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THE POETICAL WORKS  
OF  
SIR DAVID LYND SAY

WITH MEMOIR, NOTES AND GLOSSARY

By DAVID LAING, LL.D



IN THREE VOLUMES.—VOL. III

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ANE DIALOG BETUIX  
EXPERIENCE AND ANE COURTEOUR.

VOL. III.

A



## ANE DIALOG

BETUIX EXPERIENCE AND ANE COURTEOUR:

THE SECONDE BUKE.

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IN THE FIRST, THE BEILDYNG OF BABILONE BE  
NEMROD; AND QUHOW KYNG NYNUS BEGAN  
THE FIRST MONARCHIE; AND OF THARE IDOLA-  
TRYE; AND QUHOW SEMIRAMIS GOVERNIT THE  
IMPYRE, EFTER HIR HUSBANDE KYNG NYNUS.

COURTEOUR.

FATHER, I pray yow to me tell  
The first infortune that befell,  
Immediatly efter the Flude;  
And quho did first sched saikles blude? 1620  
And quho Idolatrye began?

EXPERIENCE.

Quod he, I sall do as I can:  
Efter the Flude I fynde no storrye  
Worthy to putt in memorye,  
Tyll Nemrod began to ryng  
Above the Peple as ane Kyng,  
Quhilk wes the principall man of one,  
That beildar was of Babilone.

Gene. x.

## COURTEOUR.

That story, Maister, wald I knaw,  
 Quod I, geve ye the suthe wald schaw, 1630  
 Quhy and for quhat occasioun  
 Thay beildit sic ane strang dungeoun.

## EXPERIENCE.

Than said to me Experience,  
 I sall declare, with deligence,  
 Those questiounis, at thy command.  
 Bot first, Sone, thow mon understand  
 Of Nemrod the Genealogie,  
 His strenth, curage, and quantitie ;  
 Quhowbeit Moyses, in his first Buke,  
 That story lychtlye did ouer luke : 1640  
 Of hym no more he doith declare,  
 Except he was ane strang huntare.  
 Bot utheris Clerkis curious,  
 As Orose doith, and Josephus,  
 Discryvis Nemrod at more lenth,  
 Boith of his stature and his strenth.  
 This Nemrod was the fourt persoun  
 Frome Noye be lyne discendyng doun :  
 Noye generit Cham, Cham generit Chus,  
 And Chus, Nemrod : the suthe bene thus. 1650

This Nemrod grew ane man of mycht ;  
 That tyme in erth wes none so wycht :  
 He wes ane gyand stout and strang ;  
 Perforce wyld beistis he doun thrang.

The peple of that hole Region  
 Come under his dominion ;  
 No man thare wes, in all that land,  
 His stalwartnes that durst ganestand.  
 No marvell wes thocht he wes wycht,  
 Ten cubitis large he wes of hycht, 1660  
 Proportionat, in lenth and breid,  
 Afferand to his hycht, we reid.  
 He grew so gret and glorious,  
 So prydefull and presumptuous,  
 That he come inobedient  
 To the gret God Omnipotent.

This Nemrod was the principall man  
 That first Idolatrye began.  
 Than gart he all the peple call  
 To his presens, both gret and small, 1670  
 And, in that gret conventioun,  
 Did propone his intentioun.

Gene. xi.

My Freindis, said he, I mak it knawin  
 The gret vengeance that God hes schawin,  
 In tyme of our fore father Noye,  
 Quhen he did all the Warld distroye,  
 And dround thame in ane furious flude :  
 Quharefor I thynk we sulde conclude  
 Quhow we maye make one strang defence 1680  
 Aganis sick watteris violence,  
 For to resyste his furious ire,  
 Contrare both to flude and fyre.  
 Lat us go spye sum plesand feilde,  
 Quhare one strang biggyng we may beilde,  
 One Citie, with ane strang dungeoun,



That none ingine may ding it doun ;  
 So heych, so thyke, so large, and lang,  
 That God tyll us sall do no wrang ;  
 It sall surmonte the Planetis sevin,  
 That we frome God may wyn the hevin. 1690  
 Those peple, with one ferme intent,  
 All tyll his counsell did consent,  
 And did espy one plesand place  
 Hard on the flude of Euphratace.  
 The peple thare did thame repair,  
 In to the plane feilde of Synear,  
 Quhilk now of Caldie beryth the name,  
 Quhilk did lang tyme flureis in fame.

Thare gret Fortres than did thay founde,  
 And kaiste tyll thay gat souer grounde : 1700  
 All fell to warke, boith man and chylde,  
 Sum holkit clay, sum brynt the tylde.  
 Nembroth, that curious campioun,  
 Devysar wes of that dungeoun.  
 No thyng thay sparit thare labouris,  
 Lyke besy beis upone the flouris,  
 Or emottis travelling in to June :  
 Sum under wrocht, and sum abone :  
 With strong ingenious masonrye,  
 Upwarte thare werk did fortifye. 1710  
 With brynt tylde, stonis large and wycht,  
 That Towre thay rasit to sic hycht  
 Abufe the airis regioun,  
 And junit of so strong fassioun,  
 With syment maid of pyk and tar,

Thay usit none uther mortar,  
 Thocht fyre or watter it assalit,  
 Contrare that dungeoun nocht avalit.  
 The land aboute wes fair and plane ;  
 And it rose lyke one heych montane. 1720

Those fuliche peple did intende  
 That to the Hevin it sulde ascende.  
 So gret one strenth wes nevir sene,  
 In to the warld, with mennis eine.  
 The wallis of that wark thay maid  
 Two and fyfye faldome braid.  
 One faldome than, as sum men sayis,  
 Mycht bene two faldome in our dayis :  
 One man wes than, of more stature  
 Nor two be now : thareof be sure. 1730

Josephus haldis opinioun,  
 Sayand the heycht of this dungeoun  
 Of large pasis of measure bene  
 Fyve thousande, aucht score and fourtene.  
 Be this raknyng, it is full rycht  
 Fyve mylis and ane half in hycht :  
 Ane thousande pais tak for ane myle,  
 And thow sall fynd it neir that style.  
 This towre, in compass round aboute,  
 Wer mylis ten, withouttin doute : 1740  
 Aboute the cietie of stagis  
 Foure houndreth and four score, I wys ;  
 And, be this nommer, in compas,  
 Aboute three score of mylis it was :  
 And, as Orosius reportis,  
 Thare wes fyve score of brasin portis.

The translatour of Orosius  
 In tyll his Cronicle wryttis thus:  
 That, quhen the Sonne is at the hycht,  
 Att none quhen it doith schyne most brycht,  
 The schaddow of that hydduous strenth [1750  
 Sax myle and more it is of lenth.  
 Thus maye ye juge, in to your thoct,  
 Gyfe Babilone be heych, or nocht.

QUHOW GOD MAID THE DYVERSITIE OF  
 LANGUAGIS, AND MAID IMPEDIMENT TO  
 THE BEILDARIS OF BABILONE.

EXPERIENCE.

THAN the gret God Omnipotent,  
 To quhom al thingis bene present ;  
 That wer, and is, and evir salbe,  
 Ar present tyll his Majestie ;  
 The hid secretis of mannis hart  
 From his presens may not depart ; 1760  
 He, seand the ambitioun,  
 And the prydefull presumptioun,  
 Quhow thir proude peple did pretende  
 Up throuch the hevinnis tyll ascende,  
 Quhilk wes gret folye tyll devyse  
 Sick one presumptuous interpryse :  
 For, quhen thay wer moste delygent,  
 God maid thame sick impediment,  
 Thay wer constranit, with hartis sore,

Frome thyne depart, and beild no more. 1770

Sick languagis on thame he laid,  
That none wyste quhat ane uthir said :  
Quhare wes bot ane language affore,  
God send thame languagis threë score.

Affore that tyme all spak Ebrew ;  
Than sum began for to speik Grew,  
Sum Dutche, sum language Sarazyne,  
And sum began to speik Latyne.  
The Maister men gan to go wylde :  
Cryand for treis, thay brocht thame tylde : 1780  
Sum said, Bryng mortar heir atonis ;  
Than brocht thay to thame stokis and stonis.

And Nembroth, thare gret campoun,  
Ran rageand lyke one wylde lyoun,  
Manassyng thame with wordis rude :  
Bot nevir one worde thay understude.  
Affore thay fand hym gude and kynde ;  
Bot than thay thocht hym by his mynde,  
Quhen he so furiouslie did flyte.

Than turnit his pryde in to dispyte, 1790  
So dirk eclipsit wes his glore,  
Quhen thay wald wyrk for him no more.

Beholde quhow God wes so gracious  
To thame, quhilk wer so outragious :  
He nother braik thare leggis nor armis,  
Nor yit did thame none uther harmis,  
Except of toungis divysioun.

And, for fynall conclusioun,  
Constranit thay wer for tyll depart,  
Ilke cumpanye in one syndrie arte : 1800

Sum past in to the Orient,  
 And sum in to the Occident,  
 Sum South, sum North, as thay thocht best,  
 And so thare poleysie left wast.  
 Bot quhow that cietie wes reparit  
 Heir efter it salbe declarit.

OF THE FIRST INVENTIOUN OF YDOLATRIE;  
 QUHOW NEMBROTH COMPELD THE PEPL  
 TYLL ADORE THE FYRE IN CALDEA.

COURTEOUR.

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

EXPERIENCE.

That sall I do, with all my hart,  
 My Sonne, said he, or we depart. 1810  
 Quhen Nembroth saw his purpose failit,  
 And his gret laubour nocht availit,  
 In maner of contemptioun  
 Departit furth of that regioun,  
 And, as Orosius doith rehers,  
 He past in to the land of Pers,  
 And mony one yeir did thare remane,  
 And syne to Babylone come agane,  
 And fand huge peple of Caldie  
 Remanand in that gret cietie, 1820  
 That wer glaid of his returnyng,

And did obey hym as thare kyng.  
 Nembroth, his name for tyll avance,  
 Amang tham maid new ordinance,  
 Sayand, I think ye ar nocht wyce,  
 That to none God makis sacrificce.

Than, to fulfyll his fals desyre,  
 He gart be maid ane flammand fyre,  
 And maid it of sic breid and hycht,  
 He gart it byrn boith day and nycht. 1830  
 Than all the peple of that land  
 Adorit the fyre, at his command,  
 Prosternit on thare kneis and facis,  
 Beseikand thare new God of gracis.  
 To gyf thame more occasioun,  
 He maid thame gret perswasioun :  
 This God, said he, is moist of mycht,  
 Schawand his bemys on the nycht :  
 Quhen Sonne and Mone ar baith obscure,  
 His hewinlie brychtnes doith indure : 1840  
 Quhen mennis memberis sufferit calde,  
 Fyre warmyth thame, evin as thay walde.  
 Than cryit the Peple, at his desyre,  
 Thare is no God except the Fyre.

Or thare was ony imagerie,  
 Began this first Idolatrie.  
 At that tyme thare wes none usage  
 To carve, nor for to paynt Image.  
 Than maid he proclamatioun,  
 Quho maid nocht adoratioun 1850  
 To that new God, without remede  
 In to that fyre sulde suffer dede.

I fynd no man, in to that lande,  
 His tyrannie that durste ganestande,  
 Bot Habraham, and Aram his brother,  
 That disobeyit, I fynd none uther ;  
 Quhilk dwelland war in that countre,  
 With thare Father, callit Tharie.  
 Thir brether Nembroth did repreve ;  
 Sayand tyll hym, Lord, with your leve, 1860  
 This fyre is bot ane Element,  
 Praye ye to God Omnipotent,  
 Quhilk maid the Hevinnis be his mycht,  
 Sonne, Mone, and Sterris, to gyf lycht :  
 He maid the fyschis in the Seis,  
 The Erth, with beistis, herbis, and treis :  
 And, last of all, for to conclude,  
 He maid Man, to his similitude :  
 To that gret God gyfe pryse and glore,  
 Quhose ring induris evermore. 1870

Than Nembroth, in his furious ire,  
 Thir brether boith keste in the fyre :  
 Habraham be God he wes preservit,  
 Bot Aram in the fyre he stervit.  
 Quhen Thara harde his sonne wes dede,  
 He did depart out of that stede,  
 With Habraham, Nachor, and thare wyffis,  
 As the Scripture at lynthe discryffis,  
 And left the land of Caldea,  
 And past to Mesopotamia, 1880  
 And dwelt in Tharan all his dayis,  
 And deit thare, as the story sayis.  
 The lyfe of Habraham, I suppose,

No thyng langith tyll our purpose :  
 In to the Bibyll thou may reid  
 His verteous lyfe in worde and deid.  
 Now to thee I have schawin the man  
 That firste Idolatrie began.

OF THE GREIT MISERIE AND SKAYTHIS THAT  
 CUMMIS OF WEIRIS, AND QUHOW KING NYNUS  
 BEGAN THE FIRST WEIRIS, AND STRAIK  
 THE FIRST BATTELL

COURTEOUR.

FATHER, I pray you, with my hart,  
 Declair to me, or we depart, 1890  
 Quho first began thir mortall weiris,  
 Quhilk everilk faithfull hart effeiris,  
 And everie polesye doun thrawis,  
 Express agane the Lordis lawis ;  
 Sen Christe, our Kyng omnipotent,  
 Left peace in tyll his Testament.  
 Quhow doith proceed this creueltie  
 Aganis Justice and Equitie ?  
 In lande quhare ony weiris bene,  
 Gret miserie thare may be.sene : 1900  
 All thyng on erth that God hes wrocht  
 Weir doith distroye, and puttis at nocht :  
 Cieteis, with mony strang dungeoun,  
 Ar brynte, and to the erth doun doun ;  
 Virginis and matronis ar deflorit ;



Templis that rychelie bene decorit  
 Ar brynt, and all thare Preistis spulyeit ;  
 Pure orphelenis under feit ar fulyeit,  
 Mony auld men maid childerles,  
 And mony childer fatherles ; 1910  
 Of famous Sculis the doctryne,  
 Boith natural science and divyne,  
 And everilk vertew, trampit doun  
 No reverence done to relegioun ;  
 Strenthis distroyit alluterlie ;  
 Fair ladyis forcit schamefullie,  
 Young wedowis spulyeit of thare spousis,  
 Pure laborars houndit frome thare housis.  
 Thare dar no merchand tak on hand  
 To travel nother be sea nor land, 1920  
 For boucheouris, quhilk dois thame confounde :  
 Sum murdris bene, and sum are drounde :  
 Craftis men of curious ingyne  
 Alluterlie put to rewyne :  
 The bestiall reft, the commounis slane,  
 The land but lauboring doith remane.  
 Of pollesye the perfyte warkis,  
 Beildingis, gardyngis, and plesand parkis,  
 Alluterlie distroyit bene :  
 Gret graingis brynt thare may be sene : 1930  
 Ryches bene turnit to povertie,  
 Plentie in tyll penuritie.  
 Deith, hounger, darth, it is weill kende,  
 Of weir this is the fatell ende :  
 Justice turnit in tyrrannye,  
 All plesour in adversitye.

The weir alluterlie doun thrawis  
 Boith the civill and kannoun lawis :  
 Weir generit murthour and myschief,  
 Sore lamentyng without releif. 1940  
 Weir doith distroye realmes and kyngis ;  
 Gret princis weir to presoun bryngis ;  
 Weir scheddis mekle saikles blude.  
 Sen I can saye of weir no gude,  
 Declare to me, Schir, gyf ye can,  
 Quho first this miserie began.

HEIR FOLLOWITH ANE SCHORTE DISCRIPTIOUN  
 OF THE FOUR MONARCHEIS : AND QUHOW KYNG  
 NYNUS BEGAN THE FIRST MONARCHIE.

EXPERIENCE.

Of Weiris, said he, the gret outrage  
 Began into the secunde aige,  
 Be creuell, prydefull, covetous kyngis,  
 Revaris, but rycht, of utheris ryngis. 1950  
 Quhowbeit Cayan, afore the Flude,  
 Wes first scheduler of saikles blude,  
 Nynus was first and principall man  
 Quhilk wrangus conquessing began,  
 And was the man, withouttin fail,  
 In erth that straik the first bataill.  
 And first inventit imagerye,  
 Quhare throw came gret Idolatrye.

We most knaw, or we forther wend,  
 Of quhome king Nynus did discend. 1960  
 Nynus, gyf I can rycht defyne,  
 He was frome Noye the fyft, be lyne :  
 Noye generit Cham, Cham generit Chus,  
 And Chus, Nembroth, Nembroth, Belus,  
 And Belus, Nynus, but lesing.  
 Of Assyria the secund king,  
 And beildar of that gret Citie,  
 The quhilk was callit Nynevie,  
 And wes the first and principall man  
 Quhilk the First Monarchie began. 1970

## COURTEOUR.

Father, said I, declaire to me  
 Quhat signifis one Monarchie.

## EXPERIENCE.

The suith, said he, Sonne, gyf thou knew,  
 Monarchie bene one terme of Grew :  
 As, quhen one Province principall  
 Had hole power imperiall,  
 During thare dominationis,  
 Abuse all Kyngis, and Nationis,  
 One Monarchie, that men doith call ;  
 Of quhome I fynd Four principall 1980  
 Quhilk heth rong sen the Warld began.

## COURTEOUR.

Than said I, Father, gyf ye can,  
 Quhilk Four bene thay, schaw me, I pray yow.

## EXPERIENCE.

My Sone, said he, that sall I say yow :  
 First rang the Kings of Assyrianis ;  
 Secundlye, rang the Persianis ;  
 The Greikis, thridlye, with swerd and fyre  
 Perfors obtenit the Thrid impyre ;  
 The Fourte Monarchie, as I heir,  
 The Romanis bruikit mony one yeir. 1990

Latt us first speik of Nynus King,  
 Quhow he began his conquessing.  
 The auld Greik historiciane  
 Diodorus he wryttis plane  
 At rycht gret lenth of Nynus king,  
 Of his impyre, and conquessing ;  
 And of Semiramis, his wyfe,  
 That tyme the lustyest on lyfe.  
 It wer too lang to putt in wryte  
 Quhilk Diodore had done indyte ; 2000  
 Bot I sall schaw, as I suppose,  
 Quhilk maist belangith thy purpose.

Quhen Nembroth, Prince of Babylone,  
 Oute of this wrechit warld wes gone,  
 And his sonne, Belus, deid alsua,  
 The first Kyng of Assyria,  
 This Nynus, quhilk wes secunde Kyng,  
 Tryumphandlie began tyll ryng,  
 And wes nocht satisfyit nor content  
 Of his awin Regione, nor his rent : 2010  
 Thynkand his glory for tyll avance

By his gret peple and puissance,  
 Throuch pryde, covatyce, and vaine glore,  
 Did hym prepare to conques more,  
 And gatherit furth ane gret armie  
 Contrare Babilone, and Caldie,  
 Quhareof he had ardent desyre  
 Tyll june that land tyll his Impyre,  
 Quhowbeit he had thareto no rycht :  
 Bot, by his tyranny and mycht, 2020  
 Withouttin feir of God or man,  
 His conquessing thus he began.

His peple beand in arraye,  
 To Caldia tuke the reddy waye;  
 Quhen that the Babilonianis,  
 Togither with the Caldianis,  
 Hard tell Kyng Nynus wes cummand,  
 Maid proclamationis throuch the land,  
 That ilka man, efter thare degrie,  
 Sulde cum, and saif thair awin countrie. 2030  
 Quhowbeit thay had no use of weir,  
 Thay past fordwart withouttin feir,  
 And pat thame selfis in gude order,  
 To meit kyng Nynus on the border.  
 In that tyme, ye sall understande,  
 Thare wes no harnes in the land,  
 For tyll defende nor tyll invaid,  
 Quharethrow more slauchter thare wes maid :  
 Thay faucht, throw strenth of thare bodeis,  
 With gaddis of irne, with stonis, and treis. 2040  
 With sound of horne, and hyddeous cry,  
 Thay ruschit togither rycht rudely,

With hardy hart and strenth of handis,  
 Tyll thousandis deid lay on the landis.  
 Quhare men in battell naikit bene,  
 Gret slauchter sone, thare may be sene.  
 Thay faucht so lang and creuellie,  
 And with uncertane victorie,  
 No man mycht juge, that stude on far,  
 Quho gat the better nor the war : 2050  
 Bot, quhen it did approche the nycht,  
 The Caldianis thay tuke the flycht.  
 Than the Kyng and his cumpanye  
 Wer rycht glaid of that victorye.  
 Because he wan the first battell  
 That strycken wes in erth, but fail ;  
 And peceably of that regioun  
 Did tak the hole dominioun.  
 Than wes he king of Caldia,  
 Alsweill as of Assyria. 2060

As for the king of Arabie,  
 In his conquést, maid hym supplie.  
 Of this yit wes he nocht content,  
 Bot to the realme of Mede he went,  
 Quhare Farnus, king of that cuntrie,  
 Did meit hym, with one gret armie.  
 Bot king Nynus the battell wan,  
 Quhare slane were mony nobyll man ;  
 And to that Kyng wald gyf no grace,  
 Bot planelie in one publict place, 2070  
 With his sevin sonnys and his ladye,  
 Creuellie did thame crucifie.  
 Of that tryumphe he did rejoise ;

Syne fordwart to the feilde he gois :  
 Than conquest he Armenia,  
 Perse, Egypt, and Pamphilia,  
 Capadoce, Leid, and Mauritane,  
 Caspia, Phrigia, and Hyrcane ;  
 All Affrica and Asia,  
 Except gret Ynde and Bactria,  
 Quhilk he did conques efterwart,  
 As ye sall heir, or we depart.

2080

Now wald I, or we further wend,  
 That his Ydolatrie wer kend ;  
 Syne, efter that, withoute sudjorne,  
 Tyll our purpose we sall returne.

QUHOW KING NYNUS INVENTIT THE FIRST  
 IDOLATRIE OF IMAGIS.

NYNUS one Image he gart mak  
 For King Belus his fatheris saik,  
 Moist lyke his father of figoure,  
 Of quantitie, and portratoure :  
 Of fyne golde wes that figoure maid ;  
 Ane crafty croun apone his haid,  
 With precious stonis, in toknyng  
 His father Belus wes ane Kyng.  
 In Babilone he ane tempyll maid,  
 Of crafty work, both heyche and braid,  
 Quharein that image gloriouslie  
 Wes thronit up tryumphandlie.  
 That Nynus gaif ane strait command

2090

Tyll all the peple of that land, 2100  
 Alsweill in tyll Assyria  
 As in Synear and Caldia,  
 Under his dominatioun,  
 Thay suld make adoratioun,  
 Apone thare kneis, to that figour,  
 Under the pane of forfaltour.  
 Thare wes no Lorde, in all that land,  
 His summonding that durst ganestand :  
 Than young and auld, both gret and small,  
 Tyll that Image thay prayit, all, 2110  
 And cheangit his name, as I heir tell,  
 Frome Belus to thare greit god Bell.

In that tempyll he did devyse  
 Preistis, for tyll mak sacrificyse.  
 Be consuetude than come one law,  
 None uther God that thay wald knaw ;  
 And als, he gaif to that Image  
 Of Sanctuarie the privilege ;  
 For, quhatsumever transgressour,  
 Ane homicede, or oppressour, 2120  
 Seand that Image in the face,  
 Of thare gylt gat the Kyngis grace.

## COURTEOUR.

Declare to me, sweit Schir, said I,  
 Wes thare no more Idolatry,  
 Efter that this fals idole Bell  
 Wes thronit up, as ye me tell ?

## EXPERIENCE.

My Sonne, said he, incontinent,



The novellis throuch the warld thay went,  
 Quhow king Nynus, as I haif said,  
 One curious Image he had maid, 2130  
 To the quhilk all his natioun  
 Maid devote adoratioun.

Than everye cuntrie tuke consait,  
 Thay wald king Nynus contrafait :  
 Quhen ony famous man wes deid,  
 Sett up one Image in his steid,  
 Quhilk thay did honour frome the splene,  
 As it Immortall God had bene.

Imagis sum maid, for the nonis,  
 Of fyne gold, sum of stockis and stonis, 2140

Of sylver sum, and evyr bone,  
 With divers namis tyll every one ;

For sum thay callit Saturnus,  
 Sum Jupiter, sum Neptunus ;  
 And sum thay callit Cupido,  
 Thare god of lufe, and sum Pluto :

They callit sum Mercurius,  
 And sum the wyndie Eolus ;  
 Sum Mars, maid lyke ane man of weir,  
 Inarmit weill with sword and speir ; 2150  
 Sum Bacchus, and sum Appollo,  
 Of namis, thay had ane houndreth mo.

And quhen one Lady of gret fame  
 Wes dede, for tyll exalt hir name,  
 One Image of hir portratour  
 Wald set upe in one oratour,  
 The quhilk thay callit thare goddess :  
 As Venus, Juno, and Palles,

Sum Cleo, sum Proserpina,  
 Sum Ceres, Vesta, and Diana ; 2160  
 And sum the greit goddess Minarve  
 With curious collouris thay wald carve.  
 Amang the Poetis thow may see  
 Of fals Goddis the genaloguee.

So thir abhominacionis  
 Did spred ouerthort all nationis,  
 Except gude Habraham, as we reid,  
 Quhilk honourit God in word and deid ;  
 For Habraham had his beginnyng  
 In to the tyme of Nynus king. 2170

Nynus began with tyrranie,  
 And Habraham with humylitie :  
 Nynus began the first Impyre ;  
 Habraham of weir had no desyre :  
 Nynus began Idolatrye,  
 Habraham, in spreit and veritye,  
 He prayit to the Lorde allone,  
 Fals imagery be wald have none.  
 Of hym descendit, I heir tell,  
 The twelf gret Trybis of Israell. 2180

Those peple maid adoratioun,  
 With humyll supplicatioun,  
 Tyll hym quhilk wes of kyngis King,  
 That hewin and erth maid of no thyng :  
 Dede Imagis thay held at nocht,  
 That wer with mennis handis wrocht,  
 Bot the Almychtie God of lyve.

My Sonne, now haif I done discryve  
 Thir questionis, at thy command,

The quhilkis thow did at me demand. 2190

COURTEOUR.

Quhat wes the cause, Schir, mak me sure,  
 Idolatrye did so lang indure  
 Out throuch the warld so generalie,  
 And with the Gentilis, specialie ?

EXPERIENCE.

Quod he, Sum causis principall  
 I fynd in my memoriall.  
 First, wes throuch princis commandiment,  
 Quhilk did Idolatrie invent :  
 Syne, singulaire proffeit of the preistis,  
 Payntours, goldsmythis, maisonis, wrychtis: 2200  
 Those men of craft full curiouslie  
 Maid imagis so pleasandlie,  
 And sauld thame for ane sumptuous pryce,  
 So, be thare crafty merchandyce,  
 They wer maid ryche abone mesure.  
 As for the Preistis, I thee assure,  
 Large proffeit gat, ouerthort all landis,  
 Throuch sacrifyce and offerandis,  
 And be thair fayned sanctitude,  
 Abusit mony one man of gude ; 2210  
 As, in the tyme of Daniell,  
 The preistis of this idoll Bell.  
 Quhen Nabuchodonor king  
 In Babilone royallie did ring,  
 Those priestis the kyng gart understand,  
 That Image, maid be mennis hand,

He wes one glorious God of lyfe  
 And had sic ane prerogatyfe,  
 That, by his gret power devyne,  
 Wald eait beif, muttone, breid, and wyne: 2220  
 And so the King gart, every daye,  
 Affore Bell, on his aulter laye,  
 Fourty fresche wedderris, fatt and fyne,  
 And sax gret rowbourris of wucht wyne,  
 Twelf gret loavis of bowtit floure,  
 Quhilk wes all eaitin in one houre,  
 Nocht be that Image, deif and dum,  
 Bot be the preistis all and sum,  
 As in the Bibill thow may ken,  
 Quhose nummer wer thre score and ten: 2230  
 Thay and thare wyfis, everilk day,  
 Eait all that on the aulter lay.  
 Than Daniell, in conclusioun,  
 Schew the King thare abusioun,  
 And of thare subtlety maid hym sure,  
 Quhow onderneth the tempyll fiure,  
 Throuch ane passage thay cam, be nycht,  
 And eait that meit with candell lycht.  
 The Kyng, quhen he the mater knew,  
 Those preistis, with all thare wyffis, he slew: 2240  
 Thus subtellie the Kyng was sylit,  
 And all the peple wer begylit.  
 My Sonne, said he, now may thow ken  
 Quhow, by the Preistis and craftismen,  
 And by thare craftines and cure,  
 Idolatrye did so lang indure.  
 Behauld quhow Johne Boccatious

Hes wryttin workis wonderous  
 Of Gentilis superstitioun,  
 And of thare gret abusioun, 2250  
 As in his gret Buke thow may see,  
 Of fals Goddis the Geneologie,  
 Of Demogorgon, in speciall,  
 Fore-grandschir tyll the Goddis all,  
 Honourit amang Archadience,  
 And of the fals Philistience,  
 With thare gret devilische god Dagone,  
 With utheris idollis mony one.

Bot I abhor the treuth to tell  
 Of the Princis of Israell, 2260

Chosin be God Omnipotent,  
 Quhow thay brak his commandiment :  
 Kyng Salomone, as the Scripture sayis,  
 He doitit in his latter dayis ;  
 His wanton wyffis to compleis,  
 He curit nocht God tyll displeis,  
 And did committ idolatrye,  
 Wyrshipyng carvit imagerye,  
 As Moloch, god of Ammonitis,  
 And Chamos, god of Moabitis, 2270  
 Astroth, god of Sydonianis.

So, for his inobediens  
 And fowle abhominatioun,  
 Wer puneist his successioun :  
 His sonne Roboam, I heir tell,  
 Tynt the Ten Trybis of Israell,  
 For his Fatheris idolatrye ;  
 As in the Scripture thow may see.

## OF IMAGEIS USIT AMANG CRISTIN MEN.

## COURTEOUR.

FATHER, yit ane thyng wald I speir.  
 Behald, in every kirk, and queir, 2280  
 Throch Christindome, in burgh and land,  
 Imageis maid with mennis hand,  
 To quhome bene gyffin divers names :  
 Sum Peter, and Paull, sum Jhone, and James ;  
 Sanct Peter, carvit with his keyis ;  
 Sanct Mychaell, with his wyngis and weyis ;  
 Sanct Katherine, with hir swerd and quheill ;  
 Ane hynde set up besyde Sanct Geill,  
 It war too lang for tyll discryve  
 Sanct Francis, with his woundis fyve ; 2290  
 Sanct Tredwall als, thare may be sene,  
 Quhilk on ane prik heth both hir eine ;  
 Sanct Paull, weill payntit with ane sworde,  
 As he wald feycht at the first worde ;  
 Sanct Apolline on altare standis,  
 With all hir teithe in tyll hir handis ;  
 Sanct Roche, weill seisit, men may se,  
 Ane byill new brokin on his thye ;  
 Sanct Eloye he doith staitly stand,  
 Ane new hors schoo in tyll his hand ; 2300  
 Sanct Ringane, of ane rottin stoke ;  
 Sanct Duthow, boird out of ane bloke ;  
 Sanct Androw, with his croce in hand ;  
 Sanct George, upone ane hors rydand ;  
 Sanct Anthone, sett up with ane sow ;

Sanct Bryde, weill carvit with ane kow ;  
 With coistlye collouris fyne and fair,  
 Ane thousand mo I mycht declair,  
 As Sanct Cosma, and Damiane,  
 The sowtars Sanct Crispiniane : 2310  
 All thir on altare staitly standis,  
 Preistis cryand, for thare offerandis,  
 To quhome, we Commounis, on our kneis,  
 Doith wurschip all thir Imagereis ;  
 In kirk, in queir, and in the closter,  
 Prayand to thame our Pater Noster ;  
 In pylgramage frome town to toun,  
 With offerand, and with orisoun,  
 To thame aye babland on our beidis,  
 That thay wald keip us in our neidis. 2320  
 Quhat differis this, declare to me,  
 From the Gentilis Idolatrye ?

## EXPERIENCE.

Gyff that be trew that thow reportis,  
 It goith rycht neir thir samyn sortis :  
 Bot we, be counsall of Clergye,  
 Hes lycence to mak Imagerye,  
 Quhilk of unlernit bene the buikis ;  
 For, quhen lawit folk upone thame luikis,  
 It bryngith to remembrance  
 Of Sanctis lyvis the circumstance ; 2330  
 Quhow, the faith for to fortifye,  
 Thay sufferit pane rycht pacientlye ;  
 Seand the Image of the Rude,  
 Men suld remember on the blude

Quhilk Christ, in tyll his passioun,  
 Did sched for our salvatioun ;  
 Or, quhen thow seis ane protrature  
 Of blyssit Marie, Virgen pure,  
 One bony Babe upone hir kné,  
 Than, in thy mynde, remember thé 2340  
 The wordis quhilk the Propheit said,  
 Quhow sche suld be boith mother and maid.

Bot quho that sittis doun on thare kneis,  
 Prayand tyll ony imageris,  
 With orisoun, or offerand,  
 Kneland with cap in to thare hand,  
 No difference bene, I say to thé,  
 Frome the Gentilis idolatrye.

Rycht so, of divers Nationis  
 I reid abominationis, 2350  
 Quhow Grekis maid thare devotioun hail  
 To Mars, to saif thame in battaill ;  
 Tyll Jupiter sum tuke thare voyage,  
 To saif thame frome the stormys rage ;  
 Sum prayit to Venus frome the splene,  
 That thay thair luffis mycht obtene ;  
 And sum to Juno, for ryches,  
 Thare pylgramage thay wald addres.

So doith our commoun populare,  
 Quhilk war too lang for tyll declare 2360  
 Thare superstitious pylgramageis  
 To mony divers Imageis ;  
 Sum to Sanct Roche, with deligence,  
 To saif thame frome the pestilence ;  
 For thare teith, to Sanct Apolleine ;



To Sanct Tredwell, to mend thare eine :  
 Sum makis offrande to Sanct Eloye,  
 That he thare hors may weill convoye :  
 Thay ryn, quhen thay haif jowellis tynte,  
 To seik Sanct Syith, or ever thay stynte ; 2370  
 And be Sanct Germane, to get remeid  
 For maladeis in to thare heid ;  
 Thay bryng mad men, on fuit and horsse,  
 And byndis thame to Sanct Mongose crosse :  
 To Sanct Barbara thay cry full faste,  
 To saif thame frome the thonder blaste :  
 For gude novellis, as I heir tell,  
 Sum takis thare gait to Gabriell ;  
 Sum wyffis Sanct Margaret doith exhort  
 In to thare byrth thame to support : 2380  
 To Sanct Anthony, to saif the sow ;  
 To Sanct Bryde, to keip calf and kow :  
 To Sanct Bastien thay ryn and ryde,  
 That frome the schote he saif thare syde ;  
 And sum, in hope to get thare hail,  
 Rynniss to the auld rude of Kerrail.

Quhowbeit thir simpyll peple rude  
 Think thare intentioun be bot gude,  
 Wo be to Preistis, I say for me,  
 Quhilk suld schaw thame the veritie. 2390  
 Prelatis, quhilk hes of thame the cure,  
 Sall mak answeir thareof, be sure,  
 On the gret day of Jugement,  
 Quhen no tyme beis for to repent,  
 Quhare manyfest Idolatrye  
 Sall puneist be perpetuallye.

HEIR FOLLOWIS ANE EXCLAMATIOUN  
 AGANIS IDOLATRYE.

## EXPERIENCE.

IMPRUDENT Peple, ignorant and blynd,  
 By quhat reasone, law, or authoritie,  
 Or quhat autentyck scripture, can ye fynd  
 Leifsum for tyll commyt Idolatrie? 2400  
 Quhilk bene to bow your body, or your kne,  
 With devote humyll adoration,  
 Tyll ony idoll maid of stone or tre,  
 Geveand thame offerand, or oblation.

Quhy did ye gyf the honour, laude, and glore,  
 Pertenying God, quhilk maid all thyng of nocht,  
 Quhilk wes, and is, and sall be evirmore,  
 Tyll imagis by mennis handis wrocht?  
 Of follysche folke, quhy haif ye succour socht  
 Of thame quhilk can nocht help yow in distres? 2410  
 Yit reasonably revolve, into your thoct,  
 In stok nor stone can be none holynes.

In the desert, the peple of Israell,  
 Moyses remanyng in the Mont Synaye,  
 Thay maid one moltin calf of fyne mettell,  
 Quhilk thay did honour as thare God verraye :  
 Bot, quhen Moyses descendit, I heir saye,  
 And did consydder thare Idolatrye,

Exodi. xxxii.

Of that peple thre thousand gart he slaye,  
As the Scripture, at lenth, doith testifye. 2420

Dantell xliiii. Because the holye propheit Daniell  
In Babilone Idolatrie reprevit,  
And wald nocht worschip thare fals idoll Bell,  
The hole peple at hym wer so aggrevit,  
To that effect that he suld be myschevit,  
Delyverand hym tyll rampand lyonis sevin :  
Bot, of that dangerous den, he wes relevit  
Through myrakle of the gret God of Hevin.

Dan. liii. Behald quhow Nabuchodonsor king  
In to the vaill of Duran did prepare 2430  
One Image of fyne gold, one mervallous thing,  
Thre score of cubytis heych, and sax in square,  
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.

Ane gret wounder, that day, wes sene also,  
Quhow Nabuchodonsor, in his ire,  
Tuke Sydrach, Misach, and Abednago, [2440  
Quhilkis wald nocht bow thare kné, at his desyre,  
Tyll that Idoll, gart kast thame in the fyre,  
For to be brynt, or he sterit of that steid :  
Quhen he belevit thay wer brynt, bone and lyre,  
Wes nocht consumit one small hair of thair heid.

The Angell of the Lord wes with thame sene,  
In that hait furneis passing up and down,

In tyll ane rosye garth, as thay had bene,  
 None spott of fyre distenyng cote nor gown,  
 Of victorie thay did obtene the croun ;  
 And wer, to thame that maid adoratioun      2450  
 To that idoll, or bowit thare body doun,  
 One wytnessing of thare dampnatioun.

Quhat wes the cause, at me thow may demande,  
 That Salomone usit none imagerye  
 In his triumphand Tempyll for tyll stande,  
 Of Abraham, Isaac, Jacobe, nor Jesse,  
 Nor of Moyses thare savegarde throuch the see,  
 Nor Josue, thare valyeant campioun :  
 Because God did command the contrarye  
 That thay sulde use sic superstitioun.      2460

Behald quhow the gret God Omnipotent,      Exod. xx  
 To preserve Israell frome Idolatrye,      Deut. v.  
 Derectit thame one strait commandiment,  
 Thay suld nocht mak none carvit imagrye,  
 Nother of gold, of sylver, stone, nor tre,  
 Nor gyf worschip tyll ony similytude  
 Beand in hevin, in erth, nor in the see,  
 Bot onelye tyll his Soverane Celsitude.

The Propheit David planely did repreve      Baru. vi.  
 Idolatrye, to thare confusioun      2470  
 In gravit stok or stone that did beleve,  
 Declaryng thame thare gret abusioun ;  
 Speakand, 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.

The Devyllis, seand the evyll conditioun  
Of the Gentylis, and thare unfaithfulnes,  
For tyll agment thare superstitioun,  
In those idolis thay maid thare entres, 2480  
And in thame spak, as storyis doith expres:  
Than men belevit of thame to gett releif,  
Askand thame help in all thare besynes;  
Bot finallye, that turnit to thare mischeif.

Traist weill, in thame is none Divinitie,  
Quhen reik and rowst thare fair colour doith faid:  
Thocht thay have feit, one fute thay can not flee,  
Quhowbeit the tempyll byrn abone thair heid:  
In thame is nother freindschip nor remeid.  
In sic figuris quhat favour can ye fynd? 2490  
With mouth, and eris, and eine, thocht thay be maid,  
All men may se thay are dum, deif, and blynd.

Quhowbeit thay fal doun flatlyngis on the flure,  
Thay haif none strenth thare self to rais agane:  
Thocht rattonis our thame ryn, thay tak no cure:  
Quhowbeit thai breik thare neck, thay feill no pane.  
Quhy sulde men psalmes to thame sing or sane?  
Sen growand treis that yeirly berith frute  
Ar more to pryse, I mak it to thé plane,  
Nor cuttit stockis wanting boith crope and rute. 2500

Of Edinburgh the gret idolatrye  
And manifest abominatioun,

On thare feist day, all creature may se :

Thay beir ane auld stock Image through the toun,  
 With talbrone, troumpet, schalme, and clarioun,  
 Quhilk hes bene usit mony one yeir bigone ;  
 With preistis and freris in to processioun,  
 Siclyke as Bell wes borne through Babilone.

Aschame ye nocht, ye seculare prestis and freris,  
 Tyll so gret superstitioun to consent ? 2510  
 Idolateris ye have bene mony yeris,  
 Expresse agane the Lordis commandement :  
 Quharefor, brether, I counsall yow, repent :  
 Gyff no honour to carvit stock nor stone ;  
 Geve laude and glore to God Omnipotent  
 Allanerlie, as wyselie wryttis Jhone.

Fy on yow, Freris ! that usis for to preche,  
 And dois assist to sic idolatrye,  
 Quhy do ye nocht the ignorant peple teche  
 Quhow ane dede image, carvit of one tre, 2520  
 As it were holy sulde nocht honourit be,  
 Nor borne on Burges backis up and doun ?  
 Bot ye schaw planely your ipocrasie,  
 Quhen ye passe formest in processioun.

Fy on yow, fosteraris of idolatrye !  
 That tyll ane dede stock dois sic reverence,  
 In presens of the peple, publykelie !  
 Feir ye nocht God, to commit sic offence ?  
 I counsall yow, do yit your diligence  
 To gar suppresse sic gret abusioun. 2530

Do ye nocht so, I dreid your recompence  
Salbe nocht ellis but clene confusioun.

Had Sanct Frances bene borne out through the toun,  
Or Sanct Dominick, thocht ye had nocht refusit  
With thame tyll haif past in processioun,  
In tyll that cais sum wald haif yow excusit.

Now men may see quhow that ye have abusit  
That nobyll Town, through your ipocrasye :  
Those peple trowis that thay may rycht weill use it,  
Quhen ye pas with thame in to cumpanye. 2540

Sum of yow hes bene quyet counsallouris  
Provocand princis to sched saikles blude,  
Quhilk nevir did your prudent predecessouris :  
Bot ye lyke furious Phariceis, denude  
Of charitie, quhilk rent Christ on the rude :  
For Christis floke, without malyce or ire,  
Convertit fragyll faltouris, I conclude,  
Be Goddis worde, withouttin sweird or fyre.

Reid ye nocht quhow that Christ hes gyffin command,  
Gyff thy brother doith oucht thé tyll offend ; 2550  
Than secretlye correct hym, hand for hand,  
In freindly maner, or thow forther wend :  
Gyff he wyll nocht heir thé, than mak it kend  
Tyll one, or two, be trew narratioun :  
Gyf he, for thame, wyll nocht his mys amend,  
Declare hym to the congregatioun :

And, gyf he yit remanith obstinat,  
And to the holy Kirk incounsolable,

Than lyke ane Turke hald hym excommunicat,  
 And with all faithfull folk abhominabyll ; 2560  
 Banysing hym, that he be no more able  
 To dwell among the faithfull cumpanye :  
 Quhen he repentis, be nocht unmerciable,  
 Bot hym ressave agane rycht tenderlye.

Bot our dum Doctoris of Divinitie,  
 And ye of the last fonde religioun,  
 Of pure transgressouris ye have no petie,  
 Bot cryis to put thame to confusioun :  
 As cryit the Jowis, for the effusioun  
 Of Christis blude, in to thare byrnand ire, 2570  
*Crucifige*, so ye, with one unioun,  
 Cryis, Fy ! gar cast that faltour in the fyre.

Unmercifull memberis of the Antichrist, Roma. xvi.  
 Extolland your humane traditioene Epha. v.  
 Contrar the Institutione of Christ,  
 Effeir ye nocht Divyne punytione ?  
 Thocht sum of yow be gude of conditione,  
 Reddy for to ressave new recent wyne ;  
 I speik to yow auld boisis of perditione,  
 Returne in tyme, or ye ryn to rewyne ; 2580

As ran the perverst Prophetis of Baall, iii. Reg.  
 Quhilkis did consent to the idolatrye xviii.  
 Of wickit Achab, king of Israell,  
 Quhose nommer wer four hundreth and fyftie,  
 Quhilkis honourit that Idoll opinlye :  
 Bot, quhen Elias did preve thare abusioun,



He gart the peple sla thame creuellye ;  
So at one hour came thare confusioun.

I pray yow, prent in your remembrance  
    Quhow the reid Freris, for thare Idolatrye,   2590  
In Scotland, England, Spaine, Italy, and France,  
    Upone one day wer puneissit pietuouslye ;  
    Behald quhow your awin brother, now laitlye,  
In Ducheland, England, Denmark, and Norowaye,  
    Ar trampit doun, with thare ipocrasye,  
And, as the snaw, ar meltit clene awaye.

I marvell that our Byschoppis thynkis no schame  
    To gyf yow freris sic prehemimens,  
Tyll use thare office, to thare gret diffame,  
    Precheing for thame in opin audiens :       2600  
    Bot, mycht a Byschope eik tyll his awin expens,  
For ilk Sermone, ten Ducatis in his hand,  
    He wald, or he did want that recompens,  
Go preche hym self, boith in to burgh and land.

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 doun thring,  
    And wyll nocht suffer in his realme to ring  
Corruppit Scrybis nor fals Pharisians,       2610  
    Agane the treuth quhilk plainlye doith maling :  
Tyll that kyng cum, we mon tak paciens !

Now Fairweill, Freindis ! because I can nocht flyte :  
    Quhowbeit I culde ye mon hald me excusit,

Thocht I agane Idolatrye indyte,  
 Or thame dispyte that wyl nocht yit refuse it.  
 I pray to God that it be no more usit  
 Among the rewlaris of this Regioun,  
 That commoun peple be no more abusit,  
 Bot gyf Hym glore that bair the creuell croun ; 2620

Quhilk techeit us, be his Devine Scripture,  
 Tyll rycht prayer the perfyte redde way ;  
 As wrytith Matthew, in his sext chepture,  
 In quhat maner and to quhome we suld pray  
 One schort compendious orisone, everilk day,  
 Most proffitabyll for boith body and saull ;  
 The quhilk is nocht drectit, I heir say,  
 To Jhone nor James, to Peter nor to Paull,

Nor none uther of the Apostlis twelf,  
 Nor to no Sanct, nor Angell in the Hevin, 2630  
 Bot onely tyll our Father, God hym self ;  
 Quhilk orisioune it doith contene, full evin,  
 Most proffitabyll for us, petitionis sevin ;  
 Quhilk we lawid folk the Pater Noster call.  
 Thocht we say Psalmis nyne, ten, or alevin,  
 Of all prayer this bene the principall ;

Be reasoun of the makkar quhilk it maid,  
 Quhilk wes the Sonne of God, our Salvour ;  
 Be reasoun, als, to quhome it suld be said,  
 Tyll the Father of Hevin, our Creatour, 2640  
 Quhilk dwellis nocht in tempyll nor in tour.  
 He cleirlye seis our thocht, wyll, and intent :

Quhat nedith us at utheris seik succour,  
 Quhen in all place his power bene present ?

Ye princis of the preistis, that suld preche,  
 Quhy suffer ye so gret abusioun ?  
 Quhy do ye nocht the sempyll peple teche  
 Quhow and to quhome to dresse thare orisoun ?  
 Quhy thole ye thame to ryn frome toun to toun,  
 In pylgramage, tyll ony imagereis, 2650  
 Hopand to gett thare sum saluatioun,  
 Prayand to thame devotlye on thare kneis ?

This wes the prettike of sum pylgramage :  
 Quhen fillokis, in to Fyfe, began to fon,  
 With Joke and Thom than tuke thay thare vayage  
 In Angusse, tyll the feild chappel of Dron :  
 Than Kyttoke thare, als cadye as ane con,  
 Without regarde other to syn or schame,  
 Gaiff Lowrie leif at layser to loupe on :  
 Far better had bene tyll haif biddin at hame. 2660

I have sene pass one mervellous multytude,  
 Yong men and wemen, flyngand on thare feit,  
 Under the forme of feynit sanctytude,  
 For tyll adore-one image in Loreit.  
 Mony came with thare marrowis for to meit,  
 Committand thare fowll fornicatioun :  
 Sum kyst the claggit taill of the Armeit :  
 Quhy thole ye this abominatioun ?

Of Fornicatioun and Idolatrye  
 Apperandlye ye tak bot lytill cure, 2670

Seand the marvellous infelicitye

Quhilk heth so lang done in this land indure,  
 In your defalt quhilk heth the charge and cure.  
 This bene of treuth, my Lordis, with your leve,  
 Sic pylgramage heth maid mony one hure,  
 Quhilk, gyf I plesit, planelye I mycht preve.

Quhy mak ye nocht the Scripture manifest

To pure peple, twyching Idolatrye ?  
 In your precheing quhy haif ye nocht exprest  
 Quhow mony kyngis of Israell creuellye 2680  
 Wer puneissit, be God, so rigorouslye ?  
 As Jeroboam, and mony mo, but doute,  
 For wyrshippyng of carvit Imagerye,  
 War frome thare realmes rudlye rutit oute.

iii Reg. xiii.

Quhy thole ye, under your dominioun,

Ane craftye preist, or fenyeit fals armeit,  
 Abuse the peple of this regioun,  
 Onely for thare perticular profiteit,  
 And, speciallye, that Heremeit of Lawreit ?  
 He pat the comoun peple in beleve 2690  
 That blynd gat seycht, and crukit gat thare feit,  
 The quhilk that palyard no way can appreve.

Ye maryit men, that hes trym wantoun wyffis,

And lustie dochteris of young tender aige,  
 Quhose honestie ye suld lufe as your lyffis,  
 Permyt thame nocht to passe in pylgramage,  
 To seik support at ony stok Image :  
 For I have wyttin gud wemen passe fra hame,

Quhilk hes bene trappit with sic lustis rage,  
Hes done returne boith with gret syn and schame. 2700

Gett up ! thow slepist all too lang, O Lord ;  
And mak one haistie reformatioun  
On thame quhilk doith tramp doun thy gracious  
Worde,  
And hes ane deidly indignatioun  
At thame quhilk makith trew narratioun  
Of thy Gospell, schawing the Verytie.  
O Lord ! I mak thé supplicatioun,  
Supporte our Faith, our Hope, and Charytie.

HEIR FOLLOWIS QUHOW KYNG NYNUS BEILDIT  
THE GRET CITIE OF NYNIVE' ; AND QUHOW  
HE VINCUSTE ZOROASTES, THE KYNG  
OF BACTRIA.

[EXPERIENCE.]

THIS Nynus, of Assyria king,  
Quhen he had maid his conquessing, 2710  
To beild one Citie he hym drest,  
Chosing the place quhare he thocht best,  
Quhare he had first dominioun,  
In Assyria, his awin regioun.  
Thocht Assur, as the Scriptor says,  
Quhilk come affore Kyng Nynus dayis,  
And foundit that famous Citie,  
The quhilk was callit Nynivé.

Bot, as rehersis Diodore,  
 Nynus that Citie did decore 2720  
 So mervellous tryumphantlye  
 As ye sall heir immedeatlye,  
 Upone the flude of Euphrates,  
 Quhilk to behald gret wounder wes.  
 One hundreth and fyfye stageis  
 That Citie wes of lenth, I wys :  
 The wallis, one hundredth fute of heycht,  
 No wounder was, thocht thay wer wycht :  
 Sick breid, abufe the wallis thare was,  
 Thré cartis mycht sydlingis on thame pas : 2730  
 Four hundreth stageis and four score  
 In circuit, but myn or more.  
 Of towris, aboute those wallis, I wene,  
 Ane thousand and fyve hundreth bene,  
 Of heycht two hundreth fute and more,  
 As wryttis famous Diodore.

The scripture makis mentioun,  
 Quhen God send Jonas to that toun, Jona. iiii.  
 To schaw thame of his puneisment,  
 Out throuch the Citie quhen he went, 2740  
 Thre dayis jornay tyll hym it wes :  
 The Bybill sayis it wes no les.

My Sonne, now haif I schawin to thé  
 Of the beildyng of Nynivé :  
 For the agmentyng of his fame,  
 Nynus gart call it efter his name.

Quhen he that gret Citie had endit,  
 To conques more yit he intendit,  
 And did depart from Nynivé,

And rasis up one gret armie 2750  
 Of the most stalwarte men and stoute  
 Of all his Regionis round aboute :  
 In gret ordour take thare jorney  
 Towarte the realme of Bactria.  
 Of wucht fute-men, I understande,  
 He had sevintene hundreth thousande,  
 Without hors-men and weirlyke cairtis,  
 Quhome he ordourit in sindry partis ;  
 Quhilk tyll discryve I am nocht abyll,  
 Quhose nummer bene so untrowabyll. 2760

Zoroastes, that nobyll kyng,  
 Quhilk Bactria had in governyng,  
 That prudent Prince, as I heir tell,  
 Did in Astronomye precell,  
 And fand the Art of Magica,  
 With naturall science mony ma ;  
 Seand king Nynus on the feilde,  
 Fordwart he cam, with speir and scheilde,  
 Foure hundreth thousand men he wes,  
 In his Armie thare wes no les ; 2770  
 And mett king Nynus, on the bordoure,  
 Rycht vailyantlie, and in gude ordoure,  
 On the vangarde of his Armie.  
 On thame he ruscheit rycht rudelie,  
 And of thame slew, as I heir saye,  
 One hundreth thousand men, that day :  
 The reste that chaipit war unslane  
 To Nynus gret oiste fled agane.  
 Of that king Nynus wes so noyit,  
 He restit nevir tyll he distroyit 2780

All hoill that Regioun, upe and doun,  
 And frome the King did reif the croun,  
 And maid the realme of Bactria  
 Subjectit tyll Assyria.  
 And in that samyn land, I wys,  
 He tuk to wyfe Semiramis;  
 Quha, as myne Author dois discryve,  
 Was, than, the lustiest on lyve.  
 That beand done, without sudgeorne,  
 Tyll Nynivé he did returne, 2790  
 With gret tryumphe of victorie.  
 As myne Author dois specifie,  
 Boith Occident and Orient  
 War all tyll hym obedient.  
 It wald abhore thé tyll heir red  
 The saikles blude that he did sched.  
 Quhen he had roun, as thow may heir,  
 The space of thre and fourtye yeir,  
 Beand in his excelland glore,  
 The dolent deith did hym devore, 2800  
 In quhat sorte, I am nocht certane :  
 Sum Author sayis that he wes slane,  
 And left, tyll bruke his heretage,  
 Ane lytill Babe of tender aige :  
 Young Nynus wes the chyldis name,  
 Quhilk efter fluryste in gret fame.  
 Sum sayis that, be his Wyffis treasoun,  
 Kyng Nynus deit in presoun ;  
 As I sall schaw, or I hyne fair,  
 Quhow Diodore hath done declair. 2810



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

[EXPERIENCE.]

NYNUS luiffit so ardently  
 Semiramis, his fair ladye.  
 Thare wes no thyng scho wald command  
 Bot al obeyit wes fra hand.  
 Scho, seand hym so amorous,  
 Scho grew proude and presumptuous,  
 And at the King scho did desyre  
 Fyve dayis to governe his Impyre ;  
 And he, of his benevolence,  
 Did grant hir that preheminece,                   2820  
 With sceptour, crown, and rob royall,  
 And hole power Imperiall,  
 Tyll fyve dayis wer come and gone,  
 That scho, as King, sulde ring allone.  
 Than all the Princis of the land  
 Duryng that tyme maid hir ane band :  
 With bankat royall myrrellie  
 Scho treatit thame tryumphantlie.  
 So, the first day, the peple all  
 Came tyll hir servyce, bound and thrall ;           2830  
 Bot, or the secunde day wes gone,  
 Scho tuke sic glore to ryng allone,  
 Be one decreit, maid thame amang,  
 The King scho patt in presone strang.  
 I reid weill of his presoning,

Bot nocht of his delyvering :  
 Quhow evir, it wes in tyll his flowris  
 He did of deith suffer the schowris,  
 And mycht nocht lenth his lyfe one houre,  
 Thocht he wes the first conqueroure : 2840  
 Quhose conquessing, for to conclude,  
 Wes nocht bot gret schedding of blude.

Now have ye hard of Nynus king,  
 Quhow he began, and his ending ;  
 Quhowbeid myne author, Diodore,  
 Of hym haith wryttin mekle more.  
 Princis, for wrangous conquessing,  
 Doith mak, oft tymes, ane evyll ending :  
 Thocht he had lang prosperitie,  
 He endit with miseritie. 2850

## OF KYNG NYNUS SEPULTURE.

## [EXPERIENCE.]

THE Quene a sepultur scho maid,  
 Quhar sche King Nynus body laid,  
 Of curius crafty wark, and wycht,  
 The quhilk had stagis nine, of hycht,  
 And ten stagis of breid it wes :  
 Diodore saith it wes no les.  
 For aucht stagis one myle thow tak,  
 And thairefter thy nummer mak ;  
 So, be this compt, it wes, full rycht,  
 One myle and als one stage of hycht. 2860

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

Semiramis, this lustye Quene,  
Consyddring quhat dainger bene  
To haif one King of tender aige,  
Quhilk mycht nocht use no vassalage,  
Scho tuke one curagious consait,  
Thinkand that scho wald mak debait,  
Geve ony maid rebellioun

Contrar hir Sonne, or his regioun, 2870  
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 valyeantly went to the weir,  
And to gyf battell tuke na feir,  
Dantying all realmes rounde aboute,  
That all the warld of hir had doute ; 2880  
More fortunat, in hir conquessing,  
Nor wes hir husband, Nynus King.

Babilone scho did fortyfie,  
Templis and towris, tryumphandlie,  
So plesandlye did thame prepair,  
Quhilk in the erth had no compair.  
Quhowbeid Nemrod, of quhome I spake,  
The hydduous dungeoun he gart make,  
And of the Cietie the fundiment,  
To quhome God maid impediment : 2890  
Quhare Nemrod left, thare scho began,

And pat to wark mony one man  
 Of all the Realmes round aboute,  
 Of most ingyne scho socht thame oute.  
 Scho had, wyrkand with tre and stonis,  
 Twelf hundreth thousand men at onis ;  
 Go reid the buke of Diodore,  
 And thow sall fynd the nummer more.  
 On everilk syde of Euphrates  
 That nobyll Cietie beildit wes ;                    2900  
 And so that ryver of renown  
 Ran throuch the mydpart of the town.  
 Ouerthort that flude scho bryggis maid  
 Of marvellous strenth, both lang and braid :  
 Thay wer fyve stagis large of lenth,  
 On everilk bryg scho maid ane strenth.  
 The circuit, as I said affore,  
 Foure hundreth stagis and foure score ;  
 The wallis hycht, quho wald discryve,  
 Thre hundreth fute, thre score and fyve.            2910  
 Sax cairtis mycht pas, rycht easalie,  
 Abuse the wallis of that Cietie,  
 Sydlingis, without impediment.  
 Consydder, be your jugement,  
 Geve those wallis wer hie, or nocht,  
 And also curiouslye wer wrocht,  
 As Diodore hes done defyne,  
 Quhilk doith transcend my rude ingyne,  
 Of Babilone the magnificens ;  
 To quhome ye wald gyf no credens,                    2920  
 Geve I at lenth wald put in wryte,  
 Quhilk Diodore hes done indyte.

Compare of cieties fynd I none  
 Tyll Nynivé and Babilone.  
 Frome Nynivé, in Assyria,  
 Tyll Babilone, in Caldia,  
 By bryggis plesandlye ye may pas  
 Upone the flude of Euphratas.  
 Among the fludis of Paradyce  
 This Euphratas maye beir the pryce. 2930  
 All warkis quhilkis the Quene began  
 Transcendit the ingyne of man.  
 The proud Quene Pantasilia,  
 The Princes of Amasona,  
 With hir ladyis tryumphandlye,  
 At Troye quhilk faucht so vailyeantlye,  
 Nor yit the fair Madin of France,  
 Danter of Inglis ordinance,  
 To Semiramis, in hir dayis,  
 Wer no compare, as bukis sayis; 2940  
 Except tryumphand Julyus,  
 Strong Hanniball, or Pompeyus,  
 Or Alexander the Conqueroure,  
 I fynd no gretter werioure.  
 Wald I rehers, as wryttis Clerkis,  
 His wouderfull and vailyeand werkis,  
 It wer to me one gret laubour,  
 And teddiours to the auditour :  
 Quhat scho did in Ethopia,  
 And in the lande of Medea ; 2950  
 Beildand citeis, castellis, and towris,  
 Parkis, and gardyngis of plesouris,  
 For the exalting of hir name,

And immortall to mak hir fame.  
 Of Jarcieus the heych montanis  
 Scho gart ryve down and mak thame planis :  
 Gret Orontes, that montane wycht,  
 Twenty and fyve stagis of hycht,  
 Tyll hir Palyce to draw ane louche,  
 By fors of men scho raif it throche. 2960

Had scho kepit hir chastitie,  
 Scho mycht have bene one A per se.  
 Quhen scho had ordorit hir impyre,  
 Of Venus wark scho take desyre ;  
 One secreit mansioun scho gart mak,  
 Quhare scho maist plesandlye mycht tak  
 Young gentyll men, for hir plesour ;  
 The quhilk scho usit abufe mesour :  
 One man allone mycht nocht be abyll  
 To stanche hir luste insaciabyll : 2970

Quhen scho wes satisfyit of one,  
 Scho gart ane uther cum anone ;  
 The lustiest of all the land  
 Cum quyetye, at hir command :  
 Quhen thay, at lenth, had lyn hir by,  
 Scho slew thame all, rycht creuely.  
 Quhen hir Sone come tyll aige perfyte,  
 Of hym scho take so gret delyte,  
 Scho causit hym with hir to lye,  
 Among the rest, rycht quyetye. 2980  
 Sum sayis, throuch sensuall lustis rage,  
 Scho band hym into mariage,  
 And held hym under tutorye,  
 To uphald hir auctoritee.

QUHOW THE QUENE SEMIRAMIS, WITH ONE GRET  
 ARMIE, PAST TO YNDE, AND FAUCHT WITH  
 THE KYNG STAUROBATES, AND OF  
 HIR MISERABYLL END.

EXPERIENCE.

QUHEN scho had lang tyme levit in rest,  
 To conques more scho hir addrest ;  
 Because of divers scho hard tell  
 Quhow that the Ynde Orientell  
 Preceid in gret commoditeis,  
 As bestiall, cornis, and fructfull treis,                    2990  
 Al kynde of spyce delicious,  
 Gold, sylver, stonis precious ;  
 And quhow that plentuous land did beir  
 Corne, frute, and wyne twyse in the yeir ;  
 With oliphantis innumerabyll,  
 In battell wounder terrabyll.  
 Scho, herand this, and mekle more,  
 Belevand tyll agment hir glore,  
 Gart mak strait Proclamationis  
 In all and syndrie Nationis,                                    3000  
 Schawand quhow it wes hir desyre,  
 All Princis under hir impyre,  
 In Egypt, and Arabia,  
 In Perce, and Mede, and Caldia,  
 In Grece, in Caspia, and Hyrcane,  
 In Capadoce, Leid, and Maritane,

In Arminie, and Phrigia,  
 In Pamphilie, and Assyria,  
 That ilke Land, efter thare degre,  
 Sulde bryng tyll hir ane gret armie, 3010  
 In all the gudlye haist thay may,  
 And meit hir in tyll Bactria ;  
 Declaryng thame that hir intent  
 Was tyll pas to the Orient,  
 And mak weir on the king of Ynde.  
 Frome tyme thay knew quhat wes hir mynde,  
 Than, be thare selfis, ilke regioun  
 Come fordwart, with thare garnisoun,  
 Tryumphantlye, in gude array,  
 Tyll Bactria take the reddy way, 3020  
 And maid thare mostouris to the Quene.  
 Bot sic ane sycht wes never sene,  
 In battell ray so mony one man  
 At onis, sen God the warld began.  
 Bot Spanye, France, Scotland, Ingland,  
 Ducheland, Denmark, nor yit Yrland  
 War nocht inhabit in those dayis,  
 Nor lang efter, myne Author sayis.  
 Ethesias he dois specife  
 The nnumber of the great Armie, 3030  
 Sayand, thare come, at hir command,  
 Fute men threttye hundreth thousand,  
 Of hors men, mountit galyeardlye,  
 Fyve hundreth thousand, veralye,  
 One hundreth thousand cameilis wycht,  
 On everilk cameill raid ane knyght,  
 Preparit tyll passe in to all partis.



There wes ane hundreth thousand cairtis :  
 Two thousand boittis with hir scho careis,  
 On hors, camelis, and dromodareis, 3040  
 Bryggis for to mak scho did conclude  
 Ouert hort Yndus, that furious flude,  
 Quhilk bene of Ynde the utmoist bordoure ;  
 On the quhilk flude, with rycht gude ordoure,  
 Of hir baigis scho bryggis maid,  
 Quhareon hir gret oiste saify raid.

## COURTEOUR.

Father, I wald men understude  
 Quhow sic ane marvellous multytude  
 Mycht be att onis brocht to the feild,  
 Reddy to feycht with speir and scheid. 3050  
 Sum men wyll juge this be ane fabyll,  
 The mater bene so untrowabyll.

## EXPERIENCE.

It may weill be, my Sonne, said he,  
 As, be exempyll, we may se  
 Quhow David, king of Israell,  
 His peple gart nummer and tell  
 Be Joab, his cheif capitane,  
 As Holy Scripture schawis plane :  
 Of feychtand men, in to that land,  
 He fand threttyne hundreth thousand. 3060  
 Sen David, in that small countre,  
 Mycht have rasis sic ane armie,  
 To this lady it wes na wounder,  
 The quhilk had greter realmes ane hunder

Nor Davidis lytill regioun,  
 Thocht scho had mony a legioun  
 Of men mo nor I tauld affore :  
 Tharefor, my Sonne, marvell no more.

Staurobates, the king of Ynde,  
 Gretlie perturbit in his mynd, 3070  
 Heryng of sic ane multytude,  
 To mak defens he did conclude,  
 And send one message to the Quene,  
 Prayand hir Majestie serene  
 That scho wald, of hir speciall grace,  
 Gyf hym licence to leif in peace ;  
 Failand of that, thocht he suld dee,  
 That he suld gar hir fecht or flee ;  
 And tyll his god ane vowe he maid,  
 Gyf no peace mycht of hir be had, 3080  
 And gyf he wan the victorie,  
 That he the Quene suld crucifye.  
 At this bostyng the Quene maid bourdis,  
 Sayand, it sall nocht be, no wourdis  
 Sall gar me passe frome my purpose,  
 Bot mychtie straikis, as I suppose.  
 The mессingeir schew to the Kyng  
 Of hir presumptuous answeyng,  
 Than Staurobates, wyse and wycht,  
 Come fordwart, lyke ane nobyll knycht, 3090  
 With mony one thousand speir and scheild,  
 Arrayit royallie on the feild ;  
 Thynkand he wald his land defend,  
 Or in the battell mak ane end.

The Quene, apone the uther syde,

Full of presumptioun and of pryde,  
 Hir banaris plesandly displayit,  
 With hardy hart and uneffrayit.  
 Apone Indus, that famous flude,  
 Thay met, quhare sched wes mekle blude. 3100  
 In bote, in balingar, and bargis,  
 The twa Armyis on utheris chargis.  
 Semiramis the battaill wan,  
 Quhare drownit and slane wer moty one man,  
 So that the walter of the flude  
 Ran reid, myxit with mannis blude.  
 The King of Ynde, with all his mycht,  
 Frome Yndus flude he tuke the flycht :  
 Tyll his cheif cietie he reteirit,  
 Quhare in his presens thare appeirit 3110  
 In battell raye ane new armye,  
 Of rycht invincibyll chevalrye,  
 With elephantis ane hydduous nummer,  
 Quhilk efterwart maid mekle cummer.  
 Semiramis and hir cumpanye,  
 In the mene tyme, full creuellie  
 Distoryit the bordouris of that land,  
 Tuke presonaris mo than ten thousand.  
 Sche tuke one couragious consait,  
 Gret elephantis to contrafait : 3120  
 Sche had ten thousand oxin hydys,  
 Weill sewit togydder, bak and sydis,  
 With mouth, and nois, teith, eris, and eine,  
 Quyke elephantis as thay had bene,  
 Rycht weill stuf full of stray and hay,  
 Quhareof the Yndianis tuke affray.

Apone cameilis and dromodareis  
 Those fals figouris with hir scho careis.  
 Sere Yndianis, quhen thay saw that sycht,  
 Afferitlye thay tuke the flycht ; 3130  
 For sic one sycht wes never sene,  
 Gyff naturall beistis thay had bene.  
 The Kyng hym self wes rycht affeirit,  
 Tyll he the veritie had speirit,  
 And knew, be his exploratouris,  
 Thay wer bot fenyeit fals figouris.  
 Than, manfullye, lyke men of weir,  
 Fordwart thay came withouttin feir ;  
 Rycht so Semiramis the Quene.  
 Quhilk for one man wes aye fyftene. 3140  
 Thir two armeis full creuellye  
 Thay ruscheit togydder so rudlie,  
 With hyddous cry and trumpettis sound,  
 Tyll thousandis dede laye on the ground.  
 Semiramis had sic one nummer,  
 Tyll order thame it was gret cummer.  
 Than the gret elephantis of Ynde,  
 Rycht strang and hardy of thare kynde,  
 Fordwart thay came, and wald nocht ceis,  
 Tyll through the myddis of the preis 3150  
 Of the gret oist thay rudlye ruscheit,  
 That men and horsse tyll erth thay duscheit.  
 Those fenyeit beistis, withouttin spreit,  
 Wer fruschit and fulyeit under feit.  
 The king of Ynde, with curage kene,  
 Met with Semiramis the quene,  
 He rydand on ane eliphand :

Bot scho with hym faucht hand for hand,  
 And gaif the King so gret assaye  
 That he wes nevir in sic affraye. 3160  
 To stryke at hym scho tuke no feir,  
 So weill scho usit wes in weir.  
 His straikis scho had bot lytill comptit,  
 Wer nocht the King wes so weill mountit.  
 Athir at uther straik so faste  
 Tyll thay wer tyrit at the laste.  
 The King he thocht himself eschamit  
 With one woman to be diffamit,  
 And wes determit nocht to flee,  
 Thocht in that battell he suld dee. 3170  
 As man the quhilk disparit bene,  
 He rudely ran upon the Quene,  
 And through the arme gaif hir ane wound  
 Quhilk tyll hir hart gaif sic one stound  
 That sche constrainit wes to fle.  
 Than all the rest of hir armie,  
 Quhen thay persavit that scho wes gone,  
 Tyll Yndus flude thay fled, ilke one.  
 The Quene ouerthort the flude sche raid  
 On bryggis quhilkis wer of botis maid ; 3180  
 With hir, one sobir cumpanye,  
 Quhilk with hir fled affraytlie.  
 The Yndianis followit on the chace :  
 Than on the bryggis come sic one prairie  
 Of fleand folkis, quhilk wes gret wounder,  
 So that the bargis krake in schonder.  
 Sum sank, sum doun the revar ran :  
 Than drownit thare mony one nobyll man ;

- Quhilk wèr gret piete tyll deplore,  
 As wryttis famous Diodore ; 3190  
 And, fynallie, for to concludè,  
 Wes never sched so mekle blude  
 At one tyme sen the Warld began,  
 Nor slane so mony one saikles man ;  
 And all throw the occasioun  
 And the prydefull perswasioun  
 Of this ambitious wyckit Quene :  
 Sic one wes nevir hard nor sene.  
 Staurobates, the kyng of Ynde,  
 Gretlye rejoyisit, in his mynde, 3200  
 Of this tryumphe and victorye :  
 Semiramis, with hart full sorye,  
 Seand sa mony tane and slane,  
 Tyll hir countré returnit agane,  
 Lamentand fortunis variance  
 Quhilk brocht hir to so gret myschance,  
 Affore quhilk wes so fortunat,  
 And than of confort desolat.  
 Hir Sonne, one man of perfectioun,  
 Consyderand his subjection, 3210  
 His lybertie he did desyre,  
 That he mycht governe his impyre :  
 Seand his Mother vicious,  
 And, with that, so ambitious,  
 As myne Author doith specifye,  
 He slew his Mother creuellye :  
 Quhat uther cause, or intentioun,  
 I fynd no speciall mentioun :  
 Sum sayis, to be at libertie ;

Sum sayis, for hir adulterie ; 3220  
 None uther cause I can defyne,  
 Except punissioun devyne.

Of this fair Lady coragious  
 Behald the endyng dolorous ;  
 Quhilk wes bot twenty yeir of aige,  
 Quhen sche began hir vassalage,  
 And rang triumphandlye, but weir,  
 The space of two and fourtye yeir :  
 Quhen scho was slane, scho wes thre score,  
 With yeris two, scho wes no more ; 3230  
 As Diodore wryttis in his buke,  
 His Cronikle quho lyste to luke.

Of this Lady I mak ane end,  
 Thynkand no way I can commend  
 Wemen for tyll be too manlye,  
 Nor men for tyll be womanlye :  
 For quhy it bene the Lordis mynde  
 All creature tyll use thare kynde ;  
 Men for tyll have prehemynens,  
 And wemen under obediens ; 3240  
 Thocht all wemen inclynit be  
 Tyll have the soveranitie,  
 As this lady, quhilk wald nocht rest  
 Tyll scho hir husband had suppress,  
 Tyll that intent that scho mycht ryng,  
 Allone to haif the governyng.

Ladyis no way I can commend  
 Presumptuouslye quhilk doith pretend  
 Tyll use the office of ane Kyng,

Or Realmes tak in governyng, 3250  
 Quhowbeit thay vailyeant be and wucht,  
 Going in battell lyke one knycht,  
 As did proude Pantasilia,  
 The Princes of Amasona,  
 In mennis habyte, aganis reassoun :  
 Siclyke I think derisioun,  
 One prince to be effaminate,  
 Of knychtlye corage desolate,  
 Neglectand his auctoritie,  
 Through beistlie sensualitie, 3260  
 Accompanyit, boith day and nychtis,  
 With wemen, more than vailyeant knychtis ;  
 Sic kyngis I discommend at all,  
 Exempyll of Sardanapall.

## COURTEOUR.

Father, said I, schaw me quhow lang  
 The successioun of Nynus rang.

## EXPERIENCE.

That sall I do, with diligens,  
 My Sonne, said he, or I go hens.  
 Sen I haif schawin, at thy desyre,  
 Quhat man began the First Impyre, 3270  
 Now wald I it wer to thee kend  
 Of that Impyre the fatell end.



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

[ EXPERIENCE. ]

BETUIX this Conquerour Nynus  
 And sensuall Sardanapalus  
 I can nocht fynd no speciall storye  
 Worthy to put in memorye,  
 Except quhilk I haif done discryfe  
 Of Semirame, king Nynus wyfe :  
 Bot I can fynde no gude at all  
 To wrytt of kyng Sardanapall, 3280  
 Quhilk wes the saxt and threttye kyng  
 Be lyne from Nynus descendyng.  
 At lenth his lyfe for to declare  
 I thynk it is nocht necessare ;  
 Because that mony cunnyng clerkis  
 Hes hym discryvit in thare werkis :  
 Quhow he wes last of Assyrians  
 Quhilk had the hole preemynens,  
 That tyme of the First Monarchie,  
 In Cronicles, as thow may se, 3290  
 The last and the most vitious kyng  
 Quhilk in that Monarchie did ryng.  
 That Prince wes so effeminate,  
 With sensuall luste intoxicate,  
 He did abhor the cumpanye  
 Of his most nobyll chevalrye :  
 That he mycht have the more delyte

Tyll use his beistlye appetyte,  
 Conversit with wemen nycht and daye,  
 And clothit hym in thare arraye, 3300  
 So that na man that hym had sene  
 Could juge ane man that he had bene :  
 So, in huredome and harlotrye  
 Did keip hym self so quyetye,  
 The Princis of Assyrience  
 Of hym thay could get no presence.  
 Thus levit he contynualye,  
 Agane nature inordinatlye.

Quhen to the Persis and the Medis  
 Reportit wer his vitious dedis, 3310  
 With the rewlaris of Babilone,  
 Thay did conclude, all in tyll one,  
 Thay wald nocht suffer for tyll ryng  
 Abuse thame sic ane vitious kyng :  
 Bot Arbaces, ane Duke of Mede,  
 He darflye tuke on hand that dede.

Bot first he come to Nynivé,  
 To see the kyngis Majestie,  
 And tyll one of the kyngis gaird  
 He gaif one secreit ryche rewaird, 3320  
 Tyll put hym in ane quyet place,  
 Quhare he mycht se the Kyngis grace,  
 And be onsene with ony wycht.  
 Bot he saw nother king nor knycht  
 In tyll his maisteris cumpanye,  
 Except Wemen, allanerlye :  
 And as ane woman he was cled,  
 With wemen counsalit and led ;

Anu shamefullye he wes syttand,  
With spindle and with rock spinnand. 3330

Quhen Arbaces that sycht had sene,  
His corage raisit from the splene,  
And thoct it small difficultie  
For tyll depryve his Majestie.

Than raisit he the Persianis,  
With Medis and Babilonianis :  
Inarmit weill with speir and scheildis,  
Tryumphantlye thay tuke the feildis.

The Kyng raisit Assyrianis,  
Togither with the Caldianis, 3340

And thame resystit as he mycht ;  
Bot, fynallie, he tuke the flycht,  
To saif hym self, in Nynivé.

Than seigit thay that gret Cietie,  
Contynuallie, two yeir and more,  
As wryttis famous Diodore ;  
Tyll that the flude of Euphrates  
Arose with sic one furiousnes,  
Quhare throuch ane gret part of the Toun  
By violence was doungin doun. 3350

Than, quhen the Kyng saw no remeid  
Bot to be takin, or to be deid,  
As man disparit full of yre,  
Gart mak ane furious flammand fyre,  
And tuke his gold and jowellis all,  
With sceptur, croun, and robe royall,  
With all his tender servitouris  
That of his corps had grettest curis,  
Togydder with his lustye Quenis,

And all his wantoun concubenis, 3360  
 And in that fyre he did thame cast,  
 Syne lappe hym self in, at the last,  
 Quhare all wer brynt in poulder small.  
 Thus endit Kyng Sardanapall  
 Withouttin ony repentence,  
 As may be sene be this sentence,  
 Heir followyng, quhilk he did indyte  
 Affore his deith in gret dispyte :  
 Quhilk is ane rycht ungodly thing,  
 As ye may se be his dyting.— 3370

## EPITAPHIUM SARDANAPALI.

*CUM te mortalem noris, præsentiis exple  
 Delitiis animum, post mortem nulla voluptas.  
 Et Venere, et cœnis, et plumis SARDANAPALI.*

Now haif I schawin, with diligence,  
 The Monarchie of Assyrience,  
 The quhilk at Kyng Nynus began,  
 And endit at this myscheant man,  
 And did indure, withouttin weir,  
 Ane thowsand, twa hundreth, and fourty yeir,  
 As dois indyte Eusebius :  
 Reid hym, and thow sall fynd it thus.

## HEIR ENDIS THE SECUND PART.

# ANE DIALOG

## BETUIX EXPERIENCE AND ANE COURTEOUR.

### THE THRID BUKE.

---

AND IN THE FIRST, MAKAND NARRATIONE OF  
THE MISERABILL DISTRUCTION OF THE FYVE  
CIETIES CALLIT SODOME, GOMORRE, SEBOIM,  
SEGORE, AND ADAMA, ETC.

#### COURTEOUR.

FATHER, I pray yow, to me tell  
Quhat notabyll thyngis that befell                    3380  
Duryng the ryng of Assyriens,  
Quhilk had so lang prehemynens;  
I mene of uther Nationis  
Under thare dominationis.

#### EXPERIENCE.

That may be done in termys schorte,  
Said he, as storyis doith reporte :  
Induryng this First Monarchie  
Become that wofull miserie  
Of Sodome, Gomorre, and thare regione,  
As Scripture makis mentione ;                    3390  
Quhose peple wer so sensuall  
In fylthie synnis unnaturall,

The quhilk in to my vulgar veirs  
 My tounge abhorris to reheirs:  
 Lyke brutall beistis, by thare myndis,  
 Unnaturally abusit thare kyndis  
 By fylthie stynkand lychorie,  
 And most abhominabyll sodomie.  
 As holy Scripture doith discryve,  
 In that countrie wer Cieteis fyve, 3400  
 Quhilk wer Sodome, and Gomorra,  
 Seboim, Segore, and Adama:  
 Among thame all funde wes thare none  
 Undefylit, bot Lott allone.

Holy Abraham dwelt neir hand by,  
 Quhilk prayit for Lott effectuously:  
 For God maid hym advertysment,  
 That he wald mak sic punyschement.  
 To Lott two Angellis God did sende,  
 Hym frome that furye tyll defende. 3410  
 Quhen the peple of that regioun  
 Saw the Angellis cum to toun,  
 Transformit in to fair young men,  
 Thay purposit thame for to ken,  
 And abuse thame unnaturallye  
 With thare foule stynkand sodomye.  
 Of that gude Lott wes wounder woo,  
 And offerit thame his douchteris-twoo,  
 Thame at thare plesour for tyll use:  
 Bot thay his douchteris did refuse. 3420  
 And than the Angellis, be thare mycht,  
 Those men depryvit of thare sycht;  
 And so, perfors, leit thame allone.

To Lottis luyng quhen thay wer gone,  
 Thay hym commandit haistelic  
 For tyll depart of that Cietie.  
 That foule unnaturall lychorie  
 A vengeance to the Hevin did crye ;  
 The quhilk did mufe God tyll sic yre,  
 That frome the Hevin brintstone and fyre, 3430  
 With awfull thoundryng, ranit down,  
 And did consume that hole regioun.  
 Of all that land chapit no mo  
 Except Lott and his douchteris two :  
 His wyfe wes turnit in a stone,  
 So wyfeless wes he left allone,  
 For scho wes inobedient,  
 And kepit no commandement.  
 Quhen the Angell gif thame command  
 Sone tyll depart out of that land, 3440  
 He monyste thame, under gret pane,  
 Never to luke bakwart agane.  
 Quhen Lottis wyfe hard the thounding  
 Of flammand fyre and lychtning,  
 The ugly cryis lamentabyll  
 Of peple most espoventabyll,  
 For none of thame had fors to flee,  
 Scho yarnit that sorrowfull sycht to see ;  
 And, as scho turnit hir, anone  
 Scho wes transformit in a stone ; 3450  
 Quhare scho remanis tyll this daye,  
 Of hir I have no more to saye.  
 To schaw at leynt I am nocht abyll  
 That pietuous proces lamentabyll,

Quhow cieteis, castellis, tounis, and towris,  
 Villagis, bastailyeis, and bowris,  
 Thay wer all into poulder drevin ;  
 Forrestis be the ruttis uprevin ;  
 Thare Kyng, thare Quene, and peple all,  
 Yong and suld, brynt in poulder small:     3460  
 No creature wes left in lyfe,  
 Foulis, beistis, man, nor wyfe ;  
 The erth, the corne, herb, frute and tre,  
 The babbis upone the noryse kne,  
 Rycht suddantlye, in one instant,  
 Unwerly come thare jngement ;  
 As it come in the tyme of Noye,  
 Quhen God did all the warld distroye ;  
 For that self syn of sodomye,  
 And most abhominabyll bewgrye:     3470  
 That vyce at lenth for tyll declare  
 I thynk it is nocht necessare.

Quhen all wes brynt, flesche, blud, and bonis,  
 Hyllis, valais, stokis, and stonis,  
 The cuntre sank, for to conclude,  
 Quhare now standith ane uglye flude,  
 The quhilk is callit the Dede See,  
 Nixt to the cuntre of Judee,  
 Quhose stynkand strandis, blak as tar,  
 The flewre of it men felith on far.     3480  
 In tyll Orosius thow may reid  
 Of that countre the lenth and breid ;  
 Of lenth, fyfye mylis and two,  
 And fourtene myle in breid also.  
 Lott of his Wyfe wes so agast



That he tyll a wyld montane past :  
 Of cumpanye he had no mo  
 Except his lustye douchteris two ;  
 And, be thare provocatioun,  
 As Moyzes makith narratioun, 3490  
 Allone in to that montane wyld,  
 His douchteris boith he gat with chylde.  
 For thay belevit, in thare thocht,  
 That all the warld wes gone to nocht,  
 As it become of that Natioun ;  
 Thynkand that generatioun  
 Wald fail, withoute thay craftellye  
 Gar thare Father with thame to lye :  
 And so thay fand ane craftye wyle,  
 Quhow thay thare Father mycht begyle, 3500  
 And causit hym to drynk wycht wyne,  
 Quhilk men to lychorye doith inclyne.  
 Quhen he wes full, and fallin on sleip,  
 His douchteris quyetye did creip  
 In tyll his bed, full secretlye,  
 Provokand hym with thame to lye :  
 And knew nocht quhow he wes begylde,  
 Tyll boith his douchteris wer with chylde :  
 And bure two sonnis, in certane,  
 They beand in that wyld montane, 3510  
 Of quhome two Nationis did proceid,  
 As in the Scripture thow may reid ;  
 In the quhilk Scripture thow may se  
 At lenth this wofull miserie.

This miserie become, but weir,  
 Frome Noyis flude thre hundreth yeir,

Togidder with four score and alevin,  
 As comptit Carione, full evin  
 And efter Noyis deith, I ges,  
 Ane and fourtye yeir thare wes ; 3520  
 Quhen Abraham was of aige, I wene,  
 Foure score of yeris and nyntene ;  
 Quhen this foule syn of sodomye  
 Was puneisit so regorouslye.  
 Gret God preserve us, in our tyme,  
 That we commit nocht sic ane cryme.  
 Teddious it wer for me to tell,  
 This Monarchie duryng, quhat befell,  
 And wounderis that in erth wer wrocht,  
 Quhilk to thy purpose langith nocht : 3530  
 As quhow the peple of Israell  
 Did lang tyme in to Egypt dwell ;  
 And of thare gret puneisioun,  
 Through Pharois persecutioun ;  
 And quhow Moyses did thame convoye  
 Through the Reid Sey, with mekle joye, Exod. xiiii.  
 Quhare kyng Pharo, rycht misarably,  
 Wes drownit with all his huge army ;  
 And quhow that peple wanderand wes  
 Fourtye yeris in wyldernes : 3540  
 Moyses, that tyme, as I heir saye,  
 Ressavit the Law on Mont Sinay ;  
 That tyme, Josue through Jordan  
 Led those peple to Canaan ;  
 Quhare Saule, David, and Salamone,  
 With Hebrew kyngis mony one,  
 Did rychelye ryng in that countre,

Exod. i

Exod. xiiii.

Exod. xx.

Josue. iii.

Induryng this First Monarchie.  
 The Sege of Thebes, miserabyll,  
 Quhare blude wes sched incomparabyll 3550  
 Of nobyll men, in to those dayis,  
 With utheris terribyll affrayis ;  
 As quhow the Grekis wrocht vengeance  
 Apone the nobyll Troyiance,  
 Because that Pareis did convoye,  
 Perfors, fair Helena to Troye,  
 Quhilk wes king Menelaus wyfe,  
 Quhare mony one thousand lost thare lyfe.

That tyme, the valyeant Hercules  
 Out through the warld did hym addres, 3560  
 Quhare he did mony ane douchtye deid,  
 As in his storye thow may reid ;  
 And quhow, through Dyonere, his wyfe,  
 That campione did lose his lyfe :  
 In flammand fyre full furiouslye  
 The deith he sufferit creuellye.

That tyme Remus and Romulus  
 Did found that Cietie most famous  
 Of Rome, standing in Italie,  
 As in thare storye thow may se. 3570  
 Wald thow reid Titus Levius,  
 Thow suld fynd warkis wounderus ;  
 Quhose douchtye deidis ar weill kende,  
 And salbe to the warldis ende ;  
 Thocht thay began with creueltie,  
 And endit with miseritie :  
 As bene the maner, to conclude,  
 Of all scheddaris of saikles blude.

In Grece the ornat Poetry,  
 Medecene, Musike, Astronomy, 3580  
 Duryng this First Monarchie began ;  
 Be Homerus, that famous man,  
 Togydder with Hesiodus,  
 As divers Auctouris schawis us :  
 It wer to lang to put in ryme  
 The bukis quhilk thay wret in thare tyme.

Thir wer the actis principall,  
 That Monarchie duryng, quhilk befell.

As for gude Abraham and his seid,

Gene. xvii.

In to the Bibyll thow may reid 3590

Quhow, in this tyme, as I heir tell

Began the Kyngdome Spirituall,

As I have schawin to thee affore ;

Quharefor I speik of thame no more.

ANE SCHORT DISCRIPTIOUN OF THE SECUND,  
 THRID, AND FERD MONARCHIE.

COURTEOUR.

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

EXPERIENCE.

Cyrus, said he, the Kyng of Pers,  
 As Cronicles hes done rehers,  
 Prudent, and full of pollicye,  
 Began the secunde Monarchie :

3600

11 Para.  
xxxvi.

For he wes the most godly kyng  
That ever in Pers or Mede did ryng ;  
For he, of his benygnitie,  
Delyverit frome captivytie  
The hole peple of Israell,  
In to the tyme of Daniell,  
The quhilkis had bene presoneris,  
In Babilone, sevin score of yeris :  
Tharefor God, of his grace benyng,  
Gaif hym ane divyne knowleging. 3610  
Duryng his tyme as I heir tell,  
He usit counsall of Daniell.

Carione at lenth doith specific  
Of his marvellous natyvitie,  
And of his vertuous upbrynging,  
And quhow he vincuste Cresus king,  
With mony uther valyeant deid ;  
As in to Carione thow may reid,  
Quhose successioun did indure  
Tyll the tent Kyng, thareof be sure. 3620

Bot, efter his gret conquessyng,  
Rycht miserabyll wes his endyng.  
As Herodotus doith discryfe.  
In Scythia he lost his lyfe,  
Quhare the undantit Scythianis,  
Vincuste those nobyll Persianis :  
And, efter that Cyrus was dede,  
Quene Tomyre hakkit off his hede,  
Quhilk wes the Quene of Scythianis,  
In the dispyte of Persianis : 3630  
Scho kest his heid, for to conclude,

In tyll ane vessell full of blude,  
 And said thir wourdis, creuellye :  
 Drynk, now, thy fyll, gyf thow be drye ;  
 For thow did aye blude schedding thryste,  
 Now drynk at laser, gyf thow lyste.

Efter that, Cyrus successioun  
 Of all the warld had possessioun,  
 Tyll Alexander, with sweird and fyre,  
 Obtenit perfors, the Thrid Impyre, 3640  
 Quhilk wes the king of Macedone :

With valyeant Grekis mony one,  
 In battell fell and furious,  
 Vincuste the mychtie Darius,  
 Quhilk wes the tent and the laste kyng  
 Quhilk did efter king Cyrus ryng.

As for this potent Empriour,  
 Alexander the Conquerour,  
 Geve thow at lenth wald reid his ryng,  
 And of his creuell conquessyng, 3650

In Inglis tounge, in his gret Buke,  
 At lenth his Lyfe thare thow may luke ;  
 Quhow Alexander, that potent Kyng,  
 Wes twelf yeris in his conquessyng ;  
 And quhow, for all his gret conquest,  
 He levit bot ane yeir in rest,  
 Quhen be his servand secretlye  
 He poysonit wes, full pietuouslye.

Lucane doith Alexander compair  
 Tyll thounder, or fyreflaucht in the air, 3660  
 One creuell planeit, a mortall weird  
 Doun thryngand peple with his sweird.

Ganges, that moste famous flude,  
 He myxit with the Indianis blude ;  
 And Euphrates, with the blude of Pers :  
 Quhose creuelitie for to rehers,  
 And saikles blude quhilk he did sched,  
 War rycht abhominabyll to be red.  
 Efter his schort prosperitie,  
 He deit with gret miseritie.  
 It wer too lang for to dissyd it.  
 Quhow all his realmes wer devydit.

3670

Aye quhill that Cesar Julyus,  
 Quhen he had vincust Pompeyus,  
 Wes chosin Empriour and Kyng,  
 Abuse the Romanis for tyll ryng,  
 That potent Prince wes the first man  
 Quhilk the Ferd Monarchie began ;  
 And had the hole dominioun  
 Of everilk land and regioun :  
 Quhose successouris did ryng, but weir,  
 Ouer the warld, mony' one hundreth yeir,  
 Bot gentyll Julyus, allace !  
 Rang Empriour bot lytill space,  
 Quhilk I thynk pietye tyll deplore :  
 In fyve moneth and lytill more,  
 By fals exhorbitant treasoun,  
 That prudent Prince wes trampit doun  
 And murdrest, in his counsall hous,  
 By creuell Brutus and Cassius.

3680

3690

Efter that Julyus wes slane;  
 Did ryng the gret Octaviane,  
 Of Empriouris one of the best :

Duryng his tyme wes peace and rest  
 Ouer all the world, in ilk regioun,  
 As storyis makith mentioun.  
 And als I mak it to thee plane,  
 Duryng the tyme of Octaviane,  
 The Sonne of God, our Lord Jesew,  
 Tuke mankynd of the Virgine trew,  
 And wes that tyme, in Bethelem borne,  
 To saif mankynde, quhilk wes forlorne ;  
 As Scripture makith narratioun  
 Of his blyst Incarnatioun.

3700

Math. II.

Now haif I tald thee as I can,  
 Quhow the Foure Monarchyis began.  
 Bot, in thy mynd, thow may consydder  
 Quhow warldly power bene bot slydder ;  
 For all thir gret Impyris ar gone :  
 Thow seis thair is no Prince allone  
 Quhilk hes the hole dominioun,  
 This tyme, of every Regioun.

3710

## COURTEOUR.

Father, quhat reasone had those Kyngis  
 Rewarris to be of utheris Ryngis,  
 But ony rycht or juste querrell,  
 Quhairthrouch that thay mycht mak battell,  
 And commoun pepyll to doun thryng ?  
 To this, said I, mak answeryng.

## EXPERIENCE.

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

3720



Dani. vii.

Thir Monarcheis, I understand,  
 Preordinat wer by the command  
 Of God, the Plasmator of all,  
 For to down thryng and to mak thrall  
 Undantit peple vitious,  
 And als for to be gracious  
 To thame quhilk vertuous wer and gude :  
 As Daniell heth done conclude,  
 At lenth, in tyll his Propheseis, 3730  
 Quhow thare suld be Foure Monarcheis.  
 His secund chepture thow maye see :  
 Quhow, efter the First Monarchie,  
 Quhen Nabuchodonosor kyng  
 Ane ymage sawe, in his slepyng,  
 With austeir luke, boyth heyche and breid ;  
 And of fyne pure gold wes his heid,  
 His breist and armes of sylver brycht,  
 His wambe of copper, hard and wycht,  
 His loynis and lymmis of irne rycht strong,  
 His feit of clay, irne mixt among. 3740  
 Frome a montane thare come allone,  
 But hand of man, a mekle stone,  
 Quhilk on that figouris feit did fall,  
 And dang all down in poulder small.  
 Of quhose interpretatioun  
 Doctouris doith mak narratioun :  
 The hede of gold did signifye,  
 First, of Assyrianis Monarchie ;  
 The sylver breist thay did apply  
 To Persianis, quhilk rang Secundly ; 3750  
 The wambe of copper or of brasse,

Thridly, to Greikis comparit was ;  
 His loynis and lymmis of irne and steill,  
 Clerkis hes thame comparit weill  
 To Romanis, throuch thare diligence  
 To have the Feird preemynence  
 Abuse all uther Natioun.

Be this interpretatioun,  
 The myxit feit with irne and clay  
 Did signifye this letter day,  
 Quhen that the warld sulde be devydit,  
 As efterwart salbe disydit,  
 To Christ is signifyit the stone,  
 Quhose Monarchie sall never be gone ;  
 For under his dominioun

3760

All Princis sall be trampit doun.  
 Quhen that gret Kyng Omnipotent  
 Cumis to his Generall Jugement,  
 His Monarchie, than, salbe knawin,  
 As efter sall be to thee schawin.

3770

And als tke Scripture sall thee tell  
 Quhow, in the aucht of Daniell,  
 He saw, in to his visioun,  
 Be ane plane expositioun,  
 Quhow that the Grekis sulde wyrk vengeance  
 Upone the Medis and Persience ;  
 Comparand Grekis tyll ane goate  
 With ane horne, feirs, furious, and hote,  
 Quhilk slew the ram with hornis two,  
 Comparit tyll Pers, and Mede also.

3780

And so, be Daniellis prophesysis,  
 All thir gret mychtie Monarchyis,

The quhilkis all uther realmes supprysit,  
 Be the gret God thay wer devysit :  
 As He of Tytus the Romane,  
 Sonne and air to Vespasiane,  
 Maid hym ane furious instrument,  
 To put the Jowis to gret torment ;  
 Quhilk I purpose, or I hyne fair,  
 Schortlie that processe to declair.

3790

OF THE MOST MISERABILL AND MOST TERRABILL  
 DISTRUCTION OF JERUSALEM.

COURTEOUR.

FATHER, said I, declare to me  
 Induryng this Ferd Monarchie  
 The maist infortune that befell.

EXPERIENCE.

My Sonne, said he, that sall I tell.  
 The moist and manyfest misarie  
 Became apon the gret cietie  
 Jerusalem, quhen it wes supprest,  
 As storyis makis manifest.  
 Bot, as the Scripture doith devyse,  
 Jerusalem wes distroyit twyse ;  
 First, for the gret idolatrye  
 Quhilk thay commyttit in Jowrye :  
 The honour aucht to God allone  
 Thay gaif figuris of stoke and stone.  
 Affore Christis Incarnatioun

3800

Come this first desolatioun,  
 Fyve hundreth yeris, four score, and ten,  
 In Cronicles as thow may ken :  
 Quhow Nabuchodonosor kyng  
 That famous citie did doun thryng ; 3810  
 Thare Kyng, with peple mony one,  
 Brocht thame, all bound, to Babilone,  
 Quhare thay remanit presoneris  
 The space of thre score and ten yeris :  
 And that first desolatioun  
 Wes callit the Transmigratioun.  
 Wes no man left, in all thare landis,  
 Bot purellis lauborand with thare handis,  
 Tyll mychtie Cyrus, king of Pers,  
 As Daniell heth done rehers, 3820  
 Wes movit, be God, for tyll restore  
 The Jowis quhare that thay wer afore.  
 Geve I neglect, I wer to blame,  
 The last Sege of Jerusalem,  
 Quhose rewyne wes most miserabyll,  
 And for to tell rycht terrabyll ;  
 Wes never, in erth, citie nor toun,  
 Gatt sic extreme distructioun :  
 The townis of Tyre, Thebes, nor Troye,  
 Thay sufferit never half sic noye : 3830  
 The Emprioure Vespasiane  
 He did devyse that Sege certane.  
 There wes the Prophesie compleit  
 Quhilk Christ spake on mont Olyveit.  
 Quhen he Jerusalem beheld,  
 The teiris frome his eine disteld :

Luc. xix. xxi.  
 Mark. xiii.

Seand, be Divyne prescience,  
 The gret distructioun and vengence  
 Quhilk wes to cum on that cietie, 3840  
 His hart wes persit with pietie,  
 Sayand, Jerusalem, and thow knew  
 The gret rewyne, sore wald thow rew ;  
 For no thyng I can to thé schaw,  
 The veritie thow wyll nocht knaw,  
 Nor hes in consydderatioun  
 Thy holy visitatioun ;  
 Thy peple wyll no way consydder.  
 Quham gadderit I wald haif togidder,  
 As errand scheip bene with thare hirdis ;  
 Or as the hen gadderis hir byrdis 3850  
 Under hir wyngis, tenderlye,  
 Quhilk thay refusit dispitfullye:  
 Quharefor sall cum that dulefull day,  
 That no remedy mak thow may ;  
 Thy dungeounis sall be dung in schounder,  
 So that the warld sall on thé wounder ;  
 Thy Tempyll, now most tryumphand,  
 Sall be tred down amang the sand.  
 And, as he said, so it befell,  
 As heir efter I sall thé tell. 3860

Mathew  
xxiii.

Mathew  
xxiv.

COURTEOUR.

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

EXPERIENCE.

Quod he, As Scripture doith conclude,

For scheddyng of the saikles blude  
 Of Prophetis, quhilkis God to thame send,  
 And, als, because that thay myskend  
 Jesu, the Sonne of God Soverane,  
 Quhen he amang thame did remane.

For all the myraklis that he schew,  
 Maliciouslye thay hym mysknew; 3870

Thocht; be his gret power divyne,  
 The walter cleir he turnit in wyne,  
 And, be that self power and mycht,  
 To the blynde borne he gaif the sycht,

Jhon. ii.

And gaif the crukit men thair feit,  
 And maid the lippir haill compleit ;

He hailit all, and raisit the dede ;

Jhon. xi.

Yit held thay hym at mortall fede.

Math. x.

Because he schew the veritie,

Thay did conclude that he sulde dé. 3880

The Byschoppis, princis of the preistis,

They grew so boldin, in thare breistis ;

Math. xvii.

The Scrybis, the Doctouris of the law,

Of God nor man quhilkis stude none aw

On Christ Jesu to wyrk vengeance ;

Rycht so, the fals Pharesiance,

Ane sect of fenyeit religioun,

Devysit his confusioun,

And send thare servandis, at the last,

And with strang cordis thay band hym fast, 3890 Jho. xix.

Syne scurgit hym, boith bak and syde,

That none for blude mycht se his hyde :

Thare wes nocht left ane penny breid

Unwoundit, frome his feit tyll heid.

In maner of derisioun,  
 Thay plett for hym ane creuell croun  
 Of prunyeand thornis, scharpe and lang,  
 Quhilk on his hevinlye heid thay thrang ;  
 Syne gart hym, for the gretter lack,  
 Beir his awin gallous on his back,                    3900  
 Tyll the vyle place of Calvarie,  
 Quhare mony ane thousand man mycht se.  
 That Innocent thay tuke, perforce,  
 And platt hym bakwart to the Croce ;  
 Through feit and handis greit nalis thay thryst.  
 Tyll blude aboundantlye out bryst :  
 Without grunschyng, clamor, or crye,  
 That pane he sufferit patientlye.  
 And, for agmentyng of his grefis,  
 Thay hangit hym betuix two thefis ;                    3910  
 Quhare men mycht se the bludy strandis  
 Quhilkis sprang furth of his feit and handis :  
 Frome thornis thristit on his heid,  
 Ran doun the bulryng stremis reid :  
 In the presens of mony one man,  
 That blude royall on roches ran.  
 Schortly to say, that hevinlye Kyng  
 In extreme dolour thare did hyng,  
 Tyll he said, *Consummatum est*,  
 With a loud crye, he gaif the gaist.                    3920  
 Quhen he was dede, thay tuke one dart,  
 And peirst that Prence outthrouch the hart,  
 Fra quham thare ran walter and blude.  
 The eirth than trymblit, to conclude ;  
 Phebus did hyde his beymes brycht,

That throuch the warld thare wes no lycht ;  
 The gret vaill of the tempyll rave ;  
 The dede men rais out of thare grave,  
 And in the Citie did appeir,  
 As in the Scripture thow may heir, 3930  
     Than Joseph, of Abarimathie,  
 Did bury him rycht honestlie :  
 Bot yit he rose, full gloriouslye,  
     Jhon xx.  
 On the third day, tryumphandlye.  
 With his Disciplis, in certane,  
 Fourtye dayis he did remane ;  
 Efter that, to the Hevin ascendit. Actis i.  
 Thir Jowis no thyng thare lyfe amendit,  
 Nor gaif no credens tyll his sawis,  
 As at more lenth the storye schawis, 3940  
 Bot cruellye thay did oppres  
 All men that Christis name did profes,  
 And persecutit mony one :  
 Thay presonit both Peter and Johne ; Actis v.  
 And Stewin thay stonit to the dede ; Actis vii.  
 Frome James the less thay straik the hede.  
 This wes the cause, in conclusioun,  
 Of thare creuell confusioun.  
 The prudent Jow, Josephus, sayis  
 That he wes present in those dayis ; 3950  
 And, in his buke, makith mentioun,  
 Quhow, efter Christis Ascensioun  
 The space of twa and forty yeris,  
 Began those creuell mortall weris,  
 The secund yeir of Vespasiane,  
 Quhare mony takin wer and slane.



Josephus planely doith conclude,  
 Wes never sene sic one multytude,  
 Affore that tyme, in to the toun,  
 Quhilk come for thare confusioun. 3960

Thare gret infortune so befell,  
 That all the Princis of Israell  
 Convenit agane the tyme of Pace,  
 Bot tyll returne thay had no grace.  
 The bald Romanis, with thare chiftane,  
 Tytus, the sonne of Vespasiane,  
 Thare army ouer Judea spread :  
 Than all men to the cietie fled,  
 Belevand thare to get releif ;  
 Bot all that turnit to thare myschief. 3970

The Romanis lappit thame about,  
 That be no waye thay mycht wyn out.  
 Sax moneth did that Sege indure,  
 Quhare loste wer mony one creature,  
 Quhilkis thare in misary did remane,  
 Tyll thay wer takin, all, or slane.  
 Duryng the tyme of this assailye,  
 Thare meit, and drynk, and all did failye ;  
 For thare wes sic ane multytude,  
 That thousandis deit for falt of fude. 3980

Necessitie gart thame eit, perforsse,  
 Dog, catt, and rattone, asse, and horsse.  
 Ryche men behuffit tyll eate thare gold,  
 Syne deit of hunger mony fold.  
 Sic hunger wes without remeid  
 The quick behuffit tyll eate the deid :  
 The fylth of closettis mony eit ;

To lenth thare lyfe thay thocht it sweet.

The famous ladyis of the toun,  
For falt of fude, thay fell in swoun : 3990

Quhen thay mycht gett none uther meit,

Thay slew thare propir bairnis to eit ;

Bot all for nocht, dispytfullye,

Thare awin sowldiouris, full gredelye,

Reft thame that flesche most miserabyll ;

And thay, with murnyng lamentabyll,

For extreme hunger, zald the spreit.

Luc. xxiii.

Thare wes the Prophesie compleit,

As Christ affore made narratioun,

The day of his grym Passioun. 4000

Quhen that the ladyis for hym murnit,

Full pietuouslye he to thame turnit,

And said, Douchteris, murne nocht for me ;

Murne on your awin posteritie :

Within schort tyme sall cum the day

That men of this Cietie sall say,

Quhen thay ar trappit in the snair,

Blyst be the wambe that never bair ;

The barren paupis, than thay sall blys :

That dulefull day ye sall nocht mys. 4010

This Prophesie it come to pas,

That day, with mony lowde Allas !

Sic sorrowfull lamentatioun

Wes never hard in that natioun.

Seand those lustye ladyis sweet

Deand for hunger in the streit,

Thare husbandis, nor thare chyldring,

Mycht geve to thame na comforting.

Nor yit releif thame of thir harmis,  
 Bot atheris deand in utheris armis. 4020

Efter this wofull indigence,  
 Amang thame rose sic pestilence,  
 Quharein thair deit mony hóunder,  
 Quhilk tyll declare it wer gret wounder.

And, for fynall conclusioun,  
 Those weirlyke wallis thay dang doun.  
 Prince Tytus, with his chevalrye,  
 With sound of trompe, triumphantlye  
 He enterrit in that gret Cietie. 4030  
 Bot tyll declare I thynk pietie

The panefull clamour horribyll.  
 Of woundit folk most miserabyll.

Thare wes nocht ellis bot tak and slay ;  
 For thare mycht no man wyn away.  
 The strandis of blude ran throuch the streitis

Of dede folk trampit under fetis ;  
 Auld wedowis in the preis wer smorit ;  
 Young virginis, schamefully deflorit ;  
 The gret Tempyll of Salamone, 4040  
 With mony a curious carvit stone,

With perfyte pynnakles on hycht,  
 Quhilkis wer rycht bewtyfull and wycht,  
 Quhare in ryche jowellis did abound,  
 Thay ruscheit rudlye to the ground,  
 And sett, in tyll thare furious yre,  
*Sancta Sanctorum* in to fyre ;

And, with extreme confusioun,  
 All thare gret dungeounis thay dang doun.

Thare bursin wer the boldin breistis

- Of byschoppis, princis of the preistis : 4050  
 Thare takin wes the gret vengeance  
 On fals scrybis and pharisiense.  
 All thare payntit ipocrasie,  
 That tyme, mycht mak thame no supplie.  
 That day thay dulefullye repentit  
 That to the deith of Christe consentit :  
 Thocht it wes our salvatioun,  
 It wes to thare dampnatioun.  
 The vengeance of the blude saikles,  
 Frome Abell tyll Zacharies, 4060 *Math. xxiii.*  
 That day apon Jerusalem fell.  
 Bot teddiou it wer to tell  
 The gret extreme confusioun,  
 And of blude sic effusioun :  
 Wes never slane so mony ane man,  
 At one tyme, sen the world began.  
 The Jowis, that day, gat thare desyre,  
 Quhilk thay did aske, in to thare yre,  
 As bene in Scripture specifyt,  
 The day quhen Christe wes crucifyt. 4070  
 Quhen Ponce Pylat, the president,  
 Said to thame, I am innocent  
 Of the just blude of Christ Jesus,  
 Thay cryt, His blude lycht upon us,  
 And on our generatioun :  
 Thay gat thare supplicatioun :  
 That day, with mony cairfull cry,  
 Thare blude was sched abundantly.  
 Josephus wryttith, in his buke,  
 His Cronicle quho lyste to luke, 4080

Duryng that creuell sege, certane,  
 Wer alewin hundreth thowsand slane ;  
 Of presonaris, weill tauld and sene,  
 Foure score of thousandis, and sevintene.  
 Out of the land thay did expell  
 All the peple of Israell,  
 And, for thare gret ingratytude,  
 Thay leif yit under servytude.  
 There is no Jow, in no countre,  
 Quhilk hes one fute of propertie,  
 Nor never had; withouttin weir,  
 Sen this day fyftene hundreth yeir,  
 Nor never sall, I to thé schaw,  
 Tyll that thay turne to Christis law.

4090

Sum sayis that Jowis mony fald  
 Wer thretty for ane penny sald ;  
 As Judas sauld the Kyng of Glore  
 For thretty pennyis, and no more.

Efter that mony wer myschevit,  
 Quhen novellis past quhow lang thay levit 4100  
 Apone thare gold, withouttin doute  
 Thay slyt thare bellyis, to sers it oute.  
 The rest in Egypt thay did sende,  
 Presonaris to thare lyvis ende.  
 Tytus take in his cumpanye  
 Gret nummer of the most worthye,  
 With him to Rome, he led thame bound,  
 Syne creuelly did thame confound :  
 His victory for tyll decore,  
 And for agmentyng of his glore,  
 Gart put thame in to publict placis,

4110

Quhare all folk mycht behald thare facis ;  
 Syne with wyld lyonis creuellye  
 He gart devore thame dulefullye.

This hie, tryumphand, mychtie Toun  
 At Pasche wes put to confusioun,  
 Because that in the tyme of Pace  
 Thay crucifyit the Kyng of Grace.  
 Sum hes this mater done indyte  
 More ornatly than I can wryte ; 4120  
 Quharefor I speik of it no more :  
 Onely to God be laude and glore.

OF THE MISERABILL END OF CERTANE TYRANE  
 PRINCIS; AND SPECIALLYE THE BEGYN-  
 NARIS OF THE FOURE MONARCHEIS.

EXPERIENCE.

Now have I done declare, at thy desyris,  
 As thow demandit, in to termys schort,  
 And quhow began the principall Impyris,  
 As Cronicle and Scripture dois report :  
 Quhairfor, my Sone, I hartly thee exhort,  
 Perfytlie prent in thy remembrance  
 Of this inconstante warld the variance.

The Princis of thir Foure gret Monarcheis, 4130  
 In thare most hiest pompe Imperiallis,  
 Traistyng to be moist sure sett in thare seis,  
 The fraudful warld gaif to thame mortall fallis,  
 For thare rewarde, bot dyrk memoriallis :

Thocht our the warld thay had preheminence,  
Of it thay gat none uther recompence.

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

Behald quhow God, aye sen the warld began,  
Hes maid of Tyrrane Kyngis instrumentis  
To scourge peple, and to keill mony one man,  
Quhilkis to his law wer inobedientis :  
Quhen thay had done perfurneis his ententis,  
In danting wrangus peple schamefullye,  
He sufferit thame be scurgit creuellye ; 4150

Evin as the scule maister doith mak ane wand,  
To dant and dyng scollaris of rude ingyne,  
The quhilkis wyll nocht study at his command :  
He scurgis thame, and only to that fyne,  
That thay suld to his trew counsall inclyne ;  
Quhen thay obey, and meisit bene his yre,  
He takis the wand and castis in to the fyre.

God of kyng Pharo maid one instrument,  
Quhilk wes the gret kyng of Egyptience,  
His awin peculiar peple to torment : 4160

That beand done, he wrocht on hym vengence, Exo. vii.  
 And leit hym fall throuch inobediencie ;  
 And, fynallie, he, with his gret armye,  
 In the Reid Sey thame drownit dulefullye. Exo. xliii.

Rycht so, of Nabuchodonosor kyng,  
 God maid of hym ane furious instrument,  
 Jerusalem and the Jowis to doun thryng,  
 Quhen thay to God wer inobedient ; Dan. iii.  
 Syne reft hym frome his ryches and his rent,  
 And hym transformit in ane beist brutell, 4170  
 Sevin yeris and more, as wryttis Daniell.

Alexander, throuch prydefull tyrranye,  
 In yeris twelf did mak his gret conquest,  
 Aye scheddand saikles blude full creuelye ;  
 Tyll he wes Kyng of kyngis, he tuke no rest :  
 In all the warld quhen he wes full possest,  
 In Babilone thronit tryumphantlye,  
 Throuch poysoun strang, deceisit dulefullye.

Duke Hanniball, the strang Cartagiane, [4180  
 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,  
 Three heipit buschellis wer of ryngis found.

In to that mortall battell, I heir sane,  
 Of the Romanis moste worthy weriouris,



By presonaris, wer fourty thousand slane;  
 Of quhom thare wes thretty wyse Senatouris,  
 And twentye Lordis, the quhilkis had bene Pre-  
 touris, 4190  
 That deit in to defence of thare countre,  
 And for tyll hald thare lande at lybertie.

Quhat rewarde gatt this creuell campioun,  
 Quhen he had slane so gret one multytude,  
 And quhen the glasse of his glorye wes roun?  
 Ane shamefull deith, and, schortlye to conclude,  
 This bene reward of all scheddaris of blude;  
 For he gat sic extreme confusioun,  
 He slew hymself in drynking strang poysoun.

Behald the twa moste famous campionis, 4200  
 That is to say, Julyus and Pompey,  
 Quhilkis did conquesse all erthly Regionis,  
 Alswell maine land as Ylis in the sey,  
 And to the toun of Rome gart thame obey:  
 For Pompeyus subdewit the Orient;  
 And Julyus Cesar, all the Occident.

Bot fynaly, thir two did stryve for stait,  
 Quhare throw three hundreth thowsand men were  
 slane;  
 Bot Pompeyus, efter that gret debait,  
 He murdreist wes, the storrye tellis plane. 4210  
 Than Julyus wes prince and soverane,  
 Abufe the hole world Empriour and Kyng;  
 Bot, in to rest, schorte tyme indurit his ryng:

For, within fyve moneth and lytill more,  
 Amyd his Lordis in the counsall hous,  
 He murdreist wes, quhat nedeth proces more ?  
 As I have said, be Brute and Cassius.  
 Geve thow wald knaw thare dethis dolorous,  
 Thow most lenth go reid the Romane storye,  
 Quhilk hes this mater put in memorye. 4220

Gone is the Goldin warld of Asserianis,  
 Of quhome kyng Nynus wes first and principall ;  
 Gone is the Sylver 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 thare glore,  
 Ar gone, rycht so, I heir of thame no more.

Now is the warld of irne myxit with clay,  
 As Daniell at lenth hes done indyte :  
 The gret Impyris ar meltit clene away ; 4230  
 Now is the warld of dolour and dispyte.  
 I sé nocht ellis bot troubyll infnyte :  
 Quharefor, my Sonne, I mak it to thé kend,  
 This Warld, I wait, is drawand to ane end.

Tokynnis of darth, hunger, and pestilence,  
 With creuell weris, boith be sey and land,  
 Realme aganis realme with mortall violence,  
 Quhilk signifyis the last day evin at hand :  
 Quharefor, my Sonne, be in thy faith constand,  
 Rasyng thy heart to God, and cry for grace, 4240  
 And mend thy lyfe, quhill thow hes tyme and space

HEIR FOLLOWIS THE FYRST SPIRITUALL AND  
PAPALL MONARCHIE.

COURTEOUR.

FATHER, Is thare no Prynce ringand,  
Quhilk hes the Warld now at command ;  
As had the Kyngis of Asserianis,  
The Persis, Grekis, or the Romanis ?  
Quho hes now, most dominioun  
Of everilk land and regioun ?

EXPERIENCE.

Thare is no Prince, my Sonne, said he,  
That hes the principall Monarchie  
Abufe the warld universall, 4250  
With hole power Imperiall,  
As Alexander, or Darius,  
Or as had Cesar Julyus :  
For Orient and Occident  
To thame wer all obedient.  
Nochtwithstandyng, I find one kyng  
Quhilk in tyll Europe doith ryng,  
That is, the potent Pope of Rome,  
Impyrand ouir all Christindome,  
To quhome no Prince may be compare, 4260  
As Canon Lawis can declare.  
All Princis of the Occident  
Ar tyll his Grace obedient ;  
For he hes hole power compleit

Boith of the body and the spreit,  
 Quhilk never had no Prince affore,  
 Except the mychtie Kyng of Glore :  
 To Christe he is gret Lewtennand,  
 In holy Peteris saitt syttand :  
 So he is of all kyngis Kyng 4270  
 Quhilkis in to Europe now doith ryng.

And, as the Romane Empriouris,  
 Havyng the Warld under thare curis,  
 Had princis, knyghtis, and campiounis,  
 Rewlaris in tyll all Regiounis,  
 Uphaldyng thare auctoritie,  
 Usyng justice and policie ;  
 Rycht so, this potent Pope of Rome,  
 The soverane kyng of Christindome,  
 He hes, in tyll ilk countré, 4280

His Princis of gret gravitytie ;  
 In sum countreis, his Cardinallis,  
 In thare moste precious apparallis ;  
 Archbyschoppis, byschoppis, thow may se,  
 Defendyng his auctoritie,  
 With uther potent patriarkis ;  
 Collegis full of cunnyng clerkis ;  
 Abbottis and priouris, as ye ken,  
 Misrewlaris of religious men ;  
 Officiallis, with thare procuratouris, 4290  
 Quhose langsum law spoilyeis the puris ;  
 Archidenis and denis of dignitie ;  
 Gret doctouris of divynitie ;  
 Thare chantouris, and thare sacristanis,  
 Thare tresouraris, and thare subdenis ;

Legionis of preistis seculeris,  
 Personis, vicairis, monkis, and freris,  
 Of divers Ordouris mony one,  
 Quhilk langsum wer for tyll expone,  
 In syndrie habitis, as ye ken, 4300  
 Different frome uther Christin men ;  
 Fair ladyis of religioun  
 Professit, in every regioun ;  
 Fals heremitis, fassionit lyke the freris ;  
 Proude parische clerkis, and pardonaris,  
 Thare gryntaris, and thare chamberlanis,  
 With thare temporall courtissianis,  
 Thus, all the warld, be land and sey,  
 His Sanctitude thay do obey :  
 Nocht onely his Spirituall kyngdome, 4310  
 Bot the gret Empriour of Rome,  
 And Kyngis of everilk regioun,  
 That day quhen thay resave thare crown,  
 Thay mak aith of fidelytie  
 Tyll defende his auctorytie :  
 Moreovir, with humyll reverence,  
 Thay mak tyll hym obedience,  
 Be thare selfis, or ambassadouris,  
 Or utheris ornate oratouris.  
 Quho doith ganestand his Majestie, 4320  
 His lawis, or his lybertie,  
 Or haldis ony opinioun  
 Contrar his gret dominioun,  
 Outher be way of deid or wordis,  
 Ar put to deith, be fyre or swordis :  
 Sanct Peter stylit wes *Sanctus* ;

Bot he is callit *Sanctissimus* :  
 His style at lenth gyf thow wald knaw,  
 Thow moste go luke the Canon Law,  
 Boith in the Sext and Clementene : 4330  
 His staitly style thare may be sene :  
 Thare sall thow fynd, reid gyf thow can,  
 Quhow he is nother God nor man.

## COURTEOUR.

Quhat is he than, be your jugement ?  
 Quod I, me thynk hym different,  
 Far from our Soverane, Lord Jesus,  
 And tyll his kynd contrarious :  
 For Christ wes God and naturall man. Jhon I.  
 Gyf he be nother, quhat is he than ?

## EXPERIENCE.

The Canon Law, my Sonne, said he, 4340  
 That questioun wyll declare to thé.  
 It doith transcend my rude ingyne  
 His Sanctitude for tyll defyne,  
 Or to schaw the auctoritie  
 Pertenying to his Majestie.  
 So gret one Prince quhare sall thow fynd,  
 That spiritually may lowse and bynd ;  
 Nor be quhame synnis ar forgyffin,  
 Be thay with his disciplis schrevin ?  
 Quhame ever he byndis by his mycht, 4350  
 Thay boundin ar in Goddis sycht :  
 Quhame ever he lousis in erth heir doun,  
 Ar lousit be God in his regioun.

Als he is Prince of Purgatorie,  
 Delyvering saulis frome paine to glorie :  
 Of that dirke dungeoun, but doute,  
 Quham evir he plesis he takis thame oute.  
 Oure secreit synnis, every yeir,  
 We mon schaw to sum preist or freir,  
 And tak thare absolutioun, 4360  
 Or ellis we gett no remissioun ;  
 So, be this way, thay cleirly ken  
 The secretis of all seculare men ;  
 Thare secretis we know nocht at all :  
 Thus ar we to thame bound and thrall.  
 Quhat evir thare ministeris commandis  
 Most be obeyit, without demandis.  
 Quharefor, my Sonne, I say to thé,  
 This is ane marvellous Monarchie,  
 Quhilk hes power Imperiall 4370  
 Boith of the body and the saull.

## COURTEOUR.

Father, quod I, declare to me  
 Quhow did begyn this Monarchie.

## EXPERIENCE.

Quod he, Christ Jesus, God and Man,  
 That Impyre gratiouslye began,  
 Nocht be the fyre, nor be the swourde,  
 Bot be the vertew of his wourde ;  
 And left, in tyll his Testament,  
 Mony ane devote document,  
 With his successouris to be usit, 4380

Ephes. I.

Luc. IX.

Thocht mony of thame be now abusit.  
 For Peter and Paull, with all the rest  
 Of thare brethrin, maid manifest  
 The law of God, with trew intent,  
 Precheing the Auld and New Testament.  
 Thay led thare lyfe in povertie,  
 Devotioun, and humilytie,  
 As did thare maister, Christ Jesus ;  
 And war nocht half so glorious  
 As thare successouris now in Rome, . 4390  
 Impyrand ouer all Christindome.

Efter the deth of Peter and Paull,  
 And Christis trew disciplis all,  
 Thare successouris, within few yeris,  
 As at more lenth thare storrye beris,  
 Full craftelye clam to the heycht,  
 Frome Spirituall lyfe to Temporall mycht.

## COURTEOUR.

Father, or we passe forthermore,  
 Quhen did begyn thare Temporall glore ?

## EXPERIENCE.

Sonne, said he, thow sall understand, . 4400  
 Or ever ane Pape gat ony land,  
 Twa and thretty gude Papis in Rome  
 Ressavit the Crown of martyrdome,  
 Bot nocht the thrinfald diadame ;  
 To weir thré crownis thay thocht gret schame :  
 Tyll Sylvester the Confessoure  
 Frome Constantene the Emprioure  
 Ressavit the Realme of Italie,



Rycht so, of Rome the gret cietie.  
 That wes the rute of thare ryches : 4410  
 Then sprang the well of welthynes.  
 Quhen that the Pape wes maid ane kyng,  
 All Princis bowit at his biddyng :  
 This act wes done, withouttin weir,  
 Frome Christis deith thre hundreth yeir.

Than Lady Sensualitie  
 Tuke lugeing in that gret Cietie,  
 Quhare scho sensyne hes done remane,  
 As thare awin lady Soverane.  
 Than Kyngis, in tyll all Nationis, 4420  
 Maid Preistis gret foundationis :  
 Thay thocht gret mereit and honour  
 To contrafait the Empriour ;  
 As did David, of Scotland kyng,  
 The quhilk did founde, duryng his ryng,  
 Fyftene Abbayis, with temporall landis,  
 Withouttin teindis and offerandis ;  
 Be quhose holy simplicitie  
 He left the Crown in povertie.

Now haif I, schawin thee as I can, 4430  
 Quhow thare Temporall impyre began,  
 Ascending up, aye gre by gre,  
 Abuse the Empriouris Majestie.  
 So, quhen thay gat amang thare handis  
 Of Italie all the Empriouris landis,  
 Efter that, in ilke countrie  
 Sprang up thare temporalitie,  
 With so gret ryches and sic rent,  
 That thay gan to be negligent  
 In makyng ministratioun 4440

To Christis trew Congregatioun,  
 And tuke no more paine in thare precheing,  
 And far les travell in thare techeing ;  
 Changeing thare Spiritualitie  
 In Temporall sensualitie.

## COURTEOUR.

Father, thynk ye that thay ar sure  
 That thare Impyre sall lang indure ?

## EXPERIENCE.

Apperandlye it may be kende,  
 Quod he, thare glore sall have ane ende :  
 I mene, thare Temporall Monarchie 4450  
 Sall turne in tyll humylitie.  
 Throuch Goddis worde, without debait,  
 Thay sall turne to thare first estait :  
 As Daniellis prophesie apperis,  
 Thareto sall nocht be mony yeris.  
 Quhowbeit Christis faith sall never fail,  
 Bot more and more it sall prevaill ;  
 Thocht Christis trew Congregatioun  
 Suffer gret trybulatioun.

## COURTEOUR.

Father, said I, be quhat reasoun 4460  
 Thynk ye thare Impyre may cum doun ?

## EXPERIENCE.

Consydderyng thare preheminnence,  
 Quod he, for inobediencie ;

- Math. xxv.      Abusyng the commandiment  
                   Quhilk Christ left in his Testament ;  
                   Usyng thare awin traditioun  
                   More than his institutioun :  
                   For Christ, in his last conventioun,  
                   The day of his Ascensioun,  
 Math. xxviii.    Tyll his Disciplis gaif command,                    4470  
 Jhone xv.        That thay suld passe in every land,  
 Acts i.            To teche and preche, with trew intent,  
                   His law and his commandiment :  
                   None uther office he to thame gaif :  
                   He did nocht bid thame seik nor craif  
                   Cors presentis, nor offerandis,  
                   Nor gett Lordschipsis of temporall landis.  
                   Bot now it may be hard and sene,  
                   Baith with thyne eiris and thyne eine,  
                   Quhow Prelatis now, in every land,                    4480  
                   Takis lytill cure of Christis command,  
                   Nouther in to thare deidis nor sawis ;  
                   Neglectyng thare awin Canon Lawis,  
                   Usyng thame selfis contrarious,  
                   For the maist part, to Christ Jesus.  
 Math. llii.        Christ thocht no schame to be ane precheour,  
                   And tyll all peple of trewth ane techeour.  
                   Ane Pope, Byschope, or Cardinall,  
                   To teche nor preche wyll nocht be thrall :  
                   Thay send furth Freris, to preche for thame, 4490  
                   Quhilk garris the peple now abhor thame.  
 Jhon vi.         Christ wald nocht be ane Temporall kyng,  
                   Rychely into no realme to ryng,  
                   Bot fled Temporall auctoritie,

As in the Scripture thow may se.  
 All men may knaw quhow Popis ryngis,  
 In dignitie abufe all kyngis,  
 Als weill in Temporalitie  
 As in to Spiritualitie.  
 Thow may se, be experience, 4500  
 The Popis princely preheminnence.

In Cronicles geve thow lyst to luke,  
 Quhow Carion wryttis, in his buke,  
 Ane notabyll narratioun :  
 The yeir of oure Salvatioun  
 Ellewin hundreth and sax and fyftie,  
 Pope Alexander, presumptuouslie,  
 Quhilk wes the thrid Pope of that name,  
 To Frederike Empriour did diffame  
 In Veneis, that tryumphand town ; 4510  
 That nobyll Empriour gart ly down  
 Apon his wambe, with schame and lake,  
 Syne treid his feit apon his bake,  
 In toknyng of obedience.  
 Thare he schew his preheminnence,  
 And causit his Clergy for to syng  
 Thir wourdis efter following :

*Super Aspidem et Basiliscum ambulabis,*

*Et conculcabis Leonem et Draconem.—(That is,)*

Thow sal gang upon the eddar and the coketrice, Psal. xci.

And thow sal tred down the lyoun and the dragoun.

Than said this humyll Empriour,  
 I do to Peter this honour !  
 The Pope answerit, with wordis wroith, 4520  
 Thow sall me honour, and Peter boith !

- Christ, for to schaw his humyll spreit,  
 Did wasche his pure Disciplis feit :  
 The Popis holynes, I wys,  
 Wyll suffer Kyngis his feit to kys.  
 Luc. ix. Birdis had thare nestis, and toddis thare den ;  
 Bot Christ Jesus, saiffer of men,  
 In erth had nocht ane penny breid  
 Quhare on he mycht repose his heid.  
 Quhowbeit, the Popis excellence 4530  
 Hes castellis of magnifycence ;  
 Abbottis, Byschoppis, and Cardinallis  
 Hes plesand palyces royallis :  
 Lyke Paradyse ar those prelattis places,  
 Wantyng no plesoure of fair faces.  
 Acts iiii. Jhone, Androw, James, Peter, nor Paull  
 Had few housis amang thame all :  
 Frome tyme thay knew the veritie  
 Thay did contempne all propertie,  
 And wer rycht hartfully content 4540  
 Of meit, drynk, and abuiyement.
- Jhon xix. To saif Mankynde, that wes forlorne,  
 Christ bure ane creuell crown of thorne ;  
 The Pope, thre crownis, for the nonis,  
 Of gold, poulderit with pretious stonis.  
 Of gold and sylver, I am sure,  
 Christ Jesus take bot lytill cure,  
 And left nocht, quhen he yald the spreit,  
 To by hym self ane wynding scheid.  
 Bot his successoure, gude Pope Johne, 4550  
 Quhen he deceisit in Avinione,  
 He left behynd hym one treassoure

Of gold and sylver, by mesoure,  
 Be one juste computatioun,  
 Weill fyve and twentye myllioun,  
 As dois indyte Palmerius :  
 Reid hym, and thow sall fynd it thus.

Christis Disciplis wer weill knawin  
 Through vertew, quhilk wes be thame schawin,  
 In speciall fervent charitie, 4560  
 Gret pacience, and humylitie :  
 The Popis floke, in all regiounis,  
 Ar knawin best be thare clyppit crounis.

Christ he did honour matrimonie  
 In to the Cane of Galalie,  
 Quhare he, be his power Divyne,  
 Did turne the walter in to wyne ;  
 And, als, cheisit sum maryit men  
 To be his servandis, as ye ken :  
 And Peter, duryng all his lyfe, 4570  
 He thocht no syn to haif ane wyfe.  
 Ye sall nocht fynd, in no passage,  
 Quhare Christ forbiddith mariage ;  
 Bot leifsum tyll ilk man to marye,  
 Quhilk wantis the gyft of chaistyte.

The Pope hes maid the contrar lawis  
 In his kyngdome, as all men knawis :  
 None of his Preistis dar marye wyfis,  
 Under no less paine nor thare lyfis.  
 Thocht thay haif concubynis fyftene, 4580  
 In to that cace, thay ar ouersene.  
 Quhat chaistyte thay keip in Rome  
 Is weill kend ouer all Christindome.

Math. xvii.

Christ did schaw his obedience  
 On to the Empriouris excellence,  
 And causit Peter for to pay  
 Trybute to Cesar for thame tway.  
 Paull biddis us be obedient  
 To Kyngis, as the most excellent.

The contrar did Pope Celistene, 4590  
 Quhen that his sanctytude serene  
 Did crown Henry the Empriour :  
 I thynk he did hym small honour ;  
 For with his feit he did hym crown,  
 Syne with his fute the crown dang down,  
 Sayand, I haif auctoritie  
 Men tyll exalt to dignitie,  
 And to mak Empriouris and Kyngis,  
 And syne depryve thame of thare ryngis.

Peter, be my opinioun, 4600  
 Did never use sic dominioun.  
 Apperandlye, be my jugement,  
 That Pope red never the New Testament :  
 Gyf he had lernit at that lore,  
 He had refusit sic vaine glore,  
 As Barnabas, Peter, and Paull,  
 And rycht so, Christis disciplis all.

Acts x.

The Capitane Cornelius,  
 Quhen Sanct Peter come tyll his hous,  
 Tyll worschyp hym, fell at his feit ; 4610  
 Bot Sanct Peter, with humyll spreit,  
 Did rais hym up, with diligence,  
 And did refuse sic reverence.

Rycht so, Sanct Johne the Evangelist

The Angellis feit he wald haif kist ;  
 Bot he refusit sic honoure,  
 Sayand, I am bot servitoure,  
 Rycht so, thy fallow and thy brother :  
 Gyff glore to God, and to none uther.

Apoca. xix.  
 and xxii.

Alykewyis Barnabas and Paull 4620  
 Sic honour did refuse at all :

Acts xiv.

In Listra, quhare thay wroucht gret workis,  
 The preist of Jupiter, with his clerkis,  
 And all the peple, with thare avyse,  
 Wald haif maid to thame sacrificyse ;  
 Of quhilk thay wer so discontent,  
 That thay thare clothyng raif and rent ;  
 And Paull amang thame rudely ran,  
 Sayand, I am ane mortall man :

Gyf glore to God, of kyngis Kyng, 4630  
 That maid hevin, erth, and every thyng.  
 Sen Peter and Paull vaine glore refusit,  
 With Popis quhy sulde sic glore be usit ?

Peter, Andro, Johne, James, and Paull,  
 And Christis trew disciplis all,  
 Be Goddis worde thare faith defendit ;  
 To byrne and skald thay never pretendit.  
 The Pope defendis his traditioun

Be flammand fyre, without remissioun :  
 Quhowbeit men breik the law Divyne, 4640  
 Thay ar nocht put to so gret pyne,  
 For huredome, nor idolatrye,  
 For incest, nor adulterye ;  
 Or quhen young virginnis ar deflorit,  
 For sic thyng men ar nocht abhorit.



Bot quho that eitis flesche in to Lent  
 Ar terriblye put to torment ;  
 And gyf ane preist happinnis to marye,  
 Thay do hym baneis, cursse, and warye,  
 Thocht it be nocht aganis the law 4650  
 Of God, as men may cleirlie knaw :  
 Betuix thir two quhat difference bene,  
 Be faithfull folke it may be sene.  
 Sic antitheses mony mo  
 I mycht declare, quhilkis I lat go,  
 And may nocht tary to compyle  
 Of ilk Ordour the staitlye style.

The seilye Nun wyll thynk gret schame,  
 Without scho callit be Madame ;  
 The pure Preist thynkis he gettis no rycht, 4660  
 Be he nocht stylit lyke ane knycht,  
 And callit Schir, affore his name,  
 As Schir Thomas, and Schir Wilyame.  
 All monkrye, ye may heir and se,  
 Ar callit Denis, for dignitie :  
 Quhowbeit his mother mylk the kow,  
 He mon be callit Dene Androw,  
 Dene Peter, Dene Paull, and Dene Robart.  
 With Christ, thay tak ane painfull part,  
 With dowbyll clethyng frome the cald, 4670  
 Eitand and drynkand quhen thay wald ;  
 With curious countryng in the queir :  
 God wait, gyf thay by Hevin full deir,  
 My lorde Abbot, rycht venerabyll,  
 Ay marschellit upmoste at the tabyll ;  
 My lord Byschope, moste reverent,

Sett abufe Erlis in Parliament ;  
 And Cardinalis, duryng thare ryngis,  
 Fallowis to Princis and to Kyngis ;  
 The Pope exaltit, in honour, 4680  
 Abufe the potent Empriour.

The proude Persone, I thynk trewlye,  
 He leidis his lyfe rycht lustelye ;  
 For quhy ? he hes none uther pyne  
 Bot tak his teind, and spend it syne :  
 Bot he is oblyste, be resoun,  
 To preche untyll his perrochioun :  
 Thought thay want precheing sevintene yeir,  
 He wyll nocht want ane boll of beir.  
 Sum Personis hes at thare command 4690  
 The wantoun wencheis of the land ;  
 Als thay have gret prerogatyffis,  
 That may depart ay with thare wyffis,  
 Without divorce or summondyng,  
 Syne tak ane uther but weddyng :  
 Sum man wald thynk ane lustye lyfe,  
 Ay quhen he lyst to chenge his wyfe,  
 And tak ane uther of more bewtie :  
 Bot Secularis wantis that lybertie,  
 The quhilk ar bound in mariage ; 4700  
 Bot thay, lyke rammis in to thair rage,  
 Unpissilit rynniss amang the yowis,  
 So lang as Nature in thame growis.

And als the Vicar, as I trow,  
 He wyll nocht fail to tak ane kow,  
 And umaist claith, thought babis thame ban,  
 Frome ane pure selye housband man ;

Quhen that he lyes for tyll de,  
 Haiffeing small bairnis two or thre,  
 And hes thre ky, withouttin mo, 4710  
 The vicare moste have one of tho,  
 With the gray cloke, that happis the bed,  
 Howbeit that he be purelye cled :  
 And gyf the wyfe dé on the morne,  
 Thocht all the babis suld be forlorne,  
 The uther kow he cleikis awaye,  
 With hir pure coit of roploch graye.  
 And gyf, within tway dayis or thre,  
 The eldest child hapnis to de,  
 Of the thrid kow he wylbe sure. 4720  
 Quhen he hes all than under his cure,  
 And father and mother boith ar dede,  
 Beg mon the babis, without remede:  
 Thay hauld the corps at the kirk style,  
 And thare it moste remane ane quhyle,  
 Tyll thay gett sufficient souertie  
 For thare Kirk rycht and dewitie.  
 Than cummais the landis lord perfors,  
 And cleiks tyll hym ane herield hors.  
 Pure laubourars wald that law wer doun, 4730  
 Quhilk never was fundit be resoun :  
 I hard thame say, onder confessioun,  
 That Law is brother tyll Oppressioun.

My Sonne, I have schawin, as I can,  
 Quhow this Fyft Monarchie began ;  
 Quhose gret Impyre for to report  
 At lenth, the tyme bene all too schort.

HEIR FOLLOWIS ANE DESCRIPTIOUN OF THE  
COURT OF ROME.

## COURTEOUR.

FATHER, said I, quhat rewill keip thay in Rome,  
 Quhilk hes the Spirituall dominatioun  
 And Monarchie abufe all Christindome ? 4740  
 Schaw me, I mak yow supplicatioun.

## EXPERIENCE.

My Sonne, wald I mak trew narratioun,  
 Said he, to Peter and Páull thocht thay succeid,  
 I thynk thay preve nocht that in to thare deid :

For Peter, Androw, and Johne war fyschearis fyne,  
 Of men and wemen, to the Christin faith ;  
 Bot thay haif spred thare net, with huik and lyne,  
 On rentis ryche, on gold, and uther graith :  
 Sic fyscheing to neglect thay wylbe laith ;  
 For quhy? thay haif fyscheit in, ouerthort the  
 strandis, 4750  
 Ane gret part trewlye of all temporall landis :

With that, the tent part of all gude movabyll,  
 For the uphaldyng of thare digniteis :  
 So bene thare fyscheing wounder profitabyll  
 On the dry land als weill as on the seis.  
 Thare herywalter thay spread in all countreis.

And, with thare hois nett, daylie drawis to Rome  
The most fyne gold that is in Christindome.

I dar weill say, within this fyftie yeir,  
Rome hes ressett, furth of this Regioun, 4760  
For Bullis and Benefyce, quhilk thay by full deir,  
Quhilk mycht ful weil haif payit a kingis ransoun.  
Bot, war I worthye for to weir ane crown,  
Preistis suld no more our substance so consume,  
Sendyng yeirlye, so gret ryches to Rome.

In to thare tramalt nett thay fangit ane fysche,  
More nor ane quhaill worthye of memorye,  
Of quhome thay have had mony dayntay dysche,  
Be quhome thay ar exaltit to gret glorye ;  
That marvelous monstour callit Purgatorye. 4770  
Howbeit tyll us it is nocht amyable,  
It hes to thame bene veray profytable.

Lat thay that fructfull fysche eschaip thare nett,  
Be quhome thay haif so gret commoditeis,  
Ane more fatt fysche I traist thay sall nocht gett,  
Thocht thay wald sers ouerthort the occiane seis.  
Adew the daylie dolorous Derigeis !  
Selye pure preists may syng with hart full sorye,  
Want thay that painefull palyce, Purgatorye.

Fairweill, monkyre, with chanoun, nun, and freir ! 4780  
Allace ! thay wylbe lychtleit in all landis :  
Cowlis wyll no more be kend in kirk nor queir,  
Lat thay that fructfull fysche eschaip thare handis.  
I counsall thame to bynd hym fast in bandis :

For Peter, Andrew, nor Johne culde never gett  
So profytable ane fysche in to thare nett.

Thare merchandyce, in tyll all Nationis,  
As prentit lede, thare walx, and perchement,  
Thare pardonis, and thare dispensationis,  
Thay do exceid sum temporall princis rent: 4790  
In sic trafyke thay ar nocht neglygent.  
Of benefyce thay mak gude merchandyce,  
Through symonie, quhilk thay hald lytill vyce.

Christ did command Peter to feid his scheip;  
And so he did feid thame full tenderlye: Jhon xxi.  
Of that command thay take bot lytill keip;  
Bot Christis scheip thay spulye petuouslye;  
And with the woll thay cleith thame curiouslye:  
Lyk gormand wolfis, thay tak of thame thare fude,  
Thai eit thair flesche, and drynkis boith mylk and  
blude. 4800

For that office thay serve bot lytill hyir:  
I thynk sic Pastouris ar nocht for to pryse,  
Quhilk can nocht gyde thare scheip about the myir,  
Thay ar so besye in thare merchandyse:  
Thocht Peter wes porter of Paradyse, Mat. xvi.  
That plesand passage craftelye thay close:  
Through thame rycht few gettis entres, I suppose.

Christ Jesus said, as Matthew did report,  
Wo be to Scribes and to Pharisience, Mat. xxiii  
The quhilkis did close of Paradyse the port. 4810

Of thame we haif the same experience :  
 To enter thare thay mak small diligence,  
 Thay tak sic cure in temporall besynes ;  
 Rycht so, frome us thay stop the plane entres.

Those spiritual keis quhilkis Christ to Peter gaif,  
 Thare colour cleir with reik and rowst ar fadit ;  
 Unoccupyt thay hald thame in thare neif :  
 Of that office thay serve to be degradit,  
 With Goddis worde without that thay remeid it,  
 Oppinyng the port quhilk lang tyme hes bene closit,  
 That we may enter, with thame, and be rejoisit. [4820

Jhon x.

Contrar tyll Christis institutioun,  
 To thame that deis in habit of ane freir,  
 Rome hes thame grantit full remissioun,  
 To pass tyll hevin straucht way, withouttin weir,  
 Quhilk bene in Scotland usit mony ane yeir.  
 Be thare sic vertew in ane Freris hude,  
 I thynk in vane Christ Jesus sched his blude.

Wald God the Pope, quhilk hes preheminence,  
 With advyse of his Counsall Generall, 4830  
 That thay wald do thare detfull deligence,  
 That Christis law mycht keipit be our all,  
 And trewlye preicheit baith to gret and small,  
 And geve to thame Spirituall auctoritie  
 Quhilk culde perfytlie schaw the veritie ! .

Quho can not preche, a Preist sulde not be namit,  
 As may be previt be the Law Divyne ;

And, be the Canon law, thay ar defamit  
 That takis Priestheid bot onely to that fyne :  
 Tyll all vertew thare hartis thay suld inclyne, 4840  
 In speciall, to preche with trew intentis.  
 And minister the neidfull Sacramentis.

As for thare Monkis, thair Chanounis, and thare  
 Freris,  
 And lustye Ladyis of Religioun,  
 I know nocht quhat to thare office efferis ;  
 Bot men may se thare gret abusioun.  
 Thay ar nocht lyke, in to conclusioun,  
 Nother in to thare wordis nor thare warkis,  
 To the Apostolis, Prophetis, nor Patriarkis.

Geve presentlye thare Prelatis can nocht preche, 4850  
 Than latt ilke Byschope haif ane Suffragane,  
 Or successour, quhilk can the peple teche,  
 On thare expensis yeirlye to remane,  
 To cause the peple frome thare vyce refrane :  
 And, quhen ane Prelate hapnith to deceace,  
 Than put ane perfyte precheour in his pleace.

Do thay nocht so, on thame sall ly the charge,  
 Geveand unhable men auctoritie ;  
 As quho wald mak ane steirman tyll ane barge  
 Of ane blynd borne, quhilk can no dainger se. 4860  
 Geve that schyp drown, forsuth, I say for me,  
 Quho gaif that steirman sic commissioun  
 Suld of the schip mak restitutioun.



The humane Lawis that ar contrarious  
 And nocht conformyng to the Law divyne,  
 Thay suld expell, and hald thame odious,  
 Quhen thay persave thame cum to no gude fyne,  
 Inventit bot be sensuall menis ingyne;  
 As that law quhilk forbiddis mariage,  
 Causing young Clerkis byrne in lustys rage. 4870

Rom. vii. Difficill is chaistitie tyll observe,  
 But speciall grace, laubore, and abstinence,  
 In tyll our flesche aye ryngith, tyll we sterve,  
 That first Originall syn, concupiscence,  
 Quhilk we, throuch Adamis inobediencie,  
 Hes done incur, and sall indure for ever,  
 Quhill that our saull and body Deith dissever.

Gen. ii. Tharefor God maid of mariage the band,  
 In Paradyse, as Scripture doith recorde :  
 In Galelie, rycht so, I understand, 4880

Jhon ii. Wes mariage honourit be Christ our Lorde  
 Auld Law and New thareto thay do concorde.  
 I thynk for me, better that thay had sleipit,  
 Nor tyll have maid ane law and never keip it.

Mat. i. Tuke nocht Christ Jesu his Humanitie  
 Of ane Virgene in marriage contractit,  
 Luc. i. And of hir flesche cled his Divynitie ?  
 Quhy haif thay done that blysfull band dejectit,  
 In thare kyngdome? wald God it wer correctit;  
 That young prelattis mycht mary lustye wyffis, 4890  
 And nocht in sensuall luste to leid thare lyffis.

Did nocht Christ cheis of honest maryit men,  
 Alsweill as thay that kepit chaistitie;  
 For to be his disciplis as ye ken?  
 As in the Scripture cleirlye thay may se,  
 Thay keipit, styll, thare wyffis, with honestie;  
 As Peter, and his spousit bretherin, all,  
 Observit chaistitie matrymoniall.

Bot now apperis the prophesie of Paull, 1 Tim. iii.  
 Quhow sum suld ryis, in to the latter aige, 4900  
 That frome the trew faithe sulde depart and fall,  
 And sulde forbid the band of mariage;  
 Als thow sall fynd, into that sam passage,  
 Thay sulde command frome meitis tyll abstene,  
 Quhilk God creat his pepyll to sustene.

Bot, sen the Pope, our Spirituall prince and kyng,  
 He dois ouersie sic vyces manifest,  
 And in his kyngdome sufferith for to ryng  
 The men be quhome the veritie bene suppress,  
 I excuse nocht hym self more than the rest. 4910  
 Allace! how suld we membris be weill usit,  
 Quhen so' our spirituall heidis bene abusit?

The famous ancient doctor Avicene,  
 Savis, quhen evyll rewme descendis frome the heid  
 In to the membris, generith mekle pane,  
 Without thare be maid, haistelye, remeid.  
 Quhen that cald humour dounwart dois proceid,  
 In senownis it causis Arthetica,  
 Rycht so, in to the handis, crampe Chiragra.

Of maladeis it generis mony mo 4920  
 Bot gyf men gett sum soverane preserve,  
 As in the theis Siatica Passio,  
 And in the breist, sumtyme the strang Caterve,  
 Quhilk causis men rycht haistellye to sterve,  
 And Podagra, difficill for to cure,  
 In mennis feit, quhilk lang tyme dois indure.

So, to this moste tryumphant Court of Rome  
 This simylytude fuill weill I may compare,  
 Quhilk hes bene heirschyp of all Christindome,  
 And to the world ane evyll examplare, 4930  
 That umquhyle was lod sterre and lumynare,  
 And the moste sapient sors of sanctytude,  
 Bot now, allace ! bair of beatytude.

Apoc. xviii. Thare Kyngdome may be callit Babilone,  
 Quhilk umquhyle was ane brycht Hierusalem,  
 As planelye menis the Apostill Johne.  
 Thare moste famous Citie hes tynt the fame ;  
 Inhabitaris thareof, thare nobyll name ;  
 For quhy ? thay haif of Sanctis habitacle  
 To Symon Magus maid ane tabernacle. 4940

And horribyll vaill of everilk kynd of vyce,  
 Ane laithlye loch of stynkand lychorye,  
 Ane curssit cove, corrupt with covatyce,  
 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.

Of treuth the hoill Christian Religioun  
 Through thame are scandalizat and offendit.  
 It can nocht fail bot thare abusioun 4950  
 Affore the Throne of God it is ascendit :  
 I dreid, but doute, without that thay amend it,  
 The plaiges of Johnis Revelatioun Luc. xiii.  
 Sall fall upone thare generatioun. Apoc. xviii

O Lord ! quhilk hes the hartis of everilk kyng  
 In to thy hand, I mak thee supplication,  
 Convert that Court, that, of thair grace benyng,  
 They wald mak generall reformatioun  
 Amang thame selfis, in everilk Natioun  
 That thay may be ane holy exemplair 4960  
 Tyll us, thy pure lawid commoun populair,

Hungrit, allace ! for falt of Spirituall fude,  
 Because from us bene hid the veritie.  
 O Prince ! quhilk sched for us thy precious blude,  
 Kendle in us the fyre of Charitie,  
 And saif us frome Eterne miseritie,  
 Now lauboryng in to thy Kirk Militant,  
 That we may, all, cum to thy Kirk Tryumphant.

FINIS.

HEIR ENDIS THE THRID PART.

# ANE DIALOG

## BETUIX EXPERIENCE AND ANE COURTEOUR.

### THE FOURT BUKE.

MAKAND MENTION OF THE DEITH: AND OF  
THE ANTICHRIST: AND GENERALL JUGEMENT:  
AND OF CERTANE PLESOURIS OF GLORYFEIT  
BODYIS: AND QUHOW EVERY CREATURE DE-  
SYRIS TO SEE THE LAST DAY: WITH ANE EXHOR-  
TATION, BE EXPERIENCE TO THE COURTEOUR.

#### COURTEOUR.

PRUDENT Father Experience,  
Sen ye, of your benevolence, 4970  
Hes causit me for to consydder  
Quhow warldlye pompe and gloure bene slydder,  
By divers storyis miserabyll,  
Quhilkis to reheirs bene lamentabyll;  
Yitt, or we passe furth of this vail,  
I pray yow geve me your counsail,  
Quhat I sall do, in tyme cumyng.  
To wyn the gloure evirlesting.

#### EXPERIENCE.

My Sonne, said he, sett thy intent  
To keip the Lordis commandiment, 4980

And preis thee nocht to clym.ouer hie  
To no warldlie auctoritie.

Quho in the warld doith meste reiose,  
Ar farrest aye frome thare purpose.

Wald thou leve warldlye vaniteis,  
And thynk on foure extremeteis  
Quhilkis are to cum, and that schortlye,  
Thou wald never syn wykfullye.

Prent thir four in thy memorye:  
The Deith, the Hell, and Hevinnis Glorie, 4990

And extreme Jugement Generall,  
Quhare thow man rander compt. of all ;

Thow sall nocht fail: to be content  
Of quyete lyffe and sobir rent ;

Considdryng no man can be sure  
In erth one hour for tyll indure ;

So all warldly prosperitie  
Is myxit with gret miseritie.

Wer thow Empriour of Asia,  
Kyng of Europe and Affrica, 5000

Gret dominator of the Sey,  
And thocht the Hevinnis did thee obey,

All fyschis sowmyng in the strand,  
All beist and fowle at thy command,

Concludyng, thow wer Kyng of all  
Under the hevin Imperiall ;

In that most heych autoritie  
Thow suld fynd leist tranquillitie.

Exempyll of kyng Salamone, ii. Par. ix.  
More prosperous lyfe had nevyr none ; 5010

Sic ryches, with so gret plesoure,

Eccle. ii.

Had never Kyng nor Emprioure,  
 With moste profunde intelligence,  
 And superexcelland sapience.  
 His plesand habitatiounis  
 Precellit all utheris Natiounis;  
 Gardyngis and parkis for hartis and hyndis,  
 Stankis with fysche of divers kyndis;  
 Moste profunde maisteris of musike,  
 That in the warld wes none thame like;      5020  
 Sic tresour of gold and pretious stonis  
 In erth had nevir no kyng att onis :

iii. Re. xi.

He had sevin hundreth lustye quenis,  
 And thre hundreth fair concubenis;  
 In erth thare wes no thyng plesand

Eccle. i.

Contrarious tyll his command :  
 Yitt all this gret prosperitie  
 He thought in vaine and vanitie,  
 And mycht nevir fynd repose compleit,  
 Without afflixioun of the spreit.      5030

## COURTEOUR.

Father, quod I, it marvellis me,  
 He, haveand sic prosperitie,  
 With so gret ryches by mesoure,  
 Nor he had infynite plesoure.

## EXPERIENCE.

My Sonne, the suth gyf thow wald knaw,  
 The veritie I sall thee schaw.  
 Thare is no warldly thyng, at all,  
 May satyfie ane mannis saull;

For it is so insaciabyll,  
 That Heuin and Erth may nocht be abyll 5040  
 One saull allone to mak content,  
 Tyll it se God Omnipotent :  
 Wes never none, nor never salbe,  
 Saciate, that sycht tyll that he se.  
 Quharefor, my Sonne, sett nocht thy cure  
 In Erth, quhare no thyng may be sure,  
 Except the Deith allanerlye,  
 Quhilk followis man continuallye.  
 Therefor, my Sonne, remember thee  
 Within schorte tyme that thow mon de, 5050  
 Nocht knawing quhen, quhow, in quhat place,  
 Bot as plesit the Kyng of Grace.

Mat. vi.

Luc. xii.

## OF THE DEITH.

OF Miserie moste miserable  
 Is Deith, and most abhominable,  
 That dreidful dragone, with his dartis  
 Aye reddy for to peirs the hartis  
 Of everilk creature on lyve,  
 Contrar quhose strenth may no man stryve.  
 Of dolent Deith this sore sentence  
 Wes gyffin throw inobedience 5060  
 Of our parentis, allace therefor !  
 As I have done declare affore,  
 Quhow thay and thare posteritie  
 Wer, all, condampnit for to dee.  
 Quhowbeit the flesche to deith be thrall,



God hes the saull maid immortal,  
 And so, of his benignytie,  
 Hes myxit his Justice with mercie.  
 Therefor, call to remembrance  
 Of this fals warld the variance, 5070  
 Quhow we, lyke pylgramis, evin and morrow,  
 Ay travellyng throw this vaill of sorrow ;  
 Sum tyme in vaine prosperitie,  
 Sum tyme in gret miseritie,  
 Sum tyme in blys, sum tyme in baill,  
 Sum tyme rycht seik, and sum tyme haill;  
 Sum tyme full ryche, and sum tyme pure.  
 Quharefor, my Sonne, tak lytill cure  
 Nother of gret prosperitie,  
 Nor yitt of gret miseritie ; 5080  
 Bot plesand lyfe and hard myschance,  
 Ponder thame boith in one ballance ;  
 Considdryng none auctoritie,  
 Ryches, wysedome, nor dignitie,  
 Empyre of realmes, bewtie, nor strenth,  
 May nocht one day our lyvis lenth.  
 Sen we are sure that we moste dé,  
 Fairweill all vaine felycitie !

Gretlye it doith perturbe my mynde,  
 Of dolent Deith the divers kynd. 5090  
 Thought Deith tyll every man resortis,  
 Yitt strykith he in syndrie sortis ;  
 Sum be hait feveris violence ;  
 Sum be contagious pestilence ;  
 Sum be justice execution,  
 Bene put to deith without remissioun ;

Sum hangit ; sum doith lose thare heidis ;  
 Sum brynt ; sum seddin in to leiddis ;  
 And sum, for thare unleifsum actis,  
 Ar rent and revin apon the ractis ; 5100  
 Sum ar dissolvit by poyson ;  
 Sum on the nycht ar murdreist down ;  
 Sum fallis in to frynasie ;  
 Sum deis in hydropesie,  
 And utheris strange infirmitis,  
 Quharein mony ane thousand deis,  
 Quhilk humane Nature dois abhor,  
 As in the gutt, gravell, and gor ;  
 Sum, in the flux, and fevir quartane,  
 Bot ay, the houre of deith uncertane. 5110  
 Sum ar dissolvit suddantlye,  
 Be cattarve, or be poplesye ;  
 Sum doith distroy thame self also,  
 As Hanniball and wyse Cato ;  
 Be thounder Deith sum deith consume,  
 As he did the thrid kyng of Rome,  
 Callit Tullius Hostilius,  
 As wryttis gret Valerius ;  
 For he and his household attonis  
 Wer brynt be thounder, flesche and bonis. 5120  
 Sum deith be extreme excesse  
 Of joy, as Valeris deith expresse ;  
 Sum be extreme malancholye  
 Wyll de, but uther maladye.  
 In Chronicles thow may weill ken,  
 Quhow mony hundreth thousand men  
 Ar slane, sen first the world began,

In battell ; and quhow mony one man  
 Apone the see doith lose thare lyvis,  
 Quhen schyppis upone roches ryvis. 5130  
 Thocht sum dé naturally, through aige,  
 Far 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 thnk it suld be comfortabyll  
 Tyll all thame of the faithfull nummer ;  
 For thay depart frome cair and cummer,  
 Frome trubyll, travell, sturt, and stryfe,  
 Tyll joy and evirlestand lyfe. 5140

Polidorus Virgilius

To that effect he wryttis thus :  
 In Trace, quhen ony chylde be borne,  
 Thare kyn and freindis cumis thame beforene,  
 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 joy and bankettyng, 5150  
 That thay have past from miserie  
 To rest and grett felycitie.

Sen Deith bene fynall conclusioun,  
 Quhat valis warldly provisioun,  
 Quham wysedome may nocht contramand,  
 Nor strenth that stoure may nocht ganestand !  
 Ten thousand myleone of treasure  
 May nocht prolong thy lyfe one houre ;

Efter quhose dolent departyng,  
 Thy spreit sall passe, but taryng, 5160  
 Straucht way tyll joye inestimabyll,  
 Or to strang pane intollerabyll :  
 Thy vyle corruptit carioun  
 Sall turne in putrefactioun,  
 And so remane, in pulder small,  
 On to the Jugement Generall.

ANE SCHORT DISCRIPTIOUN OF THE  
 ANTICHRIST.

COURTEOUR.

QUOD I, Father, I heir men say  
 That thair sall ryse, affore that day  
 Quhilk ye call Generall Jugement,  
 One wickit man, from Sathan sent, 5170  
 And contrar to the law of Christ,  
 Callit the creuell Antichrist.  
 And sum sayis, that myschevous man  
 Discende sall of the trybe of Dan.  
 And sulde be borne in Babilone,  
 The quhilk dissave sall mony one.  
 Infydelis sall, of every art,  
 With that fals Propheit tak one part :  
 And quhow that Enoch and Elias  
 Sall preche contrar that fals Messias ; 5180  
 Bot fynally, his fals doctryne  
 And he sall be put to rewyne,  
 Bot nother be the fyre nor swourd,  
 Bot be the vertew of Christis wourd :

And, gyf this be of verytie,  
The suith, I pray yow, schaw to me.

## EXPERIENCE.

My Sonne, said he, as wryttis Johne,  
Thare sall nocht be one man allone,  
Havyng that name in speciall ;  
Bot Antichristis in generall 5190

1 Jhon 11.

Hes bene, and now ar, mony one:  
And, rycht so, in the tyme of Johne  
Wer Antichristis, as hym self sayis ;  
And presentlye, now in thir dayis,  
Ar rycht mony, withouttin dout,  
Wer thare fals lawis weill soucht out.

Quha wes one greter Antichrist,  
And more contraryous to Christ,  
Nor the fals Propheit Machomeit,  
Quhilk his curste lawis maid so sweit ? 5200

2 Jhon 1.

In Turkye yit thay ar observit,  
Quhare throuch the hell he hes deservit.  
All Turkis, Sarazenis, and Jowis,  
That in the Sonne of God nocht trowis  
Ar Antichristis, I thee declare,  
Because to Christ thay ar contrare.

Dan. viii.

Daniell sayis, in his Propheseis,  
That, efter the gret Monarcheis,  
Sall ryse ane marvellous potent Kyng,  
Quhilk with ane schameles face sall ryng, 5210  
Mychtie and wyse in dirk speikyngis,  
And prospir in all plesand thyngis :  
Throuch his falsheid and craftynes,

He sall flow in to welthynges ;  
 The godlye pepyll he sall noye  
 By creuell deith, and thame distroye ;  
 The Kyng of Kyngis he sall ganestand,  
 Syne be distroyit withouttin hand.

Paul sayis, Affore the Lordis cumyng,  
 That thare salbe one departyng, 5220  
 And that man of iniquitye  
 Tyll all men he sall opened be,  
 Quhilk sall sitt in the Holy sait,  
 Contrary God to mak debait :  
 Bot that Sonne of perdition  
 Salbe put to confusioun  
 Be power of the Haly Spreit,  
 Quhen he his tyme hes done compleit.

2 Theas. ii

Beleve nocht that, in tyme cumyng,  
 One gretar Antichriste to ryng 5230  
 Nor thare hes bene, and presentlye  
 Ar now, as Clerkis can espye.  
 Tharefor, my wyll is, that thow knaw,  
 Quhat ever thay be that makis one law,  
 Thocht thay be callit Christin men,  
 By naturall reassoun thow may ken,  
 Be thay never of so gret valour,  
 Pape, Cardinal, Kyng, or Empriour,  
 Extolland thare traditionis  
 Abufe Christis institutionis, 5240  
 Makand lawis contrar to Christe.  
 He is ane verray Antichriste ;  
 And quho doith fortifye or defend  
 Sic law, I mak it to thé kend,

Be it Pape, Empriour, Kyng, or Quene,  
 Gret sorrow sall be on thame sene,  
 Att Christis extreme Jugement,  
 Without that thay in tyme repent.

HEIR FOLLOWIS A SCHORT REMEMBRANCE  
 OF THE MOST TERRABYLL DAY OF THE  
 EXTREME JUGEMENT.

COURTEOUR.

FATHER, said I, with your lycence,  
 Sen ye haith sic Experience, 5250  
 Yitt one thyng at yow wald I speir:  
 Quhen sall that dreidfull day appeir  
 Quhilk ye call Jugement Generall?  
 Quhat thyngis affore that day sall fall?  
 Quhare sall appeir that dreidfull Juge?  
 Or quhow may faltouris gett refuge?

EXPERIENCE.

Quod he, As to thy first questioun,  
 I can mak no solutioun:  
 Quharefor, perturbe nocht thyne intent  
 To knaw day, hour, nor moment: 5260  
 To God allone the day bene knawin,  
 Quhilk never was to none Angell schawin.  
 Howbeit, be divers conjectouris,  
 And principall expositouris

Of Daniell and his Prophecie,  
 And be the sentence of Elie,  
 Quhilkis hes declarit, as thay can,  
 How lang it is sen the Warld began,  
 And for to schaw hes done thare cure,  
 How lang thay traist it sall indure, 5270  
 And als, how mony ages bene,  
 As in thare warkis may be sene.

Bot, tyll declare thir questionis,  
 Thare bene divers opinionis.  
 Sum wryttaris hes the Warld devidit  
 In sex ageis ; as bene desidit  
 In to *Fasciculus Temporum*,  
 And *Cronica Cronicorum* ;

Bot, be the sentence of Elie,  
 The Warld devydit is in thre ; 5280  
 As cunnyng Maister Carioun  
 Hes maid plane expositioun,  
 How Elie sayis, withouttin weir,  
 The Warld sall stand sax thousand yeir,  
 Of quhome I follow the sentence,  
 And lattis the uther Bukis go hence.

From the Creatioun of Adam  
 Two thousand yeir tyll Abraham ;  
 Frome Abraham, be this narratioun,  
 To Christis Incarnatioun, 5290  
 Rycht so, hes bene two thousand yeris ;  
 And, be thir Propheceis, apperis  
 Frome Christ, as thay mak tyll us kend,  
 Two thousand tyll the Warldis end,  
 Of quhilkis ar by gone, sickirlye,



Fyve thousand, fyve hundreth, thre and fyftie ;  
 And so remanis to cum, but weir,  
 Four hundreth, with sevin and fourtye yeir :  
 And than the Lorde Omnipotent  
 Suld cum tyll his gret Jugement. 5300

Mat. xxviii.

Christ sayis, the tyme salbe maid schort,  
 As Matthew planelye doith report,  
 That, for the warldis iniquitie,  
 The letter tyme sall schortnit be,  
 For plesour of the chosin nummer,  
 That thay may passe from care and cummer.  
 So, be this compt, it may be kend,  
 The Warld is drawand neir ane end :  
 For legionis ar cum, but doute,  
 Of Antichristis, wer thay soucht out ; 5310  
 And mony toknis dois appeir,  
 As efter, schortlye, thow sall heir,  
 Quhow that Sanct Jherome doith indyte,  
 That he hes red, in Hebrew wryte,  
 Of fyftene signis in speciall,  
 Affore that Jugement Generall.  
 Off sum of thame I tak no cure,  
 Quhilk I fynd nocht in the Scripture :  
 One part of thame thocht I declare,  
 First wyll I to the Scripture fare. 5320

Mat. xiii.

Christ sayis, Affore that day be done,  
 Thare sallbe signis in Sonne and Mone :  
 The Sonne sall hyde his beymes brycht,  
 So that the Mone sall gyf no lycht ;  
 Sterris, be mennis jugement,  
 Sall fall furth of the firmament.

Mat. xxiii.

Of this signis, or we forther gone,  
 Sum morall sence we wyll expone,  
 As cunnyng Clerkis hes declarit,  
 And hes the Sonne and Mone comparit, 5330  
 The Sonne, to the stait Spirituall,  
 The Mone, to princis Temporall,  
 Rycht so the sterris thay do compare  
 To the lawd common populare.  
 The Mone and sterris hes no lycht  
 But the reflex of Phebus brycht :  
 So, quhen the Sonne of lycht is dyrk,  
 The Mone and sterris man be myrk.  
 Rycht so, quhen pastouris spirituallis,  
 Popis, Byschoppis, and Cardinallis, 5340  
 In thare begynning schew gret lycht.  
 The Temporall stait wes rewlit rycht.  
 Bot, now, allace ! it is nocht so :  
 Those schynand lampis bene ago,  
 Thare raious beymes ar turnit in reik :  
 For now in erth no thyng thay seik,  
 Except ryches and dignitie,  
 Followyng thare sensualitie.  
 Mony prelatis ar now ryngand,  
 The quhilkis no more dois understand 5350  
 Quhat doith pertene to thare offyce,  
 Nor thow can kendyll fyre with yce.  
 Wo to Papis, I say for me,  
 Quhilk sufferis sic enormitie,  
 That ignorant warldly creaturis  
 Suld in the kirk haif ony curis !  
 No marvell thocht the peple slyde,

Quhen thay have blynd men to thare gyde !  
 For ane Prelat that can nocht preche,  
 Nor Goddis law to the peple teche, 5360  
 Esaye compareth hym, in his wark,  
 Tyll ane dum dog that can nocht bark ;  
 And Christ hym callis, in his greif,  
 Moste lyke ane murdrer, or ane theif.  
 The cunnyng doctour Augustyne  
 Wolfis and devyllis doith thame defyne.  
 The Canon Lawe doith hym defame  
 That of ane Prelat beris the name,  
 And wyll nocht preche the Divyne lawis,  
 As the Decreis planelye schawis. 5370  
 Bot those that hes auctoritie  
 To provyde spirituall dignytie  
 Mycht, geve thay plesit to tak pane,  
 Gar thame lycht all thare lampis agane :  
 Bot ever, allace ! that is nocht done,  
 So dirknit bene both Sonne and Mone.

War Kyngis lyvis weil declarit,  
 The quhilkis ar to the Mone comparit,  
 Men mycht consydder thare estate  
 Frome charitie degenerate. 5380  
 I thynk thay sulde thynk mekle schame  
 Of Christ for to take thare surname,  
 Syne leif nocht lyke to Christianis,  
 Bot more lyke Turkis and to Paganis.  
 Turke contrar Turke makis lytill weir ;  
 Bot Christiane princis takis no feir,  
 Quhilkis suld aggre as brother to brother,  
 But now ilk ane dyngis doun ane uther.

Essay. lvi.

Jhon x.

I know no resonabyll cause quharefore  
 Except pryde, covatyce, and vaine glore 5390  
 The Empriour movis his ordinance  
 Contrar the potent Kyng of France ;  
 And France, rycht so, with gret regour,  
 Contrar his freinde the Empriour ;  
 And rycht swa, France agane Ingland ;  
 Ingland alsso, aganis Scotland ;  
 And als the Scottis, with all thare mycht,  
 Doith feycht, for tyll defend thare rycht :  
 Betuix thir realmes of Albione,  
 Quhare battellis hes bene mony one, 5400  
 Can be maid none affinitie,  
 Nor yit, no consanguinitie ;  
 Nor, be no waye, thay can consydder  
 That thay may have lang peace togydder,  
 I dreid that weir makis none endyng,  
 Tyll thay be boith onder ane kyng.  
 Thocht Christ, the Soverane Kyng of Grace,  
 Left, in his Testament, lufe and peace,  
 Our Kyngis frome weir wyll nocht refrane,  
 Tyll thare be mony ane thousand slane, 5410  
 Gret heirschipis maid be see and land,  
 As all the World may understand.

## COURTEOUR.

Father, I thynk that temporall kyngis  
 May feycht, for tyll defend thare ryngis ;  
 For I haif sene the Spirituall Stait  
 Mak weir, thare rychtis tyll debait.

I saw Pape Julius manfullye  
 Passe to the feild tryumphantlye,  
 With ane rycht afull ordinance,  
 Contrar Lowis, the kyng of France ; 5420  
 And, for to do hym more dispyte,  
 He did his Regioun interdyte. .

## EXPERIENCE.

My Sonne, said he, as I suppose,  
 That langith weill tyll our purpose ;  
 How Sonne and Mone ar boith denude  
 Of lycht, as Clerkis dois conclude,  
 Comparyng thame, as ye hard tell,  
 To Spirituall Stait and Temporell,  
 And Commoun peple, half disparit,  
 Quhilk to the Sterris bene comparit. 5430  
 Lawid peple followis ay thare heidis ;  
 And speciallye, in to thare deidis,  
 The moste part of Religioun  
 Bene turnit in abusioun.  
 Quhat dois avail religious weidis,  
 Quhen thay ar contrar in thare deidis ?  
 Quhat holynes is thare within  
 Ane wolf cled in ane wedderis skin ?  
 So, be thir teknis, dois appeir,  
 The day of Jugement drawis neir. 5440  
 Now latt us leif this morall sens,  
 Proceidyng tyll our purpose hens,  
 And of this mater speik no more,  
 Begynning quhare we left affore.

Mat. xxliii.

The Scripture sayis, efter thir signis

Salbe sene mony marvellous thyngis :  
 Than sall ryse trybulationis Mat. xiii.  
 In erth, and gret mutationis, Luc. xxi.  
 Als weill heir under, as above,  
 Quhen vertewis of the hevin sall move. 5450  
 Sic creuell weir salbe, or than,  
 Wes never sene sen the Warld began,  
 The quhilk sall cause gret indigence,  
 As dath, hunger, and pestilence.  
 The horribyll soundis of the sey  
 The peple sal perturbe and fley.  
 Jerome sayis, it sall ryse on heycht  
 Abone montanis, to mennis sycht ;  
 Bot it sall nocht spred ouer the land,  
 Bot, lyke ane wall, evin straycht upstand, 5460  
 Syne sattell doun agane so law  
 That no man sall the walter know.  
 Gret quhalis sall rummeis, rowte and rair,  
 Quhose sound redound sall in the air ;  
 All fysche and monstouris marvellous  
 Sall cry, with soundis odious,  
 That men sall wydder on the erd,  
 And wepyng, wary sall thare weird,  
 With lowde allace and welaway !  
 That ever thay baid to se that day ; 5470  
 And, speciallye, those that dwelland be  
 Apone the costis of the see.  
 Rycht so, as Sanct Jerome concludis,  
 Sall be sene ferleis in the fludis :  
 The sey, with movyng marvellous,  
 Sall byrn with flammis furious.

Rycht so, sall byrn fontane and flude ;  
 All herb and tre sall sweit lyk blude ;  
 Fowlis sall fall furth of the air ;  
 Wylde beistis to the plane repair, 5480  
 And, in thare maner, mak gret mone.  
 Gowland with mony gryslye grone.  
 The bodeis of dede creaturis  
 Appeir sall on thare sepulturis :  
 Than sall boith men, wemen, and bairnis  
 Cum creipand furth of howe cavernis,  
 Quhare thay, for dreid, wer hyd affore,  
 With seych, and sob, and hartis sore ;  
 Wandryng about as thay war wode,  
 Affamysit for falt of fude. 5490  
 None may mak utheris confortyng,  
 Bot dule for dule, and lamentyng.  
 Quhat may thay do bot weip and wounder,  
 Quhen thay se roches schaik in schounder,  
 Throw trimlyng of the erth and quakyng ?  
 Of sorrow, than, salbe no slakyng.  
 Quho that bene levand, in those dayis  
 May tell of terrabyll affrayis :  
 Thare ryches, rentis, nor tressour,  
 That tyme, sall do thame small plesour. 5500  
 Bot, quhen sic wonderis dois appeir,  
 Men may be sure the day drawis neir,  
 That juste men pas sall to the glore,  
 Injuste, to pane for ever more.

Ezeck.  
xxxvii.

Dan. xlii.

COURTEOUR.

Father, said I, we daylie reid  
 One Artikle, in to our Creid,

Sayand, that Christ Omnipotent,  
 In to that generall Jugement,  
 Sall juge boith dede and quick also.  
 Quharefore, declare me, or ye go, 5510  
 Geve thare sall ony man, or wyve,  
 That day be foundin upon lyve.

## EXPERIENCE.

Quod he, As to that questione,  
 I sall mak sone solutione.  
 The Scripture planelye doith expone, Mat. xxiii.  
 Quhen all tokynnys bene cum and gone,  
 Yitt mony one hundreth thousand  
 That samyn day salbe levand :  
 Quhowbeit, thare sall no creature  
 Nother of day nor hour be sure ; 5520  
 For Christ sall cum so suddantlye,  
 That no man sall the tyme espye ;  
 As it wes in the tyme of Noye,  
 Quhen God did all the world distroye.  
 Sum on the feild salbe laborand ;  
 Sum in the templis mariand ;  
 Sum afore jugis makand pley ;  
 And sum men sailand on the sey.  
 Those that bene on the feild going  
 Sall nocht returne to thare lusing. 5530  
 Quho bene apone his hous above  
 Sall haif no laser to remove.  
 Two salbe in the myll grindyng,  
 Quhilkis sall be taking, but warnyng ;  
 The ane, tyll everlestyng glore,



The uther, loste for ever more.  
 Two salbe lying in one bed ;  
 The one, to plesour salbe led,  
 The uther, salbe left allone,  
 Gretand with mony grysie grone. 5540  
 And so, my Sonne, thow may weill trow,  
 The warld salbe as it is now,  
 The peple usyng thare besynes,  
 As Holy Scripture doith expres.  
 Sen no man knawis the hour, nor day,  
 The Scripture biddis us walk and pray,  
 And for our Syn be penitent,  
 As Christ wald cum incontinent.

THE MANER QUHOW CHRIST SALL CUM TO  
 HIS JUGEMENT.

EXPERIENCE.

. QUHEN all takinnis bene brocht tyll end,  
 Than sall the Sone of God descend : 5550  
 As fyreflaucht haistely glansyng.  
 Hebr. xii. Discend sall the most Hevinly Kyng,  
 As Phebus, in the Orient,  
 Lychtnis in haist the Occident,  
 So plesandlye he sall appeir  
 Amang the hevinlye cluddis cleir,  
 Luc. xxi. With gret power and majestie,  
 Above the countrie of Judee,  
 As Clerkis doith concludyng, hail,  
 Direct above the lustye vail 5560

- Of Josaphat and Mont Olyveit : Actis I.  
 All prophesie thare salbe compleit.  
 The Angellis of the Ordoris Nyne Mat. xxv.  
 Inviron sall that throne Divyne  
 With hevinlye consolatioun,  
 Makand hym ministratioun.  
 In his presens thare salbe borne  
 The signis of cros, and croun of thorne,  
 Pillar, nalis, scurgis, and speir,  
 With everilk thyng that did hym deir, 5570  
 The tyme of his grym Passioun ;  
 And, for our consolatioun,  
 Appeir sall, in his handis and feit,  
 And in his syde, the prent compleit  
 Of his fyve woundis precious,  
 Schynand lyke rubeis radious,  
 Tyll reprobatt confusioun ;  
 And, for fynall conclusioun,  
 He, sittand in his tribunall,  
 With gret power Imperiaill. 5580  
 There sall ane Angell blawe a blast 1 Cor. xv.  
 Quhilk sall mak all the Warld agast, Mat. xxiii.  
 With hyddeous voce, and vehement  
 Ryse, Dede folk, cum to Jugement !  
 With that, all reassonabyll creature  
 That ever was formit be Nature  
 Sall suddantlye start up attonis,  
 Conjunit with saull, flesche, blude, and bonis.  
 That terribyll trumpet; I heir tell,  
 Beis hard in Hevin, in Erth, and Hell : 5590  
 Those that wer drownit in the sey Apoc. xx.

That boustious blast thay sall obey ;  
 Quhare ever the body buryit wase,  
 All salbe fundyng in that plase.  
 Angellis sall passe in the four airtis  
 Of Erth, and bryng thame frome all partis,  
 And, with one instant diligence,  
 Present thame to his Excellence.

Mar. xiii.

Sanct Jerome thought continuallye  
 On this Jugement, so ardentlye, 5600  
 He said, quhidder I eit, or drynk,  
 Or walk, or sleip, forsuth me thynk  
 That terrabyll trumpat, lyke ane bell,  
 So quiklye in my eir doith knell,  
 As instantlye it wer present,  
 Ryse, Dede folk, cum to Jugement !  
 Geve Sanct Jerome tuke sic ane fray,  
 Allace ! quhat sall we synnaris say ?

All those quhilk funding bene on lyve  
 Salbe immortall maid belyve ; 5610  
 And, in the twynkling of one Ee,  
 With fyre thay sall translatit be,  
 And never for to dee agane,  
 As Divyne Scripture schawis plane,  
 Als reddy, boith for pane and glore,  
 As thay quhilk deit lang tyme affore.

1 Pet. iii.

1 Corl. xv.

The Scripture sayis, thay sall appeir  
 In aige of thre and thretty yeir,  
 Quhidder thay deit young or auld,  
 Quhose gret nummer may nocht be tauld. 5620  
 That day sall nocht be myst one man  
 Quhilk borne wes sen the warld began.

The Angellis sall thame separait,  
 As hird the schein doith frome the gait ;  
 And those quhilk bene of Beliallis band  
 Trymling apone the erth sall stand,  
 On the left hand of that Gret Juge,  
 But esperance to get refuge.

Math. xxvi.

Bot those quhilk bene predestinate  
 Sall frome the erth be elevate;  
 And that moste happy cumpanye  
 Sall ordourit be tryumphantlye,  
 At the rycht hand of Christe, our Kyng,  
 Heych in the air, with loude lovyng.

1 Thea. iiii.

5630

Full gloriouslye thare sall compeir,  
 More brycht than Phebus in his speir,  
 The Virgene Marie, quene of quenis,  
 With mony ane thousand brycht Virgenis.  
 The Fatheris of the Auld Testament,  
 Quhilk wer to God obedient.

5640

Father Adam sall thame convoye,  
 With Abell, Seth, Enoch, and Noye ;  
 Abraham, with his faithfull warkis,  
 With all the prudent Patriarkis ;  
 Johne the Baptiste thare sall compeir,  
 The principall and last messyngeir,  
 Quhilk come bot half ane yeir affore  
 The cumyng of that Kyng of Glore ;  
 Moyses, Esayas, honorabyll,  
 With all trew Prophetis venerabyll ;  
 David, with all the faithfull Kyngis  
 Quhilk verteouslye did rewle thare ryngis ;  
 The nobyll cheiftane Josue,

5650

With gentyll Judas Machabé,  
 With mony one nobyll campioun,  
 Quhilk, in thare tyme, with gret renoun,  
 Manfullye, tyll thare lyvis ende,  
 The Law of God thay did defende.

With Eve, that day, salbe present  
 The Ladyis of the Auld Testament : 5660

Delbora, Adamis douchter deir,  
 With the four lusty ladyis cleir  
 Quhilk kepit wer in the Ark with Noye.

Sara and Cithara, with joye,  
 The quhilkis to Abraham wyffis bene ;  
 With gude Rebecka, thare salbe sene  
 The prudent wyffis of Israell,

Gude Lya, and the fair Rachell ;  
 With Judeth, Hester, and Susanna,  
 And the rycht sapient Quene Saba. 5670

Thare sall compeir Peter and Paull,  
 With Christis trew disciplis all,  
 Lawrence and Stevin, with thare blyst band  
 Of Martyris, mo than ten thousand ;  
 Gregore, Ambrose, and Augustyne,  
 With confessouris, ane tryumphand tryne ;  
 With Sanct Francis, and Dominick,  
 Sanct Bernard, and Sanct Benedick ;  
 With small nummer of Monkis, and Freiris,  
 Of Carmeletis, and Cordeleiris, 5680  
 That, for the lufe of Christ onlye,  
 Renuncit the warld unfenyeitlye.

With Elizabeth and Anna,  
 All gude wyffis sall compeir that day ;

The blyst and holy Magdelane,  
 That day, affore hir Soverane,  
 Rycht plesandlye scho sall present  
 All synnaris that wer penitent,  
 Quhilk of thare gylt heir askit grace ;  
 In Hevin, with hir, sall have ane place. 5690

But wo beis to that bailfull band  
 Quhilk sall stand lawe at his left hand !  
 Wo, than, to Kyngis and Empryouris  
 Quhilkis wer unrychteous conquerouris ;  
 For thare glore and perticular gude,  
 Gart sched so mekle saikles blude !  
 But sceptour, crown, and robe royall,  
 That day thay sall mak compt of all,  
 And, for thare creuell tyrrannye,  
 Sall punyste be perpetuallye. 5700

Ye Lordis and Barronis, more and les,  
 That your pure tennantis dois oppres,  
 Be gret gyrsome, and dowbyll maill,  
 More than your landis bene avail,  
 With sore exhorbitant cariage,  
 With Merchetis of thare mariage,  
 Tormentit both in peace and weir,  
 With burdyngis more than thay may beir ;  
 Be thay haif payit to yow thare maill,  
 And, to the Preist, thare teindis haill, 5710  
 And, quhen the land agane is sawin,  
 Quhat restis behynd I wald wer knawin !  
 I traist thay and thare pure househald  
 May tell of hunger and of cauld.

Without ye haif of thame pieté,  
 I dreid ye sall gett no mercie,  
 That day, quhen Christ Omnipotent  
 Cumis tyll his Generall Jugement.

Wo beis to publict oppressouris,  
 To tyrrannis, and to transgressouris, 5720  
 To murderaris, and commoun theifis,  
 Quhilk never did mend thare gret mischeifis !  
 Fornicatouris, and ockararis,  
 Commoun publict adulteraris,  
 All pertinat wyfull heretykis,  
 All fals dissaitfull scismatykis,  
 All salbe present in that place,  
 With mony lamentabyll Allace !

The cursit Cayn, that never wes gude,  
 With all scheddaris of saikles blude; 5730  
 Nemrod, fundar of Babilone,  
 With fals ydolateris mony one ;  
 Nynus, the kyng of Asseriay,  
 With gret dule sall compeir that day,  
 Quhilk first inventit ymagery,  
 Quharethrouch come gret ydolatry :  
 For makyng of the image, Bell,  
 That day his hyre salbe in hell.

The gret oppressour, kyng Pharo,  
 The tyrrane Empriour Nero, 5740  
 Sall with thame cursit Kyng Herode bryng,  
 With mony uther cairfull kyng.  
 The creuell kyng Antiochus,  
 With the moste furious Olofernus,  
 Gret oppressouris of Israell,

That day thare hyre salbe in Hell.  
 With Judas sall compeir ane clan  
 Of fals tratouris to God and man.  
 Thare sall compeir, of everilk land,  
 With Ponce Pylat, one bailfull band 5750  
 Of Temporall and of Spirituall statis;  
 Fals jugis, with thare advocatis.  
 Thare sall our Senyeouris of the Sessioun  
 Of all thare faltis mak cleir confessioun.  
 Thare salbe sene the fraudfull failyeis  
 Of Schireffis, Provestis, and of Bailyeis;  
 Officiallis, with thare Constry clerkis,  
 Sall mak compt of thare wrangous werkis;  
 Thay, and thare perverst Procuraturis,  
 Oppressouris boith of ryche and puris, 5760  
 Throw delatouris full of dissait,  
 Quhilk mony one gart beg thare meit.  
 Gret dule, that day, to Jugis bene,  
 That cumis nocht with thare conscience clene:  
 That day sall pas be Peremptouris,  
 Without cawteill or dillatoris;  
 No Duplicandum, nor Triplicandum,  
 But schortlye pas to Sentenciandum,  
 Without continuatiounis,  
 Or ony appellatiounis: 5770  
 That sentence sall nocht be retraitit,  
 Nor with no man of Law debaitit.  
 Ye Lauboraris be sey and landis,  
 Perfyte craftismen, and ryche merchandis,  
 Leif your dissait and crafty wylis,  
 Quhilk syllie simpyll folk begylis;



Mak recompence heir, as ye may,  
Remembryng on this dreidfull day.

With Machomeit sall compeir, but doute,  
Of Antichristis one hydduous route : 5780  
Byschope Annas, and Cayphas,  
With hym in cumpany sall pas ;  
With Scrybis and fals Pharisianis,  
Quhilk wrocht on Christ gret violencis ;  
With mony one Turk and Sarracene,  
With gret sorrow thare salbe sene :  
Papis, for thare traditionis  
Contrar Christis institutionis,  
With mony one cowle and clyppit crown,  
Quhilk Christis lawis strampit down, 5790  
And wald nocht suffer for to preche  
The veritie, nor the peple teche,  
Bot Lawit men pat to gret torment,  
Quhilk usit Christis Testament.  
All Kyngis and Quenis thare salbe kend,  
The quhilk sic lawis did defend.  
In that Court sall cum mony one  
Of the blak byik of Babilone.  
The innocent blude, that day, sall crye  
Ane loude vengeance, full pietuouslye, 5800  
On those creuell bludy bowchouris,  
Martyris of prophetis and prechouris,  
Sum with the fyre, sum with the sworde,  
Quhilk planely precheit Goddis worde ;  
That day thay sall rewardit be,  
Conforme to thare iniquitie.

The Sodomitis and Gomoreance,  
 On quhome God wrocht so gret vengeance,  
 With Chore, Dathan, and Abyrone,  
 With thare assistance, mony one, 5810  
 The holy Scripture wyll thee tell,  
 Quhow thay sank all down to the hell.  
 With Symon Magus sall resort  
 Of proude Preistis ane shamefull sort.

That samyn day thare salbe sene  
 Mony one creuell cairfull Quene :  
 Quene Semirame, kyng Nynus wyfe,  
 Ane tygir full of sturt and stryfe,  
 Togydder with Quene Jezabell,  
 Quhilk wes boith covetous and creuell ; 5820  
 The fals dissaitfull Dalyla ;  
 The creuell Quene Clytemnestra,  
 The quhilk did mordreis, on the nycht  
 Agamemnon, boith wyse and wycht,  
 The quhilk wes hir awin soverane lorde,  
 As Grekis storyis dois recorde.  
 With creuell Quenis mony one,  
 Quhilk langsum wer for tyll expone.

Ye wantoun Ladyis, and Burges wyvis,  
 That now for sydest taillis stryvis, 5830  
 Flappand the fylth amang your feit,  
 Rasyng the duste in to the streit,  
 That day, for all your pomp and pryde,  
 Your tailis sall nocht your hyppis hyde :  
 Thir vaniteis ye sall repent,  
 Without that ye be penitent.

With Phitonissa, I heir tell,  
 Quhilk rasis the Spreit of Samuell,  
 That day, with hir, thare sall resorte  
 Of rank wytheis one sorrowfull sorte, 5840  
 Brocht frome all partis, mony one myle,  
 Frome Savoy, Atholl, and Argyle,  
 And frome the Ryndes of Galloway,  
 With mony wofull wallaway!

Ye Brether of Religioun,  
 In tyme leif your abusioun,  
 With quhilk ye haif the warld abusit,  
 Or ye, that day, salbe refusit.  
 I speik to yow all, generallie,  
 Nocht till one Ordoure specialle. 5850  
 That day, all creature sall ken  
 Geve ye war sanctis, or warldly men,  
 Or gyf ye tuk the skapellarye,  
 That ye mycht leif more plesandlye,  
 And gett ane gude grosse portioun,  
 Or for godlye devotioun;  
 That day, your faynit sanctytudis  
 Sail nocht be knawin be your hudis :  
 Your superstitious ceremoneis,  
 Participand tyll ydolatreis, 5860  
 Corde, cuttit schone, nor clippit hede,  
 That day sall stande yow in no stede :  
 For cowlis blak, gray, nor begaird,  
 Ye sall, that day, get no rewaird.  
 Your polit payntit flatterye,  
 Your dissimulat ypocrasye,

That day thay sall be cleirlye knawin,  
 Quhen ye sall scheir as ye have sawin.  
 Therefore, in tyme be penitent,  
 Or ellis that day ye wylbe schent. 5870

I pray yow hartlie, as I may,  
 Remember on that dreidfull day,  
 Ye Abbot, Pryour, and Pryores :  
 Consydder quhat ye did profes,  
 And quhow that your promotioun  
 Wes no thyng for devotioun ;  
 Bot tyll obtene the Abbacye,  
 Ye maid your vow of Chaistitye,  
 Of Povertie, and Obedience :  
 Therefor, remord your conscience, 5880  
 Quhow thir thre vowis bene observit,  
 And quhat rewarde ye have deservit.  
 Quharefore, repent, quhill ye have space ;  
 Sen God is lyberall of his grace.

## COURTEOUR.

Father, quod I, declare to me  
 Quhare sall our Prelatis ordourit be,  
 Quhilk now bene in the warld levand ;  
 With quhome sall cum that Spirituall band ?

## EXPERIENCE.

Quod he, As Sanct Barnard discryvis,  
 Without that thay amend thare lyvis, 5890  
 And leve thair wantoun vicious warkis,  
 Nocht with Prophetis nor Patriarkis,  
 Nocht with Martyris nor Confessouris,

The quhilkis to Christ wer trew prechouris :  
 Thare predecessouris, Peter and Paull,  
 That day wyll thame mysken, at all ;  
 So sall they nocht, I say for me,  
 With the Apostillis ordourit be.  
 I traist thay sall dwell on the bordour  
 Of Hell, quhare thare salbe non ordour. 5900  
 Endlang the flude of Phlegetone,  
 Or on the brayis of Acherone ;  
 Cryand on Charon, I conclude,  
 To ferrie thame ouer that furious flude,  
 Tyll eternall confusioun,  
 Without thay leif thare abusioun.  
 I traist those Prelatis, more and les,  
 Sall mak cleir compt of thare ryches,  
 That dreidfull day, with hartis sore,  
 And quhat service thay did therefore. 5910  
 The princely pomp nor apparell  
 Of Pope, Byschope, nor Cardinall,  
 Thare Royall rentis, nor dignitie,  
 That day sall nocht regardit be.  
 Thare sall no tailis, as I heir say,  
 Of Byschoppis be borne up that day.  
 Cum thay nocht with thare conscience clene,  
 On thame gret sorrow salbe sene,  
 Without that thay thare lyfe amend  
 In tyme : And so I mak ane end. 5920

HEIR FOLLOWIS THE MANER QUHOW CHRIST  
SALL GIVE HIS SENTENCE.

## EXPERIENCE.

QUHEN all thir Congregatiounis  
Beis brocht furth frome al natiounis,  
Quhilk wilbe without lang process,  
Thocht I haif maid sum lang degress;  
For, in the twinkling of one E,  
All mankynd sall presentit be  
Affore that Kyngis Excellence,  
Than schortlye sall he geve sentence;  
First sayand to that blysfull band,  
Quhilk beis ordourit at his rycht hand,  
Cum, with my Fatheris benysoun,  
And ressave your possessioun,  
Quhilk bene for yow preordinat,  
Affore the Warld wes first creat.  
Quhen I wes hungry, ye me fed;  
Quhen I was naikit, ye me cled;  
Oftymes ye gave me herberye,  
And gaif me drynk, quhen I was drye,  
And vesyit me with myndis meik,  
Quhen I wes presonar and seik:  
In all sic trybulatioun,  
Ye gaif me consolatioun.

Math. xxv.

5930

5940

Than sall thay say, O potent Kyng,  
Quhen saw we thé desyre sic thying?

We never saw thyne excellence  
Subdewit to sic indigence.

Yes, sall he say, I yow assure,  
Quhen ever ye did ressave the pure,  
And, for my saik, maid thame supplie,  
That gyft, but doute, ye gaif to me :  
Tharefor sall now begyn your glore,  
Quhilk sall indure for ever more.

5950

Than sall he luke on his left hand,  
And say unto that bailfull band,  
Pas, with my maledictioun,  
Tyll eternall affliction,  
In cumpany with feindis fell,  
In everlestyng fyre of Hell :  
Quhen I stude, naikit, at your yett,  
Houngry, thristy, cauld, and wett,  
Rycht febyll, seik, and lyke to dé,  
I never gat of yow supplie ;  
And, quhen I lay in presoun strang,  
For yow I mycht haif lying full lang,  
Without your consolatioun,  
Or ony supportatioun.

5960

Trymbling for dreid, than sall thay say,  
With mony hydduous harmisay,  
Allace ! gude Lorde, quhen saw we thee  
Subject to sic necessitie ?  
Quhen saw we thee cum to our dure,  
Houngry, thristy, naikit, pure ?  
Quhen saw we thee in presoun ly,  
Or thee refusit herbery ?

5970

Than sall that most precelland Kyng

Tyll those wretchis mak answeyng,  
 That tyme quhen ye refusit the puris  
 Quhilkis neidfull cryit at your duris,  
 And of your superfluitie  
 For my saik maid thame no supplie, 5980  
 Refusand thame, ye me refusit,  
 With wrecheitness so ye wer abusit :  
 Tharefor ye sall have, to your hyre,  
 The everlestyng byrning fyre,  
 But grace, but peace, or confortyng.  
 Than sall thay cry, full sore weipyng,  
 That we were maid, allace ! gude Lorde !  
 Allace ! is thare non misericorde ?  
 But thus, withouttin hope of grace,  
 Tyne presens of thy plesand face ? 5990  
 Allace for us ! it had bene gude,  
 We had bene smorit in our cude.

Than, with one rair, the erth sall ryve,  
 And swallow thame, boith man and wyve ;  
 Than sall those creaturis forlorne  
 Warie the hour that thay wer borne,  
 With mony yamer, yowt, and yell,  
 Frome tyme thay feill the flammis fell  
 Apone thare tender bodeis byte ;  
 Quhose torment salbe infinyte : 6000  
 The erth sall close, and frome thare sycht  
 Sall takin be all kynde of lycht.  
 Thare salbe gowlyng and gretyng,  
 But hope of ony confortyng :  
 In that inestimabyll pane  
 Eternallye thay sall remane,



Byrnand in furious flammys rede,  
 Ever deand, but never be dede ;  
 That the small minute of one hour  
 To thame salbe so gret dolour, 6010  
 They sall thynk thay haif done remane  
 Ane thousand yeir in to that pane.  
 Allace ! I trimbyll tyll heir tell  
 The terribyll tormentyng of Hell.  
 That panefull pytt quho can deplore,  
 Quhilk mon indure for ever more ?

Than sall those glorifyit creaturis,  
 With myrth and infinyte plesouris,  
 Convoyit with joy angelicall,  
 Passe to the Hevin imperiall. 6020  
 With Christ Jesu, our Soverane Kyng,  
 In glore eternallye to ryng,  
 Of man quhilk passis the ingyne  
 The thousand part for tyll defyne  
 Allanerlie of the leist plesoure  
 Preordinat for ane creature.

2 Pet. iii.

Than sall ane fyre, as Clerkis sane,  
 Mak all the hyllis and valeyis plane.  
 Frome Erth, up to the Hevin impyre,  
 All beis renewit by that fyre, 6030  
 Purgeyng all thyng materiall  
 Under the Hevin imperiall :  
 Boith erth and water, fyre and air,  
 Salbe more perfyte maid, and fair,  
 The quhilkis affore had myxit bene,  
 Sall than be purifyit and maid clene.  
 The Erth lyke christall salbe cleir ;

And everilk Planeit in his speir  
 Sall rest, withouttin more moveyng.  
 Both Sterny Hevin and Christellyng, 6040  
 The first and hiest Hevin movabyll,  
 Sall stand, but turnyng, firme and stabyll.  
 The Sonne in to the Orient  
 Sall stand, and in the Occident  
 Rest sall the Mone, and be more cleir  
 Nor now bene Phebus in his speir.  
 And, als, that lantern of the Hevin  
 Sall gyf more lycht, be greis sevin,  
 Nor it gave sen the Warld began.  
 The Hevin renewit salbe than ; 6050  
 Rycht so the Erth, with sic devyse,  
 Compar tyll hevinlye Paradyse.

So Hevin and Erth salbe all one,  
 As menith the Apostill Johnne. Apo. xx.  
 The gret Sey sall no more appeir,  
 Bot lyke the christall pure and cleir,  
 Passing imaginatioun  
 Of man to mak narratioun, 1 Cor. ii.  
 Of glore, quhilk God haith done prepar  
 Tyll every one that cummis thare, 6060  
 The quhilk with eiris, nor with eine  
 Of man, may nocht be hard nor sene.  
 With hart it is unthynkabyll,  
 And with toungis inpronunciabyll ;  
 Quhose plesouris salbe so perfyte,  
 Haveyng in God so gret delyte,  
 The space now of one thousand yeir, 2 Pet. iii.

That tyme sall nocht one hour appeir ;  
 Quhilk can nocht comprehendit be,  
 Tyll we that plesand sycht shall se. 6070

2 Cor. xii.

Quhen Paull wes revyst, in the spreit,  
 Tyll the thrid Hevin, of gloure repleit,  
 He sayith, the secretis quhilk he saw  
 Thay wer nocht leifsum for to schaw  
 To no man on the erth leveand :  
 Quharefor, preis nocht tyll understand,  
 Quhowbeit thareto thow haif desyre,  
 The secretis of the Hevin impyre.  
 The more men lukis on Phebus brycht,  
 The more febyll salbe thare sycht : 6080  
 Rycht so, latt no man sett thare cure  
 To sers the heych Divyne nature :  
 The more men studye, I suppose,  
 Salbe the more frome thare purpose.  
 To knaw quhareto sulde men intend,  
 Quhilk Angellis can nocht comprehend ?  
 Bot, efter this gret Jugement,  
 All thyng tyll us salbe patent.

Latt us, with Paull our mynde addres,  
 He, beand full of hevinlynes, 6090  
 Full humilye he techeit us,  
 Nocht for to be too curious  
 Quhowbeit men be of gret ingyne  
 To seik the heych secretis divyne,  
 Quhose jugementis ar unsercheabyll,  
 And strange wayis investigabyll,  
 That is to say, past out fynding,  
 Of quhome no man may fynd endyng.

Rom. xi.

It sufficith us for tyll implore  
 Greit God, to bryng us to that glore! 6100

OF CERTANE PLESOURIS OF THE GLO-  
 RIFYEIT BODEIS.

.EXPERIENCE.

SEN thare is none, in ert, may comprehend  
 The Hevinlye glore and plesouris infynyte,  
 Quhairfor, my Sone, I pray thee not pretend  
 Ouer far to seik that maner of delyte  
 Quhilk passit naturall reasoun to indyte,  
 That God, affore that He the Warld creat,  
 Preparit to thame quhilk ar predestinat.

All mortall men salbe maid immortall,  
 That is to say, never to dé agane,  
 Impassabyll, and so celestiall 6110  
 That fyre nor swerd may do to thame no pane;  
 Nor hete, nor cald, nor frost, nor wynd, nor rane,  
 Thocht sic thyng wer, may do to thame no deir.  
 Those creaturis, rycht so, salbe als cleir

As flammand Phebus in his mansioun:  
 Consider than, gyf thare salbe gret lycht,  
 Quhen every one in to that regioun  
 Sall schyne lyke to the Sonne, and be als brycht;  
 Lat us, with Paull, desyre to sé that sycht:  
 To be dissolvit Paull had a gret desyre, 6120  
 With Christ to be in tyll the Hevin impyre.

Phil. 1.

And, more attour, as Clerkis can discryve,  
 Thare marvellous myrthis beis incomparabyll:  
 Amang the rest, in all thare wyttis fyve  
 Thay sall have sensuall plesouris delectabyll.  
 The hevinlye sound, quhilk salbe innarrabyll,  
 In thare eris continuallye sall ryng.  
 And, als, the sycht of Christ Jesus, our Kyng,

In his tryumphant throne Imperiall,  
 With his Mother, the Virgene Quene of quenis, 6130  
 Thare salbe sene : the Court Celestiall,  
 Apostolis, Martyris, Confessoris, and Virgenis,  
 Brychtar than Phebus in his speir that schynis,  
 The Patriarkis, and Prophetis venerabyll,  
 Thare salbe sene, with glore inestimabyll.

And with thare Spirituall Eis, salbe sene  
 That sycht quhilk bene most superexcelland,  
 God, as he is and evermore hes bene.  
 Continuallye that sycht contempland,  
 Augustyne sayis, he had lever tak on hand 6140  
 To be in Hell, he seying the essence  
 Of God, nor be in Hevin but his presence.

Quho seis God in his divynitie,  
 He seis, in hym, all uther plesand thynngis,  
 The quhilk with toung can nocht pronuncit be.  
 Quhat plesour bene to se that Kyng of Kyngis !  
 The gretest pane the dampnit folk doun thryngis,  
 And, to the Devyllis, the most punytioun,  
 It is of God to want fruitioun.

And mairattour, thay sall feill sic ane smell 6150  
 Surmountyng far the fleure of erthly flouris,  
 And, in thare mouth, ane taist, as I heir tell,  
 Of sweit and supernaturall sapouris ;  
 Als thay sall se the hevinlye brycht colowris  
 Schynyng among those creaturis divyne,  
 Quhilk tyll discryve transcendith mannis ingyne.

And als, thay sall haif sic agilitie,  
 In one instant to passe, for thare plesour,  
 Ten thousand mylis in twynkling of one E :  
 So thare joyis salbe without mesour. 6160  
 Thay sall rejoyis to sé the gret dolour  
 Of dampnit folk in hell, and thare torment ;  
 Because of God it is the juste jugement.

Subtellytie thay sall have marvellouslye :  
 Supponyng that thare wer ane wall of bras,  
 One glorifeit body may rycht haistellye  
 Out throw that wall, without impediment, pas,  
 Siclyke as doith the sonne beime throw the glas ;  
 As Christ tyll his Disciplis did appeir, John xx.  
 All entres clois, and none of thame did steir. 6170

Quhowbeit, in Hevin, thocht everilk creature  
 Have nocht alyke felicitie, nor glore,  
 Yitt everilk one sall haif so gret plesure, 1 Cor. xv.  
 And so content, thay sall desyre no more :  
 To have more joye thay sall no way implore ;  
 Bot thay salbe all satysfeit and content,  
 Lyke to this rude exempyll subsequent.

Tak ane crowat, one pynt stope, and one quart,  
 One galloun pitchair, one punsioun, and one tun,  
 Of wyne, or balme ; gyf everilk one thare part, 6180  
 And fyll thame full, tyll that thay be our run :  
 The lytill crowat, in comparisoun,  
 Salbe so full, that it may hald no more  
 Of sic misouris, thocht thare be twenty score.

In to the tun, or in the punsioun,  
 So all those vesschellis, in one qualitie,  
 May hald no more, without thay be our run ;  
 Yitt haif thay nocht alyke in quantitie :  
 So, be this rude exempyll, thow may se,  
 Thocht everilk one be nocht alyke in glore, 6190  
 Ar satysfeit so that thay desyre no more.

Thocht presentlye, be Goddis proviance,  
 Beistis, fowlis, and fyschis in the seis,  
 Ar necessar, now, for mannis sustenance,  
 With cornis, herbis, flowris, and fructfull treis,  
 Than sall thare be non sic commoditeis :  
 The Erth sall beir no plant, nor beist brutall,  
 Bot, as the Hevinnis, brycht lyke burall.

Suppone sum be on erth, walkand heir doun,  
 Or heycht abone, quhare ever thay pleis to go, 6200  
 Of God thay have, ay, cleir fruitioun,  
 Boith Est, or West, up, doun, or to or fro.  
 Clerkis declaris plesouris mony mo,  
 Quhilk dois transcend al mortal mennis ingyne  
 The thousand part of those plesouris divyne.

In to the Hevin thay sall perfytlie knaw  
 Thare tender freindis, thare father, and thare  
 mother,  
 Thare predecessouris quhilkis thay never saw,  
 Thair spouses, bairnis, syster, and thare brother ;  
 And everilk one sall have sic lufe tyll uther, 6210  
 Of utheris glore and joy thay sall rejoyse,  
 As of thare awin, as Clerkis doith suppose.

Than salbe sene that brycht Jerusalame Apoc. xxi.  
 Quhilk Johne saw, in his Revelatione.  
 We mortall men, allace ! ar far to blame, Esa. i., xvi.  
 That wyll nocht haif consideratione,  
 And one continuall contemplatione,  
 With hote desyre to cum on to that glore,  
 Quhilk plesour sall indure for ever more.

O Lorde, our God and Kyng Omnipotent, 6220  
 Quhilk knew, or thow the hevin and erth creat, Rom. viii.  
 Quho wald to thee be inobedient,  
 And so disarve for to be reprobat,  
 Thow knew the noumer of predestinat,  
 Quhome thow did call, and hes thame justifeit,  
 And sall, in Hevin, with thee be glorifeit.

Grant us to be, Lorde ! of that chosin sort  
 Quhome, of thy mercy superexcellent,  
 Did purifie, as Scripture doith report,  
 With the blude of that holy Innocent, 6230  
 Jesu, quhilk maid hym self obedient  
 On to the deth, and stervit on the Rude :  
 Latt us, O Lord ! be purgit with that blude.



Rom. viii. All creature that ever God creat,  
 As wryttis Paull, thay wys to se that day:  
 Quhen the childryng of God, predestinat,  
 Sall do appeir in thare new fresche array ;  
 Quhen corruptioun beis clengit clene away,  
 1 Cor. xv. And changeit beis thare mortall qualitie  
 In the gret glore of immortalitie. 6240

And, moreattour, all dede thyngis corporall,  
 Onder the concave of the Hevin impyre,  
 That now to laubour subject ar, and thrall,  
 Sone, mone, and sterris, erth, walter, air, and fyre,  
 In one maneir thay have ane hote desyre,  
 Wissing that day, that thay may be at rest,  
 As Erasmus exponis manifest.

We sé the gret Globe of the Firmament  
 Continuallie in moveyng marvellous ;  
 The sevin Planetis, contrary thare intent, 6250  
 Ar reft about, with course contrarious ;  
 The wynd, and see, with stormys furious,  
 The trublit air, with frostis, snaw, and rane,  
 Unto that day thay travell ever in pane.

And all the Angellis of the Ordouris Nyne,  
 Haveand compassioun of our misereis,  
 Thay wys efter that day, and to that fyne,  
 To sé us freed frome our infirmitéis,  
 And clengit frome thir gret calamiteis  
 And trublous lyfe, quhilk never sall have end 6260  
 On to that day, I mak it to thee kend.

## ANE EXHORTATIOUN

GYFFIN BE FATHER EXPERIENCE, UNTO  
HIS SONNE THE COURTEOUR.

## EXPERIENCE.

My Sonne, now mark weil in thy memory,  
Of this fals Warld the trublous transitory,  
Quhose dreidfull dayis drawis neir ane end.  
Tharfor, call God to be thy adjutory ;  
And every day, my Sonne, *Memento Mori* ;  
And watt not quhen, nor quhare that thow sal  
wend.

Heir to remaine I pray thee nocht pretend ;  
And, sen thow knawis the tyme is verray schort,  
In Christis blude sett all thy hole comfort. 6270

Be nocht too myche solyst in temporall thyngis ;  
Sen thow persavis Pape, Empriour, nor Kyngis Math. vi.  
In to the erth haith no place permanent,  
Thow seis that Deith thame dulefully doun thryngis,  
And reivis thame from thare rent, ryches, and  
ringis,

Tharefor, on Christ confirme thyne hole intent ;  
And of thy callyng be rycht weill content.  
Than God, that fedis the fowlis of the air,  
All neidfull thyng for thee he sall prepar.

Job xlii.

Consydder, in thy contemplatioun, 6280  
 Ay, sen the warldis first creatioun,  
 Mankynd hes tholit this misery mortall,  
 Ay tormentit with trybulatioun,  
 With dolour, dreid, and desolatioun.  
 Gentiles, and chosin peple of Israell,  
 To this unhap, all subject ar, and thrall;  
 Quhilk misery, but doute, sall ever indure,  
 Tyll the last day: my Sonne, thareof be sure.

That day, as I have maid narratioun,  
 Salbe the day of consolatioun 6290  
 Tyll all the childryng of the chosin noumer:  
 Thare endit beis thare desolatioun.  
 And als, I mak thee supplicatioun,  
 In erthlye materis tak thee no more cummer.  
 Dreid nocht to dee; for Deith is bot ane slum-  
 mer:  
 Leve ane just lyfe, and with ane joyous hart,  
 And of thy guddis tak pleasandlye thy part.

Of our talkeing now latt us mak ane end.  
 Behald quhow Phebus dounwart dois descend,  
 Towart his palyce in the Occident. 6300  
 Dame Synthea, I se, scho dois pretend  
 In tyll hir wattry regioun tyll ascend,  
 With vissage pail, up frome the Orient.  
 The dew now donkis the rosis redolent:  
 The mareguildis, that all day wer rejosit  
 Of Phebus heit, now craftelly ar closit.

The blysfull byrdis bownis to the treis,  
And ceissis of thare hevinlye armoneis :

The cornecraik in the crofte, I heir hir cry ;  
The bak, the howlat, febyll of thare eis, 6310  
For thair pastyme, now in the evenyng fleis ;  
The nychtyngail, with myrthfull melody,  
Hir naturall notis persith throw the sky,  
Tyll Synthea, makand hir observance,  
Quhilk on the nycht dois tak hir dalyance.

I se Pole Artike in the North appeir,  
And Venus rysing, with hir bemis cleir :  
Quharefor, my SONNE, I hald it tyme to go.

## COURTEOUR.

Wald God, said I, ye did remane all yeir,  
That I mycht of your hevinlye lessonis leir : 6320  
Of your departyng I am wounder wo.

## EXPERIENCE.

Tak pacience, said he ; it mone be so :  
Perchance, I sall returne with deligence.—  
Thus I departit frome EXPERIENCE :

And sped me home, with heart sychyng full sore,  
And enterit in my quyet Oritore.

I tuke paper, and thare began to wryt  
This Miserie, as ye have hard afore.  
All gentyll Redaris hertlye I implore  
For tyll excuse my rurall rude indyte, 6330  
Thought Phareseis wyll have at me dispyte,

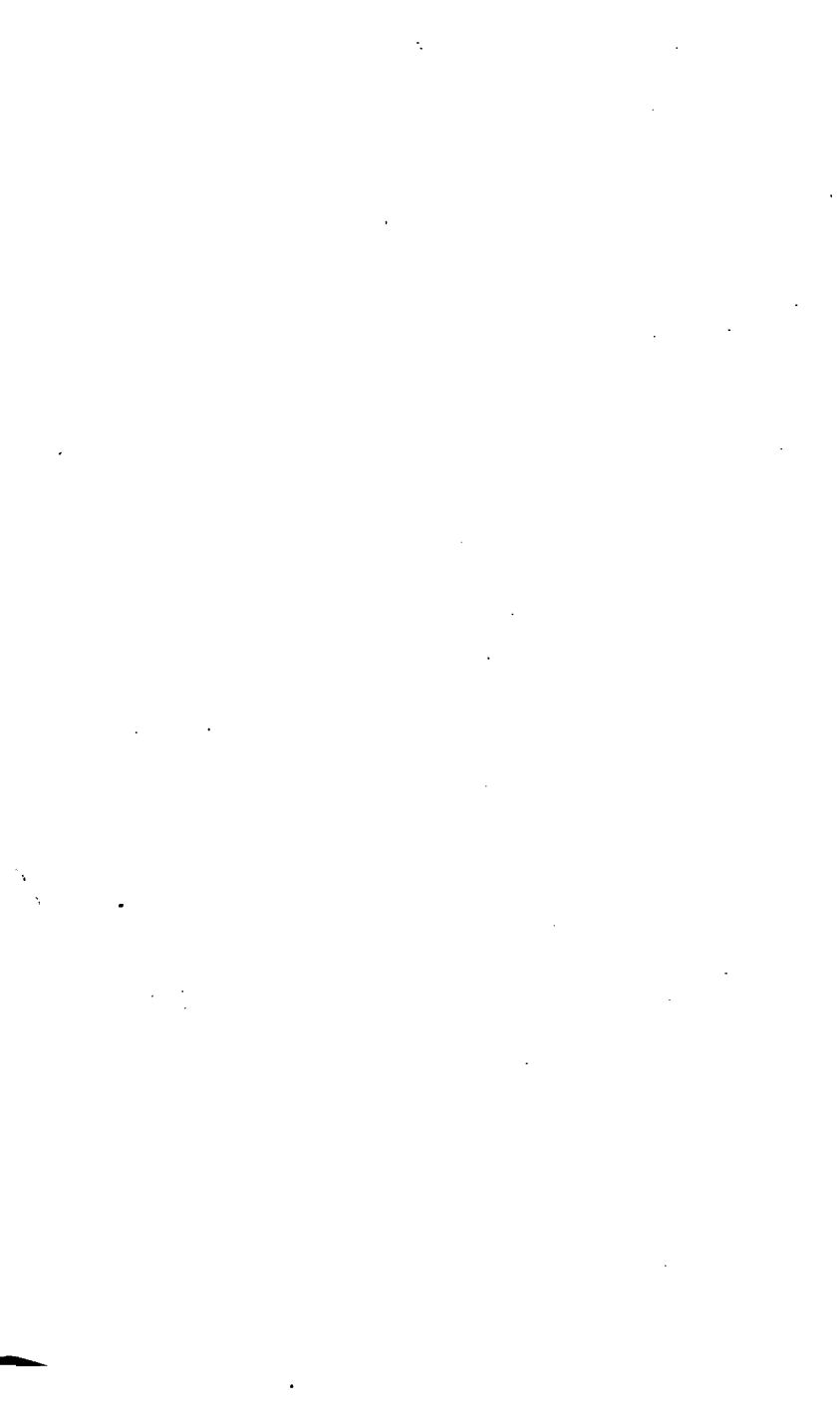
Quhilkis wald not that thare craftynes wer kend:  
Latt God be Juge! And so I mak ane end.

FINIS.

QUOD LYNDESAY.

1552.

NOTES AND VARIOUS READINGS.



ANE DIALOG BETUIX EXPERIENCE AND ANE  
COURTEOUR.—Vol. II. page 223.

“THIS historical work, as it is the largest, is certainly the last of the labours of Lyndsay. How long he was compiling *the Monarchie* it is impossible to tell, as he has left nothing which can enable us to judge of the quickness of his composition, or of the time that this poetical history required. He has, however, given us a chronological calculation, in his fourth book, which clearly evinces that the work was finished at the end of 1553. In his *Epistle Nuncupatorie*, the author tells his *lytil quair* to

Ga first till James, our prince and protectour,  
And his brother our spiritual governour.

But James, Earl of Arran and Duke of Chatelherault, relinquished the regency of Scotland to the Queen-mother, on the 10th of April 1554, so that the work must have been finished before this great event took place by a formal act. The first edition of this elaborate work is said in the titlepage to have been ‘Imprintit at the command and expensis off Doctor Machabæus. In Capmanhouin. Quod Lyndsay, 1552.’ This titlepage is universally acknowledged to have been feigned, for the purpose of deception. The author, we see, avowed himself, but the printer skulked behind a deceptive titlepage. Such was the shoal on which the printer was afraid to wreck his all. Yet is it apparent that this Dialogue of Lyndsay was not printed either at Copenhagen, or London, or at Rouen: but at St Andrews, by Jhone Skott. The *Dialogue* was again printed in the edition of 1558. It was included as well in the edition of 1568, as in all the subsequent editions, Scottish, English, and Irish. The Copmanhoun edition of the *Monarchie*, thus



printed by Skott, at St Andrews, within the short distance of eight miles from Lyndsay's residence at the Mount, may be regarded as a faithful copy of what the author wrote, except the *spelling* of some words in the English mode, which was so natural to Skott, an English printer, who had been transplanted from London to St Andrews by Archbishop Hamilton."

Mr CHALMERS, in another part of his edition, resumes the subject, and says :

"LYNDSAY, who seems to have exhausted all his merriment in the *Historie of Squyer Meldrum*, sat down to write his *Dialog of the miserabill Estait of this Warld*, in the vain hope of benefiting mankind by his labours. Musing on the misery which he saw daily increase on earth, notwithstanding his efforts of twenty years, he tried to divert himself and to instruct others by a Dialogue between Experience and a Courtier, on the instability of states, and the sad changes of sublunary things. He had lived to see much of that instability within his own country, and he was in the frequent habit of giving vent to his feelings in order to make others feel. He had obviously before him two books, which prompted his purpose, supplied him with thoughts, furnished him with facts, and taught him manner : Gower's *Confessio Amantis*, he had always before him, and Lydgate's *Fall of Princes* showed him where to find examples of 'the change of worldly variance,' and how 'his style to dresse,' and how 'ditties of mourning and complaying do not partayne unto *Caliope*.' With those works before his eyes, and a recollection of Chaucer in his mind, 'lamenting Lyndsay' seems to have meditated many years on this *Dialogue of the World's Miserie*. It was put down, perhaps, and taken up, at many intervals of several years. It was undoubtedly ended in 1553, whenever it may have been begun. A manuscript of this poem, in the Lambeth

Library [No. 332], states it to have been begun on the 11th of June 1556, as the elaborate historian of English Poetry has remarked. Yet the meaning is, that *the transcript* was begun on that day, according to a common practice in that age, of transcribing what was already printed, owing to the fewness of copies, and the abundance of transcribers. Warton regards *The Dreame* and *The Monarchie* as the principal of Lyndsay's performances. In the Prologue to the *Dreame*, the critic sees in Lyndsay strong talents for high description and rich imagery. In his prologue to the *Monarchie* our poet has, perhaps, outdone himself in a grand display of the higher qualities of his art; in elegant metaphors, artful fictions, mythological retrospections, and picturesque recitals. Nor ought we to be surprised at this exhibition of poetic talent, when we recollect that, after rejecting the *mischeant muses, beforetime used in poetrie*, he beseeched the great God himself to be his *heavenlie muse*. Yet, at this elevation, Lyndsay seems not to have delighted to remain for any length of continuance, out of his natural port of level thinking, and colloquial writing. After that prefatory effort, our poet cries out,

I lose my tyme, allace! for to rehers  
 Sik unfrutefull and vane discriptioun;  
 Or wryte into my rural raggit vers,  
 Mater, without edificatioun.

“After his brilliant prologue of seven-line stanzas, consisting of ten-syllable verse, he proceeds to his historical poem, which, like other *universal histories* at the revival of learning, begins with the creation of the world, and ends with the day of judgment. This poem is said by Warton to contain much learning, but when we advert to his facilities, from preceding writers in prose and rhyme, he can only be allowed to have made a great display, without much exertion of original thought, or literary retrospect. This

Dialogue between Experience and a Courtier is the largest of Lyndsay's labours. This mode of conducting a narrative, by means of an imaginary mystagogue, was adopted from Boetius, says the learned historian of English Poetry. Our *Maker* now enters a park which was decorated well by dame Nature, where he saw the sun rise, and heard the birds sing, like other poets, who seem all to have taken their pleasure in such inspired inclosures, and where he was joined by Experience. They now ran over the story of the world together, making such remarks as occasion offered, or the purpose required. This history is written merely on the plan of the *old romances*, with a religious cast. At length Experience left the poet, and the dialogue ended as the evening approached.

When Phœbus downward dois descend  
Toward his palice in the occident.

“This instructive but tedious *Dialog* was at length finished, and was sent to the press, at the supposed expense of Dr Maccabæus, who certainly died at Copenhagen in 1557, as we learn from the *Annales Biörnönis*. After much of this work had been printed, Mr Heber had the goodness to put into my hand an edition of this *Dialog*, which has the year 1552 at the conclusion, and which he yet supposes to be a different edition from that of Mr Hill, beforementioned, and from an edition in the Bodleyan library, that is the same as Mr Hill's. Mr Heber's copy is the same as the edition which Herbert had before him, and which was the only one that he had ever seen.—Typ. An. vol. iii. p. 1484. By collation with the edition in the Bodleyan, Mr Heber had satisfied himself that his copy is certainly different. And, indeed, there cannot be a doubt about the fact; for the first edition was said to have been printed at the expensis of Doctor *Machabæus*; whereas this third edition calls the doctor *Nachabeus*. But there is an

instructive insertion in the title-page of this third edition, which is very decisive, and which is as follows:—‘Attour thare is bukis imprentit in France, of twa sortis, the quhilkis ar verray fals as it is knawin, and wantis mekle that this buke hes, for this is juste and trew, and nane bot this buke. Be war with thame for thay wyll dissave yow.’ The *twa sortis of bukis* which are herein said to have been *imprentit in France*, are obviously the two Jascuy editions in 1558, the one in 4to and the other in 12mo. This intimation shows that Mr Heber’s copy must have been printed certainly, after the year 1558; and I think, probably, in 1559, from the alertness of the printer, though he has deceptiously put the year 1552, at the conclusion of the whole. We have here, also, an additional proof, that the first edition of this *Dialog* was printed by John Scott at St Andrews, for, this third edition is printed with the same types and characters as the first; to say nothing of the deception and struggle that we may perceive throughout the whole transaction. Whatever there may be in all this, there can be no doubt, whatever any of the title-pages may say, that Lyndsay finished this *Dialog* in the year 1553.”—CHALMERS.

The peculiarities of these early editions of Lyndsay’s *Dialog* will be fully described in the Bibliographical Notices in the Appendix to this volume. The present text is taken from the earliest edition by John Scot, in 1554, with occasional corrections in orthography from the later impressions by Charteris. The year 1552 at the conclusion of the poem, p. 169, may stand for 1552-3, that is before the 25th of March 1553, but this date evidently refers not to the printing, but to the completion of the *Dialog*. Scot retains the same date of 1552, in his second edition, which could not have been printed till 1559.

## ANE DIALOG, &amp;c.—Page 225.

The Latin motto or quotation which occurs on the title page of the two early editions of the Dialog, printed by John Scot, was transferred to this place by Charteris, in 1568. In the Vulgate, the words are :—*Michi autem absit gloriari nisi in cruce Domini nostri Jesu Christi.* (Galat. vi. 14.)

THE EPISTIL TO THE REDAR.—So in the editions by Scot and Jascuy, 1554-1559. In the edition by Charteris 1568, and subsequent impressions, including that of Chalmers, the title is changed to :—THE EPISTILL NUNCUPATORIE OF SCHIR DAVID LYND SAY OF THE MONT, KNICHT, ON HIS DIALOG OF THE MISERABIL ESTATE OF THE WORLD.

“The Epistill *Nuncupatorie* of Lyndsay may be considered as somewhat analogous to the *L'Envoy* of the antient English Poetry: Yet, was this *Epistill* always printed, till the present edition, *before* The Monarchie, though certainly with no propriety, or usefulness. It was long the fashion of the antient poets of our island to dismiss their *quairs*, with discommendations: This practice continued, from the days of Lydgate to the period of Spenser, who sent out his *Shepherd's Calender*, in the same spirit of affected disregard :—

Goe, little booke ! thyselfe present,  
As childe, whose parent is unkent.

“The *Epistill* of Lyndsay is very curious for the historical notices which it contains; and which are among the most singular in the Scottish Annals: It also pourtrays the sad state of his own mind, after it had dwelt so thoughtfully for years on the *Miserabil Estate of the World*. This *Epistill* was certainly written while the Regent Arran still governed Scotland, and during the year 1553.”—CHALMERS.

The Epistill was no doubt written by Lyndsay after he had finished the Dialog, and Chalmers has so placed it, at

the end, with the above note. I think it preferable, however, to allow it still to retain its original position. It was the practise indeed, of both English and French poets, to place the l'Envoy at the end; but here it more appropriately serves, like the Preface of a book, as a kind of introduction. Nor is there any authority to suppose the Author himself, in this title to the Epistill, used the word Nuncupatorie. No doubt it was employed by English writers in the sense to declare publicly, from the Lat. *Nuncupatio*, a pronouncing of words in a solemn manner; or to sum up, by the Author, when dismissing his book. But it is also to be found used for the dedication of a book. In this sense it occurs in the Praefatio by the elder Pliny of his *Historia Naturalis*, addressed to the Emperor Titus Vespasian, "Sed hæc ego mihi nunc Patrocinia ademi Nuncupatione," &c. (And by this Dedication I have deprived myself of the benefit of challenge.)

Chalmers omits to notice that the Epistill is not given by Purfoote in any of his three English editions of Lyndsay, 1566, 1575, and 1581.

Line 1.—*Thow lytill Quair.* *Quair* is applied to Book: thus we have "The Kingis Quair," "The Quair of Jealousy," and Mr Halliwell quotes from MS. Rawlinson, C. 86.

Thow litell Quyar, how durst thow shew thy face,  
Sith thow art rude, &c. (v. Quaire).

Line 12.—*Our Quene.* Mary Stuart succeeded to the throne on the death of her father, King James the V., 14th December 1542. She was then an infant of only six days old. Unfortunately for herself and her country, she was sent for her education to France, setting out from Durbarton in April 1548; and she remained in that country not only till her marriage with the Dauphin 24th of April 1558, but until her return to Scotland, as a youthful widow, 20th of August 1561.

Line 13.—*Scho dwellith*. Changed in 1568 and later editions to *scho dwellis*.

Line 26.—*James our Prince and Protectour*. James, Earl of Arran, afterwards Duke of Châtellerauld in France, during the Queen's minority, as next heir to the crown, failing her issue, was chosen Regent or Governor 20th of December 1542. After a period of eleven years, having been constrained to resign this high office, the Queen Dowager, Mary of Guise, was proclaimed Regent of Scotland, on the 12th of April 1554. (See Knox's History, vol. i., p. 242, note.)

Line 27.—*And his Brother, our Spiritual Governour  
And Prince of Preistis in this Natioun.*

John Hamilton, Abbot of Paisley, was the natural brother of the Governor. He arrived from France on the 18th of April 1543, and after Cardinal Beaton's death in 1546, he was promoted to the See of St Andrews; which entitled him to be called "the Prince of Preistis."

Line 30.—*Under thare feit*. This address or profession of submission, *Be thay content, etc.*, sounds very strange coming from one like Lyndsay, who, by taking refuge in the Castle of St Andrews, when besieged by the said Governor, after the Cardinal's murder in 1547, seemed to have cast in his lot with Knox and the early Reformers.

Line 44.—*Inventit be mennis tradition*. The edit. 1592, and others, insert the word *lewd* (ignorant, vulgar) before *mennis*.

Line 91.—*Thair esperance*. "Their hope; as in Shakespeare, though the word is not now in use:—

Yet, there is a credence in my heart,

An *esperance*, so obstinately strong."—CHALMERS.

It is in fact the French word *Espérance*, hope, expectation.

Line 94.—*The Realme of France, etc.* “The meaning, I presume is, if they repent and trust in God, they need not be obliged to France, for any *ordinance*. The allusion here is to the campaigns of 1548 and 1549, when the French auxiliaries fought the battles of Scotland against England.”—CHALMERS.

Line 136—*Like aurient peirles*: “So in the earlier editions; *aurient* in the later ones was changed to *orient*, the East, as used by English poets. “Like orient perlis, on the twistes (twigs) hung.” Lyndsay preceded Shakespeare in the use of the elegant figure of the *orient pearls*:

The liquid drops of tears that you have shed,  
Shall come again, transform'd to *orient pearls*.

And Milton thus:—

the crisped brooks  
Rolling on *orient pearl*.”—CHALMERS.

Line 149.—*Quhen he did declayne  
Toward his Occident Palyce Vespertine.*

The words are nearly synonymous with lines 6299, 6300, at the conclusion of his Dialog:—

Behald how Phebus downward dois descend  
Toward his Palyce in the Occident.

Vespertine is from the Latin *Vespertinus*, of, or in the evening, as in Cicero, “*tum Vespertinis temporibus tum Matutinis.*” These words have a reference to the motion of the planet Saturn, where Cicero says,—“*In quo cursu multa mirabiliter efficiens, tum antecedendo, tum retardando, tum Vespertinis temporibus delitescendo, tum Matutinis rursum se aperiendo,*” &c.—(De Natura Deorum, Lib. ii., 20.) But Horace uses *vespertina regio*, for the Western part of the Earth:—



Hic mutat merces surgente a sole, ad eum quo  
Vespertina tepet regio. (Sat. i. iv. 29.)

Line 153—*But Synthea*. The later editions and more correctly have *Cynthia*, a classical name given to the Moon, “the horned Night’s Queen.”

Lines 160 to 166—This stanza is omitted in the smaller edition by Jascuy 1558, a blank space being left to show that some lines were wanting. In the copies I have seen of the larger edition of that date, it occurs in the usual form.

Line 165—*The Pole Artick, Ursis, and Sterris all,  
Qhilk situat are in the Septentrional,  
Till errand schyppis qhilkis ar the souer gyde.*

That is, the Polar Star, the Ursis (or Bear), and other Northern Constellations, were reckoned in early times, the only sure guide to seamen. The edit. 1582 and later copies, have, in place of the *souer* (sure) *gyde*, the words *qhilkis ar without all gyde*.

Line 185—*Neptune that day and Eoll held thame coye*, or still. In other words, says Chalmers, “the Waves and Winds were quiet.” *Eoll* in the later editions is changed to *Eolus*, the god of the Winds.

Line 235—*Malmontrye* for *Mammontry*, idolatry, in the earlier editions, was altered in 1582, and other copies to *Mahumetrie*, a reading adopted by Chalmers, without any reference to the older name.

In “the Gude and Godly Ballates” (p. 63, edit. 1868) is a Carol or Song against Idolatrie, one verse of which explains this word.

Quha dois adorne Idolatrie,  
Is contrair the Haly writ;  
For stock and stone is *Mammontrie*,  
Qhilk men may carue or qhite.

Line 237—*Raveand Rhamnusia, Goddess of dispyte.* This name was given by the Latin Poets to the goddess Nemesis of the Greeks. In Greek Mythology, Nemesis was the deity having the care of revenging the crimes which human justice left unpunished. But the Latin poets used the name Rhamnusia, from Rhamnus a town of Athia, where a temple was dedicated to the goddess, in which there was a statue carved of one stone, ten cubits high.

Line 278—*That Longeous did grave in tyll his syde,* referring to the words in John xix. 33, 34. "But when they came to Jesus, . . . one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." Chalmers, following the later editions 1582, &c., in which, according to tradition, the soldier is called Longinus.

In the Pseudo-Gospel of Nicodemus, we read "Accipiens autem Longinus miles lanceam, aperuit latus ejus, et continuo exivit sanguis et aqua."—Jo. Alb. Fabricius, (Codex Apocryphus Novi Testamenti, vol. i., p. 259), in a long note on these words adds "Sic, et in Martyrologio Romano (xv. Martii) aliisque plurimis vocatur iste perfossor, cujus nomen reticet Johannes, xix. 34. . . . Alias Latinorum fabulas de Longino isto vide sis apud Martinum Polonum lib. 3, Chron. p. 113. Græcis quibusdam non hic lateris Christi percussor *λογχοφορος* sed Centurio, Matth. xxvii. 54, vocatur nomine Longini," &c. See also his Paralipomena on the same passage, p. 472. The Bollandists (Acta Sanctorum, xv. Martii., tom. ii., pp. 374-400) under that date have recorded at great length all that could be discovered respecting the two persons of the name, Longinus the soldier, and Longinus the Centurion, and of their companions in Cappadocia.

Line 301.—*Quhose beird wes weill thre quarter lang.*  
 "Whose beard was full three quarters of an ell long."—  
 CHALMERS.

Line 455.—Chalmers points out that the editions 1597, and 1634 read, *Ar all inclynit*.

Line 487.—*But fenzeying*. “Without feigning, dissimulation.”—CHALMERS.

Line 489.—*But as thou wald wer done to thee*. Lyndsay at line 662, repeats the same precept. “So Gawin Douglas, more tersely :—

Do to ilk wicht, as done to thou wald be.”—CHALMERS.

Line 529.—*That storye thare*. Charteris in 1568, and in his later editions, reads *That historie thare*; but in edit. 1597 it is, *That historie thow sal not mis*.

Line 538.—*Gentyll Redar*. “This apology for writing in the maternal language, was also made by Chaucer and Lydgate, by Gawyn Douglas, and Wedderburn, the author of the Complaynt of Scotland, 1549.”—CHALMERS.

Lyndsay not only urges on Prelates the propriety of allowing the people to pray and read the Scriptures in a language they could understand, as necessary for salvation, but likewise, that for the benefit of the Commonwealth, the Laws of the kingdom should be made accessible in the vulgar tongue.

Various changes in this respect took place in the course of time, in the proceedings of civil as well as ecclesiastical courts, registration of deeds, &c., by adopting the common vernacular language. One instance may be noticed. In the Register of Burgesses admitted in Edinburgh, commencing at the end of the fifteenth century, on the 15th of March 1560-61, it was ordered, “That all Actis, &c., in this Book be written and extracted in oure awin maternall toung.”

Lines 550, 551.—*Directit* and *lackit*, in the old copies,

*deractit* and *lactit*. Lyndsay never hesitated in altering a word to suit the rhyme; and in line 580, in place of *Romanes* he has *Romance*.

Line 563.—*Wryt in Latyne or in Grew.*

Line 575.—*Wrait nocht in Caldye language nor in Grew.*  
*Grew*, frequently used for Greek: In Gawyn Douglas we have—

Like as in Latine, bene Grew termes sum.

And so, adds Chalmers, *Gru* for Greek, in R. of Brunne's translation of Bishop Grosethed's *Castle of Love*.

Line 635.—*I thynk sic pattryng is not worth twa prenis.*  
*Pattryng*, *prattling*, in edit. 1597; *pattering* means reciting rapidly: To *patter*, to make a noise, like the quick steps of many feet; as in Dryden, 'Pattering hail comes pouring on the main.'—*Twa prenis*, two pins."—CHALMERS.

Line 820.—*Possedit*. So Chalmers says, in the first four editions; *possessit*, in the edit. 1597: *possedit* was the word in use; as in G. Douglas,

Than lat us stryve, that realme to possede.

Line 865.—*Quhen God the Plasmatour of all.* *Plasmatour*, Maker, Creator; as in Gawin Douglas, speaking of God, *Hie Plasmatour of thyngis universal*. The word is from the Greek *Πλάσμα*, workmanship, *Πλάσσω*, to form, to make.

Line 985.—*And maid thame breikis of levis grene,*  
*That thair secretis suld nocht be sene.*

In the English reprints of Lyndsay *breikis* is changed to *breeches*; and this word occurs in all the editions of the Geneva translation of the Bible: In the first edit. "Printed at Geneva by Rouland Hall, 1560," in Gen. iii. 7, we have, "And they sewed fig-tree leaves together, and made them—

selves *breeches*," with this marginal gloss:—"Ebr. Things girde about them to hide their privities."—We frequently hear of a copy of the *Breeches Bible*, as something of wonderful rarity and value, upon the supposition that the phrase was peculiar to one edition. The Genevan version in which it occurs was so often reprinted between the year 1560 and 1615, or even down to 1640, that it would be no easy matter to reckon them. A late English collector (Mr Lea Wilson) in his Catalogue of Bibles enumerates not less than forty editions in his own possession, by John or Christopher Barker, including six different impressions, all of them professing to be "Printed at London, by John Barker," in 1599, 4to. Bassandyne's Bible at Edinburgh in 1576, and Hart's in 1610, have *breeches* as in the Genevan and English copies. In Coverdale's earlier version, 1537, &c., the word employed is *apurns*, being only a variety of spelling *aprons*, in our present authorized translation.

Line 1239.—*I think great schame to put in wryte,  
All that Paul Orose doith indyte.*

"*Evin as Paul Orose dois indyte*, is the reading of the edit. 1597. Orosius lived at the beginning of the fifth century; his history was translated into Anglo-Saxon by the great Alfred, and translated into English by the Hon. Daines Barington, and published by him, in 1773."—  
CHALMERS.

A brief notice of Orosius is given under line 9481.—"The Anglo-Saxon Version from the Historian Orosius, by Ælfred the Great. Together with an English translation from the Anglo-Saxon," &c. Lond. 1773, 8vo. This is chiefly valuable for the language, as it is by no means a literal version. Among the many passages omitted is the one to which Lyndsay alludes; it forms chap. v. of Book I. in the best edition of "*Pauli Orosii Adversus Paganos Historiarum Libri Septem*," recensuit etc., Sig. Havercampus. Lugd.

Batav. 1767, 4to. The title of the chapter sufficiently indicates its purport. "Pentapolim regionem ob nefanda libidinis scelera coelo tactam et exustam fuisse." Orosius gives the name Pentapolis to that district on the confines of Arabia, where the five cities of the Plain were situated, namely: Sodoma, Gomorra, Adama, Seboim, and Segor.

At the beginning of his Third book, Lyndsay again adverts to the destruction of these cities, adopting their names as given by Orosius: see Note on lines 3309 and 3481.

Line 1355.—*The Barne is till us borne.* This in the edit. 1597, as Chalmers points out, is *to be borne*, referring to the words of Isaiah, ix. 4, predicting the birth of our Saviour.

Line 1377.—*Ane richt Cubeit.* "Lyndsay seems not to have had a distinct notion of the *cubit*. In the Scripture the *cubit* is of two different lengths: the one, according to Dr. Arbuthnot, is equal to 1 foot 9 inches  $\frac{888}{1000}$  of an inch English measure, being the fourth part of a fathom. The other cubit is equal to  $1\frac{888}{1000}$  foot. The cubit, which was in use among the ancients, was taken from the ordinary extent of a man's arm, between the elbow and the tip of the hand. The Jewish cubit was equal to 1.8245 English feet, or 21.894 inches. See the table in Calmet's Dict. iii. p. 571."  
—CHALMERS.

Line 1594.—*It langis nocht*: It belongs not: so G. Douglas —"All dantysis langand till ane kingis feist."—CHALMERS.

Line 1628—*Nemrod, that beikdar was of Babylon*, (or the Tower of Babel.) Lyndsay chiefly follows Orosius, who has confounded this Tower with the great city of Babylon erected at a later period. According to some old writers, including St Jerome, this Tower still formed the centre of

the city, round which structure the temple of Belus was built. See note to line 2087.

Line 1644.—*Orosius and Josephus.* Neither of these historians furnish any minute particulars regarding Nimrod or Nembroth. The latter speaks of him as “a bold man, and of great strength of hand,” and says, he excited his people to a contempt of God, asserting that it depended on their own courage to procure happiness. (*Antiq. Lib. i. cap. iv.*) Orosius, (*Lib. ii. cap. vi.*) mentions him as the founder of Babylon. “*Namque Babyloniam a Nimrod gigante fundatam.*”

Line 1682.—*They buildit ane strang dungeon.* Dungeon is evidently from the French *Donjon*, a strong tower in the middle of a castle or fort, as explained by Cotgrave. Chaucer uses it for the tower or place where prisoners were kept.—“*Dungeon*, the principal tower or keep of a castle. Prisoners were kept in the lower story, and hence the modern term applied to a close place of confinement.”—HALLIWELL.

Line 1736.—*Fyve mylis and ane half.* “*Sax* in edit. 1552 and 1558: *Fyve* in edit. 1568, 1574, &c., must be the true reading: For, he mentions before, 5 thousand, 8 score and 14 large paces: There are only 1056 geometrical paces in a mile: So, this number would only make 4 miles, 7 furlongs, and nearly 8 poles.”—CHALMERS.

Line 1741.—*About the cietie, of stagis.* Here and elsewhere (see note to line 2854) *staigis* occurs in the earliest editions. Chalmers adopts *staidis*; and adds this note, “The Jewish *stadium* or furlong, was equal to 125 geometrical paces, or 667½ English feet.”

Line 1908.—*Under feit or fulzeit.* “*Fulzeit* properly

means defiled; but the *sense* is here, as in other instances, sacrificed to the *sound*: a rhyme was wanted for *spulzeit* or robbed; and *fulzeit* was used in the meaning of *trampled*." —CHALMERS.

Line 1967.— . . . . *that greit Citie*  
*The quhilk was callit Ninivie.*

The founder of Nineveh, the capital of the Assyrian, the greatest empire in the world, is here assigned to Ninus; while Nimrod is called the founder of Babylon; Nimrod being the third, and Ninus the fifth in descent from Noah.

Lines 1628, 1960, and 2087.

Line 1974.—*Monarchie bene one terme of Grew.* Both old English and Scottish writers use *Grew* for *Greek*. See note to line 563. The original word, monarchy, is from the Greek *Μοναρχια*, kingdom, empire; as in Shakespeare, the government of a single person: from *μῦνος* single, and *ἀρχή* government.

Line 1979.—*Ane Monarchie that men doth call*  
*Of quhome I find Four principall*  
*Quhilk hes rung sen the World began.*

Lyndsay in his account of the Four great Monarchies has not sufficiently distinguished the Babylonian or Chaldean from the Assyrian, which he reckons as the First; the Next, was the Medo-Persian; the Third, the Macedonian or Grecian; and the Fourth, the Roman, which according to the Prophet Daniel's interpretation of Nebuchadnezzar's dream, should bruise every other kingdom to pieces; but which itself should afterwards be divided into ten lesser kingdoms.

Line 1980.—The five great ancient Monarchies were Chaldæa, Assyria, Babylonia, Media, and Persia. Of these



empires, established from the remotest times in the valley of Tigris and Euphrates, a late writer says, it may be considered doubtful whether the banks of the Euphrates or the Nile was the earliest seat of civilization and royal power. (Philip Smith's Ancient History, vol. i., p. 188.) The four Monarchies, according to Lyndsay, were Assyria, Persia, Greece and Rome.

Lines 2000, 2065, 2087, 2719, 2736, 2810, 2897, 2917, 2922, 3190, 3215, 3231, 3346.

These references to Diodorus Siculus, afford sufficient proof that Lyndsay had studied this old historian with great care. He was, as his name indicates, a native of Sicily; and flourished during the times of Julius and Augustus Cæsar. His "Historical Library," a kind of universal history, written in Greek, extended to forty books, in which he incorporated extracts from many older authors, whose works have perished.

A portion of the existing fifteen books of the original was first published at Basel, in 1539. It is not likely that Lyndsay knew much if anything of Greek, but the work was accessible in a printed form to the Scottish poet in the Latin version by Poggio Bracciolini the Florentine. See note to line 3029.

Line 2056.—*But fail.* "Without doubt: But, the Battle of Thembria, which was fought 548 years before the birth of Christ, is the first victory that skill and discipline obtained over numbers and valour."—CHALMERS.

Line 2087.—*Nynus ane image he gart mak,  
For King Belus his father's saik ;*  
,, 2111.—*And changit his name, as I heir tell,  
From Belus to thair great god Bell.*

Bel, it is scarcely necessary to add, became the national

god of the Babylonians. The ancient city and tower of Babel are supposed to have occupied the site of the celebrated Babylon, the capital of the ancient kingdom of Babylonia, or Chaldæa, founded by Semiramis or by Belus, and enlarged and completed with its hundred gates of brass and lofty towers, by Nebuchadnezzar. Herodotus, in his First Book, describes the great extent and grandeur of the city, with its palaces, hanging gardens, walls, and fortifications, covering several times as large a space as London.

In the minute account given by Diodorus Siculus of the building of Babylon by Semiramis, it is said, that having provided architects, artists, and all things necessary for the work, she brought two millions of men from different parts of the empire to carry on this great undertaking. He more than once quotes Ctesias as his authority. For instance, "The height of the walls was such as exceeded all men's belief that heard of it, as Ctesias relates," &c. Poggio's Latin version differs in some respects, and his words may be given as the source of Lyndsay's statements.

"Semiramis magni mulier animi cupiens virum rerum gloria excellere urbem in Babylonia condidit: accersitis undique opificibus atque architectis cæterisque quæ ad tantam rem pertinebant paratis: Addidit ad id opus perficiendum ex omni regio hominum milia terdecies centena: Urbs ab utroque latere Eufhratis, ut medius interfluat, ædificata: cujus moenia ambitu stadia trecenta et sexaginta complectebantur frequentibus turribus ac magnis. Erat tanta operum magnificentia ut in muri latitudine sex equorum currus una prodire possent. Altitudo incredibilis audientibus; ut ETHESIAS Gnidius ait." Sig. e. b.

Line 2137.—*From the splene.* Lyndsay and the other poets of his time (says Chalmers) frequently use the *splene* for the *heart*. On other occasions he has, "His courage raise up from the *splene*." Again—

Some prayit to Venus *from the splene*  
 That they their luffis mycht obtene.  
 Dunbar, in his *Thistle and the Rose*, says—  
 A lark sang *fro the splene*.

Lines 2247.—*Johne Boccatus*. . . in his *gret Buke*,  
*Of fals Goddis the Genealogie*.

This work of the celebrated Boccaccio, "De Genealogia Deorum," was written in Latin, and first printed in the year 1472. He calls Dæmogorgon the father of the Terrestrial Deities, and of all things; his companions being Eternity and Chaos. He was, as his name imports, the Genius of the Earth. Of his various children, the first-born was Litigium or Discord; the second, the god Pan; the Three Fates were his daughters.

The English poets have not overlooked this formidable infernal deity. Thus Spenser, *Faerie Queene* (I. 5. 22.,)

————— That great house of Gods cælestiall,  
 Which wast begot in Dæmogorgon's hall,  
 And saw'st the secrets of the world unmade.

And again, of "the Three Fatall Sisters house." (IV. 2. 47.)

Downe in the bottome of the deepe Abyссе,  
 Where Demogorgon in dull darknesse pent,  
 Farre from the view of God's and heaven's bliss,  
 The hideous Chaos keepes, their dreadfull dwelling is.

Milton, likewise, in *Paradise Lost*, (II., 959)

————— When strait behold the Throne  
 Of Chaos, and his dark Pavilion spread  
 Wide on the wasteful Deep; with him Enthron'd  
 Sat sable-vested Night, eldest of things,  
 The consort of his Reign; and by them stood  
 Orcus and Ades, and the dreaded name  
 Of DEMOGORGON.

Line 2280.—*Behald, in every kirk, and queir  
Throch Christendome, in high and low,  
Imageis maid with mennis hand  
To quhome bene gyffin divers names.*

On these lines CHALMERS says, "Lyndsay here justifies, by his enumeration of saints, the remark of Warton, that our old poets are never more happy than when they get into a catalogue of persons and things." In separate notes he gives explanations of the characteristic symbols attributed to the several saints, mentioned in the lines that follow, on which it would be unnecessary to enlarge.

Line 2508.—*On thair feist day . . .  
Thay beir ane auld stock image through the Toun.*

"The *auld stock image*, which is here reprobated by Lyndsay, was the image of St. Giles, the patron saint of Edinburgh; and which was yearly, on the first of September, carried through the town in grand procession. The last procession was, probably, in the year 1558, five years after this reprobation, when the procession was interrupted by the populace.—*Maitland's Hist. of Edinburgh*, p. 15; and Knox gives a rapturous (?) account of this, in his History. Lyndsay, however, forgets the armbone of St. Giles, that was discovered in foreign parts by Preston of Gorton, during the reign of James II., and bequeathed to the city, for which the magistrates granted to his heirs the privilege of carrying *this armbone*, in all processions." (*Arnot's Hist. Edin.*, p. 267.)—CHALMERS.

Respecting the fate of this wooden image or figure of St. Giles, and the tumult that took place at the annual procession of the priests through the streets of Edinburgh on the Saint's day, the 1st of September 1558, of which Knox has given a graphic description not unworthy of Sir David Lyndsay: see Knox's Works, vol. i., pp. 259, 558, and the

preface to the Bannatyne Club volume, "Registrum Cartarum Ecclesiæ Sancti Ægidii de Edinburgh," &c. 1859, 4to.

Line 2579.—*Auld boises*. Chalmers explains this phrase as meaning "hollow blocks, blockheads." It is rather applicable to drunkards, as in Knox (Works, vol. i., p. 99), when he speaks of a "Dean of Restalrig, and certane old *boses* with him" (apparently meaning worthless or drunken companions); from *boss*, a small cask for holding wine.

Line 2656.—*The feild chappel of Dron, in Angus*. "In Angus, within the parish of Auchterhouse, there is the village of *Dron-law*, and near a mile northward from it there is a hamlet named *Eastfield*. Here was probably *the field chapel of Dron*, which is so emphatically mentioned by our poetical reformer. The Statistical Account is silent. This is the only place named *Dron* in Angus. There is, indeed, the parish of *Dron* in Perth; but Lyndsay knew what he meant to reprobate."—CHALMERS.

This chapel, which belonged to the abbey of Coupar-Angus, was in Perthshire, being situated on the high ground above the village of *Dron*, in the parish of Longforgan. It was erected in 1164 by Malcolm IV. for a community of Cistercian monks. Some parts of the ruined walls still exist. It may have been a place of resort for pilgrims on account of the fountain which still sends forth the purest and most limpid water, near the site of the chapel. (New Statistical Account: Perthshire, p. 408.)

Lines 2664, 2689. *Lareit, Lawreit*. The chapel of Loretto, near Musselburgh. See note, vol. ii. p. 319.

"The chapel of *Loreit*, near Musselburgh; a great place of pilgrimage, where there lived a hermit, who pretended to work miracles, which roused the indignation of Lyndsay. To this shrine James V. made a pilgrimage from Stirling in

1536, in order to procure a propitious passage to France in search of a wife. In 1543 the Earl of Hertford, during his destructive voyage to the Forth, destroyed, with other objects of greater consequence, 'The chapel of the Lady of Lauret.'" (*Merlin's Life*, 1641, p. 313.)—CHALMERS.

Line 2854.—*The quhilk had staxis nine of hycht,  
And ten staxis of breid it wes . . .  
For aucht staxis ane myle thow tak,  
And thairefter thy nummer mak.*

In these lines, and also 2905, 2908, 2958 *Stage*, *Staxis*, is the reading of the earlier editions—changed by Henry Charteris and subsequent printers, including the edition of Chalmers, to *staid*, *staidis*. *Staid* is derived from the Lat. *stadium*, and Fr. *stade*, a furlong. *Stage* usually means the story or flat as well as the steps of a house. Both words however are nearly synonymous.

Line 2911.—*Sax cairtis mycht pas rycht easilie  
Abufe the wallis of that Cietie.*

The prophet Jeremiah, in predicting the desolations of that great city, says (ch. L. 1), "The word that the Lord spake against Babylon, and against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard, publish and conceal not: say, BABYLON IS TAKEN, BEL IS CONFOUNDED, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces." (ch. LI. 44, 58), "And I will punish BEL IN BABYLON. . . . Thus saith the Lord of hosts, *The broad walls* of Babylon shall be utterly broken, and her high gates shall be burned with fire," &c.

Line 2937.—*The fair Maydin of France,  
Danter of Inglis ordinance.*

The fair maiden of France, the daunter of Englishmen,

was the celebrated Joan of Arc, who, instigated by supposed visions, assumed, at the age of 27, the character of one inspired to deliver her country from the usurpations of the English. This was in the year 1425, and having especially distinguished herself at the siege of Orleans—hence her name, the Maid of Orleans. Her final condemnation to the stake, having been burned alive in the market-place of Rouen, reflects undying disgrace on the English monarch and his saintly advisers.

Line 3029.—*Ethesias he dois specific*  
*The number of the great Armie,*  
*Sayand, &c.*

Such is the reading in all the editions of Lyndsay. Not finding the name of Ethesias in any work among the writers of antiquity, it occurred to me whether by mistaking the letter C for E the reference might not have been to the Greek historian Ctesias. Upon examination this conjecture proved to be well founded.

CTESIAS (*Κτησίας ὁ Κνίδιος*) a native of Cnidos, was a Greek physician and historian, who flourished in Caria, one of the maritime provinces of Asia Minor, in the fourth century before the Christian era. He was taken prisoner and carried to Persia, where he became chief physician to Artaxerxes Mnenon. After spending seventeen years in that country, he returned to Greece, and died at Macedon. Having obtained access to the royal archives, he compiled, among other works, a history of Persia, in twenty-three books. But only portions have been preserved in the extracts which are given by Photius, Diodorus Siculus, Plutarch, and other ancient authors.

In a collected form, one edition has the title, "Ctesiae Cnidii quae supersunt. Nunc primum seorsum emendatius, atque auctius edita: cum Interpretatione Latina, et Annotationibus, etc. adjectit Albertus Lion." Gottinge, 1823, 8vo.

The numerous passages which are in this volume collected and arranged under the two divisions "Persica," and "Indica," prove the high character attached to his writings in early times.

The first five books of "the famous Diodore" were translated into Latin by the eminent scholar Poggio Bracciolini, who died in 1459. His translation was first printed in 1472, again in 1476, as well as at Basel in 1530.

It was from these extracts given by Diodorus, as they appear in Poggio's translation, that the Scottish poet had any knowledge of this ancient writer, and here he found the name *Ethesias*. One or two short extracts will sufficiently prove this.

In mentioning the incredible number of men collected by Semiramis, after two years preparation, for the invasion of Persia, we read :

"His biennio confectis tertio copias omnis in Bactris coegit. Fuit millitum numerus, ut *ETHESIAS* tradit, terdecies centena millium : *Æquitum* millia quingenta : *Currus* ad millia centum ; erant totidem numero *Homines* supra camelos, cum gladiis cubitorum quattuor : *Naves* divisae ad duo millia," etc. (*Venetis*, 1476, folio, sign. e. iiij.) That is three times ten hundred thousand men, five hundred thousand horsemen, one hundred thousand chariots, and the same number of men mounted upon camels, with swords four cubits long. The vessels that might be taken asunder were two thousand, &c.

Again Diodorus, referring to the mode of interment of the Ethiopians, says—"Quemadmodum scribit *Erodotus* : quod *Gnidius Ethesias* improbat."

In noticing the death of Semiramis, he adds,—"*Vixit annos quemadmodum ETHESIAS Gnidius scripsit duos et sexaginta : cum quadraginta duobus regnasset.*" It would be superfluous to quote other passages in which the name of *Ethesias*, in place of *Ctesias*, occurs as Lyndsay's authority.



Line 3055—*How David, King of Israell*  
*His pepill gart nummer . . . .*  
*Of fechtand men, into that land,*  
*He fand threttene hundreth thousand.*

Of this large number, 1,800,000—Chalmers says, the edition 1597, has interpolated *threttie* for *threttene*. A mere typographical mistake like this cannot well be called an interpolation. The passage in "Haly Scripture," where Joab was commanded to number the people of Israel, which occasioned the divine displeasure, is that related in 2 Sam. chap. xxiv. ver. 2, "For the king said to Joab, the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people. . . . V. 8. So when they had gone through all the land, they came to Jerusalem, at the end of nine months and twenty days. V. 9. And Joab gave up the sum of the number of the people unto the King: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men."

Lines 3069, 3089, and 3199.—*Staurobates the King of Ynde*. In the original, Diodorus calls him *Stabrobates*—*Σταβροβαρες*. Lyndsay, from his mode of writing the name, undoubtedly followed the Latin version of Poggio. See note to line 2000, &c. Wesseling, the editor of Diodorus and of Herodotus, says, that this Indian expedition of Semiramis and other matters related of her, were reckoned doubtful, even by the ancients. The Latin Diodorus used by Lyndsay was probably the edition printed at Basel in 1530, 4to.

Line 3309.—*In that countrie wer Cieties fyve,*  
*Quhilk wer Sodom and Gomora,*  
*Seboim, Segore, and Adama.*

See previous note on line 1239. Of these Cities in the Plain or Vale of Siddim, the last three are better known to Scripture readers by their names Zeboim, Zoar, and Admah. (Gen. xiv. 2, 8; x. 19; xix. 24; and Hosea xi. 8). Zoar, originally called Bala, was spared at the intercession of Lot as a place of refuge, when the fire of destruction from heaven overwhelmed Sodom and the other cities.

Line 3377.—*As dois indyte Eusebius,  
Reid and thow sall fynd it thus.*

In stating that the Assyrian monarchy lasted 1240 years, between Nynus the first king, and Sardanapalus. The passage relating to the termination of the Assyrian monarchy, is as follows:—"Usque ad id tempus fuisse Regie Assyriorum historia refert, et fiunt simul anni 1197. Omnes autem anni regni Assyriorum a primo anno Nini supputantur 1240." (fol. 51.)

Eusebius Pamphilus, Bishop of Cæsaria, in Palestine, in the fourth century, was a celebrated writer on Ecclesiastical History. He received holy orders from Agapius, Bishop of Cæsaria, whom he succeeded in A.D. 315. He was much in favour with the Emperor Constantine; and died about the year 340. His *Chronicon* is little more than a set of chronological tables, with occasional brief notices. An edition enlarged by Palmerius, and probably the one which Lyndsay possessed, was the Latin version, printed at Paris, by Henry Stephenus, in 1518, under this title:—"Eusebii Cæsariensis Episcopi Chronicon: quod Hieronymus presbyter diuino eius ingenio Latinum facere curauit, et vsque in Valentem Cæsarem Romano adiecit eloquio. Ad quem et Prosper et Matthæus Palmerius, et Matthias Palmerius complura addidere. Quibus demum nonnulla ad hæc vsque tempora subsecuta: adiecta sunt.—HENRICUS STEPHANUS. (Colophon.)—Absolutum est in alma Parisiorum Academia hoc Eusebii Cæsariensis de

temporibus Chronicon; cum nonnullis additionibus huic operi non parum accomodis, per Henricum Stephanum, &c. Anno ab incarnatione Domini cuncta gubernantis 1518, Octobris 30." 4to.

Line 3456.—*Bastalyeis*. "Strongholds. Several of the Border-strengths in Roxburgh and Berwickshire, were called *bastile*-houses."—CHALMERS.

In old English, "*Bastile*, a temporary wooden tower, used formerly in military and naval warfare. Sometimes the term is applied to any tower or fortification."—HALLIWELL.

Line 3477.—*The Dead Sea*. Lyndsay, in the lines that follow, quotes Orosius for its extent, as being 52 miles in length and 14 miles in breadth. The statements of early writers in such matters are seldom very exact. According to the latest and best authorities, the Dead Sea is about 39 or 40 geographical miles long from north to south, and 9 or 10 miles wide from east to west, surrounded with lofty ridges, varying on the different sides from 1500 to 2500 feet above the water.

Line 3480—*The flewre of it*. In this edit. *fleure* which also occurs at line 6550, is printed *flewre* for flavour, scent. In this sense it occurs in the Complaynt against Syde Taillis, vol. i., p. 13, line 131.

Line 3481.—*In tyll Orosius thow may reid*. The edition 1568, 1581, &c., have the name Orontius, a mistake which Chalmers has retained. The editions 1554, 1558, 1559, have Orocius, but the London editions, 1566, &c., more correctly read Orosius.

Paulus Orosius, who flourished in the fifth century, in the times of the Emperors Arcadius and Honorius, was a native

of Tarragonia in Spain, and was in priest's orders. At the request of St Augustine, he undertook his History, sometimes called *Hormista*, in which he exhibits a view of the most important events from the Creation of the world to his own time; his object was to justify the Christians from the reproach that Alaric, King of the Goths, owed his success in overthrowing the Roman Commonwealth, to the adoption of the Christian faith by the Romans, and also to show that great calamities had happened in every age.

Orosius is by no means accurate in his Chronology, but his work was much esteemed during the middle ages. It was first printed in the year 1472, and was often republished. The best edition is that by Havercamp, as quoted in the note to line 1239.

Line 3518.—*As comptit Carioun.* The account given by Carion "Of the Destruction of Sodome," to which Lyndsay refers, is as follows in the old English translation:—"The fourescore and nyntenth yeare of Abraham's age, hath God, for the abhominable euyll dedes, horrible and uncomly lecheryes, destroied fyue cities: Sodome and Gomorre, and the other cities lyeng therby, burnyng them with fyre from heauen. The place where the cityes were is become a great marasse, whose length and bredth conteyneth the space of certain miles: euen yet at this time, as though it were ful of pitche, doth burne with continual smoke and vapor for a token of God's indignation and vengeance for so greate synnes. This happened the thre hundreth and fourescore and eleventh yere after the Floude, after that Noe was deade the fourtieth and one. Of thys wyse hath God other whyles wyttessed to the worlde, that he wyll bee auenged, and judge synners."—Fol. x. Lond. 1550, 4to.

Line 3563.—*Dyonera, his wyfe.* So in the earlier writers. In the Lond. edit. 1566, Edinb. 1582, &c., it is Dianira,

that is Deianira of the classical writers, who by her jealousy of Omphale was the cause of the death of Hercules.

Line 3576.—*Endit with miseritie.* “*Miseritie* for the rhyme in the edit. 1552 and 1558. The edit. 1568, 1574, and 1597, have substituted *greit miserie.*”—CHALMERS. The edit. 1582 and 1592 also read *greit miserie.*

Line 3608.—*Sevin score of yeiris.* Chalmers notices that the edit. 1597 alters this from the earlier editions to “full sevintie yeiris.”

Line 3613.—*Carion at lenth.* “John Carion’s Chronicle, which, says Bayle, Carion did not write. Carion wrote a Sketch, which was enlarged and improved by Melanchthon. It was translated into English by Gwalter Lynne, and printed at London 1550. Carion was born in 1499, and died in 1538. Carion’s Chronicle was the greatest of authorities among the Reformers. It was translated into many languages.”—CHALMERS.

Line 3622.—*Rycht miserabill wes his ending,  
As Herodotus doith discryfe.*

For the death of Cyrus, and the horrible revenge taken by Tomyris, Queen of the Scythians, see Herodotus, Book I. ch. 212-214.

Line 3652.—*In Inglis tounge, in his gret Buke, &c.* That is, the old English metrical Romance of Alexander the Great, which I imagine existed at this time in a printed form, although no perfect copy is known.

Line 3659.—*Lucane doith Alexander compare tyll thounder, &c.*—In these lines, Lyndsay adopts a passage of the Latin Poet’s work “*De Bello Civili, vel Pharsalia,*” (Lib.

x. 20-52.) Cæsar having arrived in Egypt at Alexandria, he visited the tomb of the Macedonian conqueror, and Lunca takes occasion to inveigh against the cruelties and mad ambition of Alexander:—

Macetum fines, latebrasque suorum  
 Deseruit, victasque patri despexit Athenas :  
 Perque Asiæ populos fatis urgentibus actus  
 Humana cum strage ruit, gladiumque per omnes  
 Exegit gentes : ignotos miscuit amnes,  
 Persarum Euphraten, Indorum sanguine Gangen.  
 Terrarum fatale malum, fulmenque, quod omnes  
 Percuteret pariter Populos, et sidus iniquum  
 Gentibus.

Line 3783.—*Supprisit*, Chalmers explains, as “Oppressed, kept under,” and adds, so Spenser,

Yet nathemore him suffred to arise,  
 But, still suppressing.

Line 3949.—*Josephus sayis*. The great Jewish historian, (Wars of the Jews, Book V.) gives a detailed account of “the second desolation” of Jerusalem, connected with the siege here mentioned. From the coming of Titus Cæsar, son of the Emperor Vespasian, to besiege the city, until it was taken, an interval elapsed (according to Whiston in his translation of Josephus) of about seven months. This was in the second year of Vespasian’s reign, or A.D. 70.

Line 4097.—Lyndsay here quotes from Josephus the number of Jews who were reckoned to have been slain or taken prisoners at the destructive siege of Jerusalem. To account for the vast number of persons within the walls of the City at the time of the siege, the Jewish historian explains that, during a cessation of hostilities, Eleazar, the leader of one of the factions in Jerusalem, on the feast

of unleavened bread, opened the gates of the inmost court of the temple, and admitted into it such of the people as were desirous to worship the Most High. (Josephus' Wars of the Jews, v., iii. 1.) The inhabitants from all parts of Judæa flocked to the city to avail themselves of this unwonted spiritual privilege, and were thus drawn like "sheep to the slaughter."

Line 4245.—In the earlier editions this title reads, *The Fyft Spirituall Monarchie, &c.* In the London edit., 1566, and subsequent copies, it is more correctly given. "The First Spirituall and Papall Monarchie." The author himself expressly limited his Dialog to the Four Great Monarchies: The Assyrian, the Persian, the Greek, and the Roman Empires. The Spiritual or Papal monarchy, he introduces, as it were, incidentally.

Line 4306.—*Gryntaris*. "Bailiffs. A granary, among the country people in Scotland, is called a *gryntal*-house. Cardinal Beaton had his *granitarius*, or manager of the victual, as we may learn from the Cardinal's account-book in the Advocates Library."—CHALMERS.

Line 4330.—*Ga luke the Canon Lawis,*  
*Boith in the Sext and Clementène.*

"Such is the reading of the oldest edition. The allusion is to the works of Pomponius Sextus, the great Jurist of the third century; and to the collections of Pope Clement, which were published in 1317, after his death."—CHALMERS.

In the old editions there is no special difference, unless that the English editions 1566, &c., have *Boith in Sextus*. It is quite absurd to mention the old Roman Jurist Pomponius Sextus (who flourished in the second century, before Canon Law was in existence), of whose writings only some fragments are preserved. The collection to which Lyndsay refers

is the *Liber Sextus Decretalium D. Bonifacii Papæ VIII.* It consists of Five books, but was called *Liber Sextus*, being intended as Supplementary to the collection of the Decretals of Pope Gregory IX., which is divided into Five books. These Decretals form no inconsiderable portion of the great body of the Ecclesiastical Law of the Romish Church, known as the "*Corpus Juris Canonici.*"

The other work mentioned by Lyndsay is the "*Constitutiones Clementis Papæ V. in Concilio Viensensi editæ.*" Several editions of these works were printed during the fifteenth century.

Line 4424—*David of Scotland, Kyng.* Bellenden in his translation of Hector Boyce's *Chronicle of Scotland*, B. xii., ca. 17, says "Kyng David biggit xv. Abbayis in Scotland, quhais namis ar, &c. Sundry precedent men nathing approvit the gret liberalitie of King David toward the Kirk, for he dotat the Kirk sa richely with the landis pertening to the Crown that his successouris nicht not sustene thair Riall estait efter hym sa weil as thai did afore. . . . Thairfoir the wise prince, King James the First (quhen he cum to David's sepulchre at Dunfermelyng) said, *He was ane soir Sanct for the Crown*, as he wald mene that Kyng David left the Kirk our riche and the Crown our pure. For he tuke fra the Crown (as Maister Johne Mair writtis in his *Cronikles*) ix M. li. [£9000] Scots, &c. (Edinb. c. 1542, fol. C. lxxxvi.).

In the *Satyre of the Thrie Estatis*, line 2976, the author also refers to the fifteen Abbacies which were founded by David the First, and says—

King James the First, roy of this regioun,  
Said, that he was ane sair Sanct to the Crown :  
I heir men say, that he was sumthing blind  
That gaif away mair nor he left behind.

The words used by John Major or Mair may be quoted.



After mentioning the foundation, and rich endowment of these Abbeys, and repeating what he calls "Jacobi Primi scomma," or taunting exclamation, "*Maneas illic, Rex pietissime, sed reipublicæ Scoticæ et Regibus inutilis,*" he adds, "Et ejusdem sententiæ sum Ego ipse; nam ultra sexies viginti millia francicorum de terris perpetuis regiis illis coenobiis impertivit; et sine multo majori pecunia illa coenobia extruere nequibat." (De Gestis Scotorum, Lib. III. fol. xlvi. Paris, 1522, 4to, p. 111. Edinb. 1740, 4to.)

Line 4490.—*Thay send furth Freris, to preche for thame,  
Quhilk garris the peple now abhor thame.*

This is the reading of Scot's first edition, and also of Jascuy's in 1558. Purfoote's editions alter the last line—

Which makes the people now to abhor thame:  
while in Scot's second edition (1559), and later copies, there is this emendation—

Quhilk garris the peple mok thame with schame.

Line 4504—The incident of the Emperor Frederick's submission to Pope Alexander III., in the year 1156, in St Mark's Church, Venice, is recorded by various writers besides Carion, Lyndsay's great authority for historical facts. John Foxe, in his Actes and Monuments, best known as the Book of Martyrs, in the earlier editions, gives a spirited woodcut of "Pope Alexander treading on the neck of Fredericke the Emperoure," with this account:—

"So the Emperour cumming to Venis; at Saincte Markes church, where the Bishop was, there to take his absolution was bid to knele downe at the Pope's feete. The proude Pope setting his foote upon the Emperour's necke, said the verse of the Psalme: *Super aspidem et basiliscum ambulabis et conculcabis leonem et draconem.* That is, Thou shalt walke upon the adder, and the basiliske: and shalt treade downe the lion and the dragon, etc., to whom the Emperour

answering againe, saide, *Non tibi, sed Petro*, that is, Not to thee, but to Peter. The Pope againe, *Et mihi, et Petro*. The Emperour fearing to geve any occasion of further quareling, helde his peace, and so was abscoyled, and peace made betwene them. The conditions whereof were these: First, that he should receave Alexander for the trew Pope. Secondly, that he shulde restore agayn to the Church of Rome, all that he had taken away before. And thus," etc. (First edit., Lond. 1565, fol. 41.)

Line 4517.—*The wordis following.* The Latin quotation *Super aspidem*, etc., are from the Vulgate translation, Psalm xci. 15. The translation, as Chalmers notices, was first introduced into the edition 1568, by Henry Charteris.

Line 4557.—*As dois indyte Palmerius.* Palmerius in his additions to the Chronicle of Eusebius (see note to line 3377) may be quoted, in regard to the accumulated wealth of Pope John XXII., elected 7th August 1316. He died at Avignon 4th December 1334, in the 90th year of his age.

"Ioannes Pontifex ætatis suæ anno. 90. pridie nonas Decembrias [A.D. 1334,] Auinione moritur, relinquens in thesauris suis ingentem vim auri atque argenti: cujus recta computatio fuit aurearum drachmarum. 25. milia; hoc est millies. 25. milia: quod scripsisse arduum quippe videtur, nec legitur aliis temporibus Ecclesia Romana fuisse locupletior." (Paris. 1518, 4to fol. 145 b.)

Platina in his Lives of the Popes, as translated by Sir Paul Rycaut, says that John XXIII, "In the year 1334, just when John [XXII] the Pope died in the ninetieth year of his age, and the nineteenth year and the fourth month of his Pontificate, and left behind him in the treasury such a mass of gold, as never any Pope did before him." (p. 310.)

Line 4591.—*Pape Celestine.* This was Pope Celestine III.

(1191-1198). According to Palmerius, after stating that his Pontifical coronation was celebrated on the 16 Kal. Maij 1192, he adds, "Postridie Henricum Romæ coronavit." (fol. 138). Platina passes over in silence the mention of this Pope's insolent treatment of the Emperor in first crowning him, and then kicking the crown from his head, to shew, as Lyndsay expresses it, his authority not only to make kings and emperors, but also to deprive them of their kingdoms.

Lines 4609, 4911.—In the small edition of Lyndsay by Jascuy, 1558, the words *come tyll his house* are, by mistake, repeated, in place of *with humyll spreit*.

Line 4666.—*The pure Preist thynkis he get no rycht,  
Be he nocht styled like ane Knight,  
And callit Schir afore his name,  
As Schir Thomas and Schir Wilgame.*

"Such (says Chalmers) was the practice in Chaucer's time; they were called the Pope's Knights." Dr Jamieson, in his Dictionary, has a long disquisition on this term. Knight or Cnecht was an Anglo-Saxon word for servant, but usually applied to military service, and it may have been given to Priests as the Pope's servants or soldiers, perhaps in derision. Until the Reformation, Dominus or Sir was given to such of the inferior Clergy or Priests of the Church of Rome who had not studied, or at least obtained the degree of Master of Arts, in some University either at home or abroad. For instance, we always find 'Master (never Sir) Gawyn Douglas,' afterwards Bishop of Dunkeld; and 'Sir (never Master) John Knox,' the Reformer; owing to the fact that the one had taken his academical degree, the other not. In these cases Master invariably preceded the Christian name; afterwards 'Master Knox,' in a general sense, as a mark of respect, in speaking of the Reformer, was occasionally used.

Line 4966—*Eterne miseritie*. So in the earliest editions, the later ones substitute “eternall miserie.” See note to line 3576.

Line 5057—*King of grace*. “The edit. 1597, with its usual licentiousness, [carelessness would have been a more suitable word], has omitted the last two verses.”—CHALMERS.

Line 5141—*Polydorus Virgilius*

*To that effect, he wryttis thus,*

*In Thrace, quhen ony child is borne, &c.*

I find the passage to which Lyndsay alludes occurs in Lib. vi., cap. x. of the edition, “Polydori Vergilii de Inventoribus Rerum prior editio, tribus primis contenta libris, ab ipso Autore recognita, et locupletata &c. Parisiis, ex officina Roberti Stephani M.D.XXVIII,” 4to. It is as follows:—“Quapropter Thraces hujus rei memores Natales hominum (prout in tertio hujus operis volumine diximus) flebiliter, Exequias cum hilaritate merito celebrabant,” (fol. 109-110.) The previous passage referred to may also be quoted. It occurs in Lib. iii. cap. x. (fol. 53,) “Thraces defunctos per lusum et lætitiã terræ demandare, referentes quot malis liberati in omni essent felicitate, contra ædito puero, propinqui cum comploratione prosequantur, recensentes quascunque necesse foret illi, quod vitam ingressus esset, perpeti humanas calamitates: Institutum me hercule inter tot vitæ mala sapientiæ plenum. Eorum autem Optimates simul atque combusti erant, sepeliebantur. . . . Optimates etiam Thracum (ut diximus) comburebantur. Sed de hac re Funerea plura alibi dicemus, cum de anniversariis nostrorum Exequiis disseretur.” (Lib. vi. cap. ix.)

Lines 5172.—Here and elsewhere in place of *Anti-Christ*, the editions of Jascuy and other early copies have *Ante-*

*Christ.* The scribe or printer of these copies not marking the essential difference in the prefix *Anti*, from the Greek, *Against*, *In opposition to*; and *Ante*, from the Latin, *Before*, *Previous to*.

Line 5277—*Into Fasciculus Temporum.* A well-known work entitled “*Fasciculus Temporum, omnes antiquorum Cronicas complectens*,” containing a History of the World from the Creation. The author, Werner Rolewick, was a Carthusian Monk of Cologne, where the work was first printed in 1474. In 1481 it was corrected and enlarged; and previous to the year 1492, Hain, in his “*Repertorium Bibliographicum*,” has described no less than twenty-four editions, besides later impressions, and translations into German, French, and Flemish.

Line 5278—*And Cronica Cronicorum.* “My copy of the *Chronica Cronicorum* was printed at Frankfort, 1614. As De Bure is silent, I cannot ascertain the edition which Lyndsay used.”—CHALMERS.

It evidently was quite a different book to which Lyndsay refers. It might have been the *Liber Cronicarum*, a large and imposing volume filled with woodcuts, best known as The Nuremberg Chronicle, from having been printed there in 1493. There is also an abridgment, in French, of the *Fasciculus Temporum* with the title, “*Cronica Cronicarum abbrege et mis par figures descentes et Rondeaulx*,” &c., printed at Paris 1521, and again in 1532.

Lines 5295 to 5298,

*Of quhilkis ar by gone, sickirlye,  
Fyve thousand, fyve hundreth, thre and fyftie;  
And so remanis to cum but weir,  
Four hundreth, with sevin and fourtye yeir.*

Lyndsay's words, as above, in the earlier impressions, (including that of Charteris 1592,) evidently refer his calcula-

tions as dating from the Creation. The World, according to "Maister Carioun's exposition," shall continue 6000 years, of which 2000 were from the Creation of Adam to Abraham; 2000 to Christ's Incarnation; and 2000 should therefore be to the World's end. Five thousand therefore is a correct enough reading. But CHALMERS says, "By a strange blunder, every edition before that of 1597 has put *fyve*, for *ane*: The context shows, that Lyndsay was calculating the *by-gone* years; in order to ascertain the years to come: And it thus appears, that Lyndsay was writing this *Fourt buke* in 1553, though the Printer has put 1552, in the Colophon."

Whether we read *ane* or *fyve* it cannot be said to change the matter, except as regards the point from which the calculation of "the by-gone years" was made. Lyndsay's calculation was evidently from the date of the Creation, not from the Birth of Christ, or after the lapse of the first four thousand years.

This, however, is a passage with which subsequent printers thought they might use their own discretion in altering. In Purfoote's editions 1566, 1575, and 1581, the lines read,—

Of which are passed, so may I thrive,  
A thousande fyue hundred sixty fyue:  
And so remaines, as doth appeare  
Foure hundred fyue and thirty yeare.

In the editions 1614, &c., we have:

Of which are bygone sickerie,  
A thousand five hundreth three and fiftie:  
And so remaines to come but weere,  
Foure hundreth seven and fourty yeir.

In still later editions, 1634, &c., we have this variation:

Of which are by-gone, as I weene  
A thousand, sixe hundreth, ten and thirteene;  
And so remaines to come, but were,  
Three hundreth, threescore and eighteene yere.

Line 5417.—*I saw Pape Julius manfully  
Pass to the feild triumphantly  
With ane richt awful ordinance,  
Contrair Louis the King of France.*

“Julius II., who took the field in person, in 1510, against Louis XII., died 21st February 1512-14: Louis died in 1515.”—CHALMERS.

From these lines some writers have inferred that Lyndsay had served a campaign in Italy in 1510, but this seems not to be at all probable. See *Memoirs of Lyndsay* in vol. I.

Pope Julius II. was elected on the 1st November 1503, and crowned the 19th of that month. He died in February 1513.

Line 5661—*DeBora*, in later editions *Debora*. In 1614 *Deboir*. We find in Scripture, *Debora*, the nurse of *Rebecca* (Gen. xxxix. 8), and *Debora*, the prophetess, along with *Barak* as deliverers of *Israel* (*Judges* iv.), but no mention is made of a daughter of *Adam*, of that name.

Line 5664.—*Sara and Cithara, with joye,  
The quhilkis to Abraham's wyffis bene.*

In the editions 1582, &c., *Cethura*: in some later copies, *Keturah*, or *Kethura*. In our present version, after the death of *Sarah* it is said “Then again *Abraham* took a wife, and her name was *Keturah*.” (*Gen.* xxv. 1.) In another passage she is called “*Keterah*, *Abraham's* concubine.” (*1 Chron.* i. 32.) It has been suggested, for reconciling these passages, that *Keturah*, like *Hagar*, might have lived with *Abraham* as his secondary wife, and had children by him during *Sarah's* life, such marriages not being prohibited by the Jewish law.

Line 5668—*Gude Lya*, or *Leah*, the eldest daughter of *Laban*, and first wife of *Jacob* (*Gen.* xxix.)

Line 5703—*Be gret gyrsome, and dowbyll maill.* In edit. 1582 so *gersome*, the same as *Grassum*, or the sum paid to a landlord by a tenant on entering upon the lease of a farm, with double maill or rent.

Line 5706—*With Merchetis of thare marrigs.* The *merchetis mulierum* in the *Regiam Majestatem* or Auld Laws of Scotland “is the fine, which, it is pretended, was paid to a superior for redeeming a young woman’s virginity at the time of her marriage.”—JAMIESON.

Line 5733.—*Nynus, the Kyng of Assiriah.*

In the note to line 3377, referring to the duration of the Assyrian monarchy for *fuisse Regie Assyrianus*, read *Reges*. The repentance of the Ninevites in the time of Jonah was not of long duration. The prophet Nahum “who lived about 90 years later than Jonah, foretold its destruction, which took place about 60 years thereafter, when the Medes and Babylonians rebelled together, and overturned the Assyrian empire.” (See Dr Smith of Campbelton on the Prophets, edited by the Rev. Peter Hall. Lond. 1835, 12mo.

Line 5753—*Senyeours of the Sessioun.* Some of the early copies have *Cessioun*, that is, the Judges or Lords of Council and Session.

Line 5757—*Thair Constry clerkis*, that is, Clerks of the Commissary Court, *Constry* being a vulgar contraction for the sake of the metre. The author in his Satyre uses the term in its correct form.

Line 3061.—And I ran to the Consistorie, for to pleinze.

„ 3079.—We man reform thir Consistory lawis.

Line 5771—*Retraitit.* Retracted, reversed. The forensic or law terms in the previous lines require no illustration.

Line 5798.—*The blak byik of Babilone*, meaning, no



doubt, the Church of Rome, or the Spiritual Babylon. A *byik* or *byke*, a hive or nest of bees, was used in a secondary sense for an association, a collective body.

Line 5821—*Dalyda* or *Dalida*, as in the Vulgate translation, but better known as *Dalilah*, the mistress and betrayer of Samson. (The Book of Judges, xvi.)

Line 5822.—*Clytemnestra*, in the earlier editions *Clit-mistra*: wife of Agamemnon, commander of the Greeks in the Trojan war.

Line 5830.—*Sydest Tailis stryve*. “For longest trains strive. *Syde tails*, in the days of Chaucer and Lyndsay, were considered as sinful.” Again CHALMERS says—

Line 5915.—*Tailis*. “There seems to be no end to Byndsay’s indignation against tails. His own dress, as a Herald, was more gaudy and ridiculous, than any tail, either male or female, in all Scotland.”

Line 5840—*Of rank wytcheis*. I don’t know where Lyndsay may have found the name of the Witch of Endor; or why he should have fixed upon Atholl, Argyle, and part of Galloway, along with Savoy, as peculiarly the abodes of witches.

Line 5848—*The Ryndes of Galloway*. “Two remarkable promontories on the western extremity of that county.”—CHALMERS. He explains the word *Ryn*, *rinn*, a point, a promontory; plur. *rynnis*. See also Jamieson’s Dict. *Rins*, *Rhyns*.

The Rynnes of Galloway form a kind of peninsula, comprehending the maritime parishes, of about twenty-nine miles from north to south, in Wigtonshire, or the western part of the ancient district of Galloway. It is bounded on the west by the Irish Channel. The Mull of Galloway is the southern, and Kirkcolm, or Corswall, the northern

extremity; Luce Bay being in the south-east, and Loch Ryan on the north-east of this peninsula, leaving an intervening space of about six miles, which joins it with the county.

Line 5894.—*The Skapellarye*. Scapulary, part of the habit of a friar, consisting of two narrow strips of cloth, worn over the rest of the dress, reaching almost to the feet.

Line 5901 and 5902.—*Phlegeton*. “Flagiton, in the edit. 1552 and 1558; Phlegeton in the subsequent edit. The last is the proper spelling, as it is derived from the Greek φλεγω.—According to the poets, this is a river of Hell, which rolls torrents of fire, and surrounds the prison of the damned. *The brais of Acheron*. The banks of Acheron, one of the fabulous rivers of Hell.”—CHALMERS.

Line 6038—*And everilk Planeit in his speir*

*Sall rest, without more moveyng, &c.*

„ 6241— . . . *all dede thyngis corporall.*

„ 6244—*Sone, Mone, and Sterris, Erth, Watter, Air, and Fyre*

*In ane maner, thay have a hote desyre,*

*Wissing that day, that thay may be at rest :*

*As Erasmus exponis manifest.*

In this remarkable passage, Lyndsay seems to quote an exposition of Erasmus. I have not happened upon the precise passage here quoted. In one of his notes, Erasmus uses this simile: “All natural things mourneth with us, and, like a woman drawing near the birth of her child, wisheth an end of labour and sorrow.” In the Hebrew Prophets are many bold figures of speech calling the whole creation to attend when Jehovah speaks. For instance, “Hear, O Heavens! and give ear, O Earth! for the Lord hath spoken” (Isaiah i. 2.) “Be astonished, O ye Heavens, at this, and be horribly afraid” (Jer. ii. 12.) See also Micah vi., calling on man to urge his plea before the moun-

tains, &c. Marginal references afterwards occur in Lyndsay to the words of Paul, "We know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 22); and of Peter in the third chapter of his second epistle. By the above bold figure of speech, the author, whoever he was, concludes, that the earth having been purified by fire, at the general judgment, the heavenly bodies, or the whole stellar universe, will participate in the great change; insomuch that the sun, moon, stars, and planets, like animated beings, worn out by fatigue and labour, will rejoice in the prospect of being released from their present continuous motion, to remain fixed and immoveable, in the enjoyment of perpetual rest.

Line 6140.—*Augustyne sayis*. The reference may probably be to a passage in the Soliloquies or Meditations, a portion of his works which the Benedictine Editors place at the end, among doubtful or spurious compositions attributed to St. Augustine.

Line 6325—*And sped me home, &c.* In the next line the latter editions have *Oritoir, Oritore*.

The English editions vary in several words, and the concluding stanza, as a specimen of the liberty used in altering the text, may be quoted literally from that of 1566—

And hyed me home with hart right sorye :  
 And entred my quiet Oratorye :  
 I toke paper and their began to write  
 This misery, that ye haue hearde before.  
 All gentell Readers hartely I implore,  
 For to excuse this that I did indite ;  
 Though Ipocrites will haue at me dispite.  
 Which would not their craftines were scande.  
 Let God be Judge, and so I make an ende.

FINIS.

APPENDIX.



## APPENDIX.

## No. I.

THE PREFACE TO EARLY EDITIONS OF  
SIR DAVID LYNDSEY'S POEMS.

## I.

THOMAS PURFOOTE. *London*, 1566.

In the editions of Lyndsay's Poems, before Purfoote's, printed for William Pickering, in 1566, there is no prefatory matter. License had been granted to a London printer in 1563-4 to publish an edition of the Dialogue, as we learn from the following entry in the Register of the Stationers' Company London—

1563-4—"Received of Rychard Seerlle, for his lycense for pryntinge of a boke intituled a Dialoge betwexthe the Experyence and a Courteour of the myserable eastate of the Worlde. . . . . iiijd."

There is, however, no evidence to show that this edition by Searle was actually printed. Two years later a similar license was granted to Pyckering, but we may likewise conclude that his intended plan of publishing the work in a double form of Scots and English, had been abandoned, although Mr Payne Collier in his Extracts from these Registers seems to suppose otherwise. "Had this impression (he says) been preserved, it would have afforded a curious comparison between the dialects of the two countries."

But the license in question, it will be observed from the following extract, was *for printing*, not *for having printed* the work.

1565-6—"Received of Wylliam Peking, for his lycense for prynting of a boke intituled Dyalogue betwene Expe-ryence and a Courtiour, compyled by mr Davy Lynsaye, both in Englessh and Skottessh." . . . . [no sum.]

An exact copy of the title of Purfoote's first edition is given on the opposite page. On the reverse, along with the Colophon on fol. 154, is a facsimile of a woodcut, which I imagined had been specially designed for the volume. But while this sheet was at press, having an opportunity of examining some of the typographical rarities in the University Library, Cambridge, I found my mistake. The same cut occurs on the title of a unique tract of four leaves, "THE DEMANDES JOYOUS. Emprynted at London in Flete Strete by me Wynkyn de Worde. In the yere of our lorde. M.CCCC. and XI." 4to.

The edition of 1566 must have proved a successful speculation, as Purfoote reprinted the volume in 1575, and again in 1581. The editions, in which Purfoote's name alone appears as the proprietor, are chiefly worthy of notice, in proof that Lyndsay's writings were not unknown in England. In these editions the Preface is the same, but no information is given from what source the text was taken.

A note of the minor Poems which were added to the Dialogue, although printed with the running title of the Fourth Part, will come in afterwards. See page 274.

**C**A Dialogue be=  
tweene Experience and a Courtier,  
of the miserable estate of the worlde, first  
compiled in the Schottishe tongue,  
be syr David Lyndsey Knight,  
(a man of great learning  
and science) nowe  
newly correc=  
ted, and  
made perfit Englishe, pleasaunt  
and profitable for al estates  
but chiesly for Gent=  
lemen, and such  
as are in au=  
thoritie.

**C** Hereunto are anexid certaine other  
pithy pieces of woorkes, inuen=  
ted by the said Knight,  
as shal largely ap=  
peare in the ta=  
ble after fo=  
lowing.

(.∴)

Anno; 1566.





DIALOGUE BETWEEN EXPERIENCE AND THE COURTIER.



(COLOPHON on fol. 104.)

Imprinted at Lon-

don by Thomas Purfoote, and  
William Pickering.

An. 1566.

## An Epistle to the Reader.

PLATO the Prince of Philosophers perfectly perceiving, by prooffe of experience, that we are not borne to benefite our selves alone, but likewyse our frendes, together with the common wealth and countrey wherein we have received life and living: did not onely commende this sacred saying unto letters, for profit of posteritie, but also laboured to accomlishe it with toying travaile and great anxietie. For howe much he hath deserved, as well of straungers studious in vertue, as of his own native nation: his worthy woorkees, and devine volumes, most abundantly declare and testifie. Whose counsell, and example, divers men diversly have followed, studying rather the wealth of many than the ease and pleasure of one.

But in my judgement, they are first to be registred in the booke of fame: who by their watche and labour, leave in letters, ornately and pleasantly penned, the state and condition of former time, wherein (as it were a glasse) what end, doings good or evill have had, we may clearely see and beholde. Therefore the Author of this booke meriteth no small praise: who being a Gentleman, borne of a woorshipfull house, had his childhood furnished with good letters, as he that was play-felowe with the Prince: and after that spent al his youth, and most of his age, in the Court, where, for his wisdom, gravitie, and learning, he was alwayes occupied in the most waightie affaires of the kingedome. And nowe, after he came unto crooked olde age, applied himselfe to write suche thinges as the Court had taught him by experience, for the behoofe and instruction of others.

But what inditeth he: the seemely sightes? the pleasure or delightes? the blisse and bravery of the Court? nothing

lesse, but the misery, the change, and instabilitie of the world. Why (I pray you) is that to be learned in the Court? In no place soner, for the higher a tree groweth, the more is it subject to the blast and tempest: so that if the roote be loosened and shaken, most great and feareful is the fal therof, as in this worke by many reasons and examples, is made most plaine and manifest. Therefore, I will no longer deteine thee (gentle Reader) from reading so fruitful a booke, but now keepe silence, that thou maist heare himselfe speake thereof.

FAREWELL.

### To the bier<sup>1</sup> of this booke.

Reade and regarde, then gratefull gaine  
 Thou shalt receive hereby,  
 Both to requite thy cost and paine,  
 Though deare thou doe it bie.<sup>2</sup>  
 Thy Pecoock pride it pulleth downe,  
 Thy hart to honour bent:  
 It telles thee how fortune can frowne,  
 And take that she had lent.  
 It telles thee how the lowest tree,  
 The wynde doth seldome blowe:  
 But those that are growen upon hie,  
 Doth often overthrowe.  
 Therefore to heaven lift up thy hart,  
 This world is short and wayne;  
 Then from it willingly depart,  
 With God in yoies<sup>3</sup> to reigne.

FINIS.

<sup>1</sup> In edit. 1575, "Byer;" in edit. 1584, "Buyer."

<sup>2</sup> In later edit. "buy."      <sup>3</sup> "Yoies" for "joyes."

## II.

HENRY CHARTERIS. *Edinburgh* 1568.

An accurate copy of the title-page of the first edition of *Lyndsay* by Charteris is given on the next leaf, followed by his Preface to the Reader, and his poetical Adhortation of all Estates, &c. These are reprinted in his subsequent impressions, 1571 to 1597. In his long Preface, Charteris has given some interesting information respecting the Author, and the representation which he himself had witnessed of *Lyndsay's* Play in the Greenside, *Edinburgh*, in the presence of the Queen Dowager.

HENRY CHARTERIS, an enterprising bookseller in *Edinburgh*, afterwards carried on also business as a printer. He evidently had a strong predilection for the poetical literature of Scotland, as exemplified in the various works of this class, now of the greatest rarity, which were printed at his expense. In his Preface to the edition of *Sir William Wallace* 1570,<sup>1</sup> he refers to his own descent from the family of Charteris, of *Kinfauns*, near *Perth*. His metrical Adhortation, in his editions of *Lyndsay*, furnishes a proof of his own skill as a writer of verse. We could, however, have wished that he had collected and recorded any personal recollections of *Lyndsay* instead of saying they were known in 1568 to many of his readers. He might surely have imagined that his readers would not be confined to his own generation, more especially when issuing editions of the Poems so late as 1592 and 1597, in which the following Preface and Adhortation were retained.

Charteris was successful in business, and became one of the Magistrates of *Edinburgh*, holding the office of First

<sup>1</sup> Reprinted in the *Bannatyne Miscellany*, vol. iii. p. 161, from the edit. 1594. The only copy known of the 1570 impression, in the British Museum, is imperfect, wanting the preliminary leaves.

Baillie in 1589. He died 29th August 1599. His eldest son, Mr Henry Charteris, was educated for the ministry, and became one of the Regents, and succeeded Rollock as Principal of the University of Edinburgh. Having no turn for his father's business, it was carried on by his brother Robert, to whom, in consequence, the types and printing materials were specially bequeathed.

In the Bannatyne Miscellany, vol. ii., 1836, there is a series of Wills and Inventories of Stock in Trade of Scottish Booksellers and Printers from 1577 to 1687, extracted from the Records of Confirmed Testaments in the Commissariat of Edinburgh. Among these is that of Henry Charteris, or, as he is called, "Charterhouse."

In the Inventory we find that in his Buith there were seven hundred and eighty-eight David Lyndesayis valued at viij<sup>s</sup>. the pece—summa iij<sup>o</sup> xv li.

Item, xl Squyres of Meldrum at ij<sup>s</sup> the pece—summa iiij li.  
These were no doubt copies of the editions 1597 and 1594.

Margaret Wallace, sometime spouse to Robert Charteris, burgess of Edinburgh, died 1st of February 1603.

In the Inventory of "the said umquhile Margaret Wallace and her said spouse," among other books in his Buith there were—Item, sex hundreth David Lyndesayis Buikis at vij<sup>s</sup> the pece—summa ij<sup>o</sup> x li. Item, fyve hundreth David Lyndesayis Playis at iiij<sup>s</sup> the pece—summa j<sup>o</sup> li.

The Will of Robert Charteris himself is not recorded. He was appointed King's Printer in 1603, and being sometimes designed *Mr Robert*, this shews that he had received a liberal education. His name occurs on various books, printed at Edinburgh in the years 1600 to 1610, when, probably on account of his health, he seems to have relinquished his employment as a printer.



**¶ The warkis of the famous and vorthie Knicht**

Schir Daud Lyndesay of the Mont, Alias, Lyoun King of Armes. Newly correctit, and vindicate from the former errouris quhairwith thay war befoir corruptit: and augmentit with sindrie warkis quhilk war not befoir Imprentit.

( \* \* )

**¶ The contentis of the buke, and quhat warkis ar augmentit, the nixt syde sall schaw.**

¶ Viuet etiam post funera virtus.

IOB. VII.

¶ Militia est vita hominis super terram.

**¶ Newlie Imprentit be IOHNE SCOT, at the expensis of Henrie Charteris: and ar to be sauld in his Buith, on the north syde of the gait, abone the Throne.**

CVM PRIVILEGIO REGALI.  
ANNO. DO. M. D. LXVIII.

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THE CONTENTIS OF THIS  
BVKE FOLLOWING.

- Ane Dialog betuix Father Experience and ane Courteour, of the Miserabill estait of the world: deuydit in four bukis, or in four Monarcheis.**
- The Testament and Complaynt of our Souerane Lordis Papingo, King James the fyft.**
- The dreame, direct to our said Souerane Lord, quhairin ar contenit,**
- The diuisioun of the eirth.**
- The description of Paradise.**
- 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 Imprintingis of Rowen and Londoun.**
- 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 befor Imprentit.**
- The Complaynt and Confessioun, of Bagsche, ye Kingis auld hound, direct to Bawtie, and his Companzeonis.**
- Ane supplicatioun to the Kingis grace, in contemptioun of syde tairis and missellit facis.**
- Kitteis Confessioun.**
- The Justing betuix James Watson, and Johne Barbour, familiar seruitouris to King James the fyft.**

UNTO THE GODLIE AND CHRISTIANE REIDAR,  
HENRIE CHARTERIS, WISCHIS GRACE AND  
PEICE FROM JESUS CHRIST OUR SALVIOUR,  
WITH THE PERPETUAL ASSISTENCE  
OF HIS HALIE SPIRITE.

It is the commoun and accustomit maner (gentill Reidar) of all them quhilk dois prohemiate upon ony uther manis wark, cheiflie to travel about two pointis. The ane is, to declair the properteis of the Authour, nocht onlie externall, as his originall, birth, vocatioun, estait, strenth, giftis of the bodie, substance, and maner of leving: bot alsua internall: as the qualiteis, habites, and dispositiones of the mynde, his ingyne, knowlege, wisdom, giftis of the Spirit, and all uther vertewis quhilk culd justlie be knawin to have bene in him. Bot seing it is nocht monie yeiris past, sen it hes pleisit the Eternal God, to call our Authour, out of the miserabill and trubilsum calamiteis of this transitorie lyfe, untill his celestiall joy, and hevinlie habitatioun, swa that the memorie of him is bot as yit recent, and not out of the hartis of mony yit levand, to quhome his hail maner of lyfe was better knawin than unto me, I think it not greitlie neidfull to tary thee thairon, bot will remit thee to lerne it at thir mouthis. The uther is, to declair his maner of wryting, the utilitie of his warkis, and quhat frute, profite, and commoditie may ensew and follow to the diligent reidar and revolver of the samin. Nother in this is it greitly neidfull to me to travell, seing the samin may be maist esilie and perfytelie knawin be his awin pen. For besydis the pleasand and delectabill versis, besydis the craftie and ingenious poetical inventiounis,



besydis the frutefull and commodious Historyis, baith humane and divine: baith recent and ancient: besydis the hailsum and notabill counsellis and admonitionis to Princis, to Prelatis, and to all estatis, quhat vice or inquitie rang in his dayis, quhilk he did not rebuke? not onlie of the spiritual bot alswa of the temporal estait? quhat verteous or commendabill fact, hes he not praisit, and desyrit to be had in the dew honour, and honorabill estimatioun. Bot gif we sall consider and wey the tyme, quhen he did wryte the maist part of thir warkis, being ane tyme of sa greit and blind ignorance, of manifest and horribill abhominatiounis and abuses: it is to be mervellit how he durst sa planelie invey aganis the wycis of all men: bot cheiffie of the Spirituall Estait, being sa bludie, and cruell boucheouris. He never ceissit baith in his grave and merie materis, in ernist and in bourdis: in wryting, and in wordis to challenge and carp them. It cummis to my memorie ane prettie trik, quhilk sumtyme I have hard reportit of him. The Kingis grace, James the Fyft, beand on ane certane tyme accompanyit with ane greit nowmer of his Nobillis, and ane greit menye of Bischoppis, Abbottis and Prelatis standing about, he quickly and prettilie inventit ane prettie trik to teine thame. He cummis to the King, and efter greit dewgard and salutationis, he makis him, as thocht he war to requyre sum wechtie thing of the Kingis grace. The King persavand, demandis quhat he wald have? He answeris: Schir, I have servit your Grace lang, and lukis to be rewardit as utheris ar. And now your maister tailyeour at the pleasure of God is departit, quhairfoir I wald desyre of your Grace, to bestow this lytil benefice upon me, as ane part of reward for my lang service, to mak me your maister tailyeour. The King belevand in deid his tailyeour to be departit, sayis to him, Quhairto wald thow be my tailyeour? thow can nouthier schaip nor sew! He answeris, Schir, that makis na mater; for ye have gevin Bischoprikis and

benefices to mony standing heir about yow : and yit can thay nouthar teiche, nor preiche. And quhy may I not than asweill be your tailyeour, thocht I can nouthar schaip nor sew : seing teiching and preiching is na les requisite to thair vocatioun, than schaiping and sewing is to ane tailyeouris. The King incontinent persavit his consait, and leuch merilie thairat : bot the Bischoppis at sic bourding leuch never ane quhit. Na les ernst and vehement was he aganis thame, in his fairsis and publict playis, quhairin he was verray craftie and excellent. Sic ane spring he gaif thame 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. vj. houris at evin, quhair amangis mony baith grave materis, and merie trikkis he brocht in ane Bischop, ane Persone, ane Freir, and ane Nun, deckit up in thair papisticall ornamentis, and maner of rayment. And thairefter brocht in King Correctioun, quha reformand sindrie deformiteis in his Realme, passit to the tryall of his Clergie. And findand thame to be altogidder idiotis, unworthie of ony function ecclesiasticall, decernit thame to be degradit of thair dignities, and spulzeit of thair officis : quhilk beand executit, and thay denudit of thair upmaist garmentis, thay war fund bot verray fulis, hypocrites, flatteraris, and nouchtie persones. Quhairby he signifyt to the pepill, that howsaever thay war estemit of the world, thay had na thing quhairin thay nicht justlie glorie to be pastouris of Christis Kirk, and feidaris of his flock, bot onlie thair outward ornamentis, and triumphant tyillis. Bot beand inwardlie considerit, thay wald be fund bot verray hyrelingis, enemeis to Christ, and devoraris of his flock. This Play did enter with sic greif in thair hartis, that thay studyt be all menis to be avengit thair of. Thay convenit thair Provinciall Counsellis, thay consultit how thay suld best sustene thair kingdom inclynand to ruyne,

quhilk laitlie had gotton sa publict ane wound: thay zeid about to have his hail warkis condempnit, for hereticall, and cessit not in Kirk and markit, publictlie and privelie, to rage and rayll aganis him, as ane Heretike. But to returne to our purpose. Nochtwithstanding the birnand fire borne aganis him in thair breistis, the hatrent consavit in thair hartis, thair puissance and power evin in that tyme, quhen they had the ball at thair fute, quhen nouthir Prince, nor uther was abil to withstand thame, yit culd thay never get power over this sempil man, nor haif thair hartis satiat of him. Thay had thair Canoun Lawis: thay had the Municipal Lawis of the Realme, and actis of Parliament haldin be that samin King, quhame he servit, with quhome from his youth up he conversit, that no man suld ressoun or call in dout the autoritie 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 thair Kirk, incontinent thay war cytit, thay war apprehendit, and incarcerat in strang presoun: and finallie thay war compellit outhir to abjure (quhairthrow thay remanit infamit all thair dayis, nouthir nicht enjoy honouris, nor digniteis for thair tyme) or ellis thay behovit maist cruellie suffer the fyre.

How cummis it than, that this our Author being sa plane aganis thame, and as it war professit enemye to thame, culd eschaip thair snairis, quhen utheris in doing les hes cruellie perischit? Sum will think because his wryting was commounlie mixit with mowis, and collourit with craftie consaitis (as Chaucer and utheris had done befor) the mater 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 continualie in Court, and servit the King, he was eslie

oversene. Bot in my judgement, that is the greiter cause of offence: namelie to haif thair vaniteis and wickitnes publischt in Court, and sicht of Princis. Nouthur culd this be saiftie to utheris. M. Patrik Hammiltoun, Abbot of Feirn, being of the blude Royall, being ane man of greit literature, and of sic lyfe, that the verray enemeis thame selfis war enforcit to commend and allow him. Yit did he nocht eschaip thair malice, bot sufferit cruell deith be fyre. Robert Forester, alsua gentilman, on the samin maner was tormentit. And howbeit thir did cruellie perische, yit in all agis, and in all nationes, it hes plesit God, of his greit mercy, to rais and steir up his Prophetis and servandis, quhame he hes michtilie preservit, to repreif the generacionis present of thair unrichteousnes: to utter and oppin to the pepill the corruptioun than regnand: and as it war aganis the Devill, and the warld to testifie his treuth: to walkin thame out of thair Ignorance. He steirit up the auld and ancient Doctouris, to impugne and stranglie confute all heresyis springand and rysand. Bot thame at this present I will omit for brevitie, and will speik rather sumquhat sen corruptioun and superstitioun enterit amangis thame quhilk war rewlaris and Pastouris of the Kirk of God: sen thai begouth to leif preiching of pure Christ, and to set up thame selfis: to conqueis Realms, provincis, and cuntreis: to subdew Princis and Potentatis, and finallie to exalt thame selfis abone all that is callit God. In quhilk dayis war mony leirnit men and godlie Bischoppis in this countrie, as Servanus, Columba, Aidanus, Finnanus, Colmannus, Levinus, Gallus, and mony ma, quha baith in this Realme, and in Ingland, did lang debell and hald out the Romische superstitionis, and ceremoneis, as is at lenth contentit in the auld Historyis of Beda, and utheris. He rasit up alsua in the dayis of Carolus Magnus, twa of our cuntrie men, baith of greit eruditioun and leirning, the ane callit Johne, surnamit Mailrosius: the uther, Claudius Clemens.

Thir twa 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 foundatioun of the Universitie of the samin and sindrie utheris, and war the first professouris of liberall sciencis in thame. Nouthir ceissit thay with ane Adelbertus, ane Frencheman, and Bertramus, to inwey on the stait of the Kirk, than tendand and declynand fast to corruptioun, untill Claudius and Adelbertus war clappit in clois presoun, and Johne departit the cuntrie, and come in Ingland: quhair (as sum wrytis) at the perswasiou of certane Monkis, he was slaine, be certane his awin discipulis, impacient of his admonitiones and correctionis. Efter thir quhen the sindrie sectis of Freiris began to spring up, he raissit in France Guilielmus de S. Amore, Nigellus, Nicolaus, and Arnoldus de Villa Nova: in Italie, the Abbot Joachimus Calaber: in Germanie, Hildegardis the Prophetess with sindrie utheris, quhilk stranglie wrait aganis the superstitionis and Idilteth of the begging Freiris, and uther abusis of the Clergie. And howbeit thair admonitiones culd not be hard, nor thair wryting tane in gude part, bot utterlie rejectit and despysit, yit war thay not cummit to that furie and rage, as to bruyle and scald quha sa ever suld speik aganis thame, bot contentit thame selfis with presoun, or banishment of sic persones, as war contrarious to thame, degraiding thame of thair digniteis and offices: and excommunicating thame out of thair Kirkis. Bot quhen thair inquiteis was cummin to maturitie, God raisit up in Ingland, Johne Wicleif, quha seand the hail Ecclesiasticall estait, to be altogidder corrupt: the word of God to be cummit to neglect and contempt: and mennis traditionis above it to be extollit: did maist ernestlie teiche, and wryte ane huge nowmer of volumis and bukis aganis thame. Than was the beist unquyetit 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 thair snairis and girniss: and nochtwithstanding all thair furie, departit in the Lord in peice. And howbeit efter deith rancour commonlie ceissis, yit xlj. yeiris efter his deith thai take up his banis and brint thame. Persewand alswa with maist extremitie all that adheirit to him, or did allow his doctrine. Thay brint the Lord Cobham, Schir Roger Actoun Knicht, Williame Thorpe, Williame Tayler, Richard Howeden, Johne Cleydon. Thay banischit Elenor Cobhame: thay murderit in presoun Johne Astoun, Reginald Pecock, Bischop of Chichester, with ane infinite nowmer ma. Thair was na end in thair furie. Quhill thay war thus busie in Ingland, began Johne Hus, and Hierome of Praga, to preiche in Boheme, men of sic leirning, and lyfe, that thay war in admiratioun evin to the verray adversaris thame selfis, quhairof remanis yit sufficient testimoneis writtin be Poggius, and vtheris of the Antichristiane menze. Thay beand cytit to the counsall of Constance, come upon ane saifconduct of Sigismundus the Empriour, than king of Boheme, present at the counsall: and thair gaif ane resoun and declaration of thair faith and doctrine: fra the constant professioun quhairof, quhen thai 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 gudellie Law hes wrocht, the battell betuix the Turk, and Lowes King of Ungarie, and Boheme, and the occasioun thairof quhair the said Lowes perischit, to the greit hurt of all Christianitie, will declair: and mony uther histories alswa, quhilkis for schortnes I omit. Now our Prelates, laith to ly behind, willing to schaw thair gude service to the Halie Sait, apprehendit heir in Scotland, Paull Craw, teiching the doctrine, quhilk Wicleif and Hus had teichit, and maid ane Sacrifice of him in Sanctandrois.

And findand the sawour of this Sacrifice fragrant and smelland thay tuke the Vicar of Dolour, Freir Kelour, Symsons, Bawerage, Kennedie, Stratoun, Gourlay, and mony ma, quha because thai culd not allow thair vaine superstitiones and Idolatries, expres aganis the commandement of the Lord thair God war cuttit of be the fyre. Thay had now lernit to dispute with fyre and faggot, for our auld Bischoppis and Pastouris war decayit, quhilkis war wont to be lampis, and as it war leidsternis, to all nationis adjacent: from quhome passit furth mony lernit men to all cuntreis, to Inland, France, Germanie, Saxone, Pruse, and uther partis, as thair Chronikillis testifyis, plantand and teichand the Christiane faith, and all godlie sciencis. Bot now dull Asynis had ascendit to thair rowmis, beand maryit with dame Propertie and riches, and fair lady Sensualitie: and swa efter the rait of uther Realmis, war becummit Idil bellyis, ignorant blokkis, and dum doggis. Nouthar war thay idill in Italie: thair cruellie sufferit Thomas Rhedonensis the Carmelite. And in Florence, the godlie blak Freir, Hieronymus Savoronola.

Thus continewand thair rage in all Realmis, evin to the uttermaist of thair power, it pleisit the mercyfull God, of his greit mercy, and favourabill lufe towartis man, quhairby he wald not haif man utterlie to perische, to gif (as it war) lycht to the warld: and that be reveilling of his word and Evangel, be the mouthis of his servandis Luther, Bucer, Zuinglius, Oecolampadius, Calvine, and mony utheris: be quhome he hes discoverit thair cankerit corruptioun, and auld festur in sic sort, that na man (except he wilbe willfullie blind) may not persais the vennome and fylth thair of. And yit hes the maist part of thir (how saever the poweris of the warld has bene contrarious to thame) departit in the Lord in quietnes. Now sum wil say, thir war preicheouris and ministeris of the word, and had bene sumtyme anoyntit schavelingis, markit with the beistis mark, and had maid

defectioun from thame, quhairfoir thay persewit thame the mair scharplie and cruellie. Bot the Lord Cobhame, Robert Forester, Straitoun, wer nouthar schavelingis nor preicheouris. Richard Mekinnis, ane boy of xvij. yeiris of age, brint in Londoun, was na preicheour. The lyke jugement sufferit Maistres An Askew, with mony wemen, quhilk yit war na preicheouris.

Yit farther, sum will object the equitie of the tyme, quhairin our Authour levit: that the power of the adversaries was restraynit, that thay culd not rage and rin at ryot at thair libertie, and plesour, as thay war wont. And yit ane lyttill before his deith thay brint M. George Wischart, and Adam Wallace mariner. And schortlie efter our Authouris deith, thay take the auld man Walter Mill, and cruellie brint him: althocht fra that fyre rais sic ane stew, quhilk struke sic sturt to thair stomokis, that they rewit it ever efter. Than hes it not bene seriousnes intermixit with jocunditie: it hes nocht bene continuall abyding nor serving in court, it hes nocht bene blude royall, nor favour of Princes: nouthar teiching nor preiching: nor equitie of tyme, culd be protectioun to ony aganis sa cruell and feirs adversaries, of equall will, rage, and furie indifferentlie agains all. It is rather the provydence, the jugement, the power, and the immensibill favour, and mercy of God towardis his sanctis and elect: quhilk upon the ane part, of his lufe towardis his chosin, to satisfie thair thrist and desyre, quhilk thay had to be dissolvit, and to be with Christ, that thair suld not be langer enforcit to behald the wickit vaniteis of this warld: Partlie of his just jugement, because the warld was not worthie of thame, for it hes lufit mirknes rather than licht, and delytit mair in leis than in the treuth. And partlie to manifest to all pepill the cruell, bludie, and insatiabil hartis of the memberis of Antichrist, the pilleris of the malignant Kirk, he did (as it wer) gif ovir into thair handis, the lyfis, the possessionis,



gudis, and quhatsumever externall thing thai had, to be maid mokking stokkis, and to be disponit at thair libertie and plesour. On the uther pairt, to declair his mighty providence and power, quhairby he will not suffer ane hair of the heidis of his chosin to perische, but his permissioun: and to encorage his elect, seeing that nouthir gude nor evill can fall unto thame, by the will of thair Father: he hes maist nichtilie manteynit thame, amangis the middis of this malignant generatioun. This jugement man we lykewise haif of our David Lyndesay: to quhome we will returne, omittand the speciall abusis of the Clergie, for eschewing of prolixitie, and tediousnes, to be socht out of his awin warkis be the diligent reidar. Now as he hes bene scharp and vigilant in marking the enormiteis of the Spiritualitie, swa hes he not bene negligent nor sleuthfull in rebuking the defaltis of the Temporalitie, and all Estatis thair of. He hes not spairit King, Court, Counsalouris, Nobilitie, nor uthers of inferiour estait. And howbeit thai war not altogidder cummit to sic corruptioun and furie, that thai nicht not beir mair equallie with generall admonitionis and reprochis, than the spiritualitie. Yit als lytill amende-ment followit in the ane stait, as in the uther. Quhat labouris tuke he that the landis of this cuntrie might be set out in fewis, efter the fassioun of sindrie uther Realmes, for the incres of policie and riches? Bot quhat hes he profitit? Quhen ane pure man with his hail raice and ofspring hes labourit out thair lyfis, on ane lytil piece of ground, and brocht it to sum point and perfectioun: than must the Lairdis brother, kinnisman, or surname haif it: and the pure man, with his wyfe, and babeis, for all thair travellis, schot out to beg thair meit. He that tuke lytill labouris on it, man enjoy the frutes, and commoditeis of it: he man eit up the sweet and labouris of the pure mannis browis. Thus the pure dar mak na policie, nor bigging, in cace thai big thame selfis out. Bot althocht men wink at this, and ovirluke it, yit he

sitts abone that seis it, and sal luge it. He that heiris the sichis and complaintis of the pure oppressit, sall not for ever suffer it unpunischit. Quhat hes he alswa writtin aganis this Herald hors, devysit for mony pure mannis hurt? Bot quaha hes dimittit it? Finallie, quhat oppressioun or vice hes he not repreuit? Bot thair sall suffice for exempill. And gif he had leifit in thir lait dayis, quhat had he said of the unnatural murtheris : the cruel slauchteris : the manifest reiffis : the continuall heirschippis : the plane oppressionis : the lytill regard of all persones to the commoun weilth : the mantening of derth, to the universall hurt of the pure in transporting of victuallis furth of the Realme, contrarie to the statutis thairof, for the particular weill of few, and hurt of mony : the Importing of greit quantiteis of fals cunze, sklenderlie serchit, and lychtliar punischit : The multitude of Kirkis destitute of Ministeris throw the hail cuntrie : The slaw administratioun of Justice, and fer les executioun : with all kynde of impieteis (as it wer) publictlic and frelie regnand. Yit nochttheles we luke for redres and reformatioun of all sic horribil deformiteis, at the handis of sic rewlaris, as God hes, and sall strenthin with his Spirit, lychtin with the pure word of his Evangel, endew with his feir (quhilk is the beginning of all wisdome) with sic knowlege sic jugement, and zeill, that thai sall to thair uttermaist endeavour, avance and set fordwart all justice, and equitie, and suppres all vice and iniquitie : to the glorie of God : to the advancement of his word : to the edificatioun of his Kirk, and to the confort and quietnes of this trubillit and afflictit commoun weilth. Quhilk God of his greit mercie, grant that we may schortlie se. *Amen.*

I have alreddie passit the boundis of ane Preface : yit ane thing restis to admonische the (gentill Reidar) of thir warkis following. The mair part of thame hes bene sindrie tymes in sindrie places imprentit : as heir in Scotland,

quhilk yit 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 thame. For besydis the wrang ortographie, and fals spelling, the transpositiones of wordis, and lynis: thair is alswa sic defectiones, that sumtymes wil want twa or thrie 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: youth is abusit and corruptit: the Authour, and his warkis schamefullie blottit, and barbulzeit: the cuntrie infamit: and sic personis as laubouris for just correctioun utterlie discouragit seand thair lauboures and travellis sa haistilie thairefter to be corruptit, at the private appetite and gredines of certane godles ignorantis: quhilk in respect of thir greit hurtis, deservis na small punischement. Thay ar lykewise laitlie Imprentit in Londoun, with lyttill better succes than the uther. For thai haif gane about to bring thame to the southerne language, alterand the vers and collouris thairof, in sic placis as thai culd admit na alteratioun: quhairfor the native grace and first mynd of the wryter is oftentymes pervertit. And for the Ortographie, transpositiones, and defectiones, thay ar almaist commoun with the uther.

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 travellis, to vindicate thame from thir blottis and corruptiones: and to reduce and bring thame to the native integritie and first mening of the wryter. Quhilk salbe esilie persavit in the reiding: bot maist esilie, gif ony wil confer this editioun with thame that hes preceidit: quhairin quhat difference is betuix rycht and wrang wryting, betuix correct and uncorrect imprenting, salbe cleirlye sene.

Mair we haif eikit sindrie Warkis of the samin Authour, quhilkis hes not bene befor Imprentit: to the intent, that

na thing of sa Nobill ane wryter suld perische, throw negligence or sleuthfulnes of this present age, bot suld be reservit to the frute of all posteriteis following. And forther intendis (be the help of God) to use the lyke diligence in all Warkis of this wryter quhilkis sall heirefter, be ony menis, cum to our handis.

I will deteyne thee na langer (gude Reidar) from the Warkis thame selfis: bot will commit thee to the protectioun of the Almychtie our God: ernistlie desyrand thee to call upon him: that he will rais and steir up mony David Lyndesayis: that will continuallie admonische baith Prince and Pepill of thair dewtie and vocatioun quhairunto the Lord thair God hes callit thame: that will rebuke and repreif all sic defaltis as salbe fund in thame: that will commit to letteris, and wryte the honour, the gloir, the fame, and succes of vertew, and inbraceris thairof: The dishonour, the schame, the defame, and mischeif of vyce and impietie, and enhanceris thairof. To be notifyt, and maid knawin to all agis to cum: that it may be ane prik and spur to the verteous and godlie to ga fordwart in all richteousnes and equitie: that it may be ane stay and brydill to reteyne and hald bak the wickit and ungodlie from all wickitnes and iniquitie. To the intent: that God may be glorifyt: his Kirk edifyt: and this commoun weilth confortit and quietit.

ANE ADHORTATIOUN OF ALL ESTATIS,  
TO THE REIDING OF THIR PRESENT WARKIS.

[BY HENRY CHARTERIS, 1568.]

SEN that it is maist worthie for to be  
Lamentit, of euerilk warldlie wicht:  
To se the warkis of pleasand Poetrie,  
To ly sa hid, and sylit from the sicht  
Of those in hart, quha dois rejois aricht  
In Vulgar tounge for to behald and heir  
Vertew and vyce disclosit, and brocht to licht,  
In thair riche collouris planelie to appeir.

Thairfoir (gude Reidar) haif I travell tane,  
Intil ane volume now brieflie for to bring  
Of David Lyndesay, the hail warkis ilk ane,  
Knicht of the Mount, Lyoun of Armis 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 comyle.

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 they ran.  
Yit never Poeit of Scottische clan,  
Sa cleirly schaw that Monstour with his markis.  
The Romane God, in quhome all gyle began,  
As dois gude David Lyndesay in his Warkis.

Quhairin na stait be spairit, bot stoutlie schew thame,  
 How thay baith God and man had sore offendit :  
 With fleschehukis of flatterie he never clew thame,  
 Of quhat degre sa ever thay descendit,  
 Thair auld misdeid he prayit them ay to mend it  
 Empriour, nor King, Duke, Erle, Prince, nor Paip,  
 Gif thay to quell Christis flock yit still pretendit :  
 Goddis just jugementis na way suld they eschaip.

With prettie problemis, and sentences maist sage,  
 With plesand proverbis in his warkis all quhair,  
 With statlie storyis aggreing to our age,  
 With similitudis semelie he dois declair,  
 With weill waillit wordis, wyse and familiar.  
 Of queynt convoy, this joyous gem jocund,  
 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, ye Lordis of the meynere menze,  
 The end of hicht, your pryde lerne to abandoun.  
 Cum schameles schavelingis of Sathanis senze,  
 Rynnand in vyce, ay still with open renze,  
 Of proud Prelatis reid heir the suddane fall :  
 Quha for to stoup yit never denze,  
 Under the yock of him that creat all.

Cum teynefull tyrannis, trimmilling with your trayne :  
 Cum nouchtie Newtrallis, with your bailfull band :  
 Ye haif ane cloik now reddy for the rayne,  
 For fair wether, ane other ay at hand :  
 Idolateris draw near to burgh and land,  
 Reid her your 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 hard tell,  
 Ye had ane saw richt sicker for all sairis.  
 Lawieris, and Scrybis, quha hes your saulis to sell :  
 Craftismen, and Merchandis, gif ye do mell,  
 With fraud or falset, than I yow desire,  
 Reid in this buke, the speiche gif ye can spell,  
 Quhat just reward ye sall haif for your hyre.

Amang the rest, now Courteouris cum hidder,  
 Thocht ye be skeich, and skip abone the skyis,  
 Yit constantlie I pray yow to consider,  
 In to this scrow, quhat Lyndesay to yow cryis.  
 Cum all degreis. in lurdanerie quha lysis,  
 And fane wald se of sin the feirfull fyne :  
 And lerne in vertew how for to upryis  
 Reid heir this buke, and ye sall find it syne.

With Scripture, and with storyis naturall,  
 Richelie replenischit from end till 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 leving.  
 Lat us thairfoir our lyfe in vertew spend,  
 Sen vyce of mankynd is the hail mischeving.

Lat LYNDESAY now as he war zit on lyif,  
 Pas furth to lycht, with all his sentence hie :  
 Unto all men thair dewtie to descryve  
 Quhairin thay may ane lyvelie Image se,  
 Of his expressit mind in Poetrie,  
 Prentit, as he it publischt with his pen.  
 That him self speik, I think it best for me.  
 Gif gloir to God, quhilk gaif sic giftis to men.

FINIS.

THE  
WORKES OF  
THE FAMOUS AND  
worthie Knight Sir DAVID  
LYNDESAY *of the Mont*  
*aliás Lion, King of Armes.*

Newly corrected and vindicate from the former errors  
wherewith they were corrupted, and augmented  
with fundrie workes neuer before imprinted.

IOB 7.

*Militia est vita hominis super terram.*  
*Vivet etiam post funera virtus.*



EDINBURGH

Printed by ANDRO HART, *Anno Dom.* 1614.



THE WORKES OF  
*THE FAMOUS AND*  
worthy Knight, Sir  
*David Lindesay of*  
the Mount, Aliàs, Lyon,  
*King of Armes :*

Newlie corrected and vindicate from the former  
errorrs wherewith they were corrupted : and  
augmented with fundrie workes, &c.

Iob 7.

*Militia est vita hominis supra terram*

*Vivet etiam post funera virtus.*



EDINBURGH printed by [the Heires of]  
Andrew Hart. 1634.

## III.

ANDREW HART. *Edinburgh 1614.*

ANDREW HART, a well-known citizen of Edinburgh, likewise carried on business first as a Bookseller, and for many years also as a Printer. He may be said to have been the first in Scotland (like the Bleans' and Elzevirs' in Holland) to publish in a smaller and more commodious form than his predecessors such popular works as Lyndsay, Bruce, and Wallace, and some of the Latin classics used in schools, for instance, Virgil, Ovid, and Terence. His Testament and Inventory are printed in the Bannatyne Miscellany, vol. ii. p. 241. His brief preface to Lyndsay in 1614, as follows, is not of any importance, but it was retained in nearly all the editions of a later date. Hart died at Edinburgh in December 1621, and his "Heires" carried on his printing business for several years.

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*The Printer to the Reader.*

It hath pleased God in all ages, to raise up faithfull and worthy men of singular giftes and graces (especially in the time of greatest defection) to beare witnesse to his trueth, and to rebuke the world of sinne. As *Noah* to preach repentance to the corrupt world, for the space of 120 yeares before he sent that universall deluge. *Lot* in *Sodome* whose righteous soule they vexed from day to day, with their unlawfull deedes: *Moses* in *Egypt* to be a deliverer of his people, and to threaten King *Pharao* for their oppression, who chused rather to suffer adversitie with the people of God, then to enjoy the pleasures of sinnes for a season. And all his Prophets from time to time to reprove and correct the enormities, not onely of his owne people of the Jewes, but also of the adiacent Gentiles for their iniquities.

And in the time of the Gospell what a multitude of notable men of all Nations, hath he stirred up, whereof there was many holy Martyrs, who exponed their bodies to cruell torments for the testimonie to his trueth. And even here in our owne Nation, amongst many other learned and faithfull men, it pleased his Majestie (even in the time of palpable darknes) to stirre up this our Author Sir *David Lyndesay*, albeit a Courteour of his calling, and exercised about matters of estate, yet a man of such sinceritie and faithfulness, that he spared not aswell in his satyricall farses and playes, as in all his other workes, to enveigh most sharply, both against the enormities of the Court, and the great corruptions of the Clergie, that it is to be wondred how euer he escaped their bloodie hands, they having such power at that time and beeing so fiercely bent to shedde the blood of Gods Saints: as they practised in those daies upon the bodies of Gods deare servants, *Master Patricke Hammilton*, *Robert Forrester*, gentleman, *George Wishard*, and *Walter Milne*, with diuers others, who gaue their liues for the testimonie of Gods trueth. And yet this our Author ended his dayes in peace for all their cruell menassings.

This lets us see the wonderfull power and prouidence of the Almighty, that albeit he suffer the Wicked to execute their crueltie upon the bodies of some of his dearest Saints (as it may best serve to the glory of his owne Name, and to their singular good) yet he can and will preserve others of his owne children, that the enemies shall not have power to touch one haire of their heades, but as it pleaseth his Majestie to permit them. Leauing any further commendation of the Author, because his owne workes shall better testifie of his faithfulness and sinceritie, then I can expresse, I will not detaine thee good Christian Reader, any longer from perusing of the same. Praying God, that thou may read them with as sincere a minde, as he hath written the same. AMEN.

## No. II.

### THE TRANSLATION OF LYND SAY'S POEMS INTO DANISH VERSE. 1591.

The title of the volume is as follows :—

“*DIALOGUS, eller En Samtale, Imellom Forfarenhed, oc en Hoffdienere, om Verdens elendige væsen, oc begribis vdi fire Bøger om Monarchier. Fordum screffuen paa Skotske, aff velbyrdige Herre, Herr DAVID LYND SAY, Ridder de monte, etc. Oc nu nylige transfererit aff Skotske maal paa Latine, ved Anders Robertson født i Aberdÿn i Skotland, oc siden aff Latine paa Danske Rÿm, ved Jacob Mattsön Kiöbenhaffn, Aar 1591. Effter Fortalen skal findis it Register, &c. Prentet i Kiöbenhaffn: 1591.*” 4to, black letter. Title, &c., 16 leaves, Text, fol. 1 to 210 (Colophon.) “Prentet i Kiöbenhaffn, aff Hans Stockelman. 1591.”

(“A Dialogue, or Conversation between Experience and a Courtier, about the miserable things of the world, and is contained in four books of the Monarchies. Formerly written in Skotske by wellborn (Master) Sir David Lyndsay, Knight of the Monte, &c. And now just translated from Scotske language in Latin by Anders Robertson, born in Aberdeen in Scotland, and since from Latin into Danish Rhyme, by Jacob Mattsön. Printed in Copenhagen, 1591.)

The volume contains the Dialog, in Four books, followed by The Dreame, The Complaynt to the King, The Papyngo, The Tragedy of the Cardinal, and the Deploration of Quene Magdalene.

ANDREW ROBERTSON, the translator of Lyndsay, was a native of Aberdeen, but we are not informed under what circumstances he found himself in Denmark. In 1589 he

printed some Latin verses, "Carmen Lugubre in Obitum D. Doct. Andreæ Laurentii Hafniensis Academiæ Professoris S.S.T. Primarii: qui exspiravit 3 Nov. 1589." A single leaf in folio printed at Hafnia, or Copenhagen, signed, "Lugubre hoc cecinit Carmen, Regiæ Majestatis munificentissimæ in Dania alumnus, Andreas Robertsoneus Scotus."

The arrival of King James the Sixth, in Norway and Denmark, and his marriage with the Princess Anna, presented too favourable an occasion to be neglected; and Robertson accordingly prepared a series of encomiastic verses, in the form of an *Epithalamium* on the marriage, a *Congratulatio* on the arrival of King James, a *Salutatio* to Christian the Fourth King of Denmark and Norway, along with an *Encomium* to the Queen Sophia, and a *Salutatio* to her daughter Anna, now Queen of Scotland, all comprised in a tract of eight leaves, Hafniæ, 1590, 4to. The dedication to James ends with the lines,—

Ergo Danorum residens peregrinis in oris,  
Sctorum Regem, Scotus et ipse, canam.

The Danish translation of Lyndsay is a literary curiosity, and seems to have been unknown in this country, until (now many years ago) I procured in Denmark a few copies from various collections. Dr Irving, in his *History of Scottish Poetry* (p. 347), has given a detailed account of the volume. But being interested to ascertain precisely the character of the translation, I lately obtained from an intelligent Danish scholar (Mr Børge Pontopiddan) a comparison of certain passages, with a literal version, from which I am enabled to give the following notice and extracts.

The volume is addressed "To the faithful, wellborn and dread Lords, and appointed councillors of the Realm: Niels Kaas of Torupgaard, the King's Majesty's Chancellor. Peder Munck de Estvadgaard, Admiral of the realm.

Jörgen Rosenkrantz of Rosenholm, Hack Ulfstand of Heckeberg: my gracious lords and special patrons. Grace and peace from the Lord God by Jesus Christ." In this it is said, "A wellborn lord, David Lyndsay, a Knight in the Kingdom of Scotland, and chamberlain of King James the Fifth, has in the olden times written some books, with delightful rhymes, in the Scottish language, which contain earnest acts, taken from old writers and histories, which are just fitting to our time and habits," &c. This dedication, in Danish, is dated Kiobenhavn (or Copenhagen), 20th July 1591, with the name "Andreas Robertsonus Scotus, Abredonensis."

The dedication is followed by "En Fortale screffuen udaff Skotsk oc nu paa Danske." (A Preface written in Scots, and now in Danish.) With one or two omissions, this is a literal translation of the Preface by HENRY CHARTERIS (already given, see p. 229), but whose name is ignored by ANDREW ROBERTSON, who wishes Grace and Peace to the Reader. Nor is there any allusion to his coadjutor, Jacob Mattsön (Mathewson, or son of Matthew), whose name occurs on the title page: see page 249.

A few lines from the Dialog, with a literal translation, may be given as a specimen. The first extract contains lines 2501 to 2508.

*Ande Bog om Monarchier.—Fol. 50. b.*

I Edinburg Skotlands Hoffuitstad,  
 Paa en Höytids dag naar huer mand er glad,  
 Da kunde alle see stor daarlighed,  
 Affguderer oc verstygghelighed,  
 It gannelt Trøbillede i Staden bœris,  
 Met Sang oc atskillig spil det œris,  
 Met Piber oc Trummer, met Harper oc Gijer,  
 Trometer, Skalmeyer, Tromper oc Lirer,

Slig statz er brugit i disse Aar,  
 Aff Prester oc Muncke som i process gaar,  
 Lige som Bel bleff baaren i fordum tid,  
 I Babylons Stad saa stor oc vijd.

In Edinburgh, Scotland's capital,  
 On a day of festival, when every man is glad,  
 Then all might see great sinfulness,  
 Idolatry, and abomination :  
 An old wooden image about town is carried,  
 Honoured with song and different kinds of play (music),  
 With fifes and drums, with harps and guitars,  
 With trumpets, clarions.  
 The like festivals have been used in these years  
 By priests and monks who go in procession,  
 Likewise as Bel was carried of old  
 About the City of Babylon, so large and wide.

The next extract corresponds with lines 4242 to 4261 of the original.

*Tredie Bog om Monarchier.*—Fol. 86. b.

OM DEN FEMTE OC GEISTLICHE OC PAPISKE MONARCHIE.

*Hofft.*—Jeg sagde, Fader, monne ick nogen Förste vere,  
 Der vijt offuer Verden nu monne regere,  
 Som de Assyriske oc Persiske vaare,  
 Grekiske oc Rommerske som høy Titel baare,  
 Huor er nu nogen i disse tide,  
 Der sit Herredom vdstrecker saa vjide.

*Exper.*—Hand suarede ingen Förste nu findis kand,  
 Der har slig Herredom offuer alle hand,  
 Met saadan almindelig Keyserlig mact,  
 Som Darius oc Alexander vaare i stor act,  
 Eller oc som Julius Keyser haffde,  
 Der Oster oc Vester Land under sig lagde :

Dog kand mand nu i Europa finde,  
 En veldig Konge huo ret vil besinde,  
 Some binder offuer den gantake Christendom,  
 Det er den mectige Pawe i Rom,  
 Sløt ingen Første kand vere hans lige,  
 Hans Decreter kand oss det nock som sige.

(*Marginal note.*)—Delte screff Lyndesius den tid Pawens Religion vaar alleuegue i Christendommen ved mact.

*Court.*—I said, Father, is there not now any prince,  
 Who reigns over the whole world,  
 As did the Assyrians and Persians,  
 The Grecians and Romans, who wore such high  
 titles?

Where is any one now to be found,  
 Who lords it over such broad lands?

*Exper.*—He answered: No prince is to be found now,  
 Who reigns like these over all the world,  
 With such imperial power, as caused  
 Darius and Alexander to be so esteemed,  
 Or as had Julius Cæsar,  
 Who subjugated the Orient and Occident.  
 Still is to be found in Europe now?  
 A powerful king, if we will recollect,  
 Who holds the sway over the whole Christianity,  
 It is the great Pope in Rome,  
 No Prince with him can be compared, &c.

In the translation of "An Adhortation of all Estatís, to the reiding of thir present Warkis," by H. Charteris, Robertson has almost wholly altered the second stanza (See page 242), as follows:



*En Formaning til alle Stater at de gierne læse denne  
næruerendis Bog.*

Saadant vaar mig den høyeste Aarsag,  
At ieg ey sparede denne wmag,  
At vende denne Bog met arbeyd stort  
Paa Danske Rym som för Skotsk vaar giort,  
Aff David Lyndesio i Skotland,  
En Ridder de monte oc velbyrdig mand,  
Som ey lang tid siden vaar ved mact,  
Hos mange Danske folck i stor act,  
Hans forstandighed i denne Scrifft vdnisis  
Oc er ey fornöden aff mig at prisis  
Thi Gierningen roser sin Mester sel,  
Naar den er giort enten ilde eller vel.

Translation from the poetical Preface.

This was to me the most stirring cause,  
Why I did not spare myself the labour  
With great work this book to alter  
Into Danish rhymes, which was before composed in Scots,  
By David Lyndesay in Scotland,  
A knight de Monte and a wellborn man,  
Who was not long ago in great power,  
By many Danes highly esteemed.  
His prudence in this writing is shewn,  
And does not need to be praised by me,  
For the work praiseth its maker (master) itself,  
When it is done either ill or well.

That the process of rendering Lyndesay's Poems into Danish verse is correctly stated on the title page, need not be doubted. We are not indeed to understand that Robertson had prepared a formal Latin translation—and curious enough he makes no mention of any translation into Latin in his Preface, nor any reference to his coadjutor. Never-

theless we may conclude, that without the assistance of a native Danish scholar, he never could have completed his task. In his dedication he tells us that he had translated it from Scottish into Danish, as there is contained in it much wisdom and godliness, and as it is praised by many learned and pious men. But as he was afraid that some might think it very unnecessary to translate anything from Scottish into Danish, as Denmark was well provided with good books, or that he himself was not likely as a foreigner to translate anything well, he begs leave to dedicate his book to the "Regsrader," that their name might prove a protection for him. And this he has done with the advice of some good men, thinking also that there is something in the book that the "Regsrader" may profit by; such as Exhortations to Kings and Regents, the glorious renown of those who have governed well, and the miserable fate of those who have led a bad and wicked life. Lastly, A. R. humbly thanks his Majesty (Christian IV., then a minor) who has provided for him at the University, etc.

My Danish friend adds this note:

"As A. R. in the preface is always speaking of himself as the translator of the book from Scots into Danish, I think that he has translated it himself into Latin, and that he, not being very well versed in the Danish language, has used Jacob Mattassen as a sort of assistant, who was however to reap nothing of the advantage that might be got by the translation, and is therefore not mentioned in the preface or dedication."

### No. III.

#### NOTICES OF JOHN SCOT, PRINTER AT EDINBURGH AND ST. ANDREWS, 1539-1572.



The name of Scot is so connected with the earliest editions of Lyndsay's Poems known to have been printed in Scotland, that a brief notice of him may not be considered as out of place. There is some uncertainty regarding his early history, and Mr Chalmers (vol. i. p. 82), in describing the original edition of Lyndsay's Dialog as having been printed "at St. Andrews by Jhone Skott," says, "The Copmanhoun edition of the *Monarchie*, thus printed by Skott, at St. Andrew's, within the short distance of eight miles from Lyndsay's residence at the Mount, may be regarded as a faithful copy of what the author wrote, except the *spelling* of some words in the English mode, which was so natural to *Skott*, an *English printer*, who had been transplanted from London to St Andrews, by Archbishop Hamilton."

Such a misconception originated in the conclusion drawn that SCOT was the same person with JOHN SKOTT, or SCOTT, a printer at London, whose name appears on six books dated

from 1521 to 1537, while seven others are without date, as described in Dibdin's edition of Ames and Herbert's *Typographical Antiquities* (vol. iii. pp. 73-80). Except the similarity of name, all the rest is mere conjecture. The peculiar device and monogram of the English printer was never used by the other; while some books actually from his press without having his name are easily distinguished by the frequent repetition of a few large initial letters, and the above woodcut of Hercules and Centaur. Mr Chalmers was not aware at the time that JOHANNES SCOT IMPRESSOR, had been established as a printer in Edinburgh in 1539, if not earlier, and at least four years before John Hamilton, Abbot of Paisley, afterwards Archbishop of St. Andrews, had arrived from France, and thirteen years before the Catechism of 1552 had appeared. (See *supra*, p. 180.)

On the sixth of June 1539, two houses on the north side of the Cowgate, at the foot of Borthwick's Close (entering at number 186 High Street), having fallen into the King's hands by the death of David Gilliespie, baker, a bastard, a grant of one of them was made by the King to William Chepman and John Scot, Printer, jointly, the former occupying the upper part of the house, Scot the two rooms or chambers on the ground floor, and two cellars below.

No remains of Scot's early printing in Edinburgh have been preserved; and it is a mere conjecture on my part, that when the city was burned by the English in 1544, Scot may have removed his printing press to Dundee before settling at St. Andrews, where he, it is supposed, printed that curious volume "The Complaynt of Scotland," in 1548. It has, however, neither printer's name, place, nor date. Upon examining the "Annals of Printing in Scotland," by Mr Chalmers (an unpublished MS. in the Advocates Library), I find he had become aware of the above grant in 1539; and also of the Privy Council proceedings against him for some unnamed offence in 1547.

According to the Minutes of Privy Council, 5th April 1547, letters had been addressed "charging John Skrymgeour of Glastrae, Constable of Dundee, and Provost of the same, to take and apprehend JOHNE SCOTT, Prentar, and to bring him and present him within the castell of Edinburgh, and to deliver him to the Capitane thairof to be punist for his demereitis and faltis, &c. . . . The said Johne Skrymgeour compeirand, shew, how he had socht the said John Scott, but could not apprehend him," &c. (Reg. Secr. Concilii, fol. 65.) A commission like this addressed to the Provost of Dundee (who had no jurisdiction in St. Andrews) led me to suggest whether Scot might not have been settled at Dundee before removing to St. Andrews. At the same time, the Privy Council ordained the Sheriff, within their respective bounds of Forfar, Kincardine, Perth, Fyfe, "and other places thairabout, to seik for the said Johne, that he might be punished for his evill deidis."

When we attend to the dates, it is a fair inference that Scot's offence consisted in his having printed Lyndsay's poem, "The Tragedy of the Cardinal." Mr Chalmers, I find, also draws the conclusion, that it was this "and other works of a similar tendency, which had well-nigh proved fatal to Scot."

The well known volume usually called "Archbishop Hamilton's Catechisme," 1552, has not Scot's name, although certainly from his press. The colophon reads, "Prentit at Sanct Androus be command of Johne Archbischope of Sanct Androus, &c., the 29 day of August 1552." 4to. The only known work which actually has his name as printer at St. Andrews, is the rare volume by Patrick Cockburn, "In Dominicam Orationem pia Meditatio, &c.—Ex typographia Johannis Scot, in Ciuitate Sancti Andree 15. Calendas Octobris, 1555," sm. 8vo. On the last page, at the end of a list of Errata, his name is repeated in the colophon: "Excudebat Joannes Scott, 1555." Soon after this, he probably returned to Edinburgh.

## No. IV.

A BIBLIOGRAPHICAL ACCOUNT OF THE EDITIONS  
OF SIR DAVID LYNDSEY'S POETICAL WORKS.

1538.

## COMPLAYNT OF THE POPINJAY.

That some of Lyndsay's Poems were printed in Scotland during the reign of James the Fifth, is at least highly probable. After the appearance of the *Breviarium Aberdonense* from the press of Walter Chepman, 1509-1510, it is usually supposed, that during an interval of about twenty years, printing had ceased. This is a false conclusion.

The successive burnings of Edinburgh during the English invasions in 1544 and 1547, may sufficiently account for a great destruction of the floating literature of the time.

So far, however, as can be discovered, the edition of Lyndsay's *Papyngo*, printed at London in 1538, was the earliest of his poems submitted to the public. A facsimile of the title of this early edition is given on the next leaf; and on F 3 is this Colophon—

¶ Here endes the complaynt, & testament of the  
kyng of Scottes Papingo, compyled by  
Dauid Lyndesay of the mount, and  
fynysshed the .xiiij. day of Decem-  
bre, in the yere of our lorde. 1530.




¶ Imprynted at London in Fletestrete, at  
the sygne of the Sonne, by John  
Byddell. The yere of our  
lorde . M.D.xxxviiij.

CVM PRIVILEGIO.

This edition is of great rarity. It is a small 4to in black letter, signature A to F 3 in fours, or 23 leaves. One copy in the King's Library, British Museum, marked C. 12. g 2. is bound at the end of Jascuy's 4th edition of the Dialog, &c. Another is described by Mr Payne Collier in his privately printed and valuable "Catalogue, Bibliographical and Critical, of early English Literature, forming a portion of the Library at Bridgewater House," p. 180, Lond. 1837, 4to; and is repeated in his "Bibliographical Account of Early English Literature," vol. i. p. 506. Lond. 1865, 2 vols. 8vo. Mr Hazlitt, in his Hand-book, p. 362, mentions a third copy in private hands.

Mr Collier says, "Bydell seems to have rendered it (Lyndsay's poem) more palatable to English ears by rejecting some of the pure Scotticisms in respect of orthography." A specimen of the text is given in the Notes, vol. i. p. 260. There is little doubt that this poem was first printed at Edinburgh. The following list of a few various readings may be added,—

- Line 283.—Wherfore seyng thou has sik capacite.  
 „ 321.—Trustynge to scape that fatall destenye.  
     Entreate euery true baron as he were thy  
     brother.  
 „ 349.—Not sparing papes, emperours, nor kynges.  
 „ 367.—Seyng ylk court bene vntrust and transitorye.  
 „ 388.—And how fonde fayned fules and flatterars.  
 „ 392.—Blasphematours braggars and common bardes.  
 „ 451.—It had ben good those barnes had bene  
     vnborne.  
 „ 815.—Syluester that tyme was Pape in Rome.  
 „ 871.—Dame Chastete dyd steale away for schame.  
 „ 881.—Tyred for trauell she to the preestes past.  
 „ 891.—They wolde receyue no rebell out of Rome.  
 „ 1060.—Pew quod the gled, thou preches all in wayne.  
     The secular folk has of cares no cures.  
     I graunt quod sche.



**T**he com-  
playnte and  
testament of  
a Popiniay

Which lyeth sore wounded  
and maye not dye, tyll  
euery man hathe  
herd what he  
sayth:

Wherfore gentyll readers  
haste you yt he were  
oute of his  
payne.





1547.

## THE TRAGEDY OF CARDINAL BEATON.

This forms only a portion of a little rare volume printed at London by John Daye, under the following title:—

“THE TRAGICAL DEATH OF DAUID BEATON, Bishoppe of saint Andrewes in Scotland: Wherunto is ioyned the martyrdom of maister George Wyseharte gentleman, for whose sake the aforesayd bishoppe was not longe after slayne. Wherein thou maist learne what a burnynge charitie they shewed not only towards him: but vnto al suche as come to their hādes for the blessed Gospels sake.”



There is no imprint on this title, and the colophon has no date, but it may be assigned to the end of year 1547.

(Colophon, on sig. F 6.) “Imprinted at London by John Daye, and William Seres, dwellynge in Sepulchres parish at the signe of the Resurrection, a little aboue Holbourne conduite. Cum gratia et priuilegio ad imprimendum solum.”

After the title is a preface, “Robert Barrant to the reader,” extending to twelve leaves, ending on B. iiii. Then comes Lyndsay’s poem, which is printed in a smaller type: the title reads thus,—“Here foloweth the Tragedy of the late moste reuerende father Dauid, by the mercie of God Cardinall and Archbishoppe of saint Andrewes. And of the whole realme of Scotland, Primate, Legate and Chaunceler. And administrator of the bishoprich of Merapois in Fraunce. And cōmendator perpetuall of the Abbay of Aberbrothoke, compiled by sir Dauid Lyndsaye of the mounte knyghte. Alias Lione, Kyng of

armes. Anno. M.D. xlvi. ultimo Maij. The wordes of  
Dauid Beaton the Cardinall aforesaied at his death.  
Alas alas, slaye me not, I am a Priest!"

Lyndsay's poem ends on C vij, and on the back of the leaf begins, "The accusation of maister George Wysehart gentleman, who suffered martyrdome for the faith of Christ Jesu, at S. Andrewes in Scotland, the first day of March. &c." This account of Wishart's trial is copied by Foxe, in his Actes and Monuments, and by Knox, in his History of the Reformation. See Knox's Works vol. i., (and Notes) pp. 148, 151, 171.

The text of the edition by Daye, of the Cardinal's Tragedy, is very much Anglified. The first stanza of the Prolog, vol. i. p. 139, may be quoted as a specimen.

Not long sence, efter the houre of prime  
Secretely sitting in myne Oratorie  
I toke a boke, to occupie the tyme  
Where I found many Tragedy and storie  
Which John Bochas had put in memory  
How many a prince, conquerour and captaine  
Were dolfully deposed from thair raigne.

The only copy known, appears in the Harleian Catalogue, 1743, vol. i. No. 8375. At the Duke of Roxburghe's Sale, 1813, No. 8736, it was bought by Mr Heber. At his Sale, 1836, Part ix. No. 1712, it was purchased for Mr Grenville, and passed with his collection to the British Museum. It has the press mark 954. It is a small 8vo, black letter, signature A to F 6 in eights, excepting B, which has only six. In all 44 leaves.

Dr M'Crie in the Appendix to the second edition of his Life of Knox, was the first to describe minutely this rare volume, having obtained a loan of it from Mr HEBER, who deserves to be honourably remembered for his great liberality in granting access to his literary treasures.

## 1554.

ANE DIALOG BETUUX EXPERIENCE AND ANE COURTEOUR. Copmanhouin, no date, 4to.

The signatures run thus, the title and two leaves for A, B in 4, C to F in eights, G in 4, H to R 1, in eights, in all 116 leaves, not paged. A facsimile of the title and last page is given on the next leaf. For the sake of comparison some facsimiles of Scot's second impression immediately follow it. At the end "Finis. Quod Lyndesay, 1552" has no reference to the date of printing. A circumstance that renders the first edition peculiarly interesting, is, as Mr Chalmers suggests, that it was printed under the Author's immediate inspection. That it was, at least, printed at St. Andrews, by John Scot, about 1554, and during Lyndsay's life, there can be little doubt, although recourse was had on the title to a fictitious name and place for its publication.

In regard to these fictitious names, Copmanhouin stands for Copenhagen. Dr John Machabeus was a native of Scotland, and educated at St Andrews. This celebrated divine, who was an exile from his native country on account of religion, became a minister of the Reformed Church in Denmark. He was brother-in-law of Myles Coverdale; and was one of the translators of the Bible into Danish, printed at Hafnia, (the Latin name of Copenhagen), 1550-1, folio. He died in Denmark in the year 1557. That he had no concern whatever in the publication of Lyndsay's Dialog, need scarcely be said.

A fine copy of this rare edition is in the Bodleian Library. Another perfect copy (formerly in the Heber collection), is in Mr Christie Miller's Library at Britwell; I have a third; a fourth was recently acquired for the University Library of Edinburgh (see p. 272); and a fifth used for the reprint by the English Text Society, is in private hands.

# ¶ Here followis the

Pyeme, of Wicht David Lyndelay of the most  
familiar Seruitour, to our Soueraine Lord  
Kynge James the fift. .¶.



## ¶ THE EPISTIL.

**R**icht Potent Prince, of hie Imperial blude  
Onto thy grace, I traist it be weil knowin  
My seruyce done, onto thy Cellitude  
Dubilk nedis nocht, at lenth for to be schattn  
And thocht my southed now be nett ouer blakn  
Excert in seruyce, of thyne Excellence  
Hope hes me hecht, and gudlis recompence,

Quhen thou wes young, I bure þ in myne ardis  
Full tenderlie, till thou begouth to gang  
And in thy bed, oft happit the full warme  
Witch late in hand, spne swettlie to the sang  
Suntyme in dansing, fetraite I sang  
And suntyme playand satrlis on the flure  
And suntyme on myne office, takhand cura,

And tak me in my letter age  
Unto my sempyll Hermytage  
And spend it that my elders woun  
As did Hierusalem in his toun  
Off this complaynt with mynd full meth  
Thy graces answer schir I besek.

FINIS.

# Quod Lindesay to

kyng.

¶ Gentyll redaris, I wyll aduertcis you that  
there is of this Bukis, Imprentit in France,  
The quibilis ar berray fals. And  
wantis the tane half, and all  
wyng spelit, and left out  
heit ane lyne, and that  
twa wordis.

¶ To Conclude thay ar all fals, and wantis  
meikle that this buke hes as may be  
sene, quha lyfte tyll luke thame baith  
ouer, thay sall fynd my sayngis  
berray trew and wozis no; I  
do say ppeue and se, than  
ye wyll geue me credence.  
thay ar nocht wozthe  
ane plake.

# **¶ Ane Dialog betuix Experience and ane Courteour,**

**Off the Miserabyll Estait of the World;  
Compylit be Schir Dauid Lynde-  
say of ye Gont knyght alias, Lyone  
kyng of Armes.**

**And is Deuidit in Foure Partis.  
As efter followis. .&c.**

**And Imprentit at the Conmand  
and Expensis off Doctoꝝ,  
MACHABEVS,  
In Copmāhouin.**



**Absit Gloriarī, Nisi in Cruce Domini  
nostri Iesu Christi,**

I se Polactike, in the Noyth appele  
 And Venus rplyng with hir beemes cleere  
 Wharefoz my Sonne, I had it tyme to go  
 Wold God (said I) ze did remane all yett  
 That I myght of your heuynlye Lessonis lets  
 Off your departyng, I am wounder wo  
 Tak patience (said he) it mone be so  
 Perchance I shall retorne, with deligence  
 Thus I departit, frome Experience.

And sped me home, with hert sychpung fullsoze  
 And enterit in my quyet Dyttoze  
 I toke paper, and thare began to wryt  
 This Miserie, as ze haue hard afoze  
 All gentyll Redaris, hertlye I Imploze  
 For tyll excuse, my rurall rude Indyte  
 Thought Whareseis, wyll haue at me dysppte  
 Whilkis wold not pat, thare craftynes wet kend  
 Latt God be Iuge, and so I mak ane end.

\* FINIS. \*

Quod Lyndeley.

1552.



1558.

ANE DIALOG AND OTHER POEMS. "Imprinted at the command and expenses of Maister Sammuel Jascuy, in Paris, 1558."

There are two editions, with this imprint, one in 4to, the other in small 8vo, both in black letter. We cannot say (nor it a matter of much importance) which of the two was the earliest. They may have appeared simultaneously. Both editions are of great rarity, and merit a somewhat minute description.

Each of these consists of four distinct parts. The woodcut figure on the title of the quarto edition (see facsimile) may have been meant as an imaginary portrait of the author in his official costume as Lyon King at Arms—having on a herald's short coat or tabard, with the royal arms of Scotland displayed.

I. Ane Dialog betuixt Experience and ane Courteour Off the Miserabill Estait of the Warld. Compilit be Schir Daud Lyndesay of ye Mont, knyght *Alias* Lyone Kyng of Armis. And is Deuidit in foure partis. As efter followis. &c.

*Absit Gloriarum, Nisi in Cruce Domini nostri Iesu Christi.*

(woodcut portrait.)

And Imprintit at the command, and expenses of Maister Samuel Jascuy, In Paris. 1558.

The Dialog is page for page with Scot's first edition, and this leaves no doubt that it was reprinted from a copy deficient of four leaves; and in this mutilated state copies had been put into circulation. Whether it was in consequence of Scot's exclamation, when republishing the Poems in 1559, we can only conjecture, but the French printer found it necessary to cancel and reprint various leaves of



signature G. in the 4to and of sign. D, in the smaller edition. The omissions which these extra leaves supplied, correspond with signs. F. 2, F. 3, F. 6, and F. 7, of Scots edit. of 1554, and contain lines 1733 to 1837; and 1888 to 2057.

The collation in the 4to varies from the earlier edition, namely, sign. A. to E. in fours; F. in eight; G. having twelve, by the addition of four extra leaves to supply the omissions in the text; H. to O. in eights, the last two leaves marked O. vij, and. O viij, are apparently reprinted to replace two leaves supposed to have been cancelled; and P to R iiij. in eights—in all 116 leaves.

At the end of *The Fourt Buke* (on the reverse of R. 4), we have, without any date, as follows—

***Finis Quod Lyndesay.***



II. Heir followis the Testa ment and Complaynt of our souuerane Lordis Papyngo, &c. (same cut and imprint as No. 1.), sign. A. to F. in fours, 22 leaves, F. 4 is blank except having the woodcut figure repeated on the reverse of the leaf. In the facsimile title, and first page, the size of the type is somewhat reduced, on account of the breadth—but the actual size of type is shewn in the lines on the reverse, printed across the page.

III. Heir followis the dreame of Shir Daid Lindsay of the mont, Knycht &c. (same cut and imprint). Sign. A. to G. 2 in fours, 26 leaves. The last four leaves contain Lyndsay's poem, The deploratioun of the deyth of Quene Magdalene.

IV. Heir followis the Tragedie of the vmquhyle Maist Reuerend Fader Daid, be the mercy of God, Cardinal, and Archibyschope of Sanctandrous, &c. (same cut and imprint as before). Sign. A. and B. in fours, 8 leaves. On the reverse of the last leaf is the following cut.

## QVOD



## LINDESAY.

Of this quarto volume, there is a copy in the British Museum, marked C. 12. g. 2. On the title is the autograph,

“Ex lib. Ro. Gray colleg. Med. Edinburg. et Lond. Socii.” Another is in Trinity College Library, Cambridge. I had the use of a remarkably fine copy, in the original wooden boards, from a private collection in Scotland many years ago. In these copies the Dialog contains the extra leaves of sign. G. At a sale of Pinkerton’s books, in 1811, the minor pieces, bound separately, were bought by Mr Heber; and at the sale of his library in 1834, they were purchased for the Britwell collection. A separate copy of the Cardinal’s Tragedy occurred at a London sale, in 1864.

## 1558.

ANE DIALOG AND OTHER POEMS. *Samuel Jascuy, at Paris. Small 8vo.*

This edition, like the 4to, is also divided into four parts, on the title of each, the cut is repeated of the figure of a naked female, with long hair, holding feathers in one hand, and carrying a jar in the other, and a tablet, with the initials I. P. “And Imprentit at the command and expenses of Maister Sammuel Jascuy, In Paris, 1558.” See facsimile on the third leaf after this.

I. Ane Dialog betwix Experience and ane Courteour, &c. (same title as in 4to edition. Contains signatures a i. to n. 7, in eights, or 103 leaves. In some copies part of sign. d. was reprinted with four additional leaves marked dd., as already described.

II. Heir followis the Dreame of Schir David Lyndsay of the Mont Knyt, &c., same cut and imprint in the Dialog. Sign. A. B. and C. in eight, 24 leaves. The last four leaves have The deploration of the deyth of Quene Magdalene.

III. Heir followis the Tragedie of the vnqhyle Maister, &c. (Cardinal Beaton.) (Same cut and imprint.) Sign. A., 8 leaves.

**Ther followis the te-  
stament and complaynt of our  
souuerane lordis papyngo.  
Kynge James  
the fyrst.**

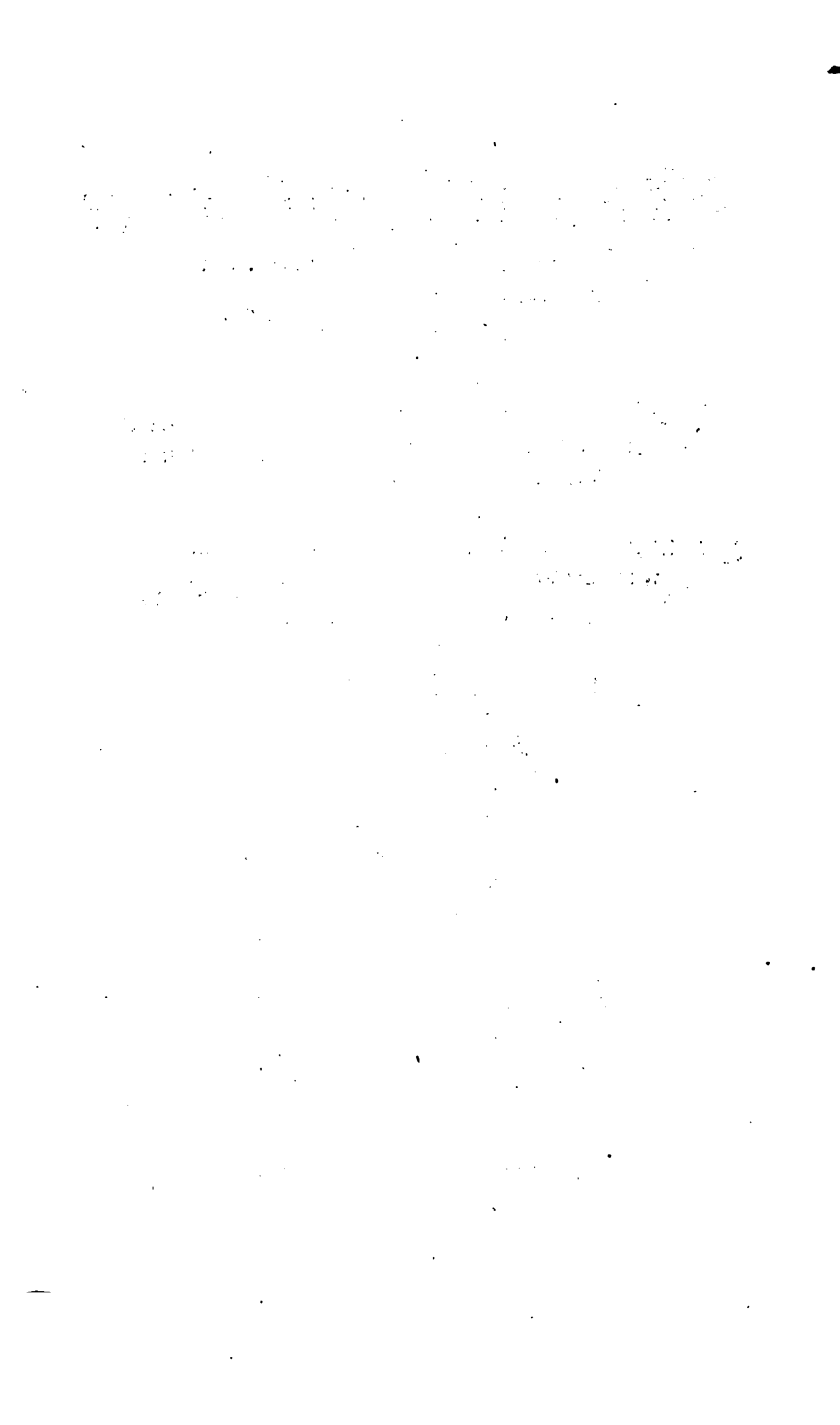
**Quithk lris soze woundit and may nocht dee, tyll  
every man haue hardit what he sayis. Quhate  
soze gentyll redaris, baill sold that he wer  
out of his pane.**

**Complit be the said Schir David Lyndesay of the  
Scott, knycht Alias Lpoun, Kynge of Armes.**



**And Imprinted at the command, and  
expences of maister Samuel  
Jascuy, In Paris.**

**1558.**



**R**ycht potent prince, of his Imperiall blude  
Onto thy grace I traist it be well knowin  
My service done onto thy celatude  
Dubik heidis nocht at lenth for to be schawin  
And tocht my yowtheid now be neir overblawin  
Excerit in service, of thyn excellence  
Dope his me hecht, and gubly recompence.

**C**anden thow was yowng I dure the in myne armes  
Full tenderly tyll thow begowth to gang  
And in thy bed oft happie the full warme  
With lute in hand syne lof ay to the sang  
Sum tyme in dansyng ferely I flang  
And sum tyme playand faris on the flure  
And sum tyme ou myne office tankand cure.

**C**And sum tyme lyke ane feind transfigurats  
And sum tyme lyke the gryfly gaist of gys  
In diuers forms of tymes disfigurats  
And sum tyme disagytt full pleandlye  
So sen thy birth I hefe contine wallye  
Wene occupyt and ay to pi pleoure  
And sum tyme setwar copper and carboure.

**C**Thy purs maister, and secreit thesaurara  
Thy yichar ay sen thy natuall  
And of thy chalmes cheif cubi cutare  
Dubik to this hour hes keptit my laute  
Louing be to the blisid trinitie  
That he ane wycheit wozme hes maid to habill  
Will he ane prince to be so aggre bill.

**C**Bot now thow art be influence naturall  
Dye of ingius and richt iniquitye

A 6

Di



**Here followis the  
dreme of Shire David lindsay of  
the most knyght, alias Lion knyng of armes  
derecket onto our souerane Lozd  
knyng James the Fyft.**



**And Imprinted at the command, and  
expences of maister Samuel  
Massey, In Paris.**





## THE PROLONG.

**S**uppose I had Ingyne angelicall.  
 With sapience moze than Salamonical  
 I not quate mater putt in memozie  
 The Poetis aulde in style Heropcall  
 In byene subtell termes rethorpcall  
 Off curtilbe mater, tragedie and flozie  
 So ornatie to thare heych laude and glozie  
 Haith done Indyte, quhole supzeme sapience  
 Transcendith far, the dull Intelligence.

**O**ff Poetis now, in tyll our bulgare toung.  
 (for quhy) the bell of Rethozick bene rounng  
 Be Chaloccir, Colweir, and Lidgate laureate  
 Quho dar presume, thir Poetis tyll Impung  
 Quhole Weir sentence, throuch Albione bene soung  
 O; quho can now, the werkis cuntrafate  
 Off Kennedie, With termes aureate  
 O; of Dunbar, quihk language had at large  
 As maye be sene, in tyll his goldin targe.

Sumtyme. Werlar, Rowle, Henderson, Hay, & Holad  
 Thocht thay bene dede, thare Libellis bene leuande  
 Quihk is to rehers, makeith redaris to reiose  
 Allace for one, quihk lampe wes of this land  
 Off Eloquence the flowande blamy Grand  
 And in our Inglis, rethozick the rose  
 As of Rubeis, the Charbunckle bene chose  
 And as Phebus, dois Synthia precell  
 So Galwane Dowglas, bylchope of Dunkell.

**R**ycht pofent prince, of the Imperiall blude  
Dnto thy grace I trust it be weill knawin  
My service done onto thy celsitude  
Dubyls neidis nocht at lenth for to be schawin  
And thocht my zoltheit no wo be new ouerblawin  
Excerst in seruice, of thyn excellence  
Hope hes me hecht, a ne gudlye recompence.

**W**hen thow was zolung I bure the in myne arme  
Full tenderly tyll thow begolth to gang  
And in thy bedest happie the full warme  
and it late in hand syne softlye to the sang  
Sum tyme in danyng ferely I sang  
And sum tyme playand factis on the flurz  
And sum tyme on myne office stand curz.

IV. Heir followis the Testament and complaynt of our Souerane Lordis Papyngo Kyng James the Fyft (same cut and imprint.) Sign. AA, BB, and CC 5 in eights, 21 leaves.

In the two editions by Jascuy there are some slight variations in orthography, but not worth noticing.

Of the smaller edition, two fine copies (one having previously belonged to Mr Chalmers) were bought for Mr Miller of Craigentenny, at the Heber sale, and are now in Mr Christie Miller's library at Britwell. One copy has sign. d., as originally issued, the other has the extra leaves. A third copy belongs to the Cathedral Library of Peterborough. If I remember, it has the extra leaves of sign. d. I have in my own possession two imperfect copies (from the Heber and Constable collections), the one has the extra leaves, with the first title and several leaves are supplied in MS., and the other containing only the Dialog, and the Dreme, is still more defective. Singularly enough, in all these copies, one of the introductory stanzas (line 160 to 166) is left blank; while it occurs in the 4to copies.

I wish we could have ascertained who MAISTER SAMUEL JASCUY, or the person was to whose liberality or enterprise the two foreign editions of Lyndsay's Poems owed their publication. We can only surmise that he was a Protestant, and was in some way connected with Scotland. I am inclined to think the name of Jascuy to be fictitious, and the place of printing purposely concealed, in imitation of the first Copmanhouin edition; as it is indisputable that both editions were actually printed at Rouen by the successor of John Petit, in 1558. Many copies, no doubt, had reached Scotland, as John Scot, the Edinburgh printer, in the following year, refers to them as having been printed in France; while Charteris, in 1568 and other editions, expressly says of "The Complaynt unto the Kingis Grace," "*omitit in the imprentingis of Rowen and Londoun.*"

The initial letters I. P. confirm the statement that Jascuy's

volumes were printed at Rouen, as the same woodcut of the female figure, in the smaller edition, had been used by Jehau Petit, who carried on printing at Rouen from 1540 to 1557, in this form—

*laudem fugienda sequenti.*

(The female figure, as shewn in the accompanying facsimile title, having the tablet with Petit's name in full.)



*Pluma, Venus, Venter,*

A facsimile of this cut is given in the curious work by L. C. Silvestre, "Marques Typographiques ou Recueil des Monogrammes, Chiffres," &c., Paris, 1853, and completed in 1867, 8vo. In 1558, Petit's successor, whoever he was, in the smaller edition of Lyndsay, retained the same cut, leaving only the initial letters.

Again, I find the first of the little figures at p. 266 copied from Jascuy's 4to edition, occurs with two similar figures on the title-page of a rare little poetical tract "Les Complaintes et regretz de tous Estats. Nouuellement composez sur le temps present. Par I. G. (*woodcut figures*) A Rouen, chez Iean du gort, et Iaspar de rémortier tenant leur boutique au portail des Libraires." [1561] 8 leaves, 12mo.

In the first half of the sixteenth century there were several printers of the name of Petit (in Latin, Parvus) in Paris. Thomas Petyt, supposed by Ames to have been related to the older John Petit, at Paris, settled in London, at St Paul's Churchyard, at the sign of the Maiden's-head. In the Typographical Antiquities of Ames, Herbert, and Dibdin, various books are mentioned, printed by him between 1536 and 1554, besides others without date.

## 1559.

ANE DIALOG AND OTHER POEMS. Copmanhouin, no date. 4to.

I. The Dialog is a republication by John Scot of his previous edition page for page. The facsimiles of the title and other pages, by the process of photo-zincography, will serve to identify the two editions.

At the end of the Third Buke, (sign. N. 8) the printer, who had introduced the cut of Hercules and the Centaur (see p. 256) in this republication, has substituted the initials of his own name, *J. S.* On the last page (R 1.) "Finis Quod Lyndsaye. 1552." is retained. But along with the Dialog several of Lyndsay's minor Poems were now added; and the printer's allusion, both on the first title and of the last page, to the inaccurate editions printed in France, namely, the two described, which have the date 1558, serve in fixing Scot's republication to the year 1559. The minor Poems which he added, are as follows:—

II. "Heir followis the Tragedie, of the Umquhyle maist Reuered Father Dauid be the Mercy of God, Cardinall and Archbyschope of Sanctandrous, &c., Compylit be Schir Dauid Lyndesay of the Mont king of armes." This title, over the woodcut of Hercules and the Centaur, is on sign. S, eight leaves.

III. "Heir followis the Testament, and Complaynt of our Souerane Lordis Papyngo Kyng James the Fyft," &c. Under the title, a woodcut of two birds, is repeated on the last page; the sign. are A, B, and C, in eights, or 24 leaves.

IV. Heir followis the Dreme of Schir Dauid Lyndesay of the Mont, Familiar Seruitour to our Souerane Lord Kyng James the Fyft, &c., (woodcut of Hercules, &c.) It begins on sign. D. On F. v. "Heir endis the Dreme, and begynnis the

Exhortation to the Kyngis Grace;" and on F 7, "Heir begynniss the Complaynt of Schir Dauid Lindesay," ending on the last half of G 8, or 32 leaves in all.

In place of the usual colophon mentioning the place and date of printing and the printer's name, we have a notice to the Reader, crying down the foreign editions for their imperfections and inaccuracies, as utterly worthless. See the facsimile pages already given after p. 264. When Scot says these editions *were not worth ane plack*, he could scarcely have made a lower estimate, a *plack* being a small copper coin equal to the third part of an English penny. His exclamation against their want of accuracy is well enough founded, but it is easily explained, being printed by workmen ignorant of the language. As to mere typography, Scot's edition will not bear any comparison with those of Jascuy. Scot himself, in the additional poems may have adopted Jascuy's text, if so, while correcting obvious mistakes, his own carelessness is quite inexcusable. On the title he changes the name *Machabeus* to *Nachabeus*, and on the headline he frequently puts *Monarce* for *Monarchie*, *Te* for *The* &c.; and so far as omissions are concerned, he has overlooked the interesting poem, "The Deploration for the death of Queen Magdalen."

Of this volume there are fine and perfect copies in the Bodleian Library, the Lambeth Library, and the Cathedral Library at York. Gough and Heber's copy is now in the collection at Britwell House. The copy I have (not quite perfect in the Dialog) has the additional poems supplied from the volume used by the English Text Society. In the University Library, Edinburgh, the additional Poems are bound with the First edition of the Dialog.

## 1566.

A DIALOGUE, &c., AND OTHER WORKS. This is the first edition printed at London by Thomas Purfoote.

# **& Heir follouis the**

**Testament, and Complaynt of our Souerane  
Lords Papyngo. Kyng James the fyft.  
Whilk lyth soze woundit, and may not  
dee. Tyll every man haue hard quhat  
he sayis. Wharefoz gentyll redaris  
haist sow that he wet out of pame.  
Compylt be Schir David Lyndesay  
of the most knyght, Alias, Lyone Kyng  
of Armes.**



**S**uppose I had Ingyne Angelicall.  
With sapience moze than Salamonickall



**I** not quhat mater put in memoxye  
**T**he Poetis auld, in style Heroicall  
**I**n byene subtell termes Rethorycall  
**O**f Euerike mater, tragedie and Royle  
**S**o ornallie, to thare heych laude and gloxe  
**H**aith done Indyte, quhose supzeme sapience  
**T**rascendith far, the dull Intellygence,

**T**he Poetis now, in tyll our bulgare toung,  
 (foz quhy) the bell of Rethoryck bene toung  
**B**e Chawcetr, Gower, and Lidgate laureate  
**W**hoo dar pzelume, thir Poetis tyll Jumpung  
**W**hose sweet sentence, throuch Albione heud fog  
**O**; quho can now, the wo;his cuntrafate  
**O**f Bennedie, with termes aureat  
**O**; of Dunbar, quhilk language had at large  
**A**s maye be sene, in tyll his goldin targe.

**Q**uintyng, Mercar, Rowle, Hederson, hay & hot-  
**T**hocht thay be ded, par libellis bene leuad (land  
**W**hikis to rehairs, madeith redaris to refese  
**A**llace foz one, quhilk lampe wes of this land  
**O**f Eloquence, the stoward balmy strand  
**A**nd in our Inglis, rethoryck therose  
**A**s of Rubeis, the Chacchunckle bene chose  
**A**nd as Drebis, dois Synthia pzelell  
**S**o Cabane Dowglas, Byschop of Dunkell.

**H**ad quhen he wes, in to this land on lyue,

# Ane Dialog betwix Experience and ane Courteour,

Of the Miserabill Estait of the world;  
Compylit be Schir David Lynde-  
scy of the mont knyght Alias, Lyons  
Knyng of Armes.

And is Deuidit in four partis  
As efter followis.

And Imprentit at the Command  
and Expensis of Doctoꝝ  
NACHABEVS.

In Copmanhoun.

Attout thare is dukis imprentit  
in France, of twa sortis the quihkis ar  
verray fals as it is knawin, & wantis  
mekle that this Br hehes for  
this is Juste and trew, and  
nane bot this Buke.  
be war with thame for  
they will dislaue you.

Alse gloriari, ubi in Cruce domini nostri Iesu Christi.

I not quhat mater put in memoꝛie  
The Poetis auld, in style Heroycall  
In byene subtell termes Rethoꝛycall  
Off euerlike mater, tragedie and Roꝛie  
So oꝛnatte, to thare heych laude and gloꝛie  
Haith done Indyte, quhose supꝛeme sapience  
Transcendith far, the dull Intellygence,

¶ Off Poetis note, in tyll our vulgare tounge,  
(Foꝛ quhy) the bell of Rethoꝛick bene tounge  
Be Chaucer, Gower, and Lidgate laureate  
Quhoo dar pꝛesume, thir Poetis tyll Jmpung  
Quhose swett sentence, throuch Albione bene tōg  
O; quho can now, the woꝛkis cuntrafate  
Off Kennedie, with termes aureate  
O; of Dunbar, quhilk language had at large  
As maye be sene, in tyll his goldin targe.

Quintynng, Herfat, Rowle, Hederson, hay & hot-  
chocht thay be ded, par libellis bene leuad (lands  
Quhikis to rehers, makeith reharis to relose  
Allace foꝛ oue, quhilk lampe wes of this land  
Off Eloquence, the stowand balmy strand  
And in our Inglis, rethoꝛick therose  
As of Rubeis, the Chacuncle bene chose  
And as Bhebus, dois Synthta pꝛesell  
So Caluane Doglas, Bp̄chope of Dunkell.

¶ Had quhen he wes, in to this land on lye,

# Ane Dialog betwix Experience and ane Courteour,

Of the Miserabill Estait of the world;  
Compyllt be Schir David Lynde-  
scy of the mont knyght Alias, Lyons  
Knyng of Armes.

And is Deuidit in four partis  
As efter followis.

And Imprentit at the Command  
and Expensis of Doctoꝝ  
NACHABEVS.

In Copmanhoun.

Attour thare is dukis imprentit  
in France, of twa sortis the quihikis ar  
verray fals as it is knawin, & wantis  
mekle that this Br hebes for  
this is Juste and trew, and  
nane bot this Buke.  
be war with thame for  
they will dislaue you.

Alse gloriari, nisi in Cruce domini nostri Iesu Christi.

I se Polattick, in the north spete  
 And Venus ryding with hit bernes cleve  
 Quarefo, my Sonne, I had it tyme to go  
 Wold God (said I) ze did remane all yete  
 That I mycht of your heinnlye Lessons lets  
 Of your departyng, I am wouder wo  
 Tak patience (said he) it mon be so  
 Perchance I shall retorne, with delygence  
 Thus I departt, frome Experience

And sped me home, with hart seyching full soze  
 And enterit in my quyet Dyttoze  
 I take paper, and thare began to wyte  
 This Diserte, as ze haue hard afoze  
 All gentyll Redaris, hartlye I Imploze  
 For tyll excuse, my rucall rude Indyte  
 Thocht Phareseis, wyl have at me dyspyte  
 Dubill wold not þ thare craftynes wer kend  
 Lat God be Juge, and so I make ane end.

FINIS.

Quod Lyndelaye.

1552.



A facsimile of the title page is given above (page 221), followed by an Epistle to the Reader. The "certain other pithy pieces," added to the Dialog, commence on fol. 105, although the running title, "The Fourth Part," is continued to the end of the volume, on fol. 164.

The contents are as follows:—

The Prologue . . . . .	folio 1 a
The First Boke of the Monarche . . . . .	4 a
The Seconde Part . . . . .	26 b
The Thirde Part . . . . .	57 a
The Fourth Part . . . . .	83 a
The Tragedy of Dauid Beton, late Cardinal and Archbishop of Santandrous . . . . .	105 a
The Testament of King James the Fift his Popiniay . . . . .	112 b
The Dreame of Sir Dauid Lindsay off the Mount	132 a
The Deploration of the Death of Queene Magdalen	150 b

In this edition there are various woodcuts. One of these cuts, engraved in a ruder style, of two figures conversing, and copied on the reverse of the title at p. 222, I imagined had been designed for Experience and the Courteour; but see note p. 220. There are about eighteen or twenty other woodcuts (some of which are repeated two or three times) well designed and engraved—forming evidently part of a set of Bible prints, not always peculiarly applicable as illustrations of Lyndsay's Dialog. For instance, a cut of Jonah thrown overboard is introduced to illustrate Noah leaving the Ark. The average size of the cuts is  $2\frac{3}{8}$  inches by  $1\frac{3}{8}$ . Some of them, indeed, are exactly copied from Beham's beautiful set of woodcuts in his work: "Biblische Historien, figürlich fürbildet, Durch den wolberümpften Sebald Behem von Nüremberg," published at Frankfurt, 1535, and again in 1586, with the monogram H. S. B. (Hans Sebald Beham). Small 8vo.

A fine copy of Purfoote's 1566 edition is in the University Library, Cambridge. Another is at Britwell, from the library of Baron Bolland. The one in the Advocates Library, from the collection of Sir M. M. Sykes, has the last two leaves reprinted; while another that belonged to Herbert and Chalmers, now in my own possession, is imperfect at both beginning and end.

## 1568.

THE WARKIS of the famous and worthie Knicht SCHIR DAVID LYNDESAY of the Mount &c.

Newlie Imprintit [at Edinburgh] be Iohne Scot, at the expensis of Henrie Charteris. Anno M.D.LXVIII.

In 4to. Of this rare edition, the first collected publication by Henry Charteris, the full title, and also his long Preface and the Adhortation in verse, are given at pages 227-244.

The collation is somewhat irregular: the Title, &c., marked +, A and B, in fours, the Dialog, sign. C to F in eights, G in four, H to R i. in eights. The Papyngo has a new set of signatures, A, B, C, in eights; the Dreme, &c., D, E, F in eights; G in four, and H i; then I, K and L, in eights, containing in all 198 leaves.

The head lines are in small roman capitals—

THE FIRST BUKE // OF THE MONARCHIE.  
with an average of 30 lines on each page.

The copy of this edition described by Herbert, was bought at the Roxburghe sale by Mr Heber; it afterwards passed into the hands of Mr Miller of Craigentenny, and is now at Britwell. It was long supposed to be unique, but another copy has recently been discovered in the library of Lord Mostyn, at his seat in Flintshire.

1571.

# ¶ The warkis of the famous and vorthie Knicht

Schir Dauid Lyndesay of the Mount, Alias, Lyoun King of Armes. Newly correctit, and vindicate from the former errouris quhairwith thay war befoir corruptit: and augmentit with sindrie warkis quhairk was not befoir Imprentit.

¶ The contentis of the buke, and quhat warkis ar augmentit, the nixt syde sall schaw.

¶ Viuet etiam, &c.

# ¶ Imprentit at Edinburgh be Johne Scot

at the expensis of Henrie Charteris: and ar to be sauld in his Buith, on the North syde of the Gait, abone the Throne.

¶ Cum Priuilegio Regali.

A P P O B O . M . D . L X X I .

---



In 4to black letter. Title and prefixes eight leaves, (A and B in fours.) The Monarchy, B to R 1 in eights; the Minor Poems also in eights, except that B and G are in fours. A full page has 29 lines. This edition is a literal reprint of that of 1568—the contents on the back of the title are precisely the same, ending with *The Justing*, &c., and retaining the words after “Ane Answer to the Kingis flyting—*neuer befoir Imprentit.*”

At the end of the Epistil, in place of a circular ornament, there is substituted the woodcut of two heads, which afterwards was used on the title of Ralf Coilzear, 1572; and some of the ornaments in Scot's edition 1559, are repeated. At the end of the Dialog, on sign. R 1, we have

FINIS | QVOD LYNDESAY. | 1569. |

In the 1568 edition there is no date.

The copy in the Bodleian Library, amongst Bishop Tanner's Books, No. 187, is imperfect at the end, breaking off with sign. L 3, or the first leaf of Kittie's Confessioun. Another copy, apparently the same edition (notwithstanding a difference detected by Mr Bradshaw in the woodcut at the end of the Epistil) is among Thomas Baker's books, in the Library of St. John's, Cambridge. It is marked Cc. 10. 56, and wants the title and three leaves, also sign. L at the end, in which the imprint and date may have been repeated.

### 1574.

THE WARKIS OF the famous and worthie Knight SCHIR DAUID LYNDESAY of the Mont, Alias Lyoun King of Armes, &c. Newlie corrected, &c.

Imprentit at Edinburgh be Thomas  
Bassandyne, dwelland at the nether Bow.

M.D.LXXIII.

Cum Priuilegio Regis.

In 4to, signatures A in six, B to Z in eights, and Æ in five. The copy described in Herbert's *Typographical Antiquities* (vol. iii. p. 1497), at the sale of Mr Chalmers's Library was acquired by Mr Miller of Craigentiny, and is now at Britwell. It is the only copy known. After the title, "Ane Adhortation of all Estates," is followed by "The Epistil Nuncupatorie," but the Preface by Henry Charteris is omitted. At the end of Book Fourth of the *Monarchie* there is no date, simply "Finis. Quod David Lyndesay."

On the last page the imprint and date are repeated.

"Newlie correctit and imprentit at Edinburgh be Thomas Bassandine, dwelland at the Netherbow. M.D.LXXIII.

The printer, Thomas Bassandyne, died at Edinburgh, 18th October 1577. In the inventory of his stock, printed in the *Bannatyne Miscellany*, vol. ii., p. 197, we find specified,

"Item, fyue hundreth and fyue Dauid Lyndesayis, unbund, price of the pece, iij s. *Summa lxxxx li. xv s.*

"Item, fyue Dauid Lyndesayis, bund, the pece iiij s.

*Summa xx s."*

### 1575.

A DIALOGUE betweene Experience and a Courtier, of the miserable state of the Worlde. Compiled in the Scottish tung by SIR DAVID LYNDSEY Knight, a man of great learning and science: First turned and made perfect Englishe: And now the seconde time corrected and amended according to the first copie.

Imprinted at London in Paules Churchyarde, by Thomas Purfoote. Anno Domini 1575.

In 4to, A to T 4, eights. On the last page (numbered as folio 140) is the same imprint, without date. The minor poems have the same running title carried on from the end of

The fourth booke // of the Monarch.

## 1581.

A DIALOGUE betweene Experience and a Courtier, of the miserable state of the Worlde. Compiled in the Scottish tung, by SYR DAUID LYNDSEY Knight, &c. First turned, &c.

Imprinted at London, in Newgate Market within the New Rentes, by Thomas Purfoote. An. Dom. 1581.

A to T 4 in eights. In 4to. This is a literal reprint, page for page, of Purfoote's edition, 1575, even to the mis-numbering of the folios, and repeating on the title the words, "And now the seconde [*for third*] time," &c.

In both these editions the woodcuts used by Purfoote in 1566 are wholly omitted, but there is added

"The Complaynt and publique Confession of the King's olde Hounde called Bagsche:" but it breaks off with line 120. See note in vol. i. p. 277.

In other respects, the editions are exact repetitions, although a minute collation might detect some various readings. One, for instance, may be pointed out: line 16 of the Prolog to the Popinjay in the 1566 edition, in place "Of KENNEDIE," the name of a Poet wholly unknown in England, has "Of SKELTON, with his tearmes aureate."

The copies of the two later impressions are not uncommon: in the British Museum, at Britwell, and in other libraries. The Roxburghe copy of this 1581 edition is in the Advocates Library. I have both the 1575 and 1581 editions.

## 1582.

THE WARKIS, &c., of SIR DAVID LYNDSAY, &c. An exact copy of the title of this edition, by Henry Charteris, is given on the opposite page.

THE  
**VVARKIS OF**  
 the Famous and Wor-  
 thie Knicht Sir David Lyndsay of the  
 Mont, alias Lyoun King of Armes. New-  
 lie correctit, and vindicate from the for-  
 mer errouris, quhairwith they war befoir  
 corruptit: and augmentit with sin-  
 drie Warkis, quhilk was not be-  
 foir Imprentit.

The Contents of the Buik, &c.




---

¶ IMPRENTIT AT EDIN-  
 burgh, be Henrie Charteris.

---

ANNO, M.D.LXXXII.

¶ CVM PRIVILEGIO REGALI.

In 4to, Title, Preface, &c., eight leaves, sign. A (not numbered,) and B to X in eights, pp. 316 [for 318] pages 75 and 76 being repeated. A full page has 35 lines.

The table of Contents on the back of the title, include "The Complaint unto the Kingis Grace, *omittit in the Imprentingis of Rowen, and Londoun;*" also,

"Ane Answer to the Kingis Flyting, *neuer befoir Imprentit,*"—although they are actually contained in the two previous editions of 1568 and 1571, by Charteris. But in this table there is added for the first time,

"The Historie of the Squyer William Meldrum of the Benis, *neuer befoir Imprentit.*

"The Testament of the said Squyer."

The copy in the Advocates Library, purchased at the sale of Mr D. Constable's books at London, 1828, at a very extravagant price, does not contain the Squyer Meldrum, and yet was considered to be perfect. I remember the copy in its original parchment cover, and it evidently never contained anything else bound with it. At that time the volume was in the hands of a Glasgow bookseller, who priced it at ten guineas. In the table of contents a former possessor, in an old hand, having marked the pages of the various poems, has added *deest* to these two articles.

The head lines in roman capitals—

¶ THE FIRST BVIK // OF THE MONARCHIE.

with 35 lines on a page.

On the last page, instead of any imprint, there is inserted, as on the opposite page, the woodcut device used by John Ross, the printer, who died in July 1580. (Bannatyne Miscellany, vol. ii. p. 204.) In the inventory of his stock, there is no allusion to any edition of Lyndsay's works, as having issued from his press. It was not unusual for one printer to use the device as well as the types and ornaments of his predecessor.



I have been able to identify two other copies of this edition of 1582, one in the Bodleian Library, defective of the under half of the title page; the other in the Cathedral Library of Peterborough, wanting the entire title page, with the date 1568 marked in MS. In neither copy is there the slightest indication that Squyer Meldrum had ever been in the volume.

1582. (?)

THE HISTORIE OF THE SQUYER WILLIAM MELDRUM of the Bynis, and the Testament of the said Squyer.

It is somewhat uncertain when Squyer Meldrum was first printed. As just stated, although professing to be annexed to the edition of Lyndsay's Poems by Henry Charteris, 1582, it must have been printed about the same time in a separate form. This is proved by the fact, that in the inventory of the stock-in-trade of Robert Gourlay, bookseller in Edinburgh, who died 6th September 1585, six copies of "The Squyer of Meldrum, black" were valued at 12d. each, *Summa* vjs. ; and seven copies of "Lyndsay (the Poems,) black," at iiijs vjd. *Summa* xxxjs vjd.<sup>1</sup> The latter were no doubt copies of the 1582 edition. (Bannatyne Miscellany, vol. ii., p. 214.)

1588. (?)

THE WARKIS OF THE FAMOUS AND WORTHIE Knicht Sir David Lindesay, at the command of King James the Fyft. With a print of Justice and Religion, and H. C. (Hen. Charteris,) 1588, 4to.

An edition is so described by Ames and repeated by Herbert, without stating in whose possession there was a copy. In the sale catalogue of Mr Heber's Library, 1834, Part IV. No. 1388, we find "Lyndesay's (Sir David) Poetical Works, black letter, russia. Edinburgh be Henrie Charteris, 1588." 4to. This copy, (it is added,) wants the title and part of the last leaf, and four leaves after Kij, otherwise it is perfect. It was bought for Mr Miller of Craigentenny, and is now at Britwell. But no edition printed in 1588 is known to exist. The copy in question, (rebound perhaps half a century before) no doubt has

that date on the back ; but having compared the book with the editions printed by Charteris in 1582, 1592, and 1597, it is clearly the edition of 1597, wanting, besides the Title, the Preface, &c., eight leaves.

1592.

THE VVARKIS OF THE FAMOUS AND VVOR-thie Knight, Sir Dauid Lyndsay of the Mont, alias Lioun King of Armes. Newlie correctit, &c. ; and augmentit with sindry warkis, quhilk was not befor imprentit.

The Contentis of the Buik, and quhat Warkis ar augmentit, the nixt side sall schaw.

*Imprentit at Edinburgh, be Henrie Charteris.*

Anno, M.D.LXXXII.

*Cum Priuilegio Regali.*

In 4to, black letter, contains sign. A to X in eights, numbered (not reckoning sign. A) pp. 318. It is a reprint, page for page, from the edition 1582. A full page has 35 lines. The head lines are in roman capitals—

THE FIRST BVIK // OF THE MONARCHIE.

In the Advocate's Library, and another copy in private hands. The table of contents is quite the same as that of 1582, including :

“ 17. The Hystorie of the Squyer William Meldrum of the Bynnis, neuer befor imprentit.

“ 18. The Testament of the said Squyer.”

Both the title and colophon at the end, (p. 318,) have the date distinctly, Anno Dom. M.D.LXXXII., but no Squyer Meldrum of that date is known.



1594.

THE HISTORIE OF  
 ANE NOBIL AND WAILZE-  
 and Squyer, William Meldrum, vmquhyle  
 Laird of Cleishe and Bynniss. Compylit be Sir Dauid  
 Lyndesay of the Mount, alias, Ly-  
 oun, King of Armes.

¶ H ¶ ¶ C ¶

THE

(S) Testament of the said  
 WILLIAME MELDRVM  
 Squyer. Compylit at  
 fwa be Sir Dauid

Lyndesay, &amp;c.

(\* \*) (\* \*)

(\* \*)

Cicero Philip. 14.

Proprium sapientis est, grata eorum virtutem memo-  
 ria prosequi, qui pro Patria vitam profunderunt.

Ovid. 2. Fast.

Et memorem famam, qui bene geffit habet.

Imprentit at Edinburgh

be HENRIE CHARTERIS.

ANNO M.D.XCIIII.

Cum Priuilegio Regali.

In 4to black letter, A to D iij, in eights, or 28 leaves.

In the copy in the British Museum there is written at the foot of the title, "Tho. Arrowsmyth, seruant to Henry Bowes, Esquire. Empt. in Edenbr. Marche ij<sup>o</sup> 1597. pr<sup>t</sup>. xxx d. Scottish." In the Advocates Library copy, and the one in private hands, it is bound with the 1592 edition of the Works.

1597.

THE

**Warkis of the**  
 famous & worthie  
 Knicht Sir Daid Lindsay of the  
*Mont, alias Lyoun King of Armes.*

Newlie correctit and vindicate from the former errouris, quhairwith they war befoir corruptit: and augmentit with fin-drie Warkis, quhilk was not befoir Imprentit.

Imprentit at Edinburgh be Henrie  
 Charteris. 1597.

Cum Priuilegio Regali.

In 4to black letter, not paged, signature A to X in eights. A full page has 35 lines. The headlines

The Thrid Buik // of the Monarchie.

The contents are the same as in the previous editions by Charteris, and the above title is within a small border of

metal ornaments. It also professes to include Squyer Meldrum, "*neuer befoir imprentit*;" but it is not contained in the copy bought at the Chalmers sale, which is now in the library, Britwell House. On the last page is the woodcut of two female figures, with the initials H. C., as given in vol. ii. p. 289. Of this edition, I was able to identify a copy in the Cathedral Library at Durham, wanting the title, &c. (the text beginning on sign. B.), and also Squyer Meldrum.

HENRY CHARTERIS died 29th August 1599. In his stock there were 788 David Lyndesayis, at 8s. the pece, unbound, *summa* £315. Also 40 Squyeres of Meldrum, at 2s., *summa* £4. (Bannatyne Miscellany, vol. ii., p. 224.)

## 1602.

ANE SATYRE OF THE THRIE ESTAITTS, in commendation of Vertew, and vituperation of Vyce. Maid be Sir David Lindesay &c.

At Edinburgh, printed be Robert Charteris, 1602. 4to.

In 4to, title, one leaf. There is no prefatory matter, the text beginning on sign. B to V in fours, or pp. 155, roman letter.

In the facsimile of the title given in vol. ii. page 289, the word "and" has been omitted in line 5. There are copies in the Bodleian Library, and at Britwell, (the two described as above); also in the Advocates Library; the Cathedral Library, Lincoln (wanting the title, &c.) A fine copy was bought at the Roxburghe sale by Mr Heber, and resold at his sale; but I am not sure who the purchaser was, through Messrs Payne and Foss.

Margaret Wallace, wife of Mr Robert Charteris, Printer in Edinburgh, having died during his life, on the 1st of February 1603, an Inventory was taken of his stock, on behalf of their children. In this list we find,

Item, 600 (copies of) David Lyndesayis buikis at vijs.  
the pece, *Summa ij<sup>c</sup> x li.*

Item, 500 David Lyndesayis Playis at iiiij s. the pece.  
*Summa j<sup>c</sup> li.*

(Bannatyne Miscellany, vol. ii., p. 236.)

### 1604.

ANE SATYRE OF THE THRIE ESTAITIS, &c. Edinburgh, Robert Charteris, 1604. 4to. Mr Chalmers refers to such an edition, and it is quite possible that copies of the 1602 edition might have had a new title, but I have shewn in the Notes, vol. ii., pages 288-292 that the two described by Chalmers, as distinct editions, are one and the same, notwithstanding slight variations that may have been made in the course of printing. Having 500 copies unsold in 1603, it is most unlikely he would have required to reprint it within twelve months.

One of these copies, in place of the proper title, has the title-page to an unknown edition of the Poems, dated 1604. It apparently however was nothing more than a new title to insert in the unsold copies of the edition of 1597 for the London market. This volume is now at Britwell. The title reads,

THE WORKESES of the famous and Worthy Knight Sir David Lindsaie of the Mont, alias Lyoun King of Armes. Newly corrected and vindicate from the former errors, wherewith they were before corrupted, and augmented with sindrie workes never before imprinted. (*The Royal arms.*) Imprinted at Edinburgh by Robert Charteris, Printer to the Kinges most excellent Majestie, and are to be solde  
*in London, by Nathaniell Butter at his shoppe, neare  
S. Austens Church in the old Change.*

1604.

There is no list of Contents on the back of this title.

## 1605.

“Sir David Lindsay’s Works. Edinburgh, 1605,” 4to. A copy of this unknown edition occurs in the “Catalogus Librorum A. C. D. A.—*Glasgux*, 1758,” 4to. This collection belonged to Archibald Campbell, Duke of Argyll; and I find it stated, in a MS. note, that “The Earl of Bute bought the whole library after the death of the Duke, 1790.”

## 1610.

THE WORKS of the famous and worthy Knight Sir David Lindsay, &c. Newly corrected according to the Originall.

## EDINBURGH

Printed by THOMAS FINLASON. 1610.

*With the K. M. Licence.*

In 4to, black letter, A to G in fours, and H to BB in eights, ending on p. 375.

A full page has 33 lines. The head lines,

The second buke // of the Monarchie.

At the Roxburghe Sale in 1811, the fine copy of this 1610 edition containing The Squyer Meldrum was bought by Mr Heber, and, on the dispersion of his Library, it came into Mr Miller’s possession, and is now at Britwell.

## 1610.

THE HISTORIE of a noble and valiant Squyer William Meldrum, umquhile Laird of Cleish and Binnes. Compyled be Sir David Lindsay of the Mount, alias, Lyoun King of Armes. The Testament of the said William Meldrum, Squyer. Compyled alswa be Sir David Lindsay, &c.

## EDINBURGH

Printed for RICHARD LAWSON, 1610.

*with Licence.*

In 4to, A to G in fours, 28 leaves not numbered: at the foot of the last page, is a woodcut with Finlason's monogram T. F.—The head line of each page is, *The Squyer of the Binnes*. With 35 lines on a page.

This edition is bound with the copy at Britwell, as above mentioned, of Finlason's edition of the Poems 1610, from the Roxburghe Library. I have a separate copy of this edition of Squyer Meldrum bound by itself.

## 1614.

THE WORKES OF the famous and worthie Knight Sir David Lyndesay, &c. Edinburgh Printed by Andro Hart, Anno Dom. 1614, small 8vo., bl. 1. (See facsimile at p. 245.)

Sign. A, Bl. 4 in eights, not paged, but it has sign. R reprinted in place of P and R, the larger initial.

The woodcut on the title is repeated at the end of the Prologue, and of the 1st, E. 4, and 4th Books of the Monarchie. The head-lines are,

The third Booke // of the Monarchie.

A full page has 29 lines. It is in the British Museum.

## 1617.

THE WORKES OF THE FAMOVS and worthy Knight, Sr. David Lindesay of the Movnt, &c. . . . Newly corrected, &c.



EDINBV(R)GH,  
Printed by ANDRO HART, 1617

In small 8vo., black letter, pp. 376, title four leaves, A to Z in eights. The head-lines in small capitals, usually 30 lines in a page. The initial letters are a kind of inter-laced form.

On the back of the title The Contents of the Booke, the next leaf The Printer to the Reader, and two leaves The Epistle Nuncupatorie. In the Advocates Library.

1628.

THE WORKES OF the famous, and worthie Knight, Sir David Lindesay of the Movnt, alias Lion, King of Armes. Truelie corrected and vindicated from the former Errours and now justly printed according to the Author's true Copie : with sundrie thinges adjoyned here-vnto agayne, which absurdlie were omitted in the Impressions printed here-to-fore.

ABERDENE,

¶ Imprinted by EDWARD RABAN, for  
DAVID MELVILL. 1628.

In small 8vo, black letter, 31 lines on a page; sign. A to X eights, not paged. It has no preliminary matter, and the Table of Contents is on the reverse of the title. This edition is a reprint of one of Hart's. Henry Huth, Esq., London, a copy from a late London sale.

1630.

THE WORKES OF the famous and worthy knight, Sir David Lindesay. . . . Newlie corrected, &c.

Printed at Edinburgh, by the Heires of Andro Hart : Anno Dom. 1630.

In small 8vo, black letter, title, and leaf The Printer to the Reader, sign. A to Y 6 in eights, the running titles in small roman letter, 32 lines on the page, the Contents the same as in Hart's earlier editions, except the omission of the Epistle Nuncupatorie.

The copy in the Advocates Library formerly belonged to Major Pearson.

## 1634.

THE WORKES OF the famous and worthy Knight Sir David Lindesay, &c. Edinburgh printed by [the Heirs of] Andrew Hart. 1634.

In small 8vo., bl. l., sign. A to Y in eights, a full page has 31 or 32 lines. A facsimile of the title is given at p. 247. By a strange blunder the words enclosed with brackets are omitted in the original. Andrew Hart (who always used the name Andro), died, as already stated, in December 1621.

Copies of this edition are in the British Museum, and at Britwell, (from the Roxburghe and Heber collections.) Another was recently sold at the Corser sale.

The edition is chiefly remarkable for the woodcut on the title page, which professes to be a likeness of the Poet, but no other portrait unfortunately has been discovered to test its authenticity.

Open initial letters, but no larger cuts.

The third Booke // Of the Monarchie.

## 1645. (?)

THE WORKS OF Sir David Lindesay, &c. An edition was probably printed by Gideon Lithgow, for Robert Bryson, about 1645, in small 8vo. Bryson died in that year, and in the inventory of his stock confirmed 16th March 1646, we find 1150 copies of "David Lyndsayes, estimat all to £220." (Bannatyne Miscellany, vol. ii. p. 264.)

I have a copy (wanting the title and a few leaves) apparently of this edition. It was reprinted page for page, in a coarser style, with occasional slight variations in the orthography, in 1648. Each page has 36 lines. The head lines of each are in small Roman letter.



1648.

THE WORKES OF the Famous and worthie Knight  
Sr. David Lindsay of the Mount, &c. Newly corrected, &c.

EDINBURGH,

Printed by GEDEON LITHGOVV,

Anno Dom. 1648.

In small 8vo, black letter, A to V 2 in eights. In the British Museum, at Britwell, and in the Earl of Minto's Library. Not paged, 36 lines on a page, the initial letters large coarse letters, not ornamental.

1665.

THE WORKS OF the famous and worthy Knight Sir  
David Lindesay, &c. Newly corrected, &c.

GLASGOW,

Printed by *Robert Sanders*, Printer to the Town,

and are to be Sold at his Shop, Anno 1665.

In 12mo, black letter, pp. 302 (including 3 pages at the end of the Contents) sign. A to L in 12s., M, N and O in eights. 35 lines on a page, the running title or head lines in small roman letter.

On the back of the title "The Printer to the Reader." It is the same as in Hart's editions slightly altered. I have a copy of this scarce edition.

1670.

THE VVORKS OF the famous and worthy Knight Sir  
David Lindesay of the Mount, &c. Newly corrected, &c.

Edinburgh, Printed by *Andrew Anderson*, and are to be sold at his House, on the north-side of the Cross, Anno Dom. 1670.

A to M 8 in twelves, pp. 279, black letter, 40 lines in a full page. Oblong 12mo. In the British Museum, Advocates Library, and in other collections.

This and the following impressions of the works are by no means rare.

1672.

THE WORKES OF . . . Sir David Lindesay, &c.  
Newly corrected.

Glasgow : By Robert Sanders, Printer to the City, and University, and are to be sold in his Shope, 1672.  
In 12mo, black letter, pp. 252, or A to L 6 in twelves, 44 lines on a full page. In the Advocates Library.

1683.

THE WORKS of . . . Sir David Lindsay of the Mount, &c. Newly corrected, &c.

Glasgow, printed by Robert Sanders, One of his *Majesties* Printers. 1683.

In 18mo, black letter, small type, A to L 8 in twelves, Pp. 256 including the title-page. 43 lines on a full page.

In the British Museum, the University Library, Edinburgh, and in other collections.

1683.

THE HISTORY of the noble and valiant Squyer William Meldrum, umwhile Laird of Cleish and Bins. As also the Testament of the said William Meldrum. Compyleit by Sir David Lindsay of the Mount, alias, Lyon King of Arms.

Edinburgh, printed by the Heir of Andrew Anderson, Printer to the King's Most Sacred Majesty, and are to be sold at his shop. 1683. In 12mo, 24 leaves.

On the back of the title is a woodcut whole length figure (of the Squyer) smoking a pipe.

The copy in the sales of Heber and Utterson came into the possession of the Rev. Thomas Corsar. In the Catalogue of George Paton's books, sold at Edinburgh in 1809,

(where Mr Heber obtained it,) the date, by the printer's mistake, was given as 1603. No such edition exists.

## 1690. (?)

A SUPPLICATION directed by Sir David Lindsay of the Mount with King's Grace in contemplation of Side Tailles and Muzzled Faces.

A single leaf broadside of two pages in double columns, without date, but printed at Edinburgh, about the year 1690. In the Advocates Library. I have it also.

## 1696.

THE WORKS of the famous and Worthy Knight Sir David Lindsay of the Mount, alias Lyon King of Armes. Newly corrected and vindicate from the former errors wherewith they were corrupted, &c.

Glasgow, printed by Robert Sanders, one of his Majesties Printers. 1696. 12o., bl. l., A to M 3 in twelves, or pp. 267. 40 and 41 lines to a full page.

This edition is not uncommon. Of two copies in the British Museum, one is on fine paper.

The date on the title of this edition is usually very indistinct, and in some Catalogues it passes for Glasgow 1636, or 1656, but no such editions exist. It was beyond all doubt printed by Robert Sanders, the younger. Printing in Glasgow was first introduced by George Anderson in 1638. Robert Sanders, the father, commenced printing in 1661, and died July 12, 1694. He was succeeded by his son Robert, who survived till January 1730.

## 1696.

THE HISTORY of a noble and valiant Squire William Meldrum, umquhile Laird of Cleish and Binna. Compiled by Sir David Lindesay of the Mount, alias Lyon King

of Armes. With the Testament of the said Squire. Compiled also by Sir David Lindsay.

Glasgow, printed by Robert Sanders, one of His Majesties Printers, &c. 1696. 18mo.

## 1709.

THE WORKS of Sir David Lindsay of the Mount. Newly corrected, &c.

Edinburgh, printed by the Heirs and Successors of Andrew Anderson, Printer to the Queen's most excellent Majesty. Anno Dom. 1709. 12mo, pp. 264.

## 1711.

THE HISTORY of the noble and valiant Sqyer William Meldrum umwhile Laird of Cleish and Bins ; as also, The Testament of the said William Meldrum. Compyled by Sir David Lindsay of the Mount, alias, Lyon King of Arms. Printed by James Nicol at Aberdeen in the year 1711. 12mo, A to C in 12s, pp. 58.

On a blank leaf at the end there is a woodcut of 'Meldrum and Talbert' on horseback charging one another with their lances.

The copy in Mr Douce's possession, with the rest of his remarkable collection, is now in the Bodleian Library, Oxford. In the same volume are two other books, (one, The History of Bevis of Hampton), from the press of James Nicol, Printer to the Town and University of Aberdeen.

## 1712.

THE WORKS of Sir David Lyndsay, Newly corrected, &c.

Glasgow, printed by Robert Saunders, in the year 1712, pp. 296, 12o.

In the Advocates Library, and the University Library, Edinburgh.

1714.

THE WORKS of Sir David Lindsay, &c. Newly corrected.

Belfast, Printed by James Blow, and are to be sold at his Shop. 1714. 18mo, in twelves and sixes alternately, A to O, and P in eight. A full page has 40 lines. In the British Museum.

1716.

THE WORKS of Sir David Lindsay, &c. . . . Newly corrected, &c.

Edinburgh, printed by the Heirs and Successors of Andrew Anderson, Anno Dom. 1716. 12mo.

1720.

THE WORKS of Sir David Lindsay, &c. Newly corrected.

Edinburgh, printed by the Successors of Andrew Anderson, Printers to his M. Anno Dom. 1720, 12mo, pp. 264. In the Advocates Library.

1754.

THE WORKS of Sir David Lindsay of the Mount, &c. Newly corrected, &c.

Glasgow, printed by John Hall, near the middle of the Salt Market. M.DCC.LIV.

18mo, roman letter, pp. 287. One of the common impressions of no value, A to M in twelves.

1776.

THE WORKS of the famous and worthy Knight Sir David Lindsay of the Mount. Carefully corrected, &c.

Edinburgh, printed and sold by Peter Williamson, and

C. Elliott, Parliament Square, 1776, 12mo, pp. 151. This contains the Four Books of the Monarchy.

The Additional Poems of Sir David Lindsay of the Mount, alias Lion King of Arms. Taken from his own original Manuscripts, found in the Cabinets of the curious, consisting of many different entertaining subjects. Volume II. Edinburgh, printed (as above) 1777. 12mo, pp. 84. Notwithstanding this flourish on the title, it is a worthless edition, and in place of enlarging, it omits; for instance, the Answer to the King's Flyting, as well as Squyer Meldrum.

## 1792.

SCOTISH POEMS, Reprinted from Scarce Editions, &c. Collected by John Pinkerton, in Three volumes. London, printed by and for John Nichols. 1792, 3 vol., post 8vo.

Vol. I. includes The Historie of ane nobil and wailyeand squyer William Meldrum, &c., Reprinted from the edition of 1594.

Vol. II. has Eight Interludes, with additional passages selected from the printed Play, Ane Satyre of the Thrie Estaitis, &c., 1602.

## 1802.

ANE PLEASANT SATYRE of the Thrie Estaitis, in commendation of Vertue, and vituperation of Vice; a Play, maid by Sir David Lindesay. Edinburgh: 1802. 8vo, pp. xii., 143. The Preliminary Interlude occupies the first 12 pages.

This edition of Lyndsay's Satyre was edited by James Sibbald, bookseller in Edinburgh; and only fifty copies were printed, it is said, for private circulation. It is in fact a portion of his Chronicle of Scottish Poetry, (4 vols, Edinburgh 1802, 8vo.) with some additions, not suited for that work. It is a very unsatisfactory edition, altered to suit the editor's notions, and containing the

Interludes from Bannatyne's MS., with passages interpolated from the printed text of 1602.

## 1806.

THE POETICAL WORKS of Sir David Lyndsay of the Mount, Lion King at Arms, under James V. A new Edition, corrected and enlarged, with a Life of the Author; Prefatory Dissertations; and an appropriate Glossary. By George Chalmers, F.R.S., S.A. In Three Volumes.

London, printed for Longman, Hurst, Rees, and Orme, Paternoster Row; and A. Constable and Co., Edinburgh. 1806, 3 vols., post 8vo.

## 1867.

THE DIALOG and other Poems of Sir David Lyndsay. London, 1867-1869, 8vo.

Of this edition, edited by Fitzherbert Hall, Esq., four parts have appeared, but the work is not yet completed. It forms part of the series of publications of the Early English Text Society.

## 1870.

THE WORKS of Sir David Lyndsay, 2 vols. 12mo. The text of this edition is reprinted from the present volumes, with a selection of the Notes, for general circulation.

## LIST OF EARLY MANUSCRIPTS.

No portions of Sir David Lyndsay's Poems in his own hand-writing or of his age have been discovered. If we had been restricted to the manuscript collections of George Bannatyne and of Sir Richard Maitland (which have preserved so much of our old vernacular poetry), the very existence of Lyndsay as a poet might have remained almost unknown. The numerous early editions, which show his great popularity, may perhaps account for their non-existence in the form of manuscript copies. A short notice, however, of such as have reached our times, although comparatively of little value, may be subjoined.

## I.—THE LAMBETH MANUSCRIPT, 1556.

This volume is described as follows by Archdeacon Todd in his Catalogue of the Lambeth Manuscripts.

No. 332. *Codex chartaceus. in 4to., Sec. 16 folio 132.*  
 "Heir begynniss ane litill Dialog betuix experiance and ane courteoure of the miserabill estait of the warld compilit be Schir David Lindesay, of the mont, knicht, Lioun King of armis Quhilk is dividit in foure partis as efter followis. Begun on Thursday the 11 of Junij 1556." (Catalogue of the Archiepiscopal Manuscripts in the Library at Lambeth Palace. London 1812, folio.)

Many years have elapsed since I examined this MS., and concluded that Mr Chalmers was right in not thinking it worth collating, being evidently a mere transcript of the first printed edition of the Dialog by John Scot.



## II.—THE EDINBURGH MANUSCRIPT, 1566.

The title is :—“ Ane dialog betuix experience and aue courtiour of ye miserabill estait of ye varld : Compilit be Syr Dauid Lyndesay of ye Mont, kny<sup>t</sup>. alias lyone kyng of armes. And is diuidit in four partis : As eftir follovis—

## 1.5.6.6.”

In folio, 144 leaves, the contents are :—

The Dialog in four parts, including The Epistill to the Redar, and the Prolog. The Dialog followed by Ane Exhortatioun extends from . fol.	1- 99
The Dreame, . . . . .	99-117
The Complaynt, . . . . .	118-124

It breaks off, leaving three blank pages to contain the last 86 lines. See vol. i., p. 247.

The Deploratioun of the deyth of Quene Magdalene, . . . . .	125-128
The Testament and Complaynt of our Souerane Lordis Papyngo, &c., . . . . .	128-144

This MS. of Lyndsay is bound along with an early MS. of “The Buikis of Eneados,” translated by Gawin Douglas, with the name at the foot of the first page W. Hay, 1527, and this notice on the fly leaf :—

“This buik partinis to Dauid Andersone burges of Abirdene, be gift of Mr Wm. Hay, person of Turreff, 1563.” It contains 367 folios, in a neat small hand, with rubrics, and the name apparently of the transcriber, M. Joannes Elphynstoun. Lyndsay’s Dialog, as the above title states, was transcribed in the year 1566. Like the Lambeth MS., the portion of Lyndsay’s Poems is a transcript of a printed copy, probably that issued with the name of Jascuy, in 1558 ; and of no critical value, having in addition some other poems by Lindsay, containing The Epistill to the Redar of the Monarché.

The volume itself, in old wooden boards, was presented to the University Library, Edinburgh, by John Aikman (styled "generosus juvenis") son of Mr William Aikman, of Cairnie. Anno 1692.

### III.—GEORGE BANNATYNE'S MANUSCRIPT, 1568.

With the exception of Lyndsay's Satyre of the Three Estaits, (divided into what Chalmers calls "a thousand Interludes,") his other Poems are entirely overlooked. The text of the play, as written by Bannatyne, is already minutely described, with collations, in vol. ii., pp. 341-363. Allan Ramsay copied, in his usual careless manner, these Interludes, for a continuation of his Evergreen, which never appeared. His transcript is still preserved. [The Bannatyne MS. is now printed for the Hunterian Club, and the 4th part contains Lyndsay's Play.]

### IV.—THE DRUMMOND MANUSCRIPT, before 1626.

In the printed Catalogue or List of Books presented by Drummond of Hawthornden, to his *Alma Mater* in 1626, there is entered "Sir David Lyndesay, A Satyre of the Three Estates, MS." See vol. ii., p. 341. Whether it was an old MS., or transcribed by Drummond himself, must be left to conjecture, as the MS. itself, unfortunately, is not known to exist; and no trace of it appears in the old MS. catalogues of the University Library of Edinburgh.

### V.—THE GLASGOW MANUSCRIPT, 1636.

This little volume, containing Squyer Meldrum, written at Glasgow by James Clark, 1631, is already noticed as copied from one of the printed editions, in vol. i., p. 332.

Page 272.—Delete the words “The copy I have,” &c. near the foot of the page: and add this sentence: The copy of the First edition of the Dialog, mentioned at the foot of page 264 as in private hands, used by the English Text Society, like the volume in the University Library, Edinburgh, also contains the Minor poems printed by Scot in 1559. The copy I have of the Second edition by John Scot, of the Dialog, is imperfect, wanting sign. C. and has not the minor Poema.

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## ERRATA.

### VOL. I.

- Page 41, Line 1084, for *Goddess* read *Goddis*.  
 „ 61, „ 6, for *everlike* read *everilke*.  
 „ 87, „ 698, for *chehnis* read *cheknis*.  
 „ 89, „ 771, for *pirmityvis* read *primityvis*.  
 „ 173, „ 443, for *nobilmen* read *nobil men*.  
 „ 215, „ 1727, for *ble* read *blew*.

### VOL. II.

- Page 39, Line 695, for *pray yow* read *I pray yow*.  
 „ 106, „ 2053, for *aad* read *and*.  
 „ 152, „ 3028, for *Sard* read *Fard*,  
 „ 170, „ 3434, for *luikit* read *luik it*.  
 „ 199, „ 4120, for *is* read *hes*.  
 „ 202, „ 4191, for *cartelcinis* read *canteleinis*.  
 „ 282, „ 1568, for *as* read *ar*.

### VOL. III.

- Page 58, Line 3186, for *krake* read *brake*.  
 „ 119. „ 4914, for *savis* read *sayis*.

## GLOSSARY.

1875

# GLOSSARY.

## ABBREVIATIONS.

*A. N.*—Anglo-Norman. *A. S.*—Anglo-Saxon. *Dan.*—Danish. *Dut.*—Dutch. *E.*—Old English. *Fr.*—French. *Gael.* Gaelic. *Germ.*—German. *Icel.*—Icelandic. *Moes. G.*—Moeso-Gothic. *O. Fr.*—Old French. *O. N.*—Old Norse. *Su. G.*—Suio-Gothic. *Adj.*, adjective; *adv.*, adverb; *comp.*, comparative; *conj.*, conjunction; *interj.*, interjection; *imp.*, imperative mood; *num.*, numeral; *prep.*, preposition; *pr. p.*, present participle; *p. p.*, past participle; *pr. s.* and *pr. pl.*, present and past tense, singular or plural; *sb.*, substantive; *v.*, verb.

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| <p><b>ABAK</b>, ii. 79. l. 1482, <i>adv.</i><br/>back, behind. <i>E. abacke.</i></p> <p><b>ABESIE</b>, ii. 66. l. 1218. <i>sb.</i> an<br/><i>abbacy.</i></p> <p><b>ABILL</b>, i. 188. l. 894, <i>adj.</i> pro-<br/>ficient. <i>A. S. abel.</i></p> <p><b>ABILZEMENTIS</b>, i. 120. l. 86.<br/><b>ABUILZEMENT</b>, ii. 77. l. 1421,<br/><i>sb.</i> habiliment, dress. <i>Fr.</i><br/><i>habillement.</i></p> <p><b>ABONE</b>, ii. 75. l. 1384, <i>prep.</i><br/>above.</p> <p><b>ABUFE</b>, i. 14. l. 351, <i>prep.</i><br/>above.</p> <p><b>ABUSIOUN</b>, iii. 26. l. 2250, <i>sb.</i><br/>abuse.</p> <p><b>ACCWTERIT</b>, i. 199. l. 1231,<br/><i>p. p.</i> accoutred.</p> <p><b>ADDRES</b>, i. 193. l. 1071, <i>v.</i> to<br/>prepare. <i>Fr. adresser.</i></p> <p><b>ADJUTORY</b>, iii. 167. l. 6265,<br/><i>sb.</i> a helper.</p> <p><b>ADO</b>, ii. 250. l. 663, <i>v.</i> to<br/>do.</p> <p><b>AFFAIR</b>, i. 71. l. 266, <i>v.</i> to<br/>fear.</p> <p><b>AFFAMYSIT</b>, iii. 140. l. 5490,<br/><i>p. p.</i> famished. <i>Fr. affa-</i><br/><i>mer.</i></p> | <p><b>AFFEARD</b>, ii. 31. l. 488, <i>p. p.</i><br/>afraid.</p> <p><b>AFFERAND</b>, iii. 5. l. 1662, be-<br/>longing to, proportioned to.</p> <p><b>AFFERIS</b>, i. 20. l. 507, <i>pr. s.</i><br/>belongs.</p> <p><b>AFFORE</b>, iii. 80. l. 3805.</p> <p><b>AFORE</b>, i. 36. l. 942. <b>AFFO-</b><br/><b>ROW</b>, ii. 264. l. 1053, <i>adv.</i><br/>before.</p> <p><b>AFFRAYD</b>, iii. 58. l. 3160, <i>sb.</i><br/>fear.</p> <p><b>AGANE</b>, i. 53. l. 284. <b>AGANIS</b>,<br/>i. 23. l. 605, <i>prep.</i> against.</p> <p><b>AGAST</b>, ii. 78. l. 1449, <i>adj.</i><br/>frightened. <i>Moes. G. us-</i><br/><i>gaisjan</i>, to terrify.</p> <p><b>AGIT</b>, i. 208, l. 1519. <i>adj.</i><br/>aged.</p> <p><b>AGMENT</b>, iii. 52. l. 2998, <i>v.</i><br/>to augment, increase.</p> <p><b>AIGE</b>, i. 51. l. 209, <i>sb.</i> age.</p> <p><b>AILE</b>, i. 186. l. 837. <b>AILL</b>, i.<br/>85. l. 646. <b>AYLE</b>, ii. 98. l.<br/>1921. <i>sb.</i> ale. <i>A. S. eala.</i></p> <p><b>AIR</b>, ii. 276. l. 1376, <i>sb.</i> an<br/>oar. <i>A. S. are.</i></p> <p><b>AIR</b>, i. 190. l. 972, <i>sb.</i> an<br/>heir.</p> |
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- AIR, ii. 86. *l.* 1650, *adv.* early. *A.S. aer.*
- AIRIS, ii. 134. *l.* 2652, *sb.* assizes, circuit courts. *See* Notes, ii. p. 315.
- AIRIS, iii. 6. *l.* 1713, *sb.* of the air, atmosphere.
- AIRLIE, i. 182. *l.* 713, *adv.* early.
- AIRTIS, iii. 144. *l.* 5595, *sb.* quarters of the heavens, districts.
- AITH, i. 194. *l.* 1095, *sb.*, an oath; *pl.* AITHIS, i. 131. *l.* 107.
- ALEWIN, iii. 90. *l.* 4081, *num.* eleven.
- ALKIN, i. 53. *l.* 300. ALLKIN, ii. 219. *l.* 4562, of every kind. *A.S. ael cyn.*
- ALLACE, i. 4. *l.* 92, *interj.* alas!
- ALLANERLIE, iii. 35. *l.* 2516, *adv.* only, solely.
- ALLHALLOW, ii. 56. *l.* 1000, All Saints, *be all hallows*, a common oath in Lyndsay's time.
- ALMANE, ii. 52. *l.* 907, Germany.
- ALMIS, ii. 30. *l.* 464, *adj.* charitable, kind. ALMIS, ii. 99. *l.* 4, *sb.* charity, alms.
- ALRICH, ii. 82. *l.* 1544, *adj.* terrible, ghastly, elvish, applied to preternatural persons.
- ALS, ii. 73. *l.* 1354, *adv.* also.
- ALSWA, iii. 230. *l.* 6, *adv.* also.
- ALTHOCHT, ii. 13. *l.* 60, *adv.* although.
- ALUTTERLYE, i. 60. *l.* 497, *adv.* entirely, wholly.
- ALYKE, ii. 257. *l.* 848, *adv.* alike.
- ALYKEWYIS, iii. 109. *l.* 4620, *adv.* likewise.
- ALYTE, i. 89. *l.* 766. *sb.* a little. *A.S. lytel.*
- AMANGIS, i. 52. *l.* 254, *prep.* amongst.
- AMESIT, i. 45. *l.* 42. *pt. s.* satisfied.
- AMLAND, ii. 167. *l.* 3380, *pr. part.* ambling.
- AND, ii. 86. *l.* 1654, *conj.* if.
- ANEUCH, ii. 55. *l.* 981, enough.
- ANENT, i. 39. *l.* 1021, opposite to.
- ANIS, ii. 25. *l.* 349, *adv.* once.
- ANKER, ii. 275. *l.* 1376, *sb.* an anchor.
- ANNET, ii. 162. *l.* 3256, *sb.* the river Annat or Cambus, near Doune. *See* Notes, ii. p. 316.
- ANSENZE, i. 14. *l.* 326, *sb.* mark, sign. *Fr. enseigne.* *See* Notes, i. p. 230.
- A PER SE, ii. 52. *l.* 914, *sb.* an incomparable person, like *a* by itself, which has the first place in every alphabet.
- APPARDOUN, ii. 40. *l.* 873, *v.* to pardon.
- APPEISIT, i. 66. *l.* 133, *p.p.* appeased.
- APPLEISIT, i. 175. *l.* 494, *p.p.* satisfied, pleased.
- APPLYABLE, ii. 123. *l.* 2414, *adj.* docile.
- APPOVENTABYLL, ii. 277. *l.* 1416, *adj.* terrible. *Fr. epouvantable.*
- AQUAVITE, i. 187. *l.* 886, *sb.* spirits.
- AREIR, ii. 69. *l.* 1286. ARREIR, i. 48. *l.* 122, *adv.* backwards; *rin areir*, to retire. *Fr. arriere.*

- ARKIS, i. 119. *l.* 73, *sb.* arches.  
 ARMEIT, iii. 40. *l.* 2667, *sb.* a hermit.  
 ARMONAIS, iii. 169. *l.* 6308, *sb.* harmonies.  
 ARMYNE, i. 99. *l.* 1047, *sb.* ermine fur.  
 ARRAY, ii. 37. *l.* 630, *sb.* dress.  
 ART, iii. 129. *l.* 5177, *sb.* kind, nature. *Germ. art.*  
 ART, ii. 282. *l.* 1567, *sb.* quarter of the heavens, district.  
 ARTAILYE, i. 95. *l.* 947, *sb.* artillery. ARTALYEIT, i. 95, *l.* 929; ARTAILZEIT, i. 106. *l.* 31, *p.p.* equipped, armed. *Fr. artillé.*  
 ARTHETICA, iii. 119. *l.* 4918. *sb.* the gout.  
 ASCENS, i. 74. *l.* 351, *sb.* ascent. *Lat. ascensus.*  
 ASKAR, ii. 76. *l.* 1401, *adv.* at a distance, away from.  
 ASS, i. 148. *l.* 240, *sb.* ashes. *A.S. asce.*  
 ASSAILL, i. 162. *l.* 89, *v.* to prove, try.  
 ASSAYE, iii. 58. *l.* 3159, *sb.* attack, onset.  
 ASSEISIT, i. 66, *l.* 130, settled, fixed.  
 ATHER, i. 122. *l.* 139, each.  
 ATONIS, iii. 9. *l.* 1781, at once.  
 ATTENTIKE, i. 201. *l.* 747, *adj.* authentic.  
 ATTOUR, iii. 162. *l.* 6162, *adv.* besides. *more attour, more-over.*  
 AUCHT, i. 15. *l.* 392, *num.* eight.  
 AUCHTSUM, i. 198. *l.* 1225, *sb.* eightsome, consisting of eight. *A.S. ahtasum.*
- AUCTOUR, i. 24. *l.* 639, *sb.* author.  
 AUGHTEST, ii. 225. *l.* 2, *pr. s.* oughtest  
 AULD, i. 5. *l.* 103. *adj.* old.  
 AULTER, iii. 25. *l.* 2222, *sb.* an altar.  
 AUREAIT, i. 62. *l.* 16, *adj.* golden, polished. *Lat. auratus.*  
 AURIENT, ii. 230. *l.* 136. Orient. *See Notes, iii. p. 181.*  
 AURORALL, ii. 231. *l.* 148, *adj.* morning.  
 AVANCE, i. 27. *l.* 707, *v.* to advance, to bring forward, to enumerate.  
 AWALK, ii. 21. *l.* 73, *v.* to awake.  
 AWE, ii. 234. *l.* 233, *pr. s.* owe.  
 AWIN, i. 9. *l.* 208, *own.*  
 AUSTERNE, i. 157. *l.* 21, *adj.* austere.  
 AY, i. 183. *l.* 735, *adv.* always. AY, i. 164. *l.* 156, even.

## B.

- BABBIS, i. 14. *l.* 353, *sb.* children, babes.  
 BABIL BEIRERS, ii. 133 *l.* 2609, *sb.* tale bearers.  
 BABLAND, iii. 28. *l.* 2319, *pr. part.* babbling.  
 BACHELERIS, i. 143. *l.* 116, *sb.* bachelors.  
 BAD, i. 174. *l.* 479, *p.p.* offered. *A.S. baed.*  
 BAILL, i. 85. *l.* 645, *adj.* bad, wretched; BAILL, ii. 35. *l.*



- 585, harm; BAILLIS, ii. 4. *l.* 585, *sb.* sorrows. BAILFULL, i. 13. *l.* 332, *adj.*, sorrowful, baleful. *A.S.* *bealu*.  
 BAIR, i. 3. *l.* 60, *adj.* bare.  
 BAIR, i. 176. *l.* 535, *pt.s.* did bore, pierced.  
 BAIRD, ii. 31. *l.* 490, *sb.* the beard.  
 BAIRD, i. 45. *l.* 491, *sb.* a bard, a poet.  
 BAJREDIT i. 171. *l.* 385, *p.p.* caparisoned, adorned with trappings.  
 BAIS, ii. 23. *l.* 316, *sb.* a bass part.  
 BAIT, i. 172. *l.* 407, *pt.s.* did beat.  
 BAITH, i. 4. *l.* 76. both.  
 BAITTAND, i. 103. *l.* 1990, *pr.* *p.* pasturing.  
 BAK, iii. 169. *l.* 6310, *sb.* the bat.  
 BAKKIS, i. 183. *l.* 737, *sb.* backs.  
 BALDAR, ii. 332. *l.* 90, *comp.* more bold.  
 BALKERIEBUM, ii. 212. *l.* 4410, an interjection.  
 BALINGAR, iii. 56. *l.* 3101, *sb.* a small sloop or barge.  
 BALLOKS, ii. 208. *l.* 4335, *sb.* the testicles.  
 BALME, iii. 164. *l.* 6180, *sb.* a drink flavoured with the juice of that shrub.  
 BAN, ii. 160. *l.* 3194, *v.* to excommunicate, curse.  
 BAND, ii. 29. *l.* 445, *sb.* a bond, vow, obligation.  
 BANEIST. i. 56. *l.* 392, *pt.s.* banished; BANESIS, i. 18. *l.* 462, *pr.s.* banishes.  
 BANIS, i. 156. *l.* 20, *sb.* bones.  
 BANKET, i. 209, *l.* 1558, *sb.* a banquet. BANKETTYNG, i. 120. *l.* 881. banqueting.  
 BANRENT, i. 121. *l.* 124, *sb.* a banneret, a knight made in the field.  
 BAR, i. 371. *l.* 980, *v.* to debar, shut out.  
 BARBOUR, i. 70. *l.* 246, *adj.* barbarous.  
 BARBULZEIT, iii. 240. *l.* 11, *p.p.* garbled.  
 BARDYNG, ii. 99. *l.* 1051, *sb.* ornamental trappings.  
 BARFIT, ii. 200. *l.* 4141, *adj.* barefooted.  
 BARMIE-AILL, ii. 200. *l.* 4146. ale well barmed or fermented.  
 BARNE, i. 169. *l.* 307, *sb.* a child; BARNES, i. 76. *l.* 95; BARNIS, i. 11. *l.* 256, *sb.* children, persons.  
 BARRAT, i. 33. *l.* 851, *sb.* misery.  
 BARRES, i. 125. *l.* 3, *sb.* barriers.  
 BASNET, i. 194. *l.* 1077, *sb.* a helmet. *Fr.* *bassinet*.  
 BASTAILYEIS, iii. 69. *l.* 3456, *sb.* strongholds; *Bastile* was originally a wooden tower used in warfare. *See* Notes, iii. p. 200.  
 BATYE TOUT, ii. 33. *l.* 541, *sb.* an invigorating drink, from *Dut.* *batig*, beneficial, and *toht, teug*, a draught. *O. N.* *tott*, a suck.  
 BAULD, i. 166. *l.* 215, *adj.* bold.  
 BAWBURD, ii. 39. *l.* 691, *sb.* a whore; BAWBURDIE, ii. 111. *l.* 2214, *sb.* whoredom. *Fr.* *bas* and *E.* *bird*, a mistress.  
 BAXSTER, i. 152. *l.* 352, *sb.* a baker; *pl.* BAXTERS, ii. 201. *l.* 4168.  
 BE, ii. 36. *l.* 605. for *abee*, alone. *E.* *abye*.

- BE, i. 41. *l.* 1080. for, if they be.  
 BEAND, ii. 217. *l.* 4539, *p.p.*  
 being.  
 BECKIS, i. 50. *l.* 181, *sb.* bows.  
 BECOME, i. 70, *l.* 3495 *pt.s.*  
 happened.  
 BEFORENE i. 171. *l.* 376. *pre.p.*  
 before.  
 BEDIRTIN, ii. 194. *l.* 3990.  
 dirtied.  
 BEFT, i. 183, *l.* 737, *sb.* a blow.  
 BEGARIE, i. 129. *l.* 35, *v.* to  
 besmear; BEGAIRIT, i. 130.  
*l.* 83, besmeared; BE-  
 GAIRD, iii. 152, *l.* 5863;  
 BEGARYIT, i. 163. *l.* 126,  
*p.p.* ornamented, adorned.  
 BEGOUTH, i. 189. *pr.s.* began.  
 BEGYLL, ii. 45, *l.* 804, *v.* to  
 beguile.  
 BEICHE, i. 114. *l.* 183, *sb.* a  
 bitch.  
 BEID, i. 87. *l.* 706, *sb.* a  
 prayer.  
 BEIK, i. 101. *l.* 1099, *sb.* a  
 beak, bill.  
 BEILD, ii. 265. *l.* 1087, *sb.*  
 refuge.  
 BEILD, ii. 273. *l.* 1312, *v.* to  
 build; *pl.* BEILDARIS, ii.  
 248. *l.* 590, *sb.* builders.  
 BEIR, i. 7. *l.* 156, *v.* to bear;  
*pr. p.* BEIRAND, ii. 61. *l.*  
 1100 bearing.  
 BEIR, i. 176, *l.* 518, *sb.* a bear,  
*pl.* BEIRIS, i. 201. *l.* 1301.  
 BEIR, ii. 139. *l.* 2752, *sb.*  
 barley.  
 BEIR, i. 457. *l.* 49, *v.* to bawl;  
 i. 45. *l.* 49. to vaunt.  
 BEIRIS, ii. 206. *l.* 4291, *sb.*  
 noise.  
 BEIRIS, ii. 12. *l.* 26, *sb.* funeral  
 biers. *A.S.* bere.  
 BEIRNES, i. 78. *l.* 451, *sb.*  
 children.  
 BEIS, i. 53, *l.* 278. *sb.* bees.  
 BEIRD, ii. 54. *l.* 966, *sb.* the  
 beard.  
 BEISY, i. 53. *l.* 278, *adj.* busy.  
 BEIT, i. 164. *l.* 152. *pt.s.*  
 struck, beat.  
 BEK, i. 47. *l.* 90, *sb.* a nod.  
 BELVEVE, ii. 260. *l.* 931, *sb.*  
 belief.  
 BELLICALL, i. 213. *l.* 1665, *adj.*  
 warlike.  
 BELLIE BLIND, ii. 149. *l.* 2952.  
 a person blindfolded for the  
 purpose of playing at blind  
 man's buff.  
 BELLIS, i. 106. *l.* 39, *sb.* fights,  
 battles.  
 BELTIT, ii. 73. *l.* 1355, *p.p.*  
 beaten with a strap or belt.  
 BELYVE, i. 25. 649. *adj.*  
 quickly, immediately. *O.*  
*Eng. bi life*, with life,  
 quickly.  
 BEN, i. 114. *l.* 170, *adj.* with-  
 in, along.  
 BEND, i. 176. *l.* 519, *sb.* a  
 bound, a spring. *See Notes*,  
 i. p. 248.  
 BENE, i. 45. *l.* 401, *v.* am, is,  
 are, be.  
 BENEFEITS, ii. 203. *l.* 4223. *sb.*  
 benefices.  
 BENESOUN, i. 42. *l.* 1096;  
 BENISOUN, i. 122. *l.* 154, *sb.*  
 a blessing, benediction,  
 benison. *O. Fr. benisson.*  
 BENING, ii. 68, *l.* 1254, *sb.*  
 favour, benignity.  
 BENT, i. 35. *l.* 919, *sb.* the  
 open field. *Germ. Binse*,  
 bent grass.  
 BENYNG, i. 7. *l.* 149. *adj.*  
 benign.  
 BERAND, i. 56, *l.* 390, *p.p.*  
 bearing.  
 BERALI, ii. 16. *l.* 132, *sb.*

- a beryl, ii. 231. *l.* 142. *adj.*  
sparkling like beryl. *See*  
Notes, ii. p. 301.
- BERNE, i. 35. *l.* 919, *sb.* a  
person, fellow. *See* Notes,  
i. p. 240.
- BESEIK, i. 3. *l.* 50, *v.* to  
beseech; *pr.p.* BESEIKAND,  
i. 31. 809.
- BESOUTH, i. 94. *l.* 918. to the  
south of.
- BESTIAL, i. 31. 818, *sb.*  
beasts, cattle. *O.Fr. bestial.*
- BESYNES, ii. 230. *l.* 121. *sb.*  
business.
- BETRAIS, i. 198. *l.* 1210, *v.*  
to betray.
- BEWIS, ii. 232. *l.* 183, *sb.*  
boughs.
- BEWGRYE, ii. 264. *l.* 1043, *sb.*  
sodomy.
- BIDDIN, iii. 40. *l.* 2660. *p.p.*  
remained.
- BIGGYNG, iii. 5. *l.* 1684, *sb.*  
a building; *pl.* BIGGYNGIS,  
ii. 27. *l.* 1414.
- BIKKER, i. 195. *l.* 1122, *sb.*  
a skirmish, fight. *Welsh*  
*biere.*
- BIEN, i. 101. *l.* 1109. *v.* to burn.
- BIRNEIST, i. 200. *l.* 1279. *adj.*  
burnished, bright.
- BIRNYNG, i. 30. *l.* 779, *pr.p.*  
burning.
- BIRST, i. 130. *l.* 140, *v.* to  
burst.
- BISMAIR, ii. 204. *l.* 4245, *sb.*  
a scold.
- BISSY, ii. 338. *l.* 222. *adj.*,  
busy.
- BLAID, ii. 107. *l.* 2091. *see*  
*Chafte.*
- BLAITLIE BUM, ii. 140. *l.*  
2774, *sb.* an ill-favoured  
simpleton; *blaitlie A. S.*  
*bleath*, and *bum*, a drone.
- BLUDE, i. 200. *l.* 1264, *sb.*  
blood.
- BLAK BYBILL, i. 86. *l.* 672. a  
funeral prayer for the re-  
mission of the sins of the  
dead.
- BLASPHEMATIONIS, i. 13. *l.*  
328. *sb.* blasphemies.
- BLAW, ii. 199. *l.* 4124, *v.* to  
blow up. *p.p.* BLAWIN, i.  
*l.* 5, blown.
- BLE, i. 215. *l.* 1727, *adj.* for  
*blew*, blue.
- BLEDDER, ii. 174. *l.* 3537, *sb.*  
bladder.
- BLEDRAND, ii. 64. *l.* 1181, *pr.*  
babbling.
- BLEIR, ii. 199. *l.* 4115, *v.* to  
obscure, blur.
- BLEIRIT, ii. 17. *l.* 173. *pt. s.*  
blurred, bedewed with  
tears.
- BLENKIS, i. 16. *l.* 407, *sb.*  
glimpses, glances. *Dut.*  
*blincken.*
- BLEW, i. 65. *l.* 111, *adj.* blue.
- BLOKE, iii. 27. *l.* 2302, *sb.* a  
block of wood.
- BLOMES, ii. 232. *l.* 183, *sb.*  
bloom.
- BLUBERT, ii. 210. *l.* 4267. *pt.*  
*s.* blubbered, wept.
- BLUDE, i. 200. *l.* 1264, *sb.*  
blood.
- BLUNT, ii. 335. *l.* 168, *adj.*  
stupid.
- BLYNDIT, i. 38. 1987, *p.p.*  
blinded.
- BOCHT, ii. 11. *l.* 4. *pt. s.*  
bought.
- BOCKET, ii. 210. *l.* 4367, *pt.s.*  
retched, vomited; BOCK-  
ING, ii. 209. *l.* 4358, *pr. p.*  
retching.
- BODUM, ii. 276. *l.* 1382, *sb.*  
the bottom.

- BOGILL**, ii. 54. *l.* 950, *sb.* an apparition, hobgoblin.  
**BOIRD**, iii. 27. *l.* 2302, *p.p.* bored, cut.  
**BOISIS**, iii. 37. *l.* 2579, *sb.* casks. *O. Fr.* *bosse*. See Notes, iii. p. 194.  
**BOIST**, i. 167. *l.* 266, *sb.* a boast, a menace.  
**BOISTEOUS**, i. 106. *l.* 147, *adj.* boisterous, furious,  
**BOIT**, i. 166, *l.* 211, *sb.* a boat; *pl.* **BOITTIS**, iii. 54. *l.* 3039.  
**BO-KEIK**, ii. 86. *l.* 1640, *sb.* bo-peep. See Notes, ii. p. 308.  
**BOLDIN**, iii. 88. *l.* 4049, *p.p.* swelled, overcharged.  
**BOLT**, i. 164. *l.* 146, *sb.* a mace, a battle-axe.  
**BONE**, i. 73. *l.* 337, *sb.* a bean. See Notes, i. p. 265.  
**BONNOKKIS**, i. 157. *l.* 28, *sb.* cakes.  
**BONY**, ii. 78. *l.* 1451, *adj.* beautiful.  
**BORDALL**, i. 52. *l.* 250; **BORDELL**, ii. 39. *l.* 690. *sb.* a brothel; *O. Fr.* *bordel*.  
**BORDOURIT**, i. 5. *l.* 100, *p.p.* bordered.  
**BORGH**, i. 87. *l.* 701, *v.* to become security.  
**BORROW**, i. 38. *l.* 996, *sb.* a security, surety  
**BORROWSTOUNIS**, i. 131. *l.* 89, *sb.* borough towns.  
**BOST**, i. 17. *l.* 445, *sb.* a boast; **BOSTIT**, i. 93. *l.* 881, *pt. s.* boasted.  
**BOSTOUS**, ii. 57. *l.* 1023, *adj.* rough, terrible.  
**BOT**, i. 202. *l.* 1326, *conj.* but.  
**BOTE**, iii. 56. *l.* 3101, *sb.* a boat.  
**BOUCHOUR**, i. 110. *l.* 70, *sb.* a butcher; *pl.* **BOUCHEOURIS**. *l.* 203. *l.* 1360. *Fr.* *boucher*.  
**BOUMBARD**, i. 95. *l.* 938, *sb.* a cannon. *Fr.* *bombard*.  
**BOUNDIS**, i. 200. *l.* 1289, *sb.* bounds, reach.  
**BOUNDIN**, i. 8. *l.* 173, *p.p.* bound together.  
**BOURD**, ii. 137. *l.* 2722, *sb.* a jest; *pl.* **BOURDIS**, iii. 53. *l.* 3083.  
**BOUSTEOUS**, i. 35. *l.* 919, *adj.* rude, rough, boisterous; **BOUSTUOUSLIE**, ii. 66. *l.* 1207, *adv.* rudely.  
**BOW**, ii. 134. *l.* 2656, *sb.* a fold of cattle.  
**BOWCHOURIS**, iii. 150. *l.* 580, *sb.* butchers.  
**BOWDERIT**, i. 163. *l.* 126, *p.p.* embroidered.  
**BOWIS**, ii. 17. *l.* 161. the streets called the Nether Bow and the West Bow of Edinburgh.  
**BOWIS**, i. 51. *l.* 223, *sb.* papal bulls (a colloquial expression).  
**BOWNIS**, iii. 169. *l.* 6037. *pr. pl.* repair, go.  
**BOWTIT**, i. 176. *l.* 519. *p.p.* bolted, sprung; **BOWTIT**, iii. 25. *l.* 2225, bolted, sifted.  
**BRAGGAR**, i. 98. *l.* 1015. *sb.* a braggart.  
**BRAID**, i. 30. *l.* 791, *adj.* broad, wide, large.  
**BRAIKAND**, ii. 36. *l.* 624, *pr.p.* breaking, breaking wind; **BRAIKIT**, ii. 210. *l.* 4167. *pt. s.*  
**BRAN**, i. 187. *l.* 887, *sb.* brawn, the flesh of a boar.  
**BRAND**, i. 200. *l.* 1279, *sb.* a sword.

- BRANK, ii. 30. l. 468. *pr.s.*  
prance; BRANKRAND, i.  
157. l. 38, *pr. pt.* swagger-  
ing, capering.
- BRAIST, i. 177. l. 578;  
BRAISIT, i. 190. l. 954. *pt.s.*  
embraced, pressed.
- BRAULL, ii. 147. l. 2915, *v.* to  
bluster.
- BRAUNIS, i. 126. l. 33, *sb.* the  
calves of the legs.
- BRAWLL, ii. 222. l. 4647. *sb.*  
a quick dance.
- BRAVE, i. 4. l. 76, *sb.* an  
acclivity.
- BREAK, ii. 57. l. 1026. *v.* to  
break into, to rob.
- BREID, i. 126. l. 31. *sb.* bread
- BREID, iii. 43. l. 2729, *sb.*  
breadth.
- BREID, ii. 53. l. 943, *sb.* a  
table; GODDIS BREID, the  
altar. *A.S. bred.*
- BREIK, ii. 28. l. 434, *sb.* the  
breech.
- BREIKKIS, i. 131, l. 89, *sb.*  
breeches.
- BREIR, ii. 265. l. 1086, *sb.* a  
briar.
- BREIS, i. 200. l. 1293, *sb.*  
brows.
- BRESE, ii. 37. l. 642, *v.* to  
press, to fold.
- BRETHER, i. 74. l. 346, *sb.* a  
brother.
- BREVE, i. 69. l. 225, *v.* to  
write; *pr. s.* BREVIS, i. 62.  
l. 38. *A.S. breve.* See  
Notes, i. p. 264.
- BREVE, i. 140. l. 3, *adj.* brief.
- BRYBOUR, i. 119. l. 66. See  
*Brybour.*
- BRIG, i. 207. l. 1496, *sb.* a  
bridge.
- BRIM, i. 201. l. 1301, *adj.*  
fierce.
- BRIST, i. 176. l. 530. *pt.s.*  
burst.
- BRITILL BRATTILL, ii. 36. l.  
621, *sb.* a hurried motion  
causing a clattering noise.
- BROK, ii. 36. l. 624, *sb.* a  
badger; *pl.* BROKS, ii. 128.  
l. 2493.
- BROTEKINS, ii. 158. l. 3145.  
*sb.* buskins.
- BROUSTERS, ii. 200. l. 4147,  
*sb.* brewers. BROWSTER, i.  
152. 352, *sb.* a brewer.  
*A.S. browan.*
- BRUCH, ii. 93. l. 1802;  
BRUGH, ii. 214. l. 4457, *sb.*  
a borough.
- BRUKE, i. 152. l. 353, *v.* to  
enjoy; BRUKIT, i. 196. l.  
1179, *p.p.* enjoyed.
- BRUME, ii. 94. l. 1818, *sb.* the  
plant broom.
- BRUNT, ii. 100. l. 1149, *p. p.*  
burnt.
- BRUYLE, iii. 234. l. 22, *v.* to  
broil.
- BRYBOUR, i. 118. l. 32, *sb.* a  
greedy rascal, a thief. *Fr.*  
*bribeur.*
- BRYCHT, i. 3. l. 70. *adj.* bright;  
BRYCHTAR, ii. 231. l. 152,  
*comp.* brighter.
- BRYDLIT, ii. 30. l. 468, *p.p.*  
bridled.
- BRYG, iii. 49. l. 2906, *sb.* a  
bridge; *pl.* BRYGGIS, iii. 49.  
l. 2903.
- BRYM, i. 176. l. 518, *adj.*  
violent. *A.S. bremman.*
- BRYSTE, i. 56. l. 368, *v.* to  
burst.
- BUCKLER, i. 107. l. 69, *sb.* See  
Notes, i. p. 275.
- BUD, ii. 85. l. 1623, *sb.* a gift,  
a bribe.
- BUICKS, ii. 60. l. 1088, *sb.* books.

- BUIR**, i. 205. *l.* 1434, *pt. pl.* bore, carried.  
**BUIRD**, ii. 117. *l.* 2295, *sb.* a board.  
**BUIRDEN**, ii. 144. *l.* 2868, *sb.* a burden.  
**BUIT**, ii. 60. *l.* 1090, *sb.* advantage, boot.  
**BUITHIS**, ii. 57. *l.* 1026, *sb.* shops, booths.  
**BUITTIS**, ii. 158. *l.* 3545, *sb.* boots.  
**BULLER**, i. 65. *l.* 95, *v.* to bel- low. **BULLERAND**, i. 151. *l.* 338, *pr. p.* roaring; **BULRYNG**, ii. 281. *l.* 1553, *pr. p.* raging, boiling.  
**BUMMILL-BATY**, ii. 21. *l.* 268, *sb.* a booby, a simpleton, from *bum*, a drone, and *batie* or *bawtie*, the name of a good-natured dog.  
**BUN**, i. 130. *l.* 56, *sb.* the backside.  
**BURALL**, iii. 164. *l.* 6198, *sb.* beryl.  
**BURD**, i. 9. *l.* 210, *sb.* a board.  
**BURDOUNIS**, i. 173. *l.* 445, *sb.* a staff with a pike, a spear.  
**BURE**, i. 1. *l.* 8, *pr. s.* bore.  
**BUREIT**, i. 155. *l.* 427, *pt. pl.* buried.  
**BURSIN**, iii. 88. 4049, *p. p.* burst.  
**BUS**, i. 3. *l.* 62; **BUSK**, ii. 262. *l.* 991, *sb.* a bush. *See* Notes, i. p. 255.  
**BUSKIT**, ii. 41. *l.* 729, *pt. s.* dressed.  
**BUT**, *conj.* without.  
**BUTTOCK MAILL**, ii. 167. *l.* 3370, *sb.* the fine in place of penance for fornication imposed in the ecclesiastical courts.  
**By**, ii. 164. *l.* 3305, *adv.* be- sides, in addition to; iii. 67. *l.* 3395, beyond; ii. 83. *l.* 1566, aside.  
**BY**, ii. 216. *l.* 4510, *v.* to buy.  
**BYDE**, ii. 113. *l.* 2216, *v.* to remain. **BYDAND**, i. 106. *l.* 38, *pr. p.* abiding, last- ing, but in a secondary sense exhausting.  
**BYGAINÉ**, ii. 137, *l.* 2710, *adv.* past, bygone.  
**BYIK**, iii. 150. *l.* 5798, *sb.* a beehive, nest, swarm. *See* Notes, p. 213.  
**BYILL**, iii. 27. *l.* 2298, *sb.* an ulcer or boil.  
**BYNGIS**, i. 8. *l.* 173, *sb.* heaps. *Dan. bing.*  
**BYRN**, iii. 34. *l.* 2488, *v.* to burn.  
**BYSTOUR**, ii. 151. *l.* 2992, *sb.* a violent or bitter railer. *O. N. byrstr, bystr. Dan. bister.*  
**BYTE**, ii. 208. *l.* 4335, *v.* to bite.

## C

- CACE**, i. 13. *l.* 335, a case, chance. *Fr. cas.*  
**CADYE**, iii. 40. *l.* 2657, *adj.* cheerful, merry, wanton.  
**CAICHE**, ii. 169. *l.* 3428, *sb.* catch, a game at hand-ball.  
**CAIFF**, ii. 174. *l.* 3543, *sb.* chaff, refuse of corn.  
**CAILE**, i. 152. *l.* 357, *sb.* broth of vegetables, cale- wort.  
**CAIR**, i. 11. *l.* 268, *sb.* woe, care,  
**CAIRFULL**, i. 7. *l.* 167, *adj.* sorrowful, full of care.  
**CAIRLS**, i. 74. *l.* 1376, *sb.* churls, fellows.

- CAIRT, i. 17. l. 437, *sb.* a chariot.
- CAISSIS, i. 213. l. 1651, *sb.* cases.
- CAIST, i. 107. l. 53, *pt. s.* did cast.
- CALDE, ii. 256. l. 815, *sb.* cold.
- CALSAY, i. 153. l. 378, *sb.* a causeway; CALSAY - PARKERIS, street walkers.
- CAMPIONIS, i. 125. l. 2, *sb.* champions.
- CAN, i. 4. l. 92, for *gan*, began.
- CANKART, ii. 74. l. 1367, *adj.* cross, ill-conditioned.
- CANKER, ii. 126. l. 2448, *adj.* eaten with the canker or rust, ill-conditioned.
- CAP, ii. 211. l. 4392, *sb.* a wooden cup or bowl. CAP-OUT, ii. 33. l. 540, or *cop-out*, to drink freely.
- CAPIS, i. 9. l. 216, *sb.* caps, head-dresses.
- CAREIS, iii. 54. l. 3039, *pr. s.* carries.
- CARLBALDIS, i. 107. l. 51, *sb.* censorious fellows.
- CARIAGE, iii. 147. l. 5705, *sb.* service due by tenants in men and horses to their landlords.
- CARIOUNIS, i. 12. l. 296, *sb.* carcasses. *Fr. charoyne.*
- CARLING, ii. 74. l. 1367; CARLINGIS, i. 125. l. 16, *sb.* an old woman, a hag,
- CARPE, i. 63. l. 46, *v.* to censure, cavil.
- CARTELEINIS, ii. 202. l. 4191, *sb.* wiles, probably should be *canteleinis*. *O. Eng. cantilene.*
- CARTIS, i. 169. l. 3431, *sb.* cards. See Notes, i. p. 295.
- CARVOUR, i. 2. l. 21, *sb.* a carver.
- CASSIN, i. 165. l. 181, *p.p.* cast, fallen.
- CAST, ii. 37. l. 634, *sb.* a contrivance.
- CATERVE, iii. 120. l. 4923, *sb.* a catarrh.
- CAT-HARROW, i. 54. l. 308, to draw at the cat-harrow, to help or benefit one another.
- CATTARVE, iii. 127. l. 5112, *sb.* a catarrh.
- CAUTELIS, i. 13. l. 311, *sb.* cautions, tricks. *Fr. cautelle.*
- CAVELL, ii. 144. l. 2865, *sb.* a sorry fellow. *O. Fr. caval*, a sorry horse.
- CAWSA, ii. 206. l. 4301, *sb.* the causeway. CAWSAY-PAKER, ii. 3. l. 2206, a street-walker.
- CAWTEILL, iii. 149. l. 5766, *sb.* caution, bail. See CAUTELIS.
- CEDERIS, i. 78. l. 467, *sb.* cedars.
- CEDULL, i. 70. 234, *sb.* a schedule, writing. *Fr. cedule.*
- CELSITUDE, i. 1. l. 3, *sb.* highness. See Notes, i. p. 264.
- CHAFTS, ii. 140. l. 2772. *sb.* chops; CHAFT-BLAID, ii. 107. l. 2091, *sb.* the jawbone. See Notes, ii. p. 311.
- CHAIFERY, ii. 214. l. 4469, *sb.* wares, merchandise.
- CHAIP, i. 73. l. 331, *v.* to escape. CHAIPIT, i. 200. l. 1290, *pt. s.* escaped. *Fr. echaper.*
- CHAIPLATE, i. 128. l. 12, *sb.* a chaplet.

- CHAIST**, ii. 16. *l.* 135, *p.p.* chased.  
**CHALMER**, i. 2. *l.* 24, *sb.* a chamber.  
**CHAMBER-GLEW**, ii. 110. *l.* 2163, *sb.* chamber enjoyment.  
**CHANNONNIS**, i. 8. *l.* 179, *sb.* canons.  
**CHAPIT**, i. 145. *l.* 151, *pt. s.* escaped. *See* CHAIF.  
**CHARBUNCKLE**, i. 62. *l.* 26, *sb.* the carbuncle.  
**CHARTERERIS**, i. 8. *l.* 179, Carthusian friars.  
**CHEASE**, ii. 156. *v.* to choose.  
**CHEIKKIS**, i. 131. *l.* 90, *sb.* cheeks.  
**CHEIP**, i. 87. *l.* 698, *v.* to chirp, squeak.  
**CHEIR**, i. 18. *l.* 475, *sb.* aspect.  
**CHEIR**, i. 17. *l.* 427, *sb.* a chair.  
**CHEIS**, i. 171. *l.* 362; **CHEISS**, ii. 329. *l.* 42, *v.* to choose.  
**CHENE**, i. 99. *l.* 1053, *sb.* a chain.  
**CHERISIT**, i. 36. *l.* 942, *p.p.* nourished, cherished. *Fr.* *cherir*.  
**CHES** and **TABILL**, i. 188. *l.* 893, chess and backgammon. *See* Notes, i. p. 318.  
**CHESIT**, i. 117. *l.* 10, *pt. s.* chose.  
**CHEST**, ii. 329. *l.* 56, *adj.* chaist; **CHESTELY**, ii. 329. *l.* 55, chastely.  
**CHILDERLES**, iii. 14. *l.* 1209, without children.  
**CHIRAGRA**, iii. 119. *l.* 4919, *sb.* gout in the hand. *Lat.* *chiragra*.  
**CHIRURGIENCE**, i. 209. *l.* 1545, *sb.* surgery.
- CHRISTELLING**, iii. 159. *l.* crystalline.  
**CHURLE**, i. 8. *l.* 179, *adj.* churlish.  
**CINCQ**, i. 136. *l.* 84, *num.* five, a term in dice play.  
**CIRCULEIR**, i. 24. *l.* 641, *adj.* circular.  
**CIRCUIT**, i. 232. *l.* 173, *pt. s.* made the circuit of.  
**CLAFF**, ii. 48. *l.* 840, *sb.* a cant term. *Dut.* *kloof*, a slit.  
**CLAGGIT**, iii. 40. *l.* 2667, *p.p.* besmeared. *Dan.* *klag*, sticky.  
**CLAGGOKIS**, i. 130. *l.* 62, *sb.* draggle-tailed wenches.  
**CLAIS**, ii. 53. *l.* 930, *sb.* clothes.  
**CLAITH**, ii. 213. *l.* 4432, *sb.* a cloth, a screen.  
**CLAM**, iii. 101. *l.* 4396, *pt. pl.* did climb.  
**CLATTERERIS**, i. 75. *l.* 390, *sb.* tell-tales, tattlers. *See* Notes, i. p. 265.  
**CLATTRYNG**, ii. 281. *l.* 1529, *pr. p.* producing a rattling sound, resounding.  
**CLAUCHT**, i. 103. *l.* 1169, *pt. s.* clutched.  
**CLAYIS**, ii. 103. *l.* 200, *sb.* clothes,  
**CLEIK**, i. 164. *l.* 158, *v.* to catch.  
**CLEIKAND**, i. 99. *l.* 1046, *pr. p.* catching, snatching.  
**CLEKIT**, ii. 38. *l.* 669, *p.p.* hatched, born.  
**CLENELIE**, i. 9. *l.* *adj.* fully.  
**CLENGE**, i. 133. *l.* 163, *v.* to clean, *p.p.* **CLENGIT**, i. 133. *l.* 165.  
**CLETHIT**, i. 3. 68, *pt. s.* clothed.  
**CLETHYNG**, i. 13. *l.* 324, *sb.* clothing.



- CLIPPIS, i. 183. l. 744, *sb.*  
grappling irons, hooks.
- CLIPPIT - HEDE, iii. 152. l.  
5861, the tonsure of monks.
- CLIPS, i. 48. l. 120, *sb.* an  
eclipse. *See Notes*, i. p. 250.
- CLITTER-CLATTER, ii. 195. l.  
4023, *sb.* tattle.
- CLOFFIS, i. 130. l. 80, *sb.*  
clefts.
- CLOIS, ii. 53. l. 947, *adj.*  
close, secret.
- CLOIS, i. 95. l. 939, *sb.* a nar-  
row street, alley, court.
- CLOKE, i. 4. l. 71, *sb.* a cloak.
- CLOUT, ii. 83. l. 1574, *sb.* a  
blow, a cuff.
- CLOUT, ii. 117. l. 2292, *sb.* a  
rag, patch.
- CLUKE, i. 103. l. 1169, *sb.* a  
claw, talon. *Germ. klauwe.*
- CLYFFIT, iii. 107. l. 4563, *p.p.*  
clipped, shorn. CLYFFIT  
CROWNIS, tonsures.
- COACTIT, i. 49. l. 163, *p.p.* re-  
strained, subjected.
- COATTIS, ii. 167. l. 3370, *sb.*  
for *quotts*, or the sum paid  
for the confirmation of the  
testament of a deceased  
person. *See Notes*, ii. p.  
317.
- COFFE, i. 156. l. 17, *sb.* a  
merchant. *See Notes*, i. p.  
300.
- COFT, ii. 68. l. 1258, *p.p.*  
bought.
- COILL, ii. 102. l. 1982, *sb.*  
coal.
- COISTIS, i. 212, l. 1619, *sb.*  
cost, expenses.
- COIT, i. 104. l. 1183, *sb.* a  
coat.
- COKIS-PASSIOUN, ii. 25. 349,  
*sb.* an oath common in an-  
cient times. COK and
- COKIS, for *God* and *God's*.  
*See Notes*, ii. pp. 299, 302.
- COK'S TOES, ii. 54. l. 949, an  
oath of the period.
- COLLATIOUN, ii. 98. l. 1933,  
*sb.* a collation, repast.
- COLLATIOUN, i. 188. l. 890,  
*sb.* interview, conference ;  
i. 3. l. 100, induction to a  
benefice.
- COLLERIS, i. 137. l. 87, *sb.*  
collars.
- COLPOTS, ii. 94. l. 1817, *sb.*  
coalpits. *See Notes*, ii. p.  
309.
- COLYEARIS, ii. 246. l. 549, *sb.*  
colliers.
- COME, iii. 5. l. 1656, *pt. a.*  
became.
- COMMEND, i. 158. l. 63, *sb.* a  
benefice.
- COMMODITEIS, i. 31. 816, *sb.*  
advantages.
- COMMOUN, ii. 13. l. 69, *v.* to  
communicate, to converse.
- COMMONYNG, i. 85. l. 3, con-  
versation.
- COMMOUNWEILL, i. 85. *sb.*  
commonwealth.
- COMPARE, i. 142. l. 67, *sb.*  
equal.
- COMPANARIE, ii. 43. l. 764, *sb.*  
companionship.
- COMPEIR, ii. 12. l. 20, *v.* to  
appear.
- COMPLEIS, iii. 26, l. 2265, *v.*  
to please. *Fr. complaire.*
- COMPLENE, i. 37. l. 977, *v.* to  
complain.
- COMPLEXIONATE, i. 18. l. 460.  
*adj.* of a similar character.
- COMPOSITOURS, ii. 135. l.  
2664, *sb.* arbiters.
- COMPT, i. 37. l. 985, *sb.* ac-  
count. COMPT, i. 12. l.  
301, *v.* to count. COMPTIT,

- i. 9. l. 214, *pr. s.* accounted, valued.
- COMPTEB, i. 11. l. 268, a countess.
- CON, iii. 40. l. 2657; *sb.* a squirrel.
- CONDAMPNIT, i. 10. l. 248, *p.p.* condemned.
- CONDING, ii. 171. l. 3466, *adj.* condign.
- CONDUCT, i. 167. l. 268, *sb.* leadership.
- CONDUCTS, ii. 279. l. 1474, *sb.* conduits.
- CONFETTIS, i. 187. l. 887, *sb.* comfits, sweetmeats.
- CONFORTE, i. 41. l. 1061, *v.* to comfort.
- CONJUNIT, i. 66. l. 125, *p.p.* conjoined.
- CONQUEIS, ii. 52. l. 905, *v.* to conquer, acquire.
- CONQUERING, i. 212. l. 1633, *p.p.* acquiring; iii. 15. l. 1954, *pr. p.* conquering.
- CONSAIT, iii. 56. l. 3119, *sb.* thought, idea.
- CONSOIABILL, ii. 92. l. 1781, *adj.* friendly.
- CONSTRY, iii. 149. l. 5757, the Consistory, an ecclesiastical court. *See Notes*, iii. p. 213.
- CONSUEUDE, ii. 105. l. 2032, *sb.* custom, common use.
- CONTEINIS, i. 26. l. 666, *pr. s.* contains.
- CONTEMPTIOUN, i. 128. l. 3, *sb.* contempt.
- CONTRAFAIT, iii. 56. l. 3120, *v.* to counterfeit.
- CONTRAMAND, i. 120. l. 92, *v.* to countermand. *Fr. contremander.*
- CONVENABYLL, i. 32. 822, *adj.* suitable, convenient.
- CONVOY, ii. 84. l. 1582, *v.* to visit, inspect; iii. 243. l. 14, *sb.* meaning.
- COPPARE, i. 2. l. 21, *sb.* a cup-bearer.
- CORBIE, ii. 279. l. 1478, *sb.* a raven.
- CORCE, i. 199. l. 1259; CORS, ii. 132. l. 2582, *sb.* the body.
- CORDYNAR, i. 152. l. 353, *sb.* a cordwainer, shoemaker.
- CORINOUCH, i. 107. l. 51, *sb.* the coronach, or funeral cry of the Scoto-Irish women; also a war cry. *See Notes*, i. p. 275.
- CORNIS, i. 31. 819, *sb.* corn, grain.
- CORRAGE, i. 91. l. 818, *sb.* courage.
- CORRYNOGH, i. 87. l. 702, *sb.* a coronach. *See CORINOUCH.*
- CORSIS, i. 50. l. 177, *sb.* persons.
- CORS PRESENTIS, iii. 104. l. 4476, *sb.* a mortuary or funeral present given to the parson or vicar on the death of a parishioner, usually a cow, or the upmost clothing of the deceased. *See Notes*, ii. p. 319.
- COT, ii. 138. l. 2736; COIT, i. 218. l. 1786; *sb.* a coat.
- COULL, ii. 43. l. 761, *sb.* a cap, a cowl.
- COUNTRAFAIT, i. 62. l. 15, *v.* to counterfeit. COUNTRAFAITIT, i. 64. l. 90, *pr. s.*
- COUNTRYNG, iii. 110. l. 4672, *sb.* muttering, speaking. *Fr. couter.*
- COUNNYNG, i. 152. l. 353, *adj.* skilful.
- COUNSALABILL, ii. 87. l. 1673, *adj.* amenable to counsel.

- COUP, ii. 124. l. 2434, *sb.* a capsize.
- COURLYKE, i. 190. l. 953, *adj.* short. *See* Notes, i. p. 297.
- COURTESLIE, i. 163. l. 133, *adj.* courteously.
- COURTICIANE, i. 208. l. 1535, *sb.* a courtier. COURTICENCE, i. 98. l. 1006. COURTISSIANIS, iii. 98. l. 4307.
- COURSE, ii. 213. l. 441, *sb.* the body.
- COVATYCE, i. 8. l. 186, *sb.* coveteousness.
- COVE, i. 6. l. 127, *sb.* a cave.
- COWCLINK, ii. 180. l. 3667, *sb.* a whore. *See* Notes, ii. p. 316.
- COWHUBBS, i. 153. l. 381, *sb.* cowherds, persons in rustic attire.
- COY, ii. 11. l. 14; COYE, i. 66. l. 135, *adj.* quiet, still. *Fr.* *coy*.
- CRABYNG, i. 45. l. 32, *pr. p.* fretting, displeasing.
- CRACK, ii. 100. l. 1946, *v.* to converse; i. 127. l. 55, to boast.
- CRAFT, i. 72. l. 288, *sb.* business; CRAFTIE, iii. 20. l. 2096, *adj.* skilful, ingenious.
- CRAFTYNES, i. 66. l. 128, *sb.* skill.
- CRAIF, ii. 57. l. 1017, *v.* to crave. CRAIFIS, ii. 115. l. 2264, *pr. s.* craves, seeks.
- CRAIFIT, i. 209. l. 1555, *pr. s.* craved.
- CRAIG, i. 6. l. 138, *sb.* a rock, crag. *Gael.* *creag*.
- CRAIG, ii. 83. l. 1574, *sb.* the throat; *pl.* CRAIGGIS, ii. 336. l. 189.
- CRACK, i. 51. l. 235, *v.* to chat, converse. *See* Notes, i. p. 243.
- CRACK. i. 217. l. 1776, *sb.* the report of a cannon.
- CRACKIS, i. 168. l. 294, talking, boasting. CRAK-KAR, ii. 337. l. 200, a boaster.
- CRAMMOSIE, i. 99. l. 1646, *sb.* crimson coloured silk or cloth. *Fr.* *cramoisi*.
- CRAW, ii. 204. l. 4254, *sb.* a crow.
- CREILLIS, i. 125. l. 20, *sb.* wicker baskets, panniers.
- CREIPAND, ii. 263. l. 1012, *pr. p.* creeping.
- CREISCHE, i. 137. l. 89, *sb.* fat; CREISHIE, ii. 16. l. 140, *adj.* greasy.
- CROCE, i. 173. l. 424, *sb.* a cross.
- CROFTE, iii. 169. l. 6309, *sb.* cultivated land.
- CROK, i. 34. l. 893, *sb.* an old ewe.
- CROWAT, iii. 164. l. 6178, *sb.* a small vessel, a phial, a cruet.
- CRUCIATE, i. 10. l. 241, *pt. p.* excruciated, tortured.
- CRUCKIT, ii. 101. l. 1964, *adj.* crooked, lame.
- CRYSME, i. 219. l. 1839, *sb.* the anointing oil used in sacred ceremonies.
- CUBICULARE, i. 2. l. 24, *sb.* groom of the bed chamber. *Fr.* *cubulaire*.
- CUDE, i. 146. l. 189, *sb.* a white linen cloth in which a child was wrapped at its baptism, a face-cloth. *See* Notes, i. p. 297.
- CUIR, ii. 071. l. 1535, *v.* to care for.
- CUIST, ii. 86. l. 1646. *pt. s.* cast.

- CUITCHOURS, ii. 133. l. 2607, *sb.* gamblers. *Fr. coucheur.*  
 CUITTIS, ii. 158. l. 3546, *sb.* ancles.  
 CUKE, i. 104. l. 1184, *sb.* a cook.  
 CULLOURS, ii. 126. l. 2448, *sb.* colours.  
 CULUM, ii. 107. l. 2102, *sb.* the fundament, tail.  
 CUMIT, i. 51. l. 223. CUMDE, ii. 165. l. 3332, *p. p.* came.  
 CUMMER, ii. 71. l. 1324, *sb.* a female gossip.  
 CUMMER, i. 8. l. 178, *sb.* trouble, embarrassment.  
 CUMMERLES, ii. 134. l. 2640, *adj.* unencumbered.  
 CUNNING, i. 177. l. 556, *sb.* a covenant.  
 CUNNING, i. 13. l. 311, *adj.* skilful.  
 CUNZIE, ii. 27. l. 405, *sb.* money, coin.  
 CUPPILL, ii. 110. l. 2169, *sb.* a couple.  
 CURE, ii. 90. l. 1736, *pr. s.* I care; CURIT, iii. 26. l. 2266, *pt. s.* cared for.  
 CURE, i. 1. l. 14, *sb.* care. *pl.*  
 CURIS, i. 9. l. 208; CURES, ii. 32. l. 513, charges, employment.  
 CURLOREOUS, i. 158. l. 49, *adj.* miserly.  
 CURNIS, i. 137. l. 90, *sb.* small quantities, grains. *Welsh, corn.*  
 CURRAS, i. 176. l. 537, *sb.* a cuirace.  
 CURSOUR, i. 215. l. 1711, *sb.* a charger.  
 CURSTER, ii. 164. l. 3301, *comp.* more cursed.  
 CURTILL, ii. 200. l. 4156, *adj.* sluttish. *O. E. curtail, a drab.*  
 CURTLIE, ii. 58. l. 1033, *adj.* courtly.  
 CUSTROUN, i. 157. l. 39; *sb.* a shallow pretender; *pl.*  
 CUSTRONIS, i. 75. l. 390; *Fr. cuistre, a pedant. See Notes, i. p. 265.*  
 CUTE, i. 168. l. 294, *sb.* a small piece of straw.  
 CUTTIT, iii. 152. l. 5861, *p. p.* cut.  
 CYNAMOME, i. 213. l. 1650, *sb.* cinnamon.  
 CYTER, i. 213. l. 1648, *sb.* cypress.

## D

- DA, i. 32. 823, *sb.* a doe. *A. S. da.*  
 DADIE, ii. 71. l. 1310, *sb.* a father.  
 DAFFING, ii. 117. l. 2294, *sb.* sport, playing the fool.  
 DAFT, ii. 81. l. 1536, *adj.* mad.  
 DAINE, i. 134. l. 6, *adj.* gentle, modest. *Fr. daigne.*  
 DAIT, i. 101. l. 1113, *sb.* stipulated time, duration.  
 DAMAIS, i. 189. l. 943, *sb.* damask.  
 DAMPSTER, ii. 122. l. 2393, *sb.* the law officer who reads the judgment of the court. *See Notes, ii. p. 313.*  
 DANDIE, i. 136. l. 78. *See HANDIE.*  
 DANSKIN, ii. 52. l. 907, Dantzig.  
 DANTIT, i. 34. l. 902, *p. p.* trained, broken in.  
 DANTYNG, iii. 92. l. 4149, *pr. p.* subduing. *O. Fr. danter.*

- DARFLYE, iii. 63. l. 3316, *adv.* vigorously.
- DARTH, iii. 14. l. 1933, *sb.* want, dearth.
- DASYIS, i. 5. l. 100, *sb.* daisies.
- DAYS-DERLING, i. 52. l. 248, *sb.* a dear one.
- DE, iii. 128. l. 5131, *v.* to die.
- DEAND, i. 185. l. 814, *pr.* *p.* dying.
- DEALL, ii. 68. l. 1262, *sb.* dealing, concern.
- DEBAIT, i. 37. l. 974, *sb.* contest, complaint.
- DEBELL, iii. 233. l. 31, *v.* to conquer.
- DECERNE, ii. 143. l. 2829, *v.* to decree, or give judgment.
- DECORE, i. 178 l. 603, *v.* to shew, display. DECORE, iii. 43. l. 2720, *v.* to decorate.
- DECORIT, i. 163. l. 123, *p.p.* decorated. *Fr.* *decorer*.
- DECREITIS, i. 72. l. 299, *sb.* decrees.
- DECRYIT, ii. 79. l. 1468, *p.p.* decreed.
- DEDE, i. 13. l. 322, *adj.* dead.
- DEDIS, i. 32. l. 835, *sb.* deeds, actions.
- DEE, i. 61. s. 4, *v.* to die.
- DEFAME, ii. 97. l. 1897, *sb.* infamy, disgrace. DEFAMIT, iii. 117. l. 4838, *p.p.* disgraced.
- DEFENDIT, i. 14. l. 362, *p.p.* forbidden. *Fr.* *défendre*.
- DEFICILL, i. 33. l. 862, *adj.* difficult.
- DEFLORIT, iii. 13. l. 1905, *p.p.* ravished, deflowered.
- DEGEIST, i. 134. l. 6, *adj.* grave. *Lat.* *digestus*.
- DEGRESS, iii. 155. l. 5925, *sb.* a digression.
- DEID, i. 18. l. 476, *sb.* dead.
- DEID, ii. 176. l. 3577, *sb.* a deed, action, procedure.
- DEIR, ii. 102. l. 1971, *adj.* dear.
- DEIR, i. 90. l. 782, *sb.* hurt, injury.
- DEIR, i. 109. l. 34, *sb.* deer.
- DEJECTED, ii. 80. l. 1504, *p.p.* ejected, thrown out.
- DELATIOUN, i. 42. l. 1088, *sb.* delay.
- DELATOURIS, iii. 149. l. 5761, *sb.* accusers. *Lat.* *delator*.
- DELIVERLIE, i. 176. l. 544, *adv.* nimbly, freely.
- DENCE, ii. 247. l. 568, Danish.
- DENNER, i. 112. l. 116 ; DENNEIR, ii. 93. l. 1806, *sb.* dinner.
- DENERIS, i. 37. l. 985 ; DENNEIRIS, i. 8. l. 196, *sb.* pence, money ; *Fr.* *denier*. See Notes, i. p. 228.
- DENZE, iii. 243. l. 23, *v.* to deign.
- DEPART, i. 197. l. 1194, *v.* to separate, divide ; i. 103. l. 1151, to share ; DEPARTYNG, l. 1159, *p.p.* sharing.
- DEPAYNT, ii. 232. l. 181, *p.p.* painted.
- DEPLORATIOUN, i. 117, *sb.* a lament.
- DEPOSSIT, i. 139. l. 7, *p. p.* deposed.
- DEFRYSIT, 61. l. 1111, *p. p.* disgraced, literally disgrized.
- DEPURIT, i. 101. l. 1095, *p. p.* purified. *Fr.* *depurer*.
- DERFLIE, i. 163. l. 143, *adv.* strongly.
- DERIGEIS, iii. 114. l. 4777, *sb.* dirges.

- DESCRYVE, i. 2. l. 33, *v.* to describe.
- DESPITE, i. 195. l. 1114, *sb.* contempt.
- DESYDIT, ii. 281. l. 1543, *p. p.* resolved on, decided.
- DETFULL, ii. 13. l. 49, *adj.* dutiful.
- DEVORE, i. 77. l. 440, *v.* to devour; DEVORIT, i. 76. l. 415, *p. p.* destroyed.
- DEVYCE, ii. 254. l. 752, *sb.* pleasure.
- DEVYSE, i. 88. l. 730, *sb.* testament, will.
- DEVOYD, ii. 54. l. 961, *v.* to go out of, to void.
- DEWITIE, iii. 112. l. 4727, *sb.* duty, payment.
- DEYAND, i. 13. l. 322, *p. p.* dying.
- DICHT, i. 191. l. 996, *pt. s.* wiped.
- DIFFAME, iii. 105. l. 4509, *sb.* disgrace, insult.
- DIFICILL, iii. 118. l. 4871, *adj.* difficult.
- DIGNE, i. 119. l. 74, *adj.* worthy. *Fr. digne.*
- DILATIOUN, ii. 90. l. 1727, *sb.* delay, remand; DILLATORIS, iii. 149. l. 5766, *sb.* delays, a law term.
- DIN, ii. 102. l. 1973, *adj.* dun, dark coloured.
- DING, i. 142. l. 87, *adj.* worthy. *Fr. digne.*
- DINNIS, ii. 236. l. *pt. s.* resounds.
- DIRK, iii. 9. l. 1791, *adj.* dark.
- DIRKYWIT, ii. 277. l. 1411, *p. p.* darkened.
- DISDAINE, ii. 13. l. 59, *sb.* contempt.
- DISESPERANCE, i. 118. l. 48, *sb.* despair, without hope.
- DISFIGURATE, i. 2. l. 17, *p. p.* disfigured.
- DISHERISIT, i. 36. l. 940, *p. p.* disinherited. *Fr. desheriter.*
- DISJUNE, ii. 211. l. 4388, *sb.* breakfast.
- DISLUGE, i. 37. l. 969, *v.* to remove, dislodge.
- DISPLESOURIS, ii. 281. l. 1531, *sb.* griefs, annoyances.
- DISPAIRD, i. 46. l. 67, *p. p.* left without hope.
- DISPONE, i. 9. l. 206, *v.* to convey, dispose of. *See* Notes, i. p. 263.
- DISPYTE, i. 13. l. 318, *sb.* spite, revenge.
- DISSAGYSIT, i. 81. l. 560 *pt. s.* disguised. *Fr. desguiser.*
- DISTENING, iii. 33. l. 2448, *pr. p.* staining.
- DO, i. 58. l. 424, *v.* to make; DOAND, ii. 46. l. 821, *pr. p.* doing.
- DOCHTER, ii. 70. l. 1309, *sb.* a daughter.
- DOITIT, iii. 26. l. 2264, *pt. s.* did dote, became incoherent. *Dut. doten.*
- DOK, ii. 36. l. 626, *sb.* the backside.
- DOLENT, i. 76. l. 418, *adj.* sorrowful. *Fr. dolent.*
- DOME, i. 93. l. 890, *sb.* judgment.
- DONKE, ii. 231. l. 146, *adj.* moist; DONKIS, iii. 168. l. 6304, *pr. s.* moistens.
- DORNIK, i. 187. l. 884, *sb.* napery, stuff made at Dernick in Flanders.
- DORTOUR, ii. 68. l. 1269, *sb.* a dormitory or sleeping room of the friars.
- DOTIT, ii. 253. l. 725, *p. p.* endowed.

- DOUCHTY, i. 82. l. 584, *adj.*  
valiant, strong, worthy;  
DOUCHTINES, i. 160. l. 30,  
*sb.* valour. *A. S. dohtig.*
- DOUNG, i. 148. l. 240, *p.p.*  
struck. DOUNGIN, iii. 64.  
l. 3350, *p.p.* cast down.
- DOUNTHRYNG, i. 34. l. 896, *v.*  
to throw down. *Scand. træn-*  
*ga*, to press, force.
- DOUR, i. 79. l. 496, *adj.*  
severe, hard. DOURLIE,  
ii. 84. l. 1583, *adv.* severely,  
hardly. *Lat. durus*, heavy.
- DOUTE, i. 15. l. 373, *sb.* doubt;  
i. 49. l. 170, fear; DOUTYNG,  
i. 79. l. 496, *p.p.* fearing.
- DOW, ii. 200. l. 4127, *v.* to  
avail. DOWE, i. 63. l. 69, *pr.*  
*s.* avails. *A. S. dugan.* See  
Notes, i. p. 261.
- DOWBYLL, i. 4. l. 72, *adj.*  
double. DOWBLING, i. 106.  
l. 39, *pr. p.*
- DOWRIE, i. 191. l. 1003, *sb.*  
a gift, token.
- DOWTANCE, i. 44. l. 5, doubt,  
uncertainty. *Fr. doutance.*
- DOYTTIT, i. 153. l. 384, *p.p.*  
confused, stupid.
- DRAF, i. 107. l. 55. DRAIFF,  
ii. 174. l. 3541, *sb.* refuse of  
malted grain.
- DRAME, i. 73. l. 321; DREME,  
i. 1, *sb.* a dream.
- DRE, i. 111. l. 96, *v.* to suffer.
- DRES, ii. 92. l. 1789, *v.* to redress.
- DRESS, i. 40, l. 1043, *imp.*  
apply, prepare.
- DROGS, ii. 210. l. 4371, *sb.*  
dregs, fæces.
- DROWN, ii. 75. l. 1390, *v.* to  
drown; *p.p.* DROUND, ii.  
107. l. 2101.
- DROUTH, ii. 94. l. 1821, *sb.*  
drought, thirst.
- DROWKIT, i. 107. l. 60, *p.p.*  
drenched.
- DRYTE, ii. 72. l. 1341, *v.* to  
evacuate the fæces. *Dut.*  
*dryt.*
- DUBBIS, i. 128. l. 14, *sb.* pools  
of water, puddles.
- DUCHEREIS, i. 28. l. 726,  
duchies; DUCHES, i. 11. l.  
268, *sb.* duchesses.
- DUDROUN, ii. 72. l. 1346;  
DUDDROUN, i. 132, l. 120, *sb.*  
a slut, drab, lazy woman.
- DUKS, ii. 216 l. 4493, *sb.*  
dukes.
- DUILE, i. 215, l. 1721, *sb.*  
mourning; DUILFULL, ii.  
78. l. 1443, *adj.* miserable.
- DUKE, i. 87. l. 714, *sb.* a  
duck.
- DULCE, i. 4. l. 79. *adj.* sweet.  
*Lat. dulcis.*
- DULCORE, i. 22. l. 5014, *sb.*  
sweetness. *Ital. dulciore.*
- DULE, i. 4. l. 78, *sb.* sorrow.  
*Fr. deuil.* *Dule weid*,  
mourning dress.
- DULFULLIE, i. 139, l. 7, *adv.*  
sorrowfully. DULLIT, ii.  
69, 224, *pt. s.* made dull, or  
sorrowful. DULLY, i. 13.  
l. 320, doleful, sad, miser-  
able.
- DUM, i. 150. l. 291, *adj.*  
dumb.
- DUMSDAY, ii. 179. l. 3650,  
*sb.* doomsday.
- DUNGEON, iii. 4. l. 1632, *sb.*  
a strong tower. *Fr. donjon.*  
See Notes, iii. p. 188.
- DUNTIBOURIS, i. 133. l. 177,  
*sb.* harlots.
- DUNTIS, i. 163. l. 143, *sb.*  
strokes.
- DUPLICANDUM, iii. 149. l. 5767,  
a duply, a legal term.

DURLIE, ii. 156. l. 3119, *adv.* rudely.  
 DUSCHEIT, iii. 57. l. 3152, *pr. pl.* dashed down.  
 DYCHT, iii. 48. l. 2875, *p.p.* prepared, equipped.  
 DYGN, i. 70. 230, *adj.* worthy. *Fr. digne.*  
 DYK, ii. 332. l. 111, *sb.* a wall.  
 DYKE-LOWPARIS, i. 97. l. 992, *sb.* wall-leapers, thieves, interlopers. *See Notes*, i. p. 273.  
 DYNG, iii. 92. l. 4152, *v.* to strike.  
 DYNIT, i. 39. l. 1030, *pt. s.* dined.  
 DYNT, i. 74. l. 355, *sb.* a stroke, a blow. *DYNTIS*, *pl.* i. 79. l. 496, blows. *A.S. dynt.*  
 DYOSIE, ii. 32. l. 506, *sb.* a diocese.  
 DYSE, ii. 169. l. 3431, *sb.* dice.  
 DYTE, ii. 236. l. 289, *v.* to indite, compose.  
 DYTING, i. 63. l. 66, *sb.* composition, writing.  
 DYVOUR, i. 157. l. 41, bankrupt. *See Notes*, i. p. 302.

## E

E, iii. 155. l. 5926; EE, i. 7. l. 161, *sb.* the eye.  
 EADGE, ii. 27. l. 404, *sb.* an edge.  
 EBURE, i. 101. l. 1107, *sb.* ivory.  
 EDIFICATE, i. 65. l. 110, *p.p.* laid out, provided with. *Lat. aedifico.*  
 EFFECTUOSLIE, i. 31. l. 803, *adv.* ardently. *Fr. affectuusement*  
 EFFEIRIT, i. 169. l. 303, *p.p.* afraid.  
 EFFRAYIT, i. 199. l. 1236, *p.p.* afraid, terrified. *EFFRAYITLIE*, i. 180. l. 668, *adv.* with terror.  
 EFTER, i. 3. l. 64, *pr. p.* after.  
 EGGIS, i. 156. l. 14, *sb.* eggs.  
 EIK, iii. 38. l. 2601, *v.* to add.  
 EILD, i. 48. l. 115, *sb.* age. *A.S. ylde.*  
 EINE, i. 23. l. 594, *sb.* eyes.  
 EIR, ii. 30. l. 464, *sb.* the ear. *pl. EIRIS.*  
 EIRAR, i. 50. 193, *adv.* rather.  
 EIRD, i. 7. l. 162, *sb.* the earth.  
 EIS, iii. 162, l. 6136, *sb.* eyes.  
 EIT, i. 103. l. 1150, *v.* to eat. *pr. s. EITIS*, i. 158. l. 55.  
 ETTAND, i. 14, l. 362, *pr. p.* eating.  
 ELDARIS, i. 60. l. 507, *sb.* ancestors.  
 ELF, i. 38. l. 998, *sb.* a goblin.  
 ELIPHAND, i. 106. l. 25, *sb.* an elephant.  
 ELLIS, i. 182. l. 717, *adv.* else.  
 ELWAND, ii. 198. l. 4072, *sb.* an ell-measure.  
 ELWANDS, ii. 195. l. 4017, a proper name.  
 EMPRIOURIS, i. 8. l. 169, *sb.* emperors.  
 EMMOTIS, iii. 6. l. 1707, *sb.* ants.  
 ENAMELYNE, i. 163. l. 123, *sb.* enamel.  
 ENSEW, i. 42. l. 1112. *v.* to pursue, to follow.  
 ENTEIR, i. 83. l. 602, *adj.* entire, whole.  
 ENTRES, i. 93. l. 884, *sb.* entrance.  
 EOLE, i. 65. l. 114, Eolus, the God of the winds.



EPISTIL, i. 1. *sb* a letter.  
 ERAND, i. 189. *l.* 939, *sb*,  
 errand, business.  
 ERRAND; ii. 231. *l.* 167, *pr.*  
*p.* erring, wandering.  
 ESCHAIP, i. 15. *l.* 366, *v.* to  
 escape.  
 ESCHAMIT, i. 44. *l.* 17, *p. p.*  
 ashamed.  
 ESPERANCE, ii. 60. *l.* 1082, *sb.*  
 hope.  
 ESPOVENTABYLL, iii. 63. *l.*  
 3446, *adj.* dreadful, fright-  
 ful, terrible. *Fr. épouvan-*  
*table.*  
 ETAND, ii. 242. 444, *pr. p.*  
 eating.  
 ETIN, i. 3. *l.* 35, *sb.* the name  
 of a giant.  
 EUISDALE, i. 79. *l.* 495, the  
 vale of the river Ewis in  
 Dumfriesshire.  
 EURWINGS, ii. 195. *l.* 4017,  
 Irvings.  
 EVIL-DEIDIE, ii. 196. *l.* 4039.  
*adj.* given to evil deeds.  
 EVIN, ii. 220. *l.* 4602, *adv.*  
 equally.  
 EVERILK, i. 15. *l.* 370, *adj.*  
 every.  
 EVIN, iii. 139. *l.* 5460, exact-  
 ly, straight.  
 EVYR, iii. 22. *l.* 2141, *sb.* ivory.  
 EXAME, ii. 151. *l.* 2990, *v.*  
 to examine.  
 EXCERCE, i. 71. *l.* 264, *v.* to  
 exercise. EXCERST, i. 1. *l.*  
 7, *p. p.* exercised, employed  
 EXEMIT, i. 123. *l.* 181, *pr. p.*  
 exempted.  
 EXERCITIOUN, ii. 166. *l.* 3339.  
*sb.* exercise, diligence.  
 EXPARTE, i. 16. *l.* 396, *adj.*  
 expert.  
 EXEMPNE, i. 134. *l.* 7, *v.* to  
 examine.

EXPONAND, ii. 156. *l.* 19, *pr. p.*  
 expounding, explaining.  
 EXPREME, i. 10. *l.* 242, *v.* to  
 express; i. 47. *l.* 100, *v.* to  
 show, prove. *Fr. exprimer.*

## F

FA, i. 200. *l.* 1280, *sb.* a foe.  
 FACOND, i. 49. *l.* 160, *adj.*  
 having graceful utterance.  
 FACUNDE, i. 87. *l.* 710, pleas-  
 ing, graceful. *Lat. facundus.*  
 FAIR, i. 158. *l.* 53, *sb.* a clutch,  
 a handful. *Pl. D. facken,*  
 to grasp. *A. S. feccan,* to  
 take away.  
 FAILL, iii. 19. *l.* 2056, *sb.*  
 failure. BUT FAILL, with-  
 out doubt.  
 FAILYE, i. 67. *l.* 158, *v.* to  
 fail. FAILYEIT, i. 54. *l.*  
 311, *p. p.* failed. FAILYEIS,  
 iii. 149. *l.* 5755, *sb.* failings.  
*Fr. failir.*  
 FAIR, ii. 251. *l.* 684, *v.* to go.  
 FAIRDE, ii. 125. *l.* 2438, be-  
 haved. *Dan. faerd, ad-*  
*faerd,* behaviour.  
 FAIT, i. 78. *l.* 472, *sb.* fate.  
 FALDOME, iii. 7. *l.* 1726, *sb.* a  
 fathom. *A. S. faedem.*  
 FALL, i. 16. *l.* 420, *sb.* fail,  
 failing.  
 FALL, ii. 47. *l.* 638, *v.* to befall.  
 FALS, i. 6. *l.* 129, *adj.* false.  
 FALSET, i. 37. *l.* 965, *sb.* false-  
 hood.  
 FALTOUR, iii. 37. *l.* 2572, *sb.*  
 a defaulter; *pl.* FALTOURIS,  
 iii. 132. *l.* 5256, sinners.  
 FAMEILL, i. 45. *l.* 36, *sb.* a  
 family.  
 FAMES, ii. 140. *l.* 2785, *pr. s.*  
 foams.

- FANE, i. 298. *l.* 1526, *adj.* glad.  
 FANG, i. 110. *l.* 69, *v.* to catch, seize. FANGIT, ii. 112. *l.* 2224, *pr. s.* caught.  
 FARE, i. 84. *l.* 619, *sb.* state, condition.  
 FARIE, ii. 18. *l.* 192, *sb.* ado, bustle.  
 FARIE FOLK, ii. 41. *l.* 732, the fairies.  
 FARREST, ii. 28. *l.* 420, *adv.* farthest.  
 FARSIS, i. 1. *l.* 13, *sb.* farces, antics.  
 FASSINNYNG, i. 74. *l.* 354, *pr. p.* fastening.  
 FASSIOUN, ii. 11. *l.* 2, *sb.* fashion.  
 FAT, i. 107. *l.* 52, *sb.* a vat.  
 FATIGATE, i. 78. *l.* 474, *p. p.* fatigued.  
 FAUCHT, i. 160. *l.* 50, *pr. s.* fought.  
 FAULDIT, i. 6. *l.* 135, *pr. s.* folded.  
 FAY, ii. 88. *l.* 1681, *sb.* a foe.  
 FAYNED, iii. 24. *l.* 2209, *adj.* feigned, assumed.  
 FEAD, ii. 59. *l.* 1053, *sb.* enmity.  
 FEARD, ii. 57. *l.* 1024, *p. p.* afraid.  
 FECHTYNG, i. 143. *l.* 115, *sb.* fighting.  
 FEDDERIS, i. 78. *l.* 466, *sb.* feathers.  
 FEDDREM, i. 69. 206, *sb.* wings, feathers. *A.S. fe-ther-homa*, a covering of feathers.  
 FEDE, i. 84. *l.* 622; FEID, i. 77. *l.* 442, *sb.* enmity.  
 FEILDIT, i. 55. *l.* 355, *pt. pl.* fought in the field. *See* Notes, i. p. 254.  
 FEILL, i. 36. *l.* 930, *sb.* knowledge. FEILLYNG, i. 13. *l.* 329, perception, sensation.  
 FEIND, i. 1. *l.* 15, *sb.* a devil.  
 FEINYEIT, i. 2. *l.* 40: *pr. s.* feigned.  
 FEINZE, ii. 45. *l.* 806, *v.* to feign. FEINZEING, ii. 34. *l.* 569, *pr. p.* feigning.  
 FEIR, i. 17. *l.* 447, *sb.* aspect, appearance. FEIR OF WEIR, i. 199. *l.* 1231, array of war.  
 FEIR, ii. 38. *l.* 661, *sb.* apprehension, fear.  
 FEIRALIE, i. 1. *l.* 12, *adv.* nimbly.  
 FEIRIE, i. 161. *l.* 80, *adj.* active, strong.  
 FEISTIS, i. 212. *l.* 1619, *sb.* feasts.  
 FEIT, iii. 34. *l.* 2487, *sb.* feet.  
 FEIT, i. 45. *l.* 39, *pt. s.* feed, hired. *A. S. feh.*  
 FELL, ii. 106. *l.* 2072, *v.* to knock or cut down.  
 FELL, i. 7. *l.* 166, *adj.* cruel terrible.  
 FELL, i. 38. *l.* 1013, *sb.* a mountain; *pl.* FELLIS, ii. 195. *l.* 4012. *See* Notes, i. p. 242.  
 FELLOUN, ii. 39. *l.* 687; FELLOWN, i. 39. *l.* 1022, *adj.* terrible, cruel. *Fr. felon.*  
 FEMININE, i. 1219. *l.* 1813, *sb.* womankind.  
 FENCE THE COURT, ii. 122. *l.* 2394, to proclaim the sitting of the court. *See* Notes, ii. p. 313.  
 FEND, ii. 132. *l.* 2585, *v.* to defend.  
 FENYEIT, i. 8. *l.* 193, *p. p.* feigned.  
 FERD, iii. 73. *num.* the fourth.

- FERIS**, i. 68. 197, *sb.* companions. *A.S. fera.*  
**FERLYE**, i. 151. *l.* 313, *v.* to wonder. **FERLEIS**, iii. 139. *l.* 5474, *sb.* wonders, strange things. *A.S. fearlic.*  
**FERME**, ii. 243. *l.* 473, *adv.* firmly.  
**FERME**, ii. 131. *l.* 2577, *sb.* rent farm.  
**FERY FARY**, i. 53. 292, great ado, confusion. *Fery* or *Feirie*, strong, active. *Fary*, bustle. *Fr. faire.*  
**FESTNIT**, i. 1201. *l.* 1302, *pt. s.* fastned.  
**FEW**, ii. 131. *l.* 2576, *sb.* a lease.  
**FAY**, ii. 337. *l.* 216, *adj.* fated to die.  
**FIDDER**, ii. 18. *l.* 185, *sb.* a throng, a company.  
**FIE**, ii. 30. *l.* 480, *sb.* fee, reward.  
**FIGOUR**, ii. 194. *l.* 4, *sb.* a figure.  
**FILL**, ii. 138. *l.* 2723, *adj.* full.  
**FILLOKIS**, iii. 40. *l.* 2654, *sb.* young mares, wanton girls.  
**FINNANCE**, ii. 144. *l.* 5853, *sb.* money.  
**FIRTH**, i. 38. *l.* 1013, *sb.* a forest. *See Notes*, i. p. 242.  
**FISTAND**, ii. 109. *l.* 2141, *pr. p.* cuffing, fisting.  
**FITHER**, ii. 39. *l.* 673, *sb.* a load.  
**FLAG**, ii. 109. *l.* 2141, *sb.* a jade,  
**FLAGARTIE FUFFE**, ii. 109. *l.* 2141, a flouncing whiff.  
**FLAM**, i. 209. *l.* 1562, *sb.* a flawn, or custard. *Fr. flan.*  
**FLAMMIS**, i. 9. *l.* 223, *sb.* flames; **FLAMMAND**, iii. 11. *l.* 1828, *pr. p.* flaming.
- FLATLYNGIS**, i. 68. 184, *adv.* flat, flatwise.  
**FLAW**, i. 173. *l.* 457, *p. p.* flew.  
**FLE**, i. 133, *l.* 173, *sb.* a fly; *pl.* **FLEIS**, i. 98. *l.* 1008, flies.  
**FLE**, i. 182. *l.* 718, *v.* to flee, to run.  
**FLE**, ii. 334. *l.* 141, *v.* to frighten.  
**FLECHE**, i. 45. *l.* 30; **FLEICH**, ii. 42. *l.* 742, *v.* to cajole, to flatter. **FLEICHEING**, i. 8. *l.* 193, *pr. p.* flattering. *Fr. flechir.*  
**FLEID**, i. 157. *l.* 39, *pt. p.* cowardly, easily frightened.  
**FLEIT**, i. 192. *l.* 1023, *v.* to float, flow, abound; i. 29. *l.* 759, *p. p.* floated, abounded; **FLEITTAND**, ii. 278. *l.* 1459;  
**FLEITTING**, i. 9. 223, *pr. p.*, flowing, abounding. *A.S. fleotan.*  
**FLEME**, i. 41. *l.* 1071, *imp.* banish. **FLEMIT**, i. 3. *l.* 62. *pt. s.* banished.  
**FLEND**, ii. 213. *l.* 4426, *v.* to flee.  
**FLEWER**, i. 131. *l.* 113;  
**FLEWRE**, iii. 69. *l.* 3480, *sb.* flavour.  
**FLEYD**, ii. 36. *l.* 620; **FLEYIT**, ii. 16. *l.* 137, *p. p.* frightened.  
**FLEIGHT**, ii. 27. *l.* 413, *sb.* flight.  
**FLICHTERAND**, i. 12. *l.* 303, *pr. p.* fluttering.  
**FLINGING**, ii. 29. *l.* 450, *pr. p.* tossing about.  
**FLINGIS**, ii. 109, *l.* 2145, *pr. s.* upbraids.  
**FLOBBAGE**, ii. 211. *l.* 4389, *sb.* phlegm, slime.  
**FLOCHT**, ii. 220. *l.* 4589, *sb.* flutter, panic.

- FLOKKIS, i. 4. l. 85, *sb.* flocks.  
 FLOT, ii. 210. l. 4372, on flot, afloat.  
 FLOUR, i. 107. l. 71, *sb.* a flower. FLOURIS, ii. 12. l. 38, *sb.* youth.  
 FLUDE, iii. 43. l. 2723, *sb.* a flood.  
 FLURE, i. 1. l. 13, *sb.* floor.  
 FLURIS, iii. 6. l. 1698, *v.* to flourish. FLURISTE, i. 32. 825, *p.p.* flourished.  
 FLYCHTER, i. 67. 172, *v.* to flutter.  
 FLYNGAND, iii. 40. l. 2662, *pr. p.* dancing.  
 FLYPIT, i. 131. l. 97, *pt. p.* turned inside out.  
 FLYTE, i. 13. l. 335, *v.* to scold. *A. S. flitan.*  
 FLYTS, ii. 109. l. 2145, *pr. s.* scolds.  
 FO, i. 197. l. 1188, *sb.* a foe.  
 FOILL, ii. 102. l. 1983, *sb.* afoall.  
 FOIR'D, ii. 127. l. 2490, for it.  
 FOIRFATHER, ii. 171. l. 3474, *sb.* ancestor.  
 FOLIE HATS, ii. 211. l. 4394, *sb.* fool's caps.  
 FOLLYSCHE, iii. 31. l. 2409, *adj.* foolish.  
 FON, iii. 40. l. 2654, *v.* to play, to fondle.  
 FOND, ii. 215. l. 4479, *adj.* foolish.  
 FONDE, iii. 37. l. 2566, *pr. p.* founded.  
 FONE, i. 79. l. 498, *sb.* foes.  
 FORCIE, i. 201. l. 1304, *adj.* valiant.  
 FOR'D, ii. 66. l. 1220; FORDE, ii. 88. l. 1684, for it.  
 FORDE, ii. 195. l. 4004, *adv.* forth; MAK YOW FORDE, make you forth, get you gone. *A. S. forð, away.*
- FORDWARD, i. 5. l. 114, *adv.* forward.  
 FORE-GRANDSCHIR, iii. 26. l. 2254, *sb.* forefather.  
 FORELAND, i. 49. l. 145, *sb.* the sea shore.  
 FORFAIR, ii. 35. l. 669, *v.* to lose, perish, fail. FORFAIR, ii. 63. l. 1162, *v.* to wear. FORFAIRNE, ii. 209. l. 4350, *pr. p.* wasted, worn out.  
 FORFALT, ii. 261. l. 971, *sb.* a fault; i. 82. l. 586, *p.p.* forfeited. FORFALTIT, i. 77. l. 429, *pt. p.* forfeited. FORFALTOUR, iii. 21. l. 2106, *sb.* forfeiture.  
 FORTHERIT, i. 66. l. 128, induced.  
 FORGANE, ii. 282. l. 1568, opposite to, overagainst.  
 FORMOSE, i. 65. l. 104, *adj.* beautiful.  
 FORNAMIT, i. 63. l. 60, *pt. p.* before named.  
 FORNENT, i. 182. l. 733, opposite, overagainst.  
 FORTHINK, ii. 73. l. 1356, *v.* to think with regret, to repent; i. 88. l. 733, to be troubled at or grieved.  
 FORTUNIT, i. 187. l. 870, *pt. s.* chanced, happened.  
 FORYET, i. 92. l. 857; FORZET, ii. 197. l. 4069, *v.* to forget.  
 FOSTERIT, i. 152. l. 358, *pt. s.* bred up.  
 FOUND, i. 111. l. 88, *v.* to go. *A. S. fundian.*  
 FOUNDERIT, i. 164. l. 161, *pt. s.* fell.  
 FOUTHER, i. 103. l. 1154, *sb.* a company, group, literally a load. *A. S. fother.*  
 FOW, ii. 16. l. 139, *adj.* full, drunk.

- FOWLL, ii. 47. l. 838, *sb.* filthiness, foulness.
- FRA, i. 35. l. 926, *pr.* from.
- FRA HAND, ii. 156. l. 3118, offhand.
- FRAGILITIE, ii. 171. l. 3464, *sb.* fragility.
- FRAID, ii. 280. l. 1508, *p.p.* freed.
- FRAY, ii. 39. l. 687, *sb.* fear, a fright. FRAY, ii. 22. l. 304, *v.* to fear. FRAYIT, i. 83. l. 609, *p.p.* frightened.
- FRAY, ii. 91. l. 1762. *pr.* from.
- FRE, i. 188. l. 908, *adj.* free.
- FRED, i. 105, l. 3, *pt. s.* freed.
- FREIK, i. 114. l. 175, *sb.* an impertinent fellow. *Jcel. frekr.*
- FRELIE, ii. 37. l. 644, *adj.* free, hearty. *A.S. freolic.* FRELIE
- FUDE, a hearty fellow. *See* Notes ii. p. 304.
- FREMIT, i. 157. l. 43. *adj.* foreign.
- FRENYEIS, i. 99. l. 1050, *sb.* fringes. *Fr. frange.*
- FREIS, i. 8. l. 177, *sb.* friars.
- FRIST, i. 157. l. 43, time for payment, credit. *O.N. fristr.*
- FRUCTUALL, i. 31, l. 818, *adj.* fruitful. *See* Notes i. p. 238.
- FRUGGE, ii. 138. l. 2731, *sb.* a rug, coverlid.
- FRUSCHIT, iii. 57. l. 3154, *pt. p.* crushed.
- FRUTAGE, i. 209. l. 1562, *sb.* fruit.
- FRYAND, i. 11. l. 266, *pr. p.* frying, burning.
- FRYNASIE, iii. 127. l. 5103, *sb.* a frenzy, madness.
- FUDE, ii. 37. l. 644, *sb.* a person, a fellow. *A.S. fude,* *fade.* *See* Notes ii. p. 304.
- FUDE, i. 86. l. 674, *sb.* food.
- FUFFE, ii. 109. l. 2141, *sb.* a whiff.
- FUFFILLING, i. 107. l. 54, *pr. p.* flapping.
- FUILL, i. 170. l. 334, *sb.* a fool.
- FULYEIT, i. 162. l. 100, *p.p.* defiled, soiled.
- FUIB, i. 187. l. 888, *pt. s.* fared.
- FULE, i. 47. l. 98, *sb.* a fool, *pl.* FUILIS. FULICHE, iii. 7. l. 1721, *adj.* foolish.
- FULFILLIT, i. 1029. l. 921, *p.p.* filled.
- FULYEIT, iii. 14. l. 1908, *p.p.* defiled, trampled in the mud.
- FURE, i. 4. l. 74, *pt. s.* went, fared.
- FURNEIS, i. 13. l. 320, *sb.* a furnace.
- FURTH, i. 4. l. 74, *adv.* forth.
- FUTE, i. 35. l. 920, *sb.* a foot.
- FUTTIT, i. 157. l. 39, *adj.* footed.
- FUT BEFORE, i. 64. l. 88, a popular air for dancing. *Ow'r Fute* is a dance mentioned in *Cowkelbie's Sow.* *See* Notes i. p. 263.
- FUTHER, i. 52. l. 242, *sb.* a large quantity, a great number, literally a load. *A.S. fother.*
- FYFE, i. 202. l. 1330. *num.* five.
- FYLD, ii. 254. l. 765, *pt. s.* filled.
- FYLL, i. 54. l. 306, *v.* to defile. FYLES, ii. 109. l. 2140, *pr. s.* defiles.
- FYNE, i. 10. l. 237, *sb.* end, object. *Fr. fin.*

FIREFLAUCHT, iii. 75. l. 3660, *sb.* lightning, *pl.* FYRE-FLAUCHTIS, ii. 277. l. 1417.  
 FYSCHEARIS, iii. 113. l. 20745, *sb.* fishermen. FYSCHIS, i. 31. 817, *sb.* fish.

## G

GA, ii. 123. l. 421, *v.* to go.  
 GADDIS, iii. 18. l. 2040, *sb.* goads, rods. *A.S.* *gad.*  
 GAID, ii. 210. l. 4264, *pt. s.* went.  
 GAIFF, iii. 40. l. 2659, *pt. s.* gave.  
 GAILL, i. 65. l. 96, *v.* to call or cry. *A.S.* *galan.*  
 GAILZEOWNIS, i. 57. l. 406, *sb.* galleys.  
 GAINING, ii. 43. 767, *sb.* gain, requirement.  
 GAIRD, i. 58. l. 449, *sb.* a guard; *pl.* GAIRDIS, i. 178, l. 591. *Fr.* *garde.*  
 GAIRTH, i. 29. l. 759, *sb.* a garden. *A.S.* *geard.*  
 GAIS, ii. 116. l. 2267, *pr. s.* goes.  
 GAIST, ii. 16. l. 137, *sb.* a ghost.  
 GAIT, iii. 145. l. 5624, *sb.* a goat.  
 GAIT, ii. 123. l. 2421, *sb.* a way; *pl.* GAITTIS, i. 9. l. 206, *sb.* ways, manners. *Icel.* *gaba*, a street.  
 GALAYIS, ii. 228. l. 95, *sb.* Chalmers glossed this word as "a kind of great gun," *O. Fr.* *galez*, but Jamieson expresses his opinion that it simply means galleys *O. Fr.* *galion*, a ship of war  
 GALBARTE, i. 101. 1094, *sb.* a mantle. *Fr.* *gabart.*

GALYEARDLYE, iii. 53. l. 3033, *adv.* gallantly. *Fr.* *gaillard.*  
 GALYEOUN, i. 182. l. 732, *sb.* galley, galleon.  
 GALMOUNDIS, i. 50. l. 181, *sb.* capers, gambols.  
 GALZARDLIE, i. 193. l. 1046; GALZEARTLIE, i. 121, l. 116, *adj.* gallantly.  
 GAM, i. 123. l. 174; GAME, i. 216. l. 1755, *sb.* sport.  
 GAMBIS, ii. 117. l. 2289; GAMMIS, i. 112. l. 103, *sb.* gums. *A.S.* *gama.*  
 GAMOND, ii. 29. l. 452, *sb.* a caper, gambol.  
 GANER, ii. 104. l. 2027, *sb.* a gander.  
 GANESTAND, i. 77. l. 422, *v.* to withstand.  
 GANG, i. l. l. 9, *v.* to go, to walk.  
 GANT, i. 188. l. 905, *sb.* a yawn.  
 GAR, ii. 274. l. 1339, *v.* to cause. GARRIS, i. 8. l. 187, *pr. s.* causes. GART, i. 25. l. 661, *pt. s.* caused. *Icel.* *göra.*  
 GARDING, i. 162. l. 105, *sb.* a garden.  
 GARMOUN, ii. 41. l. 735, *sb.* a garment. GARMOUNDIS, i. 53. l. 284, *pl.* dresses.  
 GARNISOUN, i. 51. l. 233, *sb.* a party, company, garrison. *Fr.* *garnison.*  
 GARTH, i. 63. l. 57, *sb.* a garden, enclosure. *A.S.* *geard.*  
 GAT, ii. 47. l. 822, *pt. s.* got, begot.  
 GEAPING, ii. 23. l. 324, *pr. p.* jaiping, jesting, copulating.  
 GEARKING, ii. 136. l. 2689, *adj.* vain, showy. *A.S.* *gearcian.*

- GEASLYNGIS, i. 87. l. 698, *sb.*  
goslings.
- GEILL, i. 47. l. 107, St Giles.
- GEILL, i. 209. l. 1563, *sb.*  
jelly.
- GEIR, i. 12. l. 308, *sb.* pro-  
perty, goods, chattels. *A.S.*  
*geara.*
- GEIS, i. 87. l. 699, *sb.* geese.
- GENNERS, ii. 205. l. 4272,  
*pr. s.* engenders, begets.
- GENT, i. 187. l. 871, *adj.*  
gentle. *O. Fr. gent.*
- GES, ii. 170. l. 3458, *v.* to  
guess.
- GEVE, i. 34. l. 900, *conj. if.*  
*A.S. gif.*
- GHAIST, i. 136. l. 64, *sb.* a  
ghost.
- GIGLOTTIS, i. 131. l. 85, *sb.*  
playful wanton wenches.  
*See Notes i. p. 288.*
- GIRNYING, i. 9. l. 224, *sb.*  
distorting the countenance  
with anger.
- GLADER, i. 17. l. 423, *sb.*  
gladdener. *See Notes i. p.*  
*231.*
- GLAID, ii. 130. l. 2537, *v.* to  
gladden.
- GLAIKIT, i. 131. l. 85, *adj.*  
foolish.
- GLAIKS, ii. 96. l. 1878, *sb.*  
tricks, deception; ii. 211.  
l. 4399, here applied to a  
foolish girl. *See Notes ii.*  
*p. 321.*
- GLASSE, iii. 94. l. 4195, *sb.* a  
sand-glass.
- GLED, i. 64. l. 93, *sb.* the kite  
or hawk. *A.S. glide.*
- GLENNIS, ii. 281. l. 1528, *sb.*  
valleys.
- GLEW, i. 192. l. 1040, *sb.* joy.
- GLORE, i. 46. l. 69, *sb.* glory,  
renown.
- GLOWRIS, ii. 16. l. 136, *pr. s.*  
stares.
- GLUIF, i. 194. l. 1076, *sb.* a  
glove, *pl.* GLUIFIS, i. 176.  
l. 537.
- GOIK, i. 65. l. 96, *sb.* the  
cuckoo. *A.S. gaek.*
- GOLDSPINK, ii. 232. l. 192, *sb.*  
the goldfinch.
- GOR, iii. 127. l. 5108, for  
GRANDGORE, *q.v.*
- GORMAN, i. 118. l. 26, *sb.* a  
glutton, gourmand. GOR-  
MONDLIKE, i. 103. l. 1149,  
like a gourmand.
- GOULD, ii. 128. l. 2500, *sb.*  
gold.
- GOUN, ii. 127. l. 2485, *sb.* a  
gown.
- GOUNNIS, ii. 228. l. 95, *sb.*  
guns.
- GOVERNALL, i. 142. l. 71, *sb.*  
Government. *Fr. gouver-  
nail.*
- GOWLES, i. 101. l. 1112, *adj.*  
red. *Fr. gules.*
- GOWLAND, i. 14, l. 340, *pr. p.*  
howling.
- GRAGIT, ii. 183. l. 3729, *pt.*  
*p.* excommunicated. *See*  
*Notes ii. p. 317.*
- GRAIP, ii. 106. l. 2053, *v.* to  
feel, grope.
- GRAITH, i. 172. l. 414, *sb.*  
harness, accoutrements;  
iii. 113. l. 4746, *sb.* goods,  
articles; ii. 213. l. 4433, *sb.*  
tools, appendages.
- GRANDGORE, i. 53. l. 286, *sb.*  
the venereal disease.
- GRANDMERCIE, i. 188. l. 892,  
or *gramercye*, for *grandem*  
*mercedem det tibi deus*, I  
thank you.
- GRANDSCHYRE, i. 30. l. 781,  
*sb.* a grandsir.

- GRANE, i. 188. l. 905, *sb.* a groan, *pl.* GRANIS, i. 157, l. 23.
- GRANE, i. 121. l. 118, a cloth died red with cochineal. *See* Notes i. p. 282.
- GRANITER, ii. 128. l. 2499, *sb.* bailiff, granary-keeper. *See* GRYNTARIS.
- GRAVE, ii. 235. l. 278, *v.* to pierce. *See* Notes iii. p. 183. GRAVIT, iii. 33. l. 2471, *p.p.* engraven, carved.
- GRE, i. 83. l. 594, *sb.* degree, step. *Gre by Gre*, step by step. *Fr. gré.*
- GREABILL, ii. 32. l. 507, *adj.* agreeable.
- GREATH, ii. 181. l. 3692, *v.* to prepare.
- GREISLIE, i. 1, l. 16, *adj.* grisly.
- GREIT, i. 65. l. 96, *v.* to cry, to weep. GREITAND, i. 14. l. 340. GREITYNG, i. 9. 224, *pr.p.* weeping. *A.S. gretan.*
- GRENE, i. 5. l. 101, *adj.* green.
- GREW, ii. 247. l. 563, *adj.* Greek.
- GRICE, i. 99. l. 1047, *sb.* a fur, probably so called from its greyish colour.
- GRIM, ii. 215, l. 4482, *sb.* probably for GRUME, a man. Chalmers glosses it as an ugly or terrific countenance.
- GRIPPIT, ii. 16. l. 152, *p.p.* grasped, gripped.
- GRITTAR, ii. 222. l. 4641, *comp.* greater.
- GROTE, i. 59. l. 482, *sb.* a goat, a coin of the value of fourpence.
- GROUNDE, i. 211. l. 1575, *sb.* foundation.
- GRUME, ii. 73. l. 1539, *sb.* a fellow, a person.
- GRUNDIN, i. 175. l. 493, *adj.* ground, sharpened.
- GRUNSCHYNG, iii. 84. l. 3907, *pr. p.* grumbling, groaning.
- GRUNTILL, ii. 107. l. 2903, *sb.* the snout.
- GRUNZIE, ii. 126. l. 2466, *sb.* the mouth. *O. N. grön*, the lip.
- GRYCE, i. 150. l. 300. *sb.* a pig. GRYSE, ii. 104. l. 2027, *sb.* a pig.
- GRYM, iii. 143. l. 5571, *adj.* cruel.
- GRYNTARIS, iii. 98. l. 4306, *sb.* stewards, bailiffs. *Lat. granitarius*, or master of the victual. *See* Notes, iii. p. 204.
- GRYPPIT, i. 102. l. 1138, *p.p.* clutched, grasped.
- GUBERNATIOUN, i. 34. l. 886, *sb.* government. *Lat. gubernatio.*
- GUCKIT, ii. 216. l. 4494, *sb.* foolish, from *gouk*, to play the fool.
- GUDE, ii. 217. l. 4528, *sb.* good, goodness; i. 63. l. 67, *sb.* worth.
- GUDE-MAN, i. 47. l. 104, *sb.* husband.
- GUDE-CHAIP, ii. 197. l. 4066, *adj.* cheap.
- GUDLIE, i. 1. l. 7, *adj.* goodly.
- GUDLINGIS, ii. 201. l. 4181, *sb.* alloys, or base metal.
- GUERDONYNG, i. 98. l. 1006, *sb.* rewarding. *Fr. guerdon.*
- GUMIS, ii. 33. l. 544, men. *A.S. guma*, a man.
- GUOMAN, ii. 335. l. 158, *sb.* a man. *A.S. gumman.*



- GUSE, ii. 104. l. 2007, *sb.* a goose.
- GUSTYNG, ii. 256. l. 825, *sb.* tasting. *Lat. gusto.*
- GUT, i. 107. l. 63, *sb.* the gout.
- GUYDIT, i. 179. l. 622; GYDIT, i. 38. l. 1004, *ps. s.* guided.
- GYAND, iii. 4. l. 1653, *sb.* a giant.
- GYDER, i. 183. l. 743, *sb.* the steersman.
- GYLE-FAT, ii. 201. l. 4158, *sb.* the mashing-vat.
- GYLT, iii. 21. l. 2122, *sb.* guilt.
- GYN, ii. 31. l. 485, *sb.* art, contrivance.
- GYNKARTOUN, i. 47. l. 96, *sb.* the name of a piece of musik.
- GYIR CARLYNG, i. 3. l. 1, *sb.* a witch of gigantic size and frightful appearance, of whom several stories were current in Scotland. *Carling*, an old woman.
- GYRSOME, iii. 147. l. 5703, *sb.* the premium given for the lease of a farm.
- GYSE, i. 151. l. 333, *sb.* a mask; ii. 40. l. 718, *sb.* fashion. *Fr. guise.*
- H
- HABBIEGOUN, ii. 178. l. 3636, *sb.* habergeon, a breast-plate, coat of mail.
- HABITAKLE, i. 96. 954, *sb.* habitation.
- HABOUNDANCE, i. 31. 817, *sb.* abundance.
- HABYLL, i. 2. l. 27, *adj.* able.
- HACKIT, i. 202. l. 1347, *pt. pl.* chopped, hacked.
- HACKAT, ii. 58. l. 1032, *see* HURLY.
- HAG, ii. 214. l. 4452, *sb.* a notch, a hack. *See* Notes, ii. p. 322.
- HAGBUTTERIS, i. 214. l. 1692, *sb.* musketeers.
- HAIID, iii. 20. l. 2072, *sb.* head.
- HAIFFAND, i. 10. l. 238, HAIF-ING, i. 14. l. 81, *pr. p.* having.
- HAIKNAY, ii. 161. l. 3238, *sb.* horse.
- HAILL, ii. 30. l. 474, *adj.* sound whole. HAILIT, iii. 83. l. 3877, *pt. s.* healed.
- HAILL, i. 60. l. 489, *adv.* wholly.
- HAILL, ii. 36. l. 617, *v.* to haul, pull. *Fr. haler.*
- HAILLILIE, i. 204. l. 1385. *adv.* wholly.
- HAISCHOT, i. 182. l. 722, *sb.* a hail storm.
- HAILSUM, i. 29. l. 764, *adj.* wholesome.
- HAI8, ii. 23. l. 315, *sb. adj.* hoarse.
- HAISTED, i. 15. l. 367, *pt. pl.* hastened.
- HAIT, i. 41. l. 1070, *imp.* hate, detest.
- HAIT, ii. 117. l. 2287, *sb.* a heat.
- HAKBUT, i. 181, l. 702, *sb.* a short musket.
- HAKKIT, iii. 74. l. 3628, *pr. s.* hacked, cut.
- HAKKAT, i. 50. l. 176, *see* HURLY.
- HALD, i. 36. l. 949, *v.* to hold.
- HALD, i. 193. l. 1070, *sb.* a stronghold.
- HALFLINGIS, ii. 233. l. 198, *adv.* partly. *O.N. halving.*

- HALKING, i. 192. *l.* 1043, *sb.* hawk-  
 ing.  
 HALS, i. 11. *l.* 258, *sb.* the neck.  
 HALY, i. 8. *l.* 182, *adj.* holy.  
 HANCLETHIS, i. 132. *l.* 123,  
*sb.* ancles. *A.S.* *anclow*.  
 HAND, i. 51. *l.* 217, *sb.* a barg-  
 gain, action, agency.  
 HANDIE, i. 136. *l.* 78, *kanlie-*  
*dandie*, or *bandie*, a cant  
 expression.  
 HAFE, i. 47. *l.* 102, *sb.* good  
 portion, luck. *See* Notes,  
 i. p. 249.  
 HAPNIT, i. 3. *l.* 56, *pr. s.* hap-  
 pened.  
 HAPPIT, i. 1. *l.* 10, *pr. s.*  
 wrapped.  
 HARD, i. 168. *l.* 284, *pt. s.*  
 heard.  
 HARBREIT, ii. 207. *l.* 4313,  
*pt. p.* lodged.  
 HARBRIELES, ii. 65. *l.* 1203,  
 without shelter, habourless.  
 HARBRY, ii. 68. *l.* 1249, *v.* to  
 shelter.  
 HARD, i. 134. *l.* 21, *imp.*  
 heard.  
 HARDINES, i. 174. *l.* 3549, *sb.*  
 defiance.  
 HARDLIE, i. 218. *l.* 4559, *adv.*  
 boldly.  
 HARD ON, i. 6. *l.* 1694, near or  
 close to.  
 HARLD, i. 50. *l.* 176, *pt. pl.*  
 dragged, hauled.  
 HARLIT, ii. 131. *l.* 2578, *pt. p.*  
 hurled, turned out.  
 HARLOT, ii. 63. *l.* 1152, *sb.* a  
 worthless person of either  
 sex. *See* Notes i. p. 322.  
 HARMES, i. 190. *l.* 959, *sb.*  
 suffering, injuries.  
 HARMISAY, iii. 156. *l.* 5968,  
*sb.* supplication to be saved  
 from harm, suffering.
- HARNES, i. 174. *l.* 462, *sb.*  
 harness, accoutrements,  
 armour.  
 HARNIS, ii. 201. *l.* 4160, *sb.*  
 brains. *Germ.* *hirn*.  
 HARNE PAN, ii. 73. *l.* 1363, *sb.*  
 the scull.  
 HARNIS-OUT, ii. 206. *l.* 4154,  
 a name given to a strong  
 kind of ale, from its effect  
 on the brains, or *harnis*.  
 HART, i. 3. *l.* 54, *sb.* the heart.  
 HASARDRIE, i. 76. *l.* 398.  
 HASARTRIE, i. 150. *l.* 306, *sb.*  
 gaming.  
 HASARTURE, i. 98. *l.* 1016, *sb.*  
 a gamester.  
 HAT, i. 166. *l.* 147, *pt. s.*; i. 183.  
*l.* 735, *pt. pl.* hit, struck.  
 HATRENT, iii. 232. *l.* 6. *sb.*  
 hatred. *Icel.* *hatr*.  
 HAULD, ii. 79. *l.* 1482 *v.* to  
 hold, keep. HAULD, ii. 12.  
*l.* 31, *sb.* a hold, habitation,  
 place. *A.S.* *hald*.  
 HAYIF, ii. 44. *l.* 781, *v.* to  
 name, probably a corruption  
 of *hait*. *A.S.* *haetan*.  
 HEAD, ii. 161. *l.* 3221, *v.* to  
 behead.  
 HECHT, i. 55. *l.* 346, *v.* to pro-  
 mise; i. 1. *l.* 7, *p.p.* pro-  
 mised.  
 HEDE, i. 6. *l.* 134, *sb.* head  
 HEGE SKRAPER, i. 158. *l.* 49,  
*sb.* a niggard.  
 HEICH, ii. 12. *l.* 33, *adj.* high.  
 HEICHLY, i. 195. *l.* 1111, *adv.*  
 haughtily.  
 HEICHTIS, ii. 131. *l.* 2573, *pr. s.*  
 heightens, raises.  
 HEID, i. 53. *l.* 298, *sb.* the  
 head; *pl.* HEIDIS, i. 182. *l.*  
 728, *sb.*  
 HEID, ii. 193. *l.* 3974, *v.* to  
 behead.

- HEIDLINGS, ii. 78. *l.* 1463, headlong.
- HEILD, i. 171. *l.* 378, *v.* to preserve, hold.
- HEILLIS, i. 125. *l.* 19, *sb.* heels.
- HEIPIT, iii. 93. *l.* 4185, *p.p.* heaped up.
- HEIR-CUMMING, ii. 88. *l.* *sb.* hither-coming.
- HEIRFOIR, ii. 141. *l.* 2805, *adv.* therefore.
- HEIRSCHIPPS, i. 143. *l.* 108 ; iii. 137. *l.* 5411, *sb.* plundering expeditions, depre-dations. *A.S. herescipe.*
- HEISIT, ii. 204. *l.* 4253, *pt. p.* hoisted.
- HEIT, i. 6. *l.* 137, *sb.* heat.
- HEKLIT, i. 215. *l.* 1722, *pt. p.* pulled.
- HELAND, i. 56. *l.* 384, *sb.* the Highlands.
- HELIE, i. 157. *l.* 37, *adj.* haughty.
- HELTER, i. 112. *l.* 121, *sb.* a halter.
- HENT, i. 175. *l.* 490, *pt. s.* caught, seized. *A.S. hentan.*
- HERAND, ii. 260. *l.* 937, *pr. p.* hearing.
- HEREIS, i. 73. *l.* 38, *sb.* barons, lords. *A.S. hearra.*
- HERETOURIS, i. 11. *l.* 275, *sb.* heirs, inheritors. *Fr. heritier.*
- HERIELD, iii. 112. *l.* 4729, *sb.* a tribute paid on the death of a tenant to the landlord. *Eng. heriot; A.S. heragild.*
- HERRYIT, ii. 46. *l.* 809; HER-YIT, i. 163. *l.* 116, *pt. s.* harried, ravaged, wasted. *A.S. herian.*
- HERYWALTER, iii. 113. *l.* 4756, *sb.* a net; *lit.* rob water.
- HEVINNIS, i. 5. *l.* 110, of heaven.
- HEWIS, i. 4. *l.* 81, *sb.* hues, colours.
- HEYCH, i. 56. *l.* 386, *adj.* high; *sup.* HEYCHAST, ii. 282. *l.* 1573, highest.
- HEYND, i. 205. *l.* 1426. *adj.* kind, courteous. *Swed. handig.*
- HICHTTT, ii. 131. *l.* 2571, *p.p.* heightened; raised.
- HIDDIE-GIDDIE, ii. 201. *l.* 4162, round about.
- HIE, i. 22. *l.* 575, *adj.* high.
- HIEAR, i. 113. *l.* 140, *comp.* higher. HIEST, *sup.* highest. *A.S. hih.*
- HINT, i. 190. *l.* 960, *pt. s.* caught.
- HIPPIT, ii. 16. *l.* 151, *pt. p.* having hips.
- HIRD, i. 34. *l.* 890, *sb.* shepherd.
- HISTORICIANE, iii. 17. *l.* 1993, a historian; *pl.* HISTORIC-ENCE, ii. 271. *l.* 1253.
- HO, ii. 109. *l.* 2143, *sb.* a stop, ceasing.
- HOAW, ii. 23. *l.* 313, *interj.* ho!
- HOBELD, i. 157. *l.* 27, *adj.* mended, cobbled.
- HOBILS, ii. 222. *l.* 4648, *pr. s.* dances.
- HOBLAND, i. 125. *l.* 20. *pr. p.* hobbling. HOBLING, ii. 213. *l.* 4434.
- HOCH, ii. 39. *l.* 693, *sb.* the leg; *pl.* HOCHIS, i. 202. *l.* 1347, houghs, legs.
- HOG, i. 109. *l.* 26, *sb.* a sheep in the second year; *pl.* HOGGIS, i. 34. *l.* 903,

- HOILL, ii. 57. *l.* 1028, *sb.* a hole.
- HOILSUM, i. 4. *l.* 96, *adj.* wholesome.
- HOIP, i. 220. *l.* 1842, *sb.* hope.
- HOIR, ii. 102. *l.* 1978, *adj.* hoary.
- HOIS, i. 189. *l.* 949, *sb.* stockings, hose.
- HOIS-NETT, iii. 114. *l.* 4757, *sb.* a hose-net.
- HOLE, i. 6. *l.* 132, *adj.* whole.
- HOLELYE, ii. 256. *l.* 812, wholly.
- HOLESUM, i. 29. *l.* 761, *adj.* wholesome.
- HOLKIT, ii. 281. *l.* 1528, *pt. p.* dug out, excavated.
- HOLLYING, ii. 237. *l.* 308, *sb.* a holly.
- HOLTIS, i. 102. *l.* 1135, rough ground, wooded heights. *A.S. holt.*
- HORE, i. 102. *l.* 1135, *adj.* hoary. *A.S. har*, white.
- HORN, ii. 113. *l.* 2231, at the horn, proclaimed an outlaw. *See Notes*, ii. p. 313.
- HORSON, ii. 73. *l.* 1356, *sb.* whoreson.
- HOULET, i. 161. *l.* 56, *sb.* an owl.
- HOUNDIT, i. 34. *l.* 902, *p.p.* hunted, driven away.
- HOUNTARIS, i. 57. *l.* 398, *sb.* hunters.
- HOIRIS, i. 67. *l.* 152, *sb.* morning prayers. *Fr. heures.*
- HOWE, iii. 140. *l.* 5486, *adj.* hollow.
- HOWIS, i. 130. *l.* 68, ii. 39. *l.* 693, *sb.* legs, houghs. *A.S. hoh.*
- HOWLAT, iii. 169. *l.* 6310, *sb.* the owl.
- HOYTT, i. 113. *l.* 145. *sb. p.p.* hooted.
- HUDE, ii. 41. *l.* 728. *sb.* a hood.
- HUIK, iii. 113. *l.* 4747, *sb.* a hook.
- HUMLOIK, iii. 243. *l.* 32, *sb.* hemlock.
- HUMMILL BUMMILL, i. 135. *l.* 44, a muttering repetition.
- HUMYL, i. 7. *l.* 151, *adj.* humble; HUMILIE, i. 3. *l.* 50, humbly.
- HURDARIS, i. 13. *l.* 310, *sb.* hoarders. *A.S. hordere.*
- HURDIES, ii. 210. *l.* 4373, *sb.* buttocks.
- HURIS, i. 9. *l.* 207, *sb.* whores.
- HURLAND, ii. 39. *l.* 693, *pr. p.* driving. *Su. G. hwerfla.*
- HURLIE-HACKAT, ii. 58. *l.* 1032; i. 50. *l.* 176, *sb.* a game which consisted in sliding down a steep incline. *See Notes*, i. p. 251.
- HURSONE, ii. 55. *l.* 980, *sb.* whoreson.
- HY, i. 198. *l.* 1229, HYE, i. 17. *l.* 442, *sb.* haste.
- HYCHT, i. 64. *l.* 73, *sb.* height.
- HYDDUOUS, iii. 8. *l.* 1751, *adj.* hideous.
- HYDROPEISIE, iii. 127. *l.* 5104, *sb.* the dropsy.
- HYND, ii. 67. *l.* 1234, HYNE, iii. 45. *l.* 2809, *adv.* hence.
- HYNDE, iii. 27. *l.* 2288, *sb.* a hind.
- HYRALD, ii. 191. *l.* 3915. HYREILD, ii. 103. *l.* 1991, *sb.* heriot, or the fine paid to the landlord on the death of his tenant. *See Notes*, ii. pp. 310, 319. *See HERIELD.*
- HYRE, iii. 148. *l.* 5738, *sb.* reward.

## I

- IDILTETH**, iii. 234. *l.* 18, *sb.* laziness.  
**ILKE**, i. 41. *l.* 1071, *sb.* each, every.  
**ILL-FAIRDE**, ii. 140. *l.* 2774, *adj.* ill-looking.  
**ILLUDE**, i. 57. *l.* 419, *v.* to delude.  
**IMMANENT**, ii. 171. *l.* 3475, remaining.  
**IMMUNDICITIE**, i. 69. *l.* 212, *sb.* corruption, uncleanness. *Lat.* *immunditia*.  
**IMPERIALI**, i. 210. *l.* 1588, *adj.* empyreal.  
**IMPURPURIT**, ii. 231. *l.* 146, *adj.* purple.  
**IMPIT**, i. 124. *l.* 198, *p.p.* grafted.  
**IMPONE**, ii. 253. *l.* 733, *v.* to impose. *Lat.* *impono*.  
**IMPORTABYLL**, i. 10. *l.* 244, *adj.* unsupportable, intolerable. *Fr.* *importable*. See Notes, i. p. 229.  
**IMPUDICITIE**, i. 11. *l.* 279, *sb.* shamelessness.  
**IMPUNG**, i. 61. *l.* 13, *v.* to impugn.  
**IMPYRE**, iii. 161, *l.* 6121, *sb.* empire.  
**IMPYRAND**, iii. 96. *l.* 4259, *pr. p.* ruling, domineering.  
**INAMITIE**, ii. 263. *l.* 1013, *sb.* enmity.  
**INARMIT**, iii. 22. *l.* 2150, *p.p.* armed.  
**INCONTINENT**, ii. 38. *l.* 651, *adv.* without delay. *Lat.* *incontinens*.  
**INCOUNSOLABLE**, iii. 36. *l.* 2538, *adv.* not to be counselled, unreasonable.  
**INDEFICIENT**, ii. 257. *l.* 847, not deficient, in plenty.  
**INDURING**, ii. 228. *l.* 89, *prep.* during.  
**INDYTE**, i. 29. *l.* 756, *v.* to describe.  
**INEURE**, ii. 222. *l.* 4641. *v.* to happen, to come into effect, or intervene.  
**INFETCHING**, ii. 134. *l.* 2652, *sb.* introduction.  
**INFFEANE**, ii. 337. *l.* 218, the Bannatyne MS., as printed for the Hunterian Club, reads *ane jufflane jok*, a shuffling or fumbling Jock.  
**INFORTUNE**, i. 44. *l.* 4, *sb.* misfortune.  
**INGENT**, ii. 171. *l.* 3473, *adj.* huge.  
**INGINE**, iii. 6. *l.* 1686, *sb.* an engine.  
**INGLIS**, i. 134. *l.* 21, *adj.* English.  
**INGYNE**, i. 32. *l.* 834, *sb.* genius, intellect. *Lat.* *ingenium*.  
**INNARRABYLL**, iii. 162. *l.* 6126, inexpressible.  
**INNIS**, i. 156. *l.* 13, *sb.* house, lodging.  
**INOBIEDIENCE**, i. 10. *l.* 226, *sb.* disobedience.  
**INOBIEDIENTIS**, i. 81. *l.* 537, *sb.* rebels.  
**INSIGNE**, i. 216. *l.* 1732, *sb.* ensign, sign.  
**INTELLEBILL**, i. 119. *l.* 60, untellable.  
**INTENDIT**, i. 15. 372, *pr. s.* proceeded. *Lat.* *intendo*.  
**INTENDIMENT**, i. 30. *l.* 799, *sb.* judgment. *Fr.* *entendement*.  
**INTOXICATE**, ii. 59. *l.* 1066, *adj.* poisoned.

INTRUSIT, i. 97. l. 1001, *p. p.*  
intruded.  
IPOCRAS, i. 209. l. 1564, *sb.* a  
drink composed of white  
or red wine and spices,  
strained through a bag  
called by the apothecaries  
*Hippocrates' sleeve.*  
IPOCRASIE, iii. 35. l. 2523, *sb.*  
hypocrisy.  
IRK, i. 129. l. 32, *sb.* uneasi-  
ness, vexation.  
IRNE, iii. 18. l. 2040, *sb.* iron.  
ISE, ii. 73. l. 1359, abbrevia-  
tion for I shall.

## J

JAIP, i. 161. l. 62, *v.* to play  
with.  
JANEWAYIS, i. 27. l. 717, Gen-  
oese. *See* Notes, i. p. 238.  
JOIS, ii. 53. l. 946, *sb.* beloved  
persons; *My jo*, my joy,  
or my beloved one.  
JONET, i. 215. l. 1711, *sb.* a  
Spanish horse. *Fr. genette.*  
JOURNELLY, ii. 239. l. 372,  
*adv.* day by day.  
JUGGIS, i. 107. l. 55, *sb.*  
dregs.  
JUNE, iii. 18. l. 2018. *v.* to  
join. JUNIT, ii. 275. l. 1371,  
*p. p.* joined.  
JURDEN, ii. 127. l. 2478, *sb.* a  
chamberpot.  
JUSTING, ii. 33. l. 546, *pr. p.*  
tilting, jousting, sporting.

## K

KA, i. 65. l. 94, *sb.* a jackdaw.  
*A. S. ceo.*  
KAILL, ii. 131. l. 2572, *sb.*

broth made of vegetables,  
calewort.  
KAISTE, iii. 6. l. 1700, *pt. pl.*  
did throw, dug.  
KE, ii. 204. l. 4254, *sb.* a jack-  
daw.  
KEIS, iii. 116. l. 4815, *sb.*  
keys.  
KEIP, ii. 266. l. 1111, *v.* to  
take care; *pt. s.* KEIPIT, ii.  
208. l. 4338.  
KEITCHING, i. 113. l. 155, *sb.*  
a kitchen.  
KEKELL, i. 65. l. 94, *v.* to  
cackle.  
KEN, i. 158. l. 70, *v.* to direct;  
i. 127. l. 59, to know; i.  
140. l. 35, *p. p.* known.  
KEND, ii. 49. l. 862, *pt. s.*  
knew.  
KENDYLL, iii. 135. 5352, *v.*  
to kindle.  
KENE, i. 185. l. 819, *adj.* dar-  
ing, sharp.  
KEST, i. 94. l. 911, *pt. pl.*  
threw open; iii. 12. l. 1872,  
cast.  
KEPITH, i. 64. l. 72, *pr. pl.*  
keeps, tends. KEPPIT, i. 78.  
l. 469, *pt. pl.* kept, caught.  
KEWIS, ii. 31. l. 493, *sb.* cus-  
toms, ways, for *thevis.*  
KEYTH, i. 66. l. 128, *v.* to  
make known.  
KILT, ii. 75. l. 1388, *v.* to tuck  
up.  
KIST, i. 189. l. 936, *sb.* a  
chest.  
KIST, i. 134. l. 4, *p. p.* kissed.  
KITCHING, ii. 215. l. 4476, *sb.*  
a kitchen.  
KNAG, ii. 197. l. 4044, *sb.* a  
knob, a peg.  
KNAIF, i. 114. l. 169, *sb.* a  
knave; i. 113. l. 155, *sb.* a  
boy, varlet.

- KNAIFATICA**, i. 157. *l.* 33, *sb.* a pedlar of mean servile origin. See Notes, i. p. 302.  
**KNAW**, i. 51. *l.* 238, *v.* to know. **KNAWIN**, i. 1. *l.* 2, *p.p.* known.  
**KNAWLEGING**, iii. 74. *l.* 3610. *sb.* acknowledgment.  
**KNOCKIS**, i. 203. *l.* 1359; **KNOK**, ii. 83. *l.* *sb.* 1568, blows, knocks.  
**KOKS BONS**, ii. 38. *l.* 660, an oath or exclamation common in anct. authors, God's bones. See Notes, ii. p. 304.  
**KOULL** ii. 43. *l.* 768, *sb.* a cowl.  
**Kow**, i. 142. *l.* 2819, *sb.* custom, tax, often a cow.  
**Kow**, i. 57. *l.* 408, *sb.* a cow, the *rysche bus kepis the kow*, the rush bush keeps the cow. It was a saying of James V., from his executing justice on rogues so steadily, "that he made the rush bush keep the cow."  
**KOW CLINK**, ii. 71. *l.* 1323, *sb.* a harlot.  
**KUIK**, ii. 17. *l.* 171, *sb.* a cook.  
**KY**, ii. 102. *l.* 1984; **KYE**, i. 64. *l.* 72, *sb.* cows.  
**KYTH**, i. 72. *l.* 288, *imp.* make to appear; i. 40. *l.* 1050, *pt. s.* shown.  
**KYN**, i. 211. *l.* 1607, *sb.* kindred.  
**KYND**, i. 67. 162. *sb.* nature. *A.S. cyn.*  
**KYNRENT**, i. 212. *l.* 1631, *sb.* kindred, relations.  
**KYNRİK**, i. 40. *l.* 1057, *sb.* kingdom.  
**KYRTYLL**, i. 130. *l.* 70, *sb.* a gown.
- KYTE**, i. 138. *l.* 140, *sb.* the belly. *A.S. ciltē.*
- L
- LABORDE**, ii. 72. *l.* 1332, *pt. s.* laboured; **LABORAGE**, ii. 272. *l.* 1278, *sb.* labour; **LABORAND**, ii. 133. *l.* 2621, *pr. p.* labouring.  
**LACK**, i. 19. *l.* 484, *v.* to find fault. **LACKIT**, ii. 246. *l.* 551. *p.p.*  
**LADDIS**, i. 75, *l.* 391, *sb.* lads, servants.  
**LADRONIS**, i. 107. *l.* 50, *sb.* base females. *Fr. laidron.*  
**LAD**, ii. 127. *l.* 2486, *sb.* a lad, a common person.  
**LAILIE**, ii. 57. *l.* 1025, *adj.* loathsome, detestable.  
**LAIF**, i. 19. *l.* 499, *sb.* the rest, remainder. *A.S. laf.*  
**LAİK**, i. 152. *l.* 351, *v.* to want; i. 32. 826, *sb.* lack, want.  
**LAIR**, ii. 25. *l.* 347, *sb.* learning.  
**LAIT**, ii. 86. *l.* 1650, *adv.* late.  
**LAITH**, i. 175. *l.* 507, *adj.* loath, unwilling.  
**LAITHLIE**, i. 131. *l.* *adj.* loathsome.  
**LAIRD**, ii. 127. *l.* 2486, *sb.* a proprietor, a lord.  
**LAKE**, iii. 105. *l.* 4512, *sb.* disgrace; same as **LACK**.  
**LAME**, i. 166. *l.* 234, a lamb.  
**LAMBER**, ii. 33. *l.* 532; **LAMMER**, i. 191. *l.* 1608, *sb.* amber, used in making images for Roman Catholic worship; *l'amber.*  
**LANCE**, ii. 162. *l.* 3243, *v.* to bound.  
**LANG**, i. 3. *l.* 64, *adj.* long.

- LANGITH, iii. 71. *l.* 3530 ;  
 LANGIS, ii. 283. *l.* 1594,  
*pr. s.* belongeth. *See* Notes,  
 iii. p. 187.
- LANGSUM, i. 55. *l.* 359, *adj.*  
 tedious. *A.S.* langsum.
- LANSING, i. 4. *l.* 74, *pr. pt.*  
 skipping running. *Fr.*  
*lancer.*
- LAP, i. 171. *l.* 365 ; LAPPE,  
 iii. 65. *l.* 3362, *pt. s.* did  
 leap.
- LAPPIT, iii. 86. *l.* 3971. *pt. pl.*  
 enveloped, surrounded.
- LAREIT, ii. 205. *l.* 4281, Loret-  
 to. *See* Notes, ii. p. 320.
- LASER, i. 217. *l.* 1761, *sb.* lei-  
 sure.
- LAT, ii. 90. *l.* 1731, *pr. s.* let,  
 permit. LAT BE, i. 21, *l.*  
 544. let alone.
- LAT, i. 107. *l.* 50, *v.* to stop,  
 cease.
- LAUBORIT, i. 51. *l.* 215, *pt. s.*  
 laboured.
- LAUCH, i. 65. *l.* 97, *v.* to  
 laugh.
- LAUREAT, i. 38, 990, *p. p.*  
 crowned, approved.
- LAUTE, i. 36. *l.* 951, *sb.* loyal-  
 ty, fidelity. *Fr.* loyauté.
- LAVE, i. 163. *l.* 130, *sb.* the  
 rest.
- LAW, i. 4. *l.* 84, *adj.* low ;  
 i. 144. *l.* 140, *v.* to make  
 low, to humble.
- LAWAR, ii. 231. *l.* 154, lower.
- LAWID, ii. 250. *l.* 644 ; LAWIT,  
 ii. 17. *l.* 169, *adj.* unlearned,  
 ignorant. *A.S.* leod.
- LAWLYE, ii. 226. *l.* 30, *adv.*  
 lowly,
- LAWRER, i. 216. *l.* 1732, *sb.*  
 a laurel. *Fr.* laurier.
- LAWTIE, i. 2. *l.* 25, *sb.* loyal-  
 ty. *Fr.* loyauté.
- LAY, ii. 131. *l.* 2577, *v.* to lay  
 down, to give up.
- LAYID, i. 60. *l.* 495, common  
 people.
- LAYIK, ii. 106. *l.* 2057, *adj.*  
 lay.
- LAYSER, i. 67. *l.* 177, *sb.* lei-  
 sure. *Fr.* loiser.
- LEAR, ii. 242. *l.* 451, *sb.* a  
 liar.
- LEDDER, ii. 72, *l.* 1333, *sb.* a  
 ladder, gallows : *pt.* LED-  
 DERIS, i. 195. *l.* 1126, *sb.*  
 ladders.
- LEDDER, ii. 72. *l.* 1332, *sb.*  
 leather.
- LEDE, iii. 115. 4788, *sb.* lead.
- LEICHE, i. 185. *l.* 807, *sb.* a  
 surgeon.
- LEID, i. 56. *l.* 388, *v.* to lead.
- LEID, i. 18. *l.* 475, *sb.* lead.
- LEIDIS, iii. 127. *l.* 5098, *sb.*  
 lead ; *soddin into leidis,*  
 boiled in molten lead.
- LEID, ii. 140. *l.* 2778, *pt. s.*  
 lied.
- LEID, ii. 246. *l.* 553, *sb.* lan-  
 guage.
- LEIF, i. 194. *l.* 1075, *sb.* leave,  
 departure. LEIF, ii. 31. *l.*  
 492, *v.* to leave.
- LEIF, i. 10. *l.* 250, *v.* to live.
- LEIFIS, ii. 15. *l.* 106, *pr. s.*  
 lives. LEIFIT, ii. 134. *l.*  
 2635, *pt. s.* lived. *A.S.*  
*lifan.*
- LEIFSUM, iii. 107. *l.* 4574, *adj.*  
 lawful. *A.S.* leafsum.
- LEIFULL, i. 71. *l.* 274, *adj.*  
 lawful.
- LEIK, ii. 34. *l.* 565, *sb.* a leek.
- LEILL, i. 36. *l.* 956, *adj.* true,  
 faithful.
- LEIR, i. 104. *l.* 1190, *v.* to  
 learn. LEIRAND, ii. 47. *l.*  
 822, *p. p.* learning. LEIRIS,



- ii. 12. l. 28, *pr. s.* learns.  
 LEIRIT, ii. 17. l. 169, *adj.*  
 learned.  
 LEIS, i. 89. l. 755, *sb.* false-  
 hoods, lies.  
 LEISING, ii. 146. l. 2907, *sb.*  
 lying.  
 LEIT, i. 10. l. 250, *p.p.* let,  
 allowed.  
 LEIT, ii. 133. l. 2603, *for* LEID,  
 language.  
 LEMAND, ii. 20. l. 238, *pr. p.*  
 shining, gleaming. LE-  
 MANT, i. 219. l. 1819, *adj.*  
 shining, flaming.  
 LEVIS, i. 3. 69, *sb.* beams.  
*A.S. leoma.*  
 LEMMAN, i. 161. l. 59, *sb.* a  
 lover. *A.S. leof.*  
 LEN, ii. 39. l. 675. *v.* to lend.  
 LENTH, i. 1. l. 4, *sb.* length,  
 LENTH, iii. 47. l. 2839, *v.*  
 to lengthen.  
 LESTAND, i. 206. l. 1464, *pr. p.*  
 lasting.  
 LEVEAND, ii. 269. l. 1188,  
*adj.* living.  
 LEVER, ii. 26. l. 394, *adv.*  
 rather.  
 LEVIT, ii. 282. l. 158, *pr. s.*  
 lived.  
 LEWTENNAND, iii. 97. l. 4268,  
*sb.* a lieutenant.  
 LEYNE, i. 35. l. 922, *adj.*  
 lean,  
 LEYSOUR, ii. 187. l. 3799, *sb.*  
 leisure.  
 LIBELLIS, i. 62. l. 20, *sb.*  
 writings, poems. *Lat. libel-  
 lus.*  
 LICENTS, ii. 165. l. 3327, *sb.*  
 licentiate.  
 LICHTIT, i. 205. l. 1419,  
 alighted.  
 LICHTLIE, i. 172. l. 420, *adv.*  
 lightly, nimbly.  
 LICHTLYTT, ii. 35. l. 583, *pt.*  
*pl.* despised.  
 LICHTIT, i. 182. l. 731, *pt. pl.*  
 alighted.  
 LICKINGS, ii. 211. l. 4392, re-  
 fuse, what may be licked  
 up.  
 LIDDER, i. 46. l. 75, *adj.* lazy.  
*A.S. lyther.*  
 LIFT, ii. 47. l. 826, *sb.* the  
 sky.  
 LIG, i. 25. l. 644, *sb.* a league.  
*pl.* LIGGIS, i. 25. l. 642.  
 LIMMER, ii. 37. l. 649, *adj.*  
 knavish, roguish.  
 LINNING, i. 137. l. 91, *sb.*  
 linen cloth.  
 LIPPER, iii. 83. l. 3876, *sb.* a  
 leper, leprosy.  
 LOCHIS, i. 31. 820, *sb.* lakes.  
 LODE STERNE, i. 79. l. 492,  
*sb.* the pole-star, or north  
 star.  
 LOFT, ii. 276. l. 1375, *sb.* a  
 gallery.  
 LOK, i. 34. l. 894, *sb.* a lock.  
 LORE, i. 209. l. 1544, *sb.*  
 learning.  
 LOREIT, ii. 40. l. 2664, *sb.* the  
 chapel of Loretto, near  
 Musselburgh. *See* Notes,  
 iii. p. 194.  
 LORIMERS, ii. 201. l. 4174, *sb.*  
 saddlers, bridlemakers.  
 LOUCHE, iii. 51. l. 2959, *sb.* a  
 lake.  
 LOUN, ii. 15. l. 126, *sb.* a  
 fellow, a rogue, a knave.  
 LOUP, ii. 100. l. 1954; LOUPE,  
 i. 52. l. 251, *v.* to leap.  
 LOUPIS, i. 75. l. 391, *pr. s.*  
 leaps. *A.S. hleopan.*  
 LOUSIS, iii. 99. l. 4352, *pr. s.*  
 looses, frees.  
 LOVIS, ii. 79. l. 1471, *pr. s.*  
 praises.

- LOVYNG, i. 2. l. 26, *sb.* praise; i. 127. l. 68, *pr. p.* praising. *A.S. lofning.*  
 LOWNG, i. 102. l. 1024, *sb.* the lung.  
 LOWN, ii. 179. l. 3642, *sb.* a loon; *pl.* LOWNIS, i. 57. l. 405, fellows, rogues. *Dut. loen.*  
 LOWRANCE, i. 34. l. 895, *sb.* a fox, generally called *Lawrie* in Scotland.  
 LOWSE, ii. 86. l. 1632, *v.* to loose.  
 LOX, ii. 82. l. 1551, *sb.* locks.  
 LUCKY, ii. 330. l. 62, a familiar term used in addressing a woman.  
 LUDGE, ii. 61. l. 1102, *v.* to lodge. LUDGIT, i. 188. l. 917, *pt. s.* lodged, slept.  
 LUFÉ, ii. 52. l. 917, *sb.* the palm of the hand.  
 LUFÉ, i. 41. l. 1070, *v.* to love.  
 LUFERAY, i. 196. l. 1166, *sb.* livery.  
 LUFESUM, i. 30. l. 785, love-some, lovely. *A.S. lufesum.*  
 LUFETENENTIS, i. 81. l. 536, *sb.* lieutenants.  
 LUFFARIS, i. 4. l. 82, *sb.* lovers.  
 LUFFER, i. 102. l. 1124, *sb.* the liver. *A.S. lifer.*  
 LUFFIT, i. 107, l. 57, *pt. s.* loved.  
 LUGEING, ii. 13. l. 67, *sb.* a lodging.  
 LUGGIS, ii. 219. l. 4572; LUGS, ii. 99. l. 1945, *sb.* ears.  
 LUIF, ii. 61. l. 1104, *sb.* love.  
 LUFFIS, i. 16. l. 406, of love.  
 LUIF, ii. 58. l. 1037, *v.* to love. LUIFIT, i. 181. l. 695, *p. pl.* loved.  
 LUIFFILLIS, i. 137. l. 90, *sb.* handfuls. *See LUFÉ.*  
 LUIKIT, ii. 83. l. 1566, *pt. s.* looked; ii. 170. l. 3435, *for* LUIK IT, inspect it.  
 LUIR, ii. 32. l. 525, *sb.* the lure.  
 LUKE, i. 18. l. 449, *sb.* look.  
 LUKIS, i. 105. l. 8, *pr. s.* reads; LUKE, iii. 75. l. 3652, see, behold. *See* Notes, i. p. 274. *A.S. locian.*  
 LUMIS, ii. 33. l. 546, *sb.* tools, implements.  
 LUNZIE, ii. 27. l. 407, *sb.* the loin.  
 LUPIS, i. 34. l. 895, *for* LUPUS, *sb.* a wolf. *See* Notes, i. p. 239.  
 LURDANERIE, iii. 244. l. 13, *sb.* stupidity. *Fr. lourd.*  
 LURDEN, ii. 127. l. 2477; LURDOUN, ii. 45. l. 799, *adj.* dull, stupid.  
 LURIS, i. 11. l. 278, *sb.* lures, tempters.  
 LUSTELIE, i. 16. l. 404, *adv.* pleasantly.  
 LUSTIE, i. 187. l. 864; LUSTY, i. 17. l. 422, *adj.* pleasant, lovely.  
 LUSUM, ii. 21. l. 28, *for* LUFESUM, lovesome, lovely.  
 LYAND, i. 178. l. 600, *pr. p.* lying.  
 LYART, ii. 54. l. 966, *adj.* grey, hoary.  
 LYCHORYE, i. 11. l. 273, *sb.* lechery.  
 LYCHT, i. 3. l. 69, *adj.* light, bright.  
 LYCHTIT, i. 4. l. 87, *pt. pl.* alighted.  
 LYCHTLEIT, iii. 114. l. 4781, *pt. p.* slighted. LYCHTLYAND, i. 169. l. 329, *pt. p.* despising,

LYFFIS, ii. 11. l. 276, *sb.* lives.  
 LYMBE, i. 14. l. 360, *sb.* limbo,  
 a place of torment.  
 LYNE, i. 3. l. 65, *p. p.* lain,  
 LYNG, i. 34. l. 895, *sb.* a line.  
*Fr. ligne.*  
 LYONIS, i. 11. l. 265, *sb.* lions.  
 LYPPEB, i. 90. l. 793, *sb.* a  
 leper.  
 LYNING, i. 131. l. 97, *sb.*  
 linen.  
 LYRE, ii. 24. l. 341, *sb.* flesh.  
 LYSTB, i. 39. l. 1030, *sb.* plea-  
 sure, will. LYSTB, i. 149. l.  
 265, *pt. s.* liked, willed,  
 chose. *A.S. listan.*  
 LYTTILL, i. 5. l. 117, *adj.*  
 little.  
 LYVE, i. 47. l. *sb.* life; ON-  
 LYVE, alive.

## M

MA, i. 27. l. 712, *adv.* more.  
 MACULATE, i. 128. l. 11, *adj.*  
 dirty.  
 MAHOWN, ii. 207. l. 4313, *sb.*  
 Mahomet.  
 MAJD, i. 2. l. 27, *p. p.* made.  
 MAIGLIT, i. 153. l. 385, *p. p.*  
 mangled.  
 MAILL, ii. 276. l. 1402, *sb.*  
 males.  
 MAILL, i. 201. l. 4170, *sb.* meal.  
 MAILL, iii. 147. l. 5703, *sb.*  
 tribute, rent. *A.S. mal.*  
 MAINE, ii. 103. l. 1987, *sb.*  
 moaning, complaining.  
 MAIR, i. 28. l. 728, *adv.* more.  
 MAIRATOUR, ii. 235. l. 267,  
*adv.* moreover.  
 MAISTER, i. 2. l. 22, *sb.* a  
 master.  
 MATTS, ii. 214. l. 4467, *sb.*  
 companions.

MAKAND, i. 4. l. 86, *pr. s.*  
 making.  
 MAKDOME, i. 309. l. 10, *sb.*  
 appearance, dress.  
 MARKAR, iii. 139. l. 2637, *sb.*  
 maker.  
 MALANCOLIOUS, i. 19. l. 482,  
*adj.* melancholy.  
 MALESOUN, ii. 143. l. 2848, *sb.*  
 malediction.  
 MALING, ii. 90. l. 1722, *v.* to  
 malign.  
 MALKINNIS, i. 131. l. 90, *sb.*  
 the pubes mulieris.  
 MALMONTREYE, ii. 234. l. 235,  
*sb.* for mammontry, idola-  
 try. *See Notes, iii. p. 182.*  
 MALYNG, ii. 187. l. 393, *sb.*  
 spite, malignity.  
 MALYSOUN, i. 145. l. 166, *sb.*  
 malediction, curse.  
 MAN, i. 21. l. 544, *pr. s.*  
 must.  
 MANASSYNG, iii. 9. l. 1785;  
 MANESYNG, ii. 267. l. 1133,  
*pr. p.* threatening.  
 MANGIT, i. 81. l. 1518, *p. p.*  
 confounded, marred. *A.S.*  
*mengan.*  
 MANKIT, iii. 240. l. 26, *p. p.*  
 maimed. *Lat. mancus.*  
 MANSWEIT, ii. 235. l. 262,  
*adj.* meek.  
 MANSWEIR, i. 104. l. 1189, *v.*  
 to perjure. MANSWORNE, i.  
 13. l. 309, *adj.* forsworn.  
*A.S. manswaerian.*  
 MAPAMOUND, i. 32. 834, *sb.*  
 map of the world. *Lat.*  
*mappa mundi.*  
 MARCHAND, i. 48. l. 144, *sb.*  
 merchandise.  
 MARDE, ii. 233. l. 220, use-  
 less, destroyed. *A.S. mar.*  
 MAREGUILDIS, iii. 168. l.  
 6305, *sb.* marigolds.

- MARIE, ii. 180. *l.* 3681, *v.* to marry. MARIAND, iii. 141. *l.* 5526, *pr. p.* marrying.
- MARINALL, i. 48. *l.* 144, *sb.* a mariner.
- MARK, ii. 189. *l.* 3858, *sb.* a Scottish silver coin equal to 13½d. sterling. *See* Notes, i. p. 288.
- MARKIT, i. 93. *l.* 877, *pt. s.* travelled, *Fr. marcher.*
- MARROW, i. 54. *l.* 307, *sb.* a mate, equal, companion. *Fr. mari*, a husband; or perhaps *A.S. mearu*, tender.
- MARTRIK, i. 99. *l.* 104, *sb.* fur of the martin cat.
- MARVILL, i. 213. *l.* 1655, *sb.* marble.
- MARY, ii. 38. *l.* 663, *By* Mary! a common oath in Lyndsay's time.
- MASERIS, i. 122. *l.* 139, *sb.* macers, ushers.
- MASKING-FAT, i. 107. *l.* 52, the mashing-tub.
- MATEIR, i. 14. *l.* 81, *sb.* matter, substance.
- MATENIS, i. 153. *l.* 285, *sb.* matins.
- MATUTYNE, ii. 231. *l.* 147, *adj.* morning.
- MAVES, ii, 232. *l.* 189, *sb.* mavis, or thrush.
- MAWKINE, ii. 98. *l.* 1926, *sb.* malking, the *pubes mulieris.*
- MEAR, ii. 154. *l.* 3068, *sb.* a mare.
- MEDECINAIR, ii. 28. *l.* 432, *sb.* a physician.
- MEDIS, i. 32. 825; MEIDIS, ii. 280. *l.* 1523, *sb.* meadows.
- MEINE, ii. 77. *l.* 1428, *v.* to mean, indicate.
- MEINYE, ii. 272. *l.* 1305, *sb.* a family. MEINZIE, ii. 102. *l.* 1973, *sb.* a company.
- MEIR, i. 81. *l.* 541, *sb.* a mare. *A.S. maere.*
- MEISIT, iii. 92. *l.* 4156, *p. p.* assuaged.
- MEIT, i. 12. *l.* 295, *sb.* meat.
- MEITTEI, ii. 128. *l.* 2492, *comp.* more suitable.
- MEITTING, ii. 37. *l.* 641, *sb.* meeting.
- MEKILL, i. 181. *l.* 672, *adv.* much.
- MELL, i. 54. *l.* 326, *v.* to meddle with. *Fr. mêler.*
- MENCE, ii. 72. *l.* 1333, *v.* to grace. MENCE ANE LEDDER, to grace the gallows.
- MENDIS, i. 33. *l.* 877, *sb.* amends, satisfaction. MENDIT, i. 12. *l.* 290, *pr. s.* amended. *Fr. amende.*
- MENE, i. 37. *l.* 975, *v.* to make known, explain.
- MENEVER, i. 99. *l.* 1047, *sb.* the white fur of the meniver.
- MENIS, i. 207. *l.* 1507, *pr. s.* diminishes, or is unfortunate.
- MENIS, i. 94. *l.* 918, means.
- MENIS, i. 156. *l.* 18, *sb.* means, ends.
- MENSTRALSIE, i. 197. *l.* 1174, *sb.* minstrelsy.
- MENYE, i. 14. *l.* 357, *sb.* group, company, family. *Fr. maignee.*
- MERCHETIS, iii. 147. *l.* 5706, *sb.* a fine paid on the marriage of a young woman to the superior for redeeming her virginity. *See* Notes, iii. p. 213.
- MERCIALI, i. 59. *l.* 457, *adj.* martial.

- MERY**, i. 5. l. 123, *adj.* merry.
- MES**, i. 192. l. 1031, *sb.* the mass.
- MESURE**, i. 7. l. 157, *sb.* moderation, measure. *Fr.* *mesure*.
- MESSANE**, i. 114. l. 185, *sb.* a lap dog. *Fr.* *mastin*, a cur, or from Messina in Sicily, from whence they were first brought to Scotland; or possibly from *Fr.* *maison*.
- MEYNER**, iii. 243. l. 18, *comp.* meaner.
- MICHT**, i. 183. l. 763, *sb.* might, power.
- MIDDING**, ii. 111. l. 2189, *sb.* a midden.
- MINT**, ii. 73. l. 1352, *sb.* an attempt.
- MIRK**, ii. 78. l. 1463, *sb.* darkness.
- MISCARYIT**, ii. 69. l. 1287, *pt. p.* hurt, miscarried.
- MISCHEAND**, ii. 234. l. 235, *adj.* wicked.
- MISERICORDE**, i. 228. l. 81, *sb.* pity.
- MISERITIE**, iii. 47. l. 2850, *sb.* misery.
- MISCHEVING**, iii. 244. l. 24, *pr. p.* injuring.
- MISCUKIT**, i. 197. l. 1180, *p. p.* miscooked, spoiled.
- MISDOARS**, ii. 35. l. 598, *sb.* evil doers.
- MISGYDIT**, i. 9. l. 213, *mis-*guided.
- MISKEN**, i. 59. l. 459, *v.* to misknow, to affect not to know one.
- MISORDOUR**, ii. 158. l. 3150, *sb.* confusion.
- MISOURIS**, iii. 164. l. 6184, *sb.* measures for fluids.
- MISREULL**, ii. 12. l. 25, *sb.* misgovernment.
- MISSE**, ii. 65. l. 1198, *sb.* a fault.
- MISTER**, ii. 174. l. 3532, *sb.* need.
- MISTOINTT**, ii. 13. l. 75, *p. p.* mistuned. *A.S.* *mis-tonian*.
- MITTANIS**, i. 6. l. 137, *sb.* woollen gloves. See **MYT-TANIS**.
- MO**, i. 11. l. 255, *more.* *A.S.* *ma*.
- MOIT**, i. 24. l. 625, *sb.* a mote.
- MOLEST**, ii. 79. l. 1472, *p. p.* injured.
- MOLLET**, i. 55. l. 333, *pt. s.* of **MOLL**, to amble, to ride: same as **MOWIT**. See **MOW**. See **Notes**, i. p. 254.
- MON**, i. 36. l. 941, *pr. s.* must.
- MONÉ**, i. 14. l. 353, *sb.* a moan, wailing.
- MONÉ**, ii. 27. l. 416, *sb.* the moon.
- MONETHIS**, i. 16. l. 429, *sb.* months.
- MONIE**, i. 192. l. 1038; **MONY**, i. 2. l. 40, *adv.* many.
- MONYEOUN**, ii. 21. l. 264, *sb.* a minion.
- MONYFAULD**, ii. 197. l. 4063, *manyfold*; **MONYFAULD**, ii. 210. l. 4374, *sb.* the intestines.
- MONYSTE**, iii. 68. l. 3441, *pt. s.* admonished.
- MOBT**, i. 158. l. 56, *v.* to die.
- MOST**, iii. 16. l. 1959, *pr. s.* must.
- MOSTOURIS**, iii. 53. l. 3021, *sb.* musters, parades.
- MOT**, ii. 54. l. 968, *may*.
- MOUTH-TRANKLES**, i. 106. l. 33, *the vulva.* Chalmers

- remarks that it is the *belle chose*, which the Wife of Bath describes as "a thing that no man will his thankes helde." A poem called "The Auld Man's invective against mouth-thankles," will be found in the Bannatyne MS., No. 250.
- MOW, i. 52. l. 247, *v.* to jest.
- MOWIS, ii. 17. l. 165. *sb.* jests, jokes.
- MOWE, i. 87. l. 713, *sb.* the mouth.
- MOWIT, i. 134. l. 16, *v.* had copulation, *pt. s.* of the verb *moll* to amble, to ride, pronounced Mow.
- MOYLIE, i. 55. l. 333, *adj.* softly. *Fr. mol.*
- MUCK, ii. 306, l. 4293, *sb.* ordure.
- MUFE, i. 31. l. 811, *v.* to move, cause. MUIFING, ii. 220. l. 4583, *pr. p.* moving.
- MUILL, ii. 167. l. 3380, *sb.* a mule.
- MUK, i. 131. l. 98, *sb.* muck, ordure, dirt. *A.S. meox.*
- MUMMILL, i. 153. l. 385, *v.* to mumble.
- MUNZEON, i. 166. l. 233, *sb.* a minion.
- MURDREISARIS, i. 56. l. 363, *sb.* murderers.
- MURMELL, ii. 129. l. 2523, *sb.* a murmur.
- MURNE, i. 181. l. 691, *v.* to mourn. MURNIT, i. 188. l. 903, *p.p.* MURNYNG, i. 13. l. 330, *sb.* mourning.
- MUTE, i. 47. l. 91, *v.* to speak. *A.S. motian.*
- MYCHT, i. 3. l. 66, *pr. s.* I might. MYCHTIS, i. 22. l. 570, *sb.* powers.
- MYDDIS, i. 7. l. 161, *sb.* the midst.
- MYLYEOUN, i. 239. l. 353, *num.* a million.
- MYN, iii. 43. l. 2732, less.
- MYNE ALLONE, i. 5. l. 116, by myself.
- MYNNIE, ii. 70. l. 1508, *sb.* mother.
- MYREAST, ii. 328. l. 20, *adj.* merriest.
- MYRKE, i. 13. l. 325, *adj.* dark. *A.S. mirc.*
- MYRTHLES, i. 14. l. 357, *adj.* sad, melancholy.
- MYS, i. 85. l. 653, *sb.* faults.
- MYSCHÉANT, iii. 65. l. 3374, *adj.* wicked, bad. *Fr. mechant.*
- MYSCHÉVIT, iii. 32. l. 2425, hurt.
- MYSKEN, iii. 154. l. 5896, *v.* to ignore. MYSKEND, iii. 83. l. 3866, *pt. pl.* mis-knew.
- MYST, iii. 144. l. 5621, *p.p.* missed, overlooked.
- MYTOUR, ii. 167. l. 3391, *sb.* a mitre.
- MYTTANIS, i. 4. l. 72, *sb.* mittens, woollen gloves. *Fr. mitaine.*

## N

- NA, i. 13. l. 331, no; ii. 335. l. 164, now.
- NAIKIT, ii. 173. l. 3522, *sb.* the naked.
- NAMELYE, i. 46. l. 64, *adv.* principally.
- NAR, ii. 95, l. 1859, *adv.* near.
- NEDIS, i. 32. 826, *pr. s.* needs, requires.

- NEIF**, iii. 116. *l.* 4817, *sb.* the fist.  
**NEIR**, i. 1. *l.* 5, *adv.* nearly, almost.  
**NEIRS**, ii. 152. *l.* 3028, *sb.* the kidneys, reins. *Germ. niere.*  
**NEIS**, i. 130. *l.* 77, *sb.* the nose.  
**NEIST**, ii. 210. *l.* 430, *sb.* the next.  
**NETHER**, i. 27. *l.* 708, *adj.* lower. *A.S. neother.*  
**NIPFIT**, ii. 16. *l.* 150, *p.p.* pinched, curtailed.  
**NOBILLIS**, i. 184. *l.* 790, *sb.* nobles.  
**NOCHT**, i. 1. *l.* 4, *adv.* not.  
**NODER**, i. 80. *l.* 527, *conj.* neither. *A.S. nouther.*  
**NOIS**, i. 131. *l.* 102, *sb.* dirt, filth, noisomeness.  
**NOLT**, ii. 132. *l.* 2581, *sb.* cattle,  
**NOMMER**, iii. 7. *l.* 1743, *sb.* number.  
**NON**, i. 46. *l.* 65, *no.*  
**NONE**, i. 192, *l.* 1015, *sb.* noon.  
**NONIS**, iii. 22. *l.* 2139, *sb.* the nonce, occasion.  
**NOR**, ii. 184. *l.* 3738, *than*; ii. 53, *l.* 935, *used in the sense of thought.*  
**NORYCE**, i. 146. *l.* 189, *sb.* a nurse.  
**NOT**, i. 61. *l.* 3; **NOTT**, ii. 226. *l.* 19, *pr. s.* know not.  
**NOTER**, i. 143. *l.* 2834, *sb.* a notary.  
**NOTHER**, i. 50. *l.* 180, *conj.* neither.  
**NOUCHTIE**, iii. 243. *l.* 26, *adj.* trifling, worthless.  
**NOVELLIS**, i. 167, *l.* 256, *sb.* news. *Fr. nouvelle.*  
**NOWMER**, i. 62. *l.* 32, *sb.* number.
- NOWREIS**, i. 47. *l.* 83, *sb.* a nurse.  
**NOY**, ii. 66. *l.* 1209, *v.* to annoy; ii. 264. *l.* 1056, *sb.* annoyance.  
**NOYE**, ii. 269. *l.* 1190, *Noah.*  
**NOYIS**, ii. 232. *l.* 187, *sb.* noise.  
**NUICKIT**, ii. 170. *l.* 3434, *pr. p.* cornered.  
**NUMMER**, i. 13. *l.* 314, *sb.* number. **NUMERAND**, ii. 232. *l.* 191, *pr. p.* numbering.  
**NYCHT**, i. 3. *l.* 64, *sb.* night.  
**NYLL**, i. 80. *l.* 509, *pr. s.* will not. *See Notes*, i. p. 267.  
**NYNT**, i. 19. *l.* 498, *num.* the ninth.
- O
- OBLEIST**, ii. 67, *l.* 1239, *p.p.*  
**OBLYSSIT**, i. 151. *l.* 328, *obliged.* *Fr. obliger.*  
**OCCIANE**, i. 28. *l.* 732, *sb.* the ocean.  
**OCHT**, i. 46. *l.* 71, *sb.* aught, anything.  
**Ociositie**, i. 5, *l.* 121, *sb.* idleness. *Lat. ociositas.*  
**OCKER**, ii. 197. *l.* 4069, *sb.* usury. **OCKARARIS**, iii. 148. *l.* 5723, *sb.* usurers.  
**OFFENSIOUN**, ii. 227. *l.* 60, *sb.* offence, crime.  
**OIST**, i. 38. *l.* 992, *sb.* a host, army. *Fr. ost.*  
**OLIPHANTIS**, iii. 52. *l.* 2995, *sb.* elephants.  
**ON**, i. 101. *l.* 1093, *during.*  
**ONIS**, i. 39. *l.* 1023, *once.*  
**OR**, i. 14. *l.* 343, *adv.* before, ere. *A.S. aer.*  
**ORATOUR**, iii. 22. *l.* 2156 :

- ORATORE, i. 39. l. 1031;  
ORITORE, iii. 169. l. 6326, *sb.* a private chamber, a study. *Fr. oratoire.*
- ORDINANCE, i. 21. l. 533, *sb.* order of place; i. 167. l. 262, array; i. 181. l. 679, settlement.
- ORDINANCE, i. 80. l. 506, *sb.* cannon. *See Notes*, i. p. 267.
- OSTER-SHELLIS, ii. 107. l. 286, oyster shells.
- OUCHT, i. 41. l. 1076, *sb.* aught, anything. *A.S. oht.*
- OUER, i. l. 5, over.
- OUERDRYVE, i. 2. l. 32, *v.* to pass, spend.
- OUERMEN, i. 10. l. 228, *sb.* superiors.
- OUESENE, i. 31. l. 806, *p.p.* overseen, viewed, iii. 107. l. 4581, overlooked, excused.
- OUESYLE, ii. 85. l. 1623, *v.* to cover over, to obscure.
- OUESSYLIT, i. 5. l. 106, *p.p.* covered over. *A.S. ofer-sylian.*
- OUIR, i. 182. l. 730, *prep.* over.
- OUIRMAN, i. 100. l. 1082, *sb.* oversman, arbitrator.
- OUIRSET, i. 161. l. 81, *p.p.* overcome.
- OUIRTHORTE, i. 4. l. 74, *adv.* across, athwart. *A.S. ofer-thwaer.*
- OUIRTUIK, i. 205. l. 1418, *pr. s.* overtook.
- OULE, i. 19. l. 478, *sb.* an owl.
- OULKIS, i. 25. l. 657, *sb.* weeks. *A.S. uca.*
- OUTHER, i. 182. l. 718, *adj.* either.
- OUTTERIT, i. 175. l. 507, *pt. s.* swerved, ran out. *A.S. utter.*
- OUT-THOART, ii. 195. l. 4012, for OUERTHOART, across, athwart.
- OVERSEYLL, i. 19. l. 229, *v.* to deceive.
- OYL-DOLIE, ii. 197. l. 4068, *sb.* olive oil. *Fr. huile d'olive.*
- OYSTE, i. 145. l. 163, *sh. a* host. *Fr. ost.*

## P

- PACOCKE, i. 69. 207, *sb. a* peacock.
- PADOKS, ii. 75. l. 1389, *sb.* frogs. *A.S. pada.*
- PAICE, i. 112. l. 104, *sb.* Easter. *See Notes*, i. p. 279,
- PAIKS, ii. 72. l. 1329, *sb.* strokes, chastisement. PAIK-ARIS, i. 153. l. 378, *sb.* stampers, beaters.
- PAILYEOUN, i. 176. l. 569, *sb.* pavilion, tent.
- PAIP, ii. 141. l. 2799, the Pope.
- PAIET, ii. 135. l. 2673, *pr. s.* depart.
- PAIS, i. 25. l. 646, *sb.* a pace; *pt. PASIS*, iii. 7. l. 1733.
- PAIST, ii. 75. l. 1386, *sb. a* repast. *O. Fr. paistre.*
- PAK, i. 47. l. 87, *sb.* a pack or bale.
- PAK, ii. 55. l. 974, *imp.* de-camp.
- PALLET, ii. 140. l. 2780, *sb.* the crown of the head. *Fr. pelote. See Notes*, p. 321.
- PALYARD, iii. 41. l. 2692, *sb.* a cheat, an impostor.



- PALZEOUN, ii. 75. l. 1396, *sb.*  
a tent or pavilion.
- PANCE, i. 77. l. 444; PANS, i.  
" 16. l. 397, *v.* to think, to  
meditate. *Fr. penser.*
- PANDARIS, i. 75. l. 390, *sb.*  
panders. *See Notes*, i. p.  
265.
- PANE, i. 218. l. 1791, *sb.*  
pains, trouble.
- PANTONIS, i. 189. l. 930. *sb.*  
slippers
- PAPE, i. 51. l. 214, the Pope.
- PAPINGAY, ii. 248. l. 612;
- PAPYNGO, i. 61. l. 2, *sb.* a  
parrot. *Fr. papegay.* *See*  
*Notes*, i. p. 262.
- PARDONERS, ii. 133. l. 2606,  
*sb.* sellers of indulgences.
- PAREGALL, i. 141. l. 3, *sb.*  
an equal. *See PEREGALL.*
- PARISCHOUN, i. 153. l. 367.
- PAROCHOUN, ii. 139. l. 2750,  
*sb.* a parish.
- PART, ii. 220. l. 4602, *v.* to  
divide. PARTAND, i. 162.  
l. 112, *pr. p.* dividing.
- PASCHE, ii. 164. l. 3296, *sb.*  
Easter. *See Notes*, i. p.  
279.
- PASSIONIS, i. 13. l. 329, *sb.*  
sufferings, agonies.
- PASSIS, i. 52. l. 240, *pr. s.*  
surpasses, excells.
- PASTANCE, ii. 58. l. 1030, *sb.*  
pastime. *Fr. passe-temps.*
- PASTE, i. 142. l. 93, *pt. s.* did  
pass.
- PAT, i. 135. l. 49, *pt. s.* put.
- PATRONÉ, i. 84. l. 639, *sb.*  
pattern, example.
- PATRYNG, ii. 249. l. 635, *sb.*  
repeating or reciting quick-  
ly. *See Notes*, iii. p. 185.
- PAUPIS, iii. 87. l. 4009, *sb.*  
paps, breasts.
- PAVIN, ii. 180. l. 3663, *sb.* a  
dance, somewhat stately in  
character. *Fr. paon*, a pea-  
cock.
- PAYNTOURIS, i. 16. l. 398, *sb.*  
paynters.
- PEART, ii. 147. l. 2914, *adj.*  
pert.
- PEDDER, i. 156. l. 3, *sb.* a ped-  
lar, hawker.
- PEGGRELL, ii. 134. l. 2655,  
*adj.* petty, beggarly.
- PEICE, i. 178. l. 590, *sb.* peace,  
a truce.
- PEIL'D, ii. 73. l. 1363, *adj.*  
bald.
- PEIPAND, i. 157. l. 23, *pr. p.*  
piping, whining.
- PEIR, ii. 14. l. 79, *sb.* an  
equal; *pl.* PEIRIS, i. 51. l.  
216, equals. *Fr. pair.*
- PEIRSIT, i. 11. l. 269, *pt. s.*  
peirced.
- PEIRTE, i. 76. l. 400, *adj.*  
*pert.* PEIRTYE, i. 49. l.  
157, *adv.* pertly, impudent-  
ly. *See Notes*, i. p. 250.
- PEIS, i. 45. l. 24, *sb.* a piece,  
portion.
- PEK, i. 134. l. 10, *sb.* a Scot-  
tish measure, the fourth  
part of a firiot.
- PELOUR, ii. 83. l. 1569, *sb.* a  
robber; *pl.* PELLOURS, ii.  
127. l. 2473.
- PENETRATYVE, i. l. 73, *adj.*  
penetrating.
- PENNYBRAID, ii. 176. l. 3588,  
the breath of a penny.
- PENSELL, i. 214. l. 1689, *sb.*  
a pennon, a small flag.
- PERDIE, ii. 67. l. 1232, *adv.*  
verily, truly, by God. *Fr.*  
*pardieu.*
- PEREGALL, i. 82. l. 574, *sb.* an  
equal. *Fr. peregal.*

- PEREMTOURIS, iii. 149. *l.* 5765, *sb.* peremptory orders; a law term.
- PERFAY, ii. 48. *l.* 854, *adv.* truly, verily. *Fr. par foi.*
- PERFORCE, iii. 4. *l.* 1654, by compulsion. *Fr. par-force.*
- PERFURNEIS, iii. 92. *l.* 4148, *v.* to accomplish.
- PERFYTE, i. 7. *l.* 148, *adj.* perfect.
- PERLS, i. 12. *l.* 297, *sb.* pearls.
- PERQUEIR, i. 47. *l.* 93, by heart, perfectly. *Fr. par-coeur.*
- PERRELL, i. 25. *l.* 653, *adj.* equal. *Fr. pareil*; BUT PERRELL, without equal.
- PERROCHOUN, iii. 111. *l.* 4687, *sb.* a parish.
- PERS, iii. 79. *l.* 3780, Persia.
- PERSIENCE, iii. 79. *l.* 3776, Persians.
- PERSONE, i. 154. *l.* 411, *sb.* a parson; *pl.* PERSONS, ii. 91. *l.* 1752.
- PERTENAND, i. 76. *l.* 414, *pr. p.* succeeding.
- PERTINAT, iii. 148. *l.* 5725, *adj.* pertinacious.
- PERVERST, i. 8. *l.* 176, *adj.* perverse.
- PERYSIT, i. 36. *l.* 943, *p. p.* perished.
- PEW, i. 64. *l.* 93, *v.* to cry as a bird, *e.g.* a kite, young goose, &c.
- PIETE, i. 47. *l.* 94, *sb.* goodness.
- PIK, ii. 275. *l.* 1370, *sb.* pitch.
- PILLOK, ii. 212. *l.* 4419, *sb.* the penis.
- PIRMITYVIS, i. 89. *l.* 771, *for* primitives.
- PLACEBO, ii. 17, a courtier, a sycophant. Knox speaks of *placeboes* and flatterers in his "Hist. of the Reformation."
- PLACKIS, ii. 193. *l.* 3965, *sb.* Scots coins, each equal to the third of a penny.
- PLAIGE, i. 88. *l.* 751, *sb.* a country. *Lat. plaga.* See Notes, i. p. 271.
- PLAIGES, iii. 121. *l.* 4953, *sb.* plagues.
- PLAINE, ii. 188. *l.* 3898, *adv.* plainly.
- PLAINTE, ii. 137. *l.* 2722, *v.* to complain.
- PLAIT, i. 127. *l.* 58, *sb.* mail.
- PLAK, i. 136. *l.* 75, *sb.* a Scots plack or coin equal to the third of an English penny.
- PLASMATOUR, ii. 258. *l.* 865, a framer, moulder. *Fr. plasmateur.* See Notes, iii. p. 185.
- PLAT, ii. 50. *l.* 866, *sb.* a plate.
- PLAT, ii. 98. *l.* 1926, *v.* to place close or flat; iii. 84. *l.* 3904, flattened; PLATT, i. 48. *l.* 135, *pt. pl.* placed.
- PLATFUTE, i. 64. *l.* 88, probably the name of a popular tune, also mentioned in "Christ's Kirk on the Green." See Notes, i. p. 263.
- PLAYAND, i. 1. *l.* 13, *pr. p.* playing.
- PLAYFEIR, ii. 17. 176, *sb.* a playfellow.
- PLEAD, ii. 115. *l.* 2253;
- PLEID, ii. 90. *l.* 1726, *sb.* dispute.
- PLEAGIS, i. 144. *l.* 145, *sb.* pledges.
- PLEINZIE, ii. 183. *l.* 3730, *v.* to complain.

- PLENE, i. 103. *l.* 1167, *v.* to complain.
- PLENEIS, ii. 257. *l.* 842, *v.* to replenish, to stock. PLENISCHIT, i. 26. *l.* 682, *p.p.* furnished, stocked. *O. Fr.* *plenir*.
- PLENANCE, i. 7. *l.* 152, *sb.* pleasure. *Fr.* *plaisance*.
- PLESAND, i. 16. *l.* 410, *adj.* pleasant.
- PLESOUR, i. 181. *l.* 681; PLESOURE, i. 2. *l.* 20, *sb.* pleasure.
- PLETT, iii. 84. *l.* 3896, *pt. p.* plaited, did plait.
- PLEUCH, ii. 121; *l.* 2558, *sb.* the plough.
- PLEY, i. 106. *l.* 22, *v.* to debate, plead; ii. 179. *l.* 3649, *sb.* debate, plea; *pl.* PLEYIS, ii. 145. *l.* 2883, pleadings. *Fr.* *plaidir*.
- POAST, ii. 214. *l.* 4452, *sb.* a post or pole.
- POILL, ii. 57. *l.* 1027, *sb.* a pole; i. 88. *l.* 751, *sb.* the North Pole. *See* Notes, iii. p. 182.
- POLEIT, i. 63. *l.* 59; POLIT, ii. 152. *l.* 5865, *adj.* polite, polished.
- POLESYE, iii. 10. *l.* 1804; POLLESYE, iii. 14. *l.* 1927, *sb.* pleasure grounds.
- POLESYE, iii. 13. *l.* 1893; POLICIE, ii. 207. *l.* 4316; POLLICYE, iii. 73. *l.* 3599, *sb.* policy, government.
- POPLESIE, iii. 127. *l.* 5112, *sb.* apoplexy.
- POPULAIR, iii. 121. *l.* 4961, *sb.* people, populace.
- PORT, iii. 115. *l.* 4810; PORTE, i. 95. *l.* 939, *sb.* a door, a gate.
- PORTOUNS, ii. 43. *l.* 769, rather PORTOUS, *sb.* a mass-book, breviary.
- PORTRATOUR, ii. 16. *l.* 133; PORTRATURE, i. 19. *l.* 479, *sb.* figure, appearance.
- POSSEDT, ii. 256. *l.* 820, *p.p.* possessed. *See* Notes, iii. p. 185.
- POTESTATIS, ii. 34. *l.* 565, *sb.* powers. *Lat.* *potestas*.
- POULDER, iii. 65. *l.* 3363, *sb.* powder; i. 39. *l.* 1025, *sb.* gunpowder. POWDERIT, iii. 106. *l.* 4545, *pt. p.* powdered, sprinkled.
- POWN, i. 88. *l.* 728; POWNE, ii. 232. *l.* 188, *sb.* a peacock. *Fr.* *paon*.
- PRACTYKE, i. 145. *l.* 176, *sb.* policy; PRACTICK, ii. 700. *l.* 4126, *sb.* practice.
- PRACTICKIT, ii. 65. *l.* 1185, *p.p.* practised.
- PRACTICIANE, i. 208. *l.* 1536, *sb.* practitioner.
- PRAIS, i. 195. *l.* 1135, *sb.* tumult, fight.
- PRECELL, i. 210. *l.* 1576, *v.* to excell. PRECELLAND, i. 29. *l.* 755. PRECELLENT, i. 171. *l.* 430, *adj.* excellent. *Fr.* *preceller*.
- PRECEID, iii. 52. 2989, *pt. s.* excelled, went before; other editions here read PRECELLAND.
- PRECHE, i. 54. *l.* 323, *v.* to preach.
- PRECLARE, i. 23. *l.* 591, *adj.* supereminent. *Lat.* *preclarus*.
- PRECORDIAL, i. 74. *l.* 346. *adj.* most cordial. *Fr.* *precordial*.
- PREDICATION, i. 97. *l.* 991, *sb.* preaching.

- PREICHE, ii. 42. l. 741, *v.* to preach.
- PREIF, i. 186, l. 836, *v.* to prove, try, taste.
- PREINE, ii. 17. l. 155, *sb.* a pin; *pl.* PRENIS, ii. 249. l. 635; PREINIS, ii. 201. l. 4180.
- PREIS, i. 122. l. 140, *sb.* the press, crowd. PREIS, i. 71. l. 257, *imp.* endeavour; *pt. s.* PREISIT, i. 65. l. 117. PREISIT, i. 173. l. 439, pressed.
- PRENCIS, i. 35. l. 913, *sb.* princes.
- PRENT, i. 40. l. 1040, *v.* to print; i. 40. l. 1047, to mould, form.
- PRENTEISCHIP, ii. 190. l. 3895, *sb.* apprenticeship.
- PREORDINANCE, i. 40. l. 1037, *sb.* foreordination.
- PREORDINAT, ii. 97. l. 1886, *adj.* preordained.
- PREPARATYUIS, i. 120. l. 99, *sb.* preparations.
- PREPLESANDE, i. 92. l. 846, *adj.* more pleasing.
- PREPOTENT, i. 69. l. 227, *adj.* more potent.
- PRESOUN, i. 13. l. 317, *sb.* a prison. PRESONING, iii. 46. l. 2835, *sb.* imprisonment.
- PRETERIT, i. 74. l. 364, *adj.* past.
- FRETTIKE, iii. 40. l. 2654, *sb.* practice. *Fr.* *pratique*.
- PREVE, ii. 260. l. 932; PREIF, i. 175. l. 504, *v.* to prove.
- PREVENE, i. 156. l. 6, *v.* to prevent. *Lat.* *praevenio*.
- PRINCIPATE, ii. 59. l. 1068, *sb.* principal.
- PROCURATURE, i. 40. l. 1049, *sb.* a proctor, advocacy.
- PROFECT, i. 35. l. 919; PROFECT, i. 142. l. 68, *sb.* profit.
- PROFEST, i. 87. l. 708, *p.p.* declared friends; to *profess*, used by Spenser and Shakespeare to declare or profess friendship.
- PROHEMIATE, iii. 229. l. 2, *v.* to preface. *Lat.* *proemium*.
- PROMOVE, i. 98. l. 1031, *v.* to promote, advance. PROMOVIT, l. 8. l. 193, *p.p.* promoted.
- PRONUNCE, i. 86. l. 672, *v.* to pronounce, to recite.
- PROPONE, i. 31. 808, *v.* to propose.
- PROFYNIS, i. 55. 346, *sb.* presents, gifts. *Lat.* *propino*.
- PROSTERNIT, iii. 11. l. 1833, *p.p.* prostrated.
- PROUDELY, i. 9. l. 211, *adv.* lavishly.
- PROVIANCE, i. 93. l. 872, *sb.* providence, foresight. *Fr.* *pourvoyance*.
- PROVOCATOURIS, i. 76. l. 400, *sb.* inciters.
- PRUIFIT, i. 167. l. 243, *pt. p.* proved.
- PRUNYEAND, iii. 84. l. 3897. *pr. p.* trimming; probably from *Fr.* *brunir*, to polish.
- PRUNYEAND, iii. 84. l. 3897, pricking. *O.N.* *bryni*, *Dan.* *bryne*, sharpness.
- PRYIS, i. 218. l. 1795; PRYSE, iii. 12. l. 1869, *sb.* praise, prize. *Fr.* *pris*.
- PRYME, i. 139. l. 1, *sb.* the dawn, the hour of pryme, the first canonical hour, or six o'clock in the morning. See Notes, i. p. 294.
- PUDDYNGIS, i. 103. l. 1157, *sb.* the intestines.

- PUDLIT**, ii. 207. l. 4307, *p.p.* puddled.  
**PUISSANCE**, i. 117. l. 1, *sb.* power.  
**PULCHRITUDE**, i. 22. l. 5010, *sb.* beauty.  
**PUNEIS**, i. 33. l. 866, *v.* to punish. *Fr. punir.* **PUNEIS-SIOUN**, i. 71. l. 282. *sb.* punishment. *O. Fr. punission.*  
**PUNGITIVE**, i. 103. i. 1147, *adj.* pungent.  
**PUNYSE**, i. 11. l. 261, *p.p.* punished. **PUNYTIOUN**, i. 8. l. 184, *sb.* punishment. *Fr. punition.*  
**PURCHAS**, ii. 17. l. 155, *sb.* a purchase. **PURCHEIST**, i. 142. l. 68, *pt. s.* purchased.  
**PURE**, i. 206. l. 1451, *sb.* the poor; ii. 235. l. 251, *adj.* poor. **PURIS**, iii. 157. l. 5977; **PURELLIS**, iii. 81. l. 3818, *sb.* poor people.  
**PURPOISAND**, i. 194. l. 1101, *proposing.*  
**PYE**, i. 85. l. 647, *sb.* a magpie.  
**PYIKSTAFF**, i. 35. l. 925, *sb.* a pointed staff.  
**PYK**, iii. 6. l. 1715, *sb.* pitch.  
**PYKE**, i. 86. l. 678, *v.* to pick out. **PYKAND**, ii. 134. l. 2659, *adj.* picking, peddling.  
**PYKTHANKIS**, i. 75. l. 390, *sb.* officious persons, tell-tales. *See Notes*, i. p. 265.  
**PYNE**, ii. 139. l. 2747, *sb.* labour; i. 10. l. 235, *sb.* pain, vexation. *A.S. pin.*  
**PYND**, i. 188. l. 912; **PYNT**, i. 11. l. 270, *p.p.* tormented, pained.
- Q
- QUAIF**, i. 171. l. 378, *sb.* a coif, a band to keep the hair in place.  
**QUAIR**, ii. 225. l. 1, *sb.* a book:  
**QUARTANE**, ii. 112. l. 2193, *adj.* coming every fourth day, applied to fevers.  
**QUAW MYRE**, ii. 47. l. 837, *sb.* a quagmire.  
**QUEINE**, ii. 200. l. 4156, *sb.* a quean, or wench; ii. 203. l. 4242, a queen.  
**QUEIR**, iii. 27. l. 2280, *sb.* a choir. *Fr. choeur.*  
**QUELLING**, ii. 51. l. 898, *pr.p.* killing.  
**QUENT**, ii. 232. l. 180, *adj.* nice, quaint.  
**QUERRELL**, i. 160. l. 52, *sb.* a quarrel.  
**QUERRELL HOLLIS**, ii. 154. l. 3061, quarryholes.  
**QUHALIS**, ii. 278. l. 1449, *sb.* whales.  
**QUHAIR**, ii. 23. l. 319;  
**QUHARE**, i. 18. l. 458, *adv.* where. *A.S. hwar.*  
**QUHAIRIN**, i. 213. l. 1656, *wherein.*  
**QUHAIRFORE**, i. 213. l. 1670, *wherefore.*  
**QUHAIRTHROW**, i. 213. l. 1664, *whereby.*  
**QUHAIS**, i. 217. l. 1780, *pron.* whose.  
**QUHAT**, i. 6. l. 146, *what.*  
**QUHELL**, iii. 27. l. 2287, *sb.* a wheel; *pl.* **QUHELLIS**, i. 129. l. 43, *wheels.*  
**QUHILES**, ii. 26. l. 372, *adv.* at times.  
**QUHILK**, **QUHILKIS**, i. 166. l. 227, *pron.* which.

- QUHILL, i. 178. l. 590, *conj.*  
 while, until.  
 QUHILLIE-LILLIE, ii. 210. l.  
 4382, *sb.* the penis. The  
 word also occurs in Clerk's  
*Brash of Wooing*.  
 QUHIMPERAND, i. 107. l. 60,  
*pr. p.* whimpering. *Germ.*  
*wimmeren*.  
 QUHISCH, ii. 98. l. 1926, *sb.*  
 a hissing noise.  
 QUHISSILL, i. 34. l. 899, *sb.* a  
 whistle. QUHISTLAND, ii.  
 34. l. 553, *pr. p.* whistling.  
*A.S. hwistle*.  
 QUHO, i. 213. l. 1665, *pron.* who.  
 QUHRYNE, i. 107. l. 60, *sb.* a  
 whine. *A.S. hrinan*.  
 QUHYLL, ii. 12. l. 38, *sb.*  
 time, occasion.  
 QUHYLUMIS, i. 16. l. 410, *adv.*  
 sometimes. *A.S. hwilum*.  
 QUHYTE, i. 189. l. 949, *adj.*  
 white.  
 QUICK, ii. 109. l. 2139, *adj.*  
 living.  
 QUIDDER, ii. 115. l. 2259,  
*conj.* whether.  
 QUIETIE, i. 12. l. 283, *sb.*  
 quietness.  
 QUINTACENSOURS, ii. 133. l.  
 2608, *sb.* pretenders to  
 alchemy, empirics.  
 QUINTESSENCE, ii. 51. l. 898,  
*sb.* alchemy.  
 QUOD, i. 24. l. 637, *pt. s.* said,  
 quoth. *A.S. cwethan*.  
 QUYKE, i. 86. l. 670, *adj.*  
 alive, living. *A.S. cwic*.  
 QUYTE, i. 183. l. 760, *quit*.
- R
- RA, i. 32. 823, *sb.* a roe.  
*A.S. ra*.
- RACHIS, i. 114. l. 171, *sb.*  
 dogs that follow their prey  
 by the scent. *B. Lat.*  
*racha*.  
 RACK, ii. 82. l. 1548, *sb.* care,  
 matter.  
 RACKAT, ii. 58. l. 1031, *sb.*  
 the game of tennis. *See*  
 RAIFFELL.  
 RACTIS, iii. 127. l. 5100, *sb.*  
 racks.  
 RADIOUS, i. 82. l. 578, *adj.*  
 radiant.  
 RAGMENT, i. 105. l. 1, *sb.* a  
 rhapsody, speech, dis-  
 course.  
 RAID, i. 182. l. 706, *sb.* a  
 road, anchorage.  
 RAID, i. 199. l. 1260, *adj.*  
 afraid.  
 RAIF, i. 137. l. 93, *v.* to rave.  
 RAIFFAND, iii. 128. l. 5132,  
*pr. p.* raving.  
 RAIFFELL, i. 49. l. 175, *v.* to  
 play, revel. RAIFFELL AT  
 THE RAKKAT, to play at  
 tennis. *See Notes*, i. p.  
 251.  
 RAIK, i. 84. l. 643, *v.* to go ;  
*raik on raw*, to march in  
 order.  
 RAIPE, i. 103. l. 1165, *sb.* a  
 rope ; *pl.* RAIPIS, ii. 114. l.  
 2238.  
 RAIR, i. 14. l. 340, *sb.* a roar ;  
 iii. 139. l. 5464, to shout.  
*A.S. rarian*.  
 RAIS, i. 5. l. 112, *pt. pl.*  
 arose.  
 RAIT, iii. 236. l. 16, *sb.*  
 custom, rote.  
 RAK, ii. 33. l. 545, *sb.* care,  
 matter. QUHAT RAK, what  
 matter.  
 RAKARIS, i. 153. 377, *sb.*  
 rangers, walkers.

- RAKLES**, ii. 140. *l.* 2776, *adj.* thoughtless. **RAKLESNES**, i. 85. *l.* 664, *sb.* carelessness.  
**RAKKAT**, i. 49. *l.* 175, *sb.* a racket or tennis bat. *Fr.* *raquette*. See **RAFFELL**.  
**RAMPAND**, iii. 32. *l.* 2426, *pr. p.* stamping, prancing.  
**RANG**, i. 207. *l.* 1494, *pt. s.* reigned.  
**RANK**, i. 184. *l.* 772, *adj.* strong, coarse.  
**RANSONING**, ii. 172, *l.* 3489, *sb.* ransom. **RANSONIT**, ii. 11. *l.* 4, *pt. s.* ransomed.  
**RAPLOCH**, i. 99. *l.* 1045, coarse woollen cloth.  
**RATTONE**, iii. 86. *l.* 3982; *pl.* **RATTONIS**, iii. 34. *l.* 2495, *sb.* rats. *Fr.* *raton*.  
**RAUCHT**, i. 126. *l.* 45, *p.p.* reached.  
**RAVEAND**, ii. 234. *l.* 237, *pr. p.* raving.  
**RAW**, i. 158. *l.* 69, *sb.* row, rank.  
**RAX**, i. 51. *l.* 213, *pr. s.* stretch or hang. *A.S.* *racan*.  
**RAY**, iii. 53. *l.* 3023, *sb.* array.  
**RAEVERS**, ii. 203. *l.* 4216, *sb.* robbers.  
**REBALDIS**, i. 111. *l.* 75; **REBAULDIS**, i. 35. *l.* 914, *sb.* rogues, rascals.  
**RECANIT**, ii. 210. *l.* 4370, *pt. s.* decanted, discharged.  
**RECREATIOUN**, i. 42. *l.* 1090, *sb.* revival.  
**RED**, i. 127. *l.* 60, *v.* to separate, to part combatants.  
**RED**, i. 103. *l.* 1, *pt. s.* read.  
**RED**, ii. 60. *l.* 1091, *pr. s.* advise.  
**REDARIS**, i. 62. *l.* 21, *sb.* readers.  
**REDDIE**, i. 192. *l.* 1027, *adv.* ready.  
**REDDING**, i. 200. *l.* 1263, *sb.* separating.  
**REDOLENT**, ii. 63. *l.* 1158, *adj.* sweet smelling. *Lat.* *redolens*.  
**REDOUND**, i. 217. *l.* 178, *v.* to resound.  
**REDOUTTIT**, i. 74. *l.* 358, *adj.* dreadful, redoubted. *Fr.* *redoubté*.  
**REFT**, ii. 43. *l.* 761, *pt. s.* took by force.  
**REFUGE**, ii. 155. 3097, *sb.* protection, redress.  
**REGIMENT**, ii. 218. *l.* 4546, *sb.* management, government.  
**REGRA TOUR**, i. 157. *l.* 46, *sb.* a retailer. **REGRAITANDLY**, i. 156. *l.* 15, retailing. *A.N.* *regrater*.  
**REHABILIT**, ii. 192. *l.* 3949, *p.p.* reinstated, reestablished. See **Notes**, ii. p. 319.  
**REHEIRS**, i. 187. *l.* 879, *v.* to rehearse.  
**REID**, i. 199. *l.* 1240, *pr. s.* to advise.  
**REID**, i. 3. *l.* 1, *adj.* red.  
**REIDIS**, i. 60. *l.* 40, *pr. s.* reads.  
**REIDWOD**, i. 156. *l.* 12, *adj.* furious.  
**REIF**, i. 80. *l.* 529, *sb.* robbery, pillage. *A.S.* *reaf*.  
**REIF**, *l.* 114. *l.* 185, *v.* to rob.  
**REIFFIS**, i. 50. *l.* 104, *pr. s.* *A.S.* *reafian*,  
**REIF**, i. 81. *l.* 560, *sb.* or *Reeve*, a steward. The tale of John the Reif will be found in Percy's folio MS., vol. ii. p. 550.

- REIFFARIS, i. 8. l. 172, *sb.* robbers.
- REIK, i. 56. l. 367, *sb.* smoke. *A.S. rec.*
- REIK, i. 103. l. 1152, *v.* to reach.
- REILL, i. 14. l. 154, *v.* to roll or run about.
- REIRD, i. 180. l. 653, *sb.* din, outcry.
- REIST, i. 125. l. 32, a rest.
- REJOSE, i. 62. t. 21, *v.* to rejoice. REJOSIT, i. 4. l. 94, *pl. s.* rejoiced.
- RELENT, ii. 26. l. 391, *v.* to assuage.
- RELICTS, ii. 114. l. 2235, *sb.* relics.
- REMEDZ, i. 13. l. 321; RE-MEID, i. 33. l. 876, *sb.* remedy.
- REMORD, iii. 153. l. 5880, *v.* to recollect with remorse. *Fr. remordre.*
- RENT, i. 181. l. 687, *sb.* income, revenue.
- RENT, i. 73. l. 318, *p.p.* riven, torn.
- RENZE, iii. 243. l. 21, *sb.* a rein.
- REPAIR, ii. 32. l. 518, *sb.* a resort. *Fr. repaire.*
- REPERCUSSION, ii. 233. l. 201, *sb.* reverberation. *Lat. repercutio.*
- REFLEGEAND, ii. 11. l. 5, re-pledging, redeeming by a pledge.
- REFLEIT, i. 22. l. 580. *adj.* full.
- RESORT, ii. 55. l. 984, *v.* to come; ii. 20. l. 242, *sb.* a dwelling-place.
- RESSAIF, ii. 76. l. 1417, *v.* to receive.
- RESTRINGTYVE, i. 88. l. 737, *adj.* astringent.
- RETRAITIT, iii. 149. l. 5771, *p.p.* retracted, reversed. *See Notes, iii. p. 213.*
- REVIN, i. 9. l. 209, *p.p.* torn, rent.
- REULIT, i. 216. l. 1742, *p.p.* ruled, arranged.
- REUTH, i. 12. 285, *sb.* pity.
- REUTHFULL, i. 11. l. 271, *adj.* pitiful. *A.S. hréow.*
- REVER, i. 184. l. 772, *sb.* a robber. REVARIS, i. 13. l. 312, *sb.* robbers.
- REVIN, i. 35. l. 921, *p.p.* torn.
- REW, i. 218. l. 1804, *v.* to pity; ii. 115. l. 2258, *v.* to repent; i. 13. l. 321, *sb.* repentance.
- REWARRIS, iii. 77. l. 3714, *sb.* spoilers.
- REWIN, i. 36. l. 945, *p.p.* riven.
- REWLL, ii. 27. l. 14, *v.* to govern. REWLIT, i. 9. l. 210, *p.p.* ruled. REWLIS, i. 130. l. 59, *sb.* rules.
- REWME, iii. 119. l. 4914, *sb.* a humour, rheum.
- REWYNE, i. 78. l. 475, *sb.* ruin.
- RICKILL, ii. 210. l. 4266, *sb.* a heap, collection.
- RIFTIT, ii. 210. l. 4363, *pt. s.* belched.
- RIGGYNG, ii. 276. l. 1385, *sb.* top, ridge.
- RINK-ROUME, i. 175. l. 505, room on the course.
- RINNIS, ii. 47. l. 824 *pr. s.* runs.
- RIPPIT, ii. 194. l. 3996, a scrape, dilemma, bad business.
- ROCHE, i. 5. l. 119, *sb.* a rock; *pl.* ROCHIS, ii.



282. *l.* 1570, rocks. *Fr.*  
*roche.*
- ROIPLOCH, *i.* 130. *l.* 62, *sb.*  
coarse woollen cloth.
- ROIS, *i.* 184. *l.* 790, *sb.* the  
rose; ROIS-NOBILLIS, rose  
nobles, Scottish gold coins.
- ROISTED, *i.* 107. *l.* 54, *adj.*  
rusty. ROISTED HOCH,  
crazy leg.
- ROKATS, *ii.* 139. *l.* 2753. *sb.*  
surplices. *Fr.* *rochet.*
- ROKKIS, *i.* 126. *l.* 28, *sb.* dis-  
tuffs. *See* Notes, *i.* p. 286.
- ROLLAND, *ii.* 32. 522, *pr. p.*  
rolling.
- ROLPAND, *i.* 85. *l.* 661, *pr. p.*  
croaking. *Icel.* *hropa.*
- ROME RAKARIS, *i.* 153. *l.* 377,  
rakers of Rome for pardons,  
relics, &c.
- RONE, *ii.* 59. *l.* 1060, *sb.* a  
crustation, a sheet of ice.  
*E.* *roine.* *Icel.* *hraun.*
- ROPLOCH, *iii.* 112. *l.* 4717, *sb.*  
coarse woollen cloth made  
in the natural colour of the  
wool.
- ROSTE, *i.* 153. *l.* 372, *sb.* a  
disturbance, tumult. *Icel.*  
*rosta.*
- ROUN, *iii.* 94. *l.* 4195, *p.p.*  
run out.
- ROUND, *ii.* 182. *l.* 3716, *v.* to  
whisper. ROUNDAND, *i.* 50.  
*l.* 185, *pr. p.* whispering.  
*A.S.* *runian.*
- ROUNG, *iii.* 45. *l.* 2797, *p.p.*  
reigned.
- ROUSTYE, *ii.* 233. *l.* 213. *adj.*  
rusty.
- ROUT, *i.* 126. *l.* 45, *sb.* a blow.
- ROUT, *iii.* 139. *l.* 5464, *v.* to  
bellow, to roar. *A.S.* *hrutan.*
- ROUTE, *i.* 6. *l.* 144, *sb.* a roar,  
a cry.
- ROUT, *ii.* 26. *l.* 400, for  
ROUTH, *v.* to gather, to  
abound.
- ROUTE, *i.* 180. *l.* 651, *sb.* a  
crowd, company.
- ROWBOURRIS, *iii.* 25. *l.* 2224,  
*sb.* wine measures, probably  
oaken casks. *Lat.* *robur.*  
Jamieson derives the word  
from *Dan.* *rubbe*, a basket;  
*B. Lat.* *rubus*, a measure of  
grain, synonymous with  
*Fr.* *caque*, a cag, a barrel.
- ROWKAND, *i.* 50. *l.* 185, *pr. p.*  
lying close, crouching. *E.*  
*rouke*, to squat.
- ROWME, *i.* 175. *l.* 496, *sb.*  
room.
- ROWPAND, *i.* 100. *l.* 1083, *pr.*  
*p.* croaking.
- ROWST, *iii.* 116. *l.* 4816, *sb.*  
rust.
- ROY, *i.* 105. *l.* 1; ROYE, *i.* 60.  
*l.* 498, *sb.* a king. *Fr.* *roi.*
- ROYATOUSLIE, *i.* 107. *l.* 48,  
*adj.* riotously.
- RUBEATOR, *i.* 107. *l.* 48;  
RUBIATOUR, *ii.* 204. *l.* 4265.  
*sb.* a robber, libertine. *Ital.*  
*rubatore.*
- RUDE, *i.* 86. *l.* 675, *sb.* the  
cross. *A.S.* *rode.*
- RUFE, *ii.* 276. *l.* 1384, *sb.* a  
roof.
- RUFFEIS, *i.* 12. *l.* 285, *sb.*  
ruffians.
- RUG, *i.* 103. *l.* 1148, *v.* to  
pull violently. RUGS, *ii.* 99.  
*l.* 1944, *pr. s.* draws.
- RUGLAND, *ii.* 52. *l.* 911,  
Rutherglen.
- RUIKS, *ii.* 154. *l.* 3076, *sb.*  
rooks.
- RUISSIE, *ii.* 149. *l.* 2961, *sb.*  
praise. *Icel.* *hrosa.*
- RUMMEIS, *iii.* 149. *l.* 5464, *v.*

- to make a noise, to roar.  
*A.S. rymian.*
- RUSCHIT, i. 180. l. 653, *pt. pl.*  
rushed.
- RUTE, i. 34. l. 880, *sb.* a root.
- RUTHER, i. 49. l. 146, *sb.* a  
rudder.
- RUTLANDE, i. 86. l. 668, *pr. p.*  
croaking. *Dut. rotelen.*
- RUTTIT, ii. 92. l. 1767, *pt. s.*  
rooted.
- RYBALDS, ii. 203. l. 4239, *sb.*  
rogues, rascals.
- RYCHT, i. l. l. 1, *adj.* right ;  
i. 8. l. 172, *sb.* a just  
claim.
- RYDAND, i. 203. l. 1382, *pr. p.*  
riding.
- RY-MEILL, ii. 197. l. 4067, *sb.*  
rye-meal.
- RYNDES, iii. 152. l. 5843, *sb.*  
the name of two promon-  
tories in Galloway. *Gaelic,*  
*rinn*, a point. *See Notes,*  
iii. p. 214.
- RYNG, i. 23. l. 609, *v.* to  
reign ; *pr. p.* RYNGAND, i.  
44. l. 8.
- RYNGIS, i. 8. l. 172, *sb.* king-  
doms. *Fr. regne.*
- RYPE, ii. 146. l. 2896, *adj.*  
ripe, mature.
- RYPE, ii. 114. l. 2245, *v.* to  
search.
- RYSCHE, i. 57. l. 408, *sb.* a  
rush ; RYSCHE BUS, a rush  
bush. *A.S. risc.* *See Notes,*  
i. p. 255.
- S
- SABILL, i. 215. l. 1701, *adj.*  
black.
- SAIF, i. 160. l. 43, *v.* to save.
- SAIFFER, iii. 106. l. 4527, *sb.*  
the Saviour.
- SAIKLES, iii. 3. l. 1620, *adj.*  
innocent.
- SAILYE, i. 190. l. 952, *sb.* an  
assault.
- SAINÉ, ii. 206. l. 4283. *v.* to  
bless, by making the sign of  
the cross ; *pr. s.* SANIS, i.  
156. l. 20.
- SAIP, ii. 197. l. 4067, *sb.*  
soap.
- SAIR, ii. 37. l. 636, *v.* to  
serve. *See Notes,* ii. p. 304.
- SAIRIS, i. 208. l. 1542, *sb.*  
sores.
- SAIT, i. 16. l. 405 ; SAITT, iii.  
97. l. 4269, *sb.* a seat ; *pl.*  
SAITS, ii. 189. l. 3847.
- SALT, ii. 330. l. 70, *pt. s.*  
shalt.
- SALTIT, i. 149. l. 266, *pt. pl.*  
salted, embalmed.
- SALUS, i. 7. l. 149, *v.* to  
salute ; SALUST, saluted.  
*Fr. saluer.*
- SANE, i. 191. l. 999, *v.* to say.
- SAPIENCE, i. 16. l. 396, *sb.*  
wisdom. SAPIENS, ii. 50,  
l. 866, a wise man.
- SAPOUR, ii. 254. l. 761, *sb.*  
drowsiness.
- SAPOURIS, iii. 163. l. 6153,  
*sb.* flavours. *Lat. sapor.*
- SARKIS, ii. 110. l. 2169, *sb.*  
shirts.
- SARD, ii. 152. l. 3029, error,  
for *fard*, went.
- SARE, i. 48. l. 124, *adj.* sore.
- SARVAND, ii. 76. l. 1417, *sb.*  
a servant.
- SAUL, i. 217. l. 1775, *sb.* a  
soul ; *pl.* SAULIS, i. 14. l.  
343.
- SAULD, i. 192. l. 1019, *pt. s.*  
sold.
- SAVIS, iii. 119. l. 4914, *sb.*  
error for *sayis*.

- SAW, iii. 244. *l.* 10, *sb.* a salve.  
 SAW, i. 148. *l.* 236, *sb.* a saying, proverb.  
 SAWIN, iii. 153. *l.* 5868, *p.p.* sown.  
 SAWRLES, ii. 247. *l.* 564, *adj.* savourless.  
 SAXTEIN, ii. 189. *l.* 3861, *num.* sixteen.  
 SAY, iii. 17. *l.* 1984, *pr. s.* tell.  
 SCABBIT, i. 34. *l.* 893, *adj.* covered with sores or scabs.  
 SCAPIT, ii. 37. *l.* 627, *p.p.* escaped.  
 SCHAIP, ii. 41. *l.* 738, *imp.* intend, propose; *pr. s.*  
 SCHAIPS, ii. 91. *l.* 1317;  
 SCHAIPPIS, ii. 220. *l.* 1582, intends. SCHAIPPING, ii. 109. *l.* 2136, *pr. p.* shaping.  
 SCHALME, iii. 35. *l.* 2505, a kind of hautboy. *Pl. Dut.* *schalmei.*  
 SCHANK, ii. 30. *sb.* the leg; *pl.* SCHANKIS, i. 189. *l.* 949.  
 SCHAVELINGIS, iii. 243, *l.* 20, a contemptuous term for Romish priests, from their shaven crowns.  
 SCHAW, i. 33. *l.* 857, *v.* to show.  
 SCHAWIN, ii. 51. *l.* 896, *p.p.* shewn. SCHAWAND, iii. 11. *l.* 1838, *pr. p.* shewing.  
 SCHED, ii. 39. *l.* 692, *p.p.* divided.  
 SCHEIF, ii. 139. *l.* 2752, *sb.* a sheaf.  
 SCHEIR, iii. 153. *l.* 5868, *adj.* to cut down, mow, shear.  
 SCHELL, i. 106. *l.* 45, *sb.* a shell; *pl.* SCHELLIS, i. 106. shells, used metaphorically for the pudendum muliebre.  
 SCHENE, i. 42. *l.* 1098, *adj.* bright, fair, shining. *A.S.* *scene.*  
 SCHEINT, ii. 26. *l.* 389, *p.p.* destroyed, confounded. *A.S.* *scendan.*  
 SCHIFT, ii. 161. *l.* 3212, *sb.* a shift; ii. 81. *l.* 1534, a resource, expedient.  
 SCHIR, i. 1. *sb.* sir, generally given to priests, hence called Pope's knights. *See* Notes, iii. p. 208.  
 SCHO, i. 24. *l.* 631, *pron.* she.  
 SCHO-STREIT, i. 158. *l.* 70, the shoe-street, or Grassmarket of Edinburgh. *See* Notes, i. p. 303. SCHO-GAIT, ii. 206. *l.* 4295, *sb.* the Shoe-gate, a street in Cupar.  
 SCHONDER, i. 17. *l.* 446, *asunder*, sunder.  
 SCHONE, i. 192. *l.* 1016, *sb.* shoes.  
 SCHONE, ii. 26. *l.* 381, *adv.* soon.  
 SCHOO, iii. 127. *l.* 2300, *sb.* a shoe.  
 SCHORTE, i. 4. *l.* 75, *v.* to amuse, shorten the time.  
 SCHOURIS, i. 4. *l.* 91, *sb.* showers.  
 SCHOURIS, iii. 47. *l.* 2838, *sb.* sorrows. *A.S.* *scur.*  
 SCHREW, i. 103. *l.* 1156, *pr. s.* I curse. *A.S.* *screowa.*  
 SCHRYVE, i. 12. *l.* 282. *v.* to confess. *A.S.* *scrifan.*  
 SCHURE, i. 201. *l.* 1306, *pr. s.* cut.  
 SCHUTE, i. 217. *l.* 1777, *v.* to shoot. SCHUTAND, i. 106. *l.* 37; SCHUTTYNG, i. 77. *l.* 439, *pr. p.* shooting.

- SCHYREF, i. 208. 1538, *sb.* a sheriff.  
 SCOLIS, ii. 247. l. 580, *sb.* schools.  
 SCOLLARIS, iii. 92. l. 4152, *sb.* scholars.  
 SCROG, i. 109. l. 29, *sb.* a stunted mass of shrubs.  
 SCROPPIT, i. 156. l. 10, *adj.* contemptible.  
 SCROW, iii. 244. l. 12, *sb.* a scroll.  
 SCULE, i. 47. l. 97, *sb.* a school; *pl.* SCULIS, i. 48. l. 132.  
 SEAGE, i. 95. l. 946, *sb.* a siege; i. 94. l. 907, a seat. *Fr.* *siège*.  
 SEARS, i. 153. l. 363, *v.* to search.  
 SEE, i. 43. l. 1119, *sb.* an abode.  
 SEE, i. 26. l. 669, *sb.* the sea.  
 SEGE, i. 21. l. 548, *sb.* a seat.  
 SEID, i. 99. l. 1054, *sb.* seed.  
 SEIGIT, i. 193. l. 1052, *pt. s.* besieged.  
 SEIK, ii. 28. l. 433, *adj.* sick.  
 SELIT, i. 59. l. 465. *p. p.* sealed.  
 SEINDALL, i. 53. l. 287, *adv.* seldom. *A.S.* *seldan*.  
 SEIME, ii. 199. l. 4125, *v.* to seem.  
 SEINZIE, ii. 102. l. 1972, *sb.* the consistory court. *See* Notes, ii. p. 310.  
 SEIB, i. 204. l. 1406, *adj.* several. *Icel.* *ser*.  
 SEIS, i. 80. l. 524, *sb.* seats. thrones. *p. p.* SEISIT, i. 196. l. 1143, settled. *Fr.* *saisir*.  
 SELL, ii. 44. l. 784, *pron.* self.  
 SELY, i. 34. l. 896; SELYE, iii. 111. l. 4707, *adj.* silly, simple, innocent. *Germ.* *selig*.  
 SEMPYLL, i. 3. l. 52, *adj.* simple.  
 SEN, i, 188. l. 911. *imp.* send, grant.  
 SEN, i. 202. l. 1338, *adv.* since.  
 SENE, ii. 232. l. 175, *v.* to see, *A.S.* *seon*.  
 SENOWNIS, iii. 119. l. 4918, *sb.* sinews.  
 SENSYNE, ii. 79. l. 1405, *adv.* since then.  
 SENYE, i. 87. l. 720, *sb.* the consistory or ecclesiastical court. *See* SEINZE.  
 SENYEOURIE, i. 70. l. 249, *sb.* dominion. *Fr.* *seigneurie*.  
 SENYEOURIS, iii. 149. l. 5753, *sb.* lords of session.  
 SEPULTURE, i, 213. l. 1653, *sb.* a sepulchre; *pl.* SEPULTURIS, ii. 183. l. 3734.  
 SERS, i. 34. l. 892, *v.* to seek.  
 SERVE, ii. 135. l. 2665, *v.* to deserve.  
 SESSOUNE, i. 152, l. 357, *v.* to season.  
 SET, ii. 53. l. 930, *v.* to become.  
 SETT-ON, ii. 276. l. 1384, incumbent, a term applied to a roof. *A.S.* *on-sittan*.  
 SEWARE, i. 2. l. 21, *sb.* an officer who serves up a feast and arranges the dishes. *See* Notes, i. p. 226.  
 SEWCH, ii. 213. l. 4437, *sb.* a ditch, furrow. *A.S.* *sich*.  
 SEY, i. 28. l. 732, *sb.* the sea; *pl.* SEYIS, i. 6. l. 143.

- SEYCHIS, ii. 233. *l.* 214, *sb.* sighs.
- SHED, i. 191. *l.* 994, *pt. s.* separated.
- SHENT, ii. 15. *l.* 122, *pt. p.* confounded, ruined. *A.S.* *scendan.*
- SIATICA PASSIO, iii. 120. *l.* 4922, *sb.* sciatica.
- SIC, i. 169. *l.* 308; SICK, iii. 8. *l.* 1766, *conj.* such; SICLYKE, i. 169. *l.* 323, the same.
- SICHAND, i. 180. *l.* 905, *pr. p.* sighing.
- SICHT, i. 161. *l.* 55, *sb.* the sight.
- SICKER, i. 50. *l.* 197, *adj.* sure, firm. SICKERNES, ii. 14. *l.* 91, *sb.* surety, security.
- SICLYKE, ii. 190. *l.* 3892, such.
- SIE, ii. 12. *l.* 30, *v.* to see.
- SIKKER, i. 195. *l.* 1121, *adj.* sure, firm.
- SILLABIS, i. 47. *l.* 91, *sb.* syllables.
- SINDRY, i. 31. 821, *adj.* sundry, various.
- SINE, ii. 249. *l.* 634, *adv.* afterwards, then.
- SING, ii. 284. *l.* 1613, *sb.* a sign.
- SITTIL, ii. 201. *l.* 4179, *adj.* subtle.
- SKAID, ii. 127. *l.* 2489, *adj.* scald, scabby.
- SKAIR, ii. 211. *l.* 4391, *v.* to share. *A.S.* *scear.*
- SKAITHLES, ii. 209. *l.* 4349, *sb.* harmless.
- SKANT, ii. 42. *l.* 753, *adj.* scanty, scarce.
- SKAP, ii. 127. *l.* 2489, *sb.* the scalp or skin.
- SKAPELLARYE, iii. 152. *l.* 5853; SKAPLARIÉ, ii. 178. *l.* 3628, a scapulary or vestment worn by the friars. *See* Notes, ii, p. 317; iii. p. 215.
- SKAR, ii. 86. *l.* 1640, *sb.* a fright, an object of terror.
- SKARD, ii. 56. *l.* 992, *p. p.* frightened.
- SKEICH, iii. 244. *l.* 3, *adj.* skittish, shy.
- SKER, i. 66. *l.* 126, *sb.* a fright. SKER, i. 112. *l.* 116, *v.* to scare, to frighten.
- SKOWLAND, i. 6. *l.* 138, *adj.* overhanging, scowling.
- SKYRE, ii. 127. *l.* 2489, *adv.* quite, sheer. *A.S.* *scir.*
- SLAIF, i. 114. *l.* 158, *sb.* a slave.
- SLAIK, i. 196. *l.* 1141, *v.* to quench, appease. SLAKE, i. 39. *l.* 1020, *pt. s.* slacken.
- SLEIFE, ii. 219. *l.* 4560, *sb.* a sleeve.
- SLEIPAND, ii. 61. *l.* 1104, *pr. p.* sleeping. SLEIPTIT, ii. 193. *l.* 3971, *p. p.* slept.
- SLEIT, i. 4. *l.* 95, *sb.* sleet.
- SLEUTCHERS, ii. 133. *l.* 2615, *sb.* loungers.
- SLEUTHFUL, i. 34. *l.* 890, *adj.* lazy.
- SLIDDER, i. 74. *l.* 352; SLIDDRIE, ii. 59. *l.* 1060, *adj.* slippery; i. 183. *l.* 748, *sb.* slipperiness. *A.S.* *slidder.*
- SLOP, i. 183. *l.* 736, *sb.* a slap, blow. SLOPPIT, i. 182. *l.* 723, *pt. p.* dashed.
- SLOUG, i. 34. *l.* 890, *v.* to be idle, to lounge.
- SLYCHT, i. 17. *l.* 439, *sb.* skill.
- SLYDDER, iii. 77. *l.* 3708, *adj.* slippery.

- SMAIK, i. 158. *l.* 55, *sb.* a mean fellow; *pl.* SMAIKS, ii. 71. *l.* 1328, *Ice.* smeykr, pusillanimous. See Notes, i. p. 302.
- SMEDIE, i. 103. *l.* 1168, *sb.* a smithy.
- SMOIRD, ii. 161. *l.* 3224, *p.p.* smothered.
- SMUKE, i. 103. *l.* 1168, *sb.* smoke.
- SMURE, i. 160. *l.* 45. *v.* to smother. SMURIT, i. 77. *l.* 427, *pt. s.* was smothered.
- SOBERLIE, i. 5. *l.* 113; i. 91. *l.* 828, poorly, feebly.
- SODDIN, iii. 127. *l.* 5098, *p.p.* steeped, boiled.
- SOILLIS, i. 137. *l.* 87, *sb.* soles.
- SOLACE, i. 13. *l.* 331, *sb.* comfort, diversion, sport.
- SOLIST, ii. 84. *l.* 1592; SOLYST, iii. 167. *l.* 6271, *pt. p.* solicited.
- SOMER, i. 4. *l.* 90, *sb.* summer.
- SONE, i. 207. *l.* 1484, *adv.* soone
- SOPIT, i. 38. *l.* 998, *p.p.* steeped, soaked.
- SORIE, ii. 15. *l.* 107, *sb.* a sorry person.
- SORNAND, i. 156. *l.* 11, *pr. p.* sorning, sojourning.
- SORS, ii. 234. *l.* 167, *adj.* source.
- SORT, i. 201. *l.* 1301, *sb.* a lot, a company.
- SOUER, ii. 231. *l.* 167, *adj.* sure. SOUERTIE, iii. 112. *l.* 4726, *sb.* security.
- SOUMAND, ii. 256. *l.* 811, *pr.p.* swimming.
- SOUNE, i. 37. *l.* 969, *adv.* soon.
- SOUP, i. 129. *l.* 30, *pr.s.* sweep. *A.S.* *sweopan.*
- SOWNE, ii. 96. *l.* 1870, *sb.* a swoon. *A.S.* *swun.*
- SOWTTAR, ii. 69. *sb.* a shoemaker, cobbler.
- SPIAKS, ii. 63. *l.* 1147, *sb.* members, literally spokes.
- SPEDALYE, i. 15. *l.* 366, *adv.* speedily.
- SPEID, ii. 13. *l.* 53, *v.* to speed.
- SPEIK, i. 67. *l.* 177, *v.* to speak.
- SPEILE, i. 67. *l.* 154, *v.* to climb.
- SPEIR, ii. 122. *l.* 2385, *v.* to inquire. SPERIS, ii. 272. *l.* 1307, *pr. s.* inquiries. SPEIRIT, i. 135. *l.* 37, *pt. s.* inquired.
- SPEIRIS, i. 173. *l.* 451. *sb.* spears.
- SPEIRIS, i. 15. *l.* 385, *sb.* spheres. See Notes, i. p. 230.
- SPEW, ii. 72. *l.* 1337, *v.* to vomit.
- SPILL, ii. 101. *l.* 1961, *v.* to spoil.
- SPLENE, iii. 22. *l.* 2137, *sb.* the spleen, here used for the heart. See Notes, iii. p. 191.
- SPOILYEIS, iii. 97. *l.* 4291 *pr. s.* spoils, plunders.
- SPORTOUR, ii. 17. *l.* 176, *sb.* a sportsman.
- SPREIT, ii. 283. *l.* 1589, *sb.* spirit; *pl.* SPREITIS, i. 5. *l.* 125.
- SPRYNGIS, i. 47. *l.* 93, *sb.* tunes.
- SPUILZE, ii. 180. *l.* 3664, *v.* to spoil. SPUILYEIT, i. 162, *l.* 109, *p.p.* spoiled, robbed.
- SPUR-GAID, ii. 127. *l.* 2487, scratch-marked. *A.S.* *spor,* a trace or mark. *O. Fr.* *galler,* to scratch.
- SPYIT, i. 5. *l.* 117, *pt.s.* spied.

- STAGIS, iii. 7. l. 1741, *sb.* furlongs.  
 STAID, i. 199. l. 1249, *pt. s.* situated.  
 STAIKS, ii. 96. l. 1880, *sb.* stakes.  
 STAIT, i. 12. l. 304, *sb.* state.  
 STANCHIT, ii. 131. l. 2557, *pr. p.* abated, stopped.  
 STANG, i. 102. l. 1140, *sb.* a sting, a shooting pain.  
 STANIS, i. 217. l. 279, *sb.* stones.  
 STANKIS, iii. 124. l. 5018, *sb.* ponds.  
 STAROK, ii. 161. l. 3240 ;  
 STARK, i. 69. 221, *adj.* strong, stout. STARK, i. 138. l. 132, *v.* to strengthen.  
 STAW, ii. 83, l. 1565, *pt. s.* did steal.  
 STEDIS, i. 17. l. 438, *sb.* steeds, horses.  
 STEID, ii. 131. l. 2577, *sb.* a place, station, farm ;  
 INSTEID, i. 13. l. 323, in place of.  
 STEIDING, i. 114. l. 166, *sb.* a place, situation. *A. S.* *stede.*  
 STEIPILL, i. 126. l. 32, *sb.* a steeple.  
 STEIR, i. 48. l. 121, *sb.* a stir, bustle. *A. S.* *styra.*  
 STEIRBURD, ii. 36. l. 618. *sb.* starboard.  
 STEIRMAN, iii. 117. l. 4859, *sb.* a helmsman, steersman.  
 STENDS, ii. 210. l. 4363, *sb.* springs, leaps.  
 STENT, ii. 222. l. 4650, *pr. s.* stops, desists.  
 STEPBARNE, i. 103. l. 1155, *sb.* a stepchild.  
 STERIT, iii. 32. l. 2442, *p. p.* moved, stirred.
- STERNE, i. 219. l. 1824, *sb.* a star. STERNIE, i. 217. l. 1783 ; STERRY, ii. 252. l. 687, *adj.* starry.  
 STERVE, iii. 120. l. 4924, *v.* to die. STERVIT, iii. 12. l. 1874, *pt. s.* perished, killed. *Germ.* *sterben.* *A. S.* *sterfian.*  
 STEW, i. 131. l. 116, *sb.* fume, bad smell. *Fr.* *estuve.*  
 STEWAT, ii. 127. l. 2490, *sb.* a stinker, a brothel haunter.  
 STIK, ii. 41. l. 730, *v.* to stick, stab.  
 STING, i. 167. l. 254, *sb.* a pole, a pike. *A. S.* *steng.*  
 STIRLING, ii. 248. l. 612, *sb.* a starling.  
 STOB, i. 67. 169, *sb.* a sharp stump of wood. *A. S.* *steb.*  
 STOLLIN, i. 153. l. 373, *p. p.* taken away.  
 STOPE, iii. 164. l. 6178, *sb.* a pitcher.  
 STOPPIT, i. 180. l. 657, *pt. s.* remained.  
 STOUTH, i. 80. l. 529, *sb.* theft, stealth. *A. S.* *staeth.*  
 STOUND, i. 102. l. 1140, *sb.* pain, sorrow.  
 STOUR, i. 180. l. 657, *sb.* battle.  
 STRAIK, i. 183. l. 743, *pt. s.* struck.  
 STRAIKIS, i. 207. l. 1507, *pr. s.* strikes ; i. 126. l. 40, *sb.* strokes, blows.  
 STRAIS, ii. 90. l. 1736, *sb.* straws.  
 STRAIT, i. 185. l. 801, *adj.* strict.  
 STRANDS, ii. 59. l. 1066, *sb.* streams.  
 STRAUCHT, i. 171. l. 374, *pt. s.* stretched.

- STRENGTH, iii. 7. l. 1723, *sb.* a stronghold.
- STREYDLINGIS, i. 47. l. 89, *adv.* astride.
- STRYIFFIS, i. 130. l. 72 ; STREYVIS, iii. 151, l. 5830, *pr. s.* strives.
- STRYPIS, i. 131. l. 102, *pr. s.* strips.
- STUFFAT, i. 153. l. 373, a footman, a groom. *Fr. estafette.*
- STUMP, ii. 200. l. 4133, *sb.* a remnant.
- STURT, ii. 108. l. 2115, *sb.* vexation, trouble.
- STYLL, i. 6. l. 107, *adj.* still, quiet.
- STYLLIT, ii. 131. l. 2567, *pt. p.* styled, called.
- SUBDITIS, i. 9. l. 213, *sb.* subjects. *Lat. subditus.*
- SUDGEORNE, i. 14. l. 359, *sb.* delay, sojourn. SUDGEORNING, i. 18. l. 455, delaying, SUDJORNE, ii. 279. l. 1487, *v.* to delay.
- SUGGURIT, ii. 233. l. 201, *adj.* sugared, sweet.
- SUIR, ii. 89. l. 1702, *adj.* sure.
- SUTH, i. 31. l. 801, *sb.* the truth. *A.S. soth.*
- SUNE, ii. 24. l. 333, *adv.* soon.
- SUNZIE, ii. 27. l. 406, *sb.* an excuse. *Fr. essoinze.*
- SUPPLIE, iii. 89. l. 4054 ; SUPPLYE, i. 148. l. 255, *sb.* assistance.
- SUPPONE, iii. 164. l. 6199, *v.* to suppose. *Lat. suppono.*
- SUPPRISIT, i. 4. l. 80, *p. p.* surprised.
- SUPPRISIT, iii. 80. l. 3783, *pt. s.* oppressed, kept under. *See Notes, iii. p. 203.*
- SUTE, ii. 188. l. 3819, *sb.* staff, company.
- SUTH, ii. 102. l. 1968, *sb.* the truth.
- SUTHEROUN, i. 181. l. 678, *sb.* a native of the south.
- SWAGIS, i. 16. l. 413, *pr. s.* assuages. *A.S. swaes.*
- SWAP, i. 203, l. 1355, *v.* to fall down suddenly. SWAPPIT, i. 68. 184, *pt. s.* fell suddenly.
- SWATTERIT, ii. 278. l. 1454, *p. p.* weltered, turned about quickly. *Su. G. squoetta.*
- SWAY, ii. 197. l. 4056, *adv.* so.
- SWEIR, ii. 24. l. 344, *v.* to swear.
- SWEIR, i. 37. l. 962, *adj.* lazy, backward. SWEIRNES, ii. 173. l. 3520, laziness. *A.S. sweor.*
- SWEIT, i. 4. l. 93, *adj.* sweet.
- SWEITIE, i. 130. l. 82, *adj.* sweaty, covered with sweat.
- SWESCHE, i. 217. l. 1778, *sb.* a drum. *See Notes, i. p. 330.*
- SWETTERAND, i. 107. l. 58, *pr. p.* weltering.
- SWINGEOUR, ii. 110. l. 2166 ; SWYNGEOUR, i. 156. l. 17, *sb.* a drone, a sluggard ; *pl.* SWYNGEORIS, i. 37. l. 962. *A.S. sweng.*
- SWOIR, i. 194. l. 1103, *pt. s.* swore.
- SWOMAND, ii. 278. l. 1450, *pr. s.* swimming.
- SWORILIS, i. 115. l. 203, *sb.* swivels.
- SWYTH, i. 37. l. 971, *interj.* away !
- SWYFE, ii. 23. l. 318 ; SWYVE, ii. 17. l. 162, *v.* to copulate.



- SYCE, i. 136. l. 84, six, a term in dice play.  
 SYCHING, i. 13. l. 333, *pr. p.* sighing.  
 SYCHT, i. 5. l. 113, *sb.* sight.  
 SYDE, i. 128. *adj.* long, large.  
 SYDEST, iii. 151. l. 5830, longest. *A.S. side.*  
 SYDLINGIS, iii. 43. l. 2730, sidewise.  
 SYIS, ii. 277. 1407, *sb.* times.  
 SYLE, i. 137, l. 103, *v.* to obscure, deceive. SYLIT, iii. 25. l. 2241, *pt. p.* deceived, abused. *A.S. sylian.*  
 SYLLIE, i. 4. l. 92, *adj.* simple, innocent.  
 SYMENT, iii. 6. l. 1715, *sb.* cement.  
 SYNDRIE, i. 121. l. 111, *adj.* separate.  
 SYNE, ii. 63. l. 1163, *adv.* afterwards, then. *A.S. sythan.*  
 SYNOPIR, i. 101. l. 1112, *sb.* of a vermilion or carmine colour, like synopar or cinnabar.  
 SYPER, ii. 253. l. 712. cypress.  
 SYSE, i. 184. l. 788, *sb.* times.  
 SYSTEMN, iii. 120. l. 4945, *sb.* a cistern.  
 SYTE, i. 13. l. 333, *sb.* sorrow, grief. *Icel. syta.*
- T
- TABILL, i. 188. l. 893, *sb.* a table, backgammon, or any game played with a table and dice; *pl.* TABLIS, ii. 169, l. 3431, tables.  
 TABRONE, i. 122. l. 136; TABURNE, i. 164. l. 173; TA-  
 BROUN, i. 215. l. 170, *sb.* a tabor, a kind of drum.  
 TADIS, i. 13. l. 324, *sb.* toads. *A.S. tade.*  
 TAFTAIS, i. 163. l. 125, *sb.* taffeta. See Notes, i. p. 313.  
 TAILYEUR, ii. 69. *sb.* a tailor.  
 TAINÉ, ii. 113. l. 2218, the one.  
 TAIRT, i. 209. l. 1562, *sb.* a tart.  
 TAIS, ii. 75. l. 1389, *sb.* toes.  
 TAK, i. 50. l. 196, *sb.* a lease.  
 TAK, i. 50, l. 193 *v.* to take.  
 TAKKAND, i. 1. l. 14, *pr. s.* taking. *A.S. taecan.*  
 TAK AND SLAY, i. 180. l. 655, take and kill.  
 TAKING, i. 165. l. 195, *sb.* a token; *pl.* TAKINNIS, i. 168. l. 274.  
 TALBRONE, iii. 35. l. 2505;  
 TALBURNIS, i. 217. l. 1778, *sb.* tabors.  
 TAPESSIT, i. 13. l. 325, *p.p.* hung with tapestry.  
 TARGIS, i. 118. l. 31, *sb.* shields.  
 TARIÉ, ii. 68. l. 1259, *sb.* delay.  
 TAULD, i. 167. l. 256, *pt. p.* told.  
 TAVERNAR, i. 183. l. 762, *sb.* a tavern keeper, here used as a term of reproach.  
 TCHEIR, ii. 101. l. 1959;  
 TCHYRE, ii. 100. l. 4, *sb.* a chair.  
 TECHE, i. 54. l. 324, *v.* to teach.  
 TEDDER, ii. 101. l. 1957, *sb.* a halter; *pl.* TEDDERIS, i. 78. l. 469.  
 TEICHEOURIS, ii. 190. l. 3889, *sb.* teachers.

- TEIND, ii. 103. *l.* 2007, *sb.* tithes.
- TEINE, iii. 230. *l.* 22, *v.* to deceive.
- TEILL, ii. 84. *l.* 1601, *v.* to till, to plough.
- TEIRIS, iii. 81. *l.* 3836, *sb.* tears.
- TELL, ii. 110. *l.* 2158, *imp.* say. TELL ON, speak out.
- TELLYNG, i. 37. *l.* 985, *pr. p.* counting, reckoning.
- TEMPERALL, i. 218. *l.* 1789, *sb.* temporality, temporal goods.
- TENNENTIS, i. 194. *l.* 1093, *sb.* tenants.
- TENT, ii. 31. *l.* 492, *v.* to tend, attend to; i. 106. *l.* 34, *sb.* care, heed.
- TENT, iii. 74. *l.* 3620, *num.* the tenth.
- TEUCH, i. 174. *l.* 463, *adj.* tough. *See* Notes, ii. p. 306.
- TEYNEFULL, iii. 243. *l.* 463, *adj.* raging. *A.S.* *teona.*
- THAI, i. 11. *l.* 261; THAY, ii. 71. *l.* 1328, these.
- THAN, i. 8. *l.* 183, *adv.* then.
- THARE, i. 8. *l.* 169, *adv.* there.
- THEIFFES, i. 13. *l.* 312, *sb.* thieves.
- THEIS, iii. 120. *l.* 4922, *sb.* thighs.
- THESAURARE, i. 2. *l.* 22, *sb.* a treasurer. *See* Notes, i. p. 252.
- THIR, i. 9, *l.* 188, *pron.* these.
- THIRLAGE, ii. 171. *l.* 3476, *sb.* bondage.
- THO, ii. 234. *l.* 224, *pron.* those.
- THOCHT, i. 3. *l.* 51, although.
- THOCHT, i. 167. *l.* 257, *pt. s.* thought.
- THOILL, ii. 66. *l.* 1163; THOLE, i. 23. *l.* 628, *v.* to suffer.
- THOLIS, i. 4. *l.* 97, *pr. s.* suffers, allows. THOLAND, i. 106. *l.* 45, *pr. p.*
- THRALL, i. 14. *l.* 345, *sb.* a slave, bondage. *A.S.* *thrall.*
- THRANG, i. 175. *l.* 491, *pt. s.* pressed, grasped.
- THRAW, i. 204. *l.* 1392, *sb.* a throe, a struggle.
- THRESAURAIR, i. 50. *l.* *sb.* a treasurer.
- THRESOURE, i. 151. *l.* 321, *sb.* a treasure.
- THRETTY-SUM, i. 157. *l.* 26, a party of thirty. *See* Notes, i. p. 301.
- THRID, i. 9. *l.* 205, *num.* third. THRIDLIE, i. 214. *l.* thirdly.
- THRIFT, ii. 160. *l.* 3210, *sb.* state of thriving, sustenance. *O.N.* *thriſa.*
- THRING, i. 112. *l.* 118, *v.* to thrust.
- THRIST, i. 191. *l.* 983, *v.* to press. THRISTIT, i. 184. *l.* 766, *pt. s.* thrust.
- THRIST, i. 13. *l.* 323, *sb.* thirst.
- THRISYLL, ii. 265, *l.* 1086, *sb.* a thistle.
- THRONIT, iii. 20. *l.* 2098, *pt. s.* enthroned.
- THROCH, ii. 21. *l.* 259; THROUGH, i. 15. *l.* 372, *adv.* through.
- THRYNFOLD, ii. 227. *l.* 48, threefold.
- THYE, iii. 27. *l.* 2298, *sb.* the thigh.
- THYNE, iii. 9. *l.* 1770, *adv.* thence. *A.S.* *thaen.*
- THRYNGAND, iii. 75. *l.* 3662, *pr. p.* throwing, thrusting.
- THRYFES, ii. 81. *l.* 1531, *pr. s.* thrives.

- TIMPANE, i. 216. *l.* 1751, *sb.*  
a drum. *Lat. tympanum.*
- TINT, ii. 131. *l.* 2565, *pl. p.*  
lost.
- TIPPIT, ii. 194. *l.* 3995, *sb. a*  
tippet, a collar.
- TOCHER-GUDE, ii. 185. *l.* 3769,  
*sb.* a marriage-portion.
- TODS, ii. 176. *l.* 3586, *sb.*  
foxes.
- TOSTIT, ii. 36. *l.* 9, *p. p.* tossed.
- TOUN, ii. 134. *l.* 2637, *sb. a*  
town.
- TOUN, i. 60. *l.* 50. *l.* 508, *sb.*  
a tun, tub.
- TOUNDER, i. 17. *l.* 443, *sb.*  
tinder. *See* Notes, i. *p.*  
231.
- TOWART, ii. 22. *l.* 289, *adj.*  
docile, toward. *A.S. to-*  
*ward.*
- TOWKIT, i. 131. *l.* 94, *p. p.*  
tucked up.
- TRAILLIS, i. 128. *l.* 14. *pr. p.*  
drags. TRAILLAND, i. 129.  
*l.* 26, dragging. *Fr. trailler.*
- TRAINE, ii. 54. *l.* 950, *sb. a*  
company.
- TRAISSIS, i. 189. *l.* 944, *sb.*  
tresses.
- TRAISSIT, i. 191. *l.* 985, *pt. pl.*  
embraced.
- TRAIST, ii. 29. *l.* 450, *pr. s.* I  
trust.
- TRAIT, i. 73. *l.* 332, *v.* to  
treat. TRAITTIT, i. 185. *l.*  
799, *pt. s.* treated.
- TRAMAIT NETT, iii. 114. *l.*  
4766, *sb.* a trammel-net.
- TRAMMIS, i. 126. *l.* 33, *sb.*  
shafts.
- TRANSCEND, i. 33. *l.* 858, *v.*  
to descend, to come to.
- TRANSCURRIS, i. 30. *l.* 777,  
*pr. s.* overruns. TRANSCUR-  
RIT, i. 88. *l.* 750, *pt. s.* over-  
ran. *Lat. transcurro. See*  
*Notes, i. p. 271.*
- TRANSFIGURATE, i. 1. *l.* 15,  
*p. p.* transformed.
- TRATTYLL, i. 86. *l.* 695: i. 52.  
*l.* 245, *v.* to prattle or  
tattle.
- TRAVELL, i. 102. *l.* 1123, *sb.*  
labour; iii. 229. *l.* 3, *v.* to  
work.
- TRAVERS, i. 76. *l.* 402, *sb.*  
crosses, vexation. *Fr. tra-*  
*vers.*
- TREDDINGIS, i. 115. *l.* 208, *sb.*  
tracks, courses.
- TREIT, ii. 250. *l.* 656, *v.* to  
entreat, to fee. TRETTIT, i.  
186. *l.* 852, *p. p.* treated.
- TRENCHOUR, i. 176. *l.* 539,  
*sb.* the blade of the spear.  
*Fr. trencher.*
- TRENTALLS, i. 86. *l.* 695, *sb.*  
services of thirty masses  
each for the dead.
- TREST, ii. 337. *l.* 201, *pr. s.*  
I trust. TRESTIS, i. 158. *l.*  
60, *pr. s.* trusts.
- TREUKOURIS, i. 97. *l.* 1001,  
*sb.* truckers, buyers and  
sellers of benefices. TREW-  
KER, ii. 72. *l.* 1333, *sb.* a  
sorry fellow, a cheat. *Fr.*  
*troqueur.*
- TREWLE, ii. 33. *l.* 543, *sb.*  
truly.
- TRIBILL, ii. 16. *l.* 147, the  
treble part.
- TRIMBLIS, ii. 25. *l.* 371, *pr. s.*  
trembles. TRIMBLIT, i. 114.  
*l.* 177, *pt. pl.* trembled.
- TRIPLICANDUM, iii. 149. *l.*  
5767, a triply, a law term.
- TRITTIL TRATTILL, ii. 210.  
*l.* 4376, an interjection.
- TRITTYL, i. 52. *l.* 245, *sb.*  
prattle.

- TROCH, i. 107. *l.* 53, *sb.* a trough.
- TROLYLOW, i. 52. *l.* 245, *interj.*
- TROMPOURIS, ii. 12. *l.* 39, *sb.* deceivers. *Fr.* *trompeur.*
- TROW, i. 129. *l.* 54, *v.* to believe. TROWS, ii. 81. *l.* 1536, *pr. s.* thinks. TROWIT, ii. 54. *l.* 953, I believed.
- TRUCOUR, ii. 212. *l.* 4411, *sb.* trucker, rogue; *pl.* TRUCKERS, ii. 127. *l.* 2470.
- TRYIST, ii. 328. *l.* 24, *sb.* an appointment, meeting.
- TRYIT, ii. 127. *l.* 2470, *p.p.* experienced.
- TRYNE, i. 115. *l.* 205, *sb.* a train. *Fr.* *traine.*
- TRYPARTIT, i. 9. *l.* 202, *p.p.* divided into three.
- TRYPES, i. 102. *l.* 1123, *sb.* the intestines. *Fr.* *tripe.*
- TUICH, ii. 213. *l.* 4436, *adj.* tough.
- TUİK, i. 185. *l.* 797, *pr. s.* took.
- TULZEOUR, i. 109. *l.* 27, *sb.* a wrestler.
- TUMBE, ii. 134. *l.* 2634, *sb.* a tomb.
- TUMDE, ii. 101. *l.* 1959; TUMED, ii. 210. *l.* 4374, *p.p.* emptied.
- TUME, ii. 26. *l.* 395, *adj.* empty.
- TUMLYNG, ii. 230. *l.* 125, *pr.p.* tumbling.
- TUN, ii. 180. *l.* 3682, *v.* to put into a tun or barrel.
- TURCUMIS, i. 131. *l.* 105, *sb.* clots of dirt. *O.N.* *turrka,* to dry.
- TURS, ii. 134. *l.* 2657; TURSSE, ii. 17. *l.* 157, *v.* to carry off.
- TURTUR, i. 88. *l.* 725, *sb.* a turtle dove.
- TWA, ii. 129. *l.* 2517; TWAY, ii. 13. *l.* 77, *num.* two.
- TWISTIS, ii. 230. *l.* 136, *sb.* branches.
- TWYCHE, ii. 254. *l.* 750, *v.* to touch. TWYCHEIT, i. 41. *l.* 1086. *pt. s.* touched. TWYCHEYNG, ii. 246. *l.* 2, relating to.
- TWYSTIS, i. 66. *l.* 139, *sb.* twigs.
- TYDAND, i. 182. *l.* 720, *sb.* tidings.
- TYDIEB, ii. 103. *l.* 1985, *adj.* neater.
- TYISTING, i. 11. *l.* 273, *pr. p.* enticing. *A.S.* *tihtan.*
- TYKE, i. 114. *l.* 166, *sb.* a dog.
- TYLDE, iii. 6. *l.* 1702, *sb.* tiles.
- TYNE, i. 45. *l.* 48, *v.* to lose.
- TYNT, iii. 26. *l.* 2276; TYNTE, i. 30. *l.* 783, *pt. s.* lost.
- TYRIT, ii. 47. *l.* 829, *p. p.* tired, fatigued.
- TYSDAY, ii. 340. *l.* 271, *sb.* Tuesday.
- TYST, ii. 29. *l.* 456; TYSTE, i. 137. *l.* 107, *v.* to entice.
- TYTHANDS, ii. 25. *l.* 370, *sb.* tidings.

## U

- UGLY, iii. 68. *l.* 3445, horrible. *A.S.* *oga.*
- UMEST, ii. 103. *l.* 2000, uppermost. *See* Notes, ii. p. 319.
- UMQUHILE, i. 4. *l.* 82; UMQUHYLE, i. 141. *l.* 1, formerly, late, deceased.
- UNBLOMIT, i. 4. *l.* 76, *p.p.* without bloom.
- UNCOUTH, ii. 68. *l.* 1250, *adj.* unknown, strange.

- UNDERLY, ii. 188. *l.* 3839, *v.*  
 to be subject to.  
 UNDRIST, i. 207. *l.* 1492, *p.p.*  
 undressed.  
 UNDOCHT, ii. 148. *l.* 2941, *sb.*  
 a silly fellow.  
 UNFEINZEITLIE, ii. 171, *l.*  
 3459, *adv.* unfeignedly.  
 UNFENYEIT, i. 57. *l.* 415,  
*adj.* unfeigned.  
 UNHAP, i. 43. *l.* 1117, *sb.*  
 misfortune.  
 UNHEALTHSUM, ii. 201. *l.* 4167,  
*adj.* unwholesome.  
 UNLEIFSUMLIE, i. 10. *l.* 230,  
*adv.* unlawfully.  
 UNLEILL, i. 13. *l.* 313. *adj.*  
 unfaithful, dishonest.  
 UNMERCIBLE, iii. 37. *l.* 2563,  
*adj.* unmerciful.  
 UNPISSILIT, iii. 111. *l.* 4702;  
 UNPYSALT, ii. 139. *l.* 2767,  
*adj.* without restraint, un-  
 pizzled.  
 UNPROPONIT, ii. 145. *l.* 2891,  
 unannounced.  
 UNPROVISIT, i. 150. *l.* 308,  
*p.p.* unprovided.  
 UNROCKIT, i. 96. *l.* 969, reck-  
 less. *O.N.* *uroekjia*, to be  
 careless.  
 UNRYCHTIS, i. 11. *l.* 262, *sb.*  
 wrongs. *A.S.* *unriht*.  
 UNSSELL, ii. 106. *l.* 2055, *adj.*  
 evil, wicked. UNSSELL, ii.  
 38. *l.* 671, *sb.* a knave, a  
 bad person. *A.S.* *unsel*.  
*See* Notes, ii. p. 305.  
 UNSAWEN, ii. 84. *l.* 1601, *adj.*  
 unsown.  
 UNTHALL, i. 95. *l.* 924, *adj.*  
 not enslaved, free.  
 UNTHRIFT, i. 37. *l.* 965, *sb.*  
 want of thrift.  
 UNTROWBYLL, iii. 44. *l.* 2760,  
*adj.* incredible.
- UNWERLY, iii. 69. *l.* 3466, *adv.*  
 unawares.  
 UPALAND, ii. 201. *l.* 4183;  
 UPALANDS, ii. 197. *l.* 4052,  
*sb.* country, literally upon  
 land. UPELAND, i. 57. *l.*  
 407; UPLANDS, ii. 200. *l.*  
 4132, *sb.* a country fellow.  
*Jhone Upeland*, the Jack  
 Upland of Chaucer. *See*  
 Notes, i. p. 255.  
 UPONLAND, i. 66. *l.* 132. *See*  
*Upaland*.  
 UPDRYIS, i. 66. *l.* 138, *pr. s.*  
 dries up.  
 UPSETTING, i. 121. *l.* 108, *sb.*  
 setting up.  
 UTTER, i. 95. *l.* 945, outer.  
 UTTERANCE, i. 175. *l.* 505, *sb.*  
 extremity. *Fr.* *outrance*.
- V
- VACANDS, ii. 56. *l.* 998, *sb.*  
 vacancies.  
 VAGERS, ii. 151. *l.* 3004, *sb.*  
 vagabonds.  
 VAIK, i. 50, 188, *v.* to become  
 vacant. VAKIT, i. 98. *l.* 1019,  
*pt. s.*  
 VAILE, i. 31. 819, *sb.* a valley.  
 VAILITH, i. 123. *l.* 180, *pr. s.*  
 availleth. VAILS, ii. 25. *l.*  
 355, *pr. s.* avails. *Fr.* *valoir*.  
 VAILYE QUOD VAILYE, i. 67.  
*l.* 161, happen what may,  
 at all events. *Fr.* *vaille*  
*que vaille*. *See* Notes, i. p.  
 263.  
 VAILZEAND, i. 106. *l.* 26, *adj.*  
 valiant. *Fr.* *vailant*.  
 VEIRS, iii. 67. *l.* 3393, *sb.*  
 verse.  
 VELVOIT, i. 130. *l.* 73, *sb.* vel-  
 vet.

VERAMENT, ii. 48. l. 844.  
 VERRAYMENT, i. 31. 801, *sb.*  
 truth, verity. *Fr. vrayement.*  
 VERRAY, i. 11. l. 278, *adv.*  
 very.  
 VESCHAILL, i. 181. l. 700;  
 VESCHELL, i. 11. l. 254, *sb.*  
 a vessel, a ship. *Fr. vais-*  
*selle.*  
 VESIE, i. 167. l. 257; VISIE,  
 ii. 32. l. 505, *v.* to view.  
 to visit. VESLAND, ii. 279.  
 l. 1466, *pr. p.* viewing.  
 VESYIT, i. 15. l. 386, *pt. s.*  
 visited. *Fr. visée.*  
 VESPERTYNE, ii. 231. l. 150,  
 evening. *See Notes*, p. 181.  
 VILIPENDIT, ii. 190. l. 3887,  
*p. p.* vilified.  
 VILITE, i. 75. l. 376, *sb.*  
 vileness.  
 VINCUSTE, iii. 42. l. 2707,  
 vanquished.  
 VITTAILLIT, i. 194. l. 1102,  
*pt. s.* supplied with provi-  
 sions.  
 VOCE, i. 162. l. 106, *sb.* voice.  
 VOLT, i. 14. l. 358, *sb.* a vault.  
*Fr. vaulte.*  
 VYCIS, ii. 48. l. 848, *vices.*  
*See Notes*, ii. p. 305.

## W

WA, i. 65. l. 96, *adj.* sorrow-  
 ful. WA, ii. 35. l. 579, *sb.*  
 woe. WAIS, ii. 35. l. 588,  
 for woe is, WA SAIE, ii. 37.  
 l. 636, woe serve. *See*  
*Notes*, ii. p. 304.  
 WAIFIT, i. 125. l. 19, *pt. pl.*  
 waved.  
 WAIK, ii. 103. l. 1986, *adj.*  
 weak.

WAILLIS, i. 182. l. 724, *sb.*  
 the wales or sides of the  
 ship.  
 WAILLIT, i. 178. l. 606, *p. p.*  
 chosen.  
 WAINE, ii. 213. l. 4426, *v.* to  
 wish.  
 WAIRD, i. 196. l. 1143, *sb.*  
 custody. WAIRDIT, i. 188.  
 l. 844, *pt. s.* guarded, im-  
 prisoned. *A. S. waerd. See*  
*Notes*, i. p. 315.  
 WAIRDANIS, ii. 195. l. 3997,  
*sb.* wardens of the Borders.  
 WAIRDE, ii. 216. l. 4504, for  
 WARE IT, to expend it.  
 WAIRIT, i. 200. l. 1286, *pt. s.*  
 spent, used.  
 WAIRNE, ii. 123. l. 2417, *pr. s.*  
 I warn.  
 WAIS ME, ii. 202. l. 4201,  
 alas!  
 WAIST, i. 184. l. 773, *adj.*  
 empty, waste. WAISTAND,  
 i. 106. l. 46, wasting.  
 WAIT, i. 216. l. 1740, *pr. s.*  
 I know.  
 WAK, i. 15. l. 388, *adj.* moist,  
 cloudy. WAKNES, i. 18. l.  
 460, *sb.* moistness. *Dut.*  
*wak.*  
 WALKER, ii. 199. l. 4118, *sb.*  
 a fuller or dyer.  
 WALKIN, ii. 88. l. 1693, *v.* to  
 awaken. WALKING, i. 3.  
 l. 65, *pr. p.* awake.  
 WALKRYFE, i. 34. l. 807, *adj.*  
 wakeful, watchful.  
 WALLIE FALL, ii. 125. l. 2438,  
 good befall. *A. S. waela,*  
 and fall.  
 WALLIS, i. 6. l. 128, *sb.*  
 waves. *Germs. welle,* a  
 wave.  
 WALLOPE, i. 50. l. 179, *v.* to  
 gallop. *Fr. galoper.*

- WALLOWAY**, ii. 63. l. 1153, *interj.* alas! *A.S.* *wa la!* *wa*, woe lo! woe.  
**WALTER**, i. 15. l. 376, *sb.* water.  
**WAMBE**, iii. 78. l. 3738, *sb.* the belly. **WAME**, i. 191. l. 985. *A.S.* *wamb*.  
**WAN**, i. 178. l. 582, *pt. s.* got.  
**WANDE**, ii. 89. l. 1710, *sb.* a rod.  
**WAN-FORTUNE**, ii. 196. l. 4033, *sb.* misfortune.  
**WAR**, i. 67. l. 157, *adj.* wary, cautious. *A.S.* *waer*.  
**WAR**, i. 4. l. 82, *pt. pl.* were.  
**WAR**, ii. 76. l. 1400, *comp.* worse; iii. 19. l. 2050, *sb.* the worse. *A.S.* *waerra*.  
**WARK**, i. 163. l. 120, *sb.* work.  
**WORLD'S-SCHAME**, ii. 45. l. 794, *sb.* a spectacle of shame.  
**WARYE**, i. 79. l. 490, *v.* to curse. **WARYAND**, i. 7. l. 168, *pr. p.* cursing. **WARYIT**, i. 4. l. 91, *cursed.* *A.S.* *wyrian*.  
**WASSALL**, i. 70. l. 256, *sb.* a vassal.  
**WAT**, ii. 148. l. 2928; **WATT**, i. 63. l. 56; **WATE**, i. 50. l. 207, *pr. s.* knows, know. *A.S.* *witan*.  
**WATTAND**, i. 98. l. 1008, *pr. p.* waiting.  
**WEDDER**, i. 74. l. 355, *sb.* weather.  
**WEDDERIS**, iii. 138. l. 5438, *sb.* of a sheep.  
**WEID**, i. 78. l. 453, *sb.* a weed; *pl.* **WEIDIS**, i. 128. l. 11.  
**WEID**, i. 87. l. 707, *sb.* dress, clothing. *A.S.* *waed*.  
**WEILL**, i. l. l. 2, *adj.* well.  
**WEILL-FAIRDE**, ii. 209. l. 4343, *adj.* well-favoured, handsome.  
**WEIN**, ii. 59. l. 1063; **WEINE**, ii. 77. l. 1430, *pr. s.* I think, consider.  
**WEIR**, i. 19. l. 485, *sb.* doubt; **BUT WEIR**, doubtless.  
**WEIR**, i. 17. l. 448, *sb.* war.  
**WEIR**, ii. 167. l. 3391, *v.* to wear.  
**WEIRD**, i. 206. l. 1466. *sb.* lot, fate. *A.S.* *wyrd*.  
**WEIRLYKE**, i. 175. l. 498, *adj.* warlike.  
**WEIT**, i. 192. l. 1024, *adj.* wet.  
**WELTERLAND**, i. 184. l. 770; **WELTRYNG**, ii. 282. l. 1575, *pr. p.* rolling, wallowing.  
**WEND**, i. 75. l. 366, *pt. pl.* thought, imagined.  
**WEND**, ii. 163. l. 3272, *v.* to go.  
**WERIE**, i. 203. l. 1378, *adv.* very.  
**WERIOUR**, i. 168. l. 231, *sb.* a warrior; *pl.* **WERIOURIS**, i. 173. l. 432, *sb.* warriors.  
**WERP**, i. 137. l. 91, *sb.* a warp. *A.S.* *wearp*.  
**WES**, i. 5. l. 115, *pt. s.* was.  
**WESCHE**, i. 187. l. 872, *v.* to wash. **WESCHE**, ii. 127. l. 2478, *sb.* wash, urine.  
**WEYIS**, iii. 27. l. 2286, *sb.* scales, weights; ii. 161, l. 3227, *pr. s.* weighs. **WEYIT**, i. 182. l. 708, *p. p.* weighed.  
**WICHT**, i. 169. l. 300, *adj.* strong. **WICHTLE**, i. 178. l. 582, *adv.* stoutly, actively.  
**WICHTIS**, i. 181. l. 695, *sb.* persons. *A.S.* *wiht*.

- WIDCOCK**, ii. 174. l. 3540, *sb.*  
 a woodcock.  
**WIDDIE**, i. 113. l. 152, *sb.* a  
 halter made of pliant twigs.  
**WIDDIEFOW**, ii. 111. l. 2185,  
 a rascal, one fit for the gal-  
 lows.  
**WILK**, ii. 213. l. 4428, *sb.* a  
 periwinkle.  
**WILL OF WANE**, i. 115. l. 213,  
 uncertain of a place of ha-  
 bitation.  
**WIN**, ii. 173. l. 3519, *sb.* gain,  
 profit.  
**WINNING**, i. 13. l. 309, *sb.*  
 gain, profit. *A.S. winn.*  
**WIRREAR**, i. 109. l. 26, *sb.* a  
 worrier. **WIRREIT**, i. 111.  
 l. 74, *p.p.* worried.  
**WIRRYHEN**, i. 157. l. 41, *sb.*  
 a greedy person.  
**WIS**, i. 219. l. 1829, *sb.* a wish.  
**WISCHE**, ii. 99. l. 4, *v.* to  
 direct, instruct.  
**WITTIN**, i. 131. l. 111, *p.p.*  
 known.  
**WITTIT**, ii. 50. l. 867, *p.p.*  
 possessed of mind.  
**WOBSTER**, ii. 199. l. 4117. *sb.*  
 a weaver.  
**WOD**, ii. 46. l. 814, *v.* to  
 pledge, wager.  
**WOD**, i. 11. l. 265, *adj.* wild,  
 mad, furious.  
**WODBIND**, i. 191. l. 991, *sb.*  
 the woodbine.  
**WODDER**, i. 29. l. 774, *sb.*  
 weather. **WODDERCOK**, i.  
 75. l. 368, *sb.* a weathercock.  
**WOFT**, i. 137. l. 91, a woof.  
**WOID**, ii. 197. l. 4043, *v.* to  
 wager, to bet. *A.S. veddjan.*  
**WOLLIN**, i. 137. l. 91, *sb.*  
 woollen cloth.  
**WOLTERING**, i. 6. l. 128, *pr. p.*  
 rolling. *A.S. waltian.*
- WOMENTYING**, ii. 267. l. 1126,  
*sb.* lamentation.  
**WOO**, iii. 67. l. 3417, *adj.*  
 sorry.  
**WOUN**, i. 60. l. 507, *p.p.* won,  
 acquired.  
**WOUNDER**, i. 174. l. 460, *adv.*  
 wonderfully.  
**WOUNT**, i. 9. l. 109, *p.p.*  
 wont.  
**WOURDIS**, ii. 47. l. 839, *sb.*  
 words.  
**WOWER**, ii. 110. l. 2156, *sb.*  
 a wooer.  
**WRACHE**, i. 41. l. 1076, *sb.*  
 a wretch; *pl.* **WRACHEIS**,  
 ii. 240. l. 407; **WRACHEIT**,  
 i. 2. l. 27, *adj.* wretched.  
**WRAIK**, i. 214. l. 1697, *v.* to  
 wreak, to revenge.  
**WRAIT**, i. 160. l. 24, *pt. s.*  
 wrote.  
**WRAITH**, ii. 213. l. 4431, *adj.*  
 wroth. *A.S. wraeth.*  
**WRAKYNG**, i. 80. l. 530, *pr. p.*  
 wreaking.  
**WRANGUS**, iii. 15. l. 1954,  
*adj.* wrongful, unjust.  
**WREIK**, i. 105. l. 16, *v.* to  
 revenge.  
**WRESTIT**, ii. 30. l. 469. *p.p.*  
 twisted.  
**WRINKS**, ii. 106. l. 2060, *sb.*  
 tricks.  
**WROCHT**, ii. 68. l. 1257, *p.p.*  
 made.  
**WROKIN**, i. 126. l. 41, *p.p.*  
 revenged.  
**WUISCHE**, i. 203. l. 1371,  
*pt. s.* did wash.  
**WYSE**, iii. 11. l. 1825, *adj.*  
 wise.  
**WYCHT**, i. 67. 163, *adj.*  
 strong, active.  
**WYDDER**, iii. 139. l. 5467. *v.*  
 to wither.