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The Scottish Text Society

THE POEMS

OF

ALEXANDER MONTGOMERIE

X

THE POEMS

OF

ALEXANDER MONTGOMERIE

EDITED BY
JAMES CRANSTOUN, LL.D.

Dignum laude virum Musa vetat mori



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CONTENTS.

INTRODUCTION—

	PAGE
1. Biographical Sketch,	xi
2. The Poems,	xxvi
3. Manuscripts and Editions of Montgomerie's Poems,	xlvi

THE CHERRIE AND THE SLAE,	I
-------------------------------------	---

POLWART AND MONTGOMERIES FLYTING,	55
---	----

SONNETS—

1. To the Blessed Trinity,	89
2. Of the Works of God,	89
3. Of the Iniquitie of Man,	90
4. To M. David Drummond,	90
5. To the Same,	91
6. To M. P. Galloway,	91
7. To His Majestie,	92
8. In Praise of His Majestie,	92
9. In Praise of M. J. M., Chancellor,	93
10. In Prais of the Kings Vranie,	93
11. Of the Same,	94
12. Of the Same,	94
13. Of the Same,	95
14. To His Majestie, for his Pensioun,	95
15. To the Same,	96
16. To the Same,	96
17. To the Same,	97
18. To the Lords of the Session,	97
19. To the Same,	98
20. To the Same,	98
21. To the Same,	99
22. To his Aduersars Lauyers,	99
23. Of M. J. Sharpe,	100

SONNETS—*continued*:

24. Of the Same,	100
25. To R. Hudson,	101
26. To the Same,	101
27. To the Same,	102
28. To the Same,	102
29. To the Same,	103
30. Christen Lyndesay to Ro. Hudson,	103
31. To M. J. Murray,	104
32. To M. L. Ruthven, Duchess of Lennox,	104
33. A Ladyis Lamentatione,	105
34. The Same,	105
35. The Same,	106
36. The Same,	106
37. The Same,	107
38. The Same,	107
39. To his Maistres,	108
40. To the Same,	108
41. To the Same,	109
42. James Lauder,	109
43. Issobell Yong,	110
44. Eufame Wemis,	110
45. John Jhonson—Jane Maxwell,	111
46. His Maistres Name,	111
47. To his Maistres Messane,	112
48. To M. D.,	112
49. To the Same,	113
50. Of my Lady Seyton,	113
51. To The for Me,	114
52. To the Same,	114
53. To the Same,	115
54. On his Maistres,	115
55. On the Same,	116
56. On the Same,	116
57. On the Same,	117
58. On the Same,	117
59. Of the Duleweid,	118
60. Of the Same,	118
61. Of the Same,	119
62. The Poets Apologie to the Kirk of Edinburgh,	119
63. That he Wrot not aganst the Madins of Edinburgh,	120
64. To His Majestie,	120
65. To W. Murray,	121
66. Ladyland to Cap. A. Montgomerie,	121
67. Ezechiel Montg. Ansueir to Ladyland,	122
68. Ladyland to Ezech. Montg.,	123
69. The Old Maister,	123
70. Against the God of Love,	124

MISCELLANEOUS POEMS—

1. A Description of Tyme,	127
2. The Oppositione of the Court to Conscience,	128
3. Anè Invectione against Fortun ; conteining ane Admonitione to his Friends at Court,	129
4. The Poets Complaint of his Nativitie,	131
5. The Poets Complante against the Wnkyndnes of his Com- panions when he wes in Prisone,	133
6. A late Regrate of Leirning to Love,	135
7. A Counsell aganst Dispair in Love,	136
8. Echo,	138
9. Address to Love,	140
10. A Descriptione of Vane Lovers,	140
11. The Well of Love,	142
12. Of the Same Well,	144
13. The Commendatione of Love,	145
14. Against Love,	147
15. The Solsequium,	148
16. A Regrate of Hard Luck in Love,	151
17. Anè Example for his Lady,	152
18. Natur passis Nuriture,	155
19. Address to the Sun,	157
20. Even Dead behold I Breath,	158
21. Love, if thou List,	160
22. In throu the Windoes of Myn Ees,	161
23. If Faithfulnes suld Friendship find,	163
24. Lyk as Aglauros,	164
25. The Sacrifice of Cupid,	167
26. The Secreit Prais of Love,	168
27. The Poets Legacie,	170
28. Melancholie, grit Deput of Dispair,	171
29. That his Hairt is Woundit,	173
30. The Poet complenes on Love and Fortun,	174
31. The Perversitie of his Inclinationes throu Love,	176
32. The Poet reasons with his Maistres,	176
33. The Poets Dreme,	179
34. To his Maistres,	181
35. In Prais of his Maistres,	183
36. Sen Fortun is my Fo,	185
37. To his Maistres,	187
38. He Rejoises, as did formerly the Greeks,	188
39. He bids Adeu to his Maistres,	189
40. He bewailes his Wofull Estait,	191
41. The Night is neir Gone,	193
42. An Admonitioun to young Lassis,	195
43. Montgomeries Welcome to Lord Semple, on his Returne from France,	196
44. He prays to his Maistres for Pitie,	197

MISCELLANEOUS POEMS—*continued* :

45. He callis on Death to Relieve him,	199
46. Displeasur, with his Deadly Dairt,	200
47. The Elegie,	202
48. The Navigatiovn,	205
49. A Cartell of the Thre Ventrous Knights,	213
50. Sang on the Lady Margaret Montgomerie,	214
51. A Poeme on the Same Lady,	216
52. A Regrate of his Vnhappie Luve,	217
53. Ane Ansuer to ane Ingliss Railar Praysing his awin Genalogy,	219
54. Ane Answer to ane Helandmanis Invectiue,	220

EPITAPHS—

55. Epitaph of R. Scot,	221
56. Epitaph of the Maister of Work, [Sir Robert] Drummond of Carnok [Knight],	221
57. Epitaph of Johne and Patrik Shaues,	222
58. Epitaph of Robert, Lord Boyd,	222

DEVOTIONAL POEMS—

1. The First Psalme,	225
2. The Seconde Psalme,	226
3. The Poets Dreame,	228
4. A Godly Prayer,	229
5. A Walkning from Sin,	232
6. A Lesone hou to Leirne to Die,	234
7. Away ! Vane World,	237
8. Come, my Childrene dere, drau neir me,	238
9. His Morning Muse,	240
10. Psalme XXXVI.,	241

THE MINDES MELODIE—

Psalme I.,	245
Psalme III.,	246
Psalme VI.,	248
Psalme VIII.,	249
Psalme XV.,	251
Psalme XIX.,	252
Psalme XXIII.,	255
Psalme XLIII.,	256
Psalme LVII.,	257
Psalme XCI.,	259
Psalme CI.,	261
Psalme CXVII.,	263
Psalme CXXI.,	264
Psalme CXXV.,	265
Psalme CXXVIII.,	266
The Song of Simeon,	268
Gloria Patri,	269

POEMS ATTRIBUTED TO ALEXANDER MONTGOMERIE—

1. The Bankis of Helicon,	273
2. My Ladyis Pulcritud,	278
3. When 3e were Plesit,	279
4. Quhy sowld I Luve,	280
5. How the first Helandman, of God was maid of ane horss turd, in Argyle, as is said,	280

NOTES—

Notes to "The Cherrie and the Slae,"	285
Notes to "Polwart and Montgomeries Flyting,"	306
Notes to the Sonnets,	327
Notes to Miscellaneous Poems,	352
Notes to Devotional Poems,	382
Notes to "The Mindes Melodie,"	388
Notes to Attributed Poems,	389

GLOSSARY,	397
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INTRODUCTION.

I.

BIOGRAPHICAL SKETCH.

ALEXANDER MONTGOMERIE is believed to have been born at Hazelhead Castle in Ayrshire, somewhat before the middle of the sixteenth century. On this point Timothy Pont, who has recorded the bare event in his 'Cunningham Topographized,'¹ is the sole authority. From the writings of Montgomerie's contemporaries we can glean but little concerning him. Our only sources of information with regard to his personal history are his poems, a few references to him in the Public Records, and that most untrustworthy of all sources—tradition.

From Pont's statement, and from collateral evidence, it is certain that Montgomerie was a younger son of the Laird of Hazelhead, a scion of the noble house of Eglinton.² A sister

¹ "Hasilhead-castle, a stronge old bulding environed with large ditches, seatted one a loche, veill planted and comodiosly beutified: the heritage of Robert Montgomery, laird therof. Faumes it is for ye birth of yat renomet poet, Alexander Montgomery."—"Cunningham Topographized," by Mr T. Pont, in Sir James Balfour's 'Collection' on the Severall Shires. MS. in the Advocates' Library. See also Sir Robert Sibbald's 'Account of the Writers who treat of the Description of Scotland,' p. 22. Edinburgh, 1710, fol.

² Son. lxiv., and note thereto on p. 348.

of the poet was married to Sir William Mure of Rowallan, father of Sir William Mure,¹ author of the 'True Crucifixe for True Catholickes,'² and other works. His family for generations had been closely allied by intermarriage with that of Semple of Castle Semple.³ Moreover, his intercourse with the distinguished men of the time and his career

¹ "Sir William Mure was the lineal descendant and successor of the family. About the year 1593, his father, Sir William Mure of Rowallan, married first, when very young, Elizabeth, daughter of Montgomery of Hazelhead, and by whom our author was the eldest of two sons, and a daughter married to Boyd of Pinkhill. This lady appears to have been daughter to Hugh Montgomery of Hazelhead, Ayrshire (descended of Eglintoun), by *Marion* Sempill, daughter of Lord Sempill, and sister to Montgomery, author of 'The Cherry and the Slae.'"—*Ancient Ballads and Songs*, by Thomas Lyle, p. 102. Lond., 1827, 8vo.

Lyle adds in a note: "Crawfurd, followed by subsequent genealogists, calls her *Janet*; but in an original writ belonging to the family of Blair, Ayrshire, wherein 'Hew Montgomerie of Heiselhead' grants a reversion of lands to John Blair of that Ilk, 1581, she is named Marion, and was then living."

In the subjoined Address to Charles, Prince of Wales, afterwards Charles I., printed, with the spelling modernised, in Lyle's 'Ancient Ballads,' p. 115, Sir William Mure alludes to his relationship to Montgomerie. The piece is inscribed, "To the Most hopeful and high-born Prince Charles, Prince of Wales":—

"Matchless Montgomery in his native tongue,
In former times to thy great Sire hath sung,
And often ravish'd his harmonious ear
With strains fit only for a prince to hear.
My Muse, which nought doth challenge worthy fame,
Save from Montgomery she her hirth doth claim,
(Although his Phoenix ashes have sent forth
Pan for Apollo, if compared in worth),
Pretendeth title to supply his place
By right hereditary to serve thy grace.
Though the puny issues of my weak engine
Can add small lustre to thy glories' shine,
Which, like the boundless ocean, swells no more,
Though springs and founts infuse their liquid store;
And though the gift he mean I may hestow,
Yet, gracious prince, my mite to thee I owe,
Which I with zeal present. O deign to view
These artless measures to thee only due;
When thy ancestors' passions I have shown,
If but offence, great Charles, I'll sing thine own.
—The most unworthy of your Highnesses Vassals, S. W. M."

² Edinburgh. Wreittoun 1629. 12mo.

³ Son. lxviii.; Miscel. Poems, xliii. See note on p. 349.

at Court point to a good social position. To be assured of this, one has only to glance at his *Sonnets and Miscellaneous Poems*. He was an ardent admirer of Lady Margaret Montgomerie, eldest daughter of Hugh, third Earl of Eglington, to whom he plied his suit with equal poetic skill and courtier-like address. Though he says he was possessed of means,¹ we are constrained, from numerous passages in his poems, to think that these must have been but slender.² Unquestionably, the family estate never came into his possession.³

That his education was liberal and in every way befitting his station, is amply attested by his poems, which reveal throughout a man of scholarly tastes, culture, and refinement. In a poem in which he bewails his lot in life,⁴ allusion is made to his birth, which took place "on Eister day at morne"—the solitary reference, so far as we can discover, to an event in his early years. One could hardly have supposed that a man whose time was spent amid the business and bustle of public life, and whose career was by no means uneventful in a singularly eventful period of his country's history, could have lived and passed away almost wholly unnoticed by his contemporaries. But when, in addition, we consider the poetic celebrity which Montgomerie attained in his lifetime, the fact that his verses were quoted as patterns of their kind by his sovereign,⁵ his posthumous fame, and, above all, the comparative recentness of his period, we are lost in astonishment that such a cloud of darkness should have all along overshadowed his

¹ *Miscel. Poems*, xxxii. l. 76 *sq.*

² *Son.* xiv., xv., xvi., xxv., &c.

³ *Crawfurd's Baronage*, pp. 289, 321. *MS. Adv. Lib. Inquisitionum Abbrevisatio*, vol. i. 54, 55. *Ayr.*

⁴ *Miscel. Poems*, iv.

⁵ *Reulis and Cautelis to be observit and eschewit in Scottis Poesie*, chap. vii.

personality. Those who feel a living interest in the history of their illustrious countrymen cannot but regret that, although in the case of Montgomerie the works of the poet are left to us, nearly all that lends a charm to biographical narrative is for ever lost.

At an early age Montgomerie appears to have been sent to Argyleshire for his education, if we may credit his antagonist in "The Flyting":—

"While that thou past baith poore and peild,
Into Argyle, some lair to leir."¹

That he was in the Highlands in his youth, receives additional support from a reference to him in a humorous poem by an obscure versifier of the immediately succeeding period,² and also from Dempster's statement that he commonly went by the sobriquet of *Eques Montanus*,³ "the Highland trooper." That such is the purport of the words is evident; for, although Montgomerie spent much of his time at the Scottish Court, we have no grounds for supposing that he ever received the honour of knighthood. Had he ever been the recipient of such a distinction at the hands of his sovereign, we may rest assured that it would not have been left unchronicled by Dempster. When, why, or for

¹ The Flyting, ll. 183, 184.

² A Facetious Poem, in Imitation of the "Cherrie and the Slae," giving Account of the Entertainment Love and Despair got in the Highlands of Scotland, revealed in a Dream to one in Pursuit of his stoln Cows. By G. G. of S. Edinburgh, 1701, 12mo.

³ "Alexander Montgomeri, eques Montanus vulgo vocatus, nobilissimo sanguine, Pindarus Scoticus, ingenii elegantia et carminis venustate nulli veterum secundus, regi charissimus Jacobo, qui poetice mirifice eo ævo amplexabatur, quique poetas claros sodales suos vulgo vocari voluit, multis ingenii sui monimentis patriam linguam ditavit et exornavit: ad me, qui impubes patriam reliqui, paucorum notitia pervenit."—Dempsteri Hist. Eccles. Gent. Scot., p. 496. Bononiæ, 1627, 4to.

what destination he left Argyleshire, we have no means of satisfactorily deciding.

Finlayston, the seat of the Earl of Glencairn, has been associated with his name by John Wilson, author of 'Clyde,' a poem, published in 1764, in the lines :—

" But Finlayston demands the choicest lays,
A generous muse's theme in former days,
When oft Montgomerie poured the rural lay,
Whether he sang the vermeil dawn of day,
Or in the mystic wreath, to soothe his woe,
Twined the red Cherrie with the sable Sloe." ¹

Finlayston's claim is clearly inadmissible, inasmuch as the families of Montgomerie and Cunningham were separated by an inveterate feud—a circumstance to which the poet alludes in the following sonnet addressed to his Majesty :—

" Sir, I am sorie that 3e suld suppose
Me to be one in lucre to delyte,
Or speu despyt against hir vho is gone :
No—nevir none culd fee me so to flyte.
I war to wyt, the bureit to bakbyte,
Or to indyt hir families defame,
Thoght Cuningham—in conscience I am quy[te,]
By word or wryt. Aneugh nou for my n[lame.]
I sueat for shame, besyd the blot and b[lame,]
Men suld proclame it wer Montgomrie[s muse :]
Fy ! I refuse sik filthie these or theam,
Houbeit at hame mair vncouthnes we wse.
I must confes, it war a fekles fead,
Quha docht do nocht bot to detract the [deid.]" ²

The proximity of Finlayston to Hazelhead Castle may have given rise to a popular tradition ; but, in any case, Wilson's allusion to Montgomerie in this connection may

¹ Cant. ii. ll. 399-404.

² Son. lxiv.

be accounted for, and almost justified, on the ground of poetical licence. An objection, however, quite as fatal to Finlayston as the feud referred to, is to be found in the scenery around it. We have here no sounding rocks ; no sheer and dizzy crag ; no roaring linn ; no rapid river rolling into sleepy silence as it seeks the sea : but of these hereafter.

Another tradition which transfers Montgomerie to Galloway seems to be entitled to a considerable degree of attention. The poet's place of settlement is said to have been Compston Castle—still a fine ruin situated a little way above the town of Kirkcudbright, near the junction of the Dee and the Tarff. Andrew Symson in his 'Large Description of Galloway,' written nearly eighty years before the appearance of Wilson's poem, says : "Two miles above the said toun of Kirkubright, in the Abbacy of Tongland, just where the water of Tarffe empties itselfe into the river of Dee, are great rocks and craigs that in a dry summer do hinder the salmon from going higher up. . . . I have heard it reported (how treu I know not) that it was this place, and the situation thereof, which contributed towards the quickening of Alexander Montgomery his fancie when he composed the poem intituled 'The Cherrie and the Slae.'"¹ Strange to say, this story is still fresh in the mouths of the people of the district, by whom the memory of the poet continues to be cherished with pardonable pride. And not only is the tradition of Montgomerie's residence in the district universally accredited by Gallovidians, but it consists with the knowledge of the present editor that the natives of Kirkcudbright and the surrounding country aver that the prototypes of "The Cherrie" and

¹ A Large Description of Galloway, by Mr Andrew Symson, MS. Adv. Lib. This description was drawn up in 1684, and enlarged in 1692.

"The Slae" dwelt at a place still pointed out in the parish of Tongland.¹

Few places could be found more likely to awaken the slumbering genius of a sensitive and ardent poet than the one in question—few indeed in which the scenery and accessories would harmonise so well with Montgomerie's description. The steep and precipitous banks waving with "balmy bewis;" "the routing river;" "the roches sounding like a sang;" the reflex of Phœbus of the firth;" "the stark streim," "past waiding deep" where it leaves the "bend of craigs," till "sleiping and creiping" it enters the broad Solway—are in every particular true to nature; while the "swarms of sounding bees," the "lays of luvesome larks," and the skipping and tripping of four-footed creatures "all in pairs," complete the outlines of a singularly accurate and charming picture of the Dee and its surroundings. Some may object that "the dae," "the rae," "the boar," "the brock," are not found in the locality. That they were found there at no very remote period is incontestable.

¹ Preface to Nicholson's edition of "The Cherrie and the Slae." Kirkcudbright, 1842.

"The beautiful scenery of the banks of the Dee in this locality has been often and justly admired. It inspired the muse of Montgomery when he wrote the poem of 'The Cherry and the Slae.'"—Harper's Rambles in Galloway, p. 64. Edinburgh, 1876, 8vo.

"Immediately below the old bridge, it is thought that Montgomery laid the scene of his popular poem 'The Cherry and the Slae.' . . . Montgomery was a contemporary of Shakespeare, and lived at Compstone Castle, about a mile from this spot, close by the junction of the Tarff and the Dee."—Ibid., pp. 71, 72.

"About the same period (prior to 1591) the old house of Compston, on the Dee, was inhabited by Alexander Montgomery, author of that melodious and long popular poem, 'The Cherrie and the Slae.' The descriptions of scenery in this moral or religious allegory are vivid and charming. They have been supposed to refer to the scenery of the Dee between Tongland and Kirkcudbright; and in any case, they often correspond well with its characteristic features."—W. B. in 'Dumfries Standard' of 6th July 1887.

bly proved by the place-names all round, such as Hartburn, Buckland, Borland, Brockloch, &c.

It has already been said that the year of Montgomerie's birth is unknown; but we shall probably not far err in fixing on 1545 as an approximate date. If that assumption be correct, he must have posed as a poet before the age of twenty-three, for some of his shorter poems occur in the Bannatyne MS., which was written in 1568.¹ We first hear of him in a public capacity, in the service of the Regent Morton,² on whose resignation in 1578 he seems to have been retained in the King's service.³ In the following year were written, in all likelihood, "The Navigatiovn" and "A Cartell of the Thre Ventrous Knichts"—pageants probably intended to celebrate his royal master's "first and magnificent entry into Edinburgh," when he assumed the reins of government. From the general tenor of "The Navigatiovn," and from statements made therein, one of Montgomerie's biographers makes him a German by birth, though a Scotchman by extraction. This is simply absurd; for if we are to credit the statement "I am ane German borne,"⁴ we surely cannot refuse credence to the averment in the immediately succeeding lines to the effect that he has been

" Thruh all Europe, Afrik, and Asia,
And throu the neu fund out America."⁵

It need hardly be said that Montgomerie never set his foot outside the limits of Europe. It has also been inferred, from the number of nautical expressions in the piece, that the poet was a sailor. All the evidence, however, which

¹ See p. 384, *infra*.

² Son. xvii. l. 10.

³ See the Sonnets to his Majesty, *passim*.

⁴ Miscel. Poems, xlviii. l. 21.

⁵ Ibid., xlviii. ll. 25, 26.

we possess points in a different direction. Montgomerie, it is true, is generally styled Captain—a title which seems to have been first given in Scotland to officers in the immediate service of the sovereign. Now, in the 17th Sonnet we have Montgomerie's explicit statement that he had held such a position—a statement sufficiently corroborated by his receipt of an annual pension for his services.¹ This should be enough to establish his right to the title of Captain; but as the following anecdote from Dr Irving's biographical notice of Montgomerie bears upon the point, we give it for what it is worth: "When Patrick Adamson was promoted to the archbishoprick of St Andrews, an event which occurred in the year 1577, there was then at Court 'Captain Montgomerie, a good honest man, the regent's domestic,' who, recollecting a phrase which the new primate was apt to employ in his sermons, remarked to some of his companions, 'for as often as it was reported by Mr Patrick, *the prophet would mean this*, I never understood what the prophet meant till now."² This anecdote has generally been believed to relate to the poet.

Moreover, in "The Navigatiovn" the narrator is simply a passenger, ignorant, on his own admission, of the mysteries of deep-sea sailing. This is what he says of himself and his companions:—

"Maisters and pilots, cunning in that arte,
Went to the compas for to prik the carte,
For to persaiu the dangers vhair they lay:
We passingers went to the chesse to play;
For in that airt we nothing understude,
Thairfor we did thame nather ill nor good."³

¹ Son. xiv. and note thereto on p. 333.

² Biographical Notice by Dr Irving, prefixed to Dr Laing's edition, pp. ix. x. James Melville's Diary, p. 46, MS. in Adv. Lib. Dr M'Crie's Life of Andrew Melville, vol. i. p. 191.

³ Miscel. Poems, xlvi. ll. 103-108.

To assume, from a person's knowledge of a few nautical terms, that he has been a sailor, is, to say the least, both illogical and rash.

With the king he stood in high favour for a time ; nor is this to be wondered at. When we take into account the empty pedantry, literary ambition, and inordinate vanity of the king on the one hand, and on the other the poet's wonderful obsequiousness, rare tact, and crafty adulation, we have not far to seek for a reason for Montgomerie's success.¹ But courtiers, as he soon learned, tread on slippery ground ;² and for some reason which he never deigns to particularise, he fell into disgrace.³ Again and again we find him imploring a reconciliation, sometimes by direct appeal, at other times in sonnets to a friend whose kindly offices he hoped would introduce them to the royal eye or ear. From Robert Hudson he certainly expected much ; but all he experienced from his former associate appears to have been, if not avowed hostility, at least cold indifference or cruel neglect. In one of the sonnets addressed to this hollow-hearted friend, he acknowledges that kings and courts and commonwealths are themes uncongenial to his muse, that he can write wantonly under Venus' wings, and dance attendance in Cupid's train ; but all the while he longs to come to Court again and bask in the sunshine of royal favour.⁴

The cringing servility evinced in some of these sonnets has a tendency to lower Montgomerie in our estimation, even more than has the savage bitterness of his pasquinades, or the undisguised naturalism of "The Flyting." Nor here does his honesty appear to advantage, for in a serious poem

¹ See the Sonnets to his Majesty, and Son. xxv.-xxix. to R. Hudson, *passim*.

² Son. xxx.

³ Son. xlvii. l. 8.

⁴ Son. xxvi.

he clearly sets forth how terribly at variance are Court and conscience.¹

Fawning submissiveness, spiteful rancour, and lack of manly purpose—strange combination of weaknesses from which it were fruitless to defend him—seem to have been inherent in his nature; but withal he was possessed of many noble qualities, and neither in respect of his personal conduct nor of his writings can we agree with Pinkerton that he was the “Marini of Scotland.”² The unbridled licentiousness and rank obscenity which pervade the poetry of the prurient Italian are foreign to Montgomerie and his muse. We know of no stain upon his moral character; and his writings, with almost the single exception of “The Flyting,”³ in palliation of which we shall have something to say hereafter, are unstained by impure word or thought. From some of his lines we should infer that he was somewhat vain and conceited. In one passage he has informed us that he was small of stature;⁴ in another that he was, in his own estimation, fairly good-looking.⁵ He seems, moreover, to have been exceedingly amorous, yet wooing with but scant success; ever “feeding his fancie on the sugred gall,” finding “no flower nor fruit,” “pricking his hand” but “leaving the rose behind.”⁶ Thus, though his circle of female friends was a tolerably extensive one, and included some of the fairest and most eligible ladies of the land, we find him constantly complaining that in Cupid’s Court, no less than in the Court of his peerless prince, he is the sport of that “curst inconstant cative,” Fortune, backed by the “wicked Weirds” and “thrauard Faits.”

¹ Miscel. Poems, ii.

² Pinkerton’s *Ancient Scottish Poems*, p. cxviii. London, 1786

³ See pp. xxxii. *sq.*, *infra*.

⁴ Miscel. Poems, xxxii. 83.

⁵ Miscel. Poems, xxxii. 50.

⁶ *Ibid.* xxxi.

Among his male friends or acquaintances he numbered Sir John Maitland of Thirlestane, Ludovick Duke of Lennox, Lord Semple of Castle Semple, Sir Robert Drummond of Carnock, Robert (afterwards Sir Robert) Montgomery of Skelmorlie, Sir Patrick Hume of Polwarth (the redoubtable Polwart of "The Flyting"), Hugh Barklay of Ladyland, Robert Hudson (a musician of the king's household), Scott, Semple, and Lindsay, poets of the time, and others* mentioned in his sonnets whom it is impossible now to identify. The names of these last he mentions, some with respect, others in the language of invective. Indeed his satiric vein must have in no small measure contributed to his alienation from men who might otherwise have been well disposed to him. Whether his writings in any way affected his position at Court it is impossible to say. We only know that his sovereign recognised his abilities as a poet, and that his personal services merited and were rewarded with a pension of five hundred marks a-year, chargeable on certain rents of the archbishopric of Glasgow.¹ The date of the grant is not known, but that of its confirmation is ascertained to have been 1583. The payment, moreover, was to be computed from the preceding year.² In 1586 he obtained a royal licence to leave the kingdom for the space of five years, and during that time to visit France, Flanders, Spain, and other countries. On his tour he got into difficulties, and was for a time confined in a foreign prison; but regarding the ground of his imprisonment, as of his removal from the Court, he is silent, though he bewails his mishap with great bitterness and indignation.³

¹ Son. xiv., and note on p. 333.

² Register of Presentations to Benefices, vol. ii. f. 91.

³ Son. xv. l. 2; Miscel. Poems, v.

To add to his grievances his pension was withheld, a circumstance which led to a vexatious and protracted lawsuit in the Court of Session.¹ We have no means of discovering whether his imprisonment had anything to do with its withdrawal ; but the absence of the Archbishop of Glasgow certainly had, for Montgomerie says that Beaton must either be alive or dead : and in either case he is entitled to a favourable verdict.²

The picture he draws of the administration of justice, and of the conduct of legal business in the Court of Session in those days, is far from flattering ; but doubtless the language is tinged with the traditional acerbity and recklessness characteristic of disappointed litigants in all ages. From the castigation which he has administered to the judges, and to his own and his adversaries' counsel alike, we can at least form some estimate of his power and pungency of pasquinade. He reminds his judges that there is a God above—

‘Quha seis the smallest secret of thair hairts ;’

threatens to eternise their names ; declares that all the country knows their coal-black conscience ; taxes them with using jugglery for justice ; and expresses the hope that he may have the satisfaction of eventually seeing them appear at the bar of Satan to receive the wages of their iniquity.³ Nor is he less scrupulous in his tone to the counsel. In short, he is an Ishmaelite so far as law and lawyers are concerned. His hand is against every man, and every man's hand is against him. Eventually the grant was renewed and confirmed by a writ of privy seal,

¹ Son. xviii.-xxiv.

² Son. xix. ll. 7, 8.

³ Son. xxi.

dated at Holyrood House on the 21st March 1588,¹ after which we hear no more of the pension.

Unquestionably Montgomerie suffered many misfortunes; but making all allowance for these, and at the same time bearing in mind his sensitive nature, satiric proclivities, and the irritability inseparable from the painful disease under which he laboured,² we are almost forced to the conclusion that some of his ills were the figments of his fancy, while others were the result of his own inconsiderateness or indiscretion. If they were not, he certainly had a singular knack of falling into traps. In the following sonnet he has summarised his Iliad of ills:—

“ If lose of guidis, if gritest grudge or grief,
 If povertie, imprisonment, or pane,
 If for guid will ingratitude agane,
 If languishing in langour but relief,
 If det, if dolour, and to become deif,
 If travell tint, and labour lost in vane,
 Do properly to poets appertane—
 Of all that craft my chance is to be chief.
 With August, Virgill wauntit his reuard,
 And Ovids lote als lukles as the lave;
 Quhill Homer livd, his hap wes wery hard,
 3it, when he died, sevin cities for him strave :
 Thoght I am not lyk one of thame in arte,
 I pingle thame all perfytlie in that parte.”³

Whether Montgomerie was ever reconciled to the king and reinstated at Court is mere matter of speculation. One sonnet,⁴ addressed to W. Murray, has led some to conjecture that he was; but there is nothing to show when that sonnet was written. Dempster, it is true, tells us that Montgomerie died in 1591, bewailed by his sovereign, who was charmed in no ordinary measure with the effusions of

¹ Register of Privy Seal, vol. lix. f. 88.

² Son. xxv. 6, xxx. 14; The Flyting, l. 716.

³ Son. xv.

⁴ Son. lxxv.

his sportive and mirthful muse.¹ But Dempster's statement is worth little, for Montgomerie did not die in 1591, nor for some time thereafter. This view is also taken by the writer of the brief notice of Montgomerie in the 'Encyclopædia Britannica,' who says Montgomerie "fell into disgrace apparently for a time, was reinstated in favour, and accompanied his patron to England." These statements, however, are supported by no authority. It would be pleasant to be assured that Montgomerie returned from his weary toil and travel, to end his days within the royal circle in peace with honour. This much we know, that amid all his misfortunes and disappointments he remained keenly alive to that sensibility ever inherent in poetic natures, which finds occupation and delight in the worship of beauty. Like Dunbar, whom in many ways he much resembles, he became serious in his later years, the productions of which breathe a tender melancholy and unaffected piety, inspired with hopes of a fairer future, in strange contrast to some of his earlier work.

There is nothing to lead us to conclude that Montgomerie died before 1605, when "The Mindes Melodie" was printed by Robert Charteris. The fact of this small work appearing anonymously, rather favours the view that he was living at the time when it was issued. For, as Dr Irving remarks, "a very small collection of Devotional poems might be published anonymously by the author himself; but if so inconsiderable a collection had been thought worthy of publication after his death, it is much more likely that his name would not have been suppressed."² The edition of "The Cherrie and the Slae," printed by

¹ "Obiit magno regis dolore, qui ingenii ipsius festiva comitate non vulgariter oblectabatur, anno 1591."—Dempsteri Hist. Eccles. Gent. Scot., p. 496.

² Biographical Notice, pp. xv, xvi.

Andro Hart in 1615, bears that that poem was revised shortly before the author's death. These, and other incidental circumstances, lead us, after all, only to the vague conclusion that Montgomerie was probably living in 1605, certainly not after 1615.

II.

THE POEMS.

Alexander Montgomerie is, perhaps, the most distinguished name in the poetical literature of Scotland during a period singularly barren of poetic genius. The asceticism born of the religious fervour that had taken deep root in the minds of the people, absorbing lighter interests, warped the fancy, and, for a season, wellnigh silenced the song of the hitherto unfettered Scottish Muse. Sir Robert Aytoun, Sir William Alexander, and William Drummond of Hawthornden are almost the only other noteworthy names in Scottish poetry during what is known as the brilliant Elizabethan period of English literature.

The golden age of Scottish poetry which boasted the names of Henryson, Dunbar, Lindsay, and Douglas, had passed away, when James VI. was endeavouring for his own glory to draw around him the residue of Scottish talent. The King's literary vanity found vent in the publication of his 'Essayes of a Prentise in the Divine Art of Poesie,' and 'Ane schort Treatise conteining some Reulis and Cautelis to be observit and eschewit in Scottis Poesie,' published in 1584. To the former of these works the sonnet by Montgomerie beginning "Can goldin Titan" was prefixed. In the latter, three of Montgomerie's

poems—viz., “Echo,” “The Flyting betwixt Montgomerie and Polwart;” and “The Cherrie and the Slae”—are quoted from, though in all probability these pieces were as yet circulated only in manuscript. As we are ignorant of the dates alike of composition and publication of most of the poems, it seems best to notice them in the order in which they appear in the text.

THE CHERRIE AND THE SLAE.—This poem, Montgomerie’s most pretentious effort, has been the subject of a good deal of discussion; and though its merits have been pretty generally recognised, its warmest admirers are divided as to the purport of the poem. One thing, however, is certain; the piece caught the popular ear at once. The continued popularity which it has enjoyed is attested by the numerous editions through which it has run.

The drift of the poem may be briefly stated: On the banks of a picturesque river rises a frowning and apparently inaccessible crag, surmounted by a cherry-tree bearing beautiful and tempting fruit; while at the base grows a humble slae-bush, whose fruit can be plucked with ease by the passer-by. The poet, smitten by Cupid’s shaft, scorns the fruit growing on the lowly bush and resolves to gain the daintier cherry. Hope, Courage, and Will urge him to the attempt. Dread, Danger, and Despair dissuade him from the dangerous enterprise, and advise him to be satisfied with the slae. The question is debated by Experience, Reason, Wit, and Skill, with much zealous and forceful argument, couched in pregnant proverbs pithily expressed. At last, by the direction of Reason, all agree to accompany the adventurous youth, whose persistence is duly rewarded with the object of his search.

"The Cherrie and the Slae" seems to have met with no very hostile criticism till John Pinkerton, an industrious *littérateur* and acute critic, assailed it in unmeasured terms, and dismissed it with wholesale abuse. This learned writer, whose verdicts on sundry other matters are by no means free from prejudice and paradox, thus sums up its demerits : 'It is a very poor production ; and yet, I know not how, it has been frequently printed, while far superior works have been neglected. The stanza is good for a song, but the worst in the world for a long poem. The allegory is weak and wire-drawn, and the whole poem beneath contempt. Let it then sleep.'¹

This cavalier mode of treating a poem that had, by that time, stood the test of two centuries, is of a piece with the same writer's criticism, "that nobody could read Spenser" ;² or with his opinion of the Scottish Highlanders, obviously expressed with rarest gusto, "that they are mere savages, but one degree above the brutes," that "like Indians and negroes they will ever continue absolute savages," and that "all that we can do is to plant colonies among them, and by this and encouraging their emigration, to try to get rid of the breed."³ We may be allowed to characterise this style of criticism as, to put it mildly, rather rash ; for it is impossible by means of a contemptuous sneer to obliterate either a poem or a people, whose roots are, so to speak, deep down in the soil. The Roman poet Horace tried this with his great lyric rival, and the result proved anything but

¹ Pinkerton's *Ancient Scottish Poems*, p. cxviii.

² "Witness Spencer, whom nobody can read, and yet he is thought a good poet."—Preface to *Ancient Scottish Poems*.

³ *An Enquiry into the History of Scotland* preceding the reign of Malcolm III., p. 340. London, 1789, 8vo.

encouraging.¹ In fairness, however, it must be admitted that in this truculent treatment of Montgomerie's poem there is a certain amount of reason. The stanza is, unquestionably, ill chosen for such a long poem. There is in the end of the strophe a dancing-tune jingle, that gets tiresome and detracts from the dignity of a theme that has nothing humorous in its character. The allegory, moreover, in some wise resembles a tangled skein: it is obscure and difficult of comprehension; and the debate between the opposing mental qualities is, notwithstanding all its merits, extremely tedious. These blemishes must be admitted; but they may be partially accounted for—nay, even to some extent condoned—if we take into account the primary and the ultimate design of the poet. Any one who carefully studies "The Cherrie and the Slae" must see that the earlier portion of the poem (ll. 1-392) is a love-piece, while the remainder partakes of the nature of a moral poem. The former is, moreover, surely a much earlier effort, evincing, as it does, a buoyancy and graceful ease alien to the succeeding quatorziems. In it the poet sings of the rosy morning and the songs of birds, of blooming branches and fresh budding boughs; of musical rivulets and murmuring bees; of diamond dewdrops and May-coloured flowers; of gentle Cupid, in tiny armour drest. And every line is redolent of dauntless courage, of lofty aspiration, of high hope—

"In the Lexicon of youth, which fate reserves
For a bright manhood, there is no such word
As—fail."²

On the other hand, the rest of the poem is didactic in its

¹ "Simius iste
Nil præter Calvum et doctus cantare Catullum."

—Sat. I. x. 18, 19.

² Lord Lytton's *Richelieu*, Act II. sc. 2.

tendency and purpose, and inculcates lessons learned amid sterner scenes and more jarring surroundings. The mode of thought, besides, is altogether in the poet's later and severely moral vein. Moreover, the view that the poem was written at different times is favoured by the circumstance that, whereas in the first and second editions it ends abruptly in the middle of the 77th stanza, in the next edition nearly 37 new stanzas are added.

The theory which claims that "the allegory of this poem is that moderate pleasures are better than high ones"¹ may be dismissed without consideration. Thomas Dempster, who executed a Latin paraphrase of "The Cherrie and the Slae," and who from that circumstance may be credited with having weighed the difficulties and grasped the inner meaning of the poem in a measure hardly otherwise attainable, has presented us with a double view of the piece. In his 'Ecclesiastical History of the Scottish Nation' he regards it as a love-allegory, in which a young man's choice lies between a high-born and a humble mistress.² Elsewhere he explains the poem as symbolising a struggle between Virtue and Vice³—Virtue being represented by the cherrie on a tree crowning a lofty precipice; Vice by the lowly and bitter slae, growing within easy reach. The two explanations are by no means irreconcilable. Indeed they seem to point to the only rational solution of the difficulty: that what the poet began as an amatory lay, he ended as a

¹ Pinkerton's *Ancient Scottish Poems*, p. cxviii.

² "In his *Cerasus et Vaccinium*, Lib. I., poema divinum, quo amores suos descripserat; per cerasum amicæ sublimis dignitatem, per vaccinium contemnendos inferioris et fastiditæ amasiæ amplexus intelligens."—*Hist. Eccles. Gent. Scot.*, p. 496.

³ "*Cerasum et Silvestre Prunum. Opus poematum. De Virtutum et Vitiis Pugna. Sive Electio Status in Adolescentia.*"—Title of Dempster's paraphrase.

moral poem ; what he meant for a song turned out a sermon.

In any case, Montgomerie must to a large extent be denied the faculty of design. At times, indeed, one is almost inclined to think that he began to write "The Cherrie and the Slae" without any very definite purpose in view, and that, as a greater poet who came after him said of his own immortal lyrics, he "rhymed for fun." His rare mother wit and telling home-thrusts appeal more to the head than to the heart ; and we desiderate the magic shaft that thrills the soul to its centre and makes the blood tingle in the veins.

But, after making all allowances for defective construction, the candid reader will at once admit that this poem is the birth of a highly poetic fancy ; that it possesses wonderful freshness ; and that images of rare beauty are scattered over almost every page with lavish profusion. The descriptive power evinced in the opening stanzas is of a high order ; and, throughout the work, the poet, in the management of the verse, shows wonderful facility in the technical details of his art and great felicity of expression. Especially are we struck with his rare faculty for alliteration and his multitudinous wealth of rhymes. The mythological lore is paraded, it may be, a little too ostentatiously ; but such was the fashion of his day. At the same time, few poets have employed the most familiar proverbs with happier effect, or invested the common objects of everyday life with a livelier charm. Everywhere we find a sympathetic expositor of nature ; but for that infinite tenderness of touch and genuine pathos which belong to the first order of poets we look in vain. Enough : "The Cherrie and the Slae" survives, and is the copestone of Montgomerie's fame.

THE FLYTING BETWIXT MONTGOMERIE AND POLWART.—This piece belongs to a class of compositions—one can hardly dignify them with the name of poetry—that were much in vogue with our ancestors of long ago. Their origin is somewhat obscure; but just as the “Elegies” of Ovid are answerable for much of the sentimental poetry of the middle ages, so these Flytings seem to have been the birth of the scurrilous “Ibis.” The piece in question is an imitation of “The Flyting of Dunbar and Kennedie,” only considerably longer, and containing a greater number of coarse and abusive expressions than its prototype. Indeed, it may be said to have exhausted the vocabulary of vulgar vituperation. “The Flyting” is professedly a war of words, in which the combatants are Alexander Montgomerie and Sir Patrick Hume of Polwarth,¹ both young men of mark, more or less intimately connected with the royal household—both, like Virgil’s swains, skilled in song, and alike eager for the fray.

Beyond the few lines to the reader prefixed to “The Flyting,” a reference to the amusement the recital of it gave to the King,² and a brief notice of it by Dempster in his “Ecclesiastical History of the Scottish Nation,”³ there is no evidence, so far as I know, to support the view of a dual authorship. Indeed, had “The Flyting” been given to the world as the production of a single hand, I venture to think no one would have had any difficulty in accepting it as such. But “The Flyting” has always been considered to be the work of two persons, and doubtless it is so. There are, indeed, some noteworthy points of a

¹ See p. 306, note, *infra*.

² Son. xxvii. ll. 13, 14.

³ “Satyra in Poulwartum, qua nihil virulentius aut ingeniosius Musæ comminiscuntur, ætas certe nostra non vidit.”—P. 496.

personal character in Polwart's portion, as for instance the repeated allusions to Montgomerie's residence in Argyleshire,¹ and to his bacchanalian proclivities. The latter allegation is supported in some measure by other and independent testimony. (Sonnets lxvi., lxvii. Cf. lxix.)

Moreover, in the composition of the piece itself there is some evidence of dual authorship. In sportive virulence and facetious ingenuity the combatants are fairly matched, nor in these respects has Montgomerie the best of it on the whole; but in poetic power and technical skill he is unquestionably superior. Throughout the whole of "The Flyting" we can clearly trace the influence of Dunbar and Kennedie; but in Montgomerie's 'Answer to Polwart' (pp. 68-77) there is decided originality and native vigour, nowhere else discernible in the piece. On the other hand, emulating Dunbar in the measure adopted in the concluding part of "The Flyting of Dunbar and Kennedie," Polwart has shown himself more than a match for the older poet in alliterative swing and verbal resource. But, after all, the composition of such verses depends not on inborn power but on patient perseverance; not on the writer's ability to string the golden beads of fancy on music's silver thread, but on the plodding persistence of the poetaster.

There can be no reasonable doubt, it is presumed, as to Sir Patrick Hume being the Polwart of "The Flyting." His connection with the King and Court, his social position, his opportunities for associating with Montgomerie,—all point to him as being our poet's antagonist. Dempster, too, corroborates this view;² yet Sibbald, in his 'Chron-

¹ The Flyting, l. 181 *sq.*; 579 *sq.*

² "Patricius Hume, equestri dignitate, a gentilitio patrimonio Poulwartius vocatus,"—Hist. Eccles. Gent. Scot., p. 355.

icle of Scottish Poetry,' conjectures that "Alexander Hume, parson of Logie, is the person who carried on a flyting correspondence with Montgomerie, in imitation of that by Dunbar and Kennedie."¹ This Alexander Hume was a younger brother of Sir Patrick Hume of Polwarth. He was educated at St Andrews, completed his studies in law, began life as an advocate, and after a three years' probation, which, according to his own statement in a poetical epistle to Dr Moncreiff, the King's physician, proved far from attractive, quitted the bar. He afterwards tried to establish himself at Court; but the life there also proving uncongenial, he became, as stated by Sibbald, parson of Logie in Clackmannanshire.² In 1599 he published a volume entitled 'Hymnes or Sacred Songs, wherein the right use of poesie may be espied;'³ but, considering the retiring and devotional nature of the author, and the character of his published works, it is impossible to regard Sibbald's view in any other light than as evincing a singular want of discrimination and critical acumen. There is not a single note sounded by his pious and humble muse that bears the remotest resemblance to the blunt but often vigorous lines of Polwart.

Assuming, then, that "The Flyting" was carried on by two persons, and that these two were Alexander Montgomerie and Sir Patrick Hume, we shall briefly consider the character of the piece itself. Montgomerie assures us in the introductory lines that "The Flyting" was not the birth of "envy, malice, or despyte," but of "generous emulation." This assurance is of itself consolatory. It is difficult in-

¹ Sibbald's *Chronicle of Scottish Poetry*, vol. iii. p. 392.

² See Ross's *Book of Scottish Poems*, vol. i. p. 336. Paisley: Gardner, 1882, 8vo.

³ Edinburgh: by Robert Walde-graue, 1599, 4to.

deed for us of the present day, with our notions of moral delicacy and conventional purity of speech, to realise a state of society in which such tirades of abuse could be tolerated ; but we have the best reason for believing that in Montgomerie's time they were not only tolerated by, but immensely popular with, all classes, from the King to the peasant. Into a detailed account of "The Flyting" it is needless to enter : the reader will best appreciate it for, and by, himself. Suffice it to say that, although it is extremely coarse and repulsive according to modern ideas of propriety, it is in no wise the offspring of a prurient imagination, delighting and revelling in impure images—that it is, in short, *unmoral*, not *immoral*. However much the morally pure and the rigidly righteous may be shocked by the language they will find here, those who have even a very limited acquaintance with the works of heathen antiquity need not be told that habitual coarseness of expression is not incompatible with high culture and rare refinement or even moral purity ; and that both the Hellenic and the Roman muse would be found at times "coquetting with the shaggy, cloven-footed satyr."¹ We should remember, too, that this poem was written more than three hundred years ago, when our country was in a state of semi-barbarism. Although the poetical merit of the piece cannot be pleaded for its reproduction now, the vocabulary which it contains entitles it to every con-

¹ "Among the ancients plain speaking was the fashion ; nor was that ceremonious delicacy introduced which has taught men to abuse each other with the utmost politeness, and express the most indecent ideas in the most modest language. The ancients had little of this. They were accustomed to call a spade a spade, to give everything its proper name. There is another sort of indecency which is infinitely more dangerous, which corrupts the heart without offending the ear."—Porson's Tracts and Miscellaneous Criticisms, p. 13. Lond., 1815, 8vo.

sideration at the hands of the student of comparative philology; while the volume of folk-lore that underlies the all too outspoken language of the composition renders it especially interesting to the antiquarian. It is instructive, too, as reflecting the taste of the time. And after all it is not without passages of power, as witness the witches' invocation of the three-headed Hecate on the dedication of "the dablet."¹ Moreover, as the austere Cato of old is said to have sometimes warmed his virtue with wine, the most virtuous reader may on occasion be tempted to smile at the ludicrous oddities and quaint eccentricities of the doughty champions in "The Flyting."

THE SONNETS.—Fortunately these have been preserved in manuscript in the Drummond Collection bequeathed to the University of Edinburgh, and are the main source from which we derive any trustworthy information regarding Montgomerie's life and character. In these he reveals himself as courtier, lover, friend, and foe. The sonnets addressed to the King are characterised by great poetic skill and singular felicity of diction; but the poet's transparent flattery of the monarch and his own self-abasement are almost on a par with the effusive adulation and cringing servility of a pagan poet in the days of imperial Rome. One cannot help regretting this insincerity, which, though it is confined to no particular people or time, is nevertheless one of the meanest and least manly acts to which a man of genius can descend. The sonnets to his friends are for the most part, alike in conception and execution, patterns of good taste. On the other hand, those dealing with the Lords of Session and his own and his

¹ The Flyting, l. 417 *sq.*

adversaries' counsel are exceedingly bitter, and afford signal proof of the violence of Montgomerie's temper when roused by real or fancied wrong. A number of miscellaneous sonnets, several of them of great tenderness and beauty, complete the series. In viewing these pieces critically, one cannot help being struck with the poet's mastery of this difficult kind of verse. The apparent ease with which line glides into line, the aptness of the similes, the correctness of the rhymes, the quaint conceits as quaintly expressed, and the oneness of the thought which is the characteristic feature and sole aim of the sonnet, all point to a cultured taste formed on a careful study of Italian models.

MISCELLANEOUS POEMS.—The Miscellaneous Poems are chiefly lyrical in form, and are written in a great variety of measures. They are nearly all of an amatory character, and delineate the master-passion in its ever-shifting moods, from rosy hope to hopeless misery, from poignant grief to passionate despair. Whether they are the fruit of love's delicious dreams or of moping melancholy, they never fail to charm by their grace and elegance, though at times from their too artistic setting they impress the reader rather with the idea that they are verses laboured and written to order than the spontaneous outpourings of the self-oblivious and lovelorn heart. The apparently affected and artificial tone of the poems, however, is, we feel convinced as we read, natural to the poet, or is, at all events, the result of a mannerism fostered by mingling with men to whom the language of compliment and flattery is familiar or habitual. On the other hand, some of the pieces prompted by misfortune and neglect have all the marks of genuine suffering and sincerity. Sometimes

the agony may appear intensified and exaggerated; but we never question the reality of the situation, or for a moment doubt the genuineness of the strain.

"The Navigatiovn"¹ and "A Cartell of the Thre Ventrous Knights"² are unquestionably pageants written in honour of the sovereign. The poem entitled "Echo"³ exhibits, in the last stanza, a specimen of a fantastic kind of verse common both in ancient and modern times. These echoing verses, laborious trifles at the best, have been chiefly the product of a debased and frivolous age of poetry, and find no place in the works of the grander singers of the world.⁴ Some of the shorter lyrics, such as "The Night is neir gone"⁵ and "An Admonitioun to 3oung Lassie,"⁶ are very fine, and appeal alike to the heart and the ear by their obvious spontaneity and musical chime. The "Epitaphs" do not rise above the ordinary level of this species of composition; but they have a certain value in establishing the fact that Montgomerie was living years after his death had been chronicled by Dempster. Moreover, in the case of one or two individuals, they possess somewhat of a biographical interest.

DEVOTIONAL POEMS.—In these pieces we see Montgomerie in a phase of character totally different from any in which we have contemplated him. Never was transformation more complete. With him life's pantomime is past. We have now no longer any of the quaint and pithy proverbs that danced in a maze of many-twinkling feet in

¹ Miscel. Poems, xlviii. See also Introductory Note to this poem, p. 374, *infra*.

² Miscel. Poems, xlix.

³ Ibid., viii.

⁴ See note to Miscel. Poems, viii. pp. 356, 357, *infra*.

⁵ Miscel. Poems, xli.

⁶ Ibid., xlii.

"The Cherrie and the Slae"; nothing of the wild rollicking verse of "The Flyting"; nothing of the tenderly amorous or bitter unforgiving spirit of some of the Sonnets; nothing of the ecstatic joy, or of the many-voiced notes that chimed in varying numbers in the Miscellaneous Poems. With the exception of a Psalm or two, which Montgomerie has rendered with great fidelity and force, these pieces are the heartfelt outpourings of a sin-awakened soul, confessing its manifold aberrations from the path of duty, and looking forward to death, judgment, and eternity. Alive to the dangers of subtle sins and worldly lusts, the penitent is tired of the vain world with its delusive joys, and, like an erring child confessing its faults to a trusted parent, pours forth his "godly prayer" in the ear of his heavenly Father. In a word, he is done with the world, and is waiting for the eternal joys secured to His faithful followers by Christ the Redeemer.

Such is the impression left on one after reading these pieces. Without for a moment wishing to cast the shadow of a doubt on the unaffected piety therein evinced—for surely the piety is very real—one would naturally like to know whether these poems, like some of Burns's in a similar vein, were the utterances of the poet at intervals during the course of his checkered life, or solely the outcome of age, when life, so to speak, had wellnigh lost its hold, and wranglings and bickerings and loves and hates had ceased to find food to foster them any longer. If they are the outcome of the latter condition, they are quite intelligible; if, on the other hand, they are contemporaneous with "The Flyting" and "The Sonnets," they reveal an inconsistency in human character almost unparalleled. In the absence of direct testimony to the con-

trary, we gladly adopt the former view, although the fact of several of the pieces occurring in the Bannatyne MS. is sufficient to suggest a doubt of its accuracy.

“THE MINDES MELODIE.”—This collection of Psalms—fifteen in all, exclusive of “Simeon’s Song” and “Gloria Patri,”—was printed at Edinburgh by Robert Charteris in 1605. All of them are in the measure of “The Solsequium,” the notation of the air of which—the new pleasant tune, verie comfortable to everie one that is rightlie acquainted therewith—is given in the Aberdeen Cantus.

Montgomerie, in conjunction with others, “principalls of Inglish poesie in ther tymes,” offered to execute a complete version of the Psalms of David, free of all expenses “ather frae the publicke state or privat mens purses.”¹ It would appear, therefore, that long before the attempt by Charles I. in 1632 was made to supersede the old version by that of King James, a movement to have the Psalms re-done in new metres must have been made. Besides the Psalms included in this collection, the 2d and a fragment of the 36th Psalm will be found among the Devotional Poems. Beyond these no others have been discovered. The work of re-rendering all the Psalms, projected by Montgomerie, was carried into effect by his nephew, Sir William Mure of Rowallan, whose version, executed in 1639, was much admired in his day. This work, like so many of the productions of our old Scottish poets, still remains to be printed.

ATTRIBUTED POEMS. — With the single exception of “The Bankis of Helicon,” which is preserved in the quarto Maitland MS., the authenticity of the few poems included

¹ See Blackwood’s Magazine, vol. iii. p. 180.

under this heading is extremely doubtful. The second piece, from the same MS., I have on my own responsibility inserted, from its close resemblance to Montgomerie's style. The third and fourth pieces, from the Bannatyne MS., were included in the body of the poems by Dr Laing in his edition for a similar reason. The remaining piece, which bears some resemblance to parts of "The Flyting" and to "Ane Answer to ane Helandmanis Invectiue," was attributed to Montgomerie by earlier authorities, but rejected by Laing. So far as these minor poems are concerned, the authorship matters little, inasmuch as they neither add to, nor detract from, Montgomerie's reputation as a poet. It is different with "The Bankis of Helicon," which, besides being a charming love-lyric,¹ enjoys the reputation of being the earliest poem written in the measure of "The Cherrie and the Slae," and has generally been considered to be the work of an earlier poet than Montgomerie. Why it should have so long enjoyed this distinction is by no means clear. The MS. in which it is found was written in 1586. This, of course, merely proves that the poem was written before that time—how long before, it were vain to speculate; but we do know that the earlier part of "The Cherrie and the Slae" was composed as early as 1584, inasmuch as a stanza (ll. 99-112) is quoted by King James in his "Reulis and Cautelis," published in that year.

Dr Laing thought it *possible* that Montgomerie was the author of it; he did not, however, venture to include it among the poems in his edition, but relegated it to the appendix.

¹ Mr Campbell entertained a different opinion of its merits. He says: "In the Maitland MS. is a song entitled 'The Bankis of Helicon'—it is the panegyric of a doating lover on his mistress, possessing little merit save smoothness of versification."—An Introduction to the History of Poetry in Scotland, p. 66. Edinb., 1798-99, 2 vols. 4to.

"Montgomery," says Ritson, speaking of the stanza of "The Cherrie and the Slæ," "was not, as is generally supposed, the inventor of this sort of stanza. He only imitated a more ancient piece entitled 'The Bankis of Helicon,' which is still extant, and the music to which both poems appear to have been originally sung is still known in Wales by the name of *Glyn Helicon*."¹ Dr Laing printed the musical notes from a MS. volume, bearing date 1639, which belonged to Mr Alexander Campbell, and which eventually fell into Mr Heber's possession.² Alluding to this set, Ritson, in a letter dated Gray's Inn, 1st March 1801, writes to Mr Campbell: "Your copy of the music to 'The Bankis of Helicon' is essentially different from that given to me by Edward Williams; but I readily allow that the former, if noted in an ancient MS., promises to be the genuine air." Dr Laing adds: "But a still more ancient melody, entitled 'About the Bankis of Helicon,' composed by Blackhall, is inserted at the end of a MS. volume preserved in the University Library, which contains the counter-tenor part of the psalm-tunes composed by Wode, Blackhall, Angus, and the musicians of the Chapel Royal, shortly after the Reformation. It may have been a different air bearing a similar title; although Mr Campbell thinks it might be adapted to the words of 'The Cherrie and the Slæ' by repeating the tones to the rhythmus and measure of the stanzas."

This is substantially all that has been said for and against the authorship of the "The Bankis of Helicon." For the present I shall leave out of the case the rhythmus of the poem, and the tune to which it might

¹ See letter of Ritson to George Paton in the Paton MSS., Adv. Lib.

² See p. 389, *infra*.

have been sung, and confine myself to the question of the authorship of it. After a very careful and dispassionate examination of the piece, and a close comparison of it with Montgomerie's other poems to and on his kinswoman, Lady Margaret Montgomerie, I am constrained to admit its claims to be one of the series. The poet's passion for that lady seems to have been very real and sincere, and the strain in which he addresses her and speaks of her is not to be mistaken. The passages from the admittedly genuine poems, which will be found in the Notes to the Bankis of Helicon (pp. 389-394, *infra*), are sufficient to establish the authorship of the piece, unless we are to consider Montgomerie as the most shameless of plagiarists. This I cannot do, for any imitations of earlier writers which I find in him are such as are to be met with in writers of all ages, and not wholesale pilferings. The set of expressions, nay, the whole lines, which we find exactly the same in these love-effusions one after another, are quite in the manner of Montgomerie, who seems to have had a great liking for some of his own verses. How often, for instance, he sets and resets his little gems, "All is not gold that gleits," "Tak tym in tym," &c. In this respect he does not differ from writers, both ancient and modern, who have shown a strong liking for some of their lines.¹ The constant recurrence of the same thoughts and aspirations, the same images and metaphors, the same carefully chosen expressions in these poems to the lady, point, it seems to me, to only one conclusion—viz., that they are all the birth of one inspiration—the unmistakable tones of a lyre that, like

¹ "Poets, teeming with imagination, often repeat themselves. The repetition proceeds not from poverty, but what our French friends call *embarras de richesses*."—"Plagiarism and Accidental Imitation," in *Dublin University Magazine*, vol. lxxiii. p. 116.

Anacreon's, "echoes love alone." That Montgomerie, however, was the inventor of the stanza is quite another question. He seems to have been the first Scottish poet who employed it, and with that credit we may leave him till an earlier poem in the same measure is discovered. I am not aware of any French or Italian source which may have supplied a model; but Dr Gregor has pointed out to me, in medieval Latin hymns, verses involving at least the principle of the recurrent rhymes in the 11th and 13th lines, which constitute the distinctive feature of the measure of "The Cherrie and the Slae," and a subsequent search has confirmed his view that in that direction must be sought the prototype of the strophe. These hymns would of course supply a tune, so we need not concern ourselves farther with "Glyn Helicon," or the psalm-tune composers of the period of the Reformation.

The stanza, whatever its merits or demerits may be, has been exceedingly popular in Scotland. "Ane Ballat of the Creatioun of the Warld," by Sir Richard Maitland, in George Bannatyne's MS., "Grange's Ballat," and Burel's "Passage of a Pilgrimer," all written in the latter half of the 16th century, are in this measure. Its peculiar melody won the ear of Allan Ramsay, who employed it in his fine allegorical poem of "The Vision," and of Burns, whose trials of his rhyming skill in it are to be found in several of his most admired compositions; while the most characteristic part of the strophe, with its measured recurrent chime, has been employed with signal effect by one of the greatest of the living masters of melody, in a recent poem of singular felicity and power.¹ Montgomerie, however, has not been surpassed, so far as technical skill is con-

¹ Swinburne's "A Word for the Navy."

cerned, by any of his successors in this field, while in musical ear he far excelled all the poets of his age, as is clearly shown by the even flow of his verse, and by his marvellous store of wellnigh faultless rhymes. The measure of "The Cherrie and the Slae" has been often spoken of in disparaging terms by carping critics; but the incontrovertible fact remains that the poem has retained its popularity for three hundred years, and is still read with delight by Scotchmen—a survival which has been denied to many poems of much loftier aim and of far more ambitious pretensions.

GENERAL ESTIMATE.—Having now passed under review the life and work of Montgomerie, I shall conclude this part of the Introduction with a brief recapitulation and a general estimate of him as a man and a poet.

The personality of Montgomerie is hazy in the extreme. We can form no idea of the colour of his eyes or hair; whether his complexion was fair or dark; whether his aspect was attractive or repellent. We can only conjure up a figure below the average height—exorbitantly amorous, intensely choleric, and somewhat addicted to melancholy, but withal possessed of a lively imagination, keen perception, wonderful versatility, gifted in no ordinary measure with "the vision and the faculty divine": a shadowy being separated from us and our civilisation by three centuries, and to be measured by a moral and æsthetic standard widely different from ours; at one time basking in the sunshine of a court, at another confined in a foreign prison; now trilling lays of love or breathing bitter sarcasms; now pouring forth the jarring sounds of a coarse and ribald realism, anon stringing his harp for the songs of Zion.

In intellectual range and originality Montgomerie was inferior to Dunbar and others of his predecessors, nor were his surroundings such as to call into play the highest gifts and functions of the poet. The insincerity, jealousy, moroseness, and intolerance of his time, doubtless chilled the warmer currents of his nature, and sowed in his soul the seeds of discontent. Hence we too seldom find him essaying the higher flights of poesy, or soaring in the fullness of his strength. Yet, after all abatements, Montgomerie was the foremost singer of his day. No Scottish poem of his period has enjoyed a reputation approaching that attained by "The Cherrie and the Slae," many of the lines of which are enshrined in the proverbs of his country—the treasure-house of a nation's wisdom. It is in portions of this poem, in "Hay nou the Day davis" and in some of his impassioned love-lyrics, that we see him at his best, and discover, for the first time in Scottish poetry, a smoothness and melody, combined with an exquisite finish and a realistic fidelity to nature, which we fail to find again for a century and a half to come, and which attained unrivalled excellence in the works of Ramsay and Burns.

To his immediate predecessors Montgomerie owed but little: to Chaucer, however, he seems to have been considerably indebted. Occasionally in his verse we find reminiscences of Dunbar, Douglas, and Lindsay; but what he took from these did not materially interfere with the individuality of his genius, or seriously affect the tenor of his song. He betrays but a meagre knowledge of Virgil, and a still more slender acquaintance with Horace. Ovid was the mine from which he, like all the mediæval bards, drew the burden of his mythic lore, the "fountaine Helicon" whose exhaustless stream fed his budding fancy, whose

sparkling waters mingled with the less limpid current of his song.

As years rolled on, when vain and passionate regrets took the place of dreams of levity and love, Montgomerie, like most of his brothers in bard-craft from David downwards, took to moralising ; and as the shadows began to gather round him and the sandy foundations to slip from under his feet, he clung firmly to the "Rock of Ages." Thus, though his later years are wrapt in impenetrable gloom, we may be allowed to hope that "when his moon was in her last quarter" his days and nights were serene.

His entrance into life, his career, his exit, are alike indefinite. Flashing upon us like a star on an immemorial Easter-morn, then pursuing for a while an erratic and ill-marked course, he disappears at last from the world's unconscious gaze, and, breathing forth in all seeming humility his earnest "peccavi Pater," at last enters the quiet haven of rest through the calm and peaceful portal of faith.

III.

MANUSCRIPTS AND EDITIONS OF MONTGOMERIE'S POEMS.

Drummond MS.

The Drummond MS., so called from William Drummond of Hawthornden, who presented it, along with a number of books, to the University of Edinburgh, in the library of which it is preserved, is by far the most important manuscript collection of Alexander Montgomerie's poems known to exist. It contains all the Sonnets ; the Miscellaneous

Poems, except l.-liv. inclusive ; and the Devotional Poems, except ix. and x.

The MS. is a small quarto of 163 pages, written in a neat and regular hand, and legible in every line. It has been kept with great care, and is now handsomely bound in morocco ; but it is matter for deep regret that in the binding it has been ruthlessly cut on the outer margin, and shorn of not a few lines at the foot of the pages. Whenever it has seemed possible to supply the *lacunæ*, an attempt has been made to do so. A number of the lines were completed by Dr Laing ; others I have done my best to restore, with what success the reader must decide. Whenever I have rejected a reading proposed by Dr Laing, or read the MS. differently, I have been careful to call attention to the passage by a note. The bracketed letters in the end of lines in this edition, will be found in many instances, on comparison, not to agree with those in his edition ; but I can vouch for the accuracy of the present text. In the case of the Sonnets and Miscellaneous Poems, in a very few instances where there has been an obvious omission by the scribe, of a letter or letters, I have ventured to print such letter or letters in italics. In other words, the Roman type always represents the MS.

In no part of the MS. has any date been found, or any clue by which one can identify the scribe or fix the time of transcription. It seems, however, to have been possessed at one time by "Margarat Ker," whose name is written on the fly-leaf in a much more antique character than has been employed in the succeeding contents.

Bannatyne MS.

This collection of Poems by the old "Makkaris" was compiled by George Bannatyne, a Scottish merchant, in 1568. It found its way into the hands of the Hyndford family, and was lent by William Carmichael, brother-german of the Earl of Hyndford, to Allan Ramsay, who drew mainly on its stores for "The Evergreen," published by him in 1724.¹ The MS. was presented by the Earl of Hyndford to the Library of the Faculty of Advocates, Edinburgh, in 1772. As a collection of poems in the northern dialect of the old tongue, it is invaluable, and forms one of the most cherished treasures of the famous library in which it has at last found a permanent place.

Seven of Montgomerie's poems—about the genuineness of which there is no question—occur in this MS., as here noted: Miscellaneous Poems, lii. on folio 253 *a* and *b*; liii. on folio 163 *a* and *b*; liv. on folio 163 *a*. Four are found towards the end of the MS., in a collection of pieces inserted after a duplicate text of some of the poems. They are in George Bannatyne's handwriting, but were evidently transcribed at a later date than that of the rest of the contents. They are written on pp. 49-53 of the Appendix in the following order: "Ane godlie Ballat maid be the poet M." [Montgomerie]; "The First Pshalme;" "The xxiiij Sphalme;" and [The Solsequium], which stands without title.

Besides those enumerated, three small pieces, of doubtful

¹ " In seventeen hundred twenty-four,
Did Allan Ramsay keen-
ly gather from this book that store
Which fills his Evergreen."

—Written by Allan Ramsay on the last leaf of the Bannatyne MS.

authenticity, are found in this MS. They are printed on pages 279 and 280 *infra*, and are engrossed, the third and fourth on folio 253 *a*, and the fifth on folios 162 *b* and 163 *a*.

Maitland MS.

The term Maitland MS. is used to designate what should really be termed two manuscripts. Both of these are preserved in the Pepysian Library in Magdalene College, Cambridge. The larger and much the more important one is in folio. It was compiled between 1550 and 1585, and seems to have been written by various hands. This latter circumstance is not remarkable when we bear in mind that Sir Richard Maitland had lost his eyesight prior to 1561, when he was made a Lord of Session. The MS. is much water-stained, and is in many places injured at the lower corners. Most of the leaves have been inlaid, a plan which has had its disadvantages as well as its manifest advantages; inasmuch as many of the quaint marginal notes have been destroyed in the process. It contains 176 poems, but nothing by Montgomerie.

The other MS. is a neat, clearly written quarto, and bears on the front fly-leaf the name of "Marie Maitland," daughter of Sir Richard, and the date 1586, the year of her father's death. It contains 96 pieces.

These two MSS. were long preserved in Sir Richard Maitland's family, and were in the possession of John Maitland, Duke of Lauderdale, great-grandson of Sir Richard, at the time of his death. At the sale of the Lauderdale MSS., by public auction, in London, in 1692, they were purchased by Samuel Pepys, who in 1703 bequeathed, subject to stringent conditions, his rich and unique collection of works to Magdalene College, Cambridge.

The two poems on Lady Margaret Montgomerie, Nos. 1. and li. (pp. 214-217), "The Bankis of Heliëon" (pp. 273-278), and "My Ladyis Puleritud" (pp. 278, 279), are printed from this collection.

It may be remarked that in Dr Laing's edition of Montgomerie, the first three of these pieces were printed from Pinkerton's very inaccurate transcript.

Editions.

The Cherrie and the Slae. Composed into Scottis Meeter by Alexander Montgomerie. Edinbvrgh: Printed be Robert Walde-graue, Printer to the Kings Majestie. Anno Domini, 1597, 4to.

————— Composed into Scottis Meeter be Alexander Montgomerie. Prented aeecording to a Copie corrected be *the Author himselfe*. Edinbvrgh: Prented be Robert Walde-graue, Prenter to the Kings Majestie. Anno 1597, 4to. Cum Privilegio Regio. Of this impression there is a copy in the Advocates' Library, from which the text in the present edition is taken.

————— Composed into Scottis Meeter be Alexander Montgomerie. Newly altered, perfyted, and divided into 114 Quatorziems, not long before the Author's death. Edinbvrgh: Printed by Andro Hart, 1615, 12mo. This edition, in conjunction with Walde-graue's second impression, was employed by Allan Ramsay in compiling his version in "The Evergreen." It was eagerly sought for by Lord Hailes, Ritson, G. Chalmers, Laing, and others; but no copy has been discovered. It has probably ceased to exist. Lines 127-140, 799-924, and 1071 to the end, occur for the first time in this edition. In the present impression these portions are supplied from "The Evergreen."

The Cherrie and the Slae. Edinbvrgh: Printed by John Wreittoun, 1636, 8vo.

————— Aberdene: Imprinted by Edward Raban, Laird of Letters, and are to be sold at his shop, at the end of the Broad-gate, 1645, 8vo.

————— With Alterations. Glasgow, 1668, 12mo.

————— Edinburgh: Printed by Andrew Anderson, and are to be sold at his house, on the north side of the Cross. An. Dom., 1675, 12mo.

→ ————— Edinburgh, 1699.

————— Inserted in A Choice Collection of Comic and Serious Scots poems, both ancient and modern, by Several hands. Part I. Edinburgh: Printed by James Watson. Sold by John Vallange, 1706, 8vo.

————— Edinburgh, 1722, 12mo.

————— Inserted in "The Evergreen," being a Collection of Scots Poems, wrote by the Ingenious before 1600. Vol. ii. Edinburgh: Printed by Mr Thomas Ruddiman for Allan Ramsay, 1724, 8vo. Collated for the present edition.

————— Glasgow: Printed and sold by Robert Foulis, 1746, 12mo.

————— Glasgow: Printed and sold by Robert and Andrew Foulis, 1751, 12mo. Collated for the present edition.

————— Glasgow: Printed by Robert Urie, 1754, 8vo and 12mo. Collated for the present edition.

————— Glasgow: Printed by G. Hall, 1757, 18mo.

————— Glasgow, 1768, 12mo.

The Cherry and the Sloe. Corrected and Modernised; the old spelling being mostly altered, except where the

Glasgow,
R. Sanders
1698. 12°.
O.

rhime makes it necessary to preserve the old. By J. D. Edinburgh: Printed for Robert Jamieson, Parliament Square, 1779, 8vo.

The Cherrie and the Slae. Kilmarnock: Printed by John Wilson, 1782, 12mo.

————— Inserted, in abridged form, in Chronicle of Scottish Poetry from the thirteenth century to the union of the Crowns; to which is added a Glossary. Edinburgh, 1802. Crown 8vo, 4 vols.

————— with other Poems by Captain Alexander Montgomery, with large notes selected and arranged by the publisher, together with a Memoir of the Author's life. Kirkcudbright: Printed and published by John Nicholson, 1842, 12mo.

Cerasum et Sylvestre Prunum. Opus Poematicum. De virtutum et vitiorum pugna. Sive electio Status in adolescentia. Authore primo nobili Domino Alexandro Montgomrio Scoto poeta regio, idiomatis materni Laureato. Nunc rursus auctum et in Latinos versus translatum. Per T. D. S. P. M. B. P. P. In gratiam illustris et generosi herois D. Alexandri Brussii capitanei cohortis peditum Scotorum, Domini de Kinkawil. Arctauni Francorum, typis Fleischmannicis, Anno 1631, 12mo.

————— Juxta exemplar impressum Arctauni Francorum, typis Fleschmannicis, Anno Dom. 1631. Edinburgh, Excudebant hæredes et successores Andreae Anderson, Regiæ Majestatis typographi. Anno Dom. 1696, et Vænales prodeunt ex officina M. Hen. Knox in ædificiis vulgo dictis *the Lucken-Booths*, 12mo.

The Flyting betwixt Montgomerie and Polwart. Edinburgh: Printed by Andro Hart, 1621, 4to. A copy of this

—the earliest known—edition of the Flyting was preserved in the Harleian Library till its dispersion. In vol. iii. No. 6031, and again in vol. v. No. 4746, of the catalogue of that famous collection, it is described as above. This copy seems to be irretrievably lost.

The Flyting betwixt Montgomery and Polwart. Edinburgh: Printed by the Heires of Andro Hart, 1629, 4to. Dr Laing had a copy of this impression—14 leaves—from which he printed the text in his edition. At Dr Laing's sale it was bought by Mr Quaritch for the sum of fifty guineas. The text of the present edition is printed from Dr Laing's impression.

The Flytting betwixt Montgomerie and Polwart. Newlie corrected and enlarged. Edinburgh: Printed by the Heirs of Thomas Finlayson for John Wood, and are to be sold at his shop on the south side of the High Street, a little above the Croce, 1629. 14 leaves in 4to. Dr Laing says: "A minute comparison, however, between the two impressions in the year 1629, leaves any material alteration undiscovered, and testifies that if these poems ever were 'corrected and enlarged,' we have no means left to ascertain the extent of the alterations."

————— Glasgow, 1665, 8vo.

————— Printed in the year 1688, 8vo, without publisher's name or place. Collated for the present edition.

————— Inserted in Watson's Choice Collection of Poems, Part III. Edinburgh, 1711. Collated for this edition.

————— Portions inserted in Sibbald's Chronicle of Scottish poetry among some productions of *Alexander Hume*. Edinburgh, 1802. See Introduction, pp. xxxiii., xxxiv., *supra*.

Sonnets and Miscellaneous Poems.

Only a few of these had appeared in print prior to the issue of Dr Laing's edition.

Most of the impressions of "The Cherrie and the Slae" contain the following pieces:—Sonnet to the Blessed Trinity (No. i.); The Solsequium (Miscel. Poems, xv.); The Author's Lamentation (Dev. Poems, iv.); His Morning Muse (Dev. Poems, ix.); Psalmes i., xxii., and one stanza of Ps. xxxvi.

In Pinkerton's 'Ancient Scottish Poems' (Lond., 1786, 8vo) the two poems "On Lady Margaret Montgomerie" (Miscel. Poems, l. and li.) are given as Montgomerie's; while "The Bankis of Helicon" and "My Ladyis Pulcritud" (Attributed Poems, i. and ii.) are set down as "Poems be unknowin Makars."

In Sibbald's 'Chronicle of Scottish Poetry' (Edin., 1802, 4 vols. 8vo) are included:—"Invective against Fortune" (Miscel. Poems, iii.); Complaint in Prison (ibid., v.); Echo (ibid., viii.); The Solsequium (ibid., xv.); the two "Poems on Lady Margaret Montgomerie" (ibid., l. and li.) Sonnets:—To His Majesty (No. vii.); To the Same (xiii.); To Rob. Hudson (xxv.-xxix.); Christen Lindesay to Ro. Hudson (xxx.); A Ladyis Lamentation (xxxiii., xxxiv.); To M. David Drummond (iv. and v.); and the "Bankis of Helicon," to which a note is appended to the effect that it "may, probably, be an early composition of Montgomery, the author of 'The Cherrie and the Slae.'"

The Mindes Melodie, Contayning Certayne Psalmes of the Kinglie Prophete Daid, applyed to a new pleasant tune, verie comfortable to everie one that is rightlie acquainted therewith. Edinbvrgh: Printed be Robert

Charteris, Printer to the Kings Most Excellent Maiestie, 1605, 8vo. Cum privilegio regali.

The Poems of Alexander Montgomery : with Biographical Notices by David Irving, LL.D. Edinburgh : Printed by James Ballantyne and Co., for W. and C. Tait, Princes Street, 1821, 8vo. The only complete edition hitherto published. Dr Laing edited the text and supplied the Notes ; Dr Irving's share in the work was limited to the Biographical Notice.

* * In the foregoing pages I have endeavoured to give some account of Alexander Montgomerie and his work, and to indicate the sources from which the present text has been taken. As a most careful collation of every poem has been made, the accuracy of the text may be relied on. At the same time, every channel likely to furnish matter of interest, whether in regard to the life of the poet, the history of the poems, or the allusions contained in them, has been conscientiously investigated, and the results have been embodied in the Introduction and Notes. These results may to some seem meagre ; but if my shortcomings should stimulate others to fresh exertion in the path of research or of elucidation, my efforts will not have been made altogether in vain. On the other hand, the Glossary is perhaps fuller than will be required by the majority of readers. In compiling it, I have kept in view the Scottish Text Society's expressed intention to undertake a Dictionary of the Scottish Language, and have admitted a more copious vocabulary than I would otherwise have done, from a conviction that elaborate glossaries to the different publications would materially aid the labourers in such a field.

I have to express my obligations to Dr Irving's "Biographical Notice of Montgomerie," prefixed to Dr Laing's edition, and to Dr Laing's Notes in the Appendix, both of which have been freely laid under contribution.

I have also to record my thanks to several members of the Scottish Text Society for valuable and kindly aid ;—to Sheriff Mackay and Dr Gregor for advice and help in various ways ; to Professor Skeat, by whose influence I obtained access to the Maitland MS. ; to Mr Clark, Keeper of the Advocates' Library, for facilities in consulting MSS. and works of reference ; and, not least, to Mr William Tough, M.A., of the Royal High School of Edinburgh, for re-collating several of the poems in the Drummond and Bannatyne MSS., verifying references, and co-operating with me in the investigation of many points of interest.

J. C.

ABBREVIATIONS.—B. MS., Bannatyne MS. E., Allan Ramsay's "Evergreen," Edinb. 1724. F., Foulis's Edition of "The Cherrie and the Slae," Glasg. 1751; U., Urie's, Glasg. 1754; L., Laing's Edition of the Poems, Edinb. 1821. W., Watson's "Collection," 1711. In "The Flyting," the variants without letter are from the edition of 1688.



THE CHERRIE AND THE SLAE.

Composed into Scottis Meeter, be

ALEXANDER MONTGOMERIE.

Printed according to a Copie corrected be

the Author himselfe.



EDINBURGH,

Printed be Robert Walde-graue,

Prenter to the Kings Majestie.

Anno 1597.

Cum Privilegio Regio.

THE CHERRIE

AND

THE SLAE.



BOUT ane bank, quhair birdis on bewis
Ten thusand tymis thair notis renewis
Ilke houre into the day,
The merle and maueis nicht be sene,

The Progne and the Phelomene,
Quhilk caussit me to stay.

5

I lay and leynit me to ane bus
To heir the birdis beir;

Thair mirth was sa melodius

Throw nature of the 3eir:

10

Sum singing, sum springing

With wingis into the sky;

So trimlie and nimlie

Thir birdis they flew me by.

I saw the hurcheoun and the hair,

15

Quha fed amangis the flowris fair,

Wer happing to and fro:

4. A. the maueis may.

8. A. thir birdis.

9. A. Thair noyce are.

13. A. So nimlie and trimlie.

16. A. amang.

17. A. That happing.

I saw the cunning and the cat,
 Quhais downis with the dew was wat,
 With mony beistis mo. 20
 The hart, the hynd, the dae, the rae,
 The fowmart, and the foxe
 War skowping all fra brae to brae,
 Amang the water broxe;
 Sum feiding, sum dreiding 25
 In cais of suddain snairis;
 With skipping and tripping
 They hantit all in pairis.

The air was sa attemperate,
 But ony myst immaculate, 30
 Bot purefeit and cleir;
 The flouris fair wer flurischit,
 As Nature had them nurischit,
 Baith delicate and deir:
 And euery blome on branche and bewch 35
 So prettily wer spred,
 And hang their heidis out ouir the hewch
 In Mayis colour cled;
 Sum knopping, sum dropping
 Of balmie liquor sweet, 40
 Distelling and smelling
 Throw Phœbus hailsum heit.

The cuckow and the cuschet cryde,
 The turtle, on the vther syde,
 Na plesure had to play; 45
 So schil in sorrow was her sang,
 That, throw her voice, the roches rang;
 For Eccho answerit ay,

20. A. With uther.
 23. A. War skipband.
 27. A. Some tripping, some skipping.
 31. A. Baith purefeit.

36. A. was spred.
 37. A. Syne hang—ane hewch.
 40. A. The balmie.
 48. A. And Eccho.

Lamenting sair Narcissus cace,
 Quha staruit at the well; 50
 Quha with the shaddow of his face
 For lufe did slay himsell:
 Quhylis weiping and creiping
 About the well he baid;
 Quhylis lying, quhylis crying, 55
 Bot it na answeare maid.

The dew as diamondis did hing,
 Vpon the tender twistis and zing,
 Ouir-twinkling all the treis:
 And ay quhair flowris flourischit faire, 60
 Thair suddainly I saw repaire,
 In swarmes, the sownding beis.
 Sum sweitly hes the hony socht,
 Quhil they war cloggit soir;
 Sum willingly the waxe hes wrocht, 65
 To heip it vp in stoir:
 So heiping, with keiping,
 Into thair hyuis they hyde it,
 Precyselie and wyselie,
 For winter they prouyde it. 70

To pen the pleasures of that park,
 How euery blossome, branche, and bark
 Agaynst the sun did schyne,
 I leif to poetis to compyle
 In staitlie verse and lofty style: 75
 It passis my ingyne.
 Bot, as I mussit myne allane,
 I saw an river rin

50. A. That staruit.
 51. A. Quhairthrow.
 52. A. that slieue himsell.
 53. A. Sair weiping.
 58. A. tuistis zing.
 62. A. Ane swarme of.
 65. A. Sum cunningglie.
 67. A. for keiping.

68. A. hydit.
 70. A. provydit.
 72. A. How euery bloome on.
 74. A. thir Poetis. E. I pass to P.
 75. A. ornat style. E. In hich heroick stait-
 lie style.
 76. E. Quhais muse surmatchis myne.
 77. E. But as I lukit.

Out our ane craggie rok of stane,
 Syne lichtit in ane lin, 80
 With tumbling and rumbling
 Amang the rochis round,
 Dewalling and falling
 Into that pit profound.

To heir thae startling stremis cleir, 85
 Me thocht it musique to the eir,
 Quhair deskant did abound;
 With tribble sweit, an tenor iust,
 And ay the echo repercust
 Hir diapason sound, 90
 Set with the Ci-sol-fa-uth cleife,
 Thairby to know the note:
 Thair soundt a michtie semibreif
 Out of the Elphis throte;
 Discreitlie, mair sweitlie, 95
 Nor craftie Amphion,
 Or Musis that vsis
 At fountaine Helicon.

Quha wald haue tyrit to heir that tune,
 Quhilk birdis corroborate ay abune, 100
 Throw schowting of the larkis!
 Sum flies sa high into the skyis,
 Quhill Cupid walkinnes with the cryis
 Of Natures chappell clarkis;
 Quha, leving all the hevins aboue, 105
 Alighted in the eird.
 Loe! how that little God of Loue
 Befoir me thair appeird!

79. A. ane craig and. E. Outowre a steipie
 rock.
 84. E. Into a pit.
 86. A. I thocht.
 90. A. The diapason.
 91. A. C-sol-fa-ut.
 92. A. Quhairby.
 93. A. Thay soundt ane.

97. A. Nor muisses.
 101. E. With lays of luvsum larks.
 102. A. Quha flew. E. Quhilk clim sae
 high in chrystal skys.
 103. A. walknit throw. F. and U. wak'ned
 with.
 106. A. Syne lichtit in. E. Allichtit on.
 107. E. Lord of Luve.

So myld-lyke, and chyld-lyke,
 With bow thrie quarteris scant; 110
 So moylie and coylie,
 He lukit like ane sant.

Ane cleinlie crispe hang our his eyis;
 His quauer by his naked thysis
 Hang in ane siluer lace: 115
 Of gold, betwix his schoulders, grew
 Twa pretty wingis quhairwith he flew;
 On his left arme, ane brace:
 This god aff all his geir he schuik,
 And laid it on the grund: 120
 I ran als busie for to luik
 Quhair ferleis nicht be fund:
 Amasit I gasit
 To see that geir sa gay:
 Persawing my hawing, 125
 He countit me his pray.

His youth and stature made me stout;
 Of doubleness I had nae doubt,
 Bot bourded with my boy:
 Quod I, "How call they thee, my chyld?" 130
 "Cupido, Sir," quod he, and smyld,
 "Please you me to imploy;
 For I can serve you in your suite,
 If you please to impyre,
 With wings to flie, and schafte to schute, 135
 Or flamis to set on fyre.

111. A. So moylike and coylie. E. Syne moylie.

113. A. and B. our. E. owre *passim*.

117. A. Twa proper.

119. A. of all. E. sone aff his geir.

120. E. Upon the grassie grund.

121. E. als lichtly.

124. E. his geir.

125. E. Persaifing myne haveing.

Mak choice then of those then,
 Or of a thousand things;
 Bot craue them, and haue them:"
 With that I woud his wings.

140

"Quhat wald thou giue, my freind," quod he,
 "To haf thae prettie wingis to flie,
 To sport thee for a quhyle?
 Or quhat, gif I suld len thee heir
 My bow and all my shuting geir,
 Sum bodie to begyle?"
 "That geir," quod I, "can not be bocht,
 3it I wald haif it faine."
 "Quhat gif," quod he, "it coist thee nocht
 Bot randring it againe?"
 His wingis than he bringis than,
 And band them on my back:
 "Go flie now," quod he now,
 "And so my leif I tak."

145

150

I sprang vp on Cupidoes wingis,
 Quha bow and quauir baith resingis,
 To lend me for ane day:
 As Icarus with borrowit flicht
 I mountit hichar nor I nicht;
 Ouir perrelous ane play.
 Than furth I drew that deadlie dairt
 Quhilk sumtyme schot his mother,
 Quhair with I hurt my wanton heart,
 In hope to hurt ane vther;

155

160

141. F. my heart.

142. E. thir wanton wings.

143. E. To sport thy sprit.

144. F. and U. if Love should lend.

145. E. Bow, quaver, shafts and schuting

geir.

150. E. rendering all.

155. E. up with.

156. E. and schuting geir resigns.

161. F. and U. First forth. E. that double.

It hurt me, it burt me, 165
 The ofter I it handill:
 Cum se now, in me now,
 The butter-flie and candill.

As scho delytis into the low,
 Sa was I browdin in my bow, 170
 Als ignorant as scho:
 And as scho flies quhill sche be fyrit,
 Sa, with the dart that I desyrit,
 My hand hes hurt me to.
 As fulisch Phaëton, be sute, 175
 His fateris cart obeind,
 I langt in Luiffis bow to shute,
 Bot weist not what it meind;
 Mair wilfull than skilfull,
 To flie I was so fond, 180
 Desyring, impyring,
 And sa was sene vpond.

To late I knaw, quha hewis to hie,
 The spail sall fall into his eie:
 To late I went to scuillis: 185
 To late I heard the swallow preiche:
 To late Experience dois teiche—
 The skuill-maister of fuillis:
 To late to fynde the nest I seik,
 Quhen all the birdis are flowin; 190
 To late the stabill dore I steik,
 Quhen all the steids are stowin.

165. E. or burnt.

166. E. Quhyle either end I handill.

170. E. of my bow.

176. F. chair. U. car.

177. E. Sa langt I in Lufis bow.

178. E. Not marking quhat.

181. E. and U. Desyring, aspyring.

183. E. Too late I knew.

189. F. and U. Too late I find.

To lait ay their stait ay
 All fulische folke espye :
 Behynd so, they fynd so
 Remeid, and so do I. 195

Gif I had rypelie bene aduysit,
 I had not rashlie enterprysit
 To soir with borrowit pennis ;
 Nor 3it had saied the archer craft, 200
 Nor schot myself with sik a schaft
 As resoun quite miskennis.
 Fra wilfulnes gaue me my wound,
 I had na force to flie ;
 Then came I granand to the ground : 205
 "Freind, welcome hame," quod he ;
 "Quhair flew 3e, quhome slew 3e,
 Or quha bringis hame the buiting?
 I sie now," quod he now,
 "3e haif bene at the schuting." 210

As skorne cummis commonlie with skaith,
 Sa I behuifit to byde them baith :
 O quhat an stakkering stait !
 For vnder cure I gat sik chek,
 Quhilk I nicht nocht remuif nor nek, 215
 Bot eyther stail or mait ;
 My agonie was sa extreme
 I swelt and soundt for feir ;
 Bot, or I walkynnit of my dreame,
 He spulzied me of my geir ; 220
 With flicht than, on hicht than,
 Sprang Cupid in the skyis,
 For3etting and setting
 At nocht my cairfull cryis.

195. E. sae—sae.
 200. E. had seyde.
 201. E. To schute.

213. E. Sae stakkering was my stait.
 214. E. That undir.
 218. E. swound. U. swate and sown'd.

Sa lang with sicht I followit him, 225
 Quhill baith my feiblit eyis grew dim
 With staruing on the starnis;
 Quhilk flew sa thick befor my ein,
 Sum reid, sum 3ellow, blew, and grein,
 Sa trublit all my harnis, 230
 Quhill euery thing apperit two
 To my barbuilziet braine
 Bot lang nicht I lye luiking so,
 Or Cupid come againe;
 Quhais thundring, with wondring 235
 I hard vp throw the air;
 Throw cluddis so he thuddis so,
 And flew I wist not quhair.

 Fra that I saw that god was gane,
 And I in langour left allane, 240
 And sair tormentit, to,
 Sum tyme I sicht quhill I was sad,
 Sum tyme I musit and maist gane mad,
 I wist not quhat to do;
 Sum tyme I ravit, halfe in a rage, 245
 As ane into dispaire:
 To be opprest with sic ane page
 Lord! gif my heart was saire!
 Like Dido, Cupido
 I widill and [I] warye, 250
 Quha reft me, and left me
 In sik a feirie-farye.

 Then felt I Curage and Desyre
 Inflamm my heart with vncouth fyre
 To me befor vnknawin: 255

226. E. Quhyle baith my dazelit eyis.

227. E. stairing.

229. E. sum grene.

230. E. Quhilk trublit.

231. E. That euery; twae.

232. F. parboiled brain.

233. E. sae.

239. E. Then frae. F. and U. Then when.

241. F. and U. too.

250. E. 1 widdill and 1 warie.

Bot now na blud in me remaines,
 Vnbrunt and boyld within my vaines,
 By luffis bellies blawin.
 To quench it, or I was deuorit,
 With siches I went about; 260
 Bot ay the mair I schape to smorit,
 The baulder it brak out;
 Ay preising but ceising,
 Quhill it may breik the boundis:
 My hew so furth schew so 265
 The dolour of my woundis.

With deidlie visage, pail and wan,
 Mair like ane atomie nor man,
 I widderit cleine away:
 As wax befor the fyre, I felt 270
 My hart within my bosome melt,
 And pece and pece decay:
 My vaines with brangling like to brek—
 My punsis lap with pith—
 Sa feruently did me infek, 275
 That I was vext thairwith.
 My hart ay did start ay
 The fyrie flamis to fie:
 Ay houping, throu louping,
 To win to liberty. 280

Bot ô! alace! hyde it behuissit,
 Within my cairfull corporis incluissit,
 In presoun of my breist;
 With sichis sa sowpit and ouriset,
 Like to an fische fast in the net, 285
 In deid-thraw vndeceist,

258. E. Luve his bellies.

261. E. schupe.

268. E. and F. anatomy.

275. E. F. and U. fervency.

280. E. To leap at.

281. E. it was abusit.

282. E. My carefull corps kept it incluist.

Quha, thocht in vaine, dois striue for strenth
 For to pull out hir heid,
 Quhilk profitis nathing at the lenth,
 Bot haistes hir to hir deid; 290
 With wristing and thirsting,
 The faster still is scho:
 Thair I so did lye so,
 My death advancing to.

The mair I wrestlit with the wynd, 295
 The fashchter still myself I fynd:
 Na mirth my mynd nicht mease.
 Mair noy, nor I, had neuer nane;
 I was sa alterit and ouirgane,
 Throw drowth of my disease: 300
 Than weakly, as I nicht, I rayis;
 My sicht grewe dim and dark;
 I stakkerit at the windilstrayis,
 Na takin I was stark.
 Baith sightles, and nichtles, 305
 I grew almaist at ainis;
 In angwische I langwische,
 With mony grievous grainis.

With sober pace I did approche
 Hard to the riuer and the roche, 310
 Quhairof I spak befor;
 Quhais running sic a murmure maid,
 That to the sey it softlie slaid:
 The craig was high and schoir:
 Than pleasur did me so prouok 315
 Perforce thair to repaire,

287. E. scho stryve by strenth. F. and U. strives.

290. E. Bot haistning to.

291. F. and U. thristing and wristing.

296. E. F. and U. faster.

301. E. 3it weakly.

312. E. The river sic.

313. E. As to the sea.

314. E. The craig hich, stay and schoir. F.

The craig was stay and shore.

315. E. Then pleasure.

316. E. Thair partly to.

Betwix the riuer and the rok,
 Quhair Hope grew with Dispaire ;
 A trie than, I sie than,
 Of CHERRIES in the braes ; 320
 Belaw, to, I saw, to,
 Ane buss of bitter SLAES.

The CHERRIES hang abune my heid,
 Like twinkland rubies round and reid,
 So hich vp in the hewch ; 325
 Quhais schaddowis in the riuer schew,
 Als graithlie glansing, as they grewe
 On trimbling twistis tewch,
 Quhilk bowed throw burding of thair birth,
 Inclining downe thair toppis : 330
 Reflex of Phœbus of the firth
 Newe colourit all thair knoppis ;
 With dansing, and glansing,
 In tirles dornik champ,
 Ay streimand and gleimand, 335
 Throw brichtnes of that lamp.

With earnest eye quhil I espye
 The fruit betwixt me and the skye,
 Halfe gait almaist to hevin ;
 The craig sa cumbersome to clim, 340
 The trie sa hich of growth, and trim
 As ony arrowe evin ;
 I cald to mind how Daphne did
 Within the laurell shrink,
 Quhen from Apollo scho hir hid : 345
 A thousand times I think

320. E. on the braes.

324. F. and U. trickling rubies.

327. F. Their shape as graithly as they grew.

328. E. twistis, and tewch.

330. E. F. and U. Declyning.

335. E. Quhilk streimaned and leimed. F. and U. Which streamed and leamed.

336. E. lichtness.

341. E. sae tall of.

That trie then to me then,
 As he his laurell thocht:
 Aspyring but tiring
 To get that fruit I socht. 350

To clime the craige it was na buit,
 Lat be to presse to pull the fruit
 In top of all the trie:
 I saw na way quhairby to cum,
 Be ony craft, to get it clum, 355
 Appeirandly to me:
 The craige was vgly, stay and dreich,
 The trie heich, lang and smal;
 I was affrayd to mount sa hich,
 For feir to get ane fall: 360
 Affrayit to say it,
 I luikit vp on loft,
 Quhiles minting, quhiles stinting,
 My purpose changit oft.

Then Dreid, with Danger and Dispaire, 365
 Forbad my minting anie mair,
 To raxe aboue my reiche:
 "Quhat? tusche!" quod Curage, "man, go to,
 He is bot daft that hes ado,
 And spairis for euery speiche; 370
 For I haue oft hard wise men say,
 And we may see our sellis,
 That fortune helps the hardie ay,
 And pultrones plaine repellis:

347. E. That trie thair to me thair.
 352. F. preiss.
 358. E. The trie lang, sound and small.
 359. E. to clim sa.
 361. F. Afrayed I stayed.
 362. F. And looked up aloft.

369. E. that has to do.
 370. A. that stays for.
 371. E. suith men.
 372. F. and U. see't.
 374. F. and U. But pultrons ay repells.

Than feir not, nor heir not 375
 Dreid, Danger, or' Dispaire ;
 To fazarts, hard hazarts
 Is deid or they cum thair.

"Quha speidis, bot sic as heich aspyris?
 Quha triumphis nocht, bot sic as tyris 380
 To win a nobill name?
 Of schrinking quhat bot schame succedis?
 Than do as thou wald haif thy deidis
 In register of fame.
 I put the cais, thou nocht preuaild : 385
 Sa thou with honour die,
 Thy life, bot not thy courage faild,
 Sall poetis pen of thee :
 Thy name than, from fame than,
 Sall neuir be cut aff; 390
 Thy graif ay sall haif ay
 That honest epitaff.

"Quhat can thou losse, quhen honour lyuis?
 Renowne thy vertew ay reuyuis,
 Gif valiauntlie thou end:" 395
 Quod Danger, "Hulie, friend, tak heid ;
 Vntymous spurring spillis the steid :
 Tak tent quhat 3e pretend.
 Thocht Courage counsell thee to clim,
 Bewar thou kep na skaith: 400
 Haif thou na help bot Hope and him?
 They may beguyle the baith.
 Thy sell now can tell now
 The counsell of thae clarkis ;
 Quhairthrow 3it, I trow 3it, 405
 Thy breist dois beir the markis.

"Brunt bairn with fyre the danger dreidis:
 Sa I beleif thy bosome bleidis,
 Sen last that fyre thou felt:
 Besydis this, seindell tymis the seis 410
 That euer Curage keipis the keyis
 Of knowledge at his belt:
 Thocht he bid fordwart with the gunnis,
 Small powder he prouydis:
 Be not ane novice of the nunnis 415
 That saw nocht baith the sydis:
 Fuil-haist ay almaist ay
 Ouirsylys the sicht of sum,
 Quha huikis not, nor luikis not
 Quhat eftirward may cum. 420
 "3it Wisdome wischis the to wey
 This figour of philosophey—
 A lessoun worth to leir—
 Quhilk is, in tyme for to tak tent,
 And not, when tyme is past, repent, 425
 And buy repentance deir.
 Is thair na honoure efter lyfe,
 Except thou slay thy sell?
 Quhairfor hes Attropus that knyfe?
 I trow thou cannot tell, 430
 That but it, wald cut it,
 That Clotho skairse hes spun,
 Distroying thy joying,
 Befoire it be begun.
 "All ouirs are repuit to be vyce; 435
 Ore hich, ore law, ore rasch, ore nyce,
 Ore heit, or 3it ore cauld:

409. A. Sen first the.
410. E. Besyds that, seindle tymes thou seis.
413. E. with his guns.
415. E. of that unnis.
418. A. Oresettis.
419. F. and U. Who luiks not, who huiks not.

422. A. This sentence of. E. This figure in.
423. F. and U. the lear.
431. E. Quha but it.
432. E. Quhilk.
436. A. ore rych ore nyce.

Thou seemes vnconstant be thy sings;
 Thy thocht is on ane thousand things;
 Thou wattis not quhat thou wald. 440

Let fame hir pittie on the powre,
 Quhan all thy banes ar brokin:
 3one SLÆ, suppose 3ou think it soure,
 May satisfie to slokkin
 Thy drouth now, o 3outh now! 445

Quhilk drownis thee with desyre:
 Aswage than thy rage, man;
 Foull water quenches fyre.

“Quhat fule art thou to die of thirst,
 And now may quench it, gif thou list, 450
 So easily, but paine?

Maire honor is to vanquisch ane,
 Nor feicht with tensum and be tane,
 And outhir hurt or slane:

The prattick is, to bring to passe, 455
 And not to enterprise;

And als guid drinking out of glas
 As gold in ony wise.

I leuir haue euer
 Ane foule in hand, or tway, 460

Nor seand ten fleand
 About me all the day.

“Luik quhair to licht before thou loup,
 And slip na certenty for Houp,
 Quha gydis thee bot be gesse.” 465

Quod Curage, “Cowartis takis na cuire
 To sit with schame, sa they be suire:
 I like them all the lesse.

438. E. signs.

445. E. F. and U. of 3outh.

446. E. F. and U. dryes.

447. F. and U. Asswage then thy rage then.

445-448. A.—

Thy thirst now I traist now,

Gif that thou wald it preife;

I say to it may to

Thy painis all releife.

449. E. thirst.

455. A. Now all the practick is to passe.

463. E. thou licht.

Quhat plesure purchest is but paine,
Or honor wyn with eis? 470

He will not ly quhair he is slaine,
That douttis befor he dies.
For feir than, I heir than
Bot onlie ane remeid
That latt is, and that is, 475
For to cut of the heid.

“Quhat is the way to heill thy hurt?
Quhat way is thair to stay thy sturt?
Quhat meinis may make thee merrie?
Quhat is the comfort that thou cravis? 480

Suppose thir sophistis the decewis,
Thou knawis it is the CHERRIE.
Sen for it only thou bot thristis,
The SLAE can be na buit :
In it also thy health consistis, 485
And in na vther fruit.

Thou quakis now, and schakis now,
And studyes at our strife :
Advise thee, it lyes thee
On na les nor thy life. 490

“Gif ony pacient wald be pancit,
Quhy suld he loup quhen he is lancit,
Or schrink quhen he is schorne?
For I haue heard chirurgianes say,
Oft tymes deferring of ane day 495

Micht not be mend the morne.
Tak time in time, or time be tint,
For tyme will not remaine :
Quhat forces fire out of the flint,
Bot als hard match againe? 500

475. E. Quhilk latt is. F. and U. late—from
a misapprehension of the meaning.

478. E. Quhat is the way.

487. E. Quhy quaiks now and schaiks thou.

F. and U. quakes thou and shakes
thou.

488. F. and U. Or studies.

491. E. panst.

Delay not, and stay not,
 And thou sal sie it swae :
 So gets ay, that sets ay
 Stout stomackis to the brae.

“Thocht all beginnings be most hard, 505
 And yschewis pleasand efterward,

Then schrink not for ane schoure :
 Frae anes that thou thy grening get,
 Thy paine and trauel is forjet :
 The sweit exceidis the soure. 510

Go to than quickly, feir not thir,
 For Hope gud hap hes hecht.”
 Quod Danger, “Be not soddane, sir,
 The mater is of wecht ;
 First spye baith, syne try baith ; 515
 Aduisement dois na ill :
 I say than, 3e may than
 Be wilful quhen 3e will ;

“Bot 3et to mynd the proverbe call,
 ‘Quha visis perrillis perische sall ;’ 520
 Schort quhile thair lyfe them lastis.”

“And I haif hard,” quod Hope, “that he
 Sall nevir schaip to sayle the se,
 That for all perrils castis.

How many throw dispaire ar deid 525
 That neuer perrillis preiuit !

How many also, gif thou reid,
 Of liues we haue releiuit !

Quha being euin deing,
 But danger, bot dispaired ; 530

A hunder, I wunder
 Bot thou hes hard declaird.

501. E. and fray not. F. and U. nor fray
 not.

503. E. Sic gets.

506. A. and E. The end is plesand.

507. F. no shower.

528. E. have we.

530. U. or despair.

532. U. declair.

"Gif we twa hald not vp thy hart,
 Quhilk is the cheife and noblest part,
 Thy wark wald not gang weill ; 535
 Considdering thae companions can
 Perswade a sillie simpill man
 To hazard for his heill.
 Suppose they haue desaut some,
 Or thay and we nicht meit, 540
 Thay get na credit quhair we come,
 In ony man of spreit ;
 Be resoun thair tressoun
 Be vs is first espyit ;
 Reveiling thair deiling, 545
 Quhilk dowe not be denyit.

"With sleikit sophismis seiming sweit,
 As all their doings war discreit,
 Thay wische thee to be wise ;
 Postponing tyme from hour to hour : 550
 Bot, faith, in vnderneath the flour,
 The lurking serpent lyis ;
 Suppois thou seis hir not a styme,
 Till tyme scho sting thy fute :
 Persawis thou nocht quhat precious tyme 555
 Thy slewthing dois ouirschute ?
 Allace ! man, thy cace, man,
 In lingring I lament :
 Go to now, and do now,
 That Curage be content. 560

"Quhat gif Melancholie cum in,
 And get an grip or thou begin ?
 Than is thy labour lost ;

537. E. F. and U. Diswade.
 540. F. and U. we and they.
 541. E. F. and U. credence.
 542. E. With ony man.
 544. F. and U. plainly spy'd.

547. A. With sleikit sonats.
 551. F. its underneath.
 554. E. Till that scho stings.
 556. F. and U. Thy sleuth doth overshoot.

For he will hald thee hard and fast,
Till tyme and place and fruit be past, 565

Till thou giue vp the ghost:
Than sall be graud vpon the stane
Quhilk on thy graue beis laid,
Sum tyme their liued sik a ane.

Bot how suld it be said? 570

Heir lyis now, but prise now,
Into dishonors bed,
Ane cowart, as thou art,
That from his fortune fled.

“Imagyne, man, gif thou were laid 575

In graue, and syne nicht heir this said,

Wald thou nocht sweit for schame?

3es, faith, I doubt not bot thou wald;

Thairfoir, gif thou hes eyis, behald

How they wald smoir thy fame! 580

Go to, and make na mair excuse:

Now life or honor lose,

And outhier them or vs refuis;

Thair is na vther chose.

Considder, togidder 585

That we can neuer dwell:

At length ay, at strength aye,

Thae pultrons we expell.”

Quod Danger, “Sen I vnderstand
That counsall can be na command, 590

I haif na mair to say;

Except, gif that he thocht it gude,

Take counsall 3it, or 3e conclude,

Of wyser men nor thay:

566. E. And thou.

568. E. tomb is laid.

567-569. U.—

Then shall be grav'n upon that place

Which on thy tomb is laid,

Sometime there liv'd such one, alace!

570. E. sall.

579. E. ene.

582. E. Or life and honour lose. F. Ere life.

587. E. F. and U. by strength.

588. U. Sic pultrons.

592. F. 3e think. U. thou think.

They are bot rakles, 3oung and rasche, 595

Suppois thay think vs fleid :

Gif of our fellowschip 3ou fasche,

Gang with tham hardlie beid.

God speid 3ou, they leid 3ou,

That hes not meikill wit ; 600

Expell vs, and tell vs,

Heirefter comes not 3it."

Quhyle Danger and Dispaire retyrit,

Experience came in, and speirit

Quhat all the matter meind : 605

With him came Ressoun, Wit and Skill,

And thay began to speir at Will,

"Quhair mak 3e to, my friend?"

"To pluk 3one lustie CHERRIE, loe!"

Quod he, "and not the SLAE." 610

Quod thay "Is thair na mair adoe,

Or 3e cum vp the brae,

Bot to it, and do it,

Perforce the fruit to pluck?

Weill, brother, some vther 615

Wer meter to conduct.

"I grant 3e may be gude aneuch,

Bot 3it the hazard of 3on hewch,

Requyris ane grauer gyde.

As wyse as 3e ar may gang wrang ; 620

Thairfore tak counsaill, or 3e gang,

Of sum that standis besyde.

Bot quhilk wer 3one thrie 3e forbad

3our company richt now?"

Quod Will, "Thrie prechours, to perswad 625

The poyсанд SLAE to pow.

598. E. beit.

601. E. 3eil.

610. E. and quyte the slae.

612. E. Or 3e win.

616. E. Were better.

617. E. We grant.

619. F. greater guide.

622. E. stand.

623. E. quha war.

They tratlit and ratlit,
 A lang half houre and mair;
 Foull fall them! they call them
 Dreid, Danger and Dispaire.

630

“Thay are maire faschious nor of feck:
 3on faizardis durst not, for thair neck,
 Clim vp the craig with vs.
 Fra we determinit to die,
 Or else to climb 3on CHERRIE trie,
 Thay baid about the bus.
 Thay are conditionate like the cat;
 Thay wald not weit their feit,
 Bot 3it, gif of the fruit we gat,
 Thay wald be fayne to eit:
 Thocht thay now, I say now,
 To hazard hes na hart;
 3it luck we, and pluck we
 The fruit, they wauld haue part.

635

640

“Bot fra we get our voyage wun,
 They sall not than the CHERRIE cun,
 That wald not enterpryse.”
 “Weill,” quod Experience, “3e boist;
 Bot he that countis without his oist,
 Oft tymes he countis twyse.
 3e sell the beir skin on his back,
 Bot byde quhill 3e it get;
 Quhen 3e haue done, its tyme to crak:
 3e fische befor the net.

645

650

627. E. They tratlit and prattellit.
 639. E. gif ony fisch 3e gat.
 640. F. and U. apt to eat.
 642. E. haif nae.
 643. F. and U. or pluck.
 646. E. a cherrie.

649, 650. F.—
 Bot he who reck'ned but his hoast,
 Of-times has counted twise.
 650. E. He aftentymes counts twyse.
 651. E. beirs. F. boar's. U. bear's.

Quhat haist, sir, 3e taist, sir, 655
 The CHERRIE, or 3e pow it :
 Bewar 3it, 3e ar 3it,
 Mair talkatiue nor trowit."

"Call Danger back againe," quod Skill,
 "To se quhat he can say to Will, 660
 We see him schod sa strait :
 We may nocht trow that ilk ane tellis."
 Quod Curage, "We concludit ellis,
 He seruis not for our mait ;
 For I can tell 3ou all perqueir 665
 His counsail or he cum."
 Quod Will, "Quairto suld he cume heir?
 He can not hald his tung ;
 He speikis ay, and seikis ay
 Delay of tyme be driftis ; 670
 He greuis vs and deues vs
 With sophistries and schiftis."

Quod Ressoun, "Quhy was he debard?
 The tale is ill may not be hard ;
 3it let vs heir him anis." 675
 Than Danger to declair began,
 How Hope and Curage tuik the man,
 And led him all thair lanis ;
 For they wald haif him vp the hill,
 But outhir stop or stay ; 680
 And quha was welcomer nor Will?
 He wald be formaist ay :

657. F. and U. Beware sir, 3e are sir.

667. F. and U. Quoth Hope.

668. E. He cannot hold his himdumb—an
obvious misprint for hold him dumb.
 Cf. line 820 *infra*. F. and U. hold
 him dumb.670. F. Delay of time and drifts. U. Delay
 oft-times and drifts.

671. F. and U. To grieve us and dieve us.

674. F. and U. cannot.

678. E. To lead him.

679. F. and U. How they.

He culd do, and suld do,
 Quha euir wald or nocht.
 Sic speiding proceeding
 Vnlikelie was, I thocht;

685

"Thairfoir I wischt them to be war,
 And rashlie not to ryn our far,
 Without sik gydis as 3e."
 Quod Curage, "Friend, I heir 3ou fail,
 Remember better on 3our taill,
 3e sayd it culd not be:
 Besydis that 3e wald not consent
 That euir we suld clym."

690

Quod Will, "For my pairt I repent,
 We saw them mair nor him;
 For they ar the stayer
 Of vs, alsweill as he:
 I think now they schrink now;
 Go fordwart, let them be:

695

700

"Go, go, we do not heir bot guckis;
 They say that voyage nevir luckis,
 Quhair ilke ane hes ane vote."
 Quod Wisdome grauelie, "Sir, I grant,
 We wer na war 3our vote to want,
 Sum sentence heir I note:
 Suppose 3e speak it bot be gesse,
 Sum fruit thairin I fynd;
 3e wald be fordward I confesse,
 And cummis oft tymis behynd.
 It may be that thay be
 Dissauit that neuir doutit:
 Indeid, sir, that heid, sir,
 Hes meikill wit about it."

705

710

684. F. and U. or dought.

691. E. Tak bettir tent unto 3our tale.

701. E. Go, go we naithing do bot gucks.

702. E. the voyage.

706. F. and U. now I note.

709. F. and U. foremost.

710. F. and U. Bot comes.

712. E. Desavit.

Than wilfull Will began to rage, 715

And sware he fand na thing in age,

Bot anger, yre and grudge :

"And for my selfe," quod he, "I sweir

To quyte all my companions heir,

And they admit the iudge. 720

Experience is grown sa auld,

That he begins to raue :

The laif, bot Curage, are sa cauld,

Na hazarding thay haif;

For Danger far stranger 725

Hes maid them nor they war;

Ga fra them, we pray them,

That nouthir dow nor dar.

"Quhy may nocht these thre leid this ane?

I led ane hunder all my lane, 730

But counsall of them all."

"I grant," quod Wisdom, "3e haue led;

Bot I wald speir, how many sped,

Or furderit but ane fall?

Bot vther few or nane, I trow : 735

Experience can tell :

He sayis that man may wyte bot 3ow,

The first tyme that he fell :

He kennis now, quhais pennis now

Thou borrowit him to flee. 740

His wounds 3it, quhilk stounds 3it,

He gat them than throw thee."

"That," quod Experience, "is trew :

Will flatterit him, when first he flew,

And set him in an low : 745

716. E. saw naithing.

720. E. 3ou judge.

727. E. Gae frae then, we pray then.

730. E. myne alane.

735. A. For there is nane or few I trow. E.

Bot owthir.

739. E. then—then.

740. A. Thow borrowit fra the clarkis.

742. A. I trowe dois beir the markis.

745. E. Will set him.

Will was his counsell and conuoy,
 To borrow, fra the blindit boy,
 Baith quiver, wingis and bow :
 Quhairwith befoir he seyit to schuit,
 He neither 3eild to 3outh, 750
 Nor 3it had neid of any fruit,
 To quench his deidly drouth ;
 Quhilk pynis him, and dwynis him
 To deid, he wattis not how :
 Gif Will than did ill than, 755
 Himselfe remembers now.

“For I, Experience, was thair,
 Lyke as I vse to be all quhair,
 Quhat tyme he wytit Will
 To be maist cause of his mischeif; 760
 For I myself can be ane preif
 And witnes thairintill.
 Thair is na boundis bot I haif bene,
 Nor hidlingis fra me hid ;
 Nor secret thingis bot I haif sene, 765
 That he or onie did :
 Thairfoir now, no moir now,
 Lat him think to conceild ;
 For quhy now, euin I now
 Am detbound to reveild.” 770

“My custome is for to declair
 The treuth, and neur eik nor pair,
 For onie man, ane jote :
 Gif wilfull Will delytis in leis,
 Exampill in thy self thou seis, 775
 How he can. turne his cote,

748. E. quaver.

750. U. never.

754. E. I wate not.

756. A. consider now.

760. E. To be the grund of all his greif.

761. E. As I.

762. E. thairuntill.

763. E. There are.

764. U. heich things from.

And with his langage wald alluir
 Thee 3it to brek thy bainis :
 Sum tyme thou knawis gif he was suir :
 Thou vsd his counsell ainis ; 780
 Quha wald 3it be bald 3it
 To wrak thee, wer not we.
 Think on now of 3on now,"
 Quod Wisdome than to me.

"Weill," quod Experience, "gif that he 785
 Submittis himself to 3ow and me,
 I wait quhat I suld say :
 Our gude advyse he sall nocht want,
 Provyding alwayis gif he grant
 To put 3on Will away, 790
 And banische baith him and Dispair,
 That all gude purpose spillis ;
 Sa he will melle with them na mair,
 Lat them twa flyte thair fillis :
 Sic coissing but loissing 795
 All honest men may vse."
 "That change now wer strange now,"
 Quod Ressoun, "to refuse."

Quod Will, "Fy on him, when he flew,
 That poud not Cherries then anew 800
 For to haue staid his sturt."
 Quod Reason, "Thocht he bear the blame,
 He nowther saw nor neidit them,
 Till he himself had hurt.
 First quhen he mistert not, he nicht, 805
 He neids, and may not now :
 Thy foly, quhen he had his flicht,
 Empashed him to pow.

779. E. Thou knows thyself.

785. E. gif he.

795. E. lossing. F. tossing but lossing.

U. coisting but lossing.

803. F. and U. never.

Baith he now and we now
 Persaive thy purpose plain, 810
 To turn him, and burn him,
 And blaw on him again."

Quod Skill, "Quhy suld we langer stryve?
 Far better late than never thryve;
 Cum let us help him 3it: 815

Tint tyme we may not get again,
 We wast bot present tyme in vain:"
 "Beware with that," quod Wit:
 "Speik on, Experience, lets see;
 We think 3e hald 3e dum." 820

"Of by ganes I haif hard," quod he;
 I knaw not things to cum."
 Quod Reason, "The season
 With slowthing slyds away;
 First tak him, and mak him 825
 A man, gif that 3e may."

Quod Will, "Gif he be not a man,
 I pray 3ou, sirs, quhat is he than?
 He lukes lyk ane at leist."

Quod Reason, "Gif he follow thee, 830
 And mynd not to remain with me,
 Nocht bot a brutal beist.

A man in schape doth not consist,
 For all 3our taunting tales;
 Thairfor, Sir Will, I wald 3e wist 835
 3our metaphysick fails.

Gae leir 3it, a 3eir 3it,
 3our logick at the schulis,
 Sum day then, 3e may then
 Pass master with the mulis." 840

Quod Will, "I marvell quhat 3e mein;
Suld not I trow my ain twa een,

For all 3our logick schulis:
If I did not, I war not wyse."

Quod Reason, "I haif tald 3ou thryse, 845
Nane ferlies mair than fulis;

Thair be mae sences than the sicht;

Quhilk 3e owre-hale for haste,
To wit, gif 3e remember richt,
Smell, heiring, touch, and taste. 850

All quick things haif sic things,

I mein baith man and beist,

By kynd then, we fynd then

Few laks them in the leist.

"Sae, be that consequens of thyne, 855

Or syllogism said lyke a swyne,

A cow may teach thee lair.

Thou uses only bot thyne eies:

Scho touches, tastes, smells, heirs, and seis;

Quhilk matches thee, and mair. 860

Bot since to triumph 3e intend,

As presently appeirs,

Sir, for 3our clergie to be kend,

Tak 3e twa asses eirs.

Nae myter perfyter 865

Gat Midas for his meid;

That hude, sir, is gude, sir,

To hap 3our brain-sick heid.

"3e haif nae feil for to defyne,

Thoch 3e haif cunning to declyne 870

A man to be a mule:

With little wark 3it, 3e may vowd

To grow a galant horse and gude,

To ryde thairon at 3ule.

Bot to our ground quhair we began, 875
 For all 3our gustless jests,
 I must be master to the man,
 Bot thou to brutall beists;
 Sae we twae maun be twae,
 To cause baith kynds be knawn; 880
 Keip thyne then frae myne then,
 And ilk ane vse thair awin."

Then Will, as angrie as an ape,
 Ran ramping, sweiring, rude and rape,
 Saw he non other schift; 885
 He wald not want an inch of will,
 Quhither it did him gude or ill,
 For thirty of his thrift:
 He wald be formoist in the field,
 And maister, gif he nicht; 890
 3ea, he suld rather die than 3ield,
 Though Reason had the richt:
 "Sall he now mak me now
 His subject or his slaif?
 Na, rather my father 895
 Sall quick gang to his graif.

"I hecht him, quhyle my heart is heal,
 To perisch first, or he prevail,
 Cum after quhat so may."
 Quod Reason, "Dout 3e not, indeed, 900
 3e hit the nail upon the heid:
 It sall be as 3e say.
 Suppose 3e spur for to aspyre,
 3our brydle wants a bit;
 That meir may leif 3ou in the myre, 905
 As sicker as 3e sit.

Your sentence repentance
 Sall learn you, I believe,
 And anger you langer,
 Quhen ye that prattick prieve. 910

"As ye haif dyted your decreit,
 Your prophesie to be complete,
 Perhaps, and to your pains;
 It has bein said, and may be sae,
 'A wilful man wants neur wae,' 915
 Thocht he gets little gains.
 Bot sen ye think it easy thing
 To mount aboif the mune,
 Of your awin fidle tak a spring,
 And daunce quhen ye haif done. 920
 If than, sir, the man, sir,
 Lykes of your mirth, he may;
 Bot speir first, and heir first,
 Quhat he himsell will say."

Than all togidder they began 925
 To say, "Cum on, thou martyrit man,
 And do as we deuyse."
 Abasd, ane bonie quhyle I baid,
 And musd, or I my answere maid;
 I turnd me ainis or twyse, 930
 Behalding euerie ane about:
 I feird to speik in haist.
 Sum seimd assurd, sum dred for doubt:
 Will ran reid-wood almaist;
 With wringing and thringing, 935
 His hands on vther dang:
 Dispair to, for cair to,
 Wald needs himselfe go hang.

908. F. Shall you leave. U. Shall leave you.

926. F. and U. And said.

927. E. Quhat is thy will advyse.

928. E. Abaisd.

932. E. Quhais motions muvit me maist.

934. E. Will ran reid-wod for haist.

935. E. and F. With wringing and flinging.

936. E. For madness lyke to mang.

Quhilk quhen Experience persaut,
 Quod he, "Remember gif we raut, 940
 As Will alledgit of laite,
 Quhen as he sware, na thing he saw
 In age, bot anger, slack and slaw,
 And cankerit of consait:
 3e culd not luck as he alledgit, 945
 That all opinions sperit.
 He was sa frak and fyerie edgit,
 He thocht vs four bot feirit.
 Quha pansis on chancis,"
 Quod he, "na worschip winnis. 950
 Ay some best sall come best,
 That hap weill, rak weill rinnis."

"3it," quod Experience, "behauld,
 For all the tales that he has tauld,
 How he himselfe behaues. 955
 Because Dispaire could come na speid,
 Lo quhaire he hangs, all bot the heid,
 And in ane withie waues.
 Gif 3on be suir ains thou may se,
 To men that with them mellis; 960
 Gif thay had hurt or helpit the,
 Consider be thame selfis:
 Than chuse the, to vse the
 Be vs, or sik as 3one:
 Say sone now, haue done now; 965
 Mak outhir aff or on."

"Persaues thou not quhairfra procede
 The frantik fantasies, that feids
 Thy furious flaming fyre?

940. A. Remember 3e ressavit. F. and U.
 if I rav'd.
 942. E. he naithing saw.
 948. A. He thocht not to be feirit.
 949. E. quhat chansis.
 951. E. F. and U. To sum best.

956. E. could not cum speid.
 958. E. And in ane widdy waifs.
 959. E. and U. Gif 3ou be sure. F. true.
 965. F. and U. Syne soon.
 968. E. fantasie.

Quhilk dois thy bailfull briest combuir, 970

That nane bot we," quod thay, "can cuir,

Or knawis quhat dois requyre.

The persing passion of thy spreit,

That waists thy vitall breath,

Hes holit thy heaue hart with heit : 975

Desyre drawes on thy death.

Thy punsis renuncis

All kynd of quiet rest;

That fever hes ever

Thy person sa opprest." 980

Quod thay, "Were thou acquaint with Skill,

He knawis quhat humors dois thee ill;

Quhair thou thy cares contrakis;

He knawis the ground of all thy grieve,

And recept, to, for thy releife; 985

All medicines he makis."

"Cum on," quod Skill, "content am I

To put my helping hand:

Provyding alwayis he apply

To counsall and command. 990

Quhill we than," quod he than,

"Ar myndit to remaine,

Gif place now, in cace now

Thou get vs not againe.

"Assuire thy selfe, gif that we sched, 995

Thou sall not get thy purpose sped;

Tak tent, we haif thee tald.

Haif done, and dryue nocht aff the day:

The man that will nocht, quhen he may,

He sall not quhen he wald. 1000

972. E. Or help thy hearts desyre. F. and U. Nor help.

973. A. The passions of thy pensiue spreit.

974. A. thy fatall breath.

975. F. and U. Doth hold.

977. A. denuncis.

981. E. Could thou cum anes acquaint.

983. E. And how thy cair contracks.

985. E. And recipies.

997. F. and U. Take heed.

Quhat wald thou do, I wald we wist :
 Except, or giue us oure."
 Quod he, "I think me mair than blist,
 To fynde sick famous foure
 Besyde me, to guyde me 1005
 Now quhen I haif to doe ;
 Considering the swidering
 3e fand me first into.

"Quhen Courage craued ane stomack stout,
 And Danger draue me into dout, 1010
 With his companione Dreid :
 Quhyllis Will wald vp aboue the aire ;
 Quhyllis I was dround into dispaire ;
 Quhyllis Hope held vp my heid.
 So pithie resounis and replyis, 1015
 On euery side, they shewe,
 That I, quha was not verie wyis,
 Thocht all thair tales was trew.
 Sa mony and bony,
 All problemis they propound, 1020
 Baith quicklie and liklie,
 I marveld mekill ond.

"3it Hope and Curage wan the field,
 Thocht Dreid and Danger nevir 3eild,
 Bot fled to fynde refuge : 1025
 Swa, fra 3e fowr met, they were fayne,
 Because 3e cauld them back againe,
 And glad that 3e war judge ;
 For thay were fugitive befoir,
 Now thay are frank and fre 1030

1002. E. Accept.
 1003. E. F. and U. Quod I.
 1013. E. in deip dispair.
 1018. E. wer trew.
 1024. E. neir wald 3eild.

1026. A. Fra we conveind thay were sa fain.
 1027. E. 3e gart us cum again.
 1028. E. They greind to get 3e judge.
 1030. E. 3ou maid them frank and fre.

To speak and stand na aw na moir."

Quod Reasoun, "Swa suld be.

Oft tymes now, but crymes now,

Bot evin be force, it falls,

The strang ay with wrang ay 1035

Puttis waiker to the walls;

"Quhilk is a fault, thou maun confesse;

Strenth is not ordaynd till oppresse

With rigour by the richt,

Bot, be the contrair, to sustein 1040

The waik anes that oreburdenit bein,

Als meikill as thay nicht."

"Sa Hope and Curage did," quod I,

"Experimented lyke,

Schaw skild and pithie resouns quhy 1045

That Danger lap the dyke."

Quod Dreid, "Sir, tak heid, sir;

Lang speiking part man spil;

Insist not, 3e wist not

We went agains our will. 1050

"With Curage 3e were sa content,

3e nevir socht our small consent;

Of vs 3e stand na aw.

Thair logique ressouns 3e allowit,

3e ware determined to trow it: 1055

Alledgence past for law.

For all the proverbs they pervsit,

3e thocht them skantly skild;

Our ressouns had bene als weill rusit,

Had 3e bene als weill wild 1060

1031. E. in aw na moir.

1037. F. and U. was a fault. E. 3e maun.

1040. E. on the contrair.

1048. F. and U. Long spoken. E. maun

spill.

1053. E. stude nae aw.

1054. E. F. and U. logick lessons.

1057. E. we perusd.

Till our side as 3our side,
 Sa trewlie is it termd;
 We se now in thee now
 Affection dois affermd."

Experience then smyrkling smyld : 1065
 "We ar na barnis to be begyld,"
 Quod he, and schuik his heid;
 "For authours quha alledgis vs,
 They may not go about the bus
 For all their deadly feid : 1070
 For we are equall for 3e all;
 Nae person we respect;
 We haif bene sae, ar 3it, and sall
 Be found sae in effect.
 Gif we wer as 3e wer, 1075
 We had cumd unrequyrd;
 Bot we now, 3e see now,
 Do naithing undesyrd.

"Thair is a sentence said be sum,
 'Let nane uncald to counsell cum, 1080
 That welcum weins to be;'
 3ea, I half hard anither 3it,
 'Quha cum uncalt, unservd suld sit;'
 Perhaps, sir, sae may 3e."
 "Gudeman, gramercy for 3our geck," 1085
 Quod Hope, and lawly louts:
 "Gif 3e were sent for, we suspect,
 Because the doctour douts.

1062. E. I may term it.

1063. F. and U. I see.

1064. E. affirm it.

1069. E. and U. They wald not gae. F.

They still would win.

1070. E. F. and U. To foster deidlie feid.

1084. F. Perhaps sit so may 3e.

3our 3eirs now appeir now
 With wisdom to be vext, 1090
 Rejoycing in glossing,
 Till 3e haif tint 3our text.

"Quhair 3e wer sent for, let us se
 Quha wald be welcomer than we?
 Pruve that; and we are payd." 1095
 "Weill," quod Experience, "beware;
 3e ken not in quhat case 3e are;
 3our tung has 3ou betrayd.
 The man may ablens tyne a stot
 That cannot count his kinsch; 1100
 In your awin bow 3e are owre-schot,
 Be mair than half ane inch.
 Quha wats, sir, if that, sir,
 Be sour, quhilk seimeth sweit?
 I feir now 3e heir now 1105
 A dangerous decretit.

"Sir, by that sentence 3e haif sayd,
 I pledge, or all the play be playd,
 That sum sall lose a laike.
 Sen 3e bot put me for to pruve 1110
 Sic heids as help for my behuve,
 3our warrand is but waik:
 Speir at the man 3our self, and se,
 Suppose 3e stryve for state,
 Gif he regarded not how he 1115
 Had learned my lesson late,
 And granted he wanted
 Baith Reason, Wit and Skill;
 Compleining and meining
 Our absence did him ill. 1120

"Confront him furdur face to face,
 Gif 3it he rews his rackles race,
 Perhaps and 3e sall heir;
 For ay since Adam and since Eve,
 Quha first thy leisings did believe, 1125
 I sald thy doctrine deir.

Quhat has bein done, even to this day,
 I keip in mynd allmaist:
 3e promise furdur than 3e pay,
 Sir Hope, for all 3our haist; 1130
 Promitting, unwitting,
 3our hechts 3ou neur huiked;
 I schaw 3ou, I knaw 3ou;
 3our byganes I haif buiked.

"I could, in case a count wer craivt, 1135
 Schaw thousands, thousands thou desaivt,
 Quhair thou was trew to ane;
 And, by the contrair, I may vaunt
 Quhilk thou maun, thocht it grieve thee, grant,
 I trumpit neur a man, 1140
 Bot trewly tald the naikit truth
 To men that melld with me,
 For nowther rigour nor for reuth,
 Bot only laith to lie.
 To sum 3it to cum 3it 1145
 Thy suckour will be slicht;
 Quhilk I then maun try then,
 And register it richt."

"Ha, ha!" quod Hope, and loudlie leuch,
 "3e are bot a prentise at the pleuch, 1150
 Experience, 3e prieve.
 Suppose all byganes as 3e spak,
 3e are nae prophet worth a plak,
 Nor I bund to believe.

3e suld not say, sir, till 3e se ;
Bot, quhen 3e se it, say." 1155

"3it," quod Experience, "at thee
Mak mony mints I may,
By signs now, and things now,
Quhilk ay befor me beirs, 1160
Expressing, by guessing,
The perril that appeirs."

Then Hope replyd, and that with pith,
And wyselie weyd his words thairwith
Sententiouslie and short; 1165

Quod he, "I am the anchor grip
That saifs the sailours and thair ship
Frae perril, to thair port."

Quod he, "Aft times the anchor dryves,
As we haif fund befor, 1170

And loses mony thousand lyves

By shipwrack on the shore.

3our grips aft bot slips aft,

Quhen men haif maist to do,

Syne leivs them, and reivs them 1175

Of thy companzions to.

"Thou leifs them not thy self alane,
Bot to thair grief quhen thou art gane
Gars courage quat them als."

Quod Hope, "I wald 3e understude, 1180

I grip fast gif the grund be gude,

And fleit quhair it is false.

Ther suld nae fault with me be fund,

Nor I accusd at all:

Wyte sic as suld haif plumd the grund 1185

Befor the anchor fall.

Their leid ay, at neid ay,
 Micht warn them, if they wald;
 Gif they thair wald stay thair,
 Or haif gude anchor hald.

1190

"Git 3e reid richt, it was not I,
 Bot only ignorance, quhairby
 Thair carvells all were cloven.
 I am not for a trumper tane:"
 "All," quod Experience, "is ane;
 I haif my process proven,
 To wit, that we wer cald, ilk ane,
 To cum before we came;
 That now objection 3e haif nane,
 3ourself may say the same.
 3e are now, owre far now,
 Cum forward, for to flie;
 Persave then, 3e haif then
 The warst end of the trie."

1195

1200

Quhen Hope was gawd into the quick,
 Quod Courage, kicking at the prick,
 "We let 3e weil to wit;
 Mak he 3ou welcomer than we,
 Then byganes, byganes, fareweil he,
 Except he seik us 3it.
 He understands his awn estate;
 Let him his chiftains chuse:
 Bot 3it his battill will be blate,
 Gif he our forss refuse.
 Refuse vs, or chuse vs,
 Our counsell is, he clim;
 Bot stay he, or stray he,
 We haif nae help for him."

1205

1210

1215

"Except the CHERRIE be his chose,
Be 3e his friends, we are his foes; 1220
His doings we dispyte.

Gif we persave him settled sae
To satisfie him with the SLAE,

His companie we quyte."

Then Dreid and Danger grew full glad, 1225
And wont that they had won;

They thocht all seild that they had said,
Sen they had first begun.

They thocht then, they moucht then

Without a party pleid; 1230

Bot 3it thair, with Wit thair,

They wer dung down with speid.

"Sirs, Dreid and Danger," then quod Wit,

"3e did 3our sells to me submit;

Experience can proife." 1235

"That," quod Experience, "I past:

Thair awin confessions make them fast;

Thèy may nae mair remoife.

For, gif I richt remember me,

This maxime then they made, 1240

To wit: The man with wit sould wey

Quhat philosophs haif said.

Quhilk sentance repentance

Forbad him deir to buy;

They knew then how trew then, 1245

And pressd not to reply."

Thocht he dang Dreid and Danger doun,

3it Courage could not be owrecum,

Hope hecht him sic a hyre;

He thocht himsell, how sone he saw 1250

His enemies were laid sae law,

It was nae tyme to tyre.

He hit the yron quhyle it was het,
 In case it sould grow cauld;
 For he esteemt his faes defate, 1255
 Quhen anes he fand them fald.

“Thoch we now,” quod he now,
 “Haif been sae frie and frank,
 Unsocht 3it, he mocht 3it
 For kyndness cund us thank. 1260

“Suppose it sae as thou hast said,
 That unrequyrd we proffert aid,
 At leist that came of lue.
 Experience, 3e start owre sone,
 3e naithing dow till all be done, 1265

And then perhaps 3e pruve
 Mair plain than pleasant, to, perchance:
 Sum tell that have 3ou tryt;
 As fast as 3e 3our sell advance,
 3e cannot weil denyt. 1270

Abyde then 3our tyde then,
 And wait upon the wind;
 3e knaw, sir, 3e aw, sir,
 To hald 3e ay behind.

“Quhen 3e haif done sum duchtie deids, 1275
 Syne 3e suld se how all succeids,
 To wryt them as they wer.”

“Friend, huly, hast not half sae fast,
 Leist,” quod Experience, “at last
 3e buy my doctrine deir. 1280

Hope puts that hast into 3our heid,
 Quhilk boyls 3our barmy brain;
 Howbeit, fulis hast cums huly speid;
 Fair hechts will mak fulis fain.

Sic smyling, begyling, 1285
 Bids feir not any freits;
 3it I now deny now
 That all is gold that gleits.

"Suppose not silver all that shynes :
 Aftymes a tentless merchand tynes, 1290
 For bying geir begess ;
 For all the vantage and the winning
 Gude buyers get at the beginning."
 Quod Courage, "Nocht the less
 Quhys as gude merchants tynes as wins, 1295
 Gif auld mens tales be trew.
 Suppose the pack cum to the pins,
 Quha can his chance eschew?
 Then, gude sir, conclude, sir,
 Gude buyers haif done baith; 1300
 Advance then, tak chance then,
 As sundrie gude ships hath.

"Quha wist quhat wald be cheip or deir
 Sould neid to traffique bot a 3eir,
 Gif things to cum were kend. 1305
 Suppose all bygane things be plain,
 3our prophesie is bot prophane ;
 3e had best behald the end.
 3e wald accuse me of a cryme
 Almaist befoir we met; 1310
 Torment 3ou not befoir the tyme,
 Since dolour pays nae det.
 Quhats bypast, that I past,
 3e wot gif it was weil :
 To cum 3it, by dume 3it, 1315
 Confess 3e haif nae feil."

1286. F. and U. feir not for no freits.
 1304. F. not traffique but.

1311. F. and U. Torment me.

"3it," quod Experience, "quhat than?
 Quha may be meitest for the man,
 Let vs his answer haif."
 Quhen they submitted them to me, 1320
 To Reason I was fain to flie,
 His counsell for to craif.
 Quod he, "Since 3e 3oursells submit
 To do as I decreit,
 I sall advyse with Skill and Wit, 1325
 Quhat they think may be meit."
 They cryd then, "We byde then
 At Reason for refuge;
 Allow him, and trow him,
 As governour and juge." 1330

Then said they all, with ane consent,
 "Quhat he concludes, we are content
 His bidding to obey.
 He hath authoritie to vse;
 Then tak his choice quhom he will chuse, 1335
 And langer not delay."
 Then Reason raise and was rejoysd:
 Quod he, "Myne hearts, cum hidder;
 I hope this pley may be composd,
 That we may gang togidder. 1340
 To all now I sall now
 His proper place assign;
 That they heir sall say heir,
 They think nane vther thing."

"Come on," quod he, "compan3ion, Skill; 1345
 3e understand baith gude and ill,
 In physic 3e are fyne;

Be mediciner to the man,
 And schaw sic cunning as 3e can,
 To put him out of pyne. 1350
 First gaird the grund of all his grief,
 Quhat sicknes 3e suspect;
 Syne luke quhat laiks for his relief,
 Or furdur he infeck.
 Comfort him, exhort him, 1355
 Give him 3our gude advyce;
 And pance not, nor skance not,
 The perril nor the pryce.

"Thoch it be cummersom, quhat reck?
 Find out the cause by the effect 1360
 And working of his veins.
 3it quhyle we grip it to the grund,
 Se first quhat fashion may be fund
 To pacifie his pains.
 Do quhat 3e dow to haif him haile, 1365
 And for that purpose preise;
 Cut aff the cause, the effect maun fail,
 Sae all his sorrows ceise.
 His fever sall nevir
 Frae thenceforth haif a forss; 1370
 Then urge him to purge him,
 He will not wax the warse."

Quoth Skill, "His sences are sae sick,
 I knaw na liquor worth a leuk
 To quench his deidlie drouth; 1375
 Except the CHERRIE help his heit,
 Quhais sappy slokning, sharp and sweit,
 Micht melt into his mouth,
 And his melancholie remuve,
 To mitigate his mynd. 1380

Nane hailsomer for his behuve,
 Nor of mair cooling kynd;
 Nae nectar directar
 Could all the gods him give,
 Nor send him, to mend him, 1385
 Nane lyke it, I believe.

"For drouth decays as it digests."
 "Quhy, then," quod Reason, "naithing rests
 Bot how it may be had?"
 "Maist trew," quod Skill, "that is the scope, 1390
 3it we maun haif sum help of Hope."
 Quod Danger, "I am red
 His hastyness bred us mishap,
 Quhen he is highlie horst:
 I wiss we lukit or we lap." 1395
 Quod Wit, "That wer not warst.
 I mein now, conveyin now
 The counsell ane and all;
 Begin then, call in then:"
 Quod Reason, "Sae I sall." 1400

Then Reason raise with gesture grave,
 Belyve conveyin all the lave,
 To heir quhat they wald say;
 With silver scepter in his hand,
 As chiftain chosen to command, 1405
 And they bent to obey.
 He panned long befor he spak,
 And in a studie stude;
 Syne he began and silenss brak:
 "Cum on," quod he, "conclude 1410

Quhat way now we may now
 3on CHERRIE cum to catch;
 Speik out, sirs, about, sirs;
 Haif done—let us dispatch."

Quoth Courage, "Skurge him first that skars; 1415
 Much musing memorie bot mars;

I tell 3ou myne intent."

Quod Wit, "Quha will not partlie panse

In perils, perishes perchanse,

Owre rackles may repent."

1420

"Then," quod Experience, and spak,

"Sir, I have sein them baith,

In braidieness and lye aback,

Escape and cum to skaith.

Bot quhat now of that now?

1425

Sturt follows all extreams;

Retain then the mein then,

The surest way it seims.

"Quhair sum has fundered, sum has faild;

Quhair part has perisht, part prevaild;

1430

Alyke all cannot luck.

Then owther venture, with the ane,

Or, with the vther, let alane

The CHERRIE for to pluck."

Quod Hope, "For feir folk maun not fash." 1435

Quod Danger, "Let not licht."

Quod Wit, "Be nowther rude nor rash."

Quod Reason, "3e haif richt."

The rest then thocht best then,

Quhen Reason said it sae,

1440

That, roundlie and soundlie,

They suld togidder gae

To get the CHERRIE in all hast,
 As for my saftie serving maist.
 Tho Dreid and Danger feird 1445
 The perril of that irksome way,
 Lest that thairby I sould decay,
 Quha then sac weak appeird,
 3it Hope and Courage hard besyde,
 Quha with them wont contend, 1450
 Did tak in hand us all to gyde
 Unto our journeys end;
 Implaidging and waidging,
 Baith twa thair lyves for myne,
 Provyding the gyding 1455
 To them were granted syne.

Then Dreid and Danger did appeal,
 Alledging it could neir be weil,
 Nor 3it wald they agrie;
 Bot said they sould sound thair retreat, 1460
 Because they thocht them nae ways meit
 Conducters unto me,
 Nor to no man in myne estate,
 With sickness sair opprest;
 For they tuke ay the neirest gate, 1465
 Omitting of the best.
 Thair neirest perquierest
 Is always to them baith,
 Quhair they, sir, may say, sir,
 "Quhat recks them of 3our skaith?" 1470

"Bot as for us twa, now we sweir
 Be Him, befoir we maun appeir,
 Our full intent is now

1450. F. went content.

1472. F. and U. before whom we appear.

To haif 3e hale, and always was,
 That purpose for to bring to pass ; 1475
 Sae is not thairs, I trow."

Then Hope and Courage did attest
 The gods, of baith these parts,
 Gif they wrocht not all for the best
 Of me, with upricht hearts. 1480

Our chiftain then, listan
 His scepter, did enjoyn
 Nae moir thair uproir thair—
 And sae there stryfe was done—

Rebuiiking Dreid and Danger sair, 1485
 Suppose they meint weil evirmair
 To me, as they had sworn ;
 Because thair nibours they abusit,
 In swa far as they had accusit
 Them, as 3e hard befor. 1490

"Did he not els," quod he, "consent
 The CHERRIE for to pow?"
 Quod Danger, "We are weil content ;
 Bot 3it, the manner how?"

We sall now, even all now, 1495
 Get this man with vs thair ;
 It rests then, ands best then,
 3our counsell to declair."

"Weil said," quod Hope and Courage, "now,
 We thairto will accord with 3ou, 1500
 And sall abyde by them ;
 Lyk as befoir we did submit,
 Sae we repeat the samyn 3it ;
 We mynd not to reclaime.

Quhome they sall chuse to gyde the way, 1505
 We sall them follow straight;
 And furdur this man, quhat we may,
 Because we haif sae hecht;
 Promitting, but flitting,
 To do the thing we can 1510
 To please baith and eise baith
 This silly sickly man."

Quhen Reason heard this, "Then," quod he,
 "I se 3our chiefest stay to be,
 That we haif namd nae gyde. 1515
 The worthy counsell hath, therfoir,
 Thocht gude that Wit suld gae befoir,
 For perrills to provyde."
 Quod Wit, "There is bot ane of thre
 Quhilk I sall to 3e schaw, 1520
 Quhairof the first twa cannot be,
 For ony thing I know.
 The way heir sae stey heir
 Is, that we cannot clim
 Evin owre now, we four now: 1525
 That will be hard for him.

"The next, gif we gae doun about
 Quhyle that this bend of craigs rin out,
 The streim is thair sae stark,
 And also passeth waiding deip, 1530
 And braider far than we dow leip,
 It suld be ydle wark.
 It grows ay braider to the sea,
 Sen owre the lin it came;
 The rinning deid dois signifie 1535
 The deipness of the same.

1505. F. and U. we shall chuse.
 1506. F. and U. shall him follow.

1511. F. and U. To ease both and please
 both.

I leive now to deive now,
 How that it swiftly slyds,
 As sleiping and creiping;
 Bot nature sae provyds. 1540

“Our way then lyes about the lin,
 Quhairby, I warrand, we sall win,
 It is sae straight and plain;
 The watter allso is sae schald,
 We sall it pass, evin as we wald, 1545
 With plesour and but pain.
 For as we se a mischeif grow
 Aft of a feckless thing;
 Sae lykways dois this river flow
 Forth of a prettie spring; 1550
 Quhois throt, sir, I wot, sir,
 3e may stap with 3our neive;
 As 3ou, sir, I trow, sir,
 Experience, can preive.”

“That,” quod Experience, “I can, 1555
 And all 3e said sen 3e began,
 I ken to be a truth.”
 Quod Skill, “The samyn I apruve.”
 Quod Reason, “Then let us remuve,
 And sleip nae mair in sleuth. 1560
 Wit and Experience,” quod he,
 “Sall gae befor a pace;
 The man sall cum, with Skill and me,
 Into the second place.
 Attowre now, 3ou four now 1565
 Sall cum into a band,
 Proceeding and leiding
 Ilk vther by the hand.”

As Reason ordert, all obeyd ;
 Nane was ower rasch, nane was affrayd, 1570
 Our counsell was sae wyse :
 As of our journey Wit did note,
 We fand it trew in ilka jot :
 God bliss the enterpryse !
 For even as we came to the tree, 1575
 Quhilk, as 3e heard me tell,
 Could not be clum, thair suddenlie
 The fruit for rypeness fell.
 Quhilk haisting and taisting,
 I fand myself reliev'd 1580
 Of cairis all and sairs all
 That mynd and body griev'd.

Praise be to God, my Lord, thairfoir,
 Quha did myne helth to me restoir,
 Being sae lang tyme pynd ; 1585
 And blessed be His haly name,
 Quha did frae deith to lyfe reclaim
 Me, quha was sae unkynd.
 All nations allso magnifie
 This evirliving Lord ; 1590
 Lat me with 3ou, and 3ou with me,
 To laud Him ay accord ;
 Quhois luv'e ay we pruve ay
 To us abune all things ;
 And kiss Him and bliss Him 1595
 Quhois glore eternall rings.

1569. F. ordained.

1586. F. and U. 3ea, blessed.



THE

FLYTING

BETWIXT

MONTGOMERY

AND

POLWART.



EDINBURGH,

Printed by the Heires of *Andro. Hart*, 1629.

TO THE READER.

No cankring envy, malice, nor despite
Stirred vp these men so eagerly to flyte ;
Bot generous emulation : so in playes
Best actors flyte and raile, and thousand wayes
Delight the itching eare ; so wanton cures, 5
Waked with the gingling of a courteours spurres,
Barke all the night, and neuer seeke to bite ;
Such bravery these versers moued to write.
Would all that now doe flyte would flyte like those,
And lawes were made, that none durst flyte in prose ! 10
How calme were then the world ! perhaps this law
Might make some madding wiues to stand in aw,
And not in filthy prose out-roare their men,
Bot read these roundelayes to them till then
Flyting no reason hath ; and at this tyme, 15
Heere it not stands by reason, but by ryme.
Anger to asswage, make melancholy lesse,
This Flyting first was wrote—now tholes the presse.
Who will not rest content with this epistle,
Let him sit downe and flyt, or stand and whistle. 20

POLWART

AND

MONTGOMERIES FLYTING.

MONTGOMERIE TO POLWART.



OLWART, 3ee peip like a mouse amongst thornes ;
Na cunning 3ee keepe ; POLWART, 3ee peip ;
3e look like a sheipe and 3ee had twa hornes :
POLWART, 3e peipe like a mouse amongst thornes.

Beware what thou speiks, little foule earth tade, 5
With thy Cannigate breiks, beware what thou speiks,
Or there sal be wat cheiks for the last that thou made :
Beware what thou speiks, little foule earth tade.

Foule mismade mytting, born in the Merse,
By word and by wrytting, foule mismade mytting, 10
Leaue off thy flytting, come kisse my erse,
Foule mismade mytting, borne in the Merse.

And we mell thou sall 3ell, little cultron cuist ;
Thou salt tell euen thy sell, and we mell thou salt 3ell.
Thy smell was sa fell, and stronger than muist ; 15
And wee mell thou sall 3ell, little cultron cuist.

7. omits that.
8. thou little.

9. myting.
13 and 16. custron.

15. omits sa.

Thou art doeand and dridland like ane foule beast ;
 Fykand and fidland, thou art doeand and dridland,
 Strydand and stridland like Robin red-brest :
 Thou art doeand and dridland like ane foule beast.

20

POLWARTS REPLY TO MONTGOMERIE.

DESPITFULL spider ! poore of spreit !
 Begins with babling me to blame ?
 Gowke, wyt mee not to gar thee greit ;
 Thy tratling, truiker, I sall tame.
 When thou beleuees to win ane name,
 Thou sall be banisht of all beild,
 And syne receiue baith skaith and shame,
 And sa be forcde to leaue the field.

25

Thy ragged roundels, raueand royt,
 Some short, some lang, some out of lyne,
 With scabrous colours, fulsom floyt,
 Proceidand from an pynt of wyne,
 Quhilke halts for laike of feete like myne—
 3et, foole, thou thought na shame to wryte them,
 At mens command that laikes ingyne,
 Quhilke, doytted dyvours ! gart thee dyte them.

30

35

Bot, gooked goose, I am right glaide
 Thou art begun in write to flyte.
 Sen lowne thy language I haue laide,
 And put thee to thy pen to write,
 Now, dog, I sall thee sa dispyte,
 With pricking put thee to sike speid,
 And cause thee, curre, that warkloome quite,
 Syne seeke an hole to hide thy heide.

40

24. trukier.

33. fault of feet.

35. commands ; engine.

36. Which doited dyvours.

39. lown.

3el, knaue, acknowledge thine offence 45
 Or I grow crabbed, and sa claire thee.
 Ask mercie, make obedience
 In time, for feare leist I forfaire thee.
 Ill sprit, I will na langer spare thee.
 Blaide, blecke thee, to bring in a gyse ; 50
 And to drie pynnance soone prepare thee ;
 Syne passe foorth as I sall devyse.

First faire, threed-bair, with fundred feit,
 Recanting thy vnseemelie sawes,
 In pilgrimage to Alarite ; 55
 Syne bee content to quite the cause,
 And in thy teeth bring mee the tawes,
 With beκες my bidding to abide,
 Whether thou wilt let belt thy bawes,
 Or kisse all cloffes that stands beside. 60

And of thir twa take thou thy chose,
 For thy awin profite I procure thee,
 Or, with a prike into thy nose,
 To stand content, I sall conjure thee ;
 Bot at this, thinke I forbuir thee, 65
 Because I cannot treate thee fairer.
 Sit thou this charge, I will assure thee
 The second sall bee something sairer.

MONTGOMERIE TO POLWART.

FALSE fecklesse foulmart, loe heere a defyance !
 Ga sey thy science ; doe, droigh, what thou dow. 70
 Trot, tyke, to a tow, mandrage but myance :
 Wee will heir tydance, peild POLWART, of thy pow.

45. 3ell.
 50. Blaid bleck thee.
 51. pennaunce.

55. Aller, eit.
 63. prick.

67. sir, thou.
 71. mandrake.

Many 3eald 3ow hast thou cald ouer a know,
 Syne hid them in an how, starke theefe, when thou staw them,
 Menswering thou saw them, and made bot a mow ; 75
 Syne filde in the row, when the men came that awe them.

Thy dittay was death ; thou dare not deny it :
 Thy trumperie was tryed ; thy falset they fand :
 Burreaue the band : " Cor mundum," thou cryed,
 Condemnde to bee dryde, and hung vp fra hand. 80
 While thou payde a pand, in that stowe thou did stand,
 With a willie wand thy skin was well scourged ;
 Syne feinzed lie forged, how thou left the land.
 Now, sirs, I demand how this pod can be purged ?

3et, wanshappen shit, thou shup sike a sunzie, 85
 As proud as 3ee prunzie, 3our pennes sall be plucked.
 Come kisse where I cuckied, and change mee that cunzie.
 3our gryses grunzie is gracelesse and gowked ;
 3our mouth must bee mucked, while 3ee bee instructed.
 Foule flirdome wanfucked, tersell of a taide ! 90
 Thy meter mismade hath lusilie lucked :
 I grant thou conducted thy termes in a slaide.

Little angrie attercop, and auld vnsell aipe,
 3ee greine for to gaipe vpon the gray meir.
 Play with thy peir, or I'll pull thee like a paipe ; 95
 Goe ride in a raipe for this noble new 3eir.
 I promise thee heere to thy chafts ill cheir,
 Except thou goe leir to licke at the lowder ;
 With potingars powder thy selfe thou ouer-smeir,
 The castell 3ee weir well seiled on 3our shoulder. 100

73. 3ew.
 76. fyld ; aw.
 79. But reave the band.
 80. die'd.
 81. stowre.
 83. feinzedly forge.
 85. such a sunzie.

86. prunzie.
 87. cunzie.
 90. wansucked.
 93. attercap.
 98. louder.
 99. potangars ; omits thou.

This twise sealed trumper, with his tratling hee trowes,
 Making vaine vowes, to match him with mee :
 With the print of a key well brunt on thy browes,
 Now God sall be crowes wherefra come 3ee.
 For all 3our bombill, 3e'r ward a little wee : 105
 I thinke for to see 3ou hing by the heilles,
 For termes that thou steiles of auld poetrie.
 Now wha sould trow thee that's past baith the seils ?

Proud, poysond pikthanke, perverse and perjured !
 I dow not indure it, to bee bitten with a duik ; 110
 I's fell thee like a fluike, flatlings on the flure.
 Thy scrows obscure are borrowed fra some buike ;
 Fra Lindesay thou tooke ; thourt Chaucers cuike ;
 Aye lying like a ruike, gif men wald not skar thee.
 Bot, beast, I debar thee the king's chimney nuike ; 115
 Thou flees for a looke, bot I shall ride nare thee.

False strydand stickdirt, I's gar thee stinke.
 How durst thou mint with thy master to mell ?
 On sike as thysell, little pratling pinke,
 Could thou not ware inke, thy tratling to tell ? 120
 Hoy, hurson, to hell, among the fiends fell,
 To drinke of that well that poysonde thy pen,
 Where deuils in their den dois 3ammar and 3ell ;
 Heere I thee expell from all Christian men.

POLWART TO MONTGOMERIE.

BLEIRD, babling, bystour-baird, obey ; 125
 Learne, skybalde knaue, to knaw thy sell,
 Vile vagabound, or I invey,
 Custroun, with cufes thee to compell.

101. *omits* hee.

104. witnesse wherefra came 3ee.

105. warde.

111. duik (evidently from preceding line).

119. pick.

121. W. of hell.

123. 3amwer.

124. christen.

3et, tratling truiker, truth to tell,
 Stoup thou not at the second charge, 130
 Mischieuous mishant, wee sall mell,
 With laidlie language, loud and large.

Where, lowne, as thou loues thy life,
 I baith command and counsell thee
 For to eschew this sturtsome strife, 135
 And with thy manlie master gree.
 To this effect I counsell thee,
 By publicke proclamation,
 Gowke, to compeir vpon thy knee,
 And kisse my foull foundation. 140

Bot, Lord ! I laugh to see the bluitter,
 Glor in thy ragments, rash to rail
 With mightie, manked, mangled meiter,
 Tratland and tumbland top ouertail.
 As carlings counts their farts, doylde snail, 145
 Thy roustie ratrimes, made but mater,
 I could well follow, wald I sail
 Or preasse to fish within thy water.

Onelie because, owle, thou does vse it,
 I will write verse of common kind— 150
 And, swingeour, for thy sake refuse it—
 To crabe thee, bumbler, by thy mind.
 Pedler, I pittie thee sa pinde,
 To buckle him that beares the bell ;
 Iacstro, bee better anes inginde, 155
 Or I shall flyte against my sell.

129. truker.
 137. summond thee.
 141. thee bluitter.

142. Glori.
 143. maighty.
 145. compts.

152. humbler.
 153. a pin'd.
 155. Jackstio ; engyn'd.

Bot brieflie, beast, to answe're thee
 In sermon short I am content ;
 And sayes thy similitudes vnslie
 Are na wayes verie pertinent : 160
 Thy tyrde comparisons a sklent
 Are monstrous like the mule that made them,
 Thy borrowed barkings violent,
 3et were they worse, let men out war them.

Also I may bee Chaucers man, 165
 And 3et my master not the lesse ;
 Bot, wolfe, that wastes on cup and kan
 In gluttonie, thy grace I guesse.
 Ga, drunken dyuour, thee addresse,
 And borrow thee ambassed breikes, 170
 To heare mee now thy praise expresse,
 Knaue, if thou can, without wat cheiks.

First, of thy just genealogie,
 Tyke, I shall tell the truth I trow :
 Thou was begotten, some sayes mee, 175
 Betwixt the deuil and a dun kow,
 An night when that the fiend was fow,
 At banket birland at the beir ;
 Thou sowked syne an sweit brod sow,
 Among the middings, manie a 3eire. 180

On ruites and runches in the felde,
 With nolt thou nurishde was a 3eir,
 While that thou past baith poore and peild,
 Into Argyle, some lair to leir ;

161. tyr'd.
 166. thy.
 170. embassed.

174. thee.
 177. that when.

178. bridland.
 183. Whill.

As, the last night, did well appeire, 185
 When thou stood fidgeing at the fire,
 Fast fikand with thy Heiland cheir,
 My flyting forced thee so to fire.

Into the land where thou was borne,
 I read of nought bot it was skant : 190
 Of cattell, cleithing, and of corne,
 Where wealth and welfaire baith doth want.
 Now, tade-face, take this for na tant,
 I heare 3our housing is right faire,
 Where howling howlets aye doth hant, 195
 With robin red-brest, but repaire.

The lords and lairds within that land,
 I knaw, are men of meikill rent
 And liuing, as I vnderstand ;
 Quhilke in an innes wee bee content 200
 To leiue, and let their house in Lent,
 In Lentron month and the lang sommer,
 Where twelue knights kitchins hath a vent,
 Quhilke for to furnish dois them cumber.

Fore store of lambes and lang-tailde wedders, 205
 Thou knawes where manie couples gaes,
 For stealing, tyed fast in tedders,
 In fellon flockes, in anes and twaes.
 Abroad, athort 3our bankes and braes,
 3ee doe abound in coale and calke ; 210
 And thinkes like fooles, to fley all faes,
 With targets, tulzies, and toome talke.

Alace ! poore hood-piks hunger-bitten,
 Accustomde with scurrilitie,
 Ridand like boistures all beshitten, 215
 In fields without fertilitie,

Bare, barren with sterilitie,
 For fault of cattel, corne, and gerse ;
 3our banquets of most nobilitie
 Deare of the dog brawne in the Merse. 220

Witlesse vanter, were thou wise,
 Custroun, thou wald "Cor mundum" cry.
 Ouer-laiden lowne with lang-taild lice,
 Thy doytit dytings soone denie,
 Trouker, or I thy trumperie trie, 225
 And make a legend of thy life ;
 For, flyte I anes, folke will cry, "Fye !"
 Then thoull bee ward with euerie wife.

POLWARTS MEDICINE TO MONTGOMERIE BEING SICKE.

SIR SWINGEOUR, seeing I want wares
 And salues, to slake thee of thy saires, 230
 This present from the pothecares,
 Mee think meet to amend thee.

First, for thy feuer, feid on foly ;
 With fasting stomack, take old-oly
 Mixt with a mouthfull of melancholy, 235
 From fleame for to defend thee :

Syne passe ane space, and smell a flowre
 Thy inward parts to purge and scowre,
 Tak thee three bites of an black howre,
 And ruebarb, bache and bitter. 240

This duely done, but any din,
 Sup syne sex sops, bot something thin,
 Of the diuell scald thy guts within,
 To heale thee of thy skitter.

220. dear of the dog brawen.

233. in foly.

234. oyld-oly. W. oyl-doly.

236. flyame.

241. ainy.

Vnto thy bed syne make thee bowne ; 245
 Take ane sweet syrop worth a crowne,
 And drink it with the diuell ga down,
 To recreat thy spreit.

And, last of all, craig in a cord,
 Send for a powder, and pay ford, 250
 Called the vengeance of the Lord,
 For thy mug mouth most meit.

Gif that preserue thee not fra paine,
 Passe to the pothingars againe ;
 Some recipies does yet remaine 255
 To heale bruik, byle, or blister :

As diadragma when 3ee dine,
 Or diabolicon wat in wine,
 With powdar I drait, fellow fine,
 And mair 3et when 3ee mister. 260

MONTGOMERIES ANSWERE TO POLWART.

VYLE venemous viper, wanthriftest of things,
 Halfe an elfe, halfe ane aipe, of nature deny it,
 Thou flait with a countrey, the quhilk was the kings ;
 Bot that bargan, vnbeast, deare sall thou buy it.
 "The cuff is weill waired that twa hame brings." 265
 This prouerb, foule pelt, to thee is applyit :
 First, spider, of spyte thou spewes out springs ;
 3et, wanshapen woubet, of the weirds invyit,
 I can tell thee, how, when, where, and wha gat thee ;
 The quhilk was neither man nor wife, 270
 Nor humane creature on life :
 Thou stinkand steirer vp of strife,
 False howlat, have at thee !

254. 'pothecares.

268. invytit.

269. what gat thee.

In the hinder end of haruest, on Alhallow euen,
 When our good nighbours doe ryd, gif I read right, 275
 Some buckled on a bunwand, and some on a been,
 Ay trottand in trupes from the twilight ;
 Some sadleand a shoe aip all graithed into green,
 Some hobland on ane hempstalke, hoveand to the hight.
 The King of Pharie, and his court, with the Elfe Queen, 280
 With many elrich Incubus, was rydand that night.
 There ane elf, on ane aipe, ane vnsell begat,
 Into ane pot, by Pomathorne ;
 That bratchart in ane busse was borne ;
 They fand ane monster, on the morne, 285
 War faced nor a cat.

The Weird Sisters wandring, as they were wont then,
 Saw reavens rugand at that ratton be a ron ruit.
 They mused at the mandrake vnmade lik a man ;
 A beast bund with a bonevand in ane old buit. 290
 How that gaist had been gotten, to gesse they began,
 Weil swyld in a swynes skin and smerit ouer with suit ;
 The bellie that it first bair full bitterly they ban.
 Of this mismade mowdewart, mischief they muit.
 That cruiked, camschoche croyll, vncristned, they curse ; 295
 They bade that baiche sould not be but
 The glengore, gravell, and the gut,
 And all the plagues that first were put
 Into Pandoraes purse.

“The cogh and the connogh, the collicke and the cald, 300
 The cords and the cout-euill, the claisps and the cleiks,
 The hunger, the hart-ill, and the hoist still thee hald ;
 The boch and the barbles, with the Cannigate breikes,

276. bunewand.
 278. saidled ; shee aipe.
 279. hovand.
 281. elfish.

290. bunewand.
 292. swill'd in a swins skin.
 294. moidewart.
 303. botch.

With bockblood and beanshaw, speven sprung in the spald,
 The fersie, the falling-euill, that fels manie freikes, 305
 Ouergane all with angleberries, as thou growes ald,
 The kinkhost, the charbuckle, and the wormes in the cheiks,
 The snuff and the snoire, the chaud-peece, the chanker,
 With the blads and the bellie-thraw,
 The bleiring bates and the beanshaw, 310
 With the mischiefe of the melt and maw,
 The clape and the canker,

“The frencie, the fluxes, the fyke, and the felt,
 The feavers, the fearcie, with the speinzie flees,
 The doit and the dismail, indifferentlie delt, 315
 The powlings, the palsay, with pockes like pees,
 The swerfe and the sweiting, with sounding to swelt,
 The weam-eill, the wild-fire, the vomit and the vees,
 The mair and the migrame, with the meathes in the melt,
 The warbles and the wood-worme, whereof dogs dies, 320
 The teasicke, the tooth-aike, the tittes and the tirls,
 The painfull poplesie and pest,
 The rot, the roup, and the auld rest,
 With parles and plurisies opprest,
 And nipd with nirles. 325

“Woe worth,” quoth the Weirds, “the wights that thee wrought !
 Threed-bare bee their thrift as thou art wanthreivin !
 Als hard bee their handsell that helps thee to ought !
 The rotten rim of thy wombe with rooke shall bee reivin.
 All bounds, where thou bides, to baile shall bee brought ; 330
 Thy gall and thy guisserne to glaidis shall bee given,
 Aye short bee thy solace ; with shame bee thou sought :
 In hell mot thou haunt thee, and hide thee from heauen ;
 And aye as thou auld growes, swa eikand bee thy anger,

308. snoit ; canker.
 309. blaidis.
 319. *omits* the *before* meathes.

324. parlesse.
 329. rooks.
 331. gleds.

To liue with limmers and outlawes, 335
 With hurcheons eatand hips and hawes ;
 Bot when thou comes where the cocke crawes,
 Tarie there na langer.

“Shame and sorrow on her snout that suffers thee to sowke ;
 Or shoe that cares for thy cradill, cauld bee her cast ; 340
 Or bringes anie bedding for thy blae bowke ;
 Or louses off thy lingals sa lang as they may last ;
 Or offers thee anie thing all the lang owke ;
 Or fust refresheth thee with foode, howbeit thou should fast ;
 Or, wæen thy duddes are bedirtten, that giues them an dowk. 345
 All groomes, when thou greits, at thy ganting bee agast.
 Als froward bee thy fortune, as foull is thy forme.
 First, seuen zeires, bee thou dumbe and deiffe ;
 And after that, a common thieffe :
 Thus art thou marked for mischieffe, 350
 Foule vnworthie worme !

“Outrowde bee thy tongue, yet tratling all times.
 Aye the langer that thou liues thy lucke be the lesse.
 All countries where thou comes accuse thee of crimes ;
 And false bee thy fingers, bot loath to confesse : 355
 Aye raving and raging in rude rat-rimes.
 All ill bee thou vsand, and aye in excesse.
 Ilke moone, bee thou mad, fra past bee the prime ;
 Still plagude with pouertie, thy pride to oppresse.
 With warwolfes and wild cates thy weird bee to wander ; 360
 Draigit throw dirtie dubes and dykes ;
 Tousled and tuggled with towne tykes.
 Say, lousie lyar, what thou lykes ;
 Thy tongue is na slander.”

Fra the sisters had seene the shape of that shit, 365
 "Little lucke bee thy lot, there where thou lyes.
 Thy fowmart face," quoith the first, "to flyt sal be fit."
 "Nicneuen," quoith the next, "sall norish thee twyse ;
 To ride post to Elphin nane abler nor it."
 "To driue dogs but to drit," the third can deuyse : 370
 "All thy day sall thou bee of an bodie bot a bit.
 Als such is this sentence, as sharpe is thy syse."
 Syne duellie they deemde, what death it sould die.
 The first said, "surelie of a shot ;"
 The second, "of a running knot ;" 375
 The third, "be throwing of the throate,
 Like a tyke ouer a tree."

When the Weird Sisters had this voted, all in an voyce,
 The deid of [the] dablet, and syne they with-drew :
 To let it lye all alane, they thought it little losse, 380
 In a den bee a dyke, or the day dew.
 Then a cleir companie came soone after closse,
 Nicneuen with her nymphes, in number anew,
 With charmes from Caitness and Chanrie of Rosse,
 Whose cunning consists in casting of a clew ; 385
 They seeing this sairie thing, said to themselfe,
 "This thriftlesse is meit for vs,
 And for our craft commodious ;
 An vglie ape and incubus,
 Gotten with an elfe." 390

Thir venerable virgines whom the world call witches,
 In the time of their triumph, tirr'd mee the taide :
 Some backward raid on brod sows, and some on black bitches ;
 Some, on steid of a staig, ouer a starke monke straide.

372. Als faith.

378. voted in ane voice.

379. the dablet ; then syne.

384. in Rosse.

385. omits of.

394. in steid.

Fra the how to the hight, some hobbles, some hatches ; 395
 With their mouthes to the moone, murgeons they maid.
 Some, be force, in effect, the four windes fetches ;
 And, nyne times, withershins, about the thorne raid ;
 Some glowring to the ground ; some grieuouslie gaipe ;
 Be craft conjurand fiends perforce. 400
 Foorth of a cairne beside a croce,
 Thir ladies lighted fra their horse,
 And band them with raipes.

Some bare-foote and bare-leggde, to baptize that bairne,
 Till a water they went, be a wood-side ; 405
 They fand [the] shit all beshitten in [his] awne shearne.
 On three headed Hecatus, to heire them, they cryde :
 “ As wee have found in the field this findling forfairne,
 First, his faith hée forsakes, in thee to confyde,
 Be vertue of thir words and this raw yearne ; 410
 And while this thrise threttie knots on this blue threed byd ;
 And of thir mens members, well sowd to a shoe,
 Whilke wee haue tane, from top to tae,
 Euen of an hundreth men and mae :
 Now grant vs, goddesse, or wee gae, 415
 Our dueties to doe.

“ Be the hight of the heauens, and be the hownesse of hell,
 Be the windes, and the weirds, and the Charlewaine,
 Be the hornes, the handstaff, and the king’s ell,
 Be thunder, be fyreflaughtes, be drouth, and be raine, 420
 Be the poles, and the planets, and the signes all twell,
 Be the mirknes of the moone—let mirknes remaine—
 Be the elements all, that our crafts can compell,
 Be the fiends infernall, and the Furies in paine—
 Gar all the gaists of the deid, that dwels there downe, 425

398. the throne.

400. Be craft conjure and fiends perforce.

401. catine beside a croce.

406. L. then shit. L. in the awne.

408. fundling.

410. thir. L. their words.

412. shooc.

417. omits and.

421. planters.

In Lethe and Styx that stinkand strands,
 And Pluto, that 3our court commands,
 Receiue this howlat aff our hands,
 In name of Mahowne ;

"That this worrne, in our worke, some wonders may wirk ; 430
 And, through the poyson of this pod, our pratiques prevaile
 To cut off our cumber from comming to the kirk,
 For the half of our helpeand hes it heir hail.
 Let neuer this vndought of ill doing irk,
 Bot ay blyth to begin all barret and baill. 435
 Of all blis let it be als bair as the birk,
 That tittest the taidrell may tell ane ill tail :
 Let no vice in this warld in this wanthrift be wanted."
 Be they had said, the fire-flaughts flew ;
 Baith thunder, raine and windis blew ; 440
 Wherebe there comming commers knew
 Their asking was graunted.

When thae dames deuoutly had done their devore,
 In heauing this hurcheon, they hasted them hame.
 Of that matter to make remained no more ; 445
 Sauing, nixt, how the nunnes that [worlin] sould name.
 They kowd all the kytrall, the face of it before ;
 And nippd it sa doones neir, to see it was shame :
 They calld it peild POLWART : they pulld it so sore.
 "Where wee clip," quoth the commers, "there needs na kame ; 450
 For wee haue heght to Mahoun, for handsell, this hair."
 They made it like ane scraped swyne ;
 And as they cowd they made it whryne.
 It shavd the selfe aye on sensyne
 The beard of it sa baire. 455

431. poyson of this powder ; partiks.

433. For the half of our help and has it in
 their hail.

441. Where be their.

446. worlin. L. working.

447. know'd.

448. nibd ; doon ; a shame.

450. qd.

454. It shaw'd the sell ay one.

455. The beard was sa baire.

Fra the kummers that crab had with Pluto contracted,
 They proudest, as parants, syne, for their owne part,
 A mouer of mischief, and they might, for to make it ;
 As an imp of all ill, maist apt for their arte.
 Nicneuen, as nurish, to teach it, gart take it 460
 To saille sure in a seiffe, but compass or cart ;
 And milk of an hairne tedder, though wiues sould be wrackit,
 And the kow giue a chapin was wont to giue a quart.
 Manie babes and bairnes sall bliss thy baire banes,
 When they haue neither milke nor meill ; 465
 Compelde for hunger for to steill :
 Then sall they giue thee to the deuill,
 Able ofte nor anes.

Be ane after mid-night, their office was ended :
 At that tyd was na time for trumplers to tarie : 470
 Syne backward, on horse-backe, brauely they bended ;
 That cammosed cocatrice they quite with them carie.
 To Kait of Criefe, in an creill, soone they gard send it ;
 Where, seuin zeir, it sat, baith singed and sairie,
 The kin of it, be the cry, incontinent kend it ; 475
 Syne fetcht food for to feid it, foorth fra the Pharie.
 Ilke elfe of them all brought an almous house oster ;
 Indeid it was a daintie dish ;
 A foull flegmaticke fouldsome fish ;
 In steid of sauce, on it they pish. 480
 Sik foode feede sike a foster !

Syne, fra the fathers side finelie had fed it,
 Manie monkes and marmasits came with the mother—
 Blacke botch fall the breist and the bellie that bred it !
 Ay offered they that vndoght fra ane to another ; 485

Where that smatched had sowked, so sair it was to shed it :
 Bot belyue it beganne to buckie the brother.
 In the barke of ane bourtree whylome they bed it.
 All talking with their tongues the ane to the other,
 With flirting and flying, their physnome they flype ; 490
 Some, luikand lyce, in the crowne of it keeks ;
 Some choppes the kiddes into their cheeks ;
 Some in their oxster hard it cleeks,
 Like ane old bag-pipe.

With mudzons, and murgeons, and mouing the braine, 495
 They lay it, they lift it, they louse it, they lace it,
 They graip it, they grip it ; it greets and they grane.
 They bed it, they baw it, they bind it, they brace it.
 It skittered and skarted ; they skirled ilk ane :
 All the ky in the countrey they skarred and chased, 500
 That roaring they wood-ran, and routed in a reane.
 The wild deere fra their den their din has displaced.
 The cry was sa ouglie, of elfes, aips, and owles,
 That geise and gaislings cryes and craikes ;
 In dubs douks down [the] duiks and draikes ; 505
 All beasts, for feir, the feilds forsakes ;
 And the towne tykes zowles.

Sik a mirthlesse musick their menstralls did make,
 While ky kest caprels behind with their heeles ;
 Litill tent to their time the toone leit them take, 510
 Bot ay rammeist redwood, and raveld in their reeles.
 Then the cummers that zee ken came all with a klak,
 To coniure that coidzoch, with clewes in their creeles ;
 Whill all the bounds them about grew blaikned and blak :
 For the din of thir daiblets raisd all the deils. 515
 To concurre in the cause they were come sa far ;

487. buckle.
 502. omits their din.
 505. with duiks and.
 510. W. rent.

511. W. tammeist.
 512. all macklack.
 514. bunds.

For they their god-bairne giftes wald give,
 To teach the child to steale and reue ;
 And ay the langer that it liue,
 The warld sould be the war. 520

POLWARTS THIRD FLYTTING AGAINST MONTGOMERIE.

INFERNALL, frawart, feaming furies fell !
 Curst, cankered, crabed Clotho ! helpe to quell
 3on caribald, 3one catiue execrabil :
 Provyd my pen profoundly to distell
 Some dure despite, to daunt 3on diuell of hell, 525
 And dryve, with doole, to death detestabil,
 This mad malicious monster miserabil ;
 Ane tyke tormented, trotting out of toone,
 That rymes red-wood, at ilk mids of the moone.

Renew your roaring rage and eager ire, 530
 Inflamd with fearefull thundring thuddes of fyre,
 To plague this poysond pykthank pestilent.
 With flying fyreflaughts burning bright and skyre,
 Devoir 3on devilish dragon, I desire ;
 And wast his wearied venome violent. 535
 Coniure this beastly beggar impotent.
 Suppresse all power of this euill spirit,
 That bydes and barks in him als black as jeit.

Bot, reikie rooks and ravens, or 3ee ryue him,
 Desist, delay his death, whill I descriue him ; 540
 Syne rypely to his rauing rude reply.
 To dreadfull dolour dearfly or 3e dryve him,
 Throw Plutoes power, pleasure to depryue him,
 The lowne may lick his vomit, and deny
 His shameles sawes, like Sathans slavish smy, 545

521. Internal.
 522. craded.

529. That runs.
 533. bright and shire.

540. while I.
 545. sawsse.

Whose maners with his mismade members heir
Doe correspond, as plainly doth appeir :

His peilled pallat and vnpleasant pow
The fulsome flocks of flies doth ouerflow
With wams and wounds ; all blaikned full of blains 550
Out ouer the neck. Athort his nitty now
Ilke louse lyes linkand like a large lint bow,
That hurts his harns and pearse them to his pains ;
Whill wit and vertue vanishd fra the vaines ;
With scartes and scores, athort his frozen front, 555
In rankels run, within the stewes all brunt.

His lugs baith lang and leane wha can bot lacke,
That to the Tron hes tane so many a tacke ?
With blasted bowels, bowden with bruised blude ;
And hapning haires blawin withersuns aback. 560
Foot-foundred beasts, for fault of food full weake,
Hes not their hair sa snod as other good.
The bleared bucke and boystrous, to conclude,
Hes right trim teeth, somewhat set in a thraw,
Ane topped turde right toughly for to taw. 565

With laidly lips, and lyming side turned out ;
His nose weill lit in Bacchus blood about ;
His stinking end corrupted as men knawes ;
Contagious cankers carues his shaffling snout ;
His shaven shoulders shawes the marks, no dout, 570
Of tough tarladders, tyres and other tawes,
And girds of galeyes growand now in gawes.
Swa all his fousome forme thereto effeirs,
The quhilk, for filth, I will not fyle your eirs.

557. can not.
564. His.
568. men wel knaws.
569. Contagions.

570. shoven shuders shaves.
571. tough tail theres.
573. from.

THE SECOND PART OF POLWARTS THIRD FLYTTING.

Bot of his conditions to carp for a while, 575

And count you his qualities compast with cair,

Appardon mee, poets, to alter my style,

And wissle my verse, for fying the aire.

Returning directly againe to Argyle,

Where last that I left him baith barefoote and bair, 580

Where rightlie I reckoned his race verie vyle,

Discending of deuils, as I did declare ;—

Bot quhilke of the gods will guide me aright ?

Abhorring so abominable,

Sa doolefull and detestable, 585

Sa knauish, cankerde, excrable,

And waried a wight ?

In Argyle, amang gaites hee gaed within glennes,

Aye there vsing offices of a bruit beast,

Whill blislesse was banishd for handling of hens ; 590

Syne forward to Flanders fast fled or hee ceast.

From poor anes the pultrie he plucked be the pens,

Delighting in theft ; the heart of his brest,

And courage, inclined to knauerie, men kennes

To pestilent purposes plainlie hee preast. 595

Bot truelie, to tell all the truth vnto you,

In no wayes was hee wise ;

Hee vsed both carts and dyce,

And fled no kind of vyce,

Or few, as I trow. 600

Hee was an false schismaticke, notoriouslie named ;

Both whoredome, and homicide, vnsell hee vsed ;

With all the seuen sinnes, the smatched was shamed ;

Pride, ire, and envie, this vndought abused.

580. bairfit.

582. omits did.

587. wearied.

592. omits the before pultrie.

601. chismatick.

For greedie covetousnesse bitterlie blamed ; 605
 For bawdrie, and bordelling, lucklesse hee loued ;
 Thirst, drynes, and drunkennes, that dyvour defamed ;
 False, fenjit, with flytting and flattery infused ;

Maist sinfull and sensuall ; shame to reherse !
 Whose fecklesse foolishnes 610
 And beastly bruklenes,
 Can no man, as I gesse,
 Weill put into verse.

An warloch, an warwolfe, an voubet but haire ;
 An deil and a dragon, an deid dromadarie, 615
 An counterfoot costroun that [clacks,] does not cair,
 An clauering cohoobie that crackes of the pharie,
 Whose fauourlesse phisnomie doth dewlie declare
 His vices and viciousnesse. Although I wald varie,
 Arcandams astrologie, an lanterne of laire, 620
 Affirmes hes beardnesse, to wisdomes contrarie,
 Betaikning baith babling and baldnesse of age,
 Great fraud and foule deceit
 Cappit with quyet conceit ;
 Witnessse some verse he wreit, 625
 Halfe daft in a rage.

His anagramme, also, concerning that race,
 Sayes surelie, its a signe of a lecherous lowne.
 His palenesse next, partlie with browne in the face,
 Arcandam ascriues to babling aye bowne, 630
 And tratling intemperat, tymelesse, but place ;
 A cowart, yet cholericke, and drunke in ilke towne.
 And als his asse eares, they signe in short space,
 The franticke foole sall grow madde like Mahowne,

607. Trist trines and drunknes.

608. False feinzeir.

616. custron ; L. does clarks, that cracks does
not cair.

618. phisnome.

626. half dead.

627. case.

633. sing.

Bot yet sall hee liue lang, whilke, alace ! were a losse ; 635
 For sike a tryed traitour
 And babling blasphematur
 Was neuer formd of nature—
 Sa gooked a goose.

Whose origine noble, the note of his name, 640
 Cald etimologie, beires rightlie record :
 His surname doth flow fra two termes of diffame—
 From Mont and Gomora, where deuils, be the Lord,
 His kinsmen, was cleinlie cast out, to his shame,
 That is of their clane, whom Christ hath abhorde ; 645
 And beiris of the birth place their horrible name,
 Where Sodomite sinners with stinking were smored.
 Now sen all is suith that's said of this smy,
 Vnto that capped clarke,
 And prettie piece of warke, 650
 That bitterlie doth barke,
 I may this reply.

POLWARTS LAST FLYTTING AGAINST MONTGOMERIE.

VYLE villaine, vaine, and war nor I haue tald thee,
 Thy withered wame is damnified and dryed.
 Beshitten boystour, baldlie I forbad thee 655
 To mell with mee, or else thou shuld deare buy it.
 Thy speach but purpose, sporter, is espyed,
 That wrytes of witches, warlocks, wraiths, and wratches ;
 Bot invectiues against him well defyed,
 Rob Steuin, thou raues, forgetting whom thou matches. 660

643. gomorah.

644. clearly.

645. this their clan.

648. omits this before smy.

655. bystour.

657. porter.

658. wraths.

660. Rob Stein.

Leaue boggles, brownies, gyr-carlings and gaists :
 Dastard, thou daffes, that with such divilrie mels.
 Thy peild preambles ouer prolixly lasts ;
 Thy reasons savors of reeke and nothing else :
 Thy sentences of suit sa sweitlie smels ; 665
 Thou sat sa neir the chimney nuik that made them
 Fast be the ingle, amang the orster shels,
 Dreidand my danger, durst not well debate them.

Thy tratling, truiker, wald gar taidis spew,
 And carle cats weepe vinegar with their eine. 670
 Thou said, I borrowed blads ; that is not trew :
 The contrarie, false smatchet, shall bee seene.
 I neuer had of that making ze meine
 A verse in writ, in print, or zet perqueir ;
 Quhilke I can proue, and cleanse mee wonder cleine : 675
 Though single words no writer can forbeir.

To proue my speeches probable and plaine,
 Thou must confesse thou vsed my invension :
 I reckoned first thy race ; syne thou againe,
 In that same sort, made of thy maister mention. 680
 Thy wit is weake, with mee to have dissention,
 For to my speech thou neuer made reply.
 At libertie to lye is thy intention :
 I answere aye, whilke thou cannot deny.

Thy friends are fiendes ; of apes thou fenzies mine ; 685
 With my assistance, saying all thou can.
 I count sike kindred better yet nor [thine]—
 Chieflie of beasts that most resemble man.
 Grant, gif that my invention wars thine then,
 Without the whilk thou might haue barked waist : 690
 I laid the ground whereon thou best began
 To big the brig whereof thou bragis maist.

663. omits.
 665. then sweitlie.

667. oyster.
 675. clear.

687. thine ; L. mine.
 688 and 689. omits.

Thy lacke of iudgement may bee als perceaued.
Thir twa chiefe points of reason wants in thee :
Thou attributes to aipes, where thou hes reaued, 695
The ills of horse ! an monstrous sight to see !
Na maruell though ill won ill waired bee ;
For all these ills thou staw, I am right certaine,
From Semples dytements of an horse did die,
Of Porterfieldes that dwelt into Dumbartane. 700

Among the ills of aipes, that thou hes tauld,
Though to an horse pertaining properlie,
Thou puts the spauen in the forder spauld,
That vses in the hinder hogh to bee.
Fra horse-men anes thy cunning heare and see, 705
I feare auld Allane get na maire adoe :
Alace ! poore man ! hee may lye downe and die,
Syne thou's succeed to weare the siluer shoe.

Farder thou flees with other fowles wings,
Ouer-cled with cleirer collours than thy awne, 710
But speciallie with some of Semples things,
Or for an plucked goose, thou had beene knowne ;
Or like an cran, in mounting soone orethrowen,
That must take aye nine steps before shee flye ;
So in the gout thou might haue stand and blawen, 715
As lang as thou lay grauelled, like to die.

I speak not of thy vitious diuisions,
Wher thou pronounces, and yet propones but part ;
Incumbred with sa manie tryed confusions :
Quhilke shawes thy ryme but rhetoricke or arte. 720
Thy memorie is short—beshrew thy heart !
Telling an thing ouer, twise or thrise at anes ;
And can not from an proper place depart,
Except I were to frig thee with whin stanes.

The things I said, gif that thou wold deny, 725
 Meaning to wry the veritie with wyles;
 Lick where I laid, and pickle of that pye:
 Thy knavery credence fra thee quite exyles;
 Thy feckles folly all the aire defyles:
 I find sa many faults, ilk ane ouer other, 730
 First, I must tell thee all thy statly styles,
 And syne bèqueath thee to thy birken brother.

Fond flytter, shit shytter, bacon bytter, all defyld!
 Blunt bleittar, paddock pricker, puddin eiter, perverse!
 Hen plucker, closet mucker, house cucker, very vyld! 735
 Tanny cheeks, I think thou speiks with thy breeks, foul-erse!
 Woodtyk, hoodpyk, ay like to liue in lacke!
 Flowre the pin, scabbed skin! eat it in that thou spake.

Gume gade, balde skade, foule faid! why flait thou, foole?
 Steil 3ow, fill tow, thou dow not defend thee. 740
 Quha kend thy end, false fiend, phantastick mule!
 Thief smy! they wald cry, fy! fy! to gar end thee.
 Sweir sow, doyld kow, ay fow, foull fall thy banes!
 Very wyld, defyld, ay wood wyld, ilk moneth anes.

Tary tade, thous defate; now debate, if thou dow. 745
 Hush padle, lick ladle, shytt sadle! doe thy best.
 Creishie soutter, shoe cloutter, minch moutter! dar thou mow?
 Ragged railer, sheep stealer, double dealer! thous be drest.
 Fals preif, leane thiefe! mischief fall thy lippes!
 Bleird baird! thy reward is preparad for thy hippes. 750

Erse slaiker, gleyd glaiker, roome raiker for releife,
 Lunatick, frenatick, schismatick, swingeour! sob.
 Turd facd, ay chasd, almaist fyld for a theife!
 Misly kyt! and thou flyt, Ile dryt in thy gob.

735. cocker.

738. the pine.

739. foul faid.

744. omits wyld.

747. mow—*perhaps shorn away in the bind-**ing. Omitted in W.*

749. Follie prief.

750. Bleird baird! L. Blaird beard!

754. mislie kite.

Tait mow, wilde sow ! soone bow, or I wand thee, 755
 Hell ruik ! with thy buik, leave the nuik, I command thee.

Land lower, light skowper, ragged rowper like a raven,
 Halland shaker, draught raiker, bannock-baiker, all beshitten !
 Craig in perill, toome the barrel ! quyt the quarrel, or be shauen.
 Rude ratler, common tratler, poore pratler out flitten ! 760
 Hell spark, scabbed clark ! and thou bark, I sall belt thee.
 Skade scald, ouerbald ! soone fald, or I melt thee.

Lowsie lugs, leape jugs ! toome the mugs on the midding ;
 Tanny flank, redshank, pykthank ! I must pay thee.
 Spew bleck, widdie neck ! come and beck at my bidding. 765
 False lowne ! make the bowne ; Mahowne mon have thee.
 Rank ruittour, scurlie whittour ! and iuittour, nane fower,
 Decrest, opprest, possest with Plutoes power.

Capped knaue, proud slaue ! ye raue ay vnrocked ;
 Whiles slaverand, whils taverand, whiles waverand with wine. 770
 Greedy gouked, poore and pluked, ill instructed ! 3e's be knoked.
 Gleyd gangrell, auld mangrell ! to the hangrell, and sa pyne.
 Calumniatour, blasphematour, vyle creature vntrew !
 Thy cheiping and peiping, with weiping thou salt rew.

Mad manter, vaine vaunter, ay haunter in slavery ! 775
 Pudding pricker, bang the bicker ! nane quicker in knavery.
 Kailly lippes, kisse my hips, into grips thou's behind.
 Baill brewer, poison spewer ! mony truer hes bein pind.
 Swyne keiper, land leiper, tuird steiper from the drouth !
 Leane limmer, steale gimmer ! I sall skimmer in thy mouth. 780

755. Tuit mow.
 761. an thou bark.
 766. thee bown.
 767. without and juitter.
 770. ravand.

771. omits and.
 776. ban.
 779. sleiper. W. tird sleeper.
 780. skimer.

Fleyd foole, mad muile ! die with doole on ane aike.
 Knaue kend ! Christ send ill end on thee now !
 Pudding wright ! out of sight ! thou's be dight like a draik.
 Iock Blunt, thrawin frunt ! kisse the kunt of the kow.
 Purse peiler, hen steiler, cat killer ! now I quell thee. 785
 Rubiatour, fornicatour by nature, foull befall thee !

Tyk stickar, poysond viccar, pot lickar ! I mon pay thee.
 Feard flyar, loud lyar, gooked gleyar on the gallows !
 Iock Blunt, deid runt ! I sall dunt whill I slay thee.
 Buttrie bag, fill knag ! thou will rag with thy fellows ; 790
 Tyrd clatterer, sk̃in batterer, and flatterer of friends,
 Vyld, widdered, misordered, confedered with fiends !

Blind brock, loose dock, bord block, banishd townes !
 Alace ! theifs face ! na grace for that grunzie ;
 Beld bisset ! marmissed ! lansprejed to the lownes ! 795
 Deid dring, dryd sting ! thou will hing but a sunzie.
 Lick butter, throat cutter, fish gutter ! fill the fetter !
 Come bleitand and greitand, fast eitand thy laidley letter.

784. Jock blunt.
 789. Jock blunt ; I sall runt.
 792. Wyld.

793. confederat ; loosie.
 794. Hoie, theifs face.
 795. thy lownes.

SONNETS

SONNETS.

I.

[TO THE BLESSED TRINITY.]



VPREME Essence, beginning, vnbegun,
Ay Trinall Ane, ane vndevydit Three,
Eternall Word, vha victorie hes wun
Ouir death, ouir hell, triumphing on the trie,
Forknavlege, Wysdome, and All-seing Ee, 5
Iehovah, Alpha and Omega, All,
Lyk vnto nane, nor nane lyk vnto Thee,
Vnmovt vha movis the rounds about the Ball,
Contener vnconteind; is, was, and sall
Be, sempiternall, mercifull, and just. 10
Creator vncreatit, nou I call.
Teich me Thy treuth, since vnto Thee I trust,
Incres, confirme, and strenthen from aboue
My faith, my hope, and, by the lave, my loue.

II.

[OF THE WORKS OF GOD.]

High architectur, vondrous-vautit-rounds;
Huge host of hevin in restles-rolling spehers;
Firme-fixit polis whilk all the axtrie beirs;
Concordant-discords, suete harmonious sounds;

8. MS. round.

13. kendill from above, *vulgo*.

Boud 3odiak, circle-belting Phœbus bounds ; 5
 Celestiall signis, of moneths making zeers ;
 Bright Titan, to the tropiks that reteirs,
 Quhais fyrie flammis all chaos face confounds ;
 Just balanced ball, amidst the hevins that hings ;
 All creaturs that Natur creat can, 10
 To serve the vse of most vnthankfull man ;—
 Admire 3our Maker, only King of Kings.
 Prais him, O man ! His mervels that remarks,
 Quhais mercyis far exceids His wondrous warks.

III.

[OF THE INIQUITIE OF MAN.]

Iniquitie on eirth is so increst,
 All flesh bot feu with falset is defyld,
 Givin our of God, with gredynes beguyld ;
 So that the puir, but pitie, ar opprest.
 God in his justice dou na mair digest 5
 Syk sinfull suyn with symonie defyld,
 Bot must revenge, thair vyces ar so vyld,
 And pour down plagues of famin, suord, and pest.
 Aryse, O Lord, delyuer from the lave
 Thy faithfull flock befor that it infect. 10
 Thou sees hou Satan sharps for to dissave,
 If it were able, euen thyn auin elect.
 Sen conscience, love, and cheritie all laiks,
 Lord, short the season, for the chosens saiks.

IV.

TO M. DAVID DRUMMOND.

As curious Dido Ænee did demand,
 To vnderstand vha wrakt his toun, and hou
 Him self got throu and come to Lybia land ;
 To vhom fra hand his body he did bou :

With bendit brou, and tuinkling teirs, I trou, 5
 He said, if thou, O Quene, wald knau the cace
 Of Troy, alace ! it garis my body grou,
 To tell it nou, so far to our disgrace ;
 Hou, in short space, that som tym peirles place,
 Before my face, in furious flammis did burne ; 10
 Compeld to murne, and than to tak the chace,
 I ran this race, bot nevir to returne :
 Sa thou, lyk Dido, Maister David Drummond,
 Hes me to ansueir, by thy sonet, summond.

v.

[TO THE SAME.]

The hevinly furie that inspyrd my spreit,
 Quhen sacred beughis war wont my brouis to bind,
 With frostis of fashrie frozen is that heet ;
 My garland grene is withrit with the wind.
 3e knau Occasio hes no hair behind ; 5
 The bravest spreits hes tryde it treu, I trou ;
 The long forspoken proverb true I find,
 "No man is man," and man is no thing nou.
 The cuccou flees befor the turtle dou ;
 The pratling pyet matchis with the Musis ; 10
 Pan with Apollo playis, I wot not hou ;
 The attircops Minervas office vsis.
 These be the grievis that garris Montgomry gr[udge]
 That Mydas, not Mecenas, is our judge.

vi.

TO M. P. GALLOWAY.

Sound, Gallovay, the trompet of the Lord ;
 The blissit brethren sall obey thy blast ;
 Then thunder out the thretnings of the word
 Aganst the wicked that auay ar cast.

Pray that the faithfull in the fight stand fast. 5
 Suppose the Divill the wickeds hairts obdure,
 3it perseveir, as in thy preichins past,
 For to discharge thy conscience and cure.
 Quhat justice sauld ! vhat piling of the pure !
 Quhat bluidy murthers ar for gold forgivin ! 10
 God is not sleipand, thocht He tholde, be sure.
 Cry out, and He shall heir the from the heuin ;
 And wish the king his court and counsell clenge,
 Or then the Lord will, in His wrath, revenge.

VII.

TO HIS MAJESTIE.

Shir, clenge 3our cuntrie of thir cruell crymis,
 Adultries, witchcraftis, incests, sakeles bluid ;
 Delay not, bot as David did betymis,
 3our company of such men soon secluid.
 Out with the wicked ;—garde 3ou with the gude ; 5
 Of mercy and of judgment sey to sing.
 Quhen 3e suld stryk, I wald 3e vnderstude ;
 Quhen 3e suld spair, I wish 3e were bening.
 Chuse godly counsel, leirne to be a king.
 Beir not thir burthenis longer on 3our bak. 10
 Jumpe not with justice for no kynd of thing.
 To just complantis gar gude attendance tak.
 Thir bluidy sarks cryis alwayis in 3our eiris :
 Prevent the plague that presently appeirs.

VIII.

IN PRAISE OF HIS MAJESTIE.

Support me, sacred Sisters, for to sing
 His praise, vhillk passis the antartik pole,
 And fand the futsteppe of the fleing fole,
 And from Parnassus spyd the Pegase spring.

The hundreth saxt, by lyne, vnconqueist king, 5
 Quhais knichtlie curage, kindling lyk a cole,
 Maks couarts quaik, and hyde thame in a hole :
 His brand all Brytan to obey sall bring.
 Come, troupe of tuinis, about his temple tuyn
 3our laurell leivis with palmis perfyty plet, 10
 Wpon his heid Cæsarean to sett.
 Immortalize ane nobler nor the Nyne—
 A martiall monarch, with Minervas spreit,
 That Prince vhlk sall the prophesie comp[leit.]

IX.

IN PRAISE OF M. J. M., CHANCELLER.

Of Mars, Minerva, Mercure, and the Musis,
 The curage, cunning, eloquence, and vain
 Maks maikles Maitland mirrour to remane,
 As instrument vhlk these for honour vsis,
 Quhais fourfald force with furie him infusis 5
 In battells, counsels, orisones, and brain.
 It neids no prooffe ; experience is plane ;
 A cunning king a cunning chancellor chuisis.
 Quhat happines the hevins on him bestoues
 Hes trimlie at this trublous tyme bene tryde. 10
 Thoght worthynes of wrechis be invyde,
 3it wonted verteu ay the grener grouis.
 Then, lyk his name, the gods for armis him giv[es] .
 Suord, pen, and wings, in croun of laurel lei[ves.]

X.

IN PRAIS OF THE KINGS VRANIE.

Bellonas sone, of Mars the chosen chyld,
 Minervas wit, and Mercuris goldin tung,
 Apollos light, that ignorance exyld,
 From Jove ingendrit, and from Pallas sprung,

Thy Vranie, O second Psalmist ! sung, 5
 Triumphis ouer death, in register of fame ;
 Quharfor thy trophee trimlie sall be hung
 With laurell grene, eternizing thy name.
 Bot euen as Phœbus shyning does ashame
 Diana with hir boroude beimis and blind ; 10
 So when I preis thy praysis to proclame,
 Thy weghtie words maks myne appeir bot wind.
 3it, worthy Prince ! thou wald tak in gude pairt
 My will for weill ; I want bot only arte.

XI.

[OF THE SAME.]

Of Titans harp, sith thou intones the strings,
 Of ambrose and of nectar so thou feeds,
 Not only vther poets thou outsprings,
 Bot vhyllis also thy very self excedes ;
 Transporting thee as ravishd, when thou redes 5
 Thyn auin invention, wondering at thy wit.
 Quhat mervell than, thocht our fordullit hedes
 And blunter brainis be mare amaisd at it ;
 To sie thy 3eirs and age, vhilks thou hes 3it,
 Inferiour far to thy so grave ingyne ; 10
 Quha hazard at so high a mark, and hit,
 In English, as this Vranie of thyne :
 Quharfor thy name, O Prince ! eternall ringis,
 Quhais muse not Jove, bot grit Jehova singis.

XII.

[OF THE SAME.]

Can goldin Titan shyning bright at morne,
 For light of torches, cast a gritter shau ?
 Can thunder reird the higher for a horne ?
 Craks cannouns louder thocht a cok suld crau ?

Can our waik breathis help Boreas to blau? 5
 Can candle lou give fyr a griter heet?
 Can quhytest suanis more quhyter mak the snau?
 Can virgins teirs augment the winter[s weet?]
 Helps pyping Pan Apollos musik sueet?
 Can fontans smal the ocean sea increas? 10
 No : they augment the griter not a quheet,
 Bot they thaim selfis appeir to grou the les :
 So, peirles Prince ! thy cunning maks the knoune ;
 Ours helps not thyn : we steinzie bot our aune.

XIII.

[OF THE SAME.]

As bright Apollo staineth euiry star
 With goldin rayis, when he begins to ryse,
 Quhais glorious glance 3it stoutly skaillis the sk[yis,]
 Quhen with a wink we wonder vhair they war ;
 Befor his face for feir they faid so far, 5
 And vanishis auay in such a wayis,
 That in thair spehirs thay dar not interpryse
 For to appeir lyk planeits, as they ar :
 Or as the phœnix, with her fedrum fair,
 Excels all foulis in diverse hevinly heuis, 10
 Quhais natur, contrare natur, sho reneuis,
 As onlie but companione or compair :
 So, quintessenst of kings ! when thou compyle,
 Thou stanis my versis with thy staitly style.

XIV.

TO HIS MAJESTIE, FOR HIS PENSIOUN.

Help, Prince, to whom, on whom not I complene,
 Bot on, not to fals fortun, ay my fo ;
 Quha but, not by a resone, reft me fro ;
 Quho did, not does, 3it suld my self sustene.

Of crymis, not cairis, since I haif kept me clene, 5
 I thole, not thanks thame, Sir, vho servd me so ;
 Quha heght, not held to me, and mony mo,
 To help, not hurt, bot hes not byding bene :
 Sen will, not wit, to lait vhilc I lament,
 Of sight, not service, shed me from 3our grace. 10
 With, not without 3our warrand, 3it I went ;
 In wryt, not words ; the papers ar in place :
 Sen chance, not change, hes put me to this pane,
 Let richt, not reif, my pensioun bring agane.

xv.

[TO THE SAME.]

If lose of guidis, if gritest grudge or grief,
 If povertie, imprisonment, or pane,
 If for guid will ingratitude agane,
 If languishing in langour but relief,
 If det, if dolour, and to become deif, 5
 If travell tint, and labour lost in vane,
 Do properly to poets appertane—
 Of all that craft my chance is to be chief.
 With August, Virgill wauntit his reuard,
 And Ovids lote als lukles as the lave ; 10
 Quhill Homer livd, his hap wes very hard,
 3it, vhen he died, sevin cities for him strave :
 Thocht I am not lyk one of thame in arte,
 I pingle thame all perfytlie in that parte.

xvi.

[TO THE SAME.]

If I must begge, it sall be far fra hame ;
 If I must want, it is aganis my will ;
 I haif a stomok, thocht I hold me still,
 To suffer smart, bot not to suffer shame.

In spyt of fortun, I shall flie with fame ; 5
 Sho may my corps, bot not my curage kill :
 My hope is high, houbait my hap be ill,
 And kittle aneugh, and clau me on the kame.
 Wes Bishop Betoun bot restord agane,
 To my ruin reserving all the rest, 10
 To recompence my prisoning and pane !
 The worst is ill, if this be bot the best.
 Is this the frute, Sir, of your first affectione,
 My pensioun perish vnder your protectione?

XVII.

[TO THE SAME.]

Adeu, my King, court, cuntrey, and my kin :
 Adeu, suete Duke, whose father held me deir :
 Adeu, companiones, Constable and Keir :
 Thrie treuar hairts, I trou, sall neuer tuin.
 If byganes to revolve I suld begin, 5
 My tragedie wald cost 3ou mony a teir
 To heir hou hardly I am handlit heir,
 Considring once the honour I wes in.
 Shirs, 3e haif sene me griter with his Grace,
 And with 3our vmquhyle Maister, to, and myne ; 10
 Quha thocht the Poet somtyme worth his place,
 Suppose 3e sie they shot him out sensyne.
 Sen wryt, nor wax, nor word is not a word :
 I must perforce ga seik my fathers suord.

XVIII.

TO THE LORDS OF THE SESSION.

Quhare bene 3e, brave and pregnant sprits, becum ?
 Quik vive inventionis, ar 3e worne auay ?
 I am assuird by simpathie that sum
 Wald never wish that cunning suld decay.

If ony be, 3our Lordships must be thay, 5
 Whose spreits 3our weeds of verteu hes you spun ;
 Then mak the poet pensioner, I pray,
 And byde be justice, as 3e haif begun.
 Sen I haif richt, vhy suld I be ouirrun?
 Incurage me, and able I can carpe : 10
 Hald evin the weyis ; the victory is wun,
 As I confyde in King and solid Sharpe :
 Quhom I culd len a lift, your Lordships knauis,
 War they in love, as I am in the lauis.

XIX.

[TO THE SAME.]

Alace ! my Lords, hou long will 3e delay
 To put the poets pensione out of plie?
 3on shifting sophists hes no thing to say ;
 Their feckles flyting is not worth a flie.
 Mak Bishop Betone vhat they lyk to be : 5
 He must perforce be ather quik or deid.
 If he be deid, the mater maks for me ;
 If he be quik, then they can cum no speid.
 By consequence, it can not bot succeid,
 For laik of forces they must tyn the feild ; 10
 And for the Bishope, I defy his feid ;
 3ok vhen we will, I hope to gar him 3eild.
 So, good my Lords, I crave no more of 3ou,
 Bot shift me not vhill 3e haif slane my sou.

XX.

[TO THE SAME.]

How long will 3e the poets patience prove?
 Shaip 3e to shift him lyk a pair of cartis?
 Look vp, my Lords ; thair is a Lord above,
 Quha seis the smallest secreit of 3our hairts.

He vnderstands 3our offices and 3our airts ; 5
 He knauis vhat is committit to 3our cure ;
 He recompencis, as 3e play your pairts,
 Once, soon or syne, 3our Lordships must be sure ;
 For he respects no princes more then pure.
 Quhat evir 3e do then, hald the ballance evin ; 10
 Sa to do justice, I 3ou all conjure,
 As 3e will merit ather hell or hevin.
 Deserv not de (before 3our Lordships) fames ;
 For I may able eternize 3our names.

XXI.

[TO THE SAME.]

My Lords, late lads, nou leiders of our lauis,
 Except 3our gouns, some hes not worth a grote.
 3our colblak conscience all the cuntrey knauis ;
 Hou can 3e live, except 3e sell 3our vote ?
 Thoght 3e deny, thair is aneu to note 5
 How 3e for justice jouglarie hes vsit :
 Suppose 3e say 3e jump not in a jote,
 God is not blind, He will not be abusit.
 The tym sall come vhen 3e sall be accu[sit],
 For mony hundreth 3e haif herryit heir ; 10
 Quhare 3e sall be forsakin and refusit,
 And syn compeld at Plotcok to appeir.
 I hope in God at lenth, thoght it be late,
 To sie sum sit into [dirk hellis gate].

XXII.

TO HIS ADUERSARS LAUYERS.

Presume not, Prestone, Stirling is no strenth ;
 Suppose 3e come to cleik auay my King,
 Beleiv me baith, 3e sall be lost at lenth ;
 Assure 3our selfis, and think nane other thing.

Byde 3e the brash, whill I my battrie bring. 5
 For all 3our Craig, vharin 3e so confyde,
 Experience will play 3ou sik a spring,
 Sall pluk 3our pennis, and pacifie 3our pryde.
 I sall beseige 3ou sa on euirie syde,
 3our baggage, buluarks, sall not be na buit ; 10
 3e sall not haif ane hoill 3our heids to hyde,
 Fra tym 3e caus my cannoun royal shuit.
 Haif at 3our rocks and ramparts with a rattill ;
 Sho shuits so Sharpe, 3e dou not byde a brattill.

XXIII.

OF M. J. SHARPE.

If gentle blude ingendrit be by baggis,
 Then culd I ges vho wer a gentle Jhone ;
 If he be wysest, with the world that waggis,
 3it culd I wish 3ou to a wittie one ;
 If he be all, vha thinks his nichtbours none, 5
 Then surely I suld shau 3ou vho wer all ;
 If he be Cæsar, vho doth so suppose,
 Then I conjecture vhom I Cæsar call ;
 If he be sure, vho sueirs and sayis he sall,
 Then certainly I wot weill vho wer sure ; 10
 If he be firme, vho neuer feirs to fall,
 I doubt not then whose dayis suld lang indure ;
 Sed quæritur, vhat lau he leivis at leist ?
 He wald not preich ; he can not be a preist.

XXIV.

[OF THE SAME.]

A Baxters bird, a bluitter beggar borne,
 Ane ill heud huirsone, lyk a barkit hyde,
 A saulles suinger, seuintie tymes mensuorne,
 A peltrie pultron poysond vp with pryde,

A treuthles tongue that turnes with eviry tyde, 5
 A double deillar with dissait indeud,
 A luiker bak vhare he wes bund to byde,
 A retrospectien vhom the Lord outspeud,
 A brybour baird that mekle baill hes breud, 10
 Ane hypocrit, ane ydill atheist als,
 A skurvie skybell for to be esheud,
 A faithles, feckles, fingerles, and fals,
 A Turk that tint Tranent for the Tolbuith :
 Quha reids this riddill he is Sharpe forsuith.

XXV.

TO R. HUDSONE.

My best belouit brother of the band,
 I grein to sie the sillie smiddy smeik.
 This is no lyfe that I live vpaland
 On rau rid herring reistit in the reik,
 Syn I am subject somtyme to be seik, 5
 And daylie deing of my auld diseis.
 Eit bread, ill aill, and all things are ane eik ;
 This barme and blaidry buists up all my bees.
 3e knau ill guyding genders mony gees,
 And specially in poets. For example, 10
 3e can pen out tua cuple and 3e pleis ;
 3ourself and I, old Scot and Robert Semple.
 Quhen we ar dead, that all our dayis bot daffis,
 Let Christan Lyndesay wryt our epitaphis.

XXVI.

[TO THE SAME.]

With mightie maters mynd I not to mell,
 As coping courts, or comonwelthis, or kings,
 Quhais craig 3oiks fastest, let tham sey thame sell ;
 My thought culd nevir think vpon sik things.



I wantonly wryt vnder Venus wings ; 5
 In Cupids court 3e knau I haif bene kend,
 Quhair Muses 3it som of my sonets sings,
 And shall do aluayis to the worlds end.
 Men hes no caus my cunning to commend,
 That it suld merit sik a memorie ; 10
 3it 3e haif sene his Grace oft for me send,
 Quhen he took plesure into poesie.
 Quhill tyme may serve, perforce I must refrane,
 That pleis his Grace I come to Court agane.

XXVII.

[TO THE SAME.]

I feid affectione when I sie his Grace,
 To look on that vhairin I most delyte ;
 I am a lizard, fainest of his face,
 And not a snaik, with poyson him to byte ;
 Quhais shapes alyk, thocht fashions differ quyt : 5
 The one doth love, the other hateth still.
 Vhare some taks plesur, others tak despyte :
 One shap, one subject, wishis weill and ill ;
 Euen so will men—bot no man judge [I will,]—
 Baith loue and loth, and only bot ane thing. 10
 I can not skan these things above my skill.
 Loue vhome they lyk ; for me, I loue the King,
 Whose Highnes laughed som tym for to look
 Hou I chaist Polwart from the chimney [nook.]

XXVIII.

[TO THE SAME.]

Remembers thou in Æsope of a taill ?
 A louing dog wes of his maister fane ;
 To faun on him wes all his pastym haill.
 His courteous maister clappit him agane.

By stood ane asse, a beist of blunter brane, 5
 Perceiving this, bot looking to no fret,
 To pleis hir maister with the counterpane,
 Sho clambe on him with hir foull clubbit feet.
 To play the messan thocht sho wes not [meit,
 Sho meinit weill, I grant ; hir mynd wes guid : 10
 Bot vhair sho troude hir maister suld hir [treit,
 They battound hir vhill that they sau hir bluid.
 So stands with me, vho loues with all my [hairt]
 My maister best : some taks it in ill pa[irt.]

XXIX.

[TO THE SAME.]

Bot sen I sie this proverbe to be true,
 "Far better hap to court, nor service good,"
 Fairueill, my brother Hudson [nou to 3ou]
 Vho first fand out of Pegase fut the flood,
 And sacred hight of Parnase mytred hood ; 5
 From vhencc som tyme the son of [Venus] sent
 Tua seuerall shaftis vher he of Delphos stood,
 With Pennevs dochter hoping to acquent.
 Thy Homers style, thy Petrarks high invent,
 Sall vanquish death, and live eternally ; 10
 Quhais boasting bou, thocht it be aluayis bent,
 Sall neuer hurt the sone of Memorie.
 Thou onlie brother of the Sisters Nyne,
 Shau to the King this poor complant of myne.

XXX.

CHRISTEN LYNDESAY TO RO. HUDSON.

Oft haive I hard, bot offer fund it treu,
 That courteours kyndnes lasts bot for a vhye.
 Fra once 3our turnes be sped, vhy then adeu ;
 3our prömeist freindship passis in exyle.

Bot, Robene, faith, ze did me not beguyl ; 5
 I hopit ay of 3ou as of the lave :
 If thou had wit, thou wald haif mony a wyle,
 To mak thy self be knaune for a knaive.
 Montgomrie, that such hope did once conceive
 Of thy guid-will, nou finds all is forgotten. 10
 Thoght not bot kyndnes he did at the craiv,
 He finds thy friendship as it rypis is rotten.
 The smeikie smeithis cairis not his passit trael,
 Bot leivis him lingring, déing of the gravell.

XXXI.

TO M. J. MURRAY.

Flie loue, Phœnix. Feirs thou not to fyre
 Invironing the aluayis-upuard ayr ?
 Vhich thou must pas, before that thou come [thair]
 Vharas thy sprit so spurris thee to aspyre ;
 To wit, aboue the planetis to impyre, 5
 Behind the compas of Apollos chayr,
 And twinkling round of burning rubies rare,
 Quhair all the gods thy duelling do desyre.
 Bot duilfull doom of destinies thee dammis,
 Before thy blissit byding be above, 10
 The mortal from immortall to remove,
 To sacrifice thy self to Phœbus flammis.
 I prophecy, when so sall come to pa[sse,]
 We nevir sie such one come of thy [asse.]

XXXII.

TO M. L. RUTHUEN, DUCHES OF LENNOX.

I love the lillie as the first of flours,
 Vhose staitly stalk so streight vp is and stay,
 To vhome the laive ay lowly louts and [cours,]
 As bund so brave a beuty to obey.

Amongs thame selfis it semes as they suld [say:] 5
 "Sueet Lillie, as thou art our lamp of light,
 Resave our homage to thy honours ay,
 As kynd commands to render thee thy right.
 Thy blisfull beams, with beutie burnisht bright,
 So honours all the gardein vhair thou grouis, 10
 For suetest smell and shyning to the sight;
 The heuins on the sik [matchless grace bestouis,]
 That vho persavis thy excellence by ours
 Must love the lillie as the first of flours."

XXXIII.

A LADYIS LAMENTATIONE.

Vhom suld I warie bot my wicked weard,
 Vha span my thriftles thrauard fatall threed?
 I wes bot skantlie entrit in this eard,
 Nor had offendit, vhill I felt hir feed.
 In hir vnhappy hands sho held my heed, 5
 And straikit bakuard wodershins my hair;
 Syne prophecyed, I suld aspyre and speed:
 Quhilk double sentence wes baith suith and sair,
 For I wes matchit with my match and mair;
 No worldly woman neuir wes so weill; 10
 I wes accountit Countes but compair,
 Quhill fickle Fortun whirld me from hir vheel:
 Rank and renoun in lytill roum sho ranged,
 And Lady Lucrece in a Cressede changed.

XXXIV.

[THE SAME.]

MELPOMENE, my mirthles murning Muse!
 Vouchsaiv to help a wrechit woman weep,
 Whose chanc is cassin that sho can not chuse
 Bot sigh, and sobbe, and soun, when sho suld sleep.

More hevynes within my hairt I heep, 5
 Nor cative Cresside, vhair sho lipper lay.
 Dispair hes dround my hapeless hope so deep,
 My sorrie song is, oh and welauay !
 Euen as the owl that dar not sie the day,
 For feir [of foulis that then about do proull,] 10
 So am I nou, exyld from honour ay,
 Compaired to Cresside and the vgly oull.
 Fy, lothsome lyfe ! Fy, death, that dou not [serve me]
 Bot quik and dead a bysin thow must [preserve me].

xxxv.

[THE SAME.]

LORD, for my missis nicht I mak a mends,
 By putting me to penance as thou pleasd !
 Good God ! forgive offenders that offends,
 And heall the hurt of sik as are diseasde ;
 Hou soon they murne, with mercy thou [art measde] 5
 As thou hes said ; and surely so it semes :
 Suppose my silly saull with sin be seasde,
 3it the reversiones rests that it redemes.
 Destroy me not, that so of the estemes,
 My suete Redemer ; let me neuer die, 10
 Bot blink on me euen with Thy blisful b[eames,]
 And mak ane other Magdelene of me.
 Forgive my gylt, sen nane bot God is gude ;
 So with " Peccavi Pater " I conclude.

xxxvi.

[THE SAME.]

Fane wald I speir vhat spreit doth me [inspyre.]
 I haif my wish, and 3it I want my will ;
 I covet lyfe, and 3it my corps I kill ;
 I vrne for anger, 3it I haif no yre ;

I flie the flammiſ, 3it folouis on the [fire ;] 5
 I lyk my lote, and 3it my luk is ill ;
 I zoldin am, and 3it am ſtryving ſtill ;
 I dreid diſpair, 3it hope heſ heght me hyre ;
 My bluid is brunt, and 3it my breiſt doeſ bleid ;
 I haif no hurt, and 3it my hairt heſ harmeſ ; 10
 I am ourcome, but enimie or armis :
 The doctours doubtis if I be quik or deid :
 If that I kneu of vhome I culd inquyre,
 Fain wold I ſpeir vhat ſpreit doeſ me inſpyre.

XXXVII.

[THE SAME.]

My plesuris paſt procureſ my preſent pain ;
 My preſent pain expelſ my plesurs paſt ;
 My languiſhing, alace ! iſ lyk to laſt ;
 My greif ay groueſ, my gladenes wantſ a grane ;
 My bygane joyeſ I can not get agane, 5
 Bot, once imbarkit, I muſt byde the blaſt.
 I can not chuſe ; my kinſh iſ not to caſt :
 To wiſh it war, my wiſh wald be bot vane :
 3it, vhill I ſey my ſenſeſ to diſſaive,
 To pleiſ my thoght, I think a thouſand thingſ, 10
 Quhilkeſ to my breiſt bot boroude blythneſ bringſ :
 Anis hope I had, thoght nou diſpair I haive :
 A ſtratagem, thoght ſtrañge, to ſtay my ſturt,
 By apprehenſioun for to heill my hurt.

XXXVIII.

[THE SAME.]

I wyt myne ee for vieuing of my wo ;
 I wyt myn eariſ for heiring my miſhap ;
 I wyt my ſenſeſ vhillkeſ diſſavit me ſo ;
 I wyt acquaintance that in credit crap ;

I wyt the trane that took me with a trap ; 5
 I wyt affectione formest to the feild ;
 I wyt misluk that suld me [so enwrap ;]
 I wyt my 3outh that bot a promiseis 3eild ;
 I wyt my stomoch wes not stoutly ste[i]ld ; 10
 I wyt hir looks whilk left me not alane ;
 I wyt my wisdoms suld haif bene my sheild ;
 I wyt my tongue that told when I wes ta[ne :]
 Had I my counsell keepit vndeclairde,
 I might haif dred, bot deidly not dispairde.

XXXIX.

[TO HIS MAISTRES.]

Bright amorous ee vhare Love in ambush [lyes]—
 Cleir cristal tear distilde at our depairt—
 Sueet secreit sigh more peircing nor a dairt—
 Inchanting voce, beuitcher of the wyse—
 Quhyt ivory hand, whilk thrust my finger [s pryse]— 5
 I challenge 3ou, the causers of my smarte,
 As homiceids, and murtherers of my harte,
 In Resones court to suffer ane assyse.
 Bot, oh ! I fear, 3ea rather wot I weill,
 To be repldgt 3e plainly will appeill 10
 To Love, whom Resone never culd comm[and :]
 Bot, since I can not better myn estate,
 3it, vhill I live, at leist I sall regrate
 Ane ee, a teir, a sigh, a voce, a hand.

XL.

[TO THE SAME.]

Thyne ee the glasse vhare I beheld my [hairt ;]
 Myn ee the windo throu the whilk thyn ee
 May see my hairt, and thair thy self espy
 In bloody colours hou thou painted art.

Thyne ee the pyle is of a murth[erers dairt ;] 5
 Myne ee the sicht thou taks thy leuell by,
 To shute my hairt, and nevir shute aury :
 Myn ee thus helpis thyn ee to work my smarte.
 Thyn ee consumes me lyk a flamming fyre ;
 Myn ee most lyk a flood of teirs do run. 10
 Oh ! that the water, in myne ee begun,
 Micht quench the burning fornace of desyre !
 Or then the fyr els kindlit by thyn ey,
 The flouing teirs of sorrou micht mak dry !

XLI.

[TO THE SAME.]

So suete a kis ȝistrene fra thee I reft,
 In bouing doun thy body on the bed,
 That evin my lyfe within thy lippis I left ;
 Sensyne from thee my spirits wald neuer shed ;
 To folou thee it from my body fled, 5
 And left my corps als cold as ony kie.
 Bot vhen the danger of my death I dred,
 To seik my spreit I sent my harte to thee ;
 Bot it wes so inamored with thyn ee,
 With thee it myndit lykuyse to remane : 10
 So thou hes keepit captive all the thrie,
 More glaid to byde then to retorne agane.
 Except thy breath thare places had suppleit,
 Euen in thyn armes thair doutles had I deit.

XLII.

JAMES LAUDER.

I wald se mare.

I wald se mare nor ony thing I sie ;
 I sie not ȝit the thing that I desyre :
 Desyre it is that does content the ee ;
 The ee it is vhlk settis the hairt in fyre.

In fyre to fry, tormentit thus, I tyre ; 5
 I tyre far mair, till tyme these flammis I feid :
 I feed affectione, spurring to aspyre
 Aspyre I sall, in esperance to speid ;
 To speed I hope, thocht danger still I dreid ;
 I dreid no thing bot ouer long delay : 10
 Delay in love is dangerous indeed ;
 Indeid I shape the soner to assay ;
 Assay I sall, hap ill or weill, I vou ;
 I vou to ventur, to triumph I trou.

XLIII.

ISSOBELL YONG.

By loving so.

I trou 3our love by loving so vnsene ;
 Vnsene siklyk I languish for 3our love :
 3our love is comely, constant, chaste, and clene ;
 And clene is myne, experience sall prove ;
 Prove vhen 3e pleis, I mynd not to remove ; 5
 Remove vho may, if Destinies decreit :
 Decreit is givin by Hymen high above ;
 Aboue all bands that blissed band is sweet :
 Sueit is that 3ok so mutuall and meet ;
 And meit it war we met, if that we might : 10
 We might perhaps our purpose then compleit :
 Compleit it quickly, Reson thinks it right.
 Right beiring rule, the righteous suld repose :
 Rejose in God, and on His will repose.

XLIV.

EUFAME WEMIS.

Treu fame we mis thy trumpet for to tune,
 To blau a blast a beuty for to blaise ;
 A paragone vhillk poets oght to praise :
 Had I that science, I suld sey it sune :

3it, as I dar, my deutie sall be done 5
 With more affectione nor with formall phrais.
 I seme, vhill I vpon hir graces gaȝe,
 Endymion enamord with the Mone.
 My Muse, let Mercure language to me len,
 With Pindar pennis, for to outspring the spheirs ; 10
 Or Petrarks pith, surpassing all my peirs,
 To pingill Apelles pynsell with my pen,
 And not to say, as we haif said abone,
 TREW FAME, WE MIS thy trumpet for to tone.

XLV.

JOHN JHONSONE—JANE MAXWELL.

Sueit soull, perceive hou secreit I conceill,
 Rad to reveill that peirtly I propone.
 Look ony one before me loved so leill ;
 Examene weill ; oh ! oh ! we seet in none.
 Good love is gone, except my love alone, 5
 Thoght gromes can grone as they wald give the ghost ;
 Half mangd almost, als stupefact as stone,
 Lyk treuth in throne, they look as they wer lost.
 They turne, they tost, they rave, they rage, they rost,
 As catives crost, vhill they ȝour favour find. 10
 To bid ȝou bind thair purpose, runs the post ;
 Bot bund they bost how . . .
 3it trying tyme, the touchstone of my treuth,
 As resone wold, requests ȝou to haif reuth.

XLVI.

HIS MAISTRES NAME.

Quhat pregnant sprit the letters can espy
 My ladyis name and surname that begins ?
 Betuixt thame (ay) in ordour, is bot I,
 And only I these lovely letters tuins ;

Thought rekles redars rashly ouer this rins, 5
 3it sharper shuters ner the mark will shute.
 Shute on ; lat sie vho first my wedfie w[ins ;]
 For I will wed ane apple and a nute.
 To brek 3our brains, 3e bunglers, is no bute ;
 The mair 3e muse, the mare 3e misse the [mark.] 10
 I count 3our cunning is not worth a cute,
 That cannot kyth 3our self to be a c[lark.]
 Or 3e this find, I feir 3e first be fane
 For to begin 3our A, B, C agane.

XLVII.

TO HIS MAISTRES MESSANE.

Ha ! lytill dog, in happy pairt thou crap,
 If thou had skill thy happynes to spy,
 That secreit in my ladyis armis may ly,
 And sleip so sueitly in hir lovely lap.
 Bot I, alace ! in wrechednes me wrap, 5
 Becaus ouer weill my misery knou I,
 For that my 3outh to leirne I did apply ;
 My ouer grit skill hes maid my ounne mishap.
 Vhy haif I not, O God, als blunt a [braine]
 As he that daylie worbleth in the wyne, 10
 Or to mak faggots for his fuid is fane ?
 Lyk as I do I suld not die and duyn :
 My pregnant spreit, the hurter of my harte,
 Lyk as it does, suld not persave my smarte.

XLVIII.

TO M. D.

For Skelmurley.

Sweet Philomene, with cheiping chyrris and charris,
 In hauthornes vher thou hyds thy self and hants,
 Beuailing thy virginitie thou wants,
 My harte to grone for very grief thou garris,

Thy mirthles mone my melody so marris ; 5
 Vhill as thy changing, chivring nots thou chants,
 The peircing pyks groues at thy gorge thou grants ;
 So neir is skaith, suppose thou skantly skarris.
 For murning I may be thy mirthles match :
 As thou art banishd, so am I exyld ; 10
 As thou art trumped, so am I begyld ;
 Thou art vnweirdit, I a woful wrech ;
 Thou art ashamed to shau thy secreit smart :
 My ladyis bagie beirs my bluidy hart.

XLIX.

[TO THE SAME.]

Thoght peirlis give pryce, and diamonds be deir,
 Or royall rubies countit rich and rare,
 The MARGARIT does merit mekle mare,
 As jem of jeuels, paragone but peir.
 Wald God if it wer gettible for geir ! 5
 Culd it be coft, for cost I wald not care ;
 Both lyfe and goods, to win it, wold I [ware,]
 Provyding I war worthy it to weir.
 Nixt wald I wish my purpose broght to [pas,]
 That I micht tak and tame the turtle DO[u,] 10
 And set hir syne vhare that I micht sie th[rou]
 Ane costly cage of cleirest cristall GLAS ;
 Vhilks with my jeuell micht I joyne, I gra[nt,]
 I culd not wish in world [ought] that I want.

L.

OF MY LADY SEYTON.

M. M.

O happy star, at evning and at morne,
 Vhais bright aspect my maistres first out [fand !]
 O happy credle ! and O happy hand
 Which rockit hir the hour that sho wes b[orne !]

* 48, 12. an weirdit. *variant in the MS.*

O happy pape, 3e rather nectar hor[ne,] 5
 First gaiv hir suck, in siluer suedling band !
 O happy wombe consavit had beforne
 So brave a beutie, honour of our land !
 O happy bounds, vher dayly 3it scho duells,
 Vhich Inde and Egypts happynes excells ! 10
 O happy bed vharin sho sall be laid !
 O happy babe in belly sho sall breid !
 Bot happier he that hes that hap indeid,
 To mak both wyfe and mother of that [maid.]

LI.

TO THE FOR ME.

Suete Nichtingale ! in holene grene that han[ts,]
 To sport thy self, and speciall in the spring ;
 Thy chivring chirllis, vhilks changinglie thou [chants,]
 Maks all the roches round about the ring ;
 Vhilk slaiks my sorou, so to heir the sing, 5
 And lights my louing langour at the leist ;
 3it thoght thou sees not, sillie, saikles thing !
 The piercing pykis brods at thy bony breist.
 Euin so am I, by plesur lykuyis preist,
 In gritest danger vhair I most delyte : 10
 Bot since thy song, for shoring, hes not ceist,
 Suld feble I, for feir, my conqueis quyt ?
 Na, na—I love the, freshest Phoenix fair !
 In beuty, birth, in bounty but compar.

LII.

[TO THE SAME.]

Love lent me wings of hope and high desyre,
 Syn bad me flie, and feir not for ane fall.
 3it tedious trauell tystit me to tyre,
 Vhill Curage come, and culd me couart call.

. 5
 As Icarvs with wanton waxit wings,
 Ayme at the only *A per se* of all ;
 Whilk staynis the sun, that sacred thing of things,
 And spuris my spreit, that to the heuins it springs,
 Quyt ravisht throu the region of the air, 10
 Vhair 3it my hairt in hoping hazard hings,
 At poynt to speid, or quikly to despair.
 3et shrink not, hairt ! as simple as thou semes,
 If thou be brunt, it is with beuties bemes.

LIII.

[TO THE SAME.]

Go, Pen and Paper ! publish my complantis ;
 Waill weghtie words, because 3e cannot weep ;
 For pitthie poemis prettilie out paintis
 My secreit sighis as sorouis gritest heep,
 Bred in my breist, 3e rather dungeon deep, 5
 As prisoners perpetually in pane,
 Whilk hes the credit of my harte to keep,
 In martyrdome, but mercy, to remane.
 Anatome3e my privie passionis plane,
 That sho my smart by sympathie may [sie,] 10
 If they deserve to get some grace agane ;
 Whilk if they do not, I desyr to die.
 Go, sonet, soon unto my Soveran say,
 Redeme 3our man, or dam him but delay.

LIV.

[ON HIS MAISTRES.]

What subject, sacred Sisters, sall I sing ?
 Vhase praise, Apollo, sal my pen proclame ?
 Vhat nymph, Minerva, sall thy novice [name ?]
 The bravest blossome beutie can outbring,

On staitly stalk new sprouting, furth [sall spring.] 5
 Hou sall I sound the fanphar of hir fame,
 Vhais angels ees nicht mak the sun thin[k shame,]
 As half eclipsed, in the heuins to hing !
 Bot hola, Muse ! thou mints at such a ma[rk,]
 Vhais merit far excedes thy slender skill ; 10
 3it, if hir grace, for weil, accept gude [will,]
 Then war thou weil reuardit for thy wark :
 Bot since to mount thy maistres the commands,
 With hope, once hazard for to kis hir hands.

LV.

[ON THE SAME.]

Hir brouis, tuo bouis of ebane ever bent ;
 Hir amorous ees the awfull arouis ar ;
 The archer, Love, vho shoots so sharpe and far ;
 My breist, the butt vhairat hir shots ar sent ; 5

 My lyf, the wageour, if I win the war ;
 My patience pleids my proces at the bar ;
 My bluid, the long expensis I haif spent ;
 My secrete sighis, solisters for my sute ;
 My trinkling teirs, the presents I propyne ; 10
 My constancie, hir counsellours to encline :
 Bot rigour ryvis the hairt out by the root.
 Hope heghts me help, bot feir finds no refuge :
 My pairties ar my javellour and my judge.

LVI.

[ON THE SAME.]

Excuse me, Plato, if I suld suppose
 That vnderneath the heuinly vaulted round,
 Without the world, or in pairts profound
 By Stix inclosd, that emptie place is none.

If watrie vaults of air be full echone, 5
 Then vhat contenis my teirs which so abound
 With sighis and sobbis, which to the hevins I sound,
 When Love delytis to let me mak my mone?
 Suppose the solids subtilis ay restrantis,
 Which is the maist, my maister, 3e may mene; 10
 Thoght all war void, 3it culd they not contene
 The half, let be the haill of my complaintis.
 Vhair go they then? the question wald I c[rave,]
 Except for ruth the hevins suld thame [ressave.]

LVII.

[ON THE SAME.]

Vha wald behold him whom a god so grievis?
 Whom he assaild, and dantond with his [dairt,]
 Of whom he freizis and inflams the hairt,
 Vhais shame siclyk him gritest honour givis?
 Vha wald behald a 3outh that nevir [leives,] 5
 In vain, to folou the object of his smarte?
 Behold bot me, persaiv my painfull pairt,
 And the archer that, but mercy, me misch[eivis.]
 Thair sall he sie vhat Resone then [can do]
 Against his bou, if once he mint bot to 10
 Compell our hairts in bondage basse to be[ir,]
 3it sall he se me happiest appeir,
 That in my hairt the amorous heid does [lie]
 With poysond poynt, vhairof I glore [to die.]

LVIII.

[ON THE SAME.]

Hou long sall I in languishing lament?
 Hou long sall I bot duyne, and dou not di[e?]
 Hou long sall Love, but mercy, murther me?
 Hou long against me sall his bou be bent?

Hou long sall pane my plesur so prevent? 5
 Hou long sall weping blind my watrie ee?
 Hou long sall baill my bed felou 3it be?
 Or vhen sall I with comfort be acquent?
 Hou long sall hope be hindrit be mishap?
 Hou long 3it, Love, will thou my patience prove? 10
 Hou long sall wo in wrechitnes me wrap?
 Vp once, and my melancholie remove.
 Revenge, revert, revive, revest, reveall,
 My hurt, my hairt, my hope, my hap, my heall.

LIX.

OF THE DULEWEID.

The burning sparkis of Helens angells ee,
 But missing any, woundit eviry wicht
 That come within the boushot of her sicht;
 Bot Love, whose harte compassion had to see
 Sa many lovers, but redemption, dee, 5
 Vha war attrapit with so suet a slicht,
 In murning blak he cled this beutie bricht,
 As funerall mark and handsenzie to be.
 But all in vane, alace! I must confes;
 For why? a thousand lovers not the les, 10
 Thoght they persaidv that Burrio Death to bost
 Within [hir] eyis, and sau him vhar he sat,
 3it feirles ran they, not withstanding that,
 To se these eyis; and syn gaiv vp the ghost.

LX.

[OF THE SAME.]

Had I a foe that hated me to dead,
 For my reuenge, I wish him no more ill
 Bot to behold hir eyis, vhillk euer still
 Ar feirce against me with so suet a feid.

Hir looks belyve such horroure suld him b[reid,] 5
 His wish wold be, his cative corps to kill.
 Euen Plesurs self could not content his wi[ll;]
 Except the, Death, no thing culd him rem[eid.]
 The vgly looks of old Medusas eyi[s,]
 Compaired to hirs, ar not bot poets leyis; 10
 For hirs exceids thame in a sharper sort :
 The Gorgon bot transformit men in sta[nis,]
 Bot she inflammis and freizis both at anis.
 To spulzie hairt, that minion makes hir sp[ort.]

LXI.

[OF THE SAME.]

Quhat suld I wish, if wishing war not va[ne?]
 Gold? silver? stones? or precious peirlis of I[nd?]
 No, no; I carie not a misers mynd;
 I wish no more bot to be borne agane;
 Provyding that I nicht a man rema[ne,] 5
 And sho that bure me, euen of sik a kyn[d]
 That in hir birth hir persone war not py[nd,]
 Bot ay the plesur to exceid the pane.
 Then to be borne into a bonie bark,
 To saille the seyis, in sik tym of the 3eir 10
 When hevy hartis it helthsum halds to he[ir]
 The mirthful mav[is] and the lovesome [larke.]
 In end, I wold, my voyage being maid,

.

LXII.

THE POETS APOLOGIE TO THE KIRK OF EDINBURGH.

I wonder of 3our Wisdomes, that ar wyse,
 That baith miskennis my method and my Muse;
 Quhen I invey, such epithets I wse,
 That evin Alecto laughing at me lyis.

My trumpets tone is terribler be tuyis 5
 Nor 3on couhorne, vhereof 3e me accuse ;
 For fra the Fureis me with fyr infuse,
 Quhom Bautie byts, he deir that bargan byis ;
 For if I open wp my anger anes,
 To plunge my pen into that stinking Styx, 10
 My tongue is lyk the lyons ; vhair it likis,
 It brings the flesh, lyk bryrie, fra the banes :
 I think it scorne, besyd the skaith and sklander,
 To euin an ape with afull Alexander.

LXIII.

THAT HE WROT NOT AGANSTE THE MADINS
 OF EDINBURGH.

Quhat reckles rage hes armde thy tygirs tung,
 On sueit and simple soulis to speu thy spyte ?
 Quhat syren suld such poysond songs haif sung ?
 Quhat deuill such ditties devysit to indyte ?
 Quhat madnes movd such venemous vords to [write ?] 5
 Quhat hellish hands hes led thy bluidie pen ?
 Quhat furious feynd inflamde thee so to fl[yte ?]
 Thee—no wyse nou to numbred be with men.
 Quhat euer thou be, thou art a knave, [I ken,]
 So leudly on these lassis to haif leid ; 10
 And if thou pleis, appoint hou, vhair, and vhen,
 And I sall mak thee, Beist ! not to byde be [it,]
 That nather they ar sik as thou hes said,
 Nor I am he these rascall raylings maid.

LXIV.

TO HIS MAJESTIE.

That he wrote no[t] against vmqu^{ll} M. Jane Cuninghame.

SIR, I am sorie that 3e suld suppose
 Me to be one in lucre to delyte,
 Or speu despyt against hir vho is gone :
 No—nevir none culd fee me so to flyte.

I war to wyt, the bureit to bakbyte, 5
 Or to indyt hir families defame,
 Thoght Cuningham—in conscience I am quy[te,]
 By word or wryt. Aneugh nou for my n[ame.]
 I sueat for shame, besyd the blot and b[lame,]
 Men suld proclame it wer Montgomrie[s muse :] 10
 Fy ! I refuse sik filthie these or theam,
 Houbeit at hame mair vncouthnes we wse.
 I must confes, it war a fekles fead,
 Quha docht do nocht bot to detract the [deid.]

LXV.

From London,

TO W. MURRAY.

Belouit brother, I commend me to 3ou.
 Pleis 3ou, resaiv this lytil pretie ring,
 With all the rest of goodnes I may do 3ou,
 Quhan I may vaik fra service of the king.
 Sen for 3our saik I keepit sik a thing, 5
 I mene the pece of lether from 3our spur,
 If I for3et—in hemp, God ! nor 3e hing !—
 Vncourtesie comes aluayis of a cur.
 Bat 3e sall find me byding lyk a bur,
 Quhilk lichtlie will not leiv the grip it gettis ; 10
 And am right dortie to come ouir the dur,
 For thame that by my kyndnes no-thing settis.
 Thus haif I bene as 3it, and sal be so ;
 Kynd to my freind, bot fremmit to my fo.

LXVI.

LADYLAND TO CAP. A. MONTEGOMERIE.

My best belouit brother of the craft,
 God ! if 3e kneu the stait that I am in !
 Thoght 3e be deif, I knou 3e ar not daft,
 Bot kynd aneugh to any of 3our kin ;

If 3e bot sau me, in this winter win, 5
 With old bogogers, hotching on a sped,
 Draiglit in dirt, vhylis wat evin to the [skin,]
 I trou thair suld be tears or we tua shed.
 Bot maist of all, that hes my bailis bred,
 To heir hou 3e, on that syde of the m[ure,] 10
 Birlis at the wyne, and blythlie gois to [bed ;]
 For3etting me, pure pleuman, I am sure.
 So, sillie I, opprest with barmie jugg[is,]
 Invyis 3our state, that's pouing Bacchus [luggis.]

LXVII.

E3ECHIEL MONTG. ANSUEIR TO LADYLAND.

Beloued brother, I haif sene 3our bill,
 And smyld to sie the Sonet that 3e send.
 I sie 3ow skornfull, thocht 3e haif no sk[ill,]
 Becaus to play the poet 3e pretend.
 Bot sen 3e craiv 3our cunning to be [kend,] 5
 Come on, companion ; I becall 3our crak[s :]
 For all the poeme, pleuman, 3e haif pe[nd,]
 I am ouer sair for 3ou and other sax.
 To match Montgomerie, thocht a mint [thou maks,]
 Thou menes be me thy maich, and mair nor match ; 10
 Hou beit thou brave vs, bour ! behind our baks,
 No man invyis our weifair, bot a wrech.
 Mell not with vs, whose heads weirs l[aurel . . .]
 Our Muse drinks wyne, yhen thyn bot suims in suaits.
 If I haif shod 3ou strait, or on a vane, 15
 Gar Peter Barkley drau the naill agane.

LXVIII.

LADYLAND TO EJECH. MONTG.

Sir Icarus, 3our sonet I haiv sene,
 Nocht ignorant vwhose bolt that bag come fro.
 3e lent 3our name to fecht against 3our frene,
 Till one durst neuir avou him self my fo.
 I mak a vou—and I heir ony mo 5
 Such campillmuts, 3e better hold 3ou still.
 3e crak so crouse, I ken, becaus 3e'r tuo ;
 Bot I am dour, and dou not want my will.
 Grou I campstarie, it may drau to ill ;
 Thairfore it's good in tyme that we wer shed. 10
 My Bee's aloft, and daggit full of skill :
 It getts corne drink, sen Grissall toke the bed.
 Come on, good gossopis ; let vs not discord ;
 With Johne and George 3e must convoy my Lord.

LXIX.

*To my old Maister, and his 3ong disciple ;
 Tua bairnis of Beath, by Natur taught to tippie.*

THE OLD MAISTER.

The Lesbian Lad, that weirs the wodbind w[reath,]
 With Ceres and Cylenus, gled 3our ging.
 Be blyth, KILBVRNIE, with the Bairns of BE[ATH ;]
 And let LOCHWINNOCH Lordie lead 3our ri[ng.]
 Be mirrie men ; feir God, and serve the K[ing ;] 5
 And cair not by Dame Fortuns fead a fl[ea ;]
 Syne, welcome hame, suete SEMPLE, sie 3e [sing ;]
 Gut ouer, and let the wind shute in the [sea.]

I, Richie, Jane, and George are lyk to [dee ;]
 Four crabit cripplis crackand in our crouch. 10
 Sen I am trensh-man for the other thri[e,]
 Let drunken Pancrage drink to me in D[utch.]
 Scol frie, al out, albeit that I suld brist
 Ih wachts, hale beir, fan hairts and nych [sum] drist.

LXX.

AGAINST THE GOD OF LOVE.

Blind brutal Boy, that with thy bou abuses
 Leill leisome love by lechery and lust,
 Judge, jakanapis and juggler maist vnj[ust,]
 If in thy rageing resone thou refuises ;
 To be thy chiftanes changers ay thou chuisis 5
 To beir thy baner, so they be robust.
 Fals tratur, Turk, betrayer vnder trust,
 Quhy maks thou makrels of the modest Muses?
 Art thou a god? No—bot a gok disguysit ;
 A bluiter buskit lyk a belly blind, 10
 With wings and quaver waving with the wind ;
 A plane playmear for vanitie devysit.
 Thou art a stirk, for all thy staitly stylis ;
 And these, good geese, whom sik a god begylis.

69, 9. For Jane we should surely read Johne. Cf. 68, 14, *supra*.

FINIS.

MISCELLANEOUS POEMS

MISCELLANEOUS POEMS.

I.

A DESCRIPTION OF TYME.



AK tyme in tym, or tym will not be tane ;
Thairfor tak tent hou thou this tyme suld tak :
Sho hes no hold, to hold hir by, bot ane ;
A toppe befor, bot beld behind hir bak.

Let thou hir slippe, or slipperly grou slak, 5
Thou gettis no grippe agane fra sho be gane.
If thou wald speid, remember vhat I spak ;
Tak tyme in tyme, or tym will not be tane.

For I haif hard in adagies of auld,
That tyme dois waist and weir all things auay ; 10
Then trou the taill that treu men oft hes tauld—
A turne in tyme is ay worth other tuay.
Siklyk, I haif hard oft-tymis suith men say,
That negligence 3it nevir furtherit nane ;
Als, seindle tymis luck foloues long delayis. 15
Tak tyme in tyme, or tyme will not be tane.

II.

THE OPPOSITIONE OF THE COURT TO CONSCIENCE.

THE Court and Conscience wallis not weill ;
 These tua can nevir weill accord.
 Quha leivis in Court and halds him leill,
 Lang or that lyf mak him a lord ;
 And Conscience stenzies if he steill : 5
 So Court and Conscience walis not weill.

The Court some qualities requyr
 Quhilk Conscience can not bot accuse ;
 And, specially, sik as aspyris
 Mon honest adulation wse ; 10
 I dar not say, and doubly deill :
 Bot Court and Conscience wals not weill.

First thou mon preis thy Prince to pleis,
 Thocht contrare Conscience he commands,
 With Mercuris mouth, and Argos eis, 15
 And with Briarius hundreth hands ;
 And seme vhatsoever he sayis to seill.
 So Court and Conscience wallis not weill.

Syn evirie minioun thou man mak
 To gar thame think that thou art thairs, 20
 Houbeit thou be behind thair bak
 No furtherer of thair effairs,
 Bot mett thame moonshyn ay for meill.
 So Court and Conscience wallis not weill.

To pleis men vhen thou art imployde, 25
 Give glorifluikims in thair face ;
 Quhilks wald be cunningly convoyde,
 To gar thame haif the griter grace,
 To mak thame fonde that hes no feill.
 So Court and Conscience walis not weill. 30

III.

ANE INVECTIONE AGAINST FORTUN ;

Conteining ane Admonitione to his Friends at Court.

NOT Clio nor Calliope I chuse ;
 Megera, thou must be my mirthles Muse,
 For to inspyre my spreit with thy despyte,
 And with thy fervent furie me infuse,
 Quhat epithets or arguments till vse, 5
 With fals and feinzjed Fortun for to flyte.
 Both wey my words and waill my verse to wry[te,]
 That curst inconstant captive till accuse,
 Quhais variance of all my wois I wyt.

SHO is mair mobile mekle nor the mone : 10
 It keeps a course, and changis not so sone,
 Bot in ane ordour waxis ay and wanis ;
 Sing sho tua notis, the one is out of tone,
 As B acre lau and B moll far abone :
 In mesur not a moment sho remanes. 15
 Sho givis by gesse ; sho weyis no gold by granes.
 Hir doings all ar vndiscreitly done,
 Without respect of persons or of pains.

For men of merit sho no mater maks :
 Bot vhen a toy intill hir heid sho taks, 20
 But ryme or reson or respect to richt,
 The worthiest and valiantest sho wraks,
 And honours out-waills for wnworthie acts ;
 As of a kitchin knaive to mak a knicht.
 That witch, that warlok, that vnworthie wic[ht] 25
 Turnis ay the best men tittest on thair bakis ;
 Syn settis vp sik as somtym war bot slycht.

Quhen with a quhisk sho quhirlis about hir quheill,
 Rude is that rattill running with a reill,
 Quhill top ouer tail goes honest men atains. 30
 Then spurgald sporters they begin to speill;
 The cadger climis, neu cleikit from the creill;
 And ladds vploips to lordships all thair lains:
 Doun goes the bravest, brecking al their banis.
 Sho works hir will; God wot if it be weill. 35
 Sho stottis at strais, syn stumbillis not at stanis.

How sho suld hurt or help sho neuer huiks.
 Luk as it lyks, sho laughis and neuer luiks,
 Bot wavers lyk the widdircok in wind.
 Sho counts not kings nor cazards mair nor cuiks. 40
 Reid bot hou scho hes bleikit Bocas buiks:
 Thairin the fall of princes sall 3e find.
 That bloodie bitch, that buskit belly blind
 Dings dounwards ay the duchtienst lyk duiks:
 Quha hopped highest oft tymes comes behind. 45

I neid not nou to nominat thair names
 Quhom sho hes shent, and dayly shifts and shames;
 That longsome labour wold be ouer prolixit:
 3our selfis may sie, I think, a thousand thames
 Quhilks poets, as hir purseuants, proclames. 50
 Hir fickle freindship is not firmly fixt:
 Quhair ane is nou his nichtbour may be nixt.
 Sho causles culgies, and but falt defames;
 Hir mirrines with missheif ay is mixt.

Thairfor, my freinds vha nevir feirs to fall, 55
 Resaiv my eirnest admonition all.
 Quhillis 3e ar weill I wish 3ou to be war.
 Remember, shirs, that somtym 3e war small;
 And may be 3it: I will not say 3e sall;

For, I confes, that war a fut too far. 60
 Houbeit 3e think my harrand something har,
 Quhen 3e leist wein, 3our baks may to the wall.
 Things byds not ay in ordour as they ar.

Tak tyme in tyme, and to my taill tak tent ;
 Let 3e it pass, perhaps, 3e may repent, 65
 And wish it war, when 3e may want 3our will.
 Had Cæsar sene the cedul that wes sent,
 3e wat he had not with the wicked went,
 Quha war concludit causles him to kill :
 Bot in his bosome he put vp that bill ; 70
 The vhlk at last, thocht lait, maid him repent :
 His vnadvertence only did him ill.

Judge of 3our self by Julius, my joyes,
 Quhais fen3eid freinds wer worse then open foes,
 If that 3e stand not in a stagring stait. 75
 Think 3e that sho will thole 3ou more nor those
 Quha war 3our auin compan3ons, I suppose,
 Quhom sho gart slyde, or 3e sat on thair seat?
 Some got a blind, vho thocht they war not bleat.
 Chuse or refuse my counsel ; tak 3our chose. 80
 Fairweill, my freinds, I bot with fortun fleat.

IV.

THE POETS COMPLAINT OF HIS NATIVITIE.

SINCE that the Hevins are hinderers of my hap,
 And all the starris so strange against me stand,
 Quhy kild not Jove me with his thunder clap,
 Hou soon the midwyfe held me in hir hand?
 Quhy wald not Mercure with his wrethin wand 5
 Depryve me baith of senses, wit, and shape,
 Since that the Hevins ar hinderers of my hap?

Quhy thould my mothers bouels me to breath?
 Quhy wes hir belly not my bureall bed?
 Quhy wes not hir delyverie my death? 10
 Quhy suelt I not, so soon as we wer shed?
 Quhy come the Muses and my cradle cled?
 Quhat movit these Vestal Virgins me to wrap,
 Since that the Hevins ar hinderers of my hap?

Quhy wes my mother blyth when I wes borne? 15
 Quhy heght the Weirds my weifair to advance?
 Quhy wes my birth on Eister day at morne?
 Quhy did Apollo then appeir to dance?
 Quhy gaiv he me good morou with a glance?
 Quhy leugh he in his golden chair and lap, 20
 Since that the Hevins ar hinderers of my hap?

Quhy had he me to Helicon to heive?
 Quhy wes I novece to the Nobles nyne?
 Quhy did the gods for godbarne-gift me geive
 Ambrosian bread and hevinly nectar wyn, 25
 To quintessence a goldin grave ingyne,
 Both for invention and for uttrance apt,
 Since that the Hevins ar hinderers of my hap?

Quhy wes I nurisht with the noble Nymphs?
 Quhy wes I fostred for to flie with fame? 30
 For drinking of these Ladyis hallouit lymphs,
 Extold among y^e rare men wes my name.
 Quhy did Apollo Poet me proclame,
 To cleith my heid with his grene laurell cap,
 Since that the Hevins ar hinderers of my hap? 35

Quhat helpeth me, thought Maia or Minerve
 With hevinly fury haif my spreit infusde?
 Quhat do these sacred ceremonies serve,
 Quhilks they haif on thair auin adoptit wsde?
 Quhat profits me vhom fortun hes refusde, 40

Thoght with my king in credit once I crap,
 Since that the Hevins ar hinderers of my hap?

Quhy wes my will to vertue mair then vyce?
 Quhy wes I faithfull, and refusde to fane?
 Quhy soght I aye warme water vnder yce, 45
 Quhair wylis avails and veritie is vane?
 Forgive me this, and if I do it agane,
 Then tak me with the foxis taill a flap,
 Since that the Hevins are hinderers of my hap.

V.

THE POETS COMPLANTE AGAINST THE WNKYNDNES OF HIS
 COMPANIONS VHEN HE WES IN PRISONE.

No wonder thoght I waill and weip,
 That womplit am in woes;
 I sigh, I sobbe, when I suld sleep;
 My spreit can not repose.
 My persone is in prisone pynit, 5
 And my companions so vnkind,
 Melancholie mischeivis my mind,
 That I can not rejose.

So long I lookit for releif,
 Vhill trewlie nou I tyre; 10
 My guttis ar grippit so with grief,
 It eitis me vp in yre.
 The fremmitnes that I haif felt,
 For syte and sorrou garris me suelt,
 And maks my hairt within me melt 15
 Lyk waxe befor the fyre.

Quhen men or wemen visitis me,
 My dolour I disguyse;
 By outuward sight that nane may sie
 Quhair inward langour lyis. 20

Als patient as my pairt appeirs,
 With hevy hairt, vhen no man heirs,
 For baill then burst I out in teirs,
 Alane with cairfull cryis.

All day I wot not vhat to do, 25

I loth to sie the licht ;
 At evin then I am trublit, to ;
 So noysum is the nicht.
 Quhen Natur most requyrs to rest,
 With pansing so I am opprest, 30
 So mony things my mynd molest,
 My sleiping is bot slicht.

Remembring me vhair I haif bene
 Both lykit and belovt,
 And nou sensyne vhat I haif sene, 35
 My mynd may be commovt.

If any of my dolour dout,
 Let ilkane sey thair tym about :
 Perhaps vhois stomok is most stout,
 Its patience may be provt. 40

I sie, and namely nou a dayis,
 All is not gold that gleitis ;
 Nor to be seald that ilkane sayis ;
 Nor water all that weitis.
 Sen fristed goods ar not forgivin, 45
 Quhen cuppe is full, then hold it evin ;
 For man may meit at unsetstevin,
 Thoght montanis nevir meitis.

Then do as jee wald be done to,
 Belouit brethren all ; 50
 For, out of doubt, quhat so je do,
 Resaiv the lyk je sall.

And with quhat mesur 3e do mett,
 Prepair again the lyk to gett.
 3our feet ar not so sicker sett, 55
 Bot fortun 3e may fall.

VI.

A LATE REGRATE OF LEIRNING TO LOVE.

QUHAT mightie motione so my mynd mischeivis?
 Quhat vncouth cairs throu all my corps do creep?
 Quhat restles rage my resone so bereivis?
 Quhat maks me loth of meit, of drink, of sleep?
 I knou not nou vhat countenance to keep 5
 For to expell a poysons that I prove.
 Alace! alace! that evir I leirnd to love.

A frentick fevir through my flesh I feill;
 I feill a passion can not be exprest;
 I feill a byll within my bosum beill; 10
 No cataplasme can weill impesh that pest.
 I feill my self with seiknes so possest,
 A madnes maks my mirth from me remove.
 Alace! alace! that evir I learnd to love.

My hopeles hairt, vnhappiest of hairts, 15
 Is hoild and hurt with Cupids huikit heeds,
 And thirlit throu with deidly poysond dairts,
 That inwardly within my breist it bleids.
 3it fantasie my fond affection feeds
 To run that race but ather rest or rove. 20
 Alace! alace! that evir I leirnd to love.

Nou sie I that I nevir sau afore;
 Nou knou I that, vhill nou, I nevir kneu;
 Nou sie I weill that servitude is sore:
 Bot vhat remeid? It is no tym to reu; 25

Quhair Love is Lord, all libertie adeu.
 My baill is bred by destinies above.
 Alace ! alace ! that evir I leirnd to love.

All gladnes nocht bot aggravats my grief ;
 All mirrines my murning bot augments. 30
 Lamenting toons best lyks me for relief,
 My sicknes soir to sorou so consents ;
 For cair the cairfull commounly contents ;
 Sik harmony is best for thair behove.
 Alace ! alace ! that evir I leirnd to love. 35

I felt, fra anis I entred in that airt,
 A grit delyte that lesou for to leir,
 Quhill I become a prentise ouer expert ;
 For, but a book, I cund it soon perqueir.
 My doctours wage and deuty will be deir, 40
 I grant, except I get hir jelous glove.
 Alace ! alace ! that evir I leirnd to love.

VII.

A COUNSELL AGANST DISPAIR IN LOVE.

DRIE furth the inch as thou hes done the span,
 My gentle hairt, and die not in dispair.
 I sheu the first vhen thou to love began,
 It wes no moues to mell with Loves lair.
 Thou wald not ceis till thou wes in that snair : 5
 Think of it nou as thou thocht of it than :
 With patience thou mayst thy self prepair
 To drie the inch as thou hes done the span.

Quhat meins thou nou fra thou be in hir waird ?
 Thy libertie, alace ! it is to lait. 10
 Except hir grace thou hes no other gaird.
 Thair is no chose, for nou thou art chekmait.

Thair is no draught that dou mak the debait.
 Thou art inclosde, for all the craft thou can.
 With patience persaiv thy auin estait : 15
 Drie furth the inch as thou hes done the span.

The mair thou grudgis, the griter is thy grief.
 The mair thou sighis, the mair thou art oursett.
 The mair thou loipis, the les is thy relief.
 The mair thou flings, the faster is the net. 20
 The mair thou feghts, the mair thou art defett.
 The mair behind, the faster that thou ran.
 Tak patience, sen dolour peyis no dett :
 Drie furth the inch as thou hes done the span.

3it werie not, thocht of thy will thou want. 25
 I am assuird that shortly thou sall sie
 Thy Love and Lady grace vnto the grant,
 Sa far as may stand with hir honestie—
 Hir gentlenes and hir humanitie
 War advocats till thou thy proces wan— 30
 Provyding aluayis thou suld stedfastly
 Drie furth the inch as thou hes done the span.

Then mak thy self als mirrie as thou may ;
 The tyme may come thou longis for so fast.
 Rome wes not biggit all vpon ane day, 35
 And 3it it wes compleitit at the last.
 Of all thy pains account the perrils past ;
 For vhy? sho is not come of Cresseids clan.
 Be glade, thairfor, and be no more agast :
 Drie furth the inch as thou hes done the span. 40

O noblest nymph of Naturs nurishing!
 O most excellent only *A per se* !
 O fairest flour in firmnes flourishing !
 O treuest turtle, root of constancie !

O worthie wicht both wyse and womanlie ! 45
 O myn but mo ! shau mercy to thy man,
 To plesur him vho dois so patiently
 Drie furth the inch as he hes done the span.

VIII.

ECHO.

To the, Echo, and thou to me agane,
 In the deserts among the wods and wells,
 Quhair destinie hes bund [the] to remane,
 But company within the firths and fells,
 Let vs complein, with wofull zouts and zells, 5
 On shaft and shooter that our hairts hes slane :
 To the, Echo, and thou to me agane.

Thy pairt to mine may justlie be compaird
 In mony poynts, vhillk both we may repent,
 Thou hes no hope, and I am clene dispaird ; 10
 Thou tholis but caus, I suffer innocent ;
 Thou does bewaill, and I do still lament ;
 Thou murns for nocht, I shed my teirs in vane :
 To the, Echo, and thou to me agane.

Thou pleins Narcissus, I my love also ; 15
 He did the hurt, bot I am kild by myne ;
 He fled from the, myne is my mortall fo,
 Without offence, and crueller nor thyne.
 The Weirds vs baith predestinat to pyne,
 Continually to others to complane : 20
 To the, Echo, and thou to me agane.

Thou hyds thyself ; I list not to be sene ;
 Thou banisht art, and I am in exyle—
 By Juno thou, and I by Venus Quene.
 Thy love wes fals, and myn did me begyle ; 25

Thou hoped once, so wes I glaid a vhye ;
 3it lost our tyme in love, I will not lane :
 To the, Echo, and thou to me agane.

Thy elrish skirlis do penetrat the roks ;
 The roches rings, and rendirs me my crys. 30
 Our saikles plaints to pitie thame provoks,
 Quhill they compell our sounds to pierce the skyis.
 All thing bot love to plesur vs applyis,
 Quhais end, alace ! I say is bot disdane :
 To the, Echo, and thou to me agane. 35

Som thing, Echo, thou hes for to rejose,
 Suppose Narcissus some tyme the forsook.
 First he is dead, syne changed in a rose,
 Quhom thou nor nane hes pouer for to brook.
 Bot, be the contrair, evirie day I look 40
 To sie my love attraptit in a trane
 From me, Echo, and nevir come agane.

Nou welcome, Echo, patience perforce.
 Anes eviry day, with murning, let vs meet.
 Thy love nor myne in myndis haif no remorse ; 45
 We taist the sour that nevir felt the sueet.
 As I demand, then ansueir and repeit.
 Let teirs abundant ouir our visage rane :
 To the, Echo, and thou to me agane.

Quhat lovers, Echo, maks sik querimony?	Mony.	50
Quhat kynd of fyre doth kindle thair curage?	Rage.	
Quhat medicine, (O Echo ! knouis thou ony?)	Ony?	
Is best to stay this Love of his passage?	Age.	
Quhat merit thay that culd our sigh assuage?	Wage.	
Quhat wer we first in this our love profane?	Fane.	55
Quhair is our joy? O Echo ! tell agane.	Gane !	

IX.

[ADDRESS TO LOVE.]

BLIND Love ! if euer thou made bitter suet,
 Or turnd the sugar to the taist of gall,
 Or 3it dissolvit a frostie hairt with heet ;
 If on thyn altar sacrifice I sall,
 As to the Lord of Love vho may do all, 5
 Vhois pouer maks the stoutest stomoks 3eeld,
 And waikest somtyme for to win the feeld ;

If thou can brek ane allabaster breist,
 Or if no sheeld be shotfrie vhare thou shoots,
 Let not thy lau be lichtleit, at the leist, 10
 Bot tak revenge vhen rebels thee reboots.
 If thou be he of vhom so mony moots,
 Quha maks the hardiest flintie harts to melt,
 And beirs thame ay about the lyk a belt ;

Or if thou be that archer so renound, 15
 That vhair thou mints thou missis not the mark,
 Bot, lyk a king, is for thy conqueis croud,
 To vhom all stoupis, thoght they war neuer so s[tark ;]
 If of thy fyr be resting 3it a spark,
 I pray thee, nou, thy cunning for to kyth, 20
 And burne hir breist that of my bail is blyth.

X.

A DESCRIPTIONE OF VANE LOVERS.

NANE lovis bot fools vnlovd agane,
 Quha tyns thair tyme and comis no speid.
 Mak this a maxime to remane,
 That Love beirs nane bot fools at feid ;

And they get ay a good goosheid 5
 In recompense of all thair pane.
 So of necessitie mon succeid,
 Nane lovis bot fools, vnlovd agane.

3e wot a wyse man will be war,
 And will not ventur but advyse. 10
 Greit fuills, for me, I think they ar,
 That seeks warme water vnder yce.
 3it some mair wilfull ar nor wyse,
 That for thair lovis saik wold be slane.
 Buy on repentance of that pryce : 15
 Nane lovis bot fools, vnlovd agane.

Thoght some we sie, in evry age,
 Lyk glaikit fools, gang gooked gaits,
 Quhair reson gets no place for rage,
 They love best them vhlk thame bot haits, 20
 Syne of thair folies wyts the Faits,
 As Destinie did thame disdane ;
 Quhilks are bot cappit vane conceats :
 Nane loves bot fools, vnlovd agane.

Some by ane proverbe fane wald prove, 25
 Quha skantly nevir sau the scuills,
 That love with resone is no love,
 Nor constance, vhare occasion cools.
 Thair they confes, lyk frantick fools,
 That wilfully thay will be vane. 30
 But resone what ar men bot mulis ?
 Nane lovis bot fools, vnlovd agane.

They speik not leirnd-lyk, at the leist,
 That rage, in steid of reson, ruisis :
 Vhat better ar they nor a beist, 35
 Fra tym that reson thame refuisis ?

Some beistlily thamselvis abuis,
 As constancie did them constrane;
 Quhilks ar bot ignorant excusis:
 Nane lovis bot fools, vnlov'd agane. 40

For ding a dog, and he will byte,
 And fan on him vha givis him fude;
 And can as caus requyrs acquyt,
 As ill with ill, and good with good.
 Than love nane bot vhare thou art lude, 45
 And vhar thou finds tham faynd refrane;
 Tak this my counsell: I conclude,
 Nane lovis bot fools, vnlov'd agane.

XI.

THE WELL OF LOVE.

AMONG the gods that sittis above,
 And ruleth in the skyis,
 That blindit boy, the god of love,
 All creatur espyis.
 Vha may withstand his stroke, I say, 5
 Quhen he list for to shute?
 For to reveill I minted ay;
 Bot yet it was no bute.

Fra tym that winged god did sie
 That I did love disdane, 10
 He took a shaft and shot at me
 And peirsit evirie vane.
 The head so deeply in me sank,
 That all my body brist;
 Then of the well of Love I drank, 15
 To quench my burning thirst.

So soon as I thairof did taist,
 My breist began to burne ;
 Then to the gods of love, in haist,
 My visage did I turne, 20
 With trimbling teirs, vpon my knees,
 My pains for to deploir ;
 Then they did open vp my ees,
 Quhilk long wer shut before.

Quhen that my dimmit sight greu cleir, 25
 Incontinent I sau
 A palice stand before me neir ;
 And thidder did I drau
 For to refresh my werynes,
 Quhilk I susteind before : 30
 Bot then my pains they did increas,
 And vexd me more and more.

Into that place I sau repair
 Of nymph's mony a one ;
 Lyk burning gold thair glistering hair 35
 Thair shulders hang vpon.
 Amongst thame one I sau appeir,
 Quhilk did excell thame all ;
 Lyk Venus with hir smyling cheir
 That wan the goldin ball. 40

Hir deasie colour, rid and whyte,
 Lyk lilies on the laik ;
 Hir glistring hair, of grit delyte,
 Behind hir nek did shaik.
 Of diamonds hir ees were maid, 45
 That in hir heid did stand ;
 With armis long, and shulders braid,
 And middle small as wand.

Fra I beheld hir beuty bright,
 I had no strenth to steir ; 50
 I wes so woundit with that sight,
 That I micht not reteir.
 The gods of love reliev my pain,
 And caus hir for to reu !
 For nou the fyre of love agane 55
 Is in me kindlit neu.

O happie war that man indeid,
 Quha micht hir love obtene !
 For hir my thirlit hairt does bleid ;
 Sair vexit is my splene. 60
 Sen I haif lost my libertie,
 In bondage for to duell,
 God give hir grace to reu on me,
 And meit me at the well !

XII.

OF THE SAME WELL.

To the, O Cupid ! king of love,
 We pray, whair thou does duell,
 That, but respect, thou wold remove
 All rebells from thy well :
 And if to drink they haif desyre 5
 This water ; then, thou turne
 Into the element of fyre,
 With baill thair breist to burne.

And let thame, with Apollo, prove
 The fury of thy fyre ; 10
 And let them haif no luk in love,
 Bot droun thame with desyre.

Bot vnto vs that subjects ar
 To Love, and to his lauis,
 Mair mercifull I wald thou war, 15
 Nor 3it thy self thou shauis.

As we do serve thy Celsitude,
 In hope to haif reuaird ;
 Let thame, whom we haif so long lude,
 Our service once regaird. 20

XIII.

THE COMMENDATIONE OF LOVE.

I RATHER far be fast nor frie,
 Albeit I micht my mynd remove ;
 My maistres hes a man of me,
 That lothis of euery thing bot love.
 Quhat can a man desyre, 5
 Quhat can a man requyre,
 Bot tym sall caus him tyre,
 And let it be,
 Except that fervent fyre
 Of burning love impyre? 10
 Hope heghts me sik a hyre,
 I rather far be fast nor frie.

But love—vhat wer bot sturt or stryfe?
 But love—vhat kyndnes culd indure?
 But love—hou lothsum war our lyfe ! 15
 But love—vhair of suld we be sure?
 But love—vhar wer delyt?
 But love—vhat bot despyt?
 But love—vhat wer perfyte?
 Sure suld we sie. 20

But love—vhat war to wryt?

But love—vha culd indyt?

No—nothing worth a myte :

I rather far be fast nor frie.

Love maks men glazard in thair geir ; 25

Love maks a man a martial mynd ;

Love maks a man no fortun feir ;

Love changes natur contrare kynd.

Love maks a couard kene ;

Love maks the clubbit clene ; 30

Love maks the niggard bene ;

That—who bot he?

Love maks a man, I mene,

Mair semely to be sene ;

Love keeps ay curage grene : 35

I rather far be fast nor frie.

Love can not be, bot from above,

Quhilk halds the hairt so quik in heit.

Fy on that freik that can not love !

He hes not worth a sponk of spreit. 40

Remember ony man,

In chronikle, 3e can,

That ever worship wan,

But love, let sie,

And once that rink he ran. 45

Sen this is treu—vhy than,

I end as I began :

I rather far be fast nor frie.

XIV.

[AGAINST LOVE.]

I RATHER far be frie nor fast ;
 I hope I may remove my mynd ;
 Love is so licht, it can not last ;
 It is smal pleasur to be pynd ;
 Sen I haif ees tuo, 5
 What need I blindlings go,
 Ay fundring to and fro,
 Quhill clods me cast ?
 I am not one of tho,
 To work my wilfull wo ; 10
 I shaip not to do so :
 I rather far be frie nor fast.

But libertie—what micht me meis ?
 But libertie—all things me grieve.
 But libertie—vhat might me pleis ? 15
 But libertie—I loth to leive.
 But libertie—alace !
 Hou cairfull wer my case !
 But libertie—my grace
 And joy wer past. 20
 Suppose I, for a space,
 War captive in a place,
 I reu that rekles race :
 I rather far be frie nor fast.

Of prisone fredome brings me furth : 25
 My fredome maks contentment kyth :
 But fredome all things war no worth :
 My fredome maks me glade and blyth :

My fredome maks me fain :
 In mirth vhair I remain, 30
 I pas the tym but pain,
 And vnagast.
 Quharas I purpose plain,
 From folies to refrain,
 Sen love hes syndrie slain : 35
 I rather far be frie nor fast.

Love can not be bot very ill,
 That folk with fury so infects ;
 Abusing manheid, wit, and skill,
 No ryme nor resone it respects, 40
 Bot ramping in a rage,
 Not sparing ony age
 Of cazard, king, nor page,
 Bot byds thair blast.
 Sen sik as suld be sage 45
 Ar korpit in that cage,
 I work not for sik wage :
 I rather far be frie nor fast.

XV.

[THE SOLSEQUIUM.]

LYK as the dum
 Solsequium,
 With cair ouercum,
 And sorou, when the sun goes out of sight,
 Hings doun his head, 5
 And droups as dead,
 And will not spread,
 Bot louks his leavis throu langour of the nicht,

The following variants occur in the Bannatyne MS.:—

1. Lyik.

4. Dois sorou.

7. Nor will.

8. all the nicht.

Till folish Phaeton ryse,
 With vhip in hand, 10
 To cleir the cristall skyis,
 And light the land :
 Birds in thair bour
 Luiks for that hour,
 And to thair prince ane glaid good-morou givis ; 15
 Fra thyn, that flour
 List not to lour,
 Bot laughis on Phœbus lousing out his leivis :

So fairis with me,
 Except I be 20
 Vhair I may se
 My lamp of licht, my Lady and my Love.
 Fra scho depairts,
 Ten thousand dairts,
 In syndrie airts, 25
 Thirlis throu my hevy hart, but rest or rove ;
 My countenance declairs
 My inward grief ;
 Good hope almaist dispairs
 To find relief. 30
 I die—I duyn—
 Play does me pyn—
 I loth on euiry thing I look—alace !
 Till Titan myne
 Vpon me shyne, 35
 That I revive throu favour of hir face.

Fra she appeir
 [Into hir spheir,]
 Begins to cleir

11. To purge.
 14. Watis.
 15. king.

16. than.
 17. List not till.
 19. standis.

24. Ane.
 29. And howp.
 38. Into hir spheir.

- The dauing of my long desyrit day : 40
 Then Curage cryis
 On Hope to ryse,
 Fra he espyis
- My noysome nicht of absence worne auay. 45
 No wo, when I aualk,
 May me impesh ;
 Bot, on my staitly stalk,
 I florish fresh.
 I spring—I sprout—
 My leivis ly out— 50
- My colour changes in ane hartsum heu.
 No more I lout,
 Bot stands vp stout,
 As glade of hir, for vhom I only greu.
- O happie day ! 55
 Go not auay.
 Apollo ! stay
- Thy chair from going doun into the west :
 Of me thou mak
 Thy zodiak, 60
 That I may tak
- My plesur, to behold vhom I love best.
 Thy presence me restores
 To lyf from d[eath ;]
 Thy absence also shores 65
 To cut my breath.
- I wish, in vane,
 Thee to remane,
- Sen *primum mobile* sayis aluayis nay ;
 At leist thy wane 70
 Turn soon agane.
- [Fareweill, with patience perforce, till day.]

43. Quhen he aspyis.

44. The noysome . . . went.

45. fra I.

64. death.

65. lykwayis.

69. sayis me.

71. Bring.

72. Fareweill with patience perforce till day.

XVI.

A REGRATE OF HARD LUCK IN LOVE.

O vhat a martyrd man am I !

I freat—I fry—

I wreist—I wry—

I wrassill with the wind ;

Of duill and dolour so I dry,

5

And wot not vhy

This grit invy

Of Fortun nou I find ;

Bot at this tym hir spyt I spy :

O vhat a martyrd man am I !

10

Quhat pen or paper can expres

The grit distres

And hevynes,

Quhilk I haif at my hairt ?

My comfort ay grouis les and les ;

15

My cairis increas

With sik excess,

I sigh, I sobbe, I smarte ;

So that I am compeld to cry,

O vhat a martyrd man am I !

20

With weping ees my verse I wryt,

Of comfort quyt :

Adeu delyt !

My hairt is lyk the lead.

Of all my sorou and my syte

25

The Weirds I wyt,

That span with spyt

My thrauart fatall threid.

God wat that barrat deir I buy :

O vhat a martyrd man am I !

30

Of ill befor I vnderstude,
 It had bene gude
 Into my cude,
 Bereiving me my breath,
 Nou to haif bene of noy denude, 35
 Quhilk boyllis my blude :
 Come 3it conclude
 My dolour, gentle Death ;
 And lat me not in langour ly :
 O vhat a martyrd man am I ! 40

XVII.

[ANE EXAMPLE FOR HIS LADY.]

QUHEN first Apollo Python sleu,
 Sa glorious that god he greu,
 Till he presumit to perseu
 The blindit archer boy ;
 Quhais Turkie bou and quaver bleu, 5
 Quharin appeirit noks aneu,
 He bad him 3eild to him, as deu,
 Quha best culd thame imploy.
 Quod Cupid : " Shortly sall thou reu,
 That euer thou sik cunning kneu ; " 10
 Syne to Parnassus fast he fleu,
 His shaft for to convoy.
 Thair he ane deidly dairt outdreu,
 At proud Apollo he it threu,
 Syn him a sight of Daphne sheu, 15
 Quhose beutie wroght him noy.

 3it crabit Cupid, not content,
 Apollois anger to augment,
 Did nok agane incontinent,
 20

With fethers rugh, and all too rent,
At Daphne slaulie doun he sent,
Quhais frostie head, vhair so it went,
Bedeazit evry vane.

That winged archer insolent 25
Did wound thame baith, bot different ;
Apollois harte to love he bent,
Bot Daphnes to disdane.

To lait Apollo did repent
That he with Cupid wes acquent, 30
Quha wilfullie did ay invent
Hou to augment his pane.

His hurt wes with the goldin heid,
 Quhilk inward in his hairt did bleid ;
 No medicin micht him remeid 35
 From Cupids angrie yre :

Hirs with the blunted bolt of leid,
Ane hevy mettall cauld and deid,
Repelling love, as yce may reid,
 And quencher of desyre. 40

His pain wes lyk the pyralide,
A beist in birning that does breid,
And in the fyry flammis dois feid,
And fosters of the fyre.

Cupido bare him so at feid, 45
That in his love he come no speid :
Both his persute and Daphnes dreid,
To tell, my tongue suld tyre.

About Penneus, did repair
This noble nymph, of beauty rare ; 50
Quhais comely clothing to declare,
My author does indyt.

Most from the belt vp scho wes bair ;
 Behind hir hang hir hevinly hair,
 Vnkamed hovring in the air, 55

Shed from hir visage vhyt ;
 With blinkis dulce and debonair
 Lyk beuties freshest florish, fair,
 Exemed clene from Loves lair,
 To work Apollo spyt. 60

Hir countenance did move him mair,
 Quhen throu hir garments, heir and thair,
 Appeirit hir lustie limis square,
 As sho ran by him quyt.

Quhen as he sau that Virgin flie, 65
 He folloude in a frenesie,
 And cryde : " O Daphne ! deir to me,
 " Why does thou tak the chace ?

" Go slau, and sie vha folouis thee—
 " Thy lover, and no enemy ; 70

" Nixt michtie Jove, into degrie,
 " I bruik the cheifest place ;
 " And I sall stay my course," quod he,
 " Leist thou resave some hurt from me :
 " Thou sees, thair is no remedie, 75
 " Bot thou must lose the race."

Sho prayd the gods hir helpers be,
 To saif hir pure virginitie ;
 Quha shupe hir in a laurell trie,
 As he did hir embrace. 80

Nou, lovesome lady, let vs leir
 Example of these ladyis heir ;
 Sen Daphne boght hir love so deir,
 Hir fortun suld effray zou.

Bot I haif no sik caus to feir, 85
 That obstinat 3e perseveir;
 On Lovis book, my self I sueir,
 3our bundman, til obey 3ou.
 Then lyk Penelope appeir,
 Quha wes so constant tuenty 3eir : 90
 Quhen 3our Vlysses is not neir,
 Tentation may assay 3ou;
 3it vary not, I 3ou requeir,
 And I sall stoppe Vlysses eir.
 Fairweill, my Love and Lady cleir; 95
 Be permanent, I pray 3ou.

FINIS.

XVIII.

NATUR PASSIS NURITURE.

As Natur passis Nuriture,
 Of Natur all things hes a strynd;
 So evrie leving creature
 Ay covets comounly thair kynd:
 As buk the dae—the harte the hynd : 5
 Lyk drauis to lyk, we sie this sure;
 So I am aluayis of that mynd,
 That Natur passis Nuriture.

Thoght Nuriture be of that strenth,
 To war the Natur vhyllis a wie; 10
 3it Natur ay prevailis at lenth,
 As by experience we sie;
 Except throu destinie it be
 In some; vhilk does not long indure.
 Vhat fortun will, may no man flie; 15
 Bot Natur passis Nuritur

- To prove this proverbe to be true,
 Difficultie, I think, is nane,
 By ald examplis past aneu,
 Quharof I mycht haif tuentie tane. 20
 Nou I will vse bot only ane,
 Quhilk lang within my breist I bure,
 And let the lave nou all alane ;
 Hou Natur passis Nuriture.
- Thair wes a gentle girking gay, 25
 Of plesand plume, and fair of flicht,
 Quha wes so proud, when he wald pray,
 That he outsprang all halks for hight.
 He wes so lordly, for to light,
 He wald not look vpon a lure ; 30
 Bot fleu, ay soaring, out of sight,
 As Natur passis Nuriture.
- The falconis folouit vhair he fleu ;
 To fang his friendship they war fane,
 Quharof so glorious he greu, 35
 That he thair offers did disdane ;
 Quhilks when they sau they wrought in vane,
 The formels fair auay they fure.
 Ingratitude gets sik agane,
 As Natur passis Nuriture. 40
- This girking pearkit in a place,
 Quharin ouer long he did delyt ;
 Quhill, at the last, throu love, alace !
 He come acquaintit with a kyt,
 And quat his auld acquentance quyt. 45
 Of his oun kynd he took no cure :
 Wo worth the Weirds that had the wyt
 That Natur 3eildt to Nuriture !

Fra once hir company he vsit,
 He greu so goked with that gled ; 50
 Blind love his reson so abvsit,
 He suore that they suld neuer shed.
 Fra sho with fedrit flesh wes fed,
 Quhilk prayd befor on poddoks pure,
 With tym sho tystit him to tred : 55
 Thair Natur 3eildt to Nuriture.

Hir meit of modeuarts and myce,
 He changed in partridge, and in pout.
 3it Natur, nottheles, is nyce :
 Thair brald a bissat neir about, 60
 Quhilk vsd hir, vhen the halk fleu out,
 Suppose they held it long obscure.
 Do vhat 3e dou, thair is no doubt
 Bot Natur passis Nuriture.

Thair companie [it] wes not quyet, 65
 Bot or they wist they wer beuryde ;
 And that throu pearking of a pyet
 Besyde thame, vhillk thair palks espyde.
 To tell the halk, in haist sho hyde,
 The kyt wes palzard and perjure. 70
 The tersel troude not, vhill he tryde,
 That Natur passis Nuriture.

XIX.

[ADDRESS TO THE SUN.]

QUHILL as with vhyt and nimble hand,
 My maistres gathring flours doth stand,
 Amidst the florisht meid ;
 Of lilies vhyt, and violets,
 A garland properly sho plets, 5
 To set vpon hir heid.

O Sun ! that shynis so bright above,
 If euer thou the fyre of love
 Hes felt, as poets fayne—
 If it be sik—as sik it semes,
 Of courtesie withdrau thy bemes,
 Leist thou hir colour stayne.

10

She, if thou not hir beutie burne,
 Sall quyt thee with a better tume,
 To close hir cristall ees—
 A brightnes far surmounting thyne,
 Leist thou, thairby ashamd, suld tyne
 Thy credit in the skyis.

15

xx.

[EVEN DEAD BEHOLD I BREATH.]

EVIN dead behold I breath !
 My breath procures my pane ;
 Els dolour, eftir death,
 Suld slaik, when I war slane :
 Bot destinies disdane
 So span my fatall threid,
 But mercy, to remane
 A martyr, quik and deid.
 O fatall deidly feid !
 O rigour but remorse !
 Since thair is no remeid,
 Come patience, perforce.

5

10

My hairt, but rest or rove,
 Reuth, reson, or respect,
 With fortun, death, and love,
 Is keipit under check ;

15

That nou thair is no nek,
 Nor draught to mak debate,
 Bot let it brist or brek ;
 For love must haif it mait. † 20
 Relief, alace ! is lait,
 Quhen I am bund to fle :
 I stand in strange estate ;
 I duyn and dou not die.

The Fairs—the thrauard Fairs,
 The wicked Weirds hes wrought 25
 My state, of all estates,
 Vnhappiest to be thocht.
 Had I offendit oght,
 Or wrought aganst thair will, 30
 But mercy, than they mought
 Conclvde my corps to kill :
 Bot, as they haif no skill
 Of gude, nor 3it regard,
 The innocent, with ill, 35
 Ressaves the lyk reuard.

3it tyme sall try my treuth,
 And panefull patient pairt.
 Thocht love suld rage but reuth,
 And death with deidly dairt 40
 Suld sey to caus me smart ;
 Nor fortunes fickill vheill—
 All suld not change my hairt,
 Quhilk is als true as steill.
 I am not lyk ane eill ; 45
 To slippe, nor 3et to slyde.
 Love, fortun, death, fairueill,
 For I am bound to byd.

XXI.

[LOVE, IF THOU LIST.]

Love, if thou list, I pray the let me leiv ;
 Devoir me not, withdrau thy deidly dairt.
 Quhat right or resone hes thou to bereiv
 Me, wofull wretch, of my vnhappie hairt?

Thy fyre, through yre, 5
 My bailfull bosome burnis.
 Quhat gloir the moir
 Vnto thy trophee turnis?
 To prove on me thy pith,
 Ane innocent, but ill, 10
 That 3oldin am in will,
 If thou thy captive kill,
 I dou not do thairwith.

O Reson ! thou regards not to be reft ;
 Weill I persaiv thy pairt is to reprove : 15
 Quhy hes thou me alone in langour left?
 Delyvring me vnto this lokman Love,
 Vhose strenth at lenth
 Sall shuff the by the skaith ;
 That I deir buy 20
 And thou be banisht baith ;
 Quhilk sore we may repent.
 Fra thou be in exyle,
 That boy will me beguyll.
 O ! waryit be the vhye 25
 That euer we wer acquent !

Quhen I wes lous, at libertie I lap ;
 I leugh vhen ladyis spak to me of love ;
 To hald me sa, alace ! I had no hap,
 Bot purposly I wald gang pastym prove. 30

I thocht I moght,
 But perrell, pas the tym ;
 Fra hand, I fand
 My fethers in the lyme.
 Quhair I took leist regaird, 35
 And lothest wes to look,
 Bot seimd that I forsook,
 Sho had me on hir hook :
 O ! welcome, just reuard !

My pane is bot hir pastyme and hir play. 40
 As fyr I burne—lyk yce scho is als cauld :
 I sie, the man wha will not when he may,
 The tym sall come, he sall not when he wald.
 I sie in me
 This proverbe to be true ; 45
 Quha wald not hald
 Me frie, vhillk I may reu ;
 Bot proudly wald presume,
 And hazard to come speid.
 Quhen gone is all remeid, 50
 Dispair will be my deid :
 I sie nane other dome.

XXII.

[IN THROU THE WINDOES OF MYN EES.]

In throu the windoes of myn ees—
 A perrillous and open pairt—
 Hes Cupid hurt my hevy hairt,
 Quhilk daylie duyns, bot nevir dees,
 Throu poyson of his deidly dairt. 5
 I bad him bot to sey ane shot ;
 I smyld to se that suckling shute :
 “Boy, with thy bou do vhat thou dou,”
 Quod I, “I cair the not a cute.”

"Fell peart," quod Cupid, "thou appeirs ;" 10
 Syn to his bou he maid a braid,
 And shot me soon be I had said ;
 Quhill all my laughter turnd to teirs.
 "Now gesse," quod hē, "if thou be glaid ;
 Nou laugh at Love, that pastym prove : 15
 Am I ane archer nou or nocht ?"
 His skorne and skaith, I baid them baith,
 And got it sikker that I socht.

Fra hand I freizd in flamis of fyre ;
 I brint agane als soon in yce : 20
 My dolour wes my auin devyce ;
 Displesur wes my auin desyre.
 All thir by natur nou ar nyce ;
 Bot Natur nou, I wot not how
 Sho meins to metamorphose me, 25
 In sik a shappe as hes no happe
 To further weill, nor 3it to flie.

Quhen I wes frie, I micht haif fled ;
 I culd not let this love allane :
 Nou, out of tym, when I am tane, 30
 I seik some shift that we may shed,
 Becaus it byts me to the bane.
 Bot, pruif is plane, I work in vane,
 It war bot mouis thairat to mint :
 Fra I be fast, that pairt is past ; 35
 My tym and travell war baith tint.

Micht I my Ariadne move,
 To lend hir Theseus a threed,
 Hir leilest lover for to leed
 Out of the laberinth of love ; 40
 Then wer I out of dout of deed.

Bot sho, alace ! knauis not my cace ;
 Hou can I then the better be ?
 Quhill I stand au, my self to shau,
 The Minotaur does murdr[e me.] 45

Go once, my longsme looks, reveill
 My secrete to my lady suet ;
 Go, sighs and teirs, for me intreet,
 That sho, by sympathie, may feill
 Pairt of the passionis of my spreet. 50
 Than, if hir grace givis pitie place,
 Ineugh ; or, covets sho to [kill,]
 Let death dispetch my lyf, puir wretch !
 I wold not live aganst hi[r will.]

XXIII.

[IF FAITHFULNES SULD FRIENDSHIP FIND.]

If faithfulness suld friendship find—
 If patience suld purches pitie place—
 If resone love with bands nicht bind—
 If service gude suld guerdond be with grace—
 If loving all for ane— 5
 If loving hir allane
 Suld recompence resave ;
 Sen tym hes tryde my treuth,
 If rigour reiv not reuth,
 10

Quhat neids thou, Cupid, all thir dairts,
 Me to ouirthrou, that els am cum thy thrall ?
 Thought I had had ane hundreth hairts,
 Long syne my lady had bereft thame all.
 Since that a hairtles man 15
 Mak na resistance can,

Quhat worship can 3e win?
 To slay me ouer agane,
 That am alredy slane!
 That war baith shame and sin.

20

To whom suld I preis to appeill,
 To seik redres, if thou wold wark me wrong?
 It is too dangerous to deall,
 Or stryve with ane whom I persave too strong.
 Far rather had I 3eild,
 Nor feght and tyn the feild.
 Vnequal is that match,
 Ane captive with a king;
 If euir I thoght sik thing,
 Forgive me wofull wretch!

25

30

Quhair I haif recklest, I recant;
 In tymes to cum, I promise to be true.
 Laith wes I to begin, I grant,
 To love; bot nou my reklesnes I rue.
 Ouir rashly I rebeld,
 Quhill Cupid me compeld,
 Quhais force I find thairfor.
 Will he my 3ongnes 3it
 With mercy once remit,
 I trou to faille no more.

35

40

XXIV.

[LYK AS AGLAUROS.]

LYK as Aglauros, curious to knau
 Vhat Mercurie inclosit within the creell,
 Suppose defendit, ceist not till sho sau
 The serpent chylde, that Juno causit to steell,
 Quhilk, to hir sisters willing to reveill,
 Or sho wes war, evin with the word, anone
 Sho wes transformit in a marble stone:—

5

Or [lyk as Psyche,] by her Mother movd
 Hir sleeping Cupid secretly to sie,
 Resavd the lamp to look him vhom sho lovd ; 10
 Quhais heavenly beautie blindt hir amorous ee,
 That sho forjet to close the lamp, till he
 In wrath auok, and fleu sho wist not vhair,
 And left his deing lover in dispair :—

Euen so am I. O, wareit be my weird, 15
 For wondring on a deitie divyne—
 The idee of perfectione in this eird !
 Quhilk sorie sight oft gart me sigh sensyne.
 I sau tua sunnis in semicircle shyne,
 Compelling me to play Actæons pairt, 20
 And be transformd into a bloody hairt.

For lurking Love, vha lang had lyne in wait,
 Persaving tym, he took me at a stot ;
 Fra he beheld me broudin on the bait,
 He tuik a shaft, and suddently me shot ; 25
 Quhais fyrie heid brint in my harte so hot,
 I gave a grone as I had givin the ghost ;
 And, with a look, my liberty I lost.

My qualities incontinent did change ;
 For I, that som tyme solide wes and sage, 30
 Begouth to studie, stupefact and strange,
 Bereft of resone, reaving in a rage.
 No syrops sueet my sorou culd assuage ;
 For cruell Cupid, to revenge his wroth,
 First made me love, and syn my lady loth. 35

Lo, I, that leugh in liberty at Love,
 And thocht his furie bot a feckles freet,
 Am nou compeld that pastym for to prove,

Quharof the sour, I sie, exceeds the suet.
 That poysond pest perplexis so my spreet, 40
 I sitt and sighis all soliter and sad,
 Half mangd in mynd, almost as I war mad.

Meit, drink, and sleip, and company I hait ;
 I leive most lyk ane [eremite] allone :
 Bot, as the buk, vhare he is bund, mon blait, 45
 Becaus delyverance he persaisfis none ;
 So must I needs nou mak my mirthles mone,
 And wair my words, with weiping, all in vane,
 Quhair nane, bot Echo, ansueirs me agane.

Hir modest looks, with majestie so mixt, 50
 Bad me be war, if I had not bene blind ;
 Hir purpose grave, more pithie nor prolixit,
 Prognosticat my wrasling with the wind :
 3it foolish I, whose folie nou I find,
 Forcit by affectione, sau not vhat I soght ; 55
 Bot negligence, alace ! excuisis nocht.

So long as I my secreit smart conceild,
 It seimd I wes a gaituard in hir grace ;
 Bot, welauay, hou soon it wes reveild,
 Then I persaivit that pitie had no place. 60
 Hou soon sho kneu my languishing, allace !
 I gat comand hir company to quyt,
 And not to send hir nather word nor wryt.

O sentence sharpe ! too suddan and seveir ;
 O bailfull bidding ! bitter to obey ; 65
 O wareit orange ! willed me to weir ;
 O wofull absence ! ordande me for ay.
 O duilfull dume ! delyvrit but delay ;
 The worst is ill, if 3e be bot the best ;
 I grant 3e ar weill grevous to digest. 70

Proud ee, that looked not befor thou lap,
 Distill thy teirs of murning evermair.
 Proud hart ! vhilc hazardt vhair thou had no [hap,]
 To drie thy penance patiently prepair.
 Cast of thy comfort ; cleith thy self with [cair ;] 75
 Sen thou art thrald, think thou mon thole a thr[ist :]
 To plesur hir thou may be blyth to brist.

XXV.

THE SACRIFICE OF CUPID.

Hou oft throu compass of the christall skyis—
 Hou oft throu voyd and watrie vaults of air—
 Hou oft throu cluds vhair exhalations lyis—
 Hou oft, Cupido, vnto thyn auin repair,
 For sacrifice, haif I sent sighing sair, 5
 Accompanied with sharpe and bitter teirs?
 Hou oft haif I—thou knauis hou, when, and vhair—
 Causd my complante ascend into thy eirs?
 Suppose thou sees not, 3it I hope thou heirs,
 Or otherwyse, but dout, I suld dispair. 10
 Releiv my breist, that sik a burthen beirs,
 And thou sall be my maister evermair ;
 And I sall be thy seruand, in sik sort
 To merit thy maintenance, if I may.
 My pen thy princely pussance sall report : 15
 3ea, I sall on thyn alter, evrie day,
 Tua turtle dous, for ane oblatione, lay ;
 A pair of pigeons, vhyt as ony flour ;
 A harte of wax ; a branch of myrhe ; and ay
 The blood of sparouis thairon sprinkle and pour. 20
 3ea, I sall, for thyn honour, evrie hour,
 In songs and sonets sueetly sing and say,
 Tuyse or atanes, “ *Vive, vive l’amour!* ”
 And sa my voues I promise for to pay.

Triumphantly thy trophee sall I trim ; 25
 Quhair I sall brave and gallant buitings bring,
 And wryt thairon : " Behold the spoills of him
 Quha, for his conqueis, may be calde a king."
 My happy harte thair highest sall I hing,
 In signe that thou by victorie it wan ; 30
 A rubie rich, within a royal ring,
 Quhilk first I got vhen I to love began.
 Als willing nou, as I ressavt it than,
 To thee my self, with service, I resigne.
 Quhat wald a maister wish mair of his man, 35
 Then till obey his thoght in evry thing ?

Bot, oh ! as one that in a rageing ravis,
 Bereft of baith his resone and his rest,
 Compeld to cry, bot knauis not vhat he craivis,
 Impatient throu poysons of his pest : 40
 So do I nou, mair painfully opprest,
 Hope help at him, vhaiss help culd nevir heall,
 Bot, be the contrair, martyr and molest.
 Forgive me, Cupid, I confess I fail,
 To crave the thing that may me not availl ; 45
 3it, to the end I may my grief digest,
 Anis burne hir breist, that first begouth my baill,
 That sho may sey vhat sicknes me possest.

XXVI.

THE SECREIT PRAIS OF LOVE.

As evirie object to the outuaird ee,
 Dissaivis the sight, and semis as it is sene,
 Quhen not bot shap and cullour 3it we se,
 For no thing els is subject to the ene ;
 As stains and trees appeiring gray and grene, 5
 Quhais quantities vpon the sight depends ;
 Bot qualities the cunning [sense transcends.]

Euen sa, vha sayis they sie me as I am—

I mene—a man, suppose they sie me move,
Of ignorance they do tham selfis condam. 10

By syllogisme, this properly I prove :

Quha sees, by look, my loyaltie in love—
Quhat hurt in hairt, vhat hope or hap I haiv?
Quhilk ressonne movis the senses to consaiv.

Imaginatione is the outuard ee, 15

To spy the richt anatomie of mynd ;
Quhilk, by some secreit sympathie, may see
The force of love vhillk can not be defynd.
Quharthrou the hairt, according to his kynd,
Compassionat, as it appeiris plane, 20
Participats of plesur or of pane.

Of hevins or earth, some simlitude or shape,

By cunning craftsmen, to the ees appeir ;
Bot vho is he can counterfutt the ape,
Or paint a passion palpable, I speir, 25
Quhilk enters by the organ of the eir,
And bot vhen it is pithilie exprest?
And 3it I grant the gritest pairt is gest.

Suppose the heuins be huge for to behold,

Contening all within thair compas wyde, 30
The starris be tyme, thocht tedious, may be told ;
Becaus within a certan bounds they byd :
The carde the earth from waters may devyde :
Bot vho is he can limit love, I wene,
Quhom nather carde nor compas can contene? 35

Quhat force is this, subdeuing all and sum?

Quhat force is this that maks the tygris tame?
Quhat force is this that na man can ouircum?
Quhat force is this, that rightlie nane can name?
Quhat force is this, that careis sik a fame? 40

A vehemency that words can not reveill,
 Quhilk I conclude to suffer and conceill.

XXVII.

[THE POETS LEGACIE.]

RESSAVE this harte, vhois constancie wes sik,
 Quhill it wes quick, I wot 3e never kneu
 A harte more treu within a stomok stik,
 Till tym the prik of jelousie it sleu ;
 Lyk as my heu, by deidly signis, furthsheu, 5
 Suppose that feu persavd my secreit smart.
 Lo, heir the hairt that 3e 3our self ouirthreu :
 Fairweill ! adeu ! sen death mon vs depart.

Bot, lo ! hou first my legacy I leiv :
 To God I give my spirit in heuin so hie ; 10
 My poesie I leave my prince to preiv ;
 No richt can reiv him of my rhetorie :
 My bains to be bot bureit vhair I die ;
 I leiv to thee the hairt wes nevir fals,
 About thy hals to hing, vhare thou may sie : 15
 Let thyn to me, then, be so constant als.

Remember vhair I said, once eftirnone,
 Or March wer done, that thou thy cheeks suld weet,
 And for me greet, or endit war that mone :
 I sie, ouer soon, my prophesie compleit. 20
 O Lady suet, I feir we neuer meet ;
 I feill my spreet is summond from above
 For to remove : nou welcome windin sheet !
 Death givis decreet that thou must lose thy love.

This sentence som thing I persaiv too sair, 25
 To meit na mair with thee, my love, alace !
 God give the grace, that na vnkyndlie cair
 Do the dispair, nor thy gude fame deface !

Give patience place—considder weill the cace ;
 This is the race that euey man must rin, 30
 Thoght I begin, vha had no langer space.—
 Thee to imbrace once, God ! if I nicht win !

Sen for thy saik, Death with his darte me shot,
 That I am bot a carioun of clay,
 Quha quhylome lay about thy snaue throt,— 35
 Nou I must rot, vha some tym stoud so stay.
 Quhat sall I say? This warld will auay.
 Anis on a day, I seimd a semely sight.
 Thou wants the wight that neuer said the nay :
 Adeu for ay ! This is a lang guid nicht ! 40

XXVIII.

[MELANCHOLIE, GRIT DEPUT OF DISPAIR.]

MELANCHOLIE, grit deput of Dispair,
 With painfull pansing comis apace,
 Acompanyde with Cair,
 Quhais artalzie is Angvish shooting sair,
 Of purpose to perseu the place 5
 Vhair Plesvr maid repair.
 Presuming to prevail,
 A muster grit they mak.
 Amids thair battell, bitter Bail
 Displayis his baner blak, 10
 Quhais colours do declair
 To signifie bot smart ;
 Quharin is painted cold Dispair,
 Quha wrings a hop[les harte ;]
 Quhilk armes on far so vglie ar, 15
 And ay convoyd with Dolovr and with Dvil,
 That Hope nicht skar, if they come nar,
 And fray ane hairt perhaps out of his huill.

For sighis and sobbis of shooting hes not ceist,
 Quhill they haif brasht the buluark of my bre[ist], 20
 And cryis, "Go to, the hous is win.
 Melancholie ! cum in."
 Thoght Rigovr then be rekles rash,
 3it Curage bydis the brash ;
 And then the hairt vhlk never 3eild, 25
 Of Constancie hes maid his sheild,
 Quharon thair shaftis and sharpest shottis,
 Lyk hailstanes aff ane studie stottis.
 3it pairties prouddie baith pretend
 The victorie in end ; 30
 And so the tyme, but treuis, they spe[nd,]
 To assaill and to defend.

The rendring reid, vhlk bouis with euerie blas[t,]
 In stormis bot stoupis, vhen strongest treis
 [Ar to the ground down-cast ;] 35
 Bot 3it the rok, vhlk firmer is and fast
 Amidst the rage of roring seas,
 He nevir grouis agast :
 The busteous blast he byds,
 With watring wauis and huge, 40
 Quhilk ramping ouer his rigging ryds,
 Bot can not caus him budge.
 Quhat reks then of the reid ?
 Or of the trees vhat reks ?
 The rok remanes a rok indeid, 45
 Quhilk nather bouis nor breks ;
 So sall my harte, with patient parte,
 Remane a rok all rigour to resist,
 And sall not start to suffer smart
 For ane, quhom to obey, I count me blist. 50
 3ea, thoght I had a hundreth thousand hairts,
 And euiry hairt peirc't with als mony dairts,

And euirie dairt thairof also
 Als mony shafts and mo,
 And eviry shaft thairof must needs 55
 To haif als mony heeds,
 And euirie head als mony huikis,
 And evirie huik als mony fluiks,
 And evirie fluik in me war fast,
 So long as breath of lyf nicht last, 60
 I suld not seme for shame to shrink,
 For hir, of death to drink ;
 Quhais angels ees nicht ay, I think,
 Revive me with a wink.

XXIX.

[THAT HIS HAIRT IS WOUNDIT.]

THE cruell pane and grevous smart,
 That I endure, baith day and nicht,
 Hes so bereft my woundit hairt,
 That I am lyk nane other wight.
 With panging sair I am opprest, 5
 In absence of hir I love best.

Sometym I buir ane hert wes frie,
 Quhilk nevir will be so agane ;
 Thoght Cupid markit oft at me,
 He wastit monie a shot in vane : 10
 3it Fortun broght me in that place,
 Quhare I might sie hir plesand face.

A burning darte of hot desyre,
 That bearne buir aluayis at his belt,
 Quhairwith he set my breist on fyre, 15
 And maid my woundit hairt to melt.
 Fra I the force thairof did feild,
 I wes constraned for to 3eeld

To hir, the lustiest on lyve
 That euer was, or euer will be ; 20
 Quhais beutie does with Venus stryve,
 And, in the end, gettis victorie.
 Hir colour does exceid, als far
 As Phœbus does the morning star.

Hir hair above hir forheid grouis, 25
 By Natur curling bright and shene ;
 Hir brouis they are lyk bendit bouis,
 Hir ees lyk pearcing arroues kene ;
 Quharuith sho hes me woundit so,
 I want a harte—and she hes tuo. 30

It is a thing most evident,
 Quhilk Natur dois to all men give ;
 It folouis also, consequent,
 No man without a harte can live.
 Sen 3e posses my hairt all hours, 35
 3e bruik it weill, an len me 3ours.

Then freshest Phoenix, freind and fo,
 Both fremmd and freindly, nou fair weill.
 Quhen I sall be full far the fro,
 My verse before thy feet sall kneill, 40
 To caus thee tak this hairt to thee,
 Quhilk wald no more remane with me.

xxx.

[THE POET COMPLENES ON LOVE AND FORTUN.]

ON Love and Fortun I complene,
 On 3ou, and on my hairt also ;
 Bot, most of all, on my tuo ene,
 The gritest workers of my wo :
 All vhilks hes causit so my smart, 5
 That I must live without a hairt.

First, to the eyis committit war,
The keepers of the hairt to be,
To spy and to persaiv on far
The coming of theemie : 10
Bot they that had this watch to keep,
In Beuties bosum fell on sleep.

Then, fra the pairty adversar
Persavit the fortres but defence,
They clam the buluark, soft and fair, 15
Quharas the hart maid residence.
Bot 3it I wyt the harte be sake
It 3eildt to Love without a strake.

The blindit Archer als I blame,
Beginner of my grevous grains ; 20
Quhilk shameles shooter thocht no shame
To smyll, and shute me, baith at ains.
Bot, sen he took me vnder trest,
He band me bundman to the best,

To wit, vnto 3our womanheid ; 25
Quhilk worst I wyt of all my woes :
Quhais beutie, be it homicide,
I feir it most of all my foes ;
Quhilk Natur set so far above
The rest, vhill that it vanquisht Love. 30

I wyt Dame Fortun, not that sho
Hes set 3ou highest in degrie,
Bot rather, that sho wald not do
The lyk, in all respects, to me.
Had our estates bene weill compaird, 35
I had no vterlie dispaird.

XXXI.

[THE PERVERSITIE OF HIS INCLINATIONES THROU
LOVE.]

My fansie feeds vpon the sugred gall ;
 Against my will, my weill does work my wo ;
 My cairfull chose does chuse to keep me thrall ;
 My frantik folie fannis vpon my fo :
 My lust alluirs my licorous lippis to taist
 The bait vharin the suttle hook is plaic't.

5

My hungry hope doth heap my hevy hap ;
 My syndrie sutes procuris the mair disdane ;
 My stedfast steppis 3it slydis into the trap ;
 My tryed treuth intanglis me in trane :
 I spy the snair, and will not bakuards go ;
 My resone 3eelds, and 3it sayis na thairto.

10

In plesand path I tred vpon the snaik ;
 My flamming thirst I quench with venemous wyne ;
 In daintie dish I do the poyson tak ;
 My langour bids me rather eit nor pyne :
 I sau, I sett—no flour nor fruit I find ;
 I prik my hand, 3it leavis the rose behind.

15

XXXII.

[THE POET REASONS WITH HIS MAISTRES.]

3ong tender plante ! in spring tym of 3our 3eirs,
 Quhais fame mot floorish fresh and never faid,
 Clene polisht pearle ! vnspottit as appeirs,
 On vhom my Love is, if 3e lyk it, laid ;
 Not that I grene 3our honour to degraids,
 Bot rather wald 3our weillfair ay advance ;
 3it I must say, as sooth men oft hes said :
 Love maks the choyce, bot Fortun maks the cha[nce.]

5

Quhare Weirds will work, vha may withstand thair [will?]
 Nane dou reduce the Destinies decreit ; 10
 Bot vhat they ordane, ather gude or ill, .
 Force is to suffer, ather sour or sueit.
 Quhat they determe, no sentence can reitret ;
 Not as men wald, bot as they will, they vote.
 Thoght some hold fortun for a fekles freit, 15
 Luk as it lyks, I look bot for my lote.

Quhair I haif chosen I culd be content,
 If that my luk war vhair I love to light.
 If I come speid, I think my tyme weill spent ;
 And if I mis to mend it as I nicht, 20
 I can réteir vhan resone thinks it richt.
 Thair is no match bot vhair tuo mutuall [meits ;]
 Men mettall tryis by sey, and not by slight ;
 For 3e mon grant, all is not gold that gleits.

Some flours may shoot, suppose they haif no seed, 25
 Als trees may floorish, and bring furth feu fruit.
 Not that in 3ou sik doublenes I dreid,
 Suppose 3e seme to shift me when I suit.
 I can forbeir, if once I get rebut ;
 I will not bind, bot vhair I bound to byde. 30
 At syndrie marks, if that 3e shaip to shoot,
 3e may shoot short, or sometym far asyde.

Dreigh river marks, with hights and hidden houis,
 Ar perrillous, and not as they appeir ;
 Beguyling bairnis that shoots with brissall bouis, 35
 And dou not drau thair arrouis to thair eir.
 Short butts ar better, vhair thair bouis may beir.
 Far foullis hes ay fair fethers, sum will say :
 Quhen, 3e haif lost, it is too lait to leir :
 A turne in tyme is ay worth other tuay. 40

Tak tyme in tyme, vhill tyme is to be tane,
 Or 3e may wish, and want it vhen 3e wald :
 3e get no grippe agane, if it be gane ;
 Then, vhill 3e haif it, best is for to hald.
 Thoght 3e be 3ong, 3it once 3e may be ald : 45
 Tyd will not tarie ; speid or it be spent.
 To prophesie, I dar not be so bald,
 Bot tyn 3e tyme—perhaps 3e may repent.

Houbeit 3our beuty far on breid be blaune,
 I thank my God I shame not of my shap ; 50
 If 3e be guid, the better is 3our auin,
 And he that getis 3ou hes the better hap.
 I wald not sik men in 3our credit crap,
 Quha heght 3ou fairer nor I feir 3e find ;
 Thairfor, I wald 3e lookit or 3e lap, 55
 And waver not, lyk widdercok in wind.

If 3e be constant, I sall neuer change ;
 If 3e be fickle, I am forc't to flitt ;
 If 3e be stedfast, I sall not be strange ;
 If 3e be wylie, I wald leirne a wit. 60
 Ay as 3e wse 3ou, I agrie with it.
 Be doing on, I dout not 3e ar wyse.
 Baith heft and blead ar in 3our hand, as 3it ;
 Then barlacheis or barlachois advyse.

Can 3e not play at "nevie nevie nak" ? 65
 A pretty play, whilk children often wse,
 Quhair tentles bairnis may to their tinsall tak
 The neiv with na thing, and the full refuse.
 I will not skar 3ou, sen 3e mynd to chuse,
 Bot put 3our hand by hazard in the creill ; 70
 3it men hes mater vharvpon to muse,
 For they must drau ane adder or ane eill.

Thocht 3e be, as I mon confes 3ou, fair,
 I wald not wish that fra 3our friends 3e r[an.]
 Houbeit 3e think me to 3ou no compair, 75
 I haif the moyan, lyk ane other man.
 I neid not waist it that my elders wan;
 I hope to help it, if I had my helth.
 Gar 3e me gang from 3ou, whair I began,
 If I wald vant, I wot of griter welth. 80

3it I am not so covetous of kynd,
 Bot I prefer my plesur in a pairt;
 Thocht I be laich, I beir a michtie mynd;
 I count me rich, can I content my hairt.
 3it, or I enter in ane other airt, 85
 3our vter ansueir courteously I crave,
 Quhom 3e will keep, or vhom 3e will decairt:
 Sa fair 3e weill, vhill I the same resave.

XXXIII.

[THE POETS DREME.]

QUHEN folish Phaeton had his course outrun,
 And plung'd the fyrie Phlægon in the sea,
 And bright [Diana] had bot neu begun
 Vpon the grund to cast hir watrie ee;
 Quhat tyme the bluid vnto the hairt does flie, 5
 As sojouris sure thair capitan to keep,
 At that tyme Morpheus sent to summond me;
 Quhom I obeyde, and sa I fell asleep.

Quhair, in my dreme, I sau anone appeir
 A naiked boy, vha bure a Turkish bou; 10
 He nokt ane arro longer nor a speir,
 The heid wes gold, vhill brint lyk ony lou.

His countenance begouth ay for to grou
 Mair vncouthlyk, vharof I wox afrayde :
 Quod he, "Defend thee, gallant, if thou dou,
 For thou sall be no longer vnassayit." 15

With that he shot and hat me on the breist ;
 The sheirand shaft soon slippit to my hairt ;
 Syne bad me cum to 3ou, and mak requeist
 Quhair I suld find the salue to heall my smar[t.] 20
 Vpon my feet incontinent I start,
 And stagering stood, astonisht with the straik ;
 Haiv pitie thairfor on my painfull harte,
 And saif the man that suffers for 3our sa[ik.]

My harte wes ay at libertie till nou 25
 That I did sie 3our cumly cristall ene,
 Quhais luifsum looks so peirc't my body th[rou,]
 That, ay sen syne, 3our bondman I haif be[ne.]
 I pray thairfor, with sighing from my splen[e,]
 3our womanheid for to be treu and k[ynd.] 30
 This paper, in my absence, sall obtene
 To hold me aluay present in 3our mynd.

Fra I be gane, I knau thair are aneu
 Quha wald be glade 3our favour to pro[cure :]
 Be permanent, houbet they perseu ; 35
 Let not sik louns with leasings 3ou allure ;
 Sua our twa loves for evir sall indure,
 Conjoynd in ane, as fyr is in the flint.
 Found ay 3our bigging vhair the grund is sur[e ;]
 Sa nather tyme nor travel sall be tint. 40

Tak heid thairto, I hairtlie 3ou exhort,
 And keep in mynd the counsel I 3ou give ;
 If that perchance some 3onkiers cum athort
 With facund words, and preissis 3ou to prieve,

Luik this my letter ; it sall 3ou relieve 45
 In absence, alsueil as I war in sight.
 I will not stand with mo words 3ou to deiv,
 Bot, for this tyme, I bid 3ou haif "Guid nicht."

XXXIV.

[TO HIS MAISTRES.]

O CLEIR, most deir, give eir unto my cry.
 Sueit thing, bening and 3ing, of 3eir's grene,
 But sleuth, haiv reuth : my treuth the tym sall try.
 Remeid with speid, or deid I must sustene ;
 For thoght hes wroght and broght me to dispair ; 5
 Becaus no signe is shaune
 That 3e held me 3our aune,
 That I nicht it haif knaune,
 To comfort me of cair.

My hairt inwart does smart within my briest ; 10
 My mynd most kynd is pynd but recompence
 Of 3ou, I trou, wha nou regardeth leist
 My wo, but ho to slo me, but offence,
 That am ane lam ; the sam 3e may persaive,
 For I am innocent 15
 And eik obedient.
 If I be permanent,
 Some pruif thairof I haif.

3our ee may se, in me is no deceit ;
 3our eir perqueir may heir my constance als. 20
 Espye if I applye ane vther geat,
 Or oght hes soght quhilk moght be to 3ou fals.

Bot ay I stay aluay vpon 3our grace.
 In esperance I byd,
 And firmly do confyd 25
 That Fortun sall provyd
 For us baith tym and p[lace,]

Secreit to meit, my spreit to recreat,
 And pleis myn eis, quhilks deis for laik of sight,
 And kisse with blisse ; for this may mitigat 30
 My quent torment. Consent, sen it is richt,
 And do thairto as sho that may alone
 My persone saiv or spill.
 To grant me lyf, or kill—
 All lyes into 3our will, 35
 As 3e list to dispone.

Restore thairfore to glore precordiall
 My lif from stryf or knyf of Atropus.
 With noy destroy my joy terrestriall,
 To blame 3our name with fame most odious, 40
 If 3e sall be to me without respect
 So strange to let me sterv,
 Except 3e sie me suerv ;
 Then do as I deserv,
 Bot causles not correct. 45

For that, 3e wat, may lat a man to love,
 And hald him could vha wald to 3ou obey.
 Be war our far 3e gar me not remove ;
 Bot give me leiv, and greiv me not, I pray :
 For out of doubt about vs ar aneu 50
 Quha deadly hatred haith
 That we love other baith.
 God keep vs from thair skaith !
 Fair weill, my Lady treu.

XXXV.

[IN PRAIS OF HIS MAISTRES.]

QUHY bene 3e, Musis, all so long	
On sleep this mony a day?	
Let not 3our harmony and song	
In silence thus decay.	
Distill by influence	5
3our stremis of eloquence,	
That, throu 3our heuinlie liquor sueit,	
My pen in rhetoric may fleit,	
For till expres	
The comlines	10
Of my Maistres,	
With joy repleit.	
To kythe hir cunning, Natur wald	
Indeu hir with sik grace,	
My spreit rejosis to behald	15
Her smyling angels face,	
Lyk Phœbus in the south,	
To skorne the rest of 3outh.	
Hir curling loks, lyk golden rings,	
About hir hevinly haffats hings,	20
Quhilks do decore	
Hir body more,	
Quhom I adore	
Above all things.	
Hir brouis ar brent : lyk golden threeds	25
Hir siluer shyning bree.	
The bony blinks my courage feeds	
Of hir tua christall ees,	
Tuinkling illuminous,	
With beamis amorous ;	30

Quhairin tua naikit boyis resorts,
 Quhais countenance good hope reports ;
 For they appeir
 Vith smyling cheir,
 As they wald speir
 At me some sports.

35

Hir comelie cheeks of vive colour,
 Of rid and vhyt ymixt,
 Ar lyk the sanguene jonet flour
 Into the lillie fixt.

40

Hir mouth mellifluous,
 Hir breathing savourous,
 Hir rosie lippis most eminent,
 Hir teeth lyk pearle of orient,
 Hir halse more vhyt
 Nor I can wryt ;
 With that perfyt
 And sapient.

45

Hir vestall breist of ivorie,
 Quhairon ar fixit fast

50

Tua tuins of clene virginie,
 Lyk boullis of alabast.
 Out throu hir snaue skin,
 Maist cleirlie kythes within
 Hir saphir veins, lyk threids of silk,
 Or violets in vhytest milk.
 If Natur sheu
 Hir hevinly heu
 In vhyt and bleu—
 It wes that ilk.

60

Hir armes ar long, hir shulders braid,
 Hir middill gent and small :
 The mold is lost, vharin wes maid
 This *A per se* of all.

The gods ar in debait 65
 Concerning hir estait ;
 Diana keeps this Margarit,
 Bot Hymen heghts to match hir meit :
 Deserve let sie
 Amount from thrie. 70
 Go merie she,
 That is so sueet.

Quhat can both shoot and open loks
 As can the only kie ?
 Persaiv this pithie paradox, 75
 And mark it weill in me.
 Quhais beutie hes me burt ?
 Quhais beutie healls my hurt ?
 Quhais beutie blythnes me bereivis ?
 Quhais beutie gladnes to me givis ? 80
 Quhais beutie, lo,
 Does me vndo ?
 Quhais beutie, to,
 My spreit revivis ?

XXXVI.

[SEN FORTUN IS MY FO.]

O LOVESOME Lady, lamp of light !
 Freshest of flour's fair !
 Thy beutie and thy bemes bright
 Maks me to sigh full sair.
 My noy reneweth evirie nicht, 5
 And kendlis all my cair ;
 [And so]
 I sigh suppose I may na mair,
 Sen Fortun is my fo.

Sometyne I had gude confidence 10
 That plesur suld succeid,
 Quhill in the tyme of our absence
 Good fortun did me leid ;
 But nou I find my esperance
 Almaist ouercome with dreid : 15
 Also
 I feill the fatal Nymphis threid,
 Sen Fortun is my fo.

Is this your lau ? ye gods of love !
 Or do yee so consent, 20
 Into your counsels from above,
 All lovers to torment ?
 Better it war for our behove
 We had not bene acquent,
 Nor go 25
 To love, and na way be content,
 Sen Fortun is our fo.

I put no doubt bot ye wald do
 Your pouer me to saive,
 Bot tym will not consent thairto, 30
 So grit vnhap we haif ;
 3it be ye sure, that ye ar scho
 Quhome-to my harte I gaive,
 But mo.
 Grant me some kyndnes vhen I crave, 35
 Thoght Fortun be our fo.

Let not my treuth and constancie
 For euer be forjet,
 Nor tak no plesur for to sie
 Me fettrit in your net ; 40

Bot grant me als grit libertie,
 As first vhen we tua mett,
 My jo.

I greue, for it I can not gett,
 Sen Fortun is my fo.

45

Alace ! these golden houris ar gone,
 Quhen nane did vs debar ;
 That nou sik licience haif we none—
 Skantlie to speik afar :
 3it wicked peple will suppose
 We do the thing we dar,
 Both tuo.

50

My curage prikis me to ryd nar,
 Thoght Fortun be my fo.

XXXVII.

[TO HIS MAISTRES.]

O PLESAND plant, passing in pulchritude !
 O lillie, lude of all the Muses nyne !
 I laik ingyne to shau thy celsitude ;
 A tearie fluid does blind thir ees of myne.
 Thyn eirs inclyne vnto my cairfull cry :
 Sen nane bot I hes for thy person pyne,
 Let me not tyn, whom thou intends to try.

5

Tak tym in tym, for tym will not remane,
 Nor come agane, if that it once be lost.
 Sen we ar voced, whairfor suld we refrane,
 To suffer pain for ony bodies bost ?
 My vexit ghost, quhilk rageing love dois roste,
 Is brint almost, thugh heit of my desyr ;
 Then quench this fyre, quhilk runneth ay the poste
 Out throu my cost, consuming bain and lyre.

10

15

Nou if this heit descend into my levir,
 A fervent fevir sall soon my harte infect ;
 Thairfor correct this humor nou or nevir,
 Or we dissevir, suppose we be suspect.
 Go to—vhat rek? and gar the bealing brek ; 20
 For, fra it lek, I hald the danger done.
 Then speid 3ou soon, that we no tym neglect
 To tak effect in waning of the mone.

XXXVIII.

[HE REJOISES, AS DID FORMERLY THE GREEKS.]

BEFORE the Greeks durst enterpryse
 In armes to Troy toun to go,
 They set a Counsell sage and wyse,
 Apollos ansueir for to kno
 Hou they suld speid, and haif succes 5
 In that so grit a busines.

Then did they send the wysest Grekis
 To Delphos, vhare Apollo stode ;
 Quha, with the teiris vpon thair cheeks,
 And with the fyrie flammis of wod, 10
 And all such rites as wes the guyse,
 They made that grit god sacrifice.

Quhen they had endit thair requests,
 And solemnely thair service done,
 And drunke the vyne, and kild the beists, 15
 Apollo made them ansueir soon
 Hou Troy and Trojans haiv they suld,
 To vse them hailly as they wold.

Quhilk ansueir maid thame not so glad,
 That thus the victors they suld be, 20
 As evin the ansuer that I had
 Did gritly joy and comfort me,
 Quhen, lo ! thus spak Apollo myne :
 All that thou seeks, it sall be thyne.

XXXIX.

[HE BIDS ADEU TO HIS MAISTRES.]

ADEU, O desie of delyt ;
 Adeu, most plesand and perfyt ;
 Adeu, and haif gude nicht :
 Adeu, thou lustiest on lyve ;
 Adeu, suete thing superlatyve ; 5
 Adeu, my lamp of licht !
 Lyk as the lyssard does indeid
 Leiv by the manis face,
 Thy beutie lykuyse suld me feid,
 If we had tyme and space. 10
 Adeu nou ; be treu nou,
 Sen that we must depairt.
 Forzet not, and set not
 At licht my constant hairt.

Albeit my body be absent, 15
 My faithfull hairt is vigilant
 To do 3ou service true ;
 Bot, vhen I hant into the place
 Quhair I wes wont to sie that face,
 My dolour does reneu. 20
 Then all my plesur is bot pane,
 My cairis they do increas ;
 Vntill I sie your face agane,
 I live in hevynes.

Sair weeping, but sleeping, 25
 The nichts I ouerdryve ;
 Quhylis murning, vhylis turning,
 With thoght's pensityve.

Somtym Good Hope did me comfort,
 Saying, the tym suld be bot short 30
 Of absence to endure.
 Then Curage quickins so my spreit,
 Quhen I think on my lady sueet,
 I hald my service sure.
 I can not plaint of my estait, 35
 I thank the gods above ;
 For I am first in hir consait,
 Quhom both I serve and love.
 Hir freindis ay weindis
 To caus hir to revok ; 40
 Sho bydis, and slydis
 No more then does a rok.

O lady, for thy constancie,
 A faithfull servand sall I be,
 Thyn honour to defend ; 45
 And I sall surelie, for thy saik,
 As doth the turtle for her maik,
 Love to my lyfis end.
 No pene nor travell, feir nor dreid,
 Sall caus me to desist. 50
 Then, ay vhen 3e this letter reid,
 Remember hou we kist ;
 Embracing, with lacing,
 With others teir's sueet.
 Sik blissing in kissing 55
 I quyt till we tua meit.

XL.

[HE BEWAILES HIS WOFULL ESTAIT.]

QUHA wareis all the wicked weirds, bot I?
 Or vha, bot I, suld curse the thrauard faits?
 To whom, bot me, does destinies deny
 Some kynd of comfort to thair auin estaits?
 For whom, bot me, doth Love in ambush ly, 5
 With hidden huiks in his beguyling baits
 Of sugred sueet dissaitis?

Weill ward thou weep, O ouer audacious ee!
 Sen with a sight thou wes so soon ouersyld.
 I sent the forth as centinall to see; 10
 Bot with a blink dame Beutie thee begyld:
 Fra thou wes fast, and had no force to flie,
 My wofull hairt auay with thee thou wyld,
 Fra me to be exyld.

To follou thee, Affectionun tuk the feeld; 15
 Fair-heghting Hope wes laith to byd behind:
 Then Curage, with a stomok stoutly steeld,
 Bad Will ga wave his baner with the wind.
 Last, Reson rais, ay shotfrie vnder sheeld;
 Bot Fantasie fast folloud him behind, 20
 And bleu him bravelie blind.

Then lyk a neu maid mariner, in mist
 Quha saillis the sea but compasse, lead or carte,
 By change of wind wes wrong befor he wist,
 As prentise proud, mair peirter nor expert; 25
 Evin so did I, als ignorant, insist,
 As novice neu vnvsit in that art,
 Till I had hurt my harte.

Or I wes war, I had resaut the wound,
 So dangerous, so deidly, and so deip, 30
 The strenth vharof gart all my stomok stou[nd].
 From vein to vein I felt the canker creep,
 The poyound poynt had peirc't me so profou[nd,]
 That, welauay ! I culd bot wail and weip
 And sigh, when I sould sleep. 35

Love maid my chose, bot Fortun maid my ch[ance.]
 Love folloud fast, bot fenjeid Fortun fled.
 Love perseveird, in hope of recompance ;
 Bot Fortun fals ay shorde that we suld shed.
 Love willing wes my labour to advance, 40
 Bot Fortun ay my brydall bakuard led ;
 Quhilk all my bail hes bred.

3it not a vheet my thraldome I forthink :
 War I to chuse I wald not change my ch[ose.]
 I shaip not, for no suddan shours, to shrink, 45
 Sen peircing pyks ar kyndlie with the rose.
 Houbeit mishap be in my harte a hink,
 3it I will on hir permanence repose,
 In spyte of Fortuns nose.

The highest hillis mair thretnit ar with thunder ; 50
 And tallest trees with tempest ofter tryde
 Nor hillocks small, or bramble bushis vnder :
 Vnworthie things ar aluay leist invyde.
 Quhat Natur works, we may not think it wonder ;
 Love longer lastis the derer that we by it : 55
 This dou not be denyit.

Let Weirds rin wod ; let furious Faits be fearce ;
 Let absence vrne ; let Cupids arrou peirce ;
 Let Fortun froun ; let Destinies despyte ;
 Let tratling tongues, let bablers ay bakbyte ; 60

Let enemies my haples hap reheirce—
 I cair not by thair malice all a myte :
 In Love is my delyte.

XLI.

[THE NIGHT IS NEIR GONE.]

Hay ! nou the day dauis ;
 The jolie Cok crauis ;
 Nou shroud's the shauis,
 Throu Natur anone.
 The thissell-cok cryis 5
 On louers vha lyis.
 Nou skaillis the skyis :
 The night is neir gone.

The feild's ouerflouis
 With gouans that grouis, 10
 Quhair lilies lyk lou is,
 Als rid as the rone.
 The turtill that treu is,
 With nots that reneuis,
 Hir pairtie persëuis : 15
 The night is neir gone.

Nou Hairt's with Hynd's,
 Conforme to thair kynd's,
 Hie tursis thair tynd's,
 On grund vhair they grone. 20
 Nou Hurchonis, with Hair's,
 Ay passis in pair's ;
 Quhilk deuly declar's
 The night is neir gone.

The sesone excellis 25

Thruh sueetnes that smellis ;

Nou Cupid compellis

Our hairtis echone

On Venus vha vaikis,

To muse on our maikis, 30

Syn sing, for thair saikis :—

The night is neir gone.

All curageous knichtis

Aganis the day dichtis

The breist plate that bright is, 35

To fecht with thair fone.

The stoned steed stampis

Throu curage and crampis,

Syn on the land lampis :

The night is neir gone. 40

The freikis on feildis

That wight wapins weildis

With shyning bright shieldis

[As] Titan in trone :

Stiff speiris in reistis, 45

Ouer cursoris cristis,

Ar brok on thair breistis :

The night is neir gone.

So hard ar thair hittis,

Some sueyis, some sittis, 50

And some perforce flittis

On grund vhill they grone.

Syn groomis that gay is,

On blonkis that brayis,

With suordis assayis : 55

The night is neir gone.

XLII.

[AN ADMONITIOUN TO 3OUNG LASSIS.]

A BONY "No," with smyling looks agane,
 I wald 3e leirnd, sen they so comely ar.
 As touching "3ES," if 3e suld speik so plane,
 I might reprove 3ou to haif said so far.
 Noght that 3our grant, in ony wayis, nicht gar 5
 Me loth the fruit that curage ocht to chuse ;
 Bot I wald only haif 3ou seme to skar,
 And let me tak it, fen3eing to refuse ;

And warsill, as it war against 3our will,
 Appeiring angrie, thought 3e haif no yre : 10
 For haif, 3e heir, is haldin half a fill.
 I speik not this, as trouing for to tyre :
 Bot, as the forger, when he feeds his fyre,
 With sparks of water maks it burne more bald ;
 So, sueet denyall doubillis bot desyr, 15
 And quickins curage fra becomming cald.

Wald 3e be made of, 3e man mak it nyce ;
 For dainties heir ar delicat and deir,
 Bot plentie things ar prysde to lytill pryce ;
 Then thocht 3e hearken, let no wit 3e heir, 20
 Bot look auay, and len thame ay 3our eir :
 For, folou love, they say, and it will flie.
 Wald 3e be lovd, this lessone mon 3e leir ;
 Flie vhylome love, and it will folou thee.

XLIII.

[MONTGOMERIES WELCOME TO LORD SEMPLE, ON HIS
RETURNE FROM FRANCE.]

AUALK, MONTGOMERIES Muse,
And sey vhat thou can say :
Thy long and just excuse
Maecenas taks auay ;
Quhais high heroique actis 5
His name immortall maks.

Then welcome hame, my lord ;
Sute SEMPLE, welcome hame ;
Quhais vertues wan the word
That formest flies with Fame ; 10
Quha-of all cuntreyis crakis,
And [the immortall maks.]

Thou wan the flour in France,
With eviry kynd of armes,
As dager, suord, and lance, 15
In pastyme and alarmes.
Thy leiving no man laks,
Bot the immortall maks.

Thy body, mynd, and spreit,
Disposd, resolvd, and quik ; 20
Thy hairt, thy hands, thy feit,
Magnanime, strong, and sik
As curage all contracts :
Quhilk the immortall maks.

Thy meeknes into moues, 25
And afulnes in yre,
From sik a fontan floues
As springs for till aspyre.

Sik frute thy travell taks,
And the immortal maks. 30

Thy cuntrie, king, and kin,
Thy qualities decoird.
All pairts vhair thou wes in,
Thinks long for thee, my lord :
So wyd thy word does waxe, 35
That the immortall maks.

Sen poets maist profound
Thy praysis do proclame,
My trompet, to, sall sound
The famphar of thy fame, 40
Quod he vhom siknes wraks,
And the immortall maks.

Then happy travell tane,
Sen thou hes boght the best ;
Thoght pairt of gold be gane, 45
Thy honour is increst.
Men weill imployes thair paks,
That thame immortall maks.

XLIV.

[HE PRAYIS TO HIS MAISTRES FOR PITIE.]

REMEMBER rightly, vhen 3e reid,
The woe and dreid, but hope to speid,
I drie into dispair.
My hairt within my breist does bleid
Vnto the deid, vithout remeid ; 5
I'm hurt, I wot not vhair.
Alace ! vhat is the caus, think I,
But grace that I in langour ly?

The more I drink, more I desyr :
 As I aspyre, the fervent fyre 10
 My cairfull corps consume.
 Me to torment, no tym 3e tyre,
 Baith bane and [lyre,] throu Cupids yre,
 To dead, but ony dome.
 I burne, I freije in yce also ; 15
 I turne, for freindship, to my fo.

In prison sen 3e hald my hairt,
 Releiv my smart ; drau out this darte
 Furth of my bailfull breist.
 Haif pitie on my painfull parte. 20
 As by the carte men knoues the arte,
 Both south, north, west, and eist,
 3e may persave my wounds ar grene,
 I say, and look bot to my ene,

Quhais longsum looks my lyf beuryis. 25
 Wo to the spyis first did suppryis
 My hairt within 3our hald !
 Quhilk fast into 3our fetters lyis,
 In dout vhat wyse that feirfull syse
 Pronunce thair sentence wald. 30
 I quake for feir—my puncis lope—
 I shake betuixt dispair and hope.

To crueltie if 3e consent,
 I am content, as patient,
 3our plesur to fulfill ; 35
 Or, pleis 3our pitie to prevent
 My grit torment, or I be shent,
 Chuse 3ou to spair or kill.
 I stand of death no vhatt affrayde :
 Command, and 3e sall be obeyde. 40

XLV.

[HE CALLS ON DEATH TO RELIEVE HIM.]

- THE wofull working of my woundit hairt,
 Quhilk danger hes neir drivin in dispair,
 Is sorer to sustene then is the darte
 Of Death, vhillk suld dissolve my cruell cair.
 5
 Through fortun frail; vhaiss vnfelicitie
 Hes wrought in me sik caus of sighing sair,
 That death suld be no lothsum thing to me.
- Come, gentill Death, and that with suddentie,
 And mak dispatch of this puir hairt of myne. 10
 Thy sterving straik with force thou let out flie,
 And light on me, to end my peirles pyne.
 Sen sho vhom I do serve will not inclyne,
 Nor grant me grace, my pains for to deploir,
 Bot will, for want of pitie sie me tyne, 15
 Come, gentle Death, and let me die thairfor.
- Alace! that euer sik perfyte beutie
 As is in 3ou, my lovesome Lady deir,
 Suld haif bene plac't thair, vhair as Pietie
 Might not most frelie in hir place appeir! 20
 Alace! that Danger, with hir deidly cheir,
 Such lordship had [vhair we maist treuly love!]
 Alace! that ever a 3oldin prisoneir
 Suld feill the peirles painis that I nou prove!
- Alace! suld I for hairtie love be hated? 25
 Or suld I find, for friendly favour, fead?
 Alace! suld my treu service thus be quated
 With hir that is the chose of womanheid?

5. Cut away in the MS.

17. MS. be-ũ-tie.

Alace ! suld sho that suld, of right, remeid
 The deidly dolour daylie I sustene, 30
 Be merciles !—Then wish I to be deid,
 And so be quyt of all my cair's clene.

XLVI.

[DISPLEASUR, WITH HIS DEADLY DAIRT.]

DISPLESUR, with his deadly dairt
 So horriblie hes hurt my hairt,
 With sik ane heid
 That no remeid,
 Save only deid, 5
 Can cure my smart.
 The poysond poynt me priks,
 Quhilk in my stomok stiks
 Profound ;
 Quhais venom rains 10
 Through al my vains :
 No salue can mak me sound.

I count not of my lyf a cute.
 My hairt hes biddin sik rebute,
 That it wald evin, 15
 God knauis in hevin,
 Wish to be revin
 [Out by the rute.]
 It is so crost with cair,
 That it may nevir mair 20
 Revive.
 Cum thairfor, Death,
 And cut my breath :
 I list not longer live.

The Destinies my lyf despytis, 25
 And bitter baill my bouells bytis ;
 These thrauard Thrie—
 Curst mot they be
 To martyr me !—
 Laughis and delyts ; 30
 For they haif wroght my weird
 Vnhappiest on eird,
 And ay
 Continues still
 To work my ill, 35
 With all mishief they may.

Hes hevins—hes erth—hes God—hes air,
 Determinat that I dispair?
 Hes all in ane
 My contrare tane ? 40
 For me allane,
 They ar too sair.
 Sen thair is no remorse,
 My patience perforce
 Hes bene. 45
 Of ills, I wse
 The leist to chuse :
 I may not mend bot mene.

Might my misluk look for relief,
 Or 3it doght I digest my grief, 50
 Then wer I wyse,
 It to disguyse ;
 Bot lo, vhair lyis
 My maist mischief !
 I smore if I conceill, 55
 I wrak if I reveill,
 My hurt.

Judge, 3e vha heirs,
 Quhat burthene beiris
 My stomok, stuf with sturt. 60

For, from Carybdis vhill I flie,
 I slyde in Sylla, 3e may sie ;
 I saill, it semes,
 Tuixt tua extremis,
 That danger demes 65
 My ship sall die.

Nou, Sone, since I must smart,
 Thou of my age that art
 The staffe,—
 Evin MVRRAY myne, 70
 Len me a lyne,
 To end my epitaph.

XLVII.

THE ELEGIE.

Now, since the day of our depairt appeirs,
 Guid resone wald my hand to 3ou suld wr[yt]
 That vhillk I can not weill.expres but teirs ;
 Videlicet :—"Adeu ! my Lady vhyt."
 Adeu, my love, my lyking, and delyt, 5
 Till I returne ; for vhillk I think so lang,
 That absence els does all my bouells byt :
 Sik gredie grippis I feell befor I gang.
 Resave, vhill than, a harte lyk for to mang,
 Quhillk freats and fryis in furious flammis of fy[re ;] 10
 Keep it in gage, bot let it haif no wrang
 Of sik as may perhaps his place desyre.
 This is the summe of that vhillk I requyre :
 If it hes ocht offendit, let it smart ;

If it be true, then let it haif the hyre. 15
 Oh ! wold to God 3e might behold this harte !
 Quharin a thousand things 3e suld advert :
 Thair suld 3e sie the wound vhilk 3e it g[ave ;]
 Thair suld 3e sie the goldin deadly darte ;
 Thair suld 3e sie, hou 3e bereft it haiv ; 20
 Thair suld 3e sie 3our image by the laiv ;
 Thair suld 3e sie 3our hevinly angels face ;
 Thair suld 3e soon my permanence persaiv ;
 Thair suld 3e sie 3our name haif only p[lace ;]
 Thair suld 3e sie my languishing, alace ! 25
 For our depairt : bot since 3e knou my painis,
 I hope, if 3e considder weill the case,
 And spyis the teirs vhilks ouer my visage rains,
 If in 3our breist sik sympathie remanis,
 Then sall 3e suffer som thing for my saik. 30
 Quhair constant love is aluay, it constranis,
 In weill or wo, coequall pairt to take ;
 Lyk as my members all begins to quake,
 That of 3our duill the half I do indure,
 Quhilk I suppose 3e for my absence mak. 35
 Then haif no dout that ony creature
 Can dispossesse 3ou of my hairt, be sure,
 Nor 3it remove from 3ou my constant mynd.
 Since I am 3ours, quhom love culd not allure,
 Sen I wes borne, till nou that I enclynd 40
 To 3ou allone, for whom my hairt is pynd.
 Of lovis fyr, befor, I nevir kneu,
 Nor 3it acquent with Cupid in this kynd ;
 Bot look ! hou soon gude fortun to me sheu
 3our suet behaviour and 3our hevinly heu, 45
 As *A per se* ; that evir Natur wroght,
 Then vncouth cairis in me began aneu,
 Both in my spreit and in my trublit thocht :
 My libertie vhilk I in bondage broght,
 Sa that my frank and frie desyre, or than, 50

Ane hunder places for my plesur soght,
 And ay sall do, whill I am leving man.
 Sall 3e then, efter our depairt, for3et
 That vhillk is 3ours, and change on na wyse can?
 Hou soon myn ee no sight of 3ours culd get, 55
 It weeping said :—" O deidly corps, defet !
 Quhair bene these lamps of light, these crista[ll ees,]
 Quhilks maid ws ay so mirrie vhen we mett ?"
 Quod I agane, with sighing voce :—" Thou sees,
 Thoght thou for dolour vnder shadou dees. 60
 Be not abaisd, suppose thou haif no sight.
 Thy sun is hid, and keeps no more degre[es ;]
 Bot, for thy sake, goes to at none, for night :
 That is to say—that hevinly visage bright,
 Quharon thou wont thy fantasie to feid, 65
 Is far fra the ; vhair throu thou laikis th[y sight."]
 So, lustie Lady, well of womanheid !
 Myne ee and I but comfort ar indeed,
 And do bewaill thy wofull absence ay.
 Regrating 3ou, my woundit hairt does bleed ; 70
 And than I think, when I am far auay,
 Leist that, mein tym, blind Love suld thus a[ssay]
 All meins he nicht, by craft or 3it ingyne,
 To open vp his blindit ees, that they
 Might clerelie see these gracious ees of thyn ; 75
 And so, beholding sik a sight divyn,
 His mynd, to love the, shortly suld be movd ;
 And caus me, at ane instant, for to tyne
 The thing quhilk I sa lang and leall haiff lovd.
 Be 3e not constant, vhen 3e sall be provd, 80
 Love sall ouercome 3our honest ansueirs all ;
 That 3e sall think, to 3eild, it 3ou behovd :
 Love is so slie ; vhaiss fairdit language sall
 Peirce and get entrie throu a stony wall.
 I wish 3ou, thairfor, with him to be war : 85
 His mouth is hony, bot his hairt is gall.

On kitlest huiks the sliest baits they ar.
 If he the heght, or slielie drau the nar,
 Thou ansueir him :—"Go, Love, reteir the hence ;
 For I love one vho hes my hairt so far, 90
 He merits not to tyne him, but offence."

XLVIII.

THE NAVIGATION.

HAILL ! bravest burgeoun brekking to the rose,
 The deu of grace thy leivis mot vnclose ;
 The stalk of treuth mot grant the nurishing ;
 The air of faith support thy florishing ;
 Thy noble counsell, lyk trees about thy grace, 5
 Mot plantit be, ilk ane into his place ;
 Quhais ruiting sure and toppis reaching he
 Mot brek the storme, befor it come to the.
 They of thy bluid mot grou about thy bordour,
 To hold thy hedge into ane perfyt ordour, 10
 As fragrant flouris of ane helthsome smell,
 All venemous beistis from the to expell.
 The preachers treu mot ay thy gardners b[e]
 To clense thy root from weeds of heresie.
 Thy gardene wall mak the Neu Testament ; 15
 So sall thou grou without impediment ;
 All lands about sall feir thy Excellence,
 And come fra far to do thee reverence :
 As I myself and all the rest 3e se
 From Turkie, Egypt, and from Arabie. 20
 As for my self, I am ane German borne,
 Quha ay this fasion, vhillk 3e se, hes worne ;
 Quhilk lenth of tym culd nevir caus me change,
 Thoght I haiv bene in mony cuntrey strange ;
 Thruh all Europe, Afrik, and Asia, 25
 And throu the neu fund out America.

All thair conditiouns I do vnderstand,
 Baith of the peple, and also of the land ;
 Quhais trim attyre wer tedious to tell :
 Something 3our grace sall shortly sie 3our sell : 30
 In contrair clething, 3our Excellence sall ke[n]
 The Turk, the More, and the Egyptien.
 Nou sall I shau vnto 3our Majestie
 Hou they and I fell first in company.
 Constantinopil, sometym of Christendome, 35
 Pertening to ane Empreour of Rome,
 Quho, as we reid, wes callit Constantyn :
 Eftir his name he callit the citie syn,
 Becaus he lovit it best of tounis all.
 Euen thair he sat into his tribunall, 40
 As in the Metropolitan of Grece ;
 Quhilk his successours bruikit lang in peace,
 Till tym that they, throu thair iniquitie,
 Were givin ouer vnto the enemie,
 As for ane prey, al hail to be devoird. 45
 Thair 3ong men slayn, thair virgins war deflorde ;
 Thair tender babis, 3it on the nurish knee,
 Tane by the feet and cast into the see.
 Let vther lands a mirrour of this mak,
 And, by thair nichtbours, example let thame tak. 50
 I will not judge vhairfor that God so did,
 Becaus his secreits ar to all men hid :
 Bot weill I wot the Lord did so permit ;
 For vhy? the Turk does bruik this citie 3it,
 And much of Grece he hes into his hands. 55
 Bot for to tell 3ou hou the citie stands
 Hard by the syde of the auld Pontus sea,
 Fornent it lyis the land of Natalie.
 Quha in these pairt's pleisis for to hant,
 The Turk's passport neids not for to want ; 60
 Sa I myself, as ane among the laiv,
 Requyrit ane, vhilke he me glaidly gaiv,

That I micht come and sie this noble toun,
 Quharof befor I hard so grit renoun.
 Quhilk vhen I come, my fortun wes to be 65
 Ludgit perchance with this same companie ;
 Soupit together ; in ane chalmer lay,
 Crackand ouer heid, whill it wes neir hand [day.]
 I speird at thame vhair that they last com[e fra,]
 And eftirward, vhair they myndit to ga. 70
 “We duell,” say they, “vnder the star Antart[ic :]
 Nou wald we sie the Vrses and Pole Arti[c.]
 We shaip to saill neir the Septentrion,
 Touards the North, and helthsome regione
 Nou callit Scotland, as we haif hard repor[t] 75
 Of wandring fame, vhilc fleeth ay athort.
 Quhair presently beginneth for to ring
 So sapient a 3ing and godly King,
 A Salomon for richt and judgment :
 In eviry langage he is eloquent. 80
 All lands about do beir of him record,
 He is the chosen vessell of the Lord.
 To sie this King nou glaidly wald we go ;
 And, if 3e pleis to tak ane pairt also,
 3e ar bothe welcome, and richt necessar, 85
 Vnto his Grace our comming to declair ;
 Far 3e haif travellit throu mony lands,
 And eviry language also vnderstands.”—
 “Content,” quod I ; and so we wer agreit :
 Fraughtit our ship, and syne our anker weyde. 90
 Phoebus nou rysing, with his laughing grace
 Smylit on Neptuns still and calmit face.
 Vp uent our saillis, tauntit to the huins ;
 The trumpets soundit tuentie mirrie tuins.
 Vp went our boyis to the toppis abone, 95
 And ouer the bordour shook our topsaill soon.
 Some went before for to shaik out the blind.
 Wp went our bonnets ; our missens vp behind.

Some, to the gueit fattis for to bedeu the saills,
 Bothe foir and eft, our taikle drauis and haillis. 100
 Our bottismen our geir perfytlie neits.
 Fair wes the wind, and roun betuene tua sheits.
 Maisters and pilots, cunning in that arte,
 Went to the compas for to prik the carte,
 For to persaiu the dangers vhair they lay : 105
 We passingers went to the chesse to play ;
 For in that airt we nothing vnderstude,
 Thairfor we did thame nather ill nor good.
 Our ship wes clene and saillit very fast.
 Of Hellespont or we the straits had past, 110
 We struik at Cestus, and at Abydon ;
 Quhair passing ships are rypit, euery one,
 To sie if they haif goods that ar forbiddin ;
 So from thair presence 3e may haif no thing hidin ;
 For these tua Castells ar the only kees 115
 Of all Turkie, and do diuylde the sees—
 Pontus Euxinus from the Mediterran.
 On Asia syd, appeir's 3it most plane
 The wal's of the old and famous Troy,
 Quhilks long ago the Greek's did destroy. 120
 The poets wryts that in that place also
 Leander died, suimming to Hero.
 Sik Pleonasmus figurs I refuse :
 I shape a shorter syncopa till vse.
 And, to my purpose quicklie for to cum, 125
 We entred nixt in Mediterraneum.
 Vnto the Rhods we saild the redy way ;
 Quhilk wes shortsyne of Christendome, they say.
 To Creta nixt our course directit we,
 Quhair that they mak this noble Malmesie. 130
 Betuixt the Malt and Cicill lay our rout.
 The wind come skant : we docht not double [out.]
 Fra that we sau thair nicht no better be,
 We plungit vp the coast of Calabrie.

Our Maister soon his lyttill whissell cheir[d ;] 135
 His mariners incontinent compeird ;
 And evry man did by his taikling stand,
 To haill and drau, as he gaiv them command.

“To saill vp Sigeum, mates, we ar assuir[d ;]
 Thairfor tak on 3our babert luif abuird. 140
 Out with 3our boulings. The wind is south south west.
 Wp with 3our sheats, and haill them to the bes[t.]
 Come no lauer, bot luif a lytill we ;
 For 3on is Sicill with his head's thrie ;
 Quhais shape, 3e sie, is lyk to Cerberus ; 145
 And, for to deall with, no les dangerous.
 3on is Mount Ætna whair the fyre comis out ;
 3on is Charybdis that vhirlis ay about ;
 And 3on is Sylla, on the other shore,
 Resisting Neptun, making him to rore. 150
 Steir studdie, mate, fra 3e 3our self hes sene thame :
 Thair is bot dead, or we mon throu betuene thame.”

Fra that we come this gredy gulph within,
 We nicht not heir ane other for the din.
 On baburd syde, the vhirling of the sand ; 155
 On steirbuird syd, the roks lay off the land.
 Betuixt the tua we tuik sik taill3eweis,
 At hank and buick we skippit syndrie seis.
 As ane is done, another neu begins.
 Quhill we war past our hair stude widdershins. 160
 God saifd our ship, and ruled our noble ruther,
 And helpt vs throu, as he hes mony vther.
 Fra we wer past, I wot if we were fane.
 We will not grene to gang that gait agane.

We entrit next in the Tyrrhenum sea, 165
 And sailit to tua ylis in Italie—
 Sardinia, not far from Corsica.
 We wat ane anchor evin betuixt they tua.
 We weyde fra thyn, and peyde our anchor custum,
 And entrit nixt into the sea Liguscum, 170

By Minork and Majork, in the Mediterran ;
 And so alongis all the coast of Spane.
 Gebraltars straits, at length, syn passit we,
 And entred in the wyd and ocean sea ;
 Quhais moving maks, as writis Plutarc[hus,] 175
 Into the mone ane face appeir to vs.
 I will not dippe into Astronomie,
 For feir I fall, in cace I clim so hie :
 It is the arte that I did nevir leirne.
 Belyve we left all Aragon asterne. 180
 Be we had saillit four and tuentie hours,
 The lift begouth for to ouercast with shours.
 The cludis blak ouerquhelmit all the skyis.
 Neptunus ryders begouth also to ryis ;
 The bouand dolphin, tumbland lik a vhele : 185
 Quharby our maister vnderstude right wei[ll]
 That Eolus wes kindling vp in yre.
 The heuins all vox rid as ony fyre.
 The cludis rave in shours of grit hailstanis.
 Doun, with a clappe, come all our saillis at an[is.] 190
 From the northeist thair come an vgly blas[t.]
 Maid vp our takill, and ouer buird went our [mast.]
 The storme increst, four dayis, mair and ma[ir ;]
 Our maister also begouth for to dispair ;
 Quhill the fifth day, that it began to cleir : 195
 Then, as we inicht, we mendit vp our ge[ir ;]
 Quharof the leist pairt wes remanit haill ;
 3it at the last we come to Portingaill.
 Glaid wes our fellouis, fra that they sau the sho[re,]
 And bettir hairted nor they wer before. 200
 They tuik some curage, and begouth to crak.
 First, the Egyptian, he began and spak :
 " Wes it not heir vhair Pharaos dochter landit,
 First of the Scots, as we do vnderstand it ?"
 The Turk alledgit Gathelus wes a Greke. 205
 So everie man did his opinione speke.

3it baith thair menings wes, I vnderstude,
 3our grace wes cumming of thair ancient blude :
 Quhilk wes the caus that they so willinglie
 Had cum so far, to se 3our Majestie. 210

Thus cracking on, we did the way ouerdryve,
 Quhill we, at lenth, in Ireland did aryve ;
 Quhilk wes begun, they said, be thair forbears.
 Some held thame treu, and others held them lears ;
 Some wald say 3ea, and others some said nay. 215
 With *Pro* and *Contra*, so shortnit we the way.

Of Osshane syne we passit soon the yle,
 In Jarsay and Grinisay, within a pretie vhyle,
 Alongst Ingland, within the Yle of Wight ;
 In at the Nedles our pilot tuke vs right ; 220

Furth at Sanct Ilands ; and entrit in pace
 Then to the Douns, vhair that we raid a space.
 Fra they persaidv the hill's high of calk,
 One to another they begouth to talk :

"Thir ar the hill's, surely we suppose, 225
 Quharthrou this land is callit Albion."

They daskand farther :—What if the Quene war de[id?]
 Quha suld be nixt, or to the croun succeid?
 They follouit furth this argument so far ;
 Syndrie wes sibbe, bot ay 3our Grace wes nar. 230

"Quha wat," quod they, "bot his Grace may prete[nd?]
 The thing is 3it far of that God may send.

Becaus heirin we na thing vnderstand,
 We will not hazard for to go a land,
 Leist they perchance nicht find some falt in [vs ;] 235
 As Inglishmen ar very captious.

We weyd from thyn, and wald no langer b[yde,]
 Bot saild alongst the Inglish haill cost sy[de ;]
 The vhilk to vs appeired very fair,
 Thoght notwithstanding all wes ind and bair ; 240

3et fertill baith for bestiall and corne,
 Houbeit, or than, that all wes win and shorn[e.]

Quharas no rare thing in our way we fand,
 Quhill we aryvit hard heir at the hand ;
 Quhar that we sau, evin standing in the see, 245
 The strongest craig, we thocht, in Christentie ;
 Baith high and stay, when we wer to it come ;
 Thair wes no way vharby it might be clum :
 And als it stude tua mylis of from the land.
 Euen thair perchance ane fisher boat we fa[nd ;] 250
 We speirit at them vhat kind of craig it w[es :]
 They ansueird vs, that it wes cald The Basse.
 They sheu us als, vha wes thairof the lord ;
 And hou that men went vp it in a corde ;
 And als, hou tua might keep it weil aneugh. 255
 We said na mair, bot come our way, and leugh.
 " 3e sall," quod they, " sie mony stranger thing,
 If that 3e chance to trauell with our King."
 Then we come sailing to the Porte of Leith.
 To come right in we thocht it very eith ; 260
 For other shippis, ather sax or sevin,
 Had come befor ws thair, in to the hevin.
 Becaus that we wer nevir thair afore,
 We tuke the ludging nerest to the shore.
 I haif bene far, bot 3it in all my lyfe 265
 I neuer sau a mirrier hartsum wyfe :
 " Be blyth," quod sho, " for 3e sall se our King ;
 God blisse his Grace, and mak him long to ring !"
 Becaus she saw that it wes groune lait,
 Sho gart hir boyis come with vs all the gait ; 270
 Quho broght vs heir, vnto 3our Highnes zett,
 Quharas the court with torches all wes sett,
 To shau the way vnto 3our Graces hall,
 That, eftir supper, we might sie the ball.
 My fellouis comes nou :—I mon mak auay. 275
 God blisse 3our Grace ! I haif no more to say.

XLIX.

A CARTELL OF THE THRE VENTROUS KNICHTS.

As Ydilnes is mother of all vyce,
 And Sluggishnes the very sone of shame,
 So Honour is that only pearle of pryce
 That leivis to men ane everlasting name,
 Quhen they ar dead, to live agane by fame, 5
 Quharof the gredy Curage evir gloirs.
 Quhilk wes the caus, we come so far from ha[me,]
 To knau this Court, vhillk all the world de[coirs ;]
 Quhilk for to sie, we saild by syndry shoirs,
 And past the perillous gredy gulfe of Perse, 10
 And levir sees that syndry shippis devoirs ;
 Quhare is no fish, bot monsters fell and feir[se ;]
 Quhais vgly shappis wer tyrsum to reherse ;
 And mairatour, we come not to that end,
 To wery 3ou, and wast the day in verse, 15
 Quhilk otheruyse we purpose for to spend ;
 As pairtly by our clething may be kend,
 And vncouth armes, that errant knichts we [ar,]
 Of forrein lands, vhom Fortun heir hes send,
 To find thy grace, vhom we haif soght so [far.] 20
 Than grant thou vs, befor that we come n[ar,]
 Thy saiv sure conduct, that we may be frie
 To prove thy knights. We dout not bot they d[ar,]
 In play or earnest, be bold to brek a tre.
 And so, I trou, dar ony of 3on thrie : 25
 Bot they are not come heir for sik a thing ;
 Bot rather, for thair Ladyes sake, to se
 Quha fairest runis, and oftest taks the ring.
 Go to than, shirs, and let vs streik a sting.
 Cast crosse or pyle, vha sall begin the play ; 30
 And let the luifsume Ladyis and the King
 Decerne, as judges, vha dois best, this day.

So, for my pairt, I haif no more to say.

God speid 3ou weill, and keip the timber haill !

Wait on 3our fortun, vhill sho say 3ou nay.

35

I wish 3ou weill, if Fortun may avail.

L.

SANG ON THE LADY MARGARET MONTGOMERIE.

LUIFFARIS, leif of to loif so hie

3our ladies ; and thame styell no mair,

But peir, the erthlie A per se,

And flour of feminine maist fair :

Sen thair is ane without compair,

5

Sic tyillis in 3our sanges deleit ;

And prays the pereles [perle] preclair,

Montgomrie, maikles Margareit.

Quhose port, and pereles pulchritud,

Fair forme, and face angelicall,

10

Sua meik, and full of mansuetud,

With vertew supernaturall,

Makdome, and proper memberis all,

Sa perfyte, and with joy repleit,

Pruiffis hir, but peir or peregall,

15

Of maidis the maikles Margareit.

Sa wyse in 3outh, and verteous ;

Sic ressounis for to reull the rest,

As in greit age wer marvelous ;

Sua manerlie, myld, and modest ;

20

Sa grave, sa gracious, and digest ;

And in all doingis sa discreet ;

The maist bening, and boniest,

Mirroure of madinis, Margareit.

Pigmaleon, that ane portratour, 25
 Be painting craft, did sa decoir,
 Himself thairwith in paramour
 Fell suddanlie, and smert thairfoir ;—
 Wer he alyve, he wald deploir
 His folie, and his love forleit, 30
 This fairer patrone to adoir
 Of maidis the maikles Margareit.

Or had this nymphe bene in these dayis
 Quhen Paris judgit in Helicon,
 Venus had not obtenit sic prayis : 35
 Scho, and the goddassis ilk one,
 Wald have preferrit this paragon,
 As marrowit, but matche, most meit
 The goldin ball to bruik alone ;
 Merveling in this Margareit. 40

Quhose nobill birth, and royall bluid,
 Hir better nature dois exeid.
 Hir native giftes, and graces gud,
 Sua bonteouslie declarris indeid
 As waill, and wit of womanheid, 45
 That sa with vertew dois ouerfeit,
 Happie is he that sall posseid
 In marriage this Margareit !

Helpe, and graunt hap, gud Hemene !
 Lat not thy pairt in hir inlaik ; 50
 Nor lat not doulful destanie,
 Mishap, or fortoun, worke hir wraik,
 Grant lyik vnto himself ane maik !
 That will hir honour, luif, and treit ;
 And I sall serve him for hir saik. 55
 Fairweill, my Maistres Margareit.

A. M.

LI.

A POEME ON THE SAME LADY.

3E hevinis abone, with heavinlie ornamentis,
 Extend 3our courtingis of ye cristall air !
 To asuir colour turne 3our elements,
 And soft yis seasoun, quhilk hes bene schairp and sair :
 Command the cluddis that thay dissolve na mair, 5
 Nor us molest with mistie vapouris weit ;
 For now scho cummis, the fairest of all fair,
 The mundane mirroure, maikles Margareit.

The myldest may ; the mekest, and modest ;
 Tho fairest flour, the freschest flourisching ; 10
 The lamp of licht ; of 3outh the lustiest ;
 The blythest bird, of bewtie maist bening ;
 Groundit with grace, and godlie governing,
 As A per se, abone all elevat ;
 To quhome comparit is na erthlie thing, 15
 Nor with the goddis so heichlie estimat.

The goddes Diana, in hir hevinlie throne,
 Evin at the full of all hir maiestie,
 Quhen scho belevit that dainger was thair none,
 Bot in hir sphere ascending vp maist hie, 20
 Vpon this nymph fra that scho casit hir ei,
 Blusching for schame, out of hir schyne scho slippis ;
 Thinking scho had bene Phœbus verelie,
 At quhose depairt scho fell into the eclipsis.

The asters cleir, and torchis of the nicht, 25
 Quhilk in the sterrie firmament wer fixit,
 Fra thay persavit dame Phœbes lost hir licht,
 Lyik diamontis with cristall perlis mixit,

They did discend, to schyne this nymph annixit,
 Vpon hir schoulderis twinkling everie on ; 30
 Quhilk to depaint it wald be ouer prolixit,
 How thay in ordour glisteris on hir gown.

Gif she had bene into the dayis auld,
 Quhen Jupiter the schap of bull did tak,
 Befoir Europe quhen he his feit did fauld, 35
 Quhill scho throw courage clam vpon his bak ;
 Sum greater mayck, I wait, he had gart mak,
 Hir to haue stollin be his slichtis quent ;
 For to have past abone the zodiak,
 As quein and goddes of the firmament. 40

With goldin schours, as he did Clemene,
 He wald this virgine furteouslie desave ;
 Bot I houp in the goddes Hemene,
 Quhilk to hir brother so happie fortoun gave,
 That scho sallbe exaltit by the laif, 45
 Baith for hir bewtie and hir nobill bluid ;
 And of my self ane servand scho sall have
 Vnto I die : and so I doe conclvid.

FINIS quod A. Montgomerie.

LII.

[A REGRATE OF HIS VNHAPPIE LUVE.]

IRKIT I am with langsum luvis lair,
 Oursett with inwart siching sair ;
 For in the presone of despair
 I ly,
 Seing ilk wicht gettis sum weilfair 5
 Bot I.

My hairt is pynd and persit so with panis,
 Quhilk teiris over my visage ranis,
 And makis the bluid within my vanis

To dry.

10

Quha ma sic greif resist aganis

Bot I?

My mad misfortoun dois me so comm[u]ve,
 That I may nowthir rest nor ruve,

Bot wary all the goddis ab[u]ve

15

The sky,

That every leid obtenis thair luv

Bot I.

All nobill hairtis of nateur ar inclynd,

Quhair they find constance, to be kynd ;

20

Thairfor to me scho sowld hir mynd

Apply,

Sen non is for hir persone pynd

Bot I.

The facultie of famenene is so,

25

Vnto thair freind to be his fo,

Syne menis him quhen he is ago :

For thy

Vncourtesly thus keill thay mo

Than I.

30

Thay covet not the man that thay may get ;

For him thay hald as propper det :

On strangeris ay thair myndis ar set

To spy.

Thus mo bene fetterit with thair net

35

Nor I.

Grit fule am I to follow the delyte
 Of thame that hes no faith perfyte ;
 Thairfoir sic cumpany I quyt

Denny.

40

Off all my wo hes non the wyt

Bot I.

Quhat woundir is thocht I do weip and pleid,
 This fellow crewall lyfe I leid ;
 The quhilk but dowt wil be my deid

45

In hy,

For every man obtenis remeid

Bot I.

My lady hes ane hairt of stone so hard,
 On me to rew scho hes no regard,
 But bustously I am debard

50

Ay by,

And every man gettis sum reward

But I.

FINIS quod Montgomery.

LIII.

ANE ANSUEER TO ANE INGLISS RAILAR PRAYSING HIS AWIN GENALOGY.

3E, Inglische hursone ! sumtyme will avant
 3our progeny frome Brutus to haif tane ;
 And sumtyme frome ane angell or ane sanctt,
 As ANGELUS and ANGLUS bayth war ane :
 Angellis in erth 3it hard I few or nane,

5

Except ye feyndis with Lucifer yat fell.

Avant ! 3ow villane of that lord allane,
 Tak thy progeny frome Pluto prence of hell.

Becaus 3e vse in hoillis to hyd 3ovr sell,
 Angluss is cum frome Angulus in deid ; 10
 Aboive all vderis Brutus bure ye bell,
 Quha slew his fader howping to succeid :
 Than chus 3ow ane of thais ; I rek not ader ;
 Tak Beelzebub, or Brutus to 3ovr fader.

FINIS.

LIV.

ANE ANSWER TO ANE HELANDMANIS INVECTIVE.

FYNDLAY M^cCONNOQUHY, fuf M^cFad3an,
 Cativilie geil3ie with ye poik-braik ;
 Smoir cunary takin trewis breikles M^cBrad3an ;
 3eill fart fast in Baquhiddel, or ye corne schaik. 5
 Insteid of grene gynger 3e eit gray grad3an,
 For lyce in 3our limschoch 3e haif na inlaik ;
 Mony mvntir moir in mviggis of mvre mad3an ;
 Sawis seindill saffroun in sawt for yair sarkis saik.
 Oknewling Occonnoquhy Ochreigry M^cGrane
 With fallisty mvnter moy, 10
 Soy in scho sorle boy,
 Callin feane aggis endoy,
 Firry braldich ilkane.

FINIS quod Montgunary.

EPITAPHS.

LV.

EPITAPH OF R. SCOT.

GOOD ROBERT SCOT, sen thou art gone to God,
 Cheif of our souerane Colledge Justice Clerks,
 Vho, vhill thou livd, for honestie wes od,
 As wryt beirs witnes of thy worthy werks :
 So faithfull, formall, and so frank and frie 5
 Sall nevir vse that office eftir thee.

LVI.

EPITAPH OF THE MAISTER OF WORK, [SIR ROBERT]
 DRUMMOND OF CARNOK, [KNIGHT.]

STAY, passinger, thy mynd, thy futt, thy ee :
 Vouchsaif, a we, his epitaph to vieu,
 Quha left bot feu behind him, sik as he ;
 Syn leirnd to de, to live agane aneu.
 All knoues this treu, vho noble CARNOK kneu. 5
 This realme may reu that he is gone to grave.
 All buildings brave bids DRUMMOND nou adeu ;
 Quhais lyf furthsheu he lude thame by the laiv.
 Quhair sall we craiv sik policie to haiv ?
 Quha with him straiv to polish, build, or plante ? 10
 These giftis, I grant, God lent him by the laiv ;
 Quha mot resaiv his saull to be a sante !
 To regne with him in evirlasting glore,
 Lyk as his corps his cuntrey did decore.

The Epitaphs are printed from the Drummond MS.

LVII.

EPITAPH OF JOHNE AND PATRIK SHAUES.

IF ethnik ald by superstitious stylis,
 Quhilk poyson 3it of Paganisme appeirs,
 Wer stellified to rule the rolling spheirs,
 As pagnisme poets and profane compylis;
 Quhais senceles sences Satan so ouersylis, 5
 By oracles illuding all thair eirs,
 In double speches ansuers sik as speirs;
 Quhilk godles gods the graceles Grekes begylis:
 Then more praisuorthie Pelicans of Shawis
 Quhais saikles bluid wes for 3our souerane shed, 10
 Lo, blessit brether, both in honours bed!
 His sacred self 3our trumpet bravely blauis.
 By Castor and by Pollux, 3ou may boste,
 Deid Shawis, 3e live, suppose 3our lyfis be loste.

LVIII.

EPITAPH OF ROBERT, LORD BOYD.

HEIR lyis that godly, noble, wyse, Lord Boyd,
 Quha Kirk, the King, and Commounweill decorde;
 Quhilks war, vhill they this jeuell all injoyd,
 Defendit, counseld, governd be that lord.
 His ancient hous, oft perreld, he restord. 5
 Tuyse sax and saxtie 3eirs he livd; and syne,
 By death, the thrid of Januar, devord,
 In anno thryse fyve hundreth auchtie nyne.

FINIS.

DEVOTIONAL POEMS

DEVOTIONAL POEMS.

I.

THE FIRST PSALME.



W EILL is the man,
3ea blissed than,
By grace that can
Esheu ill counsell and the godles gait ;
That stands not in 5
The way of sin,
Nor does begin
To sitt with mockers in the scornefull sait ;
Bot in Jehovahis lau
Delyts aricht, 10
And studies it to know,
Both day and nicht ;
For he sall be
Lyk to the trie
Quhilk plantit by the running river grouis ; 15
Quhilk frute does beir
In tym of 3eir ;
Quhais leaf sall never fade nor rute sall lous.

His actionis all
 Ay prosper sall, 20
 Quhilk sall not fall
 To godles men bot as the chaffe or sand,
 Quhilk day by day
 Winds dryvis away,
 Thairfor I say 25
 The wicked in the judgment sall not stand ;
 Nor sinners ryse na mair,
 Vhom God disdanes,
 In the assembly vhair
 The just remanes. 30
 For why? the Lord
 Doth beir record ;
 He knauis the richteous conversation ay,
 And godles gaits,
 Quhilk he so haitis, 35
 Sall doutles perish and decay aluay.

II.

THE SECONDE PSALME.

To the Tone of—"In throu the," &c.

QUHY doth the Heathin rage and rampe,
 And peple murmur all in vane?
 The kings on earth ar bandit plane,
 And princes ar conjonit in campe,
 Aganst the Lord and Chryst ilk ane. 5
 "Come let our hands
 Brek all thair bands,"
 Say they, "and cast from vs thair 3oks."
 Bot he sall evin
 That duells in hevin 10
 Laugh thame to scorne, lyk mocking stoks.

[In] wraith then sall he speik thame till,
 And vex thame in his anger sore,
 And say—"I set my King with glore
 On Sion Mount, my holy hill." 15

I will declair his will thairfoir ;
 That is, that he
 Hes said to me,
 "Thou art my Sone beloved ay,
 From vhome my Love 20
 Sall not remove ;
 I haif begotten thee this day.

Ask thou of me, and thou sall haive
 The Heathin to enherit haille,
 And all the earth thou sall not faill 25
 For thy possessioun to resaive.

Thy princely scepter sall prevail ;
 For they sall feill
 It made of steill,
 To render thame thair just reuaird ; 30
 Quhairvith thou sall
 Evin bruise thame all
 In peces, lyk a potters shaird."

Be wyse, thairfor, 3e kingis, and heir.
 3e judges of the earth, I say, 35
 Be leirned and instructit ay.

Rejoyce and serve the Lord in feir,
 And kisse the Sone and him obey ;
 Leist, vhen his yre
 Sall burne as fyre, 40

3e perish in the way and fall.
 And sik as trust
 In God most just
 Sall happy be and blissed all.

Quhairby the angels come and 3eid
 From hevin to earth, as thou may reid : 30
 That is the only way indeid
 To help the vp to hevin.

Assure thy self, it is the sam
 Vharby the godly fathers clam,
 Vha war the heires of Abraham, 35
 Beloved of the Lord.
 If thou beleive into that Lamb
 Vha said, " I am evin that I am,"
 The Deuill dou nevir the condam ;
 Thy warand is the word. 40

When he wes rent vpon the rude,
 He boght belevers with his blude ;
 I mene the godly men and gude
 Quha keepit his commands,
 And by instinction vnderstude, 45
 Thair saulls resaued his flesh for fude.
 Then clim by Chryst, for, I conclude,
 Thy help lyes in his hands.

IV.

A GODLY PRAYER.

PECCAVI Pater, miserere mei :
 I am not worthy to be cald thy chylde,
 Vho stubburnely haif lookt so long astray,
 Not lyk thy sone, bot lyk the prodigue wyld.

The following variants occur in the Bannatyne MS. and in F. and U. :—

1. F. and U. I've sinnd, Father, be merci-
ful to me. long hes went. F. and U. so long have
gone.
3. F. and U. That stubbornly. B. MS. so

My sillie saull with sin is so defyld, 5
 That Satan seeks to catch it as his pray.
 God grant me grace that he may be begyld :
 Peccavi Pater, miserere mei.

I am abashd how I dar be sa bald
 Befor thy godly presence to appeir, 10
 Or hazard anes the hevins to behald,
 Vha am vnworthy that the earth suld beir.
 3it damne me noght whom thou hes boght so deir ;
 Sed salvum me fac, dulcis Fili Dei,
 For out of Luk this lesoun nou I leir, 15
 Peccavi Pater, miserere mei.

If thou, O Lord, with rigour woldst revenge,
 Vhat flesh befor the faultles suld be fund?
 Or vho is he vhois conscience can him clenge,
 Bot by his birth to Satan he is bund? 20
 3it, of thy grace, thou took auay that grund,
 And sent thy Sone our penalty to pay,
 To saiv us from that hiddious hellish hund.
 Peccavi Pater, miserere mei.

I hope for mercy, thocht my sinnes be huge : 25
 I grant my gylt, and grones to thee for grace.
 Thocht I suld flie, vhair sall I find refuge?
 In hevin, O Lord? thair is thy duelling place.
 The erth, thy futstule ; 3ea in helis, alace !
 Doun with the dead ; bot all must the obey. 30
 Thairfor I cry, vhill I haif tyme and space,
 Peccavi Pater, miserere mei.

5. U. filthy soul. B. MS. synnis is.

6. F. and U. thinks to catch.

9. B. MS. abaisd. F. and U. abas'd.

10. F. and U. holy presence.

13. B. MS. dampne.

15. B. MS. Lowik. F. we may lear. U. we do lear.

18. F. and U. shall be found.

19. F. and U. his conscience. B. MS. cowl'd him clenge.

20. F. and U. To sin and Satan from his

birth's not bound.

21. F. and U. of meer grace. F. tak'st.

23. B. MS. hiddouss hellesch. F. the hideous hell's. U. that hideous hell's.

27. F. and U. Though I would flee, where should I.

28. B. MS. Till hevin.

29. F. and to hell, alace ! U. and to the hells.

30. F. Down to the dead. U. Down go the dead.

O gracious God, my gyltines forgive,
 In sinners death since thou does not delyte,
 Bot rather that they suld convert and live, 35
 As witnessis thy sacred holy wryte.
 I pray the, then, thy promise to perfyte
 In me; and I sall with the Psalmist say
 To pen thy prais, and wondrous works indyte :
 Peccavi Pater, miserere mei. 40

Suppose I slyde, let me not sleep in sleuth,
 In stinking sty with Satans sinfull swyn;
 Bot make my tongue the trompet of thy treuth,
 And lend my verse sik wings as ar divyne.
 Sen thou hes grantit me so good ingyng 45
 To loif the, Lord, in gallant style and gay,
 Let me no moir so trim a talent tyne :
 Peccavi Pater, miserere mei.

Thy Spirit, my spirit to speik, with speed, inspyre.
 Help, Holy Ghost ! and be Montgomeries Muse ; 50
 Flie down on me in forked tongues of fyre,
 As thou did, on thy ounne Apostills, vse ;
 And with thy fyre me fervently infuse
 To laud the, Lord, and longer not delay.
 My former folish fictiouns I refuse : 55
 Peccavi Pater, miserere mei.

34. B. MS. synnaris.

35. F. and U. would they should.

36. F. As witnesseth Prophets in holy write.

U. As witnesseth prophets in holy writ.

37. F. and U. I pray thee, Lord.

38. F. and U. that I may with the Psalmist say. B. MS. Psalpmest.

39. F. and U. I will thy praise.

40. F. and U. Therefore, dear Father, be merciful to me.

41. F. and U. Though I do slide.

42. F. and U. Me to revive from sin let grace begin.

43. F. and U. Make, Lord, my tongue.

46. F. and U. To praise thy name with.

49. F. and U. My sprit to speak, let thy Sp'rit, Lord, inspire.

50. F. and U. mine heav'nly muse.

52-55. F. and U.—

As on th' apostles, with thy fear me infuse;

All vice expel, teach me sin to refuse,
 And all my filthy affections, I thee pray;

Thy fervent love on me pour night and day.

Stoup, stubborn stomock, that hes bene so stout ;
 Stoup, filthie flesh, and carioun of clay ;
 Stoup, hardint hairt, befor the Lord, and lout
 Stoup, stoup in tyme, defer not day by day. 60
 Thou knouis not weill when thou man pass away ;
 The Tempter, als, is bissie to betrey.
 Confes thy sinnes, and shame not for to say,
 Peccavi Pater, miserere mei.

To grit Jehovah let all glore be gevin, 65
 Vha shupe my saul to his similitude ;
 And to his Sone, whom he sent down from hevin,
 When I wes lost, to buy me with his blude ;
 And to the Holy Ghost, my gyder gude,
 Who must confirme my faith to tak no fray. 70
 In me cor mundum crea—I conclude :
 Peccavi Pater, miserere mei.

V.

A WALKNING FROM SIN.

THINK on the end and thou sall seindle sin.
 Since vnadwysment wraks or thou be war,
 To call for grace betyms at God begin,
 Befor thou folou on the flesh too far.
 Throu vnadvertance, oh ! hou mony ar 5
 Involvit so vhill out they can not win ?
 Wald thou be clene ? touch nather pick nor tar :
 Think on the end and thou sall seindle sin.

58. F. and U. carion made of clay.

61. F. and U. Thou wots not when that thou must.

62. F. and U. To the great glore where thou must be for ay. B. MS. reddy to betray.

63. F. and U. and think no shame to say.

65. F. and U. O great Jehovah to thee all glore be given.

66. F. and U. to thy similitude.

67. F. and U. thy . . . thou sent'st.

70. F. and U. my faith in the right way.

72. F. and U. O heavenly Father be merciful to me.

As trees hes leafis, then florishis, syn fruit ;
 So thou hes thoghts, syn words, and actions last. 10
 Thus, grie by grie, sin taks in the sik rute,
 Infecting saull and body baith so fast,
 To stay repentance till the tyme be past.
 Then turne in tym and not so rekles rin,
 Or thou thy self in condemnation cast. 15
 Think on the end and thou sall seindle sin.

Or thou be sommound by vncerten death,
 Count with thy conscience ; knau if it be cle[ne.]
 Defer not to the latter blast of breath,
 Sen lait repentance seindle sure is sene. 20
 Then thrau the wand in tyme vhill it is grene ;
 Sen tym is precious tak it or 3e tuin.
 Sen thou began, look bak vhat thou hes bene :
 Think on the end and thou sall seindle sin.

Sen death is debt, prepair thee for to pay ; 25
 Thou knauis not vhen thy Creditour will crave.
 Remember death, and on that dreidfull day
 Quhen as thy saull hir sentence sall resave,
 Of endles pain or endles joy to haive,
 The goatis ar many, thoght the lambis be thin : 30
 Seek thy salvation ; be not Satans slaive ;
 Think on the end and thou sall seindle sin.

Seik, knock, and ask in Faith, with Hope and Love,
 And thou sall find, and enter, and obtene.
 Obey his blissed bidding from above ; 35
 So thou sall purchess proffeit, to, betuene.
 Inclyne thyn eiris, and open wp thy ene
 To heir and sie ; and comfort all thy kin.
 Do good ; repent ; in tym to come abstene :
 Think on the end and thou sall seindle sin. 40

Thocht Natur force thee to commit offence,
 3it it is divelish daylie to delyte
 Or perseveir in, onder this pretence,
 That Chryst sall be compeld to mak the quyte :
 As some will say, "Sen flesh is imperfyte, 45
 God mon forgive, or think his court bot thin."
 These words ar vain—but warrand of the wryt :
 Think on the end and thou sall seindle sin.

VI.

A LESONE HOU TO LEIRNE TO DIE.

BE war, be war, leist it be war ;
 The dreidfull day drauis to the duris.
 Exame 3our selfis ; sie vhat 3e ar,
 And spy hou Death comis at the spurris ;
 Whais sharpe seveirest summond sayis : 5
 Without contineuing of dayis.

He keepis no dyet, day, nor table ;
 Bot vhen he calis thou mon compeir ;
 Euen vhen thou art vnmetest, able.
 Then fruitles faith is fraught with feir ; 10
 That message so thy mynd dismayis :
 Without contineuing of dayis.

Quhen all thy sensis the forsaikis,
 And thou persaivis no dome bot dead,
 Then courage lyk a couart quaikis ; 15
 Vane hope dar not hold vp his head ;
 Thy sinfull saull astonisht stayis,
 Bot no contineuing of dayis.

Fra conscience brings furth his books,
 Into thy stomok is a stryfe. 20
 It is no laughter, vhen thou looks
 Vpon the legend of thy lyfe ;
 Vharin ar writtin all thy wayis,
 Without contineuing of dayis.

That register may mak thee rad, 25
 Reveiling both thy good and evill.
 Thy saull sall sie, to mak hir sad,
 Hir vgly enemie the Divill ;
 Quhilk all that lybel to hir layis,
 Without contineuing of dayis. 30

Fra sho haif gazed in that glasse,
 Sho hes a gesse vhair sho suld gang.
 Be sho provydit, or sho passe—
 It's weill ; if not—all will be wrang.
 To lait for pardon then sho prayis, 35
 Quhen no contineuing of dayis.

A bitter battell sall sho byde
 Betuixt quick hope and dead dispair,
 Quhen sho sall trimble to bé tryde,
 Remembring on long Euermair ; 40
 Quhair peirles pain or plesur ay is
 Without contineuing of dayis.

Thoght, word, and deid, all sall be weyde,
 Befor thy lingring lyf disluge.
 Vhat ferly, freind, thocht thou be fleyd 45
 To go befor so grit a Judge,
 Vhais feirfull face the wicked frayis,
 Without contineuing of dayis ?

Thy beutie, riches, wit, and strenth,
 Quhilk God thee, to his glory, gaive, 50
 Sall caus the cry, Alace ! at lenth,
 Quhen he thy checker compt sall craive ;
 Who will allou the no delayis,
 Nor 3it contineuing of dayis.

Thair thou, that in this warld wes wont 55
 To griev thy God without regaird,
 Sall be compeld to give account,
 And as thou thocht resave rewaird
 Of him vho presently repayis,
 Without contineuing of dayis. 60

Then prayers, almesdeids, and tearis,
 Vhilks 3it to skorne 3ee skantly skar,
 Sall mair availl than jaks and spearis,
 For to debait thee at that bar
 Quhair nane rebelis, bot all obeyis, 65
 Without contineuing of dayis.

Quhen Justice halds the ballance evin,
 Sho mettis no inshis with the ell.
 The hevvy saulis ar had to hevin ;
 The light, alace, ar hoyde to hell, 70
 Quhair Bel3ebub in burning brayis
 In wter darknes vhair no day is.

Quhat wald thou give, if God wold grant
 Thee longer licience for to leive ?
 Wald thou not sueir to be a sant, 75
 And all thy goods for God's saik give ;
 3ea, and instruct all sik as strayis
 Without contineuing of dayis ?

- Quhy art thou miserable, O Man?
 Quhy pretermits thou tyme and place? 80
 Quhy art thou ydler nou nor than?
 Quhy speids thou not vhill thou hes space?
 Quhy tyins thou tyme, that the betrayis?
 Quhy dreeds thou not these duilfull dayis?
- 3it, hear vhill Chryst knokis at thy hairt, 85
 And open it to let him in :
 Or thou sall abill efteruard
 Crave entrie vhair thou sall not win ;
 As the fyve folish virgins playis :
 Then with the wyse redeme thy dayis. 90

VII.

[AWAY! VANE WORLD.]

To the Toon of—"Sall I let hir go," &c.

- AUAY! vane world, bewitcher of my hairt!
 My sorouis shauis my sins maks me to smart ;
 3it will I not dispair,
 Bot to my God repair :
 He has mercy ay, 5
 Thairfor will I pray :
 He hes mercy ay, and lovis me,
 Thocht by his humbling hand he provis m[e.]
- Auay, auay! too long thou hes me snaird ;
 I will not tyne more tyme : I am prepaired 10
 Thy subtill slychts to flie,
 Vhilks hes allured me.
 Tho they sueitly smyle,
 Smoothly they begyle :
 Tho they sueitly smyle, I feir thame. 15
 I find thame fals ; I will forbeir thame.

Once more, auay ! shauis loth the world to le[ave :]
Bids oft adeu with it that holds me slave.

Loth am I to forgo

This sueet alluring fo :

20

Sen thy wayis ar vane,

Sall I the retane ?

Sen thy wayis ar vane, I quyt thee ;

Thy plesuris sall no more delyt me.

A thousand tymis auay !—Oh ! stay no more.
Sueit Chryst, conduct, leist subtile sin devore.

25

Without thy helping hand

No man hes strenth to stand.

Tho I oft intend

All my wayis to mend—

30

Tho I oft intend, strength fails ay :

The sair assaults of sin prevailis ay.

Quhat sal I say ? ar all my plesurs past ?
Sall worldly lustis nou tak thair leiv at last ?

3ea, Chryst, these earthly toyes

35

Sall turne in hevinly joyes.

Let the world be gone ;

I'l love Chryst allone.

Let the world be gone—I cair not :

Chryst is my love alone—I feir not.

40

VIII.

[COME, MY CHILDRENE DERE, DRAU NEIR ME.]

COME, my Childrene dere, drau neir me,

To my Love vhen that I sing ;

Mak 3our ears and hairts to heir me,

For it is no eirthly thing,

- Bot a love 5
Far above
Other loves all, I say,
Which is sure
To indure
When as all things sall decay. 10
- O my Lord and Love most loyal,
What a prais does thou deserve !
Thoght thou be a Prince most Royal,
With thy Angels thee to serve,
3it a pure 15
Creature
Thou hes lovit al thy lyfe ;
Thou didst chuis
The refuis
Of the world to be thy wyfe. 20
- Whill I did behold the favor
Of his countenance so fair—
Whill I smellit the sueet savor
Of his garments rich and rair—
“ Oh ! ” I said, 25
“ If I had,
To my Love, 3on Prince of Glore !
For my chose
Wold I lose
Other loves I lovd befor.” 30
- Vhill I did these words besyd me,
With a secreit sigh, confes,
Lo ! my Lord and Love espyd me,
And dreu neir me vhair I wes ;
Then a ring 35
Did he thring

On my finger, that wes fyne :—
 “Tak,” quod he,
 “This to the,
 For a pledge that I am thyné.

40

Nou thou hes that thou desyrit—
 Me to be thy Lord and Love—
 All the thing that thou requyrit,
 To the heir, I do approve :
 3it agane,
 For my pane,
 Only this I crave of thee ;
 For my pairt,
 Keep thy hairt
 As a virgin chast to me.”

45

50

IX.

HIS MORNING MUSE.

[*NON TARDES CONVERTI AD DEUM.*]

LET dread of pain for sin in aftertime,
 Let shame to see thy self ensnared so,
 Let grief conceived for foul accursed crime,
 Let hate of sin, the worker of thy wo,
 With dread, with shame, with grief, with hate, enforce 5
 To dew thy cheeks with tears to deep remorse.

So hate of sin shall make God's love to grow ;
 So grief shall harbour hope within thine heart ;
 So dread shall caus the flood of joy to flow ;
 So shame shall send sweet solace to thy smart : 10
 So love, so hope, so joy, so solace sweet
 Shall make my soul in heavenly bliss to fleet.

Wo, where no hate doth no such love allure !

Wo, where such grief makes no such hope proceed !

Wo, where such dread doth not such joy procure ! 15

Wo, where such shame doth not such solace breed !

Wo, where no hate, no grief, no dread, no shame

No love, no hope, no joy, no solace frame !

X.

PSALME XXXVI.

DECLINA A MALO, ET FAC BONUM.

LEAVE sin, ere sin leave thee ; do good,

And both without delay ;

Less fit he will to morrow be,

Who is not fit to day.

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The Devotional Poems are printed from the Drummond MS., with the exception of the pieces numbered 9 and 10, which are found in no MS., but are contained in all the ordinary editions of "The Cherrie and the Slae."



THE MINDES Melodie.

CONTAYNING CERTAYNE

Pfalmes of the Kinglie Prophete

David, applyed to a newv pleasant

tune, verie comfortable to

everie one that is rightlie ac-
quainted therewith.



EDINBURGH

PRINTED BE ROBERT CHAR-

teris, Printer to the Kings most

Excellent Maiestie. 1605.

Cum Priuilegio Regali.

THE MINDES MELODIE.

PSALME I.



LEST is the man,
3ea, happie than,
By grace that can
Eschew ill counsell and the godles gates ;
And walkes not in 5
The way of sin,
Nor doth begin
To sit with mockers in the scornful sates ;
Bot in IEHOVAES law
Delites aright, 10
And studies it to know
Both day and night.
That man shall bee
Like to the tree
Fast planted by the running river growes ; 15
That frute doth beare,
In tyme of 3eare ;
Whose leafe shall neuer fade, nor rute vnlouse.

His actions all
 Ay prosper shall : 20
 Which shall not fall
 The godles men ; bot as the calfe or sand,
 That, day by day,
 Winde driuth away :
 Therefore, I say, 25
 The wicked in the judgement shall not stand ;
 Nor sinners rise na mair,
 Whom God disdaines,
 In the assemblie where
 The just remaines. 30
 For why? the Lord,
 Who bearth record,
 Doth know the righteous conuersations ay ;
 And godles gates,
 Which he so hates, 35
 Shall quite die, perish, and doubtlesse decay.

PSALME IIII.

To thee I call,
 In my great thrall
 And troubles all :
 Hear me, O Lord, my God of righteousnesse.
 Of mercie free, 5
 Thou hast set mee
 At libertie.
 Haue mercie, Lord, and rid me from distresse.
 O men of mortall name,
 How long will 3ee 10
 My glorie turne to shame,
 With vanitie?
 O sonnes of men,
 Why doe 3e then

- Seeke after lies, with the vngodly ghest? 15
The Lord aboue
Doth surelie loue
The godlie man, and heareth my request.
- In aw therefore,
Giue God the glore, 20
And sinne no more,
With quyet mynde examine well your heart.
Your sweete incense
Of innocence
With confidence 25
Bring to the Lord : your selues to him conuert.
The worldlie wretch, all day,
Doth neuer cease
For well and wealth to pray,
This life to ease. 30
Bot thou, thy grace
And louing face, .
With brightfull beames, make on vs, Lord, to shine.
Graunt vs thy light
And fauour bright. 35
We pray the, Lord, thine eare to vs incline.
- With heart and voice
I will reioice ;
And make my choise
Of this thy grace, before all worldlie care. 40
This treasure grit
Doth me delite
With joy perfite,
More than the wretch for al his goods and gear ;
As granes and grapes so gay, 45
In tyme of yeare,
That filles his heart, I say,
With joyfull cheare.

In rest and peace
 I find release ; 50
 And wil ly down, and sleepe with sound repose :
 For thou, my garde,
 And sure rewarde,
 My help, my hope, doest keep me from my foes.

PSALME VI.

LORD, I requyre,
 That, in thine yre
 Fuming as fyre,
 Thou ine no wayes rebuke, nor yet reject.
 Though I doe swerue, 5
 And so deserue
 That I should sterue,
 In mercie, Lord, I pray thee yet correct.
 For grieve and anguish hes
 Me so opprest, 10
 That in my weary bones
 I finde no rest.
 My soule and mynde
 Are so sore pynde,
 That it I can expresse in no degree. 15
 O Lord, I say,
 How long delay
 Wilt thou, to cure my woe and miserie?

Let thy sweete face
 And wonted grace, 20
 In tyme and space
 Returne, to free my soule from all her paine :
 Not for no thing
 That she can bring,
 That is condigne ; 25
 Bot for thy mercie freely made her gaine.

For why? amongst the dead
 Who shall thee praise?
 Shall dust and asse in earth
 Thy glorie blaise? 30
 My plaintes trewlie
 So grievous be,
 That I am like to swerue, I am so faint.
 All night I greet;
 My couch I weet 35
 With trickling tears, gusht out with my complaint.

Mine eyes dim bee,
 And will not see
 My sinne trewlie;
 And grieve hes so possest my heauie heart, 40
 For feare of those
 That be my foes,
 And would rejoise
 To see my wreak, and would my soule subuert.
 Bot now—away, all 3e 45
 That wicked be!
 For the Lord he hath heard
 My plaint and crie;
 And not onelie
 He hath heard me, 50
 Bot granted my request and whole desyre,
 And shall my foes
 In tyme disclose,
 And them confound with shame in his hote yre.

PSALME VIII.

IEHOVA, Lord,
 Who can record,
 In writ or word,

Thy name so great on earth and euerie where?
 Which thou hast plaist, 5
 As pleasde thee best,
 And worthiest,
 About the heauens and christall cleared aire.
 Thou makes thy laude and praise,
 Thy strength and might, 10
 From breath of babes to rise,
 Both day and night.
 In suckling anes
 Thy grace remaines
 For to be seene, and beautie excellent; 15
 The mouth to close
 Of godlesse foes,
 That readie are to slay the innocent.

When I behold
 The high heauens mould, 20
 That doth vnfold
 Thy wondrous works by thy owne fingers wrought;
 The moone so bright,
 And starrie light,
 That shines by night, 25
 With gleaming fires, all formed out of noght;
 What thing is mortal wight,
 Then do I say,
 Of whome thou, Lord of might,
 Are myndfull ay? 30
 The sonne of man,
 What is he than,
 Whom thou by grace doest choose and beautifie?
 Yet little lesse,
 I must confesse, 35
 Thou hast him made, than angels, in degree;

And thou his name
 And glorious frame
 Exalts with fame,
 And crownes his head with royall Majestie ; 40
 And, as a King,
 Him sets, to raigne
 Ouer euerie thing,
 That life, breath, forme, and shape, hath taine of thee ;
 As sheepe, oxe, horse, and beast 45
 That feeds on land ;
 3ea, all such things are preast
 At his command ;
 The fishe that swym
 With out-spred fin, 50
 And fowls, each one, that haunt into the aire :
 IEHOVA, Lord,
 Who can record
 Thy name, so great on earth and euerie wher ?

PSALME XV.

O LORD, who shall
 Thy tent indwall
 Celestiall ?
 Who shall abide within thine holie hill ?
 That walks in light, 5
 And doth that's right,
 With all his might ;
 His brother's name doth not reproach and spill ;
 Nor yet can heare his fame,
 In any sort, 10
 To be imparde with blame
 Or false report :
 That doth abstaine
 From euerie meane

And wrongful way to work his neighbour wo ;	15
And in whose sight	
The wicked wight,	
That God despytes, despyted is also :	
Bot such as loue	
The Lord aboue,	20
He doth approue,	
And honours them with loue and reuerence :	
That band doth make,	
And will not breake,	
For loose nor lacke	25
That may ensue, nor any such pretence ;	
Nor yet doth put his coyne	
To vsurie ;	
Nor the just cause purloine,	
Through bryberie.	30
Who means, right so,	
These thinges to do,	
And steadfastlie doth keepe the perfite way ;	
As Syon Hill	
He shall stand still,	35
And neuer moue, nor perishe, or decay.	

PSALME XIX.

THE firmament,	
And heauens out-stent,	
So excellent,	
Thy handywork and glorious praise proclaim :	
Each day to day	5
Succeeding ay	
In their array,	
And night to night, by course, doe preache the same.	

No sound of breath nor speach
Of men haue they, 10
Yet eueriewhere they preache
Thy praise, I say.
Their lyne goeth out
The earth about :
Their voice is heard throughout the world so wide. 15
There he a throne
Set for the sunne,
And paylion plight, his mansion to abide ;

Who, like a groome
Of great renoume, 20
Right braue doth come
From chamber straight, with comlie countenance ;
Or, like a knight
In pleasant plight,
Doth haste with might 25
To runne the race, his honor to aduance.
His rysing and his race,
It doth appeare
Euen from the out-most space
Of heauens spheare. 30
Then hes he taine
His course againe,
Through azurde sky, by reuolution right.
Nothing can be
Hid from the eye 35
And burning beames of that great lampe of light.

God's word is cleare ;
His law sinceere,
And most enteere,

The sinfull soule to him for to conuert : 40
 His precepts pure,
 Both firme and sure,
 And can allure,
 And make right wise the sober simple heart.
 Thy ways and statutes all 45
 Are righteousnesse,
 Which glad the soules in thrall,
 With joyfulness :
 They giue cleare light
 To our blinde sight. 50
 Thy feare is pure, and euer permanent :
 Thou cannot rew :
 Thy judgments trew
 And righteous are, O Lord Omnipotent.

 Much gold of price, 55
 Refyned twyce,
 3ea, more than thryce,
 Is not in worth with them for to be valude :
 The honie white,
 Pure and perfite, 60
 Mouing delite,
 Is not so sweete, nor so much to be craued.
 They make thy seruants wise
 And circumspect ;
 And, what to enterprise, 65
 They him direct.
 In keeping them,
 Great is the gaine,
 And rich rewarde, for such lade vp for euer.
 Bot who can count 70
 Sinnes that surmount ?
 From secreet sins, good Lord, my soule deliuer.

O Lord, vouchsaue,
 I humblie craue,
 Me for to saue, 75
 And cleanse my hart from proud presumptuous sin :
 Then shall I bee
 From sinnes set free,
 That troubles mee.
 Preserue me, Lord, that I walke not therein ; 80
 And let them not preuaile,
 Me to possesse :
 Then I will, without faile,
 Loue righteousnesse.
 Accept my plaint, 85
 Which I present
 Before thy sight, with humble hart and voice.
 My strength and stay
 Thou art for ay,
 And Sauour sweete, in whom I do rejoyce. 90

PSALME XXIII.

THE Lord most hie,
 I know, will be
 An heynde to me :
 I can not long haue stresse, nor stand in neede.
 He makes my leare 5
 In feelds so fare,
 That without care
 I doe repose, and at my pleasure feede.
 He sweetlie me conuoyes
 To pleasant springes, 10
 Where nothing me annoyes,
 But pleasure brings.
 He giues my minde
 Peace in such kinde,

That feare of foes nor force can not me reauē. 15
 By him I am lead
 In perfite tread ;
 And, for his name, he will me neuer leauē.

Though I should stay,
 Euen day by day, 20
 In deadlie way,
 Yet would I be assurde, and fear no ill ;
 For why? thy grace,
 In euerie place,
 Doth me imbrace ; 25
 Thy rod and shiphirds-crook comforts me still.
 In despyte of my foe,
 My table growes.
 Thou balmes my head with ioy :
 My cuppe ouerflowes : 30
 Kindnesse and grace,
 Mercie and peace,
 Shall follow me, for all my wretched dayes ;
 Then endles joy
 Shall me conuoy 35
 To heauen, where I with thee shall be alwaies.

PSALME XLIII.

O LORD of grace,
 Iudge thou my cace :
 From thy high place,
 My cause reuenge against my deadlie foes.
 From wicked traine 5
 Of fraudfull men
 That thee misken,
 Saue me, O Lord, for I in thee reioise.

Thou art my God and aide,
 My strength and stay ; 10
 Why go I then dismaide
 In this array ?
 Why shouldst thou mee
 Reject from thee,
 As pray to those that seeke my soul to spill ? 15
 Send out thy light,
 Thy treuth, and right ;
 And guide my wayes vnto thy holie hill :

Then will I to
 Thine altar goe, 20
 Not fearing foe,
 With harp in hand, to sing thy praise for euer.
 My God so deare,
 My joy and cheare,
 Who doest me heare, 25
 With readie help do now my soule deliuer.
 My soule, why doest thou freate
 Thus in my breast,
 With grudging grieve ouer-set,
 Not taking rest ? 30
 In God most just
 Set all thy trust ;
 And call on him with all thy stresse and greefe.
 I will alwayes
 Him laude and praise : 35
 He is my God, my helpe, my whole releefe.

PSALME LVII.

HAVE reuth on me—
 Haue reuth on me,
 O Lord, from hie,

Haue mercy, Lord : in thee my soule doth trust :
 Vntill at last 5
 This stormie blast
 Be ouer-past,
 In shadow of thy winges my hope shall rest.
 On God most high I call,
 My heart's delyte ; 10
 Who will his promise all
 To me perfite.
 From heauen's throne,
 He will send downe,
 And saue me from the sharp rebuke and shame 15
 Of cruell foes
 That me inclose :
 His mercie sure shall keepe me from al blame.

 I lie beset
 With lyons net ; 20
 And men are met,
 In fyrie rage, my seelie soule to catch ;
 Whose teeth, I weene,
 Like arrowes keene
 Are to be seene ; 25
 Their tongues like swordes, some mischeef for to hatch.
 Exalt thy selfe, therefore,
 The heauens aboue :
 On earth shew forth thy glore,
 And power proue. 30
 A snare is made,
 And grins are laide,
 My steps to trap, my fate to fold withall.
 I am opprest :
 A ditche is drest 35
 For me—bot, loe ! my foes therein doe fall.

My heart is bent,
 And permanent,
 With full intent
 To praise the Lord, and to extoll his name. 40
 " My tongue," alway
 " Awake," I say,
 By breake of day :
 " My harpe, in haste, and viole, doe the same."
 I will thee praise among 45
 The people all :
 As God and Lord most strong
 Thee praise I shall.
 Thy mercies grit,
 And treuth perfite 50
 Doe reache vnto the heauens and cloudie sky :
 Exalt, therefore,
 Thy name and glore
 Aboue the clouds and limites of the day.

PSALME XCI.

Who doth confyde,
 And so abyde,
 All tyme and tyde,
 In secreete and in shade of the Most High,
 He may well say, 5
 " God is my stay
 And strength alway—
 • My faith, my hope, in whom my trust doth lie."
 He shall thee keepe and fence
 From hunter's snare, 10
 From cruell pestilence,
 And all such feare ;
 And shall the hide
 On euerie side,

- In shadow safe and couert of his winges : 15
 His treuth, most sure
 Ay to indure,
 Thy sheeld shal be, against all noysome things.
- Thou shalt not care
 For any feare, 20
 By night or eare ;
 Or, noone-day bright, for the swift fleing dart :
 No fearefull pest
 That may molest
 By night shall rest 25
 On thee ; nor plague by day that falles athwart.
 Although a thousand men,
 Before thine eye—
 Yea, more than thousands ten,
 Should fall hard by ; 30
 None ill at all
 Shall thee befall ;
 No dangerous death, nor dread shall come thee neare :
 Bot wicked anes,
 That God disdaines, 35
 He will rewarde ; as thou shalt see most clear.
- Be not affraide,
 Sence thou hast said,
 “God is mine aide,”
 And the Most High hast set for thy refuge. 40
 No harme nor hurt
 Within thy court
 Shall doe thee sturt ;
 No skaith shall come within thy tent to ludge :
 For he his angels bright 45
 Hath geuen command,
 To keep thee, day and night,
 On euerie hand ;

And, by their arme,
 To saue from harne, 50
 And stay thy steps from stumbling at a stone.
 Thou shalt down-tread
 The dragon's head—
 The lyons fearce—the aspes—their zong, each one ;

 Because the Lord, 55
 Of his accord,
 Hath said the word :—
 “ I will him saue and send deliuerance.
 He doth adore,
 And loue my gloire ; 60
 I will therefore
 Him,” saith the Lord, “ to honor high aduance.
 When he shall on me call
 In tyme of neede,
 I will from dangers all 65
 Rid him with speede ;
 And him defend
 And succour send,
 In troubles all ; and then him glorifie
 I will alwayes 70
 Prolong his dayes ;
 And he, doubtlesse, my sauing health shall see.”

PSALME CI.

Now will I sing
 To thee, O King,
 Aboue all thing,
 Of mercie mixt with judgement righteous.
 In perfite way, 5
 I will me stay ;
 Awaiting ay
 Vntill thou come, my God most gracious.

In mynde and heart vpright,
 I will begin 10
 To walke before thy sight,
 My house within.
 No wickednesse
 Shall me possesse.
 The sinner's worke I hate with all disdaine. 15
 Nor ill at all
 Shall with me dwell ;
 Mine heart, mine hand, from such I will refrain.

 Thou froward heart,
 That workes me smart, 20
 From me depart ;
 Go take thy leaue ; for I no ill will know.
 Such as defame,
 With slanderous blame,
 Their neighbour's name, 25
 I will destroy, and them no mercie show.
 The proud presumptuous ghest,
 With loftie looke,
 And hautie minde possesse,
 I can not brooke. 30
 Myne heart, myne eye,
 Shall euer be
 Vpon the just and faithfull of the land.
 They shall abyde
 All tyme and tyde 35
 Within thy court, to serue at thy command :

 The man, I say,
 That doth not stray
 From the right way,
 I will aduance, in honour to excell. 40

The guilefull man,
 That no good can,
 Bot lie and faine,
 Out of mine house with speed I will expell.
 I will cut out, by tyme, 45
 Out of the land,
 All the rebellious trayne
 And godlesse band.
 And I doe meane
 For to maintaine 50
 God's holie house, and sacred cittie, free ;
 That wicked men
 May not remaine
 Within his gates, for their iniquitie.

PSALME CXVII.

O NATIONS all,
 Both great and small,
 With Israell,
 Vnto the Lorde, sing laude and lasting praise :
 Exalt his name, 5
 And glorious fame
 Alwhere proclame ;
 For why ? his grace and glore abides alwaies :
 He doth his tender loue
 To vs extend ; 10
 As well, each day, we proue :
 It hath no end.
 This mightie Lord,
 In worke and word,
 Is constant, sure ; his treuth cannot decay. 15
 Giue him, therefore,
 All laude and glore,
 Who doth on vs his loue and grace display.

PSALME CXXI.

WHEN I behold
 These montanes cold,
 Can I be bold
 To take my journey through this wilderness,
 Wherein doth stand, 5
 On eyther hand,
 A bloudie band,
 To cut me off with cruell craftinesse?
 Heere, subtle Sathan's slight
 Doth me assaill : 10
 Ther, his proud worldly might
 Thinks to preuail.
 In euerie place,
 With pleasant face,
 The snares of sinne besets me round about ; 15
 With poysons sweete
 To slay the spirite,
 Conspyred all, to take my life, no doubt.

But God is hee
 Will succour mee, 20
 And let me see
 His sauings health ay readie at command :
 Euen IEHOVA,
 That creat al,
 Both great and smal, 25
 In heauen and aire, and in the sea and land.
 Freat not, my fearefull heart,
 My breast within :
 This God will take thy part,
 Thy course to rin. 30
 He will thee guyde ;
 Thou shalt not slyde ;

Thy feet shall steadfast stand in the right way :
 He will thee keepe ;
 He will not sleepe, 35
 Nor suffer foes to catch thee as a pray.

The Lord doth keepe
 Israel his sheepe,
 And will not sleepe.
 Beneath his shadow thou shalt saiflie ly. 40
 Right sure and firme,
 With his right arme,
 Saue the from harme
 He shall ; and all thy fearefull foes defy.
 The day, hote sunnes offence 45
 Shall not thee greeue ;
 Nor cold moones influence,
 By night, the moue.
 God, of his grace,
 From his high place, 50
 Shall saue thee from all ill : in euerie way
 Thou goes about,
 Both in and out,
 He shall the blesse and prosper, now and ay.

PSALME CXXV.

As Sion Hill,
 That's firme and still,
 And neuer will
 Nor can remoue, through danger of decay,
 So that man shall, 5
 Lord, with thee dwell,
 Fearing no fall,
 Who trustes in thee ; and shall indure for ay.

Like mountaines round about	
Ierusalem,	10
IEHOVA so, no doubt,	
Shall couer him.	
The rod and yocke	
Of God's owne flocke	
Shall not ay rest vpon the godlie race ;	15
Lest they, through griefe,	
Without releefe,	
The wandring waies of wicked men imbrace.	
O Lord, our God,	
Remoue thy rod !	20
Make not abode	
From such as feare thy name with perfite hart,	
And walke vpright,	
Before thy sight,	
In thy trew light :	25
Thy grace, their guyde, let not from them depart.	
Bot such as slide abacke	
In crooked wayes,	
The Lord shall ouertake,	
With sudden frayes :	30
Their lot and part	
Shall be, in smart,	
With sinfull men, that perishe in thy rage.	
With Israell,	
Thy peace let dwell,	35
O blessed Lord ! to last from age to age.	

PSALME CXXVIII.

O BLEST is hee
 That feareth thee,
 O Lord, most hie,

And doth obserue thy constant will and way !	
O well to him	5
That hath begun	
This course to run !	
His labour shall him pleasant frute repay.	
To his great joyes encrease,	
In reuthfull neede,	10
IEHOVA will him dresse,	
His life to feede.	
His wife shall bee	
Like to the tree	
That growes full gay, fast by his houses side :	15
His children fair,	
Like olyues rare,	
His table shall decore, both tyme and tyde.	
Such man's successe	
And happinesse	20
Shall still increase,	
As feares thee, O Lord most righteous :	
Thou will not misse	
Right so to blesse	
Both him and his,	25
With riches rare, and pleasure plenteous.	
From Sion's holie Hill,	
Thou shalt see then,	
To stand, and flourish still,	
Ierusalem.	30
Thy race and seede	
Shall budde and breed,	
Before thine eyes, in happie state and store.	
With Israell	
And Iuda, shall	35
Thy peace, O Lord, abyde for euer more.	

THE SONG OF SIMEON.

S. Luke, 2. verse 25.

SINCE that mine eye,
 Before I die,
 O Lord doth see
 Thine holie one—our hope and onelie stay—
 Whom thou hast send, 5
 In latter end,
 For to extend
 Thy mercies great, that doe endure for ay ;
 Then let thy seruant, Lord,
 Depart in peace ; 10
 And me, of thine accord,
 Send to my place ;
 As thou hast said,
 And promise made,
 That can not faile nor fall in vaine away : 15
 For I rejoyce,
 In heart and voyce,
 That I haue seene thy sauing health this day ;

 Whom thou, a light,
 Hast set, full bright, 20
 Before the sight
 Of Gentiles far, and people round about ;
 And sendst with grace,
 Sinne to deface,
 And glorious peace 25
 For to proclame, the earth and world throughout ;
 And, as thy prophetes told,
 A signe to bee,
 For nations to behold
 With faithfull eye ; 30
 In speciall
 Thine Israel

To rid from thral, and saue them by his might ;
 That he, their glore,
 For euer more 35
 On Sion Hill may shine in beautie bright.

GLORIA PATRI.

O KING of Kings,
 In heauen that rings
 Aboue all things,
 Thy people chosen of thine onelie grace,
 To raigne with thee
 Eternallie,
 Them sanctifie,
 Into thy sweete and euerlasting peace.
 Laude to the Trinitie,
 On which we call ! 10
 Our God, in persons three,
 Surmounting all.
 Fountaine profound !
 All praise redound
 To thee, O Father, with thy Son most sweete ! 15
 That Prince of glore
 Did vs restore ;
 Likewise all praise be to the Holie Spirite !

Gloria in excelsis Deo. Amen.

The Psalmes that are contened in this Booke are these—1, 4, 6, 8, 15, 19, 23, 43, 57, 91, 101,
 1 17, 121, 125, 128, Simeon's Song, and Gloria Patri.

P O E M S

ATTRIBUTED TO

ALEXANDER MONTGOMERIE

P O E M S

ATTRIBUTED TO

ALEXANDER MONTGOMERIE.

I.

THE BANKIS OF HELICON.



ECLAIR, 3e bankis of Helicon,
Pernassus hillis and daillis ilkon,
And fontaine Cabellein,
Gif ony of 3our Muses all,
Or nymphes may be peregall 5
Vnto my lady schein?
Or if the ladyis that did lave
Thair bodyis by 3our brim
So seimlie war or [3it] so suave,
So bewtiful or trim? 10
Contempill, exempil
Tak be hir proper port,
Gif onye sa bonye
Amang 3ou did resort.

No, no. Forsuith wes neuer none, 15
 That with this perfyte paragon
 In beawtie nicht compair :
 The Muses wald have gevin the grie
 To her, as to the Aperse,
 And peirles perle preclair ; 20
 Thinking with admiratioun
 Hir persone so perfyte.
 Nature, in hir creatioun,
 To forme hir tuik delyte.
 Confes then, expres then, 25
 3our nymphes and all thair trace,
 For bewtie, of dewtie,
 Sould 3ield and give hir place.

Apelles, quha did sa decoir
 Dame Venus face and breist befoir, 30
 With colouris exquisite,
 That nane nicht be compared thairtill,
 Nor 3it na painter had ye skill
 The bodye to compleit :—
 War he this lyvelie goddes grace 35
 And bewtie to behauld,
 He wald confes his craft and face
 Surpast a thousand fauld :
 Not abill, in tabill,
 With colours competent, 40
 So quiklie or liklie
 A form to represent.

Or, had my ladye bene alyve,
 Quhen the thrie goddassis did stryve, 45
 And Paris wes made judge,
 Fals Helene, Menelaus maik,
 Had neer causd King Priamus wraik
 In Troy, nor had refudge ;

For ather scho the prysis had wone,
 As weill of womanheid ; 50
 Or ellis with Paris, Priams sone,
 Had gone in Helens steid ;
 Estemed and demed
 Of colour twyis so cleir ;
 Far suetar, and metar 55
 To have bein Paris feir.

As Phœbus tress hir hair and breeis ;
 With angel hew and cristall eeis,
 And tounge most eloquent ;
 Hir teithe as perle in curall set ;
 Hir lypis and cheikis pumice fret ;
 As rose maist redolent ;
 With yvoire nek, and pomellis round,
 And comlie intervall ;
 Hir lillie lyre so soft and sound,
 And proper memberis all ;
 Bayth brichter and tichter
 Then marbre poleist clein ;
 Perfyter and quhyter
 Then Venus, luiffes quein.

Hir angell voice in melodie
Dois pass the hevinlie harmonie,
And Sirens songe most suet ;
For to behauld hir countenance,
Hir gudeliie grace and governance, 75
It is a joy compleit ;
Sa wittie, verteous, and wyis,
And prudent but compair ;
Without all wickednes and vyce,
Maist douce and debonair ; 80

In vesture and gesture
 Maist seimlie and modest ;
 With wourdis and bourdis
 To solace the opprest.

Na thing thair is in hir at all 85
 That is not supernaturall,
 Maist proper and perfyte ;
 So fresche, so fragrant and so fair,
 As Deës and dame Bewties air,
 And dochter of delyte ; 90
 With qualeteis and forme devine
 Be nature so decoird,
 As goddes of all feminine,
 Of men to be adoird :
 Sa blissed that wissed 95
 Scho is in all men's thocht,
 As rarest and fairest
 That euer Nature wrocht.

Hir luikis, as Titan radiant,
 Wald pers ane hairt of adamant, 100
 And it to love alluire ;
 Hir birning beawtie dois embrayis
 My breist, and all my mind amayis,
 And bodye haill combuire.
 I have no schift bot to resing 105
 All power into hir handis,
 And willinglie my hairt to bring
 To bind it in hir bandis ;
 To langwiss in angwiss,
 Soir woundit and opprest, 110
 Forleitit, or treitit,
 As scho sall think it best.

I houp sa peirles pulchritud
Will not be voyde of mansuetud,
Nor cruellie be bent ;

Sa, ladye, for thy courtesie,

Have pitie on my miserie,

And lat me not be schent.

Quhat prayis have 3e to be seueir,

Or cruellie to kill 120

Your wofull woundit prisoneir

All shouldin in your will ;

Ay preising but ceising

Maist humlie for to serue?

Then pruiſ me, and luiſ me, 125

As deidis sall deserve.

And gif ȝe find dissait in me,

Or ony quent consait in me,

3our bontie till abuse,

My dowbill deling be disdaine 130

Acquyt, and pay me hame againe

And flatlie me refuse ;

Bot sen I mein sinceritie,

And trew luif from my hairt,

To quyt me with austeritie 135

Forsuith war not 3our pairt,

Or trap me, or wrap me,

Maist wrangfullie in wo,

Forsaiking and wraiking

Your seruand as your fo. 140

Alace! let not trew amitie

Be quyite with so greit crueltie,

Nor service be desdaine ;

Bot rather, haint, be reuthfull,

And ye shall find me truthfull, 145

Constant, secreit and plaine :

In sorrow lat me not consome,
 Nor langer dolour drie,
 Bot suddanlie pronounce the dome
 Giff I sall leif or die ;
 That, having my craving,
 Mirthfull I may remaine ;
 Or speid sone the deid sone,
 And put me out of paine.

150

FINIS.

II.

[MY LADYIS PULCRITUD.]

My ladyis pulcritud
 Hes me so plunged in paine
 That, mard in mynd and muid,
 Mirthles I man remaine ;
 Vnles that fluid
 Of graces gud,
 Be mansuetud,
 My rest restoir againe.

5

Blind boy ! thou dois so beir
 My fortoun in ballance,
 I flow from houp to feir,
 From feir till esperance :
 Now thair, now heir,
 Now peace, now weir,
 Chainging my cheir,
 As chaingis ay my chance.

10

15

As in ye wind I wie,
 Ay wavering with the wechtis,
 Feir wald force faith to flie,
 And faith with fortoun fechtis ;

20

And yis 3e se
 Is my degrie,
 Now low, now hie,
 As houp gud hap me hechtis.

3it houp hings be ane hair, 25
 Houping aganis all houp;
 Albeit from cair to cair
 Thou catche my hairt in coup;
 3it mair and mair
 I lyik thy lair, 30
 And for no sair
 Nor sorrow can I soup.

And hap I apprehend,
 Be houp, I wait not how,
 And pertlie I pretend 35
 And preis agais the prow;
 And ay intend
 That way to wend,
 And in the end
 For to attein I trow. 40

III.

[WHEN 3E WERE PLESIT.]

QUHEN 3e wer plesit to pleiss me hertfully,
 I was applesit to pleiss 3ow sickerly;
 Sen 3e ar pleisit to pleiss an vyir wy,
 Be nocht displeisit to pleiss quhair pleisit am I.

IV.

[QUHY SOWLD I LUVE.]

QUHY sowld I luve bot gif I war luvit?
 Quhy sowld I sett myne hert in variance?
 Quhy sowld I do the thing to be reprovit?
 Vnto my spreit it war richt grit grevance.

Quhy sowld I schamefully thus me avance 5
 To lovin on, and scho not loving me?
 Than war I gydit with misgovirnance,
 That I sowld luve and I not lovit be.

V.

*How the first Helandman, of God was maid
 Of ane horss turd, in Argylle, as is said.*

GOD and Sanct Petir was gangand be the way,
 Heiche up in Ardgyle, quhair thair gait lay.
 Sanct Petir said to God in a sport word,
 "Can 3e nocht mak a Heilandman of this horss tord?"
 God turned owre the horss turd with his pykit staff, 5
 And up start a Helandman blak as ony draff.
 Quod God to the Helandman "Quhair wilt thou now?"
 "I will down in the Lawland, Lord, and thair steill a kow."
 "And thou steill a cow, cairle, thair they will hang the."
 "Quattrack, Lord, of that? For anis mon I die." 10
 God than he leuch and owre the dyk lap,
 And owt of his scheith his gowly owtgatt.
 Sanct Petir socht this gowly fast vp and down,
 3it could not find it in all that braid rownn.
 "Now," quod God, "heir a mervell! how can this be 15
 That I sowld want my gowly, and we heir bot thre?"

"Humff!" quod the Helandman, and turned him abowt,
And at his plaid nuk the guly fell owt.

"Fy," quod Sanct Petir, "thow will neur do weil!
And thow bot new maid sa sone gais to steill." 20

"Vmff!" quo the Helandman, and swere be yon Kirk,
"Sa lang as I may geir get will I nevir wirk."

FINIS.

The 1st and 2d pieces are printed from the Maitland MS.; the 3d, 4th, and 5th from the Bannatyne MS.

NOTES

NOTES

TO

THE CHERRIE AND THE SLAE.

LINES 1-70 and 85-98 of "The Cherrie and the Slae" were recast by the poet shortly before his death, and first appeared in their altered form, so far as is known, in the edition of Andro Hart, 1615. Of this impression no copy is known to exist; but the Latin version of Dempster, first printed in 1631, confirms the view that the text in 'The Evergreen' (1724) is substantially that of the edition in question. The opening stanzas are printed below from the last-mentioned source, to enable the reader to compare the original with the later version.

As every word requiring explanation will be found in the Glossary, it has been deemed inexpedient to swell the Notes with lengthy remarks on single words and common phrases. On the other hand, extensive drafts have been made on Dempster's Latin version of the poem—a work, from its scarceness, too little known, but reflecting in many cases the spirit of the original with singular fidelity and force. Quotations therefrom are distinguished by the letter D. Passages cited from Chaucer are given, volume and page, from Bell's edition, 8 vols.

- " About an bank with balmy bewis,
Quhair nychtingales thair notis renewis,
With gallant goldspinks gay,
The mavis, merle, and Progne proud,
The lintquhyt, lark and lavrock loud
Salutit mirthful May;
Quhen Philomel had sweetly sung,
To Progne scho deplord,
How Tereus cut out hir tung,
And falsly hir deflourd;
Quhilk story so sorie
To schaw hirselt scho seimt,
To heir hir so neir hir,
I doutit if I dreimt.
- 5
10

- The cushat crouds, the corbie crys, 15
 The coukow couks, the prattling pyes
 To geck hir they begin ;
 The jargoun of the jangling jayes,
 The craiking craws and keckling kays,
 They deavt me with thair din. 20
 The painted pawn with Argos eyis
 Can on his mayock call ;
 The turtle wails on witherit treis,
 And Eccho answers all,
 Repeting with greiting 25
 How fair Narcissus fell,
 By lying and spying
 His schadow in the well.
- I saw the hurcheon and the hare
 In hidlings hirpling heir and thair, 30
 To mak thair morning mänge.
 The con, the cuning, and the cat,
 Quhais dainty downs with dew were wat,
 With stiff mustachis strange.
 The hart, the hynd, the dae, the rae, 35
 The fulmart and false fox ;
 The beardit buck clam up the brae
 With birssy bairs and brocks ;
 Sum feiding, sum dreiding
 The hunters subtle snairs, 40
 With skipping and tripping
 They playit them all in pairs.
- The air was sobir, saft and sweit ;
 Nae misty vapours, wind nor weit,
 Bot quyit, calm, and cleir, 45
 To foster Floras fragrant flouris,
 Quhairon Apollos paramouris
 Had trinklit mony a teir ;
 The quhilk lyke silvir schaikers shynd,
 Embroydering Bewties bed, 50
 Quhairwith their heavy heids declynd,
 In Mayis collouris cled :
 Sum knoping, sum dropping
 Of balmy liquour sweit,
 Excelling and smelling 55
 Throw Phebus hailsum heit.
- Methocht an heavenlie heartsum thing,
 Quhair dew lyke diamonds did hing,
 Owre twinkling all the treis,
 To study on the flurist twists, 60
 Admiring Natures alchymists,
 Laborious bussie bies,
 Quhairrof sum sweitest honie socht
 To stay thair lyves frae sterve,

And sum the waxie veschells wrocht, 65
 Thair purchase to preserve;
 So heiping for keeping
 It in thair hyves they hyde,
 Precisely and wysely
 For winter they provyde." 70

1-28. Compare Chaucer :—

" On every bough the birdes heard I singe,
 With voice of angel in hir armonie,
 That busied hem hir birdes forth to bring;
 The prety conies to hir playe gan hie;
 And further al about I gan espie
 The dredeful roe, the buck, the hart, and hind,
 Squirrels, and bestes smale, of gentle kind."

—'The Assembly of Foules,' vol. iv. p. 196.

5. *The Progne and the Phelomene*. The swallow and the nightingale. *Phelomene* is from *Philomena*, Low Lat. form for classical *Philomela*. In Sonnet xlviii. 1, the spelling is *Philomene*.

Progne and Philomela were daughters of Pandion, King of Athens. The former was married to Tereus, King of Thrace, who basely violated Philomela, cut out her tongue and shut her up in a tower, pretending the while to her sister that she was dead. Philomela, however, contrived to work her sad story on a piece of tapestry, which she conveyed to her sister, who effected her escape. This accomplished, the sisters slew Itys, the infant prince, cooked him, and served him up in a dish before his father. Tereus, on being informed of the shocking repast of which he had partaken, drew his sword to slay them both, when all three were changed into birds: Tereus into a hoopoe, Progne into a swallow, and Philomela into a nightingale. This tragic legend is beautifully told by Ovid, 'Met.,' vi. ll. 424-675. Cf. also Chaucer :—

" The swalow Progne, with a sorowful lay,
 Whan morow come, gan make her waymenting
 Why she forshapyn was; and ever lay
 Pandare a bed, half in a slombryng
 Till she so ny hym made her chiteryng,
 How Thereus gan forth her sustir take,
 That with the noyse of her he gan awake."

—'Troilus and Cryseyde,' vol. v. p. 57.

13. *Nimlie*. Early and correct form of modern English *nimbly*, in which *b* is excrescent. M.E. *nimel*, *nimil*, nimble; A.S. *niman*, Ger. *nehmen*, to take. See Skeat, *s.v.* Nimble.

20. *Mo*. Comparative of *many* or *mony*, not of *much* or *mikle*. It is used of *number*, not of *quantity*, in the Northern dialect.

29. *The air was sa attemperate*. Compare Chaucer :—

" The aire of the place so attempre was."

—'The Assembly of Foules,' vol. iv. p. 196.

48-56.

*For Eccho answerit ay,
Lamenting sair Narcissus cace, &c.*

The legend of Echo and Narcissus is told by Ovid, 'Met.,' iii. 345-510. See also "Miscellaneous Poems," p. 138 *ante*, and cf. Chaucer :—

" And Ecquo died, for Narcisus
Nolde nat love hir."

—'Boke of the Duchesse,' vol. vi. p. 160.

50. *Staruit*. Stared? or perished? The spelling of the pres. part. *staruing* in line 227, where there can be no doubt as to the meaning, favours the first interpretation, which, it may be remarked, is quite in agreement with the legend. Cf. Ovid, 'Met.,' iii. ll. 415-424 :

" Dumque sitim sedare cupit, sitis altera crevit :
Dumque bibit, visæ correptus imagine formæ,
Spem sine corpore amat, corpus putat esse quod umbra est.
Adstupet ipse sibi, vultuque immotus eodem
Hæret, ut e Pario formatum marmore signum.
Spectat humi positus geminum, sua lumina, sidus,
Et dignos Baccho, dignos et Apolline crines,
Impubesque genas, et eburnea colla, decusque
Oris et in niveo mixtum candore ruborem :
Cunctaque miratur, quibus est mirabilis ipse."

And Chaucer :—

" This is the mirrour perilous,
In which the proude Narcisus
Sawe alle his face faire and bright,
That made hym swithe to ligge upright."

—'Romaunt of the Rose,' vol. vii. p. 65.

To ligge upright=to lie with the face upwards (*resupinus*), to die. Cf. the slang phrase, *to turn up one's toes*.

Staruit, however, is also past tense of *sterue* (Ger. *sterben*), to die. Cf. Chaucer :—

" And on the border alle withoute
Was writen, on the stone aboute,
Leteres smale, that seiden thus :
Here starf the faire Narcisus."

—*Ibid.*, vol. vii. p. 62.

76. *Ingyne*=understanding (Latin *ingenium*). Cf. Chaucer :—

" Now kythe thyn engyne and thy myghte."

—'The House of Fame,' vol. vi. p. 210.

85-98. These lines appear in 'The Evergreen,' as under :—

" Throw rowting of the river rang
The roches sounding lyke a sang,
Quhair Das Kane did abound ;
With triple, tenor, counter, mein,
And Ecchoe blew a base betwene,
In diapason sound,

Set with the C-sol-fa-uth cleif,
 With lang and large at list;
 With quaver, crotchet, semibreif,
 And not an minum mist,
 Compleitly, mair sweetly
 Scho fridound flat and schairp,
 Nor Muses that uses
 To pin Apollos harp."

91. *Ci-sol-fa-uth cleife*. The *Sol-fa* nomenclature had its origin in the following stanza of a hymn to St John by Paulus Diaconus, a learned Lombard, born at *Friuli* about A.D. 730.

" UT queant laxis REsonare fibris
 MIRA gestorum FAMuli tuorum,
 SOLve polluti LABii reatum
 Sancte Joannes."

These syllables are said to have been first used in the teaching of singing by Guido of *Arezzo* in the 11th century. Le Maire, a French musician of the 17th century, added *si* for the seventh of the scale.

94. *Out of the Elphis throte*. The Elves had their dwellings in the clefts of rocks, lone caverns, and tumuli. These homes were furnished with singular magnificence and splendour, and the sweet music which, according to ancient legend, has been heard to issue therefrom, has often filled with rapture the weary wanderer, and lured him from his way, as did the charmed song of the Sirens of old.

96. *Nor craftie Amphion*. Amphion, son of Antiope by Jupiter, and husband of Niobe, was renowned for his performances on the lyre, by the magical power of which the stones were collected for the building of Thebes, and placed in position.

" Saxa Cithæronis Thebas agitata per artem
 Sponte sua in muri membra coïsse ferunt."

—Propert., 'Eleg.' IV. ii. 3, 4.

98. *At fountaine Helicon*. Hippocrene. But Montgomerie elsewhere seems to confuse this spring with the *fons Castalius* on Parnassus. See Sonnets, viii. l. 4; xxix. 4, 5, &c.

99-112. This stanza is cited by King James in his "Reulis and Cautelis," in which he describes the measure as one of the "kyndis of cuttit and brokin verse, quhair of new formes are daylie inuentit according to the Poëtes pleasour." After quoting the stanza, he adds: "This onely kynde of brokin verse abonewrittin man of necessitie, in thir last shorte fete as *so moylie and coylie*, haue bot twa fete and a taylor ilkane of thame, as *3e sie*, to gar the cullour and tyme be in the penult syllabe."

99-104. Compare with these the following lines in Eric Mackay's lovely lyric, "The Waking of the Lark":—

" This is the advent of the lark—the priest in gray apparel—
 Who doth prepare to trill in air his sinless summer carol,

This is the prelude to the lay
 The birds did sing in Cæsar's day,
 And will again for aye and aye, in praise of God's creation.

O dainty thing, on wonder's wing, by life and love elated,
 Oh ! sing aloud from cloud to cloud, till day be consecrated ;
 Till, from the gateways of the morn,
 The sun with all his light unshorn,
 His robes of darkness round him torn, doth scale the lofty heavens !"

—ll. 31-40.

109-112. *So myld-lyke and chylde-lyke, &c.* Imitated by Allan Ramsay :—

" Richt auld lyke, and bauld lyke,
 With baird thre quarters skant,
 Sae braif lyke, and graif lyke,
 He seemt to be a sanct."

—'The Vision,' ll. 53-56.

110. *With bow thrie quarteris scant.*

" . . . arcum qui haud longior ulna est."—D.

111. *So moylie and coylie.* If *moy* means mild or gentle, it must be from Fr. *mou*, *molle*, Lat. *mollis* ; if, however, the idea of *bashfulness* or *reserve* is implied in the word, it is probably from Danish *moe*, a maiden, Gaelic *modh*, modest. The folk expression, *mim and moy* = "prim and prudish," favours the latter derivation. Cf. Dunbar, S.T.S. p. 168 :—

" With littill noy thay can convoy
 Ane mater fynaly,
 Richt myld and moy and keep it coy
 On evyns quyetly."

113-126. This stanza has been imitated by Ramsay :—

" Grit darring dartit frae his ee ;
 A braid-sword schogled at his thie ;
 On his left arm a targe ;
 A shynand speir filled his richt hand,
 Of stalwart mak, in bane and brawnd,
 Of just proportions, large ;
 A various rain-bow colourt plaid
 Owre his left spaul he threw ;
 Doun his braid back, frae his quhyt heid,
 The silver wymples grew ;
 Amaisit, I gaisit,
 To se, led at command,
 A strampant and rampant
 Ferss lyon in his hand."

—'The Vision,' ll. 57-70.

113. *Ane cleinlie crispe hang ouir his eyis.*

" Involvens nivea de sindone lumina velo."—D.

116, 117. *Of gold, &c.*

" Et geminæ ex auro mediis crevere pusillis
Alæ humeris, super ærio quibus axe volaret."—D.

122. *Ferleis* = marvels (A.S. *faerlic*). Ferlie, though a northern word, is found in Chaucer :—

" Wha herkned ever swilk a ferly thing?"
—' The Reeves Tale,' vol. i. p. 229.

Burns has the verb :—

" And ferlie at the folk in Lon'on."
—' The Twa Dogs,' l. 122.

127-140. This stanza, which does not occur in either of the editions of Walde-grave, is supplied from the version in 'The Evergreen.'

127. *Made me stout* = made me bold, gave me confidence.

134. *If 3ou please to impyre* = if you desire to lord it or hold sway. *Impyre* (Lat. *imperare*) is found again in this poem, l. 181, in Sonnet xxxi. l. 5, and Miscel. Poems, xiii. l. 10. *Aspyring*, which in 'The Evergreen' replaces *impyring* in l. 181, seems to be the sense in which it is used there.

137-140. *Mak choice then, &c.*

" Pete quod libet horum,
Aut alias res mille, mea est tibi prompta voluntas.
Posce, tene, quodcunque voles. Tunc ambio pennas."—D.

158. *As Icarus with borrowit flicht, &c.* Icarus, son of Dædalus, according to the legend, attempted to fly with waxen wings. Soaring too high he had them melted by the sun, and fell into that part of the Ægean to the north of Crete, which afterwards, from his misadventure, was called the *Icarian Sea*.

" Dum petit infirmis nimium sublimia pennis
Icarus, æquoreis nomina fecit aquis."
—Ovid, 'Trist.' I. i. 89, 90.

161. *Than furth I drew that deadlie dairt, &c.* E. *double*. Dempster, who invariably follows the later version, renders the lines :—

" Lethiferam eduxi duplici mucrone sagittam,
Qua matris puer incestus transfixerat olim
Pectus."

168. *The butter-flie and candill.* A common figure. Cf. Lauder :—

" The sapient Salomon with wemen was confoundit,
Thocht he was wysest that euer nature wrocht ;
The force of Samson, that in to strenth aboundit,
Be Dalya was suttellie out socht ;
The Propheit Dauid, full deir his loue he bocht,
With mony mo that vsit sic vaniteis,
Was dyuers wayis vnto confusioun brocht,
And brint thame selfs as dois the butterfleis.'
—' Ane Gude Exempill,' ll. 9-16.

175. *As fulisch Phaëton, &c.*

"Ut stultus quondam Phaethon deprecere patris
Ausus erat solium, Solisque ascendere currus."—D.

Phaethon, son of Apollo by Clymene, besought his father to attest his celestial origin by granting him permission to drive his chariot for one day. The strength and skill of the youth proving unequal to the management of the fiery steeds, they swerved from their wonted course, wrecked the car of Sol, and set the world on fire. Jupiter, to save the universe, felled him with a thunderbolt. The story of Phaethon is told by Ovid in 'Metam.' i. 750 to the end, and ii. 1-328. The folly of Phaethon passed into a proverb.

"Vitaret cælum Phaethon, si viveret, et quos
Optarat stulte, tangere nollet equos."

—Ovid, 'Trist.' I. i. 79, 80.

186. *To late I heard the swallow preiche.* The Æsopian fable here referred to is to the following effect: A farmer was sowing a field with flax: the swallow observed this, and asked the other birds to assist her in picking up the seed, telling them that flax was the accursed material of which the thread which composed the fowler's net was made; but the poor swallow's words passed unheeded, and the flax soon appeared above ground. Once more she convened her feathered friends and urged them to pluck it, but they still neglected her warnings, and ridiculed her as a silly bird. The swallow finding her remonstrances unavailing, resolved to quit the society of such thoughtless and wayward creatures, and repaired to the habitations of men, where she ever after continued to dwell. This fable is the subject of Henryson's poem, "The Preaching of the Swallow."

189-196. *To late to fynde the nest I seik, &c.* These proverbs are elegantly and tersely expressed by Dempster:—

"Serius invenio nidum dum pullus abivit;
Serius ablatis stabulum mihi claudio caballis;
Serius helleborum dum jam cutis ægra tumescit;
Serius et medicum peto, pollinctore parato."

197. *Rypelie* = Lat. *mature*, seasonably, duly.

206-210. "*Freind, welcome hame, quod he, &c.*"

" 'Bene veneris,' inquit, 'amice,
Quæ nova, qui reditus, quæ sors, quæ denique tellus
Prædam forte tulit? vel quem portare ferinam
Iussisti? quia sanguineas geris, ecce! sagittas.'"—D.

213. *O quhat an stakkering stait.* Compare Rolland:—

"So vp he rais into ane stakkerand stait,
As he had bene fra wit examinat."

—'The Court of Venus,' Bk. ii., ll. 363, 364.

249, 250.

*Like Dido, Cupido**I widill and [I] warye.*

I wriggle and storm at Cupid. *Widill* is from Ger. *wedeln*, to wag the tail; *warye* from A.S. *wærgian*, to curse. In "Havelok the Dane" we have :—

"Crist warie him with his mouth
Waried w[o]rthe he of North and Suth."—ll. 95, 96.

Cf. "The Flying," l. 587; Miscellaneous Poems, xxi. 25; xxiv. 15, &c. *Widill and warye* is a compound expression like English *curse and swear*. *Widdle* or *widill* is generally found in conjunction with another verb, as *widdle and ban*; *widdle and flyte*. *Cupido* is the objective case, not the vocative or nominative of address, as the common punctuation puts it. Compare the following lines from a burlesque poem in the Bannatyne MS. :—

"Sensyne the cokkis of Cramound crew nevir a day
For dule of that devillisch deme wes with Mahoun mareit,
And the hennis of Hadingtoun sensyne wald nocht lay,
For this wyld wilroun wich them widlit sa and wareit."

Dempster thus paraphrases the lines of Montgomerie :—

"Ut quondam infelix Dido moritura dolore,
Funestum lacrymans Veneris damnavit alumnum,
Ascanii sub veste, sibi crudele venenum
Fundentem in gremium, sceleratum taliter arcum
Crudelemque deum diris ter mille dicavi."

257. *Vnbrunt and boyld*=unburnt and unboiled. The negative *un* goes with both words.

259. *It*—i.e., the fire, in line 254.

268. *Mair like ane atomie nor man*. *Atomie* or *attamie*, a skeleton, abbreviated from Fr. *anatomie*, is still a common folk-word in Scotland. E. and F. read *anatomy*, which is also frequently used for a *skeleton* by old writers. Shakespeare has it in "The Comedy of Errors" :—

"Along with them
They brought one Pinch, a hungry, lean-faced villain,
A mere anatomy."—Act v. ll. 236-238.

270. *As wax befoir the fyre*, &c. Cf. Miscellaneous Poems, v. ll. 15, 16.

291. *Thirsting*. The rhyme requires *thirsting*, which is found in the later impressions. *Thirst* or *thrist*=thrust, is from Icelandic *thrýsta*, to thrust or press.

296. *Faschter*. So the older editions. E. F. and U. have *faster*; but *faschter*, "more perplexed," makes excellent sense, and indeed seems to be the correct word here. This is one of the cases in which one dreads Ramsay's interference with the version of 1615. Dempster, who is extremely diffuse in this part of the poem, affords us no clue to the word.

329. *Throw burding of thair birth* = through the weight of their produce. *Burding*, from A.S. *byrðen*, a load; *birth*, A.S. *beorð*, produce. There is no tautology in the line.

331. *Reflex of Phæbus*, &c. Compare with this whole stanza (ll. 323-336) the following lines of Dunbar:—

"Doun throu the ryce a ryuir ran wyth stremys,
So lustily agayn thai lykand lemys,
That all the lake as lamp did leme of licht,
Quhilk schadovit all about wyth twynkling glemis;
That bewis bathit war in secund bemys
Throu the reflex of Phebus visage brycht;
On every syde the hegies raise on hicht,
The bank was grene, the bruke vas full of bremys,
The stanneris clere as stern in frosty nycht."

—'The Goldyn Targe,' ll. 28-36.

334. *In tirls dornik champ*—i.e., in ripples or wavelets, like the pattern on diaper. *Tirls*=ripples; *dornik*=diaper; and *champ* (Fr. *champ*) = the figure raised thereon. Sibbald has the following note on this line, "*In tyrl as dornik-champ*; so this line is found in several old editions;" and in 'The Evergreen,' 1724, *In tyrls dornik champ*,—both of them obscure. The passage is thus rendered in the Latin version:—

". rubet sub gurgite claro
Umbra velut rutilo ardentis præ sole pyropi."

Dornick is a sort of cloth inwrought with flowers or figures: so that the meaning may be "like the variegated appearance of Dornick or Tournay cloth." In a poem called "The Woman's Univers" (1652), we have:—

"The webster with his jumbling hand,
And dornick champion naperies,
Will make the coyest wench to stand
A prentice to his fopries."

343, 344. *I cald to mind how Daphne did
Within the laurell shrink.*

The myth of Apollo and Daphne is told by Ovid in his 'Metamorphoses,' Bk. i. ll. 452-567. See also Miscellaneous Poems, xvii. pp. 152-155 *ante*, and notes thereto *infra*.

373, 374. *That fortune helps the hardie ay,
And pultrones plaine repellis.*

"Me senior juvenem docet *Experientia*, quantum
Audentes Fortuna juvet, timidosque repellat."—D.

Cf. Terence:—

"Fortes Fortuna adjuvat."

—'Phormio,' I. iv. 26.

Kelly says of this proverb that it is "out of the book called 'The

Cherrie and The Slae,' but ever since used as a proverb on jovial occasion."

375. *Than feir not, nor heir not.* "3e man also tak heid, that quhen there fallis any short syllabis efter the last lang syllabe in the lyne, that 3e repeat thame in the lyne quhilk rymis to the vther, even as 3e set them downe in the first lyne : as for exempill, 3e man not say—

*'Then feir nocht
Nor heir ocht,'*

bot

*'Then feir nocht
Nor heir nocht.'*

Repeting the same *nocht* in baith the lynis: because this syllabe, *nocht*, nather seruing for cullour nor fute, is bot a taylor to the lang fute preceding, and thairfore is repetit lykewayis in the nixt lyne, quhilk rymes vnto it, euen as it set down in the first."—James VI., 'Reulis and Cautelis in Scottis Poesie,' chap. ii.

377, 378. *To fazarts, hard hazarts
Is deid or they cum thair.*

Cowards are killed by the very sight of danger. *Fazart*="coward," "dastard," is from Scand. *fasa*, to fear. Cf. line 632.

383-392. *Than do*, &c. This passage is vigorously, albeit somewhat diffusely, rendered by Dempster:—

" Incipe, facto
Est opus, æternam virtute amplectere famam.
Nam licet haudquaquam fructu potiare, juvabit
Occubuisse virum valide. Quid? vita recedit,
Non tamen interitum patitur tua gloria: semper
Vivus in ore virum volitans, celebrabere vatum
Carminibus, nunquam cessabit nuncia laudis
Fama tuæ, sæclis transmittere gesta futuris
Hæc præclara sacro scribentur carmina saxo:
*Hic situs est, sua quem virtus mortalibus oris
Extulit, ut melior Dominum fortuna coronet.
Fama dedit vitam decori, decus æthera famæ.*"

402. *They may beguyle the baith.*

"*Spes* te decipiet, deceptum *Audacia* perdet."—D.

407. *Brunt bairn with fyre the danger dreidis.* Compare Chaucer:—

"Brent child of fier hath mych drede."

—'Romaunt of the Rose,' vol. vii. p. 72.

417-420. *Fuil-haist ay almaist ay*, &c.

"Sæpe oculos animosque tegit temerarius error
Ignavis, dum non curant quid sera reportet
Vespera, vel quanti comitentur gaudia luctus."—D

429-432. *Quhairfoir hes Attropus that knyfe? &c.*

"Quo tenet arbitrio funestum lurida cultrum
 Atropos, aut quonam Lachesis tua stamina nevit
 Omine? adhuc nescis propria cur sponte resolvas
 Licia quæ glomerat primum crescentia Clotho."—D.

The Parcæ or Fates, *Clotho*, *Lachesis*, and *Atropos*, watch over man's birth, life, and death respectively. Their functions are neatly expressed in the line :—

"*Clotho colum retinet, Lachesis net, et Atropos occat.*"

435. *All ouirs are repuit to be vyce.*

"Omne nimis cadit in vitium."—D.

Compare Terence :—

"Ne quid nimis."

—'Andria,' I. i. 34.

and the Greek proverb, μηδὲν ἄγαν, said to have been one of the inscriptions on the tripod of the Delphic oracle. The Greek adage is, I believe, first found in Theognis (fl. 548 B.C.) :—

"Μηδὲν ἄγαν σπεύδειν· πάντων μέσ' ἄριστα· καὶ οὕτως,
 Κύρν', ἔξεις ἀρετὴν, ἥντε λαβεῖν χαλεπόν."

—'Sentent.,' 335, 336.

This is one of the very first dictates of wisdom, the truth of which is confirmed by the experience alike of ancients and moderns. Horace has transmuted the expression into lines that are familiar to every one :—

"Est modus in rebus, sunt certi denique fines,
 Quos ultra citraque nequit consistere rectum."

—'Sat.,' I. i. 106, 107.

Elsewhere the same poet pictures the serene happiness of the man who elects to observe the "golden mean" :—

"Auream quisquis mediocritatem
 Diligit, tutus caret obsoleti
 Sordibus tecti, caret invidenda

Sobrius aula."—'Odes,' II. x. 5-8.

443-448. *Zone SLAE, &c.* Thus paraphrased by Dempster :—

"PRUNA licet spernas, humili crescentia *spino*,
 Quantumvis attrita putes ingrata palato,
 Quantum in hoc lateat fructu favor, inde medelam
 Percipiens mihi testis eris, satis apta superque
 Ferventem experiere sitim restinguere, qua te
 Incautum vexat male circumspecta *juventus*.
 Perfice, rumpe moras, juveniles desine flammæ:
 Fusa palus luteis premit orta incendia lymphis."

448. *Foull water quenches fyre.* Compare Propertius :—

"Cui fuit indocti fugienda hæc semita vulgi
Ipsa petita lacu nunc mihi dulcis aqua est."
—'Eleg.,' III. xvii. 1, 2.

"This proverb has but a foul meaning."—(Kelly.)

452-456. *Maire honor is to vanquish ane, &c.*

" Plus namque meretur
Laudis honorifico miles post victa duello
Unius arma viri, quam septem in prælia ducens,
Turpiter infamem fundens cum sanguine vitam.
Virtutis quia finis opus, non cœpta coronant."—D.

473-476. *For feir than, &c.* Fear is beyond all arguments: there is no remedy for it but death.

" Medicina timorem
Altera nulla juvat citius quam protinus ense
Extentâ truncare caput cervice revulsum."—D.

481, 482. *Suppose thir sophistis the decewis, &c.*

" Licet ore sophistæ
Mellito tibi dulce canant, latet anguis in herba.
Scandē, petas CERASUM."—D.

489. *It lyes thee*=it concerns thee. Nothing less than thy life is at stake.

491-493. *Gif ony pacient wald be pancit, &c.* *Pancit* (or *pansit*)=cured, from Fr. *panser*, to dress (wounds); as *panser des blessures*; *panser une plaie*.

"Curari infirmus cupiens cur mordeat ægra
Scindentis medici dextram loca? spernat amara
Pocula? cur fugiat portantem pharmaca?"—D.

495-498. *Oft tymes deferring of ane day, &c.* The proverbs contained in these lines are common to all times and peoples. Cf. Ovid:—

"Principiis obsta: sero medicina paratur,
Cum mala per longas convaluere moras.
Sed propera, nec te venturas differ in horas:
Qui non est hodie cras minus aptus erit."
—'Remed. Amoris,' 91-94.

Martial:—

"Non est, crede mihi, sapientis dicere 'vivam':
Sera nimis vita est crastina: vive hodie."
—'Epigr.,' Bk. I. xv. 11, 12.

Horace:—

"Dum loquimur fugerit invida
Ætas. Carpe diem."
—'Odes,' Bk. I. xi. 7, 8.

and Dempster, whose version is a mixture of Ovid, Martial, and Cato:—

"Crastina sera nimis vita est; hodie minus aptus
Curari cras forte nequit; cape tempore tempus:
Omnia tempus habent: celeri pede labitur hora.
Fronte capillata est, sed post Occasio calva."

512. *For Hope gud haf hes hecht.*

"Spes fida secundos
Eventus tibi promittit."—D.

520, 521. *Quha vsis perrillis perische sall, &c.*

"Qui sequitur proprio ducente pericula sensu
Præcipitem petit interitum, meritoque peribit."—D.

522-524. *He sall nevir schaip, &c.*

"Non nauta futurus
Tressis erit, qui permetuit maris omne periculum."—D.

Cf. the proverb, *Youth ne'er casts for perils*="youth never dreads danger."

543. *Be resoun*=by reason, because.

546. *Dowe*=can. *Dow*, to be able, to avail; A.S. *dugan*; Dutch *doogan*,—whence *do* in the expression "that will *do*"=that will suit or suffice; and perhaps in "How do you *do*?" although Professor Skeat thinks this may be a translation of Old French "Comment le faites-vous?"—how do you manage it? how do you get along? Cf. Hor., Sermon. I. ix. 4—"Quid agis, dulcissime rerum?"—how are you, my jewel? Cf. Miscel. Poems, xxi. l. 13. See Skeat, s.v. *do* (2).

555, 556. *Persawis thou nocht, &c.*

"Usque adeo pretiosi temporis usum
Contemnes?"—D.

587, 588. *At length ay, at strength aye, &c.*

"Degeneres tandem usque asinos vi pellimus istos."—D.

598-600. *Gang with tham hardlie beid, &c.*=go with them boldly; be it so; God speed you, &c. *Hardlie*=boldly, courageously. It is used in this sense by Dunbar, S. T. S. p. 58, l. 115. Compare Dempster:—

"I tua te fortuna trahat quoscunque magistros
Quære tibi, quibus idem animus: zephyrisque secundis
Carbasa pande. Duces tibi sunt sapientiæ inanes."

602. *Heirefter comes not 3it.* "Your project is sure to come to an ill ending," is the meaning universally attached to this proverb.

613, 614. *Bot to it, &c.*

"Scandam, cerasumque vel ipsi
Invitet etiam superis, mora nulla, tenebo."—D.

617. *I*—i.e., *Experience*, as spokesman for the rest.

625, 626. *Thrie prechours, &c.*

" Tres fuerant Oratores, lethale venenum
Conantes suadere mihi decerpere *prunum*."—D.

627, 628. *They tratlit and ratlit, &c.*

" Cornicabantur, vanis garritibus aures
Vexabant mihi, dimidiâ, et prope longius, horâ."—D.

629. *Foull fall them* = dispereant (D.) A common curse. See "The Flying," 340 and 366, &c.

636. *Thay baid about the bus* = ad spineta latebant (D.) Cf. Virgil:—

" Tu post carecta latebas."
—'Eclog.,' iii. 20.

649, 650. *He that countis without his oist, &c.*

" Qui computat ante
Hospitis arbitrium numerat quandoque secundo."—D.

651, 652. *Ze sell the beir skin on his back, &c.*

" Vivit aper, nec enim silvas venator adivit,
Et vendis tamen, ecce! cutim."—D.

Compare Shakespeare:—

" The man that once did sell the lion's skin
While the beast lived, was killed with hunting him."
—Henry V., Act iv. sc. 3.

654. *Ze fische befoir the net.* "Spoken of those who devour by expectation what they have not in possession; for the fish are not gotten till the net be drawn ashore."—(Kelly.)

667. *Quod Will.* So, too, in 'The Evergreen': F. and U. have *quod Hope*. Ramsay must have reverted to the reading of the earlier editions, for Dempster has *Spes*.

690. *Friend, I heir zou faill—i.e.,* I hear you speak falsely. Cf. Dempster:—

" Mentiris crudelis anus; sed parcus isthæc
Objicienda velim discas; tua cana senectus
Veracem magis esse jubet."

701. *Go, go, we do not heir bot guckis* = we spend our time in trifling. Nugamur duntaxat (D.)

727, 728. *Ga fra them, we pray them, &c.* This is the reading of the earlier editions; but that of 'The Evergreen,' *then—then*, is undoubtedly right. Cf. Dempster:—

" Maturate fugam timidi, latebrisque salutem
Servate, O stolidi, non ulla audacia vobis."

769, 770. *For quhy now, &c.*

" Euge! palam facinus volo divulgare nefandum."—D.

799-924. These lines do not occur in either of Waldegrave's impressions. They are printed in the text from the version in 'The Evergreen.'

809-812. *Baith he now, &c.*

"Sed nunc manifesto lumine cuncti
Cernimus insidias, fraudesque advertimus: urens
Incautam, modo vis vulpinâ illudere caudâ."—D.

848. *Owre-hale*=overlook, from A.S. *ofer*, and *helan*, to hide. Sw. *oefwerhaelja*, to cover.

864. *Tak 3e twa asses eirs*. Midas, King of Phrygia, for his insolence and stupidity in preferring the music of Pan to the divine strains of Apollo, had his ears changed into those of an ass by the latter divinity.

"Partem damnatur in unam,
Induiturque aures lente gradientis aselli."

—Ovid, 'Metam.' xi. ll. 178, 179.

865-868. *Nae myter perfyter, &c.*

"Mercedem pro laude Midas hanc maximus olim
Rex Phrygiæ tulerat, Phœbo dum Pana canentem
Prætulit, ista tuæ debetur laurea linguæ."—D.

883, 884. *Then Will, as angrie as an ape, &c.*

"Cæca iterum in furias fertur sine more *Voluntas*,
Jurans per Superos ac tristia Tartara."—D.

893-896. *Sall he now, &c.*

"Quid? num serva tibi fuero? *Rationis* habebor
Mancipium? prius hercle pater meus ibit ad Orcum."—D.

901. *3e hit the nail upon the heid.*

". . . Haud dubites, certissima cuncta tenebis."—D.

912-916. *3our prophesie to be complete, &c.*=complete your prophesy, &c. Cf. Miscellaneous Poems, xxvii. 20.

"Respice principio finem, temeraria nunquam
Mens caret insidiis: injuria nulla volenti est."—D.

919, 920. *Of 3our awin fidle, &c.*=take your course and reap the fruits of it.

934-938. *Will ran reid-wood, &c.*

"Perniciem accelerans propriam rabiosa *Voluntas*
Cursitat huc illuc furiis agitata malignis;
Et laqueum sibimet mala *Desperatio* tendit."—D.

935. *Thringing*="driving," "thrusting," or "pressing," A.S. *þringan*. This forceful word is replaced by *flinging* in 'The Evergreen.'

947-952. *He was sa frak, &c.*

" Omnia sola regens, pavidam me dixit, inertes
Esse, leves, animo ignavos vos, denique nunquam
Curandum in rebus quæ sit fortuna, quis ordo,
Ante operis summi fastigia, cuncta repente
Ni fiant, fore nulla putans, dans omnia fatis."—D.

957, 958. *Lo quhaire he hangs, all bot the heid, &c.*

" Hospes in aëria corvos regione salutat."—D.

991. *Quhill*=while; the general meaning of *quhill*, however, is *until*, which may be considered the established usage. *While* is used in the sense of *until* by Shakespeare :—

" While then, God be with you."

—' Macbeth,' iii. i. 43.

1003. *Quod he* in Walde-grave's impressions should be *quod I*, as in E. F. and U. *Quod ich* may have been the original form.

1023-1025. *3it Hope and Curage, &c.*

" Evasere tamen *Spes* atque *Audacia* primum
Victrices, neque litigio cessere *Periculum*
Et *Metus*, at saltem auxilium latitando petebant."—D.

1044. *Experimented lyke*=like people of experience. *Experiment* is used in the sense of *experience* by Rolland :—

" Bot he thairof had na experiment."

—' Court of Venus,' Bk. ii. l. 662.

1046. *Lap the dyke* = fled and hid. This phrase is the Scotch equivalent for "in silvas condidit."

1065. *Smyrkling*=smirking, simpering; A.S. *smercian*, Lat. *subridere*.

1069. *They may not go about the bus*=they may not have recourse to deception or underhand dealing. Dempster happily renders the phrase by "uti ambagibus."

1079-1084. *Thair is a sentence, &c.*

" Est apud antiquos lepide paradigma notatum :
Consilii cave sis, nullo vocitante, sodalis,
Turpius ejicitur quam non admittitur hospes."—D.

1088. *Because the doctour douts—i.e., Skill.*

" Ambiguo tamen hæc sub iudice lis est."—D.

1091, 1092. *Glossing, &c.* Commenting, explaining; Lat. *glossa*=a difficult word requiring explanation.

" Garris et mentem præcurrit lingua fugacem."—D.

1099, 1100. *The man may ablens tyne a stot
That cannot count his kinsch.*

Henderson gives the proverb :—

" The man may eithly tine a stot that cannot count his kine."

—' Scottish Proverbs,' p. 92.

1101. *In 3our awin bow 3e are owre-schot* = you are beaten with your own weapon.

" . . . Propriâ te jam superamus arenâ."—D.

1109. *That sum sall lose a laiike* = shall lose a stake (at play), (Icel. *leik*). Earle says *lake* is still common in Cumberland and Westmoreland for "play"—e.g., "lakefellow."

1124-1126. *For ay since Adam*, &c. Thus paraphrased by Dempster :—

" Ex quo primævus genitor tellure rubenti
Formatus, dictisque tuis, heu ! credula blandis
Eva nimis, cecidere bonis florentibus horti
Elysii, et fortunatis tu pulsa viretis.
Tempore jam ex illo casus mihi cognitus orbis
Pene omnis, laudesque tuas, fraudesque reservo."

1132. *3our hechts 3ou neuir huiked* = you never regarded your promises. *Hecht*, a promise, from A.S. *hátan*, pret. *heht*; *huik*. A.S. *hogan*, Teut. *hugghen*, to observe.

1135. *In case a count wer craivt*—i.e., in case I were required to do so.

1140-1144. *I trumpit neuir a man*, &c. — i.e., I deceived (Fr. *tromper*), &c.

" Mea vota peregi :
Non technis, non usa dolis, ambage remota ;
Vera loquens, ope consilio, fidissima cunctis
Non auri, non laudis amans, non fracta rigore,
Non precibus, non flexa minis, sed falsa periodi."—D.

1158. *Mints* = threats. This word is generally explained by *aims* or *attempts*; but *threats* is surely the meaning here. At least Dempster so understood it :—

" Multa minax licet improperes," &c.

1169-1172. *Quod he, Aft times the anchor dryves*, &c.

" Objicit : hæc tamen infelix persæpe carinas
Anchora quassatas fallit, dum fune soluto
Rumpitur, haud obscura loquor : quot millia vidi
Fraude tua, sistens vicino in littore, vitas
In portu dare cum gemitu, stridentibus undis?"—D.

1187. *Their leid*—i.e., the plummet used in sounding.

1193. *Carvells*, ships (Fr. *caravelle*). This word has been wrongly derived from Lat. *corbis*, a basket, dim. *corbella*. It is kindred to *grave* : *carvell* = a "cutter."

1209. *Then byganes, byganes*.

" Hesternos vanum est revocare labores."—D.

1226. *Wont* = boasted ? past tense of verb to *wind*, to tell marvellous stories ; to blow or bounce. Compare Dempster :—

" Lætitiæ nova signa ferunt, nova classica cantant,
Clara triumphales tollunt ad sidera voces."

It may, however, be for *wint*=weened; but the other meaning suits better here.

1249. *Hope hecht him sic a hyre*. Cf. Miscellaneous Poems, xiii. 11.

1256. *Fald*=bend or yield; A.S. *fealdan*.

1260. *For kyndness cund us thank*=thank us for the kindness he has experienced. *Cund* seems to be past part. of verb *cun*, to taste or experience. But cf. the phrase *to cun thanks*=to feel grateful.

1275. *Duchtie*=valiant; A.S. *dyhtig*, brave; *dugan*, to be strong. See *dowe*, line 546 *supra*.

1286. *Freits*=superstitions. There is a proverb to the effect that "He that follows freits, freits will follow him"—i.e., if a person gives heed to omens and other superstitious observances, it will happen to him accordingly.

1287, 1288. *3it I now deny now
That all is gold that gleits.*

See Miscellaneous Poems, v. 42. Compare Chaucer:—

" But al thing which that schineth as the gold
Is nought gold as that I have herd told."

—'The Prologe of the Chanounes Yeman,' vol. iii. p. 37.

The proverb is found in the 'Parabolæ' of Alanus de Insulis, who died in 1294:—

" Non teneas aurum totum quod splendet ut aurum,
Nec pulchrum pomum quodlibet esse bonum."

It also occurs, with but little change, in Shakespeare, Middleton, Lydgate, Spenser, Herbert, Dryden, and a host of others, and may fairly be said to be common property. Cf. Virg. 'Ecl.' ii. 17—*Nimium ne crede colori*.

1350. *To put him out of pyne* = to relieve him from suffering, to cure him. The phrase is also common in the sense of "to kill"; "to put beyond suffering."

" Cruciatibus ægram

Exime lethiferis."—D.

1351. *Gaird*, &c.=ascertain, &c.

" Morbi prius arte profunda

Disce tua, quæ causa latet."—D.

1357. *And pance not, nor skance not*—i.e., don't think or concern yourself about, &c.; *pance*, O.F. *panser*, Mod. F. *penser*, to think; *skance* is evidently the same as English *scan* (Lat. *scando*), to scrutinise or give particular attention to. *Scance* was in use until recently in Aberdeenshire in this signification. The word properly formed should be *scand*; but the *s* of the supine has prevailed. See Skeat, s.v. *scan*.

1376. *Except the CHERRIE help his heit.*

"Si non *Cerasorum* suave rubenti
Hepatis assiduas restinguat sanguine tædas."—D.

1383, 1384. *Nae nectar directar, &c.*

"Scilicet ambrosia nullus meliore deorum
Nectareove hominem pascat libamine."—D.

1392. *I am red*=I am afraid; *red*, elsewhere *rad*—e.g., Son. xlv. 2, and Devotional Poems, vi. 25—is from Danish *raed* or *red*, timid. Cf. Burns:—

"O ance ye danced upon the knowes,
And ance ye lightly sang—
But in herrying o' a bee byke
I'm rad ye've got a stang."

—"Fragment" (Globe Edit., p. 164).

1422-1424. *Sir, I have sein them baith, &c.*

"Ast ego præcipites, ait *Experientia*, vidi
Et pavidos quandoque suas persolvere pœnas
Utrosque et vitare vices."—D.

1423. *Braidieness*=recklessness; *lye aback*=timidity, cowardice.

1435-1438. *Quod Hope, &c.*

"Spes 'ne cede metu' dixit; cauteque *Periculum*
Ire rogat, mediam statuit Sapiëntia legem,
Et *Ratio* rata cuncta facit."—D.

1453-1456. *Implaidging and waidging, &c.*=pledging and staking, &c.

"Suum caput objectare periculis
Promittunt, modo ducendi sit facta potestas."—D.

1471, 1472. *Bot as for us twa, now we sweir*

Be Him, befoir we maun appeir.

F. and U. have *before whom we appear*, an obvious but not very successful attempt at emendation. The relative *quhom* is necessary, and the auxiliary *maun* is no less so. Something such as

"Be Him 'fore whom we maun appeir"

is wanted. Compare Dempster:—

"Nos tibi per Superos, ter sancta per atria cœli
Juramus, nihil istorum meditamur: at omnis
Et labor, et studium, solersque intentio pura est,
Te miserans, satagitque tuæ sine fraude salutis."

1477-1480. *Then Hope and Courage did attest*

The gods, of baith these parts, &c.

It is difficult to determine the meaning of the words *of baith these parts*. They may mean "on both sides," or "of the upper and under

world." Dempster gets over the difficulty by giving both in his version :—

" Illæ autem e contra coeli spirabile lumen
Testantur pro parte sua, et crudelia Ditis
Regna tenebrosi, se cordibus omnia rectis
Consulere : et spectare meam sine fraude salutem."

1495, 1496. *We sall now, even all now, &c.*

" In unum
Ibimus ad Cerasum comitabimur usque *Juventam*."—D.

1551-1554. *Quhois throt, sir, &c.*

" Totum uno clausero rivum
Pollice quem præsens *Rerum Experientia* vidit."—D.

1579-1582. *Quhilk haisting and taisting, &c.*

" Quæ simul atque avidis primum data gusto labellis,
Me subito adverti prorsus languore levare,
Morbus abit, cessatque dolor, tristisque recedit
Anxietas, corpusque premens, animamque fatigans."—D.

1589 to the end. *All nations allso magnifie, &c.* Thus paraphrased by Dempster :—

" Postera gens seris pandet mea gaudia natis.
Eia animæ Dominum celebrate in sæcla redemtæ ;
Vos mecum, atque ego vobiscum, laudabimus una
Voce Deum sine fine bonum, qui, divite pollens
Justitia, veniam præstat mortalibus ægris.
Numen adoremus, castâ quod Virgine natum
In cruce fortis *Amor* nostri confixit *Amorem*.
Cantemus sanctâ innocuam cum prole parentem."

NOTES

TO

POLWART AND MONTGOMERIES FLYTING.

1. *Polwart*. Sir Patrick Hume of Polwarth, Montgomerie's antagonist in "The Flyting," was held in high esteem by James VI. His Majesty first preferred him to be master of the household; then one of the gentlemen of the bedchamber; and Warden of the Marches towards England—an office which was discontinued on the Union of the Crowns (1603).

Dempster thus refers to him in his character of poet: "Patricius Hume, equestri dignitate, a gentilitio patrimonio Poulwartius vocatus, magno ingenio, præclaro eventu poetice Scoticam adornavit."—'Hist. Eccles. Gent. Scot.,' p. 355. He died 15th June 1609. His grandson, Patrick, was created Lord Polwarth, and afterwards Earl of Marchmont. The Polwarth family were zealous in the Protestant cause. See Crawford's 'Peerage,' p. 313.

6. *Cannigate breiks*. I can find no explanation of this expression; but from the connection in which it is used here and in l. 303 it seems to mean a "diarrhœa."

9. *Merse*. The name specially given to the low-lying lands of Berwickshire. The word was originally applied to land that had been under water (Teut. *marsche*, *marse*, a marsh; cf. Lat. *mersus*), and afterwards to alluvial lands, plains, valleys, &c.

13. *Cultron cuist*. I have not been able to find, nor am I prepared to offer, any satisfactory explanation of these words. It may, however, be remarked, that both in this and in the 16th line the edition of 1688 has *custron*. See note to line 222, where *custroun* occurs in the text.

45. *Knaue*=scoundrel. This word has sadly deteriorated in meaning,—A.S. *cnaþa*, later *cnafa*, Ger. *knabe*, a boy.

55. *In pilgrimage to Alarite.* *Alarite*=à *Larite*—i.e., to our Lady of Loretto. There was a chapel dedicated to our Lady of Loretto, which stood a little to the east of Musselburgh, where a small cell may still be seen. The place is now called *Loretto*. The frequent mention of this chapel by our old poets is evidence of its once wide celebrity. It was a favourite rendezvous for persons of both sexes; and the most flagrant abuses were committed there under the name and cloak of religion. Alexander Scott, in his poem on "May," tells us that the maidens of Edinburgh used to go a-maying to *Alareit* or *Lareit*:—

" In May gois Maidens till *La Reit*,
And hes their mynȝeons on the streit
To horse them quhair the gate is ruch :
Sum at *Inchbuckling-brae* they meit ;
Sum in the mids of *Musselbrugh*."
—ll. 56-60.

Attached to the chapel at one time was a hermit who had an extraordinary reputation for sanctity and miraculous power. The Earl of Glencairn entitled his satire against the Romish clergy "Ane Epistle direct fra the halie Hermeit of Alareit to his brethren the Gray Friars."—Knox, 'History,' p. 24.

70. *Ga sey thy science*=go try thy skill.

71. *Mandrage*=mandrake, a term of contempt. See note to line 289 *infra*.

75. *Menswering*, "falsely declaring on oath," "perjuring thyself." "He is mansworn" is still a common expression for "he is perjured."

76. *Awe*=owned; same as *aucht*, A.S. *agan*, to possess. English *owe* is used in the sense of *own* in the passages subjoined:—

" And if any man, that any beast *oweth*,
Once in the week ere the cock croweth,
Fasting, will drink of this well a draught,
As that holy Jew hath us taught,
His beasts and his stores shall multiply."
—'The Pardoners and the Friar.'

"BARTLEY. Prithee, tell's who *owes* this building.

CLOWN. He that dwells in it, sir.

ILFORD. Who dwells in it then?

CLOWN. He that *owes* it."

—'The Miseries of Enforced Marriage.'

"IAGO. . . . Not poppy or mandragora,
Nor all the drowsy syrops of the world,
Shall ever medicine thee to that sweet sleep
Which thou *owedst* yesterday."

—Shakespeare, 'Othello,' Act iii. sc. 3.

79. *Burreauc the band*=the executioner bound thee (Fr. *bourreau*).

"*Cor mundum*;" these words are from Psalm l., v. 12. They occur in line 222 *infra*, and in Devotional Poems, iv. 71, 72 :—

' 'In me cor mundum crea'—I conclude :
' Peccavi Pater, miserere mei.' "

Compare Dunbar :—

" Cursit croapand craw, I sall ger crop thy tong,
And thou sall cry 'Cor mundum' on thy knees."

—'The Flyting of Dunbar and Kennedie,' ll. 393, 394.

And Rolland :—

" And maist part was my prayers to com[pleit]
Knowit on breist, and 'Cor mundum,' I [cryde]."

—'The Court of Venus,' Bk. i. ll. 44, 45.

84. *Pod*, a term of contempt applied to a little stout man. Cf. English *podge*, *pudding*, &c. It occurs again in line 431.

85. *Thou shup sike a sunzie*=you framed such an excuse. *Sunzie* is from *essonzie*, law term, meaning "excuse for non-appearance in a court of law" (Fr. *essoine*). *Ze mak aye sae mony sunzies*=you have always so many excuses, is a Roxburghshire expression. Jamieson gives the meaning as "pains," "industry," from Fr. *soin*, and quotes this passage as an example. The other interpretation seems to be more in harmony with the preceding lines.

93. *Attercop*. See Sonnet v. l. 12, *note*.

94. *The gray meir*. "The vulgar proverb that 'the gray mare is the better horse' originated, I suspect, in the preference generally given to the gray mares of Flanders over the finest coach-horses of England."—Macaulay's 'History of England,' vol. i. p. 150, *note* (People's Edition).

95. *I'll pull thee like a paife*. The meaning is by no means clear. By *paife* the popinjay has been supposed to be meant. Dr Gregor suggests, "I'll pull thee as one does a cow's pap." Perhaps it means : I will pull the hair from thy head and leave thee "close shaven above the ears as monks are shorn." Compare line 72 :—

" Wee will heir tydand, peild Polwart, of thy pow."

and line 447 *sqq.*

97. *To thy chafts ill cheir*—i.e., little to eat.

98. *To licke at the lowder*. The *lowder* was the handspoke for lifting the millstones, where there would always be some of the ground grain to be had.

101. *This wise sealed trumper*. Compare Dunbar :—

"Thryse scheild trumpir, with ane threid bair gown."

—'The Flyting of Dunbar and Kennedie,' l. 30.

104. *Crowes*. I can find this word in no dictionary or glossary. It seems to be correctly explained by "witness," the reading in the edition of 1688; but *crowes* is required for the rhyme.

109. *Proud, poysond pikthanke*=proud, poisoned parasite. Compare Shakespeare:—

“By smiling pick-thanks and base newsmongers.”

—‘The First Part of King Henry the Fourth,’ Act iii. sc. 2.

113. *Fra Lindsay thou tooke; thourt Chaucers cuike*. Sir David Lindsay—born about 1490, died some time before 1555—was once the most popular poet in Scotland. He was appealed to as an infallible authority on the Scottish language, and his lines may be said to have been on every Scottish tongue. “Ye’ll no find that in Davie Lindsay,” was an insuperable objection to any newly coined word or phrase which either speaker or writer ventured to employ. A story is related of an honest farmer, to whom, on his deathbed, a pious neighbour brought an English Bible, with a view to reading to him some words of hope and consolation. The dying man had never seen such a book or even heard of its existence; accordingly, after listening attentively for a while to some of its wonderful contents, he exclaimed, “Hoot awa’! bring me Davie Lindsay. That’s a made story.” *Thourt Chaucers cuike*. The early poets, whether of North or South Britain, were nearly as much indebted, in Christian times, to Chaucer for form and style, for apt expressions and quaint conceits, for native freshness and perennial bloom, as they were to Ovid, among the ancients, for wealth of classical illustration, old-world allusion, and polytheistic lore.

114. *Aye lying like a ruike*=always, like a rook, lying in wait to steal whatever came in your way.

115. *The king’s chimney nuike*—i.e., the king’s fireside. See Sonnet xxvii. l. 14, and “The Flyting,” l. 666. And cf. Sir Philip Sidney (1554-1586): “He cometh unto you with a tale which holdeth children from play and old men from the *chimney-corner*.”—‘The Defence of Poesy.’

125. *Bystour-baird*=noisy rhymester? or ribald railer? The derivation and meaning of *bystour* are alike uncertain. Fr. *bistorie*, crooked; *boister*, to limp; *bustarin*, a great lubber, have all been suggested as parent, or at least kindred words. The forms *bystour*, *boystour*, and *boisture* all occur in “The Flyting,” and are treated as the same word by Jamieson. They may, however, be different. The first form may be connected with one or other of the words here suggested; but it is much more likely that it is from Welsh *bwystus*, and simply means “boisterous” or “brutal.” From their use and connection in this poem, *boystour* and *boisture* seem rather to be derived from Fr. *boire*, to drink, sb. *boisson*, and to indicate a sot, or one incapable of retention. See lines 215, 655. *Baird*, “bard,” or “poet,” has also been explained “lampooner” or “railer,” presumably from “lampoons” and “flytings” being written in verse.

143. *Mightie*. *Maighie*=maggoty—i.e., crotchety or whimsical—in edition of 1688, may be correct here.

154. *To buckle him that beares the bell*=to engage with the champion or victor. "To bear the bell" is "to carry off the palm." In the days before cups were presented to winners in horse-races and other contests, a small gold or silver bell used to be given as the prize.

165, 166.

*Also I may bee Chaucers man,
And 3et my master not the lesse.*

In line 166 the edition of 1688 reads *thy master*; but if Laing's reading be, as it seems to be, correct, the meaning is: "Although I be a follower and imitator of Chaucer, I am none the less my own master—i.e., the framer of my own song; and consequently am not entitled to be set down as his slave and plagiarist."

175. *Some sayes mee*=some tell me.

176. *Betwixt the deuil and a dun kow*. Kennedie says of Dunbar that he was

"Generit betuix ane sche beir and a deill."

—'The Flyting of Dunbar and Kennedie,' l. 259.

But Polwart had doubtless good reason for selecting a "dun cow" as Montgomerie's female parent. This animal was famous in old legends, and her milk is renowned in tales of superstition. From the popular belief in the superiority of the dun cow's milk, it was quite a common thing to have a figure of the animal for a sign on public-houses and inns, and, by a legend extolling the liquor sold within, to woo the passing traveller to try it. On an inn between York and Durham might be seen the verse:—

"O come you from the east,
O come you from the west,
If ye will taste the dun cow's milk
Ye'll say that it is best."

Have not the charms and virtues of the national beverage of every land been invariably extolled under euphemistic designations? The Dutchman has his "goldwasser"; the Frenchman his "eau-de-vie"; and the Scotchman his "mountain dew." See Hardwick's 'Traditions, Superstitions, and Folk-lore,' p. 112.

178. *At banket birland at the beir*=drinking plentifully, &c.; *banket*=banquet; *birland*=draining, from A.S. *birlian*. The edition of 1688 has *bridland*, an obvious misprint. On *bridland* Jamieson has the following characteristic note: "This is one of Polwart's doggrel which has no other claim to attention than the use of a variety of old words that do not occur elsewhere. The only conjecture I can form as to this word, is that it is derived from *bridal* q. *bridalling*, drinking as freely as men do at a bridal." It is satisfactory to find, from the earlier edition of "The Flyting," that no such word as *bridland* occurs here. Cf. Son. lxvi. l. 11.

183, 184.

*While that thou past baith poore and peild,
Into Argyle, some lair to leir.*

These lines are considered in the Introduction. Compare Rolland:—

“ For laik of pith he is sa puir and peild.”

—‘The Court of Venus,’ Bk. iv. l. 673.

186, 187. *When thou stood fidgeing at the fire,
Fast fikand with thy Heiland cheir.*

The following extract from Macaulay’s ‘History of England’ will serve to illustrate these lines. Speaking of the Highlanders, he says:—

“In general, the traveller would have been forced to content himself with very different quarters. In many dwellings the furniture, the food, the clothing, nay, the very hair and skin of his hosts, would have put his philosophy to the proof. His lodging would sometimes have been in a hut of which every nook would have swarmed with vermin. He would have inhaled an atmosphere thick with peat-smoke, and foul with a thousand noisome exhalations. At supper, grain fit only for horses would have been set before him, accompanied by a cake of blood drawn from living cows. Some of the company with which he would have feasted would have been covered with cutaneous eruptions, and others would have been smeared with tar like sheep. His couch would have been the bare earth, dry or wet, as the weather might be, and from that couch he would have risen half poisoned with stench, half blind with the reek of turf, and half mad with the itch.”—Vol. iii. pp. 29, 30 (People’s Edition).

“It is said that the Duke of Argyle erected a row of posts to mark his property, and these posts were used by the neighbours when their shoulders itched, to rub against.” This is said to have given rise to the expression, *God bless the Duke of Argyle!* See Hotten’s ‘Slang Dictionary,’ and Brewer’s ‘Dictionary of Phrase and Fable,’ s.v. God.

215. *Boistures*. See line 125 *supra*.

220. *Deare of the dog brawne in the Merse*. Jamieson takes *deare* for a verb, and conjectures that it means “savour.” This would make excellent sense if any such verb could be traced. There was undoubtedly a legend current in Berwickshire, in which a dog was said to have been cooked and served as food. *Deare* therefore may be the noun, in apposition to banquet. The lines would then mean, “Your choicest banquets are venison of the dog that was cooked in the Merse.” Or *deare* may be a misprint for *sare*=savour. *Brawne*, A.S. *browen*=cooked.

222. *Custroun*=bastard; low-born fellow. O.F. *coestron*, bâtard; Gl. Roquefort.

249. *Craig in a cord*=neck in a halter. Cf. Sonnet xxvi. 3, and *note*.

260. *Mister*=need, require. Chaucer has the noun:—

“If that men had myster of thee.”

—‘Romaunt of the Rose,’ vol. vii. p. 205.

274-284. These lines are quoted by King James in “Reulis and

Cautelis." He says, "For Flyting or Inuectives vse this kind of verse following, callit *Rouncefallis* or *Tumbling Verse*." As the variations are considerable, it is perhaps well to give the passage entire :—

" In the hinder end of haruest vpon Alhallow ene,
 Quhen our gude nichtbors rydis (nou gif I reid richt)
 Some bucklit on a benwod and some on a bene,
 Ay trottand into troupes fra the twylicht :
 Some sadland a sho ape all grathed into grene :
 Some hotcheand on a hemp stalk hovand on a heicht.
 The King of Fary with the court of the Elfe Quene,
 With many elrage Incubus rydand that nicht.
 There ane elf on an ape ane unsell begat :
 Besyde a pot baith auld and worne,
 This bratshard in ane bus was borne :
 They fand a monster on the morne
 War facit nor a cat."

In these lines, as in ll. 391 *sq.*, we have a vivid picture of the hellish host in one of their midnight revels. In these journeys they travelled through the air, stealing and killing children, poisoning herds, and scattering broadcast storms and tempests, and all manner of plagues. Devils and imps and elves and fairies, women perched on broomsticks or astride of monkeys, stark naked, of haggard mien and with streaming hair, clove the air like meteors on their way to the place of rendezvous. The prince of darkness presided at the orgies, and with head downward, feet turned up and his back to the altar, celebrated his blasphemous mass, while his witches careered in indecent dances or rode "widdershins" around the shrine. Cf. Burns, "Tam o' Shanter," ll. 114 *sq.*, and Hogg, "Queen's Wake":—

"Some horses were of the broom cow framed,
 And some of the green bay tree ;
 But mine was made of a hemlock-shaw,
 And a stout stallion was he," &c.

—'The Eighth Bard's Song,' ll. 25-28 *sq.*

274. *Alhallow euen*. Halloween, according to the Scottish mythology, the time when warlocks, witches, devils, elves, fairies, incubi, succubi, and other imps of darkness, earth, and air hold their grand annual festival, has been immortalised in the verse of Burns.

275. *Good neighbours*. The fairies are generally called by this title, but the words have a much wider signification here.

278. *All graithed into green* = all arrayed in green. Compare Dunbar :—

" All grathit in to garlandis of fresche gudlie flouris."

—'The Tua Mariit Wemen and the Wedo,' l. 18.

280. *The King of Pharie, and his court, with the Elfe Queen*. Understand the medieval representatives of Pluto and Proserpine, with their train of attendant witches, elves, fairies, &c.

Compare Chaucer :—

- (1) " Ful ofte tyme he Pluto and his queene
 Preserpina, and al the fayerie,
 Desporten hem and maken melodye
 Aboute that welle, and daunced, as men tolde."
 —" The Marchaundes Tale," vol. ii. p. 187.

- and (2) " In olde dayes of the kyng Arthour,
 Of which that Britouns speken gret honour,
 Al was this lond fulfilled of fayrie,
 The elf-queen, with hir joly compaignye,
 Daunced ful oft in many a grene mede."
 —" The Wyf of Bathes Tale," vol. ii. pp. 72, 73.

281. *With many elrich Incubus*. The incubus, like sundry gods of the old mythology, was a general lover, and easily overcome by beauty. His proclivities are clearly indicated in "The Ballade of Tamlane" :—

- " O I forbid ye, maidens a',
 That wear gowd in your hair,
 To come or gae by Carterhaugh,
 For young Tamlane is there.
 There's nane that gaes by Carterhaugh,
 But maun leave him a wad ;
 Either gowd rings or green mantles,
 Or else their maidenhead."

The incubus sometimes afforded a very convenient explanation of what might otherwise have proved an awkward business. Sir Walter Scott tells of a lady who accounted to her lord, on his return from the Crusade, for the presence of a boy whose age could not be made to correspond with the time of his departure, by declaring that the river Tweed had insisted on becoming the father of her son. This lad became the ancestor of the well-known family of Tweedie. The paternity of Romulus and Remus is another case in point, though the averment of the mother in their case proved abortive, so far as she was concerned. Alluding to the rape of Proserpine, Dunbar says of the king of the underworld :—

- " There was Pluto, the elrich Incubus,
 In cloke of grene."
 —' The Goldyn Targe,' ll. 125, 126.

282. *Ane unsell*: a wicked or worthless creature ; a "devil." A.S. *unsælig*, unhappy ; Mæso-Gothic *unsel*, wicked.

283. *Pomathorne*. The readings vary here. See the stanza quoted above from "Reulis and Cautelis." Sibbald reads *Powarththorne*.

287. *The Weird Sisters*—i.e., the Fates. Earle, in his 'Philology of the English Tongue,' says : "The combination *weird sisters* in 'Macbeth,' being the parent of all extant usage of *weird*, it has resulted that this word is known only as an adjective to the modern language,

although in Saxon it was known only as a substantive—viz., *wyrd*, fate." As the word occurs repeatedly both as adjective and substantive in *Montgomerie*, and as this very poem was written and in circulation long before 'Macbeth' was composed, it is difficult to see how Shakespeare's use of the formula can have been the parent of all extant usage of *weird*.

289. *The mandrake unmade like a man*. The term mandrake is here and elsewhere used contemptuously of a human being, to whose form the root is believed to bear a resemblance. It appears to have been used in this country by sorcerers, as the image of a victim to be operated on. Coles, in his 'Art of Simpling' (Lond. 1656), says that "Witches take the roots of the mandrake according to some, or, as I rather suppose, the roots of briony, which simple folk take for the mandrake, and make thereof an ugly image by which they represent the person on whom they intend to exercise their witchcraft." He adds, "Some plants have roots with a number of thread-like beards, as mandrakes, whereof witches and impostors make an ugly image, giving it the form of a face at the top of the root, and leave these strings to make a broad beard down to the feet." See also Hardwick's 'Traditions, Superstitions, and Folk-lore,' pp. 255, 256.

"The mandrake," says another authority, "has been the source of much superstition both in Scotland and England; the belief being that it had a human heart at its root. It was believed that the person who pulled it would instantaneously fall dead; that the root shrieked or groaned when separated from the earth, and that whoever heard the shriek died shortly after, or became afflicted with madness." See 'English Folk-lore,' by T. F. Thistleton Dyer, M.A., pp. 30, 31. (2d ed., 1880.)

Randolph, in "The Jealous Lovers" (Camb. 1632), makes Dipsos say to Chremylas—

"The ravens, screech owls, and the mandrake's voice
Shall be thy constant music."

299. *Into Pandora's purse*. Pandora, according to Hesiod, was the first woman on earth. She was made by Vulcan at the command of Jupiter. Each of the immortals presented her with some gift. Minerva gave her wisdom, Venus beauty, Apollo music, Mercury eloquence, &c. Incensed at the conduct of Prometheus in stealing the fire from heaven, Jupiter sent her to Epimetheus, Prometheus's brother, with a box in which were shut up all sorts of diseases and calamities. On the removal of the lid the contents escaped, producing innumerable woes to mortals.

336. *Hips and hawes*. The berries of the wild brier and the hawthorn.

340. *Could bee her cast*=bleak be her lot—a common form of im-

precation. Compare Scott, 'Guy Mannering,' chap. iii.: "And there's Dunbog has warned the Red Rotten and John Young aff his grunds—black be his cast!"

360. *Warwolves and wild cates*. A warwolf (A.S. *were-wolf*) was a man who possessed the power of transforming himself into a wolf, as the witch had of assuming the semblance of a cat or hare. Lycanthropism seems to have been a contagious disease, and to have manifested itself in all the terrors of a maniacal epidemic. Though at first the term was employed to denote a mental condition, in process of time the transformation was believed to be real, and to affect the body as well as the mind. To such transformations Gervase of Tilbury, an English Chronicler of the thirteenth century, bears testimony as an eye-witness: "Vidimus frequenter in Anglia per lunationes homines in lupos mutari, quod hominum genus *Oerulfos* Galli vocant, Angli vero *wer-wlf* dicunt. *Wer* enim Anglice 'virum' sonat, *wlf* 'lupum.'" —'Otia Imperialia: De oculis apertis post peccatum.' See Sir W. Scott's 'Scottish Minstrelsy.' Kempion, *note*.

362. *Tousled and toggled with towne tykes*. Compare Dunbar:—

"And all the toun tykis hingand in thy heillis."

—'The Flyting of Dunbar and Kennedie,' l. 226.

368. *Nicneuen*. One of the names given to the Scottish Hecate or Mother Witch. See line 460.

370. *Can deuyse*=began to say, or simply said. *Can* is an auxiliary equivalent to *gan* or *did*. See 'The Kingis Quair,' stanza iv. l. 7, and Professor Skeat's note thereto.

384. *With charmes from Caitness and Chanrie of Rosse*. Both places were celebrated for witches, and figure in the history of the witch persecutions.

385. *Whose cunning consists in casting of a clew*. This was one of the rites formerly practised on Halloween by those who wished to know their future lot in wedlock. See note to line 411 *infra*.

389. See note to line 281 *supra*.

396. *Murgeons*. This word occurs again in l. 495. It may mean either "wry faces" or "mutterings," probably the latter. The verb is used in "Christ's Kirk on the Green" in the sense of "to ridicule."

"Scho skornit Jok and skrapit at him,
And murgeonit him with morkkis."

—ll. 31, 32.

398. *Withershins* (A.S. *wither*, against; *sunne*, the sun), contrary to the course of the sun. One of the most ancient and persistent of superstitions is connected with this movement. It seems to have been accepted in all places that the safe and proper way to move was with the sun. To move in the opposite direction, or *withershins*, was sure to entail calamity. Witches in their dances and in the per-

formance of their spells always went *withershins*. Nor has this superstitious belief been confined to the nations of the West. Mr Simpson, in his work 'Meeting the Sun,' says: "The Llama monk whirls his praying cylinder in the way of the sun, and fears lest a stranger should get at it and turn it contrary, which would take from it all the virtue it had acquired. They also build piles of stone, and always pass them on one side and return on the other, so as to make a circuit with the sun. Mahommedans make the circuit of the Caaba in the same way. The ancient dagobas of India and Ceylon were also traversed round in the same way; and the old Irish and Scotch custom is to make all movements *Deisual* or sunwise, round houses and graves, and to turn their bodies in this way at the beginning and end of a journey for luck, as well as at weddings and other ceremonies." See Napier's 'Folk Lore' (Paisley, 1879), pp. 133, 134.

401. *Cairne*, misprinted *catine* in edition of 1688 and in Watson's 'Collection,' which doubtless led to the insertion of that meaningless form in Jamieson's Dictionary.

407. *On three headed Hecatus*. *Hecatus* is an error for *Hecate*, the witch-queen of Greek and Roman mythology. She is a mysterious divinity, about whom are many traditions. Briefly, she was generally regarded as a spectral hag, who in the darkness of night sent forth from the lower world all sorts of demons and phantoms; taught sorcery and witchcraft; frequented graveyards and the scenes of murder and bloodshed. In her nocturnal peregrinations, her companions were the souls of the dead; and her approach was heralded by the whining and howling of dogs. She is sometimes described as a monster of terrible aspect with three bodies or three heads—the one of a dog, the second of a horse, and the third of a lion. Dogs and black female lambs were offered to her in sacrifice. Hecate preserved in medieval times all the hideous characteristics attributed to her in pagan antiquity.

411. *This blue threed*. There seems to have been some special virtue in the colour. Compare Burns:—

"But Merran sat behint their backs,
Her thoughts on Andrew Bell;
She lea'es them gashin' at their cracks,
And slips out by hersel':
She thro' the yard the nearest taks,
An' to the kiln she goes then,
An' darklins graipit for the bauks,
And in the *blue clue* throws then,
Right fear't that night.

An' aye she win't, an' ay she swat,
I wat she made nae jaukin';
Till something held within the pat,
Guid Lord! but she was quakin'!

But whether 'twas the Deil himsel',
 Or whether 'twas a bauk-en',
 Or whether it was Andrew Bell,
 She didna wait on talkin',
 To spier that night."
 —'Halloween,' st. xi., xii.

417 sq. *Be the hight of the heauens*, &c. These lines seem to have been inspired by a passage in Gavin Douglas's "Proloug of the Aucht Buik of Eneados":—

"Wyth that he raucht me a roll: to reyd I begane
 The riotest ane ragment wyth mony rat rane,
 Off all the mowis in this mold, sen God merkit man:
 The moving of the mappamond and how the mone schane,
 The pleuch and the polys, the planettis begane,
 The son, the sevin sternis, and the Charll wane,
 The elwand, the elementis, and Arthuris hufe,
 The horne and the hand staff
 Prater John and Port Jaff,
 Quhy the corn hes the caff,
 And kow weris clufe."

—ll. 146-156.

418. *The Charlewaine*. The constellation *Ursa Major* or the Greater Bear was distinguished by the Greeks as early as the times of Homer by the names of *Arktos*, the "Bear," and *Hamaxa*, the "Waggon" or "Wain." The poetical mind of the Greek, ever pregnant with happy fancies, was not slow to discover in the rude outline of the stars in this brilliant constellation a resemblance to objects with which he was familiar in everyday life. The Romans called the seven bright stars *Septentriones*, the "seven plough oxen." The names "Charles's Wain," the "Plough," the "Bear," &c., by which this constellation has been, and still is, known throughout Europe, are merely translations of the ancient epithets.

419. *The hornes, the handstaff, and the king's ell*. *The hornes*, Capricornus? In the passage from Gavin Douglas cited above, Mr Small thinks *the horne* is *monoceros*, "The Unicorn" (Small's 'Gavin Douglas,' vol. iii. p. 364), but there the form is singular. *The handstaff* is "Orion's sword"; *the King's Ell* or *elwand*, called also *Our Lady's ellwand*, is "Orion's belt." "It is a striking coincidence that in Suio-Gothic Orion's girdle was called *Friggerock*, "the distaff of *Freya* or *Frigga*," the Venus of the Goths. After the introduction of Christianity it was changed to *Maricrock*, Mary's distaff." Jamieson, *s.v.* Ellwand.

426. *That*, an obvious error for *thae*. Watson has *thir*. *Lethe* and *Styx* are rivers in the underworld. See Sonnet lvi. l. 4, *note*.

429. *Mahowne*, Mahomet, who, according to the orthodox notions of our pious forefathers, was none other than the devil. In the following

poem from the Bannatyne MS. (Fol. 136) he is, with great propriety, wedded to the gyrecarline or Mother Witch:—

“ In Tiberus tyme, the trew imperiour,
 Quhen Tynto hillis fra skraiping of toun henis wes keipit,
 Thair dwelt ane grit Gyre Carling in awld Betokis bour,
 That levit vpoun Christiane menis flesche and rewheidis vnleipit;
 Thair wynit ane hir by, on the west syd, callit Blasour,
 For lufe of hir lawchane lippis, he walit and he weipit;
 He gadderit ane menzie of inodwartis to warp doun the tour;
 The Carling with ane yrne club, quhen that Blasour sleipit,
 Behind the heill scho hatt him sic ane blaw,
 Quhill Blasour bled ane quart
 Off milk pottage inwart,
 The Carling luche and lut fart
 North Berwik Law.

The King of Fary than come with elfis mony ane,
 And sett ane sege and ane salt, with grit pensallis of pryd;
 And all the doggis fra Dumbar wes thair to Dumblane,
 With all the tykis of Terve, come to thame that tyd;
 Thay gnaw down with thair gomes mony grit stane,
 The Carling schup her in ane sow and is hir gaitis gane,
 Gruntlyng our the Greik sie, and durst na langer byd,
 For brukling of bargane, and breking of browis:
 The Carling now for dispyte
 Is mareit with Mahomyte,
 And will the doggis interdyte,
 For scho is quene of Iowis.

Sensyne the cokkis of Crawmound crew nevir a day
 For dule of that devillisch deme wes with Mahoun mareit,
 And the hennis of Hadingtoun sensyne wald noch lay,
 For this wyld wilroun wich them widlit sa and wareit:
 And the same North Berwik Law, as I heir wyvis say,
 This Carling, with a fals cast, wald away carreit;
 For to luk on quha sa lykis, na langer scho tareit;
 All this langour for lufe befoirtymes fell,
 Lang or Betok wes born
 Sho bred of ane accorne,
 The laif of the story to morne
 To 3ow I sall tell.”

435. *All barret and baill* = all strife and mischief. Compare Rolland:—

“ Now may I bruik with greit barret and baill,
 Like ane fond fuill fulfillit with Fantasie.”

—‘The Court of Venus,’ Bk iv. ll. 378, 379.

and Dunbar:—

“ It, that 3e call the blist band that bindis so fast,
 Is bair of bliss and bailfull and greit barrat wirkis.”

—‘The Tua Mariit Wemen and the Wedo,’ ll. 50, 51.

436. *Als bair as the birk*. "As bare as the birk at Yule", is still a common expression in Clydesdale to denote absolute bareness or barrenness.

437. *Taidrell*, either "weakling," from A.S. *tedre*, or diminutive of *taide*, a toad. See line 392.

447. *Kytrall*, heretic. Sibbald in his Glossary says it is "a term expressive of the greatest contempt and abhorrence." It is also spelt *ketrail*. Teut. *ketter*, hæreticus.

448. *Doones neir*=very close. The forms *doyn*, *done*, *doon*, *doons*, *doones*, *dunze*, *dooms*, very, are each found as a mark of the superlative absolute. The last form is found in Sir Walter Scott's 'Guy Mannering,' chap. xlv.: "'Aweel,' said he, 'this suld be nae sic dooms desperate business surely—the lad's doing weel again that was hurt, and what signifies twa or three draps in his shouter?'"

461. *To sail sure in a seiffe*. To sail in a sieve or riddle was one of the accomplishments of a witch. Compare Shakespeare:—

"A sailor's wife had chestnuts in her lap
And munched, and munched, and munched :—
 'Give me,' quoth I:
'Aroint thee, witch!' the rump-fed ronyon cries.
Her husband's to Aleppo gone, master of the Tiger,
But in a sieve I'll thither sail,
And like a rat without a tail,
I'll do, I'll do, I'll do."

—'Macbeth,' Act i. sc. 3.

462. *And milk of an hairne tedder*. The subjoined extracts illustrate this process:—

"A farmer in the north-west of Glasgow engaged a Highland lad as herd, and my informant also served with this farmer at the time. It was observed by the family, that after the lad came to them everything went well with the farmer. During the winter, however, the *kye* became *yell*, and the family were consequently short of milk. The cows of a neighbouring farmer were at the same time giving plenty of milk. Under these circumstances the Highland lad proposed to his mistress that he would bring milk from their neighbour's cows, which she understood to be by the aid of the *black airt*, through the process known as *milking the tether*. The tether is the rope halter, and by going through the form of milking this, repeating certain incantations, the magic transference was supposed capable of being effected."—'Folk Lore,' by James Napier, F.R.S.E., &c. (Paisley: Alex. Gardner, 1879.)

"Mr Kelly tells of a rope, which, in the hands of a witch, would yield milk, adding that it must be made from the hair of different cows, with a knot for each cow. The following verse was sung by way of incantation on such occasions:—

' Meare's milk and deer's milk,
And every beast that bears milk,
Between St Johnston and Dundee,
Come a' to me, come a' to me.'

In the same writer we find it stated that an old gentleman once burned one of these hair tethers, on which were several knots, every one of which went off like a pistol-shot when it was burnt."—'Folk Lore of the Northern Counties of England and of the Borders,' by William Henderson, page 199. (London, 1879.)

In the 'Malleus Maleficarum' we have a particular account of the manner of draining a neighbour's cows by a somewhat similar process: "Quædam enim nocturnis temporibus et sacratoribus utique ex inductione Diaboli, ob majorem offensam divinæ majestatis, quocumque angulo domus suæ se collocant, urceum inter crura habentes, et dum cultrum vel aliquod instrumentum in parietem aut columnam infigunt, et manus ad mulgendum apponunt, tunc suum diabolum, qui semper eis ad omnia cooperatur, invocant, et quod de tali vacca ei tali domo quæ sanior et quæ magis in lacte abundat, mulgere affectat, proponit, tunc subito Diabolus ex mamillis illius vaccæ lac recipit, et ad locum ubi malefica residet et quasi de illo instrumento fluat reponit."—'Mall. Malefic.' page 354. (Lugd., 1669.)

464. *Sall bliss*=shall curse. The word *bliss* is used ironically, as might be expected.

472. *That cammosed cocatrice*. *Cammosed*, i.e., *camnosed*, flat-nosed (Fr. *camus*); *cocatrice*, from Low Lat. *cocatricem*, acc. of *cocatrix*, a crocodile, basilisk, or cocatrice. The form *cocatrix* is a corruption of Low Lat. *cocodrillus*, a crocodile. (Skeat, s.v. Cockatrice.) The cockatrice, a fabulous animal of monstrous generation—said to be hatched by a serpent or toad from a cock's egg, and to inflict death by its breath and by its look—seems to have filled our superstitious forefathers with terrors unbounded. The words of the old legend—

"Lo! the bloody cockatrice
Feeds on his corp at the gallow-lee"—

were enough to make one's blood run cold. The word occurs no less than four times in the authorised version of the Old Testament—a circumstance which probably contributed not a little to the popular belief in the terrific character of the monster.

Compare Dunbar:—

"Dewlbeiris moder, cassin in by the se,
The wariet apill of the forbiddin tre,
That Adame eit, quhen he tynt Paradyce,
Scho eit invennomit lyk a cokkatryce,
Syne mcrrait with the Diuill for, dignite."

—'The Flyting of Dunbar and Kennedie,' ll. 292-296.

and

"Conspiratour, cursit cokatrice, hell caa."

—Ibid., l. 521.

473. *Kait of Crieffe*. The following account of the trial and burning of a witch, by name Kate M'Niven, in 1715, which I extract from a volume entitled 'Crieff: Its Traditions and Characters' (Edin.: D. Macara, 1881), shows that that locality continued long after Montgomerie's time to maintain its reputation as a witch-infested spot. M'Niven suffered on the Knock, a picturesque hill overlooking the town of Crieff:—"Monzie is best known in connection with the burning of a witch. In 1715, Kate M'Niven lived a little down the river Shaggie from the Manse, and was reputed a witch. One of the principal things against her appears to have been in connection with Inchbrakie, where she had been a nurse. The laird one day rode over to Dunning, and, according to the usage of the times, carried his knife and fork with him. While at dinner he was annoyed by a bee buzzing about his ears, and he laid down the knife and fork to put off the annoyer, which flew out by the window. On looking for the knife and fork, he found that they were amissing, and could not be found. On his return to Inchbrakie the nurse produced the missing articles. Some time thereafter she was lodged in 'durance vile,' tried and condemned for witchcraft, and burnt in the spring of 1715. Mr Bowie was the minister of Monzie and officiated on the occasion, and was, it seems, most bitter against her, as were also some of the other neighbouring gentlemen present; and she predicted that, so long as the Shaggie Burn ran west, there should not be a lineal descendant to the house of Monzie, nor the minister of the parish ever prosper, both of which prophecies have been realised in an astonishing manner. The laird who was a means of condemning her was the only one who interposed in her behalf at the eleventh hour, and Kate in gratitude spat a bead out of her mouth, and declared that so long as that charm was preserved by the family, the house of Inchbrakie would never want a direct heir, which has been duly verified to the present time."—Pp. 201, 202.

Acharn, Balloch, and Pittentian, all in the immediate vicinity of Crieff, had each its witch, and can each contribute its marvellous tale of sorcery to the weird literature of that deplorable superstition.

488. *In the barke of ane boortree whylome they bed it*. Burns represents the devil as

"rustlin', thro' the boortrees comin',
Wi' heavy groan."

—'Address to the Deil,' ll. 35, 36.

The *boortree* or *elder*, however, was in many localities believed to have wonderful influence against evil. "Wherever it grew, witches were powerless. In this country gardens were protected by having elder-trees planted at the entrance, and sometimes hedges of this plant were trained round the garden. There are very few old gardens

in country places in which are not still seen remains of the protecting elder-tree."—Napier's 'Folk Lore,' pp. 125, 126.

511. *Bot ay rammeist redwood, &c.*—*i.e.*, they ran about capering madly and confusedly in their dances.

523. *Caribald*=monster. Early and correct form of modern *cannibal*. A *caribal* is a Carib or native of the Caribbean Islands. These islanders were brave in a high degree, and they were man-eaters to boot. The word *caribal* being ill understood, or rather, not understood at all, it was thought that the spelling was changed to *canibal* to give sense, from the notion, presumably, that cannibals ate like dogs, and that the second *n* was afterwards introduced to shorten the first vowel. See Skeat, *s.v.* Cannibal. It seems now that this is a mistake, and that both *cannibal* and *caliban* are real dialectical variants, and not corruptions, of *caribal*. See in 'The Academy' of April 2, 1887, pp. 242, 243, Report of a Paper on "English Etymologies," read by Professor Skeat before the Philological Society.

Compare Dunbar:—

"Quhen kissis me that carybald, than kyndillis all my sorow."

—'The Tua Mariit Wemen and the Wedo,' l. 94.

"Ay quhen that caribald carll wald clym on my wambe,

Than am I dangerus, et dane, and dour of my will."

—*Ibid.*, ll. 131, 132.

and

"Ffowl carrybald, cry mercy on thy kneis."

—'The Flyting of Dunbar and Kennedie,' l. 184.

528. *Out of toone*=out of tune.

529. *That rymes red-wood, at ilk mids of the moone*. So in Laing's edition. If *runs* of ed. 1688 be read, *out of toone* in the preceding line must be rendered "out of sorts." In either case the meaning is obvious. It was a common belief that lunatics became more and more frenzied as the moon increased to its full.

551. *Athort his nitty now*. There is a proverb to the effect that "he had need to have a heal pow wha ca's his neebour 'nitty know.'"

558. *The Tron*—*i.e.*, the pillory.

567. *His nose weill lit in Bacchus blood about*. Indicating by its redness his sottish proclivities.

571. *Tarladders*—*i.e.*, tar-leathers—strong slips of hide salted and hung, used for joining the staves of flails. The skin of the lower parts of the legs of calves and oxen was generally used for this purpose.

579. *Returning directly againe to Argyle*. See l. 184.

582. *Discending of deuils*. See l. 176.

587. *And waried a wight*. Cf. Rolland:—

"Bad hir belive pas to 3one waryit wicht

. Hecht Desperance."

—'The Court of Venus,' Bk. i. ll. 789, 790.

598. *Hee used both carts and dyce*. To give a person this character

was, within the memory of men living, to brand his reputation with an indelible stain. Cards and dice were looked upon as the devil's prayer-book and beads; and the poor wight who indulged in either for an hour's amusement was set down as given over to a reprobate mind, and consequently was regarded with due pharisaical abhorrence, and shunned.

603. *The seven synnes.* Pryd, yre, invy, auaryce, sueirness, lichery, gluttony. See Dunbar's "Dance of the Sevin Deidly Synnis," pp. 117-120, and compare Chaucer:—

"Now it is a bihovely thing to telle whiche ben dedly synnes, that is to sayn, chiveteys of synnes; for as moche as alle thay renne in oon loos, but in divers maners. Now ben thay cleped chiveteys, for als moche as thay ben chief and springers of all othere synnes. The roote of these seven synnes thanne is pride, the general synne and roote of alle harmes. For of this roote springen general braunches; as ire, envye, accidie or sleuthe, avarice or coveitise (to commune understandynge), glotony, and leccherie: and everich of these synnes hath his braunches and his twigges, as schal be declarid in here chapitres folwinge."—"The Persones Tale," vol. iv. p. 39.

614. *An warloch*=a wizard (A.S. *war*, the truth; and *loga*, a liar); one who lies against the truth, and is supposed to be in compact with Satan; cf. Icel. *vardlokr*, a magical song used for calling up evil spirits.

620. *Arcandams astrologie.* This "Booke to find the fatall Destiny, Constellation, Complexion and naturall Inclination of every Man and Childe by his Birth. With an Addition of Phisiognomy, toured out of French into our vulgar Tongue by William Warde," was published in London in 1578. It has been several times reprinted.

658. *Wraiths.* The *wraith* was the spectral appearance of a person about to die. It was wont to appear to relatives and persons at a distance and forewarn them of the dread event. If any one were to catch a glimpse of the apparition of a friend or acquaintance passing the door or window, and on making search were to find no such person there, it was considered a conclusive sign of the approaching death of the person seen. The following account of the appearance of the wraith of Dundee, related by Mr C. K. Sharpe, illustrates the popular creed regarding such manifestations:—

"After the battle of Killiecrankie, where fell the last hope of James in the Viscount of Dundee, the ghost of that hero is said to have appeared about daybreak to his confidential friend, Lord Balcarres, then confined in Edinburgh Castle. The spectre, drawing aside the curtain of the bed, looked very steadfastly upon the earl, after which it moved towards the mantelpiece, remained there for some time in a leaning posture, and then walked out of the chamber without uttering one word. Lord Balcarres, in great surprise, though not suspecting that which he saw to be an apparition, called out repeatedly to his friend to stop, but received no answer, and subsequently learned

that at the very moment this shadow stood before him, Dundee had breathed his last near the field of Killiecrankie."

The belief in wraiths was at one time prevalent all over Scotland; and indeed seems to have existed as a constituent article of faith in the early history of almost every nation. An instance of this superstitious belief among the early Christians is recorded in the Acts of the Apostles (chap. xii. 15). See Napier's 'Folk Lore,' pp. 57-59.

661. *Leane boggles, brownies, gyr-carlings and gaists.* The *bogle* or goblin was a mischievous, freakish spirit who took delight in frightening and perplexing rather than in helping or seriously injuring mankind. In the exercise of his mischievous vocation he would, by his doleful cry of distress, solicit the aid of the country folks, or by simulating the wailing of a strayed child, lure the midnight wanderer from his way, only to burst forth into an uproarious horse-laugh at the success of his roguish frolic.

The *brownie*, on the other hand, was a kindly spirit sincerely attached to the household; delighting to stretch his limbs before a blazing fire, and offering and rendering menial services, such as churning the cream, threshing and winnowing the corn for those to whom he attached himself. The farmhouse was his favourite abode, and he laboured in the interest of its tenant without recompense or reward, beyond, perhaps, a bowlful of cream or a "cogfu' o' brose." Indeed, so delicate was his attachment that the offer of a fee in the form of money or clothes infallibly severed the bond, and entailed his disappearance for ever. William Nicholson, the Galloway poet, in his powerful ballad of "The Brownie of Blednoch," makes the "unyerthly wicht" thus detail his duties and the terms of his paction:—

" ' I'll shiel a' your sheep i' the mornin' sune,
I'll berry your corn by the licht o' the mune,
An' ba the bairms wi' an unkenned tune,
If ye'll keep puir Aiken-drum.

' I'll loup the linn when ye canna wade,
I'll kirn the kirn an' I'll turn the bread,
An' the wildest filly that ever ran rede,
I'se tam't, quoth Aiken-drum.

' To wear the tod frae the flock on the fell,
To gather the dew frae the heather bell,
An' to look at my face in your clear crystal well,
Micht gi'e pleasure to Aiken-drum.

' I'se seek nae guids, gear, bond nor mark;
I use nae beddin', shoon, nor sark;
But a cogfu' o' brose 'tween the light and dark
Is the wage o' Aiken-drum.'

While in the following stanzas he describes the brownie's helpful services and the result of the breach of the contract by "a new-made wife" in an evil moment:—

" Roun' a' that side what wark was dune
By the streamer's gleam or the glance o' the mune;
A word or a wish an' the brownie cam' sune,
Sae helpfu' was Aiken-drum.

On Blednoch banks, and on crystal Cree,
For mony a day a toiled wicht was he;
While the bairns played harmless roun' his knee,
Sae social was Aiken-drum.

But a new-made wife fu' o' frippish freaks,
Fond o' a' things feat for the first five weeks,
Laid a mouldy pair o' her ain man's breeks
By the brose o' Aiken-drum.

Let the learned decide when they convene,
What spell was him an' the breeks between;
For frae that day forth he was nae mair seen,
An' sair missed was Aiken-drum.

He was heard by a herd gaun by the Thrieve
Crying: ' Lang, lang noo may I greet an' grieve,
For, alas! I hae gotten baith fee an' leave—
Oh! luckless Aiken-drum! "

Milton, too, has graphically sketched the brownie's character and functions:—

" . . . how the drudging goblin swet
To earn the cream-bowl duly set,
When in one night ere glimpse of morn
His shadowy flail had threshed the corn
That ten day-labourers could not end;
Then lies him down the lubbar-fiend,
And, stretched out all the chimney's length,
Basks at the fire his hairy strength,
And crop-ful out of doors he flings,
Ere the first cock his matin rings."

—" L'Allegro," ll. 105-114.

699. *Semples dytements.* Semple, mentioned in this line and line 711, is probably the poet Robert Semple, mentioned in Sonnet xxv. l. 12. From the tenor of ll. 709-712, Sibbald concluded that Robert, Lord Semple, who was closely related to the Hazelhead family, was meant. But all the evidence we possess points in the other direction. The statement in line 711, "but specialle with some of Semples things," is evidently an insinuation that Montgomerie had been in the habit of appropriating the verses of Semple. Now we know that the poet, Robert Semple, was a crony of Montgomerie's, and held a not undistinguished place among the Scottish poets of the time. It is of him, doubtless, that Dempster writes:—

"Semple, claro nomine poeta, cui patrius sermo tantum debet, ut nulli plus debere eruditi fateantur; felix in eo calor, temperatum

judicium, rara inventio, dictio pura ac candida quibus dotibus Regi Jacobo charissimus fuit. Scripsit carmina amatoria ut Propertii sanguinem, Tibulli lac, Ovidii mel, Callimachi sudorem æquasse plerisque doctis videatur. Obiit anno 1595."

Here, in the first place, we may note that Lord Semple, though, like many young men, he may have written elegant verses, is, as a poet, unknown to fame. Secondly, and what is of quite as much consequence, Dempster, had he been writing of Lord Semple, would undoubtedly have described him as something far greater and grander than simply *claro nomine poeta*. This chronicler of his country's worthies, who designated Montgomerie *Eques Montanus . . . nobilissimo sanguine*, &c., would hardly have lost a chance like that afforded by Lord Semple of displaying his fellow-countryman in the fairest possible light. For that learned and brilliant but unvarnished writer always made the most of his opportunities: ennobling Scotchmen, extolling their virtues, and adding to the roll of their illustrious deeds. Too little weight, moreover, can hardly be assigned to Dempster's dates—the date of Montgomerie's death as given by him is a case in point—but it is none the less noteworthy that both Douglas and Crawford, in their works on the Scottish Peerage, agree that Robert, Lord Semple, died in 1611. See notes to Sonnets xxv. 12, and lxviii. 14.

708. *Thou's succeed*=thou'lt succeed. The use of the form of the 3d person sing. of the present tense of the verb *to be* with the pronouns *I* and *thou* for both present and future, is still common in the south and west of Scotland—e.g., *I's gang hame wi' ye*=I shall go, &c. *I's gaun hame*=I am going, &c. The form *Ise* is also common.

744. *Wood wyld, ilk moneth anes*. Compare Dunbar:—

"Mismaid monstour, ilk mone owt of thy mynd."

—'The Flyting of Dunbar and Kennedie,' l. 53.

769, 771. *3e raue ay unrocked . . . 3e's be knoked*. "You rave un-rockit: I wish your head was knockit" (Prov.) Spoken of those who speak unreasonable things as if they raved (Kelly).

776. *Bang the bicker*. Compare Allan Ramsay:—

"Thus we tuke in the high browin liquor,
And banged about the nectar biquor."

—'The Vision,' ll. 267, 268.

784. *Iock Blunt*. The designation of a clownish, awkward fellow. Compare Dunbar:—

"For all the buddis of Iohne Blunt, quhen he abone clymis,
Me think the baid deir aboucht sa bawch ar his werkis."

—'The Tua Mariit Wemen and the Wedo,' ll. 142, 143.

795. *Lansprezed to the lownes*=acting as petty officer to thy rascally followers.—(Jamieson.)

NOTES TO THE SONNETS.

THE Sonnets are all printed from the Drummond MS. The first in the list has generally been printed along with "The Cherrie and the Slae"; the 12th, addressed to James VI., was prefixed to his Majesty's 'Essayes of a Prentise in the Divine Art of Poesie,' imprinted at Edinburgh by Thomas Vautroullier, 1584: a few others appeared in Sibbald's 'Chronicle of Scottish Poetry,' Edinburgh, 1802. The Sonnets were first published in a complete form by Dr Laing in his edition of 'Montgomerie's Poems,' Edinburgh, 1821. The order of the Sonnets in the Drummond MS., from which Dr Laing departed in one or two instances, has been preserved in this edition.

I.

Dempster has left two versions of this sonnet, one in elegiac, the other in hexameter verse. The former is as follows:—

" Sacra Monas, Triados suprema Essentia, simplex
 Ens : sine principio fineque semper idem.
 Æternum, quo victa cadit victoria, VERBUM
 In cruce vim perimens mortis et arma Stygis.
 Omnia contemplans oculus, Sapientia, Lumen ;
 Alpha, O, idem ; ortus, terminus ; arrha, lucrum :
 Nulli par solus, solus pare nemine gaudens :
 Immotus, propriis astra movendo globis.
 Usia una ; triplex in hypostase forma creatrix :
 Sola Creatoris nescia, sola sciens.
 Perpes Amor ; stabilis Pietas ; Laus justa ; quieto
 Dirige sollicitum calle, salutis iter.
 Constabili, succende, crema mihi spemque fidemque
 Cœlitus, ut maneat tu mihi solus Amor."

8. *Rounds*. The MS. has *round* by an error of the scribe.

13. *Strenthen* is the MS. reading ; Laing, with the printed copies, reads *kendill*, which, it will be observed, is followed by Dempster.

II.

7. *Tropiks*. The MS. has *topics*, an obvious error.

10. *Creaturs* here, as elsewhere in the case of similar words from the French, is a trisyllable.

III.

5. *Dou*=can. See "The Cherrie and the Slae," l. 546, *note*.

6. *Symonie*. "The buying or selling of spirituall functions or preferments," Cotgr.; generally, any unlawful traffic in holy things. So called from Simon Magus, who wanted to purchase "the gift of the Holy Ghost with money," that he might have the power of working miracles. See Acts viii. 18, 19.

12. *Able*=possible. See St Matthew xxiv. 24.

IV.

Regarding David Drummond, to whom this sonnet and the one immediately following are addressed, nothing whatever is known. He seems, like Montgomerie, to have devoted himself to poetry (l. 14), and, like him also, to have stood in need of an appreciative and generous patron (Sonnet v. l. 14). Compare with this sonnet Virg. *Æneid*, I. 753-756, and II. 1 *sqq.*

3. *Lybia*. Libya, a district in the north of Africa, to which Dido, daughter of Belus, King of Tyre, after the murder of her husband Sichæus by Pygmalion, sailed with a company of Tyrians. Having acquired a portion of land, she built Byrsa, which afterwards became the citadel of Carthage. The episode of *Æneas* and Dido, here referred to, though it rests on an absurd anachronism, is nevertheless one of the most charming creations of classical antiquity.

7. *Troy*. The chief city of the district called Troas; besieged for ten years by the united forces of Greece, to reclaim Helen, wife of Menelaus, King of Sparta. According to the common legend, it was taken by the stratagem of the wooden horse, and burnt to the ground, about 1184 B.C.

V.

5. *3e knau Occasio hes no hair behind*. The goddess *Occasio* is always represented with long hair in front, to escape recognition; but with a bald head behind, lest mortals should be able to seize her as she passes. In the following passages from Roman writers, her appearance and character are portrayed:—

"Sum Dea, quæ rara, et paucis Occasio nota.

Quid rotulæ insistis? Stare loco nequeo.

Quid talaria habes? Volucris sum. Mercurius quæ

Fortunare solet, tardo ego, cum volui.

Crine tegis faciem. Cognosci nolo. Sed heus tu

Occipiti calvo es. Ne tenear fugiens."

—Auson., 'Epigr.' xii. ll. 3-8.

"Rem, tibi quam noris aptam, dimittere noli:

Fronte capillata, post est Occasio calva."

—Caton., 'Distich.' ii. no. 26.

In the next passage *Occasio* is depicted as a male divinity, like the Greek *Kaipòs*:—

"Cursu volucris, pendens in novacula,
Calvus, comosa fronte, nudo corpore,
Quem, si occuparis, teneas; elapsum semel
Non ipse possit Jupiter reprehendere,
Occasionem rerum significat brevem."

—Phædr., 'Fab.' Bk. V. viii. 1-5.

Compare 'Miscellaneous Poems,' I. ll. 3, 4 :—

"Sho hes no hold, to hold hir by, bot ane;
A toppe befor, bot beld behind hir bak."

10. *The prattling pyet matchis with the Musis.* The allusion here is to the contest in singing between the Pierides, daughters of Pierus, King of Emathia, and the Muses, daughters of Jupiter and Mnemosyne, in which the former were vanquished and changed into magpies. The result of the contest is thus told by Ovid :—

"At nymphæ vicisse deas Heliconæ colentes
Concordi dixere sono. Convicia victæ
Cum jacerent, 'Quoniam' dixit 'certamine vobis
Supplicium meruisse parum est, maledictaque culpæ
Additis, et non est patientia libera nobis :
Ibimus in pœnas, et qua vocat ira, sequemur.'
Rident Emathides, spernuntque minacia verba :
Conatæque loqui et magno clamore protervas
Intentare manus, pennas exire per ungues
Aspexere suos, operiri brachia plumis :
Alteraque alterius rigido concreescere rostro
Ora videt, volucresque novas accedere silvis.
Dumque volunt plangi, per brachia mota levatæ
Aëre pendebant, nemorum convicia, picæ.
Nunc quoque in alitibus facundia prisca remansit,
Raucaque garrulitas studiumque immane loquendi."

—'Met.' Bk. v. ll. 663-678.

11. *Pan with Apollo playis.* When Pan engaged in a musical contest with Apollo, Midas (l. 14), being chosen umpire, gave his verdict in favour of Pan, whereupon Apollo punished him by giving him the ears of an ass. Cf. "The Cherrie and the Slae," ll. 864-868, and notes thereto; and for the myth in detail, see Ovid, 'Met.' Bk. xi. ll. 153-179.

12. *The attircops Minervas office vsis.* Arachne, a woman of Colophon, was so skilful in weaving, that she ventured to challenge Minerva to a competition. Arachne wove a piece of cloth on which she delineated the loves of the gods. The work was perfect, and although the goddess could find no fault with it, she tore it up in a rage, whereupon Arachne attempted to hang herself. Minerva loosened the rope and saved her life; but changed her into a spider, the creature most odious to her. See Ovid, 'Met.' vi. ll. 1-145.

Attircops is from A.S. *attercoppa*, a spider. It signifies literally a "poison cup," from *attor*, *átor*, poison, and *cuppa* or *cuppe*, a cup.

14. *Mydas, not Mæcenæ*. While Midas, without the soul to appreciate genius, gave his decision in favour of the inferior combatant, Mæcenæ, the prime minister of Augustus, was famous for his patronage of men of merit. The most celebrated poets of the Augustan age were befriended and honoured by him.

VI.

1. *Sound, Galloway, &c.* "Patrick Galloway, one of the ministers of the King's household, probably at the time when this sonnet was written. He had previously been settled as minister of Perth. When invited to one of the churches of Edinburgh in 1587, he refused, but accepted his appointment as minister of the King's house in June 1589. In June 1607 he was removed to Edinburgh, and lived to an advanced age. His 'Apology' for himself when he was forced to fly to England in 1584, with some other works by him, still exist in MS." —(Laing.)

VII.

1, 2. *Shir, clenge 3our cuntrie of thir cruell crymis,
Adultries, witchcraftis, incests, sakeles bluid.*

Whatever may be said of his action with regard to the other crimes here enumerated, it must be admitted that James did his best to cleanse his country from witchcraft. He had already indulged "the more harmless freak of becoming a prentice in the art of poetry, by which words and numbers were the only sufferers;" but on coming to discharge the duties of a sovereign he made numerous official investigations into alleged cases of witchcraft, and derived a signal pleasure from questioning old women regarding their dealings with the arch-enemy. His subsequent work on Demonology, published in 1597, proves that he cherished the most absurd and gross of the popular errors on the subject. The rigour with which the monarch, backed by the clergy of the time, prosecuted the inoffensive creatures whom an excited and distorted imagination or occasional foolish word brought within the scope of the statute, surely required no stimulus from the poet. These prosecutions, or rather persecutions, with all their concomitant atrocities, form one of the most deplorable chapters in human history.

VIII.

In this sonnet and in the 10th, 11th, 12th, and 13th, we see Montgomerie in the most servile and unmanly phase of his character. In the fawning adulation to which he descends, combined, however, with no small degree of tact and poetic grace, the poet reminds us of the times of pagan Rome, when men of genius could stoop to characterise the Emperor as divine, and burn incense morning and evening on his altars.

3. *The futsteppe of the fleing fole.* Pegasus, the winged horse that sprang from the blood of the Gorgon Medusa, as he rose from Mount

Helicon to the sky, struck the ground with his hoof, which caused the fountain Hippocrene to gush forth. Regarded as the steed of the Muses, Pegasus has had a much greater reputation in modern, than he ever had in ancient, times.

4. *Parnassus*, a double-peaked mountain in Phocis, sacred to Apollo and the Muses, at the foot of which were the city of Delphi and the Castalian spring. Montgomerie seems to confuse this spring with Hippocrene on Helicon. See "The Cherrie and the Slae," l. 98, *note*.

8. *His brand all Brytan to obey sall bring*. In the 25th stanza of "A New Zeir Gift to Queen Mary when she came first Hame 1562," Alexander Scott alludes to the prophecy of the succession of the son of Mary to the throne of England, and his holding the whole of Britain under his sway :—

"Gif saws be suthe to schaw thy celsitude,
 Quhat bairn sould bruke all *Britain* be the sie,
 The prophecie expressly dois conclude,
 The *French* wyfe of the BRUCEIS bluid sould be ;
 Thou art the lyne frae him the nynth degree,
 And was King *Francis* partie, maik, and peir.
 Sae by descent the same sould spring of thee,
 By grace of GOD agane this gude new zeir."

IX.

Sir John Maitland of Thirlestane, to whom this sonnet is addressed, was the second son of Sir Richard Maitland of Lethington, a gentleman of great parts and learning, and, as a collector of poems by his predecessors and contemporaries, deserving of the lasting gratitude of his countrymen. Sir John was one of the senators of the College of Justice, and held successively the offices of Secretary of State, Vice-Chancellor, and Lord High Chancellor of Scotland. The last of these appointments was ratified by Parliament, 29th July 1587. ('Act. Parl. Scot.,' vol. iii. p. 489.) King James, as a special mark of royal favour to Sir John Maitland and his family, raised him to the peerage with the title of Lord Maitland of Thirlestane, the dignity to descend to heirs-male of his body, 18th May 1590. He died 3d Oct. 1595. See Crawford's 'Peerage,' pp. 252, 253.

8. *A cunning king a cunning chancellor chuisis*. From this line we may fix the date of this sonnet as 1587.

X.

The King's "Vranie," translated from the French of Du Bartas, is included in the 'Essayes of a Prentise in the Divine Art of Poesie.'

Guillaume de Saluste du Bartas, a Gascon poet, was born at Montfort, Armagnac, in 1544. During his lifetime he enjoyed a great reputation, which speedily waned, and may now be said to be almost extinct. His most celebrated poem, entitled "The Creation," dealing with that momentous event and the early history of the world, is stated

to have passed through thirty editions in six years. Milton is said to have been influenced by it in writing his "Paradise Lost." The "Vranie," a poem in praise of poesy, the translation of which by King James is so absurdly lauded by Montgomerie, was one of his earlier efforts. Du Bartas was also a soldier and diplomatist, and filled for a time the post of Ambassador to Scotland from the Court of France. He died in 1590 from wounds received at the battle of Ivry. Joshua Sylvester (born 1563), who divided his time between the incongruous pursuits of merchandise and poetry, translated his works, and thereby achieved a transient popularity. In the "Furies" he introduces some complimentary lines to King James:—

"But, yer we farther pass, our slender bark
Must heer strike topsails to a princely ark
Which keeps these straights," &c.—

and adds in a marginal note, "The translator heer humbly vaileth bonnet to the King's Majesty, who, many yeers since (for his princely exercise) translated these Furies, the Vrania, and some other pieces of Du Bartas." Sylvester's original works have passed from human memory, while his translation of the works of Du Bartas is now known only to the literary historian and the antiquarian.

1. *Bellonas sone.* *Bellona* is the goddess of war; sister and charioteer of Mars. The wife of Mars was *Neria* or *Nerienne*. Montgomerie evidently means *Bellona* to be the wife of the war-god here.

8. *Eternizing thy name.* Compare Spenser:—

"Sith, then, each where thou hast dispredd thy fame,
Love him that hath eternized your name."

—"Sonnet to Sir John Norris," ll. 13, 14.

XI.

1. *Of Titans harp.* *Titan*, Apollo in his character of god of music.

11. *Quha hazard at so high a mark*, &c. At once a compliment to King James, and a testimony to the high esteem in which Du Bartas was held as a poet.

XII.

In this sonnet, prefixed to the 'Essayes of a Prentise,' line 13 runs:—

"So (worthy Prince) thy works sall mak the knawin."

XIII.

9. *Or as the phœnix, with her fedrum fair.* The phœnix is represented by Herodotus as a male bird, in outline and size like an eagle; the plumage of its wings partly golden-coloured, partly red,—that is to say, if it resembled its picture, for he had never seen the bird itself, as it seldom made its appearance among men—only once in five hundred years, according to his informants, the Heliopolitans. "They say," he adds, "that it comes on the death of its sire."—Herod., ii. chap. 73.

Compare with the description by Herodotus the beautiful lines of Ovid :—

“Una est, quæ reparet seque ipsa reseminet, ales :
Assyrii phœnica vocant. Non fruge neque herbis,
Sed turis lacrimis et suco vivit amomi.
Hæc ubi quinque suæ complevit sæcula vitæ
Illicet in ramis tremulæque cacumine palmæ
Unguibus et puro nidum sibi construit ore.
Quo simul ac casias et nardi lenis aristas
Quassaque cum fulva substravit cinnama murra,
Se super imponit finitque in adoribus ævum.
Inde ferunt totidem qui vivere debeat annos,
Corpore de patrio parvum phœnica renasci.
Cum dedit huic ætas vires, onerique ferendo est,
Ponderibus nidi ramos levat arboris altæ,
Fertque pius cunasque suas patriumque sepulchrum,
Perque leves auras Hyperionis urbe potitus,
Ante fores sacras Hyperionis æde reponit.”

—‘Met.,’ xv. ll. 392-407.

Fedrum = feathers, seems to be the old dative plural form of A.S. *fēðer*, *fēðrum*.

12. *As onlie but companione or compair.* Cf. Chaucer :—

“Trewely she was to myn eye
The soleyne fenix of Arabie.”

—‘The Boke of the Duchesse,’ vol. vi. p. 167.

XIV.

This is the first of a series of sonnets, in which the poet grievously bewails the loss or withholding of a pension of five hundred marks which had been granted to him by the King, and was chargeable on certain rents of the archbishopric of Glasgow. The history of this pension is involved in great obscurity. Montgomerie had undoubtedly fallen into disfavour at Court, but had received the pension for past services. The date of the grant is nowhere recorded; but we learn from the ‘Register of Presentations to Benefices,’ vol. ii. f. 91, that the grant itself was confirmed in 1583. The payment, however, was to be computed from the preceding year. In 1586 Montgomerie obtained from the King a licence (l. 11) to absent himself from the kingdom for five years, and during that period to visit several foreign countries. On his tour he was, for some reason or other, immured and detained for a time in a foreign prison—a circumstance attested alike by an authentic document and passages in his poems. (See Sonnet xv. 2, and Miscellaneous Poems, v.) The payment of his pension, moreover, was iniquitously withheld, “to his great hurt, hinder, and prejudice; whereas his good services merited rather augmentation than diminishing of said pension.” The former grant was accordingly renewed and confirmed by a Writ of Privy Seal, dated at Holyroodhouse on the 21st of March 1588. (See ‘Register of Privy

Seal,' vol. lix. f. 88, and Biographical Notice by Dr Irving, prefixed to Dr Laing's edition of 'Montgomery's Poems,' p. xi.)

XV.

9. *With August, Virgill wauntit his reuaird.* *Wauntit*=needed.

Montgomery is not fortunate in selecting Virgil as one of the luckless poets; for never was one of the band more successful in the race of life. It is indeed true that, at the age of twenty-nine, Virgil, on the confiscation of the Mantuan territory, was among the sufferers; but on his making his case known to Octavian, his farm was at once restored to him. What with the imperial liberality, Octavia's splendid gift to him on his reading to her his panegyric on Marcellus, and the munificence of Mæcenas and perhaps other friends, Virgil was enabled to live in the very lap of luxury, and to die at a little over fifty years of age, leaving to the value of upwards of £100,000 of our money, besides other property, and a mansion on the Esquiline Hill near the gardens of Mæcenas.

10. *And Ovids lote als lukles as the lave.* Ovid (Publius Ovidius Naso) was born at Sulmo, in the country of the Peligni, on 20th March, B.C. 43. From the time when he completed his education till he reached the age of fifty-two, his life was spent in Rome, in the society of the polished, the brilliant, and the gay; in a magic circle in which culture and mirth met and lived in amity,—in a word, in the coterie in which moved and breathed the imperial family and the *élite* of Roman society. For some mistake or other involving the disgrace of the imperial household, he was banished by Augustus to Tomi, on the shore of the Euxine. After a long series of piteous and humiliating epistles written to his friends in Rome—of which we are sometimes reminded by Montgomery's own complaints—this gifted poet died in exile, A.D. 17.

11, 12. *Quhill Homer livd, his hap wes wery hard, &c.* Of the circumstances of Homer, to whose genius all nations still pay willing tribute, nothing can be said with certainty, inasmuch as none of the biographies of him by ancient writers can be regarded as authentic. The seven cities that claimed to be his place of birth are enumerated in the line:—

"Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ."

Compare Buchanan:—

"Bella gerunt urbes septem de patria Homeri:
Nulla domus vivo, patria nulla fuit."
—'Eleg.,' i.

XVI.

9. *Wes Bishop Betoun bot restord agane.* James Betoun, son of John Betoun or Bethune of Balquharg, was Abbot of Arbroath in

1546; succeeded to the archbishopric of Glasgow on the death of Gawin, son of Sir John Dunbar of Mochram, in 1547; was consecrated archbishop in 1552, and held the see till 1560, when he went to France. In 1588 James VI. restored him to his former dignity, which he enjoyed till his death in 1603. See Walcott's 'Scoti-Monasticon,' p. 191, and Keith's 'Catalogue,' pp. 154, 155.

XVII.

2. *Adeu, suete Duke, whose father held me deir.* Ludovick, Duke of Lennox, eldest son of Esmé, Duke of Lennox, who was appointed Lord High Chamberlain of Scotland in 1580, and died at Paris, 26th May 1583.

Ludovick held the offices of Lord High Chamberlain and Admiral of Scotland when James VI. sent him as ambassador to France in 1601. On the King's accession to the throne of England, Ludovick was created a peer of that realm by the style of Earl of Newcastle, and thereafter raised to the honour of Duke of Richmond. He was likewise made Master of the Household, first gentleman of the bed-chamber, and Knight of the Most Noble Order of the Garter. His first wife was Sophia Ruthven, third daughter of William, first Earl of Gowrie. To her Montgomerie addressed the 32nd Sonnet. Ludovick died 11th February 1623. See Crawford's 'Peerage,' pp. 262, 263.

3. *Adeu, companiones, Constable and Keir.* "Of his companions, mentioned in this sonnet, Sir James Melville of Halhill speaks of a Mr Henry Keir as one of the chief counsellors to the Duke of Lennox ('Memoirs,' p. 128, ed. 1683, folio). See also an old paper which Dr M'Crie refers to in his 'Life of Melville,' vol. i. p. 473."—(Laing.)

9. *His Grace.* King James.

10. *3our vmquhyle Maister, to, and myne.* The Regent Morton.

13, 14. *Sen wryt, nor wax, &c.* = since neither writing, nor seal, nor work of honour can be relied on, I must needs go about my business " 'He is gone to seek his father's sword,' is a proverb," says Kelly, "spoken of idle vagrants who go a-travelling without any good or worthy design."

XVIII.

Sonnets 18-24 inclusive have reference to the poet's tedious lawsuit in the Court of Session to recover his pension.

11. *Hald evin the weyis* = hold the balance even; dispense even-handed justice. So also in xx. 10.

XIX.

The poet urges that Betoun must be either alive or dead, in either of which events he ought to succeed in his suit.

XX.

3. *Thair is a Lord above, &c.* Compare the lines of Catullus:—

"Si tu oblitus es, at dii meminerunt, meminit Fides
Quæ te ut pæniteat postmodo facti faciet tui."

—Carm. xxx. 11, 12.

in which, however, there is a touch of natural piety quite alien to the bitter lines of Montgomerie.

13, 14. *Deserv not, &c.* The threat contained in the last two lines of this sonnet has been a common one with poets in all ages. Catullus menaced his personal enemies with an eternity of infamy; Burns frightened wild country lads by threatening "to string them up in rhyme"; and Heine gave the King of Prussia a warning not to be misunderstood in the concluding lines of his "Deutschland":—

"Kennst du die Hölle des Dante nicht,
Die schrecklichen Terzetten?
Wen da der Dichter hineingesperrt,
Den kaum kein Gott mehr retten.

Kein Gott, kein Heiland erlöst ihn je
Aus diesen singenden Flammen;
Nimm dich in Acht dass wir dich nicht
Zu solcher Hölle verdammen."

Thus rendered by E. A. Bowring—

"Is Dante's hell to thee unknown,
With its terrible trinary verses;
The man whom the poet there has shut up
Will never escape from his curses.

He ne'er will be freed from those musical flames
By any god or Saviour;
So for fear we condemn thee to such a sad hell,
Thou hadst better mind thy behaviour!"

XXI.

12. *At Plotcock*=at the bar of Satan. "Plotcock is the old Scotch form of the Roman Pluto, by which Satan is meant."—Brewer's 'Dictionary of Phrase and Fable,' s.v. Plotcock.

The following passage from Lindsay of Pittscottie's 'Chronicles of Scotland' bears on the subject, and is in itself interesting: "In the mean time, when they were taking forth their artillery, and the King [James IV.] being in the Abbay at the time, there was a cry heard at the Market Cross of Edinburgh at the hour of midnight; proclaiming as it had been a summons, which was named and called by the proclaimer thereof, 'The Summons of Plotcock,' which desired all men to compear, both earl and lord, baron and gentleman, and all honest gentlemen within the town (every man specified by his own name), to compear within the space of forty days before his Master, where it should happen him to appoint, and be for the time, under the pain of disobedience." This proclamation is said to have been made shortly before the fatal battle of Flodden.

Compare also Ramsay's Poems, vol. ii. p. 66 (Gardner: Paisley, 1877)—

"Till Plotcock comes with lump of Lapland clay."

Jamieson, s.v. Plotcock, has the following note on this line:—

"This has been supposed to be a corruption of Pluto, the name of the heathen deity who was believed to reign in the infernal regions. It does not appear that this name was commonly given to the devil. It may be observed, however, that the use of it in Scotland may have originated from some northern fable; as our forefathers seem to have been well acquainted with the magical operations of Sweden and Lapland; and according to the last passage, Plotcock brings Lapland clay, which, doubtless, would have some peculiar virtue. *B* may have been changed into *P*, for, according to Rudbeck, the Swedish name of Pluto was *Blutmader*, Atalant., i. 724. In Icelandic he is denominated *Blotgod*—i.e., the god of sacrifices." The word is also explained as *Blotkok*, "the swallower of sacrifices," from *blot*, sacrificing, and *koka*, Lat. *deglutire*.

14. I am responsible for the bracketed words at the end of the line.

XXII.

1. *Prestone*. Preston was made one of the Lords of Session, March 12, 1594. He was raised to the Presidency of the Court, June 6, 1609, and died in 1616. See Lord Hailes's 'Catalogue of the Lords of Session.'

6. *Craig*. Thomas Craig, Scotch advocate, was born at Edinburgh about 1548; educated at St Andrews and Paris, and filled several posts of distinction. He was a favourite of James VI., who offered him the honour of knighthood, which he declined. He is well known as a writer on feudal law, homage, and the right of succession. Craig died at Edinburgh, 26th February 1608. See Tytler's 'Life of Craig,' Edinb. 1823.

XXIII.

In this and the next sonnet we have the poet's estimate of his own lawyer.

XXIV.

9. *A brybour baird*=a scurvy rhymer or railer. Compare Dunbar:—

"Irsche brybour baird, wyle beggar with thy brattis."

—'The Flyting of Dunbar and Kennedie,' l. 49.

XXV.

"Robert Hudson, to whom this and the four following sonnets are addressed, was one of the musicians of the Chapel Royal. In the establishment of the king's household, in March 1567, we find 'Violaris':—

MEKILL THOMAS HUDSON.
ROBERT HUDSON.
JAMES HUDSON.

WILLIAM HUDSON. And
WILLIAM FULLERTOUN, their
servand.

(Chalmers's 'Q. Mary,' vol. i. p. 176). This situation they continued to hold for several years, as appears from the original documents preserved in the Register House. In the 'Estait of the [king's] hous, in the year 1584,' 'Thomas, Robert, William, and James Hudsones Violers appointed to serue the hail 3eir, [paid] be the comptroller ij^{xli}. And for thair levery claitis be the thesaurair ij^{cli}.' Their names also occur in a similar list for the year 1590. The only verses by Robert Hudson which seem to have been preserved, are a sonnet, prefixed to King James's poems, 1584; another to the 'Triumphes of Petrarke,' by William Fowler (MS. Univ. Lib. A. C. d. 13), and an epitaph on Sir Richard Maitland, included in the Maitland MS., and printed by Pinkerton. It may be observed that Thomas Hudson was appointed 'maister of his hienes chappell royall, 5th Junij 1568' ('Register of Presentations,' vol. ii.) This appointment was ratified in the Parliaments 1587 and 1592 ('Acta Parl. Scot.,' vol. iii. p. 489, and p. 563). He was the writer of similar sonnets with Robert Hudson, but is most generally known as the translator of the 'History of Judith,' from the French of Du Bartas, which he undertook at the special request of King James. This version, first 'imprinted at Edinburgh, be Thomas Vautroullier, 1584,' 8vo, is found to accompany Sylvester's translation of the 'Weeks and Days,' and the other works of the same French poet."—(Laing.)

3. *This is no lyfe that I live vpaland*—i.e., in the country. Compare Dunbar :—

" Now vpaland thou leivis on rubbeit quheit,
Oft for ane causs thy burdclaith neidis no spreading,
Ffor thow hes nowthir for to drink nor eit,
Bot lyk ane berdles baird, that had no bedding."

— 'The Flyting of Dunbar and Kennedie,' ll. 205-208.

6. *My auld diseis*—i.e., gravel. See Sonnet xxx. l. 14; and "The Flyting," l. 716.

12. *Old Scot*. Alexander Scott, called by Pinkerton from his love pieces the "Anacreon of Scottish poetry," must be placed somewhat before Montgomerie in point of time; but his precise period cannot be determined with certainty. That he was in the full vigour of his powers in 1562, is attested by the fact that one of his longest poems was written in that year (see note to Sonnet viii. 8). He favoured the Protestant cause, and is ranked by Dr Irving among the rational friends of the Reformation.

12. *Robert Semple*. Robert Semple or Sempill was probably of the family of the Semples of Beltrees, in Renfrewshire. He is supposed to have written a drama, played before the Lord Regent, Jan. 1568, and is the reputed author of a ballad known as "The Tressoun of Dunbartane," printed by Lapraik in 1570; a poem concerning the siege of Edinburgh Castle when held for Queen Mary by Kirkaldy of Grange, 1573; "The Regents Tragedie," and "The Poysonit

Schot." The two last are included in the Roxburghe collection. This Robert Semple must not be confounded with Robert, Lord Semple, of Castle Semple, mentioned in Sonnets lxviii. 14 and lxix. 7, whose return from France is celebrated in the 43d of the Miscellaneous Poems.

14. *Christan Lindesay*. Of Lindsay, beyond the bare mention of his name by Montgomerie in this sonnet, nothing whatever is known.

XXVI.

3. *Quhais craig 3oiks fastest*. Compare the proverb—"Your neck is youking"—you are doing or saying something that will bring you to the gallows.

7, 8. *Quhair Muses*, &c. The poet's dream of immortality is proverbial. See, among countless instances, Horace, Ode ii. 20; iii. 30; Ovid, 'Metamorphoses,' xv. 871 to the end; Propertius, IV. i. 35-38; ii. 23, 24, &c.

XXVII.

3. *I am a lizzard, faintest of his face*. See Miscellaneous Poems, xxxix. 7, 8.

The affection of the lizard for man is frequently mentioned by old writers. Compare the following:—

"The friendly society between a fox and a serpent is almost incredible: how loving the lizard is to a man we may read, though we cannot see. Yet some affirm that our newt is not only like to the lizard in shape, but also in condition. From the which affection towards a man a spaniel doth not much differ, whereof I could cite incredible stories."—Reginald Scott's 'Discovery of Witchcraft,' p. 113. Edit. 1634.

And

"The lizard is a kind of loving creature,
Especially to man he is a friend;
This property is given him by nature;
From dangerous beasts poore man he doth defend,
For, being sleepy, he all sense forsaketh:
The lizard bites him till the man awaketh."

—Chester, 'Love's Martyr.'

14. *Hou I chaist Polwart from the chimney [nook]*. See "The Flyting," ll. 115 and 666.

XXVIII.

An elegant adaptation of the Æsopian fable:—

"Blandiri domino Asellus ut vidit suo
Canem, et de mensa saturari quotidie,
Et frusta largiter jactari a familia;
Sic est locutus: Si canem immundissimum
In tantum dominus et familia diligit,
Quid me futurum, si par illi fecero

Officium, multo qui sum melior hoc cane,
 Rebusque pluribus utilis et laudabilis?
 Alor qui sanctæ fontibus puris aquæ,
 Ciboque nunquam soleo pasci sordido.
 Sum sane catulo dignior vita frui
 Beatiore, honorem et summum consequi.
 Asellus hæc dum secum, stabulum conspicit
 Intrare dominum: quare accurrens ocyus
 Rudensque prosilit, et humeris ambos pedes
 Imponit, osque lingua cœpit lingere,
 Vestemque fœdis scindens ungulis, gravi
 Herum fatigat, stulte blandus, pondere.
 Clamore domini concitatur familia;
 Fustesque et saxa passim arripiens obvia,
 Rudentem mulcat; et mox membris debilem
 Fractisque coxis, domini lapsum a corpore,
 Semianimum tandem dejicit ad præsepia.
 Fabella, ineptus ne se invitis ingerat,
 Melioris aut affectet officium, docet."

XXIX.

3. I have completed this line.

4, 5. See Sonnet viii. ll. 3, 4, and notes thereto.

6. I have unhesitatingly substituted *Venus* for MS. *Delos*, which is an obvious error of the scribe.

7. *He of Delphos*. Apollo.

8. *Pennevs dochter*. Daphne. See Miscel. Poems, xvii., in which the story of Apollo and Daphne is told.

9. *Petrarks high invent*. Francesco Petrarca, the first and greatest of Italian lyric poets, was born at Arezzo, in Tuscany, 20th July 1304. He was a brilliant scholar, and his Latin works were the first in modern times in which that language was written with classical elegance and taste. He has not left behind him one single line of Italian prose; but his lyrics have done as much to refine the Italian language as has the 'Divina Commedia' of Dante, which takes rank among the greatest poems in the literature of the world. His 'Rime' or 'Canzoniere,' written in honour of Laura—the beautiful, golden-haired Frenchwoman who won his worship—preserve his reputation undiminished; and so long as poetry shall continue to charm the minds of men, their fame is secure. He was found dead in his library, 18th July 1374—meet ending for a lifelong dream of scholarship and literature.

12. *Memorie*. Mnemosyne, the mother of the Muses.

XXX.

"This sonnet," says Dr Laing, "appears to have been written by Montgomerie to Hudson in Christian Lindesay's name." It is extremely probable that Montgomerie, finding his beggarly cringing and fulsome adulation alike ineffectual with his *ci-devant* friend

Hudson, who in all likelihood rather balked than advanced his interests at Court, had recourse to this expedient to warn him that he thoroughly understood his tactics, and could rate his friendship at its proper value.

XXXI.

Regarding the phœnix, from which the metaphor in this sonnet is taken, see note on Sonnet xiii. 9 *supra*.

XXXII.

Lady Sophia Ruthven, third daughter of William, first Earl of Gowrie, was married to Ludovick, second Duke of Lennox, who is mentioned in the 17th Sonnet. See note thereto.

XXXIII.

Sonnets xxxiii.-xxxviii. inclusive relate to the fall of a lady who had occupied a high social position. She is styled Countess in Sonnet xxxiii. l. 11. The language which the poet puts into the mouth of the unhappy woman breathes the deepest penitence and sorrow. These sonnets throughout bear a strong resemblance, both in sentiment and expression, to the devotional and penitential poems of Montgomerie in his later years.

6. *Wodershins*. See "The Flyting," line 398, *note*.

14. *Lady Lucrece in a Cressede changed*. Lucretia, the young and beautiful wife of Lucius Tarquinius Collatinus, whose rape by Sextus Tarquinius brought about the dethronement of Tarquinius Superbus and the establishment of the Roman Republic (B.C. 509). See Shakespeare's "Rape of Lucrece," in which her sad story is told in detail with great poetic beauty and grace. The legend of Cressida is as follows :—

Cressida, the daughter of Calchas, the Grecian seer, was greatly beloved by Troilus, one of the sons of Priam. The pair vowed eternal fidelity to each other, and in token of troth Troilus gave the maiden a sleeve, while she gave him a glove in return. Hardly had the vow been made when there was an exchange of prisoners. Cressida fell to the lot of Diomedes, and although she had sworn to remain constant till Troilus should accomplish her rescue, she at once gave her heart to Diomedes, and even asked him to wear the sleeve which Troilus had given to her in token of his affection. Compare Shakespeare :—

" As false
As air, as water, wind or sandy earth,
As fox to lamb, as wolf to heifer's calf,
Pard to the hind, or stepdame to her son :
'Yea,' let them say, to stick the heart of falsehood,
'As false as Cressid.'"

—'Troilus and Cressida,' Act iii. sc. 2.

Lucrece and *Cressede* are here put as representatives of fidelity and faithlessness respectively.

XXXIV.

The *lacunæ* in this sonnet are supplied from the text in Sibbald's 'Chronicle of Scottish Poetry.'

1. *Melpomene, my mirthles murning Muse!* Melpomene is the Muse of tragedy. Compare Ausonius :—

"Melpomene tragico proclamat mæsta boatu."

—'Idyll.,' xx. 2.

8. *Welauay*, A.S. *wá la wá* = woe lo woe !

12. *The vgly ough*. No bird, perhaps, has been so much maligned as this poor creature. Spenser calls it—

"The ill-faste owle, deaths dreadful messengere."

—'The Faerie Queene,' Bk. II. xii. 36.

XXXV.

5. [*Art measde*], art mitigated or softened. These words are the likeliest I could conjecture to complete the line. Compare Rolland :—

"And fra malice 3our minde with mercie meis."

—'The Court of Venus,' Bk. iv. l. 196.

14. *Peccavi Pater*. These words form part of the refrain in the poet's "Godly Prayer." See Devotional Poems, iv.

XXXVI.

4. *Vrne*=burn. Lat. *uro*; cf. English *urn*.

8. *3it hope hes heght me hyre*. Compare Miscel. Poems, xiii. 11.

XXXVII.

7. *My kinsh is not to cast*=my lot is not to try; opportunity is no longer mine.

XXXVIII.

7. [*So enwrap*]. Some such expression is required. Cf. Sonnet xlvii. 5—

"Bot I, alace ! in wrechednes me wrap."

And lviii. 11—

"Hou long sall wo in wrechitnes me wrap?"

XXXIX.

5. I am not quite satisfied with this line as I have completed it. Some reader may be able to conjecture something better.

XL.

10. *Myn ee most lyk a flood of teirs do run*. The verb is attracted into the plural form by the word immediately before it.

XLI.

4. *Spirits*, an error of the scribe for *spirit* or *spreit*. See line 8.

XLII.

This sonnet and the one following furnish an example of one of the fanciful forms of versification in which Montgomerie occasionally indulged. The ending of each line, it will be observed, forms the beginning of the next.

11. *Delay in love is dangerous indeed.* Compare Shakespeare :—

“Defer no time, delays have dangerous ends.”

—‘First Part of King Henry the Sixth,’ Act iii. sc. 2.

XLIII.

7. *Hymen.* The god of marriage ; charmingly invoked by Catullus in the Epithalamium of Junia and Manlius :—

“Collis O Heliconii
Cultor, Uraniaë genus,
Qui rapis teneram ad virum
Virginem, O Hymenæe, Hymen,
O Hymen, Hymenæe !”

—ll. 1-5.

XLIV.

8. *Endymion enamored with the Mone.* Ancient authorities rather represent the Moon as enamoured of Endymion. The everlasting youth and eternal sleep of the fair shepherd kissed by Selene in the cool caves of Latmos, “the mount of oblivion,” is one of the loveliest of poetical fictions, and has been a favourite theme with bards in all ages. Compare Ovid :—

“Aspice quot somnos juveni donarit amato
Luna.

—‘Amor.,’ I. xiii. 43, 44.

And Shakespeare :—

“Peace, ho ! the moon sleeps with Endymion,
And would not be awaked.”

—‘The Merchant of Venice,’ Act v. sc. 1.

For the legend in detail see Keats’s “Endymion,” where the subject is treated with exquisite loveliness in “the stretched metre of an antique song.”

9. *Mercure.* Mercury was the god of eloquence. Compare Horace :—

“Mercuri, facunde nepos Atlantis.”

—‘Odes,’ i. 10. 1.

10. *Pindar pennis.* Pindar, the greatest lyric poet of Greece, was born about 522 B.C. near Thebes in Bœotia, and is believed to have died about 442 B.C. He was held in honour by Theron of Agrigentum, and Hiero of Syracuse, at whose Court he is said to have resided during the closing years of his life. His fame rests on his odes, which are sufficient to vindicate his claim to be ranked among the foremost

of lyric poets. Horace bears generous testimony to his transcendent merits :—

“Pindarum quisquis studet æmulari,
Iule, ceratis ope Dædalea
Nititur pennis, vitreo daturus
Nomina Ponto.

Monte decurrens velut amnis, imbres
Quem super notas aluere ripas,
Fervet immensusque ruit profundo
Pindarus ore,” &c.

—‘Odes,’ Bk. iv. 1-8 *sq.*

11. *Petrarks pith.* See note on Sonnet xxix. 9 *supra*.

12. *Apelles.* This most celebrated painter of antiquity was a native of Colophon (or Cos), and flourished 352-308 B.C. His “Venus Anadyomene,” the crowning effort of his genius and the admiration of the ancient world, is thus referred to by Propertius :—

“In Veneris tabula summam sibi ponit Apelles.”

—‘Eleg.,’ Book iv. 9. 11.

Ovid :—

“Si Venerem Cōus nusquam posuisset Apelles
Musa sub æquoreis illa lateret aquis.”

—‘Ars Amat.,’ Bk. iii. 401, 402.

“Ut Venus artificis labor est et gloria Coi,
Æquoreo madidas quæ premit imbre comas.”

—‘Epist. ex Ponto,’ Bk. iv. 1. 29, 30.

And Pliny :—

“Venerem exeuntem e mari divus Augustus dicavit in delubro patris Cæsaris quæ Anadyomene vocatur, versibus Græcis, tali opere dum laudatur, victo, sed illustrato. Hujus inferiorem partem corruptam qui reficeret, non potuit reperiri. Verum ipsa injuria cessit in gloriam artificis. Consenuit hæc tabula carie : aliamque pro ea Nero principatu substituit suo, Dorothei manu. Apelles inchoaverat aliam Venerem Cois, superaturus etiam suam illam priorem. Invidit mors peracta parte : nec qui succederet operi ad scripta lineamenta inventus est.”—‘Nat. Hist.,’ Bk. xxxv. sec. 36.

XLV.

6. *Gromes.* Men, warriors, lovers. A.S. *guma*, a man. “In our word bridegroom the *r* is well known to be an insertion, and the same may be the case when the word is used alone. . . . A remarkable example showing the probability of this insertion occurs in ‘P. Plowman.’ In the A-text vii. 205 the text has *gomes*; but three MSS. have *gromes*. In the B-text vi. 219 at least seven MSS. have *gomes*. In the C-text ix. 227 the MSS. have *gromes*.”—Skeat, *s.v.* groom.

XLVI.

7, 8. *Wedfie*, *sb.* = wager (reward or recompense in Devotional Poems, iii. 7); *wed*, *v.* = to wager, to stake.

Wad, wed, wadset, wedfie, are all used in the sense of a pledge or wager. A.S. *wed*, Icel. *væd*, a pledge. *Wedde* occurs in Chaucer :—

“Let him be war, his nekke lith to wedde.”

—“The Knightes Tale,” vol. i. p. 128.

The substantive *wadset* occurs in an old song in Cromeke’s ‘Remains of Nithsdale and Galloway Song,’ entitled “Our guid-wife’s ay in the right” :—

“Wad ance that winsome Carle, Death,
But rowe her in his black mort-claith,
I’d make a wadset o’ an aith
To feast the parishen, Jo !”

Dunbar has the verb :—

“Thou drank thy thrift, sald and wedsett thy clais.”

—‘The Flyting of Dunbar and Kennedie,’ l. 443.

XLVII.

The term *Messane* is by some said to come from *Messina* in Sicily, whence a species of pet-dog was originally brought to this country ; others derive the word from Fr. *maison*, a house ; as if it meant “a house-dog.”

XLVIII.

Margaret Douglas, eldest daughter of Sir William Douglas of Drumlanrig, was married to Robert Montgomery of Skelmorlie, who was created a baronet 18th January 1626.

1. *Sweet Philomene*, &c. We speak of the sweet-voiced nightingale pouring forth “the well-tuned warble of *her* nightly sorrow,” though the male bird only is the warbler. The reason of this doubtless lies in the myth that tells of the transformation of Philomela into a nightingale. See “The Cherrie and the Slae,” l. 5, *note*.

3. *Thy virginittie thou wants*=thy lost virginity.

7. *The peircing pyks groues at thy gorge thou grants*. Shakespeare has noticed the odd belief that the nightingale’s tender and mournful notes are caused by the bird’s leaning against a thorn :—

“And whiles against a thorn thou bear’st thy part,
To keep thy sharp woes waking.”

In the “Passionate Pilgrim” we have the lines :—

“Every thing did banish moan
Save the nightingale alone :
She, poor bird, as all forlorn,
Leaned her breast up-till a thorn,
And then sang the dolcfull’st ditty
That to hear it was great pity.”

Fletcher speaks of

“The bird forlorn
That singeth with her breast against a thorn ;”

and Pomfret, writing towards the close of the seventeenth century, says:—

“The first music of the grove we owe
To mourning Philomel's harmonious woe;
And, while her grief's in charming notes expressed,
A thorny bramble pricks her tender breast.”

Various explanations of this poetic fancy have been offered. Some say that the bird leans against a thorn when she gives forth her mournful notes, others for fear that she should be overtaken by sleep. See Harting's 'Ornithology of Shakespeare,' p. 124^{sq.} (Lond., 1871.)

12. *Vnweirdit*. The scribe, apparently in doubt whether the first letter was *a* or *v*, and consequently whether he had to write one word or two, has written *a* over *v*. Either reading is satisfactory.

14. *My ladyis bagie beirs my bluidy hart*. *Bagie* or *baugie*, any ornament, such as a ring or bracelet, Fr. *bague*.

The lady's name is Margaret Douglas, the crest of whose family is a “bloody heart.” From the time of the Good Sir James, the Douglasses have carried on their shields a bloody heart surmounted by a crown, in memory of the expedition of that trusty knight to the Holy Land with the heart of King Robert Bruce. He was commissioned by the king, as being the friend on whom he could most rely, to carry thither his heart, embalmed and enclosed in a silver casket, and to deposit it in the Holy Sepulchre. On his way, however, he turned aside to aid Alphonso of Castile against Osmyn the Moor, and was slain. The sacred relic was brought back by Sir Simon Lockhart of Lee, and interred in the Abbey of Melrose.

XLIX.

14. *I culd not wish in world [ought] that I want*. The word *ought* does not occur in the MS., but was inserted by Laing in his edition, probably to make the sense clearer, or to fill up a line which he considered incomplete. On the latter ground it was quite uncalled for, as *world* is scanned elsewhere as a dissyllable (Sonnet lvi. 3).

L.

Lady Margaret Montgomerie, eldest daughter of Hugh, third Earl of Eglinton, and ultimately heiress to the titles and estates of that house, was married to “Robert, Maister of Seyton,” son of George, 5th Lord Seton, by Isobel, daughter of Sir William Hamilton of Sorne. He stood high in the esteem of James VI., and by his Majesty's special favour was raised to the dignity of Earl of Wintoun, by royal letters patent, 5th November 1600. He died in the spring of 1603 ('Privy Seal Records,' vol. xlix. fol. 89, and Crawford's 'Peerage,' p. 501).

12. *O happy babe in belly sho sall breid*. Compare Shakespeare:—

“From fairest creatures we desire increase,
That thereby beauty's rose might never die.”

—“Son.” i., ll. 1, 2.

LI.

Suete Nichtingale, &c. There is a remarkable resemblance between this sonnet and the 48th. See notes thereto.

LII.

6. *As Icarus*, &c. See "The Cherrie and the Slae," l. 158, *note*.

LIII.

13. *My Soveran*, the lady to whom this and the two preceding sonnets are addressed.

LIV.

6. *Fanfhar*, Eng. *fanfare*, a flourish of trumpets (cf. Miscellaneous Poems, xliii. 40), from Fr. *fanfare*, "a sounding of trumpets," Cotgr.; Span. *fanfarria*, blustering. The word is onomatopoeic, like *murmur*, &c.

LV.

12. *Bot rigour ryvis the hairt out by the root*. From this line I have been enabled to supply, I think successfully, the 18th line of the 46th of the Miscellaneous Poems.

LVI.

4. *By Stix inclosd*. The Styx was believed to flow nine times round the lower world. See Virgil:—

"Fas obstat: tristique palus inamabilis unda
Alligat, et novies Styx interfusa coerces."

—'Æneid,' vi. 438, 439.

LVII.

3. *Of whom he freizis and inflams the hairt*. Cupid's arrows are of different kinds: some are golden, and kindle love in the heart they wound; others are leaden, and produce coldness and aversion. See Miscellaneous Poems, xvii. 33-40, and note thereto.

LVIII.

12. *Melancholie*. In this word the accent is always on the antepenultimate syllable in Montgomerie. See Miscellaneous Poems, v. l. 7, and xxviii. ll. 1 and 22.

LIX.

11, 12. *Thoght they persaiud*, &c.=though they saw that executioner—viz., the beauty—threatening death with her eyes; or perhaps, though they saw Death, the destroyer, staring threateningly from her eyes.

LX.

9. *Medusas ey[s]*. Medusa, daughter of Phorcys, was an exceedingly beautiful maiden, who, by the vengeance of Minerva, was changed into such a hideous creature that every one who looked her in the face was turned into stone (line 12). Perseus cut off her head,

and Minerva placed it in her ægis. The legend of Medusa is told by Ovid in the 4th Book of his 'Metamorphoses.'

LXI.

14. This line is so completely shorn away in the MS. that it is impossible to form the faintest conjecture as to what it may have been.

LXII.

4. *Alecto*, one of the Furies.

8. *Quhom Bautie byts*. Bautie is a common designation for a dog. Compare the proverb—

"Bourd not with Bautie lest he bite you."

12. *Lyk bryrie*, equivalent to any of the vulgar phrases, "like daft," "like mad," "like blazes," &c.

LXIII.

9. [*I ken*.] Laing suggests [*indeid*], but *ken* is required for the metre.

12. *Be [it]*. Laing thinks the line complete with *be*; but *it* is certainly required. A better form still is *beid*, as in "The Cherrie and the Slae," line 598.

LXIV.

Between the two families of Montgomerie and Cunningham there had been a feud of long standing. Hugh, fourth Earl of Eglinton, was barbarously murdered by the lairds of Robertland and Aiket, and others of the name of Cunningham, on the score of a private quarrel with John Cunningham of Colnbeith, 12th July 1586.

LXV.

This sonnet, written in London, was probably composed during the term of five years for which Montgomerie had obtained a royal licence to absent himself from the kingdom.

LXVI.

"The author of this sonnet and the second one which follows it appears to have been Hugh Barkley or Barclay of Ladyland, in the parish of Kilbirnie and county of Ayr. Spottiswood relates the fate of the laird of Ladyland in the year 1597, when detected in the insidious designs then agitated by the Spanish Court. On being surprised at the rock of Ailsay, he rushed into the sea and drowned himself ('History of the Church of Scotland,' p. 447). On 24th April 1593, probably in contemplation of going abroad, Hugh Barclay of Ladyland conveyed all his lands to his brother-german, David Barclay, and his heirs male, and on their failure, to the nearest heir male of entail of the said Hugh, to be held of himself, with the reservation of a liferent out of them to his mother, Margaret Craufurd, relict of the late David Barclay of Ladyland, and to Isobell Stewart, his own

spouse. This disposition was confirmed 7th May 1593 ('Reg. Magn. Sig.') There is an Act of Parliament, A.D. 1597, 'in fauors of Mr Andro Knox, minister at Paisley, approuing the Act of Secreit Counsal, 8th Junij last, as to the proceedings agt umq^{le} Hew Barclay of Ladyland' ('Acta Parl.,' vol. iv. p. 148). David Barclay of Ladyland was served heir of David Barclay, his father, March 27, 1606." (Laing.)

11-14. *Birlis at the wyne*, &c. Compare "The Flyting," line 567.

LXVII.

From the tenor of this sonnet, and the reply to it by Ladyland, we infer that Ezechiel was a brother or near relative of the poet, and that the sonnet under consideration was written—at least Ladyland believed so—by Alexander in Ezechiel's name.

LXVIII.

1. *Sir Icarus*. Compare "The Cherrie and the Slae," l. 158, and note thereto.

2. *Nocht ignorant whose bolt that bag came fro*. This is the reading of the MS., but probably we should read *whose bag that bolt came fro*; unless the line is meant to bear the interpretation, *whose bolt came from that bag* (of yours).

14. *My Lord*. Lord Semple of Castle Semple. The family of Semple had long been connected by marriage with that of Montgomerie of Hazelhead. Before 1548, William, Lord Semple, had married, as his third wife, Marian, daughter of Hugh Montgomerie of Hazelhead. This Lord Semple was succeeded by Robert, his son by his first wife Margaret, daughter of Hugh, Earl of Eglintoun, a man of great courage and magnanimity, who distinguished himself by signal bravery at the battle of Pinkie, but had the misfortune to be taken prisoner and sent to England, where he was detained till the conclusion of peace between the two kingdoms. Upon the breaking out of the civil war in the reign of Queen Mary, this lord, though a zealous Roman Catholic, and very devoted to the Queen, evinced the liveliest interest and zeal in the preservation and establishment of the young prince. He also brought to the battle of Langside, to the aid of the Earl of Murray, the regent, a number of retainers greater and better appointed than did any other lord on the King's side, so great was his interest and the reputation of his family throughout the country. In consideration of these services, he was rewarded by the regent with the Abbey of Paisley, then in the Crown by the forfeiture of Lord Claud Hamilton, who held the benefice *in commendam*. By his first wife Isobel he had, among other children, a daughter, Janet, who was married to Hugh Montgomerie of Hazelhead, and by his second wife, Elizabeth Cairlyle, an English lady, a daughter, Dorothy, who was married to Robert Montgomerie of Skelmurly. This Lord

Semple died in 1571, his estate and honours devolving on Robert, his grandson, only son of Robert, Master of Semple, by Barbara, daughter of Archibald Preston of Valleyfield. While he was still young, the Earl of Morton took him under his immediate care. Though he was, like his grandfather, a devoted Catholic, during all the cabals of the time, and amid the formidable combination of the nobles with the King of Spain to overthrow the reformed religion, he kept aloof, and thereby secured the love and gratitude of the King, who was led to esteem him as a man of sterling honour and loyalty. In 1596 he was sent by the King as ambassador extraordinary to Spain, and in the negotiations with which he was intrusted he behaved, by universal testimony, with great prudence and sagacity. Notwithstanding the King's favourable disposition towards him, he could never, on account of his creed, which Lord Semple never for a moment dissembled, employ him in any of the civil offices of the State, although, considering his commanding abilities, few men could have discharged the duties of an important office with greater efficiency. His first wife was Agnes, daughter of Hugh, Earl of Eglintoun, sister of the Lady Margaret Montgomerie (who became the wife of Robert, Master of Seaton, afterwards Earl of Wintoun), in whose praise so many of Montgomerie's poems were written. Lord Semple died 25th March 1611. (Crawfurd's 'Peerage,' pp. 440-442.) See Miscellaneous Poems, xliii.

LXIX.

1. *The Lesbian Lad, that weirs the wodbind w[reath].* Bacchus. The wines of Lesbos were famous in ancient times. Cf. Parnell :—

“ As Bacchus ranging at his leisure
(Jolly Bacchus, king of pleasure !)
Charmed the wide world with drink and dances,
And all his thousand airy fancies,
Alas ! he quite forgot the while
His fav'rite vines in Lesbos isle.

— 'Bacchus,' ll. 1-6.

The ivy was sacred to Bacchus. Compare Ovid :—

“ Bacche, racemiferos hedera redimite capillos.”

— 'Fasti,' Bk. vi. l. 483.

Wodbind, ivy, A.S. *wudebinde*, used to translate *hedera nigra* in Wright's Vocab., I. 32, col. 1, because it binds or winds round trees. See Skeat, *s.v.* wood. It is the same as *bindwood*. Both terms are still used in Scotland for ivy, and also for the convolvulus, which is generally known by the name of *bindweed*, or *binweed*.

2. *Ceres and Cylenus*. Ceres was the goddess of agriculture, corn, &c. Ceres and Bacchus are frequently put for “bread and wine,” as in Terence :—

"Sine Cerere et Libero friget Venus."

—'Eunuch,' Act iv. sc. 5, l. 6.

Cylenus—i.e., *Silenus*—the foster-father and preceptor of Bacchus; unless it is put for *Cyllenius*, a name of the god Mercury, derived from Mount Cyllene, in Arcadia, where he was born.

3. *Kilburnie* and *Be[ath]* are both in Ayrshire.

4. *Lochwinnoch* is in Renfrewshire.

7. *Suete Semple*. Lord Semple. See note to Sonnet lxxviii. *supra*, and Miscellaneous Poems, xliii.

12. *Panorage*. Panurge? This seems to be a nickname of some crony.

13. *Scol frie*. This is not an error of the scribe for *scot frie*, as Laing supposed, but an expression used in drinking healths. Verb *scoll* or *scold*, to drink as a toast; sb. *skul*, *skull*, or *skoll*, a goblet; Icel. *skal*, Su. G. *skol*, a drinking-cup. The phrase *scol frie* seems to mean "healths round." *Skol* is used by Longfellow—who in a note apologises for his spelling of the word—in the concluding stanza of "The Skeleton in Armour":—

"Thus, seamed with many scars,
Bursting these prison bars,
Up to its native stars
My soul ascended!
There, from the flowing bowl,
Deep drinks the warrior's soul,
Skoal! to the Northland! *skoal!*
—Thus the tale ended."

Al out, Ger. *all aus*=all out, a carouse fully drunk up. The expression occurs in Beaumont and Fletcher:—

"Why, give's some wine then, this will fit us all;
Here's to you, still my captain's friend! all out!"

—'Beggar's Bush,' Act. ii. sc. 3.

Skeat, s.v. carouse.

14. [*Sum*], inserted by Laing. The latter half of this line is to me unintelligible.

LXX.

8. *Makrels*=procuresses, bawds, Fr. *maquerelle*, Lat. *lena*.

NOTES

TO

MISCELLANEOUS POEMS.

I.

See note to Sonnet.v. l. 5.

II.

1. *Wallis*, suit, agree, amalgamate, from verb *wall*=to weld.

15, 16. *With Mercuris mouth*, &c.=with flattery, attention, and unwearied exertion.

Argus, surnamed *Panoptes* (the "all-seeing"), on account of his hundred eyes, of which only two slept in succession. When Juno was jealous of Jupiter she set him to watch Io; but Mercury lulled him to sleep with his lute and cut off his head. Juno transferred his eyes to the tail of her favourite bird, the peacock.

Briarius. *Briareus*, so called by the gods, according to Homer (Il., i. 403 sq.), but by men named *Ægæon*, had, like his brother Uranids, *Gyges* and *Cottus*, fifty heads and a hundred hands. When the Olympian gods tried to put Zeus in chains, Briareus, by his multifarious resources and well-exerted strength, compelled them to relinquish the strife. Ovid (Met., ii. 10) regards him as a marine god; Virgil (*Æn.*, x. 565) reckons him among the giants who stormed Olympus.

23. *Bot mett thame moonshyn ay for meill*=always deal out to them the shadow for the substance.

III.

1. *Clio* is the Muse of History; *Calliope*, of Epic Poetry.

2. *Megera*. *Megæra*, one of the Furies, appropriately invoked as the inspirer of spite and ill-will.

21. *But ryme or reson*. In the Bannatyne MS., vol. i. fol. 134, the adage occurs—"Mony man makis ryme and lukis to no resoun." But the phrase occurs as early as 1530 in a quotation by Tyndale. It is used by Spenser in some lines on his promised pension:—

"I was promised on a time
To have reason for my rhyme;
From that time unto this season
I received nor rhyme nor reason;"—

and occurs in Shakespeare's 'As You Like It,' act iii. sc. 2; 'Merry Wives of Windsor,' act v. sc. 5; and 'Comedy of Errors,' act ii. sc. 2.

25. *That witch, that warlok.* Witch (A.S. *wicca*, fem. *wicce*), though generally applied to a female, is used also of a male. Compare Shakespeare:—

"Out, fool! I forgive thee for a witch."
—'Antony and Cleopatra,' Act i. sc. 2, l. 40.

And—

"I see these witches are afraid of swords."
—'Comedy of Errors,' Act iv. sc. 4, l. 160.

Warlok (A.S. *wær*, truth, and *loga*, a liar), said of a female, is very unusual; but such liberty is surely allowable, since

"Spirits, when they please,
Can either sex assume or both; so soft
And uncompounded is their essence pure;
Not tied or manacled with joint or limb,
Nor founded on the brittle strength of bones
Like cumbrous flesh; but, in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their æry purposes,
And works of love or enmity fulfil."
—Milton, 'Paradise Lost,' Bk. i. ll. 423-431.

32. *Neu cleikit from the creill*=raised from carrying the basket.

36. *Šho stottis at strais, syn stumbillis not at stanis.* There is a proverb, "He stumbled at a strae and leaped over a bink" (bench). Kelly says: "This is spoken of those who are scrupulously doubtful about a small thing, and yet have large consciences in things of a higher nature; who will not say 'faith' or 'truth,' and yet will not stand to defraud the king of his revenue; of which," adds the collector of proverbs with charming *naïveté*, "I know many; like the Pharisees who strain at a gnat and swallow a camel."

41. *Bocas. Boccaccio*, the son of a Florentine merchant, and the creator of Italian prose, was born in 1313. By his *Decamerone*, which has been translated into almost every European tongue, he has gained an imperishable reputation.

43-45. *That bloodie bitch, that buskit belly blind, &c.* Compare Horace:—

"Valet ima summis
Mutare et insignem attenuat Deus
Obscura promens. Hinc apicem rapax
Fortuna cum stridore acuto
Sustulit, hic posuisse gaudet."
—'Odes,' Bk. I. xxxiv. 12-16.

Belly-blind, the person blindfolded in the game of "Blind Harie" (blindman's-buff).

53. *Sho causles culzies*=she flatters without cause.

57. *To be war*=to beware.

67-72. *Had Cæsar sene the cedul that wes sent*, &c.—*i.e.*, the letter that was handed to him to warn him of the conspiracy against him. The circumstance is thus related by Suetonius: "Ob hæc simul et ob infirmam valetudinem diu cunctatus, an se contineret et quæ apud senatum proposuerat agere differret, tandem Decimo Bruto adhortante, ne frequentis ac jam dudum opperientis destitueret, quinta fere hora progressus est, libellumque insidiarum indicem, ab obvio quodam porrectum, libellis ceteris, quos sinistra manu tenebat, quasi mox lecturus, commiscuit."—Div. Jul., cap. 81.

Cedul or *sedull*, a note or letter; Lat. *schedula*, a small leaf of paper—from *scheda* or *scida*, a strip of papyrus-bark. Dunbar has it in the line—

"For Kennedy to the this cedull sendis."

—'The Flying of Dunbar and Kennedie,' l. 48.

IV.

With this poem compare Chaucer:—

"Alas the while now that I was borne!
Or that I ever saugh the brighte sonne!
For now I se that ful longe aforne,
Or I was borne, my destany was sponne
By Parcas sustren, to sle me if they conne,
For they my dethe shopen or my sherte,
Only for trouthe, I may hit not asterte."

—'Complaynte of a Lovers Lyfe,' vol. viii. p. 21.

5. *Quhy wald not Mercure with his wrethin wand*. Compare Chaucer (of Mercury):—

"His slepy yerd in hond he bar upright."

—'The Knightes Tale,' vol. i. p. 133.

And Horace:—

"Non vanæ redeat sanguis imagini,
Quam virga simul horrida,
Non lenis precibus fata recludere,
Nigro compulerit Mercurius gregi."

—'Odes,' Bk. I. xxiv. 15-18.

The *Caduceus* or wand of Mercury was of olive, and wreathed with snakes. Whether the epithet *wrethin* means *wreathed* or *wrathful* or *ghost-compelling* (*wreth* or *wraith*) in this line, I have not been able to determine. It seems with pregnant felicity to express the triple meaning.

15-21. *Quhy wes my mother blyth when I wes borne?* &c. In this stanza, in which the poet refers to his birthday, one cannot help admiring the delicious mixture of pagan and Christian sentiment.

23. *Nobles nyne*—i.e., the Muses.

34. *With his grene laurell cap.* The laurel was sacred to Apollo; and he who was *laurea donandus Apollinari*, was secure of immortality. Compare Spenser:—

“ The Laurell, meed of mightie Conquerours
And Poets sage.”

—‘ The Faerie Queene,’ Bk. I. canto i. st. 9.

36. *Maia* and *Minerva*,—the former, the loveliest of the Pleiades, and mother of Mercury, the God of Eloquence; the latter, the Goddess of Wisdom,—were especially fitted to inspire the poet.

41. From this line we are justified in inferring that this poem was written shortly after his falling out of favour at Court.

45. *Quhy soght I aye warme water under yce?* “To seek warm water under ice” is a favourite phrase with Montgomerie (see *Miscell. Poems*, x. 11, 12), and seems to have been with the poets of the sixteenth century a common expression whereby to denote the impossible. Compare the ballad of “Johnie Armstrang”:—

“ To seik het water beneith cauld ice,
Surely it is a greit follie.”—ll. 85, 86.

48. *Then tak me with the foxis taill a flap*=set me down as a fool. The fox’s tail was one of the badges of the jester or clown, and to give one a flap with it was to treat him like a fool. Compare Longfellow:—

“ And lo ! among the menials, in mock state,
Upon a piebald steed, with shambling gait,
His cloak of fox-tails flapping in the wind,
The solemn ape demurely perched behind,
King Robert rode, making huge merriment
In all the country towns through which they went.”
—‘ King Robert of Sicily,’ ll. 143-148.

V.

30. *Pansing*. Laing prints *pausing*, which is ruinous to the sense.

42. *All is not gold that gleitis*. See “The Cherrie and the Slae,” ll. 1287, 1288, note.

45. *Fristed goods ar not forgivin*. A common proverb, meaning “forbearance is no acquittance.”

46. *Quhen cuppe is full*, &c. When you have attained the height of your ambition take care; for “pride goeth before a fall.”

47. *At unsetstevin*=at a time not appointed; by chance. The proverb is an old one: “We’ll meet ere hills meet.”

VI.

20. *But ather rest or rove*=unceasingly. *Rove*, *roif*, *ruve*, repose, is from Ger. *Ruhe*, Icel. *roi*.

39. *I cund it soon perqueir*=I soon learned it thoroughly.

41. *Hir jealous glove.* It was customary to pledge a glove as a token of irrefragable faith. Cressida gives Troilus a glove as a pledge of constancy :—

“ *Troilus.* Wear this sleeve.

Cressida. And you this glove.”

—‘*Troilus and Cressida*,’ Act iv. sc. 4.

VII.

1. *Drie furth the inch as thou hes done the span.* Compare Virgil :—

“*Tu ne cede malis, sed contra audentior ito.*”

—‘*Æn.*,’ Bk. vi. l. 95.

13. *Thair is no draught, &c.* = no move can enable you to continue the strife ; no artifice can avail you.

20. *The mair, &c.* Cf. “*The Cherrie and the Slae*,” l. 285 *sq.*

35. *Rome wes not biggit all vpon ane day.* This proverb, to the effect that achievements of great moment are not accomplished without time, labour, and patience, must have had currency at a very early period. It was in use in France in the beginning of the seventeenth century : *Rome n’a pas été faite en un jour.*

38. *Cresseids clan.* See note to Sonnet xxxiii. l. 14.

VIII.

The story of Narcissus and Echo is told in Ovid’s ‘*Metamorphoses*,’ Bk. iii. 345 *sq.* The first stanza of this poem is quoted by King James in his ‘*Reulis and Cautelis*,’ and is given as an example of what he calls *Troilus* verse, “to be used for tragicall materis, complaintis, and testamentis.” From the version of the stanza given by him, *the*, which has been adopted in the text in l. 3, is taken ; the other variants are *desert* in l. 2, and *shooter* in l. 6.

In the concluding stanza of this otherwise fine elegiac poem, we have a specimen of a fantastic species of verse that has been attempted both in ancient and modern times with anything but success. It consists in making a line end with a syllable or syllables, the echo of which will give a suitable reply to the question or statement set forth in the line. As an intellectual exercise it may be classed with acrostics, anagrams, conundrums, and riddles. Such being its nature, it has never seriously occupied the attention of great poets ; and were it not for one or two respectable names that have been associated with it, one would hardly deem it worthy of consideration. Indeed, in viewing the samples of “echoing verses” which have survived, one would be at a loss to say whether the inventor or the imitator of such laborious trifles was the bigger blockhead. Something of the kind is to be found in the ‘*Thesmophoriazusæ*’ of Aristophanes (l. 1069 *sq.*), but there the dramatist is employing a legitimate artifice. Echo is the *deus ex machina* in the scene, and laughter is the object in view. Besides, one looks for all sorts of odd things in comedy. A single

epigram by an obscure versifier, named *Gauradus*—his sole extant effort in verse—is to be found in the Greek Anthology (Bk. viii., epig. 154). The golden age of Roman literature does not furnish the faintest trace of it. It was when Roman literature was in its decline, and when Roman poetry had become little better than an echo, that echoing verses became the fashion in Rome. The trick was revived by Politian in the fifteenth century; became popular for a time in Italy, and gradually found its way into other countries; but it is now either numbered with the lost arts or deservedly ignored.

38. *First he is dead, syne changed in a rose.* Compare Ovid :—

“ Nusquam corpus erat, croceum pro corpore florem
Inveniunt, foliis medium cingentibus albis.”

—‘Met.,’ Bk. iii. 508, 509.

And

“ Tu quoque nomen habes cultos, Narcisse, per hortos.”

—‘Fast.,’ Bk. v. 225.

IX.

1. *Blind Love.* Compare Theocritus :—

“ Not Plutus only—heedless Love is blind.”

—‘Idyll.,’ x. 20.

And Chaucer :—

“ Biforn hir stood hir sone Cupido,
Upon his schuldres were wynges two ;
And blynd he was, as it is often seene ;
A bowe he bar and arwes fair and kene.”

—‘The Knightes Tale,’ vol. i. p. 151.

10. *Lichtleit*=sighted. Compare Lauder :—

“ And now the dochter and the sone,
Lichtlyis the mother that thame bure.”

—‘The Lamentation of the Pure,’ ll. 73, 74.

The word is still in use. It occurs in Reid’s ‘Moorland Rhymes’ (Dumfries, 1874) :—

“ Thir sangs o’ mine bauldly may shaw them,
Though learned folk lichtly them sair ;
What care I though critics misca’ them ?
I ettlit nae mair.”

—‘Dedication,’ ll. 69-72.

X.

7. *So of necessitie mon succeid*=so must follow of necessity.

10. *But advyse*=without deliberation.

12. *That seeks, &c.* See Miscellaneous Poems, iv. l. 45, note, *supra*.

15. *Buy on repentance of that pryce.* This is the reading of the MS. If it is correct it must be taken ironically. Laing altered *on* to *no*.

22. *As*=as if. So also in line 38, *infra*.

XI.

- 3, 4. *That blindit boy, the god of love,
All creatur espyis.*

Compare Chaucer :—

“ And in his hande me thought I saugh him holde
Twoo firy dartes, as the gledes rede,
And aungelyke hys wynges saugh I sprede,
And, al be that men seyn that blynd ys he,
Algate me thoghte that he myghte se ;
For sternely on me he gan byhold,
So that his loking dooth myn herte colde.”
—‘ Prologue to the Legende of Goode Women,’ vol. viii. pp. 51, 52.

Shakespeare :—

“ Love looks not with the eyes, but with the mind ;
And therefore is winged Cupid painted blind.”
—‘ Midsummer Night’s Dream, Act i. sc. i.

And Coleridge :—

“ I’ve heard of reasons manifold
Why love must needs be blind,
But this the best of all I hold,
His eyes are in his mind.”
—‘ To a Lady offended by a Sportive Observation.’

35. *Lyk burning gold, &c.* Compare Dunbar :—

“ Thair brycht hairis hang gletering on the strandis
In tressis clere, wyppit wyth goldyn thredis.”
—‘ The Goldyn Targe,’ ll. 61, 62.

- 41, 42. *Hir deasie colour, rid and vhyte, &c.* Compare Propertius :—

“ Nec me tam facies, quamvis sit candida, cepit,
(Lilia non domina sint magis alba mea ;
Ut Mæotica nix minio si certet Hiberno,
Utque rosæ puro lacte natant folia).”
—‘ Eleg.,’ Bk. II. iii. 9-12.

Chaucer :—

“ Her visage is of lovely rede and white.”
—‘ The Court of Love,’ vol. iv. p. 159.
“ With angel visage, lusty red and white.”—Ibid., p. 161.

Shakespeare :—

“ ’Tis beauty truly blent, whose red and white
Nature’s own sweet and cunning hand laid on.”
—‘ Twelfth Night,’ Act i. sc. 5.

And Richard Allison :—

“ There is a garden in her face
Where roses and white lilies grow.”
—‘ An Howres Recreation in Musike.’

48. *And middle small as wand.* Compare Dunbar :—

“ With pappis quhite and mydlis small as wandis.”

—‘The Goldyn Targe,’ l. 63.

XII.

5-8.

*And if to drink they haif desyre,
This water, then, thou turne
Into the element of fyre,
With baill thair breist to burne.*

These lines should be punctuated as above.

XIII.

Compare with this poem, *passim*, the lines of Coleridge :—

“ All thoughts, all passions, all delights,
Whatever stirs this mortal frame,
All are but ministers of Love,
And feed his sacred flame.”

—‘Love,’ ll. 1-4.

XIV.

7. *Fundring*, stumbling, miscarrying. Dr Laing has *flundring*; but *fundring* is the MS. reading.

13 sq. *But libertie*, &c. These lines recall the words of Virgil :—

“ Fatebor enim, dum me Galatea tenebat,
Nec spes libertatis erat, nec cura peculi.”

—‘Eclog.,’ I. ll. 31, 32.

46. *Korpit* = confined, shut up.

XV.

This beautiful lyric has been printed in nearly all the editions of “The Cherrie and the Slae.” The variants in the Bannatyne MS. are given under the text : those that occur in the printed copies are slight and unimportant. In a volume entitled, ‘Cantus, Songs and Fancies,’ printed at Aberdeen in 1662, 4to, the air is given along with the words. The flower which inspired the muse of Montgomerie has furnished Moore with a beautiful simile in one of his “Irish Melodies” :—

“ Oh ! the heart that has truly loved never forgets,
But as truly loves on to the close,
As the sun-flower turns on her god, when he sets,
The same look which she turned when he rose.”

9. *Phaeton*—i.e., “the shining one”—in the writings of Homer and Hesiod, is a frequent title of the Sun-god, and was subsequently employed as his name. It is also the name of the son of Helios, so famous for his presumptuous and disastrous attempt to drive the chariot of his sire. See “The Cherrie and the Slae,” line 175, note.

17. *List not to lour.* *List* is the reading of the Bannatyne MS. and

of all the early printed copies. The Drummond MS. has *cist*. The meaning in both cases is the same—*viz.*, *ceases not to lure or look enticingly*. Later editors seem to have misunderstood the line, taking *list*=like or desire; and *lour*=lower, droop, or look sad. Thus Urie's edition has *likes not to low'r*. *List* is from verb *liss*, to cease. Cf. the Border phrase, *it never lisses*=it never ceases.

58. *Chair*=car, chariot (Fr. *char*).

69. *Primum mobile*, "in the Ptolemaic system of astronomy, was the tenth (not ninth) sphere, supposed to revolve from east to west in twenty-four hours, carrying with it all the other spheres. The eleven spheres are: (1) Diana or the Moon, (2) Mercury, (3) Venus, (4) Apollo or the Sun, (5) Mars, (6) Jupiter, (7) Saturn, (8) the starry sphere or that of the fixed stars, (9) the crystalline, (10) the *primum mobile*, and (11) the empyrean. Ptolemy himself acknowledged only the first nine; the two latter were devised by his disciples. The motion of the crystalline, according to this system, causes the precession of the equinoxes, its axis being that of the ecliptic. The motion of the *primum mobile* produces the alternation of day and night; its axis is that of the equator, and its extremities the poles of the heavens."—Brewer's 'Dictionary of Phrase and Fable,' *s.v.* *Primum mobile*.

Compare Milton:—

"They pass the planets seven, and pass the 'fixed,'
And that 'crystalline' sphere whose balance weighs
The trepidation talked, and that 'first moved.'"

—'Paradise Lost,' Bk. iii. ll. 481-483.

XVI.

29. *Barrat*=trouble. Cf. "The Flying," l. 435, *note*.

33. *Into my cude*=in infancy. The *cude* or *chrisome* properly signifies "the white cloth laid by the minister at baptism on the head of the child newly anointed with chrism (*i.e.*, a composition of oil and balm) to signify its innocence." In the "Form of Private Baptism" is this direction: "Then the minister shall put the white vesture, called the chrisome, upon the child." The child thus baptised was called a "chrisom" or "chrisom child." If it died within a month, or before the mother was churched, it was shrouded in the vesture; hence, in the bills of mortality, even so late as the year 1726, infants that died within the month were, by a common abuse of the word, called "chrisomes."

XVII.

This poem is taken from Ovid's 'Metamorphoses,' i. ll. 452-567.

1. *Quhen first Apollo Python sleu*. The encounter of Apollo with Python, the huge serpent which was supposed to have sprung from the mud and stagnant waters after the Deluge, is related by Ovid, 'Met.,' i. ll. 438-451.

15. *Daphne*, daughter of the river-god Peneus, by the goddess Terra.

33-40. *His hurt wes with the goldin heid, &c.* Cf. Ovid:—

“Eque sagittifera prompsit duo tela pharetra
 Diversorum operum; fugat hoc, facit illud amorem.
 Quod facit, auratum est et cuspidē fulget acuta:
 Quod fugat obtusum est et habet sub arundine plumbum.
 Hoc deus in nympha Peneide fixit. At illo
 Læsit Apollineas trajectory per ossa medullas.”

—‘Met.,’ i. ll. 468-473.

Sir Philip Sidney:—

“Has arrows two, and tipt with gold or lead.”

—‘Arcadia,’ Bk. ii.

And Shakespeare:—

“By his best arrow with the golden head.”

—‘Midsummer Night’s Dream,’ Act i. sc. i.

41. *Pyralide*. This fabulous creature is thus described by Pliny: “In Cypri ærariis fornacibus, et medio igni, majoris muscæ magnitudinis volat pennatum quadrupes: appellatur pyralis, a quibusdam pyrausta. Quamdiu est in igne, vivit: cum evasit longiore paulo volatu, emoritur” (‘Nat. Hist.,’ Bk. xi. sec. 36). In some parts of Scotland it was, and I believe still is, a common belief that, if a furnace is not extinguished within a certain period, a pyralide or salamander is generated therein.

52. *My author—i.e., Ovid*. The works of Ovid were better known in Montgomerie’s time than those of any other ancient writer; indeed, Ovid is the only one of the poets of antiquity whose works can be said to have exercised a supreme influence on the verse-writers of mediæval times.

89 *sq.* *Penelope*, the wife of Ulysses, is represented, according to the Homeric tradition, as the pattern of fidelity and chastity. During the long absence of her husband she was besieged by many importunate suitors, whom she put off from day to day by declaring that she must finish a piece of work she had in the loom, before she made choice of a husband. Determined to remain true to Ulysses, she unwove by night what she wove by day, and by this means kept herself free till his return. The allusions to her fidelity in the older Greek and Roman poets are numerous and beautiful; and the worker of “the slow web, unwove by nightly guile,” has obtained imperishable renown in their song. Later writers, on the other hand, maintain that Penelope had no title to such a character, but that she gave way to incontinence and gross sensuality, and was in consequence divorced by Ulysses.

94. *And I sall stoppe Vlysses eir—i.e., “I shall be captivated by the charms of no other woman.”* When Ulysses, in his wanderings, approached the island, on the beach of which the Sirens were sitting,

and striving by their song to allure him and his companions, he, by the advice of Circe, stopped the ears of his fellow-voyagers with wax, and lashed himself to the mast of his vessel until he was so far away that he could no longer listen to their strains.—See Hom. ‘Odys.,’ xii. 39 *sqq.*

XVIII.

1. *Natur passis Nuriture.* Compare Horace:—

“Naturam expellas furca, tamen usque recurret.”

—‘Epist.,’ Bk. I. x. 24.

3, 4. *So evrie leving creature
Ay covets comounly thair kynd.*

Compare the beautiful lines of Chaucer:—

“By loves bond is knit al thing, ywis,
Beast unto beast, the earth to water wan,
Bird unto bird, and woman unto man.”

—‘The Court of Love,’ vol. iv. p. 152.

25. *A gentle girking.* The *girking* or *jerkin* belongs to the class of long-winged hawks which are reckoned “of note and worth.” The following extract from Izaak Walton’s ‘Compleat Angler’ will serve to illustrate more than one passage in this poem: “And now to return to my hawks, from whom I have made too long a digression; you are to note, that they are usually distinguished into two kinds; namely, the long-winged and the short-winged hawk: of the first kind there be chiefly in use amongst us in this nation, the gerfalcon and jerkin; the falcon and tassel-gentel; the laner and lanaret; the bockerel and bockeret; the saker and sacaret; the merlin and jack merlin; the hobby and Jack: There is the stelletto of Spain; the blood-red rook from Turkey; the waskite from Virginia: And there is of short-winged hawks the eagle and iron; the goshawk and tarcel; the sparrowhawk and musket; the French pye, of two sorts. These are reckoned hawks of note and worth; but we have also hawks of an inferior rank, the stanyel; the ringtail; the raven; the buzzard; the forked kite; the bald buzzard; the hen-driver; and others that I forbear to name” (chap. i.)

38. *The formels.* *Formel* (from the Anglo-Norman) is the female, as *tercel* is the male, of any kind of hawk.

44. *Kyt* (A.S. *cýta*). This bird is probably so called from its rapid flight, the root of the word being Teutonic *skut*, from which we have English *shoot*, *scout* (to ridicule), &c. Though the kite is considered a bird “of inferior rank,” Gascoigne, in his ‘Councell to Duglasse Dive,’ urges the following plea in its favour:—

“The kight can weede the worme from corne and costly seedes;
The kight can kill the mowldiwarpe in pleasant meads that breedes;
Out of the stately streets the kight can cense the filth,
As men can cense the worthlesse weedes from fruitful fallowed tilth;

And onely set aside the hennes poor progenie,
 I cannot see who can accuse the kight for felonie :
 The falcon she must feede on partridge and on quayle,
 On pigeon, plover, duck and drake, hearne, lapwing, teale and raile."

60. *Bissat*=buzzard. The form *basert* occurs in 'The Court of Venus':—

"[As a b]asert to fecht with ane falcoun."

—'The Prologue,' l. 206.

71. *Tersel* (O.F. *tiercelet*), "the tassell or male of any kind of hawk, so termed because he is, commonly, a third part less than the female." —Cotgr. Burguy says it has its name "because, in popular opinion, every third bird hatched was a male." See Skeat, *s.v.* Tercel.

XIX.

14. *Sall quyt*, &c.=shall requite you with a better turn—viz., to close, &c. Cf. "The Bankis of Helicon :"—

"Alace ! let not trew amitie
 Be quyte with so greit crueltie."

—ll. 141, 142.

XX.

This song, with the air, is printed in the Aberdeen 'Cantus.'

17, 18. *Nou thair is no nek*, &c.=there is no move nor shift to enable you to hold out. Cf. Miscellaneous Poems, vii. l. 13, note.

24. *I duyn and dou not die*. The Aberdeen 'Cantus' has :—

"I love, I dwyn, I dwie."

26, 27.

*The wicked Weirds hes wrought
 My state.*

The decree of the Fates was irreversible :—

"What the Fates do once decree,
 Not all the gods can chaunge nor Jove himself can free."

—Spenser, 'The Faerie Queene,' Bk. iv. c. ii. 51.

35, 36. *The innocent, with ill*, &c.=the innocent person receives a like reward with the guilty.

41. *Suld sey to caus me smart*. The 'Cantus' has :—

"Sould stay to cure my smart."

XXI.

17. *This lokman Love*—i.e., this executioner. The word *lokman* seems to come naturally from A.S. *loca*, a lock, and to mean primarily "one who keeps a person in confinement;" then "an executioner;" but tradition and popular belief point to a totally different origin of the term. The following quotations will illustrate the general acceptance of the word :—

"Lockman, an executioner ; so called because one of his dues was

a *lock* (or ladleful) of meal from every caskful exposed for sale in the market. In the Isle of Man the under-sheriff is so called."—Brewer's 'Dictionary of Phrase and Fable,' s.v. Lockman.

"Of old the hangman of Edinburgh used to be called more delicately the *dempster*, on account of his being employed to pronounce sentence in court upon condemned criminals: he was also called the *locksman*, in consideration of a privilege he enjoyed of taking a *lock* or handful of meal from every sack brought into the city market."—'The Book of Scottish Anecdote' by A. Hislop, pp. 59, 60. See also Sir W. Scott's 'The Fair Maid of Perth,' chap. xxii. p. 281, Centenary ed., note.

The meaning of *dempster* or *demster*—i.e., one who pronounces *doom* A.S. *dōm*: verb *dēman*, to judge—is at once apparent; but the derivation of *lokman*, *lockman*, or *locksman*, according to the popular view, is contrary to all laws of enlightened philology. *Lockman* was in all probability formed in the same way as *turnkey* and suchlike words, though doubtless the headsman or hangman had in virtue of his office some small perquisite of meal, which, in the minds of the people, obscured the original meaning and supplied an erroneous derivation of the term.

42, 43. *I sie, the man wha will not when he may,
The tym sall come, he sall not when he wald.*

Compare Percy's 'Reliques of Ancient English Poetry':—

"He that wold not when he might,
He shall not when he wold-a."

—'The Baffled Knight,' ll. 55, 56.

XXII.

20. *I brint agane als soon in yce.* Compare Milton:—

"The parching air
Burns froze, and cold performs the effect of fire."

—'Paradise Lost,' Bk. ii. ll. 594, 595.

37, 38. *Micht I my Ariadne move
To lend hir Theseus a threed.*

The heroic legend of Theseus and Ariadne was a favourite theme with the ancient poets; but by no one has it been sung with such striking effect and marvellous power as by Catullus in his epyllion "The Nuptials of Peleus and Thetis." Chaucer, following Ovid, as is his wont, gives it a place in his "Legende of Goode Women," and tells the story of their love, and how that

"Theseus is ladde unto hys dethe;
And forthe unto this Mynotaure he gethe,
And by the techynge of thys Adriane,
He overcome thys beste and was hys bane,
And oute he cometh by the clewe agayne,
Ful prively."

—'Adriane de Athenes,' vol. viii. p. 109.

XXIII.

10. Laing says the 10th line may read, *Then suld I guerdon have*. The fragment of the upper portion of the line left in the MS. shows this conjecture to be impossible. I believe the true reading to be, *Sum kyndnes suld I crave*. Cf. Miscellaneous Poems, xxxvi. 35.

XXIV.

1 sq. *Lyk as Aglauros*, &c. Aglauros, daughter of Cecrops, King of Athens, was, along with her sisters Pandrosos and Herse, intrusted by Minerva with a close basket containing the infant Erichthonius, with strict injunctions not to open it. Aglauros laughed at the timidity of her sisters, and animated by that curiosity which is said to be characteristic of her sex, opened the basket, peeped in, and saw the child with a serpent stretched beside him. The goddess, enraged because Aglauros had pried into her secrets, sent Envy to torment her. Eventually Mercury turned her into stone. See Ovid, 'Met.' ii. ll. 552-833; but compare with the whole stanza the following lines, which bear upon the passage in question :—

“ Nam tempore quodam
Pallas Erichthonium, prolem sine matre creatam,
Clauserat Actæo texta de vimine cista :
Virginibusque tribus gemino de Cecrope natis
Et legem dederat, sua ne secreta viderent.
Abdita fronde levi densa speculabor ab ulmo,
Quid facerent. Commissa duæ sine fraude tuentur,
Pandrosos atque Herse. Timidas vocat una sorores
Aglauros, nodosque manu diducit ; et intus
Infantemque vident, apporrectumque draconem.”

—Bk. ii. ll. 552-561.

“ Saxum jam colla tenebat,
Oraque duruerant, signumque exsangue sedebat.
Nec lapis albus erat : sua mens infecerat illam.”

—Ibid., ll. 831-833.

8. Or [*lyk as Psyche*,] by her Mother movd. *Psyitches* in the MS. is an obvious error for *Psyche*. *Mother* should be *sisters*; but as this is probably Montgomerie's mistake, I have left it in the text. The story of *Psyche* is as follows : She was beloved by Cupid, who visited her every night and left her before dawn. The god enjoined her not to inquire who he was; but, tortured by her envious sisters, who sought to make her believe that she was visited by a monster, she lighted a lamp one night to see for herself. A drop of hot oil falling on his shoulder awoke Cupid, whereupon he fled, leaving her in despair.

16, 17. *For wondring*, &c. = for looking with admiration on a deity divine—the ideal of perfection on this earth.

20. *Actæons pait*. The hunter Actæon, who surprised Diana when bathing, was changed by her into a stag and torn to pieces by

his own hounds. The myth is related by Ovid in the third book of the 'Metamorphoses.' Chaucer alludes to it in "The Complaynte of a Loveres Lyfe":—

"Nor lyke the welle of pure chastite,
Which as Dyane with her nymphes kept,
Whan she naked into the water lepte,
That slowe Acteon with his houndes felle,
Only for he cam so nygh the welle."

—Vol. viii. p. 9.

25-35. Allusion has been made in Poem xvii. ll. 33-40, to the golden and the leaden shafts of Cupid. See note thereto.

44. [*Eremite*]. Adopting Laing's suggestion I inserted *eremite*, for MS. *hermit*, in the text. I am now inclined to think that the deficiency in the line is to be accounted for by the omission of *all*, and that we should read:—

"I leive most lyk ane hermit [all] allone."

66. *O wareit orange!* So in the MS. Laing has *O wareit range*, which is fatal alike to the meaning and the measure. *Orange* denotes *forsaken*, and is most appropriate here: "O accursed orange which I, forsaken, am destined henceforward to wear."

XXV.

29. *My happy harte thair highest sall I hing.* Laing has *sing*. In the MS. *sing* was first written by the scribe and then corrected to *hing*.

XXVI.

7. [*Sense transcends*] is Laing's conjecture.

24. *Bot who is he can counterfutt the ape,
Or paint a passion palpable?*

Compare Tibullus:—

"Hei mihi! difficile est imitari gaudia falsa:
Difficile est tristi fingere mente jocum."

—'Eleg.' Bk. III. vi. ll. 33, 34.

34. *Bot who is he can limit love.* Compare Virgil:—

"Me tamen urit amor: quis enim modus adsit amori?"

—'Eclog.' ii. l. 68.

40. *Quhat force is this, that careis sik a fame?* Laing prints *care is* for *careis*, which destroys the sense. The meaning is, "What force is this which bears such a reputation?"

XXVII.

4. *Till tym the prik of jelousie it sleu.* Laing punctuates with a comma after both *tym* and *jelousie*, as if *tym* were the subject of the verb. *Till tym*=until; *the prik of jelousie* is the subject of *sleu*.

8. *Sen death mon vs depart.* *Depart*=part (Fr. *départir*). This is the constant use of the verb in old writers.

XXVIII.

20. *Brasht*=attacked; made a breach in.

24. *Brash*=assault.

39. *Busteous*=boisterous (from Welsh *bystus*). Compare with this whole passage a quartette entitled "A Comparisone betwix heich and law Estaitis," by Sir William Alexander of Menstry, appended to almost all the early editions of "The Cherrie and the Slae":—

"The bramble growis althocht it be obscure,
Quhillis mighty Cederis feillis the busteous windis,
And myld plebeyan spreitis may leif secure,
Quhylis mighty tempestis toss imperiall myndis."

63, 64. *Quhais angels ees nicht ay, I think,
Revive me with a wink.*

Compare Propertius in his poem on "The Lover":—

"Jam licet et Stygia sedeat sub arundine remex,
Cernat et infernæ tristia vela ratis:
Si modo damnatum revocaverit aura puellæ,
Concessum nulla lege redibit iter."

—'Eleg.,' Bk. III. xix. 13-16.

"Though now he ply the oar, afloat
On Styx's reedy river,
And see above the infernal boat
The gloomy canvas quiver;
Let but his darling sigh—the clay
Will life, sweet life recover,
And back the unpermitted way
Will speed the joyful lover."

XXIX.

19. *The lustiest on lyve*=the loveliest alive; *on lyve*=in life, alive. The expression occurs again in Poem xxxix. l. 4. Compare Chaucer:—

"Feirest of feire and godliest on live."

—'The Dreame,' vol. vi. p. 124.

38. *Fremmd.* So the MS. Laing has *friend*, which destroys the antithesis.

XXX.

17. *Be sake*=because. Cf. *be resoun*, "The Cherrie and the Slae," l. 543.

25. *Womanheid.* *Heid*, denoting quality or condition, is found only in composition.

XXXI.

1. *Sugred gall.* Compare Catullus:—

"Multa satis lusi: non est dea nescia nostri,
Quæ dulcem curis miscet amaritatem."

—'Carm.,' lxviii. ll. 17, 18.

And Virgil :—

“ Quisquis amores
Aut metuet dulcis aut experietur amarus.”

—‘ Eclog.,’ iii. ll. 109, 110.

“ All who prove
The bitter sweets, and pleasing pains, of love.”

—Dryden, *in loc. cit.*

13. *In plesand path I tred vpon the snaik.* See “The Cherrie and the Slae,” ll. 551, 552; and compare Virgil :—

“ Qui legitis flores et humi nascentia fraga,
Frigidus, O pueri, fugite hinc, latet anguis in herba.”

—‘ Eclog.,’ iii. ll. 92, 93.

XXXII.

12. *Force is to suffer*=must of necessity be endured.

38. *Far foullis hes ay fair fethers*—i.e., “distance lends enchantment to the view.”

49. *On breid*=abroad. Cf. *on lyve*, in Poem xxix. 19.

53. *In your credit craf*=insinuated themselves into your good graces; gained your good opinion.

64. *Then barlacheis or barlachoïs advyse.* Regarding this line Sibbald in his Glossary says: “Montgomerie in one of his unpublished poems says to his mistress :—

“ ‘ Then barlacheis or barlachoïs advyse ’

—that is, as it would seem from the context: Then consider whether you will keep me chasing after you or at once declare me the object of your choice. This tends in some degree to confirm Ruddiman’s conjecture, but it is not satisfactory.” (Ruddiman derives the words *barlacheis* and *barlachoïs* from *barla*=parley.) I have no doubt that Sibbald is correct in his interpretation. I remember, as a boy, hearing in Lanarkshire the words used in the game of “tig.” The one pursued would call out, “I choose a barley,” when the pursuer would desist. When a sufficient breathing-time had been taken, the pursued would call out, “Barley, chase,” and run off, when the game was renewed. The line seems to mean neither more nor less than what is so tersely expressed in “The Cherrie and the Slae” (l. 966), by the words, “Mak outhair aff or on.”

65. “*Nevie nevie nak.*” This used to be a favourite game with which to amuse the little ones at the “farmer’s ingle” on a winter evening. It is played thus: One puts a trifle, such as a button or small coin in one hand—of course unseen by the party with whom he is going to play—and then closes said hand. The other hand is also closed. The hands are then whirled round one another several times before the person who is going to guess which hand contains the prize. While this manœuvring is going on, the following lines are repeated by the operator :—

“Nevie nevie nick nack,
 What ane will ye tak?
 The right or the wrang,
 Guess or it be lang;
 Plot awa and plan,
 I’ll cheat ye gif I can.”

This is the form in Galloway; in Ayrshire and Lanarkshire it runs thus:—

“Nevie nevie nick nack,
 Whilk hand will ye tak?
 Tak the richt or tak the wrang,
 I’ll beguile ye gif I can.”

Sir Walter Scott alludes to the game in ‘St Ronan’s Well,’ chapter xxx. “‘He’s a queer auld cull; he disna frequent wi’ other folk, but lives up by at the Cleikum. He gave me half-a-crown yince, and forbade me to play it awa’ at pitch-and-toss.’

“‘And you disobeyed him, of course?’

“‘Na, I didna dis-obeyed him—I played it awa’ at neevie-neevie-nick-nack.’”

87. *Quhom 3e will keep, or vhom 3e will decairt.* Laing prints *desairt* for MS. *decairt*, to the serious injury of the line. A lady does not desert the suitor who offers her his hand; she discards him.

XXXIII.

1. *Phaeton*. See Miscellaneous Poems, xv. 9, note.

2. *Phlægon*—i.e., “the burning”—one of the horses of the Sun.

7. *Morpheus*, the God of Dreams, was the son of *Somnus*, the God of Sleep. His name signifies “the fashioner,” from his moulding the dreams of men.

28. *Bondman*, MS. Laing has *bondsman*.

XXXIV.

33. *Saiv*, MS.; *sair*, Laing.

38. *Knyf of Atropus*. Cf. “The Cherrie and the Slæ,” l. 429; and Spenser:—

“Sad Clotho held the rocke, the whiles the thrid
 By griesly Lachesis was spun with paine,
 That cruell Atropos eftsoones undid,
 With cursed knife cutting the twist in twaine.”

—‘The Faerie Queene,’ Bk. IV. c. ii. 48.

46. *May lat a man to love*=may prevent a man from loving. Compare the legal phrase, “without let or hindrance.”

XXXV.

Compare with this poem, *passim*, “The Bankis of Helicon.”

2. *On sleep*=asleep.

37, 38. Compare Miscellaneous Poems, xi. 41, 42, and notes thereto.

51, 52.

*Tua tuins of clene virginitie,
Lyk boullis of alabast.*

Compare :—

“Two mounts fair marble white, down-soft and dainty.”

—Lodge's ‘Rosalind.’

62. *Hir middill gent and small.* *Gent* = “neat,” “elegantly formed.”

The term is frequently applied to persons in the sense of “handsome,” as in “Sir Eglamour” :—

“There he kyssyd the lady gente.”—l. 649.

XXXVI.

19. *Is this 3our lau ? 3e gods of love !* Laing punctuates with a comma after both *lau* and *gods*, and a mark of interrogation after *love*, thereby making *love* dependent on *lau*; but the phrase *gods of love* occurs elsewhere. See Miscellaneous Poems, xi. ll. 19, 53.

53. *To ryd nar—i.e.*, to be up and doing; to go sharply to work.

XXXVII.

5. The first stanza of this poem is printed as it stands in the MS.; but the fifth line has evidently been omitted by the scribe.

15. *Out throu my cost, consuming bain and lyre—i.e.*, through all my frame, consuming bone and flesh. *Cost*, Lat. *costa*, the side; *bain*, A.S. *bán*, bone; *lyre*, A.S. *lire*, the fleshy parts of the body.

20. *Gar the bealing brek* = bring matters to a crisis. Compare Dunbar :—

“Now sall the byle all out brist, that beild has [bein] so lang.”

—‘The Tua Mariit Wemen and the Wedo,’ l. 164.

XXXVIII.

7, 8.

*Then did they send the wysest Grekis
To Delphos, vhare Apollo stode.*

The shrine of Apollo at Delphi, in Phocis, was the most renowned in antiquity; and its oracles were deemed infallible. Cf. Horace :—

“Certus enim promisit Apollo,” &c.

—‘Od.,’ Bk. I. vii. 28.

XXXIX.

This poem has a particular interest as being the only one of the minor pieces, with the exception of “The Bankis of Helicon,” in the measure of “The Cherrie and the Slae.”

1. *Adeu, O desie of delyt.* The pearl (*marguerite*) among gems and the daisy (*marguerite*) among flowers have always been in high favour with poets. With Montgomerie as with Chaucer, the honours accorded to the daisy warrant more than a general application. See Poem xi. 41; and compare Chaucer :—

"With many a thousand daisies, rede as rose,
And white also."

—'The Court of Love,' vol. iv. p. 133.

and

"Daisye of light, very ground of comfort."

—'A Goodly Ballade of Chaucer,' vol. viii. p. 138.

7, 8. *Lyk as the lyssard*, &c. See Sonnet xxvii. l. 3, note.

47. *As doth the turtle for her maik*. The turtle-dove was celebrated for the constancy of its affection. Indeed the "billing and cooing" of the pigeon has passed into a proverb. Compare Catullus:—

"Nec tantum niveo gavisæ est ulla columbo
Compar."

—'Carm,' lxxviii. 125, 126.

Propertius:—

"Exemplo junctæ tibi sint in amore columbæ,
Masculus et totum femina conjugium.
Errat qui finem vesani quærit amoris:
Verus amor nullum novit habere modum."

—'Eleg.,' III. vii. 27-30.

And Martial:—

"Basia me capiunt blandas imitata columbas."

—'Epigr.,' Bk. XI. civ. 9.

"Amplexa collum basioque tam longo
Blandita, quam sunt nuptiæ columbarum."

—Ibid., Bk. XII. lxxv. 7.

XL.

8. *Weill ward*=richly dost thou deserve.

9. *Ouersyld*=blinded, beguiled, fascinated. Cf. the phrase "to cast glamour over one."

15. *Affectioun tuk the feild*. Cf. Sonnet, xxxviii. l. 6.

21. *Bravelie blind*=completely blind. *Bravelie* is used intensively, like "fairly" and other such words in English.

50-52. *The highest hillis mair thretnit ar with thunder*, &c. Compare Horace:—

"Sævius ventis agitatur ingens
Pinus: et celsæ graviore casu
Decidunt turres: feriuntque summos
Fulgura montes."

—'Od.,' II. x. 9-12.

57. *Let furious Faits be fearce*. *Be* is omitted in Laing's edition.

XLI.

This lovely poem is one of the happiest efforts of Montgomerie's muse, and shows his lyric genius at its best. It is perhaps the oldest set of words extant, to the air "Hey tuttie, taittie"—the war-note sounded for the Bruce on the field of Bannockburn and familiarised to every one by Burns's "*Scots wha hae*." From allusions to the

tune by Dunbar and other poets prior to Montgomerie, we conclude that it enjoyed a rare popularity. Gavin Douglas bears testimony to the favour in which it was held by the "menstralis" of his day in the following lines of "The Proloug of the Threttene Buik of Eneados":—

" The dewy grene, pulderit with daseis gay,
Schew on the sward a coulour dapill gray;
The mysty vapouris springand vp full sweit,
Maist confortabill to glaid all manniss spreit;
Tharto, thir byrdis singis in the schawis,
As menstrualis playng, *The joly day now dawis.*"

—ll. 177-182.

In 'Ane Compendious Buik of godly and spirituall Sangis changeit out of prophaine languis in godly sangis for avoiding of sin and harlotry,' compiled by the Wedderburns, this song is one of those chosen for adaptation. A single stanza will be sufficient to show the nature of the "gude and godlie" change effected thereon:—

" Hay now the day dallis,
Now Christ on vs callis,
Now welth on our wallis
Appeiris anone:
Now the word of God rings,
Whilk is King of all Kings;
Now Christis flock sings:
The night is neere gone."

13. *The turtill that treu is.* See Miscellaneous Poems, xxxix. l. 47, and note thereto.

36. *To fecht with thair fone.* *Fone*=foes. This form is also found as singular. See Rolland's "Court of Venus":—

"Fra that they knew that he was Venus fone."

—Bk. ii. l. 331.

XLII.

11. *For haif, 3e heir, is haldin half a fill*—i.e., possession makes one's appetite less sharp and craving than it would be under a sense or apprehension of want.

22, 24. *For, folou love, they say, and it will flie. . .*
Flie vhylome love, and it will folou thee.

"I do not understand this proverb," naïvely remarks Kelly, "unless it answers to the flatterer in Terence:—"

"Novi ingenium mulierum:
Nolunt ubi velis: ubi nolis, cupiunt ultro."

—'Eunuch,' Act iv. sc. vii. 42, 43.

XLIII.

See Sonnet lxxviii. l. 14, note.

1. *Analk*, A.S. *dwacan*, to awake. Whether the *l* in this word be

due to the fact "that scribes wrote *kk* in such a manner that it looks like *lk*," as Professor Skeat remarks (see Glossary of Barbour's 'Bruce,' s.v. *valk*), or not, it is certain that the orthography in the text is very common. Cf. Rolland :—

"Awalk, awalk, awalk, thou wofull wicht,
This is Venus that sa oft on the cryis."

—'The Court of Venus,' Bk. i. ll. 672, 673.

See "The Kingis Quair" (S.T.S.), st. 173 and note thereto.

13. *Thou wan the flour* = thou didst gain distinction.

17. *Thy leiving no man laks* = "thy manner of life no man reproaches;" "thy life is without reproach."

XLIV.

13. *Bane and [lyre]*. These three words are bracketed in Laing's edition; but the last only is cut away in the MS.

31. *Lope* = leap; pr. t. of v. *loup* or *lope*, pt. t. *lap*, A.S. *hleápan*.

XLV.

11. *Thy sterving straik* = thy killing stroke. *Sterving* = death-dealing, from A.S. *sterfan*, to kill; trans. verb formed from *steorfan*, to die. *Straik* is from A.S. *strác*, pt. t. of *strican*, to strike. Cf. Germ. *streich*, a stroke.

22. [*Vhair we maist treuly love.*] So in Laing's edition; but the conjecture is far from satisfactory.

XLVI.

18. [*Out by the rute.*] Laing suggests [*Fra this warla out*]. The reading I propose is based on the 12th line of the 55th Sonnet, q.v.

61, 62. *For, from Carybdis vhill I flie,
I slyde in Sylla, 3e may sie.*

Compare Shakespeare :—

"Thus when I shun Scylla, your father, I fall into Charybdis, your mother."

—'The Merchant of Venice,' Act iii., sc. 5.

Charybdis, a whirlpool at the entrance of the Strait of Messina, on the Sicilian side, and Scylla, a dangerous rock on the Italian side, were the great bugbears of ancient mariners. It was hardly possible to steer clear of the one source of peril without falling into the other; hence the proverb, rendered famous by the lines of Philippe Gaultier (*circa* thirteenth century):—

* "Incidis in Scyllam cupiens vitare Charybdim."

—'Alexandreis,' Bk. v. l. 301.

which has its counterpart in our homely adage—

"Out of the frying-pan into the fire."

XLVII.

10. *Quhilk freats and fryis.* Cf. Miscellaneous Poems, xvi. l. 2.

63. *Goes to*=goes down, sets.

67. *Well of womanheid.* From the occurrence elsewhere in Montgomerie's poems of the expressions *chose of womanheid* (Miscel. Poems, xlv. l. 28), *waill and wit of womanheid* (Miscel. Poems, l. l. 45), and *weill of womanheid* (Bankis of Helicon, l. 50), I thought at first that *well* in this line might be a mistranscription for *weill* or *waill*; but the word *well* (fountain or source) is at once so charming and so appropriate from a lover's point of view, that even if it were here by an error of the scribe it would be almost inexcusable to change it.

XLVIII.

THE NAVIGATION.

"This pageant was probably composed to grace the King's 'first and magnificent entry' into Edinburgh in the year 1579, when he assumed the government. This may be inferred from the lines in the middle of the poem itself:—

" ' We shaip to saill neir the Septentrion,
Touards the North, and helthsome regione
Nou callit Scotland—
Quhair presently beginneth for to ring
So sapient a 3ing and godly King,' &c.

"On this occasion, the magistrates of Edinburgh, the 2d October 1579, ordained that order should be taken 'for vpsetting of dailles and vyer-tymmer in the Neyerbow and vyer places neidfull, for decoring of the toвне agane the triũphe to be made to the Kingis entre' (Council Records,' vol. v. fol. 165a). And on the 7th October, in an Act respecting the dress of 'euery one of the thretty-twa honest nythboris of this burgh, appoynted for bering of the kingis Maiesties pail' (vol. v. fol. 166). Of the circumstances which attended the king's reception, a curious and interesting account may be found in Malcolm Laing's edition of the 'Historie of James the Sext,' pp. 276-279, 8vo, or in Crawford of Drumsoy's 'Memoirs,' compiled from the same history."—Laing.

7. *He*=high, A.S. *heah*, *hēh*. Cf. Eng. *hill*.

21-26. *As for my self, I am ane German borne*, &c. All this, of course, is pure fiction.

25, 26. *Thruugh all Europe, Afrik, and Asia,
And throu the neu fund out America.*

Compare Chaucer:—

" For certeyn who so koude knowe
Myght ther alle the armes seen,
Of famouse folke that han ybeen

In Auffrike, Europe, and Asye,
Syth first began the chevalrie."

—'The House of Fame,' vol. vi. p. 238.

35. &c. *Constantinopil, sometym of Christendome*, &c. The 11th of May 330, A.D., is marked as the birthday of this city, which occupies the site of the ancient Byzantium. It was the seat of the Roman emperors till the partition of the empire between Valens and Valentinian, 28th March 364, after which it continued to be the capital of the Eastern or Byzantine empire till it was taken by the Turks in 1453.

37. *Constantyn*. Flavius Valerius Aurelius Constantinus, surnamed Magnus, or "The Great"—the founder of Constantinople—was born at Naissus (*Nissa*), in Mœsia Superior, in February 272 A.D. His reign extended from 306 to 337 A.D. One of the first serious acts of his reign was to make Christianity the religion of the empire. Under his rule the adoration of the old divinities was degraded, while the worship of the one ever-living God and of Christ the Saviour of men was set up and established. In the year 325 Constantine presided at the famous gathering at Nicæa (*Nice*)—the first Ecumenical Council held by the Christian Church. In character Constantine was strong, practical, generous, and just. Long before he declared himself a Christian, he had weighed the influences that governed the human race, and with clear eye discerned in the future the greatness of Christianity in its life-giving power and saintly purity, and the potency which lay in the immortal hopes with which it inspired humanity.

46 sq. *Thair zong men slayn, thair virgins war deflorde*, &c. A detailed account of the siege, assault, and final conquest of Constantinople by the Turks under Mahomet II., with the multitude of horrors attendant thereon, will be found in Gibbon's 'Decline and Fall of the Roman Empire,' chap. lxviii.

57. *The auld Pontus sea*. The Black Sea, anciently called *Pontus Euxinus*.

58. *The land of Natalie*. Anatolia (Gr. *Ανατολή*, the east—*i.e.*, from Constantinople) is the modern name of Asia Minor; Turkish, *Anadoli*.

65. *Quhilk* = to which, whither.

71. *The star Antart[ic]*. The South Pole is not marked by the near neighbourhood of any bright star—the only star deserving the name of the South Pole star being of the sixth or least visible magnitude.

72. *The Vrses and Pole Arti[c]*. The "Greater Bear" and the "Lesser Bear," called also *Arktos* and *Cynosura* respectively. The star α in the extremity of the tail of the Little Bear, at present the pole-star, though only of the third magnitude, is the brightest in the constellation.

73. *Septentrion*. See "The Flying," l. 418, note.

93. *Huins*=hounds, the projecting parts of the head of a ship.

98. *Bonnets*. "The *bonnet* is an addition to a sail, or an additional part laced to the foot of a sail, in small vessels and in moderate winds."—Buchanan's 'Technological Dictionary.'

98. *Missens*. "The *mizzen* is the foremost of the fixed sails of a ship, extended sometimes by a gaff, and sometimes by a yard, which crosses the mast obliquely. The *mizzen-mast* supports the after-sails, and stands nearest to the stern."—Ibid.

104. *To prik the carte*=to trace the ship's course on the chart.

111. *At Cestus, and at Abydon*. Sestos in Thrace, opposite to Abydos in Asia Minor. They were the keys of the Hellespont.

119. *Troy*. See Sonnet iv. l. 7, note.

122. *Leander died, swimming to Hero*. This legend has been sung by Musæus, Virgil, Ovid, Statius, Schiller, and others, but by far the loveliest version of the tale is that begun by Marlowe and completed by Chapman. The feat of swimming from Sestos to Abydos was in modern times performed by Lord Byron, on 3d May 1810:—

"This morning I *swam* from *Sestos* to *Abydos*. The immediate distance is not above a mile, but the current renders it hazardous—so much so that I doubt whether Leander's conjugal affection must not have been a little chilled in his passage to Paradise. I attempted it a week ago, and failed,—owing to the north wind and the wonderful rapidity of the tide,—though I have been from my childhood a strong swimmer. But this morning being calmer, I succeeded, and crossed the 'broad Hellespont' in an hour and ten minutes."—Letter from Byron to Mr Henry Drury.

127. *Vnto the Rhods*, &c. Rhodes, an island off the coast of Caria in Asia Minor, was famous long before the Christian era. Its Colossus—a gigantic statue of Apollo—made about B.C. 300, was one of the wonders of the ancient world. In A.D. 1310, Foulques de Villaret, Grand Master of the Knights of St John, took possession of it, and from that time till 1522 it continued to be the place of residence of the order. In December of the latter year its gallant inhabitants, after holding out till they were nearly buried in the ruins of their city, capitulated, and evacuated Rhodes on honourable terms. It has ever since remained a province of the Turkish empire.

130. *Malmesie*. The *Malmsey* of earlier times was not the produce of Madeira, but of the islands of Tenedos, Lesbos, Chios, and Crete. The word is derived from *Malvasia*, in the Morea.

131. *Malt and Cicill*. Malta and Sicily.

144. *Sicill with his headis thrie*. The three promontories or headlands of Sicily are Cape *Boeo* on the west, Cape *Passaro* on the south-east, and Cape *Faro* on the north-east.

148, 149. *Charybdis* . . . *Sylla*. See Miscellaneous Poems, xlv. ll. 61, 62, note.

165. *The Tyrrhenum sea*=the Tuscan sea.

170. *The sea Liguscum*=the Gulf of Genoa.

180. *Aragon*, a province in the north-east of Spain, but here used in a much wider sense.

181. *Be we had saillit*, &c.=by the time that we had sailed, as soon as, &c.

187. *Eolus*—i.e., Æolus, the God of the Winds.

203-205. "*Wes it not heir vhair Pharaos dochter landit,
First of the Scots, as we do understand it ?*"
The Turk alledgit Gathelus wes a Greke.

In illustration of these lines, compare the following extracts:—

"Qui Scotorum res literis prodiderunt, honestiorem, ut ipsis visum, originem ediderunt: sed nihilo Brittonum nobilitate minus fabulosam. Non enim e Trojanorum profugis reliquiis: sed e Graiis illis heroibus, quorum posteri Troiam everterunt, majores nobis adpararunt. Nam cum Græcorum priscis illis temporibus duo maxime genera celebrarentur, Doræ et Iones, ac Dorici generis principes essent Argivi, Ionici vero Athenienses, Scoti principem suæ gentis conditorem Gathelum quendam faciunt: quem Argi an Cecropis esse filium mallent, incertum reliquerunt. Ac ne Romanorum in hac parte cederent claritati, validam ei latronum adjecerunt manum, cum qua profectus in Ægyptum præclaras res gessisse dicitur, copiisque Regiis post Mosis discessum fuisse præfectus. Deinde cum uxore Scota Regis Ægyptii filia totum Europæ litus ad mare internum pertinens circumnavigasse: ac præteritis tot regionibus illa ætate desertis, aut certe raris in locis, et a paucis habitatis Græcia, Italia, Gallia, totoque Africæ litore (ut omittam interim tot maris interni insulas) alii eum ad Iberi amnis ostium exponunt, eoque agro, quem tenere non poterat relicto in Galæciam regionem multo steriliorem traducunt. Alii Oceanum primum, ut arbitror, mortalium classe ingredi ausum ad Durii fluminis ostium exponunt," &c.—Buchanani *Rer. Scot.*, lib. ii. cap. xi.

"The 3eir quhen the Scottis cam in the Iles of Albion first, quhilkes we cal Hebrides now, was the hundir and auchtint 3eir eftir the Empire of Simone. Bot eftir thay war entired in the main Land, the partes of west Albion, cheiflie the North thay first occupied: And than the first prouince thay named Argathil, now Argyl, frome Gathel the father of the natione."—Leslie's '*Historie of Scotland*' (S.T.S.), pp. 80, 81.

227. *What if the Quene war de[id?]*. Elizabeth. See Sonnet viii. l. 8, note.

252. *The Basse*. This remarkable island-rock, near the mouth of the Firth of Forth, is about a mile in circumference and 420 feet in height. It is nearly round, and inaccessible on all sides except the south-west; and even there the landing is at all times difficult, and extremely perilous if there is a swell. In 1581 the Bass was visited

by James VI., who was exceedingly anxious to secure it for State purposes; but "Lauder of the Bass" declined to part with it on any conditions. It is a singular fact that this was the last spot in Britain which held out for the Stuart line. Here twenty-four Jacobites remained from June 1691 till April 1694, gallantly holding their barren island-fortress against all assailants. At last, through sheer dread of starvation, the brave little band surrendered on honourable terms; and in 1701 the fortifications were demolished by order of King William III.

XLIX.

30. *Cast crosse or pyle*—i.e., toss, heads or tails. "The French say *pile ou face*. The 'face' or cross was the *obverse* of the coin, the 'pile' was the *reverse*; but at a later period the cross was transferred to the *reverse*, as in our florins, and the *obverse* bore a 'head' or 'poll.'

" 'Marriage is worse than cross I win, pile you lose,'

—Shadwell, 'Epsom Wells.'

—Brewer's 'Dictionary of Phrase and Fable,' s.v. Cross and Pile.

"Hilaire le Gai tells us that some of the ancient French coins had a cross and others a column on the reverse; the column was called a pile, from which comes our word 'pillar' and the phrase 'pile-driving.' Scaliger says that some of the old French coins had a *ship* on the reverse, the arms of Paris, and that *pile* means 'a ship,' whence our word 'pilot.'"—Ibid.

"Pile, in the heraldic sense, is an imitation of a sharp stake. In the old phrase *cross and pile*, equivalent to the modern *head and tail*, the allusion is to the stamping of money. One side bore a cross; the other side was the under side in the stamping, and took its name from the *pile* or short pillar (Lat. *pila*) on which the coin rested." —Skeat, s.v. Pile.

L.

4. *Flour of feminine* = flower of women. In lii. l. 25, we have, *The facultie of famenene*. Chaucer, speaking of the Amazons, employs the term *Femynye* to denote their kingdom:—

"He conquered al the regne of Femynye."

—'The Knightes Tale,' vol. i. p. 115.

11. *Sua meik, and full of mansuetud.* Cf. Dunbar:—

"Sobir, benyng, and full of mansuetude."

—'The Thistle and the Rose,' l. 17.

25. *Pigmalion*. The story of Pygmalion, who became enamoured of an ivory statue he had made, and to which Venus, at his earnest petition, gave life, is told in Ovid's 'Metamorphoses,' Bk. x. ll. 243-289. Compare with this whole stanza "The Bankis of Helicon," ll. 29-42.

26. *Be painting craft.* Pygmalion was a statuary, not a painter.
 31. *Patrone* (Fr. *patron*, a model), Middle English, and quite correct form. Mod. Eng. *pattern*. See Skeat, *s.v.* Pattern.
 33-40. *Or had this nymphe*, &c. Cf. "The Bankis of Helicon," ll. 43-56.
 45. *As waill, and wit of womanheid.* See Miscellaneous Poems, xlvii. l. 67, note.
 49. *Hemene.* Hymen or Hymenæus, the God of Marriage.

LI.

9. *May*=maid, A.S. *mæg*.
 27. *Fra thay persavit dame Phæbes lost hir licht.* So the MS. Laing, following Pinkerton, prints—"Fra thay persavit Dame Phæbe los hir licht."
 33-42. *Gif she had bene into the dayis auld*, &c. Compare Chaucer :—

"For if that Jove had but this lady sein,
 Tho Calixto ne yet Alcmenia,
 They never hadden in his armes lein;
 Ne he had loved the faire Europa;
 Yea, ne yet Dané ne Antiopa!
 For al their beaute stood in Rosial;
 She seemed lich a thing celestial," &c.

—'The Court of Love,' vol. iv. p. 161.

35. *Befoir Europe*, &c. The legend of Europa is told in the 'Metamorphoses' of Ovid, Bk. ii. 836 sq.
 37, 38. *Sum greater mayck, I wait*, &c. "He must needs, I trow, have assumed some nobler form, to have won her by his crafty wiles."
 41. *Clemene.* The poet has mistaken Clymene for Danae (for the legend, see Ovid, 'Met.,' iv. 610 sq.), and in line 43 he has taken the singular liberty of converting Hymen into a goddess.

LII.

1. *Irkit I am with langsum luvvis lair.* For *langsum* Laing prints *langid*; while the Transcript of the Bannatyne MS. made for the Hunterian Club has *langum*. In both cases the transcriber misread the contraction. In the index to the MS., the first line is entered, singularly enough, twice over; and in both instances *langsum* is written in full.

21. *Thairfor to me.* Laing reads, *Thairfor to ane*.

46. *Hy*=haste. M.E. sb. *hie* or *hye*; A.S. *higian*, to hie or hasten.

51, 52. *But bustously*, &c. "But I am always rudely cast aside."

LIII.

This short poem, which occurs in the Bannatyne MS., fol. 163a and 163b, was first printed by Leyden in his Introduction to "The Complaynt of Scotland."

2. *Brutus*. Brutus in the mythological History of England was the first king of the Britons. He was the son of Æneas Silvius, king of the Albans, consequently grandson of Ascanius, and great-grandson of Æneas. Having inadvertently slain his father, he took refuge in Greece, and then in Britain. See Spenser's "Faerie Queene," Bk. ii. canto x.

12. *Quha slew his fader howping to succid*. Cf. Buchanan: "Proxima deinde nobilitatis accessio Brutus parricida, ne videlicet in hac parte Romulo esset inferior."—*Rerum Scot.*, lib. ii. cap. vii.

And Leslie: "Gif quha walde knawe the name of Britannie, monie referris it vnto Brutus, the sone of Siluius Posthumus King of the Latines and oye of Æneas, and him to be author baith of the name and natione of Britannie. The maist commoun speiking is this, that xl 3eirs eftir the seige of Troy, quhill Brutus with grett sollicitude and kair was seiking a resting place with some troiane Iwalis and reliques, eftir sair trauell quhen mony dangeris he escaped had, at last he landet in Albion. Thaireftir the Ile he named Britannie and his cumpanie britanis."—*The Historie of Scotland* (S.T.S.), p. 2.

LIV.

It is with a feeling akin to disgust that we read this scurrilous pasquin; and we cannot but deplore that a man of genius like Montgomerie should have stooped to soil his fair fame by indulging in such illiberal abuse. Fortunately the piece is not only obscure, but also seems to be in great part unintelligible.

EPITAPHS.

LV.

GOOD ROBERT SCOT. "This Robert Scot, Clerk of Session, after the decease of James Macgill, Clerk Register, was offered the situation as the eldest Clerk of Session, to whom, at the time, it was considered 'the place by right was due'; but he refused the same, telling his Majesty 'that upon no terms would he be a lord.' In consequence of his refusal, Alexander Hay, resigning his place of Director of the Chancery in the year 1577, was preferred, and Robert Scot was appointed to that situation. He was grandfather to Sir John Scot of Scotstarvet, in whose favour he resigned the office of Director of the Chancery in the year 1592 (Scot's 'Staggering State,' pp. 120 and 160). Robert Scot died 20th March 1592 (Douglas's 'Baronage,' p. 222)."—Laing.

LVI.

Sir Robert Drummond of Carnock died in 1592, aged 74. The words bracketed in the heading of the epitaph are filled up in the MS. by Sir Robert's grandson, William Drummond of Hawthornden.

LVII.

I have failed to trace the two brothers on whom this epitaph was written.

LVIII.

"This epitaph on Robert, Lord Boyd, who died 3d January 1589, aged 72, was inscribed on his tomb in the church of Kilmarnock, from whence it was copied by George Crawford, and printed in his 'Peerage,' p. 244. It also may be found in Sir Robert Sibbald's 'Account of the Writers, ancient and modern, who treat of the description of Scotland,' Edinburgh, 1710, folio. He transcribed it from Tim. Pont's MS. description of Cunningham. In all these instances it occurs without the name of the author."—Laing.

NOTES

TO

DEVOTIONAL POEMS.

THE Devotional Poems contained in the Drummond MS. include, among others, the 1st and 2d Psalms. The former is also found in Bannatyne's MS. It was printed in "The Mindes Melodie" (Edinburgh, Robert Charteris, 1605), and has been allowed to remain in the reprint of that work in this edition, inasmuch as it seemed unadvisable to mar its completeness by excluding the psalm on the ground of its appearing in its place among the other pieces taken from the Drummond MS. Montgomerie's version of this psalm has a peculiar interest attaching to it, from its being the earliest rendering of it known in Scotland in the native tongue. The version of the 2d Psalm is a singularly happy and spirited composition. Without entering on the question of the relative merits or shortcomings of different versions of the Psalms, we may point to the fact that in the specimens left by Montgomerie there is not only a very genuine ring, but also a reverent and sympathetic touch which pleads powerfully in favour of his inborn sincerity and piety. None of the other poems seems to call for any special remark save the 4th, entitled "A Godly Prayer." Of this piece Dr Laing says in a note: "At the close of this 'godly prayer' in Bannatyne's MS. is written 'ffinis q^d. *Robert Montgomerie, Poet.*' From this mistake the other psalms in the same MS. have been rashly attributed by some writers to Robert Montgomerie, minister in Stirling, and for a time Archbishop of Glasgow. The nature of his acceptance of the see of Glasgow occasioned great disputes in the Church courts in the year 1582, when he was excommunicated. An account of the proceedings in this affair is given by Dr M'Crie, in his *Life of Andrew Melville*. The Archbishop might have been a relation of the poet, but he certainly was not the author of that poem, which has frequently been printed." There is no ground whatever for doubting the genuineness of this piece, or for considering the Christian name in the Bannatyne MS. anything else

than a slip of the pen. The poem occurs in the body of the Drummond MS., and that is sufficient guarantee of its authorship.

I.

Entitled in the Bannatyne MS. "The First Pshalme," and subscribed "Finis q. Montgumry." Cf. the version on pp. 245, 246 in "The Mindes Melodie," which is substantially that of the Bannatyne MS. The subjoined version is taken from an interesting work, 'The Psalms in History and Biography,' by the Rev. John Ker, D.D. (Edinburgh, Andrew Elliot). Dr Ker does not give the source from which it is taken, but merely says (p. 18), "We have changed obsolete words and spelling, and brought the rhyme closer to our present pronunciation; but the entire rhythm and general expression have been preserved." Unless Dr Ker has had access to some version which I have not discovered, he has used the above expressions in rather a wide sense. He has, however, given a very fair translation in its way, though by no means a transcript of the rendering known as Montgomerie's :—

" That man is blest
And is possessed
Of truest rest,
Who from ungodly counsel turns his feet ;
Who walks not in
The way of sin,
Nor comes within
The place where mockers take their shameful seat ;
But in God's law to go
He doth delight ;
And studies it to know
Both day and night.
That man shall be like to a tree
Which by the running river spreads its shade ;
Which fruit does bear in time of year ;
Whose root is firm, whose leaf shall never fade :

His actions all
Still prosper shall.
So doth not fall
To wicked men ; whom, as the chaff and sand,
Winds day by day
Shall drive away.
Therefore I say
The wicked in the judgment shall not stand ;
Neither shall sinners dare,
Whom God disdains,
To enter the assembly where
The just remains.
For God most pure keeps record sure ;
He knows the righteous' heart and converse aye ;
But like the fire kindles His ire
'Gainst wicked men, till they consume away."

II.

41. I have printed *3e* for the MS. *3ea*, which is an obvious error of the scribe.

III.

9, 10. *The way is strait, the number small*, &c. Cf. St Matth. : "Quam angusta porta, et arcta via est quæ ducit ad vitam, et pauci sunt qui inveniunt eam!"—Cap. vii. 14.

19. *Mak a mint*=use thy endeavour.

21, 22. *As raynie dropis*, &c. Compare Ovid :—

" Utque caducis
Percussu crebro saxa cavantur aquis."

—Epist. Ex Ponto, II. vii. 39. 40.

" Gutta cavat lapidem."

—Ibid., VI. x. 5.

" Dura tamen molli saxa cavantur aqua."

—'Art. Amat.,' i. 476.

26-32. *To lyf that leddir sall the leid*, &c. "Viditque in somnis scalam stantem super terram, et cacumen illius tangens cælum; angelos quoque Dei ascendentes et descendentes per eam."—Genesis, cap. xxviii. 12.

38. "*I am evin that I am*." "Dixit Deus ad Moysen : EGO SUM QUI SUM.—Exod., cap. iii. 14.

41. *The rude*=the holy cross. A.S. *rôd*, a rod or pole, a cross or gallows; Latin *rudis*, a rod.

IV.

This poem, the 1st and 23d Psalms, and the Solsequium, occur in the Bannatyne MS. after a number of poems inserted in duplicate. They are all in George Bannatyne's handwriting, but apparently copied at a later date than the rest of the contents. Bannatyne says that his MS.—*i.e.*, the portion of it that precedes these pieces—was

"Written in tyme of pest,
When we frae labour was compeld to rest,
Into the three last monthes of this year,
From our Redeemer's birth, to knaw it heir
Ane thousand is, fyve hundreth, thre scoir, awcht."

As George Bannatyne lived till 1608, the portion of his MS. in which these poems appear gives us no help in fixing their dates. The title of this piece, as given by him, is, "Ane godlie Ballat maid be the poet M[ontgomery]." Time has dealt hardly with the poet's name here, which is barely legible. As has been noticed above, it is subscribed "ffinis q^d Robert Montgomery, poet."

1, 2. *Peccavi pater*, &c. "Dixitque ei filius : Pater, peccavi in cælum et coram te, jam non sum dignus vocari filius tuus."—Evang. sec. Luc., cap. xv. 21.

9. *Abashd*. So in the Drummond MS. The Bannatyne MS. reads *abaisd*. *Abash*, M.E. *abaschen*, *abaischen*, *abaiszen*, *abasen*, signifies to confuse with shame, which is the meaning here. O.F. *esbahir*; Mod. F. *ébahir*. *Abaisd* comes from Fr. *abaïser*, or *abaïsser*, to abase or to humble; Low Lat. *abassare*, to lower. "It is extremely probable that some confusion has taken place between this word and *abash*; for in Middle English we find *abaist*, *abayst*, *abaysed*, *abaysid*, &c., with *abasen* in Mätzner's 'Wörterbuch.' He regards the M.E. *abasen* as equivalent to *abash*, not to *abase*."—Skeat, s.v. *Abase*.

23. *Hund*. The use of the word *hound*, as applied to the devil, is a reminiscence of Cerberus. The synonyms of Satan prevalent all over Scotland seem rather to point to his kinship with the horned he-goat, or the goat-footed satyr, than with the hound or the serpent. Burns sums up his titles in the line:—

"Auld Satan, Hornie, Nick, or Clootie."

—'Address to the Deil,' l. 2.

27-30. *Thocht I suld flie, vhair sall I find refuge? &c.* "Si ascendero in cælum, tu illic es; si descendero in infernum, ades."—Lib. Psalm (Vulg.) cxxxviii. 8 (Eng. version, cxxxix. 8). "Si descenderint usque ad infernum, inde manus mea educet eos; et si ascenderint usque in cælum, inde detraham eos."—Amos ix. 2. "Cælum sedes mea; terra autem scabellum pedum meorum."—Isa. lxvi. 1.

34, 35. *In sinners death, &c.* "Vivo ego, dicit Dominus Deus, nolo mortem impii, sed ut convertatur impius a via sua et vivat."—Ezech. xxxiii. 11. Cf. *Ibid.*, xviii. 32.

38. *Say*=essay, try. O.F. *sayer*; Mod. F. *essayer*.

46, 54. In both of these lines Laing reads *the Lord*. It is hardly necessary to say that *the* is the pronoun of the second person.

51, 52. *Flie down on me in forked tongues of fyre, &c.* "Et apparuerunt illis dispartitæ linguæ tanquam ignis seditque supra singulos eorum."—Act. Apost., ii. 3.

66. *Vha shupe my saul to his similitude.* "Et creavit Deus hominem ad imaginem suam."—Genesis i. 27. "Quoniam Deus creavit hominem inexterminabilem; et ad imaginem similitudinis suæ fecit illum."—Lib. Sapientiæ, ii. 23.

V.

30. *The goatis ar many, thocht the lambis be thin.* Cf. St Matthew: "Et congregabuntur ante eum omnes gentes, et separabit eos ab invicem, sicut pastor segregat oves ab hœdis; et statuet oves quidem a dextris suis, hœdos autem a sinistris."—Cap. xxv. 32, 33.

41, 42. *Thocht Natur, &c.* "Humanum est errare sed perseverare diabolicum."—(Prov.)

VI.

9. *Able*=perchance, peradventure; other forms are *abil*, *abill* (line 87), *ablis*, *ablins*.

52. *Checker compt*=thy bank account, account of all thy deeds.

68. *Sho mettis no inshis with the ell*=she gives nothing into the bargain, she makes no allowance.

69. *Had*=carried, conveyed. Cf. *hawing*, "The Cherrie and the Slae," l. 125, and Eng. *behaviour*=carriage.

71, 72. *Quhair Belzebub in burning brayis
In wter darknes vhair no day is.*

Cf. Matt. x. 28 and viii. 12.

85, 86. *Jit, hear whill Chryst knokis at thy hairt,
And open it to let him in.*

"Ecce sto ad ostium, et pulso : si quis audierit vocem meam, et aperuerit mihi januam, intrabo ad illum et cœnabo cum illo, et ipse mecum."—Apocal. B. Joann, Apost., cap. iii. 20.

89. *As the fyve folish virgins playis.* See St Matt. cap. xxv.

VII.

The first three stanzas of this piece are printed, with some trifling variations, in the Aberdeen 'Cantus.'

VIII.

35-37. *Then a ring
Did he thring
On my finger, that wes fyne.*

The use of the ring as a symbol is of very ancient date. Its circular continuity was of old accepted as a type of eternity, and consequently as an emblem of ever-during regard. In Genesis xli. 42, we read that Pharaoh took off his ring from his hand and put it on Joseph's hand, thereby admitting him to his confidence and constituting him his representative with full powers (cf. Esther iii. 10-12). As a gift of love or pledge of honour the earliest instance on record is that in Genesis xxxviii. 18, when Judah met his daughter-in-law Tamar by the wayside and gave her his signet-ring. In ancient Rome it was a badge of knighthood. In medieval times solemn betrothal was ratified by means of the ring, and in the works of the period we find repeated allusion to the ring as a token of fidelity between lovers who were to be separated for long periods. In the case of engaged persons the ring is now worn on the second finger of the left hand; while the marriage-ring is worn on the third finger of the same hand. The preference given to the third finger seems to have had its origin in the belief that a nerve or vein ran from that finger to the heart. Macrobius, writing in the fifth century A.D., thus refers to the practice:—

"'Dic,' inquit, 'Disari (omnis enim situs corporis pertinet ad medici notionem : tu vero doctrinam et ultra quam medicina postulat consecutus es) dic, inquam, cur sibi communis assensus anulum in digito, qui minimo vicinus est, quem etiam medicinalem vocant, et

manu præcipue sinistra gestandum esse persuasit?’ Et Disarius : ‘De hac ipsa quæstione sermo quidam ad nos ab Ægypto venerat, de quo dubitabam fabulamne an veram rationem vocarem. Sed libris anatomicorum postea consultis verum reperi, nervum quendam de corde natum priorsum pergere usque ad digitum manus sinistræ minimo proximum, et illic desinere implicatum ceteris eiusdem digiti nervis ; et ideo visum veteribus, ut ille digitus anulo tamquam corona circumdaretur.’ Et Horus, ‘Adeo,’ inquit, ‘Disari, verum est ita ut dicis Ægyptios opinari, ut ego sacerdotes eorum, quos prophetas vocant, cum in templo vidissem, circa deorum simulacra hunc in singulis digitum confictis odoribus illinere, et ejus rei causas requisissem : et de nervo quod jam dictum est principe eorum narrante didicerim, et insuper de numero qui per ipsum significatur. Complicatus enim senarium numerum digitus iste demonstrat, qui omnifariam plenus, perfectus, atque divinus est. Causasque cur plenus sit hic numerus ille multis asseruit. Ego nunc ut præsentibus fabulis minus aptas relinquo. Hæc sunt quæ in Ægypto divinarum omnium disciplinarum compote cur anulus huic digito magis inseratur agnovi.’ Inter hæc Cæcina Albinus, ‘Si volentibus vobis erit,’ inquit, ‘in medium profero quæ de hac eadem causa apud Ateium Capitonem pontificii juris inter primos peritum legisse memini : qui, cum nefas esse sanciret deorum formas insculpi anulis eo usque processit, ut et cur in hoc digito vel in hac manu gestaretur anulus non taceret.’ ‘Veteres,’ inquit, ‘non ornatus, sed signandi causa anulum secum circumferebant. Unde nec plus habere quam unum licebat nec cuiquam nisi libero : quos solos fides deceret, quæ signaculo continetur.” &c.—Saturnal, lib. vii. cap. xiii.

IX.

6. *To deep remorse, Laing ; of deep remorse, U.*

NOTES

TO

THE MINDES MELODIE.

DR LAING, in a note prefixed to this collection, says : "The original of 'The Mindes Melodie,'—a small octavo volume of sixteen leaves,—is anonymous; but, it is presumed, no doubt whatever can exist as to the propriety of assigning *Montgomery* as the author. . . . If Montgomery translated any other Psalms besides these, with the Second and Thirty-sixth, as given among the 'Devotional Poems,' his versions are probably no longer preserved." This portion of Montgomery's work stands in no need of annotation. It is remarkable, however, that these translations, although they were printed so early as 1605—probably in Montgomery's lifetime—should differ so greatly in orthography, not only from the other poems, but from the versions of the first and second psalms in the Drummond MS., and the first and twenty-third in the Bannatyne MS. The principal variants in the two psalms in the latter MS., albeit they are of no great importance, are given below :—

PSALM I.

1. *Weill*; 2. *3e, blissit*; 3. *Be*; 4. *evill counsale*; *gaitis*; 5. *Quha walkis*; 8. *mokkaris in thair scornefull sait*; 10. *Delytis arricht*, 14. *ane tre*; *That planttit by the rynnyng revar growis*; 16. *fruct*; 18. *Quhais leivis sall nevir faid nor rute vnlowis*; 21. *So sall*; 22. *To wicket*; *calf and sand*; 24. *Wind dryvis*; 27. *Synnaris cum*; 32. *Quha beiris*; 33. *conversationis*; 36. *Sall quickly perreiss and but dowl decay*. Finis [quod] Montgumry.

PSALM XXIII.

The xxij Sphalme translait be Montgumry. 1. *he*; *knew*; 3. *hird*; 4. *lang haif stress*; *neid*; 5. *He makis my lair*; 6. *feildis most fair*; 7. *Quhair I but cair*; 8. *Reposing at my pleasure saifly feid*; 10. *plesand springis*; 13. *bringis my mind*; *Fit to sik kynd*; 15. *That forss or feir of foe cannot me greif*; *He dois me leid*; 18. *leif*; 19. *Thocht I sowld stray*; 20. *ilk day*; 22, *3it will I not dispair, nor feir non ill*; 26. *Shiphirdis cruk comfortis*; 27. *fois*; 29. *ioo* (error of scribe?); 32. *Marcy and pace*; 34. *And me convoy*; 35. *To endles joy*; 36. *In hevyn quhair I sall be with the alwayis*.

NOTES

TO

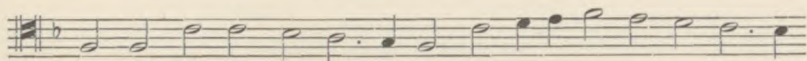
ATTRIBUTED POEMS.

For remarks on the poems attributed to Montgomerie, see Introduction.

I.

THE BANKIS OF HELICON.

The accompanying musical notes, referred to in the Introduction, are taken from Dr Laing's edition.



DE-CLAIR ye bankis of He - li - con, Par - nas - sus hills, and dailis ilk



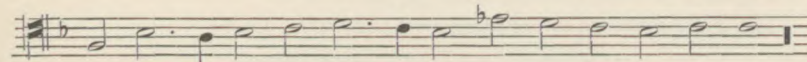
on, And fon - taine Ca - bel - lein, Gif o - ny of your Mu - ses all,



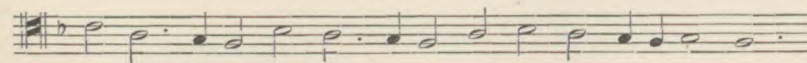
Or nym - phis, may be pe - re - gall Un - to my la - dy schein?



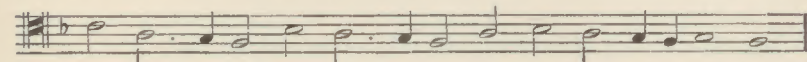
Or if the la - dys that did lave Thair bo - dys by your brim,



So seim - lie war or [yit] so suave, So bew - ti - ful or trim?



Con - tem - pill ex - em - pill Tak be hir pro - per port,



Gif o - - nye sa bo - nye, A - mang you did re - sort.

3. *Fontaine Cabellein*. Hippocrene. Cf. Persius :—

“Nec fonte labra prolui Caballino.”

—‘Prolog.,’ l. 1.

For the myth, see Ovid, ‘Met.,’ Bk. v. 250 *sq.*; and Cf.—

“At fontaine Helicon.”

—‘The Cherrie and the Slae,’ l. 98.

5. *Peregall*. Cf.—

“Pruiffis hir but peir or peregall.”

—‘Miscel. Poems,’ l. 1. 15.

16. *This perfyte paragon*. Cf.—

“As jem of jewels, paragone but peir.”

—Son. xlix. l. 4.

“Wald have preferrit this paragon.”

—‘Miscel. Poems,’ l. 1. 37.

19. *To her, as to the Aperse*. Cf.—

“O most excellent only *A per se*!”

—‘Miscel. Poems,’ vii. l. 42.

“This *A per se* of all.”

—Ibid., xxxv. l. 64.

“But peir, the erthlie *A per se*.”

—Ibid., l. 1. 3.

“As *A per se*, abone all elevat.”

—Ibid., li. l. 14.

20. *And peirles perle preclair*. Cf.—

“And prays the pereles [perle] preclair.”

—‘Miscel. Poems,’ l. 1. 7.

- 23, 24.

*Nature, in hir creatioun,
To forme hir tuik delyte.*

Cf.—

“To kythe hir cunning, Natur wald
Indeu hir with sik grace.”

—‘Miscel. Poems,’ xxxv. ll. 13, 14.

26. *Your nymphes and all thair trace*. So the MS. Laing, following Pinkerton, prints *race*.

29. *Apelles*. See Son. xlv. l. 12, note. Compare with this stanza (ll. 29-42), Miscel. Poems, l. ll. 25-32.

32. *That nane nicht be compared thairtill*. Cf.—

“To quhome comparit is na erthlie thing.”

—‘Miscel. Poems,’ li. l. 15.

41. *So quiklie or liklie*. Cf.—

“Baith quicklie and liklie.”

—‘The Cherrie and the Slae,’ l. 1021.

- 43-56. *Or, had my ladye bene alyve, &c.* Cf. Miscel. Poems, l. ll. 33-40, and li. ll. 33-40.

44. *The thrie goddessis*. Juno, Minerva, and Venus.

46. *Fals Helene, Menelaus maik*. Cf. Ovid :—

" Dum Menelaus abest, Helene ne sola jaceret,
Hospitis est tepido nocte recepta sinu."

—' Art. Amat.,' Bk. ii. 359, 360.

50. *As weill of womanheid.* Cf.—

" With hir that is the chose of womanheid."

—' Miscel. Poems,' xlv. l. 28.

" So, lustie Lady, well of womanheid !"

—Ibid., xlvii. l. 67.

" As waill, and wit of womanheid."

—Ibid., l. l. 45.

57, 58. *As Phæbus tress hir hair and breeis;
With angel hew and cristall eeis.*

Cf.—

" Hir brouis ar brent : lyk golden threeds
Hir siluer shyning breeis.
The bony blinks my courage feeds
Of hir tua cristall ees."

—' Miscel. Poems,' xxxv. ll. 25-28.

" Then I did sie 3our cumly cristall ene."

—Ibid., xxxiii. l. 26.

" Thair suld 3e sie 3our hevinly angels face."

—Ibid., xlvii. l. 22.

" 3our suet behaviour and 3our hevinly heu."

—Ibid., xlvii. l. 45.

" Quhair bene these lamps of light, these crista[ll ees?]"

—Ibid., xlvii. l. 57.

59. *And tounge most eloquent.* Cf.—

" Hir mouth mellifluous."

—' Miscel. Poems,' xxxv. l. 41.

60. *Hir teithe as perle in curall set.* Cf.—

" Hir teeth lyk pearle of orient."

—' Miscel. Poems,' xxxv. l. 44.

61, 62. *Hir lypis and cheikis pumice fret;
As rose maist redolent.*

Cf.—

" Hir comelie cheeks of vive colour,
Of rid and vhyt ymixt,
Ar lyk the sanguene jonet flour,
Into the lillie fixt."

—' Miscel. Poems,' xxxv. ll. 37-40.

" Hir rosie lippis most eminent."

—Ibid., xxxv. l. 43.

63, 64. *With yvoire nek, and pomellis round,
And comlie intervall.*

Cf. Ovid :—

" Hoc faciunt flavi crines et eburnea cervix."

—' Heroid.,' xx. 57.

" Hir vestall breist of ivorie,
 Quhairon ar fixit fast
 Tua tuins of clene virginitie,
 Lyk boullis of alabast."

—' Miscel. Poems,' xxxv. ll. 49-52.

65. *Hir lillie lyire.* Cf.—

" Hir deasie colour, rid and vhyte,
 Lyk lilies on the laik."

—' Miscel. Poems,' xi. ll. 41, 42.

" Hir snaue skin."

—Ibid., xxxv. l. 53.

66. *And proper memberis all.* Cf.—

" . . . and proper memberis all."

—' Miscel. Poems,' l. l. 13.

69, 70.

*Perfyter and quhyter
 Then Venus, luiffes quein.*

Cf.—

" Venus had not obtenit sic prayis."

—' Miscel. Poems,' l. l. 35.

71. *Hir angell voice in melodie.* Cf.—

" Inchanting voce, beutcher of the wyse."

—Son. xxxix. l. 4.

73. *Sirens songe most sueit.* The melody of the Sirens' song was irresistible, and lured mortals to their ruin. They are represented by Homer as living in an island south-east of *Ææa*; but later writers place them off Capri or in the Strait of Messina. Their name probably signifies the "enchainers"—from *σείρῃ*. See Hom., 'Odyss.,' xii. l. 39 sq.

76. *It is a joy compleit.* Cf.—

" Sa perfyte, and with joy repleit."

—' Miscel. Poems,' l. l. 14.

80. *Maist douce and debonair.* Cf.—

" With blinkis dulce and debonair."

—' Miscel. Poems,' xvii. l. 57.

82. *Maist seimlie and modest.* Cf. Ovid :—

" Et decor et vultus sine rusticitate pudentes."

—' Heroid.,' xx. l. 59.

" The myldest may, the mekest and modest."

—' Miscel. Poems,' li. l. 9.

85, 86.

*Na thing thair is in hir at all
 That is not supernaturall.*

Cf.—

" With vertew supernaturall."

—' Miscel. Poems,' l. l. 12.

93. *As goddes of all feminine.* Cf.—

" And flour of feminine maist fair."

—' Miscel. Poems,' l. l. 4.

97, 98.

*As rarest and fairest
That euer Nature wrocht.*

Cf.—

"The mold is lost, vharin wes maid
This *A per se* of all."

—'Miscel. Poems,' xxxv. ll. 63, 64.

"For now scho cummis, the fairest of all fair,
The mundane mirroure, maikles Margareit."

—Ibid., li. ll. 7, 8.

And Burns (on Chloris) :—

"Ilk feature—auld Nature
Declared that she could do nae mair."

99. *Hir luikis, as Titan radiant.* Cf.—

"Her smyling angels face,
Lyk Phœbus in the south."

—'Miscel. Poems,' xxxv. ll. 16, 17.

"Thinking scho had bene Phœbus verelie."

—Ibid., li. l. 23.

104. *And bodye haill combuire.* Cf.—

"Quhilk dois thy bailfull breist combuir."

—'The Cherrie and the Slae,' l. 970.

109. *To langwiss in angwiss.* Cf.—

"In angwische I langwische."

—'The Cherrie and the Slae,' l. 307.

113. *I houp sa peirles pulchritud.* Cf.—

"Quhose port, and pereles pulchritud."

—'Miscel. Poems,' l. l. 9.

"O plesand plant, passing in pulchritude!"

—Ibid., xxxvii. l. 1.

114. *Will not be voyde of mansuetud.* Cf.—

"Sua meik, and full of mansuetud."

—'Miscel. Poems,' l. l. 11.

119. *Quhat prayis have 3e to be seueur.* So in the MS. Laing, again following Pinkerton—for he appears to have made no collation of any of the poems in the Maitland Collection—prints :—

"Quhat prayis have 3e to be sweir."

Pinkerton seems not to have understood the word *seueur*=severe; consequently in his attempt at emendation he has marred the sense of the line.

121, 122.

*Your wofull woundit prisoneir,
All 3ouldin in 3our will.*

Cf.—

"Alace! that ever a 3oldin prisoneir
Suld feill the peirles painis that I nou prove!"

—'Miscel. Poems,' xlv. ll. 23, 24.

"That 3oldin am in will."

—'Miscel. Poems,' xxi. l. 11.

"I 3oldin am, and 3it am stryving still."

—Son. xxxvi. l. 7.

123. *Ay preising but ceising.* Cf.—

"Ay preising but ceising."

—'The Cherrie and the Slae,' l. 263.

125, 126.

*Then pruiſ me, and luiſ me,
As deidis ſall deſerve.*

Cf.—

"Then do as I deſerv,
Bot cauſes not correct."

—'Miscel. Poems,' xxxiv. ll. 44, 45.

127. *And gif 3e find diſſait in me.* Cf.—

"3our ee may ſe, in me is no deceit."

—'Miscel. Poems,' xxxiv. l. 19.

11.

1-8. *My ladyis pulcritud, &c.* Cf.—

"I houp ſa peirles pulchritud
Will not be voyde of manſuetud."

—'The Bankis of Helicon,' ll. 113, 114.

4. *Mirthles I man remaine.* Cf.—

"Mirthfull I may remaine."

—'The Bankis of Helicon,' l. 152.

11, 12.

*I flow from houp to feir,
From feir till eſperance.*

Cf.—

"Bot nou I find my eſperance
Almaiſt ouercome with dreid."

—'Miscel. Poems,' xxxvi. ll. 14, 15.

17, 18.

*As in ye wind I wie,
Ay wavering with the wechtis.*

Cf.—

"Bot wavers lyk the widdircok in wind."

—'Miscel. Poems,' iii. l. 39.

24. *As houp gud hap me hechtis.* Cf.—

"For Hope gud hap hes hecht."

—'The Cherrie and the Slae,' l. 512.

"Hope heghts me ſik a hyre."

—'Miscel. Poems,' xiii. l. 11.

"I dreid diſpair, 3it hope hes heght me hyre."

—Son. xxxvi. l. 8.

III.

3. *An vyir wy*=an other man; *wy*, Eng. wight; A.S. *wiht*, a person or thing. Cf. *whit*; quite distinct from *wight*=strong, heroic, which is from Icel. *vigr*, vigorous, serviceable for war; akin to Lat. *vigeo*.

IV.

1. *Quhy sowld I luve bot gif I war luvit?* This line should perhaps read :—

“Quhy sowld I luve bot gif I war [be]ludit?”

V.

This blasphemous piece seems to have been ascribed to Montgomerie by earlier writers on Scottish Poetry. Dr Laing, however, while admitting its resemblance to parts of “the Flyting,” refused it a place in his edition. The present editor would gladly have rejected it, had not some pieces almost as objectionable been found entitled to a place on good authority; while others with still feebler claims (*e.g.*, the two pieces immediately preceding) have been unhesitatingly admitted into the body of the poems.

At the conclusion of the extract from “The Flyting” in Sibbald’s ‘Chronicle,’ this note occurs :—

“The following strange *jeu d’esprit* (from the Bannatyne MS.) has probably some connection with this correspondence.” (Here follows a very inaccurate transcript of the poem.) “To this piece the observations which Lord Hailes makes upon Montgomery’s reply [to Ane Helandmanis Invective] are no less applicable: ‘It is equally illiberal and scurrilous, and shows how poor, how very poor, genius appears when its compositions are debased to the meanest prejudices of the meanest vulgar.’” In this verdict every one will surely be disposed to acquiesce.

GLOSSARY.

THE following are the principal abbreviations used in the Glossary :—*sb.* substantive ; *adj.* adjective ; *pr.* and *pron.* pronoun ; *dem. pr.* demonstrative pronoun ; *rel. pr.* relative pronoun ; *v.* verb ; *v. pr. t.* verb, present tense ; *v. pt. t.* verb, past tense ; *v. inf.* verb, infinitive ; *v. imp.* verb, imperative ; *v. pr. p.* verb, present participle ; *v. pp.* verb, past participle ; *v. aux.* verb, auxiliary ; *adv.* adverb ; *conj.* conjunction ; *prep.* preposition ; *interj.* interjection. J. Jamieson's Dictionary ; A.S. Anglo-Saxon ; O.E. Old English ; M.E. Middle English ; Fr. French ; O.F. Old French ; Ger. German ; Icel. Icelandic.

C. The Cherrie and the Slæe ; F. The Flyting ; S. The Sonnets ; M.P. Miscellaneous Poems ; D.P. Devotional Poems ; M.M. The Mindes Melodie ; A.P. Attributed Poems.

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|---|---|
| <p>Abasd, <i>v. pp.</i> astonished, bewildered, C. 928.
 Abashd, <i>v. pp.</i> amazed, ashamed, D.P. iv. 9. See note on p. 385.
 Able, <i>adj.</i> possible, S. iii. 12 ; <i>adv.</i> perhaps, F. 468.
 Ablens, <i>adv.</i> perhaps, C. 1099 ; abill, D.P. vi. 87.
 Aboif, <i>prep.</i> above, C. 918 ; aboive, M.P. liii. 11.
 Abone, <i>adv.</i> and <i>prep.</i> above, M.P. iii. 14 ; abune, C. 100, 323.
 Abuir, <i>adv.</i> on board, M.P. xlviii. 140.
 Abusit, <i>v. pt. t.</i> abused, C. 1488 ; abvsit, M.P. xviii. 51.
 Acquaint, <i>v. pp.</i> acquainted, C. 981 ; acquent, S. lviii. 8, M.P. xvii. 30 ; acquent, <i>v. inf.</i> to become intimate, S. xxix. 8 ; acquantit, <i>pp.</i> M.P. xviii. 44.
 Acquyt, <i>v. inf.</i> requite, M.P. x. 43.
 Adagies, <i>sb.</i> proverbs ; saws, M.P. i. 9.
 Adresse, <i>v.</i> prepare, F. 169.
 Ader, <i>pron.</i> which, M.P. liii. 13.</p> | <p>Ado, <i>sb.</i> business, C. 369 ; adoe, 611.
 Adoptit, <i>adj.</i> as <i>sb.</i> adopted, M.P. iv. 39.
 Advisement, <i>sb.</i> deliberation, C. 516.
 Aduysit, <i>v. pp.</i> advised, warned, C. 197.
 Adversar, <i>adj.</i> opposing ; opposite, M.P. xxx. 13.
 Advyse, <i>sb.</i> deliberation, M.P. x. 10.
 Aff, <i>adv.</i> off, C. 966.
 Affermd = affirm it, C. 1064.
 Affrayit, <i>v. pp.</i> frightened, afraid, C. 361. Fr. <i>effrayer</i>.
 Afore, <i>adv.</i> and <i>prep.</i> before, M.P. vi. 22 ; xlviii. 263.
 Aft, <i>adv.</i> often, C. 1173.
 Aganis, <i>prep.</i> against, S. xvi. 2.
 Agast, <i>adj.</i> dismayed, terrified, M.P. vii. 39. A.S. <i>d</i> and <i>glastan</i>.
 Ago, <i>v. pp.</i> gone, or <i>adv.</i> away, M.P. lii. 27.
 Aike, <i>sb.</i> oak ; ' the gallows,' F. 781.
 Aill, <i>sb.</i> ale, S. xxv. 7.
 Ainis, <i>adv.</i> once, C. 306 ; ains, D.P. iii. 16 ; anes, F. 155.</p> |
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- Airt, *sb.* direction, M.P. vi. 36; arte, M.P. xlv. 21.
- Alabast, *sb.* alabaster, M.P. xxxv. 52.
- Alarite, F. 55. See note, p. 307.
- Ald, *sb.* eld, antiquity, M.P. lvii. 1.
- Allace, *interj.* alas! C. 557.
- Allane, *adj.* alone; myne allane = quite by myself, C. 77.
- Alledgence, *sb.* allegation, assertion, declaration, C. 1056. F. *alléguer*.
- Alledigis, *v. pr. t.* allege, adduce, quote, C. 1068.
- Almaist, *adv.* almost, C. 417; allmaist, C. 1128.
- Almous, *sb.* as *adj.* F. 477. M.E. *almesse*.
- Als, *adv.* also; *conj.* as, *sæpe*.
- Alsweill, *conj.* as well, C. 698; alsueil, M.P. xxxiii. 46.
- Alyk, *adj.* like, alike, S. xxvii. 5.
- Amang, *prep.* among, F. 180; amangis, C. 16.
- Ambassed, *adj.* superfine, such as would be worn on state occasions, F. 170.
- And, *conj.* if, C. 720, *sæpe*.
- Ands = and is, C. 1497.
- Ane, *art.* and *num. adj.* a, one, *sæpisime*.
- Aneuch, *adv.* enough, C. 617; anew, F. 383.
- Angleberries, *sb.* fleshy excrescences on the feet of sheep and cattle, F. 306.
- Angwische, *sb.* anguish, C. 307; angwiss, A.P. i. 109.
- Anker, *sb.* anchor, M.P. xlviii. 90.
- Annixt, *adv.* nearest, next, M.P. li. 29.
- A per se, *sb.* paragon, *sæpe*.
- Appardon, *v. imp.* allow, permit, F. 577.
- Appeirandly, *adv.* apparently, C. 356.
- Ar, *v. pr. t.* are, C. 525.
- Artalzie, *sb.* artillery, M.P. xxviii. 4. O.F. *artiller*.
- Aryvit, *v. pt. t.* arrived, M.P. xlviii. 244.
- As = as if, M.P. x. 22; x. 38.
- Assay, *v. inf.* attempt, essay, S. xlii. 12; M.P. xlvii. 72; assayis = encounter, M.P. xli. 55.
- Asse, *sb.* ashes, S. xxxi. 14; M.M. vi. 29.
- Asters, *sb.* stars, M.P. li. 25. Lat. *astrum*.
- Asuir, *adj.* azure, M.P. li. 3.
- Aswage, *v. imp.* assuage, C. 447.
- Atains, *adv.* at once, M.P. iii. 30.
- Ather, *conj.* either, whether, M.P. xxxii. 11; xlviii. 261.
- Athort, *prep.* across, all over, F. 551; *adv.* about, M.P. xxxiii. 43; abroad, xlviii. 76.
- Atomie, *sb.* skeleton, C. 268. See note on p. 293.
- Attemperate, *adj.* temperate, C. 29.
- Attercop, *sb.* spider, F. 93; attircops, S. v. 12. See note on p. 329.
- Attowre, *adv.* apart, at some distance, C. 1565.
- Attrapit, *v. pp.* entrapped, S. lix. 6; attraptit, M.P. viii. 41.
- Aualk, *v. pr. t.* awake, M.P. xv. 45; *imp.* xliii. 1.
- Auchtie, *num.* eighty, M.P. lviii. 8.
- Auin, *adj.* own, M.P. vii. 15.
- Auld, *adj.* old; ald, F. 306; auld rest = old sprain? F. 323.
- Avant, *v. inf.* boast, M.P. liii. 1.
- Avant, *interj.* avaunt! begone! M.P. liii. 7.
- Aw, *sb.* awe, C. 1031, 1053; au, M.P. xxii. 44.
- Aw, *v. pr. t.* owe, ought, C. 1273.
- Awe, *v. pt. t.* owned, F. 76. See note on p. 307.
- Awin, *adj.* own, C. 919; awne, F. 406. A.S. *agen*.
- Axtrie, *sb.* axis, axle, axletree, S. ii. 3. Lat. *axis*.
- Babert, *sb.* larboard, M.P. xlviii. 140; baburd, xlviii. 155. Fr. *bâbord*, Ger. *backbord*.
- Babbling, *adj.* talking nonsense, prattling, F. 125; *sb.* 630.
- Bache, *adj.* ill-tasted, nauseous, F. 240.
- Baggis, *sb.* gluttony, obeseness, from the belly being crammed or bagged with food, S. xxiii. i.
- Bagie, *sb.* ornament, crest, badge, S. xlviii. 14. O.E. *bagy*, Fr. *bague*.
- Baiche, *sb.* child, creature, term of contempt, F. 296.
- Baid, *v. pt. t.* stayed, C. 54, 636; suffered, M.P. xxii. 17.
- Bailfull, *adj.* woful, sorrowful, M.P. xlv. 19.
- Baill, *sb.* woe, sorrow, distress, S. lviii. 7; bailis, S. lxvi. 9; baill = mischief, F. 778.
- Bain, *sb.* bone, M.P. xxxvii. 15; bainis, C. 778; bains, M.P. xxvii. 13; bane, M.P. xxii. 32; banes, C. 442; F. 464; banis, M.P. iii. 34.
- Bair, *v. pt. t.* bore, F. 293.

- Bair, *adj.* bare, F. 580; M.P. xvii. 53.
 Baird, *sb.* bard, railer, F. 750; S. xxiv. 9. See note on p. 309.
 Bairn, *sb.* child, C. 407; barnis, C. 1066; bairnis, M.P. xxxii. 35; S. 69.
 Baith, *conj.* both, C. 34.
 Baith, *pron.* the two, C. 212; S. xxii. 3; M.P. xxii. 36; bayth, liii. 4.
 Bald, *adj.* bold, D.P. iv. 9; *adv.* fiercely, M.P. xlii. 14; baulder, C. 262.
 Band, *v. pt. t.* bound, C. 152; F. 79; *pp.* bund, S. xxxii. 4; F. 290; M.P. xxiv. 45.
 Bang, *v. imp.* drink off, pass round, F. 776.
 Banket, *sb.* banquet, feast, F. 178.
 Barbles, *sb.* a white excrescence which, like the pip in chickens, grows under the tongue of calves and hinders them from sucking, F. 303.
 Barbuljiet, *adj.* troubled, disordered, C. 232. Fr. *barbouillé*.
 Barked, *v. pp.* clamoured, F. 690.
 Barkit, *adj.* clotted, dirty, scabbed, S. xxiv. 2.
 Barlacheis, barlachois, M.P. xxxii. 64. See note on p. 368.
 Barmy, *adj.* giddy, volatile, restless, C. 1282. A.S. *beorma*.
 Barrat, *sb.* trouble, vexation, M.P. xvi. 29; barret, strife, contention, F. 435.
 Basse, *adj.* base, low, S. lvii. 11.
 Bates, *sb.* bots, F. 310.
 Battound, *v. pt. t.* beat, S. xxviii. 12.
 Bautie, *sb.* a dog's name, S. lxii. 8.
 Baw, *v. pr. t.* hush, lull, F. 498.
 Bawes, *sb.* buttocks, F. 59. Lat. *testes*.
 Be, *prep.* by, C. 175, *et saepe*; bee, F. 381; =with, A.P. i. 130.
 Be=by the time that, M.P. xlviii. 181.
 Bealing, *sb.* suppurating tumour, boil, M.P. xxxvii. 20.
 Beanshaw, *sb.* horny tumour growing out of a horse's heels, F. 304, 310.
 Bearne, *sb.* child, M.P. xxix. 14. A.S. *bearn*.
 Beckes, *sb.* bowings, obeisances, F. 58.
 Becum, *v. pp.* gone, S. xviii. 1.
 Bedeazit, *v. pt. t.* stupefied, paralysed, froze, M.P. xvii. 24.
 Bedirten, *v. pp.* befouled, soiled, F. 345.
 Been, *sb.* bean, F. 276.
 Bees, *sb.* fancy, imagination, S. xxv. 8; *Sing.* lxviii. 11.
 Befoir, *adv.* before, C. 472.
 Beforne, *adv.* before, S. l. 7; beforen, C. 1490.
 Begouth, *v. pt. t.* began, M.P. xxiv. 31; xxxiii. 13.
 Behauld, *v. imp.* behold, C. 953.
 Behove, *sb.* behoof, M.P. xxxvi. 23; behuve, C. 1111.
 Behuifit, *v. pt. t.* behoved, C. 212; behuisset, C. 281.
 Beild, *sb.* shelter.
 Beill, *v. inf.* suppurate, M.P. vi. 10.
 Beir, *v.* bear, C. 406; beires, F. 641; beiris, 646; beirs=rise, stand out, C. 1160.
 Beir, *sb.* as *adj.* bear, C. 651.
 Beir, *sb.* song, cry, C. 8. A.S. *bere*.
 Beis, *sb.* bees, C. 62.
 Beis, *v. 3 sing. pr. t.* is, C. 568.
 Beistis, *sb.* beasts, C. 20.
 Belaw, *adv.* below, C. 321.
 Beld, *adj.* bald, F. 795; M.P. i. 4.
 Bellie-thraw, *sb.* colic, F. 309.
 Bellies, *sb.* bellows, C. 258. A.S. *balig*.
 Belly-blind, *sb.* the person blindfolded in the game of Blind-man's-buff, S. lxx. 10; M.P. iii. 43.
 Belt, *v.* whip, lash, F. 59, 761.
 Belt, *sb.* waist, girdle, M.P. xvii. 53.
 Belyve, *adv.* immediately, C. 1402; F. 487; S. lx. 5.
 Bemess, *sb.* beams, S. lii. 14.
 Bended, *v. pt. t.* bounded, sprung, F. 471.
 Bene, *v.* are, have, have been, M.P. xxxv. 1; xlvii. 57; bein, C. 1041.
 Bene, *adj.* liberal, open-handed, M.P. xiii. 31.
 Bening, *adj.* benign, M.P. xxxiv. 2; l. 23.
 Beshitten, *v. pp.* befouled with excrement, F. 215, 406.
 Bestiall, *sb.* beast, M.P. xlviii. 241. Lat. *bestia*.
 Besydis, *prep.* besides, C. 410.
 Betaikning, *v. pr. p.* betokening, F. 622.
 Beughis, *sb.* boughs, S. v. 2; bewch, C. 35; bewis, C. 1. A.S. *bóg, bôh*.
 Beuryde, *v. pp.* betrayed, M.P. xviii. 66; beuryis, M.P. xlv. 25. M.E. *biureyen*.
 Bicker, *sb.* goblet, cup, F. 776. Ger. *Becher*.
 Biddin, *pp.* of *v.* byde (*q.v.*) M.P. xlv. 14.

- Big, *v. inf.* build, F. 692; biggit, M.P. vii. 35.
- Birk, *sb.* birch-tree, F. 436.
- Birken, *adj.* poverty-stricken? F. 732. See note on *birk*, p. 319.
- Birland, *v. pr. p.* swilling, F. 178; *birlis*=carouse, S. lxvi. 11. A.S. *birlian*.
- Birning, *sb.* burning, fire, M.P. xvii. 42.
- Birth, *sb.* produce, C. 329. A.S. *beorð*.
- Bissat, *sb.* buzzard, M.P. xviii. 60; *bisset*, F. 795.
- Blads, *sb.* blains, blotches, F. 309; large pieces; whole passages, F. 671.
- Blae, *adj.* bluish, pallid, F. 341.
- Blaide, *sb.* fellow, scoundrel, F. 50.
- Blaidry, *sb.* flummery, unsubstantial food, S. xxv. 8.
- Blaise, *v. inf.* proclaim, extol, S. xlv. 2.
- Blait, *v. inf.* bleat, M.P. xxiv. 45. A.S. *blētan*; Lat. *balare*.
- Blasphematur, *sb.* blasphemer, F. 637.
- Blasted, *v. pp.* blighted, diseased, F. 559.
- Blate, *adj.* slow, bashful, hard, C. 1213.
- Blaw, *v. inf.* blow, C. 812; blau, S. xii. 5; blauis, M.P. lvii. 12; blawin, *pp.* C. 258. A.S. *blāwan*.
- Blead, *sb.* blade, M.P. xxxii. 63.
- Bleardnesse, *sb.* blindness, obtuseness, F. 621.
- Bleared, *adj.* blear-eyed, foul, F. 563.
- Bleat, *adj.* sheepish, bashful, slow, M.P. iii. 79. See *Blate*.
- Bleck, *sb.* blackness, pollution, F. 765; spew bleck=vomiter of bile or pollution.
- Blecke, *v. imp.* blacken, F. 50; bleckit, *pp.* M.P. iii. 41.
- Bleid, *v.* bleed, S. xxvi. 9.
- Bleird, *adj.* blear-eyed, F. 125, 750.
- Bleiring, *adj.* causing the eyes to run, F. 310.
- Bleitand, *v. pr. p.* bleating, baaing like a sheep, F. 798.
- Bleittar, *sb.* sheep, F. 734.
- Blind, *sb.* cheat, M.P. iii. 79.
- Blink, *v.* glance, S. xxxv. 11.
- Blinkis, *sb.* glances, M.P. xvii. 57; *blinks*, xxxv. 27.
- Blislesse, *adj.* unhappy, F. 590.
- Blissit, *adj.* blessed, S. vi. 2.
- Block, *sb.* piece of timber, F. 793.
- Blonkis, *sb.* white horses, M.P. xli. 54. A.S. *blanca*; Fr. *blanc*.
- Bluid, *sb.* blood, S. xxxvi. 9; blude, F. 559.
- Bluiter, *v. inf.* blatter, blurt out, F. 141.
- Bluiter, *sb.* babbler, blundering fellow, S. xxiv. 1; lxx. 10.
- Blunt, *adj.* naked, shorn, stupid, F. 734; *sb.* stupid fellow, F. 784, 789. See note on page 326.
- Blyth, *adj.* glad, M.P. ix. 21.
- Bocas, *sb.* Boccaccio, M.P. iii. 41. See note on p. 353.
- Boch, *sb.* retching, F. 303.
- Bocht, *v. pp.* bought, C. 147; *pt. t.* boght, M.P. xvii. 83.
- Bockblood, *sb.* blood-vomiting, F. 304.
- Boggles, *sb.* hobgoblins, F. 661.
- Bogogers, *sb.*=bog-hogers, coarse-stockings without feet, leggings, spatterdashes, S. lxvi. 6.
- Boist, *v. pr. t.* boast, C. 648; *boste, inf.* M.P. lvii. 13.
- Boistures, *sb.* F. 215. See note on p. 309.
- Bombill, *sb.* bombast, F. 105.
- Bonevand, *sb.* hempstalk or ragwort, F. 290.
- Bonnets, *sb.* M.P. xlviii. 98. See note on p. 376.
- Bony, *adj.* beautiful, pretty, C. 1019, M.P. xlii. 1; long, C. 928.
- Bord, *adj.* bored, F. 793.
- Bordelling, *sb.* frequenting brothels, debauchery, F. 606.
- Bost, *sb.* threat, M.P. xxxvii. 11.
- Bot, *prep.* except; *conj.* but; *adv.* only.
- Botch, *sb.* swelling or eruptive discoloration of the skin; perhaps same as *boiche*, plague, or pestilence, F. 484.
- Bou, *sb.* bow, S. xxix. 11; bouis, S. lv. 1; M.P. xxxii. 35.
- Bouand, *v. pr. p.* bending, M.P. xlviii. 185.
- Boud, *adj.* bent, curved, S. ii. 5.
- Bouis, *v. pr. t.* bends, M.P. xxviii. 33.
- Boullis, *sb.* globes, balls, M.P. xxxv. 52.
- Bound, *v. pr. t.* go, am prepared, M.P. xxxii. 30.
- Bounds, *sb.* surroundings, F. 514; *boundis*=limits, C. 763.
- Bourded, *v. pt. t.* jested, C. 129. Fr. *bourder*.
- Bourdis, *sb.* jokes, pleasant words, A.P. i. 83.

- Bowden, *v. pp.* swollen, F. 559.
 Bowke, *sb.* body, F. 341.
 Bowlings, *sb.* bowlines, M.P. xlviii. 141.
 Bowne, *v. pp.* bound, ready, F. 245; given, 630; make the bowne = make ready, get thee gone, F. 766.
 Boyls, *v. pr. t.* causes to boil, C. 1282; M.P. xvi. 36.
 Boystour, F. 655. See note on p. 309.
 Brace, *sb.* covering for the arm, C. 118. O.F. *bracel*.
 Brace, *v. pr. t.* lace tightly, F. 498.
 Brae, *sb.* hill-side, river-bank, C. 23.
 Bragis, *v. pr. t.* boastest, F. 692.
 Braid, *adj.* broad, M.P. xi. 47; xxxv. 61.
 Braid, *sb.* rush, M.P. xxii. 11.
 Braidieness, *sb.* recklessness, C. 1423.
 Brak, *v. pt. t.* broke, C. 262, 1409; breik, *inf.* C. 264; brek, C. 273, 778; M.P. xxxvii. 20; brekking, M.P. iii. 34; brekking, xlviii. 1.
 Brald, *v. pt. t.* chattered, clamoured, M.P. xviii. 60.
 Brangling, *sb.* throbbing, palpitating, C. 273. Fr. *branler*.
 Brash, *sb.* assault, S. xxii. 5; M.P. xxviii. 24.
 Brasht, *v. pp.* assaulted, made a breach in, M.P. xxviii. 20.
 Bratchart, *sb.* little brat, F. 284.
 Brattill, *sb.* rattle, charge, attack, S. xxii. 14.
 Brawne, *v. pp.* cooked, F. 220.
 Brayis, *v. pr. t.* neigh, M.P. xli. 54.
 Breais, *sb.* eyebrows, A.P. i. 57; bree, M.P. xxxv. 26.
 Breid, *sb.* breadth; on breid = in breadth, abroad, M.P. xxxii. 49.
 Breid, *v.* breed, S. l. 12. A.S. *brédan*.
 Breikles, *adj.* without trousers, M.P. liv. 3.
 Breiks, *sb.* breeches, F. 6; breeks, 736.
 Breist, *sb.* breast, S. xxxvi. 9; C. 406, 970.
 Brek, *v.* rack, torture, S. xlv. 9; = break, burst, M.P. xxxvii. 20.
 Brent, *adj.* smooth, M.P. xxxv. 25.
 Breud, *v. pp.* concocted, brewed, S. xxiv. 9.
 Brig, *sb.* bridge, F. 692.
 Brint, *v. pt. t.* burned, M.P. xxii. 20; xxiv. 26, &c.
 Brissall, *adj.* brittle, M.P. xxxii. 35.
 Brist, *v.* burst, M.P. xxiv. 77; S. lxix. 13; *pt. t.* M.P. xi. 14.
 Brock, *sb.* badger, F. 793.
 Brod, *adj.* brood; that has a litter, F. 179, 393.
 Brods, *v. pr. t.* prick, goad, S. li. 8.
 Brook, *v.* possess, enjoy, M.P. viii. 39.
 Brou, *sb.* forehead, S. iv. 5; brouis, M.P. xxxv. 25; brouis = eyebrows, S. lv. 1.
 Broudin on, *adj.* fond of, eager for, M.P. xxiv. 24; browdin in, C. 170.
 Brownies, *sb.* F. 661. See note on p. 324.
 Broxe, *sb.* badgers, C. 24; *pl.* of brock.
 Bruik, *v.* possess, M.P. xvii. 72; xxix. 36; l. 39; bruikit, xlviii. 42.
 Bruik, *sb.* inflamed tumour under the arm, boil, F. 256.
 Bruit, *adj.* brute, F. 589.
 Bruklenes, *sb.* weakness, inconstancy, F. 611.
 Brunt, *v. pp.* burned, C. 407; F. 103; S. xxxvi. 9.
 Brybour, *adj.* beggarly, S. xxiv. 9.
 Bryrie, *sb.* See note on p. 348.
 Buckie, *v.* to kiss forcibly, to hug; perhaps, to strike, F. 487. Fr. *bouquer*. Ed. 1688 has *buckle*.
 Buckle, *v.* engage with, F. 154. See note on p. 310.
 Budge, *v.* stir, move, M.P. xxviii. 42.
 Buik, *sb.* book, F. 112; buik, 756; buiks, M.P. iii. 41.
 Buiked, *v. pp.* booked, noted, C. 1134.
 Buir, *v. pt. t.* bore, M.P. xxix. 7; bure, S. lxi. 6.
 Buists, *v. pr. t.* shuts up, S. xxv. 8.
 Buit, *sb.* boot, F. 290.
 Buit, *sb.* profit, advantage, use, C. 351, 484; S. xxii. 10; bute, S. xlv. 9; M.P. xi. 8. A.S. *bót*.
 Buiting, *sb.* booty, C. 208; buitings, M.P. xxv. 26. Icel. *býti*.
 Buk, *sb.* buck, deer, M.P. xxiv. 45.
 Bumbler, *sb.* blunderer, bungler, F. 152.
 Bundman, *sb.* bondsman, M.P. xvii. 88.
 Bunwand, *sb.* hempstalk, ragwort, F. 276.
 Bur, *sb.* the spear-thistle, S. lxx. 9.
 Burding, *sb.* burden, C. 329. A.S. *byrðen*.
 Bureit, *adj.* as *sb.* buried, S. lxiv. 5; *v. pp.* M.P. xxvii. 13.
 Burgeoun, *sb.* bud, M.P. xlviii. 1. Fr. *burgeon*.
 Burrio, *sb.* executioner, S. lxix. 11; burreaue, F. 79. Fr. *bourreau*.

- Burt, *v. pt. t.* burned, C. 165; M.P. xxxv. 77. Lat. *uro*, originally *buro*. Cf. Lat. *bustum*, and Gr. *πῦρ*.
- Bus, *sb.* bush, C. 7, 1069; buss, C. 322; busse, F. 284.
- Buskit, *adj.* dressed, attired, M.P. iii. 43; S. lxx. 10.
- Busteous, *adj.* boisterous, M.P. xxviii. 39; bustously, *adv.* rudely, lii. 51.
- But, *prep.* without; but mo=alone.
- Buttrie bag, *sb.* flatterer, F. 790.
- By, *prep.* beyond, past, F. 152; M.P. xvii. 64.
- By, *v.* buy, M.P. xl. 55; byis, S. lxii. 8. A.S. *bycgan*.
- Byde, *v.* endure, C. 212; S. xxii. 14; bydis, M.P. xxviii. 24; byds=withstands, M.P. xxviii. 39; byding=constant, firm, S. xiv. 8.
- Byding, *sb.* dwelling, S. xxxi. 10.
- Byganes, *sb.* past actions (always used in a bad sense), C. 821, 1134, 1209.
- Byll, *sb.* boil, M.P. vi. 10.
- [Bysin], *sb.* monster, harlot, wretch, S. xxxiv. 14.
- Bystour, F. 125. See note on page 309.
- Byt, *v.* bite, M.P. xlvii. 7; byts, S. lxii. 8; M.P. xxii. 32.
- Bytter, *sb.* eater, F. 733.
- Cabellein, *adj.* caused by the hoof of the horse (Pegasus), A.P. i. 3. See note on p. 390.
- Cace, *sb.* case, C. 49, 557.
- Cadger, *sb.* carrier, M.P. iii. 32.
- Cair, *v.* regard, value, M.P. xxii. 9; cair by, S. lxix. 6.
- Cairfull, *adj.* sorrowful, C. 224; M.P. vi. 33; xiv. 18, &c.
- Cairle, *sb.* man, fellow, A.P. v. 9.
- Cairne, *sb.* heap of stones, F. 401.
- Cais, *sb.* case, C. 26.
- Cald, *v. pp.* driven, F. 73.
- Cald, *sb.* cold, F. 300.
- Calk, *sb.* chalk, M.P. xlviii. 223; calke, F. 210. Lat. *calx*.
- Cammosed, *adj.* flat-nosed, F. 472. Fr. *camus*.
- Campillmuts, *sb.* compliments(?), S. lxviii. 6.
- Campstarie, *adj.* quarrelsome, roistering, obstinate, S. lxviii. 9.
- Camschoche, *adj.* bent, crooked, deformed, F. 295.
- Can, *v. aux.* began, F. 370.
- Canker, *sb.* festering sore, F. 312.
- Cankerit, *adj.* eaten up with canker, ill-conditioned, cross, C. 944.
- Cannigate, F. 6, 303. See note on p. 306.
- Capitan, *sb.* captain, M.P. xxxiii. 6. O.F. *capitain*.
- Cappit, *adj.* peevish, saucy, F. 649, 769; M.P. x. 23; *pp.* crowned? F. 624.
- Caprels, *sb.* capers, F. 509.
- Carde, *sb.* chart, map, M.P. xxvi. 33.
- Caribald, *sb.* F. 523. See note on p. 322.
- Carioun, *sb.* dead lump, M.P. xxvii. 34.
- Carle cats, *sb.* tom-cats, F. 670.
- Carlings, *sb.* old women, witches, F. 145.
- Carp, *v.* speak, discourse, F. 575; carpe, S. xviii. 10.
- Cart, *sb.* car, chariot, C. 176.
- Cart, *sb.* chart, F. 461; carte, M.P. xlv. 21; xlviii. 104.
- Cartis, *sb. pl.* cards, S. xx. 2; carts, F. 598.
- Carvells, *sb.* ships, C. 1193. See note on p. 302.
- Cassin, *v. pp.* cast? or crushed? S. xxxiv. 3.
- Casit, *v. pt. t.* cast, M.P. li. 21.
- Cast, *v.* throw, cause to fall, M.P. xiv. 8.
- Cast, *sb.* lot, fate, F. 340.
- Castell, *sb.* castle, F. 100.
- Casting of, *v. pr. p.* unwinding, F. 385.
- Castis, *v. pr. t.* throws, is always on the outlook for, C. 524.
- Cates, *sb.* cats, F. 360.
- Cative, *adj.* base, false, S. xxxiv. 6; lx. 6; *sb.* M.P. iii. 8.
- Cativilie, *adv.* meanly, wretchedly, M.P. liv. 2.
- Cauld, *adj.* cold, C. 437, 723, 1254; M.P. xxi. 41. O. Northumbrian *cald*; A.S. *ceald*.
- Causles, *adj.* without cause, M.P. iii. 53; xxxiv. 45.
- Cazard, *sb.* kaiser, emperor, M.P. xiv. 43; *pl.* iii. 40.
- Cedul, *sb.* schedule, letter, document, M.P. iii. 67.
- Ceis, *v. pr. t.* cease, end, M.P. vii. 5; cease, C. 1368; ceist, *pp.* S. li. 11; *pt. t.* M.P. xxiv. 3.
- Chafts, *sb. pl.* chops, cheeks, F. 97.
- Chair, *sb.* chariot, M.P. iv. 20; xv. 58. Fr. *char*.
- Chaist, *v. pt. t.* chased, S. xxvii. 14.

- Champ, *sb.* figure raised on diaper or silk, C. 334. Fr. *champ*.
 Chanch, *sb.* chance, fortune, lot, S. xxxiv. 3.
 Changers, *sb.* deceivers, faithless men, S. lxx. 5.
 Chanker, *sb.* chancre, venereal ulcer, F. 308.
 Chapin, *sb.* chopin, a liquid measure equal to about one quart, F. 463.
 Charbuckle, *sb.* carbuncle, F. 307. Fr. *escarboucle*.
 Charlewaine, *sb.* the constellation *Ursa Major*, F. 418. See note on p. 317.
 Charmes, *sb.* incantations, charms, F. 384.
 Charris, *sb.* chirpings, S. xlviii. 1.
 Chaud-peece, *sb.* gonorrhœa, F. 308. Fr. *chaude-pisse*.
 Chayr, *sb.* chariot, S. xxxi. 6. Fr. *char*.
 Cheiks, *sb.* cheeks, F. 307.
 Cheiping, *adj.* peeping, chirping, S. xlviii. 1; *sb.* F. 774.
 Cheir, *sb.* face, looks, air, M.P. xi. 39; xxxv. 34.
 Cheir[d], *v. pt. t.* blew, sounded, M.P. xlviii. 135.
 Chirlis, *sb.* chirrupings, S. li. 3.
 Chirurgianes, *sb. pl.* surgeons, C. 494. Fr. *chirurgien*.
 Chivring, *adj.* quivering, shivering, S. xlviii. 6; li. 3.
 Chose, *sb.* choice, C. 1219. O.F. *chois*.
 Chuis, *v.* choose, D.P. viii. 18; chus, *imp.* M.P. liii. 13.
 Chyrris, *sb.* chirpings, a variant of *charris*, S. xlviii. 1.
 Clack, *sb.* clatter, F. 512.
 [Clacks], *v. pr. t.* rattles, slanders, F. 616.
 Claire, *v.* scold, lash, F. 46.
 Claisps, *sb.* (1) an inflammation of the termination of the sub-lingual gland, which furnishes the saliva; (2) a disease of horses, occasioned by eating bearded forage (Jam.), F. 302.
 Clape, *sb.* clap, gonorrhœa, F. 312.
 Clappit, *v. pt. t.* patted, fondled, S. xxviii. 4.
 C[lark], *sb.* scholar, S. xlv. 12; *clarke* = scribe, scribbler, F. 649.
 Clauering, *part. adj.* gossiping, foolishly talking, F. 617.
 Clau, *v.* scratch, S. xvi. 8. Icel. *klá*.
 Cled, *v. pp.* clothed, clad, C. 38.
 Cleeks, *v. pr. t.* seizes, hooks, F. 493.
 Cleife, *sb.* key, C. 91. Fr. *clef*.
 Cleik, *v.* snatch, S. xxii. 2; *cleikit*, *pp.* raised, lifted, M.P. iii. 32.
 Cleiks, *sb.* cramp in the legs, F. 301.
 Cleine, *adv.* quite, entirely, C. 269.
 Cleinlie, *adj.* pure, white, C. 113.
 Cleir, *adj.* bright, shining, F. 382; fair, M.P. xvii. 95.
 Cleith, *v.* clothe, M.P. iv. 34; *imp.* xxiv. 75.
 Cleithing, *sb.* clothing, F. 191; *clathing*, M.P. xlviii. 31; *clix*. 17.
 Clene, *adv.* quite, M.P. xvii. 59.
 Clene, *adj.* neat, cleanly made, M.P. xiii. 30; pure, xxxv. 51; S. xliii. 3; light, smart, M.P. xlviii. 109.
 Clenge, *v.* cleanse, S. vi. 13; vii. 1; D.P. iv. 19. A.S. *clænian*.
 Clergie, *sb.* learning, C. 863. O.F. *clergie*.
 Clim, *v.* climb, C. 340; *clime*, C. 351; *clym*, 694; *clims*, M.P. iii. 32; *clam*, *pt. t.* M.P. xxx. 15; *clambe*, S. xxviii. 8; *clum*, *pp.* C. 355, 1577; M.P. xlviii. 248.
 Clofles, *sb.* arses, F. 60. Icel. *kloff*.
 Cloggit, *v. pp.* clogged, encumbered, C. 64.
 Clubbit, *adj.* club-footed, S. xxviii. 8; clumsy, awkward, M.P. xiii. 30. Icel. *klubba*.
 Cluddis, *sb. pl.* clouds, C. 237; M.P. li. 5; *cluds*, M.P. xxv. 3. A.S. *clúd*.
 Cocatrice, F. 472. See note on p. 320.
 Coft, *v. pp.* bought, S. xlix. 6. Germ. *kaufen*.
 Cogh, *sb.* cough, F. 300.
 Cohoobie, *sb.* cowboy, F. 617.
 Coid3och, *sb.* puny wight, F. 513.
 Coissing, *sb.* exchanging, barter, C. 795. A.S. *cebsan*, to choose (Rudd).
 Coist, *v.* cost, C. 149.
 Collicke, *sb.* pain in the stomach or bowels, colic, F. 300.
 Combuir, *v.* burn up, consume, C. 970; *combuire*, A.P. i. 104. Lat. *comburo*.
 Commers, *sb.* gossips, F. 441.
 Compair, *sb.* compeer, equal, S. xiii. 12; xxxiii. 11; li. 14; M.P. xxxii. 75; l. 5.
 Compaird, *v. pp.* equalled; *weill compaird* = equal in all respects, M.P. xxx. 35.
 Compeir, *v.* appear, present one's self in a court of justice, F. 139; *compeird*, M.P. xlviii. 136. Fr. *comparaître*.

- Complene, *v.* complain, S. xiv. 1.
 Compt, *sb.* account, D.P. vi. 52.
 Concurre, *v.* join or take part in, F. 516.
 Conditionate, *v.* *pp.* conditioned, disposed, C. 637.
 Conducted, *v.* *pt. t.* didst gather or collect, F. 91.
 Confedered, *v.* *pp.* allied, leagued, F. 792.
 Conforme, *adj.* agreeable, resembling, after the manner of, M.P. xli. 18.
 Conjurand, *v.* *pr. p.* calling up, summoning, F. 400.
 Conjure, *v.* act upon with demoniacal influence, F. 513, 536.
 Connogh, *sb.* murrain, F. 300. Gael. *connach*.
 Conqueis, *sb.* suit, conquest, S. li. 12.
 Consait, *sb.* conceit, temper, C. 944.
 Consavit, *v.* *pp.* conceived, S. l. 7.
 Consome, *v.* consume, A.P. i. 147.
 Contempill, *v.* contemplate, look on, A.P. i. 11.
 Contener, *sb.* container, S. i. 9.
 Contrakis, *v.* *pr. t. 2 sing.* contractest, C. 983.
 Convert, *v.* be converted, turn (from evil ways), D.P. iv. 35.
 Convoy, *sb.* conductor, escort, C. 746. O.F. *convoyer*.
 Convoyde, *v.* *pp.* sent, offered, M.P. ii. 27.
 Copping, *adj.* topping, high, S. xxvi. 2.
 Cords, *sb.* contraction of the muscles of the neck, F. 301.
 Corpis, *sb.* body, C. 282; corps, S. xvi. 6; M.P. vi. 2. Lat. *corpus*.
 Cost, *sb.* side, body, M.P. xxxvii. 15. Lat. *costa*.
 Costroun, *sb.* low-born fellow, scoundrel, F. 616. See note on *custroun*, p. 311.
 Cote, *sb.* coat, C. 776.
 Couhorne, *sb.* cowhorn, S. lxii. 6.
 Count, *sb.* reckoning, account, C. 1135.
 Counterfoot, *adj.* hypocritical, F. 616.
 Counterfutt, *v.* counterfeit, M.P. xxvi. 24.
 Counterpane, *sb.* like or similar act, S. xxviii. 7.
 Coup, *sb.* turn, fall, A.P. ii. 28.
 [Cours,] *v.* *pr. t.* cowers, S. xxxii. 3.
 Courtingis, *sb.* curtains, M.P. li. 2.
 Cout-euill, *sb.* the strangles, F. 301.
 Cowd, *v.* *pt. t.* cropped, F. 453.
 Crabe, *v.* incense, F. 152.
 Crabit, *adj.* peevish, fretful, S. lxix. 10.
 Crackes, *v.* *pr. t.* prates, talks, F. 617; crackand, *pr. p.* S. lxix. 10; M.P. xlvi. 68; cracking, M.P. xlvi. 211.
 Crack[s,] *sb.* talk, boasting, S. lxvii. 6.
 Craig, *sb.* crag, C. 314; M.P. xlvi. 251; craige, C. 351.
 Craig, *sb.* neck, F. 249, 759; S. xxvi. 3.
 Craikes, *v.* *pr. t.* clamour, screech, F. 504.
 Crak, *v.* talk, boast, C. 653; crakis, M.P. xliii. 11.
 Crampis, *v.* capers? rears? M.P. xli. 38.
 Cran, *sb.* crane, F. 713.
 Crap, *v.* *pt. t.* crept, S. xxxviii. 4; xlvii. 1; M.P. iv. 41; xxxii. 53.
 Crau, *v.* crow, S. xii. 4; crauis, M.P. xli. 2; crawes, F. 337.
 Credle, *sb.* cradle, S. l. 3. A.S. *cradol*.
 Creell, *sb.* basket, M.P. xxiv. 2; creeles, F. 513; creill, F. 473; M.P. iii. 32.
 Creishie, *adj.* greasy, F. 747.
 Crispe, *sb.* veil of cobweb lawn, C. 113. O.F. *crespe*.
 Cristis, *sb.* crests, plumes, head-ornaments, M.P. xli. 46.
 Croce, *sb.* cross, F. 401.
 Crosse, *sb.* cross, M.P. xlix. 30. See note on p. 378.
 Crouch, *sb.* crutch, S. lxix. 10.
 Crowes, *sb.* witness? F. 104. See note on p. 308.
 Crowne, *sb.* crown, F. 246.
 Croyll, *sb.* dwarf, F. 295.
 Cruiked, *adj.* crooked, F. 295.
 Cucker, *sb.* defiler, F. 735.
 Cuckied, *v.* *pt. t.* of *v.* cackie or cuckie, F. 87. Lat. *cacare*.
 Cude, *sb.* a chrisom or face-cloth for a child at baptism, according to the Roman Catholic form, M.P. xvi. 33. See note on p. 360.
 Cuff, *sb.* stroke, slap, F. 265; cuffes, F. 128.
 Cuikie, *sb.* cook, F. 113; cuiks, M.P. iii. 40.
 Cuir, *v.* cure, C. 971.
 Cuire, *sb.* care, anxiety, regard, C. 466.
 Cuist, *prob.* cast, outcast; *pp.* of *v.* cast, F. 13. See note on p. 306.
 Culd, *v.* aux. could, S. xlix. 6.
 Cultron, *sb.* meaning uncertain, F. 13; not in Jamieson. See note on p. 306.

- Culzies, *v. pr. t.* flatters, M.P. iii. 53.
 Cum, *v.* come, C. 420; come, *pt. t.* M.P. iv. 12; cum=become, M.P. xxiii. 12; cummis, C. 211; cumd, *pp.* C. 1076.
 Cumber, *sb.* burden, F. 432. Low Lat. *cumbrus*.
 Cumbersome, *adj.* difficult, troublesome, burdensome, C. 340.
 Cummers, *sb.* gossips, F. 512.
 Cummersom, C. 1359. See Cumber-some.
 Cun, *v. pr. inf.* taste, C. 646.
 Cunary, *adj.* scolding? M.P. liv. 3.
 Cund, *v. pp.* experienced, C. 1260—see note on p. 303; *pt. t.* learned, knew, M.P. vi. 39.
 Cunning, *sb.* rabbit, coney, C. 18.
 Cuntrey, *sb.* country, S. xvii. 1; cun-treys, M.P. xliii. 11; cuntrie, xliii. 31.
 Cunzie, *sb.* coin? corner? F. 87.
 Curall, *sb.* coral, A.P. i. 60.
 Cure, *sb.* regard, heed, M.P. xviii. 46.
 Cursoris, *sb.* coursers, stallions, M.P. xli. 46.
 Cuschet, *sb.* wood-pigeon, C. 43. A.S. *cusceote*.
 Custroun, *sb.* bastard, F. 128, 222.
 Cute, *sb.* trifle, thing of no value, S. xlv. 11; M.P. xxii. 9; xlv. 13.
 Dablet, *sb.* little devil, imp. F. 379; daiblets, F. 515.
 Dae, *sb.* doe, C. 21.
 Daffis, *v. pr. t.* sport, play the fool, S. xxv. 13; daffis=art mad, F. 662.
 Daft, *adj.* crazy, stupid, delirious, C. 369; F. 626; S. lvi. 3.
 Daggit, *v. pp.* soaked, crammed, S. lxviii. 11.
 Daillis, *sb.* dales, A.P. i. 2.
 Dairt, *sb.* dart, S. xxxix. 3; dairts, M.P. xv. 24.
 Dam, *v. imp.* condemn, S. liii. 14.
 Damnified, *v. pp.* ruined, rendered useless, F. 654.
 Dang, *v. pt. t.* struck, beat, smote, C. 936, 1247; dung, *pp.* 1232. Icel. *dengja*.
 Dantond, *v. pt. t.* daunted, subdued, S. lvii. 2. O.F. *danter*.
 Dar, *v.* dare, M.P. xlix. 25.
 Daskand, *v. pt. t.* pondered, surmised, M.P. lxviii. 227.
 Das kane, *sb.* singing in parts (E), C. 87.
 Daus, *v. pr. t.* dawns, xli. 1.
 Dawing, *sb.* dawning, M.P. xv. 40.
 Deare, F. 220. See note on p. 311.
 Dearfly, *adv.* by force, forcibly, F. 542. A.S. *deorfan*.
 Deasie, *adj.* of the daisy, M.P. xi. 41.
 Debait, *v.* defend, D.P. vi. 64; M.P. vii. 13; debate, F. 668;=defend thyself, 745.
 Decairt, *v.* discard, reject, M.P. xxxii. 87.
 Decoir, *v.* adorn, decorate, M.P. l. 26; decoird, M.P. xliii. 32; de[coirs,] xlix. 8; decore, xxxv. 21.
 Decreit, *sb.* decree, sentence, C. 911; M.P. xxxii. 10; xliii. 7.
 Decreit, *v.* decree, adjudge, C. 1324; S. xliii. 6.
 Dee, *v.* die, S. lix. 5; dees, M.P. xxii. 4.
 Deed, *sb.* death, M.P. xxii. 41.
 Deemde, *v. pt. t.* considered, F. 373.
 Deës, *sb.* goddess, A.P. i. 89. Fr. *déesse*.
 Defame, *sb.* infamy, disgrace, S. lxiv. 6.
 Defate, *v. pp.* undone, defeated, C. 1255; F. 745. Fr. *défaire*.
 Defendit, *v. pp.* forbidden, M.P. xxiv. 3. Fr. *dépendre*.
 Defet, *v. pp.* overpowered, undone, M.P. xlvii. 56.
 Deid, *sb.* death, C. 290, 378, 754; dead, M.P. xlviii. 152. A.S. *death*.
 Deid, *adj.* dead, C. 525, &c.
 Deidis, *sb.* actions, A.P. i. 126.
 Deidlie, *adj.* deathlike, C. 267; deidly =deadly, mortal, C. 752; M.P. xlvii. 56.
 Deidly, *adv.* utterly, fatally, S. xxxviii. 14.
 Deid-thraw, *sb.* death-struggle, C. 286. A.S. *death* and *thred*.
 Deif, *adj.* deaf, S. xv. 5; lxvi. 3.
 Deill, *v.* deal, M.P. ii. 11.
 Deillar, *sb.* dealer, S. xxiv. 6.
 Deir, *adj.* valuable, costly, S. xlix. 1.
 Deir, *adv.* dearly, C. 426.
 Deit, *v. pp.* died, S. xli. 14.
 Deith, *sb.* death, C. 1587.
 Deiv, *v.* deafen, M.P. xxxiii. 47; deive, C. 1537.
 Deleit, *v.* delete, strike out, M.P. l. 6.
 Denyit, *v. pp.* denied, C. 546; F. 262.
 Depaint, *v.* paint, depict, portray, M.P. li. 31.
 Depairt, *sb.* parting, S. xxxix. 2; M.P. xlvii. 1;=departure, M.P. li. 24.
 Depairt, *v.* part, separate, M.P. xxxix. 12; depart, xxvii. 8. Fr. *départir*.
 Deput, *sb.* deputy, delegate, M.P. xxviii. 1.

- Desaut, *v. pp.* deceived, C. 539; de-saut, *pt. t.* 1136.
- Describe, *v.* describe, F. 540.
- Desie, *sb.* daisy, M.P. xxxix. 1.
- Deskant, *sb.* musical composition in several parts, C. 87.
- Despyte, *sb.* hatred, displeasure, S. xxvii. 7; =venom, M.P. iii. 3; despyt=hate, xiii. 18.
- Despytes, *v. pr. t.* detests, scorns, M.M. xv. 18; despytis=vex, M.P. xlv. 25.
- Det, *sb.* debt, S. xv. 5; as propper det =as their due, M.P. lii. 32.
- Detbound, *v. pp.* bound in honour, duty-bound, C. 770.
- Determe, *v.* resolve, determine, M.P. xxxii. 13.
- Deu, *sb.* dew, M.P. xlviii. 2.
- Deues, *v. pr. t.* deafens, C. 671.
- Deuty, *sb.* service, fee for service, M.P. vi. 40.
- Deuyse, *v.* advise, tell, say, C. 927; F. 52, 370.
- Devoir, *v. imp.* devour, F. 534; M.P. xxi. 2.
- Devore, *sb.* duty, service, F. 443. Fr. *devoir*.
- Dew, *v. pt. t.* of daw, dawned, F. 381.
- Dewalling, *v. pr. p.* descending, C. 83. Fr. *dévaler*.
- Dichtis, *v. pr. t.* clean, scour, M.P. xli. 34.
- Diffame, *sb.* bad report, infamy, F. 642.
- Digest, *v.* bear with patience, S. iii. 5.
- Digest, *adj.* orderly, sober, M.P. l. 21.
- Dight, *v. pp.* dressed, F. 783.
- Dimmit, *part. adj.* bedimmed, M.P. xi. 25.
- Ding, *v. imp.* strike, M.P. x. 41; dings = casts, throws violently, iii. 44.
- Directar, *adj.* more suitable, more to the purpose, C. 1383.
- Diseis, *sb.* disease, S. xxv. 6.
- Dismail, *sb.* melancholy, F. 315.
- Dispair, *sb.* despair, M.P. xxviii. 1.
- Dispair, *v.* harm, grieve, distract, M.P. xxvii. 28; dispair=desperate, in despair, viii. 10.
- Dispone, *v.* dispose, decree, M.P. xxxiv. 36.
- Dispyte, *v.* scorn, detest, enrage, annoy, F. 41; show hatred, vex, M.P. xl. 59; C. 1221.
- Dissait, *sb.* deceit, S. xxiv. 6; A.P. i. 127; dissaitis, M.P. xl. 7.
- Dissaut, *v. pp.* deceived, C. 712.
- Distell, *v.* distil, F. 524.
- Ditche, *sb.* pit, M.M. lvii. 35.
- Dittay, *sb.* indictment, doom, F. 77.
- Docht, *v. pt. t.* could, S. lxiv. 14; M.P. xlviii. 132.
- Dock, *sb.* fundament, F. 793.
- Docand, *v. pr. p.* acting, discharging, F. 17.
- Dois, *v. pr. t.* does, C. 187, *sape*.
- Doit, *sb.* idiocy, F. 315.
- Dolor, *sb.* grief, C. 1312. Lat. *dolor*.
- Dome, *sb.* doom, M.P. xxi. 52; D.P. vi. 14; =judgment, M.P. xlv. 14. A.S. *dóm*.
- Doole, *sb.* sorrow, grief, F. 526, 781.
- Doolefull, *adj.* doleful, F. 585.
- Dornik, *adj.* of diaper or Tournay cloth, C. 334. See note on p. 294.
- Dortie, *adj.* sulky, unwilling, S. lxx. 11.
- Dou, *sb.* dove, S. xlix. 10.
- Dou, *v.* can, S. iii. 5. See Dow.
- Douce, *adj.* gentle, sweet, A.P. i. 80. Fr. *doux, douce*.
- Douks, *v. pr. t.* duck, F. 505.
- Doun, *adv.* down, C. 1527.
- Dour, *adj.* obstinate, S. lxxiii. 8.
- Dout, *sb.* fear, apprehension, M.P. xxii. 41.
- Dow, *v. pr. t.* can, C. 1365; dowe, C. 546. See note on p. 298.
- Dowbill, *adj.* double, A.P. i. 130.
- Dowk, *sb.* ducking, washing, F. 345.
- Doyld, *adj.* stupid, F. 145, 743.
- Doytit, *adj.* stupid, crazy, F. 224; doytted, F. 36.
- Draff, *sb.* dregs, lces, A.P. v. 6.
- Draight, *v. pp.* bedraggled, S. lxxvi. 7; F. 361.
- Drait, *v. pt. t.* of dryte, exonerare ventrem, cacare, F. 259. Icel. *dryta*.
- Draught, *sb.* craft, artifice, shift, M.P. vii. 13; xx. 18.
- Draught raiker, *sb.* schemer, swindler, F. 758.
- Dred, *v. pt. t.* were afraid, C. 933; *pp.* S. xxxviii. 14. A.S. *adréadan*.
- Dreich, *adj.* tedious, wearisome, C. 357.
- Dreid, *sb.* dread, C. 365.
- Dreidis, *v. pr. t.* dreads, C. 407.
- Dreigh, *adj.* tedious, slow, sluggish, M.P. xxxii. 33.
- Drest, *v. pp.* drubbed, chastised, F. 748.
- Drest, *v. pp.* prepared, M.M. lvii. 35.
- Dridland, *v. pr. p.* acting under the influence of a diarrhoea, F. 17.

- Drie, *v.* endure, suffer, M.P. vii. 1; A.P. i. 148; dry, M.P. xvi. 5.
- Driftis, *sb.* off-puttings, procrastination, C. 670.
- Dring, *sb.* slave, niggard, F. 796.
- Drit, F. 370. See Dryt.
- Droigh, *sb.* pigmy, dwarf, F. 70.
- Drouth, *sb.* drought, thirst, C. 1375; F. 420; drowth, C. 300, 445. A.S. *drugaðe*.
- Dryde, *v. pp.* dried, F. 80.
- Dryt, *v.* cacare, F. 754.
- Dryves, *v. pr. t.* is dragged, drags, C. 1169.
- Dubes, *sb. pl.* pools, F. 361; dubs, 505.
- Duchtie, *adj.* doughty, valiant, C. 1275; duchtiest, M.P. iii. 44. A.S. *dyhtig*.
- Duddes, *sb.* clothes, rags, F. 345.
- Duik, *sb.* duck, F. 110, duiks, 505; M.P. iii. 44.
- Duilfull, *adj.* doleful, sad, S. xxxi. 9; M.P. xxiv. 68.
- Duill, *sb.* grief, sorrow, M.P. xvi. 5; xvii. 34.
- Dulce, *adj.* sweet, M.P. xvii. 57.
- Duleweid, *sb.* sorrow's mantle, mourning, S. 59, title.
- Dum, *adj.* dumb, mute, C. 820.
- Dume, *sb.* doom, destiny, C. 1315; M.P. xxiv. 68.
- Dunt, *v.* thump, beat, F. 789.
- Dur, *sb.* door, S. lxxv. 11; duris, D.P. vi. 2.
- Dure, *adj.* harsh, obstinate, severe, F. 525.
- Duyn, *v.* waste away, S. xlvii. 12; M.P. xv. 31; duyne, S. lviii. 2; dwynis, C. 753; M.P. duyns, xxii. 4. A.S. *duwinan*.
- Dyk, *sb.* turf wall, A.P. v. 11.
- Dyte, *v.* compose, dictate, F. 36; C. 911. Lat. *dictare*.
- Dytements, *sb.* descriptions, F. 699.
- Dytyns, *sb.* writings, compositions, F. 224.
- Dyuour, *sb.* bankrupt, F. 169; dyvours, F. 36. Fr. *devoir*.
- Eare, *adv.* early, in the morning, M.M. xci. 21.
- Earis, *sb.* ears, S. xxxviii. 2.
- Ebane, *sb.* ebony, S. lv. 1. Fr. *ébène*.
- Echone = each one, S. lvi. 5; M.P. xli. 28.
- Eclipsis, *sb.* eclipse, M.P. li. 24.
- Ee, *sb.* eye, S. i. 5, xxxviii. 1; ees, M.P. xix. 15. See Ei.
- Effairs, *sb.* affairs, concerns, M.P. ii. 22.
- Effeirs, *v. pr. t.* belongs, corresponds, F. 573.
- Effray, *v.* frighten, scare, M.P. xvii. 84.
- Eft, *adv.* aft, M.P. xlviii. 100.
- Efter, *prep.* after, C. 427; estir, M.P. xx. 3.
- Eftirnone, *sb.* afternoon, M.P. xxvii. 17.
- Eftirward, *adv.* afterwards, C. 420.
- Ei, *sb.* eye, M.P. li. 21; eie, C. 184; ein, 228; eyis, 579; eies, 858. A.S. *edge*.
- Eik, *v.* augment, increase, C. 772; eikand, F. 334. A.S. *écan*.
- Eik, *adv.* likewise, ane eik = alike, or on a par? or perhaps eik = an addition; all things combine to add to one's misery, S. xxv. 7; M.P. xxxiv. 16.
- Eir, *sb.* ear, C. 86; eirs, 864; eiris, S. vii. 13.
- Eird, *sb.* earth, C. 106; M.P. xlvii. 32; eirth, S. iii. 1. A.S. *eorðe*; Ger. *erde*.
- Eis, *sb.* ease, C. 470.
- Eit, *v.* eat, C. 640; eitand, *pr. p.* F. 798; eitis, M.P. v. 12.
- Eit, *adj.* made of oatmeal, S. xxv. 7.
- Eith, *adj.* easy, M.P. xlviii. 260.
- Elevat, *v. pp.* elevated, M.P. li. 14.
- Ell, *sb.* a constellation, F. 419. See note on p. 317.
- Ellis, *adv.* already, C. 663.
- Elrich, *adj.* demoniac, unearthly, F. 281; elrish, M.P. viii. 29.
- Els, *adv.* already, C. 1491; M.P. xlvii. 7; = else, xxvi. 4.
- Embrayis, *v.* embrace, A.P. i. 102.
- Empashed, *v. pt. t.* prevented, hindered, C. 808. Fr. *empêcher*.
- Enteere, *adj.* entire, complete, M.M. xix. 39.
- Enterprise, *v.* to attempt, C. 456.
- Erse, *sb.* the buttocks, F. 11, 751. A.S. *ærs*.
- Erthlie, *adj.* earthly, M.P. l. 3.
- Esheu, *v.* eschew, D.P. i. 4; esheud, S. xxiv. 11.
- Esperance, *sb.* hope, S. xlii. 8; M.P. xxxvi. 14. Fr. *espérance*.
- Espye, *v.* see, M.P. xxxiv. 21.
- Estait, *sb.* condition, M.P. xxxix. 35.
- Estate, *sb.* case, business, condition, position, C. 1211.
- Estimat, *v. pp.* estimated, valued, M.P. li. 16.

- Ethnik, *sb.* pagan, heathen, M.P. lvii. 1.
 Euin, *v.* compare, S. lxii. 14.
 Except, *v.* accept, C. 1002.
 Exemed, *v.* *pp.* exempted, M.P. xvii. 59.
 Experimented, *v.* *pp.* experienced, tried, C. 1044.
 Facund, *adj.* eloquent, M.P. xxxiii. 44. Lat. *facundus*.
 Fader, *sb.* father, M.P. liii. 12.
 Faes, *sb.* foes, C. 1255; F. 211.
 Faid, *sb.* scum, taint, F. 739.
 Faid, *v.* fade, S. xiii. 5; M.P. xxxii. 2.
 Fald, *v.* bend, succumb, C. 1256; F. 762. A.S. *fealdan*.
 Falling-euill, *sb.* epilepsy, F. 305.
 Falls, *v.* *pr. t.* happens, C. 1034; fall, F. 749.
 Fals, *adj.* false, S. xiv. 2.
 Falset, *sb.* falsehood, F. 78; S. iii. 2.
 Famenene, *sb.* woman, women, M.P. lii. 25.
 Famphar, *sb.* flourish of trumpets, blast, M.P. xliii. 40.
 Fan, *v.* fawn, M.P. x. 42. Icel. *fagna*.
 Fand, *v.* *pt. t.* found, C. 1256; F. 78; S. viii. 3: fund, *pp.* C. 1363.
 Fane, *v.* feign, dissemble, M.P. iv. 44.
 Fane, *adj.* fond, S. xxviii. 2; glad, fain, xlv. 14; eager, M.P. xviii. 34.
 Fane, *adv.* gladly, S. xxxvi. 1.
 Fang, *v.* catch, secure, obtain, M.P. xviii. 34. Ger. *fangen*.
 Fanphar, *sb.* flourish of trumpets, S. liv. 6.
 Fantasie, *sb.* fancy, M.P. vi. 19.
 Far, *adj.* far off, distant, M.P. xxxii. 38.
 Farder, *adj.* farther, F. 709.
 Fasche, *v.* *pr. t.* are weary or tired of, C. 597. Fr. *se fâcher*.
 Faschious, *adj.* troublesome, C. 631.
 Faschter, *adj.* more troubled, or perplexed, C. 296.
 Fash, *v.* trouble, be troubled, C. 1435; care, heed, D.P. iii. 13.
 Fashion, *sb.* way, means, C. 1363.
 Fashrie, *sb.* trouble, S. v. 3.
 Fasion, *sb.* style of dress, M.P. xlviii. 22.
 Fattis, *sb.* vats, M.P. xlviii. 99.
 Fauld, *v.* bend, fold, M.P. li. 35.
 Fault, *sb.* lack, want, F. 218, 561. Fr. *faute*.
 Faun, *v.* fawn, S. xxviii. 3; fannis, M.P. xxxi. 4. See Fan.
 Fauourlesse, *adj.* ill-favoured, F. 618.
 Faynd, *adj.* insincere, M.P. x. 46.
 Fayne, *v.* *pr. t.* feign, M.P. xix. 9.
 Fayne, *adj.* fain, eager, C. 640.
 Fazarts, *sb.* dastards, C. 377; faiz-ardis, 632. Icel. *fasa*.
 Fead, *sb.* enmity, S. lxiv. 13; lxix. 6; feed, xxxiii. 4; feid, xix. 11; lx. 4; M.P. xx. 9.
 Feaming, *adj.* foaming, raging, F. 521.
 Fearcie, *sb.* leprosy, F. 314.
 Feard, *adj.* frightened, timid, F. 788.
 Feavers, *sb.* fevers, F. 314.
 Feck, *sb.* value, importance, pith, C. 631.
 Feckles, *adj.* weak, feeble, worthless, S. xix. 4; M.P. xxiv. 37; feckless, C. 1548; fecklesse, F. 69, 610; fekles, S. lxiv. 13; M.P. xxxii. 15.
 Fedrit, *part. adj.* feathered, M.P. xviii. 53.
 Fedrum, *sb.* feathers, plumage, S. xiii. 9. See note on p. 333.
 Feght, *v.* fight, S. lxviii. 3; M.P. xxiii. 26; feghts, vii. 21. Ger. *fechten*.
 Feiblit, *part. adj.* enfeebled, C. 226.
 Feicht, *v.* fight, C. 453. See Feght.
 Feil, *sb.* knowledge, sense, C. 869, 1316.
 Feild, *v.* feel, know (with excrement *d*), M.P. xxix. 17.
 Feild, *sb.* field, M.P. xxiii. 26; feildis, M.P. xli. 41.
 Feinzed, *adj.* feigned, F. 83; M.P. iii. 6.
 Feir, *sb.* mate, A.P. i. 56.
 Feir, *sb.* fear, C. 360; S. xxxiv. 10.
 Feir, *v.* fear, C. 511, 1286; feird, *pt. t.*, 932; feirs, *pr. t.* S. xxxi. 1.
 Feirie-farye, *sb.* bustle, confusion, C. 252.
 Fell, *adv.* very, M.P. xxii. 10.
 Fellon, *adj.* great, numerous, F. 208; *adv.* 259; fellow fine=very fine, M.P. lii. 44.
 Fels, *v.* lays down, kills, F. 305.
 Felt, *sb.* the stone, F. 313.
 Fenzijs, *v.* *pr. t.* feigns, F. 685; fenzeing, M.P. xlii. 8; fenžit, F. 608.
 Ferlies, *v.* wonders, C. 846.
 Ferly, *sb.* wonder, D.P. vi. 45; ferleis, C. 122. A.S. *faerlic*.
 Fersie, *sb.* leprosy, F. 305.
 Feynd, *sb.* fiend, S. lxiii. 7; feyndis, M.P. liii. 6.
 Fidgeing, *v.* *pr. p.* fidgeting, restless, F. 186.
 Fidland, *v.* *pr. p.* trifling (figure drawn from the violin), F. 18.

- Fikand, *v. pr. p.* itching, restless, F. 187.
- Filde, *v. pt. t.* polluted thyself, *cacavit*, F. 76.
- Fill, *adj.* foul, dirty? or *v.* fill? fill knag, perhaps fill the cup, drunkard, F. 790.
- Findling, *sb.* foundling, F. 408.
- Flait, *v. pt. t.* didst scold, F. 263, 739.
- Flap, *sb.* slap, M.P. iv. 48.
- Flatlings, *adv.* flatly, F. 111.
- Fleame, *sb.* phlegm, F. 236.
- Fleand, *v. pr. p.* flying, C. 461.
- Fleat, *v. pt. t.* scolded, M.P. iii. 81.
- Flees, *sb.* flies, F. 314.
- Fleid, *v. pp.* frightened, C. 596. See Fley.
- Fleit, *v. inf.* flow, M.P. xxxv. 8.
- Fley, *v.* to frighten, F. 211; fleyd, F. 781.
- Flicht, *sb.* flight, C. 221.
- Flings, *v. pr. t.* strikest about, struggled, M.P. vii. 20.
- Flirdome, *sb.* the buttocks, F. 90.
- Flire, *v.* look surly, show temper; also whimper, F. 188.
- Flitt, *v.* leave, change one's quarters, M.P. xxxii. 58; flittis=slip, M.P. xli. 51.
- Florish, *sb.* blossom, M.P. xvii. 58.
- Florisht, *adj.* flowery, M.P. xix. 3.
- Flour, *sb.* flower; flouris, C. 32. Lat. *flor.*
- Flowre, *v.* floor; flowre the pin=gambler, F. 738.
- Floyt, *sb.* flattery, ribaldry, F. 31; flatterer, deceiver (J.)
- Fluid, *sb.* flood, M.P. xxxvii. 4; A.P. ii. 5.
- Fluikie, *sb.* flounder, F. 111.
- Fluiks, *sb.* barbs, M.P. xxviii. 58.
- Flure, *sb.* floor, F. 111.
- Flurischit, *v. pp.* filled with blossom, C. 32.
- Fluxes, *sb.* diarrhoea, F. 313.
- Flype, *v.* turn inside out, F. 490.
- Flying, *v. pr. p.* sporting, leering, F. 490.
- Flyte, *v.* scold, C. 794; F. 38; S. lxiii. 7.
- Flyting, *sb.* scolding, contention, S. xix. 4.
- Flytter, *sb.* scolder, F. 733.
- Foir, *adv.* fore, M.P. xlviii. 100.
- Fole, *sb.* foal, S. viii. 3; the fleing fole=Pegasus.
- Folish, *adj.* foolish, M.P. xv. 9.
- Fone, *sb.* foes, M.P. xli. 36.
- Forbears, *sb.* ancestors, M.P. xlviii. 213.
- Forbeir, *v.* avoid, F. 676; forbair=let alone, 65.
- Ford=for it, F. 250.
- Order, *adj.* fore, F. 703.
- Fordullit, *adj.* stupid, dull, S. xi. 7.
- Fordwart, *adv.* forward, C. 413.
- Forfaire, *v.* abuse, F. 48.
- Forfairne, *adj.* forlorn, destitute, F. 408.
- Forger, *sb.* smith, worker in metals, M.P. xlii. 13.
- Forleit, *v.* forsake, desert, M.P. l. 30; forleitit=forsaken, A.P. i. 111.
- Formaist, *adj.* foremost, C. 682; formest, S. xxxviii. 6.
- Formels, *sb.* females of birds of prey, M.P. xviii. 38.
- Forment, *prep.* opposite to, M.P. xlviii. 58.
- Forss, *sb.* force, vehemence, C. 1370.
- Forsuith, *adv.* certainly, S. xxiv. 14; A.P. i. 15.
- Forthink, *v.* grieve over, repent of, M.P. xl. 43.
- For thy, *conj.* therefore, M.P. lii. 28.
- Fortun, *adv.* perchance, haply, M.P. v. 56.
- Forzet, *v.* forget, S. lxxv. 7; *pt. t.* M.P. xxiv. 12; *imp.* xxxix. 13; *pp.* C. 509; forgetting, C. 223.
- Foster, *sb.* fosterling, foster child, F. 481.
- Foule, *sb.* fowl, C. 460; foullis, M.P. xxxii. 38; fowles, F. 709.
- Foull, *sb.* evil, C. 629; foull fall=ill betide.
- Foull, *adj.* muddy, dirty, C. 448.
- Foulmart, *sb.* polecat, F. 69; fowmart, C. 22; F. 367.
- Foulsome, *adj.* nauseous, filthy, F. 479.
- Fousome, *adj.* obscene, offensive, F. 573.
- Foure, *num.* four, C. 1004.
- Fow, *adj.* tipsy, drunk, F. 177, 743.
- Foxis taill, M.P. iv. 48. See note on p. 335.
- Fra, *prep.* from; fra hand=immediately, F. 80; S. iv. 4; fra tym, xxii. 12.
- Fra, *adv* and *conj.* as soon as, when, F. 456, 482; M.P. i. 6; S. lxii. 7.
- Frak, *adj.* ready, fractious, smart, C. 947.
- Fraughtit, *v. pt. t.* freighted, M.P. xlviii. 90.

- Frawart, *adj.* contradictory, perverse, F. 521.
- Fray, *v.* frighten, M.P. xxviii. 18; frayis, D.P. vi. 47. Fr. *effrayer*.
- Fray, *sb.* fear, D.P. iv. 70.
- Fre, *adj.* free, C. 1030; frie, M.P. xiii. 1.
- Freet, *sb.* superstition, omen, M.P. xxiv. 37; S. xxviii. 6; freits, C. 1286.
- Freik, *sb.* man, M.P. xiii. 39; freikis, M.P. xli. 41; freikes, F. 305.
- Fremmd, *adj.* strange, foreign, distant, M.P. xxix. 38; fremmit, S. lxv. 14. Ger. *fremd*.
- Fremmitnes, *sb.* estrangement, desertion, M.P. v. 13.
- Frencie, *sb.* madness, insanity, F. 313.
- Frenesie, *sb.* frenzy, love-madness, M.P. xvii. 66.
- Frig, *v.* rub, F. 724. Lat. *fricare*.
- Fristed, *v. pp.* trusted, got on credit, M.P. v. 45.
- Fro, *prep.* from, S. lxviii. 2.
- Frunst, *sb.* face, F. 784.
- Fuf, *sb.* wind-bag, M.P. liv. 1.
- Fuid, *sb.* food, S. xlvii. 11.
- Fuil-haist, *sb.* foolish haste, C. 417.
- Fule, *sb.* fool, C. 449; M.P. lii. 37; fulis, C. 846, 1283; fuillis, C. 188. Fr. *fou*, *fol*.
- Fulische, *adj.* foolish, C. 194.
- Full, *adv.* very, M.P. xxxvi. 4.
- Fulsom, *adj.* offensive, obscene, F. 31.
- Fundred, *adj.* lame, benumbed, F. 53.
- Funding, *v. pr. p.* staggering, M.P. xiv. 7.
- Furder, *adv.* further, C. 1121.
- Furderit, *v. pt. t.* furthered, advanced, succeeded, C. 734; furdered, *pp.* 1429. A.S. *fyrðian*, *fyrðran*.
- Fure, *pt. t. of v.* fare, went, flew, M.P. xviii. 38.
- Furthsheu, *v. pt. t.* showed forth, M.P. xxvii. 5.
- Fut, *sb.* foot, S. xxix. 4; M.P. iii. 60; futt, M.P. lvi. 1; fute, C. 554.
- Fyerie edgit, *adj.* fiery-edged, C. 947.
- Fykand, *v. pr. p.* itching, restless, F. 18.
- Fyke, *sb.* itch, scab, F. 313.
- Fyle, *v.* contaminate, sully, defile, F. 574; fyling, F. 578; fyld = convicted, F. 753.
- Fyr, *sb.* fire, S. xl. 13. A.S. *fyr*.
- Fyre, *v.* burn, S. xxxi. 1; fyrit, C. 172.
- Fyreflaughtes, *sb.* lightnings, F. 420; fyreflaughts, 533.
- Ga, *v.* go, M.P. xl. 18; gae, F. 415; gaes, 206; gaed, 588.
- Gade, *sb.* old horse, jade, F. 739.
- Gaipe, *v.* gape, look big, F. 94; = gape, 399.
- Gaird, *v.* watch, ascertain, C. 1351.
- Gaislings, *sb.* goslings, F. 504.
- Gaist, *sb.* ghost, F. 291; gaists, 661.
- Gaite, *sb.* way, C. 339; gait, M.P. xlviii. 164; gaites, F. 588.
- Gaituard, *adv.* in the direction or way of, M.P. xxiv. 58.
- Galzard, *adj.* lively, sprightly, spruce, M.P. xiii. 25.
- Gane, *sb.* reward, gain; in M.P. xviii. 39, a gane is better taken as one word, agane = again.
- Gang, *v.* go, C. 535; M.P. xxi. 30; xlvii. 8; D.P. vi. 32; gangand, A.P. v. 1.
- Gangrell, *sb.* wanderer, vagabond, F. 772.
- Ganting, *sb.* yawning, gaping, F. 346. A.S. *gánian*.
- Gar, *v.* make, force, S. lxvii. 16; garis, S. iv. 7; garris, S. v. 13; gart, F. 36.
- Gat, *v. pt. t.* got, C. 214, 639.
- Gawd, *v. pp.* galled, vexed, C. 1205. O.F. *galler*.
- Gawes, *sb.* scars, F. 572.
- Geat, *sb.* way, quarter, M.P. xxxiv. 21. See Gaite.
- Geck, *sb.* gibe, taunt, C. 1085.
- Gees, *sb.* fits of obstinacy, sulkiness, S. xxv. 9.
- Geilzie, *adj.* pleasant, agreeable? M.P. liv. 2.
- Geir, *sb.* dress, attire, M.P. xiii. 25; = goods, C. 1291; = money, price, S. xlix. 5.
- Geise, *sb.* geese, F. 504.
- Gent, *adj.* neat, elegant, M.P. xxxv. 62.
- Gerse, *sb.* grass, F. 218.
- Ges, *v.* guess, S. xxiii. 2; gesse, F. 291.
- Gesse, *sb.* guess, C. 465; M.P. iii. 16.
- Gettible, *adj.* procurable, S. xlix. 5.
- Gif, *conj.* if, C. 144, 149, &c.
- Gimmer, *sb.* a two-year old ewe, F. 780.
- Ging, *sb.* journey, S. lxix. 2.
- Gingling, *sb.* jingling, p. 57, l. 6.
- Girds, *sb.* hoops, belts, F. 572.
- Girking, *sb.* jerkin, kind of hawk, M.P. xviii. 25. See note on p. 362.
- Glaide, *adj.* glad, F. 37; glade, M.P. vii. 39; glaid, viii. 26.
- Glaids, *sb.* kites, gledes, F. 331.

- Glaiker, *sb.* wanton or giddy person, F. 751.
 Glaikit, *sb.* giddy, M.P. x. 18.
 Gled, *v.* gladden, S. lxix. 2.
 Gled, *sb.* kite, M.P. xviii. 50.
 Gleits, *v. pr. t.* glitters, C. 1288; gleitis, M.P. v. 42. Icel. *glita*.
 Glengore, *sb.* gonorrhœa, F. 297.
 Gleyar, *sb.* squinter, F. 788.
 Gleyd, *adj.* squint-eyed, F. 751, 772.
 Glor, *v.* glory, F. 142; gloirs, M.P. xlix. 6.
 Glore, *sb.* glory, C. 1596.
 Glorifuikims, *sb.* demonstrations of flattery, praises, M.P. ii. 26.
 Glowring, *v. pr. p.* staring, F. 399.
 Gob, *sb.* mouth, F. 754.
 God-bairne, *sb.* god-child, F. 517; godbarne gift = gift given by a sponsor, M.P. iv. 24.
 Gok, *sb.* fool, S. lxx. 9.
 Goked, *adj.* stupid, foolish, M.P. xviii. 50; gooked, F. 37, 788; gouked, 771; gowked, F. 88.
 Goosheid, *sb.* stupid head, M.P. x. 5.
 Gotten, *v. pp.* got, F. 390.
 Gouans, *sb.* wild daisies, M.P. xli. 10.
 Gowke, *sb.* fool, F. 23, 139.
 Gowly, *sb.* large knife, A.P. v. 12; gowly, v. 13; guly, v. 18.
 Gradzan, *sb.* burnt corn, M.P. liv. 5.
 Graif, *sb.* grave, C. 391, 896. A.S. *grafan*.
 Graip, *v. pr. t.* grope, catch, F. 497.
 Graithed, *v. pp.* dressed, arrayed, F. 278.
 Graithlie, *adv.* finely, perfectly, C. 327.
 Gramercy, thanks, C. 1085. Fr. *grand merci*.
 Grane, *sb.* groan, S. xxxvii. 4; grainis, C. 308; grains, M.P. xxx. 20.
 Grauelled, *v. pp.* suffering from gravel, F. 716.
 Gredynes, *sb.* greed, S. iii. 3.
 Greet, *v.* cry, weep, M.P. xxvii. 19; greets, F. 497; greits, F. 346; greitand, 798.
 Grein, *adj.* green, C. 229; grene, S. li. 1; =fresh, M.P. xlv. 23.
 Grein, *v.* long for, S. xxv. 2; greine, F. 94; grene, M.P. xxxii. 5; xlviii. 164. A.S. *gyrnan*; Eng. *yearn*.
 Grening, *sb.* yearning, longing, object of desire, C. 508.
 Grie, *sb.* prize, victory, pre-eminence, A.P. i. 18.
 Grins, *sb.* traps, gins, M.M. lvii. 32.
 Grip, *sb.* hold, C. 562; grippe, M.P. i. 6; grippis = pangs, M.P. xlvii. 8.
 Grip, *v.* seize, F. 497.
 Grit, *adj.* great, S. xi. 14; griter, S. xii. 6; gritter, xii. 2; greit, M.P. x. 11.
 Gromes, *sb.* men, S. xlv. 6; groomes, F. 346; groomis, warriors, M.P. xli. 53.
 Grone, *v.* groan, M.P. xli. 20, 52.
 Grote, *sb.* silver piece, value 4d., first issued in the time of Edward III., S. xxi. 2.
 Grou, *v.* grow, M.P. i. 5; greu, *pl. t.* xv. 54; grouis, xxviii. 38; groune, *pp.* xlviii. 269; groues, S. xlviii. 7.
 Grou, *v.* shiver, shudder, S. iv. 7.
 Grund, *sb.* ground, C. 1362; M.P. xli. 21.
 Grunzie, *sb.* snout, mouth, F. 88, 794.
 Gryses, *sb.* pig's, F. 88.
 Guckis, *sb. pl.* fools; also *pr. t.* of *v.* guck, to trifle, C. 701.
 Gudeman, *sb.* master, C. 1085.
 Gueit (meaning unknown), M.P. xlviii. 99.
 Guid, *adj.* good, C. 457; gud, 512; M.P. l. 43, 49; gude, C. 617.
 Guids, *sb.* goods, S. xv. 1.
 Guisserne, *sb.* gizzard, F. 331.
 Gume, *adj.* ill-natured, F. 739.
 Gustless, *adj.* insipid, distasteful, C. 876. Lat. *gustare*.
 Gut, *sb.* gout, F. 297.
 Guts, *sb.* stomach, bowels, F. 243; guttis, M.P. v. 11.
 Gydis, *sb.* guides, C. 689.
 Gydis, *v. pr. t.* guides, C. 465.
 Gylt, *sb.* guilt, S. xxxv. 13.
 Gyr-carlings, *sb.* witches, hell-hounds, F. 661.
 Gyse, *sb.* disguise, mask, F. 50; guyse = fashion, custom, M.P. xxxviii. 11.
 Haffats, *sb.* temples, sides of the head, M.P. xxxv. 20. A.S. *healfheafod*.
 Haif, *sb.* possession, having, M.P. xlii. 11.
 Haif, *v.* have, C. 148; M.P. iv. 37.
 Hail, *sb.* whole; al hail = entirely, M.P. xlviii. 45; haill, *adv.* F. 433.
 Haillis, *v. pr. t.* hauls, M.P. xlviii. 100; haill, xlviii. 138.
 Hailly, *adv.* wholly, M.P. xxxviii. 18.
 Hailsum, *adj.* wholesome, C. 42; hailsomer, 1381.
 Hair, *sb.* hare, C. 15; hairis, M.P. xli. 21.

- Hairne, *adj.* made of hair, F. 462.
 Hairtlie, *adv.* heartily, M.P. xxxiii. 41.
 Hairts, *sb.* hearts, S. xx. 4; harte, S. lix. 4.
 Hald, *v.* hold, C. 533.
 Hald, *sb.* hold, C. 1190.
 Hale, *adj.* whole, vigorous, C. 1474.
 Half, *sb.* part, F. 433.
 Halk, *sb.* hawk, M.P. xviii. 69.
 Halland shaker, *sb.* sturdy beggar, F. 758.
 Hals, *sb.* neck, M.P. xxvii. 15; halse, xxxv. 45.
 Haly, *adj.* holy, C. 1586.
 Hame, *sb.* home, C. 206; M.P. xliii. 8; =back, A.P. i. 131. A.S. *hām*.
 Handling, *sb.* meddling, stealing, F. 590.
 Handlit, *v. pp.* treated, S. xvii. 7.
 Handsell, *sb.* first use, first gift, luck, F. 328.
 Handsenzie, *sb.* standard, mark, S. lix. 8.
 Handstaff, *sb.* Orion's sword, F. 419. See note on p. 317.
 Hangrell, *sb.* an implement in the stable on which bridles were hung; "a gallows," F. 772.
 Hank and buick (meaning unknown), M.P. xlviii. 158.
 Hantit, *v. pt. t.* frequented, gambolled, C. 28; han[ts,] S. li. 1; hant, *v. inf.* M.P. xlviii. 59.
 Hap, *sb.* luck, chance, C. 512; M.P. xxi. 29; happe, xxii. 26.
 Hap, *v.* hop, C. 952; happing, C. 17. A.S. *hoppian*.
 Hap, *v.* cover, C. 868. Icel. *hinnr*.
 Hapning, *adj.* sparse, rare, here and there, F. 560.
 Har, *adj.* cold, keen, bitter, M.P. iii. 61.
 Hard, *v. pp.* heard, C. 532.
 Hardint, *part. adj.* hardened, D.P. iv. 59.
 Hardlie, *adv.* boldly, C. 598.
 Harmes, *sb.* wounds, sufferings, S. xxxvi. 10.
 Harnis, *sb.* brains, C. 230; harns, F. 553. Ger. *hirn*.
 Harrand, *sb.* snarling, M.P. iii. 61.
 Hart-ill, *sb.* heart-ache, heart-disease, F. 302.
 Hast, *sb.* haste, C. 1281, 1283.
 Hast, *v. imp.* hasten, C. 1278.
 Hat, *v. pt. t.* hit, M.P. xxxiii. 17.
 Hatches (hotches), *v. pr. t.* moves jerkingly, F. 395.
 Hawing, *sb.* behaviour, C. 125.
 Hawes, *sb.* berries of the hawthorn, F. 633. See note on p. 314.
 He, *adv.* high, M.P. xlviii. 7.
 Heal, *adj.* sound, whole, C. 897.
 Heall, *sb.* health, S. lviii. 14; heill =weal, C. 538.
 Hearts, *sb.* dear friends, C. 1338.
 Hecht, *v. pp.* promised, C. 512, *pt. t.* 897. A.S. *hátan*.
 Hechts, *sb.* promises, C. 1132, 1284.
 Hedes, *sb.* heads, S. xi. 7.
 Heep, *v.* lay up, store, S. xxxiv. 5.
 Heep, *sb.* pile, S. liii. 4.
 Heft, *sb.* haft, handle, M.P. xxxii. 63.
 Heght, *v. pt. t.* promised, S. xiv. 7; *pp.* S. xxxvi. 8; *pr. t.* make advances to, M.P. xlvii. 88.
 Heich, *adj.* high, C. 358, *adv.* 379; heiche, *adv.* A.P. v. 2; hich, *adj.* C. 341.
 Heid, *sb.* head, C. 288, 476; heide, F. 44; heeds, M.P. vi. 16; heidis, C. 37. A.S. *heafod*.
 Heill, *v.* heal, C. 477.
 Heilles, *sb.* heels, F. 106.
 Heir, *v.* hear, C. 576; F. 72; M.P. xlii. 11.
 Heir, *adv.* here, S. xxi. 10; M.P. xlviii. 271; xvii. 62.
 Heit, *adj.* hot, C. 437; het, C. 1253.
 Heit, *sb.* heat, C. 1376.
 Heive, *v.* heave, M.P. iv. 22.
 Helth, *sb.* health, C. 1584. A.S. *hæðs*.
 Helthsum, *adj.* healthful, cheery, S. lxi. 11.
 Hemp, *sb.* hemp, a halter, "the gallows," S. lxxv. 7.
 Herryit, *v. pp.* harried, plundered, S. xxi. 10. A.S. *hergian*.
 Hes, *v. pr. t.* has, *passim*.
 Heud, *adj.* favoured, S. xxiv. 2.
 Hevynes, *sb.* heaviness, S. xxxiv. 5.
 Hew, *sb.* hue, C. 265; heuis, S. xiii. 10; heu, M.P. xxvii. 5.
 Hewch, *sb.* crag, C. 37. Teut. *hauha*.
 Hewis, *v. pr. t.* hews, C. 183. A.S. *hæðwan*.
 Hich, *adj.* high, C. 359; hichar, 159.
 Hicht, *sb.* height, C. 221; on hicht =on high.
 Hidder, *adv.* hither, C. 1338.
 Hidlingis, *sb.* lurking-places, secret places, C. 764.
 Hie, *adv.* high, C. 183; M.P. l. 1.
 Hie, *adj.* high, M.P. xxvii. 10.
 Hing, *v.* hang, C. 57; hings, S. ii. 9.
 Hink, *sb.* cause of suspense or hesitation, obstacle, M.P. xl. 47.

- Hips, *sb.* fruit of the dog-rose, F. 336.
- Hir, *pr.* her, *passim*.
- Hittis, *sb.* strokes, M.P. xli. 49.
- Ho, *sb.* ceasing, M.P. xxxiv. 13.
- Hobland, *v. pr. p.* hobbling, F. 279; hables, 395.
- Hogh, *sb.* hough, the joint in the hind leg of a quadruped between the knee and the fetlock; the lower part of the thigh, F. 704 (Johnson).
- Hoild, *v. pp.* holed, pierced, M.P. vi. 16.
- Hoill, *sb.* hole, S. xxii. 11; hoillis, M.P. liii. 9.
- Hoist, *sb.* cough, F. 302.
- Holene, *sb.* holly, S. li. 1.
- Holit, *v. pp.* pierced, burnt into holes, C. 975. A.S. *holian*.
- Hood-piks, *sb.* misers, penurious wretches, F. 213; hoodpyk, 737.
- Hornes, *sb.* a constellation, F. 419. See note on p. 317.
- Horse, *sb. coll.* horses, F. 402.
- Horst, *v. pp.* mounted on horseback; highlie horst=on his high horse, elevated, C. 1394.
- Hotching, *v. pr. p.* jerking, moving up and down, S. lxvi. 6. The reference is to the motion of the body in digging.
- Houp, *sb.* hope, C. 464.
- Houp, *v.* hope, M.P. li. 43; houp-*ing*, C. 279.
- Hoveand, *v. pr. p.* rising, ascending, F. 279. A.S. *hebban*, *pt. t. hof*.
- How, *sb.* hollow, F. 74, 395; houis, M.P. xxxii. 33. A.S. *hol*.
- Howbeit, *conj.* although, however much, F. 344.
- Howlets, *sb.* owls, F. 195; howlat, 273, 428.
- Howling, *adj.* howling, F. 195.
- Hownesse, *sb.* hollowness, F. 417.
- Howre, *sb.* harlot, F. 239.
- Hoy, *interj.* away! off! F. 121.
- Hoyde, *v. pp.* driven, chased, D.P. vi. 70.
- Hude, *sb.* hood, C. 867.
- Huikis, *sb.* hooks, M.P. xxviii. 57; huiks, xl. 6; xlviii. 87.
- Huikis, *v. pr. t.* consider, regard, C. 419; huiks, M.P. iii. 37; huiked, C. 1132. A.S. *hogan*. See note on p. 302.
- Huikit, *adj.* hooked, curved, M.P. vi. 16.
- Huill, *sb.* covering, skin, M.P. xxviii. 18.
- Hulie, *interj.* gently! slowly! C. 396; huly, 1278.
- Huly, *adj.* tardy, slow, C. 1283.
- Huins, *sb.* hounds (naut.), M.P. xlviii. 93. See note on p. 376.
- Huirson, *sb.* bastard, S. xxiv. 2.
- Hundreth, *num.* hundred, S. xxi. 10; F. 414.
- Hunger, *sb.* starvation, famine, F. 302.
- Hurcheon, *sb.* hedgehog, C. 15; F. 336, 444; hurchonis, M.P. xli. 21.
- Hurson, *sb.* bastard, F. 121; hursone, M.P. liii. 1.
- Hush padle, *sb.* lump-fish, F. 746.
- Hy, *sb.* haste, M.P. lii. 46.
- Hyde, *sb.* skin, S. xxiv. 2.
- Hyde, *v. pt. t.* hied, hurried, M.P. xviii. 69.
- Hyds, *v. pr. t.* hidest, S. xlviii. 2.
- Hyre, *sb.* wage, reward, C. 1249; S. xxxvi. 8; M.P. xiii. 11; xlvii. 15.
- Hyuis, *sb.* hives, C. 68.
- Iacstro, *sb.* Jack Straw (?), Iacstio, ed. 1688, Jack-pudding (J.), F. 155.
- Ilk, *pron.* every, each, C. 882; ilke, 3; ilk=same, M.P. xxxv. 60.
- Ilkane, *indef. pron.* each one; ilkon, A.P. i. 2; ilk one, M.P. l. 36.
- Impesh, *v.* hinder, prevent, M.P. vi. 11, xv. 46. See *Empashed*.
- Implaidging, *v. pr. p.* pledging, C. 1453.
- Impyre, *v.* hold sway, soar, C. 134; S. xxxi. 5; M.P. xiii. 10. See note on p. 291.
- Incluissit, *v. pp.* enclosed, C. 282.
- Incontinent, *adv.* at once, immediately, F. 475; M.P. xi. 26; xlviii. 136.
- Ind, *v. pp.* led into the barn-yard, M.P. xlviii. 240.
- Ineugh, *adv.* enough, M.P. xxii. 52.
- Ingendrit, *v. pp.* engendered, S. x. 4.
- Inginde, *v. pp.* minded, disposed, F. 155.
- Ingyne, *sb.* ingenuity, genius, C. 76; S. xi. 10; F. 35, &c. Lat. *ingenium*.
- Inlaik, *v. inf.* fall short, M.P. l. 50.
- Inlaik, *sb.* deficiency, M.P. liv. 6.
- Innes, *sb.* tavern, hostelry, F. 200.
- Instinction, *sb.* instinct, D.P. iii. 45.
- Interpryse, *v.* attempt, undertake, S. xiii. 7.
- Invent, *sb.* creative faculty, S. xxix. 9.
- Invey, *v.* come, F. 127.
- Invironing, *v. pr. p.* encircling, investing, S. xxxi. 2.

- Invy, *sb.* envy, M.P. xvi. 7.
 Invyit, *v. pp.* envied, F. 268; invyde, S. ix. 11.
 Irkit, *adj.* wearied, tired, M.P. lii. 1.
 Iuittour, *sb.* tippler, drunkard, F. 767.
- Jaks, *sb.* coats of mail, D.P. vi. 63. O.F. *jaque*.
 Javellour, *sb.* jailer, S. lv. 14. Low Lat. *gabiola*; O.F. *gaiole*.
 Jeit, *sb.* jet, F. 538.
 Jem, *sb.* gem, S. xlix. 4.
 Jo, *sb.* sweetheart, M.P. xxxvi. 43.
 Jonet, *adj.* yellow, M.P. xxxv. 39. Fr. *jaune*.
 Jote, *sb.* tittle, S. xxi. 7.
 Joyes, *sb.* darlings, friends, M.P. iii. 73.
 Jugs, *sb.* the pillory, an iron ring or collar fastened by a short chain to a wall or post, F. 763. Lat. *jugum*; Fr. *joug*; Eng. *yoke*.
 Jumpe, *v.* sport, S. vii. 11.
- Kailly, *adj.* with green kale attaching, F. 777.
 Kame, *sb.* comb (met. from a cock's comb), S. xvi. 8; comb (for the hair), F. 450.
 Keeks, *v. pr. t.* looks, searches, F. 491.
 Keill, *v. pr. t.* kill, M.P. lii. 29.
 Kend, *v. pp.* known, C. 1305; S. xxvi. 6, &c.
 Kene, *adj.* daring, bold, M.P. xiii. 29.
 Kep, *v.* catch, take, C. 400.
 Kest, *v. pt. t.* cast, F. 509.
 Kiddes, *sb.* fleas or lice on sheep, F. 492.
 Kie, *sb.* key, S. xli. 6; kees, M.P. xlviii. 115; keyis, C. 411.
 Kinkhost, *sb.* hooping-cough, F. 307.
 Kinsch, *sb.* cows, kine, C. 1100. See note on p. 301.
 Kinsh, *sb.* knot, loop, S. xxxvii. 7. See note on p. 342.
 Kittle, *adj.* ticklish, easily excited, S. xvi. 8; kitlest = subtlest, most dangerous, M.P. xlvii. 87.
 Knag, *sb.* cup (?), F. 790. Gael. and Ir. *cnag*. Cf. Eng. "noggin."
 Knaw, *v.* know, C. 183; knau, S. iv. 6; knawes, F. 206; knawn, C. 880; knaune, S. xxx. 8.
 Knoked, *v. pp.* beaten, F. 771. A.S. *cnucian*.
 Knopping, *v. pr. p.* budding, C. 39. A.S. *cnæp*.
- Knoppis, *sb.* buds, heads of flowers, C. 332.
 Know, *sb.* knoll, hillock, F. 73. A.S. *cnol*.
 Korpit, *v. pp.* boxed, confined, M.P. xiv. 46.
 Kowd, *v. pt. t.* cropped, F. 447.
 Kummings, *sb.* gossips, F. 456.
 Ky, *sb.* cattle, F. 500.
 Kyndlie, *adj.* kindred, natural to, M.P. xl. 46.
 Kyt, *sb.* stomach, belly, F. 754.
 Kyt, *sb.* kite, M.P. xviii. 44.
 Kyth, *v. inf.* show, S. xlvi. 12; M.P. ix. 20; kythe, M.P. xxxv. 13; kythes, xxxv. 54; = appear, xiv. 26.
 Kytrall, *sb.* heretic (Sibbald's Gloss.), F. 447.
- Lace, *sb.* cord, strap, C. 115. O.F. *las*.
 Lacke, *v.* want, F. 557.
 Lacke, *sb.* want, F. 737.
 Laich, *adj.* low, short of stature, M.P. xxxii. 83.
 Laidlie, *adj.* foul, impure, F. 132; laidly, 566; laidley, 798.
 Laif, *sb.* the rest, C. 723; M.P. li. 45. A.S. *láf*.
 Laike, *sb.* stake at play, C. 1109. Icel. *leik*. See note on p. 302.
 Laike, *sb.* want, lack, F. 33.
 Laiks, *v. pr. t.* lacks, is wanting, C. 1353; S. iii. 13.
 Lair, *sb.* learning, F. 184; M.P. xvii. 59.
 Laith, *adj.* loath, reluctant, C. 1144; M.P. xxiii. 33; xl. 16. A.S. *lād*.
 Laks, *v. pr. t.* blames, reproaches, M.P. xliii. 17.
 Lampis, *v. pr. t.* gallops, M.P. xli. 39.
 Land leiper, *sb.* vagabond, outlaw, F. 779; land lowper, 757.
 Lane, *v. pr. inf.* conceal, lie, M.P. viii. 27.
 Lang, *adv.* long, C. 233.
 Langsum, *adj.* tedious, wearisome, M.P. lii. 1.
 Langt, *v. pt. t.* C. 177. A.S. *langian*.
 Lanis, *sb.* selves, C. 678; all my lane = all alone, C. 730.
 Lansprezed, *v. pp.* acting as petty officer to, 795. See note on p. 326.
 Lap, *v. pt. t.* leaped, C. 274, 1046, 1395, &c.
 Lat, *v.* hinder, M.P. xxxiv. 46. A.S. *lettan*.

- Lat, *v.* let, M.P. xvi. 39; lat be=let alone; never to speak of, C. 352. A.S. *lætan*.
- Latt, *v. pp.* left, C. 475.
- Lauis, *sb.* laws, S. xviii. 14; xxi. 1.
- Lave, *sb.* rest, remainder, C. 1402; S. i. 14; iii. 9; laiv, M.P. xlviii. 61.
- Law, *adj.* low, C. 436; lau, M.P. iii. 14; lauer, *adv.* M.P. xlviii. 143.
- Lawly, *adv.* lowly, C. 1086.
- Leape, *v. imp.* escape, F. 763.
- Leasings, *sb.* falsehoods, wiles, M.P. xxxiii. 36.
- Leddar, *sb.* ladder, D.P. iii. 26.
- Leid, *sb.* lead, plummet, C. 1187.
- Leid, *sb.* lead (metal), M.P. xvii. 37.
- Leid, *v.* lead, D.P. iii. 26.
- Leidars, *sb.* leaders, S. xxi. 1.
- Leif, *sb.* leave, C. 154.
- Leif, *v.* leave, C. 74; M.P. i. 1.
- Leik, *sb.* leak, C. 1374.
- Leill, *adv.* loyally, S. xlv. 3; *adj.* leal, lxx. 2. Norm. F. *leal*; O.F. *leial*.
- Leir, *v.* learn, C. 423, 837; F. 184; M.P. xvii. 81.
- Leis, *sb.* lies, C. 774.
- Leisings, *sb.* falsehoods, C. 1125.
- Leisome, *adj.* lawful, S. lxx. 2. A.S. *leāf*.
- Leist, *conj.* lest, C. 1279; M.P. xvii. 74.
- Leiv, *v.* live, M.P. xxi. 1; leive, xiv. 16; leivis, ii. 3.
- [Leives], *v. pr. t.* leaves, S. lvii. 5.
- Leiving, *sb.* living, manner of life, M.P. xliii. 17.
- Leivis, *sb.* leaves, S. viii. 10.
- Lek, *v.* leak, run out, M.P. xxxvii. 21.
- Len, *v.* lend, S. xviii. 13; xlv. 9.
- Let, *v.* allow; lets=let us, C. 819; let not licht=be cautious, C. 1436.
- Leuch, *v. pt. t.* laughed, C. 1149; leugh, M.P. iv. 20; xxi. 28; xlviii. 256. A.S. *hlehhan*.
- Leuir, *adv.* rather, C. 459.
- Levir (meaning unknown), M.P. xlix. 11.
- Leyis, *sb.* tales, fables, S. lx. 10.
- Leynit, *v. pt. t.* leaned, C. 7.
- Licht, *v.* alight, C. 463; lichtit, C. 80; lighted, F. 402.
- Licht, *sb.* light, M.P. v. 26.
- Lichtleit, *v. pp.* slighted, M.P. ix. 10.
- Licience, *sb.* licence, liberty, M.P. xxxvi. 48.
- Licorous, *adj.* yearning, eager, M.P. xxxi. 5.
- Lift, *sb.* sky, M.P. xlviii. 182. A.S. *lyft*.
- Liftan, *v. pr. p.* lifting, C. 1481.
- Lights, *v. pr. t.* lightens, S. li. 6.
- Liklie, *adj.* comely, agreeable, A.P. i. 41.
- Limis, *sb.* limbs, M.P. xvii. 63.
- Limmers, *sb.* scoundrels, thieves, F. 335, *sing.* 780.
- Limschoch, *sb.* armpit, M.P. liv. 6.
- Lin, *sb.* cataract, pool beneath a cataract, C. 80.
- Lingals, *sb.* bandages, F. 342.
- Linkand, *v. pr. p.* clustering, in clusters, F. 552.
- Lint bow, *sb.* globule containing the seed of flax, F. 552.
- Lipper, *adj.* foul, leprous, S. xxxiv. 6.
- List, *v.* wilt, please, M.P. xxi. 1; =desire, xlv. 24; =chooses, xi. 6, xv. 17.
- List, *v.* ceases, M.P. xv. 17. See note on p. 359.
- Loft, *sb.* air, C. 362; on loft=aloft, in the air.
- Loif, *v.* praise, extol, M.P. i. 1; D.P. iv. 46. Ger. *loben*.
- Loipis, *v.* leapest, M.P. vii. 19.
- Lokman, *sb.* executioner, M.P. xxi. 17. See note on p. 363.
- Lope, *v. pr. t.* leap, M.P. xlv. 31. See Loup.
- Lose, *sb.* loss, S. xv. 1.
- Losse, *v.* lose, C. 393.
- Lote, *sb.* lot, S. xv. 10; xxxvi. 6.
- Loth, *v.* loathe, S. xxvii. 10; lothis, M.P. xliii. 4; xiv. 16, &c.
- Lou, *sb.* flame, S. xii. 6; M.P. xxxiii. 12; xli. 11; low, C. 169, 745.
- Icel. *log*.
- Louks, *v. pr. t.* shuts, locks, M.P. xv. 8.
- Louns, *sb.* fellows, men, M.P. xxxiii. 36.
- Loup, *v.* leap, C. 463, 492; louping, C. 279. A.S. *hleapan*, *pt. t.* *hleāp*.
- Lour, *v.* lure, M.P. xv. 17. See note on p. 359.
- Lous, *adj.* free, loose, M.P. xxi. 27.
- Louse, *v.* loosen, F. 496; louses, 342; lousing, M.P. xv. 17.
- Louts, *v. pr. t.* stoops, makes obeisance, C. 1086; S. xxxii. 3; lout, M.P. xv. 52; D.P. iv. 59.
- Lowder, *sb.* lever or handspoke for lifting millstones, F. 98.
- Lowne, *adj.* and *adv.* calm, low, F. 39.

- Lowne, *sb.* rascal, F. 133, 223, 544; lownes, 795.
 Lowsie, *sb.* lousy, F. 763.
 Luck, *v.* succeed, C. 643; luck we= should we succeed.
 Lude, *v. pp.* loved, M.P. x. 45; *pt. t.* lvi. 8.
 Ludging, *sb.* lodging, M.P. xlviii. 264.
 Lufe, *sb.* love, C. 52.
 [Luggis,] *sb. pl.* ears, S. lxvi. 14; lugs, F. 557, 763.
 Luif, *v.* luff, turn, M.P. xlviii. 140, 143.
 Luif, *v. imp.* love, A.P. i. 125.
 Luiffaris, *sb.* lovers, M.P. l. i.
 Luiffis, *sb. gen. case.* Love's, Cupid's, C. 177; luiffes, A.P. i. 70.
 Luik, *v.* look, C. 121, 463; luikis, 419; luikit, 362; luiking, 233; lukes, 829; luiks, M.P. xv. 14; luikand, F. 491; luke, C. 1353.
 Luk, *sb.* success, M.P. xii. 11.
 Lustie, *adj.* graceful, handsome, M.P. xvii. 63; lustiest, xxix. 19.
 Luve, *sb.* love, C. 1263; luviss, M.P. lii. 1.
 Lye aback, *sb.* shyness, timidity, C. 1423.
 Lyes, *v. pr. t.* concerns, C. 489.
 Lyf, *sb.* life, M.P. ii. 4; lyfis, xxxix. 48.
 Lyire, *sb.* skin, A.P. i. 65; lyre= flesh, M.P. xxxvii. 15.
 Lyk, *adv.* like, M.P. xxxix. 7; *v.* xxxvi. 6.
 Lyks, *v. pr. t.* lyks me=suit me, I like, M.P. vi. 31.
 Lykuyis, *adv.* likewise, S. li. 9.
 Lyme, *sb.* bird-lime, M.P. xxi. 34.
 Lyne, *v. pp.* lain, M.P. xxiv. 22.
 Lying side, *sb.* inside, F. 566.
 Lytill, *adj.* small, S. xxxiii. 13; lyttill, M.P. xlviii. 135.
 Luvis, *v. pr. t.* lives, C. 393.
 Lyve, *sb.* life, on lyve=alive, M.P. xxix. 19, xxxix. 4.
 Made of, *adj.* praised, caressed, M.P. xlii. 17.
 Mae, *adj.* more, C. 847; F. 414.
 Mahowne, *sb.* Mahomet, the devil, F. 429. See note on p. 317.
 Maich, *sb.* marrow, equal, S. lxvii. 10.
 Maik, *sb.* partner, mate, M.P. l. 53; maikis, xli. 30.
 Maikles, *adj.* matchless, S. ix. 3; M.P. l. 8.
 Mair, *sb.* nightmare, F. 319.
 Mair, *adj.* more, C. 298.
 Maire, *adv.* more, C. 631; mare, *sb.* S. xlix. 3.
 Maist, *adj.* most, greatest, C. 760; *adv.* F. 459; =almost, C. 243.
 Maistres, *sb.* mistress, S. liv. 13, &c.
 Mait, *adj.* played out, M.P. xx. 20.
 Makdome, *sb.* form, shape, M.P. l. 13.
 Makrels, *sb.* bawds, S. lxx. 8.
 Mandrage, *sb.* mandrake, F. 71. See note on p. 314.
 Mang, *v.* go distracted, M.P. xlvii. 9; mangd; *pp.* xxiv. 42.
 Mangrell, *sb.* dotard, F. 772.
 Manked, *adj.* defective, F. 143. Fr. *manquer*.
 Manlie, *adj.* dauntless, F. 136.
 Mansuetud, *sb.* gentleness, M.P. l. 11.
 Maintenance, *sb.* support, M.P. xxv. 14.
 Manter, *sb.* stammerer, F. 775.
 Marbre, *sb.* marble, A.P. i. 68.
 Marmasits, *sb.* marmosets, F. 483; marmised, 795.
 Marrowit, *v. pp.* fitted, equal, M.P. l. 38.
 Mater, *sb.* matter, C. 514; M.P. iii. 19.
 Maueis, *sb.* thrush, C. 4.
 Maun, *v. aux.* must, C. 1139, 1367.
 Maw, *sb.* stomach, F. 311.
 May, *sb.* maid, M.P. li. 9.
 Mayck, *sb.* match, shape, form, M.P. li. 37. See note on p. 379.
 Mease, *v.* calm, mitigate, ease, C. 297; [measde], S. xxxv. 5.
 Meathes, *sb.* worms, maggots, F. 319.
 Mediciner, *sb.* physician, C. 1348.
 Meid, *sb.* reward, C. 866.
 Meikill, *adj.* much, C. 600; F. 198.
 Meill, *sb.* meal, F. 465; M.P. ii. 23.
 Mein, *sb.* moderation, mean, C. 1427.
 Mein, *adj.* mean; mein tym=mean-while, M.P. xlvii. 72.
 Mein, *v.* intend, mean, C. 1397; meins, M.P. vii. 9; menes, S. lxvii. 10; meind, *pt. t.* C. 605.
 Meining, *v. pr. p.* lamenting, C. 1119. See Mene.
 Meinis, *sb.* means, C. 479; meins, M.P. xlvii. 73.
 Meir, *sb.* mare, C. 905; F. 94. A.S. *mere*. See note on p. 308.
 Meis, *v.* soothe, M.P. xiv. 13. See Mease.
 Meit, *adj.* meet, fit, F. 252; S. xxviii. 9.

- Meit, *adv.* fitly, M.P. xxxv. 68.
 Meit, *v.* meet, C. 540, &c.
 Meit, *sb.* meat, food, M.P. xviii. 57.
 Mekle, *adj.* much, S. xlix. 5.
 Mekle, *adv.* much, M.P. iii. 10.
 Mell, *v.* speak, meddle, fight, S. lxxvii. 13; F. 13, 131, 656; S. xxvi. 1; mels, F. 662; mellis, C. 960; melle, 793; melld, 1142.
 Melt, *sb.* milt, spleen, F. 311, 319.
 Melt, *v.* knock down, properly, by a stroke in the side where the *melt* lies (J.), F. 762.
 Mend, *v.* help, M.P. xlv. 48; *pp.* remedied, C. 496.
 Mends, *sb.* alteration for the better, atonement, S. xxxv. 1; or as one word, *amends*.
 Mene, *v.* think, know, guess, S. lvi. 10; =ween, M.P. xiii. 33.
 Mene, *v.* moan, M.P. xlv. 48; menis, M.P. lii. 27.
 Menstralls, *sb.* minstrels, F. 508.
 Menswering, *v. pr. p.* perjuring, F. 75.
 Merle, *sb.* blackbird, C. 4.
 Mervels, *sb.* marvels, S. ii. 13; mervell, S. xi. 7. Fr. *merveille*.
 Messan, *sb.* little dog, S. xxviii. 9.
 Metar, *adj.* fitter, A.P. i. 55; meter, C. 616; teitest, 1318.
 Mett, *v.* measure, M.P. ii. 23, v. 53; mettis, D.P. vi. 68.
 Michtie, *adj.* great, mighty, M.P. xxxii. 83; mightie=bombastic, F. 143. See note on p. 309.
 Michtles, *adj.* powerless, weak, C. 305.
 Middings, *sb.* dunghills, F. 180.
 Mids, *sb.* middle, F. 529; mids of the moone=full moon.
 Migrame, *sb.* severe pains in the side of the head, F. 319.
 Minch, *v.* cut in small pieces, F. 747; minch moutter=meal-filcher.
 Mint, *sb.* aim, endeavour, S. lxxvii. 9; =hints, threats, C. 1158.
 Mints, *v. 2 sing. pr. t.* aimest, S. liv. 9; M.P. ix. 16; minted=threatened, M.P. xi. 7; minting=attempting, C. 363. A.S. *gemintan*.
 Miratour, *conj.* moreover, M.P. xlix. 14.
 Mirknes, *sb.* darkness, F. 422.
 Mirrour, *sb.* pattern, S. ix. 3; M.P. 1. 24.
 Misch[eivis], *v. prt. p.* hurt, S. lvii. 8; M.P. v. 7.
 Mishant, *sb.* wretch, worthless creature, F. 131.
 Misly, *adj.* leprous, measly, F. 754.
 Mismade, *adj.* misshapen, deformed, F. 9.
 Missens, *sb.* the after-sails supported by the mizzen-mast, M.P. xlviii. 98.
 Missheif, *sb.* mischief, injury, M.P. iii. 54; mishief, M.P. xlv. 36. O.F. *meschief*.
 Missis, *sb.* misdeeds, S. xxxv. 1.
 Mister, *v.* need, F. 260; mistert, C. 805.
 Mo, *adj.* more, C. 20; M.P. vii. 46; myn but mo=mine alone. See note on p. 287.
 Modest, *adj.* with force of superlative, *quasi* moyest, most modest, M.P. li. 9.
 Modeuarts, *sb.* moles, M.P. xviii. 57.
 Moght, *v. aux.* might, M.P. xx. 31.
 Moir, *adv.* more, C. 767.
 Moll, *adj.* flat, low, M.P. iii. 14. Lat. *mollis*.
 Mon, *v. aux.* must, F. 766; M.P. ii. 13, &c.
 Mone, *sb.* moan, S. xlviii. 5; M.P. xxiv. 47.
 Mone, *sb.* moon, S. xlv. 8.
 Moneths, *sb.* months, S. ii. 6.
 Monke, *sb.* monkey, F. 394; monkes, 483.
 Mony, *adj.* many, C. 20, 308, &c.
 Moots, *v.* speak, complain, M.P. ix. 12. Lat. *mutire*.
 Morne, *sb.* morn, morrow; the morne=to-morrow, C. 496.
 Mot, *v. aux.* may, M.P. xlviii. 2.
 Moues, *sb.* joke, jest, M.P. vii. 4; mouis, xxii. 34, xliii. 25.
 Mow, *v.* speak, jest, F. 747.
 Mow, *sb.* grimace, mouth, F. 75; =mouth, 755.
 Mowdewart, *sb.* mole, F. 294. M.E. *moldwerp*; Icel. *moldvarpa*.
 Moyan, *sb.* means, M.P. xxxii. 76.
 Mucked, *v. pp.* cleaned out, F. 89.
 Mudzons, *sb.* motions, F. 495.
 Mug, *adj.* dirty, foul, F. 252. Icel. *myke*. Cf. Eng. *muck*.
 Mugs, *sb.* dishes, F. 763.
 Muist, *sb.* musk, F. 15. Fr. *musque*.
 Muit, *v.* mutter, speak, F. 294. See Moots.
 Mulis, *sb.* mules, C. 840.
 Mune, *sb.* moon, C. 918.
 M[ure], *sb.* moor, S. lxxvi. 10.
 Murgeons, *sb.* mutterings, distorted gestures, F. 396, 495. See note on p. 315.

- Murne, *v.* mourn, S. iv. 11; murning, xxxiv. 1.
 Murning, *sb.* mourning, S. xlviii. 9.
 Mussit, *v. pt. t.* mused, C. 77; musit, 243.
 Myance, *sb.* means, F. 71.
 Myce, *sb.* mice, M.P. xviii. 57.
 Mylis, *sb.* miles, M.P. xlviii. 249.
 Myter, *sb.* mitre, hood, C. 865. Lat. *mitra*.
 Mytting, *sb.* diminutive creature, F. 9.
 Na, *adj.* no; *adv.* no, *sæpissime*; nae, *adj.* C. 865.
 Naikit, *adj.* naked, C. 1141.
 Nane, *adj.* none, C. 298.
 Nar, *adv.* near, M.P. xxxvi. 53.
 Nare, *prep.* near, F. 116; ner, S. xlvii. 6.
 Nather, *conj.* neither, S. lxiii. 13.
 Nathing, *sb.* nothing, C. 289; naithing, C. 1265.
 Neits, *v. pr. t.* arranges, M.P. xlviii. 101.
 Neiv, *sb.* fist, M.P. xxxii. 68; neive, C. 1552. Icel. *hnefi*.
 Nek, *sb.* check, move to prevent receiving check, M.P. xx. 17.
 Nek, *v.* prevent receiving check, C. 215.
 Nevie, *sb.* nevie nak, M.P. xxxii. 65. See note on p. 287.
 Nibours, *sb.* neighbours, C. 1488; nichtbours, S. xxiii. 5.
 Nicneuen, *sb.* Hecate, the mother witch, F. 368, 383.
 Nimlie, C. 13. See note on p. 287.
 Nipd, *v. pp.* bitten, stung, F. 325.
 Nirles, *sb.* species of measles or pox, F. 325.
 Nitty, *adj.* knotty (?), covered with the eggs of lice (?), F. 551.
 Nocht, *sb.* nothing, C. 149; M.P. viii. 13; *adv.* not, *sæpe*.
 Nok, *v.* notch, fit the arrow to the string, M.P. xvii. 19; nokt, xxxiii. 11.
 Noks, *sb.* notches, M.P. xvii. 6.
 Nolt, *sb.* cattle, F. 182.
 Non, *adj.* none, M.P. lii. 41.
 Nor, *conj.* (after comparatives), than, *passim*.
 Nots, *sb.* notes, S. xlviii. 6; notis, C. 2.
 Noy, *sb.* annoyance, C. 298, *sæpe*.
 Noysome, *adj.* grievous, M.P. xv. 44.
 Now, *sb.* head, F. 551.
 Nowther, *conj.* neither, C. 803, 1143.
 Nuike, *sb.* corner, F. 115; nuk, A.P. v. 18.
 Nurish, *sb.* nurse, F. 460; M.P. xlviii. 47. M.E. *nurice*; O.F. *nurrice*.
 Nuriture, *sb.* nurture, training, M.P. xviii. 1.
 Nute, *sb.* nut, S. xlvii. 8.
 Occasio, S. v. 5. See note on p. 328.
 Ocht, *v.* ought, M.P. xlii. 6.
 Od, *adj.* rare, exceptional, M.P. lv. 3.
 Of, *prep.* off, C. 331; *adv.* M.P. xxiv. 75, &c.
 Ofte, *adv.* with force of comparative; oftener, F. 468.
 Oght, *sb.* aught, anything, M.P. xx. 29, xxxiv. 22.
 Oist, *sb.* host, C. 649.
 Old-oly, *sb.* olive-oil, F. 234; edit. 1688 reads *oyld-oly*. W. *oyl-doly*; Fr. *huile d'olive*.
 Once, *adv.* some day (like Lat. *olim*), M.P. xxxii. 45.
 Ond = on it, C. 1022.
 Onely, *adv.* only, F. 149.
 Ony, *adj.* any, C. 342, M.P. xlviii. 188.
 Or, *adv.* ere, before, C. 259, *sæpissime*.
 Orange, *sb.* the colour orange, emblematic of desertion in love, M.P. xxiv. 66.
 Ore, *adv.* too, C. 436, &c.
 Oreburdenit, *v. pp.* overburdened, C. 1041.
 Orisones, *sb.* orations, speeches, S. ix. 6. Fr. *oraison*.
 Orster, *sb.* oyster, F. 667; oster, F. 477.
 Ouer, *adv.* and *prep.* over.
 Ouerbald, *adj.* too bold, F. 762.
 Ouer buird, *adv.* overboard, M.P. xlviii. 192.
 Ouerdryve, *v.* pass or spend (intensive), M.P. xxxix. 26.
 Ouerfleit, *v.* overflow, M.P. l. 46.
 Ouerthane, *v. pp.* covered with, F. 306.
 Ouersyllis, *v. pr. t.* blinds, beguiles, M.P. lvii. 5; ouirsyllis, C. 418.
 Ouglie, *adj.* ugly, horrible, F. 503.
 Ouir, *adv.* and *prep.* over.
 Ouirgane, *v. pp.* overcome, C. 299.
 Ouir, *sb.* extremes, C. 435.
 Ouirschute, *v.* overpass, allow to pass quickly or unemployed, lose, C. 556.
 Ouirset, *v. pp.* upset, C. 284; M.P. vii. 18; oursett, M.P. lii. 2.
 Oune, *indef. pr.* own, S. xlvii. 8.

- Out flitten, *v. pp.* worsted in the war of words, F. 760.
- Outhir, *conj.* either, C. 454; outhir, 583; owither, 1432.
- Out of, *prep.* beyond, without, M.P. xxxiv. 50.
- Out paintis, *v. pr. t.* portray, S. liii. 3.
- Outrowde, *v. pp.* outrolled, F. 352.
- Out-waills, *sb.* refuse, scum, M.P. iii. 23.
- Owke, *sb.* week, F. 343. M.E. *wouke, woke*; Ger. *Woche*.
- Owre-hale, *v.* overlook, C. 848. See note on p. 300; or, perhaps, miss—from A.S. *ofer* and *holian*. M.E. *halen*.
- Owtgatt, *v. pt. t.* fell out, sprung out, A.P. v. 12.
- Oxster, *sb.* arm-pit, F. 493.
- Pacient, *sb.* patient, C. 491.
- Paddock, *sb.* frog, F. 734.
- Paipe, *sb.* F. 95. See note on p. 308.
- Pair, *sb.* pack, S. xx. 2.
- Pairtie, *sb.* mate, M.P. xli. 15; pair-ties=opponents in a suit, S. lv. 14.
- Paks, *sb.* substance, M.P. xliii. 47.
- Palks, *sb.* tricks, arts, pranks, M.P. xviii. 68.
- Pallat, *sb.* head, crown, F. 548.
- Palzard, *adj.* false, M.P. xviii. 70.
- Pance, *v.* heed, think, C. 1357. See note on page 303.
- Pancit, *v. pp.* cured, healed, C. 491. Fr. *panser*.
- Pand, *sb.* pledge, F. 81. Ger. *Pfand*.
- Pane, *sb.* pain, S. lviii. 5; M.P. xvii. 32.
- Pansing, *sb.* thinking, M.P. v. 30, xxviii. 2, xxix. 5.
- Pansis, *v. pr. t.* thinks, meditates, C. 948; pansed=reflected, C. 1407. Fr. *penser*.
- Pape, *sb.* pap, teat, S. l. 5. O.Swed. *papp*.
- Paramour, *sb.* love, M.P. l. 27.
- Parles, *sb.* palsy, F. 324.
- Past, *prep.* more than, beyond, M.P. xviii. 19; *past aneu*=more than enough, numerous.
- Patrone, *sb.* pattern, M.P. l. 31.
- Paylion, *sb.* pavilion, tent, M.M. xix. 18.
- Pearkit, *v. pt. t.* perched, M.P. xviii. 41.
- Pece, *sb.* piece, C. 272.
- Pedler, *sb.* trifler, F. 153.
- Peild, *adj.* destitute, F. 72, 183; =shaven, 449; peilled=bare, 548.
- Peiler, *sb.* thief, F. 785.
- Peip, *v.* chirp, F. 1.
- Peir, *sb.* peer, equal, F. 95.
- Peirlis, *sb.* pearls, S. xlix. 1.
- Peirter, *adj.* more forward, M.P. xl. 25.
- Peirtly, *adv.* freely, openly, S. xlv. 2.
- Pelt, *sb.* lump, rag, F. 266.
- Peltrie, *adj.* paltry, S. xxiv. 4.
- Pene, *sb.* labour, suffering, M.P. xxxix. 49.
- Pennis, *sb.* plumes, feathers, C. 199, 739; S. xxii. 8; pennes, F. 86.
- Peregall, *sb.* equal, M.P. l. 15.
- Perfyter, *adj.* more fitting, C. 865.
- Perfytlie, *adv.* perfectly, S. xv. 14; perfytly, viii. 10.
- Perjure, *adj.* perjured, M.P. xviii. 70.
- Perqueir, *adv.* by heart, exactly, C. 665; F. 674; M.P. vi. 39; perquierest, *adj.* fittest, C. 1467. Fr. *par cœur*.
- Persaisis, *v. pr. t.* perceives, M.P. xxiv. 46; persawis, C. 555; persawing, 125.
- Pers, *v.* pierce, A.P. i. 100; persit, *pp.* M.P. lii. 7; persing, C. 973.
- Pertening, *v. pr. p.* pertaining, belonging, M.P. xlviii. 36.
- Pest, *sb.* plague, F. 322.
- Peyes, *v. pr. t.* pays, M.P. vii. 23; peyde, xlviii. 169.
- Phelomene, *sb.* the nightingale. See note on p. 287.
- Phisnomie, *sb.* face, F. 618; physnome, F. 490.
- Phrais, *sb.* phrase, S. xlv. 6.
- Pickle, *v.* eat, pick, F. 727.
- Pikthanke, *sb.* flatterer, parasite, F. 109.
- Pilling, *sb.* pillaging, robbing, S. vi. 9. Fr. *piller*.
- Pind, *v. pp.* punished, F. 778; pinde, 153.
- Pingle, *v.* outvie, vie with, S. xv. 14; pingill, xlv. 12.
- Pinke, *sb.* noodle, elf, F. 119.
- Pish, *v.* piss, F. 480. Fr. *pisser*.
- Plagude, *v. pp.* plagued, F. 359.
- Plane, *adv.* clearly, S. liii. 9.
- Playmear, *sb.* playfellow, plaything, S. lxx. 12.
- Pleins, *v. pr. t.* bewailest, M.P. viii. 15.
- Pleis, *v.* please, S. xxvi. 14; M.P. ii. 25; plesit, A.P. iii. 1.
- Plet, *v. pp.* plaited, S. viii. 10; plets, *pr. t.* M.P. xix. 5.

- Pleuch, *sb.* plough, C. 1150. Icel. *plógr*.
- Pleuman, *sb.* ploughman, S. lxvi. 11, lxvii. 7.
- Pley, *sb.* quarrel, debate, C. 1339; plie, S. xix. 2.
- Plight, *v.* *pp.* pledged, M.M. xix. 18.
- Plotcok, *sb.* the devil, S. xxi. 12. See note on p. 336.
- Pockes, *sb.* pustules, F. 316. Eng. *pox*.
- Pod, *sb.* husk, shell; belly—a term of contempt, meaning uncertain: perhaps a variant of pade=toad, or an abbreviation of poddock. F. 84, 431.
- Poddoks, *sb.* frogs, M.P. xviii. 54.
- Poik-braik, *sb.* marks of small-pox, M.P. liv. 2.
- Poleist, *v.* *pp.* polished, A.P. i. 68.
- Polis, *sb.* poles, S. ii. 3.
- Pomathorne, *sb.* a place in the parish of Lasswade, 10 miles S. of Edinburgh.
- Pomellis, *sb.* globes, balls, A.P. i. 63.
- Poplesie, *sb.* apoplexy, F. 322.
- Portratour, *sb.* image, figure, M.P. i. 25.
- Posseid, *v.* possess, M.P. i. 47.
- Pothecares, *sb.* apothecaries, F. 231; pothingars, 254; potingars, 99.
- Pout, *sb.* poultry, M.P. xviii. 58.
- Pow, *v.* pull, pluck, C. 626, 656; poud, 800; pouing, S. lxvi. 14.
- Powlings, *sb.* meaning uncertain; but evidently some disease causing creatures to *pule* or whine; explained sometimes as swellings in the legs, F. 316.
- Powre, *v.* pour, C. 441.
- Poynt, *sb.* point; at point=on the point of, ready, S. lii. 12.
- Poysand, *adj.* poisoned, poisonous, C. 626.
- Poysonde, *v.* *pt. t.* poisoned, F. 122.
- Prattick, *sb.* practice, C. 455; prattick = experience, exploit, 910. Fr. *pratique*.
- Prayis, *sb.* praise, M.P. i. 35; A.P. i. 119; praysis, S. x. 11.
- Preasse, *v.* attempt, F. 148; preast, *pt. t.* inclined, turned, F. 595.
- Prechours, *sb.* preachers, C. 625. Fr. *prêcher*.
- Preclair, *adj.* famous, illustrious, M.P. i. 7; A.P. i. 20.
- Precordiall, *adj.* very comforting, M.P. xxxiv. 37.
- Preiche, *v.* preach, C. 186.
- Preif, *sb.* proof, C. 761; witness, F. 749. Fr. *preuve*.
- Preis, *v.* be eager, strive, M.P. ii. 13, S. x. 11; preissis, M.P. xxxiii. 44; preising, C. 263.
- Preiuit, *v.* *pt. t.* proved, tested, experienced, C. 526.
- Prentise, *sb.* apprentice, C. 1150. Low Lat. *apprenticius*.
- Presoun, *sb.* prison, C. 283; presone, M.P. lii. 3.
- Pretermits, *v.* *pr. t.* neglectest, D.P. vi. 80.
- Pretie, *adj.* small, insignificant, M.P. xlviii. 218; prettie, C. 1550.
- Prieve, *v.* prove, try, taste, M.P. xxxiii. 44.
- Prik, *v.* trace the ship's course, M.P. xlviii. 104.
- Prike, *sb.* skewer, F. 63.
- Prise, *sb.* praise, renown, reward, C. 571.
- Prodigue, *sb.* prodigal, D.P. iv. 4.
- Progne, *sb.* the swallow. See note on p. 287.
- Proife, *v.* prove, C. 1235.
- Promitting, *v.* *pr. p.* promising, C. 1131.
- Prophane, *adj.* irreverent, unwarranted, C. 1307.
- Propone, *v.* lay down, S. xlv. 2; popond, *pt. t.* C. 1020.
- Propyne, *v.* *pr. t.* offer, give, S. lv. 10.
- Pruif, *sb.* proof, M.P. xxii. 33.
- Pruiffis, *v.* *pr. t.* proves, M.P. i. 15.
- Prunzie, *v.* *pr. t.* deck, dress, F. 86.
- Prysyde, *v.* *pp.* prized, valued, M.P. xlii. 19.
- Puir, *adj.* poor, S. iii. 4.
- Pulchritud, *sb.* fairness, beauty, M.P. i. 9.
- Pultrones, *sb.* cowards, C. 374. Fr. *poltron*.
- Punsis, *sb.* pulses, C. 274, 977; puncis, M.P. xlv. 31.
- Purches, *v.* purchase, M.P. xxiii. 2.
- Pure, *adj.* poor, S. vi. 9; xx. 9; lxvi. 12.
- Pursevants, *sb.* heralds, M.P. iii. 50.
- Pussance, *sb.* power, majesty, M.P. xxv. 15. Fr. *puissance*.
- Put, *v.* *pr. t.* make, M.P. xxxvi. 28.
- Pyet, *sb.* magpie, S. v. 10; M.P. xviii. 67. Fr. *pie*.
- Pykit, *adj.* having a sharp pike at the end, A.P. v. 5.
- Pyks, *sb.* prickles, S. xlviii. 7; M.P. xl. 46; pykis, S. li. 8.

- Pykthank, *sb.* sycophant, parasite, F. 532, 764.
- Pyle, *sb.* point, javelin, S. xl. 5.
- Pyne, M.P. xlix. 30. See note on p. 378.
- Pyn, *v.* pain, distress, M.P. xv. 32; pyne=die, F. 772.
- Pyne, *sb.* pain, C. 1350; =longing, M.P. xxxvii. 6; =torment, xlv. 13.
- Pynis, *v. pr. t.* torments, consumes, C. 753; pynd, S. lxi. 7; M.P. xiv. 4; pynit, M.P. v. 5.
- Pynsell, *sb.* pencil, S. xlv. 12.
- Pyralide, *sb.* M.P. xvii. 41. See note on p. 361.
- Quat, *v.* quit, C. 1179; *pt. t.* M.P. xviii. 45.
- Quated, *v. pt. t.* requited, M.P. xlv. 27.
- Quatrack=what matters it? A.P. v. 10.
- Quauer, *sb.* quiver, C. 114; quaver, M.P. xvii. 5.
- Quent, *adj.* familiar, habitual, constant, M.P. xxxiv. 31.
- Quent, *adj.* crafty, sly, M.P. li. 38; A.P. i. 128. O.F. *cointe*.
- Quha, *rel. pr.* who, C. 16; quha-of=of whom, M.P. xliii. 11.
- Quhair, *adv.* where, C. 1; all quhair = everywhere, 758; quhairby = whereby, 354; quhairthrow = through which, 405; quairto = wherefore, 667.
- Quhais, *rel. pr.* whose, *sape*.
- Quharas, *adv.* where, whereat, M.P. xxx. 16.
- Quhat, *rel. pr.* what, C. 787.
- Quheet, *sb.* whit, S. xii. 11. A.S. *whiht*.
- Quheill, *sb.* wheel, M.P. iii. 28.
- Quhen, *adv.* when, C. 190, *sape*.
- Quhil, *conj.* until, C. 64; =while, 337; quhill, M.P. xiv. 8. See note on p. 301.
- Quhiles, *adv.* sometimes, C. 363; quhylis, C. 53, 1012.
- Quhilk, *rel. pr.* who, which, C. 6.
- Quhillis, *adv.* whilst, M.P. iii. 57.
- Quhirlis, *v. pr. t.* whirls, M.P. iii. 28.
- Quhisk, *sb.* whisk, M.P. iii. 28.
- Quhither, *conj.* whether, C. 887.
- Quhome, *rel. pr.* whom; quhome-to = to whom, M.P. xxxvi. 33.
- Quhyle, *sb.* while, C. 143; quhile, 521.
- Quhyt, *adj.* white, S. xxxix. 5; quhyter, A.P. i. 69; quhytest, S. xii. 7.
- Quick, *adj.* alive, M.P. xxvii. 2; =living, D.P. vi. 38; quik, S. xix. 6, M.P. xiii. 38. A.S. *cwic*.
- Quiklie, *adj.* life-like, A.P. i. 41.
- Quintessenst, *sb.* quintessence, S. xiii. 13.
- Quyet, *adj.* quiet, innocent, M.P. xviii. 65.
- Quyt, *v.* requite, M.P. xix. 14; A.P. i. 135; quyite, *pp.* i. 142.
- Quyt, *adv.* quite, S. lii. 10; M.P. xvii. 64.
- Quyt, *v.* quit, leave, S. li. 12; M.P. xxxix. 56; quyte, C. 719, 1224; quite, F. 43.
- Quy[te], *adj.* quit, free, S. lxiv. 7.
- Rad, *adj.* afraid, S. xlv. 2; D.P. vi. 25. Dan. *raed*, *red*.
- Rae, *sb.* roe, C. 21.
- Rag, *v.* jest, gibe, F. 790.
- Ragments, *sb.* rhapsodies, F. 142.
- Raid, *v. pt. t.* rode, F. 398; M.P. xlviii. 222.
- Raiker, *sb.* ranger, F. 751.
- Raipe, *sb.* rope, F. 96; raipes, 403.
- Rais, *v. pt. t.* rose, arose, M.P. xl. 19; raise, C. 1337.
- Rak, *v.* reach, attain, C. 952.
- Rakles, *adj.* reckless, C. 595. A.S. *reacan*.
- Rammeist, *v. pt. t.* ran wild, ran frenzied, F. 511.
- Rampe, *v.* storm, bluster, D.P. ii. 1; ramping, *pr. p.* stamping, storming, C. 884; M.P. xiv. 41, xxviii. 41.
- Randring, *v. pr. p.* restoring, C. 150.
- Rane, *v. inf.* pour, rain, M.P. viii. 48.
- Rankels, *sb.* festering ruts, blotches or scars, F. 556.
- Rape, *adv.* hastily; rude and rape = rudely and rapidly, C. 884.
- Rasch, *adj.* rash, C. 436.
- Rash, *v. imp.* rush, F. 142.
- Ratlit, *v. pt. t.* talked loosely, C. 627.
- Ratrimis, *sb.* rote-rhymes, rhymes by rote, doggerel, F. 146, 356.
- Ratton, *sb.* rat, F. 288.
- Rau, *adj.* raw, S. xxv. 4.
- Rave, *v. pt. t.* rove, tore, burst, M.P. xlviii. 189; raueand, F. 29.
- Raveld, *v. pt. t.* got confused or entangled, F. 511.
- Raxe, *v.* reach, stretch, C. 367.
- Rayis, *v. pt. t.* arose, C. 301.

- Reane, *sb.* frequent repetition of the same word or cry; in a reane=in one continuous roar, F. 501.
 Reaued, *v. pp.* stolen, pilfered, F. 695.
 Reaving, *v. pr. p.* tearing, raving, M.P. xxiv. 32.
 Reboots, *v. pr. t.* repulse, M.P. ix. 11.
 Rebut, *sb.* repulse, M.P. xxxii. 29; rebute, xlv. 14.
 Recept, *sb.* recipe, prescription, C. 985.
 Reck, *sb.* heed; quhat reck=what matter? C. 1359.
 Recklest, *v. pp.* deviated from the proper line of conduct, acted recklessly, M.P. xxiii. 31.
 Red, *adj.* afraid, C. 1392. See Rad.
 Redshank, *sb.* nickname for a Highlander, from his bare legs (J.), F. 764.
 Redwood, *adj.* stark mad, F. 511.
 Reduce, *v.* revoke, M.P. xxxii. 10.
 Redy, *adj.* quick, speedy, near, M.P. xlviii. 127.
 Reeke, *sb.* smoke, F. 664.
 Reeles, *sb.* dances, reels, F. 511.
 Refrane, *v.* forbear, M.P. xxxvii. 10.
 Refuisis, *v. pr. t.* deserts, M.P. x. 36.
 Reheirce, *v.* rehearse, M.P. xl. 61.
 Reiche, *sb.* reach, C. 367. A.S. *rećan*.
 Reid, *adj.* red, C. 229.
 Reid, *sb.* fire, M.P. xvii. 39.
 Reid, *v. pr. t.* read, interpret, C. 1191.
 Reid-wood, *adj.* furious with rage, distracted, C. 934.
 Reif, *sb.* robbery, S. xiv. 14.
 Reik, *sb.* smoke, S. xxv. 4.
 Reikie, *adj.* smoky, black, F. 539, A.S. *rećan*.
 Reill, *sb.* reel, bobbin, M.P. iii. 29.
 Reird, *v.* roar, S. xii. 3. A.S. *rćarian*.
 Reistis, *sb.* rests, M.P. xli. 45.
 Reistit, *v. pp.* dried, S. xxv. 4.
 Reiv, *v.* take away, M.P. xxiii. 9; = rob, xxvii. 12; reiuē, F. 518; reivs =bereaves, C. 1175.
 Rejose, *v.* rejoice, S. xliii. 13.
 Rek, *sb.* See Reck.
 Reks, *v. pr. t.* regards, matters, M.P. xxviii. 44.
 Remeid, *sb.* remedy, C. 196.
 Rem[eid], *v.* cure, S. lx. 8.
 Remoife, *v.* remove, C. 1238; remuif, C. 215.
 Rendirs, *v. pr. t.* returns, M.P. viii. 30.
 Rendring, *adj.* yielding, bending, M.P. xxviii. 33.
 Renuncis, *v. pr. t.* renounce, C. 977.
 Repaire, *sb.* concourse, company, F. 196.
 Repercust, *v. pt. t.* reverberated, C. 89.
 Reput, *v. pp.* reputed, C. 435.
 [Ressave], *v. inf.* receive, S. lvi. 14.
 Resingis, *v. pr. t.* resigns, C. 156.
 Restrantis, *v. pr. t.* restrain, S. lvi. 9.
 Rest, *sb.* sprain? F. 323.
 Rests, *v. pr. t.* remain, S. xxxv. 8.
 Reteir, *v. inf.* retire, draw back, M.P. xxxii. 21; reteirs, S. ii. 7; M.P. xi. 52.
 Retreit, *v.* recall, revoke, M.P. xxxii. 13.
 Retyrit, *v. pt. t.* retired, C. 603.
 Reu, *v.* repent, M.P. vi. 25, xi. 63; rews, C. 1122.
 Reull, *v.* rule, M.P. l. 18.
 Reuth, *sb.* pity, C. 1143; S. xlv. 14; ruth, lvi. 14. A.S. *hrćeau, hrygð*.
 Reuyuis, *v. pr. t.* revives, C. 394.
 Reversiones, *sb.* power or right of redeeming, S. xxxv. 8.
 Revert, *v.* revive, redeem, S. lviii. 13.
 Revest, *v.* re-clothe, S. lviii. 13.
 Reivin, *v. pp.* riven, torn, F. 329; revin, M.P. xlv. 17.
 Richt, *sb.* right, C. 892; S. xiv. 14.
 Richt, *adv.* directly; richt now=just now, C. 624.
 Rigging, *sb.* ridge, top, M.P. xxviii. 41.
 Rin, *v. pr. t.* run, C. 1528; M.P. xl. 57; rinnis, C. 952.
 Ring, *v.* reign, M.P. xlviii. 77, 268; rings, C. 1596.
 Rink, *sb.* course, M.P. xiii. 45.
 Roches, *sb.* rocks, C. 47; rok, 79; rochis, 82; roche, 310.
 Ron, *sb.* briar, thorn bush, F. 288.
 Rone, *sb.* mountain-ash, rowan-berry, M.P. xli. 12.
 Rooke, *sb.* rook, F. 329.
 Rot, *sb.* gangrene, F. 323.
 Round, *sb.* circle, vault, S. xxxi. 7.
 Roup, *sb.* croup, hoarseness, F. 323.
 Roustie, *adj.* rusty, rough, unpolished, F. 146.
 Rout, *sb.* route, M.P. xlviii. 131.
 Routed, *v. pt. t.* roared, bellowed, F. 501.
 Rove, *sb.* repose, M.P. vi. 20; but rest or rove=unceasingly.

- Rownn, *sb.* space, A.P. v. 14.
 Rowper, *sb.* crier, croaker, F. 757.
 Royt, *sb.* babbler, babbling, F. 29.
 Rude, *sb.* cross, D.P. iii. 41.
 Rugand, *v. pr. p.* tearing, tugging, F. 288.
 Ruike, *sb.* rook, F. 114; ruick, F. 756.
 Ruit, *sb.* root, F. 288; rute, M.P. xlvii. 18; ruites, F. 181.
 Ruittour, roarer or belcher? F. 767.
 Lat. *ructor*, or, perhaps, *lecher*, from Fr. *ruit*; Eng. *rut*.
 Ruiting, *sb.* rooting, M.P. xlviii. 7.
 Runches, *sb.* wild mustard, F. 181.
 Runis, *v. pr. t.* runs, M.P. xlix. 28.
 Runt, *sb.* stump of a tree, or stalk of a plant, as a *kail runt*; a term of contempt, as *an auld runt*, commonly said of a female, F. 789.
 Ruve, *v. inf.* repose, M.P. lii. 14.
 Ryders, *sb.* coursers, M.P. xlviii. 184.
 Ryn, *v. inf.* run, C. 688.
 Rypelie, *adv.* seasonably, duly, C. 197; rypely, F. 541.
 Rypis, *v. pr. t.* ripens, S. xxx. 12.
 Rypit, *v. pp.* searched, M.P. xlviii. 112.
 Ryue, *v.* tear, F. 539; ryvis, S. lv. 12.
 Sa, *sae, adv.* and *conj.* so, *passim*.
 Saddle, *sb.* saddle, F. 746.
 Sadleand, *v. pr. p.* saddling, astride of, F. 278.
 Saftie, *sb.* safety, C. 1444.
 Saied, *v. pt. t.* tried, C. 200. See Say.
 Saif, *v.* save, M.P. xvii. 78; saifs, C. 1167; saifd, M.P. xlviii. 161.
 Saikles, *adj.* innocent, S. li. 7; M.P. viii. 31.
 Sair, *adj.* painful, severe, S. xxxiii. 8.
 Sair, *adv.* sorely, C. 241; M.P. xxv. 5.
 Sairie, *adj.* sorry, pitiable, F. 386, 474.
 Saiv, *adj.* safe, M.P. xlix. 22.
 Sakeles, *adj.* innocent, blameless, S. vii. 2.
 Sal, *v. aux.* shall, S. liv. 2; sall, C. 520.
 Sald, *v. pt. t.* sold, C. 1126.
 Sam, *adj.* same, D.P. iii. 33.
 Samyn, *adj.* same, C. 1503.
 Sanguene, *adj.* blood-red, ruddy, M.P. xxxv. 39.
 Saphir, *adj.* sapphire, blue, M.P. xxxv. 55.
 Sarks, *sb.* shirts, S. vii. 13.
 Sauld, *v. pp.* sold, S. vi. 9.
 Saull, *sb.* soul, S. xxxv. 7.
 Saulles, *adj.* soulless, mindless, S. xxiv. 3.
 Sau, *v.* sow, M.P. xxxi. 17.
 Sawes, *sb.* sayings, discourse, F. 54, 545.
 Saxt, *num.* sixth, S. viii. 5.
 Saxtie, *num.* sixty, M.P. lviii. 6.
 Say, *v.* endeavour, try, C. 361; D.P. iv. 38.
 Sayes, *v. pr. t.* tell, F. 175.
 Scabrous, *adj.* blotched, F. 31.
 Scartes, *sb.* scratches, F. 555.
 Schaddowis, *sb.* shadows, C. 326. A.S. *scad*.
 Schaip, *v.* try, manage, C. 523; schape = endeavoured, C. 261; shaip = do you mean? are you going to? S. xx. 2; shape, S. xlii. 12; shup, F. 85; shupe = changed, metamorphosed, M.P. xvii. 79.
 Schaw, *v.* show, C. 1045, 1133, 1349.
 Sched, *v.* separate, part, C. 995; shed, F. 486.
 Schein, *adj.* beautiful, A.P. i. 6.
 Scheith, *sb.* sheath, A.P. v. 12.
 Schew, *v. pt. t.* showed, C. 265; = appeared, 326.
 Schiff, *sb.* choice, alternative, A.P. i. 105.
 Schiftis, *sb.* shifts, C. 672.
 Schil, *adj.* shrill, C. 46. Ger. *schallen*.
 Scho, *pron.* she, C. 169. A.S. *seb*.
 Schoir, *adj.* steep, frowning, craggy, C. 314.
 Schoure, *sb.* shower, C. 507; schours, M.P. li. 41.
 Schuik, *v. pt. t.* shook, C. 1067.
 Schuit, *v.* shoot, C. 749.
 Schulis, *sb.* schools, C. 838, 843; scuillis, C. 185; scuills, M.P. x. 26.
 Schyne, *sb.* sheen, brightness, M.P. li. 22.
 Scol, S. lix. 13. See note on page 351.
 Scores, *sb.* scars, F. 555.
 Scrows, *sb.* scrolls, writings, F. 112.
 Se, *v.* see, C. 1093; seand, *pr. p.* C. 461.
 Seasde, *v. pt. t.* seized, S. xxxv. 7.
 Secluid, *v.* remove, S. vii. 4.
 Secretit, *adv.* secretly, alone, M.P. xxxiv. 28.
 Seiffe, *sb.* sieve, F. 461. A.S. *sife*.
 Seik, *v.* seek, S. xvii. 14.

- Seik, *adj.* sick, S. xxv. 5.
 Seill, *v.* seal, ratify, M.P. ii. 17;
 seild, C. 1227; seiled, F. 100;
 sealed, 101; seald, M.P. v. 43.
 Seindell, *adj.* few, C. 410; seindle,
 M.P. i. 15; D.P. v. 1.
 Seis, *v. pr. t.* seest, C. 553; =sees, S.
 xx. 4; sene, *pp.* C. 4, 765; sie,
imp. M.P. xvii. 69.
 Sell, *sb.* self, C. 403; sellis, 372.
 Sen, *conj.* since, C. 483, 1556.
 Sensyne, *adv.* since then, S. xvii. 12;
 M.P. v. 35.
 Seruand, *sb.* servant, M.P. xxv. 13.
 Sett, *v.* plant, M.P. xxxi. 17.
 Seueur, *adj.* severe, harsh, A.P. i. 119.
 Sey, *v.* try, F. 70; S. vii. 6; M.P.
 v. 38; seyit, C. 749.
 Sey, *sb.* assaying, M.P. xxxii. 23.
 Sey, *sb.* sea, C. 313; seyis, S. lxi. 10.
 Shaird, *sb.* sherd, D.P. ii. 33.
 Shame, *v.* to be ashamed, M.P. xxxii.
 50; D.P. iv. 63. Ger. *sich schämen*.
 Shap, *sb.* figure, shape, M.P. xxxii.
 50; shappe, xxii. 26.
 Sharps, *v. pr. t.* plays the sharper,
 tricks, S. iii. 11.
 Shau, *sb.* show, S. xii. 2.
 Shauis, *sb.* coverts, forests, woods,
 M.P. xli. 3.
 Shauis, *v. pr. t.* showest, M.P. xii.
 16; shaune, *pp.* xxxiv. 6; shawes,
 F. 570.
 Shearne, *sb.* excrement (gen. of cattle),
 F. 406.
 Sheirand, *v. pr. p.* cutting, piercing,
 M.P. xxxiii. 18.
 Shene, *adj.* beautiful, shining, M.P.
 xxix. 26.
 Shent, *v. pp.* brought to nought, M.P.
 iii. 47, xlv. 37; schent, A.P. i.
 118.
 Sheu, *v. pt. t.* showed, M.P. vii. 3,
 xvii. 15, &c.
 Shift, *sb.* plan, artifice, M.P. xxii. 31.
 Shir, *sb.* sir, S. vii. 1.
 Shit, *sb.* excrement, term of contempt,
 F. 85, 365, 733.
 Sho, *pron.* she, S. xxii. 14; shoe, F.
 340; *adj.* F. 278.
 Shoe cloutter, *sb.* shoe-mender, F. 747.
 Shoirs, *sb.* shores, M.P. xlix. 9.
 Shoot, *v.* come into blossom, M.P.
 xxxii. 25.
 Shoot, *v.* shut, M.P. xxxv. 73; shute,
pp. D.P. iii. 16.
 Shores, *v. pr. t.* threatens, M.P. xv.
 65; shorde, xl. 39.
 Shoring, *sb.* threatening, S. li. 11.
 Short, *v. imp.* shorten, S. iii. 14;
 shortnit=shortened, beguiled, M.P.
 xlviii. 216.
 Shotfrie, *adj.* safe from shot, M.P.
 xl. 19.
 Shuff, *v.* shove, M.P. xxi. 19.
 Shute, *v.* push, urge, S. lxix. 8.
 Shyt, *v. cacare*, F. 746.
 Sibbe, *adj.* related, M.P. xlviii.
 230.
 Sic, *pron.* such, C. 312; sik, 214,
 569; sike, F. 85.
 Siches, *sb.* sighs, C. 260; sichis, 284.
 A.S. *slean*.
 Siching, *sb.* sighing, M.P. lii. 2.
 Sicht, *sb.* sight, C. 302.
 Sichtles, *adj.* blind, C. 305.
 Sicker, *adv.* securely, surely, M.P.
 v. 55; sikker=smartly, xxii. 18;
 sikerly, A.P. iii. 2.
 Siclyk, *adj.* and *adv.* such like, even
 so, S. lvii. 4; M.P. i. 13; siklyk, S.
 xliii. 2.
 Sighis, *sb.* sighs, S. liii. 4.
 Signe, *v.* show, signify, F. 633.
 Sillie, *adj.* poor, timid, C. 537; S. li.
 7; silly=weak, frail, S. xxxv. 7.
 Singed (singit), *adj.* shrivelled, wiz-
 ened, F. 474.
 Sings, *sb.* signs, C. 438.
 Sit, *v.* sit out, hence disregard, dis-
 obey, F. 67.
 Sith, *conj.* since, S. xi. 1.
 Skade, *sb.* wizened creature, F. 739,
 762.
 Skailis, *v.* dismisses, clears out, S.
 xiii. 3; M.P. xli. 7.
 Skairse, *adv.* scarcely, C. 432.
 Skaith, *sb.* harm, C. 211, 400; S.
 xlviii. 8. A.S. *sceaðan*.
 Skance, *v.* reflect, C. 1357. See note
 on p. 303.
 Skant, *adj.* scarce, F. 190.
 Skantly, *adv.* scarcely, poorly, C.
 1058; S. xlviii. 8; skantlie, S.
 xxxiii. 3.
 Skar, *v.* frighten, scare, F. 114;
 skarred, *pt. t.* 500; skars, C. 1415;
 skarris, S. xlviii. 8.
 Skarted, *v. pt. t.* scratched, F. 499.
 Skimmer, to cause to fall in a shower;
 mejere (?), F. 780.
 Skirled, *v. pt. t.* screamed shrilly, F.
 499; skirlis, M.P. viii. 29.
 Skitter, *sb.* looseness, diarrhoea, F.
 244.
 Skittered, *v. pt. t.* liquidum excre-
 mentum ejecit, F. 499.
 Sklander, *sb.* slander, S. lxii. 13.

- Sklent, *sb.* slant; a sklent = aslant, F. 161.
- Skorne, *sb.* scorn, C. 211.
- Skowper, *sb.* jumper, unsettled creature, F. 757.
- Skowping, *v. pr. p.* skipping, C. 23.
- Skuill-maister, *sb.* schoolmaster, C. 188.
- Skurge, *v.* scourge, punish, C. 1415.
- Skurvie, *adj.* mean, S. xxiv. 11.
- Skybalde, *adj.* mean, low, F. 126.
- Skybell, *sb.* worthless fellow, S. xxiv. 11.
- Skyre, *adv.* clear, F. 533.
- Slae, *sb.* sloe; slaes, *pl., passim.*
- Slaid, *v. pt. t.* slid, flowed gently, C. 313. A.S. *slidan*, pret. *slad*.
- Slaide, *sb.* den, F. 92. Icel. *slaed*.
- Slaif, *sb.* slave, C. 894.
- Slaiker, *sb.* licker, F. 751. Ger. *schlecken*.
- Slaiks, *v. pr. t.* soothes, alleviates, S. li. 5.
- Slake, *v.* relieve, cure, F. 230; slaik = slacken, cease, M.P. xx. 4.
- Slau, *adv.* slowly, M.P. xvii. 69; slaulie, xvii. 22.
- Slaverand, *v. pr. p.* slaving, F. 770.
- Slaw, *adj.* slow, C. 943.
- Sleikit, *adj.* smooth, sly, crafty, C. 547. Icel. *slikr*.
- Sleip, *v.* sleep, C. 1560; sleipand, S. vi. 11.
- Sleuth, *sb.* sloth, C. 1560; D.P. iv. 41, iii. 5.
- Slewhing, *sb.* lingering, delay, C. 556.
- Slicht, *sb.* wile, lure, cheat, S. lix. 6; slichtis, M.P. li. 38.
- Slicht, *adj.* slight, M.P. v. 32.
- Slight, *sb.* craft, handling, M.P. xxxii. 23.
- Slo, *v.* slay, M.P. xxxiv. 13.
- Slokkin, *v.* slake, quench, C. 444.
- Slokning, *sb.* power of slaking or quenching, C. 1377.
- Slowthing, *sb.* lingering, C. 824.
- Slychts, *sb.* lures, snares, D.P. vii. 11. See Slicht.
- Slyds, *v. pr. t.* glides, slips, C. 824.
- Smatched, *sb.* small chit, F. 486, 603.
- Smeik, *v.* smoke, S. xxv. 2.
- Smeikie, *adj.* smoky, S. xxx. 13.
- Smethis, *sb.* smiths, S. xxx. 13.
- Smerit, *v. pp.* smeared, F. 292.
- Smert, *v. pt. t.* smarted, suffered, M.P. l. 28.
- Smiddy, *sb.* smithy, S. xxv. 2.
- Smoir, *v.* extinguish, C. 580; smore, *pr. t.* suffocate, choke, M.P. xlv. 55; smorit = smore it, smother it, C. 261; smored, F. 647. A.S. *smorian*.
- Smy, *sb.* minion, F. 545, 648, 742.
- Smyrkling, *v. pr. p.* laughing in a suppressed manner, simpering, C. 1065.
- Snaffling, *part. adj.* snuffling, F. 569.
- Snau, *sb.* snow, S. xii. 7.
- Snod, *adj.* neat, clean, F. 562.
- Snoire, *sb.* snore, F. 308.
- Snuff, *sb.* snivel, F. 308.
- Socht, *v. pt. t.* sought, C. 350.
- Soddane, *adj.* hasty, C. 513.
- Soght, *v.* sought, M.P. xlix. 20.
- Soir, *adv.* sorely, heavily, C. 64.
- Soir, *v.* soar, C. 199.
- Sojouris, *sb.* soldiers, M.P. xxxiii. 6.
- Solisters, *sb.* solicitors, agents, S. lv. 9.
- Soliter, *adj.* solitary, lonely, M.P. xxiv. 41.
- Sone, *adv.* soon, M.P. iii. 11; soner, S. xlii. 12.
- Sooth, *adj.* wise, M.P. xxxii. 7.
- Soun, *v.* moan (?), S. xxxiv. 4; sound, *pr. t.* utter, send forth, S. lvi. 7.
- Sounding, *v. pr. p.* swooning, F. 317.
- Soundt, *v. pt. t.* swooned, C. 218. A.S. *swogan*.
- Soup, *v.* sup, A.P. ii. 32; soupit, *pt. t.* supped, took our meals, M.P. xlviii. 67.
- Soutter, *sb.* cobbler, F. 747.
- Sowd, *v. pp.* sewed, F. 412.
- Sow, *sb.* pig-headed creature, F. 743.
- Sowke, *v.* suck, F. 339; sowked, F. 179, 486.
- Sowld, *v. aux.* should, A.P. iv. 1.
- Sowpit, *p.* and *adj.* faint, weary, overcome, C. 284.
- Spail, *sb.* splinter, chip, C. 184. A.S. *speld*.
- Spairis, *v. pr. t.* spares, withholds, keeps back, C. 370.
- Spald, *sb.* shoulder, F. 304; spauld, F. 703.
- Spauen, *sb.* spavin, a swelling near the joints, generally producing lameness, F. 703. O.F. *espavain*.
- Sped, *sb.* spade, S. lxvi. 6.
- Speiche, *sb.* speech, C. 370.
- Speid, *v.* succeed, progress, S. xlii. 8.
- Speill, *v.* climb, M.P. iii. 31.
- Speik, *v.* speak, M.P. xlii. 3.
- Speinzie, *adj.* Spanish, F. 314.

- Speir, *v.* ask, inquire, C. 607, 923; S. xxxvi. 1; speirit, C. 604; sperit, 946.
 Speven, *sb.* spavin, F. 304.
 Spew bleck, *sb.* vomiter of bile or pollution, F. 765.
 Spil, *v.* destroy, C. 1048; spill, M.P. xxxiv. 33; spillis, C. 397.
 Sponk, *sb.* spark, M.P. xiii. 40.
 Spousing, *adj.* bridal, D.P. iii. 2.
 Spreit, *sb.* spirit, C. 542; courage, S. viii. 13.
 Spring, *sb.* tune, C. 919.
 Spulzie, *v.* spoil, ruin, S. lx. 14; spuljied = robbed, C. 219. Lat. *spoliare*.
 Spurgald, *adj.* spur-galled, hurt with the spur, M.P. iii. 31.
 Spuris, *v. pr. t.* spurs, S. lii. 9.
 Spyt, *sb.* spite, M.P. xvi. 9.
 Square, *adj.* fair, well-made, M.P. xvii. 63.
 Stagring, *adj.* unstable, M.P. iii. 75; stakkering, C. 213.
 Staig, *sb.* horse, F. 394.
 Stail, *v.* stale, term in chess, C. 216.
 Stakkerit, *v. pt. t.* staggered, stumbled, C. 303.
 Stand, *v. pt. t.* stood, C. 1053; *pp.* remained, F. 715.
 Stane, *sb.* stone, C. 79, 567; sta[nis], S. lx. 12; stains, M.P. xxvi. 5.
 Stap, *v.* stop, C. 1552.
 Stark, *adj.* strong, C. 304, 1529; starke=arrant, barefaced, F. 74; starke=strong, F. 394. A.S. *stearc*.
 Starnis, *sb.* stars, C. 227.
 Start, *v. pt. t.* started, M.P. xxxiii. 21.
 Staruit, *v. pt. t.* C. 50. See note on p. 288.
 Staw, *v. pt. t.* didst steal, F. 74, 698.
 Stay, *adj.* steep, erect, C. 357; S. xxxii. 2; M.P. xxvii. 36; stey, C. 1523.
 Stayer, *sb.* hinderer, C. 697.
 Steid, *sb.* stead; on steid=instead, F. 394.
 Steik, *v.* shut, C. 191.
 Steinzie, *v. pr. t.* stain, S. xii. 14.
 Steirbuid, *sb.* starboard, M.P. xlvi. 156.
 Steirer, *sb.* inciter, F. 272.
 Stenzies, *v. pr. t.* stings, M.P. ii. 5.
 Sterrie, *adj.* starry, M.P. li. 26.
 Sterue, *v.* die, M.M. vi. 7; sterv, M.P. xxxiv. 42; sterving=death-dealing, killing, M.P. xlv. 11. Ger. *sterben*.
 Stickar, *sb.* stabber, slayer, F. 787.
 Stickdirt, *sb.* term of contempt, F. 117.
 Stik, *v.* remain fixed, M.P. xxvii. 3.
 Sting, *sb.* pole; dryd sting=dried stick, F. 796; =lance, spear, M.P. xlix. 29.
 Stint, *v.* stop, pause, D.P. iii. 18; stinting=holding back, restraining, C. 363.
 Stirr, *sb.* bullock or heifer between one and two years old; a coarse ignorant fellow, S. lxx. 13.
 Stode, *v. pt. t.* stood, stayed, abode, M.P. xxxviii. 8.
 Stoir, *sb.* store, C. 66.
 Stomackis, *sb.* courage, hearts, C. 504; stomok, S. xvi. 3; stomock, D.P. iv. 57; =breast, M.P. xxvii. 3; stomach, S. xxxviii. 9.
 Stot, *sb.* bound, M.P. xxiv. 23.
 Stot, *sb.* ox, C. 1099. Swed. *stut*.
 Stottis, *v. pr. t.* stumbles, M.P. iii. 36; =rebounds, M.P. xxviii. 28.
 Stou[nd], *v.* smart, ache, M.P. xl. 31; stounds, C. 741.
 Stoup, *v.* yield, stoop, F. 130, D.P. iv. 57; stoupis, M.P. ix. 18, xxviii. 34.
 Stowe, *sb.* place, stove, pillory (?), F. 81. A.S. *stōw*.
 Stowin, *v. pp.* stolen, C. 192.
 Straide, *v. pt. t.* strode, sat astride of, F. 394.
 Straikit, *v. pt. t.* stroked, S. xxxiii. 6.
 Strais, *sb.* straws, M.P. iii. 36.
 Straiv, *v. pt. t.* strove, M.P. lvi. 10.
 Strake, *sb.* stroke, blow, M.P. xxx. 18; straik, xxxiii. 22.
 Strands, *sb.* rivers, gutters, F. 426.
 Streight, *adj.* straight, S. xxxii. 2.
 Streik, *v.* extend; streik a sting=extend a lance, engage with the lance, M.P. xlix. 29.
 Stridland, *v. pr. p.* straddling, F. 19.
 Struik, *v. pt. t.* struck, stopped, M.P. xlvi. 111.
 Strydand, *v. pr. p.* striding, F. 19, 117.
 Stryk, *v.* strike, S. vii. 7.
 Strynd, *sb.* strain, bent, inclination, M.P. xviii. 2.
 Studdie, *adv.* steady, M.P. xlvi. 151.
 Stude, *v. pt. t.* stood, C. 1408; D.P. iii. 27.
 Studie, *sb.* anvil, M.P. xxviii. 28.
 Studie, *sb.* absorbed attention, C. 1408.

- Studie, *v.* become anxious or absent-minded, M.P. xxiv. 31.
 Stupefact, *adj.* stupefied, S. xlv. 7; M.P. xxiv. 31.
 Sturt, *sb.* trouble, vexation, C. 478, 801.
 Sturtsome, *adj.* troublesome, vexatious, F. 135.
 Styell, *v.* style, M.P. l. 2.
 Styme, *sb.* particle, C. 553.
 Sua, *adv.* and *conj.* so, *sæpe*.
 Suaits, *sb.* thin ale or beer, S. lxvii. 14.
 Suanis, *sb.* swans, S. xii. 7.
 Subtilis, *sb.* fluids, liquids, S. lvi. 9.
 Succeid, *v.* follow, M.P. x. 7.
 Suddentie, *sb.* suddenness, M.P. xlv. 9.
 Suedling, *v. pr. p.* swaddling, S. l. 6. A.S. *sweðel*.
 Suede, *adj.* sweet, S. ii. 4, xvii. 2; sueit, S. lxiii. 2.
 Sueyis, *v. pr. t.* sway aside, M.P. xli. 50.
 Suims, *v. pr. t.* swims, S. lxvii. 14.
 Suinger, *sb.* scoundrel, S. xxiv. 3.
 Suir, *adj.* safe, C. 779; suire, C. 467.
 Suit, *sb.* soot, F. 292, 665.
 Smith, *adj.* sure, true, S. xxxiii. 8; F. 648; wise, trustworthy, M.P. i. 13.
 Suld, *v. aux.* should, C. 570.
 Sum, *adj.* some, C. 11, *sæpe*; all and sum=all and sundry, M.P. xxvi. 36; sum tyme=erewhile, once, S. iv. 9; sumtyme, C. 162; sum tyme—sum tyme—at one time—at another time, C. 242, 243; M.P. liii. 1, 3.
 Summond, *v.* summon (with excrement *d*), M.P. xxxiii. 7.
 Sunzie, *sb.* excuse, F. 85, 796—see note on p. 308; but a sunzie=without a doubt, for certain, F. 796.
 Suppleit, *v. pp.* supplied, S. xli. 13.
 Suppose, *v.* suppose, S. xxiii. 7, lvi. 1, lxiv. 1, &c.
 Suppyis, *v.* surprise, M.P. xlv. 26.
 Suspect, *v. pp.* suspected, M.P. xxxvii. 19.
 Sute, *sb.* suit, entreaty, C. 175.
 Suyn, *sb.* swine, S. iii. 6.
 Swa, *adv.* so, C. 1026, 1489; swae, 502.
 Sweir, *adj.* unwilling, obstinate; sweir sow=pig-headed creature, F. 743.
 Sweit, *v.* sweat, C. 577.
 Sweit, *adj.* fresh, F. 179.
 Sweiting, *sb.* perspiration, F. 317.
 Swelt, *v. pt. t.* became faint or breathless, choked, gasped, C. 218; M.P. v. 14; suelt=died, iv. 11. Cf. Eng. *swelter*.
 Swelt, *sb.* suffocation, death, F. 317.
 Swerfe, *sb.* swooning, fainting, F. 317.
 Swidering, *sb.* doubt, hesitation, C. 1007.
 Swingeour, *sb.* scoundrel, F. 151, 229, 752.
 Swyld, *v. pp.* swaddled, F. 292.
 Syndrie, *adj.* sundry, several, many, M.P. xiv. 35, xv. 25.
 Syne, *adv.* afterwards, then, C. 515; syn, M.P. lxviii. 38; soon or syne=soon or late, S. xx. 8.
 Syse, *sb.* judgment, doom, F. 372; court, assize, M.P. xlv. 29.
 Syte, *sb.* grief, suffering, M.P. v. 14, xvi. 25. Icel. *sýta*.
 Tacke, *sb.* journey, F. 558.
 Tade, *sb.* toad, F. 5; taide, 392; taidis, 669. A.S. *tādīe*.
 Taidrell, *sb.* puny creature, perhaps little toad, F. 437. See note on p. 319.
 Taikling, *sb.* tackle, M.P. lxviii. 137.
 Taill, *sb.* story, C. 691; fable, S. xxviii. 1; M.P. i. 11.
 Tailljeweis, *sb.* reelings, pitches, M.P. lxviii. 157.
 Tait, *adj.* foul; from *sb. tath* or *taith*, Icel. *tada*=dung, F. 755. Edit. 1688 here reads *tuit*=projecting. Cf. *tute mowitt*=with projecting nether jaw (Dunbar).
 Tak, *v.* take, M.P. i. 1.
 Tak, *v.* tack, M.P. lxviii. 140.
 Takill, *sb.* tackle, M.P. lxviii. 192.
 Takin, *sb.* token, C. 304. A.S. *tācen*.
 Tald, *v. pp.* told, C. 997; *pt. t.* 1141; tauld, *pp.* 954.
 Tane, *v. pp.* taken, M.P. i. 1.
 Tanny, *adj.* tawny, F. 736.
 Targets, *sb.* ornaments in the cap, tassels, F. 212.
 Tarie, *v.* tarry, F. 338.
 Tarladders, *sb.* thongs, F. 571. See note on p. 322.
 Tary, *adj.* tar-smear'd, dirty, F. 745.
 Tauntit, *v. pp.* tightened, taut, M.P. lxviii. 93.
 Taverand, *v. pr. p.* drinking in taverns, F. 770.
 Taw, *v.* chew, suck greedily, F. 565.
 Tawes, *sb.* lash, belt, the schoolmaster's implement of punishment, F. 57, 571.

- Tearie, *adj.* tearful, M.P. xxxvii. 4.
 Teasicke, *sb.* phthisis, consumption, F. 321.
 Tedder, *sb.* tether, halter, F. 462; tedders, 207.
 Teiche, *v.* teach, C. 187; teich, S. i. 12.
 Teirs, *sb.* tears, S. iv. 5.
 Tensum, *num.* ten at once, C. 453.
 Tent, *sb.* heed, C. 398, 424.
 Tentles, *adj.* heedless, careless, M.P. xxxii. 67.
 Tersel, *sb.* male of the goshawk, M.P. xviii. 71; tersell=puny creature, F. 90. See note on p. 363.
 Toughly, *adv.* toughly, F. 565.
 Tewch, *adj.* tough, C. 328. A.S. *tōh*.
 Thac, *dem. pron.* those, C. 85; thay, 540.
 Thair, *adv.* there, C. 1079.
 Thair, *pron.* their, C. 2, &c.
 Thairintil, *adv.* thereunto, C. 762.
 Thairtill, *adv.* thereto, A.P. i. 32.
 Thame, *pr.* them, S. xv. 14; M.P. i. 2.
 Than, *adv.* then, *sæpe*.
 The, *pr.* thee, *sæpe*; =thou, C. 410.
 Theam, *sb.* theme, S. lxiv. 11.
 Theefe, *sb.* thief, F. 74.
 These, *sb.* thesis, subject, S. lxiv. 11.
 Thidder, *adv.* thither, M.P. xi. 28.
 Thir, *pr.* those, C. 14, 481.
 Thirlit, *v. pp.* pierced, M.P. vi. 17, xi. 59; thirlis, xv. 26. A.S. *þirlian*. Cf. Eng. *thrill, drill*.
 Thirsting (thirsting), *sb.* thrusting, C. 291.
 Thissell-cok, *sb.* the male thrush, M.P. xli. 5.
 Tho, *dem. pr.* those, M.P. xiv. 9.
 Thoch, *conj.* though, C. 1257; thoct, C. 287, &c.; thoght, M.P. v. 1; thought, v. 36.
 Thocht, *v. pt. t.* thought, C. 348.
 Thole, *v.* suffer, S. xiv. 6; tholde, S. vi. 11; thoild, M.P. iv. 8. A.S. *þolian*.
 Thrald, *v. pp.* enslaved, M.P. xxiv. 76.
 Thrauard, *adj.* cross-grained, perverse, unlucky, S. xxxiii. 2; M.P. xx. 25.
 Thraw, *sb.* twist; in a thraw=irregularly, F. 564.
 Thrawin, *adj.* ill-natured, F. 784.
 Threed, *sb.* thread, F. 411; M.P. xxii. 38.
 Threttie, *num.* thirty, F. 411.
 Thrie, *num.* three, C. 625; thre, 729; *num. adv.* thrise; thrise=thrice.
 Thrift, *sb.* means, position, C. 888.
 Thriftlesse, *sb.* unthriven or unprofitable creature, F. 387.
 Thring, *v.* thrust, D.P. viii. 36.
 Thringing, *sb.* thrusting, pressing, C. 935. See note on p. 300.
 Thrist, *sb.* thirst, M.P. 'xi. 16.
 Thrist, *sb.* thrust, oppression, M.P. xxiv. 76.
 Thristis, *v. pr. t.* thirsts, C. 483.
 Throt, *sb.* vent, C. 1551.
 Throw, *prep.* through, C. 10; thrugh, M.P. xlv. 6.
 Throwing, *sb.* wringing, twisting, F. 376.
 Thuddes, *sb.* dull heavy strokes; thundering thuddes of fyre=thunderclaps, F. 531.
 Thuddis, *v. pr. t.* strikes dull heavy blows, C. 237. A.S. *þóden*.
 Thyis, *sb.* thighs, C. 114.
 Thyn, *adv.* then, thence, M.P. xv. 16, xlviii. 237.
 Tichter, *adj.* more trim or elegant, A.P. i. 67.
 Til, *prep.* to, M.P. xvii. 88; till, iii. 5, 8.
 Tinsall, *sb.* loss, M.P. xxxii. 67.
 Tint, *v. pp.* lost, C. 816, &c. See Tyne.
 Tirles, *sb.* ripples, C. 334. See note on p. 294.
 Tirles, *sb.* St Vitus' dance (?), F. 321.
 Tirrd, *v. pt. t.* uncovered, showed, F. 392.
 Tittes, *sb.* a disease in the dugs of cows, F. 321.
 Tittest, *adv.* soonest, most quickly, F. 437; M.P. iii. 26.
 To, *adv.* too, *sæpe*.
 Togidder, *adv.* together, C. 585.
 Tolbuith, *sb.* jail, S. xxiv. 13. Icel. *tollbúð*.
 Toome, *adj.* empty, F. 212; v. 759, 763.
 Toone, *sb.* tune, F. 510, 528—see note on p. 322; tone, M.P. iii. 13; toons, vi. 31.
 Toppe, *sb.* forelock, M.P. i. 4.
 Tord, *sb.* excrement, A.P. v. 4; turd, F. 753.
 Tost, *v. pr. t.* toss, are vexed, S. xlv. 9.
 Tounis, *sb.* towns, M.P. xlvi. 39.
 Tousled, *v. pp.* roughly handled, tussled, F. 362.
 Tow, *sb.* halter, F. 71. Icel. *tóg*.
 Toy, *sb.* fancy, whim, hobby, M.P. iii. 20.

- Trane, *sb.* snare, artifice, S. xxxviii. 5; M.P. viii. 41; traine, M.M. xliii. 5.
- Tratling, *sb.* idle talk, F. 24, 101; *adj.* 129.
- Tratlit, *v. pt. t.* tattled, C. 627.
- Travell, *sb.* trouble, hardship, M.P. xxxix. 51.
- Tre, *sb.* lance, M.P. xlix. 24.
- Tred, *v.* tread, M.P. xviii. 55.
- Treit, *v.* use kindly, M.P. l. 54; treitit, A.P. i. iii.
- Trensh-man, *sb.* interpreter, spokes-man, toastmaster, S. lxi. 11.
- Tressoun, *sb.* treason, C. 543.
- Trest, *sb.* trust, pledge, M.P. xxx. 23.
- Treu, *adj.* true, S. xlv. 1; trew, C. 1018.
- Treuis, *sb.* truce, M.P. xxviii. 31.
- Trewis, *sb.* trousers, M.P. liv. 3.
- Trie, *sb.* tree, C. 341.
- Trimbling, *adj.* trembling, M.P. xi. 21.
- Trimlie, *adv.* well, fitly, C. 13; S. ix. 10.
- Trinkling, *v. pr. p.* trickling, S. lv. 10.
- Tron, *sb.* pillory, F. 558.
- Trone, *sb.* throne, M.P. xli. 44.
- Trouker, *sb.* cheat, F. 225.
- Trow, *v.* trust, C. 842; troude, S. xxviii. 11; M.P. xviii. 71; throwit, C. 658; trouing, M.P. xlii. 12. A.S. *trebrian*.
- Trublit, *v. pt. t.* troubled, C. 230; *pp.* M.P. v. 27.
- Truiker, *sb.* loose fellow, trickster, F. 24, 129.
- Trumper, *sb.* deceiver, C. 1194, F. 101; trumbers, F. 470.
- Trumperie, *sb.* deceit, F. 78, 225.
- Trumpit, *v. pt. t.* deceived, C. 1140; *pp.* trumped, S. xlviii. 11. Fr. *tromper*.
- Tryde, *v. pp.* experienced, found by trial, S. v. 6, ix. 10; F. 78, &c.
- Tua, *num.* two, M.P. iii. 13; tuay, C. 460; M.P. i. 12; twa, C. 533.
- Tuggled, *v. pp.* pulled about, F. 362. Icel. *töggla*.
- Tuik, *v. pt. t.* took, C. 677; M.P. xxiv. 25.
- Tuin, *v.* separate, part, S. xvii. 4; D.P. v. 22; tuins, S. xlv. 4.
- Tuinis, *sb.* companions, =nymphs (?), S. viii. 9; tuins=twins, M.P. xxxv. 51.
- Tuins, *sb.* tunes, M.P. xlviii. 94.
- Tulzies, *sb.* quarrels, F. 212.
- Tung, *sb.* tongue, S. lxi. 1.
- Tursis, *v. pr. t.* tosses, M.P. xli. 19.
- Tusche, *interj.* tush! expression of impatience, C. 368.
- Tuyis, *num.* twice, S. lxii. 5; twyse, C. 650; F. 368; twice, 101.
- Tuyn, *v.* twine, S. viii. 9.
- Twaes, *sb.* pairs, F. 208.
- Twell, *num.* twelve, F. 421.
- Twistis, *sb.* twigs, C. 58, 328.
- Tydance, *sb.* tidings, F. 72.
- Tyde, *sb.* time, hour, C. 1271; tyd, F. 470. A.S. *tīd*.
- Tyins, *v. pr. t.* losest, D.P. vi. 83.
- Tyke, *sb.* dog, loose fellow, F. 71; tykes, 362. Icel. *tík*.
- Tyme, *sb.* time; till tyme=till, C. 554; S. xlii. 6.
- Tyndis, *sb.* horns, antlers, M.P. xli. 19.
- Tyne, *v. inf.* lose; tyn, S. xix. 10.
- Tyres, *sb.* tires, F. 571.
- Tyre, *v.* tire, S. lii. 3; tyrit, C. 99.
- Tystit, *v. pt. t.* enticed, S. lii. 3; M.P. xviii. 55.
- Tyillis, *sb.* titles, M.P. l. 6.
- Vaik, *v.* be free from, S. lxxv. 4. Lat. *vacare*.
- Vaikis, *v. pr. t.* watches, does duty, M.P. xli. 29.
- Vain, *sb.* natural bent, talent, genius, S. ix. 2. Lat. *vena*.
- Vane, *adj.* vain, M.P. xviii. 37.
- Vant, *v.* boast, M.P. xxxii. 80.
- Vautit, *v. pp.* vaulted, S. ii. 1; vaulted, lvi. 2. O.F. *vaute*; Mod. F. *voûte*.
- Vderis, *pron.* others, M.P. liii. 11.
- Vertew, *sb.* virtue, M.P. l. 12.
- Vees, *sb.* some disease, perhaps the "blues" or delirium tremens, F. 318. Teut. *vase*=delirium.
- Vha, *rel. pron.* who, S. lvii. 1.
- Vhair, *adv.* where, S. lvi. 13.
- Vhairin, *adv.* wherein, S. xxvii. 2.
- Vhais, *rel. pron.* whose, S. l. 2.
- Vheet, *sb.* whit, M.P. xl. 43.
- Vheill, *sb.* wheel, M.P. xx. 42; vhele, xlviii. 185.
- Vher, *adv.* where, S. xxix. 7, xlviii. 2.
- Vhich, *rel. pron.* which, S. lvi. 10; vhilk, S. ix. 4; vhilks, xlix. 13.
- Vhill, *conj.* until, S. xix. 14; M.P. v. 10.
- Vhirlis, *v. pr. t.* whirls, M.P. xlviii. 148.
- Vhissell, *sb.* whistle, M.P. xlviii. 135.
- Vhois, *rel. pron.* whose, D.P. iv. 19.

- Vhom, *rel. pron.* whom, S. lvii. 2.
 Vhyle, *sb.* time, M.P. xxi. 25.
 Vhylome, *adv.* sometimes, at times, M.P. xlii. 24.
 Vhyt, *adj.* fair, M.P. xvii. 56, xlvii. 4; = white, xix. 4, xxxv. 38.
 Vive, *adj.* fresh, clear, M.P. xxxv. 37.
 Vmquhyle, *adj.* former, late, S. xvii. 10.
 Vnadwysment, *sb.* want of judgment, D.P. v. 2.
 Vnagast, *adj.* without fear, M.P. xiv. 32.
 Vnassayit, *v. pp.* unchallenged, untied, M.P. xxxiii. 16.
 Vnbeast, *sb.* monster, F. 264.
 Vnbrunt, *v. pp.* unburnt, C. 257.
 Vnconquist, *part. adj.* unconquered, S. viii. 5.
 Vncourtesie, *sb.* discourtesy, S. lxv. 8.
 Vndeceist, *v. pp.* still living, C. 286.
 Vndought, *sb.* puny creature, good-for-nothing, F. 434; vndoght, 485.
 Vnhap, *sb.* ill-luck, M.P. xxxvi. 31.
 Vnkamed, *adj.* uncombed, flowing, M.P. xvii. 55.
 Vnknawin, *v. pp.* unknown, C. 255.
 Vnlikelie, *adj.* unbecoming, unseemly, C. 686.
 Vnsell, *adj.* wretched, worthless, F. 93, 282, 602.
 Vnsetstevin, *sb.* time not appointed, M.P. v. 47.
 Vnslie, *adj.* unskilful, F. 159.
 Vntymous, *adj.* ill-timed, unseasonable, C. 397.
 Vnweirdit, *adj.* ill-fated, S. xlviii. 12.
 Voce, *sb.* voice, S. xxxix. 4. Lat. *vox*.
 Voted, *v. pp.* called, named, M.P. xxxvii. 10.
 Voubet, *sb.* caterpillar, dwarf, F. 614.
 Vowd = vow it, or *vow* with excrescent *d*, for the sake of the rhyme, C. 872.
 Vox, *v. pt. t.* waxed, grew, M.P. xlviii. 188.
 Vpaland, *adj.* in the country, S. xxv. 3.
 Vploips, *v. pr. t.* leaps up, M.P. iii. 33.
 Vpond = upon it, C. 182.
 Vrne, *v. pr. t.* burn, be tortured, S. xxxvi. 4; = torture, M.P. xl. 58. See note on p. 342.
 Vsis, *v. pr. t.* frequent, resort to, C. 97, 520; vsed = practised, F. 602; vsit, M.P. xviii. 49; vsd = enjoyed, xviii. 61; vsand = experiencing, F. 357.
 Vter, *adj.* further, final, M.P. xxxii. 86.
 Vther, *pr.* other, C. 44.
 Vther, *conj.* either, C. 735.
 Vyces, *sb.* vices, S. iii. 7.
 Vyir, *ind. pron.* other, A.P. iii. 3.
 Vyld, *adj.* vile, S. iii. 7; F. 735, 792.
 Wachts, *v. pr. t.* drink, S. lxix. 14.
 Wae, *sb.* woe, C. 915.
 Wageour, *sb.* wager, pledge, S. lv. 6.
 Waik, *adj.* weak, feeble, C. 1112, S. xii. 5; waiker, C. 1036. A.S. *wdc*.
 Waill, *sb.* choice, M.P. l. 45.
 Waill, *v.* choose, select, S. liii. 2; M.P. iii. 7, xl. 34. Ger. *wählen*.
 Wald, *v. aux.* would, C. 99.
 Wallis, *v.* blend, agree, incorporate, M.P. ii. 1; walis, ii. 6; wals, ii. 12.
 Wair, *v.* spend, M.P. xxiv. 48; waired, F. 265, 697.
 Waird, *sb.* ward, keeping, M.P. xvii. 9.
 Waist, *adv.* in vain, to no purpose, F. 690.
 Waist, *v.* waste, M.P. i. 10, xxxii. 77.
 Wait, *v. pr. t.* know, C. 787; M.P. li. 37; A.P. ii. 34.
 Wame, *sb.* belly, F. 654.
 Wams, *sb.* blisters, spots, F. 550. Ger. *Wamme*.
 Wan, *v. pt. t.* didst gain, M.P. xliii. 13.
 Wand, *v.* lash, thrash, F. 755.
 Wanfucked, *adj.* venere exhaustus, F. 90.
 Wanshapen, *adj.* deformed, F. 85, 268.
 Want, *v.* have not, S. xlix. 14; wants = hast lost, S. xlviii. 3.
 Wanthreivin, *v. pp.* unthriven, F. 327.
 Wanthrift, *sb.* unthriven creature, F. 438.
 Wanthriftiest, *adj.* most prodigal, most worthless, F. 261.
 Wapins, *sb.* weapons, M.P. xli. 42.
 War, *adj.* wary, on their guard, C. 687; M.P. iii. 57; = aware, xxiv. 6.
 War, *v.* beat, overcome, excel, F. 164, 689; M.P. xviii. 10; ward, F. 105.
 Warand, *sb.* warrant, D.P. iii. 40; warrand, S. xiv. 11.
 Ward, *v. pp.* weill ward = well dost thou deserve, M.P. xl. 8.
 Warbles, *sb.* worms between the outer and inner skins of beasts, F. 320.

- [Ware], *v.* spend, S. xlix. 7. See Wair.
- Warie, *v.* curse, S. xxxlii. 1; M.P. wareis, xl. 1; waried, F. 587; warye, C. 250; waryit, M.P. xxi. 25; wary, lii. 15.
- Wark, *sb.* work, C. 535; warks, S. ii. 14.
- Warkloome, *sb.* instrument, pen, F. 43.
- Warloch, *sb.* wizard, F. 614; warlok, M.P. iii. 25. See note on p. 323.
- Warsill, *v.* wrestle, M.P. xlii. 9.
- Warst, *adj.* worst, C. 1204.
- Warwolfe, *sb.* man-wolf, F. 614; war-wolfes, 360. See note on p. 315.
- Wast, *v. pr. t.* waste, C. 817; M.P. xlix. 15. O.F. *wast*.
- Wat, *v. pt. t.* wet; wat ane anchor = cast anchor, M.P. xlviii. 168.
- Wattis, *v. pr. t.* knowest, C. 440, 754.
- Wauntit, *v. pt. t.* needed, S. xv. 9.
- Waverand, *v. pr. p.* wandering, delirious, F. 770.
- We, *sb.* little while, M.P. lvi. 2.
- Weam-eill, *sb.* belly-ache, F. 318.
- Weard, *sb.* fate, destiny, S. xxxiii. 1.
- Wecht, *sb.* weight, C. 514.
- Wed, *v.* wager, S. xlv. 8.
- Wedders, *sb.* wethers, F. 205.
- Wedfie, *sb.* wager, stake, S. xlv. 7; D.P. iii. 7. See note on p. 344.
- [Weet], *sb.* moisture, wetness, S. xii. 8.
- Weet, *v.* wet, M.P. xxvii. 18; weitis, M.P. v. 44; weit, C. 638.
- Weghtie, *adj.* weighty, S. x. 12.
- Weil, *adv.* well, C. 1314; weil = very, M.P. xxiv. 70.
- Weill, *sb.* choice, A.P. i. 50.
- Weill, *adj.* blessed, happy, D.P. i. 1.
- Wein, *v. pr. t.* think, M.P. iii. 62; weins = hopes, expects, C. 1081.
- Weindis, *v. pr. t.* insinuate, try, M.P. xxxix. 39.
- Weir, *v.* wear, S. xlix. 8; M.P. i. 10, xxiv. 66. A.S. *werian*.
- Weir, *sb.* war, A.P. ii. 14.
- Weird, *sb.* doom, destiny, M.P. xlv. 31. A.S. *wyrd*.
- Weirds, *sb.* the Fates, S. 268; M.P. xl. 1.
- Weist, *v. pt. t.* knew, C. 178; wist, 1001.
- Weit, *adj.* wet, M.P. li. 6.
- Welauny, *interj.* S. xxxiv. 8. See note on p. 342.
- Werks, *sb.* works, M.P. lv. 4.
- Wes, *v. pt. t.* was, M.P. xxxiii. 25, &c.
- Wey, *v.* weigh, C. 421; weyd, 1164, M.P. iii. 7; weyde, xlviii. 90; weyis, iii. 16.
- Weyis, *sb.* balance, S. xviii. 11.
- Whilke, *rel. pron.* which, F. 635.
- Whittour, *sb.* talker, chatterer, perhaps drunkard in F. 767. Cf. Eng. *whetter*.
- Whryne, *v.* writhe, wriggle, F. 453.
- Wicht, *sb.* wight, person, S. lix. 2; M.P. lii. 5.
- Widderit, *v. pt. t.* withered, C. 269; widdered, F. 792.
- Widdershins, *adv.* back, on end, M.P. xlviii. 160.
- Widdie neck, *sb.* gallows-bird, F. 765.
- Widdircok, *sb.* weathercock, M.P. iii. 39; widdercok, xxxii. 56.
- Wie, *v. pr. t.* sway, rock, A.P. ii. 17.
- Wight, *adj.* strong, M.P. xli. 42.
- Wild-fire, *sb.* erysipelas, F. 318.
- Willie, *sb.* willow, F. 82.
- Win, *v.* get, C. 280; M.P. xxvii. 32.
- Win, *sb.* wind, S. lxvi. 5.
- Win, *v. pp.* dried, M.P. xlviii. 242.
- Windilstrayis, *sb.* smooth-crested grasses, trifles, C. 303. A.S. *windel-streaw*.
- Wink, *sb.* glance, twinkling; with a wink = in a twinkling, S. xiii. 4.
- Wirk, *v.* work, F. 430; A.P. v. 22.
- Wiss, *v. pr. t.* wish, C. 1395; = wished = desired, A.P. i. 95.
- Wissle, *v.* change, F. 578. Belg. *wisselen*; Ger. *wechseln*.
- Wit, *sb.* intelligence; to let wit = to make known, M.P. xlii. 20.
- Withershins, *adv.* contrariwise, against the course of the sun, F. 398.
- Withie, *sb.* a willow, rope of willow-twigs, halter, gallows, C. 958. A.S. *withig*.
- Withrit, *v. pp.* withered, S. v. 4.
- Wod, *adj.* mad, M.P. xl. 57.
- Wod, *sb.* wood, M.P. xxxviii. 10; wods = woods, M.P. viii. 2.
- Wodbind, *adj.* woodbine, ivy, S. lxix. 1. See note on p. 350.
- Wodershins, *adv.* contrariwise, S. xxxiii. 6. See Withershins, *supra*.
- Wois, *sb.* woes, M.P. iii. 9.
- Womanhcid, *sb.* womanhood, M.P. xxx. 25.
- Womplit, *v. pp.* wrapped, enveloped, M.P. v. 2.
- Wonder, *adv.* wondrously, F. 675; *adj.* strange, M.P. xl. 54.

- Wondring, *v. pr. p.* gazing with admiration, M.P. xxiv. 16.
 Wont, C. 1226. See note on p. 302.
 Wood-ran=ran wildly or madly, F. 501.
 Woodtyk, *sb.* mad dog, F. 737.
 Wood wyld, *adj.* stark mad, F. 744.
 Worbleth, *v.* warbleth (?), S. xlvii. 10.
 [Worlin], *sb.* puny creature, child or beast unthriven, F. 446.
 Wormes, *sb.* ugly little things like worms in the face, F. 307.
 Worthines, *sb.* honour, position, S. ix. 11.
 Woubet, *sb.* hairy-worm, F. 268.
 Wouchsaiv, *v.* vouchsafe, S. xxxiv. 2.
 Wowd, *v. pt. t.* wooed, sued, C. 140. A.S. *wōgian*.
 Wox, *v. pt. t.* grew, M.P. xxxiii. 14.
 Wraik, *sb.* destruction, ruin, A.P. i. 47.
 Wraiths, *sb.* ghosts, apparitions, F. 658. See note on p. 323.
 Wrak, *v.* torment, C. 782; =am undone, M.P. xlvi. 56; =ruins, D.P. v. 2; wrakt, S. iv. 2; wraks, M.P. iii. 22.
 Wrasling, *sb.* wrestling, M.P. xxiv. 53.
 Wrassill, *v. pr. t.* wrestle, M.P. xvi. 4.
 Wratches, *sb.* wretches, evil spirits, F. 658.
 Wreak, *sb.* destruction, M.M. vi. 44.
 Wrechit, *adj.* wretched, S. xxxiv. 2.
 Wreist, *v. pr. t.* strain, wrestle, M.P. xvi. 3.
 Wreit, *v. pt. t.* wrote, F. 625.
 Wrethin, M.P. iv. 5. See note on p. 354.
 Wristing, *sb.* straining, wrestling, C. 291.
 Wroght, *v. pt. t.* wrought, made, F. 326; M.P. xvii. 16.
 Wry, *v.* twist, turn, M.P. xvi. 3; =equivocate, conceal, F. 726.
 Wryt, *sb.* writing, S. xvii. 13, lxiv. 8.
 Wun, *v. pp.* ended, finished, C. 645.
 Wunder, *v. pr. t.* doubt; I wonder bot=I doubt not, C. 531.
 Wy, *sb.* person, A.P. iii. 3.
 Wyd, *adj.* great, far, M.P. xliii. 35.
 Wyis, *adj.* wise, C. 1017.
 Wyld, *v. pt. t.* didst wile, M.P. xl. 13.
 Wyn, *v. pp.* won, C. 470. A.S. *win-nan*.
 Wyse, *sb.* way; on na wyse=in no wise, M.P. xlvii. 54.
 Wyt, *sb.* blame, M.P. xviii. 47, lii. 41.
 Wyte, *v.* blame, C. 737; wyt, S. lxiv. 5; wytit, C. 759.
 Yat, *rel. pr.* that, M.P. liii. 6.
 Ydill, *adj.* idle, S. xxiv. 10.
 Ydilnes, *sb.* idleness, M.P. xlix. 1.
 Ye, *art.* the, M.P. iv. 32.
 Yis, *dem. pron.* this, A.P. ii. 21.
 Ylis, *sb.* isles, M.P. xlviii. 166.
 Ymixt, *v. pp.* mixed, mingled, M.P. xxxv. 38.
 Yre, *sb.* anger, wrath, C. 717, S. xxxvi. 4.
 Yron, *sb.* iron, C. 1253.
 Yschewis, *sb.* issues, C. 506.
 Yvoire, *adj.* ivory, A.P. i. 63.
 3ammer, *v.* whine, fret, F. 123.
 3e, *adv.* yea, S. l. 5, liii. 5; 3ea, C. 1082. A.S. *gēd*.
 3eald, *adj.* barren, not in milk, F. 73.
 3eid, *v. pt. t.* went, D.P. iii. 29.
 3eild, *v.* yield, S. xix. 12; 3eild=yielded, C. 750, 1024; 3eildt, M.P. xviii. 48.
 3eir, *sb.* year, F. 96; 3eers, S. ii. 6; 3eirs, C. 1089. A.S. *gēar, gēr*.
 3ell, *v.* yell, F. 14.
 3ellow, *adj.* yellow, C. 229.
 3ett, *sb.* gate, M.P. xlviii. 271. A.S. *gāt*, M.E. *gate*.
 3ing, *adj.* young, C. 58; M.P. xxxiv. 2.
 3istrene, *adv.* yesternight, xli. 1.
 3it, *conj.* yet, C. 148. A.S. *gylt*.
 3oiks, *v. pr. t.* itches, S. xxvi. 3.
 3ok, *v.* engage, S. xix. 12.
 3ok, *sb.* yoke, xliii. 9.
 3oldin, *v. pp.* yielded, surrendered, S. xxxvi. 7; M.P. xxi. 11; A.P. i. 122.
 3on, *adj.* yon, yonder, C. 618; 3one, C. 609.
 3ong, *adj.* young, S. 69; M.P. xxxii. 1.
 3ongnes, *sb.* youth, M.P. xxiii. 38.
 3onkiers, *sb.* youngsters, M.P. xxxiii. 43.
 3outh, *sb.* youth, C. 127.
 3ow, *pr.* you, C. 737.
 3ow, *sb.* ewe, F. 73, 740.
 3owles, *v.* howl, whine, F. 507.
 3ule, *sb.* Yule, Christmas, C. 874.

