realme infortunate.

Now conforte thame that hes bene desolate;

And of thy peple have compassioun,

Sen thow be God art so preordinate.

¹ E thay Rememberance ² P kyith ³ E l, 1052 omitted

Be manly, and shun the vicious and flatterers,	Tak Manlie eurage, and leif thyne Insolence, And vse counsale of nobyll dame Prudence; Founde the fermelie on faith and fortytude; Drawe to thy courte Iustice and Temporance; And to the commoun weill haue attendance. And, also, I beseik thy Celsitude, Hait vicious men, and lufe thame that ar gude; And ilke flatter thow fleme frome thy presence, And fals reporte out of thy courte exclude.	1064 1068 1072
. Study to be equitable and liberal.	Do equale Iustice boith to gret and small; And be exampyll to thy peple all, Exersing verteous deidis honorabyll Be nocht ane wrache, for oucht that may befall: To that vnhappy vice and thow be thrall, Tyll¹ all men thow sall be² abhominabyll Kyngis nor knychtis ar neuer conuenabyll To rewle peple, be thay nocht lyberall: Was neuer 3it na wrache to honour habyll.	1076 1080
Remember the story of King Midas.	And tak exempyll of the wracheit endyng Quhilk maid Mydas of Trace, the mychtic king, That to his Goddes maid Inuocatioun, Throw gredines, that all substanciall thing That ener he twycheit suld turne, but tarying, In to fyne gold: he gat his supplication; All that he twychit, but delatioun, Turnit in gold,—boith meit, drynk, and clethyng And deit of hounger, but recreatioun.	1084 1088 ;—
Avoid premature concupiscence;	Als, I beseik thy Maiestie serene, Frome Lychorie thow keip thy body clene: Taist neuer that Intoxicat poysoun: Frome that vnhappy sensuall syn abstene, Tyll that thow get ane lusty, plesand Quene: Than tak ³ thy plesour, with my benesoun. 1 E To 2 E salbe 3 E omitted	1092 1096

Tak tent, how prydful Tarquyne tynt his croun, For the deforsyng of Lucres, the schene, And was depryuit, and baneist Romes toun.

nor imitate Tarquin.

And, in dispyit of his Lycherous lenyng,
The Romanis wald be subject to no kyng,
Mony lang zeir,—as storyis doith recorde,—
Tyll Iulyus,¹ throw verteous gouernyng
And Princelie curage, gane on thame to ryng,
And chosin of Romanis Empriour and lord.
Quharfor, my Souerane, in to thy mynd remord,
That vicious lyfe makis, oft, ane enyll endyng,
Without it be throw speciall grace restord.

1100

1108

1112

1116

1104 A wicked life is like to end unfortunately.

And, gene thow wald thy faime and honour grew,

Use counsall of thy prudent Lordis trew, And se thow nocht presumpteouslie pretend Thy awin perticulare weill for tyll Ensew:

Wyrk with counsall, so sall thow neuer rew.
Remember² of thy freindis the fatell end,
Quhilks to gude counsall wald not condiscend,
Tyll bitter deith, allace! did thame persew.
Frome sic vnhape I pray God the defend.

Avail thyself of

the counsel of the prudent.

And, fynalie, remember² thow mon dee, And suddanlie pas of this mortal see: And art³ nocht sieker of thy lyfe two houris;

And art's nocht sieker of thy lyfe two hours; 11
Sen thare is none frome that scentence may fle,—
Kyng, Quene, nor knycht, of lawe estait, nor hie,—

Bot all mon thole of deith the bitter schouris. 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 honouris.

Finally, remember that thou art but mortal.

FINIS.

¹ E Iuleus ² E Remenber ³ E ar ⁴ E in And so, for conclusioun,

Secure the grace Mak our Prouisioun. of Christ,

To get the infusioun.

Off his hie grace,

Who shed His blood for our peace.

Quhilk bled with effusioun, With scorne 1 and derisioun,

And deit with confusioun:

Confirmand our peace.

AMEN.2

¹ P scrone

² E omitted

1128

1132

HEIR BEGINNIS THE COMPLAYNT OF SCHIR DAUID LINDESAY.

四(水)即

SCHIR, I beseik thyne Excellence,		
Heir my complaynt with pacience.		Hear, patiently,
My dolent hart dois me constrane		my complaint.
Off my infortune to complane,	4	
Quhowbeit I stand in gret dowtance		What shall I blame?
Quhome I sall wyte of my myschance:		oratine r
Quhidder Saturnis creueltie,		Saturn's
Ryngand in my Natyuitie,	8	influence?
Be bad aspect, quhilk wyrkis vengeance;		
Or vtheris heuinlye influence;		
Or geue I be predestinate		Or my destiny ?
In Courte to be Infortunate,	12	
Quhilk hes so lang in seruyce bene,		Long have I
Contynewallie ¹ with kyng and quene,		served the king and queen.
And enterit to thy Maiestie		
The day of thy Natyuitie:	16	
Quharethrow my freindis bene eschamit,		
And with my fais I am defamit,		Yet I am disregarded and
Seand that I am nocht ² regardit,		unrewarded.
Nor with my brether in Courte rewardit;	20	
Blamand ³ my sleuthfull neclygence,		I am blamed, and
That seikis nocht ² sum recompence.		taunted, and made miserable,
Quhen diuers men dois me demand,		
Quhy gettis thow nocht sum peis of land,	24	
Als weill as vther men hes gottin?		
Than wys I to be dede and rottin,		
With sic extreme discomfortyng,		and am unable to give any
That I can mak no answeryng.	28	

¹ E Contynuallie ² E noch ³ E Blemand MONARCHE, II.

I am altogether uncertain what to do.	I wald sum wyse man did me teche Quhidder that I suld flatter or fleche.	
	I wyll nocht flyte, that I conclude,	
	For crabying of thy Celsitude;	32
	And to flatter I am defamit:	
	Want I reward, than am I schamit.	
	Bot I hope thow sall do als weill	
A reference to the parabolic lord of	As did the father of Fameill,	36
the vineyard,	Off quhome Christ makis mentioun,	
	Quhilk, for ane certane pentioun,	
	Feit men to wyrk in his wyne 3aird,	
and the way he	Bot quho come last gat first rewaird;	40
recompensed his labourers; with	Quharethrow the first men wer displesit:	
the expression of a hope.	Bot he thame prudentlie amesit;	
	For, thocht the last men first wer seruit,	
	3it gat the first that thay deseruit.	44
	So, am I sure thy maiestic	
	Sall anis rewarde me, or I de,	
	And rube the ruste of my ingyne,	
	Quhilk bene, for langour, lyke to tyne.	48
Service and	Althocht I beir nocht lyke ane baird,	
desert.	Lang seruyce 3arnis, ay, rewaird.	
	I can nocht blame thyne excellence,	
	That I so lang want recompence.	52
I would not beg;	Had I solistit, 1 lyke the laif,	
	My rewarde had nocht bene to craif;	
	Bot now 2 I may weill vnderstand,	
and I have paid	Ane dum man zit wan neuer land,	56
the penalty of my modesty and	And, in the court, men gettis na thyng	
sluggishness.	Withoute inopportune ³ askyng.	
	Allace! my sleuth and schamefulnes	
	Debarrit fra me all gredynes.	60
The greedy and	Gredie men that ar delygent	
diligent are sure to compass	Rycht oft obtenis there intent,	
their ends.	And fail;eis ⁴ nocht to conqueis landis,	
	And namelye, at 30ung Prencis handis.	64
	, , , ,	

 $^{^{2}}$ E importune. Other editions read—Withoutin opportune 4 E falgeis

Bot I tuke neuer nen vther cure, In speciall, bot for thy plesour. Bot now I am na mair dispaird,1 Bot I sall get Princely rewaird, 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, lidder, I praye thy grace for to considder: Thow hes maid baith lordis and lairdis, And hes gewin mony ryche rewardis 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 auld Maistres,— I tak thame, all, to beir wytnes. Auld Wille Dile, wer he on lyne, My lyfe full weill he could discryue: Quhow, as ane Chapman beris his pak. I bure thy2 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 playt³ I twenty spryngis, perqueir, Quhilk wos gret piete for to heir. Fra play thow leit me neuer rest: Bot gynkartoun thow lufit, ay, best: And, ay, quhen thow come frome the scule, Than I behuffit to play the fule: As I4 at lenth, in to my dreme, My sindry seruyce did expreme.

Devoted to thee,

68 I shall not fail of rich reward.

What sort of thing should be asked of a king.

76

Who have been ennobled and remunerated.

80

Witnesses of ancient service specified.

84

How Lyndesay amused the young king,

whose first effort of speech was to say ' Play, David Lyndesay,' &c.

The king, as a boy, was rather exacting, as has been told elsewhere.

100

¹ E displesit ² E thay ³ E playit ⁴ E omitted

	Thocht it bene better, as sayis the wyse,	
	Hape to the court nor gude seruyce,	
He was really	I wate thow luffit me better, than,	
attached to the poet, who, men	Nor, now, sum wyfe dois hir gude man.	104
said, would be	Than men tyll vther did recorde,	
made a lord, not undeservedly.	Said Lyndsay ¹ wald be maid ane lorde:	
	Thow hes maid lordis, schir, be sanet Geill,	
	Off sum that hes nocht ² seruit so weill.	108
The story how	¶ To 30w, my Lordis, that standis by,	
his misfortune befell.	I sall 30w sehaw the causis quhy:	
	Geue 3e lyst tary, I sall tell,	
	Quhow my infortune first befell.	112
He prayed to see	I prayit, daylie, on my knee,	
his young master of age, and king,	My 3oung maister that I mycht see	
or age, and amg,	Off eild, in his aistait ³ Royall,	
	Hauand power Imperyall :	116
and hoped to get,	Than traistit I, ⁴ without demand,	
then, some land.	To be promouit to sum land.	
	Bot my askyng I gat ouer soun,	
	Because ane clips ⁵ fell in the mone,	120
But the peace of	The quhilk all Scotland maid asteir.	
Scotland was disturbed, and he	Than did my purpose ryn arreir,—	
was balked of his expectation.	The quhilk war langsum to declare;—	
expectation.	And, als, my hart is wounder sare,	124
	Quhen I have in remembrance	
	The suddand cheange, to my myschance.	
The king, at	The kyng was bot twelf zeris of aige,	
twelve years of age, fell into the	Quhen new rewlaris come, in thare a raige,	128
hands of selfish persons, who set	For commoun weill makand no cair,	
persons, who see	Bot for there proffeit singulair.	
	Imprudentlie, lyk wytles fullis,	
	Thay tuke that 30ung Prince frome the sculis,	132
	Quhare he, vnder Obedience,	
	Was lernand vertew and science,	
him governing	And haistelie plat in his hand	
before the proper time.	The gouernance of all Scotland;	136

As quho wald, in ane stormye blast,— Quhen Marinaris bene all agast Throw dainger of the seis raige,— Wald tak ane chylde of tender aige, Quhilk neuer had bene on the sey, And to his biddyng all ¹ obey, Geuyng hym haill the gouernall	140	It was as if, in a terrible storm at sea, a child were to be put in charge of a ship.
Off schip, marchand, and Marinall,	144	
For dreid of rockis and foreland.		
To put the ruther in his hand,		Would this be
Without godds ² grace, is no refuge:		prudent?
Geue thare be dainger, 3e may Iuge.	148	
I gyf thame to the deuyll of hell,		
Quhilk first denysit that counsell.		
I wyll nocht say that it was treassoun;		Softly! What it
Bot I dar sweir, it was no reassoun.	152	was like, and what it actually
I pray God, lat me neuer se ryng,		was.
In to this realme, so 30ung ane kyng.		
F I may nocht tary to desyd it,		
Quhow than the court, and quhyle, was gydit	156	Misguidance
Be thame that peirtlye tuke on hand		prevailed at court, and
To gyde the kyng and all Scotland;		eloquent flattery.
And, als, langsum for to declare		
There facound flattryng wordis fair.	160	
Schir, sum wald say, 30ur maiestie		The king was not
Sall now go to 3our lybertie;		to be subjected to restraint.
3e sall to no man be coactit,		
Nor to the scule no more subjectit:	164	
We thynk thame verray naturall fulls,		
That lernis ouir mekle at the sculis.		
Schir, 3e mon ³ leir to ryn ane speir,		Of the kind of
And gyde 30w lyke ane man of weir;	168	learning advised to him, and of the
For we sall put sic men aboute 30w,		
That all 4 the warld 5 and mo sall doute 30w.		
Than to his grace thay put ane gaird,		men placed about
Quhilk haistelie gat thare rewaird.	172	

 $^{^{1}}$ P of 2 E goddis 3 E man 4 E omitted 5 E wardl

The diversions recommended to him: games,	Ilke man, efter thare qualitie, Thay did solyst his maiestie. Sum gart hym raiffell at the rakcat; Sum harld hym to the hurly hakcat; And sum, to schaw thare courtlie corsis,	176
horse-racing, in reckless fashion,	Wald ryid to leith, and ryn there horses, And wychtlie wallope ouer the sandis: 3e nother sparit spurris nor wandis; Castand galmoundis, with bendis and beckis, For wantones, sum braik there neckis.	180
eards, and dice.	There was no play bot cartis and dyce; And ay schir flattre bure the pryce; Roundand and rowkand, ane tyll vther.	184
An intimation that the playing was not fair, and	Tak thow my part, quod he, my bruther, And mak, betuix ws, sicker bandis, Quhen ocht sall vaik ² amangs our handis, That ilk man stand to help his fallow. I hald thareto, man, be alhallow,	188
	Swa thow fysche nocht within my boundis. That sall I nocht, ³ be godis woundis, Quod he, bot erar tak thy part: Swa ⁴ sall I thyne, be goddis ⁵ hart;	192
that there was disloyalty on the part of the treasurer.	And, geue the Thesaureir be our freind, Than sall we get baith tak and teind. Tak he our part, than quha dar wrang ws? Bot we sall part the pelf amang ws.	196
The resolution of the courtiers to profit, as far as possible, by	Bot haist vs,6 quhill the kyng is 30ung,	200
present oppor- tunities.	Quhen ony casualiteis Sall happin in tyll ⁶ our countreis. Lat ws mak sure prouissioun, Or he cum to discretioun.	204
	No more he wate nor do sane sancte, Quhat thyng it bene to haue, or wante:	208

So, or he be of perfyte aige, We sall be sicker of our waige; And, syne, lat ilk ane carle craif vther:		In anticipation of his coming of age, they grasped
That mouth speik mair, quod he, my ² brother.	212	
For god, nor I rax in ane raipe,		
Thow mycht geue counsale to the Pape.		
Thus lauborit thay within 3 few 3eris,		at every source of gain, in gold
That thay become no pagis peris,	216	and land, and,
Swa haistelye thay maid ane band: ⁴		
Sum gadderit gold, sum conqueist land.		
Schir, sum wald say, be sanct Dinnyce,		
Geue me sum fate ⁵ Benefyce;	220	while asking for only titular
And all the proffect 3e sall haue:—		honours, secured
Gene me the name, tak 30w the lane.		
Bot, be ⁶ his Bowis war weill cumit hame,		
To mak seruyce he wald thynk schame;	224	
Syne, slyp awaye, withouttin more,		something much more substantial.
Quhen he had gottin that he sang fore.		Indic business.
Me thocht it was ane pieteous thyng,		It was grievous to see the young
To se that fair, 30ung, tender kyng,	228	king thus
Off quhome thir gallandis stude no awe,		cheated.
To play with hym, pluke at the crawe:		
Thay become ryche, I 30we assure,		
Bot aye the Prence remanit pure.	232	
There wes few of that garisoun		His companions, mostly, en-
That lernit hym ane gude lessoun;		deavoured to
Bot sum to crak, and sum to elatter,		make him a fribble, or worse,
Sum maid the fule, and sum did flatter.	236	by their empty talk, of which a
Quod ane: the Deuyll stik me with ane knyfe,		sample is given
Bot, schir, I knaw ane maid in fyfe,		by the poet,
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 3e pleis to Leithgow pas,		
There sall 3e se are lusty las.	244	
¹ E ane other ² E omitted ³ E withotin ⁴ P has ⁵ E fatt ⁶ E bet ⁷ E pretious ⁸ E quod I	and	

	Now trittyll, trattyll, trolylow,	
It was about women; and	Quod the thrid man; thow dois bot mow:	
,	Quhen his grace cumis to fair sterlyng,	
	Thair sall he se ane day is derlyng.	248
some of the courtiers coun-	Schir, quod the fourt, tak my counsall,	
selled open lewd- ness, while they	And go, all, to the hie boirdall: ²	
ness, while they	There may we lope at lybertie,	
	Withouttin ony grauitie.	252
were all moved by selfish consider-	Thus every man said for hym self,	
ations.	And did amangis thame part the pelf;	
	Bot I, allace! or ener I wyste,	
Meantime, I was	Was trampit down in to the douste,	256
eontemned and thrust aside,—in	With heuy charge, withouttin more,—	
favour of others, —unrewarded.	Bot I wyst neuer 3it quharefore,—	
	And haistellie, ³ before my face,	
	Ane vther slippit in my place,	260
	Quhilk rychelie gat his rewaird,	
	And stylit was the Anscient laird.	
1 bore this treat-	That tyme I mycht mak no defence,	
ment patiently,	Bot tuke, perforce, in pacience,	264
praying that	Prayand to send thame ane myschance	
those evil- doers should get	That had the court in gouernance,	
their due.	The quhilkis aganis me did malyng,	
	Contrar the plesour of the kyng.	268
The king, all the	For weill I knew his graces mynd	
while, was well- disposed to me,	Was euer to me trew and kynd,	
	And, contrar there Intentioun,	
and did not leave	Gart pay me, weill, my pentioun.	272
me poor.	Thocht I, ane quhyle, wantit presence,	
	He leit me haue no Indigence:	
When afraid to	Qulien I durst nother peip nor luke,	
observe openly, I	3it wald I hyde me in ane nuke,	276
watched, un- observed, the eourse of the king's false friends.	To see those vncouth vaniteis,	
	Quhow thay, lyke ony beisy beis,	
	Did occupy there goldin houris,	
	With help of there new gouernouris.	280
		_00

Bot, my complaynt for to compleit, I gat the soure, and thay the sweit: Als, Ihone Makerery, the kyngis fule, Gat dowbyll garmoundis agane the 3ule, 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 Eine.

¶ Allace! I have no tyme to tary, To schaw yow all the fery fary,— Quhow those that had the gouernance Amangis thame selfis raist variance; And quho maist to my skaith consentit, Within few zeris 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 regaird, Bot quho mycht purches best rewaird: Sum to there freindis gat benefyceis, And other sum gat Byschopreis. For every lord, as he thocht best, Brocht in ane bird to full 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 failzeit3 wes there sycht. Sen syne thay may nocht thole the lycht Off Christis trew Gospell to be sene, So blyndit is there corporall Ene With wardly lustis sensuall, Takyng in realmes the gouernall,

They came off better than I.

284 Of the luck, good and bad, of the king's fool,

288

at the time I was out of favour.

292 to tell of the variance among my enemies,

296

and of their being displaced by advisers worse, in every way, than themselves,—

men wholly
greedy, and who
snatched at

304 church-preferinent, each for his favourite.

308

Of the prelates, forgetful of their duties,

312 and hiding the light of the Gospel, occupied with affairs of state.

316

¹ E quhow ² E began ³ E feilzeit

beside their calling.	Baith gyding court and cessioun,—	
	Contrar to there professioun,—	
	Quhareof I thynk thay sulde haue schame,	
	Off spirituall preistis to tak the name.	320
How priests of	For Esayas, in to his wark,	
this shameful description are	Callis thame lyke Doggis that can nocht 1 bark,	
spoken of in	That callit ar preistis, and can nocht preche,	
Holy Writ.	Nor Christis law to the peple teche.	324
They should	Geue for to preche bene thare professioun,	
keep to things spiritual,	Quhy sulde thay mell with court, or Cessioun,	
-1	Except ² it war in spirituall thyngis;	
leaving temporal	Referryng vnto lordis and kyngis	328
affairs to others.	Temporall causis to be desydit?	
Ghostly duties	Geue thay there spirituall office gydit,	
are their proper business;	Ilke man mycht say, thay did thare partis:	
and they should	Bot, gene thay can play at the cairtis,	332
eschew cards and luxurious mule-	And mollet moylie on ane Mule,	
riding.	Thocht thay had never sene the scule,	
	3it, at this day, als weill as than,	
	Wyll be maid sic ane spirituall man.	336
Princes must	Prencis that sic prelatis promofis	
answer for promoting	Accompt thereof to gene behuffis,	
such men, who will smart,	Quhilk sall nocht pas but puneischement,	
unless they repent and	Without thay mend and sore repent,	340
reform.	And, with 3 dew ministratioun,	
	Wyrk efter there vocatioun.	
But this they	I wys that thyng quhilk wyll nocht be,	
will not do,— proud, and	Thir peruerst Prelatis ar so hie:4	344
breeders of discord and	Frome tyme that thay bene callit lordis,	
contention.	Thay ar occasioun of discordis,	
	And lairglie wyll propynis hecht,	
	To gar ilk lord with vther fecht:	348
	Geue for there part it may auaill,	
	Swa, to the purpose of my taill.	
Of the struggling,	That tyme, in court, 1ais 5 gret debait,	
among the lords, tor superiority,	And enerilk lord did stryne for stait,	352

¹ E noch ² E Excep ³ E omitted ⁴ E hei ⁵ E rayis

That all the realme mucht mak no reddyng, Quhill on ilk syde thare was blude scheddyng, And feildit vther, in land and burgh,1 356 followed. Att Lyithgow, Melros, and Edinburgh.² Bot, to deplore I thynk gret paine Off nobyll men that there was slane, slain in great And, als, langsum to be reportit Off thame quhilk to the court resortit; 360As tyrrannis, tratouris, and transgressouris, And commoun publict plaine oppressouris, Men murdresaris, and commoun theiffis, In to that court gat, all, releiffis. 364 Thair was few lordis, in all thir landis, Bot tyll new regentis maid there bandis. Than rais ane reik, or euer I wyste, The quhilk gart all there bandis bryste: Than thay allone quhilk had the gyding, Thay culde nocht keip there feit frome slyding; Bot of there lyffis thay had sic dreid, That they war faine tyll trott ouer tweid. 372

NOW, Potent Prince, I say to the, I thank the haly Trinitie, That I have leuit to se this daye, That all that warld is went awaye, And thow to no man art subjectit. Nor to sic counsalouris coactit. The foure gret verteous³ Cardinalis, I see thame with the principalis: For Iustice haldis hir sweird on hie. With hir ballance⁴ of Equitie, And, in this realme, hes maid sic ordour, Baith throw the heland and the bordour. That oppressioun and all⁵ his fallowis Ar hangit heych⁶ apon the gallowis.⁷ Dame Prudence hes the be the heid,

and of the shedding of blood that

Noblemen were

numbers;

and wrong-doers of every stamp had high holiday.

Then, of a 368 sudden, affairs took a new turn. and the king's advisers were fain to betake themselves across the Tweed.

> l am thankful to see, at last, those men fled.

376

and thee no. longer under their control.

The times are improving. 380

> Justice again elevates her sword and her scales, and puts down

384 oppression.

Prudence,

¹ E brugh ² E Edinbrugh ³ E werteous. ⁴ E ballandis ⁵ E omitted ⁶ E heycht ⁷ P gallous

Temperance, and kindred virtues have resumed their sway.	And temporance dois thy 1 brydill leid. I se dame force mak assistance, Berand thy Targe of assurance; And lusty lady Chaistitie	388
Riches fosters thee; and I pray that Poverty may keep far from	Hes baneist Sensualitie. Dame Ryches takis on the sic cure, I pray God that scho lang indure, That Pouertie dar nocht be sene	392
thee, in the Hebrides.	In to thy hous, for baith hir Ene, Bot fra thy grace fled mony mylis, Amangis ² the Hountaris in the Ylis.	396
Dissimulation is no more seen. Folly has fled	Dissimulance dar nocht schaw hir face, Quhilk wount was to begyill thy grace; Foly is fled out of the toun,	400
away. Policy and Peace	Quhilk ay was countrar to ressoun; Polyce and Peace begynnis to plant,	
begin to show fruit. Rogues will be	That verteous men can no thyng want; And, as for sleuthfull Idyll ³ lownis,	404
John Upland is blithe.	Sall fetterit be in the Gailgeownis. Thone Upeland bene full blyith, I trow, Because the rysche bus kepis his kow.	468
Only the spirituality is out of gear.	Swa is there nocht, I vnderstand, Withoute gude ordour in this land,	403
I pray thee to introduce, herein, a re- formation; so	Except the spiritualitic. Prayand thy grace thereto haue Ee, Cause theme mak ministration	412
that ecclesiastics may do their duty, and may	Conforme to there vocationn, To Preche with vnfengeit intentis, And trewly vse the Sacramentis, Efter Christis Institutionis,	416
lay aside super- stitious practices, forbidden by Christ.	Leuyng thare vaine traditiounis,— Quhilkis dois the syllie scheip Illude, Quhame for Christ Iesus sched his blude,— As ⁴ superstitious ⁵ pylgramagis, Prayand to grawin ⁶ Ymagis, Expres aganis the Lordis command.	420

 $^{^{1}}$ E the $^{-2}$ E Amang $^{-3}$ E omitted $^{-4}$ E And 5 P superstitionis $^{-6}$ E grauen

I do thy 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 there realmes wer rutit oute,— So sall thow be, withouttin doute, Baith heir and hyne, withouttin more, And want the euerlestyng glore. Bot, geue thow wyll thy hart inclyne, And keip his blyssit law deuyne, As did the faithfull Patriarkis, Boith in there wordis and there warkis, And as did mony faithfull kyngis, Off Israell, duryng thare ryngis, As kyng Dauid and Salomone, Quhilkis Ymagis wald suffer none In there ryche Tempillis for to stand, Because it was nocht goddis command, Bot distroyit all Ydolatrie, As in the scripture thow may see; Quhose ryche rewarde was heuinly blys,-Quhilk sall be thyne, thow do nd this. Sen thow hes chosin sic ane gaird, Now am I sure to get rewaird; And, sen thow art the rychest kyng That ever in this realme did ryng, Off gold and stonis precious, 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 E omits from 1, 425 to end.

424 Should Your Grace do otherwise,—as did Jeroboam and the like.

428

who assented to idolatry, and were extirpated therefor,—

432 a penalty, doubtless, will be visited here, with loss of glory hereafter.

But imitation of the example of the Patriarcl.s,

in their words and works,—as the Kings of 440 Israel, David and Solomon,

> who suffered no images to stand

414

but destroyed all idolatry, will be recompensed, as Scripture shows, with heavenly

in their temples,

448 bliss.

Now my reward is certain.

As then art the richest king Scotland has ever had, and art prudent and ingenious, and hast advanced thy honour abroad by martial 456 prowess,

I know thou wilt not mistake me,

petitioning. I would borrow one or two thousand pounds, off gold ane thousand pound, or tway, And I sall fix, with gude intent, Conditioning to repay it, when islands climb mountains, and such like; Thy grace ane daye of payment, With Selit Oblygatioun, Under this protestatioun: Quhen the Basse and the Yle of Maye Beis sett vpon the mont Senaye; Quhen the lowmound besyde Falkland Beis lyftit to Northhumberland; when priests, wives, and winter change their nature; Wynter but frost, snaw, wynd, or rane; Than sall I geue thy gold agane; or after Dooms- Or I sall mak the payment
thousand rounds, Off gold ane thousand pound, or tway, And I sall fix, with gude intent, Thy grace ane daye of payment, With Selit Oblygatioun, Under this protestatioun: Quhen the Basse and the Yle of Maye Beis sett vpon the mont Senaye; Quhen the lowmound besyde Falkland Beis lyftit to Northhumberland; when priests, wives, and winter change their nature; Wynter but frost, snaw, wynd, or rane; Than sall I geue thy gold agane;
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change their nature; Nor Wyffis no Soueranitie; Wynter but frost, snaw, wynd, or rane; Than sall I geue thy gold agane;
Wynter but frost, snaw, wynd, or rane; Than sall I geue thy gold agane;
or after Dooms. Or I sall mak the navment.
or a suit mak the payment
Efter the daye of Ingement, 476
Within ane moneth, at the leist,
s. Peter feasts Quhen Sanct Peter sall mak ane feist
Scotch fishermen. To all the Fyscharis of Aberladye,
Swa thow have myne Λ equittance reddye. 480
The alternative Failzeand thareof, be sanct Phillane,
Thy grace gettis neuer ane grote agane.
Else, God cause
thee to recom- pense me. I man request the Kyng of blys, 484
That he to me have sum regaird,
And cause thy grace me to rewaird.
For David says, For Dauid, Kyng of Israell,
that God controls the hearts of all Quhilk was the gret Propheit Royall, 488
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 sudgeome; 492
leading them to Sum tyll exault to Dignitie,
exalt, degrade, And sum to depryue in pouertie;
ennote, Sum tyme of lauid men to mak lordis,

And, sum tyme, lordis to bynd in cordis, 496 restrain. And thame alutterlye distroye, destroy. As plesis God, that ryall Roye. For thow art bot ane Instrument Of God thou art but an To that gret kyng Omnipotent: 500 instrument; So, quhen plesis his excellence, Thy grace sall mak me recompence; and He will procure me Or he sall cause me stand content either reward, 504 or contentment with little. Off quiet lyfe and sober rent, when old, at And tak me, in my letter aige, my ancestral home. Unto my sempyll Hermytage, And spend it that my eldaris woun, As did Matussalem in his toun. 508 Off this complaynt, with mynd full meik, Of this complaint I beseech an Thy graces answeir, schir, I beseik. answer.

FINIS.

QUOD LINDESAY TO THE1 KYNG.

¹ P omitted

Gentyll redaris, I wyll aduerteis 30w, 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.

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 3e wyll geue me credence:

thay ar nocht worthe ane plake.

The Historie

OF ANE NOBIL AND WAIL3EAND SQVYER,

William Meldrum,

VMQVHYLE LAIRD OF CLEISCHE AND BYNNIS.

COMPYLIT BE

Sir Dauid Lyndesay of the Mont,

ALIAS.

Lyoun King of Armes.

H C

The Testament

OF THE SAID

Milliame Meldrum, Squyer,

COMPYLIT ALSWA BE

Sir Danid Lyndesay, &c.

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.

IMPRENTIT AT EDINBURGH,
BE HENRIE CHARTERIS.

ANNO M.D.XCIIII.

Cum Priuilegio Regali.

The Pistorie

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H C

QVHO that Antique Stories reidis Considder may the famous deidis Of our Nobill Progenitouris,

- 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 preclair Conquerouris;

 And sum, of vailgeand Empriouris;

 And sum, of Nobill Michtie Kingis,
- 16 That Royallie did reull thair Ringis; And sum, of Campiounis and of Knichtis, That bauldlie did defend thair richtis, Quhilk vail;eandlie did stand in stour,
- 20 For the defence of thair honour;

The famous gests of our noble forefathers instruct us to ensue virtue and to shun vice. 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;

dark, like an

56

owl.

And sum, of Squyeris douchtic deidis, others, of That wounders wrocht in weirlie weidis. doughty squires; Sum wryt of deidis amorous; others, still, of 24 As Chanceir wrait of Troilus. the history of How that he luiffit Cressida: Of Iason and of Medea. lovers. With help of Cleo, I intend, With the aid of 28 Sa Minerue wald me Sapience send, Clio and Minerva, I purpose to Ane Nobill Squyer to discryfe, deseant of a bold Quhais douchtines, during his Lyfe, squire, whom, I knaw my self: thairof I wryte; and his private And all his deidis I dar indyte: 32 history, I tell of And secreitis, that I did not knaw, from what I know. That Nobill Squyer did me schaw. Sa I intend, the best I can. His youth he 36 Descryue the deidis and the Man; spent in love, Quhais 30uth did occupie in lufe, pleasantly and Full plesantlie, without reprufe; without reproof. Quhilk did as monie douchtie deidis Also, he was as As monie and that men of reidis, 40 valiant as many Quhilkis Poetis puttis in Memorie, another man For the exalting of thair glorie. sung by poets. Quhairfoir, I think,—sa God me saif!— He should not be He suld have place amangis the laif, 11 forgotten, looking That his hie honour suld not smure, to what he Considering quhat he did indure, suffered for his Oft times, for his Ladeis sake, lady's sake. 48 I wait, Sir Lancelote du lake, Sir Launcelot Quhen he did lufe King Arthuris wyfe, fought no better, Faucht neuer better, with sword nor knyfe, and in a less For his Ladie, in no battell: Nor had not half so just querrell. 52 worthy cause: The veritie quha list dechir, for his lady was anadulteress; and His Lufe was and Adulterair: he loved in the And durst not cum into hir sicht,

Bot, lyke ane Houlet, on the nicht.

With this Squyer it stude not so:
His Ladie luifit him, and no mo.
Husband nor Lemman had scho none;

60 And so he had hir lufe alone.
I think it is no happie lyfe,
Ane Man to jaip his Maisteris wyfe,
As did Lancelote: this I conclude.

64 Of sic amour culd cum na gude.

Now to my purpois will I pas,
And shaw 30w how the Squyer was:
Ane gentilman of Scotland borne;

68 So was his Father him beforne; Of Nobilnes lineallie discendit, Quhilks thair gude fame hes euer defendit. Gude Williame Meldrum he was namit,—

72 Quhilk in his honour was neuer defamit,— Stalwart and stout in eueric stryfe, And borne within the Schyre of Fyfe, To Cleische and Bynnis richt Heritour,

76 Quhilk stude, for Lufe, in monie stour. He was bot twentie zeiris of age, Quhen he began his Uassalage; Proportionat weill, of mid stature,

80 Feirie, and wicht, and micht indure; Ouirset with trauell, both nicht and day; Richt hardie baith in ernist and play; Blyith in countenance, richt fair of face,

And stude weill, ay, in his Ladies grace:For he was wounder amiabill,And, in all deidis, honorabill.And ay his honour did anance,

88 In Ingland first, and syne in France.
And thair his manheid did assaill,
Under the Kingis greit Admirall,
Quhen the greit Nauie of Scotland

92 Passit to the sey, aganis Ingland.

Our Squire, contraviwise, was alone loved by his lady,

Unhappy was Launcelot's life; and no good could come of intrigue like his. The Souire was

born in Scotland :

gentle, as was his

father, and as

were his fathers.

He was called William Meldrum; stout in quarrel; born in Fifeshire;

and, for love, he

He began life at twenty, wellbuilt, manly,

endurant,

restless, hearty, comely,

and ever favourite with his lady.

He gained repute.

He signalized his prowess, when the Scottish navy set sail against Eugland.

And, as thay passit be Ireland Coist, The Admiral of the fleet set fire lo The Admirall gart land his Oist, And set Craigfergus into Fyre, Craigfergus, 96 And saifit nouther Barne nor Byre. sparing nothing. It was greit pietie for to heir The people were Of the pepill the bailfull cheir, speliated, and And how the Land folk wer spuil; ; fair women were Fair wemen vnderfute wer fuilzeit. 100 trampled on. Bot this 30ung Squyer, bauld and wicht, But the Squire Sauit all wemen, quhair he micht: saved women, priests, and All Preistis and Freiris he did saue; friars. Till, at the last, he did persaue, 104At last Behind ane Garding amiabill, he heard Ane womanis voce richt lamentabill; a voice: And on that voce he followit fast, he followed it: 108 Till he did see hir, at the last, and he found a Spuilgeit, naikit as scho was borne: woman, stripped. Twa men of weir wer hir beforne,— Two soldiers Quhilk wer richt cruell men and kene,stood parting the Partand the spuilzie thame betwene. 112plunder. Ane fairer woman nor scho wes She was of the He had not sene in onic place. fairest. Befoir him on hir kneis scho fell, She implored Sayand, for him that heryit Hell, him to help her, 116 Help me, sweit Sir; I am ane Mayd. a maid. Than softlie to the men he said, He begged them to give back her I pray 30w gine againe hir sark, shift, and keep And tak to sow all other wark. 120the rest. Hir Kirtill was of Scarlot reid; Gorgeous were her kirtle, Of gold ane garland of hir heid, garland, belt, and Decorit with Enamelyne; brooches; and Belt and Brochis of siluer fyne: 124 her shift was of Of sallow Taftais wes hir sark, laffety. Begaryit all with browderit wark, ornamented with Right craftelie with gold and silk. gold and silk. 128 Than said the Ladie, quhyte as milk, The lady

Except my sark, no thing I craue; Let thame go hence, with all the lane. Quod thay to hir: be Sanct Fillane,

132 Of this 3e get nathing agane.

Than said the Squyer, courteslie:

Gude Freindis, I pray 30w hartfullic,
Gif 3e be worthie Men of Weir,

136 Restoir to hir agane hir Geir;
Or, be greit God that all hes wrocht,
That spuil; ie salbe full deir bocht.
Quod thay to him: we the defy,

And drew thair swordis haistely,
 And straik at him with sa greit Ire,
 That from his Harnes flew the fyre;
 With duntis sa darflie on him dang,

That he was neuer in sie ane thrang.
Bot he him manfullie defendit,
And with ane bolt on thame he bendit,
And hat the ane vpon the heid,

148 That to the ground he fell down deid;
For to the teith he did him cleif,
Lat him ly thair with ane mischeif.
Than, with the vther, hand for hand,

152 He beit him with his birneist brand.The vther was baith stout and strang,And on the Squyer darflie dang.And than the Squyer wrocht greit wonder,

Ay, till his sword did shaik in sunder.
Than drew he furth ane sharp dagair,
And did him cleik be the Collair,
And euin in at the collerbane,

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,

164 He did escaip fra thame vnharmit.

prayed for her shift only.

They refused to

give 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 head, cleft it, and felled him to

the ground.

Then he turned to the other, a powerful

ruffian,

and had a hard

fight, but drew a

dagger, plunged

it into his neck,

and sent him

reeling, slain.

Himself escaped unhurt, being

well-armed.

The fellows		And, quhen he saw thay wer baith slane,
despatched, he		He to that Ladie past agane,
told the lady to		Quhair scho stude nakit on the bent,
take her clothes.	168	And said: tak 3our abul3ement.
Thanking him,		And scho him thankit, full humillie,
she put them on.		And put hir claithis on spedilie.
He kissed her,		Than kissit he that Ladie fair,
and took his leave.	172	And tuik his leif at hir but mair.
All were to go to		Be that the Taburne and Trumpet blew,
the ships.		And eueric man to shipburd drew.
She grieved to		That Ladie was dolent in hart,
lose her	176	From tyme scho saw he wald depart,
rescuer,		That hir releuit from hir harmes,
embrace I him,		And hint the Squyer in hir armes,
and offered to		And said: will 3e byde in this Land,
marry him.	180	I sall 30w tak to my Husband.
Though then in		Thocht I be cassin, now, in cair,
stress, she was,		I am, quod scho, my Fatheris Air,
she told him,		The quhilk may spend, of pennies round,
an heiress.	184	Of zeirlie Rent and thowsand Pound.
She kissed him,		With that, hartlie scho did him kis.
inquiringly.		Ar 3c, quod scho, content of this?
He pleaded that		Of that, quod he, I wald be fanc,
he must first go	188	Gif I micht in this Realme remane:
to France.		Bot I mon, first, pas into France;
Returned, after		Sa, quhen I cum agane, perchance,
war, he would		And efter that the Peice be maid,
gladly wed her.	192	To marie 30w I will be glaid.
He saluted and		Fair weill! I may no langer tarie:
blessed her.		I pray God keip 30w, & sweit sanct Marie
She gave him a		Than gaif scho him ane Lufe taking,
love-token, and	196	Ane riche Rubic set in ane Ring.
would go to		I am, quod scho, at 3our command,
Scotland.		With 30w to pas into Scotland.
He thanked her,		I thank sow hartfullie, quod he:
too young fir the	200.	
rea, with		

	And, speciallie, with Men of weir.	soldiers.
	Of that, quod scho, tak 3e na feir:	She would go
	I sall me cleith in mennis clais,	with him, dressed
204	And ga with 30w quhair euir 3e pleis.	like a man.
	Suld I not lufe him Paramour,	She would love
	That saifit my Lyfe and my honour?	her deliverer.
	Ladie, I say 30w, in certane,	He promises
208	3e sall haue lufe for lufe agane,	her his love
	Trewlie, vnto my Lyfis end.	for life,
	Fairweill! to God I 30w commend.	says adieu,
	With that, into his Boit he past,	and makes for the
212	And to the ship he rowit fast.	ship.
	Thay weyit thair ankeris, and maid saill,—	They proceed,
	This Nauie, with the Admirall,—	and land in
	And landit in bauld Brytane.	Brittany,
216	This Admirall was Erle of Arrane,—	under the Earl
	Quhilk was baith wyse and vailgeand,	of Arran,
	Of the blude Royall of Scotland,—	with whom were
	Accompanyit with monie and Knicht,	many stout
220	Quhilk wer richt worthie men and wicht.	figuters.
	Amang the laif, this 30ung Squyar	The young
	Was with him right familiar;	Squire stood
	And, throw his verteous diligence,	so well with
224	Of that Lord he gat sic credence,	the Earl, for
	That, quhen he did his courage ken,	his courage,
	Gaif him cure of fyue hundreth men,	that he was made
	Quhilkis wer to him obedient,	captain of five
228	Reddie at his commandement.	hundred.
	It wer to lang for to declair	He wrought bold
	The douchtie deidis that he did thair.	deeds; and the
	Becaus he was sa courageous,	ladies fancied
232	Ladies of him wes amorous.	him.
	He was ane Munzeoun for ane Dame,	He was mild
	Meik, in Chalmer, lyk ane lame;	among dames,
	Bot, in the Feild, ane Campioun,	but formidable in
236	Rampand lyke and wyld Lyoun:	the field.

Master Tallact,

Weill practikit with Speir and Scheild, He was deft And with the formest in the Feild. with arms. No Chiftane was, amangis thame all. open-handed 240 In expensis mair liberall; beyond all, In euerilk play he wan the pryse: and lucky, but With that, he was verteous and wyse. good, And so, becaus he was weill pruift, and so all-beloved. 244 With euerie man he was weill luifit. Henry VIII, of HARY the aucht, King of Ingland, That tyme at Caleis wes lyand, England was at With his triumphant ordinance, Calais, to fight 248 Makand weir on the Realme of France. France. The French king. The King of France his greit armie Lay neir hand by, in Picardie, with his army. was hard by. Quhair aither vther did assaill. 252Howbeit, thair was na set battaill, The two Bot thair wes daylie skirmishing, armies only skirmished. Quhair men of armis brak monie sting. Quhen to the Squyer Meldrum The Squire lusted Wer tauld thir Nouellis, all and sum, 256 for real war. He thocht he wald vesie the weiris, and selected And waillit furth ane hundreth Speiris, a band And Futemen qubilk wer bauld & stout, to follow him. 260 The maist worthic of all his rout. Ouhen he come to the King of France, The French king accepted the He wes sone put in ordinance; services of Richt so was all his companie, himself and That on him waitit continuallie. 264company. Thair was, into the Inglis Oist, In the English Ane Campioun that blew greit boist: host was a great He was ane stout Man and ane strang, champion, Quhilk Oist wald, with his conduct, gang 268passing confident Outthrow the greit Armie of France, of his valour and His valiantnes for to anance. might,

And Maister Talbart was his name,

been worsted.

The Squire had

272 Of Scottis & Frenche quhilk spak disdane; disdainful And, on his Bonnet, vsit to beir of speech, Of Siluer fyne takinnis of weir: and vain. And Proclamatiounis he gart mak, For his lady, he 276That he wald, for his Ladies saik, would engage With any gentilman of France, with any gentle-To feeht with him with Speir or Lance. man of France. Bot no Frenche man, in all that Land, The French 280 With him durst battell, hand for hand. dreaded him. Than, lyke ane Weiriour vailgeand, He visited the He enterit in the Scottis band. Scots. And, guhen the Squyer Meldrum Squire Meldrum Hard tell this Campioun wes cum, 284 accosted him, Richt haistelie he past him till, demanding his Demanding him quhat was his will. will. Forsuith, I can find none, quod he, He wished to 288 On hors, nor fute, dar feeht with me. fight. He should be Than, said he, it wer greit schame, Without battell 3e suld pas hame. gratified; Thairfoir, to God I mak ane vow, and the Squire would meet him 292The morne my self sall fecht with 30w, on the morrow. Outher on Horsbak or on fute: mounted or on 3our crakkis I count thame not ane cute. foot. I sall be fund into the Feild, He would come Armit, on Hors, with speir and Scheild. 296mounted. Maister Talbart said: my gude Chyld, Master Talbart accounts him a It wer maist lyk that thow wer wyld. stripling, and Thow ar to 3oung, and hes no micht mad to think of To feeht with me, that is so wicht: such a thing, 300 To speik to me thow suld have feir. and deelares himself of For I have sic practik in weir, courage to That I wald not effeirit be encounter with To mak debait aganis sic thre: 304 three such as he; for he had never For I have stand in monie stour,

And ay defendit my honour.

Thairfoir, my barne, I counsell the

better beware.	308	Sic interprysis to let be.
Meldrum,		Than said this Squyer to the Knicht:
replying, reminds		I grant ze ar baith greit and wicht.
him how it fared		3oung Dauid was far les than I,
with Goliath at	312	Quhen he with Golias, manfullie,
the hands of		Withouttin outher Speir or Scheild,
David,		He faucht, and slew him in the Feild.
piously trusts		I traist that God salbe my Gyde,
to win,	316	And give me grace to stanche thy pryde,
and agrees to		Thocht thow be greit like Gowmakmorne,
meet him the		Traist weill I sall 30w meit the morne:
next morning,		Beside Montrnill, vpon the grene,
before ten.	320	Befoir ten houris I salbe sene :
He proposes		And, gif 3e wyn me in the Feild.
the terms		Baith hors & Geir I sall 30w 3eild,
of victory.		Sa that siclyke 3c do to me.
Master Talbart	324	That I sall do, be God, quod he.
consents;		And thairto I giue the my hand;
and they fix to		And swa, between thame, maid an Band,
meet.		That thay suld meit vpon the morne.
Talbart scorns	328	Bot Talbart maid at him bot Scorne,
kim proudly,	.,	Lychtlyand him with words of pryde;
rides off, and		Syne, hamewart to his Oist culd ryde.
tells bow a young		And show the Brethren of his Land,
Scot had under-	332	How are 30ung Scot had tane on hand
taken to fight with him,		To feeht with him beside Montrvill:
foolishly.		Bot, I traist, he sall prufe the fuill.
His friends have		Quod thay: the morne that sall we ken:
their doulds.	336	The Scottis ar haldin hardie men.
He has none, and	•,•,•,	Quod he: I compt thame not ane cute;
boasts that		He sall returns vpon his fute,
Meldrum will go		And leif with me his armour bright;
home afoot, no	340	For weill I wait he has no might.
match for him.	-7117	On hors nor fute, to feelit with me,
More doubts.		Quod thay: the morne that sall we se.
M. D'Aubigny,		Quhan to Monsour de Obenie
29, 17 Antingny,		Contain to Wonsour de Ontonie

244 Reportit was the veritie,

How that the Squyer had tane on hand
To feelt with Talbart, hand for hand,
His greit courage he did commend:

348 Sine, haistelie did for him send.

And, quhen he come befoir the Lord,
The veritie he did record;
How, for the honour of Scotland.

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 Goddis grace,

To leif him lyand in the place.Howbeit he stalwart be, and stout,My Lord, of him I have no dout.Than send the Lord out throw the Land,

360 And gat ane hundreth hors, fra hand:To his presence he brocht in haist,And bad the Squyer cheis him the best.Of that the Squyer was rejoisit,

And cheisit the best, as he suppoisit,
 And lap on him delyuerlie,—
 Was neuer hors ran mair plesantlie,—
 With Speir and sword at his command,

368 And was the best of all the Land.

He tuik his leif, and went to rest;

Syne, airlie in the morne him drest,

Wantonlie, in his weirlyke weid.

372 All weill enarmit, saif the heid.

He lap vpon his Cursour wicht,

And straucht him in his stirroppis richt.

His speir, and scheild, & helme wes borne

With Squyeris that raid him beforme.
Ane veluot Cap on heid he bair;
Ane quoif of gold, to heild his hair.
This Lord of him tuik sa greit Ioy,

hearing what the Squire had taken in hand, commended his during, and summoned him. Meldrum had at heart the honour of Scotland,

If duly
horsed,
he would
humble
Talbart,
of whom he had
no fear.

A hundred horses were soon produced, for him to choose from.

The Squire, delighted, selected a charger, and mounted him.

The next day he was up early, and donnel his armour, but with his head exposed,

and leaped on his horse.

Squires attended

His cap and coif.

him

By favour

he was provide l	380	That he him self wald him conuoy:
with a right		With him ane hundreth men of Armes,
honourable escort.		That thair suld no man do him harmes.
His		The Squyer buir, into his scheild,
escatcheon	384	Ane Otter in one siluer Feild.
a id		His hors was bairdit full richelie,
caparison.		Couerit with Satyne Cramesie.
He sets off, amid		Than fordward raid this Campioun,
	388	With sound of Trumpet and Clarioun,
warlike music,		And spedilic spurrit ouir the bent,
Mars-like,		Lyke Mars, the God Armipotent.
Talbart, too, was		Thus leif we rydand our Squyar,
	392	And speik of Maister Talbart mair;
u) betimes,		Quhilk gat vp airlie, in the morrow,
and was at once		And no maner of geir to borrow,—
		Hors, Harnes, Speir, nor Scheild,—
ready for business.	396	Bot was ay reddie for the Feild;
He feared not		And had sic practik into weir,
Meldrum.		Of our Squyer he tuik na feir.
He related, much		And said vnto his companzeoun,
ashamed, a	400	Or he come furth of his Pauilgeoun:
dream he had		This nicht I saw, into my dreame,—
dreamed.		Quhilk to reheirs I think greit shame,—
An otter, from		Me thocht I saw cum, fra the See,
the sea, rode at	404	Ane greit Otter, rydand to me,
him, attacked		The quhilk was blak, with ane lang taill,
him, bit him till he bled, and		And cruellie did me assaill,
dragged him		And bait me till he gart me bleid,
from his horse.	408	And drew me backwart fra my steid.
What could it		Quhat this suld mene I can not say;
mean ?		Bot I was never in sic ane fray.
Dreams were		His fellow said: think 3e not schame
nothing.	412	For to gif credence till ane dreame?
He should	·	3e knaw it is aganis our Faith.
go arm,		Thairfoir, go dres 30w in 30ur graith,
and show his		And think weill, throw your hie courage,
		,

This day 3e 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 vpon his hors.
His hors was bairdit full brauelie,
And couerit wes, richt courtfullie,
With browderit wark and veluot grene.

424 Sanct Georges Croce thair micht be sene,
On Hors, Harnes, and all his geir.
Than raid he furth, withouttin weir,
Connoyit 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 blew,

432 And weiriouris monie hither drew.
On euerie side come monie Man,
To behald quha the Battell wan.
The feild wes in the Medow grene,

436 Quhair euerie man micht weill be sene.

The Heraldis put thame sa in ordour,

That no man passit within the bordour;

Nor preissit to cum within the grene,

440 Bot Heraldis and the Campiounis kene.

The ordour and the circumstance

Wer lang to put in remembrance.

Quhen thir twa nobill Men of weir

444 Wer weill accowterit in thair geir,
And in thair handis strang burdounis,
Than Trumpotis blew & Clariounis;
And Heraldis cryit hie on hight,

148 Now let thame go. God shaw the richt!
Than spedilie thay spurrit thair hors,
And ran to vther, with sic fors,
That baith thair speiris in sindrie flaw.

valour.

He equipped himself, and leaped on his horse,

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.

protect the champions from the press, and arrange

preliminaries.

The heralds

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	452	Than said they all, that stude on raw:
applauded		Ane better cours than they two ran
their skill.		Was not sene sen the warld began:
They rest, and		Than baith the parties wer rejoisit.
are supplied with	456	The Campiounis are quhyle repoisit,
uew spears.		Till thay had gottin speiris new.
Then the trumpets		Than with triumph the trumpettis blew;
again blew, and the		And they, with all the force thay can,
champions	460	Wounder rudelie at aither ran,
charged each other impetu-		And straik at vther with sa greit Ire,
ously.		That fra thair Harnes flew the Fyre.
Both were over-		Thair Speiris war sa teuch & strang,
thrown,	464	That aither vther to Eirth down dang.
with horses		Baith hors & man, with Speir and scheild,
and all.		Than flatlingis lay into the feild.
Thereat Talbart		Than Maister Talbart was eschamit:
was much	468	Forsuith, for ever I am defamit;
abashed, and would die or be		And said this: I had rather die,
revenged.		Without that I reuengit be.
The Squire jumps		Our 3oung Squyer—sic was his hap—
up, and mounts	472	Was first on fute; and on he lap
his horse,		Upon his hors, without support.
Seeing this, the		Of that the Scottis take gude comfort,
Scots are		Quhen thay saw him sa feirelie
enheartened.	476	Loup on his Hors sa galzeardlie.
The Squire lifts		The Squyer liftit his Uisair
his visor, and		Ane lytill space, to take the Air.
drinks wine,		Thay bad him wyne; and he it drank,
with thanks.	480	And humillie he did thame thank.
Talbart remounts,	1	Be that, Talbart on Hors mountit,
and challenges		And of our Squyer lytill countit,
the Squire to		And cryit, gif he durst vndertak
run for his lady's sake,	484	To ryn anis for his Ladies saik.
Meldrum	30 I	The Squyer answerit hie on hight:
is ready		That sall I do, be Marie bricht.
to fight		I am content all day to ryn,
to ugue		i am content an ear to 17113

encouraged.

	SQVYER MELDRYM.	33
488	Till ane of vs the honour wyn. Of that Talbart was weill content;	till one or other wins. Talbart took his
	And ane greit Speir in hand he hent.	spear;
	The Squyer in his hand he thrang	and the Squire
492	His Speir, quhilk was baith greit & lang,	tossed his,
	With ane sharp heid of grundin steill,	well pleased
	Of quhilk he was appleisit weill.	with it.
	That plesand Feild was lang and braid,	It was a pleasant
496	Quhair gay ordour and rowine was maid,	plain and
	And euerie man micht haue gude sicht.	
	And thair was monie weirlyke Knicht;	spacious; and
	Sum man of euerie Natioun	the spectators
500	Was in that Congregation.	were various.
	Than Trumpettis blew triumphantlie;	The trumpets
	And thay twa Campiounis egeirlie	sounded, and
	Thay spurrit thair hors, with speir on breist;	the champions
504	Pertlie to preif thair pith thay preist:	prepared for a
	That round, rinkroume wes at vtterance.	run.
	Bot Talbartis Hors, with ane mischance,	Talbart's
	He outterit, and to ryn was laith;	horse
508	Quhairof Talbart was wonder wraith.	balked.
	The Squyer furth his rink he ran,—	The Squire was
	Commendit weill with cueric man,—	more fortunate
	And him dischargit of his speir,	with his
512	Honestlie lyke ane Man of Weir.	courser,
	Becaus that rink thay ran in vane,	Talbart must
	Than Talbart wald not ryn agane,	have another
	Till he had gottin ane better steid,—	
516	Quhilk was brocht to him with gude speid,—	h rse, on which
	Quhairon he lap, and tuik his speir,	Le leaped, fierce
	As brym as he had bene ane Beir,	as a bear,
	And bowtit fordwart, with ane bend,	tried him, and
520	And ran on to the Rinkis end,	found him
	And saw his hors was at command.	tractable.
	Than wes he blyith, I vnderstand,	He was

Traistand na mair to ryn in vane.

524	Than all the Trumpettis blew agane;		
	Be that, with all the force they can,		
	Thay right rudelie at other ran.		
	Of that meiting ilk man thocht wounder,		
528	Quhilk soundit lyke ane crak of thunder.		
	And nane of thame thair marrow mist:		
	Sir Talbartis speir in sunder brist;		
	Bot the Squyer, with his burdoun,		
532	Sir Talbart to the eirth dang down.		
	That straik was with sie micht and fors,		
	That on the ground lay man and hors;		
	And throw the brydell hand him bair,		
536	And in the breist ane span and mair,		
	Throw curras and throw gluifis of plait,		
	That Talbart micht mak na debait:		
	The trencheour of the Squyeris speir		
540	Stak still into Sir Talbartis Geir.		
	Than euerie man, into that steid,		
	Did all belove that he was deid.		
	The Squyer lap right haistelie		
544	From his Cursour, delinerlie,		
OTT	r rom ins Cursour, definerne,		
011	And to Sir Talbart maid support,		
011	·		
911	And to Sir Talbart maid support,		
548	And to Sir Talbart maid support, And humillie did him comfort.		
	And to Sir Talbart maid support, And humillie did him comfort. Quhen Talbart saw, into his Scheild,		
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548 552	And to Sir Talbart maid support, And humillie did him comfort. Quhen Talbart saw, into his Scheild, Ane Otter in ane silver Feild, This race, said he, I may sair rew. For I see weill my dreame wes trew. Me thocht 3 one Otter gart me bleid, And buir me backwart from my steid. Bot heir I vow to God Souerane, That I sall never lust agane; And sweitlie to the Squyer said,		
548 552	And to Sir Talbart maid support, And humillie did him comfort. Quhen Talbart saw, into his Scheild, Ane Otter in ane silver Feild, This race, said he, I may sair rew. For I see weill my dreame wes trew. Me thocht 3 one Otter gart me bleid, And buir me backwart from my steid. Bot heir I vow to God Souerane, That I sall never lust agane; And sweitlie to the Squyer said, Thow knawis the cunning that we maid:		
	532 536 540		

rewarded, and,

for his bravery,

well treated.

After the war,

My Hors and Harnes geue the till. 560 The Squire Than said the Squyer, courteouslie, thanks him. Brother, I thank 30w hartfullie: but is already Of 30w, forsuith, nathing I craue; content. For I have gottin that I wald have. 564 With eueric man he was commendit, He is applauded, Sa vailzeandlie he him defendit. and is The Capitane of the Inglis band 568 Tuke the soung Squyer be the hand, honourably And led him to the Pailseoun, And gart him mak Collatioun. entertained. Quhen Talbartis woundis wes bund vp fast, Talbart is 572 The Inglis Capitane to him past, comforted, and And prudentlie did him comfort; is exhorted to Syne said: Brother, I 30w exhort shake hands with To tak the Squyer be the hand. the Squire. 576 And sa he did, at his command, He complies, And said: this bene bot chance of Armes. embracing and With that, he braisit him in his armes, Sayand: hartlie I 30w forgene. forgiving him. And than the Squyer tuik his leve, 580The Squire takes Commendit weill with cuerie man; his leave, Than wichtlie on his hors he wan, commended for having so well With monie ane Nobill man convoyit. acquitted himself. 584 Leue we thair Talbart, sair annoyit. Sum savis, of that discomfitour Some say that Talbart, for He thocht sie schame and dishonour, shame, withdrew, and never That he departit of that Land, returned to England. 588 And neuer wes sene into Ingland. Bot our Squyer did still remane, The Squire Efter the Weir, quhill Peice was tane. remained, was richly All Capitanes of the Kingis Gairdis

Gaif to the Squyer riche rewairdis:

With euerie Nobill he wes weill traitit.

Becaus he had sa weill debaitit,

Efter the Weir, he tuke licence;

592

he stayed awhile	596	Syne, did returne, with diligence,
in Normandy,		From Pycardie to Normandie;
in itolianay,		And thair ane space remanit he,
the fleet being		Becaus the Nauie of Scotland
delayed.	600	Wes still vpon the Coist lyand.
Afterwards he		Quhen he ane quhyle had sojornit,
		He to the Court of France returnit,
returned to the		For to decore his vassalege;
French Court,	604	From Bartanze tuke his veyage,
and thence,		With aucht scoir, in his companie,
milely by a second		Of waillit wicht men and hardie,
with his troop,		Enarmit weill, lyke men of Weir,
eight score	608	With Hakbut, Culuering, Pik, and Speir;
picked men,		And passit vp throw Normandie,
went to visit		Till Ambiance in Pycardie,
went to visit		Quhair Nobill Lowes, the King of France,
King Lewis and	612	Wes lyand, with his Ordinance,
his companions.		With monie ane Prince and worthie man.
The Court of		And in the Court of France wes, than,
France was then		Ane meruellous Congregatioun
thronged with	616	Of monie and diuers Natioun;
foreign notables, including		Of Ingland monie and prudent Lord,
Englishmen.		Efter the Weir makand record.
An ambassador		Thair wes, than, ane Ambassadour,
was there, with	620	Ane Lord, ane man of greit honour:
many Scottish		With him was monie Nobill Knicht
•		
		Of Scotland, to defend thair richt,
knights, whom		Of Scotland, to defend thair richt, Quhilk guydit thame sa honestlie,
knights, whom the English	624	
	624	Quhilk guydit thame sa honestlie,
the English	624	Quhilk guydit thame sa honestlie, Inglismen had thame at inuie,
the English envied and sought	624	Quhilk guydit thame sa honestlie, Inglismen had thame at inuie, And purposit to mak thame cummer,
the English envied and sought to aunoy.	624 628	Quhilk guydit thame sa honestlie, Inglismen had thame at inuie, And purposit to mak thame cummer, Becaus they wer of greiter number.
the English envied and sought to annoy. These English		Quhilk guydit thame sa honestlie, Inglismen had thame at inuie, And purposit to mak thame cummer, Becaus they wer of greiter number. And sa, quhaireuer thay with thame met, Upon the Scottis thay maid onset; And, lyke wyld Lyounis furious,
the English envied and sought to annoy. These English set upon the		Quhilk guydit thame sa honestlie, Inglismen had thame at inuie, And purposit to mak thame cummer, Becaus they wer of greiter number. And sa, quhaireuer thay with thame met, Upon the Scottis thay maid onset;
the English envied and sought to annoy. These English set upon the Seots, and		Quhilk guydit thame sa honestlie, Inglismen had thame at inuie, And purposit to mak thame cummer, Becaus they wer of greiter number. And sa, quhaireuer thay with thame met, Upon the Scottis thay maid onset; And, lyke wyld Lyounis furious,

632	Our worthie Scottis thame weill defendit.	many were
	The Sutheroun wes, ay, fywe for ane;	slain of
	Sa, on ilk syde, thair wes men slane.	each party.
	The Inglismen grew in greit Ire,	
636	And cryit, swyith! set the hous in fyre.	A base project.
	Be that, the Squyer Meldrum	The Squire
	Into the Market streit wes cum,	appears
	With his folkis in gude array,	opportunely on
640	And saw the toun wes in ane fray:	the scene,
	He did inquyre the occasioun.	and learns what
	Quod thay: the Scottis ar all put down	the English are
	Be Inglismen into thair Innis.	doing.
644	Quod he: I wald gif all the Bynnis,	lle hopes he is
	That I might cum or thay departit.	in time,
	With that, he grew sa cruell-hartit,	and sallies forth,
	That he was like ane wyld Lyoun,	with his
648	And rudelie ran outthrow the toun,	
	With all his companie weill arrayit,	company, to the
	And with Baner full braid displayit.	rescue.
	And, quhen thay saw the Inglis rout,	The English are
652	Thay set vpon thame, with ane schout;	attacked and
	With reird sa rudelie on thame ruschit,	accaeaea and
	That fiftie to the eirth thay duschit:	roughly handled.
	Thair was nocht ellis bot tak and slay.	
656	This Squyer wounder did, that day,	The Squire was
	And stoutlie stoppit in the stour,	redoubtable
	And dang on thame with dintis dour.	in the fray,
	Wes neuer man buir better hand:	-
660	Thair micht na Buckler byde his brand;	with his long
	For it was weill seuin quarter lang.	sword.
	With that sa derflie on thame dang,	One blow from it
	That, lyke ane worthie Campioun,	sufficed for a
664	Ay at ane straik he dang ane doun.	man;
	Sum wes euill hurt; and sum wes slane;	and many
	Sum fell, quhilk rais not zit agane.	felt it.
	Quhen that the Sutheroun saw his micht,	The Southrons

fled aghast; and,	668	Effrayitlie thay tuke the flicht,
but for the		And wist not quhair to flie, for haist:
French, it would		Thus throw the toun he hes thame chaist.
have sped worse		Wer not Frenchemen come to the redding,
with them.	672	Thair had bene mekill mair blude shedding.
When this		Of this journey I mak ane end,
		Quhilk enerie Nobill did commend.
valorous exploit		Quhen to the King the cace wes knawin,
was known to the	676	And all the suith vnto him shawin,—
		How this Squyer sa manfullie
King of France,		On Sutheroun wan the victorie,—
the Squire was		He put him into ordinance.
	680	And sa he did remane in France,
put in orders;		Ane certane tyme, for his plesour,
and he did many		Weill estemit in greit honour,
a noble deed.		Quhair he did monie ane Nobill deid.
For his courage	684	With that, richt wantoun in his weid,
he was sought in		Quhen Ladies knew his hie courage,
marriage by a		He was desyrit in Mariage
great lady;		Be ane Ladie of greit Rent.
but he would	688	Bot 3outh maid him sa insolent,
return to		That he in France wald not remane,
Scotland,		Bot come to Scotland hame agane.
He was greatly		Thocht Frenche Ladies did for him murne,
	692	The Scottis wer glaid of his returne.
regretted, being		At cuerie Lord he tuke his leue;
		Bot his departing did thame greiue;
admired for his		For he was luifit with all wichtis,
daring.	696	Quhilk had him sene defend his richtis.
Well escorted,		Scottis Capitanes did him conuoy,
he made for		Thocht his departing did thame noy.
Dieppe, where he		At Deip he maid him for the saill,
procured a ship for his	700	Quhair he furnischit ane gay veschaill,
company,		For his self and his Men of Weir,
and equipped		With Artailsie, Hakbut, Bow, and Speir;
and provisioned it.		And furneist hir with gude victuaill,
		Ç.,

704	With the best wyne that he culd waill.	
	And, quhen the Schip was reddie maid,	After a short
	He lay bot ane day in the raid,	delay,
	Quhill he gat wind of the Southeist.	the wind sat for
708	Than thay thair ankeris weyit on haist,	them.
	And syne maid Saill, and fordwart past,	Before long they
	Ane day, at morne; till, at the last,	caught sight of a
	Of ane greit saill thay gat ane sicht;	
712	And Pheebus schew his bemis bricht,	great sail, early
	Into the morning richt airlie.	one morning.
	Than past the Skipper, richt spedelie,	The Captain saw
	Up to the top, with right greit feir,	it was a man of
716	And saw it wes ane Man of Weir,	at water to mining the
	And cryit: I see nocht ellis, perdie,	war, and was
	Bot we mon outher fecht or fle.	much alarmed
	The Squyer wes in his bed lyand,	The Squire
720	Quhen he hard tell this new tydand.	hears the news.
	Be this, the Inglis Artailze,	The ship, which
	Lyke hailschot, maid on thame assailze,	is English, rakes
	And sloppit throw thair feeliting saillis,	them with a
724	And divers dang out ouir the waillis.	broadside,
	The Scottis agane, with all thair micht,	which is
	Of gunnis, than, thay leit fle ane flicht.	returne I,
	That they micht weill see quhair they wair,	with dire effect.
728	Heidis and armes flew in the Air.	
	The Scottis Schip scho wes sa law,	Luckily, the
	That monie gunnis out ouir hir flaw,	Scottish ship lay
	Quhilk far bezond thame lichtit donn.	low.
732	Bot the Inglis greit Galzeoun	The English
	Fornent thame stude, lyke ane strang castell,	
	That the Scottis gunnis micht na way faill,	galleon suffered
	Bot hat hir ay on the richt syde,	
736	With monie ane slop, for all hir pryde,	sorely from the
	That monie ane beft wer on thair bakkis;	Scottish artillery.
	Than rais the reik with vglie crakkis,	From the
	Quhilk on the Sey maid sic ane sound,	becoming of the
	·	

guns people on shore knew that a battle was	740	That in the Air it did redound,	
		That men micht weill wit, on the land,	
going forward.		That shippis wer on the Sey fechtand.	
The two ships		Be this, thegyder straik the shippis,	
	744	And ather on vther laid thair clippis;	
grappled; and		And than began the strang battell.	
then began		Ilk man his marrow did assaill:	
		Sa rudelie thay did rushe togidder,	
a fierce contest,	748	That nane micht hald thair feit for slidder:	
with divers		Sum with halbert, and sum with speir;	
		Bot hakbuttis did the greitest deir.	
weapons, terrible		Out of the top the grundin dartis	
in its result.	752	Did divers peirs outthrow the hartis.	
Every man did		Euerie man did his diligence	
his best; and		Upon his fo to wirk vengence;	
blood flowed		Ruschand on vther routtis rude,	
freely.	756	That ouir the waillis ran the blude.	
The English		The Inglis Capitane cryit hie,	
Captain tells		Swyith! 3eild 3ow, doggis, or 3e sall die;	
the Scots to yield,		And, do 3e not, I mak ane vow,	
or die.	760	That Scotland salbe quyte of 30w.	
The Squire		Than peirtlie answerit the Squyar,	
		And said: O tratour Tauernar,	
answers him		I lat the wit, thow hes na micht	
fearlessly.	761	This day to put vs to the flight.	
The fighting		Thay derflie ay at vther dang:	
continues; and		The Squyer thristit throw the thrang,	
the Squire leaps		And in the Inglis schip he lap,	
into the English	768	And hat the Capitane sic ane flap	
ship, and knocks		Upon his heid, till he fell doun,	
down the Captain.		Welterand intill ane deidlie swoun.	
At this,		And, quhen the Scottis saw the Squyer	
the Scots leave	772	Had strikkin down that rank Reuer,	
their ship,		They left thair awin schip standand waist,	
follow him,		And in the Inglis schip, in haist,	
an Lattack the		They followit, all, thair Capitane;	

776	And sone wes all the Sutheroun slane.	Southrons,
	Howbeit thay wer of greiter number,	though
	The Scottismen put thame in sic cummer,	surpassing
	That thay wer fane to leif the Feild,	themselves in
780	Cryand mercie, than did thame 3eild.	number.
	3it wes the Squyer straikand fast	The Squire was
	At the Capitane; till, at the last,	getting the
	Quhen he persauit no remeid,	better of the
784	Outher to zeild, or to be deid,	Captain,
	He said: O gentill Capitane,	who, tempting
	Thoill me not for to be slane.	
	My lyfe to 30w salbe mair pryse	his adversary
788	Nor sall my deith, ane thowsand syse:	with rich promise
	For ze may get, as I suppois,	with their profities
	Thrie thowsand Nobillis of the Rois	of goFl, begged
	Of me and of my companie:	
792	Thairfoir, I cry 30w loud mercie.	for merey.
	Except my lyfe, nothing I craif:	He would give up
	Tak 30w the schip and all the laif.	ship and all, for
	I zeild to zow baith sword and knyfe:	emp and an, 10t
796	Thairfoir, gude Maister, saue my Lyfe.	his life.
	The Squyer tuik him be the hand,	The Squire lifted
	And on his feit he gart him stand,	
	And treittit him right tenderly,	him up, and gave
800	And, syne, vnto his men did cry,	order to cease
	And gaif to thame richt strait command,	
	To straik no moir, bot hald thair hand.	fighting;
	Than baith the Capitanes ran and red;	and the fighting
804	And so thair wes na mair blude shed.	ceased,
	Than all the laif thay did thame zeild,	in favour of the
	And to the Scottis gaif sword and sheild.	Scots.
	Ane Nobill Leiche the Squyer had,—	The Squire's
808	Quhairof the Inglismen wes full glaid,—	leech was
	To quhome the Squyer gaif command	directed to look
	The woundit men to tak on hand:	after
	And so he did, with diligence,	the sounded;

		,
and he was recompensed. The wounded,	812	Quhairof he gat gude recompence. Than, quhen the woundit men wer drest,
dying, and dead		And all the deand men confest,
disposed of, it	0.1.0	And deid men cassin in the See,—
was found that	816	Quhilk to behald wes greit pietie,— Thair was slane, of Inglis band,
five score English		Fyue scoir of men, I vnderstand,—
were slain, and		The quhilk wer cruell men and kene,—
fifteen of Scots.	820	And of the Scottis wer slane fyftene.
The English		And, quhen the Inglis Capitane
Captain, seeing		Saw how his men wer tane and slane,
this upshot, went		And how the Scottis, sa few in number,
into a frenzy,	824	Had put thame in sa greit ane cummer,
defied Fortune,		He grew intill ane frenesy,
and thought		Sayand: fals Fortoun, I the defy;
better of		For I beleuit, this day at morne,
his former	828	That he was not in Scotland borne,
opinion of the		That durst have met me, hand for hand,
Scots.		Within the boundis of my brand.
The Squire		The Squyer bad him mak gude cheir,
cheered him as	832	And said, it was bot chance of Weir.
best he could,		Greit Conquerouris, I 50w assure,
and proposed		Hes hapnit siclike aduenture:
		Thairfoir, mak mirrie, and go dyne,
dinner and wine.	836	And let vs preif the michtie wyne.
They drank,		Sum drank wyne, and sum drank Aill;
and set sail;		Syne, put the shippis vnder saill,
some of the English being		And waillit furth of the Inglis band
landed in Kent,	840	Twa hundreth men, and put on land,
while others		Quyetlie, on the Coist of Kent;
went to Scotland.		The laif in Scotland with him went.
The English		The Inglis Capitane, as I ges,
Captain was	844	He wairdit him in the Blaknes,
imprisoned,		And treitit him richt honestlie,
with his company, till he		Togither with his companie,
paid their		And held thame in that Garnisonn,
		*

818	Till thay had payit thair Ransoun.	ransom.
	Out throw the land than sprang the fame,	The Squire,
	That Squyer Meldrum wes cum hame.	returned with
	Quhen thay hard tell how he debaitit,	fame, was well
852	With euerie man he was sa treitit,	treated and
	That, quhen he trauellit throw the land,	banquetted
	Thay bankettit him fra hand to hand,	t! roughout the
	With greit solace; till, at the last,	
856	Out throw Straitherne the Squyer past.	land.
	And, as it did approch the nicht,	Travelling, once,
	Of ane Castell he gat ane sicht,	towards night he
	Beside ane Montane, in ane vaill;	espied a castle,
860	And than, efter his greit trauaill,	where he found
	He purpoisit him to repois,	hospitable
	Quhair ilk man did of him rejois.	reception.
	Of this triumphant plesand place	The eastle
864	Ane lustie Ladie wes Maistres,	belonged to a
	Quhais Lord was deid schort tyme befoir,	lady whose lord had lately died,
	Quhairthrow hir dolour wes the moir.	to her grief.
	Bot 3it scho tuke sum comforting,	Yet she showed
868	To heir the plesant dulce talking	interest in the
	Of this 30ung Squyer, of his chance,	Squire's account
	And how it fortunit him in France.	of his adventures
	This Squyer and the Ladie gent	After supper, he
872	Did wesche, and then to supper went.	went on talking
	During that nicht thair was nocht ellis	went on tarking
	Bot for to heir of his Nouellis.	as before.
	Eneas, quhen he fled from Troy,	Aeneas did not
876	Did not Quene Dido greiter Ioy,	please Dido more
	Quhen he in Carthage did arryue,	than the Squire
	And did the seige of Troy discryue.	the lady,
	The wonderis that he did reheirs	with his
880	Wer langsum for to put in vers,	wondrous
	Of quhilk this Ladie did rejois.	exploits.
	Thay drank, and syne went to repois.	
	He fand his Chahner weill arrayit	The Squire was
	·	

well housed, and fed with good	884	With dornik work on buird displayit. Of Uenisoun he had his waill,
meat and drink;		Gude Aquavite, Wyne, and Aill.
and he fared		With nobill Confeittis, Bran, and Geill;
bravely.	888	And swa the Squyer fuir richt weill.
The lady tells		Sa, to heir mair of his narratioun,
him he is		This Ladie come to his Collationn,
welcome; and he		Sayand he was right welcum hame.
thanks her.	892	Grandmercie! than, quod he, Madame.
They played		Thay past the time with Ches and Tabill;—
games; and then		For he to enerie game was abill ;—
the Squire		Than vnto bed drew enerie wicht;
escorted her to her bedroom,	896	To Chalmer went this Ladie bricht,
and went to his		The quhilk this Squyer did convoy;
own.		Syne, till his bed he went, with Ioy.
But he could not		That nicht he sleipit neuer ane wink,
sleep a wink ; fer	900	Lot still did on the Ladie think;
Cupid had		Cupido, with his fyric dart,
pierced his		Did peirs him so out throw the hart.
heart; and he		Sa all that nicht he did bot murn it;
made his moan	90£	Sum tyme sat vp, and sumtyme turnit,
to Venus.		Sichand with monie gant and grane,
complaining		To fair Venus makand his mane,
		Sayand: Ladie, quhat may this mene?
that, just before	908	I was ane fre man lait 3istrene,
free, he had been		And now ane catiue bound and thrall
taken captive.		For ane that I think Flour of all.
It she only knew		I pray God sen scho knew my mynd,
his mind!	912	How, for hir saik, I am sa pynd.
He wished		Wald God I had bene 3it in France,
himself back in France, rather		Or I had hapnit sie mischance,
than subject to one careless of		To be subject or seruiture
lam.	916	Till ane quhilk takis of me na cure!
The Loly		This Ladie ludgit neirhand by,
overlears the Squire bewaiting		And hard the Squyer princly,
himself,		With dreidfull hart makand his mone,

920	With monie cairfull gant and grone.	determines
	Hir hart fulfillit with pietie,	that he shall
	Thocht scho wald haif of him mercie,	have love
	And said: howbeit I suld be slane,	
924	He sall have lufe for lufe agane.	for love,
	Wald God I micht, with my honour,	and sighs
	Haue him to be my Paramour!	for him.
	This was the mirrie tyme of May,	She gets up, the
928	Quhen this fair Ladie, freshe and gay,	
	Start vp, to take the hailsum Air,	sun not yet risen,
	With pantonis on hir feit ane pair,	puts on her
	Airlie into ane cleir morning,	slippers, and sees
932	Befoir fair Phœbus vprysing,	
	Kirtill alone, withouttin Clok;	that the Squire's
	And saw the Squyeris dure vnlok.	door is unlocked.
	Scho slippit in, or euer he wist,	She slips into his
936	And fenzeitlie past till ane kist,	room, and,
	And with hir keyis oppinnit the Lokkis,	as a pretext,
	And maid hir to take furth ane Boxe:	opens a chest, to
	Bot that was not hir erand thair.	take out a box.
940	With that, this lustie 30ung Squyar	He sees
	Saw this Ladie so plesantlie	her come
	Cum to his Chalmer quyetlie,	
	In Kyrtill of fync Damais broun,	quietly into
944	Hir goldin traissis hingand down.	his bedroom,
	Hir Pappis wer hard, round, and quhyte,	scans her
	Quhome to behald wes greit delyte.	unconcealed
	Lyke the quhyte lyllie wes hir lyre;	unconceated
948	Hir hair was like the reid gold wyre;	charms with
	Hir schankis quhyte withouttin hois,	great relish,
	Quhairat the Squyer did rejois.	and grows
	And said, than: now, vail; e quod vail; e,	and grows
952	Upon the Ladie thow mak are sailze.	amorous,
	Hir Courlyke Kirtill was vulaist,	As she is he clasps
	And sone into his armis hir braist,	her, wishes her
	And said to hir: Madame, gudemorne!	good-morrow,

and will die,	956	Help me, 3our man that is forlorne.
unless she relieves		Without 3e mak me sum remeid,
		Withouttin dout I am bot deid;
him.		Quhairfoir, 3e mon releif my 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 30ur will?
to have a	964	Think 3e my womanheid to spill?
to have		Na, God forbid! it wer greit syn:
scruple.		My Lord and 3e wes neir of Kyn.
She would get a		Quhairfoir, I mak 30w supplicatioun,
dispensation,	968	Pas, and seik ane dispensatioun;
and then marry		Than sall I wed 30w with ane Ring;
		Than may 3e leif at 3our lyking:
him, quite		For 3e ar 30ung, lustie, and fair,
agreeable to her.	972	And, als, 3e ar 3our Fatheris Air.
She praises him,		Thair is na Ladie, in all this land,
and proposes		May 30w refuse to hir Husband;
terms for his		And, gif 3e lufe me as 3e say,
becoming her	976	Haist to dispens the best 3e may;
		And thair to 30w I geue my hand,
husband.		I sall 30w take to my Husband.
He would ever		Quod he: quhill that I may indure,
serve her, but is	980	I vow to be 3our seruiture;
,		Bot I think greit vexatioun
impatient.		To tarie vpon dispensatioun.
They kiss and		Than in his armis he did hir thrist,
embrace.	984	And aither vther sweitlie kist;
		And wame for wame thay vther braissit:
Cupid enters		With that, hir Kirtill wes vulaissit.
		Than Cupido, with his fyric dartis,
their hearts;	988	Inflammit sa thir Luiferis hartis,
and the		Thay micht na maner of way disseuer,
twain proceed,		Nor ane micht not purt fra ane vther;
In due		Bot, like wodbind, thay wer baith wrappit.

992	Thair tenderlie he hes hir happit,	course, to
	Full softlie vp, intill his Bed:	natural
	Iudge 3e gif he hir schankis shed.	extremities;
	Allace! quod scho, quhat may this mene?	she covering
996	And with hir hair scho dieht hir Enc. ·	her eyes with her hair.
	I can not tell how thay did play;	Her solace was
	Bot I beleue scho said not nay.	such that he
	He pleisit hir sa, as I hard sane,	was welcome
1000	That he was welcum ay agane.	ever after.
	Scho rais, and tenderlie him kist,	She rises,
	And on his hand ane Ring scho thrist;	kisses him
	And he gaif hir ane lufe drowrie.	
1004	Ane Ring set with ane riche Rubie,	tenderly, and they
	In takin that thair Lufe for euer	exchange token
	Suld neuer frome thir twa disseuer.	of constancy.
	And than scho passit vnto hir Chalmer,	She returns to
1008	And fand hir madinnis, sweit as Lammer,	her room, and
	Sleipand full sound; and nothing wist	finds her maids
	How that thair Ladie past to the Kist.	still sleeping.
	Quod thay: Madame, quhair haue 3e bene?	Where had she
1012	Quod scho: into my Gardine grene,	been ?
	To heir thir mirrie birdis sang;	In the garden,
	I lat 30w wit, I thocht not lang,	where the time
	Thocht I had taryit thair quhill None.	passed swiftly.
1016	Quod thai: quhair wes 30ur hois & schone?	Why did she go
	Quhy 3eid 3e with 3our bellie bair?	out in undress?
	Quod scho: the morning was sa fair:	
	For, be him that deir Iesus sauld,	Because she did
1020	I felt na wayis ony maner of cauld.	not feel it cold.
	Quod thay: Madame, me think 3e sweit.	Why was she
	Quod scho: 3e see I sufferit heit;	so moist?
	The dew did sa on flouris fleit,	From the heat and
1024	That baith my Lymmis ar maid weit:	from the dew.
	Thairfoir ane quhyle I will heir ly,	She will lie and
	Till this dulce dew be fra me dry.	dry herself.
	Ryse, and gar mak our denner reddie.	They are to go

about their work.	1028	That salbe done, quod thay, my Ladie.
She rests, rises,		Efter that scho had tane hir rest,
dresses, goes to Mass, and		Sho rais, and in hir Chalmer hir drest,
appears.		And, efter Mes, to denner went.
The Squire	1032	Than wes the Squyer diligent
proceeds with		To declair monie sindrie storie
his stories.		Worthic to put in Memorie.
The lovers turn		Quhat sall we of thir Luiferis say,
to good account	1036	Bot, all this tyme of lustic May,
this pleasant		They past the tyme with Ioy and blis,
May,		Full quyetlie, with monie ane kis!
undetected.		Thair was na Creature that knew
	1040	3it of thir Luiferis Chalmer glew.
The Squire		And sa he leuit, plesandlie,
makes some		Ane certane time, with his Ladie;
		Sum time with halking and hunting,
stay, diverting	1044	Sum time with wantoun hors rinning,
himself in various		And, sum time, like ane man of weir,
ways.		Full galardlie wald ryn ane speir.
He was an adept		He wan the pryse abone thame all,
	1048	Baith at the Buttis and the Futeball.
at all manner of		Till euerie solace he was abill,
games.		At eartis, and dyee, at Ches, and tabill:
		And, gif 3e list, I sall 30w tell
Of a siege.	1052	How that he seigit ane Castell.
A courier comes,		Ane Messinger come spedilic,
and tells that		From the Lennox to that Ladie,
Macfarlane has		And schew how that Makfagon,
Maciariane has	1056	And with him monie bauld Baron,
seized her castle,		Hir Castell had tane perfors,
and ravaged the		And nouther left hir kow nor hors,
country,		And heryit all that land about;
In fear, she goes	1060	Quhairof the Ladie had greit dout.
to the Squire,		Till hir Squyer scho passit in haist,
and tells him		And schew him how scho wes opprest,
what has befallen.		And how he waistit monie ane myle

1064 Betuix Dunbartane and Argyle. And, quhen the Squyer Meldrum Had hard thir Nouellis, 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 might find him in that hald. He and his men did them addres. 1072 Richt haistelie, in thair Harnes; Sum with bow, and sum with speir. And he, like Mars, the God of weir, Come to the Ladie, and tuke his leif:

1076 And scho gaif him hir right hand gluif, The quhilk he on his basnet bure, And said: Madame, I 30w assure, That worthie Lancelot du laik

Did neuer mair, for his Ladies saik, 1080 Nor I sall do, or ellis de. Without that 3e reuengit be. Than in hir armes scho him braist;

And he his leif did take in haist. 1084 And raid that day, and all the nicht, Till, on the morne, he gat ane sicht Of that Castell, baith fair and strang.

Than, in the middis, his men amang, 1088 To michtie Mars his vow he maid. That he suld neuer in hart be glaid, Nor git returne furth of that land,

1092 Quhill that strenth wer at his command. All the Tennentis of that Ladie Come to the Squyer haistelie, And maid aith of fidelitie,

That they suld neuer fra him flie. 1096Quhen to Makferland, wicht and bauld, The veritie, all haill, wes tauld, How the 30ung Squyer Meldrum

On learning this news, the Squire warms with wrath, and declares himself ready for all hazards. He and his meu arm themselves He takes leave of the lady, who gives him her right glove; and he promises, that, even at the cost of his life, she shall be revenged.

She embraces him; and he rides all that day, and all the night. before 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 yields to him.

The lady's tenants flock to

him, and make oath to stand by him to the last. Macfarlane. hearing of the Squire's coming

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1136 From time he saw the Squyeris face,
Vpon his kneis he did 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,

1144 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 conuoy:

1152 Iudge 3e gif thair wes mirth and Ioy.
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 neuer studyit in that art.

Thus they remainit in merines,

Beleifand neuer to haue distres.
In that meine time, this Ladie fair
Ane doughter to the Squyer bair:
Nane fund wes fairer of visage.

1164 Than tuke the Squyer sie courage,
Agane the mirrie time of May,
Threttie he put in his Luferay,—
In Scarlot fyne, and of hew grene,

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; and

there is no more

bloodshed.

All but Macfarlane are let go.

The Squire leaves a captain in charge of the castle, and returns to Stratherne,

where the fair lady received

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, he put thirty of his men in livery, scarlet and green, seemly to behold.

All the gentry were fain of his friendship, he wishing only

their good will;	1172	And not desyring bot thair hartis.
and so he lived		Thus leuit the Squyer plesandlie,
pleasantly.		With Musick and with Menstralie.
He and the lady,		Of this Ladie he was sa glaid,
whom he loved much, consoled	1176	Thair micht na sorrow mak him sad:
each other,		Ilk ane did vther consolatioun,
awaiting the dispensation.		Taryand vpon dispensatioun.
But it was		Had it cum hame, he had hir bruikit;
mismanaged;	1180	Bot, or it come, it wes miscuikit:
and the end was		And all this game he bocht full deir,
sore grief.		As 3c at lenth sall efter heir.
Joy leads to		Of warldlie Ioy it wes weill kend,
sorrow.	1184	That sorrow bene the fatall end;
Jealousy and		For Ielousie and fals Inuie
envy pursued		Did him persew richt cruellie,—
him; and, consequently, he		I meruell not thocht it be so:
had many a	1188	For they wer, euer, Luiferis fo:-
quarrel, but yet		Quhairthrow he stude in monie ane stour,
always defended his honour.		And ay defendit his honour.
A cruel knight,		Ane cruell Knicht dwelt neir hand by,
who lived hard	1192	Quhilk at this Squyer had Inuy;
by, envied the	1102	Imaginand, intill his hart,
Squire, aimed to		How he thir Luiferis micht depart,
part the lovers,		And wald have had hir maryand
and wished the	1100	·
lady to marry	1196	Ane gentilman, within his land,
some one else.		The quhilk to him wes not in blude:
She, however,		Bot, finallie for to conclude,
refused.		Thairto scho wald neuer assent.
So the knight	1200	Quhairfoir, the Knicht set his Intent
resolved to kill		This nobill Squyer for to destroy,
the Squire, and swore that one or		And swore he suld neuer haue Ioy
other of them		In till his hart, without remeid,
should die.	1204	Till are of thame wer left for deid,
The Squire		This vail; eard Squyer manfully
was quite		In ernist or play did him defy,
prepared for a		Offerand him self for to assaill,

knight;

1208	Bodie for bodie, in battaill.	duel with him;
	The Knicht thairto not condiscendit.	but the knight
	Bot to betrais him ay intendit.	preferred treachery.
	Sa it fell, anis vpon ane day,	One day the
1212	In Edinburgh, as I hard say:	Squire and the
	This Squyer and the Ladie trew	lady chanced to
	Was thair, just matteris to persew.	go to Edinburgh.
	That cruell Knicht, full of Inuy,	The cruel knight,
1216	Gart hald on them ane secreit Spy,	full of envy, set a
	Quhen thai suld pas furth of the toun,	spy, to watch
	For this Squyeris confusioun,	when they should
	Quhilk traistit no man suld him greine,	pass out of the
1220	Nor of tressoun had no beleiue.	town.
	And tuik his licence from his Oist,	The Squire
	And liberallie did pay his Coist,	departed, suspecting
	And sa departit, blyith and mirrie,	nothing, with
1224	With purpois to pas ouir the Ferrie.	purpose to cross the ferry.
	He wes bot auchtsum in his rout;	His party was of
	For of danger he had no dout.	eight.
	The Spy come to the Knicht, anone,	The spy notified
1228	And him informit how they wer gone.	their starting.
	Than gadderit he his men in hy,	The knight
	With thrie scoir in his company,	collected his men,
	Accowterit weill in feir of weir,—	-three score, and
1232	Sum with bow, and sum with speir,—	armed with bows
	And on the Squyer followit fast,	or spears,—gave chase, and at last
	Till thay did see him, at the last,	came in sight of
	With all his men richt weill arrayit,	the Squire and
1236	With cruell men nathing effrayit.	his dauntless band.
1200	And, quhen the Ladie saw the rout,	The lady was
	God wait gif scho stude in greit dout.	alarmed.
	Qued scho: 3 our enemeis I see;	
1240	Thairfoir, sweit hart, I reid 30w fle:	She advises the Squire to take to
1440	In the cuntrey I will be kend:	flight,
	3e ar na partie to defend.	overmatched,
	e ar na partie to defend.	from the crucl

3e knaw 3one Knichtis crueltie,

since he	1244	That in his hart hes no mercie.
sought her		It is bot ane that thay wald haue;
alone.		Thairfoir, deir hart, 3our self 3e saue.
She would soon		Howbeit thay tak me with this trane,
find her way	1248	I salbe sone at 30w agane:
to him.		For 3e war neuer sa hard staid.
He replies,		Madame, quod he, be 3e not raid;
declining to turn		For, be the halie Trinitie,
his back.	1252	This day are fute I will not fle.
He draws his		And, be he had endit this word,
sword, disposes		He drew ane lang twa-handit sword,
his men, and		And put his aucht men in array,
encourages them.	1256	And bad that thay suld tak na fray.
The knight		Than to the Squyer cryit the Knicht,
demands the lady.		And said: send me the Ladie bricht.
If not given		Do 3e not sa, be Goddis Croce,
up, he will seize her.	1260	I sall hir tak away perforce.
The Squire calls		The Squyer said: be thow ane Knicht,
on him, if a		Cum furth to me, and shaw the richt,
knight, to fight with him single-		Bot hand for hand, without redding,
handed.	1264	That thair be na mair blude shedding:
Beaten, he will		And, gif thow winnis me in the feild,
give up the lady.		I sall my Ladie to the ;eild.
The knight will		The Knicht durst not, for all his land.
not venture.	1268	Fecht with this Squyer hand for hand.
A contest was		The Squyer than saw no remeid,
inevitable.		Bot outher to fecht or to be deid.
He looks to		To heuin he liftit vp his visage,
heaven, commends his	1272	Cryand to God, with hie courage:
cause to God,		To the my querrell I do commend:
and prepares for work,		Syne, bowtit fordwart, with ane bend.
He and his		With countenance baith bauld and stout,
company dash	1276	He rudelie rushit in that rout;
forward,		With him, his litill companie,
courageously.		Quhilk them defendit manfullie.
The Squire		The Squyer, with his birneist brand,
•		

1280	Amang his fa-men maid sie hand,	acquitted himself
	That Gaudefer, as sayis the Letter,	manfully with his
	At Gadderis Ferrie faucht no better.	bright sword.
	His sword he swappit sa about,	He hewed about
1284	That he greit roum maid in the rout;	him, making
	And, like ane man that was dispairit,	great gaps;
	His wapoun sa on thame he wairit,	and no one that he struck did
	Quhome euer he hit, as I hard say,	him any more
1288	Thay did him na mair deir, that day.	harm that day,
	Quha euer come within his boundis,	A blow from him
	He chaipit not but mortall woundis.	was death.
	Sum mutilate wer, and sum wer slane,	His execution
1292	Sum fled, and come not 3it agane.	was terrible.
	He hat the Knicht abone the breis,	He knoeks the
	That he fell fordwart on his kneis:	knight to his knees.
	Wer not Thome Giffard did him saue,	Tom Giffard
1296	The Knicht had sone bene in his graue.	interposes,
	Bot than the Squyer, with his brand,	who gets a blow,
	Hat Thomas Giffard on the hand:	from the Squire,
	From that time furth, during his lyfe,	on the hand, disabling it for
1300	He neuer weildit sword nor knyfe.	life.
	Than come ane sort, as brim as beiris,	A crowd of
	And in him festnit fyftene speiris,	fifteen assault
	In purpois to have borne him down:	him with spears;
1304	Bot he, as forcie Campioun,	but he hews all
	Amang thai wicht men wrocht greit wounder;	their weapons
	For all that speiris he schure in sunder.	in two.
	Nane durst cum neir him, hand for hand,	None durst attack
1308	Within the bound of his brand.	him singly.
	This worthie Squyer courageous	For his courage,
	Micht be compairit to Tydens,	the Squire may
	Quhilk faucht for to defend his Richtis,	be compared with Tydeus of
1312	And slew of Thebes fyftie Knichtis.	Thebes.
	Rolland, with Brandwell, his bricht brand,	None of
	Faucht neuer better, hand for hand;	the famous
	Nor Gawin, aganis Golibras ;	knights of

romance ever	1316	Nor Olyuer, with Pharambras.
fought better		I wait he faucht, that day, als weill
		As did Sir Gryme aganis Graysteill.
than he fought on		And I dar say, he was als abill
that day;	1320	As onic Knicht of the round Tabill,
and this, Sirs, 1		And did his honour mair anance
undertake to		Nor onie of thay Knichtis, perchance;
prove, with your		The quhilk I offer me to preif,
leave.	1324	Gif that 3e pleis, Sirs, with 3our leif.
The knights		Amang thay Knichts wes maid ane band,
aforesaid fought man for man, by		That they suld fecht bot hand for hand,
compact;		Assurit that thair suld cum no mo.
but the Squire	1328	With this Squyer it stude not so;
always had five		His stalwart stour quha wald discryfe,
against him.		Aganis and man thair come, ay. fyfe.
The cruel tyrant		Quhen that this cruell tyrane Knicht
knight, seeing the	1332	Saw the Squyer sa wounder wicht,
Squire so hard to		And had no might him to destroy,
•		Into his hart thair grew sie noy,
kill, falls into a		That he was abili for to rage,
great passion.	1336	That no man micht his Ire asswage.
He and his men		Fy on vs! said he to his men:
will be accounted		Ay aganis ane, sen we ar ten,
craven, if the		Chaip he away, we ar eschamit;
Squire escapes.	1340	Like cowartis, we salbe defamit.
He must not		I had rather be in hellis pane,
escape.		Or he suld chaip fra vs vnslane.
Three men are		And callit thrie of his companie,
sent to his rear.	1344	Said: pas behind him, quyetlie.
There they hack		And sa thay did, right secreitlie,
at him, the		And come behind him, cowartlie,
cowards; and he falls on his		And hackit on his hochis and theis,
knees.	1348	Till that he fell vpon his kneis.
Even in that		3it, quhen his schankis wer schorne in sunder,
plight, he wields his sword		Vpon his kneis he wrocht greit wounder;
effectively, not		Sweipand his sword round about,

1352	Not haifand of the deith na dout.	fearing death.
	Durst nane approache within his boundis, Till that his cruell mortall woundis	From loss of
	Bled sa, that he did swap in swoun;	blood, he falls
1356	Perforce behuifit him, than, fall down.	down, fainting.
	And, quhen he lay vpon the ground,	Even then his
	They gaif him monie cruell wound,	adversaries
	That men on far micht heir the knokkis,	continued their
1360	Like boucheouris hakkand on thair stokks.	attack on him.
	And, finallie, without remeid,	There they left
	They left him lyand thair, for deid,	him, wounded as
	With ma woundis of sword and knyfe	never man was
1364	Nor euer had man that keipit lyfe.	that survived.
	Quhat suld I of thir tratouris say?	Then they fled
	Quhen they had done, they fled away.	away.
	Bot than this lustic ladic fair,	The lady
1368	With dolent hart, scho maid sie cair,	thereupon
	Quhilk wes greit pietic for to reheirs,	bewails herself
	And langsum for to put in vers.	with bitter grief.
	With teiris scho wuische his bludie face,	She weeps over
1372	Sichand with manie loud allace.	him, and laments
	Allace! quod scho, that I was borne!	that she had been
	In my querrell thow art forlorne.	born,
	Sall neuer man, efter this hour,	No more lovers
1376	Of my bodie haue mair plesour;	
	For thow was gem of gentilnes,	for her, after
	And werie well of worthines.	him!
	Than to the eirth scho rushit down,	Then she falls
1380	And lay intill ane deidlie swoun.	into a swoon.
	Be that, the Regent of the land	Directly the
	Fra Edinburgh come fast rydand:	Regent came
	Sir Anthonie Darsie wes his name,	riding from
1384	Ane Knicht of France, and man of fame,	Edinburgh, to the
	Quhilk had the guiding, haillilie,	rescue.
	Vnder Iohne, Duke of Albanie,	He was then a
	Quhilk wes to our 3oung King Tutour,	man of great

authority; 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		Wald God that I had bene with the,	
been with the	1396	As thow in France was anis with me,	
Squire, as the		Into the land of Picardy,	
		Quhair Inglis men had greit Inuy	
Squire was with		To have me slane,—sa they intendit ;—	
him once in	1400	Bot manfullie thow me defendit,	
Picardie.		And vailzeandlie did saue my lyfe.	
Never was there		Was neuer man, with sword nor knyfe,—	
seen a		Nocht Hercules, I dar weill say,—	
better fighter	1404	That ever faucht better for ane day.	
than he against		Defendand me within ane stound,	
The Southrons.		Thow dang seir Sutheroun to the ground.	
He will do what		I may the mak no help, allace!	
he can, in	1408	Bot I sall follow on the chace,	
following up the		Richt spedilie, baith day and nicht,	
knight;		Till I may get that cruell Knicht.	
he will cast him		I mak ane vow, gif I may get him,	
into prison, and	1412	In till ane Presoun I sall set him;	
strike off his		And, quhen I heir that thow beis deid.	
head.		Than sall my handis straik of his heid.	
So saying, he		With that, he gaue his hors the spurris,	
departs, and	1416	And spedelie flaw ouir the furris:	
comes up with		He and his Gaird, with all thair micht,	
the knight,		They ran, till thai ouirtuik the Knicht.	
whom he		Quhen he approchit, he lichtit doun,	
valorously takes	1420	And, like ane vailgeand Campioun,	
captive,		He tuik the Tyrane presonar.	
sends back, and		And send him backward to Dumbar;	
consigns to prison		And thair remainit in presoun,	

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 bathand in his blude,
His freindis and his Ladie fair
They maid for him sie dule and cair,
Quhilk wer greit pietie to deploir:

1432 Of that matter I speik no moir. Thay send for Leiches, haistelie; Syne, buir his bodie, tenderlie, To ludge into ane fair ludgyne,

1436 Quhair he ressauit medicyne.
 The greitest Leichis of the land
 Come, all, to him, without command,
 And all practikis on him prouit,

Becaus he was sa weill belouit.
Thay tuik on hand his life to saue;
And he thame gaif quhat they wald haue.
Bot he sa lang lay into pane,

1444 He turnit to be ane Chirurgiane;
And, als, be his naturall ingyne,
He lernit the Art of Medicyne.
He saw thame on his bodie wrocht,

1448 Quhairfoir the Science wes deir bocht.

Bot, efterward, quhen he was haill,

He spairit na coist, nor 3it trauaill,

To preif his practikis on the pure,

1452 And on thame preuit monie ane cure, On his expensis, without rewaird: Of Money he tulk na regaird.

3it 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.

His friends and

the lady were in

great grief at his

case, in short.

Doctors were summoned; and he was lodged and medicined.

Every remedy was tried, so greatly was he beloved.

No expense was spared,

The length of his

own cure converted him into a chirurgeon,

He bought his skill dearly.

Afterwards, when made whole, he practised medicine for lebalf of the poor, but quite regardless of recompense.

Something further of the lady, which pained the Squire more than all his wounds.

Her friends

would send her	1460	Becaus scho micht do him na gude,
home; and home		That scho suld take hir leif and go
she went.		Till hir cuntrie; and scho did so.
The lovers never		Bot thir luiferis met neuer agane,
met again; and	1464	Quhilk wes to thame ane lestand pane;
she was married		For scho, aganis hir will, wes maryit,
against her will.		Quhairthrow hir weird scho daylie waryit.
Still, her heart		Howbeit hir bodie wes absent,
was eonstantly	1468	Hir tender hart wes ay present,
with the Squire.	1100	Baith nicht and day, with hir Squyar.
Never did		Wes neuer Creature that maid sic cair:
any woman		Penelope for Vlisses,
of story pine	1472	•
more for the	1.4.4.2	I wait, had neuer mair distres;
loss of her lover.		Nor Cresseid for trew Troylus
She left him		Wes not tent part sa dolorous.
reluctantly.	1476	I wait it was aganis hir hart
Helen did not	1470	That scho did from hir Lufe depart.
grieve more.		Helene had not sa mekill noy,
		Quhen scho perforce wes brocht to Troy.
Let us return to	* 4.10	I leif hir, than, with hart full sore,
the Squire.	1480	And speik now of this Squyer more.
Once again		Quhen this Squyer wes haill & sound,
recovering, the		And softlie micht gang on the ground,
Squire		To the Regent he did complane;
complained to the Regent; but he	1484	Bot he, allace! wes right sone slane
was soon		Be Dauid Hume, of Wedderburne,
afterwards slain,		The quhilk gart monie Frenchemen murne;
—most noble,		For thair was nane mair nobill Knicht,
valiant, and wise.	1488	Mair vailgeand, mair wyse, mair wicht.
The knight was		And, sone efter that crueltie,
then set at		The Knicht was put to libertie,
liberty; and so the matter was		The quhilk the Squyer had opprest:
left unredressed.	1492	Sa wes his matter left vndrest,
The king being		Becaus the King was 30ung of age,
young, tyrants ruled.		Than tyrannis rang, into thair rage.
At last he was		Bot, efterward, as I hard say,

1496	On Striuiling brig, vpon ane day,	slain ruthlessly,
	This Knicht wes slane with crueltie,	and got no more mercy than he
	And that day gat na mair mercie	had shown to the
	Nor he gaif to the 30ung Squyar,	Squire.
1500	I say na mair: let him ly thair:	The cruel
	For cruell men, 3e may weill see,	often meet
	They end, ofttimes, with crueltie.	a like end.
	For Christ to Peter said this word,	This is according
1504	Quha euer straikis with ane sword,	to what Christ declared to S.
	That man salbe with ane sword slane:	Peter,
	That saw is suith, I tell 30w plane.	which applies to
	He menis, quha straikis cruellie,	those who use the sword against the
1508	Aganis the Law, without mercie.	law.
	Bot this Squyer to nane offendit,	The Squire was
	Bot manfullie him self defendit.	none such.
	Wes neuer man, with sword nor knyfe,	It was for his
1512	Micht saif thair honour and thair lyfe.	honour and his
	As did the Squyer, all his dayis,	life that he
	With monie terribill effrayis.	fought.
	Wald I at lenth his lyfe declair,	To cut short
1516	I micht weill writ ane vther quair.	his history,
	Bot, at this time, I may not mend it,	I will tell
	Bot shaw 30w how the Squyer endit.	how it ended.
	Thair dwelt in Fyfe ane agit Lord,	An aged lord, in
1520	That of this Squyer hard record,	Fife, hearing of
	And did desire, richt hartfullie,	the Squire, sent
	To have him in his companie;	for him, to be his
	And send for him with diligence.	companion.
1524	And he come with obedience,	He came and
	And lang time did with him remane,	stayed, well-liked;
	Of quhome this agit Lord was fane;—	
	Wyse men desiris, commounlie,	—the wise affect
1528	Wyse men into thair companie;—	the wise,—for the
	For he had bene in monie ane Land,	nobleman
	In Flanderis, France, and in Ingland;	was travelled.

Quhairfoir the Lord gaif him the cure The Squire was

placed over	1532	Of his houshald, I 30w assure,
the nobleman's		And, in his Hall, cheif Merschall,
household.		And auditour of his comptis all.
He was a		He was ane right Courticiane,
courtier, and also	1536	And in the Law ane Practiciane;
knew the law;		Quhairfoir, during this Lordis lyfe,
and he was a just		Tchyref depute he wes in Fyfe,—
judge,		To euerie man ane equall Iudge,—
befriending	1540	And of the pure he wes refuge,
the poor.		And with Iustice did thame support,
Also, he showed		And curit thair sairis with greit comfort;
himself a		For, as I did reheirs before,
benefactor, from	1544	Of Medicine he tuke the Lore.
his knowledge of		Quhen he saw the Chirurgience
medicine; and, as		Vpon him do thair diligence,
		Experience maid him perfyte;
a leech, he	1548	And of the Science tuke sic delyte,
wrought many a		That he did monie thriftie cure,
cure, without		And, speciallie, vpon the pure,
cure, without thought of		And, speciallie, vpon the pure, Without rewaird for his expensis,
	1552	
thought of	1552	Without rewaird for his expensis,
thought of reward.	1552	Without regaird for his expensis, Without regaird or recompencis.
thought of reward. Pelf he valued	1552	Without rewaird for his expensis, Without regaird or recompencis. To gold, to siluer, or to rent,
thought of reward. Pelf he valued not at all.	1552 1556	Without rewaird for his expensis, Without regaird or recompencis. To gold, to siluer, or to rent, This Nobill Squyer tuke litill tent.
thought of reward. Pelf he valued not at all. His honour was		Without rewaird for his expensis, Without regaird or recompencis. To gold, to siluer, or to rent, This Nobill Squyer tuke litill tent. Of all this warld na mair he craifit,
thought of reward. Pelf he valued not at all. His honour was all to him.		Without rewaird for his expensis, Without regaird or recompencis. To gold, to siluer, or to rent, This Nobill Squyer tuke litill tent. Of all this warld na mair he craifit, Sa that his honour micht be saifit.
thought of reward. Pelf he valued not at all. His honour was all to him. Once a year he		Without rewaird for his expensis, Without regaird or recompencis. To gold, to siluer, or to rent, This Nobill Squyer tuke litill tent. Of all this warld na mair he craifit, Sa that his honour micht be saifit. And, ilk zeir, for his Ladies saik,
thought of reward. Pelf he valued not at all. His honour was all to him. Once a year he gave a great		Without rewaird for his expensis, Without regaird or recompencis. To gold, to siluer, or to rent, This Nobill Squyer tuke litill tent. Of all this warld na mair he craifit, Sa that his honour micht be saifit. And, ilk zeir, for his Ladies saik, Ane Banket Royall wald he maik;
thought of reward. Pelf he valued not at all. His honour was all to him. Once a year he gave a great banquet, in	1556	Without rewaird for his expensis, Without regaird or recompencis. To gold, to siluer, or to rent, This Nobill Squyer tuke litill tent. Of all this warld na mair he craifit, Sa that his honour micht be saifit. And, ilk zeir, for his Ladies saik, Ane Banket Royall wald he maik; And that he maid on the Sonday
thought of reward. Pelf he valued not at all. His honour was all to him. Once a year he gave a great banquet, in memory of his	1556	Without rewaird for his expensis, Without regaird or recompencis. To gold, to siluer, or to rent, This Nobill Squyer tuke litill tent. Of all this warld na mair he craifit, Sa that his honour micht be saifit. And, ilk 3eir, for his Ladies saik, Ane Banket Royall wald he maik; And that he maid on the Sonday Precedand to Asch wednisday,
thought of reward. Pelf he valued not at all. His honour was all to him. Once a year he gave a great banquet, in memory of his lady; and it	1556	Without rewaird for his expensis, Without regaird or recompencis. To gold, to siluer, or to rent, This Nobill Squyer tuke litill tent. Of all this warld na mair he craifit, Sa that his honour micht be saifit. And, ilk zeir, for his Ladies saik, Ane Banket Royall wald he maik; And that he maid on the Sonday Precedand to Asch wednisday, With wyld foull, venisoun, and wyne,
thought of reward. Pelf he valued not at all. His honour was all to him. Once a year he gave a great banquet, in memory of his lady; and it lacked no good	1556	Without rewaird for his expensis, Without regaird or recompencis. To gold, to siluer, or to rent, This Nobill Squyer tuke litill tent. Of all this warld na mair he craifit, Sa that his honour micht be saifit. And, ilk zeir, for his Ladies saik, Ane Banket Royall wald he maik; And that he maid on the Sonday Precedand to Asch wednisday, With wyld foull, venisoun, and wyne, With tairt, and flam, and frutage fyne:
thought of reward. Pelf he valued not at all. His honour was all to him. Once a year he gave a great banquet, in memory of his lady; and it lacked no good thing in meat or drink. Thereto came	1556 1560	Without rewaird for his expensis, Without regaird or recompencis. To gold, to siluer, or to rent, This Nobill Squyer tuke littll tent. Of all this warld na mair he craifit, Sa that his honour micht be saifit. And, ilk zeir, for his Ladies saik, Ane Banket Royall wald he maik; And that he maid on the Sonday Precedand to Asch wednisday, With wyld foull, venisoun, and wyne. With tairt, and flam, and frutage fyne: Of Bran and Geill thair wes na skant;
thought of reward. Pelf he valued not at all. His honour was all to him. Once a year he gave a great banquet, in memory of his lady; and it lacked no good thing in meat or drink.	1556 1560	Without rewaird for his expensis, Without regaird or recompencis. To gold, to siluer, or to rent, This Nobill Squyer tuke litill tent. Of all this warld na mair he craifit, Sa that his honour micht be saifit. And, ilk 3eir, for his Ladies saik, Ane Banket Royall wald he maik; And that he maid on the Sonday Precedand to Asch wednisday, With wyld foull, venisoun, and wyne. With tairt, and flam, and frutage fyne: Of Bran and Geill thair wes na skant; And Ipocras he wald not want.

I have done.

1568	Quhilk wer to lang for to declair,— With mirth, Musick, and menstrallie.	there were music and merriment.
	All this he did for his Ladie,	For his lady's
	And, for hir saik, during his lyfe,	sake, he never
1572	Wald neuer be weddit to ane wyfe.	took him a wife.
	And, quhen he did declyne to age,	To the last he
	He faillit neuer of his courage.	was brave.
	Of ancient story is for to tell,	He talked well;
1576	Abone all vther he did precell;	and all listened
	Sa that euerilk Creature	to him with
	To heir him speik thay tuke plesure.	pleasure.
	Bot all his deidis honorabill	But I describe
1580	For to descryue I am not abill.	him feebly.
	Of euerie man he was commendit,	He was
	And, as he leiuit, sa he endit;	commended of
	Plesandlie, till he micht indure,	every one; and,
1584	Till dolent deith come to his dure,	as he lived, so he
	And cruellie, with his mortall dart,	died, when his
	He straik the Squyer throw the hart.	time came.
	His saull, with Ioy Angelicall,	His soul went to
1588	Past to the Heuin Imperiall.	Heaven.
	Thus, at the Struther, into Fyfe,	He died at
	This nobill Squyer loist his lyfe.	Struther, in Fyfe.
	I pray to Christ for to conuoy	Christ save all
1592	All sie trew Luiferis to his Ioy.	true lovers!
	Say 3e Amen! for Cheritie.	Say Amen!

FINIS.

Adew! 3e sall get na mair of me.

The Testament

OF THE NOBILL AND VAIL3EAND SQVYER,

Milliame Meldrum,

OF THE BYNNIS.

COMPYLIT BE

Sir Danid Lyndesay of the Mont, &c.

THE Holie man Iob, ground of pacience, In his greit trubill trewlie did report,— Quhilk I persaue, now, be Experience,—

Life is fleeting.

- 4 That mennis lyfe, in eirth, bene wounder short.
 My 3outh is gane; and eild now dois resort:
 My time is gane; I think it bot ane dreame:
 3it efter deith remane sall my gude fame.
- 8 I persaue shortlie 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 God omnipotent,

I make my testament.

With resolute mind, go mak my Testament,
And tak my leif at cuntriemen and kyn,
And all the warld: and thus I will begyn.

Thrie Lordis to me salbe Executouris,—

Lindesayis, all thrie, in surname of renoun:
 Of my Testament thay sall have hail the cure,
 To put my mind till executioun.
 That Surname failseit neuer to the Croun;

I name my

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 Craufuird, wise & wicht; And Johne, Lord Lindesay, my maister special.

The thrid salbe are nobill trauellit Knicht, 24 Quhilk knawis the coistis of Feistis funeral: The wise Sir Walter Lindesay they him cal, Lord of S. Iohne, and Kuicht of Torfichane,

three noble Lindesays.

28 Be sev and land ane vailgeand Capitane.

> Thocht age hes maid my bodie impotent, 3it in my hart hie courage doeth precell; Quhairfoir, I leif to God, with gude intent,

My soul I leave to God:

My spreit, the quhilk he has maid immortell, 32Intill his Court perpetuallie to dwell, And neuir moir to steir furth of that steid, Till Christ discend & judge baith quick & deid.

I sow beseik, my Lordis Executouris, 36 My geir geue till the nixt of my kynrent. It is weill kend, I neuer tuik na cures Of conquessing of riches nor of Rent:

my wealth, to my next of kin.

Dispone as 3c think maist expedient. 40 I neuer tuik cure of gold more than of glas. Without honour, fy, fy vpon Riches!

I 30w requeist, my freindis, ane and all, And nobill men, of quhome I am descendit, 44 Faill not to be at my feist funerall, Quhilk throw the warld, I traist, salbe com- Let my friends mendit.

come to my funeral.

3e knaw how that my fame I have defendit,

During my life, vnto this latter hour, 48 Quhilk suld to 30w be infinit plesour.

> First, of my Bowellis clenge my bodie clene, Within & out; syne, wesche it weill with wyne,—

Bot honestie see that nothing be sene;— 52

Disembowel

and coffin me.

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 Spycis precious.

In two caissis of gold and precious stanis Inclois my hart and toung, richt craftelie: My sepulture, syne, gar mak for my banis,

Bury me in the Temple of Mars,

- 60 Into the Tempill of Mars, triumphandlie, Of marbill stanis caruit richt curiouslie, Quhairin my Kist and banis 3e sall clois, In that triumphand Tempill to repois.
- 64 Mars, Venus, and Mercurius, all thre Gaue me my natural inclinatiounis, Quhilk rang the day of my natiuitie; And sa thair heuinlie constellatiounis

My temperament,

68 Did me support in monie Natiounis.

Mars maid me hardie like ane feirs lyoun,

Quhairthrow I conqueist honour & renoun.

Quho list to knaw the actis Bellical,

72 Let thame go reid the legend of my life:
 Thair sall that find the deidis martiall,
 How I have stand, in monie stalwart strife,
 Victoriouslie, with speir, sheild, sword, & knife:

76 Quhairfoir, to Mars, the God Armipotent, My corps incloisit 3e do till him present.

To Mars present my body;

> Mak offering of my toung Rhetoricall Till Mercurius, quhilk gaif me eloquence.

to Mercury, my

- 80 In his Tempill to hing perpetuall: I can mak him na better recompence; For, quhen I was brocht to the presence Of Kings, in Scotland, Ingland, & in France,
- 84 My ornate toung my honour did anance.

To fresche Venus my hart 3e sall present, Quhilk hes to me bene, ay, comfortabill: And in my face sic grace scho did imprent,

All creatures did think me amiabill. 88 Wemen to me scho maid sa fauorabill, Wes neuer Ladie that luikit in my face, Bot honestlie I did obtene hir grace.

to Vanue my heart,

92 My freind Sir Dauid Lyndsay of the Mont Sall put in ordour my Processioun. I will that thair pas formest in the front, To beir my Penseil, ane wicht Campioun;

Let arquebusiers attend me,

96 With him, ane band of Mars his Religioun,— That is to say, in steid of Monkis & Freiris, In gude ordour, ane thowsand hagbutteris.

Nixt them, ane thowsand futemen, in anc rout, With speir & sheild, with buckler, bow, & 100 brand.

In ane Luferay, 30ung stalwart men & stout. Thridlie in ordour, thair sall cum ane band Of nobill men, abill to wraik thair Harmes,— 104 Thair Capitane with my standart in his hand,-

On bairdit hors, ane hundreth men of Armes.

with foot-soldiers and cavalry.

Of siluer schene, thrie Otteris into sabill, 108 With tabroun, trumpet, clarioun, and horne. For men of Armes verie convenabill. Nixt efter them, ane Campioun honorabill Sall beir my basnet with my funerall;

Amang that band my baner salbe borne,

Exhibit my banner and helmet.

Syne efter him, in ordour triumphall, 112

> My arming sword, my gluifis of plait, & sheild, Borne be ane forcie Campioun, or ane Knicht Quhilk did me serue in monie dangerous feild; and all my

fighting gear;

- 116 Nixt efter him, ane man in armour bricht,
 Vpon ane Ionet or ane cursour wicht,—
 The quhilk salbe ane man of greit honour,
 Vpon ane speir to beir my coit armour.
- Syne, nixt my Beir sall cum my Corspresent,—
 My bairdit hors, my harnes, and my speir,
 With sum greit man of my awin kynrent,
 As I wes wont on my bodie to beir,

and a mortuary for Mars.

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 & scorne,

128 With huidis heklit down ouirthort thair ene.
With men of armes my bodie salbe borne:
Into that band see that no blak be sene:
My Luferay salbe reid, blew, and grene;

Let there be gay colours;

132 The reid for Mars, the grene for freshe Venus,
The blew for lufe of God Mercurius.

About my beir sall ryde ane multitude,

All of ane Luiferay of my cullouris thrie;
136 Erles and Lordis, Knichtis, and men of gude:
Ilk Barroun beirand, in his hand, on hie,
Ane Lawrer branche, in signe of victorie;
Becaus I fled neuer out of the feild,

let laurelbranches be carried;

140 Nor 3it, as presoner, vnto my fois me 3eild.

Agane, that day, faill not to warne and call All Men of Musick and of Menstrallie About my Beir, with mirthis Musicall, To dance and sing with Heninlie harmonic

and be there dancing and singing.

144 To dance and sing with Lleuinlie harmonie, Quhais plesant sound redound sall in the skye. My spreit, I wait, salbe with mirth & Ioy; Quhairfoir, with mirth my corps 3e sal conuoy. This beand done, and all thing reulit right, Than plesantlie mak 3our progressioun, Quhilk, I beleif, salbe ane plesant sicht. Se that ze thoill na Preist in my Processionn,

Let priests of

Without he be of Venus Professioun: 153 Quhairfoir, gar warne all Venus chapel clarks, Quhilk hes bene most exercit in hir warkis.

Venus assist:

Solemnitlie gar thame sing my saull mes, 156 With organe, Timpane, Trumpet, & Clarion, To shaw thair Musick dewlie them addres:

With ane Bischop of that Religioun,

and her Bishop sing Mass.

I will, that day, be hard no heuines. 160 I will na service of the Requiem, Bot Alleluya, with melodie and Game.

> Efter the Euangell and the Offertour, Throw all the Tempill gar proclame silence;

Than to the Pulpet gar ane Oratour 164 Pas vp, and schaw, in oppin audience, Solempnitlie, with ornate eloquence, At greit laser, the legend of my life,

An orator is to laud me.

How I have stand in monie stalwart strife. 168

> Quhen he hes red my buik fra end till end, And of my life maid trew narratioun, All creature, I wait, will me commend,

And pray to God for my saluatioun. 172Than, efter this Solempnizationn Of service, and all brocht to end, With granitie, than, with my bodie wend,

All will pray for my salvation.

176 And clois it vp into my Sepulture,— Thair to repois till the greit Indgement,— The quhilk may not corrupt, I sow assure. Be vertew of the precious oyntment

Then bury my body,

not to corrupt.

- Of Balme, and vther Spyces redolent.
 Let not be rung for me, that day, saull knellis;
 Bot greit Cannounis gar them crak, for bellis.
- Ane thousand hakbuttis gar schute al at anis,
 184 With swesche, talburnis, & trumpettis, awfullie:
 Lat neuer spair the poulder nor the stanis,
 Quhais thundring sound redound sall in the sky;
 That Mars may heir, quhair he, triumphandlie,

Let salutes be fired.

Abone Phebus, is situate, full euin,

Maist awfull God, ynder the sternie heuin.

And, syne, hing vp, aboue my sepulture,
My bright harnes, my scheild, & als my speir,
192 Togidder with my courtlie Coit armour.
Quhilk I wes wont vpon my bodie beir,
In France, in Ingland, being at the weir;
My Baner, Basnet, with my Temperall,

Over my tomb hang up my arms;

196 As bene the vse of feistis funerall.

My Epitaphe to writ, vpon this wyis, Abone my graue, in goldin letteris fyne: The maist inuincibill weiriour heir lyis. During his time quhilk wan sic laud & pry

This beand done, I pray yow tak the pane

and write my epitaph.

The maist inuincibill weiriour heir lyis.During his time quhilk wan sic laud & pryis,That throw the heuinis sprang his nobil fame:Victorious William Meldrum wes his name.

204 Adew! my Lordis; I may na langer tarie;
My Lord Lindesay, adew! aboue all vther,
I pray to God, and to the Virgine Marie,
With your Lady to leif lang in the Struther.

Adieu! all Lindesays,

208 Maister Patrik, with 30ung Normond, 30ur brother,

With my Ladies, 3our sisteris, al, adew! My departing, I wait weill, 3c will rew. Bot, maist of all, the fair Ladies of France,
212 Quhen that heir tell, but dout, that I am deid,
Extreme dolour wil change thair countenance,
And, for my saik, will weir the murning weid.
Quhen thir nouellis dois into Ingland spreid,

The ladies will regret me.

216 Of Londoun, than, the lustic ladies cleir Will, for my saik, mak dule and dreric cheir.

Of Craigfergus my dayis darling, adew! In all Ireland of feminine the flour.

220 In 3our querrell twa men of weir I slew,
Quhilk purposit to do 3ow dishonour.
3e suld have bene my spous and paramour,
With Rent and riches for my recompence,

Adieu! maid of Craigfergus,

224 Quhilk I refusit, throw 3outh and insolence.

228

Fair weill! 3e Lemant Lampis of lustines
Of fair Scotland: adew! my Ladies all.
During my 3outh, with ardent besines,
3e knaw how I was in 3our seruice thrall.
Ten thowsand times adew! about thame all,
Sterne of Stratherne, my Ladie Souerane,
For quhom I sched my blud with mekill pane!

Adieu! ladies of Scotland.

3it, wald my Ladie luke, at euin and morrow,
On my Legend at lenth, scho wald not mis
How, for hir saik, I sufferit mekill sorrow.
3it, giue I micht, at this time, get my wis,

Above all, Star of Stratherne, adieu!

236 Of hir sweit mouth, deir God, I had ane kis.
I wis in vane: allace! we will dissener.
I say na mair: sweit hart, adew for euer!

Brether in Armes, adew, in generall!

240 For me, I wait, 3our hartis bene full soir.

All trew compangeounis, into speciall,
I say to 3ow, adew, for euermoir,

True friends, adieu, till we meet in Glory!

Till that we meit agane with God in Gloir!

244 Sir Curat, now gif me, incontinent, My Crysme, with the holie Sacrament.

> My Spreit hartlie I recommend In manus tuas, Domine. My hoin to the is till ascend

I commend myself to God.

248 My hoip to the is till ascend,
Rex, quia redemisti me.
Fra Syn Resurrexisti me;
Or ellis my saull had bene forlorne:

252 With Sapience docuisti me;
Blist be the hour that thow wes borne!

TINIS.

Ane Satyne

of the thrie Estaits,

IN COMMENDATION OF VERTEW

AND VITVPERATION OF VYCE.

MAID BE

Sir Dauid Lindesay of the Mont,

ALIAS,

Lyon Ring of Armes.

PRINTED BE ROBERT CHARTERIS.

1602.

CVM PRIVILEGIO REGIS.



ANE

PLEASANT SATYRE

OF THE THRIE ESTAITIS,

IN COMMENDATIONN OF VERTEW AND VITVPERATIONN OF VYCE:

AS FOLLOWIS.

DILIGENCE.

	THE Father and founder of faith and felicitie, That 3our fassioun formed to his similitude,	May God the Father,
	And his Sone, our Sauiour, scheild in necessitie,—	God the Son,
4	That bocht 30w from baillis ranson rude,	Who ransomed us
	Repleadgeand his presonaris with his hart-	with his
	blude,—	blood,
	The halie Gaist, gouernour and grounder of grace,	and God the Holy
	Of wisdome and weilfair baith fontaine and flude,	Ghost,
8	Gif 30w all that I sie seasit in this place,	protect and
	And scheild 30w from sinne,	inspire you with
	And with his Spreit 30w inspyre,	His Spirit, till
	Till I haue shawin my desyre.	nis spirit, tili
12	Silence, Soueraine, I requyre;	you have heard
	For now I begin.	my poem!

Tak tent to me, my freinds, and hald 30w coy; My friends,

For I am sent to 30w, as messingeir,

I present myself

From ane nobill and rycht redoubtit Roy,

The quhilk hes bene absent this monie 3eir,—

Humanitie, giue 3e his name wald speir,—

Quha bade me shaw to 30w, but variance,

Quha bade me shaw to 30w, but variance,

That he intendis amang 30w to compeir,

who will soon appear among you,

With ane triumph and awfull ordinance, in triumph With crown, and sword, and scepter in his hand, Temperit with mercie, quhen penitence appeiris; and in array, Howbeit that hee lang tyme hes bene sleipand, 24Quhairthrow misreull hes rung thir monie zeiris, to avenge misrule That innocentis hes bene brocht on thair beiris and the death of Be fals reporteris of this natioun: innocent folk. 28 Thocht 3oung oppressouris at the elder leiris, A reform Be now assurit of reformationn. is coming. Sie no misdoeris be sa bauld Misdoers, As to remaine into this hauld; depart; For quhy, be him that Iudas sauld, 32or you will be Thay will be heich hangit. hanged. Now faithfull folk for iov may sing, Faithful men may sing. For guhy it is the just bidding Of my soveraine lord the king, 36 The King says none shall be That na man be wrangit. wronged. Thocht he ane quhyll, into his flouris, But excuse him, Be gouernit be vylde trompouris, if he is vicious And sumtyme lufe his paramouris, 40 Hauld 3e him excusit; meantime. For, guhen he meittis with Correctioun, and avoids With Veritie, and Discretioun, Correction. Truth, and Thay will be banisched aff the toun, 44 Discretion. Quhilk hes him abusit. And heir, be oppin proclamatioun, In the King's name, I summon I wairne, in name of his magnificence, The thrie estaitis of this natioun. the Three E-tates 48 That thay compeir, with detfull diligence, to appear And till his grace mak thair obedience. and do homage,-And, first, I wairne the Spritualitie; the spirituality, the burgesses, And sie the burgessis spair not for expence, 52and the Bot speid thame heir, with Temporalitie. temporal peers. Als, I beseik 30w famous auditouris, Conveinit in this congregatioun, Hearers To be patient the space of certaine houris, 56be patient.

So let

and every

woman two.

every man hold his one tongue.

Till 3e haue hard our short narratioun. and disdain not And, als, we mak 30w supplicatioun, my words, That na man tak our wordis intill disdaine. though the Althocht 3e hear, be declamatioun, 60 Commonwealth The common-weill right pitiouslie complaine. complain, though Rycht so the verteous ladie Veritie Truth Will mak ane pitious lamentatioun; 64 Als for the treuth sho will impresonit be, be imprisoned, And banischit lang tyme out of the toun. And Chastitie will mak narratioun. and though How sho can get na ludging in this land, Chastity be 68 Till that the heavinlie king Correctionn banished. Meit with the king and commoun, hand for hand. Prudent peopill, I pray 30w all, I shall speak Tak na man greif in speciall; generally, not of For wee sall speik in generall, 72individuals, for diversion. For pastyme and for play.

And euerie woman tway.

Thairfoir, till all our rymis be rung,

Let euerie man keip weill ane toung,

And our mistoinit sangis be sung,

76

REX HVMANITAS.

O Lord of Lords, and King of kingis all, Lord Almighty, Omnipotent of power, Prince but peir, reigning in Euer ringand in gloir Celestial,-80 glory, Quha, be great micht, and haifing na mateir, Maker of all from Maid heavin and eird, fyre, air, and watter cleir, - nothing, Send me thy grace, with peace perpetuall, send me grace 84 That I may rewll my realme to thy pleaseir; to rule as pleases Thee; and save Syne, bring my saull to ioy angelicall. me at last. Sen thow hes giuin mee dominatioun And rewll of pepill subject to my cure, If I govern not Be I nocht rewlit be counsall and ressoun. aright, my In dignitie I may nocht lang indure. power will be I grant, my stait my self may nocht assure, short-lived.

We are done for,

without him.

Nor 3it conserve my life in sickernes. Pity and support 92Haue pitie, Lord, on mee, thy creature, Supportand me in all my busines. me, Christ; I thee requeist, quha rent wes on the Rude, Me to defend from the deids of defame, defend me: That my pepill report of me bot gude, 96 save me from sin And be my saifgaird baith from sin and shame. and shame: I knaw my dayis induris bot as ane dreame: and let me Thairfoir, O Lord, I hairtlie the exhort. rule as To gif me grace to vse my diadeame 100^{-} is agreeable To thy pleasure and to my great comfort. to Thee! WANTONNES. Why so sad, my My Soueraine Lord and Prince but peir, Lord ? Quhat garris 30w mak sic dreirie cheir? Be blyth, sa lang as 3e ar heir, Be blithe 104 and happy; And pas tyme with pleasure: For als lang leifis the mirrie man for the merry As the sorie, for ocht he can. man lives as long His banis full sair, Sir, sall I ban, 108 as the melancholy. That dois yow displeasure. Placebo and I Sa lang as Placebo and I Remainis into your company. promise to 3our grace sall leif richt mirrely: 112enliven you, Of this haif te na dout. Sa lang as 3e haue vs in cure, and to see that 3our grace, sir, sall want na pleasure. you want no War Solace heir, 1 30w assure, 116 pleasure. He wald rejoyce this rout. PLACEBO. Gude brother myne, quhair is Solace, Where is Solace, The mirrour of all mirrines? the jovial? I have great meruell, be the Mes, 120

He taries sa lang.

Byde he away, wee ar bot shent:

I ferlie how he fra vs went;

124 I trow he hes impediment

That lettis him nocht gang.

Something must have hindered his coming.

WANTONNES.

I left Solace, that same great loun. I left him Drinkand into the burrows toun: drinking: It will cost him halfe of ane croun. 128 and he Althocht he had na mair. said he was And, als, he said hee wald gang see going to see Lady Fair ladie Sensualitie, 132 The buriall of all bewtie Sensuality, the And portratour preclair. dainty beauty.

PLACEBO.

Be God, I see him, at the last, When last 1 saw As he war chaist, rynnand richt fast; him, he was running hard, as He glowris, euin as he war agast, 136 if scared by a Or fleyit of ane gaist. ghost. Na, he is wod drunkin, I trow. But no; he is Se ze not that he is wod fow? mad-drunk, I ken weill, be his creischie mow, 140 He hes bene at ane feast. after a feast

SOLACE.

Now, guha saw euer sic ane thrang? Who says I have Me thocht sum said I had gaine wrang. gone wrong? Had I help, I wald sing ane sang 144 I should like to With ane rycht mirrie noyse. sing you the I have sic pleasour at my hart, treble of a song. That garris me sing the troubill pairt, if some one would Wald sum gude fellow fill the quart, 148 fill the quart. It wald my hairt reioyce. Howbeit my coat be short and nippit, Thank God, 1 an. Thankis be to God, I am weill hippit, very stiff in the 152 Thocht all my gold may shone be grippit Intill ane pennie pursse; back,

and not worth		Thocht I are seruand lang haif bene,
a pin.		My purchais is nocht worth ane preine;
	156	I may sing Peblis on the greine,
		For ocht that I may tursse.
Can you guess my name?		Quhat is my name, can 3e not gesse?
I am Sandy Solace,		Sirs, ken 3e nocht Sandie Solace?
son of Bess,	160	Thay callit my mother bonie Besse,
the wanton from her		That dwelt betwene the bowis.
girlhood,		Of twelf 3eir auld sho learnit to swyfe:
and of four or five		Thankit be the great God on lyue,
fathers,—no	164	Scho maid me fatheris four or fyue:
joking,—one		But dout, this is na mowis.
after another.		Quhen ane was deid, sho gat ane vther:
I had a power of		Was never man had sic ane mother.
sires, lay and	168	Of fatheris sho maid me ane futher,
cleric.		Of lawit men and leirit.
She is more than		Scho is baith wyse, worthie, and wicht;
a match for		For scho spairis nouther kuik nor knycht,
twenty-four a	172	3ea, four and twentie on ane nicht,
night, honour		And ay thair eine scho bleirit:
bright.		And, gif I lie, sirs, 3e may speir.
Have you		Bot saw ye nocht the King eum heir?
seen the King?	176	I am ane sportour and playfeir
1 am his player;		To that Royall 30ung King.
and he is soon		He said he wald, within schort space,
coming here.		Cum pas his tyme into this place.
Long may	180	I pray the Lord to send him grace,
he reign!		That he lang tyme may ring.
		PLACEBO.
Why so late?		Solace, quhy taryit \mathfrak{z} e sa lang \mathfrak{l}
		SOLACE.
I could not come		The feind a faster I micht gang:
any quicker; and	184	I micht not thrist out throw the thrang Of wyfes fyftein fidder.

I have been in

sad confusion.

I have seen the

loveliest creature

with red lips and

white cheeks, most desirable.

and dressed in

Such a face!

the new fashion.

If I were a king, cost what it

might, I would

send for her to

What is the

world worth

without a

woman ?

night.

inviting.

that ever was

created,

Then for to rin I tulk ane rink; I ran away as
Bot I felt neuer sik ane stink. soon as I could.

188 For our Lordis luif, gif me ane drink,
Placebo, my deir brother. give me a drink.

REX HVMANITAS.

My servant Solace, quhat gart 30w tarie? Why did you delay?

SOLACE. I wait not, sir, be sweit saint Marie: 192 I have bene in ane feirie farie, Or ellis intill ane trance: Sir, I haue sene, I 30w assure, The fairest earthlie creature 196 That ever was formit be nature, And maist for to advance. To luik on hir is great delyte, With lippis reid and cheikis guhyte: 200 I wald renunce all this warld quyte, For till stand in hir grace. Scho is wantoun, and scho is wyse And cled scho is on the new gyse: 204 It wald gar all your flesche vpryse, To luik vpon hir face. War I ame king, it sould be kend, I sould not spair on hir to spend, 208 And this same nicht for hir to send, For my pleasure. Quhat rak of 3our prosperitie, Gif 3e want Sensualitie! 212I wald nocht gif ane sillie tlie For your treasure.

REX HVMANITAS.

Forsuith, my freinds, I think 3e are not wyse Till counsall me to break commandement,

The King rebules Solace

for trying 216Directit be the Prince of Paradyce,— Considering 3e knaw that my intent to tempt one who was minded to Is for till be to God obedient. eschew lewdness. Quhilk dois forbid men to be lecherous: and repudiates 220 Do I nocht sa, perchance I will repent. his offer. Thairfoir, I think your counsall odious, as odious. The quhilk 3e gaif mee till; He had, hitherto, Becaus I have bene, to this day, had no manner 224Tanquam tabula rasa; of experience That is als mekill as to say, whatever. Redie for gude and ill.

PLACEBO.

Beleiue 3e that we will begyll 30w, Placebo says they 228Or from 3our vertew we will wvle 3ow, have no wish to Or with euill counsall overseyll 30w corrupt or Both into gude and euill? mislead the King. To tak your graces part wee grant, They will side with him, 232In all your deidis participant, so that he be not a young saint Sa that ze be nocht ane zoung sanct, and then an old devil. And, syne, are auld deuill.

WANTONNES.

Beleiue 3e, Sir, that Lecherie be sin? Wantonness Na, trow nocht that: this is my ressoun guhy: 236youches the First, at the Romane Kirk will 3e begin,— Romish Church, Quhilk is the lemand lamp of lechery, in proof that Quhair Cardinals and Bischops, generally, lechery is no sin. 240To luif Ladies thay think ane pleasant sport, And out of Rome hes baneist Chastity, Chastity is banished out of Quha with our Prelats can get na resort. Rome.

SOLACE.

Solace advises His
Majesty to have
a concubine,

Sir, quhill 3e get ane prudent Queine,
I think 3our Maiestie serein
Sould have ane lustie Concubein,

bower

To play 30w withall. for his comfort : For I knaw, be 3our qualitie, as he lacks the 248 3e want the gift of chastitie. Fall to, in nomine Domini: gift of chastity. This is my counsall. I speik, Sir, vnder protestatioun, For the prelates indulge, pretty That nane at me haif indignatioun; 252generally, in For all the Prelats of this natioun, concubinage: For the maist part, and some of them Thay think na schame to have ane huir; had a whole leash 256 And sum hes thrie vnder thair cuir. of mistresses. This to be trew, He 30w assnir, This is true ; 3e sall heir efterwart. and do thou Sir, knew [3e] all the mater throch, To play 3e wald begin. likewise. 260 Speir at the Monks of Bamirrinoch, Ask the monks of Bamirrinoch Gif lecherie be sin. if lechery is sin. PLACEBO. Sir, send 3e for Sandie Solace, Placebo tells the 264Or ells 30ur mongeoun Wantonnes; King to ask the And pray my Ladie Priores Prioress The suith till declair, whether Gif it be sin to tak Kaity, formication is sin. 268 Or to leif like ane bummillbaty. The buik sayis Omnia probate, Prove all And nocht for to spair. things. SENSVALITIE. Luifers, awalk! behald the fyrie spheir! Lovers, look at Behauld the naturall dochter of Venus! 272 me, Venus's Behauld, luifers, this lustie Ladie cleir, daughter, The fresche fonteine of Knichtis amorous. lovely. Repleit with iovis dulce and delicious: full of joys. 276 Or quha wald mak to Venus observance? Pleasant is my

In my mirthfull chalmer melodious.

386

ANE SATYRE.

to all.		Thair sall thay find all pastyme and pleasance.
See my lovely		Behauld my heid! behauld my gay attyre!
neck,	280	Behauld my halse lusum and lilie quhite!
my glowing face,		Behauld my visage flammand as the fyre!
my shapely breasts.		Behauld my papis of portratour perfyte!
1 please all		To luke on mee luiffers hes greit delyte;
kings, and,	284	Rycht sa hes all the Kingis of Christindome:
specially, the		To thame I haif done pleasouris infinite,
Court of Rome.		And, speciallie, vnto the Court of Rome.
My kiss is worth		Ane kis of me war worth, in ane morning,
a million of gold;	288	A miljioun of gold, to Knicht or King;
and yet I readily		And 3it I am of nature sa towart,
give it to all.		I lat no luiffer pas with ane sair hart.
My name is		Of my name wald 3e wit the veritie,
Sensuality.	292	Forsuith, thay call me Sensualitie.
Let us sing a		I hauld it best, now, or we farther gang,
song to Venus.		To Dame Venus let vs go sing ane sang.

HAMELINES.

Familiarity		Madame, but tarying.	
	296	For to serue Venus deir,	
acquiesces		We sall fall to and sing.	
in this.		Sister Danger, cum neir.	

DANGER.

Danger		Sister, I was nocht sweir
	300	To Venus observance.
makes		Howbeit I mak Dangeir,
		3it, be continuance,
answer		Men may have their pleasance;
with	304	Thairfoir, let na man fray:
		We will tak it, perchance,
hesitation,		Howbeit that wee say nay.

HAMELINES.

Familiarity Sister, cum on 3our way;

308 And let vs nocht think lang,
In all the haist wee may,
To sing Venus ane sang.

presses her to sing a song to Venus

DANGER.

Sister, sing this sang I may not,
312 Without the help of gude Fund-Ionet.
Fund-Ionet! hoaw! cum tak a part.

Danger asks for the help of Fund-Jonet

FVND-IONET.

That sall I do, with all my hart.

Sister, howbeit that I am hais,

I am content to beir a bais.

twa sould luif me as your lyfe;

knaw I lernit yow baith to swyfe:

In my chalmer—ye wait weill quhair—

Sen syne the feind ane man ye spair.

Fund-Jonet, though hoarse, is ready to sing bass.

She claims their

love, since she

initiated them.

HAMELINES.

Fund-Ionet, fy! 3e ar to blame.

To speik foull wordis think 3e not schame

Objurgation.

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.

Many a one here is as wanton as 1.

But the song!

REX HVMANITAS.

Vp, Wantonnes! thow sleipis to lang.

328 Me thocht I hard ane mirrie sang:
I the command in haist to gang
Se quhat 30n mirth may meine.

The King tells
Wantonness to
see who is
singing.

WANTONNES.

I trow, Sir, be the Trinitie,

Sensuality, Sir,

Till you get a wife, take your pleasure.

l surmise,	332	3on same is Sensualitie:		
whom 1		Gif it be scho, sune sall I sie		
would see.		That Soverance sereine.		
		REX HVMANITAS.		
Who is it?		Quhat war thay 30n, to me declair.		
		WANTONNES.		
Sensuality.	336	Dame Sensuall, baith gude and fair.		
		PLACEBO.		
She can both		Sir, scho is mekill to avance;		
play and		For scho can baith play and dance,		
dance.		That perfyt patron of plesance,		
Her neck is like	340	Ane perle of pulchritude:		
silk; her hair is		Soft as the silk is hir quhite lyre,		
fine;		Hir hair is like the goldin wyre:		
		My hart burnis in ane flame of fyre:		
and I burn with passion,	344	I sweir 30w, be the Rude.		
	011	I think scho is sa wonder fair,		
She has not he r equal on		That in earth scho hes na compair.		
earth.		War 3e weill leirnit at luffis lair,		
If you knew love's lore, and	249	And syne had hir anis sene,		
had once seen her,	348	•		
		I wait, be cokis passioun,		
you would give a		3e wald mak supplicatioun,		
million for her		And spend on hir ane millioun,		
love.	352	Hir lufe for till obteine.		
		SOLACE.		
Shall she come to		Quhat say 3e, sir? ar 3e content		
you at once?		That scho cum heir incontinent?		
What is the		Quhat vails 3our kingdome and 3our rent,		
worth of power	356	And all 3our great treasure,		
and riches,	000	Without 3e haif ane mirrie lyfe,		
without joy		And cast asyde all sturt and stryfe,		
and quiet?		•		
Till you get a wife, take your pleasure.	360	And, sa lang as 3e want ane wyfe, Fall to and tak 3our pleasure?		

REX HVMANITAS.

	Gif that be trew quhilk 3e me tell,	The King
	I will not langer tarie,	yields,
	Bot will gang preif that play, my sell,	defying
364	Howbeit the warld me warie.	the world,
	Als fast as 3e may carie,	and orders them
	Speid with all diligence:	to fetch
	Bring Sensualitie,	Sensuality, at
368	Fra-hand, to my presence.	once, to him.
	Forsuth, I wait not how it stands;	He finds himself
	Bot, sen I hard of 3our tythands,	ware many b
	My bodie trimblis, feit and hands,	very much
$37\overline{2}$	And, quhiles, is hait as fyre.	excited.
	I trow, Cupido with his dart	Cupid's dart has
	Hes woundit me out-throw the hart;	pierced him;
	My spreit will fra my bodie part,	and he is very
376	Get I nocht my desyre.	uneasy.
	Pas on away, with diligence,	Let her come
	And bring hir heir to my presence:	immediately,
	Spair nocht for trauell nor expence;	despite trouble
380	I cair not for na cost.	and cost.
	Pas on your way, schone Wantonnes;	Wantonness and
	And tak with 30w Sandie Solace,	Solace
	And bring that Ladie to this place,	are to bring
384	Or els I am bot lost.	Sensuality to him
	Commend me to that sweitest thing,	forthwith,
	And present hir with this same Ring;	giving her a
	And say I ly in languisehing,	ring;
3 88	Except scho mak remeid.	for he longs and
	With siehing sair I am bot sehent,	sighs sorely for
	Without scho cum, incontinent,	her to come and
	My heavie langour to relent,	relieve his
39 2	And saif me now fra deid.	distress.

WANTONNES.

Or 3e tuik skaith, be Gods goun,

He is told he

390

ANE SATYRE.

shall I leuer thair war not, vp nor doun,

not be Ane tume cunt into this toun,

disappointed. 396 Nor twentie myle about.

Sensuality shall Doubt 3e nocht, Sir, bot wee will get hir:

Wee sall be feirie for till fetch hir;

Bot, faith! wee wald speid all the better,

will be charges. 400 Till gar our pursses rout.

SOLACE.

Money is

Sir, let na sorrow in 30w sink;

Bot gif vs Ducats for till drink,

And wee sall never sleip ane wink,

Till it be back or eadge.

To ready coin.

Sir, let na sorrow in 30w sink;

Bot gif vs Ducats for till drink,

And wee sall never sleip ane wink,

Till it be back or eadge.

REX HYMANITAS.

The King Solace, sure that sall be no sun; ie:

Beir 3e that bag vpon 3our lun; ie.

Mow, sirs, win weill 3our wage:

I pray 3ow speid 3ow sone againe.

WANTONNES.

They promise

3e! of this sang, sir, wee ar faine:

Wee sall nother spair wind nor raine,

Whatever the weather, and to

Be back by mid
We 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.

Wantonness Pastyme, with pleasance & greit prosperitie, greets Sensuality. Be to 30w, Soveraine Sensualitie!

SENSVALITIE.

whither? Sirs, 3e ar welcum: quhair go 3e? eist? or west?

ANE SATYRE.

WANTONNES.

420 In faith, I trow we be at the farrest.

"Farrest."

SENSVALITIE.

Quhat is your name? I pray you, Sir, declair.

Your name?

WANTONNES.

Marie! Wantonnes, the Kings secretair.

Wantonness.

SENSVALITIE.

Quhat King is that quhilk hes sa gay a boy?

From what king?

WANTONNES.

424 Humanitie, that right redoutit Roy, Quhilk dois commend him to 30w hartfullie, And sends 30w heir ane ring with ane Rubie, In takin that, abuife all creatour, 428

Humanity; and he sends you a ring, as a token that he has chosen you

He hes chosen 30w to be his Paramour. He bade me say that he will be bot deid, Without that 3e mak, haistelie, remeid.

as his paramour. Do not delay.

SENSVALITIE.

How can I help him, althouht he suld forfair? 432 3e ken, richt weill, I am na Medcinair.

How can I, no physician, help him }

SOLACE.

3es, lustie ladie, thocht he war never sa seik, I wait 3e beare his health into 3our breik. Ane kis of your sweit mow, in ane morning, Till his seiknes micht be greit comforting. And, als, he maks 30w supplicatioun, This night to mak with him collatioun.

436

In a very natural way. One kiss of yours

will give him great comfort.

Meet him to-night.

SENSVALITIE.

I thank his grace of his benevolence. 440 Gude sirs, I sall be reddie, evin fra-hand: Sensuality agrees to go at once;

Familiarity.

In me thair sall be fund na negligence, she will not Baith nicht & day, quhen his grace will demand. neglect him. Pas 3e befoir, and say I am cummand, will come 444 And thinks richt lang to haif of him ane sicht: immediately, And I to Venus do mak ane faithfull band, and will do his That in his arms I think to ly all nicht. bidding. WANTONNES. That salbe done: bot zit, or I hame pas, Wantonness asks for Heir I protest for Hamelynes, 3our las. 448

SENSVALITIE.

Scho salbe at command, sir, quhen 30 will: The request is granted. I traist scho sall find 30w flinging 30ur fill.

WANTONNES.

Now hay! for ioy and mirth I dance. Wantonness Tak thair ane gay gamond of France: 452 congratulates Am I nocht worthie till avance, That am sa gude a page, himself And that sa spedelie can rin on having led the To tyst my maister vnto sin? 456 King so quickly The fiend a penny he will win Of this his mariage. into sin. I rew richt sair, be sanct Michell! He grieves 460 Nor I had pearst hir my awin sell: that he For guhy 3on King, be Bryds bell, did not keep Kennis na mair of ane cunt. Sensuality Nor dois the noueis of ane freir. to himself. 464It war bot almis to pull my eir, That wald not preif 30n gallant geir. and abuses Fy, that I am sa blunt! himself. I think, this day, to win greit thank. Hay! as ane brydlit cat, I brank: 468 He jests Alace! I have wreistit my schank, about spraining Yit gangis, be sanct Michaell!

Quhilk of my leggis, Sirs, as 3e trow, one of his
472 Was it that I did hurt evin now? legs, but
Bot quhairto sould I speir at 30w? afterwards
I think thay baith ar haill. thinks they
Gude morrow, Maister, be the Mes! are both right.

REX HVMANITAS.

476 Welcum, my mengeon, Wantonnes! welcome!

How hes thow sped in thy trauell? what speed?

WANTONNES.

Rycht weill, be him that herryit hell! very good.

3our erand is weill done.

REX HVMANITAS.

Then, Wantonnes, how weill is mee! 480 Then you deserve Thow hes deseruit baith meit and fie, reward Be him that maid the Mone! But what shall Thair is ane thing that I wald speir: I do when she Quhat sall I do, quhen scho cums heir ? 484 comes? For For I knaw nocht the craft, perqueir, I am a Of luifers gyn: novice in love-Thairfoir, at lenth 3e mon me leir matters 488 How to begin.

WANTONNES.

To kis hir & clap hir, sir, be not affeard:

Sho will not schrink, thocht 3e kis hir ane span
within the baird.

Gif 3e think that sho thinks shame, then hyd the
bairns eine

With hir taill, & tent hir weil: 3e wait quhat
I meine.

Will 3e leif me, Sir, first for to go to?

Shall I go first,
And I sall leirne 3ow all kewis how to do.

492

394

ANE SATYRE.

REX HVMANITAS.

By no God forbid, Wantonnes, that I gif the leife!

Mannel 496 Thou art ouer perillous ane page sic practiks to of means.

preife.

WANTONNES.

She comes. Now, Sir, preife as 3e pleis. I se hir cumand. Use wise. Vse 3our self grauelie: wee sall by 3ow stand.

SENSVALITIE.

Glory to thee,		O Queene Venus! vnto thy Celsitude
Venus, for	500	I gif gloir, honour, laud, and renerence,
giving me such		Quha grantit me sie perfite pulchritude,
beauty!		That Princes of my persone have pleasance.
1 will sacrifice		I mak ane vow, with humbill observance,
	504	Richt renerentlie thy Tempill to visie,
to thee.		With sacrifice vnto thy Dyosie.
All love me,-		Till everie stait I am so greabill,
		That few or nane refuses me, at all:
cleries and	508	Paipis, Patriarks, or Prelats venerabill,
laymen,—		Common pepill, and Princes temporall
and all will, the		Ar subject, all, to me, Dame Sensuall.
young especially.		Sa sall it be ay, quhill the warld indures,
	512	And, speciallie, quhair 3outhage hes the cures.
None here could		Quha knawis the contrair?
		I traist, few, in this companie,
truthfully deny		Wald thay declair the veritie,
this.	516	How thay vse Sensualitie,
		Bot with me maks repair.
1 now go to a		And now my way I man auance
		Vnto ane Prince of great puissance,
powerful prince.	520	Quhom 30ung men hes in gouernance,
		Rolland into his rage.
It delights me to		I am richt glaid, I 30w assure,
take him in		That potent Prince to get in cure,
charge,-	524	Quhilk is of lustines the luir,
cnarge,-	172 E	Quinters of fuscines are run;

And greitest of curage. a bold youth. O potent Prince, of pulchritude preclair, God Cupido preserue 3 our celsitude! May Cupid and And Dame Venus mot keip 3our court fro cair. 528Venus watch As I wald sho suld keip my awin hart-blud! over vou! REX HVMANITAS Welcum to me, peirles in pulchritude! Welcome! Welcum to me, thow sweiter nor the Lamber, Take the lady Quhilk hes maid me of all dolour denude! 532Solace, convoy this Ladie to my chamber. to my chamber, SENSVALITIE. I gang this gait with richt gude will. I go willingly. Sir Wantonnes, tarie 3e stil; But do you two 536 And, Hamelines, the cap zeis fill, And beir him cumpanie. drink. [HAMELINES.] That sall I do, withoutin dout, We will. And he and I sall play cap'out. WANTONNES. 540 Now, Ladie, len me that batye tout: Fill up. Fill in; for I am dry. Suppose we 3our dame, be this, trewlie, Hes gotten vpon the gumis. follow their Quhat rak, thocht 3e and I 544 example? Go iumne our iusting Lumis! HAMELINES.

Content I am, with gude will,
Quhen euer 3e ar reddie,

548 3our pleasure to fulfill.

WANTONNES.

Now, weill said, be our Ladie! I will do as my

396

ANE SATYRE.

He bair my Maister cumpanie, master, and inst Till that I may indure: where we are,

Gif 3e be quisland wantounlie, 552

We sall fling on the flure. on the floor.

580

Scotland:

GVDE COVNSALL.

Immortall God, maist of magnificence, God save the Quhais Maiestie na Clark can comprehend, hearers, and keep Must saue 30w all that giuis sie audience, 556 them from And grant 30w grace him never till offend, offending Christ, Quhilk on the Croce did willinglie ascend, the Crucified! And sched his pretious blude on everie side: Quhais pitious passioun from danger 30w defend, 560 May He rule and And be your gratious governour and gyde! guide you! Now, my gude freinds, considder, I 30w beseik, 1 come, because The caus maist principall of my cumming: kings, without Princis or Potestatis ar nocht worth ane leik, 564 Be thay not gydit be my gude gouerning. me, are nothing. Thair was never Empriour, Conquerour, nor To such King. my wisdom Without my wisdome that might thair wil avance. is all. My name is Gude Counsall, without feingeing; 568 But for me. Lords, for lack of my lair, ar brocht to mischance. Good Counsel. Finallie, for conclusioun, confusion is Quha halds me at delusioun inevitable. 572 Sall be brocht to confusioun: And this I understand; For I have maid my residence I have dwelt With hie Princes of greit puissance, in many 576 In Ingland, Italie, and France, a land, And monie vther Land. Bot out of Scotland-wa! alace!but have long I haif bene fleimit lang tyme space: been banished That garris our gyders all want grace,

And die befoir thair day.

Hence I mean to

stay awhile,

Becaus thay lychtlyit Gude Counsall, whence Fortune turnit on thame hir saill, manifold Quhilk brocht this Realme to meikill baill. 584 misfortune. Quha can the contrair say? My Lords, I came nocht heir to lie. I come, for that Wa is me; for King Humanitie King Humanity, at the outset of 588 Overset with Sensualitie, his reign, is In th' entrie of his ring. misguided by vicious and Throw vicious counsell insolent. greedy Sa thay may get riches or rent, counsellors, 592To his weilfair thay tak na tent, heedless of Nor quhat sal be th' ending. consequences. 3it in this Realme I wald mak sum repair, May the king Gif I beleifit my name suld nocht forfair; still be guided by 596 For, wald this King be gydit 3it with resioun, reason; and may And on misdoars mak punitioun, I regain my Howbeit I haif lang tyme bene exyllit, honour here. I traist in God my name suld git be styllit:

FLATTERIE.

600 Sa, till I se God send mair of his grace,

I purpois till repois me in this place.

Mak roume, sirs, hoaw! that I may rin! Room! Lo, se quhair I am new cum, Look at my 604 Begarvit all with sindrie hewis! bravery, and Let be your din, till I begin, And I sall schaw 30w of my newis. hear my news. Throuchout all Christindome I have past, A traveller, I And am cum heir now, at the last, 608 come, sea-tossed Tostit on sea av sen 3 uill day, since last That wee war faine to hew our Mast, Nocht half ane myle bezond the May. Christmas. Bot now amang 30w I will remaine: 612 No more of sea I purpois never to sail againe, for me, nor its To put my lyfe in chance of watter. risks and storms! Was never sene sic wind and raine,

There was such a gale, and din of voices, rattling of ropes,	616 620	Nor of Schipmen sic clitter clatter. Sum bade haill! and sum bade standby! On steirburd! hoaw! aluiff! fy! fy! Quhill all the raipis beguith to rattil. Was never Roy sa fleyd as I, Quhen all the sails playd brittill brattill.
rending of sails;		To se the waws, it was ane wonder, And wind, that raif the sails in sunder.
and I was in a	624	Bot I lay braikand like ane Brok,
sad plight		And shot sa fast, aboue and vnder,
therefrom.		The Deuill durst not cum neir my dok.
Escaped,		Now am I scapit fra that effray:
I am gay.	628	Quhat say 3e, sirs? am I nocht gay?
I am the same		Se 3e not Flatterie, 30ur awin fuill,
that was with		That zeid to mak this new array?
you at Christmas.		Was I not heir with 30w at 3uill?
	632	3es, be my faith, I think on weill.
Where are my		Quhair ar my fallows that wald nocht fail?
mates?		We suld have cum heir for ane cast.
Falsehood!		Hoaw! Falset, hoaw!
		FALSET.
Who calls me?	636	Wa fair the Deuill?
		Quha is that that cryis for me sa fast?
		FLATTERIE.
Don't you know		Quhy, Falset, brother, knawis thou not me?
me, brother ?		Am I nocht thy brother Flattrie?
		J
		FALSET.
Welcome!	640	Now welcome, be the Trinitie!
		This meitting cums for gude.
Let us embrace,		Now let me breste the in my armis:
as we love.		Quhen freinds meits, harts warmis,
	644	Quod Iok, that frelie fude.
How here?		How happinit 30w into this place?

FLATTERIE.

Now, be my saul! evin on a cace:

I come in sleipand at the port,

Or ever I wist, amang this sort.

Quhair is Dissait, that limmer loun?

Where is Deceit?

FALSET.

I left him drinkand in the toun:

He will be heir incontinent.

Drinking.

He will be here soon.

FLATTERIE.

652 Now, be the haly Sacrament!

Thay tyding is comforts all my hart.

I wait, Dissait will tak my part:

He is a shrewd

He is richt craftie, as 3e ken,

656 And counsallour to the Merchand-men.

Let vs ly down heir, baith, and spy

Gif wee persaue him cummand by.

Let us watch for him.

DISSAIT.

Stand by the gait, that I may steir. Help me steer. Aisay! Koks bons! how cam I heir? 660 How came 1 I can not mis to tak sum feir, here? I am frightened. Into sa greit ane thrang. Marie! heir ane cumlie congregationn! Are you all of 664 Quhat! ar 3e, sirs, all of ane natioun? one nation? Maisters, I speik be protestatioun, In dreid 3e tak me wrang. Excuse me. Ken ze not, sirs, quhat is my name? I do not dare to Gude faith! I dar not schaw it, for schame. 668 tell my name, Sen I was clekit of my Dame, 3it was I never leill: from shame. For Katie Vnsell was my mother, Kitty Bad-un was my mother; a 672 And common their my father-brother: thief, my father. Of sic freindship I had ane fither: Yet I cannot Howbeit, I can not steill: steal

But I am ready to borrow and lend, and to fight.	676	Bot 3it I will borrow and len, As, be my cleathing, 3e may ken That I am cum of nobill men; And, als, I will debait That querrell with my feit and hands.
I live among merchants. My name?	680	And I dwell amang the merchands: My name gif onic man demands,
1 am Deceit.		Thay call me Dissait. Bon-iour! brother, with all my hart.
1 am with you	684	Heir am I cum to tak 30ur part,
any way.		Baith into gude and euill.
I met Good		I met Gude Counsall be the way,
Counsel,—		Quha pat me in ane felloun fray:
Devil take him!	688	I gif him to the Deuill.
How did you get		FALSET.
away ?		How chaipit 3e, I pray 30w tell.
		DISSAIT,
1 slipped into a		I slipit into ane bordell,
brothel, and there		And hid me in ane bawburds bed:
	692	Bot suddenlie hir schankis I sched,
hid myself and		With hoch hurland among hir howis:
had adventures.		God wait gif wee maid monie mowis.
Why came you here?		Hew came 3e heir, I pray 30w tell me.
		FALSET.
To seek King Humanity.	696	Marie! to seik King Humanitie.
		DISSAIT.
And so 1, too. Let us devise		Now, be the gude Ladie that me bair! That samin hors is my awin Mair. Now with our purpois let vs mell:
some cunning	700	Quhat is 30ur counsall, I pray 30w tell. Sen we thrie seiks 30n nobill King,
scheme.		Let vs deuyse sum subtill thing.

And, als, I pray 30w, as my brother, Let us be 704 That we, ilk ane, be trew to vther. mutually true. I mak ane yow, with all my hart, I will aid you, In gude and euill to tak your part. and will not play I pray to God, nor I be hangit, Bot I sall die, or 3e be wrangit. 708 you false. FALSET. Quhat is thy counsall that wee do? My advice is, Marie! sirs, this is my counsall, lo! that we set to 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; Good Counsel And, be 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, ourselves as And disagyse vs. that na man ken vs. Hes na man Clarkis cleathing to len vs? clerks, just come And let vs keip graue countenance, 724 As wee war new cum out of France. from France. DISSAIT. Now, be my saull! that is weill denysit. Well thought! I will soon 3e sall se me sone disagysit. disguise myself. FALSET. And sa sall I, man, be the Rude! And I, too. Now, sum gude fallow len me ane hude. 728Lend me a hood.

DISSAIT.

Now am I buskit, and quha can spy—

Who could say

and goodwives

side with them,

756

this was myself? The Deuill stik me!—gif this be I?

1 really am not If this be I, or not, I can not weill say.

sure it is. 732 Or hes the Feind or Farie-folk borne me away?

FALSET.

With the addition of a coif, I should be quite disguised.

And, gif my hair war vp in ane how,
The feind ane man wald ken me, I trow.

Quhat sayis thou of my gay garmoun?

DISSAIT.

What do you mean to make yourselt,
Flattery?

736 I say thou luiks euin like ane loun.

Now, brother Flatterie, quhat do 3e?

Quhat kynde of man schaip 3e to be?

FLATTERIE.

Now, be my faith! my brother deir,

740 I will gang counterfit the Freir.

DISSAIT.

You cannot preach. A Freir! quhairto? 3e can not preiche.

FLATTERIE.

For guhy thay ar thair confessours,

Thair heavinlie prudent counsalours:

I can flatter. Quhat rak, man! I can richt weill fleich. Perchance Ile cum [till] that honour I may become King's confessor, 744 To be the Kings confessour. Friars are Pure Freirs are free at any feast, And marchellit, ay, amang the best. favoured. Als, God to them hes lent sic graces, Bishops depute 748 That Bischops puts them in thair places, Out-throw thair Dioceis to preiche: them to preach; and yet they Bot ferlie nocht, howbeit thay fleich; differ from For, schaw thay all the veritie, Bishops. 752Thaill want the Bischops charitie. And, thocht the corne war never sa skant, They never starve: The gudewyfis will not let Freirs want;

Thairfoir the wyfis plainlie taks thair parts,
And shawis the secreits of thair harts
To Freirs, with better will, I trow,
760 Nor thay do to thair bed-fallow.

and are more open to them than to their own husbands.

DISSAIT.

And I reft, anis, ane Freirs coull, Betuix Sanct Iohnestoun and Kinnoull. I sall gang fetch it, gif 3e will tarie.

I will fetch a friar's cowl I once came by.

FLATTERIE.

764 Now play me that of companarie:3e saw him nocht, this hundreth 3eir,That better can counterfeit the Freir.

I never saw a friar counterfeited better.

DISSAIT.

Heir is thy gaining, all and sum: 768 This is ane koull of Tullilum.

Here is the cowl.

FLATTERIE.

Quha hes ane portouns for to len me? The feind ane saull, I trow, will ken me.

Who has a breviary to lend me?

FALSET.

Now gang thy way, quhair euer thow will;

772 Thow may be fallow to freir Gill:
Bot with Correction gif wee be kend,
L dreid wee mak ane schamefull end.

Now you will do.

Woe to us, if found out!

FLATTERIE.

For that mater, I dreid na thing:
776 Freiris ar exemptit fra the King;
And Freiris will reddie entries get,
Quhen Lords ar haldin at the 3et.

Have no fear,
Friars are
always

FALSET.

Wee man de mair 3it, be Sanct Iames!

Now let us

404

Baptize me.

ANE SATYRE.

For wee mon, all thrie, change our names. 780 change our Hayif me, and I sall baptize thee. names. DISSAIT. Be God! and thair-about may it be. What will you How will thou call me, I pray the tell. call me? FALSET. Or myself? 784 I wait not how to call my sell. DISSAIT. Bot 3it anis name the bairns name. Name him. FALSET. Discretioun, Discretioun, in Gods name. Discretion, then. DISSAIT. I neid nocht now to cair for thrift: My compaternal 788 Bot quhat salbe my Godbairne gift? present? FALSET. All the devils in I gif 30w all the Deuilis of hell. hell. DISSAIT. Na, brother; hauld that to thy sell. Keep them. Now sit down; let me baptize the: I baptize you. 792 I wait not guhat thy name sould be. Your name? FALSET. Bot 3it anis name the bairns name. Name him. DISSAIT. Sapience, in ane warlds-schame. Sapience.

FLATTERIE.

Brother Dissait, cum baptize me.

DISSAIT.

Then kneel. 796 Then sit down lawlie on thy kne.

FLATTERIE.

Now, brother, name the bairns name.

Name him.

DISSAIT.

Devotioun, the Deuillis name.

Devotion.

FLATTERIE.

The deuill resaue the lurdoun loun!

800 Thow hes wet all my new schawin croun.

You have wetted all my tonsure,

DISSAIT.

Devotioun, Sapience, and Discretioun,
Wee thre may rewll this Regioun.
Wee sall find monie craftic things
804 For to begyll ane hundreth Kingis:
For thow can right well crak and clatter;

Now we can control this realm,

what between vapouring,

feigning, and

flattering.

And I sall feinge; and thow sall flatter. FLATTERIE.

Bot I wald haue, or wee depairtit, 808 Ane drink, to mak vs better hartit. Let us take a

(Now the King sall cum fra his chamber.)

DISSAIT.

Weill said, be him that herryit hell!

I was euin thinkand that, my sell.

Now, till wee get the Kings presence,

812 Wee will sit down and keip silence.

I se ane 3coman: quhat ever be,

Ile wod my lyfe, 3on same is he.

Feir nocht, brother; bot hauld 3ow still,

816 Till wee haue hard quhat is his will.

So I was thinking. Now let us keep

quiet.

I see the King coming.

Let us learn his will.

REX HVMANITAS.

Now, quhair is Placebo and Solace? Quhair is my mingeoun, Wantonnes? Wantonnes! hoaw! cum to me sone! Where are my three friends! Wantonness!

WANTONNES.

I had not done. 820 Quhy cryit 3e, sir, till I had done?

REX HUMANITAS.

What were you doing? Quhat was 3e doand? tell me that.

WANTONNES.

Mary! leirand how my father me gat.

Learning a Mary! Ierrand how my father me gat.

I wait nocht how it stands, but doubt:

amazement. 824 Me think the warld rinnis round about.

REX HVMANITAS.

I was in the And sa think I, man: be my thrift!

same way. I se fyfteine Mones in the lift.

HAMELINES.

You are content? Gat 3e nocht that quhilk 3e desyrit?

And tired. 828 Sir, I beleif that 3e ar tyrit.

DANGER.

Bot, as for Placebo and Solace,

and Solace merry. I held them baith in mirrines.

SOLACE.

Sir, are you Now schaw me, sir, 1 30w exhort,

pleased? 832 How ar 3e of 3our luif content.

Did you like it? Think 3e not this ane mirrie sport?

REX HVMANITAS.

Very well. 3ea, that I do, in verament.

them.

Who are they Quhat bairnis ar 30n vpon the bent?

yonder? 836 I did nocht se them all this day.

WANTONNES.

When they come Thay will be heir incontinent.

Stand still, and heir quhat thay will say.

(Now the vycis cums, and maks salutationn, saying :)

DISSAIT.

Laud, honor, gloir, triumph, & victory

We sainte the

840 Be to 3our maist excellent Maiestie!

King.

REX HVMANITAS.

3e ar welcum, gude freinds, be the Rude! Appeirandlie, 3e seime sum men of gude. Quhat ar 3our names, tell me without delay. You are welcome.
What are your

names ?

DISSAIT.

844 Discretioun, Sir, is my name, perfay.

Discretion.

REX HVMANITAS.

Quhat is 30ur name, sir, with the clipit croun?

FLATTRIE.

But dout, my name is callit Devotioun.

Devotion.

REX HVMANITAS.

Welcum, Devotionn, be Sanct Iame!

Welcome.

Now, sirray, tell quhat is 30ur name.

848

And yours?

FALSET.

Marie! sir, thay call me :-quhat call thay me? My name?

REX HVMANITAS.

Can ye nocht tell quhat is 30ur name?

Don't you know

FALSET.

I kend it quhen I cam fra hame.

1 knew it just now.

REX HVMANITAS.

852 Quhat gars 3e 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?

What a name!

DISSAIT.

Sapiens, thou seruis to beir ane plat. Sapiens, you are

856 Me think thow schawis the not weill-wittit. stupid.

FALSET.

Sypeins, sir, sypeins: marie! now 3e hit it. Yes: Sypiens.

FLATTRIE.

Sir, gif 3e pleis to let him say, His name is

His name is Sapientia. Sapientia.

FALSET.

860 That same is it, be Sanct Michell. So it is.

REX HVMANITAS.

Why could not Quhy could thou not tell it thy sell?

you say so, yourself?

FALSET.

Pardon me. I pray your grace appardoun me, From plethora of And I sall schaw the veritie.

sapience I am sa full of Sapience, 864 sometimes I am

entranced. That, sumtyme, I will tak ane trance: I was np above My spreit wes reft fra my bodie,

Trinity. Now heich abone the Trinitie.

REX HVMANITAS.

Sapience should be a likely 868 person.

Sapience suld be ane man of gude.

FALSET.

You may believe Sir, 3e may ken that, be my hude! 80.

REX HVMANITAS.

Now have I Sapience and Discretioun, With Sapience, Discretion, and How can I faill to rewll this Regioun? Devotion, 1 can

872 And Devotioun, to be my confessour: now rule aright, Thir thrie came in ane happie hour. and have them

Heir I mak the my secretar; for my secretary,

And thou salbe my thesaurar;

876 And thow salbe my counsallour
In sprituall things, and confessour.

treasurer, and counsellor and confessor.

FLATTRIE.

I sweir to 30w, sir, be sanct Ann!

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 flattrie,
Bot fosterit with Philsophie;

884 Ane strange man in Astronomie,
Quhilk salbe schawin.

You have, in me, one of the wisest and most learned of men. No flatterer, I am an adept in philosophy and astronomy.

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 obligatioun:

892 Gif wee mak fals narratioun,
Hauld vs for verie lownes.

As for me, I know all about the quintessence. Lend me forty crowns; and, if we deceive you,

DISSAIT.

Sir, I ken, be 30ur Physnomie,
3e sall conqueis, or els I lie,
896 Danskin, Denmark, and Almane,
Spittelfeild, and the Realme of Spane:
3e sall haue at 30ur governance
Ranfrow and all the Realme of France;
900 3ea, Rugland, and the toun of Rome,
Castorphine, and al christindome:
Quhairto, sir, be the Trinitie!
3e ar ane verie Apersie.

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. Show me your hand, to tell your fortune, bad or	904	Sir, quhen I dwelt in Italie, I leirit the craft of Palmistrie. Schaw me the lufe, Sir, of 3our hand, And I sall gar 3ow vnderstand Gif 3our grace be infortunat,
good. You will have 15 queens and 300 concubines.	912	Or gif 3e be predestinat. I see 3e will haue fyfteine Queenes And fyfteine scoir of Concubeines. The Virgin Marie saife 3our grace!
What a white face,—and arms, hands, legs!	016	Saw ever man sa quhyte ane face, Sa greit ane arme, sa fair ane hand! Thairs nocht sic ane leg in al this land.
You could knock down 1500.	916	War 3e in armis, I think na wonder, Howbeit 3e dang doune fyfteine hunder. DISSAIT.

And how he fits		Now, be my saull! thats trew thow sayis:
his clothes!		Wes never man set sa weill his clais.
No man is fitter 9	20	Thair is na man in Christintie,
for a king.		Sa meit to be ane King as 3e.

FALSET.

You should thank		Sir, thank the haly Trinitie,
the Trinity, sir,		That send vs to 30ur cumpanie.
for sending us	924	For God! nor I gaip in ane gallows,
three to you.		Gif ever 3e fand thrie better fallows.

REX HVMANITAS.

3e ar richt welcum, be the Rude! Welcome! 3e seime to be thrie men of gude.

(Heir sall Gude Counsall schaw himself in the feild.)

Who is that	928	Bot quha is 30n that stands sa still?
yonder ?		Ga spy, and speir quhat is his will;
Bring him, if he		
wishes to come to		And, gif he zearnis my presence,
me.		Bring him to mee with Diligence.

DISSAIT.

932 That sall wee do, be Gods breid!

We's bring him eather quick or deid.

We will do as you bid.

REX HYMANITAS.

I will sit still heir and repois. Speid 30w agane to me, my Iois. Go, while I sit here

FALSET.

36, hartlie, Sir: keip 30w in clois
And quyet, till wee cum againe.
Brother, I trow, be coks toes!
30n bairdit bogill cums fra ane traine.

Meantime, keep quiet. But 1 fear mischief.

DISSAIT.

940 Gif he dois sa, he salbe slaine.
I doubt him nocht, nor 3it ane vther.
Trowit I that he come for ane traine,
Of my freindis I sould rais ane futher.

I will prevent that, fearlessly. I would raise my friends.

FLATTRIE.

944 I doubt full sair, be God him sell!

That 3on auld churle be Gude Counsell.

Get he anis to the Kings presence,

We thrie will get na audience.

I fear it is Good Counsel. He must not get near the King.

DISSAIT.

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 be

off at once, under

pain of treason.

FLATTRIE.

Brother, I hauld 3our counsell ressoun. Now let vs heir quhat he will say. Auld lyart beard, gude day! gude day!

Well thought!
What says he?
Good morrow!

GVDE COVNSALL.

956 Gude day, againe! sirs, be the rude! Good morrow! The Lord better The Lord mot mak 30w men of gude! vou!

DISSAIT.

Pray nocht for vs to Lord nor Ladie; We need no prayers, being For we ar men of gude alreadie. good already. Your name? 960 Sir, schaw to vs quhat is your name.

GVDE COVNSALL.

Gude Counsell thay call me at hame. Good Counsel.

FALSET.

Quhat says thow, carle? ar thow Gude Counsell? Is it so?

Swyith! pak the sone, vnhappie vnsell! Away, then ! Gif ever thou cum this gait againe, 964And stay away,

or we will slay you.

King.

I vow to God, thou sall be slaine.

GVDE COVNSALL.

I pray 30w, sirs, gif me licence Only let me speak To cum anis to the Kings presence, two words to the To speik bot two words to his grace. 968

FLATTRIE.

Swyith! hursone carle: devoyd this place! Away!

GVDE COVNSALL.

Brother, I ken 30w weill aneuch, 1 know you well Howbeit 3e mak it never sa teuch :enough. You are Flattery, Deceit, Flattrie, Dissait, and Fals Report, 972and False Report, That will not suffer to resort keeping me from

the King. Gude Counsall to the Kings presence.

DISSAIT.

Suyith! hursun carle: gang, pak the hence Be off! Gif ever thou cum this gait agane, 976 Come again, and

I vow to God, thou sall be slane. be killed.

(Heir sall thay hurle away Gude Counsall.)

Good Counsel is turned away.

[GVDE COVNSALL.]

Sen, at this tyme, I can get na presence, Is no remeid bot tak in patience.

I have no remedy but patience.

980 Howbeit Gude Counsall haistelie be nocht hard Though Good With 30ung Princes, 3it sould thay noch be skard; Bot, quhen 3outhheid hes blawin his wanton young Princes, blast.

Counsel is not at first heard by he rules them, finally, when youth is past.

Then sall Gude Counsall rewll him, at the last.

(Now the Vycis gangs to ane counsall.)

FLATTRIE.

984 Now, quhill Gude Counsall is absent, Brother, wee mon be diligent, And mak, betwix vs, sikker bands, Quhen vacands fallis in onic Lands, That everie man help weill his fallow. 988

Now that Good Counsel is not here, we must agree to help each other, when good luck falls.

DISSAIT.

I had, deir brother, be Alhallow! Sa 3e fische nocht within our bounds.

Only do not poach.

FLATTRIE.

That sall I nocht, be Gods wounds! 992 Bot I sall plainlie tak 3our partis.

You may depend on me.

FALSET.

Sa sall wee thyne, with all our hartis. Bot haist vs; quhill the King is 3oung; Let everie man keip weill ane toung, 996 And, in ilk quarter, haue ane spy, Vs till adverteis haistelly, Quhen ony casualities Sall happin into our countries: 1000 And let vs mak provisioun, Or he cum to discretioun. Na mair he waits, now, nor ane sant,

Let us lose no time; observing secrecy, and employing spies to warn us of

while he is still heedless. At present, he

casualties,

All must be done before he comes before age.

Quhat thing it is to haif or want.

Or he cum till his perfyte age,

We sall be sikker of our wage:

And then let everie carle craif yther.

DISSAIT.

That mouth speik mair, my awin deir brother.

cunning 1008 For God! nor I rax in ane raip,

counseller. Thow may gif counsall to the Paip.

(Now thay returne to the King.)

REX HVMANITAS.

why were you Quhat gart 30u bid sa lang fra my presence?

So long away?

I think it lang since 2e depairtit thence

who was he work the heard?

I think it lang since 3e depairtit thence.

Quhat man was 30n, with an greit bostous beird?

Me thocht he maid 30w, all thrie, very feard.

DISSAIT.

A burglar, It was ane laidlie lurdan loun,

Cumde to break buithis into this toun.

whom we have 1016 Wee haue gart bind him with ane poill,

disposed of. And send him to the theifis hoill.

REX HVMANITAS.

Take we our Let him sit thair, with ane mischance;

pleasure. And let vs go to our pastance.

WANTONNES.

Let us play some 1020 Better go reuell at the rackat,

Or ellis go to the hurlie hackat,

Or, then, to schaw our curtlie corsses,

a horse-race. Ga se quha best can rin thair horsses,

SOLACE.

Let Sensuality 1024 Na, soveraine, or wee farther gang,

sing a song. Gar Sensualitie sing ane sang.

(Heir salt the Ladies sing one sang, the King salt by down among the Ladies, and then Veritic salt enter.)

VERITIE.

	Diligite Iustitiam qui iudicatis terram.	Love justice, ye
	Luif Iustice, 3e quha hes ane Iudges cure	judges, holding
1028	In earth, and dreid the awfull Iudgement	in dread the
	Of him that sall cum judge baith rich and pure,	in areas the
	Rycht terribilly, with bludy wounds rent.	Judgment.
	That dreidfull day into 3our harts imprent;	As you have
1032	Beleuand weill, how and quhat maner 3e	judged others, so shall you be
	Vse Iustice heir, til vthers, thair, at lenth,	judged,
	That day, but doubt, sa sall 3e iudgit be.	yourselves.
	Wa, than, and duill be to 30w Princes, all,	Woe to
1036	Sufferand the pure anes for till be opprest!	oppressors,
	In everlasting burnand fyre 3e sall	reserved for
	With Lucifer richt dulfullie be drest.	burning!
	Thairfoir, in tyme for till eschaip that nest,	Then fear God, do justice, and
1040	Feir God, do law and Instice equally	prevent the cry
	Till everie man; se that na puir opprest	to Heaven for vengeance on
	Vp to the hevin on 30w ane vengence cry.	you.
	Be iust iudges, without fauour or fead;	Eschew
1044	And hauld the Ballance euin till everie wicht.	partiality.
	Let not the fault be left into the head,	Set an example of
	Then sall the members reulit be at richt;	virtue, and your
	For quhy subjects do follow, day and nicht,	subjects will
1048	Thair governours, in vertew and in vyce.	imitate it.
	$3\mathrm{e}$ ar the lamps that sould schaw them the light	Ye are to light
	To leid them on this sliddrie rone of yee.	their way.
	Mobile mutatur semper cum principe vulgus.	According to
1052	And, gif 3e wald 3our subjectis war weill geuin,	your guidance
	Then verteouslie begin the dance, 3our sell;	the people will
	Going befoir, then they anone, I wein,	follow, either to Heaven or to
	Sall follow 30w, eyther till heuin or hell.	Hell.
1056	Kings sould of gude exempils be the well;	Beware that,
	Bot, gif that 3our strands be intoxicate,	instead of wine,
	In steid of wyne, thay drink the poyson fell:	you give them not
	Thus pepill follows, ay, thair principate.	drink of poison,

And do you, 1060 Sie luceat lux vestra eoram hominibus, vt videant opera vestra bona.

It that your And, specially, 3e Princes of the Preists,

Iights so shine as to advantage the Dayly 3e sould revolue into 3our breistis,

Iay folk. 1064 How that thir haly words ar still maist sure.

Lead godly lives, In verteous lyfe gif that 3e do indure,

Lead godly lives, and the people will copy you alike in your

Works and words. 1068

The verteous lyfe gif that 3e do indure,
The pepill wil tak mair tent to 3our deids
Then to 3our words, and, als, baith rich and puir works and words.

(Heir sal Flattrie spy Veritie with ane dum countenance.)

Gif men of me wald haue intelligence, My name is Or knaw my name, thay call me Veritie. Truth. Of Christis law I have experience, I have had much 1072And hes over-saillit many stormie sev. experience. Now am I seikand King Humanitie; I am in quest of King Humanity, For of his grace I have gude esperance, whom I hope to benefit, when Fra tyme that he acquaintit be with mee, once he knows 1076 His honour and heich gloir I sall avance. me

(Heir sall Veritie pas to hir sait.)

DISSAIT.

Good morrow! Gude day, father: quhair haue 3e bene?

What news Declair till vs of 30ur nouels.

FLATTRIE.

There is Lady
Truth.

1080
Dame Veritie, be Buiks and bels!

Bot cum scho to the Kings presence,
King, there is no
peace for us.
Let us be off.

Thair is na buit for vs to byde:
Thairfoir, I red vs all go hence.

FALSET.

Not so. 1084 That will we nocht 3it, be Sanet Bryde!

Bot wee sall ather gang or ryde

To Lords of Spritualitie, And gar them trow, 30n bag of pryde Hes spokin manifest heresie. 1088

1092

1096

1100

1104

go and lay a charge of heresy against her.

(Heir thay cum to the Spritualitie.)

FLATTRIE. O reverent fatheris of the Sprituall stait,

Wee counsall 30w, be wyse and vigilant. Dame Veritie hes lychtit, now of lait, And in hir hand beirand the Newtestament. Be selo ressauit, but doubt wee ar bot schent: Let hir nocht ludge, thairfoir, into this Land. And this wee reid 30w do incontinent,

We come to report of Lady Truth, who has appeared, bearing the New Testament.

She must not be received, but

must be expelled

from the land, and that while Now quhill the King is with his luif sleipand.

the King still sleeps.

SPRITVALITIE.

Wee thank 30w, freinds, of 30ur benevolence: It sall be done, evin as 3e haue devysit. Wee think 3e serue ane gudlie recompence, Defendand vs. that wee be nocht supprysit. In this mater wee man be weill aduysit, Now quhill the King misknawis the veritie. Be scho ressauit, then wee will be deprysit. Quhat is 30ur counsell, brother, now let se.

It shall be even

and vou deserve well of us.

We must be

cautious. Her success

would be our ruin.

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 cuntrie; For, with the King gif Veritie be knawin, Of our greit gloir wee will degradit be, 1112And all our secreits to the commouns schawin. Let her be east into bonds, and accused of

heresy,

or banished.

If the King comes to know her, we shall be degraded and exposed.

PERSONE.

3e se the King is 3it effeminate,

The King

is as yet immersed in the pleasures of youth; and I advise that you destroy the Lutherans, and Lady Truth, in particular

1120

1124

1128

And gydit be Dame Sensualitie, Rycht sa with zoung counsall intoxicate:

1116 Swa at this tyme 3e haif 3our libertie. To tak your tyme, I hauld it best, for me, And go distroy all thir Lutherians, In speciall, 30n ladie Veritie.

SPRITVALITIE.

and do you, Friar, assist. Bless you, both! If free of speech, imprison her. not to approach

the King.

Parson, contrive

this

Schir Persone, 3e sall be my commissair, To put this mater till executioun; And 3e, sir Freir, becaus 3e can declair The haill processe, pas with him in commissioun: Pas, all togidder, with my braid bennisoun; And, gif scho speiks against our libertie, Then put hir in perpetuall presoun,

That seho cum nocht to King Humanitie. (Heir sall thay pas to Verity.)

PERSONE.

business here? Who authorized your mission? Unless you receive pardon, and renonnce your errors, 1 fear you will be burnt alive.

What is your

Lustie Ladie, we wald faine vnderstand Quhat earand ze haif in this Regioun. To preich, or teich, quha gaif to 30w command? To counsall Kingis how gat 3e commissionn? I dreid, without 3e get ane remissioun, 1132 And, syne, renunce your new opiniones, The spritual stait sall put 30w to perditioun, And in the fyre will burne 30w, flesche and bones.

VERITIE.

I have spoken. If the King gets to know me, you will rue my coming.

I recant nothing

1140

1136

Let him learn the truth, and your credit is at an

I will recant nathing that I have schawin: I have said nathing bot the veritie. Bot, with the King fra tyme that I be knawin, I dreid 3e spaiks of Spritualitie Sall rew that ever I came in this cuntric:

For, gif the Veritie plainlie war proclamit, And, speciallie, to the Kings Maiestie, For 3our traditions 3e wilbe all defamit.

FLATTRIE.

1144 Quhat buik is that, harlot, into thy hand? 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, 3e haue ane wrang There is no indgement; For in this Buik thair is na heresie, Bot our Christs word, baith dulce and redolent, - Word, a flowing Ane springing well of sinceir veritie.

book, but Christ's well of truth.

heresy in this

DISSAIT.

Cum on your way: for all your zealow locks, 11523our vantoun words, but doubt, 3e sall repent: This nicht ae sall forfair ane pair of stocks, And, syne, the morne, be brocht to thoill Iudg- tried to-morrow. ment.

You shall repent your speeches in the stocks tonight, and be

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, Ten hundreth thowsand sall rise into thair place, spreads faith. (Veritie sits down on hir knies, and sayis:)

I am ready to suffer for Christ. Persecution

1160 Get vp!—thow sleipis all too lang, O Lord,— And mak sum ressonabill reformatioun On them that dois tramp down thy gracious word, Thy Word and

And hes ane deidlie indignatioun

Arise, O Lord! Convert those that trample on set themselves against true teaching.

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.

Let me not be grieved and crushed by Thy enemies.

1168 Now, Lords, do as 3e list. I have na mair to say.

Do your will. Lords. I have spoken.

Amend, and so

escape.

FLATTRIE.

Rest here till Sit down, and tak 30w rest, day. All nicht, till it be day.

Truth is put in the stocks, and returne to Spritualite.)

DISSAIT.

We have made 1172 My Lord, wee haue, with diligence, fast the babbler. Bucklit vp weill 30n bledrand baird.

SPRITVALITIE.

You deserve these ten crowns as reward.

I think 3e serue gude recompence.

Tak thir ten crowns for 3our rewaird.

VERITY.

The Prophesie of the Propheit Esay In me is fulfilled, 1176 this day, the Is practickit, alace! on mee, this day, prophecy, that Quha said: the veritie sould be trampit down the truth must suffer violence; Amid the streit, and put in strang presoun. to be read in His fyue and fiftie chapter quha list luik, 1180Isaiah, chapter Sall find thir words writtin in his Buik. Richt sa, Sanet Paull wrytis to Timothie, See, too, what S. Paul says to That men sall turne thair earis from veritie. Timothy. 1184 Bot in my Lord God I have esperance: But I trust in God to deliver He will provide for my deliverance. me Bot 3e, Princes of Spritvalitie, I fear, however, that the Quha sould defend the sinceir veritie, Spiritual Princes will be visited by I dreid the plagues of Iohnes Revelatioun 1188the plagues of the Sall fal vpon thair generatioun. Apocalypse.

CHASTITIE.

Sa that 3e may eschaip that fatall end.

I counsall 30w this misse t'amend,

1 have long been 1192 How lang sall this inconstant warld indure, banished.

That I sould baneist be sa lang, alace!
Few creatures or nane takis on me cure, Quhilk gars me monie nicht ly harbrieles.

1196 Thocht I have past all zeir, fra place to place, Amang the Temporal and Spiritual staits, Nor amang Princes, I can get na grace, Bot boustuouslie am halden at the actis.

1 wander from place to place, and neither the Temporal Estate, nor the Spiritual, nor Princes show me favour.

DILIGENCE.

1200Ladie, I pray 30w schaw me 30ur name. It dois me noy, your lamentatioun.

What is your name ? Your lament touches me.

CHASTITIE.

My freind, thair I neid not to think shame; Dame Chastitie, baneist from town to town.

My name-of which I am not ashamed,-is Chastity.

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 Spritualitie.

Go and try the nuns. especially a famous prioress.

CHASTITIE.

1208 I grant, 30n Ladie hes vowit Chastitie For hir professioun; thairto sould accord. Scho maid that yow for ane Abesie, Bot nocht for Christ Iesus our Lord.

She should be as good as her profession.

Only she took not her vows for Christ.

1212Fra tyme that thay get thair vows, I stand for'd, The nuns have Thay banische hir out of thair cumpanie: With Chastitie thay can mak na concord, Bot leids thair lyfis in Sensualitie.

I sall observe your counsall, gif I may.

1216

banished Chastity,

according better with Sensuality.

Still, I will act on your advice.

(Chastitie passis to the Ladie Priores, and sayis:)

Cum on, and heir quhat 30n Ladie will say.

My prudent, lustie, Lastie Priores, Remember how 3e did vow Chastitie.

1220 Madame, I pray 30w, of 30ur gentilnes, That 3e wald pleis to haif of me pitie, And this are nicht to gif me harberie:

As you have bound yourself to chastity, take pity on me. Madam, and give me shelter for this single night,

presence.

1 pray you. For this I mak 30w supplicatioun.

Otherwise, so 1224 Do 3e nocht sa, Madame, I dreid, perdie!

much the worse. It will be caus of depravatioun.

PRIORES.

Off at once! Pas hynd, Madame: be Christ! 3e cum nocht heir:

You don't suit. 3e are contrair to my eumplexioun.

Some old monk or Freir: Gang seik ludging at sum auld Monk or Freir:

Perchance thay will be 30ur protectioun.

Or apply to the Or to Prelats mak 3our progressioun, prelates. Quhilks ar obleist to 3ow, als weill as I.

Lady Sensuality says 1 am not to consort with you.

Dame Sensuall hes geuin directioun 3 ow till exclude out of my cumpany.

CHASTITIE.

If you wish to learn more of the Learl solve your learn more of the Learl solve your learners or the state of the verifies the solve your learners or the state of the verifies of the verifie

I sall schaw 30w, be sure experience,
Spiritual Lords,
too, have

1 sall schaw 30w, be sure experience,
How that the Lords of Sprituality

excluded me from their Hes baneist me, alace! fra thair presence.

(Chastitie passes to the Lords of Spritualitie.)

My Lords, hail to My Lords, laud, gloir, triumph, and reverence

you! Mot be vnto 3our halie Sprituall stait!

Of your benevolence, harbour me.

1240 I 30w beseik, of 30ur benevolence,
To harbry mee that am sa desolait.

Far-travelled, I Lords, I have past throw mony vacouth schyre;

Bot in this Land I can get na ludgeing.

As to my name, 1244 Of my name gif 3c wald haif knawledging,

As to my name, 1244 Of my name gif 3c wald haif knawledging, it is Chastity. Forsuith, my Lords, thay call me Chastitie.

Take me in to- I 30w beseik, of 30ur graces bening,

night, for charity. Gif me ludging, this nicht, for charitie.

SPRITVALITIE.

Pass on, 1248 Pas on, Madame,—we knaw 30w nocht;—stranger.

Vour staying here any longer will 3our cumming sall be richt deir coft,

be paid dear for. Gif 3e mak langer tarie.

ABBOT.

1252 But doubt, wee will baith leif and die With our luif, Sensualitie.Wee will haif na mair deall with the Then with the Queene of Faric.

We prefer Sensuality, and will have no dealings with you.

PERSONE.

Pas hame amang the Nunnis, and dwell,
Quhilks ar of Chastitie the well.
I traist thay will, with Buik and bell,
Ressaue 30w in thair Closter.

Go and stay
with the nuns.
They will give
you a reception.

CHASTITIE.

Sir, quhen I was the Nunnis amang,Out of thair dortour thay mee dang,And wald nocht let me bide sa langTo say my Pater noster:

The nuns drove me from their dormitory, before I could say a Pater Noster.

I se na grace, thairfoir, to get.
I hauld it best, or it be lait,
For till go proue the Temporall stait,
Gif thay will mee resaif.

I had better try, then, whether the Temporal Estate will take me in.

1268 Gud day, my Lord Temporalitie, And 30w, merchant of gravitie! Ful faine wald I haue harberie, To ludge amang the laif.

Temporality, I
would fain lodge
with you.

My Lord

TEMPORALITIE.

To harbrie 30w with gude intent,
War nocht we haif impediment;
For quhy we twa ar maryit.

1276 Bot, wist our wyfis that 3e war heir,
Thay wald mak all this town on steir.
Thairfoir, we reid 30w rin areir,
In dreid 3e be miscaryit.

1272 Forsuith, wee wald be weil content

Gladly, but for the hindrance that we are married. Considering our wives, you had better take yourself out of harm's reach.

CHASTITIE.

Ye men of craft, 1280 3e men of craft, of greit ingyne,
house and feed Gif me harbrie, for Christis pyne,
me, for Christ's And win Gods bennesone and myne,

passion. And help my hungrie hart.

CORTE

SOWTAR.

You are welcome; 1284 Welcum, be him that maid the Mone!

and we will do Till dwell with vs till it be Iune.

for you the best We sall mend baith 3our hois and schone,

in our way. And plainlie tak your part.

TAYLOVR.

18 this Lady 1288 Is this fair Ladie Chastitie?

Chastity: You Now, welcum, be the Trinitie!

must not stay I think it war ane great pitie

out there. That thou sould ly thair out.

You have my 1292 3our great displeasour I forthink.

pity; and I Sit down, Madame, and tak ane drink;

propose that we And let na sorrow in 30w sink, carouse together. But let vs play cap'out.

SOWTAR.

I will join you. 1296 Fill in, and play cap'out;

For I am wonder dry.

And never

The Deuill snyp aff thair snout,

mind others. That haits this company.

IENNIE.

Mother! 1300 Hoaw! mynnie, mynnie, mynnie!

TAYLOVRS WYFE.

Where is your — Quhat wald thow, my deir dochter Iennie?

father? Iennie, my Ioy, quhair is thy dadie?

HENNY.

Drinking, Mary! drinkand with ane lustic Ladie,

1304 Ane fair young mayden, cled in quhyte,
Of quhom my dadie taks delyte.
Scho hes the fairest forme of face,
Furnischit with all kynd of grace.

1308 I traist, gif I can reckon richt,
Scho schaips to ludge with him all nicht.

2 and halpy, with
a young maiden,
who, I rather
think, means to
stay all night.

SOWTARS WYFE.

Quhat dois the Sowtar, my gudman ${\mathfrak z}$

What is the cobbler doing?

IENNIE.

Mary! fillis the cap and turnes the can.

1312 Or he cum hame, be God! I trow
He will be drunkin lyke ane sow.

Toping; and he will be as drunk as a swine, before he comes home.

TAYLOVRS WYFE.

This is ane greit dispyte, I think,
For to resaue sie ane kow-clink.

1316 Quhat is 3 our counsell that wee do?

What a shame to take in a harlot! What shall we do

SOWTARS WYFE.

Cummer, this is my counsall, lo! Ding 3e the tane, and I the vther.

Let us give them a beating.

TAYLOVES WYFE.

I am content, be Gods mother!

1320 I think, for mee, thay huirsone smaiks
Thay serue richt weill to get thair paiks.
Quhat, maister feind, neids all this haist?
For it is half ane 3eir, almaist,

1324 Sen ever that loun laborde my ledder.

So be it. This is what they deserve. It is six months since that scamp

did me justice.

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 foull Sowter began till spew.

And it is more than forty days since the cobbler showed me due benevolence; and then he was sick over it. 426

ANE SATYRE.

they are really drinking with a harlot, let us give them a good dressing.

And they are really are

And now thay will sit down 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 wifis sall chase away Chastitie.)

TAYLOVRS WYFE.

Here without our leave?

You shall feel my distaff.
What is your name?

Go hence, harlot! how durst thow be sa bauld
To ludge with our gudemen, but our licence?

I mak ane vow to him that Indas sauld,
This rock of myne sall be thy recompence.
Schaw me thy name, dudron, with diligence.

CHASTITIE.

Chastity. Marie! Chastitie is my name, be Sanet Blais!

TAYLOVRS WYFE.

That is what 1340 I pray God, nor he work on the vengence; 1 never loved. For I luifit, never, Chastitie, all my dayes.

SOWTARS WYFE.

My husband
makes me
keep chaste.

1344

Becaus that Monstour hes maid sic ane mint,

1 am not to be
triffed with; and
I may show my
spirit again.

Bot my gudeman—the treuth I sall the tell,—
Gars mee keip Chastitie, sair agains my will.

Becaus 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 salbe beltit, be Sanct Blaine!

(Heir sall thay speik to thair gudemen, and ding them.)

TAYLOVRS WYFE.

You shall repent 1348 Fals hurson earle, but don't thou sall forthink what you have done. That ever thow eat or drink with 30n kow-clink.

SOWTARS WYFE.

As an earnest of I mak ane vow to Sanct Crispine,
my revenge, Ise be revengit on that graceles grume:
there is a blow. 1352 And, to begin the play, tak, thair, ane flap.

SOWTAR.

The feind ressaue the hands that gaif mee that! Damn you!

SOWTARS WYFE.

Quhat now, huirsun? begins thow for til ban?

Tak, thair, anc vther vpon thy peild harne-pan.

Tak
blow
Wil

part?

Tak
now, cummer? will thow nocht tak my
me,

Do you curse? Take another blow. Will you help me, gossip?

TAYLOVRS WYFE,

That sal I do, cummer, with all my hart.

Heartily.

(Heir sall thay ding thair gudemen with silence.)

TAYLOVR.

Alace! gossop, alace! how stands with 30w?

3on cankart carling, alace! hes brokin my brow. my head.

1360 Now weils 30w Preists, now weils 30w, all 30ur lifes,

That ar nocht weddit with sic wickit wyfes.

She has broken my head.

Well is it with the priests, not to have such wicked wives.

SOWTAR.

Bischops ar blist, howbeit that thay be waryit,
For thay may fuck thair fill, and be vnmaryit.

1364 Gossop, alace! that blak band we may wary,
That ordanit sic puir men as vs to mary.

Quhat may be done bot tak in patience?

And on all wyfis we'ill cry ane loud vengence.

And blessed are bishops. Alas, that we must marry! Malediction

on wives!

(Heir sall the wyfis stand be the watter syde, and say:)

SOWTARS WYFE.

1368 Sen of our cairls we have the victoric, Come off best, what is 3 our counsell, cummer, that be done?

TAYLOVRS WYFE.

Send for gude wine, & hald our selfis merie: send for wine, I hauld this, ay, best, cummer, be Sanet Clone! and be merry.

SOWTARS WYFE.

1 will go fin 1372 Cumer, will 3e draw aff my hois & schone,

the quart. To fill the Quart I sall rin to the toun.

TAYLOVRS WYFE,

Truss up your That sal I do, be him that maid the Mone,

With all my hart: thairfoir, cummer, sit down.

clothes, and make 1376 Kilt vp 3our claithis abone 3our waist,

haste back. And speid 30w hame againe in haist;

Lwill get a And I sall provyde for ane paist,

meal ready. Our corsses to comfort.

SOWTARS WYFE.

tam afraid of the 1380 Then help me for to kilt my clais. frogs, and of Quhat gif the padoks nip my tais?

drowning, unless some one

I dreid to drown heir, be Sanct Blais,

supports me. Without I get support.

(Sho lifts up hir clais aboue hir waist, & enters in the water.)

But I shall not 1384 Cummer, I will nocht droun my sell, drown, if I go

another way. Go east about the nether mill.

TAYLOVRS WYFE.

I will go with I am content, be Bryds bell!

you by any roal. To gang with 30w, quhair ever 3e will.

(Heir sall thay depairt, and pas to the Palzeoun.)

DILIGENCE TO CHASTITIE.

Why out so late? 1388 Madame, quhat gars 30w gang sa lait?

Which was Tell me how 3e haute done debait

kinder to you, the
Temporal Estate.

With the Temporall and Spirituall stait.

or the Spiritual? Quha did 30w maist kyndnes?

CHASTITIE.

They both 1392 In faith, I fand bot ill, and war.

treated me like a Thay gart mee stand fra thame askar,

beggar, and drove Evin lyk and begger at the bar, me away.

And fleimit mair and lesse.

DILIGENCE.

1396 I counsall 30w, but tarying,
 Gang tell Humanitie, the King.
 Perchance hee, of his grace bening,
 Will mak to 30w support.

Go tell King Humanity. Perhaps he will aid you.

CHASTITIE.

1400 Of 3our counsell, I am content
To pas to him incontinent,
And my service till him present,
In hope of sum comfort.

I accept your advice, hoping that good may come of it.

(Heir sall thay pas to the King.)

DILIGENCE.

1404 Hoaw! Solace, gentil Solace, declair vnto the solace, earry king word to the King How thair is heir ane Ladie, fair of face, that there is a fair lady here. That in this cuntrie can get na ludging, praying to be Bot pitifullie flemit from place to place, received at his 1408 Without the king, of his speciall grace, Court, as a As ane servand hir in his court resaif. servant. Brother Solace, tell the king all the cace, Tell the news

SOLACE.

That scho may be resavit among the laif.

Soverane, get vp, and se ane hevinlie sicht,—
Ane fair Ladie, in quhyt abuil; ement.
Scho may be peir vnto ane king, or knicht,—
Most lyk ane Angell, be my iudgment.

Sire, look at this fine creature,—
very like an angel, methinks.

persuasively.

REX HYMANITAS.

1416 I sall gang se that sicht, incontinent.
 Madame, behauld gif 3e haue knawledging
 Of 3on Ladie, or quhat is hir intent.
 Thairefter wee sall turne, but tarying.

I am coming.
See whether you know her, or her business,
I shall not neglect her.

SENSVALITIE.

It may be that	1420	Sir, let me se quhat 30n mater may meine:
I know her.		Perchance that I may knaw hir be hir face.
It is Chastity.		But doubt, this is Dame Chastitie, I weine.
As she and I cannot stay in one place, if you prefer my company, Sire, send her, at once, out of the country.	1424	Sir, I and scho cannot byde in ane place; But, gif it be the pleasour of 3our grace That I remaine into 3our company, This woman right haistelie gar chase, That scho na mair be sene in this cuntry.

REX HVMANITAS.

Be it just as you 1428	As ever 3e pleis, sweit hart, sa sall it be.
please. I submit	Dispone hir as 3c think expedient,
the matter to	Evin as 3e list, to let hir line or die.
your decision.	I will refer that thing to 3our Indgement.

SENSVALITIE.

Then let her be	1432	I will that scho be flemit incontinent,
expelled the		And never to cum againe in this cuntrie;
country, to die,		And, gif scho dois, but doubt scho sall repent,
if she returns.		As, als, perchance, a duilfull deid sall die.
Sapience and	1436	Pas on, sir Sapience, and Discretioun,
Discretion, do your duty.		And banische hir out of the kings presence.

DISCRETIOVN.

Madam, we		That sall we do, Madame, be Gods passioun!
obey you,		Wee sall do 3our command with diligence,
obligingly.	1440	And at 3our hand serue gudely recompence.
Lady Chastity,		Dame Chastitie, cum on: be not agast:
come and be set		Wee sall, rycht sone, vpon 30ur awin expence,
in the stocks.		Into the stocks your bony fute mak fast.

(Heir sall they harl Chastitie to the stocks; and scho sall say:

Patience, sirs.	1444	1 pray 30w, sirs, be patient;
I yield to your		For I sall be obedient
commands,		Till do quhat 3e command,

Sen I se thair is na remeid. having no choice Howbeit it war to suffer deid, 1448 but death or Or flemit furth of the land. banishment. I wyte the Empreour Constantine, The Emperor Constantine is to That I am put to sic ruine, blame for my And baneist from the Kirk; 1452 disfavour,-the For, sen he maid the Paip ane King, fruit of his In Rome I could get na ludging; having made the Bot heidlangs in the mirk. Pope a king. 1456 Bot Ladie Sensualitie Lady Sensuality. Sen syne hes gydit this cuntrie, since then, has And monie of the rest; borne sway, and And now scho reulis all this land, has ordered that And hes decryit, at hir command, 1460 That I suld be supprest. I be put down. Bot all comes for the best But good comes Til him that louis the Lord: to the good; and 1.464Thocht I be now molest, I hope for better I traist to be restorde. fortune. (Heir sall they put hir in the stocks.) It is sad that we Sister, alace! this is ane cairful cace, should be so abhorred by That we with Princes sould be sa abhorde: kings. VERITY. 1468 Be blyth, sister. I trust, within schort space, We shall soon be That we sall be right honorablic restorde. well with And with the King we sall be at concorde: the king; For I heir tell, divyne Correction for Correction has 1472Is new landit, thankit be Christ our Lord! arrived, and will I wait hee will be our protectioun. protect us. (Hir sall enter Corrections Varlet.)

VARLET.

Sirs, stand abak, and hauld 30w coy.

I am the King Correctiouns boy,

Cum heir to dres his place.

1476

I am Correction's servant, come to prepare a place for him.

Yield		Se that 3e mak obedience
obedience		Vntill his nobill excellence,
		Fra tyme 3e se his face;
to him, at sight.	1480	For he maks reformations
He is reforming	1400	
the nations of		Out-throw all Christin Natiouns,
Christendom,		Quhair he finds great debaits:
and will do		And, sa far as I vnderstand,
here as	1484	He sall reforme, into this Land,
elsewhere.		Evin all the thrie estaits.
God has sent him,		God furth of heavin hes him send,
to punish		To punische all that dois offend
offenders	1488	Against his Maiestie;
with wars,		As lyks him best, to tak vengence,
plagues, death,		Sumtyme with Sword and Pestilence,
and poverty.		With derth and povertie.
To the penitent	1492	Bot, quhen the peopill dois repent,
he will show		And beis to God obedient,
grace;		Then will be gif them grace:
but the		Bot thay that will nocht be correctit
obstinate he	1496	Rycht sudanlie will be deiectit,
will east down.		And fleimit from his face.
Our words are		Sirs, thocht wee speik in generall,
intended		Let na man into speciall
for all;	1500	Tak our words at the warst.
and you must		Quhat ever wee do, quhat ever wee say,
take them in		I pray 30w tak it all in play,
good part.		And judg, ay, to the best.
1 will make haste	1504	For silence I protest
now, and give		Baith of Lord, Laird, and Ladie.
notice that all is		Now I will rin, but rest,
made ready.		And tell that all is ready.

		DISSAIT.
This news of	1508	Brother, heir 3e 3on proclamatioun?
reformation		I dreid full sair of reformatioun:
stuns me.		301 message maks me mangit.

Quhat is 30ur counsell, to me tell.

1512 Remaine wee heir, be God him sell!

Wee will be, all thre, hangit.

What do you advise? For, if we stay here, we shall be hanged.

FLATTRIE.

Ile gang to Spiritualitie,

And preich out-throw his dyosie,

1516 Quhair I will be vnknawin;

Or keip me closse into sum closter,

With mony piteous Pater noster,

Till all thir blasts be blawin.

I will go and preach where I am unknown, or will keep close, in some cloister, till more quiet times.

DISSAIT.

1520 He be weill treitit, as 3e ken,
With my maisters, the merchand men,
Quhilk can mak small debait.
3e ken richt few of them that thryfes,
1524 Or can begyll the landwart wyfes,
But me, thair man, Dissait.
Now, Falset, quhat sall be thy schift?

My masters, the merehants, will look after me; for few of them can thrive without Deceit. And you, Falsehood?

FALSET.

Na, euir thow nocht, man, for my thrift.

1528 Trows thou that I be daft?

Na, I will leif ane lustic lyfe
Withoutin ony sturt and stryfe,

Amang the men of craft.

I for myself.

Am I mad?

I shall do bravely among the craftsmen.

FLATTRIE.

1532 I na mair will remaine besyd 30w,
Bot counsell 30w, rycht weill to gyde 30w,
Byd nocht on Correctioun.
Fair-weil! I will na langer tarie.
1536 I pray the alrich Queene of Farie
To be 30ur protectioun.

My counsel is, not to stay for Correction. Good bye! May the Queen of the Fays defend you!

DISSAIT.

Falset, I wald wee maid ane band.

Let us conspire,

Now, quhill the King is 3it sleipand, and, while the king sleeps, steal 1540 Quhat rack to steill his Box? his box. FALSET. Now, weill said, be the Sacrament! Well said! I sall it steill incontinent, I will steal it forthwith. Thocht it had twentie lox. (Heir sall Falset steill the Kings box with silence.) Lo! heir the Box: now let vs ga: 1544 Here it is. This may suffice for our rewairds. It will repay us. DISSAIT. 3ea, that it may, man, be this day: Even so. And It may weill mak of landwart lairds. let us throw away our clothes, 1548Now let vs cast away our clais, In dreid sum follow on the chase. to baffle pursuers. FALSET. Rycht weill denysit, man, be Sanct Blais! I wish we were Wald God wee war out of this place! safe away. DISSAIT. 1552Now, sen thair is na man to wrang vs, Now we are I pray 30w, brother, with my hart, seeure, let us Let vs ga part this pelf amang vs; part our booty, Syne, haistely we sall depart. and then be off. FALSET. 1556 Trows thou to get als mekill as I? I must have most; as I stole That sall thow nocht: I staw the Box. the box, while Thou did nathing bot luikit by, you only Ay lurkeand lyke ane wylie Fox. looked on.

DISSAIT.

1560 Thy heid sall beir ane cuppill of knox, Withhold my share at Pellour, without I get my part. your peril. Swyith! huirsun smaik, ryfe vp the lox, Break the locks,

Or I sall stick the through the hart.

or I stab you.

(Heir sall thay fecht with silence.)

FALSET.

1564 Alace! for ever my eye is out.

Walloway! will na man red the men?

My eye is out.
Will no one
separate them?

DISSAIT.

Vpon thy eraig tak thair ane clout.

To be courtesse I sall the ken.

1568 Fair-weill! for I am at the flicht:
I will nocht byde on ma demands.
And wee twa meit againe this nicht,
Thy feit salbe with fourtie hands.

There is a clout for your civility. I am going, with what I have; and you will not see me again soon.

(Heir sal Dissait rin away with the Box, through the water.)

DIVYNE CORRECTIONN.

1572	Beati qui esuriunt & sitiunt Institiam.	Blessed are they
	Thir ar the words of the redoutit Roy,	who rightly consider justice.
	The Prince of peace, about all Kings King,	So says He who
	Quhilk hes me sent all cuntries to convoye,	has sent me to repress
1576	And all misdoars dourlie to down thring.	transgressors.
	I will do nocht without the conveining	Supported by the
	Ane Parleament of the estaits all:	three Estates, I
	In thair presence I sall, but fein; eing,	purpose to put an
1580	Iniquitic vnder my Sword down thrall.	end to iniquity.
	Thair may no Prince do acts honorabill,	Like council,
	Bot gif his counsall thairto will assist.	like king.
	How may he knaw the thing maist profitabil,	A king, to do
1584	To follow vertew, and vycis to resist,	aright, requires
	Without he be instructit and solist?	guidance.
	And, quhen the King stands at his counsell sound,	If he is heedful,
	Then welth sall wax, and plentie, as he list;	great is the
1588	And policie sall in his Realme abound.	reward.
	Gif ony list my name for till inquyre,	My name is
	I am callit Divine Correctionn.	Correction.

I profit all nations; and I have come here to right all	1592	I fled throch mony vncouth land & schyre, To the greit profit of ilk Natioun. Now am I cum into this Regioun, To teill the ground that hes bene lang vnsawin,
manner of wrongs. I am all	1596	To punische tyrants for thair transgressioun, And to eaus leill men liue vpon thair awin. Na Realme nor Land but my support may stand;
to kings. Rieh and poor are alike to me.	1600	For I gar Kings line into Royaltie. To rich and puir I beir ane equall hand, That thay may line into thair awin degrie:
I bring tranquillity; and I put down and punish traitors and tyrants.	1604	Quhair I am nocht is no tranquillitie. Be me tratours and tyrants ar put doun,— Quha thinks na schame of thair iniquitie, Till thay be punisched be mee, Correctionn.
What is a king but an officer busied in securing equity and in admonishing trespassers?	1608	Quhat is ane King? nocht bot ane officiar To caus his Leiges liue in equitie, And, vnder God, to be ane punischer Of trespassours against his Maiestie.
If the king is a tyrant, then follow war, poverty, and shameful		Bot, quhen the King dois liue in tyrannie, Breakand Iustice, for feare, or affectioun, Then is his Realme in weir and povertie,
slaughter. I am a judge,	1612	With schamefull slauchter, but correctioun. I am ane Iudge right potent and seveir,
come from afar,		Cum, to do Iustice, monie thowsand myle:
unwavering,		I am sa constant, baith in peice and weir,
unsedueible.	1616	Na bud nor fauour may my sicht oversyle.
Many grieve at		Thair is, thairfoir, richt monie, in this Ile,
my advent;		Of my repair, but doubt, that dois repent.
but the virtuous		Bot verteous men, I traist, sall on me smyle,
rejoice thereat.	1620	And of my cumming sall be right weill content.

GVDE COVNSELL.

The faithful Welcum, my Lord, welcum, ten thousand tyms, welcome you,

Till all faithfull men of this Regioun!

Welcum, for till correct all falts and cryms

faults and crimes. 1624 Amang this cankerd congregatioun!

Louse Chastitie, I mak supplicationn:
Put till fredome fair Ladie Veritie,
Quha be vnfaithfull folk of this Natioun
Lyis bund full fast into Captivitie.

Release Chastity
and Lady Truth,
now lying in
captivity.

CORRECTIONN.

1628

I mervel, Gude-counsell, how that may be. Ar 3e nocht with the King familiar?

Are not you friends with the king?

GVDE COVNSELL.

That I am nocht, my Lord, full wa is me! On the 1632Bot, lyke ane begger, am halden at the bar: contrary, Thay play bo-keik, evin as I war ane skar. I am held aloof. Thair came thrie knaues, in cleithing counterfeit, Three knaves And fra the King thay gart me stand affar, kept me from 1636Quhais names war Flattrie, Falset, and Dissait; the king. Bot, guhen thay knaues hard tell of your cum-Hearing of your coming, they ming, stole off, each in Thay staw away, ilk ane, ane sindrie gait, a separate And cuist fra them thair counterfit cleithing. direction, 1640 For thair leuing full weill thay can debait. self-helpful; The merchandmen thay haif resauit Dissait; Deceit to the As for Falset, my Lord, full weill I ken, merchants. He will be richt weill treitit, air and lait, Falsehood to the 1644 Amang the maist part of the crafts men; eraftsmen, Flattrie hes taine the habite of ane Freir. and Flattery to Thinkand to begyll Spiritualitie. the Spirituality.

CORRECTIONN.

But dout, my freind and I liue half ane 3eir, We shall find out 1648 I sall search out that great iniquitie.

Quhair lyis 30n Ladyes in Captiuitie?

How, now, Sisters? quha hes 30w sa disgysit?

Where are the ladies?

How disguised!

VERITIE.

Vnfaithfull members of iniquitie, The wicked have 1652 Dispytfullie, my Lord, hes vs supprysit. Oppressed us.

1660

persecutors.

CORRECTIONN.

Release the Gang put 3 on Ladyis to thair libertie, ladies, and break Incontinent, and break down all the stocks. the stocks. But doubt, thay ar full deir welcum to mee. And be in good 1656 Mak diligence: me think 3e do bot mocks. earnest Speid hand, and spair nocht for to break the Break the locks, locks; and take them by the hand. And tenderlie tak them vp be the hand. Had I them heir, thay knaues suld ken my I would fain knocks, assault their

(Thay tak the Ladyis furth of the stocks; and Veritie sall say:)

That them opprest, and baneist aff the land.

VERITIE.

And now, Sire, I
beg you to go to
King Humanity,
and to dismiss
from his service
Lady Sensuality,
in favour of Good
Counsel.

Wee thank 3ou, sir, of 3our benignitie.
Bot I beseik 3our maiestie Royall,
That 3e wald pas to King Humanitie,
And fleime from him 3on Ladie Sensuall,
And enter in his service Gude-counsell;
For ye will find him verie counsalabill.

CORRECTIONN.

1t shall be so; Cum on, Sisters: as 3e haif said, I sall, and he will stand 1668 And gar him stand with 30w thrie, firme and by you three. stabill.

(Correctioun passis towards the King, with Veritie, Chastitie, and Gude-counsell.)

WANTONNES.

Solace, knawis thou not quhat I se? Who is it that I Ane knicht, or ellis ane king, thinks me, see, ready to With wantoun wings, as he wald fle. flee away? What means 1672 Brother, quhat may this meine? this? I vnderstand nocht, be this day, Is he friend, Quhidder that he be freind or fay. or foe? Stand still, and heare quhat he will say. What says he? Sic and I haif nocht seine. 1676 I know him not.

SOLACE.

3on is ane stranger, I stand forde:
He semes to be ane lustic Lord.
Be his heir-cumming for concorde,
And be kinde till our King,
He sall be welcome to this place,
And treatit with the Kingis grace:
Be it nocht sa, we sall him chace,
And to the diuell him ding!

If this stranger proves to be we'ldisposed to the King, he shall be welcome and favoured, Otherwise, we will drive him off,

PLACEBO.

I reid vs put vpon the King,
And walkin him of his sleiping.
Sir, rise, and se ane vncouth thing!
Get vp! 3e ly too lang.

1688

1692

Let us wake the King. Up, Sire, and see a strange thing!

SENSVALITIE.

Put on 30ur hude, Iohne-Fule. 3e raif. How dar 3e be so pert, sir knaif, To tuich the King? Sa Christ me saif, Fals huirsone, thow sall hang.

How dare you touch the King?
You shall be hanced

You have had

CORRECTIONN.

Get vp, sir King! 3e haif sleipit aneuch Into the armis of Ladie Sensual. Be suir that mair belangis to the pleuch; As efterward, perchance, rehears I sall. 1696 Remember how the King Sardanapall Amang fair Ladyes tuke his lust sa lang, Sa that the maist pairt of his Leiges al 1700 Rebeld, and syne him duilfully down thrang. Remember how, into the tyme of Nov, For the foull stinck and sin of lechery, God, be my wande, did at the warld destroy. 1704 Sodome and Gomore, right sa, full rigorously, For that yyld sin, war brunt maist cruelly. Thairfoir, I the command, incontinent

sleep enough.

More misbecomes you.

King Sardanapalus, lustful,

was dethroned.

Under Noah,
for leehery
the world was
destroyed.

Therefor, too, Sodom and Gomorrah were burnt, Accordingly, banish Sensuality, if you would not repent. 1708 Banische from the that huir Sensualitie; Or els, but doubt, rudlie thow sall repent.

REX HVMANITAS.

Who authorized you to correct a King? Be quhom haue 3e sa greit authoritie, Quha dois presume for til correct ane King? Knaw 3e nocht me, greit King Humanitie,

I am King Humanity, a royal sovereign,

1712

That in my Regioun Royally dois ring?

CORRECTIONN.

I have power to ruin princes that, unrepentantly, I have power greit Princes to down thring,
That lives contrair the Maiestie Divyne,
Against the treuth quhilk plainlie dois maling:

live amiss.

First, I reform
you; then,

1716 Repent they nocht, 1 put them to ruyne.
I will begin at thee, quhilk is the head,
And mak on the, first, reformationn:
Thy Leiges, than, will follow the, but pleid.

your subjects.
Out, harlot! 1720

Swyith! harlot. Hence, without dilatioun.

SENSVALITIE.

Let me return
to Rome.
Among its
princes I
shall thrive.

My Lord, I mak 30w supplicatioun, Gif me licence to pas againe to Rome. Amang the Princes of that Natioun, I lat 30w wit, my fresche beautie will blume.

shall thrive, 1724
Adieu! It does
not matter,

Adeu, Sir King! I may na langer tary.
I cair nocht that: als gude luife cums as gais.
I recommend 30w to the Queene of Farie.

following my foes! 1728

I se 3e will be gydit with my fais.
As for this king, I cure him nocht twa strais.

Bishops and Cardinals would pamper use. There is no

Pitiful King!

My curse on you.

War I amang Bischops and Cardinals, I wald get gould, silver, and precious clais.

earthly joy without me.

Na earthlie ioy, but my presence, avails.

(Heir sall selo pas to Spiritualitie.)

Venus preserve you, Lord Spiritual. I cannot resist. My Lords of the Spirituall stait, Venus preserue 30w, air and lait; For I can mak na mair debait. 1736 I am partit with 3 our king,
And am baneischt this Regioun,
Be counsell of Correctioun.
Be 3e nocht my protectioun,
1740 I may seik my ludgeing.

I have left your King, being banished by counsel of Correction. You are my sole resort.

SPIRITVALITIE.

Welcum, our dayis darling! Welcum, with all our hart! Wee. all, but feingeing, Sall plainly tak your part.

1744

Welcome, darling, heartily. We will, all, be on your side.

(Heir sal the Bishops, Abbots, and Persons kis the Ladies.)

CORRECTIONN.

Sen 3e ar guyte of Sensualitie, Quit of Sensuality, entertain Good Resaue into 30ur service Gude-counsall, Counsel; also And, right sa, this fair Ladie Chastitie, Chastity, till 1748 Till 3e mary sum Queene of blude-royall: you marry, Observe, then, Chastitic matrimoniall. and after ; Richt sa, resaue Veritie be the hand. and Truth. Vse thair counsell, your fame sall never fall: Advise with them, and agree 1752With thame, thairfoir, mak are perpetual band. with them. (Heir sall the King resauc Counsell, Veritie, & Chastitie.) Now, sir, tak tent quhat I will say; Listen to them, Observe thir same, baith nicht and day, Sire, night and And let them never part 30w fray; day, at your side; Or els, withoutin doubt, 1756 else, if you turn Turne 3e to Sensualitie, to Sensuality, you To vicious lyfe, and rebaldrie, will be expelled Out of your Realme, right schamefullie, 3e sall be ruttit out; 1760 from your realm; As was Tarquine, the Romane King as was Tarquin, who, for Quha was, for his vicious living. ravishing chaste And for the schamefull ravisching Lucretia, was 1764 Of the fair chaist Lucres, deprived of He was digraidit of his croun, his crown,

And baneist aff his Regioun. and banished. History tells I maid on him correctioun, what I did 1768 As stories dois expres. by him.

REX HVMANITAS.

I am content to your counsall t'inclyne, I trust you,

3e beand of gude conditioun. worthy of trust.

At your command sall be all that is myne; Submissive, I

permit you to 1772 And heir I gif 30w full commissioun ounish and To punische faults and gif remissioun. to forgive. To all vertew I salbe consociabill: 1 will make a With 30w I sall confirme ane vnioun,

league with you, and will abide by

your counsel.

And at your counsall stand, ay, firme and stabill. 1776

(The King imbraces Correction, with a humbil countenance.)

CORRECTIONN.

I counsall sow, incontinent Convene, at once, To gar proclame ane Parliament a Parliament of Of all the thrie estaits. the three Estates: That thay be heir, with diligence, and then address 1780 To mak to 30w obedience, yourself to And, syne, dres all debaits. complaints.

REX HVMANITAS.

That salbe done but mair demand. Even so. 1784Hoaw! Diligence, cum heir, fra hand, Diligence, learn And tak your informatioun. your message. Gang warne the Spiritualitie, Go warn the Rycht sa, the Temporalitie, Spirituality and 1788 Be oppin proclamatioun, the Temporalty In gudlie haist for to compeir, to give their In thair maist honorabill maneir, speedy attend-To gif vs thair counsals. ance, to advise us. 1792 Quha that beis absent, to them schaw, Negligence to That thay sall vinderly the law, comply will And punischt be, that fails. be punished.

You shall

rewarded:

and the reward

in Parliament.

shall be confirmed

be well

DILIGENCE.

Sir, I sall, baith in bruch and land,

1 will serve you,

With diligence do 3our command,

Vpon my awin expens.

Sir, I haue servit 3ow all this 3eir;

Bot I gat never ane dinneir,

1800

3it, for my recompence.

Por all this year's services 1 have got no recompence.

REX HYMANITAS.

Pas on, and thou salbe regairdit,
And, for thy service, weill rewairdit;
For qully, with my consent,

1804 Thou sall hane, 3cirly, for thy hyre,
The teind mussellis of the ferric myre,
Confirmit in Parliament.

DILIGENCE.

I will get riches throw that rent, And no 1808 Efter the day of Dume; doubt I Quhen, in the colpots of Tranent, shall be very Butter will grow on brume. rich by it. All nicht I had sa meikill drouth. All night I slept 1812 I micht nocht sleip ane wink. not for thirst. Or I proclame ocht with my mouth, Before I cry, I must have But doubt I man haif drink. a drink.

CORRECTIONN.

Cum heir, Placebo and Solace,

1816 With 3our compan3coun, Wantonnes.

I knaw weill 3our conditioun:

For tysting King Humanitie

To resaue Sensualitie,

3e man suffer punitioun.

Placebo, Solace,
and Wantonness,
you, for enticing
King Humanity
to receive
Sensuality, must

WANTONNES.

We grant, my lord, we have done ill; We have done wrong:

so we yield.

Yet, deceived,
we really thought
there was no
harm in lechery,
it being so
common.

Thairfoir, wee put vs in 3our will.

Bot wee haife bene abusit;

For, in gude faith, Sir, wee beleifit

That lecherie had na man greifit,

Becaus it is sa vsit.

PLACEBO.

Sensuality is countenanced, everywhere, by the great, and even by our own prelates.

Ask my Lady Prioress if

1832

lechery be sin.

3e se how Sensualitie
With Principals of ilk cuntrie
Bene glaidlie lettin in,
And with our Prelatis, mair and les.
Speir at my Ladie Priores
Gif lechery be sin.

SOLACE.

We will amend,
if pardoned.

But let us sing,
dance, &c., &c.,
for the King's
pleasure.

Sir, wee sall mend our conditioun,
Sa 3e give vs remissioun.

Bot give vs live to sing,
To dance, to play at Chesse and Tabils,
For pleasure of our King.

CORRECTIONN.

Sa that 3e do na vther cryme,

Take your pardon, 1840 conditionally. Of course Princes may divert themselves harmlessly, as 1844 with hawking and hunting, in time of peace, 1848 and with throwing the spear, against using it in war.

3e sall be pardonit at this tyme;
For quhy, as I suppois,
Princes may suntyme seik solace
With mirth and lawful mirrines,
Thair spirits to reioyis.
And, right sa, Halking and Hunting
Ar honest pastimes for ane King,
Into the tyme of peace;
And leirne to rin ane heavie spear,
That he, into the tyme of wear,
May follow at the cheace.

REX HVMANITAS.

Quhair is Sapience and Discretioun?

1852 And quhy cums nocht Devotioun nar?

Where are Sapience, Discretion, and Devotion?

VERITIE.

Sapience, sir, was ane verie loun;
And Discretionn was nathing war.
The suith, Sir, gif I wald report,
1856 Thay did begyle 3our Excellence,
And wald not suffer to resort
Ane of vs thrie to 3our presence.

Sapience and Discretion were sad fellows. To say truth, they deceived you, and prevented our getting access to you.

CHASTITIE.

Thay thrie war Flattrie, and Dissait,

1860 And Falset,—that vnhappie loun,—
Against vs thrie quhilk maid debait,
And baneischt vs from town to town.
Thay gart vs twa fall into sowne,

1864 Quhen thay vs lockit in the stocks.
That dastart knaue, Discretioun,
Full thrifteouslie did steill your Box.

They were, really, Flattery, Deceit, and Falschood; and they drove us from town to town, and put us in the stocks.

Discretion stole your box.

REX HVMANITAS.

The Deuill tak them, sen thay ar gane!

1868 Me thocht them, ay, thrie verie smaiks.

I mak ane vow to Sanet Mavane,

Quhen I them finde, thays bear thair paiks:

I se they haue playit me the glaiks.

1872 Gude-counsall, now schaw me the best,

Quhen I fix on 30w thrie my staiks,

How I sall keip my Realme in rest.

The Devil take the rascals!

If I find them, they shall be paid for fooling me.

Good Counsel, now show me how, relying on you three, I can keep my realm in quiet.

GVDE-COVNSALL

1876 Sir, gif 3our hienes 3earnis lang to ring, First, dread 3our God, abnif all vther thing;

Initium sapientiæ est timor Domini.

If you would reign long, fear God;

contumacions,

Also, as you have heard the first

half of our play,

for you are at an instrument in His hands, appointed to rule His people.	1880	For 3e ar bot ane mortall instrument To that great God and King Omnipotent, Preordinat, be his divine Maiestie, To reull his peopill intill vnitie.
First, let a king be just; next, merciful, without severity or partiality.	1884	The principall point, Sir, of ane kings office Is for to do to euerilk man instice, And for to mix his instice with mercie, But rigour, fauour, or parcialitie.
To govern is a		Forsuith, it is na littill observance,
grave thing.		Great Regions to have in governance.
A king has his choice between great labour and perpetual infamy.	1888	Quha euer 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.
Of some the fame, of others the shame, will be rehearsed a thousand years after they are dead,	1892	Quha guydis weill they win immortall fame; Quha the contrair, they get perpetuall schame; Efter quhais death, but dout, ane thousand zeir Thair life at lenth rehearst sall be, perqueir.
Study the chronicles; for there you will learn that the deeds of a prince never die.	1896	The Chroniklis to knaw I 30w exhort: Thair sall 3e finde baith gude and euill report; For eueric Prince, efter his qualitie, Thocht he be deid, his deids sall neuer die.
Obey me, and	1900	Sir, gif 3e please for to vse my counsall,
be glorious.		3our fame and name sall be perpetuall.
	(Heir	sall the messinger Diligence returne and cry a Hoyzes, a Hoyzes, a Hoyzes, and say:)
King Humanity		At the command of King Humanitie,
charges all		I wairne and charge all members of Parliament,
members of Parliament to	1904	Baith sprituall stait and Temporalitie, That till his Grace thay be obedient,
repair to the		And speid them to the Court, incontinent,
Court forthwith, in due form,		In gude ordour arrayit royally.
Let none be	1000	
absent or	1908	Quha beis absent, or inobedient,

The Kings displeasure thay sall vinderly.

Sen 3e haif heard the first pairt of our play,

And, als, I mak 30w exhortatioun,

1912 Go tak ane drink, and mak Collatioun: refresh yourselves, and pledge Ilk man drink till his marrow, I zow pray. each other. Tarie nocht lang: it is lait in the day. Be quick. Let sum drink Ayle, and sum drink Claret wine: Let some drink ale; Be great Doctors of Physick I heare say, 1916others, claret, That michtie drink comforts the dull ingine. comforting. And 3e, Ladies, that list to pisch, Let the ladies, Lift vp 3our taill plat in ane disch; too, avail them-And, gif that 3our mawkine cryis quhisch, 1920selves of this Stop in ane wusp of stray. intermission. Let nocht zour bladder burst, I pray zow; Do not be prevented from For that war enin aneuch to slay 30w: returning; for the best part For 3it thair is to cum, I say 30w, 1924of the play is The best pairt of our Play. still behind.

The End of the first part of the Satvre.

(Now sall the pepill mak Collatioun: then beginnis the Interlude; the Kings, Bischops, and principall players being out of their seuts.)

PAVPER, THE PVRE MAN.

heavin! For I have motherles bairns, either sax or seavin. 1928Gif 3e'ill gif me na gude, for the luife of Iesus, Wische me the richt way till Sanct-Androes.

If your almis, gude folks, for Gods luife of Give me alms, good people, for my motherless little ones; or, at least, direct me to S. Andrews.

DILIGENCE.

Quhair have wee gottin this gudly companzeoun? Be off, Swyith! Out of the feild, fals raggit loun! wretch! 1932God wait gif heir be ane weill keipit place, How came Quhen sic ane vilde begger Carle may get entres. he here?

Ask pardon; or

Come down; or you shall lose

1948

be slain.

your head.

How negligent,	Fy on 30w officiars, that mends nocht thir
both provost	failgies! I gif 30w all till the denill, baith Provest and
and bailies!	Bailzies.
Off with this clown; or no more play.	Without 3e cum and chase this Carle away, The Deuill a word 3e'is get mair of our play.
Why such	Fals huirsun, raggit Carle, quhat Deuil is that
violence?	thou rugs?
	PAVPER.
Shall I cut	Quha Devil maid the ane gentill man, that wald
your ears off?	not cut thy lugs?
	D1LIGENCE.
Take yeurself 1940	Quhat, now! Me thinks the earle begins to crack.
away; or 1 will	Swyith, carle! Away! Or be this day Ise break
break your back.	thy back.
(IIe	eir sall the Carle clim rp and sit in the Kings tchyre.)
Come down; or I will murder you.	Cum doun; or, be Gods croun! fals loun, I sall slay the.
	PAVPER.
Taese dastardly	Now, sweir be thy brunt schinis. The Deuill
courtiers, as soon	ding them fra the!
as they get whole 1944	Quhat say 3e till thir court dastards? Be thay
clothes, learn to	get hail clais,
swear and to	Sa sune do thay leir to sweir, and trip on thair
trip daintily.	tais.
	DILIGENCE.
He called me	Me thocht the carle callit me knaue, evin in my
knave, to the face.	face.

Be Sanct Fillane! thou salbe slane, bot gif thou

Loup down; or, be the gude Lord! thow sall los

ask grace.

thy heid.

PAVPER.

I sal anis drink, or I ga, thocht thou had sworne I will drink before my deid.

1 go, any way.

(Heir Diligence castis away the ledder.)

DILIGENCE.

Loup now, gif thou list; for thou hes lost the Now you may ledder.

PAVPER.

It is, full weil, thy kind to loup and licht in a Jumping into ledder.

1952 Thou sal be faine to fetch agane 3e ledder, or like you.

I sall sit heir, into this tcheir, till I have tumde the stoup.

I will sit here till I have emptied the pitcher.

(Heir sall the Carle loup aff the scaffald.)

Swyith! begger! bogill! haist the away! Go! Don't spoil
Thow art over pert to spill our play. Go! Don't spoil

PAVPER.

1956 I wil not gif, for al 3 our play, worth an sowis fart; Bother your play! For thair is right lytill play at my hungrie hart. Lam hungry.

DILIGENCE.

Quhat Devill ails this cruckit carle?

1960

What ails the fellow?

PAVPER.

Marie! Meikill sorrow. I am in great grief. I can not get, thocht I gasp, to beg, nor to borrow. neither beg nor borrow.

DILIGENCE.

Quhair deuill is this thou dwels? Or quhats thy Where do you live? And what intent?

PAVPER.

I dwell into Lawthiane, and myle fra Tranent. I live in Lothian, near Tranent.

DILIGENCE.

Where would Quhair wald thou be, carle? The suth to me you go, really?

PAVPER.

To S. Andrews, 1964 Sir, evin to Sanet-Androes, for to seik law.

DILIGENCE.

Edinburgh is the For to seik law, in Edinburgh was the neirest place for that.

way.

PAVPER.

I could get none Sir, I socht law thair this monie deir day;

Bot I culd get nane at Sessioun nor Sein;e:

there, Devil 1968 Thairfoir, the mekill din Deuill droun all the

take the crew! meinge!

DILIGENCE.

Explain to me, Shaw me thy mater, man, with all the circum-

in full, how you stances,

have come to How that thou hes happinit on thir vnhappie

this condition. chances.

PAVPER.

I will declare Gude-man, will 3e gif me 3our Charitie,

the black truth. 1972 And I sall declair 30w the black verifie.

My father was ane auld man, and ane hoir, eighty and more;

And was of age fourscoir of zeirs and moir;

my mother, ninety-five. And Mald, my mother, was fourscoir and fyfteine;

I supported them. 1976 And with my labour I did thame baith susteine.

We had a Wee had ane Meir, that carryit salt and coill;
mare that
feeled veriev.

And everie ilk geir scho brocht vs hame ane feill.

foaled yearly; And everie ilk zeir scho brocht vs hame ane foill.

and three cows, Wee had thrie ky, that was baith fat and fair,—

of the best. 1980 Name tydier into the toun of Air.

My father was sa waik of blude and bane,

and my mother That he deit; quhairfoir my mother maid great

mourned bitterly. maine.

	Then seho deit, within ane day or two;	Then she died,
1984	And thair began my povertie and wo.	to my misery,
	Our gude gray Meir was baittand on the feild;	The mare went
	And our Lands laird tulk hir for his hyreild.	for heriot.
	The Vickar tuik the best Cow be the head,	The vicar took
1988	Incontinent, quhen my father was deid;	one cow, on my
	And, quhen the Vickar hard tel how that my	father's death,
	mother	and another, on
	Was dead, fra-hand he tuke to him ane vther.	my mother's.
	Then Meg, my wife, did murne, both evin &	Next, Meg, my
	morow,	wife, grieved
1992	Till, at the last, scho deit for verie sorow.	to death;
	And, quhen the Vickar hard tell my wyfe was	and then the
	dead,	vicar took the
	The thrid Cow he cleikit be the head.	third cow.
	Thair vmest clayis, that was of rapploch gray,	The vicar's clerk,
1996	The Vickar gart his Clark bear them away.	too, got spoil.
	Quhen all was gaine, I micht mak na debeat,	At this I was
	Bot, with my bairns, past for till beg my meat.	driven to beg.
	Now have I tald 30w the blak veritie,	Thus, in truth,
2000	How I am brocht into this miserie.	was 1 brought to this.

DILIGENCE.

How did 3e person? Was he not thy gude freind? But the parson was your friend?

PAVPER.

2004

The devil stick him! He curst me for my teind, He excommuni-And halds me zit vnder that same proces, cated me for not That gart me want the Sacrament at Pasche. paying my tithes. In gude faith, sir, thocht he wald cut my throt, I have only a groat left, with I have na geir except ane Inglis grot, which I mean to Quhilk I purpois to gif ane man of law. fee a lawyer.

DILIGENCE.

2008 Thou art the daftest fuill that ever I saw. You are a great fool, if you hope Trows thou, man, be the law to get remeid to get anything from priests Of men of kirk? Na, nocht till thou be deid. by law.

452 ANE SATYRE.

PAVPER.

Product as may a vient take three cows from me? 2012 That ane Vickar sould tak fra me thrie ky.

DILIGENCE.

Use in law Thay have no law except and consult ude, enough for such. Quhilk law, to them, is sufficient and gude.

PAVPER.

Such use should Ane consuetude against the common weill

not be law. 2016 Sould be na law, I think, be sweit Sanct Geill!

And where is a Quhair will 3e find that law, tell, gif 3e can, law to be found, To tak thrie ky fra ane pure husband man;

to rob me of Ane for my father, and for my wyfe ane vther, three cows? 2020 And the thrid Cow he tuke fra Mald, my mother.

DILIGENCE.

This is It is thair law, all that thay have in vse,

prests' law. Thocht it be Cow, Sow, Ganer, Gryse, or Guse.

PAVPER.

Certain prelates Sir, I wald speir at 30w and questioun.

of these parts 2024 Behauld sum Prelats of this Regioun:

are in use to Manifest lie, during thair lustic lyfis,

make free with Thay swyfe Ladies, Madinis, and other mens

womankind. wyfis;

And so their cunts they have in consuctude.

2028 Quhidder say 3e that law is evill, or gude?

DILIGENCE.

Be quiet: You Hald thy toung, man! It seims that thou war

must be mad. mangit.

There is peril Speik thou of Preists, but doubt thou will be in speaking

thus of priests. hangit.

PAVPER.

Perils 1 Be him that buir the cruell Croun of thorne!

heed nothing. 2032 I cair nocht to be hangit evin the morne.

DILIGENCE.

Be sure, of Preistis thou will get na support.

Priests will not help you.

PAVPER.

Gif that be trew, the feind resaue the sort! Sa, sen I se I get na vther grace,

2036 I will ly down, and rest mee in this place.

(Pauper lyis down in the feild. Pardoner enters.)

The Fiend take them, then! And 1 will lie down and rest me.

PARDONER.

Bona dies! Bona dies! Good day! Devoit peopill, gude day I say 30w. Devout people, Now tarie ane lytill quhyll, I pray 30w, stay and learn 2040 Till I be with 30w knawin. who I am. Wait 3e weill how I am namit? l am very respectable. Ane nobill man, and vndefamit, if the truth Gif all the suith war schawin. were known. 2044 I am sir Robert Rome-raker, I am a pardoner, Ane perfite publike pardoner, highly re-Admittit be the Paip. commended. Sirs, I sall schaw 30w, for my wage, You shall have 2048 My pardons and my pilgramage, proof of my wares Quhilk 3e sall se and graip. and merit. I give to the deuill, with gude intent, The Devil take the New Testa-This vnsell wickit New-testament, ment and its With them that it translaitit. 2052 translators! Sen layik men knew the veritie, Among laymen pardoners now Pardoners gets no charitie, meet with Without that thay debait it no success, Amang the wives, with wrinks and wyles, 2056and have to confine them-As all my marrowis men begyles selves to With our fair fals flattrie. female clients. 3ea, all the crafts I ken perqueir, I am an adept, As I was teichit be ane Freir 2060 taught by Friar Hypocrisy. Callit Hypocrisie. But now, alas!

Bot now, allace! our greit abusioun

it is hard times		Is cleirlie knawin, till our confusioun,
with us.	2064	That we may sair repent.
My credit is		Of all credence now I am quyte;
spoilt by know- ledge of the New		For ilk man halds me at dispyte,
Testament.		That reids the New-test'ment.
Renewed	2068	Duill fell the braine that hes it wrocht!
cursing.		Sa fall them that the Buik hame brocht!
Would that		Als, I pray to the Rude,
Luther and the rest had been		That Martin Luther, that fals loun,
smothered	2072	Black Bullinger, and Melanethoun
by their chrisom-cloths!		Had bene smorde in their cude.
As to S. Paul, I		Be him that buir the crowne of thorne!
wish he had never		I wald Sanct Paull had neuer bene borne;
been born; and ${f I}$	2076	And, als, I wald his buiks
wish his books		War never red into the kirk,
were kept out		Bot amangs freirs, into the mirk,
of sight, or		Or riven amang ruiks.
else torn up.		· ·
	(He)	ir sall he lay down his geir vpon ane buird, and say:)
Come and	2080	My patent pardouns 3e may se,
Come and		My patent pardouns 3e may se, Cum fra the Caue of Tartarie,
		My patent pardouns 3e may se, Cum fra the Caue of Tartarie, Weill seald with oster-schellis.
see my		My patent pardouns 3e may se, Cum fra the Caue of Tartarie,
see my patent pardons, Even without repentance you		My patent pardouns 3e may se, Cum fra the Caue of Tartarie, Weill seald with oster-schellis. Thocht 3e haue na contritioun, 3e sall haue full remissioun,
see my patent pardons. Even without	2080	My patent pardouns 3e may se, Cum fra the Caue of Tartarie, Weill seald with oster-schellis. Thocht 3e haue na contritioun,
see my patent pardons. Even without repentance you shall have	2080	My patent pardouns 3e may se, Cum fra the Caue of Tartarie, Weill seald with oster-schellis. Thocht 3e haue na contritioun, 3e sall haue full remissioun,
patent pardons. Even without repentance you shall have full pardon.	2080	My patent pardouns 3e may se, Cum fra the Caue of Tartarie, Weill seald with oster-schellis. Thocht 3e haue na contritioun, 3e sall haue full remissioun, With help of Buiks and bellis.
patent pardons. Even without repentance you shall have full pardon. Here is a	2080	My patent pardouns 3e may se, Cum fra the Caue of Tartarie, Weill seald with oster-schellis. Thocht 3e haue na contritioun, 3e sall haue full remissioun, With help of Buiks and bellis. Heir is ane relict, lang and braid,
patent pardons. Even without repentance you shall have full pardon. Here is a prime relic	2080	My patent pardouns 3e may se, Cum fra the Caue of Tartarie, Weill seald with oster-schellis. Thocht 3e haue na contritioun, 3e sall haue full remissioun, With help of Buiks and bellis. Heir is ane relict, lang and braid, Of Fine Macoull the richt chaft blaid,
patent pardons. Even without repentance you shall have full pardon. Here is a prime relie of a man;	2080	My patent pardouns 3e may se, Cum fra the Caue of Tartarie, Weill seald with oster-schellis. Thocht 3e haue na contritioun, 3e sall haue full remissioun, With help of Buiks and bellis. Heir is ane relict, lang and braid, Of Fine Macoull the richt chaft blaid, With teith and al togidder.
patent pardons. Even without repentance you shall have full pardon. Here is a prime relic of a man; and here is	2080	My patent pardouns 3e may se, Cum fra the Caue of Tartarie, Weill seald with oster-schellis. Thocht 3e haue na contritioun, 3e sall haue full remissioun, With help of Buiks and bellis. Heir is ane relict, lang and braid, Of Fine Macoull the richt chaft blaid, With teith and al togidder. Of Collings cow heir is ane horne;
patent pardons. Even without repentance you shall have full pardon. Here is a prime relic of a man; and here is one of a	2080	My patent pardouns 3e may se, Cum fra the Caue of Tartarie, Weill seald with oster-schellis. Thocht 3e haue na contritioun, 3e sall haue full remissioun, With help of Buiks and bellis. Heir is ane relict, lang and braid, Of Fine Macoull the richt chaft blaid, With teith and al togidder. Of Collings cow heir is ane horne; For eating of Makconnals corne,
patent pardons. Even without repentance you shall have full pardon. Here is a prime relic of a man; and here is one of a peccant beast.	2080 2084 2088	My patent pardouns 3e may se, Cum fra the Caue of Tartarie, Weill seald with oster-schellis. Thocht 3e haue na contritioun, 3e sall haue full remissioun, With help of Buiks and bellis. Heir is ane relict, lang and braid, Of Fine Macoull the right chaft blaid, With teith and al togidder. Of Collings cow heir is ane horne; For eating of Makconnals corne, Was slaine into Baquhidder.
patent pardons. Even without repentance you shall have full pardon. Here is a prime relic of a man; and here is one of a peccant beast. Here, too, is the	2080 2084 2088	My patent pardouns 3e may se, Cum fra the Caue of Tartarie, Weill seald with oster-schellis. Thocht 3e haue na contritioun, 3e sall haue full remissioun, With help of Buiks and bellis. Heir is ane relict, lang and braid, Of Fine Macoull the richt chaft blaid, With teith and al togidder. Of Collings cow heir is ane horne; For eating of Makconnals corne, Was slaine into Baquhidder. Heir is ane coird, baith great and lang,—
patent pardons. Even without repentance you shall have full pardon. Here is a prime relic of a man; and here is one of a peccant heast. Here, too, is the condition throttled.	2080 2084 2088	My patent pardouns 3e may se, Cum fra the Caue of Tartarie, Weill seald with oster-schellis. Thocht 3e haue na contritioun, 3e sall haue full remissioun, With help of Buiks and bellis. Heir is ane relict, lang and braid, Of Fine Macoull the richt chaft blaid, With teith and al togidder. Of Collings cow heir is ane horne; For eating of Makconnals corne, Was slaine into Baquhidder. Heir is ane coird, baith great and lang,— Quhilk haugit Johne the Armistrang,—
patent pardons, Even without repentance you shall have full pardon. Here is a prime relic of a man; and here is one of a peccant beast. Here, too, is the cord that throftled John Armstrong;	2080 2084 2088	My patent pardouns 3e may se, Cum fra the Caue of Tartarie, Weill seald with oster-schellis. Thocht 3e haue na contritioun, 3e sall haue full remissioun, With help of Buiks and bellis. Heir is ane relict, lang and braid, Of Fine Macoull the richt chaft blaid, With teith and al togidder. Of Collings cow heir is ane horne; For eating of Makconnals corne, Was slaine into Baquhidder. Heir is ane coird, baith great and lang,— Quhilk haugit Johne the Armistrang,— Of gude hemp, soft and sound.
patent pardons. Even without repentance you shall have full pardon. Here is a prime relie of a man; and here is one of a peccant heast. Here, too, is the cord that throttled dohn Armstrong; whose is hanged	2084 2084 2088 2092	My patent pardouns 3e may se, Cum fra the Caue of Tartarie, Weill seald with oster-schellis. Thocht 3e haue na contritioun, 3e sall haue full remissioun, With help of Buiks and bellis. Heir is ane relict, lang and braid, Of Fine Macoull the right chaft blaid, With teith and al togidder. Of Collings cow heir is ane horne; For eating of Makconnals corne, Was slaine into Baquhidder. Heir is ane coird, baith great and lang,— Quhilk hangit Johne the Armistrang,— Of gude hemp, soft and sound. Gude, halie peopill, I stand for'd,

for money.

Show your coin.

	The culum of Sanct Bryds kow; The gruntill of Sanct Antonis sow,	See S. Bride's cow's tail, and
2100	Quhilk buir his haly bell.	S. Antony's sow's snout.
	Quhaever he be heiris this bell clinck,—	He who hears
	Gif me ane ducat for till drink,—	this bell $-\mathbf{I}$
	He sall never gang to hell,	wager a ducat,—will
2104	Without he be of Baliell borne.	never go to hell,
	Maisters, trow 3e that this be scorne?	unless born of Belial,
	Cum, win this pardoun: cum.	Have a pardon.
	Quha luifis thair wyfis nocht with thair hart,	I can part ill-
2108	I have power them for till part.	assorted couples.
	Me think 30w deif and dum.	If any of you has
	Hes naine of 30w curst wickit wyfis,	a troublesome
	That halds 30w into sturt and stryfis?	wife, I can relieve
2112	Cum, tak my dispensatioun.	him of her,
	Of that cummer I sall mak 30w quyte,	though he may be
	Howbeit 3our selfis be in the wyte,	in the wrong
	And mak ane fals narratioun.	and may lie.
2116	Cum, win the pardoun,—now let se,—	I take
	For meill, for malt, or for monie,	anything in
	For cok, hen, guse, or gryse.	payment.
	Of reliets heir I have ane hunder.	My relics
2120	Quhy cum 3e nocht? This is ane wonder.	you are fools
	I trow 3e be nocht wyse.	to despise.
	SOWTAR.	
	Welcum hame, Robert Rome-raker,	Welcome home,
	Our halie, patent pardoner!	pardoner!
2124	Gif 3e haue dispensatioun	If you can
	To pairt me and my wickit wyfe,	separate n c and my wicked wife,
	And me deliver from sturt and stryfe,	I pray you
	I mak 30w supplicatioun.	to help me.
	PARDONER.	
2128	I sall 30w pairt but mair demand,	I will do it
	~ T	

Sa I get mony in my hand.

SOWTAR.

I have only five shillings; but they shall be yours.

I have na silver,—be my lyfe!—

Bot fyue schillings, and my schaipping knyfe.

That sall 3e haue, but sun3e.

PARDONER.

What is your wife like? Quhat kynd of woman is thy wyfe?

SOWTAR.

Ane quick Devill, Sir; ane storme of stryfe; Quarrelsome, 2136 Ane Frog that fyles the winde; filthy. Ane fistand flag; a flagartie fuffe: violent. At ilk ane pant scho lets are puffe, altogether And hes na ho behind. disagreeable. 2140All the lang day scho me dispyts; She vexes me all And all the nicht scho flings and flyts, day, and scolds Thus sleip I never ane wink. my sleep away. That Cockatrice, that commoun huir, The Devil himself 2144 The mekill Devill may nocht induir could not abide Hir stuburnnes and stink. the horror.

SOWTARS WIFE.

Theif! carle! thy words I hard ryeht weill.

and you shall smart, when I lay hold of you.

2148

Theif! carle! thy words I hard ryeht weill.

In faith, my freindschip 3e sall feill,

And I the fang.

SOWTAR.

Gif I said ocht, Dame,—be the Rude!—

praise you, may
I swing for it!

Except 3e war baith fair and gude,

God! nor I hang!

PARDONER.

Dame, I can part 2152 Fair dame, gif 3e wald be ane wower, you and him.

To part 3ow twa I haue ane power.

Tell on. Ar 3e content?

go west.

SOWTARS WYFE.

3e, that I am, with all my hart, Mast heartily, 2156 Fra that fals huirsone till depart, if this thief Gif this theif will consent. Causses to part I have anew; I have a Becaus I gat na chamber-glew. wife's good 2160 I tell 30w, verely, reasons: I meruell nocht sa mot I lyfe; for this drone Howbeit that swingeour can not swyfe, is no husband He is baith cauld and dry. to poor me. PARDONER. What will Quhat wil 3e gif me, for 3our part? 2164you give? SOWTARS WYFE. Ane cuppill of sarks, with all my hart, Two shifts, of the The best claith in the land. best of stuff. PARDONER. To part sen ze ar baith content, I will separate 2168 I sall 30w part incontinent: you, if you do Bot 3e mon do command. my bidding. My will and finall sentence is, My sentence Ilk ane of 30w vthers arsse kis. is, that you 2172 Slip down 3our hois. Me thinkis the carle is kiss each other. Dame, do vou glaikit. kiss first. Set thou not by, howbeit scho kisse and slaik it. (Heir sall scho kis his arsse with silence.) Lift vp hir clais: kis hir hoill with 3our hart. And now kiss her. SOWTAR. But make terms I pray 30w, sir, forbid hir for to fart. with her. (Heir sall the Carle kis hir arsse with silence.) PARDONER. 2176 Dame, pas ze to the east end of the toun; Now one will go east, and the And pas 3c west, evin lyke ane cuckald loun. other will

Away, both! llow glad they are! Go hence, 3e baith, with Baliels braid blissing Schirs, saw 3e ever mair sorrowles pairting? (Heir sall the boy cry aff the hill.)

WILKIN.

Where are you? 2180 Hoaw! maister, hoaw! quhair ar 3e now?

PARDONER.

Here, rascal. I am heir, Wilkin, widdiefow.

WILKIN.

Sir, I have done your bidding; I have obeyed you, and have For I have fund ane great hors-bane found a horsebean on Dame 2184 Ane fairer saw ze never nane,-Flesher's dung-Vpon Dame Fleschers midding. hill. Sir, 3e may gar the wyfis trow You may persuade the women It is ane bane of Sanct Bryds cow. it is good Gude for the feuer quartane. 2188 against fever. Be wary, now, Sir, will se reull this relict weill, and you will have All the wyfis will baith kis and kneill, them at your will, Betuixt this and Dumbartane. far and near.

PARDONER.

What is said 2192 Quhat say thay of me in the toun?

WILKIN.

Sum sayis 3e ar ane verie loun; Your reputation Sum sayis Legatus natus; is very good with Sum sayis 3'ar ane fals Saracene; a few, but exceed-And sum sayis 3e ar, for certaine, ingly bad with 2196 Diabolus incarnatus. the majority. Bot keip 30w fra subjectioun Keep out of the power of King Of the curst King Correctioun; Correction, 2200 For, be 3e with him fangit, however: or. being what you Becaus ze ar ane Rome-raker, are, you will Ane commoun, publick cawsay-paker, assuredly But doubt 3c will be hangit. be hanged.

PARDONER.

2204Quhair sall I ludge into the toun?

Where shall Hodge ?

WILKIN.

With gude, kynde Christiane Anderson, Christiane Anderson will treat Quhair 3e will be weill treatit. you well, Gif ony limmer 30w demands, and will defend Scho will defend 30w with hir hands, you as a And womanlie debait it. woman ean. Bawburdie says, be the Trinitie! Bawburdie says she will bear you That scho sall beir zow cumpanie,

2212 Howbeit 3e byde ane 3eir.

2208

company, though you stay a year.

I have been

PARDONER.

Thou hes done weill, be Gods mother! Well done! Tak 3e the taine, and I the t'other; Each taking one, we shall Sa sall we mak greit cheir. fare bravely.

WILKIN.

I reid 30w, speid 30w heir, 2216Don't delay And mak na langer tarie. any longer: Byde 3e lang thair, but weir or it will not I dreid sour weird sow warie. be good for you.

(Heir sall Pauper rise and rax him.)

PAVPER.

Quhat thing was 30n that I hard crak & cry? 2220dreaming of I have bene dreamand and dreueland of my ky. my cow. Send her to With my richt hand my haill bodie I saine: Sanct Bryd, Sanct Bryd, send me my ky againe! me, S. Bride! I se standand 3 onder ane halie man: Can yonder holy 2224To mak me help let me se gif he can. man help me? Halie maister, God speid 30w! and gude morne! Goodmorrow! sir.

PARDONER.

Welcum to me, thocht thou war at the horne. Welcome! Cum, win the pardoun; and syne I sall the saine. Have a pardon. 2228

460 ANE SATYRE.

PAVPER.

Will it restore Wil that pardoun get me my ky againe? my cow?

PARDONER.

I ask if you will Carle, of thy ky I have nathing ado.

have a pardon. Cum, win my pardon; and kis my relicts, to.

(Heir sall he saine him with his relictis.)

2232Now lows thy pursse, & lay down thy offrand, Until your purse, and

And thou sall have my pardon, euin fra hand. have a pardon.

With raipis and relicts I sall the saine againe; I can bless away all your ailments.

Of Gut or grauell thou sall neuer haue paine.

2236 Now win the pardon, limmer; or thou art lost. Have a pardon.

PAVPER.

What will it cost? My haly father, quhat wil that pardon cost?

PARDONER.

What money Let se quhat mony thou bearest in thy bag. have you?

PAVPER.

I have ane grot heir, bund into ane rag. A great.

PARDONER.

No more silver? 2240 Hes thou na vther silver bot ane great?

PAVPER.

Search me. Gif I have mair, sir, cum and rype my coat.

PARDONER.

Give me Gif me that grot, man, gif thou hest na mair. that, then.

PAVPER.

With all my heart, maister. Lo! tak it thair. I will, And now

2244Now let me se 30ur pardon, with 30ur leif. for the pardon.

PARDONER.

I pardon you fer a Ane thousand zeir of pardons I the geif.

thousand years.

PAVPER.

Ane thousand 3cir? I will not liue sa lang. Delyuer me it, maister, and let me gang.

I shan't live so long. Give me the pardon.

PARDONER.

2248 Ane thousand 3cir I lay vpon thy head, For a
With toticns quotiens. Now mak me na mair thousand plead. years. And
Thou hast resaifit thy pardon now already. now enough!

PAVPER.

Bot I can se na thing, sir, be our Lady! I see nothing; 2252Forsuith, maister, I trow I be not wyse, money gone, To pay ere I have sene my marchandryse. and no wares, That 3e haue gottin my groat full sair I rew. to my grief! Sir, quhidder is your pardon black, or blew? Show me what Maister, sen ze haue taine fra me my cunzie, 2256you give me My marchandryse schaw me, withouttin sungie; for my coin; Or to the Bischop I sall pas, and pleingie or I will com-In Sanct-Androis, & summond 30w to the Seingie. plain of you.

PARDONER.

2260 Quhat craifis the carle? Me thinks thou art not The fellow must wise.

PAVPER.

I craif my groat, or ellis my marchandrise.

My groat, or something for it.

PARDONER.

I gaif the pardon for ane thowsand zeir.

I pardoned you for 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, and go to Purgatorie,

When you die, and go to Purgatory,

ANE SATYRE.

Being condempit to paine a thowsand zeir, to be tormented a thousand years, Then sall thy pardoun the releif, but weir. the pardon will 2268 Now be content. 3e ar ane mervelous man. relieve you. PAVPER. Shall I get no-Sall I get nathing for my grot quhill than? thing the while? PARDONER. That sall thou not, I mak it to yow plaine. No, to be plain, PAVPER. Na? Than, gossop, gif me my grot againe. Then give 2272Quhat say 3e, maisters? Call 3e this gude me back my resoun. groat; That he sould prome is me ane gay pardoun, for you don't And he resaue my money in his stead, bargain Syne mak me na payment till I be dead? fairly. Quhen I am deid, I wait full sikkerlie, 2276When I die, I My sillie saull will pas to Purgatorie. must go to Declair me this: -- Now God nor Baliell bind the !-Purgatory. Quhen I am thair, curst carle, quhair sall I find But tell me where the? 1 shall find you. Not into heavin, bot, rather, into hell. 2280In hell, where vou can't Quhen thou are thair, thou can not help thy sel. help yourself. Quhen will thou cum my dolours till abait, Refore you helped me, I should Or I the find, my hippis will get ane hait. get scorched. Trowis thou, butchour, that I will by blind 2284Do you think 1 will buy lambis? blind lambs? Give me back Gif me my grot. The devill dryte in thy gambis! my groat,

PARDONER.

If must be mad. Suyith! stand abak! I trow this man be maugit.

You don't get Thou gets not this, earle, thocht thou suld be your great agair. hangit.

PAVPER.

2288 Gif me my grot, weill bund into ane clout;
Or, be Gods breid! Robin sall beir ane rout.

Give me my groat; or you shall be thrashed.

(Heir sal thay fecht with silence; and Pauper sal cast down the buird, and cust the relicts in the water.)

DILIGENCE.

	Quhat kind of daffing is this al day?	What fooling is
	Suyith! smaiks, out of the feild! away!	this? Away!
2292	Into ane presoun put them sone;	Shut them up;
	Syne hang them, quhen the play is done.	and hang them, when the play
	(Heir sall Diligence mak his proclamatioun.)	is over.
	Famous peopill, tak tent, and 3e sall se	The three Estates
	The thrie estaits of this natioun	are coming to Court, with
2296	Cum to the Court, with ane strange gravitie.	strange gravity.
	Thairfoir, I mak 30w supplicatioun,	Be silent, then,
	Till 3e haue heard our haill narratioun,	1 pray you, till
	To keip silence and be patient, I pray 30w.	I have told all.
2300	Howbeit we speik be adulatioun,	I shall speak
	Wee sall say nathing bot the suith, I say 30w.	the truth only.
	Gude, verteous men, that luifis the veritie,	The virtuous will make
	I wait thay will excuse our negligence.	allowance.
2304	Bot vicious men, denude of charitie,	As to the vicious,
	As feinzeit, fals, flattrand Saracens,	uncharitable, they will cry venge-
	Howbeit thay cry on vs ane loud vengence,	ance on us: but
	And of our pastyme mak are fals report,	we must have patience, and
2308	Quhat may wee do bot tak in patience,	refer ourselves to
	And vs refer vnto the faithfull sort?	the faithful.
	Our Lord Jesus, Peter, nor Paull	Even Christ and
	Culd nocht compleis the peopill all;	the Saints could
2312	Bot sum war miscontent.	not please all.
	Howbeit thay schew the veritie,	Though they showed the
	Sum said that it war heresie,	truth, some
	Be thair maist fals indgement.	denounced it.

(Heir sall the thrie estaits cum fra the palzeoun, gangand backwart, led be thair ryces.)

WANTONNES.

What is that 2316 Now, braid benedicite!

I see? Quhat thing is 30n that I se?

Look, Solace! Luke, Solace, my hart!

SOLACE.

What think you? Brother Wantonnes, quhat thinks thow I
The three 2320 3on ar the thrie estaits. I trow.

The three Estates, marching backwards.

2320 3on ar the thric estatis, I trow, Gangand backwart.

WANTONNES.

Backwards? Backwart, backwart? Out! Wallaway!

It is a shame It is greit schame for them, I say,

they should march so. 2324 Backwart to gang.

Correction I trow the King Correctioun
must soon Man mak ane reformatioun,

effect a reform. Or it be lang.

Let us tell the King. 2328 Now let vs go and tell the King.

(Pausa.)

Sir, we have seen an emervelous thing,

a strange thing,— Be our judgement:

the three Estates The thrie estaits of this Regionn

proceeding to Parliament 2332 Ar cummand backwart, throw this toun,

backwards. To the Parlament.

REX HVMANITAS.

Indeed? Backwart, backwart? How may that be?

Send them to Gar speid them haistelie to me,

me, lest they go wrong. 2336 In dreid that thay ga wrang.

PLACEBO.

They will get Sir, I se them 3 onder cummand.

Thay will be heir evin fra hand,
will let them.

Als fast as thay may gang.

GVDE-COUNSELL.

2340 Sir, hald 3on stil, & skar them nocht, Don't alarm them, till we Till 3e persaue quhat be thair thocht, learn their intent And se quhat men them leids; and their leaders; And let the King Correctionn and let King Correction 2344 Mak ane scharp inquisitioun, observe them And mark them be the heids. narrowly, Quhen 3e ken the occasioun First, we must That maks them sic persuasioun, find out the cause 3e may expell the caus; 2348 of this procedure; Syne, them reforme, as 3e think best, and then they may be reformed, Sua that the Realme may line in rest, and the realm According to Gods lawis. may live in peace.

(Heir sall the thrie estaits cum, and turne thair faces to the King.)

SPIRITVALITIE.

2352Gloir, honour, land, triumph, and victorie All hail to Be to your michtie prudent excellence! your Excellency! Heir ar we cum, all the estaits thrie, We come to make Readie to mak our dew obedience, our obedience, At 3our command, with humbill observance, at your comman l, 2356As may pertene to Spiritualitie, with advice of the With counsell of the Temporalitie. Temporalty.

TEMPORALITIE.

Sir, we, with michtie curage, at command Sire, at your command, we 2360 Of your superexcellent Maiestie, will make Sall mak seruice baith with our hart and hand, service, even with our lives. And sall not dreid in thy defence to die. Wee ar content, but doubt, that wee may se King Correction is welcome, 2364That nobill, heavinlie King Correctioun, so he punish Sa he with mercie mak punitioun. with mercy.

MERCHAND.

Sir, we ar heir, 3our Burgessis and Merchands.

Thanks be to God that we may se 3our face,

We, burgesses and merchants, welcome you,

The rest, too, may be seated;

and the Court will be opened.

hoping for your	2368	Traistand wee may, now, into divers lands
support,		Convoy our geir, with support of 3our grace;
and for quiet.		For now, I traist, wee sall get rest and peace.
Misdoers removed, mer- chants may live.	2372	Quhen misdoars ar with 30ur sword overthrawin, Then may leil merchands liue vpon thair awin.
		REX HVMANITAS.
We welcome		Welcum to me, my prudent Lords, all!
our Estates.		3e ar my members, suppois I be 3our head.
We will take steps against offenders;	2376	Sit down, that we may, with 3our iust counsall, Aganis misdoars find soveraine remeid. Wee sall nocht spair, for fauour nor for feid,
and, with all equity, we will use the sword in punishment.		With 3 our avice, to mak punitioun, And put my sword to executioun.
		CORRECTIONN.
My friends, I would ask one thing. I wish to know	2380	My tender freinds, I pray 30w, with my hart, Declair to me the thing that I wald speir. Quhat is the caus that 3e gang, all, backwart?
the real cause of your march- ing backwards.		The veritie thair of faine wald I heir.
		SPIRITVALITIE.
We have gone so for many a year; and, whatever you think, we find it most agreeable.	2384	Soveraine, we have gaine sa this mony a 3eir. Howbeit 3e think we go vndecently, Wee think wee gang richt wonder pleasantly.
		DILIGENCE
Sit down, my Lords, and let the King consider.	2388	Sit doun, my Lords, into 3 our proper places; Syne, let the King consider all sic caces.
The rest, too,		Sit doun, sir scribe, and sit doun, dampster, to;

(Thay ar set down; S. Gud-Counsell sal pas to his seat.) REX HYMANITAS.

And fence the Court, as 3e war wont to do.

My Lords, we My prudent Lords of the thrie estaits, specially wish 2392 It is our will, abuife all vther thing,

For to reforme all them that make debaits Contrair the richt, quhilk daylie dois maling, And thay that dois the Common-weil down of the commonthring.

With help and counsell of King Correctioun, It is our will for to mak punisehing, And plaine oppressours put to subjectioun.

2396

to take order for the better ruling wealth.

King Correction aiding us, we will do away with oppression.

SPIRITVALITIE.

Quhat thing is this, sir, that 3e haue devysit? Schirs, 3e haue neid for till be weill advysit. 2400 Be nocht haistie into 3our execution; And be nocht ouir extreme in 3our punitioun: And, gif ze please to do, sir, as wee say, Postpone this Parlament till ane vther day. 2404 For quhy the peopill of this Regioun May nocht indure extreme correctioun.

You must be cautious. Avoid haste and severity. We counsel adjournment; for the people cannot endure extreme correction.

CORRECTIONN.

Is this the part, my Lords, that 3e will tak 2408 To mak vs supportation to correct? It dois appeir that 3e ar culpabill, That ar nocht to Correctioun applyabill. Swith! Diligence. Ga schaw it is our will 2412That everilk man opprest geif in his Bill.

Do you thus further our reform ? You must, indeed, be in fault. Diligence, let all complain

that would.

DILIGENCE.

All maneir of men I wairne, that be opprest, Cum and complaine, and thay salbe redrest; For guhy it is the nobill Princes will, 2416 That ilk complemer sall gif in his Bill.

All shall have justice, if they apply for it; and such is the will of the Prince.

TOHNE THE COMMON-WEILL.

Out of my gait! For Gods saik, let me ga! Tell me againe, gude maister, quhat 3e say.

Stand aside! Repeat that.

DILIGENCE.

All that suffer wrong shall get their due.

I warne al that be wrangouslie offendit,

Cum and complaine, and thay sall be amendit.

IOHNE.

I am rejoiced Thankit be Christ, that buir the croun of thorne! to hear this. For I was never sa blyth sen I was borne.

DILIGENCE.

Your name? Quhat is thy name, fallow? That wald I feil.

IOHNE.

John the Commonwealth. And where is this new-come king?

2424 Forsuith, thay call me Iohne the common-weil. Gude maister, I wald speir at 30u ane thing: Quhair traist 3e I sall find 30n new-cumde King?

DILIGENCE.

I will present you. Cum over, and I sall schaw the to his grace.

HOUNE.

God bless his
face! Let me
see if I can run.

2428 Gods bennesone licht on that luckic face!
Stand by the gait: let se gif I can loup.
I man rin fast, in cace I get ane coup.

(Heir sall Iohne loup the stank, or els full in it.)

DILIGENCE.

You are too slow. Speid the away. Thou taryis all to lang.

IOHNE.

I can go no faster. 2432 Now be this day I may na faster gang.

IOHNE TO THE KING.

God save both Gude day, gud day! Grit God saif baith 30ur

Your Graces! graces!

Bless their fine faces! Wallie, wallie fall thay two weill-fairde faces!

REX HVMANITAS.

Your name, good man? Shaw me thy name, gude man, I the command.

IOHNE.

Marie! Iohne, the common-weil of fair Scotland. John the 2436Commonwealth.

REX HVMANITAS.

The commoun-weill hes bene among his fais.

The Commonwealth was among his enemies.

IOHNE.

3e, sir. That gars the commoun-weil want clais.

no clothes.

REX HVMANITAS.

Quhat is the caus the common-weil is crukit?

Why is the Commonwealth lame ?

IOUNE.

Becaus the common-weill hes bene overlukit. 2440

From being neglected.

REX HVMANITAS.

Quhat gars the luke sa with ane dreirie hart?

Why look you so sad ?

IOHNE.

Becaus the thrie estaits gangs, all, backwart.

Recause the three Estates go backwards.

REX HYMANITAS.

Sir common-weill, knaw 3e the limmers that the rogues that them leids?

Do you know lead them?

IOHNE.

2444 Thair canker cullours, I ken them be the heads. I know them,-As for our reverent fathers of Spiritualitie, Thay ar led be Couetice and cairles Sensualitie; spirituality, And, as ze se, Temporalitie hes neid of correctioun, and also the

the leaders of the

2448 Quhilk hes, lang tyme, bene led be publick leader of the oppressioun.

Temporalty.

Loe, quhair the loun lyis lurkand at his back! Get vp! I think to se thy craig gar ane raip crack. rope were fit. Loe! heir is Falset and Dissait, weill I ken,

For him a And I know

Leiders of the merchants and sillie crafts-men. 2452Quhat mervell thocht the thrie estaits backwart What wonder,

others' leaders. if the three

Estates march

gang,

backwards,		Quhen sic an vyle cumpanie dwels them amang,
and that I, for		Quhilk hes reulit this rout monie deir dayis,
my part, want	2456	Quhilk gars Iohn the common-weil want his
warm clothes!		warme clais!
Reform them;		Sir, call them befoir 30w, and put them in ordour;
or else 1		Or els Iohn the common-weil man beg on the
must beg.		bordour.
As to Flattery,-		Thou feingeit Flattrie, the feind fart in thy face!
who defrauded	2460	Quhen 3e was guyder of the Court, we gat litill
115,		grace.
and Falsehood		Ryse vp, Falset and Dissait, without ony sunge.
and Deceit,		I pray God, nor the devils dame dryte on thy
1 curse them.		grunge!
Much harm has		Behauld as the loun lukis evin lyke a thief.
been wrought.	2464	Monie wicht warkman thou brocht to mischief.
Lord Correction,		My soveraine, Lord Correctionn, I mak 30w sup-
I pray you to		plication,
excommunicate		Put thir tryit truikers from Christis congrega-
all three.		tion.
all three.		tion.
		CORRECTIOUN.
all three. Be it so. Serjeants, im-	2468	
Be it so. Serjeants, imprison these	2468	CORRECTIOUN. As 3e haue devysit, but doubt it salbe done. Cum heir, my Sergeants, and do 3our debt sone.
Be it so. Serjeants, imprison these thieves. Hanging would be	2468	CORRECTIOUN. As 3e haue devysit, but doubt it salbe done. Cum heir, my Sergeants, and do 3our debt sone. Put thir thrie pellours into pressoun strang.
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Be it so. Serjeants, imprison these thieres. Hanging would be none too much for them.	2468 2472	CORRECTIOUN. As 3e haue devysit, but doubt it salbe done. Cum heir, my Sergeants, and do 3our debt sone. Put thir thrie pellours into pressoun strang. Howbeit 3e sould hang them, 3e do them na wrang. FIRST SERGEANT. Soverane Lords, wee sall obey 3our commands. Brother, vpon thir limmers lay on thy hands.
Be it so. Serjeants, imprison these thieves. Hanging would be none too much for them. We obey.		CORRECTIOUN. As 3e haue devysit, but doubt it salbe done. Cum heir, my Sergeants, and do 3our debt sone. Put thir thrie pellours into pressoun strang. Howbeit 3e sould hang them, 3e do them na wrang. FIRST SERGEANT. Soverane Lords, wee sall obey 3our commands.
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Be it so. Serjeants, imprison these thieves. Hanging would be none too much for them. We obey. Help, brother! Get up, you		CORRECTIOUN. As 3e haue devysit, but doubt it salbe done. Cum heir, my Sergeants, and do 3our debt sone. Put thir thrie pellours into pressoun strang. Howbeit 3e sould hang them, 3e do them na wrang. FIRST SERGEANT. Soverane Lords, wee sall obey 3our commands. Brother, vpon thir limmers lay on thy hands. Ryse vp sone, loun! Thou luiks evin lyke ane
Be it so. Serjeants, imprison these thieves. Hanging would be none too much for them. We obey. Help, brother! Get up, you vile-looking		CORRECTIOUN. As 3e haue devysit, but doubt it salbe done. Cum heir, my Sergeants, and do 3our debt sone. Put thir thrie pellours into pressoun strang. Howbeit 3e sould hang them, 3e do them na wrang. FIRST SERGEANT. Soverane Lords, wee sall obey 3our commands. Brother, vpon thir limmers lay on thy hands. Ryse vp sone, loun! Thou luiks evin lyke ane lurden.
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your past life. 2476 3our rackles lyfe 3e sall repent.

Quhen was 3e wont to be sa sweir? Stand still, and be obedient.

Lazy now? Obey me.

FIRST SERGEANT.

Thair is nocht, in all this toun,— Bot I wald nocht this taill war tald,— 2480 Bot I wald hang him for his goun, Quhidder that it war Laird or laid. I trow this periour be spur-gaid. 2484 Put in thy hand into this cord.

Confidentially, I would hang any one here. high or low, for his gown. Mind what I say,

you spur-galled,

Howbeit I se thy skap skyre skaid, Thou art ane stewat, I stand foird.

scabby stinkard.

(Heir sall the vycis be led to the stocks.)

SECVND SERGEANT.

Put in your leggis into the stocks; For 3e had never ane meiter hois. 2488Thir stewats stinks as thay war Broks. Now ar 3e sikker, I suppois.

The stocks fit you well. What nosegays. Now you are safe.

(Pausa.)

My Lords, wee haue done 3our commands. Sall wee put Covetice in captivitie? 2492

Shall we shut up Covetousness ?

CORRECTIONN.

3e: hardlie lay on them 3our hands; Rycht sa, vpon Sensualitie.

Just so; and Sensuality.

SPIRITVALITIE.

Thir is my Grainter and my Chalmerlaine, 2496And hes my gould and geir vnder thair cuiris. I mak ane vow to God, I sall complaine Vnto the Paip how 3e do me iniuris.

These are my general wardens. I will complain to the Pope.

COVETICE.

My reverent fathers, tak in patience. I sall nocht lang remaine from 3our presence.

Fathers, I will soon return.

ANE SATYRE.

Meanwhile my spirit remains with you;

and, Correction gone, we shall 2504 both come back.

Adieu!

I wait my spreit sall remaine in 3our hart; And, guhen this King Correction beis absent.

Thocht for ane quhyll I man from 30w depairt,

Then sall we two returns incontinent.

Thairfoir, adew!

SPIRITVALITIE.

Adieu! We assort

Adew! be Sanct Mayene!

Pas quhair 3e will, we ar two natural men.

SENSVALITIE.

Adieu!

naturally.

2508Adew! my Lord.

SPIRITVALITIE.

Adieu! Alas that we must part!

Adew! my awin sweit hart. Now duill fell me, that wee two man depart.

SENSVALITIE.

I trust we shall soon come together again.

My Lord, howbeit this parting dois me paine, 2512I traist in God we sal meit sone agane.

SPIRITVALITIE.

Hasten back. You are indispensable. To cum againe, I pray 30w, do 30ur cure. Want I 30w twa, I may nocht lang indure.

(Heir sal the Sergeants chase them away; and they sal gang to the seat of Sensualitie.)

TEMPORALITIE.

My Lords, 3e knaw the thrie estaits

The Estates should strive for Commonwealth.

2520

2516 For Common-weill suld mak debaits.

Let, now, amang vs, be devysit

So let us concert to this end, con-

Sic actis that with gude men be praysit,

forming to the cotomon law.

Conforming to the common law; For of na man we sould stand aw.

and using the aid of Good Counse]

And, for till saif vs fra murmell, Schone, Diligence, fetch vs Gude-counsell;

versed in the canon law and

For quhy he is ane man that knawis

the civil. 2524

Baith the Cannon and Civill lawis.

DILIGENCE.

Father, 3e man, incontinent,
Passe to the Lords of Parliament;
For quhy thay ar determinat, all,
To do no thing by 3our counsall.

You must at once pass to the Lords of Parliament, who will do nothing without you.

GVDE-COVNSALL.

That sal I do within schort space; Praying the Lord to send vs grace For till conclude, or wee depart, That thay may profeit efterwart. Baith to the Kirk and to the King I sall desyre na yther thing.

2532

Softly! May we arrange all, before we separate! Heartily I desire this,

(Pausa.)

My Lords, God glaid the eumpanie!
2536 Quhat is the caus 3e send for me?

Why do you send for me?

MERCHAND.

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 3e the bar:
2544 Let nane except 3our self cum nar.

Sit down, and gif vs your counsell,

Sit down, and tell us how the murmurs of the poor are to be stilled. The King is con-

cerned about this.

Commonwealth, keep out intruders.

IOHNE.

That sall I do as I best ean:
I sall hauld out baith wyfe and man.
3e man let this puir creature

2548 Support me for till keip the dure.
I knaw his name full sickerly:
He will complaine, als weill as I.

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		My worthy Lords, sen 3e haue taine on hand
with reform,-	2552	Sum reformation to mak into this land,—
seconded by		And als 3e knaw it is the Kings mynd,
the King,-		Quha till the Common-weil hes, ay, bene kynd,—
you must not only punish robbery.	2556	Thocht reif and thift wer stanchit weill aneuch, 3it sumthing mair belangis to the pleuch.
In peace you		Now, into peace, 3e sould provyde for weirs,
should provide		And be sure of how mony thowsand speirs
against war,		The King may be, quhen he hes ocht ado;
and not as before, but regular men- at-arms.	2560	For quhy, my Lords, this is my ressoun, to: The husband-men and commons thay war wont Go, in the battell, formest in the front.
You must be		Bot I have tint all my experience,
more alert.	2564	Without 3e mak sum better diligence.
The Common- wealth must be more honoured.		The Common-weill mon vther wayis be styllit; Or, be my faith! the King wilbe begyllit.
The Commons		Thir pure commouns, daylie, as 3e may se,
daily grow poorer.	2568	Declynis down till extreme povertie;
Their rents keep		For sum ar hichtit sa into thair maill,
them starved.		Thair winning will nocht find them water-kaill.
Tithes to the		How Prelats heichts thair teinds, it is well
Prelates grieve		knawin,
the husbandmen.	2572	That husband-men may not weill hald thair awin.
Gentle folk,		And now begins ane plague amang them, new,
too, increase		That gentill men thair steadings taks in few:
their grievance.		Thus man thay pay great ferme, or lay thair steid.
They will be ruined, but for God's pity.	2576	And sum ar plainlie harlit out be the heid, And ar distroyit, without God on them rew.
		PAVPER.
This is true.		Sir, be Gods breid! that taill is verie trew.
I had cattle and		It is weill kend, I had baith nolt and hors;
norses; now, my	2580	Now, all my geir 3e se vpon my cors.
Carenes omy.	2000	
Lucill mand		CORRECTIONN.
I will mend matters, before I go.		Or I depairt, I think to mak ane ordour.

What other

enemies have you?

TOHNE.

I pray 30w, sir, begin, first, at the bordour, Begin at the For how can we fend vs aganis Ingland, border; for how ean we defend 2584 Quhen we can nocht, within our native Land, ourselves against England, if we Destroy our awin Scots common trator theifis, eannot root out Quha to leill laborers daylie dois mischeifis? our own thieves? War I ane King, my Lord, be Gods wounds! Were I a king. 2588Quhaever held common theifis within thair all chieftains bounds,that harboured Quhairthrow that, dayly, leil men micht be common thieves wrangit,should be Without remeid thair chiftanis suld be hangit. hanged. Quhidder he war ane knicht, ane Lord, or Laird, I would not spare 2592 The Devill draw me to hell, and he war spaird. the noblest.

TEMPORALITIE. Quhat vther enemies hes thou, let vs ken.

IOHNE. Sir, I compleine vpon the idill men; The idle; for all For quhy, sir, it is Gods awin bidding, Christians should All Christian men to wirk for thair living. earn their living. 2596Sanct Paull, that pillar of the Kirk, S. Paul says, with Sayis to the wretchis that will not wirk, reference to such as will not work, And bene to vertews laith, and are averse 2600 Qui non laborat non manducet, from virtue: 'No This is, in Inglische toung or leit: labour, no meat.' Onha labouris nocht he sall not eit. This bene against the strang beggers, This, of beggars Fidlers, pypers, and pardoners. 2604and the like. Thir Jugglars, Iestars, and idill cuitchours, Jugglers, jesters, Thir carriers, and thir quintacensours, idle gamblers, Thir babil-beirers, and thir bairds, and people of this Thir sweir swyngeours with Lords and Lairds, 2608 sort are a useless Ma then thair rents may susteine, expense, and of Or to thair profeit neidfull bene, no sort of profit,

contentious, make-baits, retained for	2612	Quhilk bene, ay, blythest of discords, And deidly feid among thar Lords: For then they sleutchers man be treatit,
violence. This is against all that wear cowls, who work not, but are well fed,	2616	Or els thair querrels vndebaitit. This bene against thir great fat Freiris, Augustenes, Carmleits, and Cordeleirs, And all vthers that in cowls bene cled, Quhilk labours nocht, and bene weill fed:
though every way idle, like dogs,	2620	I mein, nocht laborand Spirituallie, Nor, for thair living, corporallie. Lyand in dennis, lyke idill doggis,
or swine. They should aet up to their	2624	I them compair to weil fed hoggis. I think they do them selfis abuse, Seing that thay the warld refuse; Haifing profest sic povertie,
profession. What if they imitated Diogenes?	2628	Syne, fleis fast fra necessitie. Quhat gif thay povertie wald professe, And do as did Diogenes, That great famous Philosophour?
Disgusted with the world, he shut himself up in a tub, and lived on herbs and water.	2632	Seing, in earth, bot vaine labour, Alutterlie the warld refusit, And in ane tumbe him self inclusit, And leifit on herbs and water cauld;
He did not beg about, but freed the world of numself.	2636	Of corporall fude na mair he wald. He trottit nocht from toun to toun, Beggand to feid his carioun: Fra tyme that lyfe he did profes, The wald of him was cummerles.
I might instance other cases of real poverty, in hundreds,	2640	Rycht sa, of Marie Magdalene, And of Mary th' Egyptiane, And of auld Paull, the first Hermeit, All thir had povertie compleit.
if I chose. In short, slothful idleness is injurious to the State.	2644	Ane hundreth ma I micht declair; Bot to my purpois I will fair; Concluding sleuthfull idilnes Against the Common-weill expresse.

Merchants,

CORRECTIONN.

	Quhom vpon ma will 3e compleine?	Do you complain of any one else?
	IOHNE.	
2648	Marie! on ma, and ma againe.	Of many.
	For the pure peopill cryis, with eairis,	The Eyres
	The infetching of Iustice airis,	satisfy covet-
	Exercit mair for couetice	ousness rather
2652	Then for the punisching of vyce.	than justice.
	Ane peggrell theif that steillis ane kow	A petty thief
	Is hangit; bot he that steillis ane bow,	is hanged;
	With als meikill geir as he may turs,	a wholesale
2656	That theif is hangit be the purs.	robber, fined.
	Sic pykand peggrall theifis ar hangit;	A heinous
	Bot he that all the warld hes wrangit,—	transgressor, if
	Ane cruell tyrane, ane strang transgressour,	of substance,
2660	Ane common, publick, plaine oppressour,—	will give bribes,
	By buds may he obteine fauours	buy favours,
	Of Tresurers and compositours:	and, though he deserves severe
	Thocht he serue greit punitioun,	punishment, will
2664	Gets easie compositioun.	get off easily.
	And, throch laws consistoriall,	It is no wonder,
	Prolixt, corrupt, and perpetuall,	owing to the
	The common peopill ar put sa vnder,	consistorial laws,
2668	Thocht thay be puir it is na wonder.	that the common people are poor
	J I	propie are post
	CORRECTIOVN.	
	Gude Iohne, I grant all that is trew:	It is even so;
	3our infortoun full sair I rew.	and I pity you.
	Or I pairt aff this Natioun,	But I will reform
2672	I sall mak reformatioun.	all, before I go.
	And, als, my Lord Temporalitie,	Lord Tempor-
	I 30w command, in tyme that 3e	ality, put down oppression
	Expell oppressioun aff 3our lands.	betimes.
00=0	1 1 1 T	

2676 And, als, I say to 30w, merchands,

Spiritual Lords, are you willing?

if ever I find you keeping company with Deceit, I will use my sword, and do strict justice on you. Lord Spiritualty,	2680	Gif ever I find, Le land or sie, Dissait be in 3our cumpanie, Quhilk ar to Common-weill contrair, I vow to God I sall not spair To put my sword to executioun, And mak on 3ow extreme punitioun. Mairover, my Lord Spiritualitie,
you are to let	6684	In gudlie haist I will that 3e
your lands to real		Set into few 30ur temporall lands
husbandmen, and		To men that labours with thair hands,
not to gentlemen,		Bot nocht to ane gearking gentill man,
that neither will	6688	That nether will he wirk, nor can,—
work nor ean.		Quhairthroch the policy may incresse.

TEMPORALITIE.

I am willing to do		I am content, sir,—be the messe!—
so, if Spiritualty		Swa that the Spiritualitie
does likewise.	2692	Sets thairs in few, als weill as wee.

CORRECTIOVN.

My Spirituall Lords, ar 3e content?

	SPIRITVALITIE.	
We must consider; for it is	Na! na! Wee man tak advysement.	

we must con-		Na! ha! Wee man tak advysement
sider; for it is		T
not good to re-		In sic maters for to conclude
solve hastily in such matters.	2696	Ouir haistelie wee think nocht gude.

CORRECTIONN.

You shall be	Conclude 3e nocht with the	Common-weil,
punished, if you do not consent.	3e salbe punischit, be Sanet	Geill!

(Heir sall the Bischops cum, with the Freir.)

SPIRITVALITIE.

We demur		Schir, we can schaw exemptioun
to your title	2700	Fra 3our temporall punitioun,
to punish us.		The quhilk wee purpois till debait.

CORRECTIONN.

Wa! Than 3e think to stryue for stait! So you are My Lords, quhat say 3e to this play?

TEMPORALITIE.

2704 My soverane Lords, we will obay, We will do
And tak 3our part with hart and hand, whatever
Quhatever 3e pleis vs to command. you command.

(Heir sal the Temporal stait sit down on thair knies, & say :)

Bot wee beseik 30w, Soveraine,

2708 Of all our cryms that ar bygaine we crave
To gif vs ane remissioun.

And heir wee mak to 30w conditioun
The Common-weill for till defend wealth we will

2712 From henceforth till our liues end.

CORRECTIONN.

On that condition I am content
Till pardon 30w, sen 3e repent.
The Common-weill tak be the hand,

And mak with him perpetuall band.

Then I
pardon you.
Make a league with the Commonwealth.

(Heir sall the temporal staits, to wit, the Lords and merchands, imbreasse Iohne the Common-weill.)

Iohne, haue 3e ony ma debaits

Against the Lords of Spirituall staits?

Do you charge anything further against the Spiritual Estate?

IOHNE.

Na, sir. I dar nocht speik ane word.

I do not dare to complain of priests.

CORRECTIONN.

Flyt on thy fow fill, I desyre the,

Swa that thou schaw bot the veritie.

Blame your fill, so you speak truth.

IOHNE.

Grandmerces! Then I sall nocht spair

Then, there
2724 First to compleine on the Vickair. 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,	2728	The pure Cottar being lyke to die, Haifand 30ung infants, twa or thrie, And hes twa ky, but ony ma; The Vickar most haif ane of thay, With the gray frugge that covers the bed, Howbeit the wyfe be purelie cled. And, gif the wyfe die on the morne,
he takes	2732	Thocht all the bairns sould be forlorne,
the other cow,		The vther kow he cleiks away,
with a coat.		With the pure cot of raploch gray.
Let there be		Wald God this custome war put doun,
an end of this.	2736	Quhilk never was foundit be ressoun!

TEMPORALITIE.

Do you tell the truth?	Ar all thay	tails trew	that th	ou telles ?

PAVPER.

		PAVPER.
I recount		Trew, sir! The Divill stick me, elles!
my own		For—be the halie Trinitie!—
experience.	2740	That same was practeisit on me.
Our vicar		For our Vickar—God giue him pyne!—
robbed me of three cows,		Hes 3it thrie tydie kye of myne;
for my father,		Ane for my father, and, for my wyfe, ane vther,
wife, and mother.	2744	And the thrid cow he tuke for Mald, my mother.

IOHNE.

Our parson takes	Our Persone, heir, he takis na vther pyne
his tithes, and	Bot to ressaue his teinds, and spend them, syne;
epends them, but	Howbeit he be obleist, be gude ressonn,
does not preach. 274	To preich the Evangell to his parochoun.
He does not forego his	Howbeit thay suld want preiching sevintin 3eir,
comforts.	Our Persoun will not want ane scheif of beir.

PAVPER.

Our bishops	Our bishops, with thair lustic rokats quhyte,
have great wealth, 2752	Thay flow in riches, royallie, and delyte.
live in palaces, and	Lyke Paradice bene thair palices and places,

2756	And wants na pleasour of the fairest faces. Als, thir Prelates hes great prerogatyues; For quhy thay may depairt, ay, with thair wyues, Without ony correctious or dammage,	have pretty women. Moreover, they change their wives, and with impunity,
2760	Syne, tak ane vther wantoner, but mariage. But doubt, I wald think it ane pleasant lyfe, Ay on, quhen I list, to part with my wyfe, Syne, tak ane vther, of far greiter bewtie. Bot ever, alace! my Lords, that may not be;	scorning wedlook. 1 should think this very pleasant. But I am
2764	For I am bund, alace! in mariage. Bot thay, lyke rams, rudlie in thair rage, Vnpysalt, rinnis amang the sillie 30wis, Sa lang as kynde of nature in them growis.	married, They indulge their lust as long as it lasts.
	PERSON.	
2768	Thou lies, fals huirsun, raggit loun. Thair is na Preists, in all this toun, That ever vsit sie vicious crafts.	Liar, not a priest in town has ever done thus.
	IOIINE.	
2772	The feind ressaue thay flattrand chafts! Sir Domine, I trowit 3e had be dum. Quhair Devil gat we this ill-fairde blaitie bum?	What a simpleton, to say this!
	PERSON.	
	To speik of Preists, be sure it is na bourds. Thay will burne men, now, for rakles words; And all thay words ar herisie, in deid.	Such heresy is deserving of the stake.
	IOHNE.	
2776	The mekil feind resaue the saul that leid! All that I say is trew, thocht thou be greifit; And that I offer on thy pallet to preif it.	I say what is true; and I can prove it.
	SPIRITVALITIE.	
2780	My lords, quhy do 3e thoil that lurdun loun Of Kirk-men to speik sic detractioun?	Why is this variet allowed to slander the clergy?

482

ANE SATYRE.

This is I let 30w wit, my Lords, it is na bourds past joking. Of Prelats for till speik sie wantoun words.

(Heir Spritualitie fames and rages.)

The villain puts me out of charity.

3on villaine puttis me out of Charitie.

TEMPORALITIE.

16 he has 2784 Quhy, my Lord? Sayis he ocht bot verity?

3e can nocht stop ane pure man for till plein; e. your remedy.

Gif he hes faltit, summond him to 3our Sein; e.

SPIRITVALITIE.

The wretch shall rue his speaking of the cow.

3ea, that I sall. I mak greit God a vow,
He sall repent that he spak of the kow.
I will not suffer sic words of 3on villaine.

PAVPER.

Then give my three cows back. Than gar gif me my thrie fat ky againe.

SPIRITVALITIE.

Don't you fear to speak of me? Fals carle, to speak to me stands thou not aw?

PAYPER.

An hour after my father was dead, the vicar seized my cow.

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.

That law is good, being of old use.

Fals huirsun earle, I say that law is gude,
Becaus it hes bene lang our consuetude.

PAVPER.

when Pope, I Quhen I am Paip, that law I sal put down.
will repeal it. It is an esair law for the pure commoun.

SPIRITVALITIE.

You shall repent these words.

I mak an vow, thay words thou sal repent.

GVDE-COVNSALL.

2800 I 3 ow requyre, my Lords, be patient. We came,
Wee came nocht heir for disputations; not to dispute,
Wee came to make gude reformations.
Heirfoir, of this 3 our proposition Do you take
2804 Conclude, and put to execution.

MERCHAND.

My Lords, conclud that all the temporal lands Let the temporal Be set in few to laboreris with thair hands, lands be leased With sic restrictions as sall be devysit, to husbandmen, 2808 That thay may liue, and nocht to be supprysit, on terms which With ane ressonabill augmentatioun; they can bear. And, guhen thay heir ane proclamatioun, And let them hold themselves That the Kings grace dois mak him for the weir. in readiness That thay be reddie with harneis, bow, and speir. 2812against being As for myself, my Lord, this I conclude. required for war.

GVDE-COVNSALL.

Sa say we all. 3our ressoun be sa gude,
To mak ane Act on this we ar content.

You have only to make an Act on this.

IOHNE

2816 On that, sir Scribe, I tak ane instrument.

Quhat do 3e of the cors-present and kow?

What of the mortuary and cow?

GVDE-COVNSALL.

I wil conclude nathing of that, as now,
What say the
Without my Lord of Spiritualitie elergy and the
2820 Thairto consent, with all this haill cleargie.
My Lord Bischop, will 3e thairto consent?
Lord Bischop to this matter?

SPIRITVALITIE.

Na, na! Never till the day of Indgement We will never Wee will want nathing that wee haue in vse,—give up anything 2824 Kirtil, nor kow, teind lambe, teind gryse, nor we have been guse.

TEMPORALITIE.

The King had better apply to the Pope for a decree against mortuaries, which we object to.

Forsuith, my Lord, I think we suld conclude, Seing this kow 3e haue in consuctude, Wee will decerne, heir, that the Kings grace Sall wryte vnto the Paipis holines.

With his consent, be proclamatioun Baith cors-present and cow wee sall cry doun.

SPIRITVALITIE.

Record my dissent, notary. 2832 Noter, thair of I tak ane instrument.

TEMPORALITIE.

It signifies nothing that you object. We two Estates can carry it against you one. 2836

My lord, be him that all the warld hes wrocht! Wee set nocht by quhider 3e consent or nocht. 3e ar bot ane estait, and we ar twa; Et vbi maior pars ibi tota.

IOHNE.

My lords, 3e haif richt prudentlie concludit. Consider, now, the money that Tak tent, now, how the land is clein denudit Of gould and silver, quhilk daylie gais to Rome, goes to Rome 2840 For buds, mair then the rest of Christindome. in bribes. If I were a King, War I and King, sir, be coke passioun! I sould gar mak ane proclamatioun, never a penny more should find That never ane penny sould go to Rome at all, 2844 its way there. Na mair then did to Peter nor to Paull. Do ze nocht sa, heir, for conclusioun, There must be a stop put to this. I gif 30w, all, my braid black malesoun.

MERCHAND.

The complaint
Is very just.

We merchants
alone have
sent enormous

We allth thither.

It is of trenth, sirs, be my christindome!

That mekil of our money gais to Rome;

For we merchants, I wait, within our bounds,

Hes furneist Preists ten hundreth thowsand

punds,

For thair finnance: nane knawis sa weill as wee. Let this be Thairfoir, my Lords, devyse sum remedie: 2852 For, throw thir playis, and thir promotioun, Mair for denners nor for devotioun, Sir Symonie hes maid with them ane band, 2856The gould of weight thay leid out of the land; The Common-weil thairthroch being sair opprest. Thairfoir, devyse remeid, as 3e think best.

remedied.

So much goldand not for spiritual purposes,-has gone out of the country, that the Commonwealth suffers sorely in consequence.

GVDE-COVNSALL.

It is schort tyme sen ony benefice 2860Was 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 2864Will rin to Rome, and keip ane Bischops mule, And, syne, cum hame, with mony colorit crack, With ane buildin of benefices on his back; Quhilk bene against the law, ane man alane 2868For till posses ma benefices nor ane. Thir greit commends, I say, withoutin faill, Sould nocht be given bot to the blude Royall. Sa I conclude, my Lords, and sayis, for me, 3e sould annull all this pluralitie. 2872

People now visit Rome, not for bishopries 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.

SPIRITVALITIE.

The Paip hes given vs dispensations.

The Pope has given us dispensations.

GVDE-COVNSALL.

2876

3ea, that is, be your fals narratiouns. Thocht the Paip, for 3our pleasour, will dispence, I trow that can nocht cleir zour conscience. Advyse, my Lords, quhat 3e think to conclude.

You deceiving him. But, even then, you cannot clear your consciences. What shall be done?

TEMPORALITIE.

Sir, be my faith! I think it verie gude,

To my mind,

Where do you learn that we

ought to be preachers?

That, fra hencefurth, na Preistis sall pas to priests should keep away from Rome: Rome; as they 2880Becaus our substance thay do still consume. impoverish the For pleyis, and for thair profeit singulair, realm for their own benefit. Thay haif of money maid this realme bair. And, als, I think it best, be my advyse, And I think a That ilk Preist sall haif bot ane benefice; priest should 2884And, gif thay keip nocht that fundatioun, have but one benefice, or none. It sall be eaus of deprivatioun.

MERCHAND.

We concur As 3e haif said, my Lord, we wil consent. in this. 2888 Scribe, mak are act on this, incontinent.

GVDE-COVNSALL.

Now, what is My Lords, thair is ane thing 3it vnproponit, the duty of How Prelats and Preistis aucht to be disponit: prelates This beand done, we have the les ado. and priests? We should decide 2892 Quhat say 3e, sirs? This is my counsall, lo! this point, before That, or wee end this present Parliament, we break up. Of this mater to tak rype advysement. Mark weill, my Lords, thair is na benefice Benefices are given for good. 2896 Giuen to ane man, bot for ane gude office. Quha taks office, and syne thay can nocht vs it, An office should Giuer and taker, I say, ar baith abusit. be duly served. Ane Bischops office is for to be ane preichour, A bishop 2900 And of the law of God ane publick teachour; should preach; Rycht sa, the Persone vnto his parochoun and a parson should teach Of the Evangell sould leir them are lessonn. the Gospel. Thair sould na man desyre sic dignities, The clergy ought 2904 Without he be abill for that office; to be qualified, And, for that caus, I say, without leising, Tithes are to reward services. They have thair teinds, and for na vther thing.

SPIRITVALITIE.

Freind, quhair find 3e that we suld prechours be?

GVDE-COVNSALL.

2908 Luik guhat Sanct Paul wryts vnto Timothie. Tak, thair, the Buik: let se gif 3e can spell.

Read what S. Paul writes to Timothy.

SPIRITVALITIE.

I never red that. Thairfoir, reid it, your sel. Read it yourself.

(Gude-Counsall sall read thir wordis on ane Buik.)

Fidelis sermo: Si quis Episcopatum desiderat, bonum opus desiderat. Oportet [ergo,] eum irreprehensibilem esse, vnius vxoris virum, sobrium, prudentem, ornatum, pudicum, hospitalem, The duty doctorem, non vinolentum, non percussorem, sed modestum. That is:

This is a true saying: If any man desire the office of a Bishop, Bishop. he desireth a worthie worke. A Bishop, therefore, must be vnreproneable, the husband of one wife, &c.

SPIRITVALITIE.

3e temporall men, be him that hervit hell! 2912 3e ar ovir peart with sik maters to mell.

You laymen have no business with such things,

TEMPORALITIE.

Sit still, my Lord. 3e 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

been well, if Paul had never

2916 It had bene gude that Paull had neir bene borne. been born.

GVDE-COVNSALL.

Bot 3e may knaw, my Lord, Sanet Pauls intent. Did you never Schir, red 3e never the New testament?

read the New Testament?

SPIRITVALITIE.

Be him that our Lord Jesus sauld! 2920 I red never the New testament, nor auld; Nor ever thinks to do, sir, be the Rude! I heir freiris say that reiding dois na gude.

Never New or Old; nor do I mean to read them. To read is bad, 488 ANE SATYRE.

GVDE-COVNSALL.

Reading would Till 30w to reid them I think it is na lack;
be no wrong to 2924 For, anis I saw them, baith, bund on 30ur
you, it being back,—
your duty. That samin day that 3e was consecrat.

What do you say to this? Sir, quhat meinis that?

SPIRITVALITIE.

Don't pester me. The feind stick them that wat!

MERCHAND.

2928Then befoir God how can ze be excusit, You are unfit for your office. To haif ane office, and waits not how to vs it? Your tithes were Quhairfoir war gifin 30w all the temporal lands, And all thir teinds 3e haif among 3our hands? never given you to reward what 2932Thay war giuin 30w for vther causses, I weine, Nor mummil matins and hald your clayis cleine. you now do. 3e say to the Appostils that 3e succeid; How very Bot 3e schaw nocht that into word nor deid. apostolic! 2936The law is plaine, our teinds suld furnisch For tithes

GVDE-COVNSALL.

or preachers.

3ea, that it sould, or susteine prudent preichours.

teichours.

give teachers.

PAVPER.

Our parson Sir, God! nor I be stickit with ane knyfe, never preached. Gif ever our Persoun preichit, in all his lyfe.

PERSONE.

What does our preaching concern you?

2940 Quhat devil. raks the of our preiching, vndocht?

PAVPER.

Should you get tithes gratis? Think 3e that 3e suld have the teinds for nocht?

PERSONE.

Do you look for a cure of this?

Trowis thou to get remeid, carle, of that thing?

PAVPER.

There would 3ea, be Gods breid! richt sone, war I ane King. be a cure, if I were king.

PERSONE.

2944 Wald thou of Prelats mak deprivation !

2948

Would you deprive prelates?

PAYPER.

Na; I suld gar them keip thair fundatioun. Not so. Quhat devill is this ! Quhom of sould Kings why should stand aw kings fear to To do the thing that thay sould be the law ! obey the law? War I ane King, be coks deir passioun! If there be not I sould right sone mak reformationn. a reformation. Failzeand thairof, your grace sould right some the priests will finde soon have it all That Preists sall leid 30w lyke ane bellie blinde, their own way.

TOHNE.

2952Quhat gif King David war leinand in thir dayis, If King David, who founded so The quhilk did found sa mony gay Abayis! many abbeys, were now living. Or, out of heavin quhat gif he hikit down, or were he to look down from And saw the great abomination Heaven and see the corruption of 9956Amang thir Abesses and thir Nunries, the religious Thair publick huirdomes and thair harlotries! houses, He wald repent he narrowit sa his bounds he would wish he had been Of zeirlie rent thriescoir of thowsand pounds. more liberal. 2960 His successours make litill ruisse, I ges, His successors little value Of his devotioun, or of his holines. his virtues.

ABBASSE.

How dar thou, carle, presume for to declair, What imperti-Or for to mell the with sa heich a mater? nence in you! For, in Scotland thair did 3it never ring,-Never had we 2964 a better King ; I let the wit,—ane mair excellent King. and he is, now, Of holines he was the verie plant, And now, in heavin, he is ane michtfull Sanct; a mighty saint.

Becaus that fyftein Abbasies he did found, 2968 He founded fifteen abbeys,-Quhairthrow great riches hes ay done abound greatly enriching the Into our Kirk, and daylie 3it abunds: church,-unlike Bot kings, now, I trow, few Abbasies founds. present kings. I dar weill say, thou art condempnit in hell, 2972Perdition reward That dois presume with sic maters to mell. your presump-Fals, huirsun carle, thou art ovir arrogant, tion, in judging To indge the deids of sic ane halie Sanct. so holv a man!

IOHNE.

what said James 2976 King Iames the first, Roy of this Regioun,

Lof him? Said that he was ane sair Sanct to the croun.

He was I heir men say that he was sumthing blind,

too profuse; That gaue away mair nor he left behind.

and his successors suffered from his holiness. Quhilk gart them do great inconvenient.

ABBASSE.

This wretch
prates heresy,
and deserves
to be burnt,
for speaking
against our law
and liberty.

My Lord Bishop, I mervel how that 3e
Suffer this earle for to speik heresie;

He servis for to be brunt incontinent.

3e can nocht say bot it is heresie,
To speik against our law and libertie.

SPIRITVALITIE.

Let him

2988 Sancte pater, I mak 30w supplicatioun,

Exame 30n carle; syne, mak his dilatioun.

I mak ane vow to God omnipotent,

That bystour salbe brunt incontinent.

That bystour salbe brunt incontinent.

Gif he seruis deid, I sall do 30ur command:

Gif he seruis deid, I sall sune vnderstand.

(Pausa.)

Fals, huirsun earle, sehaw furth thy faith.

IOHNE.

Me think 3e speik as 3e war wraith.

You are angry

To 3ow I will nathing declair; that 1 will declare anything.

FLATTRIE.

Quhom in trowis thou, fals monster mangit? Whom do you trust in?

IOHNE.

I trust to see I trow to God to se the hangit. you hanged, 3000 War I and King, be coke passioun! If I were a king, I sould gar mak ane congregatioun I would send Of all the freirs of the four ordouris, friars of all And mak 30w vagers on the bordours. sorts packing. Schir, will ze giue me audience, 3004 To Your Ex-And I sall schaw 3our excellence cellency 1 Sa that your grace will give me leife,am willing to How into God that I beleife. state my belief.

CORRECTIOVN.

3008 Schaw furth 3our faith, and feinze nocht.

State it, and houestly.

IOHNE.

I beleife in God, that all hes wrocht, 1 believe in And creat everie thing of nocht: God the Creator: And in his Son, our Lord Iesu, and in Christ, 3012 Incarnat of the Virgin trew; Virgin-born, Ouha vnder Pilat tholit passioun, crucified. And deit for our Salvatioun; dead, and And, on the thrid day, rais againe, risen again on As halie scriptour schawis plane. 3016 the third day: And, als, my Lord, it is weill kend, ascended into How he did to the heavin ascend, Heaven; And set him down at the right hand seated at God's Of God the father, I vnderstand, right hand: 3020 And sall cum iudge on Dumisday. who will come to judge at Quhat will 3e mair, sir, that I say? Doomsday,

Benefices should

CORRECTIONN.

Say the rest. Schaw furth the rest. This is na game.

IOHNE.

I believe in Holy Church, but not in bishops or friars,— a graceless crew, altogether.

3024 I trow Sanctam Ecclesiam,
Bot nocht in thir Bischops, nor thir Freirs,
Quhilk will, for purging of thir neirs,
Sard vp the ta raw and down the vther.
The mekill Devill resaue the fidder!

CORRECTIONN.

John seems a Say quhat 3e will, sirs, be Sanct Tan!

Me think Iohne ane gude Christian man.

TEMPORALITIE.

Determine, my
Lords, what shall be done as to Prelates.

My Lords, let be 3 our disputatioun.

Conclude, with firm deliberatioun, How Prelats, fra thyne, sall be disponit.

MERCHAND. I think, for me, evin as 3e first proponit,

That the Kings grace sall gif na benefice be given to Bot till ane peichour that can vse that office. 3036 preachers only; The sillie sauls that bene Christis scheip and no sheep Sould nocht be givin to gormand wolfis to keip. to wolves. Quhat bene the caus of all the heresies, Heresy is bred 3040 Bot the abusioun of the prelacies? by bad bishops, Thay will correct, and will nocht be correctit; independent of Thinkand to na prince thay wil be subjectit: the prince. Quhairfoir, I can find na better remeid Hence, kings should give Bot that thir kings man take it in thair heid, 3044 bishopries to That thair be given to na man bischopries, such only as preach through-Except thay preich outthroch thair diosies, out their sees. And ilk persone preich in his parochon: And every parson should preach And this I say, for finall conclusion. 3048 in his parish.

TEMPORALITIE.

Wee think your counsall is verie gude:

As 3e haue said, wee all conclude.

Of this conclusioun, Noter, wee mak ane act.

we all approve your counsel as very good.

SCRYBE.

3052 I wryte all day, bot gets never ane plack.

But my fees?

PAVPER.

Och! my Lords, for the halie Trinitie,
Remember to reforme the consistorie.

It hes mair neid of reformatioun
Nor Ploutois court, sir, be coks passioun!

Remember the consistory, my Lords, which sorely needs
amending.

PERSONE.

3056

Quhat caus hes thou, fals pellour, for to pleinge? why complain Quhair was 3e ever summond to thair seinge? of the consistory?

PAVPER.

	Marie! I lent my gossop my mear, to fetch hame	l lent my
	coills;	mare; and she
3060	And he hir drounit into the querrell hollis.	was drowned.
	And I ran to the Consistorie, for to pleinge;	I hastened to the
	And thair I happinit among ane greidic meinze.	eonsistory, to
	Thay gaue me, first, ane thing thay call eitandum;	lodge a com-
3064	Within aucht dayis, I gat bot lybellandum;	plaint; and there
	Within ane moneth, I gat ad opponendum;	1 fell among
	In half ane zeir, I gat interloquendum;	cunning and
	And, syne, I gat—how call 3e it?—ad replican-	extortionate
	dum:	lawyers, who
3068	Bot I could never ane word 3it vnderstand him.	had my case
	And than thay gart me east out many plackis,	adjourned and
	And gart me pay for four and twentie actis;	adjourned, and
	Bot, or thay came half gait to concludendum,	drained me of all
3072	The feind ane plack was left for to defend him.	my money, in
	Thus thay postponit me twa zeir, with thair traine,	payment of
	Syne, hodie ad octo, bad me cum againe;	their fees;

And than thir ruiks thay roupit wonder fast for silver, to the last; but I never got my good mare, after all.

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.

TEMPORALITIE.

My Lords, we mon reforme thir consistory lawis, Herein, agaln, we Quhais great defame aboue the heavins blawis. will reform. 3080 I wist ane man, in persewing ane kow. The law-charges Or he had done, he spendit half ane bow. are excessive. Sa that the kings honour wee may avance, We will have it here as it is 3084 Wee will conclude as that have done in France. in France. The Let Sprituall maters pas to Spritualitie, Spiritualty shall look after And Temporall maters to Temporalitie: spiritual matters; Quha fail;eis of this sall cost them of thair gude. the Temporalty. 3088 Scribe, mak ane act; for sa wee will conclude. after temporal.

SPIRITVALITIE.

This goes against our interest, which we will not forego. That act, my Lords,—plainlie I will declair,— It is agains our profeit singulair. Wee will nocht want our profeit, be Sanct Geill!

TEMPORALITIE.

3092 **3**our profeit is against the Common-weil. Your interest is selfish; and It salbe done, my Lords, as 3e haue wrocht: your consent We cure nocht quhidder 3e consent, or nocht. does not signify. Quhairfoir servis, then, all thir Temporall Judges, Temporal Judges, not spiritual, 3096 Gif temporall maters sould seik at 30w refuges? should have My Lord, 3e say that 3e ar Sprituall: cognizance of matters temporal. Quhairfoir mell 3e, than, with things temporall? As we have done conclude, sa sall it stand. We have given our decision. 3100 Scribe, put our Acts in ordour, evin fra hand.

SPIRITVALITIE.

To all your Acts
Till all 3 our acts plainlie I disassent.

wetakeexception.

Notar, thair of I tak are instrument.

(Heir sall Veritie and Chastitie mak thair plaint at the bar.)

VERITIE.

My Soverane, I beseik zour excellence, I beseech that 3104 Vse Iustice on Spiritualitie, Spiritualty may The quhilk to vs hes done great violence, get his due for his Becaus we did rehers the veritie. violence to us. Thay put vs close into Captivitie; He cast us into bonds, where we 3108 And sa remanit into subjectioun, lay until released Into great langour and calamitie, by King Till we war fred be King Correctioun. Correction.

CHASTITIE.

My lord, I haif great caus for to complaine. For my part, I could get no 3112 I could get na ludging intill this land, lodging in all The Spirituall stait had me sa at disdane. the land. owing to the With Dame Sensuall thay have maid sic ane influence of band. Sensuality. Amang them all na freindschip, sirs, I fand; Even the Lady 3116 And, quhen I came the nobill innis amang, Prioress drove My lustic Ladie Priores, fra hand, me out of her Out of hir dortour durlie scho me dang. dormitory.

VERITIE.

With the advyse, sir, of the Parliament, Let King Correction Hairtlie we mak 30w supplicatioun, 3120 examine Cause King Correctioun tak, incontinent, all persons Of all this sort examinatioun. of this sort. Gif thay be digne of deprivatioun,-Let fit 3124 3e have power for to correct sic cases, clergy be Chease the maist cunning Clerks of this natioun, substituted And put mair prudent pastours in thair places. for unfit. My prudent Lords, I say that pure craftsmen Even poor craftsmen know Abufe sum Prelats ar mair for to commend. 3128 their business Gar exame them, and sa ze sall sune ken better than How thay in vertew Bischops dois transcend. some bishops,

SCRIBE.

What is Thy life and craft mak to thir Kings kend.

your craft? 3132 Quhat craft hes thow declair that to me plaine.

TAIL3EOVR.

That of tailor, to make and to mend.

Ane tail3eour, sir, that can baith mak and mend:

I wait, nane better into Dumbartane.

SCRIBE.

Why called tailor? Quhairfoir of tail 3 cours beirs thou the styl?

TAIL3EOUR.

Because I can
3136 Becaus, I wait, is nane, within ane myll,
make doublets,
Can better vse that craft, as I suppois;
For I can mak baith doublit, coat, and hois.

SCRIBE.

And what are you called: How cal thay 30u, sir, with the schaiping knife?

SOWTAR.

A shoemaker. 3140 Ane sowtar, sir; nane better into Fyfe.

SCRIBE.

Why so called? Tel me quhairfoir ane sowtar 3e ar namit?

SOWTAR.

Because I make
foot-gear.

I should like to
show a sample
of my skill.

Of that surname I neid nocht be aschamit;
For I can mak schone, brotekins, and buittis.
Gif me the coppie of the Kings cuittis,
And 3e sall se, richt sune, quhat I can do.
Heir is my lasts, and weill wrocht ledder, to.

GVDE-COVNSALL.

O Lord my God This is an mervelous thing, Things are, indeed, out of 3148 How sic misordour in this Realme sould ring. order, when very Sowtars and tailgeours thay ar far mair expert shoemakers and In thair pure craft, and in thair handie art, tailors surpass, in their voca-Nor ar our Prelatis in thair vocationn. tions, our 3152I pray yow, sirs, mak reformatioun. prelates.

VERITIE.

Alace! alace! Quhat gars thir temporal Kings Much to blame Into the Kirk of Christ admit sie doings? are kings. My Lords, for lufe of Christs passioun, My Lords, depose these ignorant 3156 Of thir ignorants mak deprinationn, persons, mere Quhilk in the court can do bot flatter and fleich; flatterers, and And put into thair places that can preich. supersede them by earnest clerks, Send furth, and seik sum devoit eunning Clarks, that know how 3160 That can steir vp the peopill to gude warks. to preach.

CORRECTIONN.

As 3e haue done, Madame, I am content. Diligence, explore Hoaw! Diligence, pas hynd, incontinent, the towns, cities, and universities, And seik outthrow all towns and cities, and bring hither 3164 And visie all the universities. doctors of Bring vs sum Doctours of Divinitie, divinity, licen-With licents in the law and Theologie, tiates in law With the maist cunning Clarks in all this land. and theology, and 3168 Speid sune your way, and bring them heir fra learned clerks, hand. forthwith.

DILIGENCE.

Quhat gif I find sum Italie provinciall, What if I
Or minister of the gray freiris all, find any, besides
Or ony freir, that can preich prudentlie? these, that
3172 Sall I bring them with me in cumpanie? can preach?

CORRECTIONN.

Cair thou nocht quhat estait saever he be,

Sa thay can teich and preich the veritie.

Maist cunning Clarks with vs is best beluifit:

To dignitie thay salbe, first, promuifit.

Quhidder thay be Munk, Channon, Preist, or they that can
Freir,

Freir,

Sa thay can preich, faill nocht to bring them be raised, first,
heir.

Let them

be included.

No matter

what their titles,

to dignity.

unwedded.

And some of them go naughty.

3196

DILIGENCE.

Than fair-weill, sir; for I am at the flicht. I will do I pray the Lord to send 30w all gude nicht. as I am bid. 3180

(Heir sall Diligence pas to the palzeoun.)

TEMPORALITIE.

Sir, we beseik 3our soverane celsitude Sire, pity our Of our dochtours to have compassioun, daughters, hard to dispose of, Quhom wee may na way marie, be the Rude! Without wee mak sum alienationn unless dowried 3184 with land. Of our land, for thair supportatioun; For guhy the markit raisit bene sa hie, The market is spoilt for them. That Prelats dochtours of this natioun since the daugh-3188 Ar marvit with sic superfluities, ters of prelates can be endowed Thay will nocht spair to gif twa thowsand with such large pound, marriageportions. With thair dochtours, to ane nobill man; The wealth In riches sa thay do superabound. of the prelates 3192 Bot we may nocht do sa, be Sanct Allane! keeps our Thir proud Prelats our dochters sair may ban, daughters

CORRECTIONN.

That thay remaine at hame sa lang vnmarvit. Schir, let your Barrouns do the best thay can,

Sum of our dochtours, I dreid, salbe miscarvit.

My Lord, your complaint is right ressonabill, There is reason in this complaint; And, right sa, to our dochtours profitabill. and here, too, I I think, or I pas aff this natioun, will reform, be-3200 Of this mater till mak reformatioun. fore I go away.

(Heir sall enter common thift.)

THIFT.

Ga by the gait, man; let me gang. Clear the way How Devill came I into this thrang? for me. Alack, if I With sorrow I may sing my sang, anctaken f 3204 And I be taine.

	For I have run baith night and day;	My legs
	Throw speid of fut I gat away.	saved me.
	Gif I be kend heir, wallaway!	If recognized,
3208	I will be slaine.	I am lost.
0200		
	PAVPER.	
	Quhat is thy name, man, be thy thrift?	What is your name?
	THIFT.	
	Huirsun, thay call me common thift;	Common Theft;
	For quhy I had na vther schift,	for I live
3212	Sen I was borne.	by thieving.
	In Eusdaill was my dwelling place:	My home was
	Mony ane wyfe gart I cry alace;	in Ewisdale,
	At my hand thay gat never grace,	where 1 vexed
3 216	Bot ay forlorne.	the wives.
	Sum sayis, ane king is cum amang vs,	They say that
	That purposis to head and hang vs.	a King has come,
	Thair is na grace, gif he may fang vs,	who means
3220	Bot on an pin.	to hang us.
	Ring he, we theifis will get na gude.	I wish he and all
	I pray God and the halie Rude,	his kindred had
	He had bene smoird into his cude,	been smothered in
3224	And all his kin.	their chrisoms,
	Get this curst King me in his grippis,	He would soon
	My craig will wit quhat weyis my hippis.	do for me.
	The Devill I gif his toung and lippis,	Let no one delate
3228	That of me tellis.	against me.
	Adew! I dar na langer tarie;	Good-bye! If
	For, be I kend, thay will me carie,	I am known,
	And put me in ane fierie farie:	it will fare
3232	I se nocht ellis.	ill with me.
	I raife Be him that herryit hell!	I had almost
	I had almaist forget my sell.	forgot myself.
	Will na gude fallow to me tell	Will no one
3236	Quhair I may finde	tell me where I can find
	The Earle of Rothus best haiknay:	a certain hackney

release you soon. 3272

I came about,—		That was my carand heir away.
sturdy, and fleet		He is richt starck, as I heir say,
as the wind?	3240	And swift as winde.
Here are my		Heir is my brydill and my spurris,
bridle and spurs.		To gar him lance ovir land and furris.
I should like to		Micht I him get to Ewis durris,
spirit him away.	3244	I tak na cuir.
If I got sight of		Of that hors micht I get ane sicht,
him, we should be		I haife na doubt, 3it or midnicht,
a long way off		That he and I sould tak the flicht
before midnight.	3248	Throch Dysert mure.
Which is the way		Of cumpanarie, tell me, brother,
to the Stother?		Quhilk is the richt way to the Strother.
My mother would		I wald be welcum to my mother,
like to see me.	3252	Gif I micht speid.
With Lord		I wald gif baith my coat and bonet,
Lindesay's genet, and beyond,		To get my Lord Lindesayis broun Ionet.
the water of Annand, I		War he bezond the watter of Annet,
should not fear,	3256	We sould nocht dreid.
What brought		Quhat now, Oppressioun, my maister deir!
you here, Oppression?		Quhat mekill Devill hes brocht 30w heir?
What have		Maister, tell me the caus, perqueir,
you done?	3260	Quhat is that 3e haue done.
		OPPRESSIOVN.
The King		Forsuith, the kings maiestie
set me here.		Hes set me heir, as 3e may se.
I wish I could		Micht I speik Temporalitie,
see Temporalty.	3264	He wald me releife sone.
Pray stay here		I beseik 30w, my brother deir,
half an hour.		Bot halfe ane houre for to sit heir.
I was never		3e knaw that I was never sweir
hackward to defend you,	3268	30w to defend.
Put your leg in		Put in 3our leg into my place;
my place.		And heir I sweir, be Gods grace,
I will relieve and		30w to releife within schort space,

Syne, let 30w wend.

THIFT.

	THIFT.	
	Than, maister deir, gif me 3our hand,	Then give me
	And mak to me ane faithfull band,	your hand, and
	That 3e sall cum agane fra hand,	promise to return
3276	Withoutin faill.	soon eertainly.
	OPPRESSIOVN.	
	Tak, thair, my hand, right faithfullie.	I promise
	Als, I promit the, verelie,	faithfully.
3280	To gif to the ane cuppill of kye, In Liddisdaill.	And I will give you a couple of cows, too.
	(Thift puts his legs in the stockis.)	
	Haif I nocht maid ane honest schift,	So I have
	That hes betrasit common Thift?	betrayed Common
	For thair is nocht, vnder the lift,	Theft, the
3284	Ane curster cors.	miserable wretch.
	I am richt sure that he and I,	Within the
	Within this hal zeir, craftely	twelvemonth 1 am sure he and I have stolen a
3288	Hes stolne ane thowsand scheip and ky, By meiris and hors.	thousand sheep and kine.
	Wald God I war baith sound and haill,	Would I were
	Now liftit into Liddisdaill!	in Liddisdale!
	The Mers sould find me beif and kaill.	The Mers should
3292	Quhat rak of bread!	teed me well.
	War I thair liftit, with my lyfe,	Once there, I
	The Devill sould stick me with ane knyfe,	would never
	And ever I come againe to Fyfe,	more return
3296	Quhill I war dead.	to Fyfe.
	Adew! I leife the Devill amang 3ow:	Adieu! The Devil
	That in his fingers he may fang 30w,	take you and all
	With all leill men that dois belaug 30w:	your loyal men!
3300	For I may rew	1 regret having
	That ever I came into this land;	ever come here,
	For quhy, 3e may weill vnderstand,	where my chance
	I gat na geir to turne my hand.	has been so poor.
3304	3it anis, adew!	Once more, adieu!

(Heir sall Diligence convoy the thrie Clarks.)

DILIGENCE.

I bring three	Sir, I haue brocht vnto 30ur Excellence,
elerks, very in-	Thir famous Clarks of greit intelligence;
telligent, able to preach, and also	For to the common peopill thay can preich,
to teach Latin. 3308	And, in the Scuilis, in Latine toung can teich.
They are a doctor	This is ane Doctour of Divinitie;
of divinity and	And thir twa, Licents, men of gravitie.
two licentiates,	I heare men say, thair conversatioun
altogether godly. 3312	Is maist in Divine Contemplationn.
	•

DOCTOVR.

My blessing on		Grace, peace, and rest from the hie Trinitie,
this company.		Mot rest among this godlie cumpanie!
We come to		Heir ar we cumde, as your obedients,
serve you,	3316	For to fulfil 3our iust commandements.
ready to do whatever you command.		Quhateuir it please 30ur Grace vs to command, Sir, it sall be obeyit, euin fra hand.

REX HVMANITAS.

Welcome!		Gud freinds, 3e ar richt welcome to vs all.
Sit down, and advise us.	3320	Sit doun, all thrie, and geif vs 3our counsall.

CORRECTIONN.

Exert yourself		Sir, I giue 30w baith counsal & command,
in your office.		In 3our office vse exercitioun;
First, search out		First, that 3e gar search, out throch all 3our land,
all that are in-	3324	Quha can nocht put to executioun
competent to		Thair office efter the institutioun
fulfil their duties,		Of godlie lawis, conforme to their vocatioun:
and put others in		Put in thair places men of gude conditioun:
their places.	3328	And this 3e do without dilatioun.
You are the head		3e ar the head, sir, of this congregatioun,
of this congrega- tion; and I will		Preordinat be God omnipotent,
be diligent to		Quhilk hes me send to mak 30w supportatioun,
support you.	3332	Into the quhilk I salbe diligent.

And quhasaever beis inobedient,
And will nocht suffer for to be correctit,
Thay salbe, all, deposit incontinent,
And from 3 our presence they sall be dejectit.

And they who refuse to be corrected shall be deprived.

GYDE-COVNSALL,

3336

3340

Begin, first, at the Spritualitic, And tak of them examinatioun, Gif they can vse their divyne dewetic. And, als, I mak 30w supplicatioun, All thay that hes thair offices misvsit, Of them make haistic deprivatioun, Sa that the peopill be na mair abusit. Make a beginning with the Spiritualty; and let all that have misused their offices beforthwith ejected.

CORRECTIONN.

3344 3e ar ane Prince of Spritualitie.How haue 3e vsit 3our office, now let se.

How have you discharged your duties?

When did a

SPIRITVALITIE.

My Lords, guhen was thair ony Prelats wont Of thair office till ony King mak count? Bot of my office gif 3e wald have the feill. 3348 I let 30w wit, I haue it vsit weill: For I tak in my count twyse in the zeir. Wanting nocht, of my teind, ane boll of beir. I gat gude payment of my Temporall lands, 3352My buttock-maill, my coattis, and my offrands, With all that dois perteine my benefice. Consider, now, my Lord, gif I be wyse. I dar nocht marie contrair the common law; 3356 Ane thing thair is, my Lord, that 3e may knaw. Howbeit I dar nocht plainlie spouse ane wyfe, 3it Concubeins I have had four or fyfe; 3360 And to my sons I have givin rich rewairds, And all my dochters maryit vpon lairds. I let 30w wit, my Lord, I am na fuill, For guhy I ryde vpon ane amland Muill.

prelate account
to a king?

Still, you shall
know all.

I look well
after creaturecomforts, and
exact everything
that I have
a claim to,
judiciously.

The law forbidding me to marry,

I have had four or five concubines.

I care for my children, too; and I ride an ambling mule.

3

504 ANE SATYRE.

0•		ALLES SALE A REDIG
Also, l live well. Further, I pension divers temporal lords, that they may always take my part. And this is all.	3364 3368	Thair is na Temporall Lord, in all this land, That maks sie cheir, I let 30w vnderstand. And, als, my Lord, I gif, with gude intentioun, To divers Temporall Lords ane 3eirlie pensioun, To that intent, that thay, with all thair hart, In richt and wrang sal plainlie tak my part. Now haue I tauld 30w, sir, on my best ways, How that I haue exercit my office.
		CORRECTIONN.
I thought you should preach and teach.	3372	I weind 30ur office had bene for til preich, And Gods law to the peopill teich.
Why your mitre?		Quhairfoir weir 3e that mytour, 3e me tell.
		SPIRITVALITIE.
I don't know.		I wat nocht, man, be him that herryit hel!
		CORRECTIONN.
It means that you should teach and preach.	3376	That dois betakin that 3e, with gude intent, Sould teich & preich the auld & New testament.
		SPIRITVALITIE.
A friar takes my duties till Easter.		I have ane freir to preiche into my place: Of my office 3e heare na mair quhill Pasche.
		- ,
		CHASTITIE.
This abbot and	3380	My Lords, this Abbot and this Priores
this prioress are		Thay scorne thair gods. This is my reason quhy
seorners and		Thay beare an habite of feingeit halines,
hypocrites.	2224	And, in thair deid, thay do the contrary.
They break their vows and live unchastely.	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		Examina tham Sir how they observe their rowin

CORRECTIONN.

Examine them, Sir, how thay observe thair vowis.

All three shall be 3388 Sir Scribe, 3e sall, at Chastities requeist, scrutinized. Pas and exame 3 on thrie, in gudlic haist.

into this.

SCRIBE

Father Abbot, this counsall bids me speir: How 3e haue vsit 3our Abbay, thay wald heir. 3392 And, als, thir Kings hes giuin to me commissioun Of your office for to mak inquisitioun.

I am to inquire how you have used your abbey and acquitted yourself of your duties.

ABBOT.

3396

3408

Tuiching my office, I say to zow, plainlie, My Monks and I, we leif right easelie. Thair is na Monks, from Carrick to Carraill. That fairs better, and drinks mair holsum Aill. My Prior is ane man of great devotioun; Thairfoir daylie he gets ane double portioun.

My monks and 1 lead a jovial life, and eat and drink very satisfactorily,

My prior, a most devout man. gets a double share of ale.

SCRIBE.

3400 My Lords, how have 3e keipt 3our thrie yows? How have vou kept <mark>your</mark> three yows?

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 and fair As one wench into the toun of Air. I send my sons to Pareis, to the scullis: I traist in God that they salbe na fuillis. And all my douchters I have weill providit. Now judge 3e gif my office be weill gydit.

l have lived

like my predecessor.

My paramours are in capital case;

my sons are educated at Paris; and I provide for my daughters.

Don't I do well?

SCRIBE.

Maister Person, schaw vs gif 3e can preich.

Parson, can you preach?

PERSONE.

Thocht I preich not, I can play at the caiche. I wait thair is nocht ane, amang 30w all, 3412 Mair ferilie can play at the fut-ball; And, for the carts, the tabils, and the dyse. Aboue all personns I may beir the pryse.

Though I am not able to preach, I have rare skill in all manner of sports and games-

1 study my	3416	Our round bonats, we mak them, now, four-
dress, also.		nuickit,
Such is my life.		Of richt fyne stuiff, gif 30w list cum and luik it.
You learn no		Of my office I have declarit to the.
more from me.		Speir quhat 3e pleis, 3e get na mair of me.
		SCRIBE.
Now for my	3420	Quhat say 3c, now, my Ladie Priores?
Lady Prioress.		How haue 3e vsit 3our office, can 3e ges?
Why did you turn Chastity away ?		Quhat was the caus 3e refusit harbrie To this 30ung lustie Ladie Chastitie?
		PRIORES.
She did not	3424	I wald have harborit hir, with gude intent;
suit me.		Bot my complexioun thairto wald not assent.
I follow custom; and I will en-		I do my office efter auld vse and wount :
lighten you no further.		To 3our Parliament I will mak na mair count.
		VERITIE.
Now direct	3428	Now caus sum of 3our cunning Clarks
some of your		Quhilk ar expert in heavinlie warks,
cunning clerks that		And men fulfillit with charitie,
ean preach,		That can weill preiche the veritie,
to make a sermon out	3432	And gif to sum of them command
of hand.		Ane sermon for to make fra hand.
		CORRECTIONN.
l will do		As 3e haue said, I am content
so at once.		To gar sum preich incontinent.
		(Pausa.)
You can teach in	3436	Magister noster, I ken how 3e can teiche
the schools, I		Into the scuillis, and that richt ornatlie.
know. Now preach a sermon		I pray 30w, now, that 3e wald please to preiche
in English.		In Inglisch toung, laud folk to edifie.
		DOCTOVR.
I will obey you	3440	Soverane, I sall obey 30w humbillie,
straightway,		With ane schort sermon, presentlie, in this place,

And schaw the word of God, vnfeinzeitlie as God shall And sinceirlie, as God will give me grace. give me grace. (Heir sall the Doctour pas to the pulpit, and say:) 3444 Si vis ad vitam ingredi, serva mandata, Devout people, S. Paul teaches Devoit peopill, Sanct Paull, the preichour, sayis: us that God's The fervent huife and fatherlie pitie good-will to fallen and frail Quhilk God almichtie hes schawin, mony wayis, man surpasses 3448 To man, in his corrupt fragilitie, all earthly love. and that we can Exceids all luife in earth, sa far that we make no meet May never to God mak recompense conding; return for it. As quhasa lists to reid the veritie And this you will find in the 3452 In halie Scripture, he may find this thing. Scriptures. Sic Deus dilexit mundum. Tuiching nathing the great prerogatine I shall not now dwell on the fact, Quhilk God to man, in his creatioun, lent.that God created 3456How man, of nocht creat, superlatine man in His Was to the Image of God omnipotent, own image. Let vs consider that speciall luife ingent, Rather, let us consider God's God had to man, guhen our foirfather fell, great love to man. 3460 Drawing vs., all, in his loynis immanent, when Adam fell, Captive from gloir, in thirlage to the hel. and we with him. Quhen Angels fell, thair miserabil ruyne Angels fell, to remain fallen ; Was never restorit; bot, for our miserie, but Christ assumed 3464 The Son of God, secund persone divyne, humanity, to In ane pure Virgin tuke humanitie. rescue man. Syne, for our saik, great harmis suffered he, Sorely did He suffer for us, and, In fasting, walking, in preiching, cauld, and heit; at last, was 3468 And, at the last, ane schamefull death deit he; crucified, between Betwix twa theifis, on Croce, he zeild the Spreit: two thieves. And, quhair an drop of his maist precious blude A single drop of His blood would Was recompense sufficient and conding suffice to redeem Ane thowsand warlds to ransoun from that wod 3472 a thousand Infernall feind, Sathan, notwithstanding. worlds; and yet, He luifit vs sa, that, for our ransoning. for love of us, He sched furth all the blude of his bodie,— He shed all Riven, rent, and sair wondit, quhair he did hing, His blood, 3476

ANE SATYRE.

on the cross		Naild on the Croce, on the Mont Calvary.
on Calvary.		Et copiosa apud eum redemptio.
Thus was		O cruell death, be the the venemous
Satan worsted,	3480	Dragon, the Devill infernall, lost his pray.
we were saved		Be the the stinkand, mirk, contageous,
from hell,		Deip pit of hell mankynd escaipit fray.
and the gate		Be the the port of Paradice, alsway,
of Paradise	3484	Was patent maid vnto the heavin sa hie,—
was opened to		Opinnit to man and maid ane reddie way
all mankind.		To gloir eternall with th' haly Trinitie.
For this love		And 3it, for all this luife incomparabill,
God asks	3488	God askis na rewaird fra vs againe,
only love.		Bot luife for luife. In his command, but fabill,
And love is a		Conteinit ar all haill the lawis ten,
ladder with		Baith ald and new, and commandements ilk ane.
but two steps,	3492	Luife bene the ledder, quhilk hes bot steppis twa,
by which we		Be quhilk we may clim up to lyfe againe,
gain Heaven.		Out of this vaill of miserie and wa.
		Diliges Dominum Deum tuum ex toto corde
		tuo, & proximum tuum sicut teipsum:
		in his duobus mandatis, &c.
First, love	3496	The first step, suithlie, of this ledder is,
	9490	
God; and,	9490	To luife thy God, as the fontaine and well
secondly,	3470	-
	3400	To luife thy God, as the fontaine and well
secondly, love your	3500	To luife thy God, as the fontaine and well Of luife and grace; and the secund, I wis,
secondly, love your neighbour. Otherwise, there is no		To luife thy God, as the fontaine and well Of luife and grace; and the secund, I wis, To luife thy nichtbour as thou luifs thy sell.
secondly, love your neighbour. Otherwise, there is no salvation.		To luife thy God, as the fontaine and well Of luife and grace; and the secund, I wis, To luife thy nichtbour as thou luifis thy sell. Quha tynis ane stop of thir twa, gais to hel,
secondly, love your neighbour. Otherwise, there is no		To luife thy God, as the fontaine and well Of luife and grace; and the secund, I wis, To luife thy nichtbour as thou luifis thy sell. Quha tynis ane stop of thir twa, gais to hel, Bot he repent, and turne to Christ anone. Hauld this na fabill: the halie Evangell
secondly, love your neighbour. Otherwise, there is no salvation. So says the		To luife thy God, as the fontaine and well Of luife and grace; and the secund, I wis, To luife thy nichtbour as thou luifis thy sell. Quha tynis ane stop of thir twa, gais to hel, Bot he repent, and turne to Christ anone. Hauld this na fabill: the halic Evangell Bears, in effect, thir words, everie one.
secondly, love your neighbour. Otherwise, there is no salvation. So says the	3500	To luife thy God, as the fontaine and well Of luife and grace; and the secund, I wis, To luife thy nichtbour as thou luifis thy sell. Quha tynis ane stop of thir twa, gais to hel, Bot he repent, and turne to Christ anone. Hauld this na fabill: the halic Evangell Bears, in effect, thir words, everie one. Si vis ad vitam ingredi, serva mandata Dei.
secondly, love your neighbour. Otherwise, there is no salvation. So says the holy Gospel.	3500	To luife thy God, as the fontaine and well Of luife and grace; and the secund, I wis, To luife thy nichtbour as thou luifis thy sell. Quha tynis ane stop of thir twa, gais to hel, Bot he repent, and turne to Christ anone. Hauld this na fabill: the halic Evangell Bears, in effect, thir words, everie one. Si vis ad vitam ingredi, serva mandata Dei. Thay tyne thir steps, all thay quha ever did sin
secondly, love your neighbour. Otherwise, there is no salvation. So says the holy Gospel. There is no remedy for such as	3500	To luife thy God, as the fontaine and well Of luife and grace; and the secund, I wis, To luife thy nichtbour as thou luifis thy sell. Quha tynis ane stop of thir twa, gais to hel, Bot he repent, and turne to Christ anone. Hauld this na fabill: the halic Evangell Bears, in effect, thir words, everie one. Si vis ad vitam ingredi, serva mandata Dei.
secondly, love your neighbour. Otherwise, there is no salvation. So says the holy Gospel. There is no remedy for such as do not eschew	3500	To luife thy God, as the fontaine and well Of luife and grace; and the secund, I wis, To luife thy nichtbour as thou luifis thy sell. Quha tynis ane stop of thir twa, gais to hel, Bot he repent, and turne to Christ anone. Hauld this na fabill: the halic Evangell Bears, in effect, thir words, everie one. Si vis ad vitam ingredi, serva mandata Dei. Thay tyne thir steps, all thay quha ever did sin In pryde, invy, in ire, and lecheric, In covetice, or ony extreme win,
secondly, love your neighbour. Otherwise, there is no salvation. So says the holy Gospel. There is no remedy for such as do not eschew all manner	3500 3504	To luife thy God, as the fontaine and well Of luife and grace; and the secund, I wis, To luife thy nichtbour as thou luifis thy sell. Quha tynis ane stop of thir twa, gais to hel, Bot he repent, and turne to Christ anone. Hauld this na fabill: the halic Evangell Bears, in effect, thir words, everie one. Si vis ad vitam ingredi, serva mandata Dei. Thay tyne thir steps, all thay quha ever did sin In pryde, invy, in ire, and lecheric, In covetice, or ony extreme win, Into sweirnes, or into gluttonie;
secondly, love your neighbour. Otherwise, there is no salvation. So says the holy Gospel. There is no remedy for such as do not eschew	3500 3504	To luife thy God, as the fontaine and well Of luife and grace; and the secund, I wis, To luife thy nichtbour as thou luifis thy sell. Quha tynis ane stop of thir twa, gais to hel, Bot he repent, and turne to Christ anone. Hauld this na fabill: the halic Evangell Bears, in effect, thir words, everie one. Si vis ad vitam ingredi, serva mandata Dei. Thay tyne thir steps, all thay quha ever did sin In pryde, invy, in ire, and lecheric, In covetice, or ony extreme win,

PERSONE.

Now, walloway! Thinks thou na schame to lie? This is 3512 I trow, the Devill a word is trew thou savis. ali false. Thou sayis thair is bot twa steppis to the heavin; It is not two Quha failzeis them man backwarts fall in hell. steps to Heaven, I wait it is ten thowsand mylis and sevin: but many Gif it be na mair, I do it vpon thy sell. 3516 thousand miles. Schort-leggit men, I se, be Bryds bell! Short-legged men will never Will nevir cum thair, thay steppis bene sa wyde. get there. Gif thay be the words of the Evangell, One must 3520 The spritual men hes mister of ane gyde. have a guide.

ABBOT.

And I beleif that cruikit men and blinde How about the Sall neuer get vp vpon sa hich ane ledder. lame and blind? By my gude faith, I dreid to ly behinde, I must be 3524Without God draw me vp into ane tedder. hauled up. Quhat and I fal? Than I will break my bledder. And if I fall? And I cum thair this day, the Devill speid me, To get up, God must make me Except God make me lichter nor ane fedder, lighter than a feather, or give Or send me doun gude Widcok wingis to flie. 3528me good woodcocks' wings.

PERSONE.

Cum doun, dastart, and gang sell draiff. Come down, I vnderstand nocht quhat thow said. dastard, and go Thy words war nather come nor caiff: your way. You I wald thy toung againe war laid. 3532prate nonsense. Quhair thou sayis pryde is deidlie sin, Pride is I say pryde is bot honestie; honestv; And Covetice of warldlie win covetousness is Is bot wisdome, I say for me: 3536wisdom: Ire, hardines, and gluttonie and anger and Is nathing ellis but lyfis fude: the rest, which The naturall sin of lecherie you denounce, Is bot trew luife. All thir ar gude. are, all, good. 3540

DOCTOVR.

God and the Church forbid them to good Christians. God and the Kirk hes givin command That all gude Christian men refuse them.

PERSONE.

If they were sin, we cleries should avoid them. Bot, war thay sin, I vnderstand, 3544 We men of Kirk wald never vse them.

DOCTOVR.

Brother, may the

Brother, I pray the Trinitie

Trinity support you, for the good

3 our faith and charitie to support, Causand 3 ow knaw the veritie,

of your subjects! 3548

That 3e 3our subjects may comfort.

To 3our prayers, peopill, I recommend

People, pray for your rulers, that the wicked

To your prayers, peoplif, I recommend
The rewlars of this nobill regioun;

3556

3560

That our Lord God his grace mot to them send,

may have justice. 3552

1 pray for your

On trespassours to mak punitioun.

safety and pardon; and may God bless you! Prayand to God from feinds 30w defend,
And of 30ur sins to gif 30w full remissioun,
I say na mair: to God I 30w commend.

(Heir Diligence spyis the freir roundand to the Prelate.)

DILIGENCE.

The Spiritual
Estate means to
resist, under
advice of
yonder friar.

My lords, I persaue that the Sprituall stait, Be way of deid, purpois to mak debait; For, be the counsall of 30n flattrand freir, Thay purpois to mak all this toun on steir.

FIRST LICENT.

Do you think they will disobey the decrees of -Parliament?

Since the Pope

Traist 3e that thay wilbe inobedient
To that qubilk is decreitit in Parliament?

DILIGENCE.

wars against the King of France, they think that prelates may defend their patrimony.

Thay se the Paip, with awfull ordinance,
Makis weir against the michtie King of France.
Richt sa, thay think that prelats suld nocht sunzie,
Be way of deid, defend thair patrimonie.

FIRST LICENT.

I pray the, brother, gar me vnderstand Quhair ever Christ possessit ane fut of land.

Where did Christ

DILIGENCE.

3568 3ea, that he did, father, withoutin fail; For Christ Iesus 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 Iesus, 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 He avoided temporal matters.

Thus, we read, in the Gospel, that He had not where to lay His head,

DILIGENCE.

And is that trew?

And is this true?

[SECVND LICENT.]

3580 Christ Iesus had na propertie bot the gallows,
And left not, quhen he 3eildit vp the Spreit,
To by himself ane simpill winding-scheit.

It is. He had no property but the Cross; and He did not leave crough to buy a winding-sheet.

His successors

DILIGENCE.

Christs successours, I vnderstand,

3584 Thinks na schame to haue temporall land.
Father, they haue na will, I 30w assure,
In this warld to be indigent and pure.
Bot, sir, sen 3e ar callit sapient,

Declair to me the caus, with trew intent,
Quhy that my lustic Ladie Veritic
Hes nocht bene weill treatit in this cuntrie.

scorn not wealth,
unwilling to
be poor.
But why was
not Lady Truth
treated well

in this country?

512ANE SATYRE.

BATCHELER.

Where the counsels of begging friars prevail, undoubtedly the truth is despised, causing confusion.	3592	Forsuith, quhair Prelats vses the counsall Of beggand freirs, in monie regioun, And thay Prelats, with Princes principall, The veritie, but doubt, is trampit doun, And Common-weill put to confusioun.
Is not it so?	3596	Gif this be trew, to 30w I me report.
Institute		Thairfoir, my Lords, mak reformatioun,
a reform.		Or 3e depart, hairtlie I 30w exhort.
Friars prefer to do		Sirs, freirs wald never, I 30w assure,
the preaching.	3600	That ony Prelats vsit preiching:
They would		And Prelats tuke on them that cure,
lose, if the prelates did it.		Freirs wald get nathing for thair fleiching.
So banish that		Thairfoir, I counsall 30w, fra hand
friar, at once,	3604	Banische 30n freir out of this land,
from the land.		And that incontinent.
Otherwise,		Do 3e nocht sa, withoutin weir
he will surely		He will mak all this toun on steir:
work mischief.	3608	I knaw his fals intent.
And the prioress		3 on Priores, withoutin fabill,
is of evil		I think scho is nocht profitabill
influence.		For Christis regioun.
You should	3612	To begin reformatioun,
deprive them		Mak of them deprivatioun:
both, I think.		This is my opinioun.
		FIRST SERGEANT.
If ordered,		Sir, pleis 3e that we two invaid them,
we will soon	3616	And 3e sall se vs sone degraid them
despoil them.		Of eoill and chaplarie.
		CORRECTIONN.
Latelland be		Pas on. I am richt weill content.
Let them be banished the		Syne, banische them, incontinent,
	3620	Out of this cuntric.
country directly,	0020	
		FIRST SERGEANT.
Come, friar. The King must be obeyed;		Cum on, sir freir, and be nocht fleyit. The King, our maister, mon be obeyit;

Bot 3e sall have na harme.

3624 Gif 3e wald travell fra toun to toun,
I think this hude and heavie goun
Will hald 3our wambe ovir warme.

but you shall take no harm. If you would travel, this hood and gown will keep you warm.

FLATTERIE FREIR.

Now, quhat is this that thir monsters meins?

3628 I am exemptit fra Kings and Queens,

And fra all humane law.

What mean these monsters? I am not subject to human laws.

SECVND SERGEANT.

Tak 3e the hude, and I, the gown.

This limmer luiks als lyke ane lown

As any that ever I saw.

3632

3636

Let us take the hood and gown, How like a scamp he looks!

FIRST SERGEANT.

Thir freirs, to chaip punitioun,
Haulds them at their exemptioun,
And na man will obey.
Thay ar exempt, I 30w assure,
Baith fra Paip, kyng, and Empreour;

These friars, to escape punishment, claim exemption. They are altogether ex-

empt, I

assure you.

And that make all the pley.

SECVID SERGEANT.

On Dumisday, quhen Christ sall say
Wenite benedicti,
The Freirs will say, without delay,
Nos sumus exempti.

At the Judgment, when Christ shall say 'Come, ye blessed,' the friars will say they are exempt.

(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 said that his name was Devotioun,

3648 And sa begylit zour grace.

I see this

in disguise.

To get promotion, he called himself Devotion, and so deceived you.

FIRST SERGEANT.

Come on, Lady Cum on, my Ladie Priores.

Prioress. We We sall leir 30w to dance—

will teach you And that within ane lytill space,—

a new dance. 3652 Ane new pavin of France.

(Heir sall thay spuilze the Priores; and scho sall have ane kirtill of silk under hir habite.)

Methinks this Now, brother, be the Masse!

holy prioress Be my indgement, I think

has turned into This halie Priores

a courtesan. 3656 Is turnit in ane cowclink.

PRIORES.

Curse on my friends, who would have me I gif my freinds my malisoun,

That me compellit to be ane Nun,

a nun, and not marry! And wald nocht let me marie.

1t was their 3660 It was my freinds greadines

greed that made That gart me be ane Priores:

me a prioress. Now hartlie them I warie.

Nuns sing ever, Howbeit that Nunnis sing nichts and dayis,

but with no 3664 Thair hart waitis nocht quhat thair month sayis;

understanding. The suith I 30w declair.

They are not Makand 30w intimatioun,

necessary to Makanti 30w Infiniationii,

the Church. 3668 Nunnis ar nocht necessair.

I mean to marry, Bot I sall do the best I can,

and become And marie sum gude honest man,

housewife. And brew gude aill and tun.

Marriage is more 3672 Mariage, be my opinioun,

religious than to It is better Religioun

be friar or num. As to be freir or Num.

FLATTERIE FREIR.

My Lords, don't My Lords, for Gods saik let not hang me,

let me be hanged. 3676 Howbeit that widdiefows wald wrang me.

t cannot Lean mak na debait

To win my meat at pleuch nor harrowis; Bot I sall help to hang my marrowis,— Baith Falset and Dissait.

earn my bread by tillage; but 1 can help to hang my companions.

CORRECTIONN.

Than pas thy way, & greath the gallous; Syne, help for to hang vp thy fellowis. Thou gets na vther grace.

Then go and prepare the gallows for them. You get no grace but this.

[FLATTERIE.]

3684 Of that office I am content.

Bot our Prelates, I dread, repent,

Be I fleimde from thair face.

3680

I consent.

But our prelates
will miss me.

(Heir sall Flattrie sit besyde his marrowis.)

DISSAIT.

Now, Flattrie, my auld compangeoun,
3688 Quhat dois 30n King Correctioun?

Knawis thou noeht his intent?

Declair to vs of thy novellis.

What is Correction doing? Tell me what

you know.

[FLATTERIE.]

3e'ill all be hangit,—I se nocht ellis,—
3692 And that incontinent.

I only know that you will all be hanged.

DISSAIT.

Now, walloway! Will 3e gar hang vs?
The Devill brocht 3on curst king amang vs,
For mekill sturt and stryfe.

Through you?

It was the Devil that brought Correction here.

FLATTER1E.

3696 I had bene put to deid amang 30w,
War nocht I tuke on hand till hang 30w;
And sa I saifit my lyfe.
I heir them say, thay will ery doun
3700 All freirs and Nunnis in this Regioun,
Sa far as I can feill,

To save myself,

I offered to
hang you.
All friars and
nuns are to
be cried down,

516 ANE SATYRE.

as unnecessary,
and as opposed to the common welfare.

3704

Becaus thay ar nocht necessair:

And, als, thay think thay ar contrair

To Iohne the common-weill.

(Heir sal the Kings and the temporal stait round togider.)

CORRECTIONN.

With the advice of King Humanitie, These prelates shall, all, Heir I determine, with rype advysement, be deprived; That all thir Prelats sall deprivit be, 3708 And, be decreit of this present Parliament, and these three clerks shall That thir thrie cunning Clarks sapient supersede them. Immediatlie thair places sall posses; Becaus that thay have bene sa negligent, This is because God's Word Suffring the word of God for till decres. 3712was neglected.

REX HVMANITAS.

Be it so. As 3e haue said, but dout it salbe done.

Effect the change. Pas to, and mak this interchaining sone.

(The Kings servants lay hands on the thrie prelats, & says:)

WANTONNES.

Patience! My Lords, we pray 30w to be patient;
We will obey. 3716 For we will do the Kings commandement.

SPIRITVALITIE.

Touch us, and

We curse you;

and, afterwards, we will complain to the Pope.

Such reformation

is new in Scotland.

I mak ane vow to God, and 3e vs handill,

3e salbe curst and gragit with buik and candill.

Syne, we sall pas vnto the Paip, and pleinaic,

And to the Devill of hell condemne this meinae;

For quhy sic reformation, as I weine,

Into Scotland was never hard nor seine.

(Heir sal thay spuilze them with silence, and put thair habite on the thrie Clarks.)

MERCHAND.

How could you accept such cares,—

We mervell of 30w, paintit sepulturis,
3724 That was sa bauld for to accept sic cuiris,—

With glorious habite rydand vpon 3our Muillis. fools, as you Now men may s2, 3e ar bot verie fuillis. now appear!

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, Sie fuillis as we, gif thay war weill socht out. Now, brother, sen it may na better be, Let vs ga soup with Sensualitie.

The Church has many more like us.

But let us go drink with Sensuality.

(Heir sall thay pas to Sensualitie.)

3732

SPIRITVALITIE.

Madame, I pray sow mak vs thrie gude cheir. We cure nocht to remaine with 30w all 3eir.

Madame, pray treat us.

SENSVALITIE.

Pas fra vs, fuillis, be him that hes vs wrocht! 3736 3e ludge nocht heir; beeaus I knaw 30w nocht.

Away! I will have nothing to do with you.

SPIRITVALITIE.

Sir Covetice, will 3e, also, misken me? I wait, richt weill, 3e wil baith gif and len me. Speid hand, my freind; spair nocht to break the Break open my loekis:

You will help us, Covetousness ? box, and give me a thou-

sand crowns.

Gif me ane thowsand crouns out of my box. 3740

COVETICE.

Quhairfoir, sir fuil, gif ; ow ane thowsand crowns? Why give them to Ga hence. 3e seime to be thrie verie lowns.

you? Be off!

SPIRITVALITIE.

I se nocht els, brother, withoutin faill, Bot this fals warld is turnit top ouir taill. 3744 Sen all is vaine that is under the lift, To win our meat we man mak vther schift. The world is turned topsyturvy. We must seek a living otherwise. 518

ANE SATYRE.

1f we do not work, we shall starve.

With our labour except we mak debait,

3748 I dreid, full sair, we want baith drink and meat.

PERSONE.

Then let us go
where we are
not known.

Gif with our labour we man vs defend,
Then let vs gang quhair we war never kend.

SPIRITVALITIE.

It is these friars that have ruined me, by nsurping my place in preaching.

I wyte thir freirs, that I am thus abusit;

For by thair counsall I haue bene confusit.

Thay gart me trow it suffysit, allace!

To gar them plainlie preich into my place.

ABBOT.

Curse on this reformation! For 1 have, still, two daughters to marry, and lack portions for them.

Allace! This reformation I may warie;
For I haue 3it twa dochters for to marie;
And thay ar baith contractit, be the Rude!

And waits nocht how to pay thair tocher-gude.

PERSONE.

As for me, being young, I will 3760 The Devill mak cair for this vnhappie chance; For I am 30ung, and thinks to pas to France, and turn soldier.

And tak wages among the men of weir, And win my living with my sword and speir.

(The Bischop, Abbot, persone, and Priores depairts, altogidder.)

GVDE-COVNSALL.

Or 3e depairt, sir, aff this Regioun, Before you go, let John the Gif Iohne the common-weill are gay garmoun. 3764Commonwealth be dressed out: Becaus the Common-weill has bene overluikit, for he has been That is the caus that Common-weill is cruikit. neglected, With singular profeit, he has been as supprysit, and is in That he is baith cauld, nakit, and disgysit. 3768 much distress.

CORRECTIONN.

Be it so. As 3e haue said, father, I am content.

Deck him bravely; and Sergeants, gif Iohne and new abuilgement,—

Of Sating, Damais, or of the Velvoit fyne;-3772 And gif him place in our Parliament, syne.

give him a seat in our

(Heir sal thay cleith Iohne the Common-weil gorgeouslie, and set him down among them, in the Parliament.)

All verteous peopil now may be reioisit, Sen Common-weill hes gottin ane gay garmoun; And, ignorants out of the Kirk deposit,

3776 Devoit Doctours and Clarks of renoun Now, in the Kirk, sall have dominioun: And Gude-counsall, with Ladie Veritie, Ar profest with our kings Maiestie.

Blist is that Realme that hes are prudent King, 3780 Quhilk dois delyte to heir the veritie, Punisching thame that plainlie dois maling Contrair the Common-weill and equitie.

3784 Thair may na peopill have prosperitie. Quhair ignorance hes the dominioun, And common-weil be tirants trampit down. Parliament.

Rejoice, now, good people: for the Commonwealth has got a gay garment : ignoramuses, in the Church, have been exchanged for fit clerics; and Good Counsel and Truth are friends with the King.

Happy is the realm whose king loves truth and punishes injustice.

There is no prosperity under ignorance and tyranny.

(Pansa.)

Now, maisters, 3e sall heir, incontinent, 3788 At great leysour, in 3our presence, proclamit The Nobill Acts of our Parliament. Of quhilks we neid nocht for to be aschamit. Cum heir, trumpet, & sound your warning tone, Summon all, That every man may knaw quhat we have done, we have done. 3792

Von shall now hear the Acts of our Parliament proclaimed.

to hear what

(Heir sall Diligence, with the Scribe and the trumpet, pas to the pulpit, and proclame the Actis.)

THE FIRST ACT.

It is devysit be thir prudent Kings, Correctioun and King Humanitie. That thair Leigis, induring all thair Ringis, With the avyce of the estaits thrie, Sall manfullie defend and fortifie The Kirk of Christ, and his Religioun,

King Correction and King Humanity have resolved that their lieges shall defend the Church, and

3796

earnestly, under		Without dissimulance or hypocrisie,
pain of punishment.	3800	Vnder the paine of thair punitioun.
The Acts passed		2. Als, thay will, that the Acts honorabill
by the last		Maid, be our Prince, in the last Parliament,
Parliament, being		Becaus thay ar baith gude and profitabill,—
wholesome,	3804	Thay will that everie man be diligent
shall be	0001	
duly observed;		Them till observe, with vnfeinzeit intent.
and they that		Quha disobeyis, inobedientlie,
break them		Be thir lawis, but doubt, thay sall repent,
shall suffer.	3808	And painis conteinit thairin sall vnderly.
The temporal		3. And, als, the Common-weil for til advance,
lands are to		It is statute that all the Temporall lands
be leased, as		Be set in few, efter the forme of France,
in France,	3812	Til verteous men that labours with thair hands,
to real husband-		Resonabillie restrictit with sic bands,
men, but		That thay do service, nevertheles,
with equitable		And to be subject, ay, vnder the wands;
restrictions.	3816	That riches may with policie incres.
Noblemen		4. Item, this prudent Parliament hes devysit,
are not to		Gif Lords halds vnder thair dominioun
connive at		Theifis, quhairthroch puir peopil bein sup-
thieves, but		prisit,
are to be re-	3820	For them thay sall make answeir to the croun,
sponsible for	3020	~
their stealing,		And to the pure mak restitutioun,
if they do not commit them		Without thay put them in the iudges hands,
for trial.		For thair default to suffer punitioun;
ior tria.	3824	Sa that na theifis remaine within thair lands.
Justices, with		5. To that intent, that I ustice sould incres,
a President,		It is concludit, in this Parliament,
are to be		That, into Elgin, or into Inuernesse,
appointed in	3828	Sall be ane sute of Clarks sapient,
Elgin, or in		Togidder with ane prudent Precident,
Inverness, for		To do instice in all the Norther Airtis,
the northern		Sa equallie, without impediment,
quarters, to	9090	
save long	3832	
journevs		pairts.

6. With licence of the Kirks halines. That iustice may be done continuallie. All the maters of Scotland, mair and les. 3836 To thir two famous saits, perpetuallie, Salbe directit; becaus men seis, plainlie, Thir wantoun Nunnis ar na way necessair Till Common-weill, nor 3it 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 vsit till ane better fyne. 3844 For Common-weill of all this Regionn. Ilk Senature, for that erectioun, For the vphalding of thair gravitic, Sall have fyue hundreth mark of pensioun; 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; 3852 Chosen, without partiall affectioun, Of the maist cunning Clarks of this Regioun; Thair Chancellar chosen of ane famous Clark. Ane cunning man of great perfectioun, And, for his pensioun, have ane thowsand mark. 3856 7. It is devysit, in this Parliament, From this day furth, na mater Temporall-Our new Prelats thairto hes done consent,-Cum befoir Iudges consistoriall, 3860 Quhilk hes bene sa prolixt and partiall, To the great hurt of the communitie. Let Temporall men seik Iudges Temporall; And Sprituall men, to Spritualitie. 3864 8. Na benefice beis giffin, in tyme cumming, Bot to men of gude eruditioun, Expert in the halie Scripture, and cunning,

And that they be of gude conditions,

3868

The Church assenting, spiritual matters are there to be adjudicated on, Nuns, as being unnecessary either to State or Church, are to be abolished; and their revenues are to be applied more for the public interest.

The Senators are to be stipendiary, and their number is to be fixed.

There are to be thirtytwo royal councillors, chosen, impartially, for their ability;

and their Chancellor, a learned man, is to have 1000 marks, as salary.

From this day forth, temporal matters shall come before temporal judges, and spiritual matters before spiritual judges.

Benefices are to be bestowed on erudite ecclesiastics,

of		Of publick vices but supitioun,
of good life,		-
and qualified		And qualefiet richt prudentlie to preich
to preach or		To thair awin folk, baith into land and toun,
else to teach.	3872	Or ellis in famous scullis for to teich.
As ignorant		[9.] Als, becaus of the great pluralitie
priests abound,		Of ignorant Preists, ma then ane Legioun,—
disgracing the		Quhairthroch of Teicheouris the heich dignitie
dignity of teachers, the	3876	Is vilipendit in ilk Regioun,—
Bishops are	30.0	Thairfoir our Court hes maid ane provisioun,
to ordain none		
but men of		That na Bisehops mak teichours, in tyme cum-
learning, and		ming,
fit for the		Except men of gude eruditioun,
priesthood.	3880	And for Preistheid qualefeit and cunning.
As an un-		Siclyke as 3e se, in the borrows toun,
skilful tailor		Ane Tail; eour is nocht sufferit to remaine,
is not tolerated,		Without he can mak doublet, coat, and gown,—
so an ignorant	3884	He man gang till his prentischip againe,—
cleric should not		Bischops sould nocht ressaue, me think certaine,
be endured.		Into the Kirk except ane cunning Clark.
Isaiah con-		Ane ideot preist Esay compaireth, plaine,
demns such.	3888	Till ane dum dogge, that can nocht byte nor bark.
No prelate		10. From this day furth, se na Prelats pretend,
is to attempt		Vnder the paine of inobedience,
to restore the		At Prince or Paip to purchase ane command
custom of death-presents.	3892	Againe the kow; becaus it dois offence.
	0002	Till ony Preist we think sufficience
No person but of the		•
blood-royal		Ane benefice for to serve God withall.
is to hold		Twa Prelacies sall na man haue, from thence,
a plurality.	3896	Without that he be of the blude Royall.
Mortuaries		11. Item, this prudent counsall hes concludit,
are to be		Sa that our haly Vickars be nocht wraith,
done away		From this day furth, thay salbe cleane denudit
with, as being detrimental to	3900	Baith of cors-present, cow, and vmest claith;
the commonalty;	5000	To pure commons becaus it hath done skaith.
		And, mairouer, we think it lytill force,
and the Barons		Howheit the Barronns thairto will be laith,
are no longer		Trownert the Dantouns thanto with be faith,

3904	From thine furth thay sall want thair hyrald	to exact
	hors.	heriots.
	12. It is decreit, that, in this Parliament,	All persons
	Ilk Bischop, Minister, Priour, and Persoun,	having the
	To the effect thay may tak better tent	cure of souls are, for the
3 908	To saulis vnder thair dominionn,	good of those
	Efter the forme of thair fundationn,	under them,
	Ilk Bischop in his Diosie sall remaine,	to confine them- selves to their
	And everilk Persone in his parachoun,	charges, minis-
3912	Teiching thair folk from vices to refraine.	tering as is due.
	13. Becaus that clarks our substance dois	In time to
	consume	come, no more money is to
	For bils and proces of thair prelacies,	go to Rome,
	Thairfoir thair sall na money ga to Rome,	for offices in
3916	From this day furth, for any benefice,	the Church, Archbishoprics
	Bot gif it be for greit Archbischopries.	excepted. 88.
	As for the rest, na money gais at all,	Peter and Paul
	For the incressing of thair dignities,	are, herein, to be your
3920	Na mair nor did to Peter nor to Paull.	example.
	14. Considering that our Preists, for the maist	As our priests,
	part,	for the most
	Thay want the gift of Chastitie, we se,—	part, want
	Cupido hes sa perst them throch the hart,—	the gift of
3924	We grant them licence and frie libertie	chastity, they may marry
	That thay may have fair Virgins to thair wyfis,	maids, and so
	And sa keip matrimoniall Chastitie,	avoid sinful
	And nocht in huirdome for to leid thair lyfis.	lives.
3928	15. This Parliament, richt sa, hes done	Barons are no
	conclude,	longer to marry
	From this day forth, our Barrouns temporall	the illegitimate
	Sall na mair mix thair nobil ancient blude	children of
	With bastard bairns of Stait Spirituall.	prelates.
3932	Ilk stait amang thair awin selfis marie sall.	Noblemen offend-
	Gif Nobils marie with the Spritualitie,	ing by such
	From thyne, subject thay salbe, and all	unions shall
	Sal be degraithit of thair Nobilitie,	be disennobled,

and shall so	3936	And from amang the Nobils cancellit,
remain until, on payment		Vnto the tyme thay by thair libertie,
of a fine, they be rehabilitated.		Rehabilit be the ciuill magistrate.
In like manner,		And sa sall marie the Spiritualitie:
ecclesiastics are	3940	Bischops with bischops sall mak affinitie;
to find wives in their own		Abbots and Priors, with the Priores;
order, after		As Bischop Annas—in Scripture we may se,-
ancient precedent.		Maryit his dochter on Bischop Caiphas.
Such are the	3944	Now have 3e heard the Acts honorabill
Acts of this		Devysit in this present Parliament,
Parliament.		To Common-weill, we think, agreabill.
Let them		All faithfull folk sould heirof be content
be obeyed.	3948	Them till observe with hartlie trew intent.
None but the		I wait nane will against our Acts rebell,
malicious will		Nor till our law be inobediem,
resist them.		Bot Plutois band, the potent prince of hell.
		• • •

(Heir sall Pauper cum befoir the King, and say:)

PAVPER.

	20 20	T :0
My blessing	3952	I gif 30w my braid bennesoun,
for your bounty		That hes givin Common-weill a goun.
and for your		I wald nocht, for ane pair of plackis,
noble Acts!		3e had nocht maid thir nobill Actis.
May you use	3956	I pray to God and sweit Sanct Geill
them well.		To gif yow grace to vse them weill.
O'eyed, they		Wer thay weill keipit, I vnderstand,
will benefit;		It war great honour to Scotland.
declared, they	3960	It had bene als gude 3e had sleipit,
should be observed.		As to mak acts, and be nocht keipit.
But behead		Bot I beseik 30w, for Alhallows,
Deceit and his companions,		To heid Dissait, and hang his fellows,
and banish Flattery, the	3964	And banische Flattrie aff the toun;
scoundrel,		For their was never sie and loun.
Then we had, all,		That beand done, I hauld it best
better rest		That everie man ga to his rest.

CORRECTIONN.

3968 As thou hes said, it salbe done.

Suyith! Sergeants, hang 3on swingeours sone.

It shall be so.

Sergeants!

(Heir sul the Sergeants lous the presoners out of the stocks, and leid them to the gallows.)

FIRST SERGEANT.

Cum heir, sir Theif; cum heir, cum heir.

Quhen war 3e wont to be sa sweir?

3972 To hunt Cattell 3e war, ay, speidie;

Thairfoir 3e sall weaue in ane widdie.

Here, Thief!
You were not so slow in stealing.
You must swing.

THIFT.

Man 1 be hangit? Allace! allace!

Is thair nane heir may get me grace?

3976 3it or I die, gif me ane drink.

Will no one

save me?

Give me a drink.

FIRST SERGEANT.

Fy! huirsun carle. I feil ane stink.

Phew!

THIFT.

Thocht I wald nocht that it war wittin, Sir, in gude faith I am bedirtin.

To wit the veritie, gif 3e pleis,

Louse down my hois, put in 30ur neis.

3980

You can tell what has happened, if you use your nose.

FIRST SERGEANT.

Thou art an limmer, I stand foird.

Slip in thy head into this coird;

3984 For thou had never ane meiter tippit.

Raseal, slip your head into this cord,—a good fit.

THIFT.

Allace! This is ane fellon rippit.

A bad go, this!

(Pausa.)

The widdifow wairdanis tuke my geir,
And left me nether hors nor meir.

I have been stripped of 526 ANE SATYRE.

all; and now	3988	Nor earthlie gude that me belangit.
1 must be hanged.		Now, walloway! I man be hangit.
Repent,		Repent 3our lyfis, 3e plaine oppressours,
evil-doers;		All 3e misdoars, and transgressours;
or else confess,	3992	Or ellis gar chuse 30w gude confessours,
and make ready,		And mak 30w forde:
If you stay, and		For, gif 3e tarie in this land,
if Correction lays hands on you,		And cum vnder Correctionns hand,
a noose will be	3996	3our grace salbe, I vnderstand,
your grace.		Ane gude scharp coird.
Farewell,		Adew! my bretheren, common theifis,
fellow-thieves!		That helpit me in my mischeifis.
Farewell,	4000	Adew! Grosars, Nicksons, and Bellis:
ye cunning		Oft haue we run outthoart the fellis.
in our craft,		Adew! Robsonis, Hansles, and Pyllis,
nimble of		That in our craft hes mony wylis,
foot, strong	4004	Lytils, Trumbels, and Armestrangs.
of hand, whose		Adew! all theifis that me belangs,
names are so		Tailgeours, Curwings, and Elwands,
many that 1		Speidie of fut, and wicht of hands,—
have no time	4008	The Scottis of Ewisdaill, and the Graimis
to repeat them!		I have na tyme to tell 3our namis.
1f Correction		With King Correction and 3e be fangit,
eatches you, it will be all up with you.		Beleif, richt weill, 3e wilbe hangit.

FIRST SERGEANT.

;

Make haste! 4012 Speid hand, man, with thy clitter clatter.

THIFT.

But give me
For Gods saik, sir, let me mak watter.
Howbeit I haue bene cattel-gredie,
relieve nature.

It schamis to pische into ane widdie.

(Heir sal Thift be drawin rp, or his figour.)

SECVND SERGEANT.

Deceit! 4016 Cum heir, Dissait, my compangeoun.

Saw ever ane man lyker ane loun, To hing vpon ane gallows? What a rascal to hang!

DISSAIT.

This is an euch to make me mangit. l am stunned. 4020 Duill fell me, that I man be hangit! I to be hanged? Let me speik with my fallows. Let me speak, I trow wan-fortune brocht me heir. I am unlucky, Quhat mekill feind maid me sa speidie? Seven years ago it was 4024 Sen it was said, it is sevin zeir, foretold I should That I sould weave into ane widdie. be hanged. I leirit my maisters to be gredie. I taught greed. Adew! for I se na remeid. I am done for. This comes of 4028 Luke quhat it is to be evil-deidie. evil courses.

SECVND SERGEANT.

Now in this halter slip thy heid. Stand still. Me think 3e draw aback.

Slip your head in.

Do you flinch F

DISSAIT.

Allace! Maister, 3e hurt my crag,

You hurt my neck.

SECVND SERGEANT.

4032 It will hurt better, I woid an plak, Richt now, quhen 3e hing on ane knag.

It will hurt more directly.

DISSAIT.

Adew! my maisters, merchant men.

I haue 30w servit, as 3e ken,

4036

Truelie, baith air and lait.

I say to 30w, for conclusioun,

I dreid 3e gang to confusioun,

Fra tyme 3e want Dissait.

4040

I leirit 30w, merchants, mony ane wyle,

Vpalands wyfis for to begyle,

Vpon ane markit-day.

Farewell,
merchantment,
whom I have
served well!
You will fare
ill, without
Deceit.
I taught you
to cheat the

country wives.

040		ANE SATYRE.
and to palm off on them worthless wares for sound.	4044	And gar them trow 3 our stuffe was gude, Quhen it was rottin,—be the Rude!— And sweir it was nocht sway.
I was always		I was ay roundand in 30ur ear,
whispering you,		And leirit 30w for to ban and sweir
and putting you	4048	Quhat 3our geir cost in France,
up to tricks. It is well that Correction knows not of your craft. I taught you to mix new wine and old;	4052	Howbeit the Devill ane word was trew. 3our craft gif King Correctioun knew, Wald turne 3ow to mischance. I leirit 3ow wyllis many fauld: To mix the new wyne and the auld,—
to buy cheap		That faschioun was na follie;—
and sell dear;		To sell richt deir, and by gude chaip;
and the art of	4056	And mix Ry-meill amang the saip,
adulteration.	1000	And Saiffrone with Oyl-dolie.
Remember usury,		Forget nocht ocker, I counsall 30w,
imitating		Mair then the vicker dois the kow,
your betters.	4060	Or Lords thair doubill maill.
Never mind		Howbeit 3our elwand be too skant,
scant measure		Or 3our pound-wecht thrie vnces want,
or short weight.		Think that bot lytill faill.
Good-bye, old	4064	Adew! the greit Clan Iamesone,
friends. 1 was		The blude Royal of Clappertoun:
true to you;		I was, ay, to 30w trew.
and you will		Baith Andersone and Paterson
grieve for me, especially Tom	4068	Above them all, Thome Williamsone,
Williamson.		My absence 3e will rew.
Tom, pray for		Thome Williamsone, it is 30ur pairt
me heartily,		To pray for me with all 3our hairt,
and reflect on my doings; for	4072	And think vpon my warks;
you learned from me how		How I leint 30w ane gude lessoun,
to cheat the		For to begyle, in Edinburgh toun,
Bishop and his clerks,		The Bischop and his Clarks.
Young merch-	4076	3e, 3oung merchants, may cry allace:
ants, you may		For wanting of 3our wonted grace,
curse yonder king.		3on curst King 3e may ban.

Had I leifit bot halfe ane zeir,

1 sould haue leirit zow crafts perqueir.

To begyle wyfe and man.

How may ze, merchants, mak debait,

Fra tyme ze want zour man Dissait !

4084

For zow I mak great cair.

Without I ryse fra deid to lyfe,

I wait weill, ze will never thryfe

Farther nor the fourth air.

In six months more I would have made you adepts.
You will strive fruitlessly, without Deceit.
Unless I come to life, you will not

thrive many

generations.

(Heir sal Dissait be drawin vp, or ellis his figure.)

FIRST SERGEANT.

4088 Cum heir, Falset, & mense the gallows.

3e man hing vp amang 3our fallows,

For 3our cankart conditioun.

Monie ane trew man haue 3e wrangit:

4092 Thairfoir, but doubt, 3e salbe hangit,

But mercie or remissioun.

Come, Falsehood, and grace the gallows, with your mates.

For your wrong-doing you must swing.

FALSET.

Allace! Man I be hangit, to? Ouhat mekill Devil is this ado? 4096 How came I to this cummer? My gude maisters, 3e craftsmen, Want 3e Falset, full weill I ken, 3e will, all, die for hunger. 4100 3e, men of craft, may cry allace. Quhen 3e want me, 3e want 3our grace; Thairfoir, put into wryte My lessouns that I did 30w leir. Howbeit the commons eyne 3e bleir, 4104 Count 3e nocht that ane myte. Find me ane Wobster that is leill, Or ane Walker that will nocht steill,— Thair craftines I ken.— 4108

How did 1 inem
this misance of
being hanged?
Craftsmen, you
will starve, without Falsehood.
As you will
miss me,
note down my
instructions.
Don't mind
practising guile.
Is any weaver
or fuller
honest?

A miller that		Or ane Millair that hes na falt,
will not steal you		That will nather steill meall nor malt,
may count holy.		Hauld them for halie men.
Among butchers,	1112	At our fleschers tak 3e na greife.
to blow up their		Thocht thay blaw leane mutton and beife,
meat is only		That thay seime fat and fair,
a joke:		Thay think that practick bot ane mow.
and I taught 4	1116	Howbeit the Devill a thing it dow,
it to them.		To thame I leirit that lair.
Tailors, too,		I leirit Tail; cours, in everie tonn,
learned from me,		To schaip fyue quarters in ane goun,
in the towns. 4	120	In Angus, and in Fyfe.
Country tailors		To vplands Tailzeours I gaue gude leife
I allowed		To steill ane sillie stump, or sleife,
to cabbage,		Vnto Kittok, his wyfe.
Andro Fortoun	124	My gude maister, Andro Fortoun,
will be frantic		Of Tailzeours that may weir the croun,
about me;		For me he will be mangit.
and Tailor		Tailgeour Babarage, my sone and air,
Babarage will 4	128	I wait, for me will rudlie rair,
roar at seeing me hanged.		Fra tyme he se me hangit.
Not so Deacon		The barfit Deacon, Iamie Ralfe,
Jamie Ralfe,		Quha never sit bocht kow nor calfe,
honest fool; 4	132	Becaus he can nocht steall;
nor Willie		Willie Cadzeoch will make na plead,
Cadyeoch, the		Howbeit his wyfe want beife and bread.
selfish maltworm.		Get he gude barmie aill.
To the brewers 4	136	To the brousters of Cowper toun
of Cowpertown		I leife my braid black malesoun,
1 leave a hearty curse.		Als hartlie as I may.
They think it		To make thinne aill thay think na falt,
	140	Of mekill burne and lytill malt,
washy ale.	. 10	Agane the market-day.
		And thay can mak, withoutin doubt,
Do you know		And thay can mak, withouth doubt, And kynde of aill thay call Harns-out.
how they make	111	~
harns-out? 4	111	Wait 3e how thay mak that !

	Ane curtill queine, and laidlie Iurdane,	A nasty hussy
	Of strang wesche scho will tak ane iurdane,	puts stale into
	And settis in the gyle-fat.	the mashing-
4148	Quha drinks of that aill, man or page,	vat ; and the ale
4140	It will gar all his harnis rage.	burns the
	That iurdane I may rew:	brains.
	·	This I know
4170	It gart my heid rin hiddie giddie.	from trial :
4152	Sirs, God! nor I die in ane widdie,	and I tell
	Gif this taill be nocht trew.	the truth.
	Speir at the Sowtar, Geordie Sillie,	Ask Geordie Sillie how it
	Fra tyme that he had fild his bellie	was with him, when he had
4156	With this vnhelthsum aill.	drunk of it.
	Than all the Baxters will I ban,	My curse
	That mixes bread with dust and bran,	on cheating
	And fyne flour with beir maill.	bakers!
4160	Adew! my maisters, Wrichts and Maissouns.	Wrights and
	I have neid to leir 30w few lessouns:	masons under- stand my
	3e knaw my craft perqueir.	arts well;
	Adew! blak-Smythis and Loriners.	and cordwainers
4164	Adew! 3e eraftie Cordiners,	know how to
	That sellis the schone over deir.	charge for shoes.
	Gold Smythis, fair-weill! aboue them all.	Farewell, gold-
	Remember my memoriall,	smiths, you
4168	With mony ane sittill cast.	who do not
	To mix, set 3e nocht by twa preinis.	stick at mixing base metal with
	Fyne Ducat gold with hard Gudlingis,	gold, after my
	Lyke as I leirnit 30w last.	lessoning.
4172	Quhen I was ludgit vpaland,	The country
	The Schiphirds maid with me ane band,	shepherds
	Richt craftelie to steill.	I initiated in stealing.
	Than did I gif ane confirmationn	Henceforth,
4176	To all the Schiphirdis of this Natioun,	shepherds,
	That thay sould never be leill,	thanks to me,
	And ilk ane to reset ane other.	are safe to be dishonest.
	I knaw fals Schiphirds, fyftie fidder,—	Little is
4180	War thair canteleinis kend,—	known of the
1100	The shall cancer into Rena, -	

tricks to		How thay mak, in their conventiouns,
which they		On montans, far fra ony touns,
agree together.		To let them never mend.
Craftsmen,	4184	Amang craftsmen, it is ane wonder
too, are seldom		To find ten leill amang ane hunder:
trusty.		The treuth I to 30w tell.
But I must be	4188	Adew! I may na langer tarie.
off, to the King of the Fays,		I man pas to the King of Farie,
or else to hell.		Or ellis the rycht to hell.
		(Heir sall he luke vp to his fallows hingand.)
Alas! No one		Wa is me! For the gude common thift,
ever tried harder than		Was never man maid ane mair honest schift
Common Thief to live honestly.	4192	His leifing for to win.
He was a rare		Thair was nocht ane, in all Lidsdaill,
hand at spiriting		That ky mair craftelie culd staill,
away cows.		Quhair thou hings on that pin.
Satan take	4196	Sathan ressaue thy saull, Dissait!
thy soul,		Thou was to me ane faithfull mait,
faithful Deceit!		And, als, my father brother.
The merchants		Duill fell the sillie merchant men!
will never find	4200	To mak them service, weill I ken,
your equa!.		Thaill never get sic ane vther.
	(He)	ir sall thay festin the coard to his neck, with ane dum
		countenance. Thairefter, he sa'l say:)
V he will go		Gif any man list for to be my mait,
with me		Cum follow me; for I am at the gait.
Come, ye	4204	Cum follow me, all eatyfe, covetous Kings,
masterful kings,		Reaners, but richt, of vthers Realmis and Rings,
invaders,		Togidder with all wrangous conquerours.
oppressors,		And bring, with 30w all publick oppressours,
with Pharaoh,	4208	With Pharao, King of Egiptians:
to hell.		With him, in hell, salbe 3our recompence.
Shedders of		All cruell schedders of blude innocent,
innocent blood,		Cum follow me; or ellis rin and repent.
and grasp ng	4212	Prelats that hes ma benefeits nor thrie,

And will nocht teich nor preiche the veritie, and idle prelates. Without at God, in tyme, thay cry for grace. unrepenting, In hiddeous hell I sall prepair thair place. will be lost. Come, false 4216 Cum follow me, all fals corruptit Indges. indges. With Pontius Pilat I sall prepair 3our ludges, and Pontins Pilate. All 3e officials that parts men with thair wyfis, Ye that part Cum follow me; or els gang mend sour lyfis; man and wife. With all fals leiders of the constric law, 4220that abuse With wanton Scribs and Clarks, intill ane raw, the law to That to the puir maks mony partiall traine, the injury Syne, hodie ad octo bids them cum againe. of the poor, 4224 And 3e that take rewairds at baith the hands. and that take bribes, must go 3e sall, with me, be bund in Baliels bands. with me. Cum follow me, all curst vnhappie wyfis, Unfaithful wives, That with your gudemen dayly flytis and stryfis, who vex their husbands and And quyetlie with rybalds makes repair, 4228 wrong them, And taks na cure to make ane wrangous air. will be rewarded 3e sal, in hel, rewairdit be, I wein, in hell, with With Iesabell, of Israell the Queene. Jezebel. 4232 I have ane curst vnhappie wyfe, my sell. And what a Wald God scho war befoir me into hell! wife 1 have! That Bismair, war scho thair, withoutin doubt, She would turn the Devil himself Out of hell the Devill scho wald ding out. out of hell. 3e marvit men, evin as 3e luife 3our lyfis, Married men, 4236 Let never preists be hamelie with 3our wyfis. beware of priests. Me they have My wyfe with preists sho doith me greit onricht, cuckolded And maid me nine tymes cuckald, on ane nicht. roundly. Good-bye! 4240Fairweil! For I am to the widdie wend; Falsehood never made a For guhy falset maid never ane better end. better end.

(Heir sal he be heisit vp, and not his figure; and an Craw or ane Ke salbe castin vp, as it war his saull.)

FLATTRIE.

Haue I nocht chaipit the widdie weil? 3ea, that I haue, be sweit Sanct Geill! How well I have escaped scragging!

For I deserved	4244	For I had nocht bene wrangit;
it even more		Becaus I servit,—be Alhallows!—
richly than my		Till haue bene merchellit amang my fellowis,
companions,		And heich aboue them hangit.
in that 1	4248	I maid far ma falts nor my maits:
beguiled the		I begylde all the thrie estaits
three Estates.		With my hypocrisie.
With my hood		Quhen I had on my freirs hude,
on, I was thought good.	4252	All men beleifit that I was gude.
Am 1!		Now indge 3e gif I be.
Let the greatest		Tak me an rackles rubyatour,
of rascals		Ane theif, ane tyrane, or ane tratour,
only don a	4256	Of everie vyce the plant;
friar's dress,		Gif him the habite of ane freir,
and the wives		The wyfis will trow, withoutin weir,
will deem him		He be ane verie Saint.
a very saint.	1000	
That dress	4260	I knaw that cowle and skaplarie
covers more		Genners mair hait nor charitie,
heat than charity,		Thocht thay be blak or blew.
ls a wolf		Quhat halines is thair within
in a sheep's	4264	Ane wolfe cled in ane wedders skin?
skin holy ?		Indge 3e gif this be trew.
But, escaped,		Sen I have chaipit this firie farie,
1 will not stay		Adew! I will na langer tarie,
to chatter.	4268	To cumber 30w with my clatter;
l will go,		Bot I will, with ane humbill spreit,
humbly, and teach the Hermit		Gang serve the Hermeit of Lareit,
of Loretto how to flatter.		And leir him for till flatter.
		(Hoje out water Fals)

(Heir sal enter Foly.)

FOLIE.

Good-day! Dou't you return any salute?
Drunk fools are glad.
Dou't you henow me?

Gude day, my Lords, and, als, God saine!
Dois na man bid gude day againe?

Quhen fuillis ar fow, then ar thay faine.

Ken 3e nocht me?

4276 How call thay me can 3e nocht tell?

Now, be him that herryit hell!

I wait nocht how thay call my sell,

Bot gif I lie.

My name?
I don't know,
myself, unless
I lie.

DILIGENCE.

4280 Quhat brybour is this that maks sie beiris?

What beggarly wretch is this?

FOLIE.

The feind ressaue that mouth that speirs! Gude-man, ga play 30w with 30ur feiris,
With muck vpon 30ur mow.

Out on you that ask! Go and play with your fellows.

DILIGENCE.

4284 Fond fuill, quhair hes thou bene sa lait?

Where have you been so late?

FOLIE.

Marie! Cummand throw the Schogait. Bot thair hes bene ane great debait Betwixt me and ane Sow.

I have had
a quarrel
with a sow.
I managed to

4288 The Sow cryit guff, and I, to-ga:

Throw speid of fute, I gat awa;

Bot, in the midst of the cawsa,

I fell into ane midding.

run away, but fell into a

4292 Scho lap vpon me, with ane bend.

Quhaever the middings sould amend,
God send them are mischevous end!

dung-heap.
She sprang

on me.

For that is bot Gods bidding; As I was pudlit thair, God wait, Bot with my club I maid debait, Bless the dung-heaps! Bemired there, if I had not

Ise never cum againe that gait,
I sweir 30w, be Alhallows!

had my elub,

I should never
have saved

myself.

4300 I wald the officiars of the toun,
That suffers sic confusioun,

4296

The officers of the town should be made to rue It for their

negligence.

That thay war harbreit with Mahown, Or hangit on one gallows. 536

justice to all.

ANE SATYRE.

The Devil take those who leave the country uncared-for! I wish the Provost would look to the dung-heap where I met my mischance.	4304	Fy, fy, that sic ane fair cuntrie Sould stand sa lang but policie! I gif them to the Devill, hartlie, That hes the wyte. I wald the Provost wald tak in heid Of 30n midding to make remeid, Quhilk pat me and the Sow at feid. Quhat may I do bot flyte?
Diligence, bring yonder fool hither.	4312	Pas on, my servant Diligence, And bring 30n fuill to our presence.
At once. Folly, go to the King.		That sall be done, but tarying. Foly, 3e man ga to the King.
Is that he, with the gilt cap?	4316	FOLIE. The King? Quhat kynde of thing is that? Is 30n he, with the goldin Hat?
Yes. Come along.		JOILIGENCE. 3 on same is he. Cum on thy way.
Good-day! I have a complaint to make.	4320	FOLIE. Gif 3e be King, God 3ow gude day. I have ane plaint to make to 3ow. REX HYMANITAS.
Against whom?		Quhom on, Folie?
A sow. She has sworn to slay or to main me. You should do	4324	Marie! On ane Sow. Sir, scho hes sworne that scho sall sla me, Or ellis byte baith my balloks fra me. Gif 3e be King,—be Sanct Allan!—

3e sould do Iustice to ilk man.

Had 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 toun
Ane King, callit Correctioun.

I pray 30w tell me quhilk is he.

My club alone saved me. Which is King Correction, who, they say, has

come to town?

DILIGENCE.

4332 3on, with the wings. May nocht se?

4336

4340

He with the wings,

FOLIE.

Now, wallie fall that weill fairde mow!
Sir, I pray 30w correct 30n Sow,
Quhilk with hir teith, but sword or knyfe,
Had maist haue reft me of my lyfe.
Gif 3e will nocht mak correctioun,
Than gif me 30ur protectioun
Of all Swyne for to be skaithles,
Betuix this toun and Invernes.

Bless him!

Sire, correct
yonder sow
for all but
killing me.

If you will not,
then protect me
from all swine
between here
and Inverness,

DILIGENCE.

Foly, hes thou are wyfe at hame?

Have you a wife?

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 thunder-blasts.

Yes, and nearly dead, I imagine. I don't know what has come to her; but she was in a very bad way all the night long.

DILIGENCE.

Peradventure scho be with bairne.

Perhaps she is pregnant.

FOLIE.

Allace! I trow scho be forfairne. Scho sobbit, and scho fell in sown; She is almost worn out, I think. 538 ANE SATYRE.

She fell into a swoon; and	4352	And than thay rubbit hir vp and doun. Scho riftit, routit, and maid sic stends,
then they rubbed her up		Scho zeild, and gaid at baith the ends,
and down;	1950	Till scho had eastin ane cuppill of quarts;
and then she got some	4356	Syne, all turnit to ane rickill of farts. Scho blubert, bockit, and braikit still;
comfort, but to the great		Hir arsse gaid evin lyke ane wind-mill.
discomfort of		Scho stumblit, and stutterit, with sic stends,
everybody around.	4360	That scho recantit at baith the ends.
And she was		Sik dismell drogs fra hir scho schot, Quhill scho maid all the fluir on flot.
quite unable to control		Of hir hurdies scho had na hauld,
herself.	4364	Quhill scho had twmed hir mony fauld.

DILIGENCE.

You	had	better
take	her	to
the o	locto	rs.

Better bring hir to the Leitches heir.

FOLIE.

Pshaw! She is		
not to be moved,		
she is in such	4368	
a condition;		
and she con-		
stantly cries		
for a priest.	4372	

Trittill trattill! Scho may nocht steir. Hir verie buttoks maks sie 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 cryis, a preist! a preist! With ilk a quhillie lillie.

DILIGENCE.

Didn't she recover at last? Recoverit scho nocht, at the last?

FOLIE.

Yes, but noisily. I pity her, when she sighs.

3ea; bot, wit ze weil, scho fartit fast. Bot, quhen scho sichis, my hart is sorie.

DILIGENCE.

Does she drink at all ?

4376 Bot drinks seho ocht ?

3e,—be Sanct Marie!— Well, she does Ane quart at anis it will nocht tarie, not stick at a And leif the Devill a drap. quart at once, 4380 Than sie flobbage scho layis fra hir, but with disagreeable con-About the wallis, God wait, sic wair! sequences; Quhen it was drunkin, I gat to skair and I get the The lickings of the cap. leavings. DILIGENCE. What is in 1384 Quhat is in that creill, I pray the tell. that basket? FOLIE. I have fools-Marie! I have Folie-Hats to sell. caps to sell. DILIGENCE. Sell me one I pray the, sell me ane or tway. or two. FOLIE. Wait till Na. Tarie quhill the market-day. market-day. I will sit down heir,—be Sanct Clune!— 4388 I will give my babes their And gif my babies thair disjune. breakfast. Cum heir, gude Glaiks, my dochter deir. Glaiks, my daughter, you Thou salbe maryit, within ane zeir, shall marry a friar within Vpon ane freir of Tillilum. 4392 a year. But thou art neither Na: thou art nather deaf nor dum. deaf nor dumb. Cum hidder, Stult, my sone and air. Stult, my boy, you are a My ioy, thou art baith gude and fair. fine fellow. 4396 Now sall I fend 30w as I may, It is hard to make shift Thocht 3e cry lyke ane Ke all day. for you.

(Heir sal the bairns cry keck, lyke ane Kae; and he sal put meat in thair mouth.)

DILIGENCE.

Get vp, Folie, but tarying,
And speid 30w, haistelie, to the King.

4400 Get vp. Me think the carle is dum.

Fouy, nasten to the King.

Get up!

Bah! Bah! Now, bum, balerie, bum, bum.

DILIGENCE.

Out of this trance, and get up; or else I will take your wallet.

Shame on you.

I trow the trucour lyis in ane trance.

Get vp, man, with ane mirrie mischance;

Or—be Sanct Dyonis of France!—

Ise gar the want thy wallet.

It's schame to se, man, how thow lyis.

FOLIE.

Wa! 3it againe? Now, this is thryis. If I get up The Devill wirrie me, and I ryse, 4408again I will Bot I sall break thy pallet. break your pate. Me think my pillok will nocht ly doun. I am overcome Hauld down 3our head, 3e lurdon loun. at sight of 4412 3on fair las with the Sating goun yonder fair lass Gars 30w thus bek and bend. in a satin gown. Take, thair, ane neidill for your cace. If I had you in Now, for all the hiding of your face, a quiet place, Had I sow in ane quyet place, 4416 you would not 3e wald nocht waine to flend. wish to run away. Thir bony armis, that ar cled in silk, You pretty-armed Ar evin als wantoun as any wilk. thing, I should I wald forbeir baith bread and milk, 4420 like to kiss To kis thy bony lippis. your lips. Suppois 3e luke as 3e war wraith, Angry as you look, if chance War ze at quyet behind ane claith, favoured, you 4424 3e wald not stick to preife my graith would try With hobling of your hippis. my mettle.

DILIGENCE.

Come to the King, and stop your prating.

Here is Folly, the 4428

Lo! heir is Folie, sir, alreadie,—

Ane richt sweir swingeour, be our Ladie!

Thou art not half sa sweir, thy sell. Quhat meins this pulpit, I pray the tell.

And you? What means this pulpit?

DILIGENCE.

4432 Our new Bischops hes maid ane preiching;Bot thou heard never sic pleasant teiching.3on Bischop wil preich throch the coast.

Our new Bishops preach. You never heard such pleasant instruction.

FOLIE.

Than stryk ane hag into the poast; Note that; for For I hard never, in all my lyfe, 4436I never heard Ane Bischop eum to preich in Fyfe. of the like. Gif Bischops to be preichours leiris, If Bishops Wallaway! quhat sall word of freiris? learn to preach, 4440 Gif Prelats preich in brugh and land, I suspect The sillie freirs, I vnderstand. that the friars Thay will get na mair meall nor malt; will starve Sa, I dreid, freirs sall die for falt. to death. 4444 Sen sa is, that 3on nobill King If that King gives bishopries Will mak men Bischops for preiching, for preaching, Quhat say 3e, sirs? Hauld 3e nocht best why should not That I gang preich, amang the rest? I preach? 4448 Quhen I have preichit on my best wayis, After preaching as best I can, Then will I sell my merchandise I will go sell my To my bretherin and tender maits wares among That dwels among the thrie estaits; the three Estates, 4452 For I have, heir, gude chaifery to any fool Till any fuill that lists to by. that will buy. (Heir sall Foly hing vp his hattis on the pulpet, and say:) I wish I had a God sen I had ane Doctours hude! doctor's hood.

REX HVMANITAS.

Quhy, Folie? Wald thou mak ane preiching?

Would you preach?

I would, and in 4456 3ea, that I wald, sir,—be the Rude!—
plain words.

But eyther flattering or fleiching.

REX HVMANITAS.

Now, brother, let vs heir his teiching,—
what he says.

To pas our tyme,—and heir him raife.

DILIGENCE.

The kitchen and the pots best befit him.

Shall I act as clerk for you?

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.

First, the fiend take that ugly face!

A464 Now, at the beginning of my wark,
The feind ressaue that graceles grim!

(Heir sal Folie begin his sermon, as followis:)

Stultorum numerus infinitus. Solomon, the Salomon, the maist sapient King, wisest King 4468 In Israell quhan he did ring, of Israel, has Thir words, in effect, did write: said that fools The number of fuillis ar infinite. are innumerable; I think na schame—sa Christ me saife! and I am not 4472To be ane fuill, among the laife, ashamed to be Howbeit are hundreth stands heir by. one, since there Perventure als great fuillis as I. are so many. Stultorum. 1 have kindred 4476 I have, of my Genelogie, in every land, Dwelland in everie cuntrie, Earls, Dukes, Earles, Duiks, Kings, and Empriours,

Dwelland in every land,
Earls, Dukes,
Kings, &c.,—
fools now, as
they have

Dwelland in everie cuntrie,
Earles, Duiks, Kings, and Empriours,
With mony guckit Conquerours,
Quhilk dois in Folie perseveir,
And hes done sa this many zeir.

4484	Sum seiks to warldlie dignities, And sum, to sensuall vanities. Quhat vails all thir vaine honours, Nocht being sure to leife twa houris?	They aim after unsubstantial things, though life is quite uncertain.
4488	Sum greidie fuill dois fill ane box; Ane vther fuill cummis, and breaks the lox, And spends that vther fuillis hes spaird, Quhilk never thocht on them to wairde.	One fool hoards gold; and another fool steals and spends it.
4492	Sum dois as thay sould never die. Is nocht this folie? Quhat say 3e? Sapientia huius mundi stultitia est apud Deum.	Others are so foolish as to act as if they were never to die.
	Becaus thair is sa many fuillis Rydand on hors, and, sum, on muillis,	There being many wealthy fools,
4496	Heir I have bocht gude chafery Till ony fuill that lists to by,	I have bought goods for them,
4500	And, speciallie, for the thrie estaits, Quhair I haue mony tender maits; Quhilk causit them, as 3e may se, Gang backwart throw the haill cuntrie.	and, especially, for the three Estates, in which I have many mates, as appears from their acts.
	Gif with my merchandise 3c list to mell, Heir I haue Folie-Hattis to sell. Quhairfoir is this Hat, wald 3c ken?	I have fools- caps to sell. This one is for
4504	Marie! For insatiabill merchant men. Quhen God hes send them abundance,	the merchants.
4508	Ar nocht content with sufficience, Bot saillis into the stormy blastis, In Winter to get greater castis,—	abundance, they run risks in winter-time, in the teeth
	In mony terribill great torment, Against the Acts of Parliament. Sum tynis thair geir, and sum ar drounde:	of the Acts of Parliament, with various results.
4512	With this sic merchants sould be crounde.	This cap suits such.

DILIGENCE.

Quhom to schaips thou to sell that hude?

I trow, to sum great man of gude.

And this hood is for some rich man?

I would sell it to some one old and cold,	4516	This hude to sell right faine I wald Till him that is baith auld & cald, Reddie till pas to hell, or heavin,
ready to die, with a family		And hes fair bairns, sax or seavin, And is of age fourscoir of 3eir,
of children, and who, yet,	4520	And taks ane lasse to be his peir,
weds a mere girl, trusting that she will		Quhilk is nocht fourteine zeir of age, And ioynis with hir in mariage,
not make him	4504	Geifand hir traist that scho nocht wald
a euckold. For the like of him this	4524	Rycht haistelie mak him cuckald. Quha maryes, beand sa neir thair dead,
cap is suited.		Set on this Hat vpon his head.

DILIGENCE.

What cap is this? Quhat Hude is that, tell me I pray the.

FOLIE.

This cap is holy	4528	This is ane haly Hude, I say the.
and ordained,		This Hude is ordanit, I the assure,
and is for		For Sprituall fuillis that taks in cure
spiritual fools		The saullis of great Diosies,
who, unfit, under- take cures from	4532	And regiment of great Abesies,
mere motives		For gredines of warldlie pelfe,
of gain,		Than can nocht iustlie gyde them selfe.
and sell them-		Vthers sauls to saife it settis them weill,
selves to Satan.	4536	Syne, sell thair awin saullis to the Deuill
This cap is		Quhaever dois sa, this I conclude,
proper for such.		Vpon his heid set on this Hude.

DILIGENCE.

Are such in the		roly, is thair ony sie men
Church now?	1510	Now in the Kirk, that thou can ken?
How shall I		Now in the Kirk, that mod can ken i
recognize them?		How sall I ken them?

Na, keip that clois.

Ex operibus corum cognoscetis cos.

4544 And fuillis speik of the Prelacie,
It will be hauldin for herisie.

REX HVMANITAS.

Speik on hardling Leift the Leife.

Rey Live you leave

Speik on hardlie. I gif the leife.

FOLIE.

Than my remissioun is in my sleife.
4548 Will 3e leife me to speik of Kings?

REX HVMANITAS.

3ea: hardlie speik of all kin things.

[FOLIE.]

Conforming to my first narratioun, 3e ar, all, fuillis, be Coks passioun!

DILIGENCE.

4552 Thou leis. I trow this fuill be mangit.

FOLIE.

Gif I lie, God! nor thou be hangit.

For I haue heir—I to the tell,—
Ane nobill cap imperiell,

4556 Quhilk is nocht ordanit bot for doings
Of Empreours, of Duiks, and Kings,—
For princelie and imperiall fuillis:
Thay sould haue 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.

to speak.

Then I am safe. May I speak of kings?

Yes, of all the like.

As I said before, you are, all, fools.

A lie. He is demented.

Not so.

For I have, here, a noble cap, suited for royal fools of every

sort and description.

Princes confuse the world by their pride, and, to satisfy it, slay the innocent.

England would have troubled us sorely, but for the aid of France.	4564	Quhat cummer haue 3e had, in Scotland, Be our auld enemies of Ingland? Had nocht bene the support of France, We had bene brocht to great mischance.
And now the	4568	Now, I heir tell, the Empreour,
Emperor is		Schaippis for till be ane Conquerour,
going to blows		And is muifing his ordinance
with France.		Against the Nobill King of France.
His reason I	4572	Bot I knaw nocht his iust querrell,
know not		That he hes for till mak battell.
Princes in		All the Princes of Almanie,
general are, this		Spain; , Flanders, and Italie,
year, in a com- motion, which	4576	This present zeir, ar in ane flocht:
some will regret.		Sum sall thair wages find deir bocht.
The Pope has		The Paip, with bombard, speir, and scheild,
sent his army		Hes send his armie to the feild.
into the field,	4580	Sanct Peter, Sanct Paull, nor Sanct Androw
outdoing the old Saints.	1000	Raisit never sic ane Oist, I trow.
Is this charity?		Is this fraternall charitie?
Or is it folly?		Or furious folie? Quhat say 3e?
Christ taught	4584	Thay leird nocht this at Christis Scuillis:
not this foolish-	1001	Thairfoir, I think them verie fuillis.
ness; for such		I think it folie,—be Gods mother !—
it is, among		
Christians.		Ilk Christian Prince to ding down vther.
For them is	4588	Becaus that this hat sould belang them,
this cap.		Gang thou, and part it evin amang them.
Fulfilled, now, is Merlin's pro-		The Prophesie, withouttin weir,
phecy,		Of Merling beis compleit this 3eir.
which I learnt from my grand-	4592	For my gudame, the Gyre Carling,
mother;		Leirnde me the Prophesie of Marling;
and thus it		Quhairof I sall schaw the sentence,
runs.		Gif 3e will gif me audience:
	4596	Flan, Fran resurgent, simul Hispan viribus
Merlin's		vrgent,
prophecy.		Dani vastabunt, Vallones valla parabunt.

Sic tibi nomen in a mulier cacavit in olla. Hoc epulum comedes.

DILIGENCE.

5600 Marie! That is ane il-sauorit dische.

A foul mess.

FOLIE.

Sa, be this Prophesic plainlie appeirs, So, friars are That mortall weirs salbe among freirs. to wrangle: Thay sall nocht knaw weill, in thair closters. their religion 5604 To quhom thay sall say thair Pater nosters. being disordered. Wald thay fall to, and feeht with speir and would that sheild, they fought The feind mak cuir quhilk of them win the with spear and shield! Now of my sermon haue I maid ane end; Finally I commend you to To Gilly-mouband I gow all commend: 5608 Gilly-moubund, And I 30w all beseik, right hartfullic, Pray, too, for Pray for the saull of gude Cacaphatic. the soul of Quhilk laitlie drounit himself into Lochleavin, - Cacaphatie, who 5612That his sweit saull may be about the heavin. was drowned.

DILIGENCE.

Famous peopil, hartlie I zow requyre Take our play This lytill sport to tak in patience. in good part. We traist to God, and we leif ane other seir. Next year, if we live, we will Quhair we have failit, we sall do diligence, 5616 try to do With mair pleasure, to mak 30w recompence; better; Because we have bene, sum part, tedious, for we have been tedious, With mater rude, denude of eloquence, rude, and, perchance. 5620Likewyse, perchance, to sum men odious. invidious. Now let ilk man his way avance; Now go, and drink, and try Let sum ga drink, and sum ga dance: who can dance Menstrell, blaw vp ane brawll of France; best. 5624 Let se quha hobbils best.

5628

For I will rin, incontinent, To the Tavern, or ever I stent, And pray to God omnipotent, To send 30w all gude rest. I, myself, will run straight to the tavern, and will pray that you may, all, have good rest.

Rex sapiens, æterne Deus, genitorque benigne, Glory, praise, Sit tibi, perpetuo, gloria, laus, & honor.

and honour be to God evermore!

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 Proposts Closhead.

The

Minor Poems of Lyndesay,

NAMELY:

The Deploration of Quene Magdalene, [COMPYLIT 1537]

The Answer quhilk Schir Danid Lindesay maid to p. kingis Flyting,
[1536]

The Complaint and Publict Confessions of the Kingis Auld Hound callit Bagsche, [about 1536]

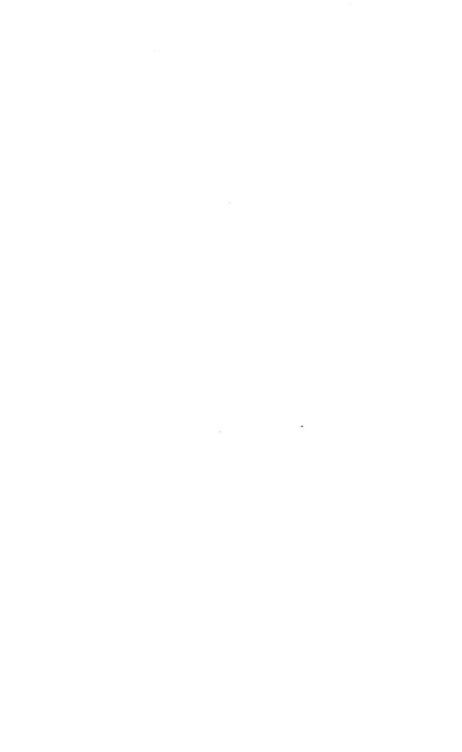
Ane Supplications to the Kingis Grace in contemptions of Syde Taillis and Missellit facis,

[AB. 1538]

Mitteis Confessioun,
[BETWEEN 1537 AND 1541]

The Justyng betnix James Watsoun and Jhone Barbour,
[ab. 1538]
[REPRINTED FROM THE WARKIS, 1568]

Ane Descriptions of Peder Coffeis having na regaird till Honestie in thair Vecations [PRINTED FROM THE BANNATYNE MS.]



THE

[Signature K]

DEPLORATIOUN

OF THE

DEITH OF QUENE MAGDALENE.

[From the Warkis, 1568.1]



Cruell Deith! to greit is thy puissance,
Denorar of all earthlie leuyng thingis;
Adam! we may the wyit of this mischance,
In thy default this cruell tyrane ringis,
And spairis nother Empryour nor Kingis.
And now, allace! hes reft furth of this land
The flour of France, and confort of Scotland.

O cruel death! thy might is too great!

4 Adam! we have thee to blame for this, that we have lo t the flower of France and 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. g 2.]

O Crewell deyth, to greit is thy puissance, Devorar of all erthly levyng thingis. Adame, we may the wyit of yis mischance; In thy default this crewell tyranne ryngis, And spairis nother empryour nor kyngis, And now, allace! hes reft² furth of this land, The flour of France, and confort of scotland.

4

² misprint rest

Printed from Lord Mostyn's copy.

552	THE DEPLORATIOUN OF QUENE MAGDALENE.	
Thy disobedience	¶ Father Adam! allace that thow abusit Thy fre wyll, being Inobedient; Thow chesit Deith, and lesting lyfe refusit,	8
made thy posterity mortal,	Thy Successioun, allace! that may repent, That thow hes maid mankynd so Impotent, That it may mak to Deith no resistance,— Exemple of our Quene, the flour of France.	12
Cruel dragon, Death!	O dreidfull Dragoun! with thy dulefull dart, Quhilk did nocht spair, of Feminine the flour, Bot cruellie did pers hir throuch the hart,	16
thou gavest her no respite to take leave of her prince.	And wald nocht giue hir respite for ane hour, To remane with hir Prince and Paramour, That scho at laiser mycht haue tane licence, Scotland on the may cry ane loud vengeance'	20
Thou didst spare Methuselah for many years, but didst devour this peerless princess in her seventeenth year	Thow leit Mathusalem leif nine houndreth zeir Thre score and nyne; bot in thy furious rage, Thow did denore this zoung Princes but peir, Or scho was compleit seuintene zeir of age;	24
	¶ Father adame, allace yat thow abusit Thy fre will! beyng inobedient, Thow cheisit deyth, and lestyng lyif refusit. Thy successioun, allace! yat may repent That thow hes maid mankynd so impotent, That it may maik to deyth no resistance, Exampill of our Queue, the flour of France!	8
	¶ O dreidful Dragone, wyth thy duilfull dart, Quhilk did nocht spair of femynine the flour, Bot crewellye did pers hir throw the hart, And wald nocht gif her resput for ane hour, To remane wyth ¹ hir prynce and paramour, That sche at laser mycht hef ² tane licence,	16 20
	Scotland on the may cry, ane solud vengence. ¶ Thow leit matussalem leist nynne hundreth zeir Thre scoir and nyne, bot in thy furious rage Thow did devoir this zowng princes but peir, Or sche was compleit seviutene zeir of age;	24

1 misprint wysh

2 hes

s and

4 humdredth

5 thew

Gredie gorman! quhy did thow nocht asswage Thy furious rage contrair that lustie Quene,		[K, back]
Tyll we some fruct had of hir bodie sene?	28	before she left any issue.
O Dame Nature! thow did no diligence Contrair this theif quhilk al the warld confoundis; Had thow with naturall targis maid defence,		Dame Nature! thou didst not intervene in her behalf.
That brybour had not cummit within hir boundis, And had bene sauit from sic mortall stoundis,	32	
This mony ane zeir: bot quhair was thy discretion, That leit hir pas, til we had sene succession?		Where was thy discretion?
Fy on 30w baith, that maid no resistance! In to 30ur Court 3e neuer had sic two,	36	Fie on you! Venus and Cupid, you interfered not
So leill Luffaris without dissimulance,		
As Iames the Fift, and Magdalene of France,	40	
Discending boith of blude Imperiall,		in favour of
To quhome in lufe I find no perigall.		lovers so true.
Gredye gorman, quhy did thow nocht asswage Thy furious rage contrar yat lustye Quene, Till we sum fruct had of hir body sene?	28	
¶ 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 cumd wytin hir bundis, And had bene sauit from sic¹ mortall stoundis This mony ane 3eir, bot quhar was thy discretioun That leit hir pas till we had sene successioun?	32	
¶ O Venus, wyth thy blind sone ² Cupido, Fy on 30w bayth yat maid no resistance! In-to 30ur court 3e neuer ³ had sic two	36	
As Iames the fift, and Magdalene of France, Discendyng boyth of blude imperiall, To quhom in lufe I find no paregall.	40	

1 misprint sit 2 blud sene 3 nener 4 fist

554	THE DEPLORATIOUN OF QUENE MAGDALENE.	
Like Leander,	For as Leander swame outthrow the flude, To his fair Lady Hero, mony nichtis,	44
James Fifth crossed the floods	So did this prince throw bulryng stremis wode With Erlis, baronis, squyaris, & with knichtis, Contrair Neptune and Eol, and there michtis,	
	And left his Realme in greit disesperance,	48
to seek his love.	To seik his Lufe, the first Dochter of France.	
	And scho lyke prudent Quene Penelope,	
	Ful constantlie wald change hym for none vther,	
And she for him left home and	And for his plesour left hir awin countre,	52
friends.	Without regard to Father or to Mother,	
	Takyng no cure of Sister, nor of Brother,	
	Bot schortlie tuke hir leif, and left thame all,	
[K ii]	For lufe of hym, to quhome lufe maid hir thrall.	56
Dame Fortune, thy favourable	O Dame Fortune! quhare was thy greit confort	
aspect proved	Till hir to quhome thow was so fauorable?	
false.	Thy slyding gyftis maid hir no support,	
	Hir hie lynage, nor Riches intellible;	60
	For as Lyander swame outhrow the flude To his fair lady Hero mony nychtis,	41
	So did this prynce, throw bulryng streimis wode,	
	Wyth erlis, barronis, squyaris, and wyth knychtis, Contrar Neptune, and eoll, and yair mychtis,	
	And left his realme in greit disaperance,	48
	To seik his lufe, the first dochter of France.	
	¶ And sche, lyke prudent Kuene penelope,	
	Ful constantly wald change him for nonne wther, And for his plesour left hir awin cuntre,	52
	Wythout regard to fader or to moder,	
	Takyng no cure of sister nor of brother, Bot schortly tuke hir leif, and left 2 vame all,	
	For lufe of him to quhom lufe maid hir thrall,	56
	O dame fortune! quhar was thy greit confort	
	Till hir to quhome thow was so fauorabil!? Thy slyding giftes maid hir no support,	
	Hir hie lynage nor Riches intellebill;	60

THE DEPLORATIOUN OF QUENE MAGDALENE.	900
I se thy puissance bene bot variable, Quhen hir father, the most hie cristinit King, Till his deir Chyld mycht mak no supporting.	I see thy power is unsteady.
The potent Prince, hir lustic lufe and Knicht, With his most hardie Noblis of Scotland,	Her husband
Contrair that bailfull bribour had no micht, Thocht all the meu had bene at his command,	to save her.
Of France, Flanderis, Italie, and Ingland, 68	Not a'l the
With fiftie thousand Millioun of tresour, Mycht nocht prolong that Ladyis lyfe ane hour.	treasures of the world could give an hour's respite.
O Paris! of all Citeis principall,	
Quhilk did resaue our Prince with laud & glorie, 72 Solempnitlie throw Arkis triumphall, Quhilk day bene digne to put in memorie.	Paris! thou didst welcome our prince with triumphal arches,
For as Pompey, efter his Victorie,	
Was in to Rome resauit with greit Ioy, So thou resauit our richt redoutit Roy.	as Rome did Pompey.
I se thy puissance bene bot variabill, Quhen hir father the moist hie cristinit kyng Till his¹ deir chyld myt mak no supportyng.	
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 had bene at his command Of France, Flanders, Italie, and Ingland; 68	
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 and glorie, Solempnitly throw arkis triumphall, Quhilk day bene ding to put in memorie; For as pompey, eftir ³ his victorie,	
Was in-to Rome ressault with greit Ioy, 76 So thow ressault tour right redoutit Roy	

So thow ressauit 4 our richt redoutit Roy.

-	_	.3
<i>i</i>)	.)	0

THE DEPLORATIOUN OF QUENE MAGDALENE.

Never was	Bot at his Mariage maid vpon the morne,	
marriage so celebrated;	Sic solace, and Solempnizatioun,	
	Was neuer sene afore, sen Christ was borne,	80
	Nor to Scotland sic consolatioun!	
it was a confirma-	There selit was the confirmation	
tion of the ancient league.	Of the weill keipit ancient alliance	
reas ac.	Maid betwix Scotland and the realme of france.	84
	maid betwix bootland and the featine of mance.	04
[K ii, back]	I neuer did se one day more glorious,	
I never saw such rich array,	So mony in so riche abil; ementis	
,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	Of Silk and gold, with stonis precious;	
is benevet	-	88
music, banquet- ing, and	Sic Banketting, sic sound of Instrumentis,	00
tournaments	With sang, and dance, & Martiall tornamentis.	
(but soon was the	Bot lyke ane storme efter ane plesand morrow,	
joy changed to sorrow).	Sone was our solace changit in to sorrow.	
	O traytour deith, quhom none may contramand!	92
What pre-	Thow mycht have sene the preparationn	
parations were made by the	Maid be the thre Estaitis of Scotland	
three estates of Scotland.	With greit confort and consolatioun,	
Condid.	,	
	T. (1)	
	Bot at his mariage maid wpone the morne, Sic solace and solempnizatioun	
	Was neuer affoir sen Christ was borne,	80
	Nor to Scotland sic consolation;	
	Thair selit was the confirmatioun Of the weil keipit ancient alliance,	
	Maid betuix Scotland and the realme of France.	84
	¶ I neuer did se one day moir glorious,	
	So mony in so riche abil; ementis	
	Of Silk and Gold, with stonis precious, Sie bankettyng, sie sownd of instrumentis,	88
	With sang and dance and marcial tornamentis;	
	Bot lyk ane storme eftir ane plesand morow,	
	Sone was our 2 solace changeit in-to sorow.	
	¶ O tratour deid! quhom none may contramand,	92
	Thow micht hef sene the preparatioun	
	Maid be the thre estaitis of Scotland, With greit confort and consolatioun,	
	,	

In enerilk Ciete, Castell, Toure, and Town, And how ilk Nobill set his hole intent To be excellent in Habilgement.	96	
Theif! saw thow nocht the greit preparatiuis Of Edinburgh, the Nobill famous toun? Thow saw the peple labouring for there lyuis To mak triumphe with trump and Clarioun!	100	How her arrival was prepared for in Edinburgh!
Sie plesour was neuer in to this Regioun, As suld haue bene the day of hir entrace, With greit propynis geuin till hir grace.	104	
Thow saw makand rycht costlie scaffalding, Depayntit weill with Gold and asure fyne, Reddie preparit for the vpsetting,	108	Scaffolds were constructed,
With Fontanis flowing watter cleir and wyne; Disagysit folkis, lyke Creaturis deuyne, On ilk scaffold, to play ane syndrie storie!		fountains to run with water and wine.
Bot all in greiting turnit thow that glorie!	112	(Death turned all to weeping!)
In euerylk Cite, Castell, Toure, and Town, And how ilk nobill set his hoil intent To be excellent in abilgement.	96	
¶ Theif! saw thow nocht the greit preparatiuis Of Edinburgh, the nobill famous toun? Thou saw the pepill laboryng for yair liuis, To mak triumphe with trium and clarioun; Sie plesour was neuer in-to yis regioun,	100	
As suld hef bene the day of hir entrece, With greit propinis giffin till her grace.	104	
¶ Thow saw makand richt costly scaffalding, Depaintit weill with Gold and asure fyne, Reddye preparit for the wpsetting, With fontanis flowing walter cleir and wyne; Disagysit folks lyk creaturs deuine,	108	
On ilk scaffald to play ane sindry storie; Bot all in greting, turnit thow yat glorie!	112	

[K iii] Many fresh gallants. Craftsmen with bows, dressed in green. Burgesses in scarlet and grane.	Thow saw mony ane lustic fresche galland, Weill ordourit for resauing of thair Quene; Ilk Craftisman, with bent bow in his hand, Full gal; eartlie in schort clething of grene; The honest Burges, cled thow suld haue sene, Sum in scarlot, and sum in claith of grane, For till haue met thare Lady Souerane.	116
The provost, and baillies,	Prouest, Baillies, and lordis of the toun, The Senatouris in ordour consequent, Cled in to Silk of Purpure, blak, and brown;	120
the lords of parliament, barons and baronets; (alas! their gold is changed to sable!)	Syne the greit Lordis of the Parliament, With mony knychtlie Barroun and baurent In Silk and Gold, in colouris confortable: Bot thow, allace, all turnit in to sable!	124
Next, the spiritual peers and all the cunning Clarks;	Syne, all the Lordis of Religioun, And Princes of the preistis venerable, Full plesandlie in there Processioun, With all the cunnyng Clerkis honorable.	128
	Thow saw mony ane lustye fresche galland Weill ordourit for ressauing of yat Quene, Ilk craftisman with bent bow in his hand, Ful galzeartlye in schort clething of grene; The honest burges cled thow suld hef sene, Sum in scarlot, and sum in clayt of grane, For till hef met yair lady souerane.	116
	Prouest, Baillies, and Lordis of the Toun, The Senatouris in ordour consequent, Cled in-to Silk of purpure blak or brown, Syne the greit Lordis of the perliament, With mony knychtly barrown and baurent, In Silk and Gold in colours confortabill;	120 124
	Bot thow, allace! all turnit in-to sabill. Syne all the Lordis of religioun, And Princes of the preistis venerabill, Ful plesandly in yair processionn, With all the cunnyng clerkis honorabill,	128

Bot thiftuouslie, thow Tyrane tresonable! All there greit solace and Solempniteis, Thow turnit in till dulefull Dirigeis.	132	(their ceremonies are changed into dirges!)
Syne, nixt in Ordour, passing throw the toun, Thow suld have hard the din of Instrumentis, Of Tabrone, Trumpet, Schalme, & Clarioun, With reird redoundand throw the Elementis; The Herauldis, with there awfull Vestimentis, With Maseris, vpon ather of the handis, To rewle the preis, with burneist silver wandis.	136 140	Next should come instrumental music making the welkin rung. Heralds and Macers with
Syne, last of all, in Ordour triumphall, That most Illuster Princes honorable, With hir the lustic Ladyis of Scotland, Quhilk suld have bene ane sycht most delectable:	144	silver wands. [K iii, back] Last in order, the princess with her ladies.
Hir rayment to rehers, I am nocht able, Of Gold and perle, and precious stonis brycht Twynkling lyke sterris in ane frostie nycht.		I cannot describe her apparel. She was to have
Under ane Pale of gold scho suld haue past, Be Burgeis 1 borne, clothit in silkis fyne;	148	passed under a pall of gold, [*Lorig. Burgessis*]
Bot thiftuously, ² thow tyrane tresonabill! All yair greit solace, and solempniteis, Thow tornit in-till dulefull derigeis.	182	
¶ Syne nixt in ordour, passing throw the Toun, Thow suld hef hard the dyne of instrumentia, Of tabrone, trumpet, schalme, and clarioun; With reid redoundand throw the elimentis; The herauldis with yair awful vestimentis, With masers wpone ather of yair handls. To Rewll ve preis with burneist Siluer wandis.	126 140	
That moist Illuster Princes honorable; With hyr the lusty ladyis of Scotland, Quhilk suld hef bene are sycht moist delectabil; Hir rayment to rehers I am nocht habill, Of Gold and perle and precious stonis brycht, Twynklyng lyk sterris in ane frostye nycht.	111	
¶ Onder ane pale of Gold sche suld hef past, Be burgis borne clothit in silkis fyne;	148	
2 misprint this tuously		

followed by the Master of the household allerlast (last of all).	The greit Maister of houshold all thare last; With hym in ordour all the kingis tryne, Quhais ordinance war langsum to defyne; On this maner, scho passing throw the toun,	152
Many a blessing awaited her	Suld have resauit mony benisoun	
from maidens and wives,	Of Virginis, and of lustic burges wyiffis,— Quhilk suld haue bene ane sycht celestiall,—	156
shouting, Vive la Reine!	Viue la Royne eryand for there lyiffis, With ane Harmonious sound Angelicall,	
	In euerilk corner, myrthis Musicall;	
(Tyrant! to change our Alleluia unto allace!)	Bot thow, tyrane, in quhome is found no grace, Our <i>Alleluya</i> hes turnit in allace!	160
The Orators would have speechified to her.	Thow suld have hard the ornate Oratouris Makand hir hienes Salutatioun,	
-	Boith of the Clergy, toun, and counsalouris,	164
	With mony Notable Narratioun;	
The Coronation was to take	Thow suld have sene hir Coronatioun,	
place in the Abbey church of Holyrood.	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, Qubais ordinance war langsum to define; On this maner sche passing throw the Toun, Suld hef ressauit mony benesoun	152
	¶ Of virginis and of lusty burges wyiffis, Quhilk suld hef bene ane sycht celestiall, Veua la royna, cryand for yair lyiffis, With ane armonious sound Angelicall; In enerylk corner myrthis musicall.	156
	Bot thow, tyrane, in quhome is fund no grace, Our Allelluya, hes turnit in allace!	160
	Thow suld hef hard the ornat oratours Makand hir hynes salutation, Boith of the elergy, town, and counsalours, With mony notabill narrationn: Thow suld hef sene hir coronationn In the fair abay of the holy rude, In presence of ane myrthfull multitude.	164 168
	I misprint armonions 2 enerylk	

Sie Banketing, sie aufull Tornamentis On hors & fute, that tyme quhilk suld haue bene! Sie Chapell Royall, with sie Instrumentis, And craftie Musick, singing from the splene, In this countre was neuer hard nor sene! Bot all this greit solempnite and gam, Turnit thow hes In Requiem wternam!	172	[K iiij, no sig.] Such banquets and tournaments; music by the choir royal,— but all is hushed in the mass for departed souls,
Inconstant warld! thy freindschip I defy! Sen strenth, nor wisdome, riches nor honour, Vertew nor bewtie, none may certefy	176	Fickle world!
Within thy bounds, for to remane ane hour; Quhat valith to the king or Empryour, Sen pryncely puissance may nocht be exemit From Deith, quhose dolour can nocht be expremit?	180	nothing is sure nor exempt from death:
Sen man in erth hes na place permanent, Bot all mon passe be that herrible port, Lat us pray to the Lord Omnipotent, That dulefull day to be our greit comfort,	184	all must pass through that gate of dread. Let us pray for a safe arrival
¶ Sie banekatyng,¹ sie aufull tornamentis, On hors² and fute yat tyme quhilk suld³ hef bene; Sie chapell royal wyth sie instrumentis, And craftye¹ music singyng from the splene, In this cuntre was neuer hard nor sene; Bot al this greit solempnite and game, Turnit thow hes In requiem æternam.	172	
¶ Inconstant warld! t[h]y frendschip I defye, ⁵ Sen strenth nor wisdome, Riches nor honour, Wertew nor bewte, none may certefie Wythin thy bowndis for to remane ane hour; Quhat valith to be kyng or Empryour, Sen pryncely puissance may nocht be exemit From Deyth, quhas dolour, can not be expremit?	176 180	
¶ Sen man in erth hes na place permanent, Bot all mon pas be yat horribill port, Let ws pray to ye lord omnipotent That duleful day to be our greit comfort; 1 mismint banckaryng 2 hois 3 fuld 4 crastye	184	
1 misprint banckacyng 2 hois 3 fuld 4 crastye 5 desye • bywndis 7 Meyth 8 car		

	That in his Realme we may with hym resort,	
	Quhilkis from the hell, with his blude ransonit ben	e,
to where Mag- dalene has gone.	With Magdalene vmquhyle of scotland Quene.	189
Death may destroy the body,	O Deith! thocht thow the body may deuore	
	Of every man, 3it hes thow no puissance,	
but cannot con- sume the glory of Magdalene.	Of thare vertew for to consume the glore! As salbe sene of Magdalene of France,	192
Poets shall put	Umquhyle our quene, quhom Poetis sal auance,	
her in everlasting memory.	And put hir in perpetuall memorie;	
•	So sall hir fame of the haue Victorie.	196
[K iiij, back] Thou hast slain the fleur-de-lis engrafted on our	Thocht thou hes slane the heuinly flour of France, Quhilk Impit was in to the Thrissill kene,	
thistle,	Quharein all Scotland saw thair hail plesauce,	
	And maid the Lyoun reioysit frome the splene;	200
but its fragrance shall endure and	Thocht rute be pullit from the leuis grene,	
keep the two	The smell of it sall, in dispyte of the,	
realms in amity.	Keip ay twa Realmes, in Peice and Amite.	
	Quod Lindesay.	
	That in his realme, we may wyth him resort, Quhilks from the hell wyth his blude ransonit bene, Wyth Magdalene, wmquhile ¹ of scotland Quene.	188
	© O Deyth! thocht thow the body may devoir, Of euery man zit hes thow now puissance, Of yair vertu, for to constume the gloir,	192

As salbe sene of M[a]gdalene of France,
Wnquhyle² our quene, quhom³ poetis sall avance,
And put hir in perpetuall memorie;
So sal hir f: me of the hef victorie.

Thocht thow hes slane the hevinly flour of France,
Quhilk imput was vnto the thrissil kene,
Quharin all scotland set⁴ yair hail plesance,
And maid the lyoun reiesit from ye splene;
Thocht rute be pullet from the lyvis grene,
The snell of it sal, in dispyte of the,
Keip ay twa realmes in pace and amite.

Finis.

THE ANSWER

QUHILK SCHIR DAUID LINDESAY MAID TO

YE KINGIS FLYTING.

CF + D

Edoutit Roy, 3our ragment I haue red,
Quhilk dois perturb my dull Intendement.
From 3our flyting, wald God, that I wer fred,
Or ellis sum Tygerris toung wer to me lent!
Schir! pardone me, thocht I be Impacient,
Quhilk bene so with 3our prungeand pen detractit,
And rude report frome Venus Court dejectit.

Redoubtable king! I have read your discourse.

4 Would I had a tiger's tongue!

Pardon my impatience.

Lustie Ladyis, that [on] 3 our Libellis lukis,
My eumpanie dois hald abhominable,
Commandand me beir eumpanie to the Cukis.
Moist lyke ane Deuill, thay hald me detestable;
Thay banis me, sayand I am nocht able
Thame to compleis, or preis to thare presance;
Apon 3 our pen I cry ane loud vengeance!

8 Ladies who read your poem

hold me detestable.

Wer I ane Poeit, I suld preis with my pen To wreik me on 30ur wennemous wryting; Bot I man do as dog dois in his den, Fald baith my feit, or fle fast frome 30ur flyting. The mekle Deuil may nocht indure 30ur dyting; Quharefor, Cor mundum crea in me! I cry, Proclamand 30w the Prince of Poetry.

Were I a poet I should wreak my vengeance on you;

[K 4]

20 you are the prince of poetry.

I must reply since you command. Though you are now strong as an elephant, time will tell upon your valour.	Schir! with my Prince pertenit me nocht to pley; Bot sen your grace hes geuin me sic command, To mak answer, it must neidis me obey: Thocht 3e be now strang lyke ane Elephand, And in till Venus werkis maist vail3eand, The day wyll cum, and that within few 3eiris, That 3e wyll draw at laiser with 3our feiris.	24
Time was when I was better accounted. I regret errors of youth. Waste not your vigour.	Quhat can 3e say forther, bot I am fail3eit In Venus werkis? I grant, schir, that is trew; The tyme hes bene, I was better artail3eit Nor I am now; bot 3it full sair I rew That euer I did Mouth thankles so persew. Quharefor tak tent, and 3our fyne powder spair, And waist it nocht, bot gyf 3e wit weill quhair.	32
It is a game for leisurely playing. [1 Ed. 1592, woll]	Thocht 3e rin rudelie, lyke ane restles Ram, Schutand 3our bolt at mony sindrie schellis, Beleif richt weill, it is ane bydand gam; Quharefore be war with dowbling of the bellis, For mony ane dois haist thair awin saule knellis; And speciallie, quhen that the well 1 gois dry, Syne can nocht get agane sie stufe to by.	36
The fiend take your counsel, that would not provide you with a princess, allowing the time to pass away. [K 4, back]	I giue 3 our counsale to the feynd of hell, That wald nocht of ane Princis 3 ow prouide; Tholand 3 ow rin schutand frome schell to schell, Waistand 3 our corps, lettand the tyme ouerslyde; For, lyke ane boisteous Bull, 3e rin and ryde Royatouslie lyke ane rude Rubeatour, Ay fukkand lyke ane furious Fornicatour.	44

On Ladronis for to loip, 3e wyll nocht lat,
Howbeit the Caribaldis cry the corinoch.

Remember how besyde the masking fat

3e caist ane quene overthort ane stinking troch;
That feynd, with fuffilling of hir roistit hoch,
Caist down the fat, quharthrow, drink, draf, & iuggis
Come rudely rinnand down about 3our luggis.

56 think of their ignominious issue!

Now, schir, fairweill! because I can nocht flyte; 64 1 cannot scoid.

And thocht I could, I wer nocht tyll auance

Aganis your ornate Meter to indyte.

Bot 3it be war with lawbouring of 3our lance!

Sum sayis there cummis ane bukler furth of france,

Quhilk wyll indure 3our dintis, thocht thay be dour.

Fairweill! of flowand Rethorik the flour!

Quod Lindesay in his flyting Aganis the Kingis dyting.

[K 3]

THE COMPLAINT

AND

PUBLICT CONFESSIOUN OF THE KINGIS AULD HOUND

CALLIT

BAGSCHE,

DIRECTIT TO BAWTE, THE KINGIS BEST BELOUIT DOG,
AND HIS COMPANSIONIS

MAID AT COMMAND OF KING JAMES THE FYFT,

BE SCHIR DAUID LINDESAY OF THE MONT KNYCHT,

Alias LYOUN KING OF ARMES, &c.

To whom shall	1
plain in my	
extreme need?	

Llace! quhome to suld I complayne
In my extreme Necessitie?
Or quhameto sall I mak my maine?
In Court na Dog wyll do for me.

Beseikand sum, for Cherite,

bear my l uml le prayer to the king's favourite dogs. To beir my Supplicationn,
To Seudlar, Luffra, and Bawte,
Now or the king pas of the toun.

I have followed the Court until I am no more able. I have followit the Court so lang, Quhill in gude faith I may no mair; The Countre knawis I may nocht gang;

That I wait nocht quhare to repair;

I am so crukit, auld, and sair,

When I had place and power I never dreaded this. For quhen I had authorite, I thocht me so familiar,

I neuer dred necessite.

4

S

12

48 and preferred me.

I rew the race that Geordie Steill Plagne on the day that Bawte Brocht Bawte to the kingis presence; was brought to the king. I pray God lat hym neuer do weill, Sen syne I gat na audience. 20 For Bawte now gettis sie credence, [K 3, back] He supplanted That he lyis on the kingis nycht goun, me as favourite. Quhare I perforce, for my offence, I lie in the outer passage like a 24 villain. Man in the clois ly lyke ane loun. For I haif bene, ay to this hour, . I have worried lambs and one-Ane wirrear of lamb and hog; year-old sheep, Ane tyrrane, and ane Tulzeour, Ane murdreissar of mony ane dog. 28 Fyue foullis I chaist outthroch ane scrog, Quharefor there motheris did me warie; For thay war drownit all in ane bog: Speir at Ihone Gordoun of Pittarie, 32 Ask of John Gordon Quhilk in his hous did bryng me vp, who reared me. And vsit me to slay the deir; Sweit milk and meill he gart me sup: That craft I leirnit sone perqueir. 36 All vther vertew ran arreir, Quhen I began to bark and flyte; For there was nother Monk nor freir, I respected 40 neither monk Nor wyfe nor barne, but I wald byte. Quhen to the King the cace was knawin When the king heard of my Of my vnhappy hardines, viciousness. And all the suth unto hym schawin, How euerilk dog I did oppres, 44 Then gaue his grace command expres, I suld be brocht to his presence. Nochtwithstanding my wickitnes, he had me brought to Court

In Court I gat greit audience.

[K 2] I showed my ingratitude to old friends,	I shew my greit Ingratitude To the Capitane of Badzeno, Quhilk in his hous did find me fude Two zeir, with vther houndis mo.	52
I wrought them wo.	Bot quhen I saw that it was so, That I grew hich into the Court, For his reward I wrocht hym wo, And cruellie I did hym hurt.	56
I cared for nought but to please the king;	So thay that gaue me to the King, I was there mortall Enemie. I tuke cure of na kynd of thing, Bot pleis the Kingis Majestic.	60
but when he heard of my misdeeds, he ordered me to be hanged,	Bot quhen he knew my crueltic, My falset and my plane oppressioun, He gaue command that I suld be Hangit without confessioun.	G I
but took pity on me on account of my old age.	And git because that I was auld, His grace thocht petie for to hang me, Bot leit me wander quhare I wald; Than set my fais for to fang me,	68
I became an out- cast and a butt.	And enery bouchour dog down dang me. Quhen I trowit best to be ane laird, Than in the court ilk wicht did wrang me, And this I gat for my rewaird.	72
I nearly strangled Makesoun;	I had wirreit blak Makesoun, Wer nocht that rebaldis come and red; Bot he was flemit of the toun. Frome tyme the king saw how I bled,	76
he fled from the town. [K 2, back]	He gart lay me vpon ane bed, For with ane knife I was mischenit. This Makesoun for feir he fled Ane lang tyme or he was releuit.	80

And Patrik Striviling in Ergyle,
I bure hym bakwart to the ground,
And had hym slane within ane quhyle,
War nocht the helping of ane hound.
3it gat he mony bludie wound,
As 3it his skyn wyll schaw the markis.
Find me ane Dog, quhare euer ye found,
Hes maid sa mony bludie sarkis!

Patrick Stirling

1 sorely mangled,

84

Find me a dog that has made so that has made so shirts.

Gude brother Lanceman, Lyndesayis dog, Brother Lanceman, Quhilk ay hes kepit thy laute, And neuer wirryit lamb nor hog, Pray Luffra, Scudlar, and Baute, 92 pray the court favourites Of me, Bagsche, to have pitie, And provide me ane portioun that I may have an asylum in In Dumfermeling, quhare I may dre Dunfermline Pennance for my extortioun. 96

Get be thare Solistatioun,

Ane letter frome the Kingis grace,

That I may have Collatioun,

With fyre and Candil in the place.

Bot I wyll leif schort tyme, allace!

Want I gude fresche flesche for my gammis;

Betuix Aswednisday and Paice,

I man have leve to wirrie Lambis.

104

Bawté, pondet Baute! considder well this bill, over this Schedule; And reid this Cedull that I send 30w, And euerilk poynt thareof fulfill, [K 1] 108 take warning And now in tyme of mys amend 30w. by me; I pray 30w that 3e nocht pretend 30w To clym ouer hie, nor do na wrang; climb not too high. Bot frome 3our fais, with richt defend 3ow, 112 And tak exemple quhow I gang.

I was beyond all interference of man or dog. Now every cur tramples me down.	I was that na man durst cum neir me, Nor put me furth of my lugeing; Na dog durst fra my Denner sker me, Quhen I was tender with the king. Now euerilk tyke dois me doun thring, The quhilk, before, be me war wrangit, And sweris I serue na vther thing, Bot in ane helter to be hangit.	116
Though ye are now tamiliar with the king, oppress not your neighbours,	Thocht 3e be hamelie with the King, 3e Luffra, Scudlar, and Bawte, Be war that 3e do nocht down thring	
bite no lambs nor ewes,	3 our nychtbouris throw authorite! And 3 our exemple mak be me, And beleif weill 3e ar bot doggis; Thocht 3e stand in the hiest gre, Se 3e byte nother lambs nor hoggis.	124 128
else a time of	Thocht 3e haue now greit audience, Se that be 30w be nane opprest; 3e wylbe punischit for 30ur 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,	132
The gallows gapes for every transgressor. [K 1, back] I was as far ben	Tyll on ane gallous he gar hang hym. I was anis als far ben as 3e ar,	136
(intimate) as you are.	And had in Court als greit credence, And ay pretendit to be hicar; Bot quhen the Kingis excellence Did knaw my falset and offence, And my prydefull presumptioun,	140
f am now halloed out of town,	I gat none vther recompense, Bot hoyit and houndit of the toun.	144

Wes neuer sa vnkynd ane corce,
As quhen I had authorite;
Of my freindis I tuke na force,
The quhilkis afore had done for me.
This Prouerb, it is of verite,
Quhilk I hard red in tyll ane letter:
"Hiest in Court, nixt the weddie,
Without he gyde hym all the better."

I paid no attention to my friends.

I tuke na mair compt of ane Lord

Next the throne, next the halter!

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;
The sillie raichis wald I raif;
Thus for my euill deidis wes I dred.

I accounted no more of a lord than of a kitchen knave.

156

The hounds and raches were my slaves.

160

Tharfor, Bawte, luke best about, Quhen thow art hiest with the King; For than thow standis in greitest dout, Be thow nocht gude of gouerning. Put na pure tyke frome his steiding, Nor zit na sillie Ratchis raif; He sittis abone that seis all thing, And of ane knight can mak ane knaif.

about you,
When highest,
you are in greatest danger, if not
on your good
behaviour.

Bawté! look

Drive no cur from his station. [Signature L.]

He sits above who can turn a knight into a knave.

Quhen I come steppand ben the flure,
All Rachis greit roume to me red;
I of na creature tuke cure,
Bot lay vpon the kingis bed,
With claith of gold thocht it wer spred;
For feir, ilk freik wald stand on far,
With enerilk Dog I was so dred,
Thay trimblit quhen thay hard me nar.

172 I used to lie on the king's bed.

Every dog trembled when I was near.

Brother Bawté!	Gude brother Bawte! beir the euin,	
	Thocht with thy Prince thow be potent;	
	It eryis ane vengeance from the heuin,	
do not oppress	For till oppres ane Innocent.	180
the innocent.	In welth be than most vigilent,	
	And do na wrang to dog nor beiche,	
	As I have, quhilk I now repent:	
Do not rob.	Na Messane reif, to mak the riche.	184
170 1871 100.	2. Telegramo Tell, to mak the Helle.	104
	Nor, for augmenting of thy boundis,	
Ask no reward to	Ask no reward, sehir, at the king,	
others' hurt.	Quhilk may do hurt to vther houndis,	
	Expres aganis Goddis bidding.	188
Chase no poor eur	Chais na pure tyke frome his midding,	
from his midden.	Throw cast of Court, or Kingis requeist.	
	And of thy self presume no thing,	
	Except thow art ane brutall beist.	192
	To the second second	102
	Traist weill there is none oppressour,	
[L, back]	Nor boucheour dog, drawer of blude,	
No wrong-doer	Ane Tyrrane, nor ane transgressour,	
will henceforth be spared.	That sall now of the King get gude,	196
	Frome tyme furth that his Celsitude	
	Dois cleirlie knaw the verite;	
	Bot he is flemit, for to conclude,	
	Bot he is flemit, for to conclude, Or hangit hich vpon ane tre.	200
	•	200
	Or hangit hich vpon ane tre.	200
	Or hangit hich vpon ane tre. Thocht 3e be cuplit all to gidder	200
Though your	Or hangit hich vpon ane tre. Thocht 3e be cuplit all to gidder With silk, and swoulis of syluer fyne,	200
leashes be silken, and the swivels	Or hangit hich vpon ane tre. Thocht 3e be cuplit all to gidder With silk, and swoulis of syluer fyne, Ane dog may cum furth of Balquhidder,	200
leashes be silken, and the swivels of silver, a mountain dog	Or hangit hich vpon ane tre. Thocht 3e be cuplit all to gidder With silk, and swoulis of syluer fyne,	200 204
leashes be silken, and the swivels of silver, a	Or hangit hich vpon ane tre. Thocht 3e be cuplit all to gidder With silk, and swoulis of syluer fyne, Ane dog may cum furth of Balquhidder,	
leashes be silken, and the swivels of silver, a mountain dog may come from	Or hangit hich vpon ane tre. Thocht 3e be cuplit all to gidder With silk, and swoulis of syluer fyne, Ane dog may cum furth of Balquhidder, And gar 30w leid ane lawer tryne.	
leashes be silken, and the swivels of silver, a mountain dog may come from	Or hangit hich vpon ane tre. Thocht 3e be cuplit all to gidder With silk, and swoulis of syluer fyne, Ane dog may cum furth of Balquhidder, And gar 30w leid ane lawer tryne. Quhen ane strange hounter blawis his horne,	

I say no more! gude freindis, adew,
In dreid we neuer meit agane!
That euer I kend the Court, I rew;
Wes neuer wycht so will of wane.
Lat no Dog now serue our Souerane,
Without he be of gude conditioun!
Be he peruerst, I tell 30w plane,
He hes neid of ane gude Remissioun.

208 Adicu!

I rue that ever I knew the Court.

212

That I am on this way mischeuit,
The Erle of Hountlie I may warie;
He wend I had bene weill releuit,
Quhen to the Court he gart me carie.
Wald God I war now in Pittarie!
Because I haue bene so euill dedie,
Adew! I dar no lauger tarie!
In dreid, I waif in till ane wyddie.

216

I curse the Earl of Huntly.

220 Would I were now in Pittarie. I have been such a malefactor, I dread that I shall wave in a halter.

FIXIS

[Sign, L ii]

ANE SUPLICATION

DIRECTIT FROME SCHIR DAUID LYNDESAY, KNICHT, TO THE KINGIS GRACE,

IN CONTEMPTIOUN OF SYDE TAILLIS.

Your Grace has reduced the Highlands and the Borders to	Chir, thocht 3our grace hes put gret ordour Baith in the Hieland and the Bordour,	5
order;	3it mak I Supplication,	4
	Tyll haue sum Reformatioun	. 4
still there remains one small fault to	Of ane small falt, quhilk is nocht Tressoun,	
be reformed.	Thocht it be contrarie to Ressoun.	
The matter is too	Because the Matter bene so vyle,	
vile for an ornate style.	It may nocht haue ane Ornate style;	8
	Quharefor, I pray 3our Excellence	
	To heir me with greit Pacience.	
	Of stinkand weidis maculate	
A rose chaplet	No man may mak ane Rois Chaiplat.	12
cannot be made of foul weeds.	Souerane, I mene of thir syde taillis,	
I refer to these low-hanging	Quhilk throw the dust and dubbis traillis,	
skirts which drag through the mire.	Thre quarteris lang behind there heillis,	
	Expres agane all Commoun weillis.	16
Though blshops	Thocht Bischoppis in there pontificallis	
have train-bearers for their	Haue men for to beir up thare taillis,	
pontifical robes,	For dignite of there office;	
	Rychtso ane Quene, or ane Emprice,—	20
	Howbeit thay vse sie grauite,	
[1 orig. Comform-	Conformand ¹ to there Maieste,—	
and] and queens for	Thocht there Rob Royallis be vpborne,	
their royal robes,	I think it is ane verray scorne	24
	THIRK IT IS AND VEHILY SOUTHE	

That enery Lady of the land	I think it dis- graceful that
Suld have hir taill so syde trailland!	every lady should have her skirts
Howbeit thay bene of hie estait,	so long.
The Quene thay suld nocht counterfait.	[L II, back]
Quhare euer thay go, it may be sene,	
How kirk and calsay thay soup clene.	They sweep the pavements clean.
The Imagis in to the kirk,	
May think of there syde tailis Irk, 33	
For quhen the wedder bene most fair,	They begrime the images in church.
The dust fleis hiest in the air,	
And all there facis dois begarie!	
Giue thay culd speik, thay wald thame warie.	3
To se I think ane plesand sicht,	
Of Italie the Ladyis bright,	The ladies of Italy
In there elething most triumphand,	*******
Aboue all vther christin land.)
3it quhen thay trauell throw the townis,	
Men seis thare feit beneth thare gownis,	show their feet
Four Inche abone thare proper heillis,	four inches under their dresses.
Circulat about als round as quheillis; 4-	
Quhare throw thare dois na poulder ryis,	
There fair quhyte lymmis to suppryis.	
Bot I think maist abusioun,	
To se men of Religioun 48	As for those
Gar beir thare taillis throw the streit,	churchmen,
That folkis may behald there feit.	
I trow sanct Bernard nor sanct Blais	
Gart neuer man beir vp thare clais; 55	2
Peter, nor Paule, nor sanct Androw,	Peter and Paul
Gart neuer beir vp thare taillis, I trow.	had no trains nor train-bearers.
Bot I lauch best to se ane Nwn,	
Gar beir hir taill abone hir bwn,	It is ridiculous to see nuns with
For no thing ellis, as I suppois,	[sign. L iii.] their tails borne
Bot for to schaw hir lillie quhyte hois.	behind them;
In all there Rewlis, thay will noeht find,	
Quha suld beir vp thair taillis behind.)

but worst of all, every dirty cinderella must have two ells of skirt below her knees.	Bot I have 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.	6-
	Kittok, that clekkit wes 3istrene,	
	The morne wyll counterfute the Quene.	
[1 orig. mylkit]	Ane mureland Meg that mylkis the 30wis,	
	Claggit with clay abone the howis,	68
	In barn nor byir scho wyll nocht byde,	
	Without hir kirtyll taill be syde.	
	In Burrowis wantoun burges wyiffis,	
	Quha may haue sydest taillis stryiffis,	7 2
	Weill bordourit with Ueluoit fyne:	
t is a nuisance o walk behind	Bot following thame, it is ane pyne!	
hem;	In Somer quben the streitis dryis,	
	Thay rais the dust abone the skyis!	7.0
rou get nose, nouth, and eyes	None may go neir thame at there eis,	
ull of dust.	Without thay couer mouth and neis,	
	Frome the powder, to keip there ene.	
	Consider give there Cloiffis be clene!	80
	Betuixt there cleuing, and there kneis,	
Vhat of their wn limbs?	Quha mycht behald there sweitie theis,	
	Begairit all with dirt, and dust,	
	That wer aneuch to stanche the lust	84
	Of ony man that saw thame naikit.	
	I think sie giglottis ar bot glaikit,	
[L iii, back]	Without profite to have sie pryde,	
	Harland there claggit taillis so syde.	88
fwere well they ad breeches.	I wald thay borrowstounis barnis had breikkis,	
ad orecenes.	To keip sic mist fra Malkinnis cheikkis;	
	I dreid rouch Malkin de for drouth,	
	Quhen sie dry dust blawis in hir mouth.	92
	I think maist pane, efter ane rane,	
That an exposure hen their skirts	To se thame towkit vp agane;	
re tucked np!	Than, quhen thay step furth throw the streit.	
	Thare faldingis flappis about thair feit,	96

Thare laithlie lyning furthwart flypit,		
Quhilk hes the muk and midding wypit.		
Thay waist more claith within few zeiris,		What a waste of
Nor wald claith fyftic score of freiris.	$10\overline{0}$	cloth too!
Quhen Marioun frome the midding gois,		
Frome hir morne turne scho strypis the nois.		[1 orig. strypit]
And all the day quhare euer scho go,		
Sie liquour scho likkith vp also;	104	
The Turcumis of hir taill, I trow,		The accumula-
Mycht be ane supper till ane sow.		tions on their skirts might
I ken ane man, quhilk swoir greit aithis,		serve a pig for supper,
How he did lift ane Kittokis claithis,	108	••
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!	`112	
Of filth sie flewer straik till his hart,		
That he behouit for till depart.		Don't let it be
(Quod scho) sweit schir, me think 3e rew!		seen!
(Quod he) your tail makis sic ane stew,	116	[L iiij; no sig.]
That be sanct Bryde, I may nocht byde it!		
3e war nocht wyse, that wald nocht hyde it.		
Of Taillis I wyll no more Indyte,		
For dreid sum Duddroun me despyte.	120	
Nocht withstanding, I wyll conclude,		
That of syde Taillis can cum na gude,		Skirts lower than the ancles come
Syder nor may thare hanclethis hyde;		from pride, and
The remanent proceedis of pryde,	124	pride from the Devil.
And Pryde proceidis of the Deuill;		
Thus alway thay proceid of euill.		
Anc vther fault, Schir, may be sene:		Another fault.
Thay hyde there face all bot the ene.	128	They hide their faces,
Quhen gentill men biddis thame gude day,		tares,
Without Reuerence thay slyde away,		
That none may knaw, I 30w assure,		You can't tell a decent woman
Ane honest woman be ane hure.	132	from a whore.

The French ladies have better manners.	Without there naikit face I se, Thay get no mo gude dayis of me! Hails ane Frence Lady quhen 3e pleis, Scho wyll discouer mouth and neis, And with ane humill countenance, With Uisage bair mak reuerence.	136
It's well enough to wear a covering in the rain.	Quhen our Ladyis dois ryde in rane, Suld no man haue thame at disdane, Thocht thay be couerit, mouth and neis. In that cace thay wyll nane displeis;	140
	Nor quhen thay go to quiet places, I thame excuse to hyde thare facis, Quhen thay wald mak Collatioun With ony lustic Compan;	144
[L iiij, back]	Thocht thay be hid than to the ene,	
But they ought to show their faces in church and market.	3e may considder quhat I mene. Bot in the kirk, and market placis, I think thay suld nocht hide thare facis.	148
	Without thir faltis be sone amendit, My flyting, schir, sall neuer be endit; Bot wald your grace my counsall tak, Ane Proclamatioun 3e suld mak,	152
Order them to show their faces and fect.	Baith throw the land and Borrowstounis, To schaw there face, and cut there gownis; Nane suld fra that Exemptit be, Except the Quenis Maieste.	156
Will they call my words vile?	Because this mater is nocht fair, Of Rethorik it man be bair. Wemen wyll say this is no bourdis,	160
Let them cleanse the filth of their own tails first.	To wryte sie vyle and filthy wordis, Bot wald thay elenge thare filthy taillis, Quhilk ouir the myris and middingis traillis, Than suld my wrytting elengit be; None vther mendis thay get of me!	164
	The suith suld nocht be haldin clos, Veritus non querit Angulos.	168

I wait gude wemen that bene wyse, This rurall Ryme wyll nocht dispryse. None wyll me blame, I 30w assure, Except ane wantoun glorious hure, Quhais flyting I feir nocht ane fle. Fair weill! 3e get no more of me! Wise women will not find fault with me.

172

I don't care what strumpets may say,

Quod Lindesay in contempt of the syde taillis, That duddrounis & duntibouris throu the dubbis traillis.

KITTEIS CONFESSIOUN,

COMPYLIT (AS.IS BELEUIT) BE SCHIR DAUID LINDESAY OF THE MONT, KNICHT. &c.

THE CURATE, AND KITTE.

The Curate	he Curate Kitte culd Confesse,	
confessed Kittie;	And scho tald on baith mair and lesse.	
	Quhen scho was telland as scho wist,	
he would fain	The Curate Kitte wald have kist;	4
have kissed her.	Bot 3it ane countenance he bure,	
	Degeist, deuote, daine, and demure,	
	And syne began hir to exempne:—	
	He was best at the efter game.—	8
llad she stolen	(Quod he) haue 3e na wrangous geir?	
anything?	(Quod scho) I staw ane Pek of beir.	
	(Quod he) that suld restorit be,	
	Therefore 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 3e in lecherie?	
unchastity?	(Quod scho) Wyll Leno mowit me.	16
	(Quod he) his wyfe that sall I tell,	
	To mak hir acquentance with my sell.	
Was she conscious	(Quod he) ken 3e na Heresie?	
of any heresy?	I wait noeht quhat that is, (quod sche).	20
Had she any	(Quod he) hard 3e na Inglis Bukis?	
English books?	(Quod scho) my Maister on thame lukis,	
	(Quod he) the Bischop that sall knaw,	
	For I am sworms that for to schow	91

(Quod he) quhat said he of the King? (Quod scho) of gude he spak na thing. (Quod he) his grace of that sall wit, And he sall lose his lyfe for it. Quhen scho in mynd did mair revolue, (Quod he) I can nocht 30w absolue, Bot to my Chalmer cum at cuin, 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 clenelie did me schryue, Bot he wes something talkatyue. He speirit mony strange cace, Quhow that my lufe did me Inbrace, Quhat day, how oft, quhat sort, and quhare? (Quod he) I wald I had bene thare! He me absoluit for ane plak, Thocht he na pryce with me wald mak, And make 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 seliew me nocht the Maledictioun Of God for Syn, nor the afflictioun, And in this lyfe, the greit mischeif-Ordanit to punische hure, and theif. Nor schew he me of hellis pano, 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,

What did her master say of the King?

28 It should cost him his life. [L 4, back]

He would give her absolution in his own chamber at even. She would rather be excused, and would try another,

36
who was rather curious as to minutiae.

[1 orig. scort]

40 but sympathetic withal, and absolved her for a plack.

44

He showed nothing of God's word,

48

nor the divine displeasure with sin,

nor the pains of hell.

He did not counsel a holy life,

60 [L3]

	That sails all that wyll beleue,	
nor speak of faith n Christ,	That Sathan sall vs neuer greue.	
	He techit me nocht for tyll traist	
	The confort of the haly Gaist;	64
	He bad me nocht to Christ be kynd,	
or keeping His	To keip his law with hart and mynd,	
aw.	And loue and thank his greit mercie,	
	Fra Syn and hell that sauit me.	68
	And lufe my Nichtbour as my sell:	
	Of this na thing he could me tell;	
But he prescribed	Bot gaue me pennance, ilk ane day	
penance,	Ane Aue Marie for to say,	72
	And Frydayis fyue, na fische to eit;—	
	Bot butter and eggis ar better meit;—	
and bade her bny	And with ane plak to by ane Messe	
a mass for a plack,	Fra drounkin schir Iohne latynelesse.	76
which she could	(Quod he) ane plak I wyll gar Sande	
earn again,) and go a	Giue the agane with hande dande.	
pilgrimage (the	Syne in to Pilgramage to pas,	
very way to corruption).	The verray way to wantounes.	80
	Of all his pennance I was glaid,	
	I had thame all parqueir, I said;	
So now she knows the price	To mow and steill, I ken the pryce,	
of theft and	I sall it set on Cincq and Syce.	84
uncleanness.	Bot he my counsale culd nocht keip,	
He fell asleep by the fire,	He maid hym be the fyre to sleip,	
,	Syne cryit, Colleris, beif, and Coillis,	
	Hois, and schone, with dowbill soillis,	88
	Caikis, and Candill, Creische, and Salt,	
	Curnis of meil, and luffillis of Malt,	
[L 3, back]	Wollin, and linning, werp, and woft;	
	Dame! keip the keis of 3our woll loft.	92
and raved, being	Throw drink and sleip maid him to raif;	
half-drunk.	And swa with vs thay play the knaif!	
	Freiris sweiris be thare professioun,	
	Nane can be saif but this Confessionn.	96

And garris all men vnderstand		So friars gull the
That it is Goddis awin command;	people.	
3it is it nocht bot mennis drame,		
The peple to confound and schame.	100	
It is nocht ellis bot mennis law,		Confession is only
Maid, mennis myndis for to knaw,		a human device,
Quharethrow thay syle thame as thay will,		
And makis there law conforme there till;	101	
Sittand in mennis conscience,		
Abone Goddis Magnificence,		
And dois the peple teiche and tyste,		
To serue the Paip, the Antechriste.	108	pertaining to the
To the greit God Omnipotent		service of Antichrist.
Confes thy Syn, and sore repent;		Confess thy sin
And traist in Christ,—as wrytis Paule,—		to God.
Quhilk sched his blude to saif thy Saule;	112	
For nane can the absolue bot he,		He only can
Nor tak away thy syn frome the.		absolve.
Giue of gude counsall thow hes neid,		
Or hes nocht lernit weill thy Creid,	116	
Or wickit vicis regne in the,		
The quhilk thow can nocht mortifie,		
Or be in Desperationn,		
And wald have Consolatioun,	120	
Than till ane preichour trew thow pas,		You may show
And schaw thy Syn and thy trespas;		what weighs on [L 2]
Thow nedis nocht to schaw hym all,		your conscience to a faithful
Nor tell thy Syn baith greit and small,	124	preacher,
Quhilk is vnpossible to be,		
Bot schaw the vice that troubillis the,		
And he sall of thy saule haue reuth,		
And the Instruct in to the treuth,	128	who will counsel
And with the word of verite		you with the word of truth.
Sall confort and sall counsall the;		
The Sacramentis schaw the at lenth,		
Thy lytle faith to stark and strenth,	132	

	And how thow suld thame richtlie vse,	
Such was the only confession known in the primitive Church.	And all Hypocrisic refuse.	
	Confessioun first wes ordanit fre,	
	In this sort in the Kirk to be.	136
	Swa to confes, as I descryue,	
	Wes in the gude Kirk Primityue;	
	Swa wes Confessioun ordanit first,	
	Thocht Codrus kyte suld cleue and birst.	140

FINIS.

THE IUSTING

BETUIX

IAMES WATSOUN, AND HIONE BARBOUR,

SERUITOURIS TO KING LAMES THE FYFT,

COMPYLIT BE SCHIR DAUID LINDESAY
OF THE MONT, KNICHT, &c.

N Sanctandrois on Witsoun Monnunday, At St Andrews on Whitmonday two Twa Campionis tharemanheid did assay, champions met in Past to the Barres, Enarmit heid and handis. tournament [L 2, back] Wes neuer sene sic Iusting in no landis, In presence of the Kingis grace and Quenc, in presence of the court, nobles, and Quhare mony lustie Lady mycht be sene. gentle-folk: Mony ane Knicht, Barroun, and baurent, Come for to se that aufull Tornament. 8 The ane of thame was gentill James Watsoun, James Watson, an experienced And Johne Barbour the vther Campioun; medicinar, Vnto the King thay war familiaris, And of his Chalmer boith Cubicularis. 12 Iames was ane man of greit Intelligence, Ane Medicinar, ful of Experience; And Iohne Barbour, he was ane nobill Leehe, and John Barbour, a noble leech. 16 Crukit Carlingis he wald gar thame get speche. Frome tyme they enterit war in to the feild, Full womanlie thay weildit speir and scheild, How they bore themselves on And wichtlie waiffit in the wynd thare heillis, entering the lists; Hobland lyke Cadgeris rydand on there ereillis; 20 Bot ather ran at vther with sic haist, their charging. That thay could neuer thair speir get in the reist. Quhen gentil Iames trowit best with Iohne to meit, Jumes's thrust landed among the 24 horse's feet. His speir did fald amang his horssis feit.

	I am rycht sure gude lames had bene vndone,	
John took aim by the moon.	War not that Iohne his mark tuke be the mone.	
	(Quod Iohne) howbeit thou thinkis my leggis lyk	re
	rokkis,	
	My speir is gude: now keip the fra my knokkis! 2	8
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!	
	, -	32
[L 1]	3it thocht thy braunis be lyk twa barrow trammis,	
A second charge.	Defend the, man! Than ran thay to, lyk rammis:	
	At that rude rink, Iames had bene strykin doun,	
	•	6
	And rychtso Iames to Iohne had done greit deir,	
They break their	Wer not, amangis his hors feit he brak his speir.	
spears.	(Quod Iames) to Iohne, 3it for our ladyis saikis,	
		0
	I had, (quod Iohne,) that sall on the be wrokin;	
	But or he spurrit his hors, his speir wes brokin.	
	From tyme with speiris none could his marrow meit,	
They draw	Iames drew ane sweird, with ane rycht auful spreit, 4	4
swords,	And ran til Iohne, til haif raucht him ane rout;	
	Iohnis swerd was roustit, & wald no way cum out.	
	Than I ames leit dryfe at Iohne with boith his fystis;	
		8
	And with that straik, he trowit that Iohn was slane,	
but fail in	His swerd stak fast, and gat it neuer agane.	
wielding them,	Be this gude Iohne had gottin furth his swerd,	
		52
	My furiousnes forsuith now sall thow find!	
	Straikand at Iames, his swerd flew in the wind.	
	Than gentill Iames began to crak greit wordis,	
	9	66
	Than ather ran at vther with new raicis,	
and try boxing-	With gluifs of plait thay dang at vtheris facis.	
gloves.	Quha wan this feild, no creature could ken,	

Till at the last, Iohne cryit fy, red the men! 3e, red, (quod Iames,) for that is my desyre, It is ane hour sen I began to tyre.

Sone be thay had endit that royall rink, Into the feild mycht no man stand for stink. Than every man that stude on far, cryit fy! Sayand adew! for dirt partis cumpany.

Thare hors, harnes, and all geir was so gude. Louyng to God, that day was sched no blude.

- 60 No one could tell
 who was the
 [L 1, back]
 victor.
 Both had had
 enough of it.
- 64 The stench was intolerable.
- 68 No blood was sheet.

FINIS.

Quod Lindesay, at command of King Iames the Fyft.

(**-**

NEWLIE AND CORRECTlie Imprentit at Edinburgh, be Iohne Scot.
At the Expensis of Henrie Charteris. And
ar to be sauld in the said Henries
Buith, on the north syde
of the gait, abone the
Throne.
The 3eir of God .1568.
3ciris.

ANE DISCRIPTIOUN OF

PEDER COFFEIS

HAVING NA REGAIRD TILL HONESTIE IN THAIR VOCATIOUN.

[From the Bannatyne MS., where it is attributed to Lyndesay. Vol. I. leaf 162 a, top.]

I purpose to describe the entire race of pedlar knaves,		IT is my purpoiss to discryve This hole perfyte genolagie Of pedder knavis superlatyve,		
who set themselves up		Pretendand to awtoretie,	4	
		That wait of nocht bot beggartie.		
and injuraths		3e burges sonis prevene thir lownis, That wald distroy nobilitie,		
and injure the good name of our burghs.		And baneiss it all borrow[s] townis.	8	
		Thay ar declarit in sevin pairtis;		
A paltry dealer,	[1]	Ane (scroppit cofe) quhen he begynnis,		
who traverses the country buying		Sornand all and sindry airtis,		
fowls against a rise in price;		For to by hennis reid-wood he rynnis;	12	
,		He lokis thame vp in to his innif		
he forestalls the market		Vnto ane derth, and sellis thair eggis,		
		Regraitandly on thame he wynnis,		
while he begs his food.		And secondly his meit he beggis.	16	
A lying trafficker	[2]	Ane swyngeor coife, amangis the wyviß,		
in old relics, deceives women		In land-wart dwellis with subteill menis,		
		Exponand thame auld sanctis lyvis,		
		And sanis thame with deid menis banis;	20	
		Lyk Rome-rakaris, with awsterne graniß,		
		Speikand curlyk ilk ane till vder;		
with canting voice,		Peipand peurly with peteouss granif, ²	24	
		Lyk fengeit Symmye and his bruder.	24	
		¹ MS, holy, ² should perhaps be manis,		

[3] Thir (cur coffeis) that sailis oure sone,
And thretty sum abowt ane pak,
With bair blew bonattis and hobbold schone,
And beir bonnokkis with thame thay tak;
Thay schamed schrewis, God gif thame lak,
At none quhen merchantis makis gud cheir,
Steilis doun, and lyis behind ane pak,
Drinkand bot dreggis and barmy beir.

Low traders who commence their voyage before the statutory opening of the season;

28

their means are so small that thirty combine to raise one pack.

32

[4] Knaifatic¹ coff misknawis him sell,
Quhen he gettis in a furrit goun;
Grit Lucifer, maister of hell,
Is nocht sa helie as that loun;
As he cumis brankand throw the toun,
With his keis clynkand on his arme,
That calf clovin-futtit fleid custroun,
Will mary nane bot a burgess bairne.

A knavish huckster who rises to civic distinction

36

puts on airs

and aspires to the hand of a burgess's daughter.

[5] Ane dyvour coffe, that wirry hen,
Distroyis the honor of our natioun,
Takis gudis to frist fra fremmit men,
And brekis his obligatioun;
Quhilk dois the marchand's defamatioun;
Thay ar reprevit for that regratour.
Thairfoir we gif our declaratioun,
To hang and draw that commoun tratour.

[leaf 162 b]

A fraudulent

bankrupt
takes goods on
credit from
44 foreigners, and
breaks through
his obligations;
he brings discredit
to fellow-traders.

48 Hang and draw

A niggardly curmudgeon, a wife-carl,

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.

[6] Ane curloreouss coffe, that hege skraper,

52 counts the cakes as they are baking,

keeps the keys of the pantry, eats out of his pocket.

¹ MS. knaifatica.

A miser who will not use his money, but lives like a cursed wretch;	[7] Ane gader-all coffe, he is ovir reche, And hes na hap his gude to spend, Bot levis lyk ane wareit wreche,	
	And trestis nevir till tak ane end; $With$ falsheid evir dois him defend,	60
he grows in	Proceeding still in averice,	
avarice.	And leivis his sawle na gude commend,	
	Bot walkis ane wilsome wey, I wiss.	64
	I 30w exhort all that is heir,	
Show this to the provost,	That reidis this bill, 3e wald it schaw	
	Vnto the provest, and him requeir,	
	That he will geif thir coffis the law,	68
that he may banish them from the Burgess Row to the Shoe Street; and crop their ears, that they	And baneis thame the burgess raw,	
	And to the scho streit 3e thame ken;	
	Syne cutt thair luggis, that 3e may knaw,	
	Thir peddir knavis be burges men.	72
may he recognized.	quod Linsdsay.	

FIXIS.

¹ The word in the MS. was at first Cathedrall; the first six letters have been altered by the writer himself, though it is not easy to say to what. Gader-all or gather-all seems the most likely reading, although not perfectly certain. Cathedrall, given by Chalmers and others, is condemned by the original as clearly as by the sense.

The warkis of the famous and voythic Linicht

Schir Dauid Lyndesay of the Mont, Alias Lyoun King of Armes. Newly correctit, and bindicate from the former errouris quhairwith they war befoir corruptit: and augumentit with sindric warkis quhilk was not befoir Emprentit.

- The contentis of the buke, and quhat warkis ar augmentit, the nixt syde sall schaw.
 - Wiuet etiam post funera virtus. IOB. VII.
 - ¶ Militia est vita hominis super terram.
 - Dewlie Emprentit be IOHNE SCOT, at the expensis of Menrie Charteris: and ar to be sauld in his Buith, on the north syde of the gait, about the Throne.
 - CVM PRIVILEGIO REGALI.
 ANNO. DO. M.D.LXVIII.

THE CONTENTIS OF THIS

BVKE FOLLOWING.

~ (%) ~

- ¶ Ane Dialog betuix Father Experience and ane Courteour, of the Miserabill estait of the warld: deuydit in four bukis, or in four Monarcheis.
- ¶ The Testament and Complaynt of our Souerane Lordis Papingo, King Iames the Fyft.
- ¶ The dreme, direct to our said Soucrane Lord, quhairin ar contenit, ¶ The divisioun of the cirth.
 - ¶ The description of Paradice.
 - ¶ The description of the Realme of Scotland.
 - ¶ And the Complaint of the Commoun weill of Scotland.
- ¶ Ane exhortatioun to the Kingis grace.
- ¶ The Complaint vnto the Kingis grace, omittit in the Imprentingis of Rowen and Londown.
- ¶ The Tragedie of Dauid Betoun Cardinall, and Archebischop of Sanctandrois.
- ¶ The deploratioun of the deith of Quene Magdalene.
- ¶ Ane answer to the Kingis flyting, neuer befoir Imprentit.¹
- ¶ The Complaynt and Confessioun of Bagsehe, ye Kingis auld hound, direct to Bawtie, and his Companaeonis.
- ¶ Ane supplication to the Kingis grace, in contemption of syde taillis, and missellit facis.
- ¶ Kitteis Confessioun.
- ¶ The Iusting betuix Iames watsone, and Iohne Barbour, familiar seruitouris to King Iames the Fyft.

Edition of 1582 adds

- [¶ The Historie of the Squyer William Meldrum of the Benis,² nener befoir Imprentit.
- ¶ The Testament of the said Squyer.]
 - ¹ The words Neuer befoir Imprentit omitted in ed. of 1592.

 ² Ed. 1592 Bynnis.

X VNTO THE GODLIE AND CHRI-

STIANE REIDAR, HENRIE CHARTERIS WISCHIS GRACE, AND PEICE FROM IESUS CHRIST OUR SALUIOUR, WITH THE PERPETUALL ASSISTENCE OF HIS HALLE SPIRITE.

IT is the commoun and accustomit maner (gentill reidar) of all thame quhilk dois prohemiate upon ony other mannis wark, cheiflie * to trauel about two points. The ane is, to declair the properteis of ye Authour, nocht onlie externall, as his originall, birth, vocatioun, estait, strenth, giftis of the bodie, substance, & maner of leuing: bot alswa internall: as the qualiteis, habites, & dispositiones of the mynde, his ingyne, knawlege, wisdome, giftis of the Spirit, and all vther vertewis quhilk culd instlie be knawin to have bene in him. Bot seing it is nocht monie zeiris past, sen it hes pleisit the eternall God to call our Authour out of the miserabill and trubilsum calamites of this transitorie lyfe, vntil his celestiall ioy, and heuinlie habitatioun, swa that the memorie of him is bot as 3it recent, and not out of the hartis of mony 3it leuand, to quhome his haill maner of lyfe was better knawin than vnto me, I think it not greitlie neidfull to tary the thairon, bot will remit the to lerne it at yair mouthis. The vther is, to declair his maner of wryting, the vtilitie of his warkis, & quhat frute, profite, and commoditie, may ensew and follow to the diligent reidar and reuoluar of the samin. Nouther in this is it greitly neidfull to me to trauell, seing the samin may be maist esilie & perfytelie knawin be his awin pen. For besydis the plesand and delectabill versis, besydis the craftic and ingenious poeticall inventionis, besydis the frutefull and commodious Historyis, baith humane and divine, baith recent and ancient, besydis the hailsum and notabill counsellis & admonitionis to Princis, to Prelates, and to all estatis, quhat vice or iniquitie rang in his dayis, quhilk he did not rebuke? not onlie of the spirituall, bot alswa of the temporall estait? quhat verteous or commendabill fact hes he not praisit, and desyrit to be had in the dew honour, and honorabill estimationn? But gif we sall consider and wey the tyme, quhen he did wryte the maist pairt of thir warkis, being ane tyme of sa greit & blind ignorance, of manifest and horribill abhominationis and abusis: it is to be meruellit how he durst sa

planelie inuey aganis the wycis of all men, bot cheislie of the spirituall estait, being sa bludie & cruell boucheouris. He neuer ceissit, baith in his graue 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 haue hard reportit of him. The Kingis grace, Iames the Fyft, beand on ane certain tyme accumpanyit with ane greit nowmer of his Nobillis, & ane greit menze of Bischoppis, Abbottis and Prelatis standing about, he quiklie & prettilie inventit are prettie trik to teine yame. He cummis to the King, and efter greit dewgard & salutationis, he make him as thocht he war 'to requyre sum wechtie thing of the Kingis grace. The King persauand, demandis quhat he wald haue? he answeris: "Schir, I haue seruit your grace lang, & lukis to be rewardit as vtheris ar. And now your maister Tailgeour at the plesure of God is departit; quhairfoir I wald desyre of your grace, to bestow this lytil benefite upon me, as ane part of reward of my lang service, to mak me your maister tailgeour." The King beleuand in dede his tailgeour to be departit, sayis to him: "Quhairto wald thow be my tailgeour? thow can nouther schaip nor sew?" he answeris: "Schir, that makis na mater: for 3e haue geuin Dischoprikis and benefices to mony standing heir about 30w: and 3it can thay nouther teiche, nor preiche. And quhy may I not than as weill be your tail; eour, thocht I can nouther schaip nor sew; seing teiching and preiching is na les requisite to thair vocatioun, than schaiping & sewing is to ane tail@eouris." The King incontinent persauit his consait, and leuch merilie thairat: bot the Bischoppis at sic bourding leuch neuer ane quhit. Na les ernist 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 presence 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. houris at euin, quhair, amangis mony baith graue materis, and merie trikkis, he brocht in ane Bischop, ane Persone, ane Freir, and ane Nun, deckit vp in their papistical ornamentis, and maner of rayment. And thairefter brocht in King correctioun, quha, reformand sindrie deformities in his Realme, passit to the tryall of his Clergie. And findand thame to be altogidder Idiotis, vnworthie of ony functionn ecclesiasticall, decernit thame to be degradit of thair digniteis, and spulzeit of their officis: quhilk beand executit, & thay denudit of thair vpmaist garmentis, thay war fund bot verray fulis, hypocrites, flatteraris, & nouchtie persones. Quhairby he signifyit to the pepill, that howsacuer thay war estemit of the warld, thay had na thing quhairin thay justlie glorie to be pastouris of Christis Kirk, and feidaris of his flock, but onlie thair outward ornamentis, and triumphant tytillis. But beand inwardlie considerit, thay wald be fund but

¹ sign. 🛂 ij, back.

verray hyrelingis, enemeis to Christ & denoraris of his flock. This play did enter with sic greif in thair hartis, that thay studyit be all menis to be auengit thairof. Thay connenit thair provinciall counsellis, thay consultit how thay suld best sustene thair kingdome inelynand to ruyne, quhilk laitlie had gottin sa publict ane wound: thay zeid about to have his haill warkis condempnit for hereticall, and eessit not, in Kirk and market, publictlie and prinche, to rage and rayll aganis him, as ane Heretike. But to return to our purpose, Nochtwithstanding the birnand fyre borne aganis him in thair breistis, the hatrent consauit in thair hartis, thair puissance and power euin in that tyme, quhen thay had the ball at thair fute, quhen nouther Prince, nor other was abil to withstand thame, sit culd thay neuer get power ouer this sempil man, nor haif vair hartis satiat of him. Thay had thair Canoun Lawis: thay had the Municipal Lawis of the Realme, and actis of Parliament haldin be yat samin King, quhame he seruit, with guhome from his south vo he couuersit, that na man suld ressoun or call in dout the authoritie of thair spirituall Father: that Imagis suld be honourit; that the libertie of halie Kirk (as thay namit it) suld be mantenit, and defendit. And gif ony war suspectit in ony hereticall point, aganis the commandementis of this yair Kirk, incontinent thay war cytit, thay war apprehendit, and incarcerat in strang presoun: & finallie thay war compellit outher to abiure (quhairthrow thay remanit infamit all thair dayis, nouther micht enioy honouris, nor digniteis for thair tyme) or ellis thay behouit maist cruellie suffer the fyre. How cummis it than, that this our Authour being sa plane aganis thame, and as it war professit enemie to thame, culd eschaip thair snairis, quhen vtheris, in doing les, hes cruellie perischit? Sum will think, because his wryting was commounlie mixit with mowis, and colourit with craftie consaitis (as Chaucer and vtheris had done befoir) the matter was the mair mitigate. Bot this can not satisfie: for na mowis in sic materis culd mitigate thair bludie breistis. Sum will think because he was continuallie in Court, and seruit the King, he was esilie ouersche. Bot in my ingement, that is the greiter cause of offence: namelie to haif thair vaniteis and wickitnes publischit in Court and sicht of Nouther culd this be saiftie to vtheris. M. Patrik Ham-Princis. miltoun Abbot of Feirn, being of the blude Royall, being ane man of greit literature, and of sie lyfe, that the verray enemcis thame selfis war enforcit to commend and allow him, sit did he nocht eschaip thair malice, bot sufferit cruell deith by fyre. Robert Forester, alswa gentilman, on the samin maner was tormentit. And howbeit thir did eruellie perische, 3it in all agis, and in all nationes, it hes plesit Gol, of his greit mercy, to rais and steir vp his Prophetis and seruandis, quhame he hes michtilie prescruit, to repreif the generationis present of thair vnrichteousnes: to ytter and oppin to the pepill the corrup-

¹ leaf iii, not signed.

tioun than regnand: and, as it war, aganis the Deuill and the warld, to testifie his treuth, to walkin thame out of thair Ignorance. steirit up the auld and ancient Doctouris, to impugne and stranglie to confute all heresyis springand and rysand. But theme at this present I will omit for breuitie, & 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. quhilk dayis war mony leirnit men & godlie Bischoppis in this cuntrie: as Seruanus, Columba, Aidanus, Finnanus, Colmannus, Leninus, Gallus, and mony ma, quha baith in this Realme, and in Ingland, did lang de bell, and hald out the Romische superstitionis and ceremoneis, as is at lenth contenit in the auld Historyis of Beda, He rasit vp alswa in the dayis of Carolus Magnus, twa of our cuntrie men, baith of greit eruditioun and leirning, the ane callit Iohne, surnamit Mailrosius: the other, Claudius Clemens. Thir two passand out of Scotland, at command of King Achaius (as Boethius wrytis) to ye partis of France, come to Paris, and war the occasioun of the fundatioun of ve Universitie of the samin, & sindrie vtheris, and war the first professouris of liberall sciences in thame. Nouther ceissit thay with ane Adelbertus ane Frencheman, and Bertramus, to inwey on ye stait of ye Kirk, than tendand and declynand fast to corruptioun, vntill Claudius, & Adelbertus war clappit in clois presoun, and Johne departit the cuntrie, & come in Ingland, guhair (as sum wrytis) at the perswasioun of certane Monkis, he was slaine, be certane his awin discipulis, impacient of his admonitiones and Efter thir, quhen the sindrie sectis of Freiris began to spring vp, he raisit in France Guilielmus de .S. Amore: Nigellus: Nicolaus, and Arnoldus de villa noua: in Italie ye Abbot Ioachimus Calaber: in Germanie, Hildegardis ye Prophetes, with sindrie vtheris. quhilk stranglie wrait aganis the superstitionis and Idilteth of the begging Freiris, and other abusis of the Clergie. And howbeit vair admonitiones culd not be hard, nor thair writing tane in gude part, bot vtterlie rejectit and despysit, zit war thay not cummit to that furie & rage, as to bruyle and scald quha sa euer suld speik aganis thame, bot contentit thame selfis with presoun or banischement of sic persones as war contrarious to thame, degraiding thame of thair digniteis and offices: and excommunicating thame out of thair Kirkis. ouhen thair iniquiteis was cummin to maturitie, God raisit vp in Ingland, Johne Uicleif, quha, seand the haill ecclesiastical estait to be altogidder corrupt: the word of God to be cummit to neglect and contempt: and mennis traditionis abone to be extellit: did maist emistlie teiche, and wryte ane huge nowmer of volumis and bukis aganis

leaf iii, back, not signed.

thame. Than was the beist vnquyetit of his resting sait, and began to rage and fret, to seik the deith and destruction of this pure man. Bot all for nocht. The Lord did potentlie preserve him from vair snairis and girnis: and, nochtwithstanding all thair furic, [he] departit in the Lord in peice. And howbeit efter deith Rancour commonnie ceissis, zit xli. zeiris efter his deith, yai tuke vp his banis, and brint yame. Persewand alswa with maist extremiticall that adheirit to him, or did allow his doctrine, Thay brint the Lord Cobham, Schir Roger Actoun, Knicht, Williame Thorpe, Williame Tayleir, Richard Howeden. Iohne Cleydoun. Thay banischit Elenor Cobhame: thay murderit in presoun Iohne Astoun, Reginald Pecock, Bischop of Chichester. with ane infinite noumber ma. Thair was na end in thair furie. Quhill thay war thus busic in Ingland, began Johne Hus and Hierome of Praga to preiche in Boheme, men of sie leirning and lyfe, that thay war in admiratioun ¹euin to the verray aduersaris tham selfis, quhairof remainis vit sufficient testimoneis writtin be Poggius. and vtheris of the Antichristiane menge. Thay, beand cytit to the counsall of Constance, come vpon ane saifconduct of Sigismundus the Empriour, than King of Boheme, present at the counsall; and thair gaif ane resoun & declaration of thair faith and doctrine: fra the constant professioun quhairof, quhen yai culd nocht be disswadit, thay, contrair the saifconduct, contrair all promises, cruellie brint thame, Satisfyand the Empriour with this godlie Law, of thair awin forgeing, quod nulla fides sit hereticis seruanda: Thair is na promis to be keipit to heretikes. Quhat frute this gudelie Law hes wrocht, the battell betuix the Turk, and Lowes, King of Ungarie and Boheme, & the occasioun thairof, quhair the said Lowes perischit, to the greit hurt of all Christianitie, will declair: and mony vther histories alswa, quhilkis for schortnes I omit. Now our Prelates, laith to ly behind, willing to schaw yair gude seruice to ye halie Sait, apprehendit heir in Scotland, Paull Craw, teiching the doctrine quhilk Uicleif & Hus had teichit, & maid and Sacrifice of him in Sanctandrois. And findand the sawour of this Sacrifice fragrant and smelland, thay tuke the Uicar of Dolour, Freir Kelour, Symsone, Bawerage, Kennedie, Stratoun, Gourlay and mony ma. quha, because yai culd not allow yair vaine superstitiones and Idolatries, expres aganis the commandement of ye Lord thair God, war cuttit of be the fyre. Thay had now lernit to dispute with fyre & faggot, for our auld Bischoppis & Pastouris war decayit, quhilkis war wont to be lampis, and as it war leidsternis, to all nationis adiacent: from quihome passit furth mony lernit men to all cuntreis, to Ingland, France, Germanie, Latowe, Pruse, and other partis, as thair Chronikillis testifyis, plantand and teichand the Christiane faith, & all godlie sciencis. Bot now, dull Asynis had ascendit to thair rowmis, beand maryit with dame propertie, and riches, and fair lady

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Sensualitie: and swa efter ye rait of other Realmis, war becummit Idil bellvis, Ignorant blokkis, and dum doggis. Nouther war thay Idill in Italie: thair cruellie sufferit Thomas Rhedonensis the Carmelite. And in Florence the godlie blak Freir, Hieronymus Sauoronola. Thus continewand yair rage in all Realmes, euin to the vttermaist of yair power, it pleisit ye mercyfull God, of his greit mercy, & fauourabill lufe towartis man, quhairby he wald not haif man ytterlie to perische, to gif (as it war) lycht to the warld; and that be reueilling of his word and Euangel, be the mouthis of his seruandis Luther, Bucer, Zuinglius, Oecolampadius, Caluine, & mony vtheris: be quhome he hes discouerit yair cankerit corruptioun & auld festur in sic sort, yat na man (except he wilbe wilfullie blind) may not persaif ve vennome & fylth thairof. And 3it hes ye maist part of yir (how sacuer ye power of ye warld hes bene contrarious to yame) departit in ye Lord, in quietnes. Now sum wil say, thir war preichcouris, & Ministeris of the word, and had bene sumtyme anountit schauelingis. markit 1 with the beistis mark, and had maid defectioun from thame, quhairfoir thay persewit thame the mair scharplie and cruellie. the Lord Cobhame, Robert Forester, Straitoun, wer nouther schauelingis nor preicheouris. Richard Mekinnis, ane boy of .xvij. zeiris of age, brint in Londoun, was na preicheour. The lyke Iugement sufferit Maistres An Askew, with mony wemen, quhilk 3it war na preicheouris. 3it forther, sum will object the equitie of the tyme quhairin our Author leuit: that the power of the aduersaries was restraynit, that thay culd not rage and rin at ryot at thair libertie, and plesour, as thay war wont. And git ane lytill befoir his deith thay brint M. George Uischart, and Adam Wallace, Mariner. And schortlie efter our Authouris deith thay tuke the auld man Walter Mill, and cruellie brint him: althocht fra that fyre rais sie ane stew, quhilk struke sie sturt to thair stomokis, that they rewit it ever efter. Than hes it not bene seriousnes intermixit with iocunditie: it has nocht bene continuall abyding nor seruing in court, it has nocht bene blude royall, nor fauour of Princes: nouther teiching nor preiching, nor equitie of tyme, culd be protection to ony aganis sa cruell and feirs aduersaries, of equal will, rage, and furie, indifferentlie aganis all. It is rather the prouydence, the Lugement, the power, and the inmensibill fauour and mercy of God towartis his sanctis and elect: quhilk vpon ye and part, of his lufe towards his chosin, to satisfie thair thrist, & desyre, quhilk thay had to be dissoluit, and to be with Christ, yat yai suld not be langer enforcit to behald ye wickit vanite of vis warld: Partlie, of his just Jugement, because the warld was not worthie of thame, for it hes lufit mirknes rather van licht, and delytit mair in leis van in ve treuth. And partlie, to manifest to all pepill ve cruell, bludie, & insatiabil hartis of ye memberis of Antichrist, ye pilleris of the malignant Kirk, he did (as it wer) gif

¹ leaf iv, back, not signed.

ouir into yair handis, ye lyfis, ye possessionis, gudis, and quhatsumeuer externall thing yai had, to be maid mokking stokkis, & to be disponit at their libertie, and plesour. On the vther pairt, to declair his michtie prouidence, and power, quhairby he wil not suffer ane hair of the heidis of his chosin to perische, but his permissioun: and to encorage his elect, seing yat nouther gude nor euill can fall vuto yame, by ye will of yair Father: he has maist michtilic manteynit yame, amangis ye middis of vis malignant generationn. This Ingement man we lykewise haif of our Dauid Lyndesay, to quhome we will returne, omittand the special abusis of the Clergie, for eschewing of prolixitie, & tediousnes, to be socht out of his awin warkis be ye diligent reidar. Now as he has bene scharp and vigilant in marking ye enormite of the spiritualitie, swa hes he not bene negligent, nor sleuthfull in rebuking ve defaltis of ve temporalitie, and all estatis He hes not spairit King, Court, Counsalouris, Nobilitie, nor vtheris of inferiour estait. And howbeit yai war not altogidder cummit to sic corruptioun and furie, yat yai micht not beir mair equallie with generall admonitionis and reprochis, van the spiritualitie, zit als lytill amendement followit in the ane stait, as in the vther. Quhat laubouris tuke he, that the landis of this cuntric micht be set out in Fewis, efter ye fassioun of sindrie vther Itealmes, for the incres of policie, and riches? But quhat hes he profitit? Quhen ane pure man with his haill raice and offspring hes laubourit out vair lyfis on ane lytill peice of ground, and brocht it to sum point and perfectioun: than must the Lairdis brother, kinnisman, or surname, haif it: and ye pure man, with his wyfe & babeis, for all yair trauellis, schot out to beg yair meit. He yat tuke lytill laubouris on it, man enioy ye frutes, and commodite is of it: he man eit vp the sweit & laubouris of ve pure mannis browis. Thus the pure dar mak na policie, nor bigging, in cace yai big yame selfis out. But althocht men wink at yis, and ouirluke it, git he sitts abone yat seis it, and sal luge it. He yat heiris ye sichis & complaintis of ye pure oppressit, sall not for euer suffer it vnpunischit. Quhat hes he alswa written aganis yis Heriald hors, denysit for mony pure mannis hurt? But quha hes dimittit it? finallie, quhat oppressioun or vice hes he not repreuit! Bot yir sall suffice for exempill. And gif he had leifit in yir lait dayis, quhat had he said, of ye unnatural murtheris: ye cruel slauchteris: ye manifest reiffis: ye continuall heirschippis: ye plane oppressionis: ye lytill regard of all persones to ye commoun weilth: ye mantening of derth, to the vniuersall hurt of the pure in transporting of victuallis furth of ye Reahne, contrarie to ye statutis yairof. for ye particular weill of few, & hurt of mony: the Importing of greit quantiteis of fals curve sklenderlie serchit, and lychtliar punischit: The multitude of Kirkis destitute of Ministeris throw the hail cuntrie: The slaw administration of Iustice, and fer les

sign, A.j.

executioun: with all kynde of impieteis (as it wer) publictlie, and frelie Regnand. 3it nochtyeles we luke for redres and reformation of all sic horribil deformities, at ye handis of sic rewlaris as God hes, and sall strenthin with his Spirit, lychtin with ye pure word of his Euangel, endew with his feir (quhilk is ye beginning of all wisdome) with sic knawlege, sic Iugement, and zeill, yat yai sall to yair vttermaist endeuour, and set fordwart all Iustice, and equitie, and suppres all vice and iniquitie: to ye glorie of God: to ye auauncement of his word: to ye edification of his Kirk, and to ye confort, and quietnes of vis trubillit and afflictit commoun weilth. God of his greit mercie grant that we may schortlie se.

I have alreddie passit ye bound of ane preface: zit ane thing restis to admonische ye (gentill reidar) of yir warkis following. mair part of yame hes bene sindrie tymes in sindrie places imprentit: as heir in Scotland, quhilk 3it war not sa correct as neid requyrit. Thay haif bene Imprentit in Rowen, bot altogidder sa corrupt and fals, that na man can be abill to atteyne to the Authoris mynde be For besydis the wrang Ortographie, and fals spelling, the transpositiones of wordis & lynis: yair is alswa sic defectiones, yat sumtymes will want twa, or thre 1 lynis in ane sentence: sumtymes

als mony abound, and be doublit.

Quhairthrow the myndis of honest men ar alienatit from reiding of sa frutefull warkis: 30uth is abusit and corruptit: the Authour an I his warkis schamefullie blottit, and barbulgeit: the cuntrie infamit: & sic personis as laubouris for just correction vtterly discuragit, seand thair lauboures and trauellis sa haistelie yairefter to be corruptit, at the private appetite and gredines of certane godles Ignorantis: quhilk in respect of yir greit hurtis, deseruis na small punischement. ar lykewise laitlie Imprentit in Londoun, with lytill better succes than ye vther. For yai haif gane about to bring thame to ve southerne language, alterand ye uers and collouris yairof, in sic placis, as yai culd admit na alteratioun: quhairfoir ye natiue grace and first mynd of ye wryter, is oftentymes pernertit. And for ye Ortographie, transpositiones, and defectiones, thay ar almaist commoun with the vther.

Thus seing this famous Authour, and his notabill warkis to be sa velanouslie handillit, and sa miserabillie and malitiouslie mankit, and alterat: we haif gane about, and takin sum trauellis, to vindicate yame from yir blottis, & corruptiones: and to reduce and bring thame to the native integritie, and first mening of ye wryter. Quhilk salbe elike persauit in ye reiding: bot maist esilie, gif ony wil confer this edition with yame yat hes preceid it: quhairin, quhat difference is betuix rycht & wrang wryting, betuix correct and vncorrect Im-

prenting, salbe cleirlie sene.

Mair, we haif eikit sindrie warkis of ve samin Authour, quhilkis hes not bene befoir Imprentit: to ve intent, that na thing of sa

¹ sign, A.j., back.

Nobill ane wryter suld perische, throw negligence, or sleuthfulnes of this present age, but suld be reserved to ye frute of all posterite following. And forther intendis (be ye help of God) to use ye lyke diligence, in all warkis of yis wryter, quhilkis sall heirefter, be ony menis, cum to our handis.

I will deteyne the na langer (gude Reidar) from the warkis thame selfis: bot will commit the to the protection of ye Almychtic, our God: ernistlie desyrand ye to call vpon him: yat he will rais and steir up mony Dauid Lyndesayis, yat will continuallie admonische baith Prince and pepill of thair dewtie, and vocatioun, quhairunto ye Lord yair God hes callit yame: yat will rebuke and repreif all sic defaltis as salbe fund in yame: yat will commit to letteris, and wryte, ye honour, ye gloir, ye fame, and succes of vertew, and inbraceris vairof: The dishonour, ye schame, ye defame, and mischeif of vyce and impletie, and enhanteris thairof. To be notify and maid knawin to all agis to cum: that it may be one prik and spur to ye verteous and godlie, to ga fordwart in all richteousnes, and equitie; that it may be ane stay and brydill to reteyne & hald bak ye wickit and vngodlie from all wickitness, and iniquitie. To the intent: yat God may be glorifyit; his Kirk edifyit; and this commoun weilth confortit, and quietit.

¹ Anc adhortations of all estatis, to the reiding of thir present warkis.



EN that it is maist worthic for to be
Lamentit of euerilk warldlie wicht:

* To se the warkis of plesant Poetric
To ly sa hid and sylit from the sicht
Of those, in hart quha dois reiois aricht,
In Vulgar toung for to behald and heir
Vertew and vyce disclosit, and brocht to licht,
In thair richt collouris planelie to appeir.

Thairfoir (gude Reidar) haif I trauell tane,
Intill ane volume now breiflie for to bring
Of Dauid Lyndesay, the haill warkis ilk ane,
Knicht of the Mont, Lyoun, of A[r]mis King,
Quha in our dayis now did laitlie Ring,
Quhais pregnant practick, and quhais ornate style,
To be commendit be me, neidis na thing:
Lat warkis beir witnes, quhilkis he hes done compyle.

sign. A ,ij.

Thocht Gawine Dowglas, Bischop of Dunkell, In ornate meter surmount did euerilk man; Thocht Kennedie and Dunbar bure the bell, For the large race of Rethorik thay ran: 3it neuer Poeit of our Scottische elan, Sa cleirlie schew that Monstour with his markis, The Romane God, in quhome all gyle began: 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 neuer clew thame; Of quhat degre sa euer 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 staitlie storyis aggreing to our age, 'With similitudis semelie he dois declair, With weil waillit wordis, wyse, and familiar, Of queynt conuoy, this ioyous 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 Randoun! Reid heir 3e Lordis of the meyner men3e, The end of hicht; 3our pryde lerne to abandoun. Cum, schameles schauelingis of Sathanis scn3e, Rynnand in vyce, ay still with oppin ren3e; Of proud Prelatis reid heir the suddane fall, Quha for to stoup 3it did neuer den3e, Under the 3oek of him that creat all.

Cum teynefull tyrannis, trimmilling with 30ur trayne! Cum nouchtic Newtrallis with 30ur bailfull band! 3e haif and cloik now reddy for the rayne: For fair wether, and wither ay at hand. Idolateris draw neir to Burgh and land, Reid heir 30ur lyfe at large, baith mair and min, With Hypocrites ay slyding as the sand, As humloik how of wit, and vertew thin

Oppressouris of the pure, cum in till pairis! Flatteraris flok fordwart! for I [haif] hard tell, 3e had ane saw richt sicker for all sairis. Lawieris, and Scrybis, quha hes 3our saulis to sell! Craftismen, and Merchandis, gif [yat] 3e do mell With fraud or falset, than I 3ow desyre, Reid in this buke, the speiche gif 3e can spell, Quhat Iust reward 3e sall haif for 3our hyre.

Amang the rest, now Courteouris cum hidder! Thocht 3e be skeich, and skip abone the skyis, 3it constantlie I pray 30w to considder, In to this scrow, quhat Lyndesay to 30w cryis. 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 3e sall find it syne.

With Scripture and with storyis naturall, ¹Richelie replenischit from end to end, In till this buke, quha list to reid, thay sall Find mony lessoun largelie to commend; The braid difference quhairin weill may be kend Betwene verteous and vicious leuing. Lat vs thairfoir our lyfe in vertew spend, Sen vyce of mankynd is the haill mischeuing.

Lat Lyndesay now as he war zit on lyif, Pas furth to lycht, with all his sentence hie: Vnto all men thair dewtie to descryue Quhairin thay may ane lyuelie Image se, Of his expressit mynd in Poetrie, 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.

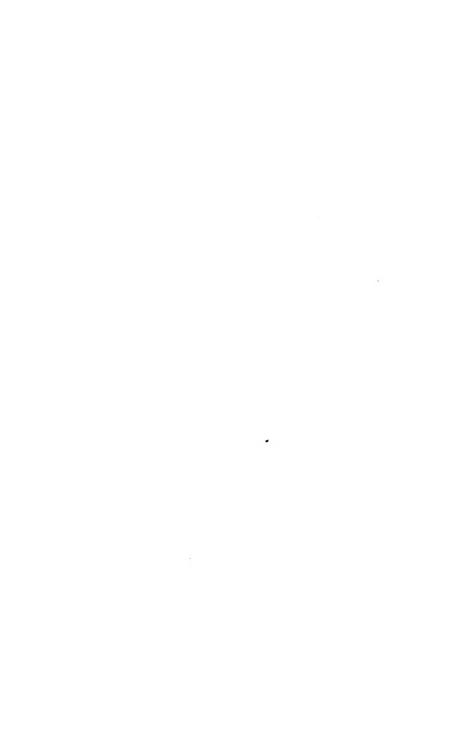
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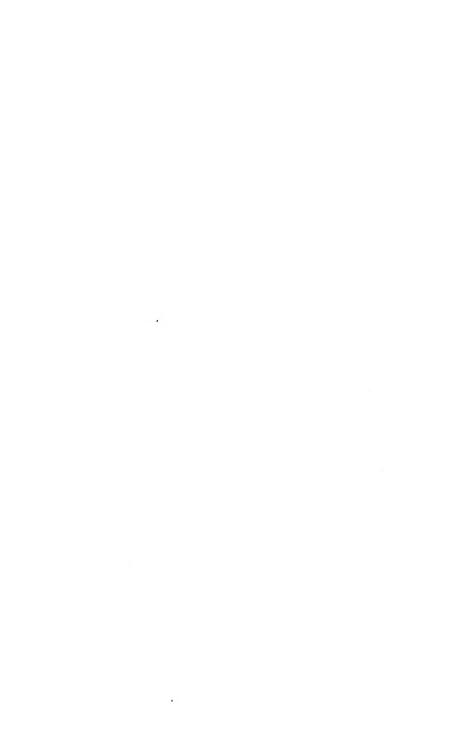
[On the lower half of this page begins]

The Epistil Nuncupatorie of Schir Dauid Lyndesay of the Mont Knicht, on his Dialog of the Miserabill estait of the warld.

¹ A .iii. no sign.









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